第八週

接受、經歷並享受基督作我們的王、我們的主、我們的頭和我們的丈夫，爲着建造基督的身體，以終極完成新耶路撒冷

詩歌：

讀經：結一22，26～28，林後五14～15，羅十四7～9，西二19，歌一1～4，林後十一2～3

【週一】

壹 我們必須接受、經歷並享受基督作我們的王：

一 我們屬靈經歷中的最高點乃是有清明的天，其上有寶座—結一22，26～28：

1 我們基督徒有那一種的天，乃在於我們的良心；我們的良心是與我們的天相聯的—羅九1，林後一12。

2 當我們與主之間，並和彼此之間，一無間隔的時候，我們的天就明如水晶，我們就不僅有無虧的良心，也有清潔的良心—徒二四16，提前一5，19，三9，提後一3，參太五8，箴二二11，提後二22。

二 寶座是宇宙的中心並主管治的同在；我們靈裏的寶座，事實上就是基督自己—賽二二23，來四16，羅五21，啓二二1：

1 我們若有清明的天，就有寶座，我們自然而然就在

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

寶座的管治和掌權之下；神在我們裏面有寶座，意思就是神在我們裏面有地位掌權—參但四 17，25 ～ 26，五 18 ～ 31，賽六 1 ～ 8。

2 在清明的天以上有寶座，乃是讓神在我們基督徒生活中有最高、最顯著的地位；在我們屬靈經歷中達到在清明的天以上有寶座這點，意思就是在凡事上完全服從神的權柄和行政。

三 以西結一章二十六節中『寶座的樣式』乃是『像藍寶石的樣子』；藍寶石是藍色的，而藍是天的顏色，指明神管治的同在有屬天的情形、氣氛和光景—出二四 10。

四 神所要的乃是藉着人彰顯祂自己，並藉着人來掌權；祂要人彰顯祂，並執行祂的權柄；神完全的救恩是要使我們藉着洋溢之恩，並洋溢之義的恩賜，在生命裏得救，並在生命中作王—創一 26，啓十一 15，三 21，二二 3 ～ 5，羅五 17，21。

【週二】

貳 我們必須接受、經歷並享受基督作我們的主：

一 我們必須是向主活的人，而非僅是爲主活—林後五 9，14 ～ 15：

1 原來基督的愛困迫我們，意即強加限制，將我們限於一條線和一個目的，如同在有牆的窄路上；使徒們乃是這樣受困迫，不再向自己活，乃向主活—14 ～ 15 節。

2 向自己活，意即受自己的控制、指引與管理，關心自己的目的和目標；但使徒們懷着雄心大志，要向主活，以討主的喜悅—9，14 ～ 15 節，西一 10，來

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 基督的愛困迫我們向主活；向主活，意即完全服在主的管制、指引並管理之下，願意履行祂的要求，滿足祂的渴望，並完成祂所要作的。

4 保羅不是作甚麼工以討主的喜悅，他乃是在日常生活的每一方面都向主活；照樣，我們今天也不該討自己的喜悅，乃該向主活，以討主的喜悅；我們所作的一切，都必須是向祂作的。

二 『我們若活着，是向主活；若死了，是向主死。所以我們或活或死，總是主的人。因此基督死了，又活了，爲要作…主』—羅十四 8 ～ 9：

1 基督爲着我們法理的救贖死在十字架上，又爲着我們生機的救恩在復活裏活在我們裏面，使祂得以作內住的主，我們靈裏的主靈，就是在我們裏面管治的那一位。

【週三】

2 我們是用基督之寶血的重價買來的，所以我們『是主的人』，（8，）應當一直高舉祂爲主，讓祂在我們的生活和工作中居第一位；我們是爲着主的工作在主裏勞苦的人，主的工作就是職事的工作，要建造基督生機的身體—林前六 19 ～ 20，十五 58，十六 10，弗四 11 ～ 12。

三 『我們不是傳自己，乃是傳基督耶穌爲主，也傳自己爲耶穌的緣故，作你們的奴僕；』（林後四 5；）除了基督之外，在信徒中間不該有別的主；所有的人都該是僕人，甚至是奴僕。（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 我們必須接受、經歷並享受基督作我們的頭：

一 我們在基督裏歸一於一個元首之下，要拯救我們脫離那由天使的背叛和人的背叛所引起，在死亡和黑暗裏宇宙性崩潰的亂堆；信徒有分於基督將萬有歸一於一個元首之下，乃是藉着樂意在召會生活中歸一於元首之下，藉着在生命中長大，並藉着活在基督的光之下—弗一10，約一4，啓二一23～25，弗五8～9。

二 持定基督作頭，不只是以祂作我們獨一的權柄，更要親密的聯於祂，使祂的豐富和生命供應得以分賜到我們裏面，使我們以神的增長而長大，在一切事上長到祂裏面，並且本於祂而盡功用，全身便叫身體漸漸長大，以致在愛裏把自己建造起來—西二19，弗四15～16。

【週四】

三 現今傳輸到我們裏面，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、正確並真實的召會來自於這四重的大能—復活的大能、升天的大能、歸服的大能和歸一的大能—以建造召會作祂的身體（弗一19～23）：

1 『向着召會』（22）指明神的能力，包括三一神所經過的一切，已經一次永遠的放在我們裏面，並且還要繼續不斷的傳輸到我們裏面，使我們豐富的享受基督，並過正當的召會生活，有基督身體的實際。

2 超越之基督的輸供將三一神在基督裏所成就、所達到並所得着的，都傳輸到那作基督身體的召會裏；這不僅是爲着產生召會，更是爲着生長、建立並建造召會。

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 我們必須求父用那使基督從死人中復活，叫祂在諸天界裏坐在神的右邊，又將萬有服在祂的腳下，並使祂向着召會作萬有之頭的大能，使我們得以加強到裏面的人裏，使基督藉着信，安家在我們心裏—三 16～17，一 19～23。

五 神能照着運行在我們裏面的四重大能，極其充盈的成就關於召會作基督身體的一切，超過我們所求所想的，使神在召會中得着榮耀—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.

【週五】

§Day 5

肆 我們必須接受、經歷並享受基督作我們的丈夫：

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

一 雅歌中的羅曼史描繪我們與主的關係必須是個人的—一 4 上：

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

1 我們必須跟隨亞伯拉罕的榜樣，他乃是神的朋友，爲着神的願望；（代下二十 7，賽四一 8，雅二 23，創十八 1～33；）並跟隨摩西的榜樣，他是神的同伴，爲着神的權益。（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 我們必須跟隨大衛和亞薩的榜樣，他們在神的殿中，並爲着神的殿尋求神發光的臉—詩二七 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 我們必須跟隨主耶穌的榜樣，祂不斷活在神的同在中—徒十 38 下，約八 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 我們必須跟隨彼得的榜樣，主恢復他對主的愛，使他餧養主的羊，並使他不信靠自己天然的力量，跟隨主直至殉道—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 我們必須跟隨保羅的榜樣，他被基督的愛所困迫，活在基督面前，作基督的大使，討基督喜悅—林後

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 雅歌中的羅曼史描繪我們與主的關係必須是情深的—一 1～2：

1 住在我們裏面的主，乃是我們的父，恩典是我們的母—羅八 15～16，加四 24～26，賽六六 12～13。

2 住在我們裏面的主，乃是我們的丈夫（太九 15，林後十一 2～3）和我們的弟兄。（約二十 17，羅八 29。）

3 住在我們裏面的主，乃是我們的朋友（太十一 19，約十五 12～17）和我們的策士。（賽九 6。）

4 住在我們裏面的主，乃是我們的辯護者、（約壹二 1、）我們的保惠師（約十四 16，十六 7，13）和我們的牧者。（詩二三 1，彼前二 25。）

【週六】

三 雅歌中的羅曼史描繪我們與主的關係必須是私下的—一 3～4：

1 我們必須接觸主，私下花時間以祕密、確定、有功效的方式親近主，向祂敞開我們全人，讓祂光照並注入，使我們能因神發光，將神照耀出來—太六 6，出三三 11，林後三 16～18，賽六十 1，5 上，太十四 22～23，可一 35，路五 16，六 12，九 28。

2 我們必須經歷並享受基督作我們的隱密處、我們的住處、和我們知足的祕訣—詩九十 1，九一 1，三一 20，十八 1～5，腓四 7～13。

3 我們碰到一切的問題，都該和主商量；我們必須把每件事都帶到主面前，在祂面前並在與祂的交通裏來考慮、審核並定規事情—參書九 14。

4 每一個信徒從這一面來說，都要輭弱到一個地步，

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

每逢碰到一件事的時候，他沒法主張，不敢定規，不能去作，必須和主先接觸過，先商量過，讓祂來定規；這纔是基督徒最甜美的生活—林後十二 9～10。

5 我們別無選擇，一切都得和神交通，一切都得和祂商量，一切都得讓祂來處理，一切都得讓祂來說話，一切都得由祂來主張；在基督徒身上，每一時刻，每一件事，都依賴另一位—神—乃是榮耀的—腓四 5～7，箴三 5～6，林後一 8～9。

四 雅歌中的羅曼史描繪我們與主的關係必須是屬靈的—一 4 下：

1 基督眷臨我們是屬靈的，因爲祂是賜生命的靈在我們的靈裏；我們的靈是至聖所，是那是靈之基督的內室，祂是萬主之主，萬王之王—林前十五 45 下，羅八 16，林前六 17，提後四 22，啓十七 14，十九 16。

2 在以弗所書保羅給我們看見，爲着接觸並享受基督以建造基督的身體，我們必須操練我們的靈—一 17，二 22，三 5，16，四 23，五 18，六 18。

3 在羅馬書保羅強調，我們所是的一切，（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，）都必須在我們的靈裏。

4 父正在尋找真實的敬拜者，就是那些操練他們的靈，喝活水以接觸是靈的神的人；喝活水就是對神真正的敬拜—約四 23～24，10，14，七 37～38，賽十二 1～6。

5 我們必須建立一個習慣，不斷操練我們的靈，在聖靈裏禱告，保守自己在神（父）的愛中，等候我們主耶穌基督（再來的子—提後一 16～18）的憐憫，

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

以至於永遠的生命（成爲永遠生命的總和—新耶路撒冷）—猶 19 ～ 21。

伍 接受、經歷並享受基督作我們的王、我們的主、我們的頭和我們的丈夫，乃是爲着建造召會作基督的身體，以終極完成新耶路撒冷—太十六 18，弗四 11 ～ 12，16，啓十九 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.

第八週■週一

晨興餧養

結一22『…有穹蒼的樣式，看着像可畏的水晶，…在活物的頭以上。』

26『…穹蒼之上，有寶座的樣式，像藍寶石的樣子；在寶座的樣式以上，有一位的樣式好像人的樣子。』

徒二四16『我…操練自己，對神對人常存無虧的良心。』

活物的頭以上有清明的穹蒼，〔結一26，〕也就是延展、穩定而清明的天。…在這清明的天以上有一個寶座。…我們基督徒必須對主維持一個清明的天。這意思是說，我們必須與主一直有清明的交通。我們與主之間，應當一無間隔。當我們與主之間一無間隔的時候，我們的天就明如水晶，我們的良心就是純淨而無虧的。（徒二四16。）

我們必須對一個事實有深刻的印象，就是我們基督徒…必須有無虧的良心。甚麼時候我們的良心有了定罪，或有了虧欠，我們的天立即就烏雲四佈，幽黯不明。這時我們該向主承認我們的失敗和我們的罪污，而接受祂的赦免和祂寶血的洗淨。（約壹一9，7。）這樣，我們的良心就得着潔淨，而無所虧欠。我們就再得着清明的天，與主有清明的交通，而與祂之間一無間隔。（以西結書生命讀經，一四〇至一四一頁。）

信息選讀

在我們基督徒的生活和召會生活中，每當我們有這樣清明的天，我們也就有了清明的天以上的寶座。（結

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。）這寶座是宇宙的中心，就是主所在之處。我們常常談論主的同在，但我們必須看見，主的同在總是隨着寶座的。主在那裏，祂的寶座也在那裏。祂的同在絕不能與祂的寶座分開。主的寶座是在第三層天，也在我們的靈裏。因此，主的寶座一直與我們在一起。

我們既是基督徒，又是眾地方召會，就應當在清明、延展的天之下。在這清明、開闊的天以上，有主的寶座。我們因着有這樣清明的天，就立即在主寶座的管理之下。…我們應當一直在主寶座的管治之下。因着我們是在寶座之下，我們不需要警察和法庭來管理我們。

基督徒屬靈經歷最高的一步，就是在我們的穹蒼中，在我們清明的天裏，有寶座。有寶座，或達到寶座那裏，乃是讓神在我們基督徒生活中有最高、最顯着的地位。神在我們裏面有寶座，意思就是神在我們裏面有地位掌權。因此，在我們屬靈經歷中達到寶座，意思就是在凡事上完全服從神的權柄和行政。這樣，我們就不再是沒有寶座、沒有權柄、不受管治的人。

一個沒有清明的天、其上也沒有寶座的信徒，在他日常的生活中很容易鬆懈隨便。相反的，一個信徒若有明如水晶的天，就會感覺到是在神聖的管治和限制之下，因此在他所說所行的每一件事上，都不會鬆懈隨便。一個在其上有清明之天的信徒，乃是在權柄之下，而在說話、發怒等類的事上，受這權柄的約束和限制。這權柄乃是寶座的事。

藍寶石表徵神顯在一種特別的光景中，而有的一種屬天情形。…藍寶石是藍色的，而藍是指天的顏色，指明神同在的光景和情形。（以西結書生命讀經，一四二至一四四、一五二至一五三頁。）

參讀：士師記生命讀經，第一篇；撒母耳記生命讀經，第六篇；以西結書生命讀經，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

第八週■週二

晨興餧養

林後五9『所以我們也懷着雄心大志，無論是在家，或是離家，都要討主的喜悅。』

14～16『原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活着的人，不再向自己活，乃向那替他們死而復活者活。』

保羅在林後五章十五節爲甚麼說向主活，而不說憑主活、爲主活或與主同活？要回答這個問題，我們讀加拉太二章十九節會有幫助。那裏說，『我藉着律法，已經向律法死了，叫我可以向神活着。』『向神活着』這句話很難解釋，但其中的含意卻很豐富。…向律法活着，就是說我們在律法之下，受律法指引、管理，有履行律法的責任。向神活着，或說向主活着，就是說我們在主的指引、管制之下，願意滿足祂的要求，滿足祂的渴望，完成祂所定意要作的。

世人向自己活，但基督的愛困迫我們，叫我們不向自己活，乃向祂活。向自己活，就是受自己的控制、指引與管理，關心自己的目的和目標。這不僅是爲自己活，也是向自己活。但已經成熟、豫備好可以被提的使徒們，只有一個雄心大志，就是要向主活，以討主喜悅。他們完全服在主的指引、管制並管理之下；他們所作的每一件事，都是要實現主的定旨和願望。他們既是這樣的人，就不向律法、自己、或主以外的任何事物活着。（哥林多後書生命讀經，一三四至一三五頁。）

信息選讀

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

保羅並不向自己或向他的主人基督以外的任何事活着。他一直操練作討主喜悅的事。他與那些猶太拉比大不相同，他們是向律法活着，所作所行都是向着律法。保羅是個成熟、豫備好被提的人，他惟一的目標是要討他主人的喜悅，就是他所等候要來的那位。保羅不是作甚麼工以討主的喜悅，他乃是在日常生活的每一方面都向主活，以討主的喜悅。照樣，我們今天也不該討自己的喜悅，乃該向主活，以討主的喜悅。我們所作的一切，都必須是向祂作的。這是林後五章這一段最緊要的事。

保羅在林後五章十四節解釋說，『原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了。』基督對我們的愛，藉着祂在十字架上爲我們受死，已經顯明出來。（加二 20。）這愛困迫我們。困迫，原文意，從各面壓逼，逼到一邊，強加限制，在某種界限內限於一個目標，限於一條線和一個目的（如同在有牆的窄路上）。…使徒乃是這樣的爲基督的愛所困迫，而向祂活着。…『斷定』就是下了結論（也許是在悔改相信時）。保羅下結論說，一人既替眾人死，眾人就都死了。基督那愛的死，乃是使徒受困迫，爲基督活出愛之生活的原動力。基督既替我們死，爲我們眾人受了死的刑罰，我們眾人在神眼中就都死了。因此，我們無需按着定命而死，而面對審判。（來九 27。）

基督替眾人死，是叫我們不再向自己活，乃向祂活。基督的死不僅救我們脫離死，使我們免於死，更藉着祂的復活，使我們不再向自己活，乃向祂活。（哥林多後書生命讀經，一三五、一三八頁。）

參讀：一個在靈裏之人的自傳，第六章；神聖啓示的中心路線，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

第八週■週三

晨興餧養

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

二 19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

在神聖的經綸裏，基督是在萬有中居首位者。歌羅西書啓示，基督是居首位的，祂在凡事上居首位。〔西一 18。〕…在頭一個創造以及新造裏，基督都居首位。…我們需要看見，在神聖的經綸中，基督在舊造和新造中都居首位。在宇宙和召會中，基督都是居首位者。我們若看見這是異象，不僅是道理，我們的生活和我們的召會生活就會有革命性的改變。我們會領悟，基督在萬有中必須是首先的。在我們的婚姻生活、家庭生活、職業生活、和學校生活中，祂必須是首先的。在宇宙中、在召會中、並在我們日常生活的每一面，祂都必須居首位。（新約總論第二册，四三至四四頁。）

信息選讀

神永遠的目的，是要將萬有在基督裏歸一於一個元首之下，這基督已被設立作宇宙的頭。…神將祂的百姓，一個一個從宇宙性崩潰的亂堆中拯救出來。…神…把我們放在獨一的頭—基督—之下。由於天使的背叛和人類的背叛，沒有一個受造之物服在元首之下。宇宙中簡直沒有頭。但以弗所一章十節說，萬有都要在基督裏歸一於一個元首之下。…神…正在作工，將宇宙性崩潰中的每一項帶回，服在基督作頭的身分之下。

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.

神第一步是將祂所揀選的人，祂的眾子，從崩潰中帶出來，將他們擺在基督的元首身分之下。…因此，召會生活必須是歸一於一個元首之下的生活。在召會生活中，歸一於一個元首之下的，乃是神所揀選的人，並非世上的首領、不信的人或是動物。神將祂所揀選的人歸一於一個元首之下，成爲基督的身體，以基督作頭。最終，這以基督作頭的身體，將在萬有之上作宇宙的頭。今天我們在召會中，領先在基督裏歸一於一個元首之下。倘若我們不願在召會生活中歸一於一個元首之下，我們就會躭誤這事。事實上，如果我們蒙揀選的人不願歸一於一個元首之下，神就無法將萬有在基督裏歸一於一個元首之下。…在召會中歸一於一個元首之下，乃是在生命裏的事，這個看見是重要的。…在召會中將一切歸一於一個元首之下，而沒有在生命裏長大，就只不過是一個組織。正確的歸一於一個元首之下，乃是生命的長大。你越在生命裏長大，就越有生命，也就越歸一於一個元首之下，你也越從崩潰的混亂中得着拯救。（以弗所書生命讀經，九一至九二、九四至九五頁。）

基督是元首，我們是肢體。歌羅西二章十九節題醒我們必須持定元首：『本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』持定元首的意思，就是我們和祂之間有直接的交通。祂和眾肢體之間沒有隔離。元首無論如何盡職事，眾肢體都配合上來。這個配合的結果就是在生命裏長大。因着持定元首，就有裏面的長大，而不是外面的行動。在元首與眾肢體之間這種親密的交通裏，祂所有的豐富就都供應到眾肢體裏面，所有消極的事物也都被從元首來的生命供應所吞滅。（李常受文集一九八〇年第二册，一二一頁。）

參讀：新約總論，第二十四、三十一篇；以弗所書生命讀經，第八、三十二、三十五、六十九篇；基督天上的職事，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

第八週■週四

晨興餧養

弗一 10『爲着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

22～23『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

藉着神在所有世代中一切的安排，萬有要在新天新地中，在基督裏歸一於一個元首之下。這就是神永遠的行政和經綸。…神使基督向着召會作萬有的頭。〔以弗所一章二十二節〕這小小的辭『向着』，含示傳輸的意思。這指明基督元首的身分傳輸給召會。（以弗所書生命讀經，八七至八八頁。）

信息選讀

召會能有分於基督元首的身分，因爲召會是基督的身體。這位王不單是頭，更是頭帶着身體。基督不僅是頭，也是身體。（林前十二 12。）因爲召會是身體，又因爲基督是頭也是身體，我們可以說，在某種意義上，我們—身體—也就是基督。雖然我們不是頭，我們卻能有分於基督元首的身分。我們是頭的身體，這頭是萬有的頭。我們不僅是掌管昆蟲、貓和狗的頭，我們也是總統、君王、將軍、和工商鉅子的頭；我們在這一切之上。（以弗所書生命讀經，八八至八九頁。）

三一神三重的分賜，包括在超越之基督的輸供裏，也終極完成於超越之基督那包羅一切的輸供裏。…這樣包羅一切的輸供，不僅使我們與成爲肉

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

體並釘十字架的基督聯結，也使我們與復活並超越的基督聯結。在與這位超越之基督的聯結裏，我們超過了一切消極的事物，並且遠超過它們。成爲肉體並釘十字架的基督，將神帶給了人，並爲我們成就了永遠的救贖。但陰間的權勢、並空中執政的、掌權的、有能的、主治的，仍然在攔阻神的選民有分於基督在祂的新約裏爲他們所作成的。藉着基督的復活和升天，基督已經征服了陰間的權勢，並超過、超越在空中一切黑暗的權勢。在與這樣一位基督的聯結裏，我們一直有分於祂在祂的復活並升天裏所成功的一切。（李常受文集一九九三年第二册，六九五至六九六頁。）

我們需要神藉着祂的靈，用大能使我們得以加強到裏面的人裏。〔弗三16。〕『到…裏』這辭指明傳輸。你正在接受這四重能力神聖的傳輸：復活的能力、超越的能力、歸服的能力、以及〔元首〕支配的能力。在以弗所一章，這能力向着我們；但在三章，這大能使我們得加強到我們的靈裏，就是到我們裏面的人裏。這使我們得加強的大能，不僅是在我們裏面，也是在諸天之上，正傳輸到我們裏面。

這加強的結果是『使基督…安家在你們心裏』。（17。）基督不僅在我們的靈裏，並且作爲一個人位，祂也必須居住在我們內裏整個的所是裏，就是在我們的心裏。…基督就要接管我們整個裏面的所是。當我們得以加強到我們裏面的人裏，就是到我們的靈裏，基督這內住的靈就很容易浸透我們內裏所是的各部分。基督這內住的靈很容易接管我們的心思、情感和意志。然後基督就能在我們內裏的所是裏安頓，在我們的心裏安家。（李常受文集一九七〇年第二册，五五四至五五六頁。）

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，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

第八週■週五

晨興餧養

歌一２～４『願他用口與我親嘴！因你的愛情比酒更美。你的膏油馨香；你的名如同倒出來的香膏，所以眾童女都愛你。願你吸引我，我們就快跑跟隨你—王帶我進了他的內室—我們必因你歡喜快樂；我們要稱讚你的愛情，勝似稱讚美酒。她們愛你是理所當然的。』

〔在雅歌中〕尋求者渴望多次親嘴，不只一次親嘴。〔一２上—『親嘴』，原文，複數。〕在西方世界的婚禮中，令人印象最深刻的，就是親吻的時候。新郎揭開新娘的面紗，用自己的嘴親吻她。他不是親吻新娘的耳朵或鼻子，乃是親吻她的嘴。這是極其個人的、情深的事。…這就是追求基督的意思。

照着新約，神命定人這樣個人、情深的接受祂的路，首先是要相信祂。相信祂就是將祂這神聖的生命接受到我們裏面，使我們在神聖的生命裏與神有生機的聯結。

我們既已將基督接受到我們裏面，神要我們作甚麼？…照着新約，在我們相信基督以後，就是將祂這神聖的生命接受到我們裏面以後，我們必須愛祂。〔參林前二９。〕（李常受文集一九九四至一九九七年第三册，三二九至三三〇頁。）

信息選讀

尋求者…繼續說，『因你的愛情比酒更美。』（歌一２下。）…沒有甚麼酒能與祂無匹的愛相比。沒有甚麼像基督的愛這樣令人喜樂。

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.

雅歌一章三節說，『…你的名如同倒出來的香膏，所以眾童女都愛你。』基督的名表徵基督的人位，祂的所是，而基督就是由出埃及三十章裏的膏油所表徵複合的靈。〔參林前十五 45 下。〕這指明基督的名，就是祂的人位，乃是膏油。…基督複合着神、人、祂的死、祂死的功效、祂的復活、以及祂復活的大能。至少這六樣東西複合在一起成爲膏油，表徵基督在祂的復活裏是複合的靈。若有人喊你的名，你就會回應，因爲你是那名的人位。基督迷人的名，祂的人位，乃是包羅萬有、複合的靈。…祂的愛是吸引人的，祂的名是迷人的，祂的人位是奪取人的。祂曾經吸引並奪取千萬愛祂的人追求祂，今天祂仍在作同樣的事。

你接受了基督作你的生命以後，必須對基督有非常個人的追求。在這件事上沒有人能代表你或爲你作甚麼。…每位信徒與基督的關係，必須是個人的、情深的。

尋求者說，『願你吸引我。』〔歌一 4。〕她不是說，『願你吸引我們。』…我們要祂個人、情深的與我們同在。所有的宗教，包括基督教，…僅僅描繪神是偉大、全能、主宰一切、威嚴、甚至不能靠近的；沒有人能，甚至沒有人敢接觸神。說神是威嚴的並沒有錯，但那只是神聖所是的一個屬性。無論神多麼偉大、主宰一切、全能並威嚴，當祂要建立祂與人的關係時，乃是採取個人、情深的方式。祂採取成爲人的方式。

我們都需要留意尋求者所說的：『願他用口與我親嘴！』…『你的愛情比酒更美。』…『願你吸引我，我們就快跑跟隨你。』…我們需要這種對祂個人、情深的尋求，並且我們需要建立與祂這樣個人、情深的關係。（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、三三六頁。）

參讀：約書亞記生命讀經，第九篇；雅歌結晶讀經，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

第八週■週六

晨興餧養

歌一4『願你吸引我，我們就快跑跟隨你—王帶我進了他的內室—我們必因你歡喜快樂；我們要稱讚你的愛情，勝似稱讚美酒。她們愛你是理所當然的。』

林前十五45『…「首先的人亞當成了活的魂；」末後的亞當成了賜生命的靈。』

神拯救我們並建立與我們的關係時，是個人、情深的來探訪我們。在福音書裏，耶穌是何等個人、情深的！但這是祂在肉身的生命裏探訪祂的選民。祂是肉身的人，但還不是那靈。

藉着祂的死，並在祂的復活裏，祂成了『另一種耶穌』。祂不再是肉身的一位，因爲祂成了賜生命的基督，賜生命的靈。

基督在肉體裏，能在外面公開探訪祂的門徒，但祂不可能在裏面私下探訪祂的門徒。今天基督私下、屬靈的探訪我們，因爲祂是賜生命、複合、終極完成、包羅萬有的靈。（李常受文集一九九四至一九九七年第三册，三三八至三三九頁。）

信息選讀

在雅歌裏，首先主奪取了祂的尋求者，她同她所有的同伴都跟隨祂。追求基督以得滿足是雅歌裏第一個『結晶』。第二個結晶是王帶祂的尋求者進了祂的內室。…按比喻的說法，王的內室表徵我們重生的靈是基督的內室。

照着新約的教訓，我們重生的靈不但使我們藉以接受祂，也使我們得以盛裝祂。提後四章二十二節說，

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

『願主與你的靈同在。』以弗所三章十六節說，我們需要得以加強到裏面的人裏。裏面的人就是我們重生的靈。二章二十二節表明，我們的靈是神的住處，居所。神真正的內室乃是我們的靈。…基督教傳講肉身的耶穌，我們卻傳講是靈的基督，這位基督如今就是那靈。（林後三 17。）這一位是私下的、屬靈的。

基督這位王將祂的尋求者帶進祂的內室，就是他們重生的靈，祂的居所。…照着我們的經歷，我們的靈是至聖所—三一神的居所，內室。在雅歌頭一章裏，祂與我們有私下、情深的交通。

王知道往那裏去。我們必須到我們的靈裏。基督的內室是愛基督之人重生的靈，由祂這分賜生命的靈所調和並內住，（羅八 16，提後四 22，羅八 11，）也是愛基督之人裏面實際的至聖所，使他們有分於並享受那是靈的基督作終極完成的三一神。（來四 16。）

首先，神拯救我們；然後主引導我們認識，如何在我們的靈裏私下、屬靈的接觸祂。因着我們要享受祂豐富的同在連同祂的安息與滿足，祂就清楚的告訴我們，祂只與祂的羊羣（召會）同在。召會的素質是那完成新耶路撒冷的基督生機的身體。我們得救以後，所關切的僅僅是自己的滿足，但基督所關切的是神的滿足，就是要得着我們作召會的肢體；召會的素質就是基督生機的身體，終極完成於新耶路撒冷，藉此完成神永遠的經綸。

我們與基督有私下、屬靈的交通，祂就會引導我們的腳跟隨羊羣的腳蹤去。然後我們就會在召會裏，爲着基督的身體，並爲着新耶路撒冷的終極完成。（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、三四九頁。）

參讀：路得記生命讀經，第四篇；經歷基督作眾聖徒的分，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

第八週詩歌

140 **讚 美 主－祂的美麗**

8 7 8 7 （英 170）

降 E 大調 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 愛 新 郎, 神 所 選 立, 我 所 愛;
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 愛 戴!

二 親愛良人, 我愛慕你, 你的寶貴誰能言!
你的愛情, 我深珍愛, 你的可愛何無限!

三 你比美者還要更美, 你比甜者還更甜!
你既柔細、你又親切, 你是何等的完全!

四 你的衣服滿了沒藥, 你的口中滿恩惠!
在你受苦馨香氣中, 憑愛珍藏你寶貴。

五 神曾用那喜樂的油, 膏你勝過你同伴;
從你那些"象牙宮"中, 發出對你的稱讚。

六 神已永遠賜福與你, 你已勝過眾仇敵;
我今見你加冕、登極, 權柄、威嚴, 無可比。

七 你是"萬國所羨慕的," 他們必知你價值;
你乃"超乎萬人之上," 永遠配得我賞識!

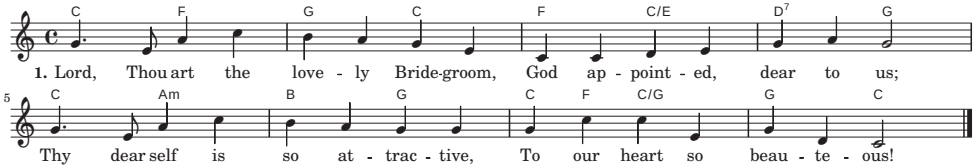
第五節的"象牙宮"指各地召會。

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.

第八週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: