

第四周

主对祂妻子之召会的妒忌

MC 诗歌：补 301

读经：民五 11～31，启十九 7～9、11～16，林后十一 2～3

纲要

周一

壹 我们若进入圣经深处的思想，就会领悟，在最纯洁、最圣别的意义上，圣经乃是一部罗曼史——林后十一 2，启十九 7～9：

一 这对配偶的男方是神自己，祂渴望成为这对宇宙配偶的男方——赛五四 5～6，六二 5，耶三 14，三一 32。

二 这对配偶的女方是神所拣选并救赎的团体人，包括旧约和新约的圣徒——启十九 7～9，二一 9～10，二二 17。

三 历世纪以来，神与人有一个罗曼史；因此，圣经记载神如何追求祂所拣选的人，至终与他们成为婚配——创二 21～24，歌一 2～4，赛五四 5，六二 5，耶二 2，三 1、14，三一 32，结十六 8，二三 5，何二 7、19，太九 15，约三 29，林后十一 2，弗五 25～32，启十九 7，二一 2、9～10，二二 17：

1 在这联结里，神是祂子民的生命，他们是祂的彰显；这样，神就与祂拣选的人成为宇宙的夫妇——17 节：

Week Four

The Lord's Jealousy over the Church as His Wife

MC Hymns: 1154, 1227

Scripture Reading: Num. 5:11-31; Rev. 19:7-9, 11-16; 2 Cor. 11:2-3

Outline

Day 1

I. If we enter into the deep thought of the Bible, we will realize that the Bible is a romance, in a most pure and holy sense——2 Cor. 11:2; Rev. 19:7-9:

A. The male in this couple is God Himself, who desires to be the male of this universal couple——Isa. 54:5-6; 62:5; Jer. 3:14; 31:32.

B. The female of this couple is a corporate chosen and redeemed people, including all the saints of the Old Testament and the New Testament——Rev. 19:7-9; 21:9-10; 22:17.

C. Throughout the centuries God has had a romance with man; thus, the Bible is a record of how God courts His chosen people and eventually marries them——Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17:

1. In this union God is His people's life, and they are His expression; in this way God and His chosen people become a universal couple——v. 17:

- a 当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样——创二 21 ~ 22。
- b 乃是这个生命使我们与神成为一，祂也与我们成为一——约三 3、5 ~ 6、15 ~ 16、29 ~ 30。
- 2 我们乃是借着爱这位作我们丈夫的主，因而有分于祂的生命与性情，与祂成为一，作祂的配偶、扩大和彰显——林后十一 2，彼后一 4，约三 15 ~ 16、29 ~ 30。
- 四 神拣选以色列作祂的配偶；按预表，旧约里的一些女子启示召会是基督的配偶——何二 19 ~ 20，耶二 2，三一 3，结十六 8，创二四 67，四一 45，得四 13，撒上二五 40 ~ 42，歌六 13：

周二

- 1 召会作基督的配偶，是由夏娃作亚当的配偶所预表；夏娃出于亚当，预表召会出于基督，有基督的生命与性情——创二 21 ~ 24，弗五 23 ~ 32。
- 2 利百加预表召会作基督的配偶，是从世界里拣选出来的——创二四 67。
- 3 路得预表召会作基督的配偶，是蒙救赎的——得四 13。
- 五 雅歌描绘这神圣的罗曼史——一 2 ~ 4：
- 1 这卷书是以诗意的写法，奇妙生动地描绘新郎基督和爱祂的新妇，在祂神圣属性与爱祂者之人性美德的调和中，相互享受的新婚之爱——15 ~ 16 节，四 7、10 ~ 15，五 1 ~ 2，六 4、10。
- 2 根据雅歌，我们与主的关系该是非常罗曼蒂克的；我们和主耶稣之间若没有罗曼史，我们就是宗教的基督徒，不是罗曼蒂克的基督徒。

- a. When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam——Gen. 2:21-22.
- b. It is this life that enables us to become one with God and makes Him one with us——John 3:3, 5-6, 15-16, 29-30.
2. By loving the Lord as our Husband and thereby partaking of His life and nature, we become one with Him as His counterpart, enlargement, and expression——2 Cor. 11:2; 2 Pet. 1:4; John 3:15-16, 29-30.
- D. God chose Israel to be His spouse; in typology certain women in the Old Testament reveal that the church is the counterpart of Christ——Hosea 2:19-20; Jer. 2:2; 31:3; Ezek. 16:8; Gen. 24:67; 41:45; Ruth 4:13; 1 Sam. 25:40-42; S. S. 6:13:

Day 2

1. The church as the counterpart of Christ is typified by Eve as the counterpart of Adam; Eve's coming out of Adam typifies that the church comes out of Christ and has the life and nature of Christ——Gen. 2:21-24; Eph. 5:23-32.
2. Rebekah typifies the church as the counterpart of Christ being chosen from the world——Gen. 24:67.
3. Ruth typifies the church as the counterpart of Christ being redeemed——Ruth 4:13.
- E. The divine romance is portrayed in the Song of Songs——1:2-4:
1. This book is a marvelous and vivid portrait, in poetic form, of the bridal love between Christ as the Bridegroom and His lovers as His bride in their mutual enjoyment in the mingling of His divine attributes with the human virtues of His lovers——vv. 15-16; 4:7, 10-15; 5:1-2; 6:4, 10.
2. According to Song of Songs, our relationship with the Lord should be very romantic; if there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians.

六 当主耶稣来时，祂是来作娶新妇的新郎——约三 29，太九 15：

周三

- 1 主耶稣重生召会，好使召会成为祂的新妇——约三 3、5～6、29～30。
- 2 我们借着重生，得着另一个生命，就是神圣的生命；在这生命里，并且凭这生命，我们才够资格成为基督的配偶，与祂相配——3、5～6、15、29 节，启二二 17。

七 在这世代的末了，基督要来迎娶祂所救赎的人作祂的妻子——十九 7：

- 1 在婚娶之日，基督要与那多年来一直争战抵挡神仇敌的，成为婚配；也就是，基督要迎娶得胜者，就是那些已经胜过那恶者的人——7～9、11～16 节。
- 2 将来有一个荣耀婚娶的日子，那时基督要迎娶祂所救赎的人——7～9 节。
- 3 在新天新地里，新耶路撒冷乃是羔羊的妻，直到永远；这是圣经所启示神圣罗曼史的完成——耶二 2，何二 19～20，启十九 7～9，二二 17。

贰 召会作为基督的新妇，也必须是战士，击败神的仇敌——弗五 25～27，六 10～18，启十九 7～9、11～16：

周四

- 一 属灵的争战乃是身体的事；我们是团体的军队，为着神在地上的权益争战——十七 14，十九 14，参提后二 4。

F. When the Lord Jesus came, He came as the Bridegroom for the bride——John 3:29; Matt. 9:15:

Day 3

1. The Lord Jesus regenerates the church so that the church may be His bride——John 3:3, 5-6, 29-30.
2. Through regeneration we receive another life, the divine life; in this life and by this life we are qualified to become Christ's counterpart and to match Him——vv. 3, 5-6, 15, 29; Rev. 22:17.

G. At the end of this age, Christ will come to marry His redeemed and take her as His wife——19:7:

1. 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, 11-16.
2. There will be a glorious wedding day, at which time Christ will marry His redeemed ones——vv. 7-9.
3. For eternity in the new heaven and new earth, the New Jerusalem will be the wife of the Lamb; this is the fulfillment of the divine romance revealed in the Scriptures——Jer. 2:2; Hosea 2:19-20; Rev. 19:7-9; 22:17.

II. The church as the bride of Christ must also be a warrior to defeat God's enemy——Eph. 5:25-27; 6:10-18; Rev. 19:7-9, 11-16:

Day 4

A. Spiritual warfare is a matter of the Body; we are a corporate army fighting the battle for God's interest on earth——17:14; 19:14; cf. 2 Tim. 2:4.

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

- 1 当基督同着祂的军兵而来时，祂乃是作为人子而来——太二六 64，后十四 14。
- 2 祂这位人子需要一个配偶，好与祂相配，使祂得以完全；这个配偶就是祂的新妇——约三 29。
- 3 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，后十九 7 ~ 8、14。

三 在雅歌里我们看见，当基督得胜的佳偶与神成为一，作神的居所时，她在神眼中就美丽如得撒，秀美如耶路撒冷；然而，对仇敌而言，她威武如展开旌旗的军队——六 4、10:

- 1 爱基督的人应该是可爱的，同时，也该是可怕的；但许多信徒在主面前失去了他们的可爱，在仇敌面前也失去了他们的可怕——4、10 节：
- a 基督的佳偶在主面前乃是美丽并秀美的，象天城那样的坚固，象圣所那样的安静；同时在仇敌和世人的面前，她显出她得胜的荣耀来——4 节。

周五

- b 基督得胜的佳偶不只有一个充满盼望的前途，也不只有了完全属天的生活，并且还是时常歌唱得胜的凯歌者——三 7 ~ 8。
- 2 威武的军队，表征主的得胜者使神的仇敌撒但惧怕——六 4、10：

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

1. When Christ comes with His army, He will come as the Son of Man——Matt. 26:64; Rev. 14:14.
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. 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 fight with Christ against Antichrist in the war at Armageddon——Matt. 22:11-12; Rev. 19:7-8, 14.

C. In Song of Songs we see that when the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem; however, to the enemy she is as terrible as an army with banners——6:4, 10:

1. The lovers of Christ should be lovable and terrible at the same time; however, many believers have lost their loveliness before the Lord and their terribleness before the enemy——vv. 4, 10:
- a. The lover of Christ is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary; at the same time, she displays the glory of her victory before the enemy and the world——v. 4.

Day 5

- b. The overcoming lover of Christ not only has a future that is full of hope and a life that is absolutely heavenly, but she is also a victor who constantly triumphs in her victory——3:7-8.
2. A terrible army signifies that the Lord's overcomers terrify God's enemy, Satan——6:4, 10:

a 仇敌惧怕建造成为神城的召会——尼六 15 ~ 16，诗一〇二 12 ~ 16。

b 撒但不怕个人的基督徒，即使他们为数成千上万；但他惧怕作基督身体的召会，就是与他和他的国争战的团体战士——弗六 10 ~ 20。

四 大卫预表在苦难中争战的基督（撒上二五 28），亚比该预表在苦难中争战的召会——2 ~ 42 节：

1 从撒上二十五章之后，亚比该一直在战士大卫的身边，一直跟着大卫作战——40 ~ 42 节：

a 亚比该嫁给大卫，预表一个从军的召会——弗六 10 ~ 20。

b 亚比该预表争战的召会，就是在苦难中为神的国争战的召会——启一 9，十一 15，十二 10。

2 亚比该的预表描绘召会有分于主耶稣属灵的争战——弗六 10 ~ 20：

a 不仅神永远的定旨必须成就，祂的心愿必须得到满足，神的仇敌也必须被击败；为此，召会必须是战士——一 11，三 9 ~ 11，六 10 ~ 12。

b 属灵争战是必需的，因为撒但的意志在对抗神的意志——太六 10，七 21，赛十四 12 ~ 14：

(一) 属灵争战的源头，都在于神的意志与撒但意志之间的冲突。

(二) 作为召会，我们的争战乃是要征服撒但的意志，并击败神的仇敌——启十二 11。

c 属灵争战的目的，就是把神的国带进来——10 节。

a. The enemy is frightened by the church that is built up as the city of God——Neh. 6:15-16; Psalms 102:12-16.

b. Satan is not afraid of individualistic Christians, even if they number in the thousands, but he is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom——Eph. 6:10-20.

D. David typifies the warring Christ in the midst of sufferings (1 Sam. 25:28), and Abigail typifies the warring church in the midst of sufferings——vv. 2-42:

1. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars——vv. 40-42:

a. Abigail's marriage to David typifies the church enlisted as an army for warfare——Eph. 6:10-20.

b. Abigail typifies the warring church, fighting for God's kingdom in the midst of sufferings——Rev. 1:9; 11:15; 12:10.

2. The type of Abigail portrays the church's participation with the Lord Jesus in spiritual warfare——Eph. 6:10-20:

a. Not only must God's eternal purpose be fulfilled and the desire of His heart be satisfied, but God's enemy must be defeated; for this, the church must be a warrior——1:11; 3:9-11; 6:10-12.

b. Spiritual warfare is necessary because Satan's will is set against God's will——Matt. 6:10; 7:21; Isa. 14:12-14:

1) Spiritual warfare has its source in the conflict between the divine will and the satanic will.

2) As the church, our fighting is to subdue the satanic will and to defeat God's enemy——Rev. 12:11.

c. The purpose of spiritual warfare is to bring in the kingdom of God——v. 10.

叁 民数记五章十一至三十一节里，对付丈夫所疑忌的妻子，预表基督对祂的信徒和召会所起的妒忌——申六 6～15，出二十 5，三四 14，林后十一 2～3：

一 基督争战的军队由祂的得胜者所组成，他们是争战的妻子，与基督相配——启十九 7～9、11～16：

- 1 我们要成为主争战军队的一部分，就必须向祂是贞洁的——林后十一 2～3。
- 2 我们在基督以外任何的寻求和追求，在神眼中都是属灵的淫乱——参雅四 4。
- 3 凡犯属灵淫乱的人必受神的审判和咒诅（林前十六 22），不能为神争战并事奉神。

二 妒忌通常被视为消极的东西，但这是神的一个属性——出二十 5，三四 14：

- 1 神的妒忌如同丈夫对妻子的妒忌——林后十一 2～3。
- 2 宇宙中神是最妒忌的一位，祂的名为忌邪者——出三四 14：
 - a 祂要我们惟独、单单、完全地爱祂——可十二 30。
 - b 每当我们爱任何人事物而不爱祂，祂就起了妒忌。
- 3 神是妒忌的丈夫，祂要我们事奉祂，并且只事奉祂——太六 24。
- 4 我们既知道我们的神是妒忌的，就该让祂的妒忌成为我们的，使我们只在意祂，不让别的人事物流替祂——出二十 5，三四 14，林后十一 2～3。

III. In Numbers 5:11-31 the dealing with a wife over whom her husband was jealous typifies Christ's jealousy over His believers and the church——Deut. 6:6-15; Exo. 20:5; 34:14; 2 Cor. 11:2-3:

A. Christ's fighting army is composed of the overcomers, who are a fighting wife to match Christ——Rev. 19:7-9, 11-16:

1. In order to be a part of the Lord's fighting army, we must be chaste toward Him——2 Cor. 11:2-3.
2. Our seeking and pursuing of anything other than Christ is spiritual adultery in the eyes of God——cf. James 4:4.
3. Those who commit spiritual adultery will be judged and cursed by God (1 Cor. 16:22) and will not be able to fight for God and serve God.

B. Jealousy is usually regarded as a negative thing, but it is one of God's attributes——Exo. 20:5; 34:14:

1. The jealousy of God is like the jealousy of a husband over his wife——2 Cor. 11:2-3.
2. The most jealous one in the universe is God; His name is Jealous——Exo. 34:14:
 - a. He wants us to love Him uniquely, singly, wholly——Mark 12:30.
 - b. God is jealous whenever we love anything or anyone in place of Him.
3. As a jealous Husband, God wants us to serve Him and Him alone——Matt. 6:24.
4. Knowing that our God is jealous, we should let His jealousy become ours so that we would care only for Him and allow no one and nothing to replace Him——Exo. 20:5; 34:14; 2 Cor. 11:2-3.

三 “爱如死之坚强，嫉妒如阴间之残忍；所闪的光是火的闪光，是耶和华的烈焰”——歌八 6 下：

- 1 所有寻求主的人都被祂的爱抓住了，这爱如死之坚强——林后五 14，歌八 6 下。
- 2 有闪光的火随着这样的爱和这样的嫉妒；烈火的神和嫉妒的神，烈火和嫉妒，这二者是在一起的——6 节下。
- 3 从古以来，神就是忌邪的神——出二十 5：
 - a 没有什么能抵挡神的嫉妒；祂要毁坏祂一切的仇敌——三四 14。
 - b 祂要挪移一切的拦阻，直到祂作独一的主，作万有的神，作无人与竞的王——林前十四 25 ~ 28，诗四五 11，启十九 16。
- 4 保罗告诉在哥林多的圣徒，他以神的妒忌，妒忌他们，并且他曾把他们许配一个丈夫，要将他们如同贞洁的童女献给基督——林后十一 2 ~ 3。

C. “Love is as strong as death, / Jealousy is as cruel as Sheol; / Its flashes are the flashes of fire, / A flame of Jehovah”——S. S. 8:6b:

1. All the seekers of the Lord have been captured by His love; it is as strong as death——2 Cor. 5:14; S. S. 8:6b.
2. With this love and with this jealousy is a flashing fire; these two—the consuming God and the jealous God, the consuming fire and the jealousy—go together——v. 6b.
3. From the beginning of time, God has been a jealous God——Exo. 20:5:
 - a. Nothing can withstand God’s jealousy; He will destroy all His enemies——34:14.
 - b. God will remove all hindrances until He becomes the unique Lord, the God of all, the unchallenged King——1 Cor. 14:25-28; Psa. 45:11; Rev. 19:16.
4. Paul told the saints in Corinth that he was jealous over them with a jealousy of God and that he had betrothed them to one husband to present them as a pure virgin to Christ——2 Cor. 11:2-3.

晨兴喂养

赛五四5～6“因为造你的，是你的丈夫；万军之耶和华是祂的名。救赎你的，是以色列的圣者；祂必称为全地的神。耶和华召了你，如召被离弃、灵中忧伤的妻子，就是幼年所娶被弃的妻子；这是你的神说的。”

圣经是一部罗曼史。你以前听过这话么？这听起来也许很世俗，也不虔诚。然而，你若进入了圣经深处的思想，就会领悟，在最纯洁、最圣别的意义上，圣经是一对宇宙配偶的罗曼史。

这对配偶的男方是神自己。虽然祂是神圣的人位，但祂渴望成为这对宇宙配偶的男方。这位神经过漫长的过程之后，归结为基督，就是新郎。

这对配偶的女方是团体的人类，神所救赎的人，包括所有旧约和新约的圣徒。这团体的人经过漫长的过程之后，归结为新耶路撒冷，就是新妇。这神圣的罗曼史一再地启示在整本旧约里（罗马书生命读经，一至二页）。

信息选读

因着神借着祂话语的光照，我有信心说，全本圣经乃是一本订婚的书。在圣经里，有神如何追求祂的选民，至终和他们结婚的记载。在永世里，作丈夫的三一神，要和祂的妻子，就是祂所拣选并救赎的子民，一同享受甜美的婚姻生活。新耶路撒冷甚至称为羔羊的妻（启二一9）。圣经的结束就是神和祂子民的婚配。既然圣经是这样结束的，它实在可以称为一本订婚的书。圣经的主题乃是神和祂的百

Morning Nourishment

Isa. 54:5-6 For your Maker is your Husband; Jehovah of hosts is His name. And the Holy One of Israel is your Redeemer; He is called the God of all the earth. For Jehovah has called you, like a wife who has been forsaken and is grieved in spirit, even like a wife of one's youth when she has been rejected, says your God.

The Bible is a romance. Have you ever heard this before? It may sound secular and unreligious. However, if you have entered into the deep thought of the Bible, you will realize that the Bible is a romance, in the most pure and the most holy sense, of a universal couple.

The male of this couple is God Himself. Although He is a divine person, He desires to be the male of this universal couple. This very God, after a long process, has resulted in Christ as the Bridegroom.

The female of this couple is a corporate human being, God's redeemed people, including all the saints of the Old Testament and the New Testament. After a long process this corporate person results in the New Jerusalem as the bride. This holy romance is repeatedly revealed throughout the Old Testament. (Life-study of Romans, pp. 1-2)

Today's Reading

Because of the Lord's enlightening through His word, I have the confidence to say that the entire Bible is a book of engagement. In the Scriptures we have a record of how God courts His chosen people and eventually marries them. For eternity, the Triune God as the Husband will enjoy a sweet married life with His wife, His chosen and redeemed people. New Jerusalem will even be called the wife of the Lamb (Rev. 21:9). The conclusion of the Bible is the marriage of God and His people. Since the Bible ends in this way, it can truly be called a book of engagement. The main subject of the Scriptures is God's engagement to His

姓订婚。如果这不是圣经的主题，圣经就不会结束在关于神和祂所救赎之人的宇宙婚配这话上（出埃及记生命读经，七三六页）。

神和祂的子民要成为一，二者之间就必须有相互的爱（约十四 21、23）。圣经中所揭示神与祂子民之间的爱，主要的是象男女之间情深的爱（耶二 2，三一 3）。当神的子民爱神、花时间在祂的话上与祂交通时，神就将祂的神圣元素注入他们里面，使他们与祂成为一，作祂的配偶，在生命、性情和彰显上，与祂一样（创二 18 ~ 25 与注）。

整本圣经就是神圣的罗曼史，记载神如何追求祂所拣选的人，至终与他们成为婚配（创二 21 ~ 24，歌一 2 ~ 4，… 启十九 7，二一 2、9 ~ 10，二二 17）。当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样（创二 21 ~ 22）。乃是这个生命使我们与神成为一，祂也与我们成为一。我们不是借着运用心思和意志来遵守律法（参罗七 18 ~ 25），乃是借着爱这位作我们丈夫的主，因而有分于祂的生命和性情，与祂成为一，作祂的扩大和彰显（圣经恢复本，出二十六 注 1）。

旧约清楚指明，神来拣选以色列人作祂的配偶。在耶利米三十一章三节，耶和华说，“我以永远的爱爱你，因此我以慈爱吸引了你。”神向祂的百姓显现时，就是与他们“约会”，以后甚至追求他们。根据以西结十六章，神在旷野看见以色列人，就爱他们。八节描述这爱：“我从你旁边经过，看见了你；那正是你动爱情的时候。我便展开衣襟搭在你身上，遮盖你的赤体；又向你起誓，与你结盟，你就归于我；这是主耶和华说的。”神借着与以色列人立约，聘她归于自己（出埃及记生命读经，七四七页）。

参读：罗马书生命读经，第一篇；真理课程四级卷一，第十七课。

people. If this were not the main subject of the Bible, the Bible would not conclude with a word concerning the universal marriage of God and His redeemed ones. (Life-study of Exodus, pp. 636-637)

In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23). The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3). As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Gen. 2:18-25 and footnotes).

The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S. S. 1:2-4;...Rev. 19:7; 21:2, 9-10; 22:17). When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam (Gen. 2:21-22). It is this life that enables us to become one with God and makes Him one with us. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression. (Exo. 20:6, footnote 2)

The Old Testament indicates clearly that God came in to choose Israel to be His spouse. In Jeremiah 31:3 Jehovah said, "Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness." When God appeared to His people, He "dated" them and later even courted them. According to Ezekiel 16, God loved Israel when He saw her in the wilderness. Verse 8 describes this love: "Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine." By entering into a covenant with Israel, God betrothed her to Himself. (Life-study of Exodus, pp. 645-646)

Further Reading: Life-study of Romans, msg. 1; Truth Lessons—Level Four, vol. 1, lsn. 17

晨兴喂养

歌一 2 “愿他用口与我亲嘴！因你的爱情比酒更美。”

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。”

关于召会是基督的配偶，我们已经看见基督与召会乃是极大的奥秘，召会是新妇，基督是新郎，基督与祂的配偶要在祂回来时成婚，基督的配偶要终极完成于新耶路撒冷，并且基督和祂的配偶要在永世里成为一对夫妇。我们也看见，召会作基督的配偶，可由夏娃来预表：夏娃是亚当的配偶，是亚当的一部分，出于亚当，归给亚当，与亚当是一，有亚当的生命和性情，有亚当的形像和样式，成为亚当的配偶，作他的补满（新约总论第七册，二八二页）。

信息选读

利百加预表召会的重点和夏娃的预表完全不同。夏娃预表的重点，说出召会的产生与性质；利百加预表的重点，乃是召会从世界里被拣选出来。在这预表里，包含父的拣选，圣灵的呼召和引领。

旧约圣经中能预表基督的，还有一位，就是波阿斯。波阿斯娶了一个非常特别的女子为妻，她在圣经中有极为特殊的地位。这妻子就是路得，她预表召会蒙救赎的一面。整卷路得记，可说就是一个救赎的故事。利百加说出召会是蒙召的召会，西坡拉

Morning Nourishment

S. S. 1:2 Let him kiss me with the kisses of his mouth! For your love is better than wine.

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.

Concerning the church as the counterpart of Christ, we have seen that Christ and the church are a great mystery, that the church is the bride and that Christ is the Bridegroom, that Christ and His counterpart will be married at His coming back, that the counterpart of Christ will be consummated in the New Jerusalem, and that Christ and His counterpart will be a couple in eternity. We have also seen that, as the counterpart of Christ, the church is typified by Eve as the counterpart of Adam, being a part of Adam, having come out of Adam, having returned to Adam, being one with Adam, possessing the life and nature of Adam, having the image and form of Adam, and becoming Adam's counterpart as his complement. (The Conclusion of the New Testament, p. 2291)

Today's Reading

Rebekah as a type of the church has an altogether different focus than Eve. As a type of the church, Eve depicts the producing of the church and the nature of the church. As a type of the church, Rebekah depicts the church being chosen out of the world. This type includes the choosing of the Father and the calling and leading of the Holy Spirit.

In the Old Testament Boaz is yet another type of Christ. Boaz married a special woman who occupies a particular place in the Bible. Her name was Ruth. She typifies the aspect of the church being redeemed. The entire book of Ruth can be considered a story of redemption. Rebekah portrays the church as the called one, Zipporah portrays the church in the wilderness, and Ruth portrays the church in

说出召会是旷野中的召会，路得说出召会是蒙救赎的召会（召会的意义，九五、一一三页）。

全本圣经是一部神圣的罗曼史。这意思是说，圣经是一本非常罗曼蒂克的书。雅歌更是如此。…我年轻时也希奇，为什么这样一卷论到男女之间罗曼史的书竟然也在圣经里。这卷书是我们与基督之间爱的一幅图画。根据雅歌，我们与主的关系该是非常罗曼蒂克的。我们与主耶稣之间若没有罗曼史，我们就是宗教的基督徒，不是罗曼蒂克的基督徒。你若盼望知道我所说的罗曼史是什么意思，我要鼓励你阅读并祷读雅歌。祷读这卷罗曼史的书，会使你与主之间是罗曼蒂克的；你会因着爱主而忘形。圣经是一部神圣的罗曼史，而我们与主的关系应当越过越罗曼蒂克（出埃及记生命读经，七五〇至七五一页）。

（雅歌）这卷诗意的书乃是一位君王和一个乡村女子之间爱的故事，这首诗（作为预表）乃是一幅奇妙生动的图画（作为应验），描绘新郎基督和爱祂的新妇，在祂神圣属性与爱祂者之人性美德的调和中，相互享受的新婚之爱（雅歌生命读经，八六页）。

当主耶稣来时，祂是来作娶新妇的新郎。许多基督徒都熟悉施浸者约翰的宣告：“看哪，神的羔羊。”（约一 29）然而，少有人知道约翰也说到主耶稣是新郎。在约翰三章二十九节他说，“娶新妇的，就是新郎。”这话包含在论重生的这章里（3～6）。重生的目标乃是为着新郎产生并预备新妇。既然基督是将要娶新妇的那位，祂就是新郎。基督是神成为肉体，不仅来作我们的救赎主和拯救主；祂也来作我们的新郎。…在马太九章十五节，主耶稣说到祂自己是新郎（出埃及记生命读经，七四八至七四九页）。

参读：召会的意义，第七至八篇。

redemption. (Three Aspects of the Church, Book 1: The Meaning of the Church, pp. 84, 100)

The entire Bible is a divine romance. This means that the Bible is a very romantic book. This is true in particular of Song of Songs.... When I was young, I also wondered why such a book is in the Bible, a book concerned with a romance between a man and a woman. This book is a portrait of the love relationship between us and Christ. According to Song of Songs, our relationship with the Lord should be very romantic. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians. If you wish to know what I mean by romance, I would encourage you to read and pray-read Song of Songs. Pray-reading this book of romance will cause you to become romantic with the Lord. You will be beside yourself with love for Him. The Bible is a divine romance, and our relationship with the Lord should become more and more romantic. (Life-study of Exodus, pp. 648-649)

The poem, as a type, in this poetic book as the story of the love between a king and a country girl is a marvelous and vivid portrait, as the fulfillment, of the bridal love between Christ as the Bridegroom and His lovers as His bride in their mutual enjoyment in the mingling of His divine attributes with the human virtues of His lovers. (Life-study of Song of Songs, pp. 68-69)

When the Lord Jesus came, He came as the Bridegroom for the bride. Many Christians are familiar with John the Baptist's declaration: "Behold, the Lamb of God" (John 1:29). However, not so many realize that John also referred to the Lord Jesus as the Bridegroom. In John 3:29 he says, "He who has the bride is the bridegroom." This word is included in a chapter on regeneration (John 3:3-6). The goal of regeneration is to produce and prepare the bride for the Bridegroom. Since Christ is the One who will have the bride, He is the Bridegroom. As God incarnate, Christ came not only to be our Redeemer and Savior; He also came to be our Bridegroom. In Matthew 9:15 the Lord Jesus referred to Himself as the Bridegroom. (Life-study of Exodus, p. 647)

Further Reading: Three Aspects of the Church, Book 1: The Meaning of the Church, chs. 7-8

晨兴喂养

启十九 7～8 “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。”

主耶稣重生召会，好使召会成为祂的新妇（约三 3、5、29～30）。主是新郎，有神圣的生命和性情。我们若要成为祂的新妇，也必须有神圣的生命和性情。为此，重生是必需的。除了得着这个生命和性情以外，我们绝不能成为基督的配偶。在约翰三章我们看见，重生使我们够资格作基督的新妇。只有我们因着神圣的生命蒙了重生，因而得着神圣的性情以后，我们这班罪人才能被基督接纳，成为祂的佳偶。…我们借着重生，得着另一个生命，就是神圣的生命。在这生命里，并且凭这生命，我们才够资格成为基督的配偶，与祂相配（出埃及记生命读经，七四九至七五〇页）。

信息选读

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，二七六至二七七页）。

Morning Nourishment

Rev. 19:7-8 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

The Lord Jesus regenerates the church so that the church may be His bride (John 3:3, 5, 29-30). The Lord is the Bridegroom with the divine life and the divine nature. If we would become His bride, we must also have the divine life and the divine nature. For this, regeneration is necessary. Apart from possessing this life and nature, we could never become Christ's counterpart. In John 3 we see that regeneration qualifies us to be Christ's bride. Only after we have been regenerated with the divine life and have thereby received the divine nature can we, sinners, be taken by Christ to be His love....Through regeneration we receive another life, the divine life. In this life and by this life we are qualified to become Christ's counterpart and to match Him. (Life-study of Exodus, pp. 647-648)

Today's Reading

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, p. 4346)

在这世代的末了，基督要来迎娶祂的赎民作祂的妻子（启十九7）。现今的世代乃是神与祂的子民“约会”、追求他们并与他们订婚的世代。在这时期的末了，将有一个荣耀婚娶的日子，那时基督要迎娶祂所救赎的人。基督和祂所救赎之人之间的婚姻，是圣经中主要的启示。

在圣经的末了我们看见，神要和祂的子民在永世里享受婚姻生活，直到永远。在新天新地里，新耶路撒冷乃是羔羊的妻，直到永远（启二一9）。这是圣经所启示神的罗曼史的完成（出埃及记生命读经，七五〇页）。

在以弗所六章，…召会不是基督的身体、建筑、家庭、国度、新人或新妇；在此召会乃是神的战士。召会不仅应当是彰显基督的身体、神居住的所在以及成就神经纶的新人；召会还必须是击败神仇敌的战士、军兵。

按照启示录十九章，召会是献给基督的新妇，也是与祂一同争战，抵挡神仇敌的战士。主耶稣再来的时候，祂首先要迎娶祂的新妇。基督接受新妇之后，祂与得胜者就要争战对付仇敌。

在七至八节，我们看到新妇穿着“明亮洁净的细麻衣”。然后在十四节，我们看到跟随主争战的众军乃是“穿着细麻衣，又白又洁”。这两处经节指明，新妇的结婚礼服，也是她作神军队与神仇敌争战时所穿的制服。所以，有结婚礼服，也就有制服。

作为新妇，我们必须是美丽的，毫无斑点和皱纹，并且穿着细麻衣。作为战士，我们必须装备好与神的仇敌争战（以弗所书生命读经，九八〇至九八一页）。

参读：召会的意义，第九篇；真理课程四级卷三，第五十课。

At the end of this age, Christ will come to marry His redeemed and to take her as His wife (Rev. 19:7). The present age is an age of “dating,” courtship, and engagement between God and His people. At the end of this dispensation, there will be a glorious wedding day, at which time Christ will marry His redeemed ones. This revelation of the marriage between Christ and His redeemed ones is a major revelation in the Bible.

At the very end of the Bible we see that God will enjoy a married life with His people in eternity and for eternity. For eternity in the new heaven and new earth, the New Jerusalem will be the wife of the Lamb (Rev. 21:9). This is the fulfillment of God’s romance revealed in the Scriptures. (Life-study of Exodus, p. 648)

[In Ephesians 6] the church is not the Body, the building, the family, the kingdom, the new man, or the bride. Here the church is God’s warrior. The church should be not only the Body to express Christ, the dwelling place for God’s habitation, and the new man for the fulfillment of God’s economy; the church must also be a warrior, a soldier, to defeat God’s enemy.

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. At His coming again, the Lord Jesus firstly will meet His bride. After receiving the bride, Christ and the overcomers will enter into battle against the enemy.

In Revelation 19:7 and 8 we see that the bride is clothed in “fine linen, bright and clean.” Then in verse 14 we see that the armies which follow the Lord into battle are “dressed in fine linen, white and clean.” These verses indicate that the bride’s wedding garment will also be the uniform she wears as God’s army to fight against His enemy. Therefore, to have the wedding garment is also to have the uniform.

As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God’s enemy. (Life-study of Ephesians, pp. 814-815)

Further Reading: Three Aspects of the Church, Book 1: The Meaning of the Church, ch. 9; Truth Lessons—Level Four, vol. 3, lsn. 50

晨兴喂养

提后二 4 “凡当兵的，不让今生的事务缠身，好叫那招他入伍的人喜悦。”

歌六 4 “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。”

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。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。六章所启示的不是信徒个别的争战，乃是团体的军队为着神在地上的权益争战。

属灵的争战不是个人的事，乃是基督身体这团体的实体，与神仇敌争战的事。…神的战略乃是用召会作祂的军队，来与仇敌争战。所以，脱离军队而孤立是非常危险的。惟有留在军队里，我们才得着必需的保护（新约总论第十四册，二七〇页）。

信息选读

在婚筵之后，基督要以作战将军的身分，带着祂的新妇，就是得胜的信徒，作祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战。…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

Morning Nourishment

2 Tim. 2:4 No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him.

S. S. 6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

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. What this chapter reveals is not the believers fighting as individuals but a corporate army fighting the battle for God's interests on earth.

Spiritual warfare is not an individual matter; it is a matter of the Body, a corporate entity to fight the battle against God's enemy....God's strategy is to use the church as His army to fight against the enemy. Therefore, it is very dangerous to be isolated from the army. Only by remaining in the army will we have the necessary protection. (The Conclusion of the New Testament, pp. 4340-4341)

Today's Reading

After His wedding feast, Christ will come as a fighting General with His bride, the overcoming believers who are His army, to fight Antichrist, the kings under him, and their armies at Armageddon. 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

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。

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。…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。我们已经看过，这件衣服就是基督从我们活出，成了我们日常的义。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（新约总论第十四册，二六〇、二七六、二六九页）。

当基督得胜的佳偶与神成为一，作神的居所时，她在神眼中就美丽如得撒，秀美如耶路撒冷。然而对仇敌而言，她却威武如展开旌旗的军队。旌旗指明预备好争战，也是得胜的记号。…至终，得胜者要集体的成为新妇，与基督成为婚配（十九7～9）。婚礼之后，这新妇就成为军队随着她的丈夫基督争战，以击败敌基督和他所有的跟从者（11～21）（圣经恢复本，歌六4注2）。

（雅歌六章四节）的意思就是：（基督的佳偶）在主面前乃是美丽并秀美的，象天城那样的坚固，象圣所那样的安静；同时在仇敌和世人的面前，她显出她得胜的荣耀来（歌中的歌，一一五页）。

参读：新约总论，第四百二十五至四百二十六篇。

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.

The overcoming saints have two garments, one for salvation and the other for reward. The fine linen in Revelation 19:8 is the second garment. This second garment of the overcomers qualifies them both to attend the marriage dinner of the Lamb (v. 9) and to fight with the Lord against His enemy. Thus, the wedding garment becomes the fighting garment....The bride's wedding garment will be the uniform that she wears as God's army to fight against His enemy. As we have seen, this garment is Christ lived out of us to be our daily righteousness. Even today, we are fighting by Christ as our garment. Ephesians 6 indicates that the whole armor of God is Christ. (The Conclusion of the New Testament, pp. 4333, 4346, 4340)

When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem. However, to the enemy she is as terrible as an army with banners. Banners indicate a readiness to fight and also are a sign that the victory is won.... Eventually, the overcomers will be a bride collectively to marry Christ (Rev. 19:7-9). After their wedding, this bride will become an army to fight alongside Christ, her Husband, to defeat Antichrist with all his followers (Rev. 19:11-21). (S. S. 6:4, footnote 2)

Song of Songs 6:4 indicates that the maiden is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary. At the same time, she displays the glory of her victory before the enemy and the world. (CWWN, vol. 23, "The Song of Songs," p. 97)

Further Reading: The Conclusion of the New Testament, msgs. 425-426

第四周■周五

晨兴喂养

弗六 11 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

神从来没有意思要祂的信徒只有属天的美丽而无争战的性质。属天的争战，从来没有在主面前被忘记的。…信徒应该是可爱的，同时，也该是可怕的。今天的信徒，在主的面前失去了他的可爱，在仇敌和世人面前也失去了他的可怕。…圣经里常说到主的可怕，这乃是因为主的圣别。如果我们保守自己圣别而且得胜，许多的时候，你要看见仇敌退后，而世人不敢进前。

（新妇）不只有一个充满盼望的前途，也不只有了完全属天的生活，并且还是时常歌唱得胜的凯歌者。她乃是可畏如“展开旌旗的军队”，是从得胜一直到得胜的（歌中的歌，一一六、一二一页）。

她成为得撒和耶路撒冷时，就有个东西建造起来，表明神的美丽和神的秀美。那时候，神的仇敌战抖，因为这微小的乡村女子成了展开旌旗的军队。威武的军队表征主的这些得胜者使神的仇敌撒但惧怕，并且在神子民眼中成为威武的。军队在神的子民堕落时为神的国争战，成为答应主呼召的得胜者（雅歌结晶读经，一二〇页）。

信息选读

召会不仅是身体、新人、新妇、家、国和居所，召会也是战士，与神的仇敌争战。神的仇敌撒但，

<< WEEK 4 — DAY 5 >>

Morning Nourishment

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

God has no intention for His believers to possess only the heavenly beauty without possessing a warring nature. The heavenly warfare is never abated before the Lord. Believers ought to be lovable and terrible at the same time. Believers today have lost their loveliness before the Lord, and they have lost their terribleness before the enemy and the world....The Bible often mentions the terribleness of the Lord; He is terrible because He is holy. If we maintain our holiness and victory, we will see the enemy retreating and the world standing back.

Not only does [the bride] have a future that is full of hope, and a life that is absolutely heavenly, but she is a victor who constantly triumphs in her victory. She is “terrible as an army with banners.” She goes from victory to victory. (CWWN, vol. 23, pp. 97, 101)

When she becomes Tirzah and Jerusalem, something is built up to show God’s beauty and God’s loveliness. At that time God’s enemy trembles because this little country girl has become an army with banners. A terrible army signifies that these overcomers of the Lord terrify God’s enemy, Satan, and become terrible in the eyes of God’s people. An army fights the battle for God’s kingdom in the degradation of God’s people to be the overcomers answering the Lord’s call. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” p. 347)

Today’s Reading

Not only is the church the Body, the new man, the bride, the family, the kingdom, and the dwelling place; the church is also the warrior to fight against

惧怕这样的召会。撒但不怕个人主义的基督徒，即使他们的人数成千上万。然而当信徒来在一起，显出召会是身体和这些其他的方面时，撒但就要战抖。借着召会的这七方面，基督就得着彰显，父就得着安息，仇敌也要被击败。愿我们都看见这异象，召会不是个人圣别或属灵的问题；相反的，召会乃是建造在一起。…我们就是这样的召会，要击败仇敌并为主耶稣的回来预备道路（以弗所书生命读经，七五八至七五九页）。

大卫是预表在苦难中争战的基督，所以他的妻子亚比该，预表在苦难中争战的召会。从撒上二十五章之后，亚比该一直在战士大卫的身边，一直跟着大卫作战；所以她预表从军的召会，就是在苦难中为神国争战的召会（召会的意义，一二一页）。

在宇宙中有三个意志：神的意志、撒但的意志以及人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。因此，在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是對抗神的意志的。

不仅神永远的定旨必须成就，基督的心愿必须得到满足，神的仇敌也必须被击败。为此，召会必须是战士。甚至在雅歌中，我们也看见，当寻求者享受主的同在时，争战也在进行着。因此，我们是照着实际、凭着恩典行事，我们是活在爱和光中，并且我们也争战，为要征服撒但的意志（以弗所书生命读经，六三四、六三七页）。

参读：新约总论，第二百一十三至二百一十五、二百一十八篇。

God's enemy. God's enemy, Satan, is terrified of such a church. Satan is not afraid of individualistic Christians, not even if they number in the thousands. But whenever the believers come together as the church in the aspect of the Body and in these other aspects, Satan trembles. By the church in these seven aspects Christ is expressed, the Father has rest, and the enemy is defeated. May we all see the vision that the church is not a matter of individual holiness or spirituality. On the contrary, it is a matter of being built up together...As such a church, we defeat the enemy and prepare the way for the Lord Jesus to come back. (Life-study of Ephesians, p. 627)

David typifies the warring Christ in the midst of sufferings; thus, his wife Abigail typifies the warring church in the midst of sufferings. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars. Hence, she typifies the warring church, fighting for God's kingdom in the midst of sufferings. (Three Aspects of the Church, Book 1: The Meaning of the Church, p. 106)

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will.

Not only must God's eternal purpose be fulfilled and the desire of Christ's heart be satisfied, but God's enemy must be defeated. For this, the church must be a warrior. Even in the Song of Songs we see that as the seeking one enjoys the Lord's presence, the fighting is going on. Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. (Life-study of Ephesians, pp. 527, 529-530)

Further Reading: The Conclusion of the New Testament, msgs. 213-215, 218

晨兴喂养

歌八 6 “求你将我放在你心上如印记，带在你臂上如戳记；因为爱如死之坚强，嫉妒如阴间之残忍…”。

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

〔民数记五章十一至三十一节里〕对付丈夫所疑忌的妻子这事，预表基督对祂的信徒和召会所起的妒忌。…我们也许不是背叛的（患麻风的），也相当自制而且受约束（没有漏症），对神与对人的行为也全然正确，但作为基督的妻子，我们是贞洁的么？…作妻子的若欣赏别的男人，就近乎失去贞洁。

在启示录里，基督争战的军队由祂的得胜者所组成，他们是争战的妻子，与基督相配（十九 7～9、11～14）。我们要成为主争战军队的一部分，就必须是贞洁的。民数记里的对付，表明神的子民被编组成为军队的要求非常高（民数记生命读经，五六至五七页）。

信息选读

召会和众信徒该只以基督为他们的爱（林后十一 2～3）。召会或任何信徒，若是在基督以外寻求和追求任何事物，在神眼中都是属灵的奸淫。凡犯属灵淫乱的人必受神的审判和咒诅（林前十六 22），不能为神争战并事奉神（民数记生命读经，五七页）。

妒忌通常被视为消极的东西，但这是神的一个属性。宇宙中神是最妒忌的一位。每当我们爱任何人事物而不爱祂，祂就起了妒忌。祂要我们惟独、单单、完全

Morning Nourishment

S. S. 8:6 Set me as a seal on your heart, as a seal on your arm; for love is as strong as death, jealousy is as cruel as Sheol...

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

The dealing with a wife over whom her husband was jealous typifies Christ's jealousy over His believers and His church.... We may not be rebellious (leprous), we may be quite self-controlled and restrained (not discharging), and our behavior may be altogether right with both God and man, but as a wife to Christ, are we chaste?...If a wife appreciates any other man, she is on the verge of losing her chastity.

In Revelation, Christ's fighting army is composed of His overcomers, who are a fighting wife to match Christ (Rev. 19:7-9, 11-14). In order to be a part of the Lord's fighting army, we must be chaste. The dealings in the book of Numbers show that the requirement for God's people to be formed into an army is very high. (Life-study of Numbers, pp. 50-51)

Today's Reading

The church and all the believers should have only Christ as their love (2 Cor. 11:2-3). If the church or any of the believers seeks and pursues anything other than Christ, that is spiritual adultery in the eyes of God. Those who commit spiritual fornication will be judged and cursed by God (1 Cor. 16:22) and will not be able to fight for God and serve God. (Life-study of Numbers, p. 51)

Jealousy is usually regarded as a negative thing, but it is one of God's attributes. The most jealous one in the universe is God. He is jealous whenever we love anything or anyone in place of Him. He wants us to love Him uniquely,

的爱祂。…神的妒忌如同丈夫对妻子的妒忌。没有一个丈夫能容忍自己的妻子在他以外爱别的男人。同样，神对我们是妒忌的。因此，妒忌是祂的一个属性。…我们既知道我们的神是妒忌的，就该让祂的妒忌成为我们的，使我们只在意祂，只爱祂，不让别的人事物在我们心里顶替祂。不仅如此，我们对祂的爱该是纯洁的，我们的思想该是单一的，并且我们的全人该以祂为中心（新约总论第一册，一二八至一二九页）。

（雅歌八章）寻求者在她的祷告中说，主的爱如死之坚强（6上）。…没有什么能象死那样描述主爱的力量。除了神以外，死是宇宙中最强的力量。当死临到一个人时，没有什么能抗拒得了它。…（主）的爱就这么抓住了我们！所有主耶稣的寻求者，都被祂的爱抓住了，这爱像死一样的坚强。

寻求者继续以这样的方式祷告：“嫉妒如阴间之残忍；所闪的光是火的闪光，是耶和华的烈焰。”（6下）有闪光的火随着这样的爱和这样的嫉妒。我们已经看见，神不仅是嫉妒的神，也是象烈火的神。“耶和華你的神乃是烈火。”（申四24）烈火的神和嫉妒的神，烈火和嫉妒，这二者是在一起的（李常受文集一九七二年第一册，四五七至四五九页）。

“（主啊，）你的眼睛不能看属乎你的爱被世人所玷污，被情人所侵占。你要嫉妒，因为从古以来，你就是忌邪的神（出二十5）。并且你的使徒岂不是曾对我们说到神的妒忌么？（林后十一2）你若肯嫉妒，有谁能在我里面站在你的嫉妒的面前呢？有什么能在我里面抵挡你的嫉妒呢？你要毁坏你一切的仇敌，你要挪移你一切的拦阻，一直等到你作独一的主，作万有的神，作无人竞争的王；我就蒙着保守，我就不会失去我的贞洁，一直到我见你的面。”（歌中的歌，一四一至一四二页）

参读：民数记生命读经，第七篇；新约总论，第四百二十八篇。

singly, wholly. The jealousy of God is like the jealousy of a husband over his wife. No husband could tolerate his wife's loving another man besides him. Likewise, God is jealous over us. Jealousy, therefore, is one of His attributes. Knowing that our God is jealous, we should let His jealousy be ours that we would care only for Him, love Him, and allow no one and nothing to replace Him in our hearts. Furthermore, our love for Him should be pure, our mind should be single, and our entire being should be focused on Him. (The Conclusion of the New Testament, pp. 109-110)

In her prayer [in Song of Songs 8:6], the seeking one says that the love of the Lord is as strong as death....There is nothing that describes the strength of the Lord's love as death does. Death is the strongest power in the universe, outside of God. When death visits a person, nothing can reject it.... [Similarly, the Lord's] love will simply capture us! All the seekers of the Lord Jesus have been captured by His love. It is as strong as death.

Then the prayer of the seeking one continues in this way: "Jealousy is as cruel as Sheol; / Its flashes are the flashes of fire, / A flame of Jehovah" (S. S. 8:6). With this love and with this jealousy is a flashing fire. We have already seen that God is not only a jealous God but also a consuming God. "Jehovah your God is a consuming fire" [Deut. 4:24]. These two go together: the consuming God and the jealous God, the consuming fire and the jealousy. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 342-343)

"[Lord], Your eyes cannot stand to see those who are Yours being defiled by the world or usurped by other loves. You are jealous; from the beginning of time You have been a jealous God (Exo. 20:5). Have not Your apostles told us about the jealousy of God (2 Cor. 11:2)? If You are jealous, who can withstand Your jealousy? What can withstand Your jealousy? You will destroy all Your enemies. You will remove all hindrances until You become the unique Lord, the God of all, and the unchallenged King. In this way, I will be protected, and my chastity will be preserved until I see Your face." (CWWN, vol. 23, "The Song of Songs," p. 120)

Further Reading: Life-study of Numbers, msg. 7; The Conclusion of the New Testament, msg. 428

第四周诗歌

耶稣！我爱你

补 301

(雅歌)(英1154)

D 大调 4/4

一 耶 稣！ 我 爱 你， 你 爱 来 吸 引， 使 我
 5 - 5 . 3 | 2 1 - 1 | 4 - 4 3 | 2 - 3 4 |
 渴 慕 亲 近 你， 快 跑 跟 随 你。 使 我
 5 - 5 . 3 | 2 1 - 1 | 4 - 7 7 | 1 - - 1 |
 渴 慕 亲 近 你， 快 跑 跟 随 你。 你
 i - - i | 7 7 0 6 | 5 6 5 . 3 | 2 1 0 1 |
 是 我 良 人， 哦， 全 然 美 丽 可 爱， 我
 6 - - 6 | 5 - 3 5 3 | 2 - - - | 3 - 0 1 |
 心 朝 夕 依 依 恋 恋 的。 你
 i - - i | 7 7 0 6 | 5 6 5 . 3 | 2 1 0 1 |
 是 我 良 人， 哦， 全 然 美 丽 可 爱， 我
 6 - - 6 | 5 - 3 5 3 | 2 - - - | 1 - - ||
 心 中 所 依 依 恋 恋 的。

二 你爱，主耶稣，比酒更甜美，
 你膏油所发香气，使我心欢喜。
 你膏油所发香气，使我心欢喜。
 你是园中泉，你又是活水的井，
 流自利巴嫩山的溪涧。
 你是园中泉，你又是活水的井，
 流自利巴嫩山的溪涧。

三 来吧，我良人，同到园子里，
 使其中各种香气，发出并漫溢。
 使其中各种香气，发出并漫溢。
 “我新妇妹子，我到了我的园子，
 尽情享受酒、奶和蜂蜜。
 我新妇妹子，我到了我的园子，
 尽情享受酒、奶和蜂蜜。”

四 把我，主耶稣，铭刻你心上，
 嫉恨残忍如阴间，爱如死坚强。
 嫉恨残忍如阴间，爱如死坚强。
 众水不能灭，大水也不能淹没，
 你的爱情无何能替换。
 众水不能灭，大水也不能淹没，
 你的爱情无何能替换。

WEEK 4 — HYMN

I love Thee, Jesus

Experience of Christ — Loving Him

1154

D F#m/C# F# Bm D/A Em A A7/G F#m

1. I love Thee, Je - sus, And Thy love to me Draws me, ev - er to
 6 Bm G Em A A7/G F#m Bm D/A Em A7
 seek Thee And run aft - er Thee, Draws me, ev - er to seek Thee And run aft - er
 12 D Bm F#m G D A/C#
 Thee. Thou art be - lov - ed, Yea! Al - to - geth - er
 16 Bm G F#m A
 love - ly, The One in whom my heart de - light -
 20 D A/C# Bm F#m G D A/C# Bm G F#m Em7 A7 D
 eth. Thou art be - loved, Yea! Al - together lovely, The One in whom my heart de - light - eth.

2. Thy love, Lord Jesus,
 Is sweeter than wine,
 And Thy fragrance of ointments
 My heart doth entwine,

And Thy fragrance of ointments
 My heart doth entwine.
 A fount in gardens,
 A well of living waters,
 Which streams and flows
 from Lebanon's mountains.

3. O come Beloved,
 On my garden blow,
 That the odor of spices
 May break forth and flow,
 That the odor of spices
 May break forth and flow.

My spouse, My sister,
 I'm come into My garden
 To feast upon wine, milk and honey.

4. Set me, Lord Jesus,
 As seal on Thine heart;
 Jealousy's cruel as Sheol,
 And love's strong as death,
 Jealousy's cruel as Sheol,
 And love's strong as death.
 Much water cannot
 Quench love, nor do floods drown it.
 All man could give for love is contemned.

(Repeat the last three lines of each stanza)

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.