第六周

新妇的预备

纲要

读经：启十九 7～9，11～21，二一 2

周一

壹 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、9～11。

贰 主的恢复是为着预备由祂所有得胜者组成之基督的新妇—十九 7～9，参创二 22，太十六 18：

一 所有的得胜者要成为在开始和新鲜阶段里的新耶路撒冷，作基督的新妇一千年—启十九 7。

二 至终，所有的信徒都要联于得胜者，使新耶路撒冷丰满地得以终极完成并完全，在新天新地里作基督的妻子，直到永远—二一 2、9～11。

周二

叁 团体的新妇得以预备好，是在于得胜者生命的成熟—十九 7～9，来六 1，腓三

Week Six

The Preparation of the Bride

Outline

Scripture Reading: Rev. 19:7-9, 11-21; 21:2

Day 1

I 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, 9-11.

II The Lord's recovery is for the preparation of the bride of Christ, who is composed of all His overcomers—19:7-9; cf. Gen. 2:22; Matt. 16:18:

A All the overcomers will be the New Jerusalem as the bride of Christ for one thousand years in its initial and fresh stage—Rev. 19:7.

B Eventually, all the believers will join the overcomers to consummate and complete the New Jerusalem in full as the wife of Christ in the new heaven and new earth for eternity—21:2, 9-11.

Day 2

III The readiness of the corporate bride depends on the maturity in life of the overcomers—19:7-9; Heb. 6:1; Phil.

12～15，弗四13～15：

一 在新约圣经里，“完全”这辞用于指信徒在神的生命上长成、成熟并得以完全，指明我们需要在神圣的生命里长大成熟，以至于完全—太五48。

二 我们需要继续长大，直到我们在神圣的生命里成熟，成为长成的人，达到基督丰满之身材的度量—弗四13。

三 新妇要成熟，她的信和爱就要完全得着发展—多三15：

1 信和爱乃在基督里之信徒难以拆双的优越美德—提前一14，提后一13，加五6。

2 信是叫我们接受主，爱是叫我们享受所接受的主—约一12，十四21，二一15～17：

a 信是神所赐我们，要我们用以接受那作三一神具体化身的基督，使我们进入三一神，与祂联结为一，得着祂作我们的生命和生命的供应并一切—彼后一1。

b 爱是由信所发出来的，叫我们在那些与我们共同信入基督的人身上，活出三一神在基督里的一切丰富，使三一神得着荣耀的团体彰显—弗三19～21。

肆 除了在生命里成熟，新妇必须被建造成为一个团体的人—太十六18，弗二21～22，四15～16，启十九7，二一2：

一 神的建造是神心头的愿望，也是神救恩的目标—弗一5，9，出二五8，一11，四十2～3、34～35。

二 神要得着一个建造，在其中神与人，人与神，能成

3:12-15; Eph. 4:13-15:

A In the New Testament the word perfect is used to refer to the believers' being full-grown, mature, and perfected in the life of God, indicating that we need to grow and mature unto perfection in the divine life—Matt. 5:48.

B We need to continue to grow until we are matured in the divine life to become a full-grown man, arriving at the measure of the stature of the fullness of Christ—Eph. 4:13.

C In order for the bride to be mature, her faith and love need to be fully developed—Titus 3:15:

1 Faith and love are two inseparable, excellent virtues of the believers in Christ—1 Tim. 1:14; 2 Tim. 1:13; Gal. 5:6.

2 Through faith we receive the Lord, and through love we enjoy the Lord whom we have received—John 1:12; 14:21; 21:15-17:

a Faith is given to us by God that by it we may receive Christ, the embodiment of the Triune God, and thereby enter into the Triune God and be joined to Him as one, having Him as our life, life supply, and everything—2 Pet. 1:1.

b Love issues out of faith and enables us to live out all the riches of the Triune God with those who have believed into Christ with us in order that the Triune God may have a glorious corporate expression—Eph. 3:19-21.

IV In addition to being mature in life, the bride must be built up as a corporate person—Matt. 16:18; Eph. 2:21-22; 4:15-16; Rev. 19:7; 21:2:

A God's building is the desire of God's heart and the goal of God's salvation—Eph. 1:5, 9; Exo. 25:8; 1:11; 40:2-3, 34-35.

B God intends to have a building in which God and man, man and God, can

为相互的住处—约十五 4 上，启二一 2 ～ 3、22。

三 神建造的原则乃是神将祂自己建造到人里面，并将人建造到祂自己里面—约十四 20，约壹四 15：

1 神与人的调和就是神将祂自己建造到人里面。

2 人与神的调和就是人被建造到神里面—弗三 17。

四 与同作信徒的人建造在一起，是主对祂忠信寻求者至上并最高的要求—四 15 ～ 16。

五 与同有分于神圣生命的人建造在一起，是照着神永远经纶追求基督之人最高的美德—提前一 4。

周三

伍 新妇的婚筵礼服是“明亮洁净的细麻”作的—启十九 7 ～ 8：

一 洁净的，是指性质；明亮，是指彰显。

二 新妇所穿的细麻衣乃是“圣徒所行的义”—8 节：

1 基督乃是我们借以得神称义的义，使我们能在灵里重生，得着神的生命—林前一 30，罗八 10：

a 作为我们客观的义，基督乃是我们在祂里面得神称义的那一位—三 24、28，五 1、9，四 25，五 16、18。

b 作为我们主观的义，基督乃是住在我们里面的那一位，为我们过一种能得神称义，并始终蒙神悦纳的生活—太五 6、20。

2 我们若要给人看出是在基督里面，就必须履行这条件：不是有自己那本于律法的义，乃是有那不是我们自己的义—那借着信基督而有的义，就是那基于

be a mutual abode to each other—John 15:4a; Rev. 21:2-3, 22.

C The principle of God's building is that God builds Himself into man and builds man into Himself—John 14:20; 1 John 4:15:

1 God's mingling Himself with man is God's building Himself into man.

2 Man's mingling with God is man's being built into God—Eph. 3:17.

D To be built up with fellow believers is the Lord's supreme and highest requirement of His faithful seekers—4:15-16.

E Being built up with the fellow partakers of the divine life is the highest virtue of one who pursues Christ in God's eternal economy—1 Tim. 1:4.

Day 3

V The bride's wedding garment is of "fine linen, bright and clean"—Rev. 19:7-8:

A Clean refers to the nature, and bright refers to the expression.

B The fine linen with which the bride is clothed is "the righteousnesses of the saints"—v. 8:

1 Christ is the righteousness by which we have been justified by God so that we may be reborn in our spirit to receive the divine life—1 Cor. 1:30; Rom. 8:10:

a As our objective righteousness, Christ is the One in whom we are justified by God—3:24, 28; 5:1, 9; 4:25; 5:16, 18.

b 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.

2 If we are to be found in Christ, we must fulfill the condition of not having our own righteousness but instead having a righteousness which is not our own—a righteousness which is through faith in Christ,

信、本于神的义—腓三 9。

3 基督从众圣徒活出，作他们主观的义，成为他们的婚筵礼服—启十九 8：

a 我们所接受，使我们得救的义是客观的，使我们满足公义之神的要求；而得胜圣徒的义是主观的，使他们满足得胜基督的要求—林前一 30，腓三 9。

b 马太二十二章十一至十三节里的婚筵礼服，表征在日常生活中我们所活出来的基督，并借我们彰显出来的基督，成为我们超凡的义—五 20，启三 4 ～ 5、18。

the righteousness which is out of God and based on faith—Phil. 3:9.

3 Christ lived out of the saints as their subjective righteousness becomes their wedding garment—Rev. 19:8:

a 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.

b The wedding garment in Matthew 22:11-13 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.

周四

陆 新妇要献给新郎，新妇需要美丽—歌一 15 ～ 16，四 1、7：

一 在雅歌，佳偶和良人都有美丽，并且珍赏彼此里面的美丽—一 15 ～ 16，四 1 ～ 5，7。

二 以弗所五章二十七节说到新妇的美丽，启示基督要将召会“献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵”。

三 新妇的美丽乃是来自那位作到召会里面，然后借着召会彰显出来的基督—三 17 上。

四 我们所有的美丽乃是基督从我们里面照耀出来；基督在我们身上所珍赏的，乃是祂自己的彰显—诗五十 2。

五 “你的眼必见王的华美”（赛三三 17 上）；“王就羡慕你的美貌”（诗四五 11 上）。

Day 4

VI For the presentation of the bride to the Bridegroom, the bride needs beauty—S. S. 1:15-16; 4:1, 7:

A In Song of Songs the lover and the Beloved both have beauty, and they appreciate the beauty in each other—1:15-16; 4:1-5, 7.

B Ephesians 5:27 speaks of the beauty of the bride, revealing that Christ will “present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.”

C The beauty of the bride comes from the Christ who is wrought into the church and who is then expressed through the church—3:17a.

D Our only beauty is the shining out of Christ from within us; what Christ appreciates in us is the expression of Himself—Psa. 50:2.

E “Your eyes will see the King in His beauty” (Isa. 33:17a); “the King will desire your beauty” (Psa. 45:11a).

六 “我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队”—歌六 4。

F “You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners”—S. S. 6:4.

周五

Day 5

柒 新妇也必须是击败神仇敌的战士—弗六 10：

VII The bride must also be a warrior for the defeating of God’s enemy—Eph.6:10:

一 在以弗所五章二十五至二十七节和六章十至二十节，我们看到召会是新妇也是战士；在启示录十九章，我们也有召会的这两面。

A In Ephesians 5:25-27 and 6:10-20 we see the church as the bride and the warrior; in Revelation 19 we also have these two aspects of the church.

周六

Day 6

二 在婚娶之日，基督要迎娶那多年与神的仇敌争战的人；这就是说，基督要迎娶那已经胜过那恶者的得胜者—7 ～ 9 节，约壹二 14。

B On the day of His wedding, Christ will marry those who have been fighting the battle against God’s enemy for years; that is, Christ will marry the overcomers, who have already overcome the evil one—vv. 7-9; 1 John 2:14.

三 基督要以作战将军的身分，带着祂的新妇作祂的军队，前来与敌基督在哈米吉顿争战—启十九 11 ～ 21：

C Christ will come as a fighting General with His bride as His army to fight against Antichrist at Armageddon—Rev. 19:11-21:

1 当基督带着祂的军队来时，祂乃是作为人子而来—太二六 64，启十四 14。

1 When Christ comes with His army, He will come as the Son of Man—Matt. 26:64; Rev. 14:14.

2 祂这位人子需要一个配偶，好与祂相配，使祂得以完全；这配偶就是祂的新妇—约三 29。

2 As the Son of Man, He will need a counterpart to match and complete Him; this counterpart will be His bride—John 3:29.

3 因着主是话，祂的争战就是说出神的话—启十九 13：

3 Because the Lord is the Word, His fighting will be the speaking of the word of God—Rev. 19:13:

a 主争战的时候，祂就为神说话，并彰显神。

a As the Lord fights, He speaks for God and expresses God.

b 主在哈米吉顿的争战是一个强有力的说话。

b The Lord’s fighting at Armageddon will be a powerful speaking.

4 婚礼的礼服就是基督从我们活出，成了我们日常的义，使我们不仅有资格参加婚礼，也够资格参加军

4 The wedding garment—Christ lived out of us as our daily righteousness—qualifies us not only to attend the wedding but also to join the army to

队，在哈米吉顿的争战中，与基督一同和敌基督作战—太二二 11 ～ 12，启十九 7 ～ 8、14。

捌 团体的基督—基督同祂得胜的新妇—要作为石头而来，砸碎人类政权的集大成，以带进神的国—但二 34 ～ 35，珥三 11，启十九 11 ～ 21，参创一 26：

一 但以理二章说到基督作一块非人手所凿的石头而来，启示录十九章却启示基督带着祂的新妇作祂的军队而来。

二 基督在降到地上以对付敌基督和人类政权的集大成以前，先要举行婚礼，使祂的得胜者与祂自己联合成为一体—7 ～ 9 节。

三 婚礼之后，基督要带着祂新婚的新妇来把敌基督毁灭；这敌基督同他的军兵将要直接与神争战—11、13 ～ 15 节，帖后二 2 ～ 8：

1 主耶稣作为神的话，要用祂口中的气除灭敌基督，就是那不法之人—启十九 13 ～ 15，帖后二 2 ～ 8。

2 有利剑从基督口中出来，祂要用以击杀列国—启十九 15 上，参一 16，二 12、16。

四 人类政权被砸碎以后，神就清理了整个宇宙；然后团体的基督，就是基督连同祂的得胜者，要成为一座大山，充满全地，使全地成为神的国—但二 35、44，七 22、27，启十一 15。

fight with Christ against Antichrist in the war at Armageddon—Matt. 22:11-12; Rev. 19:7-8, 14.

VIII The corporate Christ, Christ with His overcoming bride, will come as a stone to crush the aggregate of human government to bring in God's kingdom—Dan. 2:34-35; Joel 3:11; Rev. 19:11-21; cf. Gen. 1:26:

A Whereas Daniel 2 speaks of Christ coming as a stone cut out without hands, Revelation 19 speaks of Christ coming as the One who has His bride as His army.

B Before Christ descends to earth to deal with Antichrist and the totality of human government, He will have a wedding, uniting His overcomers to Himself as one entity—vv. 7-9.

C After His wedding, the Lord will come with His newly married bride to destroy Antichrist, who with his army will fight against God directly—vv. 11, 13-15; 2 Thes. 2:2-8:

1 The Lord Jesus, the Word of God, will slay Antichrist, the man of lawlessness, by the breath of His mouth—Rev. 19:13-15; 2 Thes. 2:2-8.

2 Out of Christ's mouth proceeds a sharp sword, that with it He might smite the nations—Rev. 19:15a; cf. 1:16; 2:12, 16.

D After crushing the human government, God will have cleared up the entire universe; then the corporate Christ, Christ with His overcomers, will become a great mountain to fill the whole earth, making the whole earth God's kingdom—Dan. 2:35, 44; 7:22, 27; Rev. 11:15.

第六周■周一

晨兴喂养

启十九7“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了…。”

9“…凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。”

在启示录十九章六节大批群众的声音宣告说，“阿利路亚！因为主我们的神，全能者，作王了。”神的掌权，就是国度，与羔羊的婚娶有关，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的救赎和神圣的生命，为基督娶得一个新妇，就是召会。借着圣灵历世以来不断地作工，到这世代结束时，这目标必然达到。那时，新妇，就是得胜的信徒，要预备好，神的国也要来到。

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。新郎要得着全地作祂的国度，当然就需要许多附属的王与祂一同作王。所有与祂一同作王的人就是祂团体的新妇。

虽然你会得救，但你若要得着国度为奖赏，就必须是个得胜者。对得胜者来说，在基督的国度里与祂一同掌权，就是婚筵。（启示录生命读经，七三三至七三四页。）

信息选读

无疑的，启示录十九章必会完全应验。不仅如此，我们相信今天这应验就在进行的过程中。耶路撒冷

WEEK 6 — DAY 1

Morning Nourishment

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come…

9 … 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.

In Revelation 19:6 the voice of the great multitude proclaims, “Hallelujah! For the Lord our God the Almighty reigns!” The reign of God, the kingdom, is related to the marriage of the Lamb, and the marriage of the Lamb is the issue of the completion of God’s New Testament economy. God’s economy in the New Testament is to obtain for Christ the bride, the church, through His redemption and divine life. By the continual working of the Holy Spirit through all the centuries, this goal will be attained at the end of this age. Then the bride with the overcoming believers will be ready. Simultaneously, the kingdom of God will come.

The wedding will bring in the reign of the Lord, the kingdom, because all the guests invited to the wedding will be both the corporate bride and the co-kings of the Groom. The Bridegroom, who will take the whole earth as His kingdom, certainly needs many sub-kings to be His co-kings. All His co-kings will be His corporate bride.

Although you may be saved, you must become an overcomer in order to receive the kingdom as your reward. For the overcomers, reigning with Christ in His kingdom will be the wedding feast. (Life-study of Revelation, pp. 629-630)

Today’s Reading

There is no doubt that Revelation 19 will be completely fulfilled. Furthermore, we believe that the process of fulfillment is taking place today. Since Jerusalem

既已归还给以色列，主耶稣的再来应该也不远了。然而，新妇是无法急促预备好的。这个预备是一个渐进的工作，需要有一段的时间。主必然正在地上作工，来预备祂的新妇。…有人也许说，新妇预备的工作是在天主教、公会、独立团体里属灵的人当中。照这种眼光来看，基督再来的时候，祂将聚集所有这些属灵的人，把他们作成祂的新妇。然而，这不是主的路。祂不是来收集那些要构成新妇的人，祂乃是要来把已经预备好的新妇献给自己。我相信这个预备与团体建造的工作有关。那些构成新妇的人不仅生命要成熟，他们也必须建造在一起，成为一个新妇。所以，我坚信主是在祂恢复里的人中间预备祂的新妇。

我的负担是要我们都看见，主的恢复不是另一个基督教的运动，或是一种普通的基督教工作。恢复里的工作乃是主真正的工作，为要预备祂的新妇。我信在要来的年日里，会有更多忠信寻求主的人转到祂恢复的路上。他们会看见，在任何别的地方，他们都得不着里面的印证。当我们转到主恢复的路上时，我们里面深深的觉得，主在我们所走的这条路上加上祂的印记。主在祂恢复里首要的工作，不是将福音传遍全地，乃是预备祂的新妇。

主的目的不是要复兴整个基督教。主在祂的恢复里，正在呼召那些爱祂并对祂忠信的余民。祂正发出呼召要胜过基督教的堕落，使许多寻求祂的人，可以预备作祂的新妇。主在这件事上正在往前，我们也与祂一同往前。我们能活在这个时代，真是何等的权利！（以弗所书生命读经，九六六至九六八页。）

参读：启示录生命读经，第五十四篇；新约圣经中奇妙的基督，第七至八章。

has been restored to the nation of Israel, the coming back of the Lord Jesus should not be far off. The bride, however, cannot be prepared quickly. This preparation is a gradual work that takes place over a period of time. Certainly the Lord must be doing a work on earth to prepare His bride…. Some may say that the work of preparing the bride is among the spiritual ones in Catholicism, the denominations, and the independent groups. According to this view, Christ will gather together all these spiritual ones and form them into His bride at the time of His coming. However, this is not the Lord's way. He is not coming to collect those who will constitute the bride; He is coming to present to Himself the bride who has already been prepared. This preparation, I believe, involves the work of building corporately. Those who make up the bride must not only be mature in life; they must also be built together as the one bride. Therefore, I firmly believe that the Lord is preparing His bride among those in His recovery.

I am burdened that we would all realize that the Lord's recovery is not another Christian movement or an ordinary Christian work. The work in the recovery is the Lord's genuine work to prepare His bride. I believe that in the years to come, more of those who seek the Lord faithfully will turn to the way of His recovery. They will realize that nowhere else do they have the inward confirmation. When we turned to the way of the Lord's recovery, we had the sense deep within that the Lord had put His seal on the way we are taking. The primary work of the Lord in His recovery is not to preach the gospel throughout the earth; it is to prepare His bride.

The Lord's intention is not to revive Christianity as a whole. In His recovery, He is calling out a remnant of those who love Him and who are faithful to Him. He is sending out the call to overcome the degradation of Christianity so that a number of those who seek Him may be prepared as His bride. In this matter, the Lord is moving on, and we are going on with Him. What a privilege to be alive in this age! (Life-study of Ephesians, pp. 802-803)

Further Reading: Life-study of Revelation, msg. 54; CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," chs. 7-8

第六周■周二

晨兴喂养

来六 1“…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…。”

弗四 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。”

启十九 7“…新妇也自己预备好了。”

〔在启示录十九章七节里，〕“新妇”，直译，祂的妻子，指召会，（弗五 24 ～ 25，31 ～ 32，）就是基督的新妇。（约三 29。）然而，按照启示录十九章八至九节，这里的妻子（基督的新妇）只包含千年国中得胜的信徒；而二十一章二节的新妇，乃是由所有得救的圣徒所组成，从千年国以后直到永远。十九章中羔羊的妻子是从亚伯直到主回来所有得胜圣徒的集大成。所有旧约和新约得胜者的集大成，就是启示录十九章七节的妻子，他们要为基督的婚娶预备好；新妇得以预备好，是在于得胜者生命的成熟。再者，得胜者不是分开的个人，乃是团体的新妇。为着这一面，就需要建造。他们不仅在生命上成熟，更更是同被建造，成为一个新妇。基督不是要娶一位个别的信徒；反之，祂是要娶由祂得胜信徒所组成的团体新妇。当我们被三一神完全浸透，三一神从我们身上流露出来，我们就被建造完成，联络得合式，成为荣耀的召会，就是主耶稣心爱的新妇。（新约总论第十四册，二四四至二四五页。）

信息选读

我们若要够资格作主的新妇，就必须长大，并且要经历许多的事。成为新妇比成为召会更有讲究。

WEEK 6 — DAY 2

Morning Nourishment

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity...

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.

Rev. 19:7 ...His wife has made herself ready.

[In Revelation 19:7] His wife refers to the church (Eph. 5:24-25, 31-32), the bride of Christ (John 3:29). However, according to Revelation 19:8-9, the wife, the bride of Christ, consists only of the overcoming believers during the millennium, whereas the bride in 21:2 is composed of all the saved saints after the millennium for eternity. The wife of the Lamb in Revelation 19 is the aggregate of all the overcoming saints from Abel until the Lord's return. The aggregate of all the Old Testament and New Testament overcomers is the wife in Revelation 19:7 who will be ready for Christ's wedding. The readiness of the bride depends on the maturity in life of the overcomers. Furthermore, the overcomers are not separate individuals but a corporate bride. For this aspect, building is needed. The overcomers are not only mature in life but also built together as one bride. Christ will not marry each believer individually; instead, He will marry His corporate bride composed of His overcoming believers. When we have been fully saturated with the Triune God so that He flows out of us, we will be completely built and fitted together to become the glorious church, the beloved bride of the Lord Jesus. (The Conclusion of the New Testament, pp. 4320-4321)

Today's Reading

If we would be qualified to be the Lord's bride, we must grow and pass through many things. Being the bride involves more than being the church. For

比如，小女孩还不够资格作新妇。她必须长大达到成熟，才能成为新妇。她还必须上学，还要学习许多事物。然后男子才会选她作新妇。

不同的人在考虑选谁作妻子时，会有不同的标准。比如，有博士学位的人可能要求他的新妇受过高等教育。他会认为没有硕士学位的人不够资格作他的新妇。照样，那灵对祂新妇的要求也是非常的高。那灵会娶一个没有成熟的新妇么？答案当然是否定的。必须等到主的新妇成熟了，完全为主预备好了，主才会来迎娶她。…不要以为只要我们是召会，就够资格作新妇。这就好象说，只要是女人，不论年龄大小或成熟与否，都够资格结婚。不，我们要成为新妇，必须满足一些要求。基督徒很容易说，我们都是召会。但是当主耶稣以新郎的身分来到时，我们够资格作祂的新妇么？那时主也许会对我们说，我们还不够资格，我们还需要长大，还需要达到成熟。

你有把握你会被包括而成为新妇的一部分么？…我不相信一个只参加主日聚会的人能成为主新妇的一部分。当主来迎接祂的新妇时，你能说你已经预备好了么？你够资格、成熟了么？…我们都必须长大并成熟，好叫我们在主来时够资格被包括而成为祂新妇的一部分。（哥林多后书生命读经，二二五至二二七页。）

新妇预表召会在其最终的形态里。…根据马太二十五章，当主回来时，那些预备好了的人，要和主一同坐席。这里预备好了，就是新妇自己预备好了，也是神在人身上建造的工作完成，也就是我们在主的生命里长大成熟。神在我们身上的建造、我们在主生命里的长大、以及我们在主面前的预备，这三件事乃是连在一起的。（新约总论第十四册，二四八至二四九页。）

参读：哥林多后书生命读经，第二十一篇。

example, a little girl is not qualified to be a bride. Before she can be a bride, she must grow to maturity. She must also attend school and learn many things. Then a man will choose her for his bride.

Different men may have different standards concerning whom they will consider for a wife. For example, someone with a doctoral degree may want a bride with a high education. He would regard anyone with less than a master's degree as unqualified to be his bride. Likewise, the Spirit has very high requirements for His bride. Will the Spirit take a bride who is immature? Surely, the answer is no. The Lord will not come for His bride until she is mature and fully prepared for Him. Do not think that as long as we are the church, we are qualified to be the bride. This is similar to saying that any female, regardless of age or maturity, is qualified to be married. No, certain requirements must be fulfilled in order for us to be the bride. It is easy for Christians to say that we are all the church. But when the Lord Jesus comes as the Bridegroom, will we be qualified to be His bride? The Lord may tell us at that time that we are not yet qualified, that we need further growth and maturity.

Do you have the assurance that you will be included as part of the bride?... I do not believe that anyone who is merely a Sunday-goer can be part of the Lord's bride. When the time comes for the Lord to take His bride, will you be ready? Will you be qualified and matured?...We all need to grow and mature so that we may be qualified at the Lord's coming to be included as part of His bride. (Life-study of 2 Corinthians, pp. 191-192)

The bride signifies the church in its ultimate state. According to Matthew 25, when the Lord comes back, those who are ready will sit with Him at the wedding feast. To be ready here means that the bride has made herself ready, that God has completed His building work in man, and that we have grown and matured in the Lord's life. These three matters—God's building in us, our growth in the Lord's life, and our getting ready before the Lord—are all linked together. (The Conclusion of the New Testament, pp. 4323-4324)

Further Reading: Life-study of 2 Corinthians, msg. 21

第六周■周三

晨兴喂养

启十九8“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。”

腓三9“并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

〔在启示录十九章八节，〕洁净的，或作，纯洁的，是指性质。明亮，是指彰显。义，也可译为义行。这里的义是复数，不是指我们所接受，使我们得救的义（就是基督—林前一30）。我们所接受，使我们得救的义是客观的，使我们满足公义之神的要求；这里得胜圣徒的义是主观的，（腓三9，）使他们满足得胜基督的要求。所以，细麻衣指明我们得胜的生活。这细麻衣就是从我们里面活出来的基督自己。（启示录生命读经，七二九至七三〇页。）

信息选读

按照整本圣经的启示，我们得救的人需要两件衣服—一件是为着我们的救恩，另一件是为着我们的奖赏。为着救恩，我们需要一件袍子来遮盖我们。这件袍子就是路加十五章里，穿在浪子身上的袍子。浪子回家，…认为自己不配到父亲面前。但是父亲却对他的仆人说，“快把那上好的袍子拿出来给他穿。”（22。）这件袍子就是基督作我们的义，使我们在神面前被称义。

但是我们还需要第二件衣服，就是马太二十二章十一、十二节里的婚筵礼服。这件衣服不是为着我

WEEK 6 — DAY 3

Morning Nourishment

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

[In Revelation 19:8 the] word clean (or, pure) refers to the nature; whereas bright refers to the expression. The Greek word translated “righteousnesses” may also be rendered “righteous acts.” The righteousnesses do not refer to the righteousness (which is Christ) we receive for our salvation (1 Cor. 1:30). The righteousness we receive for our salvation is objective, that we may meet the requirement of the righteous God; whereas the righteousnesses of the overcoming saints here are subjective (Phil. 3:9), that they may meet the requirement of the overcoming Christ. Hence, the fine linen indicates our overcoming life, our overcoming living. It is the very Christ whom we live out of our being. (Life-study of Revelation, p. 626)

Today’s Reading

According to the revelation of the whole Bible, we, the saved ones, need two garments—one for our salvation and one for our reward. For our salvation we need a robe to cover us. This robe is the robe put on the prodigal son in Luke 15. Upon his return, the prodigal son…thought himself unworthy to be in the presence of the father (Luke 15:21). But the father said to his servants, “Bring out quickly the best robe and put it on him” (Luke 15:22). This robe is Christ as our righteousness. It is for us to be justified by God in His presence.

However, we also need the second garment, which is the wedding garment in Matthew 22:11 and 12. This garment is not for our salvation; rather, it is for

们的救恩，而是为着我们的奖赏，使我们有资格参加神儿子的婚筵。第一件衣服使我们有资格见神，叫我们得救；第二件衣服使我们有资格见基督，叫我们得奖赏。这第二件衣服乃是圣灵在我们里面的工作，实际上这就是我们所凭以生活并活出来的基督。这是在我们日常生活中，借我们彰显出来的基督。这就是启示录十九章八节所说圣徒的义。

第二件衣服也是马太五章二十节所说的义。在这一节里主耶稣说，“我告诉你们，你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。”…这一节清楚的指明，我们的义必须超过法利赛人的义。这义并不是我们所接受作我们衣袍，使我们得称义的客观基督，乃是我们所活出作我们日常生活的主观基督。这不是称义的袍子，乃是使我们有资格接受奖赏的衣服。

马太二十二章十一、十二节的婚筵礼服说明了这点。在这个比喻中，主说到一个没有穿婚筵礼服的人进来参加婚筵。王看见他便说，“朋友，你没有穿婚筵的礼服，是怎么进到这里来的？”〔12。〕宾客无言可答。于是王对他的仆人说，“把他的手脚捆起来，扔在外面黑暗里，在那里必要哀哭切齿了。”（13。）这里的婚筵礼服不是称义的衣服，乃是很特别的衣服。按照古时犹太人的风俗，凡参加婚筵的人都必须穿特别的婚筵礼服。我们若要在羔羊的婚筵上有分，就必须穿这样的衣服。你若想有资格参加基督的婚筵，就需要凭基督活着，并且在日常生活中把祂活出来。这一位基督，就是主观的基督，便成了婚筵礼服，使你有资格可参加婚筵。因此，我们需要称义的衣服，也需要婚筵礼服。（启示录生命读经，七三〇至七三一页。）

参读：圣洁没有瑕疵，第三章。

our reward, qualifying us to attend the wedding feast of the Son of God. The first garment qualifies us to meet God for our salvation. The second garment qualifies us to meet Christ for our reward. The second garment is the work of the Holy Spirit within us. It is actually the very Christ by whom we live and whom we live out. It is the Christ expressed through us in our daily living. This is the righteousnesses of the saints in Revelation 19:8.

The second garment is also the righteousness spoken of in Matthew 5:20. In this verse the Lord Jesus said, “For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.”...This verse clearly indicates that we must have a righteousness that surpasses the righteousness of the Pharisees. This righteousness is not the objective Christ 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 wedding garment in Matthew 22:11 and 12 illustrates this. In this parable the Lord speaks of a man who comes into the wedding feast without a wedding garment. When the king sees him, the king says, “Friend, how did you come in here without a wedding garment?” [v. 12]. The guest is speechless. Then the king says to his servants, “Bind his feet and hands, and cast him out into the outer darkness....There will be the weeping and the gnashing of teeth” (Matt. 22:13). The wedding garment is not the justifying garment; it is a very special garment. According to the custom of the ancient Jews, no one could attend a wedding feast without a special wedding garment. If we would be in the wedding feast of the Lamb, we must be clothed with such a garment. If you would be qualified to attend the wedding feast of Christ, you need to live by Christ and to live Him out in your daily living. This Christ, the subjective Christ, will be the wedding garment to qualify you to be admitted into the wedding feast. Therefore, we need both the justifying garment and the wedding garment. (Life-study of Revelation, pp. 626-628)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 3

第六周■周四

晨兴喂养

弗五 27 “祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

三 17 “使基督借着信，安家在你们心里，叫你们在爱里生根立基。”

每一位新妇都要在她结婚那天有健康、焕发的面容。她若担心有瑕疵，就该及早为她的婚礼有所预备，借着吃营养的食物，使她有健康的面容。同样的原则，我们今天必须借着接受基督丰富的元素作我们的滋养，来预备自己成为新妇。基督是召会的食物。因此当召会预备自己献给基督时，必须吃基督。…借着吃祂，我们就成为美丽的、甚至荣耀的新妇。（以弗所书生命读经，九六三页。）

信息选读

〔基督〕把新妇献给自己的时候快到了。新妇献给基督时，必定没有任何斑点或皱纹。在新妇身上，基督不注视别的，只注视她的美丽。这美丽乃是基督所是的返照。你知道新妇的美丽是从那里来的么？这美丽乃是来自那位作到召会里面，然后借着召会彰显出来的基督。我们的美丽不是我们的行为；我们所有的美丽乃是基督的返照，就是基督从我们里面照耀出来。基督在我们身上所珍赏的，乃是祂自己在我们身上的彰显。

首先，基督必须进到我们里面，并被我们吸收。然后，祂就能从我们里面照耀出去。这个照耀乃是新妇的荣耀，是神性借着人性的彰显。真实的美丽

WEEK 6 — DAY 4

Morning Nourishment

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

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

Any bride would want to have a healthy, radiant complexion on her wedding day. If she is concerned about blemishes, she should begin long beforehand to prepare herself for her wedding by eating nutritious foods that will give her a healthy complexion. In the same principle, today we must prepare ourselves to be the bride by taking in the element of Christ's riches as our nourishment. Christ is the food for the church. Therefore, as she prepares herself to be presented to Christ, the church must eat Christ…. By eating Him we become a beautiful and even glorious bride. (Life-study of Ephesians, pp. 799-800)

Today's Reading

The time is coming when He will present the bride to Himself. Surely at the time of her presentation to Christ, the bride will not have any wrinkles or spots. In His bride Christ will behold nothing but beauty. This beauty will be the reflection of what He is. Do you know where the beauty of the bride comes from? It comes from the very Christ who is wrought into the church and who is then expressed through the church. Our beauty is not our behavior. Our only beauty is the reflection of Christ, the shining out of Christ from within us. What Christ appreciates in us is the expression of Himself in us.

First, Christ must come into us and then be assimilated by us. Then He will be able to shine out of us. This shining is the glory of the bride, the manifestation of divinity through humanity. Real beauty is the expression of

乃是神圣属性借着人性的彰显。宇宙中没有什么像这个彰显如此美丽的。所以，新妇的美丽乃是基督从我们照耀出来。…借着我们的人性，神圣的色泽、外表、味道、性情和特质，就得着彰显。为着这样的美丽，阿利路亚！

在婚配那日，新郎在意他新妇的美丽，远过于她的才干。照样，在召会生活中，对主来说，我们的美丽最终比我们的功用重要得多。召会生活刚开始的时候，我们也许强调能力和功用。但最终我们要更多强调美丽。…不要太注意在功用上成为能干、够资格、有恩赐的人。起先，这也许在召会生活中算得了数，但至终主要给我们看见，祂所在意的不是我们的能力；祂所在意的乃是从我们的人性所彰显出祂自己的美丽。基督的心意不是要把一个能干的召会献给祂自己；所要献给祂的召会，乃是荣耀的、美丽的，没有斑点和皱纹、或任何这类的病。我们若要除去瑕疵和缺陷，就必须更多将基督接受进来。祂不仅为着我们的功用加强我们，祂更使我们美丽，好作祂的新妇。

在召会是新人这一面，有力量和能力；但在召会是新妇这一面，却有美丽和荣耀。我们应当学习轻看我们的能力和力量，因为作为新妇的一部分，我们不是男的，乃是女的。在婚配的时候，召会所需要的是美丽，不是力量。哦，召会借着有分于基督、消化基督、并吸收基督而渐渐变为美丽的！我们越这样经历内住的基督，祂就越要以祂自己的元素顶替我们的斑点和皱纹，并且祂的丰富同祂神圣的属性，也越要成为我们的美丽。这样，我们就预备好献给基督，作祂心爱的新妇。（以弗所书生命读经，九六三至九六五页。）

参读：以弗所书生命读经，第九十五、九十七篇。

the divine attributes through humanity. Nothing in the universe is as beautiful as this expression. Therefore, the beauty of the bride is Christ shining out of us….Through our humanity there is an expression of the divine color, the divine appearance, the divine flavor, the divine nature, and the divine character. Hallelujah for such a beauty!

On the day of his wedding, a bridegroom cares much more for the beauty of his bride than for her ability. In like manner, in the church life our beauty will eventually be much more important to the Lord than our function. At the beginning of the church life, we may emphasize ability and function. But eventually we shall place more emphasis on beauty.... Do not pay that much attention to becoming capable, qualified, and gifted in function. At first, this may count for something in the church life. But eventually the Lord will show us that what He cares for is not our ability; He cares for the beauty of Himself expressed through our humanity. Christ does not intend to present a capable church to Himself. The church that will be presented to Him will be glorious and beautiful, a church without spot, wrinkle, or any such thing. If our blemishes and imperfections are to be removed, we need to take in more and more of Christ. He should not simply energize us for our function but also beautify us that we may be His bride.

In the church as the one new man there is strength and ability, but with the church as the bride there is beauty and glory. We should learn somewhat to depreciate our ability and strength, for as part of the bride, we shall be not male, but female. At the time of the wedding, what the church will need is beauty, not strength. Oh, the church is being beautified by partaking of Christ, by digesting Christ, and by assimilating Christ! The more we experience the indwelling Christ in this way, the more He will replace our spots and wrinkles with His element, and the more His riches with the divine attributes will become our beauty. Then we shall be prepared to be presented to Christ as His lovely bride. (Life-study of Ephesians, pp. 800-801)

Further Reading: Life-study of Ephesians, msgs. 95, 97

第六周■周五

晨兴喂养

弗六 10“末了的话，你们要在主里，靠着祂力量的权能，得着加力。”

启十九 14“在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

根据启示录十九章，召会既是呈献给基督的新妇，也是和祂一同与神的仇敌争战的战士。十九章十四节的众军，就是十七章十四节蒙召被选的信徒。他们也是新妇，以及被请赴羔羊婚筵的客人。（十九 7 ～ 9。）被请赴婚筵的客人与新妇是同样的人；新妇包括了被请的客人，而被请的客人组成了新妇。在婚礼之后，所有的客人都要成为军队。

在十九章十四节，我们看见得胜者作为天上的众军以及骑着白马跟随祂的人，“穿着细麻衣，又白又洁。”这里的细麻衣就是新妇的衣服。“明亮洁净的细麻衣”〔8〕这婚礼的礼服，将是争战的军装。得胜者作为天上的众军，乃是基督新妇的构成分子。换句话说，基督的新妇将要作祂的军队跟随祂争战，毁坏敌基督和他的军队。那些胜了每一种拦阻的人，在对敌基督的最后争战中，要成为与基督一同争战的人。这些人就是祂的新妇；因着祂把丰富生命的供应服事给他们，他们就成为与祂一同争战的人。不错，神期望祂的得胜者成为这样一同争战的战士。（新约总论第十四册，二六八至二六九页。）

信息选读

得胜的圣徒有两件衣服，一件为救恩，另一件为奖赏。这里的细麻衣是第二件衣服。得胜者这第二

WEEK 6 — DAY 5

Morning Nourishment

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

Rev. 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

According to Revelation 19, the church is both the bride who is presented to Christ and the warrior who fights with Him against God’s enemy. The armies in Revelation 19:14 are the called and chosen believers in 17:14. They are also both the bride and the guests called to the marriage dinner of the Lamb (19:7-9). The guests invited to the wedding feast and the bride are the same. The bride consists of the invited guests, and the invited guests make up the bride. After the wedding, all the guests will become the army.

In Revelation 19:14 we see that the overcomers, as the armies which are in heaven and the ones who followed Him on white horses, are “dressed in fine linen, white and clean.” The fine linen here is the clothing of the bride. The wedding garment of “fine linen, bright and clean” [v. 8] will be the armor for fighting. The overcomers who are the heavenly armies are those who constitute the bride of Christ. In other words, it will be the bride of Christ who will follow Him as His army to fight and destroy Antichrist and his army. Those who have overcome every obstacle will be Christ’s co-fighters in the final battle against Antichrist. These are His bride. They have become His co-fighters by His ministering the rich life supply to them. Surely the expectation is that His overcomers will be such co-fighters. (The Conclusion of the New Testament, pp. 4339-4340)

Today’s Reading

The overcoming saints have two garments, one for salvation and the other for reward. The fine linen here is the second garment. This second garment of

件衣服使他们有资格参加羔羊的婚筵，（启十九８～９，）并与主一同争战抵挡祂的仇敌。因此，婚筵的礼服就变成了征衣。这第二件衣服使我们不仅有资格参加婚礼，也够资格参加军队。新妇的婚筵礼服，将是她作神的军队争战抵挡祂的仇敌时所穿的制服。…就在今天，我们也是借基督作我们的衣服来争战。以弗所六章指明，神全副的军装就是基督。

主耶稣再来的时候，…娶新妇之后，就要与得胜者一同争战对付仇敌。…正如在以弗所五章和六章，我们看到召会是新妇也是战士；在启示录十九章，我们也有召会的这两面。作为召会，我们是新妇和战士。神的经纶里有一支军队，是由团体的战士所构成的。这意思是，以弗所六章的战士乃是一个团体的实体。我们惟有成为一个团体的实体—基督的身体，才能穿上神全副的军装。这与许多基督徒所持守的观念相反，他们认为个别的信徒能穿着全副的军装。以弗所六章的军装不是为着个别的基督徒，乃是为着召会这团体的身体，…团体的军队。

按照十七节，我们是借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑。…在军装的各项中，惟有剑是为着进攻的，也就是说，神的军装中惟有剑是用来攻击仇敌的。…撒但不只是我们外面的仇敌，也是我们里面的对头。…因着仇敌的元素是在我们里面，所以我们需要话的杀死能力，主观的应用到我们的所是里。

祷读神的话是杀死我们里面对头的路。每一天，并在各种处境里，我们都应该祷读。每当我们被自己里面某些消极的东西困扰时，我们该借着在灵里的祷告接受神的话。我们这么作，消极的元素就会被杀死。（新约总论第十四册，二六九至二七二页。）

参读：新约总论，第一百八十五、二百一十五、三百四十三、四百二十四至四百二十六篇。

the overcomers qualifies them both to attend the marriage dinner of the Lamb (Rev. 19:8-9) and to fight with the Lord against His enemy. Thus, the wedding garment becomes the fighting garment. The second garment qualifies us not only to attend the wedding but also to join the army. The bride's wedding garment will be the uniform that she wears as God's army to fight against His enemy....Even today, we are fighting by Christ as our garment. Ephesians 6 indicates that the whole armor of God is Christ.

At His coming again, ... after receiving the bride, Christ and the overcomers will enter into battle against the enemy. Just as in Ephesians 5 and 6 we see the church as the bride and as the warrior, in Revelation 19 we also have these two aspects of the church. As the church, we are the bride and the warrior. In God's economy there is one army constituted of a corporate warrior. This means that the warrior in Ephesians 6 is a corporate entity. Only as a corporate entity, the Body, can we put on the whole armor of God. This is contrary to the concept held by many Christians that an individual believer is able to wear the entire armor. The armor in Ephesians 6 is not for Christians as individuals; it is for the church corporately as the Body, ...a corporate army.

According to verses 17 and 18, we receive the helmet of salvation and the sword of the Spirit by means of all prayer and petition.... Among the various items of the armor, only the sword is for offensive warfare; that is, it is the only item of God's armor used for attacking the enemy.... Satan is not only the enemy outside of us; he is also the adversary within us.... Because the enemy's elements are within us, we need the killing power of the word to be applied to our being subjectively.

Pray-reading the Word of God is the way to kill the adversary within us. Every day and in every kind of situation, we should pray-read. Whenever we are troubled by something negative within us, we should take the Word of God by means of prayer in spirit. As we do this, the negative element will be killed. (The Conclusion of the New Testament, pp. 4340-4342)

Further Reading: The Conclusion of the New Testament, msgs. 185, 215, 343, 424-426

第六周■周六

晨兴喂养

启十九 13 “祂穿着蘸过血的衣服，祂的名称为神的话。”

15 “有利剑从祂口中出来，可以用以击杀列国…。”

在启示录十九章，基督这神的话在背叛的人身上执行神的审判，而为神说话。…基督的争战就是说出神的话。神是公义并主宰一切的。祂也是一位有次序的神，祂无法容忍紊乱和背叛。基督与仇敌争战时，要说出神是主宰一切、公义且有次序的。祂要宣告神是管治每一个人的神，祂不会容忍背叛祂权柄的事。因此，这里的战士乃是话。祂的争战就是说出神的话。主在哈米吉顿的争战是一个强有力的说话，告诉撒但、敌基督、假申言者和全宇宙说，神是主宰一切的，没有人可以背叛祂。神不是混乱的神；祂是主宰一切的神，也是有次序的神，祂并不容忍背叛；这有次序的神要清除一切的背叛。（新约总论第十四册，二六五至二六六页。）

信息选读

在启示录十九章，主耶稣从天而降，以作战将军的身分出现。祂骑在白马上，祂的名称为“神的话”。（11，13。）我们今天所说的神的话就是主耶稣。至终，当我们继续说话时，我们的说话会使主耶稣来临。

但以理二章三十四节说，“有一块非人手凿出来的石头，打在这像…的脚上，把脚砸碎。”三十五

WEEK 6 — DAY 6

Morning Nourishment

Rev. 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations...

In Revelation 19, as the Word of God, Christ speaks for God by executing God’s judgment upon the rebellious people....The fighting of Christ is the speaking of the Word of God. God is righteous and sovereign. He is also a God of order, and as such He cannot tolerate disorder and rebellion. As Christ fights against the enemy, He will speak that God is sovereign, righteous, and orderly. He will declare that God is the God over everyone and that He does not tolerate rebellion against His authority. Hence, the Warrior is the Word. His fighting is the speaking of God’s Word. The Lord’s fighting in the war at Armageddon will be a powerful speaking. It will tell Satan, Antichrist, the false prophet, and the entire universe that God is sovereign and that no one can rebel against Him. God is not a God of confusion; He is the sovereign God, a God of order who does not tolerate rebellion. The God of order will sweep away all rebellion. (The Conclusion of the New Testament, pp. 4337-4338)

Today’s Reading

In Revelation 19 the Lord Jesus who comes down out of heaven appears as a General fighting a battle. He is riding on a white horse, and His name is called “the Word of God” (vv. 11, 13). The word of God that we speak today is the Lord Jesus. Eventually, as we continue to speak, our speaking will cause the Lord Jesus to come forth.

Daniel 2:34 says that “a stone...cut out without hands” struck “the image at its feet” and “crushed them.” Verse 35 continues, “Then the iron, the clay,

节接着说，“于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。”此处的大人像表征人类政权的集大成，而砸人的石头不仅表征个人的基督，也表征团体的基督。表面上，金、银、铜、铁各部分对神并不是难处，但十个脚趾却带来极大的难处，因为当人类政权达到十个脚趾的阶段—敌基督及其十王的阶段—时，它就要直接与神争战。因此，人类政权不仅背叛神、高举人、以及拜偶像，也直接与神争战。但是，基督作为神的具体化身，要与祂的新妇同来砸碎人类政权。

当基督这砸人的石头来临时，祂不是单独的来。反之，祂要带着祂的新妇同来。这是因为当基督来与敌基督和他的军兵争战时，祂乃是作为人子而来。祂这位人子需要一个配偶，好与祂相配，使祂得以完全。这个配偶将是祂的新妇。基督得着并迎娶召会作祂的新妇后，就要作为砸人的石头而来。基督若没有新妇，就要单独与敌基督及其军队争战。然而基督将有一支军队，这军队就是祂的新妇。在婚娶之日，基督要迎娶那多年与神的仇敌争战的人。这就是说，基督要迎娶那已经胜过那恶者魔鬼的得胜者。（启十二 11。）基督同其得胜者（团体的基督）乃是神所凿出的石头，要击打由大人像的十个脚趾所表征的十王和敌基督。（十九 11 ～ 21。）如此，团体的基督要把大人像从脚趾到头砸得粉碎；（但二 35；）也就是说，团体的基督—基督以及由得胜者所构成那刚迎娶的新妇—要作为非人手所凿的石头而来，砸碎人类的政权。如此，基督同其新妇便毁灭了人类的政权。（新约总论第十四册，二六六、二七六至二七七页。）

参读：真理课程四级卷一，第十七课。

the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found.” Here the great human image signifies the aggregate of human government, and the smiting stone signifies not merely the individual Christ but also the corporate Christ. Apparently, the parts that were of gold, silver, bronze, and iron were not a problem to God. But with the ten toes there is a great problem, for when human government reaches the stage of the ten toes—the stage of Antichrist and his ten kings—it will fight against God directly. Thus, human government not only rebels against God, exalts man, and worships idols but also fights against God directly. However, Christ, the embodiment of God, will come with His bride to crush the human government.

When Christ comes as the smiting stone, He will not come alone. Rather, He will come with His bride. This is because when Christ comes to fight against Antichrist and his army, He will come as the Son of Man. As the Son of Man, He will need a counterpart to match Him and complete Him. This counterpart will be His bride. After gaining and marrying the church as His bride, Christ will come as the smiting stone. If Christ did not have a bride, He would have to fight alone against Antichrist and his army. However, Christ will have an army, and this army will be His bride. On the day of His wedding, Christ will marry the one who has been fighting the battle against God’s enemy for years. This means that Christ will marry the overcomers, who have already overcome the evil one, the devil (Rev. 12:11). As the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (19:11-21), signified by the ten toes of the great human image. In so doing, the corporate Christ will crush the great image from the toes to the head (Dan. 2:35); that is, the corporate Christ—Christ with His newly married bride composed of the overcomers—will come as a stone cut without hands and smite the human government into pieces. In this way, Christ with His bride will annihilate human government. (The Conclusion of the New Testament, pp. 4338, 4345-4346)

Further Reading: Truth Lessons—Level Four, vol. 1, lsn. 17

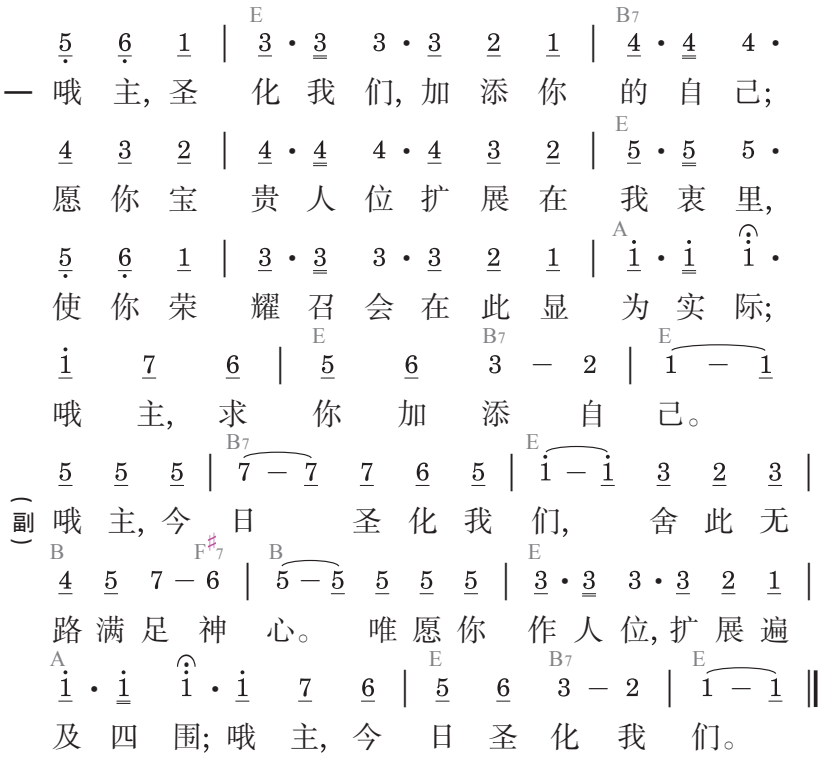
第六周诗歌

补440

圣化洁净我们

（以弗所五章二十六至二十九节）
（英1135）

E 大调　　4/4



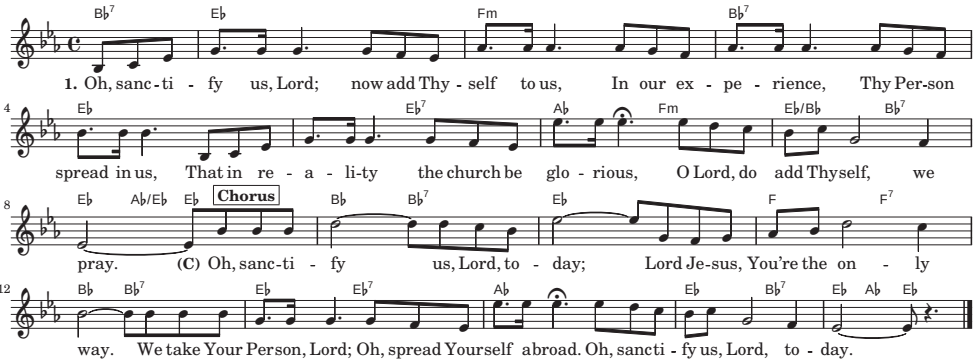
二　哦主，洁净我们，向我们心说话；
洗涤我们全人，直至圣别无瑕。
愿你活话扩长，来将我们圣化；
哦主，求你洁净、圣化。
（副）
哦主，今日洁净我们，不容天然生命留存。
美丽、荣耀添加，皆因你的说话；
哦主，今日洁净我们。

WEEK 6 — HYMN

Oh, sanctify us, Lord; now add Thyself to us

Longings — For Sanctification

1135



2. Oh, purify us, Lord, by speaking in our heart;
Thy living, spoken word this washing will impart.
Increase Thy speaking, Lord, and cleanse our every part.
Oh, purify us, Lord, we pray.

Oh, purify us, Lord, today;
Wash all our natural life away.
Speak now Thy words in us,
And make us glorious.
O Lord, do speak in us today.

三　哦主，滋养我们，惟你是真食物；
只需吃饱喝足，变化自然显出。
惟有得你喂养，我们才真满足；
哦主，求你滋养、眷顾。
（副）
哦主，今日滋养我们，老旧、天然洗涤净尽。
求你来施洁净，又将我们充盈；
哦主，今日滋养我们。

四　哦主，顾惜我们，以你柔爱养育；
借你温情抚慰，眷顾我们所需。
软化刚硬石心，好来施情占据；
哦主，求你顾惜、养育。
（副）
哦主，今日顾惜我们，冷淡、死沉全都驱尽。
当你怀揣紧紧，我们能不欢欣？
哦主，今日顾惜我们。

五　哦主，荣化我们，借你内里运行；
非为个人明亮，乃为召会得荣。
愿你得着新妇，成就你爱经营；
哦主，求你在我运行。
（副）
哦主，今日运行我身，妆饰新妇迎你再临。
愿你开展扩充，召会荣上加荣；
哦主，今日荣化我们。

3. O Lord, do nourish us; You are the food we need;
As we are eating You, we'll be transformed indeed;
We're fully satisfied as on Yourself we feed,
So nourish us, O Lord, we pray.

O Lord, do nourish us today
As all our self You wash away.
Not only purify,
But fill and satisfy;
O Lord, do nourish us today.

4. O Lord, do cherish us, as on Thyself we feed;
Warm us so tenderly and meet our every need.
Our hardness soften, Lord, till we are Yours indeed;
Oh, cherish us, dear Lord, we pray.

O Lord, do cherish us today,
Until our coldness flees away.
Oh, hold us close to Thee
And cherish tenderly;
O Lord, do cherish us today.

5. Lord, make us glorious, by all Your inner work,
Not glory for ourselves, but glory for the church;
That You may have Your Bride, thus ending all Your search.
O Lord, do work on us, we pray.

O Lord, do work on us today!
To form the church Your glorious way.
Oh, spread Yourself in us
Till we are glorious;
Oh, make us glorious, Lord, today.

開展—路二 1 ～ 7，約十九 17 ～ 21。

2 羅馬帝國是為着福音，德國是為着改教，英國是為着福音和真理的開展；美國成了主恢復的中心，使主的恢復能開展到各大洲。

叁 神終極的行動是要完成祂關於基督是神的奧祕，以及召會是基督的奧祕這經綸—西二 2，弗三 4 ～ 6：

一 神完成祂永遠心意的終極行動，是要基督在我們裏面作生命，使我們適合建造成為祂的身體，作祂的彰顯—西三 4，弗三 16，四 16。

二 有三個項目已經恢復—福音的傳揚、聖經真理的教導、以及合乎聖經的聚會之路；現今我們必須關心神終極的行動，就是要得着一班有基督作生命並活祂的人；（西三 4，腓一 21 上；）這樣，基督就要得着祂的身體；這身體要在我們的所在地彰顯為金燈臺；這就是新婦的豫備—羅十二 4 ～ 5，啓二 1，十九 7。

週四

肆 我們必須擔負有關世界終極局勢以及神終極行動的終極責任：

一 我們終極的責任乃是被基督浸透並浸潤，好為着召會作基督的身體，就是一個新人—弗三 16，四 12，16，24。

二 我們終極的責任乃是作耶穌的見證，並且建立地方召會作金燈臺，藉此擴展耶穌的見證—啓一 2，9 ～ 11，20。

週五、週六

三 我們若要在神終極的行動中履行終極的責任，就羔羊無論往那裏去，我們都要跟隨—十四4下：

1 召會是宇宙的，必須擴展，並且擴展得越快、越廣、越多，就越好。

2 主耶穌升天以前，曾吩咐門徒要移民—太二八16。

3 在耶路撒冷的召會最先是由從加利利遷移到耶路撒冷的門徒組成的；（徒一11，二7；）在安提阿的召會是由從耶路撒冷移民出去的人所建立的。（八1，4，十一19～20。）

4 我們越遷移，就越符合神的法則，得享祂的祝福；（參創一28；）我們不該一直停駐在我們所在之處，乃該是可行動的，直到主回來。

5 『所有的弟兄姊妹，都要給他們有正當的造就。…造就好了，就移他們出去，… 到外面去傳福音。…這樣就是全召會傳福音。』（工作的再思，三一五至三一七頁。）

第七週■週一

晨興餧養

弗一23『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

二15『在祂的肉體裏，廢掉了那規條中誡命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

啓一11～12『你所看見的，當寫在書上，寄給那七個召會…。我轉過身來，…就看見七個金燈臺。』

從屬靈、屬天的觀點看，人類歷史有七個階段；現今乃是最後一個階段，就是千年國之前的階段。頭一個階段是起初的階段，從亞當到亞伯拉罕。第二個階段是以色列國—在地上神的國—的建立。這個階段是從亞伯拉罕持續到所羅門。第三個階段是以色列國的荒涼時期。巴比倫、瑪代波斯、以及在亞歷山大大帝領導下的希臘，這些王國使以色列荒涼。這是神在祂墮落子民身上的審判。

第四個階段是羅馬帝國。羅馬帝國也多多少少曾使以色列荒涼，但沒有其他王國那麼厲害，…直到主後七十年，提多毀滅耶路撒冷的時候，…那個毀滅是極其可怕。羅馬帝國為神所豫備並使用，以完成救贖，並把福音傳遍地中海一帶。然而，以後幾個世紀，羅馬帝國帶進羅馬天主教，破壞了福音，並帶進十個世紀的黑暗時代。（世界局勢與神的行動，八四頁。）

信息選讀

第五個階段是改教時期，從路德馬丁的時候直到上個世紀。在這階段裏有許多新事發生，改變了人類的歷史：有新大陸的發現和殖民，有所謂的基督教的改教。在這階段中，德國是神所使用的強國。

第六個階段是福音和神話語的廣傳。這是神藉着大英帝國的力量所成就的。西班牙被擊敗，英國被用來維持地上的秩序，使福音得以傳到全世界，真理被帶到地球的每一角落。現今聖經…已繙繹成多種語言。所以神的話和福音一樣，已經傳到地的各處。這是主的作為。

今天我們是在第七個或最後的階段裏，主要恢復保羅的完成職事和約翰的修補職事。…我們至少需要看見召會的五個主要方面。首先，召會是眾聖徒的聚集或會集。上個世紀，弟兄們看見了這個，就放棄了公會、組織、禮拜堂和大教堂，回到聖經，在主耶穌的名裏聚集。他們恢復了召會是會集這一面。然而，這仍然太膚淺。

召會也是基督的身體、新人、燈臺和新婦。很少教師充分摸着這四方面。直到召會這四方面得了實化，保羅的完成職事和約翰的修補職事纔能完成；因此，主還未成就祂的定旨，也就無法回來。

保羅的完成職事是甚麼？就是神的奧祕是基督，基督的奧祕是召會。多數聖經讀者研讀過保羅的書信，也看過這些辭，（西二 2，弗三 4，）但他們可能不很了解這些辭是甚麼意思。約翰的修補職事陳明召會是燈臺。（啓一 11 ～ 12。）今天基督徒對召會的這一面說得很少。燈臺描繪召會是三一神的具體表現。燈臺金的性質表徵父是源頭，燈臺的形狀表徵子是父的具體表現，七盞點着的燈說出七靈是三一神的彰顯。為此，召會是燈臺，就是三一神具體表現並彰顯在祂所救贖的人身上。（世界局勢與神的行動，八四至八六頁。）

參讀：世界局勢與神的行動，第七章。

第七週■週二

晨興餧養

徒十七 26『祂從一本造出萬族的人，住在全地面上，並且豫先定準他們的時期，和居住的疆界。』

太二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期纔來到。』

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

世界歷史的事件一直是在神主宰的安排下，為的是讓神完成祂的定旨。行傳十七章二十六節說，…地上萬國的興衰，並萬邦的疆界，都是祂所豫先定準的。…召會出於人類。我們要有正確的召會生活，就必須知道世界局勢。這局勢是在神主宰的安排下。

神既按着祂的形像造人，並從一本造出所有的人，祂對各國佔據的領域，以及他們掌權的時期，必定很感興趣。…按着神的形像被造，因此像祂（如同神的照片）的人，神必然豫先定準他的時期和疆界。（見但二 21，四 17。）（世界局勢與神的行動，序、二至三頁。）

信息選讀

為使基督偉大的成就得以完成，需要羅馬帝國的建立。…主耶穌出生於羅馬帝國第一位正式該撒的管治之下。在基督的時代，該由羅馬帝國統治地中海一帶，這乃是神的命定。…羅馬對那戰爭地區所下達的命令，使主耶穌可以平安的出生於人類中間。羅馬的死刑方式—釘十字架，也使論到主受死的豫言得以應驗。…到了基督復活升天之後，福音的開展因着共同的語言、單一的管治、道路、以及羅馬所建立的國內秩序，大得便利。…神豫定羅馬帝國提供環境，使救贖能在其中完成，福音

能在其中開展。

神豫先定準時期和疆界。美洲大陸是哥倫布發現的，但這不在於他。…在哥倫布以前，沒有人有靈感要向西航行，到達東方的陸地。…時期是豫先定準的。神定準了美洲何時該向雅弗的後裔顯露。你記得挪亞的豫言：『願神使雅弗擴張…。』（創九27。）現在雅弗擴張並向外開展的時期成熟了。發現美洲的例子，僅僅說明列邦的擴張、他們的疆界和他們的時期，如何都是神豫先定準的。…從第二次世界大戰起，美國就成為居人之地的心臟。…神為甚麼這樣命定？乃是為着祂在地上的行動，以執行祂的恢復。羅馬帝國是為着福音，德國是為着改教，英國是為着福音和真理的開展。現今美國成了主恢復的中心，從這裏能用世界性的語言開展到各大洲。

你若讀召會歷史和已往屬靈人的傳記，會看見三件事已經得着成就：傳揚福音，教導聖經以造就聖徒，實行合乎聖經的聚會方式。…然而，聖經的核仁，就是神經綸的中心，卻是歷代以來被人忽畧的。…有這三件事還不彀，還遺漏了保羅完成的職事。我們需要有基督作我們的生命，作召會真正的內容。…召會不僅是有追求之聖徒的集合，更是被實化、經歷、享受、活出、並彰顯的基督。有這樣經歷的一班人就是基督身體的實際；他們乃是金燈臺。

已往〔神〕怎樣豫備羅馬帝國、德國和大英帝國，如今祂照樣豫備美國。為了甚麼目的？…我們必須充分的傳揚福音。我們必須教導聖經，努力帶人充分認識真理；為此我們需要尊重並明白神的話。我們也必須照着聖經聚在一起，過正當的召會生活。…然而，…我們還必須為着神經綸的中心異象。我們必須活基督，被祂充滿，並有祂作我們每日的生活，作召會生活實際、真實的內容，使我們成為祂活的身體來彰顯祂。這樣，每個地方召會就都是金燈臺，新婦也要豫備好來為着新郎。（世界局勢與神的行動，五至七、二至三、一四、二〇至二二頁。）

參讀：世界局勢與神的行動，第一至二章。

第七週■週三

晨興餧養

西二2『要叫他們的心得安慰，在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信，能以完全認識神的奧祕，就是基督。』

弗三4『你們念了，就能藉此明瞭我對基督的奧祕所有的領悟。』

聖經清楚告訴我們，神終極的行動是甚麼。神終極的行動乃是要基督這神的奧祕，進到我們裏面作我們的生命；然後我們成為祂活的肢體，在一起形成祂的身體，就是那在萬有中充滿萬有者的豐滿。我們沒有充分領會這點，但這點是在聖經裏。這是保羅完成的職事，告訴我們基督是神的奧祕，並且基督成了我們的生命；而我們是召會，就是基督的奧祕；（弗三4～6；）召會就是基督的身體。除了保羅，沒有別的聖經作者告訴我們，召會是基督的身體。

神要我們得着基督作我們的生命，在我們裏面湧流，浸透並滲透我們，變化我們，模成我們，使我們適合建造成為祂的身體，作祂的彰顯。這就是今天… 我們的神所尋求的；我們的中心點也該在這裏。有三個項目已經恢復：福音的傳揚、聖經真理的教導、以及合乎聖經的聚會之路。現今我們必須關心〔神終極行動這〕最後的一項。（世界局勢與神的行動，五四、三四頁。）

信息選讀

神終極的行動是甚麼？乃是得着一班有基督作生命的人。我們必須活祂。我們不可以僅僅有道理，我們必須在日常生活中有真實的生命。基督在我們裏面是湧流的生命，這必須是我們的經歷。祂浸透並滲透我們，就

用祂一切的元素供應我們。成為肉體、人性、為人生活、釘十字架、復活—這一切都在這個滲透裏傳輸到我們裏面。祂的生命浸透我們，就把我們裏面消極的東西殺死，並用神聖的元素供應我們。我們需要知道這個，不僅在道理上，更在我們的經歷裏作實際。然後我們需要認識如何變化，如何長大成熟。不僅如此，我們必須憑經歷來認識甚麼是建造，好叫基督得着一個身體。

神所尋求的主要不是福音的傳揚、聖經的教導、或合乎聖經的聚會。祂所要的乃是基督這位神的具體化身成為你的生命，而你這基督的肢體成為祂身體的一部分。這樣，基督就要得着祂的身體，然後這身體要在每一個地方彰顯成為金燈臺；這就是新婦的豫備。啓示錄十九章七節還未得着應驗；乃是當『新婦也自己豫備好了』，『羔羊婚娶的時候』纔來到。

即使我們有充分的福音傳揚、正確的聖經教導、以及合乎聖經的聚會，我們仍然需要問自己：我們中間有沒有神終極的行動？…〔基督這奇妙的一位〕必須是我們的生命，我們必須活祂。我們必須被祂滲透並浸透。我們全人必須被祂的感覺、思想、和祂一切的所是灌注。我們必須藉着祂在我們裏面湧流的生命，一點一點得着變化，而在生命裏長大。這樣，我們就能與同作信徒的人建造起來。在我們的所在地就會有一個燈臺。新婦就會豫備好，讓祂回來。這是主今天所尋求的。我稱它為第四步。…為着第一步，福音的開展，神豫備了羅馬帝國。為着第二步，歸回聖經，神豫備了德國。為着第三步，福音的恢復、聖經的教導、以及正確的聚會，…神使用了大英帝國。最後，為着第四步，神豫備了美國。…人類歷史上一切的大事，都是神為着祂在這地上的行動而豫備的。（世界局勢與神的行動，三八至四一頁。）

參讀：世界局勢與神的行動，第三至四章。

第七週■週四

晨興餧養

啓一2『約翰便將神的話，和耶穌基督的見證，凡自己所看見的，都見證出來。』

9『我約翰，…為神的話和耶穌的見證，曾在那名叫拔摩的海島上。』

徒一8『但聖靈降臨在你們身上，你們就必得着能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。』

我們的負擔是甚麼？我們的責任是甚麼？…我們必須背負耶穌的見證，如啓示錄所說的。（一2，9。）我們必須是祂的見證人，如行傳一章八節告訴我們的。我們必須藉着住在祂裏面而結果子，如約翰十五章五節、十六節告訴我們的。這纔是正確的傳福音。…我們必須把花招擺在一邊，就如保羅定意不用高超的言論一樣。我們的責任乃是活基督，在我們日常的生活中為祂作活的見證，不知道別的，只知道基督，就是啓示在保羅完成職事和約翰修補職事中包羅萬有的一位。

我們終極的責任乃是活基督，並在我們所在之地，以一種方式一同聚集，使我們能成為基督的身體、新人、燈臺和新婦。我們乃是在一裏聚集。我們所活、〔所見證、〕所傳講的基督不是分開的。…我們照着對祂所有的看見來活祂。我們活這位包羅萬有、延展無限的基督，祂現今乃是賜生命的靈，作經過許多過程的三一神終極的彰顯。並且我們按着地方聚集一起成為召會，不僅是會集，也是基督的身體、新人、燈臺和新婦。我們在各地實行真正的一——一個身體、一位靈、一個城市一個召會。（世界局勢與神的行動，九一至九二頁。）

信息選讀

宇宙召會形成為一個完整的實體之後，就需要擴展出去。擴展召會的路，乃是將她帶到某一個地方，把她栽種在那裏。這個栽種，就是地方召會的建立。…全體召會作基督的身體，包括一切猶太信徒和外邦信徒，在宇宙一面已經一次永遠的形成。這是一個已成就的事實。我們今天所作的，不過是在不同的地方，藉着栽種『召會樹』建立眾召會。這召會樹的栽種，就是眾召會的建立。

主已經形成召會。我們的負擔乃是要把召會這棵樹帶到每一城鎮、鄉村，把召會栽種在那裏。我們都需要忠信實行這負擔，藉着栽種召會樹建立地方召會。…〔我們〕應該像百基拉和亞居拉一樣，不論到那裏，都栽種召會樹。我們若有心願藉着栽種召會樹建立召會，眾召會的建立就會非常快速，非常普及。（新約總論第七册，九〇至九二頁。）

主恢復的開展必須是我們終極責任的一部分。當主在地上的時候，祂差遣門徒兩個兩個的出去。當召會的見證開展的時候，保羅和巴拿巴也是兩個一起出去。我相信這是神聖的原則。…假定有兩位弟兄，同着他們的妻子到希臘的雅典去。他們四個人都在那裏讀書並接觸學生。你不相信他們五年之內至少能帶進十個人麼？這樣，那裏就會有十四個人聚會，那就是在雅典的召會！他們到那裏去，…乃是耶穌基督高水準的見證人。他們要把高品的福音帶到雅典，把對聖經更深的認識帶去，把基督帶去，把耶穌的見證，就是基督的身體、新人、燈臺和新婦帶去。

我相信這是主豫備祂新婦的路。（啓十九７～８。）…當你思想…世界的局勢和主的恢復，你會作甚麼？你會僅僅留在所在地過舒適的生活麼？你會滿意於美好的聚會麼？美好的聚會有享受，但主不會帶領你出去麼？要清明、儆醒，主可能給你合式的引導—留下或出去，到那裏去，並如何去。倘若祂帶領你留下，那麼你該對那些在祂的名裏，為着祂的恢復，憑着信心到其他國家去的人擔負多少的責任？這樣的行動是活的，是主在祂身體裏的行動。…這就是在現今世界終極的局勢下，為着主終極的恢復，我們所必須擔負的終極責任。（世界局勢與神的行動，九二至九四頁。）

參讀：世界局勢與神的行動，第七章；新約總論，第一百九十七篇。

第七週■週五

晨興餧養

太二八 18～19『耶穌進前來，對他們說，天上地上所有的權柄，都賜給我了。所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』

徒八 1『就在那日，在耶路撒冷的召會大遭逼迫，除了使徒以外，門徒都分散在猶太和撒瑪利亞各地。』

召會不僅在永遠裏，就隱藏在神裏面，並且在時間裏啓示出來，在五旬節產生，更在空間裏得着擴展。…召會的擴展不僅是在時間裏，更是在空間裏。召會自五旬節產生以後，兩千年來一直在擴展，並且普及到了各地。…神的心意是要在宇宙中有召會，不是只在一個地方有召會。換句話說，神所要的召會，乃是一個宇宙中的召會。…雖然召會在許多地方有代表的出現，但召會是宇宙的。…召會可以在耶路撒冷產生，但召會並不扣留在耶路撒冷。召會能在耶路撒冷產生，但不能只在耶路撒冷長大。在一個地方上產生召會是可以的，但一直要把召會扣在那裏，叫召會只在那裏長大，那是不可能的。因着召會是宇宙的，召會不僅有產生的過程，更有一個擴展的過程。召會是宇宙的，她必須擴展出去。…召會乃是為着全宇宙，是永遠的，是超越時間和空間的。召會可以在時間裏出現，在地方上出現，卻不僅僅是在時間裏，屬於地方上的。召會乃是超時間、超地方的；召會是宇宙的。…因此一個地方上的召會，若是不擴展，那個地方召會的性質就會低落，就會失去其宇宙性和永遠性。原則上，召會必須擴展，並且擴展得越快、越廣、越多，就越好。（召會的歷程，二七至二八頁。）

信息選讀

主耶穌在升到父的右邊以前，曾豫言門徒會移民，甚至吩咐他們要移民。耶穌告訴祂的門徒往加利利去，上到山上。（太二八 16。）…主耶穌吩咐他們說，『天上地上所有的權柄，都賜給我了。所以你們要去。』（18 ～ 19 上。）主在這裏所說的就是移民。門徒的去，是基於那賦與元首基督的權柄。然後主耶穌應許，如果門徒去，祂就與他們同在，『直到這世代的終結。』（20。）…如果門徒去，主就與他們同在，直到這個時代的完結。這樣的去不是根據門徒本身有甚麼，而是基於主的權柄，就是父所賜給祂天上和地上的權柄。

在新約恩典的福音裏，有兩個特別的字。…第一個字是『來』。主說，『到我這裏來，』（太十一 28，）『人若渴了，可以到我這裏來喝。』（約七 37。）第二個字是『去』。（太二八 19，可十六 15，約十五 16。）我們先來，然後去。我們來是接受救恩，去是把救恩帶給別人。我們來是為領受恩典，我們去是為把恩典傳給別人。我們來是被神充滿，去是把神帶給別人。…我們都已經被充滿。然而，我們被充滿，是為着要留在本地麼？不是，我們被充滿是為着『要去』。我們既然來了，接受了恩典，被基督充滿，我們就需要去。

主升天之後，五旬節那天，召會在耶路撒冷形成，添加了大量的信徒。…根據行傳二章四十七節，這些親愛的信徒很喜樂，天天讚美主。在某種程度上，今天我們也和他們一樣；我們很喜樂，我們天天讚美主。但是突然之間，發生了一次大逼迫。這是照着神的定旨。這次逼迫使他們四散。…八章一節說，『除了使徒以外，門徒都分散在猶太和撒瑪利亞各地。』信徒都分散了，只有使徒們留在耶路撒冷；這是名副其實的移民。這不是一個基督教組織的運動，這是主身體的行動。（李常受文集一九六九年第三册，二八七至二九〇頁。）

參讀：召會的歷程，第二篇；李常受文集一九六九年第三册，在神行動中的移民，第一章。

第七週■週六

晨興餧養

創一 28『神就賜福給他們；又對他們說，要繁衍增多，徧滿地面，並制伏這地，也要管理海裏的魚、空中的鳥、和地上各樣行動的活物。』

啓十四 4『…羔羊無論往那裏去，他們都跟隨祂。他們是從人間買來的，作初熟的果子歸與神和羔羊。』

我們需要領悟，移民的原則是神所命定的。在創世記中，神創造人有男有女之後，祂就賜福給他們，又對他們說，『要繁衍增多，徧滿地面。』（一 28。）徧滿地面需要移民。因此，我們越遷移，就越符合神的法則，得享祂的祝福。…在聖經裏，亞伯拉罕是移民之祖。他從迦勒底的吾珥移民進入迦南美地，因而得着美地為福分。（創十一 31，十五 7，尼九 7 ～ 8。）

神聖的法則是要人持續行動。神…只創造了一對夫婦。…沒有持續行動、移民或旅行，人如何能徧滿地面？要徧滿地面，我們就必須行動。根據六千年的歷史，我們能完全證明，人越行動，就越蒙祝福。神祝福人在地上的行動。我們若留在一地，就會失去祝福，但我們若行動，就會蒙受祝福。（李常受文集一九七一年第四册，二七九至二八〇、二九〇頁。）

信息選讀

關於移民和召會，與我們天然觀念相反的是，一地的召會並不需要由當地的人建立起來。地上頭一個地方召會乃是在耶路撒冷的召會。該地的召會不是由該地的人建立的，反之，這召會最先是由一百二十位從加利利遷移到耶路撒冷的門徒組成的。（徒一 11，二 7。）在五旬節那天，也就是在耶路撒冷召會建立的第一天，三千

人加到了召會中，他們大多不是當地人。多數是為着過五旬節，而從其他國家聚集到耶路撒冷的人。（5。）

第二個興旺而成為擴展主行動之中心的地方召會是安提阿召會。安提阿召會也不是由當地人興起，而是由從耶路撒冷四散的聖徒所興起。…（八 1。）分散的聖徒向北移民，最後到達安提阿。（十一 19 ～ 20。）在安提阿的召會是由這些移民的人所建立的。…我們不該一直停駐在我們所在之處，反而，我們應該是可行動的，直到主回來。我們若為着主的恢復禱告，也就該豫備好行動。（李常受文集一九七一年第四册，二八〇至二八一頁。）

福音怎麼傳出去？在這裏是兩條路。…第一，或者像安提阿所作的，…是使徒出去傳福音，是使徒出去設立召會。這是一種。…第二，耶路撒冷的路，是所有相信主的人移民出去，他們到處傳福音。…移民出去的結果，就是到處傳福音。（徒八 4。）…不管這一種移民，是平安的移民也好，或者是受逼迫的移民也好，但總是移民。

神藉着逼迫叫信徒移民出去，…那時耶路撒冷〔召會〕有幾萬人，一直出去，一直出去，但是到保羅回到耶路撒冷的時候還是幾萬人。（二一 20。）…今年麥子割了，明年要再長。你的地盤要留給別人作基督徒，你不要一直站在那裏。基督徒出去多少人，就增加多少人。老在這裏不出去，人就不會多。…神的路是把人一批一批的送出去，像撒種一樣的撒出去。

中心的工作…不是光維持一個講臺，…〔乃是〕要打發人出去作工。管他是擺攤的、是拉車的、是作用人的，都可以出去傳福音。…為着這個緣故，所有的弟兄姊妹，都要給他們有正當的造就。總是要作到一個地步，可以把他們送出去。…對於弟兄姊妹要給他們好好的造就，叫他們…可以一批一批的出去。…總是在那中心的地方把人救來，把他們造就好了，就移他們出去，給他們機會到外面去傳福音。…這樣就是全召會在那裏傳福音。（工作的再思，三〇九至三一一、三一五至三一七頁。）

參讀：李常受文集一九七一年第四册，二六七至二九二頁；工作的再思，附錄。

第七週詩歌

單純跟隨莫遲誤

補 756

（英1246）

降 B 大調　　4/4

5 3·4 5 i | i 6·7 i 6 | 5 5 3·4 5 i | 2 – – – |

一 我們 今樂意 跟隨 眾召會, 主裏是 一,顯無 遺;

3 i·2 3 i | i 6·7 i 6 | 5 5 i·2 3 2 | i – – – |

在眾 召會中, 主今 正行動, 堅定跟 隨,眾如 一。

3 – i – | i 6·7 i 6 | 5 5 i·2 3 3 | 2 – – 0 |

(副) 跟 隨! 跟 隨主 聖靈, 單 純 跟 隨,莫 遲 誤!

3 – i – | i 6·7 i 6 | 5 5 i 2 3 2 | i – – 0 ‖

跟 隨! 憑 靈中 羔 羊, 絕 對 跟 隨,憑 基 督!

二 我們今學習跟隨眾從者, 流中往前無己意;
時刻轉向靈,絕不望領頭, 首位惟歸主自己。

三 我們今歡然跟羊羣腳蹤, 享受牧者的照應;
在眾召會中,主今正引領, 祂的發言當聆聽。

四 我們今全然獻給主基督, 緊緊跟隨不他依;
不管何遭遇,隨羔羊前行, 無論何往不稍離。

五 一路緊跟隨,直到進國度, 羔羊婚筵樂有分;
今縱有逼迫、痛苦和試煉, 不過促我享主恩。

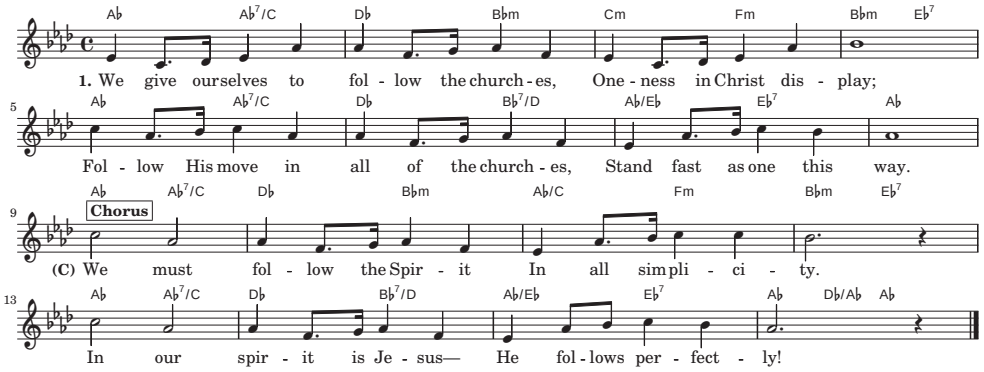
六 在眾召會中,主今正召喚 忠信從者來得賞;
我們願答應,全人都拚上, 神旨成功不延宕。

WEEK 7 — HYMN

We give ourselves to follow the churches

The Church — Following

1246



2. We give ourselves to follow the followers,
By this we truly learn;
Never desiring to be the leaders,
But to the Spirit turn.

3. We give ourselves the flock's steps to follow
Knowing the Shepherd's care.
Now in the churches Jesus is leading
And He is speaking there.

4. We give ourselves to Thee, O Lord Jesus,
Never to turn aside;
Where'er the Lamb goes, there we would follow,
Follow whate'er betide.

5. We give ourselves to enter the kingdom,
That marriage feast, with Him;
Come persecution, suffering, and trials,
Still we will enter in.

6. Christ wants some followers here in the churches,
Followers of whom to say:
"These saw My purpose, followed Me wholly"—
May we be those today!

第七週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: