

第四周

照着雅歌的内在意义，
维持我们对主的爱，
而爱主的显现

诗歌：408

读经：歌一2～4，二8～9，三9～10，四12～16，六10，13，七11，八13～14

【周一】

壹 雅歌是一首诗，其主题是一个绝佳婚姻里爱的历史，启示出个别信徒与基督爱的交通中进展的经历，为着在六个主要阶段中预备祂的新妇——启十九7～9，太二五6～13，启三18～22，亚四1～6，11～14，约壹四19，诗一一〇3，一一九140：

一 在雅歌的第一阶段中，基督的佳偶受吸引追求基督以得满足；（一2～二7；）主要寻求祂者与祂有个人、情深、私下并属灵的关系；（一2，4；）所有属灵的原则都包括在寻求者得胜生活的第一阶段里；此后所学的，并非新的功课，不过是一次过一次，学得更深而已。

【周二】

Week Four

**Loving the Lord's Appearing
by Maintaining Our Love for Him according to
the Intrinsic Significance of Song of Songs**

Hymns: 556

Scripture Reading: S. S. 1:2-4; 2:8-9; 3:9-10; 4:12-16; 6:10, 13; 7:11; 8:13-14

§ Day 1

I. The subject of Song of Songs, a poem, is the history of love in an excellent marriage, revealing the progressive experience of an individual believer's loving fellowship with Christ for the preparation of His bride in six major stages—Rev. 19:7-9; Matt. 25:6-13; Rev. 3:18-22; Zech. 4:1-6, 11-14; 1 John 4:19; Psa. 110:3; 119:140:

A. In the first stage of Song of Songs, the lover of Christ is drawn to pursue Him for satisfaction (1:2—2:7); the Lord wants His seeker to have a personal, affectionate, private, and spiritual relationship with Him (1:2, 4); all the spiritual principles are contained in this first stage of the seeker's overcoming life; the lessons that follow are not new, but they are old lessons repeated in a deeper way.

§ Day 2

二 在雅歌的第二阶段中，基督的佳偶蒙呼召借与基督的十字架合一脱离己——二 8～三 5:

- 1 二章八至九节是说到复活的活泼；在这两节基督被比作羚羊或小牡鹿“蹕山越岭”；山和岭是指艰难和拦阻说的，但没有一件东西够高、够大，可以拦阻复活的基督；我们需要寻求并认识基督蹕山越岭的同在。
- 2 基督的佳偶落到内顾自己之中，她的内顾自己成了隔离的墙，使她离开基督的同在；（9 下；）因此基督鼓励她起来，从自己下沉的光景里出来，与祂同在。（10～13。）
- 3 我们这些爱基督的人乃是借着复活的大能，不是借着自己天然的生命，才能与基督的十字架成为一，而模成祂的死；（14～15；）我们乃是在调和的灵里，有分于并经历基督的复活，这使我们能与十字架成为一，得拯救脱离己，并被变化成为神新造里的新人，以建造基督生机的身体，完成神的经纶。（罗八 2，4，29，加六 15，林后五 17。）

【周三】

三 在雅歌的第三阶段中，基督的佳偶蒙呼召活在升天里，作复活里的新造——三 6～五 1:

- 1 活在升天里，就是一一直在我们的灵里过生活；当我们活在我们的灵里，就联于诸天之上升天的基督——弗二 22，创二八 12～17，约一 51，启四 1～2，来四 12，16 与注 1。
- 2 借着那灵在我们里面变化的工作，我们成为基督行动的器皿，基督的乘具，基督的“车”，为着基督在祂身体里并

B. In the second stage of Song of Songs, the lover of Christ is called to be delivered from the self through her oneness with the cross of Christ—2:8—3:5:

1. Song of Songs 2:8-9 speaks of the vitality of resurrection; in these verses Christ is likened to a gazelle or a young hart “leaping upon the mountains, / Skipping upon the hills”; mountains and hills refer to difficulties and barriers, but nothing is too high or too great to stop the resurrected Christ; we need to seek for and know Christ's mountain-leaping and hill-skipping presence.
2. The lover of Christ falls into introspection, which becomes a seclusion as a wall that keeps her away from the presence of Christ (v. 9b); hence, Christ encourages her to rise up and come out of her low situation to be with Him (vv. 10-13).
3. It is by the power of resurrection, not by our natural life, that we, the lovers of Christ, are enabled to be conformed to His death by being one with His cross (vv. 14-15); in our mingled spirit we participate in and experience the resurrection of Christ, which enables us to be one with the cross to be delivered from the self and to be transformed into a new man in God's new creation for the fulfillment of God's economy in the building up of the organic Body of Christ (Rom. 8:2, 4, 29; Gal. 6:15; 2 Cor. 5:17).

§ Day 3

C. In the third stage of Song of Songs, the lover of Christ is called to live in ascension as the new creation in resurrection—3:6—5:1:

1. To live in ascension is to live continually in our spirit; when we live in our spirit, we are joined to the ascended Christ in the heavens—Eph. 2:22; Gen. 28:12-17; John 1:51; Rev. 4:1-2; Heb. 4:12, 16 and footnote 1.
2. By the Spirit's transforming work in us, we become the moving vessel of Christ, the carriage of Christ, the “car” of Christ, for the move of

为着祂身体的行动——歌三 9 ~ 10，参林后二 12 ~ 17。

- 3 我们被神圣的三一所重建，使我们外在的架构是耶稣复活并升天的人性，并使我们里面的妆饰是我们向着主的爱——歌三 9 ~ 10。
- 4 基督的佳偶借着在基督的升天里生活，在复活里作新造，而在基督生命的丰富里成熟，使她能成为基督的园子，作祂私有的享受；（四 12 ~ 15；）她预备好在任何境遇或环境中，都散发基督的馨香之气。（16。）

【周四】

四 在雅歌的第四阶段中，基督的佳偶蒙更厉害的呼召，借复活后的十字架，在幔内生活——五 2 ~ 六 13:

- 1 借着在幔内生活，基督的佳偶被变化成为天上的光体；她向前观望如晨光，美丽如月亮，皎洁如日头——10 节。
- 2 基督的佳偶在基督的生命里成熟，成了书拉密女（所罗门的女性写法），表征她在生命、性情、彰显和功用上，（但不在神格上，）成了与基督一样，作基督的复制和复本，配得过祂，好与祂成为婚配——13 节，林后三 18。

五 在雅歌的第五阶段中，基督的佳偶分担主的工作——七 1 ~ 13:

- 1 雅歌七章十一节表明基督的佳偶愿意从一地到另一地寄居（在村庄住宿），为要与她良人一同完成那为着全世界（田间）的工作；这指明她在完成主工作的事上，不是分门结党的，乃是把工作开放，使别人能到那里来寄居，她也能往别处寄居；这是保

Christ in and for the Body of Christ—S. S. 3:9-10; cf. 2 Cor. 2:12-17.

3. We are rebuilt with the Divine Trinity so that our external structure is the resurrected and ascended humanity of Jesus, and our interior decoration is our love for the Lord—S. S. 3:9-10.
4. Through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she can become a garden to Christ for His private enjoyment (4:12-15); she is prepared to give forth Christ's fragrance in any circumstance or environment (v. 16).

§ Day 4

D. In the fourth stage of Song of Songs, the lover of Christ is called more strongly to live within the veil through the cross after resurrection—5:2—6:13:

1. By living within the veil, the lover of Christ is transformed into the heavenly bodies; she looks forth like the dawn, she is as beautiful as the moon, and she is as clear as the sun—v. 10.
2. In the maturity of Christ's life, the lover of Christ becomes the Shulammitte (the feminine form of Solomon), signifying that she has become the same as He is in life, nature, expression, and function (but not in the Godhead) as the reproduction and duplication of Christ to match Him for their marriage—v. 13; 2 Cor. 3:18.

E. In the fifth stage of Song of Songs, the lover of Christ shares in the work of the Lord—7:1-13:

1. Song of Songs 7:11 shows that Christ's lover wants to carry out with her Beloved the work that is for the entire world (fields) by sojourning from one place to another (lodging in the villages); this indicates that she is not sectarian in carrying out the Lord's work but keeps the work open, so that others can come to sojourn there and

守一个身体里的一个工作。

2 分担主的工作就是与主同工；（林后六1上；）我们要与主同工，就需要在生命里成熟，需要与主是一，我们的工作也必须是为着祂的身体。（西一28～29，林前十二12～27。）

3 书拉密女是所罗门的配偶，作工顾到所有的葡萄园，（歌八11，）就是全地的众召会和众信徒；我们的工作必须是为着全世界的；这就是保罗所作的，他建立众地方召会，然后作工，把众地方召会带到基督身体完满的实现里。（罗十六1～24。）

【周五】

六 在雅歌的第六阶段中，基督的佳偶盼望被提；（八1～14；）她“靠着她良人”（5）从旷野（属地的范围）上来：

- 1 “靠着她良人”含示，她就像雅各一样，大腿窝被摸了一把，天然的力量受了主的对付——创三二24～25。
- 2 “靠着她良人”也含示，她发现自己力不能胜，这似乎要持续直到旷野的路程过去——林后一8～9，十二9～10，十三3～4。
- 3 她求她的良人将她放在祂爱的心上如印记，带在祂力量的臂上如戳记；此时她感觉到自己的一无所能和无依无靠，并领悟一切都在于神的爱和保守的能力——歌八6～7。
- 4 基督的佳偶求祂这位住在作祂园子之信徒里面的，使她得听见祂的声音；这指明我们为那作我们良人的主工作时，需要维持我们与祂的交通，一直听祂——13节。

she can go to sojourn elsewhere; this is to keep one work in one Body.

2. To share in the work of the Lord is to work together with Him (2 Cor. 6:1a); to work with Him, we need the maturity in life, we need to be one with the Lord, and our work must be for His Body (Col. 1:28-29; 1 Cor. 12:12-27).

3. The Shulammitte works as Solomon's counterpart, taking care of all the vineyards (S. S. 8:11), the churches and the believers on the whole earth; we must have a work that is for the entire world; this is what Paul did by establishing local churches and then working to bring them into the full realization of the Body of Christ (Rom. 16:1-24).

§ Day 5

F. In the sixth stage of Song of Songs, the lover of Christ is hoping to be raptured (8:1-14); she is coming up from the wilderness (the earthly realm) by “leaning on her beloved” (v. 5):

1. Leaning on her beloved implies that, like Jacob, the socket of her hip has been touched, and her natural strength has been dealt with by the Lord—Gen. 32:24-25.
2. Leaning on her beloved also implies that she finds herself pressed beyond measure, and this seems to last until the wilderness journey is over—2 Cor. 1:8-9; 12:9-10; 13:3-4.
3. She asks her Beloved to set her as a seal on His heart of love and as a seal on His arm of strength; at this point she is conscious of her powerlessness and helplessness, and she realizes that everything depends on God's love and preserving power—S. S. 8:6-7.
4. The lover of Christ asks Him who dwells in the believers as His gardens to let her hear His voice; this indicates that in the work that we do for the Lord as our Beloved, we need to maintain our fellowship with Him, always listening to Him—v. 13.

【周六】

貳 作为这卷诗意之书的结语，基督的佳偶祷告，求她的良人在祂复活的大能（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）——14 节，启十一 15，但二 35：

- 一 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。
- 二 “当你来的时候，真的，‘信则变见，赞代祈，’爱就要达到毫无阴翳、完全的地位，能够丝毫无罪地在主面前事奉祂。这是什么日子呢？所以主耶稣啊，求你快来！”——倪柝声文集第二辑第三册，歌中的歌，一四九至一五〇页。

§ Day 6

II. As the concluding word of this poetic book, 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 earth—v. 14; Rev. 11:15; Dan. 2:35:

- A. 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.
- B. “When He comes, faith will be turned to facts, and praise will replace prayer. Love will consummate in a shadowless perfection, and we will serve Him in the sinless domain. What a day that will be! Lord Jesus, come quickly!”—Watchman Nee, The Collected Works of Watchman Nee, vol. 23, “The Song of Songs,” p. 126.

第四周·周一

晨兴喂养

歌一 2～4 “愿他用口与我亲嘴！因你的爱情比酒更美。你的膏油馨香；你的名如同倒出来的香膏，所以众童女都爱你。愿你吸引我，我们就快跑跟随你——王带我进了他的内室——我们必因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。她们爱你是理所当然的。”

雅歌是一个绝佳婚姻里爱的历史，是本书著者智慧的王所罗门，与一个乡村女子书拉密女（六13）爱的故事。…雅歌强调的不是基督团体的身体，乃是在基督里个别的信徒，揭示个别信徒与基督爱的交通中进展〔之经历的各阶段〕。这样一个进展的各阶段，该在我们追求基督，使祂和我们互得满足的过程中，作我们的界碑（圣经恢复本，歌一 1 注 1）。

这进展开始于第一阶段，就是基督的佳偶受吸引追求祂以得满足，接着经过以下的阶段：（一）蒙呼召借与十字架合一脱离己；（二）蒙呼召活在升天里，作复活里的新造；（三）蒙更厉害的呼召，借复活后的十字架，在幔内生活；（四）分担主的工作；而结束于最后一个阶段，就是盼望被提（雅歌生命读经，八六页）。

信息选读

你接受了基督作你的生命以后，必须对基督有非常个人的追求。在这件事上没有人能代表你或为你作什么。这必须是个人的。

WEEK 4 — DAY 1

Morning Nourishment

S. S. 1:2-4 Let him kiss me with the kisses of his mouth! For your love is better than wine. Your anointing oils have a pleasant fragrance; your name is like ointment poured forth; therefore the virgins love you. Draw me; we will run after you—the king has brought me into his chambers—we will be glad and rejoice in you; we will extol your love more than wine. Rightly do they love you.

Song of Songs is a history of love in an excellent marriage, a story of the love between the wise King Solomon, the writer of this book, and the Shulamite (6:13), a girl of the countryside...Song of Songs stresses not the Body of Christ corporately but the believer in Christ individually, unveiling the progressive experience of an individual believer's loving fellowship with Christ in...stages...The stages of such a progression should be landmarks to us in the course of our pursuing of Christ for His and our mutual satisfaction. (Song of Songs 1:1, footnote 1)

The progress begins with the first stage of Christ's lovers' being drawn to pursue Him for satisfaction, continues through the following stages of (1) their being called to be delivered from the self through the oneness with the cross, (2) their being called to live in ascension as the new creation in resurrection, (3) their being called more strongly to live within the veil through the cross after resurrection, and (4) their sharing in the work of the Lord, and ends with the last stage of their hoping to be raptured. (Life-study of Song of Songs, p. 69)

Today's Reading

After you have received Christ as your life, you must have a very personal seeking after Christ. No one can represent you or do anything for you in this matter. It must be personal.

我们都需要这种每天与主个人、情深的接触。这成了我的习惯。每天早晨我起床后，就到我的书桌前，我所说的第一句话是：“主耶稣，我爱你。”…我们都需要留意寻求者所说的：“愿他用口与我亲嘴！”随即她的语调更改：“你的爱情比酒更美。”这是个人、亲密的祷告。“愿你吸引我，我们就快跑跟随你。”…我们需要建立与祂这样个人、情深的关系。

基督教传讲肉身的耶稣，我们却传讲是灵的基督，这位基督如今就是那灵（林后三 17）。这一位是私下的、属灵的。我们看过王的内室表征我们的灵。…祂成了包罗万有、终极完成的灵，私下探访我们。

基督这位王将祂的寻求者带进祂的内室，就是他们重生的灵，祂的居所。…我年轻的时候，受教导要向神这位天父祷告。人也告诉我不要向那灵祷告，因为在全本新约中，找不着一节说到向那灵祷告。但我们越祷告，就越觉得父、子、灵都在我们里面（弗四 6，林后十三 5，罗八 9）。照着我们的经历，我们的灵是至圣所—三一神的居所，内室（李常受文集一九九四至一九九七年第三册，三三一、三三六、三四一页）。

〔雅歌一章二节至二章七节是全书〕的枢纽。属灵经历的原则都在此。这一段是以后经历的一个画影。此后所学的，并非新的功课，不过是一次过一次，学得更深而已。…雅歌属灵的经历，好像最平稳、最顺利的，都在〔第〕一段。…〔但是这些经历〕还必须经过火。…第一次的经历并不够深；第二次的经历才更进步、更牢靠。但是，当人有第二次的经历时，好像并不及第一次那么甜。弄来弄去，还是从前所经历过的。旗号还是爱（倪柝声文集第二辑第三册，一一页）。

参读：雅歌结晶读经，第一至十二篇。

We all need this kind of personal, affectionate, intimate contact with the Lord every day. This has become my habit. Every morning after rising up I go to my desk, and the first thing I say is, "Lord Jesus, I love You."...We all need to take heed to what the seeker says: "Let him kiss me with the kisses of his mouth!" Right away her tone changes: "Your love is better than wine." This is a personal, intimate prayer. "Draw me; we will run after you."...We need to build up such a relationship with Him that is so personal and affectionate.

Christianity preaches the physical Jesus, but we preach the pneumatic Christ, the Christ who is the Spirit (2 Cor. 3:17). This One is private and spiritual. We have seen that the king's chambers signify our spirit...He visits us privately as the all-inclusive consummated Spirit.

Christ the King brings His seekers into His chambers, that is, into their regenerated spirit, His dwelling place...When I was young, I was taught to pray to God as the heavenly Father. I was also told not to pray to the Spirit, because in the entire New Testament you cannot find a verse concerning praying to the Spirit. But the more we pray, the more we have the feeling that the Father, the Son, and the Spirit are all in us (Eph. 4:6; 2 Cor. 13:5; Rom. 8:9). According to our experience, our spirit is the Holy of Holies—the dwelling place, the inner chambers, of the Triune God. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Songs of Songs," pp. 257, 260, 264-265)

[Song of Songs 1:2—2:7] is the key to the whole book. All the spiritual principles are contained in this section. It foreshadows all subsequent experiences. The lessons that follow are not new; rather, they are old lessons repeated in a deeper way. The spiritual experiences in the first section are smooth and easy...However,...there is the need for these experiences to pass through the fire...The first time a person experiences something, the impression may not be very deep; the second time, the experience may be more advanced and more sure. Yet the second experience may not be as sweet as the first. In the end the experience is the same as that which was encountered at the beginning; the banner is still love. (CWWN, vol. 23, "The Song of Songs," p. 7)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Songs of Songs," chs. 1-12

第四周·周二

晨兴喂养

歌二 8～9 “听啊，是我良人的声音；看哪，他蹚山越岭而来。我的良人好像羚羊，或像小牡鹿。他站在我们墙壁后，从窗户往里观看，从窗棂往里探视。”

山和岭，在圣经中，都是指艰难和拦阻说的。“他蹚山越岭而来”〔歌二 8〕，是说没有一件东西够高、够大，可以拦阻祂的。…主，祂是复活的主。基督复活了，祂已经胜过一切的艰难和拦阻。艰难和拦阻是属于前一天的东西，祂是活在另外一天的里面。所以现在这些艰阻，都不过是祂的足下物（倪柝声文集第二辑第三册，三六页）。

阻碍我们与基督交通的一切难处，都来自我们这边。许多“山”和“岭”阻挠我们来到祂面前，但祂从来不受阻挠，因为祂能“蹚”、“越”（雅歌生命读经，二三页）。

信息选读

“我的良人好像羚羊，或像小牡鹿。”（歌二 9 上）诗篇二十二篇标题的朝鹿这辞，与复活有关，表征在复活里的基督。基督好像小牡鹿，表征祂的能力乃是复活的大能。…“他站在我们墙壁后。”（歌二 9 中）良人站在“我们墙壁”后，表征佳偶内顾自己，在她的己里产生问题，使她与基督隔开。…“我的佳偶，我的美人，起来，与我同去。”（13 下）这…话指明，基督热切地要祂的佳偶从内顾自己的光景出来，与祂同在。然而，人不容易从内顾自己出来。…有时候这样的人需要一年或更久，才能得着帮助，不再内顾自己。

WEEK 4 — DAY 2

Morning Nourishment

S. S. The voice of my beloved! Now he comes, leaping 2:8-9 upon the mountains, skipping upon the hills. My beloved is like a gazelle or a young hart. Now he stands behind our wall; he is looking through the windows, he is glancing through the lattice.

In the Bible, both the mountains and the hills refer to difficulties and barriers. He comes “leaping upon the mountains, skipping upon the hills” [S. S. 2:8]. This means that nothing is too high or too great to stop Him. The Lord is the Lord of resurrection. Christ has resurrected; He has overcome all difficulties and barriers. Difficulties and barriers are things of yesterday. He is living in the next day. All difficulties are beneath His feet. (CWWN, vol. 23, “The Song of Songs,” p. 32)

All the troubles concerning our fellowship with Christ come from our side. Many “hills” and “mountains” frustrate us from coming to Him, but He is never frustrated, for He can “leap” and “skip.” (Life-study of Song of Songs, p. 19)

Today's Reading

“My beloved is like a gazelle or a young hart” (S. S. 2:9a). The word hind in the title of Psalm 22, which is concerned with resurrection, signifies Christ in resurrection. Christ's being like a young hart signifies that His power is the power of resurrection. “Now he stands behind our wall” (S. S. 2:9b). His standing behind “our wall” signifies that the lover's introspection as the problem in her self is a separation between her and Him. “Rise up, my love, / My beauty, and come away” (v. 13b). This...word indicates Christ's eagerness in asking His lover to get away from her introspection of the self to be with Him. However, it is not easy for one to come out of introspection...Sometimes it takes a year or more before such a one can be helped to get away from the introspection of the self.

“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。”（14）这里基督看她是单纯的佳偶（我的鸽子），基督要在祂的佳偶与十字架（在这里由磐石穴和陡岩的隐密处所表征）的合一并联结里，得见她秀美的面貌，得听她甘甜的声音。这是基督呼召祂的佳偶与十字架成为一。关于十字架的这点，在得拯救脱离己这段，乃是中心着重点。…我若是佳偶，我也许会说，“我的良人，我无法到达磐石穴中。穴太高，路太崎岖。我没有足够的能力往那里去。”但这里基督向祂的佳偶指明，借着祂复活的大能，她就能进入十字架的经历（雅歌生命读经，二四、二六至二八页）。

基督要祂的寻求者不断地驻留于十字架，驻留于钉十字架的光景中（加二 20 上，林前十五 31，林后四 10～11）。然而，驻留于十字架是件难事，如同走崎岖的路进到高山上的磐石穴中和陡岩的隐密处。为要加强并鼓励祂的佳偶起来，脱离内顾自己的下沉光景，基督就向她显示祂复活的大能（歌二 8～9 上），好加强她，又借着祂复活繁茂的丰富（11～13）鼓励她。我们这些爱基督的人乃是借着基督复活的大能，不是借着自己天然的生命，才定意否认己，背起十字架（太十六 24）。我们也是借着基督复活的大能，才能与祂的十字架成为一，而模成祂的死（腓三 10）。复活的实际就是那是灵的基督（约十一 25），祂乃是终极完成的灵，住在我们重生的灵里，与我们的灵调和为一（林前六 17 与注）。我们乃是在这样一个调和的灵里，有分于并经历基督的复活，这使我们与十字架成为一，得拯救脱离己，并被变化成为神新造里的新人，以建造基督生机的身体，完成神的经纶（圣经恢复本，歌二 14 注 1）。

参读：倪柝声文集第二辑第三册，第一至五段。

“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 “ (v. 14). Here Christ, considering her His simple lover (My dove), wants to see His lover’s lovely countenance and hear her sweet voice in her oneness, union, with the cross (the clefts of the rock and the covert of the precipice). Here we see Christ’s call for His lover to be in oneness with the cross. This point on the cross is the central stress in this section on deliverance from the self. If I had been the lover, I might have said, “My beloved, I cannot get to the clefts of the rock. The clefts are too high and the way is too rugged. I do not have enough power to go there.” But here Christ was indicating to His lover that she could enter into the experience of the cross by the power of His resurrection. (Life-study of Song of Songs, pp. 20-23)

Christ wants His seeker to remain in the cross, in a crucified condition, continually (Gal. 2:20a; 1 Cor. 15:31; 2 Cor. 4:10-11). However, to remain in the cross is a difficult matter, like entering into the clefts of the rock and the covert of the precipice high in the mountains by a rugged road. In order to empower and encourage His lover to rise up and come away from her low situation in her introspection of the self, Christ empowers her by showing her the power of His resurrection (S. S. 2:8-9a), and He encourages her by the flourishing riches of His resurrection (vv. 11-13). It is by the power of Christ’s resurrection, not by our natural life, that we, the lovers of Christ, determine to take the cross by denying our self (Matt. 16:24). It is also by the power of Christ’s resurrection that we are enabled to be conformed to His death by being one with His cross (Phil. 3:10). The reality of resurrection is the pneumatic Christ (John 11:25), who as the consummated Spirit indwells and is mingled with our regenerated spirit (1 Cor. 6:17 and footnotes). It is in such a mingled spirit that we participate in and experience the resurrection of Christ, which enables us to be one with the cross to be delivered from the self and to be transformed into a new man in God’s new creation for the fulfillment of God’s economy in the building up of the organic Body of Christ. (S. S. 2:14, footnote 1)

Further Reading: CWWN, vol. 23, “The Song of Songs,” secs. 1-5

第四周·周三

晨兴喂养

歌三 9～10 “所罗门王用利巴嫩木，为自己制造一乘华轿。轿柱是用银作的，轿底是用金作的；坐垫是紫色的；其中所铺的，是耶路撒冷众女子的爱情。”

在第三段的经历里，基督的佳偶蒙呼召活在升天里，作复活里的新造。在升天里生活，就是一一直在我们的灵里过生活。虽然我们这些在基督里的信徒是在地上，但我们一在灵里，就联于诸天之上升天的基督。…我们要活在升天里，就需要在我们的灵里活着、行事、行动并作一切事（罗八 4）。这需要我们分辨我们的灵与魂（来四 12）（圣经恢复本，歌三 6 注 1）。

在国度时代，华轿所表征之基督的佳偶，与乘坐者所表征的基督，是在凯旋庆祝的联结里。基督的佳偶是一乘华轿（为着在白昼，国度时代行动一彼后 19），作基督的乘具，是基督自己用复活、拔高并尊贵的人性（利巴嫩木）制造的，有神的性情（金）为其基底，基督的救赎（银）为其支柱，基督的王权（紫色）为其座位（歌三 9～10）。华轿里面所铺的，是寻求基督者（众女子）的爱情，表征基督的佳偶在基督身体的原则里，在爱里与所有寻求基督者是一（歌三 9 注 1）。

信息选读

华轿有两方面：外面的架构和里面的妆饰。所罗门用利巴嫩木造了一乘华轿。…木表征人性，利巴嫩表征复活和升天。…基督能以祂自己复活且升天的人性，将野马转变成一乘华轿。…马是天生的、是天然的，与建造的事物绝对无关。…但华轿不是天生的，乃是建造起来的。这建造所用实质的材料，

WEEK 4 — DAY 3

Morning Nourishment

S. S. 3:9-10 King Solomon made himself a palanquin of the wood of Lebanon. Its posts he made of silver; its bottom, of gold; its seat, of purple; its midst was inlaid with love from the daughters of Jerusalem.

In the third stage of her experience the lover of Christ is called to live in ascension as the new creation in resurrection. To live in ascension is to live continually in our spirit. Although we, the believers in Christ, are on earth, when we are in our spirit, we are joined to the ascended Christ in the heavens...To live in ascension requires that we live, act, move, and do everything in our spirit (Rom. 8:4). This requires that we discern our spirit from our soul (Heb. 4:12). (S. S. 3:6, footnote 1)

In the kingdom age the lover of Christ, signified by the palanquin, and Christ, signified by its rider, are in a union of triumphant celebration. Christ's lover is a palanquin (for travel in the day, the kingdom age—2 Pet. 1:19), a carriage for Christ, made by Christ Himself out of the resurrected, uplifted, and noble humanity (the wood of Lebanon), having God's nature (gold) as its base, Christ's redemption (silver) as its supports, and Christ's kingship (purple) as its seat (S. S. 3:9-10). The inside of the palanquin is inlaid with the love of Christ's seekers (daughters), signifying that the lover of Christ is one with all the seekers of Christ in love in the principle of the Body of Christ. (S. S. 3:9, footnote 1)

Today's Reading

With the palanquin there are two aspects: the exterior structure and the interior decoration. Solomon built a palanquin of the wood of Lebanon... Wood signifies humanity, and Lebanon signifies resurrection and ascension... Christ can make wild mares into a palanquin with His resurrected and ascended humanity...A mare is something natural by birth; there is absolutely nothing of building up related to it...But the palanquin is not

乃是耶稣在复活和升天里的人性。基督行动的器皿不是出于天然的出生，乃是以基督复活且升天的人性建造成的。

我们需要学习接受主复活且升天的人性，作我们基本的架构，好使我们建造成为行动的器皿，来盛装并彰显祂。此外，不仅有利巴嫩木，还有银柱和金作的轿底。银表征主的救赎，金表征神的神圣性情。基督的救赎是我们支撑的力量，神的神圣性情是我们建造的基础。

我们需要在祷告中将这些事都带到主面前，好让祂把我们带进实际里。我们必须是这样一个人建造成的架构，但不是以我们天然的力量，乃是以基督的人性、耶稣的救赎和神的神性建造成的。

所罗门为自己制造了华轿；那不是我们制造的。…多年来主一直在我们身上作工，目的是要为祂自己造一乘华轿。祂不用我们任何天然的组成，祂乃是用祂的人性、祂的救赎以及神的神性。

我们的责任就是将我们的爱给祂。华轿内部所铺的，是耶路撒冷众女子的爱情。我们必须将我们的爱献给主。除了我们的爱，祂不要我们任何东西。“约翰的儿子西门，你爱我比这些更深么？”（约二一15）祂一直寻求我们的爱，只有我们的爱能作华轿内部的装饰。主耶稣制造了华轿，而华轿却是以我们的爱为装饰。基本的架构是木头、银子和金子，但只有我们的爱能装饰华轿的内部。我们越爱祂，就越丧失我们的性格和个性。我们越爱祂，就越失去我们的意志，但华轿的内部却得着完全的装饰（李常受文集一九七二年第一册，三五八至三六〇页）。

参读：雅歌中所描绘的生命与建造，第一至十三章。

something of birth; it is something built up. And the substantial material used for this building is the humanity of Jesus in resurrection and ascension. The moving vessel of Christ is not of natural birth but something built with the resurrected and ascended humanity of Christ.

We must learn to take the Lord's resurrected and ascended humanity as our basic structure so that we may be built into the moving vessel that contains and expresses Him. Moreover, there is not only the wood of Lebanon but also the posts of silver and the golden bottom. Silver signifies the Lord's redemption, and gold, God's divine nature. The redemption of Christ is our supporting strength, and the divine nature of God is the very base of our building.

We need to take all these things to the Lord in prayer so that He may bring us into the reality. We must be such a builded structure, not with our natural strength but with the humanity of Christ, the redemption of Jesus, and the divinity of God.

Solomon made the palanquin himself. It is not that we make it... Throughout the years, the Lord has been working on us with the intention to make a palanquin for Himself. He does not use anything of our natural makeup, but He uses His humanity, His redemption, and the divinity of God.

Our responsibility is simply to offer our love to Him. The interior decoration of the palanquin was inlaid with love from the daughters of Jerusalem. We must offer our love to the Lord. He does not want anything from us other than our love. "Simon, son of John, do you love Me more than these?" (John 21:15). He is always seeking our love, and only our love affords something for the interior decoration of the palanquin. The Lord Jesus made it, but it is decorated with our love. The basic structure is of wood, silver, and gold, but our love is the only thing with which the interior is decorated. The more we love Him, the more we will lose our character and personality. The more we love Him, the more we will lose our will, but the interior of the palanquin will be fully decorated. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 270-271)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 1-13

第四周·周四

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。…”

林后三 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。”

“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。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，但我们无分于神和基督的神格。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。

新约里一再使用“在基督里”和“在主里”这些辞。…在主里我们凡事都能作（腓四 13）。…祂能使我们在祂的生命、祂的性情、祂的彰显和祂的功用上与祂一样，以完成祂的经纶（李常受文集一九九四至一九九七年第三册，四四七至四四八页）。

信息选读

“我的良人，来吧，你我出到田间；你我可以在村庄住宿。”（歌七 11）这启示她愿意从一地到另一地寄居，为要与她良人一同完成那为着全世界的工作。这指明她不是分门结党的。…我们必须

WEEK 4 — DAY 4

Morning Nourishment

S. S. 6:13 Return, return, O Shulammite; return, return, that we may gaze at you...

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.

Shulammite 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 Shulammite 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. 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.

The phrases in Christ and in the Lord are used repeatedly in the New Testament...In the Lord we are able to do all things (Phil. 4:13)...He is able to make us the same as He is in His life, in His nature, in His expression, and in His function to carry out His economy. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Songs of Songs," p. 349)

Today's Reading

“Come, my beloved, let us go forth into the fields; / Let us lodge in the villages” (S. S. 7:11). This reveals that she wants to carry out with her Beloved the work that is for the entire world by sojourning from one place to another. This indicates that she is not sectarian...We must learn to keep

学习把工作开放，使别人能到这里来寄居，我们也能往别处寄居。这是保守一个身体里的一个工作。

分担主的工作，不是为主作工，乃是与主同工。这需要成熟的生命。灵恩运动强调能力和神迹，却很少留意生命的事。神召会比较着重真理的教导，但也忽略了生命的事。然而，主得着了一些寻求内里生命经历的人。这开始于盖恩夫人（Madame Guyon）、劳伦斯弟兄（Brother Lawrence）以及其他圣徒。他们在生命里很深，但他们的教导是神秘、奥秘的。劳威廉（William Law）将他们的教导改进得相当实际，帮助了许多信徒。慕安得烈（Andrew Murray）得着他的帮助，是首先看见新约神的灵有人性元素的人之一。他说那得着荣耀之耶稣的灵，就是复活的基督，乃是那灵，含有祂得荣的人性。宾路易师母（Jessie Penn-Lewis）从慕安得烈得着许多帮助，她强调主观的内里生命，尤其基督之死的主观方面。…宾路易师母看见基督之死主观的方面，史百克看见复活的原则，为着建造基督的身体。倪弟兄早期从这些教师的著作…得着许多帮助。

我们要与主同工，就必须在生命里成熟，并且必须教导高的真理。…在雅歌里我们看见，我们要与主同工，就需要在生命里成熟，需要与主是一，我们的工作也必须是为着祂的身体。我们的主是所罗门，我们必须是书拉密女；就是说，我们必须与主是一。

书拉密女是所罗门的配偶，照料所有的葡萄园（八11）。这指明我们的工作该为着身体，不只为着一个城市。我们必须有一种为着全世界的工作。这就是保罗所作的，他建立众地方召会，然后作工，把众地方召会带到基督身体完满的实现里（雅歌生命读经，七四至七七页）。

参读：雅歌生命读经，第一至十篇。

the work open, so that others can come to sojourn there and we can go to sojourn elsewhere. This is to keep one work in one Body.

To share in the work of the Lord is not to work for the Lord but to work together with the Lord. This requires a matured life. The Pentecostal movement has stressed power and miracles, yet little attention has been paid to the matter of life. The Assembly of God has given more emphasis to the teaching of the truth, but it also has neglected the matter of life. Nevertheless, the Lord has had those who have sought out the experience of the inner life. This began with saints such as Madame Guyon, Brother Lawrence, and others. They were deep in life, but their teachings were mystical and mysterious. William Law improved their teachings into something quite practical, helping many believers. Andrew Murray was helped by him and was among the first to see that the New Testament Spirit of God has an element of humanity. He said that the Spirit of the glorified Jesus, the resurrected Christ who is the Spirit, contains His glorified humanity. Jessie Penn-Lewis received much help from Andrew Murray and stressed the subjective inner life, especially the subjective aspect of Christ's death...Mrs. Penn-Lewis saw the subjective aspect of the death of Christ, and T. Austin-Sparks saw the principles of resurrection for the building-up of the Body of Christ. Brother Nee received much help in the early days from the writings of these teachers.

To work together with the Lord we must be mature in life and we must teach the high truths...In Song of Songs we see that to work with the Lord we need the maturity in life, we need to be one with the Lord, and our work must be for His Body. Our Lord is Solomon and we must be the Shulammitte; that is, we must be one with the Lord.

The Shulammitte works as Solomon's counterpart, taking care of all the vineyards (S. S. 8:11). This indicates that our work should be for the Body, not just one city. We must have a work that is for the entire world...Paul did [this] by establishing local churches and then working to bring them into the full realization of the Body of Christ. (Life-study of Song of Songs, pp. 59-61)

Further Reading: Life-study of Song of Songs, msgs. 1-10

第四周·周五

晨兴喂养

歌八 5～6 “那从旷野上来，靠着她良人的是谁呢？…求你将我放在你心上如印记，带在你臂上如戳记；因为爱如死之坚强，嫉妒如阴间之残忍；所闪的光是火的闪光，是耶和华的烈焰。”

被提的预备，就是在今天的时候，靠着良人一直的脱离世界，一直的上来，一直的上来，一直到主来接我们的时候。“靠着她良人”（歌八 5），好像自己无力，不能行走一样。…“靠着她良人”，就是将自己当作一个担子，让良人来背负。“靠着她良人”，好像腿筋被神摸扭了的人一样。“靠着她良人”，好像力不能胜，一直到旷野的路程过去。唯有主能预备我们，叫我们可以被提。倚靠的生活，是不可少的。我们要无依无靠的直靠着祂到一个地步，叫圣灵好像都要希奇说，这样“靠着她良人的”，她到底是谁呢？（倪柝声文集第二辑第三册，一三九页）

信息选读

当她看见她自己的本来的时候，她就不能不充满了谦卑的感觉，…不能不看见她自己的虚空，经历的无用，心意的靠不住，追求的不会给她什么。她唯一的仰望就是在乎主。她知道她能否“到底”，并非借着自己的“坚持”，乃是借着主的保守。一切属灵的造就，并不足以帮助一个人继续到主耶稣再来。一切都靠着神和祂保守的能力。知道了这一个，她就不能不求说，“求你将我放在你心上如印记，带在你臂上如戳记。”（歌八 7）“心上”是情爱的地方。“臂上”是能力的地方。…我知道我自己的软弱，我也知道我自己的虚空，我感觉到我自

WEEK 4 — DAY 5

Morning Nourishment

S. S. 8:5-6 Who is this who comes up from the wilderness, leaning on her beloved?...Set me as a seal on your heart, as a seal on your arm; for love is as strong as death, jealousy is as cruel as Sheol; its flashes are the flashes of fire, a flame of Jehovah.

This is the time to prepare ourselves for the rapture. By leaning on our Beloved, we constantly leave the world behind and come up again and again until the Lord comes to take us away. “Leaning on her beloved.” [The lover] seems to be powerless and unable to walk. “Leaning on her beloved.” She makes herself a burden for her beloved to carry. “Leaning on her beloved.” It is as if the hollow of her thigh has been touched. “Leaning on her beloved.” She seems to find herself pressed beyond measure, and this seems to last until the wilderness journey is over. Only the Lord can prepare us for the rapture. A trusting life is indispensable. We should trust in Him helplessly until the Holy Spirit exclaims, “Who is this who comes...leaning on her beloved?” [S. S. 8:5]. (CWWN, vol. 23, “The Song of Songs,” p. 118)

Today's Reading

When she recalls her original condition, she cannot help but be filled with humility. She cannot help but consider her emptiness, the vanity of her experience, the undependability of her mind, and the futility of her pursuit. Her only hope is the Lord. She realizes that whether she can endure to the end does not depend on her own endurance, but on the Lord's preservation. No spiritual perfection can sustain a person until the Lord's return. Everything depends on God and His preserving power. When she realizes this, she cannot help but exclaim, “Set me as a seal on your heart, / As a seal on your arm” [S. S. 8:6]. The heart is the place of love, while the arm is the place of strength. “...I know that I am weak and empty, and I am conscious of my powerlessness. Lord, I am a

己的一无所能。主啊，我是一个无依无靠的人。要我自己保守自己，一直等到见你的面，我就只会羞辱你的名，并叫我自己吃亏。我今天所有的盼望就是在于你的爱和你的能力。…我今天的倚靠并不是我拉住的能力，乃是你拉住的能力。所以，我不敢再说到我对于你的爱，我也不敢提到我对你的拉住；从今以后，一切都在于你的能力和你的爱。

因为你的爱如死之坚强。谁能够摇动死亡呢？父母的叹息、妻子的眼泪、朋友的难过，都不能从死亡里讨回一个人来。死亡要守着它所得着的人，坚固地保守着，不被摇动，不肯放松。你如果爱我，我就永不摇动，因为你的爱绝不会比死更软弱的。你若爱我，你的嫉妒就也必跟着而来。你的嫉妒，就要像阴间的残忍，…你就不能让什么来分我的心；就是你所得着的是更多，你也必定不愿意。你的眼睛不能看属乎你的爱被世人所玷污，被情人所侵占。你要嫉妒，因为从古以来，你就是嫉妒的神（出二十5）。并且你的使徒岂不是曾对我们说到神的嫉妒么？（林后十一2）你若肯嫉妒，有谁能…抵挡你的嫉妒呢？…你要挪移你一切的拦阻，一直等到你作独一的主，作万有的神，作无人与竞的王；我就蒙着保守，我就不会失去我的贞洁，一直到我见你的面（倪柝声文集第二辑第三册，一四〇至一四二页）。

雅歌八章十三节说，“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。”良人的佳偶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。这指明我们这些爱基督，在外面彰显祂作我们生活的人，为那住在我们里面，在内里作我们生命的良人工作时，该在祂的说话中与祂交通。我们与祂同工，需要维持我们与祂的交通，一直听祂（雅歌生命读经，八五页）。

参读：倪柝声文集第二辑第三册，第六段。

helpless person. If I try to preserve myself until Your coming, it will only bring shame to Your name and loss to myself. All my hopes are in Your love and power...My trust is not in my holding power, but in Your holding power. I dare not speak of my love to You any longer. I dare not speak of my grasping of You any longer. From this point on, everything depends on Your strength and Your love.

“Your love is as strong as death. Who can shake death? No sighing of parents, no tears of wives, and no sorrow of friends can bring back a man from death. Death holds its captives and keeps them firmly, unrelentingly, and unshakably in its hand. If You love me, I will not be shaken, because Your love cannot possibly be weaker than death. “If You love me, Your jealousy will follow. Your jealousy will be as cruel as Sheol...You will not allow anything to share my heart. Even if You owned a major part of me, You would not be satisfied. Your eyes cannot stand to see those who are Yours being defiled by the world or usurped by other loves. You are jealous; from the beginning of time You have been a jealous God (Exo. 20:5). Have not Your apostles told us about the jealousy of God (2 Cor. 11:2)? If You are jealous, who can withstand Your jealousy?...You will remove all hindrances until You become the unique Lord, the God of all, and the unchallenged King. In this way, I will be protected, and my chastity will be preserved until I see Your face.” (CWWN, vol. 23, “The Song of Songs,” pp. 119-120)

Song of Songs 8:13 says, “O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it.” The lover of her Beloved asks Him who dwells in the believers as His gardens to let her hear His voice as her companions listen for His voice. This indicates that in the work, which we as the lovers of Christ who express Him as our living outwardly do for Him as our Beloved who indwells us as our life inwardly, we should fellowship with Him in His speaking. As we are working with Him, we need to maintain our fellowship with Him, always listening to Him. (Life-study of Song of Songs, p. 68)

Further Reading: CWWN, vol. 23, “The Song of Songs,” sec. 6

第四周·周六

晨兴喂养

歌八 14 “我的良人哪，愿你快来，如羚羊或小牡鹿在香草山上。”

启十一 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。”

但二 35 “…打碎这像的石头，变成一座大山，充满全地。”

良人的佳偶祷告，求祂在复活的大能里快快回来，设立那要充满全地，祂甘甜蜜美的国（启十一 15，但二 35）。这里〔歌八 14〕我们该留意，这佳偶的祷告是〔雅歌〕这卷诗意之书的结语，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）。

这卷…书乃是一位君王和一个乡村女子之间爱的故事，这首诗（作为预表）乃是一幅奇妙生动的图画（作为应验），描绘新郎基督和爱祂的新妇，在祂神圣属性与爱祂者之人性美德的调和中，相互享受的新婚之爱。这首诗及其所描绘的这两面，在其各阶段进展的互相对应，乃是无所不能、无所不知、无所不在之神的圣言内在的启示（雅歌生命读经，八五至八六页）。

信息选读

〔雅歌八章十四节〕的话语和二章十七节是一样的，在那一边也有这样的祷告。但是，这两边所指着的事，并

WEEK 4 — DAY 6

Morning Nourishment

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 ...And the stone that struck the image became a great mountain and filled the whole earth.

The lover of her Beloved prays that He would make haste to come back in the power of His resurrection to set up His sweet and beautiful kingdom which will fill the whole earth (Rev. 11:15; Dan. 2:35). Here [S. S. 8:14] we should note that the prayer of this lover of her Beloved is the concluding word of this poetic book, portraying the union and communion between Christ as the Bridegroom and His lovers as the bride in their bridal love, as the prayer of John, a lover of Christ, is the concluding word of the Holy Scripture, revealing God's eternal economy concerning Christ and the church in His divine love (Rev. 22:20).

The poem, as a type,...as the story of the love between a king and a country girl is a marvelous and vivid portrait, as the fulfillment, of the bridal love between Christ as the Bridegroom and His lovers as His bride in their mutual enjoyment in the mingling of His divine attributes with the human virtues of His lovers. The correspondence of the progression with its stages on these two sides of the poem and its portrait is the intrinsic revelation of the Holy Word of the omnipotent, omniscient, and omnipresent God. (Life-study of Song of Songs, pp. 68-69)

Today's Reading

[The words in Song of Songs 8:14] are the same as in 2:17. It is the same prayer, but the things that are referred to are not the same in both cases.

是不一样的。…这卷书…两次说到主的来如何是像“羚羊或小牡鹿在…山上”一样的。祂头一次…在山上〔17〕，乃是指着…祂如何要和信徒有完全的交通。但是，那一个是在黑影还未飞去，天还未亮的时候，就是在今天主还未降临的时候。那里注重的乃是交通。…但是…〔第二次（八14）〕却是指着主的再来说的。因为这一个“来”，是在乎将来；也许是很近的，但谁也不能知道那个时候，所以不像二章那里的有时间的限制。在这里，也不是交通的问题，所以就看见山并不是比特山，乃是香草山。因为在这里所注意的，乃是主的再临和祂国度的情形。

到了这里，我们看见女子的经历，好像一滴的水，已经流到海里，已经无可再进步，虽然还可越流越深。现在她所有的一切，留在世界里的，只有一个身体，其余的已经都到另外一个世界里去了。所以她就不能不发出呼求的声音说，“我的良人哪，愿你快来！”求你…如同羚羊或小牡鹿那样的快来。羚羊或小牡鹿如何在香草山上，当你来的时候，你也要如何降临在你的国度中。…当你来的时候，真的，“信则变见，赞代祈”，爱就要达到毫无阴翳、完全的地位，能够丝毫无罪地在主面前事奉祂。这是什么日子呢？所以主耶稣啊，求你快来！（倪柝声文集第二辑第三册，一四八至一五〇页）

雅歌这卷书的最后一点是在末了一节〔八14〕。…这卷书是全本圣经的精粹，将全本圣经浓缩在短短的八章中。在圣经的末了，主说，“是的，我必快来！”（启二二20）“我的良人哪，愿你快来。”这意思是说，“主耶稣，愿你快来。”主要来到香草山上。…在雅歌这卷书中，香料是我们所经历之主耶稣的各种不同方面，甚至也是从我们长出来的。不久，我们对主的一切经历将要累积成山。然后主会来到那里与我们相遇。这会带进国度，而国度是由香草山组成的（李常受文集一九七二年第一册，四六二页）。

参读：雅歌中所描绘的生命与建造，第十四章。

This book mentions...the Lord's coming as "a gazelle or a young hart upon the mountains..." two times. The first time [v. 17]...shows His longing for an absolute fellowship with the believers. But then the shadows had not fled and the day had not yet broken; that is, the Lord had not yet come. The emphasis was fellowship...But the second [8:14] refers to the Lord's second coming. This coming is in the future, and though it may be very near, no one knows when it will be. Unlike the case in chapter 2, it does not have a time limit. The matter is not fellowship; therefore, this verse does not speak of the mountains of Bether but of the mountains of spices. It describes the condition of the Lord's coming and His kingdom.

Then the maiden's experience will be like a drop of water that has disappeared into the ocean; there will be no more room for advancement, though the tide can always go deeper. All that is left in the world is just her body. Everything else has gone to another world. Therefore, she cannot help but cry, "Make haste, my beloved." "Come as quickly as the gazelle or a young hart. Just as a gazelle or a young hart appears on the mountains of spices, may You come in Your kingdom."...When He comes, faith will be turned to facts, and praise will replace prayer. Love will consummate in a shadowless perfection, and we will serve Him in the sinless domain. What a day that will be! Lord Jesus, come quickly! (CWWN, vol. 23, "The Song of Songs," pp. 125-126)

The last point in this book is in the very last verse [S. S. 8:14]...This book is an extract of the entire Bible. It is a condensation of the Bible in eight short chapters. At the end of the Bible the Lord says, "I come quickly" (Rev. 22:20). To make haste means to come quickly. "Make haste, my beloved" means "Come quickly, Lord Jesus." The Lord is coming upon the mountains of spices...In the Song of Songs the spices are the different aspects of the Lord Jesus experienced by us and even grown out from us. Soon, all our experiences of the Lord will be piled up like mountains. Then the Lord Jesus will come to meet us there. This will bring in the kingdom, and the kingdom will be composed of mountains of spices. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," p. 345)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 14

第四周诗歌

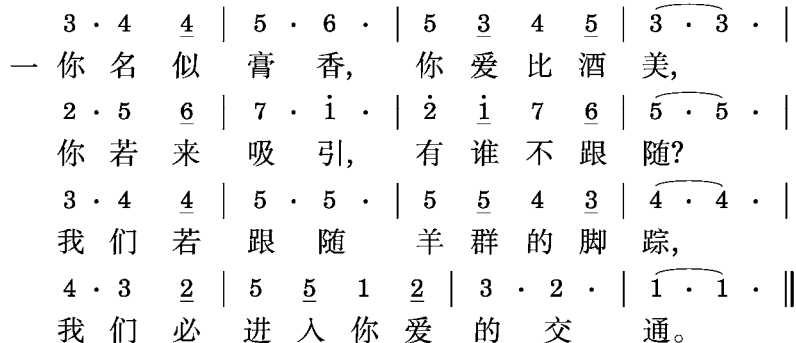
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经历基督 — 与祂交通

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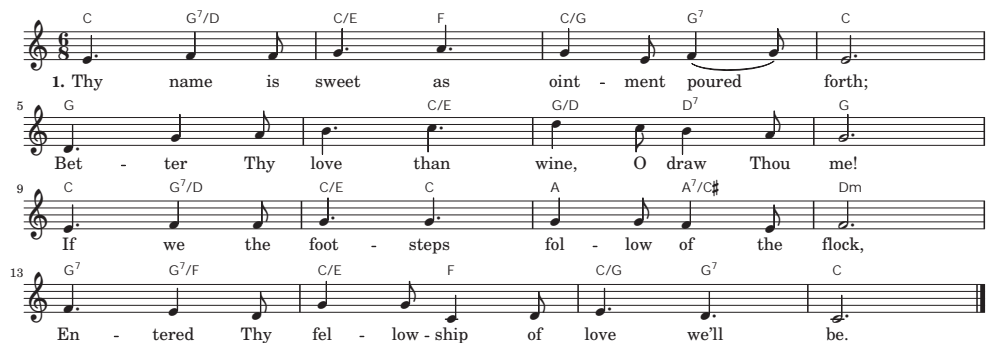
- 二 祂是我良人,我是祂佳偶, 祂将我吸引,我将祂追求;
 祂香如没药,我愿藏心房, 祂美似凤仙,我愿戴身上。
- 三 进入祂爱里,享受祂肥甘, 躺在祂怀中,饱尝祂香甜;
 祂爱为旌旗,将我身遮蔽, 祂情似美物,使我心舒畅。
- 四 良人属于我,我也属于祂, 祂是牧养者,我是百合花。
 唯愿天快曙,黑影全飞散, 见祂如朝鹿,显在比特山。
- 五 同死的没药,复活的乳香, 来将我熏透,好给祂欣赏;
 北风啊,兴起,南风啊,吹来, 来使我心园,成为祂心爱。
- 六 愿在祂眼中,美丽如良鸽, 愿在祂面前,皎洁似百合;
 愿我全属祂,作祂乐中乐, 像祂全属我,是我歌中歌。
- 七 美丽如月亮,得有祂形像, 皎洁似太阳,得有祂身量;
 全属我良人,使祂命显彰, 全为我良人,使祂心舒畅。
- 八 你是我生命,我是你活像, 爱情的联结,如死之坚强,
 无何能消灭,无何能替换, 直到你显现,在那香草山。

WEEK 4 — HYMN

Thy name is sweet as ointment poured forth

Experience of Christ — Fellowship with Him

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2. He's my Beloved, I am His own love;
 He draweth me, pursue I after Him.
 Fragrant as myrrh, I'd hide Him in my heart;
 Beauteous as henna*, I'd be clothed with Him;
3. Bathe in His love, and of His fatness taste,
 Lie on His breast, His sweetness there enjoy;
 His love the banner, His affection shown
 Tenderly soothes my heart to purest joy.
4. Oh, my Beloved's mine, and I am His;
 I am a lily and my Shepherd He;
 May daybreak come, the shadows flee away,
 Him on the mountains as a hart I'd see.
5. Myrrh of the death with Him and frankincense,
 The resurrection, permeate my heart;
 North wind awake, and let the south wind blow,
 Make my heart's garden pleasure to His heart.
6. I'd be to Him a dove that's undefiled,
 As a pure lily in His presence be,
 His, wholly His, the joy of all His joys,
 He wholly mine, the Song of songs to me.
7. Fair as the moon, conformed to Him I'd be,
 Clear as the sun, unto His stature grown;
 For my Beloved, all to please His heart,
 For my Beloved, that His life be shown.
8. Thou art my life, and I Thine image real;
 Love in such union is as death most strong,
 Ne'er can it be destroyed or e'er replaced
 Till Thou on spices mountains come ere long.

Old World plant, prized for its fragrant yellow and white flowers. (Song of Sol. 1:14, A.S.V.)

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

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