第二篇

藉着活在神聖的羅曼史裏，經歷神聖三一的神聖分賜

詩歌：408

讀經：弗三 14～19，歌一 2～3，三 6，四 7，15，六 4，八 6～7，啓十九 7，二一 2

【週一、週二】

壹 在最純潔、最聖別的意義上，聖經是一對宇宙配偶的羅曼史—神在基督裏是新郎，神所救贖的人是新婦—約三 29，太二五 6，啓十九 7，二一 2，二二 17：

一 歷世紀以來，神與人有一段羅曼史；祂造人的目的乃是要得着一個配偶—17 節。

二 神是個愛人，並且祂按着自己這個愛人的形像來造人；這就是說，祂創造人，爲要叫人愛祂—可十二 30，弗三 14～19。

三 全本聖經是一部神聖的羅曼史，而雅歌是這羅曼史的摘要—一 2～3，八 14：

1 聖經是一本羅曼蒂克的書，而我們與主的關係應當越過越羅曼蒂克—歌四 7。

2 我們與主耶穌之間若沒有羅曼史，我們就是宗教的基督徒，不是羅曼蒂克的基督徒—一 2～3。

Message Two

Experiencing the Divine Dispensing of the Divine Trinity by Living in the Divine Romance

Hymns: 556

Scripture Reading: Eph. 3:14-19; S. S. 1:2-3; 3:6; 4:7, 15; 6:4; 8:6-7; Rev. 19:7; 21:2

§ Day 1 & Day 2

I. The Bible is a romance, in the most pure and the most holy sense, of a universal couple—God in Christ as the Bridegroom and God's redeemed people as the bride—John 3:29; Matt. 25:6; Rev. 19:7; 21:2; 22:17:

A. Throughout the centuries, God has had a romance with man; He created man with the purpose of having a counterpart—v. 17.

B. God is a lover, and He created man in the image of Himself as a lover; this means that He created man so that man would love Him—Mark 12:30; Eph. 3:14-19.

C. The entire Bible is a divine romance, and Song of Songs is an abridged form of this romance—1:2-3; 8:14:

1. The Bible is a romantic book, and our relationship with the Lord should become more and more romantic—S. S. 4:7.

2. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians—1:2-3.

3 全本聖經乃是神聖追求的話；在聖經裏，我們看見神尋求我們的愛—林後十一 2。

四 我們若要遵守神追求的話，就需要對祂有一種有回應且情深的愛；雅歌中描繪這種有回應且情深的愛，那裏有一幅良人與祂佳偶之間愛的圖畫—一 2～4，林後五 14～15，約十四 21，23：

1 雅歌的主題是：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—一 2。

2 雅歌是一幅奇妙生動的圖畫，以詩的體裁，描繪新郎基督和愛祂的新婦之間新婚的愛—二 4，六 3，七 11～12，八 5～6，14。

【週三】

貳 在雅歌中我們看見，經歷神聖分賜與活在神聖羅曼史裏的關係：

一 我們若真愛主，就必在生命上長大並變化—林後五 14～15，三 18。

二 在雅歌中，尋求者因着深愛她的良人，就經歷神聖的分賜，且在生命的長大裏不斷的改變—一 2～3，4 下，9，12，15，二 2，14，三 6～7，四 7，12～15，六 4，10，13 上。

【週四】

三 人無論愛甚麼，他的全心，甚至全人，都擺在所愛的上面，被其霸佔並得着—提前六 10～11，提後三 2～4，四 8，10 上，多一 8：

1 『愛神的意思，是把我們全人，靈、魂、體，連同

3. As a whole, the Bible is a word of the divine courtship; in the Bible we see that God is seeking our love—2 Cor. 11:2.

D. If we would keep God's courting word, we need a responsive, affectionate love for Him; this kind of responsive, affectionate love is depicted in Song of Songs, where we have a portrait of the love between the Beloved and His love—1:2-4; 2 Cor. 5:14-15; John 14:21, 23:

1. The subject of Song of Songs is the history of love in an excellent marriage, revealing the progressive experience of an individual believer's loving fellowship with Christ—1:2.

2. Song of Songs is a marvelous and vivid portrait, in poetic form, of the bridal love between Christ as the Bridegroom and His lovers as His bride—2:4; 6:3; 7:11-12; 8:5-6, 14.

§ Day 3

II. In Song of Songs we see the relationship between the experience of the divine dispensing and living in the divine romance:

A. If we really love the Lord, we will surely have the growth and transformation in life—2 Cor. 5:14-15; 3:18.

B. Because the seeking one in Song of Songs loves her beloved so much, she experiences the divine dispensing, and there is a continual change in her growth in life—1:2-3, 4b, 9, 12, 15; 2:2, 14; 3:6-7; 4:7, 12-15; 6:4, 10, 13a.

§ Day 4

C. Whatever one loves, his whole heart, even his whole being, is set on and occupied and possessed by—1 Tim. 6:10-11; 2 Tim. 3:2-4; 4:8, 10a; Titus 1:8:

1. "To love God means to set our entire being—spirit, soul, and body, with the

我們的心、心思和力量，（可十二 30，）都完全擺在祂身上。這就是說，我們全人都讓祂佔有，消失在祂裏面，以致祂成了我們的一切，我們在日常生活裏，實際的與祂是一。』（林前二 9 註 1。）

2 愛主耶穌就是欣賞祂，將我們全人指向祂，向祂敞開，享受祂，讓祂居第一位，與祂是一，活祂，並成爲祂—太二六 6 ～ 13，林後三 16，可十二 30，西一 18，林前六 17，腓一 20 ～ 21，詩歌三六六首第二節。

heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life" (footnote 3 on 1 Cor. 2:9).

2. To love the Lord Jesus is to appreciate Him, to direct our being toward Him, to open to Him, to enjoy Him, to give Him the first place, to be one with Him, to live Him, and to become Him—Matt. 26:6-13; 2 Cor. 3:16; Mark 12:30; Col. 1:18; 1 Cor. 6:17; Phil. 1:20-21; Hymns, #477, stanza 2.

【週五、週六】

§ Day 5 & Day 6

叁 得撒和耶路撒冷表徵神的聖所、神的居所，有神的聖城環繞作其保障—歌六 4 上：

III. Tirzah and Jerusalem signify God's sanctuary, God's dwelling place, with God's holy city surrounding it to be its safeguard—S. S. 6:4a:

一 當基督的佳偶與神成爲一，作神的居所時，她在神眼中就美麗如得撒，秀美如耶路撒冷。

A. When the lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem.

二 基督的佳偶藉着在復活裏，在基督的升天裏生活，就在基督生命的豐富裏成熟，使她成爲神的建造，就是成爲神的聖所及其保障—參創二 8 ～ 12，18 ～ 24，林前三 9 ～ 12。

B. Through her living in Christ's ascension in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes the building of God, the sanctuary of God and its safeguard—cf. Gen. 2:8-12, 18-24; 1 Cor. 3:9-12.

三 基督的佳偶活在至聖所裏，活在天上聖所的內室裏，就是在幔內，於經歷基督的復活之後，藉着十字架經歷基督的升天—歌四 8。

C. The lover of Christ lives in the Holy of Holies, the inner chamber of the heavenly sanctuary, within the veil, experiencing the ascension of Christ through the cross after her experience of His resurrection—S. S. 4:8.

四 我們藉着用上好的愛愛主，就合併到三一神裏，成爲祂的居所—啓二 4，約十四 20 ～ 21，23，弗三 17：

D. By loving the Lord with the best love, we are incorporated into the Triune God to become His dwelling place—Rev. 2:4; John 14:20-21, 23; Eph. 3:17:

1 神裏面的愛使祂渴望與我們聯結、調和並合併；同樣的愛在我們裏面，也使我們渴望與祂聯結、調和並合併—約壹四 19，8，16。

1. It is the love in God that gives Him the yearning to unite, mingle, and incorporate with us, and it is the same love in us that gives us the yearning to unite, mingle, and incorporate with Him—1 John 4:19, 8, 16.

2 我們藉着用上好的愛愛主，並藉着有分於神聖羅曼史的每一方面，得以成爲新耶路撒冷，就是擴大的至聖所—歌一 2 ～ 3，二 14，四 8，六 4，啓二一 9 ～ 10。

五 成爲神的聖所，乃是在基督的生命及其追測不盡的豐富裏長大以至成熟，而被建造（與基督身體的建造有關）—弗四 12 ～ 16：

1 在舊約裏，神的建造由得撒和耶路撒冷所豫表；在新約裏，這建造乃是基督生機的身體—弗四 16。

2 基督身體的建造是生機的，在於我們在生命裏的長大和成熟—15 節。

3 至終，基督生機身體（也是基督的妻子—五 25 ～ 32）的建造，要終極完成聖城新耶路撒冷，作至聖所的終極完成，就是神與祂贖民在永世裏相互的住處—啓二一 2 ～ 3，16，22。

肆 基督的佳偶在基督生命的成熟裏，成了書拉密女，表徵她成了基督的複製和複本，配得過祂，好與祂成爲婚配—歌六 13：

一 聖經一再告訴我們，神要使祂自己與我們成爲一，並使我們與祂成爲一—在生命和性情上，但不在神格上，與祂一樣—啓二一 2，二二 17。

二 我們來看如何達到神聖啓示的高峯—神成爲人，爲要使人在生命和性情上成爲神—時，不該信靠自己，乃該倚靠主作爲愛、能力和憐憫，使我們成爲蒙憐憫、得尊貴、得榮耀的器皿—歌八 5 ～ 6。

2. By loving the Lord with the best love and by participating in every aspect of the divine romance, we become the New Jerusalem, which is the enlarged Holy of Holies—S. S. 1:2-3; 2:14; 4:8; 6:4; Rev. 21:9-10.

E. To become the sanctuary of God is to be built up (related to the building up of the Body of Christ) in the growth in the life of Christ with its unsearchable riches unto maturity—Eph. 4:12-16:

1. In the Old Testament the building of God is typified by Tirzah and Jerusalem; in the New Testament it is the organic Body of Christ—Eph. 4:16.

2. The building up of the Body is organic and depends on our growth and maturity in life—v. 15.

3. Ultimately, this building up of the organic Body of Christ, which is also Christ's wife (5:25-32), will consummate the New Jerusalem, the holy city as the consummation of the Holy of Holies, the mutual dwelling of God and His redeemed in eternity—Rev. 21:2-3, 16, 22.

IV. In the maturity of Christ's life, the lover of Christ becomes the Shulammite, signifying that she has become the reproduction and duplication of Christ to match Him for their marriage—S. S. 6:13:

A. The Bible tells us repeatedly that God's intention is to make Himself one with us and to make us one with Him—the same in life and nature but not in the Godhead—Rev. 21:2; 22:17.

B. When we consider how to arrive at the high peak of the divine revelation—God becoming man to make man God in life and nature—we should not trust in ourselves but depend on the Lord as love, power, and mercy to make us vessels of mercy, honor, and glory—S. S. 8:5-6.

第二週▪週一

晨興餧養

約三 29『娶新婦的，就是新郎…。』

太二五 6『半夜有人喊叫：看哪，新郎來了，你們出來迎接他。』

啓十九 7『我們要喜樂歡騰，將榮耀歸與祂；因爲羔羊婚娶的時候到了，新婦也自己豫備好了。』

你若進入了聖經深處的思想，就會領悟，在最純潔、最聖別的意義上，聖經是一對宇宙配偶的羅曼史。…這對配偶的男方是神自己。雖然祂是神聖的人位，但祂渴望成爲這對宇宙配偶的男方。這位神經過漫長的過程之後，歸結爲基督，就是新郎。…這對配偶的女方是團體的人類，神所救贖的人，包括所有舊約和新約的聖徒。這團體的人經過漫長的過程之後，歸結爲新耶路撒冷，就是新婦。…這神聖的羅曼史一再的啓示在整本舊約裏。（羅馬書生命讀經，二頁。）

信息選讀

我們在神創造的記載之後，立刻看見婚姻的故事。（創二 21 ～ 25。）在這婚姻裏，亞當豫表基督是丈夫，夏娃豫表召會是妻子。在以弗所五章，我們看見亞當和夏娃所豫表的配偶—基督與召會。亞當和夏娃的豫表啓示，這宇宙配偶中的二者，必須有同樣的源頭。…夏娃不是神另外造的，她乃是出於亞當。夏娃是由來自亞當的一條肋骨—一塊骨頭—造的。…這對宇宙的配偶，妻子必須出於丈夫。同樣，召會必須出於基督。這對配偶的二者，必須有同樣的源頭，也必須同有一個性情。不但如此，

WEEK 2 — DAY 1

Morning Nourishment

John 3:29 He who has the bride is the bridegroom...

Matt. 25:6 But at midnight there was a cry, Behold, the bridegroom! Go forth to meet him!

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

If you have entered into the deep thought of the Bible, you will realize that the Bible is a romance, in the most pure and the most holy sense, of a universal couple. The male of this couple is God Himself. Although He is a divine person, He desires to be the male of this universal couple. This very God, after a long process, has resulted in Christ as the Bridegroom. The female of this couple is a corporate human being, God's redeemed people, including all the saints of the Old Testament and the New Testament. After a long process this corporate person results in the New Jerusalem as the bride. This holy romance is repeatedly revealed throughout the Old Testament. (Life-study of Romans, pp. 1-2)

Today's Reading

Immediately after the record of God's creation, we find the story of a marriage (Gen. 2:21-25). In this marriage Adam is the type of Christ as the husband, and Eve is the type of the church as the wife. In Ephesians 5 we see the couple typified by Adam and Eve—Christ and the church. The type of Adam and Eve reveals that the persons of this universal couple must be of the same source... Eve was not created separately by God; she came out of Adam. Eve was made out of a rib, a piece of bone, that came from Adam...In this universal couple the wife must come out of the husband. Likewise, the church must come out of Christ. The two persons of this couple must be of the same source. They also must be of one nature.

他們必須有分於一個共同的生命。…夏娃和亞當有同樣的性情和生命。這對配偶的二者必須有同一個源頭，有同一個性情，並有同一個生命。毫無疑問，他們也同有一個生活。他們一同活着。夏娃憑亞當並同亞當活着，亞當也憑夏娃並同夏娃活着。

這對配偶是宇宙的祕密。整個宇宙的祕密，乃是神與祂所揀選的人要成爲一對配偶。…我們這些神所揀選的人與神是出於同一個源頭，同有一個性情，並有同一個生命。現在我們也需要同有一個生活。我們不是憑自己或爲自己活着；我們乃是同神並爲神活着，神也是同我們並爲我們活着。阿利路亞！

在舊約裏，神好幾次說到祂自己是丈夫，祂的子民是祂的妻子。（賽五四 5，六二 5，耶二 2，三 1，14，三一 32，結十六 8，二三 5，何二 7，19。）神渴望作丈夫，並渴望得着祂的子民作祂的妻子。申言者多次說到神是丈夫，祂的子民是祂的妻子。按人說，我們對神總是有宗教的想法，以爲祂是全能的，覺得非敬拜祂不可。…假定你的妻子以爲你是偉人、是巨人，崇敬的就近你，向你鞠躬、下跪敬拜，你會怎麼說？你會說，『蠢太太，我不需要這樣的敬拜者。我需要親愛的妻子擁抱我，親吻我。你只要吻我一下，我就會飄飄然。』我們的神當然是全能的神；我們是祂所造的人，必須敬拜祂。許多經文都說到這樣敬拜神。然而，在以賽亞書、耶利米書、以西結書、和何西阿書裏，神渴望成爲丈夫，你沒有念過麼？古時神的子民建造聖殿，並建立一套有祭司體系和祭物的完整敬拜制度。有一天神進來，並藉着以賽亞說，『我厭煩這個。我厭倦你們的祭物。我要你們愛我。我是你們的丈夫，你們必須作我的妻子。我要過婚姻生活。我很孤單，我需要你們。我所揀選的人，我需要你們作我的妻子。』（羅馬書生命讀經，二至四頁。）

參讀：羅馬書生命讀經，第一篇。

Furthermore, they must share one common life…Eve had the same nature and life as Adam. The two persons of this couple were of one source, of one nature, and had the same one life. Without doubt, they also had one living. They lived together. Eve lived by Adam and with Adam, and Adam lived by Eve and with Eve.

The secret of the whole universe is that God and His chosen ones are to be one couple…We, God's chosen ones, and God are of one source, of one nature, and have one life. Now we also need to have one living. We are not living by ourselves or for ourselves; we are living with God and for God, and God is living with us and for us. Hallelujah!

Several times in the Old Testament God referred to Himself as the Husband and to His people as His wife (Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19). God was desirous of being a husband and of having His people as His wife. Many times the prophets spoke of God as the Husband and of His people as His wife. Humanly speaking, we always think of God in a religious way as the Almighty, feeling compelled to worship Him… Suppose your wife thought of you as a big body, as a giant, approaching you adoringly, bowing herself, and kneeling down to worship you. What would you say? You would say, "Silly wife, I don't need such a worshipper. I need a dear wife to embrace me and kiss me. If you will simply give me a little kiss, I will soar in the air." Our God certainly is the Almighty God, and, as His creatures, we must worship Him. Many verses speak about worshipping God in this way. However, have you never read in Isaiah, Jeremiah, Ezekiel, and Hosea that God desires to be a husband? In ancient times God's people built the temple and established a system of worship complete with priesthood and sacrifices. One day God intervened and spoke through Isaiah, saying, "I am tired of this. I am weary with your sacrifices. I want you to love Me. I am your Husband, and you must be My wife. I want to have a marriage life. I am lonely. I need you. I need you, My chosen people, to be My wife." (Life-study of Romans, pp. 2-3)

Further Reading: Life-study of Romans, msg. 1

第二週▪週二

晨興餧養

林後十一 2『我以神的妒忌，妒忌你們，因爲我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。』

可十二 30『你要全心、全魂、全心思並全力，愛主你的神。』

歷世紀以來，神與人有一段羅曼史。…祂造人的心意不重在得着僕人。…神造人的目的乃是要得着一個配偶。…祂按着自己這個愛人的形像來造人；這就是說，祂創造人，爲要叫人愛祂。神在永世裏是孤單的；我們甚至可以說祂是寂寞的。天使不能滿足祂對愛的渴望；因此，祂按着自己的所是造人。神是愛人的，並且祂要人愛祂。這樣，在神與受造作祂配偶的人之間，就有一種彼此相愛的關係。（出埃及記生命讀經，七四六頁。）

信息選讀

全本聖經是一部神聖的羅曼史。這意思是說，聖經是一本非常羅曼蒂克的書。雅歌更是如此。某些摩登派人士懷疑雅歌是否該包含在聖經裏。…我年輕時也希奇，爲甚麼這樣一卷論到男女之間羅曼史的書竟然也在聖經裏。這卷書是我們與基督之間愛的關係的一幅圖畫。…我們與主耶穌之間若沒有羅曼史，我們就是宗教的基督徒，不是羅曼蒂克的基督徒。…我要鼓勵你閱讀並禱讀雅歌。禱讀這卷羅曼史的書，會使你與主之間是羅曼蒂克的；你會因着愛主而忘形。聖經是一部神聖的羅曼史，而我們與主的關係應當越過越羅曼蒂克。

WEEK 2 — DAY 2

Morning Nourishment

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.

Throughout the centuries, God has had a romance with man… His intention in creating man was not mainly to have servants… God's purpose in creating man was to gain a counterpart… He created man in the image of Himself as a lover. This means that He created man so that man would love Him. In eternity God was alone; we may even say that He was lonely. His desire for love could not be fulfilled by angels. Therefore, God created man according to His own being. God is loving, and He wants man to love Him. In this way there will be a mutual relationship of love between God and mankind, those created to be His counterpart. (Life-study of Exodus, p. 645)

Today's Reading

The entire Bible is a divine romance. This means that the Bible is a very romantic book. This is true in particular of Song of Songs. Certain modernists doubt whether Song of Songs should be included in the Bible… When I was young, I also wondered why such a book is in the Bible, a book concerned with a romance between a man and a woman. This book is a portrait of the love relationship between us and Christ… If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians… I would encourage you to read and pray-read Song of Songs. Pray-reading this book of romance will cause you to become romantic with the Lord. You will be beside yourself with love for Him. The Bible is a divine romance, and our relationship with the Lord should become more and more romantic.

全本新約是以羅曼史和追求的方式寫的。馬太福音說到基督是新郎，而啓示錄說到羔羊的婚娶，並結束於新耶路撒冷是羔羊之妻的啓示。此外，在林後十一章二節，保羅表達了同樣的觀念，他說，『我以神的妒忌，妒忌你們，因爲我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。』在這裏我們看見，保羅知道他曾把召會許配給她的丈夫—基督。而後在以弗所書，保羅論到基督對召會的愛，吩咐丈夫要愛妻子：『正如基督愛召會，爲召會捨了自己。』（五25。）因此，全本新約是在羅曼史的氣氛中寫成的。

全本聖經乃是神追求的話。在聖經裏，我們看見神尋求我們的愛。主問彼得是否愛祂的時候，是追求彼得，尋求他情深的愛。全本聖經乃是這樣神聖追求的話。

我們若要遵守神追求的話，就需要對祂有一種有回應且情深的愛。主問彼得是否以這樣的愛來愛主，而保羅受困迫以這樣的愛來愛主。（林後五14～15。）所有的信徒都需要這樣來愛主。（約十四21，23。）…雅歌中描繪這種有回應且情深的愛，那裏有一幅良人與祂佳偶之間愛的圖畫。（一2～4。）

在雅歌這卷書裏，尋求者說，『我屬我的良人，我的良人也屬我。』（六3。）…『永遠的愛已愛我』那首詩歌，（詩歌二三二首，）在副歌中有一句說，『我是屬祂，祂屬我。』這是指着雅歌說的。…這不是主僕之間的關係，乃是夫妻之間情深的關係。雅歌是眾書中最羅曼蒂克的書，而這卷書是論到神與祂選民之間愛的關係。它描繪一幅圖畫，就是基督和那些愛祂之人的婚姻生活。（出埃及記生命讀經，七五〇至七五一、七五四至七五七頁。）

參讀：雅歌生命讀經，第一至十篇。

The entire New Testament was written in the way of romance and courtship. The Gospel of Matthew speaks of Christ as a Bridegroom, and the book of Revelation refers to the marriage of the Lamb and concludes with a revelation of the New Jerusalem as the Lamb's wife. Furthermore, in 2 Corinthians 11:2 Paul expresses the same concept when he says, "For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ." Here we see that Paul realized that he had espoused the church to Christ, her Husband. Then in Ephesians Paul refers to Christ's love for the church, charging husbands to love their wives "even as Christ also loved the church and gave Himself up for her" (Eph. 5:25). Hence, the whole New Testament was written in an atmosphere of romance.

The entire Bible is God's courting word. In the Bible we see that God is seeking our love. When the Lord asked Peter if he loved Him, He was courting Peter, seeking his affectionate love. As a whole, the Bible is a word of such divine courtship.

If we would keep God's courting word, we need a responsive, affectionate love for Him. Peter was asked to love the Lord in this way, and Paul was constrained to love the Lord with such a love (2 Cor. 5:14-15). All believers need to love the Lord in this way (John 14:21, 23)…This kind of responsive, affectionate love is depicted in Song of Songs, where we have a portrait of the love between the Beloved and His love (S. S. 1:2-4).

In this book the seeker says, "I am my beloved's, and my beloved is mine" (6:3)… [Hymns, #284], "Loved with everlasting love," has a line in the chorus which says, "I am His, and He is mine." This is a reference to Song of Songs… This relationship is not that between master and slave, but the affectionate relationship between husband and wife. Song of Songs is the most romantic book ever written. Yet this book is concerned with the loving relationship between God and His chosen people. It presents a portrait of the married life of Christ and those who love Him. (Life-study of Exodus, pp. 648-649, 651-653)

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

第二週▪週三

晨興餧養

歌二2『我的佳偶在女子中，好像百合花在荊棘中。』

14『我的鴿子阿，你在磐石穴中，在陡巖的隱密處，…你的聲音甘甜，你的面貌秀美。』

三6『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？』

主在雅歌頭三章…用了至少八個表號來描述尋求祂的人。主以不同的表號來描述尋求者，說明尋求者當時達到的光景。所以，如果我們把這八個表號擺在一起，並互作比較，就會瞭解其意義。這些表號乃是指明在生命裏的長大和變化。

主首先用馬的表號。然後主說到鴿子眼。她還不是鴿子，但她有鴿子眼。在鴿子眼之後是百合花，百合花之後是鴿子，鴿子之後有煙柱、臥榻和華轎，最後是冠冕。…我的負擔不是要詳細解釋雅歌，我的負擔是要我們都能認識接受主作生命的路。許多基督徒談論基督作生命，但少有人知道如何經歷祂作生命。（李常受文集一九七二年第一册，三三九至三四〇頁。）

信息選讀

在雅歌裏可以找到享受並經歷基督作生命的路。…享受基督作生命的路，就是愛祂這奇妙的人位。約翰福音不是一卷道理、恩賜或能力的書，乃是向我們陳明一個奇妙的人位。雅歌也完全一樣。…這八章聖經向我們啓示一個

WEEK 2 — DAY 3

Morning Nourishment

S. S. 2:2 As a lily among thorns, so is my love among the daughters.

14 My dove, in the clefts of the rock, in the covert of the precipice,...your voice is sweet, and your countenance is lovely.

3:6 Who is she who comes up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense...

[In the first three chapters of Song of Songs] the Lord used at least eight figures to describe His seeking one. The Lord's description of His seeker with different figures illustrated the state the seeker had attained at that time. Therefore, if we consider all eight figures together and compare them with one another, we will see their meaning. They indicate the growth in life and the transformation of life.

First of all, the Lord Jesus used the figure of a mare. Next He spoke of the doves' eyes. She was not a dove yet, but she had the eyes of a dove. After the doves' eyes there was the lily. The dove as a complete entity followed the lily. Following the dove were the pillars of smoke, the bed, and the palanquin. Finally, there was the crown... My burden is not to expound the Song of Songs but that we all may know the way to take the Lord's life. So many Christians talk about Christ as life, but very few know how to experience Him as life. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," p. 257)

Today's Reading

The way to enjoy and experience Christ as life is found in the Song of Songs...The way to enjoy Christ as life is simply to love Him as a wonderful person. The Gospel of John is not a book of doctrines, gifts, or power; it is a presentation of a wonderful person. The Song of Songs is exactly the

可愛的人位，祂是全然可愛！…在雅歌裏，這可愛的一位乃是尋求祂者的生命和生活。尋求者藉着愛這可愛的一位，而接受祂作自己裏面的生命和外面的生活。哦，我們必須愛這奇妙的人位！…祂會成爲我們的言談，我們的行動，我們的態度，我們的表現，我們的一切！祂不僅要成爲我們裏面的生命，也要成爲我們外面的生活。『因爲在我，活着就是基督。』（腓一21。）這就是雅歌。

雅歌這卷書不僅給我們看見一幅陳明這奇妙、可愛人位的圖畫，同時也對那深愛祂的尋求者有清楚的描繪。這就是爲何她在生命的長大裏有不斷的改變。如果我們真愛主耶穌，我們就無法不在生命上長大，並且有生命的變化。如果你說你愛主耶穌，然而一年過一年你依舊不變，我就不能相信你的話。如果一個人真愛主，他在生命上必定會有不斷的長大和改變。但這不是藉着教訓、教導、改正或調整。我不相信這些事，這些事只能在外表上作一點修正，像殯儀館的人爲屍體化妝一樣。雖然作了一些改變，但都是外表的，沒有一點出自生命。沒有生長，沒有變化，沒有進步，沒有改變，沒有活的進展。

你想想雅歌裏的尋求者。她一直在長大、改變並變化。從一匹馬到鴿子，從鴿子到煙柱，從煙柱到臥榻，從臥榻到華轎，從華轎到冠冕；這是何等的變化！在這一切表號裏，我們能看見這樣一位尋求者生命的長大。這不是藉着教訓，也不是藉着恩賜。我們必須看見，任何生命的變化，都不會是出自恩賜的。在約翰二章，許多人看見主所行的神蹟，就信入了祂。然而主並不將自己信託那些看重神蹟的人。我們不該是看重神蹟的人，而必須是看重人位的人—就是一班愛主並尋求主自己的人；然後纔會有生命的長大和生命的變化。（李常受文集一九七二年第一册，三四〇至三四一頁。）

參讀：雅歌結晶讀經，第一至十二篇。

same…These eight chapters reveal to us a lovable person. He is altogether lovely!… In the Song of Songs, this lovely One is just the life and the living of His seeker. The seeking one takes this lovely One as her life within and her living without by loving Him. Oh, we must love such a wonderful person!…He will become our talk, our walk, our attitude, our expression, our everything! He will become not only our life within but also our living without. “To me, to live is Christ” (Phil. 1:21). This is the Song of Songs.

This book not only presents a picture of this wonderful, loving person, but it also gives a clear picture of the seeking one who loves Him so much. This is why there is a continual change in her growth in life. We cannot help growing in life and having the transformation of life if we really love the Lord Jesus. If you say that you love the Lord Jesus, yet year after year you remain the same, I do not believe you. If a person really loves the Lord, there will be a continual growth and change in life. It is not by teaching, instruction, correction, or adjustment. I do not have confidence in these things. They can only adjust a little in an outward way, just as the morticians do who work on a corpse. They make some changes, but they are all outward; not one bit comes out of life. There is no growth, no transformation, no improvement, no change, and no living progress.

Consider the seeking one in the Song of Songs. All the time she is growing, changing, and being transformed. What a transformation—from a mare to a dove! From a dove to pillars of smoke! From the pillars of smoke to the bed! From the bed to a palanquin! And from the palanquin to a crown! In all these figures we can see the growth in life of such a seeking one. It is not by teaching, and it is not by gifts. We must realize that no transformation of life can come out of any gifts. In John 2 many people saw the miracles done by the Lord and believed in Him…We should not be miracle appraisers but person appraisers—those who love and seek after the Lord Himself. Then there will be the growth in life and the transformation of life. (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 257-258)

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

第二週▪週四

晨興餧養

林前二9『…神爲愛祂的人所豫備的，是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。』

林後三18『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。』

我們若要領畧並有分於神爲我們命定並豫備之深奧、隱藏的事，就不僅需要信祂，也需要愛祂。…愛神的意思，是把我們全人，靈、魂、體，連同我們的心、心思和力量，（可十二30，）都完全擺在祂身上。這就是說，我們全人都讓祂佔有，消失在祂裏面，以致祂成了我們的一切，我們在日常生活裏，實際的與祂是一。這樣，我們與神就有最親近、最密切的交通，能進入祂的心，領畧祂心中一切的祕密。（詩七三25，二五14。）（聖經恢復本，林前二9註1。）

信息選讀

〔神與人的〕神聖羅曼史在雅歌中詩意的描繪出來。…六章十三節第一次用到佳偶的名字書拉密女（所羅門的女性寫法），指明到這時候，她已經成了所羅門的複本、配偶，在生命、性情和形像上，與所羅門一樣，正如夏娃之於亞當；（創二20～23；）這表徵愛基督的人在生命、性情和形像上與基督一樣，與祂相配，（林後三18，羅八29，）好與祂成爲婚配。…新耶路撒冷將是團體的書拉密女，包括所有蒙神揀選並救贖的人。

WEEK 2 — DAY 4

Morning Nourishment

1 Cor. 2:9 ..."Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

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.

To realize and participate in the deep and hidden things God has ordained and prepared for us requires us not only to believe in Him but also to love Him... To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God, and we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). (1 Cor. 2:9, footnote 3)

Today's Reading

The divine romance is portrayed poetically in Song of Songs... The lover's name, Shulammite, which is the feminine form of Solomon, is first used in Song of Songs 6:13, indicating that at this point she has become Solomon's duplication and counterpart, the same as Solomon in life, nature, and image, as Eve to Adam (Gen. 2:20-23). This signifies that the lover of Christ becomes the same as He is in life, nature, and image to match Him (2 Cor. 3:18; Rom. 8:29) for their marriage...The New Jerusalem will be a corporate Shulammite, including all of God's chosen and redeemed people.

在新耶路撒冷裏，救贖的神（由所羅門所表徵）與所有蒙祂救贖的人（由書拉密女所表徵）成爲一。新耶路撒冷是神性與人性的調和，在人性的美德裏彰顯那經過過程並終極完成的三一神。基督與祂的妻子將聯結成爲新耶路撒冷，作神的彰顯；那就是終極完成的書拉密女。新耶路撒冷乃是真正並終極完成的書拉密女。

至終，我們要被模成美妙的書拉密女，作所羅門的複本，成爲那作基督對耦之新耶路撒冷最大並終極的表號。正如所羅門王成了鄉村的男子，追求一個鄉村的女子，爲要使她成爲自己的王后，作自己的複本；神在基督裏也成了人，來追求人，爲要使人在生命、性情、彰顯、功用上，但不在神格上成爲神，好作基督的新婦。（太九 15，啓十九 7，參詩四五 1 ～ 3，9，13 ～ 14。）聖經啓示，神成爲人來追求我們，如今祂要我們追求祂，藉着我們與祂有個人、情深、私下、屬靈的關係，而成爲神聖的，作祂的彰顯。（歌一 1 ～ 8，林後二 10，出三三 11，羅八 4，6，林前二 15。）書拉密女是一個表號，說出我們成爲那作神具體化身之基督的複製。因此，許多愛基督的人至終要在生命和性情上（但不在神格上）成爲神的複本。這是神成爲人，爲要使人成爲神的應驗；這是神聖啓示的高峯。團體的得勝者，就是書拉密女，是所羅門的複本，乃是新耶路撒冷的表號。

說我們在神的神格上與祂一樣，是極大的褻瀆；但我們若說，我們無法在生命、性情、彰顯、和功用上與神一樣，這就是不信。聖經一再告訴我們，神要與我們成爲一，並使我們與祂成爲一；這是神的心意。

得勝者原是罪人；如今他們在基督的生命上成熟，在生命、性情、彰顯和功用上，已成爲與基督一樣，爲要完成神永遠的經綸。（新約總論第十四册，三〇八至三一〇頁。）

參讀：新約總論，第四十五、四百二十八篇。

In the New Jerusalem the redeeming God (signified by Solomon) and all His redeemed (signified by the Shulammite) become one. The New Jerusalem is a mingling of divinity and humanity to express the processed and consummated Triune God in human virtues. Christ and His wife will be joined together to be the New Jerusalem for God's expression; this is the consummated Shulammite.

Ultimately, we will be conformed to be the wonderful Shulammite, who, as the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem as the counterpart of Christ. Just as King Solomon became a country man to court a country girl in order to make her his queen, his duplication, God in Christ became a man to court man in order to make man God in life, nature, expression, and function but not in the Godhead, to be Christ's bride (Matt. 9:15; Rev. 19:7; cf. Psa. 45:1-3, 9, 13-14). The Bible reveals that God became a man to court us and that now He wants us to court Him by our becoming divine for His expression through our personal, affectionate, private, and spiritual relationship with Him (S. S. 1:1-8; 2 Cor. 2:10; Exo. 33:11; Rom. 8:4, 6; 1 Cor. 2:15). The Shulammite is a figure of us as the reproduction of Christ, who is the embodiment of God. Thus, the many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead. This is the fulfillment of God becoming a man that man might become God, which is the high peak of the divine revelation. The corporate overcomer, the Shulammite, who is the duplication of Solomon, is a figure of the New Jerusalem.

To say that we are the same as God in His Godhead is a great blasphemy, but to say that we cannot be the same as God in life, nature, expression, and function 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.

In the maturity of Christ's life, the overcomers, who were once sinners, have become the same as Christ in life, nature, expression, and function for the accomplishment of God's eternal economy. (The Conclusion of the New Testament, pp. 4372-4373)

Further Reading: The Conclusion of the New Testament, msgs. 45, 428

第二週▪週五

晨興餧養

歌六 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。』

林前三 9『…你們是神的耕地，神的建築。』

〔雅歌中〕尋求基督者達到蒙呼召在升天裏生活這點之後，就達到了最高的成就。在她所達到的成就中，她成了四樣美妙的事物，就是她變化的終極完成：園子；聖所；天上的光體；威武的軍隊，以得勝者，書拉密女，就是基督的複本，作領頭的人。她成爲園子，不像她成爲聖所同保障（就是聖城耶路撒冷）那樣高，那樣深。她成爲這樣的建築，就是神的居所，有城圍繞作其保障。

得撒後來有黑色的背景，因爲國度分裂時，它成了以色列諸王的首都，就是以色列王宮的所在。（王上十四 17，十五 21，33，十六 6，8～9，15，17。）但雅歌以正面的意義題起得撒以其美麗聞名。〔六 4。〕…雖然國度分裂時，得撒有黑色的背景，但尋求者在正面的意義上被稱讚爲美麗如得撒。（李常受文集一九九四至一九九七年第三册，四二八至四二九頁。）

信息選讀

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，使她不僅成爲基督的園子，也成爲得撒所表徵神的聖所，以及耶路撒冷所表徵神聖所的保障。在基督的生命裏成熟是大事。尋求者被比喻爲兩個建築：一個是王宮，另一個是圍繞王宮作其保障的城。

WEEK 2 — DAY 5

Morning Nourishment

S. S. 6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

1 Cor. 3:9 ...You are God's cultivated land, God's building.

After reaching the point where she is called to live in ascension, the seeker of Christ has reached her highest attainment. In her attainment she becomes four wonderful things as the consummation of her transformation: a garden, a sanctuary, the heavenly bodies, and a terrible army with the overcomer, the Shulammite, who is the reproduction of Christ, as the leader. Her becoming a garden is not as high or as deep as her becoming a sanctuary with a safeguard, that is, the holy city, Jerusalem. She becomes such a building, which is God's dwelling place with a city surrounding it to be its safeguard.

Tirzah eventually had a black background because at the division of the kingdom it became the capital city for the kings of Israel, the place of the king's palace (1 Kings 14:17; 15:21, 33; 16:6, 8-9, 15, 17). But Song of Songs mentions Tirzah in a positive sense as being noted for its beauty [6:4]... Although Tirzah had a black background when the kingdom was divided, the seeker is praised for being as lovely as Tirzah, in a positive sense. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 333)

Today's Reading

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 not only a garden to Christ but also the sanctuary of God, signified by Tirzah, and its safeguard, signified by Jerusalem. To be mature in the life of Christ is a great thing. The seeker is likened to two buildings. One is the palace of the king. The other is the city surrounding the palace as its safeguard.

園子只是王眷臨的地方，卻不是王所住的居所，或保衛王宮的城。成爲園子非常好，但並不彀。我們必須達到最高峯，就是神的建造。…成爲基督的園子，乃是在基督的生命及其追測不盡之豐富的元素裏得以繁茂；成爲神的聖所，乃是憑着基督的生命及其追測不盡的豐富而長大，因而被建造（與基督身體的建造有關—弗四 15 ～ 16）。在舊約裏，神的建造由得撒和耶路撒冷所表徵；在新約裏，這建造是基督生機的身體。基督生機的身體也是基督的妻子。（弗五 25 ～ 32。）不但如此，基督生機的身體終極完成新耶路撒冷的建造。

聖經神聖的啓示是非常一貫的，開始於人受造有靈，開始於生命樹，（創二 7，9，）並開始於一個園子，有水流帶着三樣寶貴的材料…。（10 ～ 12。）至終，一個女人出於亞當，被建造成爲他的配偶，他的妻子。（22。）這女人也是亞當的身體。

照着神在舊約裏的設計，耶路撒冷城首先被建造，然後在所羅門之下，建造了聖殿和王宮。（王上六 1 ～七 1。）王宮是王的居所，聖殿是神的居所。在舊約裏，王宮與聖殿是分開的。所羅門王住在王宮裏，神住在聖殿裏。但我們必須領悟，所羅門的寫法是永遠的。在永遠的觀點裏，王宮不該與聖殿分開，因爲二者都是神的居所。照着新約裏豫表的實際和應驗，王宮和聖殿成爲一，因爲神是獨一的居住者。神住在聖殿裏，而作爲治理者，大君王，神住在王宮裏。這裏用得撒指神的王宮。（李常受文集一九九四至一九九七年第三册，四二九至四三〇、四三七頁。）

生命成熟的表显。

參讀：倪柝聲文集第二輯第三册，歌中的歌，導言至第六段。

A garden is just a visiting place for the king, but it is not the dwelling place where the king lives or the city that safeguards the king's palace. To be a garden is very good, but it is not sufficient. We have to reach the highest peak, the building of God. To become a garden to Christ is to be flourishing in the element of Christ's life with its unsearchable riches; to become the sanctuary of God is to be built up (related to the building of the Body of Christ) in the growth with the life of Christ with its unsearchable riches (Eph. 4:15-16). In the Old Testament the building of God is typified by Tirzah and Jerusalem; in the New Testament this building is the organic Body of Christ. The organic Body of Christ is also Christ's wife (5:25-32). Furthermore, the organic Body of Christ consummates, completes, the building of the New Jerusalem.

The Bible's divine revelation is very consistent. It begins with the creation of man with a spirit, with the tree of life (Gen. 2:7, 9), and with a garden that has a flow of water with three precious materials… (vv. 10-12). Eventually, a woman comes out of Adam, built to be his counterpart, his wife (v. 22). This woman is also the body of Adam.

According to God's design in the Old Testament, the city of Jerusalem was built first, and then, under Solomon, the temple and the palace were built (1 Kings 6:1—7:1). The palace was the king's dwelling, and the temple was God's dwelling. In the Old Testament the palace and the temple were separate. Solomon as the king dwelt in the palace, and God dwelt in the temple. But we have to realize that Solomon's writing is eternal. In the eternal view the palace should not be separated from the temple, because both are God's dwelling. According to the reality and the fulfillment of the types in the New Testament, the palace and temple become one because God is the unique Dweller. God dwells in the temple, and as the ruling One, the great King, God resides in the palace. Tirzah is used here for God's palace. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 333-334, 340)

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

第二週▪週六

晨興餧養

弗四 15 ～ 16『惟在愛裏持守着眞實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

基督教所給的一切教訓和造就，幾乎都是爲着個人。…但全本聖經給我們看見，我們的屬靈不該只是個人的。我們一切的屬靈，都必須是爲着建造。召會中有些弟兄是木匠，他們幫忙建造房屋和各種建築。他們知道每一塊材料都不是爲着材料本身，每一塊都是爲着團體的建造。我在基督教裏從未聽過有關團體的建造。但是我卻從倪柝聲弟兄聽了許多有關這方面的事。從一九三九到一九四二年，他有三年多的時間，不斷的說到建造的事。就在那個時候，主將聖經的頭兩章和末兩章向我們打開。聖經中的建造，對我們變得如此清楚。但是今天在基督教裏很難聽到一篇有關我們需要被建造成爲團體身體的信息。願主賜給我們鴿子眼，使我們有屬靈的領悟，看見屬靈不僅是爲個人，屬靈乃是爲着建造團體的城。（李常受文集一九七二年第一册，三七九頁。）

信息選讀

雅歌六章四至十三節說到幔內的生活。本段內在的意義乃是：一個愛基督、追求基督的人，在經歷祂的復活之後，需要藉着十字架，在幔內天上的至聖所裏生活，而經歷祂的升天。

WEEK 2 — DAY 6

Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him..., who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Almost all the teaching and edification given in Christianity is for the individual... But the whole Bible shows us that our spirituality should not be only individualistic. All our spirituality must be for the building. Some of the brothers in the church are carpenters who have helped to build houses and buildings. They know that each individual piece of material is not for itself; every piece is for the corporate building. I never heard anything in Christianity about the corporate building... For more than three years, from 1939 to 1942, [Watchman Nee] spoke all the time on the matter of building. At that time the Lord opened up to us the first two chapters and the last two chapters of the Bible. The building in the Bible became so clear to us. But today a message is rarely heard in Christianity about our need to be built up into a corporate Body. May the Lord grant us doves' eyes so that we will have spiritual perception to see that spirituality is not merely for individuals. Spirituality is for the building up of the corporate city. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 285-286)

Today's Reading

Song of Songs 6:4-13 speaks of a life within the veil. The intrinsic significance of this section is that a loving pursuer of Christ needs to experience His ascension by living in the heavenly Holy of Holies within the veil through the cross after she has experienced His resurrection.

〔在四節〕她的良人寶愛她作祂的佳偶，稱讚她美麗如天上的聖所（得撒一王上十四 17），秀美如天上的耶路撒冷，（加四 26，來十二 22，）指明她活在至聖所裏，就是在幔內，於經歷基督的復活之後，藉着十字架經歷祂的升天。

從前佳偶被比作法老車上套的駿馬、沙崙的玫瑰花、谷中和荊棘中的百合花、鴿子、煙柱、臥榻、華轎、園子、泉和井，但如今她被比作神天上的居所和天上的耶路撒冷，這指明她在生命裏成熟，爲着神的建造。

爲着基督身體的建造，我們需要生命的成熟。以弗所四章十二至十六節說到基督身體的建造，告訴我們需要長大，達到成熟，使基督的身體能建造起來。…身體的建造與我們組織、管理、和安排事情的能力無關。基督的身體是生機體，不是組織；這生機體的建造在於生命裏的長大和成熟。身體的建造乃是生機的。

我們要生機的建造身體，就需要成熟。這是我們現在強調身體的建造遠過於召會的建造的原因。提摩太前書說到召會是神的家。（三 15。）這卷書沒有說到基督身體的建造。提前三章說到長老和執事在事奉上的安排，但以弗所書沒有說到長老和執事，乃是說到肢體的長大。首先，我們需要長大，然後我們纔能成全別人。這成全是照着林後十三章，基督在我們裏面活着並長大，（5，）並且我們在父的愛、子的恩、和那靈的交通裏享受三一神。（14。）這是建造身體，不是建造召會作一種組織。這建造是獨一的，爲這建造我們需要在生命裏成熟。這是基督生機的身體，要終極完成新天新地裏生機的新耶路撒冷。（雅歌生命讀經，六〇至六一、六三至六四頁。）

參讀：雅歌中所描繪的生命與建造，第一至十六章。

[In verse 4] her Beloved, treasuring her as His love, praises her that she is beautiful as the heavenly sanctuary (Tirzah—1 Kings 14:17) and lovely as the heavenly Jerusalem (Gal. 4:26; Heb. 12:22), indicating that she lives in the Holy of Holies within the veil, experiencing the ascension of Christ through the cross after her experience of His resurrection.

Previously the lover was likened to a mare, a horse among Pharaoh's chariots, a rose in Sharon, a lily in the valleys and among thorns, a dove, a pillar of smoke, a bed, a palanquin, a garden, and a fountain with a spring, but now she is likened to the heavenly dwelling of God and the heavenly Jerusalem, indicating her maturity in life for God's building.

For the building of the Body of Christ, we need the maturity of life. Ephesians 4:12-16, which speaks of the building up of the Body, tells us that we need growth to reach maturity so that the Body of Christ can be built up… The building up of the Body has nothing to do with our ability to organize, manage, and arrange things. The Body of Christ is an organism, not an organization. The building up of this organism depends on growth and the maturity in life. The building of the Body is organic.

To build up the Body organically, we need to mature. This is the reason that we are now stressing the building up of the Body much more than the building up of the church. First Timothy is a book on the church as the house of God (3:15). There is nothing in this book on the building of the Body of Christ. First Timothy 3 speaks of the arrangement of elders and deacons in their service, but Ephesians does not speak of elders and deacons. Instead, it speaks of members growing. First, we need to grow, and then we can perfect others. This perfecting is according to 2 Corinthians 13, in which Christ is living and growing in us (v. 5) and we are enjoying the Triune God in the Father's love, the Son's grace, and the Spirit's fellowship (v. 14). This is the building up of the Body, not the building up of the church as a kind of organization. This building, for which we need the maturity in life, is unique. It is the organic Body of Christ, which will consummate the organic New Jerusalem in the new heaven and new earth. (Life-study of Song of Songs, pp. 47, 50-51)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 1-16

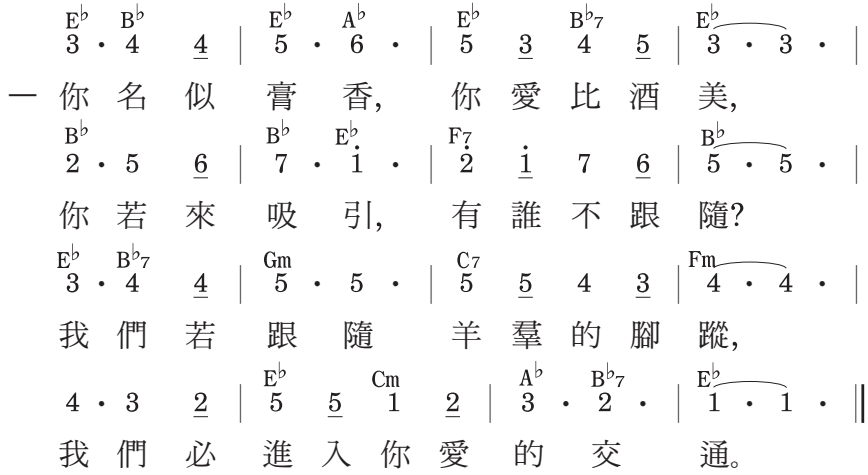
第二週詩歌

408

經歷基督－與祂交通

10 10 10 10（英 556）

降 E 大調　　6/8



二 祂是我良人,我是祂佳偶，　祂將我吸引,我將祂追求;
祂香如沒藥,我願藏心房，　祂美似鳳仙,我願戴身上。

三 進入祂愛裏,享受祂肥甘，　躺在祂懷中,飽嘗祂香甜;
祂愛爲旌旗,將我身遮藏，　祂情似美物,使我心舒暢。

四 良人屬於我,我也屬於祂，　祂是牧養者,我是百合花。
惟願天快曙,黑影全飛散，　見祂如朝鹿,顯在比特山。

五 同死的沒藥,復活的乳香，　來將我薰透,好給祂欣賞;
北風阿,興起,南風阿,吹來，　來使我心園,成爲祂心愛。

六 願在祂眼中,美麗如良鴿，　願在祂面前,皎潔似百合;
願我全屬祂,作祂樂中樂，　像祂全屬我,是我歌中歌。

七 美麗如月亮,得有祂形像，　皎潔似太陽,得有祂身量;
全屬我良人,使祂命顯彰，　全爲我良人,使祂心舒暢。

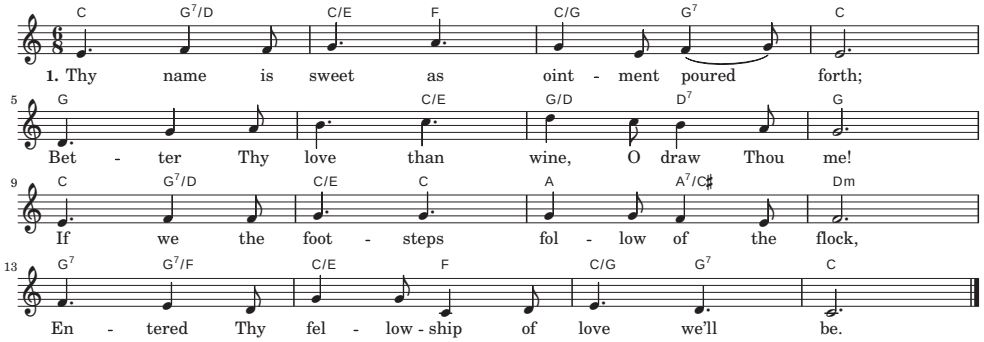
八 你是我生命,我是你活像，　愛情的聯結,如死之堅強,
無何能消滅,無何能替換，　直到你顯現,在那香草山。

WEEK 2 — HYMN

Thy name is sweet as ointment poured forth

Experience of Christ — Fellowship with Him

556



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.)

第二週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: