

第二周

基督作为医生和新郎

诗歌 :140

读经：太九 10～13, 15, 启十九 7～9

- 太 9:10 耶稣在屋里坐席，看哪，有好些税吏和罪人来，与耶稣和祂的门徒一同坐席。
- 太 9:11 法利赛人看见，就对耶稣的门徒说，你们的老师为什么和税吏并罪人一同吃饭？
- 太 9:12 耶稣听见，就说，强健的人用不着医生，有病的人才用得着。
- 太 9:13 你们去研究，“我要的是怜悯，不是祭祀，”是什么意思；我来本不是召义人，乃是召罪人。
- 太 9:15 耶稣对他们说，新郎和伴友同在的时候，伴友岂能哀恸？但日子将到，新郎要从他们中间被取去，那时他们就要禁食。
- 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。

【周一】

壹 马太福音启示基督与宗教相对，以及与基督有关的事都在宗教之外：

- 一 基督的出生、被寻见、被引荐、被人跟随，都是在宗教之外——1:18～23, 2:1～12, 3:1～12, 4:12～22。
- 二 凡想在宗教里行神迹的念头，都是魔鬼的试诱——5～7 节。

Week Two

Christ as the Physician and the Bridegroom

Hymns: E170

Scripture Reading: Matt. 9:10-13, 15; Rev. 19:7-9

- Matt. 9:10 And as He was reclining at table in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples.
- Matt. 9:11 And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners?
- Matt. 9:12 Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill.
- Matt. 9:13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.
- Matt. 9:15 And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.
- 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.

§ Day 1

I. **The Gospel of Matthew reveals that Christ is versus religion and that the things concerning Christ are outside of religion:**

- A. The birth of Christ, the finding of Christ, the recommending of Christ, and the following of Christ were all outside of religion—1:18-23; 2:1-12; 3:1-12; 4:12-22.
- B. Any thought of doing things miraculously in religion is a temptation of the devil—vv. 5-7.

三 作为医生和新郎，基督与宗教相对——九 12, 15。

四 主耶稣不顾宗教的传统；祂在意里面的实际——十五 1 ~ 20。

【周二】

贰 马太九章十至十三节指明，我们可以经历并享受基督作医生：

一 主耶稣在祂尽职为着国度呼召人跟从祂的事上，是作医生，不是作审判官。

二 审判官的审判是按着公义，医生的医治是按着怜悯和恩典。

三 基督来尽职是作医生，医治、恢复、点活并拯救我们，使我们能重新构成为祂属天的新公民，给祂用以在这败坏的地上，建立祂属天的国。

四 “你们去研究，‘我要的是怜悯，不是祭祀，’是什么意思”——13 节：

【周三】

1 主耶稣医治我们属灵的疾病，就是罪的疾病。

2 在罪与死中间有各式各样的疾病、症候和软弱。

3 主耶稣赦免我们的罪，也在各方面医治我们。

4 我们是罪人，彻头彻尾的病了，因为我们在身体上、属灵上、道德上、心理上，都生了病，但是耶稣这位赦罪者及医生，却能医治我们一切的疾病。

5 主作我们的医生，主要是在我们灵里并在我们魂里，而非在身体上医治我们。

C. As the Physician and the Bridegroom, Christ is versus religion—9:12, 15.

D. The Lord Jesus does not care for religious tradition; He cares for inward reality—15:1-20.

§ Day 2

II. Matthew 9:10-13 indicates that we may experience and enjoy Christ as the Physician:

A. In calling people to follow Him for the kingdom, the Lord Jesus ministered as a Physician, not a Judge.

B. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace.

C. Christ came to minister as a Physician, to heal, recover, enliven, and save us, so that we might be reconstituted to be His new and heavenly citizens, with whom He is establishing His heavenly kingdom on this corrupted earth.

D. "But go and learn what this means, 'I desire mercy and not sacrifice'"—v. 13:

§ Day 3

1. The Lord Jesus heals our spiritual illness, the illness of sin.

2. Between sin and death there are all kinds of illnesses, diseases, and infirmities.

3. The Lord Jesus forgives our sins and also heals us in every way.

4. As sinners, we are sick absolutely, for we are sick physically, spiritually, morally, and mentally, but Jesus, the Forgiver and the Physician, is able to heal all our sicknesses.

5. As our Physician, the Lord heals us mainly in our spirit and in our soul, not mainly in our body.

6 虽然主不一定医治我们的身体，但祂总是愿意医治我们灵和魂的各部分。

7 主作我们的医生，主要不是在身体上医治我们，乃是在属灵上医治我们；祂是医治我们属灵疾病的一位。

【周四】

五 保罗在祂晚期职事里的经历，帮助我们对基督作信徒的医生有正确的认识：

- 1 保罗在提后四章二十节下半说，“特罗非摩病了，我就留他在米利都。”
- 2 使徒保罗让这样亲密的人生病，而没有为他得医治祷告。
- 3 保罗也不施行他医病的恩赐，（徒十九 11 ~ 12，）治好提摩太的胃病，反倒教导他用自然的方法得医治。（提前五 23。）
- 4 保罗鼓励提摩太用一点酒，并将特罗非摩留在米利都。
- 5 保罗用非常属人的方法照顾他的同工。
- 6 保罗这样照顾他们，原因乃是：使徒及其同工们在受苦的时期中，是在里面生命的管治之下，不是在外面恩赐的能力之下。
- 7 前者属于生命的恩典，后者属于神奇能力的恩赐。
- 8 保罗的经历应当帮助我们看见，基督今天的医治主要是为着灵和魂。
- 9 我们若看见这异象，就会信靠基督并经历祂作我们的医生。

六 基督作我们的医生，有医治的权柄：

6. Although the Lord may or may not heal us in our body, He is always ready to heal us in every part of our spirit and soul.

7. The healing of the Lord as our Physician is not mainly physical but spiritual; He is the One who heals our spiritual sicknesses.

§ Day 4

E. Paul's experience in his later ministry helps us to have a proper appreciation of Christ as the believers' Physician:

1. In 2 Timothy 4:20b Paul says, "Trophimus I left at Miletus sick."
2. The apostle Paul left such an intimate one in sickness without exercising healing prayer for him.
3. Paul also did not execute his healing gift (Acts 19:11-12) to cure Timothy of his stomach illness; rather, Paul instructed him to take the natural way for healing (1 Tim. 5:23).
4. Paul encouraged Timothy to take a little wine, and he left Trophimus in Miletus.
5. Paul cared for his co-workers in a very human way.
6. The reason Paul cared for them in this way is that, in a time of suffering, Paul and his co-workers were under the discipline of the inner life rather than under the power of the outward gift.
7. The former is of grace in life; the latter is of gift in power—miraculous power.
8. Paul's experience should help us to see that, for the most part, Christ's healing today is for the spirit and the soul.
9. If we see this vision, we will trust in Christ and experience Him as our Physician.

