第二周

雅歌—个别信徒与基督爱的交通中进展的经历，为着预备基督的新妇

诗歌：408

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

【周一】

壹 雅歌是一首诗，其主题是一个绝佳婚姻里爱的历史，启示出个别信徒与基督爱的交通中进展的经历，为着在六个主要阶段中预备祂的新妇：

一 在雅歌的第一阶段中，基督的佳偶受吸引追求基督以得满足；（一2～二7；）主要寻求祂者与祂有个人、情深、私下并属灵的关系：

1 “吸引我”（一4）是个人的；主说，“我用慈绳〔直译，人的绳〕爱索牵引他们；”（何十一4上—牵引，原文与歌一4的“吸引”同字—译者注；）这指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上；神所借以牵引我们的绳子是人的绳子，包括基督的成为肉体、人性生活、钉死、复活和升天；借着基督在祂人性里的这一切步骤，神在祂救恩里的爱才以个人

Week Two

Song of Songs—the Progressive Experience of an Individual Believer’s Loving Fellowship with Christ for the Preparation of the Bride of Christ

Hymns: 556

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

§ Day 1

I. The subject of Song of Songs, a poem, is the history of love in an excellent marriage, revealing the progressive experience of an individual believer's loving fellowship with Christ for the preparation of His bride in six major stages:

A. In the first stage of Song of Songs, the lover of Christ is drawn to pursue Him for satisfaction (1:2—2:7); the Lord wants His seeker to have a personal, affectionate, private, and spiritual relationship with Him:

1. Draw me is personal (1:4); the Lord said, “I drew them with cords of a man, / With bands of love” (Hosea 11:4a); this indicates that God loves us with His divine love not on the level of divinity but on the level of humanity; the cords of a man through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension; it is by all these steps of Christ in His humanity that God's love in His salvation reaches us in a personal way (Rom. 5:8; 1 John 4:9-10).

的方式临到我们。（罗五 8，约壹四 9 ～ 10。）

2 “与我亲嘴”（歌一 2）是情深的；我们信基督得着祂作神圣的生命之后，（约一 4，12，）就需要以个人、情深的方式爱基督，使我们追求祂，并享受祂作我们的满足；诗篇二篇十二节吩咐我们“以嘴亲子”；与基督亲嘴，就是享受基督。

3 寻求者在追求基督时，被祂带进她重生的灵这至圣所（“他的内室”—歌一 4）里，与祂有交通；主的内室指与主私下的关系。

4 再者，因着基督在我们重生的灵—祂的内室—里眷临我们，我们与祂的关系必是属灵的；祂在我们灵里私下眷临我们，以属灵的方式，不是以肉身的方式临到我们。

5 所有属灵的原则都包括在雅歌之寻求者得胜生活的第一阶段里；此后所学的，并非新的功课，不过是一次过一次，学得更深而已；重生将神的基因带到我们里面；我们基督徒一生的一切经历，都在这基因里—约壹三 9。

【周二】

二 在雅歌的第二阶段中，基督的佳偶蒙呼召借与十字架合一脱离己—二 8 ～三 5：

1 二章八至九节是说到复活的活泼；在这两节基督被比作羚羊或小牡鹿“蹿山越岭”；山和岭是指艰难和拦阻说的，但没有一件东西够高、够大，可以拦阻复活的基督；我们需要寻求并认识基督蹿山越岭的同在。

2 基督的佳偶落到内顾自己之中，她的内顾自己成了隔离的墙，使她离开基督的同在；（9 下；）因此

2. Kiss me (S. S. 1:2) is affectionate; after believing in Christ to receive Him as the divine life (John 1:4,12), we need to love Christ in a personal and affectionate way that we may pursue Him and enjoy Him as our satisfaction; Psalm 2:12 commands us to “kiss the Son”; kissing Christ is the enjoyment of Christ.

3. In her pursuing of Christ the seeker is brought by Him into her regenerated spirit as the Holiest of all (his chambers—S. S. 1:4) to have fellowship with Him; His chambers indicate a private relationship with the Lord.

4. Furthermore, because Christ visits us in our regenerated spirit as His inner chambers, our relationship with Him must be spiritual; He visits us in our spirit privately, coming to us in a spiritual way, not in a physical way.

5. All the spiritual principles are contained in this first stage of the seeker's overcoming life in Song of Songs; the lessons that follow are not new, but they are old lessons repeated in a deeper way; regeneration brings the gene of God into us, and all the experiences of our whole Christian life are in this gene—1 John 3:9.

§ Day 2

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

1. Song of Songs 2:8-9 speaks of the vitality of resurrection; in these verses Christ is likened to a gazelle or a young hart “leaping upon the mountains, / Skipping upon the hills”; mountains and hills refer to difficulties and barriers, but nothing is too high or too great to stop the resurrected Christ; we need to seek for and know Christ's mountain-leaping and hill-skipping presence.

2. The lover of Christ falls into introspection, which becomes a seclusion as a wall that keeps her away from the presence of Christ (v. 9b); hence, Christ

基督鼓励她起来，从自己下沉的光景里出来，与祂同在。（10。）

3 基督的佳偶也听到基督告诉她，沉睡的时候（冬天）已过；试炼（雨水）也止住过去了；（11；）祂也告诉她春天的时候已经来到；因此，主是以复活繁茂的丰富恳求并鼓励她。（12～13。）

4 我们这些爱基督的人乃是借着复活的大能，不是借着自己天然的生命，才能与基督的十字架成为一，而模成祂的死；（14～15；）复活的实际就是那是灵的基督作为终极完成的灵，住在我们重生的灵里，并与我们重生的灵调和为一；我们乃是在这样一个调和的灵里，有分于并经历基督的复活，这使我们能与十字架成为一，得拯救脱离己，并被变化成为神新造里的新人，以建造基督生机的身体，完成神的经纶。（罗八2，4，29，加六15，林后五17。）

【周三】

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

1 活在升天里，就是一直在我们的灵里过生活；当我们活在我们的灵里，就联于诸天之上升天的基督—弗二22，创二八12～17，约一51，启四1～2，来四12，16与注1。

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

a 借着那灵在我们里面变化的工作，我们成为基督行动的器皿，基督的乘具，基督的“车”，为着基督在祂身体里的行动，并基督为着祂身体的行动—参

encourages her to rise up and come out of her low situation to be with Him (v. 10).

3. The lover of Christ also hears the Lord telling her that the time of dormancy (winter) is past and that the trials (rain) are over and gone (v. 11); He also tells her that the springtime has come; thus, she is entreated and encouraged by the Lord with the flourishing riches of resurrection (vv. 12-13).

4. It is by the power of resurrection, not by our natural life, that we, the lovers of Christ, are enabled to be conformed to His death by being one with His cross (vv. 14-15); the reality of resurrection is the pneumatic Christ as the consummated Spirit, who indwells and is mingled with our regenerated spirit; it is in such a mingled spirit that we participate in and experience the resurrection of Christ, which enables us to be one with the cross to be delivered from the self and to be transformed into a new man in God's new creation for the fulfillment of God's economy in the building up of the organic Body of Christ (Rom. 8:2, 4, 29; Gal. 6:15; 2 Cor. 5:17).

§ Day 3

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

1. To live in ascension is to live continually in our spirit; when we live in our spirit, we are joined to the ascended Christ in the heavens—Eph. 2:22; Gen. 28:12-17; John 1:51; Rev. 4:1-2; Heb. 4:12, 16 and footnote 1.

2. “King Solomon made himself a palanquin/Of the wood of Lebanon./Its posts he made of silver,/Its bottom, of gold;/Its seat, of purple;/Its midst was inlaid with love / From the daughters of Jerusalem”—S. S. 3:9-10:

a. By the Spirit's transforming work in us, we become the moving vessel of Christ, the carriage of Christ, the “car” of Christ, for the move of Christ in and for the Body of Christ—cf. 2 Cor. 2:12-17.

林后二 12 ～ 17。

b 我们被神圣的三一所重建，使我们外在的架构是耶稣复活并升天的人性，并使我们里面的妆饰是我们向着主的爱—歌三 9 ～ 10。

c 我们里面的人该“用爱情所铺”；（10；）爱主会保守我们在以基督为我们的人性之范围里，保护我们的人性在祂情爱的困迫里。（林后五 14。）

d 借着我们以个人、情深、私下、属灵的方式爱主，我们天然的所是就被拆毁，我们也凭基督救赎的死（银作的轿柱）、神的神圣性情（金作的轿底）、和基督作赐生命的灵在我们里面施行管治的王权（紫色的坐垫），而被重新修造—歌三 10，参罗八 28 ～ 29，林后四 16 ～ 18。

3 基督的佳偶借着在基督的升天里生活，在复活里作新造，而在基督生命的丰富里成熟，使她成为基督的园子，作祂私有的享受；（歌四 12 ～ 15；）她预备好在任何境遇或环境中，都散发基督的馨香之气；她要艰难的环境（北风）和美好的环境（南风），都作工在她这园子，好使其中的香气散发出来。（16。）

【周四】

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

1 借着在幔内生活，基督的佳偶变化成为天上的光体；她向前观望如晨光，美丽如月亮，皎洁如日头—10 节：

a 得胜者的途径好像黎明的光，越照越明，直到日

b. We are rebuilt with the Divine Trinity so that our external structure is the resurrected and ascended humanity of Jesus, and our interior decoration is our love for the Lord—S. S. 3:9-10.

c. Our inner being should be “inlaid with love” (v. 10); loving the Lord will keep us in the realm of having Christ as our humanity, safeguarding our humanity in the constraint of His affection (2 Cor. 5:14).

d. Through our loving the Lord in a personal, affectionate, private, and spiritual way, our natural being is torn down, and we are remodeled with Christ's redeeming death (posts made of silver), God's divine nature (base), and Christ's kingship as the life-giving Spirit ruling within us (seat of purple)—S. S. 3:10; cf. Rom. 8:28-29; 2 Cor. 4:16-18.

3. Through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she can become a garden to Christ for His private enjoyment (S. S. 4:12-15); she is prepared to give forth Christ's fragrance in any circumstance or environment; she wants the difficult environment (north wind) and the pleasant environment (south wind) to work on her as a garden that its fragrance may be spread (v. 16).

§ Day 4

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

1. By living within the veil, the lover of Christ is transformed into the heavenly bodies; she looks forth like the dawn, she is as beautiful as the moon, and she is as clear as the sun—v. 10:

a. The path of the overcomers is like the light of dawn, shining brighter

午一箴四 18，约一 5。

b 黎明的光，就是日出，表征基督的来临和我们每早晨得复兴；基督徒的生活就像日头出现一路一 78，箴四 18，诗一一〇 3，士五 31。

2 基督的佳偶在基督生命的成熟里，成了书拉密女（“所罗门”的女性写法），表征她在生命、性情、彰显和功用上，（但不在神格上，）成了基督的复制和复本，配得过祂，好与祂成为婚配一歌六 13，林后三 18。

3 书拉密女在神眼中被比作二营军兵或军队（希伯来文，玛哈念）在跳舞；雅各遇见神的众使者，就是神的二营军兵之后，将那地方起名叫玛哈念，并将他的妻子、孩子和他所有的分作“二营军兵”一歌六 13，创三二 1 ～ 2：

a 这二营军兵属灵的意义，乃是刚强的见证，见证我们按照基督身体的原则，借着祂这位爱我们的，得胜有余，“绝顶得胜”一罗八 37，十二 5。

b 神不要那些在自己里面刚强的人；祂只要脆弱的人，较软弱的妇人和孩子；那些被算为配作得胜者的人，将是较软弱、倚靠主的人一林前一 26 ～ 28，林后一 8 ～ 9，十二 9 ～ 10，十三 3 ～ 5。

【周五】

五 在雅歌的第五阶段中，基督的佳偶分担主的工作—七 1 ～ 13：

1 在七章四节，那灵追述爱的寻求者的美丽在于她因那灵变化的工作，借着受苦有了服从的意志（颈项），以完成神的意愿；在于她的心境向着光是敞开的，清洁的，满了安息的，也是可接近的（眼目像水池一参一 15，

and brighter until the full day—Prov. 4:18; John 1:5.

b. The light of dawn, the sunrise, signifies both Christ in His coming and our being revived every morning; the Christian life is like the dawning of the sun—Luke 1:78; Prov. 4:18; Psa. 110:3; Judg. 5:31.

2. In the maturity of Christ's life, the lover of Christ becomes the Shulammite (the feminine form of “Solomon”), signifying that she has become the same as He is in life, nature, expression, and function (but not in the Godhead) as the reproduction and duplication of Christ to match Him for their marriage—S. S. 6:13; 2 Cor. 3:18.

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

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

b. God does not want those who are strong in themselves; He wants only the feeble ones, the weaker ones, the women and children; those who are counted worthy to be overcomers will be the weaker ones who depend on the Lord—1 Cor. 1:26-28; 2 Cor. 1:8-9; 12:9-10; 13:3-5.

§ Day 5

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

1. In verse 4 the Spirit reviews the loving seeker's beauty in her submissive will (neck) wrought by the Spirit's transforming work through sufferings for the carrying out of God's will, in the expression of her heart, which is open to the light, clean, full of rest, and accessible (eyes like pools—cf. 1:15; 4:1; 5:12),

四 1，五 12）；并在于她在属灵的感觉上有高而敏锐的辨别能力（鼻子—参腓一 9 ～ 10，来五 14）。

2 雅歌七章十一节表明基督的佳偶愿意从一地到另一地寄居（在村庄住宿），为要与她良人一同完成那为着全世界（田间）的工作；这指明她在完成主工作的事上，不是分门结党的，乃是把工作开放，使别人能到那里来寄居，她也能往别处寄居；这是保守一个身体里的一个工作。

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

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

5 雅歌七章十二节说，“我们清晨起来往葡萄园去，看看葡萄发芽开花没有，石榴放蕊没有；我在那里要将我的爱情给你；”到这时候，她能够把主的工作和主自己联合起来，现在她才能在主工作的地方，向主表示她的爱情。

【周六】

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

1 “靠着她良人”含示，她就像雅各一样，大腿窝被摸了一把，天然的力量受了主的对付—创三二 24 ～

and in her spiritual sense of high and sharp discernment (nose—cf. Phil. 1:9-10; Heb. 5:14).

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

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

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

5. Song of Songs 7:12 says, “Let us rise up early for the vineyards; / Let us see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom; / There I will give you my love”; at this time she is able to relate the Lord's work to the Lord Himself; now she can express her love to the Lord at the place of His work.

§ Day 6

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

1. Leaning on her beloved implies that, like Jacob, the socket of her hip has been touched, and her natural strength has been dealt with by the Lord—Gen.

25。

2 “靠着她良人”也含示，她发现自己力不能胜，这似乎要持续直到旷野的路程过去—林后一 8 ～ 9，十二 9 ～ 10，十三 3 ～ 4。

3 她求她的良人将她放在祂爱的心上如印记，带在祂力量的臂上如戳记；此时她感觉到自己的一无所能和无依无靠，并领悟一切都在于神的爱和保守的能力—歌八 6 ～ 7。

4 基督的佳偶求祂这位住在作祂园子之信徒里面的，使她得听见祂的声音—13 节，参四 13 ～五 1，六 2：

a 这指明我们为那作我们良人的基督工作时，需要维持我们与祂的交通，一直听祂—路十 38 ～ 42。

b 我们的生命，乃是在乎主的话语；我们的工作，乃是在乎主的命令；我们应该有一个祷告的中心，就是巴不得主说话—启二 7，撒上三 9 ～ 10，参赛五十 4 ～ 5，出二一 6。

c 没有主的话语，我们对于基督是神的奥秘，以及召会是基督的奥秘，（西二 2，弗三 4 ～ 5，五 32，）就没有任何启示、亮光、或主观的认识；信徒的一生，都系于主的说话—26 ～ 27 节。

贰 作为这卷诗意之书的结语，基督的佳偶祷告，求她的良人在祂复活的大能（羚羊和小牡鹿）里快快回来，设立那要充满全地，祂甘甜美丽的国（香草山）—歌八 14，启十一 15，但二 35：

一 这样的祷告描绘基督这位新郎和祂的佳偶新妇

32:24-25.

2. Leaning on her beloved also implies that she finds herself pressed beyond measure, and this seems to last until the wilderness journey is over—2 Cor. 1:8-9; 12:9-10; 13:3-4.

3. She asks her Beloved to set her as a seal on His heart of love and as a seal on His arm of strength; at this point she is conscious of her powerlessness and helplessness, and she realizes that everything depends on God's love and preserving power—S. S. 8:6-7.

4. The lover of Christ asks Him who dwells in the believers as His gardens to let her hear His voice—v. 13; cf. 4:13--5:1; 6:2:

a. This indicates that in the work that we do for the Lord as our Beloved, we need to maintain our fellowship with Him, always listening to Him—Luke 10:38-42.

b. Our lives depend on the Lord's words, and our work depends on the Lord's commands; the central point of our prayers should be our longing for the Lord's speaking—Rev. 2:7; 1 Sam. 3:9-10; cf. Isa. 50:4-5; Exo. 21:6.

c. Without the Lord's words, we will not have any revelation, light, or subjective knowledge of Christ as the mystery of God and of the church as the mystery of Christ (Col. 2:2; Eph. 3:4-5; 5:32); the life of the believers hinges totally upon the Lord's speaking (vv. 26-27).

II. As the concluding word of this poetic book, the lover of Christ prays that her Beloved would make haste to come back in the power of His resurrection (gazelle and young hart) to set up His sweet and beautiful kingdom (mountains of spices), which will fill the whole earth—S. S. 8:14; Rev. 11:15; Dan. 2:35:

A. Such a prayer portrays the union and communion between Christ as the

之间，在新婚之爱里的联结与交通；这正如约翰这位爱基督者的祷告（作为圣经的结语）一样，乃是启示神关于祂神圣之爱里基督与召会的永远经纶—启二二 20。

二 “主耶稣啊，我愿你来！”乃是圣经中最后的祷告；（启二二 20；）整本圣经结束于我们对主再来的渴望发表成为祷告。

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

Bridegroom and His lovers as the bride in their bridal love, in the way that the prayer of John, a lover of Christ, as the concluding word of the Holy Scriptures, reveals God's eternal economy concerning Christ and the church in His divine love—Rev. 22:20.

B. “Come, Lord Jesus!” is the last prayer in the Bible (v. 20); the entire Bible concludes with the desire for the Lord's coming expressed as a prayer.

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

第二周▪周一

晨兴喂养

歌一2“愿他用口与我亲嘴！因你的爱情比酒更美。”

4“愿你吸引我，我们就快跑跟随你—王带我进了他的内室…。”

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。

在这些日子里，我深觉我与我的神之间有温暖、亲密、亲近的情爱。寻求者说，“愿你吸引我。”她不是说，“愿你吸引我们。”“吸引我”是个人的。…所有的宗教，包括基督教，…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。…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。…祂没有作为威严、不可接触的神临到彼得。反之，祂是作为彼得的同胞而临到他。（李常受文集一九九四至一九九七年第三册，三三一至三三三页。）

信息选读

使徒约翰能躺在主的怀里。（约十三23。）那是何等的个人，何等的情深！神，就是我们所寻求的主，摆设筵席，并邀请我们与祂一同坐席。（启三20。）

每天早晨我起床后，就到我的书桌前，我所说的第一句话是：“主耶稣，我爱你。”我不仅仅是可怜的人向施怜悯的神祷告，我乃是接触一位救主，祂对我是个人、情深的，正如我对祂是个人、情深的一样。我们都

WEEK 2 — DAY 1

Morning Nourishment

S. S. 1:2 Let him kiss me with the kisses of his mouth! For your love is better than wine.

4 Draw me; we will run after you—the king has brought me into his chambers...

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.

In these days I feel very much that there is a warm, intimate, close affection between me and my God. The seeker said, “Draw me.” She did not say, “Draw us.” Draw me is personal ... 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...When He wanted to build up His relationship with man, He took the personal, affectionate way. He took the way of becoming a man... He did not come to Peter as the majestic, untouchable God. Instead, He came to Peter as his countryman. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 257-258)

Today’s Reading

The apostle John could recline on the Lord’s bosom (John 13:23). How personal and affectionate that was! The very God, the very Lord whom we seek, sets up a feast and invites us to feast with Him (Rev. 3:20).

Every morning after rising up I go to my desk, and the first thing I say is, “Lord Jesus, I love You.” I am not just a poor man praying to a merciful God, but I am contacting a Savior who is personal and affectionate to me, as I am personal and affectionate to Him. We all need to take heed to what the seeker says: “Let

需要留意寻求者所说的：“愿他用口与我亲嘴！”随即她的语调更改：“你的爱情比酒更美。”这是个人、亲密的祷告。“愿你吸引我，我们就快跑跟随你。”

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。…神创造人，为要使人成为祂；这是借着祂给人接受，使祂能进入并住留在人里面。为这缘故，神给我们造灵。照着新约的教训，我们重生的灵不但使我们借以接受神，也使我们得以盛装祂。提后四章二十二节说，“愿主与你的灵同在。”…以弗所二章二十二节表明，我们的灵是神的住处，居所。神真正的内室乃是我们的灵。

基督这末后的亚当，成了赐生命的灵。基督这赐生命的灵住在我们人的灵里，这二灵调和一起，成为一灵。（林前六17。）…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。）…祂在我们灵里私下眷临我们，并且祂以属灵的方式，不是以肉身的方式临到我们。

基督这位王将祂的寻求者带进祂的内室，就是他们重生的灵，祂的居所。…照着我们的经历，我们的灵是至圣所—三一神的居所，内室。…王吸引她，她就跟随，但她不知道往哪里去。〔歌一4。〕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。）（李常受文集一九九四至一九九七年第三册，三三四、三三六、三四〇至三四二页。）

参读：雅歌结晶读经，第一至十二篇。

him kiss me with the kisses of his mouth!” Right away her tone changes: “Your love is better than wine.” This is a personal, intimate prayer. “Draw me; we will run after you.”

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. God created man so that man may become Him by His being received by man so that He can enter into and stay in man. For this reason God created us with a spirit. 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 Timothy 4:22 says, “The Lord be with your 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.

Christ, as the last Adam, became a life-giving Spirit. Christ as the life-giving Spirit dwells in our human spirit, and these two spirits are mingled together to be one spirit (1 Cor. 6:17). Christianity preaches the physical Jesus, but we preach the pneumatic Christ, the Christ who is the Spirit (2 Cor. 3:17)...He visits us in our spirit privately, and He comes to us in a spiritual way, not a physical way.

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. The king drew her and she followed, but she did not know where to go [S. S. 1:4]. 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). (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 258, 260, 263-265)

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

第二周▪周二

晨兴喂养

歌二 8 ～ 10 “听啊，是我良人的声音；看哪，他蹿山越岭而来。我的良人好像羚羊，或像小牡鹿。他站在我们墙壁后，从窗户往里观看，从窗棂往里探视。我良人回应我说，我的佳偶，我的美人，起来，与我同去。”

雅歌二章八至九节，都是说到复活的活泼。山和岭，在圣经中，都是指艰难和拦阻说的。…没有一件东西够高、够大，可以拦阻〔复活的基督〕。…基督复活了，祂已经胜过一切的艰难和拦阻。艰难和拦阻是属于前一天的东西，祂是活在另外一天的里面。所以现在这些艰阻，都不过是祂的足下物。只要祂一蹿越，艰阻就都过去了。（倪柝声文集第二辑第三册，三六页。）

信息选读

雅歌二章十四至十五节描绘佳偶借着基督的十字架脱离己。…基督的佳偶在追求基督达到满足与安息后，结果落到一种光景里，过分注意自己在基督面前的属灵情形。…这使她落到内顾自己；这个内顾自己成了隔离的墙，使她离开基督的同在。（9。）圣经告诉我们要望断一切以及于耶稣，（来十二 2，）但内顾自己总是使我们往自己里面看。…我们内顾自己时也许问：“我仍然完全么？…”这样的内顾自己使己增加，带进隔离的墙，使我们与基督的同在分开。

基督好像羚羊蹿山，又像小牡鹿越岭而来，显出祂胜过艰难的复活大能，而一再呼召佳偶从她下沉的光景中起来，并从那使她与基督分开的情形中出来，与基督同去。（歌二 8 ～ 10，13 下。）

WEEK 2 — DAY 2

Morning Nourishment

S. S. 2:8-10 The voice of my beloved! Now he comes, leaping upon the mountains, skipping upon the hills. My beloved is like a gazelle or a young hart. Now he stands behind our wall; he is looking through the windows, he is glancing through the lattice. My beloved responds and says to me, Rise up, my love, my beauty, and come away.

Song of Songs 2:8 and 9 speak of the vitality of resurrection. In the Bible, both the mountains and the hills refer to difficulties and barriers... Nothing is too high or too great to stop Him. Christ has resurrected; He has overcome all difficulties and barriers. Difficulties and barriers are things of yesterday. He is living in the next day. All difficulties are beneath His feet. The minute He leaps, all the barriers are behind Him. (CWWN, vol. 23, “The Song of Songs,” p. 32)

Today’s Reading

Song of Songs 2:14-15 portrays the lover’s deliverance from the self by the cross of Christ. The attainment of the lover of Christ in her pursuing after Christ for satisfaction and rest results in a condition in which she overcares for her spiritual condition before Christ. Overcaring for her spiritual condition causes the lover of Christ to fall into introspection, which becomes the seclusion as a wall that keeps her away from the presence of Christ (v. 9). The Bible tells us to look away unto Jesus (Heb. 12:2), but introspection always directs us to look into ourselves... In our introspection we may ask, “Am I still perfect?...” Such introspection increases the self, resulting in a kind of seclusion as a wall to separate us from the presence of Christ.

Christ comes as a gazelle leaping upon the mountains and as a young hart skipping upon the hills, showing forth His resurrection power over difficulties, to call her repeatedly to rise up from her down situation and come away to Him from that situation which separates her from Him (S. S. 2:8-10, 13b).

主要我们经历祂的十字架，使我们能进入祂的复活。雅歌二章里有十字架和复活（由春天所表征）的呼召。…百花开放、果子成熟、百鸟鸣叫的时候、和斑鸠的声音，乃是复活的图画。…〔主的寻求者〕往自己里面看时，就是沉睡的冬天。但她望断以及于复活的基督，就进入春天的阶段，这表征复活的阶段。

基督为要使祂的佳偶得着加力并鼓励，使她起来，离开她内顾自己的下沉光景，就借着羚羊的蹿山和小牡鹿的越岭，给她看见基督复活的大能，而加她能力。（8～9。）我们这些爱基督的人乃是借着基督这复活的大能，定意否认己而背起十字架。（太十六24。）…我们这些爱基督的人也是借着基督这复活的大能，使我们能模成基督的死，（腓三10，）与祂的十字架成为一，就如留在磐石穴中，在陡岩的隐密处。（歌二14。）

基督借着祂复活的繁茂丰富，来鼓励祂的寻求者。（11～13。）沉睡的时候（冬天）已过，试炼（雨水）也止住过去了。…这是基督复活之丰富的描绘。

复活的基督成为赐生命的灵，作祂复活的实际。（约十一25。）基督的复活与赐人生命的灵相联。这赐生命的灵住在我们的灵里。（罗八11，弗二22。）因此，我们由赐生命之灵所内住的重生之灵，成了至圣所，作神的居所，与第三层天上的至圣所相联。（来四16。）

我们要经历赐生命的灵在我们灵里作复活的实际，就必须分辨我们的灵与魂。（李常受文集一九九四至一九九七年第三册，三七八至三八一、三九四至三九七页。）

参读：倪柝声文集第二辑第三册，歌中的歌，第一至六段。

The Lord wants us to experience His cross so that we may enter into His resurrection. The calling for the cross and the resurrection figured by the springtime is in Song of Songs 2... The flowers, the fruit, the time of singing, and the voice of the turtledove are a picture of resurrection...When [the Lord's seeker] looks into herself, it is the wintertime of dormancy. But when she looks away to the resurrected Christ, she enters into the stage of spring, signifying the stage of resurrection.

In order to empower and encourage His lover to rise up and get away from her down situation in her introspection of the self, Christ empowers her by showing her the power of His resurrection by the gazelle's leaping upon the mountains and the young hart's skipping upon the hills (vv. 8-9). It is by this power of Christ's resurrection that we, the lovers of Christ, determine to take the cross by denying our self (Matt. 16:24)... It is also by this power of Christ's resurrection that we, the lovers of Christ, are enabled to be conformed to His death (Phil. 3:10), to be one with His cross as staying in the clefts of the rock, in the covert of the precipice (S. S. 2:14).

Christ encourages His seeker by the flourishing riches of His resurrection (vv. 11-13). The dormant days (winter) are past, and the trials (rain) are over and gone...This is a portrait of the riches of Christ's resurrection.

The resurrected Christ became the life-giving Spirit as the reality of His resurrection (John 11:25). The resurrection of Christ is linked with the Spirit who gives life. This life-giving Spirit indwells our spirit (Rom. 8:11; Eph. 2:22). Hence, our regenerated spirit indwelt by the life-giving Spirit becomes the Holiest of all as God's dwelling place linked with the Holiest of all in the third heaven (Heb. 4:16).

In order to experience the life-giving Spirit as the reality of resurrection in our spirit, we have to discern our spirit from our soul. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 292-294, 304-307)

Further Reading: CWWN, vol. 23, "The Song of Songs," sections 1-6

第二周▪周三

晨兴喂养

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

四12“我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉。”

在第二阶段，（歌二8～三5，）基督的佳偶学习三个基本功课：复活的大能、复活的丰富、和十字架的生活。

在下一阶段—蒙呼召活在升天里，作复活里的新造（三6～五1）—我们需要学习分辨灵与魂的功课。（来四12。）…我们若不领悟灵与魂不同，就无法达到蒙呼召活在升天里，作复活里新造的阶段。

升天就是在诸天之上。虽然我们在地上，但我们这些在基督里的信徒，我们重生的灵是联于诸天之上的灵神；这二灵乃是一。这就像电一样：电在发电厂里，也在我们的房间里，只有一道电流。我们在我们的灵里，就联于诸天之上升天的基督。…在升天里生活，意思是一直在我们的灵里过基督徒生活。…我们若凭着我们的魂爱人，就是在地上，不是在升天里。但我们若凭着我们的灵爱人，就是在升天里。我们已经与基督一同坐在诸天界里。（弗二6。）在地位上，我们已经坐在那里，但我们需要活在升天里。基督呼召我们与十字架合一以后，进一步呼召我们活在升天里，作复活里的新造。（雅歌生命读经，三四至三五页。）

信息选读

WEEK 2 — DAY 3

Morning Nourishment

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

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

In the second stage (S. S. 2:8—3:5) the lover of Christ learned three basic lessons: the power of resurrection, the riches of resurrection, and the life of the cross.

In the next stage—the call to live in ascension as the new creation in resurrection (3:6—5:1)—we need to learn the lesson of discerning the spirit from the soul (Heb. 4:12)... If we do not realize that the spirit is different from the soul, we cannot reach the stage of being called to live in ascension as the new creation in resurrection.

Ascension is in the heavens. Although we are on earth, as believers in Christ, our regenerated spirit is joined to God the Spirit in the heavens. These two spirits are one. This is like electricity: It is in the power plant and also in our room, yet there is one current. When we are in our spirit, we are joined to the ascended Christ in the heavens. To live in ascension [is to live continually] in our spirit... If we love others by our soul, we are on the earth, not in ascension. But if we love by our spirit, we are in ascension. We have been seated in the heavens with Christ (Eph. 2:6). Positionally, we are seated there, but we need to live in ascension. After calling us to the cross, Christ calls us further to live in ascension as the new creation in resurrection. (Life-study of Song of Songs, pp. 27-28)

Today's Reading

〔寻求者〕不仅是所罗门夜间安息的卧榻，〔歌三7，〕她还是他白日行动的华轿。〔9～10。〕…寻求者如今是盛装基督的容器，在祂的行动中负载着祂。华轿是庄严、高贵的车，是一种器皿，容纳着所负载的人。如今她是基督行动的器皿，基督盛装在她里面而行动。当她盛装基督时，基督就在她里面与她一同行动。阿利路亚！这是基督的华轿。

华轿是用木料、银子和金子作的。木料是利巴嫩的香柏木，表征主的人性。柱子是银的，银总是表征基督的救赎。华轿是用基督的救赎支撑的。底部是用金作的，金表征神的生命和性情。神的神圣性情是基础。…当我们祷读这一切经节〔歌三9～10〕时，我们看见这位寻求者有何等的变化。耶稣的人性、神的神性、和基督的救赎都已经作到她里面。只有这些能使我们成为基督的华轿。我们必须有这三种材料作到我们里面。我们既是基督的华轿，就要由耶稣的人性、基督的救赎、和神的神圣性情来建造。

华轿中所铺的乃是耶路撒冷众女子的爱情。我们里面应当一无所有，只有我们对主的爱。我们是基督的华轿，里面所装饰并所铺的乃是我们对主的爱。所以整卷雅歌乃是爱的故事。当我们变化到这样的地步，我们里面仍需铺满了爱。这是负载着主的华轿，是由耶稣的人性、基督的救赎、和神的神性作成的，其中铺着对耶稣的爱。（李常受文集一九七二年第一册，三五一至三五二页。）

基督的佳偶借着在基督的升天里生活，在复活里作新造，而在基督生命的丰富里成熟，使她成为基督的园子。（歌四12～15。）…我们这些有心寻求的基督徒，在经历基督的事上，必须有一些私下、隐藏、禁闭、封闭、只为着基督的东西。〔12。〕（李常受文集一九九四至一九九七年第三册，四二二页。）

参读：雅歌生命读经，第一至十篇。

[The lover] is not only the bed for Solomon to rest in at night [S. S. 3:7]; she is also the palanquin [vv. 9-10] for him to move in by day...The seeking one is now a vessel to contain Christ, carrying Him about in His move. A palanquin is a stately, royal car. As a vessel, it contains the person it carries. She is now the moving vessel of Christ. Christ moves by being contained in her. While she is containing Him, He moves in her and with her. Hallelujah! This is the palanquin of Christ.

The palanquin is constructed of wood, silver, and gold. The wood is the cedar of Lebanon, signifying the Lord's humanity. The posts are silver. Silver always signifies the redemption of Christ. The palanquin is supported by the redemption of Christ. The bottom, the base, is made of gold, which signifies the life and nature of God. God's divine nature is the base. When we pray-read all these verses, we see how much the seeking one has been transformed. The humanity of Jesus, the divinity of God, and the redemption of Christ are all wrought into her. Only these things can make us a palanquin to Christ. We must have these three materials wrought into us. Then, as His palanquin, we will be built with the humanity of Jesus, the redemption of Christ, and the divine nature of God.

Its midst was inlaid with love from the daughters of Jerusalem. Our midst must be nothing but our love toward the Lord. As a palanquin to Christ, we are decorated and inlaid within with our love toward the Lord. This is why this whole book is a love story. Even when we are transformed to such a stage, our midst must be inlaid with love. This is the palanquin that carries the Lord. It is made of the humanity of Jesus, the redemption of Christ, and the divinity of God; and its midst is inlaid with love to Jesus. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 264-265)

Through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes a garden to Christ (S. S. 4:12-15). As seeking Christians, in experiencing Christ we must have something private, hidden, shut up, and sealed that is just for Christ [v. 12]. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 327)

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

第二周▪周四

晨兴喂养

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

13“回来，回来，书拉密女啊；回来，回来，使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？”

基督的佳偶借着在基督的升天里生活，并且进一步在幔子内生活，更厉害地经历基督的十字架，而变化成为天上的光体。

得胜的信徒能成为发光之体，如月亮返照太阳的光。（腓二 15。）在国度时代，得胜的信徒要发光如同太阳。（太十三 43，但十二 3。）产生得胜者（男孩子）的神的子民，身披日头，脚踏月亮。（启十二 1，5。）启示录十二章的妇人表征神在这地上之子民的集大成。这妇人是男孩子（得胜者）的母亲。她凭着日头、月亮、和众星而照耀。这景象表达一个思想，神所拣选的人该是属天的，也该照耀明亮。（李常受文集一九九四至一九九七年第三册，四三八页。）

信息选读

在〔雅歌六章十三节〕里，书拉密女被比作二营军兵跳舞。…“二营军兵”这辞在希伯来文里是玛哈念。这不是普通的辞，乃是来自旧约创世记三十二章二节的历史名称。雅各…定意回到他列祖之地。那时候他有四个妻子和许多孩子、仆人、羊群和牛群。…雅各回去时，惧怕以扫仍要杀他。他带着家眷前行，同行的没有强壮的人；只有软弱的人，妇女和孩子。…在

WEEK 2 — DAY 4

Morning Nourishment

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

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

Through her living in the ascension of Christ and further living within the veil, experiencing the cross of Christ more strongly, the lover of Christ is transformed into the heavenly bodies.

The overcoming believers can be luminaries as the moon reflecting the light of the sun in the church age (Phil. 2:15). The overcoming believers will shine forth like the sun in the kingdom age (Matt. 13:43; Dan. 12:3). The people of God who produce the overcomers (the man-child) are clothed with the sun and have the moon underneath their feet (Rev. 12:1, 5). The woman in Revelation 12 signifies the aggregate of God’s people on earth. This woman is the mother of the man-child, the overcomers. She is shining with the sun, the moon, and the stars. This view conveys the thought that God’s chosen people should be heavenly and should shine brightly. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” p. 341)

Today’s Reading

In Song of Songs 6:13...the Shulammite is likened to two armies, or camps, dancing. This phrase two armies in Hebrew is Mahanaim. This is not a common word; it is a historical name from the Old Testament in Genesis 32:2. Jacob decided to go back to his fathers’ land... By that time he had four wives and many children, servants, flocks, and herds...Jacob was returning with the fear that Esau still wanted to kill him. As he journeyed with his family, there were no strong ones with him. There were only feeble ones, women and children...On

路上“神的众使者遇见他”，雅各说，“这是神的军营，于是给那地方起名叫玛哈念。”（1～2。）

雅各看见神的二营军兵之后，作了一件奇妙的事。他将他的妻子、孩子，和他其余所有的分作两队，或“二营军兵”。…这满了属灵的意义。…这就是说，我们得胜有余。这也表征刚强的见证。神不要“大汉”，祂只要脆弱的人，软弱的人，妇女和孩子。他们能成为神的军兵，因为争战不在他们手中，乃在神手中。…那些被算为得胜者的人，将是较软弱的人，他们流泪哭泣说，“主，我作不到。感谢你释放这一切高峰的真理，向我们揭示我们该是什么。我们应当是在至圣所里，在幔子内过生活的人。我们该是与你合一的人。你是我们的居所，我们是你的居住者。我要达到这点，但我不能作什么。我只是微小的人，软弱的人。”

军队指明身体的原则。得撒和耶路撒冷都是建筑，不是单块的石头。…我们该谦卑自己，并承认我们一无所是。…我们可以说，“主，赞美你。…何等喜乐，你作一切，并且为我作了一切！”

所有的得胜者必须与神是一，也必须是基督。书拉密女…是所罗门的配偶，在生命、性情、彰显和功用上，已成为与所罗门一样，为要完成神的经纶。在这四件事—生命、性情、彰显和功用上，我们成为与神和基督一样，但我们无分于祂们的神格。说我们在神的神格上与祂一样，是极大的亵渎；但我们若说，我们无法在生命、性情、彰显、和功用上与神一样，这就是不信。圣经一再告诉我们，神要与我们成为一，并使我们与祂成为一。这是神的心意。（李常受文集一九九四至一九九七年第三册，四四四至四四八页。）

参读：李常受文集一九六三年第三册，其他信息记录，第十章。

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

After he saw the two armies of God, Jacob did a marvelous thing. He divided his wives, children, and the rest of his possessions into two groups, or “two armies.”...This is full of spiritual significance...This means that we are more than conquerors. It also signifies a strong testimony. God does not want “giants.” He wants only the feeble ones, the weaker ones, the women and children. They can become His armies because the fighting is not in their hands but in His hands. Those who are counted as overcomers will be the weaker ones, the ones who wept with tears, saying, “Lord, I cannot make it. Thank You for releasing all these high-peak truths unveiling to us what we should be. We should be in the Holy of Holies, living within the veil. We should be in oneness with You. You are our dwelling place, and we are Your dweller. I want to attain to this, but I cannot do anything. I am just a little one, a feeble one.”

An army indicates the principle of the Body. Both Tirzah and Jerusalem are buildings, not single pieces of stone...We should humble ourselves and admit that we are nothing... We can say, “Praise You, Lord...What a joy that You do everything and have done everything for me!”

All the overcomers must be one with God and must be Christ… As a counterpart of Solomon, [the Shulammite] has become the same as Solomon in life, in nature, in expression, and in function for the carrying out of God’s economy. In these four things—life, nature, expression, and function—we become the same as God and Christ but not in Their Godhead. To say that we are the same as God in His Godhead is a great blasphemy, but if we say that we cannot be the same as God in life, nature, expression, and function, this is unbelief. The Bible tells us again and again that God wants to be one with us and to make us one with Him. This is God’s intention. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 347-349)

Further Reading: CWWL, 1963, vol. 3, pp. 543-553

第二周▪周五

晨兴喂养

歌七 11 ～ 12 “我的良人，来吧，你我可以出到田间；你我可以在村庄住宿。我们清晨起来往葡萄园去，看看葡萄发芽开花没有，石榴放蕊没有；我在那里要将我的爱情给你。”

到雅歌六章末了，佳偶经过变化的各阶段，成为所罗门的复本。她现在称为书拉密女（所罗门的女性写法—13），因她在生命、性情和形像上，成了与所罗门一样的，配得过他，好与他成为婚配。…这时似乎这卷书该结束了，但它还继续写下去。所罗门是许多葡萄园的主人，这些葡萄园需要许多工作。现在那成了他的书拉密女的乡村女子，必须成为他的同工。这指明爱基督的人至终需要分担主的工作。我们要分担主的工作，就需要够资格，而我们的资格是在于属灵的装备，在于得着神圣生命一切属性的装备。（雅歌生命读经，六九页。）

信息选读

“你的颈项如象牙楼；你的眼目像希实本、巴特拉并门旁的水池；你的鼻子仿佛朝着大马色的利巴嫩楼。”（歌七 4。）这里那灵追述〔佳偶〕的美丽在于她因那灵变化的工作，借着受苦有了服从的意志（由颈项所表征），以完成神的意愿；在于她的心境向着光是敞开的，清洁的，满了安息的，也是可接近的（眼目—参一 15，四 1，五 12）；并在于她在属灵的感觉上有高而敏锐的辨别能力（鼻子）。

〔雅歌七章十一节〕启示〔基督的佳偶〕愿意从一地到另一地寄居，为要与她良人一同完成那为着全世界的工作。这指明她不是分门结党的。在主的

WEEK 2 — DAY 5

Morning Nourishment

S. S. 7:11-12 Come, my beloved, let us go forth into the fields; let us lodge in the villages. Let us rise up early for the vineyards; let us see if the vine has budded, if the blossom is open, if the pomegranates are in bloom; there I will give you my love.

By the end of Song of Songs 6 the lover, having passed through various stages of transformation, has become Solomon's duplication. She is now called Shulammite (the feminine form of Solomon—v. 13), for she has become the same as Solomon in life, nature, and image to match him for their marriage. At this point it seems that the book should end, yet it continues. Solomon is the lord of many vineyards, and these vineyards require much labor. Now the country girl, who has become his Shulammite, must become his co-worker. This indicates that eventually Christ's lovers need to share in the work of the Lord. To share in the Lord's work we need to be qualified, and our qualification depends upon the spiritual equipment; that is, it depends on our being equipped with all the attributes of the divine life. (Life-study of Song of Songs, p. 55)

Today's Reading

"Your neck is like a tower of ivory; / Your eyes, like the pools in Heshbon / By the gates of Bath-rabbim; / Your nose is like the tower of Lebanon, / Which faces Damascus" (S. S. 7:4). Here the Spirit reviews [the lover's] beauty in her submissive will (signified by the neck) wrought by the Spirit's transformation through sufferings for the carrying out of God's will, in the expression of her heart which is open to the light, clean, full of rest, and accessible (eyes—cf. 1:15; 4:1; 5:12), and in her spiritual sense of high and sharp discernment (nose).

Song of Songs 7:11 reveals that she wants to carry out with her Beloved the work that is for the entire world by sojourning from one place to another. This indicates that she is not sectarian. In the Lord's work it is not easy to keep our

工作中，要把我们的工作开放，不要把我们的工作放在“自己的口袋”里，这并不容易。我们必须学习把工作开放，使别人能到这里来寄居，我们也能往别处寄居。这是保守一个身体里的一个工作。

〔十二节表征〕佳偶与她良人勤奋地工作，不是为她自己，乃是在众召会里，为着使别人发芽、开花、放蕊。她在众召会里将她的爱情献给她的良人。我们若这样作工，别人就会得着许多帮助。

分担主的工作，不是为主作工，乃是与主同工。…借着我们的经历，我们已知道，我们要与主同工，就必须在生命里成熟，并且必须教导高的真理。…在雅歌里我们看见，我们要与主同工，需要在生命里成熟，需要与主是一，我们的工作也必须是为着祂的身体。我们的主是所罗门，我们必须是书拉密女；这就是说，我们必须与主是一。事实上，要与基督同工，我们就必须是基督。保罗是真正的书拉密女，因为他活基督。（腓一21。）

书拉密女是所罗门的配偶，照料所有的葡萄园。（歌八11。）这指明我们的工作该为着身体，不只为着一个城市。我们必须有一种为着全世界的工作。这就是保罗所作的，他建立众地方召会，然后作工，把众地方召会带到基督身体完满的实现里。（雅歌生命读经，七二、七四至七七页。）

问题是我们都只为着自己的所在地。我们可能都为着耶路撒冷，但犹大是为着犹大，便雅悯还是为着便雅悯。然而，我们要出到田间，在村庄住宿，并注意看所有的园子。我们不该短视，要有宽广的视野。…为了全球各地的众召会赞美主！我们要出到田间，在所有的村庄住宿，并且要去看看所有的园子。（李常受文集一九七二年第一册，四四八页。）

参读：雅歌中所描绘的生命与建造，第一至十四章。

work open, to not keep our work “in our pocket.” We must learn to keep the work open, so that others can come to sojourn there and we can go to sojourn elsewhere. This is to keep one work in one Body.

[Verse 12 signifies that] she and her Beloved work diligently not for herself but in the churches, for others to bud, blossom, and bloom, in which she renders her love to her Beloved. If we work in this way, others will receive much help. To share in the work of the Lord is not to work for the Lord but to work together with the Lord.

Through our experience we have learned that to work together with the Lord we must be mature in life and we must teach the high truths... In Song of Songs we see that to work with the Lord we need the maturity in life, we need to be one with the Lord, and our work must be for His Body. Our Lord is Solomon and we must be the Shulammite; that is, we must be one with the Lord. Actually, to work with Christ we must be Christ. Paul was a real Shulammite because he lived Christ (Phil. 1:21).

The Shulammite works as Solomon’s counterpart, taking care of all the vineyards (S. S. 8:11). This indicates that our work should be for the Body, not just one city. We must have a work that is for the entire world. This is what Paul did by establishing local churches and then working to bring them into the full realization of the Body of Christ. (Life-study of Song of Songs, pp. 57, 59-61)

The problem is that we are all for our own places. We may all be for Jerusalem, but Judah is for Judah, and Benjamin is still for Benjamin. But let us go forth into the fields and lodge in the villages and look at all the gardens. We should not be shortsighted but have a broadened vision... Hallelujah for all the churches throughout the world! Let us go forth into the fields and lodge in all the villages and visit all the gardens. (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” p. 336)

Further Reading: CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” chs. 1-14

第二周▪周六

晨兴喂养

歌八5～6“那从旷野上来，靠着她良人的是谁呢？…求你将我放在你心上如印记，带在你臂上如戳记…。”

13～14“你这住在园中的，我的同伴都要听你的声音，求你使我也得听见。我的良人哪，愿你快来，如羚羊或小壮鹿在香草山上。”

〔我们〕靠着良人〔参歌八5〕一直地脱离世界，一直地上来，一直地上来，一直到主来接我们的时候。“靠着她良人，”好像自己无力，不能行走一样。“靠着她良人，”就是将自己当作一个担子，让良人来背负。“靠着她良人，”好像大腿窝被神摸了一把的人一样。“靠着她良人，”好像力不能胜，一直到旷野的路程过去。唯有主能预备我们，叫我们可以被提。倚靠的生活，是不可少的。我们要无依无靠地直靠着祂到一个地步，叫圣灵好像都要希奇说，这样“靠着她良人的”，她到底是谁呢？（倪柝声文集第二辑第三册，一三九页。）

信息选读

〔佳偶〕知道她能否“到底”，并非借着自己的“坚持”，乃是借着主的保守。一切属灵的造就，并不足以帮助一个人继续到主耶稣再来。一切都靠着神和祂保守的能力。知道了这一个，她就不能不求说，“求你将我放在你心上如印记，带在你臂上如戳记。”〔歌八6。〕“心上”，是情爱的地方。“臂上”，是能力的地方。〔我们要向主说，〕我求你将我放在心上像印记那样的永久，带在臂上如一个戳记那样的不可磨灭。从前的祭司，如何在他的胸前，在他的肩上，挂着、背着以色列人；求你今天也照样的在心里一直的记念我，在臂上一直的

WEEK 2 — DAY 6

Morning Nourishment

S. S. 8:5-6 Who is this who comes up from the wilderness, leaning on her beloved?... Set me as a seal on your heart, as a seal on your arm...

13-14 O you who dwell in the gardens, my companions listen for your voice; let me hear it. Make haste, my beloved, and be like a gazelle or a young hart upon the mountains of spices.

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

Today’s Reading

[The lover] realizes that whether she can endure to the end does not depend on her own endurance, but on the Lord’s preservation. No spiritual perfection can sustain a person until the Lord’s return. Everything depends on God and His preserving power. When she realizes this, she cannot help but exclaim, “Set me as a seal on your heart, / As a seal on your arm” [S. S. 8:6]. The heart is the place of love, while the arm is the place of strength. “Set me as permanently as a seal upon Your heart, and as indelibly as a seal upon Your arm. Just as the priests bore the Israelites upon their breasts and their shoulders, remember me constantly in Your heart and sustain me with Your arm. I know that I am

扶持我。我知道我自己的软弱，我也知道我自己的虚空，我感觉到我自己的一无所能。主啊，我是一个无依无靠的人。要我自己保守自己，一直等到见你的面，我就只会羞辱你的名，并叫我自己吃亏。我今天所有的盼望，就是在乎你的爱和你的能力。…从今以后，一切都在乎你的爱和你的能力。

〔雅歌八章十三节的〕“园”，是多数的。祂不只住在女子的园中，（六2，）并且也住在许多的园里。…和她一同寻求主的人，现在都取了这个态度，〔要听主的声音。（八13。）〕…她们已经知道要快快地听，就要慢慢地说。她们和她，现在都不像从前那样多话。…现在她们也不像一般的人那样的必须讲话，为着爱讲话而讲话。凡对琐细的事情，一直谈论不休的，都是因为属地的生命在那里掌权。现在她们都听着，都取听的态度。因为她们知道她们的生命，乃是在乎主的教训；她们的工作，乃是在乎主的命令。所以，她们听，自己是不可动的了，自己是不能动的了。没有主的声音，就没有启示；没有亮光，就没有知识。信徒的一生，都系于主的声音上。

〔十四节说到〕香草山。因为在这里所注意的，乃是主的再临和祂国度的情形。…到了这里，我们看见女子的经历，好像一滴的水，已经流到海里，已经无可再进步，虽然还可越流越深。现在她所有的一切，留在世界里的，只有一个身体。…所以她就不能不发出呼求的声音说，“我的良人，愿你快来！”愿你来的时候，如同羚羊或小牡鹿那样的快来。羚羊或小牡鹿如何在香草山上，当你来的时候，你也要如何降临在你的国度中。今天的爱虽然是完全的，但未免还有缺欠。当你来的时候，真的，“信则变见，赞代祈，”爱就要达到毫无阴翳、完全的地位，能够丝毫无罪地在主面前事奉祂。这是什么日子呢？所以主耶稣啊，求你快来！（倪柝声文集第二辑第三册，一四〇至一四一、一四七至一五〇页。）

参读：从旧约诗歌书看圣民的经历，第三十二至三十九篇。

weak and empty, and I am conscious of my powerlessness. Lord, I am a helpless person. If I try to preserve myself until Your coming, it will only bring shame to Your name and loss to myself. All my hopes are in Your love and power... From this point on, everything depends on Your strength and Your love.”

[In verse 13] “the gardens” are plural in number. He is not only dwelling in the garden of the maiden (6:2) but dwelling in many other gardens as well... All those who are seeking the Lord together with her adopt the same attitude [of listening to the Lord’s voice (8:13)]...They know that they have to be slow to speak in order to be quick to hear. Both she and they are no longer as talkative as they once were...They no longer insist on speaking like others do, and they no longer speak for the sake of speaking. Those who cannot stop talking about trivial things still have the earthly life reigning within them. But these are listening; they adopt the attitude of a hearer. They know that their lives depend on the Lord’s words and their work depends on the Lord’s commands. They will only listen, because they cannot and will not move by themselves any longer. Without the Lord’s words, they will not have any revelation, light, or knowledge. The life of the believers hinges totally upon the Lord’s speaking.

[Verse 14 speaks] of the mountains of spices. It describes the condition of the Lord’s coming and His kingdom. Then the maiden’s experience will be like a drop of water that has disappeared into the ocean; there will be no more room for advancement, though the tide can always go deeper. All that is left in the world is just her body...Therefore, she cannot help but cry, “Make haste, my beloved.” “Come as quickly as the roe or a young hart. Just as a roe or a young hart appears on the mountains of spices, may You come in Your kingdom.” Although the love is perfect, something is still lacking. When He comes, faith will be turned to facts, and praise will replace prayer. Love will consummate in a shadowless perfection, and we will serve Him in the sinless domain. What a day that will be! Lord Jesus, come quickly! (CWWN, vol. 23, “The Song of Songs,” pp. 119, 124-126)

Further Reading: CWWL, 1956, vol. 1, pp. 553-631

第二周诗歌

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经历基督 – 与祂交通

10 10 10 10（英 556）

降 E 大调　　6/8

3 · 4　4 | 5 · 6 · | 5　3　4　5 | 3 · 3 · |
一 你 名 似　膏　香，　你 爱 比 酒　美，
2 · 5　6 | 7 · i · | 2　i　7　6 | 5 · 5 · |
你 若 来　吸　引，　有 谁 不 跟　随?
3 · 4　4 | 5 · 5 · | 5　5　4　3 | 4 · 4 · |
我 们 若　跟　随　羊 群 的 脚　踪，
4 · 3　2 | 5　5　1　2 | 3 · 2 · | 1 · 1 · ‖
我 们 必　进　入 你 爱 的　交　通。

二 祂是我良人,我是祂佳偶,　祂将我吸引,我将祂追求;
祂香如没药,我愿藏心房,　祂美似凤仙,我愿戴身上。

三 进入祂爱里,享受祂肥甘,　躺在祂怀中,饱尝祂香甜;
祂爱为旌旗,将我身遮藏,　祂情似美物,使我心舒畅。

四 良人属于我,我也属于祂,　祂是牧养者,我是百合花。
唯愿天快曙,黑影全飞散,　见祂如朝鹿,显在比特山。

五 同死的没药,复活的乳香,　来将我熏透,好给祂欣赏;
北风啊,兴起,南风啊,吹来,　来使我心园,成为祂心爱。

六 愿在祂眼中,美丽如良鸽,　愿在祂面前,皎洁似百合;
愿我全属祂,作祂乐中乐,　像祂全属我,是我歌中歌。

七 美丽如月亮,得有祂形像,　皎洁似太阳,得有祂身量;
全属我良人,使祂命显彰,　全为我良人,使祂心舒畅。

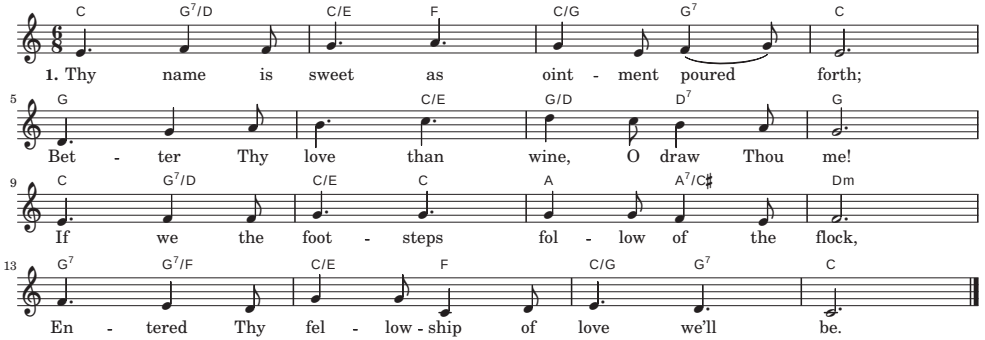
八 你是我生命,我是你活像,　爱情的联结,如死之坚强,
无何能消灭,无何能替换,　直到你显现,在那香草山。

WEEK 2 — HYMN

Thy name is sweet as ointment poured forth

Experience of Christ — Fellowship with Him

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2. He's my Beloved, I am His own love;
He draweth me, pursue I after Him.
Fragrant as myrrh, I'd hide Him in my heart;
Beauteous as henna*, I'd be clothed with Him;

3. Bathe in His love, and of His fatness taste,
Lie on His breast, His sweetness there enjoy;
His love the banner, His affection shown
Tenderly soothes my heart to purest joy.

4. Oh, my Beloved's mine, and I am His;
I am a lily and my Shepherd He;
May daybreak come, the shadows flee away,
Him on the mountains as a hart I'd see.

5. Myrrh of the death with Him and frankincense,
The resurrection, permeate my heart;
North wind awake, and let the south wind blow,
Make my heart's garden pleasure to His heart.

6. I'd be to Him a dove that's undefiled,
As a pure lily in His presence be,
His, wholly His, the joy of all His joys,
He wholly mine, the Song of songs to me.

7. Fair as the moon, conformed to Him I'd be,
Clear as the sun, unto His stature grown;
For my Beloved, all to please His heart,
For my Beloved, that His life be shown.

8. Thou art my life, and I Thine image real;
Love in such union is as death most strong,
Ne'er can it be destroyed or e'er replaced
Till Thou on spices mountains come ere long.

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

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: