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”—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 主束腰表征祂以谦卑约束、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 每当我们要洗别人的脚时，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指与主的交通陈旧了；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，不要我们在属灵上不振作；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。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，且知道自己是从神出来的，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，因为我们是在神里面。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 fellowshipped 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, msgs. 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；…但只因你在去会所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 “我赐给你们一条新诚命，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，遇见过许多弟兄姊妹。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。”…有时人大张威势而来，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，还需要用手巾束腰。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，也要用主束腰用的手巾擦干。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。干净的脚乃是说，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。所以我们都要好好学习，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样和新鲜里。

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。

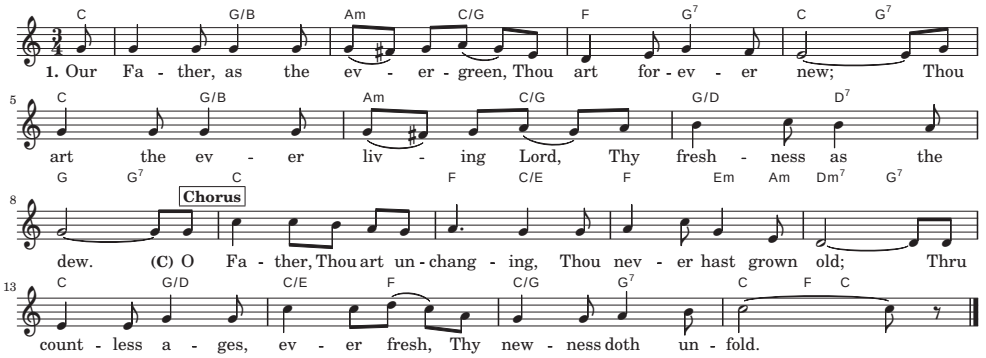
六 父神, 你是常新不旧, 我们赞美不休!
永远赞美、永远歌讴: 你是常新不旧!

WEEK 5 — HYMN

Our Father, as the evergreen

Worship of the Father — His Newness

16



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.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: