第一周

认识真理，对真理绝对，维持真理的绝对，并在现今邪恶的世代给真理作见证

诗歌：590

读经：约十八 37 下，弗二 2，罗十二 2，约壹五 19 下～20

纲要

【周一】

壹 主的恢复乃是恢复神话语中所启示的神圣真理—提后三 16：

一 真理乃是三一神连同祂的话—约一 1，14～17，十四 6，16～17，十五 26，十六 13，十七 17，十八 37 下。

二 神话语中的许多真理，已经被遗失、误会、并错误的应用，因此需要有主的恢复—提后二 15。

三 主的恢复有最高的真理，就是在已过历世纪中所恢复一切真理的终极完成—2，15 节。

【周二】

贰 在约翰的著作中，真理这辞的原文（aletheia，阿利提亚）指神圣经纶的一切实际，作神圣启示的内容，由神的话传

Week One

Knowing the Truth, Being Absolute for the Truth and for Upholding the Absoluteness of the Truth, and Testifying to the Truth in the Present Age of the World

Hymn: E815

Scripture Reading: John 18:37b; Eph. 2:2; Rom. 12:2; 1 John 5:19b-20

Outline

§Day 1

I. The Lord's recovery is the recovery of the divine truths as revealed in the Word of God—2 Tim. 3:16:

A. Truth is the Triune God with His word—John 1:1, 14-17; 14:6, 16-17; 15:26; 16:13; 17:17; 18:37b.

B. Many truths in the Word have been lost, misunderstood, and wrongly applied; thus, there is the need of the Lord's recovery—2 Tim. 2:15.

C. The recovery has the highest truth—the truth that is the consummation of the truths recovered during the past centuries—vv. 2, 15.

§Day 2

II. In John's writings the Greek word for truth (aletheia) denotes all the realities of the divine economy as the content of the divine revelation, conveyed and disclosed

输并揭示—约十七 17，十八 37 下：

一 真理乃是神，是光也是爱，成为肉体，作神圣事物的实际，给我们得着——一 1，4，14 ～ 17。

二 真理乃是基督，就是成为肉体的神，神格一切的丰满都有形有体地居住在祂里面，好成为神与人的实际，旧约一切预表、表号、影儿的实际，和一切神圣、属灵事物的实际—西二 9，16 ～ 17，约四 23 ～ 24。

三 真理乃是那灵，就是变化形像的基督，是基督的实际，也是神圣启示的实际—十四 16 ～ 17，十五 26，十六 13 ～ 15。

四 真理乃是神的话，作神圣的启示，启示并传输神与基督的实际，以及一切神圣、属灵事物的实际—十七 17。

【周三】

五 真理乃是信仰（相信）的内容，即我们所信之事的具体元素，成了完满福音的实际—弗一 13。

六 真理乃是关于神、宇宙、人、人与神的关系、以及人与人彼此的关系、人对神的责任等的实际，这些都是借着受造之物和圣经所启示的—罗一 18 ～ 20，二 2，8，20。

七 真理乃是真实、可信、真诚、诚实、可靠、信实；就着神说，是神圣的美德，就着人说，是人性的美德，并且是神圣流出—三 7，十五 8，林后十一 10，约壹三 18。

八 真理指实在或真实的事物、事情（事实）的真相或实情、实际、真确；与虚假、欺骗、伪装、伪善、错谬相对—可十二 32，约十六 7，罗一 25。

by the holy Word—John 17:17; 18:37b:

A. Truth is God, who is light and love, incarnated to be the reality of the divine things for our possession—1:1, 4, 14-17.

B. Truth is Christ, who is God incarnated and in whom all the fullness of the Godhead dwells bodily, as the reality of God and man, of all the types, figures, and shadows of the Old Testament, and of all the divine and spiritual things—Col. 2:9, 16-17; John 4:23-24.

C. Truth is the Spirit, who is Christ transfigured, as the reality of Christ and of the divine revelation—14:16-17; 15:26; 16:13-15.

D. Truth is the Word of God as the divine revelation, which reveals and conveys the reality of God and Christ and of all the divine and spiritual things—17:17.

§Day 3

E. Truth is the contents of the faith (belief), which are the substantial elements of what we believe, as the reality of the full gospel—Eph. 1:13.

F. Truth is the reality concerning God, the universe, man, man's relationship with God and with his fellow man, and man's obligation to God, as revealed through creation and the Scriptures—Rom. 1:18-20; 2:2, 8, 20.

G. Truth is the genuineness, truthfulness, sincerity, honesty, trustworthiness, and faithfulness of God as a divine virtue and of man as a human virtue, and as an issue of the divine reality—3:7; 15:8; 2 Cor. 11:10; 1 John 3:18.

H. Truth denotes things that are true or real, the true or real state of affairs (facts), reality, veracity, as the opposite of falsehood, deception, dissimulation, hypocrisy, and error—Mark 12:32; John 16:7; Rom. 1:25.

叁 神圣的真理是绝对的，我们必须对真理绝对，并维持神圣真理的绝对—约叁 3～4，8：

一 对真理绝对，就是不顾情感，就是不讲关系，就是不为着个人—太十六 24～25，彼前一 22：

1 真理是唯一的标准，我们必须站在真理一边反对自己；唯有当我们从自己里面得蒙拯救，才有可能维持真理的绝对—约八 32，约贰 2，约叁 3～4。

2 真理对我们若不是绝对的事，我们就是不认识神，也不认识神的话—帖后二 10，约壹五 20。

3 我们对真理若不绝对，就会为我们自己或自己的愿望，牺牲神的真理—箴二三 23。

4 我们需要尊重神的真理，走真理的路，一点不委屈真理—彼后二 2。

【周四】

二 我们应当对客观的真理和主观的真理绝对—约八 32，十四 6：

1 圣经中的真理有客观的一面和主观的一面；客观的一面是为着主观的一面—罗八 34，10，西三 1，一 27。

2 客观的道理是为着主观的真理，主观的真理是为着产生召会—约贰 1～2，4，约叁 3～4，7～9 上。

3 主渴望恢复圣经中的主观真理，特别是关于三一神和召会之真理的主观一面—约一 14，十四 16～20，提前六 15～16，提后四 22，三 15～16。

III. The divine truth is absolute, and we must be absolute for the truth and for upholding the absoluteness of the divine truth—3 John 3-4, 8:

A. To be absolute to the truth means to set aside feelings, to ignore personal relationships, and to not stand for the self—Matt. 16:24-25; 1 Pet. 1:22:

1. The truth is the unique standard, and we must stand on the side of the truth to oppose ourselves; upholding the absoluteness of the truth is possible only when we are delivered from ourselves—John 8:32; 2 John 2; 3 John 3-4.

2. If the truth is not something absolute for us, we do not know God, and we do not know God's word—2 Thes. 2:10; 1 John 5:20.

3. If we are not absolute for the truth, we will sacrifice God's truth for ourselves or our own desires—Prov. 23:23.

4. We should honor God's truth, take the way of the truth, and not compromise the truth in any way—2 Pet. 2:2.

§Day 4

B. We should be absolute for both the objective truths and subjective truths— John 8:32; 14:6:

1. The truths in the Bible have both an objective aspect and a subjective aspect; the objective aspect is for the subjective aspect—Rom. 8:34, 10; Col. 3:1; 1:27.

2. The objective doctrines are for the subjective truths, and the subjective truths are for the producing of the church—2 John 1-2, 4; 3 John 3-4, 7-9a.

3. The Lord desires to recover the subjective truths in the Holy Scriptures, especially the subjective aspect of the truth concerning the Triune God and the church—John 1:14; 14:16-20; 1 Tim. 6:15-16;

4 许多重要的主观真理埋没了，但在主的恢复里，这些真理又复活过来，成为得恢复、得复活的真理—约十七 17，十八 37 下。

【周五】

肆 当我们在“这世界的世代”中，给真理作见证，我们是与得胜的基督是一，争战敌挡魔鬼撒但，说谎者的父，“这世界的王”，“这世代的神”，他“弄瞎了…不信者的心思”—弗二 2，约八 44，十二 31，林后四 4：

一 魔鬼的本性是虚谎，并且带来死亡和黑暗；有黑暗就有虚谎，虚谎与真理相对—约八 44：

1 魔鬼“不站在真理中，因为在他里面没有真理”—44 节。

2 撒但的黑暗与神圣的光相对，撒但的谎话与神圣的真理相对—约壹一 6。

3 神圣的真理是神圣之光的彰显；照样，撒但的谎话乃是撒但黑暗的彰显—约八 12，44。

二 “这世代的神”乃是那迷惑者撒但，现今世代的管辖者；他统治着今天的世界，弄瞎不信者的思想和心思，猎取人的敬拜—林后四 4：

1 林后四章四节的“弄瞎”，意思是蒙蔽人的悟性。

2 这节的“心思〔直译，思想〕”，意指心思的悟性。

三 “整个世界都卧在那恶者里面”—约壹五 19 下：

1 整个撒但的世界系统，和世界上的人，就是堕落的人类，被动的卧在那恶者撒但霸占并操纵

2 Tim. 4:22; 3:15-16.

4. Many crucial subjective truths have been buried, but in the Lord's recovery these truths have been resurrected to become recovered, resurrected truths— John 17:17; 18:37b.

§Day 5

IV. When we testify to the truth in "the age of this world," we are one with the victorious Christ in fighting against Satan, the devil, the father of lies, "the ruler of this world," "the god of this age" who "has blinded the thoughts of the unbelievers"—Eph. 2:2; John 8:44; 12:31; 2 Cor. 4:4:

A. The devil's nature is a lie and brings in death and darkness; with darkness is falsehood, the opposite of truth—John 8:44:

1. The devil "does not stand in the truth, because there is no truth in him"— v. 44.

2. The satanic darkness is versus the divine light, and the satanic lie is versus the divine truth—1 John 1:6.

3. As the divine truth is the expression of the divine light, so the satanic lie is the expression of the satanic darkness—John 8:12, 44.

B. "The god of this age" is Satan, the deceiver, the ruler of this present age; he dominates today's world and hunts for man's worship by blinding the thoughts, the minds, of the unbelievers—2 Cor. 4:4:

1. Blinded in 2 Corinthians 4:4 means to veil a person's understanding.

2. Thoughts in this verse denotes the understanding of the mind.

C. "The whole world lies in the evil one"—1 John 5:19b:

1. The entire satanic world system and the people of the world, the fallen human race, are lying passively under the usurping and

的手下。

2 在原文里“那恶者”乃是指致命、有害的邪恶，影响别人成为邪恶的；这样的恶者，就是整个世界都卧在他里面的魔鬼撒但—19 节下。

3 当主的肉体被钉十字架，而把世界的王撒但赶出去，这邪恶的体系，黑暗的国度，也就受了审判—约十二 31，十四 30，十六 11。

四 以弗所二章二节里的“这世界”，指由许多世代所组成的撒但系统：

1 一个世代是指世界这撒但系统的一部分。

2 以弗所二章二节的“世代”是指撒但系统现今时髦的表现，为撒但所利用，篡夺并霸占人，使人远离神和神的定旨。

3 加拉太一章四节的“现今这邪恶的世代”，是指宗教世界，世界的宗教系。

五 我们若要在现今的世代中给真理作见证，就必须顺从保罗在罗马十二章二节的嘱咐：“不要模仿这世代，反要借着心思的更新而变化”：

1 模仿这世代，就是采取既非从我们重生之神儿女里面而出，也非我们内里之人代表的外在彰显—约一 12 ～ 13。

2 我们不要被这世代同化，使我们这些从世界被圣别归神的人，又变成和这世代同形状。

3 我们需要在心思的灵里得以更新，让调和的灵扩展到我们的心思，而成了心思的灵，使我们的心思、情感和意志，因着有新的元素作到我们这人里面，而得以更新—弗四 23，林前六 17，罗十二 2。

manipulating hand of Satan, the evil one.

2. In Greek the evil one refers to one who is pernicious, harmfully evil, one who influences others to be evil; this evil one is Satan, the devil, in whom the whole world lies—v. 19b.

3. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord’s crucifixion in the flesh—John 12:31; 14:30; 16:11.

D. This world in Ephesians 2:2 refers to the satanic system, which is composed of many ages:

1. An age is a part of the world, the satanic system.

2. The age in Ephesians 2:2 refers to the present and modern appearance of the system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose.

3. The present evil age in Galatians 1:4 refers to the religious world, the religious course of the world.

E. If we want to testify to the truth in the present age, we must obey Paul’s command in Romans 12:2: “Do not be fashioned according to this age, but be transformed by the renewing of the mind”:

1. To be fashioned, conformed, is to assume an outward expression that does not come from within us nor is representative of our inner being as a regenerated child of God—John 1:12-13.

2. We should not be assimilated by the world to the extent that we who have been separated from the world unto God have the same image as this age.

3. We need to be renewed in the spirit of our mind, allowing the mingled spirit to spread into our mind, thus becoming the spirit of the mind and causing our mind, emotion, and will to be renewed by a new element being wrought into our inner being—Eph. 4:23; 1 Cor. 6:17; Rom. 12:2.

【周六】

六 “所以要站住，用真理束你们的腰”；用真理束腰是要加强我们全人—弗六 14 上。

七 我们能给神圣的真理作见证，因为我们借着与那位真实的成为一，而认识真理—约壹五 20：

1 神的儿子主耶稣已经来到，且将悟性赐给我们，使我们可以认识那位真正、实际的神—约一 14，18，约壹五 20。

2 约壹五章二十节两次说到“那位真实的”，那真实者，那真实：

a “那位真实的（那真实者）”这辞是指神对我们成了主观的，指客观的神在我们的生活和经历中成了那真实者。

b 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。

c 这节指明神圣的实际，就是神自己，已经在经历中成为我们的实际；那曾经对我们是客观的神，已经成为我们主观的实际—6 节。

八 因着我们认识那真实者和真理的灵，（20，四 6，）又因为基督这真理活在我们里面，并且三一神在我们里面运行，把我们作成神人，就是基督这第一个神人的复制，我们就能给真理作见证，正如主自己所作的，祂说，“我为此而生，也为此来到世间，为要给真理作见证；凡属真理的人，就听我的声音。”（约十八 37 下。）

§Day 6

F. “Stand therefore, having girded your loins with truth”; being girded with the truth is for the strengthening of our entire being—Eph. 6:14a.

G. We can testify to the divine truth because we know the truth by being in the true One—1 John 5:20:

1. The Lord Jesus, the Son of God, has come and has given us an understanding that we might know the genuine and real God—John 1:14, 18; 1 John 5:20.

2. First John 5:20 twice speaks of “Him who is true,” the true One, the True:

a. The term 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.

b. 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.

c. Verse 20 indicates that the divine reality, which is God Himself, has become our reality in our experience; the God who was once objective to us has become our subjective reality—v. 6.

H. Because we know the true One and the Spirit of truth (v. 20; 4:6) and because Christ, the truth, is living in us and the Triune God is operating in us to make us God-men—the reproduction of Christ, the first God-man—we can testify to the truth as the Lord Himself did when He said, “For this I have been born, and for this I have come into the world, that I would testify to the truth. Everyone who is of the truth hears My voice” (John 18:37b).

第一周■周一

晨兴喂养

约十八 37 “…耶稣回答说，…我为此而生，也为此来到世间，为要给真理作见证；凡属真理的人，就听我的声音。”

提后二 15 “你当竭力将自己呈献神前，得蒙称许，作无愧的工人，正直地分解真理的话。”

主的恢复乃是恢复真理的光。在已过六十年里，主将这一本圣经天天向我们开启，一章又一章，一节又一节。

在这个地上，目前最急切需要的，就是今时代的真理。主乃是把这传扬真理的责任，放在我们身上。虽然我们事奉的人不算太多，但若是我们能把负担拿起来，学会真理，到各地去传讲，每人都带十个人认识真理，并且成全他们作我们所作的；这样过了三、五年，我们中间就会有大量的繁殖与扩增（李常受文集一九八四年第五册，五〇一至五〇三页）。

信息选读

今天全世界都需要主的真理，而主的真理就在祂的话语里。然而很可惜，圣经这神圣的话，并没有向世人完全打开。…基督徒最多只能夸口说，神的圣言已经印成多种文字，散布在世界各地；但他们无法说，人读圣经，不管是用哪一种语言，都能真正领略其深处的奥秘。…圣经中真理的奥秘，乃是非常深奥的，需要神的灵给我们属灵的亮光，也需要我们在其上花工夫，才能挖掘其中的奥秘（参林前二 10 ～ 14）。

WEEK 1 — DAY 1

Morning Nourishment

John 18:37 ...Jesus answered,...For this I have been born, and for this I have come into the world, that I would testify to the truth. Everyone who is of the truth hears My voice.

2 Tim. 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

The Lord’s recovery is the recovery of the light of the truth. In the past sixty years the Lord has been opening up the Bible to us day by day, chapter by chapter, and verse by verse.

The most urgent need on this earth today is the truth of this age. The Lord has placed the responsibility of spreading the truth upon our shoulders. Although we do not have a large number of serving ones, we should each pick up this burden to learn the truth, to preach it everywhere, and to bring ten others into the knowledge of the truth and perfect them to do what we are doing. If we do this, then in three to five years there will be a tremendous multiplication and increase among us. (CWWL, 1984, vol. 5, “Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord’s Recovery,” pp. 383-384)

Today’s Reading

Today the whole earth needs the truth of the Lord that is in His Word. Regrettably, however, the Bible, the divine Word, has not been fully opened to the world.... At the most, Christians are able to boast that the holy Word of God has been published into many languages and propagated over the whole earth. Yet they are not able to say that after reading the Bible, regardless of which language, they have been able to truly understand the deep mysteries within it....The mysteries of the truths in the Bible are very deep and profound. We need the enlightening of the Spirit of God to understand them, and we also need to spend time to dig them out (cf. 1 Cor. 2:10-14).

主的恢复就是恢复圣经中所失去的真理。…主的恢复就在于恢复对真理的认识。

新约圣经一再说到，我们应当明白真理，完全认识真理。每逢提及此，保罗总是说，要完全认识真理（提前二4）。这意思是，不仅明白一点或单一方面的真理，乃是要明白全部、各面的真理。保罗又说，召会就是真理的柱石和根基（三15）。这指明在圣经中，真理如同一栋大型建筑物；不是只有一面的，乃是面面俱有的，有根基也有顶盖。今天我们若要开展主的恢复，就必须认识真理，并且会讲解真理。故此，我们必须明白真理的各方面，并且不偏不倚。

真理不仅有许多方面，也有许多的重点。比方圣经讲神，也讲基督，同时又讲圣灵、信徒、召会、国度、新耶路撒冷。圣经从神讲起，讲到神的创造，又讲到人的堕落，再讲神的救赎，然后讲神进入人里面，作人的生命，把人重生、圣别、更新、变化，并且模成祂自己的形像，至终叫人完全进入荣耀；其中又给我们看见信徒，和团体的召会。这团体的召会带进国度，达于终极的显出，就是新耶路撒冷在新天新地里。这些都是包罗在圣经中的真理。

诸如此类，都需要我们好好学习、认识，并能清楚地对人传讲（李常受文集一九八四年第五册，五一四至五一六页）。

参读：真理、生命、召会、福音—主恢复中的四大支柱，第三至四篇；健康的话，第二章。

The Lord's recovery is the recovery of all the truths in the Bible that were lost.... The Lord's recovery depends upon the recovery of the knowledge of the truth.

The New Testament says repeatedly that we should know the truth. Moreover, when referring to this matter, Paul repeatedly says that we should come to the full knowledge of the truth (1 Tim. 2:4; 2 Tim. 2:25; 3:7; Titus 1:1). This means that we must know not just a small part or one aspect of the truth but rather the truth in its entirety and in all its aspects. Paul also said that the church is the pillar and base of the truth (1 Tim. 3:15). This implies that the truth in the Bible is like a large building that is not one-sided but complete on all sides with a foundation and a roof. If we are going to spread the Lord's recovery today, we must know the truth and be able to expound the truth. For this reason we must know every side of the truth without any biases or particular leanings.

The truth not only has many sides but also includes many crucial items. For example, the Bible speaks about God, Christ, the Holy Spirit, the believers, the church, the kingdom, and the New Jerusalem. The Bible begins with God, then continues with God's creation, man's fall, God's redemption, and God's entering into man to be man's life for man to be regenerated, sanctified, renewed, transformed, conformed to His own image, and ultimately brought fully into glory. In the midst of all these matters, the Bible also shows us the believers and the corporate church. This corporate church brings in the kingdom, consummating in the ultimate expression, which is the New Jerusalem in the new heaven and new earth. All these aspects are included in the truths of the Bible.

We must diligently learn all these things, obtain the knowledge of them, and be able to speak them clearly to others. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 393-394)

Further Reading: CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," chs. 3-4; CWWL, 1978, vol. 3, "The Healthy Word," ch. 2

第一周■周二

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。…”

十六 13 “只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。”

十七 17 “求你用真理圣别他们，你的话就是真理。”

我们若要领会圣经里真理的意思，就需要超越传统并一般对真理的领会。传统的看法认为，圣经里的真理是正确的道理，这是不准确的；而一般对这辞所领会的含意也不该应用于圣经里的“真理”一辞。

真理，原文意实际（与虚空相对）、确实、真确、真实、真诚。这是约翰个人独特的用辞，也是新约里一个深奥的辞，指神圣经纶的一切实际，作神圣启示的内容，由神的话传输并揭示（约翰一书生命读经，九四至九五页）。

信息选读

按照新约，真理首先乃是神，是光也是爱，成为肉体，作神圣事物—包括神圣生命、神圣性情、神圣能力、神圣荣耀—的实际，给我们得着，使我们享受祂作恩典，如约翰福音所启示的（约一 1、4、14 ～ 17）。

第二，…真理是指基督，就是成为肉体的神，神格一切的丰满都有形有体地居住在祂里面（西二 9），好成为：（一）神与人的实际（约一 18、51，提前二 5）；（二）旧约一切预表、表号、影儿的实

WEEK 1—DAY 2

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us,...full of grace and reality.

16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

17:17 Sanctify them in the truth; Your word is truth.

If we would understand the meaning of truth in the Bible, we need to go beyond the traditional and common understanding of what truth is. The traditional view concerning the truth in the Bible as correct doctrine is not accurate, and the common denotation of the word should not be applied to the word truth as found in the Bible.

The Greek word aletheia means truth or reality (versus vanity), verity, veracity, genuineness, sincerity. It is John's highly individual terminology, and it is one of the profound words in the New Testament. This word denotes all the realities of the divine economy as the content of the divine revelation, contained, conveyed, and disclosed by the holy Word. (Life-study of 1 John, pp. 78-79)

Today's Reading

According to the New Testament, truth is first God, who is light and love, incarnated to be the reality of the divine things—including the divine life, the divine nature, the divine power, the divine glory—for our possession, so that we may enjoy Him as grace, as revealed in John's Gospel (John 1:1, 4, 14-17).

Second, truth... denotes Christ, who is God incarnated and in whom all the fullness of the Godhead dwells bodily (Col. 2:9), to be the reality of: a) God and man (John 1:18, 51; 1 Tim. 2:5); b) all the types, figures, and shadows of the Old Testament (Col. 2:16-17; John 4:23-24); and c) all the divine and spiritual

际（西二16～17，约四23～24）；（三）一切神圣、属灵事物的实际，如神圣的生命与复活（十一25，十四6），神圣的光（八12，九5），神圣的道路（十四6），智慧，公义，圣别，救赎（林前一30）；因此，基督是实际（约十四6，弗四21）。

第三，真理乃是那灵，就是变化形像的基督（林前十五45下，林后三17），是基督的实际（约十四16～17，十五26），也是神圣启示的实际（约十六13～15）。因此，那灵是实际（约壹五6）。

神就是神圣事物的真理，实际，给我们得着。所以，我们需要得着神作实际，然后享受祂作恩典。因此，神圣的实际，事实上就是神自己。祂是一切神圣事物的实际。…实际乃是基督这位成为肉体的神。…在旧约里有许多预表、表号和影儿，基督乃是这些事物的实际。在圣经里我们也读到许多神圣、属灵的事物，就如生命、光、智慧和公义。基督自己是这一切事物的实际。所以，我们读到新约中“真理”或“实际”这辞时，我们需要领悟，这首先是指神，也是指基督。

我们已经指出，真理就是神、基督和那灵。所以，真理就是神圣的三一。实际上，神圣三一的三者总括是一个实际。…我们已经看见真理就是三一神，现在可以接着指出，真理也是神的话，作神圣的启示，不仅启示，更传输神与基督的实际，以及一切神圣、属灵事物的实际；因此，神的话也是实际（约十七17）。…话是三一神的说明。这就是说，真理之所是的第四方面—话，实际上就是真理头三方面—父、子、灵—的说明。所以，实际乃是父神、子神、灵神，也是神圣的话（约翰一书生命读经，九五至九八页）。

参读：约翰一书生命读经，第五、七、九至十一、十七至十八、二十八、三十二、三十九至四十篇；长老训练第三册，第一、三、六、八至十、十二至十三章。

things, such as the divine life and resurrection (John 11:25; 14:6), the divine light (John 8:12; 9:5), the divine way (John 14:6), wisdom, righteousness, sanctification, redemption (1 Cor. 1:30). Hence, Christ is the reality (John 14:6; Eph. 4:21).

Third, truth is the Spirit, who is Christ transfigured (1 Cor. 15:45b; 2 Cor. 3:17), the reality of Christ (John 14:16-17; 15:26) and of the divine revelation (John 16:13-15). Hence, the Spirit is the reality (1 John 5:6).

God is the truth, the reality, of the divine things for our possession. Therefore, we need to possess God as the reality and then enjoy Him as grace. Hence, the divine reality is actually God Himself. He is the reality of all the divine things. Reality is Christ as God incarnate…. In the Old Testament we have many types, figures, and shadows. Christ is the reality of them. In the Bible we also read of many divine and spiritual things, such as life, light, wisdom, and righteousness. Christ Himself is the reality of all these things. Therefore, when we read the word truth or reality in the New Testament, we need to realize that it refers first to God and also to Christ.

We have pointed out that truth is God, Christ, and the Spirit. Therefore, truth is the Divine Trinity. Actually the three of the Trinity are all one reality. Having seen that truth is the Triune God, we may go on to point out that truth is also the Word of God as the divine revelation, which not only reveals but also conveys the reality of God and Christ and of all the divine and spiritual things. Hence, the Word of God also is reality (John 17:17). The Word is the explanation of the Triune God. This means that the fourth aspect of what the truth is, the Word, is actually the explanation of the first three aspects of the truth, the Father, the Son, and the Spirit. Therefore, reality is God the Father, God the Son, God the Spirit, and also the divine Word. (Life-study of 1 John, pp. 79-81)

Further Reading: Life-study of 1 John, msgs. 5, 7, 9-11,17-18, 28,32,39-40; CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” chs. 1, 3, 6, 8-10, 12-13

第一周■周三

晨兴喂养

弗一 13 “你们既听了真理的话，就是那叫你们得救的福音…。”

林后十一 10 “基督的真实在我里面…。”

彼前一 22 “你们既因顺从真理，洁净了自己的魂，以致爱弟兄没有假冒，就当从清洁的心里彼此热切相爱。”

提摩太书提到真理的柱石（提前三 15）。为什么说到真理的柱石呢？因为柱石是不移动的。它不能升高，也不能降低。它不像椅子一样，可以把它摆来摆去。我们如果是一个不清明的人，真理在我们身上就没有功效。真理不能放在一个跟随感觉而行的人身上。这是一个大试验。人需要站在真理一边反对自己，如此才能维持真理，不维持自己。自己没有受过对付的人，永远不知道什么是真理。你错的时候，就把真理拉低一点，对的时候就把真理拉高一点；这就好像你是升降机，真理跟着你升降。唯有对付自己的人，才能维持真理。…今天黑暗的原因乃是人委屈了真理来跟随自己。假如我们能够以真理为独一的标准，假如我们敢说，主既然这么说、这么作，那我就是错了。这样，新的光、新的路才会来（倪柝声文集第三辑第十一册，一五三页）。

信息选读

按照新约，真理也是信仰（相信）的内容，就是我们所信之事的具体元素，成了完满福音的实际（弗一 13，西一 5）。…这是客观的信仰，就是我们所

WEEK 1—DAY 3

Morning Nourishment

Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation...

2 Cor. 11:10 The truthfulness of Christ is in me...

1 Pet. 1:22 Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently.

First Timothy speaks of the pillar of the truth (3:15).... A pillar is something immovable. It cannot go up or down.... If we are not sober, the truth will not have any effect on us. The truth cannot be entrusted to a person who walks according to his feelings. This is a great test. A man must stand on the side of the truth to oppose himself. Only by this can he maintain the truth instead of himself. Those who have never been dealt with do not know what the truth is. Some people lower the truth a little when they are wrong, and lift up the truth a little when they are right. This means that they are like elevators. The truth goes up and down with them. Only those who have dealt with themselves are able to maintain the truth. The reason for so much darkness today is that man sacrifices the truth and forces the truth to yield to him. If you can take the truth as the unique standard and if you have the courage to say that since the Lord has done such and such a thing, you admit that you are wrong, new light will come, and a new way will be opened to you. (CWWN, vol. 57, pp. 136-137)

Today's Reading

According to the New Testament, truth is also the contents of the faith (belief), which are the substantial elements of what we believe, as the reality of the full gospel (Eph. 1:13; Col. 1:5). This is the objective faith, our belief.

相信的。话是神圣三一的启示和说明，这话有其内容。简单地说，这内容就是新约的内容，也是我们基督徒信仰的内容。所以，新约以及我们基督徒信仰的内容也是真理，实际。

在圣经里，真理也是关于神、宇宙、人、人与神的关系，以及人与人彼此的关系、人对神的责任等的实际，这些都是借着受造之物和圣经所启示的（罗一 18 ～ 20，二 2、8、20）。…我们只需要读圣经，因为在新约里有关于神、宇宙和人的真理，也有关于人对神的责任、人与神的关系、人与人彼此之关系的真理。这真理部分启示在神的造物里，并且完满地启示在圣经里。

在新约里，真理的原文也是指真实、可信、真诚、诚实、可靠、信实；这些就着神说，是神圣的美德（罗三 7，十五 8）；就着人说，是人性的美德（…林后十一 10，…）并且是神圣实际的流出（约四 23 ～ 24…）。…约翰四章二十三、二十四节说，“时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。神是灵；敬拜祂的，必须在灵和真实里敬拜。”…约翰四章二十三、二十四节的真实，是指神作我们实际的结果，流出。当我们享受神作我们的实际，这享受会产生一种结果，这结果就是真实，实际。事实上，这种享受神作我们实际的结果，乃是基督从我们里面出来。当我们享受三一神—父、子、灵—作我们的实际，也就是神圣的三一成了我们的实际，给我们享受时，这享受就产生某种美德。这美德就是我们所经历的基督，这位基督乃是一切祭物的应验（约翰一书生命读经，九九至一〇一页）。

参读：倪柝声文集第二辑第二十册，这人将来如何，第十篇；约翰二书生命读经，第一至二篇；约翰三书生命读经，第一至二篇。

The Word is the revelation and explanation of the Trinity, and this Word has contents. In brief, these contents are the contents of the New Testament and also the contents of our Christian faith. Therefore, the contents of the New Testament and of our Christian faith are also the truth, the reality.

In the Bible truth is also the reality concerning God, the universe, man, man’s relationship with God and with one another, and man’s obligation to God, as revealed through creation and the Scripture (Rom. 1:18-20; 2:2, 8, 20). We simply need to come to the Scriptures, for in the New Testament we have the truth concerning God, the universe, and man. We also have the truth regarding man’s obligation to God and his relationship with God and others. This truth is revealed partially in God’s creation, and it is revealed fully in the Scriptures.

In the New Testament the Greek word for truth, aletheia, also denotes the genuineness, truthfulness, sincerity, honesty, trustworthiness, and faithfulness of God as a divine virtue (Rom. 3:7; 15:8), and of man as a human virtue (…2 Cor. 11:10…) and as an issue of the divine reality (John 4:23-24…). John 4:23 and 24 say, “But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness”.... In John 4:23 and 24 truthfulness refers to the result, the issue, of God being reality to us. When we enjoy God as our reality, this enjoyment will have a certain outcome, and this outcome is truthfulness, reality. Actually, this outcome of enjoying God as our reality is Christ coming forth from us. When we enjoy the Triune God—the Father, the Son, and the Spirit—as our reality, that is, when the Divine Trinity becomes a reality to us for our enjoyment, this enjoyment issues in a certain kind of virtue. This virtue is the Christ experienced by us, the Christ who is the fulfillment of all the offerings. (Life-study of 1 John, pp. 81-83)

Further Reading: CWWN, vol. 40, “What Shall This Man Do?” ch. 10; Life-study of 2 John, msgs. 1-2; Life-study of 3 John, msgs. 1-2

第一周■周四

晨兴喂养

约叁 3“有弟兄来见证你持守真理，就是你在真理中行事为人，我就大大欢乐。”

西三 1“所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。”

一 27“神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

圣经中的真理一直是分作客观一面和主观一面。我们必须清楚，一切客观的道理都是为着主观的真理，也都是为着主观的经历。如果我们只注意客观的道理，而忽略主观的一面，我们就不能成就神永远的旨意。神永远的旨意就是召会。客观的道理是为着主观的真理，而主观真理的经历乃是为着产生召会。…实际的召会生活乃是出于我们对于主观真理的经历。我们有了主观真理的经历，召会自然就产生出来（李常受文集一九七七年第三册，一四〇页）。

信息选读

再者，所有主观的真理都是联于灵，也都是联于生命。灵和生命就是主观真理的本质。你若是把灵和生命拿掉，就没有所谓的主观真理。客观的道理是用字句组成的，主观的真理不是用字句，乃是用灵和生命组成的。你若没有灵、没有生命，就没有主观真理。所以召会的产生，乃是因着灵，因着生命。因为我们凭灵活着，也活在生命中，我们就有主观真理的经历，也就有召会生活。

WEEK 1—DAY 4

Morning Nourishment

3 John 3 For I rejoiced greatly at the brothers' coming and testifying to your steadfastness in the truth, even as you walk in truth.

Col. 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

1:27 ...God willed to make known what are the riches of the glory of this mystery,...Christ in you...

The truths in the Holy Scriptures are always of two aspects: the objective aspect and the subjective aspect. We have to be clear that all the objective doctrines are for the subjective experience. If we pay attention only to the objective doctrines and neglect the subjective aspect, we will not be able to fulfill God's eternal purpose, which is that He be expressed through the church. The objective doctrines are for the subjective truths, and the subjective truths are for the producing of the church.... The practical church life is an issue of our experience of the subjective truths. When we have the experience of the subjective truths, the church is spontaneously produced. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," p. 109)

Today's Reading

Furthermore, all the subjective truths are linked to the Spirit and life. The Spirit and life are the substance of the subjective truths. If you take away the Spirit and life, there will be no subjective truths. Objective doctrines are composed of letters, whereas subjective truths are constituted with the Spirit and life, not with letters. Without the Spirit and life you do not have subjective truths. Therefore, it is by the Spirit and life that the church is produced. Because we live by the Spirit and in life, we have the experience of the subjective truths and therefore have the church life.

关于“神”，圣经的启示有两面。…从客观一面来说，第一，祂是神。祂是在天上的神，高高在上，有荣耀、有威严。…第二，祂是我们的创造主。…第三，祂是主宰。…第四，祂作了我们的救赎主。…第五，祂是我们的好牧人，我们是祂的群羊。…牧人爱羊，羊也喜欢牧人，但无论如何，对羊来说，牧人是客观的。第六，祂是我们的主人，我们是祂所有的，是事奉祂的。

但圣经里还有主观的一面。第一，神是我们的父。这是主观的，因为祂把祂的生命、祂的性情都赐给了我们。第二，祂是赐生命的灵。祂是灵，如同空气一样，进到我们里头来，这也是主观的。第三，祂是我们的生命。…祂必须进到我们里面来，主观地活在我们里头，调在我们里头，才能作我们的生命。第四，祂也是亮光。这个亮光，圣经称之为生命的光。…这不是外面一种客观的光，乃是里面一种主观的光。第五，祂是我们的呼吸、我们的气息。第六，祂是我们的活水、食物，给我们吃到里头来。这些都是主观的。

就着客观的一面来说，不错，祂是天上的主，在万有之上，尊高至大，又威严、又荣耀。但另一面来说，这位主实在是在我里头，对我说话，和我交通，与我同行，随时供应我、支持我、安慰我。当我里头空虚的时候，祂就…把我充实。祂的确是我里头的生命，是我里头的供应。

这个主观的点一再告诉我们，神不光是高高在上的神，祂今天就在我们里头，作我们的生命之气，作我们的活水，作我们的食物营养。祂不愿仅仅高大，祂愿进到我们里面，给我们享受。我们越享受祂，祂就越喜乐。祂在我们里面，和我们成为一灵；我们有祂的生命，有祂的性情，有祂的素质（李常受文集一九七七年第三册，一四一、一二九至一三〇、一三四至一三五、一三九页）。

参读：圣经中的主观真理，第一至二篇。

Concerning God, there are two sides in the revelation of the Scriptures.... Objectively speaking, first, God is God. He is the God who is high above in the heavens with glory and majesty....Second, He is our Creator....Third, He is the sovereign Master.... Fourth, He has become our Redeemer.... Fifth, He is our good Shepherd, and we are His flock....The shepherd loves the sheep, and the sheep also love the shepherd. Nevertheless, to the sheep, the shepherd is objective. Sixth, He is our Master. He owns us, and we serve Him.

However, in the Scriptures there is also the subjective aspect concerning God. First, God is our Father. This is subjective because He has given us His life and nature. Second, He is the life-giving Spirit. As the Spirit, He enters into us just like air. This is also subjective. Third, He is our life....It is only by coming into us to live in us subjectively and to be mingled with us that He can be our life. Fourth, He is light. In the Scriptures this light is called the light of life....This is not an objective light outside but a subjective light inside. Fifth, He is our breath. Sixth, He is our living water and food to be taken into us. All these are subjective.

Yes, on the objective side, He is the Lord in heaven, who is above all and who is dignified and great with majesty and glory. However, on the other side, this Lord is actually in me, speaking to me, fellowshipping with me, walking with me, as well as supplying, supporting, and comforting me all the time. When I am empty within, He fills me. He is truly my life within, and He is my inward supply.

This subjective viewpoint tells us over and over again that God is not only the God who is high above. Rather, He is in us today to be our breath of life, our living water, and our nutritious food. He does not want to be merely high and great. Rather, He desires to come into us to be our enjoyment. The more we enjoy Him, the more joyful He is. He is in us; He is one spirit with us; we have His life, nature, and essence. (CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” pp. 109, 99-100, 103, 106)

Further Reading: CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” chs. 1-2

第一周■周五

晨兴喂养

约壹一6“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。”

五19“…整个世界都卧在那恶者里面。”

罗十二2“不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

说谎话是出于撒但；他是说谎者的父（约八44）。他的本性是虚谎，并且带来死亡和黑暗。有黑暗就有虚谎，虚谎与真理相对。撒但的黑暗与神圣的光相对，撒但的谎话与神圣的真理相对。神圣的真理是神圣之光的彰显，照样，撒但的谎话乃是撒但黑暗的彰显。我们若说，我们与那是光的神有交通，却在黑暗里行，就是在撒但黑暗的彰显里说谎话，不在神圣之光的彰显里实行真理（约翰一书生命读经，七八页）。

信息选读

保罗告诉我们“不要模仿这世代”〔罗十二2〕。…世代是现今、实际的世界生活，是反对并代替召会生活的。整个世界是撒但的系统，就是被撒但构成的系统。世界，原文是cosmos，科斯模斯，指组织，系统。撒但把每个人和属人生活的每一项都系统化了。这世界的系统由许多世代组成。正如宇宙召会由许多地方召会组成，照样，世界由许多世代组成。每个地方召会是宇宙召会的一部分，每个世代是世界的一部分。每个世代有其当时的时尚。英文的“摩登”（modern），相当于希腊文的

WEEK 1—DAY 5

Morning Nourishment

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

5:19 ...The whole world lies in the evil one.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

To lie is of Satan. He is the father of liars (John 8:44). His nature is a lie, and it brings in death and darkness. With darkness is falsehood, the opposite of the truth. The satanic darkness is versus the divine light, and the satanic lie is versus the divine truth. As the divine truth is the expression of the divine light, so the satanic lie is the expression of the satanic darkness. If we say that we have fellowship with God, who is light, and walk in the darkness, we lie, we are in the expression of the satanic darkness, and we do not practice the truth in the expression of the divine light. (Life-study of 1 John, pp. 64-65)

Today's Reading

Paul tells us not to be “fashioned according to this age” [Rom. 12:2]....The age is the present, practical world life, which is the opposition to and substitute of the church life. The entire world is a Satanic system, a system constituted by Satan. The Greek word for world, cosmos, denotes an organization, a system. Satan has systematized every person and every item of human life. This world system is composed of many ages. Just as the universal church is composed of many local churches, so the world is composed of many ages. Every local church is a part of the universal church, and every age is a part of the world. Each age has its modern fashion. The English word modern is an equivalent of the Greek word rendered “age.” The Greek words translated as “Do not be

“世代”。“不要模仿这世代”，原文可译为“不要摩登”。因此，摩登的意思就是模仿现今的世代。既然世代是现今、实际的世界生活，是世界系统的一部分，你就无法在世界里而不在一个世代里。你无法接触世界，除非你接触一个世代。所以，你要弃绝世界，就必须弃绝世代。…世界系统之世代的改变，可由女子发型的改变来说明。〔多〕年前，…一般女子将头发梳成高塔，越高越好。…每个世代都有其时髦和样式。

世界反对召会，历世代反对众召会。我们若认真要有召会生活，就必须丢弃世代。既然现今的世代反对召会生活，我们就无法跟随世代，并照着这世代被模成，而仍能真正经历身体生活。被摩登世代占有的人也许参加主日聚会，但他无法实行召会生活。我们若要有身体生活，就是召会生活的实行，我们就不可跟随这世代，也不可模仿这世代。这就是保罗告诉我们不要模仿这世代的原因。

我们不该模仿世代，反要借着心思的更新而变化（弗四 23，多三 5）。模仿世代，意思是在外面采纳摩登的样式；变化却是让生机的元素作到我们这人里面，使里面产生新陈代谢的改变。我们需要借着心思的更新而变化。…心思更新不是单单借着外面的教训，乃是借着基督的元素加进来。主耶稣将祂自己从我们的灵扩展到我们的心思，我们的心思就会得着更新。借着我们心思的更新，我们的魂就新陈代谢地改变。这样我们就在魂里经历变化；这对召会生活是必需的。我们若要实行召会生活，就需要借着心思的更新，在魂里经历这样的变化（罗马书生命读经，三五四至三五六页）。

参读：罗马书生命读经，第二十五篇；新约总论，第七至八、十篇。

conformed to this age” may be translated as, “Do not be modernized.” Hence, to be modernized means to be fashioned, conformed according to the present age. Since an age, being the present, practical world life, is a part of the world system, you cannot be in the world without being in one of the ages. You cannot touch the world unless you touch one of the ages. Therefore, in order to forsake the world you must also forsake the age. The changes in the age of the world system can be illustrated by the changes in ladies’ hairdos. [Many] years ago…it was common for women to arrange their hair into a high tower, the higher the better.…Each age has its fashion and style.

The world opposes the church, and the ages oppose the churches. If we mean business to have the church life, we must give up the age. Since the present age opposes the church life, we cannot follow the age and be fashioned according to it and still truly experience the Body life. A person who is possessed by the modern age may attend the Sunday meetings, but he cannot practice the church life. If we want the Body life, the practice of the church life, we must not follow this age nor be conformed to it. This is the reason that Paul told us not to be conformed to this age.

We should not be conformed to the age, but transformed by the renewing of our mind (Eph. 4:23; Titus 3:5). To be conformed to the age means to adopt the modern fashions outwardly; to be transformed is to have an organic element wrought into our being to produce a metabolic change inwardly. We need to be transformed by the renewing of our mind.…The mind is renewed not only by outward teachings, but by the element of Christ being added to it. When the Lord Jesus spreads Himself from our spirit into our mind, our mind will be renewed. By the renewing of our mind our soul is metabolically changed. In this way we experience transformation in our soul, a necessity for the church life. If we intend to practice the church life, we need to experience such a transformation in our soul by the renewing of our mind. (Life-study of Romans, pp. 299-301)

Further Reading: Life-study of Romans, msg. 25; The Conclusion of the New Testament, msgs. 7-8, 10

第一周■周六

晨兴喂养

弗六 14“所以要站住，用真理束你们的腰，穿上义的胸甲。”

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。”

束腰是加强我们全人。我们全人需要用真理加强。这加强不是为着坐，乃是为着站。

照着真理（实际）这辞在以弗所四章的用法（15、21、24～25），〔六章十四节〕的真理，是指神在基督里作我们生活的实际，就是神成为我们生活中的实际和经历。这也就是基督自己从我们活出来（约十四 6）。这样的真理，这样的实际，乃是我们的腰带，为着属灵的争战加强我们全人。我们的生活必须有原则和标准。这一点不差就是神自己实际彰显在我们的生活中。当这样的真理束我们的腰时，我们就得加强，能以站立得住（以弗所书生命读经，六四五至六四六页）。

信息选读

然而，倘若你日常的生活远低于那在耶稣身上是实际（真理）者的标准；在邪恶的日子你就无法站住抵挡，反倒要逃走。因为在你日常的生活行动里没有见证，也没有神的彰显，你就没有力量站住，抵挡魔鬼的诡计。我们日常的生活若是松散的，我们就无法站住抵挡黑暗的权势。我们要站住，我们日常的生活就必须照着实际（真理）的原则，并且达到实际（真理）的标准。…这实际（真理）乃是神自己彰显出来，作我们日常生活行动的原则，作我们日常生活的标准，并作我们生活的模型。

WEEK 1—DAY 6

Morning Nourishment

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness.

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.

For us to gird our loins is to strengthen our entire being. Our whole being needs to be strengthened with truth. This strengthening is not for sitting, but for standing.

According to the way the word truth is used in Ephesians 4 (vv. 15, 21, 24, 25), truth in 6:14 refers to God in Christ as reality in our living, that is, God realized and experienced by us as our living. This is actually Christ Himself lived out by us (John 14:6). Such truth, such reality, is the girdle that strengthens our whole being for spiritual warfare. Our living must have a principle and a standard. This is nothing less than God Himself expressed in our living in a practical way. When such a truth girds our loins, we are made strong for the purpose of standing. (Life-study of Ephesians, pp. 537-538)

Today's Reading

Suppose, however, that your daily living is far below the standard of the truth as it is in Jesus. Instead of being able to stand and to withstand in the evil day, you will flee. Because in your daily walk there is no testimony and no expression of God, you do not have the strength to stand against the stratagems of the devil. If our daily living is loose, we are not able to stand against the powers of darkness. In order for us to stand, our daily living must be according to the principle of the truth and up to the standard of the truth....This truth is God Himself expressed as the principle of our daily walk, as the standard of our daily living, and as the pattern of our life.

我们为着属灵的争战所用以束腰的真理〔弗六14〕，实际上就是我们所经历的基督。保罗在腓立比一章二十一节说，“在我，活着就是基督。”保罗所活出的这位基督，就是他真理的腰带。这位基督就是神，彰显并显示在保罗的日常行动中。因为保罗的日常生活模成了基督的模型，所以他有力量面对一切的反对和逆境。因为保罗用真理束了腰，所以他有力量站住（以弗所书生命读经，六四六至六四七页）。

〔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。

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。…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，四二五、四三〇页）。

参读：以弗所书生命读经，第二十、四十七、六十四篇。

The truth with which we are girded for spiritual warfare [in Ephesians 6:14] is actually the very Christ we experience. In Philippians 1:21 Paul says, “To me, to live is Christ.” This Christ whom Paul lived was his girdle of truth. This Christ was God expressed and revealed in Paul’s daily walk. Because Paul’s daily living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances. Because Paul had been girded about with truth, he had the strength to stand. (Life-study of Ephesians, p. 538)

[In 1 John 5:20] 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.

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. 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. 351-352, 355)

Further Reading: Life-study of Ephesians, msgs. 20, 47, 64

第一周诗歌

补470

主话真光越照越明

(英817)

D 大调 4/4

D G D A E7 A D G
1 | 3 5 i 6 | 5·4 3 3 | 2 5 6 6 | 5 – – 5 | 5 3 i 6 |
— 神圣真理深广无边,人智岂能局限? 一己残见,囿
D G B D
5·4 3 3 | 6 6 7 i 7 | 6 – – 5 | 3·2 1 2 | 3 4 5 5 |
于时空,勿将天光遮掩。崭新亮光,更美盼望,唯
G A D Em A D
6·5 6 6 | 7 – – 5 | i·7 6 5 | 5·4 3 3 | 4 4 2 2 | 1 – – ‖
愿人心能见: 主话真光越照越明,释放真理无限。

二 天来圣谕普赐万邦, 历代人当称羡;
谁竟擅用无知言语, 阻挡神圣意念?
如同宇宙阔、长、高、深, 浩瀚洋海无边:
主话真光越照越明, 释放真理无限。

三 先圣迈开追寻旅程, 暗中摸索而前;
晨光乍显,旭辉渐明, 直至如日中天。
荣耀太阳,愿你显身, 辉煌光线尽现:
主话真光越照越明, 释放真理无限。

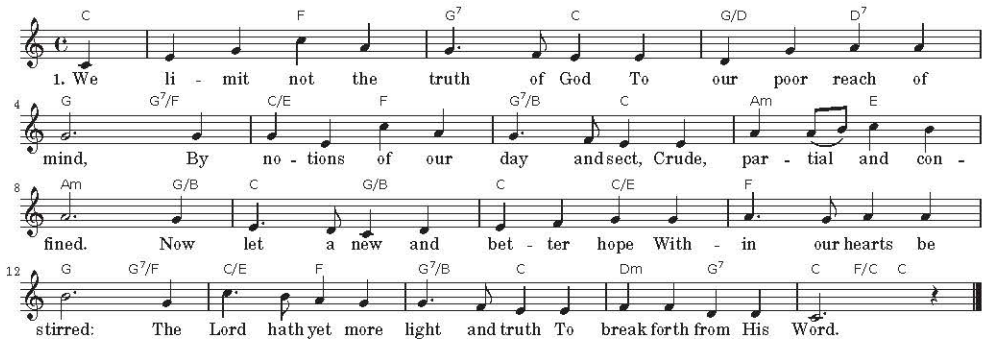
四 幽谷已过,昂首上行, 直攻真理之巅;
前人肩上,极目一览, 始识主智深远;
清明空中,天乐得聆, 才知主富绵延:
主话真光越照越明, 释放真理无限。

五 哦,愿父神借灵运行, 基督安家心间,
好使众圣能同领略 神圣大爱难言;
如此神圣实际得以 日日加增不断:
主话真光越照越明, 释放真理无限。

WEEK 1 — HYMN

We limit not the truth of God

Study of the Word — Light and Truth Unlimited 817



2. Who dares to bind by his dull sense
The oracles of heaven,
For all the nations, tongues and climes
And all the ages given!
The universe how much unknown!
That ocean unexplored!
The Lord hath yet more light and truth
To break forth from His Word.

3. Darkling our great forefathers went
The first steps of the way;
'Twas but the dawning yet to grow
Into the perfect day;
And grow it shall, our glorious Sun
More fervid rays afford:
The Lord hath yet more light and truth
To break forth from His Word.

4. The valleys past, ascending still,
Our souls would higher climb,
And look down from supernal heights,
On all the bygone times;
Upward we press, the air is clear,
And the sphere-music heard!
The Lord hath yet more light and truth
To break forth from His Word.

5. O Father, Son and Spirit, send
Us increase from above;
Enlarge, expand all Christian hearts
To comprehend Thy love;
And make us all go on to know
With nobler powers conferred:
The Lord hath yet more light and truth
To break forth from His Word.

申言稿：

Composition for prophecy with main point and sub-points: