

第五周

得着基督 作公义冠冕的国度赏赐

诗歌：237

读经：提后四 7～8，18，三 2～5，林前九 25，
腓三 9，诗四五 13～14

【周一】

壹 我们要享受基督作我们国度的赏赐，就必须爱主的显现，就是祂今天向我们的显现，以及祂第二次来时与祂子民的同在；这是借着留在狭路上，在生命上儆醒，在服事上忠信，好被构成基督的新妇——提后四 7～8，徒二六 16，罗八 19，帖前五 23，帖后一 9，约十四 21，23，太七 13～14，二四 3，45～51，二五 9，13，21：

一 爱主的显现和爱主自己是分不开的——林前二 9，提后四 8，约十四 21。

二 提后三章二至五节所陈明预言的图画，描绘败落的基督教，提到四类爱者：爱自己者、爱钱财者、爱宴乐者和爱神者；人无论是哪一类的爱者，他的全心，甚至全人，都是摆在所爱的上面，被其霸占并得着；这是极为紧要的！

Week Five

Receiving the Kingdom Reward of Christ as the Crown of Righteousness

Hymns: 295

Scripture Reading: 2 Tim. 4:7-8, 18; 3:2-5; 1 Cor. 9:25; Phil. 3:9; Psa. 45:13-14

§ Day 1

I. In order for us to enjoy Christ as our kingdom reward, we must love the Lord's appearing, which is His appearing and manifestation to us today and His presence with His people at His second coming, by staying on the constricted way of being watchful in life and faithful in service to be constituted as the bride of Christ—2 Tim. 4:7-8; Acts 26:16; Rom. 8:19; 1 Thes. 5:23; 2 Thes. 1:10; John 14:21, 23; Matt. 7:13-14; 24:3, 45-51; 25:9, 13, 21:

A. Loving the Lord's appearing and loving the Lord Himself are inseparable—1 Cor. 2:9; 2 Tim. 4:8; John 14:21.

B. In the prophetic picture presented in 2 Timothy 3:2-5 of Christianity in decline, four particular kinds of lovers are mentioned: lovers of self, lovers of money, lovers of pleasure, and lovers of God; whatever one loves, his whole heart, even his entire being, is set on and occupied and possessed by; this is crucial!

三 召会究竟会不会有得胜的荣耀日子，还是败落的艰难日子，完全在于我们是哪一类的爱者；历史告诉我们，召会败落的根源，乃是失去对主起初的爱——启二 4。

【周二】

四 我们要维持召会得胜的标准，就必须是爱神者，好成就神的经纶；主应许要给那些爱祂之人生命的冠冕，并且他们要承受国度——雅一 12，二 5。

五 不能坏的华冠象征荣耀与华美，是在主的救恩之外，当作奖赏赐给奔跑基督徒赛程的得胜者——林前九 25，彼前五 4，赛二八 5：

1 这奖赏乃是本于公义并借着行为，（太十六 27，后二二 12，林后五 10，）不像救恩是本于恩典并借着信。（弗二 8。）

2 公义的冠冕要赏赐给信徒，不是照着主的恩典，乃是照着主的公义；这冠冕的赏赐者，乃是主这公义的审判者——提后四 8。

【周三】

贰 我们要在来世得着基督作我们公义冠冕的赏赐，就必须在今世经历并享受祂作我们主观、活出的义——腓三 9：

一 基督成为信徒的义有两面：

1 基督作我们客观的义，使我们在悔改归向神并信入基督时，在神面前得称义——罗三 24 ~ 26，徒十三 39，加三 24 下，27。

C. Whether there would be a day of glory in the church's victory or grievous days of the church's decline depends altogether on what kind of lovers we are; history tells us that the root of the church's decline was the loss of her first love toward the Lord—Rev. 2:4.

§ Day 2

D. To maintain the victorious standard of the church, we must be lovers of God for the fulfillment of God's economy; the Lord has promised to give the crown of life and the inheritance of the kingdom to those who love Him—James 1:12; 2:5.

E. The incorruptible crown is a symbol of glory and beauty given as a prize, in addition to the Lord's salvation, to the triumphant runner of the Christian race—1 Cor. 9:25; 1 Pet. 5:4; Isa. 28:5:

1. This prize is neither of grace nor by faith, as salvation is (Eph. 2:8), but of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10).

2. The crown of righteousness will be awarded not according to the grace of the Lord but according to His righteousness, and the One who awards it will be the Lord as the righteous Judge—2 Tim. 4:8.

§ Day 3

II. In order to be awarded with Christ as our crown of righteousness in the next age, we must experience and enjoy Him as our subjective, lived-out righteousness in this age—Phil. 3:9:

A. There are two aspects of Christ being righteousness to the believers:

1. Christ is our objective righteousness for us to be justified before God at the time of our repenting unto God and believing into Christ—Rom. 3:24-26; Acts 13:39; Gal. 3:24b, 27.

2 基督也作我们主观的义，作基督的活出并真实的彰显，就是借着活基督而彰显神之超越的光景——腓三9，一21上。

二 这两面的义是由诗篇四十五篇十三至十四节王后的两件衣服所预表：

【周四】

1 第一件衣服相当于客观的义，使我们得救——“她的衣服是用金线交织成的”——13节下：

a 这表征借着许多的受苦并借着死与复活受了对付的基督，成为召会的义，满足神义的要求，使召会在神面前得称义——林前一30，路十五22，耶二三6。

b 王后被金子遮盖，表征召会显在神圣的性情里——诗四五9下，彼后一4。

2 另一件衣服相当于主观的义，使我们得胜——“她要穿刺绣的衣服，被引到王前”——诗四五14上，参后十九8，太二二11～12：

a 得胜的信徒乃是基督团体的王后，以基督为他们君尊的住处，使他们给人看出是在基督里面，并使祂成为他们主观的义——诗四五13上，约十五4上。

b 刺绣的衣服，另一件衣服，是王后的第二层遮盖，表征召会要在婚娶时被引到基督面前，穿着圣徒所行的义，以满足基督的要求，使他们成为婚配——后十九8。

c 刺绣的衣服乃是主观的基督编织到我们的性格里，刺绣到我们的所是里，成为我们活出的义。

d 这刺绣表征圣灵变化的工作；圣灵正天天作工，

2. Christ is also our subjective righteousness as the living out and genuine expression of Christ, which is the transcendent condition of expressing God by living Christ—Phil. 3:9; 1:21a.

B. These two aspects of righteousness are typified by the two garments of the queen in Psalm 45:13-14:

§ Day 4

1. One garment corresponds to the objective righteousness, which is for our salvation—“her garment is a woven work inwrought with gold”—v. 13b:

a. This signifies that the Christ who has been dealt with through many sufferings and through death and resurrection becomes the righteousness of the church to meet the righteous requirement of God for her to be justified before God—1 Cor. 1:30; Luke 15:22; Jer. 23:6.

b. Her being covered with gold signifies the church's appearing in the divine nature—Psa. 45:9b; 2 Pet. 1:4.

2. The other garment corresponds with the subjective righteousnesses, which are for our victory—“she will be led to the King in embroidered clothing”—Psa. 45:14a; cf. Rev. 19:8; Matt. 22:11-12:

a. The overcoming believers are Christ's corporate queen, taking Christ as their royal abode for them to be found in Christ and for Him to become their subjective righteousness—Psa. 45:13a; John 15:4a.

b. This embroidered clothing, another garment, the second layer of her covering, signifies that the church will be led to Christ at their marriage clothed with the righteousnesses of the saints to meet the requirement of Christ for their marriage—Rev. 19:8.

c. The raiment of embroidered work is the subjective Christ woven into our character, embroidered into our being, to be our lived-out righteousness.

d. This embroidery signifies the transforming work of the Holy Spirit,

将基督一针针地绣到我们里面，成为我们的婚筵礼服。

- e 恢复后又堕落的召会需要付代价活基督，作她主观的义，使她穿上基督作她蒙神称许的行为——三 18。

【周五】

叁 “主必…救我进入祂属天的国”——提后四 18:

- 一 属天的国等于公义的冠冕，乃是“他们父的国”，（太十三 43，）“我父的国”，（二六 29，）“基督和神的国”，（弗五 5，）以及“我们主和救主耶稣基督永远的国”；（彼后一 11；）这国是给得胜圣徒的赏赐。（启二十 4。）
- 二 得胜的信徒要有分于属天的国，就是诸天之国的实现——太七 21：
 - 1 得胜者乃是“义人”，是国度之子，要在他们父的国里，发光如同太阳——十三 43。
 - 2 在属天的国里，得胜者要与他们的主重新喝新约的杯——二六 29。

【周六】

- 3 得胜的信徒要在他们父的国里，与旧约的得胜者一同坐席——八 11。
- 4 属天的国将是得胜者欢乐承受的产业——林前六 9～10。
- 5 在属天的国里，得胜者要承受永远的生命，因而对神圣生命有更完满的享受——路十八 29～30。

who is working day by day to embroider Christ into us stitch by stitch to be our wedding garment.

- e. The degraded recovered church needs to pay the price to live Christ as her subjective righteousness that she may be clothed with Christ as her God-approved conduct—3:18.

§ Day 5

III. “The Lord will...save me into His heavenly kingdom”—2 Tim. 4:18:

- A. The heavenly kingdom, which equals the crown of righteousness, is “the kingdom of their Father” (Matt. 13:43), “the kingdom of My Father” (26:29), “the kingdom of Christ and of God” (Eph. 5:5), and “the eternal kingdom of our Lord and Savior Jesus Christ” (2 Pet. 1:11), which will be a reward to the overcoming saints (Rev. 20:4).
- B. The overcoming believers will participate in the heavenly kingdom, the manifestation of the kingdom of the heavens—Matt. 7:21:
 1. As “the righteous,” the sons of the kingdom, the overcomers will shine forth like the sun in the kingdom of their Father—13:43.
 2. In the heavenly kingdom the overcomers will drink the cup of the new covenant anew with their Lord—26:29.

§ Day 6

3. In the kingdom of their Father the overcoming believers will feast with the Old Testament overcomers—8:11.
4. To the overcomers the heavenly kingdom will be a joyful inheritance—1 Cor. 6:9-10.
5. In the heavenly kingdom the overcomers will inherit eternal life and thereby have a fuller enjoyment of the divine life—Luke 18:29-30.

6 在属天的国里，得胜者要进去享受主的快乐，并因此得着他们的魂，救他们的魂，并享受他们魂的救恩——太十 39，十六 25 ~ 26，二五 21，23，路九 24，来十 39，彼前一 5，9。

7 在属天的国里，得胜的信徒要与基督一同作王，辖管列国——启二十 4，二 26 ~ 27。

6. In the heavenly kingdom the overcomers will enter into the Lord's joy and thus gain their soul, save their soul, and enjoy the salvation of their soul—Matt. 10:39; 16:25-26; 25:21, 23; Luke 9:24; Heb. 10:39; 1 Pet. 1:5, 9.

7. In the heavenly kingdom the overcoming believers will reign with Christ and rule over the nations—Rev. 20:4; 2:26-27.

第五周·周一

晨兴喂养

提后四 1 “我在神并…基督耶稣面前，凭着祂的显现和祂的国度，郑重地嘱咐你。”

7～8 “那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了；从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”

〔提后四章一节〕这话证明保罗的生活、工作是以主的显现和祂的国度为鼓励、为目标。主的显现是为着审判，要报应我们各人（太十六 27，启二二 12），主的国度是为着祂与得胜者一同作王（二十 4、6）。使徒不仅自己以这二者为鼓励、为目标，也凭这二者嘱咐他所带领的提摩太，要忠信尽他话语的职事（圣经恢复本，提后四 1 注 2）。

主的显现，主的回来，乃是我们的警告、鼓励和激励。我们应当爱主的显现，并以热切的期待和喜乐盼望这事（提后四 8 注 5）。

信息选读

在提后三章一节保罗说，末后的日子“必有艰难的时期来到”。艰难的时期，意思也是艰苦的时期，痛苦的时期，危险的时期。…在十二节保罗说，“凡立志在基督耶稣里过敬虔生活的，也都要受逼迫。”对那追求公义、信、爱、和平，并清心呼求主的人，这时期的确会是艰难、痛苦、危险的。这里保罗似乎说，“提摩太啊，我因着这事实得着鼓励，就是神坚固的根基立住了，并且你能同别人追求公义、

WEEK 5 — DAY 1

Morning Nourishment

2 Tim. I solemnly charge you before God and Christ 4:1 Jesus...and by His appearing and His kingdom.

7-8 I have fought the good fight; I have finished the course; I have kept the faith. Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

This word [in 2 Timothy 4:1] proves that, in his life and work, Paul took the Lord's appearing and His kingdom as the incentive and goal. The Lord's appearing will be for judgment, to reward each one of us (Matt. 16:27; Rev. 22:12), and His kingdom will be for His reigning with His overcomers (Rev. 20:4, 6). The apostle not only took these two matters as the incentive and goal for himself but also by these two matters charged Timothy, who was under his leading, to faithfully fulfill his ministry of the word. (2 Tim. 4:1, footnote 2)

The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us. We should love it and look forward to it with earnest expectation and joy. (2 Tim. 4:8, footnote 5)

Today's Reading

In 2 Timothy 3:1 Paul says that in the last days “difficult times will come.” The Greek for difficult times also means “hard times, grievous times, perilous times.”...In verse 12 Paul says, “All who desire to live godly in Christ Jesus will be persecuted.” For those who pursue righteousness, faith, love, and peace and who call on the name of the Lord out of a pure heart, this time will indeed be difficult, grievous, perilous. Here Paul seems to be saying, “Timothy, I am encouraged by the fact that the firm foundation of God stands and that, with others, you can pursue righteousness, faith, love, and peace and call

信、爱、和平，也清心呼求主。你们能一同站住，分赐对召会败落的预防剂。

有些人甚至可能被恢复，得以认识真理，并归于神的旨意。虽然如此，我要你知道，要来的时期对你会非常艰难。这时期对凡清心呼求主，并立志在基督耶稣里过敬虔生活的人，会是痛苦、危险的。”

在二节保罗…说，“因为那时人要成为爱自己者、爱钱财者、自夸者、狂傲的、毁谤者、违背父母的、忘恩负义的、不圣的。”二至五节所陈明预言的图画，不是描绘非基督徒社会邪恶的光景，乃是描绘二章二十节所说大户人家，就是堕落之基督教败坏的光景。三章五节“有敬虔的外形”，证实这一点。非基督徒连敬虔的外形都没有。有这样外形的人被称为基督徒的人。

保罗说到这些人的第一件事，乃是他们将是“爱自己者”。今天许多基督徒是爱自己者。不但放纵属世娱乐的人是自私的，甚至上礼拜堂、上教堂的人也可能是自私的。

在三本提字书里说到七类爱者：1. 爱自己者；2. 爱钱财者（提后三2，提前六10）；3. 爱宴乐者；4. 爱神者（提后三4）；5. 爱良善者（多一8）；6. 爱丈夫者和7. 爱儿女者（二4）。也有两类不爱者：1. 不爱良善者和2. 不爱神者（提后三3～4）。人无论是哪一类的爱者，他的全心，甚至全人，都是摆在所爱的上面，被其霸占并得着。这是极为紧要的！召会究竟会不会有得胜的荣耀日子，还是败落的艰难日子，完全在于我们是哪一类的爱者。历史告诉我们，召会败落的根源，乃是失去对主起初的爱（启二4）。我们要维持召会得胜的标准，就必须是爱神者，也是爱与神经纶有关的良善者（提摩太后书生命读经，五一至五三页）。

参读：提摩太后书生命读经，第五篇；在神圣三一里并同神圣三一活着，第五章。

on the Lord out of a pure heart. You can stand together and dispense the inoculation against the decline of the church.

Some may even be recovered to the full knowledge of the truth and to the will of God. Nevertheless, I want you to know that the time that is coming will be very difficult for you. This time will be grievous, perilous, for all those who call on the Lord out of a pure heart and who desire to live godly in Christ Jesus.”

In verse 2 Paul goes on to say, “For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy.” The prophetic picture presented in verses 2 through 5 portrays not the evil condition of the non-Christian society but the corrupted situation of the great house mentioned in 2:20, degraded Christianity. This is proved by the phrase having an outward form of godliness (3:5). Unbelievers do not have even the form of godliness. Those who have such a form are those who are called Christians.

The first thing Paul says about these men is that they will be “lovers of self.” Many Christians today are self-lovers. Not only those who indulge in worldly entertainments are selfish; even those who attend the chapels and cathedrals may be selfish.

In 1 and 2 Timothy and Titus seven kinds of lovers are mentioned: lovers of self, lovers of money (2 Tim. 3:2; 1 Tim. 6:10), lovers of pleasure, lovers of God (2 Tim. 3:4), lovers of good (Titus 1:8), lovers of husbands, and lovers of children (2:4). Also, two kinds of nonlovers are mentioned: nonlovers of good and nonlovers of God (2 Tim. 3:3-4). Whatever one loves, his whole heart, even his entire being, is set on and occupied and possessed by. This is crucial! Whether there would be a day of glory in the church’s victory or grievous days of the church’s decline depends altogether on what we set our heart upon, what it is we love. History tells us that the root of the church’s decline was the loss of her first love toward the Lord (Rev. 2:4). To maintain the victorious standard of the church, we must be lovers of God and lovers of the good that pertains to God’s economy. (Life-study of 2 Timothy, 2nd ed., pp. 41-42)

Further Reading: Life-study of 2 Timothy, msg. 5; CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 5

第五周·周二

晨兴喂养

雅一 12 “忍受试炼的人有福了，因为他既受试验得了称许，就必得着生命的冠冕，这是主应许给那些爱祂之人的。”

二 5 “我亲爱的弟兄们，请听，神岂不是拣选了世上贫穷的人，叫他们在信上富足，并承受祂所应许给那些爱祂之人的国么？”

在林前九章二十五节保罗…说，“凡较力争胜的，诸事都有节制；他们不过是要得能坏的华冠，我们却是要得不能坏的华冠。”保罗说，所有在竞赛中较力争胜的，都有严格的节制。譬如，他们非常注意饮食。倘若运动员都要有节制，以得着能坏的华冠，我们更该有节制，以得着不能坏的华冠（哥林多前书生命读经，四八六至四八七页）。

信息选读

提后四章八节说，“从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”冠冕象征荣耀，是在主的救恩之外，当作奖赏赐给奔跑赛程的得胜者（林前九 25）。这奖赏乃是本于公义并借着行为（太十六 27，启二 12，林后五 10），不像救恩是本于恩典并借着信（弗二 5、8～9）。这样的奖赏要赏赐给信徒，不是照着主的恩典，乃是照着主的公义；因此是公义的冠冕。这冠冕的赏赐者，乃是主这公义的审判者，不是怜悯的神或恩惠的救赎主。保罗确信这样的奖赏已经为他存留，到主第二次显现的

WEEK 5 — DAY 2

Morning Nourishment

James 1:12 Blessed is the man who endures trial, because when he has become approved by testing, he will receive the crown of life, which He promised to those who love Him.

2:5 Listen, my beloved brothers: Did not God choose the poor in the world to be rich in faith and heirs of the kingdom, which He promised to those who love Him?

In 1 Corinthians 9:25 Paul [states], “Everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible.” All those who contend in the games, Paul says, exercise strict self-control. For instance, they watch their diet very carefully. If athletes exercise self-control in order to receive a corruptible crown, we should exercise self-control even more to obtain an incorruptible crown. (Life-study of 1 Corinthians, 2nd ed., p. 411)

Today's Reading

Second Timothy 4:8 says, “Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.” The crown, a symbol of glory, is given as a prize, in addition to the Lord's salvation, to the triumphant runner of the race (1 Cor. 9:25). In contrast to salvation, which is of grace and by faith (Eph. 2:5, 8-9), this prize is not of grace nor by faith, but is of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10). The believers will be recompensed with such a reward, not according to the Lord's grace but according to His righteousness. Hence, it is the crown of righteousness. The Recompenser is the Lord as the righteous Judge, not as the merciful God or the gracious Redeemer. Paul was assured that such a prize was reserved, laid up, for him and that he would be

那日要赏赐给他。…保罗说，这样的赏赐要赐给凡爱主显现的人。

保罗所确信的公义冠冕是对预防者的鼓励。我们若对真理健康的话忠信，并且我们若是忠信的预防者，将神圣预防剂的成分分赐到今天的基督徒里面，使他们回转，完全认识真理，这赏赐就要在主显现的时候赐给我们。这就是说，我们若对主的职事忠信，就要得着公义的冠冕作我们的赏赐。

今天基督徒中间有许多关于主第二次来临的谈论。但很少信徒晓得，主耶稣回来时，不会是怜悯的神或恩惠的救主，乃是公义的审判者。基督徒该受警告并鼓励，预备自己站在这位审判者面前。我盼望我们中间许多人会在这黑暗的世代接受负担，将这样郑重的嘱咐带给主的子民。我们都需要在神面前，并在那将要审判活人死人的主耶稣面前，接受这嘱咐。我们必须宣告这事实，主回来时将所有人（信徒和不信者）的审判者。根据马太二十五章，所有主的仆人都必须向祂交账。主或者说，“好，良善又忠信的奴仆。”（21）或者说，“又恶又懒的奴仆。”（26）主要凭祂的公义断定我们是否得赏赐。

因为主的来临和祂的国度是严肃的事，在提后四章一至八节保罗就郑重地嘱咐提摩太。我们不该以为主的显现仅仅是被提和兴奋的时候；主的显现对每个在基督里的信徒也是极其严肃的时候。这就是保罗凭着主的显现和祂的国度嘱咐提摩太的原因。愿我们都留意这严肃的警告（提摩太后书生命读经，七三至七五页）。

参读：哥林多前书生命读经，第四十六篇。

recompensed with it at the day of the Lord's second appearing. Paul says that such a recompense will be given to all those who love the Lord's appearing.

The crown of righteousness of which Paul was assured is the incentive to the inoculator. If we are faithful to the healthy word of the truth, and if we are faithful inoculators to dispense the ingredients of the divine inoculation into Christians today that they may return to the full knowledge of the truth, this reward will be given to us at the time of the Lord's appearing. This means that if we are faithful to the Lord's ministry, we will receive the crown of righteousness as our reward.

There is a great deal of talk among Christians today concerning the Lord's second coming. But not many believers realize that when the Lord Jesus comes back, He will not come as the merciful God or as the gracious Savior but as the righteous Judge. Christians should be warned and encouraged to prepare themselves to stand before this Judge. I hope that many among us will take up the burden in this dark age to bring such a solemn charge to the Lord's people. We all need to receive this charge before God and before the Lord Jesus, the One who will judge the living and the dead. We must declare the fact that when the Lord comes back, He will be the Judge of all, both believers and unbelievers. According to Matthew 25, all of the Lord's servants will have to give an account to Him. The Lord will either say, "Well done, good and faithful slave" (v. 21), or, "Evil and slothful slave" (v. 26). In His righteousness the Lord will decide whether or not we receive a reward.

Because the Lord's coming and His kingdom are solemn matters, Paul gave a serious charge to Timothy in 2 Timothy 4:1-8. We should not think that the Lord's appearing will merely be a time of rapture and excitement. It will also be a time of great solemnity for every believer in Christ. This was the reason Paul charged Timothy by the Lord's appearing and His kingdom. May we all give heed to this solemn warning. (Life-study of 2 Timothy, 2nd ed., pp. 60-61)

Further Reading: Life-study of 1 Corinthians, msg. 46

第五周·周三

晨兴喂养

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。”

罗三 24 “但因神的恩典，借着在基督耶稣里的救赎，就白白地得称义。”

保罗在腓立比三章九节的说法不是仅仅概括的，更是十分明确的。…他不要活在自己的义里，乃要活在神的义里，并且给人看出他是在这样超越的光景里彰显神，不是借着守律法，乃是借着活基督。

保罗得救以前，一点也不知道基督能够成为他的义。本于律法的义，…乃是人凭自己努力守律法而有的义。从前保罗活在照着律法的义里面，…但是现在保罗渴望被人观察出，他是一个活在基督里面的人，并且有基督作他的义（腓立比书生命读经，一九四至一九五页）。

信息选读

〔在腓立比三章九节，〕信基督，直译，基督的信，或，在基督里的信。我们这种对基督的信，乃是出于我们对基督的认识和珍赏。借着我们对祂的珍赏，基督自己就注入我们里面，成了我们的信——在祂里面的信。因此，这也是基督的信，将我们带进与祂生机的联结里。基于信、本于神的义，就是神自己从我们活出来，成了我们在基督里借着信而有的义。这样的义乃是活在我们里面之神的彰显。这义是基于信，因为是在信的根基或条件上。信是根基、条件，叫我们接受并得着从神来的义，最高

WEEK 5 — DAY 3

Morning Nourishment

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.

Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus.

In Philippians 3:9 Paul does not speak merely in a general way but in a very definite way...He wanted to live not in his own righteousness but in the righteousness of God, and to be found in such a transcendent condition, expressing God by living Christ, not by keeping the law.

Before Paul was saved, he had no idea that Christ could be his righteousness. The righteousness out of the law is the righteousness that comes from man's own effort to keep the law...Formerly, Paul lived in that righteousness which was according to the law...But now Paul's desire was to be observed as a person living in Christ and having Christ as his righteousness. (Life-study of Philippians, 2nd ed., p. 162)

Today's Reading

[In Philippians 3:9], the expression faith in Christ implies our believing in Christ. Such faith issues from our knowing and appreciating Christ. It is Christ Himself, infused into us through our appreciation of Him, who becomes our faith—the faith in Him. Hence, it is the faith of Christ that brings us into an organic union with Him. The righteousness which is out of God and based on faith is that righteousness which is God Himself lived out of us to be our righteousness through our faith in Christ. Such righteousness is the expression of God, who lives in us. It is based on faith because it is on the basis, or condition, of faith. Faith is the basis, the condition, on which we receive and possess the righteousness out of

的义，就是基督（林前一 30）（腓立比书生命读经，一九五至一九六页）。

基督成为从神给信徒的义有两面。第一面是祂作信徒的义，使他们在悔改归向神并信入基督时，在神面前客观地得称义（罗三 24～26，徒十三 39，加三 24 下、27）。诗歌二百三十七首第一节说，“神的基督是我的义，我的美丽，我的锦衣。”基督是神给我们的美丽，给我们穿上，作我们的衣服，作我们的锦衣。这是外面的、客观的。

第二面是基督作信徒的义，从他们活出来作神的显明；这位神就是在基督里赐给信徒的义，使他们主观地蒙神称义（罗四 25，彼前二 24 上，雅二 24，太五 20，启十九 8）。我们原是罪人，如今向神悔改并信入主耶稣；神就立即将基督赐给我们作锦衣，遮盖我们，使我们能合乎义地、外在地蒙神悦纳。这是客观的义。并且，当神把基督赐给我们，给我们穿上时，祂就进到我们里面，作我们的生命和生命的供应，好从我们里面活出祂自己来。这个活出来就是神在基督里的显明。这在神眼中是好的。当然，神不仅是客观地，更是主观地称义我们。现今我们看见了这两面——外面的和里面的。我们穿上了基督，基督也进到我们里面，好从我们里面活出神来，作我们主观的义。

这两面也由诗篇四十五篇十三至十四节王后的两件衣服所预表。所罗门有一个王后，那王后有两件衣服。第一件相当于客观的义，使我们得称义。另一件相当于主观的义（启十九 8），使我们得胜。这件衣服等于马太二十二章十一至十二节婚筵的礼服（李常受文集一九九四至一九九七年第一册，三一六、三一八页）。

参读：腓立比书生命读经，第二十篇；罗马书的结晶，第五篇。

God, the highest righteousness, which is Christ (1 Cor. 1:30). (Life-study of Philippians, 2nd ed., p. 163)

There are two aspects of Christ being righteousness from God to the believers. The first aspect is that He is the believers' righteousness for them to be justified before God objectively at the time of their repenting unto God and believing into Christ (Rom. 3:24-26; Acts 13:39; Gal. 3:24b, 27). The first stanza of Hymns, #295 says, "God's Christ, who is my righteousness, / My beauty is, my glorious dress." Christ is our beauty given by God to us to be put on us as our clothing, our glorious dress. This is outward, objective.

The second aspect is that Christ is the believers' righteousness lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified by God subjectively (Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8). We were sinners who repented to God and believed into the Lord Jesus. Right away God gave Christ to us as a glorious dress to cover us, so we are acceptable to God righteously, outwardly. This is objective righteousness. Also, when Christ was given to us to be put on us, He entered into us to be our life and life supply to live Himself out of us. This living out is the manifestation of God in Christ. This is pleasant in the eyes of God. Surely, God would justify us subjectively, not just objectively. Now we can see the two aspects—outward and inward. Christ is put on us, and Christ enters into us to live God out of us to be our subjective righteousness.

These two aspects of Christ as righteousness are also typified by the two garments of the queen in Psalm 45:13-14. Solomon had a queen, and that queen had two garments. The first one corresponds with the objective righteousness, which is for our justification. The other garment corresponds with the subjective righteousnesses (Rev. 19:8), which are for our victory. This garment is equivalent to the wedding garment in Matthew 22:11-12. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 259-260)

Further Reading: Life-study of Philippians, msgs. 20, 51; CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 5

第五周·周四

晨兴喂养

诗四五 13～14 “王女在君尊的住处，极其荣华；她的衣服是用金线交织成的。她要穿刺绣的衣服，被引到王前…”。

诗篇四十五篇十三节上半说，“王女在君尊的住处，极其荣华。”王女就是王后，表征召会；她在君尊的住处极其荣华，表征荣耀的召会以基督为君尊的住处。…这里的“住处”，指召会以基督为其住处。首先，我们这些基督的信徒以基督为我们的住处；然后我们又成为祂的住处。…当我们以基督为我们的住处，住在祂里面，因而在祂里面成为祂的住处时，基督就成为住处。关于这点，主耶稣说，“你们要住在我里面，我也住在你们里面。”（约十五 4 上）…我们若以祂为我们的住处，我们就成为祂的住处。这样，住处就成为住处（诗篇生命读经，三二一至三二二页）。

信息选读

“她的衣服是用金线交织成的。”（诗四五 13 下）这表征借着死与复活而受了对付的基督，成为召会的义，满足神义的要求，使召会在神面前得称义。因此，“用金线交织成的”，…指召会的第一层遮盖—就是基督作我们的义，我们借祂得称义。

“她要穿刺绣的衣服，被引到王前。”（14 上）这刺绣的衣服，另一件衣服，是她的第二层遮盖，表征召会要穿着圣徒所行的义，被引到作王的基督面前，以满足基督的要求，使基督与召会成为婚配。

启示录十九章八节说，“又赐她〔作为羔羊妻子的得胜者〕得穿明亮洁净的细麻衣，这细麻衣就是

WEEK 5 — DAY 4

Morning Nourishment

Psa. 45:13-14 The king's daughter is all glorious within the royal abode; her garment is a woven work inwrought with gold. She will be led to the King in embroidered clothing...

In Psalm 45:13a...the king's daughter is the queen signifying the church, and her being all glorious within the royal abode signifies the glorious church taking Christ as her royal abode. The word abode here refers to the church's taking Christ as her abode. First we, the believers of Christ, take Christ as our abode, and then we become His abode...Christ becomes an abode when we take Him as our abode, abiding in Him, and thus become His abode in Him. Concerning this, the Lord Jesus said, "Abide in Me and I in you" (John 15:4a)...If we take Him as our abode, we become His abode. In this way the abode becomes the abode. (Life-study of the Psalms, p. 264)

Today's Reading

“Her garment is a woven work inwrought with gold” (Psa. 45:13b). This signifies that the Christ who has been dealt with through death and resurrection is the righteousness of the church to meet the righteous requirement of God for her to be justified before God. Thus “woven work inwrought with gold” again refers to the first layer of her covering—Christ as our righteousness through whom we are justified.

“She will be led to the King in embroidered clothing” (v. 14a). This embroidered clothing, another garment, the second layer of her covering, signifies that the church will be led to Christ at their marriage clothed with the righteousnesses of the saints to meet the requirement of Christ for their marriage.

Revelation 19:8 says, “It was given to her [the overcomers as the Lamb's wife] that she should be clothed in fine linen, bright and clean; for the fine

圣徒所行的义。”这里的“义”指基督作我们主观的义，就是从我们活出的基督。我们所接受，使我们得救的义（就是基督—林前一 30）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（腓三 9），使他们满足得胜基督的要求。…因此，诗篇四十五篇的王后有两件衣服（诗篇生命读经，三二二至三二三页）。

这两件衣服也见于诗篇四十五篇。在这诗篇里，王后有两件衣服（13 ~ 14）：一件相当于客观的义，使我们得救；另一件相当于主观的义，使我们得胜。后者等于马太二十二章十一、十二节里的婚筵礼服。诗篇四十五篇的王后表征召会，她的第一件衣服是“用金线交织成的”，第二件是“刺绣的衣服”。在圣经里，金表征神的神圣性情。在我们得救的时候，我们接受了一件金的衣服，使我们能到神面前。除此之外，我们还需要另一件衣服，就是刺绣的衣服。这刺绣表征圣灵变化的工作。…虽然我们已经有了第一件衣服，但现在圣灵正在作刺绣的工作，以准备第二件衣服，这衣服要使我们有机会在基督的审判台前见祂。一天过一天我们在圣灵的针刺，圣灵的变化之下。我们何等需要这第二件的衣服！这是一件严肃的事。

这件事尽管严肃，大部分基督徒还是只注意第一件衣服。有人甚至说，“只要我们被称义，蒙救赎，并且得救了，一切就都好了。”不要听这种话。就救恩而论，你可能很好了，但就奖赏而论，你如何？你不仅需要称义，你也需要得称许。当你显在基督审判台前的时候，祂会称许你么？马太二十二章十四节非常清楚地说，有些人要被选上，别的人却没有。只有那些穿着借圣灵刺绣的工作所产生之第二件衣服的人才被选上，才有资格参加羔羊的婚筵（启示录生命读经，七三二至七三三页）。

参读：启示录生命读经，第十六、五十四篇；诗篇中所启示并预表的基督与召会，第七章。

linen is the righteousnesses of the saints.” The word “righteousnesses” refers to Christ as our subjective righteousness, Christ lived out of us. The righteousness (Christ) that we received for our salvation (1 Cor. 1:30) is objective and enables us to meet the requirement of the righteous God, whereas the righteousnesses of the overcoming believers are subjective (Phil. 3:9) and enable them to meet the requirement of the overcoming Christ...Thus, the queen in Psalm 45 has two garments. (Life-study of the Psalms, pp. 265-266)

These two garments are also seen in Psalm 45. In this psalm the queen has two garments (vv. 13-14): one corresponds to the objective righteousness for our salvation and the other to the subjective righteousness for our victory. The latter is equivalent to the wedding garment in Matthew 22:11 and 12. The queen in Psalm 45 signifies the church. Her first garment is “inwrought with gold,” and her second is “embroidered clothing.” In the Bible gold signifies the divine nature of God. At the time of our salvation, we received a golden garment that enabled us to be in the presence of God. In addition to this, we need another garment, a garment of embroidery. This embroidery signifies the transforming work of the Holy Spirit...Although we have the first garment, our second garment is now being prepared under the embroidering work of the Holy Spirit. This garment will qualify us to see Christ at His judgment seat. Day by day we are under the needle, the transformation, of the Holy Spirit. How we need this second garment! This is a serious matter.

However serious this matter may be, most Christians care only for the first garment. Some even say, “As long as we are justified, redeemed, and saved, everything is all right.” Do not listen to this. You may be all right as far as salvation is concerned, but what about the reward? You not only need justification—you also need approval. When you appear before the judgment seat of Christ, will He approve of you? Matthew 22:14 says very clearly that some will be chosen and not others. Only those who have the second garment produced by the embroidering work of the Holy Spirit will be chosen and qualified to attend the wedding feast of the Lamb. (Life-study of Revelation, 2nd ed., pp. 608-609)

Further Reading: Life-study of Revelation, msgs. 16, 54; CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 7

第五周·周五

晨兴喂养

提后四 18 “主必救我脱离各样凶恶的事，也必救我进入祂属天的国。愿荣耀归与祂，直到永永远远。阿们。”

太七 21 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我…父旨意的人，才能进去。”

十三 43 “那时，义人在他们父的国里，要发光如同太阳。…”

在提后四章十八节…这属天的国是“他们父的国”（太十三 43），“我父的国”（二六 29），“基督和神的国”（弗五 5），以及“我们主和救主耶稣基督永远的国”（彼后一 11）。这国是给得胜圣徒的赏赐，等于提后四章八节公义的冠冕，作信徒奔跑属天赛程的激励。…保罗有把握得胜地宣告，他必得救进入这属天的国（提摩太后书生命读经，八三页）。

信息选读

我们要进诸天的国，需要作两件事：呼求主，并实行天父的旨意。呼求主够叫我们得救（罗十 13），但要进诸天的国，还需要实行天父的旨意。因此，不是每一个说主啊，主啊的人，都能进诸天的国，唯独那些呼求主，且实行天父旨意的人，才能进去（圣经恢复本，太七 21 注 1）。

诸天之国有三方面：实际〔太五～七〕、外表〔十三〕和实现。…诸天之国的实现，乃是诸天之国在大能里实际地来临，这是主耶稣在马太

WEEK 5 — DAY 5

Morning Nourishment

2 Tim. 4:18 The Lord will deliver me from every evil work and will save me into His heavenly kingdom, to whom be the glory forever and ever. Amen.

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father...

13:43 Then the righteous will shine forth like the sun in the kingdom of their Father...

In 2 Timothy 4:18...the heavenly kingdom is “the kingdom of their Father” (Matt. 13:43), “the kingdom of My Father” (26:29), “the kingdom of Christ and of God” (Eph. 5:5), and “the eternal kingdom of our Lord and Savior Jesus Christ” (2 Pet. 1:11), which will be a reward to the overcoming saints. It equals the crown of righteousness in 2 Timothy 4:8 and is an incentive to the believers to run the heavenly race...Paul had the assurance to make the triumphant declaration that he would be saved into this heavenly kingdom. (Life-study of 2 Timothy, 2nd ed., pp. 68-69)

Today's Reading

To enter into the kingdom of the heavens, we need to do two things: call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father. Hence, not everyone who says, “Lord, Lord,” will enter into the kingdom of the heavens; but those who call on the Lord and do the will of the heavenly Father will enter in. (Matt. 7:21, footnote 1)

With the kingdom of the heavens there are three aspects: the reality [Matt. 5—7], the appearance [Matt. 13], and the manifestation...The manifestation of the kingdom of the heavens will be the practical coming of the kingdom of

二十四、二十五章所启示的。…当主耶稣再来时，诸天之国就要实现。…唯有得胜的信徒才在诸天之国的实际里。在主耶稣回来之后，这些得胜的信徒要有分于诸天之国的实现。

今天信徒像灯发光照耀，但来世得胜者要发光如同太阳（十三 43 上）。

那些发光如同太阳的，乃是义人，国度之子（38）。按照五章二十节，这些国度之子有超凡的义。他们是义的，到一个地步，他们的全人会发光照耀。这义是内住的基督从我们里面活出来，使我们今天活在国度的实际里，将来进入国度的实现里。

我们乃是父神的众子，而父是光（约壹一 5，提前六 16）。这神圣的光，就是神自己，当然比太阳光强得多。得胜的信徒在千年国里享受父作光时，也要在他们父的国里发光如同太阳。

在千年国属天的部分，得胜信徒要再同他们的主喝新约的杯。在马太二十六章二十九节主耶稣说，“从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。”这是主在设立祂的筵席时所说的话（26～30）。主借着这话，说明从祂设立祂的筵席起，祂要离开信徒，并且绝不喝这葡萄树的产品，直到在父的国里，同他们喝新的那日子。主回来之后，要再同得胜的信徒喝新约的杯。所以，主在二十九节的应许，要在诸天之国的实现时，在父的国里，同着得胜者得着应验（新约总论第六册，四九九至五〇一页）。

参读：享受基督活而实际的路，第四章。

the heavens in power, as revealed by the Lord Jesus in Matthew 24 and 25... When the Lord comes back, the kingdom of the heavens will be manifested... Only the victorious, overcoming believers are in the reality of the kingdom of the heavens. After the Lord Jesus comes back, these overcoming believers will participate in the manifestation of the kingdom of the heavens.

Today the believers shine as lamps, but in the coming age the overcomers will shine as the sun [Matt. 13:43a] .

Those who will shine as the sun are the sons of the kingdom (13:38) as the righteous. According to 5:20, these sons of the kingdom will have the surpassing righteousness. They will be righteous to such an extent that their entire being will shine. This righteousness is the indwelling Christ lived out of us that we may live in the reality of the kingdom today and enter into its manifestation in the future.

We are sons of God the Father, and God is light (1 John 1:5; 1 Tim. 6:16). The divine light, which is God Himself, is, of course, much greater than the light of the sun. When in the millennium the overcoming believers enjoy the Father as light, they will shine forth as the sun in the kingdom of their Father.

In the heavenly part of the millennium the overcoming believers will drink the cup of the new covenant anew with their Lord. In Matthew 26:29 the Lord Jesus said, “I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father.” This word was spoken when the Lord was establishing the table (Matt. 26:26-30). By speaking this word, He made it clear that from the time He established the table He would be physically away from the believers and not drink the product of the vine with them until He drinks anew with them in the Father’s kingdom. After His coming back, the Lord will drink the cup of the new covenant anew with the overcoming believers. Therefore, the Lord’s promise in Matthew 26:29 will be fulfilled with the overcomers in the kingdom of the Father during the manifestation of the kingdom of the heavens. (The Conclusion of the New Testament, pp. 2009-2011)

Further Reading: CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” ch. 4

第五周·周六

晨兴喂养

太二五 21 “…好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。”

启二十 6 “在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。”

得胜的信徒在他们父的国里，也要与旧约的得胜者一同坐席。主耶稣在马太八章十一节说到这点：“我又告诉你们，从东从西，将有许多人要来，在诸天的国里与亚伯拉罕、以撒、雅各一同坐席。”这是指诸天之国的实现。在国度的实现里，得胜的外邦信徒要与亚伯拉罕、以撒、雅各一同坐席（新约总论第六册，五〇一至五〇二页）。

信息选读

在林前六章十节下半，保罗说到承受神的国。本节的承受含示享受。…要来的国度将是得胜者欢乐承受的产业。按照马太福音，国度的实现是得胜圣徒的赏赐，作为他们同主的享受。…这该激励我们过得胜的生活。今天我们借着过得胜的生活，就够资格承受要来的国度为赏赐。

得胜信徒有分于要来的国度时，就承受永远的生命，借此更完满地享受神圣的生命（太十九 29 下，参 23 ~ 24）。承受永远的生命，乃是在来世诸天之国的实现里，得着神圣生命更丰满的享

WEEK 5 — DAY 6

Morning Nourishment

Matt. 25:21 ...Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

Rev. Blessed and holy is he who has part in the first 20:6 resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

In the kingdom of their Father the overcoming believers will also feast with the Old Testament overcomers. The Lord Jesus speaks of this in Matthew 8:11: “I say to you that many will come from the east and the west and will recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens.” This refers to the manifestation of the kingdom of the heavens. It will be in the manifestation of the kingdom that the overcoming Gentile believers will feast with the Old Testament overcomers, including Abraham, Isaac, and Jacob. (The Conclusion of the New Testament, pp. 2011-2012)

Today's Reading

In 1 Corinthians 6:10b Paul speaks of inheriting the kingdom of God. The word “inherit” in this verse implies enjoyment...The coming kingdom will be a joyful inheritance to the overcomers. According to Matthew, the manifestation of the kingdom will be a reward to the overcoming saints as their enjoyment with the Lord...This should be an incentive for us to live an overcoming life. By living an overcoming life today we shall be qualified to inherit the coming kingdom as a reward.

When the overcoming believers participate in the coming kingdom, they will inherit eternal life and thereby have a fuller enjoyment of the divine life (Matt. 19:29b; cf. Matt. 19:23-24). To inherit eternal life is to be rewarded in the coming age (Luke 18:29-30) with the enjoyment of the divine life in

受为赏赐（路十八 29 ~ 30）。在国度的实现里，得胜信徒要与主耶稣一同有分于永远生命（更完满）的享受。

有分于要来的国度也是得着我们的魂，救我们的魂，并享受我们魂的救恩。我们今天若单单爱主，不爱我们的魂（己），我们若凭祂而活，并照祂的标准而活，主回来时，就要以国度赏赐我们。在国度里我们的魂没有难处、忧愁或痛苦，因为那时我们已得着我们的魂，救我们的魂，并享受我们魂的救恩。然而，我们若是失败的信徒，就要在国度时代受惩罚。那个惩罚与我们的魂有关，哀哭切齿是我们的魂受痛苦的标记。

在要来的国度里，得胜信徒要与基督一同作王。启示录二十章四节下半说，“他们都活了，与基督一同作王一千年。”（参 6 下）…在提后二章十二节上半保罗说，“我们如果忍耐，也必与祂一同作王。”这些经节指明，在要来国度的显现里，得胜信徒要与祂一同作王掌权。

在要来诸天之国的实现里，得胜的信徒要辖管列国。在启示录二章二十六至二十七节主耶稣说，“得胜者，又守住我的工作到底的，我要赐给他权柄制伏列国；他必用铁杖辖管他们，将他们如同窑户的瓦器打得粉碎，像我从我父领受的权柄一样。”这是给得胜者在千年国里与基督一同辖管列国的奖赏。主这应许有力地含示，那些不答应祂呼召胜过堕落基督教的人，不能有分于千年国的掌权。在诗篇二篇九节，神把辖管列国的权柄赐给基督；在要来的国度里，基督把同样的权柄赐给得胜的信徒（新约总论第六册，五〇二至五〇四、五〇六至五〇七、五〇九页）。

参读：新约总论，第一百八十六篇。

the manifestation of the kingdom of the heavens. In the manifestation of the kingdom the overcoming believers will participate in the enjoyment of eternal life with the Lord Jesus...in a fuller way.

To participate in the coming kingdom is also to gain our soul-life, to save our soul-life, and to enjoy the salvation of our soul. If today we love only the Lord and not our soul-life, that is, our self, and if we live by Him and according to His standard, then when He comes back He will reward us with the kingdom. In the kingdom we shall have no problems, sorrows, or sufferings in our soul, for at that time we shall gain our soul-life, we shall save our soul-life, and we shall enjoy the salvation of our soul. However, if we are defeated believers, we shall be punished during the kingdom age, and that punishment will involve our soul, with the gnashing of teeth as a sign of suffering in our soul.

In the coming kingdom the overcoming believers will reign with Christ. Revelation 20:4b says, “They lived and reigned with Christ for a thousand years” [cf. v. 6b]...In 2 Timothy 2:12a Paul says, “If we endure, we will also reign with Him.” These verses indicate that in the coming manifestation of the kingdom the overcoming believers will reign with Christ as His co-kings.

In the coming manifestation of the kingdom of the heavens, the overcoming believers will rule over the nations. In Revelation 2:26 and 27 the Lord Jesus says, “He who overcomes and he who keeps My works until the end, to him I will give authority over the nations; and he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father.” This is a prize to the overcomers of reigning with Christ over the nations in the millennial kingdom. This promise of the Lord strongly implies that those who do not answer His call to overcome degraded Christianity will not participate in the reign of the millennial kingdom. In Psalm 2:9 God gave Christ authority to rule over the nations. In the coming kingdom Christ will give the same authority to the overcoming believers. (The Conclusion of the New Testament, pp. 2012-2014, 2016, 2018-2019)

Further Reading: The Conclusion of the New Testament, msg. 186

第五周诗歌

237 得救的证实与快乐 — 在基督里称义

8 8 8 8 (英 295)

降 B 大调

3/4

5 1 7 | 1 - 2 | 5 6 7 | 1 - - | 1 7 6 | 2 - 7 | 7 6 5 #4 | 5 -
 一 神的基督 是我的义, 我的美丽, 我的 锦衣,
 5 | 5 - 1 | 1 7 6 | 5 - 3 | 3 2 1 | 7 - 4 | 4 3 2 | 1 2 7 | 1 - - ||
 在宝 座前 服此 盛装, 我能 抬头 欢乐 歌唱。

二 主啊, 我信你的宝血, 已将我罪全都解决,
 为我洒在神施恩座, 永远为我向神求赦。

三 借你救赎, 我已脱去 我罪、我过、我耻、我惧;
 审判大日我敢站立, 谁能控告你所称义?

四 亚伯拉罕就是如此, 蒙赎圣徒也都一式,
 宣布你为罪人救星, 他们所夸只在你名。

五 这件白衣永远不变, 尽管旧造沉没多年;
 时代不能改其美艳, 它的荣美永远新鲜。

六 直到天上见你荣耀, 我们仍要以你自骄:
 我的美丽、我的锦衣, 我主耶稣是我的义。

WEEK 5 — HYMN

God's Christ, who is my righteousness

Assurance and Joy of Salvation — Justified in Christ

295

1. God's Christ, who is my right - eous - ness,
 My beau - ty is, my glo - - rious dress; Midst
 flam - ing worlds, in this ar - rayed, With
 joy shall I lift up my head.

2. Lord, I believe Thy precious blood,
 Which, at the mercy seat of God,
 Forever doth for sinners plead,
 For me, e'en for my soul, was shed.

3. Lord, I believe were sinners more
 Than sands upon the ocean shore,
 Thou hast for all a ransom paid,
 For all a full redemption made.

4. Bold can I stand in every way,
 For who aught to my charge shall lay?
 Fully, by Thee, absolved I am
 From sin and fear, from guilt and shame.

5. This spotless robe the same appears,
 When ruined nature sinks in years;
 No age can change its glorious hue,
 Its glory is forever new.

6. Thou God of power, Thou God of love,
 Let all Thy saints Thy mercy prove;
 Our beauty this, our glorious dress,
 Jesus the Lord, our Righteousness.

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single page 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.