

The King hath brought me into his chambers. S. of Sol. 1 : 4

We cannot force an entrance into the inner chambers of the love of God. They remind one of the apartments which are reserved for the personal use of the sovereign, and are private from the foot of strangers. All the world is welcome to the State apartments; but only the favoured few to the inner sanctuary. So it is with the love of God. It is open to all the world; but its secret is hidden from the wise and prudent, and revealed to babes.

It is pleasant to think of the chambers of the King opening one from the other in a long and glorious succession, and to imagine each inscribed with its text and adorned with characteristic emblems. The Chamber of Regeneration leading to Assurance; and this to Consecration; and this to the Enduement of the Holy Spirit; and this to the Quiet Heart; and this to a Life of Victory; and this to Abiding Fellowship. Each is a distinct phase of the Christian life; and from one to another the King leads the obedient and loving disciple. At each advance the chambers become more magnificent and delightful, until the last one opens out upon a terrace which looks across the brief space to the City of God.

Will you let the King do this? Then you must begin by enthroning Him in your heart and obeying Him in your life. You must keep his words, that He may manifest Himself unto you as He does not unto the world. Then indeed we shall be glad, and rejoice, and make mention of his love. What if the beauty of our surroundings makes us cry out that we are black as the tents of Kedar! He knew it all before, and will not love us less; nay, He will array us in his own comeliness.

王帶我進了內室。 歌一4

我們不能強行進入神愛的內室。這些內室使我們想起在壯麗的房子中，有一棟是專為君王御用而保留的，陌生人不許涉足。神國度裡的華廈歡迎所有的世人；但僅有神所喜愛的少數人，可以進入裡面的聖所。神的愛也是如此，對所有的世人敞開，但是神愛的祕密向聰明通達人就藏起來，向嬰孩就顯出來(太十一25)。

王的內室，一間接著一間，愈進深愈榮耀，次第地敞開，想像每個房間都刻有它的主題並裝飾著特別的標記，想到這些就令人歡喜。**重生**的房間通往**確據**；**確據**通往**奉獻**；**奉獻**通往**聖靈的恩賜**；**聖靈的恩賜**通往**寧靜的心**；**寧靜的心**通往**得勝的生命**；**得勝的生命**通往**持續的交通**。每一間都是基督徒生命中的獨特階段；王帶領順從深情的門徒，從一個房間到另一個房間。隨著每一次的前進，房間變得更加壯麗令人愉快，直到那最後的房間打開，直通往一個平台，從那裡可以近距離望見神的城(來十一13-16)。

你會讓王這樣帶領你嗎？那你必須開始讓祂在你心中作王，在你生命中順從祂。你必須持守祂的話，使祂可以向你顯明祂自己，因為祂不向世人顯明祂自己。這樣我們就要歡欣、喜樂、述說祂的愛。如果周圍的美好使我們呼喊道，我們自己像基達的帳棚一樣黑(5節)，怎麼辦呢！祂早已知道這一切，而不會少愛我們一點；不，祂會用自己的美麗打扮我們。

The voice of my Beloved. S. of Sol. 2: 8

There are times when winter rules within, and the atmosphere is full of rain, and the birds are mute. It does not necessarily argue that we have backslidden; only that the rich, emotional life has for a little died down, as the sap sinks to the earth during the winter's pause.

The first symptom of returning joy is the voice of the Beloved Master. We do not seek Him, but He us. We do not call, but He calls. The voice of spring is heard sounding through our soul. The sweet, clear, tender notes of the Saviour ring melodiously around us, and as we hear them we know that our winter is past, the rain is over and gone, and the flowers and birds are at hand.

Rise up, my love! Rise up from lethargy and sloth; from the low levels on which you have lived; from the earth with its attractions, and the grave with its fetters. And as the command issues from his lips, He gives rising grace. Come away, He cries. There is richer life and wider upon the mountains. Let us climb the heights that beckon us. The voice of Christ is constantly summoning us to fuller experiences, to leave what is behind and below, to press up and on, so that we may know Him and the power of his resurrection.

How appropriate these words are as we may conceive of them being spoken to the expectant Church! After centuries of waiting she shall hear the archangel's trump, and it will be the call of her Beloved to rise up and come away. Then her winter will be past for ever; the unwithering flowers will appear; the time of singing will have come; and the voice of the turtle-dove, significant of affection, will be heard throughout Emmanuel's Land.

聽啊，是我良人的聲音。 歌二8

有些時候是冬天當令，大氣中滿是雨水，鳥兒也不鳴叫。這並不一定證明我們倒退了；只是豐盛而富有感情的生命稍微靜下來，正如在冬天休息時，樹的汁漿沉入大地。

喜樂恢復的第一個徵兆便是我們親愛主的聲音。不是我們尋找祂，而是祂尋找我們。不是我們呼喚，而是祂呼喚。春天的聲音響徹我們的心。救主甜美、清晰、溫柔的聲音如音樂般環繞著我們，並且當我們聽到祂聲音的時候，就知道冬天已過，雨水止住過去了，花兒和鳥兒都即將來到(11-12節)。

我的佳偶，起來！從昏睡和懶惰中起來；從你居住的低地上起來；從塵世及其誘惑起來；從墳墓及其桎梏起來。並且當這命令從神的口中發出，神賜下「起來」的恩典。祂呼喊：與我同去(13節)。山上有更豐盛的生命和更寬廣的地方。讓我們爬到向我們招手的高地。基督的聲音不斷的召喚我們去得著更豐滿的經歷，將低地拋在背後，向高處進升，這樣我們就可以認識祂和祂復活的大能。

當我們思想這是向著等待的教會傳講的，這些話語是何等貼切啊。在經歷了許多世紀的等待之後，她必聽到天使長的號聲(帖前四16)，那是她良人召喚她起來同去的聲音。她的冬天將永遠成為過去；永不枯萎的鮮花要盛開；歌唱的時候要來臨；以馬內利的地上，到處都是班鳩表示愛情的聲音(12節)。

I sought Him, but I found Him not. S. of Sol. 3: 1

God lets us seek, hiding Himself to draw us after Him. How much our race owes to his hidings! He has hidden pearls in the ocean, jewels in the rocks, coal in the earth, fish in the deep. By all these methods He has drawn men forth from lethargy and inaction to strenuous and vigorous lives; so that the gains of their toil have consisted not only in the treasures they have obtained, but in the developed faculties which have come to them in the course of their search.

Is it not so in the spiritual life? Our Lord withdraws Himself, not in anger or disappointment, but that we may be sensible of not having attained, of not being already perfect, and that we may follow on to know the Lord, and to apprehend something more of that for which we were apprehended. Do not be disappointed, O Christian soul, if some time you should cease to feel the familiar delight in certain hymns, services, books, or teachers. Thy Master has withdrawn Himself from these; but thou wilt find Him further on. Never rest till you have discovered Him in some deeper revelation. The watchmen that go about the city, and who are probably messengers of divine truths, may not help you in your quest; but the Holy Spirit waits to lead you into all truth. Open your heart to Him. It is but a little time, and as you pass from all human teachers you will find Him whom you love, or perhaps be found of Him. Then hold Him, or better, be held by Him. It is a sweet motto, "Teneo et teneor"--"I hold, and am held."

*And not by eastern windows only,
When daylight comes, comes in the light;
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.*

我尋找他，卻尋不見。 歌三1

神讓我們尋找祂，祂隱藏自己為要吸引我們追尋祂。我們人類當何等感謝祂的隱藏啊！祂將珍珠藏在大海，將寶石藏在岩石中，將煤礦藏在大地裡，將魚藏在深水中。祂用各種方法使人離開懶散不作事，變成奮發進取地生活；好使他們勞苦的收穫不僅是所獲得的寶物，而且在他們尋求過程中發展他們的才能。

屬靈生活中難道不也是如此嗎？我們的神離開，不是因為生氣或失望，而是讓我們意識到不是已經得著了，不是已經完全了，而讓我們緊緊跟著，為要認識主，並更多得著主所以得著我的(腓三12)。基督徒啊，如果有時你在唱詩、服事、讀屬靈書籍、聽道不再感受到已往的喜樂，你不要失望。你的主已從這些事上退出，你要進一步深入地尋找祂。絕不要停下，直到你在更深的啟示中找到祂。城中巡邏看守的人，可能是神真理的使者，他們也許不能在你的探索上幫助你(3節)；但聖靈等待著帶領你進入一切真理(約十六13)。你要向聖靈敞開你的心。當你越過所有人間的教師，只過一下子，你就找到你所愛的，或許是祂找到你。拉住祂，或更好是，被祂拉住(4節)。這是一則甜美的座右銘——「我拉住，也被拉住。」

當晨曦來到，在光中來到時，
不只是從東邊的窗戶；
在前方，旭日徐徐升起，是那麼緩慢，
但看哪，在西邊，大地一片光明。

Awake, O north wind; and come, thou south; blow upon my garden. S. of Sol. 4: 16

The garden of the heart is like one of those old-fashioned gardens, surrounded by high brick walls, prepared for fruit-trees. I have one in my eye as I write, on the south wall of which old apple-trees have bloomed and fruited for generations. The garden is filled with all manner of spices, "spikenard and saffron, calamus and cinnamon, and with all trees of frankincense." Sometimes, however, the spices hang heavily upon the air. They are present, but hardly discernible to the quickest sense. Then the wind is needed to blow through the garden path, that the spices may flow out and pass beyond the barriers to the passers-by.

How often it has happened in the history of the children of God, that those who have known them have never realized the intrinsic excellence and loveliness of their characters until the north wind of sorrow and pain has broken with blustering force upon them. Then suddenly spices of rarest odour have exhaled and been carried afar. How the delicate trees dread the north wind! What a tremor goes through the crowded garden walks when they hear the husbandman calling to the north wind to awake! We all choose the south wind. But remember that the Euroclydon that swept down the ravines of Crete upon the Alexandrian corn-ship brought out spices which had slumbered unknown in the heart of the great apostle. His courage! His patience! His power of inspiring hope amid despair, and breaking bread with thanksgiving! Ah, north wind, thy ministry has been of incalculable worth to all of us. We shiver before thy searching power, but the spices will repay. A vane in Leicestershire is inscribed with GOD IS LOVE. He is so, from whatever quarter the wind blows.

北風啊，興起！南風啊，吹來！吹在我園內。 歌四16

人心的園子就如同一個舊式的園子，用高高的磚牆圍著，為果樹做好準備。在我寫作的時候，就看見一個園子，南面圍牆旁邊的老蘋果樹，已為許多代的人開花結果。《雅歌》的這個園子，充滿了各樣香料，「哪噠和番紅花、菖蒲和肉桂、並各樣乳香木。(14節)」有時，這些香氣濃郁地懸浮在空氣中。香氣是存在的，但最敏銳的感官也幾乎辨別不出來。因此便需要有風吹過園中的通道，使香氣越過高牆飄向路人。

在神兒女的經歷中，這樣的情況是多麼常發生啊，以致於那些認識他們的人從未發現他們本質的卓越和性格中的美好，直到悲傷痛苦的北風猛烈打在他們身上。突然間，香料的珍貴香氣就散發出來，傳到遠方。這些脆弱的樹是多麼懼怕北風啊！當它們聽到農夫呼喚北風興起，何等的戰慄傳遍園子裡茂密的行列！我們都選擇南風。但是要記住，狂風「友拉革羅」一路從革哩底峽谷橫掃到亞歷山大運糧的船隻，帶來了在偉大使徒保羅心中沉睡不為人知的馨香。他的勇氣！他的忍耐！他在失望中喚起人心希望的力量，並且擘餅祝謝(徒廿七13-37)！北風啊，你事工的價值我們每一個人都無法計算。我們在你刺骨的威力下顫抖，但有馨香作為回報。萊斯特郡[在英格蘭中部]有一面風向標，上面寫著「神就是愛」。是的，無論風從哪個方向吹來，祂都是愛。

What is thy beloved more than another beloved, that thou dost so adjure us? S. of Sol. 5 : 9
(R.V.)

The daughters of Jerusalem, each of whom had her beloved, could not understand the urgency of this maiden who had lost her beloved. Her anguish at her loss was so extreme, her heart-sickness was so agonizing, her frenzy so bewildering, that they were startled into feeling that he of whom she was bereft was no common lover. There had been times when each of them had been temporarily forlorn; but they knew that they had never suffered like this! The greatness of her pain was the mirror in which they caught a glimpse of the ineffable beauty of the Bridegroom.

Speak of Christ, so that men and women around may be constrained to cry, "Your Beloved excels our beloveds. We cannot speak of them as thou dost of Him. To gain them does not fill us with the same ecstasy, or to lose them with the same woe."

What are the beloveds that men seek after? There is the beloved of worldly success, of human adulation and applause, of art, science, and war. They intoxicate their admirers, but fail to satisfy. Who can say of them that they are chief, and outshine the gold of Ophir, beryl, sapphires, ivory, and cedar, the rarest products of earth, as synonyms for priceless worth? But all these gathered together are poor and unworthy emblems of the peerless beauty of Emmanuel. White in purity, ruddy with the bloodstain, his bushy locks emblematical of immortal youth, his eyes like waterbrooks reflecting the deep azure of the sky and telling of eternal love. Ransack earth for metaphors, and they fall short of the truth. Words fail to express his beauty, his grace, his loveliness: let us try to reflect his glory.

你的良人比別人的良人有何強處，你就這樣囑咐我們？ 歌五9

耶路撒冷的眾女子，個個都有自己的良人，卻不能理解這女子失去良人的急迫。她失去良人的痛苦如此激烈，她相思成疾非常痛苦，她的狂亂令人不知所措，以至於她們驚愕地感受到，她喪失的不是平凡的愛人。她們每個人也有時候經歷暫時的孤苦伶仃；但是她們知道她們從未如此痛苦過！她痛苦的嚴重如同一面鏡子，使她們從中窺見這位新郎無法形容的美麗。

你談論基督，好讓身邊的男女不得不呼叫：「你的心愛勝過我們的心愛。我們無法論到我們的心愛，像你那樣談論你的心愛。我們得到心愛，不使我們充滿同樣欣喜興奮；失去他們，也不會使我們感受到與你同樣的悲痛。」

人所追求的心愛是什麼呢？有的心愛是屬世的成功，有的是從人來的奉承和讚許，有的是藝術、科學、和戰爭。這些使追求的人陶醉，卻不能滿足他們。誰能說他們是最高，並勝過俄斐的黃金、水蒼玉、藍寶石、象牙以及香柏木，這些大地最稀有的出產，代表極貴重的價值呢？但所有這些加起來，要象徵「以馬內利」無與倫比的美麗，仍顯可憐不配。純淨無瑕的白，血染的紅，祂那厚密的頭髮象徵著永恆的青春活力，祂的眼像溪流的水反射天空深邃的蔚藍，並述說著永恆的愛。尋遍大地，也不能找到足以形容真理的比喻。言語不能描述祂的美麗、祂的恩惠、祂的可愛：讓我們努力來返照祂的榮耀。

I am my Beloved's, and my Beloved is mine. S. of Sol. 6: 3

To get the full significance of this precious sentence we should compare it with chap. 2: 16. Remark their parallelism, and their contrast.

*My Beloved is mine, and I am his.
He feedeth his flock among the lilies. (R.V.)*

And this :

*I am my Beloved's, and my Beloved is mine.
He feedeth his flock among the lilies. (R.V.)*

In the first of these couplets the Spouse lays the first emphasis on her hold of the Beloved; only secondarily does she congratulate herself that she is his. But in the second couplet her chief thought is that she belongs to Him.

In the earlier stages of Christian life, we think most of what we have in Christ; afterwards we love to dwell on his possession of us. You are his estate, for Him to cultivate and rear successive crops for his praise and glory. You are his jewel, to obtain which He renounced all, and on which He will expend infinite care, cutting your facets, and polishing you to shine brightly in his light. You are his house in which He can dwell, opening out unexpected apartments and passages. You are a member of his body, through which He will fulfil his holy purpose. You are his bride, to win whom He came from afar. You are owned, possessed, inhabited, loved, with a peculiar personal affection. As Keble says: "Thou art thy Saviour's darling; doubt no more."

*As the bridegroom to his chosen,
As the king unto his realm,
As the keep unto the castle,
As the pilot to the helm,
So, Lord, art Thou to me.*

我屬我的良人，我的良人也屬我。 歌六3

要完全明白這寶貴詩句的意義，我們應該把這句話與二章16節作比較。注意它們的相似與對比。

良人屬我，我也屬他；
他在百合花中牧放群羊。

與六章3節這句：

我屬我的良人，我的良人也屬我，
他在百合花中牧放群羊。

在第一個詩句中，佳偶將首要的重點放在她擁有良人，其次才慶賀自己屬於良人；但在第二個詩句中，她主要的思想是她屬於良人。

在基督徒生命的早期，我們思想最多的是我們在基督裡所擁有的；後來我們喜愛反覆思想祂擁有我們。你是祂的地產，供祂耕種栽培連續的農作物，為著祂得讚美和榮耀。你是祂的寶石，祂放棄了所有，來得到你，並且祂用極大的苦心，切割你的琢面，並將你拋光，使你在祂的光中閃閃發亮。你是祂居住的殿，發展出意外的華廈和通道。你是祂身體上的肢體，藉著這身體，祂要實現祂神聖的旨意。你是祂的新婦，為了贏得你，祂從遠處而來。你已歸祂所有，以一種個人獨特的愛，被祂擁有、供祂居住、為祂所愛。正如岐布勒[註]所言：「你是救主的心愛；不要再懷疑。」

如新郎之於他揀選的配偶，
如君王之於他的領土，
如守護者之於他的城堡，
如舵手之於他的舵輪，
主啊，你與我的關係也是如此。

[註] 岐布勒 John Keble, 1792-1866, 英國聖公會牧師及詩人，牛津大學詩學教授。十九世紀中葉英國牛津運動 (Oxford movement) 的領袖。

I am my Beloved's, and his desire is toward me. S. of Sol. 7: 10

This is the thankful recognition of the Bride. She knows that she belongs to, that she is loved by, the Bridegroom--that his desire is turned towards her with ineffable longing.

Dear soul, do you realize the desire of your Beloved towards you? You love Him; but He loves you ever so much more. You desire Him; but his desire towards you is as much greater than yours towards Him, as sunlight is more brilliant than moonlight. Know ye not, says James, that the Spirit which He has caused to dwell in us longeth even to envy? Jesus desires all our love, all our energy, all our possessions, that we should be only, always, all for Him. How have we responded to his great desire? Alas, our response has been very uncertain and unsatisfactory. Sometimes we have felt a pure flame answering affection; but it has soon been obscured with clouds of smoke, or has died down for want of oil.

The Lord desires more of our time, that we should withdraw ourselves from the busy rush of the world and the absorbing interests of life, in order to allow Him to commune with us. He desires more of our affection, that He may teach us how to respond to his love. He desires to teach us how to share his riches, as his joint-heirs; how to sit with Him in heavenly places; how to work in the energy of his Spirit. Let us yield ourselves to his desires, and allow Him to effect in us and for us all He desires for us, so that we may give Him delight. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." If, as Zephaniah says, He is silent in his love, because his love is too strong for speech, we may yield ourselves to it without misgiving.

我屬我的良人，他也戀慕我。 歌七10

這是新婦感激的認識。她知道她屬於新郎，也知道她蒙新郎所愛，這位新郎以無法形容的渴望戀慕她。

親愛的啊，你領悟到你良人對你的戀慕嗎？你愛祂；然而祂愛你遠遠更多。你戀慕祂；但祂對你的戀慕遠大過你對祂的戀慕，正如日光比月光更明亮。雅各說：你豈不知神所賜，住在我們裡面的聖靈，是戀愛至於嫉妒嗎(雅四5)？基督渴望我們全部的愛，我們全部的精力，我們所擁有的一切，使我們永遠單單完全為著祂。我們怎樣回應祂偉大的渴望呢？唉，我們的回應從來都是非常不確定且不令人滿意。我們有時曾感覺是以純粹熱烈的情感為回應；但很快就隨著雲煙而模糊，或因缺油而熄滅。

主渴望從我們得到更多時間，使我們退出世界的忙碌，和令人著迷的人生樂趣，為了讓祂可以和我們交通。祂渴望從我們得到更多的愛情，好讓祂教導我們如何回應祂的愛。祂渴望教導我們如何以同作後嗣的身分去分享祂的豐富；怎樣在天上與祂同坐(弗二6)；怎樣在聖靈的能力中工作。但願我們順服祂的要求，容許祂在我們裡面並為著我們達成祂所渴望的，使我們可以討祂喜悅。「新郎怎樣喜悅新婦，你的神也要照樣喜悅你。(賽六十二5)」如果像先知西番雅說的，祂默然愛你(番三17)，因為祂的愛太過堅強非言語所能形容，我們可以毫無懷疑地向這愛降服。

Who is this that cometh up from the wilderness, leaning upon her Beloved? S. of Sol. 8: 5

Standing on the mountainous plateau with which Judea passes into the desert, the daughters of Jerusalem behold the Spouse, coming slowly up from the wilderness, leaning hard upon her Beloved ; and in this we have an emblem of the Church, and of each faithful soul. The wilderness can well be taken as an emblem of the experience of believers, who are suffered to hunger and thirst, exposed to be smitten by the sun of temptation, and pacing wearily over the lowlands of a somewhat arduous and monotonous existence.

But the wilderness-life is not destined to be our perpetual experience. We are bidden to come up from it. Life is meant to be an unceasing ascent from strength to strength until we stand in Zion before God. Is your path trying and perilous? Does it seem as though you will never gain the heights that rear themselves before your gaze? Do you feel prepared, like Hagar, to yield to despair and death? See, there is One that goes beside. Turn to regard Him. His hands are as though they had been pierced. He is your Beloved; lean on Him. He gives you his arm to rest upon, and He will sustain you when heart and flesh fail. The wilderness will bring out a tenderness, an all-sufficiency, a readiness of resource, on his part, which you would never have guessed unless your exigencies had become imperative. Be sure of this, lean hard, and believe that--

*He will bring thee where the fountains
Fresh and full spring forth above,
Still throughout the endless ages
Serving Him with perfect love.*

那靠著良人從曠野上來的，是誰呢？ 歌八5

耶路撒冷的眾女子，站在猶大通向沙漠的多山高原上，觀看這位佳偶從曠野緩緩上來，緊緊靠著她的良人；而在這裡我們得到了一個標記，象徵教會及每一個忠心的信徒。曠野可以看作是信徒經歷的象徵，他們忍受著飢餓和乾渴，飽受試探之烈日的折磨，步履疲憊地經過有幾分費力又單調生活的低地。

但曠野生活不該是我們終身的經歷。我們受囑咐從那裡走上來。生命就是一場持續力上加力的攀登，直到我們到達錫安，站在神的面前。你的道路是難以忍受且危險嗎？是否好像你永遠不會到達聳立在你眼前的高地？你感覺像夏甲一樣，準備向失望和死亡屈服（創廿一14-16）？看啊，有一位在旁邊行走。你要轉過身來注視祂。祂的手好像是被釘穿過。祂是你的良人；倚靠祂。祂伸出祂的臂膀讓你倚靠，並且當你的心靈和肉體軟弱時，祂要扶持你。在祂這一面，曠野會帶來溫柔、完全充足、樂意供應的資源，這是你無法猜想的，除非你處在不可避免的危急狀況之中。你要確定這點，緊緊倚靠，並且相信：

祂要領你來到水泉，
新鮮充沛泉水從上湧流；
一直到無止盡的年月，
仍然以完全的愛服事祂。