第八周

接受、经历并享受基督作我们的王、我们的主、我们的头和我们的丈夫，为着建造基督的身体，以终极完成新耶路撒冷

诗歌：

读经：结一22，26～28，林后五14～15，罗十四7～9，西二19，歌一1～4，林后十一2～3

【周一】

壹 我们必须接受、经历并享受基督作我们的王：

一 我们属灵经历中的最高点乃是有清明的天，其上有宝座—结一22，26～28：

1 我们基督徒有哪一种的天，乃在于我们的良心；我们的良心是与我们的天相联的—罗九1，林后一12。

2 当我们与主之间，并和彼此之间，一无间隔的时候，我们的天就明如水晶，我们就不仅有无亏的良心，也有清洁的良心—徒二四16，提前一5，19，三9，提后一3，参太五8，箴二二11，提后二22。

二 宝座是宇宙的中心并主管治的同在；我们灵里的宝座，事实上就是基督自己—赛二二23，来四16，罗五21，启二二1：

1 我们若有清明的天，就有宝座，我们自然而然就在

Week Eight

Taking, Experiencing, and Enjoying Christ as Our King, Our Lord, Our Head, and Our Husband for the Building Up of the Body of Christ to Consummate the New Jerusalem

Hymns:

Scripture Reading: Ezek. 1:22, 26-28; 2 Cor. 5:14-15; Rom. 14:7-9; Col. 2:19; S. S. 1:1-4; 2 Cor. 11:2-3

§Day 1

I. We must take, experience, and enjoy Christ as our King:

A. The highest point in our spiritual experience is having a clear sky with the throne above it—Ezek. 1:22, 26-28:

1. The kind of sky we have as Christians depends on our conscience; our conscience is connected to our sky—Rom. 9:1; 2 Cor. 1:12.

2. When there is nothing between us and the Lord and nothing between us and one another, our sky will be crystal clear, and we will have not only a good conscience but also a pure conscience—Acts 24:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3; cf. Matt. 5:8; Prov. 22:11; 2 Tim. 2:22.

B. The throne is the center of the universe, and it is the Lord's ruling presence; the throne in our spirit is actually Christ Himself—Isa. 22:23; Heb. 4:16; Rom. 5:21; Rev. 22:1:

1. If we have a clear sky, the throne will be present, and we will

宝座的管治和掌权之下；神在我们里面有宝座，意思就是神在我们里面有地位掌权—参但四 17，25 ～ 26，五 18 ～ 31，赛六 1 ～ 8。

2 在清明的天以上有宝座，乃是让神在我们基督徒生活中有最高、最显著的地位；在我们属灵经历中达到在清明的天以上有宝座这点，意思就是在凡事上完全服从神的权柄和行政。

三 以西结一章二十六节中“宝座的样式”乃是“像蓝宝石的样子”；蓝宝石是蓝色的，而蓝是天的颜色，指明神管治的同在有属天的情形、气氛和光景—出二四 10。

四 神所要的乃是借着人彰显祂自己，并借着人来掌权；祂要人彰显祂，并执行祂的权柄；神完全的救恩是要使我们借着洋溢之恩，并洋溢之义的恩赐，在生命里得救，并在生命中作王—创一 26，启十一 15，三 21，二二 3 ～ 5，罗五 17，21。

【周二】

贰 我们必须接受、经历并享受基督作我们的主：

一 我们必须是向主活的人，而非仅是为主活—林后五 9，14 ～ 15：

1 原来基督的爱困迫我们，意即强加限制，将我们限于一条线和一个目的，如同在有墙的窄路上；使徒们乃是这样受困迫，不再向自己活，乃向主活—14 ～ 15 节。

2 向自己活，意即受自己的控制、指引与管理，关心自己的目的和目标；但使徒们怀着雄心大志，要向主活，以讨主的喜悦—9，14 ～ 15 节，西一 10，来

spontaneously be under the ruling and reigning of the throne; for God to have the throne in us means that He has the position to reign in us—cf. Dan. 4:17, 25-26; 5:18-31; Isa. 6:1-8.

2. To have the throne above a clear sky is to allow God to have the highest and most prominent position in our Christian life; in our spiritual experience, to reach the point of having the throne above a clear sky means that in everything we are completely submissive to God's authority and administration.

C. In Ezekiel 1:26 "the likeness of the throne" is "like the appearance of a sapphire stone"; a sapphire stone is blue in color, which is a heavenly color, indicating the heavenly situation, atmosphere, and condition of God's ruling presence—Exo. 24:10.

D. God desires to manifest Himself through man and to reign through man; He wants man to express Him and to exercise His authority; God's complete salvation is for us to be saved in life and to reign in life by the abundance of grace and of the gift of righteousness—Gen. 1:26; Rev. 11:15; 3:21; 22:3-5; Rom. 5:17, 21.

§Day 2

II. We must take, experience, and enjoy Christ as our Lord:

A. We must be people who live to the Lord, not merely for the Lord—2 Cor. 5:9, 14-15:

1. For the love of Christ to constrain us means that it forcibly limits us and shuts us up to one line and purpose, as in a narrow, walled road; in such a way the apostles were constrained to no longer live to themselves but to the Lord—vv. 14-15.

2. To live to ourselves means that we are under our own control, direction, and governing and that we care for our own aims and goals; but the apostles were determined to gain the honor of being well pleasing to the

十一 5 ～ 6。

3 基督的爱困迫我们向主活；向主活，意即完全服在主的管制、指引并管理之下，愿意履行祂的要求，满足祂的渴望，并完成祂所要作的。

4 保罗不是作什么工以讨主的喜悦，他乃是在日常生活的每一方面都向主活；照样，我们今天也不该讨自己的喜悦，乃该向主活，以讨主的喜悦；我们所作的一切，都必须是向祂作的。

二 “我们若活着，是向主活；若死了，是向主死。所以我们或活或死，总是主的人。因此基督死了，又活了，为要作…主”—罗十四 8 ～ 9：

1 基督为着我们法理的救赎死在十字架上，又为着我们生机的救恩在复活里活在我们里面，使祂得以作内住的主，我们灵里的主灵，就是在我们里面管治的那一位。

【周三】

2 我们是用基督之宝血的重价买来的，所以我们“是主的人”，（8，）应当一直高举祂为主，让祂在我们的生活和工作中居第一位；我们是为着主的工作在主里劳苦的人，主的工作就是职事的工作，要建造基督生机的身体—林前六 19 ～ 20，十五 58，十六 10，弗四 11 ～ 12。

三 “我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆；”（林后四 5；）除了基督之外，在信徒中间不该有别的主；所有的人都该是仆人，甚至是奴仆。（彼前五 3，太二十 26 ～ 27，二三 10 ～ 11。）

Lord by living to Him—vv. 9, 14-15; Col. 1:10; Heb. 11:5-6.

3. The love of Christ constrains us to live to the Lord; to live to the Lord means that we are absolutely under the Lord's control, direction, and governing and that we want to fulfill His requirements, satisfy His desires, and complete what He intends.

4. Paul sought to please the Lord not by doing a work but by living to Him in every aspect of his daily life; likewise, we today should not seek to please ourselves but seek to please the Lord by living to Him; all that we do must be to Him.

B. "Whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's. For Christ died and lived again for this, that He might be Lord..."—Rom. 14:8-9:

1. Christ died on the cross for our judicial redemption, and He lives again in resurrection within us for our organic salvation so that He might be our indwelling Lord, the Lord Spirit in our spirit, as the One who rules within us.

§Day 3

2. Because we have been bought with the price of the precious blood of Christ, "we are the Lord's" (v. 8), and we should continually exalt Him as Lord, giving Him the first place in our life and in our work; we are those who labor in the Lord for the work of the Lord, which is the work of the ministry to build up the organic Body of Christ—1 Cor. 6:19-20; 15:58; 16:10; Eph. 4:11-12.

C. "We do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake" (2 Cor. 4:5); among the believers, besides Christ there should be no other lord; all should be servants, even slaves (1 Pet. 5:3; Matt. 20:26-27; 23:10-11).

叁 我们必须接受、经历并享受基督作我们的头：

一 我们在基督里归一于一个元首之下，要拯救我们脱离那由天使的背叛和人的背叛所引起，在死亡和黑暗里宇宙性崩溃的乱堆；信徒有分于基督将万有归一于一个元首之下，乃是借着乐意在召会生活中归一于元首之下，借着在生命中长大，并借着活在基督的光之下—弗一10，约一4，启二一23～25，弗五8～9。

二 持定基督作头，不只是以祂作我们独一的权柄，更要亲密地联于祂，使祂的丰富和生命供应得以分赐到我们里面，使我们以神的增长而长大，在一切事上长到祂里面，并且本于祂而尽功用，全身便叫身体渐渐长大，以致在爱里把自己建造起来—西二19，弗四15～16。

【周四】

三 现今传输到我们里面，神那超越浩大的能力，乃是超越的基督自己作三一神的四重大能；（林前一24；）正常、真正、正确并真实的召会来自于这四重的大能—复活的大能、升天的大能、归服的大能和归一的大能—以建造召会作祂的身体（弗一19～23）：

1 “向着召会”（22）指明神的能力，包括三一神所经过的一切，已经一次永远地放在我们里面，并且还要继续不断地传输到我们里面，使我们丰富的享受基督，并过正当的召会生活，有基督身体的实际。

2 超越之基督的输供将三一神在基督里所成就、所达到并所得着的，都传输到那作基督身体的召会里；这不仅是为着产生召会，更是为着生长、建立并建造召会。

III. We must take, experience, and enjoy Christ as our Head:

A. Our being headed up in Christ rescues us from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man; the believers participate in Christ's heading up by being willing to be headed up in the church life, by growing in life, and by living under Christ's light—Eph. 1:10; John 1:4; Rev. 21:23-25; Eph. 5:8-9.

B. To hold Christ as the Head is not only to take Him as our unique authority but also to stay intimately connected to Him so that His riches and life supply are dispensed into our being to cause us to grow with the growth of God, growing up into Him in all things and functioning out from Him so that all the Body causes the growth of the Body unto the building up of itself in love—Col. 2:19; Eph. 4:15-16.

§Day 4

C. God's surpassingly great power that is presently being transmitted into us is the transcending Christ Himself as the fourfold power of the Triune God (1 Cor. 1:24); the normal, genuine, proper, and real church comes out of this great fourfold power—resurrecting power, ascending power, subjecting power, and heading-up power—for the building up of the church as His Body (Eph. 1:19-23):

1. To the church (v. 22) indicates that the divine power, which includes all that the Triune God has passed through, has been installed into us once for all and is being transmitted into us continually, causing us to enjoy Christ richly and to have the proper church life with the reality of the Body of Christ.

2. The transmitting of the transcending Christ is to transfuse into the church, the Body of Christ, what the Triune God has accomplished, attained, and obtained in Christ; this is not only for producing the church but also for growing, establishing, and building up the church.

四 我们必须求父用那使基督从死人中复活，叫祂在诸天界里坐在神的右边，又将万有服在祂的脚下，并使祂向着召会作万有之头的大能，使我们得以加强到里面的人里，使基督借着信，安家在我们心里—三 16 ～ 17，一 19 ～ 23。

五 神能照着运行在我们里面的四重大能，极其充盈地成就关于召会作基督身体的一切，超过我们所求所想的，使神在召会中得着荣耀—三 20 ～ 21。

D. We must ask the Father to strengthen us into the inner man so that Christ may make His home in our hearts through faith with the power that raised Christ from the dead, that seated Christ at the right hand of God in the heavenlies, that subjected all things under His feet, and that gave Him to be Head over all things to the church—3:16-17; 1:19-23.

E. God is able to do superabundantly above all that we ask or think concerning the church as the Body of Christ, according to this fourfold power that operates in us, so that God is glorified in the church—3:20-21.

【周五】

§Day 5

肆 我们必须接受、经历并享受基督作我们的丈夫：

IV. We must take, experience, and enjoy Christ as our Husband:

一 雅歌中的罗曼史描绘我们与主的关系必须是个人的—一 4 上：

A. The romance in Song of Songs portrays that our relationship with the Lord must be personal—1:4a:

1 我们必须跟随亚伯拉罕的榜样，他乃是神的朋友，为着神的愿望；（代下二十 7，赛四一 8，雅二 23，创十八 1 ～ 33；）并跟随摩西的榜样，他是神的同伴，为着神的权益。（出三三 11。）

1. We must follow the pattern of Abraham, who was the friend of God for the desire of God (2 Chron. 20:7; Isa. 41:8; James 2:23; Gen. 18:1-33), and the pattern of Moses, who was a companion of God for the interests of God (Exo. 33:11).

2 我们必须跟随大卫和亚萨的榜样，他们在神的殿中，并为着神的殿寻求神发光的脸—诗二七 4，8，八十 3，7，14 ～ 19。

2. We must follow the pattern of David and Asaph, who sought the shining face of God in and for the house of God—Psa. 27:4, 8; 80:3, 7, 14-19.

3 我们必须跟随主耶稣的榜样，祂不断活在神的同在中—徒十 38 下，约八 29，十六 32。

3. We must follow the pattern of the Lord Jesus, who lived in the presence of God without ceasing—Acts 10:38c; John 8:29; 16:32.

4 我们必须跟随彼得的榜样，主恢复他对主的爱，使他喂养主的羊，并使他不信靠自己天然的力量，跟随主直至殉道—二一 15 ～ 19，可十六 7。

4. We must follow the pattern of Peter, whose love for the Lord was restored for him to shepherd the Lord's sheep and follow the Lord unto martyrdom without any confidence in his natural strength—21:15-19; Mark 16:7.

5 我们必须跟随保罗的榜样，他被基督的爱所困迫，活在基督面前，作基督的大使，讨基督喜悦—林后

5. We must follow the pattern of Paul, who was constrained by the love of Christ to live in the person of Christ as an ambassador of Christ to be well

二 10，五 9，14，20。

二 雅歌中的罗曼史描绘我们与主的关系必须是情深的—一 1～2：

1 住在我们里面的主，乃是我们的父，恩典是我们的母—罗八 15～16，加四 24～26，赛六六 12～13。

2 住在我们里面的主，乃是我们的丈夫（太九 15，林后十一 2～3）和我们的弟兄。（约二十 17，罗八 29。）

3 住在我们里面的主，乃是我们的朋友（太十一 19，约十五 12～17）和我们的策士。（赛九 6。）

4 住在我们里面的主，乃是我们的辩护者、（约壹二 1、）我们的保惠师（约十四 16，十六 7，13）和我们的牧者。（诗二三 1，彼前二 25。）

【周六】

三 雅歌中的罗曼史描绘我们与主的关系必须是私下的—一 3～4：

1 我们必须接触主，私下花时间以秘密、确定、有功效的方式亲近主，向祂敞开我们全人，让祂光照并注入，使我们能因神发光，将神照耀出来—太六 6，出三三 11，林后三 16～18，赛六十 1，5 上，太十四 22～23，可一 35，路五 16，六 12，九 28。

2 我们必须经历并享受基督作我们的隐密处、我们的住处、和我们知足的秘诀—诗九十 1，九一 1，三一 20，十八 1～5，腓四 7～13。

3 我们碰到一切的问题，都该和主商量；我们必须把每件事都带到主面前，在祂面前并在与祂的交通里来考虑、审核并定规事情—参书九 14。

4 每一个信徒从这一面来说，都要软弱到一个地步，

pleasing to Christ—2 Cor. 2:10; 5:9, 14, 20.

B. The romance in Song of Songs portrays that our relationship with the Lord must be affectionate—1:1-2:

1. The Lord who indwells us is our Father, and grace is our mother—Rom. 8:15-16; Gal. 4:24-26; Isa. 66:12-13.

2. The Lord who indwells us is our Husband (Matt. 9:15; 2 Cor. 11:2-3) and our Brother (John 20:17; Rom. 8:29).

3. The Lord who indwells us is our Friend (Matt. 11:19; John 15:12-17) and our Counselor (Isa. 9:6).

4. The Lord who indwells us is our Advocate (1 John 2:1), our Comforter (John 14:16; 16:7, 13), and our Shepherd (Psa. 23:1; 1 Pet. 2:25).

§Day 6

C. The romance in Song of Songs portrays that our relationship with the Lord must be private—1:3-4:

1. We must contact the Lord and spend time with Him privately in a secret, definite, and prevailing way, opening our entire being to Him for His enlightening and infusing, so that we can glow with God and shine forth God—Matt. 6:6; Exo. 33:11; 2 Cor. 3:16-18; Isa. 60:1, 5a; Matt. 14:22-23; Mark 1:35; Luke 5:16; 6:12; 9:28.

2. We must experience and enjoy Christ as our hiding place, our dwelling place, and our secret of sufficiency—Psa. 90:1; 91:1; 31:20; 18:1-5; Phil. 4:7-13.

3. We must ask for the counsel of the Lord related to every problem that we encounter; we must bring every matter to the Lord and consider, examine, and determine things before Him and in fellowship with Him—cf. Josh. 9:14.

4. In this respect every believer needs to be weak to the extent that he

每逢碰到一件事的时候，他没法主张，不敢定规，不能去作，必须和主先接触过，先商量过，让祂来定规；这才是基督徒最甜美的生活—林后十二9～10。

5 我们别无选择，一切都得和神交通，一切都得和祂商量，一切都得让祂来处理，一切都得让祂来说话，一切都得由祂来主张；在基督徒身上，每一时刻，每一件事，都依赖另一位—神—乃是荣耀的—腓四5～7，箴三5～6，林后一8～9。

四 雅歌中的罗曼史描绘我们与主的关系必须是属灵的—一4下：

1 基督眷临我们是属灵的，因为祂是赐生命的灵在我们的灵里；我们的灵是至圣所，是那是灵之基督的内室，祂是万主之主，万王之王—林前十五45下，罗八16，林前六17，提后四22，启十七14，十九16。

2 在以弗所书保罗给我们看见，为着接触并享受基督以建造基督的身体，我们必须操练我们的灵—一17，二22，三5，16，四23，五18，六18。

3 在罗马书保罗强调，我们所是的一切，（二29，八5～6，9，）所有的一切，（10，16，）和向神所作的一切，（一9，七6，八4，13，十二11，）都必须在我们的灵里。

4 父正在寻找真实的敬拜者，就是那些操练他们的灵，喝活水以接触是灵的神的人；喝活水就是对神真正的敬拜—约四23～24，10，14，七37～38，赛十二1～6。

5 我们必须建立一个习惯，不断操练我们的灵，在圣灵里祷告，保守自己在神（父）的爱中，等候我们主耶稣基督（再来的子—提后一16～18）的怜悯，

does not have his own ideas, make his own decisions, or take any action related to what he encounters without contacting the Lord and consulting with Him, allowing Him to make the decisions; this is the sweetest living of a Christian—2 Cor. 12:9-10.

5. We have no alternative but to fellowship with God in all things, discuss all things with Him, and allow Him to handle all things, speak in all things, and make every decision; it is glorious for a Christian to be dependent on another One—God—at every moment and in every matter—Phil. 4:5-7; Prov. 3:5-6; 2 Cor. 1:8-9.

D. The romance in Song of Songs portrays that our relationship with the Lord must be spiritual—1:4b:

1. Christ visits us spiritually because He is the life-giving Spirit in our spirit; our spirit is the Holy of Holies, the chambers of the pneumatic Christ as the Lord of lords and the King of kings—1 Cor. 15:45b; Rom. 8:16; 1 Cor. 6:17; 2 Tim. 4:22; Rev. 17:14; 19:16.

2. In the book of Ephesians, Paul shows that in order to contact Christ and enjoy Christ for the Body of Christ, we must exercise our spirit—1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.

3. In the book of Romans, Paul stresses that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit.

4. The Father is seeking true worshippers, those who will exercise their spirit to contact God the Spirit by drinking of the living water; to drink of the living water is to render real worship to God—John 4:23-24, 10, 14; 7:37-38; Isa. 12:1-6.

5. We must build up the habit of continually exercising our spirit by praying in the Holy Spirit to keep ourselves in the love of God (the Father), awaiting the mercy of our Lord Jesus Christ (the Son at His second

以至于永远的生命（成为永远生命的总和—新耶路撒冷）—犹 19 ～ 21。

伍 接受、经历并享受基督作我们的王、我们的主、我们的头和我们的丈夫，乃是为着建造召会作基督的身体，以终极完成新耶路撒冷—太十六 18，弗四 11 ～ 12，16，启十九 7，二一 2。

coming—2 Tim. 1:16-18) unto eternal life (to become the totality of the eternal life—the New Jerusalem)—Jude 19-21.

V. Taking, experiencing, and enjoying Christ as our King, our Lord, our Head, and our Husband is for the building up of the church as the Body of Christ to consummate the New Jerusalem—Matt. 16:18; Eph. 4:11-12, 16; Rev. 19:7; 21:2.

第八周■周一

晨兴喂养

结一22“…有穹苍的样式，看着像可畏的水晶，…在活物的头以上。”

26“…穹苍之上，有宝座的样式，像蓝宝石的样子；在宝座的样式以上，有一位的样式好像人的样子。”

徒二四16“我…操练自己，对神对人常存无亏的良心。”

活物的头以上有清明的穹苍，〔结一26，〕也就是延展、稳定而清明的天。…在这清明的天以上有一个宝座。…我们基督徒必须对主维持一个清明的天。这意思是说，我们必须与主一直有清明的交通。我们与主之间，应当一无间隔。当我们与主之间一无间隔的时候，我们的天就明如水晶，我们的良心就是纯净而无亏的。（徒二四16。）

我们必须对一个事实有深刻的印象，就是我们基督徒…必须有无亏的良心。什么时候我们的良心有了定罪，或有了亏欠，我们的天立即就乌云四布，幽黯不明。这时我们该向主承认我们的失败和我们的罪污，而接受祂的赦免和祂宝血的洗净。（约壹一9，7。）这样，我们的良心就得着洁净，而无所亏欠。我们就再得着清明的天，与主有清明的交通，而与祂之间一无间隔。（以西结书生命读经，一四〇至一四一页。）

信息选读

在我们基督徒的生活和召会生活中，每当我们有这样清明的天，我们也就有了清明的天以上的宝座。（结

WEEK 8—DAY 1

Morning Nourishment

Ezek. 1:22 ...There was the likeness of an expanse, like the sight of awesome crystal,...over their heads...

26 And above the expanse...was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Acts 24:16 ...I also exercise myself to always have a conscience without offense toward God and men.

Above the heads of the living creatures [in Ezekiel 1:26] is a clear expanse, a clear sky, that is expanding and yet was stable.... Above this clear sky there is a throne. We Christians need to maintain a clear sky with the Lord. This means that we need always to have a clear fellowship with Him. We should have nothing between us and the Lord. When there is nothing between us and the Lord, our sky will be crystal clear, and our conscience will be pure, void of any offense (Acts 24:16).

We need to be deeply impressed with the fact that, as Christians, ...we need to have a conscience that is without offense. Whenever there is condemnation or an offense on our conscience, our sky immediately becomes cloudy, darkened, and foggy. At such times we should confess our failure and our sin to the Lord and receive His forgiveness and the cleansing of His precious blood (1 John 1:9, 7). This will cleanse our conscience so that it will be void of offense. We will again have a clear sky and a clear fellowship with the Lord, with nothing between us and Him. (Life-study of Ezekiel, pp. 111-112)

Today's Reading

Whenever we have such a clear sky in our Christian life and in our church life, we will also have the throne, which is above the clear sky (Ezek. 1:26). The

一26。）这宝座是宇宙的中心，就是主所在之处。我们常常谈论主的同在，但我们必须看见，主的同在总是随着宝座的。主在哪里，祂的宝座也在哪里。祂的同在绝不能与祂的宝座分开。主的宝座是在第三层天，也在我们的灵里。因此，主的宝座一直与我们在一起。

我们既是基督徒，又是众地方召会，就应当在清明、延展的天之下。在这清明、开阔的天以上，有主的宝座。我们因着有这样清明的天，就立即在主宝座的管理之下。…我们应当一直在主宝座的管治之下。因着我们是在宝座之下，我们不需要警察和法庭来管理我们。

基督徒属灵经历最高的一步，就是在我们的穹苍中，在我们清明的天里，有宝座。有宝座，或达到宝座那里，乃是让神在我们基督徒生活中有最高、最显著的地位。神在我们里面有宝座，意思就是神在我们里面有地位掌权。因此，在我们属灵经历中达到宝座，意思就是在凡事上完全服从神的权柄和行政。这样，我们就不再是没有宝座、没有权柄、不受管治的人。

一个没有清明的天、其上也没有宝座的信徒，在他日常的生活中很容易松懈随便。相反的，一个信徒若有明如水晶的天，就会感觉到是在神圣的管治和限制之下，因此在他所说所行的每一件事上，都不会松懈随便。一个在其上有清明之天的信徒，乃是在权柄之下，而在说话、发怒等类的事上，受这权柄的约束和限制。这权柄乃是宝座的事。

蓝宝石表征神显在一种特别的光景中，而有的一种属天情形。…蓝宝石是蓝色的，而蓝是指天的颜色，指明神同在的光景和情形。（以西结书生命读经，一四二至一四四、一五二至一五三页。）

参读：士师记生命读经，第一篇；撒母耳记生命读经，第六篇；以西结书生命读经，第十至十二篇。

throne is the center of the universe, and it is where the Lord is. We often talk about the Lord's presence, but we need to realize that the Lord's presence is always with the throne. Where the Lord is, there His throne is. His presence can never be separated from His throne. The Lord's throne is in the third heaven, but His throne is also in our spirit. Hence, the Lord's throne is with us all the time.

As Christians and as local churches, we all should be under a crystal clear and expansive sky. Above this clear, expansive sky is the throne of the Lord. By having such a clear sky, we are spontaneously under the government of the Lord's throne. We should always be under the ruling of the Lord's throne. Because we are under the throne, we do not need policemen and law courts to rule over us.

The highest step in the spiritual experience of a Christian is to have the throne in our expanse, in our clear sky. To have the throne, or to arrive at the throne, is to allow God to have the highest and most prominent position in our Christian life. For God to have the throne in us means that He has the position to reign in us. Therefore, to reach the throne in our spiritual experience means that in everything we are completely submissive to God's authority and administration. Then we are no longer a person without the throne, without authority, without government.

A believer who does not have a clear sky with a throne above it can easily be loose and careless in his daily living. On the contrary, a believer who has a sky that is crystal clear has the sense of being under divine government and restraint; therefore, he cannot be loose or careless in anything he says or does. A believer who has a clear sky above him is under an authority which restricts and restrains him in things such as speaking or a display of anger. This authority is a matter of the throne.

A sapphire stone signifies a kind of heavenly condition which exists when God is present in a particular situation…. A sapphire stone is blue in color, and blue is a heavenly color indicating the situation and condition of God's presence. (Life-study of Ezekiel, pp. 112-114, 120)

Further Reading: Life-study of Judges, msg. 1; Life-study of 1 & 2 Samuel, msg. 6; Life-study of Ezekiel, msgs. 10-12

第八周■周二

晨兴喂养

林后五9“所以我们也怀着雄心大志，无论是在家，或是离家，都要讨主的喜悦。”

14～16“原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

保罗在林后五章十五节为什么说向主活，而不说凭主活、为主活或与主同活？要回答这个问题，我们读加拉太二章十九节会有帮助。那里说，“我借着律法，已经向律法死了，叫我可以向神活着。”“向神活着”这句话很难解释，但其中的含意却很丰富。…向律法活着，就是说我们在律法之下，受律法指引、管理，有履行律法的责任。向神活着，或说向主活着，就是说我们在主的指引、管制之下，愿意满足祂的要求，满足祂的渴望，完成祂所定意要作的。

世人向自己活，但基督的爱困迫我们，叫我们不向自己活，乃向祂活。向自己活，就是受自己的控制、指引与管理，关心自己的目的和目标。这不仅是为自己活，也是向自己活。但已经成熟、预备好可以被提的使徒们，只有一个雄心大志，就是要向主活，以讨主喜悦。他们完全服在主的指引、管制并管理之下；他们所作的每一件事，都是要实现主的定旨和愿望。他们既是这样的人，就不向律法、自己、或主以外的任何事物活着。（哥林多后书生命读经，一三四至一三五页。）

信息选读

WEEK 8—DAY 2

Morning Nourishment

2 Cor. 5:9 Therefore also we are determined, whether at home or abroad, to gain the honor of being well pleasing to Him.

14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Why in 2 Corinthians 5:15 does Paul speak of living to the Lord and not living by Him, for Him, or with Him? To answer this question, it will be helpful to read Galatians 2:19: “For I through law have died to law that I might live to God.” Although the phrase live to God is difficult to define, it is rich in its implications….To live to the law means that we are under the law, directed by the law, governed by the law, and have the responsibility to fulfill the law. To live to God, or to the Lord, means that we are under the Lord’s direction and control and that we want to fulfill His requirements, satisfy His desires, and complete what He intends.

