

第十二周 那真实者

诗歌：452

读经：约壹五 6, 11 ~ 13, 20, 一 1 ~ 3, 三 24, 四 2, 6

【周一】

壹 约壹五章二十节是整卷约翰一书重要的结语：

- 一 这封书信启示，我们现今的确与三一神是一，祂对我们成为真实的、实在的——一 3, 三 24, 四 2。
- 二 因着我们在祂里面，祂对我们就成为实际和生命——五 6, 二 24 ~ 25, 四 13。

贰 我们借着经历并享受三一神，就得以认识祂——一 5, 二 27, 四 16, 五 11 ~ 12:

- 一 使徒约翰在撰写他三封书信时所关切的，乃是对三一神的经历和享受——约贰 8。
- 二 三一神不仅是我们信仰的对象；祂乃是住在我们里面，作我们的生命和生命的供应，给我们经历并享受——约壹四 13 ~ 15。
- 三 我们需要借着内在地享受主观的神，而在经历上认识三一神——二 27, 四 4。

Week Twelve The True One

Hymns: 610

Scripture Reading: 1 John 5:6, 11-13, 20; 1:1-3; 3:24; 4:2, 6

§ Day 1

I. In 1 John 5:20 we have the crucial conclusion of the entire Epistle of 1 John:

- A. This Epistle reveals that now we are truly one with the Triune God, and He becomes true, real, to us—1:3; 3:24; 4:2.
- B. He becomes reality and life to us because we are in Him—5:6; 2:24-25; 4:13.

II. We come to know the Triune God by experiencing and enjoying Him—1:5; 2:27; 4:16; 5:11-12:

- A. The concern of the apostle John in writing his Epistles was the experience and enjoyment of the Triune God—2 John 8.
- B. The Triune God is not merely the object of our faith; He is dwelling in us as our life and life supply for our experience and enjoyment—1 John 4:13-15.
- C. We need to know the Triune God experientially through the inner enjoyment of the subjective God—2:27; 4:4.

四 我们若要认识三一神，就必须在生命线上，并在生命长大的过程里；我们越在生命里长大，就越关切神圣的三一。

【周二】

叁 约翰书信启示三一神——父、子、灵——约壹一 1～2，二 23～24，三 24，四 2，6，13～14，五 6，11～12，约贰 9：

一 认识父，乃是认识祂是源头，就是独一的发起者，也就是那计划、创始、发起者；一切都是源于祂，一切也都是从祂而来——约壹一 2～3，二 23～24，四 2，6，13～14，约贰 9：

1 父是永远生命的源头；子从父并同父显现出来，成为永远生命的彰显，给父所拣选的人有分并享受——约壹一 2～3，五 11～12。

2 “父”这名称是指生命的分赐；借着基督的复活，父将祂的生命分赐给祂的儿女——三 1，彼前一 3。

二 约壹一章一至二节的“生命之话”和“生命”，都是指子基督神圣的人位；祂在永远里与父同在，在时间里借着成为肉体显现出来——约一 1，14：

1 子基督是从起初原有，那永远、在万有之先存在的一位——约壹二 13 上，14 上。

2 神的儿子显现出来，是要消除、毁灭魔鬼的作为，魔鬼的罪行——三 8 下。

3 神差祂的儿子，为我们的罪作了平息的祭物——四 10。

4 神差祂的独生子到世上来，使我们借着祂得生并活着——9 节。

D.If we would know the Triune God, we must be in the line of life and in the process of the growth in life; the more we grow in life, the more we will be concerned with the Divine Trinity.

§ Day 2

III. The Epistles of John reveal the Triune God—the Father, the Son, and the Spirit—1 John 1:1-2; 2:23-24; 3:24; 4:2, 6, 13-14; 5:6, 11-12; 2 John 9:

A. To know the Father is to know Him as the source, the unique Initiator, the One who plans, originates, and initiates; everything originates with Him, and everything proceeds from Him—1 John 1:2-3; 2:23-24; 4:2, 6, 13-14; 2 John 9:

1. The Father is the source of the eternal life; from Him and with Him the Son was manifested as the expression of the eternal life for those the Father has chosen to partake of and enjoy this life—1 John 1:2-3; 5:11-12.

2. The title Father refers to the impartation of life; through Christ's resurrection the Father imparts His life to His children—3:1; 1 Pet. 1:3.

B. In 1 John 1:1-2 both the Word of life and life denote the divine person of Christ, the Son, who was with the Father in eternity and was manifested in time through incarnation—John 1:1, 14:

1. Christ the Son is the eternal, preexisting One who is the word of life from the beginning—1 John 2:13a, 14a.

2. The Son of God was manifested that He might undo and destroy the works, the sinful deeds, of the devil—3:8b.

3. God sent His Son as a propitiation for our sins—4:10.

4. God sent His only begotten Son into the world that we might have life and live through Him—v. 9.

5 神的儿子是神赐给我们永远生命的凭借——五 11 ~ 12。

6 我们这位与父同在的辩护者，乃是那义者耶稣基督；主耶稣在我们犯罪时，基于祂所成就的平息，为我们代求并辩护，而照料我们的案件——二 1，罗八 34。

三 在约壹四章六节，真理的灵就是圣灵，实际的灵——约十四 17，十五 26，十六 13：

1 那灵就是实际；这意思是说，那灵是神的儿子基督一切所是实际——约壹五 6。

2 借着基督所赐给我们的那灵，我们知道三一神住在我们里面——三 24。

四 约壹四章十三至十四节启示：我们住在父神里面，祂也住在我们里面；父神已将祂的灵赐给我们；父已差子作世人的救主：

1 十三节的“将祂的灵”（直译，“将出于祂的灵的”），含示神所赐给我们的灵，乃是全备供应、没有限量的；借着这全备供应、没有限量的灵，我们就有充分的确据，知道我们与神是一，并且彼此互住——腓一 19，约三 34。

2 我们的神，就是父，已经将包罗万有、赐生命的灵赐给了我们；这灵就是子耶稣基督全备的供应——林前十五 45 下，林后三 17。

五 我们认识那真实者，我们也在那真实者里面——约壹五 20。

【周三】

肆 “我们…晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也

5. The Son of God is the means through which God gives us His eternal life—5:11-12.

6. Our Advocate with the Father is Jesus Christ the Righteous; when we sin, the Lord Jesus, based on the propitiation that He accomplished, takes care of our case by interceding and pleading for us—2:1; Rom. 8:34.

C. The Spirit of truth in 1 John 4:6 is the Holy Spirit, the Spirit of reality—John 14:17; 15:26; 16:13:

1. The Spirit is the reality; this means that the Spirit is the reality of all that Christ as the Son of God is—1 John 5:6.

2. By the Spirit whom Christ gave to us, we know that the Triune God abides in us—3:24.

D. First John 4:13-14 reveals that we are abiding in God the Father and He in us, that God the Father has given to us of His Spirit, and that the Father has sent the Son as the Savior of the world:

1. Out of His Spirit (lit.) in verse 13 implies that the Spirit of God, whom God has given to us, is bountiful and without measure; by such a bountiful, immeasurable Spirit we know with full assurance that we and God are one and that we abide in each other—Phil. 1:19; John 3:34.

2. Our God, the Father, has given us the all-inclusive life-giving Spirit, who is the bountiful supply of Jesus Christ, the Son—1 Cor. 15:45b; 2 Cor. 3:17.

E. We know the true One and are in the true One—1 John 5:20.

§ Day 3

IV. "We know that the Son of God has come and has given us an understanding that we might know Him who is true; and we

在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命”——20节：

一 “我们…晓得”：

- 1 “我们”首先指使徒们在他们的教训和交通中，然后也指所有真正的信徒，作为基督身体的肢体——3, 6~7。
- 2 “认识”在此指借着经历、享受并拥有而认识——三2, 5。

二 “神的儿子已经来到”指借着成肉体，并借着钉死和复活作为那灵而来，成为我们的神，作恩典与实际，使我们得着神圣的生命，好有分于是爱是光的神——约一14，弗二17，约壹一5，四16。

三 “悟性”指我们心思的机能，借实际的灵得着光照与加力，好在我们重生的灵里领略神圣的实际——约十六12~15。

【周四】

四 “认识那位真实的”，或“认识那真实者”：

- 1 “真实的”（alethinos），原文意真正的、实际的，与虚假的、假冒的相对：
 - a 事实上，此处原文只说，“那真实”。
 - b 只有我们的三一神是真实的，其他的人事物都是虚假的。
- 2 “那真实者”（是主观的），指神对我们成了主观的。
- 3 在这节里，客观的神在我们的生活和经历中成了那真实者：
 - a 那真实者就是神圣的实际；我们是借着经历、享受并拥有神圣的实际，而认识那真实者，认识神圣的

are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life"—v. 20:

A. "We know":

1. We refers first to the apostles in their teaching and fellowship and then to all the genuine believers as members of the Body of Christ—1:3, 6-7.
2. Know here refers to knowing by experiencing, enjoying, and possessing the divine reality—3:2, 5.

B. "The Son of God has come" through incarnation and through death and resurrection as the Spirit to bring God to us as grace and reality so that we may have the divine life and partake of God as love and light—John 1:14; Eph. 2:17; 1 John 1:5; 4:16.

C. "Understanding" is the faculty of our mind enlightened and empowered by the Spirit of reality to apprehend the divine reality in our regenerated spirit—John 16:12-15.

§ Day 4

D. "Know the true One," or "Know Him who is true":

1. The Greek word translated "true" (alethinos) means "genuine, real," the opposite of false and counterfeit:
 - a. Actually, the Greek word is simply "the True."
 - b. Only our Triune God is true; everything and everyone else are false.
2. The term the true One (which is subjective) refers to God becoming subjective to us.
3. In this verse the God who is objective becomes the true One in our life and experience:
 - a. The true One is the divine reality, and we know the true One, know the divine reality, by experiencing, enjoying, and possessing this

实际。

- b 神的儿子已经将悟性赐给我们，使我们可以经历、享受并拥有这真神，就是神圣的实际。
- c 这节指明神在我们的经历中成了我们的实际。
- d 神对我们曾经是客观的，如今成了我们主观的实际。

五 “我们…在那位真实的里面”：

- 1 我们在那真实里面，就是在祂儿子耶稣基督里面。
- 2 我们不仅认识神——我们在神里面：
 - a 我们不仅认识祂，更与祂有生机的联结。
 - b 我们乃是在生机上与祂成为一。
- 3 我们不再是在那真实之外，我们也不再在祂儿子耶稣基督之外。
- 4 当约翰说我们在那真实者里面，他是陈述非常要紧的一点：我们不仅认识那真实者，也不仅经历、享受并拥有祂作神圣的实际，我们更是在这实际里；我们是在那真实者里面。

六 “我们…在祂儿子耶稣基督里面”：

- 1 在真神里面，就是在祂儿子耶稣基督里面。
- 2 作神儿子的耶稣基督既是神的具体化身，(西二9)，在祂里面就是在真神里面；这指明神的儿子耶稣基督就是神。
- 3 我们说在那真实者里面，就是在祂儿子耶稣基督里面，或说我们借着在耶稣基督里面而在那真实者里面，结果都是一样的，意义实际上也是一样的：
 - a 在那真实者里面，等于在祂儿子耶稣基督里面（因

reality.

- b. The Son of God has given us an understanding so that we may experience, enjoy, and possess the true God, the divine reality.
- c. This verse indicates that God has become our reality in our experience.
- d. The God who was once objective to us has become our subjective reality.

E. "We are in Him who is true":

- 1. We are in the True, in His Son Jesus Christ.
- 2. We not only know God—we are in God:
 - a. We not only have the knowledge of Him; we are also in an organic union with Him.
 - b. We are one with Him organically.
- 3. No longer are we outside the True, and no longer are we outside His Son Jesus Christ.
- 4. When John says that we are in the true One, he is making a crucial point: Not only do we know the true One, and not only do we experience, enjoy, and possess Him as the divine reality, but we are in this reality; we are in the true One.

F. "We are...in His Son Jesus Christ":

- 1. To be in the true God is to be in His Son Jesus Christ.
- 2. Since Jesus Christ as the Son of God is the embodiment of God (Col. 2:9), to be in Him is to be in the true God; this indicates that Jesus Christ, the Son of God, is the true God.
- 3. Whether we say that to be in the true One is to be in His Son Jesus Christ, or we are in the true One by virtue of being in Jesus Christ, the outcome is the same, and the meaning is actually the same:
 - a. To be in the true One is equal to being in His Son Jesus Christ (for the

为那真实者与耶稣基督乃是一，二者是互相内在)。

b 我们因为在祂儿子耶稣基督里面，所以在那真实者里面。

【周五】

七 “这是真神，也是永远的生命”：

1 我们需要注意“这”字：

a 约翰用“这”指神，也指永远的生命；借此我们看见，真神与永远的生命乃是一。

b 在道理上，那真实者与祂儿子耶稣基督可以当作两位；但是当我们在经历上在那真实者里面并在耶稣基督里面，二者乃是一。

c 为这缘故，约翰用“这”指那真实者与祂儿子耶稣基督。

d 我们经历在那位真神和永远的生命里面时，二者乃是一。

八 我们对约壹五章二十节里的“这”是何所指，需要有清楚的异象：

1 “这”是指这位借着我们在祂里面而对我们成为可经历的神。

2 当我们在那真实者里面并在祂儿子耶稣基督里面，祂们对我们就成为一；因此神说，“这”是真神，“这”也是永远的生命。

3 “这”是指神和耶稣基督，我们乃是在祂里面。

4 “这”包括我们在神与耶稣基督里面的光景；因此，真神与永远的生命包括了我们在那真实者和永远的生命里，也包括了我们在那真实者并在祂儿子耶稣基督里。

5 现今在我们的经历中，这真实者成了真神，并且耶稣基督成了永远的生命。

true One and Jesus Christ are one in the way of coinherence).

b. We are in the true One by being in His Son Jesus Christ.

§ Day 5

G. "This is the true God and eternal life":

1. We need to pay attention to the word **this**.

a. John uses **this** to refer both to the true God and to eternal life; by this we see that the true God and eternal life are one.

b. Doctrinally, the true One and His Son Jesus Christ may be considered two, but when we are in the true One and in Jesus Christ experientially, They are one.

c. For this reason, John uses **this** to refer both to the true One and to His Son Jesus Christ.

d. In our experience of being in the true God and in Jesus Christ, They are one.

H. We need a clear vision of what **this** in 1 John 5:20 refers to:

1. The word **this** refers to the very God who has become experiential to us through our being in Him.

2. When we are in the true One and in His Son Jesus Christ, They become one to us; therefore, John says that "this" is the true God, and "this" is eternal life.

3. "This" is the very God and the very Jesus Christ in whom we are.

4. "This" includes the condition of our being in God and Jesus Christ; hence, the true God and eternal life include our being in the true One and His Son Jesus Christ.

5. Now in our experience this true One becomes the true God, and Jesus Christ becomes eternal life.

- 6 “这”包括我们在真神与永远的生命里面这事实。
- 7 我们知道我们在真神里面，也在永远的生命里面，因为我们在那真实者里面，也在祂儿子耶稣基督里面。
- 8 当我们在那真实者与耶稣基督里面，“这”（包括我们在祂们里面的事实）就是真神。

【周六】

九 真神作永远的生命成为我们的经历——20 节，一 2，二 25，五 11，13，约三 15 ~ 16，36，四 14，五 24:

- 1 这是约翰第一封书信的基本因素。
- 2 在约翰一书中，有对三一神作永远生命的享受。
- 3 我们在真神里面，祂对我们就成了永远的生命。

6. "This" includes the fact of our being in the true God and eternal life.
7. We know that we are in the true God and in eternal life because we are in the true One and in His Son Jesus Christ.
8. When we are in the true One and Jesus Christ, "this," including the fact that we are in Them, is the true God.

§ Day 6

I. The true God becomes our experience as eternal life—v. 20; 1:2; 2:25; 5:11, 13; John 3:15-16, 36; 4:14; 5:24:

1. This is the basic factor of John's first Epistle.
2. In 1 John we have the enjoyment of the Triune God as eternal life.
3. When we are in the true God, He becomes eternal life to us.

晨兴喂养

约壹二 27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

四 4 “…那在你们里面的…更大。”

使徒约翰在撰写他三封书信时所关切的，乃是对三一神的享受。这也是我们今天所关切的。…基督徒没有对三一神的享受，却有带着道理、信条、仪式、以及作法的宗教。…宗教…只有各式各样的虚空。然而我们需要谨慎，不要光谈论真理，实际，对神圣的实际却没有真正的经历。

神圣的实际…就是父在子里，子作为那灵分赐到神所拣选、救赎并重生的人里面，使他们能在新的生活里享受祂作生命、生命的供应和一切。事实上，这真理，这实际就是对三一神的享受。（约翰三书生命读经，七页。）

信息选读

约翰的著作乃是基于信徒生命的长大，这事实该使我们领悟，我们若要明白神圣的三一，…就必须在生命长大的过程里。…我们若不在生命这条线上追求生命的长大，就无法明白任何关于神圣三一的事。

若把这段话所启示的三一神供应给在生命里没有长大的信徒，他们对于所听见的这些并不能明白或赏识。但是当这些话供应给有追求并在生命里长大

Morning Nourishment

1 John 2:27 ...The anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

4:4 ...Greater is He who is in you than he who is in the world.

The concern of the apostle John in writing his three Epistles was the enjoyment of the Triune God. This is also our concern today...Instead of the enjoyment of the Triune God, Christians have religion with doctrines, creeds, rituals, and practices...With religion there is all manner of vanity. We, however, need to be careful not to merely talk about truth, reality, without having the genuine experience of the divine reality.

This reality is the Father in the Son, and the Son as the Spirit dispensed into God's chosen, redeemed, and regenerated people so that they may enjoy Him as their life, life supply, and everything in the new creation life. Actually, this truth, this reality, is the enjoyment of the Triune God. (Life-study of 3 John, p. 5)

Today's Reading

The fact that John's writing is based on the believers' growth in life should cause us to realize that if we would understand the Trinity,...we must be in the process of the growth in life...If we are not in the line of life pursuing the growth in life, we will not be able to understand anything concerning the Divine Trinity.

When the Triune God as revealed in this portion is ministered to believers who are not growing in life, they do not have any understanding or appreciation of what they hear. But when this is ministered to the seeking

的信徒，他们就能明白并得着帮助。…当我们说到包罗万有、复合、赐生命之灵，那经过过程的三一神的时候，他们很有反应。然而，那些不在生命这条线上，在生命里没有长大的基督徒，可能不明白我们所说包罗万有、复合、赐生命、经过过程这类用辞的意义。赞美主，我们有包罗万有、复合、赐生命的灵，就是那经过过程的三一神，在我们里面活着、运行、工作！

约壹二章十二至二十七节这一段，乃是照着信徒生命的长大，论到神圣的三一。这些经节论到神圣的三一，是非常积极、非常有意义的。…神圣膏油涂抹的教导乃是与神圣的三一有关，而这教导是照着我们生命的长大。…我们越在生命里长大，就越关切神圣的三一。

整本新约是以神圣的三一结构而成的。例如，以弗所书每一章都是以神圣的三一结构而成的。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。”林后末了这一节指明，整卷哥林多后书都是关于基督的恩，神的爱，圣灵的交通。我们在启示录也看见神圣的三一：“愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。”（一4下～5上。）这里我们看见，启示录这卷奥秘的书是以神圣的三一开头的，因为这卷书基本的结构也是神圣的三一。…如果将神圣的三一从圣经挪去，圣经中就不会有神圣启示的实际了。

在约翰一书里，只有十六节经文专专说到这奥秘、包罗万有、复合的膏油涂抹。（二12～27。）我们若仔细阅读这些经文，探入其深处，就会看见这里有神圣的三一，并且这三一是照着信徒生命的长大来论到的。（约翰一书生命读经，二〇三至二〇四、一九五至一九六页。）

参读：约翰一书生命读经，第十九、三十二篇。

ones who are growing in life, they can understand what is ministered and are helped by it...They are very responsive when we speak concerning the all-inclusive, compound, life-giving Spirit, who is the processed Triune God. However, those Christians who are not in the line of life and who are not growing in life may wonder what we mean by such terms as all-inclusive, compound, life-giving, and processed. Praise the Lord that we have the all-inclusive, compound, life-giving Spirit, who is the processed Triune God, living, moving, and working within us!

First John 2:12-27 is a section concerning the Divine Trinity according to the believers' growth in life. In these verses the Trinity is covered in a very positive and meaningful way...The teaching of the divine anointing concerns the Divine Trinity, but this teaching is according to our growth in life...The more we grow in life, the more we will be concerned with the Trinity.

The entire New Testament is structured with the Trinity. In Ephesians, for example, every chapter is structured with the Trinity. 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." This verse at the very end of 2 Corinthians indicates that the whole book of 2 Corinthians is concerned with the grace of Christ, the love of God, and the fellowship of the Holy Spirit. We also see the Trinity in the book of Revelation: "Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth" (1:4b-5a). Here we see that the mysterious book of Revelation opens with the Trinity, for in this book also the Trinity is the basic structure...If the Divine Trinity were removed from the Scriptures, there would not be any reality of the divine revelation in the Scriptures.

In 1 John only sixteen verses are devoted to the mysterious, all-inclusive, compound anointing (2:12-27). If we study these verses carefully and get into the depths of them, we will see that the Divine Trinity is here and that the Trinity is covered according to the growth in life of the believers. (Life-study of 1 John, pp. 165, 158-159)

Further Reading: Life-study of 1 John, msgs. 19, 32

第十二周■周二

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。”

四 13～14 “神已将祂的灵赐给我们，在此就知道我们住在祂里面，祂也住在我们里面。父差子作世人的救主，这是我们所看见，现在又作见证的。”

约翰在约壹三章一节提到神圣的出生和生我们的父。二章二十九节所含示的三一神中，父是特别提起的。祂是神圣生命的源头，我们已经因这生命从祂而生。神差祂儿子为我们死，使我们得着祂的生命，因而成为祂的儿女；借此神的爱就显明了。（四 9，约三 16，一 12～13。）神差祂儿子乃是为着生我们。

我们已经从父这生命的源头而生，成了神的儿女，〔参约壹二 29，〕神也就成了我们这些儿女的主有者。我们有分于父的生命，以彰显三一神。（约翰一书生命读经，二七一至二七二页。）

信息选读

〔约壹四章十三节的〕“在此”二字的意思是，神已将祂的灵赐给我们，我们从这事实就知道我们住在祂里面，祂也住在我们里面。神所赐住在我们里面的那灵，（雅四 5，罗八 9，11，）乃是我们灵中的见证人，（16，）见证我们住在神里面，神也住在我们里面。这居住的灵，就是内住的灵，乃是我们与神互相居住、互相内住的元素和范围。祂使我们确信，我们与神是一，彼此居住，且互相内住。这由我们的生活，就是习惯地彰显神爱的生活，得着证明。…〔约壹四章十三节〕指明，我们可以知道我们住在神里面。住在神里面就是居

WEEK 12 — DAY 2

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.

4:13-14 In this we know that we abide in Him and He in us, that He has given to us of His Spirit. And we have beheld and testify that the Father has sent the Son as the Savior of the world.

In 1 John 3:1 John refers to the divine birth and to the begetting Father...He is the source of the divine life, the One of whom we have been born with this life. The love of God was manifested by His sending of His Son to die for us (4:9; John 3:16) in order that we might have His life and thus become His children (1:12-13). God's sending of His Son was that He might beget us.

We have been begotten of the Father, the source of life, to be the children of God [cf. 1 John 2:29]—God being the Owner of the children. We partake of the Father's life to express the Triune God. (Life-study of 1 John, p. 222)

Today's Reading

〔In 1 John 4:13〕 the words in this mean in the fact that God has given to us of His Spirit, we know that we abide in Him and He in us. The Spirit, whom God has given to dwell in us (James 4:5; Rom. 8:9, 11), is the witness in our spirit (v. 16), witnessing that we dwell in God and God in us. The abiding Spirit, that is, the indwelling Spirit, is the element and sphere of the mutual abiding, the mutual indwelling, of us and God. By Him we are assured that we and God are one, that we abide in each other, indwelling each other mutually. This is evidenced by our living, a living that habitually expresses His love. First John 4:13 indicates that we may know that we abide in God. To abide in God is to dwell in Him, to remain in our fellowship with Him, that we may

住在祂里面，留在我们与祂的交通里，使我们经历并享受祂住在我们里面。这就是凭实行神的义和神的爱的生活，照着神圣的膏油涂抹，（二 27，）实行与神是一。这完全是借着包罗万有、复合之灵的运行，这灵居住在我们的灵里，又是神圣膏油涂抹的基本元素。

约翰在四章十三节还说，“神已将祂的灵赐给我们。”“将祂的灵”，直译，“将出于祂的灵的”。神已将出于祂的灵的赐给我们。这很像，也是重复三章二十四节的话，那里证明这话的意思不是说，神已将祂灵里的一些东西赐给我们，就如林前十二章四节所说不同的恩赐；乃是说神将祂的灵本身，就是那包罗万有的恩赐（徒二 38）赐给我们。出于祂的灵的，这说法含示神所赐给我们的灵，乃是全备供应、没有限量的。（腓一 19，约三 34。）借着这全备供应、没有限量的灵，我们就有充分的确据，知道我们与神是一，并且我们住在祂里面，祂也住在我们里面。

神住在我们里面，我们也住在祂里面。这是一件互相内在、调和、生机联结的事。神不仅在我们里面，祂更住在我们里面，居住在我们里面。借着这种调和，这种生机的联结，祂就成为我们，我们也成为祂。所以，神既是爱，这爱就成为我们的构成。因为我们成为祂所是的，我们对人的爱实际上就是神自己，我们乃是用神这爱来爱人。因为神住在我们里面，我们也住在祂里面，所以我们用神自己这爱来爱人。

父差子作我们的救主是外在的行动，（约壹四 14，）使祂能借着我们承认子而住在我们里面，我们也住在祂里面。（15。）使徒看见这事，并且作见证；这是外在的见证。此外，神向着我们内在的行动，乃是差祂的灵居住在我们里面，作我们住在祂里面，祂也住在我们里面的内在证据。（13。）…使徒约翰在四章九、十、十四节三次说到神差祂的儿子。神差祂的儿子，使我们借着祂得生并活着；神差祂的儿子，为我们的罪作了平息的祭物；神也差子作世人的救主。（约翰一书生命读经，三六八至三七〇页。）

参读：约翰一书生命读经，第二十六、三十四篇。

experience and enjoy His abiding in us. This is to practice our oneness with God according to the divine anointing (2:27) by living a life that practices His righteousness and His love. It is all carried out by the operation of the all-inclusive compound Spirit, who dwells in our spirit and who is the basic element of the divine anointing.

In 4:13 John also says that God “has given to us of His Spirit.” In Greek of literally means “out of.” God has given to us out of His Spirit. This closely resembles, and almost repeats, the word in 3:24, which proves that this does not mean that God has given us something of His Spirit, such as the various gifts in 1 Corinthians 12:4, but that He has given the Spirit Himself as the all-inclusive gift (Acts 2:38). Out of His Spirit is an expression that implies that the Spirit of God, whom God has given to us, is bountiful and without measure (Phil. 1:19; John 3:34). By such a bountiful, immeasurable Spirit we know with full assurance that we and God are one and that we abide in Him and He in us.

God abides in us, and we abide in Him. This is a matter of coinherence, of mingling, of organic union. God is not only in us; He abides in us, dwells in us. Through this mingling, this organic union, He becomes us, and we become Him. Therefore, since God is love, this love becomes our constitution. Because we become what He is, our love for others will actually be God Himself. We love others with God as love. Because God abides in us and we abide in Him, we love with God Himself as love.

The Father’s sending of the Son to be our Savior [1 John 4:14] is an external act, so that through our confessing of the Son He can abide in us and we in Him (v. 15). The apostles have beheld and testify this. This is the outward testimony. In addition to this, God’s internal act toward us is the sending of His Spirit to dwell in us as inward evidence that we abide in Him and He in us (v. 13). In verses 9, 10, and 14 the apostle John says three times that God has sent His Son. God sent the Son that we might live through Him; He sent the Son as a propitiation for our sins; and He sent the Son as the Savior of the world. (Life-study of 1 John, pp. 302-304)

Further Reading: Life-study of 1 John, msg. 26, 34

第十二周■周三

晨兴喂养

约壹五 20 “我们也晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命。”

约十六 13 “只等实际的灵来了，祂要引导你们进入一切的实际…”。

〔约壹五章二十节〕这里的“来”指明神的儿子借着成为肉体而来，把神带给我们作恩典与实际，（约一 14，）使我们得着神圣的生命，如约翰福音所启示的，好有分于是爱是光的神，如约翰一书所揭示的。…约翰在五章二十节说，神的儿子将悟性赐给我们，使我们可以认识那位真实的，或认识那真实者。这悟性是指我们心思的机能，借实际的灵得着光照与加力，（约十六 12～15，）好在我们重生的灵里领略神圣的实际。这节的“认识”是神圣生命的能力，在我们重生的灵里，（弗一 17，）借着我们蒙实际的灵所光照之更新的心思，认识真神。（约十七 3。）（约翰一书生命读经，四二〇至四二一页。）

信息选读

约壹五章二十节所说到的悟性，与我们的心思、我们的灵、以及实际的灵有关。照着天然的人，我们的灵是死沉的，我们的心思是黑暗的。…灵死沉、心思黑暗的人，怎能认识那不能看见的神？这是不可能的。…神的儿子主耶稣已经来到，且将悟性赐给我们，使我们可以认识那真正、真实的神。祂已经借着成为肉体、钉十字架和复活的步骤来到我们这

WEEK 12 — DAY 3

Morning Nourishment

1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality...

The word come [in 1 John 5:20] indicates that the Son of God has come through incarnation to bring God to us as grace and reality (John 1:14) that we may have the divine life, as revealed in John's Gospel, to partake of God as love and light, as unveiled in this Epistle. In 5:20 John says that the Son of God has given us an understanding so that we may know Him who is true, or know the true One. This understanding is the faculty of our mind enlightened and empowered by the Spirit of reality (John 16:12-15) to apprehend the divine reality in our regenerated spirit. In 1 John 5:20 to “know” is the ability of the divine life to know the true God (John 17:3) in our regenerated spirit (Eph. 1:17) through our renewed mind, enlightened by the Spirit of reality. (Life-study of 1 John, p. 344)

Today's Reading

The understanding spoken of in 1 John 5:20 involves our mind, our spirit, and the Spirit of reality. According to our natural being, our spirit is deadened, and our mind is darkened...How can someone with a deadened spirit and a darkened mind know the invisible God? This is impossible. The Lord Jesus, the Son of God, has come and has given us an understanding that we might know the genuine and real God. He has come to us by the steps of incarnation, crucifixion, and resurrection. He accomplished redemption

里。祂为我们完成了救赎，当我们悔改相信祂的时候，我们就接受了祂。我们既已相信并接受祂，我们的罪就得了赦免，我们黑暗的心思就蒙了光照，我们死沉的灵也就活了过来。不仅如此，实际的灵，就是启示的灵，已经进到我們里面。这就是说，实际的灵已经加到我們被点活的灵里，已经照耀到我們的心思里，光照了我們的心思。我们现今有蒙光照的心思与被点活的灵，连同实际的灵，将属灵的实际启示给我们。结果，我们必定有悟性，能认识那真实者。我们得救以前没有这种悟性，但神的儿子已经来到，且将这悟性赐给我们，使我们可以认识神。

我们在约翰十七章二至三节看见，永远的生命有能力认识神：“正如你曾赐给祂权柄，管理一切属肉体的人，叫祂将永远的生命赐给一切你所赐给祂的人。认识你独一的真神，并你所差来的耶稣基督，这就是永远的生命。”永远的生命就是神圣的生命，具有特殊的功能——认识神。…因着我们信徒已经从神圣的生命而生，我们能认识神。你要认识某样活物，就需要有那活物的生命。比方，狗无法认识人类，因为狗没有人的生命。认识人类需要人的生命。认识神的原则也是一样。主已将永远的生命，神圣的生命，神的生命，赐给我们。…所赐给我们神的生命，有能力认识神和神的事。

约翰在约壹五章二十节说到认识那位真实的。这里的“认识”一辞真正的意思是经历、享受、拥有。…在这宇宙中，只有神自己是那真实者。我们需要神的生命，以经历、享受并拥有神。…这封书信清楚地启示，我们已经接受神圣的生命，因为我们已经从神而生。孩子怎样因着有父亲的生命而能认识父亲，照样，我们因着有神的生命也能认识神。…我们有神的生命，所以能经历神，享受神，并拥有神。（约翰一书生命读经，四二一至四二二页。）

参读：约翰一书生命读经，第三十九篇。

for us, and when we repented and believed in Him, we received Him. Now that we have believed in Him and received Him, our sins have been forgiven, our darkened mind has been enlightened, and our deadened spirit has been enlivened. Furthermore, the Spirit of reality, who is the Spirit of revelation, has come into our being. This means that the Spirit of reality has been added to our quickened spirit and has shined into our mind to enlighten it. Now we have an enlightened mind and a quickened spirit with the Spirit of reality, who reveals spiritual reality to us. As a result, surely we have an understanding and are able to know the true One. Before we were saved, we did not have this understanding. But the Son of God has come to us and has given us this understanding so that we may know God.

In John 17:2 and 3 we see that eternal life has the ability to know God: “Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him. And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.” Eternal life is divine life with a special function—to know God. Because as believers we have been born of the divine life, we are able to know God. In order to know a certain living thing, you need to have the life of that thing. For example, a dog cannot know human beings, because a dog does not have a human life. It takes human life to know human beings. The principle is the same with knowing God. The Lord has given us eternal life, the divine life, the life of God...The life of God, which has been given to us, has the ability to know God and the things of God.

First John 5:20 speaks of knowing the true One. Here the word know actually means “experience, enjoy, and possess.”...In this universe only God Himself is the true One. We need God’s life in order to experience, enjoy, and possess Him. This Epistle reveals clearly that we have received the divine life, for we have been born of Him. Just as a child can know his father because he has the father’s life, so we can know God because we have God’s life...Because we have the life of God, we are able to experience God, enjoy God, and possess God. (Life-study of 1 John, pp. 344-345)

Further Reading: Life-study of 1 John, msg. 39

第十二周■周四

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

约壹四 15 “凡承认耶稣是神儿子的，神就住在他里面，他也住在神里面。”

神的儿子已经在成为肉体里，借着死与复活而来，赐给我们悟性、能力以认识真神。这悟性，这认识的能力，包括我们蒙光照的心思、我们被点活的灵、以及实际的灵。…认识神就是经历神、享受神并拥有神。…在约壹五章二十节，约翰两次说到“那位真实的”。…“那位真实的”一辞是主观的，指出神对我们成了主观的。在这节里，客观的神在我们的生活和经历中成了那位真实的。（约翰一书生命读经，四二四至四二五页。）

信息选读

“那位真实的”一辞是什么意思？尤其“真实的”一辞是什么意思？（在约壹五章二十节，）“真实的”原文意真正的、实际的，（和约一 14，十四 6，17 之“实际”同源的形容词，）与虚假的、假冒的相对。事实上，那位真实的就是实际。神的儿子已经将悟性赐给我们，使我们可以认识——就是经历、享受并拥有——这神圣的实际。因此，认识那位真实的，意即借着经历、享受并拥有这实际，而认识这实际。…约壹五章二十节指明，神在我们的经历中已成为我们的实际。神的儿子已经借着成为肉体、借着死与复活来到，且将悟性赐给我们，使我们可

WEEK 12 — DAY 4

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

The Son of God, who has come to us in incarnation and through death and resurrection, has given us the understanding, the ability, to know the true God. This understanding, this knowing ability, includes our enlightened mind, our enlivened spirit, and the Spirit of reality...To know God is to experience Him, enjoy Him, and possess Him. In 1 John 5:20 John twice speaks of “Him who is true.” A better translation would be “the true One.”...The term the true One is subjective; it refers to God becoming subjective to us. In this verse the God who is objective becomes the true One in our life and experience. (Life-study of 1 John, p. 347)

Today's Reading

What is the meaning of the expression the true One? In particular, what does the word true mean? The Greek word translated “true” [v. 20] is alethinos, “genuine, real” (an adjective akin to aletheia, “truth, verity, reality”—John 1:14; 14:6, 17), as opposed to false and counterfeit. Actually, the true One is the reality. The Son of God has given us an understanding so that we may know—that is, experience, enjoy, and possess—this divine reality. Therefore, to know the true One means to know the reality by experiencing, enjoying, and possessing this reality. First John 5:20 indicates that God has become our reality in our experience. The Son of God has come through incarnation and through death and resurrection and has given us an understanding so that we may experience, enjoy, and possess the reality,

以经历、享受并拥有这实际，就是神自己。现今那曾经对我们是客观的神，已经成为我们主观的实际。

我们不仅认识真神，我们也在祂里面。（20。）我们不仅认识祂，更与祂有生机的联结。我们乃是在生机上与祂是一。…约翰说我们在那位真实的里面，这是非常要紧的一点。我们不仅认识那位真实的，也不仅经历、享受并拥有祂作实际，我们更是在这实际里。我们是在那位真实的里面。

在二十节约翰说，“我们也在那位真实的里面，就是在祂儿子耶稣基督里面。”在真神里面，就是在祂儿子耶稣基督里面。作神儿子的耶稣基督既是神的具体化身，（西二9，）在祂里面就是在这位真神里面。这指明神的儿子耶稣基督就是真神。

我们要更详细地看约翰的话：“我们也在那位真实的里面，就是在祂儿子耶稣基督里面。”“在祂儿子耶稣基督里面”一辞，究竟是“在那位真实的里面”的同位语，还是作副词用，这是个问题。…这辞句若和“在那位真实的里面”是同位语，意即在那位真实的里面，等于在祂儿子耶稣基督里面。“在祂儿子耶稣基督里面”若是副词，这辞句就指明，我们借着在祂儿子耶稣基督里面，而在那位真实的里面。

我们需要来看这件事，原因是这对我们属灵的经历非常重要。…经过许多研究之后，我得到的结论是，不论我们如何领会“在祂儿子耶稣基督里面”这辞句，结果都是一样的。不论这辞句是前句的同位语或是修饰语，结果都是一样的。后者若是前者的同位语，意即在那位真实的里面，等于在祂儿子耶稣基督里面。这也指明那位真实的与耶稣基督是一，祂们在彼此里面同时存在。…“在祂儿子耶稣基督里面”若是修饰语，意即我们借着在祂儿子耶稣基督里面，而在那位真实的里面。（约翰一书生命读经，四二五至四二七页。）

参读：约翰一书生命读经，第四十篇。

which is God Himself. Now the God who once was objective to us has become our subjective reality.

We not only know the true God; we are also in Him [v. 20]. We not only have the knowledge of Him; we are in an organic union with Him. We are one with Him organically. When John says that we are in the true One, he is making a crucial point. Not only do we know the true One, and not only do we experience, enjoy, and possess Him as the reality, but we are in this reality. We are in the true One.

In 5:20 John says, “We are in Him who is true, in His Son Jesus Christ.” To be in the true God is to be in His Son Jesus Christ. Since Jesus Christ as the Son of God is the very embodiment of God (Col. 2:9), to be in Him is to be in the true God. This indicates that Jesus Christ, the Son of God, is the true God.

Let us consider in more detail John’s word “we are in Him who is true, in His Son Jesus Christ.” Notice that there is a comma after the word true. In the original Greek text there is no punctuation at all. Hence, translators differ concerning whether or not a comma should be placed after true. Moreover, there is a question whether the phrase in His Son Jesus Christ is in apposition to in Him who is true, or is an adverbial phrase...If this phrase is in apposition to in Him who is true, the meaning would be that to be in the true One is equal to being in His Son Jesus Christ. If in His Son Jesus Christ is an adverb, then this phrase indicates that we are in the true One by being in His Son Jesus Christ.

The reason we need to consider this matter is that it is vital to our spiritual experience. After much study I have come to the conclusion that either way we understand the function of the phrase in His Son Jesus Christ, the outcome is the same...If the latter phrase is in apposition to the former, the meaning is that to be in the true One is equal to being in His Son Jesus Christ. This would also indicate that the true One and Jesus Christ are one in the way of coinherence...If in His Son Jesus Christ is a modifier, the meaning is that we are in the true One by being in His Son Jesus Christ. (Life-study of 1 John, pp. 347-349)

Further Reading: Life-study of 1 John, msg. 40

第十二周■周五

晨兴喂养

西二 9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

约壹三 24 “遵守神诫命的，就住在神里面，神也住在他里面。在此我们就知道神住在我们里面，乃是由于祂所赐给我们的那灵。”

现在我们…来看约壹五章二十节末了一部分：“这是真神，也是永远的生命。”“这”是指那已成肉体而来，并赐我们能力，以认识祂是真神，并在祂儿子耶稣基督里与祂在生机上成为一的神。…这位真正、实际的神，对我们乃是永远的生命，使我们能有分于祂作我们重生之人的一切。

我们需要特别注意“这”字。约翰在五章二十节不是说“祂是”，乃是说“这是”。这是原文正确的翻译。不仅如此，约翰用“这”指真神与永远的生命。借此我们看见，真神与永远的生命乃是一。（约翰一书生命读经，四二七至四二八页。）

信息选读

在道理上，那真实者与祂儿子耶稣基督可视为二者。但是当我们在经历上，在那真实者里面并在耶稣基督里面，二者乃是一。为这缘故，约翰用“这”兼指那真实者与祂儿子耶稣基督。…在那真实者里面，就是在祂儿子耶稣基督里面。这就是说，我们经历在祂们里面时，祂们乃是一。…不仅如此，当我们在那真实者与耶稣基督里面，祂们是我们的真神，也是我们永远的生命。约翰首先说到那真实者与祂儿子耶稣基督，然后说到真神。在这里，那真实者与真神之间可能有一些区别。当我们在那真实者并在祂儿子耶稣基督里面，那真实者就

WEEK 12 — DAY 5

Morning Nourishment

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily.

1 John 3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

Let us now go on to consider the last part of 1 John 5:20: “This is the true God and eternal life.” This refers to the God who has come through incarnation and has given us the ability to know Him as the genuine God and be one with Him organically in His Son Jesus Christ...This genuine and real God is eternal life to us so that we may partake of Him as everything for our regenerated being.

We need to pay special attention to the word this. In 5:20 John does not say “He is”; he says “This is.” This is the correct translation of the Greek... John uses the word this to refer both to the true God and to eternal life. By this we see that the true God and eternal life are one. (Life-study of 1 John, pp. 349-350)

Today's Reading

Doctrinally, the true One and His Son Jesus Christ may be considered two. But when we are in the true One and in Jesus Christ experientially, They are one. For this reason John uses this to refer both to the true One and to His Son Jesus Christ. To be in the true One is to be in His Son Jesus Christ. This means that in our experience of being in Them, They are one. Moreover, when we are in the true One and Jesus Christ, They are our true God and also our eternal life. First, John speaks of the true One and His Son Jesus Christ, and then he speaks of the true God. Here there may be some distinction between the true One and the true God. When we are in the true One and His Son Jesus Christ, the true One is called the true God, and His Son Jesus Christ

称为真神，祂儿子耶稣基督就称为永远的生命。这就是说，祂们起初是那真实者与祂儿子耶稣基督，但是当我们在祂们里面，祂们就成为真神与永远的生命。

我们需要清楚地领会约壹五章二十节的“这”是何所指。“这”就是指这位借着我们在祂里面而对我们成为可经历的神。我们不再是在这位神之外，我们乃是在这位神里面，我们在这位真实者里面，在祂儿子耶稣基督里面。因为我们在祂们里面，所以神与耶稣基督对我们不再是客观的，在我们的经历中祂们不再是二者。当我们在祂们里面，祂们对我们就成为一。因此约翰说，“这”是真神，“这”也是永远的生命。“这”是谁？“这”就是我们所在其中的神与耶稣基督。我们也可以说，“这”包括我们在神与耶稣基督里面的光景。因此，真神与永远的生命，包括了我们在那真实者并在祂儿子耶稣基督里。…现今在我们的经历中，这位真实者成为真神，耶稣基督成为永远的生命。现今我们在那里？…我们在真神与永远的生命里面。“这”包括我们在真神与永远的生命里面这事实。阿利路亚，这是真神，也是永远的生命，而我们在这位神里面，也在这生命里面！我们知道我们在真神里面，也在永远的生命里面，因为我们在那真实者里面，也在祂儿子耶稣基督里面。

五章二十节说，神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在祂真实的里面，也就是说，我们在祂儿子耶稣基督里面。当我们在祂真实者与耶稣基督里面，“这”（包括我们在祂们里面的事实）是真神。…我们若不在神里面，我们就无法从经历中说，祂对我们是真实的。当然，祂在祂自己里面还是真实的。但我们不能见证，祂在我们里面是真实的。但我们既在那位真实的里面，祂对我们就是真神。不仅如此，基督对我们乃是永远的生命。我们若不在祂里面，基督在祂自己里面还是永远的生命，但祂对我们却不是永远的生命。因为我们现今在祂里面，所以耶稣基督对我们乃是永远的生命。（约翰一书生命读经，四二八至四三〇页。）

参读：新约总论，第三百九十七篇。

is called eternal life. This means that first They are the true One and His Son Jesus Christ. But when we are in Them, They become the true God and eternal life.

We need a clear understanding of what this in 1 John 5:20 refers to. The word this refers to the very God who has become experiential to us through our being in Him. No longer are we outside of this God. Rather, we are in this God, and we are in the true One, in His Son Jesus Christ. Because we are in Them, God and Jesus Christ are no longer objective to us, and in our experience They are no longer two. When we are in Them, They become one to us. Therefore, John says that “this” is the true God, and “this” is eternal life. Who is “this”? “This” is the very God and the very Jesus Christ in whom we are. We may also say that “this” includes the condition of our being in God and Jesus Christ. Hence, the true God and eternal life include our being in the true One and His Son Jesus Christ. Now in our experience this true One becomes the true God, and Jesus Christ becomes eternal life. Where are we now?...We are in the true God and in eternal life. The word this includes this fact of our being in the true God and eternal life. Hallelujah, this is the true God and eternal life, and we are in this God and in this life! We know that we are in the true God and in eternal life because we are in the true One and in His Son Jesus Christ.

Verse 20 says that the Son of God has come and has given us an understanding so that we may know the true One, and we are in the true One, which means that we are in His Son Jesus Christ. When we are in the true One and Jesus Christ, this, including the fact that we are in Them, is the true God. If we are not in God, we cannot say from experience that to us He is true. Of course, He would still be true in Himself, but we could not testify that in us He is true. But since we are in the true One, to us He is the true God. Furthermore, Christ is eternal life to us. If we were not in Him, Christ would still be eternal life in Himself, but He would not be eternal life to us. Because we are now in Him, to us Jesus Christ is eternal life. (Life-study of 1 John, pp. 350-351)

Further Reading: The Conclusion of the New Testament, msg. 397

第十二周■周六

晨兴喂养

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

五 11～12 “这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。人有了神的儿子，就有生命；没有神的儿子，就没有生命。”

约壹五章二十节有力地指明，我们现今在经历真神，而我们经历祂是借着在祂里面。我们借着在祂里面而经历、享受并拥有祂。这对我们就是真神，也是永远的生命。

五章二十节是整封约翰一书重要的结语。这封信启示，我们现今的确与三一神是一，祂对我们成为真实的、实际的。因着我们在祂里面，祂对我们就成为实际和生命。（约翰一书生命读经，四三〇页。）

信息选读

约翰…在约壹五章二十一节的结束说，“孩子们，你们要保守自己，远避偶像。”“保守”即防备外来的攻击，如异端的袭击。“偶像”是指智慧派和塞林则派所带来异端的代替品，顶替了…真神。这里的偶像也指一切顶替真神的东西。我们这些真神的真儿女，应当儆醒、保守自己，远避这些异端的代替品，以及一切顶替我们那真实、实际之神的虚空之物；我们与这位神在生机上是一，并且祂对我们是永远的生命。

我们得救以前，是在神之外。神在祂自己里面是真实的，但那时我们不能在经历中说，祂对我们是真实的。然而在相信主耶稣之后，我们就进到神里面。因此，二十

WEEK 12 — DAY 6

Morning Nourishment

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.

5:11-12 And this is the testimony, that God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.

First John 5:20 indicates strongly that we are now experiencing the true God, and we are experiencing Him by being in Him. We experience, enjoy, and possess Him by being in Him. This, to us, is the true God and eternal life.

In verse 20 we have the crucial conclusion of the entire Epistle of 1 John. This Epistle reveals that now we are truly one with the Triune God, and He becomes true, real, to us. He becomes reality and life to us because we are in Him. (Life-study of 1 John, p. 351)

Today's Reading

In 1 John 5:21 John goes on to conclude “Little children, guard yourselves from idols.” The word guard means to garrison ourselves against attacks from without, such as the assaults of the heresies. Idols refers to the heretical substitutes for the true God that were brought in by the Gnostics and Cerinthians...The idols here also refer to anything that replaces the real God. As genuine children of the genuine God, we should be on the alert to guard ourselves from these heretical substitutes and from all vain replacements for our genuine and real God, with whom we are organically one and who is eternal life to us.

Before we were saved, we were outside of God. God was true in Himself, but we could not say in our experience that He was true to us. But after we believed in the Lord Jesus, we entered into God. Therefore, 5:20 says

节不只说我们认识那位真实的，也说我们在那位真实的里面。我们已经看见，在那位真实的里面，意思就是在祂儿子耶稣基督里面。因为我们在神里面，祂现今在经历上对我们就成为真实的。同样的，因为我们在耶稣基督里面，祂在经历上对我们就成为真实的。由于我们借着在神与基督里面，而经历神与基督，我们就能说，这是真神，也是永远的生命。…在道理上，神、基督、永远的生命之间也许有区别；但在我们的经历中三者乃是一。…“这是真神，也是永远的生命。”这句话不仅仅是二十节的结语，事实上乃是整卷书的结语。这封书信所启示的，乃是真神与永远的生命。（约翰一书生命读经，四三〇至四三二页。）

按照约壹五章二十节，我们不仅经历并享受三一神，我们也在祂里面：“我们也晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命。”只有我们的三一神是真实的，其他的人事物都是虚假的。约翰告诉我们，我们在那真实（原文）里面，就是在祂儿子耶稣基督里面。我们不再在那真实之外，不再在祂儿子耶稣基督之外。

真神作为永远的生命成了我们的经历，这是约翰第一封书信的基本因素。…在约翰一书中，有对三一神作永远生命的享受。因着我们在真神里面，祂就包藏着我们。我们在真神里面，祂对我们就成了永远的生命。…在五章二十节，有那真实者、耶稣基督、真神、以及永远的生命。在约翰的观念里，这一切乃是一；然而在道理上却是四：那真实者、祂儿子耶稣基督、真神、以及永远的生命。但在经历中，四者乃是一。我们在那真实者里面，我们就在祂儿子耶稣基督里面。然后那真实者成了我们的神，祂儿子耶稣基督对我们成了永远的生命。这永远的生命事实上就是真神。不仅如此，因着真神对我们是实际的，祂在我们的经历中就成了我们永远的生命。这是真神，也是永远的生命。（约翰二书生命读经，一八至一九页。）

参读：约翰一书生命读经，第四十篇。

not only that we know the true One but also that we are in the true One. We have seen that to be in the true One means that we are in His Son Jesus Christ. Because we are in God, He now experientially becomes true to us. Likewise, because we are in Jesus Christ, He becomes experientially true to us. Due to our experience of God and Christ by being in God and in Christ, we can say that this is the true God and eternal life. In doctrine, there may be a distinction between God, Christ, and eternal life, but in our experience they are one..."This is the true God and eternal life." This sentence is not merely the conclusion of verse 20; it is actually the conclusion of the entire book. What this Epistle reveals is the true God and eternal life. (Life-study of 1 John, pp. 351-352)

According to 1 John 5:20, we not only experience and enjoy the Triune God, but we are in Him: "We know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life."...Only our Triune God is true; everything and everyone else is false. John tells us that we are in the True [Gk.], in His Son Jesus Christ. No longer are we outside the True, and no longer are we outside His Son Jesus Christ.

The true God becomes our experience as eternal life. This is the basic factor of John's first Epistle. In 1 John we have the enjoyment of the Triune God as eternal life. Because we are in the true God, He contains us. When we are in the true God, He becomes eternal life to us. In 1 John 5:20 we have the true One, Jesus Christ, the true God, and eternal life. In John's concept all of these are one. However, in doctrine they are four: the true One, His Son Jesus Christ, the true God, and eternal life. But in our experience they are one. When we are in the true One, we are in His Son Jesus Christ. Then the true One becomes our God, and His Son Jesus Christ becomes eternal life to us. This eternal life is actually the true God. Furthermore, because the true God is real to us, in our experience He becomes our eternal life. This is the true God and eternal life. (Life-study of 2 John, pp. 13-14)

Further Reading: Life-study of 1 John, msg. 40

第十二周诗歌

WEEK 12 — HYMN

452

经历神 — 灵作传达

8 8 8 8 (英 610)

F 大调

3/4

F Dm B^b C F Dm B^b C
 1 1 1 | 1̇ 7 1 | 2 3 2 | 1 — — | 3 3 3 | 3 2 3 | 5 4 3 | 2 — — |

C D⁷ Gm C F B^b F B^b C⁷ F
 2 2 3 | 4 — 2 | 3 — 4 | 5 — — | 6 6 6 | 5 — 3 | 4 3 2 | 1 — — ||

一 神的圣灵是神传达，借祂，神得进入我里；
 借祂，神在基督里面，给我得着，作我经历。

- 二 神之为父是作源头，神之为子是为表现，
 神之为灵是为进入，使我得着神的丰满。
- 三 父原住在难近光中，子来将祂向人显明；
 灵又将祂向人传达，人可灵中将祂接领。
- 四 父在子里来人中间，子又成灵进入里面；
 父、子、圣灵，三一之神，现今住在我们灵间。
- 五 父神乃在子神里面，得着化身而得彰显；
 灵神乃是子神实际，给我得着作我恩典。
- 六 但愿父神对我之爱，在子神里成我恩典，
 借着灵神交通传达，使我得享神的丰满。

God's Spirit His transmission is Experience of God — By the Spirit as the Transmission

610

1. God's Spir - it His trans - mis - sion is, In Him God en - ters in - to us;
 It is in Him that God in Christ May be ex - pe - ri - enced by us.

2. God as the Father is the source,
 And God the Son doth Him express;
 God as the Spirit enters us,
 That God as all we may possess.
3. The Father, who is veiled in light,
 The Son to man hath fully shown;
 The Spirit then transmitteth Him
 That He may inwardly be known.
4. The Son within the Father is,
 And now the Spirit is the Son.
 The Spirit, Son, and Father God
 Are now in us and with us one.
5. God as the Father in the Son
 Has been embodied and expressed,
 And God the Spirit is the Son's
 Reality to be possessed.
6. May God the Father's love to us
 In God the Son as grace be known,
 Thru God the Spirit's fellowship,
 That God our portion we may own.

