

第十一周

永远生命的交通— 在基督身体里生活的实际

诗歌：533

读经：约壹一1~二2

【周一】

壹 约翰的书信（特别是约翰一书）揭开永远生命交通的奥秘——约壹一3~4, 6~7:

一 交通乃是所有信徒里面永远生命的流，由新耶路撒冷里生命水的流所描绘；基督身体的实际，现实的召会生活，乃是主耶稣在我们里面的涌流，这涌流者必须在我们里面居首位——2~4节，启二二1，西一18下，参结四七1。

二 交通乃是涌流的三一神——父是生命源，子是生命泉，灵是生命河；这涌流的结果带进永远生命的总和，就是新耶路撒冷——约四14下，启二二1~2。

三 交通乃是三一神——父、子、灵——将祂自己分赐到信徒里面，作他们唯一的分 and 福分，给他们享受，从今时直到永远——林前一9，林后十三14，民六22~27。

四 交通指明为着某一共同的目的，把个人的利益

Week Eleven

The Fellowship of the Eternal Life— the Reality of Living in the Body of Christ

Hymns: 737

Scripture Reading: 1 John 1:1—2:2

§ Day 1

I. **John's Epistles (especially his first Epistle) unfold the mystery of the fellowship of the eternal life—1 John 1:3-4, 6-7:**

A. Fellowship is the flow of the eternal life within all the believers, illustrated by the flow of the water of life in the New Jerusalem; the reality of the Body of Christ, the church life in actuality, is the flow of the Lord Jesus within us, and this flowing One must have the preeminence within us—vv. 2-4; Rev. 22:1; Col. 1:18b; cf. Ezek. 47:1.

B. Fellowship is the flowing Triune God—the Father is the fountain of life, the Son is the spring of life, and the Spirit is the river of life; this flowing issues in the totality of eternal life—the New Jerusalem—John 4:14b; Rev. 22:1-2.

C. Fellowship is the imparting of the Triune God—the Father, the Son, and the Spirit—into the believers as their unique portion and blessing for them to enjoy today and for eternity—1 Cor. 1:9; 2 Cor. 13:14; Num. 6:22-27.

D. Fellowship indicates a putting away of private interests and a joining with

放在一边，并联于别人；因此，在神圣的交通里，就是放下我们个人的利益，联于使徒和三一神，为着完成神的定旨——徒二 42，约壹一 3。

五 交通来自教训；我们若教导错误或教导不同于使徒的教训，神经纶的教训，我们的教训就会产生宗派的、分裂的交通——徒二 42，提前一 3～6，六 3～4，林后三 8～9，五 18。

六 约翰一书启示神圣交通的原则；约翰二书启示我们必须与那些否认基督的人没有交通；（7～11；）约翰三书启示我们应当留在神家的一个交通里，照着与神相配的作法，给那些为着福音和话语的职事作客旅的人送行，并且在召会里不好为首。（5～10。）

【周二、周三】

贰 永远生命的交通，乃是在那灵的一里，在基督身体里生活的实际——林前十 16～18，徒二 42，弗四 3：

一 我们借着神圣的灵，圣灵，进入神圣交通垂直的一面；这一面的交通，是指我们因着爱三一神，而有与祂的交通——林后十三 14，约壹一 3，6，可十二 30。

二 我们借着人的灵，进入神圣交通平面的一面；这一面的交通，是指我们借着操练灵，彼此相爱，而有彼此之间的交通——腓二 1，启一 10，约壹一 2～3，7，林前十 16，可十二 31，罗十三 8～10，加五 13～15。

三 这一个神圣的交通乃是交织的交通——平面的

others for a certain common purpose; hence, to be in the divine fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose—Acts 2:42; 1 John 1:3.

E. Fellowship comes from teaching; if we teach wrongly and differently from the apostles' teaching, the teaching of God's economy, our teaching will produce a sectarian, divisive fellowship—Acts 2:42; 1 Tim. 1:3-6; 6:3-4; 2 Cor. 3:8-9; 5:18.

F. First John reveals the principles of the divine fellowship, 2 John reveals that we must have no fellowship with those who deny Christ (vv. 7-11), and 3 John reveals that we should stay in the one fellowship of God's family by sending forward those who travel for the gospel and the ministry of the word in a manner worthy of God and by not loving to be first in the church (vv. 5-10).

§ Day 2 & Day 3

II. **The fellowship of the eternal life is the reality of living in the Body of Christ in the oneness of the Spirit—1 Cor. 10:16-18; Acts 2:42; Eph. 4:3:**

A. We enter into the vertical aspect of the divine fellowship by the divine Spirit, the Holy Spirit; this aspect of fellowship refers to our fellowship with the Triune God in our loving Him—2 Cor. 13:14; 1 John 1:3, 6; Mark 12:30.

B. We enter into the horizontal aspect of the divine fellowship by the human spirit; this aspect of fellowship refers to our fellowship with one another by the exercise of our spirit in our loving one another—Phil. 2:1; Rev. 1:10; 1 John 1:2-3, 7; 1 Cor. 16:18; Mark 12:31; Rom. 13:8-10; Gal. 5:13-15.

C. The one divine fellowship is an interwoven fellowship—the horizontal

交通交织着垂直的交通：

- 1 使徒们起初的经历，乃是与父并与祂儿子耶稣基督垂直的交通，但是当使徒们将永远的生命传与别人时，他们就经历神圣交通平面的一面——约壹—2～3，参徒二 42。
- 2 我们与圣徒平面的交通，将我们带进与主垂直的交通；然后，我们与主垂直的交通，将我们带进与圣徒平面的交通。
- 3 我们必须保持垂直与平面这两面神圣的交通，好在属灵上是健康的——参约壹—7，9。

四 在基督徒生活里，神圣的交通乃是一切：

- 1 当交通没有了，神也消失了；神乃是作为交通而来——林后十三 14，后二二 1。
- 2 在这神圣的交通里，神与我们交织在一起；这种交织就是神与人的调和，把神圣的成分带到我们属灵的所是里，使我们在生命里长大并变化——利二 4～5。
- 3 神圣的交通调和我们，调节我们，调整我们，使我们和谐，并将我们调在一起，成为一个身体——林前十 16～18，十二 24～25。

【周四】

叁 我们要留在神圣交通的享受里，就需要为着在我们天性里内住的罪，取用基督作我们的赎罪祭，并为着我们行为中的罪行，取用基督作我们的赎愆祭——约壹—8～9，三 20～21，利四 3，五 6，约一 29，罗八 3，林后五 21，彼前二 24～25：

一 罪是撒但邪恶的性情，他借着亚当的堕落，已经

fellowship is interwoven with the vertical fellowship:

1. The initial experience of the apostles was the vertical fellowship with the Father and with His Son Jesus Christ, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship—1 John 1:2-3; cf. Acts 2:42.
2. Our horizontal fellowship with the saints brings us into vertical fellowship with the Lord; then our vertical fellowship with the Lord brings us into horizontal fellowship with the saints.
3. We must maintain both the vertical and horizontal aspects of the divine fellowship in order to be healthy spiritually—cf. 1 John 1:7, 9.

D. The divine fellowship is everything in the Christian life:

1. When fellowship disappears, God also disappears; God comes as the fellowship—2 Cor. 13:14; Rev. 22:1.
2. In this divine fellowship God is interwoven with us; this interweaving is the mingling of God and man to bring the divine constituent into our spiritual being for our growth and transformation in life—Lev. 2:4-5.
3. The divine fellowship blends us, tempers us, adjusts us, harmonizes us, and mingles us together into one Body—1 Cor. 10:16-18; 12:24-25.

§ Day 4

III. In order to remain in the enjoyment of the divine fellowship, we need to take Christ as our sin offering for the indwelling sin in our nature and as our trespass offering for the sinful deeds in our conduct—1 John 1:8-9; 3:20-21; Lev. 4:3; 5:6; John 1:29; Rom. 8:3; 2 Cor. 5:21; 1 Pet. 2:24-25:

A. Sin is the evil nature of Satan, who injected himself into man through

将他自己注射到人里面，如今成了不法的罪的性情，作为一个律，在堕落的人里面居住、行动并工作——罗五 12, 19 上, 21 上, 六 14, 七 11, 14, 17~23, 诗五一 5, 约壹三 4, 参帖后二 3, 7~8。

二 取用基督作我们的赎罪祭，意思是我们的旧人被对付，（罗六 6，）堕落之人性情里的罪被定罪，（八 3，）撒但这罪的本身被废除，（来二 14，）世界受审判，世界的王被赶出去（约十二 31）：

- 1 “世界的王”这辞里的“王”，含示权势或权力，以及争夺权力——路四 5~8，参太二十 20~21，24，约叁 9。
- 2 争夺权力是肉体、罪、撒但、世界、和这世界的王所产生的结果——加五 16~17，24~26。
- 3 我们肉体里罪的律，是与神相争的自动能力、力量和动力；赎罪祭的律（条例）乃是我们所享受那是灵之基督的生命之律，使我们自动且自然地脱离罪的律——罗七 23，八 2，利六 24~30，参七 1~10。

三 我们有分于基督作我们的赎罪祭，是在于享受祂作我们的生命，就是那能担当别人之罪的生命，使我们能将基督这对付罪的生命，供应神的子民，而担当他们的难处，使他们蒙保守在那灵的一里——约壹五 16，利十 17。

四 借着我们与那是光的神（约壹一 5，西一 12）有真实、亲密、活泼、爱的交通，我们就看见自己是有罪的，而取用基督作我们的赎罪祭和赎愆祭：

- 1 我们越爱主并享受祂，就越认识我们是多么邪恶——赛六 5，路五 8，罗七 18。
- 2 认识我们有罪的性情，并取用基督作我们的赎罪

Adam's fall and has now become the sinful nature of lawlessness that is dwelling, acting, and working as a law in fallen man—Rom. 5:12, 19a, 21a; 6:14; 7:11, 14, 17-23; Psa. 51:5; 1 John 3:4; cf. 2 Thes. 2:3, 7-8.

B. Taking Christ as our sin offering means that our old man is dealt with (Rom. 6:6), that sin in the nature of fallen man is condemned (8:3), that Satan as sin itself is destroyed (Heb. 2:14), that the world is judged, and that the ruler of the world is cast out (John 12:31):

1. The word ruler in the ruler of this world implies authority or power and the struggle for power—Luke 4:5-8; cf. Matt. 20:20-21, 24; 3 John 9.
2. The struggle for power is the result, the issue, of the flesh, sin, Satan, the world, and the ruler of the world—Gal. 5:16-17, 24-26.
3. The law of sin in our flesh is the spontaneous power, strength, and energy to struggle with God; the law of the sin offering is the law of the life of the pneumatic Christ, whom we enjoy, to automatically and spontaneously free us from the law of sin—Rom. 7:23; 8:2; Lev. 6:24-30; cf. 7:1-10.

C. We partake of Christ as our sin offering in the sense of enjoying Him as our life, the life that bears others' sins, so that we may be able to bear the problems of God's people by ministering Christ to them as the sin-dealing life for them to be kept in the oneness of the Spirit—1 John 5:16; Lev. 10:17.

D. Through our genuine, intimate, living, and loving fellowship with God, who is light (1 John 1:5; Col. 1:12), we will realize that we are sinful, and we will take Christ as our sin offering and trespass offering:

1. The more we love the Lord and enjoy Him, the more we will know how evil we are—Isa. 6:5; Luke 5:8; Rom. 7:18.
2. Realizing that we have a sinful nature and taking Christ as our sin offering

祭，使我们受审判并被制伏，这样的认识保守我们，使我们对自己毫无信心——腓三 3，参出四 6。

【周五】

- 3 人是神所造的，目的是要彰显并代表神，不该为着神以外的东西，乃该绝对为着神；因此，凡我们出于自己所作的，无论是好或坏，都是为自己作的，既是为自己作而不是为神作的，在神眼中都是有罪的；罪乃是为着自己——创一 26，赛四三 7，罗三 23：
- a 为着自己而事奉主乃是罪；宣扬自己乃是罪——民十八 1，王下五 20 ~ 27，太七 22 ~ 23，林后四 5。
 - b 我们行义，就如施舍、祷告、禁食，若是为着自己，好表现并炫耀自己，乃是罪——太六 1 ~ 6。
 - c 爱别人若是为着自己，（为着我们的名声、地位、利益和骄傲，）乃是罪；养育儿女若是为着我们自己和未来，乃是罪——路十四 12 ~ 14，参林前七 14。
- 4 主使用我们的失败，给我们看见自己是多么可怕、丑陋并可憎，使我们弃绝一切出于己的，完全倚靠神——诗五一，路二二 31 ~ 32，罗八 28。

【周六】

- 五 取用基督作赎愆祭的实际，乃是经历祂作救赎者、照耀者和掌权者，好在生命的交通里享受祂作生命的供应——约壹一 1 ~ 2，启二一 21，23，二二 1 ~ 2：
- 1 我们取用基督作我们的赎愆祭时，需要彻底地认我们一切的罪和不洁，而有无亏和清洁的良心——徒二四 16，提前一 5，19，三 9，提后一 3，来九 14，十 22。

cause us to be judged and subdued, and this realization preserves us, for it causes us not to have any confidence in ourselves—Phil. 3:3; cf. Exo. 4:6.

§ Day 5

3. Man, created by God for the purpose of expressing and representing God, should be for nothing other than God and should be absolutely for God; thus, anything we do out of ourselves, whether good or evil, is for ourselves, and since it is for ourselves and not for God, it is sinful in the eyes of God; sin is being for the self—Gen. 1:26; Isa. 43:7; Rom. 3:23:
- a. Serving the Lord for ourselves is sin; preaching ourselves is sin—**Num. 18:1**; 2 Kings 5:20-27; Matt. 7:22-23; 2 Cor. 4:5.
 - b. Doing our righteous deeds, such as giving alms, praying, and fasting, for ourselves to express and display ourselves is sin—Matt. 6:1-6.
 - c. Loving others for ourselves (for our name, position, benefit, and pride) is sin; raising up our children for ourselves and for our future is sin—Luke 14:12-14; cf. 1 Cor. 7:14.
4. The Lord uses our failures to show us how horrible, ugly, and abominable we are, causing us to forsake all that is from the self and to completely depend on God—Psa. 51; Luke 22:31-32; Rom. 8:28.

§ Day 6

- E. To take Christ as the reality of the trespass offering is to experience Him as the redeeming One, the shining One, and the reigning One in order to enjoy Him as the supply of life in the fellowship of life—1 John 1:1—2:2; Rev. 21:21, 23; 22:1-2:
1. In taking Christ as our trespass offering, we need to make a thorough confession of all our sins and impurity to have a good and pure conscience—Acts 24:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3; Heb. 9:14; 10:22.

2 我们若认自己的罪，神在祂的话上是信实的，必要赦免我们的罪，在祂的救赎上是公义的，必要洗净我们一切的不义；不仅如此，基督作我们的长兄，是与父同在的辩护者，要恢复我们与父中断的交通，使我们住在神圣交通的享受里——约壹一7，9，二1～2。

3 神的儿子耶稣之血的洗净，解决了我们与神隔离的难处、我们良心里定罪的难处、以及从撒但而来控告的难处，因而使我们过一种满有神同在的日常生活——诗一〇三1～4，12～13，三二1～2，后十二10～11。

4 在神圣的光中认我们的罪，并取用基督作我们的赎愆祭，乃是我们喝基督作活水的路，使我们成为新耶路撒冷——约四14～18。

5 取用基督作我们的赎愆祭，得着罪的赦免，结果使我们敬畏神并爱神——诗一三〇4，路七47～50。

肆 我们在神圣的交通中享受基督，就在属灵的生活中不断地经历一个循环，其中有四件要紧的事物，就是永远的生命、永远生命的交通、神圣的光、以及神儿子耶稣的血；这样的循环，在神圣生命的成长上带我们向前，直到我们生命成熟，团体地达到了长成的人，达到了基督丰满之身材的度量——约壹一1～9，来六1，弗四13。

2. If we confess our sins, God is faithful in His word to forgive us our sins and righteous in His redemption to cleanse us from all unrighteousness; furthermore, Christ as our elder Brother is our Advocate with the Father to restore our interrupted fellowship with the Father that we may abide in the enjoyment of the divine fellowship—1 John 1:7, 9; 2:1-2.

3. The cleansing of the blood of Jesus the Son of God solves the problem of separation from God, the problem of guilt in our conscience, and the problem of accusations from Satan, thus enabling us to have a daily life full of God's presence—Psa. 103:1-4, 12-13; 32:1-2; Rev. 12:10-11.

4. Taking Christ as our trespass offering with the confession of our sins in the divine light is the way to drink Christ as the living water for us to become the New Jerusalem—John 4:14-18.

5. Taking Christ as our trespass offering to receive the forgiveness of sins issues in our fearing God and loving God—Psa. 130:4; Luke 7:47-50.

IV. As we are enjoying Christ in the divine fellowship, we continually experience a cycle in our spiritual life of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God; such a cycle brings us onward in the growth of the divine life until we reach the maturity of life to corporately arrive at a full-grown man, at the measure of the stature of the fullness of Christ—1 John 1:1-9; Heb. 6:1; Eph. 4:13.

第十一周■周一

晨兴喂养

约壹一3 “我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

启二二1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

“交通”一辞，原文意一同参与，共同分享。交通乃是永远生命的流出，并且实际上，就是所有已经接受并得着神圣生命之信徒里面永远生命的流。这是新耶路撒冷里生命水的流所描绘的。（启二二1。）因此，所有的真信徒都在这交通里。（徒二42。）这交通是凭我们重生之灵里的那灵而得继续的，因此称为“圣灵的交通”（林后十三14）和“（我们）灵的交通”。（腓二1。）我们信徒乃是在这永远生命的交通里，有分于父与子所是、并为我们所作的一切；这乃是我们借着那灵的交通，享受父的爱和子的恩。

这样的交通首先是使徒在借着那灵享受父与子上所得的分，因此称为“使徒的交通”，（徒二42，）以及约壹一章三节“我们（使徒）的交通”，就是与父并与祂儿子耶稣基督的交通。（约翰一书生命读经，五〇页。）

信息选读

交通乃是共同参与一件事。…因为神圣的生命是生机的、丰富的、行动的、活泼的，所以它有特殊

WEEK 11 — DAY 1

Morning Nourishment

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

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.

The Greek word for fellowship, koinonia, means “joint participation, common participation.” Fellowship is the issue of the eternal life and is actually the flow of the eternal life within all the believers, who have received and possess the divine life. It is illustrated by the flow of the water of life in the New Jerusalem (Rev. 22:1). Hence, all genuine believers are in this fellowship (Acts 2:42). It is carried on by the Spirit in our regenerated spirit. Hence, it is called “the fellowship of the Holy Spirit” (2 Cor. 13:14) and “fellowship of [our] spirit” (Phil. 2:1). It is in this fellowship of the eternal life that we, the believers, participate in all that the Father and the Son are and have done for us; that is, we enjoy the love of the Father and the grace of the Son by virtue of the fellowship of the Spirit.

Such a fellowship was first the apostles’ portion in their enjoyment of the Father and the Son through the Spirit. Hence, in Acts 2:42 it is called “the fellowship of the apostles,” and in 1 John 1:3, “our [the apostles’] fellowship,” a fellowship with the Father and with His Son Jesus Christ. (Life-study of 1 John, p. 40)

Today's Reading

To have fellowship is to have a corporate participation in something... Because the divine life is organic, rich, moving, and active, it has a particular

的流出，有某种的结果。神圣生命的流出、结果，乃是生命的交通。

神圣生命的交通在启示录二十二章一节有清楚的描绘。在这一节我们看见，在新耶路撒冷里，生命水的河从神和羔羊的宝座流出来。神和羔羊的宝座就是救赎的神——羔羊神的宝座。…创世记有创造的神，但启示录有救赎的神。从这位作源头的救赎之神，流出生命水的河。这生命水河的流通就是生命的交通。这就是说，交通乃是神圣的生命，从救赎的神里面向外涌流。按照启示录里的图画，新耶路撒冷里那一道河呈螺旋状往下流，直流到十二个城门。借此我们能看见，新耶路撒冷全城都得着这道活水的流的供应，也就是得着生命交通的供应。神圣生命的交通从神流出来，经过祂的子民，以达到基督身体的每一部分，这身体要完成于新耶路撒冷。

神圣生命的交通，或神圣生命的流通，就是那灵的交通。林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”在这里我们看见，神的爱是源头，基督的恩是流道，那灵的交通是这流道的流通。乃是这流把基督的恩和神的爱带给我们，作我们的享受。

我们在神圣生命的交通里联于使徒和三一神，以完成神的定旨。约翰在约壹一章三节的话，指明为着某一共同的目的，把个人的利益放在一边，并联于别人。因此，与使徒有交通，在使徒的交通里，并在使徒的交通里与三一神有交通，乃是放下我们个人的利益，联于使徒和三一神，为着完成神的定旨。（约翰一书生命读经，五〇至五二、五八页。）

参读：约翰一书生命读经，第五至八、十三至十四篇；神命定实行新约经纶的路，第十七章。

issue, a certain kind of outcome. The issue, the outcome, of the divine life is the fellowship of life.

The fellowship of the divine life is clearly portrayed in Revelation 22:1. In this verse we see that in the New Jerusalem the river of water of life flows out from the throne of God and of the Lamb. The throne of God and of the Lamb is the throne of the redeeming God, the Lamb-God...In Genesis we have the creating God, but in Revelation we have the redeeming God. Out of this redeeming God as the source flows the river of water of life. The flow of the river of water of life is the fellowship of life. This means that fellowship is the outflow of the divine life from within the redeeming God. According to the picture in Revelation, the river in the New Jerusalem flows downward in a spiral until it reaches the twelve gates of the city. By this we can see that the entire city of the New Jerusalem is supplied by the flow of this living water; that is, it is supplied by the fellowship of life. The fellowship of the divine life flows out of God and through His people in order to reach every part of the Body of Christ, which will consummate in the New Jerusalem.

The fellowship of the divine life, or the flow of the divine life, is the fellowship of the Spirit. Second Corinthians 13:14 says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Here we see that the love of God is the source, that the grace of Christ is the course, and that the fellowship of the Spirit is the flow of the course. It is this flow that brings the grace of Christ and the love of God to us for our enjoyment.

In the fellowship of the divine life we join with the apostles and the Triune God for the carrying out of God’s purpose. John’s word in 1 John 1:3 indicates a putting away of private interests and a joining with others for a certain common purpose. Hence, to have fellowship with the apostles, to be in the fellowship of the apostles, and to have fellowship with the Triune God in the apostles’ fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God’s purpose. (Life-study of 1 John, pp. 40-41, 46)

Further Reading: Life-study of 1 John, msg. 5—8, 13—14; CWWL, 1987, vol. 2, “The God-ordained Way to Practice the New Testament Economy,” ch. 17

第十一周■周二

晨兴喂养

约壹一6~7 “我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了；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。”

徒二42 “他们都坚定持续在使徒的教训和交通里…”。

神圣生命的交通有垂直的一面，也有平面的一面。垂直的一面是指我们与三一神的交通，平面的一面是指我们彼此之间的交通。

这交通垂直的一面，是由第一班使徒们起首建立的。然后，使徒们将永远的生命传给罪人，好使他们能与使徒们有交通。在使徒们将永远的生命传给罪人以前，使徒们自己已经与父并祂的儿子耶稣基督有垂直的交通了。（约壹一3。）…当使徒们将永远的生命传给别人时，他们就经历神圣交通平面的一面。（李常受文集一九九〇年第一册，四三八页。）

信息选读

神圣交通的两面是密切相关的，所以，很难说先有那一面。如果你与主没有正确的关系，就很难与同作信徒的人有交通。同样，你若没有与同作信徒的人有正确的交通，就很难与主有交通。

我们与周遭的人若没有正确的关系，就很难在垂直的一面与主有好的关系。原因是神圣的交通乃是

WEEK 11 — DAY 2

Morning Nourishment

1 John 1:6-7 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth; 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.

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles...

The fellowship of the divine life has both a vertical aspect and a horizontal aspect. The vertical aspect of fellowship refers to our fellowship with the Triune God. The horizontal aspect of fellowship refers to our fellowship with one another.

The vertical aspect of fellowship was initially established with the first apostles. The apostles then reported to sinners the eternal life in order that they might have fellowship with the apostles. Before the apostles reported the eternal life to them, the apostles themselves already had the vertical fellowship with the Father and with His Son Jesus Christ (1 John 1:3)... When the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 354)

Today's Reading

Both aspects of the divine fellowship are closely related; therefore, it is difficult to say which aspect comes first. If you do not have the proper fellowship with the Lord, it is difficult to have fellowship with your fellow believers. In the same way, if you do not have the proper fellowship with your fellow believers, it is difficult to have fellowship with the Lord.

If we do not have a proper relationship with those around us, it is difficult to have a good fellowship with the Lord vertically. The reason for this is that the

唯一的交通。…我们许多人可能以为，每一天我们是照着垂直的一面开始这交通，接着才有平面的一面。然而，许多时候这不是我们的经历。因着我们大多数人都与配偶、家人或室友住在一起，所以我们的交通常常开始于平面的一面。我们若在晚上与妻子、丈夫或室友争吵，早上就很难开始与主有垂直的交通。我们必须维持垂直与平面两面的交通，才能在属灵上健康。

我们的难处乃是没有交通的习惯，我们许多人不喜欢交通。我们必须领悟，当我们交通时，主就在其中。当我们离开了交通，或停止与同作信徒的人交通时，主就被关在外面。

我们应当尽可能的，试着与同作信徒的人有交通。这神圣的交通不只改正我们，也塑造我们，甚至将我们重新构成。这交通将神圣的构成成分带到我们属灵的所是里，使我们这人里面有所改变。

神圣的交通乃是活在基督身体里的实际。…在启示录二十二章二十节，主耶稣说，“我必快来！”但将近二千年过去，主仍没有回来。原因乃是信徒持个人主义，都是单独、有意见、并且制造分裂的。…信徒好像脱缰野马，今天似乎没有什么能管制信徒；实际上，神圣的交通该管制信徒。

有一件事能管制我们，那就是神圣的交通。我们在这交通里受限制。借着在这交通里受限制，基督的身体就蒙保守在一里，职事的工作就继续往前。我们若离开交通，一切就都完了。那使一切活着的乃是交通。我们若学习交通，就会得着许多益处，特别在主的工作上，更是如此。（李常受文集一九九〇年第一册，四三九至四四三页。）

参读：三一神作三部分人的生命，第十六至十九章。

divine fellowship is one fellowship...Most of us may think that we daily start this fellowship according to its vertical aspect, followed by its horizontal aspect. Most of the time, however, this is not our experience. Since most of us have spouses, other family members, or roommates living with us, our fellowship usually begins in a horizontal manner. If we have a quarrel with our wife, husband, or roommate in the evening, we will find it difficult to start our vertical fellowship with the Lord in the morning. We must maintain both the vertical and horizontal aspects of the fellowship in order to be healthy spiritually.

Our problem is that we do not have the habit to fellowship, and many of us do not like to fellowship. We must realize that when we fellowship, the Lord is involved. When we turn away from fellowship or stop our fellowship with our fellow believers, the Lord is kept away.

We should try to have fellowship with our fellow believers as much as possible. This divine fellowship not only corrects us; it also molds us and even reconstitutes us. This fellowship brings the divine constituent into our spiritual being, causing a change in our being.

The divine fellowship is the reality of living in the Body of Christ...In Revelation 22:20 the Lord Jesus said, "I come quickly," but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive...The believers seem to be like horses without bridles. Today nothing seems to control them. Actually, the divine fellowship should control the believers.

The one thing that should rule us is the divine fellowship. We are restricted in this fellowship. By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. When we are out of fellowship, everything is finished. The thing that makes everything alive is fellowship. If we learn to fellowship, we will receive many benefits, especially in the Lord's work. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 354-357)

Further Reading: CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," chs. 16—19

第十一周■周三

晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

腓二 1 “…若有什么灵的交通，若有什么慈心、怜恤。”

林前十 16 “…我们所擘开的饼，岂不是基督身体的交通么？”

那灵不是仅仅与交通有关，联于或调和于交通里。那灵本身就是交通，因为交通就是那灵的流。这就好比说，电流就是电的本身。电流就是流动的电。当电中止，电流也中止。同样的，林后十三章十四节所说“圣灵的交通”，就是那灵在运行。基督的恩典是我们所享受的基督自己，神的爱是我们所尝到的神自己，而那灵的交通就是那灵自己在我们里面运行。神圣的交通就是圣灵自己。（李常受文集一九九〇年第一册，四四五页。）

信息选读

我们需要借着人的灵，进入神圣交通平面的一面。（腓二 1，启一 10。）我们若要彼此有真实平面的交通，就需要操练我们的灵。我们若操练我们的灵，就绝不会以世俗的方式谈话，也不会消极地说到圣徒或召会。…这种谈论在圣徒中间散布闲话和死亡。圣徒中间的这种接触，并不是…灵的交通。…在腓立比二章一至二节，…保罗的意思是说，“弟兄们，你们若与我有什么灵里的交通，你们的交通会成为我的鼓励和安慰。这样，你们就会使我的喜乐满足。”

WEEK 11 — DAY 3

Morning Nourishment

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.

Phil. 2:1 If there is...any fellowship of spirit, if any tenderheartedness and compassions.

1 Cor. 10:16 ...The bread which we break, is it not the fellowship of the body of Christ?

The Spirit is not merely involved, wrapped up, or mingled with the fellowship. The Spirit Himself is the fellowship because the fellowship is the flow, the current, of the Spirit. This is like saying that the current of electricity is just the electricity itself. The current of electricity is electricity in motion. When the electricity stops, the current of electricity also stops. In the same way the fellowship of the Holy Spirit mentioned in 2 Corinthians 13:14 is the Spirit moving. The grace of Christ is Christ Himself enjoyed by us, the love of God is God Himself tasted by us, and the fellowship of the Spirit is the Spirit Himself moving within us. The divine fellowship is the Holy Spirit Himself. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 359-360)

Today's Reading

We need to enter into the horizontal aspect of the divine fellowship by the human spirit (Phil. 2:1; Rev. 1:10). If we are going to have real fellowship horizontally with one another, we need to exercise our spirit. If we exercise our spirit, we will never talk in a worldly manner or speak negatively about the saints or the churches...Such discussions spread gossip and death among the saints. This kind of contact between the saints is not the fellowship of spirit...In Philippians 2:1-2...Paul seems to be saying, "Brothers, if you have any fellowship with me in spirit, your fellowship will be my encouragement and consolation. Then you will make my joy full."

神圣交通的垂直与平面两面，关系非常密切。我们从经历中可以看见这点。有时，我们可能假借交通圣徒的近况为名，而谈论他们，但我们的谈话实际上是闲聊。之后我们通常不能祷告，因为我们祷告的灵被我们的闲话消灭了。但我们借着操练灵而有真正的交通时，我们会渴望祷告并接触主。这表明在垂直与平面两面的交通之间，关系何等密切。…如果两位弟兄操练他们的灵，有真正、正确、平面的交通，他们至终会被引进非常诚恳、真挚的代求里。当他们一同祷告时，神圣交通的两方面就交织在一起了。…这种交织的交通乃是真实的交通。

这交织就是神与人的调和。所有的聚会都该是垂直与平面两面交织的交通。我们的婚姻生活也应该是交织的交通。夫妻不该单单彼此有交织，也该与主有交织。真实的基督徒婚姻应该是神圣的交通。我们一同配搭和工作，也该是神圣的交通。

我们必须领悟，当交通没有了，神也消失了；神乃是作为交通而来。今天我们的聚会、我们的婚姻生活、同工之间的配搭、以及众地方召会之间的交通是不正常的，因为我们缺少这交通。今天众地方召会之间不够有交通，众召会没有在交通中完全是一。

神圣的交通乃是基督徒生活的一切。使徒保罗活在这交通中。当我们活在神圣的交通中，我们的基督徒生活就变得非常活泼、活跃，并且满了冲击力。（李常受文集一九九〇年第一册，四四七至四四九、四五一至四五二页。）

参读：由基督与召会的观点看新约概要（卷三），第三十一章。

The horizontal and vertical aspects of the divine fellowship are very closely related. We can see this from our experience. Sometimes we may talk about other saints under the pretense of having fellowship about their situation, but our conversation is actually gossip. Afterward, we often cannot pray because our praying spirit is quenched by our gossip. But when we fellowship in a genuine way by exercising our spirit, we are eager to pray and contact the Lord. This shows how close the relationship is between the vertical and horizontal aspects of fellowship...If two brothers exercise their spirit to have genuine, proper, horizontal fellowship, they will eventually be ushered into a very honest and sincere intercession. When they pray together, the two aspects of the divine fellowship are interwoven...This interwoven fellowship is the real fellowship.

This interweaving is the mingling of God with man. All the meetings should be an interwoven fellowship with both the vertical and horizontal aspects. Our married life should also be an interwoven fellowship. The husband and the wife should be interwoven not only with each other but also with the Lord. The real Christian marriage should be the divine fellowship. Our coordination and work together should also be the divine fellowship.

We must realize that when fellowship disappears, God also disappears. God comes as the fellowship. Today our meetings, our married life, the coordination among the co-workers, and the fellowship among the local churches are abnormal because we are short of this fellowship. Today there is not enough fellowship among the local churches, and the churches are not absolutely one in the fellowship.

The divine fellowship is everything in the Christian life. The apostle Paul lived in this fellowship. When we live in the divine fellowship, our Christian life becomes very living, active, and full of impact. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 361-365)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 3—Hebrews through Jude," ch. 31

第十一周■周四

晨兴喂养

约一 29 “次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！”

罗八 2～3 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

赎罪祭的功效不仅在于它对付罪的事实。它的结果远超于此。在赎罪祭中，那包含在基督肉体中堕落的人，旧人，也受了对付；（罗六 6；）那在堕落之人性情中的罪也被定了罪；（八 3；）撒但，罪的本身，也被废除；（来二 14；）世界受了审判；这世界的王也被赶出去。（约十二 31。）

我们若看见这启示，就会看见以基督为我们的赎罪祭，不仅是认罪并对付罪的事。以基督为我们的赎罪祭，也是使我们的旧人、撒但、世界和争权受到对付。这些事既包括在赎罪祭里，以基督为我们的赎罪祭就不是简单的事。（利未记生命读经，二〇八至二〇九页。）

信息选读

新约强调一个事实，就是基督是在肉体里被钉十字架，是在肉体里死的。祂是在神所定罪的肉体里死的。…主耶稣在肉体里被钉十字架的时候，神就在肉体中定罪了罪。（罗八 3。）罪不仅是一件事，乃是一个位；这人位需要被定罪。借着主在十字架上的死，神就在肉体中定罪了罪。这就是说，当肉体被钉十字架时，肉体中的罪就被定罪了。

WEEK 11 — DAY 4

Morning Nourishment

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Rom. 8:2-3 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death...God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

The efficacy of the sin offering is not just in the fact that it deals with sin. The result is far greater. In the sin offering, the fallen man, the old man, included in the flesh of Christ, is dealt with (Rom. 6:6); sin in the nature of fallen man is condemned (8:3); Satan, sin itself, is destroyed (Heb. 2:14); the world is judged; and the ruler of the world is cast out (John 12:31).

If we see this revelation, we will see that taking Christ as our sin offering is not simply a matter of confessing our sin and having it dealt with. Taking Christ as our sin offering also means that our old man, Satan, the world, and the struggle for power are dealt with. Since all these things are included in the sin offering, taking Christ as our sin offering is not a simple matter. (Life-study of Leviticus, pp. 174-175)

Today's Reading

The New Testament emphasizes the fact that Christ was crucified in the flesh and died in the flesh. He did not die in anything other than the God-condemned flesh...When the Lord Jesus was crucified in the flesh, God condemned sin in the flesh [Rom. 8:3]. Sin is not merely a matter; sin is a person, and this person needed to be condemned. Through the Lord's death on the cross, God condemned sin in the flesh. This means that when the flesh was crucified, sin in the flesh was condemned.

罗马六章六节告诉我们，我们的旧人已经与基督同钉十字架。我们的旧人是在肉体里。因着基督是在肉体里被钉十字架，我们在肉体里的旧人，就与基督同钉十字架。

借着基督的死，不仅罪被定罪，不仅旧人被钉死，魔鬼撒但也被废除了。（来二 14。）不仅如此，借着基督的十字架，世界也受了审判，世界的首领，世界的王也被赶出去了。（约十二 31。）…这就是说，借着基督在肉体里的死，一切消极的事物都受了对付。…每当我们接受基督作我们的赎罪祭，我们都需要有这样的领会。基督作了赎罪祭，意思就是肉体里的罪已经被定了罪，我们的旧人已经被钉十字架，撒但已经被废除，世界已经受了审判，世界的王已经被赶出去。

我们向主悔改，接受祂作救主时，就蒙光照看见自己是邪恶的，且在神的定罪之下。我们越爱主，就越看见自己是邪恶的。信徒越祷告，就越觉得自己是何等的邪恶。至终我们了解，今天即使是追求主的基督徒，也不过是罪的总和。

我们若看见自己有罪，并且认罪，会发现越认罪，就有越多的罪要认。…有一天，我深深感觉需要与主独处，于是到了一个隐密的地方，跪下来祷告，认自己的罪。我认罪认了很久。在这之前，我不晓得自己那么有罪，犯了那么多罪。我看见从我年少起所作的一切都是罪，我向主彻底地认罪。

神就是光。（约壹一 5。）我们要与神有交通，就必须在光中行，如同神在光中。我们若这样行，就会看见我们有一样称为罪的东西。（7～8。）…约壹一章所说的罪，不是小可的东西。罪就是神的仇敌撒但自己，也包括了撒但与神之间的争权。这争权包括了我們，我们也包括在其中。（利未记生命读经，二〇二至二〇三、二一四至二一五页。）

参读：利未记生命读经，第十八至二十二、二十五至二十六篇；生命的认识，第六篇。

Romans 6:6 tells us that our old man was crucified with Christ. Our old man is in the flesh. Because Christ was crucified in the flesh, our old man, who is in the flesh, could be crucified with Him.

Through the death of Christ not only was sin condemned and not only was our old man crucified, but also Satan, the devil, was destroyed (Heb. 2:14). Furthermore, through the cross of Christ the world was judged and the ruler, the prince, of the world was cast out (John 12:31)...This means that through Christ's death in His flesh all negative things were dealt with. We need to have this realization whenever we take Christ as our sin offering. The sin offering means that sin in the flesh has been condemned, that our old man has been crucified, that Satan has been destroyed, and that the world has been condemned and the ruler of the world cast out.

When we repented to the Lord and received Him as our Savior, we were enlightened to see that we are evil and under God's condemnation. The more we love the Lord, the more we realize that we are evil. The more a believer prays, the more he feels that he is too evil. Eventually, we are brought to the realization that even today as a Christian seeking after the Lord we are nothing but a totality of sin.

If we realize that we are sinful and begin to confess our sins, we may find that the more we confess, the more there is to confess...One day, having the deep sense that I needed to be alone with the Lord, I went to a secluded place, kneeled down, prayed, and began to confess my sins. My confession went on for a long time. Prior to that time, I did not know how sinful I was or how many sins I had. I saw that everything I had done since my youth was sinful, and I made a thorough confession to the Lord.

God is light (1 John 1:5). In order to have fellowship with Him, we must walk in the light as He is in the light. If we do this, we will realize that we have something called sin (vv. 7-8). The sin spoken of in 1 John 1 is not an insignificant matter. Sin is God's enemy, Satan himself, and it involves the power struggle between Satan and God. This power struggle includes us; we are involved in it. (Life-study of Leviticus, pp. 169, 179-180)

Further Reading: Life-study of Leviticus, msgs. 18—22, 25—26; CWWL, 1953, vol. 3, "The Knowledge of Life," ch. 6

第十一周■周五

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人…”

赛四三 7 “就是凡称为我名下的人，是我为自己的荣耀所创造、所塑造的，更是我所造作的。”

罗三 23 “因为众人都犯了罪，亏缺了神的荣耀。”

神创造我们，是要我们为着祂，作祂的彰显和代表。祂创造我们并不是为着我们自己。但我们向祂独立而活。我们恨人，是向神独立；我们爱人，也是向神独立。这就是说，在神看来，我们的恨和我们的爱都是一样的。

不仅如此，我们的恨与爱都不是出于我们的灵，而是出于我们的肉体，出于善恶知识树。善恶知识树表征撒但。我们不该认为只有行恶是出于撒但，行善就不是出于撒但。…我们必须知道，我们出于自己所作的，无论好坏，都是为自己作的；既是为自己作的，就是罪。（利未记生命读经，二二〇页。）

信息选读

罪包括争权。我们爱人，可能是为着自己——为着自己的名声、地位、利益和骄傲。这种爱就是与神争权。我们需要祷告：“主，拯救我，叫我不为自己的骄傲、名声、升迁、利益、好处作什么。”这就是蒙拯救脱离与神的争权。当我们为自己的名声和升迁爱人时，就不是为着神。这种爱乃是出于撒但；这是在肉体里，并且就是罪。凡在肉体里的就是罪，凡在我们肉体里的罪就是撒但，凡撒但在肉体里所作的，

WEEK 11 — DAY 5

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness...

Isa. 43:7 Everyone who is called by My name, whom I have created, formed, and even made for My glory.

Rom. 3:23 For all have sinned and fall short of the glory of God.

God created us that we might be for Him. He created us to be His expression and His representation. He did not create us for ourselves. But we live independently of Him. When we hate others, we are independent of God, and when we love others, we are also independent of God. This means that in God's sight our hatred and our love are the same.

Furthermore, neither our hatred nor our love is from our spirit. Rather, both our hatred and our love are from our flesh, and both are from the tree of the knowledge of good and evil. The tree of the knowledge of good and evil signifies Satan. We should not think that only doing evil is of Satan and doing good is not...We need to realize that anything we do out of ourselves, whether good or evil, is for ourselves, and since it is for ourselves, it is sin. (Life-study of Leviticus, pp. 184-185)

Today's Reading

Sin involves a power struggle. We may love others for ourselves—for our name, position, benefit, and pride. This kind of love is in the power struggle with God. We need to pray, “Lord, save me from doing anything for my pride, for my name, for my promotion, for my benefit, for my interests.” This is to be saved from the power struggle with God. When we love others for our name and promotion, we are not for God. This kind of love is of Satan; it is in the flesh, and it is sin. Whatever is in the flesh is sin, whatever is sin in our flesh is Satan, and whatever is done there by Satan is the power struggle. Our

就是争权。…我们对儿女的爱也可能是在肉体里。新约嘱咐我们要在主里养育我们的儿女。但我们可能是为着自己和将来而养育儿女。这就是罪。

即使在召会生活中，我们行事也可能不是为神而是为己。我们可能作了很好的事，但深处隐藏的动机却是为着自己。…譬如，在作见证或祷告时，我们可能想要人人都对我们说“阿们”。我们可能献上高的、属灵的祷告，而我们这样作的目的是要得着“阿们”。…由此可见，甚至我们在祷告中，也与神争权。我们想要的是地位，不是神。

因着我们作属灵的事时，可能有隐藏的动机，主耶稣曾说到一些人，表面上是为神作事，实际上是为着高举自己。所以，主说，“你们要小心，不可将你们的义行在人前，故意叫他们注视。”（太六1上。）论到施舍，祂说，“不要让左手知道右手所作的。”（3。）论到祷告，祂接着说，“你们祷告的时候，不可像那假冒为善的人，因为他们爱站在会堂里，并十字街口祷告，为要叫人看见。”（5上。）论到禁食，祂说，“你们禁食的时候，不可面带愁容，像那假冒为善的人一样；他们把脸装得难看，为要叫人看出他们在禁食。”（16上。）我们即使在行义、施舍、祷告、禁食时，也可能与神争权。在神眼中，行这些事为自己而不为神，乃是罪。

以基督为赎罪祭是很深的。我们对赎罪祭的经历，完全与我们享受主耶稣作我们的燔祭有关。我们越爱主、越享受主，就越晓得自己是何等邪恶。有时，当我们爱主到极点，就会感觉没有地方隐藏自己。…当（保罗）寻求主的时候，他看见在自己里面没有善。（参罗七18。）（利未记生命读经，二二〇至二二二页。）

参读：倪柝声文集第一辑第八册，人第一次的罪；神圣奥秘的范围，第六篇。

love for our children may be in the flesh. The New Testament charges us to raise up our children in the Lord. However, we may raise up our children for ourselves and our future. This is sin.

Even in the church life we may do things that are not for God but for ourselves. We may do something that is very good, yet deep within our hidden intention is to do that good thing for ourselves...For example, in giving a testimony or in praying, we may want everyone to say “amen” to us. We may offer a high, spiritual prayer, but our aim in doing so may be to receive the “amens.”...From this we see that even in our prayer there is the power struggle with God. We desire position, not God.

Because we may have hidden motives in doing spiritual things, the Lord Jesus spoke concerning those who do things apparently for God but actually for the purpose of advancing themselves. Therefore, He said, “Take care not to do your righteousness before men in order to be gazed at by them” (Matt. 6:1). Concerning giving alms He said, “Do not let your left hand know what your right hand is doing” (v. 3). Concerning prayer He went on to say, “When you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men” (v. 5). Concerning fasting He said, “When you fast, do not be like the sullen-faced hypocrites, for they disfigure their faces so that they may appear to men to be fasting” (v. 16). Even in doing righteousness, giving alms, praying, and fasting, there may be a power struggle with God. To do these things for ourselves and not for God is sinful in His eyes.

To take Christ as the sin offering is very deep. The experience of the sin offering is altogether related to our enjoyment of the Lord Jesus as our burnt offering. The more we love the Lord and enjoy Him, the more we will know how evil we are. Sometimes, when we love the Lord to the uttermost, we may feel that there is no place to hide ourselves...When Paul was seeking the Lord, he saw that there was nothing good in himself [cf. Rom. 7:18]. (Life-study of Leviticus, pp. 185-186)

Further Reading: CWWN, vol. 8, pp. 25-35; CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 6

第十一周■周六

晨兴喂养

约壹一9 “我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”

二1 “我的孩子们，我将这些事写给你们，是要叫你们不犯罪。若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督。”

在约壹一章一至七节，我们看见在我们属灵生活中有一个循环，由四件要紧的事物形成——永恒的生命、永恒生命的交通、神圣的光、以及神儿子耶稣的血。…我们越多得着永恒的生命，这生命所带给我们神圣生命的交通就越多。我们越多享受神圣生命的交通，所得着神圣的光就越多。我们越多得着神圣的光，就越有分于耶稣之血的洗净。这样的循环，在神圣生命的成长上带我们往前，直到我们生命成熟。（约翰一书生命读经，八五至八六页。）

信息选读

每当我们在交通中，在神圣的光之下，感觉自己在某些事上，或对某些人有了过错，我们必须立刻向公义的父承认自己的罪。我们的父是预备好要赦免我们的。…我们一承认我们的罪，我们的父对我们就是信实、公义的神。（约壹一9。）祂等着要赦免我们的罪，并洗去我们过犯的玷污。

约翰在这里告诉他的孩子们，就是约翰一书的所有受信者，他写信的用意是要叫他们不犯罪。（二1。）但若有人犯罪，我们有一位与父同在的辩护者，帮助者或律师，就是那义者耶稣基督。

我们已经接受了神圣的生命，并且我们正在生命的交通里享受这生命。在这生命的交通里，我们接受神圣的光；在

WEEK 11 — DAY 6

Morning Nourishment

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

2:1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous.

In 1 John 1:1-7 we see a cycle in our spiritual life...formed of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God...The more we have of eternal life, the more of its fellowship it brings to us. The more fellowship of the divine life we enjoy, the more divine light we receive. The more divine light we receive, the more we participate in the cleansing of the blood of Jesus. Such a cycle brings us onward in the growth of the divine life until we reach the maturity of life. (Life-study of 1 John, p. 68)

Today's Reading

Whenever we are under the divine light in fellowship and sense that we are wrong in certain matters or with certain persons, we must immediately confess our sins to our righteous Father. Our Father is ready to forgive us... Once we confess our sins, our Father will be the faithful and righteous God to us [1 John 1:9]. He is waiting to forgive us our sins and to wash away the stains of our offenses.

John tells his little children, all the recipients of this Epistle, that his intention in writing was that they would not sin [2:1]. But if anyone sins, we have an Advocate, a helper or counsel, with the Father, Jesus Christ the Righteous.

We have received the divine life, and we are enjoying it in the fellowship of life. In this fellowship we receive the divine light, and in this light we practice

这神圣的光中，我们实行真理。但我们还需要关于那住在我們肉体里之罪的警告。对于内住的罪，我们需要谨慎、儆醒。

每当我们犯了罪，我们需要向神认自己的罪。我们若认自己的罪，神在祂的话上是信实的，必要赦免我们的罪；神在祂的救赎上是公义的，必要洗净我们一切的不义。（一9。）…但是二章一至二节指明，我们还需要一个人，一个与父同在的辩护者，照料我们的案件。我们自己没有能力处理案件，我们需要一位属天的律师。…神不仅预备了耶稣基督的血，为我们流出，使我们得蒙赦免并洗净；神也预备了基督作我们的辩护者。首先，主耶稣流血作我们的赎价；祂流血之后，又成了我们的辩护者，我们属天的律师，照料我们的案件。

基督不单是与神同在，也是与父同在的辩护者，这事实指明主为我们所处理的案件，乃是家庭中的事，是我们父的儿女与父之间的案件。实际上，我们的辩护者就是我们的长兄，父的儿子。

神圣的家庭充满了爱，但这家庭也充满了义，因此有规则，也有父的管教。…我们的父是有次有序的，祂的家应当远比人间的法庭有次序。但是我们这些父家里的儿女常常很顽皮。我们犯错，违反家规，得罪父。为这缘故，我们需要主，我们的长兄，作我们与父同在的辩护者。为我们流血的主耶稣，乃是那义者。祂不仅与父是对的，与我们也是对的。主是我们的帮助者。（“辩护者”一辞，原文指被召到另一个人身边以帮助他的一位。）祂到我们身边来帮助我们，服事我们，照顾我们，并供应我们所需要的一切。我们需要洗净的血，因此，祂以自己的血供应我们，为要救赎并洗净我们。我们也需要人照料我们的案件，因此，祂现今是我们的辩护者，我们的帮助者。（约翰一书生命读经，一五〇、一四五至一四七页。）

参读：李常受文集一九六三年第三册，其他信息记录，第六章。

the truth. But we still need the warning concerning the sin that dwells in our flesh. We need to be careful and on the alert regarding indwelling sin.

Whenever we sin, we need to confess our sin to God. If we confess our sins, God is faithful in His word to forgive us our sins, and He is righteous in His redemption to cleanse us from all unrighteousness [1:9]...Nevertheless, as 2:1-2 indicates, we still need a person, an Advocate with the Father, to take care of our case. Because we are not capable of handling the case ourselves, we need a heavenly attorney. Not only has God provided the blood of Jesus Christ, which was shed for us so that we may be forgiven and cleansed; God has also prepared Christ as our Advocate. First, the Lord Jesus shed His blood as the price of our redemption. Then after shedding His blood, He became our Advocate, our heavenly Attorney, taking care of our case.

The fact that Christ is our Advocate with the Father, and not simply with God, indicates that our case which the Lord undertakes for us is a family affair, a case between us as the Father's children and the Father. Actually, our Advocate is our elder Brother, the Son of the Father.

The divine family is full of love, but it is also full of righteousness. Hence, there are regulations and also the Father's discipline...Our Father is orderly, and His house should be much more orderly than a human court of law. However, as children in the Father's house, we are often naughty. We make mistakes, break the family regulations, and offend the Father. For this reason we need the Lord, our elder Brother, to be our Advocate with the Father. As the One who shed His blood for us, the Lord Jesus is the righteous One. He is right not only with the Father but also right with us. The Lord is our Paraclete (the anglicized form of parakletos, the Greek word rendered "Advocate"). He comes alongside to help us, He serves us, He takes care of us, and He provides whatever we need. We were in need of the cleansing blood; therefore, He provided us with His own blood for redemption and cleansing. We also need someone to take care of our case. Therefore, He is now our Advocate, our parakletos. (Life-study of 1 John, pp. 120-121, 117-119)

Further Reading: CWWL, 1963, vol. 3, pp. 513-520

第十一周诗歌

WEEK 11 — HYMN

533

里面生命的各方面 — 生命的交通

6 5 6 5 (英 737)

D 大调

4/4

D A7 D Bm E7 A A7
1 · 1 2 6 | 5 - 3 - | 3 · 3 #4 4 | 5 - - - |

一 永 远 生 命 带 来 生 命 的 交 通;

D F#7 Bm G D A7 D
1 · 1 5 #5 | 6 - 6 - | 5 · 3 4 2 | 1 - - - ||

在 灵 里 的 交 通, 使 灵 来 推 动。

- | | |
|-----------|--------|
| 二 永远生命赐给 | 神圣的交通; |
| 如此主灵与我, | 灵里同行动。 |
| 三 乃是灵里生命, | 带来这交通; |
| 在灵里的交通, | 使我蒙恩宠。 |
| 四 借着生命大能, | 能正确交通; |
| 在灵里的交通, | 带我到光中。 |
| 五 借血外面洗净, | 交通得维持; |
| 借膏里面涂抹, | 交通能充实。 |
| 六 借着十架工作, | 交通得加深; |
| 借着圣灵运行, | 交通得更新。 |
| 七 这一生命交通, | 使我脱自己; |
| 这一生命交通, | 带我进神里。 |

Life eternal brings us

Various Aspects of the Inner Life — The Fellowship of Life

737

1. Life e - ter - nal brings us Fel - low - ship of life,
Fel - low-ship in Spir - it, Sav - ing us from strife.

- | | |
|--|--|
| 2. Life eternal gives us
Fellowship divine;
Thus the Lord as Spirit
May with us combine. | 5. By the outward cleansing,
Fellowship we keep;
Inwardly anointed,
Fellowship we reap. |
| 3. It is life in Spirit
Brings this fellowship;
Fellowship in Spirit
Doth with grace equip. | 6. Fellowship is deepened
Thru the cross of death;
Fellowship is lifted
By the Spirit's breath. |
| 4. We, by life's enabling,
Fellowship aright;
Fellowship in Spirit
Brings us into light. | 7. Fellowship will free us
From our sinful self;
Fellowship will bring us
Into God Himself. |

