

第二十三周

神的儿女在爱和光中行事为人

诗歌：诗 6

读经：弗一 5, 9, 五 1～14, 约壹四 8, 16, 一 5

【周一】

壹 神的喜悦乃是与人成为一，并使人在生命和性情上，但不在神格上，与祂一式一样——弗一 5, 9。

贰 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——五 1, 约壹三 1, 约一 12～13：

一 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。

二 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, 18, 约一 12～13。

三 借着这种惊人的神圣出生，我们得着了神圣的生命，就是永远的生命，作为神圣的种子种到我们里面——约壹一 2, 三 9。

四 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——五 11～13, 三 1, 10。

Week Twenty-three

The Children of God Walking in Love and Light

Hymns: E13

Scripture Reading: Eph. 1:5, 9; 5:1-14; 1 John 4:8, 16; 1:5

§ Day 1

I. God's good pleasure is to be one with man and to make man the same as He is in life and in nature but not in the Godhead—Eph. 1:5, 9.

II. 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—5:1; 1 John 3:1; John 1:12-13:

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

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

C. Through such an amazing divine birth we have received the divine life, the eternal life, as the divine seed sown into our being—1 John 1:2; 3:9.

D. Since we have been born of the divine life and possess the divine life, we, the children of God, are divine persons—5:11-13; 3:1, 10.

五 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——彼后一 4。

六 因为我们是神的儿女，有神的生命和性情，我们就能效法神——弗五 1。

七 我们是父的儿女，有父的生命和性情，因此我们能完全，像我们的父完全一样——太五 48。

【周二】

叁 我们需要认识并经历神作为爱和光——约壹四 8，16，一 5：

一 爱与光，事实上乃是神自己；这二者是神的所是，神的素质——四 8，一 5。

二 约翰一书先说神就是光，（5，）然后说神就是爱。（四 8，16。）

三 爱是神素质的性质，乃是恩典的源头；光是神彰显的性质，乃是真理的源头。

四 神圣的爱向我们显明，就成为恩典；神圣的光照耀在我们身上，就成为真理。

【周三】

肆 我们这些神的儿女，应当在爱和光中行事为人——弗五 2，8：

一 恩典与实际（真理）怎样是以弗所四章十七至三十二节基本的元素，爱与光照样是五章一至三十三节保罗劝勉的基本元素：

1 恩典是爱的发表，爱是恩典的源头；真理是光的启示，光是真理的根源——约壹四 8，一 5。

E. As those who have been born of God, we have not only the divine life but also the divine nature—2 Pet. 1:4.

F. Because we are the children of God with the life and nature of God, we can be imitators of God—Eph. 5:1.

G. As the Father's children, having the Father's life and nature, we can be perfect as our Father is perfect—Matt. 5:48.

§ Day 2

III. We need to know and experience God as love and light—1 John 4:8, 16; 1:5:

A. Love and light are actually God Himself; they are God's being, His essence—4:8; 1:5.

B. First John says that God is light (v. 5) and then that God is love (4:8, 16).

C. Love, as the nature of God's essence, is the source of grace, and light, as the nature of God's expression, is the source of truth.

D. When the divine love appears to us, it becomes grace, and when the divine light shines upon us, it becomes truth.

§ Day 3

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

A. As grace and truth are the basic elements in 4:17-32, so love and light are the basic elements of Paul's exhortation in 5:1-33:

1. Grace is the expression of love, and love is the source of grace; truth is the revelation of light, and light is the origin of truth—1 John 4:8; 1:5.

- 2 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。
- 3 我们这些神儿女的日常行事为人，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。
- 4 在爱和光里行事为人，比照着真理并凭着恩典行事为人更深、更柔细。

【周四】

二 “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”——弗五 2：

- 1 在爱里行事为人，就是在与神亲密的关系中行事为人——参约壹三 1：
 - a 在父面前，我们不仅享受恩典，就是爱的发表，我们也享受爱的本身。
 - b 我们在日常的行事为人中，该一直顾到我们父的感觉，因为我们亲密地活在祂温柔的爱里。

【周五】

- 2 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，而像基督一样地爱别人——五 25：
 - a 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——一 4。
 - b 我们在其中为着长大而生根、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。

2. Love is the inner substance of God, and light is the expressed element of God; the inner love of God is sensible, and the outer light of God is visible.
3. 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.
4. Walking in love and light is deeper and more tender than living according to truth and by grace.

§ Day 4

B. "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"—Eph. 5:2:

1. To walk in love is to walk in intimacy with God—cf. 1 John 3:1:
 - a. In the Father's presence, we not only enjoy grace, the expression of love, but we also enjoy love itself.
 - b. In our daily walk we should always care for our Father's feeling, for we live intimately in His tender love.

§ Day 5

2. The goal of the book of Ephesians is to bring us into love as the inner substance of God that we may enjoy His presence in the sweetness of the divine love and thereby love others as Christ did—5:25:
 - a. In the condition and atmosphere of love, we are saturated with God to be holy and without blemish before Him—1:4.
 - b. 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.

- c 基督的爱就是基督自己，是不可度量且超越知识的，但我们能借着经历认识这爱——19 节。
 - d 我们在基督里面神的爱里持守着真实，就是持守基督同祂的身体——四 15。
 - e 基督的身体在爱里把自己建造起来；为着建造基督的身体，我们无论是什么或作什么，爱乃是极超越的路——16 节，林前十二 31。
 - f 在朽坏之中爱主，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主——六 24。
- 3 我们既已重生，成了神的种类，我们这些神的儿女就应当是爱，因为神就是爱；我们既在生命和性情上成了神，也就应当成为爱——约壹四 8，16。

【周六】

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

- 1 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。
- 2 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。
- 3 当我们在光中时，我们就在对错的范围之外——7 节。
- 4 我们若行事为人像光的儿女，就会结出以弗所五章九节所描述的果子：
 - a 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。

- c. The love of Christ, which is Christ Himself, is immeasurable and knowledge-surpassing, yet we can know it by experiencing it—v. 19.
 - d. In the love of God in Christ, we hold to truth, that is, to Christ with His Body—4:15.
 - e. 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—v. 16; 1 Cor. 12:31.
 - f. To love the Lord in incorruptibility means to love Him in the new creation and according to all the incorruptible things revealed in the book of Ephesians—6:24.
3. 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.

§ Day 6

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

- 1. As God is light, so we, the children of God, are children of light—1 John 1:5; Eph. 5:8; John 12:36.
- 2. 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.
- 3. When we are in the light, we are outside the realm of right and wrong—v. 7.
- 4. If we walk as children of light, we will bear the fruit described in Ephesians 5:9:
 - a. 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.

b 在善、义和真实中之光的果子，与三一神有关：

(一) 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。

(二) 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。

(三) 真实，就是光之果子的彰显，指着灵神，因为祂是实际的灵——约十四 17，十六 13。

c 我们行事为人像光的儿女，证据乃是看有没有结出这种果子。

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

1) 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.

2) 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.

3) Truth, the expression of the fruit of the light, refers to God the Spirit, for He is the Spirit of reality—John 14:17; 16:13.

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

第二十三周■周一

晨兴喂养

约壹三 1 “你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，我们也真是祂的儿女。世人所以不认识我们，是因未曾认识祂。”

弗五 1 “所以你们要效法神，好像蒙爱的儿女一样。”

保罗在以弗所五章一节的话是命令语气，是一个嘱咐。他嘱咐我们要效法神。我们是神蒙爱的儿女，所以能效法神，这是何等荣耀的事实！我们既是神的儿女，就有祂的生命和性情。我们效法神，并不是凭我们天然的生命，乃是凭祂神圣的生命。我们这些神的儿女，乃是凭我们父神圣的生命，才能完全，像祂一样。（太五 48。）

按照新约，在基督里的信徒乃是神的儿女。我们既是神的儿女，就有神的生命。约翰一章十三节说，我们是从神生的。从神生，就是得着神的生命。不仅如此，彼后一章四节说，我们有分于神的性情。因为我们有神圣的生命与神圣的性情，我们就能效法神。这样效法神与训练猴子模仿人大不相同。猴子没有人的生命和人的性情。但我们有神圣的生命和神圣的性情，所以我们能效法神。（以弗所书生命读经，五〇九至五一〇页。）

信息选读

在基督里的信徒是神的儿女。约壹三章一节说，“你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，我们也真是祂的儿女。”这里“神的儿女”与二章二十九节“从祂生的”一致。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，这确是宇宙

WEEK 23 — DAY 1

Morning Nourishment

1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

Eph. 5:1 Be therefore imitators of God, as beloved children.

Paul's word in Ephesians 5:1 is an imperative, a command. He commands us to be imitators of God. What a glorious fact that since we are His beloved children, we can be imitators of God! As the children of God, we have His life and nature. We imitate God not by our natural life but by His divine life. It is by our Father's divine life that we, His children, can be perfect as He is (Matt. 5:48).

According to the New Testament, the believers in Christ are children of God. As God's children, we have God's life. John 1:13 says that we have been born of God. To be born of God is to have the life of God. Furthermore, 2 Peter 1:4 says that we are partakers of the divine nature. Because we have the divine life and the divine nature, we can be imitators of God. Imitating God in this way is much different from training a monkey to imitate a man. A monkey does not have the human life or the human nature. But we have the divine life and the divine nature. Therefore, we can be imitators of God. (Life-study of Ephesians, p. 409)

Today's Reading

The believers in Christ are children of God. First John 3:1 says, “Behold what manner of love the Father has given to us, that we should be called children of God; and we are.” “Children of God” here corresponds to “begotten of Him” in 2:29. 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

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。借着重生从神所得着的这生命，使我们能作神的儿女。这生命是我们作神儿女的权柄。（约一 12～13。）那灵同我们的灵见证，我们这些从前是魔鬼儿女的，如今乃是神的儿女。（罗八 16。）甚至在我们软弱或退后的时候，我们仍然深深确信我们是神的儿女，因为我们一旦从神而生，就永远是祂的儿女。

约翰一章十二至十三节说，“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。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”这里我们看见，神的儿女是从神生的，不是从血生的，不是从肉体的意思生的，也不是从人的意思生的。这里的血，表征肉身的生命；肉体的意思，指成为肉体后堕落之人的意思；人的意思，指神所创造之人的意思。我们成为神的儿女时，不是从我们肉身的生命、我们堕落的生命、或我们受造的生命生的——我们乃是从神这非受造的生命生的。人成为神的儿女，就是人从神而生，有神的生命和性情。因着重生使我们从神而生，自然就使我们成为神的儿女，而与神有生命的关系。

我们从神而生，这确是一个奥秘。我们由神所造，乃是众所公认的。但说神是我们的父，因而我们有祂的生命和性情，这是作极大的宣告。然而，神真是我们的父，这是一个惊人的事实。祂不是我们的养父或岳父，祂乃是将祂的生命赐给我们，使我们成为祂在生命里的真儿女。

信徒成为神的儿女，是借着因信入神儿子的名而接受祂。（12。）…作神儿女的权柄，乃是作我们生命的基督自己。我们因着信入主耶稣而接受祂，就从神而生，如今成为神的儿女。（新约总论第五册，一一至一三页。）

参读：约翰一书生命读经，第三十四篇。

of God. Through such an amazing divine birth we have received the divine life, the eternal life. This life, obtained from God through regeneration, enables us to be God's children. This life is the authority for us to be children of God (John 1:12-13). The Spirit witnesses with our spirit that we who once were children of the devil are now the children of God (Rom. 8:16). Even at times when we are weak or backsliding we still have the deep conviction that we are children of God, for once we have been born of God we are His children forever.

John 1:12 and 13 say, "As many as received Him, to them He gave authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here we see that the children of God have been begotten of God, not of blood, nor of the will of the flesh, nor of the will of man. "Blood" here signifies the physical life; "the will of the flesh" denotes the will of fallen man after man became flesh; and "the will of man" refers to the will of man created by God. When we became children of God, we were not born of our physical life, our fallen life, or our created life—we were born of God, the uncreated life. For human beings to become children of God is for them to be born of God to have the divine life and nature. Because regeneration causes us to be born of God, it automatically causes us to become children of God and to have a relationship of life with God.

It surely is a mystery that we have been born of God. That we have been created by God is commonly admitted. But to say that God is our Father and that we therefore have His life and nature is to make a great claim. Nevertheless, it is an amazing fact that God is really our Father. And He is not our adopted father or our father-in-law, but the One who has given us His life that we may be His genuine children in life.

The believers become children of God through their receiving of the Son of God by believing into His name [v. 12]...The authority to be God's children is Christ Himself as life to us. Having received the Lord Jesus by believing in Him, we have been born of God and now are children of God. (The Conclusion of the New Testament, pp. 1071-1073)

Further Reading: Life-study of 1 John, msg. 34

第二十三周■周二

晨兴喂养

约壹四 8 “不爱弟兄的，未曾认识神，因为神就是爱。”

一 5 “神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

以弗所五章一至二十一节陈明基督实际又细致的方面：光同着爱为着信徒的行事为人。在新约里，光与爱是一对，正如实际（真理）与恩典是一对。光是实际的源头，爱是恩典的源头。所以光与爱形成一对，作实际和恩典的源头；实际与恩典形成一对，作光与爱的流出。光照耀出来就是真理，爱彰显出来就是恩典。

约翰福音启示，基督来时，恩典和实际也与祂同来；（一 17；）恩典来自神圣的爱，实际来自神圣的光。约翰的第一封书信继续启示，当我们接受基督，与祂交通，并凭恩典和实际活着，祂就把我们带进与父的交通中；在父的同在里，我们摸着祂的爱，就是恩典的源头，也摸着祂的光，就是真理的源头。（新约总论第十一册，二三二页。）

信息选读

爱与光实际上就是神自己；爱与光是神的所是、神的素质。（约壹四 8，一 5。）恩典与实际是从父神来的，但爱与光就是父神。首先我们相信主耶稣而接受恩典和真理，然后借着享受恩典和真理，我们被带回到恩典和真理的源头，就是那是爱是光的父神。我们停留在与这位是爱是光之神的交通里，就成为蒙神所爱的儿女，在爱与光中行事为人。我们这些追求基

WEEK 23 — DAY 2

Morning Nourishment

1 John 4:8 He who does not love has not known God, because God is love.

1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

Ephesians 5:1-21 presents a practical and fine aspect of Christ: the light with love for the believers' walk. In the New Testament, light and love, like reality (truth) and grace, are a pair. Light is the source of reality, and love is the source of grace. Hence, light and love form a pair as the source of reality and grace; reality and grace form a pair as the issue of light and love. When light shines out, it becomes truth; when love is expressed, it becomes grace.

The Gospel of John reveals that when Christ came, grace and reality came with Him (1:17); grace came from divine love, and reality came from divine light. The first Epistle of John goes on to reveal that when we receive Christ, fellowship with Him, and live by grace and reality, He brings us into the fellowship with the Father; in the Father's presence we touch His love as the source of grace and His light as the source of truth. (The Conclusion of the New Testament, p. 3439)

Today's Reading

Love and light are actually God Himself; they are God's being, His essence (1 John 4:8; 1:5). Grace and reality come out of God the Father, but love and light are God the Father. First, we believe in the Lord Jesus and receive grace and truth. Then by enjoying grace and truth, we are brought back to the source of grace and truth, God the Father as love and light. By staying in the fellowship with God as love and light, we become beloved children of God walking in love and light. We who seek Christ and love God should be

督并且爱神的人，应当是光的儿女，在爱与光中行事为人。因为爱与光都是神，成为光的儿女，在爱与光中行事为人，就是成为神的儿女，在神里面行事为人。

在以弗所四章十七至三十二节，我们看见基督是实际与恩典，为着新人的生活；而在五章一至二十一节，我们看见基督是光同着爱，为着信徒的行事为人。基督是光，照在信徒身上，这照耀的结果就是真理，实际。外邦人在他们心思的虚妄里行事为人，因为他们没有光的照耀，（四 17～18，）但我们信徒有神圣的光，就是神自己，光照在我们身上，甚至使我们成为光。（五 8。）

在五章十三至十四节，我们看见基督是照在信徒身上的光。“一切事受了责备，就被光显明了；因为凡将事显明的，就是光。所以祂说，睡着的人哪，要起来，要从死人中站起来，基督就要光照你了。”十三节中的“责备”，原文也可译为“暴露”或“揭发”。我们若是被暴露或受责备，应该简单地接受那个暴露，那个责备。我们若这样作，就会蒙福。我们会从睡中起来，基督就要光照我们了。每一个责备都是基督的光照。每当我们受责备时，我们应当说，“主，为着你的光照我敬拜你。这个责备是你的光照，我接受。”接受责备就是在光中行事为人。这意思是，我们若不愿接受责备，就是在黑暗中行事为人。我们若真是在光中行事为人，就能从任何的责备中得着益处。

基督对信徒乃是光；基督照在信徒身上并光照他们。按照十四节，睡着的人也就是死了的人，需要十三节所说的责备。他需要从睡中起来，并从死人中站起来。当我们暴露或责备在黑暗里睡着并死了的人，基督就要光照他。我们在光中的暴露或责备，就是基督的光照。

基督是光，使信徒成为光，在爱里行事为人像光的儿女。我们这些光的儿女应当在爱里行事为人。（新约总论第十一册，二三二至二三四页。）

参读：新约总论，第三百四十二篇。

children of light walking in love and light. Because both love and light are God, to be children of light walking in love and light is to be children of God walking in God.

In Ephesians 4:17-32 we see Christ as the reality and grace for the living of the new man, whereas in 5:1-21 we see Christ as the light with love for the believers' walk. Christ as the light shines on the believers, and the issue of this shining is the truth, the reality. The Gentiles walk in the vanity of their mind because they do not have the shining of the light (4:17-18), but we the believers have the divine light, which is God Himself, shining over us and even making us light (5:8).

In 5:13-14 we see that Christ is the light shining on the believers. "All things which are reprov'd are made manifest by the light; for everything that makes manifest is light. Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you." The Greek word rendered "reprov'd" in verse 13 may also be rendered "exposed" or "uncovered." If we are being exposed or rebuked, we should simply receive the exposure, the rebuke. If we do this, we will be blessed. We will be aroused from sleep, and Christ will shine on us. Every rebuke is the shining of Christ. Whenever we are rebuked, we should say, "Lord, I worship You for Your shining. This rebuke is Your shining, and I receive it." To receive a rebuke is to walk in light. This means that if we are not willing to accept a rebuke, we are walking in darkness. If we are truly walking in the light, we will be able to profit from any kind of rebuking.

Christ is light to the believers; Christ shines upon them and enlightens them. According to verse 14, the sleeping one who needs the exposing mentioned in verse 13 is also a dead one. He needs to awake from sleep and arise from the dead. When we expose or reprove anyone who is sleeping and in the darkness of death, Christ will shine on him. Our exposing or reprov'g in light is Christ's shining.

Christ is the light making the believers light to walk as children of light in love. We the children of light should walk in love. (The Conclusion of the New Testament, pp. 3439-3441)

Further Reading: The Conclusion of the New Testament, msg. 342

第二十三周■周三

晨兴喂养

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。”

8“你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女。”

保罗在以弗所五章二节发出了…一个命令：“也要在爱里行事为人。”恩典与实际（真理）怎样是四章十七至三十二节基本的元素，爱与光（五8～9，13）照样是五章一至三十三节使徒劝勉的基本元素。恩典是爱的发表，爱是恩典的源头。真理是光的启示，光是真理的根源。神是爱，也是光。（约壹四8，一5。）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。我们在主里面接受了作恩典的神，并实化了作真理的神之后，就来到祂这里享受祂的爱和光。爱和光，比恩典和真理更深。因此，使徒首先以恩典和真理，然后以爱和光，作为他劝勉的基本元素。这含示他要我们日常的行事为人长得更深，从外面的元素长到里面的元素。（以弗所书生命读经，五一〇页。）

信息选读

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。

保罗嘱咐我们要在爱里行事为人，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

WEEK 23 — DAY 3

Morning Nourishment

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.

8 For you were once darkness but are now light in the Lord; walk as children of light.

In Ephesians 5:2 Paul issues [a] commandment: “Walk in love.” As grace and reality (truth) are the basic elements in 4:17-32, so love (5:2, 25) and light (vv. 8, 9, 13) are the basic elements in the apostle’s exhortation in 5:1-33. Grace is the expression of love, and love is the source of grace. Truth is the revelation of light, and light is the origin of truth. God is love and light (1 John 4:8; 1:5). When God is expressed and revealed in the Lord Jesus, His love becomes grace and His light becomes truth. After we have, in the Lord Jesus, received God as grace and realized Him as truth, we come to Him and enjoy His love and light. Love and light are deeper than grace and truth. Hence, the apostle first took grace and truth as the basic elements for his exhortation, and then love and light. This implies that he wanted our daily walk to grow deeper, to progress from the outward elements to the inward. (Life-study of Ephesians, pp. 409-410)

Today's Reading

Love is the inner substance of God, whereas light is the expressed element of God. It is possible to sense the love of God inwardly, and it is possible to see the light of God shining out. 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.

Paul commands us to 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

气。”（弗五2。）在以弗所四章三十二节，使徒摆出神作我们日常生活的模型。在这里，他陈明基督作我们生活的榜样。那里是神在基督里作我们的模型，因为那一段是以彰显在耶稣生活中神的恩典和实际（真理）为基本的元素。按照三十二节，我们要饶恕人，正如神在基督里饶恕了我们一样。这也就是说，神就是饶恕的模型。但在五章这里是基督自己作我们的榜样，因为这一段是以基督对我们所显出的爱，（2，25，）以及基督所照在我们身上的光，（14，）为基本的元素。在这里，那爱我们，为我们舍了自己的基督，乃是在爱里行事为人的榜样。

保罗说，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”。在圣经里，供物和祭物之间有所不同。供物是为着与神交通，祭物是为着得赎脱罪。基督为我们舍了自己，作供物使我们与神有交通，也作祭物赎我们脱离罪。…基督爱我们，为我们舍了自己。这虽是为我们，却是献与神的馨香之气。我们照祂的榜样在爱里行事为人，不该仅是为别人，也该是献与神的馨香之气。

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，行事为人就要像光的儿女。”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。…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，行事为人就要像光的儿女。（弗五8。）

以弗所五章十节说，“要验证何为主所喜悦的。”这句话与八节有关。我们行事为人不该愚昧、盲目或无知，乃要像光的儿女，验证何为主所喜悦的。（以弗所书生命读经，五一〇至五一、五一四、五一七页。）

参读：以弗所书生命读经，第五十篇。

savor” (Eph. 5:2). In 4:32 the apostle presented God as the pattern of our daily walk. Here he set forth Christ as the example for our living. There it is God in Christ as our pattern, since in that section God's grace and reality (truth) expressed in the life of Jesus are taken as the basic elements. According to 4:32, we are to forgive others as God in Christ has forgiven us. This means that God is the pattern of forgiveness. But in chapter 5 Christ Himself is our example, since in this section love expressed by Christ to us (vv. 2, 25) and light shined by Christ upon us (v. 14) are taken as the basic elements. Here Christ, who loved us and gave Himself up for us, is the example of walking in love.

Paul says that Christ “gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor” [v. 2]. In the Bible there is a difference between an offering and a sacrifice. An offering is for fellowship with God, whereas a sacrifice is for redemption from sin. Christ gave Himself up for us as both an offering, that we might have fellowship with God, and a sacrifice, that He might redeem us from sin. In loving us, Christ gave Himself up for us. This was for us, but it was a sweet-smelling savor to God. In following His example, our walk in love should not be only something for others but also a sweet-smelling savor to God.

In verse 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 Satan. We were darkness because we were one with Satan. Now we are light because we are one with God in the Lord. 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 [Eph. 5:8].

Ephesians 5:10 says, “Proving what is well pleasing to the Lord.” This phrase is related to verse 8. We should not walk foolishly or blindly or ignorantly. Rather, we should walk as children of light, proving what is well pleasing to the Lord. (Life-study of Ephesians, pp. 410-411, 413, 415)

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

第二十三周■周四

晨兴喂养

约壹三 1 “你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，我们也真是祂的儿女…”。

四 10 “不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。”

保罗在以弗所五章二节告诉我们，要在爱里行事为人；在八节告诉我们，行事为人要像光的儿女。…如果我们在爱里行事为人，我们就会保守自己远离污秽。在爱里行事为人，就是在与神亲密的关系中行事为人。女儿与母亲之间的亲密关系，可用来说明在爱里行事为人的意思。有些…〔女儿〕爱她们母亲所爱的一切。由于她们有这种对母亲的爱，她们就不愿拂逆母亲的感觉；反之，她们在对母亲亲密的爱里行事为人。同样的原则，我们与父有亲密的关系。我们是接受恩典的人，我们能在子里来接触父。在父面前，我们不仅享受恩典，就是爱的发表，我们也享受爱的本身。我们以非常亲密的方式经历这爱。因为我们这样亲密地享受神的爱，我们不愿意作任何使父不喜悦的事。父恨恶淫乱、污秽和贪婪。我们若在爱里行事为人，就会远离这些事。因着我们爱父，我们不作任何事使祂的心担忧。这是何等温柔细致的行事为人！这不仅是凭恩典而活，这乃是在爱里行事为人。我们应当一直记得，我们是神的儿女，享受神的爱。我们也是圣徒，分别归祂、被祂浸透。所以我们在日常的行事为人中，总是顾到父的感觉，因为我们亲密地活在祂温柔的爱里。（以弗所书生命读经，五一四至五一五页。）

信息选读

WEEK 23 — DAY 4

Morning Nourishment

1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are...

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.

In Ephesians 5:2 Paul tells us to walk in love, and in verse 8 he tells us to walk as children of light...If we walk in love, we will keep ourselves from uncleanness. To walk in love is to walk in intimacy with God. An intimate relationship between a daughter and mother may illustrate what it means to walk in love...[Such daughters] love whatever their mothers love. Because of the love they have for their mothers, they are not willing to do anything opposed to their mothers' feeling. Rather, they walk in intimate love toward their mothers. In the same principle, we have an intimate relationship with the Father. As those who have received grace, we may come in the Son to contact the Father. In the Father's presence we not only enjoy grace, the expression of love, but we also enjoy love itself. We experience this love in a very intimate way. Because we enjoy the love of God in such an intimate way, we do not want to do anything that displeases the Father. The Father hates fornication, uncleanness, and lust. If we walk in love, we will stay away from such things. Because we love the Father, we will not do anything to grieve His heart. What a tender, delicate walk this is! This is not simply living by grace; it is walking in love. We should always remember that we are children of God enjoying His love. We are saints separated unto Him and saturated with Him. Therefore, in our daily walk we would always take care of the Father's feeling, for we live intimately in His tender love. (Life-study of Ephesians, pp. 413-414)

Today's Reading

爱与恩典之间的不同，可用母亲和孩子之间的关系说明。有时孩子也许向母亲要一些东西，然而，有时孩子只要享受母亲爱的拥抱。从母亲那里得到一些表明母爱的东西，这是恩典；但安息在母亲爱的怀抱里，这是爱的实例。同样的原则，我们接受了恩典，就是父爱的彰显。但是当我们在交通中来到父面前，我们就进入祂的爱里；这爱乃是恩典的源头。（以弗所书生命读经，五一五页。）

神圣的爱是神素质的性质。因此，爱是神素质的属性。…约壹四章九节说，“神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。”世上，指堕落的人类所在的地方，与提前一章十五节者同。

约壹四章十节…“此”字指上述的事实：不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物。在这事实里，有神高超、高贵的爱。神圣的爱这神素质的属性，主要是彰显在差祂的儿子救赎我们，并将神的生命分赐到我们里面，使我们成为祂的儿女。

以弗所二章四节说，“神富于怜悯，因祂爱我们的大爱。”爱的对象应该是在可爱的光景里，但怜悯的对象总是在可怜的光景里。因此，神的怜悯比祂的爱达到得更远。神爱我们，因为我们是祂拣选的对象；然而我们因着堕落变得极为可怜，甚至死在过犯并罪之中，所以我们需要神的怜悯。因着祂的大爱，神是富于怜悯的，把我们从可怜的地位，救到适合祂爱的光景。神高贵的爱这素质的属性，需要祂怜悯的属性，好叫祂能在我们堕落生命的深坑中临到我们。（新约总论第一册，八九至九〇页。）

参读：新约总论，第八篇。

The difference between love and grace can be illustrated by the relationship between a mother and her child. Sometimes a child may want something from the mother. However, at other times the child simply wants to enjoy the mother's loving embrace. Receiving something from the mother that expresses the mother's love is grace. But resting in the loving embrace of the mother is an illustration of love. In the same principle, we have received grace, the expression of the Father's love. But as we go to the Father in fellowship, we enter into His love, which is the source of grace. (Life-study of Ephesians, p. 414)

The divine love...is the nature of God's essence. Thus, it is an essential attribute of God...First John 4:9 says, "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." As in 1 Timothy 1:15, the "world" [in 1 John 4:9] refers to fallen mankind, whom God so loved that, by making them alive through His Son with His own life, they might become His children. In this the love of God has been manifested.

[In 1 John 4:10] the word herein refers to the following fact: not that we loved God, but that He loved us and sent His Son a propitiation concerning our sins. In this fact is the higher and nobler love of God. The divine love as God's essential attribute is mainly expressed in sending His Son to redeem us and impart God's life into us that we may become His children.

Ephesians 2:4 says, "God, being rich in mercy, because of His great love with which He loved us." The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. Hence, God's mercy reaches further than His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins; therefore, we need God's mercy. Because of His great love, God is rich in mercy to save us from our wretched position to a condition that is suitable for His love. The nobler love of God as His essential attribute needs His attribute of mercy to reach us in the deep pit of our fallen life. (The Conclusion of the New Testament, pp. 75-76)

Further Reading: The Conclusion of the New Testament, msg. 8

第二十三周■周五

晨兴喂养

弗一4 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”

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。”

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。（以弗所书生命读经，六二二页。）

信息选读

我们要在爱里，在祂面前成为圣别、没有瑕疵。（以弗所一章四节）的爱，是指神爱祂所拣选之人的爱，以及神所拣选之人爱祂的爱。神所拣选的人乃是在这爱里，在这样的爱里，在祂面前成为圣别、没有瑕疵。神先爱我们，然后这神圣的爱激起我们用爱回报祂。在这样爱的情形与气氛中，我们被神浸透，成为圣别、没有瑕疵，像祂一样。在这爱里，就是在一种相互的爱里，神爱我们，我们用这爱回报祂。就在这种情形中，我们变化了；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。（三17。）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

WEEK 23 — DAY 5

Morning Nourishment

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

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

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. (Life-study of Ephesians, pp. 503-504)

Today's Reading

We will be holy and without blemish before Him in love. Love in Ephesians 1:4 refers to the love with which God loves His chosen ones and with which His chosen ones love Him. It is in this love, in such a love, that God's chosen ones become holy and without blemish before Him. First, God loved us. Then this divine love inspires us to love Him in return. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish, just 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 [3:17]. In order to experience Christ, we need faith and love (1 Tim. 1:14). Faith enables us to receive and apprehend Christ, and love enables us to enjoy Him. Neither faith nor love are ours; they are His. His faith becomes our faith, by which we believe in Him, and His love becomes our love, by which

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，四〇至四一、三五〇页。）

基督的身体在爱里把自己建造起来。（弗四 16。）以弗所书一再地使用“在爱里”这辞。（一 4，三 17，四 2，15～16，五 2。）神在创立世界以前，在爱里预定我们得儿子的名分；基督的身体在爱里把自己建造起来。生命的长大是在爱里。在已过这几年里，我们宝贵主给我们看见神圣启示的高峰。我所担心的是，我们可能谈论高峰的真理，但在我们中间却缺少爱。如果这是我们的情形，我们就是自高自大，而没有建造。基督的身体乃是在爱里把自己建造起来。…保罗说，“向软弱的人，我就成为软弱的，为要得软弱的人。”（林前九 22。）这就是爱。我们不该以为别人是软弱的，而我们不是软弱的。这不是爱。爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是所作上，爱乃是极超越的路。（李常受文集一九九四至一九九七年第五册，一六八至一六九、一七三页。）

在保罗写给以弗所人那封书信的末了，保罗说了一句话，是关于我们对主耶稣的爱：“愿恩典与一切在不朽坏之中，爱我们主耶稣基督的人同在。”（弗六 24。）提前一章十七节说，神是不能朽坏的；提后一章十节说，主“已经把死废掉，借着福音将生命和不朽坏照耀出来”。林前十五章告诉我们，在复活里，必朽坏的要成为不朽坏的。（50～53。）在不朽坏之中爱主，意思就是在新造里爱主。所有旧造里的事物都是必朽坏的，这由罗马八章得到证明，我们在该章看见，一切受造之物在败坏的奴役下叹息。（21～22。）旧造里的每件事物都正在朽坏，只有新造是不朽坏的。（新约总论第七册，五一五页。）

参读：约翰一书生命读经，第十五至十六、三十五篇。

we 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. 32, 277)

The Body of Christ builds itself up in love (Eph. 4:16). The phrase in love is used repeatedly in the book of Ephesians (1:4; 3:17; 4:2, 15-16; 5:2). God predestinated us unto sonship before the foundation of the world in love, and the Body of Christ builds itself up in love. The growth in life is in love. In the last few years we have appreciated the Lord's showing us the high peak of the divine revelation. My concern is that although we may talk about the truths of the high peak, love is absent among us. If this is the case, we are puffed up, not built up. The Body of Christ builds itself up in love. Paul said, "To the weak I became weak that I might gain the weak" (1 Cor. 9:22). That is love. We should not consider that others are weak but we are not. That is not love. Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 124, 127)

At the end of his Epistle to the Ephesians Paul said a word concerning our love for the Lord Jesus. "Grace be with all those who love our Lord Jesus Christ in incorruptibility" (Eph. 6:24). First Timothy 1:17 says that God is incorruptible, and 2 Timothy 1:10 says that the Lord "nullified death and brought life and incorruption to light through the gospel." First Corinthians 15 tells us that in resurrection the corruptible things will become incorruptible (vv. 50-53). To love the Lord in incorruptibility means to love Him in the new creation. All the things of the old creation are corruptible. This is proved by Romans 8 where we see that the whole creation is groaning under the slavery of corruption (vv. 21-22). Everything of the old creation is corrupting. Only the new creation is not corrupting. (The Conclusion of the New Testament, p. 2499)

Further Reading: Life-study of 1 John, msgs. 15—16, 35

第二十三周■周六

晨兴喂养

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。”

弗五9 “光的果子是在于一切的善、义和真实。”

要指出真理与光的不同相当不容易。在我们的经历中，常常可以领会神对我们是真理，是我们的实际。但有时我们来到神面前，我们感觉我们是在光中。这时，我们不仅经历实际，我们也在光的本身里。因此，经历光比经历真理更深。…我们不该仅仅照着真理并凭着恩典，还要在爱里并在光中。在爱里并在光中行事为人，比照着真理并凭着恩典行事为人更深、更柔细。

保罗在吩咐我们行事为人要像光的儿女之后，在以弗所五章九节插进一句括弧的话，论到光的果子。…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。（以弗所书生命读经，五一五至五一六页。）

信息选读

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。…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，

WEEK 23 — DAY 6

Morning Nourishment

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. 5:9 (For the fruit of the light consists in all goodness and righteousness and truth).

It is rather difficult to point out the difference between truth and light. In our experience we may often realize God as truth to us, as our reality. But sometimes when we get into God's presence, we sense that we are in the light. At such times, we are not only experiencing reality, but we are in the very light itself. Thus, the experience of light is deeper than the experience of truth. We should not simply be according to reality and by grace but in love and under light. Walking in love and in light is deeper and more tender than living according to reality and by grace.

After commanding us to walk as children of light, Paul inserts...a parenthetical statement [in Ephesians 5:9] regarding the fruit of the light... Goodness is the nature of the fruit of the light; righteousness is the way or the procedure by which the fruit of the light is produced; 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, that God may be expressed as the reality of our daily walk. (Life-study of Ephesians, p. 414)

Today's Reading

It is significant that in speaking of the fruit of the light, Paul mentions only three things: goodness, righteousness, and truth...The reason...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

就是神自己。（太十九 17。）因此，这里的善是指父神。那是善的父神，乃是光之果子的性质。…请注意，保罗在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。

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像光之儿女〔8〕的定义。如果我们行事为人像光的儿女，我们就会结出九节所描述的果子。我们借着行事为人像光之儿女所结的果子，必定是在善、义和真实里。我们行事为人像光的儿女，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。）

神圣的光是神彰显的性质。因此，光是神彰显的属性。启示录二十一章二十三节说，“那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”在千年国里，日光、月光都要加强；（赛三十 26；）但在新天新地的新耶路撒冷里，却不需要日月光照。在新天新地里有日月，但在新耶路撒冷不需要日月光照，因为神这神圣的光，要照耀得更为明亮。（新约总论第一册，九〇至九一页。）

参读：约翰一书生命读经，第七、九篇。

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 or 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.

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 [v. 8]. If we walk as the children of light, we will 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. 414-415)

The divine light...is the nature of God's expression. Thus, it is an expressive attribute of God. Revelation 21:23 says, "The city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb." In the millennium the light of the sun and the moon will be intensified (Isa. 30:26). But in the New Jerusalem in the new heaven and new earth there will be no need of the sun nor of the moon. The sun and the moon will be in the new heaven and new earth, but they will not be needed in the New Jerusalem, for God, the divine light, will shine much more brightly. (The Conclusion of the New Testament, p. 76)

Further Reading: Life-study of 1 John, msgs. 7, 9

第十一周诗歌

6

敬拜父 — 是爱与光

G 大调

8 7 8 7 副 (英 13)

3/4

一 神, 你 是 爱, 你 也 是 光, 且 在 子 里 作 生 命;
 爱 已 显 明, 光 已 照 亮, 我 们 因 此 而 得 生。
 (副) 你 是 爱! 你 是 光! 且 在 子 里 作 生 命;
 全 何 荣 耀! 何 福 气! 爱 已 显 明, 光 已 亮!
 爱 已 显 明, 光 已 照 亮, 我 们 因 此 而 得 生。
 全 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, 直到见主得象祂。

WEEK 11 — 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

1. Thou art love and Thou art light, Lord, In the Son as life Thou art; Love ex -
 press - ing, light il - lum'n - ing, Thou dost life to us im -
 part. (C) Thou art love! Thou art light! In the Son as life Thou art; Love ex -
 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!

第十一周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]