

## 第七篇

藉着在父的愛裏得成全而得以完全，  
像天父完全一樣

詩歌：

讀經：太五 48，約壹二 5，四 12，16～18

太 5:48 所以你們要完全，像你們的天父完全一樣。  
約壹 2:5 然而凡遵守祂話的，神的愛在這裏面實在是得了成全。  
在此我們就知道我們是在祂裏面。  
約壹 4:12 從來沒有人見過神；我們若彼此相愛，神就住在我們裏面，  
祂的愛也在我們裏面得了成全。  
約壹 4:16 神在我們身上的愛，我們也知道也信。神就是愛，住在愛  
裏面的，就住在神裏面，神也住在他裏面。  
約壹 4:17 在此，愛在我們便得了成全，使我們在審判的日子，可以  
坦然無懼；因為祂如何，我們在這世上也如何。  
約壹 4:18 愛裏沒有懼怕，完全的愛把懼怕驅除，因為懼怕含有刑罰，  
懼怕的人在愛裏未得成全。

壹 在馬太五章末了，主耶穌總結關於諸天之國憲法極高的一段（17～48）說，『所以你們要完全，像你們的天父完全一樣』（48）：

太 5:1 但祂看見這些羣眾，就上了山；既已坐下，門徒到祂跟  
前來。  
太 5:2 祂就開口教訓他們說，  
太 5:3 靈裏貧窮的人有福了，因為諸天的國是他們的。  
太 5:4 哀慟的人有福了，因為他們必得安慰。  
太 5:5 溫柔的人有福了，因為他們必承受地土。  
太 5:6 飢渴慕義的人有福了，因為他們必得飽足。  
太 5:7 憐憫人的人有福了，因為他們必蒙憐憫。  
太 5:8 清心的人有福了，因為他們必看見神。  
太 5:9 製造和平的人有福了，因為他們必稱為神的兒子。  
太 5:10 為義受逼迫的人有福了，因為諸天的國是他們的。

## Message Seven

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

Hymns:

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

Matt. 5:48 You therefore shall be perfect as your heavenly Father is perfect.  
1 John 2:5 But whoever keeps His word, truly in this one the love of God has been perfected. In this we know that we are in Him.  
1 John 4:12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.  
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.  
1 John 4:17 In this has love been perfected with us, that we have boldness in the day of the judgment because even as He is, so also are we in this world.  
1 John 4:18 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.

**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):**

Matt. 5:1 And when He saw the crowds, He went up to the mountain. And after He sat down, His disciples came to Him.  
Matt. 5:2 And opening His mouth, He taught them, saying,  
Matt. 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.  
Matt. 5:4 Blessed are those who mourn, for they shall be comforted.  
Matt. 5:5 Blessed are the meek, for they shall inherit the earth.  
Matt. 5:6 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.  
Matt. 5:7 Blessed are the merciful, for they shall be shown mercy.  
Matt. 5:8 Blessed are the pure in heart, for they shall see God.  
Matt. 5:9 Blessed are the peacemakers, for they shall be called the sons of God.  
Matt. 5:10 Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of the heavens.

太 5:11 人若因我的緣故，辱罵你們，逼迫你們，捏造各樣壞話毀謗你們，你們就有福了。

太 5:12 應當喜樂歡騰，因為你們在諸天之上的賞賜是大的；原來在你們以前的申言者，人也是這樣逼迫他們。

太 5:13 你們是地上的鹽；鹽若失了味，可用甚麼叫它再鹹？既無任何用處，只好丟在外面，任人踐踏了。

太 5:14 你們是世上的光。城立在山上，是不能隱藏的。

太 5:15 人點燈，也不放在斗底下，乃是放在燈臺上，就照亮所有在家裏的人。

太 5:16 你們的光也當這樣照在人前，叫他們看見你們的好行為，就榮耀你們在諸天之上的父。

太 5:17 不要以為我來是要廢除律法或申言者；我來不是要廢除，乃是要成全。

太 5:18 我實在告訴你們，即使到天地都過去了，律法的一撇或一畫，也絕不能過去，直到一切都得成全。

太 5:19 所以無論誰廢掉這些誠命中最小的一條，又這樣教訓人，他在諸天的國裏必稱為最小的；但無論誰遵行這些誠命，又這樣教訓人，這人在諸天的國裏必稱為大的。

太 5:20 我告訴你們，你們的義，若不超過經學家和法利賽人的義，絕不能進諸天的國。

太 5:21 你們聽見有對古人說的話：『不可殺人；凡殺人的，難逃審判。』

太 5:22 但是我告訴你們，凡向弟兄動怒的，難逃審判。凡罵弟兄拉加的，難逃議會的審判；凡罵弟兄魔利的，難逃火坑的火。

太 5:23 所以你在祭壇前獻禮物，若想起你的弟兄向你懷怨，

太 5:24 就要把禮物留在壇前，先去與你的弟兄和好，然後來獻禮物。

太 5:25 你同告你的對頭還在路上，要趕緊與他和息，免得他把你交給審判官，審判官交給差役，你就下在監裏了。

太 5:26 我實在告訴你，非到你還清最後一分錢，你絕不能從那裏出來。

太 5:27 你們聽見有話說，『不可姦淫。』

太 5:28 但是我告訴你們，凡看婦女，有意貪戀她的，心裏已經與她犯姦淫了。

太 5:29 若是你的右眼叫你絆跌，就剝出來丟掉；因為你肢體中的一個喪失了，強於你全身扔在火坑裏。

太 5:30 若是你的右手叫你絆跌，就砍下來丟掉；因為你肢體中的一個喪失了，強於你全身往火坑裏去。

太 5:31 又有話說，人若休妻，就當給她休書。

太 5:32 但是我告訴你們，凡休妻的，若不是為淫亂的緣故，就是叫她犯姦淫了；無論誰娶這被休的婦人，也是犯姦淫了。

太 5:33 你們又聽見有對古人說的話：『不可背誓，所起的誓，總要向主謹守。』

太 5:34 但是我告訴你們，甚麼誓都不可起，不可指着天起誓，因為天是神的座位；

Matt. 5:11 Blessed are you when they reproach and persecute you, and while speaking lies, say every evil thing against you because of Me.

Matt. 5:12 Rejoice and exult, for your reward is great in the heavens; for so they persecuted the prophets who were before you.

Matt. 5:13 You are the salt of the earth. But if the salt has become tasteless, with what shall it be salted? It is no longer good for anything except to be cast out and trampled underfoot by men.

Matt. 5:14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

Matt. 5:15 Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house.

Matt. 5:16 In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.

Matt. 5:17 Do not think that I have come to abolish the law or the prophets; I have not come to abolish, but to fulfill.

Matt. 5:18 For truly I say to you, Until heaven and earth pass away, one iota or one serif shall by no means pass away from the law until all come to pass.

Matt. 5:19 Therefore whoever annuls one of the least of these commandments, and teaches men so, shall be called the least in the kingdom of the heavens; but whoever practices and teaches them, he shall be called great in the kingdom of the heavens.

Matt. 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.

Matt. 5:21 You have heard that it was said to the ancients, "You shall not murder, and whoever murders shall be liable to the judgment."

Matt. 5:22 But I say to you that everyone who is angry with his brother shall be liable to the judgment. And whoever says to his brother, Raca, shall be liable to the judgment of the Sanhedrin; and whoever says, Moreh, shall be liable to the Gehenna of fire.

Matt. 5:23 Therefore if you are offering your gift at the altar and there you remember that your brother has something against you,

Matt. 5:24 Leave your gift there before the altar, and first go and be reconciled to your brother, and then come and offer your gift.

Matt. 5:25 Be well disposed quickly toward your opponent at law, while you are with him on the way, lest the opponent deliver you to the judge, and the judge to the officer, and you be thrown into prison.

Matt. 5:26 Truly I say to you, You shall by no means come out from there until you pay the last quadrans.

Matt. 5:27 You have heard that it was said, "You shall not commit adultery."

Matt. 5:28 But I say to you that everyone who looks at a woman in order to lust after her has already committed adultery with her in his heart.

Matt. 5:29 So if your right eye stumbles you, pluck it out and cast it from you; for it is more profitable for you that one of your members perish than for your whole body to be cast into Gehenna.

Matt. 5:30 And if your right hand stumbles you, cut it off and cast it from you, for it is more profitable for you that one of your members perish than for your whole body to pass away into Gehenna.

Matt. 5:31 And it was said, Whoever divorces his wife, let him give her a certificate of divorce.

Matt. 5:32 But I say to you that everyone who divorces his wife, except for the cause of fornication, causes her to commit adultery, and whoever marries her who has been divorced commits adultery.

Matt. 5:33 Again, you have heard that it was said to the ancients, "You shall not break an oath, but you shall render to the Lord your oaths."

Matt. 5:34 But I tell you not to swear at all; neither by heaven, because it is the throne of God;

太 5:35 不可指着地起誓，因為地是祂的腳凳；不可指着耶路撒冷起誓，因為耶路撒冷是大君王的城；  
太 5:36 也不可指着你的頭起誓，因為你不能使一根頭髮變白或變黑。  
太 5:37 你們的話，是，就說是，不是，就說不是；若再多說，就是出於那惡者。  
太 5:38 你們聽見有話說，『以眼還眼，以牙還牙。』  
太 5:39 但是我告訴你們，不要抗拒惡人；反而無論誰打你的右臉，連另一面也轉給他。  
太 5:40 那想要告你，要拿你裏衣的，連外衣也讓給他；  
太 5:41 無論誰強逼你走一里路，你就同他走二里。  
太 5:42 求你的，就給他；向你藉貸的，不可轉開不顧他。  
太 5:43 你們聽見有話說，『當愛你的鄰舍，恨你的仇敵。』  
太 5:44 但是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告，  
太 5:45 你們就可以作你們諸天之上父的兒子；因為祂叫祂的日頭上升，照惡人，也照好人；降雨給義人，也給不義的人。  
太 5:46 你們若愛那愛你們的人，有甚麼賞賜？稅吏不也是這樣行麼？  
太 5:47 你們若單向你們的弟兄問安，有甚麼過人的長處？外邦人不也是這樣行麼？  
太 5:48 所以你們要完全，像你們的天父完全一樣。

## 一 國度子民（主在頒佈諸天之國憲法時的聽眾）乃是新約重生的信徒，如四十五節裏『你們…父的兒子』這稱呼所指明的：

太 5:45 你們就可以作你們諸天之上父的兒子；因為祂叫祂的日頭上升，照惡人，也照好人；降雨給義人，也給不義的人。

- 1 他們是父的兒女，有父的神聖生命和性情。
- 2 因此他們能像他們的天父一樣完全。

## 二 國度新律法的要求，比舊時代律法的要求高得多；（22 註 3；）這更高的要求，只能藉着父神聖的生命，而不能憑着自己天然的生命達到：

太 5:22 註 3 舊時代的律法對付殺人的行為，（21，）國度的新律法卻對付怒氣，就是殺人的動機。因此，國度新律法的要求，比舊時代律法的要求更深，需要新造更高級的生命來應付。

- 1 諸天的國乃是最高的要求，父神聖的生命也是最高的供應，以達到這要求。
- 2 國度新律法的要求，就是重生的國度子民裏面新生命（神聖生命）的彰顯；這要求開啓了重生子民裏

Matt. 5:35 Nor by the earth, because it is the footstool of His feet; nor unto Jerusalem, because it is the city of the great King;  
Matt. 5:36 Neither shall you swear by your head, because you cannot make one hair white or black.  
Matt. 5:37 But let your word be, Yes, yes; No, no; for anything more than these is of the evil one.  
Matt. 5:38 You have heard that it was said, "An eye for an eye, and a tooth for a tooth."  
Matt. 5:39 But I tell you not to resist him who is evil; rather whoever slaps you on your right cheek, turn to him the other also.  
Matt. 5:40 And to him who wishes to sue you and take your tunic, yield to him your cloak also;  
Matt. 5:41 And whoever compels you to go one mile, go with him two.  
Matt. 5:42 To him who asks of you, give; and from him who wants to borrow from you, do not turn away.  
Matt. 5:43 You have heard that it was said, "You shall love your neighbor and hate your enemy."  
Matt. 5:44 But I say to you, Love your enemies, and pray for those who persecute you,  
Matt. 5:45 So that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust.  
Matt. 5:46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?  
Matt. 5:47 And if you greet only your brothers, what better thing are you doing? Do not even the Gentiles do the same?  
Matt. 5:48 You therefore shall be perfect as your heavenly Father is perfect.

## 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:

Matt. 5:45 So that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust.

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:

Matt. 5:22 footnote 2: The law of the old dispensation deals with the act of murder (v. 21), but the new law of the kingdom deals with anger, the motive of murder. Hence, the demand of the new law of the kingdom is deeper than the requirement of the law of the old dispensation. To meet the demand of the new law of the kingdom, the higher life of the new creation is needed.

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 new life, the divine life, which is within the regenerated kingdom people; this

面的所是，藉此給他們看見，他們能達到如此高的程度，能過如此高的生活。

- 3 我們成為神重生的兒女，乃是藉着神的靈進入我們靈裏重生我們，（羅八 16，約三 6，）並且使我們的靈成為神的居所；（弗二 22；）我們若照着這由神聖的靈所內住，並與神聖的靈調和那重生之人的靈而行，（林前六 17，）我們就憑着神的生命而活，而成就律法義的要求。（羅八 4。）

羅 8:16 那靈自己同我們的靈見證我們是神的兒女。  
約 3:6 從肉體生的，就是肉體；從那靈生的，就是靈。  
弗 2:22 你們也在祂裏面同被建造，成為神在靈裏的居所。  
林前 6:17 但與主聯合的，便是與主成為一靈。  
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。

### 三 國度子民要完全，像他們的天父完全一樣，乃是指在祂的愛裏完全；（太五 44～45；）愛是神素質的性質（約壹四 8，16）：

太 5:44 但是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告，  
太 5:45 你們就可以作你們諸天之上父的兒子；因為祂叫祂的日頭上升，照惡人，也照好人；降雨給義人，也給不義的人。  
約壹 4:8 不愛弟兄的，未曾認識神，因為神就是愛。  
約壹 4:16 神在我們身上的愛，我們也知道也信。神就是愛，住在愛裏面的，就住在神裏面，神也住在他裏面。

- 1 藉着神所賜又寶貴又極大的應許，我們在基督裏的信徒，在與祂生機的聯結裏，（約三 15，加三 27，太二八 19，）得有分於神的性情。（彼後一 4。）

約 3:15 叫一切信入祂的都得永遠的生命。  
加 3:27 你們凡浸入基督的，都已經穿上了基督。  
太 28:19 所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏，  
彼後 1:4 藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。

- 2 有分於神的性情，就是享受神的所是。  
3 這神聖性情的美德要帶我們進入神的榮耀，（3，）進入三一神完滿的彰顯；我們藉着相信就得着神的

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).

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.  
John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.  
Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.  
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.

### 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):

Matt. 5:44 But I say to you, Love your enemies, and pray for those who persecute you,  
Matt. 5:45 So that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust.  
1 John 4:8 He who does not love has not known God, because God is love.  
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.

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).

John 3:15 That everyone who believes into Him may have eternal life.  
Gal. 3:27 For as many as were baptized into Christ have put on Christ.  
Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,  
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.

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,

生命，並且我們一直享受神的性情，就是神生命的本質；我們越享受神的性情，就越得着祂的美德，也越被帶進祂的榮耀裏。

彼後 1:3 神的神能，藉着我們充分認識那用祂自己的榮耀和美德呼召我們的，已將一切關於生命和敬虔的事賜給我們。

4 我們享受神的性情是為着現今，也是為着永世一啓二二 1 ~ 2。

啓 22:1 天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。

啓 22:2 在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子，樹上的葉子乃為醫治萬民。

四 得完全就是讓神加到我們裏面，如神在創世記十七章一節對亞伯拉罕說的話所給我們看見的——『我是全足的神；你要行在我面前，並且要完全』：

創 17:1 亞伯蘭年九十九歲的時候，耶和華向他顯現，對他說，我是全足的神；你要行在我面前，並且要完全；

1 『全足的神』（希伯來文 El Shaddai，伊勒沙代）這神聖的稱呼啓示神是恩典的源頭，用祂神聖所是的豐富供應祂所呼召的人，以完成祂的定旨；主的恩典穀我們用，就是主的能力在我們的軟弱上顯得完全。（林後十二 9，腓四 13，約十五 5 下。）

林後 12:9 祂對我說，我的恩典穀你用的，因為我的能力，是在人的軟弱上顯得完全。所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。

腓 4:13 我在那加我能力者的裏面，凡事都能作。

約 15:5 我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。

2 行在神面前就是在祂的同在中行事為人，不斷的享受祂和祂全豐全足的供應。

3 得完全就是讓神作為完全的元素和因素加到我們裏面；實際的說，意思就是我們的生活和工作不倚靠肉體的力量，乃信靠神這位全豐全足的大能者。

五 神將律法賜給摩西之前，先花時間將祂自己注

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.

2 Pet. 1:3 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,

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

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

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, and be perfect”:

Gen. 17:1 And 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.

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 Cor. 12:9 And He has said to me, 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.

Phil. 4:13 I am able to do all things in Him who empowers me.

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

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

## 入摩西裏面一出二四 16 ~ 18:

- 出 24:16 耶和華的榮耀停在西乃山上；雲彩遮蓋山六天，第七天祂從雲中呼召摩西。
- 出 24:17 耶和華的榮耀在山頂上，在以色列人眼前，顯出來的樣子好像烈火。
- 出 24:18 摩西進入雲中上了山，在山上四十晝四十夜。

- 1 神的心意是要把祂自己注入我們裏面，使祂有路在我們裏面並為我們作成一切，來履行祂所賜給我們的誡命。
- 2 聖經中所強調的，乃是我們需要神進到我們裏面，在我們裏面並為我們成就一切—腓二 12 ~ 13。
- 3 舊約一切律法的要求，都是證明人不能；新約一切命令的要求，都是證明神能；祂在我們的外面，向我們發出好多的命令，但又在我們的裏面，替我們遵守這些命令—來十三 21。

來 13:21 在各樣善事上成全你們，好實行祂的旨意；祂是在我們裏面，藉着耶穌基督，行祂看為可喜悅的事。願榮耀歸與祂，直到永永遠遠。阿們。

## 貳 我們需要在父的愛裏得成全，好得以完全，像我們的天父完全一樣—約壹二 5，四 12，17 ~ 18:

- 約壹 2:5 然而凡遵守祂話的，神的愛在這裏面實在是得了成全。在此我們就知道我們是在祂裏面。
- 約壹 4:12 從來沒有人見過神；我們若彼此相愛，神就住在我們裏面，祂的愛也在我們裏面得了成全。
- 約壹 4:17 在此，愛在我們便得了成全，使我們在審判的日子，可以坦然無懼；因為祂如何，我們在這世上也如何。
- 約壹 4:18 愛裏沒有懼怕，完全的愛把懼怕驅除，因為懼怕含有刑罰，懼怕的人在愛裏未得成全。

### 一 『凡遵守祂話的，神的愛在這裏面實在是得了成全』—二 5:

## Himself—Exo. 24:16-18:

- Exo. 24:16 And the glory of Jehovah settled on Mount Sinai, and the cloud covered it six days; and on the seventh day He called to Moses out of the midst of the cloud.
- Exo. 24:17 And the appearance of the glory of Jehovah was like consuming fire on the top of the mountain to the eyes of the children of Israel.
- Exo. 24:18 And Moses entered into the midst of the cloud and went up on the mountain; and Moses was on the mountain forty days and forty nights.

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.

Phil. 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Heb. 13:21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

## 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:

- 1 John 2:5 But whoever keeps His word, truly in this one the love of God has been perfected. In this we know that we are in Him.
- 1 John 4:12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.
- 1 John 4:17 In this has love been perfected with us, that we have boldness in the day of the judgment because even as He is, so also are we in this world.
- 1 John 4:18 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. “Whoever keeps His word, truly in this one the love of God has been perfected”—2:5:

約壹 2:5 然而凡遵守祂話的，神的愛在這裏面實在是得了成全。  
在此我們就知道我們是在祂裏面。

- 1 這裏『神的愛』是指我們對神的愛，是由祂在我們裏面的愛所產生的。
- 2 神的愛乃是祂內裏的素質，主的話以這神聖的素質供應我們，憑這素質我們愛神並愛弟兄；因此，我們遵守神的話，神聖的愛就藉着我們所憑以生活的神聖生命（就是神自己）得了成全。

## 二 『我們若彼此相愛，神就住在我們裏面，祂的愛也在我們裏面得了成全』—四 12:

約壹 4:12 從來沒有人見過神；我們若彼此相愛，神就住在我們裏面，祂的愛也在我們裏面得了成全。

- 1 這裏『祂的愛』，乃是神的愛在我們裏面成爲我們向着彼此的愛，我們乃是用這愛彼此相愛。
- 2 神的愛在神自己裏面本身是完全且完整的；然而，神的愛在我們裏面必須在其彰顯上得着成全、得着完成：
  - a 神差祂的兒子來作我們平息的祭物和生命，在此神的愛就向我們顯明了—9 ~ 10 節。  
約壹 4:9 神差祂的獨生子到世上來，使我們藉着祂得生並活着，在此神的愛就向我們顯明了。  
約壹 4:10 不是我們愛神，乃是神愛我們，差祂的兒子，爲我們的罪作了平息的祭物，在此就是愛了。
  - b 我們在生活中習慣的用這愛彼此相愛以彰顯這愛，這愛就在其彰顯上得了成全、得了完成。
  - c 這樣，別人就能在我們那在神愛裏的生活中，看見神在祂愛的素質裏彰顯出來。

## 三 『在此，愛在我們便得了成全，使我們在審判的日子，可以坦然無懼；因爲祂如何，我們在這世上也如何。愛裏沒有懼怕，完全的愛把懼怕驅除，因爲懼怕含有刑罰，懼怕的人在愛裏未得成全』—17 ~ 18 節:

1 John 2:5 But whoever keeps His word, truly in this one the love of God has been perfected. In this we know that we are in Him.

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 John 4:12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.

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.  
1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.  
1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
  - 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:

約壹 4:17 在此，愛在我們便得了成全，使我們在審判的日子，可以坦然無懼；因為祂如何，我們在這世上也如何。

約壹 4:18 愛裏沒有懼怕，完全的愛把懼怕驅除，因為懼怕含有刑罰，懼怕的人在愛裏未得成全。

- 1 這裏『完全的愛』就是因我們用神的愛愛人，而在我們裏面得了成全的愛；這樣的愛把懼怕驅除，不怕主再來時會受祂的刑罰——路十二 46 ~ 47。

路 12:46 在想不到的日子，不知道的時辰，那奴僕的主人要來，把他割斷，定他和不信的人同受處分。

路 12:47 奴僕知道主人的意思，卻不豫備，或是不照着他的意思行，那奴僕必多受鞭打。

- 2 基督曾在這世上活出神就是愛的生活，如今祂是我們的生命，使我們能在這世上活出同樣愛的生活，與祂所是的一樣。

- 3 約壹四章十二和十七節說到神的愛需要在我們裏面得了成全，而十八節說到我們需要在愛裏得成全：

約壹 4:12 從來沒有人見過神；我們若彼此相愛，神就住在我們裏面，祂的愛也在我們裏面得了成全。

約壹 4:17 在此，愛在我們便得了成全，使我們在審判的日子，可以坦然無懼；因為祂如何，我們在這世上也如何。

約壹 4:18 愛裏沒有懼怕，完全的愛把懼怕驅除，因為懼怕含有刑罰，懼怕的人在愛裏未得成全。

- a 這指明我們與神聖的愛有了調和；愛在我們裏面得成全的時候，我們就在愛裏面得了成全；我們成了愛，愛也成了我們。
- b 藉着神將祂自己分賜到我們裏面，我們就成爲愛，意思是我們被那是愛的神所構成。

叁 新約所教導真正基督徒的完全，乃是按照神新約的經綸，就是神要成爲人，使許多人能成爲神人，爲着產生基督的身體，（弗一 23，）以終極完成那作神終極目標（三 8 ~ 10，一 9 ~ 10）的新耶路撒冷（啓

1 John 4:17 In this has love been perfected with us, that we have boldness in the day of the judgment because even as He is, so also are we in this world.

1 John 4:18 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.

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.

Luke 12:46 The master of that slave will come on a day when he does not expect him and at an hour which he does not know, and will cut him asunder, and will appoint his portion with the unbelievers.

Luke 12:47 And that slave who knew his master's will and did not prepare or do according to his will, will receive many lashes;

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:

1 John 4:12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.

1 John 4:17 In this has love been perfected with us, that we have boldness in the day of the judgment because even as He is, so also are we in this world.

1 John 4:18 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. 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.

**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**

## 二一 2) :

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。  
弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，  
弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明，  
弗 3:10 為要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，  
弗 1:9 照着祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的，  
弗 1:10 為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；  
啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。

### 一 這樣一種基督徒的完全，乃是經過過程並終極完成的三一神分賜到信徒—神人—裏的結果：

#### 1 這分賜是憑着父神作源頭、起源—太五 48，啓二一 18 下與註 3，21 下。

太 5:48 所以你們要完全，像你們的天父完全一樣。  
啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。  
啓 21:18 註 3 金既然表徵神的神聖性情，城是純金的，就表徵新耶路撒冷完全是出於神的神聖性情，以神的神聖性情為元素。純金如同明淨的玻璃，表徵整座城是透明的，毫無不透明之處。  
啓 21:21 十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的，城內的街道是純金，好像透明的玻璃。

#### 2 這分賜是以子神作元素—林後十三 3，5，9，11，啓二一 21 上與註 1 第一段。

林後 13:3 因為你們尋求基督在我裏面說話的憑證。基督向着你們不是軟弱的，在你們裏面乃是有大能的。  
林後 13:5 你們要試驗自己是否在信仰中；你們要驗證自己。豈不知你們有耶穌基督在你們裏面麼？除非你們是經不起試驗的。  
林後 13:9 無論何時我們軟弱，你們有能力，我們就喜樂了；我們還祈求一件事，就是你們被成全。  
林後 13:11 末了，弟兄們，要喜樂，要被成全，要受安慰，要思念相同的事，要和睦，如此那愛與和平的神，必與你們同在。  
啓 21:21 十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的，城內的街道是純金，好像透明的玻璃。  
啓 21:21 註 1 第一段 珍珠產自死水中的蚌。當蚌被砂粒所傷，就分泌生命的汁液包裹砂粒，使其成為寶貴的珍珠。這描述基督這位永活者進到死水中，為我們所傷，就分泌祂的生命

## (Rev. 21:2) as God's ultimate goal (Eph. 3:8-10; 1:9-10):

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.  
Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel  
Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,  
Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,  
Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,  
Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;  
Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

### 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.

Matt. 5:48 You therefore shall be perfect as your heavenly Father is perfect.  
Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.  
Rev. 21:18 footnote 3: Since gold signifies the divine nature of God, the city's being of pure gold signifies that New Jerusalem is altogether of God's divine nature and takes God's divine nature as its element. Pure gold, like clear glass indicates that the whole city is transparent and is not in the least opaque.  
Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

#### 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.

2 Cor. 13:3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.  
2 Cor. 13:5 Test yourselves whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?  
2 Cor. 13:9 For we rejoice whenever we are weak and you are powerful; this also we pray for, your perfecting.  
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.  
Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.  
Rev. 21:21 footnote 1, first paragraph: Pearls are produced by oysters in the waters of death. When an oyster is wounded by a grain of sand, it secretes its life-juice around the grain of sand and makes it into a precious pearl. This depicts Christ as the living One coming into the death

包裹我們，使我們成為寶貴的珍珠，好被建造成為神永遠的彰顯。聖城的十二個門是十二顆珍珠，表徵藉着那勝過死亡，並分泌生命的基督而得的重生，乃是城的入口。這符合那由以色列所代表，並由看守的天使所觀看（12）之律法的要求。

### 3 這分賜是藉着靈神作交通—林後十三 9，11，14，啓二一 18，21 與註 1 第二段。

林後 13:9 無論何時我們軟弱，你們有能力，我們就喜樂了；我們還祈求一件事，就是你們被成全。

林後 13:11 末了，弟兄們，要喜樂，要被成全，要受安慰，要思念相同的事，要和睦，如此那愛與和平的神，必與你們同在。

林後 13:14 願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。

啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。

啓 21:21 十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的，城內的街道是純金，好像透明的玻璃。

啓 21:21 註 1 第二段 新耶路撒冷是由三種寶貴的材料建造成的，表徵她是用三一神所建造的。首先，城的本身同城內的街道是純金的。（18，21。）金是神聖別性情的表號，表徵父是源頭，產生使城實際存在的元素。第二，城的十二個門是珍珠，表徵子得勝的死並分賜生命的復活，藉此開了城的入口。第三，城牆及其根基是用寶石造的，表徵那靈變化的工作，將蒙救贖、得重生的聖徒變化為寶石，為着建造神永遠的居所，使他們在神那滲透一切的榮耀中，團體的彰顯神。在伊甸園，這三種寶物僅僅是材料，（創二 11～12，）到了新耶路撒冷城，這些寶貴的材料成了被建造起來的城，為着成就神永遠的定旨，就是得着一個團體的彰顯。

## 二 林後十三章鼓勵信徒要被成全—憑着經歷基督作生命，並憑着在父的愛裏、同着那作父愛之彰顯的基督的恩典、藉着那將基督恩典裏父的愛分賜到信徒裏之那靈的交通，享受那經過過程並終極完成的三一神—5，9，11，14 節。

林後 13:1 這是我第三次要到你們那裏去，憑兩個或三個見證人的口，句句都要定準。

林後 13:2 我從前說過，現今不在的時候，事先又對那些從前犯了罪的，和所有其餘的人說，正如我第二次同在的時候所說的；我若再來，必不寬容，

林後 13:3 因為你們尋求基督在我裏面說話的憑證。基督向着你們不是軟弱的，在你們裏面乃是有大能的。

林後 13:4 祂固然由於軟弱被釘十字架，卻由於神的大能仍然活着。我們在祂裏面也是軟弱，但由於神向着你們的大能，必與祂同活。

waters, being wounded by us, and secreting His life over us to make us into precious pearls for the building of God's eternal expression. That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city. This meets the requirement of the law, which is represented by Israel and is under the observing of the guarding angels (v. 12).

### 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.

2 Cor. 13:9 For we rejoice whenever we are weak and you are powerful; this also we pray for, your perfecting.

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.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

Rev. 21:21 footnote 1, second paragraph: The New Jerusalem is built of three kinds of precious materials, signifying that she is built with the Triune God. First, the city proper, with its street, is of pure gold (vv. 18, 21). Gold, the symbol of the divine nature of God, signifies the Father as the source, from whom the element for the substantial existence of the city is produced. Second, the twelve gates of the city are pearls, which signify the Son's overcoming death and life-imparting resurrection, through which entrance to the city is gained. Third, the wall of the city and its foundation are built of precious stones, signifying the Spirit's work of transforming the redeemed and regenerated saints into precious stones for the building of God's eternal habitation that they may express God corporately in His all-permeating glory. In the garden of Eden these three kinds of treasures merely existed as materials (Gen. 2:11-12), whereas in the city of New Jerusalem these precious materials become a builded city for the fulfillment of God's eternal purpose, which is to have a corporate expression.

## B. 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—vv. 5, 9, 11, 14.

2 Cor. 13:1 This third time I am coming to you; at the mouth of two or three witnesses shall every word be established.

2 Cor. 13:2 I have previously said and I say beforehand, when I was present the second time and being absent now, to those who have sinned before and to all the rest, that if I come again, I will not spare,

2 Cor. 13:3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.

2 Cor. 13:4 For indeed He was crucified out of weakness, but He lives by the power of God. For indeed we are weak in Him, but we will live together with Him by the power of God directed toward you.

林後 13:5 你們要試驗自己是否在信仰中；你們要驗證自己。豈不知你們有耶穌基督在你們裏面麼？除非你們是經不起試驗的。

林後 13:6 我卻盼望你們曉得，我們不是經不起試驗的。

林後 13:7 我們求神，叫你們一件惡事都不作。這不是要顯明我們是經得起試驗的，乃是要你們行善，讓我們就像是經不起試驗的罷！

林後 13:8 因為我們不能作任何事抵擋真理，只能擁護真理。

林後 13:9 無論何時我們軟弱，你們有能力，我們就喜樂了；我們還祈求一件事，就是你們被成全。

林後 13:10 所以我不在的時候，寫這些事，好叫我同在的時候，不必照着主所賜給我的權柄，嚴厲的待你們；這權柄是為着建造人，並不是為着拆毀人。

林後 13:11 末了，弟兄們，要喜樂，要被成全，要受安慰，要思念相同的事，要和睦，如此那愛與和平的神，必與你們同在。

林後 13:12 你們要用聖別的親嘴彼此問安。

林後 13:13 眾聖徒都問你們安。

林後 13:14 願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。

### 三 這種基督徒的完全乃是為着建造基督的身體，而成全者乃是有恩賜的人，就如使徒、申言者、傳福音者、牧人和教師—弗四 11 ~ 12。

弗 4:11 祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，

弗 4:12 為要成全聖徒，目的是為着職事的工作，為着建造基督的身體，

### 四 在彼得後書我們看見神聖的愛 (agape) 是神聖性情終極的發展，(一 7,) 聖別是有分於神聖性情的生活樣式 (三 11)：

彼後 1:7 在敬虔上供應弟兄相愛，在弟兄相愛上供應愛。

彼後 3:11 這一切既然都要如此銷化，你們該當怎樣為人，有聖別的生活和敬虔，

1 我們信徒接受了神聖的生命連同神聖的性情，(一 4,) 就是神自己來給我們享受；我們享受這神聖的性情到極點，總結就是愛；於是我們成為滿了愛的人。

彼後 1:4 藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。

2 神聖的愛聖別我們，分別我們，浸透我們，使我們成為完全聖別的人，完全成為金的；我們成為『金』

2 Cor. 13:5 Test yourselves whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?

2 Cor. 13:6 But I hope that you will know that we are not disapproved.

2 Cor. 13:7 Now we pray to God that you do nothing wrong, not that we may appear approved, but that you yourselves may do what is good and we may be as if disapproved.

2 Cor. 13:8 For we are not able to do anything against the truth but rather for the truth.

2 Cor. 13:9 For we rejoice whenever we are weak and you are powerful; this also we pray for, your perfecting.

2 Cor. 13:10 Therefore I write these things while being absent in order that when present I would not have to use severity, according to the authority which the Lord has given me for building up and not for overthrowing.

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.

2 Cor. 13:12 Greet one another with a holy kiss.

2 Cor. 13:13 All the saints greet you.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

### 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.

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

### 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):

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

2 Pet. 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,

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 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.

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

塊，擺在一起就成了金燈臺，（啓一 12，）爲『金的』耶穌作見證，終極完成於新耶路撒冷這座純金的城，（二一 18，）而成就神的經綸。

啓 1:12 我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺；

啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。

3 我們在召會生活中教導並牧養聖徒，應當是照着神的經綸，爲要作出新耶路撒冷。

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.

Rev. 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

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.