

第四篇

新妇的美丽

E. M. 诗歌：英 God's Eternal Economy, 补 405

读经：罗六 19, 22, 弗五 25～27, 启十九 7～9,
帖前五 23, 歌八 13～14

- 罗 6:19 我因你们肉体的软弱,就照着人的常情说,你们从前怎样将肢体献给不洁不法作奴仆,以至于不法,现今也要照样将肢体献给义作奴仆,以至于圣别。
- 罗 6:22 但现今你们既从罪里得了释放,作了神的奴仆,就有圣别的果子,结局就是永远的生命。
- 弗 5:25 作丈夫的,要爱你们的妻子,正如基督爱召会,为召会舍了自己,
- 弗 5:26 好圣化召会,借着话中之水的洗涤洁净召会,
- 弗 5:27 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。
- 启 19:7 我们要喜乐欢腾,将荣耀归与祂;因为羔羊婚娶的时候到了,新妇也自己预备好了。
- 启 19:8 又赐她得穿明亮洁净的细麻衣,这细麻衣就是圣徒所行的义。
- 启 19:9 天使对我说,你要写上,凡被请赴羔羊婚筵的有福了。又对我说,这是神真实的话。
- 帖前 5:23 且愿和平的神,亲自全然圣别你们,又愿你们的灵、与魂、与身子得蒙保守,在我们主耶稣基督来临的时候,得以完全,无可指摘。
- 歌 8:13 你这住在园中的,我的同伴都要听你的声音,求你使我也得听见。
- 歌 8:14 我的良人哪,愿你快来,如羚羊或小牡鹿在香草山上。

壹 性情上圣化的过程是我们生机拯救的过程,使我们被美化,成为基督美丽、圣别、并荣耀的新妇—帖前四 3 上,彼前一 15～16,弗一 4～5,五 25～27,帖前五 23～24,罗六 19, 22:

Message Four

The Beauty of the Bride

E. M. Hymns: God's Eternal Economy, 1345

Scripture Reading: Rom. 6:19, 22; Eph. 5:25-27; Rev. 19:7-9; 1 Thes. 5:23; S. S. 8:13-14

- Rom. 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.
- Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
- Eph 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her
- Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
- 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.
- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
- Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
- 1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
- S. S. 8:13 O you who dwell in the gardens, My companions listen for your voice; Let me hear it.
- S. S. 8:14 Make haste, my beloved, And be like a gazelle or a young hart Upon the mountains of spices.

I. **The process of dispositional sanctification is the process of our organic salvation as our beautification to become the beautiful, holy, and glorious bride for Christ—1 Thes. 4:3a; 1 Pet. 1:15-16; Eph. 1:4-5; 5:25-27; 1 Thes. 5:23-24; Rom. 6:19, 22:**

帖前 4:3 上神的旨意就是要你们圣别。…

彼前 1:15 却要照着那呼召你们的圣者，在一切行事为人上，也成为圣的；

彼前 1:16 因为经上记着：“你们要圣别，因为我是圣别的。”

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

弗 1:5 按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。

弗 5:25 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，

弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会，

弗 5:27 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。

帖前 5:23 且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。

帖前 5:24 那召你们的是信实的，祂也必作成这事。

罗 6:19 我因你们肉体的软弱，就照着人的常情说，你们从前怎样将肢体献给不洁不法作奴仆，以至于不法，现今也要照样将肢体献给义作奴仆，以至于圣别。

罗 6:22 但现今你们既从罪里得了释放，作了神的奴仆，就有圣别的果子，结局就是永远的生命。

一 以弗所五章二十五至二十七节启示整个神完整的救恩，向我们陈明在三个阶段里的基督：

弗 5:25 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，

弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会，

弗 5:27 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。

1 在已过，基督是救贖主，为召会舍了自己，为着我们法理的救贖——“作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己”——25 节。

弗 5:25 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，

2 现今，基督是赐生命的灵，正用祂的成分浸透召会，而在性情上圣化召会，使召会成为祂的配偶；这是生机的拯救，就是新妇的美化并新妇的预备——“好圣化召会，借着话中之水的洗涤洁净召会”——26 节。

弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会，

1 Thes. 4:3a For this is the will of God, your sanctification:…

1 Pet. 1:15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;

1 Pet. 1:16 Because it is written, “You shall be holy because I am holy.”

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

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.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

1 Thes. 5:24 Faithful is He who calls you, who also will do it.

Rom. 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

A. Ephesians 5:25-27 reveals the entirety of God's complete salvation in presenting Christ to us in three stages:

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

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.

1. In the past, Christ as the Redeemer gave Himself up for the church for our judicial redemption—“Husbands, love your wives even as Christ also loved the church and gave Himself up for her”—v. 25.

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

2. In the present, Christ as the life-giving Spirit is dispositionally sanctifying the church by saturating her with His element so that she may be His counterpart; this is organic salvation as bride beautification and bride preparation—“That He might sanctify her, cleansing her by the washing of the water in the word”—v. 26.

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

3 将来，基督是新郎，要将召会献给自己作配偶，好得着满足——“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”——这是我们的得荣，为着新妇的献上一27节。

弗 5:27 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。

4 在已过，基督为召会舍了自己；现今，祂正圣化召会；将来，祂要将召会献给自己作配偶，好得着满足；所以基督对召会的爱是为着圣化召会，祂圣化召会是为着将召会献给自己，作荣耀的召会。

二 新妇的美丽乃是来自那位作到召会里面并从召会照耀出来的基督，好借着召会得着彰显——赛四三7，弗三21。

赛 43:7 就是凡称为我名下的人，是我为自己的荣耀所创造、所塑造的，更是我所造作的。

弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世代，永永远远。阿们。

三 基督是祂余剩之民的荣冠华冕——赛二八5：

赛 28:5 到那日，万军之耶和华必作祂余剩之民的荣冠华冕。

1 冠像帽子或头巾，而冕乃是冠上最华美荣耀的部分，就是头带——出二八36～39，二九6，赛六二3。

出 28:36 你要用纯金作一面牌，在上面按刻图章之法，刻着归耶和华为圣。

出 28:37 要用蓝细带子，将牌系在顶冠前面。

出 28:38 这牌必在亚伦的额上，亚伦要担当干犯圣物的罪孽；这些圣物是以色列人所分别为圣，作他们一切圣礼物的；这牌要常在亚伦的额上，使他们可以在耶和华面前蒙悦纳。

出 28:39 要用细麻线编织内袍，用细麻布作顶冠，又用绣花的手工作腰带。

出 29:6 把顶冠戴在他头上，将圣冠加在顶冠上。

赛 62:3 你也必在耶和华的手中作华美的冠冕，在你神的掌上作君

3. In the future, Christ as the Bridegroom will present the church to Himself as His counterpart for His satisfaction—“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”—this is our glorification for bride presentation—v. 27.

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.

4. In the past, Christ gave Himself up for the church; in the present, He is sanctifying the church; and in the future, He will present the church to Himself as His counterpart for His satisfaction; therefore, His loving the church is to sanctify her, and His sanctifying the church is for His presenting the church to Himself glorious.

B. The beauty of the bride comes from the very Christ who is wrought into the church and shining out from the church to be expressed through the church—Isa. 43:7; Eph. 3:21.

Isa. 43:7 Everyone who is called by My name, Whom I have created, formed, and even made for My glory.

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

C. Christ is a crown of glory and a diadem of beauty to the remnant of His people—Isa. 28:5:

Isa. 28:5 In that day Jehovah of hosts Will become a crown of glory and a diadem of beauty to the remnant of His people,

1. A crown is like a hat or turban, whereas the diadem is the headband as the most beautiful, glorious part of the crown—Exo. 28:36-39; 29:6; Isa. 62:3.

Exo 28:36 And you shall make a plate of pure gold and engrave upon it, like the engravings of a signet: HOLINESS TO JEHOVAH.

Exo 28:37 And you shall put it on a cord of blue strands, and it shall be on the turban; it shall be at the front of the turban.

Exo 28:38 And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel sanctify for all their holy gifts; and it shall always be on his forehead, that they may be accepted before Jehovah.

Exo 28:39 And you shall weave the tunic of fine linen, and you shall make a turban of fine linen, and you shall make a girding sash, the work of an embroiderer.

Exo. 29:6 And you shall place the turban on his head and put the holy crown on the turban.

Isa. 62:3 You will also be a crown of beauty in the hand of Jehovah, And a royal turban in the palm of

王的冕旒。

2 我们需要不断在召会，就是主荣美的殿中瞻仰主的荣美，使我们被变化，从荣耀到荣耀，借主得着华美，成为祂美丽的新妇，有祂作我们的华冕——林后三 18，后十九 7～9，赛二八 5，诗二七 4，赛六十一，7，9，13，19，六二 3，后二一 11。

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

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

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

赛 28:5 到那日，万军之耶和华必作祂余剩之民的荣冠华冕。

诗 27:4 有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。

赛 60:1 兴起发光！因为你的光已经来到，耶和华的荣耀已经升起照耀你。

赛 60:7 基达的羊群都必聚集到你这里；尼拜约的公羊要供你使用；这些必上我的祭坛蒙悦纳，我必使我荣美的殿得荣美。

赛 60:9 众海岛必等候我；首先是他施的船只，将你的众子，连他们的金银，从远方一同带来，都为耶和华你神的名，又为以色列的圣者，因为祂已经使你得了荣美。

赛 60:13 利巴嫩的荣耀，就是松树、杉树、黄杨树，都必一同归你，为要使我圣所之地得荣美；我也要使我脚踏之处得荣耀。

赛 60:19 日头不再作你白昼的光，月亮也不再发光照耀你；耶和华却要作你永远的光，你的神要作你的荣美。

赛 62:3 你也必在耶和华的手中作华美的冠冕，在你神的掌上作君王的冕旒。

启 21:11 城中有神的光荣；城的光辉如同极贵的宝石，好像碧玉，明如水晶。

贰 主在恢复里主要的工作乃是主真正的工作，为要预备我们作祂荣耀的新妇；没有以弗所五章二十六节里所说，不断在性情上的圣化，新妇就无法预备好，启示录十九章七至九节也就无法应验：

your God.

2. We need to continually behold the beauty of the Lord in the church as the house of His beauty so that we may be transformed from glory to glory, beautified by the Lord, to become His beautiful bride with Him as our diadem of beauty—2 Cor. 3:18; Rev. 19:7-9; Isa. 28:5; Psalms 27:4; Isaiah 60:1, 7, 9, 13, 19; Isaiah 62:3; Revelation 21:11.

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

Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

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

Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Isa. 28:5 In that day Jehovah of hosts Will become a crown of glory and a diadem of beauty to the remnant of His people,

Psa. 27:4 One thing I have asked from Jehovah; That do I seek: To dwell in the house of Jehovah All the days of my life, To behold the beauty of Jehovah, And to inquire in His temple.

Isa. 60:1 Arise! Shine! For your light has come, And the glory of Jehovah has risen upon you.

Isa. 60:7 All the flocks of Kedar will be gathered together to you; The rams of Nebaioth will minister to you; They will go up acceptably upon My altar, And I will beautify the house of My beauty.

Isa. 60:9 Surely the coastlands will look eagerly for Me; And the ships of Tarshish will come first, To bring your children from afar, Their silver and their gold with them, Unto the name of Jehovah your God And unto the Holy One of Israel; for He has beautified you.

Isa. 60:13 The glory of Lebanon will come to you, The fir tree, the pine tree, and the box tree together, To beautify the place of My sanctuary; And I will make the place for My feet glorious.

Isa. 60:19 You will no longer have the sun for your light by day, Nor for brightness will the moon give you light; But Jehovah will be an eternal light to you, And your God your beauty.

Isa. 62:3 You will also be a crown of beauty in the hand of Jehovah, And a royal turban in the palm of your God.

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

II. The Lord's primary work in the recovery is His genuine work to prepare us to be His glorious bride; apart from the continual, dispositional sanctification spoken of in Ephesians 5:26, there is no way for the bride to be prepared and, hence, no way for Revelation 19:7-9 to be fulfilled:

弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会。
启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。
启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。
启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

一 召会借着圣别的过程被美化，这是借着基督作为赐生命的灵，借着祂话中之水的洗涤洁净我们——弗五 26～27：

弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会。
弗 5:27 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。

1 这指明在基督的话里有那灵作生命的水；祂对我们所说的话，就是灵，就是生命——约六 63。

约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

2 基督作为赐生命的灵，是说话的灵；祂所说的一切就是洗涤我们的话；这不是指娄格斯（logos），常时的话，乃是指雷玛（rhema），即时的话，就是主现今对我们所说的话——太四 4，约六 63，启二 7，二二 17 上，参赛六 9～10，太十三 14～15，徒二八 25～31。

太 4:4 耶稣却回答说，经上记着，“人活着不是单靠食物，乃是靠神口里所出的一切话。”
约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。
启 2:7 那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。
启 22:17 上 那灵和新妇说，来！…
赛 6:9 祂说，你去对这百姓说，你们听是要听见，却绝不领悟；看是要看见，却绝不晓得。
赛 6:10 你要使这百姓心蒙脂油，耳朵发沉，眼睛封闭；恐怕他们眼睛看见，耳朵听见，心里领悟，回转过来，便得医治。
太 13:14 在他们身上，应验了以赛亚的申言，说，“你们听是要听见，却绝不领悟；看是要看见，却绝不透。”
太 13:15 因为这百姓心蒙脂油，耳听不灵，眼睛闭着；恐怕他们眼睛看见，耳朵听见，心里领悟，回转过来，我就医治他们。”
徒 28:25 他们彼此不合，就散了。散去以前，保罗说了一句话：圣灵借申言者以赛亚，向你们祖宗所说的话，是不错的，祂说，

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

A. The church is being beautified through the process of sanctification by Christ as the life-giving Spirit cleansing us by the washing of the water in His word——Eph. 5:26-27:

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
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.

1. This indicates that in the word of Christ is the Spirit as the water of life; the words that He speaks to us are spirit and life——John 6:63.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

2. As the life-giving Spirit, Christ is the speaking Spirit; whatever He speaks is the word that washes us; this does not refer to logos, the constant word, but to rhema, which denotes an instant word, the word that the Lord presently speaks to us——Matt. 4:4; John 6:63; Rev. 2:7; 22:17a; cf. Isa. 6:9-10; Matt. 13:14-15; Acts 28:25-31.

Matt. 4:4 But He answered and said, It is written, “Man shall not live on bread alone, but on every word that proceeds out through the mouth of God.”
John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
Rev. 22:17a And the Spirit and the bride say, Come!…
Isa. 6:9 And He said, Go and say to this people, Hear indeed, but do not perceive; And see indeed, but do not understand.
Isa. 6:10 Make the heart of this people numb; Dull their ears, And seal their eyes; Lest they see with their eyes and hear with their ears, And their heart perceive and return, and they are healed.
Matt. 13:14 And in them the prophecy of Isaiah is being fulfilled, which says, “In hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive.
Matt. 13:15 For the heart of this people has become fat, and with their ears they have heard heavily, and their eyes they have closed, lest they perceive with their eyes and hear with their ears and understand with their heart, and they turn around, and I will heal them.”
Acts 28:25 And when they disagreed with one another, they departed, Paul saying one word to them, Well has the Holy Spirit spoken through Isaiah the prophet to your fathers,

徒 28:26 “你去对这百姓说，你们听是要听见，却绝不领悟；看是要看见，却绝不透；
徒 28:27 因为这百姓心蒙脂油，耳听不灵，眼睛闭着；恐怕他们眼睛看见，耳朵听见，心里领悟，回转过来，我就医治他们。”
徒 28:28 所以你们当知道，神这救恩如今已传给外邦人，他们也必听。
徒 28:29 保罗说了这话，犹太人中大起争论，就都走了。
徒 28:30 保罗在自己所租的房子里，住了足足两年，欢迎一切前来见他的人，
徒 28:31 全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。

3 基督的说话就是那灵；祂的说话就是赐生命之灵的同在一约六 63，弗六 17。

约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。
弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话。

4 内住的基督作为赐生命的灵，常说即时、现时、活的话，新陈代谢地洗去旧的，代之以新的，而产生内里的变化。

二 借着这样洗涤的过程，我们就被基督浸透并美化，成为祂圣别、美丽、彰显神的新妇，就是没有瑕疵或不完全之处的新妇—启十九 7，参歌六 13，八 13～14。

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。
歌 6:13 回来，回来，书拉密女啊；回来，回来，使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？
歌 8:13 你这住在园中的，我的同伴都要听你的声音，求你使我也得听见。
歌 8:14 我的良人哪，愿你快来，如羚羊或小牡鹿在香草山上。

三 基督作为赐生命的灵，借着话中之水的洗涤洁净召会，而圣化召会；照着神圣的观念，这里的“水”是指神涌流的生命，由涌流的水所象征；（出十七 6，林前十 4，约七 37～39，启七 17，二一 6，二二 1，17；）我们现今正在这

Acts 28:26 Saying, “Go to this people and say, In hearing you shall hear and by no means understand, and seeing you will see and by no means perceive;
Acts 28:27 For the heart of this people has become fat, and with their ears they have heard heavily, and their eyes they have closed, lest they perceive with their eyes and hear with their ears and understand with their heart, and they turn around, and I will heal them.”
Acts 28:28 Let it be known to you therefore that this salvation of God has been sent to the Gentiles; they will also hear it.
Acts 28:29 And when he had spoken these things, the Jews departed, having much dispute among themselves.
Acts 28:30 And he remained two whole years in his own rented dwelling and welcomed all those who came to him,
Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

3. Christ's speaking is the Spirit; His speaking is the very presence of the life-giving Spirit—John 6:63; Eph. 6:17.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

4. The indwelling Christ as the life-giving Spirit is always speaking an instant, present, living word to metabolically cleanse away the old and replace it with the new, causing an inward transformation.

B. Through such a washing process we are saturated with Christ and beautified by Christ to be His holy, beautiful, God-expressing bride, a bride without blemish or imperfection—Rev. 19:7; cf. S. S. 6:13; 8:13-14.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
S. S. 6:13 Return, return, O Shulammite; Return, return, that we may gaze at you. Why should you gaze at the Shulammite, As upon the dance of two camps?
S. S. 8:13 O you who dwell in the gardens, My companions listen for your voice; Let me hear it.
S. S. 8:14 Make haste, my beloved, And be like a gazelle or a young hart Upon the mountains of spices.

C. Christ as the life-giving Spirit sanctifies the church by cleansing her according to the washing of the water in the word; according to the divine concept, water here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17); we are now in such a washing process in order that the church may be holy

洗涤的过程中，使召会能成为圣别、没有瑕疵。

- 出 17:6 我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。
- 林前 10:4 也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。
- 约 7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。
- 约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。
- 约 7:39 耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。
- 启 7:17 因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。
- 启 21:6 祂又对我说，都成了。我是阿拉法，我是俄梅戛；我是初，我是终。我要将生命水白白赐给那口渴的人喝。
- 启 22:1 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。
- 启 22:17 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。

四 以弗所五章二十六节里“洗涤”的原文，直译是“洗濯盆”；旧约的祭司用洗濯盆洗去他们属地的污秽；（出三十 18～21；）一天过一天，在早晨在晚间，我们都需要来就近圣经，借着话中之水的洗濯盆而得洁净。

- 弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会。
- 出 30:18 你要用铜作洗濯盆和盆座，以便洗濯。要将盆放在会幕和祭坛之间，在盆里盛水。
- 出 30:19 亚伦和他的儿子们，要用这盆里的水洗手洗脚。
- 出 30:20 他们进会幕的时候，要用水洗濯，免得死亡；或是他们就近坛前供职，给耶和華献火祭的时候，
- 出 30:21 必要洗手洗脚，免得死亡。这要作亚伦和他后裔，世代永远定例。

五 保罗说到话带着其洗涤的过程时，（弗五 26，）原文是用“雷玛”这辞；娄格斯是神记在圣经里客观一面的话；雷玛是神在专特情况中向我们说出来的话。（可十四 72，路一 35～38，五 5，二四 1～8。）

- 弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会。
- 可 14:72 立时鸡叫了第二遍。彼得想起耶稣对他所说的话，鸡叫两遍以前，你要三次否认我。他想起来，就哭了。

and without blemish.

- Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.
- 1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- Rev. 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.
- Rev. 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.
- Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

D. The Greek word for washing in Ephesians 5:26 is literally laver; in the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word.

- Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
- Exo 30:18 You shall also make a laver of bronze, with its base of bronze, for washing. And you shall put it between the Tent of Meeting and the altar, and you shall put water in it.
- Exo 30:19 And Aaron and his sons shall wash their hands and their feet with water from it;
- Exo 30:20 When they go into the Tent of Meeting, they shall wash with water, that they may not die; or when they come near to the altar to minister, to burn an offering by fire to Jehovah,
- Exo 30:21 They shall wash their hands and their feet, that they may not die. And it shall be a perpetual statute to them, for him and for his seed throughout their generations.

E. Paul uses the Greek word rhema when he speaks of the word with its washing process (Eph. 5:26); logos is God's Word objectively recorded in the Bible; rhema is the word of God spoken to us on a specific occasion (Mark 14:72; Luke 1:35-38; 5:5; 24:1-8).

- Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
- Mark 14:72 And immediately a rooster crowed a second time. And Peter remembered the word, how Jesus had said to him, Before a rooster crows twice, you will deny Me three times. And thinking upon it, he wept.

路 1:35 天使回答说，圣灵要临到你〔马利亚〕身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

路 1:36 况且你看，你的亲戚以利沙伯，就是那素来称为不生育的，在年老的时候，也怀了男胎，现在已是第六个月了。

路 1:37 因为在神，没有一句话是不可能的。

路 1:38 马利亚说，看哪，我是主的婢女，情愿照你的话成就在我身上。天使就离开她去了。

路 5:5 西门回答说，夫子，我们整夜劳苦，并没有打着什么，但依从你的话，我就下网。

路 24:1 七日的头一日，黎明的时候，那些妇女带着所预备的香料，来到坟墓前，

路 24:2 看见石头已经从坟墓滚开了，

路 24:3 她们就进去，只是不见主耶稣的身体。

路 24:4 正为这事猜疑的时候，看哪，有两个人站在她们旁边，穿着闪烁的衣服。

路 24:5 妇女们惊怕，将脸伏地；那两个人就对她们说，为什么在死人中找活人？

路 24:6 祂不在这里，已经复活了。当记得祂还在加利利的时候，怎样对你们讲过，说，

路 24:7 人子必须被交在罪人手里，被钉十字架，第三日复活。

路 24:8 她们就想起耶稣的话来。

六 雷玛是对我们有切身、直接的启示，要给我们看见应当对付的是什么，应当洗净的是什么；（铜洗濯盆是一面能返照人、暴露人的镜子——出三十八8；）对于我们各人，要紧的乃是：神今天有没有对我说祂的话？

出 38:8 他用铜作洗濯盆和盆座，是用会幕门前服事之妇人的铜镜作的。

七 有一件事我们一直宝贵的，就是主今天仍然向我们切身、直接地说话；在生命里真实的长大在于我们从神直接领受话；唯有祂在我们里面的说话才有真实属灵的价值——来三7～11，15，四7，诗九五7～8。

来 3:7 所以，正如圣灵所说的，“你们今日若听见祂的声音，

来 3:8 就不可硬着心，像在旷野惹祂发怒时，试探祂的日子一样；

来 3:9 在那里你们的祖宗以试验试探我，并且观看我的作为四十年。

来 3:10 所以我厌烦那一代的人，说，他们心里时常迷糊，竟不晓得我的法则；

来 3:11 我就在怒中起誓说，他们绝不可进入我的安息。”

来 3:15 我们若将起初的确信坚守到底，就必作基督的同伙了。

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Luke 1:36 And behold, Elizabeth your relative, she also has conceived a son in her old age, and this is the sixth month for her who is called barren,

Luke 1:37 Because no word will be impossible with God.

Luke 1:38 And Mary said, Behold, the slave of the Lord. May it happen to me according to your word. And the angel departed from her.

Luke 5:5 And Simon answered and said, Master, through the whole night we toiled and caught nothing; but based on Your word I will let down the nets.

Luke 24:1 Now on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared.

Luke 24:2 And they found the stone rolled away from the tomb;

Luke 24:3 But when they entered, they did not find the body of the Lord Jesus.

Luke 24:4 And while they stood perplexed about this, behold, two men stood by them in dazzling clothing.

Luke 24:5 And they became frightened and bowed their faces to the ground, and the men said to them, Why are you seeking the living One among the dead?

Luke 24:6 He is not here but has been raised. Remember how He spoke to you while He was still in Galilee,

Luke 24:7 Saying that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise up.

Luke 24:8 And they remembered His words.

F. The rhema reveals something to us personally and directly; it shows us what we need to deal with and what we need to be cleansed from (the laver of bronze was a mirror that could reflect and expose—Exo. 38:8); the important thing for each one of us is this—is God speaking His word to me today?

Exo. 38:8 And he made the laver of bronze and its base of bronze from the mirrors of the serving women who served at the entrance of the Tent of Meeting.

G. One thing that we always treasure is that the Lord still speaks to us personally and directly today; true growth in life depends upon our receiving the word directly from God; only His speaking in us has true spiritual value—Heb. 3:7-11, 15; 4:7; Psalms 95:7-8.

Heb 3:7 Therefore, even as the Holy Spirit says, “Today if you hear His voice,

Heb 3:8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,

Heb 3:9 Where your fathers tried Me by testing Me and saw My works for forty years.

Heb 3:10 Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways;

Heb 3:11 As I swore in My wrath, They shall not enter into My rest!”

Heb. 3:15 While it is said, “Today if you hear His voice, do not harden your hearts as in the provocation.”

来 4:7 神就再指定一个日子，就是过了这么长的时间，在大卫书上所说的今日，正如前面所说的：“你们今日若听见祂的声音，就不可硬着心。”
诗 95:7 因为祂是我们的神，我们是祂草场上的民，是祂手下的羊。你们今日若听见祂的声音，
诗 95:8 就不可硬着心，像在米利巴，像在旷野玛撒的日子一样。

八 我们祷告的中心点，该是我们切慕有主的说话，这使我们能按照祂心头的愿望达成祂永远经纶的目标，就是得着一个新妇作祂的配偶—启二 7，参撒三 1，21，摩三 7。

启 2:7 那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。
撒三 3:1 童子撒母耳在以利面前事奉耶和華。当那些日子，耶和華的言语稀少，不常有异象。
撒三 3:21 耶和華继续在示罗显现；因为耶和華在示罗借着祂的话，将祂自己启示给撒母耳。
摩 3:7 主耶和華若不将秘密启示祂的仆人众申言者，就一无所行。

九 实际说来，主的同在与祂的说话乃是一；每当祂说话时，我们就知道祂在我们里面与我们同在；基督的说话就是赐生命之灵的同在。

十 内住的基督作为赐生命的灵在我们里面的说话，就是洁净的水，把新的元素储存到我们里面，顶替我们本性和性情里老旧的元素；这新陈代谢的洁净，使人在生命里有真正、内里的改变，这就是在性情上圣化和变化的实际。

十一我们必须被我们灵里基督这赐生命、说话的灵所美化；借着作赐生命之灵的主在我们里面说话，我们渐渐成为祂荣耀的召会—弗五 26～27，启二 7。

弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会，
弗 5:27 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。
启 2:7 那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。

叁 以弗所五章二十七节启示，作基督新妇的召会至终要成为荣耀的召会，就是彰显神

Heb. 4:7 He again designates a certain day, today, saying in David after so long a time, even as was said before, “Today, if you hear His voice, do not harden your hearts.”

Psa. 95:7 For He is our God, And we are the people of His pasture And the flock of His hand. Today, if you hear His voice,

Psa. 95:8 Do not harden your heart as at Meribah, As in the day of Massah in the wilderness,

H. The central point of our prayers should be our longing for the Lord's speaking, which enables us to fulfill the goal of His eternal economy according to His heart's desire to have a bride as His counterpart—Rev. 2:7; cf. 1 Sam. 3:1, 21; Amos 3:7.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

1 Sam. 3:1 And the boy Samuel ministered to Jehovah before Eli. Now the word of Jehovah was rare in those days; visions were not widespread.

1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

Amos 3:7 Surely the Lord Jehovah will not do anything unless He reveals His secret to His servants the prophets.

I. In a very practical sense, the Lord's presence is one with His speaking; whenever He speaks, we realize His presence within us; Christ's speaking is the very presence of the life-giving Spirit.

J. The speaking of the indwelling Christ as the life-giving Spirit within us is the cleansing water that deposits a new element into us to replace the old element in our nature and disposition; this metabolic cleansing causes a genuine and inward change in life, which is the reality of dispositional sanctification and transformation.

K. We must be beautified by Christ as the life-giving, speaking Spirit in our spirit; through the Lord's speaking within us as the life-giving Spirit, we are becoming His glorious church—Eph. 5:26-27; Rev. 2:7.

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

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.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

III. Ephesians 5:27 reveals that the church as the bride of Christ will eventually become a glorious church, a God-expressing

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”：

弗 5:27 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。

一 我们唯一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，林后三 15～18，参出二八 2：

诗 50:2 从全美的锡安，神已经发光了。

林后 3:15 是的，直到今日，每逢诵读摩西书的时候，帕子还留在他们心上；

林后 3:16 但他们的心几时转向主，帕子就几时除去了。

林后 3:17 而且主就是那灵；主的灵在哪里，哪里就有自由。

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

出 28:2 你要给你哥哥亚伦作圣衣，为荣耀为华美。

1 “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。）

赛 33:17 上 你的眼必见王的华美，…

诗 45:11 上 王就羡慕你的美貌。…

2 “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。

歌 6:4 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。

二 新妇预备好，意思是她穿“明亮洁净的细麻衣”，这细麻衣就是“圣徒所行的义”；（启十九 8；）这细麻衣就是新妇的美丽。

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

三 在婚娶之日，新郎在意新妇的美丽，远过于她的才干；主耶稣，我们的神，所在意的，主要乃是从我们的人性所彰显出祂自己的美丽；我们需要天天被基督美化，使我们得以预备好献给基督，作祂心爱的新妇。

church, “not having spot or wrinkle or any such things, but that she would be holy and without blemish”:

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.

A. Our only beauty is the shining out of Christ from within us; what Christ appreciates within us is the expression of Himself—Psa. 50:2; 2 Cor. 3:15-18; cf. Exo. 28:2:

Psa. 50:2 Out of Zion, the perfection of beauty, God shines forth.

2 Cor 3:15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;

2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

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

Exo. 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

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

Isa. 33:17a Your eyes will see the King in His beauty;…

Psa. 45:11a Thus the King will desire your beauty.…

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

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

B. For the bride to be prepared means that she is clothed in “fine linen, bright and clean,” which is “the righteousnesses of the saints” (Rev. 19:8); this fine linen is the beauty of the bride.

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.

C. On the day of his wedding, a bridegroom cares much more for the beauty of his bride than for her ability; the Lord Jesus, our God, cares primarily for the beauty of Himself expressed through our humanity; we need to be beautified by Christ day by day so that we can be prepared to be presented to Him as His lovely bride.

四 每当我们花时间祷读并默想主的话，（弗六 17～18，诗一一九 15，）在主的话里瞻仰主的荣美，祂就成为我们的荣美，我们就因着祂而成为荣美的，成为祂荣美的殿，好使祂也得荣美。（二七 4，林后三 18，赛六十 7 下，9 下，13 下，19 下，21 下。）

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。

诗 119:15 我要默想你的训辞，看重你的道路。

诗 27:4 有一件事，我曾求耶和華，我仍要寻求；就是一生一世住在耶和華的殿中，瞻仰祂的荣美，在祂的殿里求问。

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

赛 60:7 下 …我必使我荣美的殿得荣美。

赛 60:9 下 …都为耶和華你神的名，又为以色列的圣者，因为祂已经使你得了荣美。

赛 60:13 下 …为要使我圣所之地得荣美；我也要使我脚踏之处得荣耀。

赛 60:19 下 …耶和華却要作你永远的光，你的神要作你的荣美。

赛 60:21 下 …他们是我种的枝子，我手的工作，使我得荣美。

五 以弗所五章二十六节里话中之水的洗涤，主要的乃是对付斑点与皱纹；斑点是指属于天然生命的东西，皱纹与老旧有关；只有生命的水才能借着生命的变化，新陈代谢地洗去这类的缺点。

弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会。

六 成为圣别乃是被基督浸透并变化；没有瑕疵乃是没有斑点、皱纹，没有旧人天然生命的东西——参歌四 7。

歌 4:7 我的佳偶，你全然美丽，毫无瑕疵。

七 召会也没有“任何这类的病”，这意思是，召会没有“这样或那样的缺点”；神要把召会带到一个地步，在任何方面都没有话说——弗五 27。

弗 5:27 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。

肆 以弗所五章二十六至二十七节与雅歌八章

D. Whenever we take time to behold the beauty of the Lord in His word by pray-reading and musing upon His word (Eph. 6:17-18; Psa. 119:15), He becomes our beauty, and we are beautified by Him to become the house of His beauty so that He also may be beautified (27:4; 2 Cor. 3:18; Isa. 60:7b, 9b, 13b, 19b, 21b).

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

Psa. 119:15 I will muse upon Your precepts And regard Your ways.

Psa. 27:4 One thing I have asked from Jehovah; That do I seek: To dwell in the house of Jehovah All the days of my life, To behold the beauty of Jehovah, And to inquire in His temple.

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

Isa. 60:7b …And I will beautify the house of My beauty.

Isa. 60:9b …Unto the name of Jehovah your God And unto the Holy One of Israel; for He has beautified you.

Isa. 60:13b …To beautify the place of My sanctuary; And I will make the place for My feet glorious.

Isa. 60:19b …But Jehovah will be an eternal light to you, And your God your beauty.

Isa. 60:21b …The branch of My planting, The work of My hands, That I may be beautified.

E. The washing of the water in the word in Ephesians 5:26 deals mainly with spots and wrinkles; spots refer to something of the natural life, and wrinkles are related to oldness; only the water of life can metabolically wash away such defects by the transformation of life.

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

F. To be holy is to be saturated with Christ and transformed by Christ, and to be without blemish is to be spotless and without wrinkle, having nothing of the natural life of our old man—cf. S. S. 4:7.

S. S. 4:7 You are altogether beautiful, my love, And there is no blemish in you.

G. Also, the church will not have “any such things,” which means that she will not have “this or that kind of defect”; God will bring the church to the place where nothing can be said against her in any respect—Eph. 5:27.

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.

IV. Ephesians 5:26-27 matches Song of Songs 8:13-14; both

十三至十四节相符；二者都启示，我们是借着主向我们的说话，得以预备好，成为祂荣耀的新妇，渴望祂第二次的来——“你这住在园中的，我的同伴都要听你的声音，求你使我也得听见。我的良人哪，愿你快来，如羚羊或小牡鹿在香草山上”：

弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会。

弗 5:27 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。

歌 8:13 你这住在园中的，我的同伴都要听你的声音，求你使我也得听见。

歌 8:14 我的良人哪，愿你快来，如羚羊或小牡鹿在香草山上。

一 在雅歌里，爱基督的寻求者求祂这位住在作祂园子之信徒里面的，使她同伴听见祂声音时，她也得听见——八 13，参四 13～16，五 1，六 2：

歌 8:13 你这住在园中的，我的同伴都要听你的声音，求你使我也得听见。

歌 4:13 你所种的萌芽，成了石榴园，有佳美的果子、凤仙花与哪哒树，
歌 4:14 有哪哒和番红花，菖蒲和肉桂，并各样乳香木、没药、沉香，与一切上等的香料。

歌 4:15 你是园中的泉，活水的井，从利巴嫩流下来的溪水。

歌 4:16 北风啊，醒起！南风啊，吹来！吹在我的园内，使其中的香气散发出来。愿我的良人进入自己园里，吃他佳美的果子。
歌 5:1 我妹子，我新妇，我进了我的园中，采了我的没药和香料，吃了我的蜜房和蜂蜜，喝了我的酒和奶。朋友们哪，请吃；亲爱的啊，请喝，且多多地喝！

歌 6:2 我的良人下入自己园中，到香花畦，在园内牧放群羊，采百合花。

1 这指明我们这些爱基督的人，为我们的良人基督工作时，需要维持我们与祂的交通，一直听祂一路十 38～42。

路 10:38 他们走路的时候，耶稣进了一个村庄；有一个女人名叫马大，接待祂到家里。

路 10:39 她有一个妹妹，名叫马利亚，在主脚前坐着听祂的话。

路 10:40 马大伺候的事多，各方忙乱，就进前来，说，主啊，我妹妹留下我独自一人伺候，你不在意么？请吩咐她同我作她分内该作的事。

路 10:41 主回答她说，马大，马大，你为许多的事思虑烦扰；

reveal that it is by the Lord's speaking to us that we are prepared to be His glorious bride with the desire for His second coming—“O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it. / Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices”:

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

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.

S. S. 8:13 O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it.

S. S. 8:14 Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices.

A. In Song of Songs the loving seeker of Christ asks Him who dwells in the believers as His gardens to let her hear His voice while her companions listen for His voice—8:13; cf. 4:13-16; 5:1; 6:2:

S. S. 8:13 O you who dwell in the gardens, My companions listen for your voice; Let me hear it.

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

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

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

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

S. S. 5:1 I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, and drink deeply, O beloved ones!

S. S. 6:2 My beloved has gone down to his garden, To the beds of spices, To feed in the gardens And gather lilies.

1. This indicates that in the work that we as the lovers of Christ do for Him as our Beloved, we need to maintain our fellowship with Him, always listening to Him—Luke 10:38-42.

Luke 10:38 Now as they went, He entered into a certain village, and a certain woman named Martha received Him into her home.

Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.

Luke 10:40 But Martha was being drawn about with much serving, and she came up to Him and said, Lord, does it not matter to You that my sister has left me to serve alone? Tell her then to do her part with me.

Luke 10:41 But the Lord answered and said to her, Martha, Martha, you are anxious and troubled about

路 10:42 但是不可少的只有一件，马利亚已经选择那美好的分，是不能从她夺去的。

2 我们的生命，乃是在乎主的话语；我们的工作，乃是在乎主的命令；（后二7，撒上三9～10，参赛五十四4～5，出二一6；）没有主的话语，对于基督是我们的王，（赛六1，5，）我们的主，（林后五14～15，）我们的头（西二19）和我们的丈夫，（林后十一2，）就没有任何启示、亮光、或亲身的认识；信徒的一生，都系于主的说话。（弗五26～27。）

启 2:7 那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。
撒上 3:9 于是以利对撒母耳说，去睡吧；祂若呼唤你，你就说，耶和华啊，请说，仆人敬听。撒母耳就去，睡在原处。
撒上 3:10 耶和华又来站着，像前几次呼唤说，撒母耳，撒母耳。撒母耳说，请说，仆人敬听。
赛 50:4 主耶和华赐我受教者的舌头，使我知道怎样用言语扶助疲乏的人。主每早晨唤醒我；祂唤醒我的耳朵，使我能听，像受教者一样。
赛 50:5 主耶和华开通我的耳朵；我并没有违背，也没有退后。
出 21:6 他的主人就要带他到审判官那里，又要带他到门或门框那里，用锥子穿他的耳朵，他就永远服事主人。
赛 6:1 当乌西雅王崩的那年，我看见主坐在高高的宝座上，祂的衣袍垂下，遮满圣殿。
赛 6:5 那时我说，祸哉，我灭亡了！因为我是嘴唇不洁的人，又住在嘴唇不洁的民中；又因我眼见大君王万军之耶和华。
林后 5:14 原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；
林后 5:15 并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。
西 2:19 …持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。
林后 11:2 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。
弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会，
弗 5:27 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。

二 作为雅歌这卷诗意之书结束的祷告，基督的佳偶求她的良人在复活的大能（羚羊和小牡鹿）里快快回来，设立那要充满全地，祂甘甜美丽的国（香草山）——八14，启十一15，但二35：

many things;

Luke 10:42 But there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her.

2. Our lives depend on the Lord's words, and our work depends on His commands (Rev. 2:7; 1 Sam. 3:9-10; cf. Isa. 50:4-5; Exo. 21:6); without the Lord's words we will not have any revelation, light, or personal knowledge of Christ as our King (Isa. 6:1, 5), our Lord (2 Cor. 5:14-15), our Head (Col. 2:19), and our Husband (2 Cor. 11:2); the life of the believers hinges totally upon the Lord's speaking (Eph. 5:26-27).

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
1 Sam. 3:9 And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.
1 Sam. 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.
Isa. 50:4 The Lord Jehovah has given me The tongue of the instructed, That I should know how to sustain the weary with a word. He awakens me morning by morning; He awakens my ear To hear as an instructed one.
Isa. 50:5 The Lord Jehovah has opened my ear; And I was not rebellious, Nor did I turn back.
Exo. 21:6 Then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl; and he shall serve him forever.
Isa. 6:1 In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.
Isa. 6:5 Then I said, Woe is me, for I am finished! For I am a man of unclean lips, And in the midst of a people of unclean lips I dwell; Yet my eyes have seen the King, Jehovah of hosts.
2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.
Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
2 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.
Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
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.

B. As the concluding prayer of this poetic book, the Song of Songs, the lover of Christ prays that her Beloved would make haste to come back in the power of His resurrection (gazelle and young hart) to set up His sweet and beautiful kingdom (mountains of spices), which will fill the whole

歌 8:14 我的良人哪，愿你快来，如羚羊或小牡鹿在香草山上。
启 11:15 第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。
但 2:35 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。打碎这像的石头，变成一座大山，充满全地。

1 这样的祷告描绘基督这位新郎和祂的佳偶新妇之间，在新婚之爱里的联结与交通；这正如约翰这位爱基督者的祷告（作为圣经的结语）一样，乃是启示神关于祂神圣之爱里基督与召会的永远经纶—启二二 20。

启 22:20 见证这些事的说，是的，我必快来！阿们。主耶稣啊，愿你来！

2 “主耶稣啊，我愿你来！”乃是圣经中最后的祷告；（启二二 20；）整本圣经结束于我们对主再来的渴望发表成为祷告。

启 22:20 见证这些事的说，是的，我必快来！阿们。主耶稣啊，愿你来！

earth—8:14; Rev. 11:15; Dan. 2:35:

S. S. 8:14 Make haste, my beloved, And be like a gazelle or a young hart Upon the mountains of spices.
Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.
Dan. 2:35 Then the iron, the clay, 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. And the stone that struck the image became a great mountain and filled the whole earth.

1. Such a prayer portrays the union and communion between Christ as the Bridegroom and His lovers as the bride in their bridal love, in the way that the prayer of John, a lover of Christ, as the concluding word of the Holy Scriptures, reveals God's eternal economy concerning Christ and the church in His divine love—Rev. 22:20.

Rev. 22:20 He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

2. “Come, Lord Jesus!” is the last prayer in the Bible (v. 20); the entire Bible concludes with the desire for the Lord's coming expressed as a prayer.

Rev. 22:20 He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!