第三周

在不朽坏之中爱主耶稣基督

诗歌：补 333

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

【周一】

壹 “愿恩典与一切在不朽坏之中，爱我们主耶稣基督的人同在”—弗六 24：

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

二 享受主作恩典，是为着那些爱祂之人的—六 24：

1 以弗所一章四节的爱是指神爱祂所拣选之人的爱，以及神所拣选之人爱祂的爱：

a 神所拣选的人乃是在这爱里，在祂面前成为圣别、没有瑕疵。

b 神先爱我们，然后这神圣的爱激起我们用爱回报祂。

c 在这样爱的情形与气氛中，我们被神浸透，成为圣别、没有瑕疵，像祂一样。

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

Week Three

Loving the Lord Jesus Christ in Incorruptibility

Hymns: 546

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

§ Day 1

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

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

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

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

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

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

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

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

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

【周二】

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

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

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

三 为着正确的召会生活，我们需要在不朽坏之中爱主—六 24：

1 按照保罗著作中的用法，“不朽坏”这辞主要是指神和属神的事物；任何天然的事物都是会朽坏的，但神、神圣的生命、以及所有在复活中的事物乃是不朽坏的—提前一 17，提后一 10，林前十五 42，52 ～ 54。

【周三】

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

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

4 在不朽坏之中爱主，意思就是照着以弗所书中所启示一切不朽坏的事物爱主：

a 我们需要在主耶稣的所是之中爱祂，祂是三一神的

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

§ Day 2

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

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

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

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

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

§ Day 3

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

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

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

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

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

b 这一切事物与以弗所书中所启示并教导的有关，包括三一神、基督、以及祂的身体—召会。

c 以弗所书论到三一神的分赐为着产生召会，（一3～23，三16～21，）也说到基督为着召会的所是和所作，（一7，二13～18，五25～27，29，）并且论到召会是基督的身体，是基督的新妇，以及在诸天界里与基督是一。（一22～23，五23，25～27，二6。）

d 这一切事物都是不朽坏的，我们若在以上这一切事项之中爱主耶稣，我们对祂的爱就是不朽坏的；（六24；）这样的爱不是天然的爱，乃是在复活里的爱，这爱就是在神圣素质里的神自己。（约壹四16。）

5 在主的恢复中，我们需要在以弗所书中所启示关于三一神、神圣的生命、基督之于我们的所是、祂所作的、以及召会这些神圣、属灵、属天并不朽坏的事物之中爱我们的主耶稣基督——3～23，二5～6，13～18，三16～21，四4～6，五23，25～27。

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

b. All these things are related to what is revealed and taught in Ephesians, including the Triune God, Christ, and His Body, the church.

c. Ephesians speaks concerning the dispensing of the Triune God to produce the church (1:3-23; 3:16-21), of what Christ is and has done for the church (1:7; 2:13-18; 5:25-27, 29), and about the church being the Body of Christ, being the bride of Christ, and being one with Christ in the heavenlies (1:22-23; 5:23, 25-27; 2:6).

d. All these matters are incorruptible, and if we love the Lord Jesus in all these things, our love toward Him will be incorruptible (6:24); such a love is not a natural love; it is a love in resurrection, the love that God Himself is in His divine essence (1 John 4:16).

5. In the Lord's recovery we need to love our Lord Jesus Christ in all the divine, spiritual, heavenly, and incorruptible things revealed in Ephesians concerning the Triune God, the divine life, what Christ is to us, what He has done, and the church—1:3-23; 2:5-6, 13-18; 3:16-21; 4:4-6; 5:23, 25-27.

【周四】

§ Day 4

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

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

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

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

示，如果以弗所人不这样爱主，主的恩典就不再与他们同在了。

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

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

1 真正的新约职事总是挑旺我们用起初的爱来爱主耶稣，加强我们单纯的享受基督作我们生命的供应—林后十一2～3，三3～6。

2 在亚西亚的众召会，包括在以弗所的召会，离弃了使徒保罗许配的职事；（提后一15，林后十一2～3；）在大约二十六年之后，使徒约翰写信给在以弗所的召会时，他们已经离弃了起初的爱，并失去了对基督真正的享受，结果失去了主的见证。（启二4～5，7。）

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

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

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

1. The genuine ministry of the New Testament always stirs us up to love the Lord Jesus with the first love, strengthening us in the simplicity of enjoying Christ as our life supply—2 Cor. 11:2-3; 3:3-6.

2. The churches in Asia, including the church in Ephesus, turned away from the apostle Paul's betrothing ministry (2 Tim. 1:15; 2 Cor. 11:2-3); approximately twenty-six years later, when the apostle John wrote the epistle to the church in Ephesus, they had left their first love and lost the genuine enjoyment of Christ, resulting in the loss of the testimony of the Lord (Rev. 2:4-5, 7).

【周五】

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

一 我们要借着作职事的工作，建造基督的身体，而在不朽坏之中爱主：

1 今天所需要的是身体生机的建造，这建造不是直接借着作头的基督，或借着有恩赐的人，乃是借着所有的肢体

§ Day 5

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

A. We need to love the Lord in incorruptibility by doing the work of the ministry to build up the Body of Christ:

1. What is needed today is an organic building of the Body not directly by Christ as the Head or by the gifted persons but by all the members being perfected

被成全，像有恩赐的人一样尽功用—四 11 ～ 16。

2 基督身体的建造包含以下几类永远且荣耀的工作：

a 我们需要访人传福音，将他们带进三一神里面，（太二八 19，可十六 15，路二四 47，约十五 5，参提后一 10，）将他们当作祭物献与神。（罗十五 16。）

b 我们需要在家聚会中牧养初信者，（约十五 16，二一 15 ～ 17，）喂养他们，帮助他们长大，使他们能将自己当作活祭献给神。（彼前二 2，罗十二 1。）

c 我们需要在排聚会中成全圣徒，使他们能作职事的工作，为着基督身体生机的建造—弗四 11 ～ 16，来十 24 ～ 25。

d 我们需要带领圣徒申言，在召会聚会中一个一个为神说话，生机地建造召会—林前十四 3，4 下，12，26，31。

3 这是基督身体生机的事奉，也是新约福音祭司体系的生机事奉，（彼前二 5，9，）我们必须像使徒保罗一样，为这事劳苦奋斗，用全般的智慧，将各人在基督里成熟地献与神。（西一 28 ～ 29。）

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

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

a. We need to visit others with the gospel to bring them into the Triune God (Matt. 28:19; Mark 16:15; Luke 24:47; John 15:5; cf. 2 Tim. 1:10), offering them as sacrifices to God (Rom. 15:16).

b. We need to shepherd the new believers in home meetings (John 15:16; 21:15-17), nourishing them and helping them to grow so that they can offer themselves as living sacrifices to God (1 Pet. 2:2; Rom. 12:1).

c. We need to perfect the saints in group meetings that they may do the work of the ministry unto the organic building up of the Body of Christ—Eph. 4:11-16; Heb. 10:24-25.

d. We need to lead the saints to prophesy, to speak for God, one by one in the church meetings for the organic building up of the church—1 Cor. 14:3, 4b, 12, 26, 31.

3. This is the organic service of the Body of Christ, which is also the organic service of the New Testament priesthood of the gospel (1 Pet. 2:5, 9), in which we have to be like the apostle Paul, who labored and struggled in all wisdom to present every man full-grown in Christ to God (Col. 1:28-29).

【周六】

§ Day 6

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

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

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

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

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

2 以弗所书中一切属灵经历的秘诀，乃是要得加强到里面的人里，（三16，）以得着扶持之恩典的供应。（2，8，六24。）

3 这就是过召会生活、复兴的生活、不断得胜的生活、以及在不朽坏之中爱主之生活神奇而平常的路。

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

2. The key to all the spiritual experiences in Ephesians is to be strengthened into the inner man (3:16) in order to be supplied with the supporting grace (vv. 2, 8; 6:24).

3. This is the miraculous yet normal way to live the church life, a revived life, a life that continually overcomes, and a life that loves the Lord in incorruptibility.

第三周▪周一

晨兴喂养

弗六 24“愿恩典与一切在不朽坏之中，爱我们主耶稣基督的人同在。”

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

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

信息选读

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

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

WEEK 3 — DAY 1

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

参读：以弗所书生命读经，第六十七篇。

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

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

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

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

第三周▪周二

晨兴喂养

弗四 2“凡事卑微、温柔、恒忍，在爱里彼此担就。”

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

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

信息选读

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

WEEK 3 — DAY 2

Morning Nourishment

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

15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

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

Today’s Reading

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

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

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

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

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

参读：李常受文集一九八八年第一册，七三三至七四一页。

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

Verse 16 says, “Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.” All the members of the Body cause the growth of the Body so that it can be built up in love. In order for the church to be built up not merely as a congregation or assembly but as a Body organically, we must all function in love. We each need to love Christ and the church, including all the members, with the divine love. It is in this condition that we love the Lord in incorruptibility.

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

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

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

第三周▪周三

晨兴喂养

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

加六 15“受割礼不受割礼，都无关紧要，要紧的乃是作新造。”

以弗所六章二十四节说，“愿恩典与一切在不朽坏之中，爱我们主耶稣基督的人同在。”我们都必须问问自己，在不朽坏之中爱主是什么意思。在提前一章十七节保罗说，神是不能朽坏的。在提后一章十节他说，主“已经把死废掉，借着福音将生命和不朽坏照耀出来”。林前十五章告诉我们，在复活里，那必朽坏的要穿上不朽坏的。（50 ～ 53。）在不朽坏之中爱主，意思就是在新造里爱主。一切旧造的事物都是必朽坏的。这由罗马八章得以证明，那里我们看见，一切受造之物都在败坏的奴役之下叹息。（21 ～ 22。）旧造的每一样事物都在渐渐朽坏，唯有新造不朽坏。（李常受文集一九八五年第三册，六六一页。）

信息选读

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

WEEK 3 — DAY 3

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

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

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

参读：李常受文集一九八五年第二册，七〇至七四页。

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

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

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

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

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

第三周▪周四

晨兴喂养

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

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

信息选读

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

WEEK 3 — DAY 4

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

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

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

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

第三周▪周五

晨兴喂养

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

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

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

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

信息选读

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

WEEK 3 — DAY 5

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

参读：李常受文集一九八八年第一册，七四二至七六六页。

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

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

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

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

第三周▪周六

晨兴喂养

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

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

信息选读

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

以弗所书中所启示一切属灵经历的秘诀，在末了一节。〔照着〕六章二十四节…，“愿恩典与一切在不

WEEK 3 — DAY 6

Morning Nourishment

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

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

Today’s Reading

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

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

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

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

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

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

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

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

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

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

第三周诗歌

补 333

我爱我主

（英546）

降 B 大调　　4/4

5 – 5 4 | 3 5 3 1 | 6 – 1 – | 5 – – 3 |
一 我 爱 我 主, 非 用 天 然 之 爱; 我

5 5 4 4 | 3 – – – | 5 – 5 4 | 3 5 3 1 |
无 可 以 给 你。 主, 我 爱 你; 这 爱 全

6 – 1 – | 5 – – 1 | 1 1 7 7 | 1 – – – |
然 属 你, 使 我 活 在 你 里。

4 – 1 2 | 3 – 5 – | 6 1 7 6 | 5 – – – |
我 一 无 所 有, 却 欢 然 经 历,

6 – 7 1 | 3 5 6 2 | 1 – 7 – | 1 – – – ‖
倒 空, 消 失, 浸 没 在 你 爱 里。

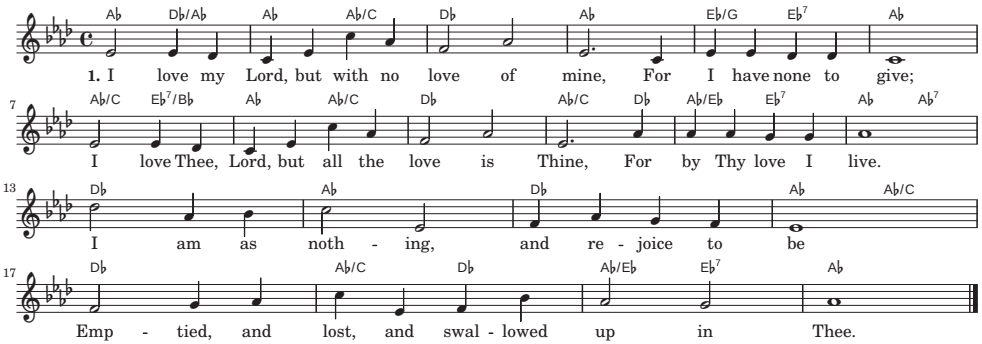
二 我主,唯你是我一切所需,我心别无所愿;
住在你里,经历祝福江河,从你涌流无间。
饮生命活泉,享你作恩典,
作我中心、居所、祝福之源。

WEEK 3 — HYMN

I love my Lord, but with no love of mine

Experience of Christ — Love for Him

546



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

第三周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: