

第三篇

新妇的成熟

R. M. 诗歌：英 1316, 140

读经：启十九 6～9，约三 29，雅五 7，太五 48，西一 28～29，三 10～11

- 启 19:6 我听见好像大批群众的声音，又像众水的声音，也像大雷的声音，说，阿利路亚！因为主我们的神，全能者，作王了。
- 启 19:7 我们要喜喜欢欢，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。
- 启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。
- 启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。
- 约 3:29 娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。
- 雅 5:7 所以，弟兄们，你们要恒忍，直到主的来临。看哪，农夫等候地里宝贵的出产，为此恒忍，直到得了秋雨春雨。
- 太 5:48 所以你们要完全，像你们的天父完全一样。
- 西 1:28 我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；
- 西 1:29 我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。
- 西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；
- 西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。

壹 “成熟”一辞，希腊文原意是“终点”：

一 变化乃是在我们天然生命里新陈代谢的改变；成熟乃是被那改变我们的神圣生命所充满——来六 1，西四 12，罗十二 2，彼后一 3。

来 6:1 所以，我们既离开了那论到基督之开端的话，就当竭力前进，

Message Three

The Maturity of the Bride

R. M. Hymns: 1316, 170

Scripture Reading: Rev. 19:6-9; John 3:29; James 5:7; Matt. 5:48; Col. 1:28-29; 3:10-11

- Rev 19:6 And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah! For the Lord our God the Almighty reigns.
- 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.
- 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.
- 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.
- 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.
- James 5:7 Therefore be long-suffering, brothers, until the coming of the Lord. Behold, the farmer eagerly awaits the precious fruit of the earth, exercising long-suffering over it until it receives the early and late rain.
- Matt. 5:48 You therefore shall be perfect as your heavenly Father is perfect.
- Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
- Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.
- 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,
- Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

I. The meaning of the word mature in Greek is “at the end point”:

A. To be transformed is to be metabolically changed in our natural life; to be matured is to be filled with the divine life that changes us—Heb. 6:1; Col. 4:12; Rom. 12:2; 2 Pet. 1:3.

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not

西 4:12 达到完全、成熟，不再立根基，就是悔改脱开死行，信靠神。
有你们那里的人，作基督耶稣奴仆的以巴弗问你们安；他在祷告中常为你们竭力奋斗，要你们得以成熟，站立得住，在神一切的旨意上满有确信。
罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。
彼后 1:3 神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。

二 变化的最后阶段乃是成熟，就是生命的丰满—4 节。

彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。

三 成熟的信徒认识并顾到基督的身体，有身体的感觉，也以身体为中心—林前十二 16, 18 ~ 19, 21, 24。

林前 12:16 倘若耳说，我不是眼，所以不属于身体，它也不能因此就不属于身体。
林前 12:18 但如今神照着自己的意思，把肢体俱各安置在身体上了。
林前 12:19 若都是一个肢体，身体在哪里？
林前 12:21 眼不能对手说，我不需要你；头也不能对脚说，我不需要你。
林前 12:24 至于我们俊美的肢体，就不需要了。但神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体。

贰 在新约圣经里，“成熟”这辞用于指信徒在他们重生时所得着之基督的生命上长成并得以完全—多三 5，彼前一 3，23，太五 48：

多 3:5 祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。
彼前 1:3 我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。
彼前 1:23 你们蒙了重生，不是由于能坏的种子，乃是由于不能坏的种子，是借着神活而常存的话。
太 5:48 所以你们要完全，像你们的天父完全一样。

一 我们绝不该自满自足，乃要追求在基督的生命里长大成熟—腓三 12, 14。

腓 3:12 这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。
腓 3:14 向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。

laying again a foundation of repentance from dead works and of faith in God,
Col. 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

B. The last stage of transformation is maturity, the fullness of life—v. 4.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

C. A mature believer knows and cares for the Body of Christ, being Body-conscious and Body-centered—1 Cor. 12:16, 18-19, 21, 24.

1 Cor. 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.
1 Cor. 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
1 Cor. 12:19 And if all were one member, where would the body be?
1 Cor. 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
1 Cor. 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

II. As used in the New Testament, the word mature refers to the believers' being full-grown and perfected in the life of Christ, which they received at the time of regeneration—Titus 3:5; 1 Pet. 1:3, 23; Matt. 5:48:

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,
1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
1 Pet. 1:23 Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.
Matt. 5:48 You therefore shall be perfect as your heavenly Father is perfect.

A. We should never be content with ourselves but pursue growth and maturity in the life of Christ—Phil. 3:12, 14.

Phil. 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

二 我们需要往前，竭力前进，达到成熟，忘记背后，努力面前的，追求对基督有最完满的享受并赢得，好在千年国里对基督有极点的享受——12～15 节。

腓 3:12 这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。

腓 3:13 弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的。

腓 3:14 向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。

腓 3:15 所以我们凡是长成的人，都要思念这事；你们若思念任何别的事，神也必将这事启示你们。

三 在属灵生命上成熟的先决条件，就是在神圣生命里一直长大——弗 4:15。

弗 4:15 唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。

四 信徒在基督生命里长大成熟的最终结果乃是长成的人——召会作为基督的身体长成一个成熟的人——13 节。

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。

叁 雅各在雅各书用农夫恒忍等候地里宝贵的出产为例证——五 7：

雅 5:7 所以，弟兄们，你们要恒忍，直到主的来临。看哪，农夫等候地里宝贵的出产，为此恒忍，直到得了秋雨春雨。

一 主耶稣实际上就是真农夫，独一的农夫——太 13:3。

太 13:3 祂就用比喻对他们讲许多事，说，看哪，那撒种的出去撒种。

二 当我们在恒忍等候主的来临时，祂这位真农夫也在忍耐等候我们在生命里成熟，成为祂田地初熟的果子和庄稼——启 14:4，14～15。

启 14:4 这些人未曾与妇女在一起受到玷污，他们原是童身。羔羊无论往哪里去，他们都跟随祂。他们是从人间买来的，作初熟的果子归与神和羔羊。

B. We need to go on, to be brought on, to maturity by forgetting the things which are behind and stretching forward to the things which are before, pursuing toward the fullest enjoyment and gaining of Christ for the uttermost enjoyment of Christ in the millennial kingdom—vv. 12-15.

Phil 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Phil 3:15 Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.

C. The prerequisite for maturity in the spiritual life is to grow continually in the divine life—Eph. 4:15.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

D. The ultimate issue of the believers' growth and maturity in the life of Christ is the full-grown man—the church as the Body of Christ growing into a mature man—v. 13.

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

III. In his Epistle, James uses the illustration of a farmer awaiting with long-suffering the precious fruit of the earth—5:7:

James 5:7 Therefore be long-suffering, brothers, until the coming of the Lord. Behold, the farmer eagerly awaits the precious fruit of the earth, exercising long-suffering over it until it receives the early and late rain.

A. The Lord Jesus is actually the real Farmer, the unique Farmer—Matt. 13:3.

Matt. 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.

B. While we are awaiting with long-suffering the Lord's coming, He, as the real Farmer, is awaiting with patience our maturity in life, as the firstfruits and harvest of His field—Rev. 14:4, 14-15.

Rev. 14:4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

启 14:14 我又观看，看哪，有一片白云，云上坐着一位好像人子，头上戴着金冠冕，手里拿着快镰刀。

启 14:15 又有一位天使从殿中出来，向那坐在云上的大声喊着说，伸出你的镰刀来收割，因为收割的时候到了，地上的庄稼已经熟了。

三 我们若祷告说，“主，求你快回来，”主可能说，“当你们在等候我回来时，我也在等候你们成熟；唯有你们成熟了，才能催促我回来。”

四 我们若认真等候主回来，就需要在生命上长大以至于成熟；这种领会对我们有极大的帮助。

肆 成熟就是基督在我们里面完全成形了；也就是说，我们已经完全变化成祂的形像——加四 19，林后三 18：

加 4:19 我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。

一 从我们得重生的时候起，主就一直在我们里面作工，使我们有祂的形像——18 节，罗八 29。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

二 等到主把祂的形像完全作到我们里面，祂也从我们里面完全彰显出来的时候，我们就生命成熟了一弗三 16～17。

弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，

弗 3:17 使基督借着信，安家在你心里，叫你在爱里生根立基。

伍 雅歌三章给我们看见寻求者的成熟，四章往前解释这样的成熟是借着意志的降服而

Rev. 14:14 And I saw, and behold, there was a white cloud, and on the cloud One like the Son of Man sitting, having a golden crown on His head and a sharp sickle in His hand.

Rev. 14:15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, Send forth Your sickle and reap, for the hour to reap has come because the harvest of the earth is ripe.

C. If we pray, “Lord, come back quickly,” the Lord may say, “While you are awaiting My coming back, I am awaiting your maturity; only your maturity can hasten My coming back.”

D. It is a great help for us to realize that if we are serious about awaiting the Lord's coming back, we need to grow in life unto maturity.

IV. To be mature is to have Christ fully formed in us; it also means that we have been fully transformed into His image—Gal. 4:19; 2 Cor. 3:18:

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

A. Since the time of our regeneration, the Lord has been working in us so that we may have His image—v. 18; Rom. 8:29.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom. 8:29 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;

B. When the Lord has fully worked His image into us and is fully expressed through us, we will be mature in life—Eph. 3:16-17.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

V. Chapter 3 of Song of Songs shows us the maturity of the seeking one, and chapter 4 continues by explaining that

达到的；寻求者成熟的秘诀，就是她的意志已完全降服且复活了——4 节：

歌 3:1 我夜夜在床上寻找我心所爱的；我寻找他，却寻不见。
歌 3:2 我说，我要起来，绕行城中，在街道上，在宽阔处，寻找我心所爱的。我寻找他，却寻不见。
歌 3:3 城中巡逻看守的人遇见我；我问他们：你们看见我心所爱的没有？
歌 3:4 我刚离开他们，就遇见我心所爱的；我拉住他，不让他走，直到领他进我母家，到怀我者的内室。

歌 3:5 耶路撒冷的众女子啊，我指着羚羊或田野的母鹿郑重地嘱咐你们，不要惊动，不要叫醒我所爱的，等她自己情愿。
歌 3:6 那从旷野上来，形状如烟柱，以没药和乳香，并商人各样香粉薰的，是谁呢？
歌 3:7 看哪，是所罗门的卧榻；四围有六十个勇士，都是以色列中的勇士。
歌 3:8 个个都拿着刀，善于争战；人人腰间佩刀，防备夜间有惊慌。
歌 3:9 所罗门王用利巴嫩木，为自己制造一乘华轿。
歌 3:10 轿柱是用银作的，轿底是用金作的；坐垫是紫色的；其中所铺的，是耶路撒冷众女子的爱情。
歌 3:11 锡安的众女子啊，你们出去观看所罗门王戴着冠冕，就是在他婚娶的日子，心中喜乐的时候，他母亲给他戴上的。
歌 4:1 看哪，我的佳偶，你是美丽的！你是美丽的！你的眼在帕子内好像鸽子；你的头发如同山羊群，安卧在基列山旁。
歌 4:2 你的牙齿如剪过毛的一群母羊，洗净上来，个个都有双生，没有一只丧掉子的。
歌 4:3 你的唇好像一条朱红线，你的嘴也秀美。你的两腮在帕子内，如同一块石榴。
歌 4:4 你的颈项好像大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的挡牌。
歌 4:5 你的两乳好像百合花中吃草的一对小羚羊，就是母羚羊双生的。
歌 4:6 我要往没药山和乳香冈去，直等到天亮，黑影飞去的时候。

歌 4:7 我的佳偶，你全然美丽，毫无瑕疵。
歌 4:8 我的新妇，求你与我一同从利巴嫩来，与我一同从利巴嫩来，从亚玛拿顶，从示尼珥与黑门顶，从有狮子的洞穴，从有豹子的山岭，来观看。
歌 4:9 我妹子，我新妇，你夺了我的心；你用眼一看，用你项上的一条链子，夺了我的心。
歌 4:10 我妹子，我新妇，你的爱情何等美丽！你的爱情比酒更美！你膏油的香气胜过一切香品！
歌 4:11 我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服

such maturity is reached by the subduing of the will; the secret of the maturity of the seeking one is that her will has been completely subdued and resurrected—v. 4:

S. S. 3:1 On my bed night after night / I sought him whom my soul loves; / I sought him, but found him not.
S. S. 3:2 I will rise now and go about in the city; / In the streets and in the squares / I will seek him whom my soul loves. / I sought him, but found him not.
S. S. 3:3 The watchmen who go about in the city found me—/ Have you seen him whom my soul loves?

S. S. 3:4 Scarcely had I passed them / When I found him whom my soul loves; / I held him and would not let go / Until I had brought him into my mother's house / And into the chamber of her who conceived me.
S. S. 3:5 I adjure you, O daughters of Jerusalem, / By the gazelles or by the hinds of the fields, / Not to rouse up or awaken my love / Until she pleases.
S. S. 3:6 Who is she who comes up from the wilderness / Like pillars of smoke, / Perfumed with myrrh and frankincense, / With all the fragrant powders of the merchant?
S. S. 3:7 There is Solomon's bed; / Sixty mighty men surround it, / Of the mighty men of Israel.

S. S. 3:8 All of them wield the sword and are expert in war; / Each man has his sword at his thigh / Because of the night alarms.
S. S. 3:9 King Solomon made himself a palanquin / Of the wood of Lebanon.
S. S. 3:10 Its posts he made of silver; / Its bottom, of gold; / Its seat, of purple; / Its midst was inlaid with love / From the daughters of Jerusalem.
S. S. 3:11 Go forth, O daughters of Zion, / And look at King Solomon with the crown / With which his mother crowned him / On the day of his espousals, / Yes, on the day of the gladness of his heart.
S. S. 4:1 Oh, you are beautiful, my love! / Oh, you are beautiful! Your eyes are like doves behind your veil; / Your hair is like a flock of goats / That repose on Mount Gilead.
S. S. 4:2 Your teeth are like a flock of shorn ewes / That have come up from the washing, / All of which have borne twins, / And none of them is bereaved of her young.
S. S. 4:3 Your lips are like a scarlet thread, / And your mouth is lovely; / Your cheeks are like a piece of pomegranate / Behind your veil.
S. S. 4:4 Your neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men.
S. S. 4:5 Your two breasts are like two fawns, / Twins of a gazelle, / That feed among the lilies.
S. S. 4:6 Until the day dawns and the shadows flee away, / I, for my part, will go to the mountain of myrrh / And to the hill of frankincense.
S. S. 4:7 You are altogether beautiful, my love, / And there is no blemish in you.
S. S. 4:8 Come with me from Lebanon, my bride; / With me from Lebanon come. / Look from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains.
S. S. 4:9 You have ravished my heart, my sister, my bride; / You have ravished my heart with one glance of your eyes, / With one strand of your necklace.
S. S. 4:10 How beautiful is your love, my sister, my bride! / How much better is your love than wine, / And the fragrance of your ointments / Than all spices!
S. S. 4:11 Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the

的香气如同利巴嫩的香气。

歌 4:12 我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉。

歌 4:13 你所种的萌芽，成了石榴园，有佳美的果子、凤仙花与哪哒树，

歌 4:14 有哪哒和番红花，菖蒲和肉桂，并各样乳香木、没药、沉香，与一切上等的香料。

歌 4:15 你是园中的泉，活水的井，从利巴嫩流下来的溪水。

歌 4:16 北风啊，醒起！南风啊，吹来！吹在我的园内，使其中的香气散发出来。愿我的良人进入自己园里，吃他佳美的果子。

一 颈项表征人服在神之下的意志；主看我们意志的降服，是顶美丽的事—1 节上，4 节。

歌 4:1 上 看哪，我的佳偶，你是美丽的！你是美丽的！…

歌 4:4 你的颈项好像大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的挡牌。

二 我们若有服从的意志，我们的意志就要显得像大卫的高楼，收藏各种武器：

1 首先我们的意志必须降服，然后它会在复活里刚强，好像大卫收藏军器的高楼，为着属灵的争战—弗 6:10。

弗 6:10 末了的话，你们要在主里，靠着祂力量的权能，得着加力。

2 属灵争战用的武器，都保存在我们降服且复活的意志里—林后 10:3～5。

林后 10:3 因为我们虽然在肉体中行事，却不照着肉体争战。

林后 10:4 我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，

林后 10:5 将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督。

陆 保罗尽职的目标，乃是要将各人在基督里成熟地献上，好为着一个新人—西 1:28～29，三 10～11：

西 1:28 我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；

西 1:29 我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。

一 歌罗西一章二十八节里译为“成熟”的辞，也

fragrance of your garments / Is like the fragrance of Lebanon.

S. S. 4:12 A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.

S. S. 4:13 Your shoots are an orchard of pomegranates / With choicest fruit; / Henna with spikenard,

S. S. 4:14 Spikenard and saffron; / Calamus and cinnamon, / With all the trees of frankincense; / Myrrh and aloes, / With all the chief spices.

S. S. 4:15 A fountain in gardens, / A well of living water, / And streams from Lebanon.

S. S. 4:16 Awake, O north wind; / And come, O south wind! / Blow upon my garden: / Let its spices flow forth; / Let my beloved come into his garden / And eat his choicest fruit.

A. The neck signifies the human will under God; the Lord considers the submission of our will a most beautiful thing—vv. 1a, 4.

S. S. 4:1a Oh, you are beautiful, my love! / Oh, you are beautiful!…

S. S. 4:4 Your neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men.

B. If we have a submissive will, our will is expressed like the tower of David that holds all kinds of weapons:

1. First, our will must be subdued; then it will be strong in resurrection and like the tower of David, the armory for the spiritual warfare—Eph. 6:10.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

2. The weapons for spiritual warfare are kept in our subdued and resurrected will—2 Cor. 10:3-5.

2 Cor. 10:3 For though we walk in flesh, we do not war according to flesh;

2 Cor. 10:4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds,

2 Cor. 10:5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

VI. The goal of Paul's ministry was to present every man mature, full-grown, in Christ for the one new man—Col. 1:28-29; 3:10-11:

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.

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,

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

A. The Greek word rendered “full-grown” in Colossians 1:28 may also be

可译为“完全的”或“完整的”。

西 1:28 我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；

二 保罗的职事乃是要将基督分赐到人里面，使他们在基督里长大成熟，得以完全并完整。

柒 创世记三十七至四十七章是雅各成熟过程的记载：

一 在创世记二十七章我们看见一个抓夺的人，在三十七章我们看见一个变化的人，在四十七章末了我们看见一个成熟的人。

二 变化的最后阶段乃是成熟，就是生命的丰满：

1 神永远的定旨，只能借着我们的变化和成熟来完成——26，西一 28，二 19。

创 1:26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

西 1:28 我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上。

西 2:19 …持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

2 成熟乃是我们一再得着神圣的生命分赐到我们里面，直到我们有了生命的丰满——约十 10。

约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。

三 成熟乃在于度量的扩充——诗四 1：

诗 4:1 显我为义的神啊，我呼求的时候，求你应允我；我在窘困中，求你使我宽广；求你恩待我，听我的祷告。

1 生命成熟是接受圣灵管治的总和——来十二 5 ~ 11。

来 12:5 你们竟全然忘了那劝勉的话，就是对你们如同对儿子所讲论的，说，“我儿，你不可轻看主的管教，被祂责备的时候，也不可灰心；

来 12:6 因为主所爱的，祂必管教，又鞭打凡所收纳的儿子。”

来 12:7 为了受管教，你们要忍受。神待你们如同待儿子；哪有儿子

translated “perfect,” “complete,” or “mature.”

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

B. Paul's ministry was to dispense Christ into others so that they would be perfect and complete by maturing in Christ unto full growth.

VII. Genesis 37—47 is a record of the process of Jacob's maturity:

A. In Genesis 27 we see a supplanter; in chapter 37, a transformed man; and at the end of chapter 47, a mature person.

B. The last stage of transformation is maturity, the fullness of life:

1. God's eternal purpose can only be accomplished through our transformation and maturity—1:26; Col. 1:28; 2:19.

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Col. 2:19 ...holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

2. Maturity is a matter of having the divine life imparted into us again and again until we have the fullness of life—John 10:10.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

C. Maturity is a matter of the enlargement of capacity—Psa. 4:1:

Psa. 4:1 When I call out, answer me, O God of my righteousness; Make room for me when I am in straits; Be gracious to me and hear my prayer.

1. Maturity in life is the sum total of receiving the discipline of the Holy Spirit—Heb. 12:5-11.

Heb 12:5 And you have completely forgotten the exhortation which reasons with you as with sons, “My son, do not regard lightly the discipline of the Lord, nor faint when reproved by Him;

Heb 12:6 For whom the Lord loves He disciplines, and He scourges every son whom He receives.”

Heb 12:7 It is for discipline that you endure; God deals with you as with sons. For what son is there

是父亲不管教的？

来 12:8 只是你们若不受众子所共受的管教，就是私生子，不是儿子了。

来 12:9 再者，我们曾有肉身的父管教我们，我们尚且敬重他们，何况万灵的父，我们岂不更当服从祂而得活着么？

来 12:10 肉身的父是在短暂的日子里，照自己以为好的管教我们，唯有万灵的父管教我们，是为了我们的益处，使我们有分于祂的圣别。

来 12:11 一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。

2 人只看见一个人生命成熟，却未看见那人历年逐日暗中所接受加起来的圣灵管治——林后 1:8-10，创四七 7，10。

林后 1:8 弟兄们，关于我们在亚西亚所遭遇的患难，我们不愿意你们不知道，就是我们被压太重，力不能胜，甚至连活命的指望都绝了，

林后 1:9 自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神；

林后 1:10 祂曾救我们脱离那极大的死亡，并且仍要救我们，我们指望祂将来还要救我们。

创 47:7 约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。

创 47:10 雅各又给法老祝福，就从法老面前出去了。

四 神要主宰地用人、事、物倒空所充满我们的一切，除去我们先入的一切，使我们的度量增加，好被神充满——路 1:53，太 5:6。

路 1:53 叫饥饿的得饱美物，叫富足的空着回去。

太 5:6 饥渴慕义的人有福了，因为他们必得饱足。

五 雅各的一生启示，我们所遭遇的每件事，都在神的主宰之下，叫我们被变化，得成熟；没有一件事是偶然的：

1 雅各要成熟，首先必须失去他心头的宝贝——约瑟——创三七 31-35。

创 37:31 他们宰了一只公山羊，把约瑟的外衣蘸了血。

创 37:32 他们打发人把那件彩衣送到他们父亲那里，说，我们捡到了这个；请认一认是你儿子的外衣不是？

创 37:33 他认得，就说，这是我儿子的外衣。有恶兽把他吃了，约瑟必定被撕碎了！

创 37:34 雅各便撕裂衣服，腰间围上麻布，为他儿子悲哀了许多日子。

whom the father does not discipline?

Heb 12:8 But if you are without discipline, of which all sons have become partakers, then you are illegitimate and not sons.

Heb 12:9 Furthermore we have had the fathers of our flesh as discipliners and we respected them; shall we not much more be in subjection to the Father of spirits and live?

Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.

Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

2. Others may see a person who has matured in life, but they cannot see the accumulated discipline of the Holy Spirit which that person has received secretly day after day throughout the years—2 Cor. 1:8-10; Gen. 47:7, 10.

2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor. 1:10 Who has delivered us out of so great a death, and will deliver us; in whom we have hoped that He will also yet deliver us,

Gen. 47:7 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.

Gen. 47:10 And Jacob blessed Pharaoh and went forth from Pharaoh's presence.

D. God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God—Luke 1:53; Matt. 5:6.

Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.

Matt. 5:6 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

E. The life of Jacob reveals that everything that happens to us is under God's sovereignty for our transformation and maturity; nothing is accidental:

1. In order to become mature, Jacob first had to suffer the loss of Joseph, the treasure of his heart—Gen. 37:31-35.

Gen 37:31 Then they took Joseph's coat and slaughtered a male goat and dipped the coat in the blood.

Gen 37:32 And they sent the coat of many colors and had it brought to their father and said, We found this; please examine it, and see whether it is your son's coat or not.

Gen 37:33 And he recognized it and said, It is my son's coat. A wild beast has devoured him; Joseph is without doubt torn to pieces.

Gen 37:34 And Jacob tore his garments and put sackcloth upon his loins and mourned for his son many days.

创 37:35 他的儿子女儿都起来安慰他，他却不肯受安慰，说，我必悲哀哀地下阴间，到我儿子那里。约瑟的父亲就为他哀哭。

2 成熟的信徒已学知神是有怜悯的，也是全足的，能在每一种情况中应付他的需要—四三 11，13～14，十七 1，腓一 19～21 上，四 11～12，参提前六 6～8。

创 43:11 他们的父亲以色列对他们说，若必须如此，你们就当这样行：可以取些这地佳美的出产，就是一点香油和一点蜂蜜，香胶和没药，榧子和杏仁，收在器皿里，带下去送给那人作礼物。

创 43:13 也带着你们的弟弟，起身回去见那人。

创 43:14 但愿全足的神在那人面前赐你们怜悯，使他释放你们的那弟兄和便雅悯回来。至于我，我若丧了儿子，就丧了吧。

创 17:1 亚伯兰年九十九岁的时候，耶和华向他显现，对他说，我是全足的神；你要行在我面前，并且要完全。

腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

腓 1:20 这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，

腓 1:21 上 因为在我，活着就是基督。…

腓 4:11 我并不是因缺乏说这话，因为我已经学会了，无论在什么景况，都可以知足。

腓 4:12 我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。

提前 6:6 然而敬虔又知足，便是大利了；

提前 6:7 因为我们没有带什么到世界来，也不能带什么去；

提前 6:8 只要有养生与遮身之物，就当以此为足。

3 他的信靠和安息完全在于全足之神的怜悯，不在于他自己和他的能力—罗九 16。

罗 9:16 这样看来，这不在乎那定意的，也不在乎那奔跑的，只在于那施怜悯的神。

4 雅各成熟最有力的标记，乃是他祝福别人—创四七 7，10，四八 14～16，来七 7。

创 47:7 约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。

创 47:10 雅各又给法老祝福，就从法老面前出去了。

创 48:14 但以色列伸出右手来，按在以法莲的头上（以法莲乃是次子），又剪搭过左手来，按在玛拿西的头上（玛拿西原是长子）。

创 48:15 他就给约瑟祝福说，愿我祖亚伯拉罕和我父以撒行事为人都在祂面前的神，就是一生牧养我直到今日的神，

创 48:16 那救赎我脱离一切患难的使者，赐福与这两个少年人。愿

Gen 37:35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted and said, Surely I will go down to Sheol to my son, mourning. Thus his father wept for him.

2. A mature believer has learned that God is merciful and all-sufficient to meet his needs in every kind of situation—43:11, 13-14; 17:1; Phil. 1:19-21a; 4:11-12; cf. 1 Tim. 6:6-8.

Gen. 43:11 And their father Israel said to them, If it must be so, then do this: Take some of the choice fruits of the land in your bags, and carry a present down to the man—a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds.

Gen. 43:13 Take your brother also, and rise up; return to the man.

Gen. 43:14 And may the All-sufficient God grant you mercy before the man, that he may release to you your other brother and Benjamin. And as for me, if I am to be bereaved of my children, I shall be bereaved.

Gen. 17:1 And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; Walk before Me, and be perfect.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

Phil. 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

1 Tim. 6:6 But godliness with contentment is great gain;

1 Tim. 6:7 For we have brought nothing into the world, because neither can we carry anything out.

1 Tim. 6:8 But having food and covering, with these we will be content.

3. His trust and rest are altogether in the mercy of his all-sufficient God, no longer in himself or in his ability—Rom. 9:16.

Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

4. The strongest sign of Jacob's maturity was his blessing others—Gen. 47:7, 10; 48:14-16; Heb. 7:7.

Gen. 47:7 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.

Gen. 47:10 And Jacob blessed Pharaoh and went forth from Pharaoh's presence.

Gen. 48:14 But Israel stretched out his right hand and laid it upon Ephraim's head—although he was the younger—and his left hand upon Manasseh's head, guiding his hands with insight, even though Manasseh was the firstborn.

Gen. 48:15 And he blessed Joseph and said, The God before whom my fathers Abraham and Isaac walked, The God who has shepherded me all my life to this day,

Gen. 48:16 The Angel who has redeemed me from all evil, bless the boys; And may my name be named

他们归在我的名下，和我祖亚伯拉罕、我父以撒的名下。
又愿他们在这地生养众多。

来 7:7 向来都是卑小的蒙尊优的祝福，这是一无可驳的。

捌 成熟的新妇乃是神意愿和定旨的目标—启十九 7～9:

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。
启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。
启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

一 团体新妇的预备是在于得胜者生命上的成熟—7 节，来六 1，腓三 12～15，弗四 13。

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。
来 6:1 所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟，不再立根基，就是悔改脱开死行，信靠神。
腓 3:12 这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。
腓 3:13 弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，
腓 3:14 向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。
腓 3:15 所以我们凡是长成的人，都要思念这事；你们若思念任何别的事，神也必将这事启示你们。
弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。

二 羔羊的婚娶乃是神新约经纶完成的结果；神新约的经纶是要借着祂法理的救赎并凭着祂神圣生命里生机的拯救，为基督娶得一个新妇，就是召会—创二 22，罗五 10，启十九 7～9，二一 2。

创 2:22 耶和華神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。
罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要到祂的生命里得救了。
启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。
启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。
启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又

on them, and the name of my fathers Abraham and Isaac; And may they be a teeming multitude in the midst of the earth.

Heb. 7:7 But without any dispute the lesser is blessed by the greater.

VIII. The mature bride is the goal of God's will and purpose—Rev. 19:7-9:

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.
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.
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.

A. The readiness of the corporate bride depends on the maturity in life of the overcomers—v. 7; Heb. 6:1; Phil. 3:12-15; Eph. 4:13.

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.
Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,
Phil 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Phil 3:15 Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.
Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

B. 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 His organic salvation in His divine life—Gen. 2:22; Rom. 5:10; Rev. 19:7-9; 21:2.

Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
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.
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.
Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb.

对我说，这是神真实的话。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。

三 在约翰福音，基督被启示为那来除去罪的羔羊，以及那来要娶新妇的新郎——29，三 29。

约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！
约 3:29 娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。

四 基督的目标不是除去罪，乃是要得着新妇：

- 1 在启示录，我们看见基督是羔羊，也是要来的新郎；祂既是新郎，就必须有婚礼——十九 7～9。

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。
启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。
启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

- 2 羔羊的婚礼将是宇宙的婚礼，将是救赎主与蒙救赎者的联婚。

- 3 基督是要来作新郎，我们是要去作新妇。

五 一件非常紧要的事，乃是新妇预备好——7 节：

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。
1 按照启示录十九章八至九节，妻子（基督的新妇）只包含千年国中得胜的信徒。
启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。
启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

- 2 新妇预备好，是在于得胜者生命上的成熟；得胜者不是分开的个人，乃是团体的新妇。
- 3 在启示录十九章六节，有大批群众宣告说，“阿利

And he said to me, These are the true words of God.

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.

C. 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—1:29, 3:29.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
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.

D. Christ's goal is not to remove sin; it is to have the bride:

1. In the book of Revelation, we see that Christ is the Lamb and the coming Bridegroom; therefore, as the Bridegroom, He must have a wedding—19:7-9.

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.
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.
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.

2. The wedding of the Lamb will be a universal wedding; it will be the marriage of the Redeemer and the redeemed.

3. Christ is coming as the Bridegroom, and we are going as the bride.

E. A very crucial matter is the readiness of the bride—v. 7:

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.
1. According to Revelation 19:8 and 9, the wife, the bride of Christ, here consists only of the overcoming believers during the millennium.
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.
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.

2. The readiness of the bride depends on the maturity in life of the overcomers, who are not separate individuals but the corporate bride.
3. In Revelation 19:6 the voice of the great multitude proclaims, “Hallelujah! For

路亚！因为主我们的神，全能者，作王了”：

启 19:6 我听见好像大批群众的声音，又像众水的声音，也像大雷的声音，说，阿利路亚！因为主我们的神，全能者，作王了。

- a 神的掌权，就是国度，与羔羊的婚娶有关。
- b 婚礼要带进主的掌权，就是国度，因为所有被请赴婚礼的宾客既是团体的新妇，又是与新郎一同作王的人；所有与祂一同作王的人，将是祂团体的新妇。
- c 对得胜者来说，千年国的一千年将是婚筵。
- d 每一位被请赴婚筵的人，也要有分于一千年的作王掌权。
- e 对得胜者来说，在国度里与基督一同掌权，就是婚筵—9 节。

启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

the Lord our God the Almighty reigns”:

Rev. 19:6 And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah! For the Lord our God the Almighty reigns.

- a. The reign of God, the kingdom, is related to the marriage of the Lamb.
- b. The wedding will bring in the reign of the Lord, the kingdom, because all the guests called to the wedding will be both the corporate bride and the co-kings of the Bridegroom; all His co-kings will be His corporate bride.
- c. To the overcomers, the thousand years of the millennial kingdom will be a wedding feast.
- d. Everyone invited to the wedding feast will also participate in the thousand-year reign as kings.
- e. For the overcomers, reigning with Christ in the kingdom will be the wedding feast—v. 9.

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.