第六周

主所赐给我们的新诫命—叫我们彼此相爱

诗歌：629

读经：约十三 34～35，约壹二 7～8，三 11，23

【周一】

壹 在约翰十三章，主耶稣给门徒洗脚，向他们表明祂爱他们到底之后，（1，）吩咐他们要照样在爱里彼此洗脚；（14；）然后祂说，“我赐给你们一条新诫命，乃是叫你们彼此相爱，正如我爱你们，为使你们也彼此相爱。你们若彼此相爱，众人因此就认出你们是我的门徒了”（34～35）：

一 三十四节的诫命乃是主在新约中所赐给我们的新诫命，与旧约中的旧诫命不同：

1 主新约的诫命（约十四 15，21，十五 10，12，约壹二 3，4，7，8，三 22，23，24，四 21，五 2，3，约贰 4，5，6）不仅仅是训谕；主的诫命乃是祂的话，是灵与生命作我们的供应—约六 63。

2 我们爱神和祂的儿女，该用神圣的爱，就是借着主的话传输给我们，并成为我们经历和享受的爱。

Week Six

The Lord’s New Commandment Given to Us—That We Love One Another

Hymns: 867

Scripture Reading: John 13:34-35; 1 John 2:7-8; 3:11, 23

§ Day 1

I. In John 13, after the Lord Jesus washed His disciples' feet to show them that He loved them to the uttermost (v. 1), He charged them to do the same to one another in love (v. 14); then He said, “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love for one another” (vv. 34-35):

A. The commandment in verse 34 is the new commandment given to us by the Lord in the New Testament, which is different from the old commandments in the Old Testament:

1. The New Testament commandments of the Lord (John 14:15, 21; 15:10, 12; 1 John 2:3, 4, 7, 8; 3:22, 23, 24; 4:21; 5:2, 3; 2 John 4, 5, 6) are not merely injunctions; they are His words, which are spirit and life as a supply to us—John 6:63.

2. We should love God and His children with the divine love that is conveyed to us through the words of the Lord to become our experience and enjoyment.

二 接受、经历、并享受基督的路，乃是借着遵守祂的新诫命，彼此相爱以彰显祂的爱，使众人认出我们是祂的门徒—十三 34 ～ 35：

1 真实的爱乃是在神圣的分赐里享受经过过程之三一神的结果—林后十三 14。

2 当我们在神圣生命的交通里，（约壹一 1 ～ 3，）就是在对三一神的享受里，这享受的结果乃是神圣的爱；我们有了这爱，就自然而然地爱别人；我们尤其爱所有在生机上与生我们的父有关的人；（五 1；）因为我们有了神圣的出生，（约一 12 ～ 13，约壹二 29，三 9，四 7，五 4，18，）这爱才有可能。

3 这里有三角的爱，包含神、我们自己、以及所有由神而生的人；这三角的爱乃是在我们与那是爱的三一神生机的联结里。（四 8，16。）

【周二】

贰 神的爱就是神自己；爱是神内在的素质，是神的心—8，16 节：

一 神的爱是救恩的根源—约三 16，弗二 4 ～ 5，多三 4 ～ 5。

二 神预定我们得神圣的儿子名分，乃是受神圣之爱的推动—弗一 4 ～ 5。

三 神的爱为我们成功救恩；神将祂的独生子赐给我们，使我们在法理一面借着祂的死得救脱离沉沦，并在生机一面在祂的复活中得着永远的生命，乃是受神圣之爱的推动—约三 16，约壹四 9 ～ 10：

1 在神的爱里，神的儿子不仅用祂的血救我们脱离罪，更用祂的生命救我们脱离死—弗一 7，启一 5，罗五 10。

B. A way to receive, experience, and enjoy Christ is by keeping His new commandment to love one another for the expression of His love that all the people may know that we are His disciples—13:34-35:

1. Real love is the issue of enjoying the processed Triune God in the divine dispensing—2 Cor. 13:14.

2. When we are in the fellowship of the divine life (1 John 1:1-3), that is, in the enjoyment of the Triune God, the outcome of this enjoyment is the divine love with which we spontaneously love others; in particular, we love all those who are organically related to our begetting Father (5:1); this love is possible only because we have had the divine birth (John 1:12-13; 1 John 2:29; 3:9; 4:7; 5:4, 18).

3. Here we have a triangular love involving God, ourselves, and all those born of God, which is in the organic union with the Triune God who is love (4:8, 16).

§ Day 2

II. The love of God is God Himself; love is the inward essence of God and the heart of God—vv. 8, 16:

A. The love of God is the source of salvation—John 3:16; Eph. 2:4-5; Titus 3:4-5.

B. God's predestination of us unto the divine sonship was motivated by the divine love—Eph. 1:4-5.

C. The love of God accomplished salvation for us; God's giving of His only begotten Son to us that we may be saved from perdition judicially through His death and have the eternal life organically in His resurrection was motivated by the divine love—John 3:16; 1 John 4:9-10:

1. In the love of God, the Son of God saves us not only from our sins by His blood but also from our death by His life—Eph. 1:7; Rev. 1:5; Rom. 5:10.

2 神爱我们，差祂的儿子，在祂法理的救赎里，为我们的罪作了平息的祭物，目的是要使我们在祂生机的救恩里，借着祂得生并活着—约壹二 1，四 9 ～ 10，约六 57，十四 19，加二 20。

3 神超越的爱见于祂为我们的罪成为平息的祭物，也成为平息处，使我们与神相会而被神注入；神是爱，在平息、救赎、照耀的基督里，与我们相会，并对我们说话，使我们能被祂作为爱、怜悯、和恩典所注入，以显出祂光辉烈烈的荣耀—罗三 24 ～ 25，来四 16，出二五 17，22。

四 神的爱使我们得着救恩（林后五 18 ～ 20，太二二 3，徒五 32，提后三 15）并得作祂的儿女。（约壹三 1。）

【周三】

五 神的爱带领我们过生活—帖后二 16 ～ 17，来十二 6。

六 神已将祂的爱随同所赐给我们的圣灵，浇灌在我们心里，（罗五 5，）作了我们里面的动力，叫我们在一切的患难中得胜有余。（八 37 与注 1。）

七 神的爱为我们效力，直到永远—耶三一 3，约十三 1，罗八 38 ～ 39。

叁 在约壹二章七至八节，使徒约翰论到主在约翰十三章三十四节的诫命说，“亲爱的，我写给你们的，不是一条新诫命，乃是一条你们从起初就有的旧诫命，这旧诫命就是你们所听见的话。再者，我写给你们的是一条新诫命，这在主并在你们都是真的；因为黑暗渐渐过去，真光已经照耀”：

2. God loved us and sent His Son as a propitiation for our sins in His judicial redemption with the intention that we might have life and live through Him in His organic salvation—1 John 2:1; 4:9-10; John 6:57; 14:19; Gal. 2:20.

3. God's excelling love is seen in His becoming a propitiatory sacrifice for our sins and the propitiation place for us to meet and be infused with God; God as love meets with us and speaks to us in the propitiating, redeeming, and shining Christ so that we can be infused with Him as love, mercy, and grace for His effulgent and radiant glory—Rom. 3:24-25; Heb. 4:16; Exo. 25:17, 22.

D. The love of God causes us to obtain salvation (2 Cor. 5:18-20; Matt. 22:3; Acts 5:32; 2 Tim. 3:15) and become His children (1 John 3:1).

§ Day 3

E. The love of God leads us in our living—2 Thes. 2:16-17; Heb. 12:6.

F. God has poured out His love in our hearts with the Holy Spirit (Rom. 5:5), who has been given to us, as the motivating power within us, so that we may more than conquer in all our tribulations (8:37 and footnote 1).

G. The love of God works for us eternally—Jer. 31:3; John 13:1; Rom. 8:38-39.

III. In 1 John 2:7-8, relating to the Lord's commandment in John 13:34, the apostle John says, “Beloved, I am not writing a new commandment to you but an old commandment, which you have had from the beginning; the old commandment is the word which you heard. Yet again a new commandment I am writing to you, which is true in Him and in you because the darkness is passing away and the true light is already shining”:

一 弟兄相爱是旧诫命，也是新诫命：是旧诫命，乃因信徒从基督徒生活的开始就有了；是新诫命，乃因在基督徒的行事为人上，这诫命一再露出新的曙光，一再以新的亮光及新鲜的能力照耀—约壹二 7～8，三 11，23，参约十三 34。

二 旧诫命是新的这事实，在主是真的，因祂不仅将这诫命赐给祂的信徒，也在他们日常的行事为人上不断地更新这诫命；这在信徒也是真的，因他们不仅一次永远地领受了这诫命，也一再地蒙其光照，得其复苏。

A. The commandment regarding brotherly love is both old and new: old, because the believers have had it from the beginning of their Christian life; new, because in their Christian walk it dawns with new light and shines with new enlightenment and fresh power again and again—1 John 2:7-8; 3:11, 23; cf. John 13:34.

B. The fact that the old commandment is new is true in the Lord, since He not only gave it to His believers but also renews it in their daily walk continually; it is true also in the believers, since they not only have received it once for all but also are enlightened and refreshed by it repeatedly.

【周四】

§ Day 4

肆 在约翰一书我们看见，实行神圣的爱，乃是我们享受三一神这包罗万有之灵的结果，祂乃是作为膏油涂抹，在神圣生命的交通里，在我们里面运行并作工，以三一神一切所是，连同祂一切所作，并祂一切所得着和达到的，浸透我们—一 3，二 3～11，27：

IV. In 1 John we see that the practice of the divine love is the outcome of our enjoyment of the Triune God as the all-inclusive Spirit, the One who is mov-ing and working within us as the anointing in the fellowship of the divine life to saturate us with all that the Triune God is, with all that He has done, and with all that He has obtained and attained—1:3; 2:3-11, 27:

一 我们若要经历并享受神圣的爱，并让这爱成为我们爱别人的爱，就需要不断地活在神圣的生命里，好在经历上认识神—3～6 节，腓三 10 上。

A. If we would experience and enjoy the divine love and have it become the love by which we love others, we need to know God experientially by continuously living in the divine life—vv. 3-6; Phil. 3:10a.

二 我们要实行作为神圣生命之美德的神圣的爱，就需要那已经作为神圣种子种到我们这人里面的神圣生命；（约壹三 9，二 29 与注 7；）我们也需要神圣的灵；（三 24；）神圣的生命是源头，神圣的灵是实际实行爱人这件事的一位。

B. In order to practice the divine love as a virtue of the divine life, we need the divine life that has been sown as the divine seed (1 John 3:9; 2:29 and footnote 7) into our being; we also need the divine Spirit (3:24); the divine life is the source, and the divine Spirit is the One who actually carries out the matter of loving others.

三 我们该用神圣的爱，而不该用我们天然的爱，

C. We should love God and His children with the divine love and not with

来爱神和祂的儿女；我们天然的爱必须放在十字架上；神的爱与我们天然的爱有一个分别，就是天然的爱很容易被冒犯。

四 我们在神的爱里彼此相爱的生活，乃是这爱在我们里面在其彰显上的成全与完成—四 11～12，二 5。

【周五】

伍 为着生机建造基督身体的召会生活乃是弟兄相爱的生活—四 7～8，约贰 5～6，约十五 12，17，启三 7，弗五 2，参犹 12 上：

一 爱神并爱弟兄的，享受神圣的生命；不爱神和弟兄的，住在撒但的死中—约壹三 14，参林后十一 2～3。

二 正如主耶稣舍了祂的魂生命，使我们能得着神圣的生命，我们在实行身体的生活时，也需要舍去我们的魂生命并否认己，以爱弟兄并将生命供应给他们—约壹三 16，约十 11，17～18，十五 13，弗四 29～五 2，林后十二 15，罗十二 9～13。

三 我们需要丧失我们的魂生命，不爱这世界及其享乐；反之，我们应当在弟兄相爱的召会生活中接受并彰显爱的神，以此为我们的喜乐、娱乐、消遣和快乐—约壹二 15～17，太十六 25～26，参提后三 4，诗三六 8～9。

四 在召会生活中，弟兄相爱乃是实际地表现在顾到缺乏圣徒的需要，而没有任何自私的目的或外表自我的显扬；在与缺乏圣徒分享物质的东西时，主生命的恩典连同祂的爱，就在基督身体的众

our natural love, which must be put on the cross; one difference between God's love and our natural love is that it is very easy for our natural love to be offended.

D. Our living in the love of God toward one another is the perfection and completion of this love in its manifestation in us—4:11-12; 2:5.

§ Day 5

V. The church life for the organic building up of the Body of Christ is a life of brotherly love—4:7-8; 2 John 5-6; John 15:12, 17; Rev. 3:7; Eph. 5:2; cf. Jude 12a:

A. The one who loves God and the brothers is enjoying the divine life; the one who does not love is abiding in the satanic death—1 John 3:14; cf. 2 Cor. 11:2-3.

B. Just as the Lord Jesus laid down His soul-life that we might have the divine life, we need to lose our soul-life and deny the self to love the brothers and minister life to them in the practice of the Body life—1 John 3:16; John 10:11,17-18; 15:13; Eph. 4:29—5:2; 2 Cor. 12:15; Rom. 12:9-13.

C. We need to lose our soul-life by not loving the world with its pleasure; instead, taking in God and expressing God as love in the church life of brotherly love should be our joy, amusement, entertainment, and happiness—1 John 2:15-17; Matt. 16:25-26; cf. 2 Tim. 3:4; Psa. 36:8-9.

D. Brotherly love in the church life is expressed practically in our caring for the necessities of the needy saints without any self-serving purpose or outward self-display; in the sharing of material things with the needy saints, the grace of the Lord's life with His love flows among the members

肢体之间涌流，并注入他们里面—约壹三 17 ～ 18，太六 1 ～ 4，罗十二 13，林后八 1 ～ 7。

五 在召会中好为首，乃与爱众弟兄相对—约叁 9。

【周六】

六 彼此相爱是我们属于基督的表记；（约十三 34 ～ 35；）我们若要有能力影响人归主，能够结出果子，就必须在召会生活中彼此相爱、合而为一；我们结果子最好的路，乃是接受基督作人位和生命而彼此相爱。（35，十七 21，23。）

七 真正的传福音乃是在交通里的事，（腓一 5，）因为这是身体的事；树的枝子乃是在交通的方式里结果子；（约十五 5，12，17；）我们越活在身体生活里，并有身体生活的实际，我们就越会结果子。

八 召会生活中活力排的情形乃是在一里并同心合意地彼此相爱；圣徒们要实行活力排，就需要受训练如何有交通；交通完全是基于一和同心合意—徒一 14。

九 在弟兄相爱的召会生活里，（罗十二 10，帖前三 12，四 9，帖后一 3，彼前一 22，四 8，）我们彼此接纳，（罗十五 7，）彼此思念相同的事，（5，）追求彼此建造的事，（十四 19，）重担彼此担当，（加六 2，）在爱里彼此担就，（弗四 2，）彼此安慰，互相建造，（帖前五 11，）彼此认罪，互相代祷，（雅五 16，）彼此饶恕，（弗四 32，西三 13，）彼此服从。（弗五 21。）

十 正确的召会聚会乃是“彼此互相”的聚会，“圆桌”聚会，我们在其中彼此对说，（19，）互相教导、劝戒，（西三 16，）彼此相顾、劝

of the Body of Christ and is infused into them—1 John 3:17-18; Matt. 6:1-4; Rom. 12:13; 2 Cor. 8:1-7.

E. Loving to be first in the church is versus loving all the brothers—3 John 9.

§ Day 6

F. Loving one another is a sign that we belong to Christ (John 13:34-35); if we desire to have the ability to influence people concerning the Lord and to bear fruit, we must have love for one another and become one in the church life; the best way for us to bear fruit is to love one another by taking Christ as our person and life (v. 35; 17:21, 23).

G. The genuine preaching of the gospel is a matter in fellowship (Phil. 1:5) because it is a matter of the Body; the branches of a tree bear fruit in a way of fellowship (John 15:5, 12, 17); the more we live in the Body life and have the reality of the Body life, the more we will be fruitful.

H. The condition of the vital groups in the church life is that of loving one another in oneness and with one accord; for the practice of the vital groups, the saints need to be trained how to have fellowship that is altogether based on oneness and one accord—Acts 1:14.

I. In the church life of brotherly love (Rom. 12:10; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; 1 Pet. 1:22; 4:8), we receive one another (Rom. 15:7), have the same mind toward one another (v. 5), pursue the things for building up one another (14:19), bear one another's burdens (Gal. 6:2), bear one another in love (Eph. 4:2), comfort and build up one another (1 Thes. 5:11), confess our sins to one another and pray for one another (James 5:16), forgive one another (Eph. 4:32; Col. 3:13), and are subject to one another (Eph. 5:21).

J. The proper church meeting is a “one another” meeting, a “round-table” meeting, in which we speak to one another (v. 19), teach and admonish one another (Col. 3:16), consider one another and exhort

勉，（来十 24 ～ 25，）并彼此听；（帖前五 20；）我们需要学习在聚会中有正确的彼此相顾。（林前十二 25 ～ 26。）

十一我们需要被主对付并被主建造，（八 1，）好叫我们治理召会并尽话语职事的结果，会使弟兄姊妹自然地彼此相爱，使召会得建造；当圣徒在属灵生命上真正长大，对神圣生命的经历会产生爱的增加，因为爱是生命的结果；（约壹三 14；）这会使召会生活成为活的、得胜的、尽功用的和有大能的。

one another (Heb. 10:24-25), and listen to one another (1 Thes. 5:20); we need to learn to have a proper mutual care in the meetings (1 Cor. 12:25-26).

K. We need to be dealt with and built up by the Lord (8:1) so that our administration of the church and our ministry of the word will result in the brothers and sisters spontaneously loving one another for the building up of the church; when the saints genuinely grow in their spiritual life, the experience of the divine life will result in an increase of love, because love is the issue of life (1 John 3:14); this will cause the church life to be living, prevailing, functioning, and powerful.

第六周▪周一

晨兴喂养

约十三 34 ～ 35 “我赐给你们一条新诫命，乃是叫你们彼此相爱，正如我爱你们，为使你们也彼此相爱。你们若彼此相爱，众人因此就认出你们是我的门徒了。”

主的诫命就是祂的话。这意思就是，主的诫命不仅仅是训谕，更是传输生命供应的话。主耶稣在约翰六章六十三节说，“我对你们所说的话，就是灵，就是生命。”因此，约壹二章七节的“话”指明生命的供应。凡主所说的，都是将生命和灵供应我们的话。主所说的可能也是训谕，要求我们作某件事。但是只要那训谕是主所说的，是从祂口里所出的，就是供应我们生命的话。因此，每当我们接受并遵守主的话，我们就接受生命的供应。（约翰一书生命读经，一七五页。）

信息选读

在约翰十三章三十四至三十五节…这诫命就是我们从起初所听见的信息，就是我们应当彼此相爱。（约壹三 11。）我们不该天然地履行这话。我们领悟神就是爱，（四 8，）并且受嘱咐要彼此相爱；于是我们也许就试着以天然、宗教和伦理的方式去爱人，去效法神的爱。…这种爱是伦理、天然、甚至文化的。然而，真实的爱乃是在神圣的分赐里享受经过过程之三一神的结果。当我们在神圣生命的交通里，就是在对三一神的享受里，这享受就产生一种结果或结局。对三一神享受的结果，乃是神圣的爱。…我们有了这爱，就自然而然地爱别人。我们尤其爱所有在生机上与生我们的父有关的人。（五

WEEK 6 — DAY 1

Morning Nourishment

John 13:34-35 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love for one another.

The commandment of the Lord is His word. This means that His commandment is not merely an injunction; the Lord's commandment is also a word conveying the life supply. In John 6:63 the Lord Jesus said, "The words which I have spoken to you are spirit and are life." Therefore, in 1 John 2:7 "the word" indicates the life supply. Whatever the Lord speaks is a word supplying us with life and spirit. What the Lord says may also be an injunction demanding that we do a certain thing. Nevertheless, as long as that injunction is something uttered by the Lord, something that proceeds out of His mouth, it is a word that supplies us with life. Therefore, whenever we take the Lord's word and keep it, we receive the life supply. (Life-study of 1 John, p. 144)

Today's Reading

In John 13:34 and 35... [the] commandment is the message which we "heard from the beginning, that we should love one another" (1 John 3:11). We should not try in a natural way to fulfill this word. We may realize that God is love (4:8) and that we are commanded to love one another. Then in a natural, religious, and ethical way we may try to love others, imitating God's love...This kind of love is ethical, natural, and even cultural. However, real love is the issue of enjoying the processed Triune God in the divine dispensing. When we are in the fellowship of the divine life, that is, in the enjoyment of the Triune God, this enjoyment will have a certain issue or outcome. The outcome of the enjoyment of the Triune God is the divine love...With this love we spontaneously love others. In particular, we love all those who are organically related to our begetting Father (1 John 5:1). We have been begotten of the Father, and many

1。）我们已由父而生，许多其他的人也已由祂而生。我们若享受祂，结果就是爱祂所有的儿女。所以，爱弟兄是享受三一神的结果。

我们无须想去效法主的爱，乃需要被那是爱的三一神所构成。这一位就住在我们里面，要将祂自己分赐到我们这人里面，且用祂自己浸透我们，使我们在里面享受祂这爱。这爱该浸透我们，直到成为我们用以爱弟兄的爱。

新约里关于爱的启示，与我们对爱的天然观念不同。那是爱的神住在我们里面，我们也住在祂里面。约壹三章二十四节说，“在此我们就知道神住在我们里面，乃是由于祂所赐给我们的那灵。”这灵保守我们在与那是爱的三一神生机的联结里，使这位神成为我们的生命，甚至成为我们这人。不但如此，这灵正用那是爱之神的本质浸透我们。至终，我们这人要被神爱的素质所组成。这就是说，神圣的爱成了我们。然后我们自然而然地爱别人。

我们是由神所生的儿女，必然爱我们的父，就是那生我们的一位。我们既爱那生我们的父，就也必爱由祂所生的人。这里有三角的爱，包含神、我们自己、以及所有由神而生的人。这三角的爱乃是在我们与那是爱的三一神生机的联结里。

信徒如何能够爱神且彼此相爱？因为我们有了神圣的出生，（约一 12 ～ 13，约壹五 1，二 29，三 9，四 7，五 4，18，）才有这可能。我们已由神而生，从祂而生，因着这出生，我们就能彼此相爱。…现今我们不仅爱那生我们的一位，就是生我们的父，我们也爱由祂而生的人。这是信徒在召会生活中用以彼此相爱的爱。（新约总论第六册，二二八至二三〇页。）

参读：约翰一书生命读经，第十五至十七篇；新约总论，第一百六十三篇。

others also have been begotten of Him. If we enjoy Him, the result will be that we love all His children. Therefore, loving the brothers is the issue of enjoying the Triune God.

Instead of trying to imitate the Lord’s love, we need to be constituted of the Triune God who is love. This One abides in us and wants to impart Himself into our being and saturate us with Himself so that we may enjoy Him inwardly as love. This love should saturate us until it becomes the love with which we love the brothers.

The revelation concerning love in the New Testament is different from our natural concept of love. The very God who is love abides in us, and we abide in Him. According to 1 John 3:24, “We know that He abides in us, by the Spirit whom He gave to us.” This Spirit keeps us in an organic union with the Triune God who is love, causing this God to become our life and even our being. Furthermore, this Spirit is saturating us with the substance of the God who is love. Eventually, the fibers of our being will be constituted of the loving essence of God. This means that the divine love becomes us. Then spontaneously we love others.

As a child of God born of Him, we surely love our Father, the One who has begotten us. Since we love the begetting Father, we shall also love those who have been begotten of Him. Here we have a triangular love, a love involving God, ourselves, and all those born of God. This triangular love is in the organic union with the Triune God who is love.

For believers to love God and to love one another... is possible only because we have had the divine birth (John 1:12-13; 1 John 5:1; 2:29; 3:9; 4:7; 5:4, 18). We have been born of God, begotten of Him, and because of this birth we are able to love one another... Now we love not only the One who has begotten us, our begetting Father, but also the ones begotten of Him. This is the love with which the believers love one another in the church life. (The Conclusion of the New Testament, pp. 1769-1771)

Further Reading: Life-study of 1 John, msgs. 15-17; The Conclusion of the New Testament, msg. 163

第六周▪周二

晨兴喂养

约三 16“神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的…得永远的生命。”

约壹四 9～10“神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。…神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。”

人的光景说出救恩的需要，神的爱说出救恩的根源。神的爱就是神救恩的根源；神若没有爱，人就没有救恩。…虽然神的手续是公义，虽然神的性情是圣别，但神的心却是爱。神作事总要按着祂公义的手续，合乎祂圣别的性情。按着祂的公义说，我们这有罪的人只该受审判。按着祂的圣别说，我们这污秽的人只该倒毙在祂面前。但是祂的公义虽然定罪我们，祂的圣别虽然也拒绝我们，祂的心却爱我们。祂的心爱我们，爱到“甚至”的地步。因为祂这样爱我们，所以祂就将祂的独生子赐给我们，来为我们预备救恩。（李常受文集一九三二至一九四九年第三册，一二八页。）

信息选读

以弗所二章四节就说神爱我们的爱，是“大爱”。就是因着祂这个大爱，祂才来拯救我们。祂这个大爱叫祂不只爱罪人，并且叫祂爱死人，爱我们这些死在过犯并罪之中的人。

神的爱原来在神的心里，等到显现出来，就成了我们的救恩。〔多三 4～5。〕祂的爱向我们一显现，便救了我们。神的救恩是出于神的爱。神救我们的手，是来自祂爱我们的心。…祂这爱我们的心，借着祂大能的手显现出来，就成为我们的救恩。

WEEK 6 — DAY 2

Morning Nourishment

John 3:16For God so loved the world that He gave His only begotten Son, that everyone who believes into Him...would have eternal life.

1 John 4:9-10 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him. Herein is love,...that He loved us and sent His Son as a propitiation for our sins.

Man’s condition speaks of his need for salvation. The source of salvation is the love of God. God’s love is the source of His salvation. If God had no love, man would have no salvation. Although God is righteous and holy in His nature, His heart is love. God must do things according to His righteous procedure and in agreement with His holy nature. According to God’s righteousness, sinners deserve only to be judged. According to God’s holiness, such filthy ones are fit only to fall dead before Him. Although His righteousness condemns us and His holiness rejects us, God’s heart loves us. He not only loves us; He “so loved” us. Because He loves us, He gave His only begotten Son to prepare salvation for us. (CWWL, 1932-1949, vol. 3, “Crucial Truths in the Holy Scriptures, Volume 1,” p. 94)

Today’s Reading

Ephesians 2:4 says that the love with which God loved us is a great love. Because of His great love, God came to save us. His great love caused Him to love not only sinners but also those who were dead in offenses and sin.

The love of God originated in God’s heart, but when it appeared, it became our salvation [Titus 3:4-5]. When God’s love is manifested to us, it saves us. God’s salvation comes out of God’s love. God’s saving hand issues out of His loving heart... His loving heart appeared through His mighty hand to become our salvation.

神将祂的独生子赐给我们，是为我们成功救恩。〔约三16。〕这是神的爱叫神作的。神不能光爱我们，而不为我们作事。…神为着替我们成功救恩，就特为将祂的独生子赐给我们。这叫我们知道，神对我们的爱有多高大；这也叫我们知道，神为我们所成功的救恩有多宝贵。是神那高大的爱，为我们成功了这宝贵的救恩。

神差祂儿子来，使我们得生命，也是神的爱叫神作的。〔约壹四9。〕神为我们所预备的救恩，不仅仅是要救我们，并且还要叫我们得着祂的生命。…祂所以肯这样作，不是因为别的，只是因为祂爱我们。因为爱我们，祂就舍得差祂的独生子来为我们成功救恩，叫我们得着祂的生命。

我们是与神出了事的。神就差祂儿子来为我们的罪作了平息的祭物，把我们挽回来。〔10。〕这也是神的爱叫神作的。我们虽然因着犯罪，与神出了事，但我们从来没有想要解决我们的罪，而平息我们与神的关系。就是我们想要这样作，我们也没有这个能力，也没有这个办法。但神的爱却叫神在我们没有想要的时候，差祂的儿子来为我们成功这件事。

神的爱不但为我们作成救恩，并且为我们想法子，叫我们得着救恩。…神的爱是多么俯就我们，一面为我们作成救恩，一面又用方法叫我们得着救恩。如果神替我们少作一点，我们就不能得着救恩。…神把救恩作成之后，…就来劝我们这些远离祂的人，不要祂的人，顶撞祂、与祂为仇为敌的人，与祂和好。…若是你还没有信主，你有什么亲戚朋友劝你信耶稣，那就是证明神爱你，要借着他们使你得着祂的救恩。（李常受文集一九三二至一九四九年第三册，一二八至一三二页。）

参读：初信造就，第四十七篇。

God's love caused Him to give us His Son [John 3:16]. God did not love us without taking action on our behalf...To accomplish salvation for us, God specially gave us His only begotten Son. This shows the greatness of God's love toward us as well as the preciousness of the salvation that God accomplished on our behalf. God's great love accomplished this precious salvation for us.

Because of His love for us, God sent His Son that we might have life [1 John 4:9]. The salvation that God prepared for us is not only for us to be saved but also for us to have His life... He was willing to do this for the simple reason that He loved us. Since God loved us, He was willing to suffer the sending of His only begotten Son for the accomplishment of our salvation so that we might have His life.

We had a problem in our relationship with God. Therefore, God sent His Son as a propitiation for our sins [v. 10] in order to restore our relationship with Him. God did this because of His love. Although sin caused a problem in our relationship with God, we had no thought of dealing with our sin in order to restore our relationship with God. Even if we desired to restore this relationship, we would have had no ability or way. However, God's love caused Him to send His Son to accomplish this matter for us before we even had such a thought.

God's love not only accomplished our salvation but also gave us a way to obtain salvation. How condescending God's love is toward us! It accomplished our salvation and devised a way for us to obtain salvation. If God had done less than this, we would not have been saved. Having accomplished our salvation, God entreated us to be reconciled to Himself. We were far off from God, we had rejected and opposed Him, and we were His enemies. Nevertheless, He entreated us to be reconciled to Him...This entreaty is a proof that God loves the unbelievers and desires that they obtain His salvation through those who believe. (CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 1," pp. 94-96)

Further Reading: CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 47

第六周▪周三

晨兴喂养

罗五5“盼望不至于蒙羞；因为神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。”

约壹二8“再者，我写给你们的是一条新诫命，这在主并在你们都是真的；因为黑暗渐渐过去，真光已经照耀。”

在恩典的范围里，我们所享受的第一件事乃是神的爱。…（罗五5。）在我们的基督徒生活中，许多时候我们需要鼓励和坚固。我们经历苦难的时期，也许有问题和疑惑。你可能说，“为什么我的基督徒生活中有这么多难处？为什么有这么多试炼和试验？”…虽然有这些疑惑，但我们无法否认神的爱在我们里面。从我们第一次呼求主耶稣的名那天起，神的爱就借着圣灵浇灌在我们心里了。这就是说，那灵启示、坚固、并向我们保证神的爱。内住的圣灵似乎说，“不要疑惑。神爱你。你现在不领会为什么必须受苦，但有一天你会说，‘父，为着我所经过的难处和试炼，我感谢你。’”当你进入永世的门时，你会说，“为着一路上临到我的苦难和试验，赞美主。神用这些变化我。”（罗马书生命读经，一一八至一一九页。）

信息选读

我们无法否认神的爱在我们里面。…基督为我们这样不虔的罪人死了。从前我们是仇敌，但基督在十字架上流血，使我们与神和好。这是何等的爱！神若将祂自己的儿子赐给我们，祂必不会作什么事伤害我们。神是主宰一切的，祂知道什么对我们最有益。

WEEK 6 — DAY 3

Morning Nourishment

Rom. 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

1 John 2:8 Yet again a new commandment I am writing to you, which is true in Him and in you because the darkness is passing away and the true light is already shining.

In the realm of grace the first thing we enjoy is the love of God...(Rom. 5:5). Many times in our Christian life we need encouragement and confirmation. As we pass through periods of suffering, we may have questions and doubts. Perhaps you say, “Why are there so many troubles in my Christian life? Why are there so many trials and tests?”... Although these doubts arise, we cannot deny that the love of God is within us. From the day we first called on the Lord Jesus, the love of God has been poured out into our hearts through the Holy Spirit. This means that the Spirit reveals, confirms, and assures us with the love of God. The indwelling Holy Spirit seems to say, “Don’t doubt. God loves you. You don’t understand why you must suffer now, but one day you will say, ‘Father, I thank You for the troubles and trials which I passed through.’” When you enter the gate of eternity, you will say, “Praise the Lord for the sufferings and tests which fell upon me on my journey. God used them to transform me.” (Life-study of Romans, pp. 102-103)

Today’s Reading

We cannot deny the presence of God’s love within us...Christ died for ungodly sinners such as we. Once we were enemies, but Christ shed His blood on the cross to reconcile us to God. What love is this! If God has given us His own Son, surely He will not do anything to hurt us. God is sovereign. He knows what is best for us. The choice is His, not ours. Regardless of our preference,

选择是在于祂，不在于我们。无论我们的爱好如何，神为我们所计划的，将是我们的分。与我们有关的一切，我们的父都预备好了。我们只该祷告：“主，照你的意思行。我只要你所要的，我将一切完全交在你手中。”我们重新领悟神是这样爱我们，而祂的爱已借着圣灵浇灌在我们心里时，我们对祂就有这样的反应。（罗马书生命读经，一一九至一二〇页。）

弟兄相爱是旧诫命，也是新诫命：是旧诫命，乃因信徒从基督徒生活的开始就有了；是新诫命，乃因在基督徒的行事为人上，这诫命一再露出新的曙光，一再以新的亮光及新鲜的能力照耀着。

约壹二章八节的“这”…指弟兄相爱这旧诫命在信徒的基督徒行事为人上是新的这事实。这在主是真的，因祂不仅将这诫命赐给祂的信徒，也在他们日常的行事为人上不断地更新这诫命。这在信徒也是真的，因他们不仅一次永远地领受了这诫命，也一再地蒙其光照，得其复苏。

约翰在二章八节告诉我们，黑暗渐渐过去，真光已经照耀。黑暗渐渐过去，就是黑暗在真光的照耀里渐渐消逝。真光乃是主诫命的光。因着这光的照耀，弟兄相爱的诫命就在黑暗中露出曙光，使这条旧诫命在整个基督徒的生活中一直是新鲜的。

人的诫命不论是哪一种，颁布以后就逐渐变旧。人的诫命不是活的。因为这些诫命不是活的，所以从来不会发出曙光，也从来不会照耀。但主所赐的诫命是祂活的话。因为主的诫命是祂活的话，这话就照耀。这活的话在黑暗里发出曙光的时候，是带着属天的光。属天之光的照耀使旧的事物成为新的，特别使旧诫命成为崭新、新鲜、且满了亮光的。（约翰一书生命读经，一七五至一七七页。）

参读：罗马书生命读经，第九、二十一篇。

what God has planned for us will be our portion. Everything related to us has been prepared by our Father. We should simply pray, “Lord, have your way. I simply want what You want. I leave everything entirely in Your hands.” This is our response to God when we realize afresh that He loves us so and that His love has been poured into our hearts through the Holy Spirit. (Life-study of Romans, p. 103)

The commandment of brotherly love is both old and new: old, because the believers have had it from the beginning of their Christian life; new, because in their Christian walk it dawns with new light and shines with new enlightenment and fresh power again and again.

The relative pronoun “which” in 1 John 2:8... refers to the fact that the old commandment of brotherly love is new in the believers’ Christian walk. This is true in the Lord, since He not only gave it to His believers but also renews it in their daily walk all the time. This is true also in the believers, since they have not only received it once for all, but also are enlightened and refreshed by it repeatedly.

In verse 8 John tells us that the darkness is passing away and that the true light already shines. The passing away of the darkness is its vanishing in the shining of the true light. The true light is the light of the Lord’s commandment. Because this light shines, the commandment of brotherly love dawns in the darkness and makes the old commandment new and fresh throughout the entire Christian life.

After any kind of human commandment has been given, it gradually becomes old. Human commandments are not living. Because these commandments are not living, they never dawn and they never shine. But the commandment given by the Lord is His living word. Because His commandment is His living word, this word shines. When this living word dawns in the darkness, it dawns with heavenly light. The shining of heavenly light makes old things new. In particular, it makes the old commandment new, fresh, and full of light. (Life-study of 1 John, pp. 144-145)

Further Reading: Life-study of Romans, msgs. 9, 21

第六周▪周四

晨兴喂养

约壹四 11 ～ 12 “亲爱的，神既是这样爱我们，我们也当彼此相爱。从来没有人见过神；我们若彼此相爱，神就住在我们里面，祂的爱也在我们里面得了成全。”

我们要实行作为神圣生命之美德的神圣的爱，就需要神圣的生命与神圣的灵。神圣的生命是我们众人在重生的灵里所有的神圣种子。除了作神圣种子种到我们这人里面的神圣生命以外，在我们灵里还有神圣的灵。…神圣的生命是源头，神圣的灵是实际实行爱人这件事的一位。神圣的爱是我们日常的生活，是由神圣的灵所实行之神圣生命的彰显。（约翰一书生命读经，二八三至二八四页。）

信息选读

我们不该凭我们天然的爱来爱神和祂的儿女。反之，我们天然的爱需要放在十字架上。我们爱神和祂的儿女，该用神圣的爱，就是借着主的话传输给我们，并成为我们经历和享受的爱。

我们对神的爱怎能称为神的爱？因为这爱不是我们的爱，乃是神的爱。但这不是客观的神的爱，乃是我们所主观经历之神的爱。这是神的爱借着我们经历并享受神，成为我们的爱。于是这爱就成为我们对神并对人的爱。

我们如果经历了神的爱，就会深深地领悟到，我们天然的爱，与借着经历而成为我们的爱之神的爱，大不相同。神的爱与我们天然的爱有一个分别，就是天然的爱很容易受冒犯。

WEEK 6 — DAY 4

Morning Nourishment

1 John 4:11-12 Beloved, if God has loved us in this way, we also ought to love one another. No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.

In order to practice the divine love as a virtue of the divine life, we need the divine life and the divine Spirit. The divine life is the divine seed that we all have within our regenerated spirit. In addition to the divine life that has been sown as the divine seed into our being, we also have the divine Spirit within our spirit...The divine life is the source, and the divine Spirit is the One who actually carries out the matter of loving others. The divine love is our daily living as the expression of the divine life carried out by the divine Spirit. (Life-study of 1 John, p. 233)

Today's Reading

It should not be with our natural love that we love God and His children. On the contrary, our natural love needs to be put on the cross. We should love God and His children with the divine love, the love that is conveyed to us through the word of the Lord and that becomes our experience and enjoyment.

How can our love for God be called the love of God? It is because this love is not our love, but is God's love. However, this is not the love of God as it is objectively; it is the love of God experienced by us subjectively. This is the love of God becoming our love through our experience and enjoyment of Him. This love then becomes our love for God and others.

If we experience the love of God, we shall have the deep realization that our natural love is one thing and that the love of God which becomes our love through experience is something very different. One difference between God's love and our natural love is that it is very easy for our natural love to be offended.

我们爱别人的时候，就跟人牵扯上了。因这缘故，我们天然所爱的人，至终往往成了仇人。天然的爱既可能有这样的结果，那些为人聪明的，在爱人的事上就缓慢而谨慎。他们领悟，你若愚昧地爱人，那爱迟早会惹出麻烦来。…我们需要凭着所经历并享受之神的爱来爱人。我们若经历了神的爱，就会用这爱来爱神，也会用同样的爱来爱弟兄，这种爱不会惹出麻烦来。但愿我们都看见，我们需要用成为我们经历和享受之神圣的爱，来爱神并爱人。

我们要履行〔神圣交通的〕条件，〔爱神并爱弟兄，〕就需要不断地在经历上认识神。…我们需要不断地活在神圣的生命里，好在经历上认识神。我们日常的生活该是不断认识神的生活，因为我们的生活该是活出神的生活。只要我们活出神，我们就会不断地认识祂。

我们若要经历并享受神圣的爱，并让这爱成为我们借以爱神并爱人的爱，就需要在经历上认识神。这是使神的爱成为我们的爱的基本要求。

当我们遵守主的话，并接受祂的供应，神的爱在我们里面就得着成全。这就是说，当我们接受主话的供应，神的爱就成了我们的享受，这享受产生对神和弟兄的爱。

我们若要履行神圣交通的…条件—爱神并爱弟兄的要求，就必须认识神。我们若认识祂，就必遵守祂的话。我们若遵守祂的话，就必接受祂生命的供应。然后，神的爱在我们里面就要得着成全。我们对神爱的经历与享受要产生对神和弟兄的爱，这就履行了维持神圣交通的…要求。（约翰一书生命读经，一七〇至一七二、一八一至一八三页。）

参读：约翰一书生命读经，第十八、二十七至二十九、三十四至三十五篇；召会的治理与话语职事，第六篇。

When we love others, we become involved with them. For this reason, it is often the case that those we love in a natural way eventually become our enemies. Because natural love may have such a result, those who are wise in a human way are slow and careful in loving others. They realize that if you love others in a foolish way, sooner or later that love will cause trouble. We need to love others by the love of God we have experienced and enjoyed. If we experience God's love, we shall love God with this love. We shall also love the brothers with this same love. This kind of love does not cause trouble. May we all see that we need to love God and others with the divine love that has become our experience and enjoyment.

In order to fulfill this condition [of the divine fellowship—loving God and the brothers], we need to know God continuously and experientially...We need to know Him experientially by continuously living in the divine life. Our daily life should be a life of knowing God constantly, for our life should be a life of living God. As long as we live God, we shall constantly know Him.

If we would experience and enjoy the divine love and have it become the love by which we love God and others, we need to know God experientially. This is the basic requirement for having the love of God become our love.

When we keep the Lord's word and receive His supply, the love of God will be perfected within us. This means that as we receive the supply of the Lord's word, the love of God becomes our enjoyment, and this enjoyment issues in a love for God and the brothers.

If we would fulfill the second condition of the divine fellowship—the requirement that we love God and the brothers—we must know God. If we know Him, we shall keep His word. If we keep His word, we shall receive His supply of life. Then the love of God will be perfected in us. Our experience and enjoyment of God's love will issue in a love for God and the brothers. This is the fulfillment of the second requirement for maintaining the divine fellowship. (Life-study of 1 John, pp. 139-142, 149-150)

Further Reading: Life-study of 1 John, msgs. 18, 27-29, 34-35; CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," ch. 6

第六周▪周五

晨兴喂养

约壹三 14“我们因为爱弟兄，就晓得是已经出死入生了…。”

太十六 24～25“…若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”

我们…需要爱弟兄。…因为召会生活是团体的生活，这生活牵涉到弟兄们。我们若失去对弟兄的爱，不再彼此相爱，召会生活就消失了。哪里没有弟兄相爱，哪里的召会生活就了了。实际上，弟兄相爱就是召会生活。…召会生活是弟兄相爱的生活。

在约壹三章十四节，…出死入生就是从〔撒但〕死的源头、素质、元素和范围出来，进入〔神圣〕生命的源头、素质、元素和范围。这是在我们重生时发生在我们身上的。…相信主是我们出死入生的路，爱弟兄是我们已经出死入生的证明。信是接受永远的生命，爱是凭着永远的生命而活，并将这生命彰显出来。（约翰一书生命读经，一八七至一八八、二八七至二八八页。）

信息选读

在启示了基督是磐石，以及信徒是神建造的石头之后，隔了几节，主耶稣告诉祂的门徒：“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”（太十六 24。）一个人背起他的十字架，意思是承担他的十字架。马太十六章二十五节继续说，“因为凡要救自己魂生命的，必丧失魂生命；凡为

WEEK 6 — DAY 5

Morning Nourishment

1 John 3:14 We know that we have passed out of death into life because we love the brothers...

Matt. 16:24-25 ...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

We need to love the brothers. The reason for this is that the church life is a corporate life, a life that involves the brothers. If we lose our brotherly love and if we no longer love one another, what will become of the church life? The answer is that the church life will disappear. Where there is no brotherly love, the church life is finished. Actually, brotherly love is the church life...The church life is a life of brotherly love.

In 1 John 3:14... to pass out of death is to pass out of the source, the essence, the element, and the sphere of [satanic] death into the source, the essence, the element, and the sphere of [the divine] life. This took place in us at our regeneration... Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life. To have faith is to receive the eternal life; to love is to live by the eternal life and express it. (Life-study of 1 John, pp. 154, 236-237)

Today's Reading

Several verses after the revelation of Christ as the rock and the believers as stones for God's building, the Lord Jesus said to His disciples, "If anyone wants to come after Me, let him deny himself and take up his cross and follow Me" (Matt. 16:24). To take up one's cross means to bear one's cross. Verse 25 continues, "For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it."... Please notice that in verse 24 we

我丧失自己魂生命的，必得着魂生命。”…请注意，二十四节告诉我们要否认己，然后下一节告诉我们，要为主丧失魂生命。因此，很清楚的，二十四节的己就是二十五节的魂生命。我们不该救我们的魂生命。反之，因着魂生命乃是己，我们必须否认并丧失它。

我们若要实化召会生活，就必须走否认己、丧失魂生命、背十字架、并跟从主耶稣的路。我再重述，首先我们必须充分认识基督，才能实化召会的建造。然后，我们若要实化召会的建造，并过召会生活，就必须一直将基督的十字架应用于我们的魂生命，就是我们的己，并且跟从祂。跟从主的路，乃是照着灵而行，（罗八4，）因为在复活里，主是那灵，就在我们灵里。（林后三17，提后四22。）因此，我们若要跟从主，就必须认识如何在灵里行事为人、生活并行事。

你越跟从主，就越渴慕与别的圣徒交通；你越否认己，就越爱弟兄们；你越背十字架，就越想要在召会里。这是属灵的律。你若爱主，就会爱别的圣徒。今天早晨你若向主有很活的祷告，在一天当中你会想办法接触弟兄们。什么时候你遇见主，主就会使你转向弟兄们。（李常受文集一九六三年第二册，四一九至四二一页。）

神创造人的心意，乃是人能把祂接受进来，并彰显祂。接受神并彰显神应该是人的喜乐和娱乐。人的喜乐和娱乐必须是神自己，而且这不是客观的神，乃是主观的神。把神接受进来并将神活出，乃是人的喜乐。…神造人原本有享受的需要。…神造人有娱乐的需要，但我们的娱乐必须是神自己。…唯一能满足我们娱乐需要的，乃是神自己。（李常受文集一九七八年第一册，一二七页。）

参读：事奉配搭与爱中洗涤，第二篇；那灵与基督的身体，第十六章。

are told to deny the self, and then in the next verse we are told that we need to lose our soul-life for the Lord’s sake. Hence, the self in verse 24 is clearly the soul-life in verse 25. We should not save our soul-life. Rather, because the soul-life is the self, we must deny it and lose it.

If we are to realize the church life, we must take the path of denying our self, losing our soul-life, bearing the cross, and following the Lord Jesus. To reiterate, we must first know Christ in an adequate way so that we can realize the building of the church. Then if we are going to realize the building up of the church and live the church life, we must always apply the cross of Christ to our soul-life, our self, and follow Him. The way to follow the Lord is simply to walk according to the spirit (Rom. 8:4), for in resurrection the Lord is the Spirit in our spirit (2 Cor. 3:17; 2 Tim. 4:22). Hence, if we are to follow the Lord, we must know how to walk, live, and do things in the spirit.

The more you follow the Lord, the more you will long to have fellowship with other saints; the more you deny your self, the more you will love the brothers; the more you bear the cross, the more you will want to be in the church. This is a spiritual law. If you love the Lord, you will love other saints. If this morning you prayed to the Lord in a living way, you will find a way to contact the brothers at some point during the day. Whenever you meet the Lord, the Lord will turn you to the brothers. (CWWL, 1963, vol. 2, pp. 322-323)

God’s intention in His creation of man was that man would take Him in and express Him. Taking in God and expressing God should be man’s joy and amusement. Man’s happiness and entertainment must be God Himself, and this is not an objective God but a subjective God. To take God in and to live God out is man’s joy...God created man with the need for amusement, but our amusement must be God Himself...God Himself is the unique fulfillment of our need for entertainment. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 103-104)

Further Reading: CWWL, 1967, vol. 1, “Serving in Coordination and Washing in Love,” ch. 2; CWWL, 1977, vol. 2, “The Spirit and the Body,” ch. 16

第六周▪周六

晨兴喂养

约十五5“我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

12“你们要彼此相爱，像我爱你们一样，这就是我的诫命。”

约翰十五章告诉我们，所有枝子都结果子。（1～5。）树不只有一根枝子，乃是有许多枝子；而所有枝子都在交通的方式里结果子。这就是为什么主耶稣在这章圣经里，接着告诉我们要彼此相爱。（12，17。）如果我们彼此相爱，世人就看见我们是基督的门徒了。（十三34～35。）…我们要成为结果子的人，就必须彼此相爱。这对不信者乃是最强的见证。（李常受文集一九六五年第一册，三七八至三七九页。）

信息选读

所有的人在里面最深处，都在寻求一种真实彼此互相的生命和爱。这种对彼此互相的渴求是在人天性里，乃是神所创造的，没有一个人真要单独自己活着。…当我们凭基督、在基督里、同着基督、并为着基督而活时，我们彼此就有爱，这种彼此互相的爱成了刚强的见证。这是内里生命所作出来的，这也是结果子的能力。

我们要在传福音的事上得胜并结果子，就必须全心注意身体生活。我们越活在身体生活里，并有身体生活的实际，我们就越会结果子。这样的生活对我们的亲戚、朋友、同学和邻居，乃是刚强的见证。当所有人看见，我们基督徒弟兄中间有一种彼此互相的爱，他们就会印象深刻并受影响。这为圣灵铺路并

WEEK 6 — DAY 6

Morning Nourishment

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

12 This is My commandment, that you love one another even as I have loved you.

John 15 tells us that all the branches should bear fruit (vv. 1-5). A tree has not only one branch; it has many branches, and all the branches bear fruit in a way of fellowship. This is why later in that chapter the Lord Jesus tells us that we have to love one another (vv. 12, 17). If we love one another, the people of the world will see that we are the disciples of Christ (13:34-35)... In order to be fruitful, we have to love one another. (CWWL, 1965, vol. 1, “Preaching the Gospel in the Way of Life,” p. 281)

Today’s Reading

All people deep within are seeking a life and love in real mutuality. This desire for mutuality is in the human nature as something created by God. Not one human being truly wants to live by himself or herself individually...When we live by Christ, in Christ, with Christ, and for Christ, we have love for one another, and this mutual love becomes a strong testimony. This is the outworking of the inner life and the power to bear fruit.

In order to be prevailing and fruitful in the preaching of the gospel, we must pay our full attention to the Body life. The more we live in the Body life and have the reality of the Body life, the more we will be fruitful. Such a life will be a strong testimony to our relatives, friends, schoolmates, and neighbors. When all these people see the kind of mutual love we have among us as Christian brothers, they will be very impressed and influenced. This will pave the way

开门，好在人心中作工。有真实的身体生活，帮助我们得胜。我相信这就是为什么使徒保罗，在腓立比一章五节使用“交通”一辞的原因。所有枝子都彼此一同结果子，不是一根枝子单独结果子。（李常受文集一九六五年第一册，三七九至三八〇页。）

〔召会生活中〕活力排的情形乃是在一里并同心合意地彼此相爱。（约十三 34 ～ 35。）…我们必须承认，虽然我们彼此相爱，我们可能彼此相爱的不多。因着我们一天过一天，一年过一年聚集在一起，我们必定会彼此有人的感情；但在活力排里彼此相爱的情形该远过于这个。

我们不仅是彼此相爱，更是在一里并同心合意地彼此相爱。在约翰十七章，主耶稣说，当祂的门徒在三一神里是一的时候，世人就信是父差了祂来。（21，23。）这就是得人的路。…我们若两三个人如同一人出去，我们所探访的人就会看见在我们中间有冲击的能力。我们有冲击力，他们也会被劝服。（李常受文集一九九一至一九九二年第三册，五一一至五一二页。）

我们若弃绝〔聚会中〕一切的阻挠、捆绑、和拦阻的元素，圣灵就会有自由的路运行。当圣灵有自由的路运行，许多事就会发生。…许多新的信徒会被带进召会。另一件会发生的事，乃是圣徒会在属灵生命上真正长大，并且他们属灵的恩赐会得着显明。此外，圣徒会更加彼此相爱。对神圣生命的经历会产生爱的增加，因为爱是生命的结果。（约壹三 14。）这会使召会生活成为活的、得胜的、尽功用的和有大能的。这是神的子民所切慕的。他们在灵里深处渴望这个。（李常受文集一九六三年第四册，五七页。）

参读：凭生命的路传扬福音，第九章；活力排，第八篇。

and open the door for the Holy Spirit to work in their hearts. To have the real Body life helps us to be prevailing. I believe that this is the very reason why the apostle Paul uses the word fellowship in Philippians 1:5. All the branches bear fruit together, one with another. Not one branch bears fruit individually. (CWWL, 1965, vol. 1,“Preaching the Gospel in the Way of Life,” p. 281)

The condition of the vital groups is that of loving one another in oneness and with one accord (John 13:34-35)...We must admit that although we do love one another, we may not love one another very much. Because we meet together day after day and year after year, we surely have human affection for one another, but the condition of loving one another in the vital groups should be more than this.

We not only love one another, but we love one another in oneness and with one accord. In John 17 the Lord Jesus said that when His disciples are one in the Triune God, the whole world will believe that He was sent by the Father (vv. 21, 23). This is the way to gain people... If two or three of us go out as one man, the people whom we visit will realize that there is a dynamic power among us. There will be the impact, and they will be convinced. (CWWL, 1991-1992, vol. 3, “Fellowship concerning the Urgent Need of the Vital Groups,” pp. 407-408)

If we will give up all the hindrances, bonds, and frustrating elements, the Holy Spirit will have a free way to move. When the Holy Spirit has the free way to move, many things will begin to happen... Many new believers will be brought into the church. Another thing that will happen is that the saints will genuinely grow in their spiritual life, and their spiritual gifts will begin to be manifested. In addition, the saints will begin to love one another more. The experience of the divine life will result in an increase in love, because love is the issue of life (1 John 3:14). This will cause the church life to be living, prevailing, functioning, and powerful. This is what God’s people are longing for. Deep in their spirits they are longing for this. (CWWL, 1963, vol. 4, “Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God’s Eternal Purpose,” pp. 42-43)

Further Reading: CWWL, 1965, vol. 1, “Preaching the Gospel in the Way of Life,” ch. 9; CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 8

第六周诗歌

629

聚　会 – 尽功用

7 6 7 6 双（英 867）

降 E 大调　　4/4

3 | 3 3 4 3 | 3 – 2 1 | 1 6 5 4 | 3 – –
一 既 是 基 督 的 肢 体, 就 当 彰 显 基 督;
4 | 5 i i 7 | 7 – 6 5 | 4 5 3 1 | 2 – –
各 都 学 习 尽 功 用, 显 出 祂 的 丰 富。
2 | 3 4 5 6 | 6 – 5 i | i · 7 6 3 | 4 – –
不 该 作 一 旁 观 者, 该 象 肢 体 行 动,
2 | 3 3 4 3 | 3 – 2 1 | 1 2 1 7 | 1 – – ‖
不 带 死 亡 或 损 伤, 只 带 有 益 交 通。

二 众人乃是成一队，　永不单独行动，
乃是彼此相配搭，　互相倚赖听从；
不照我们所拣选，　乃随生命水流，
永不带进分离来，　只供圣灵所授。

三 全都集中在基督，　别无任何中心，
共同交通于基督，　分享祂的宏恩。
祂是元首并内容，　我们是祂丰满；
会中任何的活动，　都当将祂彰显。

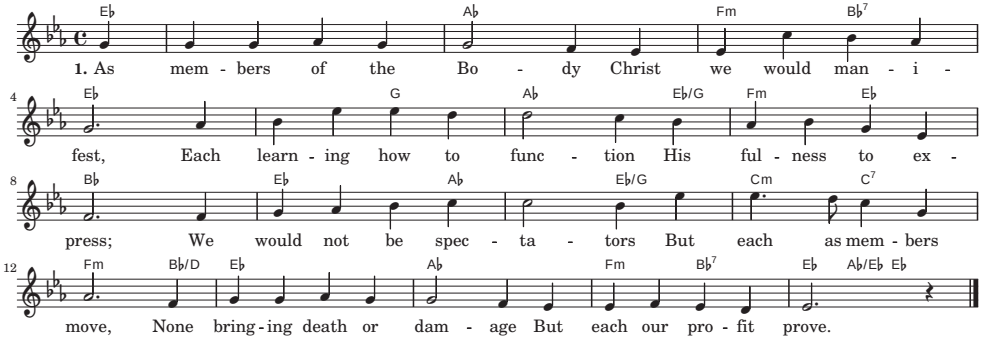
四 爱中一同被建造，　无人随意批评；
彼此成全互担就，　都愿照此而行。
全蒙拯救脱自己，　拒绝天然生命；
借恩灵中受过训，　活出身体事奉。

WEEK 6 — HYMN

As members of the Body

Meetings — Functioning

867



2. As in a team we'd never
Act independently,
But in coordination,
Each would dependent be;
Not acting by our choosing
But following the flow,
Distraction never bringing,
The Spirit's way we'd know.

3. On Christ we here would focus,
No other center make;
With Christ in sweet communion
His riches to partake.
He is our Head and content,
His Body we express;
Whate'er we do while meeting
Himself must manifest.

4. Built up in love together,
Not one would criticize;
To perfect one another,
We all would exercise.
Each one from self delivered,
The natural life forsakes;
In grace each trained in spirit
The Body-life partakes.

申言稿：

Composition for prophecy with main point and sub-points: