二〇一六年夏季训练

出埃及记结晶读经（四）

第二篇

认识神和祂的法则（道路）

读经：出三三13，诗一〇三7上，约十七3，来八8～11，约壹五20，但十一32

纲　要

周　一

壹 “我喜悦…认识神，胜于燔祭”—何六6：

一 神喜悦我们认识祂；因此，祂要我们“竭力追求认识祂〔耶和华〕”—6，3节。

二 我们对神的认识，比我们对神的事奉更紧要—6节：

1 我们不能光事奉神，而不追求认识神—3节。

2 我们对神的事奉，是根据我们对神的认识—四6。

贰 我们需要有对神的感觉，并对神有充分的认识—彼前二19，彼后一2，8，三18：

一 对神的感觉，即与神关系的感觉，指明这人是活在与神亲密的交通中，向神存着并持守无亏、清洁的良心—彼前二19，三16，提前一5，19，三9，提后一3：

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

Message Two

Knowing God and His Ways

Scripture Reading: Exo. 33:13; Psa. 103:7a; John 17:3; Heb. 8:10-11; 1 John 5:20; Dan. 11:32

Outline

Day 1

I. “I delight in...the knowledge of God more than burnt offerings”—Hosea 6:6:

A. God delights in our knowing Him; therefore, He wants us to “pursue knowing Jehovah”—vv. 6, 3.

B. Our knowledge of God is more important than our service to God—v. 6:

1. We should not merely serve God without pursuing knowledge of Him—v. 3.
2. Our service to God is based on our knowledge of Him—4:6.

II. We need to have the consciousness of God and the full knowledge of God—1 Pet. 2:19; 2 Pet. 1:2, 8; 3:18:

A. The consciousness of God is the consciousness of one's relation to God, indicating that one is living in an intimate fellowship with God, having and keeping a good and pure conscience toward God—1 Pet. 2:19; 3:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3:

1 我们重生的灵对神有敏锐的感觉，就是有对神的知觉，好与神来往，并感觉到神的事—罗一 9，九 1。

2 有对神的感觉，就是在灵里照着神生活—彼前四 6，罗八 2，约壹二 27。

二 充分认识神，乃是在经历上认识神—彼后一 2，8：

1 充分认识三一神，叫我们有分于并享受祂神圣的生命和神圣的性情—3 ～ 4 节。

2 在三章十八节，主的知识等于真理，就是祂一切所是的实际；因此，在主的知识上长大，就是因着认识基督的所是而长大，也就是借着认识真理而长大—约八 32，十七 17。

周　二

叁 “如今…求你叫我知道你的法则”（出三三 13 上）；“祂使摩西知道祂的法则”（诗一〇三 7 上）：

一 认识神的法则（道路），指认识祂作事的原则—创十八 23 ～ 32，民十六 46，撒上十五 22，撒下二四 24，赛五五 10 ～ 11。

二 神的法则（道路）就是祂对付我们的方式；祂的道路高过我们的道路—9 节。

三 神的道路，就是神在我们身上所定规要作的事；祂的道路，就是祂在我们身上所拣选的道路—弗一 5，9，11，林前一 1，罗十五 32。

四 我们要学习认识神的法则（道路），就是神对付我们的方法—出三三 13：

1. Our regenerated spirit has a keen sense toward God, a God- consciousness to deal with God and sense the things of God—Rom. 1:9; 9:1.

2. To have the consciousness of God is to live in the spirit according to God—1 Pet. 4:6; Rom. 8:2; 1 John 2:27.

B. The full knowledge of God is an experiential knowledge of God—2 Pet. 1:2, 8:

1. The full knowledge of the Triune God is for our participation in and enjoyment of His divine life and divine nature—vv. 3-4.

2. In 3:18 the knowledge of the Lord is equal to the truth, the reality of all that He is; hence, to grow in the knowledge of the Lord is to grow by the realization of what Christ is, the realization of the truth—John 8:32; 17:17.

Day 2

III. “Please let me know now Your ways” (Exo. 33:13a); “He made His ways known to Moses” (Psa. 103:7a):

A. To know God's ways refers to knowing the principles by which He does things—Gen. 18:23-32; Num. 16:46; 1 Sam. 15:22; 2 Sam. 24:24; Isa. 55:10-11.

B. God's ways are the ways in which He deals with us; His ways are higher than our ways—v. 9.

C. The ways of God are what He wants to do concerning us; His ways are the choices that He makes concerning us—Eph. 1:5, 9, 11; 1 Cor. 1:1; Rom. 15:32.

D. We must learn to know the ways of God, the methods by which He deals with us—Exo. 33:13:

1 我们若学习在我们的路径上认定主，就必认定祂的道路—箴三 5 ～ 6。

2 今天在神的子民中有一个大难处，就是什么都是以自己为中心，并为自己谋利益—腓二 21。

3 信徒今天一大需要，就是要学习认识神的道路，喜欢神的道路—出三四 8。

五 唯有借着启示，人才认识神；唯有借着服从，人才认识神的道路—弗一 17，四 20 ～ 21，太十一 25 ～ 29：

1 我们没有得着神的启示之先，不能接受神的道路—伯四二 5 ～ 6。

2 我们必须先接受启示，才能接受神的道路—弗一 17。

六 为了要认识并接受神的道路，我们不只要认识神作我们的父，也要认识祂作我们的神—约二十 17，弗一 3，17：

1 认识神作父是一件事，而认识祂作神则是不同的事—罗十一 33 ～ 36。

2 看见过神的人，就认识祂是神；有一天，神要开我们的眼睛，叫我们看见祂是神，也认识祂是神—伯四二 5 ～ 6。

3 我们要看见我们不只是神的儿女，也是祂的奴仆—约壹三 1，雅一 1，启一 1，二二 3。

4 我们若对神有启示，并遇见祂这位神，我们就会敬拜神，并接受祂的道路—出三三 13，三四 8。

周　三

七 我们所有属灵的前途，都是看我们能不能敬拜神的道路：

1. If we learn to acknowledge the Lord in all our paths, we will acknowledge His ways—Prov. 3:5-6.

2. A great problem among God's people is their wanting everything to revolve around them and to serve their interests—Phil. 2:21.

3. A great need among believers today is to learn the lesson of knowing God's ways and embracing them—Exo. 34:8.

E. God Himself can be known only by revelation, and God's ways can be known only by submission—Eph. 1:17; 4:20-21; Matt. 11:25-29:

1. Without an unveiling of God to us, we cannot accept God's ways—Job 42:5-6.

2. We must first have a revelation before we can accept His ways—Eph. 1:17.

F. In order to know and accept His ways, we need to know God not only as our Father but also as our God—John 20:17; Eph. 1:3, 17:

1. It is one thing to know God as the Father, and it is a different thing to know Him as God—Rom. 11:33-36.

2. Those who have seen God know that He is God; a day will come when God opens our eyes to see Him as God and know Him as God—Job 42:5-6.

3. We need to see that we are not only God's children but also His slaves—1 John 3:1; James 1:1; Rev. 1:1; 22:3.

4. If we have a revelation of God and meet Him as God, we will worship Him and accept His ways—Exo. 33:13; 34:8.

Day 3

G. Our entire spiritual future hinges on our ability to worship the ways of God:

1 所有真实的敬拜，都是从认识神并从祂得着启示来的—约九 35～38，太二 11，八 2，九 18，二八 9，17～18。

2 接受神的道路，就是敬拜神的道路—创二四 23～27。

3 我们要敬拜神，也要接受祂对付我们的方法—伯四二 5～6。

4 我们的心要被神带到一个地步，我们伏在神的面前，说，“为着你所拣选的事，我敬拜你；为着你所定规临到我的事，我也敬拜你。”

肆 “使我可以认识你”—出三三 13：

一 永远的生命就是神圣的生命；这生命具有认识神和基督的特殊功能—约十七 3，参太十一 27：

1 要认识神圣的人位，需要神圣的生命—约十七 3，十一 25。

2 信徒既由神圣的生命所生，就认识神和基督—来八 11，腓三 10：

a 对神的认识，一面是随着我们里面生命的长进，而逐渐增加的；神的生命在我们里面越长大，我们就越认识祂。

b 这个认识，另一面也是使我们里面的生命长进的—西一 10。

二 “他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我”—来八 11：

1 在这节里，认识神自己就是认识神的性情；我们摸着神的性情，就是摸着并认识神的自己。

2 神将祂神圣的生命分赐到我们里面，就把这最高的律，生命的律，放在我们灵里，这律又从我们灵里

1. All true worship comes from knowing God and receiving a revelation from God—John 9:35-38; Matt. 2:11; 8:2; 9:18; 28:9, 17-18.

2. To accept the ways of God is to worship the ways of God—Gen. 24:23-27.

3. We must worship God, and we must accept the ways in which He deals with us—Job 42:5-6.

4. Our heart must be brought by God to the point of bowing down before Him and saying, “I worship You for what You choose and for what You have ordained for me.”

IV. “That I may know You”—Exo. 33:13:

A. *Eternal life is the divine life with a special function, that is, to know God and Christ—John 17:3; cf. Matt. 11:27:*

1. To know the divine person, we need the divine life—John 17:3; 11:25.

2. Since the believers are born of the divine life, they can know God and Christ—Heb. 8:11; Phil. 3:10:

a. On the one hand, knowing God gradually increases with our inward growth of life; the more the divine life grows within us, the more we know God.

b. On the other hand, this knowing causes the life within us to grow—Col. 1:10.

B. *“They shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them”—Heb. 8:11:*

1. In this verse to know God Himself is to know the nature of God; when we touch the nature of God, we touch God Himself and know God Himself.

2. By imparting His divine life into us, God puts the highest law, the law of life, into our spirit, whence it spreads into our inward parts, such as our mind,

扩展到我们内里的各部分，就如心思、情感和意志，而成为几个律—10 节：

周　四

a 借着生命之律的功能，我们能凭里面的生命认识神—11 节。

b 我们认识神，不仅是照着外面客观的知识，更是照着里面主观的生命知觉—罗八 6。

3 我们里面对神的认识，乃是借两个凭借：

a 一个是出于神生命的生命之律，一个是出于神圣灵的膏油涂抹的教导—来八 10 ～ 11，约壹二 20，27。

b 生命的律，是重在叫我们认识神的性情，因为神的性情就是神生命的特性；膏油涂抹的教导，是重在使我们认识神的自己。

三 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者，就是真正且实际的神—五 20：

1 这悟性是指我们心思的机能，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—弗四 23，约十六 12 ～ 15。

周　五、周　六

2 约壹五章二十节的“认识”是神圣生命的能力，在我们重生的灵里，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，弗一 17。

3 约壹五章二十节的“那位真实的”—或“那真实者”—是指神对我们成了主观的，客观的神在我们的生活和经历中成了那真实者：

emotion, and will, and becomes several laws—v. 10:

Day 4

a. By the function of the law of life, we know God in the inward way of life—v. 11.

b. We know God not merely according to outward, objective knowledge but in the inward, subjective consciousness by the sense of life—Rom. 8:6.

3. Our inward knowledge of God comes by two means:

a. One is by the law of life, which comes from the life of God, and the other is by the teaching of the anointing, which comes from the Holy Spirit of God—Heb. 8:10-11; 1 John 2:20, 27.

b. The law of life primarily causes us to know the nature of God, which is the characteristic of His life; the teaching of the anointing primarily causes us to know God Himself.

C. The Son of God has come and has given us an understanding so that we might know the true One, the genuine and real God—5:20:

1. This understanding is the faculty of our mind enlightened and empowered by the Spirit of reality to apprehend the divine reality in our regenerated spirit—Eph. 4:23; John 16:12-15.

Day 5&Day 6

2. Know in 1 John 5:20 is the ability of the divine life to know the true God in our regenerated spirit through our renewed mind, enlightened by the Spirit of reality—John 17:3; Eph. 1:17.

3. In 1 John 5:20 Him who is true—or the true One—refers to God becoming subjective to us, to the God who is objective becoming the true One in our life and experience:

a 那真实者就是神圣的实际；认识那真实者，意即借着经历、享受并拥有这实际，而认识这神圣的实际。

b 这指明神圣的实际—神自己—对我们曾经是客观的，已经在经历中成为我们主观的实际—6 节。

4 二十节的“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。

5 “这”是指真神和耶稣基督，我们乃是在祂里面；这包括了我们在这一位，就是在那位真实者里面，以及我们认识那位真实者。

伍 “唯独认识神的子民，必刚强行事”—但十一 32：

一 认识神，能叫我们刚强；我们认识神多少，就能刚强多少—弗一 17，三 16。

二 唯有认识神的人，必刚强行事—但十一 32：

1 认识神的人必刚强行事，好开疆拓土，为神开辟天下。

2 今天在地上，神就是需要这样认识祂的人。

a. The true One is the divine reality; to know the true One means to know the divine reality by experiencing, enjoying, and possessing this reality.

b. This indicates that the divine reality—God Himself, who was once objective to us—has become a subjective reality in our experience—v. 6.

4. The word this in verse 20 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.

5. This refers to the true God and Jesus Christ in whom we are; it includes the fact that we are in this One, the true One, and that we know the true One.

V. “The people who know their God will show strength and take action”—Dan. 11:32:

A. Knowing God strengthens us; our strength depends on the degree of our knowledge of God—Eph. 1:17; 3:16.

B. Only those who know God will show strength and take action—Dan. 11:32:

1. Those who know God will be strong to take action in order to expand their horizons, extend their boundaries, and break new ground for God.

2. On earth today God needs those who know Him in this way.

第二周　周一

晨兴喂养

何六6“我喜悦慈爱，不喜悦祭祀，喜悦认识神，胜于燔祭。”

彼后一2“愿恩典与平安，因你们充分认识神和我们的主耶稣，繁增地归与你们。”

虽然神喜欢人献祭与祂，但祂更喜爱人认识祂〔何六6〕。我们对神的认识，比我们对神的事奉更紧要。我们不能光事奉神，而不追求认识神。我们对神的事奉，该根据我们对神的认识。如果事奉神，而不够认识神，就不能蒙神多少悦纳（圣经要道，八一五页）。

信息选读

彼前二章十九节的“因着对神的感觉”，也可译作“为着对神的良心”。对神的感觉，即与神关系的感觉。…这感觉指明我们是活在与神亲密的交通中，向神存着并持守无亏、清洁的良心（三16，提前一5、19，三9，提后一3）。我们里面深处，有一种在神面前的感觉，这感觉规律并引导我们（彼得前书生命读经，二一四至二一五页）。

灵是我们最里面、最深处的部分，叫我们感觉神的感觉，是与神交通接触的，所以是属灵的知觉，简称灵觉或神觉。魂介于灵与体之间，是我们里面的精神部分，包括心思、情感、意志，是叫我们接触精神世界的，所以称作精神知觉，或自己知觉，简称自觉。物觉是觉到身外的，自觉是觉到自己的，神觉是觉到神的。身体有物觉，是接触身外事物的；魂有自觉，觉到自己的事；灵里有神觉，与神来往，觉到神的事（再论生命的认识，一五二至一五三页）。

‹‹ WEEK 2 — DAY 1 ››

Morning Nourishment

Hosea 6:6 “For I delight in lovingkindness and not sacrifice, and the knowledge of God more than burnt offerings.”

2 Pet. 1:2 “Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord.”

Although God delights in man’s sacrifices to Him, He delights in man’s knowing Him even more [Hosea 6:6]. Our knowledge of God is more important than our service to God. We cannot merely serve God without pursuing knowledge of Him. Our service to God should be based on our knowledge of Him. If we serve God but do not know Him, we will not be acceptable to God. (Crucial Truths in the Holy Scriptures, vol. 4, p. 618)

Today’s Reading

Conscience toward God means consciousness of God—the consciousness of our relation to God [cf. 1 Pet. 2:19, footnote 2]. This consciousness indicates that we are living in intimate fellowship with God and that we are keeping a conscience toward God that is good and also pure (1 Pet. 3:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3). Deep within us, there is a consciousness before God, and this consciousness regulates and guides us. (Life-study of 1 Peter, p. 180)

The spirit, the deepest and innermost part of our being, is the part of our being associated with a consciousness of God, and it enables us to contact God and have fellowship with Him. Hence, the consciousness associated with the spirit is called spiritual consciousness or God-consciousness. The soul, situated between the spirit and the body, is our psychological part, which includes the mind, emotion, and will, and it enables us to contact the psychological world. Hence, the consciousness associated with the soul is called psychological consciousness or self-consciousness. Physical consciousness enables us to sense things outside the body, self-consciousness enables us to sense ourselves, and God-consciousness

充分认识三一神，叫我们有分于并享受祂神圣的生命和神圣的性情。这不是仅仅道理的认识，乃是经历上的认识，充分的认识。

〔彼后一章二节的〕“充分认识”，原文由“认识”加上“在…之上”所组成；指明经历上透彻的认识。这样的认识不是肤浅或一般的；反之，乃是深刻、透彻并经历上的认识。如我们所指出的，这不只是头脑的认识，乃是在我们属灵的悟性和理解中经历上的认识。充分认识神和基督，乃是深刻、实际、透彻并在经历上认识神和我们的主。这充分的认识乃是范围和凭借，使三一神能给我们享受，好叫我们与祂并与众人有平安的情形。

在主的知识上长大〔彼后三 18〕，就是因着认识基督的所是而长大。这就是借着享受恩典并认识真理而长大（约一 14、17）。

恩典就是三一神作我们的生命和生命的供应。我们需要在这生命的供应、在这滋养上长大。所以，在恩典上长大〔彼后三 18〕，意思是在这生命供应内里的源头上长大。在彼得后书的开头，彼得说到恩典〔一 2〕；…在末了，他嘱咐我们要在这恩典上长大。

彼得也鼓励我们要在我们的主和救主耶稣基督的知识上长大。对我们主的知识的领会等于真理，就是祂一切所是的实际，如约翰一章十四、十七节者。彼得嘱咐信徒不仅要在恩典上长大，也要在这真理上长大（彼得后书生命读经，三八至三九、一三八页）。

参读：圣经要道卷四，七八三至七八九、八一四至八一九页。

enables us to sense God. The body has physical consciousness to contact things outside the body, the soul has self-consciousness to sense the things of the self, and the spirit has God-consciousness to deal with God and sense the things of God. (Further Talks on the Knowledge of Life, p. 127)

The full knowledge of the Triune God is for our participation in and enjoyment of His divine life and divine nature. It is not a mere doctrinal knowledge; it is an experiential knowledge, a knowledge that is full.

[In 2 Peter 1:2] the Greek word rendered “full knowledge” is composed of the word gnosis plus the prefix epi, which means “upon.” This word indicates a thorough, experiential knowledge. This kind of knowledge is not superficial or general. Rather, it is a knowledge that is deep, thorough, and experiential. As we have pointed out, this is not simply a mental knowledge; it is experiential knowledge in our spiritual understanding and apprehension. The full knowledge of God and of Christ is a deep, practical, thorough, and experiential knowledge of God and our Lord. This full knowledge is both the sphere in which and the means by which the Triune God can be enjoyed by us in order that we may have a peaceful situation with Him and with all men.

To grow in the knowledge of the Lord is to grow by the realization of what Christ is. This is to grow by the enjoyment of grace and realization of truth (John 1:14, 17).

Grace is the Triune God being life and the life supply to us. We need to grow in this life supply, in this nourishment. Therefore, to grow in grace means to grow in this inward source of the supply of life. At the beginning of his second Epistle Peter speaks of grace, and now at the end he charges us to grow in this grace.

Peter also encourages us to grow in the knowledge of our Lord and Savior Jesus Christ. The realization of the knowledge of our Lord equals truth, the reality of all that He is, as in John 1:14 and 17. Peter charges the believers to grow not only in grace but also in this truth. (Life-study of 2 Peter, pp. 33-34, 120)

Further Reading: Crucial Truths in the Holy Scriptures, vol. 4, pp. 573-577, 594-597

第二周　周二

晨兴喂养

出三三 13　“我如今若在你眼前蒙恩，求你叫我知道你的法则，使我可以认识你，好在你眼前继续蒙恩。求你也想到这民是你的百姓。”

诗一〇三 7　“祂使摩西知道祂的法则，叫以色列人晓得祂的作为。”

认识神的法则〔道路〕，是指认识神作事的原则。像亚伯拉罕为所多玛祈求的时候，他认识神是公义的，行事绝不能与祂的公义相背，所以他就照着神的公义求神（创十八 23 ～ 32）。这就是他认识神作事的法则（生命的认识，一七二页）。

信息选读

什么叫作神的道路？神对付我们的方法，就是神的道路。神的道路，就是神所定规要作的事。神的道路，就是神在我们身上所拣选的路，那个就叫作神的道路。神的道路高过我们的道路〔赛五五 9〕。神自己有祂自己的定规，没有人能替神拣选祂自己的路。神喜欢对待这个人这样，神喜欢对待那个人那样；神乐意这样作，神乐意那样作，这就叫作神的道路。神的道路，意思就是说，神喜欢怎样就怎样，神定规怎样就怎样。

神的道路就是神自己的拣选，神的道路就是神高兴要作的。我就是要这样作，我就是要这样对付你；我要这件事成功，我不要那件事成功；我要你碰着这个，我不要你碰着那个，这是神的道路。

我们作基督徒之后，一面要学习认识神的旨意，认识神的工作；另一面要学习认识神的道路，就是神对付你的方法。…你如果学习在你的路径上认定主，就是箴言三章的认定主（6），就是在神的道路上认定主。…

‹‹ WEEK 2 — DAY 2 ››

Morning Nourishment

Exo. 33:13 “Now therefore if I have found favor in Your sight, please let me know now Your ways, that I may know You, so that I may continue to find favor in Your sight. Consider also that this nation is Your people.”

Psa. 103:7 “He made His ways known to Moses; His acts, to the children of Israel.”

To know God’s ways refers to knowing the principles by which He does things. When Abraham pleaded for Sodom, he recognized that God is righteous, and that He will never act contrary to His righteousness. Therefore, Abraham spoke to God according to the righteousness of God (Gen. 18:23-32). This means that he knew the ways by which God does things. (The Knowledge of Life, p. 146)

Today’s Reading

What are the ways of God? The ways in which God deals with us are His ways. His ways entail what He wants to do. The ways of God are the choices He makes concerning us. These are the ways of God. His ways are higher than our ways (Isa. 55:9). He has His own ordinations, and there is no room for our choice. He deals with this person in this manner and with another person in that manner. His ways are what He deems best. The ways of God imply that God acts according to His desire and choice.

The ways of God are His choices. The ways of God are what He wants to do. He wants to do things this way, and He wants to deal with us in that way. He wants to accomplish this matter but not something else. He wants us to encounter this circumstance but not that one. These are the ways of God.

After becoming Christians, we must learn to know the will of God and the work of God on the one hand, and we must learn to know the ways of God, the methods by which He deals with us on the other hand. If we only will learn to acknowledge the Lord in all our paths as in Proverbs 3:6, we will be acknowledging God in His

今天有一个最大的难处在神的儿女中，就是什么都是以自己为中心，自己是一切的中心，什么都是为自己就好了。但是，神不要这一个，神要带领我们到一个地步，就是说，伏在祂下面就好了，别的都不成问题。

…基督徒今天最大的需要，就是要学习一个功课，就是要认识神的道路，喜欢神的道路。不管我怎样，不管我要什么东西。…弟兄姊妹们，我们不只要学习遵行神的旨意，接受神的工作，我们并且要喜欢神的道路，要喜欢神所定规的事，要喜欢神所高兴的事。

在神的圣经中，一面告诉我们要认识神自己，另一面告诉我们要认识神的道路。神的自己只有借着启示能认识；神的道路，只有借着顺服才能知道。我们是因着神的启示，认识神的自己；是因着肯受对付、肯顺服，认识神的道路。…有一件事，是许多人所不能接受的，就是人没有得着神的启示之先，人不能接受神的道路。人必须先接受启示，才能接受道路。

你不只要认识祂作你的父，你也要认识祂作你的神。作父是一件事，作神又是一件事。…有一件事，我们在神的面前要对付的，就是我们如果要学习作一个敬拜神的人，如果光是敬拜神，是不可能的事。我不是说，我们不要敬拜神，我们是要敬拜神。但是，请你们记得，…有一天，神要把我们带到一个地步，开我们的眼睛，叫我们不只认识祂作父，并且认识祂作神；不只看见我们是祂的儿女，并且也看见我们是祂的奴仆，是祂的臣民。我们有了那一个看见，有了那一个启示，有了那一个遇见神，我们立刻就敬拜。但是我们不能停在那里。遇见神会敬拜神，看见神会敬拜神，神的启示和显现，会叫我们敬拜祂，但是，不能停在那里。什么时候一有了神的启示，一有了神的显现，那个结局就是说，因为我认识神的缘故，就接受了神的道路。你一看见神，一认识神，那个结局，就叫你接受神的道路（倪柝声文集第三辑第十册，一五八至一五九、一六三至一六四、一六一至一六二、一七四、一七二、一五七至一五八、一七一、一五七页）。

参读：倪柝声文集第三辑第十册，敬拜神的道路。

ways. A great trouble today among God's children is that we want everything to revolve around us and everything to serve our interests. But God will not allow this. He wants to bring us to the point of simply submitting to Him. When this matter is settled, all other problems vanish.

The greatest need among Christians today is to learn the lesson of knowing God's ways and embracing them. It does not matter how it affects me or what I want....Brothers and sisters, we must not only learn to do God's will and accept His work; we also need to love God's ways and His decisions. We must like what God likes.

God's holy Word shows us that we must know God and we must know His ways. God Himself can only be known by revelation, and God's ways can only be known through submission. We know God Himself through His revelation, and we know the ways of God by being willing to be dealt with and by submitting to Him. Many people balk at the fact that, without an unveiling of God to man, we cannot accept God's ways. We must first have revelation before we can accept God's ways.

We need to know God not only as our Father but as God. It is one thing to be the Father, and it is an entirely different thing to be God. We must deal with one matter before God. If we truly intend to be worshippers of God, it is impossible to just worship Him. I am not saying that we should not worship God. We must worship God, but please remember that a day will come when God opens our eyes to know Him as more than just our Father; we will know Him also as our God. We need to see that we are not only His children but also His bondservants. When we see this revelation and meet God as God, we immediately will worship Him. However, we should not stop there. Whenever we have a revelation of God and meet Him, the result should be that we accept His ways. The result of seeing and knowing God is that we accept God's ways. (CWWN, vol. 56, pp. 398-399, 402, 401, 410, 409, 398, 408, 398)

Further Reading: CWWN, vol. 56, "Worshipping the Ways of God," pp. 395-418

第二周　周三

晨兴喂养

约十七 3　“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。”

来八 11　“他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”

弟兄姊妹们，这是一件顶容易的事，不出代价的事，就是我们在这里说，我敬拜神。所有真实的敬拜…我再说，是从认识神而来的，…是从得着启示来的，是从看见神是谁而来的。感谢神，我认识了祂，结局我就伏在祂面前说，你所作的都是对的，你不会作错事。这样，你就接受神的道路。

我们是学习一步一步地走道路。你如果要在神的面前走道路，你如果不能学习敬拜神的道路—不只敬拜神，并且敬拜神的道路—我告诉你，你在属灵的事上就没有前途。我们所有属灵的前途，都是看我们能不能敬拜神的道路。所有认识神的人，都要被带到一个地步说，我敬拜神的道路，我敬拜神在我身上所定规的，我敬拜神在我身上所作的，我敬拜神在我身上所高兴的，我敬拜神在我身上所剥夺的。

我们要敬拜神，我们也要接受祂对付我们的方法（倪柝声文集第三辑第十册，一五九至一六〇、一六四页）。

信息选读

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。我们要认识神这神圣的人位，就需要神圣的生命。

‹‹ WEEK 2 — DAY 3 ››

Morning Nourishment

John 17:3 “And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.”

Heb. 8:11 “And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.”

Brothers and sisters, it is easy to worship God while we are gathered here in the meeting because there is no price to pay. But let me repeat that all true worship comes from knowing God and receiving a revelation of God. Thank God, I know Him; therefore, I fall before Him, saying, “Everything You have done is right. You are never wrong.” This is the way to accept the ways of God.

We learn to walk step by step. If we want to learn to walk before God, we will have no future unless we can learn to worship the ways of God—not just to worship God. Our entire spiritual future hinges on our ability to worship the ways of God. Thus, all who know God must be brought to the point of saying, “I worship the ways of God. I worship the things that God has ordained for me. I worship the things God has done to me. I worship God for what He is pleased to do in me. I worship God for the things He strips from me.”

We must worship God, and we also must accept the ways in which He deals with us. (CWWN, vol. 56, “Worshipping the Ways of God,” pp. 399-400, 402)

Today’s Reading

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. In order to know God, the divine person, we need the divine life.

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。…主已将永远的生命，神圣的生命，神的生命，赐给我们。神的生命当然能认识神。因此，所赐给我们神的生命，有能力认识神和神的事（约翰一书生命读经，四二二页）。

神重生我们的时候，是叫祂的灵，含着祂的生命，进到我们里面，使我们里面有了一种能认识祂的功能。这个认识，一面是随着我们里面生命的长进，而逐渐增加的，一面也是使我们里面的生命长进的。因着神已经将祂的生命赐给了我们，所以我们就能认识祂。祂的生命在我们里面越长大，我们就越能认识祂。同时我们越认识祂，也就越能以祂作我们的生命，更多地经历祂，享受祂，并活出祂来。所以可说我们在神面前所有属灵生命的长进，都在于我们对神的认识。但愿我们求神将祂智慧和启示的灵赐给我们，使我们充分地认识祂（弗一17），好叫我们“借着认识神而长大”（西一10）。

认识神的自己是指认识神的性情。我们一得着重生，有了神的生命，也就有了神的性情。我们凭着神在我们里面的生命，就能摸着神的性情。我们摸着神的性情，就是摸着神的自己，也就是认识神的自己。这种认识，不像前两步是在外面认识神的作为和法则，乃是在里面认识神的自己（生命的认识，一七〇至一七一、一七三页）。

我们从神所得神圣的生命是最高的，所以有最高的律，就是希伯来八章十节所说的律。神将祂神圣的生命分赐到我们里面，就把这最高的律放在我们灵里，这律又从我们灵里扩展到我们内里的各部分，就如心思、情感和意志，而成为几个律（希伯来书生命读经，四九六页）。

参读：生命的认识，第十一篇。

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....The Lord has given us eternal life, the divine life, the life of God. The life of God certainly is able to know God. Therefore, the life of God, which has been given to us, has the ability to know God and the things of God. (Life-study of 1 John, p. 349)

When we are regenerated, His Spirit, containing His life, enters into us that we may have the capability of knowing Him from within. This knowing of Him, on the one hand, gradually increases with our inward growth of life, and, on the other hand, it also causes the life within us to grow. Because God has given us His life, we can know Him. The more His life grows within us, the more we know Him. The more we know Him, the more we will experience Him as our life, enjoy Him, and allow Him to live out through us. Thus, we may say that all the growth of our spiritual life depends on our knowledge of God. Let us pray that God may give us a spirit of wisdom and revelation so that we may really know Him (Eph. 1:17) and be “growing by the full knowledge of God” (Col. 1:10).

To know God Himself is to know the nature of God. As soon as we are regenerated and receive the life of God, we have the nature of God. Through the life of God within us, we can touch the nature of God. When we touch the nature of God, we touch God Himself; in other words, we know God Himself. Such knowledge is different from the first two steps of knowing God’s doing and His ways from without. This is knowing God Himself from within. (The Knowledge of Life, pp. 145, 147)

The divine life we receive of God is the highest; therefore, it has the highest law, the law referred to in Hebrews 8:10. By imparting His divine life into us, God puts this highest law into our spirit, from whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws. (Life-study of Hebrews, p. 411)

Further Reading: The Knowledge of Life, ch. 11

第二周　周四

晨兴喂养

约壹二 20　“你们有从那圣者来的膏油涂抹，并且你们众人都知道。”

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。”

在新约里，也有生命之律的功能，借此我们能凭里面的生命认识神。希伯来八章十一节说，“他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”我们不需要在外面教导，因为我们可凭生命的感觉认识主。今天有些反对我们的人，指责我们说不需要教导。…〔然而，〕乃是圣经说我们不需要教导，因为我们里面有生命的感觉。

本节的两个认识，在原文是不同的字。前者是ginosko，基诺司寇，表明外面客观的知识；后者是oida，欧依达，指里面主观的知觉。在约翰八章五十五节，主耶稣对法利赛人说，他们未曾认识（基诺司寇）父神（连外面客观的知识也没有），但祂认识（欧依达）父（凭着里面主观的知觉）（希伯来书生命读经，四九八至四九九页）。

信息选读

我们里面对神的认识，乃是有两个凭借的：一个是出于神生命的生命之律，一个是出于神圣灵的膏油涂抹的教导。因着我们里面有这两个凭借，我们对神也就能有两方面的认识。生命的律，是重在叫我们认识

‹‹ WEEK 2 — DAY 4 ››

Morning Nourishment

1 John 2:20 “And you have an anointing from the Holy One, and all of you know.”

27 “And as for you, 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.”

In the new covenant there is...the function of the law of life by which we know God in the inward way of life. Hebrews 8:11 says, “And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.” There is no need for the outward teachings, because we know the Lord by the sense of life. Some today oppose us for saying that we no longer need the teachings....[However], it is the Holy Bible that says that we do not need the teachings because we have the inner sense of life.

In this verse two Greek words are used for know: the first is ginosko, which signifies the outward, objective knowledge; the second is oida, referring to the inward, subjective consciousness. In John 8:55 the Lord Jesus told the Pharisees that they have not known (ginosko) God the Father (even in the outward, objective knowledge), but He knows (oida) the Father (in the inward, subjective consciousness). (Life-study of Hebrews, p. 413)

Today’s Reading

Our inward knowledge of God is by two means: one is by the law of life, which comes from the life of God; the other is by the teaching of the anointing, which comes from the Holy Spirit of God. Because we have these two means of knowing God within us, our knowledge of God can be in two phases. The law of

神的性情。因为神的性情就是神生命的特性。这生命在我们里面，每有运行和作用，而发挥它特性的时候，就自然地向我们显出神的性情，而使我们认识神这性情。膏油涂抹的教导，是重在使我们认识神的自己。因为膏油涂抹的教导所出于的圣灵，就是神自己的化身。这圣灵在我们里面涂抹运行的时候，总是把神的自己涂抹在我们里面，而叫我们认识神的自己。生命的律，和膏油涂抹的教导，这样使我们里面能认识神的性情，和神的自己，就是我们在这里所说里面的认识（生命的认识，一七七至一七八页）。

约翰在约壹五章二十节说，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）。

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，已经进到我们里面。这就是说，实际的灵已经加到我们被点活的灵里，已经照耀到我们的心思里，光照了我们的心思。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（约翰一书生命读经，四二〇至四二二页）。

参读：再论生命的认识，第十七篇；什么是新约，第八章。

life primarily causes us to know the nature of God, which is the characteristic of His life. Whenever His life works and functions in us to express this characteristic, it naturally manifests the nature of God to us and causes us to know it. The teaching of the anointing primarily makes us know God Himself. This is because the teaching of the anointing comes from the Holy Spirit, and the Holy Spirit is the embodiment of God Himself. When the Holy Spirit anoints and works in us, He always anoints God Himself into us, thus causing us to know God Himself. The law of life and the teaching of the anointing cause us to know from within the nature of God and God Himself. This is what we call here the inward knowledge. (The Knowledge of Life, pp. 150-151)

In 1 John 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.

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 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. (Life-study of 1 John, pp. 348-349)

Further Reading: Further Talks on the Knowledge of Life, ch. 17; The New Covenant, second edition, ch. 8

第二周　周五

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。”

弗一 17　“愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

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。因此，认识那真实者乃是经历、享受并拥有那真实者。在这宇宙中，只有神自己是那真实者。

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。我们有神圣的生命，所以有能力认识神。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，四二二至四二三页）。

信息选读

神的儿子已经借着成为肉体，并借着死与复活来到，且将悟性，就是认识真神的能力，赐给了我们。这悟性包括我们蒙光照的心思、我们被点活的灵以及启示的圣灵。我们的心思已经蒙光照，我们的灵已经被点活，并且实际的灵住在我们里面，所以我们有能力认识神，就是有能力经历、享受并拥有那真实者。

在约壹五章二十节，约翰两次说到“那位真实的”。仅仅说神是神，这相当客观。然而，“那位真实的”一辞是主观的，指出神对我们成了主观的。

‹‹ WEEK 2 — DAY 5 ››

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.”

Eph. 1:17 “That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.”

In 1 John 5:20 John speaks of knowing the true One. Here the word know actually means experience, enjoy, and possess. Therefore, to know the true One is to experience, enjoy, and possess the true One. In this universe only God Himself is the true One.

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. Having the divine life, we have the ability to know God. Because we have the life of God, we are able to experience God, enjoy God, and possess God. (Life-study of 1 John, p. 350)

Today’s Reading

The Son of God has come through incarnation and through death and resurrection and has given us an understanding, the ability to know the true God. This understanding includes our enlightened mind, our quickened spirit, and the revealing Holy Spirit. Because our mind has been enlightened, our spirit has been enlivened, and the Spirit of reality dwells in us, we have the ability to know God, the ability to experience, enjoy, and possess the true One.

In 1 John 5:20 John twice speaks of “Him who is true.” A better translation would be “the true One.” To speak of God simply as God may be to speak in a rather objective way. However, the term the true One is subjective; it refers to God

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。

…“那位真实的”一辞是什么意思？尤其“真实的”一辞是什么意思？“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。

在二十节约翰说，我们在那位真实的里面。我们不仅认识真神，我们也在祂里面。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。

当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。

现在我们接着来看二十节末了一部分：“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。这一切对我们就是真实、实际的神和永远的生命。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，四二三至四二五、四二七至四二八页）。

参读：约翰一书生命读经，第三十九至四十篇。

becoming subjective to us. In this verse, the God who is objective becomes the true One in our life and experience.

What is the meaning of the expression the true One? In particular, what does the word true mean? Here the Greek word translated “true” is alethinos, genuine, real (an adjective akin to aletheia, truth, verity, reality—John 1:14; 14:6, 17), opposite of 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, which is God Himself. Now the God who once was objective to us has become our subjective reality.

In 5:20 John says that we are in the true One. We not only know the true God; we are also in Him. 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.

Let us now go on to consider the last part of verse 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. All this is the genuine and real God and eternal life to us. 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. Furthermore, 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. 350-354)

Further Reading: Life-study of 1 John, msgs. 39-40

第二周　周六

晨兴喂养

但十一 32 下　“…唯独认识神的子民，必刚强行事。”

弗三 16 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”

〔在约壹五章二十节〕我们已经看见，我们在那位真实的里面，也在祂儿子耶稣基督里面。在道理上，那位真实的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位真实的里面，并在耶稣基督里面，祂们乃是一。为这缘故，约翰用“这”指那位真实的与祂儿子耶稣基督。

对于不在那位真实的与耶稣基督里面的人来说，祂们乃是两位。但是当我们在经历上在祂们里面时，祂们乃是一。我们已经看见，在那位真实的里面，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（约翰一书生命读经，四二八页）。

信息选读

不仅如此，当我们在那位真实的与耶稣基督里面，祂们是我们的真神，也是我们永远的生命。约翰首先说到那位真实的与祂儿子耶稣基督，然后说到真神。在这里那位真实的与真神之间可能有一些区别。当我们在那位真实的与祂儿子耶稣基督里面，那位真实的就称为真神，祂儿子耶稣基督就称为永远的生命。这就是说，祂们起初是那位真实的与祂儿子耶稣基督，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”是指什么说的。“这”就是指借着我们在神里面而成为我们可以经历的这位神。我们不再是在这位神之外，我们乃是在这

‹‹ WEEK 2 — DAY 6 ››

Morning Nourishment

Dan. 11:32b “...But the people who know their God will show strength and take action.”

Eph. 3:16 “That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.”

We have seen [in 1 John 5:20] that we are in the true One and in His Son Jesus Christ. 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.

For someone who is not in the true One and Jesus Christ, They are two. But when we are in Them experientially, They are one. We have seen that 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. (Life-study of 1 John, p. 354)

Today's Reading

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 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

位神里面，我们在这位真实的里面，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两位。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，包括了我们在那位真实的与祂儿子耶稣基督里面。

我们在那位真实的里面，也在耶稣基督里面。现今在我们的经历中，这位真实的成为真神，耶稣基督成为永远的生命。现今我们在哪里？我们在真神与永远的生命之外么？不，我们在真神与永远的生命里面。“这”字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，因为我们在那位真实的里面，也在祂儿子耶稣基督里面。

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，我们也在那位真实的里面，也就是说，我们在祂儿子耶稣基督里面。当我们在那位真实的与耶稣基督里面，“这”（包括我们在祂们里面的事实）是真神。

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（约翰一书生命读经，四二八至四三〇页）。

认识神，能叫我们刚强。许多时候，我们所以软弱，就是因为我们不认识神。我们认识神多少，就能刚强多少。唯有认识神的人，能—也必—刚强行事〔但十一32〕。这里的“行事”，原文是“开拓”。认识神的人能—也必—刚强得开疆拓土，为神开辟天下。今天在地上，神就是需要这样认识祂的人（圣经要道卷四，八一五页）。

参读: 出埃及记生命读经，第一百七十六至一百七十七篇。

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.

We are in the true One and in Jesus Christ. Now in our experience this true One becomes the true God, and Jesus Christ becomes eternal life. Where are we now? Are we outside the true God and outside eternal life? No, 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.

First John 5:20 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.

Verse 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. (Life-study of 1 John, pp. 354-355)

Knowing God can strengthen us. Many times we are weak because we do not know God. Our strength depends on the degree of our knowledge of God. Only those who know God will show strength and take action [Dan. 11:32]. To take action means “to expand.” Those who know God will be strong to expand their horizons and extend their boundaries and break new ground for God. On the earth today God needs those who would know Him in this way. (Crucial Truths in the Holy Scriptures, vol. 4, p. 618)

Further Reading: Life-study of Exodus, msgs. 176-177

第二周诗歌

535 里面生命的各方面 – 里面的认识

10 10 10 10（英 739）

降 A 大调 4/4

5 – 5 6 | 5 – 1 – | 1 7 1 2 | 3 – – – | 1 – 1 2 |
一 在 神 所 重 生 圣 徒 的 灵 中， 里 面 的
1 – 3 – | 3 2 3 ♯4 | 5 – – – | 5 – 1 1 | 4 – 4 – | 4 2
认 识 实 际 又 丰 富； 所 以 不 需 要 外 面
3 4 | 3 – – – | 1 – 2 1 | 1 – 6 – | 5 5 6 5 | 5 – – – ‖
的 教 导， 乃 是 在 里 面 对 神 有 领 悟。

二 永远的生命，最好也最高，　具有各种样神圣的功能；
借着这生命对神的认识，　远超过外面知识的供应。

三 生命的律法放在我心里，　由神的圣灵写在我心上；
里面的管治，使我认识神，　远超过外面教导的影响。

四 恩膏的涂抹住在我灵中，　将神的事情向我心显明；
借着这涂抹我能认识神，　超过借外面教导之所能。

五 三而一的神住在我里面，　时刻在运行、生活并行动；
借神在里面运行的感觉，　对神的认识高超且深宏。

六 我今既有这里面的认识，　我就不需要外面的知识；
只需要时刻活在灵里面，　行事与为人全照灵指示。

七 我们越活在基督的里面，　越凭着里面感觉而行动，
我们就越有里面的认识，　神越将基督铭刻我心中。

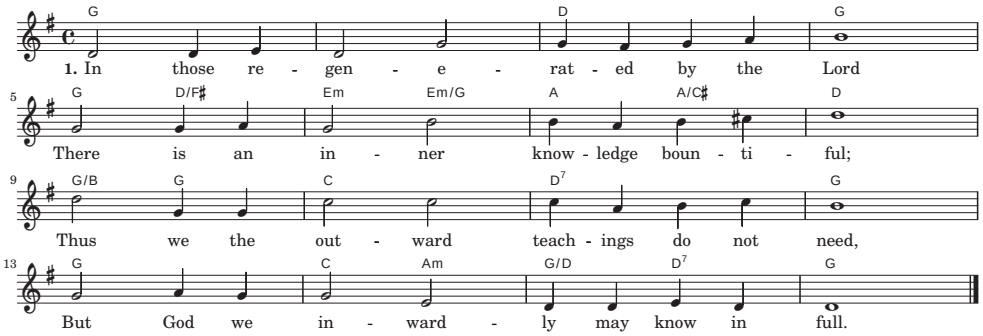
八 借着这里面生命的认识，　我们能维持与神的交通；
借着这里面隐藏的认识，　神性的丰满要输供无穷。

WEEK 2 — HYMN

In those regenerated by the Lord

Various Aspects of the Inner Life — The Inner Knowledge

739



2. Eternal life, the highest and the best,
Possesses full divine capacity,
That by this life God's knowledge we may have
More than by knowledge given outwardly.

3. The law of life is put within our mind
And on our heart 'tis written sovereignly,
Inwardly ruling us that God we know
More than by teachings given outwardly.

4. Holy anointing in our spirit dwells,
Showing the things of God to mind and heart;
By this anointing we God's knowledge have
More than man's teachings can to us impart.

5. We have the triune God indwelling us,
Living and acting, working all the time,
That by the inner sense we have of Him
God we may know in magnitude sublime.

6. This inner knowledge obviates the need
Of outward knowledge, human eloquence,
But in the spirit we must ever live
And walk according to the inner sense.

7. The more we live in Christ, the life divine,
And by the inner consciousness behave,
The more we'll have the inward knowledge true,
And on our heart God will His Son engrave.

8. 'Tis by this living inward knowledge gained
That fellowship with God in life we hold;
'Tis by this hidden knowledge thus obtained
God unto us His fulness doth unfold.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: