

## 第五篇

### 认识爱主的意义， 在朽坏之中爱主耶稣基督， 并在爱和光中行事为人

读经：可十二 30，林前二 9，提后四 8，弗六 24，五 1～14

#### 纲要

#### 周一

壹 我们需要认识爱主的意义—可十二 30，林前二 9：

- 一 爱主就是让祂活在我们里面并替我们活，并领悟祂渴望有一个住处使祂能得着彰显—弗三 16～17。
- 二 我们信入主，乃是为了接受祂；我们爱祂，乃是为着享受祂—多三 15。
- 三 爱主乃是要停下我们的作为，让主全然占有我们这人—弗三 16～19，加四 19。
- 四 表达我们对主的爱最好的方式乃是说，“主耶稣，我向你敞开，完全占有我。主，我爱你，我将自己交给你，我向你敞开。多而又多地拥有我，直至你达到我这人的每一部分，并且安家在我里面。”

#### 周二

五 按照哥林多前书，我们要爱主，就需要接受祂作我们的分，给我们享受，（一 2，9，五 7～8，十 3～4，）让祂在我们里面长大，（三 6，），并领悟我们与祂是一灵。（六 17。）

## Message Five

### Knowing the Significance of Loving the Lord, Loving the Lord Jesus Christ in Incorruptibility, and Walking in Love and Light

Scripture Reading: Mark 12:30; 1 Cor. 2:9; 2 Tim. 4:8; Eph. 6:24; 5:1-14

#### OUTLINE

#### Day 1

I. We need to know the significance of loving the Lord—Mark 12:30; 1 Cor. 2:9:

- A. To love the Lord is to allow Him to live in us and for us and is to realize that He desires a dwelling place so that He can be expressed—Eph. 3:16-17.
- B. Our believing into the Lord is for our receiving Him, and our loving Him is for our enjoying Him—Titus 3:15.
- C. To love the Lord is to be stopped from our doing and is to let Him take full possession of our being—Eph. 3:16-19; Gal. 4:19.
- D. The best way to express our love toward the Lord is to say, “Lord Jesus, I open to You. Take full possession of me. Lord, I love You. I present myself to You. I am open to You. Possess me more and more until You reach every part of my being and make Your home in me.”

#### Day 2

E. According to 1 Corinthians, in order to love the Lord, we need to take Him as our portion for our enjoyment (1:2, 9; 5:7-8; 10:3-4), allow Him to grow in us (3:6), and realize that we are one spirit with Him (6:17).

六 我们爱主，是借着完全让主占有，并爱祂的显现—提后四 8:

1 成为爱神的人，乃是被神完全占有、拥有并接管—弗三 16 ~ 19，加四 19。

2 我们若这样爱主，就会爱祂的显现—提后四 8:

a 按照保罗的话，有冠冕为那些爱主显现的人存留—8 节。

b 如果我们不爱主，祂的来临将是审判的事；（林前十六 22；）但如果我们爱祂和祂的显现，我们就会得着奖赏。

贰 “愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在”—弗六 24:

一 按照保罗著作中的用法，“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—提前一 17，提后一 10，林前十五 42，52 ~ 54。

二 在朽坏之中爱我们的主耶稣基督，意思就是在新造里，并照着以弗所书所启示一切不朽坏的事项爱祂：

1 我们需要在祂作为三一神的具体化身，（西二 9，）作为身体的成分，（林前十二 12，）作为实际、恩典、平安、爱和光，（约一 17，八 12，十四 6，27；约壹四 8，）并作为一个新人的构成成分里（弗二 15，西三 10 ~ 11）来爱主耶稣。

2 所有这些事情都与以弗所书中所启示并教导的有关，包括三一神、基督和祂的身体—召会。

F. We love the Lord by being fully occupied by Him and loving His appearing—2 Tim. 4:8:

1. To be a lover of God is to be fully occupied, possessed, and taken over by God—Eph. 3:16-19; Gal. 4:19.

2. If we love the Lord in this way, we will love His appearing—2 Tim. 4:8:

a. According to Paul's word, a crown is laid up for those who love the Lord's appearing—v. 8.

b. If we do not love the Lord, His coming will be a matter of judgment (1 Cor. 16:22), but if we love Him and His appearing, we will receive a prize.

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

A. 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.

B. To love our Lord Jesus Christ in incorruptibility means to love Him in the new creation and according to all the incorruptible things revealed in Ephesians:

1. We need to love the Lord Jesus in His being the embodiment of the 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, 27; 1 John 4:8); and in His being the constituent of the one new man (Eph. 2:15; Col. 3:10-11).

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

3 以弗所书说到三一神的分赐以产生召会，（一 3 ~ 23，三 16 ~ 21，）基督为着召会的所是并所作，（一 7，二 13 ~ 18，五 25 ~ 27，29，）以及召会是基督的身体、是基督的新妇、并且在诸天界里与基督成为一。（一 22 ~ 23，五 23，25 ~ 27，二 6。）

4 所有这些都是不朽坏的，我们需要在这些不朽坏的事物中爱主：

### 周 三

a 如果我们在这一切事上爱主，我们向着祂的爱就是不朽坏的一六 24。

b 这样的爱不是天然的爱，乃是在复活里的爱；这爱就是神自己在祂神圣的素质里—约壹四 16。

三 在主的恢复里，我们需要在以弗所书所启示一切神圣、属灵、属天、不朽坏的事物中，来爱我们的主耶稣基督；这些事物乃是关于三一神、神圣的生命、基督之于我们的所是、祂的所作、以及召会—一 3 ~ 23，二 5 ~ 6，13 ~ 18，三 16 ~ 21，四 4 ~ 6，五 23，25 ~ 27。

叁 我们这些神的儿女越在朽坏之中爱主，就越在爱和光中行事为人—1 ~ 14 节：

一 我们这些神的儿女乃是神人，由神而生，有神的生命和性情，属于神的种类—1 节，约壹三 1，约一 12 ~ 13：

1 神是我们真实、真正的父，我们是祂真实、真正的儿女—约壹三 1，弗五 1。

2 宇宙中最大的奇迹，乃是人类竟能从神而生，罪人竟能成为神的儿女—约壹三 1，9，四 7，五 1，4，

3. Ephesians speaks concerning the dispensing of the Triune God to produce the church (1:3-23; 3:16-21), concerning what Christ is and has done for the church (1:7; 2:13-18; 5:25-27, 29), and concerning 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).

4. All these matters are incorruptible, and we need to love the Lord in these incorruptible things:

### Day 3

a. If we love the Lord Jesus in all these things, our love toward Him will be incorruptible—6:24.

b. 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.

C. 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.

III. The more we love the Lord in incorruptibility, the more we, as children of God, will walk in love and light—vv. 1-14:

A. As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—v. 1; 1 John 3:1; John 1:12-13:

1. God is our real, genuine, Father, and we are His real, genuine, children—1 John 3:1; Eph. 5:1.

2. The greatest wonder in the universe is that human beings could be begotten of God and that sinners could be made children of God—1

18, 约一 12 ~ 13 :

- a 我们既是由神圣的生命所生，有神圣的生命，我们这些神的儿女就是神圣的人—约壹五 11 ~ 13, 三 1, 10。
- b 我们这些由神所生的人，不仅有神圣的生命，也有神圣的性情—彼后—4。

## 周 四

二 我们这些神的儿女应当在爱和光中行事为人—弗五 2, 8:

- 1 爱是神内在的本质，光是神外显的元素—约壹四 8, 16, —5。
- 2 我们这些神儿女的日常行事为人，该由神爱的本质和神照耀的元素二者所构成；这该是我们行事为人内在的源头—弗五 2, 8。
- 3 “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”—2 节：
  - a 以弗所书的目标，乃是要带我们进入神的爱，就是祂内在的本质里，使我们在甜美的神圣之爱里享受祂的同在，而象基督一样地爱别人—25 节：
    - (一) 在爱的情形与气氛中，我们被神浸透，在祂面前成为圣别、没有瑕疵—1 4。
    - (二) 我们在其中为着长大而生根、并为着建造而立基的爱，乃是我们实际认识并经历之神圣的爱—三 17。

## 周 五

- (三) 基督的爱就是基督自己，是不可度量并且超越知识的，但我们能借着经历认识这爱—19 节。

John 3:1, 9; 4:7; 5:1, 4, 18; John 1:12-13:

- a. Since we have been born of the divine life and possess the divine life, we, the children of God, are divine persons—1 John 5:11-13; 3:1, 10.
- b. As those who have been born of God, we have not only the divine life but also the divine nature—2 Pet. 1:4.

## Day 4

B. As the children of God, we should walk in love and light—Eph. 5:2, 8:

- 1. Love is the inner substance of God, and light is the expressed element of God—1 John 4:8, 16; 1:5.
- 2. Our daily walk as children of God should be constituted with both the loving substance of God and the shining element of God; this should be the inner source of our walk—Eph. 5:2, 8.
- 3. “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”—v. 2:
  - a. The goal of the book of Ephesians is to bring us into love as the inner substance of God so that we may enjoy His presence in the sweetness of the divine love and thereby love others as Christ did—v. 25:
    - 1) In the condition and atmosphere of love, we are saturated with God to be holy and without blemish before Him—1:4.
    - 2) The love in which we are rooted for growth and grounded for building is the divine love realized and experienced by us in a practical way—3:17.

## Day 5

- 3) The love of Christ, which is Christ Himself, is immeasurable and knowledge-surpassing, yet we can know it by experiencing it—v. 19.

(四) 基督的身体在爱里把自己建造起来；为着建造基督的身体，凡我们的所是或所作，爱乃是极超越的路—四 16，林前十二 31。

b 我们已经重生，成为神的种类，我们这些神的儿女应当是爱，因为神就是爱；我们既在生命和性情上成为神，也就应当成为爱—约壹四 8，16。

4 “你们从前是黑暗，但如今在主里面乃是光，行事为人就要象光的儿女”—弗五 8：

a 神是光，所以我们这些神的儿女，也是光的儿女—约壹一 5，弗五 8，约十二 36。

b 我们不仅是光的儿女，并且就是光的本身；我们是光，因为我们在主里与神是一—太五 14，约壹一 5。

## 周 六

c 当我们在光中时，我们就在对错的范围之外—7 节。

d 如果我们行事为人象光的儿女，我们就会结出以弗所五章九节所描述的果子：

(一) 光的果子，性质上必须是善的，手续上必须是义的，彰显上必须是真实的，使神得以彰显，成为我们日常行事为人的实际。

(二) 在善、义和真实中之光的果子，与三一神有关：

(1) 父神就是善，乃是光之果子的性质；因此，在九节的善，指着父神—太十九 17。

(2) 义，指着子神，因为基督照着神义的手续，成就神的定旨—罗五 17 ~ 18，21。

(3) 真实，就是光之果子的彰显，指着灵神，因为祂

4) The Body of Christ builds itself up in love; love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—4:16; 1 Cor. 12:31.

b. As those who have been regenerated to become God's species, we, the children of God, should be love because God is love; since we become God in life and in nature, we also should become love—1 John 4:8, 16.

4. "You were once darkness but are now light in the Lord; walk as children of light"—Eph. 5:8:

a. As God is light, so we, the children of God, are children of light—1 John 1:5; Eph. 5:8; John 12:36.

b. We are not only children of light—we are light itself; we are light because we are one with God in the Lord—Matt. 5:14; 1 John 1:5.

## Day 6

c. When we are in the light, we are outside the realm of right and wrong—v. 7.

d. If we walk as children of light, we will bear the fruit described in Ephesians 5:9:

1) The fruit of the light must be good in nature, righteous in procedure, and real in expression, that God may be expressed as the reality of our daily walk.

2) The fruit of the light in goodness, righteousness, and truth is related to the Triune God:

a) God the Father as goodness is the nature of the fruit of the light; therefore, goodness in verse 9 refers to God the Father—Matt. 19:17.

b) Righteousness refers to God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure—Rom. 5:17-18, 21.

c) Truth, the expression of the fruit of the light, refers to God the Spirit,

是实际的灵—约十四 17，十六 13。

(4) 我们行事为人象光的儿女，证据乃是看有没有结出这种果子。

for He is the Spirit of reality—John 14:17; 16:13.

d) The proof that we are walking as children of light is seen in the bearing of such fruit.

## 晨兴喂养

可十二 30 “你要全心、全魂、全心思并全力，爱主你的神。”

林前二 9 “只是如经上所记：‘神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。’”

我们需要看见，爱主就是让祂活在我们里面并替我们活。祂渴望有一个住处和器皿，使祂能得着彰显。我们若真诚地爱主，就要说，“主耶稣，我停下我一切的作为，并给你有自由的路，好活在我里面并替我活。”（李常受文集一九七三至一九七四年第二册，六一三页）

## 信息选读

约翰福音启示神成了人，为要将祂自己陈明给人（一 1、14）。祂作为人，要求我们作两件事—首先，借着信入祂，把祂接受到我们里面；其次，爱祂（12，十四 21、23，二一 15～17）。我们信入主，乃是为了接受祂；我们爱祂，乃是为着享受祂。接受和享受不同。我们在采购食材时接受食物，但我们必须烹煮并吃食物，以享受食物。每个信徒都接受了主。虽然我们已接受了祂，我们仍需要爱祂。我们应当每天早晚告诉主，我们爱祂。每天早晨祷告说，“主，我仍然爱你。我今天比昨天更爱你”；这样祷告很好。一整天，我们也许没有负担为任何特别的事祷告，然而我们该常祷告说，“主耶稣，我爱你。我仍然爱你。我比从前更爱你。你真是可爱。”没有别的祷告比对我们爱祂，更能挑旺我们。一天过去了，我们上床时应当说，“主耶稣，现在这一天结束了，我告诉

## Morning Nourishment

Mark 12:30 “And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.”

1 Cor. 2:9 But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.”

We need to see that to love the Lord is to allow Him to live in us and for us. He desires a dwelling place and a vessel so that He can be expressed. If we sincerely love the Lord, we need to say, “Lord Jesus, I stop all my doing and give You the free way to live in me and to live for me.” (CWWL, 1973-1974, vol. 2, p. 453)

## Today’s Reading

The Gospel of John reveals that God became a man in order to present Himself to man (1:1, 14). As a man He asked us to do two things—first to receive Him into us by believing into Him and second to love Him (v. 12; 14:21, 23; 21:15-17). Our believing into the Lord is for our receiving Him, and our loving Him is for our enjoying Him. Receiving and enjoying are not the same thing. We receive food when we buy groceries, but we must prepare and eat the food in order to enjoy it. Every believer has received the Lord. Although we have already received Him, we still need to love Him. We should tell the Lord that we love Him every day, morning and evening. It is good to pray each morning, “Lord, I still love You. I love You more today than yesterday.” Throughout the day, although we may not have a burden to pray for anything in particular, we should often pray, “Lord Jesus, I love You. I still love You. I love You more than ever. You are so lovable.” No other kind of prayer will stir us up as much as telling the Lord that we love Him. After the day has passed, when we get into bed, we should say, “Lord Jesus, now that

你，我仍然爱你。我爱你。我爱你胜过一切。”我们越告诉主我们爱祂，祂就越向我们显明祂是何等可爱，直到我们领悟祂是全然可爱的。

信入主并爱祂，乃是我们有分于祂丰富的两项基本要求。我们必须首先接受祂到我们里面，然后继续不断地爱祂。

爱主不是作好事，甚至也不是作属灵的事。反之，爱主乃是要停下我们的作为，让主全然占有我们这人。我们要祷告说，“不再是我活着，乃是基督在我里面活着。主啊，活在我里面，并替我活。为了多年来我没有给你机会在我里面活并替我活，我悔改。如今我看见我需要爱你，将自己给你，并让你在我里面得着一切的地位和自由的通道，好在我里面活并替我活。”

表达我们对主的爱最好的方式乃是说，“主耶稣，我向你敞开。完全占有我。”主不需要我们为祂作什么，主乃需要我们作祂的住处以彰显祂。祂要我们向祂敞开，使祂能安家在我们心里。为了正确地表达我们对主的爱，我们必须停下任何基于好意的作为，就如作正确的配偶，或带许多人得救。

我们需要停下自己的作为，以至现在活着的，不再是我。我们已经钉了十字架，钉了十字架的人不能作什么。我们不仅该不再作坏事，也该不再从自己作好事。如果我们自己作任何事，这意思是我们还没有钉十字架。爱主的路是不尝试作任何事，只简单地说，“主啊，我爱你，我将自己交给你，我向你敞开。多而又多地拥有我，直到你达到我这人的每一部分，并且安家在我里面。”（李常受文集一九七三至一九七四年第二册，六〇二至六〇三、六一二、六〇九至六一〇页）

参读：李常受文集一九七三至一九七四年第二册，六〇〇至六一三页。

this day has passed, I tell You that I still love You. I love You. I love You more than anything.” The more we tell the Lord that we love Him, the more He will show us how lovely He is until we realize that He is altogether lovely.

Believing into the Lord and loving Him are the two basic requirements for us to participate in His riches. We must first receive Him into us and then love Him continually.

To love the Lord is not to do good things or even spiritual things. Instead, to love the Lord is to be stopped from our doing and to let the Lord take full possession of our being. We need to pray, “It is no longer I who live, but it is Christ who lives in me. Lord, live in me and live for me. I repent that for many years I have not given You the opportunity to live in me and for me. Now I see that I need to love You, give myself to You, and let You have all the ground in me and a free course to live in me and for me.”

The best way to express our love toward the Lord is to say, “Lord Jesus, I open to You. Take full possession of me.” Rather than needing us to do something for Him, the Lord needs us to be His dwelling place to express Him. He wants us to open to Him so that He can make His home in our heart. In order to properly express our love toward the Lord, we must stop any kind of doing based on good intentions, such as being a proper spouse or bringing many to salvation.

We need to stop our doing so that it is no longer we who live. We have been crucified, and a crucified person cannot do anything. Not only should we no longer do bad things, but we also should no longer do good things from ourselves. If we do anything, it means that we are not crucified. The way to love the Lord is not to try to do anything but simply to say, “Lord, I love You. I present myself to You. I am open to You. Possess me more and more until You reach every part of my being and make Your home in me.” (CWWL, 1973-1974, vol. 2, pp. 446-447, 453, 451-452)

Further Reading: CWWL, 1973-1974, vol. 2, pp. 445-453



提后四 8 “从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”

弗六 24 “愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”

哥林多前书启示如何爱主。在这封书信中，使徒保罗并没有告诉我们要作许多事，就如去国外布道，或将一切献给主。按照哥林多前书，我们要爱主，首先，需要接受祂作我们的分，给我们享受（一 2、9，五 7～8，十 3～4）。我们要说，“主啊，你是我的分，你是可吃可喝的，你是我的享受。”其次，爱主就是让祂在我们里面长大（三 6）。我们不仅需要享受祂，还需要让祂不断地在我们里面扩增。第三，我们要爱主，就需要领悟我们与祂是一灵（六 17）。我们不需要为主作事，就如运用属灵的恩赐或去国外布道等，我们主要的乃是需要祷告说，“主啊，你是我的享受，你正在我里面长大，并且你与我是一灵。在我日常生活的每一方面，我在灵里享受与你是一。”这就是爱主（李常受文集一九七三至一九七四年第二册，六一一页）。

## 信息选读

在提摩太后书里保罗说，“末后的日子必有艰难的时期来到；因为那时人要成为爱自己者、爱钱财者…，宁愿作爱宴乐者，不愿作爱神者。”（三 1～2、4）成为爱钱财者，就是成为被钱财完全霸占、拥有并接管的人，甚至作发财梦。同样的，成为爱神的人，乃是被神完全占有、拥有并接管。在美国，人们有许多享乐，如体育和其他娱乐活动。爱体育活动者被体育

2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

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

First Corinthians reveals how to love the Lord. In this Epistle the apostle Paul does not tell us to do many things, such as go to the mission field or give everything to the Lord. According to 1 Corinthians, in order to love the Lord, we first need to take Him as our portion for our enjoyment (1:2, 9; 5:7-8; 10:3-4). We need to say, “Lord, You are my portion. You are edible and drinkable. You are my enjoyment.” Second, to love the Lord is to allow Him to grow in us (3:6). We need not only to enjoy Him but also to let Him continually increase in our being. Third, in order to love the Lord, we need to realize that we are one spirit with Him (6:17). Instead of doing things for the Lord, such as exercising spiritual gifts or going to the mission field, we mainly need to pray, “Lord, You are my enjoyment, You are growing within me, and You and I are one spirit. In every aspect of my daily life I enjoy oneness with You in my spirit.” This is to love the Lord. (CWWL, 1973-1974, vol. 2, p. 452)

## Today's Reading

In 2 Timothy Paul says, “In the last days difficult times will come. For men will be lovers of self, lovers of money,...lovers of pleasure rather than lovers of God” (3:1-2, 4). To be a lover of money is to be fully occupied, possessed, and taken over by money, even dreaming of money. Similarly, to be a lover of God is to be fully occupied, possessed, and taken over by God. In the United States people have many pleasures, such as sports and other amusements. A lover of sports is fully occupied by sports. To love the Lord

活动完全占有。爱主就是完全被祂占有。即使在梦中，我们也该说，“主耶稣，我爱你。”

我们若这样爱主，就会爱祂的显现，就是祂的来临。保罗说，“从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”（四8）我们该祷告说，“主啊，虽然我给你自由的通道好活在我里面，并替我活，但我仍然渴望你外在的显现。主耶稣，愿你快来！”按照保罗的话，有冠冕为那些爱主显现的人存留。如果我们不爱主，祂的来临将是审判的事（林前十六22）；但如果我们爱祂和祂的显现，我们就会得着奖赏（李常受文集一九七三至一九七四年第二册，六一二至六一三页）。

以弗所六章二十四节说，“愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”…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，林前五42、52～54）。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。我们需要在祂作为三一神的具体化身（西二9），作为身体的成分（林前十二12），作为实际、恩典、平安、爱和光（约一17，八12，十四6，约壹四8），并作为一个新人的构成成分里（弗二15，西三10～11）来爱主耶稣。所有这些事情都与以弗所书中所启示并教导的有关，包括三一神、基督和祂的身体—召会。以弗所书说到三一神的分赐以产生召会（一3～23，三16～21），基督为着召会的所是并所作（一7，二13～18，五25～27、29），以及召会是基督的身体、是基督的新妇，并且在诸天界里与基督成为一（一22～23，五23、25～27，二6）。所有这些都是不朽坏的，我们需要在这些不朽坏的事物中爱主。

在以上所有的事物中爱主耶稣，就是在朽坏之中爱祂（李常受文集一九九一至一九九二年第一册—中文尚未出书）。

is to be fully occupied by Him. Even in our dreams we should say, “Lord Jesus, I love You.”

If we love the Lord in this way, we will love His appearing, which is His coming. Paul says, “Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing” (4:8). We should pray, “Lord, although I have given You a free course to live in me and for me, I still long for Your outward appearing. Come quickly, Lord Jesus!” According to Paul’s word, a crown is laid up for those who love the Lord’s appearing. If we do not love the Lord, His coming will be a matter of judgment (1 Cor. 16:22), but if we love Him and His appearing, we will receive a prize. (CWWL, 1973-1974, vol. 2, pp. 452-453)

Ephesians 6:24 says, “Grace be with all those who love our Lord Jesus Christ in incorruptibility.”..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). According to the usage of incorruptible, especially in the writings of Paul, this word refers mainly to God and the things of God. We need to love the Lord Jesus in His being the embodiment of the 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 new man (Eph. 2:15; Col. 3:10-11). All these things are related to what is revealed and taught in Ephesians, including the Triune God, Christ, and His Body, the church. Ephesians speaks concerning the dispensing of the Triune God to produce the church (1:3-23; 3:16-21), and it speaks of what Christ is and has done for the church. It also speaks 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). All these matters are incorruptible. We need to love Christ in these incorruptible things.

To love the Lord Jesus in all the above matters is to love Him in incorruptibility. (CWWL, 1991-1992, vol. 1, p. 67)

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

约一 12 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。”

彼后一 4 “借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。”

在过去，成千上万的信徒都爱过基督。有些人爱主耶稣是因着祂以恩慈待他们，因着祂照顾他们，因着祂所赐与他们的，或只因着祂首先爱了他们。然而，照着保罗的话，我们必须在以弗所书所揭示的一切项目上来爱主。以弗所书的每一章都揭示基督和祂的身体—召会—的事；如果我们在这一切事上爱主，我们向着祂的爱就是不朽坏的。这样的爱不是天然的爱，乃是在复活里的爱，这爱就是神自己在祂神圣的素质里（约壹四 16）。我盼望在主的恢复里，我们都不是在许多其他的事物中，乃是在以弗所书所启示一切神圣、属灵、属天、不朽坏的事物中，来爱我们的主耶稣基督〔六 24〕；这些事物乃是关于三一神、神圣的生命、基督之于我们的所是、祂的所作以及召会（李常受文集一九九一至一九九二年第一册—中文尚未出书）。

## 信息选读

约翰三章六节说，“从肉体生的，就是肉体。”你和你的父母都是属于同一种类，就是肉体的种类。六节又说，“从那灵生的，就是灵。”这两个灵是属于同一种类，也是出于同一源头。我们是神生的，成为许多的神人，就是神的许多儿女。

亚当在形像和样式上是神的儿子，但他只有神的形像，而没有神的生命和性情。我们却不一样。我们不仅

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

In the past, many thousands of believers have loved Christ. Some have loved the Lord Jesus because He is kind to them, because He cares for them, because of what He has given them, or simply because He first loved them. According to Paul's word, however, we must love the Lord Jesus in all the items unveiled in Ephesians. Every chapter unveils something concerning Christ and His Body, the church. If we love Him in all these things, our love toward Him will be incorruptible. Such love is not a natural love. It is a love in resurrection, the love that is God Himself in His divine essence (1 John 4:16). I hope that in the Lord's recovery we would all love the Lord Jesus Christ not in many other things but 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. (CWWL, 1991-1992, vol. 1, pp. 67-68)

## Today's Reading

John 3:6 says, “That which is born of the flesh is flesh.” Both you and your parents are of the same species, the species of flesh. Verse 6 also says, “That which is born of the Spirit is spirit.” The two spirits are of the same species and also of the same source. We are born of God to be the many God-men, the children of God.

Adam was the son of God in image and likeness, but he had only the image of God without the life and nature of God. We are different. We are not only created

是神所造的，也是从神生的，所以神是我们真实、真正的父；我们是祂真实、真正的儿女。我们有权柄说，我们是神的儿女。我们有神的形像，也有祂的生命和性情。罗马八章十六节说，那灵同我们的灵见证我们是神的儿女。…神的儿女乃是神人。当我们接受主耶稣，祂也进到我们的灵里时，我们就立即得着一个权柄。那个权柄就是神圣的生命，而这生命乃是带着神圣的性情。我们有神的生命和性情，因为我们是从神生为祂的儿女。我们乃是神人（神人的生活，二八至二九页）。

我们已经从父这生命的源头而生，成为神的儿女。人类竟能从神而生，罪人竟能成为神的儿女，这的确是宇宙中最大的奇迹！借着这惊人的神圣出生，我们得着了神圣的生命，就是永远的生命（新约总论第五册，一一至一二页）。

我们既是神的儿子，也是神人，我们就有神圣的生命（约三 15、36 上）。许多基督徒知道他们有永远的生命，却不知道永远的生命是什么。不仅如此，他们也不知道神圣的生命是什么。他们不知道重生的人在为自己属人的生命之外，得着了另一个生命。我们都需要看见，在我们天然的生命之外，我们得着了另一个生命，就是神圣的生命。天然的生命使我们成为天然的人；神圣的生命使我们成为神圣的人。我们都能夸口说我们是神圣的人，因为我们是由神圣的生命所生的。因着我们由神圣的生命所生，并有神圣的生命，我们当然就是神圣的人。我们由神圣的生命所生，所以我们是神圣的。

神人乃是由神所生的人，不仅有神圣的生命，也有神圣的性情。感谢神，在圣经六十六卷书里有一节，就是彼后一章四节，说我们有分于神的性情。我们该在我们的圣经里把这一节画起来，好叫每次我们打开圣经时，这一节都会显明出来（神人，七、九页）。

参读：长老训练第六册，九二至九五页。

by God but also born of God, so God is our real, genuine, Father, and we are His real, genuine, children. We have the authority to say that we are children of God. We have God's image and His life and nature. Romans 8:16 says that the Spirit and our spirit witness together that we are children of God...The children of God are the God-men. When we received the Lord Jesus and He came into our spirit, right away an authority was given to us. That authority was the divine life, and with this life is the divine nature. We have the life and nature of God because we were born of God to be His children. We are God-men. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 461-462)

We have been begotten of the Father, the source of life, to be the children of God. Surely it is the greatest wonder in the universe that human beings could be begotten of God and sinners could be made children of God. Through such an amazing divine birth we have received the divine life, the eternal life. (The Conclusion of the New Testament, p. 1071)

As sons of God and as God-men, we have the divine life (John 3:15, 36a). Many Christians realize that they have eternal life, yet they do not know what eternal life is. Furthermore, they do not know what the divine life is. They do not know that, as regenerated ones, they have another life in addition to their own human life. We all need to realize that in addition to our natural life, we have another life, the divine life. The natural life makes us a natural man, and the divine life makes us a divine man. We all can boast that we are divine persons because we have been born of the divine life. Since we have been born of the divine life and possess the divine life, surely we are divine persons. We have been born of the divine life; therefore, we are divine.

As those who are born of God, the God-men have not only the divine life but also the divine nature. Thank God that in the Bible, among the sixty-six books, there is one verse, 2 Peter 1:4, that says that we are partakers of the divine nature, which is the nature of God. We should mark such a verse in our Bibles so that whenever we open the Bible, that verse will stand out. (CWWL, 1994-1997, vol. 2, "The God-men," pp. 437-438)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 517-519

弗五2“也要在爱里行事为人，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。”

约壹四16“神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。”

按照以弗所四章，我们的生活需要恩典和实际（真理），使我们够资格有分于基督身体的建造。五章比四章更高更深。五章往前给我们看见，我们需要在爱和光中行事为人（2、8）。爱是恩典的源头，光是真理的源头。爱彰显出来，就成了恩典；光照耀出来，就成了真理。基督从神而来，为要彰显神，显明神。当神在主耶稣身上得彰显并被启示时，祂的爱就成了恩典，祂的光就成了真理。我们接受主耶稣作我们的救主和生命，就被带进与父的交通中，享受祂作爱和光（基督的身体，五〇至五一页）。

## 信息选读

子是爱的彰显，对我们乃是恩典；这恩典把我们带到恩典的源头，就是那是爱的父那里。约翰的福音书里有恩典（约一14），但在约翰的第一封书信里有爱（约壹四8、16）。基督来了，也把真理，实际带给我们。我们有了真理，这真理就把我们带到真理的源头，就是那是光的父那里。耶稣基督把我们带到父那里，父乃是爱，就是恩典的源头，也是光，就是真理的源头。在以弗所五章，我们是光的儿女，在爱和光中行事为人（基督的身体，五一页）。

Eph. 5:2 And 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.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

According to Ephesians 4, we need grace and truth for the life that qualifies us to participate in the building up of the Body of Christ. Chapter 5 of Ephesians is higher and deeper than chapter 4. It goes on to show us that we need to walk in love and light (5:2, 8). Love is the source of grace, and light is the source of truth. When love is expressed, it becomes grace. When light shines out, it becomes truth. Christ came from God to express God, to manifest God. When God is expressed and revealed in the Lord Jesus, His love becomes grace and His light becomes truth. When we receive the Lord Jesus as our Savior and our life, we are brought into fellowship with the Father to enjoy Him as love and light. (CWWL, 1988, vol. 3, “The Body of Christ,” pp. 412-413)

## Today's Reading

The Son is the expression of love, which to us is grace, and this grace brings us to the source of grace, which is the Father as love. In the Gospel of John there is grace (1:14), but in the first Epistle of John there is love (4:8, 16). Christ also came to bring us the truth, the reality. When we have the truth, the truth brings us to the source of truth, the Father as light. Jesus Christ brings us to the Father, who is love as the source of grace and who is light as the source of truth. In Ephesians 5 we are children of light walking in love and light. (CWWL, 1988, vol. 3, “The Body of Christ,” p. 413)

爱是神内在的本质，光是神外显的元素。神内在的爱是可感觉的，神外显的光是可看见的。我们在爱里的行事为人，该由神爱的本质和光的元素二者所构成。这该是我们行事为人内在的源头，这比恩典和真理更深（圣经恢复本，弗五2注1）。

愿我们都深刻地看见，那合乎神心愿的召会生活，必须在爱里并在光中，这二者乃是神自己的元素。在神内在的本质里，我们有爱和光。在此我们有拔尖的召会生活，就是召会作新妇。以弗所书的目标，乃是带我们进入神内在的本质里，好认识祂是爱和光。在此我们享受照耀的光和甜美的爱，而活在亲密的交通中。

我们要在爱里，在祂面前成为圣别、没有瑕疵。这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，象祂一样。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；就在这种情形下，我们被神浸透了。

保罗特别说到我们是在爱里生根立基。我们要经历基督，需要信和爱（提前一14）。信使我们能接受并领略基督，爱使我们能享受基督。信和爱都不是我们的，乃是祂的。祂的信成了我们的信，使我们信祂；祂的爱成了我们的爱，使我们爱祂。我们凭以生根立基的爱，乃是我们实际认识并经历之神圣的爱。我们是以这样的爱来爱我们的主，也以同样的爱彼此相爱。在这样的爱里，我们在生命中长大，并在生命中被建造。保罗在这里对经历基督与生命和建造之关系的思想是十分深奥的（以弗所书生命读经，六二二、四〇至四一、三五〇页）。

参读：以弗所书生命读经，第三十三、六十一篇。

Love is the inner substance of God, whereas light is the expressed element of God. The inward love of God is sensible, and the outward light of God is visible. Our walk in love should be constituted of both the loving substance and the shining element of God. These should be the inner source of our walk. They are deeper than grace and truth. (Eph. 5:2, footnote 1)

May we all be impressed that the church life according to God's desire must be in love and in light, both of which are the very elements of God Himself. In the inner substance of God we have love and light. Here we have the top church life, the church as the bride. The goal of the book of Ephesians is to bring us into God's inner substance to know Him as love and light. Here we are to live in intimate fellowship as we enjoy the shining light and love in its sweetness.

We shall be holy and without blemish before Him in love. Love here 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. Firstly, 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. Under such a condition we are being saturated with God.

Paul says specifically that we are rooted and grounded in love. In order to experience Christ, we need faith and love (1 Tim. 1:14). Faith enables us to receive and realize Christ, and love enables us to enjoy Him. Both faith and love are not ours but His. His faith becomes our faith to believe in Him, and His love becomes our love to love Him. The love in which we are rooted and grounded is the divine love realized and experienced by us in a practical way. With such a love we love the Lord, and with that same love we love one another. In such a love we grow in life and are built up in life. Paul's thought here regarding the relationship between the experience of Christ and the matters of life and building is surely deep and profound. (Life-study of Ephesians, pp. 516, 32-33, 289-290)

Further Reading: Life-study of Ephesians, msgs. 33, 61

## 第五周●周五

### 晨兴喂养

弗三 19 “并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”

四 16 “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。”

基督的爱是超越知识的爱；然而我们能借着经历认识这爱。就我们的心智说，基督的爱是超越知识的，我们的心思无法明白；但我们在灵里借着经历，就能认识基督的爱。

基督的爱就是基督自己。基督是不可度量的，祂的爱也是这样。不要把基督的爱看作是附属于基督的东西；这爱就是基督。因为基督是不可度量的，所以祂的爱是超越知识的；但我们能在灵里认识这爱，不是凭着知识，乃是凭着经历。我们若以目前所经历基督那不可度量的爱，与将来所要经历的相比，就如一滴水与大海相比一样。基督的宇宙量度和祂不可度量的爱，犹如广大无垠的大海，让我们来经历（以弗所书生命读经，三五〇至三五一页）。

### 信息选读

林前十二章的末了启示，爱是极超越的路（31下）。一个人如何作长老？爱是极超越的路。一个人如何作同工？爱是极超越的路。我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。

## << WEEK 5 — DAY 5 >>

### Morning Nourishment

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

4:16 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.

The love of Christ surpasses knowledge; yet, we can know it by experiencing it. According to our mentality, the love of Christ is knowledge-surpassing. Our mind is not able to know it. But in our spirit we can know the love of Christ through our experience.

The love of Christ is Christ Himself. Just as Christ is immeasurable, so His love is also immeasurable. Do not regard the love of Christ as something belonging to Christ. This love is Christ. Because Christ is immeasurable, His love is knowledge-surpassing; yet we can know it in our spirit, not by knowledge but by experience. If we compare what we have so far experienced of the immeasurable love of Christ to all there is to experience, it is like comparing a raindrop to the ocean. Christ in His universal dimensions and in His immeasurable love is like a vast, limitless ocean for us to experience. (Life-study of Ephesians, p. 290)

### Today's Reading

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder? Love is the most excellent way. How can one be a co-worker? Love is the most excellent way. How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything.

爱是有效能的。我们应当爱每一个人，甚至爱我们的仇敌。如果同工和长老不爱那些不好的人，最终长老和同工就会无事可作。我们必须借着一无分别地爱恶人也爱好人而得以完全，象我们的父是完全的一样（太五48）。我们必须象我们的父一样完全，因为我们是祂的众子，是祂的种类。这是非常重要的。我们如何作长老和同工？乃是在每一方面都凭着爱。我们必须爱任何一种人（活力排，九三至九四页）。

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，乃是说祂就是爱。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。

我们在神的分赐之下，我们的生活就不仅有灵与爱，也有光。我们天然的爱是在黑暗里。唯有一种爱满了光，那就是来自神之分赐的爱（新约总论第一册，八五页）。

保罗在以弗所五章八节说，“你们从前是黑暗，但如今在主里面乃是光，行事为人就要象光的儿女。”我们从前不仅是黑暗的，并且就是黑暗本身。如今我们不仅是光的儿女，并且就是光本身（太五14）。光就是神，照样，黑暗就是撒但。我们从前是黑暗，因为那时我们与撒但是一；现今我们是光，因为我们在主里与神是一。

保罗在以弗所五章八节劝我们：“行事为人就要象光的儿女。”神是光，所以我们这些神的儿女，也是光的儿女。我们如今在主里面既是光，行事为人就要象光的儿女（以弗所书生命读经，五一四页）。

参读：活力排，第八篇。

Love prevails. We should love everybody, even our enemies. If the co-workers and elders do not love the bad ones, eventually they will have nothing to do. We must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species. This is most crucial. How can we be a co-worker and an elder? It is by love in every way. We must love any kind of person. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 126)

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.

When we are under God's dispensing, our living will not only be with Spirit and love but also with light. Our natural love is in darkness. Only one kind of love is full of light, and that is the love that comes from God's dispensing. (The Conclusion of the New Testament, p. 70)

In Ephesians 5:8 Paul says, "For you were once darkness but are now light in the Lord; walk as children of light." We were once not only dark, but darkness itself. Now we are not only the children of light, but light itself (Matt. 5:14). As light is God, so darkness is the devil. We were darkness because we were one with the devil. Now we are light because we are one with God in the Lord.

In Ephesians 5:8 Paul exhorts us to "walk as children of light." As God is light, so we, the children of God, are also the children of light. Because we are now light in the Lord, we should walk as children of light. (Life-study of Ephesians, p. 425)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8



约壹一7“但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

弗五8～9“你们从前是黑暗，但如今在主里面乃是光，行事为人就要象光的儿女，（光的果子是在于一切的善、义和真实）。”

要明白爱与恩典之间的差异并不难，但要了解光与实际的分别却不容易。我以婚姻生活的亲身经历为例来说明，也许会有帮助。我的妻子与我结婚多年了。在这段时间里，我想不起我曾以我所认为对的方式对待她。相反的，靠着主的加力，我一直在光中对待她。当我们在光中时，我们就在对错的范围之外。我们不需要分辨什么是对的，什么是错的，什么是该作的，什么是不该作的。我们若在光中，我们的生活为人就自然而然照着一种方式。然而，当我们在黑暗中，我们就需要辨别、猜想并摸索出作事的方法。但是当我们在光中时，我们就不需要摸索、猜想或辨别（以弗所书生命读经，六一六页）。

## 信息选读

保罗在吩咐我们行事为人要象光的儿女之后，在以弗所五章九节插进一句括弧的话，论到光的果子：“光的果子是在于一切的善、义和真实。”善是光之果子的性质；义是产生光之果子的途径或手续；真实就是实际，乃是光之果子真实的彰显（神自己）。光的果子，性质上必须是善的，手续上必须是义的，彰显上必须是真实的，使神得以彰显，成为我们日常行事为人的实际。

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

Eph. 5:8-9 For you were once darkness but are now light in the Lord; walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth).

Although it is rather easy to understand the difference between love and grace, it is more difficult to understand the distinction between light and truth. Perhaps it will help if I illustrate from my own experience in married life. My wife and I have been married for a good many years. During this time, I cannot recall ever dealing with her according to what I thought was right. On the contrary, by the Lord's enabling, I have behaved toward her always in light. When we are in the light, we are outside the realm of right and wrong. There is no need to discern what is right and what is wrong, what we should do and what we should not do. If we are in the light, we simply act and behave spontaneously in a certain way. However, when we are in darkness, we need to discern, to guess, and to grope for a way to do things. But when we are in the light, there is no need for groping, guessing, or discerning. (Life-study of Ephesians, pp. 511-512)

## Today's Reading

After commanding us to walk as children of light, Paul inserts in Ephesians 5:9 a parenthetical statement regarding the fruit of the light, saying that “the fruit of the light consists in all goodness and righteousness and truth.” Goodness is the nature of the fruit of the light; righteousness is the way or the procedure to produce the fruit of the light; and the truth is the reality, the real expression of the fruit of the light. This expression is God Himself. The fruit of the light must be good in nature, righteous in procedure, and real in expression so that God may be expressed as the reality of our daily walk.

保罗在说到光的果子时，只提到三件事物：善、义和真实，这是很有意义的。他不是说到圣别、恩慈、谦卑。他只提三件事物的原因，是因为在善、义和真实中之光的果子，与三一神有关。善，指光之果子的性质。主耶稣曾指出，只有一位是善的，就是神自己（太十九17）。因此，这里的善是指父神。父神就是善，乃是光之果子的性质。

请注意，保罗在〔以弗所五章〕这里不是说到光的工作，或是光的行为，乃是说到光的果子。果子是生命同其性质的事，光之果子的性质就是父神。

我们曾指出，义指光之果子的途径或手续。义是产生光之果子的手续。在神格中，子基督是我们的义。祂来到地上，照着神的手续（这手续总是义的），产生一些东西。义是神的途径，神的手续。基督照着神义的手续，成就神的定旨（罗五17~18、21）。所以，光之果子的第二面是指子神。

真实是光之果子的彰显。这果子必须是真实的，也就是说，必须是神的彰显，就是隐藏之光的照耀。无疑的，这真实是指实际的灵，就是三一神的第三者。所以，父是善，子是义，那灵是真理、实际，这三者都与光的果子有关。…以弗所五章九节是行事为人象光之儿女的定义。如果我们行事为人象光的儿女，我们就会结出九节所描述的果子。我们借着行事为人象光之儿女所结的果子，必定是在善、义和真实里。我们行事为人象光的儿女，证据乃是看有没有结出这种果子（以弗所书生命读经，五一六至五一七页）。

参读：以弗所书生命读经，第五十篇。

It is significant that in speaking of the fruit of the light Paul mentions only three things: goodness, righteousness, and truth. He does not speak of holiness, kindness, or humility. The reason he mentions just three things is that the fruit of the light in goodness, righteousness, and truth is related to the Triune God. Goodness refers to the nature of the fruit of light. The Lord Jesus once indicated that the only One who is good is God Himself (Matt. 19:17). Hence, goodness here denotes God the Father. God the Father as goodness is the nature of the fruit of the light.

Notice that here Paul speaks not of the work of the light nor of the conduct of the light, but of the fruit of the light. Fruit is a matter of life with its nature. The nature of the fruit of the light is God the Father.

We have pointed out that the righteousness denotes the way or the procedure of the fruit of the light. Righteousness is the procedure by which the fruit of the light is produced. In the Godhead, the Son, Christ, is our righteousness. He came to earth to produce certain things according to God's procedure, which is always righteous. Righteousness is God's way, God's procedure. Christ came to accomplish God's purpose according to His righteous procedure. Therefore, the second aspect of the fruit of the light refers to God the Son.

The truth is the expression of the fruit of the light. This fruit must be real; that is, it must be the expression of God, the shining of the hidden light. No doubt, this truth refers to the Spirit of reality, the third of the Triune God. Therefore, the Father as the goodness, the Son as the righteousness, and the Spirit as the truth, the reality, are all related to the fruit of the light...Ephesians 5:9 is the definition of walking as children of light. If we walk as the children of light, we shall bear the fruit described in verse 9. The fruit we bear by walking as the children of the light must be in goodness, in righteousness, and in truth. The proof that we are walking as children of light is seen in the bearing of such fruit. (Life-study of Ephesians, pp. 426-428)

Further Reading: Life-study of Ephesians, msg. 50

# 第五周诗歌

6

## 敬拜父 — 是爱与光

8 7 8 7 副 (英 13)

G 大调

3/4

5̣. 1̣ | 3̣. 1̣ 7̣. 2̣ | 1̣ 5̣ 1̣. 3̣ | 5̣. 3̣ 1̣. 3̣ | 2 -  
 一 神, 你 是 爱, 你 也 是 光, 且 在 子 里 作 生 命;  
 5̣. 1̣ | 3̣. 3̣ 3̣. 5̣ | 5̣ 4̣ 3̣. 2̣ | 1̣. 3̣ 3̣. 2̣ | 1 -  
 爱 已 显 明, 光 已 照 亮, 我 们 因 此 而 得 生。  
 (副) 7̣. 1̣ | 2 - 4̣. 7̣ | 1 - 3̣. 4̣ | 5̣. 5̣ 5̣. 3̣ | 2 -  
 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!  
 5̣. 1̣ | 3̣. 3̣ 3̣. 5̣ | 5̣ 4̣ 3̣. 2̣ | 1̣. 3̣ 3̣. 2̣ | 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 5 — 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

G D G Bm C D  
 1. Thou art love and Thou art light, Lord, In the Son as life Thou art; Love ex-  
 G E Am C G/D D<sup>7</sup>  
 5 press - ing, light il - lum'n - ing, Thou dost life to us im -  
 G D/F# B Em G/B C D  
 8 **Chorus** part. (C) Thou art love! Thou art light! In the Son as life Thou art; Love ex-  
 G E/G# Am C G/D D<sup>7</sup> G  
 13 press - ing, light il - lum'n - ing Thou dost life to us im - part.

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!

