第七周

借着在父的爱里得成全而得以完全，像天父完全一样

诗歌：6

读经：太五 48，约壹二 5，四 12，16～18

【周一】

壹 在马太五章末了，主耶稣总结关于诸天之国宪法极高的一段（17～48）说，“所以你们要完全，像你们的天父完全一样”（48）：

一 国度子民（主在颁布诸天之国宪法时的听众）乃是新约重生的信徒，如四十五节里“你们…父的儿子”这称呼所指明的：

1 他们是父的儿女，有父的神圣生命和性情。

2 因此他们能像他们的天父一样完全。

二 国度新律法的要求，比旧时代律法的要求高得多；（22 注 3；）这更高的要求，只能借着父神圣的生命，而不能凭着自己天然的生命达到：

1 诸天的国乃是最高的要求，父神圣的生命也是最高的供应，以达到这要求。

2 国度新律法的要求，就是重生的国度子民里面新生

Week Seven

Being Perfect as the Heavenly Father Is Perfect by Being Perfected in His Love

Hymns: 13

Scripture Reading: Matt. 5:48; 1 John 2:5; 4:12, 16-18

§ Day 1

I. At the end of Matthew 5, to conclude an exceedingly high section of the constitution of the kingdom of the heavens (vv. 17-48), the Lord Jesus said, “You therefore shall be perfect as your heavenly Father is perfect” (v. 48):

A. The kingdom people, the audience for the Lord's decree of the constitution of the kingdom of the heavens, are the regenerated believers of the New Testament, as the title sons of your Father in verse 45 indicates:

1. They are the Father's children, having the Father's divine life and divine nature.

2. Hence, they can be perfect as their heavenly Father is.

B. The demand of the new law of the kingdom is much higher than the requirement of the law of the old dispensation (v. 22, footnote 2); this higher demand can be met only by the Father's divine life, not by the natural life:

1. The kingdom of the heavens is the highest demand, and the divine life of the Father is the highest supply to meet that demand.

2. The demand of the new law of the kingdom is actually the expression of the

命（神圣生命）的彰显；这要求开启了重生子民里面的所是，借此给他们看见，他们能达到如此高的程度，能过如此高的生活。

3 我们成为神重生的儿女，乃是借着神的灵进入我们灵里重生我们，（罗八 16，约三 6，）并且使我们的灵成为神的居所；（弗二 22；）我们若照着这由神圣的灵所内住，并与神圣的灵调和那重生之人的灵而行，（林前六 17，）我们就凭着神的生命而活，而成就律法义的要求。（罗八 4。）

【周二】

三 国度子民要完全，像他们的天父完全一样，乃是指在祂的爱里完全；（太五 44～45；）爱是神素质的性质（约壹四 8，16）：

1 借着神所赐又宝贵又极大的应许，我们在基督里的信徒，在与祂生机的联结里，（约三 15，加三 27，太二八 19，）得有分于神的性情。（彼后一 4。）

2 有分于神的性情，就是享受神的所是。

3 这神圣性情的美德要带我们进入神的荣耀，（3，）进入三一神完满的彰显；我们借着相信就得着神的生命，并且我们一直享受神的性情，就是神生命的本质；我们越享受神的性情，就越得着祂的美德，也越被带进祂的荣耀里。

4 我们享受神的性情是为着现今，也是为着永世—启二二 1～2。

【周三】

四 得完全就是让神加到我们里面，如神在创世记十七章一节对亚伯拉罕说的话所给我们看见的—

new life, the divine life, which is within the regenerated kingdom people; this demand opens up the inner being of the regenerated people, showing them that they are able to attain to such a high level and to have such a high living.

3. We become God's regenerated children by the coming of the Spirit of God into our spirit to regenerate us (Rom. 8:16; John 3:6) and to make our spirit the dwelling place of God (Eph. 2:22); if we walk according to our regenerated human spirit indwelt by and mingled with the divine Spirit (1 Cor. 6:17), we are living by God's life to fulfill the righteous requirement of the law (Rom. 8:4).

§ Day 2

C. For the kingdom people to be perfect as their heavenly Father is perfect means that they are perfect in His love (Matt. 5:44-45); love is the nature of God's essence (1 John 4:8, 16):

1. Through the precious and exceedingly great promises given by God, we, the believers in Christ, have become partakers of His divine nature (2 Pet. 1:4) in an organic union with Him (John 3:15; Gal. 3:27; Matt. 28:19).

2. To partake of the divine nature is to enjoy what God is.

3. The virtue of this divine nature carries us into God's glory (2 Pet. 1:3), into the full expression of the Triune God; we receive the divine life by believing, and we continually enjoy the divine nature, which is the substance of the divine life; the more we enjoy the divine nature, the more we have His virtue, and the more we are brought into His glory.

4. Our enjoyment of the divine nature is both for the present and for eternity—Rev. 22:1-2.

§ Day 3

D. To be perfect is to have God added to us, as seen in God's word to Abraham in Genesis 17:1—"I am the All-sufficient God; / Walk before Me,

“我是全足的神；你要行在我面前，并且要完全”：

1 “全足的神”（希伯来文 El Shaddai，伊勒沙代）这神圣的称呼启示神是恩典的源头，用祂神圣所是的丰富供应祂所呼召的人，以完成祂的定旨；主的恩典够我们用，就是主的能力在我们的软弱上显得完全。（林后十二 9，腓四 13，约十五 5 下。）

2 行在神面前就是在祂的同在中行事为人，不断地享受祂和祂全丰全足的供应。

3 得完全就是让神作为完全的元素和因素加到我们里面；实际地说，意思就是我们的生活和工作不倚靠肉体的力量，乃信靠神这位全丰全足的大能者。

五 神将律法赐给摩西之前，先花时间将祂自己注入摩西里面—出二四 16 ～ 18：

1 神的心意是要把祂自己注入我们里面，使祂有路在我们里面并为我们作成一切，来履行祂所赐给我们的诫命。

2 圣经中所强调的，乃是我们需要神进到我们里面，在我们里面并为我们成就一切—腓二 12 ～ 13。

3 旧约一切律法的要求，都是证明人不能；新约一切命令的要求，都是证明神能；祂在我们的外面，向我们发出好多的命令，但又在我们的里面，替我们遵守这些命令—来十三 21。

【周四】

贰 我们需要在父的爱里得成全，好得以完全，像我们的天父完全一样—约壹二 5，四 12，17 ～ 18：

一 “凡遵守祂话的，神的爱在这人里面实在是得

and be perfect”:

1. The divine title All-sufficient God (El Shaddai in Hebrew) reveals God as the source of grace to supply His called ones with the riches of His divine being for the fulfillment of His purpose; the Lord's grace being sufficient for us is the Lord's power being perfected in our weakness (2 Cor. 12:9; Phil. 4:13; John 15:5b).

2. To walk before God is to walk in His presence, constantly enjoying Him and His all-sufficient supply.

3. To be perfect is to have God added to us as the element and factor of perfection; practically, it means that we do not rely on the strength of the flesh but trust in God as the all-sufficient Mighty One for our life and our work.

E. Before God gave Moses the law, He spent time to infuse Moses with Himself—Exo. 24:16-18:

1. God's intention is to infuse us with Himself so that He will have a way to do everything in us and for us to fulfill the commandments He gives to us.

2. The emphasis in the Bible is that we need God to come into us and do everything in us and for us—Phil. 2:12-13.

3. The requirements of the law in the Old Testament were given to prove that man is not able, and the requirements of the commandments in the New Testament were given to prove that God is able; outside of us He gives us many commandments, but inside of us He is keeping all these commandments for us—Heb. 13:21.

§ Day 4

II. We need to be perfect as our heavenly Father is perfect by being perfected in His love—1 John 2:5; 4:12, 17-18:

A. “Whoever keeps His word, truly in this one the love of God has been

了成全”—二5：

1 这里“神的爱”是指我们对神的爱，是由祂在我们里面的爱所产生的。

2 神的爱乃是祂内里的素质，主的话以这神圣的素质供应我们，凭这素质我们爱神并爱弟兄；因此，我们遵守神的话，神圣的爱就借着我们所凭以生活的神圣生命（就是神自己）得了成全。

二 “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”—四12：

1 这里“祂的爱”，乃是神的爱在我们里面成为我们向着彼此的爱，我们乃是用这爱彼此相爱。

2 神的爱在神自己里面本身是完全且完整的；然而，神的爱在我们里面必须在其彰显上得着成全、得着完成：

a 神差祂的儿子来作我们平息的祭物和生命，在此神的爱就向我们显明了—9～10节。

b 我们在生活中习惯地用这爱彼此相爱以彰显这爱，这爱就在其彰显上得了成全、得了完成。

c 这样，别人就能在我们那在神爱里的生活中，看见神在祂爱的素质里彰显出来。

三 “在此，爱在我们便得了成全，使我们在审判的日子，可以坦然无惧；因为祂如何，我们在这世上也如何。爱里没有惧怕，完全的爱把惧怕驱除，因为惧怕含有刑罚，惧怕的人在爱里未得成全”—17～18节：

1 这里“完全的爱”就是因我们用神的爱爱人，而在我们里面得了成全的爱；这样的爱把惧怕驱除，不怕主再来时会受祂的刑罚—路十二46～47。

perfected”—2:5:

1. Here the love of God denotes our love toward God, which is generated by His love within us.

2. God's love is His inward essence, and the Lord's word supplies us with the divine essence, with which we love God and love the brothers; hence, when we keep the divine word, the divine love is perfected through the divine life, which is God Himself and by which we live.

B. “If we love one another, God abides in us, and His love is perfected in us”—4:12:

1. Here His love denotes God's love within us that becomes our love toward one another, and it is with this love that we love one another.

2. In God Himself the love of God itself is perfect and complete; however, in us it needs to be perfected and completed in its manifestation:

a. God's love was manifested to us in God's sending of His Son to be both a propitiatory sacrifice and life to us—vv. 9-10.

b. This love is perfected and completed in its manifestation when we express it in our living by habitually loving one another with it.

c. Thus, in our living in God's love, others can behold God manifested in His essence, which is love.

C. “In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world. There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love”—vv. 17-18:

1. Here perfect love is the love that has been perfected in us by our loving others with the love of God; such love casts out fear and has no fear of being punished by the Lord at His coming back—Luke 12:46-47.

2 基督曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，与祂所是的一样。

3 约壹四章十二和十七节说到神的爱需要在我们里面得了成全，而十八节说到我们需要在爱里得成全：

a 这指明我们与神圣的爱有了调和；爱在我们里面得成全的时候，我们就在爱里面得了成全；我们成了爱，爱也成了我们。

b 借着神将祂自己分赐到我们里面，我们就成为爱，意思是我们被那是爱的神所构成。

【周五】

叁 新约所教导真正基督徒的完全，乃是按照神新约的经纶，就是神要成为人，使许多人能成为神人，为着产生基督的身体，（弗一23，）以终极完成那作神终极目标（三8～10，一9～10）的新耶路撒冷（启二一2）：

一 这样一种基督徒的完全，乃是经过过程并终极完成的三一神分赐到信徒—神人—里的结果：

1 这分赐是凭着父神作源头、起源—太五48，启二一18下与注3，21下。

2 这分赐是以子神作元素—林后十三3，5，9，11，启二一21上与注1第一段。

3 这分赐是借着灵神作交通—林后十三9，11，14，启二一18，21与注1第二段。

二 林后十三章鼓励信徒要被成全—凭着经历基督

2. Christ lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is.

3. First John 4:12 and 17 speak of God's love needing to be perfected in us, and verse 18 speaks of our needing to be perfected in love:

a. This indicates that we and the divine love are mingled; when love is perfected in us, we are perfected in love; we become love, and love becomes us.

b. Through God's dispensing of Himself into us, we become love in the sense of being constituted with God as love.

§ Day 5

III. The genuine Christian perfection taught in the New Testament is according to God's New Testament economy that God wanted to become a man that many men may become the God-men for the producing of the Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as God's ultimate goal (Eph. 3:8-10; 1:9-10):

A. Such a Christian perfection is the issue of the dispensing of the processed and consummated Triune God into the believers—the God-men:

1. This dispensing is by God the Father as the source, the origin—Matt. 5:48; Rev. 21:18b and footnote 3, 21b.

2. This dispensing is with God the Son as the element—2 Cor. 13:3, 5, 9, 11; Rev. 21:21a and footnote 1, first paragraph.

3. This dispensing is through God the Spirit as the fellowship—2 Cor. 13:9, 11, 14; Rev. 21:18, 21 and footnote 1, second paragraph.

B. Second Corinthians 13 was written to encourage the believers to be perfected

作生命，并凭着在父的爱里、同着那作父爱之彰显的基督的恩典、借着那将基督恩典里父的爱分赐到信徒里之那灵的交通，享受那经过过程并终极完成的三一神—5，9，11，14 节。

三 这种基督徒的完全乃是为着建造基督的身体，而成全者乃是有恩赐的人，就如使徒、申言者、传福音者、牧人和教师—弗四 11 ～ 12。

【周六】

四 在彼得后书我们看见神圣的爱（agape）是神圣性情终极的发展，（一 7，）圣别是有分于神圣性情的生活样式（三 11）：

1 我们信徒接受了神圣的生命连同神圣的性情，（一 4，）就是神自己来给我们享受；我们享受这神圣的性情到极点，总结就是爱；于是我们成为满了爱的人。

2 神圣的爱圣别我们，分别我们，浸透我们，使我们成为完全圣别的人，完全成为金的；我们成为“金”块，摆在一起就成了金灯台，（启一 12，）为“金的”耶稣作见证，终极完成于新耶路撒冷这座纯金的城，（二一 18，）而成就神的经纶。

3 我们在召会生活中教导并牧养圣徒，应当是照着神的经纶，为要作出新耶路撒冷。

by the experience of Christ as life and the enjoyment of the processed and consummated Triune God in the Father's love, with Christ's grace as the expression of the Father's love, and through the Spirit's fellowship that dispenses the Father's love in Christ's grace into the believers—vv. 5, 9, 11, 14.

C. This kind of Christian perfection is for the building up of the Body of Christ, and the perfecting ones are the gifted persons, such as the apostles, the prophets, the evangelists, and the shepherds and teachers—Eph. 4:11-12.

§ Day 6

D. In 2 Peter we see that the divine love, agape, is the ultimate development of the divine nature (1:7), and holiness is the manner of life that partakes of the divine nature (3:11):

1. We believers have received the divine life with the divine nature (1:4), which is God Himself for us to enjoy; when we enjoy this divine nature to the uttermost, love will be the consummation; then we become a being of love.

2. The divine love sanctifies us, separates and saturates us, to make us a people who are fully holy, utterly golden; we become pieces of “gold” put together to be a golden lampstand (Rev. 1:12), bearing the testimony of the “golden” Jesus, and consummating in the New Jerusalem, a city of pure gold (21:18), for the accomplishment of God's economy.

3. Our teaching and shepherding of the saints in the church life should be according to God's economy for the working out of the New Jerusalem.

第七周▪周一

晨兴喂养

太五 44 ～ 45 “但是我告诉你们，要爱你们的仇敌，为那逼迫你们的祷告，你们就可以作你们诸天之上父的儿子…。”

48 “所以你们要完全，像你们的天父完全一样。”

〔主在马太五章四十八节的话，〕总结了关于〔诸天之国〕宪法极高的这一段。我们读过这一切要求之后都会说，我们不可能成全这些要求。然后我们来到四十八节，那里告诉我们必须完全，像我们的天父完全一样。这节指明我们里面有父的生命和性情。我们已经从祂而生，我们是祂的儿女。因为我们是祂的儿女，有祂的生命和性情，我们就不需要效法祂或模仿祂。只要我们在祂的生命里长大，我们就要和祂毕像毕肖。因此，诸天之国一切律法的要求，启示出这神圣的生命和性情能为我们作多少的事。我们只需要被暴露，使我们放弃对自己的一切盼望。…然后，我们就会弃绝自己天然的生命，转向我们父的生命，而联于神圣的性情。自然而然，这生命就要在我们里面长大，并且成就这最高律法的要求。我们今天的需要，就是转到灵里，并且在灵里行事为人。每当我们这样作，我们就是凭着我们父的生命和性情而活；然后自然而然，我们便成就律法义的要求。（马太福音生命读经，二八一至二八二页。）

信息选读

我…有天父的生命在我里面！…如今我凭着我灵里这生命而活，并且照着灵而行。借着我灵里的生命，我自然而然成就诸天之国律法最高的要求。这不是我夸口，乃是我谦卑的见证，使荣耀归与主。

WEEK 7 — DAY 1

Morning Nourishment

Matt. 5:44-45 But I say to you, Love your enemies, and pray for those who persecute you, so that you may become sons of your Father who is in the heavens...

48 You therefore shall be perfect as your heavenly Father is perfect.

[The Lord's word in Matthew 5:48] concludes [the] section of the constitution [vv. 17-48], a section which is exceedingly high. After reading all these requirements, we all would say that we cannot possibly fulfill them. Then we come to verse 48, which tells us that we must be perfect as our heavenly Father is perfect. This verse is an indicator that we have the Father's life and nature within us. We have been born of Him and we are His children. Because we are His children possessing His life and nature, there is no need for us to imitate Him or copy Him. As long as we grow in His life, we shall be the same as He is. Thus, all the requirements of the law of the kingdom of the heavens reveal how much this divine life and nature can do for us. Our only need is to be exposed so that we may give up all hope in ourselves...Then we shall renounce our natural life, turn to the life of our Father, and stay with the divine nature. Spontaneously, this life will grow in us and fulfill the requirements of this highest law. Our need today is to turn to our spirit and walk in our spirit. Whenever we do this, we live by our Father's life and nature; then spontaneously we fulfill the righteous requirements of the law. (Life-study of Matthew, p. 251)

Today's Reading

I have the life of my heavenly Father within me!...I am now living by this life in my spirit and walking according to the spirit. By this life in my spirit I spontaneously fulfill the highest requirements of the law of the kingdom of the heavens. This is not my boast; it is my humble testimony to give glory

这不是说我能作什么，乃是说祂能，因为祂在我里面是我的生命。祂也能在你里面并为你作同样的事。这事要成为你的经历，你就需要有一个异象，就是对你天然的生命绝望。你天然的生命被挖透并暴露之后，你会领悟它毫无盼望，你不该信靠它，你必须转向你里面父的神圣生命和性情。…你能简单地转到父的生命里，因为此刻祂就在你的灵里。只要照着你的灵而行，一切律法义的要求就要成就在你身上。

我们不仅是神的造物，也是祂重生的儿女，有祂的生命和性情。因此，我们不是神的造物，想要模仿并效法祂；我们乃是父的儿女活父的生命。我们如何成了神的儿女？乃是借着神的灵进入我们灵里重生我们，并且使我们的灵成为神自己的居所。（弗二22。）在我们的灵里，我们成了神的儿女，有神的生命和性情。我们若照着这重生的灵而行，我们就是神的儿女，凭着神的生命而活。当我们在灵里生活行动的时候，我们自然而然就会完全，像我们的天父完全一样。

想想有四个孩子的弟兄。…这些孩子不是四只猴子，想要模仿人。不，他们是父亲的孩子，正在长成他们父亲的形像。他们越长大，就越活父亲的生命。照样，我们不是猴子，我们乃是神的儿女。我们有些人也许相当幼稚或孩子气，但我们正在长大。这些少年人也许很顽皮，但他们在长大。再等几年，你就会看见这些顽皮的小孩都会完全，像他们的天父完全一样。…至终他们要长大。我们不是想要效法神，我们乃是父的儿女，在父的生命里长大。这就是主耶稣说，我们要完全，像我们的天父完全一样的原因。（马太福音生命读经，二八二、二八四至二八五页。）

参读：马太福音生命读经，第二十篇；李常受文集一九三二至一九四九年第一册，七〇〇至七〇八页。

to the Lord. This does not mean that I am able to do anything. It means that He is able, for He is in me as my life. He is able to do the same in you and for you. In order for this to be your experience, you need to have a vision of the hopelessness of your natural life. After your natural life has been thoroughly dug out and exposed, you will realize that it is a hopeless case, that you should have no trust in it, and that you must turn to the Father's divine life and nature within you...You can easily turn to the Father's life because at this very moment it is in your spirit. Simply walk according to your spirit, and all the righteous requirements of the law will be fulfilled in you.

We are not only God's creatures; we are also His regenerated children, possessing His life and nature. Thus, we are not God's creatures trying to copy and imitate Him; we are the Father's children living the Father's life. How did we become the children of God? It was by the coming of the Spirit of God into our spirit to regenerate us and to make our spirit the very habitation of God Himself (Eph. 2:22, Gk.). Here, in our spirit, we have become God's children having God's life and nature. If we walk according to this regenerated spirit, we are the children of God living by God's life. When we live and walk in the spirit, spontaneously we shall be perfect as our heavenly Father is perfect.

Consider a brother who has four children...These children are not four monkeys trying to imitate a human being. No, they are children of their father who are growing into the image of their father. The more they grow, the more they live their father's life. Likewise, we are not monkeys—we are children of God. Although some of us may be rather babyish or childish, we are growing nonetheless. These young ones may be naughty, but they are growing. Wait for a certain number of years, and you will see that all these naughty little ones will be perfect as their heavenly Father is perfect... Eventually they will grow. We are not trying to imitate God. Rather we are the Father's children growing in the Father's life. This is the reason the Lord Jesus said that we should be perfect as our heavenly Father is perfect. (Life-study of Matthew, pp. 251-254)

Further Reading: Life-study of Matthew, msg. 20; CWWL, 1932-1949, vol. 1, pp. 535-540

第七周▪周二

晨兴喂养

彼后一3～4“神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们…借着这些应许，得有分于神的性情。”

借着神所赐又宝贵又极大的应许，我们在基督（我们的神和救主）里的信徒，在与祂生机的联结里，得有分于神的性情。我们借着信入和受浸已进入这联结。（约三15，加三27，太二八19。）这神圣性情的美德要带我们进入神的荣耀，进入三一神完满的彰显。

我们借着相信就得着神的生命，而神的性情就是神生命的本质。虽然我们相信的时候就得着神的生命，但神的性情必须一直给我们享受。这种享受需要神的恩典。我们越享受神的性情，就越得着祂的美德，也越被带进祂的荣耀里。

有分于神的性情，就是享受神的所是。为了使我们能享受神的一切所是，神要照着祂又宝贵又极大的应许，为我们作许多事。这使我们能享受祂的性情，祂的所是。祂又宝贵又极大的应许中，有一个乃是：祂的恩典够我们用的。（林后十二9。）一天又一天，神够用的恩典要在我们里面作工，使我们能享受祂的性情。（新约总论第一册，七六至七七页。）

信息选读

凡神的所是，都在祂的性情里。因此，我们有分于神的性情，就有分于神的丰富。我们重生的时候

WEEK 7 — DAY 2

Morning Nourishment

2 Pet. 1:3-4 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue, through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...

Through the precious and exceedingly great promises given by God, we, the believers in Christ, who is our God and Savior, have become partakers of His divine nature in an organic union with Him. We have entered into this union through faith and baptism (John 3:15; Gal. 3:27; Matt. 28:19). The virtue of this divine nature carries us into God's glory, into the full expression of the Triune God.

We receive the divine life simply by believing, and the divine nature is the substance of the divine life. Although we received the divine life at the time we believed, the divine nature must be continually enjoyed by us. This enjoyment requires the grace of God. The more we enjoy the divine nature, the more we have His virtue, and the more we are brought into His glory.

To partake of the divine nature is to enjoy what God is. In order that we may enjoy all that He is, God will do many things for us according to His precious and exceedingly great promises. This will enable us to enjoy His nature, what He is. One of His precious and exceedingly great promises is that His grace is sufficient for us (2 Cor. 12:9). God's sufficient grace will work within us day by day so that we may enjoy His nature. (The Conclusion of the New Testament, pp. 63-64)

Today's Reading

Whatever God is, is in His nature. Therefore, when we partake of the divine nature, we partake of the divine riches. Having received the divine life

既得着了神的生命，就必须往前享受神在性情上的所是。

这享受是为着现今，也是为着永世。我们要继续有分于神的性情，直到永远。这由启示录二十二章一至二节里生命树和生命水的河所例证。生命河从神和羔羊的宝座流出来。这表征神流出来成为祂赎民的享受。那涌流的河要浸透整个新耶路撒冷城，在河中并沿着河生长的生命树，要以神作生命的供应来供应赎民。

神的性质是什么？按新约看，神是灵，（约四24，）是爱，（约壹四8，16，）也是光。（一5。）…这些辞句用以指明并描述神的性质。…神的性质包括灵作神身位的性质，爱作神素质的性质，以及光作神彰显的性质。既然神在祂的性质上将祂自己分赐到我们里面，我们越在神的分赐之下，就越有祂的灵、爱和光。

我们需要在婚姻生活中经历神的分赐。结了婚的弟兄姊妹，当你的丈夫或妻子为难你的时候，你如何反应？你若消极地反应，这就指明你不在神的分赐之下。你若在祂的分赐之下，多而又多地将那灵接受到里面，你就不会在肉体或情感里反应。你会以那灵来反应。

因为神是灵也是爱，我们越在祂的分赐之下，我们就越有爱。事实上，神的性质越分赐到我们里面，我们就越成为爱。这就是说，我们不仅有爱，我们也就是爱。新约说神就是爱，这不是说神仅仅有爱，祂也就是爱。借着神将祂自己分赐到我们里面，由于这位是爱的神构成的工作，我们就成为爱。作神素质之性质的爱分赐到我们里面，我们就会在爱里对别人反应。唯有一种爱是真实的，就是那出于神分赐的爱。我们在神的分赐之下，就以真实的爱，就是神自己来反应。（新约总论第一册，七七至七八、八二、八四至八五页。）

参读：新约总论，第七篇。

at the time of our regeneration, we must go on to enjoy what God is in His nature.

This enjoyment is both for the present and for eternity. For eternity we shall continue to partake of the divine nature. This is illustrated by the tree of life and the river of water of life [Rev. 22:1-2]. Out from the throne of God and the Lamb the river of life flows. This signifies God flowing out to be the enjoyment of His redeemed. That flowing river will saturate the entire city of New Jerusalem, and the tree of life that grows in and along the river will supply the redeemed with God as their life supply.

What is God's nature? According to the New Testament, God is Spirit (John 4:24), love (1 John 4:8, 16), and light (1:5)... These [words] denote and describe the nature of God. God's nature includes Spirit as the nature of God's person, love as the nature of God's essence, and light as the nature of God's expression. Since God is dispensing Himself in His nature into us, the more we are under God's dispensing, the more we have of His Spirit, love, and light.

We need to experience God's dispensing in our marriage life. Married brothers and sisters, how do you react when your husband or wife gives you a difficult time? If you react in a negative way, this indicates that you are not under God's dispensing. If you are under His dispensing and are receiving the Spirit into you more and more, you will not react in your flesh or in your emotion. Instead, you will react with the Spirit.

Because God is love as well as Spirit, the more we are under His dispensing, the more love we have. Actually, the more God's nature is dispensed into us, the more we become love. This means that we not only have love but that we are love. When the New Testament says that God is love, this does not mean that God merely has love but that He is love. Through God's dispensing of Himself into us, we become love in the sense of being constituted of God as love. When love as the nature of God's essence is dispensed into us, we shall react to others in love. Only one kind of love is genuine, and that is the love that comes out of God's dispensing. When we are under God's dispensing, we react with genuine love, which is God Himself. (The Conclusion of the New Testament, pp. 64, 67, 69-70)

Further Reading: The Conclusion of the New Testament, msg. 7

第七周▪周三

晨兴喂养

创十七 1“亚伯兰年九十九岁的时候，耶和华向他显现，对他说，我是全足的神；你要行在我面前，并且要完全。”

林后十二 9“…我〔神〕的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。”

我们需要…知道创世记十七章一节之全足的神这称呼的意义。在希伯来文里，这称呼是“伊勒沙代”（El Shaddai）。“伊勒”，El，意思是强者，大能者；“沙代”，Shaddai，含示胸部，乳房，意思是全丰全足的。…乳房分泌乳汁，而乳汁是全丰全足的供应，其中有水、矿物质和多种养分，含有我们日常生活所需要的一切。所以伊勒沙代的意思是全丰全足的大能者。

当亚伯拉罕凭他天然的己行事的时候，他忘了他供应的源头。换句话说，他忘了神是他全丰全足供应的源头。所以，神临到亚伯拉罕，似乎这样说，“…到我这里来。你供应的源头不是你天然的己，乃是我这有乳房的大能者。我是全丰全足者，能供应你生活所需要的一切，以及你成就我永远定旨所需要的一切。我是源头，你不是源头。你不该靠自己或凭自己而活。你必须凭我作你供应的源头而活。”（创世记生命读经，七六四至七六五页。）

信息选读

在创世记十七章一节，神吩咐亚伯拉罕要行在祂面前。…行在主面前，意思就是不断地享受祂和祂乳房的供应。…行在神面前，意思不是恐惧地行在那神圣者面前。

WEEK 7 — DAY 3

Morning Nourishment

Gen. 17:1 ...When Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; walk before Me, and be perfect.

2 Cor. 12:9 ...My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

We need to learn the meaning of the title of God in Genesis 17:1, the All-sufficient God. In Hebrew this title is El Shaddai. El means “the Strong One, the Mighty One,” and Shaddai, implying the meaning of breast, udder, means “all-sufficient”... An udder produces milk, and milk is the all-sufficient supply, having water, minerals, and many vitamins in it and containing all that we need for our daily living. So El Shaddai means the “all-sufficient Mighty One.”

When Abraham did things by his natural self, he forgot the source of his supply. In other words, he forgot God as his all-sufficient source of supply. Therefore, God came to Abraham and seemed to say, “...Come to this udder. The source of your supply is not your natural self, but I, the Mighty One with an udder. I am the all-sufficient One who can supply everything you need for your living and everything you need for the fulfillment of My eternal purpose. I am the source. You are not the source. You should not live on your own or by yourself. You have to live by Me as the source of your supply.” (Life-study of Genesis, p. 630)

Today’s Reading

In Genesis 17:1 God told Abraham to walk before Him... Walking before the Lord means that we constantly enjoy Him and the supply of His udder...To walk before God does not mean that we walk before Him fearfully as before the Holy

不，那有全丰全足之乳房的大能者，供应我们日常所需要的一切。当我们享受祂供应的时候，我们就是行在祂面前。

神也吩咐亚伯拉罕要完全。…亚伯拉罕不完全，意思…乃是他缺少神。我们没有神，就不能得完全。…没有祂，我们总是缺了什么。无论我们在自己里面多完全，我们还是缺少神，需要凭着并借着神得完全。你的家庭生活若没有神，你的家庭生活就不完全。神若不在你的婚姻生活中，你的婚姻生活就不完全。没有神，就没有完全。假定你的手只有四根指头，虽然可能是一只好手，但既然没有拇指，它就不完全。…因此，要完全的意思就是需要神加到我们里面。

〔神〕既是全丰全足的大能者，我们就没有理由或借口不完全了。我们缺少什么，神就是什么。你缺少力量么？神就是力量。你需要能力么？神就是能力。我们需要什么，神就是什么。…我们没有理由贫穷，我们在天上的银行里有大量的存款。

实际地说，要完全的意思，就是我们的生活和工作不倚靠肉体的力量，乃信靠全丰全足的大能者。我们不该倚靠我们天然的己或肉体的能力，乃该在每件事上信靠神的全丰全足。譬如，我们许多人受到脾气的搅扰，为什么我们有时会发脾气？因为那时候我们不信靠神。我们的发脾气该迫使我们学一个功课—绝不要离开神，每时每刻都信靠祂。…你若忘掉你的脾气，每时每刻都信靠神，就自然会胜过你的脾气。一切的不完全都是由于一件事，就是我们离开了全丰全足的大能者。我们一离开祂，我们就像切断电流的电器，无法使用了。我们都必须学习使自己不断地在神里面。这就是得完全的路。（创世记生命读经，七六六至七六八页。）

参读：创世记生命读经，第四十七篇；出埃及记生命读经，第六十三篇。

One. No, the Mighty One with the all-sufficient udder supplies all of our daily need. As we are enjoying His supply, we are walking in His presence.

God also told Abraham to be perfect... For Abraham to be imperfect... meant that he was short of God. None of us can be perfected without God...Without Him we are always lacking something. Regardless of how perfect we may be in ourselves, we are still short of God and need to be perfected by and with God. If your home life is without God, your home life is not perfect. If God is not in your married life, your married life is imperfect. There is no perfection without God. Suppose your hand had only four fingers. Although it might be a good hand, since it did not have the thumb, it would not be perfect...To be perfect means that we need God to be added to us. To walk before God means to enjoy Him, and to be perfected means to have God added to us.

Since [God] is the all-sufficient Mighty One, there is no reason or excuse for us to be imperfect. Whatever we lack, God is. Do you lack strength? God is strength. Do you need energy? God is energy. God is whatever we need...There is no reason for us to be poor; we have a large deposit in the heavenly bank.

Practically speaking, to be perfect means that we do not rely upon the strength of the flesh but trust in the all-sufficient Mighty One for our life and work. We should not rely upon the exercise of our natural self or upon the energy of our flesh. We must always trust in God's all-sufficiency for everything...Why do we lose our temper at certain times? Because at those times we do not trust in God. The losing of our temper should force us to learn one lesson—never to stay away from God but to trust in Him every moment... If you forget your temper and trust in God every moment, your temper will be overcome. Every imperfection is due to one thing: that we keep ourselves away from the all-sufficient Mighty One. When we keep ourselves away from Him, we are like an electrical appliance that will not work because it is cut off from the supply of electricity. We all must learn to keep ourselves constantly in God. This is the way to be perfect. (Life-study of Genesis, pp. 631-633)

Further Reading: Life-study of Genesis, msg. 47; Life-study of Exodus, msg. 63

第七周▪周四

晨兴喂养

约壹二5“然而凡遵守祂话的，神的爱在这人里面实在是得了成全。…”

四12“…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。”

17“在此，爱在我们便得了成全，使我们在审判的日子，可以坦然无惧；因为祂如何，我们在这世上也如何。”

〔约壹二章五节〕里的爱，原文是指那比人的情爱更卓越、更高尚的爱。…本书信只用这辞及其动词说到爱。这里神的爱是指我们对神的爱，是由祂在我们里面的爱所产生的。神的爱、主的话和神自己，都彼此相关。我们若遵守主的话，神的爱在我们里面就得了成全。这全然是神圣生命的事，这生命就是神自己。神的爱乃是祂内里的素质，主的话以这神圣的素质供应我们，凭这素质我们爱弟兄。因此，我们遵守神的话，神圣的爱就借着我们所凭以生活的神圣生命得了成全。（约翰一书生命读经，一五九至一六〇页。）

信息选读

约壹四章十二节…说到神的爱在我们里面得了成全。神的爱在神自己里面已经得了成全，但现在这爱需要在我们里面得着成全，这需要神的爱成为我们的经历。…当〔神的〕这爱成为我们的经历和享受，这爱就要在我们里面得着成全。那已经在神里面得了成全的爱，需要借着我们对这爱的享受，在我们里面得着成全。…四章十二节的“成全”一辞，原文意完整，成就，完成。神的爱在神自己里面本身是完全且完整的。然而，神的爱

WEEK 7 — DAY 4

Morning Nourishment

1 John 2:5 But whoever keeps His word, truly in this one the love of God has been perfected...

4:12 ...If we love one another, God abides in us, and His love is perfected in us.

17 In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world.

[In 1 John 2:5] the Greek word for love is agape. This word denotes the love which is higher and nobler than phileo... Only this word with its verb forms is used in this Epistle for love. The love of God here denotes our love toward God, which is generated by His love within us. The love of God, the word of the Lord, and God Himself are all related to one another. If we keep the Lord's word, God's love has been perfected in us. It is altogether a matter of the divine life, which is God Himself. God's love is His inward essence, and the Lord's word supplies us with this divine essence with which we love the brothers. Hence, when we keep the divine word, the divine love is perfected through the divine life by which we live. (Life-study of 1 John, pp. 131-132)

Today's Reading

[First John 4:12] speaks of God's love being perfected in us. The love of God is perfected already in God Himself, but now this love needs to be perfected in us. This requires that the love of God become our experience...When this love becomes our experience and enjoyment, it will be perfected in us. The love that is already perfected in God needs to be perfected in us through our enjoyment of this love. The Greek word translated "perfected" in 4:12 is teleioo, which means "to complete, to accomplish, to finish." The love of God is perfect and complete in Him. However, in us it needs to be perfected and completed in

在我们里面必须在其彰显上得着成全、得着完成。神差祂的儿子来作我们平息的祭物和生命，在此神的爱就向我们显明了。（9～10。）然而，我们若没有用向我们显明的这爱彼此相爱，就是说，我们若没有用神爱我们的爱彼此相爱以彰显这爱，这爱就没有完全且完整地彰显出来。我们在生活中习惯地用神的爱彼此相爱以彰显这爱，这爱就要在其彰显上得着成全、得着完成。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。这样，别人就能在我们那在神爱里的生活中，看见神在祂爱的素质里彰显出来。

约翰在四章十七节指明，“因为祂如何，我们在这世上也如何。”…〔基督〕曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，与祂所是的一样。…约翰在十八节接着说，“爱里没有惧怕，完全的爱把惧怕驱除，因为惧怕含有刑罚，惧怕的人在爱里未得成全。”这节的头一句直译是：“惧怕并不在爱里。”“惧怕”不是指惧怕得罪神，并受神审判，（彼前一17，来十二28，）乃是指惧怕我们已经得罪神，要受神的审判。“爱”是指前节所说得了成全的爱，就是我们用以爱别人之神的爱。完全的爱，就是因我们用神的爱爱人，而在我们里面得了成全的爱。这样的爱把惧怕驱除，使我们不怕主再来时会受祂的刑罚。（路十二46～47。）…约翰在约壹四章十八节告诉我们，惧怕的人在爱里未得成全。这意思就是惧怕的人没有活在神的爱里，使神的爱在他里面得以完全的显明。

约翰先在十二和十七节说到神的爱需要在我们里面得以成全。然后他在十八节说到我们需要在爱里得成全。这指明我们与神圣的爱有了调和。爱在我们里面得成全的时候，我们就在爱里面得了成全，因为我们成了爱，爱也成了我们。（约翰一书生命读经，三六七至三六八、三七五至三七六页。）

参读：约翰一书生命读经，第十五、三十四至三十五篇。

its manifestation. It has been manifested to us in God's sending His Son to be both a propitiation and life to us (4:9-10). Yet, if we do not love one another with this love as it was manifested to us, that is, if we do not express it by loving one another with it as God did to us, it is not perfectly and completely manifested. The love of God is perfected and completed in its manifestation when we express it in our living by habitually loving one another with it. Our living in the love of God toward one another is its perfection and completion in its manifestation in us. Thus, others can behold God manifested in His love-essence in our living in His love.

In 4:17 John indicates that "even as He is, so also are we in this world."...[Christ] lived in this world a life of God as love, and now He is our life so that we may live the same life of love in this world and be the same as He is now. In verse 18 John goes on to say, "There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love." A literal translation of the first part of this verse would be, "Fear is not in the love." "Fear" does not refer to the fear of offending God and being judged by Him (1 Pet. 1:17; Heb. 12:28), but to the fear that we have offended God and will be judged by Him. "Love" refers to the perfected love mentioned in the preceding verse, the love of God with which we love others. Perfect love is the love that has been perfected in us by our loving others with the love of God. Such love casts out fear and causes us to have no fear of being punished by the Lord at His coming back (Luke 12:46-47).

In 1 John 4:18 John tells us that he who fears has not been perfected in love. This means that the one who fears has not lived in the love of God so that it could be perfectly manifested in him. First, John says in 4:12 and 17 that God's love needs to be perfected in us. Then in 4:18 he speaks of being perfected in love. This indicates that we and the divine love are mingled. When love is perfected in us, we are perfected in love, for we become the love, and the love becomes us. (Life-study of 1 John, pp. 304, 311-312)

Further Reading: Life-study of 1 John, msgs. 15, 34-35

第七周▪周五

晨兴喂养

林后十三 11 “末了，弟兄们，要喜乐，要被成全，要受安慰，要思念相同的事，要和睦，如此那爱与和平的神，必与你们同在。”

14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

我们…必须看见新耶路撒冷的启示。新耶路撒冷乃是真正、真实基督徒的完全。…新耶路撒冷乃是基督身体的终极完成，所以真正的基督徒完全也是基督的身体，也就是所有过着神人生活之神人的集大成。（李常受文集一九九四至一九九七年第二册，五二三至五二四页。）

信息选读

新约所教导真正基督徒的完全，乃是按照神新约的经纶，就是神要成为人，使许多人能成为神人，为着产生基督的身体，以终极完成那作神终极目标的新耶路撒冷。

这样一种基督徒的完全，乃是凭着父神作源头、起源，（太五 48，）将经过过程并终极完成的三一神分赐到信徒—神人—里的结果。父的性情是新耶路撒冷金的基础，作新耶路撒冷的源头、起源。…真正基督徒的完全也是以子神作元素。（林后十三 3，5，9，11。）这是由新耶路撒冷的珍珠门所表征。…灵神分赐的交通，（9，11，14，）是要分泌神圣的生命汁液包裹我们；这是借着六个步骤：重生、圣别、更新、变化、模成和荣化。借着这六步，神圣三一的第三者

WEEK 7 — DAY 5

Morning Nourishment

2 Cor. 13:11 Finally, brothers, rejoice, be perfected, be comforted, think the same thing, be at peace; and the God of love and peace will be with you.

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

We need to see the revelation of the New Jerusalem. The New Jerusalem is the genuine, real Christian perfection. The New Jerusalem will be the ultimate consummation of the Body of Christ, so the genuine Christian perfection is also the Body of Christ, which is the aggregate of all the God-men living the life of the God-man. (CWWL, 1994-1997, vol. 2, “Crystallization-study of the Epistle of James,” p. 415)

Today’s Reading

The genuine Christian perfection taught in the New Testament is according to God’s New Testament economy that God wanted to become a man that many men may become the God-men for the producing of the Body of Christ to consummate the New Jerusalem as God’s ultimate goal.

Such a Christian perfection is the issue of the dispensing of the processed and consummated Triune God into the believers, the God-men, by God the Father as the source, the origin (Matt. 5:48). The Father in His nature is the golden base of the New Jerusalem as its source, its origin. The genuine Christian perfection is also with God the Son as the element (2 Cor. 13:3, 5, 9, 11). This is typified by the pearl gates of the New Jerusalem. The dispensing fellowship of God the Spirit (vv. 9, 11, 14) is to secrete the divine life-juice around us by six steps: regeneration, sanctification, renewing, transformation, conformation, and glorification. By these six steps the Spirit, as the third of the Divine Trinity,

那灵，就完成祂变化的工作，使我们成为完成的珍珠。

林后十三章鼓励信徒要被成全—凭着经历基督作生命，并凭着在父的爱里、同着那作父爱之彰显的基督的恩典、借着那将基督恩典里父的爱分赐到信徒里之那灵的交通，享受那经过过程并终极完成的三一神。…保罗在十三章教导他那一种基督徒的完全，乃是因基督在我们里面而有的。子神基督的恩，父神的爱，和神圣三一第三者那灵的交通，一直与我们同在，分泌三一神的生命元素包裹我们，使我们得成全。

真正基督徒的完全乃是为着建造基督的身体。（弗四 12。）…这种基督徒之完全的成全者，乃是有恩赐的人，就如使徒、申言者、传福音者、牧人和教师。（11 ～ 12。）

使徒解说真理，以建立召会。…申言者申言建造召会。（林前十四 3 ～ 5。）正确的申言者申言讲说神圣的话，主要的不是说预言，乃是说出主。这就是以赛亚所作的；他说到有童女要生一婴孩，祂的名称为全能的神、永远的父。（赛九 6。）…传福音者传扬福音，使罪人成为基督的肢体，构成祂的身体。他们传福音不是要得灵魂，乃是要得基督的肢体。他们得着罪人，使他们成为基督的肢体，构成祂的身体；而不是要得着灵魂，使他们上天堂。…牧人喂养年幼的信徒，使他们长大，为着建造基督的身体。（约二一 15 ～ 17，弗四 15 ～ 16。）…教师教导信徒，使他们得着造就，以建立众召会。（参提前三 2，五 17。）（李常受文集一九九四至一九九七年第二册，五二四至五二八页。）

参读：雅各书结晶读经，第七篇；活力排，第八篇。

will finish His transforming work to make us completed pearls.

Second Corinthians 13 was written to encourage the believers to be perfected by the experience of Christ as life and the enjoyment of the processed and consummated Triune God in the Father's love, with Christ's grace as the expression of the Father's love, and through the Spirit's fellowship that dispenses the Father's love in Christ's grace into the believers... In 2 Corinthians 13 Paul teaches his kind of Christian perfection by Christ in us. The grace of Christ, God the Son, and the love of God the Father, and the fellowship of the Spirit as the third of the Trinity are with us all the time secreting the Triune God in His life element around us to perfect us.

The genuine Christian perfection is for the building up of the Body of Christ (Eph. 4:12). The perfecting ones of this kind of Christian perfection are the gifted persons, such as the apostles, the prophets, the evangelists, and the shepherds and teachers (vv. 11-12).

The apostles define the truths for the establishing of the church...The prophets prophesy for the building up of the church (1 Cor. 14:3-5). Proper prophets prophesy the divine word, not mainly to predict but mainly to speak forth the Lord. This is what Isaiah did when he spoke concerning a virgin bringing forth a child whose name is Mighty God and Eternal Father (Isa. 9:6)...The evangelists preach the gospel to make sinners the members of Christ for His Body. They preach the gospel not for soul winning but for Christ's member winning. They win sinners to make them the members of Christ for His Body, not to gain souls for them to go to heaven...The shepherds feed the young believers that they may grow up for the building of the Body of Christ (John 21:15-17; Eph. 4:15-16)...The teachers teach the believers for their edification to establish the churches (cf. 1 Tim. 3:2; 5:17). (CWWL, 1994-1997, vol. 2, "Crystallization-study of the Epistle of James," pp. 415-418)

Further Reading: CWWL, 1994-1997, vol. 2, "Crystallization-study of the Epistle of James," ch. 7; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8

第七周▪周六

晨兴喂养

彼后一 7 “在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。”

三 11 “这一切既然都要如此销化，你们该当怎样为人，有圣别的生活和敬虔。”

启二一 18 “…城是纯金的…。”

我们享受神圣的性情，主要的是享受神是灵、是爱、是光，因为这些是神圣性情三个主要的构成成分。灵是神人位的性质，爱是神素质的性质，光是神彰显的性质。有分于神圣的性情，就是有分于神圣的灵、神圣的爱、神圣的光。我们摸着灵，就带来神的人位。我们摸着神是更超越、更尊贵、更崇高的爱，结果就使我们不同而与众有别。…人类社会已经被罪“染黑”了。在这方面，每个人基本上都是相同的。…然而，人一旦得救了，并且天天接触主，留在交通里，且与内里神圣的运行合作，他们就被神这爱所充满。这内里的爱使他们与众不同，使他们在学校里，在家里，在亲戚、同事、同学当中与人有别。（李常受文集一九八四年第三册，五五七至五五八页。）

信息选读

“圣”字的真正意义是分别、不同。…金预表神的神圣性情。神是与众不同的，意思就是神是圣的。“圣”字的反面是凡俗。金表征“金的神”，或圣别的神，分别的神。我们的神是分别出来的，也是分别的神。圣别就是分别出来，成为不同，与神一样。

WEEK 7 — DAY 6

Morning Nourishment

2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.

3:11 Since all these things are to be thus dissolved, what kind of persons ought you to be in holy manner of life and godliness?

Rev. 21:18 ...The city was pure gold...

When we enjoy the divine nature, we mainly enjoy God as Spirit, love, and light because these are the three main constituents of the divine nature. Spirit is the nature of God’s person, love is the nature of God’s essence, and light is the nature of God’s expression. To partake of the divine nature is to partake of the divine Spirit, the divine love, and the divine light. When we touch the Spirit, this issues in the person of God. When we touch God as the super, nobler, and higher love, the issue is that we are made distinct and different... Human society has been “darkened” by sin. In this respect, everyone in the human race is basically the same...When someone gets saved, however, and they contact the Lord daily, remaining in the fellowship and cooperating with the inward divine operation, they are filled with God as love. This inward love makes them different. They become distinct in their school, in their homes, and among their relatives, colleagues, and classmates. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” p. 407)

Today’s Reading

The real meaning of the word holiness is separation and distinction...Gold typifies God in His divine nature. God is distinct, which means that God is holy. The opposite of the word holy is common. Gold signifies the “golden God” or the holy God, the very God of separation. Our God is separated and is a God of separation. To be holy is to be set aside, to be separated, to be made distinct, just as God is.

你若留在神圣的交通里，享受神的所赐所作，也享受神爱的素质和祂光的彰显，这样，你就要沐浴在神的爱里。你不仅成为满了爱的人，并且成为爱。这爱自然使你有所不同。…你若长时间留在与主的交通里，你的妻子和孩子们都会察觉你不一样了。留在交通里的结果，使你成为脱俗而圣别的人。在办公室里，所有的同事都察觉你不一样了。在学校里，老师察觉你不一样了。在亲戚当中，他们也察觉到你是个不一样的人。你是圣别的，意思就是你与其他的人都不一样。你与众不同，分别出来，是脱俗的。在宇宙中，神是与众不同的，与一切物质的事物有别。新耶路撒冷是一座金山，在整个宇宙中乃是与众不同的实体。每一个地方召会作为金灯台，也是与众有别而不同的。

在彼得后书我们也看见在圣别里的爱。爱是神圣性情终极的发展。（一7。）圣别是有分于神圣性情的生活样式。（三11。）爱带来圣别。你有分于神圣的性情到极点，就被神这爱充满，结果就有一种生活样式是分别而与众不同的，这使你成为圣别，不再凡俗。圣别是享受神圣性情到极点的生活样式。我们享受神是爱，我们甚至成为爱，这就带来圣别。圣别是指样式。…神圣的爱圣化我们，分别我们，而使我们不同。我们乃是一班圣别的金人。我们不再是泥块，乃是金块；并且我们来在一起，所有的金块摆在一起，就成了金灯台，为“金的”耶稣作见证。这就是彼得著作的中心线、中心思想。（李常受文集一九八四年第三册，五五八至五六〇页。）

参读：神新约的经纶，第三十二章；圣经中管制并支配我们的异象，第三篇。

If you remain in the divine fellowship to enjoy not only what God gives or what God does for you but also what God is as love in His essence and as light in His expression, you will be bathed in the love of God. You will become not only a man of love, but you will become love itself. This love makes you distinct... If you would remain in fellowship with the Lord for a length of time, both your wife and your children will have the realization that you are different after this fellowship. The issue of remaining in the fellowship is that you become someone who is not common but holy. In your office all your colleagues realize that you are different. In your school the teachers realize that you are different. Among your relatives you are a different person, and they realize it. You are holy, which means that you are different from all the others. You are different, separated, and uncommon. God is distinct and separate from all the material things in the universe, and the New Jerusalem is a golden mountain, a distinct entity in the entire universe. Also, every local church as a golden lampstand is distinct and different.

In Peter’s second Epistle we also see love in holiness. Love is the ultimate development of the divine nature (1:7). Holiness is the manner of the life partaking of the divine nature (3:11). Love issues in holiness. When you partake of the divine nature to the uttermost, you will be filled with God as love. This issues in a manner of life, and this manner of life is a separated and distinct life, making you no more common but holy. Holiness is the manner of this life that enjoys the divine nature to the uttermost. When we enjoy God as love, we even become love, and this issues in holiness. Holiness is the manner...The divine love sanctifies us, separates us, and makes us different. We are a people who are so holy, so golden. We are no longer pieces of clay but pieces of gold, and when we come together, all the pieces put together become a golden lampstand, bearing a testimony of the “golden” Jesus. This is the central lane, the central thought, of Peter’s writing. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 408-409)

Further Reading: CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 32; CWWL, 1994-1997, vol. 2, “The Governing and Controlling Vision in the Bible,” ch. 3

第七周诗歌

6

敬拜父 – 是爱与光

8 7 8 7 副（英 13）

G 大调　　3/4

5̇ · 1 | 3 · 1 7̇ · 2 | 1 5̇ 1 · 3 | 5 · 3 1 · 3 | 2 –
一 神, 你 是 爱, 你 也 是光, 且 在 子 里作 生 命;

5̇ · 1 | 3 · 3 3 · 5 | 5 4 3 · 2 | 1 · 3 3 · 2 | 1 –
爱 已 显 明, 光 已 照亮, 我 们 因 此而 得 生。

7̇ · 1 | 2 – 4 · 7̇ | 1 – 3 · 4 | 5 · 5 5 · 3 | 2 –
（副）一至六 你 是 爱! 你 是 光! 且 在 子 里作 生 命;
七 何 荣 耀! 何 福 气! 爱 已 显 明, 光 已 亮!

5̇ · 1 | 3 · 3 3 · 5 | 5 4 3 · 2 | 1 · 3 3 · 2 | 1 – ‖
一至六 爱 已 显 明, 光 已 照亮, 我 们 因 此而 得 生。
七 感 谢 不 尽, 赞 美 不 已! 父, 你 是 爱又 是 光!

二 爱重所是, 光重所为, 爱是借光而释放;
光显于外, 爱在于内, 光是带爱而照亮。

三 爱的显明就是恩典, 光的照亮是真理;
爱叫我们享你肥甘, 光叫我们认识你。

四 爱叫你在子里来死, 使我借祂得生命;
光叫我能有所认识, 使我借血得洁净。

五 爱叫我们得着生命, 有分于你的交通;
光叫我们得着洁净, 能以活在交通中。

六 光的照亮、血的洗净, 带来膏油的涂抹,
你的成分、爱的生命, 在我里面就加多。

七 爱叫我们成为儿女, 时常称你作阿爸;
光叫我们不洁全去, 直到见主得像祂。

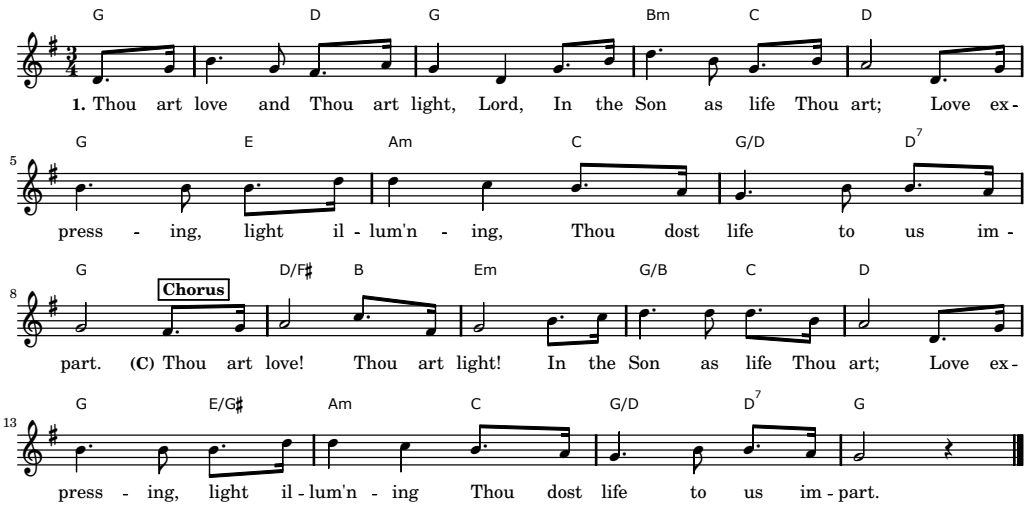
WEEK 7 — HYMN

Thou art love and Thou art light, Lord

Worship of the Father—As Love and Light

C6 Cb13 K6 P9 R6 S8 Tg13

13



2. Love bespeaks Thy very being,
What Thou dost is shown by light;
Love is inward, light is outward,
Love accompanies the light.

3. Love by grace is manifested,
And the light by truth is shown;
By Thy love we may enjoy Thee;
By Thy light Thou, Lord, art known.

4. Thru Thy love, which led to Calvary,
We receive the life of God;
Light our understanding opens,
That we may apply the blood.

5. Thru Thy love, as life Thou enter'st
Fellowship with Thee to give;
Thru Thy light we take Thy cleansing
And in fellowship may live.

6. By the light and blood which cleanses,
The anointing we shall know;
Then the life of love Thine essence,
More and more in us will flow.

7. By Thy love we are Thy children,
Abba Father calling Thee;
Light disperses all our darkness,
Till, like Him, Thy Son, we see.

Chorus O what grace! O what truth!
Love is seen and light is shown!
We would praise Thee never ceasing,
Thou by love and light art known!

第七周申言

申言稿：

Composition for prophecy with main point and sub-points: