

二〇二二年十月

国际长老及负责弟兄训练

爱主并彼此相爱，
为要生机地建造召会
作基督的身体

晨兴圣言

October 2022

Int'l Training for Elders and Responsible Ones

**Loving the Lord and Loving One Another
for the Organic Building Up of the Church
as the Body of Christ**

Holy Word Morning Revival

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第一周

爱主并彼此相爱—
为着生机的建造召会
作基督的身体，
在我们所是和所作上极超越的路

诗歌：补 439

读经：林前八1，十二31，十三1，4~8，13，十四1，
3，4下，约二一15~17，加六2~3

【周一】

壹 保罗称赞帖撒罗尼迦人，对他们说，“你们的信心格外增长，你们众人每一位彼此相爱的心也一直增加”——帖后一3：

一 信主就是接受祂作生命，爱主就是享受我们所接受的这人位；信是神所赐我们的，要我们用以接受基督作生命；爱是由这美妙的信所发出来的，叫我们在作我们生命的基督里，能活出三一神的一切丰富——彼后一1，来十二1~2上，林后四13，加五6，约一12~13，二一15~17，西三4。

二 对使徒保罗，主的恩是“格外增多，使〔他〕在基督耶稣里有信，又有爱”；（提前一14；）信是叫我们接受主，（约一12，）爱是叫我们享受所

Week One

**Loving the Lord and Loving One Another—
the Most Excellent Way for Us to Be Anything
and Do Anything for the Organic Building Up
of the Church as the Body of Christ**

Hymns: 431

Scripture Reading: 1 Cor. 8:1b; 12:31b; 13:1, 4-8, 13; 14:1, 3, 4b;
John 21:15-17; Gal. 6:2-3

§ Day 1

I. Paul commended the Thessalonians by telling them that “your faith grows exceedingly and the love of each one of you all to one another is increasing”—2 Thes. 1:3:

A. To believe in the Lord is to receive Him as life, and to love the Lord is to enjoy the very person whom we have received; faith is given to us by God so that by it we may receive Christ as our life; love issues out of such a wonderful faith and enables us to live out all the riches of the Triune God in Christ as our life—2 Pet. 1:1; Heb. 12:1-2a; 2 Cor. 4:13; Gal. 5:6; John 1:12-13; 21:15-17; Col. 3:4.

B. To the apostle Paul the grace of the Lord “superabounded with faith and love in Christ Jesus” (1 Tim. 1:14); through faith we receive the Lord (John 1:12), and through love we enjoy the Lord whom we have received (14:21,

接受的主。(十四 21, 23, 二一 15~17。)

三 我们都该在这奇妙的信里并凭三一神这超优的爱, 爱祂并一切属于祂的人; 唯有如此, 我们才能在召会堕落的潮流中, 成为主在启示录二至三章所呼召并渴望得着的得胜者。

【周二】

贰 主的恢复乃是恢复用起初的爱, 上好的爱, 来爱主耶稣, 并恢复彼此相爱, 为着建造基督生机的身体, 就是建造那作神永远经纶之目标的新耶路撒冷—弗四 15~16, 启二 4~5:

一 我们所爱的基督乃是爱召会的基督; 当我们爱祂, 我们就会像祂那样爱召会—弗五 25。

二 召会的堕落开始于离弃对主起初的爱; 以起初的爱, 上好的爱来爱主, 乃是在凡事上让主居首位, 居第一位, 被祂的爱困迫, 尊崇祂, 并在我们的生活中接受祂作一切—启二 4~5, 西一 18 下, 林后五 14~15, 可十二 30, 诗七三 25~26。

三 我们信主耶稣时所接受的生命乃是一个人位, 我们应用并享受这人位唯一的路, 乃是用起初的爱来爱祂; 作我们生命的主耶稣既是一个人位, 我们就必须与祂有新鲜的接触, 此时此刻并天天享受祂现今的同在—约十一 25, 十四 5~6, 提前一 14, 约十四 21, 23, 林后五 14~15, 启二 4~7, 西一 18 下, 罗六 4, 七 6, 诗歌四一二首。

四 我们必须是一个被基督的爱冲没并冲激的人; 神圣的爱该像大水澎湃冲向我们, 迫使我们

23; 21:15-17).

C. In this wonderful faith and by this super-excellent love of the Triune God, we should love Him and all those who belong to Him; only in this way can we become, in the current of the church's degradation, the overcomers whom the Lord is calling and desiring to obtain in Revelation 2 and 3.

§ Day 2

II. The Lord's recovery is a recovery of loving the Lord Jesus with the first love, the best love, and of loving one another for the building up of the organic Body of Christ, which is the building up of the New Jerusalem as the goal of God's eternal economy—Eph. 4:15-16; Rev. 2:4-5:

A. The Christ whom we love is the church-loving Christ; when we love Him, we will love the church as He does—Eph. 5:25.

B. The degradation of the church begins with our leaving the first love toward the Lord; to love the Lord with the first love, the best love, is to give the Lord the preeminence, the first place, in all things, being constrained by His love to regard and take Him as everything in our life—Rev. 2:4-5; Col. 1:18b; 2 Cor. 5:14-15; Mark 12:30; Psa. 73:25-26.

C. The very life that we received when we believed in the Lord Jesus is a person, and the only way to apply and enjoy this person is by loving Him with the first love; since the Lord Jesus as our life is a person, we need a new contact with Him to enjoy His present presence at this very moment and day by day—John 11:25; 14:5-6; 1 Tim. 1:14; John 14:21, 23; 2 Cor. 5:14-15; Rev. 2:4-7; Col. 1:18b; Rom. 6:4; 7:6; Hymns, #559.

D. We must be persons who are flooded with and carried away by the love of Christ; the divine love should be like the rushing tide of great waters

情不自禁地向祂活着并爱祂到极点—林后五14。

五 我们要爱主到极点，就需要渴慕并寻求一生一世住在神的殿中，瞻仰祂的荣美（可爱、可悦、可喜），在神的殿里求问神；求问神就是在我们日常生活中凡事问问神—诗二七4。

【周三】

叁 在同工、长老、负责弟兄、以及活力排里的每一位之间，爱必须满有效能—林前十二31下，十三4~8，13：

一 我们已经重生成为神的种类，神类，（约一12~13，）而神就是爱；（约壹四8，16；）既然我们在生命和性情上成为神，只是无分于神格，我们也该是爱；这意思是我们不仅仅爱别人，我们更是爱的本身。

二 我们必须保守自己在神的爱中，并被基督的爱困迫，以至于为弟兄舍命—犹19~21，林后五14，彼前一22，约壹三14~16，四7~21。

三 神先爱我们，将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神，并爱众弟兄；（19~21；）住在神里面，就是过着习惯地用这爱（就是神自己）爱别人的生活，使神能在我们身上得着彰显—16~17节，诗歌补充本三三三、三三五首。

四 我们需要提防野心和骄傲：

1 我们能否长远地在主手中有用，以及我们能否持续地带下祝福，不在于我们能作什么，而是在于我们

toward us, impelling us to live to Him and love Him to the uttermost beyond our own control—2 Cor. 5:14.

E. In order to love the Lord to the uttermost, we need to be those who desire and seek to dwell in the house of God all the days of our life to behold His beauty (loveliness, pleasantness, delightfulness) and to inquire of God in His temple; to inquire of God is to check with God about everything in our daily life—Psa. 27:4.

§ Day 3

III. Among the co-workers, the elders, the responsible ones, and everyone in the vital groups, love must prevail—1 Cor. 12:31b; 13:4-8, 13:

A. We have been regenerated to be God's species, God's kind (John 1:12-13), and God is love (1 John 4:8, 16); since we become God in His life and nature but not in the Godhead, we also should be love; this means that we do not merely love others but that we are love itself.

B. We must keep ourselves in the love of God and be constrained by the love of Christ to lay down our lives on behalf of the brothers—Jude 19-21; 2 Cor. 5:14; 1 Pet. 1:22; 1 John 3:14-16; 4:7-21.

C. God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers (vv. 19-21); to abide in God is to live a life in which we love others habitually with the love that is God Himself, that He may be expressed in us—vv. 16-17; Hymns, #546 and #547.

D. We need to beware of ambition and pride:

1. Whether or not we will be useful in the Lord's hands for the long run and whether or not we will bring in the blessing for a lasting time does not

的心有多清洁；我们必须有清洁的心，在主的恢复中，在存心、目的、动机和行动上，洁除了任何形式的狡猾野心—太五 8。

- 2 骄傲就是毁坏，骄傲使人成为绝顶愚昧的人；谦卑会救我们免去各种毁坏，并邀来神的恩典—雅四 6，彼前五 5。
- 3 我们绝不该在为主的任何工作中猎取首位；（约叁 9；）在主的工作中争竞，不仅是野心的表记，也是骄傲的表记；提到自己的才能、成功、完全和美德，乃是骄傲的一种轻率形态。（路十七 10，腓一 15，加五 25 ~ 26。）
- 4 看自己过于所当看的，是骄傲的另一种形态；（罗十二 3；）自夸、自高、自荣、己意、自是、自义、贪图虚荣，都是骄傲丑陋、卑下的表现。（加五 25 ~ 26。）
- 5 想要为大，不想作仆役；想要为首，不想作奴仆，也都是骄傲的表记—太二十 26 ~ 27。
- 6 我们应该为彼此祷告，对彼此有亲密的关切，彼此顾惜与喂养，并且总是互相遮盖，讲说彼此的好处，绝不暴露别人的失败和缺点；（林后七 2 ~ 3，弗一 15 ~ 16，门 4，林前十三 4 ~ 7，参太二四 49；）我们需要彼此赦免，并寻求得着彼此的赦免。（西三 12 ~ 15。）
- 7 一面，我们对所照顾的人应当有清楚的眼光，极有鉴别力；另一面，我们应当在属灵上是瞎眼的一赛十一 1 ~ 4 上。
- 8 我们不该说辱骂的话；辱骂就是严厉或谩骂的责备或批评，用恶言攻击人；辱骂不仅是责备某人，更是尖锐地伤害他，并公然粗鲁地、或因傲慢蔑视而践踏他—加五 14 ~ 15，25 ~ 26：

depend on what we can do but on how pure our heart is; we need to have a pure heart, purified from any form of subtle ambition in intention, purpose, motive, and action in the Lord's recovery—Matt. 5:8.

2. Pride means destruction, and to be proud is to be a top fool; humility saves us from all kinds of destruction and invites God's grace—James 4:6; 1 Pet. 5:5.
3. We should never hunt to be the first in any work for the Lord (3 John 9); rivalry in the Lord's work is not only a sign of ambition but also a sign of pride; referring to our capacity, success, perfection, and virtue is a careless form of pride (Luke 17:10; Phil. 1:15; Gal. 5:25-26).
4. Thinking more highly of ourselves than we ought to think is another form of pride (Rom. 12:3); self-boasting, self-exaltation, self-glorification, self-will, self-justification, self-righteousness, and lusting after vainglory are all ugly and base expressions of pride (Gal. 5:25-26).
5. Wanting to be great and not to be a servant and wanting to be the first and not to be a slave are also a sign of pride—Matt. 20:26-27.
6. We should pray for one another, have an intimate concern for one another, cherish and nourish one another, and always cover one another, speak well of one another, and never expose one another's failures and defects (2 Cor. 7:2-3; Eph. 1:15-16; Philem. 4; 1 Cor. 13:4-7; cf. Matt. 24:49); we need to forgive one another and seek to be forgiven by one another (Col. 3:12-15).
7. On the one hand, we should have a clear sight over the people for whom we care with much discernment, and on the other hand, we should be blind spiritually—Isa. 11:1-4a.
8. We should not speak reviling words; to revile is to rebuke or criticize harshly or abusively; to revile is to assail someone with abusive language; to revile is not only to rebuke someone but also to sharply wound him and stamp him with open rudeness or contempt arising from arrogance—Gal. 5:14-15, 25-26:

- a 辱骂人者乃是动手打同作奴仆的人，意即他们习惯性地苦待同作信徒的；辱骂人者不能承受神的国—太二四 45 ~ 51，林前六 9 ~ 10。
- b 听辱骂的话，与说辱骂的话一样要负责任；如果召会要维持合一，弟兄姊妹就需要抵挡辱骂的话语—10 节，参民六 6。
- c 罪的感觉是由认识神而来的；照样，对于辱骂的话的感觉，乃是由认识基督身体而来的；辱骂的话乃是与基督身体的见证相反的一林前一 10。

【周四】

肆 为着建造召会作基督生机的身体，在我们的所是和所作上，爱乃是极超越的路—十二 31 下~十三 8 上：

- 一 保罗在林前十三章所描述的爱，乃是神圣生命的彰显；（4~8 上；）不仅如此，爱乃是那灵的果子，这指明爱的本质必须是那灵；（加五 22；）我们若没有爱，我们的说话就如同鸣的锣、响的钹，发出声音却没有生命。（林前十三 1，十四 1，3，4 下，12，31，林后三 6。）
- 二 爱是不嫉妒，不轻易发怒，不计算人的恶，凡事包容，凡事忍耐，比一切存留得更长久，并且是最大的—林前十三 4~8，13。
- 三 我们在爱别人的事上，应当像神一样，一无分别地爱人；（太五 43~48；）基督借着钉十字架而拯救的一个人，不是一个上流人，乃是一个犯人，一个判处死刑的强盗；这是非常有意义的。（二七 38，路二三 42~43。）

- a. Revilers are ones who beat their fellow slaves, which means that they habitually mistreat fellow believers; revilers will not inherit the kingdom of God—Matt. 24:45-51; 1 Cor. 6:9-10.
- b. Those who take in reviling words bear the same responsibility as those who speak reviling words; in order for the church to maintain the oneness, the brothers and sisters must withstand reviling words—v. 10; cf. Num. 6:6.
- c. The consciousness of sin comes from knowing God; in the same way, the consciousness of reviling words comes from the knowledge of the Body; reviling words are opposed to the testimony of the Body—1 Cor. 1:10.

§ Day 4

IV. Love is the most excellent way for us to be anything or do anything for the building up of the church as the organic Body of Christ—12:31b--13:8a:

- A. The love described by Paul in 1 Corinthians 13 is the expression of the divine life (vv. 4-8a); furthermore, the fact that love is the fruit of the Spirit indicates that the substance of love must be the Spirit (Gal. 5:22); if we do not have love, our speaking is like that of sounding brass and a clanging cymbal, which give sounds without life (1 Cor. 13:1; 14:1, 3, 4b, 12, 31; 2 Cor. 3:6).
- B. Love is not jealous, is not provoked, does not take account of evil, covers all things, endures all things, survives everything, and is the greatest—1 Cor. 13:4-8, 13.
- C. We should be like God in our love for others, loving people without any discrimination (Matt. 5:43-48); the first one saved by Christ through His crucifixion was not a gentleman, but a criminal, a robber, sentenced to death; this is very meaningful (27:38; Luke 23:42-43).

- 四 生命之灵的律乃是基督的律法，也就是爱的律法（爱的律）—罗八2，加六2～3。
- 五 爱的律法必须由生命之灵的律将其实化，使我们能彼此担当重担；（2，罗八2；）但我们若满了骄傲，就不能担当别人的重担；这是因为我们自己欺骗自己，自以为是什么，其实我们什么也不是。（加六3。）
- 六 当爱的律在我们里面得以发动，我们就自动并自然地成为牧人，有我们父神爱和赦免的心，并我们救主基督牧养和寻找的灵—约二一15～17，路十五3～7。
- 七 当爱的律在我们里面得以发动，我们在主里的劳苦就是爱心的劳苦；（林前十五58，帖前一3；）在其中我们“扶助软弱的人”（徒二十35）并“扶持软弱的人”；（帖前五14；）“软弱的人”指那些在灵、魂、体方面软弱，或是在信心上软弱的人。（罗十四1，十五1。）
- 八 召会生活乃是弟兄相爱的生活，（约壹四7～8，约贰5～6，约十五12，17，启三7，弗五2，参犹12上，）并且身体在爱里把自己建造起来。（弗四16。）
- 九 “知识是叫人自高自大，唯有爱建造人”；我们可能听了职事的信息，只得了一些知识，就自高自大—林前八1下，参林后三6。
- 十 神赐给我们的灵，就是蒙了重生的灵，乃是爱的灵；我们需要有一个火热的爱的灵，以征服今日召会的堕落—提后一7。
- 十一 我们是基督这真葡萄树上的枝子，应当彼此相爱，好结果子彰显神圣的生命—约十五12～17。

- D. The law of the Spirit of life is the law of Christ as the law of love—Rom. 8:2; Gal. 6:2-3.
- E. The law of love must be substantiated by the law of the Spirit of life so that we may be able to bear one another's burdens (v. 2; Rom. 8:2); but if we are filled with pride, we will be unable to bear others' burdens because we deceive ourselves by thinking that we are something when we are nothing (Gal. 6:3).
- F. When the law of love is activated within us, we automatically and spontaneously will be shepherds who have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—John 21:15-17; Luke 15:3-7.
- G. When the law of love is activated within us, our labor in the Lord is a labor of love (1 Cor. 15:58; 1 Thes. 1:3) in which we “support the weak” (Acts 20:35) and “sustain the weak” (1 Thes. 5:14); the weak refers to those who are weak either in their spirit or soul or body, or are weak in faith (Rom. 14:1; 15:1).
- H. The church life is a life of brotherly love (1 John 4:7-8; 2 John 5-6; John 15:12, 17; Rev. 3:7; Eph. 5:2; cf. Jude 12a), and the Body builds itself up in love (Eph. 4:16).
- I. “Knowledge puffs up, but love builds up”; we may listen to the messages of the ministry and become puffed up with mere knowledge—1 Cor. 8:1b; cf. 2 Cor. 3:6.
- J. Our God-given, regenerated spirit is a spirit of love; we need a burning spirit of love to conquer the degradation of today's church—2 Tim. 1:7.
- K. As the branches of Christ, the true vine, we need to love one another in order to express the divine life in fruit-bearing—John 15:12-17.

【周五】

伍 约翰二十一章说到牧养，是约翰福音的完成和总结；主复活后牧养彼得，又托付彼得喂养祂的小羊并牧养祂的羊；这是把使徒的职事与基督天上的职事合并，以照顾神的群羊，就是召会，结果带进基督的身体—15～17节：

- 一 彼得对主的这个托付印象非常深刻，以致在他的前书里，他告诉信徒，他们好像羊走失了路，如今却归到他们魂的牧人和监督（基督）—彼前二 25。
- 二 他劝勉长老，务要牧养他们中间神的群羊，好使他们在牧长显现的时候，得着那不能衰残的荣耀冠冕；（五 1～4；）彼得的话指明，基督天上的职事主要的是牧养神的召会，就是祂的群羊，结果带进祂的身体。
- 三 使徒的职事与基督天上职事合并的主要目的和目标，乃是要建造基督的身体，终极完成于新耶路撒冷，以完成神永远的经纶。

【周六】

陆 诗篇二十二至二十四篇是启示基督的一组诗，从祂的钉十字架，说到祂来世的君王职分；二十二篇是关于基督的死，祂的复活，以及在祂复活里所产生的许多弟兄，以形成祂的召会；二十三篇是关于基督在祂的复活里作牧者；二十四篇是关于基督

§ Day 5

V. John 21, a chapter on shepherding, is the completion and consummation of the Gospel of John; after His resurrection the Lord shepherded Peter and commissioned him to feed His lambs and shepherd His sheep; this is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, the church, which issues in the Body of Christ—vv. 15-17:

- A. Peter was so impressed with this commission of the Lord that in his first book he tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer (Christ) of their souls—1 Pet. 2:25.
- B. He exhorts the elders to shepherd the flock of God among them so that when the Chief Shepherd is manifested, they will receive the unfading crown of glory (5:1-4); Peter's word indicates that the heavenly ministry of Christ is mainly to shepherd the church of God as His flock, which issues in His Body.
- C. The main purpose and goal of the apostolic ministry incorporated with Christ's heavenly ministry are to build up the Body of Christ, which will consummate in the New Jerusalem for the accomplishment of the eternal economy of God.

§ Day 6

VI. Psalms 22—24 are a group of psalms revealing Christ from His crucifixion to His kingship in the coming age; in Psalm 22 we see Christ's death, His resurrection, and His many brothers produced in His resurrection to form His church; in Psalm 23 we see Christ as the Shepherd in His resurrection; and in Psalm 24 we see

在祂的国里作要来的君王：

- 一 这三篇诗表明，在已过基督的死与复活，以及将来祂在祂的国里作为君王再来之间，乃是现今我们对基督作为我们是灵之牧者的享受、经历和彰显。
- 二 这启示牧养乃是基督第一次来与祂第二次来之间的桥梁；基督在祂天上的职事里，现今正在牧养人，我们若有分于祂美妙的牧养，在主的恢复里就会有一个大的复兴，新的复兴，把基督带回来。

柒 在照顾众召会并牧养众圣徒上，所需要的乃是供应的生命中那亲密的关切—林后七 2～7，十二 15，门 7，12：

- 一 在牧养圣徒的时候，我们可能叫人死；这样叫人死，这样不结果子的原因，就是缺乏亲密的关切—参林后三 6：
 - 1 神话语中的奶，也就是基督的生命供应，应当用以喂养在基督里的初信者，而不是用以“煮”他们—彼前二 2，出二三 19 下。
 - 2 我们若有才能执行一项工作，但缺少亲密的关切，我们的工作就不会结果子；我们的心必须是宽宏的，能容纳所有的信徒，不论他们的光景如何—林后六 10～11。
- 二 我们能否结果子，能结多少果子，并不在于我们能作什么，乃在于我们是否有亲密的关切。
- 三 供应的生命是一种温暖别人的生命；我们若要把生命供应给众圣徒，就必须对他们有真正的关切，就是富有情感，既深刻又亲密的关切。

Christ as the coming King in His kingdom:

- A. These three psalms show that between Christ's death and resurrection in the past and Christ's coming again as the King in His kingdom in the future is the enjoyment, experience, and expression of Christ as our pneumatic Shepherd in the present.
- B. This reveals that shepherding is the bridge between Christ's first coming and His second coming; in His heavenly ministry Christ is presently shepherding people, and if we participate in His wonderful shepherding, there will be a big revival, a new revival, in the Lord's recovery to bring Christ back.

VII. In taking care of the churches and in shepherding the saints, what is needed is the intimate concern of a ministering life—2 Cor. 7:2-7; 12:15; Philem. 7, 12:

- A. In shepherding the saints, it is possible that we may kill others; the reason for this killing, this fruitlessness, is the lack of intimate concern—cf. 2 Cor. 3:6:
 1. The milk of the word of God, the life supply of Christ, should be used to nourish the new believers in Christ, not to “boil” them—1 Pet. 2:2; Exo. 23:19b.
 2. If we have the ability to carry on a work but lack an intimate concern, our work will be fruitless; our heart must be enlarged to embrace all believers regardless of their condition—2 Cor. 6:10-11.
- B. How fruitful we are, how much fruit we bear, does not depend on what we are able to do; it depends on whether we have an intimate concern.
- C. A ministering life is a life that warms up others; if we would minister life to the saints, we must have a genuine concern for them, a concern that is emotional, deep, and intimate.

第一周■周一

晨兴喂养

帖后一 3 “弟兄们，我们应当常为你们感谢神，这本是合宜的；因你们的信心格外增长，你们众人每一位彼此相爱的心也一直增加。”

多三 15 “同我在一起的众人都问你安。请代问那些因信爱我们的人安。愿恩典与你们众人同在。”

提前一 14 “并且我们主的恩是格外增多，使我在基督耶稣里有信，又有爱。”

信是叫我们接受主，（约一 12，）爱是叫我们享受所接受的主。（十四 21, 23, 二一 15 ~ 17。）（圣经恢复本，提前一 14 注 2。）

主观的信，就是那把我们带进与主生机的联结里，…且借着爱运行（加五 6）之信的行动。那些与主在祂所关切的事上是一的圣徒，乃是在这信的元素和运行里，爱受苦忠信的使徒。（多三 15 注 1。）

信息选读

信和爱乃在基督里之信徒难以拆双的优越美德。信是神所赐我们，（彼后一 1 注 10，）要我们用以接受（约一 12）那作三一神具体化身（西二 9）的基督，使我们进入三一神，与祂联结为一，得着祂作我们的生命和生命的供应、并一切。爱是由这奇妙的信所发生出来的，叫我们在那些和我们共同信入基督的人身上，活出三一神在基督里的一切丰富，使父、子、灵，三一神得着荣耀的彰显。信是欣赏、质实、并接受三一神这无限的丰富；爱是经历、享受、并活出这无限丰富的三一神。信是联

WEEK 1 — DAY 1

Morning Nourishment

2 Thes. 1:3 We ought to thank God always concerning you, brothers, even as it is fitting, because your faith grows exceedingly and the love of each one of you all to one another is increasing.

Titus 3:15 All who are with me greet you. Greet those who love us in faith. Grace be with you all.

1 Tim. 1:14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

Through faith we receive the Lord (John 1:12), and through love we enjoy the Lord whom we have received (John 14:21, 23; 21:15-17). (1 Tim. 1:14, footnote 2)

[The] subjective faith, the act of our believing,...brings us into an organic union with the Lord...and operates through love (Gal. 5:6). It is in the element and operation of this faith that the saints who were one with the Lord in His concern loved the suffering and faithful apostle. (Titus 3:15, footnote 1)

Today's Reading

Faith and love are two inseparable, excellent virtues of the believers in Christ. Faith is given to us by God (2 Pet. 1:1, footnote 5) that by it we may receive Christ (John 1:12), the embodiment of the Triune God (Col. 2:9), and thereby enter into the Triune God and be joined to Him as one, having Him as our life, life supply, and everything. Love issues out of such a wonderful faith and enables us to live out all the riches of the Triune God in Christ with those who have believed into Christ with us, that the Triune God—the Father, the Son, and the Spirit—may have a glorious expression. Faith is for appreciating, substantiating, and receiving the unlimited riches of the Triune God; love is for experiencing, enjoying, and living out the immeasurably rich Triune God. Faith is for the

于作信徒一切的三一神；爱是将这三一神供给、传输同作信徒的人，使一切的信徒在这奇妙有能的信中，用那神圣超人的爱，彼此相爱，过那在基督里的团体生活。

提多书...是以这奇妙的信和这超优的爱为结束。这含示，要在召会堕落的流中，能作中流砥柱，胜过召会走下坡的情势和因素，非借这奇妙的信和这超优的爱不能为功。唯有不凭眼见，不顾外面的情势，只在这奇妙的信中，享受这信的源头，就是我们借着这信与祂联结的三一神，而凭着这三一神超优的爱，爱祂并爱一切属于祂的人，能使我们在召会堕落的流中，成为主在启示录二、三章所呼召并要得着的得胜者。

这奇妙的信和这超优的爱，都是出于那深愿与我们联结以作我们一切的三一神；...我们凭着...的灵，借着祷告仰望，接触这样一位三一神，祂就将祂自己多方的灌输到我们里面，成了在我们面对祂的信，并在我们外面对那些属祂之人的爱。这样的信和这样的爱，就是我们所相信、敬拜并接受之三一神—父、子、灵—的实际与彰显。（约壹四8，16。）...这样的信和这样的爱是相联并行的，这爱是来自这信的，这信也是借着这爱运行工作的。（加五6。）这爱同着这信，使我们能在不朽坏之中爱我们的主，以过召会得胜的生活，（弗六23～24，）成全神在基督里对召会所有那新约的经纶。所以，我们乃是在这信里得神的喜悦，（来十一6，）也是在这爱中蒙主的祝福。（林前十六22。）“愿〔这〕爱同着〔这〕信，从父神并主耶稣基督归与弟兄们。”（弗六23。）（圣经恢复本，多三15注1。）

参读：雅歌中所描绘的生命与建造，第一至二章。

believers to be joined to the Triune God, who is everything to them; love is for the believers to minister and transmit the Triune God to their fellow believers so that, in such a wonderful and powerful faith, all the believers may love one another with divine, transcendent love and live a corporate life in Christ.

The Epistle to Titus... concludes with the wonderful faith and the super-excellent love. This implies that, in the current of the church's degradation, in order to be able to effectively stand firm and overcome the downward trend and factor in the church, this wonderful faith and this super-excellent love are indispensable. We should not walk by sight or care for the outward situation. Rather, in this wonderful faith we should enjoy its source, which is the Triune God, to whom we have been joined through this faith, and by this super-excellent love of the Triune God we should love Him and all those who belong to Him. Only in this way can we become, in the current of the church's degradation, the overcomers whom the Lord is calling and is desiring to obtain in Revelation 2 and 3.

This wonderful faith and this super-excellent love are out of the Triune God, who earnestly desires to be joined to us to be our everything...When we contact this Triune God through prayer and by looking to Him, by means of our spirit,... He infuses Himself into us in many ways to become the faith within us toward Him and the love outside of us toward those who belong to Him. Such faith and such love are the reality and expression (1 John 4:8, 16) of the Triune God—the Father, the Son, and the Spirit—in whom we believe and whom we worship and receive...Such faith and love are connected and go together: love comes from faith, and faith operates and works through love (Gal. 5:6). Love with faith enables us to love our Lord in incorruptibility so that we may have an overcoming church life (Eph. 6:23-24) for the fulfillment of God's New Testament economy in Christ for the church. Therefore, it is in this faith that we are well pleasing to God (Heb. 11:6) and in this love that we are blessed of the Lord (1 Cor. 16:22). May this love with this faith be to the brothers from God the Father and the Lord Jesus Christ (Eph. 6:23). (Titus 3:15, footnote 1)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 1-2

第一周■周二

晨兴喂养

弗五 25 “作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己。”

林后五 14～15 “原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

基督是一位爱召会的基督。加拉太二章二十节说，基督“爱我，为我舍了自己”。基督徒注意这一节，但他们可能没有同时也注意以弗所五章二十五节，那里告诉我们，基督爱召会，为召会舍了自己。…我们都需要享受基督，并经历祂是爱召会的基督。因为我们也爱召会，所以为着将祂的恢复扩展到全地并回到耶路撒冷，我们与祂是一。哦，基督何等爱召会！祂在我们里面是那爱召会的基督。祂对召会的爱，使我们甘心为着召会生活的恢复献上的一切。（以弗所书生命读经，八〇一、八〇五页。）

信息选读

主吩咐我们要胜过各种的宗教，并且祂在（启示录二至三章的）七封书信里也吩咐我们，要胜过一些其他的事。祂吩咐我们要胜过的第一件事，乃是要胜过离弃、…失去了起初的爱。（二 4～5 上。）

有起初的爱就是在凡事上，甚至在一切的小事上，将第一位，将首位，给主耶稣。当弟兄们买领带的时候，他们必须将首位给基督。当姊妹们买东西的时候，她们应当把第一位给基督。当周六版的报纸出来时，有些姊妹喜欢看报纸找百货公司大减价的消息；

WEEK 1 — DAY 2

Morning Nourishment

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her.

2 Cor. 5:14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Christ is a church-loving Christ. Galatians 2:20 says that Christ loved me and gave Himself up for me. Although Christians pay attention to this verse, they may not also pay attention to Ephesians 5:25, where we are told that Christ loved the church and gave Himself up for the church. We all need to enjoy Christ and to experience Him as the church-loving Christ. Because we also love the church, we are one with Him for the spread of His recovery throughout the world and back to Jerusalem. Oh, how Christ loves the church! He is in us as the church-loving Christ. His love for the church makes us willing to give our all for the recovery of the church life. (Life-study of Ephesians, pp. 662-663, 666)

Today's Reading

The Lord charges us to overcome all kinds of religion, and in these seven epistles [Rev. 2—3] He also charges us to overcome some other matters. The first thing we are charged to overcome is the leaving...the losing, of the first love (2:4-5a).

To have the first love is to give the preeminence, the first place, to the Lord Jesus in everything, even in all the small things. When the brothers buy a tie, they need to give Christ the preeminence. When the sisters go shopping, they need to give Christ the first place. When the Saturday edition of the newspaper comes out, some sisters like to read it to find all the sales in the department

这么作就是没有给主首位。她们没有在购买东西的事上让主居首位。如果我们需要什么东西，我们就到店里去买那样东西，而不买别的东西。姊妹们需要胜过百货公司的试诱。（李常受文集一九九一至一九九二年第四册，二六八、二八二页。）

保罗在林后五章十四节说，“基督的爱困迫我们。”因着基督的爱困迫保罗，所以他是一个向主活着的人。（15。）…你必须是一个被基督的爱冲激的人。保罗在十四至十五节告诉我们，基督受死的爱，像大水澎湃冲向我们，迫使我们情不自禁的向祂活着。被困迫就像被浪潮冲走。基督的爱像浪潮一样强烈，将你征服，将你冲走。我们必须被基督的爱所冲没。我们需要被祂的爱所困迫，以致我们别无选择。我们应当能说，“我没有别的路可走，我必须爱主，因为祂的爱困迫我。我能作什么呢？”当洪水来的时候，你无法选择是否接受。洪水使你无所选择。我们都必须这样被基督的爱困迫。

我们中间的青年人必须看见，虽然他们今天爱主，但他们在基督徒的经历上，仍在十字路口。有许多方向让他们选择，让他们走。你也许有许多选择，然而一旦你被基督的爱所冲没，你就失去所有的选择。…你…不该再凭着你的所是，和你的所能生活。你必须凭着不死的生命—基督自己—生活，并且你必须怀着雄心要讨基督喜悦。你也必须被基督困迫的爱淹没并冲走，而且学习如何不凭外貌，乃凭基督在灵里的度量，来看事情，分辨事情。这样，你就是基督的大使，在地上代表祂的权柄和权益。（李常受文集一九六七年第二册，二一五至二一七页。）

参读：以弗所书生命读经，第七十九篇；得胜者，第二至三章。

stores. To have this practice means that they do not give the Lord the preeminence. They do not let the Lord have the first place in their shopping. If we need something, we should go to the store to get that thing and nothing else. The sisters need to overcome the temptation of the department stores. (CWWL, 1991-1992, vol. 4, "The Overcomers," pp. 201, 211)

In 2 Corinthians 5:14 Paul says that "the love of Christ constrains us." Because the love of Christ constrained him, Paul was a person who lived to the Lord (v. 15)...We must be persons carried away by the love of Christ. In 2 Corinthians 5:14-15 Paul tells us that the dying love of Christ is like the rushing of great waters toward us, impelling us to live to Him beyond our own control. To be constrained is similar to being carried away by a tide of water. The love of Christ is as strong as a tide of water which overcomes us and carries us away. We need to be flooded by the love of Christ. We need to be constrained by His love so that we have no choice. We should be able to say, "I have no other way to go. I have to love the Lord because His love has constrained me. What can I do?" When the flood waters come, we do not have a choice as to whether we will receive them or not. The flood waters give us no choice. We all have to be constrained by the love of Christ in such a way.

The young saints among us need to realize that although they love the Lord today, they are still at the crossroads of their Christian experience. There are many directions for them to choose, to take. They may have many choices, but once they are flooded by the love of Christ, they lose all the choices. You should not live anymore by what you are or by what you can do. You have to live by the eternal life, which is Christ Himself, and you have to be so ambitious to please Him. You also have to be flooded and carried away by the constraining love of Christ and learn how to recognize things, how to discern things, not by outward appearance but by the inward measure of Christ in the spirit. Then you will be the ambassador of Christ representing His authority and interest on this earth. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," pp. 173-175)

Further Reading: Life-study of Ephesians, msg. 79; CWWL, 1991-1992, vol. 4, "The Overcomers," chs. 2-3

第一周■周三

晨兴喂养

约壹四 8 “不爱弟兄的，未曾认识神，因为神就是爱。”

19 “我们爱，因为神先爱我们。”

我们是神的种类，因为我们已经从神而生，有祂的生命和性情。（约一 12 ~ 13。）我们已经重生，成为神的种类，就是神类，而神乃是爱。我们既在生命和性情上成了神，就应当也有爱。这意思是说，我们不仅仅爱别人，我们就是爱的本身。我们既是神的种类，就应当是爱，因为祂就是爱。

神是爱；我们爱，因为神先爱我们。（约壹四 8，19。）神不要我们用我们天然的爱来爱人，乃要我们以祂作我们的爱。神按着祂的形像造人，（创一 26，）意思是说，祂乃是照着祂的所是造人。…神照着祂的属性造人，而祂的第一个属性乃是爱。虽然受造的人没有爱的实际，但在这受造的人里面，有一个东西，叫他愿意去爱人。甚至堕落的人里面，也有爱的愿望。但那只是人的美德，是神爱的属性的彰显。当我们重生时，神就把祂自己这爱灌注到我们里面。我们爱祂，因为祂先爱我们；是祂引进了这爱。（李常受文集一九九四至一九九七年第五册，一六三至一六四页。）

信息选读

要履行同工或长老的义务，就必须有清洁的心，在主的恢复中，在存心、目的、动机和行动上，洁除了任何形式的狡猾野心。…那些能蒙主使用、得主恩赐、受主职事托付的，乃是谦卑的人，没有任何的野心。…在为主的任何工作中，我们绝不可猎

WEEK 1 — DAY 3

Morning Nourishment

1 John 4:8 He who does not love has not known God, because God is love.

19 We love because He first loved us.

We are God's species because we have been born of Him to have His life and nature (John 1:12-13). We have been regenerated to be God's species, God's kind, and God is love. Since we become God in His life and nature, we also should be love. This means that we do not merely love others but that we are love itself. As His species, we should be love because He is love.

God is love; we love because He first loved us (1 John 4:8, 19). God does not want us to love with our natural love but with Him as our love. God created man in His image (Gen. 1:26), which means that He created man according to what He is...God created man according to His attributes, the first of which is love. Although created man does not have the reality of love, there is something in his created being that wants to love others. Even fallen man has the desire within him to love. But that is just a human virtue, the very expression of the divine attribute of love. When we were regenerated, God infused us with Himself as love. We love Him because He first loved us. He initiated this love. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 121)

Today's Reading

To fulfill the obligations of a co-worker or an elder, you need to have a pure heart, purified from any form of subtle ambition in intention, purpose, motive, and action in the Lord's recovery...Only those who are humble without ambition can be used by the Lord, can receive gifts from the Lord, and can be entrusted with the Lord's ministry. We should never hunt to be the first in any work for

取首位。在召会里，有时需要安排人负一些责任；那些没有安排到的人，外面好像无所谓，一点也不露声色，里面却抑郁不乐。这都是隐藏的野心在作祟，要与人争竞居首。

第一要提防野心，第二要提防骄傲。骄傲乃是我们天生堕落性情的属性。神有祂的属性，我们也有我们的属性。…有谁不骄傲？不骄傲就没有出息。有时老年人责备年轻人，说他们没有雄心傲气，所以没有什么出息。但是在主的工作上，我们要竭力提防骄傲。…一直要记住，谦卑要救你免去各种的毁坏，而为你邀来神的恩典。（雅四6。）神敌挡狂傲的人，赐恩给谦卑的人。你若谦卑，恩典就来了。你若骄傲，恩典就走了；你就阻挡了恩典。…骄傲是绝顶愚昧的。

在主工作中的争竞，不仅是野心的表记，也是骄傲的表记。…我们常在主的工作中和人争竞。…我们都得承认，我们是无用的奴仆。（路十七10。）我们和人没有比较，没有争竞。

提到自己的才能、成功、完全和美德，乃是骄傲的一种轻率形态。…〔我们〕要常常对主说，“主啊，我没有什么才能，我在你的工作上也没有什么成功。我更没有完全，我只有不完全；我也没有美德，我只有失败。”这会保守你不至骄傲。

看自己过于所当看的，是骄傲的另一种形态。（罗十二3。）…想要为大，不想作仆役；想要为首，不想作奴仆，也都是骄傲的表记。（太二十26~27。）…此外，我们也必须看见，自夸、自高、自荣、贪图虚荣，都是骄傲丑陋、卑下的表现。（加五26。）（李常受文集一九九四至一九九七年第五册，三四〇至三四二、三四四至三四八页。）

参读：如何作同工与长老，并如何履行同工与长老的义务，第四篇；倪柝声文集第三辑第十一册，二七三至二七五页。

the Lord. In the church, sometimes we need to arrange for certain ones to bear certain responsibilities. Those who are not assigned may act outwardly as if they do not care, revealing nothing either in their tone or in their expression, yet inwardly they are depressed and unhappy. This is the insidious work of hidden ambition to compete with others to be the first.

First, we need to beware of ambition, and second, we need to beware of pride. Pride is an attribute of our fallen nature by birth. God has His attributes, and we have ours...Who is not proud? Whoever is not proud is good for nothing. In the Lord's work, however, we must try our best to guard against pride. Always remember that humility saves you from all kinds of destruction and invites God's grace for you. God resists the proud but gives grace to the humble (James 4:6). If you are humble, grace comes. If you are proud, grace goes away; you have hindered grace...To be proud is to be a top fool.

Rivalry in the Lord's work [is] not only a sign of ambition but also a sign of pride. We often are in rivalry with people in the Lord's work... We all must admit that we are unprofitable servants [Luke 17:10]. We should neither compare ourselves to nor compete with others.

Referring to your capacity, success, perfection, and virtue is a careless form of pride... Instead, always say to the Lord, "Lord, I don't have any capacity, nor do I have any success in Your work. Furthermore, I don't have any perfection; all that I have is imperfection. Also, I don't have any virtue; all that I have is failure." This will preserve you from becoming proud.

To think more highly of oneself than one ought to think is another form of pride [Rom. 12:3]. Wanting to be great and not to be a servant and wanting to be the first and not to be a slave are also a sign of pride [Matt. 20:26-27]. In addition, we must see that self-boasting, self-exaltation, self-glorification, and lusting after vainglory are all ugly and base expressions of pride (Gal. 5:26). (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 270-271, 273-276)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," ch. 4; CWWN, vol. 57, pp. 239-240

第一周■周四

晨兴喂养

林前十二 31 “但你们要切慕那更大的恩赐。我还要把极超越的路指示你们。”

十三 13 “如今常存的，有信、望、爱这三样，其中最大的是爱。”

提后一 7 “…神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

我们在爱别人的事上，应当像神一样。…我们若只爱那爱我们的人，我们就是和税吏属于同一种类。但我们是属于超越、神圣的种类，所以我们爱恶人，就是我们的仇敌，也爱好人。这给我们看见，神这爱是何等地有效能。

我们的活力排是否有效能，可由我们一无分别地爱人得着证实。有些基督的同工可能觉得，我们应当让某些人受永远的沉沦。他们可能说，他们不爱某些人，就如抢银行的人。但是当基督钉在十字架上时，有两个强盗与祂同钉。（太二七 38。）其中有一个强盗说，“耶稣啊，你来进入你国的时候，求你记念我。”（路二三 42。）耶稣对他说，“我实在告诉你，今日你要同我在乐园里了。”（43。）基督借着钉十字架而拯救的第一个人，不是一个上流人，乃是一个犯人，一个判处死刑的强盗。这是非常有意义的。（李常受文集一九九四至一九九七年第五册，一六五至一六六页。）

信息选读

神赐给我们的灵，乃是我们那由圣灵重生并内住之人的灵。这灵乃是爱的灵，因此也是能力并清明自守的灵。（提后一 7。）我们可能自以为很有能力，也清明自守，但我们的灵却不是爱的灵。

WEEK 1 — DAY 4

Morning Nourishment

1 Cor. 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.

13:13 Now there abide faith, hope, love, these three; and the greatest of these is love.

2 Tim. 1:7 ...God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

We should be like God in our love for others... If we love only those who love us, we are of the same species as the tax collectors. But we are of the super, divine species, so we love the evil ones, our enemies, as well as the good ones. This shows how God as love prevails.

A proof that our vital group is prevailing is that we love people without any discrimination. Some Christian co-workers may feel that we should let certain persons suffer eternal perdition. They may say that they would not love certain persons, such as bank robbers. But while Christ was being crucified on the cross, two robbers were crucified with Him (Matt. 27:38). One of them said, “Jesus, remember me when You come into Your kingdom” (Luke 23:42). Jesus said to him, “Truly I say to you, Today you shall be with Me in Paradise” (v. 43). The first one saved by Christ through His crucifixion was not a gentleman but a criminal, a robber, sentenced to death. This is very meaningful (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 122-123)

Today's Reading

The spirit that God has given us is our human spirit regenerated and indwelt by the Holy Spirit. This spirit is a spirit of love; hence, it is of power and of sobermindedness (2 Tim. 1:7). We may think that we are very powerful and sober, but our spirit is not of love.

保罗说，我们必须将我们的恩赐如火挑旺起来。(6。)神所赐给我们主要的恩赐，乃是我们重生的灵，连同祂的灵、祂的生命和祂的性情。我们必须把这恩赐如火挑旺起来。这意思是说，我们必须激动我们的灵，使我们的灵火热起来。罗马十二章十一节说，我们应当灵里火热。…我们必须有一个火热的爱的灵，而不是一个焚烧的权柄的灵，那会造成损害。凡在提摩太后书提到的，都是我们面对召会的堕落时所必备的条件。…在今日召会的堕落下，我们都需要有如火挑旺的爱的灵，使我们在灵里是火热的。这样，爱才是有效能的。…我们需要爱的灵，好征服今日召会的堕落。我们不该说什么或作什么去威吓人；反之，我们说话或行事，都该一直凭着已经如火挑旺起来的爱的灵。这是主的恢复所需要的。

林前十二章的末了启示，爱是极超越的路。(31下。)一个人如何作长老？爱是极超越的路。一个人如何作同工？爱是极超越的路。我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。…爱是有效能的。我们应当爱每一个人，甚至爱我们的仇敌。如果同工和长老不爱那些不好的人，最终长老和同工就会无事可作。我们必须借着一无分别地爱恶人也爱好人而得以完全，像我们的父是完全的一样。(太五 48。)我们必须像我们的父一样完全，因为我们是祂的众子，是祂的种类。…主耶稣说，祂来是作医生，不是为着强健的人，乃是为着有病的人。主说，“强健的人用不着医生，有病的人才用得着。”(九 12。)

保罗说，“向软弱的人，我就成为软弱的，为要得软弱的人。”(林前九 22。)这就是爱。我们不该以为别人是软弱的，我们不是软弱的。这不是爱。爱遮盖人并建造人，所以为着建造基督的身体，在我们的所作上，爱乃是极超越的路。(李常受文集一九九四至一九九七年第五册，一六九至一七三页。)

参读：活力排，第八篇。

Paul says that we need to fan our gift into flame (v. 6). The main gift that God has given us is our regenerated human spirit with His Spirit, His life, and His nature. We must fan this gift into flame. This means that we have to stir up our spirit so that our spirit will be burning. Romans 12:11 says that we should be burning in spirit...We must have a burning spirit of love, not a burning spirit of authority, which damages. Whatever is mentioned in 2 Timothy is a requirement for us to face the degradation of the church...Under today's degradation of the church, we all need a spirit of love fanned into flame to be burning in spirit. Love prevails in this way. We need a spirit of love to conquer the degradation of today's church. We should not say or do anything to threaten people. Instead, we should always say and do things with a spirit of love, which has been fanned into flame. This is what the recovery needs.

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder? Love is the most excellent way. How can one be a co-worker? Love is the most excellent way. How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything. Love prevails. We should love everybody, even our enemies. If the co-workers and elders do not love the bad ones, eventually, they will have nothing to do. We must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species...The Lord Jesus said that He came to be a Physician, not for the healthy ones but for the sick ones. The Lord said, "Those who are strong have no need of a physician, but those who are ill" (9:12).

Paul said, "To the weak I became weak that I might gain the weak" (1 Cor. 9:22). That is love. We should not consider that others are weak but we are not. That is not love. Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 124-127)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," msg. 8

第一周■周五

晨兴喂养

约二一 16 “…西门，你爱我么？彼得对他说，主啊，是的，…耶稣对他说，你牧养我的羊。”

彼前五 2～4 “务要牧养你们中间神的群羊，按着神监督他们，…乃是出于甘心；…乃是出于热切；…乃是作群羊的榜样。到了牧长显现的时候，你们必得着那不能衰残的荣耀冠冕。”

整卷〔约翰福音〕说到基督在地上的职事，开始于祂这神的话成为肉体，成了一个在肉体里的人，（一 1～14，）结束于祂这末后亚当的复活，成了赐生命的灵；（二十；）因此，二十一章应当是一篇附言。这样说虽然是对的，但更内在地说，二十一章乃是约翰福音的完成和总结。…该章总结整卷约翰福音，给我们看见基督在天上的职事与使徒在地上的职事一起合作，以完成神新约的经纶。（李常受文集一九九四至一九九七年第四册，五七三页。）

信息选读

在约翰十章十节、十一节和十六节，主向门徒揭示，祂是好牧人，来使羊更丰盛的得着生命，并且祂另外有羊（外邦人），祂必须领这另外的羊与他们（犹太信徒）合为一群（一个召会），归于一个牧人之下。

主的牧养先是在祂地上的职事里。（太九 36。）主看见以色列人如同羊，受到他们首领的搅扰；他们如同羊流离，没有牧人。主这位神选民的牧人就祷告，于是神告诉祂所差的这一位，要设立十二使徒，使他们照顾神的羊。（十 1～6。）…然后，主的牧养是在祂天上的职事里，（彼前五 4，）照顾神

WEEK 1 — DAY 5

Morning Nourishment

John 21:16 ... Simon,...do you love Me? He said to Him, Yes, Lord...He said to him, Shepherd My sheep.

1 Pet. 5:2-4 Shepherd the flock of God among you, overseeing...willingly, according to God;...eagerly;...by becoming patterns of the flock. And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

The entire [Gospel of John] covers the earthly ministry of Christ, beginning with His incarnation as the Word of God to become a man in the flesh (1:1-14) and ending with His resurrection as the last Adam to become the life-giving Spirit (ch. 20); hence, chapter 21 should be an appendix. Although it is correct to say this, it is more intrinsic to say that John 21 is the completion and consummation of the Gospel of John... It consummates the entire Gospel of John by showing that Christ's heavenly ministry and the apostles' ministry on the earth cooperate together to carry out God's New Testament economy. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 446)

Today's Reading

In John 10:10, 11, and 16 the Lord unveiled to the disciples that He was the good Shepherd who came that the sheep might have life abundantly and that He had other sheep (the Gentiles) that He must lead to join with them (the Jewish believers) to be one flock (one church) under one Shepherd.

First, the Lord's shepherding was in His earthly ministry (Matt. 9:36). The Lord saw the Israelites as sheep harassed by their leaders; they were cast away like sheep not having a shepherd. The Lord as the Shepherd of God's elect prayed, and God told His sent One to appoint twelve apostles that they might take care of the sheep of God (10:1-6). Second, the Lord's shepherding is in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His

的召会，结果带进祂的身体。当主在地上时，祂是在牧养。祂复活升天之后，仍然在牧养。

当主在复活之后，并在祂升天之前，与祂的门徒在一起时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊。（约二—15～17。）牧养含示喂养，但牧养所包含的比喂养要多。牧养乃是给群羊周全、柔细的照顾。…这是把使徒的职事与基督天上的职事合并，以照顾神的群羊，就是召会，结果带进基督的身体。

保罗在行传二十章二十八节告诉以弗所的长老：“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”…保罗在希伯来十三章二十节说，“…神…凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来…”这永约就是新约，为要得着群羊，就是召会，结果带进基督的身体，并终极完成新耶路撒冷。

彼得…告诉信徒，他们好像羊走迷了路，如今却归到他们魂的牧人和监督（基督）了。（彼前二25。）基督牧养祂的群羊，包括照顾他们外面的事物，以及他们内里的所是，就是他们的魂。…祂借着顾到我们里面各部分的益处，并监督我们魂（就是我们真人位）的光景，而牧养我们。…彼得劝勉长老，要牧养他们中间神的群羊，好使他们这些忠信的长老在牧长显现的时候，得着那不能衰残的荣耀冠冕。（五1～4。）…彼得的话指明，基督天上的职事主要的是牧养神的召会，就是祂的群羊，结果带进祂的身体。（李常受文集一九九四至一九九七年第四册，五七三至五七七页。）

参读：约翰福音结晶读经，第十三篇。

Body. When He was on the earth, He was shepherding. After His resurrection and ascension to the heavens, He is still shepherding.

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock. This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ.

In Acts 20:28 Paul told the elders of Ephesus, "Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained [or, purchased] through His own blood." Paul says in Hebrews 13:20, "God...brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant." The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem.

Peter...tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer (Christ) of their souls (1 Pet. 2:25). Christ's shepherding of His flock includes His caring for their outward things and also their inner being, their souls... He shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our soul, our real person. Peter exhorts the elders to shepherd the flock of God among them so that when the Chief Shepherd is manifested, they, the faithful elders, will receive the unfading crown of glory (5:1-4). Peter's word indicates that the heavenly ministry of Christ is mainly to shepherd the church of God as His flock, which issues in His Body. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 446-448)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," msg. 13

第一周■周六

晨兴喂养

诗二三1“耶和华是我的牧者；我必不至缺乏。”

林后七3~4“…你们是在我们的心里，以至同死同活。我向你们大大地放胆，我为你们多多地夸口；我满得安慰，在我们一切的患难中，我格外地洋溢喜乐。”

诗篇二十二至二十四篇是启示基督的一组诗，启示祂从钉十字架到来世的君王职分。在二十二篇，我们看见基督的死，祂的复活，以及祂在复活里所产生的许多弟兄，以形成祂的召会。二十三篇是关于基督作牧者。今天这牧者是在祂的复活里。二十四篇是关于基督在神的国里作要来的王。因此，在这三篇诗里，有钉十字架的基督，复活的基督，产生召会的基督，作牧者并牧养祂群羊（召会）的基督，以及回来作王的基督。（诗篇生命读经，一六九页。）

信息选读

我们在林后七章二至十六节所看见的，是使徒供应的生命对信徒的亲密关切。每一位爱主、愿意够得上神标准的信徒，都应当成为新约的执事。…这样的执事乃是把基督供应给人，为着建造召会，就是祂的身体。…主今天恢复的目标，就是恢复所有的信徒都能供应基督，使召会得以建造起来。这种领会是根据保罗在以弗所四章的话，他说使徒、申言者、传福音者、牧人和教师，都成全圣徒，目的是为着职事的工作，为着建造基督的身体。我们若要成为建造召会的人，将基督供应给人以建造召会，就需要一种供应的生命，…一种为着召会把基督供应给人的生命。

WEEK 1 — DAY 6

Morning Nourishment

Psa. 23:1 Jehovah is my Shepherd; I will lack nothing.

2 Cor. 7:3-4 ...You are in our hearts for our dying together and our living together. Great is my boldness toward you, great is my boasting on your behalf; I am filled with comfort, I overflow with joy in all our affliction.

Psalms 22—24 are a group of psalms revealing Christ from His crucifixion to His kingship in the coming age. In Psalm 22 we see Christ's death, His resurrection, and His many brothers produced in His resurrection to form His church. Psalm 23 is concerning Christ as the Shepherd. This Shepherd today is in His resurrection. Psalm 24 is concerning Christ as the coming King in God's kingdom. Thus, in these three psalms, we have Christ crucified, Christ resurrected, Christ producing the church, Christ being the Shepherd and shepherding His flock, the church, and Christ coming back to be the King. (Life-study of the Psalms, p. 137)

Today's Reading

What we have in 2 Corinthians 7:2-16 is the intimate concern of the ministering life. Every believer who loves the Lord and who wants to come up to God's standard should become a minister of the new covenant... Such a minister is a person who supplies Christ to others for the building up of the church, His Body...The goal of the Lord's recovery today is to recover this ministering of Christ by all the believers so that the church may be built up. This understanding is based on Paul's word in Ephesians 4, where he says that the apostles, prophets, evangelists, and shepherds and teachers perfect the saints unto the work of the ministry, unto the building up of the Body of Christ. For us all to be church builders, to minister Christ for the building up of the church, we need a ministering life,...a life of ministering Christ to others for the church.

我们在哥林多后书所看见供应的生命，是一个多结果子的生命。…主在约翰福音没有告诉我们要属灵、要圣洁、要得胜。反之，祂在十五章嘱咐我们要果子，甚至要多结常存的果子。这就是活出供应的生命。

在牧养圣徒的时候，我们…可能叫人死。这样叫人死，这样不结果子的原因，就是缺乏亲密的关切。…我们可能看望一个家庭、牧养他们，却没有一点爱的关切。我们的动机可能是为着表显我们的知识、属灵、恩赐或能力。结果却是叫人死。

我们若有才能执行一项工作，但缺少亲密的关切，我们的工作就不会结果子。…我们能结多少果子，并不在于我们能作什么，乃在于我们是否有亲密的关切。

保罗在供应生命时，富有人性和情感。保罗的情感非常丰富，因为他的关切极其深刻亲密。我们若没有这种关切，就绝不能像保罗那样洋溢喜乐。我们反而可能像冷冷的冰箱，对圣徒漠不关心。我们不温暖别人，反而使别人更加冰冷。在这样冰冻的环境里，什么东西都长不出来。我们需要春天的气候来到，使我们解冻，并温暖我们的生命。这又是需要供应的生命。你知道什么是供应的生命？这是一种温暖别人的生命。要学习温暖别人，就是对他们要有亲密的关切。

我们对于别人若没有这种关切，我们就不会结果子。我若要把生命供应给众圣徒，我必须对他们有真正的关切，就是富有情感，既深刻又亲密的关切。我应当满心关切，以至于有的时候，甚至在别人眼中成了愚昧、疯狂的人。…唯有供应的生命能使我们结果子。结果子乃是供应的生命所产生的结果。（哥林多后书生命读经，四四六至四五二、四五五页。）

参读：诗篇生命读经，第十一至十二篇；哥林多后书生命读经，第四十四篇。

The ministering life we see in 2 Corinthians is a fruitful life...In the Gospel of John the Lord does not tell us to be spiritual, holy, and victorious. Rather, in John 15 He charges us to bear fruit, even to bear much fruit, abiding fruit. This is to live a ministering life.

In the shepherding of the saints, it is...possible that we may kill others. The reason for this killing, this fruitlessness, is the lack of intimate concern...We may visit a family to shepherd them, but we may not have any loving concern. Rather, our motive may be to display our knowledge, spirituality, gift, or capability. The result is a killing.

If we have ability to carry on a work but lack an intimate concern, our work will be fruitless... How fruitful we are, how much fruit we bear, does not depend on what we are able to do. It depends on whether or not we have an intimate concern.

Paul was very human and emotional in his ministering of life. Paul was so emotional because his concern was so deep and intimate. Without this kind of concern, we could never be abundantly rejoicing in the way Paul was. Instead, we may be as cold as a freezer, altogether lacking in concern for the saints. Instead of warming up others, we make them even colder. Nothing can grow when it is in such a frozen condition. We need the weather of spring to come to thaw us out and warm up our life. Once again there is a need for a ministering life. Do you know what a ministering life is? It is a life that warms up others. Learn to warm others. This is to have an intimate concern for them.

If we do not have this kind of concern for others, we shall not be fruitful. If I would minister life to the saints, I must have a genuine concern for them, a concern that is emotional, deep, and intimate. I must be so concerned that, at times, I may appear to others to be foolish or beside myself. Only the ministering life enables us to bear fruit. Fruitbearing is the issue of a ministering life. (Life-study of 2 Corinthians, pp. 379-384, 386)

Further Reading: Life-study of the Psalms, msg. 11-12; Life-study of 2 Corinthians, msg. 44

第一周诗歌

WEEK 1 — HYMN

补 439

神的大爱将我围困

(英431)

降 E 大调

4/4

3 - 2 3 | 1 - - 1 | 2 3 4 5 | 3 - - - | 5 - 4 5 |
 一 神 啊, 你 的 大 爱 将 我 围 困, 有 如 强
 3 - 2 - | 1 1 1 1 | 7 - - - | 3 - 2 7 | 1 - 5 - | 6 i
 潮 澎 湃 迫 我 而 来; 不 再 自 缚, 全 人 欢
 7 . 4 | 6 - 5 - | 6 - 4 3 | 3 5 4 6 | 1 - 2 - | 1 - - - ||
 然 投 顺, 好 让 你 爱 流 过, 毫 无 阻 碍。

二 困迫之爱,大能有谁能挡? 爱潮汹涌,我岂能再顽固?
 我神,你的恩慈有谁能抗? 我今投诚,不再依然如故。

三 天上之爱攻破我的天然, 修直心思、意念所有途径,
 漫溢我情,纯净所有意愿, 使你纯洁生命流通不停。

四 如此,我神在我居衷掌权, 恩典带爱缓缓涌自心怀;
 恩爱江河从今流到永远, 能爱,是因满享我神大爱。

Thy mighty love, O God, constraineth me

Consecration — Constrained by the Lord's Love

431

1. Thy might - y love, O God, con - strain - eth me,
 As some strong tide it press - eth on its way,
 Seek - ing a chan - nel in my self - bound soul,
 Yearn - ing to sweep all bar - ri - ers a - - way.

2. Shall I not yield to that constraining power?
 Shall I not say, O tide of love, flow in?
 My God, Thy gentleness hath conquered me,
 Life cannot be as it hath hither been.

3. Break through my nature, mighty, heavenly love,
 Clear every avenue of thought and brain,
 Flood my affections, purify my will,
 Let nothing but Thine own pure life remain.

4. Thus wholly mastered and possessed by God,
 Forth from my life, spontaneous and free,
 Shall flow a stream of tenderness and grace,
 Loving, because God loved, eternally.

第二周

雅歌一个别信徒
与基督爱的交通中进展的经历，
为着预备基督的新妇

诗歌：408

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

【周一】

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

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

1 “吸引我”（一 4）是个人的；主说，“我用慈绳〔直译，人的绳〕爱索牵引他们；”（何十一 4 上一牵引，原文与歌一 4 的“吸引”同字一译者注；）这指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上；神所借以牵引我们的绳子是人的绳子，包括基督的成为肉体、人性生活、钉死、复活和升天；借着基督在祂人性里的这一切步骤，神在祂救恩里的爱才以个人

Week Two

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

Hymns: 556

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

§ Day 1

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

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

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

的方式临到我们。（罗五 8，约壹四 9～10。）

- 2 “与我亲嘴”（歌一 2）是情深的；我们信基督得着祂作神圣的生命之后，（约一 4，12，）就需要以个人、情深的方式爱基督，使我们追求祂，并享受祂作我们的满足；诗篇二篇十二节吩咐我们“以嘴亲子”；与基督亲嘴，就是享受基督。
- 3 寻求者在追求基督时，被祂带进祂重生的灵这至圣所（“祂的内室”一歌一 4）里，与祂有交通；主的内室指与主私下的关系。
- 4 再者，因着基督在我们重生的灵—祂的内室—里眷临我们，我们与祂的关系必是属灵的；祂在我们灵里私下眷临我们，以属灵的方式，不是以肉身的方式临到我们。
- 5 所有属灵的原则都包括在雅歌之寻求者得胜生活的第一阶段里；此后所学的，并非新的功课，不过是一次过一次，学得更深而已；重生将神的基因带到我们里面；我们基督徒一生的一切经历，都在这基因里—约壹三 9。

【周二】

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

- 1 二章八至九节是说到复活的活泼；在这两节基督被比作羚羊或小牡鹿“躡山越岭”；山和岭是指艰难和拦阻说的，但没有一件东西够高、够大，可以拦阻复活的基督；我们需要寻求并认识基督躡山越岭的同在。
- 2 基督的佳偶落到内顾自己之中，她的内顾自己成了隔离的墙，使她离开基督的同在；（9 下；）因此

2. Kiss me (S. S. 1:2) is affectionate; after believing in Christ to receive Him as the divine life (John 1:4,12), we need to love Christ in a personal and affectionate way that we may pursue Him and enjoy Him as our satisfaction; Psalm 2:12 commands us to “kiss the Son”; kissing Christ is the enjoyment of Christ.
3. In her pursuing of Christ the seeker is brought by Him into her regenerated spirit as the Holiest of all (his chambers—S. S. 1:4) to have fellowship with Him; His chambers indicate a private relationship with the Lord.
4. Furthermore, because Christ visits us in our regenerated spirit as His inner chambers, our relationship with Him must be spiritual; He visits us in our spirit privately, coming to us in a spiritual way, not in a physical way.
5. All the spiritual principles are contained in this first stage of the seeker's overcoming life in Song of Songs; the lessons that follow are not new, but they are old lessons repeated in a deeper way; regeneration brings the gene of God into us, and all the experiences of our whole Christian life are in this gene—1 John 3:9.

§ Day 2

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

1. Song of Songs 2:8-9 speaks of the vitality of resurrection; in these verses Christ is likened to a gazelle or a young hart “leaping upon the mountains, / Skipping upon the hills”; mountains and hills refer to difficulties and barriers, but nothing is too high or too great to stop the resurrected Christ; we need to seek for and know Christ's mountain-leaping and hill-skipping presence.
2. The lover of Christ falls into introspection, which becomes a seclusion as a wall that keeps her away from the presence of Christ (v. 9b); hence, Christ

基督鼓励她起来，从自己下沉的光景里出来，与祂同在。(10。)

- 3 基督的佳偶也听到基督告诉她，沉睡的时候(冬天)已过；试炼(雨水)也止住过去了；(11；)祂也告诉她春天的时候已经来到；因此，主是以复活繁茂的丰富恳求并鼓励她。(12~13。)
- 4 我们这些爱基督的人乃是借着复活的大能，不是借着自己天然的生命，才能与基督的十字架成为一，而模成祂的死；(14~15；)复活的实际就是那灵，住在基督作为终极完成的灵，住在我们重生的灵里，并与我们重生的灵调和为一；我们乃是在这样一个调和的灵里，有分于并经历基督的复活，这使我们能与十字架成为一，得拯救脱离己，并被变化成为神新造里的新人，以建造基督生机的身体，完成神的经纶。(罗八2，4，29，加六15，林后五17。)

【周三】

三 在雅歌的第三阶段中，基督的佳偶蒙呼召活在升天里，作复活里的新造—三6~51:

- 1 活在升天里，就是一一直在我们的灵里过生活；当我们活在我们的灵里，就联于诸天之上升天的基督—弗二22，创二八12~17，约一51，启四1~2，来四12，16与注1。
- 2 “所罗门王用利巴嫩木，为自己制造一乘华轿。轿柱是用银作的，轿底是用金作的；坐垫是紫色的；其中所铺的，是耶路撒冷众女子的爱情”—歌三9~10：
 - a 借着那灵在我们里面变化的工作，我们成为基督行动的器皿，基督的乘具，基督的“车”，为着基督在祂身体里的行动，并基督为着祂身体的行动—参

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

3. The lover of Christ also hears the Lord telling her that the time of dormancy (winter) is past and that the trials (rain) are over and gone (v. 11); He also tells her that the springtime has come; thus, she is entreated and encouraged by the Lord with the flourishing riches of resurrection (vv. 12-13).
4. It is by the power of resurrection, not by our natural life, that we, the lovers of Christ, are enabled to be conformed to His death by being one with His cross (vv. 14-15); the reality of resurrection is the pneumatic Christ as the consummated Spirit, who indwells and is mingled with our regenerated spirit; it is in such a mingled spirit that we participate in and experience the resurrection of Christ, which enables us to be one with the cross to be delivered from the self and to be transformed into a new man in God's new creation for the fulfillment of God's economy in the building up of the organic Body of Christ (Rom. 8:2, 4, 29; Gal. 6:15; 2 Cor. 5:17).

§ Day 3

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

1. To live in ascension is to live continually in our spirit; when we live in our spirit, we are joined to the ascended Christ in the heavens—Eph. 2:22; Gen. 28:12-17; John 1:51; Rev. 4:1-2; Heb. 4:12, 16 and footnote 1.
2. “King Solomon made himself a palanquin/Of the wood of Lebanon./Its posts he made of silver,/Its bottom, of gold;/Its seat, of purple;/Its midst was inlaid with love / From the daughters of Jerusalem”—S. S. 3:9-10:
 - a. By the Spirit's transforming work in us, we become the moving vessel of Christ, the carriage of Christ, the “car” of Christ, for the move of Christ in and for the Body of Christ—cf. 2 Cor. 2:12-17.

林后二 12 ~ 17。

- b 我们被神圣的三一所重建，使我们外在的架构是耶稣复活并升天的人性，并使我们里面的妆饰是我们向着主的爱—歌三 9 ~ 10。
 - c 我们里面的人该“用爱情所铺”；（10；）爱主会保守我们在以基督为我们的人性之范围里，保护我们的人性在祂情爱的困迫里。（林后五 14。）
 - d 借着我们以个人、情深、私下、属灵的方式爱主，我们天然的所是就被拆毁，我们也凭基督救赎的死（银作的轿柱）、神的神圣性情（金作的轿底）、和基督作赐生命的灵在我们里面施行管治的王权（紫色的坐垫），而被重新修造—歌三 10，参罗八 28 ~ 29，林后四 16 ~ 18。
- 3 基督的佳偶借着在基督的升天里生活，在复活里作新造，而在基督生命的丰富里成熟，使她成为基督的园子，作祂私有的享受；（歌四 12 ~ 15；）她预备好在任何境遇或环境中，都散发基督的馨香之气；她要艰难的环境（北风）和美好的环境（南风），都作工在她这园子，好使其中的香气散发出来。（16。）

【周四】

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

- 1 借着在幔内生活，基督的佳偶变化成为天上的光体；她向前观望如晨光，美丽如月亮，皎洁如日头—10 节：
 - a 得胜者的途径好像黎明的光，越照越明，直到日

- b. We are rebuilt with the Divine Trinity so that our external structure is the resurrected and ascended humanity of Jesus, and our interior decoration is our love for the Lord—S. S. 3:9-10.
 - c. Our inner being should be “inlaid with love” (v. 10); loving the Lord will keep us in the realm of having Christ as our humanity, safeguarding our humanity in the constraint of His affection (2 Cor. 5:14).
 - d. Through our loving the Lord in a personal, affectionate, private, and spiritual way, our natural being is torn down, and we are remodeled with Christ's redeeming death (posts made of silver), God's divine nature (base), and Christ's kingship as the life-giving Spirit ruling within us (seat of purple)—S. S. 3:10; cf. Rom. 8:28-29; 2 Cor. 4:16-18.
3. Through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she can become a garden to Christ for His private enjoyment (S. S. 4:12-15); she is prepared to give forth Christ's fragrance in any circumstance or environment; she wants the difficult environment (north wind) and the pleasant environment (south wind) to work on her as a garden that its fragrance may be spread (v. 16).

§ Day 4

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

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

午一箴四 18，约一 5。

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

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

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

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

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

【周五】

五 在雅歌的第五阶段中，基督的佳偶分担主的工作—七 1～13：

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

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

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

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

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

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

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

§ Day 5

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

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

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

- 2 雅歌七章十一节表明基督的佳偶愿意从一地到另一地寄居(在村庄住宿)，为要与她良人一同完成那为着全世界(田间)的工作；这指明她在完成主工作的事上，不是分门结党的，乃是把工作开放，使别人能到那里来寄居，她也能往别处寄居；这是保守一个身体里的一个工作。
- 3 分担主的工作就是与主同工；(林后六 1 上；)我们要与主同工，就需要在生命里成熟，需要与主是一，我们的工作也必须是为着祂的身体。(西一 28～29，林前十二 12～27。)
- 4 书拉密女是所罗门的配偶，作工顾到所有的葡萄园，(歌八 11，)就是全地的众召会和众信徒；我们的工作必须是为着全世界的；这就是保罗所作的，他建立众地方召会，然后作工，把众地方召会带到基督身体完满的实现里—罗十六 1～24。
- 5 雅歌七章十二节说，“我们清晨起来往葡萄园去，看看葡萄发芽开花没有，石榴放蕊没有；我在那里要将我的爱情给你；”到这时候，她能够把主的工作和主自己联合起来，现在她才能在主工作的地方，向主表示她的爱情。

【周六】

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

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

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

2. Song of Songs 7:11 shows that Christ's lover wants to carry out with her Beloved the work that is for the entire world (fields) by sojourning from one place to another (lodging in the villages); this indicates that she is not sectarian in carrying out the Lord's work but keeps the work open, so that others can come to sojourn there and she can go to sojourn elsewhere; this is to keep one work in one Body.
3. To share in the work of the Lord is to work together with Him (2 Cor. 6:1a); to work with Him, we need the maturity in life, we need to be one with the Lord, and our work must be for His Body (Col. 1:28-29; 1 Cor. 12:12-27).
4. The Shulammitte works as Solomon's counterpart, taking care of all the vineyards (S. S. 8:11), the churches and the believers on the whole earth; we must have a work that is for the entire world; this is what Paul did by establishing local churches and then working to bring them into the full realization of the Body of Christ—Rom. 16:1-24.
5. Song of Songs 7:12 says, “Let us rise up early for the vineyards; / Let us see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom; / There I will give you my love”; at this time she is able to relate the Lord's work to the Lord Himself; now she can express her love to the Lord at the place of His work.

§ Day 6

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

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

25。

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

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

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

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

b 我们的生命，乃是在乎主的话语；我们的工作，乃是在乎主的命令；我们应该有一个祷告的中心，就是巴不得主说话—启二7，撒上三9～10，参赛五十四4～5，出二一6。

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

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

一 这样的祷告描绘基督这位新郎和祂的佳偶新妇

32:24-25.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

第二周■周一

晨兴喂养

歌一 2 “愿他用口与我亲嘴！因你的爱情比酒更美。”

4 “愿你吸引我，我们就快跑跟随你——王带我进了他的内室…”

你接受了基督作你的生命以后，必须对基督有非常个人的追求。在这件事上没有人能代表你或为你作什么。…每位信徒与基督的关系，必须是个人的、情深的。

在这些日子里，我深觉我与我的神之间有温暖、亲密、亲近的情爱。寻求者说，“愿你吸引我。”她不是说，“愿你吸引我们。”“吸引我”是个人的。…所有的宗教，包括基督教，…描绘神是伟大、全能、主宰一切、威严、甚至不能靠近的；没有人能，甚至没有人敢接触神。说神是威严的并没有错，但那只是神圣所是的一个属性。…当祂要建立祂与人的关系时，乃是采取个人、情深的方式。祂采取成为人的方式。…祂没有作为威严、不可接触的神临到彼得。反之，祂是作为彼得的同胞而临到他。（李常受文集一九九四至一九九七年第三册，三三一至三三三页。）

信息选读

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

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

WEEK 2 — DAY 1

Morning Nourishment

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

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

After you have received Christ as your life, you must have a very personal seeking after Christ. No one can represent you or do anything for you in this matter...Every believer's relationship with Christ must be personal and affectionate.

In these days I feel very much that there is a warm, intimate, close affection between me and my God. The seeker said, "Draw me." She did not say, "Draw us." Draw me is personal ... All the religions, including Christianity,...portray God merely as great, almighty, sovereign, majestic, and even unapproachable; no one can or even dares to touch God. To say that God is majestic is not wrong, but that is only one attribute of the Divine Being...When He wanted to build up His relationship with man, He took the personal, affectionate way. He took the way of becoming a man... He did not come to Peter as the majestic, untouchable God. Instead, He came to Peter as his countryman. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 257-258)

Today's Reading

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

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

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

追求基督以得满足是雅歌里第一个“结晶”。第二个结晶是王带祂的寻求者进了祂的内室。…按比喻的说法，王的内室表征我们重生的灵是基督的内室。…神创造人，为要使人成为祂；这是借着祂给人接受，使祂能进入并住留在人里面。为这缘故，神给我们造灵。照着新约的教训，我们重生的灵不但使我们借以接受神，也使我们得以盛装祂。提后四章二十二节说，“愿主与你的灵同在。”…以弗所二章二十二节表明，我们的灵是神的住处，居所。神真正的内室乃是我们的灵。

基督这末后的亚当，成了赐生命的灵。基督这赐生命的灵住在我们人的灵里，这二灵调和一起，成为一灵。（林前六 17。）…基督教传讲肉身的耶稣，我们却传讲是灵的基督，这位基督如今就是那灵。（林后三 17。）…祂在我们灵里私下眷临我们，并且祂以属灵的方式，不是以肉身的方式临到我们。

基督这位王将祂的寻求者带进祂的内室，就是他们重生的灵，祂的居所。…照着我们的经历，我们的灵是至圣所—三一神的居所，内室。…王吸引她，她就跟随，但她不知道往哪里去。（歌一 4。）王知道往哪里去。我们必须到我们的灵里。基督的内室是爱基督之人重生的灵，由祂这分赐生命的灵所调和并内住；（罗八 16，提后四 22，罗八 11；）也是爱基督之人里面实际的至圣所，使他们有分于并享受那是灵的基督作终极完成的三一神。（来四 16。）（李常受文集一九九四至一九九七年第三册，三三四、三三六、三四〇至三四二页。）

参读：雅歌结晶读经，第一至十二篇。

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

To pursue Christ for satisfaction is the first “crystal” in Song of Songs. The second crystal is the King bringing His seeker into His inner chambers... In a figure of speech the king’s inner chambers signify our regenerated spirit as Christ’s inner chambers. God created man so that man may become Him by His being received by man so that He can enter into and stay in man. For this reason God created us with a spirit. According to the New Testament teaching, our regenerated spirit is not only for us to have a means to receive Him but also for us to contain Him. Second Timothy 4:22 says, “The Lord be with your spirit.”...Ephesians 2:22 shows that our spirit is a habitation, a dwelling place, to God. The real inner chambers to God are our spirit.

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

Christ the King brings His seekers into His chambers, that is, into their regenerated spirit, His dwelling place... According to our experience, our spirit is the Holy of Holies—the dwelling place, the inner chambers, of the Triune God. The king drew her and she followed, but she did not know where to go [S. S. 1:4]. The King knows where to go. We must go to our spirit. The inner chambers of Christ are His lovers’ regenerated spirits mingled with and indwelt by Him as the life-dispensing Spirit (Rom. 8:16; 2 Tim. 4:22; Rom. 8:11) and are the practical Holy of Holies in Christ’s lovers for their participation in and enjoyment of the pneumatic Christ as the consummated Triune God (Heb. 4:16). (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 258, 260, 263-265)

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

第二周■周二

晨兴喂养

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

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

信息选读

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

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

WEEK 2 — DAY 2

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

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

参读：倪柝声文集第二辑第三册，歌中的歌，第一至六段。

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

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

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

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

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

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

第二周■周三

晨兴喂养

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

四 12 “我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉。”

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

在下一阶段—蒙呼召活在升天里，作复活里的新造（三 6～五 1）—我们需要学习分辨灵与魂的功课。（来 四 12。）…我们若不领悟灵与魂不同，就无法达到蒙呼召活在升天里，作复活里新造的阶段。

升天就是在诸天之上。虽然我们在地上，但我们这些在基督里的信徒，我们重生的灵是联于诸天之上的灵神；这二灵乃是一。这就像电一样：电在发电厂里，也在我们的房间里，只有一道电流。我们在我们的灵里，就联于诸天之上升天的基督。…在升天里生活，意思是一直在我们的灵里过基督徒生活。…我们若凭着我们的魂爱人，就是在地上，不是在升天里。但我们若凭着我们的灵爱人，就是在升天里。我们已经与基督一同坐在诸天界里。（弗 二 6。）在地位上，我们已经坐在那里，但我们需要活在升天里。基督呼召我们与十字架合一以后，进一步呼召我们活在升天里，作复活里的新造。（雅歌生命读经，三四至三五页。）

信息选读

WEEK 2 — DAY 3

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

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

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

参读：雅歌生命读经，第一至十篇。

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

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

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

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

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

第二周■周四

晨兴喂养

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

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

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

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

信息选读

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

WEEK 2 — DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

参读：李常受文集一九六三年第三册，其他信息记录，第十章。

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

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

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

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

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

第二周■周五

晨兴喂养

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

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

信息选读

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

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

WEEK 2 — DAY 5

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

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

参读：雅歌中所描绘的生命与建造，第一至十四章。

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

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

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

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

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

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

第二周■周六

晨兴喂养

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

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

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

信息选读

〔佳偶〕知道她能否“到底”，并非借着自己的“坚持”，乃是借着主的保守。一切属灵的造就，并不足以帮助一个人继续到主耶稣再来。一切都靠着神和祂保守的能力。知道了这一个，她就不能不求说，“求你将我放在你心上如印记，带在你臂上如戳记。”〔歌八 6。〕“心上”，是情爱的地方。“臂上”，是能力的地方。（我们要向主说，）我求你将我放在心上像印记那样的永久，带在臂上如一个戳记那样的不可磨灭。从前的祭司，如何在他的胸前，在他的肩上，挂着、背着以色列人；求你今天也照样地在心里一直的纪念我，在臂上一一的

WEEK 2 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

参读：从旧约诗歌书看圣民的经历，第三十二至三十九篇。

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

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

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

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

第二周诗歌

WEEK 2 — HYMN

408

经历基督 — 与祂交通

10 10 10 10 (英 556)

降 E 大调

6/8

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

- 二 祂是我良人,我是祂佳偶, 祂将我吸引,我将祂追求;
 祂香如没药,我愿藏心房, 祂美似凤仙,我愿戴身上。
- 三 进入祂爱里,享受祂肥甘, 躺在祂怀中,饱尝祂香甜;
 祂爱为旌旗,将我身遮藏, 祂情似美物,使我心舒畅。
- 四 良人属于我,我也属于祂, 祂是牧养者,我是百合花。
 唯愿天快曙,黑影全飞散, 见祂如朝鹿,显在比特山。
- 五 同死的没药,复活的乳香, 来将我熏透,好给祂欣赏;
 北风啊,兴起,南风啊,吹来, 来使我心园,成为祂心爱。
- 六 愿在祂眼中,美丽如良鸽, 愿在祂面前,皎洁似百合;
 愿我全属祂,作祂乐中乐, 像祂全属我,是我歌中歌。
- 七 美丽如月亮,得有祂形像, 皎洁似太阳,得有祂身量;
 全属我良人,使祂命显彰, 全为我良人,使祂心舒畅。
- 八 你是我生命,我是你活像, 爱情的联结,如死之坚强,
 无何能消灭,无何能替换, 直到你显现,在那香草山。

Thy name is sweet as ointment poured forth

Experience of Christ — Fellowship with Him

556

1. Thy name is sweet as ointment poured forth;
 Bet - ter Thy love than wine, O draw Thou me!
 If we the foot - steps fol - low of the flock,
 En - tered Thy fel - low - ship of love we'll be.

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.)

第三周

在朽坏之中爱主耶稣基督

诗歌：补 333

读经：弗六 24，一 4，二 10，三 16～17，四 22～24，五 18～19，六 10～11

【周一】

壹 “愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在”——弗六 24：

一 我们需要有恩典，使我们能过一种既成就神永远定旨，又解决神与祂仇敌之间难处的召会生活——二，三 2，8，10～11，四 7，29。

二 享受主作恩典，是为着那些爱祂之人的一六 24：

1 以弗所一章四节的爱是指神爱祂所拣选之人的爱，以及神所拣选之人爱祂的爱：

a 神所拣选的人乃是在这爱里，在祂面前成为圣别、没有瑕疵。

b 神先爱我们，然后这神圣的爱激起我们用爱回报祂。

c 在这样爱的情形与气氛中，我们被神浸透，成为圣别、没有瑕疵，像祂一样。

2 照着三章十七节，我们得以在爱里生根立基，而照着十九节，我们能认识基督那超越知识的爱；我们

Week Three

Loving the Lord Jesus Christ in Incorruptibility

Hymns: 546

Scripture Reading: Eph. 6:24; 1:4; 2:10; 3:16-17; 4:22-24; 5:18-19; 6:10-11

§ Day 1

I. “Grace be with all those who love our Lord Jesus Christ in incorruptibility”——Eph. 6:24:

A. Grace is needed for us to live a church life that fulfills God's purpose and solves God's problem with His enemy——1:2; 3:2, 8, 10-11; 4:7, 29.

B. The enjoyment of the Lord as grace is with those who love Him——6:24:

1. Love in 1:4 refers to the love with which God loves His chosen ones and His chosen ones love Him:

a. It is in this love that God's chosen ones become holy and without blemish before Him.

b. God first loved us, and then this divine love inspires us to love Him in return.

c. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish, just as He is.

2. According to 3:17, we may be rooted and grounded in love, and according to verse 19, we can know the knowledge-surpassing love of Christ; as God's

既是神的耕地，就需要为着长大而生根；我们既是神的建筑，就需要为着建造而立基——林前三 9。

【周二】

3 以弗所四章十五至十六节启示，我们在爱里持守着真实，基督的身体就在爱里把自己建造起来：

a 这乃是在基督里面神的爱，成了在我们里面基督的爱；借着这爱，我们爱基督以及祂身体上同作肢体者——约壹四 7 ~ 8，10 ~ 12，16，19。

b 爱是神内在的本质；以弗所书的目标是要带我们进入神内在的本质，好享受是爱的神，在神圣之爱的甜美里享受神的同在，而像基督那样爱人——五 2，25。

三 为着正确的召会生活，我们需要在朽坏之中爱主——六 24：

1 按照保罗著作中的用法，“朽坏”这辞主要是指神和属神的事物；任何天然的事物都是会朽坏的，但神、神圣的生命、以及所有在复活中的事物乃是不朽坏的一提前一 17，提后一 10，林前五 42，52 ~ 54。

【周三】

2 在朽坏之中爱主，就是在新造里爱祂，而不是在旧造里——弗二 15，四 24，林后五 17。

3 在朽坏之中爱主，是要在由圣灵所内住之重生和更新的灵里爱祂——约三 6，林前六 17，提后一 7。

4 在朽坏之中爱主，意思就是照着以弗所书中所启示一切不朽坏的事物爱主：

a 我们需要在主耶稣的所是之中爱祂，祂是三一神的

cultivated land, we need to be rooted for our growth, and as God's building, we need to be grounded for our building up—1 Cor. 3:9.

§ Day 2

3. Ephesians 4:15-16 reveals that we hold to truth in love and that the Body builds itself up in love:

a. This is the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body—1 John 4:7-8, 10-12, 16, 19.

b. Love is the inner substance of God; the goal of Ephesians is to bring us into God's inner substance so that we may enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did—5:2, 25.

C. For the proper church life we need to love the Lord in incorruptibility—6:24:

1. According to the usage of incorruptible in the writings of Paul, this word refers mainly to God and the things of God; everything natural is corruptible, but God, the divine life, and all things that are in resurrection are incorruptible—1 Tim. 1:17; 2 Tim. 1:10; 1 Cor. 15:42, 52-54.

§ Day 3

2. To love the Lord in incorruptibility is to love Him in the new creation, not in the old creation—Eph. 2:15; 4:24; 2 Cor. 5:17.

3. To love the Lord in incorruptibility is to love Him in the regenerated and renewed spirit indwelt by the Holy Spirit—John 3:6; 1 Cor. 6:17; 2 Tim. 1:7.

4. To love the Lord in incorruptibility means to love Him according to all the incorruptible things revealed in Ephesians:

a. We need to love the Lord Jesus in His being the embodiment of the

具体化身，（西二9，）祂是身体的元素，（林前十二12，）祂是实际、恩典、平安、爱和光，（约一17，八12，十四6，弗二14，约壹四8，）祂又是一个新人的构成成分。（弗二15，西三10～11。）

- b 这一切事物与以弗所书中所启示并教导的有，包括三一神、基督、以及祂的身体—召会。
 - c 以弗所书论到三一神的分赐为着产生召会，（一3～23，三16～21，）也说到基督为着召会的所是和所作，（一7，二13～18，五25～27，29，）并且论到召会是基督的身体，是基督的新妇，以及在诸天界里与基督是一。（一22～23，五23，25～27，二6。）
 - d 这一切事物都是不朽坏的，我们若在以上这一切事项之中爱主耶稣，我们对祂的爱就是不朽坏的；（六24；）这样的爱不是天然的爱，乃是在复活里的爱，这爱就是在神圣素质里的神自己。（约壹四16。）
- 5 在主的恢复中，我们需要在以弗所书中所启示关于三一神、神圣的生命、基督之于我们的所是、祂所作的、以及召会这些神圣、属灵、属天并不朽坏的事物之中爱我们的主耶稣基督——一3～23，二5～6，13～18，三16～21，四4～6，五23，25～27。

【周四】

贰 保罗在以弗所书末了的祝福里，预示会有一个**问题**发生：以弗所召会的爱会消减，正如主在启示录二章二至五节的责备所**指明**的：

- 一 以弗所六章二十四节末了的话对于恩典的同在加上一个条件—在不朽坏之中爱主；这似乎含

Triune God (Col. 2:9); in His being the element of the Body (1 Cor. 12:12); in His being reality, grace, peace, love, and light (John 1:17; 8:12; 14:6; Eph. 2:14; 1 John 4:8); and in His being the constituent of the one new man (Eph. 2:15; Col. 3:10-11).

- b. All these things are related to what is revealed and taught in Ephesians, including the Triune God, Christ, and His Body, the church.
 - c. Ephesians speaks concerning the dispensing of the Triune God to produce the church (1:3-23; 3:16-21), of what Christ is and has done for the church (1:7; 2:13-18; 5:25-27, 29), and about the church being the Body of Christ, being the bride of Christ, and being one with Christ in the heavenlies (1:22-23; 5:23, 25-27; 2:6).
 - d. All these matters are incorruptible, and if we love the Lord Jesus in all these things, our love toward Him will be incorruptible (6:24); such a love is not a natural love; it is a love in resurrection, the love that God Himself is in His divine essence (1 John 4:16).
5. In the Lord's recovery we need to love our Lord Jesus Christ in all the divine, spiritual, heavenly, and incorruptible things revealed in Ephesians concerning the Triune God, the divine life, what Christ is to us, what He has done, and the church—1:3-23; 2:5-6, 13-18; 3:16-21; 4:4-6; 5:23, 25-27.

§ Day 4

II. Paul's blessing at the end of his Epistle to the Ephesians foreshadows a problem that would arise: the love in the church in Ephesus would fade, as indicated by the Lord's rebuke in Revelation 2:2-5:

- A. The concluding word of Ephesians 6:24 adds a condition to the presence of grace: loving the Lord in incorruptibility; this seems to imply that if the

示，如果以弗所人不这样爱主，主的恩典就不再与他们同在了。

二 以弗所书强调恩典与爱的关系；（一 2， 4， 三 17， 四 2， 15～16， 五 2， 六 23～24；）这指明我们要继续不断地领受并享受恩典，需要满足一个条件，就是爱。

三 在以弗所的召会在对主的爱上失败了；这失败了历代召会失败的主因—太二四 12， 可十二 30～31， 参但七 25：

- 1 真正的新约职事总是挑旺我们用起初的爱来爱主耶稣，加强我们单纯的享受基督作我们生命的供应—林后十一 2～3， 三 3～6。
- 2 在亚西亚的众召会，包括在以弗所的召会，离弃了使徒保罗许配的职事；（提后一 15， 林后十一 2～3；）在大约二十六年之后，使徒约翰写信给在以弗所的召会时，他们已经离弃了起初的爱，并失去了对基督真正的享受，结果失去了主的见证。（启二 4～5， 7。）

【周五】

叁 在以弗所书里，召会的启示有两个主要方面：第一方面是职事的工作建造基督的身体，第二方面是我们属灵的生活，包含许多属灵的经历，使我们能过一种生活，是符合召会生活的：

- 一 我们要借着作职事的工作，建造基督的身体，而在不朽坏之中爱主：
 - 1 今天所需要的是身体生机的建造，这建造不是直接借着作头的基督，或借着有恩赐的人，乃是借着所有的肢体

Ephesians did not love the Lord in such a way, the grace of the Lord would no longer be with them.

B. Ephesians emphasizes the relationship between grace and love (1:2, 4; 3:17; 4:2, 15-16; 5:2; 6:23-24); this indicates that if we want to receive and enjoy grace continually, we need to fulfill one condition—love.

C. The church in Ephesus failed in the matter of loving the Lord; such a failure became the main reason for the failure of the church throughout the ages—Matt. 24:12; Mark 12:30-31; cf. Dan. 7:25:

1. The genuine ministry of the New Testament always stirs us up to love the Lord Jesus with the first love, strengthening us in the simplicity of enjoying Christ as our life supply—2 Cor. 11:2-3; 3:3-6.
2. The churches in Asia, including the church in Ephesus, turned away from the apostle Paul's betrothing ministry (2 Tim. 1:15; 2 Cor. 11:2-3); approximately twenty-six years later, when the apostle John wrote the epistle to the church in Ephesus, they had left their first love and lost the genuine enjoyment of Christ, resulting in the loss of the testimony of the Lord (Rev. 2:4-5, 7).

§ Day 5

III. The revelation of the church in the Epistle to the Ephesians has two main aspects: the first aspect is the work of the ministry to build up the Body of Christ, and the second aspect is our spiritual life, which comprises many spiritual experiences that enable us to live a life that matches the church life:

- A. We need to love the Lord in incorruptibility by doing the work of the ministry to build up the Body of Christ:
 1. What is needed today is an organic building of the Body not directly by Christ as the Head or by the gifted persons but by all the members being perfected

被成全，像有恩赐的人一样尽功用—四 11 ~ 16。

2 基督身体的建造包含以下几类永远且荣耀的工作：

- a 我们需要访人传福音，将他们带进三一神里面，（太二八 19，可十六 15，路二四 47，约十五 5，参提后一 10，）将他们当作祭物献与神。（罗十五 16。）
 - b 我们需要在家聚会中牧养初信者，（约十五 16，二一 15 ~ 17，）喂养他们，帮助他们长大，使他们能将自己当作活祭献给神。（彼前二 2，罗十二 1。）
 - c 我们需要在排聚会中成全圣徒，使他们能作职事的工作，为着基督身体生机的建造—弗四 11 ~ 16，来十 24 ~ 25。
 - d 我们需要带领圣徒申言，在召会聚会中一个一个为神说话，生机地建造召会—林前十四 3，4 下，12，26，31。
- 3 这是基督身体生机的侍奉，也是新约福音祭司体系的生机侍奉，（彼前二 5，9，）我们必须像使徒保罗一样，为这事劳苦奋斗，用全般的智慧，将各人在基督里成熟地献与神。（西一 28 ~ 29。）

【周六】

二 我们要照着以弗所书各章所揭示的，在符合召会生活的属灵经历中，在不可坏之中爱主：

- 1 一章揭示，我们是在基督里蒙拣选，在爱里，在神面前，成为圣别、没有瑕疵；（4；）二章揭示，我们是神的杰作，在基督耶稣里，为着善良事工创造的；（10；）三章揭示，基督追测不尽的丰富成为我们的享受，基督安家在我们心里，以及我们被充满，成为

to function as the gifted persons do—4:11-16.

2. The building up of the Body of Christ comprises the following categories of work, which are eternal and glorious:

- a. We need to visit others with the gospel to bring them into the Triune God (Matt. 28:19; Mark 16:15; Luke 24:47; John 15:5; cf. 2 Tim. 1:10), offering them as sacrifices to God (Rom. 15:16).
 - b. We need to shepherd the new believers in home meetings (John 15:16; 21:15-17), nourishing them and helping them to grow so that they can offer themselves as living sacrifices to God (1 Pet. 2:2; Rom. 12:1).
 - c. We need to perfect the saints in group meetings that they may do the work of the ministry unto the organic building up of the Body of Christ—Eph. 4:11-16; Heb. 10:24-25.
 - d. We need to lead the saints to prophesy, to speak for God, one by one in the church meetings for the organic building up of the church—1 Cor. 14:3, 4b, 12, 26, 31.
3. This is the organic service of the Body of Christ, which is also the organic service of the New Testament priesthood of the gospel (1 Pet. 2:5, 9), in which we have to be like the apostle Paul, who labored and struggled in all wisdom to present every man full-grown in Christ to God (Col. 1:28-29).

§ Day 6

B. We need to love the Lord in incorruptibility in the spiritual experiences that match the church life as unveiled in each chapter of Ephesians:

- 1. Chapter 1 unveils our being chosen in Christ to be holy and without blemish before God in love (v. 4); chapter 2 unveils our being God's masterpiece, created in Christ Jesus for good works (v. 10); chapter 3 unveils the unsearchable riches of Christ becoming our enjoyment, Christ making His home in our hearts, and our being filled unto all the fullness of God (vv. 8,14-

神一切的丰满；（8，14～19；）四章揭示，我们脱去旧人并穿上新人；（22～24；）五章揭示，我们在灵里被充满，用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏；（18～19；）六章揭示，我们在主里得着加力，并穿戴神全副的军装。（10～11。）

- 2 以弗所书中一切属灵经历的秘诀，乃是要得加强到里面的人里，（三16，）以得着扶持之恩典的供应。（2，8，六24。）
- 3 这就是过召会生活、复兴的生活、不断得胜的生活、以及在不朽坏之中爱主之生活神奇而平常的路。

19); chapter 4 unveils our putting off the old man and putting on the new man (vv. 22-24); chapter 5 unveils our being filled in spirit, speaking to one another in psalms and hymns and spiritual songs, singing and psalming with our heart to the Lord (vv. 18-19); and chapter 6 unveils our being empowered in the Lord and putting on the whole armor of God (vv. 10-11).

2. The key to all the spiritual experiences in Ephesians is to be strengthened into the inner man (3:16) in order to be supplied with the supporting grace (vv. 2, 8; 6:24).
3. This is the miraculous yet normal way to live the church life, a revived life, a life that continually overcomes, and a life that loves the Lord in incorruptibility.

第三周■周一

晨兴喂养

弗六 24 “愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”

一 4 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”

恩典是对主的享受…。我们若要过召会生活，成就神永远的定旨，并解决神与祂仇敌之间的难处，恩典是必需的。享受主作恩典，乃是归与那些爱祂之人的。（弗六 24。）为着正确的召会生活，我们需要在朽坏之中爱主，就是在（不朽坏的情形中爱主）。…我们对主的爱必须是不能朽坏、不能衰残、且不能废去的。这样的爱才是真实而诚挚的。（以弗所书生命读经，六七二、六七五至六七六页。）

信息选读

以弗所一章四节里的爱是指神爱祂所拣选之人的爱，以及神所拣选之人爱祂的爱。神所拣选的人乃是在这爱里，在这样的爱里，在祂面前成为圣别、没有瑕疵。神先爱我们，然后这神圣的爱激起我们用爱回报祂。在这样爱的情形与气氛中，我们被神浸透，成为圣别、没有瑕疵，像祂一样。在这爱里，就是在一种相互的爱里，神爱我们，我们用这爱回报祂。就在这种情形中，我们变化了，…（并且）被神浸透了。（以弗所书生命读经，四〇至四一页。）

（以弗所书）头一次说到“在爱里”是在一章四节。…“在爱里”可以修饰神拣选我们，我们在祂面前成为圣别、没有瑕疵，或（五节的）神预定了我们。

WEEK 3 — DAY 1

Morning Nourishment

Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love.

Grace [is] the enjoyment of the Lord...Grace is needed for us to live a church life that fulfills God's eternal purpose and solves God's problem with His enemy. The enjoyment of the Lord as grace is to those who love Him [Eph. 6:24]. For the proper church life we need to love the Lord in incorruption, that is, in a condition which is incorruptible. Our love for the Lord must be incorruptible, immortal, and imperishable. Such a love is genuine and sincere. (Life-study of Ephesians, p. 562)

Today's Reading

Love in Ephesians 1:4 refers to the love with which God loves His chosen ones and with which His chosen ones love Him. It is in this love, in such a love, that God's chosen ones become holy and without blemish before Him. First, God loved us. Then this divine love inspires us to love Him in return. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish as He is. In this love, a mutual love, God loves us, and we return this love to Him. It is in this kind of condition that we are being transformed [and] are being saturated with God. (Life-study of Ephesians, pp. 32-33)

The first instance of in love is in Ephesians 1:4...[and] could modify God's choosing of us, our being holy and without blemish before God, or God's predestinating of us [in verse 5].

既然神拣选了我们，我们就该与祂是一，并与祂合作，把每一个机会都给祂，让祂圣别我们并成全我们，使我们没有瑕疵。这需要我们在一种情形里，以神圣的爱来爱神。即使神是全能的、无所不能的，我们若不在正确的光景里与祂合作，祂就没有路使我们成为圣别、没有瑕疵。我们要被圣别并得成全，需要一直在神的神圣之爱里爱祂。我们留在这爱里，就在爱的情形里，给神上好的机会和充足的时间，以各种方式进到祂里面圣别我们，并使我们没有瑕疵。

因为神圣的爱绝不会朽坏，用这爱来爱主就是在不朽坏之中爱祂。这种用神圣的爱来爱主的情形，乃是由神圣的生命与我们这人合并而构成，将会永远留存。所有基督徒都说他们爱主。然而，…少有人能真实地说，“主，我在全然不朽坏的情形和情况里爱你。”要能这么说，我们必须照着主自己—照着主的计划、喜悦、渴望和经纶来爱祂。

（另一）次说到“在爱里”，是在以弗所三章十七节：“使基督借着信，安家在你心里，叫你们在爱里生根立基。”…我们是神的耕地，神的建筑。（林前三9。）我们既是神的耕地，就需要为着长大而生根；我们既是神的建筑，就需要为着建造而立基。…信徒要为着生命里的长大生根并为着建造立基，就必须在爱的情形里。这爱不是我们的，乃是神圣的爱。神的爱成为我们借以爱祂的爱。我们以这爱爱祂的时候，我们就在爱里，意思就是在爱的情形里。我们的经历证实，当我们在这爱的情形里，我们就为着长大和建造深深地生根立基。…主正在等我们给祂机会，使我们深深地生根立基。我们常常妨碍祂作这件事，因为我们是照我们天然的倾向爱祂。我们需要照着祂的喜悦爱祂。我们该悔改并祷告：“主，帮助我不照着我的偏好，乃照着您、您的心愿、和您的计划爱你。”（李常受文集一九八八年第一册，七三四、七三六至七三八页。）

参读：以弗所书生命读经，第六十七篇。

Since God has chosen us, we should be one with Him and cooperate with Him by affording Him every opportunity to sanctify us and perfect us to be without blemish. This requires that we be in a condition of loving God with the divine love. Even though God is almighty and omnipotent, He does not have a way to make us holy and without blemish if we do not cooperate with Him by being in the proper condition. In order to be sanctified and perfected, we need to be ones who are continually loving God in His divine love. As we remain in this love, we are in a condition of love that affords God the best opportunity and sufficient time to come into us to sanctify us in every way and make us without blemish.

Because the divine love will never be corrupted, to love the Lord with this love is to love Him in incorruptibility. This condition, loving the Lord with the divine love, is constituted of the divine life incorporated with our being and will remain forever. All Christians say that they love the Lord. However, ... not many can truthfully say, “Lord, I love You in a condition and situation that is altogether incorruptible.” In order to be able to say this, we must love the Lord according to Himself—according to His plan, good pleasure, desire, and economy.

The next instance of in love is in Ephesians 3:17: “That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.”...We are God’s cultivated land and God’s building (1 Cor. 3:9). As God’s cultivated land, we need to be rooted for our growth, and as God’s building, we need to be grounded for our building up... In order for the believers to be rooted for growth in life and grounded for building up, they must be in a condition of love. This love is not ours; it is the divine love. God’s love becomes the love by which we love Him. While we are loving Him with this love, we are in love in the sense of being in a condition of love. As our experience confirms, when we are in this condition of love, we are being deeply rooted and grounded for growth and building up. The Lord is waiting for us to give Him the opportunity to deeply root and ground us. We often hinder Him from doing this because we love Him according to our natural tendency. We need to love Him according to His good pleasure. We should repent and pray, “Lord, help me to love You not according to my preferences but according to You, Your heart’s desire, and Your plan.” (CWVL, 1988, vol. 1, pp. 551, 553-554)

Further Reading: Life-study of Ephesians, msg. 67

第三周■周二

晨兴喂养

弗四 2 “凡事卑微、温柔、恒忍，在爱里彼此担就。”

15~16 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

在以弗所四章，“在爱里”这个辞句用了三次。二节说，“凡事卑微、温柔、恒忍，在爱里彼此担就。”在爱里彼此担就，是为着身体的一。（3~4。）我们天然的人性没有能力担就别人，特别是麻烦的人。在爱里担就人，不是仅仅容忍他们。只爱某一种圣徒，不是在爱里担就人，乃是照着我们的偏好在拣选。许多圣徒初进入召会生活时，经历蜜月期。这段时期通常很快就结束了，因为缺少在爱里担就人。我们常因着我们所说的，无意间彼此绊跌。因此我们需要学习不把注意力放在消极的说话上。这样作并不容易。要留在召会生活中，我们需要预备好受搅扰并被批评。甚至使徒保罗也被他所照顾之召会中的圣徒批评。（林后十二 16。）我们若在爱里，就能作担就别人的人。我们若在神圣的爱里，用这爱来爱主，就不会在意人的批评，反而会很快释怀。彼此担就的路乃是借着在爱里。（李常受文集一九八八年第一册，七三八至七三九页。）

信息选读

以弗所书下一处使用“在爱里”这辞句的经文是四章十五节：“唯在爱里持守着真实，我们就得以在一切事上

WEEK 3 — DAY 2

Morning Nourishment

Eph. 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love.

15-16 But holding to truth in love, we may grow up into Him in all things, 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.

In Ephesians 4 the phrase in love is used three times. Verse 2 says, “With all lowliness and meekness, with long-suffering, bearing one another in love.” Bearing one another in love is for the oneness of the Body (vv. 3-4). Our natural humanity does not have the ability to bear others, especially troublesome ones. To bear others in love is not merely to tolerate them. To love only certain kinds of saints is not to bear others in love but to make choices according to our preference. Many saints experience a honeymoon period when they first come into the church life. This period usually ends quickly due to a lack of bearing others in love. We often unintentionally offend one another by what we say. Because of this we need to learn to not pay attention to negative speaking. To practice this is not easy. In order to remain in the church life, we need to be prepared to be bothered and criticized. Even the apostle Paul was criticized by the saints in a church that he took care of (2 Cor. 12:16). We can be one who bears others if we are in love. If we are in the divine love, loving the Lord with this love, we will not care for others’ criticism but will quickly let it go. The way to bear one another is by being in love. (CWWL, 1988, vol. 1, pp. 554-555)

Today's Reading

The next verse in Ephesians that uses the phrase in love is 4:15: “Holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.”

长到祂，就是元首基督里面。”持守真实，就是持守凡是真的、凡是真实的。按以弗所书，真实、真正的事就是基督与祂的身体。因此，持守真实，就是持守基督与召会。我们需要在爱里作这事。我们必须以神圣的爱来爱主与召会，祂的身体；这样，我们的爱就能在朽坏之中。

四章十六节说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”身上所有的肢体叫身体长大，使其能在爱里被建造起来。要使召会被建造起来，不仅成为一个会或会集，而是生机建造起来的身体，我们众人就必须在爱里尽功用。我们各人需要以神圣的爱来爱基督与召会，包括所有的肢体。我们乃是在这情形里，在朽坏之中爱主。

五章二节说，“要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。”这爱不是天然属人的爱，乃是神圣的爱。我们需要在神圣的爱里行事为人——生活、行动并为人，并且我们该以神圣的爱来爱人。

保罗以一则祝福总结这封书信：“愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”（六24。）我们需要爱主，但不是以狂野的方式，或以任何自私的渴望或天然的好意，乃要在朽坏之中。在这样的爱里，我们能成为圣别、没有瑕疵，生根立基，为着身体的一彼此担就，并持守真实——持守作头的基督以及作身体的召会——使我们能联络、结合、并同被建造在身体里，成为一个生机体，以彰显基督。我们也要在神圣的爱里行事为人。我们若在这些事物中爱主，就是在朽坏之中爱祂。（李常受文集一九八八年第一册，七三九至七四一页。）

参读：李常受文集一九八八年第一册，七三三至七四一页。

To hold to truth is to hold whatever is real, whatever is true. According to Ephesians, the true, real things are Christ and His Body. Thus, to hold to truth is to hold to Christ and the church. We need to do this in love. We must love the Lord and the church, His Body, with the divine love. In this way our love can be in incorruptibility.

Verse 16 says, “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.” All the members of the Body cause the growth of the Body so that it can be built up in love. In order for the church to be built up not merely as a congregation or assembly but as a Body organically, we must all function in love. We each need to love Christ and the church, including all the members, with the divine love. It is in this condition that we love the Lord in incorruptibility.

Ephesians 5:2 says, “Walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.” This love is not the natural human love but the divine love. We need to walk—to live, act, and have our being—in the divine love, and it is the divine love with which we should love others.

Paul concludes this Epistle with a blessing: “Grace be with all those who love our Lord Jesus Christ in incorruptibility” (6:24). We need to love the Lord not in a wild way or in any selfish desire or natural good intention but in incorruptibility. In this kind of love we can be made holy and without blemish, be rooted and grounded, bear one another for the oneness of the Body, and hold to truth—to Christ as the Head and the church as the Body—so that we could be joined, knit, and built up together in the Body as an organism for the expression of Christ. We also need to walk and have our being in the divine love. If we love the Lord in these things, we love Him in incorruptibility. (CWWL, 1988, vol. 1, pp. 555-556)

Further Reading: CWWL, 1988, vol. 1, pp. 551-556

第三周■周三

晨兴喂养

林后五 17 “因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。”

加六 15 “受割礼不受割礼，都无关紧要，要紧的乃是作新造。”

以弗所六章二十四节说，“愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”我们都必须问问自己，在朽坏之中爱主是什么意思。在提前一章十七节保罗说，神是不能朽坏的。在提后一章十节他说，主“已经把死废掉，借着福音将生命和朽坏照耀出来”。林前五章告诉我们，在复活里，那必朽坏的要穿上不朽坏的。（50～53。）在朽坏之中爱主，意思就是在新造里爱主。一切旧造的事物都是必朽坏的。这由罗马八章得以证明，那里我们看见，一切受造之物都在败坏的奴役之下叹息。（21～22。）旧造的每一样事物都在渐渐朽坏，唯有新造不朽坏。（李常受文集一九八五年第三册，六六一页。）

信息选读

以弗所六章二十四节是整卷以弗所书的结语。…基督是不朽坏的，召会是不朽坏的。一至六章一切与基督和召会有关的正面事物，都是不朽坏的。我们必须在这些不朽坏的事物之中爱主。这意思是说，我们必须在新造里爱主，不可在旧造里爱主。我们必须照着父预定我们得儿子的名分来爱主；我们必须照着子的救赎来爱主；我们必须照着那灵的印涂和凭质来爱主。我们爱主必须照着神呼召的盼望，照着祂在圣徒里面之基业荣耀的丰富，照着祂能力

WEEK 3 — DAY 3

Morning Nourishment

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

Ephesians 6:24 says, “Grace be with all those who love our Lord Jesus Christ in incorruptibility.” We all must ask ourselves what it means to love the Lord in incorruptibility. In 1 Timothy 1:17 Paul says that God is incorruptible, and in 2 Timothy 1:10 he says that the Lord “nullified death and brought life and incorruption to light through the gospel.” First Corinthians 15 tells us that in resurrection the corruptible things will become incorruptible (vv. 50-53). To love the Lord in incorruptibility means to love Him in the new creation. All the things of the old creation are corruptible. This is proved by Romans 8 where we see that the whole creation is groaning under the slavery of corruption (vv. 21-22). Everything of the old creation is corrupting. Only the new creation is not. (CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” p. 517)

Today’s Reading

Ephesians 6:24 is a total conclusion of the entire book of Ephesians...Christ is incorruptible, the church is incorruptible, and all the positive items related to Christ and the church in chapters 1 through 6 are incorruptible items. We must love the Lord in these incorruptible things. This means we must love the Lord in the new creation and not in the old creation. We have to love the Lord according to the Father’s predestination unto sonship. We have to love the Lord according to the Son’s redemption. We have to love the Lord according to the sealing and the pledging of the Spirit. We have to love the Lord according to the hope of God’s calling, according to the riches of the glory of His inheritance in the saints,

的超越浩大；这能力使基督向着召会作万有的头。我们必须照着基督的复活来爱主；祂的复活叫我们活过来，使我们复活，并使我们坐在诸天界里。

许多时候我们爱主的方式是在朽坏中。我们不该以天然的、旧造的方式来爱主，乃该在新造里爱主。有些基督徒团体募款，列出捐款人的名单，把捐款最多的人列在首位。这就是在朽坏之中爱主。在施舍的事上，怎样才是在不朽坏之中爱主？不要让你的左手知道你右手所作的。（太六3。）…身为国度的子民，我们的义行应当尽量保持隐密。（4, 6, 18。）我们在属天的管治之下，在灵里所作的，只为讨父的喜悦，不该受我们贪求人荣耀之肉体的干扰。国度子民的生活乃是凭着父神圣的生命，照着他们的灵而有的，这就要他们在隐密中行善，而不在明处。任何公开的显扬，都不符合神圣生命那奥秘隐藏的性情。在马太六章四节主说，我们的施舍应当在隐密中，我们的父在隐密中察看，必要报答我们。

以不显扬、不炫耀自己的方式行事，乃是在新造里。有时候一位弟兄作见证，是因为他喜欢炫耀或显扬。他的见证博得许多“阿们”，他就觉得荣耀。这是在朽坏之中尽功用，因为这是在旧造里。你在作见证的时候，必须留在十字架上。你在作见证的时候，尽量不要炫耀。…若是炫耀，我们就是在朽坏之中事奉。

在不朽坏之中爱主，就是在蒙了重生、更新并内住的灵里爱祂。若是你在肉体里作什么，那就在朽坏之中。（李常受文集一九八五年第三册，六六一至六六三页。）

参读：李常受文集一九八五年第二册，七〇至七四页。

and according to the surpassing greatness of His power, which made Christ the Head of all things to the church. We have to love the Lord according to Christ's resurrection, which made us alive, resurrected us, and seated us in the heavens.

Many times we love the Lord in the way of corruption. We should not love the Lord in a natural way, in the way of the old creation, but in the new creation. When some Christian groups wanted to raise money, they put out a list of those who gave, with the ones giving the most at the top of the list. This is to love the Lord in corruption. What is it to love the Lord in incorruptibility in giving? Do not let your left hand know what your right hand is doing (Matt. 6:3)... As the kingdom people, our righteous deeds should be kept secret as much as possible (vv. 4, 6, 18). What we do in our spirit, under the heavenly rule to please solely our Father, must not be interfered with by our flesh lusting for man's glory. The kingdom people's living is by the Father's divine life according to their spirit. Thus, they are required to do good things in secret, not in public. Any public exhibition does not correspond with the mysterious, hidden nature of the divine life. In Matthew 6:4 the Lord says that our alms should be in secret, and our Father who sees in secret shall repay us.

To do things in the way of not making a display or a show of oneself is in the new creation. Sometimes when a brother testifies, he testifies because he likes to make a show or a display. When his testifying gets many Amens, he feels glorious. This is to function in corruption because it is in the old creation. When you are testifying, you must remain on the cross. When you are giving a testimony, try your best not to make a show... If we do, we are serving in corruptibility.

To love the Lord in incorruptibility is to love Him in the regenerated, renewed, and indwelt spirit. If you do anything in your flesh, that is in corruption. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 517-519)

Further Reading: CWWL, 1985, vol. 2, pp. 52-55

第三周■周四

晨兴喂养

启二 4 ~ 5 “…有一件事我要责备你，就是你离弃了起初的爱。所以要回想你是从哪里坠落的，并要悔改，行起初所行的。不然，我就要临到你那里；你若不悔改，我就把你的灯台从原处挪去。”

保罗在〔以弗所六章二十四节〕所说的话，预示会有一个问题发生：在以弗所召会的爱会消减；正如启示录里主责备他们离弃了起初的爱所指明的。（二 2 ~ 5。）因此，以弗所六章二十四节末了的话对于恩典的同在加上一个条件—在不朽坏之中爱主。在启示录二章，主命令在以弗所的召会悔改，…不然，祂就要临到他们那里，把他们的灯台从原处挪去。（5。）灯台的光乃是生命（生命就是恩典）的光；生命的光被主挪去，乃因他们离弃了起初的爱。这指明要维持生命（恩典）的光，就必须恢复起初的爱。因此，从这两处经文，我们能看见主对以弗所圣徒的感觉；祂关切他们对祂的爱。这就是为什么使徒在他的书信里一再说到“在爱里”；在末了的问安里又说，愿恩典与一切在不朽坏之中，爱我们主耶稣基督的人同在。这意思好像说，如果以弗所人不这样爱主，主的恩典就不再与他们同在了。（李常受文集一九五三年第二册，七一八页。）

信息选读

享受主作恩典，是为着那些爱祂之人的。…以弗所书的启示所着重的，有一点就是作基督身体的召会，也是基督的新妇—妻子。身体重在以基督为生命，妻子重在对基督的爱。所以这卷书注重我们对主的爱，也结束于我们对主的爱。接受这书信的以

WEEK 3 — DAY 4

Morning Nourishment

Rev. 2:4-5 ...I have one thing against you, that you have left your first love. Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

Paul's words in [Ephesians 6:24] foreshadow a problem that would arise: the love in the church in Ephesus would fade, as indicated by the Lord's rebuke in Revelation 2:2-5. Therefore, the concluding word of Ephesians 6:24 adds a condition to the presence of grace: loving the Lord in incorruptibility. In Revelation 2 the Lord charges the church in Ephesus to repent...; otherwise, He would come to them and remove their lampstand out of its place (v. 5). The light of the lampstand is the light of life (life is grace), and this light of life would be removed by the Lord if the church in Ephesus left their first love. This indicates that in order to maintain the light of life, that is, grace, the first love must be recovered. These verses show the Lord's feeling toward the Ephesian saints: He was concerned about their love toward Him. This is why the apostle repeatedly uses the phrase in love in his Epistle and why, in this concluding blessing, he speaks of grace being with all those who love our Lord Jesus Christ in incorruptibility. This seems to imply that if the Ephesians did not love the Lord in such a way, the grace of the Lord would no longer be with them. (CWWL, 1953, vol. 2, p. 542)

Today's Reading

The enjoyment of the Lord as grace is with those who love Him...One of the main points revealed in Ephesians is that the church, which is the Body of Christ, is also the bride of Christ, Christ's wife. With the Body, the emphasis is on taking Christ as life; with the wife, the emphasis is on loving Christ. Therefore, this book emphasizes and also concludes with our love toward the

弗所召会就是在对主的爱上失败了。这失败成了历代召会失败的源头和主因。（启二～三。）（新约总论第十一册，二七七至二七八页。）

保罗很有智慧，他没有与热中犹太教的人在道理上争论。反之，他告诉哥林多人，他是神的妒忌，妒忌他们。他接着说，他曾把他们许配一个丈夫，要将一个贞洁的童女献给基督。这种说法太好了！保罗在林后十一章二节的话很摸着人，深深摸着我们的心，挑旺我们对主耶稣的爱。生命读经的信息，也常常这样摸着我们的心。只要读几页，你里面就会激起对主耶稣柔细的感觉，新鲜的觉得主耶稣是何等的宝贝、宝贵。然而，有时你那讲神学、讲道理的心思受到搅扰，对三一神、对基督是那灵，满了疑问。你可能想要知道形态论。你甚至怀疑主恢复里的职事是否可以信靠。但是你读了一段生命读经信息之后，你里面就重新觉得，主耶稣像新郎一样那么可爱、宝贵。你自然而然的地会说，“哦，主耶稣，亲爱的新郎，我爱你。主，为着你的话，为着你的职事，为着你的恢复，我感谢你。”…热中犹太教的人只会挑起问题，但真正的职事却会挑旺我们对我们的新郎主耶稣的爱。

今天的热中犹太教者尽力要离间信徒，使他们不单一地爱主耶稣。但我们应当从摩西的律法、旧约的众申言者转开，而专注于主。我们必须从林后十一章二节看见，我们已经许配给一个丈夫，好叫我们如同贞洁的童女献给基督。因此，我们该说，“我们亲爱的主耶稣是我们独一的丈夫，我是祂的童女的一部分。我不管什么道理或神学，我只在意那供应基督给我的职事。主是我所爱，令人愉悦、宝贝的一位。”（哥林多后书生命读经，五四四至五四五页。）

参读：从以弗所书看召会在圣灵里的生活与职责，三二一至三二五页；哥林多后书生命读经，第五十二至五十三篇；新约总论，第三百四十五篇。

Lord. The church in Ephesus, the recipient of this Epistle, failed in the matter of loving the Lord. Such a failure became the source of and main reason for the failure of the church throughout the ages (Rev. 2—3). (The Conclusion of the New Testament, pp. 3473-3474)

Because Paul was wise, he did not argue with the Judaizers concerning doctrine. Instead, he told the Corinthians that he was jealous over them with a jealousy of God. He went on to say that he had betrothed them to one husband in order to present a pure virgin to Christ. What a wonderful way of speaking! Paul's word in 2 Corinthians 11:2 is very touching. It touches our heart in a deep way and stirs up our love for the Lord Jesus. Very often the Life-study messages touch our hearts in the same way. After reading a few pages of a message, the tender feeling within you for the Lord Jesus is stirred up, and you realize afresh how dear and precious He is. However, sometimes your theological and doctrinal mind may be troubled and raise questions about the Trinity or about Christ being the Spirit. You may wonder about modalism. You may question whether the ministry in the Lord's recovery is trustworthy. But after reading a portion of a Life-study message, you once again begin to feel that as the Bridegroom the Lord Jesus is lovely and precious. Spontaneously you say, "O Lord Jesus, dear Bridegroom, I love You. Lord, thank You for Your word, for Your ministry, and for Your recovery."...The Judaizers stir up questions, but the genuine ministry stirs up our love for the Lord Jesus as our Bridegroom.

Today's Judaizers seek to shake the believers away from simply loving the Lord Jesus. Nevertheless, we should turn from the Mosaic law and from the prophets and focus our attention on the Lord. We need to see from 11:2 that we have been betrothed to one husband in order to be presented as a pure virgin to Christ. Therefore, we should say, "Our dear Lord Jesus is our unique Husband, and I am part of His virgin. I don't care for doctrine or theology. I care only for the ministry that ministers Christ to me. He is the pleasant and dear One whom I love." (Life-study of 2 Corinthians, pp. 462-463)

Further Reading: CWWL, 1953, vol. 2, pp.542-544; Life-study of 2 Corinthians, msgs. 52-53; The Conclusion of the New Testament, msg. 345

第三周■周五

晨兴喂养

弗四 11 ~ 12 “祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

在以弗所书里，召会的启示有两个主要方面。第一方面是职事的工作建造基督的身体。第二方面是我们属灵的生活，包含许多属灵的经历，使我们能过一种生活，是符合、配得过召会生活的。

在四章十二节，保罗不是说建造召会，那可能会被当成是指建立一个会或会集。保罗乃是说建造一个生机的身体，…满了生命的身体。（一 23。）

所有恩赐—使徒、申言者、传福音者、以及牧人和教师—被赐下，…乃是要成全圣徒作职事的工作，就是建造基督的身体。恩赐被赐下，是要成全每一肢体，无论大小、强弱、长幼。…我们不该以为我们太小或太弱，不是基督身体上需要的。每一位信徒作为身体上的肢体，都是重要且需要的。…今天所需要的是身体生机的建造，这建造不是直接借着作头的基督，或借着有恩赐的人，乃是借着所有的肢体。（李常受文集一九八八年第一册，七六七、七四三至七四四页。）

信息选读

我们需要思想，我们对主的爱是在必朽坏的事中，还是在不朽坏的事中。我们需要学习如何牧养初信者，以建造基督的身体，好在不朽坏之中爱祂。有一天我们要站在主面前，并就着我们如何爱祂交账。为了要竭力学习新事，就像如何牧养

WEEK 3 — DAY 5

Morning Nourishment

Eph. 4:11-12 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

The revelation of the church in Ephesians has two main aspects. The first aspect is the work of the ministry to build up the Body of Christ. The second aspect is our spiritual life, which comprises many spiritual experiences that enable us to live a life that matches, or is worthy of, the church life.

In Ephesians 4:12 Paul does not speak of the building up of the church, which may be taken to refer to the building up of a congregation or assembly. Instead, Paul speaks of the building up of an organic Body...—a Body full of life (1:23).

All the gifts—the apostles, prophets, evangelists, and shepherds and teachers—are given...to perfect the saints to do the work of the ministry, which is to build up the Body of Christ. The gifts are given to perfect every member, no matter how large, small, strong, weak, old, or young...We should not think that we are too small or weak to be needed in the Body of Christ. Every believer is important and needed as a member of the Body. What is needed today is an organic building of the Body not directly by Christ as the Head or by the gifted persons but by all the members. (CWWL, 1988, vol. 1, pp. 575, 558-559)

Today's Reading

We need to consider if our love for the Lord is in corruptible things or in incorruptible things. We need to learn how to shepherd new believers for the building up of the Body of Christ in order to love Him in incorruptibility. One day we will stand before the Lord and give an account concerning how we loved Him. In order to endeavor to learn something new, such as how to

初信者，我们似乎必须付上代价，但实际上我们会享受主，并得着祂的供应。我们越在朽坏之中爱主，就越享受祂。照样，当我们在聚会中说话，就越喜乐，甚至我们必死的身体也要被点活，因为我们是正在作工直接建造基督的身体，借此在朽坏之中爱主。

我们是否在朽坏之中爱主，在于我们在什么事物中爱祂。（弗六 24。）许多其他的事物会朽坏，但基督的身体不会朽坏。这身体的建造包含三类主要的工作：访人传福音，将他们带进三一神里面；在家聚会中牧养初信者；以及在召会聚会中说话。这三种工作劳苦的结果会永远常存，绝不会朽坏。所以，我们出自对主的爱而作这些事，就是在朽坏之中爱祂。（李常受文集一九八八年第一册，七六五至七六六页。）

新约福音祭司体系的生机事奉。（彼前二 5，9。）…乃是传福音救来罪人，作祭物献与神。（罗十五 16。）接着，喂养他们，帮助他们长大，使他们能将自己当作活祭献与神。（约二一 15，彼前二 2，罗十二 1。）还要成全圣徒，使他们能作职事的工作，生机地建造基督的身体；（弗四 11～16；）并要带领圣徒申言为主说话，生机地建造召会。（林前十四 1，3～5，12，24，31。）…我们大家都要像使徒保罗一样，为这事劳苦奋斗，用全般的智慧，将各个圣徒在基督里成熟地献与神。（西一 28～29。）这就是基督身体生机的事奉；是全体的，是整个祭司体系的。个个都传福音救罪人，个个都喂养信徒，个个都成全圣徒，个个也都申言，使我们众人一同达到成熟的地步，基督的身体得以建造起来。（李常受文集一九九〇年第二册，二六八页。）

参读：李常受文集一九八八年第一册，七四二至七六六页。

shepherd new believers, it seems that we will have to pay a price, but we will actually enjoy the Lord and receive His supply. The more we love the Lord in incorruptibility, the more we enjoy Him. Likewise, when we speak in the meetings, we are made joyful and even enlivened in our mortal bodies, because we are loving the Lord in incorruptibility by working to directly build up the Body of Christ.

Whether we love the Lord in incorruptibility [Eph. 6:24] depends on the things we love Him in. Although many other things will be corrupted, the Body of Christ is incorruptible. The building of this Body comprises three main categories of work: visiting others with the gospel to bring them into the Triune God, shepherding new believers in home meetings, and speaking in the church meetings. The issue of these three kinds of labor will remain forever and will never be corrupted. Therefore, to do them out of our love for the Lord is to love Him in incorruptibility. (CWWL, 1988, vol. 1, pp. 573-574)

The organic service of the New Testament priesthood of the gospel (1 Pet. 2:5, 9)... involves the preaching of the gospel for the saving of sinners, offering them up as sacrifices to God (Rom. 15:16). Following that, there is the nourishing of the believers and helping them to grow so that they can offer themselves up as living sacrifices to God (John 21:15; 1 Pet. 2:2; Rom. 12:1). In addition, there is the perfecting of the saints that they may do the work of the ministry unto the organic building up of the Body of Christ (Eph. 4:11-16). Finally, we have to lead the saints to prophesy, to speak for God, for the organic building up of the church (1 Cor. 14:1, 3-5, 12, 24, 31)... We all have to be like the apostle Paul, who labored and struggled in all wisdom to present every man full-grown in Christ to God (Col. 1:28-29). This is the organic service of the Body of Christ. It is for everyone, and it is in a priesthood. Everyone preaches the gospel to save sinners, everyone nourishes the believers, everyone perfects the saints, and everyone prophesies. In this way all of us will arrive at a full-grown stage, and the Body of Christ will be built up. (CWWL, 1990, vol. 2, "The Mysteries in God's New Testament Economy," pp. 217-218)

Further Reading: CWWL, 1988, vol. 1, pp. 557-574

第三周■周六

晨兴喂养

弗三 16 ~ 17 “愿祂…借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。”

保罗总结以弗所书说，“愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”（六 24。）我们若留在我们的魂里，仍然能爱主，但在我们的魂里爱主，就不是在朽坏之中爱祂。我们得加强到我们的灵里，并让主安家在我们心里，就是在朽坏之中爱祂。…我们若在我们的魂里爱主，就可能在情感里太热，在回应或提议事情时不能约束或控制我们的情感。我们也许容易被冒犯，（或）在召会中引起风波。…我们需要借着转向我们的灵而爱主。这就是在朽坏之中爱祂，并且这样的爱造就圣徒，并建造基督的身体。在朽坏之中爱主，就是在符合召会生活的事中爱祂。（李常受文集一九八八年第一册，七七三至七七四页。）

信息选读

首先，我们必须转向我们的灵，使基督能定居在我们心里。然后我们会在爱里生根立基，并能和众圣徒一同领略基督的度量。我们也能认识基督那超越知识的爱。（弗三 19 上。）基督的爱超越人的知识，但我们能借着经历而认识这爱。最终，我们会团体地被充满，成为三一神一切的丰满。（19 下。）这就是被充满到一个程度，我们成为经过过程之三一神的彰显。在神圣生命里的这些属灵经历，使我们适合于召会生活。

以弗所书中所启示一切属灵经历的秘诀，在末了一节。（照着）六章二十四节…，“愿恩典与一切在不朽坏之中爱祂，并且这样的爱造就圣徒，并建造基督的身体。在朽坏之中爱主，就是在符合召会生活的事中爱祂。”

WEEK 3 — DAY 6

Morning Nourishment

Eph. 3:16-17 That He would grant you...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

Paul concludes Ephesians by saying, “Grace be with all those who love our Lord Jesus Christ in incorruptibility” (6:24). We can still love the Lord if we remain in our soul, but to love the Lord in our soul is not to love Him in incorruptibility. When we are strengthened into our spirit and allow the Lord to make His home in our heart, we are loving Him in incorruptibility... If we love the Lord in our soul, we may be too hot in our emotion, unable to bridle or control our emotion in responding to or proposing things. We may be easily offended [or] cause turmoil in the church. We need to love the Lord by turning to our spirit. This is to love Him in incorruptibility, and this kind of love edifies the saints and builds up the Body of Christ. To love the Lord in incorruptibility is to love Him in the things that are fitting for the church life. (CWWL, 1988, vol. 1, pp. 579-580)

Today's Reading

First, we must turn to our spirit so that Christ can settle down in our heart. Then we will be rooted and grounded in love and will be able to apprehend with all the saints the dimensions of Christ. We will also be able to know the knowledge-surpassing love of Christ (Eph. 3:19a). Christ's love surpasses human knowledge, yet we can know it by experiencing it. Finally, we will be corporately filled unto all the fullness of the Triune God (v. 19b). This is to be filled to the extent that we become the expression of the processed Triune God. These spiritual experiences in the divine life make us fit for the church life.

The secret to all the spiritual experiences revealed in Ephesians is in the last verse. [According to] Ephesians 6:24,... grace is the source [of loving the

朽坏之中，爱我们主耶稣基督的人同在。”恩典是（在不朽坏之中爱主的）源头。照着三章，恩典是追测不尽的浩大，因为恩典是以基督追测不尽的丰富供应我们。（2，8。）要经历这扶持的恩典，秘诀在十六节；那里使徒为我们祷告，叫我们得加强到里面的人里。…我们在里面的人里，基督就安家在我们心里。基督若安家在我们里面，祂所是并所有的一切，在我们里面就便于我们享受。祂居住、定居在我们里面时，祂就恩待我们，将祂恩典一切的丰富赐给我们。有这扶持的恩典，我们就能成为圣别、没有瑕疵，作为神的杰作，行在神预备好的善良事工中，脱去旧人，穿上新人，在灵里被充满，得着加力，并穿戴神全副的军装。

重生是神奇的，却是平常的。…同样，成为圣别，就是像神，也是神奇的，却十分平常，因为我们只要祷告，求父将我们加强到里面的人里，使基督安家在我们心里，就能经历圣别。…我们能以这神奇却平常的方式，经历以弗所书中所说到的一切事。

我们每天早晨能以神奇却平常的方式得复兴，并且我们终日能以同样的方式一再得复兴。我们若感觉自己有罪，就该立刻祷告：“主，我是有罪的。赦免我一切的罪恶，并用你的宝血洁净我。”立刻我们就会得洁净并得复兴。我们要立即得复兴，不需要祷告多日，只要对主说简短的话；这样我们就能活基督，照着灵而行，随处随时说基督，然后来到聚会中涌流，就是从我们里面的人流出活水的江河。（约七38。）…这就是过召会生活、复兴的生活、不断得胜的生活、以及在不朽坏之中爱主之生活的路。（李常受文集一九八八年第一册，七七五、七七八至七八〇页。）

参读：李常受文集一九八八年第一册，七六七至七八〇、六六八至六七七、七二一至七二四、八二三至八二九页。

Lord in incorruptibility]. According to chapter 3, grace is unsearchably great because it supplies us with the unsearchable riches of Christ (vv. 2, 8). The key to experiencing this supporting grace is in verse 16, where the apostle prayed for us to be strengthened into the inner man... It is when we are in the inner man that Christ makes His home in our hearts. If Christ is making His home in us, everything He is and has will be available in us for our enjoyment. As He abides and settles down in us, He is gracing us, giving us all the riches of His grace. With this supporting grace we can be holy and without blemish, walk as God's masterpiece in the good works prepared by God, put off the old man, put on the new man, be filled in spirit, be empowered, and put on the whole armor of God.

Regeneration is miraculous, yet it is normal... Similarly, to be holy, which is to be like God, is miraculous, but it is very normal because we can experience it simply by praying that the Father would strengthen us into our inner man so that Christ may make His home in our heart... We can experience all the things spoken of in Ephesians in this miraculous yet normal way.

We can be revived in a miraculous yet normal way every morning, and we can be revived again and again throughout the day in the same way. If we sense that we are sinful, we should immediately pray, "Lord, I am sinful. Forgive me of all my sinfulness and cleanse me with Your precious blood." Right away we will be cleansed and revived. We do not need to pray for many days but can simply speak a brief word to the Lord in order to be instantly revived. In this way we can live Christ, walk according to the spirit, speak Christ everywhere and at any moment, and then come to the meetings and overflow, which is to have rivers of living water flowing out of our inner man... (John 7:38). This is the way to live the church life, a revived life, a life that continually overcomes, and a life that loves the Lord in incorruptibility. (CWWL, 1988, vol. 1, pp. 580, 582-584)

Further Reading: CWWL, 1988, vol. 1, pp. 575-584, 493-499, 539-541, 621-625

第三周诗歌

WEEK 3 — HYMN

补 333

我爱我主

(英546)

降 B 大调

4/4

一 我 爱 我 主，非 用 天 然 之 爱； 我
 无 可 以 给 你。 主， 我 爱 你； 这 爱 全
 然 属 你， 使 我 活 在 你 里。
 我 一 无 所 有， 却 欢 然 经 历，
 倒 空， 消 失， 浸 没 在 你 爱 里。

二 我主，唯你是我一切所需，我心别无所愿；
 住在你里，经历祝福江河，从你涌流无间。
 饮生命活泉，享你作恩典，
 作我中心、居所、祝福之源。

I love my Lord, but with no love of mine

Experience of Christ — Love for Him

546

1. I love my Lord, but with no love of mine, For I have none to give;
 I love Thee, Lord, but all the love is Thine, For by Thy love I live.
 I am as nothing, and rejoice to be
 Emp - tied, and lost, and swal - lowed up in Thee.

2. Thou, Lord, alone, art all Thy children need,
 And there is none beside;
 From Thee the streams of blessedness proceed,
 In Thee the bless'd abide.
 Fountain of life, and all-abounding grace,
 Our source, our center, and our dwelling-place.

第四周

基督生机的身体 在爱里把自己建造起来

诗歌：658

读经：弗四 8～16

【周一】

壹 基督生机身体内在的建造，是借着元首基督在祂的升天（包括祂的复活）里，将各种有恩赐的人（如使徒、申言者、传福音者、以及牧人和教师），就是在神圣三一的分赐中所构成的人，赐给基督的身体——弗四 8～12，徒二 24，27，一 9：

一 以弗所四章八节说，“祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人”：

- 1 “高处”引自诗篇六十八篇十八节，指锡安山，（15～16，）象征第三层天，神的居所。（王上八 30。）
- 2 诗篇六十八篇含示在约柜得胜之后，神在约柜中升到锡安山；（民十 35；）这描绘基督如何得了胜，且凯旋地升到诸天之上。
- 3 基督借着祂宇宙的历程，在祂的升天里，掳掠了那些曾经被撒但所掳的，并使他们成为赐给祂身体的恩赐——弗四 8～11：

Week Four

The Organic Body of Christ Building Itself Up in Love

Hymns: 914

Scripture Reading: Eph. 4:8-16

§ Day 1

I. **The intrinsic building up of the organic Body of Christ is by the giving of the gifted persons (such as apostles, prophets, evangelists, and shepherds and teachers), who are constituted in the dispensing of the Divine Trinity, by Christ as the Head in His ascension (including His resurrection), to His Body—Eph. 4:8-12; Acts 2:24, 27; 1:9:**

A. Ephesians 4:8 says, “Having ascended to the height, He led captive those taken captive and gave gifts to men”:

1. Height in the quotation from Psalm 68:18 refers to Mount Zion (vv. 15-16), symbolizing the third heaven, where God dwells (1 Kings 8:30).
2. Psalm 68 implies that it was in the Ark that God ascended to Mount Zion after the Ark had won the victory (Num. 10:35); this portrays how Christ won the victory and ascended triumphantly to the heavens.
3. Through His universal traffic and in His ascension, Christ led as captives those who had been taken captive by Satan and made them gifts to His Body—Eph. 4:8-11:

【周二】

- a 被赎的圣徒在还未借着基督的死和复活得救以前，乃是被撒但所掳的一参路四 18。
 - b 基督在升天时，掳掠了他们，就是把他们从撒但的掳掠中拯救出来，归给祂自己一诗六八 18。
 - c 基督在升天时，把他们这一列被征服的仇敌，作为祂的俘虏帅领到诸天之上，并使他们成为赐给祂身体的恩赐。
 - d 现今神正庆祝基督在他们这些被祂征服的仇敌身上的得胜，并在祂为着建造祂身体之职事的行动里，在凯旋的行列中帅领他们这些俘虏一林后二 14。
- 二 基督越在我们里面升上、降下，俘掳我们，征服我们，祂就越用祂自己充满我们，把我们构成赐给祂身体的恩赐—参弗四 9～10。

【周三】

贰 基督生机身体内在的建造，乃是借着有恩赐的人在神圣的分赐里成全圣徒，使所有的圣徒都能作新约职事的工作，就是建造基督的身体—11～12 节：

- 一 十二节的“成全”一辞，原文的意思也表示使之完全、装备、用功用供应；被成全的路在于在生命里长大，并能熟练地尽功用。
- 二 有恩赐的人成全圣徒，照着生命树以生命的供应喂养他们，使他们在生命里长大—创二 9，林前三 2，6。
- 三 有恩赐的人（照着圣徒的度量）成全圣徒，使圣

§ Day 2

- a. The redeemed saints had been taken captive by Satan before they were saved by Christ's death and resurrection—cf. Luke 4:18.
 - b. In His ascension Christ led them captive; that is, He rescued them from Satan's captivity and took them to Himself—Psa. 68:18.
 - c. In His ascension Christ led them to the heavens as His captives in His train of vanquished foes and made them gifts to His Body.
 - d. Now God is celebrating Christ's triumph over them, His vanquished foes, and leading them as His captives in a triumphal procession in His move for His ministry to build up His Body—2 Cor. 2:14.
- B. The more Christ ascends and descends within us, capturing and vanquishing us, the more He fills us with Himself to constitute us as gifts to His Body—cf. Eph. 4:9-10.

§ Day 3

II. The intrinsic building up of the organic Body of Christ is by the gifted per-sons' perfecting of the saints in the divine dispensing so that all the saints may be able to do the work of the New Testament ministry, that is, to build up the Body of Christ—vv. 11-12:

- A. The Greek word for perfecting in verse 12 also means “completing,” “equipping,” “supplying the functions”; the way to be perfected is to grow in life and to become skillful in function.
- B. The gifted persons perfect the saints by nourishing them according to the tree of life with the life supply for their growth in life—Gen. 2:9; 1 Cor. 3:2, 6.
- C. The gifted persons perfect the saints (according to their measure) to do

徒能作他们所作的，好直接建造基督的身体—太十六 18，弗四 11～12，参提前一 16，四 12:

- 1 使徒成全圣徒，是借着看望众召会，（徒十五 36，40～41，二十 20，31，）借着写书信给众召会，（西四 16，林前一 2，）并借着指派同工留在一地成全圣徒。（提前一 3～4，三 15，多一 5。）
 - 2 申言者成全圣徒，是借着教导圣徒将主说到人里面，借着在聚会中说话而建立榜样，并借着帮助圣徒晨晨复兴、日日得胜，而过申言的生活—徒十三 1，林前十四 31，箴四 18。
 - 3 传福音者成全圣徒，是借着挑旺他们在传福音的灵里焚烧，借着教导他们福音的真理，借着训练他们传福音，借着帮助圣徒装备经纶之灵的能力，并借着建立爱罪人并为罪人祷告的榜样—提后四 5。
 - 4 牧人教师成全圣徒，是借着牧养，就是喂养与保养年幼的圣徒，并教导成长中的圣徒—徒十一 25～26，十三 1。
- 四 这成全的结果是，我们众人都达到信仰上并对神儿子之完全认识上的一，达到长成的人，并达到基督丰满之身材的度量—弗四 13，参约十七 23。
- 五 这成全会使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入撒但错谬系统的诡诈作为—弗四 14。

【周四】

六 牧养和教导是升天的元首基督所赐给众召会，

what they do for the direct building up of the Body of Christ—Matt. 16:18; Eph. 4:11-12; cf. 1 Tim. 1:16; 4:12:

1. The apostles perfect the saints by visiting the churches (Acts 15:36, 40-41; 20:20, 31), by writing epistles to the churches (Col. 4:16; 1 Cor. 1:2), and by assigning their co-workers to stay in certain places to perfect the saints (1 Tim. 1:3-4; 3:15; Titus 1:5).
 2. The prophets perfect the saints by teaching them to speak the Lord into people, by speaking in the meetings to set up a model, and by helping the saints to live a prophesying life by being revived every morning and overcoming every day—Acts 13:1; 1 Cor. 14:31; Prov. 4:18.
 3. The evangelists perfect the saints by stirring them up to be burning in the gospel-preaching spirit, by teaching them with gospel truths, by training them to preach the gospel, by helping the saints to be equipped with the power of the economical Spirit, and by setting an example of loving the sinners and praying for them—2 Tim. 4:5.
 4. The shepherd-teachers perfect the saints by shepherding—feeding and nourishing the young saints and teaching the growing saints—Acts 11:25-26; 13:1.
- D. The result of this perfecting is that we will all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ—Eph. 4:13; cf. John 17:23.
- E. This perfecting will cause us to be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a satanic system of error—Eph. 4:14.

§ Day 4

F. Shepherding and teaching are the essential functions among the gifted

以建造祂身体之有恩赐的人中间极重要的功用；（约二一 15～17，太二八 20，林前四 17 下，七 17 下，林后十一 28～29；）此外，基督作召会的元首也吩咐使徒要在众地方召会设立长老，以执行祂对群羊的牧养，（提前三 1～7，五 17 上，彼前五 2 上，）并且善于教导，以加强牧养并完成其目标。（提前三 2 下，五 17 下。）

【周五】

叁 基督生机身体内在的建造，是借着所有肢体直接的建造—到元首里面，并本于元首：

一 为要被建造，我们必须在爱里持守着真实，在凡事上长到元首基督里面—弗四 15：

- 1 我们必须持守神永远的经纶、包罗万有的基督、以及作基督身体的召会的神圣真理。
- 2 我们必须服从元首基督，（林前十一 3，弗五 23，一 22，10，）让祂神圣的生命扩展并扩增到我们里面的各部分。（罗八 10，6，11，林后五 4。）
- 3 以弗所四章十五节的“元首”，指明我们在基督里的长大，该是众肢体在元首之下，在身体里的长大；我们的长大不仅是在基督里，更是在基督的身体里。

二 本于元首，在神圣的分赐里，全身借着每一丰富供应的节紧密的联络在一起，并借着每一部分依其度量而有的功用结合在一起，交织在一起—16 节：

- 1 当我们长到元首里面，就能本于元首，产生出为着建造祂身体的许多功用。

persons given by Christ as the ascended Head to the churches for the building up of His Body (John 21:15-17; Matt. 28:20; 1 Cor. 4:17b; 7:17b; 2 Cor. 11:28-29); in addition, Christ as the Head of the church also charged the apostles to appoint elders in all the local churches to carry out His shepherding of His flock (1 Tim. 3:1-7; 5:17a; 1 Pet. 5:2a) and to be apt to teach in order to strengthen the shepherding and carry out its goal (1 Tim. 3:2b; 5:17b).

§ Day 5

III. The intrinsic building up of the organic Body of Christ is by the direct building by all the members—into the Head and out from the Head:

A. In order to be built up, we must hold to truth in love, growing up into the Head, Christ, in all things—Eph. 4:15:

1. We must hold to the divine truth of God's eternal economy, of the all-inclusive Christ, and of the church as the Body of Christ.
2. We must be subject to the Head, Christ (1 Cor. 11:3; Eph. 5:23; 1:22, 10), and allow His divine life to expand and increase into all our inward parts (Rom. 8:10, 6, 11; 2 Cor. 5:4).
3. The word Head in Ephesians 4:15 indicates that our growth in Christ should be a growth as members in the Body under the Head; our growth is not only in Christ but also in His Body.

B. Out from the Head, in the divine dispensing, all the Body is joined closely together through every joint of the rich supply and knit together, interwoven, through the operation in the measure of each one part—v. 16:

1. When we grow into the Head, we can produce out from the Head many functions for the building up of His Body.

2 每一个基督身体的肢体，都有其借着生命的长大而有的度量，都可以为着基督身体的长大与建造尽功用。

【周六】

三 节的供应和各部分的尽功用，便叫身体渐渐长大，以致在神圣的爱里把自己建造起来—16节：

- 1 全身体使身体长大—参林前十四4下，31。
- 2 基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来—弗三17上：
 - a 当基督进到圣徒里面，活在他们里面，众圣徒里面的基督就成为召会—西三10~11。
 - b 基督的身体因着基督在我们里面的长大而长大，也就得了建造—一18，二19。
- 3 基督的身体在爱里把自己建造起来，这爱是神的元素，神内在的本质；这爱是在基督里面神的爱，成了在我们里面基督的爱；借着这爱，我们爱基督和祂身体上同作肢体者—约壹四7~8，11，16，19，罗五5，八39：
 - a 在这样神圣之爱的情形与气氛中，我们被神浸透，在祂面前成为圣别、没有瑕疵—弗一4。
 - b 我们实际认识并经历这样神圣的爱，就在这爱里为着长大而生根，并为着建造而立基—三17。
 - c 在这样神圣的爱里，我们为着身体的一彼此担就—四2~4。
 - d 在这样神圣的爱里，我们持守真实，就是持守基督与祂的身体—15节。
 - e 我们需要在这样神圣的爱里行事为人（生活、行动、

2. Every member of the Body of Christ has a measure through the growth in life and can function for the growth and building up of the Body of Christ.

§ Day 6

C. The joints supplying and the parts functioning cause the growth of the Body unto the building up of the Body itself in the divine love—v. 16:

1. All the Body causes the growth of the Body—cf. 1 Cor. 14:4b, 31.
2. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself—Eph. 3:17a:
 - a. When Christ enters into the saints and lives within them, the Christ within the saints becomes the church—Col. 3:10-11.
 - b. The Body of Christ grows by the growth of Christ within us and is built up this way—1:18; 2:19.
3. The love in which the Body builds itself up is the love that is the very element, the inner substance, of God; it is the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body—1 John 4:7-8, 11, 16, 19; Rom. 5:5; 8:39:
 - a. It is in the condition and atmosphere of such a divine love that we are saturated with God to be holy and without blemish before Him—Eph. 1:4.
 - b. It is in such a divine love, realized and experienced by us in a practical way, that we are rooted for growth and grounded for building—3:17.
 - c. It is in such a divine love that we bear one another for the oneness of the Body—4:2-4.
 - d. It is in such a divine love that we hold to truth, that is, to Christ with His Body—v. 15.
 - e. It is in such a divine love that we need to walk—to live, act, and have

举止)，好像神蒙爱的儿女，就是从神而生的神人，有神的生命和性情，属于神的种类，以效法神—五1～2。

四 “基督生机的身体是由身体自己直接建造的。身体是由基督所有的肢体，各按自己的度量尽功用，主要的是申言，为主说话，而直接建造的。…这个由基督所有肢体直接的建造，乃是借着各种有恩赐的人，在升天基督（在祂的升天里）神圣元素的全备供应下所作成全的工作。我们需要实行〔这事〕，好叫我们能在这地上看见这种生机建造的实际。”（李常受文集一九八八年第四册，四八三页。）

our being—as the beloved children of God, who are God-men, born of God, possessing the life and nature of God, and belonging to the species of God, to be imitators of God—5:1-2.

D. “The direct building of the organic Body of Christ is by the Body itself. The Body is built directly by all the members of Christ functioning, each in his own measure, mainly in prophesying—speaking for the Lord... This direct building by all the members of Christ takes place through the perfecting work of all the gifted persons under the bountiful supply of the divine element of the ascended Christ in His ascension. We need to practice [this] so that we can see the reality of such an organic building on this earth” (The Collected Works of Witness Lee, 1988, vol. 4, “Further Light concerning the Building Up of the Body of Christ,” pp. 388-389).

第四周■周一

晨兴喂养

诗六八 18 “你已经升上高处，掳掠了那些被掳的；你在人间，甚至在悖逆的人中间，受了恩赐，叫耶和华神可以住在他们中间。”

民十 35 “约柜往前行的时候，摩西就说，耶和华啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。”

在以弗所四章八至十节，我们看见基督降到地的低下之处，又升上远超诸天之上，为要充满万有，并且掳掠了那些被掳的。八节说，“经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’”“高处”引自诗篇六十八篇十八节，指锡安山，（15～16，）象征第三层天，神的居所。（王上八 30。）诗篇六十八篇含示在约柜得胜之后，神在约柜中升到锡安山。诗篇六十八篇一节是引用民数记十章三十五节的话。这指明诗篇六十八篇的背景，是神在会幕中的行动，这会幕是以约柜为中心。约柜，基督的预表，无论往哪里去，总是赢得胜利。最终，这约柜凯旋的升到锡安山顶。这描绘基督如何得了胜，且凯旋的升到诸天之上。（新约总论第十一册，一九九页。）

信息选读

基督已经从诸天来到地上，从地上下到阴间，又从阴间回到地上，然后从地上到第三层天。基督乃是借着这个宇宙的历程，将恩赐赐给身体。

我们来看使徒保罗的例子。一个像大数扫罗这样有罪、如鬼魔一般逼迫召会的人，怎么能成为基督

WEEK 4 — DAY 1

Morning Nourishment

Psa. 68:18 You have ascended on high; You have led captive those taken captive; You have received gifts among men, even the rebellious ones also, that Jehovah God may dwell among them.

Num. 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; and let those who hate You flee before You.

In Ephesians 4:8-10 we see that Christ is the One who descended into the lower parts of the earth, ascended far above all the heavens to fill all things, and led captive those taken captive. Verse 8 says, “The Scripture says, ‘Having ascended to the height, He led captive those taken captive and gave gifts to men.’” Height in the quotation from Psalm 68:18 refers to Mount Zion (vv. 15-16), which symbolizes the third heaven, where God dwells (1 Kings 8:30). Psalm 68 implies that it was in the Ark that God ascended to Mount Zion after the Ark had won the victory. Verse 1 of Psalm 68 is taken from Numbers 10:35. This indicates that the background of Psalm 68 is God’s move in the tabernacle with the Ark as its center. Wherever the Ark, a type of Christ, went, the victory was won. Eventually, this Ark ascended triumphantly to the top of Mount Zion. This portrays how Christ won the victory and ascended triumphantly to the heavens. (The Conclusion of the New Testament, p. 3412)

Today’s Reading

Christ has traveled from the heavens to the earth, from the earth to Hades, from Hades back to earth, and from the earth to the third heaven. It is by this universal traffic that the gifts have been given by Christ to the Body.

Consider the apostle Paul as an example. How could a sinful, devilish persecutor of the church such as Saul of Tarsus become a gift to the Body of

身体的恩赐？唯有借着基督这贯穿宇宙的历程。基督从天上来到地上。祂生在伯利恒的马槽里，且在小城拿撒勒住了约三十年之久。祂被钉十字架之后，下到阴间，在其中游历了三天。然后祂在复活那日从阴间出来。在祂复活与升天之间，祂向祂的门徒显现四十天之久。在四十天的末了，祂升入了诸天。我们若只有以弗所四章而没有诗篇六十八篇，可能就不知道基督升上诸天时，帅领了一列俘虏。祂进入诸天，犹如带着一列俘虏的得胜者。祂将这些俘虏呈献给父，父把他们回赠给祂作恩赐。然后基督将这些俘虏当作恩赐赐给人，其中有一个就是大数的扫罗。这就是基督将恩赐赐给人的路。

基督借着祂宇宙的历程，不仅召聚了许多罪人，也击败了那曾经掳掠他们的撒但。我们曾经都是俘虏，是被撒但、罪和死所掳掠的人。借着从天来到地，从地下到阴间，从阴间回到地，从地又回到天，基督一面得着了我們众人，一面也征服了那曾霸占我们且把我们拘禁在他死亡权势之下的撒但。我们既从撒但、罪和死中得了释放，现今就是基督的俘虏。所有的天使都知道，当基督升到第三层天时，祂帅领了一列俘虏，并将这些俘虏呈献给父。这个行列必定是个非常得胜的庆祝！

我们这些被祂俘掳的人，是无路可逃的。虽然我们从来没有见过主耶稣，但是我们没有选择的余地，只有相信祂，因为我们已经被祂俘掳了。现今我们是在祂的行列里，我们无法从祂逃脱。基督不仅俘掳我们，也把我们呈献给父。父是那样珍赏地注视着我们，然后把我们回赠给祂的儿子作为恩赐。这样，借着基督宇宙的历程，我们都成了赐给身体的恩赐。（以弗所书生命读经，三九二至三九三页。）

参读：以弗所书生命读经，第三十八、四十一篇。

Christ? Only by the traveling of Christ throughout the universe. Christ traveled from the heavens to the earth. He was born in a manger in Bethlehem, and He lived for about thirty years in the little town of Nazareth. After He was crucified on the cross, He went down into Hades and took a tour of that region for three days. Then He came out of Hades on the day of His resurrection. Between His resurrection and ascension, He appeared to His disciples over a period of forty days. At the end of those forty days, He ascended into the heavens. If we had Ephesians 4 without Psalm 68, we probably would not realize that when Christ ascended to the heavens, He led a train of captives. He entered into the heavens as a conqueror with a train of captives. He presented these captives to His Father, who in turn gave them back to Him as gifts. Then Christ gave all these captives as gifts to men. One of these gifts was Saul of Tarsus. This is the way Christ gave gifts to men.

By His universal traveling, Christ not only gathered up many sinners, but He also defeated Satan, the one who had captured them. At one time, we all were captives, those who had been captured by Satan, sin, and death. By traveling from heaven to earth, from earth to Hades, from Hades back to earth, and from earth back to heaven, on the one hand, Christ gained all of us and, on the other hand, He conquered Satan, who had usurped us and held us under his power of death. Having been released from Satan, sin, and death, we are now Christ's captives. All the angels know that when Christ ascended to the third heaven, He was leading a train of captives and that these captives were presented to the Father. What a victorious celebration this procession must have been!

As those who have been captured by Him, we have no way to escape. Although we have never seen the Lord Jesus, we have no choice but to believe in Him because we have been captured by Him. Now that we are in His train, we cannot get away from Him. Not only have we been captured by Christ, but He has also presented us to the Father. After beholding us with great appreciation, the Father returned us to the Son as gifts. In this way we all were made gifts to the Body through Christ's universal traveling. (Life-study of Ephesians, pp. 324-326)

Further Reading: Life-study of Ephesians, msgs. 38, 41

第四周■周二

晨兴喂养

弗四 8 ~ 10 “所以经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’（若非祂也曾降到地的低下之处，‘祂升上’是什么意思？那降下的，也是那升上，远超诸天之上，为要充满万有的。）”

以弗所四章八节的“那些”指被赎的圣徒，他们在还未借着基督的死和复活得救以前，乃是被撒但所掳的。基督在升天时，掳掠了他们，就是把他们从撒但的掳掠中拯救出来，归给祂自己。这指明基督已经征服并胜过那借着罪和死掳掠人的撒但。

扩大本新约圣经 (Amplified New Testament) 将“祂…掳掠了那些被掳的”译为“祂…帅领了一列被征服的仇敌”。“被征服的仇敌”可指撒但、撒但的使者、以及我们这些罪人；也指明基督胜过撒但、罪和死的得胜。…如今基督正在庆祝祂征服仇敌的得胜，在祂行动的凯进行列中帅领这些俘虏，以完成祂建造身体的职事。（新约总论第十一册，二〇〇页。）

信息选读

以弗所四章八节的“恩赐”，不是指各种服事的能力或才干，乃是指十一节各种有恩赐的人—使徒、申言者、传福音者、牧人和教师。基督借着死与复活，征服了撒但和死，并拯救他们这些人脱离撒但和死之后，就在升天里用祂复活的生命，使这些蒙拯救的罪人成为这样的恩赐，并将他们赐给祂的身体，以建造祂的身体。

基督升上高处，升到三层天上时，还没有结束祂的历程。祂升天后，又降下进入我们的灵里。因此，

WEEK 4 — DAY 2

Morning Nourishment

Eph. 4:8-10 Therefore the Scripture says, “Having ascended to the height, He led captive those taken captive and gave gifts to men.” (Now this, “He ascended,” what is it except that He also descended into the lower parts of the earth? He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)

Those in Ephesians 4:8 refers to the redeemed saints, who were taken captive by Satan before being saved by Christ’s death and resurrection. In His ascension Christ led them captive; that is, He rescued them from Satan’s captivity and took them to Himself. This indicates that He conquered and overcame Satan, who had captured them by sin and death.

The Amplified New Testament renders “He led captive those taken captive” as “He led a train of vanquished foes.” Vanquished foes may refer to Satan, to his angels, and to us the sinners, again indicating Christ’s victory over Satan, sin, and death... Now Christ is celebrating His triumph over His vanquished foes and leading them as His captives in a triumphal procession in His move for His ministry to build up His Body. (The Conclusion of the New Testament, pp. 3412-3413)

Today’s Reading

Gifts in Ephesians 4:8 does not refer to the abilities or capacities for various services but to the gifted persons in verse 11—apostles, prophets, evangelists, and shepherds and teachers. After conquering Satan and death and rescuing the sinners from Satan and death through His death and resurrection, Christ in His ascension made the rescued sinners themselves such gifts by means of His resurrection life and gave them to His Body for its building up.

When Christ ascended up on high, to the third heaven, that was not the end of His traveling. After He ascended, He descended into our spirit. Therefore,

基督是那降下又升上，经过历程，并且施恩眷临我们的一位。今天基督仍在祂的历程中；祂仍然在升上并降下。但如今祂的历程主要是在我们里面。在我们的经历里，我们可能上上下下。我们下沉时，基督就下到我们所在之处，把我们往上带到神那里。一天当中，我们可能多次被基督带到天上。我们从经历中能见证，基督在我们里面降下又升上；祂上去又下来。…我们很难说基督在哪里。祂在天上，还是在地上？我们若说祂在地上，我们可能感觉祂在天上。但我们若说祂在天上，不久后我们可能就领悟祂在地上。事实上，基督是无所不在的。根据四章九至十节，祂的降下并升上乃是为了充满万有。你以为基督在宇宙中充满万有，却没有充满你么？借着降下并升上，基督要以祂自己充满我们。

基督借着祂的降下并升上，将我们构成赐给身体的恩赐。祂越在我们里面降下并升上，我们就越成为恩赐。…基督在〔信徒〕里面降下并升上时，就俘掳他们，征服他们，并把他们构成赐给召会的恩赐。因着基督的历程，他们就成为有用的恩赐。

我们要成为身体的恩赐尽功用，就必须被基督征服，并为基督所击败。直到我们愿意被基督掳掠时，基督才有地位和立场，把我们作成赐给身体的恩赐。我们必须从深处向主祷告说，“我向你降服，我被你击败，被你掳掠了。”我们都需要彻底被基督击败、掳掠、得着并占有。我们愿意被基督击败，并为基督所掳掠时，基督就有立场，将我们建立为赐给身体的恩赐。基督越在我们里面升上、降下，掳掠我们，征服我们，祂就越用祂自己充满我们，把我们构成赐给祂身体的恩赐。（新约总论第十一册，二〇〇至二〇二、二〇五页。）

参读：新约总论，第三百四十篇。

Christ is the One who descends, ascends, travels, and comes to us in gracious visitations. Today Christ is still traveling; that is, He is still ascending and descending. However, now His traveling takes place mainly within us. In our experience we may be up or down. When we are down, Christ comes down to where we are and brings us up to God. Many times during the course of a day we may be brought by Christ into the heavens. From our experience we can testify that within us Christ descends and ascends; He goes up and down... It is difficult to say where Christ is. Is He in heaven or on earth? If we say that He is on earth, we may have the sense that He is in heaven. But if we say that He is in heaven, we may soon realize that He is on earth. Actually, Christ is everywhere. According to verses 9 and 10, He descended and ascended in order to fill all things. Do you think that Christ will fill all things in the universe without also filling you? Through His descending and ascending, Christ will fill us with Himself.

It is by His descending and ascending that Christ constitutes us gifts to the Body. The more He descends and ascends within us, the more we become gifts... As Christ descends and ascends within [the believers], He captures them, vanquishes them, and constitutes them into gifts to His Body. As a result of Christ's traveling, they become useful gifts.

In order for us to function as a gift to the Body, we must be conquered and subdued by Christ. It is not until we become willing to be captured by Christ that He has the ground and standing to make us gifts to the Body. We must pray to the Lord from the depth of our being, "I surrender to You. I am defeated by You. I am captured by You." We all need to be thoroughly defeated, captured, gained, and taken over by Christ. When we are willing to be subdued and captured by Christ, we will give Christ the ground to establish us as gifts to His Body. The more Christ ascends and descends within us, capturing and vanquishing us, the more He fills us with Himself to constitute us as gifts to His Body. (The Conclusion of the New Testament, pp. 3413-3414, 3416-3417)

Further Reading: The Conclusion of the New Testament, msg. 340

第四周■周三

晨兴喂养

弗四 11 ~ 12 “祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

以弗所四章十二节告诉我们，有恩赐的人赐给召会。…前一节那许多有恩赐的人，只有一个职事，就是将基督供应人，以建造基督的身体，召会。这是新约经纶中唯一的职事。（林后四 1，提前一 12。）…根据文法结构，“为着建造基督的身体”与“为着职事的工作”是同位语，指明这两句话是指同一件事；因此，职事的工作就是建造基督的身体。使徒、申言者、传福音者、牧人和教师成全圣徒，目的是为着职事的工作。…成全圣徒的目的，乃是为着建造基督的身体。以弗所四章十一节那些有恩赐的人，不论作什么，只要是职事的工作，就必须是为着建造基督的身体。然而，这建造不是直接由有恩赐的人完成的，乃是由得着有恩赐之人成全的圣徒完成的。

建造基督身体这独一的工作，主要的不是由有恩赐者负责，乃是由众圣徒负责。有恩赐者，包括领头的使徒，以及众信徒，甚至包括最小的肢体，两者一同作工，以建造身体。（新约总论第十一册，二一〇至二一一页。）

信息选读

有恩赐的人是为着成全圣徒。有恩赐的人在神圣赐中成全圣徒，使所有的圣徒都能作新约职事的工作，就是建造基督的身体。有恩赐的人成全圣徒，

WEEK 4 — DAY 3

Morning Nourishment

Eph. 4:11-12 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Ephesians 4:12 tells us that the gifted ones were given to the Body...The many gifted persons in the preceding verse have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church. This is the unique ministry in the New Testament economy (2 Cor. 4:1; 1 Tim. 1:12). According to the grammatical construction, the phrase unto the building up of the Body of Christ is in apposition to the phrase unto the work of the ministry. This indicates that both phrases refer to the same thing; hence, the work of the ministry is the building up of the Body. The apostles, prophets, evangelists, and shepherds and teachers perfect the saints unto the work of the ministry...The perfecting of the saints is for the purpose of building up the Body of Christ. Whatever the gifted persons in Ephesians 4:11 do as the work of the ministry must be for the building up of the Body of Christ. However, this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones.

The unique work of building up the Body of Christ is the responsibility not mainly of the gifted ones but of all the saints. Both the gifted ones, including the leading apostles, and all the believers, including even the smallest member, work together to build up the Body. (The Conclusion of the New Testament, pp. 3420-3421)

Today's Reading

The gifted persons perfect the saints in the divine dispensing in order that all the saints may be able to do the work of the New Testament ministry, that is, to build up the Body of Christ. The gifted persons perfect the saints

照着生命树以生命的供应喂养他们，使他们在生命里长大。（创二 9，林前三 2，6。）有恩赐的人成全圣徒，使圣徒能作他们所作的，好直接建造基督的身体。使徒对圣徒的成全，是借着看望众召会，（徒十五 36，40～41，二十 20，31，）写信给众召会，（西四 16，林前一 2，）并指派同工停留在一地成全圣徒。（提前一 3～4，三 15，多一 5。）申言者对圣徒的成全，是借着教导圣徒将主说到人里面，在聚会中说话而建立榜样，并帮助圣徒借着晨晨复兴、日日得胜，而过申言的生活。（徒十三 1，林前十四 31，箴四 18。）传福音者对圣徒的成全，是借着挑旺圣徒在传福音的灵里焚烧，教导他们福音的真理，训练他们传福音，帮助圣徒们装备经纶之灵的能力，并建立爱罪人和为罪人祷告的榜样。（提后四 5。）牧人教师对圣徒的成全，是借着牧养，就是喂养并保养幼嫩的圣徒，且教导成长中的圣徒。（徒十一 25～26，十三 1。）这成全的结果，乃是我们都达到信仰上并对神儿子之完全认识上的一，达到长成的人，达到基督丰满之身材的度量。（弗四 13，参约十七 23。）这成全使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入撒但错谬系统的诡诈作为。（弗四 14。）

被成全的路在于在生命里长大，并能熟练地尽功用。十二节的“成全”一辞，原文的意思也表示使之完全、装备、用功用供应。成全圣徒就是使圣徒得以完全、得着装备、并得着供应。我们唯有借着在生命中长大，才能得以完全。我们必须成熟，才能得以完全。…圣徒需要得着喂养，使他们在神圣生命上长大，也需要受训练，使他们能有适当的技能尽功用。（新约总论第十一册，二一一至二一二页。）

参读：成全圣徒与基督身体的建造，第一至三篇。

by nourishing them according to the tree of life with the life supply for their growth in life (Gen. 2:9; 1 Cor. 3:2, 6). The gifted persons perfect the saints to do what they do for the direct building up of the Body of Christ. The apostles perfect the saints by visiting the churches (Acts 15:36, 40-41; 20:20, 31), by writing epistles to the churches (Col. 4:16; 1 Cor. 1:2), and by assigning their co-workers to stay in certain places to perfect the saints (1 Tim. 1:3-4; 3:15; Titus 1:5). The prophets perfect the saints by teaching them to speak the Lord into people, by speaking in the meetings to set up a model, and by helping the saints to live a prophesying life by being revived every morning and overcoming every day (Acts 13:1; 1 Cor. 14:31; Prov. 4:18). The evangelists perfect the saints by stirring them up to be burning in the gospel-preaching spirit, by teaching them with gospel truths, by training them to preach the gospel, by helping the saints to be equipped with the power of the economical Spirit, and by setting an example of loving the sinners and praying for them (2 Tim. 4:5). The shepherd-teachers perfect the saints by shepherding—feeding and nourishing the young saints and teaching the growing saints (Acts 11:25-26; 13:1). The result of this perfecting is that we will all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ (Eph. 4:13; cf. John 17:23). This perfecting will cause us to be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a satanic system of error (Eph. 4:14).

The way to be perfected is to grow in life and to become skillful in function. The Greek word rendered “perfecting” in verse 12 also means “completing, equipping, and furnishing.” To perfect a saint is to complete him, to equip him, and to furnish him. Only by growing in life can we be completed. Not until we become mature will we be completed...The saints need to be fed so that they may grow in the divine life, and they need to be trained so that they may function with the proper skill. (The Conclusion of the New Testament, pp. 3421-3422)

Further Reading: CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” chs. 1-3

第四周■周四

晨兴喂养

彼前五 2～3 “务要牧养你们中间神的群羊，按着神监督他们，…乃是出于甘心；…乃是出于热切；…乃是作群羊的榜样。”

提前三 1～2 “人若渴望得监督的职分，就是羡慕善工；…所以作监督的必须无可指责，只作一个妻子的丈夫，节制适度，清明自守，端正规矩，乐意待客，善于教导。”

所有的圣徒都该是建造的肢体。…首先是使徒、申言者、传福音者、牧人和教师成全圣徒，这意思是，他们把圣徒建造起来；然后被成全的圣徒就成为建造的肢体。…以弗所四章十六节说到“每一供应的节”，这辞是指像十一节所说特别有恩赐的人；“丰富供应”，该是特殊的供应，基督的供应。不仅如此，“每一部分”是指身体的每一肢体。基督身体的每一肢体，都有其度量，可以为着基督身体的长大而尽功用。身体的长大，就是基督在召会里的加增，结果叫身体在爱里把自己建造起来。（新约总论第十一册，二一二至二一三页。）

信息选读

牧养和教导是升天的元首基督所赐给众召会，以建造祂身体的恩赐中（就是在有恩赐的人中间）极重要的功用。…在四种有恩赐的人中间，头三者，就是使徒、申言者和传福音者的职事，乃在于牧养。这可由约翰二十一章十五至十七节主给彼得的嘱咐得着证实。…没有牧养，使徒、申言者和传福音者就不能尽功用。…十五节说，“耶稣对西门彼得说，

WEEK 4 — DAY 4

Morning Nourishment

1 Pet. 5:2-3 Shepherd the flock of God among you, overseeing...willingly, according to God;...eagerly;...by becoming patterns of the flock.

1 Tim. 3:1-2 ...If anyone aspires to the overseership, he desires a good work. The overseer then must be without reproach, the husband of one wife, temperate, of a sober mind, orderly, hospitable, apt to teach.

All the saints should be building members...First, the apostles, prophets, evangelists, and shepherds and teachers perfect the saints. This means that they build up the saints. Then the perfected saints become the building members. The expression every joint [in Ephesians 4:16] refers to the specially gifted persons, such as those mentioned in verse 11, and the rich supply must be the particular supply, the supply of Christ. Further, the expression each one part refers to every member of the Body. Every member of the Body of Christ has its own measure which works for the growth of the Body. The growth of the Body is the increase of Christ in the church, which results in the building up of the Body itself in love. (The Conclusion of the New Testament, pp. 3422-3423)

Today's Reading

Shepherding and teaching are the essential functions in the gifts (among the gifted persons) given by Christ the ascended Head to the churches for the building up of His Body. Among the four kinds of gifted persons, the ministry of the first three, that is, of the apostles, prophets, and evangelists, depends upon shepherding. This is confirmed by the Lord's charge to Peter in John 21:15-17...Without shepherding, the apostles, prophets, and evangelists cannot function. John 21:15 says, "Jesus said to Simon Peter, Simon, son of John, do

约翰的儿子西门，你爱我比这些更深么？…”因为彼得曾三次否认主，所以他说，“主啊，你知道。”…主来恢复彼得对祂的爱，嘱咐他牧养并喂养祂的羊。

在彼得的头一封书信中，在二章二十五节他说到基督是我们魂的牧人和监督，而我们的魂乃是我们内里的所是，也就是我们的真人位。在第五章一至二节他告诉长老们，务要按着神牧养神的群羊。按着神，意思就是我们必须活神；…我们在我们的悟性上、道理上、与教训上有神，但我们在牧养人时可能没有活神。当我们与神是一，我们就成了神。在我们牧养别人时，我们就有神并且就是神。

除了借着有恩赐之人主要的功用来牧养之外，基督作召会的元首也吩咐使徒要在众地方召会设立长老（监督），以执行祂对群羊的牧养。（提前三 1～7，五 17 上。）召会的元首赐下许多有恩赐的人，尽牧养的功用，以建造祂的身体，但身体乃是在众地方召会显出的。身体是宇宙的、抽象的，而众召会是地方的、具体的。…地方上的牧人比较实际。基督作召会的元首，吩咐使徒（宇宙的牧人）要设立一些地方上的长老，以顾到地方上的召会。

在召会中长老的义务是牧养，（彼前五 2 上，）如基督和有恩赐之人所作的一样。…长老也有义务教导，以加强牧养并完成其目标；（提前三 2 下，五 17 下；）这教导是照着基督在四福音、以及有恩赐之人在书信中所教导的。提前三章二节说，长老必须善于教导。这意思是说，教导成了他们的习惯。有些长老天性是安静的。这些长老特别需要否认自己，好能善于教导；善于教导就是要善于说话。这不是讲说一些虚空的事，乃是讲说神经纶的真理。（李常受文集一九九四至一九九七年第五册，一五二至一五四、一五七至一五八页。）

参读：活力排，第七篇。

you love Me more than these?”... Peter said, “Lord, You know,” because he had denied the Lord three times... In restoring Peter’s love toward Him, the Lord charged him to shepherd and feed His sheep.

Peter speaks of Christ being the Shepherd and Overseer of our soul, our inner being and real person (1 Pet. 2:25). Then in 5:1-2 he tells the elders that their obligation is to shepherd God’s flock according to God. According to God means that we must live God...We have God in our understanding, in our theology, and in our teaching, but we may not live God when we are shepherding people. When we are one with God, we become God. Then we have God and are God in our shepherding of others.

In addition to the shepherding by the main function of the gifted persons, Christ as the Head of the church also charged the apostles to appoint elders (overseers) in all the local churches to carry out His shepherding of His flock (1 Tim. 3:1-7; 5:17a). The Head of the church gave many gifted persons to function in shepherding for the building up of His Body, but the Body is manifested in the local churches. The Body is universal and abstract, but the churches are located and substantial... The local shepherds are more practical. Christ as the Head of the church charged the apostles, the universal shepherds, to appoint some local elders to take care of the located churches.

The obligation of the elders in the churches is to shepherd (1 Pet. 5:2a), as Christ did and as the gifted persons do. The elders are also obligated to teach to strengthen the shepherding and carry out its goal (1 Tim. 3:2b; 5:17b) according to what Christ taught in the four Gospels and what the gifted persons taught in the Epistles. First Timothy 3:2 says that the elders must be apt to teach. This means that teaching is their habit. Some elders have a quiet disposition. These ones especially must deny themselves to be apt to teach, and to be apt to teach is to be apt to talk. This is to talk not about vain things but about the truths of God’s economy. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 113-114, 116-117)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 7

第四周■周五

晨兴喂养

弗四 15 ~ 16 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

以弗所四章十五节说，“唯在爱里持守着真实。”持守着真实与十四节的欺骗手法和诡诈作为相对。由于人欺骗的手法而为教训之风所摇荡，以致被引入错谬的系统，就是不持守真实。这里的“真实”，意真实的事物。第一就是神新约的经纶—神永远的计划。神在宇宙中有一个永远的计划，就是祂的经纶，要将祂自己在基督里分赐到祂所拣选的人里面，好得着一个团体的彰显。第二就是包罗万有的基督。第三就是作基督的身体，彰显基督的召会。这三件就是真实的事物。我们应当在爱里持守着这些真实的事物，使我们长到基督里面。一切的教训、说法，凡是叫我们和这三件事物脱节、分开的，都不该接受。（李常受文集一九八八年第四册，一二二页。）

信息选读

当我们在神的爱里持守着真实，就得以在一切事上长到祂，就是元首基督里面。（弗四 15。）这指明我们在生命里凭着基督的长大，该是众肢体在元首之下，在身体里的长大。在大小事上，一切事上，就如穿衣、梳头、买东西、说话等，都必须接受基督作头，服在祂元首的权柄之下；我们就得以长到祂里面，也就是让祂在我们内里的各部分，心思、情感、意志里都有地位，使祂在我们里面逐步扩大、增长。

WEEK 4 — DAY 5

Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, 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.

“Holding to truth” [in Ephesians 4:15] is in contrast to the sleight of men and the craftiness in verse 14. To be carried about by every wind of teaching in the sleight of men and to be led into a system of error is to fail to hold to truth in love. Truth here refers to things that are true. The first item of these is God’s New Testament economy, which is God’s eternal plan. God has an eternal plan in the universe, which is His economy. It is to dispense Himself in Christ into His chosen people that He may have a corporate expression. The second item is the all-inclusive Christ. The third item is the church as the Body of Christ for expressing Him. These three things are the true things. We should hold to these true things in love that we may grow up into Christ. All teachings and speakings that separate and isolate us from these three things should be rejected. (CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” p. 97)

Today’s Reading

When we hold to truth in the love of God, we will grow up into Him in all things, who is the Head, Christ (Eph. 4:15). This shows that our growth in life with Christ should be the growth of the members in the Body under the Head. In everything big or small, such as the way we dress, the way we comb our hair, the way we shop, and the way we speak, we should take Christ as the Head, submitting under His headship. In this way we will grow into Him and will allow Him to occupy all our inward parts, that is, our mind, emotion, and will. In this way He will gradually increase and grow within us.

我们在一切事上让基督作元首，在一切事上长到祂里面，我们就能从祂有所接受，得着生命丰富的供应，好传输给身体上的其他肢体。我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是从元首出来的。首先我们长到元首里面，然后我们就有一些本于（出于）元首为着祂的身体建造的东西。（李常受文集一九八八年第四册，一二二至一二三页。）

我们众肢体都要在爱里持守着真实，而在一切事上长到元首基督里面。（弗四 15。）借着在我们里面基督的爱，我们爱基督和祂身体上的肢体。我们在这样的爱里持守着真实，就是持守基督同祂的身体。这样我们就能在一切事上得着基督加增到我们里面，而长到元首基督里面。这里的元首，指明我们凭着基督的长大，该是众肢体在元首之下，在身体里的长大。所以我们的长大，不仅是在基督里，更是在基督的身体里。

当我们这样长到元首基督里面，就能本于元首基督，产生出为着建造祂身体的许多功用。十六节告诉我们，全身体本于元首，就能借着每一丰富供应的节，得以联络在一起；并借着每一部分依其度量而有的功用，得以结合在一起，而渐渐长大，以致在爱里把自己建造起来，使基督得着丰满的彰显。我们每一个基督身体的肢体，都有其借着生命的长大而有的度量，都可以为着基督身体的长大与建造尽功用。（李常受文集一九九〇年第二册，一〇三至一〇四页。）

参读：以弗所书生命读经，第四十五篇；主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第二篇。

When we allow Him to be the Head in everything and when we grow up into Him in all things, we, being supplied with the riches of His life, will receive something from Him to transfuse into other members of the Body. Our growth in life is a growth into Him, but our function in the Body of Christ is out from the Head. First, we grow into the Head; then we have something out from the Head for the building up of His Body. (CWWL, 1988, vol. 4, "The Perfecting of the Saints and the Building Up of the Body of Christ," pp. 97-98)

All of us members have to hold to truth in love that we may grow up into the Head, Christ, in all things (Eph. 4:15). Through the love of Christ within us, we love Christ and the members of His Body. In this love we hold to the reality, which is to hold to Christ with His Body. In this way we will have Christ increase in us in all things, and we will grow into the Head, Christ. The word Head here indicates that our growth in Christ should be a growth as members in the Body under the Head. Hence, our growth is not only in Christ but also in His Body.

When we grow into the Head in this way, we can produce out from the Head many functions for the building up of His Body. Verse 16 tells us that out from the Head the whole Body is being joined together through every joint of the rich supply and is being knit together through the operation in the measure of each one part to grow together and to build up itself in love so that Christ may have a full expression. Every one of us as members of the Body of Christ has a measure through the growth in life and can function for the growth and building up of the Body of Christ. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 84-85)

Further Reading: Life-study of Ephesians, msg. 45; CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," ch. 2

第四周■周六

晨兴喂养

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

四 15 ~ 16 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身…叫身体渐渐长大，以致在爱里把自己建造起来。”

我们要经历基督，需要信和爱。（提前一 14。）信使我们能领略基督，爱使我们能享受基督。信和爱都不是我们的，乃是祂的。祂的信成了我们的信，使我们信祂；祂的爱成了我们的爱，使我们爱祂。我们在基督的爱里生根立基，就在祂的生命里长大而被建造。（圣经恢复本，弗三 17 注 3。）

（以弗所四章十五节里的爱，）不是我们自己的爱，乃是在基督里面神的爱，成了在我们里面基督的爱。借着这爱，我们爱基督和祂身体上的肢体。我们在这样的爱里持守着真实，就是持守基督同祂的身体，不受教训之风的影响，不带进异于身体的元素。（弗四 15 注 1。）

信息选读

在身体里，有些是节，如使徒、申言者、传福音者、牧人和教师。其他的人是依其度量而尽功用的部分。借着这两类肢体，身体就长大，而这生长是为叫身体在爱里把自己建造起来。如果我们不是节，我们就必定是某一部分。…我们不该以为只有节才有用处。…基督的身体没有一个肢体该轻看自己。我们都该赞美主，我们在基督生机的身体里，或是节，或是部分。…借着节的供应和各部分的尽功用，

WEEK 4 — DAY 6

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

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...causes the growth of the Body unto the building up of itself in love.

To experience Christ we need faith and love (1 Tim. 1:14). Faith enables us to apprehend Christ, and love enables us to enjoy Him. Neither faith nor love are ours; they are His. His faith becomes our faith, by which we believe in Him, and His love becomes our love, by which we love Him. When we are rooted and grounded in His love, we grow and are built up in His life. (Eph. 3:17, footnote 4)

[Love in Ephesians 4:15 is] the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body. It is in such a love that we hold to truth, that is, to Christ with His Body, and are kept from being influenced by the winds of teaching and from bringing in elements that are foreign to the Body. (Eph. 4:15, footnote 2)

Today's Reading

In the Body some are joints, like the apostles, prophets, evangelists, and shepherds and teachers. Others are parts, who operate according to their measure. Through these two categories of members, the Body grows, and this growth is unto the building up of itself in love. If we are not a joint, we must be a part...We should not think that only the joints are useful. Every part in the Body is also useful...No member of the Body of Christ should despise himself. We all should praise the Lord that we are either joints or parts in the organic Body of Christ...Through the joints supplying and the parts operating, all the

全身便叫身体长大，而身体长大的结果，乃是身体在爱里把自己建造起来。

在基督生机的身体里，有生机的功用。（罗十二4～8。）因为我们是在这生机的身体里，我们就应当是生机的。…我们可能在召会生活中不生机地尽功用，反而机械化地作事。我们都必须是供应的节，或是尽功用的部分。我们必须有东西可以供应别人，或是依我们的度量尽功用。我们必须生机地尽功用，为着建造生机的身体。当全身在尽功用时，身体便叫自己长大，结果在爱里把自己建造起来。（李常受文集一九八九年第四册，三九〇至三九二页。）

基督生机的身体是由身体自己直接建造的。身体是由基督所有的肢体，各按自己的度量尽功用，主要的是申言，为主说话，而直接建造的。我们众人都有一个度量，我们能按自己的度量尽功用。我的小指头尽功用，我很满意它的功用。没有这小指头，我就很难搔到耳痒。我的小指头的确按其度量尽功用叫我舒服。照样，基督身体的所有肢体都能按他们本身的度量尽功用。我们都能尽功用，主要的是申言，为主说话。

我期望看见在全地的聚会中，人人都讲说基督，说出基督，并将基督说到人里面，将基督分赐到人里面。这样，生机体就会出现，不仅能给神看见，更给所有爱祂的人看见。这个由基督所有肢体直接的建造，乃是借着各种有恩赐的人，在升天基督（在祂的升天里）神圣元素的全备供应下所作成全的工作。我们需要实行〔这事〕，好叫我们能在这地上看见这种生机建造的实际。（李常受文集一九八八年第四册，四八三页。）

参读：关于建造基督身体更进一步的亮光，第二至四章。

Body causes the growth of the Body, and the growth of the Body results in the building up of itself in love.

In the organic Body of Christ there are organic functions (Rom. 12:4-8). Because we are in this organic Body, we should be organic... Instead of functioning organically in the church life, we may do things mechanically. We must function either as joints of supply or as parts operating. We must have something with which to supply others, or we should operate in our measure. We must function organically for the building up of the organic Body. When the entire Body is operating, the Body causes the growth of itself, resulting in its being built up in love. (CWWL, 1989, vol. 4, "The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God," p. 302)

The direct building of the organic Body of Christ is by the Body itself. The Body is built directly by all the members of Christ functioning, each in his own measure, mainly in prophesying—speaking for the Lord. All of us have a measure, and we can function in our measure... Without my little finger, it would be hard for me to take care of the itching within my ear. My little finger really functions in its measure to comfort me. In like manner, all the members of the Body of Christ can function in their own measure. We all function mainly in prophesying, in speaking for the Lord.

I am expecting to see meetings all over the earth in which everyone is speaking Christ, speaking forth Christ, and speaking Christ into others in the way of dispensing Christ into others. Then an organism will come into existence that can be seen not only by God but also by all His lovers. This direct building by all the members of Christ takes place through the perfecting work of all the gifted persons under the bountiful supply of the divine element of the ascended Christ in His ascension. We need to practice the fellowship in this book so that we can see the reality of such an organic building on this earth. (CWWL, 1988, vol. 4, "Further Light concerning the Building Up of the Body of Christ," pp. 388-389)

Further Reading: CWWL, 1988, vol. 4, "Further Light concerning the Building Up of the Body of Christ," chs. 2-4

第四周诗歌

WEEK 4 — HYMN

658

事 奉 — 为教会

8 7 8 7 副 (英 914)

D 大调

3/4

5 5 | 5 . 5 6 5 | 5 3 1 2 | 3 . 5 4 3 | 2 -
 一 我 们 事 奉 须 为 教 会, 神 的 美 意 如 此 定;
 5 5 | 5 . 5 6 7 | 1̇ 5 5 5 | 6 2̇ 1̇ 7 | 1̇ -
 这 是 工 作 唯 一 途 径, 使 徒 都 曾 如 此 行。
 1̇ 1̇ | 1̇ . 6 4 6 | 5 3 1̇ 1̇ | 1̇ . 6 4 6 | 5 -
 (副) 我 们 事 奉 须 为 教 会, 不 该 为 着 别 事 情;
 5 5 | 1̇ . 1̇ 1̇ 1̇ | 7 6 5 5 | 6 2̇ 1̇ 7 | 1̇ - ||
 这 是 神 的 完 全 旨 意, 我 们 必 须 如 此 行。

- | | |
|---------------------------|-----------------------|
| 二 教会要作神的器皿,
神要我们所有事奉, | 是神永远的计划;
都为建造祂的家。 |
| 三 元首所赐恩赐的人,
他们都该建造教会, | 全都为着祂身体;
使主丰满得建起。 |
| 四 所有恩赐、一切功用、
以及所有不同职事, | 圣灵所显的能力,
都该只为主身体。 |
| 五 传扬福音、拯救罪人、
以及各样别的工作, | 教导、牧养并治理,
也该只为主身体。 |
| 六 职事乃是为着教会,
所有灯台都是教会, | 教会不是为职事;
任何职事都不是。 |
| 七 这能保守教会合一,
这将试验我的动机, | 拯救我们脱宗派;
予我目的以更改。 |
| 八 求主救我脱离工作,
使我只为教会劳苦, | 脱离宗派的工作;
只为教会而活着。 |

For the Church should be our service

Service — For the Church

914

1. For the Church should be our serv - ice, 'Tis the per - fect will of
 God; 'Tis the on - ly way of work - ing Which the Lord's a - pos - tles
 trod.
Chorus
 (C) For the Church should be our serv - ice, Not our aims to sat - is -
 fy; This, the per - fect will of God is, And with it we must com - ply.

- | | |
|--|---|
| 2. For 'tis God's eternal purpose
That the Church His vessel be;
He intends that all our service
Build His Church continually. | 6. Ministry is for the Churches,
Not the Church for ministry;
All the lampstands are the Churches,
Not a form of ministry. |
| 3. All the gifted persons given
To the Body by the Head
Are to aid the Church's building,
That to fulness she be led. | 7. This will keep the Church's oneness,
Saving us from every sect;
This will ever test our motives,
And our aim will thus correct. |
| 4. All the gifts and all the functions,
All the spirit's power shown,
All the ministries are given
For the Church and that alone. | 8. Lord, deliver us from our work,
From the work of any sect;
For Thy Church alone we'd labor
And its building up effect. |
| 5. All the preaching of the Gospel,
All the teaching ministry,
Every other kind of service
For the church alone should be. | |

第五周

生命在爱中维持交通的洗涤

诗歌：11

读经：约十三 1 ~ 17, 34 ~ 35

【周一、周二】

壹 约翰福音是一卷表号的书；（二 11；）十三章所记载关于洗脚的事，也该视为一个表号，就是具有属灵意义的象征（1 ~ 17）：

一 我们不该只就着字面，乃该在内在的意义上，就着更深、更重要的灵意接受这洗脚的事。

二 约翰一至十二章说到主作为生命来了，并且产生了由重生之人所组成的召会；在重生之人的灵里，他们是在神里面，也是在诸天界里；但在他们的身体里，他们仍然活在肉体中，行走在地上；这给我们看见主在十三章之交通的必需。

贰 “耶稣知道自己离世归父的时候到了。祂既爱世间属自己的人，就爱他们到底。…耶稣知道父已将万有交在祂手里，且知道自己是从小出来的，又要往神那里去，就起身离席，脱了外衣，拿一条手巾束腰。随后把水倒在盆里，就开始洗门徒的脚，并用自己所束的手巾擦干” —1，

Week Five

Life's Washing in Love to Maintain Fellowship

Hymns: 16

Scripture Reading: John 13:1-17, 34-35

§ Day 1 & Day 2

I. Since John is a book of signs (2:11), what is recorded in John 13 concerning foot-washing should be considered a sign, which is a symbol with spiritual significance (vv. 1-17):

A. Foot-washing should not be taken merely in a physical sense but rather, and even more intrinsically, in a deeper, more important, and spiritual sense.

B. In John 1—12 the Lord as life came and brought forth the church, composed of the regenerated ones; in their spirit the regenerated ones are in God and in the heavenlies, but in their body they are still living in the flesh and walking on the earth; this shows us the necessity of the Lord's fellowship in John 13.

II. “Jesus knowing that His hour had come for Him to depart out of this world unto the Father, having loved His own who were in the world, He loved them to the uttermost...Jesus, knowing that the Father had given all into His hands and that He had come forth from God and was going to God, rose from supper and laid aside His outer garments; and taking a towel, He girded Him-self; then He poured water into the basin and began to wash the disciples' feet and to

3～5 节:

一 主所脱下的外衣，象征主彰显出来的美德和属性；因此，祂脱去祂彰显出来的所是。

二 主束腰象征祂以谦卑约束、限制自己—参彼前五5。

三 古时犹太人所穿的鞋，鞋帮是用条带作的，满了洞孔；由于路上尘埃多，脚很容易弄脏；他们赴席时，若在席间伸出脏臭的脚，就难免会阻挠交通；因此，要有愉快的筵席，就需要洗脚。

四 主给门徒洗脚，向他们表明祂爱他们到底，（约十三1，）并且吩咐他们要照样在爱里彼此洗脚：

1 “我是主，是夫子，尚且洗你们的脚，你们也当彼此洗脚” —14 节。

2 “我赐给你们一条新诫命，乃是叫你们彼此相爱，正如我爱你们，为使你们也彼此相爱” —34 节。

五 主给门徒洗脚，乃是洗去他们的污秽，以维持他们与主并彼此的交通。

叁 在我们的经历中，脚的玷污指因着与世界接触而产生与神并与彼此的隔膜；洗脚指恢复属灵的新鲜与活泼，并恢复我们与主并彼此的交通：

一 在我们的经历中，约翰十三章洗涤的水象征圣灵、（多三5、）话（弗五26，约十五3）和生命；

wipe them with the towel with which He was girded”—vv. 1, 3-5:

A. The outer garments that the Lord laid aside signify the Lord's virtues and attributes in His expression; hence, He was putting off of what He is in His expression.

B. The Lord's girding Himself signifies His being bound and restricted with humility—cf. 1 Pet. 5:5.

C. In ancient times the Jews wore sandals, and since their roads were dusty, their feet easily became dirty; if, when they came to a feast, they sat at the table and stretched out their feet, the dirt and smell would certainly frustrate the fellowship; hence, for the feast to be pleasant they needed foot-washing.

D. The Lord washed His disciples' feet to show them that He loved them to the uttermost (John 13:1), and He charged them to do the same to one another in love:

1. “If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet”—v. 14.

2. “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another”—v. 34.

E. The Lord's washing of the disciples' feet was the washing away of their dirtiness so that their fellowship with the Lord and with one another could be maintained.

III. In our experience the defilement of the feet signifies separation from God and from one another through contact with the world; foot-washing signifies the recovery of spiritual freshness and vitality and the recovery of our fellowship with the Lord and with one another:

A. In our experience the washing water in John 13 signifies the Holy Spirit (Titus 3:5), the word (Eph. 5:26; John 15:3), and life (19:34; 10:10; 1 Cor.

(十九 34, 十 10, 林前十五 45 下, 林后三 6, 约壹五 16;) 主借着圣灵的工作、活的话语的光照、和内里生命之律的运行来给我们洗脚。

二 这与用血洗我们的罪 (一 9) 不同; 这就是在约翰十二章之后, 还需要十三章这洗脚的事作表号的原因; 属灵的洗脚拯救我们脱离与主交通中的陈旧。

三 今天世界是污秽的, 我们这些圣徒很容易被污染; 为了维持与主并圣徒之间愉快的交通, 我们需要让主在祂的爱里, 并让众圣徒彼此在爱里有属灵的洗脚。

四 这是我们活在约翰一书接着约翰福音所启示, 神圣生命的交通里所不可或缺的。

【周三】

肆 我们要经历这种洗涤, 就需要花时间在主面前, 并与那些满了那灵、话、和神圣生命的圣徒在一起—参太六 6, 林前十六 17~18, 徒六 5, 8, 林后一 15:

一 如果我们留在主面前, 主就会临到我们, 洗涤我们—不是用血, 乃是用那灵、活的话、和内里的生命:

1 每当我们需要这种洗涤时, 我们只要将自己向主敞开, 花时间在祂面前, 并让内里的生命在我们里面涌流。

2 自然而然的, 会有活的东西在流通, 浇灌并洗涤我们, 我们就再次洁净了; 我们的灵会高昂, 全人也会在主面前感到愉悦。

二 “你们也当彼此洗脚”—约十三 14:

15:45b; 2 Cor. 3:6; 1 John 5:16); the Lord washes our feet by the work of the Holy Spirit, by the enlightenment of the living word, and by the operation of the inner law of life.

B. This is not the washing away of our sins by the blood (1:9); this is why, after John 12, there is the need for such a sign in chapter 13; spiritual foot-washing saves us from staleness in our fellowship with the Lord.

C. Today the world is dirty, and we, the saints, are easily contaminated; for us to maintain pleasant fellowship with the Lord and with one another, we need spiritual foot-washing carried out both by the Lord in His love and by one another in love.

D. This is absolutely necessary for us to live in the fellowship of the divine life, which is revealed in John's first Epistle, a continuation of the Gospel of John.

§ Day 3

IV. For us to experience the washing, we need to spend time in the Lord's presence and with the saints who are full of the Spirit, the word, and the divine life—cf. Matt. 6:6; 1 Cor. 16:17-18; Acts 6:5, 8; 2 Cor. 1:15:

A. If we remain in the Lord's presence, the Lord will come to us and wash us, not with the blood but with the Spirit, the living word, and the inner life:

1. Whenever we are in need of such a washing, we can just open ourselves up to the Lord as we spend time in His presence and allow the inner life to flow within us.

2. Spontaneously, something living will water, flow, and wash us, and we will become clean again; our spirit will be uplifted, and our whole being will be so pleasant in the Lord's presence.

B. “You also ought to wash one another's feet”—John 13:14:

- 1 在我们的经历中，主耶稣自己和那些满了生命的圣徒能如此洗涤我们。
- 2 以属灵的洗脚彼此服事，保守我们脱离属地接触的污染；当我们在这地上行动工作的时候，我们不只需要主在我们灵中直接给我们洗脚的服事，也需要从弟兄姊妹们得到洗脚的服事。

三 每当我们洗别人的脚时，我们需要跟随主的榜样“脱了外衣”；这是放下我们的成就、美德和属性：

- 1 我们必须降卑自己，倒空自己；许多人穿了属灵的外衣，轻看别人；他们以自己的属灵为傲。
- 2 脱下我们的外衣，意思就是我们自己下宝座。

【周四】

四 用手巾束腰，意思就是我们受约束，愿意失去我们的自由；我们放弃我们的自由，为要供应生命给我们亲爱的弟兄姊妹。

伍 我们每个人都必须学习如何爱弟兄姊妹，给他们属灵洗脚的服事，洗净他们属地接触的污秽；这保守他们是新的、新鲜的、活泼的；我们这样彼此相爱，就是我们属于基督的表记—34～35节：

- 一 玷污的脚可以概括地说是与主的交通陈旧了；然而，干净的脚是指与主的交通是新鲜的：
 - 1 今天没有多少人能说，他今天宝贝主、爱主，和前五年、前十年一样；许多人都要说，去年有这样的感觉，今天没有了。

1. In our experience, the Lord Jesus Himself and the saints who have much life can afford us such a washing.
2. It is the spiritual foot-washing ministered to one another that keeps us clean from the earthly touch; while we are walking and working on the earth, we not only need the Lord's foot-washing ministered directly within our spirit but also the foot-washing from the brothers and sisters.

C. Whenever we are about to wash others' feet, we need to follow the Lord's pattern by “laying aside our garments”; this is to lay aside our attainments, virtues, and attributes:

1. We must humble ourselves and empty ourselves; many wear a garment of spirituality and look down on others; they are proud of being spiritual.
2. To lay aside our garments means to dethrone ourselves.

§ Day 4

D. To be girded with a towel means that we are bound and are willing to lose our liberty; we give up our liberty for the purpose of ministering life to our dear brothers and sisters.

V. Each of us must learn how to love the brothers and sisters by ministering the spiritual foot-washing to them to cleanse them from the earthly touch; this keeps them new, fresh, and living; our loving one another in this way is a sign that we belong to Christ—vv. 34-35:

- A. We can summarize defiled feet as staleness in our fellowship with the Lord; clean feet, however, denote fresh fellowship with the Lord:
 1. Not many can say today that they treasure and love the Lord as much as they did five or ten years ago; many people have to say that they do not have the same feeling that they had a year ago.

2 他们的脚玷污了，他们疲倦了；这是属灵的疲倦，失去了属灵的新鲜活泼。

二 主一直是新鲜的，祂也要我们一直新鲜，不要在属灵上不振作；所以祂才使我们躺卧在青草地上，领我们在可安歇的水边，使我们的魂苏醒；洗脚维持我们与主之间亲密的交通，将我们属灵的活力和属灵的新鲜挑旺起来—诗二三 2~3，徒三 20，参申三四 7。

三 我们绝不要让自己变得老旧，就是定型、一成不变、或被霸占的；我们要保守自己在主面前倒空、敞开、新鲜、常新、活泼且年轻；我们需要祷告，求主这实际的灵引导我们进入诗篇一百一十篇三节的实际—“当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露。”

【周五】

陆 在我们里面必须有一种说不出的新鲜、能力、滋润和供应；人遇见我们，就不能不寻求神；人遇见我们，与我们谈话时，应当产生这种渴望寻求神的感觉，他们属灵的精神应当得恢复—参徒二十 20，31：

一 我们日日需要圣灵的更新，使我们能常保新鲜，并满有活力—多三 5，林后四 16~18。

二 洗脚的意思乃是恢复我们从前所感觉的，把我们带到生命的新鲜和新样里，（罗六 4，）使我们有新的力量，（诗二七 1，4，）恢复像从前那样宝贝主作我们起初的爱，在凡事上让祂居

2. Their feet are defiled, and they have become weary; this is spiritual weariness; it is the loss of spiritual freshness and vitality.

B. The Lord is always fresh, and He wants us to be fresh all the time, not spiritually enervated; this is why He makes us lie down in green pastures, He leads us beside waters of rest, and He restores our soul; foot-washing sustains an intimate fellowship between us and the Lord and rekindles our spiritual vitality and spiritual freshness—Psa. 23:2-3; Acts 3:20; cf. Deut. 34:7.

C. We should never allow ourselves to become old, which is to be set, settled, and occupied; we must keep ourselves empty, open, fresh, new, living, and young with the Lord; we need to pray that the Lord as the Spirit of reality would guide us into the reality of Psalm 110:3—“Your people will offer themselves willingly/In the day of Your warfare,/In the splendor of their consecration./Your young men will be to You / Like the dew from the womb of the dawn.”

§ Day 5

VI. There must be an enigmatic freshness, power, nourishment, and supply within us that will drive others to seek after God by our presence; others should desire to seek after God, and their spiritual energy should be revived as a result of meeting us and speaking to us—cf. Acts 20:20, 31:

A. We need the renewing of the Holy Spirit day by day so that we can always be fresh and invigorated—Titus 3:5; 2 Cor. 4:16-18.

B. Foot-washing means recovering our former feelings, bringing us back to the freshness and newness of life (Rom. 6:4), and giving us fresh strength (Psa. 27:1, 4) to recover how we previously treasured the Lord as our first love by giving Him the first place in all things (Rev. 2:4-5;

首位。(启二4~5, 西一18下。)

- 三 如果我们没有享受主作得胜的生命, 没有得着圣灵的帮助而活出得胜的生命, 我们就不能洗别人的脚; 那灵在我们里面是我们的保惠师, 就是照料我们案件、事务的那位—约十四26, 腓一19~21上。
- 四 我们每个人都需要被洗脚, 也需要预备好能洗别人的脚; 在基督徒彼此的服事中, 没有一件比洗脚更重要、更宝贝的—“你们既晓得这事, 若是去行就有福了”—约十三17。

【周六】

柒 洗脚乃是主爱我们到底, 以应付我们终极的需要; 我们每个人都必须学习如何爱弟兄姊妹, 给他们属灵洗脚的服事:

“我们要如何彼此洗脚呢? 比方, 当你把一天的世事作完以后, 你觉得疲累, 觉得嘴里实在不能好好地赞美。到了晚上, 你来聚会, 有一个人请你在会中祷告。你祷告到一半时, 就觉得不自然, 祷告不下去了, 好像你的祷告是在作文章。这时或许会中另有一位弟兄, 他的灵很新鲜, 他在祷告当中, 就使你的灵新鲜, 好像属灵的精神得着恢复了。这就是彼此洗脚。许多次我们来到聚会中, 众人的灵都软弱得爬不起来。东祷告, 西读经, 就是不振作。因为大家的脚都玷污了, 没有一盆水来洗脚, 你就觉得灵中不通。这时, 如果有一个人能洗脚, 他站起来, 或者有一点祷告, 或者讲几句话, 立刻聚会就变得新鲜了。没有那一盆水, 没有那个

Col. 1:18b).

- C. We cannot wash others' feet unless we enjoy the Lord as our overcoming life and obtain the Spirit's help to live out such a life; the Spirit within us is our Comforter, the One who takes care of our case, our cause, and our affairs—John 14:26; Phil. 1:19-21a.
- D. Every one of us needs our feet washed, and every one of us needs to be prepared to wash others' feet; among all the services that Christians minister to one another, nothing is more crucial or precious than foot-washing—“If you know these things, blessed are you if you do them”—John 13:17.

§ Day 6

VII. Foot-washing is a matter of the Lord's loving us to the uttermost in order to meet our uttermost need; each of us must learn how to love the brothers and sisters by ministering the spiritual foot-washing to them:

“How can we wash one another's feet? Suppose you have completed your day's work and feel tired. You cannot utter any praises from your mouth. In the evening when you come to the meeting, someone asks you to pray. Halfway through your prayer, you cannot go on, and you stop. You feel as if your prayer is nothing more than a composition. However, perhaps one brother in the meeting has a fresh spirit, and his prayer refreshes your spirit. Your spiritual energy is renewed. This is washing one another's feet. Many times when we come to the meeting, we find the saints' spirit weak and downtrodden. We pray and read the Word, but nothing seems to work. The reason for this is that everyone's feet are defiled, and there is no basin to wash the feet. It is as if something is quenching our spirits. If someone would stand up at this point and wash everyone's feet by offering a prayer or saying a few words, the whole meeting will be refreshed. Without the basin and without the foot-washing, everyone's

洗脚，大家的灵就不会通畅。在家庭生活里也是这样，也许忽然有一个弟兄或姊妹到你家里，简单谈一谈，作一个见证，众人就被带到神面前。本来觉得与神有隔阂，但与这样的弟兄或姊妹略略谈一谈，所有的间隔都消除了。这就是能洗别人脚的人。这样的人乃是主所宝贝的。

“我们在神面前应当有一个雄心，要能够洗别人的脚。但要能够洗别人的脚，你就必须有水，必须充满圣灵，必须时时与主有交通。为此，你在生活中必须活在圣灵里，才能有活水可以洗人的脚。每次来到聚会中，你必须有活水，能够洗人的脚。”（倪柝声文集第二辑第二十二册，六四至六五页。）

捌 缺了属灵的洗脚，召会生活就无法实现，召会生活的实际也没有了：

- 一 要能够洗别人的脚，我们必须天天充满圣灵，时时与主有交通，活在调和的灵里—弗五 18，三 19，林后三 16~18，罗八 16，林前六 17，罗八 4，6。
- 二 因此，一面的确需要主自己天天洗脚，另一面也需要众圣徒彼此洗脚；这样，我们就能维持美好的交通，借此我们就有真正的召会生活。
- 三 “我因司提反和福徒拿都并亚该古的来临而喜乐，因为你们的不在所致使的短缺，他们都补足了，他们使我和你们的灵都畅快。这样的人你们务要赏识”—林前十六 17~18，参林后七 13。
- 四 但愿我们天天有新鲜属灵的经历；罗马十五章三十二节说，“叫我…与你们同得安息畅快；”这是洗脚的结果。

spirit is bound. The same is true in our family life. A brother or sister may unexpectedly drop by your home and fellowship a short while or give a testimony, and everyone in the family is brought into the presence of God. Before that time there was a separation between them and God, but after such a simple conversation, all the separation is gone. This is washing one another's feet. Those who do this are precious in the Lord's eyes.

“We should have an ambition before the Lord to wash others' feet. In order to wash others' feet, we must have the water; that is, we must be filled with the Holy Spirit and be in constant fellowship with the Lord. For this cause we must live in the Holy Spirit daily. Only then will we have the living water to wash others' feet. Every time we come to the meeting, we must have the living water to wash others' feet” (The Collected Works of Watchman Nee, vol. 42, pp. 281-282).

VIII. Without the spiritual foot-washing, the church life cannot be realized, and the reality of the church life would be gone:

- A. In order to wash others' feet, we must daily be filled with the Holy Spirit, be in constant fellowship with the Lord, and live in the mingled spirit—Eph. 5:18; 3:19; 2 Cor. 3:16-18; Rom. 8:16; 1 Cor. 6:17; Rom. 8:4, 6.
- B. Therefore, the daily foot-washing definitely needs to be exercised by the Lord Himself on the one hand and by all the saints on the other hand; then we shall be able to maintain an excellent fellowship with which we shall have the real church life.
- C. “Now I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because these have filled up the lack caused by your absence; for they refreshed my spirit and yours. Acknowledge therefore such ones”—1 Cor. 16:17-18; cf. 2 Cor. 7:13.
- D. May we have fresh spiritual experiences every day; Romans 15:32 says, “I may refresh myself and rest with you”; this is the result of foot-washing.

第五周■周一

晨兴喂养

约十三 3～5 “耶稣知道父已将万有交在祂手里，且知道自己是神出来的，又要往神那里去，就起身离席，脱了外衣，拿一条手巾束腰。随后把水倒在盆里，就开始洗门徒的脚，并用自己所束的手巾擦干。”

约翰十三章一节说，主“既爱世间属自己的人，就爱他们到底”。由于这爱，主替门徒洗脚。因此，洗脚是一个爱的故事，这爱是爱到底的爱。…由此可见洗脚的重要。这是我们终极的需要。…因此，主仍需顾到此点，以竭力显示祂的爱。

当主耶稣要洗祂门徒的脚时，祂脱了外衣。（4。）这里的外衣，象征主彰显出来的美德和属性。因此，祂脱了外衣，表征脱去祂彰显出来的所是。

主用水洗门徒的脚。（5。）这里的水象征圣灵、（多三 5、）话（弗五 26，约十五 3）和生命。（十九 34。）…主借着圣灵的工作、话的光照、和内里生命之律的运行，在属灵上洗我们。在圣经中，这三项都是用水象征的。（约翰福音生命读经，三六八至三七〇页。）

信息选读

主借着成为肉体而来，将神带进我们里面；又借死和复活而去，将我们带进神里面。…就我们的灵而言，神是借着主的来被带进我们里面，我们是借着主的去被带进神里面。但是就我们物质的身体而言，我们仍在这地上。我们在灵里，已经联于属天、属灵和

WEEK 5 — DAY 1

Morning Nourishment

John 13:3-5 Jesus, knowing that the Father had given all into His hands and that He had come forth from God and was going to God, rose from supper and laid aside His outer garments; and taking a towel, He girded Himself; then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

John 13:1 says that the Lord “loved His own who were in the world” and that “He loved them to the uttermost.” Because of this love the Lord washed the disciples' feet. Hence, the foot-washing is a matter of love, a love to the uttermost... This shows the importance of foot-washing. This is our uttermost need...Therefore, the Lord has to take care of this by showing us His love to the uttermost.

When the Lord Jesus was about to wash His disciples' feet, He laid aside His garments (v. 4). Garments here, in figure, signify the Lord's virtues and attributes in His expression. Hence, the laying aside of His garments signifies the putting off of what He is in His expression.

The Lord washed the disciples' feet with water (v. 5). Here water signifies the Holy Spirit (Titus 3:5), the word (Eph. 5:26; John 15:3), and the life (John 19:34)...The Lord washes us spiritually by the working of the Holy Spirit, by the enlightening of the word, and by the operating of the inner law of life. In the Scriptures each of these three items is symbolized by water. (Life-study of John, pp. 327-329)

Today's Reading

The Lord came through incarnation to bring God into us and He went through death and resurrection to bring us into God... As far as our spirit is concerned, God has been brought into us by the Lord's coming, and we have been brought into God by the Lord's going. Yet, as far as our physical body is concerned, we are still here on this earth. In our spirit we have been joined to

永远的事物；但在我们的身体里，我们仍是在地上。在我们灵中，主已将神带进我们里面，又将我们带进神里面；在我们灵中，我们与神是一；在我们灵中，我们也在诸天界里，因为我们是神里面。但在我们的身体里，我们仍在地上。就我们重生的灵而言，我们不再是旧造；我们是新造。然而，就我们的身体而言，我们仍在旧造中，并在地上。

我们虽有了神圣的生命，并成了召会，却仍在地上，活在这堕落的肉体中。由于我们和地的接触，我们常是污秽的。…古时在犹太地，人们来去大都靠步行，用脚接触地而行。…因此，洗脚对他们是不必需的。就属灵说，我们也是如此。

有罪是一回事，肮脏是另一回事。可能你完全没有罪，却很肮脏。也许没有什么错，但因着属地的接触，你就肮脏了。…我们一直接触地，这使我们肮脏。结果，许多时候我们是不洁净的。因此，我们需要洗脚。

当〔犹太人〕赴席时，特别要洗脚。筵席是交通的中心。古时犹太人所穿的鞋，鞋帮是用条带作的，满了洞孔；由于路上尘埃多，脚很容易弄脏。他们赴席时，若在席间伸出脏臭的脚，就难免会阻挠交通。因此，要有愉快的筵席，就需要洗脚。当客人应邀赴席，在席上彼此交通，他们在交通之前必须洗脚，不然，就会妨碍他们的交通。他们聚在一起坐席交通之前，必须洗脚。不然，就无法有愉快的交通。（约翰福音生命读经，三七〇至三七二页。）

参读：约翰福音生命读经，第二十七至二十八篇。

something heavenly, spiritual, and eternal, but in our body we are still on the earth. In our spirit the Lord has brought God into us and us into God, in our spirit we are one with God, and in our spirit we are in the heavenlies because we are in God. But in our body we are still on earth. As far as our regenerated spirit is concerned, we are no longer the old creation; we are the new creation. However, as far as our body is concerned, we are still in the old creation and on the earth.

Although we have the divine life and have become the church, we are still living in this fallen flesh on the earth. Through the earthly touch we are often dirtied... In the ancient days of Judea, the people went almost everywhere by walking, by contacting the earth with their feet...Consequently, foot-washing was a necessity for them. Spiritually speaking, it is the same for us.

To be sinful is one thing and to be dirty is another. You may be absolutely sinless and yet be very dirty. Perhaps nothing is wrong, but you are dirty simply because of the earthly touch...We constantly touch the earth, and this makes us dirty. As a result, much of the time we are not clean. Therefore, we need foot-washing.

[The Jews] washed their feet especially when they came to a feast. A feast is a center for fellowship. At that time the Jews wore sandals, and since their roads were dusty, their feet easily became dirty. If, when they came to a feast, they would have sat at the table with dirty, outstretched feet, the dirt and smell would have frustrated the fellowship. Therefore, for a pleasant feast they needed foot-washing. When the guests were invited to a feast where they fellowshiped with one another, they had to wash their feet before the fellowship. Without the washing the fellowship would have been hindered. Before they could come together to feast and fellowship at the table, they had to be washed. Otherwise, they simply could not have had pleasant fellowship. (Life-study of John, pp. 329-331)

Further Reading: Life-study of John, msg. 27-28

第五周■周二

晨兴喂养

多三5 “祂便救了我们，…乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”

约十五3 “现在你们因我讲给你们的话，已经干净了。”

约翰福音既是一卷表号的书，这里关于洗脚的记载也必须视为具有属灵意义的表号。我们不该单就物质的意义，而该就属灵的意义，推究洗脚这件事。洗脚既是一个表号，其意义当是为着与主并彼此之间的交通。…我们在世上，每天都接触地。…洗脚的意思就是当我们仍在地上时，主这位赐生命的灵洗我们的脚；也就是说，主使我们的行事为人不因属地的接触而沾染各种污秽。

在十三章，主借着为门徒洗脚立下了一个榜样，使门徒能有愉快的交通，享受主，也彼此享受。我们今天也需要这种洗脚。…今天世界是污秽的，我们这些圣徒很容易被污染。我们要保持与主之间，并彼此之间愉快的交通，就需要属灵的洗脚。（约翰福音生命读经，三七二至三七三页。）

信息选读

很多时候你没有罪，却是肮脏的。尘埃到处都有，很容易就弄脏了。…即使你驾车来聚会，在路上也可能偶然看见某样东西，使你污秽了。你上车之前，你的灵是活泼高昂的；…但只因你在去会路的路上看见某些东西，你就被污染了，你的灵也下沉了。有时，甚至在我们的交通中，我们也会变污秽了。

WEEK 5 — DAY 2

Morning Nourishment

Titus 3:5 ...According to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

John 15:3 You are already clean because of the word which I have spoken to you.

Since the Gospel of John is a book of signs, what is recorded in chapter 13 concerning foot-washing must also be considered a sign having a spiritual significance. We should not take foot-washing merely in a physical sense but rather in a spiritual sense. Since this is a sign, the significance of foot-washing is that it is for fellowship with the Lord and with one another..While we are in this world, we touch the earth day by day..Foot-washing means that while we are still on this earth, the Lord as the life-giving Spirit washes our feet; that is, the Lord always keeps our walk clean from every kind of dirt due to the earthly touch.

In chapter 13 the Lord established an example by washing the disciples' feet that they might have a pleasant time of fellowship, enjoying the Lord and one another. We need such foot-washing today..Today the world is dirty, and we, the saints, are easily contaminated. For us to maintain pleasant fellowship with the Lord and with one another we need spiritual foot-washing. (Life-study of John, pp. 331-332)

Today's Reading

Many times you are not sinful, but you are dirty. Dust is everywhere. How easy it is to get dirty... Even as you are driving down the street on the way to the meeting, your eyes may accidentally see something that causes you to become dirty. Before you got into the car, your spirit was living and uplifted but... simply by seeing certain things on the way to the meeting place you were dirtied and your spirit went down. Sometimes, even in our fellowship we can become dirty.

罪恶的事需要血的洁净，但肮脏而非有罪的事，需要属灵的洗涤。我们需要圣灵、活话、和里面的生命洗涤我们。（约翰福音生命读经，三七三页。）

有许多事常常使我与神隔绝；这些事不一定是罪，但这些事乃是与世界有关，是与这世界接触产生的。…今天早晨，你…祷告并读经。…你觉得天离你何等近。…但你是经商的，一旦去工作，你在公司一出一入，作的事都合法，也不撒谎，罪没犯一点，但三个小时、六个小时以后，等到晚上，你觉得天还像早上那么近么？

作学生的在学校里读书，作主妇的在家里作事；你把这许多事一作，你就常常觉得天…不如早上那么近。这时你或者还有时间祷告，但你没有话说。圣经上的话，你只能摸着外面的字句，摸不到里面的实际。等到祷告聚会时，你想要祷告，里面却没有话。即使你想说一点话，良心也感觉亏欠。你喊阿利路亚，话和声音都一样，但意思、味道不一样。你觉得好像有个东西在那里，使你与神有隔膜，但你找不出你有什么罪。…你若是因犯罪而与神隔绝，就必须应用主在十字架上所流的血来对付；但在这里你不是犯罪，你只是觉得里面黯淡了，失去了原有的清明，…因为这与普通的犯罪不同，这种对付法就是洗脚。所以什么是洗脚？洗脚就是对付犯罪以外，使你与神隔开的东西。

在我们的经历里常有这种光景。…有人犯了罪，所以离神远，这有理；但我们没犯罪，却摸不着神，这就叫我们不知所措。感谢神，主不仅洗我们的罪，主也洗我们的脚。（倪柝声文集第二辑第二十二册，六至八页。）

参读：倪柝声文集第二辑第二十二册，第三十一、三十六篇。

For things that are sinful we need the cleansing of the blood, but for things that are dirty and not sinful we need the spiritual washing. We need a washing by the Holy Spirit, the living word, and the inner life. (Life-study of John, p. 332)

There are many things which separate us from God. These things may not be sin, but there may be worldly elements that are produced through our contact with the world. When you read the Bible and prayed in the morning, you felt that heaven was very close. But as a businessman who spends three to six hours in your office doing many seemingly “proper” things (you may not have lied or sinned at all), are you still as close to God in the evening as you were in the morning?

Students busy themselves in schoolwork at the schools, and housewives engage themselves in their household chores at home. Once a person occupies himself in these affairs, he feels as if heaven has moved away... He may still be able to set aside some time to pray, but he has nothing to say. He can only touch the superficial letter of the Word; he can no longer touch the inward reality. When the prayer meeting comes, he may want to pray, but he is short of words. Even when he does manage to think of some words to say, his conscience bothers him. He may still shout Hallelujah, and the words and sounds may still be the same, but the meaning and taste are different. He feels that something has separated him from God, but he cannot pinpoint any sin... If he was separated from God through sin, he should deal with it through the application of the blood shed on the cross. But this does not seem to be a question of sin. He only feels somewhat dimmed and has lost the former brightness ...This is different from ordinary sins. What is needed is the foot-washing. What is foot-washing? It is dealing with everything apart from sin that separates us from God.

This happens to us all the time... It is understandable when a person is separated from God through sin. But we do not know what to do when we have not sinned, yet cannot touch God. Thank the Lord that He has not only washed us of our sins, but washed our feet as well. (CWWN, vol. 42, pp. 233-234)

Further Reading: CWWN, vol. 42, chs. 31, 36

第五周■周三

晨兴喂养

约十三 14 ~ 15 “我…尚且洗你们的脚，你们也当彼此洗脚。我给你们作了榜样，叫你们照着我向你们所作的去作。”

34 ~ 35 “我赐给你们一条新诫命，乃是叫你们彼此相爱，正如我爱你们，…你们若彼此相爱，众人因此就认出你们是我的门徒了。”

你需要花时间在主面前，一直留在主面前，主就会临到你，洗涤你，不是用血，乃是用那灵、活话、和内里的生命。…有时候只需要几分钟便将污垢洗净了，有时候也许需要半天。每当你需要这种洗涤时，只要将自己向主敞开，你花时间在主面前，让内里的生命在你里面涌流，自然的，就有活的东西流通、浇灌并洗涤你，你就再次洁净了。你的灵会高昂，你的全人也会在主面前感到愉悦。（约翰福音生命读经，三七四至三七五页。）

信息选读

我们不只需要主自己直接的洗脚，也需要彼此洗脚。主告诉我们要彼此洗脚。…我们必须借着将圣灵的工作供应人，将神话语的光照供应人，并借着将内里生命的运行供应人，来彼此洗脚。借此，我帮助你，你帮助我，我们帮助彼此在圣灵的工作、神话语的亮光、或内里生命的运行上得着洗净。每当我们弟兄们聚在一起交通祷告时，需要以属灵的洗脚彼此服事。

当主为门徒洗脚时，祂脱了外衣。…外衣象征主彰显出来的美德和属性，脱了外衣，表征脱去祂彰

WEEK 5 — DAY 3

Morning Nourishment

John 13:14-15 If I then...have washed your feet, you also ought to wash one another's feet. For I have given you an example so that you also may do even as I have done to you.

34-35 A new commandment I give to you, that you love one another, even as I have loved you... By this shall all men know that you are My disciples, if you have love for one another.

You need to spend time in the Lord's presence. Remain in the Lord's presence, and the Lord will come to you and wash you, not with the blood but with the Spirit, the living word, and the inner life... Sometimes it takes only a few minutes to wash the dirt away; at other times it may take half a day. Whenever you are in need of such a washing, just open yourself up to the Lord as you spend time in His presence, and allow the inner life to flow within you. Spontaneously, something living will flow, water, and wash you, and you will become clean again. Your spirit will be uplifted, and your whole being will be so pleasant in the Lord's presence. (Life-study of John, p. 333)

Today's Reading

We need not only the foot-washing that is exercised directly by the Lord Himself but also the mutual foot-washing of one another. The Lord told us to wash one another's feet...We must wash one another's feet by ministering the work of the Holy Spirit, by ministering the enlightenment of the Word, and by ministering the operation of the inner life. In this way, I help you, you help me, and we help one another to be washed in the work of the Holy Spirit, in the light of the Word, or in the operation of the inner life. Whenever we brothers come together for fellowship and prayer, we need to minister the spiritual foot-washing to one another.

When the Lord washed the disciples' feet, He laid aside His garments... In figure, garments here signify the Lord's virtues and attributes in His expression,

显出来的所是。…照样，每当你要洗别人的脚时，你需要放下你的成就、美德和属性。这是真正的谦卑，真正的降卑自己。我们需要降卑自己到这样的程度，使我们能洗别人的脚。

在我基督徒的生活中，当我旅行各地时，遇见许多弟兄姊妹。好些（信徒）很属灵，但是也很骄傲。…当他们聚在一起的时候，他们轻看别人，认为别人从未见过属天的异象，或从未认识什么属灵的事。…我们若有这样的态度，就不可能为别人洗脚。相反的，每逢我们与圣徒同聚，我们必须脱下我们的外衣，忘记我们的成就。…我们都曾在这种态度上犯了错。…我们若有这种骄傲的态度，就绝不能帮助别人。…我们必须脱下所有属灵的“学位”，成为简单、平常的人，对自己说，“我什么也不是，我里面也没有什么特别的。我只有一条手巾，一块布来束腰。”…有时人大张声势而来，态度有如穿着制服的警察。有人穿着属灵的制服，有人穿着更深生命的制服，还有人穿着所谓恩赐的制服。在他们给别人任何洗脚的服事之前，必须脱下他们的制服。我们不该对别人说这话，我们必须对自己说这话。

每当我们觉得有人得罪了我们，我们总认为自己比那人高，认为他比较低，他亏欠了我们什么，我们有权向他要求。…你需要脱下你的外衣，降低你的标准，从你的宝座下来。就一面说，脱下你的外衣就是你自己下宝座。不要坐在宝座上审判你的弟兄说，“你得罪我了…”。（约翰福音生命读经，三七八至三八一页。）

参读：约翰著作中帐幕和祭物的应验，第三十三至三十四篇。

and...the laying aside of His garments signifies the putting off of what He is in His expression... Likewise, whenever you are about to wash others' feet, you need to lay aside your attainments, virtues, and attributes. This is real humility, the genuine humbling of yourself. We need to humble ourselves to such a degree that we can wash others' feet.

Many [believers] are so spiritual, but they are also proud... When they come together, they look down on others, thinking that the others have never seen a heavenly vision or known anything spiritual... If we take this attitude, it will be impossible for us to minister foot-washing to others. Whenever we come together with the saints, on the contrary, we must take off our garments and forget our attainments... We all have been guilty of this attitude... If we take this proud attitude, we can never help others... We must lay aside all degrees of spirituality and become simple and general, saying to ourselves, "I am nothing, and nothing within me is special. I have only a towel, a piece of cloth, to gird me..." Sometimes people come threateningly with the attitude of a policeman wearing a uniform. Some come wearing a uniform of spirituality, while others wear the uniform of the deeper life, and still others are clad with the uniform of the so-called gifts. They all must lay aside their uniforms before they can minister any kind of foot-washing to others. We should not say this to others; we must say it to ourselves.

Whenever we have the sensation that someone has offended us, we always consider ourselves higher than that person, thinking that he is lower, that he owes us something, and that we have a claim upon him... You need to put aside your garments, lower your standard, and come down from your throne. In a sense, laying aside your garments means to dethrone yourself. Do not sit on the throne judging your brother, saying, "You offended me." (Life-study of John, pp. 337-340)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 33-34

第五周■周四

晨兴喂养

诗二三 2～3 “祂使我躺卧在青草地上，领我在可安歇的水边。祂使我的魂苏醒，为自己的名引导我走义路。”

徒三 19～20 “…那舒爽的时期，就得以从主面前来到，祂也必差遣所预先选定给你们的主基督，就是耶稣。”

我们不只需要脱下我们成就的外衣，还需要用毛巾束腰。这就是说，我们必须受约束，我们必须失去我们的自由。要用水洗脚，也要用主束腰用的毛巾擦干。换句话说，我们越甘心为别人受约束，我们就越能服事别人并擦干他们的脚。不然，我们越自由，我们就越会损害别人。…我们放弃我们的自由，为着对我们亲爱的弟兄姊妹有所服事。（约翰福音生命读经，三八一至三八二页。）

信息选读

我们每个人都必须学习如何爱弟兄姊妹，给他们属灵洗脚的服事。有时我来看你，你可以表示对我的爱，借此给我某种的洗脚。我也必须向你表示同样的爱，也给你一些洗脚的服事，洗净你属地接触的污秽。我们必须这样作，不然我们之间的交通就不可能维持。只有在爱中这样给人洗脚的时候，彼此之间的交通才可能维持。…二十五年多以前，我与倪柝声弟兄以及别的带头同工一同作工，我从他们接受了极多这种洗脚的帮助。每次与他们接触的时候，我就觉得某种的洗脚，洗净我属地接触的污

WEEK 5 — DAY 4

Morning Nourishment

Psa. 23:2-3 He makes me lie down in green pastures; He leads me beside waters of rest. He restores my soul; He guides me on the paths of righteousness for His name's sake.

Acts 3:20 So that seasons of refreshing may come from the presence of the Lord and that He may send the Christ, who has been previously appointed for you, Jesus.

Not only do we need to lay aside the garments of our attainments, but we also need to be girded with a towel. This means that we must be bound, that we must lose our liberty. The feet were washed with water and also wiped with the towel with which the Lord was girded. In other words, the more we are willing to be bound for the sake of others, the more we shall be able to minister to others and wipe their feet. Otherwise, the more we are free, the more we shall damage others...We simply give up our liberty for the purpose of ministering something to our dear brothers and sisters. (Life-study of John, p. 340)

Today's Reading

Each of us must learn how to love the brothers and sisters by ministering the spiritual foot-washing to them. Sometimes when I come to visit you, you can minister some sort of foot-washing to me by showing your love toward me, and I have to show the same love toward you so that some foot-washing will be ministered to you to cleanse you from the earthly touch. We must do this, otherwise the fellowship between us could not be maintained. Fellowship can be maintained between one another only when love ministers such a foot-washing... More than twenty-five years ago when I was working with the leading co-workers such as Brother Watchman Nee and others, I received much help by this kind of foot-washing from them. Every time I contacted them, I

秽。他们爱我，也借着给我属灵的洗脚，向我表示他们对我的爱，洗净我属地接触的污秽。（约翰福音生命读经，三八四至三八五页。）

玷污的脚可以用几个字来说明，就是与主的交通不新鲜了。干净脚乃是说，与主的交通是新鲜的。…今天有多少人能说，他今天宝贝主、爱主，和前五年、前十年一样？许多人都要说，去年有这样的感觉，…今天没有了。这就是脚玷污了，是疲倦了！这是属灵的疲倦，失去了属灵的新鲜活泼。…洗脚乃是说，恢复你从前所感觉的，把你带到生命的新鲜里，使你有新的能力，能宝贝从前所宝贝的。…感谢主，祂常洗我们的脚。

今天许多在基督里的信徒，灵性上停止不前，甚至连唱诗、赞美、祷告都是勉强的。这样的情形，或者是因人犯了罪，但许多人并没有犯罪，那就是因为脚玷污了，就是属灵的不振作。我们应当知道，主要我们一直新鲜。所以祂才说，要带我们到青草地上。（诗二三2。）…主要我们天天都新鲜；昨天黄，今天青，上午黄，下午青。主乃是新鲜的活水，不是流五分钟就没了，乃是每天、每月、每年一直流，一分钟都不会缺乏。祂是新鲜的，祂也要使我们一直新鲜。这乃是主带领我们过的生活，这就是能力、喜乐、平安、圣别。只有这样才能活出主的生命。胜过了耶利哥，还得胜过艾城。有了大的得胜，还得有天天小的得胜，这是我们在主面前天天应有的经历。（倪柝声文集第二辑第二十二册，九至一一页。）

参读：一个在神计划中的青年人，第一章。

sensed some sort of foot-washing to keep me clean from the earthly touch. They loved me and showed their love to me by ministering the spiritual foot-washing to cleanse me from the earthly touch. (Life-study of John, pp. 342-343)

We can summarize defiled feet with a few words—staleness in fellowship with the Lord. Clean feet, however, denote fresh fellowship with the Lord. How many can say today that they treasure the Lord and love the Lord as much as they did five or ten years ago? Many people have to say that they do not have the same feeling that they had a year ago. Their feet are defiled, and they have become weary. This is spiritual weariness; it is the loss of spiritual freshness and vitality... [Foot-washing] means recovering our former feelings, bringing us back to the freshness of life, and giving us fresh strength to treasure what we previously treasured ...Thank the Lord that He washes our feet all the time.

Today many believers in Christ have become stagnant in their spiritual growth. They sing, praise, and pray reluctantly. Sometimes this is the result of sin, but many times this is not the result of any sin. They simply have defiled feet, and they have become spiritually enervated. We have to realize that the Lord wants us to be fresh all the time. This is why He says that He leads us to the green pastures (Psa. 23:2)...The Lord wants us to be fresh... every day. We may have been yellow yesterday, but we can be green again today. We may have been yellow this morning, but we can be green this afternoon. The Lord is fresh running water; He does not flow for five minutes and then stop. He flows continuously, daily, monthly, and yearly. There is not a minute in which He is short. He is always fresh, and He is constantly refreshing us. This is the life that the Lord is leading us to live. Here is power, joy, peace, and holiness. Only by living this way can we express the Lord's life. After the victory at Jericho, there is still the victory at Ai. After great victories, there are still small, daily victories. This should be our daily experience before the Lord. (CWWN, vol. 42, pp. 235-237)

Further Reading: CWWL, 1964, vol. 1, "A Young Man in God's Plan," ch. 1

第五周■周五

晨兴喂养

林后四 16 “所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

罗六 4 “所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。”

我…要特别对同工们说，…神把我们放在世上，乃是要我们在罪人、圣徒、世人里面，作出饥渴慕义的心。…在你里面必须有一种说不出的新鲜、能力、滋润和供应。人遇见你，就不能不去寻求神。人遇见你，与你来往时，就因你产生这种渴望寻求神的感觉。…若是你读经祷告、事奉、传福音，而不能产生那种叫人饥渴的能力，那…是你的失败。（倪柝声文集第二辑第二十二册，一二页。）

信息选读

许多人认识和受恩教士，都能见证，她很特别。你到她那里，在她面前坐一会，然后从那里出来，你就知道你有错。你觉得她有的，你没有，你会羡慕要得着她所有的。我在十五年前（主后一九二一年）刚信主时，非常骄傲，（外面骄傲的人少，里面骄傲的人多，）读一两章圣经，以为不错，就到她那里，要讲给她听。等我和她祷告几句，她还没有责骂我，我就知道自己的骄傲了。我知道，她有的，我没有。这就是洗脚。我到她面前被她洗脚，我遇见神了。本来我活在神外面，是老旧、黑暗的，一到她面前就得着新鲜、得着亮光。…有时候你在不知不觉中与一位弟兄谈话，之后，你觉得被洗净

WEEK 5 — DAY 5

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

I have a word specifically for the co-workers... [God] has put us in the world so that our presence would create a hunger and thirst for righteousness in sinners, believers, and the world... There must be an enigmatic freshness, power, nourishment, and supply within us that will drive others to seek after God by our presence. Others should have a desire to seek after God as a result of meeting us and speaking to us... If our reading of the Bible, prayer, service, and gospel preaching do not produce such a powerful hunger within man, our work has failed. (CWWN, vol. 42, p. 238)

Today's Reading

Many who knew Miss Barber can testify that she was very different from others. Whenever someone went to her and sat in front of her, spontaneously he would realize how much he was off. He would realize that he did not have what she had and would aspire for what she had. Fifteen years ago (1921) when I first became a Christian, I was very proud. I thought highly of myself because I was able to read one or two chapters of the Bible a day with some understanding. (Very few people are proud outwardly; most people are proud inwardly.) I went to her to tell her about this. After I prayed a few words with her, I saw my pride before she even opened her mouth to rebuke me. I knew that I did not have what she had. This is foot-washing. My feet were washed by her presence. I met God. Prior to that I was living outside of God, and I was old and dark. But once I came to her, I was refreshed and enlightened...We often

了，恢复了属灵的精神，你能遇见神，觉得神了。这就是洗脚。

前几天我觉得脚被玷污了，起先以为是自己有罪，就对付罪。但神还是远得很，总觉得神与我有隔膜。…后来我去看一位姊妹，她也许只得救二、三个月。她告诉我得救的经过，并述说家里的人给她的逼迫，她是盼望从我得帮助。我听了以后，对她说，“感谢神，我的脚进来时是玷污的，出去时是干净的。你的见证将我老旧的经历洗去了。”提多书说到圣灵的更新，（三5，）这是顶宝贝的一句话。我们需要圣灵的更新，使我们常常有属灵的新鲜，有属灵的精神。

我们也要羡慕能洗别人的脚。但如果我们没有得胜的生命，没有圣灵的帮助，使我们活出得胜的生命，我们就不能洗别人的脚。…这需要…自己时时是新鲜的，才能洗别人的脚。

主说，“你们也当彼此洗脚。”（约十三14。）…凡是从前有属灵的新鲜，现在没有的，都需要被洗脚。我们每个人都需要被洗脚，也必须预备好能洗别人的脚。主说，“我是你的主，你们的夫子，尚且洗你们的脚，你们也当彼此洗脚。”在基督徒彼此的服事中，没有一件比洗脚更重要、更宝贝的。“你们既晓得这事，若是去行就有福了。”（17。）我宝贝俞弟兄常说的一句话：“今天的圣经比昨天更宝贝。”但愿我们天天有新鲜属灵的经历。罗马十五章三十二节…说保罗“得安息畅快”。这是洗脚的结果。（倪柝声文集第二辑第二十二册，一二至一五页。）

参读：倪柝声文集第二辑第十七册，第十八篇。

have the same sensation—we feel that we are washed after talking to certain brothers. Our spiritual energy is revived; we can touch and feel God once more. This is foot-washing.

A few days ago, I felt that my feet were defiled. At first I thought that I had sinned, and I proceeded to deal with my sins. But God was still very far from me. I felt that there was a separation between myself and God... Later, I saw a sister who had been saved for only two or three months. She told me of her salvation experience and told me how she was persecuted by her family. She hoped that I would give her some help. When I heard this, I said, “Thank the Lord. When I came, my feet were defiled. But when I leave, my feet will be clean because your testimony has washed away the oldness in my experiences.” The book of Titus mentions the renewing of the Spirit (3:5). This is a very precious expression. We need the renewing of the Spirit so that we can always be spiritually fresh and invigorated.

We have to aspire to wash others' feet. However, we cannot wash others' feet unless we have the overcoming life and the Spirit's help to live out such a life...We have to be fresh all the time before we can wash others' feet.

The Lord said, “You also ought to wash one another's feet” (John 13:14)...Those who were spiritually fresh but who have lost their freshness need the washing. Every one of us needs our feet washed, and every one of us needs to be prepared to wash others' feet. The Lord said, “If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.” Among all the services that Christians minister to one another, nothing is more crucial or more precious than foot-washing. “If you know these things, blessed are you if you do them” (v. 17). I love what Brother Yu has said many times: “The Bible today is more precious than the Bible yesterday.” May we have fresh spiritual experiences every day. Romans 15:32 says, “I may refresh myself and rest with you.” This is the result of foot-washing. (CWWN, vol. 42, pp. 238-240)

Further Reading: CWWN, vol. 37, ch. 18

第五周■周六

晨兴喂养

弗五 18 “不要醉酒，醉酒使人放荡，乃要在灵里被充满。”

罗十五 32 “并叫我借着神的旨意，欢欢喜喜地到你们那里，与你们同得安息畅快。”

我们要如何彼此洗脚呢？比方，当你把一天的世事作完以后，你觉得疲累，觉得口里实在不能好好地赞美。到了晚上，你来聚会，有一个人请你在会中祷告。你祷告到一半时，就觉得不自然，祷告不下去了，好像你的祷告是在作文章。这时或许会中另有一位弟兄，他的灵很新鲜，他在祷告当中，就使你的灵新鲜，好像属灵的精神得着恢复了。这就是彼此洗脚。许多次我们来到聚会中，众人的灵都软弱得爬不起来。东祷告，西读经，就是不振作。因为大家的脚都玷污了，没有一盆水来洗脚，你就觉得灵中不通。这时，如果有一个人能洗脚，他站起来，或者有一点祷告，或者讲几句话，立刻聚会就变得新鲜了。…在家庭生活里也是这样，也许忽然有一个弟兄或姊妹到你家里，简单谈一谈，作一个见证，众人就被带到神面前。本来觉得与神有隔阂，但与这样的弟兄或姊妹略略谈一谈，所有的间隔都消除了。这就是能洗别人脚的人。这样的人乃是主所宝贝的。（倪柝声文集第二辑第二十二册，六四至六五页。）

信息选读

我们在神面前应当有一个雄心，要能够洗别人的脚。但要能够洗别人的脚，你就必须有水，必须充

WEEK 5 — DAY 6

Morning Nourishment

Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.

Rom. 15:32 So that coming to you in joy through the will of God, I may refresh myself and rest with you.

How can we wash one another's feet? Suppose you have completed your day's work and feel tired. You cannot utter any praises from your mouth. In the evening when you come to the meeting, someone asks you to pray. Halfway through your prayer, you cannot go on, and you stop. You feel as if your prayer is nothing more than a composition. However, perhaps one brother in the meeting has a fresh spirit, and his prayer refreshes your spirit. Your spiritual energy is renewed. This is washing one another's feet. Many times when we come to the meeting, we find the saints' spirit weak and downtrodden. We pray and read the Word, but nothing seems to work. The reason for this is that everyone's feet are defiled, and there is no basin to wash the feet. It is as if something is quenching our spirits. If someone would stand up at this point and wash everyone's feet by offering a prayer or saying a few words, the whole meeting will be refreshed...The same is true in our family life. A brother or sister may unexpectedly drop by your home and fellowship a short while or give a testimony, and everyone in the family is brought into the presence of God. Before that time there was a separation between them and God, but after such a simple conversation, all the separation is gone. This is washing one another's feet. Those who do this are precious in the Lord's eyes. (CWWN, vol. 42, p. 281)

Today's Reading

We should have an ambition before the Lord to wash others' feet. In order to wash others' feet, we must have the water; that is, we must be filled with the

满圣灵，必须时时与主有交通。为此，你在生活中必须活在圣灵里，才能有活水可以洗人的脚。每次来到聚会中，你必须有活水，能够洗人的脚。千万不可无水而去洗人的脚，这样反而会玷污人的脚。不能洗脚的人，虽然仍旧能够与神来往交通，但他的灵定规常是冰冷的。主今天不直接洗人的脚，乃是由我们来彼此洗脚。所以我们要好好学习，成为能够洗别人脚的人。（倪柝声文集第二辑第二十二册，六五页。）

我们需要属灵的洗脚，好洗净我们属地接触的污秽，并且保守我们属灵的交通在美好的情况中。这样才可能实现召会生活。召会生活若要保持新鲜、愉快、活泼，我们就不断需要这种洗脚。…每个召会都需要为这事祷告，然后召会就会蒙保守在新祥和新鲜里。

主来将神带进我们里面，主去将我们带进神里面；如今神圣的灵与我们人的灵有了真正的相调。人性与神性相调，神性与人性相调，这就是召会，就是基督的身体。在基督徒的灵里，他们是属天、永远、属灵的；但在他们物质的身体里，他们仍在这地上，也仍在旧造里。因此他们要洗净一切属地的接触，好叫身体的交通以及与主的交通能以维持。这个交通是借着洗脚维持的。这极其重要，因为缺了这个，与主的交通以及圣徒彼此的交通绝不能维持。缺了这个，召会生活也无法实现。事实上，召会生活的实际也没有了。因此，一面的确需要主自己天天洗脚，另一面也需要众圣徒彼此洗脚。这样，我们就能维持美好的交通，借此我们就有真正的召会生活。（约翰福音生命读经，三八五至三八六页。）

参读：活力排，第八篇。

Holy Spirit and be in constant fellowship with the Lord. For this cause we must live in the Holy Spirit daily. Only then will we have the living water to wash others' feet. Every time we come to the meeting, we must have the living water to wash others' feet. We should never try to wash others' feet without water; that will only defile their feet even more. Those who cannot wash others' feet may still fellowship and communicate with God, but their spirits are definitely cold. Today the Lord does not wash anyone's feet directly. Instead, He charges us to wash one another's feet. We must all learn to be those who can wash one another's feet. (CWWN, vol. 42, pp. 281-282)

We need the spiritual foot-washing to cleanse us from the earthly touch and to keep our spiritual fellowship in a good condition. Then it is possible to realize the church life. If the church life is to be kept fresh, new, pleasant, and living, we continually need this foot-washing... Every church needs to pray for this. Then the church will be preserved in newness and freshness.

The Lord came to bring God into us, and He went to bring us into God. Now there is the real mingling of the divine Spirit with our human spirit. Humanity is mingled with divinity, and divinity is mingled with humanity. This is the church, the Body of Christ. In their spirit the Christians are heavenly, eternal, and spiritual, but in their physical body they are still on this earth and in the old creation. Hence, there is the need for them to be kept clean from all the earthly touch in order that the fellowship of the Body and the fellowship with the Lord might be maintained. This fellowship is maintained by foot-washing. Foot-washing is very, very important because the fellowship with the Lord and with one another can never be maintained without it. Without it, the church life cannot be realized. In fact, the reality of the church life would be gone. Therefore, the daily foot-washing definitely needs to be exercised by the Lord Himself on the one hand and by all the saints on the other. Then we shall be able to maintain an excellent fellowship with which we shall have the real church life. (Life-study of John, pp. 343-344)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8

第五周诗歌

11

敬拜父 — 祂的新鲜

8 6 8 6 副 (英 16)

D 大调

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 . 3
 一 父 神,你如青 翠 松树, 永 远常新不 衰!

5 | 5 5 5 5 | 5 #4 5 6 5 6 | 7 i 7 6 | 5 . 5
 你 是永活长 存 的主, 直 到永 远不 败!

5 | i i 7 6 5 | 6 . 5 5 | 6 i 5 3 | 2 . 2
 哦 父,你 是常 新 的神,永 远不 知陈 旧!

2 | 3 3 5 5 | i i 2 i 6 | 5 5 6 7 | i . i ||
 千 万 亿 载 仍 是 鲜 新! 尽 管 年 日 悠 久。

- 二 父,你是神也就是“新”, 无你就是陈旧;
 有你,虽然代远年湮, 仍是常新不朽。
- 三 你向我们所赐之福, 都是新而不旧;
 约是新约、路是新路, 都要永远存留。
- 四 我们乃是你的新造, 新人、新心、新灵;
 日日更新,永不衰老, 满有新样、新生。
- 五 最终新天、新地、新城, 一切全都更新;
 月月都有新果供应, 永远不再变陈。
- 六 父神,你是常新不旧, 我们赞美不休!
 永远赞美、永远歌讴: 你是常新不旧!

WEEK 5 — HYMN

Our Father, as the evergreen

Worship of the Father — His Newness

16

1. Our Fa - ther, as the ev - er - green, Thou art for - ev - er new; Thou
 art the ev - er liv - ing Lord, Thy fresh - ness as the
 dew. (C) O Fa - ther, Thou art un - chang - ing, Thou nev - er hast grown old; Thou
 count - less a - ges, ev - er fresh, Thy new - ness doth un - fold.

Chorus

2. O Thou art God, and Thou art “new“;
 Without Thee all is worn,
 But all with Thee is ever fresh,
 Though many years have gone.
3. Each blessing Thou hast given us
 Thy newness doth contain;
 Thy covenant, Thy ways are new,
 And ever thus remain.
4. Now we Thy new creation are—
 New spirit and new heart;
 We’re daily from the old renewed,
 New life Thou dost impart.
5. The earth and heavens will be new
 And Thy new city share;
 New fruits each month will be supplied,
 For all is newness there.
6. O Father, Thou art ever new,
 And all is new in Thee;
 We sing the new eternal song,
 New praise we give to Thee.

第六周

主所赐给我们的新诫命—— 叫我们彼此相爱

诗歌：629

读经：约十三 34 ~ 35，约壹二 7 ~ 8，三 11，23

【周一】

壹 在约翰十三章，主耶稣给门徒洗脚，向他们表明祂爱他们到底之后，（1，）吩咐他们要照样在爱里彼此洗脚；（14；）然后祂说，“我赐给你们一条新诫命，乃是叫你们彼此相爱，正如我爱你们，为使你们也彼此相爱。你们若彼此相爱，众人因此就认出你们是我的门徒了”（34 ~ 35）：

一 三十四节的诫命乃是主在新约中所赐给我们的新诫命，与旧约中的旧诫命不同：

1 主新约的诫命（约十四 15，21，十五 10，12，约壹二 3，4，7，8，三 22，23，24，四 21，五 2，3，约贰 4，5，6）不仅仅是训谕；主的诫命乃是祂的话，是灵与生命作我们的供应—约六 63。

2 我们爱神和祂的儿女，该用神圣的爱，就是借着主的话传输给我们，并成为我们经历和享受的爱。

Week Six

The Lord's New Commandment Given to Us— That We Love One Another

Hymns: 867

Scripture Reading: John 13:34-35; 1 John 2:7-8; 3:11, 23

§ Day 1

I. **In John 13, after the Lord Jesus washed His disciples' feet to show them that He loved them to the uttermost (v. 1), He charged them to do the same to one another in love (v. 14); then He said, “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love for one another” (vv. 34-35):**

A. **The commandment in verse 34 is the new commandment given to us by the Lord in the New Testament, which is different from the old commandments in the Old Testament:**

1. The New Testament commandments of the Lord (John 14:15, 21; 15:10, 12; 1 John 2:3, 4, 7, 8; 3:22, 23, 24; 4:21; 5:2, 3; 2 John 4, 5, 6) are not merely injunctions; they are His words, which are spirit and life as a supply to us—John 6:63.

2. We should love God and His children with the divine love that is conveyed to us through the words of the Lord to become our experience and enjoyment.

二 接受、经历、并享受基督的路，乃是借着遵守祂的新诫命，彼此相爱以彰显祂的爱，使众人认出我们是祂的门徒—十三 34 ~ 35:

- 1 真实的爱乃是在神圣的分赐里享受经过过程之三一神的结果—林后十三 14。
- 2 当我们在神圣生命的交通里，（约壹一 1 ~ 3，）就是在对三一神的享受里，这享受的结果乃是神圣的爱；我们有了这爱，就自然而然地爱别人；我们尤其爱所有在生机上与生我们的父有关的人；（五 1；）因为我们有了神圣的出生，（约一 12 ~ 13，约壹二 29，三 9，四 7，五 4，18，）这爱才有可能。
- 3 这里有三角的爱，包含神、我们自己、以及所有由神而生的人；这三角的爱乃是在我们与那是爱的三一神生机的联结里。（四 8，16。）

【周二】

贰 神的爱就是神自己；爱是神内在的素质，是神的心—8，16 节：

- 一 神的爱是救恩的根源—约三 16，弗二 4 ~ 5，多三 4 ~ 5。
- 二 神预定我们得神圣的儿子名分，乃是受神圣之爱的推动—弗一 4 ~ 5。
- 三 神的爱为我们成功救恩；神将祂的独生子赐给我们，使我们在法理一面借着祂的死得救脱离沉沦，并在生机一面在祂的复活中得着永远的生命，乃是受神圣之爱的推动—约三 16，约壹四 9 ~ 10：
 - 1 在神的爱里，神的儿子不仅用祂的血救我们脱离罪，更用祂的生命救我们脱离死—弗一 7，后一 5，罗五 10。

B. A way to receive, experience, and enjoy Christ is by keeping His new commandment to love one another for the expression of His love that all the people may know that we are His disciples—13:34-35:

1. Real love is the issue of enjoying the processed Triune God in the divine dispensing—2 Cor. 13:14.
2. When we are in the fellowship of the divine life (1 John 1:1-3), that is, in the enjoyment of the Triune God, the outcome of this enjoyment is the divine love with which we spontaneously love others; in particular, we love all those who are organically related to our begetting Father (5:1); this love is possible only because we have had the divine birth (John 1:12-13; 1 John 2:29; 3:9; 4:7; 5:4, 18).
3. Here we have a triangular love involving God, ourselves, and all those born of God, which is in the organic union with the Triune God who is love (4:8, 16).

§ Day 2

II. The love of God is God Himself; love is the inward essence of God and the heart of God—vv. 8, 16:

- A. The love of God is the source of salvation—John 3:16; Eph. 2:4-5; Titus 3:4-5.
- B. God's predestination of us unto the divine sonship was motivated by the divine love—Eph. 1:4-5.
- C. The love of God accomplished salvation for us; God's giving of His only begotten Son to us that we may be saved from perdition judicially through His death and have the eternal life organically in His resurrection was motivated by the divine love—John 3:16; 1 John 4:9-10:
 1. In the love of God, the Son of God saves us not only from our sins by His blood but also from our death by His life—Eph. 1:7; Rev. 1:5; Rom. 5:10.

2 神爱我们，差祂的儿子，在祂法理的救赎里，为我们的罪作了平息的祭物，目的是要使我们在祂生机的救恩里，借着祂得生并活着一约壹二 1，四 9 ~ 10，约六 57，十四 19，加二 20。

3 神超越的爱见于祂为我们的罪成为平息的祭物，也成为平息处，使我们与神相会而被神注入；神是爱，在平息、救赎、照耀的基督里，与我们相会，并对我们说话，使我们能被祂作为爱、怜悯、和恩典所注入，以显出祂光辉烈烈的荣耀—罗三 24 ~ 25，来四 16，出二五 17，22。

四 神的爱使我们得着救恩（林后五 18 ~ 20，太二二 3，徒五 32，提后三 15）并得作祂的儿女。（约壹三 1。）

【周三】

五 神的爱带领我们过生活—帖后二 16 ~ 17，来十二 6。

六 神已将祂的爱随同所赐给我们的圣灵，浇灌在我们心里，（罗五 5，）作了我们里面的动力，叫我们在一切的患难中得胜有余。（八 37 与注 1。）

七 神的爱为我们效力，直到永远—耶三一 3，约十三 1，罗八 38 ~ 39。

叁 在约壹二章七至八节，使徒约翰论到主在约翰十三章三十四节的诫命说，“亲爱的，我写给你们，不是一条新诫命，乃是一条你们从起初就有的旧诫命，这旧诫命就是你们所听见的话。再者，我写给你们的是新诫命，这在主并在你们都是真的；因为黑暗渐渐过去，真光已经照耀”：

2. God loved us and sent His Son as a propitiation for our sins in His judicial redemption with the intention that we might have life and live through Him in His organic salvation—1 John 2:1; 4:9-10; John 6:57; 14:19; Gal. 2:20.

3. God's excelling love is seen in His becoming a propitiatory sacrifice for our sins and the propitiation place for us to meet and be infused with God; God as love meets with us and speaks to us in the propitiating, redeeming, and shining Christ so that we can be infused with Him as love, mercy, and grace for His effulgent and radiant glory—Rom. 3:24-25; Heb. 4:16; Exo. 25:17, 22.

D. The love of God causes us to obtain salvation (2 Cor. 5:18-20; Matt. 22:3; Acts 5:32; 2 Tim. 3:15) and become His children (1 John 3:1).

§ Day 3

E. The love of God leads us in our living—2 Thes. 2:16-17; Heb. 12:6.

F. God has poured out His love in our hearts with the Holy Spirit (Rom. 5:5), who has been given to us, as the motivating power within us, so that we may more than conquer in all our tribulations (8:37 and footnote 1).

G. The love of God works for us eternally—Jer. 31:3; John 13:1; Rom. 8:38-39.

III. In 1 John 2:7-8, relating to the Lord's commandment in John 13:34, the apostle John says, “Beloved, I am not writing a new commandment to you but an old commandment, which you have had from the beginning; the old commandment is the word which you heard. Yet again a new commandment I am writing to you, which is true in Him and in you because the darkness is passing away and the true light is already shining”:

一 弟兄相爱是旧诫命，也是新诫命：是旧诫命，乃因信徒从基督徒生活的开始就有了；是新诫命，乃因在基督徒的行事为人上，这诫命一再露出新的曙光，一再以新的亮光及新鲜的能力照耀——约壹二7~8，三11，23，参约十三34。

二 旧诫命是新的这事实，在真是真的，因祂不仅将这诫命赐给祂的信徒，也在他们日常的行事为人上不断地更新这诫命；这在信徒也是真的，因他们不仅一次永远地领受了这诫命，也一再地蒙其光照，得其复苏。

【周四】

肆 在约翰一书我们看见，实行神圣的爱，乃是我们享受三一神这包罗万有之灵的结果，祂乃是作为膏油涂抹，在神圣生命的交通里，在我们里面运行并作工，以三一神一切所是，连同祂一切所作，并祂一切所得着和达到的，浸透我们——一3，二3~11，27：

一 我们若要经历并享受神圣的爱，并让这爱成为我们爱别人的爱，就需要不断地活在神圣的生命里，好在经历上认识神——三~6节，腓三10上。

二 我们要实行作为神圣生命之美德的神圣的爱，就需要那已经作为神圣种子种到我们这人里面的神圣生命；（约壹三9，二29与注7；）我们也需要神圣的灵；（三24；）神圣的生命是源头，神圣的灵是实际实行爱人这件事的一位。

三 我们该用神圣的爱，而不该用我们天然的爱，

A. The commandment regarding brotherly love is both old and new: old, because the believers have had it from the beginning of their Christian life; new, because in their Christian walk it dawns with new light and shines with new enlightenment and fresh power again and again—1 John 2:7-8; 3:11, 23; cf. John 13:34.

B. The fact that the old commandment is new is true in the Lord, since He not only gave it to His believers but also renews it in their daily walk continually; it is true also in the believers, since they not only have received it once for all but also are enlightened and refreshed by it repeatedly.

§ Day 4

IV. In 1 John we see that the practice of the divine love is the outcome of our enjoyment of the Triune God as the all-inclusive Spirit, the One who is moving and working within us as the anointing in the fellowship of the divine life to saturate us with all that the Triune God is, with all that He has done, and with all that He has obtained and attained—1:3; 2:3-11, 27:

A. If we would experience and enjoy the divine love and have it become the love by which we love others, we need to know God experientially by continuously living in the divine life—vv. 3-6; Phil. 3:10a.

B. In order to practice the divine love as a virtue of the divine life, we need the divine life that has been sown as the divine seed (1 John 3:9; 2:29 and footnote 7) into our being; we also need the divine Spirit (3:24); the divine life is the source, and the divine Spirit is the One who actually carries out the matter of loving others.

C. We should love God and His children with the divine love and not with

来爱神和祂的儿女；我们天然的爱必须放在十字架上；神的爱与我们天然的爱有一个分别，就是天然的爱很容易被冒犯。

四 我们在神的爱里彼此相爱的生活，乃是这爱在我们里面在其彰显上的成全与完成—四 11～12，二 5。

【周五】

伍 为着生机建造基督身体的召会生活乃是弟兄相爱的生活—四 7～8，约 贰 5～6，约 十五 12，17，启 三 7，弗 五 2，参 犹 12 上：

一 爱神并爱弟兄的，享受神圣的生命；不爱神和弟兄的，住在撒但的死中—约 壹 三 14，参 林后 十一 2～3。

二 正如主耶稣舍了祂的魂生命，使我们能得着神圣的生命，我们在实行身体的生活时，也需要舍去我们的魂生命并否认己，以爱弟兄并将生命供应给他们—约 壹 三 16，约 十 11，17～18，十五 13，弗 四 29～五 2，林后 十二 15，罗 十二 9～13。

三 我们需要丧失我们的魂生命，不爱这世界及其享乐；反之，我们应当在弟兄相爱的召会生活中接受并彰显爱的神，以此为我们的喜乐、娱乐、消遣和快乐—约 壹 二 15～17，太 十六 25～26，参 提后 三 4，诗 三六 8～9。

四 在召会生活中，弟兄相爱乃是实际地表现在顾到缺乏圣徒的需要，而没有任何自私的目的或外表自我的显扬；在与缺乏圣徒分享物质的东西时，主生命的恩典连同祂的爱，就在基督身体的众

our natural love, which must be put on the cross; one difference between God's love and our natural love is that it is very easy for our natural love to be offended.

D. Our living in the love of God toward one another is the perfection and completion of this love in its manifestation in us—4:11-12; 2:5.

§ Day 5

V. The church life for the organic building up of the Body of Christ is a life of brotherly love—4:7-8; 2 John 5-6; John 15:12, 17; Rev. 3:7; Eph. 5:2; cf. Jude 12a:

A. The one who loves God and the brothers is enjoying the divine life; the one who does not love is abiding in the satanic death—1 John 3:14; cf. 2 Cor. 11:2-3.

B. Just as the Lord Jesus laid down His soul-life that we might have the divine life, we need to lose our soul-life and deny the self to love the brothers and minister life to them in the practice of the Body life—1 John 3:16; John 10:11,17-18; 15:13; Eph. 4:29—5:2; 2 Cor. 12:15; Rom. 12:9-13.

C. We need to lose our soul-life by not loving the world with its pleasure; instead, taking in God and expressing God as love in the church life of brotherly love should be our joy, amusement, entertainment, and happiness—1 John 2:15-17; Matt. 16:25-26; cf. 2 Tim. 3:4; Psalms 36:8-9.

D. Brotherly love in the church life is expressed practically in our caring for the necessities of the needy saints without any self-serving purpose or outward self-display; in the sharing of material things with the needy saints, the grace of the Lord's life with His love flows among the members

肢体之间涌流，并注入他们里面—约壹三 17～18，太六 1～4，罗十二 13，林后八 1～7。

五 在召会中好为首，乃与爱众弟兄相对—约叁 9。

【周六】

六 彼此相爱是我们属于基督的表记；（约十三 34～35；）我们若要有能力影响人归主，能够结出果子，就必须在召会生活中彼此相爱、合而为一；我们结果子最好的路，乃是接受基督作人位和生命而彼此相爱。（35，十七 21，23。）

七 真正的传福音乃是在交通里的事，（腓一 5，）因为这是身体的事；树的枝子乃是在交通的方式里结果子；（约十五 5，12，17；）我们越活在身体生活里，并有身体生活的实际，我们就越会结果子。

八 召会生活中活力排的情形乃是在一里并同心合意地彼此相爱；圣徒们要实行活力排，就需要受训练如何有交通；交通完全是基于一和同心合意—徒一 14。

九 在弟兄相爱的召会生活里，（罗十二 10，帖前三 12，四 9，帖后一 3，彼前一 22，四 8，）我们彼此接纳，（罗十五 7，）彼此思念相同的事，（5，）追求彼此建造的事，（十四 19，）重担彼此担当，（加六 2，）在爱里彼此担就，（弗四 2，）彼此安慰，互相建造，（帖前五 11，）彼此认罪，互相代祷，（雅五 16，）彼此饶恕，（弗四 32，西三 13，）彼此服从。（弗五 21。）

十 正确的召会聚会乃是“彼此互相”的聚会，“圆桌”聚会，我们在其中彼此对说，（19，）互相教导、劝戒，（西三 16，）彼此相顾、劝

of the Body of Christ and is infused into them—1 John 3:17-18; Matt. 6:1-4; Rom. 12:13; 2 Cor. 8:1-7.

E. Loving to be first in the church is versus loving all the brothers—3 John 9.

§ Day 6

F. Loving one another is a sign that we belong to Christ (John 13:34-35); if we desire to have the ability to influence people concerning the Lord and to bear fruit, we must have love for one another and become one in the church life; the best way for us to bear fruit is to love one another by taking Christ as our person and life (v. 35; 17:21, 23).

G. The genuine preaching of the gospel is a matter in fellowship (Phil. 1:5) because it is a matter of the Body; the branches of a tree bear fruit in a way of fellowship (John 15:5, 12, 17); the more we live in the Body life and have the reality of the Body life, the more we will be fruitful.

H. The condition of the vital groups in the church life is that of loving one another in oneness and with one accord; for the practice of the vital groups, the saints need to be trained how to have fellowship that is altogether based on oneness and one accord—Acts 1:14.

I. In the church life of brotherly love (Rom. 12:10; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; 1 Pet. 1:22; 4:8), we receive one another (Rom. 15:7), have the same mind toward one another (v. 5), pursue the things for building up one another (14:19), bear one another's burdens (Gal. 6:2), bear one another in love (Eph. 4:2), comfort and build up one another (1 Thes. 5:11), confess our sins to one another and pray for one another (James 5:16), forgive one another (Eph. 4:32; Col. 3:13), and are subject to one another (Eph. 5:21).

J. The proper church meeting is a “one another” meeting, a “round-table” meeting, in which we speak to one another (v. 19), teach and admonish one another (Col. 3:16), consider one another and exhort

勉，（来十 24～25，）并彼此听；（帖前五 20；）我们需要学习在聚会中有正确的彼此相顾。（林前十二 25～26。）

十一我们需要被主对付并被主建造，（八 1，）好叫我们治理召会并尽话语职事的结果，会使弟兄姊妹自然地彼此相爱，使召会得建造；当圣徒在属灵生命上真正长大，对神圣生命的经历会产生爱的增加，因为爱是生命的结果；（约壹三 14；）这会使召会生活成为活的、得胜的、尽功用的和有大能的。

one another (Heb. 10:24-25), and listen to one another (1 Thes. 5:20); we need to learn to have a proper mutual care in the meetings (1 Cor. 12:25-26).

K. We need to be dealt with and built up by the Lord (8:1) so that our administration of the church and our ministry of the word will result in the brothers and sisters spontaneously loving one another for the building up of the church; when the saints genuinely grow in their spiritual life, the experience of the divine life will result in an increase of love, because love is the issue of life (1 John 3:14); this will cause the church life to be living, prevailing, functioning, and powerful.

第六周■周一

晨兴喂养

约十三 34 ~ 35 “我赐给你们一条新诫命，乃是叫你们彼此相爱，正如我爱你们，为使你们也彼此相爱。你们若彼此相爱，众人因此就认出你们是我的门徒了。”

主的诫命就是祂的话。这意思就是，主的诫命不仅仅是训谕，更是传输生命供应的话。主耶稣在约翰六章六十三节说，“我对你们所说的话，就是灵，就是生命。”因此，约壹二章七节的“话”指明生命的供应。凡主所说的，都是将生命和灵供应我们的话。主所说的可能也是训谕，要求我们作某件事。但是只要那训谕是主所说的，是从祂口里所出的，就是供应我们生命的话。因此，每当我们接受并遵守主的话，我们就接受生命的供应。（约翰一书生命读经，一七五页。）

信息选读

在约翰十三章三十四至三十五节…这诫命就是我们从起初所听见的信息，就是我们应当彼此相爱。（约壹三 11。）我们不该天然地履行这话。我们领悟神就是爱，（四 8，）并且受嘱咐要彼此相爱；于是我们也许就试着以天然、宗教和伦理的方式去爱人，去效法神的爱。…这种爱是伦理、天然、甚至文化的。然而，真实的爱乃是在神圣的分赐里享受经过过程之三一神的结果。当我们在神圣生命的交通里，就是在对三一神的享受里，这享受就产生一种结果或结局。对三一神享受的结果，乃是神圣的爱。…我们有了这爱，就自然而然地爱别人。我们尤其爱所有在生机上与生我们的父有关的人。（五

WEEK 6 — DAY 1

Morning Nourishment

John 13:34-35 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love for one another.

The commandment of the Lord is His word. This means that His commandment is not merely an injunction; the Lord's commandment is also a word conveying the life supply. In John 6:63 the Lord Jesus said, "The words which I have spoken to you are spirit and are life." Therefore, in 1 John 2:7 "the word" indicates the life supply. Whatever the Lord speaks is a word supplying us with life and spirit. What the Lord says may also be an injunction demanding that we do a certain thing. Nevertheless, as long as that injunction is something uttered by the Lord, something that proceeds out of His mouth, it is a word that supplies us with life. Therefore, whenever we take the Lord's word and keep it, we receive the life supply. (Life-study of 1 John, p. 144)

Today's Reading

In John 13:34 and 35... [the] commandment is the message which we "heard from the beginning, that we should love one another" (1 John 3:11). We should not try in a natural way to fulfill this word. We may realize that God is love (4:8) and that we are commanded to love one another. Then in a natural, religious, and ethical way we may try to love others, imitating God's love... This kind of love is ethical, natural, and even cultural. However, real love is the issue of enjoying the processed Triune God in the divine dispensing. When we are in the fellowship of the divine life, that is, in the enjoyment of the Triune God, this enjoyment will have a certain issue or outcome. The outcome of the enjoyment of the Triune God is the divine love... With this love we spontaneously love others. In particular, we love all those who are organically related to our begetting Father (1 John 5:1). We have been begotten of the Father, and many

1.) 我们已由父而生，许多其他的人也已由祂而生。我们若享受祂，结果就是爱祂所有的儿女。所以，爱弟兄是享受三一神的结果。

我们无须想去效法主的爱，乃需要被那是爱的三一神所构成。这一位就住在我们里面，要将祂自己分赐到我们这人里面，且用祂自己浸透我们，使我们在里面享受祂这爱。这爱该浸透我们，直到成为我们用以爱弟兄的爱。

新约里关于爱的启示，与我们对爱的天然观念不同。那是爱的神住在我们里面，我们也住在祂里面。约壹三章二十四节说，“在此我们就知道神住在我们里面，乃是由于祂所赐给我们的那灵。”这灵保守我们在与那是爱的三一神生机的联结里，使这位神成为我们的生命，甚至成为我们这人。不但如此，这灵正用那是爱之神的本质浸透我们。至终，我们这人要被神爱的素质所组成。这就是说，神圣的爱成了我们。然后我们自然而然地爱别人。

我们是由神所生的儿女，必然爱我们的父，就是那生我们的一位。我们既爱那生我们的父，就也必爱由祂所生的人。这里有三角的爱，包含神、我们自己、以及所有由神而生的人。这三角的爱乃是在我们与那是爱的三一神生机的联结里。

信徒如何能够爱神且彼此相爱？因为我们有了神圣的出生，（约一 12 ~ 13, 约壹五 1, 二 29, 三 9, 四 7, 五 4, 18, ）才有这可能。我们已由神而生，从祂而生，因着这出生，我们就能彼此相爱。…现今我们不仅爱那生我们的一位，就是生我们的父，我们也爱由祂而生的人。这是信徒在召会生活中用以彼此相爱的爱。（新约总论第六册，二二八至二三〇页。）

参读：约翰一书生命读经，第十五至十七篇；新约总论，第一百六十三篇。

others also have been begotten of Him. If we enjoy Him, the result will be that we love all His children. Therefore, loving the brothers is the issue of enjoying the Triune God.

Instead of trying to imitate the Lord's love, we need to be constituted of the Triune God who is love. This One abides in us and wants to impart Himself into our being and saturate us with Himself so that we may enjoy Him inwardly as love. This love should saturate us until it becomes the love with which we love the brothers.

The revelation concerning love in the New Testament is different from our natural concept of love. The very God who is love abides in us, and we abide in Him. According to 1 John 3:24, "We know that He abides in us, by the Spirit whom He gave to us." This Spirit keeps us in an organic union with the Triune God who is love, causing this God to become our life and even our being. Furthermore, this Spirit is saturating us with the substance of the God who is love. Eventually, the fibers of our being will be constituted of the loving essence of God. This means that the divine love becomes us. Then spontaneously we love others.

As a child of God born of Him, we surely love our Father, the One who has begotten us. Since we love the begetting Father, we shall also love those who have been begotten of Him. Here we have a triangular love, a love involving God, ourselves, and all those born of God. This triangular love is in the organic union with the Triune God who is love.

For believers to love God and to love one another... is possible only because we have had the divine birth (John 1:12-13; 1 John 5:1; 2:29; 3:9; 4:7; 5:4, 18). We have been born of God, begotten of Him, and because of this birth we are able to love one another... Now we love not only the One who has begotten us, our begetting Father, but also the ones begotten of Him. This is the love with which the believers love one another in the church life. (The Conclusion of the New Testament, pp. 1769-1771)

Further Reading: Life-study of 1 John, msgs. 15-17; The Conclusion of the New Testament, msg. 163

第六周■周二

晨兴喂养

约三 16 “神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的…得永远的生命。”

约壹四 9～10 “神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。…神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。”

人的光景说出救恩的需要，神的爱说出救恩的根源。神的爱就是神救恩的根源；神若没有爱，人就没有救恩。…虽然神的手续是公义，虽然神的性情是圣别，但神的心却是爱。神作事总要按着祂公义的手续，合乎祂圣别的性情。按着祂的公义说，我们这有罪的人只该受审判。按着祂的圣别说，我们这污秽的人只该倒在祂面前。但是祂的公义虽然定罪我们，祂的圣别虽然也拒绝我们，祂的心却爱我们。祂的心爱我们，爱到“甚至”的地步。因为祂这样爱我们，所以祂就将祂的独生子赐给我们，来为我们预备救恩。（李常受文集一九三二至一九四九年第三册，一二八页。）

信息选读

以弗所二章四节就说神爱我们的爱，是“大爱”。就是因着祂这个大爱，祂才来拯救我们。祂这个大爱叫祂不只爱罪人，并且叫祂爱死人，爱我们这些死在过犯并罪之中的人。

神的爱原来在神的心里，等到显现出来，就成了我们的救恩。（多三 4～5。）祂的爱向我们一显现，便救了我们。神的救恩是出于神的爱。神救我们的手，是来自祂爱我们的心。…祂这爱我们的心，借着祂大能的手显现出来，就成为我们的救恩。

WEEK 6 — DAY 2

Morning Nourishment

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him...would have eternal life.

1 John 4:9-10 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him. Herein is love,...that He loved us and sent His Son as a propitiation for our sins.

Man's condition speaks of his need for salvation. The source of salvation is the love of God. God's love is the source of His salvation. If God had no love, man would have no salvation. Although God is righteous and holy in His nature, His heart is love. God must do things according to His righteous procedure and in agreement with His holy nature. According to God's righteousness, sinners deserve only to be judged. According to God's holiness, such filthy ones are fit only to fall dead before Him. Although His righteousness condemns us and His holiness rejects us, God's heart loves us. He not only loves us; He "so loved" us. Because He loves us, He gave His only begotten Son to prepare salvation for us. (CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 1," p. 94)

Today's Reading

Ephesians 2:4 says that the love with which God loved us is a great love. Because of His great love, God came to save us. His great love caused Him to love not only sinners but also those who were dead in offenses and sin.

The love of God originated in God's heart, but when it appeared, it became our salvation [Titus 3:4-5]. When God's love is manifested to us, it saves us. God's salvation comes out of God's love. God's saving hand issues out of His loving heart... His loving heart appeared through His mighty hand to become our salvation.

神将祂的独生子赐给我们，是为我们成功救恩。（约三 16。）这是神的爱叫神作的。神不能光爱我们，而不为我们作事。…神为着替我们成功救恩，就特为将祂的独生子赐给我们。这让我们知道，神对我们的爱有多高大；这也让我们知道，神为我们所成功的救恩有多宝贵。是神那高大的爱，为我们成功了这宝贵的救恩。

神差祂儿子来，使我们得生命，也是神的爱叫神作的。（约壹四 9。）神为我们所预备的救恩，不仅是要救我们，并且还要叫我们得着祂的生命。…祂所以肯这样作，不是因为别的，只是因为祂爱我们。因为爱我们，祂就舍得差祂的独生子来为我们成功救恩，叫我们得着祂的生命。

我们是与神出了事的。神就差祂儿子来为我们的罪作了平息的祭物，把我们挽回来。（10。）这也是神的爱叫神作的。我们虽然因着犯罪，与神出了事，但我们从来没有想要解决我们的罪，而平息我们与神的关系。就是我们想要这样作，我们也没有这个能力，也没有这个办法。但神的爱却叫神在我们没有想要的时候，差祂的儿子来为我们成功这件事。

神的爱不但为我们作成救恩，并且为我们想法子，叫我们得着救恩。…神的爱是多么俯就我们，一面为我们作成救恩，一面又用方法叫我们得着救恩。如果神替我们少作一点，我们就不能得着救恩。…神把救恩作成之后，…就来劝我们这些远离祂的人，不要祂的人，顶撞祂、与祂为仇为敌的人，与祂和好。…若是你还没有信主，你有什么亲戚朋友劝你信耶稣，那就是证明神爱你，要借着他们使你得着祂的救恩。（李常受文集一九三二至一九四九年第三册，一二八至一三二页。）

参读：初信造就，第四十七篇。

God's love caused Him to give us His Son [John 3:16]. God did not love us without taking action on our behalf...To accomplish salvation for us, God specially gave us His only begotten Son. This shows the greatness of God's love toward us as well as the preciousness of the salvation that God accomplished on our behalf. God's great love accomplished this precious salvation for us.

Because of His love for us, God sent His Son that we might have life [1 John 4:9]. The salvation that God prepared for us is not only for us to be saved but also for us to have His life... He was willing to do this for the simple reason that He loved us. Since God loved us, He was willing to suffer the sending of His only begotten Son for the accomplishment of our salvation so that we might have His life.

We had a problem in our relationship with God. Therefore, God sent His Son as a propitiation for our sins [v. 10] in order to restore our relationship with Him. God did this because of His love. Although sin caused a problem in our relationship with God, we had no thought of dealing with our sin in order to restore our relationship with God. Even if we desired to restore this relationship, we would have had no ability or way. However, God's love caused Him to send His Son to accomplish this matter for us before we even had such a thought.

God's love not only accomplished our salvation but also gave us a way to obtain salvation. How condescending God's love is toward us! It accomplished our salvation and devised a way for us to obtain salvation. If God had done less than this, we would not have been saved. Having accomplished our salvation, God entreated us to be reconciled to Himself. We were far off from God, we had rejected and opposed Him, and we were His enemies. Nevertheless, He entreated us to be reconciled to Him...This entreaty is a proof that God loves the unbelievers and desires that they obtain His salvation through those who believe. (CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 1," pp. 94-96)

Further Reading: CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 47

第六周■周三

晨兴喂养

罗五 5 “盼望不至于蒙羞；因为神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。”

约壹二 8 “再者，我写给你们的是一条新诫命，这在主并在你们都是真的；因为黑暗渐渐过去，真光已经照耀。”

在恩典的范围里，我们所享受的第一件事乃是神的爱。…（罗五 5。）在我们的基督徒生活中，许多时候我们需要鼓励和坚固。我们经历苦难的时期，也许有问题和疑惑。你可能说，“为什么我的基督徒生活中有这么多难处？为什么有这么多试炼和试验？”…虽然有这些疑惑，但我们无法否认神的爱在我们里面。从我们第一次呼求主耶稣的名那天起，神的爱就借着圣灵浇灌在我们心里了。这就是说，那灵启示、坚固、并向我们保证神的爱。内住的圣灵似乎说，“不要疑惑。神爱你。你现在不领会为什么必须受苦，但有一天你会说，‘父，为着我所经过的难处和试炼，我感谢你。’”当你进入永世的门时，你会说，“为着一路上临到我的苦难和试验，赞美主。神用这些变化我。”（罗马书生命读经，一一八至一一九页。）

信息选读

我们无法否认神的爱在我们里面。…基督为我们这样不虔的罪人死了。从前我们是仇敌，但基督在十字架上流血，使我们与神和好。这是何等的爱！神若将祂自己的儿子赐给我们，祂必不会作什么事伤害我们。神是主宰一切的，祂知道什么对我们最有益。

WEEK 6 — DAY 3

Morning Nourishment

Rom. 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

1 John 2:8 Yet again a new commandment I am writing to you, which is true in Him and in you because the darkness is passing away and the true light is already shining.

In the realm of grace the first thing we enjoy is the love of God...(Rom. 5:5). Many times in our Christian life we need encouragement and confirmation. As we pass through periods of suffering, we may have questions and doubts. Perhaps you say, "Why are there so many troubles in my Christian life? Why are there so many trials and tests?"... Although these doubts arise, we cannot deny that the love of God is within us. From the day we first called on the Lord Jesus, the love of God has been poured out into our hearts through the Holy Spirit. This means that the Spirit reveals, confirms, and assures us with the love of God. The indwelling Holy Spirit seems to say, "Don't doubt. God loves you. You don't understand why you must suffer now, but one day you will say, 'Father, I thank You for the troubles and trials which I passed through.'" When you enter the gate of eternity, you will say, "Praise the Lord for the sufferings and tests which fell upon me on my journey. God used them to transform me." (Life-study of Romans, pp. 102-103)

Today's Reading

We cannot deny the presence of God's love within us...Christ died for ungodly sinners such as we. Once we were enemies, but Christ shed His blood on the cross to reconcile us to God. What love is this! If God has given us His own Son, surely He will not do anything to hurt us. God is sovereign. He knows what is best for us. The choice is His, not ours. Regardless of our preference,

选择是在于祂，不在于我们。无论我们的爱好如何，神为我们所计划的，将是我们的分。与我们有关的一切，我们的父都预备好了。我们只该祷告：“主，照你的意思行。我只要你所要的，我将一切完全交在你手中。”我们重新领悟神是这样爱我们，而祂的爱已借着圣灵浇灌在我们心里时，我们对祂就有这样的反应。（罗马书生命读经，一一九至一二〇页。）

弟兄相爱是旧诫命，也是新诫命：是旧诫命，乃因信徒从基督徒生活的开始就有了；是新诫命，乃因在基督徒的行事为人上，这诫命一再露出新的曙光，一再以新的亮光及新鲜的能力照耀着。

约壹二章八节的“这”…指弟兄相爱这旧诫命在信徒的基督徒行事为人上是新的这事实。这在主是真的，因祂不仅将这诫命赐给祂的信徒，也在他们日常的行事为人上不断地更新这诫命。这在信徒也是真的，因他们不仅一次永远地领受了这诫命，也一再地蒙其光照，得其复苏。

约翰在二章八节告诉我们，黑暗渐渐过去，真光已经照耀。黑暗渐渐过去，就是黑暗在真光的照耀里渐渐消逝。真光乃是主诫命的光。因着这光的照耀，弟兄相爱的诫命就在黑暗中露出曙光，使这条旧诫命在整个基督徒的生活中一直是新鲜的。

人的诫命不论是哪一种，颁布以后就逐渐变旧。人的诫命不是活的。因为这些诫命不是活的，所以从来不会发出曙光，也从来不会照耀。但主所赐的诫命是祂活的话。因为主的诫命是祂活的话，这话就照耀。这活的话在黑暗里发出曙光的时候，是带着属天的光。属天之光的照耀使旧的事物成为新的，特别使旧诫命成为崭新、新鲜、且满了亮光的。（约翰一书生命读经，一七五至一七七页。）

参读：罗马书生命读经，第九、二十一篇。

what God has planned for us will be our portion. Everything related to us has been prepared by our Father. We should simply pray, “Lord, have your way. I simply want what You want. I leave everything entirely in Your hands.” This is our response to God when we realize afresh that He loves us so and that His love has been poured into our hearts through the Holy Spirit. (Life-study of Romans, p. 103)

The commandment of brotherly love is both old and new: old, because the believers have had it from the beginning of their Christian life; new, because in their Christian walk it dawns with new light and shines with new enlightenment and fresh power again and again.

The relative pronoun “which” in 1 John 2:8... refers to the fact that the old commandment of brotherly love is new in the believers’ Christian walk. This is true in the Lord, since He not only gave it to His believers but also renews it in their daily walk all the time. This is true also in the believers, since they have not only received it once for all, but also are enlightened and refreshed by it repeatedly.

In verse 8 John tells us that the darkness is passing away and that the true light already shines. The passing away of the darkness is its vanishing in the shining of the true light. The true light is the light of the Lord’s commandment. Because this light shines, the commandment of brotherly love dawns in the darkness and makes the old commandment new and fresh throughout the entire Christian life.

After any kind of human commandment has been given, it gradually becomes old. Human commandments are not living. Because these commandments are not living, they never dawn and they never shine. But the commandment given by the Lord is His living word. Because His commandment is His living word, this word shines. When this living word dawns in the darkness, it dawns with heavenly light. The shining of heavenly light makes old things new. In particular, it makes the old commandment new, fresh, and full of light. (Life-study of 1 John, pp. 144-145)

Further Reading: Life-study of Romans, msgs. 9, 21

第六周■周四

晨兴喂养

约壹四 11 ~ 12 “亲爱的，神既是这样爱我们，我们也当彼此相爱。从来没有人见过神；我们若彼此相爱，神就住在我们里面，祂的爱也在我们里面得了成全。”

我们要实行作为神圣生命之美德的神圣的爱，就需要神圣的生命与神圣的灵。神圣的生命是我们众人在重生的灵里所有的神圣种子。除了作神圣种子种到我们这人里面的神圣生命以外，在我们灵里还有神圣的灵。…神圣的生命是源头，神圣的灵是实际实行爱人这件事的一位。神圣的爱是我们日常生活，是由神圣的灵所实行之神圣生命的彰显。（约翰一书生命读经，二八三至二八四页。）

信息选读

我们不该凭我们天然的爱来爱神和祂的儿女。反之，我们天然的爱需要放在十字架上。我们爱神和祂的儿女，该用神圣的爱，就是借着主的话传输给我们，并成为我们经历和享受的爱。

我们对神的爱怎能称为神的爱？因为这爱不是我们的爱，乃是神的爱。但这不是客观的神的爱，乃是我们所主观经历之神的爱。这是神的爱借着我们的经历并享受神，成为我们的爱。于是这爱就成为我们对神并对人的爱。

我们如果经历了神的爱，就会深深地领悟到，我们天然的爱，与借着经历而成为我们的爱之神的爱，大不相同。神的爱与我们天然的爱有一个分别，就是天然的爱很容易受冒犯。

WEEK 6 — DAY 4

Morning Nourishment

1 John 4:11-12 Beloved, if God has loved us in this way, we also ought to love one another. No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.

In order to practice the divine love as a virtue of the divine life, we need the divine life and the divine Spirit. The divine life is the divine seed that we all have within our regenerated spirit. In addition to the divine life that has been sown as the divine seed into our being, we also have the divine Spirit within our spirit...The divine life is the source, and the divine Spirit is the One who actually carries out the matter of loving others. The divine love is our daily living as the expression of the divine life carried out by the divine Spirit. (Life-study of 1 John, p. 233)

Today's Reading

It should not be with our natural love that we love God and His children. On the contrary, our natural love needs to be put on the cross. We should love God and His children with the divine love, the love that is conveyed to us through the word of the Lord and that becomes our experience and enjoyment.

How can our love for God be called the love of God? It is because this love is not our love, but is God's love. However, this is not the love of God as it is objectively; it is the love of God experienced by us subjectively. This is the love of God becoming our love through our experience and enjoyment of Him. This love then becomes our love for God and others.

If we experience the love of God, we shall have the deep realization that our natural love is one thing and that the love of God which becomes our love through experience is something very different. One difference between God's love and our natural love is that it is very easy for our natural love to be offended.

我们爱别人的时候，就跟人牵扯上了。因这缘故，我们天然所爱的人，至终往往成了仇人。天然的爱既可能有这样的结果，那些为人聪明的，在爱人的事上就缓慢而谨慎。他们领悟，你若愚昧地爱人，那爱迟早会惹出麻烦来。…我们需要凭着所经历并享受之神的爱来爱人。我们若经历了神的爱，就会用这爱来爱神，也会用同样的爱来爱弟兄，这种爱不会惹出麻烦来。但愿我们都看见，我们需要用成为我们经历和享受之神圣的爱，来爱神并爱人。

我们要履行〔神圣交通的〕条件，〔爱神并爱弟兄，〕就需要不断地在经历上认识神。…我们需要不断地活在神圣的生命里，好在经历上认识神。我们日常的生活该是不断认识神的生活，因为我们的生活该是活神的生活。只要我们活出神，我们就会不断地认识祂。

我们若要经历并享受神圣的爱，并让这爱成为我们借以爱神并爱人的爱，就需要在经历上认识神。这是使神的爱成为我们的爱的基本要求。

当我们遵守主的话，并接受祂的供应，神的爱在我们里面就得着成全。这就是说，当我们接受主话的供应，神的爱就成了我们的享受，这享受产生对神和弟兄的爱。

我们若要履行神圣交通的…条件—爱神并爱弟兄的要求，就必须认识神。我们若认识祂，就必须遵守祂的话。我们若遵守祂的话，就必须接受祂生命的供应。然后，神的爱在我们里面就要得着成全。我们对神爱的经历与享受要产生对神和弟兄的爱，这就履行了维持神圣交通的…要求。（约翰一书生命读经，一七〇至一七二、一八一至一八三页。）

参读：约翰一书生命读经，第十八、二十七至二十九、三十四至三十五篇；召会的治理与话语职事，第六篇。

When we love others, we become involved with them. For this reason, it is often the case that those we love in a natural way eventually become our enemies. Because natural love may have such a result, those who are wise in a human way are slow and careful in loving others. They realize that if you love others in a foolish way, sooner or later that love will cause trouble. We need to love others by the love of God we have experienced and enjoyed. If we experience God's love, we shall love God with this love. We shall also love the brothers with this same love. This kind of love does not cause trouble. May we all see that we need to love God and others with the divine love that has become our experience and enjoyment.

In order to fulfill this condition [of the divine fellowship—loving God and the brothers], we need to know God continuously and experientially...We need to know Him experientially by continuously living in the divine life. Our daily life should be a life of knowing God constantly, for our life should be a life of living God. As long as we live God, we shall constantly know Him.

If we would experience and enjoy the divine love and have it become the love by which we love God and others, we need to know God experientially. This is the basic requirement for having the love of God become our love.

When we keep the Lord's word and receive His supply, the love of God will be perfected within us. This means that as we receive the supply of the Lord's word, the love of God becomes our enjoyment, and this enjoyment issues in a love for God and the brothers.

If we would fulfill the second condition of the divine fellowship—the requirement that we love God and the brothers—we must know God. If we know Him, we shall keep His word. If we keep His word, we shall receive His supply of life. Then the love of God will be perfected in us. Our experience and enjoyment of God's love will issue in a love for God and the brothers. This is the fulfillment of the second requirement for maintaining the divine fellowship. (Life-study of 1 John, pp. 139-142, 149-150)

Further Reading: Life-study of 1 John, msgs. 18, 27-29, 34-35; CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," ch. 6

第六周■周五

晨兴喂养

约壹三 14 “我们因为爱弟兄，就晓得是已经出死入生了…”。

太十六 24～25 “…若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”

我们…需要爱弟兄。…因为召会生活是团体的生活，这生活牵涉到弟兄们。我们若失去对弟兄的爱，不再彼此相爱，召会生活就消失了。哪里没有弟兄相爱，哪里的召会生活就了了。实际上，弟兄相爱就是召会生活。…召会生活是弟兄相爱的生活。

在约壹三章十四节，…出死入生就是从（撒但）死的源头、素质、元素和范围出来，进入（神圣）生命的源头、素质、元素和范围。这是在我们重生时发生在我们身上的。…相信主是我们出死入生的路，爱弟兄是我们已经出死入生的证明。信是接受永远的生命，爱是凭着永远的生命而活，并将这生命彰显出来。（约翰一书生命读经，一八七至一八八、二八七至二八八页。）

信息选读

在启示了基督是磐石，以及信徒是神建造的石头之后，隔了几节，主耶稣告诉祂的门徒：“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”（太十六 24。）一个人背起他的十字架，意思是承担他的十字架。马太十六章二十五节继续说，“因为凡要救自己魂生命的，必丧失魂生命；凡为

WEEK 6 — DAY 5

Morning Nourishment

1 John 3:14 We know that we have passed out of death into life because we love the brothers...

Matt. 16:24-25 ...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

We need to love the brothers. The reason for this is that the church life is a corporate life, a life that involves the brothers. If we lose our brotherly love and if we no longer love one another, what will become of the church life? The answer is that the church life will disappear. Where there is no brotherly love, the church life is finished. Actually, brotherly love is the church life...The church life is a life of brotherly love.

In 1 John 3:14... to pass out of death is to pass out of the source, the essence, the element, and the sphere of [satanic] death into the source, the essence, the element, and the sphere of [the divine] life. This took place in us at our regeneration... Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life. To have faith is to receive the eternal life; to love is to live by the eternal life and express it. (Life-study of 1 John, pp. 154, 236-237)

Today's Reading

Several verses after the revelation of Christ as the rock and the believers as stones for God's building, the Lord Jesus said to His disciples, "If anyone wants to come after Me, let him deny himself and take up his cross and follow Me" (Matt. 16:24). To take up one's cross means to bear one's cross. Verse 25 continues, "For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it..." Please notice that in verse 24 we

我丧失自己魂生命的，必得着魂生命。”…请注意，二十四节告诉我们要否认己，然后下一节告诉我们，要为主丧失魂生命。因此，很清楚的，二十四节的己就是二十五节的魂生命。我们不该救我们的魂生命。反之，因着魂生命乃是己，我们必须否认并丧失它。

我们若要实化召会生活，就必须走否认己、丧失魂生命、背十字架、并跟从主耶稣的路。我再重述，首先我们必须充分认识基督，才能实化召会的建造。然后，我们若要实化召会的建造，并过召会生活，就必须一直将基督的十字架应用于我们的魂生命，就是我们的己，并且跟从祂。跟从主的路，乃是照着灵而行，（罗八4，）因为在复活里，主是那灵，就在我们灵里。（林后三17，提后四22。）因此，我们若要跟从主，就必须认识如何在灵里行事为人、生活并行事。

你越跟从主，就越渴慕与别的圣徒交通；你越否认己，就越爱弟兄们；你越背十字架，就越想要在召会里。这是属灵的律。你若爱主，就会爱别的圣徒。今天早晨你若向主有很活的祷告，在一天当中你会想办法接触弟兄们。什么时候你遇见主，主就会使你转向弟兄们。（李常受文集一九六三年第二册，四一九至四二一页。）

神创造人的心意，乃是人能把祂接受进来，并彰显祂。接受神并彰显神应该是人的喜乐和娱乐。人的喜乐和娱乐必须是神自己，而且这不是客观的神，乃是主观的神。把神接受进来并将神活出，乃是人的喜乐。…神造人原本有享受的需要。…神造人有娱乐的需要，但我们的娱乐必须是神自己。…唯一能满足我们娱乐需要的，乃是神自己。（李常受文集一九七八年第一册，一二七页。）

参读：事奉配搭与爱中洗涤，第二篇；那灵与基督的身体，第十六章。

are told to deny the self, and then in the next verse we are told that we need to lose our soul-life for the Lord's sake. Hence, the self in verse 24 is clearly the soul-life in verse 25. We should not save our soul-life. Rather, because the soul-life is the self, we must deny it and lose it.

If we are to realize the church life, we must take the path of denying our self, losing our soul-life, bearing the cross, and following the Lord Jesus. To reiterate, we must first know Christ in an adequate way so that we can realize the building of the church. Then if we are going to realize the building up of the church and live the church life, we must always apply the cross of Christ to our soul-life, our self, and follow Him. The way to follow the Lord is simply to walk according to the spirit (Rom. 8:4), for in resurrection the Lord is the Spirit in our spirit (2 Cor. 3:17; 2 Tim. 4:22). Hence, if we are to follow the Lord, we must know how to walk, live, and do things in the spirit.

The more you follow the Lord, the more you will long to have fellowship with other saints; the more you deny your self, the more you will love the brothers; the more you bear the cross, the more you will want to be in the church. This is a spiritual law. If you love the Lord, you will love other saints. If this morning you prayed to the Lord in a living way, you will find a way to contact the brothers at some point during the day. Whenever you meet the Lord, the Lord will turn you to the brothers. (CWWL, 1963, vol. 2, pp. 322-323)

God's intention in His creation of man was that man would take Him in and express Him. Taking in God and expressing God should be man's joy and amusement. Man's happiness and entertainment must be God Himself, and this is not an objective God but a subjective God. To take God in and to live God out is man's joy..God created man with the need for amusement, but our amusement must be God Himself..God Himself is the unique fulfillment of our need for entertainment. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 103-104)

Further Reading: CWWL, 1967, vol. 1, "Serving in Coordination and Washing in Love," ch. 2; CWWL, 1977, vol. 2, "The Spirit and the Body," ch. 16

第六周■周六

晨兴喂养

约十五5 “我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

12 “你们要彼此相爱，像我爱你们一样，这就是我的诫命。”

约翰十五章告诉我们，所有枝子都结果子。（1～5。）树不只有一根枝子，乃是有许多枝子；而所有枝子都在交通的方式里结果子。这就是为什么主耶稣在这章圣经里，接着告诉我们要彼此相爱。（12，17。）如果我们彼此相爱，世人就看见我们是基督的门徒了。（十三34～35。）…我们要成为结果子的人，就必须彼此相爱。这对不信者乃是最强的见证。（李常受文集一九六五年第一册，三七八至三七九页。）

信息选读

所有的人在里面最深处，都在寻求一种真实彼此互爱的生命和爱。这种对彼此互相的渴求是在人天性里，乃是神所创造的，没有一个人真要单独自己活着。…当我们凭基督、在基督里、同着基督、并为着基督而活时，我们彼此就有爱，这种彼此互爱的爱成了刚强的见证。这是内里生命所作出来的，这也是结果子的能力。

我们要在传福音的事上得胜并结果子，就必须全心注意身体生活。我们越活在身体生活里，并有身体生活的实际，我们就越会结果子。这样的生活对我们的亲戚、朋友、同学和邻居，乃是刚强的见证。当所有人看见，我们基督徒弟兄中间有一种彼此互爱的爱，他们就会印象深刻并受影响。这为圣灵铺路并

WEEK 6 — DAY 6

Morning Nourishment

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

12 This is My commandment, that you love one another even as I have loved you.

John 15 tells us that all the branches should bear fruit (vv. 1-5). A tree has not only one branch; it has many branches, and all the branches bear fruit in a way of fellowship. This is why later in that chapter the Lord Jesus tells us that we have to love one another (vv. 12, 17). If we love one another, the people of the world will see that we are the disciples of Christ (13:34-35)... In order to be fruitful, we have to love one another. (CWWL, 1965, vol. 1, "Preaching the Gospel in the Way of Life," p. 281)

Today's Reading

All people deep within are seeking a life and love in real mutuality. This desire for mutuality is in the human nature as something created by God. Not one human being truly wants to live by himself or herself individually...When we live by Christ, in Christ, with Christ, and for Christ, we have love for one another, and this mutual love becomes a strong testimony. This is the outworking of the inner life and the power to bear fruit.

In order to be prevailing and fruitful in the preaching of the gospel, we must pay our full attention to the Body life. The more we live in the Body life and have the reality of the Body life, the more we will be fruitful. Such a life will be a strong testimony to our relatives, friends, schoolmates, and neighbors. When all these people see the kind of mutual love we have among us as Christian brothers, they will be very impressed and influenced. This will pave the way

开门，好在人心中作工。有真实的身体生活，帮助我们得胜。我相信这就是为什么使徒保罗，在腓立比一章五节使用“交通”一辞的原因。所有枝子都彼此一同结果子，不是一根枝子单独结果子。（李常受文集一九六五年第一册，三七九至三八〇页。）

（召会生活中）活力排的情形乃是在一里并同心合意地彼此相爱。（约十三 34 ~ 35。）…我们必须承认，虽然我们彼此相爱，我们可能彼此相爱的不多。因着我们一天过一天，一年过一年聚集在一起，我们必定会彼此有人的感情；但在活力排里彼此相爱的情形该远过于这个。

我们不仅是彼此相爱，更是在一里并同心合意地彼此相爱。在约翰十七章，主耶稣说，当祂的门徒在三神里是一的时候，世人就信是父差了祂来。（21，23。）这就是得人的路。…我们若两三个人如同一个人出去，我们所探访的人就会看见在我们中间有冲击的能力。我们有冲击力，他们也会被劝服。（李常受文集一九九一至一九九二年第三册，五一一至五二二页。）

我们若弃绝（聚会中）一切的阻挠、捆绑、和拦阻的元素，圣灵就会有自由的路运行。当圣灵有自由的路运行，许多事就会发生。…许多新的信徒会被带进召会。另一件会发生的事，乃是圣徒会在属灵生命上真正长大，并且他们属灵的恩赐会得着显明。此外，圣徒会更加彼此相爱。对神圣生命的经历会产生爱的增加，因为爱是生命的结果。（约壹三 14。）这会使召会生活成为活的、得胜的、尽功用的和有能力的。这是神的子民所切慕的。他们在灵里深处渴望这个。（李常受文集一九六三年第四册，五七页。）

参读：凭生命的路传扬福音，第九章；活力排，第八篇。

and open the door for the Holy Spirit to work in their hearts. To have the real Body life helps us to be prevailing. I believe that this is the very reason why the apostle Paul uses the word fellowship in Philippians 1:5. All the branches bear fruit together, one with another. Not one branch bears fruit individually. (CWWL, 1965, vol. 1, "Preaching the Gospel in the Way of Life," p. 281)

The condition of the vital groups is that of loving one another in oneness and with one accord (John 13:34-35)...We must admit that although we do love one another, we may not love one another very much. Because we meet together day after day and year after year, we surely have human affection for one another, but the condition of loving one another in the vital groups should be more than this.

We not only love one another, but we love one another in oneness and with one accord. In John 17 the Lord Jesus said that when His disciples are one in the Triune God, the whole world will believe that He was sent by the Father (vv. 21, 23). This is the way to gain people... If two or three of us go out as one man, the people whom we visit will realize that there is a dynamic power among us. There will be the impact, and they will be convinced. (CWWL, 1991-1992, vol. 3, "Fellowship concerning the Urgent Need of the Vital Groups," pp. 407-408)

If we will give up all the hindrances, bonds, and frustrating elements, the Holy Spirit will have a free way to move. When the Holy Spirit has the free way to move, many things will begin to happen... Many new believers will be brought into the church. Another thing that will happen is that the saints will genuinely grow in their spiritual life, and their spiritual gifts will begin to be manifested. In addition, the saints will begin to love one another more. The experience of the divine life will result in an increase in love, because love is the issue of life (1 John 3:14). This will cause the church life to be living, prevailing, functioning, and powerful. This is what God's people are longing for. Deep in their spirits they are longing for this. (CWWL, 1963, vol. 4, "Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose," pp. 42-43)

Further Reading: CWWL, 1965, vol. 1, "Preaching the Gospel in the Way of Life," ch. 9; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8

第六周诗歌

WEEK 6 — HYMN

629

聚会 — 尽功用

7 6 7 6 双 (英 867)

降 E 大调

4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - -
 一 既 是 基 督 的 肢 体, 就 当 彰 显 基 督;
 4 | 5 $\dot{1}$ $\dot{1}$ 7 | 7 - 6 5 | 4 5 3 1 | 2 - -
 各 都 学 习 尽 功 用, 显 出 祂 的 丰 富。
 2 | 3 4 5 6 | 6 - 5 $\dot{1}$ | $\dot{1}$ · 7 6 3 | 4 - -
 不 该 作 一 旁 观 者, 该 象 肢 体 行 动,
 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||
 不 带 死 亡 或 损 伤, 只 带 有 益 交 通。

- 二 众人乃是成一队, 永不单独行动,
 乃是彼此相配搭, 互相倚赖听从;
 不照我们所拣选, 乃随生命水流,
 永不带进分离来, 只供圣灵所授。
- 三 全都集中在基督, 别无任何中心,
 共同交通于基督, 分享祂的宏恩。
 祂是元首并内容, 我们是祂丰满;
 会中任何的活动, 都当将祂彰显。
- 四 爱中一同被建造, 无人随意批评;
 彼此成全互担就, 都愿照此而行。
 全蒙拯救脱自己, 拒绝天然生命;
 借恩灵中受过训, 活出身体事奉。

As members of the Body

Meetings — Functioning

867

1. As mem - bers of the Bo - dy Christ we would man - i -
 fest, Each learn - ing how to func - tion His ful - ness to ex -
 press; We would not be spec - ta - tors But each as mem - bers
 move, None bring - ing death or dam - age But each our pro - fit prove.

2. As in a team we'd never
 Act independently,
 But in coordination,
 Each would dependent be;
 Not acting by our choosing
 But following the flow,
 Distraction never bringing,
 The Spirit's way we'd know.
3. On Christ we here would focus,
 No other center make;
 With Christ in sweet communion
 His riches to partake.
 He is our Head and content,
 His Body we express;
 Whate'er we do while meeting
 Himself must manifest.
4. Built up in love together,
 Not one would criticize;
 To perfect one another,
 We all would exercise.
 Each one from self delivered,
 The natural life forsakes;
 In grace each trained in spirit
 The Body-life partakes.

第七周

借着在父的爱里得成全而得以完全，
像天父完全一样

诗歌：6

读经：太五 48，约壹二 5，四 12，16～18

【周一】

壹 在马太五章末了，主耶稣总结关于诸天之国宪法极高的一段（17～48）说，“所以你们要完全，像你们的天父完全一样”（48）：

一 国度子民（主在颁布诸天之国宪法时的听众）乃是新约重生的信徒，如四十五章里“你们的父亲”这称呼所指明的：

- 1 他们是父的儿女，有父的神圣生命和性情。
- 2 因此他们能像他们的天父一样完全。

二 国度新律法的要求，比旧时代律法的要求高得多；（22 注 3；）这更高的要求，只能借着父神圣的生命，而不能凭着自己天然的生命达到：

- 1 诸天的国乃是最高的要求，父神圣的生命也是最高的供应，以达到这要求。
- 2 国度新律法的要求，就是重生的国度子民里面新生

Week Seven

**Being Perfect as the Heavenly Father Is Perfect
by Being Perfected in His Love**

Hymns: 13

Scripture Reading: Matt. 5:48; 1 John 2:5; 4:12, 16-18

§ Day 1

I. At the end of Matthew 5, to conclude an exceedingly high section of the constitution of the kingdom of the heavens (vv. 17-48), the Lord Jesus said, “You therefore shall be perfect as your heavenly Father is perfect” (v. 48):

A. The kingdom people, the audience for the Lord's decree of the constitution of the kingdom of the heavens, are the regenerated believers of the New Testament, as the title sons of your Father in verse 45 indicates:

1. They are the Father's children, having the Father's divine life and divine nature.
2. Hence, they can be perfect as their heavenly Father is.

B. The demand of the new law of the kingdom is much higher than the requirement of the law of the old dispensation (v. 22, footnote 2); this higher demand can be met only by the Father's divine life, not by the natural life:

1. The kingdom of the heavens is the highest demand, and the divine life of the Father is the highest supply to meet that demand.
2. The demand of the new law of the kingdom is actually the expression of the

命（神圣生命）的彰显；这要求开启了重生子民里面的所是，借此给他们看见，他们能达到如此高的程度，能过如此高的生活。

3 我们成为神重生的儿女，乃是借着神的灵进入我们灵里重生我们，（罗八 16，约三 6，）并且使我们的灵成为神的居所；（弗二 22；）我们若照着这由神圣的灵所内住，并与神圣的灵调和那重生之人的灵而行，（林前六 17，）我们就凭着神的生命而活，而成就律法义的要求。（罗八 4。）

【周二】

三 国度子民要完全，像他们的天父完全一样，乃是指在祂的爱里完全；（太五 44～45；）爱是神素质的性质（约壹四 8，16）：

1 借着神所赐又宝贵又极大的应许，我们在基督里的信徒，在与祂生机的联结里，（约三 15，加三 27，太二八 19，）得有分于神的性情。（彼后一 4。）

2 有分于神的性情，就是享受神的所是。

3 这神圣性情的美德要带我们进入神的荣耀，（3，）进入三一神完满的彰显；我们借着相信就得着神的生命，并且我们一直享受神的性情，就是神生命的本质；我们越享受神的性情，就越得着祂的美德，也越被带进祂的荣耀里。

4 我们享受神的性情是为着现今，也是为着永世一后二二 1～2。

【周三】

四 得完全就是让神加到我们里面，如神在创世记十七章一节对亚伯拉罕说的话所给我们看见的一

new life, the divine life, which is within the regenerated kingdom people; this demand opens up the inner being of the regenerated people, showing them that they are able to attain to such a high level and to have such a high living.

3. We become God's regenerated children by the coming of the Spirit of God into our spirit to regenerate us (Rom. 8:16; John 3:6) and to make our spirit the dwelling place of God (Eph. 2:22); if we walk according to our regenerated human spirit indwelt by and mingled with the divine Spirit (1 Cor. 6:17), we are living by God's life to fulfill the righteous requirement of the law (Rom. 8:4).

§ Day 2

C. For the kingdom people to be perfect as their heavenly Father is perfect means that they are perfect in His love (Matt. 5:44-45); love is the nature of God's essence (1 John 4:8, 16):

1. Through the precious and exceedingly great promises given by God, we, the believers in Christ, have become partakers of His divine nature (2 Pet. 1:4) in an organic union with Him (John 3:15; Gal. 3:27; Matt. 28:19).

2. To partake of the divine nature is to enjoy what God is.

3. The virtue of this divine nature carries us into God's glory (2 Pet. 1:3), into the full expression of the Triune God; we receive the divine life by believing, and we continually enjoy the divine nature, which is the substance of the divine life; the more we enjoy the divine nature, the more we have His virtue, and the more we are brought into His glory.

4. Our enjoyment of the divine nature is both for the present and for eternity—Rev. 22:1-2.

§ Day 3

D. To be perfect is to have God added to us, as seen in God's word to Abraham in Genesis 17:1—"I am the All-sufficient God; / Walk before Me,

“我是全足的神；你要行在我面前，并且要完全”：

- 1 “全足的神”（希伯来文 El Shaddai，伊勒沙代）这神圣的称呼启示神是恩典的源头，用祂神圣所是的丰富供应祂所呼召的人，以完成祂的定旨；主的恩典够我们用，就是主的能力在我们的软弱上显得完全。（林后十二 9，腓四 13，约十五 5 下。）
- 2 行在神面前就是在祂的同在中行事为人，不断地享受祂和祂全丰全足的供应。
- 3 得完全就是让神作为完全的元素和因素加到我们里面；实际地说，意思就是我们的生活和工作不倚靠肉体的力量，乃信靠神这位全丰全足的大能者。

五 神将律法赐给摩西之前，先花时间将祂自己注入摩西里面—出二四 16～18：

- 1 神的心意是要把祂自己注入我们里面，使祂有路在我们里面并为我们作成一切，来履行祂所赐给我们的诫命。
- 2 圣经中所强调的，乃是我们需要神进到我们的里面，在我们里面并为我们成就一切—腓二 12～13。
- 3 旧约一切律法的要求，都是证明人不能；新约一切命令的要求，都是证明神能；祂在我们的外面，向我们发出好多的命令，但又在我们的里面，替我们遵守这些命令—来十三 21。

【周四】

贰 我们需要在父的爱里得成全，好得以完全，像我们的天父完全一样—约壹二 5，四 12，17～18：

一 “凡遵守祂话的，神的爱在这人里面实在是得

and be perfect”：

1. The divine title All-sufficient God (El Shaddai in Hebrew) reveals God as the source of grace to supply His called ones with the riches of His divine being for the fulfillment of His purpose; the Lord's grace being sufficient for us is the Lord's power being perfected in our weakness (2 Cor. 12:9; Phil. 4:13; John 15:5b).
2. To walk before God is to walk in His presence, constantly enjoying Him and His all-sufficient supply.
3. To be perfect is to have God added to us as the element and factor of perfection; practically, it means that we do not rely on the strength of the flesh but trust in God as the all-sufficient Mighty One for our life and our work.

E. Before God gave Moses the law, He spent time to infuse Moses with Himself—Exo. 24:16-18:

1. God's intention is to infuse us with Himself so that He will have a way to do everything in us and for us to fulfill the commandments He gives to us.
2. The emphasis in the Bible is that we need God to come into us and do everything in us and for us—Phil. 2:12-13.
3. The requirements of the law in the Old Testament were given to prove that man is not able, and the requirements of the commandments in the New Testament were given to prove that God is able; outside of us He gives us many commandments, but inside of us He is keeping all these commandments for us—Heb. 13:21.

§ Day 4

II. **We need to be perfect as our heavenly Father is perfect by being perfected in His love—1 John 2:5; 4:12, 17-18:**

A. “Whoever keeps His word, truly in this one the love of God has been

了成全”——二 5:

- 1 这里“神的爱”是指我们对神的爱，是由祂在我们里面的爱所产生的。
- 2 神的爱乃是祂内里的素质，主的话以这神圣的素质供应我们，凭这素质我们爱神并爱弟兄；因此，我们遵守神的话，神圣的爱就借着我们所凭以生活的神圣生命（就是神自己）得了成全。

二 “我们若彼此相爱，神就住在我们里面，祂的爱也在我们里面得了成全”——四 12:

- 1 这里“祂的爱”，乃是神的爱在我们里面成为我们向着彼此的爱，我们乃是用这爱彼此相爱。
- 2 神的爱在神自己里面本身是完全且完整的；然而，神的爱在我们里面必须在其彰显上得着成全、得着完成：
 - a 神差祂的儿子来作我们平息的祭物和生命，在此神的爱就向我们显明了——9 ~ 10 节。
 - b 我们在生活中习惯地用这爱彼此相爱以彰显这爱，这爱就在其彰显上得了成全、得了完成。
 - c 这样，别人就能在我们那在神爱里的生活中，看见神在祂爱的素质里彰显出来。

三 “在此，爱在我们便得了成全，使我们在审判的日子，可以坦然无惧；因为祂如何，我们在这世上也如何。爱里没有惧怕，完全的爱把惧怕驱除，因为惧怕含有刑罚，惧怕的人在爱里未得成全”——17 ~ 18 节:

- 1 这里“完全的爱”就是因我们用神的爱爱人，而在我们里面得了成全的爱；这样的爱把惧怕驱除，不怕主再来时会受祂的刑罚——路十二 46 ~ 47。

perfected”——2:5:

1. Here the love of God denotes our love toward God, which is generated by His love within us.
2. God's love is His inward essence, and the Lord's word supplies us with the divine essence, with which we love God and love the brothers; hence, when we keep the divine word, the divine love is perfected through the divine life, which is God Himself and by which we live.

B. “If we love one another, God abides in us, and His love is perfected in us”——4:12:

1. Here His love denotes God's love within us that becomes our love toward one another, and it is with this love that we love one another.
2. In God Himself the love of God itself is perfect and complete; however, in us it needs to be perfected and completed in its manifestation:
 - a. God's love was manifested to us in God's sending of His Son to be both a propitiatory sacrifice and life to us—vv. 9-10.
 - b. This love is perfected and completed in its manifestation when we express it in our living by habitually loving one another with it.
 - c. Thus, in our living in God's love, others can behold God manifested in His essence, which is love.

C. “In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world. There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love”——vv. 17-18:

1. Here perfect love is the love that has been perfected in us by our loving others with the love of God; such love casts out fear and has no fear of being punished by the Lord at His coming back—Luke 12:46-47.

2 基督曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，与祂所是的一样。

3 约壹四章十二和十七节说到神的爱需要在我们里面得了成全，而十八节说到我们需要在爱里得成全：

a 这指明我们与神圣的爱有了调和；爱在我们里面得成全的时候，我们就在爱里面得了成全；我们成了爱，爱也成了我们。

b 借着神将祂自己分赐到我们里面，我们就成为爱，意思是我们被那是爱的神所构成。

【周五】

叁 新约所教导真正基督徒的完全，乃是按照神新约的经纶，就是神要成为人，使许多人能成为神人，为着产生基督的身体，（弗一23，）以终极完成那作神终极目标（三8～10，一9～10）的新耶路撒冷（启二一2）：

一 这样一种基督徒的完全，乃是经过过程并终极完成的三一神分赐到信徒—神人一里的结果：

1 这分赐是凭着父神作源头、起源—太五48，后二一18下与注3，21下。

2 这分赐是以子神作元素—林后十三3，5，9，11，后二一21上与注1第一段。

3 这分赐是借着灵神作交通—林后十三9，11，14，后二一18，21与注1第二段。

二 林后十三章鼓励信徒要被成全—凭着经历基督

2. Christ lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is.

3. First John 4:12 and 17 speak of God's love needing to be perfected in us, and verse 18 speaks of our needing to be perfected in love:

a. This indicates that we and the divine love are mingled; when love is perfected in us, we are perfected in love; we become love, and love becomes us.

b. Through God's dispensing of Himself into us, we become love in the sense of being constituted with God as love.

§ Day 5

III. The genuine Christian perfection taught in the New Testament is according to God's New Testament economy that God wanted to become a man that many men may become the God-men for the producing of the Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as God's ultimate goal (Eph. 3:8-10; 1:9-10):

A. Such a Christian perfection is the issue of the dispensing of the processed and consummated Triune God into the believers—the God-men:

1. This dispensing is by God the Father as the source, the origin—Matt. 5:48; Rev. 21:18b and footnote 3, 21b.

2. This dispensing is with God the Son as the element—2 Cor. 13:3, 5, 9, 11; Rev. 21:21a and footnote 1, first paragraph.

3. This dispensing is through God the Spirit as the fellowship—2 Cor. 13:9, 11, 14; Rev. 21:18, 21 and footnote 1, second paragraph.

B. Second Corinthians 13 was written to encourage the believers to be perfected

作生命，并凭着在父的爱里、同着那作父爱之彰显的基督的恩典、借着那将基督恩典里父的爱分赐到信徒里之那灵的交通，享受那经过过程并终极完成的三一神—5, 9, 11, 14 节。

三 这种基督徒的完全乃是为着建造基督的身体，而成全者乃是有恩赐的人，就如使徒、申言者、传福音者、牧人和教师—弗四 11 ~ 12。

【周六】

四 在彼得后书我们看见神圣的爱 (agape) 是神圣性情终极的发展，(一 7,) 圣别是有分于神圣性情的生活样式 (三 11) :

- 1 我们信徒接受了神圣的生命连同神圣的性情，(一 4,) 就是神自己来给我们享受；我们享受这神圣的性情到极点，总结就是爱；于是我们成为满了爱的人。
- 2 神圣的爱圣别我们，分别我们，浸透我们，使我们成为完全圣别的人，完全成为金的；我们成为“金”块，摆在一起就成了金灯台，(后一 12,) 为“金的”耶稣作见证，终极完成于新耶路撒冷这座纯金的城，(二一 18,) 而成就神的经纶。
- 3 我们在召会生活中教导并牧养圣徒，应当是照着神的经纶，为要作出新耶路撒冷。

by the experience of Christ as life and the enjoyment of the processed and consummated Triune God in the Father's love, with Christ's grace as the expression of the Father's love, and through the Spirit's fellowship that dispenses the Father's love in Christ's grace into the believers—vv. 5, 9, 11, 14.

C. This kind of Christian perfection is for the building up of the Body of Christ, and the perfecting ones are the gifted persons, such as the apostles, the prophets, the evangelists, and the shepherds and teachers—Eph. 4:11-12.

§ Day 6

D. In 2 Peter we see that the divine love, agape, is the ultimate development of the divine nature (1:7), and holiness is the manner of life that partakes of the divine nature (3:11):

1. We believers have received the divine life with the divine nature (1:4), which is God Himself for us to enjoy; when we enjoy this divine nature to the uttermost, love will be the consummation; then we become a being of love.
2. The divine love sanctifies us, separates and saturates us, to make us a people who are fully holy, utterly golden; we become pieces of “gold” put together to be a golden lampstand (Rev. 1:12), bearing the testimony of the “golden” Jesus, and consummating in the New Jerusalem, a city of pure gold (21:18), for the accomplishment of God's economy.
3. Our teaching and shepherding of the saints in the church life should be according to God's economy for the working out of the New Jerusalem.

第七周■周一

晨兴喂养

太五 44 ~ 45 “但是我告诉你们，要爱你们的仇敌，为那逼迫你们的祷告，你们就可以作你们诸天之上父的儿子…”

48 “所以你们要完全，像你们的天父完全一样。”

（主在马太五章四十八节的话，）总结了关于（诸天之国）宪法极高的这一段。我们读过这一切要求之后都会说，我们不可能成全这些要求。然后我们来到四十八节，那里告诉我们必须完全，像我们的天父完全一样。这节指明我们里面有父的生命和性情。我们已经从祂而生，我们是祂的儿女。因为我们是祂的儿女，有祂的生命和性情，我们就不需要效法祂或模仿祂。只要我们在祂的生命里长大，我们就要和祂毕像毕肖。因此，诸天之国一切律法的要求，启示出这神圣的生命和性情能为我们作多少的事。我们只需要被暴露，使我们放弃对自己的一切盼望。…然后，我们就会弃绝自己天然的生命，转向我们父的生命，而联于神圣的性情。自然而然，这生命就要在我们里面长大，并且成就这最高律法的要求。我们今天的需要，就是转到灵里，并且在灵里行事为人。每当我们这样作，我们就是凭着我们的生命和性情而活；然后自然而然，我们便成就律法义的要求。（马太福音生命读经，二八一至二八二页。）

信息选读

我…有天父的生命在我里面！…如今我凭着我灵里这生命而活，并且照着灵而行。借着灵里的生命，我自然而然成就诸天之国律法最高的要求。这不是我夸口，乃是我谦卑的见证，使荣耀归与主。

WEEK 7 — DAY 1

Morning Nourishment

Matt. 5:44-45 But I say to you, Love your enemies, and pray for those who persecute you, so that you may become sons of your Father who is in the heavens...

48 You therefore shall be perfect as your heavenly Father is perfect.

[The Lord's word in Matthew 5:48] concludes [the] section of the constitution [vv. 17-48], a section which is exceedingly high. After reading all these requirements, we all would say that we cannot possibly fulfill them. Then we come to verse 48, which tells us that we must be perfect as our heavenly Father is perfect. This verse is an indicator that we have the Father's life and nature within us. We have been born of Him and we are His children. Because we are His children possessing His life and nature, there is no need for us to imitate Him or copy Him. As long as we grow in His life, we shall be the same as He is. Thus, all the requirements of the law of the kingdom of the heavens reveal how much this divine life and nature can do for us. Our only need is to be exposed so that we may give up all hope in ourselves...Then we shall renounce our natural life, turn to the life of our Father, and stay with the divine nature. Spontaneously, this life will grow in us and fulfill the requirements of this highest law. Our need today is to turn to our spirit and walk in our spirit. Whenever we do this, we live by our Father's life and nature; then spontaneously we fulfill the righteous requirements of the law. (Life-study of Matthew, p. 251)

Today's Reading

I have the life of my heavenly Father within me!...I am now living by this life in my spirit and walking according to the spirit. By this life in my spirit I spontaneously fulfill the highest requirements of the law of the kingdom of the heavens. This is not my boast; it is my humble testimony to give glory

这不是说我能作什么，乃是说祂能，因为祂在我里面是我的生命。祂也能在你里面并为你作同样的事。这事要成为你的经历，你就需要有一个异象，就是对你天然的生命绝望。你天然的生命被挖透并暴露之后，你会领悟它毫无盼望，你不该信靠它，你必须转向你里面父的神圣生命和性情。…你能简单地转到父的生命里，因为此刻祂就在你的灵里。只要照着你的灵而行，一切律法义的要求就要成就在你身上。

我们不仅是神的造物，也是祂重生的儿女，有祂的生命和性情。因此，我们不是神的造物，想要模仿并效法祂；我们乃是父的儿女活父的生命。我们如何成了神的儿女？乃是借着神的灵进入我们灵里重生我们，并且使我们的灵成为神自己的居所。（弗二 22。）在我们的灵里，我们成了神的儿女，有神的生命和性情。我们若照着这重生的灵而行，我们就是神的儿女，凭着神的生命而活。当我们在灵里生活行动的时候，我们自然而然就会完全，像我们的天父完全一样。

想想有四个孩子的弟兄。…这些孩子不是四只猴子，想要模仿人。不，他们是父亲的孩子，正在长成他们父亲的形像。他们越大，就越活父亲的生命。照样，我们不是猴子，我们乃是神的儿女。我们有些人也许相当幼稚或孩子气，但我们正在长大。这些少年人也许很顽皮，但他们在长大。再等几年，你就会看见这些顽皮的小孩都会完全，像他们的天父完全一样。…至终他们要长大。我们不是想要效法神，我们乃是父的儿女，在父的生命里长大。这就是主耶稣说，我们要完全，像我们的天父完全一样的原因。（马太福音生命读经，二八二、二八四至二八五页。）

参读：马太福音生命读经，第二十篇；李常受文集一九三二至一九四九年第一册，七〇〇至七〇八页。

to the Lord. This does not mean that I am able to do anything. It means that He is able, for He is in me as my life. He is able to do the same in you and for you. In order for this to be your experience, you need to have a vision of the hopelessness of your natural life. After your natural life has been thoroughly dug out and exposed, you will realize that it is a hopeless case, that you should have no trust in it, and that you must turn to the Father's divine life and nature within you...You can easily turn to the Father's life because at this very moment it is in your spirit. Simply walk according to your spirit, and all the righteous requirements of the law will be fulfilled in you.

We are not only God's creatures; we are also His regenerated children, possessing His life and nature. Thus, we are not God's creatures trying to copy and imitate Him; we are the Father's children living the Father's life. How did we become the children of God? It was by the coming of the Spirit of God into our spirit to regenerate us and to make our spirit the very habitation of God Himself (Eph. 2:22, Gk.). Here, in our spirit, we have become God's children having God's life and nature. If we walk according to this regenerated spirit, we are the children of God living by God's life. When we live and walk in the spirit, spontaneously we shall be perfect as our heavenly Father is perfect.

Consider a brother who has four children...These children are not four monkeys trying to imitate a human being. No, they are children of their father who are growing into the image of their father. The more they grow, the more they live their father's life. Likewise, we are not monkeys—we are children of God. Although some of us may be rather babyish or childish, we are growing nonetheless. These young ones may be naughty, but they are growing. Wait for a certain number of years, and you will see that all these naughty little ones will be perfect as their heavenly Father is perfect... Eventually they will grow. We are not trying to imitate God. Rather we are the Father's children growing in the Father's life. This is the reason the Lord Jesus said that we should be perfect as our heavenly Father is perfect. (Life-study of Matthew, pp. 251-254)

Further Reading: Life-study of Matthew, msg. 20; CWWL, 1932-1949, vol. 1, pp. 535-540

第七周■周二

晨兴喂养

彼后一 3~4 “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。借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们…借着这些应许，得有分于神的性情。”

借着神所赐又宝贵又极大的应许，我们在基督（我们的神和救主）里的信徒，在与祂生机的联结里，得有分于神的性情。我们借着信入和受浸已进入这联结。（约三 15，加三 27，太二八 19。）这神圣性情的美德要带我们进入神的荣耀，进入三一神完全的彰显。

我们借着相信就得着神的生命，而神的性情就是神生命的本质。虽然我们相信的时候就得着神的生命，但神的性情必须一直给我们享受。这种享受需要神的恩典。我们越享受神的性情，就越得着祂的美德，也越被带进祂的荣耀里。

有分于神的性情，就是享受神的所是。为了使我们能享受神的一切所是，神要照着祂又宝贵又极大的应许，为我们作许多事。这使我们能享受祂的性情，祂的所是。祂又宝贵又极大的应许中，有一个乃是：祂的恩典够我们用的。（林后十二 9。）一天又一天，神够用的恩典要在我们里面作工，使我们能享受祂的性情。（新约总论第一册，七六至七七页。）

信息选读

凡神的所是，都在祂的性情里。因此，我们有分于神的性情，就有分于神的丰富。我们重生的时候

WEEK 7 — DAY 2

Morning Nourishment

2 Pet. 1:3-4 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, through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...

Through the precious and exceedingly great promises given by God, we, the believers in Christ, who is our God and Savior, have become partakers of His divine nature in an organic union with Him. We have entered into this union through faith and baptism (John 3:15; Gal. 3:27; Matt. 28:19). The virtue of this divine nature carries us into God's glory, into the full expression of the Triune God.

We receive the divine life simply by believing, and the divine nature is the substance of the divine life. Although we received the divine life at the time we believed, the divine nature must be continually enjoyed by us. This enjoyment requires the grace of God. The more we enjoy the divine nature, the more we have His virtue, and the more we are brought into His glory.

To partake of the divine nature is to enjoy what God is. In order that we may enjoy all that He is, God will do many things for us according to His precious and exceedingly great promises. This will enable us to enjoy His nature, what He is. One of His precious and exceedingly great promises is that His grace is sufficient for us (2 Cor. 12:9). God's sufficient grace will work within us day by day so that we may enjoy His nature. (The Conclusion of the New Testament, pp. 63-64)

Today's Reading

Whatever God is, is in His nature. Therefore, when we partake of the divine nature, we partake of the divine riches. Having received the divine life

既得着了神的生命，就必须往前享受神在性情上的所是。

这享受是为着现今，也是为着永世。我们要继续有分于神的性情，直到永远。这由启示录二十二章一至二节里生命树和生命水的河所例证。生命河从神和羔羊的宝座流出来。这表征神流出来成为祂赎民的享受。那涌流的河要浸透整个新耶路撒冷城，在河中并沿着河生长的生命树，要以神作生命的供应来供应赎民。

神的性质是什么？按新约看，神是灵，（约四24，）是爱，（约壹四8，16，）也是光。（一5。）…这些辞句用以指明并描述神的性质。…神的性质包括灵作神身位的性质，爱作神素质的性质，以及光作神彰显的性质。既然神在祂的性质上将祂自己分赐到我们里面，我们越在神的分赐之下，就越有祂的灵、爱和光。

我们需要在婚姻生活中经历神的分赐。结了婚的弟兄姊妹，当你的丈夫或妻子为难你的时候，你如何反应？你若消极地反应，这就指明你不在神的分赐之下。你若在祂的分赐之下，多而又多地将那灵接受到里面，你就不会在肉体或情感里反应。你会以那灵来反应。

因为神是灵也是爱，我们越在祂的分赐之下，我们就越有爱。事实上，神的性质越分赐到我们里面，我们就越成为爱。这就是说，我们不仅有爱，我们也就是爱。新约说神就是爱，这不是说神仅仅有爱，祂也就是爱。借着神将祂自己分赐到我们里面，由于这位是爱的神构成的工作，我们就成为爱。作神素质之性质的爱分赐到我们里面，我们就会在爱里对别人反应。唯有一种爱是真实的，就是那出于神分赐的爱。我们在神的分赐之下，就以真实的爱，就是神自己来反应。（新约总论第一册，七七至七八、八二、八四至八五页。）

参读：新约总论，第七篇。

at the time of our regeneration, we must go on to enjoy what God is in His nature.

This enjoyment is both for the present and for eternity. For eternity we shall continue to partake of the divine nature. This is illustrated by the tree of life and the river of water of life [Rev. 22:1-2]. Out from the throne of God and the Lamb the river of life flows. This signifies God flowing out to be the enjoyment of His redeemed. That flowing river will saturate the entire city of New Jerusalem, and the tree of life that grows in and along the river will supply the redeemed with God as their life supply.

What is God's nature? According to the New Testament, God is Spirit (John 4:24), love (1 John 4:8, 16), and light (1:5)... These [words] denote and describe the nature of God. God's nature includes Spirit as the nature of God's person, love as the nature of God's essence, and light as the nature of God's expression. Since God is dispensing Himself in His nature into us, the more we are under God's dispensing, the more we have of His Spirit, love, and light.

We need to experience God's dispensing in our marriage life. Married brothers and sisters, how do you react when your husband or wife gives you a difficult time? If you react in a negative way, this indicates that you are not under God's dispensing. If you are under His dispensing and are receiving the Spirit into you more and more, you will not react in your flesh or in your emotion. Instead, you will react with the Spirit.

Because God is love as well as Spirit, the more we are under His dispensing, the more love we have. Actually, the more God's nature is dispensed into us, the more we become love. This means that we not only have love but that we are love. When the New Testament says that God is love, this does not mean that God merely has love but that He is love. Through God's dispensing of Himself into us, we become love in the sense of being constituted of God as love. When love as the nature of God's essence is dispensed into us, we shall react to others in love. Only one kind of love is genuine, and that is the love that comes out of God's dispensing. When we are under God's dispensing, we react with genuine love, which is God Himself. (The Conclusion of the New Testament, pp. 64, 67, 69-70)

Further Reading: The Conclusion of the New Testament, msg. 7

第七周■周三

晨兴喂养

创十七 1 “亚伯兰年九十九岁的时候，耶和華向他显现，对他说，我是全足的神；你要行在我面前，并且要完全。”

林后十二 9 “…我〔神〕的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。”

我们需要…知道创世记十七章一节之全足的神这称呼的意义。在希伯来文里，这称呼是“伊勒沙代”（El Shaddai）。“伊勒”，El，意思是强者，大能者；“沙代”，Shaddai，含示胸部，乳房，意思是全丰全足的。…乳房分泌乳汁，而乳汁是全丰全足的供应，其中有水、矿物质和多种养分，含有我们日常生活所需要的一切。所以伊勒沙代的意思是全丰全足的大能者。

当亚伯拉罕凭他天然的己行事的时候，他忘了他供应的源头。换句话说，他忘了神是他全丰全足供应的源头。所以，神临到亚伯拉罕，似乎这样说，“…到我这里来。你供应的源头不是你天然的己，乃是我这有乳房的大能者。我是全丰全足者，能供应你生活所需要的一切，以及你成就我永远定旨所需要的一切。我是源头，你不是源头。你不该靠自己或凭自己而活。你必须凭我作你供应的源头而活。”（创世记生命读经，七六四至七六五页。）

信息选读

在创世记十七章一节，神吩咐亚伯拉罕要行在祂面前。…行在主面前，意思就是不断地享受祂和祂乳房的供应。…行在神面前，意思不是恐惧地行在那神圣者面前。

WEEK 7 — DAY 3

Morning Nourishment

Gen. 17:1 ...When Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; walk before Me, and be perfect.

2 Cor. 12:9 ...My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

We need to learn the meaning of the title of God in Genesis 17:1, the All-sufficient God. In Hebrew this title is El Shaddai. El means “the Strong One, the Mighty One,” and Shaddai, implying the meaning of breast, udder, means “all-sufficient”... An udder produces milk, and milk is the all-sufficient supply, having water, minerals, and many vitamins in it and containing all that we need for our daily living. So El Shaddai means the “all-sufficient Mighty One.”

When Abraham did things by his natural self, he forgot the source of his supply. In other words, he forgot God as his all-sufficient source of supply. Therefore, God came to Abraham and seemed to say, “...Come to this udder. The source of your supply is not your natural self, but I, the Mighty One with an udder. I am the all-sufficient One who can supply everything you need for your living and everything you need for the fulfillment of My eternal purpose. I am the source. You are not the source. You should not live on your own or by yourself. You have to live by Me as the source of your supply.” (Life-study of Genesis, p. 630)

Today's Reading

In Genesis 17:1 God told Abraham to walk before Him... Walking before the Lord means that we constantly enjoy Him and the supply of His udder... To walk before God does not mean that we walk before Him fearfully as before the Holy

不，那有全丰全足之乳房的大能者，供应我们日常所需要的一切。当我们享受祂供应的时候，我们就是行在祂面前。

神也吩咐亚伯拉罕要完全。…亚伯拉罕不完全，意思…乃是祂缺少神。我们没有神，就不能得完全。…没有祂，我们总是缺了什么。无论我们在自己里面多完全，我们还是缺少神，需要凭着并借着神得完全。你的家庭生活若没有神，你的家庭生活就不完全。神若不在你的婚姻生活中，你的婚姻生活就不完全。没有神，就没有完全。假定你的手只有四根指头，虽然可能是一只好手，但既然没有拇指，它就不完全。…因此，要完全的意思就是需要神加到我们里面。

〔神〕既是全丰全足的大能者，我们就没有理由或借口不完全了。我们缺少什么，神就是什么。你缺少力量么？神就是力量。你需要能力么？神就是能力。我们需要什么，神就是什么。…我们没有理由贫穷，我们在天上的银行里有大量的存款。

实际地说，要完全的意思，就是我们的生活和工作不倚靠肉体的力量，乃信靠全丰全足的大能者。我们不该倚靠我们天然的己或肉体的能力，乃该在每件事上信靠神的全丰全足。譬如，我们许多人受到脾气的搅扰，为什么我们有时会发脾气？因为那时候我们不信靠神。我们的发脾气该迫使我们学一个功课—绝不要离开神，每时每刻都信靠祂。…你若忘掉你的脾气，每时每刻都信靠神，就自然会胜过你的脾气。一切的不完全都是由于一件事，就是我们离开了全丰全足的大能者。我们一离开祂，我们就像切断电流的电器，无法使用了。我们都必须学习使自己不断地在神里面。这就是得完全的路。

（创世记生命读经，七六六至七六八页。）

参读：创世记生命读经，第四十七篇；出埃及记生命读经，第六十三篇。

One. No, the Mighty One with the all-sufficient udder supplies all of our daily need. As we are enjoying His supply, we are walking in His presence.

God also told Abraham to be perfect... For Abraham to be imperfect... meant that he was short of God. None of us can be perfected without God... Without Him we are always lacking something. Regardless of how perfect we may be in ourselves, we are still short of God and need to be perfected by and with God. If your home life is without God, your home life is not perfect. If God is not in your married life, your married life is imperfect. There is no perfection without God. Suppose your hand had only four fingers. Although it might be a good hand, since it did not have the thumb, it would not be perfect... To be perfect means that we need God to be added to us. To walk before God means to enjoy Him, and to be perfected means to have God added to us.

Since [God] is the all-sufficient Mighty One, there is no reason or excuse for us to be imperfect. Whatever we lack, God is. Do you lack strength? God is strength. Do you need energy? God is energy. God is whatever we need... There is no reason for us to be poor; we have a large deposit in the heavenly bank.

Practically speaking, to be perfect means that we do not rely upon the strength of the flesh but trust in the all-sufficient Mighty One for our life and work. We should not rely upon the exercise of our natural self or upon the energy of our flesh. We must always trust in God's all-sufficiency for everything... Why do we lose our temper at certain times? Because at those times we do not trust in God. The losing of our temper should force us to learn one lesson—never to stay away from God but to trust in Him every moment... If you forget your temper and trust in God every moment, your temper will be overcome. Every imperfection is due to one thing: that we keep ourselves away from the all-sufficient Mighty One. When we keep ourselves away from Him, we are like an electrical appliance that will not work because it is cut off from the supply of electricity. We all must learn to keep ourselves constantly in God. This is the way to be perfect. (Life-study of Genesis, pp. 631-633)

Further Reading: Life-study of Genesis, msg. 47; Life-study of Exodus, msg. 63

第七周■周四

晨兴喂养

约壹二5 “然而凡遵守祂话的，神的爱在这人里面实在是得了成全。…”

四12 “…我们若彼此相爱，神就住在我们里面，祂的爱也在我们里面得了成全。”

17 “在此，爱在我们便得了成全，使我们在审判的日子，可以坦然无惧；因为祂如何，我们在这世上也如何。”

〔约壹二章五节〕里的爱，原文是指那比人的情爱更卓越、更高尚的爱。…本书信只用这辞及其动词说到爱。这里神的爱是指我们对神的爱，是由祂在我们里面的爱所产生的。神的爱、主的话和神自己，都彼此相关。我们若遵守主的话，神的爱在我们里面就得了成全。这全然是神圣生命的事，这生命就是神自己。神的爱乃是祂内里的素质，主的话以这神圣的素质供应我们，凭这素质我们爱弟兄。因此，我们遵守神的话，神圣的爱就借着我们所凭以生活的神圣生命得了成全。（约翰一书生命读经，一五九至一六〇页。）

信息选读

约壹四章十二节…说到神的爱在我们里面得了成全。神的爱在神自己里面已经得了成全，但现在这爱需要在我们里面得着成全，这需要神的爱成为我们的经历。…当〔神的〕这爱成为我们的经历和享受，这爱就要在我们里面得着成全。那已经在神里面得了成全的爱，需要借着我们对这爱的享受，在我们里面得着成全。…四章十二节的“成全”一辞，原文意完整，成就，完成。神的爱在神自己里面本身是完全且完整的。然而，神的爱

WEEK 7 — DAY 4

Morning Nourishment

1 John 2:5 But whoever keeps His word, truly in this one the love of God has been perfected...

4:12 ...If we love one another, God abides in us, and His love is perfected in us.

17 In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world.

[In 1 John 2:5] the Greek word for love is agape. This word denotes the love which is higher and nobler than phileo... Only this word with its verb forms is used in this Epistle for love. The love of God here denotes our love toward God, which is generated by His love within us. The love of God, the word of the Lord, and God Himself are all related to one another. If we keep the Lord's word, God's love has been perfected in us. It is altogether a matter of the divine life, which is God Himself. God's love is His inward essence, and the Lord's word supplies us with this divine essence with which we love the brothers. Hence, when we keep the divine word, the divine love is perfected through the divine life by which we live. (Life-study of 1 John, pp. 131-132)

Today's Reading

[First John 4:12] speaks of God's love being perfected in us. The love of God is perfected already in God Himself, but now this love needs to be perfected in us. This requires that the love of God become our experience...When this love becomes our experience and enjoyment, it will be perfected in us. The love that is already perfected in God needs to be perfected in us through our enjoyment of this love. The Greek word translated "perfected" in 4:12 is teleioo, which means "to complete, to accomplish, to finish." The love of God is perfect and complete in Him. However, in us it needs to be perfected and completed in

在我们里面必须在其彰显上得着成全、得着完成。神差祂的儿子来作我们平息的祭物和生命，在此神的爱就向我们显明了。（9～10。）然而，我们若没有用向我们显明的这爱彼此相爱，就是说，我们若没有用神爱我们的爱彼此相爱以彰显这爱，这爱就没有完全且完整地彰显出来。我们在生活中习惯地用神的爱彼此相爱以彰显这爱，这爱就要在其彰显上得着成全、得着完成。我们在神的爱里彼此相爱的生活，乃是这爱在我们里面在其彰显上的成全与完成。这样，别人就能在我们那在神爱里的生活中，看见神在祂爱的素质里彰显出来。

约翰在四章十七节指明，“因为祂如何，我们在这世上也如何。”…（基督）曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，与祂所是的一样。…约翰在十八节接着说，“爱里没有惧怕，完全的爱把惧怕驱除，因为惧怕含有刑罚，惧怕的人在爱里未得成全。”这节的头一句直译是：“惧怕并不在爱里。”“惧怕”不是指惧怕得罪神，并受神审判，（彼前一 17，来十二 28，）乃是指惧怕我们已经得罪神，要受神的审判。“爱”是指前节所说得了成全的爱，就是我们用以爱别人之神的爱。完全的爱，就是因我们用神的爱爱人，而在我们里面得了成全的爱。这样的爱把惧怕驱除，使我们不怕主再来时会受祂的刑罚。（路十二 46～47。）…约翰在约壹四章十八节告诉我们，惧怕的人在爱里未得成全。这意思就是惧怕的人没有活在神的爱里，使神的爱在他里面得以完全的显明。

约翰先在十二和十七节说到神的爱需要在我们里面得以成全。然后他在十八节说到我们需要在爱里得成全。这指明我们与神圣的爱有了调和。爱在我们里面得成全的时候，我们就在爱里面得了成全，因为我们成了爱，爱也成了我们。（约翰一书生命读经，三六七至三六八、三七五至三七六页。）

参读：约翰一书生命读经，第十五、三十四至三十五篇。

its manifestation. It has been manifested to us in God's sending His Son to be both a propitiation and life to us (4:9-10). Yet, if we do not love one another with this love as it was manifested to us, that is, if we do not express it by loving one another with it as God did to us, it is not perfectly and completely manifested. The love of God is perfected and completed in its manifestation when we express it in our living by habitually loving one another with it. Our living in the love of God toward one another is its perfection and completion in its manifestation in us. Thus, others can behold God manifested in His love-essence in our living in His love.

In 4:17 John indicates that “even as He is, so also are we in this world.”...[Christ] lived in this world a life of God as love, and now He is our life so that we may live the same life of love in this world and be the same as He is now. In verse 18 John goes on to say, “There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love.” A literal translation of the first part of this verse would be, “Fear is not in the love.” “Fear” does not refer to the fear of offending God and being judged by Him (1 Pet. 1:17; Heb. 12:28), but to the fear that we have offended God and will be judged by Him. “Love” refers to the perfected love mentioned in the preceding verse, the love of God with which we love others. Perfect love is the love that has been perfected in us by our loving others with the love of God. Such love casts out fear and causes us to have no fear of being punished by the Lord at His coming back (Luke 12:46-47).

In 1 John 4:18 John tells us that he who fears has not been perfected in love. This means that the one who fears has not lived in the love of God so that it could be perfectly manifested in him. First, John says in 4:12 and 17 that God's love needs to be perfected in us. Then in 4:18 he speaks of being perfected in love. This indicates that we and the divine love are mingled. When love is perfected in us, we are perfected in love, for we become the love, and the love becomes us. (Life-study of 1 John, pp. 304, 311-312)

Further Reading: Life-study of 1 John, msgs. 15, 34-35

第七周■周五

晨兴喂养

林后十三 11 “末了，弟兄们，要喜乐，要被成全，要受安慰，要思念相同的事，要和睦，如此那爱与和平的神，必与你们同在。”

14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

我们…必须看见新耶路撒冷的启示。新耶路撒冷乃是真正、真实基督徒的完全。…新耶路撒冷乃是基督身体的终极完成，所以真正的基督徒完全也是基督的身体，也就是所有过着神人生活之神人的集大成。（李常受文集一九九四至一九九七年第二册，五二三至五二四页。）

信息选读

新约所教导真正基督徒的完全，乃是按照神新约的经纶，就是神要成为人，使许多人能成为神人，为着产生基督的身体，以终极完成那作神终极目标的新耶路撒冷。

这样一种基督徒的完全，乃是凭着父神作源头、起源，（太五 48，）将经过过程并终极完成的三一神分赐到信徒—神人—里的结果。父的性情是新耶路撒冷金的基础，作新耶路撒冷的源头、起源。…真正基督徒的完全也是以子神作元素。（林后十三 3， 5， 9， 11。）这是由新耶路撒冷的珍珠门所表征。…灵神分赐的交通，（9， 11， 14，）是要分泌神圣的生命汁液包裹我们；这是借着六个步骤：重生、圣别、更新、变化、模成和荣化。借着这六步，神圣三一的第三者

WEEK 7 — DAY 5

Morning Nourishment

2 Cor. 13:11 Finally, brothers, rejoice, be perfected, be comforted, think the same thing, be at peace; and the God of love and peace will be with you.

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

We need to see the revelation of the New Jerusalem. The New Jerusalem is the genuine, real Christian perfection. The New Jerusalem will be the ultimate consummation of the Body of Christ, so the genuine Christian perfection is also the Body of Christ, which is the aggregate of all the God-men living the life of the God-man. (CWWL, 1994-1997, vol. 2, “Crystallization-study of the Epistle of James,” p. 415)

Today's Reading

The genuine Christian perfection taught in the New Testament is according to God's New Testament economy that God wanted to become a man that many men may become the God-men for the producing of the Body of Christ to consummate the New Jerusalem as God's ultimate goal.

Such a Christian perfection is the issue of the dispensing of the processed and consummated Triune God into the believers, the God-men, by God the Father as the source, the origin (Matt. 5:48). The Father in His nature is the golden base of the New Jerusalem as its source, its origin. The genuine Christian perfection is also with God the Son as the element (2 Cor. 13:3, 5, 9, 11). This is typified by the pearl gates of the New Jerusalem. The dispensing fellowship of God the Spirit (vv. 9, 11, 14) is to secrete the divine life-juice around us by six steps: regeneration, sanctification, renewing, transformation, conformation, and glorification. By these six steps the Spirit, as the third of the Divine Trinity,

那灵，就完成祂变化的工作，使我们成为完成的珍珠。

林后十三章鼓励信徒要被成全—凭着经历基督作生命，并凭着在父的爱里、同着那作父爱之彰显的基督的恩典、借着那将基督恩典里父的爱分赐到信徒里之那灵的交通，享受那经过过程并终极完成的三一神。…保罗在十三章教导他那一类基督徒的完全，乃是因基督在我们里面而有的。子神基督的恩，父神的爱，和神圣三一第三者那灵的交通，一直与我们同在，分泌三一神的生命元素包裹我们，使我们得成全。

真正基督徒的完全乃是为着建造基督的身体。（弗四 12。）…这种基督徒之完全的成全者，乃是有恩赐的人，就如使徒、申言者、传福音者、牧人和教师。（11～12。）

使徒解说真理，以建立召会。…申言者申言建造召会。（林前十四 3～5。）正确的申言者申言讲说神圣的话，主要的不是说预言，乃是说出主。这就是以赛亚所作的；他说到有童女要生一婴孩，祂的名称为全能的神、永远的父。（赛九 6。）…传福音者传扬福音，使罪人成为基督的肢体，构成祂的身体。他们传福音不是要得灵魂，乃是要得基督的肢体。他们得着罪人，使他们成为基督的肢体，构成祂的身体；而不是要得着灵魂，使他们上天堂。…牧人喂养年幼的信徒，使他们长大，为着建造基督的身体。（约二 15～17，弗四 15～16。）…教师教导信徒，使他们得着造就，以建立众召会。（参提前 3:2，五 17。）（李常受文集一九九四至一九九七年第二册，五二四至五二八页。）

参读：雅各书结晶读经，第七篇；活力排，第八篇。

will finish His transforming work to make us completed pearls.

Second Corinthians 13 was written to encourage the believers to be perfected by the experience of Christ as life and the enjoyment of the processed and consummated Triune God in the Father's love, with Christ's grace as the expression of the Father's love, and through the Spirit's fellowship that dispenses the Father's love in Christ's grace into the believers... In 2 Corinthians 13 Paul teaches his kind of Christian perfection by Christ in us. The grace of Christ, God the Son, and the love of God the Father, and the fellowship of the Spirit as the third of the Trinity are with us all the time secreting the Triune God in His life element around us to perfect us.

The genuine Christian perfection is for the building up of the Body of Christ (Eph. 4:12). The perfecting ones of this kind of Christian perfection are the gifted persons, such as the apostles, the prophets, the evangelists, and the shepherds and teachers (vv. 11-12).

The apostles define the truths for the establishing of the church...The prophets prophesy for the building up of the church (1 Cor. 14:3-5). Proper prophets prophesy the divine word, not mainly to predict but mainly to speak forth the Lord. This is what Isaiah did when he spoke concerning a virgin bringing forth a child whose name is Mighty God and Eternal Father (Isa. 9:6)...The evangelists preach the gospel to make sinners the members of Christ for His Body. They preach the gospel not for soul winning but for Christ's member winning. They win sinners to make them the members of Christ for His Body, not to gain souls for them to go to heaven...The shepherds feed the young believers that they may grow up for the building of the Body of Christ (John 21:15-17; Eph. 4:15-16)...The teachers teach the believers for their edification to establish the churches (cf. 1 Tim. 3:2; 5:17). (CWWL, 1994-1997, vol. 2, "Crystallization-study of the Epistle of James," pp. 415-418)

Further Reading: CWWL, 1994-1997, vol. 2, "Crystallization-study of the Epistle of James," ch. 7; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8

第七周■周六

晨兴喂养

彼后一7 “在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。”

三11 “这一切既然都要如此销化，你们该当怎样为人，有圣别的生活和敬虔。”

启二一18 “…城是纯金的…”

我们享受神圣的性情，主要的是享受神是灵、是爱、是光，因为这些是神圣性情三个主要的构成成分。灵是神人位的性质，爱是神素质的性质，光是神彰显的性质。有分于神圣的性情，就是有分于神圣的灵、神圣的爱、神圣的光。我们摸着灵，就带来神的人位。我们摸着神是更超越、更尊贵、更崇高的爱，结果就使我们不同而与众不同。…人类社会已经被罪“染黑”了。在这方面，每个人基本上都是相同的。…然而，人一旦得救了，并且天天接触主，留在交通里，且与内里神圣的运行合作，他们就被神这爱所充满。这内里的爱使他们与众不同，使他们在学校里，在家里，在亲戚、同事、同学当中与人有别。（李常受文集一九八四年第三册，五五七至五五八页。）

信息选读

“圣”字的真正意义是分别、不同。…金预表神的神圣性情。神是与众不同的，意思就是神是圣的。“圣”字的反面是凡俗。金表征“金的神”，或圣别的神，分别的神。我们的神是分别出来的，也是分别的神。圣别就是分别出来，成为不同，与神一样。

WEEK 7 — DAY 6

Morning Nourishment

2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.

3:11 Since all these things are to be thus dissolved, what kind of persons ought you to be in holy manner of life and godliness?

Rev. 21:18 ...The city was pure gold...

When we enjoy the divine nature, we mainly enjoy God as Spirit, love, and light because these are the three main constituents of the divine nature. Spirit is the nature of God's person, love is the nature of God's essence, and light is the nature of God's expression. To partake of the divine nature is to partake of the divine Spirit, the divine love, and the divine light. When we touch the Spirit, this issues in the person of God. When we touch God as the super, nobler, and higher love, the issue is that we are made distinct and different... Human society has been "darkened" by sin. In this respect, everyone in the human race is basically the same...When someone gets saved, however, and they contact the Lord daily, remaining in the fellowship and cooperating with the inward divine operation, they are filled with God as love. This inward love makes them different. They become distinct in their school, in their homes, and among their relatives, colleagues, and classmates. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 407)

Today's Reading

The real meaning of the word holiness is separation and distinction...Gold typifies God in His divine nature. God is distinct, which means that God is holy. The opposite of the word holy is common. Gold signifies the "golden God" or the holy God, the very God of separation. Our God is separated and is a God of separation. To be holy is to be set aside, to be separated, to be made distinct, just as God is.

你若留在神圣的交通里，享受神的所赐所作，也享受神爱的素质和祂光的彰显，这样，你就要沐浴在神的爱里。你不仅成为满了爱的人，并且成为爱。这爱自然使你有所不同。…你若长时间留在与主的交通里，你的妻子和孩子们都会察觉你不一样了。留在交通里的结果，使你成为脱俗而圣别的人。在办公室里，所有的同事都察觉你不一样了。在学校里，老师察觉你不一样了。在亲戚当中，他们也察觉到你是一个不一样的人。你是圣别的，意思就是你与其他的人都不一样。你与众不同，分别出来，是脱俗的。在宇宙中，神是与众不同的，与一切物质的事物有别。新耶路撒冷是一座金山，在整个宇宙中乃是与众不同的实体。每一个地方召会作为金灯台，也是与众有别而不同的。

在彼得后书我们也看见在圣别里的爱。爱是神圣性情终极的发展。（一7。）圣别是有分于神圣性情的生活样式。（三11。）爱带来圣别。你有分于神圣的性情到极点，就被神这爱充满，结果就有一种生活样式是分别而与众不同的，这使你成为圣别，不再凡俗。圣别是享受神圣性情到极点的生活样式。我们享受神是爱，我们甚至成为爱，这就带来圣别。圣别是指样式。…神圣的爱圣化我们，分别我们，而使我们不同。我们乃是一班圣别的金人。我们不再是泥块，乃是金块；并且我们来在一起，所有的金块摆在一起，就成了金灯台，为“金的”耶稣作见证。这就是彼得著作的中心线、中心思想。（李常受文集一九八四年第三册，五五八至五六〇页。）

参读：神新约的经纶，第三十二章；圣经中管制并支配我们的异象，第三篇。

If you remain in the divine fellowship to enjoy not only what God gives or what God does for you but also what God is as love in His essence and as light in His expression, you will be bathed in the love of God. You will become not only a man of love, but you will become love itself. This love makes you distinct... If you would remain in fellowship with the Lord for a length of time, both your wife and your children will have the realization that you are different after this fellowship. The issue of remaining in the fellowship is that you become someone who is not common but holy. In your office all your colleagues realize that you are different. In your school the teachers realize that you are different. Among your relatives you are a different person, and they realize it. You are holy, which means that you are different from all the others. You are different, separated, and uncommon. God is distinct and separate from all the material things in the universe, and the New Jerusalem is a golden mountain, a distinct entity in the entire universe. Also, every local church as a golden lampstand is distinct and different.

In Peter's second Epistle we also see love in holiness. Love is the ultimate development of the divine nature (1:7). Holiness is the manner of the life partaking of the divine nature (3:11). Love issues in holiness. When you partake of the divine nature to the uttermost, you will be filled with God as love. This issues in a manner of life, and this manner of life is a separated and distinct life, making you no more common but holy. Holiness is the manner of this life that enjoys the divine nature to the uttermost. When we enjoy God as love, we even become love, and this issues in holiness. Holiness is the manner...The divine love sanctifies us, separates us, and makes us different. We are a people who are so holy, so golden. We are no longer pieces of clay but pieces of gold, and when we come together, all the pieces put together become a golden lampstand, bearing a testimony of the "golden" Jesus. This is the central lane, the central thought, of Peter's writing. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 408-409)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 32; CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," ch. 3

第七周诗歌

WEEK 7 — HYMN

6

敬拜父 — 是爱与光

8 7 8 7 副 (英 13)

G 大调

3/4

5̣ · 1̣ | 3̣ · 1̣ 7̣ · 2̣ | 1̣ 5̣ 1̣ · 3̣ | 5̣ · 3̣ 1̣ · 3̣ | 2 -
 一 神, 你 是 爱, 你 也 是 光, 且 在 子 里 作 生 命;
 5̣ · 1̣ | 3̣ · 3̣ 3̣ · 5̣ | 5̣ 4̣ 3̣ · 2̣ | 1̣ · 3̣ 3̣ · 2̣ | 1 -
 爱 已 显 明, 光 已 照 亮, 我 们 因 此 而 得 生。
 7̣ · 1̣ | 2 - 4̣ · 7̣ | 1 - 3̣ · 4̣ | 5̣ · 5̣ 5̣ · 3̣ | 2 -
 (副) 你 是 爱! 你 是 光! 且 在 子 里 作 生 命;
 一 至 六 七 何 荣 耀! 何 福 气! 爱 已 显 明, 光 已 亮!
 5̣ · 1̣ | 3̣ · 3̣ 3̣ · 5̣ | 5̣ 4̣ 3̣ · 2̣ | 1̣ · 3̣ 3̣ · 2̣ | 1 - ||
 一 至 六 爱 已 显 明, 光 已 照 亮, 我 们 因 此 而 得 生。
 七 感 谢 不 尽, 赞 美 不 已! 父, 你 是 爱 又 是 光!

二 爱重所是, 光重所为, 爱是借光而释放;
 光显于外, 爱在于内, 光是带爱而照亮。
 三 爱的显明就是恩典, 光的照亮是真理;
 爱叫我们享你肥甘, 光叫我们认识你。
 四 爱叫你在子里来死, 使我借祂得生命;
 光叫我能有所认识, 使我借血得洁净。
 五 爱叫我们得着生命, 有分于你的交通;
 光叫我们得着洁净, 能以活在交通中。
 六 光的照亮、血的洗净, 带来膏油的涂抹,
 你的成分、爱的生命, 在我里面就加多。
 七 爱叫我们成为儿女, 时常称你作阿爸;
 光叫我们不洁全去, 直到见主得像祂。

Thou art love and Thou art light, Lord Worship of the Father—As Love and Light

C6 Cb13 K6 P9 R6 S8 Tg13

13

G D G Bm C D
 1. Thou art love and Thou art light, Lord, In the Son as life Thou art; Love ex-
 G E Am C G/D D7
 press - ing, light il - lum'n - ing, Thou dost life to us im -
 G D/F# B Em G/B C D
 part. (C) Thou art love! Thou art light! In the Son as life Thou art; Love ex-
 G E/G# Am C G/D D7 G
 press - ing, light il - lum'n - ing Thou dost life to us im - part.

2. Love bespeaks Thy very being,
 What Thou dost is shown by light;
 Love is inward, light is outward,
 Love accompanies the light.
 3. Love by grace is manifested,
 And the light by truth is shown;
 By Thy love we may enjoy Thee;
 By Thy light Thou, Lord, art known.
 4. Thru Thy love, which led to Calvary,
 We receive the life of God;
 Light our understanding opens,
 That we may apply the blood.
 5. Thru Thy love, as life Thou enter'st
 Fellowship with Thee to give;
 Thru Thy light we take Thy cleansing
 And in fellowship may live.
 6. By the light and blood which cleanses,
 The anointing we shall know;
 Then the life of love Thine essence,
 More and more in us will flow.
 7. By Thy love we are Thy children,
 Abba Father calling Thee;
 Light disperses all our darkness,
 Till, like Him, Thy Son, we see.
- [Chorus]** O what grace! O what truth!
 Love is seen and light is shown!
 We would praise Thee never ceasing,
 Thou by love and light art known!

第八周

照着主现今并终极的恢复，
走神为着召会所定规的途径，
就是非拉铁非的路，
以带进新的复兴并转移时代

诗歌：补 539

读经：启三 7～22

【周一】

壹 我们需要看见、活出并实行“现有的真理”，“够上时代的”真理，以转变时代，将基督带回来；我们需要听那灵向众召会所说的话，就是神在今时的声音—彼后 12，启二 7，太十六 18，创二 22，弗五 25～27，参约一 23，歌八 13～14：

一 所有的真理都在圣经里，却因着人的愚昧、不忠心、失职、不顺服和堕落，以致许多真理都失落了，向人隐藏起来—参王下二 8～11，二三 24～25。

二 这些重现的真理，并不是神的新创造，乃是人的新发现；每一个主的工人都需要在神面前求问，什么是现有的真理—弗一 17，结一 1～3，启一 10，二一 10。

Week Eight

**Taking the God-ordained Pathway for the Church—
the Way of Philadelphia—according to
the Lord's Up-to-date and Ultimate Recovery
to Bring Us into a New Revival to Turn the Age**

Hymns: 1275

Scripture Reading: Rev. 3:7-22

§ Day 1

I. We need to see, live, and practice “the present truth,” the “up-to-date” truth, in order to change the age and bring Christ back; we need to hear what the Spirit is speaking to the churches, the voice of God in the present hour—2 Pet. 1:12; Rev. 2:7; Matt. 16:18; Gen. 2:22; Eph. 5:25-27; cf. John 1:23; S. S. 8:13-14:

A. All the truths are in the Bible, but through man's foolishness, unfaithfulness, negligence, disobedience, and degradation, many truths were lost and hidden from man—cf. 2 Kings 22:8-11; 23:24-25.

B. These freshly revealed truths are not God's new inventions; rather, they are man's new discoveries; every worker of the Lord should inquire before God as to what the present truth is—Eph. 1:17; Ezek. 1:1-3; Rev. 1:10; 21:10.

三 神的真理是累积的，而不是推翻已往；我们今天所看见的，都是神累积的启示；我们今天乃是活在神旨意的潮流中，这个潮流乃是接着神在已过不同年日的工作往前的；愿神恩待我们，叫我们不作这“现有的真理”的落伍者—林前九 27，参林后三 3，6，8～9，五 18～21。

四 主现今并终极恢复之现有的真理，乃是借着我们选择走非拉铁非的路，将我们带进新的复兴，以转移时代；唯有在非拉铁非的召会所表征之恢复的召会，弟兄相爱的召会，才能成就神永远的定旨，并满足祂心头的愿望—启一 1～3，三 7～13，诗歌六四〇首。

【周二】

贰 在非拉铁非的得胜者，（7～13，）其特征是他们渴望达到神经纶之神圣启示的最高峰，就是神成为人，为要使人在生命和性情上（但不在神格上）成为神，使基督的身体得以产生出来，使新妇得以预备好，并使新耶路撒冷得以完成：

一 虽然在亚西亚的众召会大体上都离弃了使徒保罗的职事；（提后一 15；）但有一个召会是独特的，非常受主称赞—在非拉铁非的召会；主非常称赞，甚至珍赏他们，因为他们遵守主的话，这意思是，他们没有离弃使徒保罗关于神经纶之健康教训的话语，神圣启示的最高峰—启三 8，提前一 3～4，六 3：

1 神永远的经纶乃是要使人在生命、性情上，但不在神格上，与祂一模一样，并使祂自己与人成为一，使人与祂成为一，因而使祂在彰显上得以扩大并扩

C. God's truths are cumulative; later truths do not negate the former ones; what we see today are the cumulative revelations of God; today we are living in the tide of God's will, which is a continuation of all the past works of God in the previous ages; may God be gracious to us so that we do not become castaways of "the present truth"—1 Cor. 9:27; cf. 2 Cor. 3:3, 6, 8-9; 5:18-21.

D. The present truth of the Lord's up-to-date and ultimate recovery is to bring us into a new revival to turn the age by our choosing to take the way of Philadelphia; only the recovered church, the church of brotherly love, signified by the church in Philadelphia, can fulfill God's eternal purpose and satisfy His heart's desire—Rev. 1:1-3; 3:7-13; Hymns, #880.

§ Day 2

II. The characteristic of the overcomers in Philadelphia (vv. 7-13) is their aspiration to arrive at the highest peak of the divine revelation of God's economy—this highest peak is God becoming man to make man God in life and in nature but not in the Godhead so that the Body of Christ can be produced, the bride can be prepared, and the New Jerusalem can be consummated:

A. Even though the churches in Asia, in a general sense, had turned away from the apostle Paul's ministry (2 Tim. 1:15), one church was unique and was highly appraised by the Lord—the church in Philadelphia; the Lord highly appraised them and even appreciated them because they kept His word, which means that they did not turn away from the word of the apostle Paul's healthy teaching of God's economy, the highest peak of the divine revelation—Rev. 3:8; 1 Tim. 1:3-4; 6:3:

1. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine

展，使祂一切神圣的属性得以彰显在人性美德里。

2 神永远的经纶就是祂的计划，要将祂自己分赐到祂所拣选、预定并救赎的人里面，作他们的生命、生命的供应和一切，为要产生、构成并建造基督生机的身体——3~6，六3~4，林后十一2~3，多一9，西二19。

二 那些在非拉铁非的人，乃是“对神…富足的”，（路十二21，）借着祷读并默想祂的话，将祂的话珍藏在心里；（弗六17~18，诗一一九11，15；）他们向神的话举手，指明他们热诚欢乐地接受它，并对它说，阿们。（48，尼八5~6。）

三 得胜者在殿中作柱子，意思就是他们要在三一神里作柱子，因为殿就是“主神全能者和羔羊”；神建造到他们里面，使他们成为活而宝贵的石头，他们也建造到神里面，使他们成为在神里面的石柱，他们就与三一神合并，作神与人相互的住处—启三12上，二一22，3，诗九十1，约十四23，参王上七17。

四 神的名，新耶路撒冷的名，并主的新名，写在得胜者上面，指明得胜者为神、新耶路撒冷和主所得着；神自己、神的城（新耶路撒冷）和主自己，也全属于得胜者。

五 将神的名，新耶路撒冷的名，并主的新名，写在得胜者上面，指明神的所是，新耶路撒冷的性质，并主的人位，全都作到得胜者里面，使他们有三一神为标示（如同他们的“名牌”），并使他们在生命和性情上成为神，但无分于神格—启三12下，二二4下。

【周三、周四】

叁 在非拉铁非的得胜者，其特征是他们借着

attributes may be expressed in human virtues.

2. God's eternal economy is His plan to dispense Himself into His chosen, predestinated, and redeemed people as their life, their life supply, and their everything to produce, constitute, and build up the organic Body of Christ—1:3-6; 6:3-4; 2 Cor. 11:2-3; Titus 1:9; Col. 2:19.

B. Those in Philadelphia are “rich toward God” (Luke 12:21) by pray-reading and musing upon His word to treasure up His word in their heart (Eph. 6:17-18; Psa. 119:11, 15); they lift up their hands unto the word of God, indicating that they receive it warmly and gladly and that they say Amen to it (v. 48; Neh. 8:5-6).

C. For the overcomers to be pillars in the temple means that they will be pillars in the Triune God, for the temple is “the Lord God the Almighty and the Lamb”; God is built into them to make them living and precious stones, and they are built into God to make them pillars of stone in God for their incorporation with God as the mutual abode of God and man—Rev. 3:12a; 21:22, 3; Psa. 90:1; John 14:23; cf. 1 Kings 7:17.

D. That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord and that God Himself, His city (the New Jerusalem), and the Lord Himself all belong to him.

E. That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomers indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into them, labeling them with the Triune God as their “name badge” and making them God in life and in nature but not in the Godhead—Rev. 3:12b; 22:4b.

§ Day 3 & Day 4

III. The characteristic of the overcomers in Philadelphia is their

享受那作他们内住宝贝之基督的丰富，而竭力过神人的生活—弗三 8，林后四 7：

- 一 在以赛亚二十二章，神解雇舍伯那，就是王家里的家宰，（15～19，）而用以利亚敬顶替，以利亚敬预表包罗万有的基督是神家中的管家，是肩头上放着神家之钥匙的一位；（20～25，启三 7～8；）基督有支配神宝库之门的钥匙，在这宝库中，有神在基督里的丰富作我们的享受（帖前五 16～19，约壹一 7，9，参结一 22，26）：
- 1 神创造我们的时候，祂“雇”了我们，而当祂把我们摆在十字架上，使我们与基督同钉的时候，祂就“解雇”了我们—加二 20。
 - 2 凡不是基督的人事物，神都“解雇”；神以基督顶替祂旧约经纶里的一切—可一 1～8，太十七 3～5，西二 16～17，来十 5～10，十一 5～6。
 - 3 真正的召会生活，乃是其中所有的圣徒都被解雇而由基督顶替的生活，使基督成为召会中的一切；我们众人都是“舍伯那”，该被基督这真正的以利亚敬所除去并顶替，使我们成为祂的复制，作神的奥秘和神诸般恩典的管家—西三 10～11，林前四 1，彼前四 10。
 - 4 在新约里，基督顶替我们完全是接枝生命的事；我们是野橄榄枝子，已经接枝到基督这栽种的橄榄树里面；（罗十一 17，24；）因此，我们与基督联结，基督在这联结中顶替我们。
 - 5 因着我们已经联于基督，基督也使祂自己与我们联合，与我们联结，所以当祂死在十字架上的时候，我们就与祂同死，并且被了结了；如今在我们与基督的生机联结里，祂活在我们里面，与我们同活，借着我们并经过我们而活，借此就顶替了我们—一六 6，加二 20，腓一 19～21 上，罗八 16，林前六 17。

endeavoring to enter into the God-man living by enjoying the riches of Christ as their indwelling treasure—Eph. 3:8; 2 Cor. 4:7:

- A. In Isaiah 22 God fired Shebna, a steward in the house of the king (vv. 15-19), and replaced him with Eliakim, a type of the all-inclusive Christ as the Steward in God's house, the One upon whose shoulder the key of the house of God is set (vv. 20-25; Rev. 3:7-8); Christ has the key to control the door of God's treasury, in which are the riches of God in Christ for our enjoyment (1 Thes. 5:16-19; 1 John 1:7, 9; cf. Ezek. 1:22, 26):
1. When God created us, He hired us, and when He put us on the cross, crucifying us with Christ, He fired us—Gal. 2:20.
 2. Whatever or whoever is not Christ, God fires; God has replaced everything in His Old Testament economy with Christ—Mark 1:1-8; Matt. 17:3-5; Col. 2:16-17; Heb. 10:5-10; 11:5-6.
 3. The real church life is a life in which all the saints are fired and replaced with Christ, making Christ everything in the church; all of us are Shebnas, who should be removed and replaced by Christ as the real Eliakim to make us His duplication as stewards of the mysteries of God and the varied grace of God—Col. 3:10-11; 1 Cor. 4:1; 1 Pet. 4:10.
 4. In the New Testament Christ's replacing of us is altogether a matter of a grafted life; as wild olive branches, we have been grafted into Christ as the cultivated olive tree (Rom. 11:17, 24); thus, we are united with Christ, and in this union Christ replaces us.
 5. Because we have been joined to Christ, and Christ joined Himself to us, uniting Himself with us, when He died on the cross, we died with Him and were terminated; now in our organic union with Christ, He replaces us by living in us, with us, by us, and through us—6:6; Gal. 2:20; Phil. 1:19-21a; Rom. 8:16; 1 Cor. 6:17.

6 我们活着，但不是我们，乃是基督在我们里面活着，并且我们是因神儿子的信而活；这指明与基督的联结；一面，我们被解雇了；另一面，我们没有被赶走，因为基督来了，在我们里面、同着我们、借着我们并经过我们活着；（加二 20；）所以，包罗万有的基督作为以马内利（赛七 14）顶替一切，成为神经纶中的一切。（西三 10～11。）

二 我们要享受神在基督里的丰富作宝藏，就需要留在与主的接触里，照着生命的感觉，操练自己灵里贫穷并清心的保持与主有接触—林后二 10，罗八 6，十 12～13，西三 16，太五 3，8。

三 我们要享受神在基督里的丰富作宝藏，就需要运用这些“钥匙”，就是否认己、背起十字架并丧失魂生命—启三 7，赛二二 15～24，太十六 18～19，24～25，十七 5，8。

【周五】

四 主为着扩展祂的恢复，使用大卫的钥匙开门，这对我们乃是客观的；但基督也使用大卫的钥匙，主观地打开我们内里所是的门，使我们被变化，并建造到神的殿里作柱子，其上有神的名，新耶路撒冷的名，并主的新名—启二 17，三 12，参二一 22：

1 “我神的名”指柱子是神自己；“我神城的名”指柱子是新耶路撒冷；“我的新名”指柱子乃是有新意义的基督；作为柱子的得胜者在生命和性情上成为神，但无分于神格，他要成为新耶路撒冷的构成分子，并在新的经历之意义上成为基督—三 12。

2 新耶路撒冷乃是新的基督；我们作为神的扩大和扩展，乃是新意义上的基督，即新耶路撒冷；新基督

6. We live, yet not we, but Christ lives in us, and we live by the faith of the Son of God; this indicates a union with Christ; on the one hand, we are fired, and on the other hand, we are not expelled, for Christ comes to live in us, with us, by us, and through us (Gal. 2:20); thus, the all-inclusive Christ as Immanuel (Isa. 7:14) replaces everything and becomes everything in God's economy (Col. 3:10-11).

B. In order to enjoy the riches of God in Christ as the treasure, we need to remain in the touch with the Lord, staying in contact with the Lord according to the sense of life and exercising ourselves to be poor in spirit and pure in heart—2 Cor. 2:10; Rom. 8:6; 10:12-13; Col. 3:16; Matt. 5:3, 8.

C. In order to enjoy the riches of God in Christ as the treasure, we need to use the “keys” of denying the self, taking up the cross, and losing the soul-life—Rev. 3:7; Isa. 22:15-24; Matt. 16:18-19, 24-25; 17:5, 8.

§ Day 5

D. The Lord's using the key of David to open the door for the spread of His recovery is objective to us, but Christ is also using the key of David to subjectively open the door in our inner being for us to be transformed and built into the house of God as a pillar with the name of God, the name of the New Jerusalem, and the new name of the Lord—Rev. 2:17; 3:12; cf. 21:22:

1. The name of My God indicates that the pillar is God; the name of the city of My God indicates that the pillar is the New Jerusalem; and My new name indicates that the pillar is Christ in a new significance; the overcomer as a pillar becomes God in life and in nature but not in the Godhead, he becomes a constituent of the New Jerusalem, and he becomes Christ in a new experiential sense—3:12.

2. The New Jerusalem is the new Christ; as God's enlargement and expansion, we are Christ in a new sense as the New Jerusalem; the new Christ is not

与四福音中的基督不同；新妇—新郎的扩增—乃是新耶路撒冷，包括一切神所重生的人—约三 29 ~ 30，启二一 9 ~ 10。

3 我们要被建造到神里面，成为新耶路撒冷的构成分子，并成为新的基督的一部分，就人说是不可可能的，但我们里面生命之灵的律包含一个元素，能对付不可能—罗八 2，路十八 27，参创二八 12 ~ 19，约一 51。

【周六】

五 在非拉铁非的得胜者注意生命过于工作，重质过于重量；（参林前三 12；）他们“稍微有一点能力”，明白能使主喜欢的，不在于他们能为主作多少，乃在于他们是否以他们所有的尽力为主而作。（启三 8，可十四 8。）

六 在非拉铁非的得胜者没有否认主的名；他们弃绝了主耶稣基督之外一切的名，并呼求主的名，主对一切呼求祂的人是丰富的；（罗十 9 ~ 10，12 ~ 13；）他们公开承认“耶稣基督为主，使荣耀归与父神”，（腓二 11，）并且他们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作信徒的奴仆。（林后四 5。）

肆 在非拉铁非的得胜者，其特征是他们的弟兄相爱；在他们中间，爱是有效能的，以致他们按着神牧养人，（彼前五 2，）以令人愉快之神的同在顾惜人，并以神经纶健康的教训喂养人（弗四 11，五 29，徒二十 28）：

一 主在非拉铁非的恢复乃是质的恢复，恢复到召

the same as He was in the four Gospels; the bride, who is the increase of the Bridegroom, is the New Jerusalem, including all of God's regenerated ones—John 3:29-30; Rev. 21:9-10.

3. For us to be built into God, become a constituent of the New Jerusalem, and become a part of the new Christ is humanly impossible, but the law of the Spirit of life within us contains an element that deals with impossibility—Rom. 8:2; Luke 18:27; cf. Gen. 28:12-19; John 1:51.

§ Day 6

E. The overcomers in Philadelphia pay more attention to life than to work, caring more about quality than quantity (cf. 1 Cor. 3:12); they have “a little power” with the realization that what pleases the Lord is not their doing much for Him but their doing their best for Him with what they have (Rev. 3:8; Mark 14:8).

F. The overcomers in Philadelphia do not deny the Lord's name; they have abandoned all names other than that of the Lord Jesus Christ, and they call upon the name of the Lord, who is rich to all who call upon Him (Rom. 10:9-10, 12-13); they openly confess that “Jesus Christ is Lord to the glory of God the Father” (Phil. 2:11), and they do not preach themselves but Christ Jesus as Lord, and themselves as the believers' slaves for Jesus' sake (2 Cor. 4:5).

IV. The characteristic of the overcomers in Philadelphia is their brotherly love; love prevails among them so that they shepherd people according to God (1 Pet. 5:2) by cherishing them with the cheering presence of God and nourishing them with the healthy teaching of the economy of God (Eph. 4:11; 5:29; Acts 20:28):

A. The Lord's recovery with Philadelphia is a recovery in quality, a recovery

会原初的本质，就是神内在的本质，也就是爱；（约壹四 8；）站在一的真正立场（就是召会的立场）上，乃是拣选爱所有的弟兄们。（启三 7 上，参二 4，7。）

二 主的恢复是恢复对主耶稣的爱；在非拉铁非的得胜者站在一的真正立场上，并保守自己在神的爱里，爱主并爱所有的弟兄们—犹 20～21，林后五 14，约十二 3，路七 47，约壹三 14～16，参诗一三三。

三 在非拉铁非的得胜者，遵守主在祂独一新约职事里的话，（启三 8，）这话带他们真正的珍赏、宝爱、并享受主耶稣基督自己这宝贵人位，作他们的生命和一切。（林后十一 2～3。）

四 我们要将生命供应给人并维持我们的得胜，以建造召会，就必须从我们对主和众弟兄的爱里流出复兴的生活，以及在牧养上的劳苦—约二 15～17。

五 “亲爱的，我们应当彼此相爱，因为爱是出于神的；凡爱弟兄的，都是从神生的，并且认识神。不爱弟兄的，未曾认识神，因为神就是爱”—约壹四 7～8。

六 “神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面”—16 节。

七 神先爱我们，将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神，并爱众弟兄—19～21 节。

八 李弟兄为着一九九七年四月国际长老特会原拟的要点：

of the original substance of the church, the inner substance of God, which is love (1 John 4:8); to stand on the genuine ground of oneness, the ground of the church, is to choose to love all the brothers (Rev. 3:7a; cf. 2:4, 7).

B. The Lord's recovery is a recovery of loving the Lord Jesus; the overcomers in Philadelphia stand on the genuine ground of oneness and keep themselves in the love of God to love the Lord and love all the brothers—Jude 20-21; 2 Cor. 5:14; John 12:3; Luke 7:47; 1 John 3:14-16; cf. Psalms 133.

C. The overcomers in Philadelphia keep the Lord's word in His unique New Testament ministry (Rev. 3:8), which brings them into the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as their life and everything (2 Cor. 11:2-3).

D. In order to minister life to others and maintain our victory for the building up of the church, we must have a revived living and a labor in shepherding that flow out from our love for the Lord and for the brothers—John 21:15-17.

E. “Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God. He who does not love has not known God, because God is love”—1 John 4:7-8.

F. “We know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him”—v. 16.

G. God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers—vv. 19-21.

H. Brother Lee's intention for the international elders' conference in April 1997:

1 不可作主辖管神的群羊，那是神所委托给你们的；召会乃是神的产业，分配给长老作他们受托的资产，蒙神委托他们照管—彼前五 2 ~ 3。

2 要乐意作众圣徒的奴仆—太二十 26 ~ 27，可十 42 ~ 45。

3 长老们应该彼此牧养并彼此相爱，成为身体生活的榜样。

4 长老们应当在每件事上并在每一方面照料圣徒，为着将基督分赐到他们里面。

5 长老们应当接触、探访圣徒，并邀请他们到家中用餐。

九 李弟兄对安那翰众长老末了的话—“长老们需要彼此相爱，他们的妻子也需要彼此相爱，他们也需要爱彼此的儿女。”

伍 为着持续走非拉铁非的路，我们必须蒙拯救脱离老底嘉的路，老底嘉就是堕落并走了样的非拉铁非—启三 14 ~ 22:

一 老底嘉还记得已往的历史，但是已往的生命没有了；我们必须永远记住，一切都在于神当前的同在—出三三 14，林后二 10。

二 老底嘉，就是说起来样样都知道，事实上没有一样是热切的；说起来样样都有，但是没有一样是够拼命拚上的；记得已往时候的光荣，却忘记了今天在神面前的光景；已过是非拉铁非，但今天是老底嘉，满了不冷不热和属灵的骄傲—启三 15 ~ 17。

三 我们若要持续走非拉铁非的路，就要在神面前谦卑自己，付代价得着更多的三一神作金子、

1. Do not lord it over the flock of God that has been allotted to you; the churches are God's possession, allotted to the elders as their allotment, their portion, entrusted to them by God for their care—1 Pet. 5:2-3.

2. Be willing to be a slave to the saints—Matt. 20:26-27; Mark 10:42-45.

3. The elders should shepherd one another and love one another to be a model of the Body life.

4. The elders should take care of the saints in everything and in every way for the dispensing of Christ into them.

5. The elders should contact and visit the saints and invite them to their homes for meals.

I. Brother Lee's final word to the elders in Anaheim: “The elders need to love one another, their wives need to love one another, and they need to love one another's children.”

V. In order to continue in the way of Philadelphia, we must be saved from the way of Laodicea, which is a degraded and distorted Philadelphia—Rev. 3:14-22:

A. Laodicea still remembers its history but has lost its former life; we must always remember that all that matters is God's present presence—Exo. 33:14; 2 Cor. 2:10.

B. Laodicea means to know everything but in reality to be fervent about nothing; in name it has everything, but it cannot sacrifice its life for anything; it remembers its former glory but forgets its present condition before God; formerly, it was Philadelphia, but today it is Laodicea, full of lukewarmness and spiritual pride—Rev. 3:15-17.

C. If we want to continue in the way of Philadelphia, we need to humble ourselves before God and pay the price to gain more of the Triune God as

白衣和眼药；这样我们就得以与主这位在我们里面领头的得胜者是一，而在千年国中与祂一同坐在祂的宝座上—18, 21 节。

gold, white garments, and eyesalve; then we can be one with the Lord as the leading Overcomer within us in order to sit with Him on His throne in the millennial kingdom—vv. 18, 21.

第八周■周一

晨兴喂养

彼后一 12 “…你们虽已知道这些事，且在现有的真理上得了坚固，我还要常常提醒你们。”

启二 7 “那灵向众召会所说的话，凡有耳的，就应当听。…”

〔在彼后一章十二节，〕“现有的真理”也可以说是“今天的真理”（或，够上时代的真理）。…所有的真理其实都是在圣经里，…虽然它们都记在圣经里，却因着人的愚昧、人的不忠心、人的失职、人的不顺服，以致许多真理都被埋在圣经里，向人隐藏起来。真理虽然仍在那里，人却看不见、摸不着。直到神看为时候满足，就在某一时期中，释放某些真理，叫它们重新再显现出来。

这些重新显现的真理，并不是神的新创造，乃是人的新发现。…神在已往的世代中，都有不同的真理显现；在某一特别的时代中，都让人发现一些特别的真理。这件事实在召会的历史中，可以很清楚地看见。（倪柝声文集第一辑第十一册，一五〇页。）

信息选读

举例来说，路德马丁在第十六世纪被神兴起来，神叫他看见什么是“因信称义”。…这件事实在路德之前早已经有了，但是路德乃是知道这个真理一个最好的人，他最认识这个真理。故此，这个真理就成为那个时期中之“现有的真理”。

每一个主的工人都需要在神面前求问，什么是现有的真理？…虽然在圣经中有许多主要的、重大的真理，但我们需要知道的是：什么是神现有的真理？

WEEK 8 — DAY 1

Morning Nourishment

2 Pet. 1:12 ...I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches...

[In 2 Peter 1:12] the “present truth” can also be rendered the “up-to-date truth.”...Actually, all the truths are in the Bible...Although they are all in the Bible, through man’s foolishness, unfaithfulness, negligence, and disobedience many of the truths were lost and hidden from man. The truths were there, but man did not see them or touch them. Not until the fullness of time did God release certain truths during particular periods of time and cause them to be revealed once more.

These freshly revealed truths are not God’s new inventions. Rather, they are man’s new discoveries... In past generations God revealed different truths. During certain periods of time, He caused men to discover these specific truths. We can see this clearly from the history of the church. (CWWN, vol. 11, “What Are We?” pp. 843-844)

Today’s Reading

Take, for example, the raising up of Martin Luther in the sixteenth century. God opened his eyes to see the matter of justification by faith...The fact already existed before Luther’s time. Luther was merely the one who realized this truth in a stronger way; he was particularly outstanding in this truth. For this reason, this truth became the “present truth” in that age.

Every worker of the Lord should inquire before God as to what the present truth is... Although there are many major and crucial truths in the Bible, what we need to know is God’s present truth.

我们知道神的真理乃是累积的，而不是推翻已往的。所有已往神的真理，都是今天的根基，我们今天所看见的，都是神累积的启示。当神开我们的眼睛，叫我们看见这个事实时，我们才发觉，我们今天乃是活在神旨意的潮流中，这个潮流乃是接着神在已过不同年日的工作往前的。

从一九二六年开始，我们释放了许多关乎救恩、关乎召会、关乎十字架的道，也为这些事作了许多的见证。到了一九二七年，我们更专一注意到十字架主观的工作。我们看见十字架不光有它死的一面真理，更有它复活一面的事实；已往我们所传的复活，都是指信仰方面说的，而不是指我们的经历说的。今日我们所说的，乃是以复活为生命的原则，它不是一个道理，而是一个属灵的事实。就像我们所讲一粒麦子死了，结出许多子粒的事，这乃是一个复活的原则。以后，神又叫我们看见基督的身体是什么，它的实际在哪里。

正如保罗说，“我不是从人领受的。”（加一12。）照样，我们也能说，虽然我们从弟兄们得了帮助，但这些启示，我们都不是从人领受的；我们从路德、从新生铎夫、从摩尔维亚的弟兄们、从开西的信息等等，都得了帮助。今天我们相信，神最后的目的乃是以基督为一切。…我相信，神今日只有一个工作，就是歌罗西一章十八节的信息，神要基督在万有中居首位。一切的根基乃是主的死、主的复活、和主的升天；除祂以外，再没有别的属灵事实。这就是神“现有的真理”。

我们要感谢神，因为祂叫我们能够上神伟大的旨意。我们需要谦卑，需要俯伏下来，需要除去自己。我们要看清楚，我们今天的工作，不是单单救人、帮助人属灵而已。…感谢神，我们今天能得知神“现有的真理”。但愿神恩待我们，叫我们不作这“现有的真理”的落伍者。（倪柝声文集第一辑第十一册，一五〇至一五一、一六四至一六七页。）

参读：倪柝声文集第一辑第十一册，我们是什么。

We know that God's truths are cumulative; later truths do not negate earlier ones. All the past truths of God form the foundation of the truths today. What we see today are the cumulative revelations of God. When God opens our eyes to see this fact, we begin to realize that we are living in the tide of God's will. This tide is a continuation of all the past works of God in previous ages.

From 1926 on, we began to release many messages concerning salvation, the church, and the cross, and we testified much concerning these things. By 1927 we concentrated our attention on the subjective work of the cross. We saw that concerning the cross, there is not only the truth concerning Christ's death, but there is also the fact of resurrection. In the past the resurrection which we preached was mainly a matter of faith; it was not related to our experience. What we speak of today is resurrection as a principle of life. It is not just a doctrine but a spiritual fact. It is like a grain of wheat that dies and brings forth many grains; it is the principle of resurrection. After this, God showed us what the Body of Christ is and where the reality of this Body is.

As Paul said, "Neither did I receive it from man" (Gal. 1:12). In the same way, we can say that although we have received help from our brothers, these revelations were not received from man. We received help from Luther, Zinzendorf, the Moravian Brethren, and the Keswick messages. Today we believe that God's ultimate goal is to have Christ as everything...I believe that God has only one work today. It is the message of Colossians 1:18 which says that God desires to see Christ have the first place in all things. The basis of everything is the death, the resurrection, and the ascension of Christ. Other than Christ, there is no spiritual reality. This is God's "present truth."

We thank God that we can touch God's grand purpose. We need to humble and prostrate ourselves and to deny ourselves. We need to be clear that our work today is not just to save some souls or to help others become spiritual...Thank God that we can know God's "present truth." May God be gracious to us so that we do not become the castaways of the "present truth." (CWWN, vol. 11, "What Are We?" pp. 844, 856-858)

Further Reading: CWWN, vol. 11, "What Are We?"

第八周■周二

晨兴喂养

启三 8 “…你稍微有一点能力，也曾遵守我的话，没有否认我的名。”

提前一 3～4 “…嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

神按着祂的心愿，设计祂永远的经纶，（提前一 4 下，弗一 10，三 9，）要使人在生命和性情上，像祂一样，但不像祂一样具有神格；并使祂与人成为一，也使人与祂成为一，因而在祂的彰显上被扩大并扩展，使祂一切神圣的属性能够在人性的美德上得着彰显。

神借着一些步骤来完成祂永远的经纶。首先祂按着祂的形像并照着祂的样式造人。（创一 26～27。）然后神成为一个有祂形像和样式的人。神在祂成为肉体时成为人，有分于人的性情。（来二 14 上。）祂过人性生活，借着人的美德彰显祂的属性。祂经过包罗万有的死，又复活产生神的长子，并且成为赐生命的灵。（罗八 29，徒十三 33，林前十五 45。）这一切是为着将祂自己分赐到祂所拣选的人里面，以祂自己作他们的生命重生他们，为着产生许多儿子—许多神人，（彼前一 3，）为要以祂许多的儿子形成众召会，并以基督的弟兄作肢体建造基督的身体，作经过过程并终极完成之三一神的生机体，终极完成于新耶路撒冷，作祂永远的扩大和彰显。

我们必须受神经纶的原则所管制，我们不该讲说神经纶以外的事。（参提前一 3～4。）（李常受文集一九九四至一九九七年第三册，二〇二至二〇三页。）

WEEK 8 — DAY 2

Morning Nourishment

Rev. 3:8 ...You have a little power and have kept My word and have not denied My name.

1 Tim. 1:3-4 ...Charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

According to His heart's desire, God made His eternal economy (1 Tim. 1:4b; Eph. 1:10; 3:9) to make man the same as He is in life and nature but not in His Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues.

God carries out His eternal economy through a number of steps. First, He created man in His image and according to His likeness (Gen. 1:26-27). Then God became a man...in His incarnation to partake of the human nature (Heb. 2:14a). He lived a human life to express His attributes through man's virtues. He died an all-inclusive death and resurrected to produce the firstborn Son of God and become the life-giving Spirit (Rom. 8:29; Acts 13:33; 1 Cor. 15:45). This was all for Him to dispense Himself into His chosen people to regenerate them with Himself as their life for producing many sons—many God-men (1 Pet. 1:3)—for the forming of the churches with His many sons and for the building up of the Body of Christ with His brothers as the members to be the organism of the processed and consummated Triune God, consummating in the New Jerusalem as His eternal enlargement and expression.

We have to be controlled by the vision of God's economy. We should not speak anything other than God's economy [cf. 1 Tim. 1:3-4]. (CWWL, 1994-1997, vol. 3, "The Ten Great Critical 'Ones' for the Building Up of the Body of Christ," pp. 161-162)

在启示录二、三章这七封书信里，众召会堕落显着的点是三种教训：外邦申言者巴兰的教训，（二14，）尼哥拉党建立阶级制度的教训，（15，）以及所谓的女申言者耶洗别满了异端和淫乱的教训。（20。）这三种教训偷着进来，因为他们离弃了使徒的教训。（参提后一15与注2。）

在提前一章三节和六章三节，保罗警告人不可教导与神的经纶不同的事。圣徒们该照着保罗的教训施教。那些在亚西亚的人确实离弃了保罗的教训，（参提后一15，）结果他们接受了三种异端的教训。…在保罗给提摩太末了一封书信后不到三十年，这些召会就堕落到这样的地步。离开或离弃使徒的教训、使徒正确的启示，是太危险了。

有一个召会是独特的，非常受主称赞—在非拉铁非的召会。主非常称赞他们，甚至珍赏他们，因为他们遵守主的话。（启三8。）那就是说，他们没有离弃使徒正确的教训。虽然他们软弱，但主仍然非常称赞他们，告诉他们说，他们稍微有一点能力，也曾遵守主的话。

离弃正确的教训是可怕的事，会带进堕落，并接受其他的教训。…我盼望在主恢复里所有召会的人，不会跟随亚西亚那些离弃保罗职事的人。反之，我盼望我们跟随在非拉铁非召会的榜样—遵守主的话，即使我们只稍微有一点能力。让我们遵守主的话，就是留在使徒的教训里，留在健康的话里，留在主唯一的启示同正确的带领里。这样我们就是稳妥的。（李常受文集一九八六年第一册，二一七至二一八页。）

参读：长老训练第七册，第八章。

In these seven epistles in Revelation 2 and 3, the striking point of the churches' degradation was three kinds of teachings: the teaching of Balaam, a Gentile prophet (2:14); the teaching of the Nicolaitans to build the hierarchy (v. 15); and the teaching of the woman, the so-called prophetess, Jezebel, full of heresies and fornication (v. 20). These three kinds of teachings crept in because the churches left the teaching of the apostle [cf. 2 Tim. 1:15 and footnote 2].

In 1 Timothy 1:3 and 6:3 Paul warns not to teach differently. The saints should teach according to Paul's teaching. Those in Asia definitely turned away from Paul's teaching [cf. 2 Tim. 1:15], and the result of this turning away was that they received three kinds of heretical teachings... Within thirty years after Paul's final Epistle to Timothy, these churches had reached such a point of degradation. It is dangerous to leave or turn away from the apostle's teaching, from the apostle's proper revelation.

One church was unique and was highly appraised by the Lord—the church in Philadelphia. The Lord highly appraised them and even appreciated them because they kept the word (Rev. 3:8). This means that they did not turn away from the apostle's proper teaching. Although they were weak, the Lord still appraised them highly, telling them that they had a little power and that they had kept His word.

To turn away from the proper teaching is a terrible thing that will result in degradation and in picking up other teachings ... I hope that all the church people in the recovery would not be followers of those in Asia who turned away from Paul's ministry. Rather, I hope that we would follow the pattern of the church in Philadelphia—keeping the Lord's word even though we only have a little strength. Let us keep the word of the Lord, which is to remain in the teachings of the apostle, to remain in the healthy words, to remain in the unique revelation from the Lord with the proper leadership. Then we are safe. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 173-174)

Further Reading: CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 8

第八周■周三

晨兴喂养

启三 7 “…那圣别的、真实的，拿着大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

（基督是）以利亚敬所预表…神家中（的）管家。（赛二二 20～24。）…在启示录三章七节，主耶稣（也）说到祂自己是拿着大卫钥匙的那一位。祂是握着大卫家钥匙的那一位。家是一个人保存他一切贵重之物的地方。…以赛亚三十九章二节记载希西家如何将他的宝库（直译，他贵重之物的房子）给巴比伦来访的人看。大卫的家乃是宝库。…基督是那拿着大卫家钥匙的。（以赛亚书生命读经，三六三页。）

信息选读

神…解雇舍伯那，就是王家里的家宰，（赛二二 15，）而用预表基督的以利亚敬来顶替。（20～24，启三 7。）…在整个宇宙中，一切在神家以内并以外的，都要被解雇，而由基督来顶替。列国、家宰、以及神家里一切的杯子和瓶罐，都需要被顶替。神用以马内利来顶替这一切。祂用基督顶替了一切人事物。这就是为什么这里揭示基督是父，是家宰，是荣耀的宝座，也是钉在坚固处的钉子，一切器具、器皿—所有让神子民享受神的属神之物—都挂在祂身上。我们在此看见，凡不是基督的人事物，神都“解雇”。

WEEK 8 — DAY 3

Morning Nourishment

Rev. 3:7 ...These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Christ is...the Steward in the house of God, typified by Eliakim [Isa. 22:20-24]...The Lord Jesus [also] referred to Himself as the One who has the key of David in Revelation 3:7. He is the One who holds the key of the house of David. The house is the place where a person keeps all his precious things... Isaiah 39:2 records how Hezekiah showed the Babylonian visitors his treasury, which literally means “the house of his precious things.” The house of David was a treasury...Christ is the One who has the key to the house of David. (Life-study of Isaiah, p. 289)

Today's Reading

God...fired Shebna, a steward in the house of the king (Isa. 22:15), and replaced him with Eliakim, a type of Christ (vv. 20-24; Rev. 3:7). In the entire universe everything in God's house and outside God's house should be fired and replaced with Christ. The nations, the steward, and all the bowls and jars in the king's house needed to be replaced. God replaced all of them with Immanuel. He replaced everyone and everything with Christ. This is the reason Christ is unveiled as a Father, a Steward, a throne of glory, and a peg (a nail) driven into a sure place (a wall), on which hang all the utensils and vessels—all the things that belong to God for His people to enjoy Him. Here we see that whatever or whoever is not Christ, God fires.

我们需要看见神创造我们的时候，祂雇了我们，而当祂把我们摆在十字架上，使我们与基督同钉的时候，祂就解雇了我们。…神在十字架上把每一个人都解雇了，现今正用基督来顶替每一个人。（参加二 20。）…神解雇了一切人事物并以基督来顶替之后，首先就有国度的复兴，然后就有为着新耶路撒冷之新天新地的复兴。…真正的召会生活，乃是其中所有的圣徒都被解雇而由基督顶替的生活。这使基督成为召会中的一切。这就是隐藏在以赛亚一至二十三章里神经纶的异象。

因着基督使祂自己与我们联合，与我们联结，所以当祂死在十字架上时，我们就与祂同死，并且被了结。（罗六 6。）…在新约里，基督顶替我们完全是接枝生命的事。这接枝的生命乃是约翰十五章里神救恩的最高点。基督是葡萄树，我们是枝子。（5。）我们这些野橄榄枝子，已经接枝到基督里面。（罗十一 17。）因此，我们与基督联结，基督在这联结中顶替了我们。祂活在我们里面，与我们同活，借着祂并经过我们而活，借此就顶替了我们。我们活着，但不是我们，乃是基督在我们里面活着，并且我们是因神儿子的信而活。这指明与基督的联结。

那雇了人的神，至终就把每一个人解雇，使祂可以用基督来顶替他们。当一切人事物都由基督所顶替，基督就作了一切。…在以赛亚书里，一切都被神解雇了，开除了；然后那开除人的神进来，用基督顶替一切。这就是保罗在歌罗西二章十六至十七节的观念。…这里保罗告诉我们，我们的饮食、节期、月朔和安息日，全都是基督的影儿。所以，基督乃是神旧约经纶里一切事物的顶替。

一面，我们被解雇了；另一面，我们没有被赶走；因为基督来了，在我们里面、同着我们、借着祂并经过我们活着。这就是以马内利来顶替一切，成为神经纶中的一切。（以赛亚书生命读经，一〇八至一一三页。）

参读：以赛亚书生命读经，第十三、四十二篇；教会的正统，第六至七章及结论。

We need to see that when God created us, He hired us, and that when He put us on the cross, crucifying us with Christ, He fired us...God fired everyone on the cross, and He is replacing everyone with Christ [cf. Gal.2:20]. After God's firing and replacing of everyone and everything with Christ, there will first be the restoration for the kingdom, and then there will be the restoration for the new heaven and new earth for the New Jerusalem...The real church life is a life in which all the saints are fired and replaced with Christ. This will make Christ everything in the church. This is the vision of God's economy hidden in Isaiah 1—23.

Because Christ joined Himself to us, uniting Himself with us, when He died on the cross, we died with Him and were terminated (Rom. 6:6). In the New Testament, Christ's replacing of us is altogether a matter of a grafted life. This grafted life is the highlight of God's salvation in John 15. Christ is the vine, and we are the branches (v. 5). As wild olive branches, we have been grafted into Christ (Rom. 11:17). Thus, we are united with Christ, and in this union Christ replaces us. He replaces us by living in us, with us, by us, and through us. We live, yet not we, but Christ lives in us, and we live by the faith of the Son of God. This indicates a union with Christ.

God, who had hired everyone, eventually fired everyone that He might replace everyone with Christ. When everyone and everything is replaced with Christ, Christ becomes everything. In Isaiah, everything is fired, discharged by God, and then the discharging God comes in to replace everything with Christ. This is Paul's concept in Colossians 2:16 and 17...Here Paul is telling us that our food and drink, feasts, new moons, and Sabbaths are all shadows of Christ. Christ, therefore, is the replacement of all the things in God's Old Testament economy.

On the one hand, we are fired, and on the other hand, we are not expelled, for Christ comes to live in us, with us, by us, and through us. This is Immanuel replacing everything and being everything in God's economy. (Life-study of Isaiah, pp. 87-89)

Further Reading: Life-study of Isaiah, msgs. 13, 42; CWWN, vol. 47, "The Orthodoxy of the Church," chs. 7-9

第八周■周四

晨兴喂养

赛二二22“我必将大卫家的钥匙放在他肩头上；他开了就没有人能关，关了就没有人能开。”

弗三8“这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追溯不尽的丰富，当作福音传给外邦人。”

林后二10“…我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

神的家庭是宇宙中最大的家，包括历代所有的信徒。在这庞大的神圣家庭中，基督是唯一的管家。祂在各面照料神的家，服事我们。…以利亚敬所预表之包罗万有的基督，也是肩头上放着神家…之（宝库的）钥匙的一位。…撒下七章十六节指明，大卫的家是为着他的国。今天神的家乃是为着神的国。召会就是神的家，（提前三15，）召会也是神的国。（太十六18～19，罗十四17。）…当召会作神的家充分的建造起来时，召会就显现为神的国。（以赛亚书生命读经，三六五、三六七页。）

信息选读

基督今天握有这个家，这个国的钥匙。以赛亚二十二章二十二节说，耶和華要把大卫家的钥匙放在以利亚敬的肩头上。…神放在基督肩头上的钥匙是一把大钥匙。这样一把大钥匙指明，所打开的门是大而重的。这样的门可以作为保障，保存神家的宝藏。…今天神家中的宝藏乃是基督一切的丰富。

按照以赛亚二十二章，舍伯那被“解雇”，而由以利亚敬顶替作王家的管家。达秘说，舍伯那预表假基督。

WEEK 8 — DAY 4

Morning Nourishment

Isa. 22:22 And I will set the key of the house of David upon his shoulder—when he opens, no one will shut; when he shuts, no one will open.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

2 Cor. 2:10 ...If I have forgiven anything, it is for your sake in the person of Christ.

God's household is the greatest house in the universe, including all the believers throughout the ages. In this vast divine household, Christ is the unique Steward. He takes care of God's household in every way to serve us...The all-inclusive Christ, as typified by Eliakim, is also the One upon whose shoulder the key of (the treasury of) the house of God...is set... Second Samuel 7:16 indicates that David's house was for his kingdom. Today God's house is for God's kingdom. The church is God's house (1 Tim. 3:15), and the church is also the kingdom of God (Matt. 16:18-19; Rom. 14:17)...When the church as the house of God is adequately built up, the church is manifested as the kingdom of God. (Life-study of Isaiah, pp. 291-292)

Today's Reading

Christ today holds the key of this house, this kingdom. Isaiah 22:22 says that Jehovah would set the key of the house of David upon Eliakim's shoulder...The key that God has put on the shoulder of Christ is a great one. Such a big key indicates that the door which it opens is big and thick. Such a door would be a stronghold to protect and keep the treasures of the house of God...The treasures today in the house of God are all the riches of Christ.

According to Isaiah 22, Shebna was “fired” and replaced by Eliakim as the steward over the king's house. Darby said that Shebna typifies a false Christ. He

他应当被除去，而以基督顶替。基督不应当被我们顶替。我们反而应当被基督顶替，我们众人都是“舍伯那”，应当被真以利亚敬所除去，所顶替。…我们不当让任何事或任何人，包括我们自己，顶替基督。我们需要被基督顶替。祂在我们里面并向着我们，必须是一切。

基督有一把大钥匙，可以打开祂一切丰富的宝库。祂开了宝库，就没有人能关。祂关了宝库，就没有人能开。基督是那能向我们打开具体化身在祂里面之神所有丰富的一位。祂也能把通往这些丰富的门关起来。有时候我们经历到神宝藏的门向我们打开，宝藏涌进我们里面。但有的时候我们可能作了什么事得罪主，我们就感觉门关上了，临到我们的丰富停止了。祂的开启和关闭都是为了了一件事—享受祂的丰富作宝藏。

我信以赛亚二十二章二十二节直接的应用乃是这样的：基督有支配神宝库之门的钥匙，在这宝库中有神在基督里的丰富，作我们的享受。我们经历到祂将这些丰富向我们打开，也经历到祂将这些丰富向我们关闭。当祂关闭这些丰富时，我们就感觉枯干，或感觉里面若有所失。我们的经历指明，基督是拿着打开祂一切丰富之钥匙的那一位。（以赛亚书生命读经，三六七至三七〇页。）

我们都必须接触主，与主交通、摸着主。…最属灵的人就是最能与主不断接触的人。…我们需要祷告：“主，我来只是为接触你。我对你一无所求。我甚至不求你为我作什么。我只愿意与你不断的接触。我有一点负担为你的恢复、为你的权益祷告，然而我却不喜欢这样作。我只喜欢留在与你不断地接触里。”（李常受文集一九八〇年第一册，四五七至四六〇页。）

参读：成全训练，第三十三章；新约总论，第二百三十八篇；启示录生命读经，第十五至十六篇。

should be removed and replaced by Christ. Christ should not be replaced by us. Instead, we should be replaced by Christ. All of us are “Shebnas” who should be removed and replaced by the real Eliakim...We should not allow anything or anyone, including ourselves, to replace Christ. We need to be replaced by Christ. He Himself must be everything in us and to us.

Christ has a big key to open the treasury of all His riches. When He opens the treasury, no one will shut. When He shuts the treasury, no one will open. Christ is the One who can open up to us all the riches of God embodied in Him. He can also shut the door to these riches. Sometimes we experience the door of the divine treasures being open to us to flood into us. But at other times we may do something to offend the Lord. Then we have the sensation that the door is shut and that the riches coming to us are stopped. His opening and His shutting are all for one thing—the enjoyment of His riches as the treasure.

I believe the direct application of Isaiah 22:22 is this—Christ has the key to control the door of God’s treasury, in which are the riches of God in Christ for our enjoyment. We have experienced both His opening of these riches to us and His shutting up of these riches. When He shuts up these riches, we have the feeling of being dried up or inwardly deprived. Our experience indicates that Christ is the One who has the key to all of His riches. (Life-study of Isaiah, pp. 292-295)

We all have to contact the Lord, to fellowship with Him, to touch Him. The most spiritual person is the one who remains in the touch with the Lord the most. We need to pray, “Lord, I just come to touch You. I have nothing to ask of You. I do not even like to ask You to do anything for me. I just like to remain in the touch with You. I do have some burden to pray for Your recovery, for Your interest, yet I do not like to do it. I just like to remain in this touch.” (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 338-340)

Further Reading: CWWL, 1980, vol. 1, “Perfecting Training,” ch. 33; The Conclusion of the New Testament, msg. 238; Life-study of Revelation, msg. 15-16

第八周■周五

晨兴喂养

启三 12 “得胜的，我要叫他在我神殿中作柱子，…我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面。”

启示录三章七节…是给在非拉铁非的召会之书信的引言，其中圣经教师最难理解的辞是“大卫的钥匙”。主用这钥匙为祂恢复的召会开门。今天主也用它，使我们这些在祂恢复里寻求主并爱主的人得着一个敞开的门，不仅以客观的方式扩展主的恢复，也使我们成为白石，（二 17，）且成为被建造在神殿中的柱子，其上写着三个名—神的名、神城的名、和主的新名。（三 12。）殿是神的家，首先指今世的召会。（林前三 16～17，提前三 15。）…至终，在永世里，殿将成为新耶路撒冷。神的殿是召会作神今日的居所，将终极完成于新耶路撒冷，作神的帐幕和神的殿，给祂居住，直到永远。（启二一 3，22。）（李常受文集一九九四至一九九七年第四册，八九至九〇页。）

信息选读

我们如何能成为白石和被建造在神殿中的柱子？…“我神的名”指明柱子是神；“我神城的名”指明柱子是新耶路撒冷；“我的新名”指明柱子是具有新意义的基督。得胜者作为柱子，成为神（在生命和性情上，但无分于神格）、新耶路撒冷、以及在经历上具有新意义的基督。在我们自己里面，我们无法实现这事。然而，主耶稣有路；也就是说，祂有钥匙。…祂是使我们被变化成为白石并被建造

WEEK 8 — DAY 5

Morning Nourishment

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God,...and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

In [Revelation 3:7], the introductory word in the epistle to the church in Philadelphia, the most difficult term for the teachers of the Bible to understand is the key of David. This key is used by the Lord to open the door for His recovered church. Today it is also used by the Lord for us, the seekers and lovers of the Lord in His recovery, to have an opened door not only for the spread of the recovery in an objective way but also for us to become a white stone (2:17) and pillars that are built into the temple of God and bear three names—the name of God, the name of the city of God, and the Lord’s new name (3:12). The temple, the house of God, refers first to the church in the present age (1 Cor. 3:16-17; 1 Tim. 3:15)...Eventually, in eternity the temple will become the New Jerusalem. The house of God is the church for God’s dwelling today, which will consummate in the New Jerusalem as both the tabernacle and temple of God for His dwelling in eternity (Rev. 21:3, 22). (CWWL, 1994-1997, vol. 4, p. 73)

Today’s Reading

What is the way for us to become a white stone and a pillar that is built into the house of God?...The name of My God indicates that the pillar is God; the name of the city of My God indicates that the pillar is the New Jerusalem; and My new name indicates that the pillar is Christ in a new significance. The overcomer as a pillar becomes God (in life and in nature but not in the Godhead), the New Jerusalem, and Christ in a new experiential sense. In ourselves we have no way to carry this out. However, the Lord Jesus has the way; that is, He has the key...He is the key for us to be transformed into white

在神殿中的钥匙；神的殿乃是今天的召会，和永世里…的新耶路撒冷。

爱主的寻求者能够成为写着神的名、新耶路撒冷的名、和基督新名的人。这意思是他在生命和性情上（但不在神格上）成为神；他也成为新耶路撒冷，以及具有新意义的基督。靠我们自己，这是不可能的，但拿着大卫钥匙的那一位有路。

神按着自己的形像，并照着自己的样式造人，为使人彰显神，并且祂给人权柄，管理万有。（创一26。）因着堕落，人失去了成就神定旨的路；…然而，大卫在表征上找到了成就神定旨的路。他击败了所有仇敌，并得着建造圣殿—神的殿—的基地。因着神把权柄的钥匙交给了大卫，所以这钥匙称为“大卫的钥匙”。然后大卫有一个后裔，基督，承接了这钥匙。今天基督是真大卫，（太十二3～4，）神已将权柄的钥匙交给了祂。（二八18。）祂，也唯有祂，有唯一的钥匙，可以为祂的恢复开门，并且没有人能关。

主拿着钥匙，不仅主观地把我们作成白石，也把我们作成建造在神殿中的柱子，成为神、新耶路撒冷、和具有新意义之基督的一部分。

我们若读这些〔高峰〕真理的纲要，就能看见这些纲要给我们钥匙，开了路使我们得以成为神、新耶路撒冷、和新基督的一部分。我们需要用这些纲要来祷读、研读、查读、记忆、背诵并申言。结果，我们就会有敞开的门，得以进入实际，就是成为神、新耶路撒冷、和基督的一部分。

新耶路撒冷乃是终极完成的神和新的基督。…这位基督是四福音书中的那一位得着扩增、扩大和繁增，成为团体的身体，这身体要终极完成于新耶路撒冷。（李常受文集一九九四至一九九七年第四册，九〇至九三页。）

参读：李常受文集一九九四至一九九七年第四册，八九至九五页。

stones and to be built into the house of God, which is the church today and the New Jerusalem in eternity.

A loving seeker of the Lord can become one who bears the name of God, the name of the New Jerusalem, and the new name of Christ. This means that he becomes God in life and in nature but not in the Godhead, and he also becomes the New Jerusalem and Christ in a new sense. By ourselves this is impossible, but the One who has the key of David has the way.

God created man in His own image and according to His own likeness in order that man may express God, and He gave man the authority to rule over all things (Gen. 1:26). Through the fall man lost the way to fulfill God's purpose...However, David found the way to fulfill God's purpose in figure. He defeated all the enemies and gained the ground to build the temple, the house of God. Because God gave the key of authority to David, it is called "the key of David." Then David had a descendant, Christ, who inherited this key. Today Christ is the real David (Matt. 12:3-4), to whom God has given the key of authority (28:18). He and only He has the unique key to open the door for His recovery that no one can shut.

The Lord has the key to subjectively make us not only white stones but also pillars built into the house of God as those who are parts of God, of the New Jerusalem, and of Christ in a new sense.

If we read the outlines of [the high peak] truths, we can see that they give us a key that opens the way to make us a part of God, of the New Jerusalem, and of the new Christ. We need to pray-read these outlines, study and investigate them, memorize and recite them, and prophesy with them. As a result, there will be an open door for us to enter into the reality, that is, to become a part of God, of the New Jerusalem, and of Christ.

The New Jerusalem is the consummated God and the new Christ...This Christ is the One in the four Gospels who has been increased, enlarged, and multiplied to be a corporate Body, which will consummate in the New Jerusalem. (CWWL, 1994-1997, vol. 4, pp. 73-75)

Further Reading: CWWL, 1994-1997, vol. 4, pp. 73-77

第八周■周六

晨兴喂养

启三 8 “…你稍微有一点能力，也曾遵守我的话，没有否认我的名。”

18 “我劝你向我买火炼的金子，叫你富足；又买白衣穿上，叫你赤身的羞耻不露出来；又买眼药擦你的眼睛，使你能看见。”

我们把非拉铁非召会估计得那么高，主却说她“稍微有一点能力”。能讨主喜悦的，不在于我们多刚强，而在于我们尽我们所能地用上这一点点的能力。所以不要想作刚强的人。…只要花上你从主所领受的就好了，不必强求主的恩典。…就是我们中间最小的一个，也从主领受过一分恩典。你当花费这恩典，尽力使用这恩典。你若这样作，主必称赞你说，“好，你稍微有一点能力，但你却用这一点能力，遵守我的话。”…主并不喜悦属灵大汉，祂喜悦那些有一分恩典的小子。虽然那恩典的度量也许有限，但只要我们取用，有多少就用多少，使我们遵守主的话，祂就必喜悦。（启示录生命读经，二二一至二二二页。）

信息选读

非拉铁非如果失败的话，非拉铁非就变作老底嘉。…老底嘉是…走了样的非拉铁非。有一天弟兄相爱失去的时候，就马上变作众人的意见。这就是老底嘉的意思。

当非拉铁非堕落的时候，弟兄就变作众人，弟兄相爱就变作众人的意见。爱心变作意见。弟兄相爱，那是活的东西；众人的意见，那是死的东西。什么

WEEK 8 — DAY 6

Morning Nourishment

Rev. 3:8 ...You have a little power and have kept My word and have not denied My name.

18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

While we estimate the church in Philadelphia very highly, the Lord says that she had “a little power.” What pleases the Lord is not that we are strong, but that we use our little power to do the best we can. Do not try to be strong... Simply spend what you have received from Him. Do not usurp the Lord’s grace... Even the least among us has received a certain amount of grace from Him. You must spend that grace, using it to do your best. If you do this, the Lord will appreciate you and say, “Good. You have a little power, yet you have kept My word with the power you have.”...The Lord is not happy with giants; He is happy with the little ones who have an amount of grace. Although that grace may be limited in its capacity, as long as we use it, spending it to do as much as we can to keep the Lord’s word, He will be pleased. (Life-study of Revelation, p. 186)

Today’s Reading

Once Philadelphia fails, it becomes Laodicea. Laodicea is a distorted Philadelphia. When brotherly love is gone, Philadelphia immediately turns into the opinions of many. This is the meaning of the word Laodicea.

As soon as Philadelphia becomes degraded, the “brothers” become the “many people,” and its “brotherly love” becomes “the opinions of the many.” Love has degenerated into opinion. Brotherly love is something living, but the opinion of

时候弟兄相爱一没有，身体的关系一取消，生命上的来往一失去，所剩下的，就是大家的意见。没有主的意见；大多数通过、投票、举手而已。非拉铁非堕落的时候，就变作老底嘉。

你们如果要继续在非拉铁非的道路上，你们就得学习在神面前谦卑。…“神的祝福在我们中间。”我承认这话，但是说这话的时候，特别要小心。一不小心，…〔就有〕老底嘉的味道：我们是富足，我们已经发了财，我们一样都不缺。

要记得，我们没有一样不是领受来的。四围的人可以充满了死亡，但是这并不需要你知你自己是充满了生命。四围的人都可以贫穷，但是用不着你知道你是财主。活在主面前的人，不觉得自己是富足的。愿神怜悯我们，叫我们学习活在主的面前，可以富足，但是又不知道自己是富足的。摩西脸上发光，自己却不知道，这是更好的事！一知道，就变作老底嘉。一知道，结果就是也不冷，也不热。老底嘉，就是说起来样样都知道，事实上没有一样是热切的。说起来样样都有，但是没有一样是能够把命拚上的。记得已往时候的光荣，却忘记了今天在神面前的光景。已过是非拉铁非，但今天是老底嘉。（倪柝声文集第三辑第四册，二八二至二八三、二八五页。）

〔在老底嘉的人〕必须有活的信心；不然，神的话语对他们就没有用处。他们的失败，他们的不好，就是信心没有了。彼得说，火炼的金子就是受试验的信心。（彼前一7。）…你要有信心与所听的话语相调和。你要经过各种试炼，叫你所听的话语，有实地的用处。所以要买火炼的金子。你们要学习在苦难中相信，那么你们就真的可以富足。（第三辑第一册，九六页。）

参读：初信造就，第五十篇。

many people is something dead. When brotherly love is lost, the Body relationship is lost. The fellowship of life is cut off as well, leaving only the opinion of men. The opinion of the Lord is lost, and the only things left are the vote of the majority, ballots, and the show of hands. Once Philadelphia falls, it becomes Laodicea.

If you want to continue in the way of Philadelphia, remember to humble yourselves before God...God's blessing is with us, but we must be careful when we say this. As soon as we are not careful, we have the flavor of Laodicea: "We are wealthy and have become rich and have need of nothing."

Please bear in mind that we have nothing that we have not received. Those around us may be full of death, but we do not need to be conscious of the fact that we are full of life. Those around us may be poor, but we do not need to be conscious of the fact that we are rich. Those who live before the Lord will not be conscious of their own riches. May the Lord be merciful to us that we may learn to live before Him. May we be rich and yet not know that we are rich. It was better for Moses not to know that his face was shining, even though it did shine! Once a person knows himself, he becomes Laodicea, and the result is lukewarmness. Laodicea means to know everything, but in reality to be fervent about nothing. In name it has everything, but it cannot sacrifice its life for anything. It remembers its former glory but forgets its present condition before God. Formerly, it was Philadelphia; today it is Laodicea. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," pp. 783-786)

[Those in Laodicea] must have living faith; otherwise, God's Word is useless to them. Their failure, their weakness, is due to the fact that their faith is gone. Peter says that gold proved by fire is faith on trial (1 Pet. 1:7)...You must have faith that mingles with the words you have heard. You must pass through all manner of trials so that the words which you have heard will be useful in a practical way. Thus, you must buy gold tried in the fire. You must learn to trust even while in tribulation; then you will really be rich. (CWWN, vol. 47, "The Orthodoxy of the Church," pp. 86-87)

Further Reading: CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 45

第八周诗歌

爱的召会—非拉铁非

(启示录三章七至十三节)(英1275)

F 大调

补 539

4/4

1 · 2 3 2 | 4 3 2 7̣ 1 | 6 5 4 3 | 2 3 1 5 - |
 一 爱的召会—非拉铁非, 请听荣耀的事实;
 1 · 2 3 2 | 4 3 2 7̣ 1 | 6 5 4 3 | 2 3 1 5 - |
 天上圣别、真实的主, 述说关于你的事。
 2 3 2 7̣ 5 | 4 3 2 7̣ 5 | 5 4 3 . 3 | #4 . 4 5 - |
 国度之门由祂掌管, 大卫钥匙祂手持;
 1̣ . 7̣ 6 5 | 6 . 5 5 4 3 | 2 3 4 5 6 4 2 | 1 3 2 1 - ||
 “我已开门, 无人能关”—祂话既出必如是。

- 二 阿利路亚!非拉铁非, 行为、工作主悦纳;
 看哪,主赐敞开的门, 无人比你更通达。
 因你稍微有点能力, 也曾持守祂活话;
 未曾否认祂的圣名, 忠信见证殊可嘉。
- 三 蒙爱召会,非拉铁非, 忍耐的话既遵守,
 主必保守,免你经过 全地试炼的时候。
 你的仇敌终必俯伏, 知主爱你到永久;
 “我必快来,你要持守, 免得冠冕被夺走。”
- 四 阿利路亚!得胜信徒 必定从主得奖赏;
 在神殿中,不再出去, 作为柱子显坚刚。
 神的圣名、主的新名、 圣城之名写身上;
 三一之神与人联结, 互住、调和显辉煌。
- 五 耶路撒冷从天而降, 神圣新城何荣耀;
 珍珠之门、碧玉城墙, 珍贵材料同建造。
 非拉铁非—弟兄相爱— 得胜新妇主所要;
 众召会中,凡有耳者, 当听那灵在呼召!

WEEK 8 — HYMN

Glorious things to thee are spoken

The Church — Philadelphia

1275

1. Glor - ious things to thee are spok - en, Phi - la - del - phia, church of love.
 These things saith the One who's ho - ly, He who's real speaks from a - bove;
 He that has the key of Dav - id, Who the king - dom's en - trance won,
 "I will o - pen, no man shut-teth"— He has spok - en; it is done.

2. Hallelujah, Philadelphia,
 Thine are works that please the Lord.
 Strength thou hast, though just a little
 And hast kept His living Word.
 Thou His holy name denied not,
 But confessed it here below—
 Lo, a door is set before thee,
 Through which none but thee can go.
3. Thou, beloved Philadelphia,
 Dost His Word of patience keep.
 From the hour of trial He'll save thee,
 Which o'er all the world shall sweep.
 Troublers too shall know He loves thee;
 They to thee must then bow down.
 "Hold thou fast, for I come quickly,
 That no man may take thy crown."
4. Hallelujah, overcomers,
 "In the temple of My God,
 I will build them in as pillars,
 Nevermore to go abroad."
 God's own name is written on them
 And the new name of the Lord.
 With the triune God they're blended;
 They're the city of our God.
5. Hallelujah, out of heaven,
 Comes the New Jerusalem:
 Gates of pearl and walls of jasper,
 Mingled with each precious gem.
 Philadelphia, Philadelphia,
 Has become His Bride so dear.
 Now the Spirit in the churches
 Speaks to all who have an ear.

