

## 第六周

### 要完全，像我们的天父完全一样

诗歌 :25

读经：太五 20、44 ~ 45、48，约三 16 上，弗五 29，约壹四 8、16，启十九 7

- 太 5:20 我告诉你们，你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。
- 太 5:44 但是我告诉你们，要爱你们的仇敌，为那逼迫你们的祷告，
- 太 5:45 你们就可以作你们诸天之上父的儿子；因为祂叫祂的日头上升，照恶人，也照好人；降雨给义人，也给不义的人。
- 太 5:48 所以你们要完全，像你们的天父完全一样。
- 约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。
- 弗 5:29 从来没有人恨恶自己的身体，总是保养顾惜，正像基督待召会一样，
- 约壹 4:8 不爱弟兄的，未曾认识神，因为神就是爱。
- 约壹 4:16 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。
- 启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。

### 【周一】

壹 “所以你们要完全，像你们的天父完全一样”——太五 48:

一 我们是父的儿女，有父的神圣生命和性情，因此能像父一样完全：

- 1 神圣的生命能使我们完全，像我们的天父完全一样。
- 2 我们里面有叫人完全的生命。

## Week Six

### Being Perfect as Our Heavenly Father Is Perfect

Hymns: E30

Scripture Reading: Matt. 5:20, 44-45, 48; John 3:16a; Eph. 5:29; 1 John 4:8, 16; Rev. 19:7

- 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. 5:44 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. 5:48 You therefore shall be perfect as your heavenly Father is perfect.
- John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.
- Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,
- 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.
- Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

### § Day 1

I. "You therefore shall be perfect as your heavenly Father is perfect"—Matt. 5:48:

A. We are the Father's children, having the Father's divine life and divine nature; hence, we can be perfect as our Father is perfect:

1. The divine life can make us perfect as our heavenly Father is perfect.
2. We have this perfecting life within us.

- 3 我们需要转向我们的父，并领悟我们有祂的生命和性情。
- 4 这样，我们就要像我们的天父一样完全。
- 5 这就是国度的生命，国度的生活。
- 6 得以完全的路，就是留在神圣的交通里，不断接受并享受经过过程之三一神的分赐——48 节。
- 7 我们既是天父的儿子，有祂的生命和性情，我们作为祂的儿子，就该完全，甚至像祂完全一样，这是合乎逻辑的。
- 8 我们要这样完全，就需要借着享受父自己，而享受神圣的生命和性情分赐到我们里面——林后三 6 上。

## 【周二】

二 以弗所四章说到借着生命的长大成全新人；基督所创造的新人必须被成全好尽功用：

- 1 那在生机上完全的新人，需要借着生命的长大得成全，好能正确地尽功用：
  - a 唯有得着正确的滋养，新人才能在功用上得以完全；这是整卷以弗所书其中一个最深奥的观念。
  - b 我们必须履行我们的责任，借着保养和顾惜来成全新人——五 29。
- 2 我们要被成全，就需要被基督构成（西三 10 ~ 11）；这意思就是，当包罗万有的基督作到我们里面，成为我们的一切时，在生机上完全的新人，就要在功用上得以完全。

3. We need to turn to our Father and realize that we have His life and nature.
4. In this way we will be perfect as our heavenly Father.
5. This is the kingdom life, the kingdom living.
6. The way to be perfect is to remain in the divine fellowship to receive and enjoy continually the dispensing of the processed Triune God—v. 48.
7. Since we are sons of the heavenly Father possessing His life and nature, it is logical that we, His sons, should be perfect even as He is perfect.
8. In order for us to be perfect in this way, we need to enjoy the dispensing of the divine life and nature into us by enjoying the Father Himself—2 Cor. 3:6a.

## § Day 2

B. Ephesians 4 is a chapter that speaks of the perfecting of the new man through the growth in life; the new man created by Christ must be perfected in order to function:

1. The organically perfect new man needs to be perfected through the growth in life in order to function in a proper way:
  - a. The new man can become perfect in relation to his function only through receiving the proper nourishment; this is one of the deepest concepts in the book of Ephesians.
  - b. We should all fulfill our responsibility to perfect the new man through nourishing and cherishing—5:29.
2. In order to be perfected, we need to be constituted with Christ (Col. 3:10-11); this means that as the all-inclusive Christ is wrought into us to be our everything, the organically perfect new man becomes perfect functionally.

3 当新人得着成全，那就是主回来的时候，并且这个得成全的新人要成为新妇——启十九 7。

## 【周三】

貳 国度子民要完全，像他们的天父完全一样，乃是指在祂的爱里完全——太五 20、44 ~ 45:

一 神圣的爱是神素质的性质；因此，爱是神素质的属性：

1 “神爱世人，甚至将祂的独生子赐给他们”——约三 16 上：

a 我们虽然堕落，但因我们是神按自己的形像，为盛装祂而造的器皿（创一 26，罗九 21 上、23），神仍然以祂神圣的爱，就是祂自己（约壹四 8、16），来爱我们。

b 神爱我们，甚至将祂的独生子（就是祂的彰显）赐给我们，好叫我们得着祂永远的生命。

2 “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”——10 节：

a 在这事实里，有神更卓越、更高尚的爱。

b 神圣的爱这神素质的属性，主要是彰显在神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。

3 “神富于怜悯，因祂爱我们的大爱”——弗二 4：

a 神爱我们，因为我们是祂拣选的对象。

b 因着祂的大爱，神是富于怜悯的，把我们从可怜的

3. When the new man is perfected, that will be the time for the Lord's coming, and the perfected new man will be the bride—Rev. 19:7.

## § Day 3

II. For the kingdom people to be perfect as their heavenly Father is perfect means that they are perfect in His love—Matt. 5:20, 44-45:

A. The divine love is the nature of God's essence; thus, it is an essential attribute of God:

1. "God so loved the world that He gave His only begotten Son"—John 3:16a:

a. Although we are fallen, God still loves us with His divine love, which is Himself (1 John 4:8, 16), because we are vessels created by God according to His own image to contain Himself (Gen. 1:26; Rom. 9:21a, 23).

b. God so loves us that He gave His only begotten Son, His expression, that we might obtain His eternal life.

2. "Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins"—1 John 4:10:

a. In this fact is the higher and nobler love of God.

b. 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 so that we may become His children.

3. "God, being rich in mercy, because of His great love with which He loved us"—Eph. 2:4:

a. God loves us because we are the object of His selection.

b. Because of His great love, God is rich in mercy to save us from our

地位，救到适合祂爱的光景。

- c 神这更高尚的爱，就是祂素质的属性，需要祂怜悯的属性，好能在我们堕落生命的深坑中临到我们。

## 二 “神的爱已经借着所赐给我们的圣灵，浇灌在我们心里”——罗五 5 下：

- 1 神的爱就是神自己——约壹四 8、16。
- 2 是爱的神乃是那已经浇灌在我们心里的神圣素质——罗五 5：
  - a 神的爱浇灌在我们心里，乃是神的素质的问题。
  - b 因着我们蒙了重生，我们里面有爱——神素质的性质。
  - c 身为信徒，我们心里深处有了神圣的素质，这素质就是父神在祂的爱里——太十八 35。
- 3 因为神的爱已经浇灌在我们心里，在基督里之信徒的心乃是爱的心——弗三 17。
- 4 我们在神的爱里经历并享受神是父，乃是经历并享受那是神素质之性质的爱，分赐到我们心里——罗五 5、8，八 35、39，十五 30，林后十三 14。

## 【周四、周五】

### 三 林前十二章三十一节至十三章八节启示，为着建造基督的身体，在我们的所是和所作上，爱乃是极超越的路：

- 1 爱是神内在的素质，是神的心——约壹四 16。
- 2 神就是爱；我们爱，因为神先爱我们——8、19 节。
- 3 神预定我们得神圣的儿子名分，乃是受神圣之爱的

wretched position into a condition that is suitable for His love.

- c. 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.

## B. "The love of God has been poured out in our hearts through the Holy Spirit, who has been given to us"—Rom. 5:5b:

1. The love of God is God Himself—1 John 4:8, 16.
2. God as love is the divine essence that has been poured out into our hearts—Rom. 5:5:
  - a. The pouring out of the love of God into our hearts is a matter of the essence of God.
  - b. Because we have been regenerated, we have love as the nature of God's essence within us.
  - c. As believers, deep in our hearts we have something of the divine essence, and this is God the Father in His love—Matt. 18:35.
3. Because the love of God has been poured into our hearts, the heart of a believer in Christ is a heart of love—Eph. 3:17.
4. In our experience and enjoyment of God as the Father in His love, we experience and enjoy the dispensing of love as the nature of God's essence into our hearts—Rom. 5:5, 8; 8:35, 39; 15:30; 2 Cor. 13:14.

## § Day 4 & Day 5

### C. First Corinthians 12:31—13:8 reveals that love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ:

1. Love is the inward essence of God and the heart of God—1 John 4:16.
2. God is love; we love because He first loved us—vv. 8, 19.
3. God's predestination of us unto the divine sonship was motivated by the

推动——弗一 4 ~ 5。

4 神先爱我们，将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神，并爱众圣徒——约壹四 19 ~ 21。

5 我们从神所接受的生命乃是爱的生命。

6 基督曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，与祂所是的一样——三 14，四 17，五 1。

7 我们必须是被基督的爱冲没并冲激的人；神圣的爱该像大水澎湃冲向我们，迫使我们情不自禁地向祂活着——林后五 14。

8 我们是神的种类，因为我们已经从神而生，有祂的生命和性情——约三 5 ~ 7：

a 我们已经重生，成为神的种类，就是神类，而神乃是爱——3、5 节，约壹四 16。

b 我们既借着重生，在生命和性情上成了神，我们也就是爱；这意思是说，我们不仅仅爱别人，我们就是爱的本身——约一 13，十三 34。

c 作为神的种类，我们就是爱，因为神就是爱——约壹四 8。

## 【周六】

四 约壹四章告诉我们怎样才能坦然无惧地站在基督的审判台前，秘诀就是要住在爱里面——17 节：

1 住在爱里面，就是过一种爱基督的生活——17 ~ 18 节，林后五 10、14。

2 住在爱里面，就是过着习惯地用那是神自己的爱爱

divine love—Eph. 1:4-5.

4. God first loved us in that He infused us with His love and generated within us the love with which we love Him and the saints—1 John 4:19-21.

5. The life that we have received from God is a life of love.

6. Christ lived in this world a life of God as love, and He is now our life so that we may live the same life of love in this world and be the same as He is—3:14; 4:17; 5:1.

7. We must be persons who are flooded with and carried away by the love of Christ; the divine love should be like a rushing tide of great waters toward us, impelling us to live to Him beyond our own control—2 Cor. 5:14.

8. We are God's species because we have been born of Him to have His life and nature—John 3:5-7:

a. We have been regenerated to be God's species, God's kind, and God is love—vv. 3, 5; 1 John 4:16.

b. Since through regeneration we have become God in His life and nature, we also are love; this means that we do not merely love others but that we are love itself—John 1:13; 13:34.

c. As God's species, we are love because God is love—1 John 4:8.

## § Day 6

D. First John 4 tells the secret of how to stand boldly before the judgment seat of Christ—abide in love—v. 17:

1. To abide in love is to live a life in which we love Christ—vv. 17-18; 2 Cor. 5:10, 14.

2. To abide in love is to live a life in which we love others habitually with

别人的生活，使神能在我们身上得着彰显——约壹四 16。

3 完全的爱，就是因我们用神的爱爱人，而在我们里面得了成全的爱；这样的爱把惧怕驱除，使我们不怕主再来时会受祂的刑罚——17 ~ 18 节，参路十二 46 ~ 47。

the love that is God Himself so that He may be expressed in us—1 John 4:16.

3. 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—vv. 17-18; cf. Luke 12:46-47.

# 第六周■周一

## 晨兴喂养

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

48 “所以你们要完全，像你们的天父完全一样。”

国度子民要完全，像他们的天父完全一样，乃是指在祂的爱里完全。他们是父的儿女，有父的神圣生命和性情，因此能像父一样完全。国度新律法的要求，比旧时代律法的要求高得多，这更高的要求，只能借着父神圣的生命，不能凭着自己天然的生命达到。…福音首先在马太福音里，提出诸天之国的最高要求，末了在约翰福音里，给我们天父神圣生命的最高供应，使我们能过诸天之国最高的生活。在马太五至七章所论国度新律法的要求，就是重生的国度子民里面新生命（神圣生命）的彰显。这要求开启了重生子民里面的所是，借此给他们看见，他们能达到如此高的程度，能过如此高的生活。（马太福音生命读经，二七五至二七六页。）

## 信息选读

更改过的律法一切的要求，（太五 31 ~ 48。）启示出我们里面神圣的生命能为我们行多少的事。这些律法不仅仅是要求，也是启示，给我们看见神圣的生命甚至能使我们完全，像我们的天父完全一样。…我们有一个生命，带着这样一个神圣的性情，能使我们完全，像我们的天父完全一样。（参 48。）…父叫祂的日头上升，照恶人，也照好人；

# WEEK 6 — DAY 1

## Morning Nourishment

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

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

For the kingdom people to be perfect as their heavenly Father is perfect means that they are perfect in His love. They are the Father's children, having the Father's divine life and divine nature. Hence, they can be perfect as their Father is. The demand of the new law of the kingdom is much higher than the requirement of the law of the old dispensation. This higher demand can be met only by the Father's divine life, not by their natural life...First, the gospel presents in the Gospel of Matthew the kingdom of the heavens as the highest demand, and last it affords us in the Gospel of John the divine life of the heavenly Father as the highest supply, by which we can have the highest living of the kingdom of the heavens. The demand of the new law of the kingdom in Matthew 5 through 7 is actually the expression of the new life, the divine life, which is within the regenerated kingdom people. This demand opens up the inner being of the regenerated people, showing them that they are able to attain to such a high level and to have such a high living. (Life-study of Matthew, pp. 231-232)

## Today's Reading

All the requirements of these changed laws [Matt. 5:31-48] reveal how much the divine life within us can do for us. These laws are not merely a requirement; they are a revelation, showing us that the divine life can even make us perfect as our heavenly Father is perfect...We have a life with such a divine nature that it can make us as perfect as our heavenly Father [v. 48]. The Father causes His sun to rise on the evil and the good, and...He sends rain on the just and the unjust [v. 45]...This indicates that in the eyes of the

降雨给义人，也给不义的人。（45。）…这指明在天父眼中，叫日头先照恶人，再照好人；以及先降雨给义人，再给不义的人，都没有差别。

主的话是要摸着我们这人，我们天然的选择，并且要暴露我们的所是和所在。当我们被暴露、被征服，我们就让神圣的生命完全有机会活在我们里面。这会使我们完全，甚至像我们的天父完全一样。我们不能效法父。我年轻时，基督教里的人教导我，我们的天父爱坏人，我们应当爱我们的仇敌，正如我们的父一样。虽然这听起来很好，但事实上就像叫猴子学人一样行动。…我们是天父的儿子，因此父的生命和性情在我们里面。所有外面的仇敌、逼迫者、反对者都暴露我们的所是。因为他们暴露我们天然的人，我们就学习不再信靠自己，而仰望我们的父，并且看见祂的生命和性情在我们里面。借着这种暴露，我们就看见我们必须亲近祂，并且凭着祂的生命和性情而活。这样，我们就要像我们的天父完全一样。这就是国度的生命、国度的生活。

很多基督徒误解了这些经节，把这些经节当作外面行为的指导。为这缘故，很多人感到失望，并且说，“这对我们太过分了。我们差得太远了，我们无法达到。”这不是主耶稣所说平常的话，乃是属天之国的宪法。因着我们是国度的子民，我们必能成全这些要求。我们里面有国度的生命，我们能成全这些律法，不是靠自己，乃是凭着父的生命和性情。所以，我们必须感谢神，因为祂差遣许多横逆的事物进到我们的环境中，为要摸着我们这个人，并且暴露我们的所是，使我们完全被征服，转向祂，亲近祂，信靠祂，并凭祂而活。（马太福音生命读经，二七六至二七八页。）

参读：马太福音生命读经，第十九篇。

heavenly Father there is no difference in sending the sunshine first on the evil and then on the good and sending the rain first on the just and then on the unjust.

The Lord's word was intended to touch our being, our natural choice, and to expose what we are and where we are. When we have been exposed and subdued, we will give the full opportunity to the divine life to live in us. This will make us perfect even as our heavenly Father is perfect. We cannot imitate the Father. When I was young, I was taught by those in Christianity that our heavenly Father loves those who are bad and that we should love our enemies just as our Father does. Although this sounds good, it actually is like trying to teach a monkey to behave like a person...We are the sons of our heavenly Father. Thus, the Father's life and nature are within us. All the outward enemies, compellers, and opponents expose what we are. Because they expose our natural being, we learn not to trust ourselves any longer but to look to our Father and to realize that we have His life and nature within us. Through this exposure we come to see that we must stay close to Him and live by His life and nature. In this way we will be perfect as our heavenly Father. This is the kingdom life, the kingdom living.

Misunderstanding these verses, many Christians have taken them as instructions concerning their outward behavior. This is the reason so many have been disappointed and have said, "This is too much for us. We are far away from it, and we are unable to fulfill it." This is not a common word given by the Lord Jesus; it is the constitution of the heavenly kingdom. Because we are His kingdom people, we can certainly fulfill these requirements. We have the kingdom life within us, and we can fulfill these laws not in ourselves but by the Father's life and nature. Therefore, we must thank Him for sending so many contrary things into our environment in order to touch our being and to expose what we are so that we may be fully subdued, turn to Him, stay near to Him, trust in Him, and live by Him. (Life-study of Matthew, pp. 232-234)

Further Reading: Life-study of Matthew, msg. 19

## 第六周■周二

### 晨兴喂养

弗四 12 ~ 13 “为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

我们可以分辨生机上的完全或完整，与功用上的完全。婴儿一生下来就在生机上是完全的，也就是说，婴儿已经具备了一切必要的器官。然而，一个孩子刚生下来时，在功用上并不完全。就生机上说，母亲帮不了她的孩子，因为她不能给孩子添加什么器官；但她能在功用上帮助她的孩子，借着喂养他，使他正常地长大。…要有正确的发展，正常的功能，每个孩子都需要保养、顾惜。这个原则也能应用到作为新人的召会上。在以弗所二章十五节，我们看见新人生机的创造，但在四章十三至十六节，我们看见新人功用的成全。（以弗所书生命读经，九二六页。）

### 信息选读

新人出生时，在生机上是完全的；然而，他还不能尽功用。小孩子如何需要借着保养、顾惜得成全，那在生机上完全的新人，也照样需要借着生命的长长得成全，使他能正确地尽功用。

唯有神能创造一个生机完全的人。然而，孩子生出来以后，神没有来喂养或顾惜他。这是父母的责任，尤其是母亲的责任。小孩越得喂养、越大，就越能正常地尽功用。

同样的原则，基督所创造的新人必须被成全，才能尽功用。…借着每一部分依其度量而有的功用，

## WEEK 6 — DAY 2

### Morning Nourishment

**Eph. 4:12-13 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ, until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.**

We may distinguish between something that is perfect, or complete, organically and something that is perfect according to its function. At birth, an infant is perfect organically; that is, the infant has all the necessary organs. However, a child is not functionally perfect at birth. Organically, a mother cannot help her child, for she cannot add any organs to the child. But she can help him functionally by feeding him so that he will grow normally...In order to develop properly and to function normally, every child needs to be nourished and cherished. This principle also applies to the church as the new man. In Ephesians 2:15 we see the creation of the new man organically, but in 4:13-16 we see the perfecting of the new man in relation to his function. (Life-study of Ephesians, pp. 747-748)

### Today's Reading

At birth, the new man is organically perfect; however, he is not yet able to function. Just as a child needs to be perfected through nourishing and cherishing, so the organically perfect new man needs to be perfected through the growth of life in order to function in a proper way.

Only God can create a being that is organically perfect. However, after a child is born, God does not come in to feed him or cherish him. This is the responsibility of the parents, especially of the mother. The more the child is nourished and grows, the more he will function normally.

In the same principle, the new man created by Christ must be perfected in order to function...Through the operation in the measure of each one part, the

便叫身体渐渐长大，以致在爱里把自己建造起来。创造新人的责任全在于主，…但我们必须履行我们的责任，借着保养和顾惜来成全新人。新人这样被成全时，他就长大，并在功用上得以完全。

唯有得着正确的滋养，新人才能在功用上得以完全。然而，这不是一件肤浅的事。相反的，这是整卷以弗所书最深奥的观念。…由于基督教人士依赖道理，他们主要所建造的不是基督的身体，而是别的东西。基督的身体不是借着道理的教训，就能在功用上完全。事实上，以弗所四章说到新人乃是借着生命的长大而得成全；在这一章里，道理是被贬低的。保罗说，当我们不再作小孩子时，就不再被教训之风摇荡。建造基督的身体，以及在功用上成全新人，所需要的乃是生命的长大；这唯有来自喂养。

我相信时候就要来到，那时每一位在地方召会中的人都是尽功用的肢体。你看孩童如何借着接受滋养而长大；他们越长大，就越尽功用。对我们这些在基督身体上的肢体，我们属灵长大的原则也是一样。我们越因着保养顾惜而长大，就越能在召会生活中正确地尽功用。圣徒若是对主绝对，短时间之内许多人就会显出功用来。我在主里十分确信，主恢复里的光景很快就会是这样。

以弗所二章有新人的创造，四章有新人的长大。为使新人长大，我们必须经历那位钉死、复活、升天又降下的基督。这意思是说，那位包罗万有的基督，必须作到我们里面，成为我们的一切。然后，在生机上完全的新人，也就要在功用上成为完全。（以弗所书生命读经，九二七至九二八、九三三至九三四页。）

参读：以弗所书生命读经，第九十二至九十三篇；成全圣徒与神家的建造，第三篇。

Body grows unto the building up of itself in love. The creation of the new man was the responsibility of the Lord alone...But we must fulfill our responsibility to perfect the new man through nourishing and cherishing. As the new man is perfected in this way, he grows and becomes perfect functionally.

The new man can become perfect in relation to his functions only through receiving the proper nourishment. This, however, is not a superficial matter. On the contrary, it is one of the deepest concepts in the whole book of Ephesians...Because those in Christianity rely on doctrine, they mainly build up something else in place of the Body. The Body does not become functionally perfect through the teaching of doctrine. Actually, in Ephesians 4, a chapter that speaks of the perfecting of the new man through the growth of life, doctrine is depreciated. Paul says that when we are no longer children, we will no longer be carried about by winds of doctrine. What is needed for the building up of the Body and for perfecting the new man functionally is the growth of life. This comes only through feeding.

I believe that the day is coming when everyone in the local churches will be a functioning member. Consider how children grow by receiving nourishment. The more they grow, the more they function. The principle is the same with our spiritual growth as members of the Body. The more we grow by being nourished and cherished, the more we will function properly in the church life. If the saints are absolute with the Lord, in a relatively short time many will come into function. I have the full assurance in the Lord that soon this will be the situation in the Lord's recovery.

In Ephesians 2 we have the creation of the new man, and in chapter 4, the growth of the new man. In order for the new man to grow, we need to experience the crucified, resurrected, ascended, and descending Christ. This means that the all-inclusive Christ must be wrought into us to be our everything. Then the organically perfect new man will also become perfect functionally. (Life-study of Ephesians, pp. 748-749, 753, 755)

Further Reading: Life-study of Ephesians, msgs. 92—93; CWWL, 1958, vol. 1, "The Perfecting of the Saints and the Building Up of the House of God," ch. 3

## 第六周■周三

### 晨兴喂养

约三 16 “神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”

约壹四 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。”

神的性质包括灵作神身位的性质，爱作神素质的性质，以及光作神彰显的性质。既然神在祂的性质上将祂自己分赐到我们里面，我们越在神的分赐之下，就越有祂的灵、爱和光。

因为神是灵也是爱，我们越在祂的分赐之下，我们就越有爱。…新约说神就是爱，这不是说神仅有爱，祂也就是爱。借着神将祂自己分赐到我们里面，由于这位是爱的神构成的工作，我们就成为爱。…唯有一种爱是真实的，就是那出于神分赐的爱。我们在神的分赐之下，就以真实的爱，就是神自己来反应。（新约总论第一册，八四至八五页。）

### 信息选读

我们若在〔神〕的分赐之下，我们的反应会向别人指明我们满有灵、爱、光，甚至我们由灵、爱、和光所构成。

神圣的爱是神素质的性质。因此，爱是神素质的属性。约翰三章十六节告诉我们：“神爱世人，甚至将祂的独生子赐给他们。”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，

## WEEK 6 — DAY 3

### Morning Nourishment

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

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.

God's nature includes Spirit as the nature of God's person, love as the nature of God's essence, and light as the nature of God's expression. Since God is dispensing Himself in His nature into us, the more we are under God's dispensing, the more we have of His Spirit, love, and light.

Because God is love as well as Spirit, the more we are under His dispensing, the more love we have...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...Only one kind of love is genuine, and that is the love that comes out of God's dispensing. When we are under God's dispensing, we react with genuine love, which is God Himself. (The Conclusion of the New Testament, pp. 69-70)

### Today's Reading

If we are under [God's] dispensing, our reactions will indicate to others that we have much Spirit, love, and light, even that we are constituted of Spirit, love, and light.

The divine love...is the nature of God's essence. Thus, it is an essential attribute of God. John 3:16 tells us that “God so loved the world that He gave His only begotten Son,” and 1 John 4:9 says, “In this the love of God was manifested among us, that God sent His only begotten Son into the world

在此神的爱就向我们显明了。”世人，指堕落的人类，〔参提前一 15，〕神爱世人，借着祂的儿子和祂自己的生命，使他们活过来，好叫他们成为神的儿女。在此，神的爱就显明了。

（约壹四章十节的）“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祭的祭物。在这事实里，有神更卓越、更高尚的爱。神圣的爱这神素质的属性，主要是彰显在神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。神这更高尚的爱，就是祂素质的属性，需要祂怜悯的属性，好能在我们堕落生命的深坑中临到我们。（新约总论第一册，八六、八九至九〇页。）

从我们相信主耶稣那天起，神的爱就浇灌在我们心里了。（罗五 5。）这不仅仅是感觉的事。反之，有一个具体、实质的东西，已经浇灌在我们心里。…身为信徒，我们心里深处有了神圣的素质，这素质就是那是爱的父神。…是爱的神，乃是那已经浇灌在我们心里的神圣素质。因此，神的爱浇灌在我们心里，乃是神素质的事。因着我们蒙了重生，我们里面有爱——神素质的性质。因为神的爱已经浇灌在我们心里，每个信徒的心都是爱的心。我们在神的爱里经历并享受神是父，乃是经历并享受那是神素质之性质的爱，分赐到我们心里。（新约总论第五册，四八一页。）

参读：新约总论，第八篇；主今日恢复的进展，第五章。

that we might have life and live through Him.”...The “world” refers to fallen mankind [1 Tim. 1:15], 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.

The word herein [in 1 John 4:10] refers to the following fact: not that we loved God but that He loved us and sent His Son as a propitiation for 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.

From the day we believed in the Lord Jesus, the love of God has been poured out in our hearts [Rom. 5:5]. This is not merely a matter of feeling. On the contrary, something substantial, something essential, has been poured out into our hearts...As believers, deep in our hearts we have something of the divine essence, and this is God the Father as love...God as love is the divine essence that has been poured out into our hearts. Therefore, the pouring out of the love of God into our hearts is a matter of the essence of God. Because we have been regenerated, we have love as the nature of God’s essence within us. Because the love of God has been poured out in our hearts, the heart of every believer is a heart of love. In our experience and enjoyment of God as the Father in His love, we experience and enjoy the dispensing of love as the nature of God’s essence into our hearts. (The Conclusion of the New Testament, pp. 71, 75-76, 1477)

Further Reading: The Conclusion of the New Testament, msg. 8; CWWL, 1989, vol. 4, “The Advance of the Lord’s Recovery Today,” ch. 5

## 第六周■周四

### 晨兴喂养

林前十二 31 “但你们要切慕那更大的恩赐。我还要把极超越的路指示你们。”

十三 13 “如今常存的，有信、望、爱这三样，其中最大的是爱。”

爱是有效能的。无论我们给人多少的牧养和教导，若没有爱，一切就都是徒然的。…即使我们以极高的方式申言，并且将一切所有的分给人，若没有爱，这一切就算不得什么。（林前十三 2～3。）牧养和教导都需要爱，但不是我们天然的爱，乃是主神圣的爱。（李常受文集一九九四至一九九七年第五册，一六二至一六三页。）

### 信息选读

神赐给我们的灵，乃是我们那由圣灵重生并内住之人的灵。这灵乃是爱的灵，因此也是能力并清明自守的灵。（提后一 7。）我们可能自以为很有能力，也清明自守，但我们的灵却不是爱的灵。…我们（与人）的谈话…使人受威吓。…神所赐给我们主要的恩赐，乃是我们重生的灵，连同祂的灵、祂的生命和祂的性情。我们必须把这恩赐如火挑旺起来。（6。）这意思是说，我们必须激动我们的灵，使我们的灵火热起来。罗马十二章十一节说，我们应当灵里火热。…我们必须有一个火热的爱的灵，而不是一个焚烧的权柄的灵，那会造成损害。

我们可能自以为是活的，却是死的，因为我们不爱弟兄。（参约壹三 14 下。）我们若不爱弟兄，我们就住在死中，并且是死的；但我们若爱弟兄，我们就住在生命中，并且是活的。

## WEEK 6 — DAY 4

### Morning Nourishment

1 Cor. 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.

13:13 Now there abide faith, hope, love, these three; and the greatest of these is love.

Love prevails. Regardless of how much we shepherd and teach others, without love everything is in vain...Even if we prophesy in the highest way and give everything for others, without love they mean nothing (1 Cor. 13:2-3). Both shepherding and teaching need love, not our natural love but His divine love. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 121)

### Today's Reading

The spirit that God has given us is our human spirit regenerated and indwelt by the Holy Spirit. This spirit is a spirit of love; hence, it is of power and of sobermindedness (2 Tim. 1:7). We may think that we are very powerful and sober, but our spirit is not of love;...[instead] our talk [to people] threatens them. The main gift that God has given us is our regenerated human spirit with His Spirit, His life, and His nature. We must fan this gift into flame [v. 6]. This means that we have to stir up our spirit so that our spirit will be burning. Romans 12:11 says that we should be burning in spirit...We must have a burning spirit of love, not a burning spirit of authority, which damages.

We may think that we are living, but we are dead because we do not love [1 John 3:14b]. If we do not love our brother, we abide in death and are dead, but if we do love him, we abide in life and are living.

林前三十三章说到爱，然后十四章一开始就说到，我们在羡慕属灵的恩赐时，要追求爱。（1。）我们羡慕恩赐，同时也必须追求爱。否则，恩赐会使我们自高自大。…我们要胜过召会的堕落，就必须与那清心寻求主的人一同追求爱。（提后二 22。）我们必须与一班寻求主的人一同追求爱。这就是活力排。…彼此相爱是我们属于基督的标记。（约十三 34～35。）我们不需要一块外在的牌子，表明我们是属于基督的。在主恢复里的众圣徒，若都彼此相爱，全世界就会说，这些人是属于基督的。…〔我们若要〕胜过一切的境遇而有余，（罗八 35～39，）…就需要基督的爱和神的爱。

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？…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。…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，像我们的父是完全的一样。（太五 48。）我们必须像我们的父一样完全，因为我们是祂的众子，是祂的种类。这是非常重要的。…我们必须爱任何一种人。主耶稣说，祂来是作医生，不是为着强健的人，乃是为着有病的人。（九 12。）

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。…召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。（李常受文集一九九四至一九九七年第五册，一六九至一七二页。）

参读：活力排，第五篇。

First Corinthians 13 speaks of love, and then chapter 14 begins by saying that we are to pursue love while we desire spiritual gifts (v. 1). Our desiring of gifts must go along with the pursuing of love. Otherwise, the gifts will puff us up. To overcome the degradation of the church we need to pursue love with those who seek the Lord out of a pure heart (2 Tim. 2:22). We have to pursue love with a group of seekers of the Lord. This is a vital group. Loving one another is a sign that we belong to Christ (John 13:34-35). We do not need to bear an outward sign that we are of Christ. If all the saints in the Lord's recovery love one another, the whole world will say that these people are of Christ. If we are to be more than conquerors [over our circumstantial situations], we need the love of Christ and of God [Rom. 8:35-39].

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder?...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. 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...We must love any kind of person. The Lord Jesus said that He came to be a Physician, not for the healthy ones but for the sick ones [9:12].

The church is not a police station to arrest people or a law court to judge people but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up...The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 124-126)

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

## 第六周■周五

### 晨兴喂养

弗一 4～5 “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；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

我们是神的种类，因为我们已经从神而生，有祂的生命和性情。（约一 12～13。）我们已经重生，成为神的种类，就是神类，而神乃是爱。我们既在生命和性情上成了神，我们应当也就是爱。这意思是说，我们不仅仅爱别人，我们就是爱的本身。我们既是神的种类，就应当是爱，因为神就是爱。无论谁是爱，他就是神的种类。（李常受文集一九九四至一九九七年第五册，一六三页。）

### 信息选读

神不要我们用我们天然的爱来爱人，乃要我们以祂作我们的爱。神按着祂的形像造人，（创一 26，）…神的形像就是神的所是，神的属性乃是神的所是。…神照着祂的属性造人，而祂的第一个属性乃是爱。虽然受造的人没有爱的实际，但在这受造的人里面，有一个东西，叫他愿意去爱人。甚至堕落的人里面，也有爱的愿望。但那只是人的美德，是神爱的属性的彰显。当我们重生时，神就把祂自己这爱灌注到我们里面。我们爱祂，因为祂先爱我们；（约壹四 8，19；）是祂引进了这爱。

神预定我们得神圣的儿子名分，乃是受神圣之爱的推动。…我们可以把（以弗所一章四至五节的）“在爱里”和“预定我们得儿子的名分”连在一起。神乃是在爱里预定我们得儿子的名分。约翰三章十六节说，神爱世人。祂是在创立世界以前，就爱了我们。

## WEEK 6 — DAY 5

### Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto son-ship through Jesus Christ to Himself, according to the good pleasure of His will.

We are God's species because we have been born of Him to have His life and nature (John 1:12-13). We have been regenerated to be God's species, God's kind, and God is love. Since we become God in His life and nature, we also should be love. This means that we do not merely love others but that we are love itself. As His species, we should be love because He is love. Whoever is love is God's species, God's kind. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 121)

### Today's Reading

God does not want us to love with our natural love but with Him as our love. God created man in His image (Gen. 1:26)...God's image is what God is, and His attributes are what He is...God created man according to His attributes, the first of which is love. Although created man does not have the reality of love, there is something in his created being that wants to love others. Even fallen man has the desire within him to love. But that is just a human virtue, the very expression of the divine attribute of love. When we were regenerated, God infused us with Himself as love. We love Him because He first loved us [1 John 4:8, 19]. He initiated this love.

God's predestination of us unto the divine sonship was motivated by the divine love...[In Ephesians 1:4-5] the phrase in love can be joined with the phrase predestinating us unto sonship. God predestinated us unto sonship in love. John 3:16 says that God so loved the world. He loved us before the foundation of the world.

神将祂的独生子赐给我们，使我们在法理一面借着祂的死得救，不至灭亡，并在生机一面在祂的复活中得着永远的生命，乃是受神圣之爱的推动。（16，约壹四 9～10。）…约壹四章十节说，神差祂的儿子到我们这里来，为我们的罪作了平息的祭物；这是在法理上借着祂的死完成的。九节说，神差祂的儿子到我们这里来，使我们借着祂得生并活着；这是在生机上在祂的复活中完成的。…神的爱是基督之恩的源头，这恩借着灵的交通，分赐给我们。（林后十三 14。）这是为使我们享受经过过程并终极完成的三一神。

神的爱激励我们这些祂的儿女爱我们的仇敌，使我们能完全，像祂一样；祂爱那成了祂仇敌的堕落人类，叫祂的日头（表征基督）上升，一无分别地照恶人，也照好人，并且同样地降雨（表征那灵）给义人，也给不义的人；这样，我们就可以作天父的儿子，从税吏和外邦人中被圣别出来。（太五 43～48。）整个人类成了神的仇敌，但神仍然爱人类。神差基督到我们这里，若对人有所分别，我们就不会有资格得着祂的救恩。…我们在爱别人的事上，应当像神一样。税吏只爱那爱他们的人。主说，“你们若爱那爱你们的人，有什么赏赐？税吏不也是这样行么？”（46。）我们若只爱那爱我们的人，我们就是和税吏属于同一种类。但我们是属于超越、神圣的种类，所以我们爱恶人，就是我们的仇敌，也爱好人。这给我们看见，神这爱是何等地有效能。

我们的活力排是否有效能，可由我们一无分别地爱人得着证实。…当基督钉在十字架上时，有两个强盗与祂同钉。（二七 38。）其中有一个强盗说，“耶稣啊，你来进入你国的时候，求你记念我。”（路二三 42。）耶稣对他说，“我实在告诉你，今日你要同我在乐园里了。”（43。）基督借着钉十字架而拯救的一个人，不是一个上流人，乃是一个犯人，一个判处死刑的强盗。（李常受文集一九九四至一九九七年第五册，一六三至一六六页。）

参读：雅各书结晶读经，第一篇。

God's giving of His only begotten Son to us that we may be saved from perdition judicially through His death and have the eternal life organically in His resurrection was motivated by the divine love (3:16; 1 John 4:9-10)...First John 4:10 says that God sent His Son to us as a propitiation for our sins. This is judicial through His death. Verse 9 says that God sent His Son to us that we may have life and live through Him. This is organic in His resurrection. God's love is the source of the grace of Christ dispensed to us through the fellowship of the Spirit (2 Cor. 13:14). This is for us to enjoy the processed and consummated Triune God.

God's love motivates us, His children, to love our enemies that we may be perfect as He is; He loves the fallen human race, who became His enemies, by causing His sun (signifying Christ) to rise on the evil and the good indiscriminately and sending rain (signifying the Spirit) on the just and the unjust equally; thus, we may become the sons of the heavenly Father who are sanctified from the tax collectors and the Gentiles (Matt. 5:43-48). The entire human race became His enemies, but God still loves the human race. If God sent Christ to us with discrimination, we would be disqualified from receiving His salvation. We should be like God in our love for others. The tax collectors love only those who love them. The Lord said, "If you love those who love you, what reward do you have? Do not even the tax collectors do the same?" (v. 46). If we love only those who love us, we are of the same species as the tax collectors. But we are of the super, divine species, so we love the evil ones, our enemies, as well as the good ones. This shows how God as love prevails.

A proof that our vital group is prevailing is that we love people without any discrimination...While Christ was being crucified on the cross, two robbers were crucified with Him (27:38). One of them said, "Jesus, remember me when You come into Your kingdom" (Luke 23:42). Jesus said to him, "Truly I say to you, Today you shall be with Me in Paradise" (v. 43). The first one saved by Christ through His crucifixion was not a gentleman but a criminal, a robber, sentenced to death. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 121-123)

Further Reading: CWWL, 1994-1997, vol. 2, "Crystallization-study of the Epistle of James," ch. 1

## 第六周■周六

### 晨兴喂养

约壹四 17～18 “在此，爱在我们便得了成全，使我们在审判的日子，可以坦然无惧；因为祂如何，我们在这世上也如何。爱里没有惧怕，完全的爱把惧怕驱除，因为惧怕含有刑罚，惧怕的人在爱里未得成全。”

约翰在约壹四章十六节说，住在爱里面的，就住在神里面，神也住在他里面。住在爱里面，就是过着习惯地用这爱爱别人的生活，使神能在我们身上得着彰显。住在神里面，就是过着以神自己作我们里面内容和外面彰显的生活，使我们能绝对地与祂是一。神住在我们里面，就是在里面作我们的生命，并在外面作我们的生活；这样，祂就能实际地与我们是一。

在十六节，我们看见我们与神之间有生机的联结。这生机的联结由“在…里面”这辞所指明。很有趣的是，约翰不说神就是爱，住在神里面的，就住在爱里面。他乃是说住在爱里面的，就住在神里面。…说我们住在爱里面，就住在神里面，意思就是我们所住在其中的爱就是神自己。这指明我们对别人的爱该是神自己。我们若住在那就是神自己的爱里面，我们就住在神里面，神也住在我们里面。（约翰一书生命读经，三七三至三七四页。）

### 信息选读

我们住在那是神的爱（约壹四 16）里面，神的爱就在我们里面得了成全，也就是在我们里面得以完全地显明，使我们在审判的日子，可以坦然无惧。（18。）…约翰在约壹四章十七节说到神的爱在我们得了成全。成全一辞，原文意完整，成就，完成。神的爱在神自己里面本身是完全且完整的，但这爱仍需要在我们里面得以

## WEEK 6 — DAY 6

### Morning Nourishment

1 John 4:17-18 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.

In 1 John 4:16 John says that he who abides in love abides in God and God abides in him. To abide in love is to live a life in which we love others habitually with the love that is God Himself, that He may be expressed in us. To abide in God is to live a life that is God Himself as our inward content and outward expression, that we may be absolutely one with Him. God abides in us to be our life inwardly and our living outwardly. Thus, He can be one with us in a practical way.

In 4:16 we see that there is an organic union between us and God. This organic union is indicated by the word in. It is interesting that John does not say that God is love and that he who abides in God abides in love. Instead, he says that he who abides in love abides in God...To say that we abide in God when we abide in love means that the very love in which we abide is God Himself. This indicates that the love that we have toward others should be God Himself. If we abide in the love that is God Himself, we then abide in God, and God abides in us. (Life-study of 1 John, p. 308)

### Today's Reading

In our abiding in the love that is God Himself (1 John 4:16) the love of God is perfected in us, that is, perfectly manifested in us, that we may have boldness without fear (v. 18) in the day of judgment. In verse 17 John speaks of the love of God being perfected with us. The word perfected is a translation of the Greek word teleioo, which means “to complete, to accomplish, to finish.” The love of God itself is perfect and complete in Himself, but it still

成全。要叫神的爱在我们里面得以成全，我们需要经历这爱。

约翰说神的爱若在我们里面得了成全，我们就可以在审判的日子坦然无惧。坦然无惧一辞，原文意放胆讲论，有自信。三章二十一节的坦然无惧是叫我们在与神的交通中接触神；四章十七节的坦然无惧是叫我们在基督回来时，有胆量面对祂审判台前（林后五10）的审判。（林前三13，四5，提后四8。）基督审判台前的审判不是叫我们永远沉沦或永远得救，乃是叫我们得赏赐或受刑罚。我们若用神这爱爱弟兄，当基督在祂审判台前审判祂的信徒那天，我们就会坦然无惧。

在约壹四章十七节…“祂”与三章三节、七节者同，乃是指基督。祂曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，与祂所是的一样。

四章十八节…的头一句直译是：“惧怕并不在爱里。”“惧怕”不是指惧怕得罪神，并受神审判，（彼前一17，来十二28，）乃是指惧怕我们已经得罪神，要受神的审判。“爱”是指约壹四章十七节所说得了成全的爱，就是我们用以爱别人之神的爱。完全的爱，就是因我们用神的爱爱人，而在我们里面得了成全的爱；这样的爱把惧怕驱除，使我们不怕主再来时会受祂的刑罚。（路十二46~47。）…约翰在约壹四章十八节告诉我们，惧怕的人在爱里未得成全。这意思就是惧怕的人没有活在神的爱里，使神的爱在他里面得以完全地显明。

约翰先在十二、十七节说，神的爱需要在我们里面得以成全。然后他在十八节说到在爱里得成全。这指明我们与神圣的爱有了调和。爱在我们里面得成全的时候，我们就在爱里面得了成全，因为我们成了爱，爱也成了我们。（约翰一书生命读经，三七四至三七六页。）

参读：约翰一书生命读经，第三十五篇。

needs to be perfected in us. In order for God's love to be perfected in us, we need to experience this love.

John says that if the love of God is perfected in us, we may have boldness in the day of the judgment. The Greek word for boldness is *parresia*, meaning “boldness of speech, confidence.” In 3:21 boldness is for us to contact God in fellowship with Him. In 4:17 the boldness is for us to face the judgment at the judgment seat of Christ (2 Cor. 5:10) at His coming back (1 Cor. 3:13; 4:5; 2 Tim. 4:8). The judgment at the judgment seat of Christ will not be for eternal perdition or eternal salvation but rather will be for reward or punishment. If we love the brothers with God as love, we will have boldness in the day when Christ judges His believers at His judgment seat.

As in 1 John 3:3 and 7, He [in 4:17] refers to Christ. He lived in this world a life of God as love, and now He is our life so that we may live the same life of love in this world and be the same as He is.

A literal translation of the first part of [verse 18] would be, “Fear is not in the love.” Fear does not refer to the fear that we will offend God and be judged by Him (1 Pet. 1:17; Heb. 12:28) but to the fear that we have offended God and will be judged by Him. Love refers to the perfected love mentioned in 1 John 4:17, the love of God with which we love others. Perfect love is the love that has been perfected in us by our loving others with the love of God. Such love casts out fear and causes us to have no fear of being punished by the Lord at His coming back (Luke 12:46-47). In 1 John 4:18 John tells us that he who fears has not been perfected in love. This means that the one who fears has not lived in the love of God so that it could be perfectly manifested in him.

First, John says in 4:12 and 17 that God's love needs to be perfected in us. Then in 4:18 he speaks of being perfected in love. This indicates that we and the divine love are mingled. When love is perfected in us, we are perfected in love, for we become the love, and the love becomes us. (Life-study of 1 John, pp. 308-310)

Further Reading: Life-study of 1 John, msg. 35

## 第六周诗歌

25

### 敬拜父 — 祂的爱

8 6 8 6 (英 30)

降 B 大调

4/4

5 | 3̣ . 4̣ 5̣ 1 | 1̣ . 7̣ 7̣ 1 | 2 3 4 3 | 2 — —

1. 父 啊, 你 赐 何 等 慈 爱, 我 们 衷 心 感 铭;

2 | 3̣ . 2̣ 1 7̣ | 7̣ . 6̣ 6̣ 6̣ | 5̣ 1 7̣ . 1 | 1 — — ||

因 此 我 们 前 来 敬 拜, 称 颂 你 的 圣 名。

二 你已敞开你的胸怀, 将你心意显明;  
且在子里已经出来, 将这心意完成。

三 为爱我们你舍爱子, 叫祂来此受死,  
好叫我们成为众子, 与祂同作后嗣。

四 我们因祂有你生命, 永远得你为父,  
有分于你神圣性情, 得享你的丰富。

五 你差子灵进入我灵, 使我称呼阿爸;  
灵里重生、灵里印证、 灵里使我变化。

六 带领众子进入荣耀, 乃是你的目标;  
与你儿子毕象毕肖, 必使我们达到。

七 在这变化过程之中, 凡事有你引领;  
力上加力、荣上加荣, 直到变化完成。

八 父啊, 你赐何等慈爱, 我们永远感铭!  
永远俯伏、永远敬拜、 永远称颂你名!

## WEEK 6 — HYMN

### What love Thou hast bestowed on us

Worship of the Father — His Love

30

1. What love Thou hast be - stowed on us, We thank Thee from our heart; Our  
Fa - ther, we would wor - ship Thee And praise for all Thou art.

2. Thy heart Thou hast revealed to us,  
Made known th' eternal will;  
Within the Son Thou hast come forth,  
Thy purpose to fulfill.
3. Thou gavest Thy beloved Son  
In love to come and die,  
That we may be Thy many sons,  
As heirs with Him, made nigh.
4. Through Him we have Thy very life  
And Thou our Father art;  
Thy very nature, all Thyself,  
Thou dost to us impart.
5. Thy Spirit into ours has come  
That we may "Abba" cry;  
Of Spirit born, with Spirit sealed,  
To be transformed thereby.
6. The many sons to glory brought  
Is Thine eternal goal,  
And to Thy Son's own image wrought,  
Thou wilt conform the whole.
7. Throughout Thy transformation work  
Thou dost direct each one,  
From glory unto glory bring  
Until the work is done.
8. What love Thou, Father, hast bestowed;  
We'll ever grateful be;  
We'll worship Thee forevermore  
And praise unceasingly.