F. As our Physician, Christ has healing authority:

- 1 祂的医治不仅仅是能力的事，也是权柄的事。
- 2 祂医治我们，不需要直接摸我们。
- 3 祂只需要说一句话，祂的权柄就随着祂的话来医治我们——太八 8。
- 4 我们的医生带着祂的权柄医治我们。

【周五】

叁 马太福音和启示录启示基督是新郎——太九 15，启十九 7～9：

一 马太二十五章一节进一步论到主耶稣是新郎：

- 1 这节经文启示，主会作为新郎回来，是最令人喜悦，且富有吸引的人物。
- 2 圣经启示，基督是成为肉体的神，要得着新妇。
- 3 因此，基督的身分是新郎。
- 4 作为新郎，祂是令人喜悦的人物，给我们享受。
- 5 我们不仅该珍赏基督作我们的医生，好得着生命的恢复，也该珍赏祂作我们的新郎，好在祂的同在里有活的享受。

【周六】

二 启示录十九章七至九节揭示基督是新郎：

- 1 这些经文启示，主耶稣是羔羊作新郎。
- 2 基督被陈明为羔羊，也被陈明为新郎。
- 3 在约翰福音，基督被启示为那来除去罪的羔羊，也被启示为那来要娶新妇的新郎。
- 4 羔羊是为着救赎，新郎是为着婚礼。

1. His healing is not simply a matter of power but also of authority.
2. There is no need for Him to touch us directly in order to heal us.
3. He needs only to speak a word, and His authority comes with His word to heal us—Matt. 8:8.
4. Our Physician heals us with His authority.

§ Day 5

III. In Matthew and Revelation Christ is revealed as the Bridegroom—Matt. 9:15; Rev. 19:7-9:

A. Matthew 25:1 is a further word concerning the Lord Jesus as the Bridegroom:

1. This verse reveals that the Lord will come back as the Bridegroom, as the most pleasant and attractive person.
2. The Bible reveals that Christ is God embodied to have the bride.
3. Therefore, Christ's status is that of the Bridegroom.
4. As the Bridegroom, He is the pleasant person for our enjoyment.
5. We should appreciate Christ not only as our Physician for the recovery of life but also as our Bridegroom for a living enjoyment in His presence.

§ Day 6

B. Revelation 19:7-9 unveils Christ as the Bridegroom:

1. These verses reveal that the Lord Jesus is the Lamb as the Bridegroom.
2. Christ is presented both as the Lamb and as the Bridegroom.
3. 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.
4. The Lamb is for redemption, and the Bridegroom is for the wedding.

- 5 救赎已借着基督作为神的羔羊而完成了，而婚礼将在基督作为新郎来迎娶祂的新妇时进行。
- 6 基督既是新郎，就必须有婚礼；我们的地位是新妇的地位，要来之基督的地位是新郎的地位。
- 7 我们是在地上预备成为新妇，好迎见祂；祂是在三层天的宝座上预备作新郎来迎接我们。
- 8 祂是要来作新郎，我们是要去作新妇——太二五 1。

5. The redemption was accomplished by Christ as the Lamb of God, and the wedding will take place when Christ as the coming Bridegroom takes His bride.
6. As the Bridegroom, Christ must have a wedding; our position is that of the bride, and the position of the coming Christ is that of the Bridegroom.
7. We are on the earth being prepared to become the bride to meet Him, and He is on the throne in the third heaven prepared to come as the Bridegroom to meet us.
8. He is coming as the Bridegroom, and we are going as the bride—Matt. 25:1.

第二周■周一

晨兴喂养

太九 14 ~ 15 “那时，约翰的门徒到耶稣跟前来，说，为什么我们和法利赛人常常禁食，你的门徒倒不禁食？耶稣对他们说，新郎和伴友同在的时候，伴友岂能哀恸？…”

从马太福音的记载，我们看见所有与基督有关的事，都发生在宗教之外。在那时，犹太教是真正的宗教，是根据神的圣言所建立的。但是，凡与基督有关的事都发生在犹太教之外；换句话说，基督与宗教毫不相干。

马太一章的记载告诉我们，基督的出生如何是在耶路撒冷以外，远离圣殿的地方成就的，与圣别的祭司无关。…神乃是差遣祂的使者到被人藐视之地的一个小城—加利利的拿撒勒去。神差祂的使者到一个穷苦人家的女孩，一个童女那里。实际上，一切与这个女子并她情形有关的事物都在耶路撒冷、圣殿、圣别的祭司体系，以及典型并真正的宗教之外。基督的出生与宗教完全没有关系，完全是在宗教之外成就的（李常受文集一九七〇年第二册，三至四页）。

信息选读

然后，马太二章继续告诉我们，人如何寻见这位基督。…祂不是在耶路撒冷被寻见，不是在圣殿被寻见，更不是被任何祭司或是圣民所寻见。我们都熟悉有关天上的星如何在外邦地，向一班没有圣经，没有真实宗教的人显现的记载。我们也知道，那些外邦的星象家如何运用他们天然的心思，推论犹太人的王应当在耶路撒冷。他们这样作，使得许多婴孩的生命后来被杀害。但最终他们找到了耶稣。…当他们来到耶路

WEEK 2 — DAY 1

Morning Nourishment

Matt. 9:14-15 Then the disciples of John came to Him, saying, Why do we and the Pharisees fast much, but Your disciples do not fast? And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they?...

From the record of Matthew we see that all things related to Christ took place outside of religion. In that day Judaism was the genuine religion, the religion founded according to God's holy Word. But everything concerning Christ took place outside of that. In other words, Christ had nothing to do with religion.

The record of Matthew 1 tells how the birth of Christ was accomplished outside of Jerusalem, away from the temple, having nothing to do with the holy priests...God sent His angel to a little town in a despised country, Nazareth of Galilee. He sent him to a girl, a virgin, in a poor family. Practically everything related to this girl and her situation was outside of Jerusalem, the temple, and the holy priesthood—the typical and genuine religion. The birth of Christ had nothing to do with religion; it was absolutely accomplished outside of religion. (CWWL, 1970, vol. 2, “Christ versus Religion,” p. 3)

Today's Reading

Matthew 2 then proceeds to tell us how people found this Christ...He was not found in Jerusalem; He was not found in the temple; neither was He found by any priest or any holy people. We are all familiar with the account of the heavenly star appearing in a pagan country to people with no Bible and no genuine religion. We know also how those heathen magi exercised their natural mind, concluding that the King of the Jews should be born in Jerusalem. In so doing, they caused many young lives to be taken. But eventually, they found Jesus...When they came to Jerusalem, King Herod called the chief priests and

撒冷时，希律王召集了经学家和法利赛人；他们是一班有圣经知识的人。他们都给了希律王正确并准确的引经，就是弥迦书五章二节的话，那里说到基督将出生在伯利恒。他们有知识，有准确的圣经章节，却没有一个人去看基督。他们只为着圣经，却不为着基督。

马太三章向我们陈述引进基督的原则——这也完全是在宗教之外。施浸者约翰向人引荐基督。他生来就是祭司，但他却不留在祭司体系里，也不留在圣殿中，甚至不留在耶路撒冷城里。我们读到他乃是在旷野里。他留在一个野的地方，甚至他自己也变成野的。他身穿骆驼毛的衣服。根据利未记十一章，骆驼乃是不洁净的动物。

约翰没有教导人有关宗教的事，他乃是呼召人要悔改，改变他们的心思，改变他们对宗教和文化的观念。他没有告诉他们去作什么事，他乃是为他们施浸，埋葬他们，了结他们。约翰说，“我是将你们浸在水里，…但那在我以后来的，…祂要将你们浸在圣灵…里。”（太三 11）…耶稣是由一个野人，用与宗教毫不相干的方式引荐的。

马太四章告诉我们，耶稣被引进之后，有一些亲爱的人跟随了祂。他们是谁呢？是大祭司么？是经学家么？都不是。他们乃是加利利的渔夫。有些是在海里打鱼的，有些是补网的——他们都是没有学问的人，但是他们跟随了耶稣。他们开始跟随耶稣的地方，不是在耶路撒冷，也不是在圣殿，甚至也不是在圣地，而是在当时称为“外邦人的”加利利（15）。…基督的出生，基督的被寻见，基督的被引进，以及被人跟随，都完全远离宗教。…耶稣来了：祂不仅出生了，也达到成年；祂出来尽职事，把自己荐与人。…祂来到人那里，人不需要去寻找祂（李常受文集一九七〇年第二册，四至八页）。

参读：基督与宗教相对，第一章。

scribes, those who had the knowledge of the Bible. They all gave Herod the proper and exact quotation, Micah 5:2, telling that Christ would be born in Bethlehem. They had the knowledge, they had the exact scriptural references, but none of them went to see Christ. They were for the Scriptures, they were for the Bible, but they were not for Christ.

Matthew 3 relates to us the principle of the introducing of Christ—this also is absolutely outside of religion. John the Baptist was the one who recommended Christ to the people. He was born a priest, but he would not remain in the priesthood; he would not stay in the temple or even in the city of Jerusalem. We read that he was in the wilderness. He stayed in a wild place, and even he himself became wild. He wore camel's hair. The camel, according to Leviticus 11, was an unclean animal.

John did not teach people about religion—he called on them to repent, to change their mind, to change their concept about religion and culture. He did not tell them to do something; he baptized them, he buried them, he terminated them. John said, “I baptize you in water,...but He who is coming after me...will baptize you in the Holy Spirit” (Matt. 3:11). [Jesus] was recommended by a wild person in a wild way with nothing to do with religion.

Matthew 4 tells us that after Jesus was introduced, there were some dear ones who followed Him. Who were they? The high priests? The scribes? No. They were Galilean fishermen. Some were fishing in the sea, others were mending their nets—they were unlearned people, but they followed Jesus. They began to follow not in Jerusalem, not in the temple, and not even in the Holy Land, but in Galilee, a place then considered as “of the Gentiles” (v. 15)...The birth of Christ, the finding of Christ, the introducing of Christ, and the following of Christ were entirely apart from religion...Jesus came: He not only came in His birth, but He also came of age; He came forth to minister; He presented Himself to the people...He came to the people; there was no need to go and find Him. (CWWL, 1970, vol. 2, “Christ versus Religion,” pp. 3-6)

Further Reading: CWWL, 1970, vol. 2, “Christ versus Religion,” ch. 1

第二周■周二

晨兴喂养

太九 10～11 “耶稣在屋里坐席，看哪，有好多税吏和罪人来，与耶稣和祂的门徒一同坐席。法利赛人看见，就对耶稣的门徒说，你们的老师为什么和税吏并罪人一同吃饭？”

主利用法利赛人提出问题的机会，非常甜美地启示祂自己是医生。…“强健的人用不着医生，有病的人才用得着。”〔太九12〕主告诉法利赛人，这些税吏和罪人是病人，主对他们不是审判官，乃是医生，是医治者。…审判官的审判是按着公义，医生的医治是按着怜悯和恩典。那些被祂作成属天国度子民的人，乃是患麻风（八2～4）、瘫痪（5～13，九2～8）、发烧（八14～15）、鬼附（16、28～32）、患各样疾病的（16），以及受人藐视的税吏并罪人（九9～11）。若是祂作审判官，临到这些可怜的人，他们就都会被定罪、被弃绝，没有一个够资格、被选上并蒙呼召，成为属天国度的子民。然而祂来尽职是作医生，医治、恢复、点活并拯救他们，使他们能重新构成祂属天的新公民，给祂用以在这败坏的地，建立祂属天的国。…自义的法利赛人，不领会他们需要主作医生。他们认为自己很强健，因此被自义蒙蔽，不晓得自己是有病的（马太福音生命读经，三六八至三六九页）。

信息选读

自义的法利赛人批评主耶稣，并且定罪所有不洁的人。但主似乎说，“这些人不是不洁的，乃是有病的。我来不是作审判官定罪他们，乃是作医生，

WEEK 2 — DAY 2

Morning Nourishment

Matt. 9:10-11 And as He was reclining at table in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples. And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners?

The Lord took the opportunity given Him by the Pharisees' question to give a very sweet revelation of Himself as the Physician ..."Those who are strong have no need of a physician, but those who are ill" [Matt. 9:12]. The Lord was telling the Pharisees that these tax collectors and sinners were patients, sick ones, and that to them the Lord was not a Judge but a Physician, a Healer...A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace. Those whom He made people of His heavenly kingdom were lepers (8:2-4), paralytics (vv. 5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (vv. 16,28-32), those ill with all kinds of diseases (v. 16), despised tax collectors, and sinners (9:9-11). Had He visited these pitiful people as a Judge, all would have been condemned and rejected, and none would have been qualified, selected, and called to be the people of His heavenly kingdom. However, He came to minister as a Physician, to heal, recover, enliven, and save them so that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth...The self-righteous Pharisees did not realize that they needed Him as a Physician. They considered themselves strong; hence, blinded by their own self-righteousness, they did not know that they were ill. (Life study of Matthew, pp. 311-312)

Today's Reading

The self-righteous Pharisees criticized the Lord Jesus and condemned all those unclean people. But the Lord seemed to say, "These people are not unclean; they are sick. I have not come as a Judge to condemn them but as a

作他们可亲、可爱、亲密的医治者。”主耶稣说这些话时，的确指明那些自以为义的法利赛人，实际上和其他的人一样是有病的。

在马太九章十三节，主耶稣进一步…说，“你们去研究，‘我要的是怜悯，不是祭祀，’是什么意思；我来本不是召义人，乃是召罪人。”自义的法利赛人，自以为知道一切关于神的事。为着使他们谦卑，主告诉他们要多研究。…自义的人宁愿献东西给神，却不肯从神领受怜悯或恩典。这违反了神经纶的法则。神愿意向可怜的罪人施怜悯，照样，祂也要我们凭爱向人施怜悯（弥六6～8，可十二33）。

没有义人，连一个也没有（罗三10）。所有的义人，都和法利赛人一样，是自以为义的（路十八9）。君尊的救主来，不是召他们，乃是召罪人。法利赛人夸耀自己的圣经知识，并且认为自己非常认识圣经。但在这里，主耶稣告诉他们要去研究，研究“我要的是怜悯，不是祭祀”这话的意思。主似乎告诉法利赛人：“你们法利赛人是自义的，你们毫无怜悯地定罪这些人，但神要的是怜悯。现在我是他们的医生，这是我向这些可怜的人施行神怜悯的时候。我在这里不是作审判官，我在这里乃是作可爱的医生，照顾他们的问题，现今我正在医治他们。”

不认为自己是义的，却承认自己是有罪的人有福了。因为主来本不是召义人，乃是召罪人。主可能对自义的人说，“你若自以为义，你就和我的来意不合，因为我来是为着罪人。不要认为自己是义的；你们必须领悟自己是多么有罪。你们若认为自己是罪人，你们就适合让我来。”（马太福音生命读经，三六九至三七〇页）

参读：马太福音生命读经，第二十七篇。

Physician, as their dear, lovely, intimate Healer.”...The Lord Jesus was...surely indicating that the Pharisees, who thought that they were righteous, were actually just as sick as the others were.

The Lord Jesus gave...a further word in Matthew 9:13: “Go and learn what this means, ‘I desire mercy and not sacrifice,’ for I did not come to call the righteous, but sinners.” The self-righteous Pharisees were confident that they knew all things concerning God. In order to humble them, the Lord told them to learn more...Self-righteous men do not like to receive mercy or grace from God; they prefer to give something to God. This is contrary to God’s way in His economy. Just as God desires to show mercy to pitiful sinners, so He wants us to show mercy in love to others (Micah 6:6-8; Mark 12:33).

There is none righteous, not even one (Rom. 3:10). All the “righteous” are self-righteous, as were the Pharisees (Luke 18:9). The kingly Savior did not come to call these, but sinners. The Pharisees were proud of their knowledge of the Scriptures, and they thought that they knew the Bible very well. But here the Lord Jesus told them to go and learn something, to learn the meaning of the word “I desire mercy and not sacrifice.” The Lord seemed to be telling the Pharisees, “You Pharisees are self-righteous, and you condemn these people without mercy. But God desires mercy. Now is the time for Me to exercise God’s mercy upon these pitiful people by being a Physician to them. I am not here as a Judge. I am here as a lovely Physician taking care of their problems, and now I am healing them.”

Blessed are those who do not think that they are righteous but who recognize that they are sinful. The reason for this is that the Lord did not come to call the righteous; He came to call the sinners. The Lord could say to the self-righteous ones, “If you consider yourselves righteous, you are not suitable for My coming, because My coming is for the sinners. Do not consider yourselves to be righteous. Rather, you must realize how sinful you are. If you consider yourselves as sinners, then you are ready for My coming.” (Life study of Matthew, pp. 312-313)

Further Reading: Life study of Matthew, msg. 27

第二周■周三

晨兴喂养

太九 12 ~ 13 “耶稣…说，强健的人用不着医生，有病的人才用得着。你们去研究，“我要的是怜悯，不是祭祀”，是什么意思；我来本不是召义人，乃是召罪人。”

主在（马太九章十三节）对法利赛人所说的话，指明主耶稣医治人属灵的疾病，就是罪的疾病。罪先来到，死亡随行在后。在罪与死中间有各式各样的疾病、症候和软弱。…我们是罪人，彻头彻尾的病，因为我们在身体上、属灵上、道德上、心理上，都生了病。但是耶稣这位赦罪者及医生，却能医治我们一切的疾病。

我们的医生主耶稣医治我们，这医治主要是在我们灵里并在我们魂里，而非在身体上。十节的税吏和罪人，不是身体上有病，乃在属灵上有病。当主耶稣与他们坐席时，祂乃是在属灵上医治他们。照样，主虽然可能医治或不医治我们的身体，但祂总是愿意医治我们灵和魂的各部分（新约总论第九册，三七页）。

信息选读

主耶稣作医生，不是为着义人，乃是为着罪人。…没有义人，连一个也没有（罗三 10）。

主在马太九章十三节用“义”这个字，是联于罪的问题。这个字也指明，主作我们的医生，主要不是在身体上医治我们，乃在属灵上医治我们。祂是医治我们属灵疾病的一位（新约总论第九册，三七至三八页）。

没有马太九章九至十三节所描绘的环境，主耶稣就没有机会启示祂自己是医生。主不是仅仅告诉门

WEEK 2 — DAY 3

Morning Nourishment

Matt. 9:12-13 ...He said, Those who are strong have no need of a physician, but those who are ill. But go and learn what this means, “I desire mercy and not sacrifice,” for I did not come to call the righteous, but sinners.

The Lord’s word in Matthew 9:13, addressed to the Pharisees, indicates that the Lord Jesus heals man’s spiritual illness, the illness of sin. Sin came first and death follows. Between sin and death there are all kinds of illnesses, diseases, and infirmities...As sinners, we are sick absolutely, for we are sick physically, spiritually, morally, and mentally. But Jesus, the Forgiver and the Physician, is able to heal all our sicknesses.

As our Physician, the Lord heals us mainly in our spirit and in our soul, not mainly in our body. The tax collectors and sinners in Matthew 9:10 were not physically sick; they were spiritually sick. While the Lord Jesus was feasting with them, He was healing them spiritually. Likewise, although the Lord may or may not heal us in our body, He is always ready to heal us in every part of our spirit and soul. (The Conclusion of the New Testament, pp. 2782-2783)

Today’s Reading

As the Physician, the Lord Jesus is not for the righteous but for sinners... There is none righteous, not even one (Rom. 3:10).

The Lord’s use of the word righteous in Matthew 9:13 is related to the matter of sins. This word also indicates that the healing of the Lord as our Physician is not mainly physical but spiritual. He is the One who heals our spiritual sicknesses. (The Conclusion of the New Testament, p. 2783)

Without the environment portrayed in Matthew 9:9-13, the Lord Jesus would not have had the opportunity to reveal Himself as the Physician. The

徒：“你们必须知道我来不是作审判官，乃是作医生。”这不过是道理。当主与所有有病的人一同坐席时，祂启示自己是医生。那些税吏和罪人不是身体上有病，乃是属灵上有病。当主耶稣与他们一同坐席时，祂就医治他们。主似乎告诉法利赛人说，“法利赛人哪，你们是审判官，我却是医生。身为医生，我只能医治有病的人。你们若觉得自己没有病，那么我就与你们无关，我就不能医治你们。我来这里是要召罪人，有病的人；不是召义人，健康的人。你们站在哪一边—义人的一边，还是罪人的一边？你们若站在罪人的一边，那么我在这里就是你们的医生。”

马太福音…启示…基督是医生。…我们若有这异象，每当我们身体上、属灵上或心理上有病时，我们就会对祂有信心，倚靠祂。…马太福音是一卷…满了属天君王之丰富的书。这位属天的君王是我们的医生，带着医治的权柄。祂的医治不仅是能力的事，也是权柄的事。祂医治我们，不需要直接摸我们；祂只需要说一句话，祂的权柄就会随着祂的话而来。要记得百夫长的仆人得医治的事例。百夫长对主说，“只要你说一句话，我的仆人就必得医治。”（太八8）不仅如此，百夫长能说，“我也是在权柄之下的人，也有许多人在我以下；我只要说一句话，他们就顺从，因为我的话带有权柄。主啊，你不需要到舍下来，你只要说一句话，你的权柄就与你的话并行。”主的话医治我们，不是用能力，乃是用权柄。…主的医治不是能力的事，乃是权柄的事。

（主）似乎说，“法利赛人哪，你们这些宗教徒错了。我在这里不是定罪人的审判官，我在这里乃是医治人的医生。你们若愿意得医治，我也要医治你们。”这段话是多么甜美、亲切！（马太福音生命读经，三七〇至三七二页）。

参读：新约总论，第二百六十八篇。

Lord did not simply tell His disciples, “You must know that I have not come as a Judge but as a Physician.” This would have been merely a doctrine. As the Lord was feasting with all those sick ones, He revealed Himself as the Physician. Those tax collectors and sinners were not physically sick; they were spiritually sick. While the Lord Jesus was feasting with them, He was healing them. The Lord was telling the Pharisees, “Pharisees, you are the judges, but I am the Physician. As a Physician, I can heal only the sick ones. If you feel that you are not ill, then I have nothing to do with you, and I cannot heal you. I have come here to call the sinners, the sick ones, not the righteous, the whole ones. On which side do you stand—the side of the righteous or the side of the sinners? If you take the side of the sinners, then I am here to be your Physician.”

Matthew reveals...Christ as the Physician...If we have this vision, we will have faith in Him and trust Him whenever we are sick physically, spiritually, or mentally. The Gospel of Matthew is a book...full of the riches of the heavenly King. This heavenly King is our Physician with healing authority. His healing is not simply a matter of power; it is a matter of authority. To heal us there is no need for Him to touch us directly. He needs only to speak a word, and His authority will come with His word. Remember the case of the healing of the centurion's servant. The centurion said to the Lord, “Only speak a word, and my servant will be healed” (8:8). Furthermore, the centurion could say, “I am also a man under authority, and many others are under me. I simply speak a word, and they obey it, because with my word there is authority. Lord, You don't need to come to my home. Simply give a word, and Your authority will go with Your word.” The Lord's word heals us not with power but with authority... The Lord's healing is not a matter of His ability to heal; His healing is a matter of authority.

[The Lord] seemed to say, “You Pharisees, you religious people, are wrong. I am not here as a Judge condemning the people. I am here as a Physician healing them. And I would heal you also, if you were willing to be healed.” How sweet and intimate is this portion of the Word! (Life study of Matthew, pp. 313-314)

Further Reading: The Conclusion of the New Testament, msg. 268

第二周■周四

晨兴喂养

提前五 23 “因你胃口不清，屡次患病，再不要照常喝水，要稍微用点酒。”

提后四 20 “以拉都在哥林多住下了。特罗非摩病了，我就留他在米利都。”

保罗在他晚期职事里的经历，帮助我们对基督作信徒的医生有正确的认识。保罗在提后四章二十节说，“特罗非摩病了，我就留他在米利都。”使徒为什么让这样亲密的人生病，而没有为他得医治祷告？他为什么不施行他医病的恩赐（徒十九 11～12），治好提摩太的胃病，反倒教导他用自然的方法得医治？（提前五 23）。…圣经没有记载他为这两位得医治祷告，当然他也没有运用医病的恩赐。反而，保罗鼓励提摩太用一点酒，并将特罗非摩留在米利都。保罗用非常属人的方法照顾他的同工。保罗这样照顾他们，原因乃是：使徒及其同工们在这段受苦的时期，是在里面生命的管治之下，不是在外面恩赐的能力之下。前者属于生命的恩典，后者属于神奇能力的恩赐。保罗的经历应当帮助我们看见，基督今天的医治绝大部分是为着灵和魂。基督是信徒的医生，是我们灵、魂偶尔也是体的医治者。我们若看见这异象，就会信靠祂并经历祂作我们的医生（新约总论第三册，九七至九八页）。

信息选读

在召会败落中，并在为召会受苦时，能力的恩赐不像生命里的恩典那样需要。…照着新约，召会刚兴起时，神奇的恩赐也许有地位。但召会要抵挡败

WEEK 2 — DAY 4

Morning Nourishment

1 Tim. 5:23 No longer drink water only, but use a little wine for the sake of your stomach and your frequent illnesses.

2 Tim. 4:20 Erastus remained in Corinth, and Trophimus I left at Miletus sick.

Paul's experience in his later ministry helps us to have a proper appreciation of Christ as the believers' Physician. In 2 Timothy 4:20 Paul says, "Trophimus I left at Miletus sick." Why did the apostle leave such an intimate one in sickness without exercising healing prayer for him? Why did he not also execute his healing gift (Acts 19:11-12) to cure Timothy of his stomach illness rather than instruct him to take the natural way for healing (1 Tim. 5:23)?...There is no record that he prayed for healing, and he certainly did not exercise the gift of healing. Instead, Paul encouraged Timothy to take a little wine, and he left Trophimus at Miletus. Paul cared for his coworkers in a very human way. The reason Paul cared for them in this way is that, in a time of suffering, Paul and his coworkers were under the discipline of the inner life rather than under the power of the outward gift. The former is of grace in life; the latter of gift in power, miraculous power. Paul's experience should help us to see that, for the most part, Christ's healing today is for the spirit and the soul. Christ is the believers' Physician, the Healer of our spirit, our soul, and at times, also of our body. If we see this vision we shall trust in Him and experience Him as our Physician. (The Conclusion of the New Testament, pp. 616-617)

Today's Reading

In the decline of the church and in suffering for the church, the gift of power is not as much needed as the grace in life...According to the New Testament, miraculous gifts may have a place when the church is first raised

落或逼迫，神奇的恩赐或能力就不是非常有帮助。唯有我们要持定的永远生命是得胜的。借这生命我们才能抵挡败落和逼迫（提摩太后书生命读经，八四页）。

（马可福音的）这三个病例启示奴仆救主服事发烧的、瘫子与那些患麻风的。

第一个是彼得岳母的病（一 30 ~ 31）。彼得的岳母发烧。…这烧可象征人不正常、不受约束的脾气。…我们要帮助这样发烧的人，必须自己先冷静下来，然后对方才会冷静。

这卷福音书的第二个病例是患麻风的（一 40 ~ 45）。患麻风的，描绘出典型的罪人。麻风是最污染人、传染人、破坏人的疾病，使患者与神与人隔离。麻风使患者失去与神与人的交通。因此一章四十至四十五节洁净患麻风的，表征使罪人恢复与神与人的交通。患麻风的不仅需要得医治，也需要得洁净。

第三个病例是瘫痪（二 1 ~ 12）。…彼得岳母和瘫子的病例指明：男人因罪不能行动，女人因罪发烧。…因此，我们可以说，女人发烧，男人瘫痪不能行动。不仅如此，男人和女人都是患麻风的，都需要洁净。

主用祂赦罪的权柄与洁净的大能服事我们。祂赦免我们的罪，洁净我们，带我们归向神。祂恢复我们与神与人的交通。因着祂，我们的罪得了赦免，有神作我们的一切。如今，我们享受神作我们的生命、我们的光、我们的一切。…这就是福音，也是完成福音服事的路（马可福音生命读经，八八至八九页）。

参读：新约总论，第四十六篇；马可福音生命读经，第八篇。

up. But for the church to withstand decline or persecution, miraculous gifts or powers are not very helpful. Only the eternal life on which we are to lay hold is prevailing. By this life we can withstand decline and persecution. (Life-study of 2 Timothy, p. 69)

Three cases [in Mark's Gospel] reveal that the Slave-Savior serves those who are sick with a fever, those who are paralyzed, and those who are lepers.

The first case [is] that of Peter's mother-in-law (1:30-31). Peter's mother-in-law was sick with a fever...This fever may signify an abnormal, unbridled temper...In order to help someone who has a fever like this, we must first be calm ourselves. Then gradually, the other party will calm down.

The second case of sickness in this Gospel is the case of a leper (vv. 40-45). This leper portrays a typical sinner. Leprosy, the most contaminating, contagious, and damaging disease, isolates a person from both God and man. Leprosy causes its victim to lose fellowship with both God and man. Hence, the cleansing of the leper in 1:40-45 signifies the recovering of a sinner to fellowship with God and with men. The leper needed not only healing but also cleansing.

The third case of sickness...is the case of the paralytic (2:1-12)...The cases of Peter's mother-in-law and the paralytic indicate that men are disabled by sin and that women have a fever because of sin...Therefore, we may say that women are sick with a fever and that men are sick with paralysis, disablement. Furthermore, both men and women are lepers in need of cleansing.

The Lord serves us with His forgiving authority and His cleansing power. He forgives our sins, cleanses us, and brings us back to God. He restores our fellowship with God and man. Because of Him, our sins are gone, and we have God as everything to us. Now we are enjoying God as our life, our light, our everything...This is the gospel, and this is also the way to carry out the gospel service. (Life-study of Mark, pp. 76, 75-76)

Further Reading: The Conclusion of the New Testament, msg. 46; Life-study of Mark, msg. 8

第二周■周五

晨兴喂养

太二五 1 “那时，诸天的国好比十个童女，拿着她们的灯，出去迎接新郎。”

约三 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。”

在马太九章十四节，约翰的门徒问主耶稣说，“为什么我们和法利赛人常常禁食，你的门徒倒不禁食？”主在祂的回答中启示自己是新郎（15）。…二十五章一节进一步…启示，主回来时是新郎，是令人喜悦，且富有吸引的人物。

作为新郎，祂是令人喜悦的人物，给我们享受。有祂同在，无需禁食。有祂同在，不该有任何悲伤；反之，每件事都该令人喜悦（新约总论第九册，三八页）。

信息选读

主在对付自义的法利赛人时，指明祂是医生，要医治有病的人。祂在对付禁食的约翰门徒时，启示自己是新郎，要娶新妇。施浸者约翰曾告诉他的门徒说，基督是新郎（约三 25 ~ 29），在马太九章十五节主耶稣将这事提醒他们。主首先医治跟从祂的人，然后使他们成为伴友，至终要使他们成为祂的新妇。他们不仅应当把祂当作医生，好得着生命的恢复，也应当把祂当作新郎，好在祂的同在里有活的享受。

WEEK 2 — DAY 5

Morning Nourishment

Matt. 25:1 At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom.

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.

In Matthew 9:14 the disciples of John asked the Lord Jesus, “Why do we and the Pharisees fast much, but Your disciples do not fast?” In His answer, the Lord revealed Himself as the Bridegroom [v. 15]...Matthew 25:1 is a further word... [which] reveals that the Lord will come back as the Bridegroom, as the pleasant and attractive person.