Worldly people live to themselves. But the love of Christ constrains us to live to Him and not to ourselves. To live to ourselves means that we are under our own control, direction, and governing and that we care for our own aims and goals. This is to live not only for ourselves; it is to live to ourselves. But the apostles, who were ripe and ready for rapture, had the single ambition of pleasing the Lord by living to Him. They were absolutely under the Lord. They were under His direction, control, and governing. Everything they did was to fulfill the Lord’s purpose and desire. As such persons, they did not live to the law, to themselves, or to anything other than the Lord. (Life-study of 2 Corinthians, p. 117)

Today’s Reading

保罗并不向自己或向他的主人基督以外的任何事活着。他一直操练作讨主喜悦的事。他与那些犹太拉比大不相同，他们是向律法活着，所作所行都是向着律法。保罗是个成熟、预备好被提的人，他唯一的目标是要讨他主人的喜悦，就是他所等候要来的那位。保罗不是作什么工以讨主的喜悦，他乃是在日常生活的每一方面都向主活，以讨主的喜悦。照样，我们今天也不该讨自己的喜悦，乃该向主活，以讨主的喜悦。我们所作的一切，都必须是向祂作的。这是林后五章这一段最紧要的事。

保罗在林后五章十四节解释说，“原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了。”基督对我们的爱，借着祂在十字架上为我们受死，已经显明出来。（加二 20。）这爱困迫我们。困迫，原文意，从各面压逼，逼到一边，强加限制，在某种界限内限于一个目标，限于一条线和一个目的（如同在有墙的窄路上）。…使徒乃是这样地为基督的爱所困迫，而向祂活着。…“断定”就是下了结论（也许是在悔改相信时）。保罗下结论说，一人既替众人死，众人就都死了。基督那爱的死，乃是使徒受困迫，为基督活出爱之生活的原动力。基督既替我们死，为我们众人受了死的刑罚，我们众人在神眼中就都死了。因此，我们无需按着定命而死，而面对审判。（来九 27。）

基督替众人死，是叫我们不再向自己活，乃向祂活。基督的死不仅救我们脱离死，使我们免于死，更借着祂的复活，使我们不再向自己活，乃向祂活。（哥林多后书生命读经，一三五、一三八页。）

参读：一个在灵里之人的自传，第六章；神圣启示的中心路线，第一篇。

Paul did not live to himself or to anything other than his Master, Christ. He was always exercised to do what would please the Lord. He was very different from the rabbis who lived to the law and did everything with a view to the law. As one who was mature, ripe, and ready for the rapture, Paul's only aim was to please his Master, the very One whose coming he was awaiting. Paul sought to please the Lord not by doing a work, but by living to Him in every aspect of his daily life. Likewise, we today should not seek to please ourselves, but seek to please the Lord by living to Him. All that we do must be to Him. This is the vital matter in this portion of 2 Corinthians 5.

In verse 14 Paul explains, "For the love of Christ constrains us because we have judged this, that One died for all, therefore all died." The love of Christ toward us was made manifest on the cross through His death for us (Gal. 2:20). This love constrains us. Literally, it presses on us from all sides, holding us to one end, forcibly limits, confines us to one object within certain bounds, shuts us up to one line and purpose, as in a narrow, walled road.... In such a way the apostles were constrained by the love of Christ to live to Him. The phrase beause we have judged this means having concluded this, probably at the time of conversion. Paul concluded that because One died for all, therefore all died. Christ's loving death was the motivating factor of the apostles' being constrained to live a loving life for Him. Since Christ died as our substitute, suffering the sentence of death on behalf of us all, in the eyes of God we all died. Hence, we do not need to die in the way it is reserved for men to die and face judgment (Heb. 9:27).

Christ died on behalf of all so that we may no longer live to ourselves but to Him. Christ's death not only saves us from death so that we do not need to die, but it also causes us, through His resurrection, to live no longer to ourselves, but to Him. (Life-study of 2 Corinthians, pp. 118, 120)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 6; CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 1

第八周■周三

晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

在神圣的经纶里，基督是在万有中居首位者。歌罗西书启示，基督是居首位的，祂在凡事上居首位。〔西一 18。〕…在头一个创造以及新造里，基督都居首位。…我们需要看见，在神圣的经纶中，基督在旧造和新造中都居首位。在宇宙和召会中，基督都是居首位者。我们若看见这是异象，不仅是道理，我们的生活和我们的召会生活就会有革命性的改变。我们会领悟，基督在万有中必须是首先的。在我们的婚姻生活、家庭生活、职业生活、和学校生活中，祂必须是首先的。在宇宙中、在召会中、并在我们日常生活的每一面，祂都必须居首位。（新约总论第二册，四三至四四页。）

信息选读

神永远的目的，是要将万有在基督里归一于一个元首之下，这基督已被设立作宇宙的头。…神将祂的百姓，一个一个从宇宙性崩溃的乱堆中拯救出来。…神…把我们放在独一的头—基督—之下。由于天使的背叛和人类的背叛，没有一个受造之物服在元首之下。宇宙中简直没有头。但以弗所一章十节说，万有都要在基督里归一于一个元首之下。…神…正在作工，将宇宙性崩溃中的每一项带回，服在基督作头的身分之下。

WEEK 8—DAY 3

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

2:19 And…holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

In the divine economy Christ is the One having the preeminence in all things. The book of Colossians reveals that Christ is preeminent, that He has the first place in everything [Col. 1:18]…. Both in the first creation and in the new creation Christ occupies the first place….We need to see that in the divine economy Christ occupies the first place, the place of preeminence, in both the old creation and the new creation. Both in the universe and in the church Christ is the preeminent One. If we see this as a vision, not as a mere doctrine, our living and our church life will be revolutionized. We shall realize that in all things Christ must be the first. He must be the first in our married life, family life, business life, and school life. He must have the preeminence in the universe, in the church, and in every aspect of our daily living. (The Conclusion of the New Testament, p. 260)

Today’s Reading

God’s eternal intention is to head up all things in Christ, who has been appointed to be the universal Head….One by one, God rescues His people from the heap caused by the universal collapse…and [places] us under the unique Head, Christ. Because of the angelic rebellion and the human rebellion, none of the created beings is under any head. There is simply no headship in the universe. But Ephesians 1:10 says that all things are to be headed up in Christ….God… is working to bring every item in the universal collapse back to the headship of Christ.

神第一步是将祂所拣选的人，祂的众子，从崩溃中带出来，将他们摆在基督的元首身分之下。…因此，召会生活必须是归一于一个元首之下的生活。在召会生活中，归一于一个元首之下的，乃是神所拣选的人，并非世上的首领、不信的人或是动物。神将祂所拣选的人归一于一个元首之下，成为基督的身体，以基督作头。最终，这以基督作头的身体，将在万有之上作宇宙的头。今天我们在召会中，领先在基督里归一于一个元首之下。倘若我们不愿在召会生活中归一于一个元首之下，我们就会耽误这事。事实上，如果我们蒙拣选的人不愿归一于一个元首之下，神就无法将万有在基督里归一于一个元首之下。…在召会中归一于一个元首之下，乃是在生命里的事，这个看见是重要的。…在召会中将一切归一于一个元首之下，而没有在生命里长大，就只不过是一个组织。正确地归一于一个元首之下，乃是生命的长大。你越在生命里长大，就越有生命，也就越归一于一个元首之下，你也越从崩溃的混乱中得着拯救。（以弗所书生命读经，九一至九二、九四至九五页。）

基督是元首，我们是肢体。歌罗西二章十九节提醒我们必须持定元首：“本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”持定元首的意思，就是我们和祂之间有直接的交通。祂和众肢体之间没有隔离。元首无论如何尽职事，众肢体都配合上来。这个配合的结果就是在生命里长大。因着持定元首，就有里面的长大，而不是外面的行动。在元首与众肢体之间这种亲密的交通里，祂所有的丰富就都供应到众肢体里面，所有消极的事物也都被从元首来的生命供应所吞灭。（李常受文集一九八〇年第二册，一二一页。）

参读：新约总论，第二十四、三十一篇；以弗所书生命读经，第八、三十二、三十五、六十九篇；基督天上的职事，第一、五章。

The first step is for God to bring His chosen ones, His sons, out of the collapse and to place them under the headship of Christ….Thus, the church life must be a life of being headed up. In the church life it is God’s chosen ones, not the world leaders, the unbelievers, or the animals, that are being headed up. God is heading up all His chosen ones to be the Body of Christ with Christ as the Head. Eventually, this Body with Christ as the Head will be the universal Head over all things. Today we in the church are taking the lead to be headed up in Christ. If we are not willing to be headed up in the church life, we shall delay the heading up of all things. In fact, God will not have a way to accomplish the heading up of all things in Christ if we, the chosen ones, are not willing to be headed up. It is important to see that the heading up in the church is a matter in life….To head up all things in the church without the growth in life is simply to have an organization. The proper heading up is the growing of life. The more you grow in life, the more life you will have, the more heading up there will be, and the more you will be rescued from the heap of collapse. (Life-study of Ephesians, pp. 76-77, 79)

Christ is the Head, and we are the members. Colossians 2:19 reminds us that we must hold the Head, “out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.” To hold the Head means that there is direct communication between us and Him. There is no separation between Him and all the members. The members correspond to whatever the Head ministers. The result of this correspondence is the growth in life. By holding the Head, there is an inward growth, not an outward move. In this close communication between the Head and the members, all His riches are ministered into the members, and all the negative things are swallowed up by the supply of life from the Head. (CWWL, 1980, vol. 2, “The Heavenly Ministry of Christ,” p. 97)

Further Reading: The Conclusion of the New Testament, msgs. 24, 31; Life-study of Ephesians, msgs. 8, 32, 35, 69; CWWL, 1980, vol. 2, “The Heavenly Ministry of Christ,” chs. 1, 5

第八周■周四

晨兴喂养

弗一 10“为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

22～23“将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

借着神在所有世代中一切的安排，万有要在新天新地中，在基督里归一于一个元首之下。这就是神永远的行政和经纶。…神使基督向着召会作万有的头。〔以弗所一章二十二节〕这小小的辞“向着”，含示传输的意思。这指明基督元首的身分传输给召会。（以弗所书生命读经，八七至八八页。）

信息选读

召会能有分于基督元首的身分，因为召会是基督的身体。这位王不单是头，更是头带着身体。基督不仅是头，也是身体。（林前十二 12。）因为召会是身体，又因为基督是头也是身体，我们可以说，在某种意义上，我们—身体—也就是基督。虽然我们不是头，我们却能有分于基督元首的身分。我们是头的身体，这头是万有的头。我们不仅是掌管昆虫、猫和狗的头，我们也是总统、君王、将军、和工商巨子的头；我们在这一切之上。（以弗所书生命读经，八八至八九页。）

三一神三重的分赐，包括在超越之基督的输供里，也终极完成于超越之基督那包罗一切的输供里。…这样包罗一切的输供，不仅使我们与成为肉

WEEK 8—DAY 4

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

Through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth. This will be God's eternal administration and economy. God gave Christ to be the Head over all things to the church. The little word to [in Ephesians 1:22] implies transmission. It indicates that Christ's headship is being transmitted to the church. (Life-study of Ephesians, pp. 73-74)

Today's Reading

The church can share the headship of Christ because the church is the Body of Christ. The King is not just the Head, but the Head with the Body. Christ is not only the Head but also the Body (1 Cor. 12:12). Because the church is the Body and because Christ is both the Head and the Body, we may say that, in a sense, we, the Body, are also Christ. Although we are not the Head, we can share Christ's headship. We are the Body of the Head, and the Head is the head over all things. We are not only head over insects, cats, and dogs but also over presidents, kings, generals, and industrial leaders. We are over them all. (Life-study of Ephesians, p. 74)

The Triune God's threefold dispensing is included in the transmission of the transcending Christ and is completed and consummated in the all-inclusive transmission of the transcending Christ. Such an all-inclusive transmission

体并钉十字架的基督联结，也使我们与复活并超越的基督联结。在与这位超越之基督的联结里，我们超过了一切消极的事物，并且远超过它们。成为肉体并钉十字架的基督，将神带给了人，并为我们成就了永远的救赎。但阴间的权势、并空中执政的、掌权的、有能的、主治的，仍然在拦阻神的选民有分于基督在祂的新约里为他们所作成的。借着基督的复活和升天，基督已经征服了阴间的权势，并超过、超越在空中一切黑暗的权势。在与这样一位基督的联结里，我们一直有分于祂在祂的复活并升天里所成功的一切。（李常受文集一九九三年第二册，六九五至六九六页。）

我们需要神借着祂的灵，用大能使我们得以加强到里面的人里。〔弗三16。〕“到…里”这辞指明传输。你正在接受这四重能力神圣的传输：复活的能力、超越的能力、归服的能力、以及〔元首〕支配的能力。在以弗所一章，这能力向着我们；但在三章，这大能使我们得加强到我们的灵里，就是到我们里面的人里。这使我们得加强的大能，不仅是在我们里面，也是在诸天之上，正传输到我们里面。

这加强的结果是“使基督…安家在你们心里”。（17。）基督不仅在我们的灵里，并且作为一个人位，祂也必须居住在我们内里整个的所是里，就是在我们的心里。…基督就要接管我们整个里面的所是。当我们得以加强到我们里面的人里，就是到我们的灵里，基督这内住的灵就很容易浸透我们内里所是的各部分。基督这内住的灵很容易接管我们的心思、情感和意志。然后基督就能在我们内里的所是里安顿，在我们的心里安家。（李常受文集一九七〇年第二册，五五四至五五六页。）

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第四至六章。

brings us into union not only with the incarnated and crucified Christ but also with the resurrected and transcending Christ. In union with this transcending Christ, we have surpassed all the negative things and transcended them all. The incarnated and crucified Christ has brought God to man and has accomplished an eternal redemption for us. But the power of Hades and the rule, authority, power, and lordship in the air are still the frustration to the God-chosen people in their participation in what Christ has done for them in His new covenant. Through His resurrection and ascension, Christ has conquered the power of Hades and surpassed and transcended all the power of darkness in the air. In union with such a Christ, we are participating all the time in all His success in His resurrection and ascension. (CWWL, 1993, vol. 2, “The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ,” p. 526)

We need to be strengthened with power through His Spirit into the inner man [Eph. 3:16]. This word into indicates transmission. You are receiving the divine transmission of this fourfold power, the resurrection power, transcending power, subduing power, and overruling [heading-up] power. In Ephesians 1 this power was toward us, but in chapter 3 the strengthening is with this power into our spirit, into our inner man. This power for the strengthening is not only within us but also in the heavens being transmitted into us.

The issue of this strengthening is “that Christ may make His home in your hearts” (v. 17). Not only is Christ in our spirit, but also, as a person, He must inhabit our whole inward being, our heart....Christ will take over our entire inward being. When we are strengthened into our inner man, into our spirit, it will be easy for Christ as the indwelling Spirit to saturate every inward part of our being. It will be easy for Christ as the indwelling Spirit to take over our mind, our emotion, and our will. Then Christ can settle down in our being, making His home in our hearts. (CWWL, 1970, vol. 2, “The Two Greatest Prayers of the Apostle Paul,” p. 414)

Further Reading: CWWL, 1993, vol. 2, “The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ,” chs. 4-6

第八周■周五

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。”

〔在雅歌中〕寻求者渴望多次亲嘴，不只一次亲嘴。〔一2上—“亲嘴”，原文，复数。〕在西方世界的婚礼中，令人印象最深刻的，就是亲吻的时候。新郎揭开新娘的面纱，用自己的嘴亲吻她。他不是亲吻新娘的耳朵或鼻子，乃是亲吻她的嘴。这是极其个人的、情深的事。…这就是追求基督的意思。

照着新约，神命定人这样个人、情深地接受祂的路，首先是要相信祂。相信祂就是将祂这神圣的生命接受到我们里面，使我们在神圣的生命里与神有生机的联结。

我们既已将基督接受到我们里面，神要我们作什吗？…照着新约，在我们相信基督以后，就是将祂这神圣的生命接受到我们里面以后，我们必须爱祂。〔参林前二9。〕（李常受文集一九九四至一九九七年第三册，三二九至三三〇页。）

信息选读

寻求者…继续说，“因你的爱情比酒更美。”（歌一2下。）…没有什么酒能与祂无匹的爱相比。没有什么像基督的爱这样令人喜乐。

WEEK 8—DAY 5

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.

[In Song of Songs 1] the seeker longs for kisses, not just one kiss [v. 2a]. The most impressive thing about weddings in the Western world is the time of kissing. The bridegroom opens the bride's veil to kiss her with his own mouth. He does not kiss the ears or the nose of the bride but her mouth. This is the most personal and affectionate thing....This is what it means to pursue Christ.

According to the New Testament, God's ordained way for man to receive Him in this kind of personal and affectionate way is first to believe in Him. To believe in Him is to receive Him as the divine life into us so that we may have an organic union with God in the divine life.

Now that we have received Christ into us, what does God want us to do?... According to the New Testament, after we believe in Christ, after we receive Him as the divine life into us, we have to love Him [cf. 1 Cor. 2:9]. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 255-256)

Today's Reading

The seeker goes on to say, “Your love is better than wine” (S. S. 1:2b)....No wine can compare with His unrivaled love. Nothing is so cheering as Christ's love.

雅歌一章三节说，“…你的名如同倒出来的香膏，所以众童女都爱你。”基督的名表征基督的人位，祂的所是，而基督就是由出埃及三十章里的膏油所表征复合的灵。〔参林前十五45下。〕这指明基督的名，就是祂的人位，乃是膏油。…基督复合着神、人、祂的死、祂死的功效、祂的复活、以及祂复活的大能。至少这六样东西复合在一起成为膏油，表征基督在祂的复活里是复合的灵。若有人喊你的名，你就会回应，因为你是那名的人位。基督迷人的名，祂的人位，乃是包罗万有、复合的灵。…祂的爱是吸引人的，祂的名是迷人的，祂的人位是夺取人的。祂曾经吸引并夺取千万爱祂的人追求祂，今天祂仍在作同样的事。

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。…每位信徒与基督的关系，必须是个人的、情深的。

寻求者说，“愿你吸引我。”〔歌一4。〕她不是说，“愿你吸引我们。”…我们要祂个人、情深地与我们同在。所有的宗教，包括基督教，…仅仅描绘神是伟大、全能、主宰一切、威严、甚至不能靠近的；没有人能，甚至没有人敢接触神。说神是威严的并没有错，但那只是神圣所是的一个属性。无论神多么伟大、主宰一切、全能并威严，当祂要建立祂与人的关系时，乃是采取个人、情深的方式。祂采取成为人的方式。

我们都需要留意寻求者所说的：“愿他用口与我亲嘴！”…“你的爱情比酒更美。”…“愿你吸引我，我们就快跑跟随你。”…我们需要这种对祂个人、情深的寻求，并且我们需要建立与祂这样个人、情深的关系。（李常受文集一九九四至一九九七年第三册，三三〇至三三三、三三六页。）

参读：约书亚记生命读经，第九篇；雅歌结晶读经，第一篇；基督徒的生活，第十五篇。

Verse 3 says, “…Your name is like ointment poured forth; / Therefore the virgins love you.” Christ’s name signifies Christ’s person, His being, and Christ is the compound Spirit signified by the anointing ointment in Exodus 30…(1 Cor. 15:45b). This indicates that Christ’s name as His person is the anointing ointment….Christ is compounded with God, with man, with His death, with the effectiveness of His death, with His resurrection, and with the power of His resurrection. At least these six things are compounded together to be the anointing ointment, signifying Christ in His resurrection as the compound Spirit. If someone says your name, you respond because you are the person of that name. Christ’s charming name, His person, is the all-inclusive compound Spirit. His love is attracting, His name is charming, and His person is captivating. He has drawn and captivated millions of His lovers to pursue after Him and is still doing the same today.

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.... Every believer’s relationship with Christ must be personal and affectionate.

The seeker said, “Draw me” [S. S. 1:4]. She did not say, “Draw us.”...We want a drawing from the Lord that is His personal and affectionate doing. We want Him to be with us in a personal and affectionate way. All the religions, including Christianity, ...portray God merely as great, almighty, sovereign, majestic, and even unapproachable; no one can or even dares to touch God. To say that God is majestic is not wrong, but that is only one attribute of the Divine Being. Regardless of how great, sovereign, almighty, and majestic God is, when He wanted to build up His relationship with man, He took the personal, affectionate way. He took the way of becoming a man.

We all need to take heed to what the seeker says: “Let him kiss me with the kisses of his mouth!”...”Your love is better than wine.”...”Draw me; we will run after you.”...We need this kind of personal and affectionate seeking after Him, and we need to build up such a relationship with Him that is so personal and affectionate. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 256-258, 260)

Further Reading: Life-study of Joshua, msg. 9; CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” chs. 1-2; CWWL, 1991-1992, vol. 2, “The Christian Life,” ch. 15

第八周■周六

晨兴喂养

歌一4“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。”

林前十五45“…‘首先的人亚当成了活的魂；’末后的亚当成了赐生命的灵。”

神拯救我们并建立与我们的关系时，是个人、情深地来探访我们。在福音书里，耶稣是何等个人、情深的！但这是祂在肉身的生命里探访祂的选民。祂是肉身的人，但还不是那灵。

借着祂的死，并在祂的复活里，祂成了“另一种耶稣”。祂不再是肉身的一位，因为祂成了赐生命的基督，赐生命的灵。

基督在肉体里，能在外面公开探访祂的门徒，但祂不可能在里面私下探访祂的门徒。今天基督私下、属灵地探访我们，因为祂是赐生命、复合、终极完成、包罗万有的灵。（李常受文集一九九四至一九九七年第三册，三三八至三三九页。）

信息选读

在雅歌里，首先主夺取了祂的寻求者，她同她所有的同伴都跟随祂。追求基督以得满足是雅歌里第一个“结晶”。第二个结晶是王带祂的寻求者进了祂的内室。…按比喻的说法，王的内室表征我们重生的灵是基督的内室。

照着新约的教训，我们重生的灵不但使我们借以接受祂，也使我们得以盛装祂。提后四章二十二节说，

WEEK 8—DAY 6

Morning Nourishment

S. S. 1:4 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.

1 Cor. 15:45 ...”The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

In saving us and in building up a relationship with us, God came to visit us personally and affectionately. How personal and affectionate Jesus was in the Gospels! But this was His visitation to His chosen people in the physical life. He was a man physically but was not yet the Spirit.

Through His death and in His resurrection He became “another kind of Jesus.” He was no longer physical, because He became a life-giving Christ, a life-giving Spirit.

When Christ was in the flesh, He could visit His disciples outwardly and openly, but there was no possibility for Him to visit His disciples inwardly and privately. Today Christ visits us privately and spiritually because He is the life-giving, compound, consummated, all-inclusive Spirit. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” p. 263)

Today’s Reading

First, in Song of Songs the Lord captivates His seeker, and she with all her companions follows Him. To pursue Christ for satisfaction is the first “crystal” in Song of Songs. The second crystal is the King bringing His seeker into His inner chambers…. In a figure of speech the king’s inner chambers signify our regenerated spirit as Christ’s inner chambers.

According to the New Testament teaching, our regenerated spirit is not only for us to have a means to receive Him but also for us to contain Him. Second

“愿主与你的灵同在。”以弗所三章十六节说，我们需要得以加强到里面的人里。里面的人就是我们重生的灵。二章二十二节表明，我们的灵是神的住处，居所。神真正的内室乃是我们的灵。…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。

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。…照着我们的经历，我们的灵是至圣所—三一神的居所，内室。在雅歌头一章里，祂与我们有私下、情深的交通。

王知道往哪里去。我们必须到我们的灵里。基督的内室是爱基督之人重生的灵，由祂这分赐生命的灵所调和并内住，（罗八 16，提后四 22，罗八 11，）也是爱基督之人里面实际的至圣所，使他们有分于并享受那是灵的基督作终极完成的三一神。（来四 16。）

首先，神拯救我们；然后主引导我们认识，如何在我们的灵里私下、属灵地接触祂。因着我们要享受祂丰富的同在连同祂的安息与满足，祂就清楚地告诉我们，祂只与祂的羊群（召会）同在。召会的素质是那完成新耶路撒冷的基督生机的身体。我们得救以后，所关切的仅仅是自己的满足，但基督所关切的是神的满足，就是要得着我们作召会的肢体；召会的素质就是基督生机的身体，终极完成于新耶路撒冷，借此完成神永远的经纶。

我们与基督有私下、属灵的交通，祂就会引导我们的脚跟随羊群的脚踪去。然后我们就会在召会里，为着基督的身体，并为着新耶路撒冷的终极完成。（李常受文集一九九四至一九九七年第三册，三四〇至三四二、三四九页。）

参读：路得记生命读经，第四篇；经历基督作众圣徒的分，第十三篇。

Timothy 4:22 says, “The Lord be with your spirit.” Ephesians 3:16 says that we need to be strengthened into our inner man. The inner man is our regenerated spirit. Ephesians 2:22 shows that our spirit is a habitation, a dwelling place, to God. The real inner chambers to God are our spirit. 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.

Christ the King brings His seekers into His chambers, that is, into their regenerated spirit; His dwelling place…. According to our experience, our spirit is the Holy of Holies—the dwelling place, the inner chambers, of the Triune God. In this first chapter of Song of Songs He and we have the private and affectionate fellowship.

The King knows where to go. We must go to our spirit. The inner chambers of Christ are His lovers’ regenerated spirits mingled with and indwelt by Him as the life-dispensing Spirit (Rom. 8:16; 2 Tim. 4:22; Rom. 8:11) and are the practical Holy of Holies in Christ’s lovers for their participation in and enjoyment of the pneumatic Christ as the consummated Triune God (Heb. 4:16).

First, God saves us; then the Lord leads us to know how to contact Him in our spirit privately and spiritually. Because we want to enjoy His rich presence with His rest and satisfaction, He tells us clearly that He is only with His flock, the church. The essence of the church is the organic Body of Christ, which consummates in the New Jerusalem. After we were saved, our concern was merely for our satisfaction, but Christ’s concern is God’s satisfaction—to have His eternal economy accomplished by having us as the members of the church, the essence of which is the organic Body of Christ, which ultimately consummates in the New Jerusalem.

When we fellowship with Christ privately and spiritually, He will direct our feet to go forth on the footsteps of the flock. Then we will be in the church for the Body of Christ and for the consummation of the New Jerusalem. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 263-265, 270)

Further Reading: Life-study of Ruth, msg. 4; CWWL, 1967, vol. 1, pp. 139-146

第八周诗歌

140

赞美主 — 祂的美丽

8 7 8 7 （英 170）

降 E 大调 4/4

E♭ A♭ | B♭7 E♭ | Cm Fm | E♭ B♭
5 • 3 6 i | 7 6 5 3 | 1 1 2 3 | 5 6 5 — |
一 主, 你 是 那 可 爱 新 郎, 神 所 选 立, 我 所 爱;

E♭ Cm | D7 Gm | E♭ | B♭7 E♭
5 • 3 6 i | 7 6 5 5 | 5 i i 3 | 5 2 1 — ‖
你 的 自 己 富 有 吸 引, 我 心 怎 能 不 爱 戴!

二 亲爱良人, 我爱慕你, 你的宝贵谁能言!
你的爱情, 我深珍爱, 你的可爱何无限!

三 你比美者还要更美, 你比甜者还更甜!
你既柔细、你又亲切, 你是何等的完全!

四 你的衣服满了没药, 你的口中满恩惠!
在你受苦馨香气中, 凭爱珍藏你宝贵。

五 神曾用那喜乐的油, 膏你胜过你同伴;
从你那些"象牙宫"中, 发出对你的称赞。

六 神已永远赐福与你, 你已胜过众仇敌;
我今见你加冕、登极, 权柄、威严, 无可比。

七 你是"万国所羡慕的", 他们必知你价值;
你乃"超乎万人之上", 永远配得我赏识!

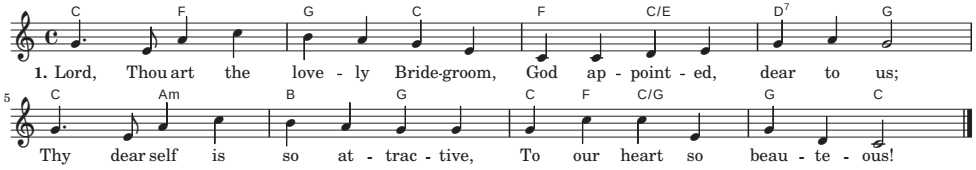
第五节的"象牙宫"指各地教会。

WEEK 8 — HYMN

Lord, Thou art the lovely Bridegroom

Praise of the Lord — His Beauty

170



2. Dear Beloved, we admire Thee,
Who can tell Thy preciousness;
All Thy love we deeply treasure
And Thine untold loveliness.

3. Thou art fairer than the fairest,
Thou art sweeter than the sweet;
Thou art meek and Thou art gracious,
None can e'er with Thee compete.

4. Full of myrrh are all Thy garments,
And Thy lips are filled with grace;
In the savor of Thy suffering,
We in love Thyself embrace.

5. It is with the oil of gladness
Thy God hath anointed Thee;
From the palaces of ivory
Praise shall ever rise to Thee.

6. God hath blessed Thee, Lord, forever,
Thou hast won the victory;
Now we see Thee throned in glory
With Thy pow'r and majesty.

7. Thou art the desire of nations,
All Thy worth they'll ever prove;
Thou, the chiefest of ten thousand,
Ever worthy of our love.

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: