第三周

需要发展我们在主里的信和我们对祂的爱

诗歌：

读经：彼前一 8，加五 6，三 2，弗六 23，来十二 2 上，罗五 5，八 39，约壹四 8，16

【周一】

壹 我们需要发展并成全我们在主里的信和我们对祂—我们没有见过的这位—的爱—彼前一 8，来十二 2 上，约壹二 5，四 12，17～18：

一 “你们虽然没有见过祂〔耶稣基督〕，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出来、满有荣光的喜乐”—彼前一 8：

1 我们虽然从未见过主耶稣，却是爱祂；我们如今不得看见祂，却是信入祂—8 节：

a 信徒爱他们所没有见过的一位；这是个奇迹，也是个奥秘。

b 我们没有见过祂，却是爱祂，这是因着信，因着那借听见活的话而注入到我们里面的信—加三 2。

2 信徒“欢腾，有说不出来、满有荣光的喜乐”—彼前一 8：

Week Three

The Need to Develop Our Faith in the Lord and Our Love for Him

Hymns:

Scripture Reading: 1 Pet. 1:8; Gal. 5:6; 3:2; Eph. 6:23; Heb. 12:2a; Rom. 5:5; 8:39; 1 John 4:8, 16

§Day 1

I. We need to develop and perfect our faith in the Lord and our love for Him—the One whom we have not seen—1 Pet. 1:8; Heb. 12:2a; 1 John 2:5; 4:12, 17-18:

A. Jesus Christ, "whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory"—1 Pet. 1:8:

1. Although we have never seen the Lord Jesus, we love Him; at present we cannot see Him, yet we believe in Him—v. 8:

a. It is a wonder and a mystery that the believers love One whom they have not seen.

b. We love Him whom we have not seen because of believing, that is, because of the faith that has been infused into us through our hearing of the living word—Gal. 3:2.

2. The believers "exult with joy that is unspeakable and full of glory"—1 Pet. 1:8:

a 我们因着有一种浸没在荣光里的喜乐而欢腾。

b 这喜乐乃是浸没在主这荣光里的喜乐，因此满了主的彰显—林后三 18。

3 我们借着信入主并爱祂，就得着极大的喜乐。

4 基督徒正常的光景乃是“欢腾，有说不出来、满有荣光的喜乐”—彼前一 8。

【周二】

二 “借着爱运行的信，才有效力”—加五 6：

1 活的信是活跃的，借着爱运行作工。

2 “信”接受了生命之灵，因此满有能力—三 2。

3 信借着爱运行，完全了神的定旨，就是完成神儿子的名分，使神得着团体的彰显—基督的身体—四 3～5，罗十二 4～5。

4 爱与我们对基督的珍赏有关—弗三 8，17～18，西二 2：

a 没有这样的珍赏，信就无法运行—加五 6。

b 听信仰，唤起我们爱的珍赏—罗十 17，加三 2，5。

c 我们越爱主，信就越运行，带我们进入那包罗万有之灵的丰富里—14 节，弗三 8，腓一 19。

三 “愿平安与爱同着信，从父神并主耶稣基督归与弟兄们”—弗六 23：

1 爱同着信，是我们有分于并经历基督的凭借—提前一 14。

2 我们需要信来配合、支持我们的爱—多三 15。

【周三】

a. We exult with a joy that is immersed in glory.

b. This joy is immersed in the Lord as glory; thus, it is full of the expression of the Lord—2 Cor. 3:18.

3. By believing into the Lord and loving Him, we obtain great joy.

4. The normal condition of a Christian is to "exult with joy that is unspeakable and full of glory"—1 Pet. 1:8.

§Day 2

B. "Faith avails, operating through love"—Gal. 5:6:

1. Living faith is active; it operates through love.

2. Faith receives the Spirit of life; thus, it is full of power—3:2.

3. Faith operates through love to fulfill God's purpose, that is, to complete the sonship of God for His corporate expression—the Body of Christ—4:3-5; Rom. 12:4-5.

4. Love is related to our appreciation of Christ—Eph. 3:8, 17-18; Col. 2:2:

a. Without such an appreciation, faith cannot operate—Gal. 5:6.

b. The hearing of faith awakens our loving appreciation—Rom. 10:17; Gal. 3:2, 5.

c. The more we love the Lord, the more faith operates to bring us into the riches of the all-inclusive Spirit—v. 14; Eph. 3:8; Phil. 1:19.

C. "Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ"—Eph. 6:23:

1. Love with faith is the means by which we partake of and experience Christ—1 Tim. 1:14.

2. We need faith as a match and support for our love—Titus 3:15.

§Day 3

贰 “望断以及于耶稣，就是我们信心的创始者与成终者”—来十二 2 上：

一 信和爱乃在基督里之信徒难以拆双的优越美德—提前一 14，提后一 13，多三 15，加五 6：

1 信是叫我们接受主，爱是叫我们享受所接受的主—约一 12，十四 21，二一 15 ～ 17。

2 我们借着信，接受主而得神的喜悦；我们借着爱，享受主而遵守主的话—来十一 6，约十四 23。

3 我们借着信，接受并得享约翰福音所启示并供应给我们的神圣生命；我们借着爱，爱主和属祂的人—三 16，36，二十 31，二一 15 ～ 17，十三 34 ～ 35。

【周四】

二 信是欣赏、质实并接受三一神无限的丰富—一 12，弗三 16 ～ 17 上：

1 信是神所赐我们，要我们用以接受那作三一神具体化身的基督，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—彼后一 1。

2 我们借着相信主，就得蒙赦罪，并得着永远的生命—徒十 43，约三 16。

3 我们相信主的时候，乃是信“入”祂—15 节：

a 我们借着信入祂，就进到祂里面与祂成为一，分享祂，有分于祂为我们所成就的一切。

b 我们借着信入祂，就与祂联合，联于祂一切所是、所经过、所成就、所达到并所得着的—林前一 30，弗二 5 ～ 6，西三 1。

II. "Looking away unto Jesus, the Author and Perfecter of our faith"—Heb. 12:2a:

A. Faith and love are two inseparable, excellent virtues of the believers in Christ—1 Tim. 1:14; 2 Tim. 1:13; Titus 3:15; Gal. 5:6:

1. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received—John 1:12; 14:21; 21:15-17.

2. By faith we receive the Lord and therefore please God; by love we enjoy the Lord and thereby keep His word—Heb. 11:6; John 14:23.

3. By faith we receive and enjoy the divine life that is revealed and ministered to us in the Gospel of John; by love we love the Lord and those who belong to Him—3:16, 36; 20:31; 21:15-17; 13:34-35.

§Day 4

B. Faith is for appreciating, substantiating, and receiving the unlimited riches of the Triune God—1:12; Eph. 3:16-17a:

1. Faith is given to us by God so that by it we may receive Christ, the embodiment of the Triune God, and thereby enter into the Triune God and be joined to Him as one, having Him as our life, life supply, and everything—2 Pet. 1:1.

2. By faith in the Lord, we receive the forgiveness of sins and eternal life—Acts 10:43; John 3:16.

3. When we believe in the Lord, we believe into Him—v. 15:

a. By believing into Him, we enter into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us.

b. By believing into Him, we are identified with Him in all that He is and in all that He has passed through, accomplished, attained, and obtained—1 Cor. 1:30; Eph. 2:5-6; Col. 3:1.

【周五】

三 爱是经历、享受并活出无限丰富的三一神—可十二30，林后十三14：

1 爱是由信所发出来的，叫我们在那些与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，使三一神得着荣耀的团体彰显—弗三19～21。

2 爱是信徒将三一神供给、传输同作信徒的人，使一切的信徒用神那神圣超人的爱，彼此相爱，过那在基督里的团体生活—罗十二4～5，10。

3 我们对主的爱必须绝对—太十37，约壹二15，启十二11。

4 在凡事上给主第一位，乃是以起初的爱，上好的爱来爱祂—西一18，启二4。

5 “爱神的意思，是把我们全人，灵、魂、体，连同我们的心、心思和力量，（可十二30，）都完全摆在祂身上。这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一”—林前二9注1。

【周六】

叁 “神的爱已经借着所赐给我们的圣灵，浇灌在我们心里”—罗五5：

一 神已将祂的爱随同所赐给我们的圣灵，浇灌在我们心里，作了我们里面的动力，叫我们在一切的患难中得胜有余—5节，八39。

二 神的爱就是神自己—约壹四8，16。

§Day 5

C. Love is for experiencing, enjoying, and living out the immeasurably rich Triune God—Mark 12:30; 2 Cor. 13:14:

1. Love issues out of 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 in order that the Triune God may have a glorious corporate expression—Eph. 3:19-21.

2. Love is for the believers to minister and transmit the Triune God to their fellow believers so that all the believers may love one another with divine, transcendent love and live a corporate life in Christ—Rom. 12:4-5, 10.

3. Our love for the Lord must be absolute—Matt. 10:37; 1 John 2:15; Rev. 12:11.

4. To give the Lord the first place in all things is to love Him with the first love, the best love—Col. 1:18; Rev. 2:4.

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

§Day 6

III. "The love of God has been poured out in our hearts through the Holy Spirit, who has been given to us"—Rom. 5:5:

A. God has poured out His love in our hearts with the Holy Spirit, who has been given to us, as the motivating power within us, that we may more than conquer in all our tribulations—v. 5; 8:39.

B. The love of God is God Himself—1 John 4:8, 16.

三 是爱的神乃是浇灌在我们心里的神圣素质—罗五5：

1 神的爱浇灌在我们心里，乃是神的素质的问题。

2 因着我们蒙了重生，我们里面有爱—神素质的性质。

3 身为信徒，我们心里深处有了神圣的素质，这素质就是父神在祂的爱里。

四 因为神的爱已经浇灌在我们心里，每个在基督里之信徒的心都是爱的心—弗三17。

五 我们在神的爱里经历并享受神是父，乃是经历并享受那是神素质之性质的爱，分赐到我们心里—罗五5，8，八35，39，十五30，林后十三14。

C. God as love is the divine essence that has been poured out in our hearts—Rom. 5:5:

1. The pouring out of the love of God in our hearts is a matter of the essence of God.

2. Because we have been regenerated, we have love as the nature of God's essence within us.

3. As believers, deep in our hearts we have something of the divine essence, and this is God the Father in His love.

D. Because the love of God has been poured out in our hearts, the heart of every believer in Christ is a heart of love—Eph. 3:17.

E. In our experience and enjoyment of God as the Father in His love, we experience and enjoy the dispensing of love as the nature of God's essence into our hearts—Rom. 5:5, 8; 8:35, 39; 15:30; 2 Cor. 13:14.

第三周■周一

晨兴喂养

彼前一7～9“叫你们信心所受的试验，…可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的；你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出来、满有荣光的喜乐，得着你们信心的结果，就是魂的救恩。”

今天主与我们同在，（太二八20，）是隐藏、遮蔽的。祂的回来将是祂的显现，那时，祂要公开被众人看见。

我们虽然从未见过主耶稣，却是爱祂；我们如今不得看见祂，却是信入祂。〔彼前一8。〕信徒爱他们所没有见过的一位；这是个奇迹，也是个奥秘。我们没有见过祂，却是爱祂，这是因着信，因着那借听见活的话而注入到我们里面的信。（加三2。）

满有荣光的喜乐〔彼前一8〕乃是浸没在荣光里的喜乐。我们因着有一种浸没在荣光里的喜乐而欢腾。这喜乐浸没在那作为荣光的主里，因此这喜乐满了主的彰显。这喜乐也是说不出来的喜乐，是过于我们所能发表的喜乐。美妙的事总是说不出来的。就这么一信一爱，就有了大喜乐。基督徒正常的光景乃是“欢腾，有说不出来、满有荣光的喜乐”。〔8。〕（新约总论第十三册，一九二页。）

信息选读

信有两方面：客观的一面与主观的一面。在客观一面，信是我们所相信的事物；在主观一面，信是我们相信的行为。因此信是指相信的行为以及我们所相信的事物。…当我们听到那些我们将要相信的

WEEK 3—DAY 1

Morning Nourishment

1 Pet. 1:7-9 So that the proving of your faith... may be found unto praise and glory and honor at the revelation of Jesus Christ; whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory, receiving the end of your faith, the salvation of your souls.

The Lord is with us today (Matt. 28:20) but in a hidden, veiled way. His coming back will be His revelation, when He will be seen openly by all.

Although we have never seen the Lord Jesus, we love Him. At present we cannot see Him, yet we believe in Him [1 Pet. 1:8]. It is a wonder and a mystery that the believers love One whom they have not seen. We love Him whom we have not seen because of believing, that is, because of the faith that has been infused into us through our hearing of the living word (Gal. 3:2).

Joy “full of glory” [1 Pet. 1:8] is joy immersed in glory. We exult with a joy that is immersed in glory. This joy is immersed in the Lord as glory; thus, it is full of the expression of the Lord. This joy is also unspeakable; it is a joy that is beyond our ability to utter. Things that are wonderful are also unspeakable. By believing into the Lord and loving Him, we obtain great joy. The normal condition of a Christian is to “exult with joy that is unspeakable and full of glory” [v. 8]. (The Conclusion of the New Testament, pp. 3854-3855)

Today’s Reading

Concerning faith there are two aspects, the objective aspect and the subjective aspect. Objectively faith is what we believe. Subjectively faith is our believing. Therefore, faith denotes both the act of believing and that in which we believe.... As we hear about those things in which we are to believe, faith is

事物时，我们里面就产生了信。我们越听到这些美好的事物，我们就越珍赏。这种珍赏自然而然就使我们相信我们所听见的那些事物。所以信既是客观的，又是主观的。

主观一面的信至少含示了八项。第一，信与听有关。没有听见话，就不可能有信。信是由听来的。我们所听见的话，包括神、基督、那灵、十字架、救赎、救恩、赦罪和永远的生命，也包括神经过了过程，成为包罗万有赐生命之灵的事实。根据新约，福音告诉我们这一切的事。我们传福音若是传得合宜，那些听见的人就会被挑旺并满了珍赏。听见福音的话乃是他们相信的起点。

第二，信也含示珍赏。人听见福音的话以后，一种珍赏的感觉自然而然在这些听的人里面升起。不仅第一次听福音的人是这样，所有相信基督的人都是这样。每当我们正确地听到一些话，这样的听就会唤起我们对主更多的珍赏。

随着这种珍赏而来的就是呼求，这是主观一面的信所含示的第三项。凡是珍赏主耶稣的人，都会自然而然的呼求主的名…，“哦，主耶稣！”也许他们…对主发出一些珍赏的话。也许他们会说，“哦，主耶稣太好了！”

第四，信也含示接受。我们珍赏主耶稣并且呼喊祂，自然而然就接受祂。…第五方面〔是〕领受。…凡听见福音并珍赏主耶稣的人，自然而然就接受了祂，也领受了祂。…第六，信包括与主耶稣联合。我们接受并领受了主耶稣，就与祂联合。然后第七与第八项，…我们有分于祂并享受祂。信就是有分于并享受这信所接受并所领受的事物。（加拉太书生命读经，一五〇至一五二页。）

参读：新约总论，第一百二十四、三百八十二篇；彼得前书生命读经，第六篇；彼得后书生命读经，第二篇；加拉太书生命读经，第十四篇。

produced within us. The more we hear about these good things, the more we appreciate them. Spontaneously this appreciation issues in our believing in those very things about which we have heard. Therefore, faith is both objective and subjective.

The subjective aspect of faith implies at least eight items. First, faith involves hearing. Without the hearing of the word, there can be no faith. Faith comes from hearing. The word we hear includes God, Christ, the Spirit, the cross, redemption, salvation, forgiveness, and eternal life. It also includes the fact that God has been processed to become the all-inclusive life-giving Spirit. According to the New Testament, the gospel tells us of all these matters. When the gospel is preached in a proper way, those who hear it will be stirred up and filled with appreciation. Their hearing of the word of the gospel is the beginning of their believing.

Second, faith also implies appreciation. After hearing the word of the gospel, a sense of appreciation spontaneously rises up in those who hear. This is true not only of those hearing the gospel for the first time, but for all believers in Christ. Whenever we hear the word in a proper way, this hearing awakens more appreciation for the Lord.

This appreciation is followed by calling, the third item implied in the subjective aspect of faith. All those who appreciate the Lord Jesus…will spontaneously call, “O Lord Jesus.” Perhaps instead of calling on Him in this way, they will utter some word of appreciation for the Lord. Perhaps they will say, “Oh, how good the Lord Jesus is!”

Fourth, faith implies receiving. By appreciating the Lord Jesus and calling on Him, we spontaneously receive Him…. The fifth aspect [is] that of accepting…. Those who hear the gospel and appreciate the Lord Jesus automatically accept Him as well as receive Him. Sixth, faith includes becoming joined to the Lord Jesus. By receiving and accepting Him, we are joined to Him. Then, [seventh and eighth], we partake of Him and enjoy Him. Faith partakes of and enjoys what it receives and accepts. (Life-study of Galatians, pp. 122-123)

Further Reading: The Conclusion of the New Testament, msgs. 124, 382; Life-study of 1 Peter, msg. 6; Life-study of 2 Peter, msg. 2; Life-study of Galatians, msg. 14

第三周■周二

晨兴喂养

加五 5～6“我们靠着那灵，本于信，热切等待所盼望的义。…借着爱运行的信，才有效力。”

弗六 23“愿平安与爱同着信，从父神并主耶稣基督归与弟兄们。”

爱同着信，是我们有分于并经历基督的凭借。（提前一 14。）信是接受祂，（约一 12，）爱是享受祂。（约十四 23。）〔在以弗所六章二十三节〕不是信和爱，也不是爱和信，乃是爱同着信，指明我们需要信来配合、支持我们的爱。爱同着信是必需的。这是〔以弗所书〕这卷论到召会之书信的结语。召会需要在爱同着信里享受基督，这信是借着爱运行的。（加五 6。）爱是从神到我们，信是从我们到神。借着这爱和信之间的来往，平安就留作我们的分。…这来往也要保守我们留在不断供应的恩典里，留在对主的享受里。（弗六 24。）（圣经恢复本，弗六 23 注 2。）

信息选读

〔在加拉太五章五节，〕靠着那灵（圣灵）…与靠着肉体相对。（三 3。）不仅如此，本于信与本于行律法相对。（2。）我们所盼望的义，就是基督自己。（林前一 30。）这不是在肉体中本于行律法，乃是在灵里本于信。基督是我们所盼望的义。祂是我们今天的义，也是我们要来的盼望。

保罗在加拉太五章五节把那灵与信放在一起。…那灵是由美地所预表的；…信是照相机，将恩典的景象拍摄下来。我们若要有正确的享受，就需要有那灵作为包罗万有的美地，并有信作为享受这地的凭借。我们本于信享受那灵时，就热切等待所盼望

WEEK 3—DAY 2

Morning Nourishment

Gal. 5:5-6 For we by the Spirit out of faith eagerly await the hope of righteousness....Faith avails, operating through love.

Eph. 6:23 Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ.

Love with faith is the means by which we partake of and experience Christ (1 Tim. 1:14). Faith is for receiving Him (John 1:12), and love is for enjoying Him (John 14:23). [In Ephesians 6:23] it is not faith and love nor love and faith, but love with faith. This indicates that we need faith as a match and support for our love. Love with faith is needed. This is the conclusion of [Ephesians], the book on the church. The church needs to enjoy Christ in love with faith, which operates through love (Gal. 5:6). Love comes from God to us, and faith goes from us to God. By means of this traffic of love and faith, peace remains our portion....This traffic also keeps us in the continual supply of grace, in the enjoyment of the Lord (Eph. 6:24). (Eph. 6:23, footnote 2)

Today's Reading

[In Galatians 5:5] by the Spirit, the Holy Spirit, ... is in contrast with by the flesh (3:3). Furthermore, out of faith [5:5] is in contrast with out of the works of law (3:2). The hope of righteousness [5:5] means the righteousness we hope for, which is Christ Himself (1 Cor. 1:30). It is not out of works of law in the flesh but out of faith in the Spirit. Christ is our hope of righteousness. He is our righteousness today, and He is our hope to come.

In Galatians 5:5 Paul puts the Spirit together with faith. We have pointed out that the Spirit is typified by the land. We have also seen that faith is the camera which photographs the scenery of grace. In order to have the proper enjoyment, we need to have the Spirit as the all-inclusive land and faith as the means to enjoy this land. As we enjoy the Spirit by faith, we eagerly await the

那要来的义。

保罗在六节接着说，“因为在基督耶稣里，受割礼不受割礼，全无效力；唯独借着爱运行的信，才有效力。”离了那灵与信，其他没有一样有效力。在基督耶稣里，受割礼不受割礼，都没有效力。有效力的是在神那一面的灵，与在我们这一面的信。那灵是包罗万有的美地作了我们的享受，信是我们借以有分于这丰富之地并享受这地的器官。

保罗在六节也说到信借着爱运行。活的信是活跃的，借着爱运行作工，使律法得以完全。（14。）“割礼”不过是外面的规条，没有生命的能力，所以全无效力，全无力量，全无实际的能力。“信”接受了生命之灵，（三2，）满有能力，借着爱运行，不仅完全了律法，也完全了神的定旨，就是完成神儿子的名分，使神得着团体的彰显。

爱与我们对基督的珍赏有关。没有这样的珍赏，信就无法运行。当我们有了听信仰，这个听信仰就唤起我们爱的珍赏，这个珍赏就使信运行。信运行，是因为信有分于赐生命之灵的丰富。我们越听信仰，就越有珍赏与爱。我们越爱主，信就越运行，带我们进入那包罗万有之灵的丰富和益处里，使我们不至丧失在基督里的益处，反而丰丰足足地得了丰富。我们就不会与基督隔绝，反而因着那包罗万有之灵全备的供应而得着加强。

“信”接受了生命之灵，（三2，）并借着爱运行，以完全律法。（五14。）信借着爱运行，因而完成了神儿子的名分，使神得着团体的彰显。这个信是一具照相机，将恩典的景象拍摄下来；这恩典就是包罗万有的基督，成了赐生命的灵，给我们享受。（加拉太书生命读经，二七六至二七七页。）

参读：加拉太书生命读经，第十四、二十五篇；以弗所书生命读经，第六十七篇。

coming hope of righteousness.

In 5:6 Paul goes on to say, “For in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith avails, operating through love.” Apart from the Spirit and faith, nothing else avails. In Christ Jesus neither circumcision nor uncircumcision means anything. What avails is the Spirit on God’s side and faith on our side. The Spirit is the all-inclusive land for our enjoyment, and faith is the organ by which we participate in this rich land and enjoy it.

In 5:6 Paul also says that faith operates through love. Living faith is active. It operates to work out the fulfillment of the law through love (v. 14). Circumcision is simply an outward ordinance having no power of life. Hence, it avails nothing. It has no force or practical power. Faith receives the Spirit of life (3:2), which is full of power. It operates through love to fulfill not only the law, but also God’s purpose, that is, to complete the sonship of God for His corporate expression.

Love is related to our appreciation of Christ. Without such an appreciation, faith cannot operate. When we have the hearing of faith, this hearing awakens our loving appreciation, and this appreciation causes faith to operate. Faith operates because it participates in the riches of the life-giving Spirit. The more we have the hearing of faith, the more appreciation and love we have. The more love we have for the Lord, the more faith operates. The more faith operates, the more it brings us into the riches, the profit, of the all-inclusive Spirit. Instead of being deprived of profit in Christ, we are thus abundantly enriched. Instead of being brought to nought from Christ, we are strengthened with the bountiful supply of the all-inclusive Spirit.

Faith receives the Spirit of life (3:2) and operates through love to fulfill the law (5:13). Faith operating through love thus completes the sonship of God for His corporate expression. This faith is the camera which photographs the scenery of grace, the very grace that is the all-inclusive Christ as the life-giving Spirit for our enjoyment. (Life-study of Galatians, pp. 224-226)

Further Reading: Life-study of Galatians, msgs. 14, 25; Life-study of Ephesians, msg. 67

第三周■周三

晨兴喂养

来十二2“望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

十一6“人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。”

希伯来十一章六节上半说，“人非有信，就不能得神的喜悦。”这是全宇宙中非常强的话。得神的喜悦就是使神快乐。你我若没有信，就不可能使神快乐。…这给我们看见信的重要。

唯有信使神快乐，而信乃是信神是。不再是我，乃是基督。信神是，乃是使神快乐、蒙神喜悦的唯一、独一的路。…〔姊妹们〕梳头的时候应当说，“不再是我，乃是基督。”但对许多姊妹来说，不是基督，乃是她们自己。如果是基督在梳头，祂就不会照你的方式梳头。你要记住这事。当你梳头的时候，你应当能够说，“赞美主。不再是我，乃是基督。”你我凡事都必须这样行。（李常受文集一九九四至一九九年第一册，三三七至三三八、三四五至三四六页。）

信息选读

当弟兄们来看我，我常祷告说，“主啊，弟兄们要来看我。我不是那个能应付他们需要的人。主啊，你才是那一位。”这是信—信我应当出去，信祂应当进来。我必须在凡事上否认己，在凡事上信靠祂。你要否认己并信靠祂。这就是信神是。…甚至在职事聚

WEEK 3—DAY 3

Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

Hebrews 11:6 says that without faith it is impossible to please God. This is a very strong word. To please God is to make God happy. Without faith it is impossible for you and me to make God happy....This shows the importance of faith.

Only faith can make God happy, and faith is to believe that God is. It is not I, but Christ. To believe that God is, is the only way, the unique way, to make God happy, to please God.... While you are combing your hair, you should say, “No longer I, but Christ.” But with many sisters it is not Christ, but them. If Christ were doing the combing, He would not comb your hair according to your way. You have to remember this. When you comb your hair, you should be able to say, “Praise the Lord. It is no longer I, but Christ.” You and I have to do everything in this way. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 275, 280)

Today’s Reading

When brothers come to visit me, quite often I pray, “Lord, the brothers are coming to see me. I am not the one who can meet their need. Lord, You are the One.” This is faith—believing that I should be out and believing that He should be in. I must deny myself in everything and trust in Him in everything. To deny yourself and to trust in Him is faith. This is to believe that God is. Even at the

会结束时，我们可能说，“圣徒们，现在是轮到你们分享。”但我们必须说，“这不是轮到我们，乃是轮到基督。”如果我们这样生活，基督的丰富就要从我们口中出来。我来聚会之前，经常向主祷告说，“主啊，我不该是说话者，你才是。我已经被钉死，但你活在我里面。你应该是说话者。”这有很大的不同—否认己，信靠主，也就是说，信神是。（李常受文集一九九四至一九九年第一册，三四六页。）

信是叫我们接受主，（约一 12，）爱是叫我们享受祂。（十四 23。）约翰福音先告诉我们要相信子，好得着永远的生命。（三 15。）信主耶稣，就是接受祂。约翰福音也强调爱；在二十一章，主问彼得对祂的爱如何。（15 ～ 17。）不仅如此，在十四章二十三节，主说到父与子同爱主耶稣的人安排住处。因此，借着信，我们接受主耶稣；借着爱，我们享受祂。因这缘故，保罗在提前一章十四节把信与爱摆在一起。

保罗在帖前五章八节也说到信与爱。在这节里，他鼓励圣徒要穿上“信和爱的胸甲”。将这节与以弗所六章十四节比较，我们看见有两种胸甲，一种是为着我们的日常生活，另一种是为着争战。为着日常的生活，我们需要信和爱的胸甲。信和爱都是柔细的；在圣经里这两者是以胸来表征。我们里面这样柔细的部分，就是我们属灵的胸，需要有胸甲遮盖。借着胸甲，我们正确基督徒生活所必需的信与爱才得蒙保守。相反的，以弗所六章十四节里义的胸甲是为着争战。每当我们有分于属灵的争战，我们的良心必须受义的胸甲保护，以抵挡撒但的控告。（新约总论第十一册，二七五至二七六页。）

参读：罗马书的结晶，第七至八、十一篇；新约总论，第三百四十五篇；提摩太前书生命读经，第一至二、十二篇。

end of a ministry meeting, we may say, “Saints, now it is your turn to share.” But we have to say, “It is not our turn, but Christ’s turn.” If we live in this way, the riches of Christ will come out of our mouth. Quite often before coming to a meeting, I pray to the Lord, “Lord, I should not be the speaker, but You. I have been crucified, but You live in me. You should be the speaker.” This makes a big difference—to deny the self, to trust in the Lord, that is, to believe that God is. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 280-281)

Faith is for receiving Him (John 1:12), and love is for enjoying Him (14:23). In the Gospel of John we are told first to believe in the Son in order to have eternal life (3:15). To believe in the Lord Jesus is to receive Him. The Gospel of John also emphasizes love. In chapter 21 the Lord asks Peter concerning his love for Him (vv. 15-17). Furthermore, in 14:23 the Lord speaks of the Father and the Son making an abode with the one who loves the Lord Jesus. Therefore, by faith we receive the Lord Jesus, and by love we enjoy Him. For this reason, in 1 Timothy 1:14 Paul puts faith and love together.

Also in 1 Thessalonians 5:8 Paul speaks of faith and love. In this verse he encourages the saints to put on “the breastplate of faith and love.” Comparing this verse to Ephesians 6:14, we see that there are two kinds of breastplates, one for our daily living and the other for fighting. For our daily living we need the breastplate of faith and love. Faith and love are both tender; they are signified in the Bible by the breasts. Such tender parts of our being, our spiritual breasts, need to be covered with the breastplate. By means of the breastplate, our faith and love, which are necessary for a proper Christian life, are preserved. The breastplate of righteousness in verse 14, on the contrary, is for fighting. Whenever we take part in spiritual warfare, our conscience must be protected from Satan’s accusation by the breastplate of righteousness. (The Conclusion of the New Testament, pp. 3472-3473)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” chs. 7-8, 11; The Conclusion of the New Testament, msg. 345; Life-study of 1 Timothy, msgs. 1-2, 12

第三周■周四

晨兴喂养

约三 15“叫一切信入祂的都得永远的生命。”

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。”

信入主的意思就是接受祂。（约一 12。）主是可接受的。祂如今是赐生命的灵，带着祂完全的救赎，等候并期待我们来接受祂。我们的灵是接受的器官。我们可以借着信入主而接受祂的灵到我们灵中。我们一信入祂，祂这灵就进入我们的灵中，我们就被祂这赐生命的灵所重生，并且与祂成为一灵。（林前六 17。）我们借着信入祂，就进到祂里面与祂成为一，分享祂，有分于祂为我们所成就的一切。我们借着信入祂，就与祂联合，联于祂一切所是、所经过、所完成、所达到并所得着的。当我们借着信入祂与祂合一，我们就被作生命的祂所拯救、所重生。借着信入祂，我们便有分于祂作生命，并且在祂里面得了重生。（约翰福音生命读经，一三三页。）

信息选读

〔提多书三章十五节的“信”是指〕主观的信，就是那把我们带进与主生机的联结里，（约三 15，加三 26，）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。

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

WEEK 3—DAY 4

Morning Nourishment

John 3:15 That everyone who believes into Him may have eternal life.

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

To believe in the Lord means to receive Him (John 1:12). The Lord is receivable. He is now the life-giving Spirit, with His complete redemption, waiting for and expecting us to receive Him. Our spirit is the receiving organ. We can receive the Lord's Spirit into our spirit by believing in Him. Once we believe in Him, He, as the Spirit, enters into our spirit. Then we are regenerated by Him, the life-giving Spirit, and become one spirit with Him (1 Cor. 6:17).... When we believe in the Lord, we believe into Him. By believing in Him, we get into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us. By believing into Him, we are identified with Him in all that He is and in all that He has passed through, accomplished, attained, and obtained. As we become one with Him by believing into Him, we are saved and regenerated by Him as life. It is by believing into Him that we partake of Him as life and are regenerated in Him. (Life-study of John, p. 117)

Today's Reading

[Faith in Titus 3:15 refers] to subjective faith, the act of our believing, which brings us into an organic union with the Lord (John 3:15; Gal. 3:26) 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.

Faith and love are two inseparable, excellent virtues of the believers in Christ. Faith is given to us by God (footnote 5 on 2 Pet. 1:1) that by it we may receive Christ (John 1:12), the embodiment of the Triune God (Col. 2:9), and

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。…信是欣赏、质实并接受三一神这无限的丰富。

提多书是三卷提字书的结束，并且这书又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；而这三一神经过成为肉体、钉死十架、从死复活、升上高天种种过程，所终极而成的，乃是那包罗万有赐生命的灵。（林前十五 45。）这包罗神性、人性、基督的钉死、复活并升天之生命的灵，（罗八 2，）就是那包罗万有之基督的实际，（约十四 16 ～ 20，）又是住在我们蒙神重生的灵里。（罗八 16，提后四 22。）我们凭着我们死而复活的灵，借着祷告仰望，接触这样一位三一神，祂就将祂自己多方地灌输到我们里面，成了在我们里面对祂的信，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。）（圣经恢复本，多三 15 注 1。）

参读：约翰福音生命读经，第九、三十六篇；提多书生命读经，第一至三篇。

thereby enter into the Triune God and be joined to Him as one, having Him as our life, life supply, and everything.... Faith is for appreciating, substantiating, and receiving the unlimited riches of the Triune God.

The Epistle to Titus is the conclusion of the three books, 1 and 2 Timothy and Titus, and it 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. This Triune God passed through the process of incarnation, crucifixion, resurrection from the dead, and ascension to the heavens on high and was ultimately consummated as the life-giving Spirit (1 Cor. 15:45). This Spirit of life (Rom. 8:2), who includes divinity, humanity, and Christ's crucifixion, resurrection, and ascension and is the reality of the all-inclusive Christ (John 14:16-20), dwells in our regenerated spirit (Rom. 8:16; 2 Tim. 4:22). When we contact this Triune God through prayer and by looking to Him, by means of our spirit, which was once dead and was made alive, 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. (Titus 3:15, footnote 1)

Further Reading: Life-study of John, msgs. 9, 36; Life-study of Titus, msgs. 1-3

第三周■周五

晨兴喂养

林前二9“只是如经上所记：‘神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。’”

西一18“祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

我们若要领略并有分于神为我们命定并预备之深奥、隐藏的事，就不仅需要信祂，也需要爱祂。敬畏神、敬拜神、信神（就是接受神），都还不够；爱祂是不可缺的。爱神的意思，是把我们全人，灵、魂、体，连同我们的心、心思和力量，（可十二30，）都完全摆在祂身上。这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一。这样，我们与神就有最亲近、最密切的交通，能进入祂的心，领略祂心中一切的秘密。（诗七三25，二五14。）（圣经恢复本，林前二9注1。）

信息选读

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。…爱是经历、享受并活出这无限丰富的三一神。信是联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

WEEK 3—DAY 5

Morning Nourishment

1 Cor. 2:9 But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.”

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

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

Today’s Reading

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…. Love is for experiencing, enjoying, and living out the immeasurably rich Triune God. Faith is for the 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

那在基督里的团体生活，而使基督的身体得以实现，叫那经过种种过程的三一神，在那包罗万有的基督里，借着那无限量赐生命的灵，今日在地上就得着彰显。

〔爱与信〕是这三一神在基督里所赐我们丰富的恩典，（提前一14，）不只作我们属灵生活的动力和表现，也成为遮护我们整个人要害的胸甲。（帖前五8。）整卷约翰福音所启示并供应我们的神圣生命，也就是我们凭着这样的信接受而得享的，（约三16，36，）并借着这样的爱爱主而爱属祂之人的。（约二一15～17，十三34～35。）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。）

我很宝贝我们都爱主的恢复。我们若不爱主的恢复，就不会在这里。但我们需要看见在启示录二、三章给众召会的七封书信中，主第一个要对付的，就是要恢复起初的爱。（二4。）我们爱祂吗？我们当然爱。但我们有在凡事上让祂居首位吗？让主在凡事上居首位，就是用起初的爱、上好的爱来爱祂。我们要让祂居首位，就必须乐意被调整、被破碎，成为无有，好使主能有路在我们里面、借着我们、并在我们中间，建造祂生机的身体。（李常受文集一九九一至一九九二年第三册，五八五至五八六页。）

参读：活力排，第八篇。

and powerful faith, all the believers may love one another with divine, transcendent love and live a corporate life in Christ. In this way the Body of Christ is realized and the processed Triune God is expressed today on the earth in the all-inclusive Christ through the immeasurable life-giving Spirit.

[Faith and love] are the rich grace given to us in Christ by the Triune God (1 Tim. 1:14), not only to be the motivating power and expression of our spiritual life but also to become our breastplate (1 Thes. 5:8), which covers and protects the vital parts of our being. It is by such faith that we receive and enjoy the divine life that is revealed and ministered to us in the entire Gospel of John (John 3:16, 36), and it is by such love that we love the Lord and those who belong to Him (John 21:15-17; 13:34-35). 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)

I appreciate that all of us love the Lord's recovery. If we did not love the recovery, we would not be here. But we need to see that in the seven epistles to the churches in Revelation 2 and 3, the first dealing of the Lord is concerning the recovery of the first love (2:4). Do we love Him? Surely we do. But do we give Him the preeminence, the first place, in all things? To give the Lord the first place in all things is to love Him with the first love, the best love. In order to give Him the preeminence, we must be willing to be adjusted, to be broken, to be made nothing, so that the Lord can have a way in us, through us, and among us for the building up of His organic Body. (CWWL, 1991-1992, vol. 3, "Fellowship concerning the Urgent Need of the Vital Groups," p. 462)

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

第三周■周六

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。”

神的爱就是神自己，（约壹四8，16，）神已将这爱随同所赐给我们的圣灵，浇灌在我们心里，作了我们里面的动力，叫我们在一切的患难中得胜有余。（圣经恢复本，罗五5注1。）

神是爱；我们爱，因为神先爱我们。（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。神的形像就是神的所是，神的属性乃是神的所是。照圣经中的启示来看，神的第一个属性是爱。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

WEEK 3—DAY 6

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

19 We love because He first loved us.

The love of God is God Himself (1 John 4:8, 16). God has poured out this love in our hearts with the Holy Spirit, who has been given to us, as the motivating power within us, that we may more than conquer in all our tribulations. (Rom. 5:5, footnote 1)

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's image is what God is, and His attributes are what He is. According to the revelation in the Holy Scriptures, God's first attribute is love. 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

从我们相信主耶稣的那一天起，神的爱就浇灌在我们心里。这不仅仅是一件感觉的事，而是个具体、实质的东西，浇灌在我们心里。这意思是说，在我们信徒的心里深处，有了属于神圣素质的东西，就是那是爱的神。换句话说，是爱的神乃是浇灌在我们心里的神圣素质。因此，神的爱浇灌在我们心里不仅仅是感觉的问题，乃是神的素质的问题。

因为神圣的素质已经浇灌在我们心里，所以每一位基督徒的心都是爱的心。我能作见证，我一重生，我的心就与重生以前大不相同了。因着我们蒙了重生，即使我们暂时对某件事感到不愉快，我们里面还是有爱的素质。这种爱的素质就是爱的神自己。父的性情、素质，已经浇灌在我们心里，如今我们里面有了这种素质。（李常受文集一九八三年第二册，六八五页。）

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。”我们无法否认神的爱在我们里面。…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！…神是主宰一切的，祂知道什么对我们最有益。…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。）

参读：神圣三一的神圣分赐，第四十三章；罗马书生命读经，第九篇。

From the day we believed in the Lord Jesus, the love of God has been poured out in our hearts. This is not merely a matter of feeling. On the contrary, something substantial, something essential, has been poured out in our hearts. This means that, as believers, deep in our hearts we have something of the divine essence, and this is God as love. In other words, God as love is the divine essence that has been poured out in our hearts. Therefore, the pouring out of the love of God in our hearts is not merely a matter of feeling; rather, it is a matter of the essence of God.

Because something of the divine essence has been poured out in our hearts, the heart of every Christian is a heart of love. I can testify that from the time of my regeneration my heart has been very different from what it was before regeneration. Because we have been regenerated, we have the loving essence within us, even if we are temporarily angry about something. This loving essence is God Himself as love. The Father’s nature, His essence, has been poured out in our hearts, and now we have this essence within us. (CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” p. 512)

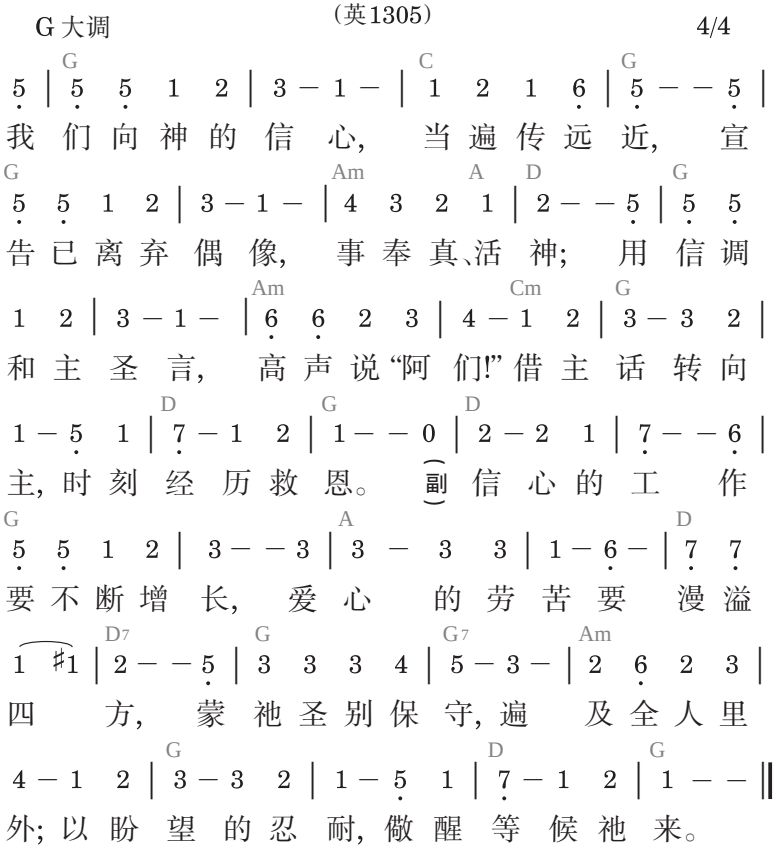
From the day we first called on the Lord Jesus, the love of God has been poured out into our hearts through the Holy Spirit. This means that the Spirit reveals, confirms, and assures us with the love of God. The indwelling Holy Spirit seems to say, “Don’t doubt. God loves you. You don’t understand why 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.” We cannot deny the presence of God’s love within us…. Once we were enemies, but Christ shed His blood on the cross to reconcile us to God. What love is this!…God is sovereign. He knows what is best for us….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, pp. 102-103)

Further Reading: CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” ch. 43; Life-study of Romans, msg. 9

第三周诗歌

信心的工作、爱心的劳苦、盼望的忍耐

补922　　（英1305）



二 我们以神圣的爱,彼此来关怀,
这爱在末后日子,更洋溢布开;
主引导我们的心,进入神的爱,
预备我们全人,盼望那日主来。

三 信实的主必保守我们的各部—
灵、魂、身子全圣别,构成祂新妇;
今日凡事愿听从主大小吩咐,
不久就要听见祂的再临招呼。

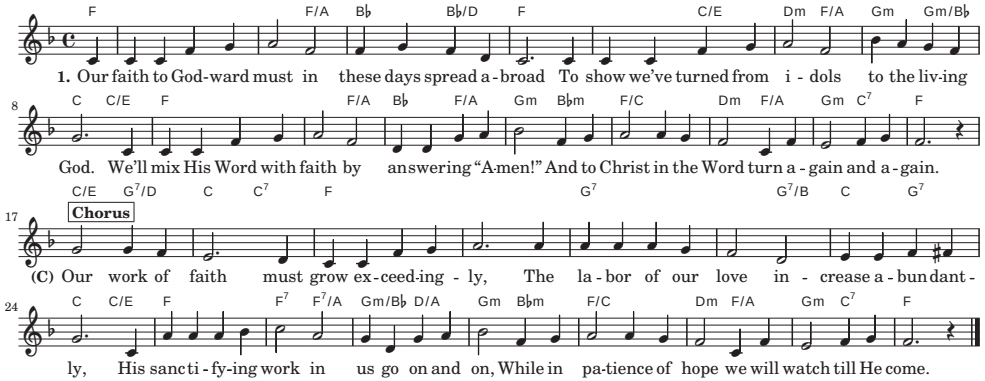
四 我们等候主回来—祂甜美同在;
哦,何等荣耀盼望!“主,愿你快来!”
作光明、白昼之子,儆醒勿懈怠,
唯盼主显荣身,婚娶之日,乐哉!

WEEK 3 — HYMN

Our faith to God-ward must in these days spread abroad

Hope of Glory — Preparing for Christ's Return

1305



2. The love for all the brothers, in our midst is found,
But in these days our love must increase and abound.
The Lord direct our hearts into the love of God
And prepare us in full for the day of the Lord.

3. Our spirit, soul, and body wholly sanctified—
Our faithful Lord will do it to prepare His Bride
While we amen His voice in matters great or small,
That we all may be ready to hear Jesus' call.

4. The Lord Himself shall come, and we shall be with Him—
Oh, what a glorious hope! Come quickly, Lord, Amen.
We'd ever watchful be to see Thee in the air
And as sons of the day for that meeting prepare.

第三周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: