第二篇

雅歌—個別信徒與基督愛的交通中進展的經歷，爲着豫備基督的新婦

詩歌：

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

歌 1:2 願他用口與我親嘴！因你的愛情比酒更美。
歌 1:3 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。
歌 1:4 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。
歌 2:8 聽阿，是我良人的聲音；看哪，他躍山越嶺而來。
歌 2:9 我的良人好像羚羊，或像小牡鹿。他站在我們牆壁後，從窗戶往裏觀看，從窗櫺往裏探視。
歌 3:8 個個都拿着刀，善於爭戰；人人腰間佩刀，防備夜間有驚慌。
歌 3:9 所羅門王用利巴嫩木，爲自己製造一乘華轎。
歌 3:10 轎柱是用銀作的，轎底是用金作的；坐墊是紫色的；其中所鋪的，是耶路撒冷眾女子的愛情。
歌 4:12 我妹子，我新婦，乃是關鎖的園，禁閉的井，封閉的泉。
歌 4:13 你所種的萌芽，成了石榴園，有佳美的果子、鳳仙花與哪噠樹，
歌 4:14 有哪噠和番紅花，菖蒲和肉桂，並各樣乳香木、沒藥、沉香，與一切上等的香料。
歌 4:15 你是園中的泉，活水的井，從利巴嫩流下來的溪水。
歌 4:16 北風阿，醒起！南風阿，吹來！吹在我的園內，使其中的香氣散發出來。願我的良人進入自己園裏，喫他佳美的果子。
歌 6:10 那向前觀望如晨光，美麗如月亮，皎潔如日頭，威武如展開旌旗軍隊的是誰呢？
歌 6:13 回來，回來，書拉密女阿；回來，回來，使我們得觀看你。你們爲何要觀看書拉密女，像觀看二營軍兵跳舞呢？

Message 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:

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

S.S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.
S.S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.
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.
S.S. 2:8 The voice of my beloved! Now he comes, / Leaping upon the mountains, / Skipping upon the hills.
S.S. 2:9 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.
S.S. 3:8 All of them wield the sword and are expert in war; / Each man has his sword at his thigh / Because of the night alarms.
S.S. 3:9 King Solomon made himself a palanquin / Of the wood of Lebanon.
S.S. 3:10 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. 4:12 A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.
S.S. 4:13 Your shoots are an orchard of pomegranates / With choicest fruit; / Henna with spikenard,
S.S. 4:14 Spikenard and saffron; / Calamus and cinnamon, / With all the trees of frankincense; / Myrrh and aloes, / With all the chief spices.
S.S. 4:15 A fountain in gardens, / A well of living water, / And streams from Lebanon.
S.S. 4:16 Awake, O north wind; / And come, O south wind! / Blow upon my garden: / Let its spices flow forth; / Let my beloved come into his garden / And eat his choicest fruit.
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?
S.S. 6:13 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?

歌 7:11 我的良人，來罷，你我可以出到田間；你我可以在村莊住宿。
歌 8:13 你這住在園中的，我的同伴都要聽你的聲音，求你使我也得聽見。
歌 8:14 我的良人哪，願你快來，如羚羊或小牡鹿在香草山上。

壹 雅歌是一首詩，其主題是一個絕佳婚姻裏愛的歷史，啓示出個別信徒與基督愛的交通中進展的經歷，爲着在六個主要階段中豫備祂的新婦：

一 在雅歌的第一階段中，基督的佳偶受吸引追求基督以得滿足；（一2～二7；）主要尋求祂者與祂有個人、情深、私下並屬靈的關係：

歌 1:2 願他用口與我親嘴！因你的愛情比酒更美。
歌 1:3 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。
歌 1:4 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。
歌 1:5 耶路撒冷的眾女子阿，我雖然黑，卻是秀美，如同基達的帳棚，好像所羅門的幔子。
歌 1:6 不要看我，因爲我是黑的，因爲日頭把我曬黑了。我同母的弟兄向我發怒；他們使我看守葡萄園；我自己的葡萄園，我卻沒有看守。
歌 1:7 我心所愛的阿，求你告訴我，你在何處牧放羊羣？晌午在何處使羊羣歇臥？我何必在你眾同伴的羊羣旁邊，好像蒙着臉的人呢？
歌 1:8 你這女子中極美麗的，你若不知道，只管出去跟隨羊羣的腳蹤，把你的山羊羔牧放在牧人帳棚的旁邊。
歌 1:9 我的佳偶，我將你比作法老車上套的駿馬。
歌 1:10 你的兩腮，因髮辮的妝飾而秀美；你的頸項，因珠串而美麗。
歌 1:11 我們要爲你編上金辮，鑲上銀釘。
歌 1:12 王正坐席的時候，我的哪噠香膏發出香味。
歌 1:13 我以我的良人爲一袋沒藥，夜裏留在我的胸懷間。
歌 1:14 我以我的良人爲一束鳳仙花，在隱基底的葡萄園中。
歌 1:15 看哪，我的佳偶，你是美麗的！你是美麗的！你的眼好像鴿子。
歌 1:16 我的良人哪，你是美麗的，是可悅的！我們的牀榻是翠綠的，
歌 1:17 我們房屋的棟梁是香柏木，椽子是松木。
歌 2:1 我是沙崙的玫瑰花，是谷中的百合花。
歌 2:2 我的佳偶在女子中，好像百合花在荊棘中。
歌 2:3 我的良人在男子中，如同蘋果樹在樹林中。我歡歡喜喜的坐在他的蔭下，嘗他果子的滋味覺得甘甜。

S.S. 7:11 Come, my beloved, let us go forth into the fields; / Let us lodge in the villages.
S.S. 8:13 O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it.

S.S. 8:14 Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices.

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:

S.S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.
S.S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.
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.

S.S. 1:5 I am black but lovely, O daughters of Jerusalem, / Like the tents of Kedar, like the curtains of Solomon.
S.S. 1:6 Do not look at me, because I am black, / Because the sun has scorched me. / My mother's sons were angry with me; / They made me keeper of the vineyards, / But my own vineyard I have not kept.
S.S. 1:7 Tell me, you whom my soul loves, Where do you pasture your flock? / Where do you make it lie down at noon? / For why should I be like one who is veiled / Beside the flocks of your companions?
S.S. 1:8 If you yourself do not know, / You fairest among women, / Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds' tents.
S.S. 1:9 I compare you, my love, / To a mare among Pharaoh's chariots.
S.S. 1:10 Your cheeks are lovely with plaits of ornaments, / Your neck with strings of jewels.
S.S. 1:11 We will make you plaits of gold / With studs of silver.
S.S. 1:12 While the king was at his table, / My spikenard gave forth its fragrance.
S.S. 1:13 My beloved is to me a bundle of myrrh / That lies at night between my breasts.
S.S. 1:14 My beloved is to me a cluster of henna flowers / In the vineyards of En-gedi.
S.S. 1:15 Oh, you are beautiful, my love! / Oh, you are beautiful! Your eyes are like doves.

S.S. 1:16 Oh, you are beautiful, my beloved; indeed, pleasant! Indeed, our couch is green.
S.S. 1:17 The beams of our house are cedars; / Our rafters are cypresses.
S.S. 2:1 I am a rose of Sharon, / A lily of the valleys.
S.S. 2:2 As a lily among thorns, / So is my love among the daughters.
S.S. 2:3 As the apple tree among the trees of the wood, / So is my beloved among the sons: In his shade I delighted and sat down, / And his fruit was sweet to my taste.

歌 2:4 他帶我進入筵宴所，以愛爲旗在我以上。
歌 2:5 求你們用葡萄餅增補我力，用蘋果使我甦醒，因爲我因愛成病。
歌 2:6 他的左手在我頭下，他的右手將我抱住。
歌 2:7 耶路撒冷的眾女子阿，我指着羚羊或田野的母鹿鄭重的囑咐你們，不要驚動，不要叫醒我所愛的，等她自己情願。

1 『吸引我』（一4）是個人的；主說，『我用慈繩〔直譯，人的繩〕愛索牽引他們；』（何十一4上—牽引，原文與歌一4的『吸引』同字—譯者註；）這指明神用祂神聖的愛愛我們，不是在神性的水平上，乃是在人性的水平上；神所藉以牽引我們的繩子是人的繩子，包括基督的成爲肉體、人性生活、釘死、復活和升天；藉着基督在祂人性裏的這一切步驟，神在祂救恩裏的愛纔以個人的方式臨到我們。（羅五8，約壹四9～10。）

歌 1:4 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。
何 11:4 我用慈繩愛索牽引他們；我待他們如人鬆開他們腮上的軛，溫和的餧養他們。
羅 5:8 惟有基督在我們還作罪人的時候，爲我們死，神就在此將祂自己的愛向我們顯明了。
約壹 4:9 神差祂的獨生子到世上來，使我們藉着祂得生並活着，在此神的愛就向我們顯明了。
約壹 4:10 不是我們愛神，乃是神愛我們，差祂的兒子，爲我們的罪作了平息的祭物，在此就是愛了。

2 『與我親嘴』（歌一2）是情深的；我們信基督得着祂作神聖的生命之後，（約一4，12，）就需要以個人、情深的方式愛基督，使我們追求祂，並享受祂作我們的滿足；詩篇二篇十二節吩咐我們『以嘴親子』；與基督親嘴，就是享受基督。

歌 1:2 願他用口與我親嘴！因你的愛情比酒更美。
約 1:4 生命在祂裏面，這生命就是人的光。
約 1:12 凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成爲神的兒女。
詩 2:12 當以嘴親子，恐怕祂發怒，你們便在路中滅亡，因爲祂的怒氣快要發作。凡投奔於祂的，都是有福的。

3 尋求者在追求基督時，被祂帶進她重生的靈這至聖所（『他的內室』—歌一4）裏，與祂有交通；主

S.S. 2:4 He brought me into the banqueting house, / And his banner over me was love.
S.S. 2:5 Sustain me with raisin cakes, / Refresh me with apples, / For I am sick with love.

S.S. 2:6 His left hand is under my head, / And his right hand embraces me.
S.S. 2:7 I adjure you, O daughters of Jerusalem, / By the gazelles or by the hinds of the fields, / Not to rouse up or awaken my love / Until she pleases.

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).

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.

Hosea 11:4 I drew them with cords of a man, / With bands of love; And I was to them like those / Who lift off the yoke on their jaws; / And I gently caused them to eat.
Rom. 5:8 But God commends His own love to us in that while we were yet sinners, Christ died for us.

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.
1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

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.

S.S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.
John 1:4 In Him was life, and the life was the light of men.
John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
Psa. 2:12 Kiss the Son / Lest He be angry and you perish from the way; / For His anger may suddenly be kindled. / Blessed are all those who take refuge in Him.

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

的內室指與主私下的關係。

歌 1:4　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。

4 再者，因着基督在我們重生的靈—祂的內室—裏眷臨我們，我們與祂的關係必是屬靈的；祂在我們靈裏私下眷臨我們，以屬靈的方式，不是以肉身的方式臨到我們。

5 所有屬靈的原則都包括在雅歌之尋求者得勝生活的第一階段裏；此後所學的，並非新的功課，不過是一次過一次，學得更深而已；重生將神的基因帶到我們裏面；我們基督徒一生的一切經歷，都在這基因裏—約壹三 9。

約壹 3:9　凡從神生的，就不犯罪，因爲神的種子住在他裏面；他也不能犯罪，因爲他是從神生的。

二 在雅歌的第二階段中，基督的佳偶蒙呼召藉與十字架合一脫離己—二 8～三 5：

歌 2:8　聽阿，是我良人的聲音；看哪，他躍山越嶺而來。
歌 2:9　我的良人好像羚羊，或像小牡鹿。他站在我們牆壁後，從窗戶往裏觀看，從窗櫺往裏探視。
歌 2:10　我良人回應我說，我的佳偶，我的美人，起來，與我同去；
歌 2:11　因爲冬天已過，雨水也止住過去了。
歌 2:12　地上百花開放，百鳥鳴叫的時候已經來到；斑鳩的聲音在我們境內也聽見了。
歌 2:13　無花果樹的果子漸漸成熟，葡萄樹開花放香。我的佳偶，我的美人，起來，與我同去。
歌 2:14　我的鴿子阿，你在磐石穴中，在陡巖的隱密處，求你讓我得見你的面貌，得聽你的聲音；因爲你的聲音甘甜，你的面貌秀美。
歌 2:15　要給我們擒拿狐狸，就是毀壞葡萄園的小狐狸；因爲我們的葡萄園正在開花。
歌 2:16　我的良人屬我，我也屬他；他在百合花中牧放羣羊。
歌 2:17　我的良人哪，等到天亮，黑影飛去的時候，你要轉回，好像羚羊，或像小牡鹿在比特山上。
歌 3:1　我夜夜在牀上尋找我心所愛的；我尋找他，卻尋不見。
歌 3:2　我說，我要起來，繞行城中，在街道上，在寬闊處，尋找我心所愛的。我尋找他，卻尋不見。

Him; His chambers indicate a private relationship with the Lord.

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.

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.

1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.

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:

S.S. 2:8　The voice of my beloved! Now he comes, / Leaping upon the mountains, / Skipping upon the hills.
S.S. 2:9　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.
S.S. 2:10　My beloved responds and says to me, / Rise up, my love, / My beauty, and come away;
S.S. 2:11　For now the winter is past; / The rain is over and gone.
S.S. 2:12　Flowers appear on the earth; / The time of singing has come, / And the voice of the turtledove is heard in our land.
S.S. 2:13　The fig tree has ripened its figs, / And the vines are in blossom—they give forth their fragrance. / Rise up, my love, / My beauty, and come away.
S.S. 2:14　My dove, in the clefts of the rock, / In the covert of the precipice, Let me see your countenance, / Let me hear your voice; / For your voice is sweet, / And your countenance is lovely.

S.S. 2:15　Catch the foxes for us, / The little foxes, / That ruin the vineyards / While our vineyards are in blossom.
S.S. 2:16　My beloved is mine, and I am his; / He pastures his flock among the lilies.
S.S. 2:17　Until the day dawns and the shadows flee away, / Turn, my beloved, and be like a gazelle or a young hart / On the mountains of Bether.
S.S. 3:1　On my bed night after night / I sought him whom my soul loves; / I sought him, but found him not.
S.S. 3:2　I will rise now and go about in the city; / In the streets and in the squares / I will seek him whom my soul loves. / I sought him, but found him not.

歌 3:3　城中巡邏看守的人遇見我；我問他們：你們看見我心所愛的沒有？

歌 3:4　我剛離開他們，就遇見我心所愛的；我拉住他，不讓他走，直到領他進我母家，到懷我者的內室。

歌 3:5　耶路撒冷的眾女子阿，我指着羚羊或田野的母鹿鄭重的囑咐你們，不要驚動，不要叫醒我所愛的，等她自己情願。

1 二章八至九節是說到復活的活潑；在這兩節基督被比作羚羊或小牡鹿『躑山越嶺』；山和嶺是指艱難和攔阻說的，但沒有一件東西彀高、彀大，可以攔阻復活的基督；我們需要尋求並認識基督躑山越嶺的同在。

歌 2:8　聽阿，是我良人的聲音；看哪，他躑山越嶺而來。

歌 2:9　我的良人好像羚羊，或像小牡鹿。他站在我們牆壁後，從窗戶往裏觀看，從窗櫺往裏探視。

2 基督的佳偶落到內顧自己之中，她的內顧自己成了隔離的牆，使她離開基督的同在；（9下；）因此基督鼓勵她起來，從自己下沉的光景裏出來，與祂同在。（10。）

歌 2:9　我的良人好像羚羊，或像小牡鹿。他站在我們牆壁後，從窗戶往裏觀看，從窗櫺往裏探視。

歌 2:10　我良人回應我說，我的佳偶，我的美人，起來，與我同去；

3 基督的佳偶也聽到基督告訴她，沉睡的時候（冬天）已過；試煉（雨水）也止住過去了；（11；）祂也告訴她春天的時候已經來到；因此，主是以復活繁茂的豐富懇求並鼓勵她。（12～13。）

歌 2:11　因爲冬天已過，雨水也止住過去了。

歌 2:12　地上百花開放，百鳥鳴叫的時候已經來到；斑鳩的聲音在我們境內也聽見了。

歌 2:13　無花果樹的果子漸漸成熟，葡萄樹開花放香。我的佳偶，我的美人，起來，與我同去。

4 我們這些愛基督的人乃是藉着復活的大能，不是藉着自己天然的生命，纔能與基督的十字架成爲一，而模成祂的死；（14～15；）復活的實際就是那是靈的基督作爲終極完成的靈，住在我們重生的靈裏，並與我們重生的靈調和爲一；我們乃是在這樣一個

S.S. 3:3　The watchmen who go about in the city found me—/ Have you seen him whom my soul loves?

S.S. 3:4　Scarcely had I passed them / When I found him whom my soul loves; / I held him and would not let go / Until I had brought him into my mother's house / And into the chamber of her who conceived me.

S.S. 3:5　I adjure you, O daughters of Jerusalem, / By the gazelles or by the hinds of the fields, / Not to rouse up or awaken my love / Until she pleases.

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.

S.S. 2:8　The voice of my beloved! Now he comes, / Leaping upon the mountains, / Skipping upon the hills.

S.S. 2:9　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.

2. The lover of Christ falls into introspection, which becomes a seclusion as a wall that keeps her away from the presence of Christ (v. 9b); hence, Christ encourages her to rise up and come out of her low situation to be with Him (v. 10).

S.S. 2:9　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.

S.S. 2:10　My beloved responds and says to me, / Rise up, my love, / My beauty, and come away;

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).

S.S. 2:11　For now the winter is past; / The rain is over and gone.

S.S. 2:12　Flowers appear on the earth; / The time of singing has come, / And the voice of the turtledove is heard in our land.

S.S. 2:13　The fig tree has ripened its figs, / And the vines are in blossom—they give forth their fragrance. / Rise up, my love, / My beauty, and come away.

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

調和的靈裏，有分於並經歷基督的復活，這使我們能與十字架成爲一，得拯救脫離己，並被變化成爲神新造裏的新人，以建造基督生機的身體，完成神的經綸。（羅八 2，4，29，加六 15，林後五 17。）

歌 2:14 我的鴿子阿，你在磐石穴中，在陡巖的隱密處，求你讓我得見你的面貌，得聽你的聲音；因爲你的聲音甘甜，你的面貌秀美。
歌 2:15 要給我們擒拿狐狸，就是毀壞葡萄園的小狐狸；因爲我們的葡萄園正在開花。
羅 8:2 因爲生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。
羅 8:4 使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。
羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。
加 6:15 受割禮不受割禮，都無關緊要，要緊的乃是作新造。
林後 5:17 因此，若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。

三 在雅歌的第三階段中，基督的佳偶蒙呼召活在升天裏，作復活裏的新造—三 6～五 1：

歌 3:6 那從曠野上來，形狀如煙柱，以沒藥和乳香，並商人各樣香粉薰的，是誰呢？
歌 3:7 看哪，是所羅門的臥榻；四圍有六十個勇士，都是以色列中的勇士。
歌 3:8 個個都拿着刀，善於爭戰；人人腰間佩刀，防備夜間有驚慌。
歌 3:9 所羅門王用利巴嫩木，爲自己製造一乘華轎。
歌 3:10 轎柱是用銀作的，轎底是用金作的；坐墊是紫色的；其中所鋪的，是耶路撒冷眾女子的愛情。
歌 3:11 錫安的眾女子阿，你們出去觀看所羅門王戴着冠冕，就是在他婚娶的日子，心中喜樂的時候，他母親給他戴上的。
歌 4:1 看哪，我的佳偶，你是美麗的！你是美麗的！你的眼在帕子內好像鴿子；你的頭髮如同山羊羣，安臥在基列山旁。
歌 4:2 你的牙齒如剪過毛的一羣母羊，洗淨上來，個個都有雙生，沒有一隻喪掉子的。
歌 4:3 你的脣好像一條朱紅線，你的嘴也秀美。你的兩腮在帕子內，如同一塊石榴。
歌 4:4 你的頸項好像大衛建造收藏軍器的高樓，其上懸掛一千盾牌，都是勇士的擋牌。
歌 4:5 你的兩乳好像百合花中喫草的一對小羚羊，就是母羚羊雙生的。
歌 4:6 我要往沒藥山和乳香岡去，直等到天亮，黑影飛去的時候。

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).

S.S. 2:14 My dove, in the clefts of the rock, / In the covert of the precipice, Let me see your countenance, / Let me hear your voice; / For your voice is sweet, / And your countenance is lovely.
S.S. 2:15 Catch the foxes for us, / The little foxes, / That ruin the vineyards / While our vineyards are in blossom.
Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.
2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

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:

S.S. 3:6 Who is she who comes up from the wilderness / Like pillars of smoke, / Perfumed with myrrh and frankincense, / With all the fragrant powders of the merchant?
S.S. 3:7 There is Solomon's bed; / Sixty mighty men surround it, / Of the mighty men of Israel.
S.S. 3:8 All of them wield the sword and are expert in war; / Each man has his sword at his thigh / Because of the night alarms.
S.S. 3:9 King Solomon made himself a palanquin / Of the wood of Lebanon.
S.S. 3:10 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. 3:11 Go forth, O daughters of Zion, / And look at King Solomon with the crown / With which his mother crowned him / On the day of his espousals, / Yes, on the day of the gladness of his heart.
S.S. 4:1 Oh, you are beautiful, my love! / Oh, you are beautiful! Your eyes are like doves behind your veil; / Your hair is like a flock of goats / That repose on Mount Gilead.
S.S. 4:2 Your teeth are like a flock of shorn ewes / That have come up from the washing, / All of which have borne twins, / And none of them is bereaved of her young.
S.S. 4:3 Your lips are like a scarlet thread, / And your mouth is lovely; / Your cheeks are like a piece of pomegranate / Behind your veil.
S.S. 4:4 Your neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men.
S.S. 4:5 Your two breasts are like two fawns, / Twins of a gazelle, / That feed among the lilies.
S.S. 4:6 Until the day dawns and the shadows flee away, / I, for my part, will go to the mountain of myrrh / And to the hill of frankincense.

歌 4:7 我的佳偶，你全然美麗，毫無瑕疵。
歌 4:8 我的新婦，求你與我一同從利巴嫩來，與我一同從利巴嫩來，從亞瑪拿頂，從示尼珥與黑門頂，從有獅子的洞穴，從有豹子的山嶺，來觀看。
歌 4:9 我妹子，我新婦，你奪了我的心；你用眼一看，用你項上的一條鍊子，奪了我的心。
歌 4:10 我妹子，我新婦，你的愛情何等美麗！你的愛情比酒更美！你膏油的香氣勝過一切香品！
歌 4:11 我新婦，你的嘴脣滴下新蜜；你的舌下有蜜有奶；你衣服的香氣如同利巴嫩的香氣。
歌 4:12 我妹子，我新婦，乃是關鎖的園，禁閉的井，封閉的泉。
歌 4:13 你所種的萌芽，成了石榴園，有佳美的果子、鳳仙花與哪噠樹，
歌 4:14 有哪噠和番紅花，菖蒲和肉桂，並各樣乳香木、沒藥、沉香，與一切上等的香料。
歌 4:15 你是園中的泉，活水的井，從利巴嫩流下來的溪水。
歌 4:16 北風阿，醒起！南風阿，吹來！吹在我的園內，使其中的香氣散發出來。願我的良人進入自己園裏，喫他佳美的果子。
歌 5:1 我妹子，我新婦，我進了我的園中，採了我的沒藥和香料，喫了我的蜜房和蜂蜜，喝了我的酒和奶。朋友們哪，請喫；親愛的阿，請喝，且多多的喝！

1 活在升天裏，就是一直在我們的靈裏過生活；當我們活在我們的靈裏，就聯於諸天之上升天的基督—弗二 22，創二八 12 ～ 17，約一 51，啓四 1 ～ 2，來四 12，16 與註 1。

弗 2:22 你們也在祂裏面同被建造，成爲神在靈裏的居所。
創 28:12 他夢見一個梯子立在地上，梯子的頂通着天，有神的使者在梯子上，上去下來。
創 28:13 耶和華站在梯子以上，說，我是耶和華你祖亞伯拉罕的神，也是以撒的神；我要將你現在所躺臥之地，賜給你和你的後裔。
創 28:14 你的後裔必像地上的塵沙那樣多，必向東西南北開展；地上萬族必因你和你的後裔得福。

創 28:15 看哪，我與你同在；你無論往那裏去，我必保守你，使你歸回這地。我總不離棄你，直到我成就了向你所應許的。
創 28:16 雅各睡醒了，就說，耶和華真在這地方，我竟不知道。
創 28:17 他就懼怕，說，這地方何等可畏！這不是別的，乃是神的家，也是天的門。
約 1:51 又對他說，我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上。
啓 4:1 這些事以後，我觀看，看哪，天上有門開了，我初次所聽見那如吹號的聲音，對我說，你上到這裏來，我要將這些事以後必發生的事指示你。
啓 4:2 我立刻就在靈裏；看哪，有一個寶座安置在天上，又有一

S.S. 4:7 You are altogether beautiful, my love, / And there is no blemish in you.
S.S. 4:8 Come with me from Lebanon, my bride; / With me from Lebanon come. / Look from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains.
S.S. 4:9 You have ravished my heart, my sister, my bride; / You have ravished my heart with one glance of your eyes, / With one strand of your necklace.
S.S. 4:10 How beautiful is your love, my sister, my bride! / How much better is your love than wine, / And the fragrance of your ointments / Than all spices!
S.S. 4:11 Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the fragrance of your garments / Is like the fragrance of Lebanon.
S.S. 4:12 A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.
S.S. 4:13 Your shoots are an orchard of pomegranates / With choicest fruit; / Henna with spikenard,

S.S. 4:14 Spikenard and saffron; / Calamus and cinnamon, / With all the trees of frankincense; / Myrrh and aloes, / With all the chief spices.
S.S. 4:15 A fountain in gardens, / A well of living water, / And streams from Lebanon.
S.S. 4:16 Awake, O north wind; / And come, O south wind! / Blow upon my garden: / Let its spices flow forth; / Let my beloved come into his garden / And eat his choicest fruit.
S.S. 5:1 I have come into my garden, my sister, my bride; / I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; / I have drunk my wine with my milk. / Eat, O friends; / Drink, and drink deeply, O beloved ones!

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.

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.
Gen. 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.
Gen. 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.
Gen. 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.
Gen. 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.
Gen. 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.
Gen. 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.
John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.
Rev. 4:1 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard was like a trumpet speaking with me, saying, Come up here, and I will show you the things that must take place after these things.
Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne

位坐在寶座上。

來 4:12 因爲神的話是活的，是有功效的，比一切兩刃的劍更鋒利，能以刺入、甚至剖開魂與靈，骨節與骨髓，連心中的思念和主意都能辨明。

來 4:16 所以我們只管坦然無懼的來到施恩的寶座前，爲要受憐憫，得恩典，作應時的幫助。

來 4:16 註 1這裏所說的寶座，毫無疑問，是指天上神的寶座。（啓四 2。）神的寶座，對全宇宙是掌權的寶座，（但七 9，啓五 1，）但對我們信徒，卻成了施恩的寶座，由至聖所裏的遮罪蓋（施恩座）所表徵。（出二五 17，21。）這也是神和羔羊的寶座。（啓二二 1。）當我們還活在地上時，怎能來到天上神和羔羊（基督）的寶座前？祕訣在於 12 節所說我們的靈。那在天上坐在寶座上的基督，（羅八 34，）現今也在我們裏面，（羅八 10，）就是在我們的靈裏，（提後四 22，）這靈就是神居所的所在。（弗二 22。）伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地。（創二八 12 ～ 17，約一 51。）我們的靈今天既是神居所的所在，這靈就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們。因此，每當我們轉到靈裏，就能進入天的門，藉着基督作天梯，摸着天上施恩的寶座。

2 『所羅門王用利巴嫩木，爲自己製造一乘華轎。轎柱是用銀作的，轎底是用金作的；坐墊是紫色的；其中所鋪的，是耶路撒冷眾女子的愛情』—歌三 9 ～ 10：

歌 3:9 所羅門王用利巴嫩木，爲自己製造一乘華轎。

歌 3:10 轎柱是用銀作的，轎底是用金作的；坐墊是紫色的；其中所鋪的，是耶路撒冷眾女子的愛情。

a 藉着那靈在我們裏面變化的工作，我們成爲基督行動的器皿，基督的乘具，基督的『車』，爲着基督在祂身體裏的行動，並基督爲着祂身體的行動—參林後二 12 ～ 17。

林後 2:12 再者，我從前爲基督的福音到了特羅亞，藉着主也有門向我開了，

林後 2:13 那時沒有找到我的弟兄提多，我靈裏不安，便辭別那裏的人，往馬其頓去了。

林後 2:14 感謝神，祂常在基督裏，在凱旋的行列中帥領我們，並藉着我們在各處顯揚那因認識基督而有的香氣；

林後 2:15 因爲無論在那些正在得救的人中，或是在那些正在滅亡的人中，我們都是獻給神的基督馨香之氣：

林後 2:16 在這等人，就是出於死的香氣叫人死；在那等人，就是出於生命的香氣叫人活；對這些事，誰彀資格？

林後 2:17 我們不像那許多人，爲利混亂神的話，而是出於純誠，出於神，在神面前在基督裏講神的話。

there was One sitting;

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Heb. 4:16 footnote 1: Undoubtedly, the throne mentioned here is the throne of God, which is in heaven (Rev. 4:2). The throne of God is the throne of authority toward all the universe (Dan. 7:9; Rev. 5:1). But toward us, the believers, it becomes the throne of grace, signified by the expiation cover (the mercy seat) within the Holy of Holies (Exo. 25:17, 21). This throne is the throne of both God and the Lamb (Rev. 22:1). How can we come to the throne of God and the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in v. 12. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder.

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:

S.S. 3:9 King Solomon made himself a palanquin / Of the wood of Lebanon.

S.S. 3:10 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.

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.

2 Cor. 2:12 Furthermore, when I came to Troas for the gospel of Christ and a door was open to me in the Lord,

2 Cor. 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

2 Cor. 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

2 Cor. 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:

2 Cor. 2:16 To some a savor out of death unto death, and to the others a savor out of life unto life. And who is sufficient for these things?

2 Cor. 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.

b 我們被神聖的三一所重建，使我們外在的架構是耶穌復活並升天的人性，並使我們裏面的妝飾是我們向着主的愛—歌三 9 ～ 10。

歌 3:9 所羅門王用利巴嫩木，爲自己製造一乘華轎。
歌 3:10 轎柱是用銀作的，轎底是用金作的；坐墊是紫色的；其中所鋪的，是耶路撒冷眾女子的愛情。

c 我們裏面的人該『用愛情所鋪』；（10；）愛主會保守我們在以基督爲我們的人性之範圍裏，保護我們的人性在祂情愛的困迫裏。（林後五 14。）

歌 3:10 轎柱是用銀作的，轎底是用金作的；坐墊是紫色的；其中所鋪的，是耶路撒冷眾女子的愛情。
林後 5:14 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；

d 藉着我們以個人、情深、私下、屬靈的方式愛主，我們天然的所是就被拆毀，我們也憑基督救贖的死（銀作的轎柱）、神的神聖性情（金作的轎底）、和基督作賜生命的靈在我們裏面施行管治的王權（紫色的坐墊），而被重新修造—歌三 10，參羅八 28 ～ 29，林後四 16 ～ 18。

歌 3:10 轎柱是用銀作的，轎底是用金作的；坐墊是紫色的；其中所鋪的，是耶路撒冷眾女子的愛情。
羅 8:28 還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。
羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。
林後 4:16 所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。
林後 4:17 因爲我們這短暫輕微的苦楚，要極盡超越的爲我們成就永遠重大的榮耀。
林後 4:18 我們原不是顧念所見的，乃是顧念所不見的，因爲所見的是暫時的，所不見的纔是永遠的。

3 基督的佳偶藉着在基督的升天裏生活，在復活裏作新造，而在基督生命的豐富裏成熟，使她成爲基督的園子，作祂私有的享受；（歌四 12 ～ 15；）她豫備好在任何境遇或環境中，都散發基督的馨香之氣；她要艱難的環境（北風）和美好的環境（南風），

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.

S.S. 3:9 King Solomon made himself a palanquin / Of the wood of Lebanon.
S.S. 3:10 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.

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).

S.S. 3:10 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.
2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

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.

S.S. 3:10 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.
Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,
2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

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

都作工在她這園子，好使其中的香氣散發出來。（16。）

歌 4:12 我妹子，我新婦，乃是關鎖的園，禁閉的井，封閉的泉。
歌 4:13 你所種的萌芽，成了石榴園，有佳美的果子、鳳仙花與哪噠樹，
歌 4:14 有哪噠和番紅花，菖蒲和肉桂，並各樣乳香木、沒藥、沉香，與一切上等的香料。
歌 4:15 你是園中的泉，活水的井，從利巴嫩流下來的溪水。
歌 4:16 北風阿，醒起！南風阿，吹來！吹在我的園內，使其中的香氣散發出來。願我的良人進入自己園裏，喫他佳美的果子。

四 在雅歌的第四階段中，基督的佳偶蒙更厲害的呼召，藉復活後的十字架，在幔內生活—五2～六13：

歌 5:2 我身睡臥，我心卻醒。這是我良人的聲音！他敲門說，我的妹子，我的佳偶，我的鴿子，我的完全人，求你給我開門；因我的頭滿了露水，我的頭髮有夜露滴落。
歌 5:3 我回答說，我脫了衣裳，怎能再穿上呢？我洗了腳，怎能再玷污呢？
歌 5:4 我的良人從門孔裏伸進手來，我便因他動了心腸。
歌 5:5 我起來，要給我良人開門；我的兩手滴下沒藥，我的指頭有沒藥汁滴在閂把上。
歌 5:6 我給我的良人開了門；我的良人卻已轉身走了。他說話的時候，我魂不守舍；我尋找他，竟尋不見；我呼叫他，他卻不回答。
歌 5:7 城中巡邏看守的人遇見我，打了我，傷了我；看守城牆的人奪去我的帕子。
歌 5:8 耶路撒冷的眾女子阿，我鄭重的囑咐你們，若遇見我的良人，要告訴他甚麼呢？要告訴他，我因愛成病。
歌 5:9 你這女子中極美麗的，你的良人比別人的良人有何強處？你的良人比別人的良人有何強處，你就這樣鄭重的囑咐我們？
歌 5:10 我的良人白而且紅，超乎萬人之上。
歌 5:11 他的頭像至精的金子；他的頭髮鬈曲，黑如烏鴉。
歌 5:12 他的眼如溪水旁的鴿子，在奶中洗淨，安得合式。
歌 5:13 他的兩腮如香花畦，如香草臺；他的嘴脣像百合花，滴下沒藥汁。
歌 5:14 他的兩手好像金管，鑲嵌水蒼玉；他的肚腹如同象牙作的，外面包着藍寶石。
歌 5:15 他的兩腿好像白玉石柱，安在金座上；他的形狀如利巴嫩，佳美如香柏樹。
歌 5:16 他的口甘甜，他全然可愛。耶路撒冷的眾女子阿，這是我的良人，這是我的朋友。
歌 6:1 你這女子中極美麗的，你的良人往何處去了？你的良人轉向何處去了？我們好與你同去尋找他。

the pleasant environment (south wind) to work on her as a garden that its fragrance may be spread (v. 16).

S.S. 4:12 A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.
S.S. 4:13 Your shoots are an orchard of pomegranates / With choicest fruit; / Henna with spikenard,
S.S. 4:14 Spikenard and saffron; / Calamus and cinnamon, / With all the trees of frankincense; / Myrrh and aloes, / With all the chief spices.
S.S. 4:15 A fountain in gardens, / A well of living water, / And streams from Lebanon.
S.S. 4:16 Awake, O north wind; / And come, O south wind! / Blow upon my garden: / Let its spices flow forth; / Let my beloved come into his garden / And eat his choicest fruit.

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:

S.S. 5:2 I sleep, but my heart is awake. / A sound! My beloved is knocking. / Open to me, my sister, my love, / My dove, my perfect one; / For my head is drenched with dew, / My locks with the drops of night.
S.S. 5:3 I have put off my garment; / How can I put it on again? / I have washed my feet; / How can I dirty them again?
S.S. 5:4 My beloved put his hand into the opening of the door, / And my inner parts yearned for him.
S.S. 5:5 I rose up to open to my beloved; / And my hands dripped with myrrh, / My fingers with liquid myrrh, / Upon the handles of the bolt.
S.S. 5:6 I opened to my beloved, / But my beloved had withdrawn; he was gone. / My soul failed when he spoke; / I sought him, but found him not; / I called him—he answered me not.
S.S. 5:7 The watchmen who go about the city found me. / They struck me; they wounded me; / The keepers of the walls took my veil from me.
S.S. 5:8 I adjure you, O daughters of Jerusalem, / If you find my beloved, / What shall you tell him? / That I am sick with love.
S.S. 5:9 What is your beloved more than some other's beloved, / O you most beautiful among women? / What is your beloved more than some other's beloved, / That you adjure us so?
S.S. 5:10 My beloved is dazzling white yet ruddy, / Distinguished among ten thousand.
S.S. 5:11 His head is the finest gold; / His locks are wavy, / As black as a raven.
S.S. 5:12 His eyes are like doves / Beside the streams of water, / Bathed in milk, / Fitly set.
S.S. 5:13 His cheeks are like a bed of spices, / Mounds of sweetly fragrant herbs; / His lips are lilies, / Dripping with liquid myrrh.
S.S. 5:14 His hands are tubes of gold, / Set with beryl; / His belly is an ivory work, / Overlaid with sapphires.
S.S. 5:15 His legs are pillars of white marble, / Set upon bases of gold; / His appearance is like Lebanon, / As excellent as the cedars.
S.S. 5:16 His mouth is sweetness itself, / And he is altogether desirable. / This is my beloved, and this is my friend, / O daughters of Jerusalem.
S.S. 6:1 Where has your beloved gone, / O you most beautiful among women? / Where has your beloved turned, / That we may seek him with you?

歌 6:2 我的良人下入自己園中，到香花畦，在園內牧放羣羊，採百合花。
歌 6:3 我屬我的良人，我的良人也屬我；他在百合花中牧放羣羊。
歌 6:4 我的佳偶阿，你美麗如得撒，秀美如耶路撒冷，威武如展開旌旗的軍隊。
歌 6:5 求你轉眼不看我，因你的眼目使我驚亂。你的頭髮如同山羊羣，安臥在基列山旁。
歌 6:6 你的牙齒如一羣母羊，洗淨上來，個個都有雙生，沒有一隻喪掉子的。
歌 6:7 你的兩腮在帕子內，如同一塊石榴。
歌 6:8 有六十王后八十妃嬪，並有無數的童女。
歌 6:9 我的鴿子，我的完全人，是獨一的，是她母親獨一的，是生養她者特愛的。眾女子見了就稱她有福；王后妃嬪見了也讚美她。
歌 6:10 那向前觀望如晨光，美麗如月亮，皎潔如日頭，威武如展開旌旗軍隊的是誰呢？
歌 6:11 我下到堅果園，要看谷中青綠的植物，要看葡萄發芽沒有，石榴開花沒有。
歌 6:12 不知不覺，我的魂將我安置在我君尊之民的車中。
歌 6:13 回來，回來，書拉密女阿；回來，回來，使我們得觀看你。你們爲何要觀看書拉密女，像觀看二營軍兵跳舞呢？

1 藉着在幔內生活，基督的佳偶變化成爲天上的光體；她向前觀望如晨光，美麗如月亮，皎潔如日頭—10節：

歌 6:10 那向前觀望如晨光，美麗如月亮，皎潔如日頭，威武如展開旌旗軍隊的是誰呢？

a 得勝者的途徑好像黎明的光，越照越明，直到日午—箴四 18，約一 5。

箴 4:18 但義人的途徑好像黎明的光，越照越明，直到日午。

約 1:5 光照在黑暗裏，黑暗未曾勝過光。

b 黎明的光，就是日出，表徵基督的來臨和我們每早晨得復興；基督徒的生活就像日頭出現—路一 78，箴四 18，詩一一〇 3，士五 31。

路 1:78 因我們神憐憫的心腸，叫清晨的日光從高天臨到我們，
箴 4:18 但義人的途徑好像黎明的光，越照越明，直到日午。

詩 110:3 當你爭戰的日子，你的民要以奉獻為彩飾，甘心獻上自己。你的少年人對你必如清晨的甘露。
士 5:31 耶和華阿，願你的仇敵都這樣滅亡。願愛你的人如日頭出現，光輝烈烈。這樣，那地太平四十年。

S.S. 6:2 My beloved has gone down to his garden, / To the beds of spices, / To feed in the gardens / And gather lilies.
S.S. 6:3 I am my beloved's, and my beloved is mine; / He pastures his flock among the lilies.
S.S. 6:4 You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.
S.S. 6:5 Turn your eyes away from me, / For they overwhelm me. / Your hair is like a flock of goats / That repose on Mount Gilead.
S.S. 6:6 Your teeth are like a flock of ewes / That have come up from the washing, / All of which have borne twins, / And none of them is bereaved of her young.
S.S. 6:7 Your cheeks are like a piece of pomegranate / Behind your veil.
S.S. 6:8 There are sixty queens and eighty concubines / And virgins without number.
S.S. 6:9 My dove, my perfect one, is but one; / She is the only one of her mother; / She is the choice one of her who bore her. / The daughters saw her, and they called her blessed; / The queens and the concubines, / They also praised her.
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?
S.S. 6:11 I went down to the orchard of nuts / To see the freshness of the valley, / To see whether the vine had budded, / Whether the pomegranates were in bloom.
S.S. 6:12 Before I was aware, / My soul set me among the chariots of my noble people.
S.S. 6:13 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?

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:

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?

a. The path of the overcomers is like the light of dawn, shining brighter and brighter until the full day—Prov. 4:18; John 1:5.

Prov. 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.
John 1:5 And the light shines in the darkness, and the darkness did not overcome it.

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.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,
Prov. 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.
Psa. 110:3 Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.
Judg. 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might. And the land had rest forty years.

2 基督的佳偶在基督生命的成熟裏，成了書拉密女（『所羅門』的女性寫法），表徵她在生命、性情、彰顯和功用上，（但不在神格上，）成了基督的複製和複本，配得過祂，好與祂成爲婚配—歌六 13，林後三 18。

歌 6:13 回來，回來，書拉密女阿；回來，回來，使我們得觀看你。你們爲何要觀看書拉密女，像觀看二營軍兵跳舞呢？

林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。

3 書拉密女在神眼中被比作二營軍兵或軍隊（希伯來文，瑪哈念）在跳舞；雅各遇見神的眾使者，就是神的二營軍兵之後，將那地方起名叫瑪哈念，並將他的妻子、孩子和他所有的分作『二營軍兵』—歌六 13，創三二 1 ～ 2：

歌 6:13 回來，回來，書拉密女阿；回來，回來，使我們得觀看你。你們爲何要觀看書拉密女，像觀看二營軍兵跳舞呢？

創 32:1 雅各仍舊行路，神的眾使者遇見他。

創 32:2 雅各看見他們就說，這是神的軍營，於是給那地方起名叫瑪哈念。

a 這二營軍兵屬靈的意義，乃是剛強的見證，見證我們按照基督身體的原則，藉着祂這位愛我們的，得勝有餘，『絕頂得勝』—羅八 37，十二 5。

羅 8:37 然而藉着那愛我們的，在這一切的事上，我們已經得勝有餘了。

羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。

b 神不要那些在自己裏面剛強的人；祂只要脆弱的人，較輭弱的婦人和孩子；那些被算爲配作得勝者的人，將是較輭弱、倚靠主的人—林前一 26 ～ 28，林後一 8 ～ 9，十二 9 ～ 10，十三 3 ～ 5。

林前 1:26 弟兄們，你們看你們蒙召的，按着肉體有智慧的不多，有能力的不多，出身尊高的也不多；

林前 1:27 神卻揀選了世上愚拙的，叫那有智慧的羞愧；神又揀選了世上輭弱的，叫那強壯的羞愧；

林前 1:28 神也揀選了世上出身卑下的，以及被人藐視的，就是那些

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.

S.S. 6:13 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?

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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:

S.S. 6:13 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?

Gen. 32:1 And Jacob went on his way, and the angels of God met him.

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

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.

Rom. 8:37 But in all these things we more than conquer through Him who loved us.

Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

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.

1 Cor. 1:26 For consider your calling, brothers, that there are not many wise according to flesh, not many powerful, not many wellborn.

1 Cor. 1:27 But God has chosen the foolish things of the world that He might shame those who are wise, and God has chosen the weak things of the world that He might shame the things that are strong,

1 Cor. 1:28 And the lowborn things of the world and the despised things God has chosen, things which

無有的，爲要廢掉那些有的，
林後 1:8 弟兄們，關於我們在亞西亞所遭遇的患難，我們不願意你們不知道，就是我們被壓太重，力不能勝，甚至連活命的指望都絕了，
林後 1:9 自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神；
林後 12:9 祂對我說，我的恩典彀你用的，因爲我的能力，是在人的輭弱上顯得完全。所以我極其喜歡誇我的輭弱，好叫基督的能力覆庇我。
林後 12:10 因此，我爲基督的緣故，就以輭弱、凌辱、貧困、逼迫、困苦爲可喜悅的，因我甚麼時候輭弱，甚麼時候就有能力了。
林後 13:3 因爲你們尋求基督在我裏面說話的憑證。基督向着你們不是輭弱的，在你們裏面乃是有大能的。
林後 13:4 祂固然由於輭弱被釘十字架，卻由於神的大能仍然活着。我們在祂裏面也是輭弱，但由於神向着你們的大能，必與祂同活。
林後 13:5 你們要試驗自己是否在信仰中；你們要驗證自己。豈不知你們有耶穌基督在你們裏面麼？除非你們是經不起試驗的。

五 在雅歌的第五階段中，基督的佳偶分擔主的工作—七 1 ～ 13：

歌 7:1 王女阿，你的腳在鞋中何等美麗！你的大腿圓潤，好像珍寶，是巧匠的手作成的。
歌 7:2 你的肚臍如圓杯，不缺調和的酒；你的肚腹如一堆麥子，周圍有百合花。
歌 7:3 你的兩乳好像一對小羚羊，就是母羚羊雙生的。
歌 7:4 你的頸項如象牙樓；你的眼目像希實本、巴特拉併門旁的水池；你的鼻子彷彿朝着大馬色的利巴嫩樓。
歌 7:5 你的頭在你身上好像迦密山；你頭上的髮像紫色。王被這下垂的髮綹監禁了。
歌 7:6 我所愛的阿，你何等美麗！何等優雅可悅！
歌 7:7 你這身量好像棕樹，你的兩乳如同纍纍下垂的果子。
歌 7:8 我說，我要上這棕樹，抓住枝子；願你的兩乳好像葡萄纍纍下垂，你鼻子的氣味香如蘋果；
歌 7:9 你的口如上好的酒—爲我的良人下咽舒暢，流入睡覺人的嘴中。
歌 7:10 我屬我的良人，他也戀慕我。
歌 7:11 我的良人，來罷，你我可以出到田間；你我可以在村莊住宿。
歌 7:12 我們清晨起來往葡萄園去，看看葡萄發芽開花沒有，石榴放蕊沒有；我在那裏要將我的愛情給你。
歌 7:13 風茄放香，在我們的門口有各樣新陳佳美的果子。我的良人，這些都是我爲你存留的。

1 在七章四節，那靈追述愛的尋求者的美麗在於她因那靈變化的工作，藉着受苦有了服從的意志（頸項），以完成神的意願；在於她的心境向着光是敞開的，清潔的，

are not, that He might bring to nought the things which are,
2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
2 Cor. 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.
2 Cor. 13:3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.
2 Cor. 13:4 For indeed He was crucified out of weakness, but He lives by the power of God. For indeed we are weak in Him, but we will live together with Him by the power of God directed toward you.
2 Cor. 13:5 Test yourselves whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?

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

S.S. 7:1 How beautiful are your footsteps in sandals, / O prince's daughter! / Your rounded thighs are like jewels, / The work of the hands of a skilled artist.
S.S. 7:2 Your navel is a round goblet / That never lacks mixed wine; / Your belly is a heap of wheat, / Fenced in by lilies.
S.S. 7:3 Your two breasts are like two fawns, / Twins of a gazelle.
S.S. 7:4 Your neck is like a tower of ivory; / Your eyes, like the pools in Heshbon / By the gate of Bath-rabbim; / Your nose is like the tower of Lebanon, / Which faces Damascus.
S.S. 7:5 Your head upon you is like Carmel, / And the locks of your head like purple. / The king is fettered by your tresses.
S.S. 7:6 How beautiful and how pleasant in delights / You are, O love!
S.S. 7:7 This your stature is like a palm tree, / And your breasts are like the clusters.
S.S. 7:8 I said, I will climb the palm tree; / I will take hold of its branches; / And let your breasts be like clusters of the vine, / And the fragrance of your nose like apples,
S.S. 7:9 And the roof of your mouth like the best wine—Going down smoothly for my beloved, / Gliding through the lips of those who sleep.
S.S. 7:10 I am my beloved's, / And his desire is for me.
S.S. 7:11 Come, my beloved, let us go forth into the fields; / Let us lodge in the villages.
S.S. 7:12 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.
S.S. 7:13 The mandrakes give forth fragrance, / And over our doors are all choice fruits, / New as well as old. / These, my beloved, I have stored up for you.

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

滿了安息的，也是可接近的（眼目像水池—參一 15，四 1，五 12）；並在於她在屬靈的感覺上有高而敏銳的辨別能力（鼻子—參腓一 9 ～ 10，來五 14）。

歌 7:4 你的頸項如象牙樓；你的眼目像希實本、巴特拉併門旁的水池；你的鼻子彷彿朝着大馬色的利巴嫩樓。
歌 1:15 看哪，我的佳偶，你是美麗的！你是美麗的！你的眼好像鴿子。
歌 4:1 看哪，我的佳偶，你是美麗的！你是美麗的！你的眼在帕子內好像鴿子；你的頭髮如同山羊羣，安臥在基列山旁。
歌 5:12 他的眼如溪水旁的鴿子，在奶中洗淨，安得合式。
腓 1:9 我所禱告的，就是要你們的愛，在充足的知識並一切的辨識上，多而又多的洋溢，
腓 1:10 使你們能鑑賞那更美、不同的事，好叫你們純誠無過，直到基督的日子，
來 5:14 只有長成的人，纔能喫乾糧，他們的官能因習用而受了操練，就能分辨好壞了。

2 雅歌七章十一節表明基督的佳偶願意從一地到另一地寄居（在村莊住宿），爲要與她良人一同完成那爲着全世界（田間）的工作；這指明她在完成主工作的事上，不是分門結黨的，乃是把工作開放，使別人能到那裏來寄居，她也能往別處寄居；這是保守一個身體裏的一個工作。

歌 7:11 我的良人，來罷，你我可以出到田間；你我可以在村莊住宿。

3 分擔主的工作就是與主同工；（林後六 1 上；）我們要與主同工，就需要在生命裏成熟，需要與主是一，我們的工作也必須是爲着祂的身體。（西一 28 ～ 29，林前十二 12 ～ 27。）

林後 6:1 而且我們既與神同工，也就勸你們不可徒受祂的恩典，
西 1:28 我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；
西 1:29 我也爲此勞苦，照着祂在我裏面大能的運行，竭力奮鬬。
林前 12:12 就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。
林前 12:13 因爲我們不拘是猶太人或希利尼人，是爲奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。
林前 12:14 身體原不是一個肢體，乃是許多肢體。
林前 12:15 倘若腳說，我不是手，所以不屬於身體，它不能因此就不屬於身體。
林前 12:16 倘若耳說，我不是眼，所以不屬於身體，它也不能因此

light, clean, full of rest, and accessible (eyes like pools—cf. 1:15; 4:1; 5:12), and in her spiritual sense of high and sharp discernment (nose—cf. Phil. 1:9-10; Heb. 5:14).

S.S. 7:4 Your neck is like a tower of ivory; / Your eyes, like the pools in Heshbon / By the gate of Bath-rabbim; / Your nose is like the tower of Lebanon, / Which faces Damascus.
S.S. 1:15 Oh, you are beautiful, my love! / Oh, you are beautiful! Your eyes are like doves.

S.S. 4:1 Oh, you are beautiful, my love! / Oh, you are beautiful! Your eyes are like doves behind your veil; / Your hair is like a flock of goats / That repose on Mount Gilead.
S.S. 5:12 His eyes are like doves / Beside the streams of water, / Bathed in milk, / Fitly set.
Phil. 1:9 And this I pray, that your love may abound yet more and more in full knowledge and all discernment,
Phil. 1:10 So that you may approve by testing the things which differ and are more excellent, that you may be pure and without offense unto the day of Christ,
Heb. 5:14 But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

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.

S.S. 7:11 Come, my beloved, let us go forth into the fields; / Let us lodge in the villages.

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).

2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.
1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
1 Cor. 12:14 For the body is not one member but many.
1 Cor. 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.
1 Cor. 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because

就不屬於身體。
林前 12:17 若全身是眼，聽覺在那裏？若全身是聽覺，嗅覺在那裏？

林前 12:18 但如今神照着自己的意思，把肢體俱各安置在身體上了。
林前 12:19 若都是一個肢體，身體在那裏？
林前 12:20 但如今肢體是多的，身體卻是一個。
林前 12:21 眼不能對手說，我不需要你；頭也不能對腳說，我不需要你。
林前 12:22 不但如此，身上肢體似乎較爲輭弱的，更是不可少的；
林前 12:23 身上肢體我們以爲比較不體面的，就給它加上更豐盈的體面；我們不俊美的肢體，就得着更豐盈的俊美；
林前 12:24 至於我們俊美的肢體，就不需要了。但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體，
林前 12:25 免得身體上有了分裂，總要肢體彼此同樣相顧。

林前 12:26 若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同歡樂。
林前 12:27 你們就是基督的身體，並且各自作肢體。

4 書拉密女是所羅門的配偶，作工顧到所有的葡萄園，（歌八 11，）就是全地的眾召會和眾信徒；我們的工作必須是爲着全世界的；這就是保羅所作的，他建立眾地方召會，然後作工，把眾地方召會帶到基督身體完滿的實現裏—羅十六 1 ～ 24。

歌 8:11 所羅門在巴力哈們有一葡萄園：他將這葡萄園交給看守的人，每人要爲其中的果子交一千舍客勒銀子。
羅 16:1 我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事，
羅 16:2 請你們在主裏面照着與聖徒相配的接待她。她在何事上需要你們，你們就輔助她，因她素來護助許多人，也護助了我。
羅 16:3 問我在基督耶穌裏的同工，百基拉和亞居拉安；
羅 16:4 他們爲我的性命，將自己的頸項置於度外，不但我感謝他們，就是外邦的眾召會也感謝他們；
羅 16:5 又問在他們家中的召會安。問我所親愛的以拜尼土安，他是亞西亞歸基督初結的果子。
羅 16:6 問爲你們多多勞苦的馬利亞安。
羅 16:7 問我親屬與我一同坐監的安多尼古和猶尼亞安，他們是使徒中着名的，且比我先在基督裏。
羅 16:8 問我在主裏所親愛的暗伯利安。
羅 16:9 問我們在基督裏的同工耳巴奴，並我所親愛的士大古安。
羅 16:10 問在基督裏經過試驗而蒙稱許的亞比利安。問那些屬於亞利多布的人安。
羅 16:11 問我親屬希羅天安。問那些屬於拿其數，在主裏的人安。

of this it is not of the body.
1 Cor. 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?
1 Cor. 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
1 Cor. 12:19 And if all were one member, where would the body be?
1 Cor. 12:20 But now the members are many, but the body one.
1 Cor. 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
1 Cor. 12:22 But much rather the members of the body which seem to be weaker are necessary.
1 Cor. 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,
1 Cor. 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
1 Cor. 12:25 That there would be no division in the body, but that the members would have the same care for one another.
1 Cor. 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.
1 Cor. 12:27 Now you are the body of Christ, and members individually.

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.

S.S. 8:11 Solomon had a vineyard at Baal-hamon: / He let out the vineyard to keepers; / Each was to bring a thousand shekels of silver for its fruit.
Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

Rom. 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.
Rom. 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
Rom. 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
Rom. 16:5 And greet the church, which is in their house. Greet Epaenetus, my beloved, who is the firstfruits of Asia unto Christ.
Rom. 16:6 Greet Mary, one who has labored much for you.
Rom. 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
Rom. 16:8 Greet Ampliatus, my beloved in the Lord.
Rom. 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
Rom. 16:10 Greet Apelles, approved in Christ. Greet those of the household of Aristobulus.

Rom. 16:11 Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.

羅 16:12 問在主裏勞苦的土非拿氏和土富撒氏安。問可親愛在主裏多受勞苦的彼息氏安。
羅 16:13 問在主裏蒙揀選的魯孚和他母親，也就是我的母親安。
羅 16:14 問亞遜其土，弗勒干，黑米，八羅巴，黑馬，並與他們同在的弟兄們安。
羅 16:15 問非羅羅古和猶利亞，尼利亞和他姊妹，同阿林巴，並與他們同在的眾聖徒安。
羅 16:16 你們要用聖別的親嘴彼此問安。基督的眾召會都問你們安。
羅 16:17 弟兄們，那些造成分立和絆跌之事，違反你們所學之教訓的人，我懇求你們要留意，並要避開他們。
羅 16:18 因爲這樣的人不服事我們的主基督，只服事自己的肚腹，且用花言巧語，誘騙那些老實人的心。
羅 16:19 你們的順從已經傳於眾人，所以我爲你們歡樂，不過我還願意你們在善上智慧，在惡上單純。
羅 16:20 平安的神快要將撒但踐踏在你們的腳下。願我們主耶穌的恩，與你們同在。
羅 16:21 我的同工提摩太，並我的親屬路求，耶孫和所西巴德，問你們安。
羅 16:22 我這代筆寫信的德丟，在主裏問你們安。
羅 16:23 那接待我，也接待全召會的該猶，問你們安。本城的司庫以拉都和弟兄括土，問你們安。
羅 16:24 見 24 註 1。〔有些古卷插入 24 節：『願我們主耶穌基督的恩，與你們眾人同在。阿們。』〕

5 雅歌七章十二節說，『我們清晨起來往葡萄園去，看看葡萄發芽開花沒有，石榴放蕊沒有；我在那裏要將我的愛情給你；』到這時候，她能彀把主的工作和主自己聯合起來，現在她纔能在主工作的地方，向主表示她的愛情。

歌 7:12 我們清晨起來往葡萄園去，看看葡萄發芽開花沒有，石榴放蕊沒有；我在那裏要將我的愛情給你。

六 在雅歌的第六階段中，基督的佳偶盼望被提；（八 1 ～ 14；）她『靠着她良人』從曠野（屬地的範圍）上來—5 節：

歌 8:1 哦，巴不得你像我的兄弟，像喫我母親奶的兄弟！我在外頭遇見你就與你親嘴，誰也不輕看我。
歌 8:2 我必引導你，領你進我母親的家；我領受了她的教訓；我要使你喝石榴汁釀的香酒。
歌 8:3 他的左手必在我頭下，他的右手必將我抱住。
歌 8:4 耶路撒冷的眾女子阿，我鄭重的囑咐你們，不要驚動，不要叫醒我所愛的，等她自己情願。
歌 8:5 那從曠野上來，靠着她良人的是誰呢？我在蘋果樹下叫醒

Rom. 16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved sister, one who has labored much in the Lord.
Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.
Rom. 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.

Rom. 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.

Rom. 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.
Rom. 16:17 Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.
Rom. 16:18 For such men do not serve our Lord Christ, but their own stomach, and through smooth words and flattering speech deceive the hearts of the simple.
Rom. 16:19 For the report of your obedience has reached to all; therefore I rejoice over you, but I want you to be wise as to what is good and guileless as to what is evil.
Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.
Rom. 16:21 Timothy, my fellow worker, greets you, as well as Lucius and Jason and Sosipater, my kinsmen.
Rom. 16:22 I, Tertius, who write this epistle, greet you in the Lord.
Rom. 16:23 Gaius, my host and host of the whole church, greets you. Erastus, the city treasurer, greets you, and Quartus the brother.
Rom. 16:24 See note 1. (Some ancient MSS add v. 24, The grace of our Lord Jesus Christ be with you all. Amen.)

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.

S.S. 7:12 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.

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):

S.S. 8:1 O that you were like a brother to me, / Who nursed at my mother's breasts! / If I found you outside, I would kiss you, / And none would despise me.
S.S. 8:2 I would lead you and bring you / Into my mother's house, / Who has instructed me; / I would make you drink spiced wine / From the juice of my pomegranate.
S.S. 8:3 His left hand would be under my head, / And his right hand would embrace me.
S.S. 8:4 I adjure you, O daughters of Jerusalem, / Do not rouse up or awaken my love / Until she pleases.

S.S. 8:5 Who is this who comes up from the wilderness, / Leaning on her beloved? / I awakened you

你：你母親在那裏爲你劬勞；生你的在那裏爲你劬勞。

歌 8:6 求你將我放在你心上如印記，帶在你臂上如戳記；因爲愛如死之堅強，嫉妒如陰間之殘忍；所閃的光是火的閃光，是耶和華的烈焰。
歌 8:7 這愛，眾水不能熄滅，洪水也不能淹沒。若有人拿家中所有的財寶要換這愛，就全被藐視。
歌 8:8 我們有一小妹；她的兩乳尚未長成：當我們的妹妹被人題親的日子，我們當爲她怎樣辦理？
歌 8:9 她若是牆，我們要在其上建造銀的城垛；她若是門，我們要用香柏木板圍護她。
歌 8:10 我是牆，我的兩乳像其上的樓；那時，我在他眼中像得着平安的人。
歌 8:11 所羅門在巴力哈們有一葡萄園：他將這葡萄園交給看守的人，每人要爲其中的果子交一千舍客勒銀子。
歌 8:12 我自己的葡萄園在我面前。所羅門哪，一千舍客勒歸你，二百舍客勒歸看守果子的人。
歌 8:13 你這住在園中的，我的同伴都要聽你的聲音，求你使我也得聽見。
歌 8:14 我的良人哪，願你快來，如羚羊或小牡鹿在香草山上。

1 『靠着她良人』含示，她就像雅各一樣，大腿窩被摸了一把，天然的力量受了主的對付—創三二 24～25。

創 32:24 只剩下雅各一人，有一個人和他摔跤，直到黎明。
創 32:25 那人見自己勝不過他，就將他的大腿窩摸了一把；雅各正與那人摔跤的時候，他的大腿窩就脫了節。

2 『靠着她良人』也含示，她發現自己力不能勝，這似乎要持續直到曠野的路程過去—林後一 8～9，十二 9～10，十三 3～4。

林後 1:8 弟兄們，關於我們在亞西亞所遭遇的患難，我們不願意你們不知道，就是我們被壓太重，力不能勝，甚至連活命的指望都絕了，
林後 1:9 自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神；
林後 12:9 祂對我說，我的恩典夠你用的，因爲我的能力，是在人的輭弱上顯得完全。所以我極其喜歡誇我的輭弱，好叫基督的能力覆庇我。
林後 12:10 因此，我爲基督的緣故，就以輭弱、凌辱、貧困、逼迫、困苦爲可喜悅的，因我甚麼時候輭弱，甚麼時候就有能力了。
林後 13:3 因爲你們尋求基督在我裏面說話的憑證。基督向着你們不是輭弱的，在你們裏面乃是有大能的。
林後 13:4 祂固然由於輭弱被釘十字架，卻由於神的大能仍然活着。我們

under the apple tree: / There your mother was in labor with you; / There she was in labor and brought you forth.

S.S. 8:6 Set me as a seal on your heart, / As a seal on your arm; / For love is as strong as death, / Jealousy is as cruel as Sheol; / Its flashes are the flashes of fire, / A flame of Jehovah.
S.S. 8:7 Many waters cannot quench love, / Nor do floods drown it. / If a man gave all the substance of his house for love, / It would be utterly despised.
S.S. 8:8 We have a little sister, / And she has no breasts: / What shall we do for our sister / On the day when she is spoken for?
S.S. 8:9 If she is a wall, / We will build on her a battlement of silver; / And if she is a door, / We will enclose her with boards of cedar.
S.S. 8:10 I am a wall, and my breasts are like towers; / Then I was in his eyes like one who has found peace.
S.S. 8:11 Solomon had a vineyard at Baal-hamon: / He let out the vineyard to keepers; / Each was to bring a thousand shekels of silver for its fruit.
S.S. 8:12 My vineyard, which is mine, is before me. / You will have the thousand, O Solomon; / And those who keep its fruit, two hundred.
S.S. 8:13 O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it.
S.S. 8:14 Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices.

1. Leaning on her beloved implies that, like Jacob, the socket of her hip has been touched, and her natural strength has been dealt with by the Lord—Gen. 32:24-25.

Gen. 32:24 And Jacob was left alone, and a man wrestled with him until the break of dawn.
Gen. 32:25 And when the man saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with Him.

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.

2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
2 Cor. 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.
2 Cor. 13:3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.
2 Cor. 13:4 For indeed He was crucified out of weakness, but He lives by the power of God. For indeed we

在祂裏面也是輭弱，但由於神向着你們的大能，必與祂同活。

3 她求她的良人將她放在祂愛的心上如印記，帶在祂力量的臂上如戳記；此時她感覺到自己的一無所能和無依無靠，並領悟一切都在於神的愛和保守的能力—歌八 6 ～ 7。

歌 8:6 求你將我放在你心上如印記，帶在你臂上如戳記；因爲愛如死之堅強，嫉妒如陰間之殘忍；所閃的光是火的閃光，是耶和華的烈焰。

歌 8:7 這愛，眾水不能熄滅，洪水也不能淹沒。若有人拿家中所有的財寶要換這愛，就全被藐視。

4 基督的佳偶求祂這位住在作祂園子之信徒裏面的，使她得聽見祂的聲音—13 節，參四 13 ～五 1，六 2：

歌 8:13 你這住在園中的，我的同伴都要聽你的聲音，求你使我也得聽見。

歌 4:13 你所種的萌芽，成了石榴園，有佳美的果子、鳳仙花與哪噠樹，

歌 4:14 有哪噠和番紅花，菖蒲和肉桂，並各樣乳香木、沒藥、沉香，與一切上等的香料。

歌 4:15 你是園中的泉，活水的井，從利巴嫩流下來的溪水。

歌 4:16 北風阿，醒起！南風阿，吹來！吹在我的園內，使其中的香氣散發出來。願我的良人進入自己園裏，喫他佳美的果子。

歌 5:1 我妹子，我新婦，我進了我的園中，採了我的沒藥和香料，喫了我的蜜房和蜂蜜，喝了我的酒和奶。朋友們哪，請喫；親愛的阿，請喝，且多多的喝！

歌 6:2 我的良人下入自己園中，到香花畦，在園內牧放羣羊，採百合花。

a 這指明我們爲那作我們良人的基督工作時，需要維持我們與祂的交通，一直聽祂—路十 38 ～ 42。

路 10:38 他們走路的時候，耶穌進了一個村莊；有一個女人名叫馬大，接待祂到家裏。

路 10:39 她有一個妹妹，名叫馬利亞，在主腳前坐着聽祂的話。

路 10:40 馬大伺候的事多，各方忙亂，就進前來，說，主阿，我妹妹留下我獨自一人伺候，你不在意麼？請吩咐她同我作她分內該作的事。

路 10:41 主回答她說，馬大，馬大，你爲許多的事思慮煩擾；

路 10:42 但是不可少的只有一件，馬利亞已經選擇那美好的分，是不能從她奪去的。

b 我們的生命，乃是在乎主的話語；我們的工作，乃

are weak in Him, but we will live together with Him by the power of God directed toward you.

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.

S.S. 8:6 Set me as a seal on your heart, / As a seal on your arm; / For love is as strong as death, / Jealousy is as cruel as Sheol; / Its flashes are the flashes of fire, / A flame of Jehovah.

S.S. 8:7 Many waters cannot quench love, / Nor do floods drown it. / If a man gave all the substance of his house for love, / It would be utterly despised.

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:

S.S. 8:13 O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it.

S.S. 4:13 Your shoots are an orchard of pomegranates / With choicest fruit; / Henna with spikenard,

S.S. 4:14 Spikenard and saffron; / Calamus and cinnamon, / With all the trees of frankincense; / Myrrh and aloes, / With all the chief spices.

S.S. 4:15 A fountain in gardens, / A well of living water, / And streams from Lebanon.

S.S. 4:16 Awake, O north wind; / And come, O south wind! / Blow upon my garden: / Let its spices flow forth; / Let my beloved come into his garden / And eat his choicest fruit.

S.S. 5:1 I have come into my garden, my sister, my bride; / I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; / I have drunk my wine with my milk. / Eat, O friends; / Drink, and drink deeply, O beloved ones!

S.S. 6:2 My beloved has gone down to his garden, / To the beds of spices, / To feed in the gardens / And gather lilies.

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.

Luke 10:38 Now as they went, He entered into a certain village, and a certain woman named Martha received Him into her home.

Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.

Luke 10:40 But Martha was being drawn about with much serving, and she came up to Him and said, Lord, does it not matter to You that my sister has left me to serve alone? Tell her then to do her part with me.

Luke 10:41 But the Lord answered and said to her, Martha, Martha, you are anxious and troubled about many things;

Luke 10:42 But there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her.

b. Our lives depend on the Lord's words, and our work depends on the

是在乎主的命令；我們應該有一個禱告的中心，就是巴不得主說話—啓二7，撒上三9～10，參賽五十4～5，出二一6。

啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。
撒上 3:9 於是以利對撒母耳說，去睡罷；祂若呼喚你，你就說，耶和華阿，請說，僕人敬聽。撒母耳就去，睡在原處。
撒上 3:10 耶和華又來站着，像前幾次呼喚說，撒母耳，撒母耳。撒母耳說，請說，僕人敬聽。
賽 50:4 主耶和華賜我受教者的舌頭，使我知道怎樣用言語扶助疲乏的人。主每早晨喚醒我；祂喚醒我的耳朵，使我能聽，像受教者一樣。
賽 50:5 主耶和華開通我的耳朵；我並沒有違背，也沒有退後。
出 21:6 他的主人就要帶他到審判官那裏，又要帶他到門或門框那裏，用錐子穿他的耳朵，他就永遠服事主人。

c 沒有主的話語，我們對於基督是神的奧祕，以及召會是基督的奧祕，（西二2，弗三4～5，五32，）就沒有任何啓示、亮光、或主觀的認識；信徒的一生，都繫於主的說話—26～27節。

西 2:2 要叫他們的心得安慰，在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信，能以完全認識神的奧祕，就是基督；
弗 3:4 你們念了，就能藉此明瞭我對基督的奧祕所有的領悟，
弗 3:5 這奧祕在別的世代中，未曾給人們的子孫知道，像如今在靈裏啓示祂的聖使徒和申言者一樣；
弗 5:32 這是極大的奧祕，但我是指着基督與召會說的。
弗 5:26 好聖化召會，藉着話中之水的洗滌潔淨召會，
弗 5:27 祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成爲聖別、沒有瑕疵。

貳 作爲這卷詩意之書的結語，基督的佳偶禱告，求她的良人在祂復活的大能（羚羊和小牡鹿）裏快快回來，設立那要充滿全地，祂甘甜美麗的國（香草山）—歌八14，啓十一15，但二35：

歌 8:14 我的良人哪，願你快來，如羚羊或小牡鹿在香草山上。
啓 11:15 第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。

但 2:35 於是鐵、泥、銅、銀、金，都一同砸得粉碎，成如夏天禾

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.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
1 Sam. 3:9 And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.
1 Sam. 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.
Isa. 50:4 The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one.
Isa. 50:5 The Lord Jehovah has opened my ear; / And I was not rebellious, / Nor did I turn back.
Exo. 21:6 Then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl; and he shall serve him forever.

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).

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,
Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.
Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

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:

S.S. 8:14 Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices.
Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.
Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they

場上的糠粃，被風吹散，無處可尋。打碎這像的石頭，變成一座大山，充滿全地。

一 這樣的禱告描繪基督這位新郎和祂的佳偶新婦之間，在新婚之愛裏的聯結與交通；這正如約翰這位愛基督者的禱告（作爲聖經的結語）一樣，乃是啓示神關於祂神聖之愛裏基督與召會的永遠經綸—啓二二 20。

啓 22:20 見證這些事的說，是的，我必快來！阿們。主耶穌阿，我願你來！

二 『主耶穌阿，我願你來！』乃是聖經中最後的禱告；（啓二二 20；）整本聖經結束於我們對主再來的渴望發表成爲禱告。

啓 22:20 見證這些事的說，是的，我必快來！阿們。主耶穌阿，我願你來！

三 『當你來的時候，真的，「信則變見，讚代祈，」愛就要達到毫無陰翳、完全的地位，能彀絲毫無罪的在主面前事奉祂。這是甚麼日子呢？所以主耶穌阿，求你快來！』（倪柝聲文集第二輯第三册，歌中的歌，一四九至一五〇頁。）

became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

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

Rev. 22:20 He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

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.

Rev. 22:20 He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

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).