

## 第四篇

借着在基督的升天里生活，  
作复活里的新造，  
成为基督的复制和配偶，  
而打属灵的仗

### 纲要

读经：歌四 4、8、12～16，六 4、10、13，八 5～6、13～14

## 周一

壹 “你的颈项好象大卫建造收藏军器的高楼，  
其上悬挂一千盾牌，都是勇士的挡牌”——  
歌四 4：

一 颈项表征人在神面前意志的降服；主看我们意志的降服是顶美丽的地方。

二 基督佳偶的美丽，乃在于她对基督的服从意志（颈项好象大卫的高楼），这意志富有防卫的能力（盾牌和勇士的挡牌）：

1 我们若有服从的意志，就是象山羊群卧在山旁那样降服的意志（1下），我们的意志就要显得象大卫的高楼，收藏各种抵挡攻击的武器。

2 基督的佳偶已从她天然的意志里出来，如今站在她复活的意志里抵挡仇敌——弗六 11、13。

3 我们的意志越降服，我们就越被变化——罗十二 2。

## Message Four

**Fighting the Spiritual Warfare  
through Living in Christ's Ascension  
as the New Creation in Resurrection  
to Become Christ's Duplication and Counterpart**

### Outline

Scripture Reading: S. S. 4:4, 8, 12-16; 6:4, 10, 13; 8:5-6, 13-14

## Day 1

I. “Your neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men”——S. S. 4:4:

A. The neck signifies the human will under God; the Lord considers the submission of our will a most beautiful thing.

B. The lover of Christ is beautiful in having a will that is submissive to Christ (neck like the tower of David) and that is rich in the defending power (bucklers and shields of the mighty men):

1. If we have a submissive will, a will that has been subdued like a flock of goats on a mountainside (v. 1b), our will is expressed like the tower of David that holds all kinds of weapons against the attacks.

2. The lover of Christ has come out of her natural will, and now she is standing in her resurrected will against the enemy——Eph. 6:11, 13.

3. The more our will is subdued, the more we will be transformed——Rom. 12:2.

4 首先我们的意志必须降服，然后我们的意志才会在复活里刚强，象大卫的高楼，成为属灵争战用的军器库—弗六 10：

a 属灵争战用的武器，都保存在我们降服且复活的意志里—林后十 3 ~ 5。

b 保护我们抵挡仇敌之箭的盾牌和挡牌，乃是收藏在寻求主者降服且复活之意志的高楼里。

## 周二

贰 “我的新妇，求你与我一同从利巴嫩来，与我一同从利巴嫩来，从亚玛拿顶，从示尼珥与黑门顶，从有狮子的洞穴，从有豹子的山岭，来观看” —歌四 8：

一 对基督之死和复活的经历，把寻求者带到祂的升天；如今她是在基督升天的山顶上，活在升天里—弗一 20，二 5 ~ 6。

二 基督呼召祂的佳偶在祂的升天里与祂同活，正如祂曾呼召她驻留于祂的十字架一样—歌二 14：

1 基督要作祂新妇的佳偶，从祂的升天（利巴嫩），就是从真理（亚玛拿）的最高峰，并从基督在争战中得胜的最高峰（示尼珥，意“软的甲冑”，和黑门，意“毁灭”），从仇敌在天上所在的地方（有狮子的洞穴和有豹子的山岭），与祂一同观看—四 8。

2 当基督的佳偶活在升天里，她与基督就同活在升天的情形里，成为对偶；二者在生命和性情上相同，彼此完全相配。

4. First, our will must be subdued; then it will be strong in resurrection and be like the tower of David, the armory for the spiritual warfare—Eph. 6:10:

a. The weapons for spiritual warfare are kept in our subdued and resurrected will—2 Cor. 10:3-5.

b. The bucklers and shields that protect us against the arrows of the enemy are kept in the tower of the subdued and resurrected will of the Lord's seeking one.

## Day 2

II. “Come with me from Lebanon, my bride; / With me from Lebanon come. / Look from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains”—S. S. 4:8:

A. The experience of Christ's death and resurrection has brought the seeking one into His ascension, and now she is on the mountaintop of Christ's ascension and is living in ascension—Eph. 1:20; 2:5-6.

B. Christ calls His lover to live with Him in His ascension, as He had called her to remain in His cross—S. S. 2:14:

1. Christ asks His lover as His bride to look with Him from His ascension (Lebanon), the highest place of the truth (Amana) and of Christ's victory in His fighting (Senir, meaning “soft armor,” and Hermon, meaning “destruction”) and from the heavenly places of the enemies (the lions' dens and the leopards' mountains)—4:8.

2. When the lover of Christ is living in ascension, she and Christ are living in one condition, the condition of ascension, to be a couple; they are the same in life and nature, perfectly matching each other.

三 在基督的升天里，有祂的得胜；不再有争战，因为仇敌已经被击败了；我们穿戴软的甲冑，享受我们在基督里的得胜；祷告的地位乃是升天的地位，就是属天的地位—罗八 37，弗二 6。

### 周 三

叁 基督那得着变化的新妇借着在基督的升天里生活，作复活里的新造，成为园子，作基督私有的享受—歌四 12 ~ 16。

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

一 基督的佳偶在主面前乃是美丽并秀美的，象属天的城那样的坚固，象圣所那样的安静；同时在仇敌和世人的面前，她显出她得胜的荣耀来—4 节：

1 军队在争战的时候，最紧要的乃是兵器；但在得胜的时候，最紧要的乃是表征得胜之荣耀的展开的旌旗—出十七 15。

2 旌旗指明预备好争战，也是得胜的记号—赛五九 19。

二 幔子里的生活，不只是在主面前的生活，也是在仇敌面前的生活—歌六 4，来十 19，林后三 18，弗六 10 ~ 12：

1 神从来没有意思要基督的佳偶只有属天的美丽而无争战的性质—林后十一 2，十 4 ~ 6。

C. In Christ's ascension is His victory; there is no more fighting, for the enemy has already been defeated, and we wear soft armor to enjoy our victory in Christ; the position of prayer is ascension, that is, a heavenly position—Rom. 8:37; Eph. 2:6.

### Day 3

III. Through her living in Christ's ascension as the new creation in resurrection, Christ's transformed bride becomes a garden for Christ's private enjoyment—S. S. 4:12-16.

IV. When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem; however, to the enemy she is as terrible as an army with banners—6:4, 10:

A. The lover of Christ is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary; at the same time, she displays the glory of her victory before the enemy and the world—v. 4:

1. Weapons are the most important thing to an army in battle, but unfurled banners, signifying the glory of victory, are the most important thing in victory—Exo. 17:15.

2. Banners indicate a readiness to fight and are also a sign that the victory has been won—Isa. 59:19.

B. A life within the veil is not only a life before the Lord but also a life before the enemy—S. S. 6:4; Heb. 10:19; 2 Cor. 3:18; Eph. 6:10-12:

1. God has no intention that the lovers of Christ possess the heavenly beauty without possessing a warring nature—2 Cor. 11:2; 10:4-6.

2 基督得胜的佳偶不只有一个充满盼望的前途，也不只有了完全属天的生活，并且还是时常歌唱得胜的凯歌者—歌三 7 ~ 8。

## 周 四

三 基督的佳偶应该是可爱的，同时也该是可怕的；但许多信徒在主面前失去了他们的可爱，在仇敌面前也失去了他们的可怕—六 4、10。

四 神的建造总是一支军队；当我们向着主成为一座城时，我们对仇敌而言就是军队—4 节：

1 建造绝不能和属灵的争战分开；哪里有建造，哪里就有争战—尼四 1 ~ 23。

2 争战总是伴随着建造，而建造总是带进争战的得胜—太十六 18 ~ 19。

3 这是基督徒生活的总结；寻求基督的佳偶所能达到的最高成就，乃是成为一座城，又是一支军队。

五 威武的军队，表征主的得胜者使神的仇敌撒但惧怕—歌六 4、10：

1 撒但只怕一种人，就是那些不爱自己魂生命的人—启十二 11。

2 仇敌惧怕伯特利，神的家—创三五 1 ~ 5。

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

4 鬼魔和邪恶的天使惧怕基督在十字架上所创造的一个新人—弗二 15 ~ 16，西二 14 ~ 15。

5 撒但不怕个人的基督徒，即使他们为数成千上万，但他惧怕作基督身体的召会，就是与他和他的国争

2. The overcoming lover of Christ not only has a future that is full of hope and a life that is absolutely heavenly, but she also is a victor who constantly triumphs in her victory—S. S. 3:7-8.

## Day 4

C. The lovers of Christ should be lovable and terrible at the same time; however, many believers have lost their loveliness before the Lord and their terribleness before the enemy—6:4, 10.

D. The building of God is always an army; when we become a city to the Lord, we are an army to the enemy—v. 4:

1. Building cannot be separated from spiritual warfare; wherever the building is, there is the battle—Neh. 4:1-23.

2. Fighting always accompanies the building, and the building always brings in the victory in the battle—Matt. 16:18-19.

3. This is the consummation of the Christian life; the uttermost completion that the seeking lover of Christ can attain is to be a city as an army.

E. A terrible army signifies that the Lord's overcomers terrify God's enemy, Satan—S. S. 6:4, 10:

1. Satan is afraid of only one kind of people—those who do not love their soul-life—Rev. 12:11.

2. The enemy is terrified of Bethel, the house of God—Gen. 35:1-5.

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

4. The demons and the evil angels are terrified of the one new man created by Christ on the cross—Eph. 2:15-16; Col. 2:14-15.

5. Satan is not afraid of individualistic Christians, even if they number in the thousands, but is terrified of the church as the Body of Christ, the

## 周 五

伍 在婚礼之日，基督要迎娶那些多年与神的仇敌争战的人；也就是说，基督要迎娶那已经胜过那恶者的得胜者—启十九 7 ~ 9、11 ~ 16:

一 当基督来与敌基督和他的军兵争战时，祂乃是作为人子而来，祂这位人子需要一个配偶，好与祂相配，使祂得以完全；这个配偶就是祂的新妇—十四 14，十九 7 ~ 9:

1 至终，得胜者要团体地成为新妇与基督成为婚配；在他们的婚礼之后，这新妇要成为军队，与她的丈夫基督并肩作战，击败敌基督和他的跟从者—11 ~ 16 节。

2 当新郎基督看见我们达到成熟，祂就要迎娶新妇，然后同着她来击败敌基督和他的军队，并了结人类的政权—但二 34 ~ 35、44 ~ 45。

二 构成基督新妇的得胜者，要与神的一切仇敌争战，并击败他们—启二 7、11、17、26，三 5、12、21:

1 得胜者与己—里面的对头并最棘手的敌人—争战，用那灵的剑击杀它，那灵就是神的话—弗六 17 ~ 18。

2 得胜者抵抗并击败敌基督的原则和敌基督的特征—约壹二 18、22，约贰 7，帖后二 3 ~ 12。

3 得胜者与不同的教训打那美好的仗，以完成神的经纶—提前一 3 ~ 4，六 3 ~ 5、12、20 ~ 21，提后二 3 ~ 4。

## Day 5

V. On the day of His wedding, Christ will marry those who have been fighting the battle against God's enemy for years; that is, Christ will marry the overcomers, who have already overcome the evil one—Rev. 19:7-9, 11-16:

A. When Christ comes to fight against Antichrist and his army, He will come as the Son of Man, and as the Son of Man, He will need a counterpart to match Him and complete Him; this counterpart will be His bride—14:14; 19:7-9:

1. Eventually, the overcomers will be a bride collectively to marry Christ; after their wedding, this bride will become an army to fight alongside Christ, her Husband, to defeat Antichrist and his followers—vv. 11-16.

2. When Christ, the Bridegroom, sees that we have reached maturity, He will marry the bride and then come with her to defeat Antichrist and his army and to terminate human government—Dan. 2:34-35, 44-45.

B. The overcomers who constitute the bride of Christ fight the battle against all the enemies of God and defeat them—Rev. 2:7, 11, 17, 26; 3:5, 12, 21:

1. The overcomers fight against the self—the inward adversary and the most difficult foe—slaying it by the sword of the Spirit, which is the word of God—Eph. 6:17-18.

2. The overcomers resist and defeat the principle of antichrist and the characteristics of antichrist—1 John 2:18, 22; 2 John 7; 2 Thes. 2:3-12.

3. The overcomers war the good warfare against the differing teachings and to carry out God's economy—1 Tim. 1:3-4; 6:3-5, 12, 20-21; 2 Tim. 2:3-4.

4 得胜者所打的仗是生命抵挡死亡的仗，并在生命作王，胜过死亡—太十六 18，提前六 19，提后一 10，约壹三 14，罗五 17、21。

5 得胜者征服撒但毁坏的混乱，而在建造的神圣经纶里得胜；他们不是从这当前的混乱里被拯救出来，乃是借着经过过程并终极完成之三一神作全足的恩典，得以征服混乱—提后一 9、15，二 1、17～18，四 22。

陆 基督的佳偶在基督生命的成熟里，成为书拉密女，这表征她成为基督的复制和复本，配得过祂，好与祂成为婚配—歌六 13，参八 13～14，启二二 20：

## 周 六

一 说我们在神的神格上与祂一样，是极大的亵渎，但我们若说，我们无法在生命、性情、彰显和功用上与神一样，乃是不信；圣经一再告诉我们，神要与我们成为一，并使我们与祂成为一—二一 2，二二 17 上，参来四 2。

二 书拉密女在神眼中被比作二营军兵或军队（希伯来文，玛哈念）在跳舞；雅各遇见神的众使者，就是神的二营军兵之后，将那地方起名叫玛哈念，并将他的妻子、孩子和他所有的分作“二营军兵”—歌六 13，创三二 1～2：

1 这二营军兵属灵的意义，乃是刚强的见证，见证我们按照基督身体的原则，借着祂这位爱我们的，得胜有余，“绝顶得胜”—罗八 37，十二 5。

4. The overcomers engage in the warfare of life against death and reign in life over death—Matt. 16:18; 1 Tim. 6:19; 2 Tim. 1:10; 1 John 3:14; Rom. 5:17, 21.

5. The overcomers conquer the destructive satanic chaos and triumph in the constructive divine economy; instead of being delivered out of the present chaos, they conquer the chaos by the processed and consummated Triune God as the all-sufficient grace—2 Tim. 1:9, 15; 2:1, 17-18; 4:22.

VI. In the maturity of Christ's life, the lover of Christ becomes the Shulamite, signifying that she has become the reproduction and duplication of Christ to match Him for their marriage—S. S. 6:13; cf. 8:13-14; Rev. 22:20:

## Day 6

A. To say that we are the same as God in the Godhead is a great blasphemy, but if we say that we cannot be the same as God in life, nature, expression, and function, this is unbelief; the Bible tells us repeatedly that God's intention is to be one with us and to make us one with Him—21:2; 22:17a; cf. Heb. 4:2.

B. The Shulamite is likened to the dance of two camps, or two armies (Heb. mahanaim), in the sight of God; after Jacob saw the angels of God, the two armies of God, he named the place where he was Mahanaim and divided his wives, children, and possessions into “two armies”—S. S. 6:13; Gen. 32:1-2:

1. The spiritual significance of the two armies is the strong testimony that we more than conquer, we “super-overcome,” through Him who loved us, according to the principle of the Body of Christ—Rom. 8:37; 12:5.

- 2 神不要那些在自己里面刚强的人；祂只要脆弱的人，较软弱的妇人和孩子—林前一 26 ~ 28，林后十二 9 ~ 10，十三 3 ~ 5。
- 3 神需要一班与祂成为一的人，就是一班服从祂（由编发所表征—歌一 11），并以柔顺的意志顺从祂（由戴上珠串的颈项所表征—10 节）的人。
- 4 那些被算为配作得胜者的人，将是较软弱、倚靠主的人—弗三 8，启三 8，加二 20。
- 5 我们来看如何达到神圣启示的最高峰时，不该信靠自己，乃是倚靠主作为爱、能力和怜悯，使我们成为蒙怜悯、得尊贵、得荣耀的器皿—罗九 16、21 ~ 23，歌八 5 ~ 6。

2. God does not want those who are strong in themselves; He wants only the feeble ones, the weaker ones, the women and children—1 Cor. 1:26-28; 2 Cor. 12:9-10; 13:3-5.
3. God needs a people who are one with Him, a people who are submissive to Him, signified by the plaited hair (S. S. 1:11), and obedient to Him with a flexible will, signified by the neck with strings of jewels (v. 10).
4. Those who are counted worthy to be overcomers will be the weaker ones who depend on the Lord—Eph. 3:8; Rev. 3:8; Gal. 2:20.
5. When we consider how to arrive at the highest peak of the divine revelation, we should not trust in ourselves but depend on the Lord as love, power, and mercy to make us vessels of mercy, honor, and glory—Rom. 9:16, 21-23; S. S. 8:5-6.



## 第四周●周一

### 晨兴喂养

歌四 1 “看哪，我的佳偶，你是美丽的！你是美丽的！你的眼在帕子内好象鸽子；你的头发如同山羊群，安卧在基列山旁。”

4 “你的颈项好象大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的挡牌。”

头发在圣经里总是表明出于意志的东西。〔佳偶〕所有分散的意志都已聚拢成行，象山羊群安卧在山旁〔歌四 1〕。…有些羊在山洼的地方，有些羊在山丘的部分。羊群不是分散，乃是聚拢的；不是在平原上，乃是在山旁，呈现出一幅服从的图画。这意思是说，因着从骏马进步到华轿，寻求者所有的意志都已经受了对付，已经被征服且被聚拢成列，满了服从（雅歌中所描绘的生命与建造，七二页）。

### 信息选读

雅歌…这卷书不仅说到爱，也说到意志被征服。要有完全、充分、彻底的变化，意志就必须被征服。我们的意志越降服，我们就越被变化。

我们许多人都爱主，但我们仍然持守着我们的意志。我们的观念改变了，我们的心思更新了，但我们的意志仍需要降服。我们许多人都很固执—不只是弟兄，姊妹也一样。问题不在于我们的心。我们实在爱主。我相信在已过的几个月中，主已经听到许多的声音说，“主耶稣，我爱你！”但我相信主会回答说，“是的，我知道你爱我，但你的意志如何？”我们光有观念的改变还不够，我们必须往前，使我们的意志降服。…成熟是借着意志的降服而达到的。

## << WEEK 4 — DAY 1 >>

### Morning Nourishment

S.S. 4:1 Oh, you are beautiful, my love! Oh, you are beautiful! Your eyes are like doves behind your veil; your hair is like a flock of goats that repose on Mount Gilead.

4 Your neck is like the tower of David, built for an armory: A thousand bucklers hang on it, all the shields of the mighty men.

Hair in the Bible always indicates something of the will. All her scattered wills have been gathered together into rows to appear as a flock of goats on a mountain [S.S. 4:1]....Some of the goats are standing on a lower part of the mountain, and some are standing on a higher part. The goats are not scattered but gathered; they are not on the plain but on the mountainside, giving a picture of submission. This means that by the improvement from a mare to a palanquin, all the wills of the seeking one have been dealt with. They have been subdued and gathered together to be made into rows full of submission. (CWVL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” p. 272)

### Today's Reading

Song of Songs...speaks not only of love but also of the subduing of the will. To have complete, adequate, and thorough transformation, there must be the subduing of the will. The more our will is subdued, the more we will be transformed.

Many of us love the Lord, but we still hold on to our will. Our concept has been changed, and our mind has been renewed, but our will needs subduing. Many of us are so stubborn—not only the brothers but also the sisters. The problem is not with our heart. We do love the Lord. I believe that in the past few months the Lord has heard many voices saying, “Lord Jesus, I love You!” But in answer to these voices, I believe the Lord would say, “Yes, I know that you love Me, but what about your will?” To have our concept changed is not enough. We must go on to have our will subdued....Maturity is reached by the subduing of the will.

在四章四节，主将〔佳偶〕的颈项比作大卫的高楼。我们已经看过，头发表征我们的意志；我们知道，颈项也表征我们的意志〔参赛三16〕。圣经中那些背叛神的人，都称作硬着颈项的人（出三二9，徒七51）。所以我们看见，山羊群安卧在山旁，乃是显示她意志的降服，而大卫的高楼则说明她的意志在复活里是何等的刚强。首先，我们的意志必须降服，然后我们的意志在复活里必须是刚强的。天然的意志必须受对付，然后我们才会有复活的意志。钉十字架且降服的意志，如同山羊群安卧在山旁；但复活的意志必须象大卫建造收藏军器的高楼。这是个军器库，是存放作战用之武器的地方。

我们只需要站住，抵挡仇敌所有的攻击。保护我们抵挡仇敌火箭的盾牌和挡牌，乃是收藏在高楼里；这高楼就是寻求主者降服且复活的意志。这是在生命里真实的成熟。

未降服的意志，一面是顽梗的，另一面是软弱的。当仇敌来时，这顽梗、未降服的意志总是无条件的投降。…然而，我们若有服从的意志，…当仇敌来时，我们的意志乃象大卫的高楼，收藏各种抵挡仇敌攻击的武器。

雅歌三章中寻求者成熟的秘诀，就是她的意志已完全降服且复活了。在八个表号中，头一个在意志上是最强的，而最后一个完全没有自己的意志。马有超强的意志，但华轿和冠冕却毫无意志。〔佳偶〕已从她天然的意志里出来，如今站在她复活的意志里抵挡仇敌。她象大卫建造收藏军器的高楼，为着属灵的争战（雅歌中所描绘的生命与建造，七三至七六页）。

参读：雅歌中所描绘的生命与建造，第六章；歌中的歌，第三段。

The Lord likens her neck to the tower of David (S.S. 4:4). We have seen that the hair signifies our will, and we know that our neck also signifies our will [cf. Isa. 3:16]. Those who are rebellious toward God in the Bible are called stiff-necked (Exo. 32:9; Acts 7:51). So we see that a flock of goats appearing on the mountain shows the subduing of her will, and the tower of David illustrates how strong her will is in resurrection. First of all, our will must be subdued; then it must be strong in resurrection. The natural will must be dealt with, and then we will have a resurrected will. The crucified and subdued will is just like a flock of goats standing on a mountainside, but the resurrected will must be like the tower of David builded up as an armory. An armory is a place where weapons for fighting are kept.

We simply need to stand and resist all the enemy's attacks. The bucklers and the shields that protect us against the arrows of the enemy are kept in this tower, which is the subdued and resurrected will of the Lord's seeking one. This is the real maturity in life.

An unsubdued will is, on the one hand, stubborn, and on the other hand, weak. When the enemy comes, the stubborn, unsubdued will always makes an unconditional surrender...But if we have a submissive will,...when the enemy comes, our will is like the tower of David that holds all kinds of weapons against his attacks.

The secret of the maturity of the seeking one in Song of Songs 3 is that her will has been completely subdued and resurrected. Of all eight figures, the first one is strongest in the will, and the last one has no will of its own at all. The mare has an exceedingly strong will, but the palanquin and the crown have no will at all. She has come out of her natural will and is now standing in her resurrected will against the enemy. She is like the tower of David builded as an armory for the spiritual warfare. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 272-275)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 6; CWWN, vol. 23, "The Song of Songs," sec. 3

## 第四周●周二

### 晨兴喂养

歌二 14 “我的鸽子啊，你在磐石穴中，在陡岩的隐密处，求你让我得见你的面貌，得听你的声音；因为你的声音甘甜，你的面貌秀美。”

四 8 “我的新妇，求你与我一同从利巴嫩来，与我一同从利巴嫩来，从亚玛拿顶，从示尼珥与黑门顶，从有狮子的洞穴，从有豹子的山岭，来观看。”

基督要作祂新妇的佳偶，从祂的升天（利巴嫩），就是从真理（亚玛拿）的最高峰，并从基督在争战中得胜的最高峰（示尼珥与黑门），从仇敌在天上所在的地方（有狮子的洞穴和有豹子的山岭），与祂一同观看。…当佳偶活在升天里，她与基督就一同活在升天的情形里，成为对偶。基督是神圣而属人的，祂那变化过的佳偶是属人而神圣的。二者在生命和性情上相同，彼此完全相配（圣经恢复本，歌四 8 注 1）。

### 信息选读

基督的佳偶经历了基督甜美的死和馨香的复活之后，定意停留在基督甜美的死（没药山）和祂馨香的复活（乳香冈）里，直等到天亮，黑影飞去，她的良人回来的时候（歌四 6）。我们若有基督，就有祂甜美的死，因为祂与祂的死是一。…我们不能把基督的死与复活当作与基督分开、在基督之外的事来经历。

在雅歌二章十四节〔基督〕呼召〔佳偶〕在磐石穴中和陡岩的隐密处与祂同在。现今〔在四章八节〕祂再呼召她在升天里与祂同在，而不要留在没药山和乳香冈。

## << WEEK 4 — DAY 2 >>

### Morning Nourishment

S.S. 2:14 My dove, in the clefts of the rock, in the covert of the precipice, let me see your countenance, let me hear your voice; for your voice is sweet, and your countenance is lovely.

4:8 Come with me from Lebanon, my bride; with me from Lebanon come. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the leopards' mountains.

Christ asks His lover as His bride to look with Him from His ascension (Lebanon), the highest place of the truth (Amana) and of Christ's victory in His fighting (Senir and Hermon), and from the heavenly places of the enemies (the lions' dens and the leopards' mountains)...When the lover is living in ascension, she and Christ are living in one condition, the condition of ascension, to be a couple. Christ is divine and human, and His transformed lover is human and divine. They are the same in life and nature, perfectly matching one another. (S.S. 4:8, footnote 1)

### Today's Reading

After the lover of Christ has experienced Christ in His sweet death and His fragrant resurrection, she determines to stay in the sweet death of Christ (the mountain of myrrh) and His fragrant resurrection (the hill of frankincense) until her Beloved comes back when the day dawns and the shadows flee away (S.S. 4:6). If we have Christ, we have His sweet death because He and His death are one...We cannot experience Christ's death and resurrection as something separate and apart from Christ.

In Song of Songs 2:14 He called her to be with Him in the clefts of the rock and in the covert of the precipice. Now [in 4:8] He calls her again to be with Him in His ascension instead of remaining on the mountain of myrrh and on the hill of frankincense.

在基督的升天里，有正面的高峰，有实际，有得胜，有仇敌的毁灭。〔在八节〕亚玛拿的意思是真理，实际。这是终极完成的三一神，包罗万有之基督连同祂完全的救赎，并包罗万有、复合、赐生命、七倍加强之灵的真理，实际。这些实际就是三一神的三者。

示尼珥的意思是软的甲冑，表征争战已经过去，胜利已经赢得。我们不需要穿戴硬的甲冑争战。撒但是被击败的仇敌。我们不需要争战，因为他已经被击败（来二 14，西二 15）。现今我们穿戴软的甲冑，享受我们在基督里的得胜。黑门的意思是毁灭。在升天里，仇敌已被毁灭。

对基督而言，撒但是被击败的仇敌，但对我们而言，他仍是麻烦者。所以，以弗所六章告诉我们，我们需要与那恶者摔跤。基督呼召我们从狮子的洞穴和豹子的山岭（歌四 8 下）所表征的诸天界（弗六 12）观看。这里有撒但和他的从属（12，二 2）。在这里信徒与撒但和他黑暗的权势争战（六 12），乃是借着在主里并在祂力量的权能里得着加力（10），借着穿戴神全副的军装（11 上、13 上），借着站住抵挡魔鬼的诡计（11 下），借着接受救恩的头盔和那灵（神的话）的剑（17），并借着时时在灵里祷告（18 上），为着建造基督的身体并开展福音（18 下～20）。这是在基督的升天里生活的实际。

与基督一同复活，就是享受复活、赐生命的基督。在升天里生活，就是在升天的情形里享受基督。我们需要活在升天里，在复活里作神的新造。…升天、神的新造、与复活乃是一。基督不仅是在祂的死、复活和升天的情形里，也是在赐生命之灵的情形里。祂对我们，乃是耶稣基督包罗万有、赐生命的灵。那灵在哪里，基督就在哪里；我们乃是在这灵里享受基督（雅歌结晶读经，八八至九〇页）。

参读：雅歌生命读经，第五篇；雅歌中所描绘的生命与建造，第八至九章。

In Christ's ascension there are the positive peaks of reality, victory, and the destruction of the enemy. Amana means "truth, reality." This is the truth, the reality, of the consummated Triune God; the all-inclusive Christ with His complete redemption; and the all-inclusive, compound, life-giving, sevenfold intensified Spirit. These realities are the three of the Triune God.

Senir means "soft armor," signifying that the war is over and victory has been gained. We do not need to wear the hard armor to fight. Satan is the defeated foe. We do not need to fight, because he has been defeated already (Heb. 2:14; Col. 2:15). We are now wearing the soft armor to enjoy our victory in Christ. Hermon means "destruction." In ascension the enemy is destroyed.

With Christ Satan is a defeated foe, but with us he is still a troublesome one. Therefore, Ephesians 6 says that we need to wrestle with the evil one. Christ calls us to look from the heavenlies (v. 12), signified by the lions' dens and the leopards' mountains (S.S. 4:8b). Here are Satan and his subordinates (Eph. 6:12; 2:2). Here the believers fight with Satan and his power of darkness (6:12) by being empowered in the Lord and in the might of His strength (v. 10), by putting on the whole armor of God (vv. 11a, 13a), by standing against the stratagems of the devil (v. 11b), by receiving the helmet of salvation and the sword of the Spirit, the word of God (v. 17), and by praying always in spirit (v. 18a) for the building up of the Body of Christ and the spreading of the gospel (vv. 18b-20). This is the reality of living in the ascension of Christ.

To be resurrected with Him is to enjoy the resurrected life-giving Christ. To live in ascension is to enjoy Christ in the condition of ascension. We need to live in ascension as God's new creation in resurrection....Ascension, God's new creation, and resurrection are one. Christ is not only in the conditions of His death, resurrection, and ascension but also in the condition of the life-giving Spirit. He is the all-inclusive life-giving Spirit of Jesus Christ to us. Where the Spirit is, Christ is, and it is in this Spirit that we enjoy Christ. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 320-321, 319-320)

Further Reading: Life-study of Song of Songs, msg. 5; CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 8-9

## 第四周●周三

### 晨兴喂养

歌四 12 “我妹子，我新妇，乃是关锁的园，封闭的井，封闭的泉。”

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

借着〔佳偶〕在基督的升天里生活，在复活里作新造，使她在生命里长大，并借着生命而被变化，基督这变化过的新妇就在基督生命的丰富里成熟，使她成为四样事物：满足基督的园子（歌四 12～5 1，六 2～3）；神的居所及其保障（4 上）；天上的光体作宇宙的光（10 上）；以及威武的军队，就是团体的得胜者—书拉密女（4 下、10 下、13 与注）。这里的园子是关锁的，其中有禁闭的井和封闭的泉，作基督私有的享受；这指明我们这些有心寻求基督的信徒，在经历基督的事上，必须有一些私下、隐藏、禁闭、封闭、只为着基督的东西（圣经恢复本，歌四 12 注 2）。

### 信息选读

良人〔在雅歌六章四节〕的…赞美指明，〔佳偶〕成了天上的圣所和天上的耶路撒冷，乃是因着她胜过了众仇敌。唯有作得胜者，我们才能在幔内过生活。

当基督得胜的佳偶与神成为一，作神的居所时，她在神眼中就美丽如得撒，秀美如耶路撒冷。然而对仇敌而言，她却威武如展开旌旗的军队。旌旗指明预备好争战，也是得胜的记号。威武的军队表征主的得胜者使神的仇敌撒但惧怕。…这军队在神子民堕落时为神的国争战，成为答应主呼召的得胜者（启二 7、11、17、26，三 5、12、21）。至终，得胜者要集体的成为新妇，与基督成为婚配（十九 7～9）。婚礼

## << WEEK 4 — DAY 3 >>

### Morning Nourishment

S.S. 4:12 A garden enclosed is my sister, my bride, a spring shut up, a fountain sealed.

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

Through her living in Christ's ascension as the new creation in resurrection for her growth in life and transformation by life, Christ's transformed bride becomes mature in the riches of the life of Christ so that she becomes four things: a garden to satisfy Christ (S.S. 4:12—5:1; 6:2-3), God's dwelling place with its protection (6:4a), the heavenly bodies as the universal light (6:10a), and a terrible army, which is the corporate overcomer—the Shulamite (6:4b, 10b, 13, and footnotes). Here the garden is enclosed, and there is a spring shut up, a fountain sealed, for Christ's private enjoyment, indicating that in experiencing Christ we, the seeking believers, must have something private, hidden, shut up, and sealed that is for Christ alone. (S.S. 4:12, footnote 1)

### Today's Reading

This praise of the Beloved's [in Song of Songs 6:4] indicates that her becoming the heavenly sanctuary and the heavenly Jerusalem is due to her victory over the enemies. Only by being an overcomer can we live within the veil.

When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem. However, to the enemy she is as terrible as an army with banners. Banners indicate a readiness to fight and also are a sign that the victory is won. A terrible army signifies that the overcomers of the Lord terrify God's enemy, Satan....This army fights the battle for God's kingdom in the degradation of God's people to become the overcomers who answer the Lord's call (Rev. 2:7, 11, 17, 26; 3:5, 12, 21). Eventually, the overcomers will be a bride collectively to marry

之后，这新妇就成为军队随着她的丈夫基督争战，以击败敌基督和他所有的跟从者（11～21）（圣经恢复本，歌六4注2）。

〔在雅歌六章四节，〕主…乃是从天上以圣所的眼光来看祂的信徒，所以这是幔子里的事。主曾说过〔佳偶〕的美丽和秀美，但是这里所提起的美丽和秀美，比从前是更有限制的，所以祂说，“你美丽如得撒，秀美如耶路撒冷。”…“得撒”乃是王宫的所在（王上十四17）。“耶路撒冷”乃是大君的京城。得撒代表天上的圣所，神的住处。耶路撒冷乃是代表属天的耶路撒冷。所以我们看见，主现在乃是在这里察看我们属天的性质和我们圣所里的生活。在那一个耶路撒冷里，没有一样不是秀美的；在那一个得撒里，没有一样不是美丽的，因为此二者都是神的新造。这一个信徒在今天的时候，就已经显出将来圣所的美丽和秀美。

军队在争战的时候，最紧要的乃是兵器；在得胜的时候，最紧要的乃是旌旗。战争如果失利，就只有垂头丧气地将旌旗卷起来。所以展开的旌旗，意即得胜的荣耀。这里的意思就是：〔佳偶〕在主的面前乃是美丽并秀美的，象属天的城那样的坚固，象圣所那样的安静；而在仇敌和世人的面前，她又是显出她得胜的荣耀来。幔子里的生活，不只是在主面前的生活，也是在仇敌面前的生活。因为圣徒所住的天上，也正是仇敌所来攻击的天上。神从来没有意思要祂的信徒只有属天的美丽而无争战的性质。属天的争战，从来没有在主面前被忘记的。

“威武如展开旌旗的军队。”〔歌六4〕她不只有一个充满盼望的前途，也不只有了完全属天的生活，并且还是时常歌唱得胜的凯歌者。她乃是可畏如“展开旌旗的军队”，是从得胜一直到得胜的。你认识她是谁么？你见过她么？（歌中的歌，一一五至一一六、一二一页）

参读：歌中的歌，第四段；雅歌结晶读经，第九至十篇；雅歌生命读经，第七篇。

Christ (Rev. 19:7-9). After their wedding, this bride will become an army to fight alongside Christ, her Husband, to defeat Antichrist with all his followers (Rev. 19:11-21). (S.S. 6:4, footnote 2)

[In Song of Songs 6:4] the Lord is viewing the believers from heaven, from within the sanctuary. Hence, this is something which happens within the veil. The Lord has mentioned her beauty and comeliness previously. But the beauty and comeliness in this verse are more restricted than before. Tirzah is where the palace is (1 Kings 14:17). Jerusalem is the city of the great King. Tirzah signifies the heavenly sanctuary, the dwelling of God. Jerusalem signifies the heavenly Jerusalem. The Lord is examining our heavenly nature and life within the sanctuary. In that Jerusalem everything is comely, and in that Tirzah everything is beautiful, because both are God's new creation. Today believers are already displaying the beauty and comeliness of the coming sanctuary.

Weapons are the most important thing to an army in battle, whereas the banner is the most important thing in victory. If the battle is lost, the banner is put away in shame. An unfurled banner signifies the glory of victory...The maiden is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary [cf. S.S. 6:4]. At the same time, she displays the glory of her victory before the enemy and the world. A life within the veil is not just a life before the Lord, but a life before the enemy, because the heaven in which the saints dwell is the very heaven which the enemy assails. God has no intention for His believers to possess only the heavenly beauty without possessing a warring nature. The heavenly warfare is never abated before the Lord.

“Terrible as an army with banners” [S.S. 6:4]. Not only does she have a future that is full of hope, and a life that is absolutely heavenly, but she is a victor who constantly triumphs in her victory. She is “terrible as an army with banners.” She goes from victory to victory. Do you know such a one? Have you seen her? (CWWN, vol. 23, “The Song of Songs,” pp. 96-97, 101)

Further Reading: CWWN, vol. 23, “The Song of Songs,” sec. 4; CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” chs. 9-10; Life-study of Song of Songs, msg. 7

## 第四周●周四

### 晨兴喂养

歌六 10 “那向前观望如晨光，美丽如月亮，皎洁如日头，威武如展开旌旗军队的是谁呢？”

弗六 11 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

信徒应该是可爱的，同时也该是可怕的。今天的信徒，在主的门前失去了他们的可爱，在仇敌和世人面前也失去了他们的可怕。人真是怕我们么？圣经里常说到主的可怕，这乃是因为主的圣别。如果我们保守自己圣别而且得胜，许多的时候，你要看见仇敌退后，而世人不敢进前（歌中的歌，一一六页）。

### 信息选读

当寻求者成为一座城时，她也是军队。〔在雅歌用来描述寻求者的〕第十个表号〔一座城〕是最后一个表号，但还有第十一个，就是军队。“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。”

（六 4）为何我说第十是最后一个，却还有第十一呢？那是因为第十就是第十一，第十一就是第十。当我们向着主成为一座城时，我们对仇敌而言就是军队，不象已往只是个军器库（四 4）。军器库是防御性的，而军队是攻击性的，不仅是为着保卫国度，也是为着国度争战。她之于主是那样美丽，甚至象耶路撒冷一样美丽。但对仇敌来说，却威武如展开旌旗的军队。我们都知道，军队展开旌旗意即得胜。她不是没有旌旗的，这意思是说，她已经得胜了，难怪她向着仇敌是那样威武！

先是有军器库为着防卫，但如今寻求者已成为军队，在得胜中前进。六章四节里“展开旌旗的军队”

## << WEEK 4 — DAY 4 >>

### Morning Nourishment

S.S. 6:10 Who is this woman who looks forth like the dawn, as beautiful as the moon, as clear as the sun, as terrible as an army with banners?

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

Believers ought to be lovable and terrible at the same time. Believers today have lost their loveliness before the Lord, and they have lost their terribleness before the enemy and the world. Are men terrified by us? The Bible often mentions the terribleness of the Lord; He is terrible because He is holy. If we maintain our holiness and victory, we will see the enemy retreating and the world standing back. (CWWN, vol. 23, “The Song of Songs,” p. 97)

### Today's Reading

When the seeking one becomes the city, she is also an army. We mentioned that the tenth figure is the last one, but there is also the eleventh. This is the army. “You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners” [S.S. 6:4]. Why do I say that the tenth is the last, yet there is still the eleventh? It is because the tenth is the eleventh, and the eleventh is the tenth. When we become a city to the Lord, we are an army to the enemy. It is not just an armory as in the past (4:4). An armory is defensive, but the army is offensive. It is not just a matter of defending the kingdom but also of fighting for the kingdom. She is so beautiful to the Lord, even as beautiful as Jerusalem. But to the enemy, she is as terrible as an army with banners. We all know that an army with banners means victory. She is not without banners. This means that she has won the victory already. No wonder she is so terrible to the enemy!

First, there was the armory for the defensive warfare. But now the seeking one has become an army marching in triumphant victory. The Hebrew word army in

一辞，希伯来文是复数的，所以有些译本说，她是万军、众军旅。不只是一支军队，而是许多展开旌旗的军旅。她已经变成这样一个奇妙的战斗部队，象展开得胜旌旗的众军旅。我们绝不能将建造和属灵的争战分开。那里有建造，那里就有争战。我们都记得尼希米记所说的，百姓一手作工，一手拿兵器（四 17）。当他们在建造时，他们也在争战。争战总是伴随着建造，而建造总是带进争战的得胜。这是基督徒生活的总结。这是寻求主的人所能达到的最高成就。她如今乃是一座城，又是一支军队。

我们在以西结三十七章二至十节读到同样的事。所有的骸骨得着生命的气息吹入之后，都活过来，被建造成神的居所。同时，他们更形成军队。建造总是一支军队。没有仇敌，就不需要建造一座城。在人类的历史中，城之所以存在，是因有仇敌的攻击。城是神居住的所在，但城向着仇敌也是争战的军队（雅歌中所描绘的生命与建造，九五至九七页）。

召会不仅是身体、新人、新妇、家、国和居所，召会也是战士，与神的仇敌争战。神的仇敌撒但惧怕这样的召会。撒但不怕个人的基督徒，即使他们为数成千上万。然而当信徒来在一起，显出召会是身体和这些其他的方面时，撒但就要颤抖。借着召会的这七方面，基督就得着彰显，父就得着安息，仇敌也要被击败。愿我们都看见这异象，召会不是个人圣别或属灵的问题；相反的，召会乃是建造在一起，作身体、新人、新妇、家、国、居所和战士。我们就是这样的召会，要击败仇敌并为主耶稣的回来预备道路（以弗所书生命读经，七五八至七五九页）。

参读：雅歌中所描绘的生命与建造，第十二章。

this verse is in the plural, so some versions say that she is the hosts, the troops. It is not just one troop but the many troops with banners. She has become such a marvelous fighting army as troops with the victory banners. We can never separate the building from the spiritual warfare. Wherever the building is, there is the battle. We all remember the account in Nehemiah: with one hand the people did the building work, and with the other hand they held the weapons for battle (4:17). While they were building, they were fighting. Fighting always accompanies the building, and the building always brings in the victory in the battle. This is the consummation of the Christian life. This is the uttermost completion that the seeking one of the Lord can attain. She is now a city as an army.

In Ezekiel 37:2-10 we read the same thing. All the dry bones, after being inbreathed with life, came alive to be built into the habitation of God. And at the same time they were formed into an army. The building is always an army. Without an enemy, there is no need to build a city. In human history, the city came into existence because of the attacks of the enemies. The city is God's dwelling place, but it is also the fighting army to the enemy. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 289-290)

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

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 12

## 第四周●周五

### 晨兴喂养

启十九 7~8 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

11 “我看见天开了，并且看哪，有一匹白马，骑在上面的，称为忠信真实，祂审判、争战都凭着公义。”

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

### 信息选读

我要强调一个事实：新妇需要成熟。基督不会迎娶一个不成熟的新妇。只有等我们达到成熟，祂才会接我

## << WEEK 4 — DAY 5 >>

### Morning Nourishment

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

11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

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

### Today's Reading

I want to stress the fact that the bride requires maturity. Christ will not marry a bride who is immature. Only when we have reached maturity will He take us to

们作祂的新妇。我们必须承认，我们在主的恢复中尚未达到成熟；我们还是太幼嫩，不能呈献给基督作祂的新妇。因此我们急切需要成熟。当新郎基督看见新妇达到成熟，祂就要迎娶新妇，然后带着她作祂的军队回来砸碎人类政权（但以理书生命读经，九七页）。

我们需要为着以别的事物顶替基督而悔改。我们需要为着日常生活 在敌基督者的原则里，让文化、宗教、伦理和天然观念顶替基督而悔改。我们需要祷告：“主，拯救我们，搭救我们，释放我们脱离一切的顶替。主，带我们回到你的膏油涂抹。我们不要在任何一面敌挡基督，我们不要反对膏油涂抹。主，我们要在膏油涂抹里面，同着、借着并凭着膏油涂抹生活行动。我们要凭着 我们里面三一神的运行、工作和浸透生活行动。”这是圣经的启示，这也是今天我们在主恢复里的负担（约翰一书生命读经，三五八至三五九页）。

随着信心，我们也需要无亏的良心（徒二四 16）。无亏的良心是基督徒信仰和生活的保护。信心和无亏的良心是并行的。我们的良心一有亏欠，就有漏洞，我们的信心就要漏掉。在受搅扰的地方召会中，要打那美好的仗，对抗不同的教训，无亏的良心同着信心，乃是必需的（提摩太前书生命读经，二七页）。

“书拉密女”是“所罗门”的女性写法，指明如今得胜者已成为与基督一样。所有的得胜者必须与神是一，也必须是基督。书拉密女原是乡村女子；如今她是所罗门的配偶，在生命、性情、彰显和功用上，已成为与所罗门一样，为要完成神的经纶（雅歌结晶读经，一二三至一二四页）。

参读：雅歌结晶读经，第九、十二篇；新约总论，第四百二十六篇。

be His bride. We must admit that in the Lord's recovery we have not yet reached maturity; we are still too young to be presented to Christ as His bride. Thus, there is the urgent need for maturity. When Christ, the Bridegroom, sees that we have reached maturity, He will marry the bride and then come with her as His army to crush the human government. (Life-study of Daniel, p. 82)

We need to repent for replacing Christ with other things. We need to repent for having a daily living that is in the principle of antichrist, that allows culture, religion, ethics, and natural concepts to replace Christ. We need to pray, "Lord, save us, rescue us, and deliver us from all replacements. Lord, bring us back to Your anointing. We don't want to be anti Christ in any way. We don't want to be anti the anointing. Lord, we want to live and walk in, with, through, and by the anointing. We want to live and walk by the moving, working, and saturating of the Triune God within us." This is the revelation of the Bible, and this is also our burden in the Lord's recovery today. (Life-study of 1 John, p. 297)

Along with faith, we also need a good conscience, a conscience without offense (Acts 24:16). A good conscience is a safeguard of Christian faith and life. Faith and a good conscience go together. Whenever there is an offense in our conscience, there will be a leakage, and our faith will leak away. A good conscience accompanying faith is needed for warring the good warfare against the dissenting teachings in a troubled local church. (Life-study of 1 Timothy, pp. 21-22)

Shulammitte is the feminine form of Solomon, indicating that now the overcomers have become the same as Christ. All the overcomers must be one with God and must be Christ. The Shulammitte was a country girl. Now, as a counterpart of Solomon, she has become the same as Solomon in life, in nature, in expression, and in function for the carrying out of God's economy. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 349)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 9, 12; The Conclusion of the New Testament, msg. 426

## 第四周●周六

### 晨兴喂养

歌六 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，象观看二营军兵跳舞呢？”

创三二 2 “雅各看见他们就说，这是神的军营，于是给那地方起名叫玛哈念。”

在这四件事——生命、性情、彰显和功用上，我们成为与神和基督一样，但我们无分于祂们的神格。说我们在神的神格上与祂一样，是极大的亵渎，但我们若说，我们无法在生命、性情、彰显和功用上与神一样，这就是不信。圣经一再告诉我们，神要与我们成为一，并使我们与祂成为一。这是神的心意（雅歌结晶读经，一二四页）。

### 信息选读

看见雅歌里这样高的异象之后，我们也许问：“谁能成为这样的人？”要答复这点，我们需要六章十三节下半附加的解释，这里说，“你们为何要观看书拉密女，象观看二营军兵跳舞呢？”这时候书拉密女在神眼中象二营军兵或军队。这二营军兵在跳舞庆祝他们的得胜。

“二营军兵”这辞在希伯来文里是玛哈念。这不是普通的辞，乃是来自旧约创世记三十二章二节的历史名称。雅各逃离他哥哥以扫，与他舅父拉班同住，后来，当他无法再留在拉班那里时，就定意回到他列祖之地。…雅各回去时，惧怕以扫仍要杀他。他带着家眷前行，同行的没有强壮的人；只有软弱的人，妇女和孩子。雅各非常害怕遇见以扫。在路上“神的众使

## << WEEK 4 — DAY 6 >>

### Morning Nourishment

S.S. 6:13 Return, return, O Shulammitte; return, return, that we may gaze at you. Why should you gaze at the Shulammitte, as upon the dance of two camps?

Gen. 32:2 And Jacob said when he saw them, This is God's camp. So he called the name of that place Mahanaim.

In these four things—life, nature, expression, and function—we become the same as God and Christ but not in Their Godhead. To say that we are the same as God in His Godhead is a great blasphemy, but if we say that we cannot be the same as God in life, nature, expression, and function, this is unbelief. The Bible tells us again and again that God wants to be one with us and to make us one with Him. This is God's intention. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 349)

### Today's Reading

After seeing such a high vision in Song of Songs, we may ask, "Who can be such persons?" In order to answer this we need an additional interpretation of 6:13b, which says, "Why should you gaze at the Shulammitte, / As upon the dance of two camps?" By this time the Shulammitte is like two camps, or armies, in the eyes of God. These two armies are dancing in celebration of their victory.

This phrase two armies in Hebrew is Mahanaim. This is not a common word; it is a historical name from the Old Testament in Genesis 32:2. Jacob decided to go back to his fathers' land when he could no longer stay with his uncle Laban, to whom he had fled from his brother Esau...Jacob was returning with the fear that Esau still wanted to kill him. As he journeyed with his family, there were no strong ones with him. There were only feeble ones, women and children. Jacob was very frightened at the prospect of meeting Esau. On the way "the angels of God met

者遇见他”，雅各说，“这是神的军营，于是给那地方起名叫玛哈念。”（1～2）

雅各看见神的二营军兵之后，作了一件奇妙的事。他将他的妻子、孩子，和他其余所有的分作两队〔7〕，或“二营军兵”。他以为他哥哥以扫若攻击一队，另一队就能逃避被击杀。这满了属灵的意义。这两队不只是神单数的军兵，乃是“二营军兵”。这就是说，我们得胜有余。这也表征刚强的见证。神不要“大汉”，祂只要脆弱的人，较软弱的妇人和孩子。他们能成为神的军兵，因为争战不在他们手中，乃在神手中。神需要一班与祂是一的人，一班服从祂并顺从祂的人；编发表征服从祂（歌一11），戴上珠串的颈项表征以柔顺的意志顺从祂（10）。

我们来看如何达到雅歌里启示的高峰时，不该信靠自己。我们也许以为使徒保罗是刚强的，所以他能作到。但使徒保罗自己告诉我们，他比众圣徒中最小者还小（弗三8）。他说，“有谁软弱，我不软弱？”（林后十一29）…在罗马九章十六节保罗说，“这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”我们也许以为我们能奔跑，但我们不能。能奔跑的乃是基督。保罗也说，“现在活着的，不再是我，乃是基督在我里面活着。”（加二20上）

凡在自己里面刚强的人都要被淘汰。…较软弱、倚靠主的人，将被算为配作得胜者。…在启示录三章八节主说，那些在非拉铁非的人“稍微有一点能力”。…请记住，这二营军兵是由雅各的妻子和孩子所组成。至终，他们没有一个与以扫争战。与以扫争战的乃是神，祂改变了以扫的态度（雅歌结晶读经，一二〇至一二三页）。

参读：雅歌结晶读经，第十二篇；雅歌生命读经，第八篇。

him,” and Jacob said, “This is God’s camp.” So he “called the name of that place Mahanaim” (vv. 1-2).

After he saw the two armies of God, Jacob did a marvelous thing. He divided his wives, children, and the rest of his possessions into two groups, or “two armies.” He thought that if his brother Esau attacked one group, the other group could escape being slaughtered. This is full of spiritual significance. These two groups are not just the singular army of God but “two armies.” This means that we are more than conquerors. It also signifies a strong testimony. God does not want “giants.” He wants only the feeble ones, the weaker ones, the women and children. They can become His armies because the fighting is not in their hands but in His hands. He needs a people who are one with Him, a people who are submissive to Him, signified by the plaited hair (S.S. 1:11), and obedient to Him with a flexible will, signified by the neck with strings of jewels (v. 10).

When we consider how to arrive at the high peak of the revelation in Song of Songs, we should not trust in ourselves. We may think that because the apostle Paul was strong, he could do it. But the apostle Paul himself says that he was less than the least among the saints (Eph. 3:8). He says, “Who is weak, and I am not weak?” (2 Cor. 11:29)…In Romans 9:16 Paul says, “It is not of him who wills, nor of him who runs, but of God who shows mercy.” We may think that we can run, but we cannot. It is Christ who can run. Paul also says, “It is no longer I who live, but it is Christ who lives in me” (Gal. 2:20a).

All who are strong in themselves will be disqualified....The weaker ones...who depend on the Lord will be counted worthy to be the overcomers....In Revelation 3:8 the Lord said that those in Philadelphia had “a little power.”...Remember that these two armies were composed of Jacob’s wives and children. Eventually, none of them fought against Esau. It was God who fought Esau by changing his attitude. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 347-349)

Further Reading: CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” ch. 12; Life-study of Song of Songs, msg. 7-8

## 第四周诗歌

补 349

先是园子，终为圣城

(雅歌)(英1156)

降 E 大调

4/4

3 · 3 4 3 2 1 | 4 4 - 0 | 4 · 2 5 4 3 2 | 3 - - 0 |  
 一 对 主 我 们 如 同 园 子， 流 露 各 种 的 馨 香；  
 5 · 5 5 3 4 5 | 6 6 - 0 | 5 3 1 4 3 2 | 1 - - 0 |  
 耶 稣 所 有 宝 贵 果 子， 园 中 自 由 地 生 长。  
 3 · 3 4 3 0 | 5 · 5 6 5 0 | 1̇ · 5 6 5 4 3 | 2̇ - - 0 |  
 哪 哒、风 仙 并 番 红 花， 菖 蒲、肉 桂、乳 香 木、  
 3 · 3 4 3 2 1 | 5 5 0 5 6 | 5 3 1 4 3 2 | 1 - - 0 ||  
 没 药、沉 香 在 此 长 出， 甜 美 芬 芳 全 为 归 给 主。

二 “主，请进入你的园子； 良人，请来随意尝，  
 佳美果子、上等香品， 甘美丰盈供你享。”  
 “我的妹子，我的新妇， 园中蜂房滴甘蜜，  
 还有酒奶丰美、滋养， 在此吃喝，满足实无比。”

三 园内所产复活果品， 经过变化成珍宝，  
 不仅甘美，更为建造， 成为圣城主所要。  
 先是园子，终为圣城， 生长变化何美妙；  
 基督在此得着彰显， 神的荣光辉煌全显耀。

四 如今这城美丽、秀美， 得胜如晨光显明，  
 且是军队刚强有能， 在得胜里向前行。  
 城与军队一团体圣徒， 变化、建造成为一；  
 向着仇敌，何等威武， 向着主又是何等美丽！

## WEEK 4 — HYMN

To the Lord we're as a garden

Experience of Christ — Loving Him

1156

1. To the Lord we're as a gar - den, Out from which the spic - es flow;  
 All the precious fruits of Je - sus Free - ly in this gar - den grow.  
 Spike - nard, saf - fron, hen - na flow - er, Cin - na - mon and cal - a - mus,  
 Fran - kincense and myrrh and a - loes; O Lord, we would ev - er grow Thee thus.

2. O Lord, come into Thy garden,  
 Come, Beloved, come and eat  
 Freely for Thy satisfaction  
 Of Thy fruit, abundant, sweet.  
 “Yea,” Thou answerest, “I am eating  
 Honeycomb with honey pure.”  
 All sweet spices from Thy garden,  
 Doth Thy satisfaction, Lord, secure.
3. All the produce of the garden  
 Is with resurrection filled  
 That the Lord may have a city,  
 Fruits of resurrection build.  
 From the garden to the city,  
 Growth transformed to precious stone;  
 Christ is thus expressed, reflected—  
 God in all His glory fully shown.
4. Now the city, fair and comely,  
 As the dawn, triumphantly,  
 Is an army strong and mighty  
 Marching forth in victory.  
 Lo, the city and the army—  
 Saints transformed in one accord.  
 What a terror to the devil,  
 And so beautiful unto the Lord!

