第三週

需要發展我們在主裏的信和我們對祂的愛

詩歌：

讀經：彼前一 8，加五 6，三 2，弗六 23，來十二 2 上，羅五 5，八 39，約壹四 8，16

【週一】

壹 我們需要發展並成全我們在主裏的信和我們對祂—我們沒有見過的這位—的愛—彼前一 8，來十二 2 上，約壹二 5，四 12，17～18：

一 『你們雖然沒有見過祂〔耶穌基督〕，卻是愛祂，如今雖不得看見，卻因信入祂而歡騰，有說不出來、滿有榮光的喜樂』—彼前一 8：

1 我們雖然從未見過主耶穌，卻是愛祂；我們如今不得看見祂，卻是信入祂—8 節：

a 信徒愛他們所沒有見過的一位；這是個奇蹟，也是個奧祕。

b 我們沒有見過祂，卻是愛祂，這是因着信，因着那藉聽見活的話而注入到我們裏面的信—加三 2。

2 信徒『歡騰，有說不出來、滿有榮光的喜樂』—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 我們因着有一種浸沒在榮光裏的喜樂而歡騰。

b 這喜樂乃是浸沒在主這榮光裏的喜樂，因此滿了主的彰顯—林後三 18。

3 我們藉着信入主並愛祂，就得着極大的喜樂。

4 基督徒正常的光景乃是『歡騰，有說不出來、滿有榮光的喜樂』—彼前一 8。

【週二】

二 『藉着愛運行的信，纔有效力』—加五 6：

1 活的信是活躍的，藉着愛運行作工。

2 『信』接受了生命之靈，因此滿有能力—三 2。

3 信藉着愛運行，完全了神的定旨，就是完成神兒子的名分，使神得着團體的彰顯—基督的身體—四 3～5，羅十二 4～5。

4 愛與我們對基督的珍賞有關—弗三 8，17～18，西二 2：

a 沒有這樣的珍賞，信就無法運行—加五 6。

b 聽信仰，喚起我們愛的珍賞—羅十 17，加三 2，5。

c 我們越愛主，信就越運行，帶我們進入那包羅萬有之靈的豐富裏—14 節，弗三 8，腓一 19。

三 『願平安與愛同着信，從父神並主耶穌基督歸與弟兄們』—弗六 23：

1 愛同着信，是我們有分於並經歷基督的憑藉—提前一 14。

2 我們需要信來配合、支持我們的愛—多三 15。

【週三】

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

貳『望斷以及於耶穌，就是我們信心的創始者與成終者』—來十二 2 上：

一 信和愛乃在基督裏之信徒難以拆雙的優越美德—提前一 14，提後一 13，多三 15，加五 6：

1 信是叫我們接受主，愛是叫我們享受所接受的主—約一 12，十四 21，二一 15 ～ 17。

2 我們藉着信，接受主而得神的喜悅；我們藉着愛，享受主而遵守主的話—來十一 6，約十四 23。

3 我們藉着信，接受並得享約翰福音所啓示並供應給我們的神聖生命；我們藉着愛，愛主和屬祂的人—三 16，36，二十 31，二一 15 ～ 17，十三 34 ～ 35。

【週四】

二 信是欣賞、質實並接受三一神無限的豐富—一 12，弗三 16 ～ 17 上：

1 信是神所賜我們，要我們用以接受那作三一神具體化身的基督，使我們進入三一神，與祂聯結爲一，得着祂作我們的生命和生命的供應、並一切—彼後一 1。

2 我們藉着相信主，就得蒙赦罪，並得着永遠的生命—徒十 43，約三 16。

3 我們相信主的時候，乃是信『入』祂—15 節：

a 我們藉着信入祂，就進到祂裏面與祂成爲一，分享祂，有分於祂爲我們所成就的一切。

b 我們藉着信入祂，就與祂聯合，聯於祂一切所是、所經過、所成就、所達到並所得着的—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.

【週五】

三 愛是經歷、享受並活出無限豐富的三一神—可十二30，林後十三14：

1 愛是由信所發出來的，叫我們在那些與我們共同信入基督的人身上，活出三一神在基督裏的一切豐富，使三一神得着榮耀的團體彰顯—弗三19～21。

2 愛是信徒將三一神供給、傳輸同作信徒的人，使一切的信徒用神那神聖超人的愛，彼此相愛，過那在基督裏的團體生活—羅十二4～5，10。

3 我們對主的愛必須絕對—太十37，約壹二15，啓十二11。

4 在凡事上給主第一位，乃是以起初的愛，上好的愛來愛祂—西一18，啓二4。

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

【週六】

叁 『神的愛已經藉着所賜給我們的聖靈，澆灌在我們心裏』—羅五5：

一 神已將祂的愛隨同所賜給我們的聖靈，澆灌在我們心裏，作了我們裏面的動力，叫我們在一切的患難中得勝有餘—5節，八39。

二 神的愛就是神自己—約壹四8，16。

§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 是愛的神乃是澆灌在我們心裏的神聖素質—羅五5：

1 神的愛澆灌在我們心裏，乃是神的素質的問題。

2 因着我們蒙了重生，我們裏面有愛—神素質的性質。

3 身爲信徒，我們心裏深處有了神聖的素質，這素質就是父神在祂的愛裏。

四 因爲神的愛已經澆灌在我們心裏，每個在基督裏之信徒的心都是愛的心—弗三17。

五 我們在神的愛裏經歷並享受神是父，乃是經歷並享受那是神素質之性質的愛，分賜到我們心裏—羅五5，8，八35，39，十五30，林後十三14。

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.

第三週■週一

晨興餧養

彼前一7～9『叫你們信心所受的試驗，…可以在耶穌基督顯現的時候，顯爲可得稱讚、榮耀和尊貴的；你們雖然沒有見過祂，卻是愛祂，如今雖不得看見，卻因信入祂而歡騰，有說不出來、滿有榮光的喜樂，得着你們信心的結果，就是魂的救恩。』

今天主與我們同在，（太二八20，）是隱藏、遮蔽的。祂的回來將是祂的顯現，那時，祂要公開被眾人看見。

我們雖然從未見過主耶穌，卻是愛祂；我們如今不得看見祂，卻是信入祂。〔彼前一8。〕信徒愛他們所沒有見過的一位；這是個奇蹟，也是個奧祕。我們沒有見過祂，卻是愛祂，這是因着信，因着那藉聽見活的話而注入到我們裏面的信。（加三2。）

滿有榮光的喜樂〔彼前一8〕乃是浸沒在榮光裏的喜樂。我們因着有一種浸沒在榮光裏的喜樂而歡騰。這喜樂浸沒在那作爲榮光的主裏，因此這喜樂滿了主的彰顯。這喜樂也是說不出來的喜樂，是過於我們所能發表的喜樂。美妙的事總是說不出來的。就這麼一信一愛，就有了大喜樂。基督徒正常的光景乃是『歡騰，有說不出來、滿有榮光的喜樂』。〔8。〕（新約總論第十三册，一九二頁。）

信息選讀

信有兩方面：客觀的一面與主觀的一面。在客觀一面，信是我們所相信的事物；在主觀一面，信是我們相信的行爲。因此信是指相信的行爲以及我們所相信的事物。…當我們聽到那些我們將要相信的

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

事物時，我們裏面就產生了信。我們越聽到這些美好的事物，我們就越珍賞。這種珍賞自然而然就使我們相信我們所聽見的那些事物。所以信既是客觀的，又是主觀的。

主觀一面的信至少含示了八項。第一，信與聽有關。沒有聽見話，就不可能有信。信是由聽來的。我們所聽見的話，包括神、基督、那靈、十字架、救贖、救恩、赦罪和永遠的生命，也包括神經過了過程，成爲包羅萬有賜生命之靈的事實。根據新約，福音告訴我們這一切的事。我們傳福音若是傳得合宜，那些聽見的人就會被挑旺並滿了珍賞。聽見福音的話乃是他們相信的起點。

第二，信也含示珍賞。人聽見福音的話以後，一種珍賞的感覺自然而然在這些聽的人裏面升起。不僅第一次聽福音的人是這樣，所有相信基督的人都是這樣。每當我們正確的聽到一些話，這樣的聽就會喚起我們對主更多的珍賞。

隨着這種珍賞而來的就是呼求，這是主觀一面的信所含示的第三項。凡是珍賞主耶穌的人，都會自然而然的呼求主的名…，『哦，主耶穌！』也許他們…對主發出一些珍賞的話。也許他們會說，『哦，主耶穌太好了！』

第四，信也含示接受。我們珍賞主耶穌並且呼喊祂，自然而然就接受祂。…第五方面〔是〕領受。…凡聽見福音並珍賞主耶穌的人，自然而然就接受了祂，也領受了祂。…第六，信包括與主耶穌聯合。我們接受並領受了主耶穌，就與祂聯合。然後第七與第八項，…我們有分於祂並享受祂。信就是有分於並享受這信所接受並所領受的事物。（加拉太書生命讀經，一五〇至一五二頁。）

參讀：新約總論，第一百二十四、三百八十二篇；彼得前書生命讀經，第六篇；彼得後書生命讀經，第二篇；加拉太書生命讀經，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

第三週■週二

晨興餧養

加五 5～6『我們靠着那靈，本於信，熱切等待所盼望的義。…藉着愛運行的信，纔有效力。』

弗六 23『願平安與愛同着信，從父神並主耶穌基督歸與弟兄們。』

愛同着信，是我們有分於並經歷基督的憑藉。（提前一 14。）信是接受祂，（約一 12，）愛是享受祂。（約十四 23。）〔在以弗所六章二十三節〕不是信和愛，也不是愛和信，乃是愛同着信，指明我們需要信來配合、支持我們的愛。愛同着信是必需的。這是〔以弗所書〕這卷論到召會之書信的結語。召會需要在愛同着信裏享受基督，這信是藉着愛運行的。（加五 6。）愛是從神到我們，信是從我們到神。藉着這愛和信之間的來往，平安就留作我們的分。…這來往也要保守我們留在不斷供應的恩典裏，留在對主的享受裏。（弗六 24。）（聖經恢復本，弗六 23 註 2。）

信息選讀

〔在加拉太五章五節，〕靠着那靈（聖靈）…與靠着肉體相對。（三 3。）不僅如此，本於信與本於行律法相對。（2。）我們所盼望的義，就是基督自己。（林前一 30。）這不是在肉體中本於行律法，乃是在靈裏本於信。基督是我們所盼望的義。祂是我們今天的義，也是我們要來的盼望。

保羅在加拉太五章五節把那靈與信放在一起。…那靈是由美地所豫表的；…信是照相機，將恩典的景象拍攝下來。我們若要有正確的享受，就需要有那靈作爲包羅萬有的美地，並有信作爲享受這地的憑藉。我們本於信享受那靈時，就熱切等待所盼望

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

那要來的義。

保羅在六節接着說，『因爲在基督耶穌裏，受割禮不受割禮，全無效力；惟獨藉着愛運行的信，纔有效力。』離了那靈與信，其他沒有一樣有效力。在基督耶穌裏，受割禮不受割禮，都沒有效力。有效力的是在神那一面的靈，與在我們這一面的信。那靈是包羅萬有的美地作了我們的享受，信是我們藉以有分於這豐富之地並享受這地的器官。

保羅在六節也說到信藉着愛運行。活的信是活躍的，藉着愛運行作工，使律法得以完全。（14。）『割禮』不過是外面的規條，沒有生命的能力，所以全無效力，全無力量，全無實際的能力。『信』接受了生命之靈，（三2，）滿有能力，藉着愛運行，不僅完全了律法，也完全了神的定旨，就是完成神兒子的名分，使神得着團體的彰顯。

愛與我們對基督的珍賞有關。沒有這樣的珍賞，信就無法運行。當我們有了聽信仰，這個聽信仰就喚起我們愛的珍賞，這個珍賞就使信運行。信運行，是因爲信有分於賜生命之靈的豐富。我們越聽信仰，就越有珍賞與愛。我們越愛主，信就越運行，帶我們進入那包羅萬有之靈的豐富和益處裏，使我們不至喪失在基督裏的益處，反而豐豐足足的得了豐富。我們就不會與基督隔絕，反而因着那包羅萬有之靈全備的供應而得着加強。

『信』接受了生命之靈，（三2，）並藉着愛運行，以完全律法。（五14。）信藉着愛運行，因而完成了神兒子的名分，使神得着團體的彰顯。這個信是一具照相機，將恩典的景象拍攝下來；這恩典就是包羅萬有的基督，成了賜生命的靈，給我們享受。（加拉太書生命讀經，二七六至二七七頁。）

參讀：加拉太書生命讀經，第十四、二十五篇；以弗所書生命讀經，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

第三週■週三

晨興餧養

來十二2『望斷以及於耶穌，就是我們信心的創始者與成終者；祂爲那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。』

十一6『人非有信，就不能得神的喜悅；因爲到神面前來的人，必須信有神，且信祂賞賜那尋求祂的人。』

希伯來十一章六節上半說，『人非有信，就不能得神的喜悅。』這是全宇宙中非常強的話。得神的喜悅就是使神快樂。你我若沒有信，就不可能使神快樂。…這給我們看見信的重要。

惟有信使神快樂，而信乃是信神是。不再是我，乃是基督。信神是，乃是使神快樂、蒙神喜悅的惟一、獨一的路。…〔姊妹們〕梳頭的時候應當說，『不再是我，乃是基督。』但對許多姊妹來說，不是基督，乃是她們自己。如果是基督在梳頭，祂就不會照你的方式梳頭。你要記住這事。當你梳頭的時候，你應當能彀說，『讚美主。不再是我，乃是基督。』你我凡事都必須這樣行。（李常受文集一九九四至一九九年第一册，三三七至三三八、三四五至三四六頁。）

信息選讀

當弟兄們來看我，我常禱告說，『主阿，弟兄們要來看我。我不是那個能應付他們需要的人。主阿，你纔是那一位。』這是信—信我應當出去，信祂應當進來。我必須在凡事上否認己，在凡事上信靠祂。你要否認己並信靠祂。這就是信神是。…甚至在職事聚

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

會結束時，我們可能說，『聖徒們，現在是輪到你們分享。』但我們必須說，『這不是輪到我們，乃是輪到基督。』如果我們這樣生活，基督的豐富就要從我們口中出來。我來聚會之前，經常向主禱告說，『主阿，我不該是說話者，你纔是。我已經被釘死，但你活在我裏面。你應該是說話者。』這有很大的不同—否認己，信靠主，也就是說，信神是。（李常受文集一九九四至一九九年第一册，三四六頁。）

信是叫我們接受主，（約一 12，）愛是叫我們享受祂。（十四 23。）約翰福音先告訴我們要相信子，好得着永遠的生命。（三 15。）信主耶穌，就是接受祂。約翰福音也強調愛；在二十一章，主問彼得對祂的愛如何。（15 ～ 17。）不僅如此，在十四章二十三節，主說到父與子同愛主耶穌的人安排住處。因此，藉着信，我們接受主耶穌；藉着愛，我們享受祂。因這緣故，保羅在提前一章十四節把信與愛擺在一起。

保羅在帖前五章八節也說到信與愛。在這節裏，他鼓勵聖徒要穿上『信和愛的胸甲』。將這節與以弗所六章十四節比較，我們看見有兩種胸甲，一種是爲着我們的日常生活，另一種是爲着爭戰。爲着日常的生活，我們需要信和愛的胸甲。信和愛都是柔細的；在聖經裏這兩者是以胸來表徵。我們裏面這樣柔細的部分，就是我們屬靈的胸，需要有胸甲遮蓋。藉着胸甲，我們正確基督徒生活所必需的信與愛纔得蒙保守。相反的，以弗所六章十四節裏義的胸甲是爲着爭戰。每當我們有分於屬靈的爭戰，我們的良心必須受義的胸甲保護，以抵擋撒但的控告。（新約總論第十一册，二七五至二七六頁。）

參讀：羅馬書的結晶，第七至八、十一篇；新約總論，第三百四十五篇；提摩太前書生命讀經，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

第三週■週四

晨興餧養

約三 15『叫一切信入祂的都得永遠的生命。』

多三 15『同我在一起的眾人都問你安。請代問那些因信愛我們的人安。願恩典與你們眾人同在。』

信入主的意思就是接受祂。（約一 12。）主是可接受的。祂如今是賜生命的靈，帶着祂完全的救贖，等候並期待我們來接受祂。我們的靈是接受的器官。我們可以藉着信入主而接受祂的靈到我們靈中。我們一信入祂，祂這靈就進入我們的靈中，我們就被祂這賜生命的靈所重生，並且與祂成爲一靈。（林前六 17。）我們藉着信入祂，就進到祂裏面與祂成爲一，分享祂，有分於祂爲我們所成就的一切。我們藉着信入祂，就與祂聯合，聯於祂一切所是、所經過、所完成、所達到並所得着的。當我們藉着信入祂與祂合一，我們就被作生命的祂所拯救、所重生。藉着信入祂，我們便有分於祂作生命，並且在祂裏面得了重生。（約翰福音生命讀經，一三三頁。）

信息選讀

〔提多書三章十五節的『信』是指〕主觀的信，就是那把我們帶進與主生機的聯結裏，（約三 15，加三 26，）且藉着愛運行（加五 6）之信的行動。那些與主在祂所關切的事上是一的聖徒，乃是在這信的元素和運行裏，愛受苦忠信的使徒。

信和愛乃在基督裏之信徒難以拆雙的優越美德。信是神所賜我們，（彼後一 1 註 10，）要我們用以接受（約一 12）那作三一神具體化身（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，使我們進入三一神，與祂聯結爲一，得着祂作我們的生命和生命的供應、並一切。…信是欣賞、質實並接受三一神這無限的豐富。

提多書是三卷提字書的結束，並且這書又是以這奇妙的信和這超優的愛爲結束。這含示，要在召會墮落的流中，能作中流砥柱，勝過召會走下坡的情勢和因素，非藉這奇妙的信和這超優的愛不能爲功。惟有不憑眼見，不顧外面的情勢，只在這奇妙的信中，享受這信的源頭，就是我們藉着這信與祂聯結的三一神，而憑着這三一神超優的愛，愛祂並愛一切屬於祂的人，能使我們在召會墮落的流中，成爲主在啓示錄二、三章所呼召並要得着的得勝者。

這奇妙的信和這超優的愛，都是出於那深願與我們聯結以作我們一切的三一神；而這三一神經過成爲肉體、釘死十架、從死復活、升上高天種種過程，所終極而成的，乃是那包羅萬有賜生命的靈。（林前十五 45。）這包羅神性、人性、基督的釘死、復活並升天之生命的靈，（羅八 2，）就是那包羅萬有之基督的實際，（約十四 16 ～ 20，）又是住在我們蒙神重生的靈裏。（羅八 16，提後四 22。）我們憑着我們死而復活的靈，藉着禱告仰望，接觸這樣一位三一神，祂就將祂自己多方的灌輸到我們裏面，成了在我們裏面對祂的信，並在我們外面對那些屬祂之人的愛。這樣的信和這樣的愛，就是我們所相信、敬拜並接受之三一神—父、子、靈—的實際與彰顯。（約壹四 8，16。）（聖經恢復本，多三 15 註 1。）

參讀：約翰福音生命讀經，第九、三十六篇；提多書生命讀經，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

第三週■週五

晨興餧養

林前二9『只是如經上所記：「神爲愛祂的人所豫備的，是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。」』

西一18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

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

信息選讀

愛是由這奇妙的信所發生出來的，叫我們在那些和我們共同信入基督的人身上，活出三一神在基督裏的一切豐富，使父、子、靈，三一神得着榮耀的彰顯。…愛是經歷、享受並活出這無限豐富的三一神。信是聯於作信徒一切的三一神；愛是將這三一神供給、傳輸同作信徒的人，使一切的信徒在這奇妙有能的信中，用那神聖超人的愛，彼此相愛，過

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

那在基督裏的團體生活，而使基督的身體得以實現，叫那經過種種過程的三一神，在那包羅萬有的基督裏，藉着那無限量賜生命的靈，今日在地上就得着彰顯。

〔愛與信〕是這三一神在基督裏所賜我們豐富的恩典，（提前一14，）不只作我們屬靈生活的動力和表現，也成爲遮護我們整個人要害的胸甲。（帖前五8。）整卷約翰福音所啓示並供應我們的神聖生命，也就是我們憑着這樣的信接受而得享的，（約三16，36，）並藉着這樣的愛愛主而愛屬祂之人的。（約二一15～17，十三34～35。）這樣的信和這樣的愛是相聯並行的，這愛是來自這信的，這信也是藉着這愛運行工作的。（加五6。）這愛同着這信，使我們能在不朽壞之中愛我們的主，以過召會得勝的生活，（弗六23～24，）成全神在基督裏對召會所有那新約的經綸。所以，我們乃是在這信裏得神的喜悅，（來十一6，）也是在這愛中蒙主的祝福。（林前十六22。）『願…〔這〕愛同着〔這〕信，從父神並主耶穌基督歸與弟兄們。』（弗六23。）（聖經恢復本，多三15註1。）

我很寶貝我們都愛主的恢復。我們若不愛主的恢復，就不會在這裏。但我們需要看見在啓示錄二、三章給眾召會的七封書信中，主第一個要對付的，就是要恢復起初的愛。（二4。）我們愛祂麼？我們當然愛。但我們有在凡事上讓祂居首位麼？讓主在凡事上居首位，就是用起初的愛、上好的愛來愛祂。我們要讓祂居首位，就必須樂意被調整、被破碎，成爲無有，好使主能有路在我們裏面、藉着我們、並在我們中間，建造祂生機的身體。（李常受文集一九九一至一九九二年第三册，五八五至五八六頁。）

參讀：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

第三週■週六

晨興餧養

羅五5『盼望不至於蒙羞；因爲神的愛已經藉着所賜給我們的聖靈，澆灌在我們心裏。』

約壹四8『不愛弟兄的，未曾認識神，因爲神就是愛。』

19『我們愛，因爲神先愛我們。』

神的愛就是神自己，（約壹四8，16，）神已將這愛隨同所賜給我們的聖靈，澆灌在我們心裏，作了我們裏面的動力，叫我們在一切的患難中得勝有餘。（聖經恢復本，羅五5註1。）

神是愛；我們愛，因爲神先愛我們。（8，19。）神不要我們用我們天然的愛來愛人，乃要我們以祂作我們的愛。神按着祂的形像造人，（創一26，）意思是說，祂乃是照着祂的所是造人。神的形像就是神的所是，神的屬性乃是神的所是。照聖經中的啓示來看，神的第一個屬性是愛。神照着祂的屬性造人，而祂的第一個屬性乃是愛。雖然受造的人沒有愛的實際，但在這受造的人裏面，有一個東西，叫他願意去愛人。甚至墮落的人裏面，也有愛的願望。但那只是人的美德，是神愛的屬性的彰顯。當我們重生時，神就把祂自己這愛灌注到我們裏面。我們愛祂，因爲祂先愛我們；是祂引進了這愛。（李常受文集一九九四至一九九七年第五册，一六三至一六四頁。）

信息選讀

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

從我們相信主耶穌的那一天起，神的愛就澆灌在我們心裏。這不僅僅是一件感覺的事，而是個具體、實質的東西，澆灌在我們心裏。這意思是說，在我們信徒的心裏深處，有了屬於神聖素質的東西，就是那是愛的神。換句話說，是愛的神乃是澆灌在我們心裏的神聖素質。因此，神的愛澆灌在我們心裏不僅僅是感覺的問題，乃是神的素質的問題。

因爲神聖的素質已經澆灌在我們心裏，所以每一位基督徒的心都是愛的心。我能作見證，我一重生，我的心就與重生以前大不相同了。因着我們蒙了重生，即使我們暫時對某件事感到不愉快，我們裏面還是有愛的素質。這種愛的素質就是愛的神自己。父的性情、素質，已經澆灌在我們心裏，如今我們裏面有了這種素質。（李常受文集一九八三年第二册，六八五頁。）

從我們第一次呼求主耶穌的名那天起，神的愛就藉着聖靈澆灌在我們心裏了。這就是說，那靈啓示、堅固、並向我們保證神的愛。內住的聖靈似乎說，『不要疑惑。神愛你。你現在不領會爲甚麼必須受苦，但有一天你會說，「父，爲着我所經過的難處和試煉，我感謝你。」』當你進入永世的門時，你會說，『爲着一路上臨到我的苦難和試驗，讚美主。神用這些變化我。』我們無法否認神的愛在我們裏面。…從前我們是仇敵，但基督在十字架上流血，使我們與神和好。這是何等的愛！…神是主宰一切的，祂知道甚麼對我們最有益。…我們只該禱告：『主，照你的意思行。我只要你所要的。我將一切完全交在你手中。』我們重新領悟神是這樣愛我們，而祂的愛已藉着聖靈澆灌在我們心裏時，我們對祂就有這樣的反應。（羅馬書生命讀經，一一九至一二〇頁。）

參讀：神聖三一的神聖分賜，第四十三章；羅馬書生命讀經，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)

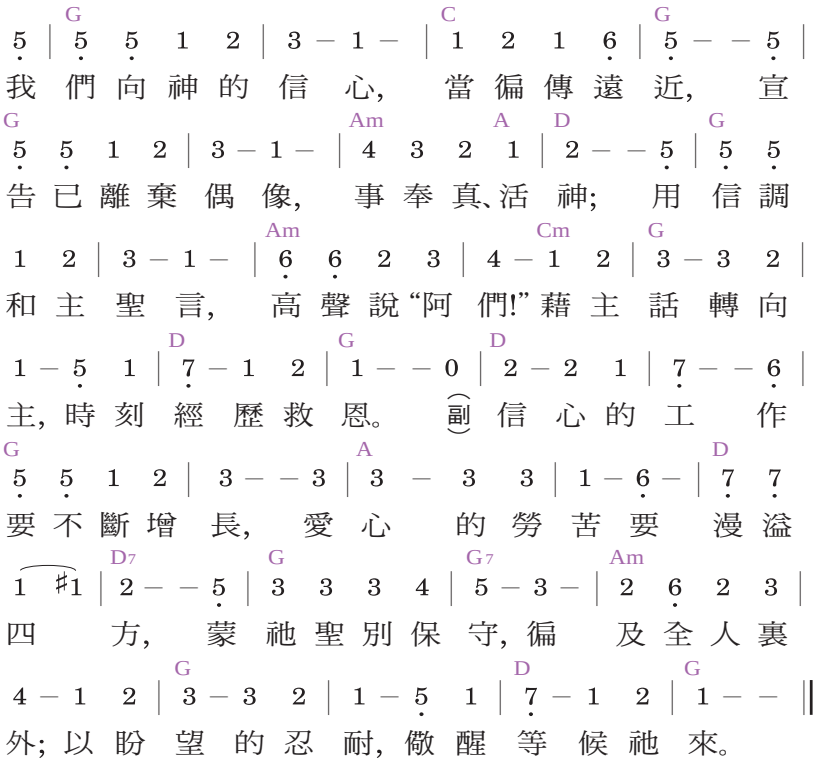
Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 43; Life-study of Romans, msg. 9

第三週詩歌

補922　信心的工作、愛心的勞苦、盼望的忍耐

（英1305）

G 大調　4/4



二　我們以神聖的愛,彼此來關懷,
這愛在末後日子,更洋溢佈開;
主引導我們的心,進入神的愛,
豫備我們全人,盼望那日主來。

三　信實的主必保守我們的各部—
靈、魂、身子全聖別,構成祂新婦;
今日凡事願聽從主大小吩咐,
不久就要聽見祂的再臨招呼。

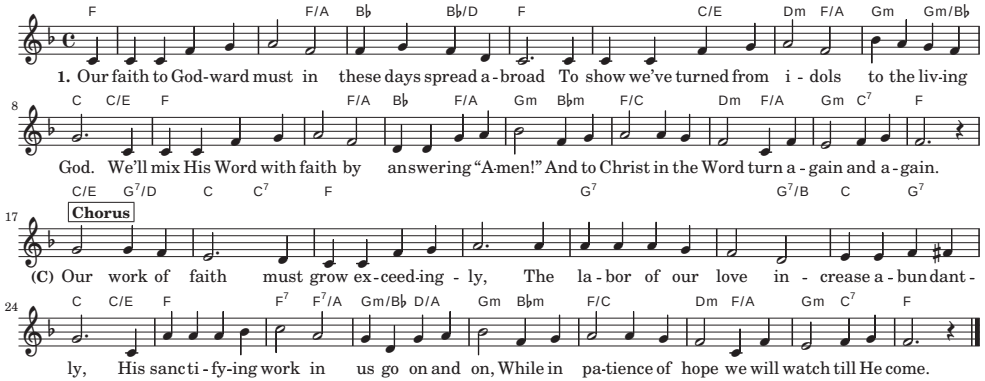
四　我們等候主回來—祂甜美同在;
哦,何等榮耀盼望!“主,願你快來!”
作光明、白晝之子,儆醒勿懈怠,
惟盼主顯榮身,婚娶之日,樂哉!

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.

第三週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: