第五篇

生命在愛中維持交通的洗滌

詩歌：

讀經：約十三 1 ～ 17，34 ～ 35

約 13:1 逾越節以前，耶穌知道自己離世歸父的時候到了。祂既愛世間屬自己的人，就愛他們到底。

約 13:2 喫晚飯的時候，魔鬼已將出賣耶穌的意思，放在西門的兒子加畧人猶大心裏。
約 13:3 耶穌知道父已將萬有交在祂手裏，且知道自己是從神出來的，又要往神那裏去，
約 13:4 就起身離席，脫了外衣，拿一條手巾束腰。
約 13:5 隨後把水倒在盆裏，就開始洗門徒的腳，並用自己所束的手巾擦乾。
約 13:6 來到西門彼得那裏，彼得對祂說，主阿，你洗我的腳麼？
約 13:7 耶穌回答說，我所作的，你如今不曉得，後來必明白。

約 13:8 彼得說，你絕不可洗我的腳，永遠不可。耶穌回答說，我若不洗你，你就與我無分了。
約 13:9 西門彼得對祂說，主阿，不但我的腳，連手和頭也要洗。
約 13:10 耶穌說，凡洗過澡的人，除了腳以外，沒有需要洗的，他乃是完全潔淨的。你們是潔淨的，然而不都是潔淨的。
約 13:11 耶穌原曉得要出賣祂的是誰，所以說，你們不都是潔淨的。
約 13:12 耶穌洗完了他們的腳，就穿上外衣，又坐下，對他們說，我向你們所作的，你們明白麼？
約 13:13 你們稱呼我夫子，稱呼我主，你們說的不錯，我本來就是。
約 13:14 我是主，是夫子，尚且洗你們的腳，你們也當彼此洗腳。

約 13:15 我給你們作了榜樣，叫你們照着我向你們所作的去作。
約 13:16 我實實在在的告訴你們，奴僕並不大過主人，受差遣的也不大過差遣他的。
約 13:17 你們既曉得這事，若是去行就有福了。
約 13:34 我賜給你們一條新誡命，乃是叫你們彼此相愛，正如我愛你們，爲使你們也彼此相愛。
約 13:35 你們若彼此相愛，眾人因此就認出你們是我的門徒了。

Message Five

Life's Washing in Love to Maintain Fellowship

Hymns:

Scripture Reading: John 13:1-17, 34-35

John 13:1 Now before the Feast of the Passover, Jesus knowing that His hour had come for Him to depart out of this world unto the Father, having loved His own who were in the world, He loved them to the uttermost.
John 13:2 And while supper was taking place, the devil having already put into the heart of Judas Iscariot, the son of Simon, that he should betray Him,
John 13:3 Jesus, knowing that the Father had given all into His hands and that He had come forth from God and was going to God,
John 13:4 Rose from supper and laid aside His outer garments; and taking a towel, He girded Himself;
John 13:5 Then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded.
John 13:6 He came then to Simon Peter. Peter said to Him, Lord, do You wash my feet?
John 13:7 Jesus answered and said to him, What I am doing you do not know now, but you will know after these things.
John 13:8 Peter said to Him, You shall by no means wash my feet forever. Jesus answered him, Unless I wash you, you have no part with Me.
John 13:9 Simon Peter said to Him, Lord, not my feet only, but also my hands and my head.
John 13:10 Jesus said to him, He who is bathed has no need except to wash his feet, but is wholly clean; and you are clean, but not all of you.
John 13:11 For He knew the one betraying Him; for this reason He said, Not all of you are clean.
John 13:12 Then when He had washed their feet and taken His outer garments and reclined at the table again, He said to them, Do you know what I have done to you?
John 13:13 You call Me the Teacher and the Lord, and you say rightly, for I am.
John 13:14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.
John 13:15 For I have given you an example so that you also may do even as I have done to you.
John 13:16 Truly, truly, I say to you, A slave is not greater than his master, nor one who is sent greater than the one who sends him.
John 13:17 If you know these things, blessed are you if you do them.
John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.
John 13:35 By this shall all men know that you are My disciples, if you have love for one another.

壹 約翰福音是一卷表號的書；（二11；）十三章所記載關於洗腳的事，也該視爲一個表號，就是具有屬靈意義的象徵（1～17）：

約 2:11 這是耶穌所行的頭一件神蹟，是在加利利的迦拿行的，顯出祂的榮耀來，祂的門徒就信入了祂。

約 13:1 逾越節以前，耶穌知道自己離世歸父的時候到了。祂既愛世間屬自己的人，就愛他們到底。

約 13:2 喫晚飯的時候，魔鬼已將出賣耶穌的意思，放在西門的兒子加畧人猶大心裏。

約 13:3 耶穌知道父已將萬有交在祂手裏，且知道自己是從神出來的，又要往神那裏去，

約 13:4 就起身離席，脫了外衣，拿一條手巾束腰。

約 13:5 隨後把水倒在盆裏，就開始洗門徒的腳，並用自己所束的手巾擦乾。

約 13:6 來到西門彼得那裏，彼得對祂說，主阿，你洗我的腳麼？

約 13:7 耶穌回答說，我所作的，你如今不曉得，後來必明白。

約 13:8 彼得說，你絕不可洗我的腳，永遠不可。耶穌回答說，我若不洗你，你就與我無分了。

約 13:9 西門彼得對祂說，主阿，不但我的腳，連手和頭也要洗。

約 13:10 耶穌說，凡洗過澡的人，除了腳以外，沒有需要洗的，他乃是完全潔淨的。你們是潔淨的，然而不都是潔淨的。

約 13:11 耶穌原曉得要出賣祂的是誰，所以說，你們不都是潔淨的。

約 13:12 耶穌洗完了他們的腳，就穿上外衣，又坐下，對他們說，我向你們所作的，你們明白麼？

約 13:13 你們稱呼我夫子，稱呼我主，你們說的不錯，我本來就是。

約 13:14 我是主，是夫子，尚且洗你們的腳，你們也當彼此洗腳。

約 13:15 我給你們作了榜樣，叫你們照着我向你們所作的去作。

約 13:16 我實實在在的告訴你們，奴僕並不大過主人，受差遣的也不大過差遣他的。

約 13:17 你們既曉得這事，若是去行就有福了。

約 13:18 我這話不是指着你們眾人說的，我知道我所揀選的是誰；但這是要應驗經書：『同我喫飯的人，舉起腳跟踢我。』

約 13:19 現在事情還沒有發生，我先告訴你們，叫你們到事情發生的時候，可以信我是。

約 13:20 我實實在在的告訴你們，有人接待我所差遣的，就是接待我；接待我，就是接待那差遣我的。

約 13:21 耶穌說了這話，靈裏受攪擾，就指證說，我實實在在的告訴你們，你們中間有一個人要出賣我了。

約 13:22 門徒彼此對看，猜不透祂所說的是誰。

I. Since John is a book of signs (2:11), what is recorded in John 13 concerning foot-washing should be considered a sign, which is a symbol with spiritual significance (vv. 1-17):

John 2:11 This beginning of signs Jesus performed in Cana of Galilee and manifested His glory, and His disciples believed into Him.

John 13:1 Now before the Feast of the Passover, Jesus knowing that His hour had come for Him to depart out of this world unto the Father, having loved His own who were in the world, He loved them to the uttermost.

John 13:2 And while supper was taking place, the devil having already put into the heart of Judas Iscariot, the son of Simon, that he should betray Him,

John 13:3 Jesus, knowing that the Father had given all into His hands and that He had come forth from God and was going to God,

John 13:4 Rose from supper and laid aside His outer garments; and taking a towel, He girded Himself;

John 13:5 Then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

John 13:6 He came then to Simon Peter. Peter said to Him, Lord, do You wash my feet?

John 13:7 Jesus answered and said to him, What I am doing you do not know now, but you will know after these things.

John 13:8 Peter said to Him, You shall by no means wash my feet forever. Jesus answered him, Unless I wash you, you have no part with Me.

John 13:9 Simon Peter said to Him, Lord, not my feet only, but also my hands and my head.

John 13:10 Jesus said to him, He who is bathed has no need except to wash his feet, but is wholly clean; and you are clean, but not all of you.

John 13:11 For He knew the one betraying Him; for this reason He said, Not all of you are clean.

John 13:12 Then when He had washed their feet and taken His outer garments and reclined at the table again, He said to them, Do you know what I have done to you?

John 13:13 You call Me the Teacher and the Lord, and you say rightly, for I am.

John 13:14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

John 13:15 For I have given you an example so that you also may do even as I have done to you.

John 13:16 Truly, truly, I say to you, A slave is not greater than his master, nor one who is sent greater than the one who sends him.

John 13:17 If you know these things, blessed are you if you do them.

John 13:18 I do not speak concerning all of you. I know whom I have chosen, but that the Scripture may be fulfilled, "He who eats bread with Me has lifted up his heel against Me."

John 13:19 From now on I am telling you before it happens, so that when it happens, you may believe that I am.

John 13:20 Truly, truly, I say to you, He who receives whomever I shall send receives Me, and he who receives Me receives Him who sent Me.

John 13:21 When Jesus had said these things, He became troubled in His spirit, and He testified and said, Truly, truly, I say to you that one of you will betray Me.

John 13:22 The disciples looked at one another, perplexed over whom He was speaking about.

約 13:23 有一個門徒，是耶穌所愛的，側身挨近耶穌的懷裏。
約 13:24 西門彼得向他點頭，要他問主是指着誰說的。

約 13:25 那門徒便就勢靠着耶穌的胸膛，問祂說，主阿，是誰？
約 13:26 耶穌回答說，我蘸一點餅給誰，就是誰。耶穌就蘸了一點餅，遞給西門的兒子加略人猶大。
約 13:27 他拿了那點餅以後，撒但就進入他裏面。耶穌便對他說，你所要作的快作罷。
約 13:28 同席的人，沒有一個知道耶穌爲甚麼對他說這話。
約 13:29 有人因猶大帶着錢囊，以爲耶穌是對他說，你去買我們過節所需用的東西，或是叫他拿甚麼分給窮人。
約 13:30 猶大接受了那點餅，就立即出去，那時候是夜間了。
約 13:31 他既出去，耶穌就說，如今人子得了榮耀，神在人子身上也得了榮耀。
約 13:32 神若在人子身上得了榮耀，祂也要在自己身上榮耀人子，並且要快快的榮耀祂。
約 13:33 孩子們，我還有不多的時候與你們同在，以後你們要找我，但我曾對猶太人說過，如今也照樣對你們說，我所去的地方，你們不能到。
約 13:34 我賜給你們一條新誡命，乃是叫你們彼此相愛，正如我愛你們，爲使你們也彼此相愛。
約 13:35 你們若彼此相愛，眾人因此就認出你們是我的門徒了。
約 13:36 西門彼得問耶穌說，主阿，你往那裏去？耶穌回答說，我所去的地方，你現在不能跟我去，後來卻要跟我去。
約 13:37 彼得說，主阿，我爲甚麼現在不能跟你去？我願意爲你捨命。
約 13:38 耶穌回答說，你願意爲我捨命麼？我實實在在的告訴你，雞叫以前，你要三次不認我。

一 我們不該只就着字面，乃該在內在的意義上，就着更深、更重要的靈意接受這洗腳的事。

二 約翰一至十二章說到主作爲生命來了，並且產生了由重生之人所組成的召會；在重生之人的靈裏，他們是在神裏面，也是在諸天界裏；但在他們的身體裏，他們仍然活在肉體中，行走在地上；這給我們看見主在十三章之交通的必需。

約一～十三 （從畧）

貳『耶穌知道自己離世歸父的時候到了。祂既愛世間屬自己的人，就愛他們到底。…耶穌知道父已將萬有交在祂手裏，且知道自己是從神出來的，又要往神那裏去，

John 13:23 One of His disciples, whom Jesus loved, was reclining on Jesus' bosom.
John 13:24 Simon Peter therefore nodded to him to inquire who it might be about whom He was speaking.
John 13:25 Then he, while reclining thus on Jesus' breast, said to Him, Lord, who is it?
John 13:26 Jesus answered, It is he for whom I will dip the morsel and to whom I will give it. And dipping the morsel, He gave it to Judas Iscariot, the son of Simon.
John 13:27 And at that moment, after the morsel, Satan entered into him. Jesus therefore said to him, What you do, do quickly.
John 13:28 But none of those reclining at table knew why He said this to him.
John 13:29 For some supposed, since Judas held the purse, that Jesus was saying to him, Buy the things that we have need of for the feast, or that he should give something to the poor.
John 13:30 Therefore having taken the morsel, he went out immediately; and it was night.
John 13:31 Then when he went out, Jesus said, Now has the Son of Man been glorified, and God has been glorified in Him.
John 13:32 If God has been glorified in Him, God will also glorify Him in Himself, and He will glorify Him immediately.
John 13:33 Little children, I am still with you a little while; you will seek Me, and even as I said to the Jews, Where I am going, you cannot come, now I say to you also.

John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.
John 13:35 By this shall all men know that you are My disciples, if you have love for one another.
John 13:36 Simon Peter said to Him, Lord, where are You going? Jesus answered him, Where I go you cannot follow Me now, but you will follow later.
John 13:37 Peter said to Him, Lord, why can't I follow You now? I will lay down my life for You.
John 13:38 Jesus answered, Will you lay down your life for Me? Truly, truly, I say to you, A rooster shall by no means crow until you deny Me three times.

A. Foot-washing should not be taken merely in a physical sense but rather, and even more intrinsically, in a deeper, more important, and spiritual sense.

B. In John 1—12 the Lord as life came and brought forth the church, composed of the regenerated ones; in their spirit the regenerated ones are in God and in the heavenlies, but in their body they are still living in the flesh and walking on the earth; this shows us the necessity of the Lord's fellowship in John 13.

John 1—13 To be omitted.

II. "Jesus knowing that His hour had come for Him to depart out of this world unto the Father, having loved His own who were in the world, He loved them to the uttermost...Jesus, knowing that the Father had given all into His hands and that He had come forth from God

就起身離席，脫了外衣，拿一條手巾束腰。隨後把水倒在盆裏，就開始洗門徒的腳，並用自己所束的手巾擦乾』—1，3～5節：

約13:1 逾越節以前，耶穌知道自己離世歸父的時候到了。祂既愛世間屬自己的人，就愛他們到底。

約13:3 耶穌知道父已將萬有交在祂手裏，且知道自己是從神出來的，又要往神那裏去，
約13:4 就起身離席，脫了外衣，拿一條手巾束腰。
約13:5 隨後把水倒在盆裏，就開始洗門徒的腳，並用自己所束的手巾擦乾。

一 主所脫下的外衣，象徵主彰顯出來的美德和屬性；因此，祂脫去祂彰顯出來的所是。

二 主束腰表徵祂以謙卑約束、限制自己—參彼前五5。

彼前5:5 照樣，年幼的，要服從年長的；你們眾人彼此相待，也都要以謙卑束腰，因爲神敵擋狂傲的人，賜恩給謙卑的人。

三 古時猶太人所穿的鞋，鞋幫是用條帶作的，滿了洞孔；由於路上塵埃多，腳很容易弄髒；他們赴席時，若在席間伸出髒臭的腳，就難免會阻撓交通；因此，要有愉快的筵席，就需要洗腳。

四 主給門徒洗腳，向他們表明祂愛他們到底，（約十三1，）並且吩咐他們要照樣在愛裏彼此洗腳：

約13:1 逾越節以前，耶穌知道自己離世歸父的時候到了。祂既愛世間屬自己的人，就愛他們到底。

1 『我是主，是夫子，尚且洗你們的腳，你們也當彼此洗腳』—14節。

約13:14 我是主，是夫子，尚且洗你們的腳，你們也當彼此洗腳。

and was going to God, rose from supper and laid aside His outer garments; and taking a towel, He girded Him-self; then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded"—vv. 1, 3-5:

John 13:1 Now before the Feast of the Passover, Jesus knowing that His hour had come for Him to depart out of this world unto the Father, having loved His own who were in the world, He loved them to the uttermost.
John 13:3 Jesus, knowing that the Father had given all into His hands and that He had come forth from God and was going to God,
John 13:4 Rose from supper and laid aside His outer garments; and taking a towel, He girded Himself;
John 13:5 Then He poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded.

A. The outer garments that the Lord laid aside signify the Lord's virtues and attributes in His expression; hence, He was putting off of what He is in His expression.

B. The Lord's girding Himself signifies His being bound and restricted with humility—cf. 1 Pet. 5:5.

1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

C. In ancient times the Jews wore sandals, and since their roads were dusty, their feet easily became dirty; if, when they came to a feast, they sat at the table and stretched out their feet, the dirt and smell would certainly frustrate the fellowship; hence, for the feast to be pleasant they needed foot-washing.

D. The Lord washed His disciples' feet to show them that He loved them to the uttermost (John 13:1), and He charged them to do the same to one another in love:

John 13:1 Now before the Feast of the Passover, Jesus knowing that His hour had come for Him to depart out of this world unto the Father, having loved His own who were in the world, He loved them to the uttermost.

1. "If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet"—v. 14.

John 13:14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

2『我賜給你們一條新誡命，乃是叫你們彼此相愛，正如我愛你們，爲使你們也彼此相愛』—34節。

約 13:34 我賜給你們一條新誡命，乃是叫你們彼此相愛，正如我愛你們，爲使你們也彼此相愛。

五 主給門徒洗腳，乃是洗去他們的污穢，以維持他們與主並彼此的交通。

叁 在我們的經歷中，腳的玷污指因着與世界接觸而產生與神並與彼此的隔膜；洗腳指恢復屬靈的新鮮與活潑，並恢復我們與主並彼此的交通：

一 在我們的經歷中，約翰十三章洗滌的水象徵聖靈、（多三5、）話（弗五26，約十五3）和生命；（十九34，十10，林前十五45下，林後三6，約壹五16；）主藉着聖靈的工作、活的話語的光照、和內裏生命之律的運行來給我們洗腳。

多 3:5 祂便救了我們，並不是本於我們所成就的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。

弗 5:26 好聖化召會，藉着話中之水的洗滌潔淨召會，

約 15:3 現在你們因我講給你們的話，已經乾淨了。

約 19:34 惟有一個兵用槍扎祂的肋旁，隨即有血和水流出來。

約 10:10 賊來了，無非是要偷竊、殺害、毀壞；我來了，是要叫羊得生命，並且得的更豐盛。

林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。

林後 3:6 祂使我們較資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因爲那字句殺死人，那靈卻叫人活。

約壹 5:16 人若看見他的弟兄犯了不至於死的罪，就當爲他祈求，將生命賜給他，就是給那些犯了不至於死之罪的。有至於死的罪，我不說當爲那罪祈求。

二 這與用血洗我們的罪（一9）不同；這就是在約翰十二章之後，還需要十三章這洗腳的事作表號的原

2. "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another"—v. 34.

John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

E. The Lord's washing of the disciples' feet was the washing away of their dirtiness so that their fellowship with the Lord and with one another could be maintained.

III. In our experience the defilement of the feet signifies separation from God and from one another through contact with the world; foot-washing signifies the recovery of spiritual freshness and vitality and the recovery of our fellowship with the Lord and with one another:

A. In our experience the washing water in John 13 signifies the Holy Spirit (Titus 3:5), the word (Eph. 5:26; John 15:3), and life (19:34; 10:10; 1 Cor. 15:45b; 2 Cor. 3:6; 1 John 5:16); the Lord washes our feet by the work of the Holy Spirit, by the enlightenment of the living word, and by the operation of the inner law of life.

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

John 15:3 You are already clean because of the word which I have spoken to you.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.

B. This is not the washing away of our sins by the blood (1:9); this is why, after John 12, there is the need for such a sign in chapter 13; spiritual

因；屬靈的洗腳拯救我們脫離與主交通中的陳舊。

約壹 1:9 我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。

約十二～十三 （從畧）

三 今天世界是污穢的，我們這些聖徒很容易被污染；爲了維持與主並聖徒之間愉快的交通，我們需要讓主在祂的愛裏，並讓眾聖徒彼此在愛裏有屬靈的洗腳。

四 這是我們活在約翰一書接着約翰福音所啓示，神聖生命的交通裏所不可或缺的。

約壹 （從畧）

肆 我們要經歷這種洗滌，就需要花時間在主面前，並與那些滿了那靈、話、和神聖生命的聖徒在一起—參太六 6，林前十六 17～18，徒六 5，8，林後一 15：

太 6:6 你禱告的時候，要進你的密室，關上門，禱告你在隱密中的父，你父在隱密中察看，必要報答你。

林前 16:17 我因司提反和福徒拿都並亞該古的來臨而喜樂，因爲你們的不在所致使的短缺，他們都補足了，

林前 16:18 他們使我和你們的靈都暢快。這樣的人你們務要賞識。

徒 6:5 這話使眾人都喜悅，他們就揀選了司提反，乃是滿有信心和聖靈的人，又有腓利、伯羅哥羅、尼迦挪、提門、巴米拿，並入猶太教的安提阿人尼哥拉，

徒 6:8 司提反滿有恩典和能力，在民間行了大奇事和神蹟。

林後 1:15 我既然這樣深信，先前就有意到你們那裏去，叫你們得着兩次的恩典，

一 如果我們留在主面前，主就會臨到我們，洗滌我們—不是用血，乃是用那靈、活的話、和內裏的生命：

1 每當我們需要這種洗滌時，我們只要將自己向主敞開，花時間在祂面前，並讓內裏的生命在我們裏面湧流。

2 自然而然的，會有活的東西在流通，澆灌並洗滌我

foot-washing saves us from staleness in our fellowship with the Lord.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

John 12—13 To be omitted.

C. Today the world is dirty, and we, the saints, are easily contaminated; for us to maintain pleasant fellowship with the Lord and with one another, we need spiritual foot-washing carried out both by the Lord in His love and by one another in love.

D. This is absolutely necessary for us to live in the fellowship of the divine life, which is revealed in John's first Epistle, a continuation of the Gospel of John.

1 John To be omitted.

IV. For us to experience the washing, we need to spend time in the Lord's presence and with the saints who are full of the Spirit, the word, and the divine life—cf. Matt. 6:6; 1 Cor. 16:17-18; Acts 6:5, 8; 2 Cor. 1:15:

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

1 Cor. 16:17 Now I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because these have filled up the lack caused by your absence;

1 Cor. 16:18 For they refreshed my spirit and yours. Acknowledge therefore such ones.

Acts 6:5 And the word pleased all the multitude; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte of Antioch,

Acts 6:8 And Stephen, full of grace and power, did great wonders and signs among the people.

2 Cor. 1:15 And in this confidence I intended to come to you previously that you might have double grace,

A. If we remain in the Lord's presence, the Lord will come to us and wash us, not with the blood but with the Spirit, the living word, and the inner life:

1. Whenever we are in need of such a washing, we can just open ourselves up to the Lord as we spend time in His presence and allow the inner life to flow within us.

2. Spontaneously, something living will water, flow, and wash us, and we will

們，我們就再次潔淨了；我們的靈會高昂，全人也會在主面前感到愉悅。

二 『你們也當彼此洗腳』—約十三 14：

約 13:14 我是主，是夫子，尚且洗你們的腳，你們也當彼此洗腳。

1 在我們的經歷中，主耶穌自己和那些滿了生命的聖徒能如此洗滌我們。

2 以屬靈的洗腳彼此服事，保守我們脫離屬地接觸的污染；當我們在這地上行動工作的時候，我們不只需要主在我們靈中直接給我們洗腳的服事，也需要從弟兄姊妹們得到洗腳的服事。

三 每當我們要洗別人的腳時，我們需要跟隨主的榜樣『脫了外衣』；這是放下我們的成就、美德和屬性：

1 我們必須降卑自己，倒空自己；許多人穿了屬靈的外衣，輕看別人；他們以自己的屬靈爲傲。

2 脫下我們的外衣，意思就是我們自己下寶座。

四 用手巾束腰，意思就是我們受約束，願意失去我們的自由；我們放棄我們的自由，爲要供應生命給我們親愛的弟兄姊妹。

伍 我們每個人都必須學習如何愛弟兄姊妹，給他們屬靈洗腳的服事，洗淨他們屬地接觸的污穢；這保守他們是新的、新鮮的、活潑的；我們這樣彼此相愛，就是我們屬於基督的表記—34 ～ 35 節：

約 13:34 我賜給你們一條新誡命，乃是叫你們彼此相愛，正如我愛你們，爲使你們也彼此相愛。

約 13:35 你們若彼此相愛，眾人因此就認出你們是我的門徒了。

一 玷污的腳可以概括的說是指與主的交通陳舊了；

become clean again; our spirit will be uplifted, and our whole being will be so pleasant in the Lord's presence.

B. "You also ought to wash one another's feet"—John 13:14:

John 13:14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

1. In our experience, the Lord Jesus Himself and the saints who have much life can afford us such a washing.

2. It is the spiritual foot-washing ministered to one another that keeps us clean from the earthly touch; while we are walking and working on the earth, we not only need the Lord's foot-washing ministered directly within our spirit but also the foot-washing from the brothers and sisters.

C. Whenever we are about to wash others' feet, we need to follow the Lord's pattern by "laying aside our garments"; this is to lay aside our attainments, virtues, and attributes:

1. We must humble ourselves and empty ourselves; many wear a garment of spirituality and look down on others; they are proud of being spiritual.

2. To lay aside our garments means to dethrone ourselves.

D. To be girded with a towel means that we are bound and are willing to lose our liberty; we give up our liberty for the purpose of ministering life to our dear brothers and sisters.

V. Each of us must learn how to love the brothers and sisters by ministering the spiritual foot-washing to them to cleanse them from the earthly touch; this keeps them new, fresh, and living; our loving one another in this way is a sign that we belong to Christ—vv. 34-35:

John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

John 13:35 By this shall all men know that you are My disciples, if you have love for one another.

A. We can summarize defiled feet as staleness in our fellowship with the

然而，乾淨的腳是指與主的交通是新鮮的：

1 今天沒有多少人能說，他今天寶貝主、愛主，和前五年、前十年一樣；許多人都要說，去年有這樣的感覺，今天沒有了。

2 他們的腳玷污了，他們疲倦了；這是屬靈的疲倦，失去了屬靈的新鮮活潑。

二 主一直是新鮮的，祂也要我們一直新鮮，不要我們在屬靈上不振作；所以祂纔使我們躺臥在青草地上，領我們在可安歇的水邊，使我們的魂甦醒；洗腳維持我們與主之間親密的交通，將我們屬靈的活力和屬靈的新鮮挑旺起來—詩二三2～3，徒三20，參申三四7。

詩23:2 祂使我躺臥在青草地上，領我在可安歇的水邊。
詩23:3 祂使我的魂甦醒，爲自己的名引導我走義路。
徒3:20 祂也必差遣所豫先選定給你們的基督，就是耶穌。

申34:7 摩西死的時候，年一百二十歲；眼目沒有昏花，精神沒有衰敗。

三 我們絕不要讓自己變得老舊，就是定型、一成不變、或被霸佔的；我們要保守自己在主面前倒空、敞開、新鮮、常新、活潑且年輕；我們需要禱告，求主這實際的靈引導我們進入詩篇一百一十篇三節的實際—『當你爭戰的日子，你的民要以奉獻爲彩飾，甘心獻上自己。你的少年人對你必如清晨的甘露。』

詩110:3 當你爭戰的日子，你的民要以奉獻爲彩飾，甘心獻上自己。你的少年人對你必如清晨的甘露。

陸 在我們裏面必須有一種說不出的新鮮、能力、滋潤和供應；人遇見我們，就不能不尋求神；人遇見我們，與我們談話時，應當產生這種渴望尋求神的感覺，他們屬靈

Lord; clean feet, however, denote fresh fellowship with the Lord:

1. Not many can say today that they treasure and love the Lord as much as they did five or ten years ago; many people have to say that they do not have the same feeling that they had a year ago.

2. Their feet are defiled, and they have become weary; this is spiritual weariness; it is the loss of spiritual freshness and vitality.

B. The Lord is always fresh, and He wants us to be fresh all the time, not spiritually enervated; this is why He makes us lie down in green pastures, He leads us beside waters of rest, and He restores our soul; foot-washing sustains an intimate fellowship between us and the Lord and rekindles our spiritual vitality and spiritual freshness—Psa. 23:2-3; Acts 3:20; cf. Deut. 34:7.

Psa. 23:2 He makes me lie down in green pastures; / He leads me beside waters of rest.
Psa. 23:3 He restores my soul; He guides me on the paths of righteousness / For His name's sake.
Acts 3:20 So that seasons of refreshing may come from the presence of the Lord and that He may send the Christ, who has been previously appointed for you, Jesus,
Deut. 34:7 And Moses was a hundred and twenty years old when he died; his eye was not dim, nor had his freshness left him.

C. We should never allow ourselves to become old, which is to be set, settled, and occupied; we must keep ourselves empty, open, fresh, new, living, and young with the Lord; we need to pray that the Lord as the Spirit of reality would guide us into the reality of Psalm 110:3—"Your people will offer themselves willingly/In the day of Your warfare,/In the splendor of their consecration./Your young men will be to You / Like the dew from the womb of the dawn."

Psa. 110:3 Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.

VI. There must be an enigmatic freshness, power, nourishment, and supply within us that will drive others to seek after God by our presence; others should desire to seek after God, and their spiritual energy should be revived as a result of

的精神應當得恢復—參徒二十 20，31：

徒 20:20 凡與你們有益的，我沒有一樣避諱不告訴你們的，或在公眾面前，或挨家挨戶，我都教導你們。

徒 20:31 所以你們應當儆醒，記念我三年之久，晝夜不住的流淚勸戒你們各人。

一 我們日日需要聖靈的更新，使我們能常保新鮮，並滿有活力—多三 5，林後四 16～18。

多 3:5 祂便救了我們，並不是本於我們所成就的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。

林後 4:16 所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。

林後 4:17 因爲我們這短暫輕微的苦楚，要極盡超越的爲我們成就永遠重大的榮耀。

林後 4:18 我們原不是顧念所見的，乃是顧念所不見的，因爲所見的是暫時的，所不見的纔是永遠的。

二 洗腳的意思乃是恢復我們從前所感覺的，把我們帶到生命的新鮮和新樣裏，（羅六 4，）使我們有新的力量，（詩二七 1，4，）恢復像從前那樣寶貝主作我們起初的愛，在凡事上讓祂居首位。（啓二 4～5，西一 18 下。）

羅 6:4 所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。

詩 27:1 耶和華是我的亮光，是我的拯救；我還怕誰呢？耶和華是我生命的力量；我還懼怕誰呢？

詩 27:4 有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。

啓 2:4 然而有一件事我要責備你，就是你離棄了起初的愛。

啓 2:5 所以要回想你是從那裏墜落的，並要悔改，行起初所行的。不然，我就要臨到你那裏；你若不悔改，我就把你的燈臺從原處挪去。

西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；

三 如果我們沒有享受主作得勝的生命，沒有得着聖靈的幫助而活出得勝的生命，我們就不能洗別人的腳；那靈在我們裏面是我們的保惠師，就是照料我們案件、事務的那位—約十四 26，腓一 19～21 上。

約 14:26 但保惠師，就是父在我的名裏所要差來的聖靈，祂要將一切

meeting us and speaking to us—cf. Acts 20:20, 31:

Acts 20:20 How I did not withhold any of those things that are profitable by not declaring them to you and by not teaching you publicly and from house to house,

Acts 20:31 Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.

A. We need the renewing of the Holy Spirit day by day so that we can always be fresh and invigorated—Titus 3:5; 2 Cor. 4:16-18.

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

B. Foot-washing means recovering our former feelings, bringing us back to the freshness and newness of life (Rom. 6:4), and giving us fresh strength (Psa. 27:1, 4) to recover how we previously treasured the Lord as our first love by giving Him the first place in all things (Rev. 2:4-5; Col. 1:18b).

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Psa. 27:1 Jehovah is my light and my salvation; / Whom shall I fear? / Jehovah is the strength of my life; / Whom shall I dread?

Psa. 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Rev. 2:4 But I have one thing against you, that you have left your first love.

Rev. 2:5 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.

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

C. We cannot wash others' feet unless we enjoy the Lord as our overcoming life and obtain the Spirit's help to live out such a life; the Spirit within us is our Comforter, the One who takes care of our case, our cause, and our affairs—John 14:26; Phil. 1:19-21a.

John 14:26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you

的事教導你們，並且要叫你們想起我對你們所說的一切話。

腓 1:19 因爲我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

腓 1:20 這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，

腓 1:21 因爲在我，活着就是基督，死了就有益處。

四 我們每個人都需要被洗腳，也需要豫備好能洗別人的腳；在基督徒彼此的服事中，沒有一件比洗腳更重要、更寶貝的—『你們既曉得這事，若是去行就有福了』—約十三 17。

約 13:17 你們既曉得這事，若是去行就有福了。

柒 洗腳乃是主愛我們到底，以應付我們終極的需要；我們每個人都必須學習如何愛弟兄姊妹，給他們屬靈洗腳的服事：

『我們要如何彼此洗腳呢？比方，當你把一天的世事作完以後，你覺得疲累，覺得口裏實在不能好好的讚美。到了晚上，你來聚會，有一個人請你在會中禱告。你禱告到一半時，就覺得不自然，禱告不下去了，好像你的禱告是在作文章。這時或許會中另有一位弟兄，他的靈很新鮮，他在禱告當中，就使你的靈新鮮，好像屬靈的精神得着恢復了。這就是彼此洗腳。許多次我們來到聚會中，眾人的靈都輭弱得爬不起來。東禱告，西讀經，就是不振作。因爲大家的腳都玷污了，沒有一盆水來洗腳，你就覺得靈中不通。這時，如果有一個人能洗腳，他站起來，或者有一點禱告，或者講幾句話，立刻聚會就變得新鮮了。沒有那一盆水，沒有那個洗腳，大家的靈就不會通暢。在家庭生活裏也是這樣，也許忽然有一個弟兄或姊妹到你家裏，

all things and remind you of all the things which I have said to you.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

D. Every one of us needs our feet washed, and every one of us needs to be prepared to wash others' feet; among all the services that Christians minister to one another, nothing is more crucial or precious than foot-washing—"If you know these things, blessed are you if you do them"—John 13:17.

John 13:17 If you know these things, blessed are you if you do them.

VII. Foot-washing is a matter of the Lord's loving us to the uttermost in order to meet our uttermost need; each of us must learn how to love the brothers and sisters by ministering the spiritual foot-washing to them:

"How can we wash one another's feet? Suppose you have completed your day's work and feel tired. You cannot utter any praises from your mouth. In the evening when you come to the meeting, someone asks you to pray. Halfway through your prayer, you cannot go on, and you stop. You feel as if your prayer is nothing more than a composition. However, perhaps one brother in the meeting has a fresh spirit, and his prayer refreshes your spirit. Your spiritual energy is renewed. This is washing one another's feet. Many times when we come to the meeting, we find the saints' spirit weak and downtrodden. We pray and read the Word, but nothing seems to work. The reason for this is that everyone's feet are defiled, and there is no basin to wash the feet. It is as if something is quenching our spirits. If someone would stand up at this point and wash everyone's feet by offering a prayer or saying a few words, the whole meeting will be refreshed. Without the basin and without the foot-washing, everyone's spirit is bound. The same is true in our family life. A brother or sister may unexpectedly drop by your home and fellowship a short while or give a

簡單談一談，作一個見證，眾人就被帶到神面前。本來覺得與神有隔閡，但與這樣的弟兄或姊妹畧畧談一談，所有的間隔都消除了。這就是能洗別人腳的人。這樣的人乃是主所寶貝的。

『我們在神面前應當有一個雄心，要能彀洗別人的腳。但要能彀洗別人的腳，你就必須有水，必須充滿聖靈，必須時時與主有交通。爲此，你在生活中必須活在聖靈裏，纔能有活水可以洗人的腳。每次來到聚會中，你必須有活水，能彀洗人的腳。』（倪柝聲文集第二輯第二十二册，六四至六五頁。）

testimony, and everyone in the family is brought into the presence of God. Before that time there was a separation between them and God, but after such a simple conversation, all the separation is gone. This is washing one another's feet. Those who do this are precious in the Lord's eyes.

"We should have an ambition before the Lord to wash others' feet. In order to wash others' feet, we must have the water; that is, we must be filled with the Holy Spirit and be in constant fellowship with the Lord. For this cause we must live in the Holy Spirit daily. Only then will we have the living water to wash others' feet. Every time we come to the meeting, we must have the living water to wash others' feet" (The Collected Works of Watchman Nee, vol. 42, pp. 281-282).

捌 缺了屬靈的洗腳，召會生活就無法實現，召會生活的實際也沒有了：

VIII. Without the spiritual foot-washing, the church life cannot be realized, and the reality of the church life would be gone:

一 要能彀洗別人的腳，我們必須天天充滿聖靈，時時與主有交通，活在調和的靈裏—弗五18，三19，林後三16～18，羅八16，林前六17，羅八4，6。

A. In order to wash others' feet, we must daily be filled with the Holy Spirit, be in constant fellowship with the Lord, and live in the mingled spirit—Eph. 5:18; 3:19; 2 Cor. 3:16-18; Rom. 8:16; 1 Cor. 6:17; Rom. 8:4, 6.

弗 5:18 不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿，
弗 3:19 並認識基督那超越知識的愛，使你們被充滿，成爲神一切的豐滿。
林後 3:16 但他們的心幾時轉向主，帕子就幾時除去了。
林後 3:17 而且主就是那靈；主的靈在那裏，那裏就有自由。
林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。
羅 8:16 那靈自己同我們的靈見證我們是神的兒女。
林前 6:17 但與主聯合的，便是與主成爲一靈。
羅 8:4 使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。
羅 8:6 因爲心思置於肉體，就是死；心思置於靈，乃是生命平安。

Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.
2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
1 Cor. 6:17 But he who is joined to the Lord is one spirit.
Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

二 因此，一面的確需要主自己天天洗腳，另一面也需要眾聖徒彼此洗腳；這樣，我們就能維持美好的交通，藉此我們就有真正的召會生活。

B. Therefore, the daily foot-washing definitely needs to be exercised by the Lord Himself on the one hand and by all the saints on the other hand; then we shall be able to maintain an excellent fellowship with which we shall have the real church life.

三 『我因司提反和福徒拿都並亞該古的來臨而喜樂，因爲你們的不在所致使的短缺，他們都補足了，他們使我和你們的靈都暢快。這樣的人你們務要賞識』—林前十六 17～18，參林後七 13。

林前 16:17 我因司提反和福徒拿都並亞該古的來臨而喜樂，因爲你們的不在所致使的短缺，他們都補足了，

林前 16:18 他們使我和你們的靈都暢快。這樣的人你們務要賞識。

林後 7:13 所以我們得了安慰，並且在這安慰之外，我們因提多的喜樂，就越發更加喜樂，因他的靈從你們眾人得了暢快。

四 但願我們天天有新鮮屬靈的經歷；羅馬十五章三十二節說，『叫我…與你們同得安息暢快；』這是洗腳的結果。

羅 15:32 並叫我藉着神的旨意，歡歡喜喜的到你們那裏，與你們同得安息暢快。

C. "Now I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because these have filled up the lack caused by your absence; for they refreshed my spirit and yours. Acknowledge therefore such ones"—1 Cor. 16:17-18; cf. 2 Cor. 7:13.

1 Cor. 16:17 Now I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because these have filled up the lack caused by your absence;

1 Cor. 16:18 For they refreshed my spirit and yours. Acknowledge therefore such ones.

2 Cor. 7:13 Because of this we have been comforted. And in addition to our comfort, we rejoiced more abundantly over the joy of Titus, because his spirit has been refreshed by all of you.

D. May we have fresh spiritual experiences every day; Romans 15:32 says, "I may refresh myself and rest with you"; this is the result of foot-washing.

Rom. 15:32 So that coming to you in joy through the will of God, I may refresh myself and rest with you.