

第九周

那地有石榴树

诗歌：补 442

读经：申八 8，出二八 33～34，王上七 18～20，歌四 3 下，13 上，彼后一 3～8

【周一】

壹 在圣经里石榴表征生命的丰满、生命的丰盛和美丽、以及生命丰富的彰显—申八 8，出二八 33～34，王上七 18～20，歌四 3 下，13 上：

一 一个成熟的石榴连同其子粒，给人的印象是生命的丰满与生命的丰盛和美丽。

二 我们若经历并享受基督作小麦、大麦、葡萄树和无花果树，我们身上就会有基督生命的丰盛，我们也会带着基督的美丽，这就是经历基督作石榴树。

三 我们若在生活中长大成熟，我们就要成为石榴—西二 19，一 28：

1 我们越因着爱主耶稣，而乐意受祂管理并约束，就越在生命里长大—13，28 节。

【周二】

Week Nine

A Land of Pomegranates

Hymns: 1161

Scripture Reading: Deut. 8:8; Exo. 28:33-34; 1 Kings 7:18-20; S. S. 4:3b, 13a; 2 Pet. 1:3-8

§ Day 1

I. In the Bible pomegranates signify the fullness of life, the abundance and beauty of life, and the expression of the riches of life—Deut. 8:8; Exo. 28:33-34; 1 Kings 7:18-20; S. S. 4:3b, 13a:

A. A ripe pomegranate with its seeds gives the impression of the fullness of life and of the abundance and beauty of life.

B. If we experience and enjoy Christ as wheat, barley, the vine, and the fig tree, the abundance of the life of Christ will be with us, and the beauty of Christ will be about us; this is the experience of Christ as the pomegranate.

C. If we grow in life to maturity, we will become pomegranates—Col. 2:19; 1:28:

1. The more we are willing to be ruled and restricted by the Lord Jesus out of our love for Him, the more we will grow in life—vv. 13, 28.

§ Day 2

- 2 我们若看见包罗万有并延展无限之基督的异象，就会把我们的全人集中在这位基督身上，祂就要充满并浸透我们—12 节，二 9，16～17，三 10～11：
 - a 我们全人会被这位宽广、有追溯不尽丰富、延展无限的基督所占有一弗三 18。
 - b 在我们，活着就会是这位据有我们、充满我们、并以祂自己占有我们的基督—腓一 20～21 上，弗三 17 上。
- 3 在基督里成熟，就是被基督充满、浸透并浸润—西一 28：
 - a 这乃是我们全人的每一部分都被基督占有一弗三 17 上，加四 19。
 - b 这就是在生命里长大并在生命里成熟，这也是经历歌罗西书所启示之基督的结果—二 9，19，三 4，10～11。

【周三】

贰 石榴和金铃是在大祭司外袍（表征召会）底边的部分—出二八 33～34：

- 一 召会在她的人性里该满了生命，这就是用细麻作的石榴的意义。
- 二 召会有人性为着彰显生命的丰满，也有神性为着发出金铃的声音：
 - 1 生命的丰满彰显在召会的人性里，而警告的声音则彰显在召会的神性（金铃）里。
 - 2 首先我们有生命丰满的彰显，然后有金铃的响声，那就是出自召会之神性的说话。
 - 3 生命的华美彰显在我们的人性里，并有神圣的声音

2. If we see the vision of the all-inclusiveness and extensiveness of Christ, we will concentrate our whole being on this Christ, and He will fill and saturate us—v. 12; 2:9, 16-17; 3:10-11:
 - a. Our being will be occupied with the vast, unsearchably rich, extensive Christ—Eph. 3:18.
 - b. To us to live will be the Christ who takes possession of us and fills and occupies us with Himself—Phil. 1:20-21a; Eph. 3:17a.
3. To be full-grown in Christ is to be filled, saturated, and permeated with Christ—Col. 1:28:
 - a. This is to have every part of our being occupied with Christ—Eph. 3:17a; Gal. 4:19.
 - b. This is the growth in life and the maturity in life, the issue of experiencing the Christ revealed in Colossians—2:9, 19; 3:4, 10-11.

§ Day 3

II. Pomegranates and golden bells were on the bottom part of the high priest's robe, which signifies the church—Exo. 28:33-34:

- A. The church should be full of life in her humanity; this is the significance of pomegranates made of linen.
- B. The church has humanity for the expression of the fullness of life and also divinity for the sounding of the golden bells:
 1. The fullness of life is expressed in the church's humanity, but the voice of warning is expressed in the church's divinity (the golden bells).
 2. We first have the expression of the fullness of life and then the sounding of the golden bells, that is, the speaking from the divinity of the church.
 3. The beauty of life expressed in our humanity and the divine sounding from

从金铃而来，这些乃是正确召会生活的标记。

【周四】

叁 在殿中环绕两根柱子上之柱顶的二百个石榴，表征生命丰富的彰显—王上七 18 ~ 20，代下三 15 ~ 16，耶五二 22 ~ 23：

一 审判自己的人（铜），不重看自己的人，能在错综复杂的光景中（装修的格子网和拧成的链索形成的花圈）完全承担责任，因为他们不是凭自己，乃是凭信靠神（刻着百合花）而活；因此，他们二百倍的显出生命的丰富（石榴）—王上七 15 ~ 22。

二 每一百个石榴中，九十六个是外露的，四个是遮盖的—耶五二 22 ~ 23：

- 1 生命丰富的彰显是永远完全的，在复活的新鲜中，也在那灵里。
- 2 每一百个石榴中有四个是隐藏的，这指明我们天然的所是、我们天然的生命、以及我们的己，必须遮盖起来。
- 3 当我们天然的人消失时，我们就有九十六个石榴，就是基督的生命在属灵空气的实际中丰富的彰显。

【周五】

肆 按照雅歌，石榴在个别信徒与基督爱的交通进展的经历中，具有属灵的意义—歌四 3 下，13 上，六 7，11，七 12，八 2 下：

一 “你的两腮在帕子内，如同一块石榴”—四 3 下，

the golden bells are signs of a proper church life.

§ Day 4

III. The two hundred pomegranates surrounding the capitals at the top of the pillars in the temple signify the expression of the riches of life—1 Kings 7:18-20; 2 Chron. 3:15-16; Jer. 52:22-23:

A. Those who judge themselves (bronze) and regard themselves as nothing will be able to bear responsibility in full in the midst of an intermixed and complicated situation (nets of checker work and wreaths of chain work) because they live not by themselves but by faith in God (lily work); thus, they express the riches of life two hundredfold (pomegranates)—1 Kings 7:15-22.

B. Out of every one hundred pomegranates, ninety-six were exposed to the open air, and four were covered—Jer. 52:22-23:

1. The expression of the riches of life is eternally complete, in the freshness of resurrection, and in the Spirit.
2. The fact that four of every one hundred pomegranates were hidden indicates that our natural being, our natural life, and our self must be concealed.
3. When our natural being disappears, we have the ninety-six pomegranates, the rich expression of the life of Christ in the reality of the spiritual air.

§ Day 5

IV. According to Song of Songs, pomegranates have a spiritual significance in the progressive experience of an individual believer's loving fellowship with Christ—4:3b, 13a; 6:7,11; 7:12; 8:2b:

A. "Your cheeks are like a piece of pomegranate/Behind your veil"—4:3b;

六 7。

二 “我下到坚果园，要看谷中青绿的植物，要看葡萄发芽没有，石榴开花没有” —11 节。

三 “我们清晨起来往葡萄园去，看看葡萄发芽开花没有，石榴放蕊没有；我在那里要将我的爱情给你” —七 12。

四 “我要使你喝石榴汁酿的香酒” —八 2 下。

五 “你所种的萌芽，成了石榴园，有佳美的果子” —四 13 上：

- 1 在基督对佳偶的享受里，她是关锁的园，生长各种不同颜色的植物，作内里生命不同的彰显，也生长许多不同香味的植物，作成熟生命丰富的彰显—13~14 节。
- 2 这成了佳偶对主所显的美丽；现今基督的佳偶在生命上是丰富的，产生果子滋养并复苏人，发出甜美的香气，并展现美丽的色彩，作基督的享受。

【周六】

伍 在彼后一章三至八节，我们有借着享受神圣性情而有之优越美德的发展：

一 “一切关于生命和敬虔的事”，乃是神圣生命的不同方面，由美地出产的丰富所预表—3 节：

- 1 生命是在里面叫我们活着，敬虔是在外面作我们内里生命的外在彰显。
- 2 生命是内里的能力，内里的力量，产生外在的敬虔，引到并致成荣耀。

6:7.

B. "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"—v. 11.

C. "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"—7:12.

D. "I would make you drink spiced wine / From the juice of my pomegranate"—8:2b.

E. "Your shoots are an orchard of pomegranates / With choicest fruit"—4:13a:

1. In Christ's enjoyment of His lover, she is an enclosed garden that grows all kinds of plants in different colors as different expressions of the inner life and in a variety of fragrances as the rich expression of the mature life—vv. 13-14.
2. This becomes the lover's beauty to the Lord; the lover of Christ is now rich in life, producing fruits to nourish and refresh, giving forth sweet fragrances, and displaying beautiful colors for Christ's enjoyment.

§ Day 6

V. **In 2 Peter 1:3-8 we have the development of the excellent virtues through the enjoyment of the divine nature:**

A. "All things which relate to life and godliness" are the various aspects of the divine life typified by the riches of the produce of the good land—v. 3:

1. Life is within, enabling us to live, and godliness is without as the outward expression of the inward life.
2. Life is the inward energy, the inward strength, to bring forth the outward godliness, which leads to and results in glory.

二 信可视为生命包罗万有的种子，爱是这种子得着完全发展的果子—3, 8 节。

三 至终，我们有在生命上完全的发展和成熟，从信的种子，经过美德和知识的根，节制的干，以及忍耐和敬虔的枝子，到弟兄相爱和爱的花与果子—5 ~ 8 节。

B. Faith may be considered the all-inclusive seed of life, and love, the fruit in its full development—vv. 3, 8.

C. Eventually, we will have the full development and maturity in life from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love—vv. 5-8.

第九周·周一

晨兴喂养

申八8“那地有小麦、大麦、葡萄树、无花果树、石榴树…”

西二 19 “…持定元首；本于祂，全身…以神的增长而长大。”

一 27 ~ 28 “…基督在你们里面成了荣耀的盼望；我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上。”

当你看见一棵成熟的石榴树，你就马上体会生命的丰盛和美丽。

你若是享受基督作复活者，凭着祂复活的大能活出耶稣在地上的生活，忍受各种的压迫、逼害、困难和冲突，你就要体会到基督的甘甜和满足在你的里面，并且你要将生命的美丽和丰盛显给别人。当别人碰着你的时候，他们要感到基督的可爱和吸引，并且有丰盛的生命分给他们。（李常受文集一九六一至一九六二年第四册，三二一页。）

信息选读

我们越因着爱主耶稣，而乐意受祂的约束与管理时，就越在生命中长大，甚至在丰盛的生命中长大。这指明神爱子的国，乃是为了叫我们享受基督作生命。…当我们持守我们的哲学、伦理、禁欲主义或规条，我们就在黑暗的权势之下。但神已拯救我们脱离了这权势，把我们迁入爱的国里，就是满了生命和亮光的国里。在这里我们…只有神的爱子基督。在这里我们有爱、光和生命。

WEEK 9 — DAY 1

Morning Nourishment

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates...

Col. 2:19 ...Holding the Head, out from whom all the Body...grows with the growth of God.

1:27-28...Christ in you, the hope of glory, whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ.

When you see a ripe pomegranate, you immediately realize the abundance and the beauty of life.

If you enjoy Christ as the resurrected One and by the power of His resurrection you live the life of Jesus on the earth to suffer all kinds of pressure, persecutions, troubles, and conflicts, you will realize the sweetness and satisfaction of Christ within you, and you will manifest the beauty and the abundance of life to others. When others touch you, they will sense the loveliness and attractiveness of Christ, and an abundance of life will be imparted to them. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 243)

Today's Reading

The more we are willing to be restricted and ruled by the Lord Jesus out of our love for Him, the more we will grow in life, even in the abundance of life. This indicates that the kingdom of the Son of His love is for our enjoyment of Christ as life...When we were holding to our philosophy, ethics, asceticism, and ordinances, we were under the authority of darkness. But God has delivered us out of this authority and has transferred us into a kingdom of love that is full of life and light. Here we...just have Christ, the Son of His love. Here we have love, light, and life.

举例说明神爱子的国，比充分解释爱子的国要容易些。想想看你的经历。当我们认识主耶稣是这样的可爱可亲，我们就开始爱祂。我们一爱主耶稣，就感觉到爱的甜美。这个爱的感觉不仅包括了主耶稣，也包括了我們。我們晓得，我們也是神圣之爱的对象。我們既是这神圣之爱的对象，自然而然地就在一种支配或管理之下。我們开始爱主耶稣以前，可以为所欲为。但我們越说，“主耶稣，我爱你！”我們就越没有自由。我們开始爱主耶稣以前，还不得有这样的管理和约束。我們待别人不好，或是享受属世的娱乐，一点也不觉得里头的约束。但我們成了爱主耶稣的人之后，就进到祂的管理之下。这个管理并不严酷；相反的，乃是甜美而愉快的。…因着主在我們里头的管制是甜美的，我們就不用操心会说闲话，或有不讨祂喜悦的思想。我們在爱的甜美中，受最大的管理和约束。这就是神爱子的国。

凭基督而活，就是我們不凭基督以外的任何事物而活。我們若看见什么是凭基督而活，就会领悟，我們许多人仍旧在某种形式的辖制之下；这种辖制是由己所建立，由己所设立并执行的。这种辖制就是黑暗的权势。我們若在这种权势之下，我們读经就不得不着光，祷告也没有话语。虽然父拯救了我們脱离黑暗的权势，脱离我們天然的思想、情感、喜好和行为，我們仍旧可能停留在天然人的一些光景里。这使我們被扣留在黑暗的权势之下。事实上，由于我們在黑暗的权势及辖制之下，没有实际在神爱子的国里，我們就很少享受基督作众圣徒的分。…我們在复活里，凭着子作我们的生命而活，我們就活在祂的国里，在父的爱里享受祂。（歌罗西书生命读经，三八至四一页。）

参读：包罗万有的基督，第六章。

It is easier to give an illustration of the kingdom of the Son of His love than it is to give an adequate definition of it. Consider your experience. Coming to realize that the Lord Jesus is so loving and lovable, we began to love Him. As we love the Lord Jesus, we are conscious of a sweet sense of love. Not only does this sense of love include the Lord Jesus, but it also includes us. We realize that we also are the objects of the divine love. As objects of this divine love, we spontaneously come under a certain control or ruling. Before we began to love the Lord Jesus, we were free to do whatever we wanted. But the more we say, "Lord Jesus, I love You," the less freedom we have. Before we began to love the Lord Jesus, we did not sense this ruling or restriction. We could mistreat people or engage in worldly entertainments without any sense of inward restriction. But as those who love the Lord Jesus, we have come under His rule. This rule is not harsh; on the contrary, it is sweet and pleasant...Because of the pleasantness of the Lord's rule in us, we do not care even to speak a vain word or to have a thought that is displeasing to Him. We are ruled and restricted to the uttermost in the sweetness of love. This is the kingdom of the Son of His love.

To live by Christ means that we do not live by anything other than Christ. If we see what it is to live by Christ, we will realize that many of us are still under some form of control established by the self, a control set up and carried out by the self. This kind of control is the authority of darkness. If we are under this authority, we receive no light in reading the Bible, and we have no utterance in prayer. Although the Father has delivered us out of the authority of darkness, out of our natural thought, emotion, preference, and behavior, we may still remain in some aspect of our natural being. This causes us to be held under the authority of darkness. Because, in actuality, we are under the authority and control of darkness and are not in the kingdom of the Son of His love in a practical way, we have little enjoyment of Christ as the portion of the saints. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love. (Life-study of Colossians, second edition, pp. 33, 32-34)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 6

第九周·周二

晨兴喂养

弗三 17 ~ 19 “使基督借着信，安家在你心里，叫你们在爱里生根立基，使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，…使你们被充满，成为神一切的丰满。”

我们若要不注意己，就必须专注于比己更好的事。我们之所以需要看见歌罗西书所陈明，基督之延展无限的异象，其原因就在此。我们若看见这个异象，就会把我们的全人集中在这位延展无限的基督身上，然后基督就要充满我们，并占有我们。我们既被这位延展无限的基督所充满，就不需要犹太教、智慧派学说、奥秘主义或禁欲主义。我们全人会被这位宽广、有追溯不尽丰富、延展无限的基督所占有。自然而然的，这位基督会进来，以祂自己顶替我们天然人性生活中的每一方面。（歌罗西书生命读经，五三〇至五三一页。）

信息选读

歌罗西书陈明这位奇妙、延展无限、包罗万有之基督的异象。一旦我们看见这个异象，我们全人就会被这位基督吸引、据有并夺取。然后这位夺取我们注意力之延展无限的基督，就要逐渐顶替我们天然人性生活中的每一元素。祂甚至要以祂自己来顶替我们的仁慈、谦卑、和我们对父母的爱。我们天然的美德顶多只可比作擦亮的铜，但基督是金子，祂的价值远超过我们与生俱来的东西。我们越经历这位超越一切的基督，并且在我们天然的生活里，以祂自己来顶替一切，我们就越能宣告说，“在我，活着就是基督。”…我们活着乃是基督，祂完全得着、占有我们，并以自己充满我们。

WEEK 9 — DAY 2

Morning Nourishment

Eph. 3:17-19 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are...that you may be filled unto all the fullness of God.

If we would keep from paying attention to the self, we must concentrate on something better than the self. This is the reason we need a vision of the extensiveness of Christ, the vision presented in the book of Colossians. If we see this vision, we will concentrate our entire being on the extensive Christ, who will then fill us and occupy us. Because we are filled with the extensive Christ, we will have no need of Judaism, Gnosticism, mysticism, or asceticism. Our being will be occupied with the vast, unsearchably rich, extensive Christ. Spontaneously, this Christ will come in to replace every aspect of our natural human life with Himself. (Life-study of Colossians, second edition, p. 420)

Today's Reading

The book of Colossians presents a vision of the wonderful, extensive, all-inclusive Christ. Once we see this vision, our entire being will be attracted by this Christ and will be possessed by Christ and occupied with Him. Then gradually, the extensive Christ who occupies our attention will replace every element of our natural human life. He will even replace with Himself our kindness, our humility, and our love for our parents. At best, our natural virtues can be compared to polished copper, but Christ is gold. He far surpasses in value anything we possess by nature. The more we experience the Christ who exceeds everything and replaces everything in our natural life with Himself, the more we will be able to declare, “To me, to live is Christ.”... To us, to live will be the Christ who has taken full possession of us and who occupies us and fills us with Himself.

在基督里成熟，就是被基督充满并浸透。我们还是我们，但我们被基督充盈、浸透并充满之后，我们的生活自然而然就是基督。…我们必须向主绝对，一天又一天让祂活在我们里面。如果你的丈夫或妻子为难你，不要为自己辩护，也不要为自己表白，只要让基督活在你里面。然而，我们必须承认，这样说很容易，实行起来却不容易。

我们与基督的关系，可由野橄榄树的枝子接在栽种的橄榄树上来说明。基督是栽种的橄榄树，我们是野橄榄树的枝子。首先，我们从野橄榄树上被砍下，然后被接在栽种之橄榄树的切口处。此后，野橄榄树的枝子就接在栽种的橄榄树上；这便是接枝。借着接枝的过程，栽种的橄榄树生命的汁浆就流进野橄榄树的枝子里面，将其充盈、浸透并充满。最终，枝子就会结果子。照样，我们也是接在基督这栽种的橄榄树上的枝子。如果我们被栽种的橄榄树里生命的汁浆所充盈、浸透并充满，我们就能说，“在我，活着就是栽种的橄榄树。”枝子达到这一阶段，就是在栽种的橄榄树上成熟了。这说明了在基督里成熟的意義。在基督里成熟，就是被基督浸透，被基督充满。这乃是我们全人的每一部分，都被基督占有。

歌罗西一章二十八节里的“成熟”，原文与以弗所四章十三节的“长成”相同；保罗在那一节说，“直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”基督丰满之身材的度量，就是长成的人。最终，这样的成熟会带进基督的身体，就是基督团体的彰显。我们都必须长大成熟，好叫基督得着一个团体长成的人，就是基督的身体，作彰显祂的生机体。（歌罗西书生命读经，五三一、五三四至五三六页。）

参读：歌罗西书生命读经，第四十九篇；真理课程三级卷一，第四课。

To be full-grown in Christ is to be filled and saturated with Christ. We remain ourselves, but we are permeated, saturated, and filled with Christ. Then our living spontaneously is Christ...We must be absolute with the Lord to allow Him to live in us day by day. If your husband or wife gives you a difficult time, do not defend yourself or vindicate yourself. Simply let Christ live in you. However, we must admit that it is easy to talk about this, but it is difficult to practice it.

Our relationship with Christ can be illustrated by the grafting of a branch from a wild olive tree into a cultivated olive tree. Christ is the cultivated olive tree, and we are branches from the wild olive tree. First, we are cut off from the wild olive tree and then placed into the cultivated olive tree, in the spot where an incision has been made. After this, the branch from the wild olive tree is bound to the cultivated olive tree. This is grafting. Through the process of grafting, the life-juice in the cultivated olive tree flows into the branch from the wild olive tree, permeates it, saturates it, and fills it. Eventually, the branch will bear fruit. Likewise, we are branches grafted into Christ as the cultivated olive tree. If we are permeated, saturated, and filled with the life-juice from the cultivated olive tree, we will be able to say, “To me, to live is the cultivated olive tree.” When a branch reaches this stage, it will be full-grown in the cultivated olive tree. This illustrates what it means to be full-grown in Christ. To be full-grown in Christ is to be saturated and filled with Christ. It is to have every part of our being occupied with Christ.

The Greek word for full-grown in 1:28 is the same as that used in Ephesians 4:13, where Paul says, “Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.” The measure of the stature of the fullness of Christ is simply a full-grown man. Eventually, this maturity will issue in the Body, the corporate expression of Christ. We all need to grow and become full-grown so that Christ may have a corporate full-grown man, the Body, as an organism to express Him. (Life-study of Colossians, 2nd edition, pp. 420-421, 423-424)

Further Reading: Life-study of Colossians, msg. 49; Truth Lessons—Level Three, vol. 1, lsn. 4

第九周·周三

晨兴喂养

出二八 33 ~ 34 “袍子周围底边上，要用蓝色、紫色、朱红色线作石榴。在袍子周围的石榴中间，要有金铃，一个金铃一个石榴，一个金铃一个石榴，在袍子周围的底边上。”

出埃及二十八章三十三节说到石榴和铃，三十四节说到“一个金铃一个石榴”。作衣服时，石榴要在铃以先，而尽功用时，铃要在石榴以先。

袍子的底边是丰满的标记，而基督的丰满就是召会；所以袍子底边上的石榴和铃必定与召会有关。

石榴是用表征人性的麻作的，而铃是用表征神性的金作的。…在召会生活里，我们总是有人性与神性。（出埃及记生命读经，一六五二至一六五三页。）

信息选读

你若看见一个成熟的石榴连同其子粒，就会得着一个印象：石榴满了生命。在圣经里，石榴表征生命的丰满。召会在她的人性里该满了生命。这就是用麻作的石榴的意义。

生命的丰满彰显在召会的人性里，而警告的声音则彰显在召会的神性里，正如金铃所表征的。召会正确的说话，总是来自她的神性。…这样的声音既悦耳又柔和，因它不是来自钢铃，乃是来自金铃。…我能见证在召会生活的年日里，许多时候我因着青年弟兄姊妹的说话而得着警告。…我似乎听见一个小金铃的响声，警告我不要随便地行事。

WEEK 9 — DAY 3

Morning Nourishment

Exo. 28:33-34 And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around: a golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

Exodus 28:33 speaks of pomegranates and bells, and verse 34, of “a golden bell and a pomegranate.” When the garment was being made, the pomegranates came before the bells. But in function, the bells come before the pomegranates.

The skirts are a sign of fullness, and the fullness of Christ is the church. Therefore, the pomegranates and bells on the skirts must be matters related to the church.

The pomegranates were made of linen signifying humanity, and the bells were made of gold signifying divinity...In the church life we always have humanity and divinity. (Life-study of Exodus, pp. 1441-1442)

Today's Reading

If you see a ripe pomegranate with its seeds, you will receive an impression that a pomegranate is full of life. In the Bible pomegranates signify the fullness of life. The church should be full of life in her humanity. This is the significance of pomegranates made of linen.

Fullness of life is expressed in the church's humanity, but the voice of warning is expressed in the church's divinity, as signified by the golden bells. The proper speaking of the church always comes from her divinity...Such a sound is pleasant and gentle, for it comes not from a steel bell but from a golden one. I can testify that throughout the years in the church life, I have been warned a number of times by the speaking of young brothers and sisters...It seems that I hear the sounding of a little golden bell warning me not to walk carelessly.

当我们都在我们的人性里，把作生命之基督的丰满彰显出来时，我们中间就会有许多的金铃。然后就有神的说话，神的声音就借着召会的神性彰显出来。我们每个人里面都有一些神性；从神性的这种成分里发出微小的声音，就像一个小铃的响声一样。…很难说出那个在先——是铃的响声，还是生命丰满的彰显？在召会里有这二者，作为基督长袍下垂的部分。

在召会里，我们不是在人的控制之下，…然而，我们都被石榴和铃所控制。…正确召会生活的…标记乃是石榴和铃。…石榴和铃乃是交互排列，一个铃一个石榴。（出二八 34。）这指明神圣的声音与神圣的生命交互相关。…在召会生活里若只有铃而没有石榴，就会有闲谈和批评，而没有金铃的响声。但如果石榴和铃交互排列，闲谈和批评就会消失；反之，会有正确、神圣的声音。

我们…需要在生命里长大，最终在生命里开花，然后我们就成了石榴。…这种生命里的长大还会影响别人，使闲谈和批评被小小金铃的响声顶替。如果这是某位弟兄的经历，他就会来到聚会中，见证他在某件事上受了主的对付。因着他的说话，别人就会受到警告，因为他们会听见与石榴交互排列之金铃的声音。

我们唯有借着经历才能领会，带着石榴和铃的长袍这预表的意义。首先我们看见，石榴和铃系于长袍的底边上，这指明它们与召会生活有关。…无论我们在召会里说什么，都必须是出于神圣的起源，出于神圣的源头。同时，我们也需要生命的丰满彰显在麻——人性里。所以，在召会里有生命的华美彰显在我们的人性里，也有神圣的声音从金铃而来；这些乃是正确召会生活的标记。（出埃及记生命读经，一六五三至一六五六页。）

参读：出埃及记生命读经，第一百三篇。

When we all express the fullness of Christ as life in our humanity, there will be among us many golden bells. Then there will be God's speaking, God's voice expressed through the divinity of the church. In each of us there is a certain amount of divinity. From this element of divinity a sound comes out in a small scale, like the ringing of a little bell...It is difficult to tell which comes first, the sounding of the bells or the expression of the fullness of life. Both are in the church as the long train of Christ.

In the church we are not under human control...However, we all are controlled by the pomegranates and the bells...The signs [of the proper church life] are the pomegranates and bells. The pomegranates and the bells were placed alternately, a bell and a pomegranate (Exo. 28:34). This indicates that the divine voice is interrelated with the divine life...If in the church life we have bells without pomegranates, there will be gossip and criticism, not the ringing of golden bells. But if pomegranates are placed alternately with bells, gossip and criticism will disappear, and instead there will be a proper, divine sound.

We need to grow in life and eventually blossom in life. Then we shall become pomegranates...This growth in life will influence others and cause gossip and criticism to be replaced by the proper sounding of little golden bells. If this is the experience of a certain brother, he may come to the meeting to testify of how he has been dealt with by the Lord in a particular matter. Through his speaking others may be warned, for they shall hear the sound of golden bells placed alternately with pomegranates.

By experience...we understand the significance of the typology of the long robe with pomegranates and bells. First we see that the pomegranates and bells are attached to the skirts of the long robe. This indicates that they are related to the church life...Whatever we speak in the church must be of divine origin, of the divine source. At the same time, we need the fullness of life expressed in linen, in humanity. Therefore, in the church we have the beauty of life expressed in our humanity and the divine sounding from the golden bells. These are signs of the proper church life. (Life-study of Exodus, pp. 1442-1444)

Further Reading: Life-study of Exodus, msg. 130

第九周·周四

晨兴喂养

耶五二 23 “柱子有九十六个石榴外露；在网子周围，共有一百个石榴。”

约七 38 “信入我的人，…从他腹中要流出活水的江河来。”

王上七章二十节说，“两根柱子上的柱顶，在网子旁边的鼓肚上，挨着鼓肚，每一柱顶有二百个石榴，分行环绕。”阿利路亚，二百个石榴！每个柱顶周围有突出之物，像肚腹一样；环绕每个柱顶的鼓肚，有两行石榴，每行一百。这指明生命丰富百倍彰显的加倍。你若接触…每天在错综复杂的情况里担负责任的长老，你会看见他们彰显石榴，就是生命的丰富。（创世记生命读经，一二八四页。）

信息选读

代下四章十三节说，有“四百个石榴，安在两个网子上，每网两行石榴，盖着柱子上端柱顶的两个球”。…主耶稣曾说，我们能结果子三十倍、六十倍、一百倍。（太十三 8。）一百倍的增加是最高的，所以我们能彰显百倍生命的丰富。…四这个数字表征…生命丰富的百倍彰显是在受造之物上。四百个石榴排成两行，安在两根柱子上；这指明见证。我们必须刚强，不仅宣告我们是耶稣的见证，还要借着生活作见证。我们需要四百倍基督生命丰富的经历的见证。

WEEK 9 — DAY 4

Morning Nourishment

Jer. 52:23 And there were ninety-six pomegranates toward the open air; all the pomegranates on the network were a hundred all around.

John 7:38 He who believes into Me...out of his innermost being shall flow rivers of living water.

First Kings 7:20 says, “So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.” Hallelujah for the two hundred pomegranates! Around each capital was a projection, ...a bulge. Encompassing the projection on each capital were two rows of a hundred pomegranates each. This indicates two times of a hundredfold expression of the riches of life. If you contact [the] elders who daily bear the responsibility in the intermixed and complicated situation, you will see that they express pomegranates, the riches of life. (Life-study of Genesis, p. 1076)

Today's Reading

Second Chronicles 4:13 says that there were...four hundred pomegranates on the two networks, with two rows on each network to cover the two bowls of the capitals upon the pillars...The Lord Jesus said that we can bear fruit thirtyfold, sixtyfold, and a hundredfold (Matt. 13:8). The hundredfold increase is the highest. Thus, we can express the riches of life a hundredfold... The hundredfold expression of the riches of life is upon the creatures [signified by the number four]. That the four hundred pomegranates were arranged in two rows on each of the two pillars indicates a testimony. We must be strong, not simply in declaring that we are the testimony of Jesus, but in having a testimony by living. We need a testimony of the experience of the riches of the life of Christ four hundredfold.

一百个石榴中，有九十六个外露。（耶五二23。）…四个是遮盖的。…九十六是十二乘八组成的。十二表征永远的完整，八表征复活，空气表征灵。因此，生命丰富的彰显是永远完整、在复活里并在灵里的。这是我们生命彰显的性质和气氛。我们生命丰富的彰显是十二—永远的，不是七一暂时的。此外，也是八一复活的新鲜，不是三一复活的过程。这里不是复活的过程，乃是复活的新鲜、起头、新开始；并且完全是在灵里的事。九十六个石榴露在空气中，意即生命丰富的彰显乃是那看不见之属灵空气的实际。我们能感觉到，却摸不着。…我们生命丰富的彰显，不仅是永远的，在复活的新鲜里，也是完全在那灵的气氛中。…什么时候我们进入满了死亡的光景，我们就会觉得气闷。但我们在满了生命丰富彰显的光景中，我们就觉得自己在属灵的气氛中，觉得有新鲜的空气。这就是九十六个石榴外露（向着空气）的意义。

每一百个石榴中，四个是隐藏的，指明我们生命丰富的彰显虽是永远的，在复活里并在灵里，但我们天然的所是（由四这数字所表征）必须遮盖起来。我们天然的生命、天然的所是、我们的己、我们的自我，必须完全隐藏。…当基督的丰富彰显时，别人能在复活和那灵的气氛中，看见生命丰富永远的彰显，但很难说出我们天然的人在哪里。我们的自我被遮盖，这是何等有意义！什么时候“我”显出来，“四”这个大数字就会在那里，而“九十六”却消失了。在那里就没有空气，只有天然的生命、旧人和自我。但什么时候“四”不见了，就会有九十六个石榴，就是基督的生命在开敞的空气中丰富的彰显。（创世记生命读经，一二九二至一二九六页。）

参读：创世记生命读经，第八十四篇。

Out of one hundred pomegranates, ninety-six were exposed to the open air (Jer. 52:23)...and four were covered...Ninety-six is composed of twelve times eight. Twelve signifies eternal completion, eight signifies resurrection, and the air signifies the Spirit. Therefore, the expression of the riches of life is eternally complete, in resurrection, and in the Spirit. This is the nature and atmosphere of our expression of life. Our expression of the riches of life is twelve, eternal; it is not seven, temporal. Moreover, it is also the number eight, the freshness of resurrection, not the number three, the process of resurrection. Here, it is not the process of resurrection, but the freshness, the beginning, the new start, of resurrection. Also, it is absolutely a matter in the Spirit. That the ninety-six pomegranates were exposed to the open air means that the expression of the riches of life is in the reality of the spiritual air, which is invisible. While we can sense it, we cannot touch it...Our expression of the riches of life is not only eternal and in the freshness of resurrection, but is absolutely in the atmosphere of the Spirit...Whenever we enter into a situation filled with death, we sense stuffiness. But when we are in a situation filled with the expression of the riches of life, we find ourselves in a spiritual atmosphere and sense that refreshing air is present. This is what it means for ninety-six pomegranates to be toward the air.

That four of every one hundred pomegranates were hidden indicates that while our expression of the riches of life is eternal, in resurrection, and in the Spirit, our natural being, signified by the number four, must be covered. Our natural life, our natural being, our self, and our ego must be wholly concealed...When the riches of Christ are expressed, others can see the eternal expression of the riches of life in resurrection and in the atmosphere of the Spirit, but it is difficult to say where our natural man is. How meaningful it is to see that our ego is covered! Whenever “I” appears, the big number four will be there, but the ninety-six will be gone. Instead of air, there will just be the natural life, the old man, and the ego. But whenever the number four disappears, we shall have the ninety-six pomegranates, the rich expression of the life of Christ in the open air. (Life-study of Genesis, pp. 1084-1088)

Further Reading: Life-study of Genesis, msg. 84

第九周·周五

晨兴喂养

歌四 3 “你的唇好像一条朱红线，你的嘴也秀美。你的两腮在帕子内，如同一块石榴。”

13 “你所种的萌芽，成了石榴园，有佳美的果子、凤仙花与哪哒树。”

两腮是显出人美的地方。所有我们向外的表现，（即喜怒哀乐等，）都是从腮表明出来的。

“在帕子内，如同一块石榴。”这石榴不是一个整的，乃是已经开的。石榴…的子最多，每一粒子都充满甜汁和红色，是又甜又美的。意即信徒这些外表的美丽，是从他充满了主的生命而来的。但一切都得从世界的眼睛遮蔽起来，这是在帕子内的意思。换句话说，能知道我们的美丽的，唯独是主。虽然在外人中间该有好见证，光该照在人前，但是，这不是为着彰显。我们彰显的地方，只有在主面前。在幔子里，关上门，这永远是信徒生活的原则。（歌中的歌，六九页。）

信息选读

〔雅歌四章十二节说，“我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉。”〕花园的思想，在圣经中，乃是神最初的思想。所以我们看见神创造天、地…之后，神就立一个花园。花园，不像普通的地是为着普通的栽种，也不像田地特别为着耕种，乃是专一地为着美丽并为着享受而有的。…它所注重的，乃是花卉。所取于花卉的，乃是美丽。所以栽种花卉，乃是为着怡悦。到了这里，我们看见女子如何达到一个叫基督得着满足的地位。现在她

WEEK 9 — DAY 5

Morning Nourishment

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.

13 Your shoots are an orchard of pomegranates with choicest fruit; henna with spikenard.

Cheeks are the place where beauty is displayed. All our outward expressions (joy, anger, sorrow, happiness, and so forth) are seen through the cheeks.

“Your cheeks are like a piece of pomegranate / Behind your veil.” This is not a whole pomegranate, but an open one...Pomegranates are full of seeds, and every seed is juicy, red, sweet, and beautiful. This means that the outward beauty of the believers comes from an overflow of the Lord’s life. Still, everything must be veiled from the world’s eyes. This is the significance of the pomegranate being within...the veil. In other words, the only One who is aware of our beauty is the Lord. Although we should have a good testimony from those outside, and although our light should shine before men, such acts are not for our exhibition. Our expression is only before the Lord. The principle of a believer’s living is forever one of being within the veil and behind closed doors. (CWWN, vol. 23, “The Song of Songs,” pp. 60-61)

Today’s Reading

Song of Songs 4:12 says, “A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.”...God’s first thought in the Bible was that of a garden. After God created the heavens and the earth, we see Him immediately creating a garden. A garden is not ordinary ground; it is not for ordinary planting. Nor is it a field, which is for tilling. It is specially designed for beauty and enjoyment...Its attention is on the flowers; the flowers are there for beauty and for pleasing the eyes. At this point, we see that the maiden has satisfied Christ. She realizes that her existence is not

知道她的存在，并不是为着自己，乃是为着她的良人的。但是，这里的意思还不只是一个花园，乃是一个关锁的花园，连其中的井和泉源也都是禁闭、封闭的。这意思就是说，她是专一为着她的良人喜悦的。她虽然是一个花园，但是她并不是一个公园。她是一个关锁的花园，所以里面一切的美丽，不是每一个的眼睛都得以看见的。她所有的一切，只求良人的喜悦，不求人的喜悦。

这个园，虽然是花园，但是并非缺少果子的。（13～14。）…主在圣经中有好几次称她为芽，意即充满了生命的能力，是胜过死亡而有复活的能力的。（如亚伦的杖发芽。）她这一种生命的能力，是像石榴的果园一样。石榴的意思，是果子众多。意即这女子充满了复活的能力，而且是充满复活的果子。…上文…用石榴来比她的两腮。所以我们知道石榴的用处，不只是为着果子，也是为着美丽的。这里是一个石榴的果园；就是说，这花园不光是美丽，并且是美丽和结果。

底下这些花木，若不是注重它的颜色，就是注重它的香气。并且到了末了，还说一切的乳香木和一切的香品，就是说到一个信徒能叫基督满足的，是种种的、诸多的、不一的。（林后九8，西一9～11。）

井水和泉源，都是在花园里的。（歌四15。）伊甸园有四道河，都是为着滋润园子的。新耶路撒冷有一道生命水的河；新耶路撒冷是一个园的城，水都是为着灌溉花园的。这是圣灵的职事。这一种的职事，是为着叫花园显出更好更美的来。这一种的职事，并不是花园里所固有的，乃是从利巴嫩山流下来的。所以，没有基督的升天，就没有圣灵的降临。…（约十六7。）今日所有属灵的灌溉，都是因为祂为我们显现在父的面前。（歌中的歌，八四至八七页。）

参读：歌中的歌，第三段。

for herself, but for her beloved. This, however, is not just a garden, but a garden enclosed; even the spring is shut up and the fountain sealed. This means that she is exclusively for her beloved's pleasure. Although she is a garden, she is not an open garden, but a garden enclosed. The beauty within is not seen by every eye. All that she has is for the beloved's delight and for no one else.

Although this is a garden, it is not lacking in fruit [cf. vv. 13-14]. The Bible calls the believers "shoots" in a few instances...It means to be filled with the power of life, to overcome death, and to have the power of resurrection (e.g., the budding of Aaron's rod). This power of life is like an orchard of pomegranates. Pomegranates signify the abundance of fruit. This means that the maiden is full of the power of resurrection and filled with the fruit of resurrection. In the previous verses, pomegranates were used to describe her two cheeks. Pomegranates are not just for fruit-bearing, they are also for beauty. Verse 13 speaks of "an orchard of pomegranates," which means that this garden is not just beautiful, but fruitful as well.

The flowers and plants that follow are noted either for their color or for their fragrance. In the end, there are also trees of frankincense and all the chief spices. This means that a variety of things is needed in the believers to satisfy Christ (2 Cor. 9:8; Col. 1:9-11).

Both the well and the fountain are in the garden [S. S. 4:15]. In Eden there were four rivers which watered the garden. In the New Jerusalem, there is one river of water of life. The New Jerusalem is a garden-city, and the water there is for the irrigation of the garden. This is the ministry of the Holy Spirit. This ministry brings forth better and finer gardens. This ministry does not have the garden as its source, but flows from the hills of Lebanon. Therefore, without Christ's ascension, there is no descension of the Holy Spirit [cf. John 16:7]...All the spiritual watering that comes to us today is a result of Christ's appearing before the Father on our behalf. (CWWN, vol. 23, "The Song of Songs," pp. 72-74)

Further Reading: CWWN, vol. 23, "The Song of Songs," section 3

第九周·周六

晨兴喂养

彼后一3 “神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。”

5~7 “正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，…在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。”

一切关于生命和敬虔的事，乃是神圣生命的不同方面，由旧约里美地出产的丰富所预表。这些乃是我们的信所质实的本质，由神分给我们作我们承受的分。生命是在里面叫我们活着，敬虔是在外面作我们内里生命的外在彰显。生命是内里的能力，内里的力量，产生外在的敬虔，引到并致成荣耀。

借着又宝贵又极大的应许，我们在基督…里的信徒，在我们借着信入和受浸所进入与祂生机的联结里，（约三15，加三27，太二八19，）得有分于神的性情。这神圣性情的美德（生命的能力）要带我们进入祂的荣耀，就是那丰满彰显三一神的敬虔。（彼得后书生命读经，一七、二〇页。）

信息选读

在彼后一章七节…弟兄相爱，原文由“有情爱为着”和“弟兄”组成；所以是弟兄的情爱，一种以喜悦和快乐为特征的爱。在敬虔，就是彰显神的事上，需要供应这爱，使我们能维持弟兄的关系，（彼前二17，三8，加六10，）能对世人作见证，（约十三34~35，）并能结果子。（十五16~17。）

WEEK 9 — DAY 6

Morning Nourishment

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue.

5-7 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;...and in godliness, brotherly love; and in brotherly love, love.

“All things which relate to life and godliness” are the various aspects of the divine life, typified by the riches of the produce of the good land in the Old Testament. They are the substance of our faith’s substantiation allotted to us by God as our portion for our inheritance. Life is within, enabling us to live, and godliness is without as the outward expression of the inward life. Life is the inward energy, inward strength, to bring forth the outward godliness, which leads to and results in glory.

Through the precious and exceedingly great promises, we, the believers in Christ,...have become partakers of His divine nature in an organic union with Him. We have entered this union through faith and baptism (John 3:15; Gal. 3:27; Matt. 28:19). The virtue (energy of life) of this divine nature carries us into His glory (godliness becoming the full expression of the Triune God). (Life-study of 2 Peter, second edition, pp. 14-16)

Today’s Reading

In 2 Peter 1:7...the Greek word rendered “brotherly love” is philadelphia, composed of phileo, “to have affection for,” and adelphos, “a brother”; hence, brotherly affection, a love characterized by delight and pleasure. In godliness, which is the expression of God, this love needs to be supplied for the brotherhood (1 Pet. 2:17; 3:8; Gal. 6:10), for our testimony to the world (John 13:34-35), and for the bearing of fruit (15:16-17).

彼后一章七节的爱，原文在新约中用以指神圣的爱，就是神在祂性情上的所是。（约壹四 8，16。）这比人的爱高尚，妆饰基督徒生活的一切品质。（林前十三，罗十三 8～10，加五 13～14。）这比人的爱能力更强，度量更广，（太五 44，46，）信徒若凭着神圣的生命而活，（彼后一 3，）并有分于神的性情，（4，）就能被这爱浸透，并将这爱完全彰显出来。这样的爱需要在弟兄相爱上得着发展，以管治弟兄相爱，并在其中流通，好完全彰显是这爱的神。信可视为生命的种子，这更高尚的爱乃是这种子得着完全发展的果子。（8。）

彼后一章五至七节有从信到爱的发展。这发展包括美德、知识、节制、忍耐和敬虔。至终，有完全的发展和成熟，从信的种子，经过美德和知识的根，节制的干，以及忍耐和敬虔的枝子，到弟兄相爱和爱的花和果子。

在八节彼得接着说，“因为这几样存在你们里面，且不断增多，就必将你们构成非闲懒不结果子的，以致充分地认识我们的主耶稣基督。”“这几样”，指五至七节所说，从信到爱的一切美德。信、美德、知识、节制、忍耐、敬虔、弟兄相爱和爱，都该存在我们里面。然而，这些只是神圣的能力所赐给我们一切事的几样。我们需要看见，所有这些事都包括在种子里面。这种子包含了根、干、枝子、花和果子。

神圣的美德不仅存在信徒里，为信徒所有，更因神圣生命的发展和长大，在他们里面不断加多并繁增。所有的美德已经存在种子里面，现今正等候机会不断增多。种子里的美德要不断增多，种子就需要种在土里，然后长大、发展，直到开花、结果。（彼得后书生命读经，五六至五九页。）

参读：彼得后书生命读经，第二、六篇。

The Greek word for love in 2 Peter 1:7 is agape, the word used in the New Testament for the divine love, which God is in His nature (1 John 4:8, 16). It is nobler than phileo, human love. It adorns all the qualities of the Christian life (1 Cor. 13; Rom. 13:8-10; Gal. 5:13-14). It is stronger in ability and greater in capacity than human love (Matt. 5:44, 46), yet a believer who lives by the divine life (2 Pet. 1:3) and partakes of the divine nature (v. 4) can be saturated with it and express it in full. Such a love needs to be developed in brotherly love to govern it and flow in it for the full expression of God, who is this love... Faith can be considered the seed of life, and this nobler love, the fruit (v. 8) in its full development.

In 2 Peter 1:5-7 we have the development from faith to love. This development includes virtue, knowledge, self-control, endurance, and godliness. Eventually, we have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love.

In verse 8 Peter goes on to say, “For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.” The words these things refer to all the virtues covered in verses 5 through 7, from faith to love. Faith, virtue, knowledge, self-control, endurance, godliness, brotherly love, and love should all exist in us. Nevertheless, these are only some of the “all things” that have been granted to us by the divine power. We need to see that all these things are included in the seed. This seed contains the root, the trunk, the branches, the blossom, and the fruit.

The divine virtues not only exist in and are possessed by the believers but also abound and multiply in them in the development and growth of the divine life. All the virtues already exist in the seed, and now they are waiting for the opportunity to abound. In order for the virtues in the seed to abound, the seed needs to be sown in the soil and then grow and develop until it blossoms and bears fruit. (Life-study of 2 Peter, second edition, pp. 47-50)

Further Reading: Life-study of 2 Peter, msgs. 2, 6

第九周诗歌

补 442

经过变化被建造

(英1161)

A 大调

3/4

5̣ 1̣ | 3 1 6̣ 1̣ | 6̣ 5̣ 5̣ 1̣ | 7̣ . 1̣ 2 3 | 2 -
 一 基督 要使 寻求 祂者, 成为 烟柱 和卧榻,
 5̣ 1̣ | 3 1 6̣ 1̣ | 6̣ 5̣ 5̣ 1̣ | 7̣ . 1̣ 2 3 | 1 -
 且成 华轿、荣耀 冠冕, 主必 作成 绝无 差。
 3 4 | 2 2 2 3 | 1 1 1 7̣ | 6̣ 6̣ 1̣ 6̣ | 5̣ -
 (副) 祂的 佳偶, 祂心 所爱, 富有 吸引, 祂喜 悦;
 3 4 | 2 2 2 3 | 1 1 2 3 | 4 6̣ 7̣ . 1̣ | 1 - ||
 夺得 祂心, 怡悦 祂意, 在祂 眼中 何超 绝。

二 然而黑影尚未飞逝, 基督尚未全满足;
 祂要得着生长园子, 成为祂所爱新妇。

三 园中石榴、上好果子、 凤仙、哪哒、番红花、
 菖蒲、肉桂、没药、沉香, 各种香料全归祂。

四 基督进到自己园中, 采了没药和香料,
 尝了蜂蜜, 饮了酒奶, 丰富享受, 何美好!

五 佳美园子产生材料, 经过变化被建造,
 成为圣城使神满意, 且使仇敌全窜逃。

六 “我的佳偶, 美如得撒, 秀美如耶路撒冷。”
 美妙、绝佳, 令人赞赏, 主的心意得完成。

WEEK 9 — HYMN

Christ will make His seeking lover

Experience of Christ — Satisfying Him

1161

1. Christ will make His seek - ing lov - er Pil - lar, couch, and pa - lan -
 quin, E'en a crown, His boast and glo - ry; He will do it all! A -
 men! (C) His be - lov - ed - how He loves her, So at - trac - tive, His de -
 light. He is cap - ti - vat - ed whol - ly; She is come - ly in His sight.

2. But there still remains a shadow;
 Christ is still not satisfied.
 He must have a growing garden
 To become His loving Bride!

3. Paradise of pomegranates,
 Pleasant fruits, and henna flowers,
 Spikenard, saffron, myrrh, and aloes:
 His enjoyment now—not ours.

4. He has come into His garden,
 Gathered myrrh and spices there,
 Eaten honeycomb and honey;
 Wine and milk He'll drink fore'er.

5. From the garden comes the city,
 All materials thus supplied;
 God is satisfied completely,
 And the foe is terrified.

6. “Thou art fair, my love, as Tirzah,
 Comely as Jerusalem.”
 O Lord Jesus, Hallelujah,
 Thou wilt do it all! Amen!

