

## 第五週

### 新婦的義

詩歌：英 1311 中譯

讀經：啓十九 7～9，太五 20，六 33，二二 2，  
林後五 21，約壹一 7，9，啓十五 3

#### 【週一、週二】

壹 神的義就是神在祂公平和公義之行動上的所是一啓十五 3，羅一 16 下～17 上，約三 16，約壹一 9：

- 一 我們對基督的經歷寄託在神公義的根基上。
- 二 這根基就是神的公義，也就是神寶座不可動搖的根基—詩八九 14。

貳 義有四方面的意義：

- 一 義就是按着神公義且嚴格的要求，在神面前與人事物都是對的—太五 20。
- 二 義乃是那作為那靈活在我們裏面之基督外面的彰顯—林後三 8～9：
  - 1 這是作為神形像的義—弗四 24，西三 10。
  - 2 義的職事就是主形像的職事—林後三 9。
- 三 義是神國的事—太六 33，詩八九 14：
  - 1 神的國就是義。

## 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 義與神的行政、管理和管治有關。

四 義是在我們的所是上與神是對的—林後五 21:

1 在我們的所是上與神是對的，是指我們裏面的人是透亮的，像水晶一樣純淨，亦即裏面的人是在神的心思和意願裏。

2 這就是我們在基督裏成爲神的義—21 節。

叁 義與神外面的行動、作法、行爲、和活動有關—啓十五 3:

一 神所作的一切都是義的—羅一 16~17。

二 凡神在祂公平和公義上的所是，就構成祂的義。

### 【週三、週四】

肆 神在祂兒子耶穌的血上是公義的—約壹一 7, 9

一 神在祂的話上是信實的，( 10, ) 在祂兒子耶穌的血上又是公義的。

二 祂的話，就是祂福音真理的話，( 弗一 13, ) 告訴我們，祂要因着基督赦免我們的罪；( 徒十 43; ) 基督的血已經滿足了神公義的要求，使祂能赦免我們的罪。( 太二六 28。 )

三 赦免我們，是釋放我們，使我們脫離罪的虧欠；而洗淨我們，是洗去我們不義的玷污。

伍 義與神的國有關—羅十四 17:

一 召會生活乃是神的國，而神的國就是義。

二 神的寶座是以義爲根基而建立的—詩八九 14。

三 神的義在那裏，神的國也在那裏—賽三二 1，來

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 在舊約裏，義與國度常是同義辭。

五 凡是有義的地方，一切都正確的歸一於一個元首之下；這就是國度。

六 義的第一個結果是神的形像；然後，義建立神的國：

1 羅馬八章說到義和神的形像。

2 十四章說到義和神的國。

3 形像與國度都是以義為基礎。

七 有義居住在新天新地(彼後三13)的意思是，一切都井然有序，歸一於一個元首之下，並且都得以規正：

1 一切都要在正當的治理之下，接受管理、管制，因為那裏有神的寶座、國度、神聖的行政。

2 結果乃是平安與喜樂。

## 【週五、週六】

陸 在啓示錄十九章七至八節我們看見新婦的義：

一 基督成為信徒的義有兩方面：

1 第一面是基督作信徒的義，使他們在悔改歸向神並信入基督時，客觀的在神面前得稱義—羅三 24 ~ 26，徒十三 39，加三 24 下，27。

2 第二面是基督作信徒的義，從他們活出來作神的顯明；這位神就是在基督裏賜給信徒的義，使他們主觀的蒙神稱義—羅四 25，彼前二 24 上，雅二 24，太五 20，啓十九 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 基督作我們客觀的義，使我們在祂裏面得神稱義—羅三 24，28，四 25，五 1，9，16，18。

4 基督作我們主觀的義，住在我們裏面，為我們過一種能得神稱義，一直蒙神悅納的生活—太五 6，20。

## 二 基督從眾聖徒活出，作他們主觀的義，成為他們的婚筵禮服—啓十九 8:

1 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；而得勝聖徒的義是主觀的，使他們滿足得勝基督的要求—林前一 30，腓三 9。

2 馬太二十二章十一至十二節裏的婚筵禮服，表徵我們在日常生活中所活出來並藉着我們得着彰顯的基督，成為我們超凡的義—五 20，啓三 4 ~ 5，18。

## 三 主的新婦，祂的妻子，『自己豫備好了。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』—十九 7 下~ 8:

1 啓示錄十九章八節明白的將衣服聯於義。

2 八節的『義』原文是複數，可譯為『義行』。

3 這些義行，不是指基督作我們所接受，使我們得救的義—林前一 30。

4 細麻衣指明我們得勝的生命，我們得勝的生活。

5 這細麻衣就是從我們裏面活出來的基督。

## 四 『凡被請赴羔羊婚筵的〔得勝聖徒〕有福了』—啓十九 9:

1 這裏羔羊的婚筵就是馬太二十二章二節的婚筵。

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 被請赴基督的筵是有福的。

3 被請赴羔羊筵的得勝信徒，也是羔羊的新婦—啓十九7。

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.



# 第五週▪週一

## 晨興餽養

約壹一9『我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。』

林後三8～9『何況那靈的職事，豈不更帶着榮光？若定罪的職事有榮光，那稱義的職事，就越發充盈着榮光了。』

神是聖別的，也是公義的。聖別與神裏面的性情有關，而公義與神外面的行動、作法、行爲和活動有關。神所作的一切都是義的。…神的義就是神在祂公平和公義之行動上的所是。…凡神在祂公平和公義上的所是，就構成祂的義。

我們對基督的經歷寄託在神公義的根基上。根基不是我們的熱心或得勝，乃是神的公義—神寶座不可動搖的根基(詩八九14)。神已藉着赦免我們的罪，顯明祂的義。這樣神就證明了祂是公義的。如今神這樣的義是我們穩固的根基(新約總論第一冊，一〇一、一〇五頁)。

## 信息選讀

保羅在哥林多後書並沒有說到恩賜或神蹟，但他的確說到那靈賜人生命。…他…一點也沒有題到說方言這件事。這卷書強調那靈是生命的供應。新約的職事乃是以那靈作我們裏面的供應，以義作神在外面的彰顯。…保羅在林後三章八節說到那靈的職事，在九節說到義的職事。

我們若要明白義的職事是甚麼，就必須先對義有正確的領會。義就是對的。當那靈在我們裏面真

# 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

實且實在的生活、行動、活動時，我們自然而然與神、與人、與自己都是對的。這樣對義的領會並沒有錯，但還不彀。因此，我們必須進一步來看關於義的事。

保羅在林前十五章三十四節說，『你們要按着義清醒過來，不要犯罪，因為你們中間有人對神是無知的。』…要按着義清醒過來是甚麼意思？就是我們醒悟到一個地步，使我們與神、與人、與自己都是對的。一個按着義清醒過來的信徒，與妻子、兒女、鄰居、眾聖徒、召會、自己，都是對的。在這些方面不對的人，都是在沉醉昏睡之中。

我們若沒有新約的職事，就不會有那靈，也不會有義。…我們中間許多人能見證，我們進入召會生活以後，纔開始領略到，我們裏面有個東西是活的、真實的、實在的。這就是那靈在我們裏面運行，使我們喜樂、平安、安息。這就是生命的靈，由主恢復裏的職事供應到我們裏面，作我們生命的供應。

在你這樣經歷那靈以前，你也許很容易和你的妻子或丈夫爭吵。但是你若經歷那靈作你生命的供應，你想要吵的時候，裏面就有個東西會阻止你。譬如，一位姊妹可能受試誘要責怪丈夫，但是她裏面深處有個感覺，應當進到房間裏禱告。這樣的經歷，是藉着新約職事供應到我們裏面的那靈作生命的供應而有的。

在一個召會聚會中，也許一點也沒有題到那靈是生命的供應。…雖然聚會中沒有說這樣的話，但事實上，在聚會中那靈供應到你裏面了。在主的恢復裏有一個職事，把那經過過程的三一神作賜生命的靈，寫到我們裏面(哥林多後書生命讀經，二八二至二八五頁)。

參讀：新約總論，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

## 第五週▪週二

### 晨興餽養

林後五 21『神使那不知罪的，替我們成爲罪，好叫我們在祂裏面成爲神的義。』

弗四 24『並且穿上了新人，這新人是照着神…的義…所創造的。』

西三 10『並且穿上了新人；這新人照着創造他的形像漸漸更新，以致有充足的知識。』

因着我在召會聚會中得了賜生命之靈的供應，所以我很少錯過聚會。…我只渴慕參加聚會，並接受供應。我特別享受在安那翰召會的禱告聚會。我在那個聚會中得着那靈的灌注，並且被那靈浸透。會後，一切好像都是金的，並且我裏面的生命樹在長大，生命河在湧流。

我們經歷那靈在我們裏面生活並工作，結果我們就成爲義的。我們裏面的人自然而是透亮的，像水晶一樣純淨，並且我們能知道神的心。我們無須努力，立即就知道主的心思，並且清楚的領會祂的意願和工作。這樣，我們所作的，乃是照着主的心思和意願。這就是義（哥林多後書生命讀經，二八六頁）。

### 信息選讀

許多基督徒有一種觀念，以爲我們作錯事時，我們就與神不對了。這種義的觀念太膚淺了。即使我們沒有作錯甚麼事，我們與神可能仍是不對，因爲我們也許不在主的心思和意願裏。表面看來，我們各方面沒有甚麼不對；然而，我們全人也許與神非常不對。我們可能沒有照着主的心思，我們所作的

## 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

也許不是祂的意願。只要我們不行神的意願，我們就是不對的。

假如有一個青年人在學校裏沒有作錯甚麼事，但是他沒有好好讀書。不僅如此，他坐在那裏上課的時候心不在焉。…從外面看來，他也許沒有錯；但從裏面來看，他整個人都是錯的。同樣的原則，許多聖徒外面看來沒有甚麼不對。事實上，他們整個人都不在主的意願裏。

你若得着賜生命之靈的灌注並浸透，你裏面的人就會透亮。你會明白主的心思，你也知道甚麼是主的意願。你自自然然就會在祂的意願裏，行祂的意願。結果，你與祂就是對的。不僅如此，你會知道當怎樣待人，也會知道當怎樣處理財物。這樣，你就成爲一個義的人，在大小事上都是對的，與神、與人、與自己都是對的。這是一個彰顯神的人，因爲他的義就是神的形像，就是神彰顯出來。

我們若照着靈而行，也會履行不可殺人、不可姦淫、不可偷盜、不可作假見證、不可貪心這幾條誡命。…保羅在羅馬七章告訴我們，他想要勝過貪心，卻勝不過，反倒被這條誡命殺死。他定罪自己，大聲呼喊說，『我是個苦惱的人！誰要救我…？』（24）然後到了八章，他卻能宣告說，『如此，現今那些在基督耶穌裏的，就沒有定罪了。因爲生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』（1～2）保羅也領悟到，當他照着生命之靈而行時，律法義的要求就不知不覺的成就在他身上。這也能成爲我們今天的經歷。我們不必定意要履行十誡。我再說，我們若照着生命之靈而行，每一條誡命就會不知不覺、自然而然的成就在我們身上。十誡的每一條都會完全成就在我們身上（哥林多後書生命讀經，二八七、三〇一至三〇二頁）。

參讀：聖經要道卷四，第三十五題。

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

## 第五週▪週三

### 晨興餽養

羅十四 17『因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』

八 4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

當我們照着那靈而行，使律法義的要求成就在我們身上時，我們就有了義。…我們有義，就是有我們所事奉並敬拜之神的彰顯。因着我們有這個彰顯，也就是我們藉着生命之靈自然活出的義，別人就會信服並被征服。

保羅在羅馬八章四節說到律法義的要求，又在二十九節說到神兒子的形像：『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』我們若把這一節和二節、四節擺在一起，就看見那靈、義、形像。我們需要天天照着生命之靈而行，使律法的義得以成就。這等於模成神兒子的形像（哥林多後書生命讀經，三〇二頁）。

### 信息選讀

模成祂形像的路，就是照着生命之靈而行，使律法義的要求可以成就在我們身上。這樣，我們就有了義，而這義正是神兒子的形像。因此，那靈產生義，而義就是形像。

在羅馬八章，義與生命之靈有關，結果乃是神兒子的形像。但在十四章十七節，義與神的國有關。在這一章聖經裏，神的國是指召會生活。召會的聚

## 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

會乃是神國的展示。…召會生活乃是神的國，而神的國就是義。

保羅在羅馬十四章十七節所說的，與舊約裏所寫的相符合。根據詩篇八十九篇十四節，義是神寶座的根基。…神的寶座是以義為根基而建立的。以賽亞三十二章一節說，『看哪，必有一王憑公義作王。』這裏的義也與國度有關。…不僅如此，希伯來一章八至九節說，『神阿，你的寶座是永永遠遠的，你國的權杖是正直的權杖。你愛公義，恨惡不法。』這兩節經文是引自詩篇四十五篇。

在舊約裏，義與國度常是同義辭。因此，義與管理、行政、規律、治理有關。…凡是有義的地方，一切都正確的歸一於一個元首之下。

義的第一個結果就是神的形像。其次，義建立神的國。羅馬八章說到義和神的形像，十四章說到義和神的國。形像與國度都是以義為基礎。

現在我們把義的這一面，應用到我們的家庭生活和召會生活中。當一對夫妻彼此不滿意，家裏的光景不愉快時，在他們的家庭生活中就沒有義，沒有神兒子的形像。照樣，神的國也不在他們中間，因為神的國就是義。看到這種光景的人，得不到任何基督的形像、神的彰顯的印象。然而，假如一位弟兄和他的妻子活在靈裏，照着那靈而行，他們就會喜樂，他們的孩子也會喜樂。那樣的家庭生活何等榮耀！別人能看見神的形像，領略到神的國顯在那個家庭裏。這就是家庭生活中的義（哥林多後書生命讀經，三〇二至三〇四頁）。

參讀：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

## 第五週▪週四

### 晨興餽養

彼前二 24『祂在木頭上，在祂的身體裏，親自擔當了我們的罪，使我們既然向罪死了，就得以向義活着；因祂受的鞭傷，你們便得了醫治。』

彼後三 13『但我們照祂的應許，期待新天新地，有義居住在其中。』

假如一個地方召會裏…沒有發怨言、批評或說閒話，只有謙讓宜人、讚美、呼求主名和交通；此外，聚會又是活的、有次有序的，盡功用的也多。在這樣一個召會中，必定會看見滿了義的神的國。那裏一切都是有序而平順的。

新約職事的目標，乃是把經過過程之三一神那包羅萬有的靈供應到人裏面，作他們的供應。同時，這職事也把基督分賜到信徒裏面作他們的義。這樣，當信徒們照着那靈生活行動時，他們的光景就能彰顯神，給人神兒子的印象。不僅如此，他們實際的成為建立在義裏的神的國，有條不紊，合式的歸一於元首之下。他們也會有和平，並聖靈中的喜樂。這是新約職事的結果（哥林多後書生命讀經，三〇四至三〇五頁）。

### 信息選讀

至終，啓示錄十九章的新婦要成為二十一至二十二章的新耶路撒冷。…二十一章…十八節說，『牆是用碧玉造的。』此外，新耶路撒冷的第一層根基也是碧玉（19）。因此，這城顯出來的樣子是碧玉。啓示錄四章指明，神坐在天上的寶座上，顯出來的樣子也好像碧玉。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.

神的彰顯。碧玉是神顯出來的樣子，也是新耶路撒冷顯出來的樣子，這個事實指明這座聖城要與神有相同顯出來的樣子。整座城都要彰顯神。

今天我們一直在豫備新婦的禮服，這禮服要有義的樣子，而義乃是神的彰顯。至終，在新耶路撒冷裏，這乃是碧玉的樣子。

彼後三章十三節…所用的『義』字，意義非常豐富。有義住在新天新地的意思是，一切都井然有序，歸一於一個元首之下，並且都得以規正。一切都要在正當的治理之下，接受管理、管制，因為那裏有神的寶座、國度、神聖的行政。結果乃是平安與喜樂。

今天地上幾乎沒有義，所有的乃是不義、脫序、混亂。但是讚美主！在召會中，我們豫嘗了新天新地，有義居住在其中！此外，我們也應當能說，靠着主的憐憫，義也居住在我們的家庭生活裏。

今天許多基督徒忽畧了新約的職事。他們沒有把那靈和義供應給人，反而爭論受浸的方式等類的事。…種種所謂的職事，把神的子民分裂了。…新約的職事只作一件事，就是把基督供應給人，在人裏面作為那靈，成為人生命的供應；並在人外面作為義，成為神的彰顯。神的這個彰顯就是義，就是神的形像，要帶進國度，在其中一切都得以規正，有秩有序，且歸一於一個元首之下。這使我們豫嘗要來的國，以及新天新地裏的新耶路撒冷。這就是新約職事的功用。

我們都必須執行那職事，將基督作為賜生命的靈並作為義，供應給人（哥林多後書生命讀經，三〇六至三〇八頁）。

參讀：羅馬書生命讀經，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

## 第五週▪週五

### 晨興餽養

啓十九 7～8『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。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。』

啓示錄十九章七至八節…這裏的新婦是指蒙救贖、經過變化之三部分的人。這新婦要穿明亮潔淨的細麻衣，就是聖徒的義。…我們若要有分於這位以明亮、照耀、純淨的義為妝飾的新婦，就必須用義妝飾自己。我們天天都需要豫備明亮的細麻衣來遮蓋自己。這就是我們每日的義。…我們怎樣產生這樣一件義的衣服？我們乃是天天照着生命之靈而行，並且過一種生活，是那靈的生活，藉此來產生這義的衣服。我們若天天、月月、年年過這種在那靈裏的生活，來豫備我們的婚筵禮服，當主來的時候，我們就不會被發現是赤身的。反之，當祂來的時候，我們會穿着明亮潔淨的婚筵禮服（哥林多後書生命讀經，三〇五至三〇六頁）。

### 信息選讀

基督成為從神給信徒的義有兩面。第一面是祂作信徒的義，使他們在悔改歸向神並信入基督時，客觀的在神面前得稱義。…基督是神給我們的美麗，給我們穿上，作我們的衣服，作我們的錦衣。

第二面是基督作信徒的義，從他們活出來作神的顯明；這位神就是在基督裏賜給信徒的義，使他們主觀的蒙神稱義。…當神把基督賜給我們，給我們穿上時，祂就進到我們裏面，作我們的生命和生命的供應，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

從我們裏面活出祂自己來。這個活出來就是神在基督裏的顯明。這在神眼中是好的。當然，神不僅是客觀的，更是主觀的稱義我們。現今我們看見了這兩面——外面的和裏面的。我們穿上了基督，基督也進到我們裏面，好從我們裏面活出神來，作我們主觀的義。

這兩面由路加十五章二十二至二十三節裏上好的袍子和肥牛犢所豫表。上好的袍子豫表基督作神賜給信徒的義，在神面前在外面遮蓋他們，作他們客觀的義。肥牛犢豫表基督作神賜給信徒的義，作他們生命的供應，使他們活出在基督裏的神，作他們主觀的義。

在路加十五章，當浪子回到父親那裏，父親吩咐奴僕把上好的袍子拿來，給他兒子穿上。這袍子頂替了回家浪子的破衣（參賽六四 6）。…因此他成了一個新人，但這只是外面的。

雖然浪子已經穿上袍子，但他仍然是餓的。他會說，『父親，我需要一些東西喫。我一直在喫豬喫的東西，我快餓死了。父親，我不需要這袍子；我需要東西喫。』但父親會說，『兒呀，如果你這麼可憐，穿着破衣，我不能供給你甚麼。我必須使你的穿着好看起來；這樣你纔配得過我，我纔能供給你好食物，就是肥牛犢。』

上好的袍子豫表基督在外面作我們的義。肥牛犢豫表主觀的基督進到我們裏面，給我們享受、消化、吸收，成了我們的組成，甚至成了我們。藉着喫肥牛犢，浪子的面容就會變化。他回來時，面容蒼白；但他喫了肥牛犢之後，就面色發光紅潤。這是神所給我們的基督，作我們的義的兩面：作外面的義，使我們美麗，以及作裏面的義供應我們，好從我們裏面將祂活出來，作神的喜悅（李常受文集一九九四至一九九七年第一冊，三一六至三一八頁）。

參讀：倪柝聲文集第二輯第十六冊，基督是我們的義，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

## 第五週▪週六

### 晨興餽養

啓三 4～5『然而在撒狄，你還有幾名是未曾玷污自己衣服的，他們要穿白衣與我同行，因為他們是配得過的。得勝的，必這樣穿白衣…。』

在(詩篇四十五篇)裏，王后有兩件衣服(13～14)：一件相當於客觀的義，使我們得救；另一件相當於主觀的義，使我們得勝。後者等於馬太二十二章十一至十二節裏的婚筵禮服。詩篇四十五篇的王后表徵召會，她的第一件衣服是用金線交織成的，第二件是刺繡的衣服。在聖經裏，金表徵神的性情。在我們得救的時候，我們接受了一件金的衣服，使我們能到神面前。除此之外，我們還需要另一件衣服，就是刺繡的衣服。這刺繡表徵聖靈變化的工作。今天聖靈正作工在我們身上，變化我們…。雖然我們已經有了第一件衣服，但現在聖靈正在作刺繡的工作，以準備第二件衣服，這衣服要使我們有資格在基督的審判臺前見祂。一天過一天，我們在聖靈的針刺，聖靈的變化之下。這是因為我們不僅需要得稱義，也需要得稱許。…只有那些穿着藉聖靈刺繡的工作所產生之第二件衣服的人纔會被選上，纔有資格參加羔羊的婚筵(新約總論第十四冊，二五四頁)。

### 信息選讀

啓示錄十九章裏的新婦乃是穿上明亮潔淨的細麻衣—信徒所行的義。這是基督漸漸長大，從我們身上活出來的。當我們讓基督在我們裏面長大，而把祂活出來，祂就成了我們的生活。使基督能在我們裏面長大並且活出來惟一的路，就是一直喫喝祂。

## 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.

新婦豫備好的意思，乃是說她有『明亮潔淨的細麻衣』。無疑的，這義與以弗所四章二十四節的義有關；那裏告訴我們，新人是在義裏面創造的。…這裏新婦的義是主觀的，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。

啓示錄十九章裏的新婦是指蒙救贖、經過變化之三部分的人。這新婦要穿明亮潔淨的細麻衣，就是聖徒所行的義。我們若要有分於這位新婦，就必須用明亮、照耀、純淨的義妝飾自己。我們天天都需要豫備明亮的細麻衣來遮蓋自己。這就是我們每日的義。我們乃是天天照着生命之靈而行，並且過一種生活，是那靈的生活，藉此來產生這義的衣服。

馬太五章二十節…清楚的指明，我們的義必須超過法利賽人的義。這義並不是我們所接受作我們衣袍，使我們得稱義的客觀基督，乃是我們所活出作我們日常生活的主觀基督。這不是稱義的袍子，乃是使我們有資格接受獎賞的衣服。

啓示錄三章四至五節及十八節也說到這第二件衣服。在三章四至五節，主告訴在撒狄的召會，凡未曾玷污自己衣服的，要穿白衣與祂同行，並且得勝的，『必…穿白衣。』這裏的衣服就是為着婚筵。在三章十八節主勸在老底嘉的召會要向祂『買白衣』。由此可見，啓示錄這卷書特別強調第二件衣服。我們若是沒有這件衣服，就會錯過婚筵（新約總論第十四冊，二五四至二五五、二五二至二五三頁）。

參讀：彼得後書生命讀經，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

# 第五週詩歌

# WEEK 5 — HYMN

**豫備迎接主再來**  
(英1311)

D大調 4/4

一 在地方召會我們豫備迎接主再來，可愛新郎來臨，腳步已經緊近，祂巴望回來，迎娶新婦。祂心所最愛，良人性偶愛裏聯結永遠不分。

(副) 可愛新郎，願你快來！新婦渴  
望見你丰采；時刻儆醒，等你顯  
現—主阿，勿遲延！能否在今天？

二 摔碎眾偶像，我們全人全心歸向主；  
惟祂恩愛寶貴，此外有何可戀？  
愛火在焚燒，我們心中只有你，哦，主！  
願你快來，快來—能否就在今天？

三 為婚娶之日，祂在豫備榮美的新婦，  
身披潔淨細麻，明亮與祂相合；  
主，願你的義交織進來，此外無別路，  
能使我們歡喜享受婚筵喜樂。

**The local churches are preparing for  
Hope of Glory — Preparing for Christ's Return** 1311

1. The lo - cal churches are pre - par - ing for the Lord's return— 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!

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.