As the Bridegroom, He is the pleasant person for our enjoyment. When He is present, there is no need of fasting. When He is present, there should not be any sadness. Instead, everything should be pleasant. (The Conclusion of the New Testament, pp. 2783-2784)

Today's Reading

In dealing with the self-righteous Pharisees, the Lord indicated that He is the Physician to heal the sick. In dealing with the fasting disciples of John, He revealed Himself as the Bridegroom coming for the bride. John the Baptist had indicated to his disciples that Christ is the Bridegroom (John 3:25-29), and in Matthew 9:15 the Lord Jesus reminded them of this. The Lord first healed His followers, then made them sons of the bridechamber. Eventually, He will make them His bride. Thus, they should appreciate Him not only as their Physician for the recovery of life but also as their Bridegroom for a living enjoyment in His presence.

约翰的门徒所问的，似乎是道理的问题，但主不以道理，却以启示祂自己是有伴友陪伴的新郎来答复。…“伴友”这辞是指主的门徒。主在地上尽职事的过渡时期中，祂的门徒是祂的伴友，就是在婚礼中与新郎同在，注视祂并享受祂同在的那一班人。以后他们要成为祂的新妇（约三 29，启十九 7）（新约总论第九册，三八至三九页）。

主的门徒充满喜乐，与约翰的门徒和法利赛人禁食恰成对比。新郎（就是他们喜乐的最主要因素）与他们同在的时候，他们岂能禁食？主在马可二章十九节…称祂的门徒为伴友。当新郎与伴友同在的时候，伴友若禁食，那是对祂的羞辱。

假设你在婚礼中当男宾相，但是婚礼进行时，你这男宾相却在禁食，这对新郎是侮辱。没有新郎愿意在婚礼中看见男宾相禁食，反而要他喜乐，穿着端庄得体，并欢享所摆出的食物。这是主在十九节所说之话的例证。在这里主似乎对约翰的门徒和法利赛人说，“你们为什么问说，我的门徒为什么不禁食？我是新郎，他们都是伴友，是团体的男宾相。税吏马太是伴友之一。我与他们同在的时候，他们不能禁食。”

你是约翰的门徒或法利赛人的门徒，还是主耶稣的伴友，就是团体“男宾相”的一部分？我们都该刚强地见证，我们是主团体男宾相的一部分。凡是蒙主耶稣赦罪的人，都成了伴友。在马可二章我们看见，连那些税吏和罪人都成了伴友（马可福音生命读经，九六至九七页）。

参读：新约总论，第二百一十篇。

The question raised by John's disciples seems to be one of doctrine. However, the Lord did not answer with a doctrine but with the revelation of Himself as the Bridegroom with the sons of the bridechamber. The phrase sons of the bridechamber refers to the disciples of the Lord. In the transitory period of the Lord's ministry on earth, His disciples were sons of the bridechamber, those who are with the Bridegroom in His chamber, gazing on Him and enjoying His presence. Later they would become the bride (John 3:29; Rev. 19:7). (The Conclusion of the New Testament, p. 2784)

In contrast to the disciples of John and the Pharisees, who were fasting, the Lord's disciples were full of joy. How could they fast when the Bridegroom, the most important factor of their joy, was with them? In Mark 2:19...the Lord referred to His disciples as sons of the bridechamber. For them to fast when the Bridegroom was with them would be a shame to Him.

Suppose you are the best man at a wedding. While the wedding is taking place, you, the bridegroom's best man, are fasting. That would be an insult to the bridegroom. No bridegroom wants to see his best man fasting during his wedding. Instead, he wants to see him joyful, properly dressed in good clothing, and enjoying the food provided. This is an illustration of the Lord's word in 2:19. Here the Lord seemed to be saying to the disciples of John and the Pharisees, "Why do you ask Me why My disciples are not fasting? I am the Bridegroom, and they are all the sons of the bridechamber, a corporate best man. Matthew the tax collector is one of the sons of the bridechamber. They cannot fast when I am with them."

Are you a disciple of John or of the Pharisees, or are you one of the sons of the bridechamber, part of the corporate "best man" of the Lord Jesus? We all should testify strongly that we are part of the Lord's corporate best man. All of those who have had their sins forgiven by the Lord Jesus have become sons of the bridechamber. In the second chapter of the Gospel of Mark, we see that even those who were tax collectors and sinners became sons of the bridechamber. (Life-study of Mark, pp. 81-82)

Further Reading: The Conclusion of the New Testament, msg. 210

第二周■周六

晨兴喂养

启十九 7~9 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。…”

启示录十九章七至九节揭示主耶稣是羔羊作新郎。同样的，在约翰福音中，基督被陈明为羔羊，也被陈明为新郎。有一日，施浸者约翰宣告说，“看哪，神的羔羊，除去世人之罪的！”（一 29）这一节清楚地启示，基督来作羔羊，除去世人的罪。后来施浸者约翰也指明，基督是新郎。约翰说，“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。”（三 29）因此在约翰福音，基督被启示为那来除去罪的羔羊，也被启示为那来娶新妇的新郎。…羔羊是为着救赎，新郎是为着婚礼。救赎已借着基督作为神的羔羊而完成了，而婚礼将在基督作为新郎来迎娶祂的新妇时进行（新约总论第十四册，二四三页）。

信息选读

基督的目标不是除去罪，乃是要得着新妇。在使徒约翰所写的另一卷书启示录里，我们再次看见我们的救赎主基督是羔羊，也是那要来的新郎。所以，祂既是新郎，就必须有婚礼。羔羊的婚礼将是宇宙的婚礼，是救赎主与蒙救赎者的联婚。在圣经的末了，我们看见一座城，就是新耶路撒冷；这座城乃是妻子（启二一 2、9~10），而救赎的神乃是丈夫。我们

WEEK 2 — DAY 6

Morning Nourishment

Rev. 19:7-9 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. And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb...

Revelation 19:7-9 unveils that the Lord Jesus is the Lamb as the Bridegroom. Similarly, in the Gospel of John, Christ is presented both as the Lamb and as the Bridegroom. One day John the Baptist declared, “Behold, the Lamb of God, who takes away the sin of the world!” (1:29). This verse clearly reveals that Christ came as the Lamb to take away the sin of the world. Later, John the Baptist also indicated that Christ is the Bridegroom. John said, “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” (3:29). Hence, in the Gospel of John, Christ is revealed both as the Lamb who came to take away sin and as the Bridegroom who came that He might have the bride...The Lamb is for redemption, and the Bridegroom is for the wedding. The redemption was accomplished by Christ as the Lamb of God, and the wedding will take place when Christ as the coming Bridegroom takes His bride. (The Conclusion of the New Testament, p. 4319)

Today’s Reading

Christ’s goal is not to remove sin—it is to have the bride. In the book of Revelation, which is also written by the apostle John, we see again that Christ our Redeemer is the Lamb and the coming Bridegroom. Therefore, as the Bridegroom, He must have a wedding. The wedding of the Lamb will be a universal wedding. It will be the marriage of the Redeemer and the redeemed. At the end of the Bible we see a city, the New Jerusalem. This city is the wife (21:2, 9-10), and the redeeming God is the Husband. Our position is that of the

的地位是新妇的地位，而那要来之基督的地位是新郎的地位。我们是在地上预备成为新妇，好迎见祂；祂是在三层天的宝座上预备作新郎来迎接我们。因此，祂是要来作新郎，我们是要去作新妇（太二五1）。新妇和新郎的相遇既不在天上，也不在地上，而是在空中。我们在空中与祂相遇的时候，就要举行婚礼（新约总论第十四册，二四三至二四四页）。

主不是直接地回答约翰的门徒和法利赛人，乃是用一些比喻来回答他们。（在马可二章十八至二十二节，）主…称自己是新郎，也说到新布与新酒。主似乎是说，“我的门徒既然有了使他们喜乐的一切，他们为什么还要禁食？他们有我作他们的新郎，也有我作他们的义—他们的新布，并作他们的生命—他们的新酒。我就是他们所需要的一切。我是神，又是人；我是医生，是新郎，就是最令人愉悦的人。我的门徒有我的同在却禁食，这太荒唐了。我是遮盖、美化他们的衣服；我的生命是真正的酒，充满、激励、并满足他们。他们不该禁食，反而要喜乐洋溢。你要他们禁食，但我告诉你，他们是不可能禁食的，因为新郎在这里与他们同在，他们身上有新布，里面有新酒。”主回答时论到新郎、新布和新酒的话，是何等的有智慧，何等的美妙！

我们也许该有一次福音聚会，告诉人今天耶稣基督是新郎；祂是我们的义，是遮盖我们赤身并美化我们的布；祂的神圣生命是酒，给我们喝，使我们满足。这是真正的福音，就是一个活的人带着义与生命。阿利路亚，我们有新郎，我们有祂作外面的义和里面的生命！（马可福音生命读经，九八至九九页）。

参读：马可福音生命读经，第九篇。

bride, and the position of the coming Christ is that of the Bridegroom. We are on the earth being prepared to become the bride to meet Him, and He is on the throne in the third heaven prepared to come as the Bridegroom to meet us. Thus, He is coming as the Bridegroom, and we are going as the bride (Matt. 25:1). The bride and the Bridegroom will meet, neither in heaven nor on the earth but in the air. When we meet Him in the air, we will have a wedding. (The Conclusion of the New Testament, pp. 4319-4320)

[In Mark 2:18-22] the Lord answered the disciples of John and the Pharisees not in a direct way but by using certain figures of speech. [He] referred to Himself as the Bridegroom, and He also spoke of new cloth and new wine. The Lord seemed to be saying, “Why should My disciples fast when they have everything they need to make them joyful? They have Me as the Bridegroom, and they have Me as their righteousness, their new cloth, and also as their life, their new wine. I am everything they need. I am God and man; I am the Physician and the Bridegroom, the most pleasant person. It is ridiculous for My disciples to fast when they have Me. I am the garment that covers them and beautifies them, and My life is the real wine that fills them, stirs them, and satisfies them. Instead of fasting, they should be full of joy. You ask them to fast. But I tell you it is impossible for them to fast, because the Bridegroom is here with them, the new cloth is upon them, and the new wine is within them.” How wise and how wonderful is the Lord’s answer, His word concerning the Bridegroom, the cloth, and wine!

Perhaps we should have a gospel meeting and tell the people that Jesus Christ today is the Bridegroom, that He as our righteousness is the cloth to cover our nakedness and to beautify us, and that His divine life is the wine for us to drink for our satisfaction. This is the real gospel—a living person with righteousness and life. Hallelujah, we have the Bridegroom, and we have Him as righteousness outwardly and as our life inwardly! (Life-study of Mark, pp. 83-84)

Further Reading: Life-study of Mark, msg. 9

第二周诗歌

140

赞美主 — 祂的美丽

8 7 8 7 (英 170)

降 E 大调

4/4

E^b A^b B^b7 E^b Cm Fm E^b B^b
5 . 3 6 i | 7 6 5 3 | 1 1 2 3 | 5 6 5 - |

一 主, 你是那可爱新郎, 神所选立, 我所爱;

E^b Cm D7 Gm E^b B^b7 E^b
5 . 3 6 i | 7 6 5 5 | 5 i i 3 | 5 2 1 - ||

你的自己富有吸引, 我心怎能不爱戴!

二 亲爱良人, 我爱慕你, 你的宝贵谁能言!
你的爱情, 我深珍爱, 你的可爱何无限!

三 你比美者还要更美, 你比甜者还更甜!
你既柔细、你又亲切, 你是何等的完全!

四 你的衣服满了没药, 你的口中满恩惠!
在你受苦馨香气中, 凭爱珍藏你宝贵。

五 神曾用那喜乐的油, 膏你胜过你同伴;
从你那些“象牙宫”中, 发出对你的称赞。

六 神已永远赐福与你, 你已胜过众仇敌;
我今见你加冕、登极, 权柄、威严, 无可比。

七 你是“万国所羡慕的”, 他们必知你价值;
你乃“超乎万人之上”, 永远配得我赏识!

第五节的“象牙宫”指各地教会。

WEEK 2 — HYMN

Lord, Thou art the lovely Bridegroom

Praise of the Lord — His Beauty

170

1. Lord, Thou art the love - ly Bride-groom, God ap - point - ed, dear to us;
Thy dear self is so at - trac - tive, To our heart so beau - te - ous!

2. Dear Beloved, we admire Thee,
Who can tell Thy preciousness;
All Thy love we deeply treasure
And Thine untold loveliness.

3. Thou art fairer than the fairest,
Thou art sweeter than the sweet;
Thou art meek and Thou art gracious,
None can e'er with Thee compete.

4. Full of myrrh are all Thy garments,
And Thy lips are filled with grace;
In the savor of Thy suffering,
We in love Thyself embrace.

5. It is with the oil of gladness
Thy God hath anointed Thee;
From the palaces of ivory
Praise shall ever rise to Thee.

6. God hath blessed Thee, Lord, forever,
Thou hast won the victory;
Now we see Thee throned in glory
With Thy pow'r and majesty.

7. Thou art the desire of nations,
All Thy worth they'll ever prove;
Thou, the chiefest of ten thousand,
Ever worthy of our love.

