婚姻的意義

第3章 第一週 · 星期一 · 2026年4月13日至19日

4月13日星期日

引吉文本：

「我不再稱他為‘巴力’，大約瑪迦多那個的名字，了不再提。」耶和華說。**「從今以後，**

> 'And he will calm me. Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.' KJV – Revelation 19:9

> "Ki ki'i'ai'ai'ai'i, 'Ka'ai'ai'ai'i, Ka'ai'ai'ai'i, Ka'ai'ai'ai'i,

麻衣……这细麻衣就是圣徒所行的义。”（启示录 19：7-8）因此，羔羊的妻子将在宽容期结束时做好准备，届时圣徒将被数点，因为他们是她的“细麻衣”。正如那妇人（巴比伦）被烧死时，圣徒（细麻衣）也已做好准备。她的毁灭将是宽容期结束的信号。那时，一些人将意识到自己的厄运，并说：“收割的季节已过，夏天已结束，我们尚未得救。”（耶利米书 8：20）其他人将“从这海飘流到那海，从北边一直到东边，他们往来奔跑，寻求耶和华的话，却寻不着。”（阿摩司书 8:12）当上帝的子民停止上帝所赐予的工作时，他们的回答将是：“我们没有什么可以给你们的，收获已经过去，救赎已停止，你们来得太晚了。”

The following scriptures bear further evidence. Said the heavenly host: “Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.” Continued the Angel, “Come hither, I will shew thee the Bride, the Lamb’s wife… and shewed me that great city, the holy Jerusalem, descending out of heaven from God.” (Revelation 19:7-9; 21:9-10.) Therefore, the Lamb’s wife is the Holy City and not the church, and those called to the marriage supper (the saints) are the guests. (See “The Great Controversy,” page 427.) They who were before the throne, said of the New Jerusalem: “His wife hath made herself ready. And to her was granted [to the city] that she should be arrayed in fine linen, clean and white… for the fine linen is the righteousness of saints.” (Revelation 19:7-8.) Therefore, the Lamb’s wife will be ready at the close of probation when the saints are numbered, for they are her “linen.” As at the time the woman (Babylon) was burned, the saints (linen) were ready. Her destruction shall be a signal that probation has closed. Then some shall be conscious of their doom and shall say, “The harvest is past, the summer is ended, and we are not saved.” (Jeremiah 8:20.) Others shall “wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the words of the Lord, and shall not find it.” (Amos 8:12.) When God’s people shall have ceased from their God given work, their answer will be: “We have nothing for you, the harvest is past, salvation has ceased, you are too late.”

阅读启示录 21：1-4。这里的婚姻意象意味着什么？为什么它充满了希望和承诺？我们对这些经文中所呈现的希望有何把握？

Read Revelation 21:1–4. What does the marriage imagery here mean, and why is it full of hope and promise? What is our assurance of the hope presented in these verses?

启示录说上帝的子民是婚筵上的宾客。如果是宾客，他们就不能同时代表新娘。正如先知但以理所说，基督将从天上的亘古常在者那里得到“权柄、荣耀、国度”；祂将得到新耶路撒冷，祂国度的首都，“预备好了，就如新妇妆饰整齐，等候丈夫”。祂既得了国度，就要在荣耀中降临，作万王之王、万主之主，救赎祂的子民，这些人要“与亚伯拉罕、以撒、雅各一同坐席”，在祂国度的筵席上，参加羔羊的婚筵。”——《善恶之争》，第 426、427 页。——{2SR 184.3}

In the Revelation the people of God are said to be the guests at the marriage supper. If guests, they cannot be represented also as the bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of days in heaven; ‘dominion, and glory and a kingdom;’ He will receive the New Jerusalem, the capitol of His kingdom, ‘prepared as a bride adorned for her husband.’ Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to ‘sit down with Abraham, and Isaac, and Jacob,’ at His table in His kingdom, to partake of the marriage supper of the Lamb.” – “The Great Controversy, pp. 426, 427.

4月18日星期五

进一步思考——本周课程总结

本课以婚姻的形象作为开篇。“在旧约和新约中，婚姻关系被用来代表基督和他的子民之间温柔而神圣的结合。”《历代愿望》，第 151 页，第 1 段

The lesson is introduced with marriage images. “In both the Old and the New Testament, the marriage relation is employed to represent the tender and sacred union that exists between Christ and His people.” The Desire of Ages, page 151, paragraph 1

周日的课程用婚姻中丈夫和妻子之间的亲密关系来说明基督与教会的关系。“婚姻是终身的结合，是基督与教会结合的象征。基督对教会所表现的精神就是丈夫和妻子对彼此所表现的精神。”《给新婚夫妇的忠告》，第 127 页，第 1 段

Sunday’s lesson uses the closeness between the husband and wife in the marriage to illustrate Christ’s relationship with His church. “Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other.” Counsels to Newlyweds, page 127, paragraph 1

以西结在星期一的课文中提到的异象中的美丽新娘是“针对那些自称基督徒，却寻求世俗友谊胜过寻求上帝恩惠的人”。《善恶之争》第 382 页，第 1 段

The beautiful bride mentioned in Ezekiel’s vision under Monday’s lesson is “addressed to professed Christians who seek the friendship of the world above the favor of God.” The Great Controversy, page 382, paragraph 1

周二的课程指出了何西阿的寓言预言和巴比伦的毁灭。何西阿书第 2 章揭示了上帝家庭的完整表述，上帝称何西阿的妻子为他的妻子，称他的孩子为他的孩子。

Tuesday’s lesson points to Hosea’s allegorical prophecy and the destruction of Babylon. In Hosea chapter 2 a complete representation of the household of God is brought to light in that God calls Hosea’s wife His wife and the children his children.

星期三的课程讲的是艾萨克和利百加的故事，表明亚伯拉罕在为儿子艾萨克找妻子时非常谨慎，妻子不是迦南人，而是他的同族。“敬畏上帝的人与不敬畏上帝的人结交，没有危险。‘二人若不同心，岂能同行呢？’（阿摩司书 3:3）”。《选择妻子》，第 57 页，第 5 段

Wednesday’s lesson deals with Isaac and Rebekah and shows the carefulness Abraham exercised in finding his son Isaac a wife that was not of the Canaanites but of his kindred. “No one who fears God can without danger connect himself with one who fears Him not. ‘Can two walk together, except they be agreed?’ (Amos 3:3).” Choosing a Wife, page 57, paragraph 5

周四的课程以对巴比伦的审判结束了本周的学习，并将其与主的新娘新耶路撒冷进行对比。

Thursday’s lesson concludes the week’s study with the judgment upon Babylon and contrast it with the Lord’s bride, the New Jerusalem.

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