生命读经

Life-Study

约翰一书■二书■三书

犹大书

1, 2 & 3 John
Jude

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Related Script and Footnotes

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2 John

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约翰一书

第一篇

论约翰的著作（一）

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经文及注解：约壹一 2 至 3，二 27，三 9，五 4、18

纲要：

■ 神圣事物的启示
- 我们需要启示
- 我们需要悟性
- 转向调和的灵

■ 消化无限的神

■ 其他神圣著作之启示的补充
- 对观福音书的补充
- 其他书信的补充
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■ 整个神圣启示的完成

■ 约翰一书中的一些特点
- 神圣的生命与神圣的交通
- 膏油涂抹
- 神圣的出生与神圣的种子
- 从神生的，那恶者就不摸他

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读经：约翰一书一章二至三节，二章二十七节，三章九节，五章四节，十八节。

1 JOHN

Message 1

A WORD CONCERNING THE WRITINGS OF JOHN (1)

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Scripture and Footnotes: 1 John 1:2-3; 2:27; 3:9; 5:4, 18

Outline:

■A REVELATION OF DIVINE THINGS
- ▪Our Need for Revelation
- ▪Our Need for Understanding
- ▪Turning to the Mingled Spirit

■DIGESTING THE INFINITE GOD

■SUPPLEMENTARY TO THE REVELATIONS OF THE OTHER HOLY WRITINGS
- ▪A Supplement to the Synoptic Gospels
- ▪A Supplement to the Other Epistles
- ▪A Supplement to the Entire Bible

■COMPLEMENTARY TO THE ENTIRE DIVINE REVELATION

■SOME OUTSTANDING MATTERS IN FIRST JOHN
- ▪The Divine Life and the Divine Fellowship
- ▪The Anointing
- ▪The Divine Birth and the Divine Seed
- ▪Begotten of God and Not Touched by the Evil One

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Scripture Reading: 1 John 1:2-3; 2:27; 3:9; 5:4, 18

从本篇信息起，我们开始约翰书信的生命读经。我们信主要再次把圣经向我们开启，并对我们众人说新鲜的话。

神圣事物的启示

本篇信息是论到约翰著作的引言。约翰的著作包括他的福音书、三封书信与启示录。这些著作在圣经神完满的启示中，占有特殊且显著的地位。约翰在他的福音书、书信和启示录中所写的，乃是奥秘的事。这些事是神圣的，所以是奥秘的。因此我们需要看见，约翰的著作完全是神圣事物的启示。我在这里要强调两个辞：启示、神圣的。

整本圣经当然是神的神圣启示。圣经不是照着人的心思或思想写的，整本圣经乃是用人的语言所写的神圣启示。然而，重要的是我们要晓得，约翰的著作特别是这样，因为他的著作论到神圣的事物。

我们需要启示

因着约翰写到神圣的事，这些事就必须启示给我们。人天然的心思不可能猜测或推论出约翰著作向我们所揭示的；约翰著作中所启示的，远超过我们人的理解。因此，这里没有猜测或推论的余地。我们的心思无法领会、理解约翰著作中所启示的神圣事物。约翰福音、约翰的三封书信和启示录，启示那些超过我们所能想像的事物。我们甚至无法了解这些事物，更不要说推论这些事。因着约翰的著作是论到神圣的事物，我们无法用我们天然的心思想像其中的内容。唯有借着神圣的启示，约翰著作中神圣的事物才能向我们开启。

我们读约翰的著作时，仅仅运用心思是不够的。我们需要很多的祷告。我们也需要相信今天神圣的灵在我们里面，就是在我们的灵里。我们该相信这位内住的灵，要把约翰著作的内容启示我们，并赐给我们智慧，领会、理解我们因这启示在灵里所看见的事物。我们需要象使徒保罗一样，祷告求智慧和启示的灵：“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，使你们充分的认识祂。”

With this message we begin the Life-study of the Epistles of John. We trust in the Lord to open up the Scriptures to us again and speak a fresh word to us all.

A REVELATION OF DIVINE THINGS

This message is an introductory word concerning the writings of John. John's writings include his Gospel, his three Epistles, and his Revelation. These writings occupy a particular and striking place in the full revelation of God in the Bible. In his Gospel, Epistles, and Revelation John writes of things that are mysterious. These things are mysterious because they are divine. Therefore, we need to see that John's writings are altogether a revelation of divine things. Here I would emphasize two words: revelation and divine.

The entire Bible, of course, is the holy revelation of God. The Bible was not written according to man's mind or according to human thought. Rather, the whole Bible is the divine revelation written in human language. Nevertheless, it is important for us to realize that this is especially true of John's writings, writings that are concerned with divine things.

Our Need for Revelation

Because John writes about divine things, it is necessary that these things be revealed to us. It is not possible for the natural human mentality to guess or infer what John's writings unveil to us. Whatever is revealed in the writings of John is far beyond our human comprehension. Hence, there is no room here for guessing or inference. Our mentality cannot grasp, lay hold of, the divine things revealed in John's writings. The Gospel of John, the three Epistles of John, and the book of Revelation reveal matters that are beyond our ability to imagine. We cannot even conceive of these things, much less make inferences regarding them. Because John's writings are of what is divine, we cannot with our natural mentality imagine what they contain. Only through divine revelation can the divine things in John's writings be revealed to us.

As we read the writings of John, it is not adequate merely to exercise our mentality. We need much prayer. We also need to believe that today the divine Spirit is within us, in our spirit. We should trust in this indwelling Spirit to give us the revelation of the things contained in John's writings, and also the wisdom to grasp, lay hold of, the things we see in our spirit as a result of this revelation. Like the apostle Paul, we need to pray for a spirit of wisdom and revelation: "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" (Eph.

（弗一17。）仅仅阅读或默想约翰的著作是不够的，单单运用我们天然的领会也是不够的。我们来看约翰的著作时，不该信靠我们的阅读、默想或领会。相反的，我们该祷告：“主，我倚靠你将这些著作中所包括的，启示给我。主，我不靠我天然的能力来领会你的话。”

整本启示录都是启示，所以启示录开头就说，“耶稣基督的启示，就是神赐给祂…。”（启一1。）“启示”一辞指幔子的揭开。启示乃是揭开幔子，给我们看见隐藏在幔子后的奥秘。我们都需要这样的揭示。许多奇妙神圣的事物一直隐藏着，但我们可以经历一种揭示，使这些事物向我们启示。

我们需要悟性

随着启示，我们还需要悟性。我们也许看到一些东西，却不明白我们所看到的。比如，假设你参观一家大工厂，看各种的机器。你看到这些机器，却可能对它们一无所知。机器虽然已经启示给你，你仍然需要明白。神圣事物的原则也是一样，我们除了启示，还需要智慧来领悟。为这缘故，保罗祷告求智慧和启示的灵。

转向调和的灵

约翰著作的思想绝对是神圣的。这些著作并不包括道德教训或哲学观念。相反的，这些著作满了神圣的事。“神圣”一辞指关于神或属于神的事物。关于神或属于神自己的事物是神圣的，而神圣的事物乃是奥秘的。我们无法领会、理解这些奥秘的事物。神是真实且无限的。我们不过是人，怎能领会祂？这是不可能的。我们没有领悟神的能力。但我们感谢祂，祂给我们造了灵。神在祂的救恩里，将我们已死的灵重生了，又将祂神圣的生命分赐到我们的灵里。祂甚至将祂自己作为赐生命的灵赐给我们，住在我们的灵里。我们只有在我们重生的灵里，才够资格看见约翰著作中奥秘事物的启示。我们人的心思不够资格看见这启示。我们天然的心思不可能看见这样的事。感谢主，我们有重生的灵，甚至有调和的灵，就是我们那调和着神圣之灵的

1:17). It is not sufficient simply to read John’s writings or meditate on them. Neither is it sufficient only to exercise our natural understanding. When we come to the writings of John, we should not trust in our reading, meditating, or understanding. On the contrary, we should pray, “Lord, I depend on You to grant me a revelation of what is contained in these writings. Lord, I do not trust my natural ability to understand Your word.”

The entire book of Revelation is a revelation. This is why it opens with the words, “The revelation of Jesus Christ which God gave to Him” (Rev. 1:1). The word “revelation” denotes the opening of a veil. Revelation is a matter of opening a veil to show us something mysterious hidden behind the veil. We all need such an unveiling. Many marvelous divine things have been concealed, but we may experience an unveiling and have these things revealed to us.

Our Need for Understanding

Along with revelation, we also need understanding. We may see certain things, but we may not understand what we see. For example, suppose you visit a large factory and look at various kinds of machines. You see the machines, but you may not understand anything about them. Although the machines have been revealed to you, you still need understanding. The principle is the same with divine things. In addition to revelation, we also need wisdom for understanding. For this reason, Paul prayed for a spirit of wisdom and revelation.

Turning to the Mingled Spirit

The thought in John’s writings is absolutely divine. These writings do not contain ethical teachings or philosophical concepts. On the contrary, these writings are filled with divine matters. The word “divine” denotes something that concerns God or that belongs to God. The things concerning God and belonging to God Himself are divine, and anything divine is mysterious. We are not able to grasp, to lay hold of, these mysterious things. God is real and infinite. How can we, mere human beings, comprehend Him? This is impossible. We do not have the capacity to comprehend God. But we thank Him that He created us with a spirit, and in His salvation He has regenerated our deadened spirit and has imparted His divine life into our spirit. He has even given us Himself as the life-giving Spirit to dwell within our spirit. Only in our regenerated spirit are we qualified to see a revelation of the mysterious things in the writings of John. Our human mentality is not qualified for this. There is no possibility of seeing such things with our natural mind. Thank the Lord that we have a regenerated spirit, even a mingled

重生之灵。因此，我们该转向这调和的灵，并且祷告：“主，我们信靠你的揭示和你的智慧。主，我们信你要给我们看见约翰著作中的东西。主，你怎样向使徒约翰揭开幔子，求你也照样向我们开启。主，我们需要幔子再次揭开。怜悯我们，再次揭示那些奥秘。给我们智慧，领会并理解你在约翰书信中所要给我们看见的。”

消化无限的神

我们已经指出，神圣一辞指关于神并属于神的事物。事实上，这辞乃指神自己。因此，说约翰的著作启示神圣的事物，就是说这些著作启示神自己。我们来看约翰书信，目标不是仅仅要学习神的事。我们来看这些书信，乃是要看见神的事。我们要领会、接受、甚至消化神的事。这太伟大了。要切记，我们这些信息的目标不是要成立查经班。我们不是努力要学一些与宗教有关的事，或阅读一些书帮助我们改良行为，拔高我们的生活水平。在约翰书信的这些信息中，我们的目的乃是要看见神、领会神、接受神并消化神。有些人听到消化神，也许会感到困惑并问说，神怎么可能被我们消化？我能见证，我对“消化神”这辞感到很快乐。我每天都接受神并消化神。我若没有消化神，就不能背负身上的重担。赞美主，借着消化祂，我就能背负重担！借着消化这位无限的神，我成了我今天这个人，你成了你今天这个人。约翰著作中神圣的事物已经启示出来，使我们可以接受神并消化神。

其他神圣著作之启示的补充

对观福音书的补充

约翰著作中神圣事物的启示，乃是其他神圣著作之启示的补充。这指明圣经若没有约翰的著作，就会缺少一些重要的东西。比如，约翰福音乃是对观福音书（马太福音、马可福音和路加福音）的补充。没有约翰福音，我们只能晓得主耶稣是人，作奴仆服事神，如马可福音所启示的；

spirit, our regenerated spirit mingled with the divine Spirit. Therefore, we should turn to this mingled spirit and pray, “Lord, we trust in Your unveiling and in Your wisdom. We believe, Lord, that You want to show us something in John’s writings. Lord, as You opened the veil to the apostle John, open it again to us. Lord, we need the reopening of the veil. Have mercy on us, and unveil the mysteries again. Grant us the wisdom to understand and lay hold of what You want to show us in the Epistles of John.”

DIGESTING THE INFINITE GOD

We have pointed out that the word divine denotes things that concern God and belong to God. Actually, this word denotes God Himself. Hence, to say that the writings of John reveal divine things means that they reveal God Himself. As we come to the Epistles of John, it is not our goal merely to learn things about God. We come to these Epistles in order to see the things of God. We want to grasp, receive, and even digest the things of God. How great this is! Be impressed that it is not our aim in these messages to have a Bible study. We are not endeavoring to learn something related to religion or to study matters that will help us to improve our behavior or uplift the standard of our living. In these messages on the Epistles of John our purpose is to see God, grasp God, receive God, and digest God. When some hear about digesting God, they may be bothered and ask how it is possible for God to be digested by us. I can testify that I am very happy with this expression “digest God.” Daily I receive God and digest Him. If I did not digest God, I would not be able to bear the heavy burden that is upon me. Praise Him that through digesting Him I can bear a heavy burden! Through the digesting of the infinite God, I am what I am, and you are what you are. The revelation of the divine things in John’s writings is given so that we may receive God and digest Him.

SUPPLEMENTARY TO THE REVELATIONS OF THE OTHER HOLY WRITINGS

A Supplement to the Synoptic Gospels

The revelation of the divine things in the writings of John is supplementary to the revelations of the other holy writings. This indicates that if the writings of John were not in the Bible, something important would be lacking. For example, the Gospel of John is a supplement to the synoptic Gospels, the Gospels of Matthew, Mark, and Luke. Without the Gospel of John, we could realize only that the Lord Jesus was a man who

祂死在十字架上成了我们的救主，如路加福音所启示的；祂是君王，如马太福音所启示的。由主是奴仆，是救主和救赎主，是君王，我们看见祂的人性。然而，在主成为人以前，祂乃是神。这就是说，祂的身位有两面，神圣的一面和属人的一面。我们可以说，祂有双重身位，因为祂是神人，就是成了肉体的神。祂是神，也是人。祂是真实且完整的神，祂也是实在且完全的人。

倘若我们只有前三卷福音书—对观福音书，我们只会看见主人性的一面，却不太看得见祂神性的一面。我们由此可知，马太、马可、路加福音需要有所补充。约翰福音就是这三卷福音书的补充。这卷福音书启示耶稣这人，就是作奴仆服事神，死在十字架上成了我们的救赎主，作神百姓君王的一位；这一位就是神自己。因着祂是神，所以祂没有开始，也没有族谱。祂乃是永远、无限的神。

约翰福音以这样的话开头：“太初有话，话与神同在，话就是神。”（约一1。）“太初”指已过的永远。在太初，在已过的永远里有话。约翰若没有在他的福音书里写这句话，我们绝不会想像到，我们的救主是永远的话。这启示太奇妙了！甚至这启示在我们跟前，我们还可能不明白“话”的真义。你能解释“话”是什么？你知道有什么道德或哲学的书籍有“太初有话”这样的辞句？约翰不仅说太初有话，他还说话与神同在，话就是神。然后他接着说，“生命在祂里面，这生命就是人的光。”（约一4。）我们从约翰一章十四节知道，这一位太初就有的话，成了肉体，支搭帐幕在我们中间。在约翰一章一节、四节和十四节，有话、神、生命、光和肉体。那是神的美妙的话，成了肉体。我们也许不以正面的眼光来看肉体一辞，但圣经宣告，话成了肉体。这是约翰著作中所传达的部分启示。

约翰一章十四节告诉我们，成了肉体的话，支搭帐幕在我们中间。我欣赏“支搭帐幕”一辞。当话成了肉体，祂就成了神的帐幕。我们从出埃及记知道，旧约的帐幕，乃是基督的预表，就是神和人的互居之所。神住在帐幕里，

served God as a slave, as revealed in Mark, that He died on the cross to be our Savior, as revealed in Luke, and that He is the King, as revealed in Matthew. With the Lord as a slave, as the Savior and Redeemer, and as the King, we see His humanity. However, the Lord was God before He became a man. This means that in His Person He is of two aspects, a divine aspect and a human aspect. We may say that He has a twofold Person, for He is the God-man, God incarnate. He is God and also man. He is the real and complete God, and He is also a true and perfect man.

If we had only the first three Gospels, the synoptic Gospels, we would see only the aspect of the Lord’s humanity, but not much of the aspect of His divinity. By this we realize the need for a supplement to the Gospels of Matthew, Mark, and Luke. The Gospel of John serves this purpose. This Gospel reveals that the man Jesus, the One who served God as a slave, who died on the cross to be our Redeemer, and who is the King of God’s people, this One is the very God Himself. Because He is God, with Him there is no beginning and no genealogy. He is the eternal, infinite God.

The Gospel of John opens with the words, “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). The words “in the beginning” denote eternity past. In the beginning, in eternity past, was the Word. If John had not written this in his Gospel, we would never have imagined that our Savior was the eternal Word. What a marvelous revelation this is! Even with this revelation before us, we still may not be able to understand the true significance of the Word. Can you explain what the Word is? Do you know any books of ethics or philosophy that have such an expression as “in the beginning was the Word”? John says not only that the Word was in the beginning, but also that the Word was with God and that the Word was God. Then he goes on to say, “In Him was life, and the life was the light of men”(v. 4). We know from John 1:14 that this One, who was the Word in the beginning, became flesh and tabernacled among us. In John 1:1, 4, and 14 we have Word, God, life, light, and flesh. The wonderful Word, who is God, became flesh. We may not regard the word flesh in a positive way, but the Bible declares that the Word became flesh. This is part of the revelation conveyed in John’s writings.

In John 1:14 we are told that the Word who became flesh tabernacled among us. I appreciate the word “tabernacled.” When the Word became flesh, He became the tabernacle of God. We know from the book of Exodus that the tabernacle in the Old Testament, a type of Christ, was a mutual dwelling place for both God and man. God

而我们能进入这帐幕，成为神的“室友。”我能见证，我的室友就是住在帐幕里的神。我真正的居所不是我的房子，乃是帐幕—神的居所。这就是说，神住在那里，我也住在那里。太奇妙了，太初与神同在的话成了肉体，支搭帐幕在我们中间。

约翰一章十四节说，成了肉体并支搭帐幕在我们中间的话，丰丰满满的有恩典，有实际，门徒也见过祂的荣耀。我们把十四节和一节、四节摆在一起，就有话、神、生命、光、肉体、帐幕、恩典、实际（真理）和荣耀。然后在约翰一章二十九节有羔羊：“看哪，神的羔羊，除去世人之罪的！”你能领会这一切奥秘的事么？话怎么会是神，话里的生命怎么会是人的光？美妙的神自己怎么会成为肉体，成为肉体的神，在肉体里的神，怎么会是帐幕？这帐幕怎么会丰丰满满的有恩典，有实际？不仅如此，这样成为肉体的一位，怎么也是神的羔羊？谁曾想像过，在人类历史上会有一本著作包含这样的事？这本著作，就是约翰福音，告诉我们那是永远的话，并且就是神的那一位；又告诉我们，在这话里有生命，这生命就是人的光，祂成了肉体，祂在肉体里就是帐幕，当我们来到这帐幕，我们就接受恩典和真理，并享受祂的荣耀，并且这样美妙的一位也成了羔羊。象这样的著作不仅仅是属人的，也不是宗教、道德、伦理或哲学的著作，乃是包含完全神圣之启示的著作。

许多新约读者喜爱路加福音，因为其中有许多的比喻，也陈明得救罪人的事例。然而，也许我们喜爱路加，是因我们的眼光有限，象井底之蛙一样。井底之蛙只能看到一小圈的天空。但在约翰所写的五卷书里，整个天都向我们揭示了。当我们看到约翰著作中的启示，我们就被拔高，离开我们的“井。”

约翰的著作不仅拔高我们，使我们离开井，更带我们到诸天之上。约翰在启示录中能宣告说，他看见天上有门开了，并看见有一个宝座安置在天上，又有一位坐在宝座上。（启四1～2。）至终，约翰看见新天、新地、和新耶路撒冷。（启二一1～2。）真正说来，启示录实际上不是一卷预言的书，乃是一卷

dwells in the tabernacle, and we can enter this tabernacle to be God’s “roommate.” I can testify that my roommate is the very God who dwells in His tabernacle. My real dwelling place is not my house; it is the tabernacle, the dwelling place of God. This means that where God dwells, I dwell also. How marvelous that the very Word who was with God in the beginning became incarnate to tabernacle among us!

John 1:14 says that the Word that became flesh and tabernacled among us was full of grace and reality, and also that the disciples beheld His glory. When we put verse 14 together with verses 1 and 4, we have the Word, God, life, light, flesh, tabernacle, grace, reality (truth), and glory. Then in John 1:29 we have the Lamb: “Behold, the Lamb of God who takes away the sin of the world!” Are you able to understand all these mysterious things? How can the Word be God, and how can the life in the Word be the light of men? How can the wonderful God Himself become flesh, and how can the incarnated God, God in the flesh, be the tabernacle? How can this tabernacle be full of grace and reality? Furthermore, how can such an incarnated One also be the Lamb of God? Who would ever imagine that in human history there could be a writing containing such matters? This writing, the Gospel of John, tells us of One who is the eternal Word and the very God, and tells us that in this Word there is life, that this life is the light of men, that He became flesh, that in the flesh He was the tabernacle, that when we come to this tabernacle we receive grace and truth and enjoy His glory, and that such a wonderful One also became a Lamb. A writing such as this is not merely human, and it is not something religious, moral, ethical, or philosophical. This is a writing containing a revelation that is altogether divine.

Many readers of the New Testament love the Gospel of Luke because it has many parables and presents the cases of sinners who are saved. However, we may love Luke because our view is limited, like that of a frog in a well. A frog in a well can see only a small circle of sky. But in the five books written by John the entire heaven is unveiled to us. When we see the revelation in the writings of John, we are lifted out of our “well.”

John’s writings not only lift us out of the well, but bring us to the heavens. In Revelation John could declare that he saw a door opened in heaven and that he beheld a throne set in heaven and One sitting upon the throne (Rev. 4:1-2). Eventually, John saw the new heaven, the new earth, and the New Jerusalem (Rev. 21:1-2). In a very real sense, the book of Revelation actually is not a book of prophecies; it is a book of

启示的书。在这卷书里，我们蒙拯救脱离我们低下的光景，并被高举到诸天之上。我盼望这些信息会帮助你们这样被高举。然后你们能见证：“我不再在井里，眼光狭窄而有限。我现今是在诸天之上，清楚的看见了神的启示。”约翰著作的目的是拔高我们，给我们看见奥秘、神圣事物的启示。

其他书信的补充

正如约翰福音补充了对观福音书，约翰书信也补充了新约其他的书信。我研读过保罗和彼得的著作，我很欣赏那些著作。我也研读过雅各和犹大的书信。我能见证，若没有约翰的书信，我们会觉得亏损很大。约翰书信乃是其他一切书信重要的补充。

整本圣经的补充

不仅如此，启示录乃是整本圣经的补充。想想看，圣经没有启示录，会是怎样的一本书？若是这样，圣经就没有结语，那个缺失就太大了！

整个神圣启示的完成

约翰的著作不仅是补充，更是整本神圣启示的完成。这就是说，约翰的著作完成了圣经。他的福音书完成了所有的福音书，他的书信完成了一切的书信，他的启示录完成了整本圣经。我们若晓得约翰著作的重要，必会为着这些著作感谢主。我们为约翰的福音书、书信和启示录赞美主！

约翰一书中的一些特点

神圣的生命与神圣的交通

在约翰一书里，有一些经节我特别喜欢。约壹一章二、三节说，“（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；）我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”在这些经节里，约翰说使徒们将永远的生命传与我们，使我们可以与他们有交通。你还能

revelation. In this book we are rescued from our low state and lifted up to the heavens. I hope that these messages will help you to be uplifted in this way. Then you will be able to testify, “No longer am I in a well with a narrow, limited view. Now I am in the heavens with a clear view of God’s revelation.” The purpose of John’s writings is to uplift us and show us a revelation of mysterious, divine things.

A Supplement to the Other Epistles

As the Gospel of John supplements the synoptic Gospels, so the Epistles of John supplement the other New Testament Epistles. I have studied the writings of Paul and Peter, and I appreciate them very much. I have also studied the Epistles of James and Jude. I can testify that if we did not have the Epistles of John, we would sense a great loss. The Epistles of John are an important supplement to all the other Epistles.

A Supplement to the Entire Bible

Furthermore, the book of Revelation is a supplement to the entire Bible. Imagine what the Bible would be like if it did not include the book of Revelation. If such were the case, the Bible would be lacking a conclusion. What a great loss that would be!

COMPLEMENTARY TO THE ENTIRE DIVINE REVELATION

John’s writings are not only supplementary, but also complementary to the entire divine revelation. This means that the writings of John complete the Bible. His Gospel completes the Gospels, his Epistles complete the Epistles, and his Revelation completes the whole Bible. If we realize the importance of the writings of John, we shall surely thank the Lord for them. Praise the Lord for John’s Gospel, Epistles, and Revelation!

SOME OUTSTANDING MATTERS IN FIRST JOHN

The Divine Life and the Divine Fellowship

In the Epistle of 1 John there are certain verses that I especially like. First John 1:2 and 3 say, “And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us. That which we have seen and heard, we report also to you, that you also may have fellowship with us, and indeed the fellowship which is ours is with the Father and with His Son Jesus Christ.” In these verses, John says that the apostles report eternal life to us so that we may have fellowship with them. In what other writing can you find such a word? In

在什么著作里找到这样的话？在约翰一书里，永远的生命传与我们，目的是为着交通。这就是说，永远的生命产生交通。这生命一经传出，结果就是神圣生命的交通。因此，在一章二、三节有神圣的生命及其神圣的交通。

膏油涂抹

约壹二章二十七节说，“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。”在这节里，约翰说主的膏油涂抹在凡事上教导我们，我们该按这膏油涂抹所教导我们的，住在祂里面。膏油涂抹的教导与人类伟大教师的知识（包括孔夫子的大学之道）完全不同。愿我们都完全体认这事实，就是在我们里面那神圣的膏油涂抹时时教导我们，我们只需要照这膏油涂抹住在主里面。

神圣的出生与神圣的种子

三章九节也很奇妙：“凡从神生的，就不犯罪，因为神的种子住在他里面；他也不能犯罪，因为他是从神生的。”在这节里，约翰说到那些“从神生的。”约翰的著作强调神圣的出生，就是我们的重生。人类能从神而生，从神重生，乃是伟大的奇迹。我们这些在基督里的信徒，不仅从我们肉身的父亲而生，也从神而生。凡从人生的，自然就成为人。同样的原则，凡从狗生的，就是狗。这里的要点是说，某一种生命总会生出那一种生命来。我不是说，因着我们从神而生，我们就是神。然而按着圣经我们能说，因着我们从神而生，我们就是神的儿女，有神圣的生命和性情。神是我们的父，我们是祂的儿女，有祂的生命和性情。正如我们从我们的父母而生，有人的生命和性情，照样，我们从神而生，也有神圣的生命和性情。

按三章九节，凡从神生的，就不犯罪，因为神的种子住在他里面。犯罪就是习惯的活在罪中。因为我们从神而生，我们就不犯罪。比如，猫捉老鼠是因为它有这样的生命。

the Epistle of 1 John we have the reporting of eternal life for the purpose of fellowship. This means that eternal life produces fellowship. When this life is reported, the result is the fellowship of the divine life. Therefore, in 1:2 and 3 we have the divine life with its divine fellowship.

The Anointing

First John 2:27 says, “And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone should 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 this verse John says that the Lord’s anointing teaches us concerning all things, and as it has taught us, we should abide in Him. The teaching of the anointing is altogether different from the knowledge of man’s great teachers, including what is called the highest learning of Confucius. May we all have a full realization of the fact that the divine anointing within us is teaching us all the time and that we need simply to abide in the Lord according to the anointing.

The Divine Birth and the Divine Seed

Another marvelous verse is 3:9: “Everyone who has been begotten of God does not practice sin, because His seed abides in him, and he cannot sin, because he has been begotten of God.” In this verse, John speaks of those who have been “begotten of God.” John’s writings emphasize the divine birth, our regeneration. It is a great wonder that human beings can be begotten of God, regenerated of Him. As believers in Christ, we have not only been begotten of our father—we have been begotten of God. Whoever is begotten of a human being automatically becomes a human being. In the same principle, whatever is begotten of a dog is a dog. The point here is that a certain kind of life will always beget that kind of life. I would not say that because we have been begotten of God, we are God. However, according to the Scriptures, we can say that because we have been begotten of God, we are children of God with the divine life and nature. God is our Father, and we are His children possessing His life and nature. Just as we have been begotten of our parents to have the human life and nature, so we have been begotten of God to have the divine life and nature.

According to 3:9, everyone who has been begotten of God does not practice sin, because His seed abides in him. To practice sin is to live in sin habitually. Because we have been begotten of God, we do not practice sin. For example, a cat practices mouse-

然而，狗有不同的生命，所以不捉老鼠。凡犯罪的，就不是神的儿女。神的儿女不习惯活在罪中。

凡从神生的，就不犯罪，原因是神的种子住在他里面。这节的种子乃是神的生命，就是我们从神而生时所接受的。这重生的种子住在每个重生的信徒里面。太奇妙了，神的种子竟住在我们里面！这是何等大的启示！我无法说出这启示超过孔夫子大学的教训有多远。因为我们从神而生，祂的种子就住在我们里面。你难道不觉得有个活而生机的东西在你里面运行、生长么？我们有时能感觉到这种子的活动，有时又能感觉到它正在开花。

在马太十三章那撒种之人的比喻里，我们看到主耶稣就是撒种的，祂来将自己当作神圣的种子撒到人的心里。我们的心是神圣种子生长的土壤。这种子就是神自己。麦子的种子就是麦子，康乃馨的种子就是康乃馨。同样的原则，神的种子就是神自己。借着重生，神已经成了在我们里面生长的生机生命的种子。至终，这种子要开花、结果。因为这种子是神圣的，所以它不犯罪。

从神生的，那恶者就不摸他

约壹五章四节说，“因为凡从神生之物，就胜过世界，”五章十八节又说，“我们晓得凡从神生的都不犯罪，那从神生的，保守自己，那恶者也就不摸他。”当我们把这些经节放在一起，就看见凡从神生之物，就胜过世界，那恶者也就不摸他。以后我们会看见为什么五章四节说到凡…之物（everything），五章十八节说到凡…的（everyone）。目前我们看见凡从神生之物，就胜过世界，那恶者也不摸他，这就够了。

基督徒常抱怨魔鬼太强悍了。但约翰的著作中有话告诉我们说，我们已经从神而生，魔鬼就不摸我们。魔鬼知道，他若摸从神而生并保守自己的人，必会徒劳无功。

catching because it has such a life. However, a dog, having a different kind of life, does not have that practice. Anyone who practices sin is not a child of God. No one who is a child of God habitually lives in sin.

The reason someone who has been begotten of God does not practice sin is that God's seed abides in him. The seed in this verse is God's life, which we received when we were begotten of Him. This divine seed abides in every regenerated believer. How marvelous that God's seed abides in us! What a tremendous revelation this is! I cannot say how far this revelation goes beyond the teachings of Confucius concerning the highest learning. Because we have been begotten of God, His seed abides in us. Do you not have the sense that there is something living and organic moving and growing within you? Sometimes we can sense the activity of this seed, and at other times we can sense that it is blossoming.

In the parable of the sower in Matthew 13 we see that the Lord Jesus came as a sower to sow Himself as the divine seed into the human heart. Our heart is the soil where the divine seed grows. This seed is nothing less than God Himself. A wheat seed is wheat, and a carnation seed is a carnation. In the same principle, God's seed is God Himself. Through regeneration God has become an organic life seed growing within us. Eventually, this seed will blossom and bear fruit. Because this seed is divine, it does not practice sin.

Begotten of God and Not Touched by the Evil One

First John 5:4 says, “Because everything that has been begotten of God overcomes the world,” and 5:18 says, “We know that everyone who has been begotten of God does not sin, but he who is begotten of God keeps himself, and the evil one does not touch him.” When we put these verses together, we see that everything that has been begotten of God overcomes the world and that the evil one does not touch him. Later we shall see why 5:4 speaks of everything and 5:18 speaks of everyone. At present it is sufficient to see that everything that has been begotten of God overcomes the world and the evil one does not touch him.

Christians often complain about how strong the devil is. But in John's writings there is a word telling us that we have been begotten of God and that the devil does not touch us. The Devil knows that his efforts will be in vain if he touches one who has been begotten of God and who is keeping himself.

约翰一书的这些经节都是独一无二的，我们在保罗或彼得的著作里找不到这样的经节。我愿鼓励你们花时间祷告这些经节。我信你们若祷告这些经节，就会看见神圣的事物。我能见证，我看见了永远的生命已经传与我，我有神圣的交通，神圣的膏油涂抹在我里面，我已经从神而生，我有神圣的种子，我成了不为撒但所摸的人。愿我们都看见这些经节里所包含的奇妙启示，并且都能放胆见证这些启示。

All these verses from 1 John are unique. We cannot find such verses in the writings of Paul or Peter. I would encourage you to spend some time to pray over these verses. I believe that if you pray over them, you will see something divine. I can testify that I have seen that eternal life has been reported to me, that I have a divine fellowship, that the divine anointing is within me, that I have been begotten of God, that I have the divine seed, and that I may be a person not touched by Satan. May we all see the marvelous revelation contained in these verses and be able to testify boldly concerning them.

约翰一书

第二篇

论约翰的著作（二）

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经文及注解：约壹一 2 至 3，二 27，三 9，五 4、18

纲要：

■ 对人的悟性是奥秘的

■ 包罗万有的论到基督的身位

- 揭示基督那显现在祂人性里的神性
- 对抗异端而争辩
- 给信徒预防注射，
  对抗一切关于神与基督的异端道理

■ 中心—神圣生命的奥秘

- 在他的福音书里
- 在他的书信里
- 在他的启示录里
  - 神儿女生命的供应
  - 三一神宇宙行政的中心

■ 永远生命的清楚异象

*　　*　　*　　*

本篇信息是约翰著作引言的续篇。在前一篇信息中，我们看到约翰的著作乃是神圣事物的启示，这些著作是其他神圣著作之启示的补充，也是整个神圣启示的完成。我们接着会看到约翰的著作对人的悟性来说，乃是奥秘的，这些著作包罗万有的论到基督的身位。

1 JOHN

Message 2

A WORD CONCERNING THE WRITINGS OF JOHN (2)

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Scripture and Footnotes: 1 John 1:2-3; 2:27; 3:9; 5:4, 18

Outline:

■MYSTERIOUS TO HUMAN UNDERSTANDING

■ALL-INCLUSIVE CONCERNING THE PERSON OF CHRIST

- Unveiling the Divinity of Christ Manifested in His Humanity
- Polemical against Heresies
- Inoculating the Believers against All Heretical Doctrines concerning God and Christ

■THE FOCUS—THE MYSTERIES OF THE DIVINE LIFE

- In His Gospel
- In His Epistles
- In His Revelation
  - The Life Supply to God's Children
  - The Center of the Universal Administration of the Triune God

■A CLEAR VIEW OF ETERNAL LIFE

*　　*　　*　　*

In this message we shall continue to give an introductory word concerning the writings of John. In the previous message we saw that John's writings are a revelation of divine things and that these writings are supplementary to the revelations of the other holy writings and complementary to the entire divine revelation. As we go on, we shall see that John's writings are mysterious to human understanding and all-inclusive concerning the Person of Christ.

对人的悟性是奥秘的

约翰的著作乃是奥秘的。诸如神圣的生命和神圣的交通、（约壹一 2 ～ 3、）膏油的涂抹、（约壹二 27、）与神圣的出生（约壹三 9）等事，确实是奥秘的。这样的事是神圣的，所以是奥秘的。

你晓得从你接受主耶稣那天起，你就是个奥秘的人么？一个人若不奥秘，我就怀疑他是否得救了。我们不用问人得救了没有，我们可以察看他们奥秘不奥秘。

我们基督徒是奥秘的，因为我们有奥秘的神圣生命，连同奥秘的神圣性情。神圣的生命连同神圣的性情使我们成为奥秘的人。你知道什么是基督徒？基督徒就是奥秘的人。因着我们是奥秘的，别人应当不容易了解我们。不仅如此，因着我们是奥秘的，有时我们会遭到误解。在召会生活和我们的家庭生活中，也该有奥秘的元素。我们是有神奥秘生命的奥秘人。

包罗万有的论到基督的身位

揭示基督那显现在祂人性里的神性

第一世纪末使徒约翰写他的福音书、书信和启示录时，已经有关于基督身位的异端。有一种异端教训说，基督是神，但不是人。另一种异端说，基督是人，但不是神。还有一些异端者否认耶稣是基督。因着这样的光景，约翰就有负担要包罗万有的论到基督的身位。

在约翰的著作中，我们看到耶稣就是基督，主耶稣基督是神也是人。在约壹二章，我们会看到使徒约翰对付塞林则派的异端，他们将基督与耶稣分开，因而否认了耶稣就是基督。当我们来到第四章，我们会看到约翰对付多西特派的异端，他们否认耶稣基督是在肉体里来的。约翰的著作启示基督是包罗万有的，耶稣就是基督，祂是神也是人。

MYSTERIOUS TO HUMAN UNDERSTANDING

The writings of John are mysterious. Matters such as the divine life and the divine fellowship (1:2-3), the anointing (2:27), and the divine birth (3:9) certainly are mysterious. Such things are mysterious because they are divine.

Have you ever realized that from the day you received the Lord Jesus, you have been a mysterious person? If a person is not mysterious, I doubt whether that one has been saved. Instead of asking others if they have been saved, we may want to check to see if they are mysterious.

We Christians are mysterious because we have the mysterious divine life with the mysterious divine nature. The divine life with the divine nature makes us mysterious beings. Do you know what a Christian is? A Christian is a person who is mysterious. Because we are mysterious, others should not be able to understand us so easily. Furthermore, because we are mysterious, sometimes we shall be misunderstood. In the church life and in our family life, there should also be an element of mystery. We are mysterious persons with the mysterious life of God.

ALL-INCLUSIVE CONCERNING THE PERSON OF CHRIST

Unveiling the Divinity of Christ Manifested in His Humanity

Toward the end of the first century, when the apostle John was writing his Gospel, Epistles, and Revelation, there were already heresies concerning the Person of Christ. One heretical teaching was that Christ was God but not man, and another heresy was that Christ was man but not God. Other heretics denied that Jesus was the Christ. Because of such a situation, John was burdened to write concerning the Person of Christ in an all-inclusive way.

In John's writings we see that Jesus is the Christ and that the Lord Jesus Christ is both God and man. As we shall see, in chapter two of 1 John, the apostle John deals with the heresy of the Cerinthians, those who separate Christ from Jesus and thus deny that Jesus is the Christ. When we come to chapter four, we shall see that John deals with the heresy of the Docetists, those who deny that Jesus Christ has come in the flesh. The writings of John reveal that Christ is all-inclusive, that Jesus is the Christ, and that He is both God and man.

对抗异端而争辩

使徒约翰在他的著作里争辩，不是对抗律法、割礼或犹太教，乃是对抗智慧派、塞林则派和多西特派的异端。“争辩”一辞是指借着辩论或争论，为真理而战。争辩者会为着真理有力且厉害的辩论。他会为真理争战，为真理作战。我们需要跟从约翰，为对抗异端而争辩。

我们已经指出，约翰对抗智慧派、塞林则派和多西特派的异端而争辩。这些异端的一个源头是希腊哲学。保罗在他的著作中怎样争辩，对抗律法、割礼和犹太教这类的事，约翰也争辩，对抗那导致异端的哲学观念。

给信徒预防注射，对抗一切关于神与基督的异端道理

约翰的著作不仅包罗万有的论到基督的身位，为对抗异端而争辩，也给信徒预防注射，对抗一切关于神与基督的异端道理（哲学）。这样的著作不仅第一世纪需要，历代以来也都是不可少的。甚至二十世纪的今天，我们仍然需要这些著作。将来，这些著作还会大大的帮助我们持守关于基督身位的真理，并保守基督的信徒在一切神圣的实际里。我们盼望这些生命读经可以达到同样的目的。

我们若没有看见约翰著作里所包含神圣事物的启示，就不能成为完全、奥秘、包罗万有或善于争辩的。不仅如此，我们也不会正确的接受预防注射，对抗异端。但我们若看见这启示，就会成为奥秘、包罗万有且善于争辩的，也会接受预防注射，对抗一切的异端。

我在这里要指出，约翰福音所启示神格的三一，比圣经其他地方都更完备。我们从约翰福音认识基督在永远里就是神，（约一 1，）祂在时间里成了人。（约一 14。）祂的神性是完整的，祂的人性也是完全的。因此祂是神也是人，（约二十 28，十九 5，）有神人二性。

祂是人，被神以那灵所膏，（约一 32 ～ 33，太三 16，）来完成神永远的定旨。因此，祂是那基督，是那受膏者。（约二十 31。）

Polemical against Heresies

In his writings the apostle John was polemical, not against the law, circumcision, or Judaism, but against the heresies of the Gnostics, Cerinthians, and Docetists. The word “polemical” or “polemic” refers to the fighting for the truth by debating or disputing. A person who is polemical will debate strongly and sharply on behalf of the truth. He will fight for the truth and wage war for it. We need to follow John to be polemical against heresy.

We have pointed out that John was polemical against the heresies of the Gnostics, Cerinthians, and the Docetists. One source of these heresies was Greek philosophy. As Paul was polemical in his writings against such matters as the law, circumcision, and Judaism, John was polemical against philosophical concepts that led to heresy.

Inoculating the Believers against All Heretical Doctrines concerning God and Christ

John’s writings not only are all-inclusive concerning the Person of Christ and polemical against heresy, but they also inoculate the believers against all heretical doctrines (philosophies) concerning God and Christ. Such writings were needed not only for the first century but have also been needed throughout all the centuries. Even today in the twentieth century, we still need them. In the coming days they will still be a great help in keeping the truth concerning the Person of Christ and in preserving His believers in all the divine realities. We hope that these Life-studies may serve the same purpose.

If we do not see the revelation of the divine things contained in John’s writings, we cannot be complete, mysterious, all-inclusive, or polemical. Furthermore, we shall not be properly inoculated against heresy. But if we see this revelation, we shall be mysterious, all-inclusive, and polemical, and we shall be inoculated against all heresies.

Here I would like to point out that the Trinity of the Godhead is revealed more fully in the Gospel of John than any other place in the Bible. We know from the Gospel of John that Christ was the very God in eternity (John 1:1) and that He became a man in time (John 1:14). His deity is complete, and His humanity is perfect. Hence, He is both God and man (John 20:28; 19:5), possessing both divinity and humanity.

As a man He was anointed by God with the Spirit (John 1:32-33; Matt. 3:16) to accomplish God’s eternal purpose. Hence, He is the Christ, the anointed One (John 20:31).

基督是神的儿子，（约二十31，）是神的像，（西一15，）是神荣耀的光辉，是神本质的印像，（来一3，）祂本有神的形状且与神同等。（腓二6，约五18。）祂是神的儿子，在父的名里，（约五43，）从父而来，并且同父而来。（约六46，直译。）因此，祂称为父。（赛九6。）祂与神同在，并且祂在已过的永远里就是神，（约一1～2，）祂与父不仅同时并存，并且互相内在。（约十四10上，11上，十七21。）甚至当祂在地上在肉体里的时候，父也与祂同在。（约十六32。）因此，基督与父乃是一，（约十30，）在父的名里、并与父一同行事，（约十25，十四10下，）行父的旨意，（约六38，五30，）说父的话，（约三34上，十四24，）寻求父的荣耀，（约七18，）并且彰显父。（约十四7～9。）

基督乃是永远的神，祂是万物的创造者；（约一3；）祂乃是人，带着血肉之体（来二14）在肉体里而来；（约壹四2；）祂是受造之物，就是一切受造之物的首生者。（西一15下。）因此，祂是创造者，也是受造之物。

子乃是父在祂名（子名—约十四26）里所差那灵（约十五26，十六7，三34下）的差遣者和赐与者，祂是在肉体里末后的亚当，借着死与复活成了赐生命的灵。（林前十五45下，约十四16～20。）这灵领受了属于子的一切，（约十六14～15，）为子作见证并荣耀子，（约十五26，十六14，）祂也是子的气。（约二十22。）因此，子也是那灵；（林后三17；）那灵与父和子同时并存、互相内在的住在信徒里面，（约十四17，23，）祂就是那是灵、（约四24、）在信徒灵里（罗八16，提后四22）与信徒调和为一灵（林前六17）的三一神。至终，祂成了神的七灵，（启一4，四5，）七灵就是子（羔羊—启五6）的七眼。

我信这许多的点会使那些持守传统系统神学的人感到困惑。比如，那是神灵的七灵，怎么会是神格第二者的子的七眼？父、子、灵若被视为分开的身位，神格的第三者怎么会是第二者的眼睛？

Christ is the Son of God (John 20:31), who is the image of God (Col. 1:15), the effulgence of God's glory and the express image of His substance (Heb. 1:3), subsisting in the form of God and equal with God (Phil. 2:6; John 5:18). As the Son of God He came in the flesh with (Gk., ***para***, from with) the Father (John 6:46) and in the name of the Father (John 5:43). Hence, He is called the Father (Isa. 9:6). He was with God, and He was God in eternity past (John 1:1-2), not only coexisting but also coinhering with the Father all the time (John 14:10a, 11a; 17:21). Even while He was in the flesh on the earth, the Father was with Him (John 16:32). Hence, Christ was one with the Father (John 10:30), working in the Father's name and with the Father (John 10:25; 14:10b), doing the Father's will (John 6:38; 5:30), speaking the Father's word (John 3:34a; 14:24), seeking the Father's glory (John 7:18), and expressing the Father (John 14:7-9).

As the eternal God, Christ is the Creator of all things (John 1:3), and as a man who came in the flesh (1 John 4:2) with the physical blood and flesh (Heb. 2:14), He is a creature, the Firstborn of all creation (Col. 1:15b). Hence, He is both the Creator and the creature.

As the Sender and the Giver of the Spirit (John 15:26; 16:7; 3:34b), whom the Father sent in His name (the Son's name, John 14:26), the Son, being the last Adam in the flesh, became the life-giving Spirit through death and resurrection (1 Cor. 15:45b; John 14:16-20), who received all that is of the Son (John 16:14-15) to testify concerning the Son and glorify the Son (John 15:26; 16:14), and who is the breath of the Son (John 20:22). Hence, He is also the Spirit (2 Cor. 3:17) to abide coexistingly and coinheringly with the Son and the Father in the believers (John 14:17, 23) to be the Triune God who is Spirit (John 4:24) mingled with the believers as one spirit (1 Cor. 6:17) in their spirit (Rom. 8:16; 2 Tim. 4:22). Eventually, He became the seven Spirits of God (Rev. 1:4; 4:5), who are the seven eyes of the Son, the Lamb (Rev. 5:6).

I believe that many of these points will be puzzling to those who hold to traditional systematic theology. For example, how can the seven Spirits, who are the Spirit of God, be the seven eyes of the Son, the Second of the Godhead? If the Father, the Son, and the Spirit are regarded as separate persons, how can the Third of the Godhead be the eyes of the Second?

不仅如此，在约翰福音，主耶稣说祂在父的名里来。这是按以赛亚九章六节，祂的名称为父的原因。主耶稣来的时候，祂也同着父而来，你有没有想过主耶稣从诸天降临的时候，是同着父而来？有些基督徒也许有一种观念，以为祂来的时候，就离开了父。但主耶稣来的时候，父也来了。

不仅如此，主说祂在父的名里行事。那么，是谁在行事？是子还是父？按约翰福音，子在父的名里来，祂同父而来，在父的名里行事，并与父一同行事。子没有照自己的意思作任何事，祂乃是照父的旨意行事。同样的，祂不说自己的话，祂乃是说父的话。祂也寻求父的荣耀，并且彰显父。

在约翰福音里的子是那灵的差遣者并赐与者。但至终，祂自己成了那灵。这灵乃是神的七灵，就是羔羊（子）的七眼。

腓力实在愚昧，竟然说，“主啊，将父显给我们看，我们就知足了。”（约十四 8。）对这要求，主耶稣回答说，“腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父。”（约十四 9。）因着主耶稣在父的名里来，并同父而来，在父的名里并同着父行事，行父的旨意，说父的话，寻求父的荣耀，并彰显父，所以看见子就是看见父。

我们若看见约翰著作中神圣三一的启示，就必会争辩。那些争辩的人不能要政治。然而，即使我们为真理争战，应当争辩时，我们与人说话，仍需要说得合宜。

中心—神圣生命的奥秘

在他的福音书里

约翰著作的中心乃是神圣生命的奥秘。他福音书的中心，乃是在耶稣身位里，神圣生命显现的奥秘。生命是看不见的。然而按约翰福音，神圣的生命有形有体的显现在耶稣的人位里。这乃是个奥秘。

Furthermore, in the Gospel of John the Lord Jesus said that He came in the Father’s name. This is the reason that, according to Isaiah 9:6, His name is called the Father. When the Lord Jesus came, He also came with the Father. Have you ever thought that when the Lord Jesus came down from the heavens, He came with the Father? Some Christians may have the concept that when He came, He left the Father. But when the Lord Jesus came, the Father came also.

Moreover, the Lord said that He came to work in the Father’s name. Who, then, was the One working, the Son or the Father? According to the Gospel of John, the Son came in the Father’s name, He came with the Father, He came to work in the name of the Father, and He came to work with the Father. The Son did not do anything of His own will. Instead, He did the will of the Father. Likewise, He did not speak anything from Himself, but He spoke the Father’s word. He also sought the Father’s glory and expressed the Father.

The Son in John’s Gospel is both the Sender and the Giver of the Spirit. But, eventually, He Himself became the Spirit. This Spirit is the seven Spirits of God, the seven eyes of the Lamb, the Son.

It certainly was foolish of Philip to say, “Lord, show us the Father and it suffices us” (John 14:8). To this request, the Lord Jesus replied, “Am I so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father” (v. 9). Because the Lord Jesus came in the Father’s name and with the Father, worked in the name of the Father and with the Father, did the Father’s will, spoke the Father’s word, sought the Father’s glory, and expressed the Father, to see the Son was to see the Father.

If we see the revelation of the Trinity in the writings of John, we shall certainly become polemical. Those who are polemical cannot be political. However, even though we should be polemical in our fight for the truth, we still need to speak with others in a proper way.

THE FOCUS—THE MYSTERIES OF THE DIVINE LIFE

In His Gospel

The focus of John’s writings is the mysteries of the divine life. In his Gospel the focus is the mystery of the manifestation of the divine life in the Person of Jesus. Life is invisible. Nevertheless, according to the Gospel of John, the divine life was manifested solidly, bodily, in the Person of Jesus. This is a mystery.

在他的书信里

约翰的书信，特别是约翰一书的中心，乃是信徒与神并彼此之间所显现之神圣生命交通的奥秘。这交通是奥秘的。我们的种族、肤色、国籍虽然不同，却同样享受显现出来之神圣生命里的那一个交通。我们中间有着奇妙的一。这乃是神圣生命交通的奥秘。

在他的启示录里

神儿女生命的供应

启示录的中心乃是基督为着祂的彰显，作神儿女生命的供应；基督又是三一神宇宙行政的中心。在启示录二章，我们看见我们可以在神乐园中吃基督这生命树，也可以吃基督这隐藏的吗哪。（启二 7，17。）不仅如此，在启示录三章二十节，我们看见我们可以与祂一同坐席。生命树、隐藏的吗哪，并与主一同坐席，都指明基督是我们生命的供应。然而，许多基督徒不晓得基督是我们的生命树、我们隐藏的吗哪、和我们的筵席。但我们已看见这启示。我们在启示录里看见，基督是我们生命的供应，我们可以吃祂作隐藏的吗哪、作生命树，并享受祂作我们的筵席。

享受基督作我们生命的供应，目的乃是叫我们成为灯台，将祂照耀出去。我们在众召会里乃是灯台，是由作生命树、隐藏吗哪和筵席的主耶稣那生命的供应所构成的。这乃是奥秘的，也使我们成为奥秘的。

三一神宇宙行政的中心

启示录的另一个奥秘，乃是基督是三一神宇宙行政的中心。世人可能认为世界是由君王、总统和首相所统治。事实上，基督乃是万王之王，整个宇宙都在祂的行政之下。祂是真正的执政管理者，一切属地的执政管理者都在祂的管治之下。世界的定命不在于人类的统治者，乃在耶稣基督，万王之王的手里。

约翰著作所包括的时间相当长，从已过的永远到将来带着新天新地与新耶路撒冷的永远。在约翰福音第一节，他

In His Epistles

In John's Epistles, especially in the first one, the focus is the mystery of the fellowship of the manifested divine life among the believers with God and with one another. This fellowship is mysterious. Although we are of different races, colors, and nationalities, we enjoy the one fellowship in the manifested divine life. We have a wonderful oneness among us. This is the mystery of the fellowship of the divine life.

In His Revelation

The Life Supply to God's Children

In the book of Revelation the focus is on Christ being the life supply to God's children for His expression, and the center of the universal administration of the Triune God. In chapter two of Revelation we see that we may eat of Christ as the tree of life in God's paradise and also as the hidden manna (vv. 7, 17). Furthermore, in Revelation 3:20 we see that we may feast with Him. The tree of life, the hidden manna, and the feasting with the Lord all indicate that Christ is our life supply. However, many Christians do not realize that Christ is our tree of life, our hidden manna, and our feast. But we have seen this revelation. We have seen in the book of Revelation that Christ is our life supply and that we may feed on Him as the hidden manna and as the tree of life and enjoy Him as our feast.

The purpose of enjoying Christ as our life supply is that we may be a lampstand shining Him forth. We in the churches are a lampstand constituted of the life supply of the Lord Jesus as the tree of life, the hidden manna, and the feast. This is mysterious, and it causes us to be mysterious.

The Center of the Universal Administration of the Triune God

Another mystery in the book of Revelation is that of Christ as the center of the universal administration of the Triune God. The people of the world may think that the world is under the rule of kings, presidents, and prime ministers. Actually, Christ is the King of kings, and the entire universe is under His administration. He is the real Administrator, and all earthly administrators are under His rule. The destiny of the world does not depend on human rulers. The world's destiny is in the hands of Jesus Christ, the King of kings.

John's writings cover an immense span reaching from eternity past to eternity future with the new heaven and the new earth and the New Jerusalem. In the first verse of his

写到已过的永远，在启示录末一章，他说到新天新地，这是指将来的永远。我们借此看到约翰著作所包括的时间，是从已过的永远到将来的永远。现今我们是在那引领我们朝向永远定命的时间桥梁上。这也是神圣且奥秘的。

永远生命的清楚异象

我盼望我们在要来的信息中，都对永远的生命这件特别的事有清楚的异象。甚至约翰福音也不象约翰一书那样，给我们透彻的看见永远的生命。

约壹一章一、二节说，“论到那从起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过，我们的手也摸过的；（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。）”这里有清楚的话论到永远的生命。这封书信以下各章说明了这永远的生命是什么。我们会看到五章二十节说，“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。”我们细看这节经文的时候，会看见“这”是指我们在祂里面的真神和耶稣基督。这话包括了我们在这一位，就是在那位真实者里面的事实。就实际的意义说，这含示永远的生命就是在我们的经历中，我们在祂里面的那位神。这实在是经历的事，不是道理或神学的事。

在一章一、二节和五章二十节之间有神圣生命的交通，三一神膏油涂抹的教导，以及神圣出生连同那带进一切神圣美德的神圣种子。我们都需要清楚看见，永远的生命乃是三一神，就是我们在神圣生命的交通里，按着膏油的涂抹，凭着那带着神圣种子的神圣出生而有的美德所经历的那一位。我的负担是要大家都看见这异象。我们若没有这基本且中心的看见，我们也许会在约翰书信里看到许多别的事物，却错过了目标。因此，要紧的是我们在这些信息中，从约翰的书信看见什么才真是永远的生命。

Gospel, John writes concerning eternity past, and in the last chapter of Revelation he speaks of the new heaven and the new earth, referring to eternity future. By this we see that John's writings cover the span from eternity past to eternity future. At present we are on the bridge of time leading us toward our eternal destiny. This also is divine and mysterious.

A CLEAR VIEW OF ETERNAL LIFE

I hope that in the coming messages we all shall have a clear vision concerning the extraordinary matter of eternal life. Not even the Gospel of John gives us as thorough a view of eternal life as does the Epistle of 1 John.

First John 1:1 and 2 say, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands handled concerning the Word of life; and the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us.” Here we have a clear word regarding eternal life. The following chapters of this Epistle define what this eternal life is. As we shall see, 5:20 says, “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.” When we consider this verse in detail, we shall see that “this” refers to the true God and Jesus Christ in whom we are. This word includes the fact that we are in this One, the true One. This implies that, in a practical sense, eternal life is the very God in whom we are in our experience. This surely is an experiential matter, not a matter of doctrine or theology.

In between 1:1-2 and 5:20 we have the fellowship of the divine life, the teaching of the anointing concerning the Triune God, and the divine birth with the divine seed that brings in all the divine virtues. We all need to see clearly that eternal life is the Triune God whom we experience in the fellowship of the divine life, according to the anointing, and by the virtues of the divine birth with the divine seed. I am burdened that we all see this vision. If we do not have this basic and central view, we may see many other things in the Epistles of John, but we shall nevertheless miss the mark. Therefore, it is crucial that in these messages we see from the Epistles of John what eternal life really is.

约翰一书

第三篇

神圣的生命（一）

*　　*　　*　　*

经文及注解：约壹一 1 及注

纲要：

■ 那从起初原有的

■ 吃与享受

■ 生命的话

■ 说到奥秘的书

■ 吃神并彰显神

■ 话具体且摸得着的显现出来

*　　*　　*　　*

读经：约翰一书一章一至二节，二章二十五节，三章十五节，五章十一至十三节，二十节，约翰福音一章四节，三章十五至十六节，三十六节，五章二十四节，六章四十七节，六十三节，八章十二节，十章十节，二十八节，十一章二十五节，十四章六节，使徒行传十一章十八节，罗马书五章十节，十七节，二十一节，六章二十三节，以弗所书四章十八节，歌罗西书三章四节，提摩太前书六章十二节，十九节，提摩太后书一章十节，提多书一章二节，希伯来书七章十六节，彼得后书一章三节，启示录二章七节，二十二章一至二节，十四节，十七节，十九节，马太福音十九章十六节，二十九节。

在本篇信息中，我们要开始看约壹一章一、二节所启示神圣的生命。然后在后面的信息，我们要接着看神圣生命的交

1 JOHN

Message 3

THE DIVINE LIFE (1)

*　　*　　*　　*

Scripture and Footnotes: 1 John 1:1 and footnotes

Outline:

■THAT WHICH WAS FROM THE BEGINNING

■EATING AND ENJOYMENT

■THE WORD OF LIFE

■BOOKS OF MYSTERIES

■EATING GOD AND EXPRESSING HIM

■THE WORD MANIFESTED SOLIDLY AND TANGIBLY

*　　*　　*　　*

Scripture Reading: 1 John 1:1-2; 2:25; 3:15; 5:11-13, 20; John 1:4; 3:15-16, 36; 5:24; 6:47, 63; 8:12; 10:10, 28; 11:25; 14:6; Acts 11:18; Rom. 5:10, 17, 21; 6:23; Eph. 4:18; Col. 3:4; 1 Tim. 6:12, 19; 2 Tim. 1:10; Titus 1:2; Heb. 7:16; 2 Pet. 1:3; Rev. 2:7; 22:1-2, 14, 17, 19; Matt. 19:16, 29

In this message we shall begin to consider the divine life as revealed in 1:1 and 2. Then in a later message we shall go on to consider the fellowship of the divine life. The

通。神圣的生命和神圣生命的交通都是非常重要的。按照约翰一书，我们首先有永远的生命，然后有永远生命的交通。

那从起初原有的

约壹一章一节说，“论到那从起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过，我们的手也摸过的。”这封书信开始于“论到那…。”使徒约翰用“那”开始他的书信，并揭开神圣生命里交通的奥秘。他在这里没有用人称代名词说到主，含示他所要揭开的乃是奥秘的。

保罗的职事是要完成神新约经纶的神圣启示，（西一 25 ～ 27，）就是三一神在基督里成了赐生命的灵，产生基督的众肢体，以构成并建造基督的身体，使三一神在宇宙中得着完满的彰显—神的丰满。（弗一 23，三 19。）保罗的著作大约完成于主后六十七年。在他离世前后，他的完成职事就受到背道的损坏。过了四分之一世纪，约在主后九十年，约翰的著作出来了。他的职事不仅是要修补受了破损的保罗职事，更是要给旧约和新约、福音书和书信，全部的神圣启示作一终结。这样一个职事的中心点，乃是神圣生命的奥秘。约翰福音是福音书的终结，揭示主耶稣基督的身位和祂工作的奥秘。约翰书信，特别是约翰一书，是书信的终结，揭开神圣生命交通的奥秘，就是神的儿女与父神，并神的儿女彼此之间交通的奥秘。然后，约翰的启示录是新旧两约的总结，启示基督是神儿女生命的供应，使祂得彰显，以及祂是三一神宇宙行政的中心这个奥秘。

约翰在一章一节说到那“从起初”原有的。这里的从起初，与约翰福音的太初不同。（约一 1。）太初，是追溯到创造之前已过的永远；从起初，是从创造以来。这指明约翰的书信是接续他的福音书，论到信徒对神圣生命的经历。在福音书里，他指出罪人得着永远生命的路，乃是相信神的儿子。在书信里，他指出那些已经得着神圣生命的信徒，在神圣生命的交通里享受这生命的路，乃是住在神的儿子

divine life and the divine fellowship are both of crucial importance. According to 1 John, first we have eternal life, and then we have the fellowship of the eternal life.

THAT WHICH WAS FROM THE BEGINNING

First John 1:1 says, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands handled concerning the Word of life.” This Epistle begins with the words “that which.” The apostle John uses the expression “that which” to open his Epistle and unfold the mystery of the fellowship in the divine life. The fact that he does not use personal pronouns here in reference to the Lord implies that what he intends to unfold is mysterious.

Paul’s ministry is to complete the divine revelation (Col. 1:25-27) of God’s New Testament economy, that is, the Triune God in Christ as the life-giving Spirit producing the members of Christ and building up the Body of Christ so that the Triune God may have a full expression—the fullness of God (Eph. 1:23)—in the universe. Paul’s writings were completed around A.D. 66. His completing ministry was damaged by the apostasy preceding and following his death. Then after a quarter of a century, around A.D. 90, John’s writings came forth. His ministry was not only to mend the ministry of Paul that had been broken, but also to consummate the entire divine revelation of both the Old Testament and New Testament, of both the Gospels and the Epistles. In such a ministry, the focus is the mysteries of the divine life. In his Gospel, as the consummation of the Gospels, the mysteries of the Person and work of the Lord Jesus Christ are unveiled. In his Epistles (especially the first), as the consummation of the Epistles, the mystery of the fellowship of the divine life, which is the fellowship of God’s children with God the Father and with one another, is unfolded. Then in his Revelation, as the consummation of the New Testament and the Old Testament, the mystery of Christ being the life supply to God’s children for His expression, and the center of the universal administration of the Triune God is revealed.

In 1:1 John speaks of that which was “from the beginning.” This differs from “in the beginning” in John’s Gospel (1:1). In the beginning traces back to eternity past before creation; from the beginning proceeds forward from the creation. This indicates that John’s Epistle is a continuation of his Gospel concerning the believers’ experience of the divine life. In his Gospel he shows the way for sinners to receive eternal life—by believing in the Son of God. In his Epistle he points out the way for the believers who have received the divine life to enjoy it in its fellowship—by abiding in the Son of God.

里面。在启示录里，他揭示永远生命的终结作信徒在永世里完满的享受。

“从起初”在约翰福音用了二次，在本书信用了八次，在约翰二书用了二次。在约翰八章四十四节，约壹一章一节，二章十三至十四节，三章八节，是用在绝对的意义上；在约翰十五章二十七节，约壹二章七节、二十四节（二次），三章十一节，约贰五节、六节，是用在相对的意义上。

吃与享受

约翰的著作主要不是为着研读和领会，乃是为着神儿女的享受。你赴筵席时，目的不是要研究一道道不同的菜色。在这样的时候研究，会打岔你，使你吃得不够享受。同样的，我们来到约翰的著作—他的福音书、书信和启示录时，该把这些看作属灵筵席的菜肴。有人听到这话，可能会希奇我们怎能说约翰的著作是筵席。答案乃是：圣经中没有别的著作，象约翰的著作那么强调吃的事。当然，保罗说到属灵的吃，但他不象约翰说得那么多。约翰福音有一章，就是第六章，几乎完全讲到吃。在那里主耶稣说，“我就是生命的粮。”（约六 35，48。）然后祂接着说，祂是活粮，人若吃这粮，就必永远活着；（约六 51；）我们若不吃人子的肉，不喝人子的血，就没有生命在我们里面；（约六 53；）吃祂肉喝祂血的人，就有永远的生命，（约六 54，）且住在祂里面：（约六 56。）并且那吃祂的人，也要因祂活着，（约六 57，）因为“吃这粮的人，就永远活着。”（约六 58。）约翰六章的确有力的强调吃。吃主这生命的粮，就是以祂为筵席。

约翰在启示录也多次说到吃。在启示录二章七节主耶稣说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”吃生命树，就是享受基督作我们生命的供应。神原初的心意是要人吃生命树。（创二 9，16。）但因着人堕落了，生命树就向人封闭。（创三 22 ～ 24。）借着基督的救赎，接触生命树（就是神自己在基督里作人生命）的路再次向人打开。（来十 19 ～ 20。）

And in his Revelation he unveils the consummation of the eternal life as the believers’ full enjoyment in eternity.

The phrase “from the beginning” is used twice in the Gospel of John, eight times in this Epistle, and two times in 2 John. In John 8:44; 1 John 1:1; 2:13, 14; and 3:8 it is used in the absolute sense, but in John 15:27; 1 John 2:7, 24 (twice); 3:11; and 2 John 5, 6, it is used in the relative sense.

EATING AND ENJOYMENT

John’s writings are not mainly for study and understanding; they are primarily for the enjoyment of God’s children. When you come to a feast, it is not your purpose to study the different courses of food. Study at such a time would frustrate you from the enjoyment of eating. In like manner, we should come to John’s writings—to his Gospel, Epistles, and Revelation—regarding them as courses of a spiritual feast. When some hear this, they may wonder how we can say that John’s writings are a feast. The answer is that no other writings in the Bible emphasize the matter of eating as much as John’s writings do. Of course, Paul speaks about spiritual eating, but he does not speak about this as much as John does. One chapter in the Gospel of John, chapter six, is almost entirely devoted to eating. There the Lord Jesus says, “I am the bread of life” (vv. 35, 48). Then He goes on to say that He is the living bread and that if anyone eats of this bread he will live forever (v. 51); that unless we eat the flesh of the Son of man and drink His blood, we have no life in us (v. 53); that he who eats His flesh and drinks His blood has eternal life (v. 54) and abides in Him (v. 56); and that the one who eats Him will also live because of Him (v. 57), for he who “eats this bread shall live forever” (v. 58). To be sure, eating is strongly emphasized in chapter six of John’s Gospel. To eat of the Lord as the bread of life is to feast on Him.

John also has much to say concerning eating in the book of Revelation. In Revelation 2:7 the Lord Jesus says, “To him who overcomes, to him I will give to eat of the tree of life, which is in the paradise of God.” To eat of the tree of life is to enjoy Christ as our life supply. It was God’s original intention that man should eat of the tree of life (Gen. 2:9, 16). But due to the fall of man the tree of life was closed to him (Gen. 3:22-24). Through the redemption of Christ, the way to touch the tree of life, which is God Himself in Christ as life to man, has been opened again (Heb. 10:19-20).

在启示录二章十七节主耶稣说，“得胜的，我必将那隐藏的吗哪赐给他。”吗哪预表基督是那使神子民有能力走祂道路的属天粮食。以色列人在旷野的那些年日中吃了吗哪。（出十六 14 ～ 16，31。）有分于隐藏的吗哪，实在就是借着吃基督而享受祂。

启示录三章二十节说，“看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我要一同坐席。”这节里的坐席，原文指在晚上用一天的正餐。这里主应许要与那给祂开门的一同坐席。坐席不仅是吃一些食物，乃是享受丰盛的筵席。这样的坐席可指以色列人吃迦南美地丰富的出产。（书五 10 ～ 12。）

启示录这些经文指明，主渴望恢复神子民吃正确的食物，就是神所命定，由生命树、吗哪、以及美地的出产所预表的；这一切都是基督在不同方面作我们食物的预表。约翰在他的著作里明确的强调，借着以基督作筵席而丰富的享受祂。

约翰在启示录末一章也说到吃。启示录二十二章一节和二节上半说，“天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树…。”生命树是给神的子民接受并享受。在永世里，所有蒙神救赎的人都要享受基督这生命树作永远的分。按照这些经节，生命树乃是沿着生命水，就是那灵的流，作为便利取用的生命供应。哪里有那灵的流，哪里就可找着基督生命的供应。

在启示录二十二章十四节有论到享受生命树的应许：“那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”这一节可视为与享受生命树有关的应许；生命树就是基督连同一切生命的丰富。借着基督那满足神一切荣耀、圣别、公义之要求的救赎，通往生命树的路就向信徒开启了。所以，那些用基督救赎的血洗净自己袍子的人，有权利享受生命树作他们的分。

In Revelation 2:17 the Lord Jesus says, “To him who overcomes, to him I will give of the hidden manna.” Manna is a type of Christ as the heavenly food enabling God’s people to go His way. The children of Israel ate of manna during their years in the wilderness (Exo. 16:14-16, 31). To partake of the hidden manna certainly is to enjoy Christ by eating Him.

Revelation 3:20 says, “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and dine with him and he with Me.” In this verse “dine” means to take the principal meal of the day at evening. Here the Lord promises to dine with the one who opens the door to Him. To dine is not merely to eat certain foods, but it is to enjoy the riches of a meal. This dining may refer to the eating of the rich produce of the good land of Canaan by the children of Israel (Josh. 5:10-12).

These verses from the book of Revelation indicate that the Lord desires to recover the eating by God’s people of the proper food as ordained by God and typified by the tree of life, the manna, and the produce of the good land, all of which are types of the various aspects of Christ as food to us. In his writings John definitely emphasizes the rich enjoyment of Christ by feasting on Him.

John also speaks of eating in the last chapter of Revelation. Revelation 22:1 and 2a say, “And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life....” The tree of life is for God’s people to receive and enjoy. For eternity all God’s redeemed ones will enjoy Christ as the tree of life as their eternal portion. According to these verses, the tree of life is the life supply available along the flow of the Spirit as the water of life. Where the Spirit flows, there the life supply of Christ is found.

In Revelation 22:14 we have a promise concerning the enjoyment of the tree of life: “Blessed are those who wash their robes, that they may have right to the tree of life, and may enter by the gates into the city.” This verse may be regarded as a promise related to the enjoyment of the tree of life, which is Christ with all the riches of life. Through Christ’s redemption, which has fulfilled all the requirements of God’s glory, holiness, and righteousness, the way to the tree of life is opened to the believers. Therefore, those who wash their robes in the redeeming blood of Christ have the right to enjoy the tree of life as their portion.

这些引自约翰福音和启示录的经节，表明约翰著作中吃的重要性。这也指明他的著作是奥秘的，远超过我们天然的领会。

约翰的著作可比作中国人的筵席，包含许多道菜。要研究这种筵席的每一道菜和其成分，会耗尽我们的心思。你赴筵席不是来研究的，乃是来吃，来享受食物的。约翰著作的原则也是一样。要我们说出这些著作里有多少道“菜”是不可能的。我们需要到约翰的著作这里来得滋养，就是来吃并消化其中所包含的属灵食物。

生命的话

我们用餐吃主菜以前，常有一道开胃菜。在约壹一章使徒约翰也给我们一道“开胃菜。”这道“开胃菜”乃是生命的话。毫无疑问，约翰的用意是要供应我们神圣的生命。但是为要激起我们的食欲，他就给我们摆上生命的话作属灵的开胃菜。这就是约翰一章一至四节和十四节所说到的“话，”这话在创世以前在永远里就与神同在，并且就是神；祂在时间里成为肉体，生命就在祂里面。这话传输永远的生命，并且就是基督神圣的人位，是神一切所是的说明、解释和彰显。生命在祂里面，并且祂就是生命。（约十一 25，十四 6。）“生命之话”这辞，在原文指明话就是生命。那人位就是神圣的生命，永远的生命，是我们摸得着的。这里提到“话，”指明这封书信乃是约翰福音的延续和发展。（见约一 1 ～ 2，14。）

我们若能问使徒约翰关于一章一节的话，他也许会叫我们看他的福音书。约翰一章一节、四节说，太初有话，话与神同在，话就是神；生命在这话里面，这生命就是人的光。不仅如此，按照约翰一章十四节，话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际，且有从父而来独生子的荣耀。这一切经节里有话的定义。话就是神。生命在这话里面，这生命就是我们所需要的光。然后这奇妙的一位，是话的神，成了肉体。这就是说，祂成了一个人。祂这人支搭帐幕在我们中间。实际上，祂就是帐幕。不仅如此，这帐幕成了相互的住处，神和我们都可居住在其中。

All these quotations from John’s Gospel and Revelation show the importance of eating in John’s writings. This also indicates that his writings are mysterious, far beyond our natural understanding.

The writings of John can be compared to a Chinese feast consisting of many courses. It would exhaust our mentality to study all the courses of such a feast and their ingredients. You come to a feast not to study, but to enjoy the food by eating it. The principle is the same with John’s writings. It is impossible for us to say how many “courses” are found in these writings. We need to come to John’s writings for nourishment, that is, to eat and digest the spiritual food they contain.

THE WORD OF LIFE

Often before we partake of the main course at dinner, we are served an appetizer. In 1 John 1 the apostle John also gives us an “appetizer.” This appetizer is the Word of life. No doubt, John’s intention is to serve us the divine life. But in order to stir up our appetite he serves us the Word of life as a spiritual appetizer. This is the Word mentioned in John 1:1-4 and 14, who was with God and was God in eternity before creation, who became flesh in time, and in whom is life. This Word conveys the eternal life and is the divine Person of Christ as an account, a definition, and an expression of all that God is. In Him is life, and He is life (John 11:25; 14:6). The phrase “the Word of life” in Greek indicates that the Word is life. The Person is the divine life, the eternal life, which we can touch. The “Word” mentioned here indicates that the Epistle is a continuation and development of John’s Gospel (see John 1:1-2, 14).

If we could ask the apostle John about the Word in 1:1, he would probably refer us to his Gospel. John 1:1 and 4 say that in the beginning was the Word, that the Word was with God and was God, that in this Word was life, and the life was the light of men. Furthermore, according to John 1:14, the Word became flesh and tabernacled among us, full of grace and truth and having the glory as of an only begotten from a father. In all these verses we have a definition of the Word. The Word is the very God. In this Word is life, and the life is the light we need. Then this wonderful One, God the Word, became flesh. This means that He became a man. As a man, He tabernacled among us. Actually, He was the tabernacle. Furthermore, this tabernacle becomes a mutual abode, in which both God and we may abide. Here in

在帐幕这里我们享受恩典，我们领受实际，我们也看见荣耀。这是一章一节所提到的生命之话。

我们已经指出，“生命之话”这辞实际上指明话就是生命。这话，就是永远的生命，成了一个人。祂这一个人，乃是居所，作神与人相互的住处。在这居所里，我们可以享受祂作恩典，接受祂作我们的实际，并注视祂的荣耀。这荣耀，就是神的荣耀，现今成了神独生子的荣耀。我再说，这话就是生命，这生命就是神的彰显。这就是说，生命的话就是神的彰显。

说到奥秘的书

约翰的著作乃是说到奥秘的书。在这书信里，生命，就是神圣的生命，永远的生命，那分赐到在基督里的信徒、并住在他们里面神的生命，是第一个奥秘。（约壹一 2，二 25，三 15，五 11，13，20。）由这个奥秘产生另一个奥秘，就是神圣生命交通的奥秘。（约壹一 3 ～ 7。）然后是三一神膏油涂抹的奥秘。（约壹二 20 ～ 27。）接着是住在主里面的奥秘。（约壹二 27 ～ 28，三 6，24。）第五是神圣出生的奥秘。（约壹二 29，三 9，四 7，五 1，4，18。）第六是神圣种子的奥秘。（约壹三 9。）最后是水、血与那灵的奥秘。（约壹五 6 ～ 12。）

吃神并彰显神

我们不该花太多时间研究生命的话；反之，我们该吃这话，享受这话。我们需要记得，约翰用生命的话作开胃菜，好激起我们的食欲。所以，这道开胃菜是给我们吃的。然而，我们天然的心思也许要进一步探究，并求问这生命如何彰显神。我们不需要这样探究，反而需要吃这话。然后我们就知道生命的话如何能够彰显神。

我们的脸色反映出我们吃了哪一种食物。假定你有一阵子没有好好的吃，这会使你的脸色看起来非常不健康。但如果有人饮食健康，这会显在他的脸色上；你看他的脸，就会知道他一直吃滋养的食物，因为他吃的食物使他显得健康。吃神的原则也是一样。我们越吃神，就越彰显神。

the tabernacle we enjoy grace, we receive the reality, and we see the glory. This is the Word of life mentioned in 1:1.

We have pointed out that the expression “the Word of life” actually indicates that the Word is life. This Word, who is the eternal life, became a man. As a man, He is the dwelling place as a mutual abode for both God and man. In this dwelling place we may enjoy Him as grace, receive Him as our reality, and behold His glory. This glory, which is the glory of God, has now become the glory of God’s only begotten Son. Again I say, this Word is life, and this life is the expression of God. This means that the Word of life is God’s expression.

BOOKS OF MYSTERIES

The writings of John are books of mysteries. In this Epistle, life, that is, the divine life, the eternal life, the life of God imparted into the believers in Christ and abiding in them, is the first mystery (1:2; 2:25; 3:15; 5:11, 13, 20). Issuing out of this mystery is another mystery, the mystery of the fellowship of the divine life (1:3-7). Following this is the mystery of the anointing of the Triune God (2:20-27). Then we have the mystery of abiding in the Lord (2:27-28; 3:6, 24). The fifth is the mystery of the divine birth (2:29; 3:9; 4:7; 5:1, 4, 18). The sixth is the divine seed (3:9). And the last is the water, the blood, and the Spirit (5:6-12).

EATING GOD AND EXPRESSING HIM

We should not spend too much time studying about the Word of life. Instead, we should eat the Word and enjoy it. We need to remember that John uses the Word of life as an appetizer to stir up our appetite. This appetizer, therefore, is for us to eat. However, our natural mind may want to inquire further and ask how this life expresses God. There is no need for us to make this inquiry. Rather, we need to eat the Word. Then we shall know how the Word of life can express God.

The kind of food we eat is reflected in our facial color. Suppose you do not eat well for some time. This may cause your face to have a very unhealthy appearance. But if someone has a healthy diet, this will be expressed in his facial color. By looking at his face you will know that he has been eating nourishing food, for the food he eats causes him to have a healthy appearance. The principle is the same with eating God. The more we eat God, the more we express Him.

有些基督徒反对吃神这件事，并问怎么可能有这样的事。然而，吃神的观念这神圣的思想，乃是完全按照圣经的，虽然宗教人士常常把它忽略了。他们可能宁愿仅仅客观的敬拜神，宣告祂是圣别的。但我们要跟随圣经，有分于神并享受祂作我们的食物。当你来到餐桌前，你会把摆在你面前的食物吃下去。照样，我们来到主面前，就该吃祂作我们的食物。

吃神的结果乃是彰显神。我们享受神圣的生命之后，就彰显神圣的生命。神是生命，话也是生命。这话述说神、说明神、解释神、也彰显神。神为自己说话。但祂不是仅仅客观的从天上说话。祂也因着我们吃祂，而借着我们主观的说话。今天我们的神不仅从天上说话，也借着我们—借着我们这个人说话。神如何借着我们说话？神借着我们吃祂并享受祂而说话。

我早期尽职事时，所说的多半是道理。但今天我所说的，主要的是彰显我对主的享受。多年来我天天吃主。就如吃物质的食物使我强壮、活跃，照样，吃主使我在灵里刚强、活跃。因着享受神、消化神，自然的我在灵里就非常的活跃。

有些人可能宣称，教导神能被我们消化乃是异端。但我要说，否认神是可吃的，并我们能吃祂、消化祂，这才是异端。圣经启示耶稣就是神。不仅如此，按照约翰六章，我们知道主耶稣是可吃的。在这一章里，祂清楚说到我们吃祂的事。我们若循着思路从约翰六章回溯到一章，就会看见耶稣是谁。在约翰六章说到吃祂的耶稣，就是在约翰一章中是话的那一位，祂与神同在，祂就是神，并且祂成了肉体。主耶稣说祂是可吃的，就指明神自己是可吃的。所以，我们能放胆宣告：我们的神是可吃的，我们能有分于祂、吃祂并消化祂。当我们吃神并消化祂时，祂就借着我们主观的说话。

我们可以说，我们所吃并消化的食物替自己说话，不是客观的说，乃是主观的说；那就是我们的脸色，指明我们有没有吃滋养的食物。生命的话作神的彰显，原则也是一

Some Christians oppose the matter of eating God and ask how such a thing is possible. However, the concept of eating God, a divine thought, is absolutely according to the Bible, although religious people often miss it. They may prefer to worship God merely in an objective way, declaring that He is holy. But we would follow the Scriptures to partake of God and enjoy Him as our food. When you come to the dining table, you eat the food set before you. Likewise, when we come to the Lord, we should eat Him as our food.

The result of eating God is that we express Him. After we enjoy the divine life, we express the divine life. God is life, and the Word also is life. This Word speaks, defines, explains, and expresses God. God speaks for Himself. But He does not merely speak objectively from the heavens. He also speaks subjectively through us as a result of our eating of Him. Today our God speaks not only from the heavens; He also speaks through us, through our being. In what way does God speak through us? God speaks by our eating and enjoyment of Him.

In the early years of my ministry, most of my speaking was doctrinal. But today my speaking is mainly the expression of my enjoyment of the Lord. For many years I have been eating the Lord daily. Just as eating physical food makes me strong and active, so eating the Lord makes me strong and active in spirit. Spontaneously, as the result of enjoying God and digesting Him, I become very active in spirit.

Some may claim that it is heretical to teach that God can be digested by us. But I would say that it is heretical to deny that God is edible and that we can eat Him and digest Him. The Bible reveals that Jesus is the very God. Furthermore, according to John 6, we know that the Lord Jesus is edible. In this chapter He speaks clearly concerning our eating of Him. If we trace the thought backward from chapter six of John to chapter one, we shall see who Jesus is. The Jesus who speaks in John 6 concerning the eating of Him is the One who, in John 1, is the Word who was with God, who was God, and who became flesh. For the Lord Jesus to say that He is edible indicates that God Himself is edible. Therefore, we can boldly declare that our God is edible and that we can partake of Him, eat Him, and digest Him. When we eat God and digest Him, He speaks through us subjectively.

We may say that the food we eat and digest speaks for itself not objectively but subjectively; that is, our facial color indicates whether we have been eating nourishing food. The principle is the same with the Word of life as God's expression. The divine life

样。神圣的生命实际上就是神自己。我们吃神作生命并消化祂的时候，在我们的经历中，这生命就成了话，说明、解释并彰显我们所享受的神。

我们若享受神作我们的滋养，至终祂就成了我们这人的构成成分。营养学家告诉我们，我们乃是我们所吃的。这就是说，我们所吃的食物，成了我们这人的元素或构成成分。例如，一个人吃了许多牛肉，喝了许多牛奶，至终他的肉身就会由牛肉和牛奶所构成。同样的，我们若一天过一天吃神、喝神，就会被神所构成。然后构成我们的神就会从我们里面彰显祂自己。

我们所吃、所消化、并构成我们的神，如何从我们里面得着彰显？神乃是借着祂的属性在我们身上得着彰显。神是爱、是光，祂又是圣别、公义的。我们吃神、喝神的时候，就要活祂这爱、光、圣、义。这些神圣的属性会成为我们的美德，作神的彰显。我们如何能知道某人一直吃神、消化神？我们能以知道，乃是借着神从他里面得着彰显。神这彰显就是神的说话。借着吸收神同他神圣的属性所产生的人性美德，成了神的彰显；这彰显实际上就是神的说话。

这是我们成为神的见证的路。见证乃是说话或作见证的事。成为神的见证就是说，这位是话的神，从我们这人将祂自己说出来。这是神圣生命的彰显。

话具体且摸得着的显现出来

约壹一章一节的话是永远的娄格斯（logos），神的彰显。我们从约翰一章一节、十四节知道，这话，就是生命的话，成了肉体，且显现于肉体。并且，这话乃是“从起初”原有的。

我们再读一遍一章一节：“论到那从起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过，我们的手也摸过的。”这一节指明生命的话已经具体且摸得着的显现出来，因为这话是使徒们所听见过、看见过、注视过、也摸过的。这里的顺序是听见过、看见过、注视过（指有意的注视）、以及摸过，就是用手触摸过。

is actually God Himself. When we eat God as life and digest Him, in our experience this life becomes the Word to define, explain, and express the very God we enjoy.

If we enjoy God as our nourishment, He will eventually become the constituent of our being. Dietitians tell us that we are what we eat. This means that the food we eat becomes the element or constituent of our being. For example, a person who eats a great deal of beef and drinks a great deal of milk eventually will be constituted physically of beef and milk. In a similar way, if we eat and drink of God day by day, we shall be constituted of God. Then the God of whom we have been constituted will express Himself from within us.

In what way is the God whom we eat and digest and of whom we are constituted expressed from within us? God is expressed in us by means of His attributes. God is love and light, and He is holy and righteous. When we eat and drink of God, we shall live Him as love, light, holiness, and righteousness. These divine attributes will become our virtues as the expression of God. How can we tell that someone has been eating and digesting God? We can tell this by the expression of God from within him. This expression of God is God’s speaking. The human virtues that are produced through assimilating God with His divine attributes become the expression of God, and this expression is actually God’s speaking.

This is the way we become God’s testimony. A testimony is a matter of speaking or testifying. To become God’s testimony means that the very God as the Word speaks Himself out from our being. This is the expression of the divine life.

THE WORD MANIFESTED SOLIDLY AND TANGIBLY

The Word in 1:1 is the eternal Logos, the expression of God. We know from John 1:1 and 14 that this Word, the Word of life, was incarnated and manifested in the flesh. Moreover, this Word was “from the beginning.”

Let us read 1:1 once again, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands handled concerning the Word of life.” This verse indicates that the Word of life has been manifested solidly and tangibly, for the Word was heard, seen, held, and handled by the apostles. The sequence here is “have heard,” “have seen,” “beheld” (gazing with a purpose), and “handled,” that is, touched by hands. These expressions indicate

这些辞句指明，生命的话不仅是奥秘的，并且因着成为肉体，也是摸得着的。这奥秘的生命之话，不仅在他复活以前，在祂的人性里被人摸过，（可三 10，五 31，）也在祂复活以后，在祂属灵的身体里（林前十五 44）被人摸过。（约二十 17，27。）约翰写这书的时候有一种异端，否认神的儿子成为肉体，（约壹四 1 ～ 3，）因此需要这样有力的辞句，指明主在祂可摸的人性里实在的本质。

第一世纪末叶，智慧派（Gnosticism）的哲学观念开始侵入召会。智慧派有一种观念，认为物质是邪恶的。持有这种观念的人，不相信基督真的是在肉体里来。对他们来说，基督是抽象的，犹如幻像。这种对基督的观点乃是异端。使徒约翰在他的福音书和书信里，有负担为抵挡这异端而争战。为这缘故，他在约翰一章十四节特意用“肉体”一辞。他在约翰一章一节说，话与神同在，话就是神。这是抽象且相当奥秘的。但约翰接着说这话成了肉体。话成了肉体，就是成了具体且摸得着的。然后在他的第一封书信里，约翰指出使徒们听见过生命的话，然后看见过、注视过、也摸过这话。使徒约翰甚至曾靠着主的胸膛。约翰所用关于听见、看见、注视并摸过这话的辞句，乃是抗毒剂，使信徒预防关于基督身位的异端教训。

就一面说，神圣的生命是抽象且看不见的。但就另一面说，神圣的生命是具体且看得见的，因为生命的话已经成了肉体。成了肉体的话能够被人听见、看见、注视并触摸。

约翰一书乃是约翰福音的延续和发展。在约翰福音里，我们看见如何借着相信主耶稣而得着神圣的生命。然而，在约翰福音里我们看不见多少关于如何享受我们所得着的神圣生命。所以，在约翰一书里，使徒约翰给我们约翰福音的延续和发展，给我们看见，我们得着神圣的生命之后，可以享受神圣生命的丰富。我们在要来的信息里会看见，我们乃是借着交通而享受神圣生命的丰富。

that the Word of life is not only mysterious, but is also tangible because of being incarnated. The mysterious Word of life in His humanity was touched by man, not only before His resurrection (Mark 3:10; 5:31), but also after His resurrection (John 20:17, 27) in His spiritual body (1 Cor. 15:44). At the time of John's writing there was a heresy that denied the incarnation of the Son of God (1 John 4:1-3). Hence, such strong expressions to indicate the Lord's solid substance in His touchable humanity were needed.

Toward the end of the first century the philosophical concepts of Gnosticism began to invade the church. One Gnostic concept was that matter was evil. Those who held this concept did not believe that Christ actually came in the flesh. To them, Christ was abstract, something like a phantom. This view of Christ is heretical. The apostle John was burdened in his Gospel and Epistles to fight against this heresy. For this reason, in John 1:14 he purposely used the word "flesh." In John 1:1 he says that the Word was with God and was God. This is abstract and rather mysterious. But then John goes on to say that this Word became flesh. For the Word to become flesh is for the Word to become solid and tangible. Then in his first Epistle John points out that the apostles heard the Word of life and then saw, beheld, and handled this Word. The apostle John even leaned upon the Lord's bosom. The expressions John uses concerning hearing, seeing, beholding, and handling the Word were an antidote to inoculate the believers against heretical teachings regarding the Person of Christ.

In one sense, the divine life is abstract and invisible. But in another sense the divine life is solid and visible, for the Word of life has been incarnated. The incarnated Word could be heard, seen, beheld, and touched.

The first Epistle of John is both a continuation and a development of the Gospel of John. In the Gospel of John we see how to receive the divine life by believing in the Lord Jesus. However, in John's Gospel we cannot see much concerning how to enjoy what we have received of the divine life. Therefore, in 1 John, the apostle John gives us a continuation and development of his Gospel, showing us that after receiving the divine life we may enjoy the riches of the divine life. As we shall see in a forthcoming message, it is through fellowship that we enjoy the riches of the divine life.

约翰一书

第四篇

神圣的生命（二）

*　　*　　*　　*

经文及注解：约壹一 2 及注

纲要：

■ 生命与生命的话

■ 永远的生命

▪ 不能毁坏的

▪ 神的生命

▪ 神的儿子

▪ 在永远里与父同在

▪ 显现与使徒们

▪ 使徒们看见过，又作见证，且传与信徒

▪ 神所应许的

▪ 借着基督的死释放出来

▪ 借着基督的复活分赐给信徒

▪ 为信徒借着信入子所得着

▪ 成了信徒的生命

▪ 信徒借永远的生命得救，并在这生命中作王

▪ 信徒持定永远的生命

▪ 信徒在国度的实现里承受永远的生命

▪ 信徒在永世里完满的享受永远的生命

*　　*　　*　　*

1 JOHN

Message 4

THE DIVINE LIFE (2)

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Scripture and Footnotes: 1 John 1:2 and footnotes

Outline:

■LIFE AND THE WORD OF LIFE

■THE ETERNAL LIFE

▪Indestructible

▪The Life of God

▪The Son of God

▪With the Father in Eternity

▪Manifested to the Apostles

▪Seen, Testified, and Reported to the Believers by the Apostles

▪Promised by God

▪Released through Christ's Death

▪Imparted to the Believers through Christ's Resurrection

▪Received by the Believers through Believing in the Son

▪Becoming the Believers' Life

▪The Believers Being Saved by Eternal Life and Reigning in This Life

▪The Believers Laying Hold on Eternal Life

▪The Believers Inheriting Eternal Life in the Manifestation of the Kingdom

▪The Believers Fully Enjoying Eternal Life in Eternity

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读经：约翰一书一章一至二节，二章二十五节，三章十五节，五章十一至十三节，二十节，约翰福音一章四节，三章十五至十六节，三十六节，五章二十四节，六章四十七节，六十三节，八章十二节，十章十节，二十八节，十一章二十五节，十四章六节，使徒行传十一章十八节，罗马书五章十节，十七节，二十一节，六章二十三节，以弗所书四章十八节，歌罗西书三章四节，提摩太前书六章十二节，十九节，提摩太后书一章十节，提多书一章二节，希伯来书七章十六节，彼得后书一章三节，启示录二章七节，二十二章一至二节，十四节，十七节，十九节，马太福音十九章十六节，二十九节。

生命与生命的话

约壹一章二节说，“这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”这节的“生命”与前节“生命之话”是同义辞，二者都是指基督神圣的人位；祂在永远里与父同在，在时间里借着成为肉体显现出来，是使徒所看见过，又作见证，并传与信徒的。

在一章二节约翰说，这生命已经显现出来。这永远生命的显现，是借着基督的成为肉体；约翰在他的福音书里有力的强调这点，（约一 14，）把它当作抗毒剂，使信徒预防那说基督不是在肉体里来的异端。这样的显现与生命之话的摸得着（约壹一 1）相符，再一次指明主人性具体的性质；主这人性乃是新约经纶里神圣生命的显现。

永远的生命

那已经显现出来的生命，乃是永远的生命。“永远”一辞不仅是指时间上永远长存，无穷无尽，也是指品质上绝对完美完全，毫无短缺瑕疵。这样的辞句着重神圣的生命，即永远之神的生命，那永远的性质。使徒看见过这永远的生命，现在又作见证，并且将这生命传与人。他们所经历的不是任何道理，乃是神的儿子基督这永远的生命；并且他们的见证和传讲不是出于神学或圣经知识，乃是出于这样一个实在的生命。

Scripture Reading: 1 John 1:1-2; 2:25; 3:15; 5:11-13, 20; John 1:4; 3:15-16, 36; 5:24; 6:47, 63; 8:12; 10:10, 28; 11:25; 14:6; Acts 11:18; Rom. 5:10, 17, 21; 6:23; Eph. 4:18; Col. 3:4; 1 Tim. 6:12, 19; 2 Tim. 1:10; Titus 1:2; Heb. 7:16; 2 Pet. 1:3; Rev. 2:7; 22:1-2, 14, 17, 19; Matt. 19:16, 29

LIFE AND THE WORD OF LIFE

First John 1:2 says, “And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us.” In this verse “life” is a synonym for “the Word of life” in the preceding verse. Both life and the Word of life denote the divine Person of Christ, who was with the Father in eternity and was manifested in time through incarnation, and whom the apostles have seen and testify and report to the believers.

In 1:2 John says that the life was manifested. This manifestation of the eternal life was through Christ’s incarnation, which John stressed strongly in his Gospel (John 1:14) as an antidote to inoculate the believers against the heresy which said that Christ did not come in the flesh. Such a manifestation, corresponding to the Word of life being touchable (1:1), indicates again the substantial nature of the Lord’s humanity, which is the manifestation of the divine life in the New Testament economy.

THE ETERNAL LIFE

The life that was manifested is the eternal life. The word “eternal” denotes not only the duration of time, which is everlasting, without end, but also the quality, which is absolutely perfect and complete, without any shortage or defect. Such an expression emphasizes the eternal nature of the divine life, the life of the eternal God. The apostles saw this eternal life and testified and reported it to people. Their experience was not of any doctrine, but of Christ the Son of God as the eternal life, and their testimony and preaching were not of theology or biblical knowledge, but of such a solid life.

我们已经指出，永远的生命不仅在时间上是永远的，在品质上也是永远的。这生命在其范围上也是永远的。所以，永远一辞指三件事：时间、空间和品质。就时间的元素说，这生命要持续到永远。就空间、范围说，这生命是广大、无限的。就品质说，永远的生命是完美完全，毫无瑕疵短缺的。永远生命的范围或领域包含整个宇宙。永远的生命是如此广大，包括了整个生命的领域。凡在生命的领域里的，都包含在这永远的生命里。然而，我们人的生命却非常不同。我们的生命不仅短暂，也很有限。但永远的生命既非短暂，也非有限；反而在时间上是永远长存的，在空间上是无限的。不仅如此，我们的生命有许多瑕疵短缺；但神圣的生命，永远的生命，却没有瑕疵，也没有短缺。

不能毁坏的

永远的生命是不能毁坏的生命。（来七 16。）这生命是一切都不能毁坏，都不能消除的。这是无穷尽的生命，是永远、神圣、非受造的生命，也是经过死亡和阴间之试验的复活生命。（徒二 24，启一 18。）撒但和他的跟从者以为，借着将这生命钉十字架，已经把这生命了结了。宗教的首领也有类似的观念。然而，钉十字架却成了最好的机会，让这生命繁增、繁殖。因为这生命是不受限制的，所以它绝不能被征服、折服或毁坏。

神的生命

永远的生命就是神的生命。（弗四 18，彼后一 3。）我们可以说，这生命实际上就是神自己，连同神圣的爱和神圣的光为内容。并且这生命是属于神的灵，（罗八 2，）特别是当它成了我们的生命，给我们享受时。

神的儿子

永远的生命也是神的儿子。这生命不仅仅是一件事物；这生命乃是一个人位。神圣的生命乃是神自己在祂的儿子里彰显出来。约壹五章十二节说，“人有了神的儿子，就有生命。”在我们的经历中，我们知道永远的生命就是神的儿子自己。

在永远里与父同在

We have pointed out that the eternal life is eternal not only with respect to time, but also with respect to quality. This life is also eternal with respect to its sphere. Therefore, the word eternal denotes three things: time, space, and quality. As to the element of time, this life will last forever. As to space, to sphere, this life is vast, unlimited. As to quality, eternal life is perfect and complete, without defect or shortage. The sphere or field of eternal life encompasses the whole universe. Eternal life is so vast that it covers the entire field of life. Whatever is in the field of life is encompassed by this eternal life. Our human life, however, is very different. Our life is not only temporary, but it is also limited. But eternal life is neither temporary nor limited; rather it is everlasting with respect to time and unlimited with respect to space. Furthermore, our life has many defects and shortages. However, the divine life, the eternal life, has no defects and no shortages.

Indestructible

The eternal life is an indestructible life (Heb. 7:16). Nothing can destroy or dissolve this life. It is an endless life, being the eternal, divine, uncreated life, and the resurrection life which has passed through the test of death and Hades (Acts 2:24; Rev. 1:18). Satan and his followers thought that they had terminated this life by crucifying it. The religious leaders had a similar concept. However, crucifixion gave this life the best opportunity to be multiplied, to be propagated. Because this life is unlimited, it can never be conquered, subdued, or destroyed.

The Life of God

Eternal life is the life of God (Eph. 4:18; 2 Pet. 1:3). We may say that this life is actually God Himself with the contents of divine love and divine light. And this life is of the Spirit of God (Rom. 8:2), especially when it becomes our life for our enjoyment.

The Son of God

Eternal life is also the Son of God. This life is not simply a matter or a thing; this life is a Person. The divine life is God Himself expressed in His Son. First John 5:12 says, “He who has the Son has the life.” In our experience we know that eternal life is the Son of God Himself.

With the Father in Eternity

约壹一章二节说，永远的生命原与父同在。“与…同在，”原文含示在与父的联结并交通里生活行动。那是子的永远生命，在永远里不仅与父同在，并且在与父的联结并交通里生活行动。这辞与约翰一章一至二节者同。

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。

我们该把永远生命的这些方面，当作属灵大餐中一道道的菜来享受，而不是想要分析。永远的生命是神的生命，是神的儿子，且在永远里与父同在。这里至少有四道菜给我们享受：神、神的儿子、父、永远。

有人也许想知道，如何享受这一道道奇妙的菜。按照我的经历，享受这些菜最好的路，就是祷读主的话。例如祷读以弗所四章十八节“神的生命，”你祷读的时候可以说，“哦，神的生命！阿们！就在现在，我享受神，我享受祂作我的生命。为着神，阿利路亚！为着生命，阿利路亚！为着神的生命，阿利路亚！为着享受神的生命，并为着享受神作生命，阿利路亚！”

显现与使徒们

约翰说那原与父同在的生命已经显现与使徒们。永远生命的显现包含将生命启示并分赐给人，为要把人带进永远的生命里，带进与父生命的联结并交通里。

从前所隐藏的，已经显现与使徒们了。如今其中一位使徒约翰，将神圣的奥秘向我们开启。我们若借着祷读来吃主的话，就会得着永远生命之显现的益处。

使徒们看见过，又作见证，且传与信徒

使徒们看见过永远的生命，就是那已经显现出来的生命，然后作见证，且将这生命传与信徒。他们所传的，不是他们所听见过、受过教导的一种神学或道理，乃是借着他们实际的经历所看见过并作过见证的。这神圣的生命乃是一个人位，就是神的儿子这三一神的具体化身，作我们的生命。

First John 1:2 says that eternal life was with the Father. The Greek word rendered “with” is pros (used with the Greek accusative case). It is a preposition of motion, implying living, acting, in union and communion with. The eternal life which is the Son was not only with the Father, but was living and acting in union and communion with the Father in eternity. This word corresponds to John 1:1-2.

The Father is the source of the eternal life, from whom and with whom the Son was manifested as the expression of the eternal life for those the Father has chosen to partake of and enjoy this life.

Instead of trying to analyze these aspects of eternal life, we should enjoy them as “courses” of a spiritual meal. Eternal life is the life of God, it is the Son of God, and it was with the Father in eternity. Here we have at least four courses for our enjoyment: God, the Son of God, the Father, and eternity.

Some may wonder how to enjoy all these marvelous courses. According to my experience, the best way to enjoy them is to pray-read the Word. For example, pray-read the words “the life of God” found in Ephesians 4:18. As you pray-read, you may say, “Oh, the life of God! Amen! Right now, I enjoy God, and I enjoy Him as my life. Hallelujah for God! Hallelujah for life! Hallelujah for the life of God! Hallelujah for the enjoyment of the life of God and for the enjoyment of God as life!”

Manifested to the Apostles

John says that the life which was with the Father was manifested to the apostles. The manifestation of eternal life includes revelation and impartation of life to men, with a view to bringing man into the eternal life, into its union and communion with the Father.

What was once hidden has been manifested to the apostles. John, one of the apostles, now opens to us the divine mysteries. If we eat the Word through pray-reading, we shall receive the benefit of the manifestation of eternal life.

Seen, Testified, and Reported to the Believers by the Apostles

The apostles saw eternal life, the life that was manifested, and then testified and reported this life to the believers. What they reported was not some theology or doctrine which they had heard and concerning which they had been taught, but the divine life, which they had seen and testified by their practical experiences. This divine life is a Person, the Son of God as the very embodiment of the Triune God to be our life.

神所应许的

永远的生命是神所应许的。约壹二章二十五节说，“祂所应许我们的，就是那永远的生命。”约翰福音里有永远生命的应许，如在三章十五节，四章十四节和十章十节。在提多一章二节，保罗说到永远生命的盼望，就是那不能说谎的神，在历世之前所应许的。这永远生命的应许，必定是父在永远里向子所应许的。必定是在已过的永远里，父应许子要将祂永远的生命赐给信子的人。

借着基督的死释放出来

永远的生命不仅是所应许，且显现出来的，也是借着基督的死释放出来的。（约三 14 ～ 15。）神圣的生命在基督里是隐藏、受限制的，但借着祂的死，这神圣的生命从祂里面释放了出来。

借着基督的复活分赐给信徒

那借着基督的死从祂里面释放出来的永远生命，已经借着祂的复活，分赐到信徒里面。彼前一章三节论到这事说，“我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”

为信徒借着信入子所得着

那借着基督的死释放出来，又借着祂的复活分赐给人的永远生命，已经为信徒借着信入子所得着。按照约翰三章十五至十六节、三十六节，凡信入子的就有永远的生命。

成了信徒的生命

信徒得着永远的生命之后，这生命就成了他们的生命。（西三 4。）这是神救恩的目的，就是使祂的生命成为我们的生命，叫我们可以成为祂的儿女，有分于祂神圣的性质，好享受祂一切的所是，并过一种彰显祂的生活。

信徒借永远的生命得救，并在这生命中作王

Promised by God

The eternal life was promised by God. First John 2:25 says, “And this is the promise which He promised us, the eternal life.” In the Gospel of John eternal life is promised in such verses as 3:15; 4:14; and 10:10. In Titus 1:2 Paul speaks of “the hope of eternal life, which God, who cannot lie, promised before times eternal.” This promise of eternal life must be the promise made by the Father to the Son in eternity. It must have been that in eternity past the Father promised the Son that He would give His eternal life to His believers.

Released through Christ’s Death

Eternal life was not only promised and manifested; it was also released through Christ’s death (John 3:14-15). The divine life was concealed, confined, in Christ. But through His death this divine life was released from within Him.

Imparted to the Believers through Christ’s Resurrection

The eternal life that was released from within Christ through His death has been imparted into the believers through His resurrection. Concerning this, 1 Peter 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from among the dead.”

Received by the Believers through Believing in the Son

The eternal life that has been released through Christ’s death and imparted through His resurrection has been received by the believers through their believing in the Son. According to John 3:15-16 and 36, everyone who believes in the Son has eternal life.

Becoming the Believers’ Life

After the believers receive eternal life, this life becomes their life (Col. 3:4). This is the purpose of God’s salvation, that is, to make His life our life so that we may become His children, partaking of His divine nature to enjoy all that He is and to live a life that expresses Him.

The Believers Being Saved by Eternal Life and Reigning in This Life

保罗在罗马五章十节说，“因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”借着基督得与神和好，这事已经成就了；但在祂的生命里，从这么多消极的事物得救，仍然是天天的事。一天过一天，我们可以在永远的生命里得救。

保罗在罗马五章十七节接着说，“若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”我们里面既有神圣的生命，就可以借这生命得救，也在这生命中作王。我们能够在神圣的生命中作王，管治一切消极的事物。比方说，要管治我们的脾气可能很难。我们许多人会说，“我不象王那样管治我的脾气，倒是我的脾气一直在管治我。”许多圣徒无法管治他们的脾气，原因乃是他们没有享受永远的生命。不要痛下决心，立志从现在起绝不发脾气。那是行不通的。反而要忘掉你的脾气，并享受这生命作筵席。我愿鼓励你把呼求主名和祷读主话调在一起。你若这样作，就会享受主。你享受祂，祂就要成为作王管治一切消极事物的那一位。然后祂在你里面作王时，你就在祂的作王里作王。这是在生命中作王管治脾气正确的路。

你单单学习圣经的道理和教训，无法管制脾气。有人听到这话可能会说，“你忽视圣经的道理，高举呼求主名并吃主的话。照你所说，我们这样呼求，这样吃，就能成为得胜者。”我的回答乃是要问这些人，他们得了多少道理和教训的帮助，胜过自己的脾气。许多认识圣经道理的人，还是一再的发脾气。

我要请你们看看今天许多基督徒中间的光景。他们可能不缺道理或圣经知识，但他们缺少呼求主名，以及吃主的话。我们能作见证，我们借着呼求主名得救，并借着吃主的话得滋养。

当你受试诱要发脾气时，你要呼求主的名，对祂说，“主耶稣啊，拯救我不发脾气！”最好是在你受试诱要发脾气以前，就呼求主名并祷读主话。你若借着祷读主话得着滋养，你里面的永远生命就会作王，管治消极的事物。许多

In Romans 5:10 Paul says, “For if, while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved in His life.” Reconciliation to God through Christ has been accomplished already, but being saved in His life from so many negative things is still a daily matter. Day by day we may be saved in the eternal life.

In Romans 5:17 Paul goes on to say, “For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness shall reign in life through the One, Jesus Christ.” Having the divine life within us, we may be saved by this life and also reign in it. We can be kings ruling in the divine life over all negative things. For example, it may be difficult for us to rule our temper. Many of us would say, “Instead of ruling like a king over my temper, my temper has been ruling me.” The reason many saints cannot rule their temper is that they do not enjoy eternal life. Do not make up your mind and strongly decide that from now on you will never lose your temper. That way does not work. Instead, forget about your temper and feast on this life. I would encourage you to mingle the calling on the name of the Lord with the pray-reading of the Word. If you do this, you will enjoy the Lord. As you enjoy Him, He will be the One reigning over all the negative things. Then as He reigns within you, you will reign in His reigning. This is the proper way to reign in life over your temper.

You cannot reign over your temper simply by learning the doctrines and teachings of the Bible. When some hear this, they may say, “You ignore Bible doctrine and uplift calling on the Lord and eating the Word. According to you, we can be overcomers by this calling and eating.” I would reply by asking these ones how much they have been helped by doctrines and teachings to overcome their temper. Many of those who know the doctrines of the Bible still lose their temper again and again.

I would ask you to consider the situation among many of today’s Christians. They may not be short of doctrine or Bible knowledge, but they are short of the calling on the name of the Lord and of the eating of the Word. We can testify that we are saved by calling on the Lord’s name, and we are nourished by eating the Word.

When you are tempted to lose your temper, call on the name of the Lord. Say to Him, “O Lord Jesus, save me from losing my temper!” It is even better to call on the Lord and pray-read the Word before you are tempted to lose your temper. If you are nourished through pray-reading the Word, the eternal life in you will reign as a king over negative

时候，这甚至会保守你的脾气不被挑动。当你经历永远的生命在你里面作王时，你的脾气就被治死了。

信徒持定永远的生命

我们信徒该持定永远的生命。保罗在提前六章十二节嘱咐我们，要“持定永远的生命；你已蒙召进入这永远的生命。”在提前六章十九节，他力劝我们“持定那真实的生命。”这生命就是永远的生命。持定永远的生命，意思就是在每一事上—在我们的日常生活、我们的职事和我们的工作上—我们都需要使自己联于神圣的生命，并将神圣的生命应用到每个情况中，而不信靠我们人的生命。

信徒在国度的实现里承受永远的生命

在马太十九章二十九节，主耶稣说到承受永远的生命。承受永远的生命，乃是在来世诸天之国的实现里，得着神圣生命的享受为赏赐。有些得着了永远生命的信徒，多多少少享受这生命，然而他们没有享受到正确的程度。结果，当主耶稣在国度的实现回来时，他们就会失去千年国的享受。在要来的国度里失去神圣生命的享受，就是在那个时代失去永远生命的享受。

信徒在永世里完满的享受永远的生命

在永世里，所有的信徒都要完满的享受永远的生命。按照启示录二十二章一、二节，在新耶路撒冷里，所有的信徒都要享受神圣的生命，作涌流的河与生长的树。河与树都是给我们永远享受的。我们要享受这神圣的生命，直到永远。（启二二 14，17，19。）

永远的生命关系到今世、来世的国度、以及永世。在今世我们得着永远的生命并活永远的生命。我们若照主的愿望活这生命，也就会在来世的国度里享受神圣的生命。至终，所有的信徒要在永世里享受永远的生命到极点。然而，今世得着永远生命的人若没有正确的活这生命，反而忽视

things. In many cases this will even keep your temper from being stirred up. When you experience the reigning of the eternal life within you, your temper is put to death.

The Believers Laying Hold on Eternal Life

As believers, we should lay hold on eternal life. In 1 Timothy 6:12 Paul charges us to “lay hold on the eternal life to which you were called.” In 1 Timothy 6:19 he urges us to “lay hold on that which is really life.” This life is the eternal life. To lay hold on eternal life means that in everything—in our daily life, in our ministry, and in our jobs—we need to attach ourselves to the divine life and to apply the divine life to every situation, not trusting in our human life.

The Believers Inheriting Eternal Life in the Manifestation of the Kingdom

In Matthew 19:29 the Lord Jesus speaks of inheriting eternal life. To inherit eternal life is to be rewarded in the coming age with the enjoyment of the divine life in the manifestation of the kingdom of the heavens. Certain believers who have received eternal life enjoy it to some extent; however, they do not enjoy it to the proper extent. As a result, when the Lord Jesus comes back at the time of the manifestation of the kingdom, they will miss the enjoyment of the millennial kingdom. To miss the enjoyment of the divine life in the coming kingdom is to miss the enjoyment of eternal life during that dispensation.

The Believers Fully Enjoying Eternal Life in Eternity

In eternity all believers will fully enjoy eternal life. According to Revelation 22:1 and 2, in the New Jerusalem all the believers will enjoy the divine life as the flowing river and as the growing tree. Both the river and the tree are for our eternal enjoyment. For eternity, we shall enjoy this divine life (Rev. 22:14, 17, 19).

Eternal life is related to the present age, to the coming age of the kingdom, and to the eternal age. In the present age we receive the divine life and live the divine life. If we live this life according to the Lord’s desire, we shall also enjoy the divine life in the coming age of the kingdom. Eventually, all believers will enjoy eternal life to the uttermost in the eternal age. However, if those who receive eternal life in this age do not

了这生命，他们在来世—国度的时代里，就会失去对神圣生命的享受。他们在国度时代失去对永远生命的享受，就会学功课并受训练。至终，他们会得着恢复，享受永远的生命。然后到末了，在永世里，所有的信徒都会对神圣的生命有完满的享受。

live it properly but instead neglect it, then in the coming age, the age of the kingdom, they will miss the enjoyment of the divine life. By missing the enjoyment of eternal life in the kingdom age, they will learn certain lessons and be trained. Eventually they will be restored to the enjoyment of the eternal life. Then ultimately, in the eternal age, all believers will have the full enjoyment of the divine life.

约翰一书

第五篇

神圣生命的交通

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经文及注解：约壹一 3 至 4 及注，一 5 及注 1、注 2

纲要：

■ 神圣生命的流出与流通
■ 那灵的交通
■ 信徒与使徒之间
■ 信徒与父并与祂儿子耶稣基督之间
■ 信徒彼此所有的交通
■ 使喜乐得以满足
■ 享受神作光
■ 联于使徒和三一神，
　　以完成神的定旨

*　　*　　*　　*

读经：约翰一书一章三至七节。

我们在前面几篇信息里已经看过，这封书信里第一件基本的事—神圣的生命。现在我们来看第二件基本的事，就是神圣生命的交通。神圣生命的交通实际上就是整本约翰一书的主题。约翰福音启示耶稣基督是神圣的生命，给我们接受。我们相信祂的时候，祂就进到我们里面，我们就得着祂在我们里面作生命。这封书信是约翰福音的延续，给我们看见我们接受神圣的生命以后，就可以有生命的交通，作为神圣生命的流出。神圣生命的交通乃是对神圣生

1 JOHN

Message 5

THE FELLOWSHIP OF THE DIVINE LIFE

*　　*　　*　　*

Scripture and Footnotes: 1 John 1:3-4 and footnotes, 1:5 and footnotes 1, 2

Outline:

■THE ISSUE AND FLOW OF THE DIVINE LIFE
■THE FELLOWSHIP OF THE SPIRIT
■BETWEEN THE BELIEVERS AND THE APOSTLES
■BETWEEN THE BELIEVERS AND THE FATHER AND HIS SON JESUS CHRIST
■THE FELLOWSHIP THE BELIEVERS HAVE WITH ONE ANOTHER
■FOR FULL JOY
■ENJOYING GOD AS LIGHT
■TO JOIN WITH THE APOSTLES AND THE TRIUNE GOD
　　FOR THE CARRYING OUT OF GOD'S PURPOSE

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Scripture Reading: 1 John 1:3-7

In previous messages we have considered the first of the basic matters in this Epistle—the divine life. Now we come to the second basic matter, and this is the fellowship of the divine life. Actually, the fellowship of the divine life is the topic of the entire Epistle of 1 John. In the Gospel of John Jesus Christ is revealed as the divine life for us to receive. When we believe in Him, He comes into us, and we have Him as life within. As the continuation of the Gospel of John, this Epistle shows us that after receiving the divine life, we may have the fellowship of life as the issue of the divine life. The fellowship of the divine life is the real enjoyment of the divine life. In other words,

命真实的享受。换句话说，我们若要经历神圣的生命，就需要密切注意这生命的交通。

约翰在约壹一章三节说，“我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与他儿子耶稣基督所有的。”一节先说“听见，”再说“看见。”这里正好相反。在领受启示时，听见是基本的；但在传讲、传报时，看见应当是根基。我们所传讲的，该是我们对所听见之事的领略和经历。

使徒听见并看见永远的生命，然后将这生命传与信徒，使他们也可以听见并看见。借着永远的生命，使徒享受了与父并与祂儿子主耶稣的交通；他们渴望信徒也能享受这交通。

神圣生命的流出与流通

交通一辞，原文意一同参与，共同分享。交通乃是永远生命的流出，并且实际上，就是所有已经接受并得着神圣生命之信徒里面永远生命的流。这是新耶路撒冷里生命水的流所描绘的。（启二二1。）因此，所有的真信徒都在这交通里。（徒二42。）这交通是凭我们重生之灵里的那灵而得继续的，因此称为圣灵的交通（林后十三14）和（我们）灵的交通。（腓二1。）我们信徒乃是在这永远生命的交通里，有分于父与子所是、并为我们所作的一切；这乃是我们借着那灵的交通，享受父的爱和子的恩。这样的交通首先是使徒在借着那灵享受父与子上所得的分，因此称为使徒的交通，（徒二42，）以及约壹一章三节我们（使徒）的交通，就是与父并与祂儿子耶稣基督的交通。这是个神圣的奥秘。永远生命这奥秘的交通，应当视为这封书信的主题。

交通是一同参与，共同分享。因此，交通乃是共同参与一件事。神圣生命的交通乃是神圣生命的流出与流通。因为神圣的生命是生机的、丰富的、行动的、活泼的，所以它有特殊的流出，有某种的结果。神圣生命的流出、结果，乃是生命的交通。

if we would experience the divine life, we need to pay close attention to the fellowship of this life.

In 1:3 John says, “That which we have seen and heard we report also to you, that you also may have fellowship with us, and indeed the fellowship which is ours is with the Father and with His Son Jesus Christ.” Verse 1 speaks of “have heard” and then “have seen.” Here it is vice versa. In receiving revelation, hearing is the basic thing. But in preaching, in reporting, seeing should be the base. What we preach should be what we have laid hold of and experienced of the things we have heard.

The apostles have heard and seen the eternal life. Then they report it to the believers that they may also hear and see it. By virtue of the eternal life, the apostles have enjoyed fellowship with the Father and with His Son, the Lord Jesus. They desire that the believers may also enjoy this fellowship.

THE ISSUE AND FLOW OF THE DIVINE LIFE

The Greek word for fellowship, koinonia, means joint participation, common participation. It is the issue of the eternal life, and is actually the flow of the eternal life within all the believers, who have received and possess the divine life. It is illustrated by the flow of the water of life in the New Jerusalem (Rev. 22:1). Hence, all genuine believers are in this fellowship (Acts 2:42). It is carried on by the Spirit in our regenerated spirit. Hence, it is called “the fellowship of the Holy Spirit” (2 Cor. 13:14) and “fellowship of [our] spirit” (Phil. 2:1). It is in this fellowship of the eternal life that we the believers participate in all the Father and the Son are and have done for us; that is, we enjoy the love of the Father and the grace of the Son by virtue of the fellowship of the Spirit. Such a fellowship was first the apostles’ portion in enjoying the Father and the Son through the Spirit. Hence, it is called “the fellowship of the apostles” (Acts 2:42) and “the fellowship which is ours [the apostles’]” in 1 John 1:3, a fellowship with the Father and with His Son Jesus Christ. It is a divine mystery. This mysterious fellowship of the eternal life should be considered the subject of this Epistle.

Fellowship is a common participation, a joint participation. Therefore, to have fellowship is to have a corporate participation in something. The fellowship of the divine life is the issue and flow of the divine life. Because the divine life is organic, rich, moving, and active, it has a particular issue, a certain kind of outcome. The issue, the outcome, of the divine life is the fellowship of life.

神圣生命的交通在启示录二十二章一节有清楚的描绘。在这一节我们看见，在新耶路撒冷里，生命水的河从神和羔羊的宝座流出来。神和羔羊的宝座就是救赎的神—羔羊神的宝座。创世记一章一节有神，但启示录二十二章一节有神同羔羊；创世记有创造的神，但启示录有救赎的神。从这位作源头的救赎之神，流出生命水的河。这生命水河的流通就是生命的交通。这就是说，交通乃是神圣的生命，从救赎的神里面向外涌流。

按照启示录里的图画，新耶路撒冷里那一道河呈螺旋状往下流，直流到十二个城门。借此我们能看见，新耶路撒冷全城都得着这道活水的流的供应，也就是得着生命交通的供应。神圣生命的交通从神流出来，经过祂的子民，以达到基督身体的每一部分，这身体要完成于新耶路撒冷。

那灵的交通

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

信徒与使徒之间

神圣生命的交通乃是信徒与使徒之间的交通。（约壹一 3 下，徒二 42。）这就是说，在信徒和使徒之间有一种对三一神的共享。信徒与使徒需要彼此接触。有正确的接触，就有双向的来往，这来往就是交通，共同分享。当我们有这双向的来往时，我们就享受那在我们里面神圣的生命。这就是说，当我们有交通时，我们就有对神圣生命的享受。

这种双向的交通越多越好。我们越接触使徒，就越享受神圣的生命。然而，有些人可能会指出，如今使徒不再与

The fellowship of the divine life is clearly portrayed in Revelation 22:1. In this verse we see that in the New Jerusalem the river of the water of life flows out from the throne of God and of the Lamb. The throne of God and of the Lamb is the throne of the redeeming God, the Lamb-God. In Genesis 1:1 we have God, but in Revelation 22:1 we have God with the Lamb. In Genesis we have the creating God, but in Revelation we have the redeeming God. Out of this redeeming God as the source flows the river of water of life. The flow of the river of water of life is the fellowship of life. This means that fellowship is the outflow of the divine life from within the redeeming God.

According to the picture in Revelation, the river in the New Jerusalem flows downward in a spiral until it reaches the twelve gates of the city. By this we can see that the entire city of the New Jerusalem is supplied by the flow of this living water; that is, it is supplied by the fellowship of life. The fellowship of the divine life flows out of God and through His people in order to reach every part of the Body of Christ, which will consummate in the New Jerusalem.

THE FELLOWSHIP OF THE SPIRIT

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

BETWEEN THE BELIEVERS AND THE APOSTLES

The fellowship of the divine life is a fellowship between the believers and the apostles (1 John 1:3b; Acts 2:42). This means that there is a joint enjoyment of the Triune God among the believers and the apostles. The believers and the apostles need to have contact with one another. When there is the proper contact, there will be a two-way traffic, and this traffic is fellowship, a common participation. When we have this two-way traffic, we enjoy the divine life that is within us. This means that when we have fellowship, we have the enjoyment of the divine life.

The more of this two-way traffic we have, the better it will be. The more we contact the apostles, the more we shall enjoy the divine life. However, some may point out that

我们同在了。这没有错，但我们还有使徒的著作。每当我们来看使徒的著作，我们都会感觉被带进与使徒的交通里，享受我们与他们之间双向的来往。于是在这样的来往里，我们与他们一同享受神圣的生命。

信徒与父并与祂儿子耶稣基督之间

神圣生命的交通乃是信徒与父并与祂儿子耶稣基督之间的交通。约翰说，首先信徒借着神圣的生命与使徒有交通。然后他说，使徒与父和子有交通。借此我们看见，交通将信徒联于使徒，并联于父和子。因此，在这交通里有神圣生命完满的一。

电的流通是神圣生命的交通很好的说明。电从发电厂流到建筑物里面，电流就将发电厂联于建筑物。不仅如此，在建筑物某个房间点了灯的天花板上，个别的灯借着电流的流通就彼此相联。没有电流的流通，天花板上的灯是分开的；但借着电的流通，这些灯就被带进彼此的“交通”里，因为它们都在同一个电流里面。这个例子，说明使徒和信徒在神圣生命里一同享受交通的事实。

信徒彼此所有的交通

在神圣的生命里，信徒彼此有交通。（约壹一 7，腓二 1。）房间天花板上的电灯里面怎样有电流在流通，照样，我们众人里面也有神圣的流在流通。在这神圣的生命里，并借着这神圣的生命，我们有交通，使我们得以享受神圣的生命。我们越有神圣的生命在我们里面流通，我们就越享受神圣的生命。

在约壹一章三节只说到父与子，没有说到灵，因为那灵是隐含在交通里。事实上，永远生命的交通就是三一神—父、子、灵—分赐到信徒里面，作他们唯一的分，给他们享受，从今时直到永远。

the apostles are no longer with us. This is true, but we still have the writings of the apostles. Whenever we come to the apostles' writings, we may have the sense of being brought into fellowship with the apostles and enjoying the two-way traffic between us and them. Then in this traffic we enjoy the divine life together with them.

BETWEEN THE BELIEVERS AND THE FATHER AND HIS SON JESUS CHRIST

The fellowship of the divine life is between the believers and the Father and His Son Jesus Christ. John says that first the believers have fellowship with the apostles through the divine life. Then he says that the apostles have fellowship with the Father and the Son. By this we see that fellowship joins the believers to the apostles and to the Father and the Son. Therefore, in this fellowship there is the full oneness of the divine life.

The flowing of electricity is a good illustration of the fellowship of the divine life. Electricity flows from the power plant into a building. The electrical current connects the power plant to the building. Furthermore, in a lighted ceiling of a particular room in the building, the individual lights are connected to each other by the flow of the electrical current. Apart from the flow of the current, the lights in the ceiling are separate. But through the flow of electricity, the lights are brought into a “fellowship” with one another, for they are all in the one flow of electricity. This is an illustration of the fact that the apostles and the believers enjoy fellowship together in the divine life.

THE FELLOWSHIP THE BELIEVERS HAVE WITH ONE ANOTHER

In the divine life the believers have fellowship with one another (1:7; Phil. 2:1). As the electrical lights in the ceiling of a room have a current flowing within them, so we all have the divine current flowing within us. In this divine life and through this divine life we have fellowship for the enjoyment of the divine life. The more we have the divine life flowing within us, the more we enjoy the divine life.

In 1:3 only the Father and the Son are mentioned, not the Spirit, because the Spirit is implied in the fellowship. Actually, the fellowship of the eternal life is the impartation of the Triune God—the Father, the Son, and the Spirit—into the believers as their unique portion for them to enjoy today and for eternity.

使喜乐得以满足

约翰在一章四节接着说，“我们写这些事，是要叫我们的喜乐得以满足。”“我们的，”有些古卷作“你们的。”使徒的喜乐也就是信徒的喜乐，因为信徒是在使徒的交通里。

交通是永远生命的流出，喜乐（对三一神的享受）乃是这交通的结果，就是借着那灵有分于父的爱和子的恩的结果。因着这种对神圣生命属灵的享受，我们在三一神里的喜乐就得以满足。

我们通常不认为喜乐是重要的一项。但在这封书信里，在神圣的生命与神圣生命的交通之后，所提到第三件重要的事就是喜乐。神圣的生命带来交通，交通带来喜乐。

你是个喜乐的基督徒，还是个忧愁的基督徒？忧愁也许指明你不在神圣生命的交通里。但你若是满了喜乐，你就在这交通里。

新约用三个辞描述我们在神圣生命里的喜乐，除了“喜乐”以外，还用了“欢乐”和“欢腾”二辞。我们不仅该喜乐，我们也该欢乐并欢腾。喜乐而缄默还有可能，但我们要欢乐并欢腾，就不能保持缄默。神的救恩叫我们喜乐，更使我们欢乐并欢腾。因此，我们聚在一起的时候，我们应当喜乐。在旧约里，当神的百姓来在一起过节的时候，他们满了喜乐。诗篇里甚至嘱咐他们要向耶和华大声欢呼。（诗九五1，九八4，6。）宗教不喜欢听到欢呼声，神却欣赏我们的欢呼。神喜欢看见我们满了喜乐。因此，使徒约翰告诉我们，如果我们享受神圣生命的交通，我们必定会满了喜乐。不仅如此，当我们满了喜乐时，我们就会欢乐并欢腾。我们都该是这样欢乐并欢腾的基督徒。让我们喜乐的来参加召会的聚会，因为我们在神圣的交通里享受神圣的生命。

享受神作光

约翰在一章五节说，“神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”除了前面经文里三件主要的事：生命、交通和喜乐以外，使徒从

FOR FULL JOY

John goes on to say in 1:4, “And these things we write that our joy may be made full.” Instead of “our,” some manuscripts read “your.” The apostles’ joy is also the believers’ joy because the believers are in the fellowship of the apostles.

Fellowship is the issue of the eternal life; and joy, that is, the enjoyment of the Triune God, is the issue of this fellowship, the issue of participation in the Father’s love and the Son’s grace through the Spirit. By such a spiritual enjoyment of the divine life, our joy in the Triune God may be made full.

We do not usually regard joy as a major item. But in this Epistle, joy is the third matter of major importance to be covered, coming after the divine life and the fellowship of the divine life. The divine life issues in fellowship, and fellowship issues in joy.

Are you a joyful Christian, or are you a sorrowful one? To be sorrowful may be an indication that you are out of the fellowship of the divine life. But if you are joyful, full of joy, you are in this fellowship.

The New Testament uses three words to describe our joy in the divine life. In addition to the word “joyful,” the words “rejoice” and “exult” are used. Not only should we be joyful—we should also rejoice and exult. It is possible to be joyful and yet be silent. But in order to rejoice and exult we cannot remain silent. God’s salvation makes us joyful and causes us to rejoice and exult. Therefore, when we gather together, we should be joyful. In the Old Testament God’s people were full of joy when they came together for the feasts. In the Psalms they were even charged to make a joyful noise unto the Lord (Psa. 95:1; 98:4, 6). Religion does not like to hear a joyful noise, but God appreciates it. He likes to see that we are full of joy. Hence, the apostle John tells us that if we enjoy the fellowship of the divine life, we shall surely be full of joy. Furthermore, when we are full of joy, we shall rejoice and exult. We all should be such rejoicing and exulting Christians. Let us come to the church meetings joyfully because we enjoy the divine life in the divine fellowship.

ENJOYING GOD AS LIGHT

In 1:5 John says, “And this is the message which we have heard from Him and announce to you, that God is light, and in Him is no darkness at all.” In addition to the three main things in the preceding verses—life, fellowship, and joy—a further message,

主所听见进一步的信息，乃是报给信徒，神就是光。首先我们有神圣的生命，然后本于这生命，我们有神圣生命的交通。交通带来喜乐。当我们在这交通的喜乐元素里，我们就在神的光中。因此，先后顺序是生命、交通、喜乐和光。

在前面的经文里，是以明言说到父与子，而那灵是隐含在永远生命的交通里。这里是这封书信首次说到神，并说到祂是三一神—父、子、灵。这位神正如在福音的光中所启示的，乃是光。

约翰和其他早期门徒所听见的信息，无疑的，就是主耶稣在约翰八章十二节和九章五节所说的话：祂就是光。然而，约翰在这里说，这信息乃是神就是光。这指明主耶稣就是神，含示神圣三一的素质。

“神就是光”一辞，就象约壹四章八节和十六节“神就是爱，”以及约翰四章二十四节“神是灵”一样，不是作为隐喻，乃是作为叙述，用以指明并描述神的性质。在祂的性质上，神是灵，是爱，也是光。灵是指神人位的性质，爱是指神素质的性质，光是指神彰显的性质。爱与光都与神是生命有关，这生命是属于灵的。（罗八 2。）神、灵和生命，实际上乃是一。神就是灵，灵就是生命。在这样的生命里，有爱也有光。这神圣的爱向我们显明，就成了恩典；这神圣的光照在我们身上，就成了真理。约翰的福音书启示主耶稣将恩典和真理带给我们，（约一 14，17，）使我们得着神圣的生命；（约三 14 ～ 16；）约翰的书信揭示神圣生命的交通把我们带到恩典和真理的源头，就是神圣的爱与神圣的光。他的书信乃是他福音书的延续。在他的福音书里，是神在子里到我们这里来作恩典和真理，使我们成为神的儿女；（约一 12 ～ 13；）在他的书信里，是我们这些儿女在父生命的交通里，往父那里去，有分于祂的爱与光。前者是神出到外院子，在祭坛那里满足我们的需要；（利四 28 ～ 31；）后者是我们进入至圣所，在约柜那里接触神。（出二五 22。）这是对神圣生命更往前、更深的经历。在约翰的福音书里，我们因着信入子，接受了神圣的生命，接着就该在他的书信里，借着这生命的交通，继续享受这生命。他全部的书信都是向我们揭示这一件事，就是借着住在神圣生命的交通里享受这生命。

which the apostles have heard from the Lord, is to announce to the believers that God is light. First we have the divine life, and then out of this we have the fellowship of the divine life. Fellowship issues in joy. When we are in this joyful element of the fellowship, we are in the light of God. Therefore, the sequence is life, fellowship, joy, and light.

In the preceding verses, the Father and Son are mentioned with clear words, and the Spirit is implied in the fellowship of the eternal life. Here God is mentioned for the first time in this Epistle, and He is mentioned as the Triune God—the Father, the Son, and the Spirit. This God, as revealed in the light of the gospel, is light.

The message that John and the other early disciples heard was, undoubtedly, the word spoken by the Lord Jesus in John 8:12 and 9:5 that He is the light. However, John says here that the message was that God is light. This indicates that the Lord Jesus is God and implies the essence of the Divine Trinity.

The expression, “God is light,” like “God is love” in 4:8 and 16, and “God is Spirit” in John 4:24, is used not in a metaphoric sense but in a predicative sense. These expressions denote and describe the nature of God. In His nature God is Spirit, love, and light. Spirit denotes the nature of God’s Person; love, the nature of God’s essence; and light, the nature of God’s expression. Both love and light are related to God as life, which life is of the Spirit (Rom. 8:2). God, Spirit, and life are actually one. God is Spirit, and Spirit is life. Within such a life are love and light. When this divine love appears to us, it becomes grace, and when this divine light shines upon us, it becomes truth. John’s Gospel reveals that the Lord Jesus has brought grace and truth to us (John 1:14, 17) that we may have the divine life (John 3:14-16), whereas his Epistle unveils that the fellowship of the divine life brings us to the very sources of grace and truth, which are the divine love and the divine light. His Epistle is the continuation of his Gospel. In his Gospel it was God in the Son coming to us as grace and truth that we may become His children (John 1:12-13). In his Epistle it is we, the children, in the fellowship of the Father’s life, coming to the Father to participate in His love and light. The former was God coming out to the outer court to meet our need at the altar (Lev. 4:28-31); the latter is we entering into the Holy of Holies to contact Him at the ark (Exo. 25:22). This is further and deeper in the experience of the divine life. After receiving the divine life in John’s Gospel by believing in the Son, we should go on to enjoy this life in his Epistle through the fellowship of this life. His entire Epistle discloses to us this one thing, that is, the enjoyment of the divine life by abiding in its fellowship.

神是灵，这是指祂的身位。神也是爱和光，爱是指祂的素质，光是指祂的彰显。神的爱与神的光都与祂的生命有关。这生命实际上就是神自己。生命也就是那灵。

当这生命显现出来时，它乃是带着恩典与真理而来。当我们接受主耶稣时，我们就接受了生命，现今我们享受恩典与真理。这生命将我们带回归神。首先，神来到我们这里，使我们可以接受恩典和真理。现在我们回到父那里，接触祂这位恩典和真理的源头，这源头就是爱和光。我们回到父那里，就可以享受爱作恩典的源头，并享受光作真理的源头。因此，在神圣生命的交通里，我们被带回到神那里，享受爱作恩典的源头，以及光作真理的源头。

这种对爱和光的领会不是出自人的推理，乃是来自主话中神圣的启示。在这启示里，有好些项目给我们享受，就好比筵席上的许多道佳肴一样。我们有神，有那灵作神身位的性质，有爱作神素质的性质，有光作神彰显的性质，有神圣的生命、恩典和真理。我们有了这一切神圣的事物，就被带回到父神那里。当我们被带回到父那里，我们就会见祂，并享受祂这爱，就是恩典的源头，享受祂这光，就是真理的源头。何等美妙，我们在神圣生命的交通里享受神圣的光！

联于使徒和三一神，以完成神的定旨

我们在神圣生命的交通里联于使徒和三一神，以完成神的定旨。约翰在约壹一章三节的话，指明把个人的利益，为着某一共同的目的，放在一边，并联于别人。因此，与使徒有交通，在使徒的交通里，并在使徒的交通里与三一神有交通，乃是放下我们个人的利益，联于使徒和三一神，为着完成神的定旨。按照约翰的著作，这定旨是双重的。首先，这定旨是要信徒因着住在三一神里面，得以在神圣的生命里长大；（约壹二 12 ～ 27；）并基于神圣的出生，过神圣之义与神圣之爱的生活，（约壹二 28 ～五 3，）以胜过世界、死、罪、魔鬼和偶像。（约壹五 4 ～ 21。）其次，这定旨是要众地方召会为着耶稣的见证，得以建造起来成

God is Spirit. This refers to His Person. God is also love and light. Love refers to His essence, and light, to His expression. Both God's love and light are related to His life. This life is actually God Himself. Life is also the Spirit.

When this life was manifested, it came with grace and truth. When we received the Lord Jesus, we received life, and we now enjoy grace and truth. This life brings us back to God. First, God came to us so that we may receive grace and truth. Now we go back to the Father and contact Him as the source of grace and truth, and this source is love and light. Going back to the Father, we may enjoy love as the source of grace and light as the source of truth. Therefore, in the fellowship of the divine life, we are being brought back to God to enjoy love as the source of grace and light as the source of truth.

This understanding of love and light is not derived from human reasoning; it comes from the divine revelation in the Word. In this revelation we have a number of items for our enjoyment, comparable to many courses of a feast. We have God, the Spirit as the nature of God's person, love as the nature of God's essence, light as the nature of God's expression, the divine life, grace, and truth. When we have all these divine things, we are brought back to God the Father. When we are brought back to the Father, we meet Him and enjoy Him as love, which is the source of grace, and light, which is the source of truth. How marvelous that in the fellowship of the divine life we enjoy the divine light!

TO JOIN WITH THE APOSTLES AND THE TRIUNE GOD FOR THE CARRYING OUT OF GOD'S PURPOSE

In the fellowship of the divine life we join with the apostles and the Triune God for the carrying out of God's purpose. John's word in 1:3 indicates the putting away of private interest and joining with others for a certain common purpose. Hence, to have fellowship with the apostles, to be in the fellowship of the apostles, and to have fellowship with the Triune God in the apostles' fellowship is to put aside our private interest and join with the apostles and the Triune God for the carrying out of God's purpose. According to John's writings, this purpose is twofold. First, this purpose is that the believers may grow in the divine life by abiding in the Triune God (2:12-27) and, based upon the divine birth, live a life of the divine righteousness and the divine love (2:28—5:3) to overcome the world, death, sin, the devil, and idols (5:4-21). Second, it is that the local churches may be built up as the lampstands for the testimony of Jesus (Rev.

为灯台，（启一～三，）并终结完成于新耶路撒冷，作神完满的彰显，直到永远。（启二一～二二。）我们有分于使徒对三一神的享受，就是联于使徒和三一神，以完成神、使徒和所有信徒所共有三一神的神圣定旨。

当我们在神圣的交通里享受三一神，我们就被带进一种情形里，自然而然的将自己联于使徒和三一神，为着一个共同的目的。神有一个定旨，使徒们实现神的定旨。我们在神圣的交通里享受神圣的生命，就有分于这定旨及其实现。

神渴望借着使徒，也借着我们成就的定旨，首先是要信徒因着住在三一神里面，得以在神圣的生命里长大。不仅如此，神愿意信徒基于神圣的出生，过神圣之义与神圣之爱的生活，以胜过世界、罪、死、魔鬼和偶像。其次，神的定旨是要众地方召会被建造起来，成为耶稣的见证，末了这见证要终结完成于新耶路撒冷。因此，神的定旨是要祂每一个儿女都在神圣的生命里长大，过义和爱的生活，以胜过一切消极的事物。这样，众地方召会就要被建造成为耶稣的见证，最终就有新耶路撒冷，作三一神永远的彰显。这就是神的定旨，也是使徒工作的负担。他们与神共有这定旨。现在我们该在神圣生命的交通里联于他们，这样享受神圣生命里的交通，就会将我们引进使徒与三一神共有的权益里。我们的目的就与三一神和使徒一样，要信徒在生命里长大，过义和爱的生活，以胜过消极的事物，使众地方召会得以建造起来，结果产生新耶路撒冷，作三一神终结的彰显。

我们若看见真实的交通，就会晓得交通是一件大事。但是多年来我们所领会的交通，只是一种在神圣生命里的享受。我们没有看见交通也包括共同的权益。神供应我们享受不是没有目的的。神是有定旨的，祂将祂生命交通里的享受赐给我们，有一个定旨。神的定旨是要喂养我们，使我们可以在神圣的生命里长大，并且基于神圣的出生，可以过神圣之义与神圣之爱的生活，以胜过

1—3) and consummate in the New Jerusalem as the full expression of God for eternity (Rev. 21—22). Our participation in the apostles' enjoyment of the Triune God is our joining with them and with the Triune God for His divine purpose, which is common to God, the apostles, and all the believers.

When we enjoy the Triune God in the divine fellowship, we shall be brought into a situation where spontaneously we join ourselves to the apostles and the Triune God for a common purpose. God has a purpose, and the apostles work out God's purpose. By enjoying the divine life in the divine fellowship, we participate in this purpose and its outworking.

The purpose God desires to fulfill through the apostles and also through us is first that the believers would grow in the divine life by abiding in the Triune God. Furthermore, God intends that, based upon the divine birth, the believers would live a life of the divine righteousness and the divine love to overcome the world, sin, death, the devil, and idols. Second, God's purpose is that the local churches would be built up as the testimony of Jesus and that ultimately this testimony would consummate in the New Jerusalem. Therefore, God's purpose is to have every child of His grow in the divine life and live a life of righteousness and love to overcome all negative things. Then the local churches will be built up as the testimony of Jesus, and ultimately there will be the New Jerusalem as the eternal expression of the Triune God. This is God's purpose, and this is the burden of the apostles in their work. They have this purpose in common with God. Now we should join them in the fellowship of the divine life, and this enjoyment of fellowship in the divine life will usher us into the interests the apostles have in common with the Triune God. Along with the Triune God and the apostles, our purpose will be the believers' growth in life and their living a life of righteousness and love to overcome negative things so that the local churches may be built up and issue in the New Jerusalem as the consummate expression of the Triune God.

If we see what fellowship really is, we shall realize that fellowship is a great matter. However, for years we have understood fellowship to be merely a kind of enjoyment in the divine life. We have not seen that fellowship also involves a common interest. God does not supply us with enjoyment without a purpose. God is purposeful, and He has a purpose in giving us the enjoyment in the fellowship of His life. God's purpose is to feed us so that we may grow in the divine life and that with the divine birth as the basis we may live a life of the divine righteousness and divine love to overcome the evil

那恶者、世界、罪和一切偶像。神的定旨也是要众地方召会可以建造起来，作耶稣的见证。最终，这见证要完成于新耶路撒冷，作三一神完全、永远的彰显。这是神圣生命交通的目的。

one, the world, sin, and all idols. It is also God's purpose that the local churches may be built up as the testimony of Jesus. Eventually, this testimony will consummate in the New Jerusalem as the complete and eternal expression of the Triune God. This is the purpose of the fellowship of the divine life.

约翰一书

第六篇

神圣交通的条件（一）

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经文及注解：约壹一 5，一 6 及注 1、注 2，一 7 及注 6

纲要：

■ 内住的罪
■ 复数的罪，单数的罪的果子
■ 赎罪祭与赎愆祭
■ 罪没有从我们这人根除
■ 认罪的需要
■ 交通的意义
■ 生命的关系与交通之间的分别

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读经：约翰一书一章五至七节。

我们在前面的信息里看过两个奥秘—神圣生命的奥秘与神圣交通的奥秘。这些事我们虽然没有交通得透，但我信这些事多多少少向我们开启了，我们至少得了一些提示，知道如何进一步探究这些事。在本篇信息中，我们要开始看神圣交通的条件，就是我们要享受这交通所必须履行的条件。

我们若要在神圣的交通里，就需要履行一些条件或义务。唯有如此我们才能享受神圣的交通。神圣交通的条件这件事，启示在一章后半段和二章前半段。（约壹一 5 ～二 11。）只有两节说到神圣的生命，（约壹一 1 ～ 2，）另外

1 JOHN

Message 6

CONDITIONS OF THE DIVINE FELLOWSHIP (1)

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Scripture and Footnotes: 1 John 1:5, 1:6 and footnotes 1, 2, 1:7 and footnotes 6

Outline:

■INDWELLING SIN
■SINS, THE FRUIT OF SIN
■THE SIN OFFERING AND THE TRESPASS OFFERING
■SIN NOT ERADICATED FROM OUR BEING
■THE NEED FOR THE CONFESSION OF SINS
■THE MEANING OF FELLOWSHIP
■THE DIFFERENCE BETWEEN LIFE RELATIONSHIP AND FELLOWSHIP

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Scripture Reading: 1 John 1:5-7

In the foregoing messages we have considered two mysteries—the mystery of the divine life and the mystery of the divine fellowship. Although we have not covered these matters thoroughly, I believe that they have been somewhat opened to us and that we have at least received hints concerning how to delve into them further. In this message we shall begin to consider the conditions of the divine fellowship, that is, the terms that must be fulfilled in order to enjoy this fellowship.

If we would be in the divine fellowship, we need to fulfill certain conditions, terms, or obligations. Only then can we enjoy the divine fellowship. This matter of the conditions of the divine fellowship is revealed in the second half of chapter one and in the first half of chapter two (1:5—2:11). Only two verses speak of the divine life (1:1-2)

两节说到神圣的交通，（约壹一 3 ～ 4，）但是有十七节与神圣交通的条件有关。这指明就我们而言，交通的条件是非常重要的事。

神圣的生命与神圣的交通都是在神那一面，但是能享受神圣交通的条件、义务却在我们这一面。要接受神圣的生命，并被带进神圣生命的交通里很简单，但要维持这交通，并停留在其中，却不简单。为这缘故，我们若要停留在神圣的交通里，所必须履行的条件，使徒约翰并没有越过。我们将要看见，约壹一章五节至二章十一节说到两个主要的条件：认罪、（约壹一 5 ～二 2、）以及爱神并爱弟兄。（约壹二 3 ～ 11。）

神圣交通的第一个条件与单数的罪和复数的罪有关。单数的罪和复数的罪对于我们享受神圣的交通是个严重的问题，因为它们使我们与三一神的交通受到打岔、破坏。因此，使徒约翰用了好些经节说到我们认罪的事。在我们看这些经节以前，我愿意大家注意几件事，这些事会帮助我们明白约翰论到单数与复数的罪所写的话。

内住的罪

按照圣经，罪住在我们里面—在我们的肉体里面。罗马七章二十节说，“若我去作所不愿意的，就不是我行出来的，乃是住在我里面的罪行出来的。”这里的“住”字指明罪是活的。凡不是活的东西，就如椅子，都不能住在什么地方。比方说，你不会说椅子住在你家里。一样东西要住在某个地方，那样东西必定是活的、生机的。因此，罪住在我们里面的事实，指明罪是活的实体。

罗马七章所描述的罪是人位化的。罪的活动是一个人位的活动。罪借着诫命得着机会，叫贪心在我们里面发动。（罗七 8。）不仅如此，罪也可能诱骗我们并杀死我们。（罗七 11。）按照保罗在十七节的话，罪住在我们里面，并在我们里面行某些事：“其实，不是我行出来的，乃是住在我里面的罪行出来的。”此外，保罗说罪进入世界，（罗五 12，）作王，（罗五 21，）作主管辖人，（罗六 14，）

and another two verses of the divine fellowship (1:3-4), whereas seventeen verses are related to the conditions of the divine fellowship. This indicates that, as far as we are concerned, the conditions of the fellowship are a very important matter.

The divine life and the divine fellowship are both on God’s side. However, the conditions, the terms, the obligations, by which we can enjoy the divine fellowship are on our side. It is simple to receive the divine life and to be brought into the fellowship of the divine life. But it is not a simple matter to maintain this fellowship and remain in it. For this reason, the apostle John does not pass over the conditions that must be fulfilled if we are to remain in the divine fellowship. As we shall see, there are two main conditions covered in 1:5—2:11: the confessing of sins (1:5—2:2) and the loving of God and the brothers (2:3-11).

The first condition of the divine fellowship involves both sin and sins. Sin and sins are a serious problem concerning our enjoyment of the divine fellowship, for they cause our fellowship with the Triune God to be frustrated and broken. Therefore, the apostle John devotes a number of verses to confessing our sins. Before we consider these verses, I would like to bring to our attention some matters that will help us to understand John’s writing concerning sin and sins.

INDWELLING SIN

According to the Bible, sin dwells within us, in our flesh. Romans 7:20 says, “But if what I do not will, this I do, it is no longer I that do it but sin that dwells in me.” The word “dwell” here indicates that sin is something living. Anything that is not living, such as a chair, cannot dwell anywhere. For example, you would not say that a chair dwells in your home. In order for a certain thing to dwell in a particular place, that thing must be living and organic. Hence, the fact that sin dwells within us indicates that sin is a living entity.

The sin described in Romans 7 is personified. The activities of sin are those of a person. Sin takes occasion through the commandment and works coveting in us (v. 8). Furthermore, sin may deceive us and kill us (v. 11). According to Paul’s word in verse 17, sin dwells in us and does certain things in us: “So now it is no longer I that do it, but sin that dwells in me.” Moreover, Paul says that sin enters (Rom. 5:12), reigns (Rom. 5:21), lords it over people (Rom. 6:14), works death in us (Rom. 7:13), and is something that is quite alive (Rom. 7:9). Therefore, sin is not a lifeless element or substance. On

将死作成到我们身上，（罗七 13）且是相当活的。（罗七 9。）因此，罪不是无生命的元素或实质。相反的，罪是个活物，能住在我们里面，并且作事违背我们的意志。所以保罗能说，有些事不是他作的，乃是住在他里面的罪作的。

有些人反对我们教导说，罪住在我们肉体里，并且这住在我们里面的罪是人位化的。然而，这个关于内住之罪及其活动的教训，全数是照着圣经的。我们不能否认保罗在罗马七章所说关于罪的话。

复数的罪，单数的罪的果子

当然，圣经说到单数的罪，也说到复数的罪。复数的罪是指罪愆、过犯、错误。比方说，说谎与偷窃是罪（复数）。这些罪（复数）与那住在我们肉体里的罪（单数）不同。复数的罪是行为、活动，但单数的罪是住在我们肉体里的邪恶元素。

新约用单数的罪和复数的罪说到罪的问题。单数的罪是指内住的罪，从撒但借着亚当进到人类里面，（罗五 12，）是罗马书第二段，五章十二节至八章十三节（七章五节例外，那里是说到复数的罪）所对付的。复数的罪是指罪的行为，即内住之罪的果子，是罗马书第一段，一章十八节至五章十一节所对付的。然而，约壹一章七节单数的罪连同形容词“一切的，”不是指内住的罪，乃是指我们重生后所犯的每一个罪。（约壹一 10）这样的罪玷污我们原先被洗净的良心，在我们与神的交通中，需要主的血将其洗净。

赎罪祭与赎愆祭

我们单数的罪，就是我们性情里内住的罪，（罗七 17，）已经借着基督作我们的赎罪祭（利四，赛五三 10，罗八 3，林后五 21，来九 26）解决了。我们复数的罪，就是我们的过犯，也已经借着基督作我们的赎愆祭（利五，赛五三 11，林前十五 3，彼前二 24，来九 28）解决了。我们重生以后，还需要为我们性情里的罪，接受基督作我们的赎罪祭，如约壹一章八节所指明的，也需要为我们行为上的罪，接受基督作我们的赎愆祭，如一章九节所指明的。

the contrary, sin is a living thing that can dwell in us and do things against our will. This was the reason Paul could say that it was not he who did certain things, but sin that dwelt in him.

Some oppose us for teaching that sin dwells in our flesh and that this sin dwelling in us is something personified. However, this teaching concerning indwelling sin and its activities is altogether according to the Scriptures. We cannot deny what Paul says in Romans 7 regarding sin.

SINS, THE FRUIT OF SIN

Of course, the Bible speaks both of sin and sins. Sins refer to trespasses, transgressions, and wrongdoings. For example, lying and stealing are sins. These sins are different from the sin that dwells in our flesh. Sins are deeds and activities, but sin is an evil element that dwells in our flesh.

The New Testament deals with the problem of sin by using both the word sin in the singular and the word sins in the plural. “Sin” refers to the indwelling sin, which came through Adam into mankind from Satan (Rom. 5:12). Sin is dealt with in the second section of Romans, 5:12 to 8:13 (with the exception of 7:5, where “sins” are mentioned). “Sins” refer to the sinful deeds, the fruits of the indwelling sin, which are dealt with in the first section of Romans, 1:18 to 5:11. However, the singular sin in 1 John 1:7 with the adjective “all” does not denote the indwelling sin, but denotes every single sin we have committed (v. 10), after we have been regenerated. Such sin defiles our purged conscience and needs to be cleansed away by the blood of the Lord in our fellowship with God.

THE SIN OFFERING AND THE TRESPASS OFFERING

Our sin, the indwelling sin in our nature (Rom. 7:17), has been taken care of by Christ as our sin offering (Lev. 4; Isa. 53:10; Rom. 8:3; 2 Cor. 5:21; Heb. 9:26). Our sins, our trespasses, have been taken care of by Christ as our trespass offering (Lev. 5; Isa. 53:11;1 Cor. 15:3;1 Pet. 2:24; Heb. 9:28). After our regeneration we still need to take Christ as our sin offering, as indicated in 1 John 1:8, and as our trespass offering, as indicated in 1:9.

圣经启示，主耶稣在十字架上时，替我们成为罪。林后五章二十一节论到这事说，“神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”因着主替我们成为罪，祂就借着祂在十字架上的死定罪了罪。罗马八章三节说，“神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”这里我们看见，借着基督被钉十字架，罪就被定罪。为这缘故，约翰一章二十九节说到祂是神的羔羊，除去世人的罪；希伯来九章二十六节也说，基督“显明了…，好借着献上自己为祭，把罪除掉。”这就是说，基督为着罪，把自己献上。当我们思想这四节经文，就看见主耶稣在十字架上受死，是要对付罪—那住在我们里面的罪。祂成为罪、定罪了罪、除去罪，并且祂也是为着罪所献上的祭物。基督为着罪作祭物，乃是利未记四章的赎罪祭所预表的。

我们已经指出，我们不仅有肉体里之罪的难处，也有所犯许多的罪的难处。我们作了许多错事。比方说，我们可能不尊敬父母，反轻视他们。这是有罪的。我们都犯了许多的罪愆、过犯、过失和错误。这一切都是罪（复数）。当主耶稣在十字架上受死，对付我们的罪（单数）时，祂也担当了我们的罪（复数）。彼前二章二十四节说，“祂在木头上，在祂的身体里，亲自担当了我们的罪。”这节清楚指明基督担当了我们的罪（复数）。保罗在林前十五章三节宣告说，“基督…为我们的罪死了。”此外，希伯来九章二十八节也告诉我们，基督“一次被献，担当了多人的罪。”借着这些经节我们看见，当主在十字架上时，祂不仅对付了我们的罪（单数），也担当了我们的罪（复数）。所以，祂既是赎罪祭，也是赎愆祭。

我们相信主耶稣的时候，就接受祂作我们的救赎主。这含示我们接受祂作我们的赎罪祭和赎愆祭。接受主耶稣作我们的救赎主，包括接受祂作赎罪祭和赎愆祭。我们常说，耶稣的血洗净我们。这血乃是赎罪祭和赎愆祭的血。约翰在一章七节说到那洗净我们一切罪的耶稣的血；这乃是主耶稣作赎罪祭和赎愆祭的血。既然我们已经相信基督，我们就有祂作救赎主，就是作我们赎罪祭和赎愆祭的那一位。所以，单数的罪和复数的罪都对付了。我们已经蒙神赦免，

The Bible reveals that when the Lord Jesus was on the cross, He was made sin for us. Regarding this, 2 Corinthians 5:21 says, “Him who did not know sin He made sin on our behalf, that we might become God’s righteousness in Him.” Because the Lord was made sin for us, He condemned sin through His death on the cross. Romans 8:3 says, “God sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.” Here we see that through the crucifixion of Christ, sin was condemned. For this reason, John 1:29 speaks of Him as the Lamb of God who took away the sin of the world, and Hebrews 9:26 says that Christ “has been manifested for the putting away of sin by His sacrifice.” This means that Christ offered Himself for sin. As we consider these four verses, we realize that the Lord Jesus died on the cross to deal with sin, the very sin that dwells within us. He became sin, He condemned sin, He took away sin, and He was an offering for sin. Christ as the offering for sin is typified by the sin offering in chapter four of Leviticus.

As we have pointed out, we have not only the problem of sin in our flesh, but also the problem of the many sins we have committed. We have done many wrong things. For example, instead of honoring our parents, we may have despised them. This is sinful. We all have committed many trespasses, transgressions, offenses, and wrongdoings. All these are sins. When the Lord Jesus died on the cross to deal with our sin, He also bore our sins. First Peter 2:24 says, “Who Himself carried up our sins in His body onto the tree.” This verse clearly indicates that Christ bore our sins. In 1 Corinthians 15:3 Paul declares, “Christ died for our sins.” Moreover, in Hebrews 9:28 we are told that Christ was “once offered to bear the sins of many.” By these verses we see that when the Lord was on the cross, He not only dealt with our sin, but also bore our sins. Therefore, He is both the sin offering and the trespass offering.

When we believed in the Lord Jesus, we received Him as our Redeemer. This implies that we received Him as our sin offering and trespass offering. Receiving the Lord Jesus as our Redeemer includes receiving Him as both the sin offering and the trespass offering. Often we say that the blood of Jesus cleanses us. This blood is the blood of the sin offering and of the trespass offering. In 1:7 John speaks of the blood of Jesus that cleanses us from all sin. This is the blood of the Lord Jesus as both the sin offering and the trespass offering. Now that we have believed in Christ, we have Him as the Redeemer, the One who is our sin offering and trespass offering. Therefore, both sin and sins have been dealt with. We have

被主的血清洗、洗净。正如我们所指出的，耶稣的血乃是赎罪祭和赎愆祭的血。我们都相信了基督，并接受了祂作我们的赎罪祭和赎愆祭。

罪没有从我们这人根除

既然我们已经蒙了重生，我们里面仍然有罪住着么？关于这点，圣经教师中间一直有许多争论。多年以前，有一派强有力的教训宣称：罪已经从信徒身上根除了。这是论到所谓“拔罪根”的教训。教导这事的人，用约壹三章、五章里的一些经节作他们的根据：“凡从神生的，就不犯罪…他也不能犯罪，”（约壹三 9，）以及“凡从神生的都不犯罪。”（约壹五 18。）那些跟随“拔罪根”这教训的人说，这些经节证明罪已经从我们这人连根拔除了。

一九三三年，一位弟兄告诉我一个有趣的故事，这位弟兄曾经属于一个教导“拔罪根”的团体。那个团体领头的人很有学问，他非常着重“拔罪根”的教训。有一天，这个领头的人带着四位年轻弟兄去公园。他没有买五张门票，只买了两张。两位弟兄用两张票进入公园，然后一位弟兄带着票出来，再与另一位弟兄进入公园。这样重复几次，直到五位弟兄都用同样的两张票进了公园。年轻的弟兄们受到困扰，一个教导拔罪根的人竟然有这样的行为。他们对他说，“这是什么？这不是欺骗么？这不是罪么？”领头的人回答说，“这不是罪，这只是软弱。”那位对我说到这事的弟兄无法接受那样的解释。他知道有不对之处。至终，他来到召会的聚会中，就清楚了拔罪根教训的错误。

圣经没有教导罪已经从我们这人根除。约翰在一章八节说，“我们若说自己没有罪，便是自欺，真理就不在我们里面了。”说我们没有罪，就是说在我们的性情里，没有内住的罪。这是智慧派的异端所教导的。使徒要信徒预防这虚假的教训。一章七节至二章二节这段话，说到信徒重生以后的犯罪，这使他们与神的交通中断。信徒重生后，他们的性情里若没有罪，怎能在行为上犯罪？即使他们只是偶尔犯罪，不是习惯的犯罪，他们的犯罪就足以证明还

been forgiven by God, and we have been washed, cleansed, by the Lord’s blood. As we have pointed out, the blood of Jesus is the blood of the sin offering and the trespass offering. We all have believed in Christ and accepted Him as our sin offering and trespass offering.

SIN NOT ERADICATED FROM OUR BEING

Now that we have been regenerated, do we still have sin dwelling in us? Regarding this, there has been much debate among Bible teachers. Years ago, there was a strong teaching that claimed that sin has been eradicated from believers. This is the teaching concerning the so-called eradication of sin. Those who teach this use certain verses in 1 John 3 and 5 as their basis: “Everyone who has been begotten of God does not practice sin...and he cannot sin” (3:9), and, “Everyone who has been begotten of God does not sin” (5:18). Those who follow the teaching of eradication say that these verses prove that sin has been rooted out of our being.

In 1933 I was told an interesting story by a brother who once belonged to a group which taught the eradication of sin. The leader of that group, a learned man, was very strong in teaching the eradication of sin. One day this leader took four young brothers to a park. Instead of buying five tickets, the leader bought only two. Two brothers entered the park using the two tickets. Then one brother came out with the tickets and then entered the park again with another brother. This was repeated until all five brothers had entered the park using the same two tickets. The younger brothers were bothered by the fact that one who taught the eradication of sin could behave in such a way. They said to him, “What is this? Isn’t this cheating? Isn’t this sin?” The leader replied, “This is not sin; it is merely a weakness.” The brother who related this incident to me could not accept that explanation. He knew there was something wrong. Eventually, he came to the church meetings and was made clear about the mistaken teaching concerning the eradication of sin.

The Bible does not teach that sin has been eradicated from our being. In 1:8 John says, “If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.” To say that we do not have sin is to say that we do not have indwelling sin within our nature. This is something taught by the Gnostic heresy. The apostle is inoculating the believers against this false teaching. This section, 1:7—2:2, deals with the believers’ sinning after regeneration. This sinning interrupts their fellowship with God. If after regeneration the believers do not have sin in their nature, how could they sin in their conduct? Even though they sin only occasionally, not habitually, their sinning is an adequate proof that they still

有罪在他们里面作工；否则，他们与神的交通就不会中断。使徒在这里的教训定罪了今天“完全论”的教训，这种教训认为从罪得释放的光景，是今生可以达到，或已经达到的；又废除了今天错误的“拔罪根”教训，这种教训误解了三章九节和五章十八节的话，认为重生之人的罪性已经连根拔除，所以他们不能犯罪。

约翰说，凡说自己没有罪的，便是自欺，带自己入歧途。说我们已经重生，所以没有罪（单数），便是自欺，否认了我们自己经历中真正的事实，因而带自己入歧途。我们不该说我们不再有罪（单数）。罪仍在我们的肉体里，在我们有罪的性情里。

认罪的需要

我们已经看过，我们信徒是否还有罪在我们性情里这个问题。我们已经看见，我们重生以后，的确还有罪住在我们里面。现在我们需要看第二个问题：我们重生以后还会犯罪么？是的，信徒重生以后还是会犯罪的。约翰在二章一节说，“我的孩子们，我将这些事写给你们，是要叫你们不犯罪。若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督。”约翰说“若有人犯罪，”这话有力的指明我们得救以后还是会犯罪。

我们用发脾气这件事为例来说明。我不信有人得救以后从来没有发过脾气。你能说在你作基督徒的年日里，从来没有发过脾气么？就算你外面没有发过脾气，你里面又如何？单单一个发脾气的例子，就足以叫我们清楚一个事实：虽然我们是信徒，我们还是会犯罪，我们的确偶尔也犯罪。虽然我们得救、蒙了重生、也在圣灵的变化之下，我们仍有可能犯罪。既然得救以后还是会犯罪，我们就需要认我们的罪。（约壹一9。）认罪乃是神圣交通的第一个条件。

交通的意义

have sin working within them. Otherwise, there would be no interruption of their fellowship with God. The apostle's teaching here condemns today's teaching of perfectionism, the teaching that a state of freedom from sin is attainable or has been attained in earthly life. The apostle's teaching also annuls the erroneous teaching of the eradication of the sinful nature, which, by misinterpreting the word in 3:9 and 5:18, says that regenerated persons cannot sin because their sinful nature has been totally eradicated.

John says that those who say that they do not have sin are deceiving themselves, are leading themselves astray. To say that, because we have been regenerated, we do not have sin is self-deceiving. It denies the actual fact of our own experience and thus causes us to lead ourselves astray. We should not say that we no longer have sin. Sin remains in our flesh, in our sinful nature.

THE NEED FOR THE CONFESSION OF SINS

We have considered the question of whether or not as believers we still have sin in our nature. We have seen that we definitely have sin dwelling in us after regeneration. Now we need to consider a second question: Can we still commit sin after we are regenerated? Yes, a believer can still sin after he has been regenerated. In 2:1 John says, "My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous." John's words "if anyone sins" indicate strongly that we can still sin after we are saved.

Let us use as an illustration the matter of losing our temper. I do not believe that there is even one person who has never lost his temper after he was saved. Can you say that, during the time you have been a Christian, you have never lost your temper? Even if you have not lost your temper outwardly, what about inwardly? Even the single illustration of losing our temper is sufficient to make us clear concerning the fact that, even though we are believers, we can still sin and occasionally we do sin. Even though we have been saved and regenerated and are under the transformation of the Holy Spirit, it is still possible for us to sin. Since we can still sin after we are saved, we need to confess our sins (1:9). The confession of sins is the first condition of the divine fellowship.

THE MEANING OF FELLOWSHIP

约翰在一章六节说，“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。”与神有交通，就是照着我们灵里那灵的涂抹，（约壹二27，）在神圣生命的流里，与祂有亲密而活的接触。这保守我们有分于并享受神圣的光与神圣的爱。

一章六节里的与神有交通，等于与父并与祂儿子耶稣基督有交通。（约壹一3。）这再一次含示神圣的三一。

生命的关系

与交通之间的分别

看见信徒与神在生命里的关系牢不可破，这对我们非常重要。然而，他们与神的交通却可能中断。前者是无条件的，后者是有条件的。我们一旦蒙了重生，就成为神的儿女，就与父有了生命的关系。这生命的关系牢不可破。然而，我们与神的交通却可能中断。

我们不该把我们与神生命的关系，跟我们与神的交通混淆了。我们与神的关系是基于生命，是已经一定永定了。但我们与神的交通却是基于条件的履行，会象天气一样变动。所以，我们与神生命的关系是没有条件，且牢不可破的。但我们与神的交通却有一些条件，是可能中断，也会变动的。我盼望我们都清楚我们与神在生命里的关系，跟我们与祂的交通之间的分别。

In 1:6 John says, “If we say that we have fellowship with Him and walk in the darkness, we lie and are not practicing the truth.” To have fellowship with God is to have an intimate and living contact with Him in the flow of the divine life according to the Spirit’s anointing in our spirit (2:27). This keeps us in the participation and enjoyment of the divine light and divine love.

According to the context, “with Him” in verse 6 is with God. This is equal to “with the Father and with His Son Jesus Christ” (v. 3). Once again, this implies the Divine Trinity.

THE DIFFERENCE

BETWEEN LIFE RELATIONSHIP AND FELLOWSHIP

It is very important for us to realize that the believers’ relationship in life with God is unbreakable. However, their fellowship with Him is breakable. The former is unconditional; the latter is conditional. Once we have been regenerated, we are children of God, and we have a relationship in life with our Father. This life relationship is unbreakable. However, our fellowship with God is breakable.

We should not confuse our life relationship with God and our fellowship with God. Our relationship with God is based on life and has been settled once for all. But our fellowship with God is based upon the fulfillment of conditions and may fluctuate like the weather. Therefore, the life relationship with God has no conditions and is unbreakable. But our fellowship with God has certain conditions, it is breakable, and it may fluctuate. I hope that we all shall be clear concerning the difference between our relationship with God in life and our fellowship with Him.

约翰一书

第七篇

神圣交通的条件（二）

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经文及注解：约壹一 5 及注 3、注 4，一 6 及注 3 至注 5，一 7 及注 1、注 2

纲要：

■ 住在是光的神里面

■ 在与撒但之黑暗相对的神圣之光中行

■ 实行与撒但之谎话相对的神圣真理

*　　*　　*　　*

读经：约翰一书一章五至七节。

在前篇信息里我们曾指出，信徒在生命里与神的关系是牢不可破的，但他们与神的交通却可能中断。前者是无条件的，已经一定永定了；但后者是有条件的，可能会变动。现今在本篇信息里，我们接着来看维持神圣交通必须履行的第一个条件：认罪。（约壹一 5 ～二 2。）

住在是光的神里面

在约壹一章五节约翰说，“神就是光，在他里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”这一节说到神。为要维持与神的交通，我们需要住在神里面。我们已经看见，在这封书信里有七个奥秘：神圣的生命、神圣生命的交通、三一神的膏油涂抹、住在主里面、神圣的出生、神圣的种子、以及水、血与那灵。这里我们说到住的奥秘。在约翰福音里，主耶稣说，“你们要住在我里面，

1 JOHN

Message 7

CONDITIONS OF THE DIVINE FELLOWSHIP (2)

*　　*　　*　　*

Scripture and Footnotes: 1 John 1:5 and footnotes 3, 4, 1:6 and footnotes 3-5, 1:7 and footnotes 1, 2

Outline:

■ABIDING IN GOD AS LIGHT

■WALKING IN THE DIVINE LIGHT VERSUS THE SATANIC DARKNESS

■PRACTICING THE DIVINE TRUTH VERSUS THE SATANIC LIE

*　　*　　*　　*

Scripture Reading: 1 John 1:5-7

In the foregoing message we pointed out that the believers' relationship in life with God is unbreakable, but their fellowship with Him can be broken. The former is unconditional and has been settled once for all; however, the latter is conditional and may fluctuate. Let us now go on in this message to consider the first condition that must be fulfilled if we are to maintain the divine fellowship: the confessing of sins (1:5—2:2).

ABIDING IN GOD AS LIGHT

In 1:5 John says, "And this is the message which we have heard from Him and announce to you, that God is light, and in Him is no darkness at all." This verse speaks of God. In order to maintain fellowship with God, we need to abide in God. We have seen that in this Epistle there are seven mysteries: the divine life, the fellowship of the divine life, the anointing of the Triune God, abiding in the Lord, the divine birth, the divine seed, and the water, the blood, and the Spirit. Here we are concerned with the mystery of abiding. In the Gospel of John, the Lord Jesus said, "Abide in Me, and I in

我也住在你们里面。”（约十五 4。）因为祂是葡萄树，我们是枝子，所以我们需要住在祂里面。这个关于住的启示乃是一件大事，一件要紧的事。我们都需要住在神里面。

住在神里面是什么意思？许多年前，我以为“住”（abide）仅仅是留或停留。三百多年前翻译钦定英文译本时，abide 这个英文字的确有居住的含意。然而，这个含意几乎已经失去了，今天这字主要的意思是留或停留。实际上，原文更准确的翻译是“居住”（dwell）。所以，住在神里面就是居住在祂里面。我们不只该留在神里面—我们该居住在祂里面。我们该在神里面生活、行事、行动并为人。

这个思想符合七节的“行”字所传达的意思，那里告诉我们，要在光中行。“行，”原文的意思是行动、行事并为人。我们留在神里面时，该居住在祂里面并在祂里面生活为人。神是我们真正的居所，我们的家。因此，无论神往哪里去，我们都该在祂里面，与祂同去。因为神是我们的居所，我们需要居住在祂里面。

我们不仅需要知道神是谁，也需要知道神的所是。一章五节告诉我们，神就是光，在祂里面毫无黑暗。我们住在祂里面的这位神乃是光。维持我们与神的交通，第一个条件的第一方面乃是住在是光的神里面。当我们的住所满了光时，我们也就在光中，不在黑暗里。同样的，当我们住在神里面，我们就住在光中，因为神就是光。

我们若不住在神里面，我们与神的交通就会立刻中断。什么时候我们不住在神里面，我们就不在神圣的交通里。然而，我们与神生命的关系并没有中断。比方说，一个小孩的行为不论好坏，他与父亲仍然有生命的关系。不论小孩留在家里，或想离家出走，他与父亲生命的关系还是没有中断。不过，小孩可能没有留在与父亲的交通里，有时候，他可能不想和父亲同在一个房间，或者不想跟父亲面对面说话。这是因为交通已经中断，虽然生命的关系仍在。我们与神生命的关系不能中断，但我们若不住在祂这神圣的光里面，我们与祂的交通就会中断。

you” (15:4). Because He is the vine and we are the branches, we need to abide in Him. This revelation concerning abiding is a great matter and a crucial one. We all need to abide in God.

What does it mean to abide in God? Many years ago, I thought that to abide is merely to stay or remain. The Chinese version of the Bible uses the word “dwell.” More than three hundred years ago, when the King James Version was translated, in English the word “abide” did have the connotation of dwell. However, this connotation has largely been lost, and today the word abide primarily means to stay or remain. Actually, “dwell” is a more accurate rendering of the Greek. To abide in God, therefore, is to dwell in Him. Not only should we stay in God—we should dwell in Him. We should live, act, move, and have our being in God.

This thought corresponds to that conveyed by the word “walk” in verse 7, where we are told to walk in the light. The Greek word translated “walk” means to move, act, and have our being. As we remain in God, we should dwell in Him and have our being in Him. God is our true dwelling place, our home. Hence, wherever God goes, we should go with Him and in Him. Because God is our dwelling place, we need to dwell in Him.

We need to know not only who God is but also what God is. First John 1:5 tells us that God is light and that in Him is no darkness at all. The very God in whom we dwell is light. The first aspect of the first condition of maintaining our fellowship with God is to dwell in God as light. When the house in which we dwell is full of light, we also are in light, not in darkness. In a similar way, when we dwell in God, we dwell in light, for God is light.

If we do not dwell in God, our fellowship with Him will immediately be broken. Whenever we do not dwell in God, we are out of the divine fellowship. However, our life relationship with God is not broken. For example, whether a child’s behavior is good or bad, he still has a relationship in life with his father. Whether a child stays at home or tries to run away, the relationship in life with his father remains unbroken. However, the child may not remain in fellowship with his father. There may be times when he does not want to be in the same room with his father or talk with him face to face. This is because the fellowship has been broken, although the life relationship remains. Our life relationship with God cannot be broken. But our fellowship with Him will be broken if we do not abide in Him as the divine light.

我们曾经指出，灵是神人位的性质，爱是神素质的性质，光是神彰显的性质。所以，光是神的彰显，就是照耀的神。因此，我们住在这位是照耀者的神里面时，我们就在光中。

约翰在一章五节说，在神里面毫无黑暗。光是神在祂彰显里的性质，照样黑暗是撒但在他邪恶作为里的性质。（约壹三 8。）感谢神，祂已经拯救我们脱离撒但的黑暗，进入神圣的光里。（徒二六 18，彼前二 9。）神圣的光就是那在子里的神圣生命，在我们里面运行。这光照在我们里面的黑暗里，黑暗未曾胜过这光。（约一 4 ～ 5。）我们跟从这光，就绝不在黑暗里行。（约八 12。）照上下文看，这黑暗乃是罪的黑暗。（约壹一 7 ～ 10。）

在与撒但之黑暗相对的神圣之光中行

约翰在一章七节上半说，“但我们若在光中行，如同神在光中，就彼此有交通。”这里的“光，”意思是生活、行事并为人。我们在光中行，但神是在光中，因为祂就是光。“光是神住在其中的元素（参提前六 16）…这样在光中行，如同神在光中，不是仅仅效法神…乃是我们日常的行事为人与神永远的所是，有同一的基本元素：不是效法，乃是生命气氛的一致与等同。”（Alford，阿福德。）

我们在神的光中行事、生活时，我们就共同享受三一神，也共同有分于祂神圣的定旨。神圣生命的交通带给我们神圣的光，并且神圣的光保守我们在交通里，就是保守我们对神有共同的享受，并且共同有分于神的定旨。

约翰在六节说到在黑暗里行，意即习惯的在黑暗里行，就是在撒但邪恶作为的性质里生活、行事、为人。照二章十一节看，在黑暗里行就等于实行罪。（约壹三 4，8。）

在神圣的光中行不是仅仅住在这光中，乃是在神圣的光中生活、行动、行事、作事并为人；这光实际上就是神自己。当我们在神里面居住、生活并为人时，我们就在神圣的光中行；这光就是神的彰显。

We have pointed out that Spirit is the nature of God’s Person, love is the nature of God’s essence, and light is the nature of God’s expression. Light, therefore, is God’s expression; it is God shining. Hence, when we dwell in God, who is the shining One, we are in light.

In 1:5 John says that in God there is no darkness at all. As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (3:8). Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The divine light is the divine life in the Son operating in us. This light shines in the darkness within us, and the darkness cannot overcome it (John 1:4-5). When we follow this light, we shall by no means walk in darkness (John 8:12), which according to the context (1 John 1:7-10) is the darkness of sin.

WALKING IN THE DIVINE LIGHT VERSUS THE SATANIC DARKNESS

In 1:7a John says, “But if we walk in the light as He is in the light, we have fellowship with one another.” To “walk” here means to live, behave, and have our being. We walk in the light, but God is in the light because He is light. “The light is the element in which God dwells (cf. 1 Tim. 6:16)....this walking in the light, as He is in the light, is no mere imitation of God,...but is an identity in the essential element of our daily walk with the essential element of God’s eternal being: not imitation, but coincidence and identity of the very atmosphere of life” (Alford).

When we walk and live in the light of God, we have jointly the co-enjoyment of the Triune God and the co-participation in His divine purpose. The fellowship of the divine life brings us the divine light, and the divine light keeps us in the fellowship, that is, in the joint enjoyment of God and joint participation in His purpose.

In verse 6 John speaks of walking in darkness. To walk habitually in the darkness is to live, behave, and have one’s being in the nature of Satan’s evil works. According to 2:11, to walk in the darkness equals to practice sin (3:4, 8).

To walk in the divine light is not merely to dwell in this light; it is to live, move, act, do things, and have our being in the divine light, the light which is actually God Himself. When we dwell, live, and have our being in God, we walk in the divine light, which is the expression of God.

当神圣的光照耀时，我们就看见各种不同的真理，这些真理乃是实际。但当我们没有神圣的光，反在黑暗里时，我们就感觉一切尽都徒然、虚空。我请你们看看自己的经历。当你在神圣的光中时，你能看见真理，实际。比方说，当你在光中时，神对你乃是实际，神圣的生命也是实际。不仅如此，神的圣别、爱和恩典，对你全是实际。当我们在光中行，我们看见一个又一个的实际。然而，当我们在黑暗中，没有一样事物对我们是实际的。相反的，一切都是虚空。当我们在黑暗中，我们没有什么实际，因为我们什么也没有看见。我们没有实际的感觉，反而有虚空的感觉。

当我们住在神里面时，我们就在交通里。当我们在这交通里，我们就在光中。这样，当我们在光中行，基督、那灵、召会、基督的身体、基督身体的肢体，对我们都是实际的。我们可以见证并说，“赞美主，我看见基督、那灵、召会、基督的身体、和召会的立场！何等奇妙！这一切对我都是实际的。”

然而，假若有一位姊妹被长老得罪了。虽然那位长老无意得罪她，但他说的一些话得罪了她，因为她很敏感。也许那位长老说，所有的姊妹，不管背景怎样，都是脆弱的。这话得罪了那位姊妹，她就对自己说，“我非常爱主，我也爱召会，也为着召会。为什么这位长老说姊妹都是脆弱的？”因为她被得罪了，“开关”就关了，她立刻在黑暗里。结果，她就不再享受召会生活，反而开始对召会不满意。召会对她就不再实际了，她也不再关心召会的立场。她也许会说，“到底什么是召会？什么是召会的立场？我不在意召会的立场。”她若留在黑暗里，至终就会觉得基督、那灵、以及神圣的生命，在她的经历中对她都不再是实际的。她也许会说，“基督是什么？祂远在诸天之上。永远的生命是什么？这生命对我没有多少意义。”这个例子说明一个事实：什么时候我们在黑暗里，所有神圣的事物对我们就成为徒然、虚空的。

假若一段时间以后，曾被得罪并在黑暗里的这位姊妹悔改了。主满有怜悯，没有什么明显的原因，她转向主，并说，“主啊，赦免我。”立刻，“开关”就开了，光又开始照耀。

When the divine light shines, we see all the different truths, and these truths are realities. But when we do not have the divine light but are rather in darkness, we have the sense that everything is vanity and emptiness. I would ask you to consider your experience. When you are in the divine light, you can see the truth, the reality. For example, when you are in the light, God is a reality to you, and the divine life is also a reality. Furthermore, God’s holiness, love, and grace are all realities to you. When we walk in the light, we see one reality after another. However, when we are in darkness, nothing is real to us. On the contrary, everything is empty, vain. When we are in darkness, we do not have any reality because we do not see anything. Instead of the sense of reality, we have the sense of emptiness and vanity.

When we dwell in God, we are in the fellowship. When we are in this fellowship, we are in light. Then as we walk in the light, Christ, the Spirit, the church, the Body, and the members of the Body are all real to us. We may testify and say, “Praise the Lord that I see Christ, the Spirit, the church, the Body, and the ground of the church! How wonderful! All this is real to me.”

However, suppose a sister is offended by an elder. Although the elder had no intention of offending her, nonetheless something he said offended her because she is sensitive. Perhaps the elder said that all the sisters, no matter what their background may be, are fragile. This word offended the sister, and she said to herself, “I love the Lord very much, and I also love the church and am for the church. Why does this elder say that the sisters are fragile?” Because she is offended, the “switch” is turned off, and immediately she is in darkness. As a result, instead of enjoying the church life, she begins to be unhappy with the church. The church is no longer real to her, and she no longer cares about the church ground. She may say, “What is the church anyway? And what is the church ground? I don’t care about the ground of the church.” If she stays in darkness, she will eventually find that Christ, the Spirit, and the divine life are no longer real to her in her experience. She may say, “What is Christ? He is far away in the heavens. What is eternal life? This life doesn’t mean much to me.” This is an illustration of the fact that whenever we are in darkness, all the divine things become vain and empty to us.

Suppose after a period of time the sister who has been offended and is in darkness repents. The Lord is merciful and for no apparent reason, she turns to the Lord and says, “O Lord, forgive me.” Immediately, the “switch” is turned on, and the light begins

然后，这位姊妹就经历到主宝血的洁净，神圣的事物再次成为实际的。

这岂不是你的经历么？我能见证，我曾多次经历这个。我知道患了在黑暗里的“病，”以及被恢复到神圣生命里的交通，是怎么回事。我从经历中知道，当我们在光中，神圣的事物对我们是实际的；但当我们在黑暗里，这些事物对我们就不实际了。

我们若要在神圣的交通里，就需要住在是光的神里面，也需要在神圣的光中行。神圣的光与撒但的黑暗相对。这里真正的点不是对或错的问题，乃是光或黑暗的问题。你不需要考虑长老说的话是对还是错，却要看你在光中，还是在黑暗里。你若在黑暗里，就指明你不在神圣的交通里。

光是神的彰显，黑暗是撒但的彰显。我们若说，“我不在意召会，并且基督远在诸天之上—祂不在我里面，”我们就是说谎话，这些谎话是撒但黑暗的彰显。为要恢复中断了的交通，我们必须定罪黑暗。我们也许认为自己是对的。但我们若在黑暗里，就需要承认，并说，“主，为什么我在黑暗里？我必定有什么地方不对。主，即使我没有看见我哪一方面不对，我知道我不对，因为我在黑暗里。主，我求你赦免我并洁净我。”我们若这样作，光就会临到我们。我是从亲身的经历说这话。有许多次，我看见自己在黑暗里，虽然我不知道我哪一方面不对。因此，我到主那里，告诉祂我在黑暗里。结果，光又开始照耀。

黑暗好比街角上叫人停止的标志。黑暗是个标志，表明我们在某方面不对。即使我们不知道什么地方不对，因着我们里面有黑暗的标志，我们就需要向主承认我们的光景，并说，“主，请赦免我。虽然我不知道我那里不对，我仍然求你赦免我。主，我感觉在我里面的黑暗。我完全被黑暗包围，我无法忍受。主，因为我是在黑暗里，所以我求你赦免我，并用你的宝血洁净我。”你若这样向主承认，光就会临到。然后这光会给你看见，你在什么事上不对。你若向主承认那件事，就会得着更多的光。这是保守我们

to shine again. Then this sister will experience the cleansing of the Lord’s precious blood, and the divine things will become real once more.

Has this not been your experience? I can testify that I have experienced this a number of times. I know what it is to suffer from the “disease” of being in darkness and of being recovered to the fellowship in the divine life. From experience I know that when we are in the light, the divine things are real to us, but when we are in darkness, these things are not real to us.

If we would be in the divine fellowship, we need to abide in God as light, and we need to walk in the divine light. The divine light is versus the satanic darkness. The real issue here is not a question of right or wrong; it is a question of light or darkness. You do not need to consider whether what an elder says is right or wrong, but consider whether you are in light or in darkness. If you are in darkness, this indicates that you are out of the divine fellowship.

Light is the expression of God, and darkness is the expression of Satan. If we say, “I don’t care for the church, and Christ is far away in the heavens—He is not in me,” we are speaking lies, and these lies are the expression of satanic darkness. In order to have the broken fellowship recovered, we must condemn darkness. We may think that we are right. But if we are in darkness, we need to confess and say, “Lord, why am I in darkness? There must be something wrong with me. Lord, even though I don’t realize in what way I am wrong, I know that I am wrong because I am in darkness. Lord, I ask You to forgive me and cleanse me.” If we do this, light will come to us. I speak of this from my own experience. A number of times I realized that I was in darkness, although I did not know in what way I was wrong. Therefore, I went to the Lord and told Him that I was in darkness. As a result, the light began to shine again.

Darkness may be compared to a stop sign on a street corner. Darkness is a sign that we are wrong in some way. Even if we do not know what is wrong, because we have the sign of darkness within us, we need to confess our situation to the Lord and say, “Lord, please forgive me. Although I do not know where I am wrong, I still ask You to forgive me. Lord, I sense darkness within me. I am completely surrounded with darkness, and I cannot bear it. Lord, because I am in darkness, I ask You to forgive me and cleanse me with Your precious blood.” If you confess to the Lord in this way, light will come. Then the light will show you in what matter you are wrong. If you confess that matter to the Lord, you will receive more light. This is the way to keep ourselves in God. This is

在神里面的路。这也是恢复中断之交通的路。我们若采取这条路，就会在神圣的光中维持正确的交通。

实行与撒但之谎话相对的神圣真理

我们来读一章六节全节：“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。”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。这一节是预防废弃道德律论者（Antinomians）的异端教训，他们教导人脱离道德律的约束，说一个人可以活在罪中，而同时与神有交通。

我们若要维持神圣的交通，就必须不仅在神圣的光中行，也要实行神圣的真理；神圣的真理与撒但的谎话相对。一章六节的“行，”直译是实行。这动词是指因着住在一些事里而习惯且持续的行那些事；因此在六节有实行的意思。这辞也用在二章十七节、二十九节，三章四节（二次）、七节、八节、九节、十节、二十二节，五章二节，罗马一章三十二节等处。

实行真理乃是习惯的活真理，不是偶尔为之。实行真理乃是经常、不断、不停的作。这好比呼吸，那是经常、不断、习惯的。我们说话时就在呼吸，不需要下决心呼吸，或设法激励自己呼吸，因为呼吸是自然的、习惯的。因此，呼吸是一种实行。同样的，当我们住在是光的神里面，又在神圣的光中行的时候，我们就自然习惯的实行真理。

假若有一位信徒在黑暗里。因着他在黑暗里，凡他所作、所实行的都是不对的。他可能想往某个方向走，但那是不对的。他若想往另一个方向走，那也是不对的。但这位信徒若在光中，他自然的就会实行真理。他的生活、为人、与人交谈，都会得体合宜。这就是实行真理。

also the way to recover and restore the broken fellowship. If we take this way, we shall maintain a proper fellowship in the divine light.

PRACTICING THE DIVINE TRUTH VERSUS THE SATANIC LIE

Let us read all of 1:6: “If we say that we have fellowship with Him and walk in the darkness, we lie and are not practicing the truth.” 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. This verse inoculates against the heretical teaching of the Antinomians, who teach freedom from the obligation of the moral law and say that a person may live in sin and at the same time have fellowship with God.

If we would maintain the divine fellowship, we must not only walk in the divine light, but also practice the divine truth, which is versus the satanic lie. The Greek word rendered “practicing” in 1:6 is ***poieo***. This verb denotes doing things habitually and continually by abiding in these things. Hence, it is used in verse 6 in the sense of practice. This word is also used in 2:17, 29; 3:4 (twice), 7, 8, 9,10, 22; 5:2; Romans 1:32, and various other places.

To practice the truth is to live the truth habitually, not merely to do it occasionally. To practice the truth is to do it constantly, continuously, unceasingly. This can be compared to breathing, which is constant, continuous, habitual. While we are speaking, we are breathing. There is no need for us to make up our minds to breathe or to try to energize ourselves to breathe, for breathing is natural and habitual. Hence, breathing is a practice. In a similar way, when we abide in God as light and when we walk in the divine light, we spontaneously practice the truth habitually.

Suppose a certain believer is in darkness. Because he is in darkness, whatever he does, whatever he practices, is wrong. He may try to go in a certain direction, but that will be wrong. If he tries to go in another direction, that also will be wrong. But if this believer is in the light, he will automatically practice the truth. He will live, behave, and talk to others in a proper way. This is to practice the truth.

我们若在光中，就会看见召会是实际。我们也会看见基督的身体，以及基督身体的肢体是实际。我们会看见，我们是基督身体的一个肢体。但我们若在黑暗里，就可能以为自己是基督身体的大肢体，象肩膀一样，而实际上我们可能只是小肢体，象小指头一样。这又是一个例子，说明在黑暗里就是在虚空里这事实。但我们照着在光中所看见的实际去行，就是实行真理。

我们在黑暗里的时候，常常作一些没有意义的事。比方说，一位年轻人若在黑暗里，他可能会批评一位在主里的年长弟兄。这种批评完全没有意义，因为这是在黑暗里的。这位年轻人不知道他说的是什么，他的批评就是徒然、虚空的。他不是在实行真理，因为他没有看见真理。

乃是当我们在光中，我们才看见真理。我们若在光中，凡我们所作的就是实际的。我们所实行的，不仅是对的、正确的，我们所作的乃是实际的。这就是说，凡我们所作的都是实际。我们会习惯的、自动的实行真理—实际。我们若这样作，就会保守自己在神圣的交通里。

If we are in the light, we shall see the church as a reality. We shall also see the Body and the members of the Body as realities. We shall see that we are a particular member of the Body. But if we are in darkness, we may think that we are a great member of the Body, such as the shoulder, when actually we may be a small member, such as the little finger. This is another illustration of the fact that to be in darkness is to be in emptiness, vanity. But to walk according to what we see of the reality in the light is to practice the truth.

Often when we are in darkness we practice things that are nonsensical. For example, if a young person is in darkness, he may criticize an older brother in the Lord. This criticism is altogether nonsensical, for it is in darkness. This young person does not know what he is saying, and his criticism is vain and empty. He is not practicing the truth, because he does not see the truth.

It is when we are in the light that we see the truth. If we are in the light, whatever we do will be real. Not only shall we practice what is right and proper; we shall do what is real. This means that whatever we do is a reality. Habitually and automatically, we shall practice the truth, the reality. If we do this, we shall keep ourselves in the divine fellowship.

约翰一书

第八篇

神圣交通的条件（三）

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经文及注解：约壹一 5 至 6，一 7 及注 3 至注 5

纲要：

■ 为耶稣的血所洗净
■ 祂儿子耶稣
■ 一个循环
■ 光与黑暗相对
■ 对废弃道德律论者之异端的抗毒剂
■ 主的血两种的洗净

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读经：约翰一书一章五至七节。

我们已经看见，信徒与神在生命里的关系是牢不可破的，但他们与神的交通却能中断。这就是说，我们与神生命的关系是无条件的，而我们与神的交通是有条件的。神圣交通的第一个条件是认罪。（约壹一 5 ～二 2。）与这第一个条件有关的，乃是住在是光的神里面、在神圣的光中行、以及实行神圣的真理这几件事。在本篇信息里，我们要接着看神儿子耶稣之血的洗净。

为耶稣的血所洗净

使徒约翰在一章七节说，“但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”在这节里，我们看见我们在光中行，但神是在光中，

1 JOHN

Message 8

CONDITIONS OF THE DIVINE FELLOWSHIP (3)

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Scripture and Footnotes: 1 John 1:5-6, 1:7 and footnotes 3-5

Outline:

■CLEANSED BY THE BLOOD OF JESUS
■JESUS HIS SON
■A CYCLE
■LIGHT VERSUS DARKNESS
■AN ANTIDOTE TO THE HERESY OF THE ANTINOMIANS
■TWO KINDS OF CLEANSING WITH THE LORD'S BLOOD

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Scripture Reading: 1 John 1:5-7

We have seen that the believers' relationship in life with God is unbreakable, but their fellowship with Him can be broken. This means that our life relationship with God is unconditional, whereas our fellowship with God is conditional. The first condition of the divine fellowship is that of confessing sins (1:5—2:22). Related to this first condition are the matters of abiding in God as light, walking in the divine light, and practicing the divine truth. In this message we shall go on to consider the cleansing of the blood of Jesus, the Son of God.

CLEANSED BY THE BLOOD OF JESUS

In 1:7 the apostle John says, "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin." In this verse we see that we walk in the light, but God is in the light, because He is light.

因为祂就是光。当我们在光中行，这光就是神自己，我们就共同享受三一神，也共同有分于祂的定旨。

我们活在神圣的光中，就在这光的光照之下，这光按着神的神圣性情，并借着在我们里面神的性情，暴露我们一切的罪、过犯、失败和缺点，这些都是与祂纯洁的光、完全的爱、绝对的圣、以及超凡的义抵触的。这时，我们就在蒙了光照的良心里，觉得需要主耶稣救赎之血的洗净，这血便在我们的良心里洗净我们一切的罪，使我们与神并彼此之间的交通得以维持。我们与神的关系是牢不可破的，但我们与神的交通可能会中断。前者属乎生命，后者虽然也属乎生命，却是基于我们的生活。前者是无条件的，后者是有条件的。这有条件者，就是我们与神的关系，需要靠着主的血不断的洗净才能维持。

约翰在七节说耶稣的血洗净我们一切的罪。原文这动词“洗净”的时态为现在进行式，指明神儿子耶稣的血一直继续不断的洗净我们。这里的洗净是指主的血在我们良心里即时的洗净。在神面前，主救赎的血已经一次永远的洗净了我们，（来九 12，14，）这洗净的功效在神面前持续到永远，无须重复。然而每当我们与神交通，良心蒙了神圣之光的光照，我们就必须在我们的良心里，一再的即时应用主的血常时的洗净。这即时的洗净是由母牛的灰调作除污秽之水的洁净所预表。（民十九 2 ～ 10。）

约翰在七节特别说耶稣的血洗净我们一切的罪。新约说到单数的罪，也说到复数的罪。单数的罪通常是指内住的罪，是罗马五章十二节至八章十三节所对付的。复数的罪是指罪的行为，即内住之罪的果子，是罗马一章十八节至五章十一节所对付的。然而，约壹一章七节里单数的罪，连同形容词“一切的，”不是指内住的罪，乃是指我们重生后所犯的每一个罪，这罪玷污我们原先被洗净的良心，在我们与神的交通中，需要主的血将其洗净。

当我们在神圣的交通里，我们就在光中；当我们在光中，我们就被光所暴露。神圣的光比 X 光强多了。这光把我们这

When we walk in the light, which is God Himself, we have the co-enjoyment of the Triune God and the co-participation in His purpose.

When we live in the divine life, we are under its enlightenment, and it exposes, according to God's divine nature and through His nature in us, all our sin, trespasses, failures, and defects, which contradict His pure light, perfect love, absolute holiness, and excelling righteousness. At such a time we sense in our enlightened conscience the need of the cleansing of the redeeming blood of the Lord Jesus, and it cleanses us in our conscience from all sins so that our fellowship with God and with one another may be maintained. Our relationship with God is unbreakable, yet our fellowship with Him may be broken. The former is of life, whereas the latter is based upon our living, though it is also of life. One is unconditional; the other is conditional. This conditional one, our fellowship with God, needs to be maintained by the constant cleansing of the Lord's blood.

In verse 7 John says that the blood of Jesus cleanses us from all sin. The tense of the verb "cleanses" in Greek is present and continuous. This indicates that the blood of Jesus the Son of God cleanses us all the time, continuously and constantly. Cleansing here refers to the instant cleansing of the Lord's blood in our conscience. Before God, the redeeming blood of the Lord has cleansed us once for all eternally (Heb. 9:12,14), and the efficacy of that cleansing lasts forever before God, needing no repetition. However, in our conscience we need the instant application of the constant cleansing of the Lord's blood again and again whenever our conscience is enlightened by the divine light in our fellowship with God. This instant cleansing is typified by the purification of the ashes of the heifer for a water of separation (Num. 19:2-10).

In verse 7 John specifically says that the blood of Jesus cleanses us from all sin. The New Testament speaks of sin and also of sins. "Sin" usually refers to indwelling sin, which is dealt with in Romans 5:12 to 8:13. "Sins" refer to sinful deeds, the fruits of indwelling sin, which are dealt with in Romans 1:18 to 5:11. However, the singular sin in 1:7 with the adjective "all" does not denote indwelling sin; rather, it denotes every single sin we have committed since we have been regenerated. The sins we commit after regeneration defile our purged conscience and need to be cleansed away by the blood of Jesus in our fellowship with God.

When we are in the divine fellowship, we are in the light, and when we are in the light, we are exposed by the light. The divine light is much stronger than an x-ray. This

人里面凡是不对的地方都暴露出来。我们在光中行，并在光中实行实际时，这光就照在我们里面，照在我们身上，并照透我们。我们被这照耀所暴露，就看见我们在许多事上都不对。我们可能看见我们在思想、情感、动机和意图上是不对的。我们也可能看见，我们与某些弟兄姊妹是不对的。因着我们这样被暴露，我们的良心就被定罪。为要对付我们良心里这样的定罪，我们需要主血的洗净。乃是当我们在交通里并在光中，我们才看见自己的失败、错误、过犯、不纯洁的动机、以及邪恶的意图。但就在这个时候，主耶稣的血洗净我们每一个罪。正如我们已经指出的，原文“洗净”这动词的时态指明，我们在光中行，并与神有交通、也彼此有交通时，耶稣的血就持续、不停的洗净我们。

祂儿子耶稣

使徒约翰在一章七节说到“祂儿子耶稣的血，”这是很有意义的。“耶稣”这名是指流出救赎的血所需之主的人性；“祂儿子”这名称是指使救赎的血永远有功效所需之主的神性。因此祂儿子耶稣的血指明，这血乃是真正的人所流适当的血，为要救赎神堕落的造物，有神圣的保证为其永远的功效，这功效在空间上是普及各处的，在时间上是永远长存的。

约翰也用“祂儿子耶稣”这名称，预防关于主身位的异端。有一派异端坚持主的神性，否认祂的人性。“耶稣”这名称是人的名字，预防了这一派的异端。另一派异端坚持主的人性，否认祂的神性。“祂儿子”这神格的名称，乃是对这派异端的抗毒剂。

新约中没有别的经节用“祂儿子耶稣”这说法。我们刚才指出，耶稣这名是指主的人性，“祂儿子”这名称是指祂的神性。耶稣是真人，真正的人；耶稣的血是真人的血。我们既是人，就需要被人的血所救赎。在旧约中，赎罪的血是牲畜的血，那是基督之血的预表。然而，牲畜的血实际上不能救赎我们，因为我们是人，不是牲畜。我们是人，就需要耶稣有效的血，真正人的血。

light exposes whatever is wrong in our being. As we walk in the light and practice the reality in the light, the light shines within us, upon us, and through us. Exposed by this shining, we realize that we are wrong in many matters. We may see that we are wrong in our thoughts, emotions, motives, and intentions. We may also see that we are wrong with certain brothers and sisters. Because we are exposed in this way, our conscience is condemned. In order to deal with this condemnation in our conscience, we need the cleansing of the Lord's blood. It is when we are in the fellowship and under the light that we see our failures, mistakes, wrongdoings, impure motives, and evil intentions. But at this very juncture, the blood of the Lord Jesus cleanses us from every sin. As we have pointed out, the tense of the Greek verb rendered "cleanses" indicates that, when we walk in the light and are in fellowship with God and with one another, the blood of Jesus cleanses us constantly, unceasingly.

JESUS HIS SON

It is significant that in 1:7 the apostle John speaks of "the blood of Jesus His Son." The name Jesus denotes the Lord's humanity, which is needed for the shedding of the redeeming blood, and the title "His Son" denotes the Lord's divinity, which is needed for the eternal efficacy of the redeeming blood. Thus, the blood of Jesus His Son indicates that this blood is the proper blood of a genuine man for redeeming God's fallen creatures with divine surety for its eternal efficacy, an efficacy which is all-prevailing in space and everlasting in time.

The title "Jesus His Son" is also used by John as an inoculation against the heresies concerning the Lord's Person. One of the heresies insisted on the divinity of the Lord by denying His humanity. The title Jesus as the name of a man inoculates against this heresy. Another heresy insisted on the humanity of the Lord by denying His divinity. The title "His Son" as a name of the Deity is an antidote to this heresy.

No other verse in the New Testament uses the expression "Jesus His Son." We have just pointed out that the name Jesus refers to the Lord's humanity and that the title "His Son" denotes His divinity. Jesus was a true man, a genuine human being, and the blood of Jesus was the blood of a real man. Because we are human beings, we need to be redeemed by human blood. In the Old Testament the blood for atonement was of animals, and was a type of the blood of Christ. However, animal blood could not actually redeem us, because we are human beings, not animals. As human beings, we need the efficacious blood of Jesus, the blood of a genuine man.

“祂儿子”这辞所指明主的神性，乃是保证，担保耶稣之血的功效永远长存。主的人性使祂有资格，流血以救赎我们。祂的神性确保这救赎之血的能力有功效。祂的神性永远保证耶稣洁净之血的功效。

我们已经看过，约翰写这封书信的时候，有一些关于基督身位的异端。有一种异端教训说，耶稣是神圣的，但祂没有人性。另一种不同的异端教训宣称，耶稣是人，但祂不是神圣的。约翰用“祂儿子耶稣的血”这一短句，同时为我们预防了两种异端。“耶稣的血”指明耶稣是真正的人；“祂儿子”指明祂是神圣的。我们借以得洗净的血，乃是一位奇妙人物的血，祂有人性，也有神性。

一个循环

在一章一至七节，我们看见在我们属灵生活中有一个循环，由四件要紧的事物形成—永远的生命、永远生命的交通、神圣的光、以及神儿子耶稣的血。永远的生命产生永远生命的交通，永远生命的交通带进神圣的光，神圣的光增加对神儿子耶稣之血的需要，使我们更多得着永远的生命。我们越多得着永远的生命，这生命所带给我们神圣生命的交通就越多。我们越多享受神圣生命的交通，所得着神圣的光就越多。我们越多得着神圣的光，就越有分于耶稣之血的洗净。这样的循环，在神圣生命的成长上带我们往前，直到我们生命成熟。

光与黑暗相对

约翰在一章五至七节用了五个重要的辞：光、真理、黑暗、谎话、罪。光是神彰显的素质。我们可以说，光是彰显出来的神。当我们在这光中行，真理就会表明出来，因为真理是光的流出。光是真理的源头，而真理是光的流出，结果。所以，当我们住在神圣的光中，并在光中行，我们就实行真理。

谎话是撒但的素质，而黑暗是撒但素质的彰显。这黑暗与罪有关。这就是这几节里说到光、黑暗和罪的原因。我们若不在光中，就必定在黑暗里。当我们在黑暗里，我们

The Lord’s divinity indicated by the words “His Son” is a guarantee, a surety, that the efficacy of the blood of Jesus will remain forever. The Lord’s humanity qualifies Him to have the blood to shed for our redemption. His divinity insures the efficacy of the power of this redeeming blood. The efficacy of the cleansing blood of Jesus is insured forever by His divinity.

We have seen that when John wrote this Epistle, there were heresies concerning the Person of Christ. One kind of heretical teaching said that Jesus was divine but not human. A different kind of heretical teaching claimed that Jesus was human but not divine. With one short expression—“the blood of Jesus His Son”—John inoculates us against both kinds of heresies. The words “the blood of Jesus” indicate that Jesus was a genuine man, and the words “His Son” indicate that He is divine. The blood by which we are cleansed is the blood of a wonderful Person who has both humanity and divinity.

A CYCLE

In 1:1-7 we see a cycle in our spiritual life formed of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God. Eternal life issues in the fellowship of the divine life, the fellowship of eternal life brings in the divine light, and the divine light increases the need of the blood of Jesus the Son of God so that we may have more eternal life. The more we have of eternal life, the more of its fellowship it brings to us. The more fellowship of the divine life we enjoy, the more divine light we receive. The more divine light we receive, the more we participate in the cleansing of the blood of Jesus. Such a cycle brings us onward in the growth of the divine life until we reach its maturity.

LIGHT VERSUS DARKNESS

In 1:5-7 John uses five important words: light, truth, darkness, lie, and sin. Light is the essence of God’s expression. We may say that light is God expressed. When we walk in this light, truth will come forth, for truth is the issue of light. Light is the source of truth, and truth is the issue, the outcome, of light. Therefore, when we abide in the divine light and walk in the light, we practice the truth.

The lie is the essence of Satan, and darkness is the expression of the satanic essence. This darkness is related to sin. This is the reason that in these verses we have light, darkness, and sin. If we are not in the light, we are surely in darkness. When we are in

就为谎话所欺骗，谎话乃是撒但的素质。不仅如此，谎话和黑暗既与罪有关，我们也就跟罪有所牵连。

让我们记住：光是神彰显的素质，而真理是这光的流出；谎话是撒但的素质，黑暗是这素质的彰显，这黑暗又与罪有关。当我们在光中，我们就实行真理；但当我们不在光中，我们就在黑暗里。当我们在黑暗里，我们就被欺骗，并在一种与罪有关的情形里。

当我们在光中，我们就会被暴露，并看见自己的罪。然后我们需要认自己的罪。我们认自己的罪时，神儿子耶稣的血就自然且不断的洗净我们一切的罪。

当我们在黑暗里，我们就在罪中。不仅如此，当我们在罪中，我们与神的交通就中断了。但我们若被光暴露，并认自己的罪，我们的罪就会被洗去，我们与神中断了的交通就会得恢复。

对废弃道德律论者之异端的抗毒剂

约壹一章六节可视为对废弃道德律论者这异端教训的抗毒剂。废弃道德律论者（Antinomian）一辞，原文由二字组成：anti，意对抗；nomos，意法律。废弃道德律论者就是那些反对法律，不顾法律的人。在约翰的时代，废弃道德律论者教导人脱离道德律的约束，说一个人可以活在罪中，而仍然与神有交通。

在一章六节，约翰针对废弃道德律论者的异端教训，给信徒预防注射。约翰在这里说，“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。”按照这一节，我们不能与神有交通，同时又在黑暗里行。撒但的黑暗与神圣的光相对；而撒但的谎话与神圣的真理相对。神圣的真理如何是神圣之光的彰显，撒但的谎话也如何是撒但黑暗的彰显。我们若说，我们与那是光之神有交通，却在黑暗里行，我们就是说谎话，就是在撒但黑暗的彰显里，不在神圣之光的彰显里实行真理了。

保罗在加拉太五章十三节说，“弟兄们，你们蒙召原是为得自由；只是不可将自由当作放纵肉体的机会…。”保

darkness, we are deceived by the lie, which is the essence of Satan. Furthermore, since the lie and the darkness are related to sin, we are also involved with sin.

Let us remember that light is the essence of God's expression, and truth is the issue of this light. Lie is the essence of Satan, darkness is the expression of this essence, and this darkness is related to sin. When we are in the light, we practice the truth. But when we are not in the light, we are in darkness. When we are in darkness, we are deceived and are in a condition that is related to sin.

When we are in the light, we shall be exposed, and we shall see our sins. Then we need to confess our sins. As we confess our sins, spontaneously and continuously the blood of Jesus the Son of God will cleanse us from all sin.

When we are in darkness, we are in sin. Moreover, when we are in sin, our fellowship with God is broken. But if we are exposed by the light and confess our sins, our sins will be washed away, and our broken fellowship with God will be restored.

AN ANTIDOTE TO THE HERESY OF THE ANTINOMIANS

First John 1:6 may be regarded as an antidote to the heretical teaching of the Antinomians. The word "Antinomian" is an anglicized form of two Greek words: anti, meaning against, and nomos, meaning law. The Antinomians were those who were against law, those who did not care for the law. The Antinomians in John's time taught freedom from the obligation of the moral law and claimed that a person could live in sin and still have fellowship with God.

In 1:6 John inoculates the believers against the heretical teachings of the Antinomians. Here John says, "If we say that we have fellowship with Him and walk in darkness, we lie and are not practicing the truth." According to this verse, we cannot have fellowship with God and at the same time walk in darkness. 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 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.

In Galatians 5:13 Paul says, "For you were called to freedom, brothers; only do not turn the freedom into an occasion for the flesh...." Here Paul is telling us not to misuse

罗在此告诉我们不要误用我们的自由。保罗在加拉太五章一节说，“基督释放了我们，叫我们得以自由；所以要站立得住，不要再受奴役的轭挟制。”然后在十三节，保罗接着指出我们不该滥用我们的自由。虽然我们脱离了律法奴役的轭，但我们仍需要合乎道德。这与那说在恩典之下的人无须守道德律的异端教训相对。

废弃道德律论者宣称，即使我们活在罪中，我们仍然与神有交通。约翰写一章六节来驳斥这错误的教训。按照约翰的话，我们若说我们与神有交通，却在黑暗里行，我们就走了废弃道德律论者的路。约翰清楚指明，为要与神有交通，我们需要向神认罪，来对付我们的罪，使我们可以蒙神儿子耶稣的血洗净。

主的血两种的洗净

按照约翰在一章七节的话，耶稣的血洗净我们一切的罪。实际上，主血的洗净有两种。第一，在神面前，救赎的血已经一次永远的洗净了我们，（来九 12，14，）这洗净持续到永远。第二种洗净是主的血在我们良心里即时、常时的洗净。一面，主的血在神面前洗去我们的罪性与罪行；另一面，同样的血在我们良心里洗去我们的罪性与罪行。按照旧约中的预表，祭牲的血被带进帐幕里，洒在至圣所里神的面前。这表征在神面前一次永远的洗净我们的罪性与罪行。主血即时、常时的洗净，是由母牛的灰调作除污秽之水的洁净所预表的。一章七节的洗净，不是在神前永远的洗净，乃是在我们良心里继续不断的洗净。我们活在光中时，就不断被耶稣的血所洗净。

我们已经指出，在一章一至七节里有四件事—永远的生命、永远生命的交通、神圣的光、耶稣的血—形成一个循环，是我们在属灵生活里所该经历的。首先我们有永远的生命，在这生命里我们有交通。交通带进光，在光的照耀下我们经历到血的洗净。然后血带给我们更多的生命；随着更多的生命，我们就有更多的交通。然后随着更多的交通，我们就有更多的光，更多血的洗净。这个生命、交通、光、血的循环一再的重复，我们就在生命里长大，直到成熟。

our freedom. In Galatians 5:1 Paul says, “For freedom Christ has set us free; stand fast therefore and do not be again entangled with a yoke of slavery.” Then in verse 13 Paul goes on to point out that we should not abuse our freedom. Although we are free from the yoke of slavery to the law, it is still necessary for us to be moral. This is contrary to the heretical teaching which says that those who are under grace have no obligation to keep the moral law.

The Antinomians claim that we can still have fellowship with God even if we live in sin. John wrote 1:6 to refute this false teaching. According to John’s word, if we say that we have fellowship with God and walk in darkness, we take the way of the Antinomians. John clearly indicates that in order to have fellowship with God, we need to deal with our sins by confessing them to God so that we may be cleansed by the blood of Jesus, God’s Son.

TWO KINDS OF CLEANSING WITH THE LORD’S BLOOD

According to John’s word in 1:7, the blood of Jesus cleanses us from all sin. Actually there are two kinds of cleansing with the Lord’s blood. First, before God the redeeming blood has cleansed us once for all (Heb. 9:12, 14), and this cleansing lasts for eternity. The second cleansing is the instant and constant cleansing of the Lord’s blood in our conscience. On the one hand, the Lord’s blood washes our sin and sins in the presence of God. On the other hand, the same blood washes our sin and sins in our conscience. According to the typology in the Old Testament, the blood of the sacrifice was brought into the tabernacle and sprinkled in the Holy of Holies in the presence of God. This signifies the once-for-all washing of our sin and sins in the presence of God. The instant and constant cleansing of the blood is typified by the purification of the ashes of the heifer for a water of separation. The cleansing in 1:7 is not the eternal cleansing before God; rather, it is the continuous cleansing in our conscience. As we abide in the light, we are cleansed continually by the blood of Jesus.

We have pointed out that in 1:7 four matters—eternal life, the fellowship of eternal life, the divine light, and the blood of Jesus—form a cycle which we should experience in our spiritual life. First we have eternal life, and in this life we have fellowship. Fellowship brings in light, and under the shining of the light we experience the cleansing of the blood. Then the blood brings us more life, and with more life we have more fellowship. Then with more fellowship we have more light and more cleansing of the blood. This cycle of life, fellowship, light, and blood repeats itself again and again as we grow in life unto maturity.

约翰一书

第九篇

神圣的光与神圣的真理（一）

*　　*　　*　　*

经文及注解：约壹一 5 至 7，一 6 注 6

纲要：

■ 神圣的光
■ 认识真理、经历真理、
　　并陈明真理
■ 神圣之光的具体化身
■ 神圣的真理
　▪ 真理的意义
　▪ 神
　▪ 基督
　▪ 那灵

*　　*　　*　　*

读经：约翰一书一章五至七节。

在这约翰一书的生命读经中，我们需要在这里插进几篇论到神圣的光与神圣真理的信息。在这几篇插进来的信息之后，我们将进一步看神圣交通的条件。

神圣的光是神彰显的素质。当神得着彰显的时候，那个彰显的素质就是光。神圣的真理是什么？神圣的真理乃是神圣之光的流出。当神圣的光在我们里面照耀时，这光成了神圣的真理，就是神圣的实际。这就是说，当神圣的光在我们里面照耀时，我们就得着神圣的实际。我们也可以说，神圣的光带给我们神圣的实际。

1 JOHN

Message 9

THE DIVINE LIGHT AND THE DIVINE TRUTH (1)

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Scripture and Footnotes: 1 John 1:5-7, 1:6 footnotes 6

Outline:

■THE DIVINE LIGHT
■KNOWING THE TRUTH, EXPERIENCING THE TRUTH,
　AND PRESENTING THE TRUTH
■THE EMBODIMENT OF THE DIVINE LIGHT
■THE DIVINE TRUTH
　▪The Meaning of Truth
　▪God
　▪Christ
　▪The Spirit

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Scripture Reading: 1 John 1:5-7

In our Life-study of 1 John we need to insert at this point, as a parenthesis, some messages on the divine light and the divine truth. After these parenthetical messages, we shall consider further the conditions of the divine fellowship.

The divine light is the essence of God's expression. When God is expressed, the essence of that expression is light. What is the divine truth? The divine truth is the issue of the divine light. When the divine light shines in us, it becomes the divine truth, which is the divine reality. This means that when the divine light shines in us, we receive the divine reality. We may also say that the divine light brings us the divine reality.

神圣的光

约翰在一章五节说，“神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”他在七节进一步说到光：“但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”我们已经指明，神圣的光是神彰显的性质，素质，也是神圣真理的源头。这神圣的光在神圣的生命里照耀。因此，我们若没有神圣的生命，就不会有神圣的光。

约翰一章四节说，“生命在祂里面，这生命就是人的光。”在基督里有神圣的生命，这生命就是神圣的光。所以，生命就是光。我们有了神圣的生命，也就有了神圣的光。

借此我们能看见三件相关的事：光、真理、生命。我们首先需要学习经历这些事，然后学习怎样将关于这些事的真理向人陈明。

认识真理、经历真理、并陈明真理

今天基督徒中间非常缺少对圣经真理的认识。有些人认识真理，但他们的领会相当肤浅。所以，主恢复的目标，乃是要恢复所有圣经的真理，所有圣经的实际。我们这些在主恢复里的人，必须领悟一个迫切的需要，就是我们众人都要对真理有完全的认识，对真理有经历，并有技巧向人陈明真理。

假定有一位在主恢复中的年轻人遭父母反对，那位弟兄不该被他的父母触怒，也不该与他们争辩。他该带着美好的灵和令人喜悦的态度，向他的父母陈明真理。也许他去看他们的时候可以说，“爸爸，妈妈，让我告诉你们，光是神彰显的素质，而真理乃是这光的流出。你们不高兴听到这话么？这光在神圣的生命里照耀，而神圣的生命就在耶稣基督里；甚至基督就是生命。主耶稣说，‘我是生命。’当我们在这生命里，我们就有神圣之光的照耀。然后，我们在这照耀下，就有真理。”这位弟兄的父母可能会接受

THE DIVINE LIGHT

In 1:5 John says, “And this is the message which we have heard from Him and announce to you, that God is light, and in Him is no darkness at all.” In verse 7 he speaks a further word concerning light: “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.” As we have indicated, the divine light is the nature, the essence, of God’s expression and the source of the divine truth. This divine light shines in the divine life. Hence, if we do not have the divine life, we cannot have the divine light.

John 1:4 says, “In Him was life, and the life was the light of men.” In Christ there is the divine life, and this life is the divine light. Therefore, life is light. When we have the divine life, we also have the divine light.

By this we can see that three matters are related: light, truth, and life. First, we need to learn to experience these matters and then learn how to present the truth regarding them to others.

KNOWING THE TRUTH, EXPERIENCING THE TRUTH, AND PRESENTING THE TRUTH

Among Christians today there is a great lack concerning the knowledge of biblical truths. Some know the truth, but their understanding is rather superficial. The goal of the Lord’s recovery, therefore, is to recover all the biblical truths, all the biblical realities. As those who are in the Lord’s recovery, we must realize that there is a desperate need for us all to have the full knowledge of the truth, the experience of the truth, and the skill to present the truth to others.

Suppose the parents of a certain young person in the Lord’s recovery are opposing him. That brother should not be offended by his parents, and he should not argue with them. Instead, with a good spirit and a pleasant attitude, he should present the truth to his parents. Perhaps during a visit with them he may say, “Dad and Mom, let me tell you that light is the essence of God’s expression and that truth is the issue of this light. Aren’t you glad to hear about this? This light shines in the divine life, and the divine life is in Jesus Christ. Christ is even the life. The Lord Jesus says, ‘I am the life.’ When we are in this life, we have the shining of the divine light. Then as we are under this shining, we have the truth.” Perhaps this brother’s parents will accept his word, or

他的话，也可能拒绝。但不论如何，他离开的时候，可能会说，“爸爸，妈妈，现在我需要走了。但我留给你们三颗‘钻石’—生命、光、真理。”

许多基督徒熟悉圣经的名词，却可能不知道这些名词的意义。你若问他们关于光、真理和生命的意思，他们可能回答，他们不知道这些是什么意思。所以，我们需要能将关于这些事的宝贵真理向人陈明。今天主恢复中的需要，乃是我们都学习真理，经历真理，并发展向人陈明真理的技巧。

主的恢复乃是借着真理而开展。我们许多人都能见证，我们不是被一位有能力、令人着迷的讲员吸引到主的恢复，我们乃是被真理吸引。我们因着圣经真理的陈明，被吸引到这条路上。例如，我认识一位弟兄，他被一个真理的陈明所吸引，就是圣经头两章，创世记一、二章，和末两章，启示录二十一、二十二章，怎样互相呼应。至终，这位弟兄因着这个真理被主的恢复所得着。我所有的特会和训练的目标，就是要陈明圣经的真理。

我很高兴看到我们中间有许多年轻人，渴望认识主话的真理。一段时间之后，这些年轻人就会在主的恢复中有用。目前十几岁的青少年，至终会在传播圣经真理的事上有用处。赞美主，祂给我们机会，在圣经的真理上受训练！

神圣之光的具体化身

我们已经看见，神圣的光乃是神彰显的性质，是神圣真理的源头，并且在神圣的生命里照耀。现今我们必须接着来看，神圣的光乃是具体化身在耶稣这成为肉体的神里面。因为主耶稣是神圣之光的具体化身，所以祂说，“我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”（约八 12。）祂在约翰九章五节说了类似的话：“我在世界的时候，是世界的光。”那产生真理并在生命里照耀的神圣之光，乃是具体化身在主耶稣这成为肉体之神的人位里。这件事既深且奥，我愿鼓励你们祷读这些经节，好摸着关于神圣之光这些事的实际。

they may reject it. But whatever the case may be, when he leaves them, he may want to say, “Dad and Mom, I need to go now. But I leave with you three ‘diamonds’—life, light, and truth.”

Many Christians are familiar with biblical terms, but they may not know the meaning of these terms. If you ask them concerning the meaning of light, truth, and life, they may answer that they do not know the meaning of these things. Therefore, we need to be able to present the precious truths regarding these matters to others. The need in the Lord’s recovery today is that we all learn the truth, experience the truth, and develop the skill to present the truth to others.

The Lord’s recovery spreads by means of the truth. Many of us can testify that we were not attracted to the Lord’s recovery by a powerful and charming speaker. Rather, we were attracted by the truth. We were drawn this way by the presentation of biblical truth. For example, I know of one brother who was attracted by the presentation of how the first two chapters of the Bible, Genesis 1 and 2, and the last two chapters of the Bible, Revelation 21 and 22, reflect each other. Eventually, this brother was gained for the Lord’s recovery by this truth. My goal in all the conferences and the trainings is simply to present the truths of the Bible.

I am glad to see that many of the young ones among us are eager to know the truth of the Word. After a period of time, these young people will be useful in the Lord’s recovery. Those who are teen-agers at present will eventually be useful in spreading the biblical truths. Praise the Lord for the opportunity He has given us to be trained in the truths of the Bible!

THE EMBODIMENT OF THE DIVINE LIGHT

We have seen that the divine light is the nature of God’s expression, that it is the source of the divine truth, and that it shines in the divine life. Now we must go on to see that the divine light is embodied in Jesus as God incarnate. Because He is the embodiment of the divine light, the Lord Jesus said, “I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life” (John 8:12). He spoke a similar word in John 9:5: “While I am in the world, I am the light of the world.” The divine light that issues in truth and shines in life is embodied in the Person of the Lord Jesus, who is God incarnate. This matter is deep and profound. I would encourage you to pray-read these verses in order to touch the reality of these matters concerning the divine light.

神圣的真理

真理的意义

约翰在一章六节说到神圣的真理：“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。”真理是什么？要给真理下定义很不容易。我们可能认为，一章六节这类经节里的真理是指健全或正确的道理。真理这辞中文的意思就是真实的道理。许多人对英文的 truth（真理）一辞也有类似的领会，以为真理就是正确的道理，至少在圣经里是这样。

在我们日常的谈话中，我们对真理的领会可能稍有不同，认为真理的意思就是真实的事物，与虚假的事物相对。比如我们说，我们在讲一个真实的故事。

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。

真理的希腊文是 aletheia，阿利提亚。我研读这辞的时候，查阅了许多辞典和汇编。我特别得到基特尔的新约神学字典（Kittel's Theological Dictionary of the New Testament）中一篇论真理之文章的帮助。不仅如此，我也考量新约里所有使用 aletheia 或相关辞的经节。我研读这些经节及其上下文，又查阅辞典和汇编之后，就得到一些关于新约中真理之意义的结论，这些结论摘录在新约圣经恢复本，约翰一书一章六节论到真理的长注里。在本篇信息中，我们只看这个注解的头一部分。

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。

神

THE DIVINE TRUTH

The Meaning of Truth

In 1:6 John speaks concerning the divine truth: “If we say that we have fellowship with Him and walk in the darkness, we lie and are not practicing the truth.” What is truth? It is difficult to define truth. We may think that truth in such a verse as 1:6 refers to sound or correct doctrine. The word for truth in the Chinese language means genuine doctrine. Many have a similar understanding of the English word “truth” and consider that, at least insofar as it is found in the Bible, it means correct doctrine.

In our daily conversation we may have a somewhat different understanding of truth and regard truth as meaning something that is true as opposed to something false. For example, we speak of telling a true story.

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 for truth is ***aletheia***. In studying this word, I consulted a number of lexicons and concordances. I was especially helped by the article on truth in Kittel’s Theological Dictionary of the New Testament. Furthermore, I also considered all the verses in the New Testament that use either the word aletheia or a related word. After studying these verses in context and after consulting the lexicons and concordances, I came to certain conclusions regarding the meaning of truth in the New Testament, and these conclusions are summarized in the lengthy note on truth in 1:6 printed in the Recovery Version of the Epistles of John. In this message we shall consider only the first part of this note.

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.

God

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。）

基督

第二，新约的真理是指基督，就是成为肉体的神，神格一切的丰满都有形有体的居住在祂里面，（西二 9，）好成为：㈠神与人的实际；（约一 18，51，提前二 5；）㈡旧约一切预表、表号、影儿的实际；（西二 16 ～ 17，约四 23 ～ 24；）㈢一切神圣、属灵事物的实际，如神圣的生命与复活，（约十一 25，十四 6，）神圣的光，（约八 12，九 5，）神圣的道路，（约十四 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。）

那灵

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。）

现在我们能看见，新约中的真理是指神。真理乃是神这神圣的光和爱，成为肉体，作一切神圣事物的实际，给我们得着，使我们享受神作恩典。这就是说，这位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。

新约中的真理也是指基督这位成为肉体的神；神格一切的丰满都有形有体的居住在基督里面。基督这位成为肉体的神，既是神格丰满的具体化身，就是神与人的实际，旧约一切预表、表号、影儿的实际，以及一切神圣、属灵事物的实际。

真理是什么？实际是什么？实际乃是基督这位成为肉体的神。实际乃是基督，神格一切的丰满都有形有体的居住在祂里面，好成为神、人、预表、表号、影儿、以及一切神圣、

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).

Christ

Second, truth in the New Testament 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 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).

The Spirit

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).

Now we can see that truth, aletheia, in the New Testament refers to God. Truth is God as the divine light and love incarnated to be the reality of all the divine things for our possession so that we may enjoy God as grace. This means that the very 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.

Truth in the New Testament also denotes Christ as God incarnate. Christ is the One in whom all the fullness of the Godhead dwells bodily. As the embodiment of the fullness of the Godhead, Christ, who is God incarnate, is the reality of God and man, the reality of all the types, figures, and shadows of the Old Testament, and the reality of all the divine and spiritual things.

What is truth? What is reality? Reality is Christ as God incarnate. Reality is Christ as the One in whom all the fullness of the Godhead dwells bodily to be the reality of God, man, the types, figures, and shadows, and all divine and spiritual things. In the Old

属灵事物的实际。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。

我们已经指明，在新约中，真理是指那灵，就是变化形像的基督，也是基督和神圣启示的实际。为这缘故，约翰在约壹五章六节说，“作见证的就是那灵，因为那灵就是真理。”

我们透彻研究新约中真理的意义，实在很值得。在本篇信息中，我们已经简要的指出：真理，实际，乃是神、基督和那灵。在下篇信息中，我们要照着神的话，继续看真理的其他方面。

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 indicated that in the New Testament truth denotes the Spirit, who is Christ transfigured and also the reality of Christ and of the divine revelation. For this reason, in 5:6, John says, “The Spirit is He who testifies, because the Spirit is the truth.”

It is surely worthwhile for us to study thoroughly the meaning of truth in the New Testament. In this message we have pointed out in a very brief way that truth, reality, is God, Christ, and the Spirit. In the following message we shall go on to consider other aspects of truth according to the Word of God.

约翰一书

第十篇

神圣的光与神圣的真理（二）

*　　*　　*　　*

经文及注解：约壹一 5 至 7

纲要：

■ 神的话

■ 信仰的内容

■ 关于神、人、宇宙的实际

■ 真实—神圣的美德

■ 以我们所经历的基督敬拜神

■ 经历基督作祭物

*　　*　　*　　*

读经：约翰一书一章五至七节。

在本篇信息中，我们要继续看新约里真理一辞的意义。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。

神的话

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，

1 JOHN

Message 10

THE DIVINE LIGHT AND THE DIVINE TRUTH (2)

*　　*　　*　　*

Scripture and Footnotes: 1 John 1:5-7

Outline:

■THE WORD OF GOD

■THE CONTENTS OF THE FAITH

■THE REALITY CONCERNING GOD, MAN, AND THE UNIVERSE

■GENUINENESS AS A DIVINE VIRTUE

■WORSHIPPING GOD WITH THE CHRIST

■WE HAVE EXPERIENCED EXPERIENCING CHRIST AS THE OFFERINGS

*　　*　　*　　*

Scripture Reading: 1 John 1:5-7

In this message we shall continue to consider the meaning of the word truth in the New Testament. 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.

THE WORD OF GOD

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

实际乃是父神、子神、灵神、也是神圣的话。

信仰的内容

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；）这信仰的内容启示在整本新约里面。（林后四 2，十三 8，加五 7，提前二 4，7 上，三 15，四 3，六 5，提后二 15，18，25，三 7 ～ 8，四 4，多一 1，14，帖后二 10，12，来十 26，雅五 19，彼前一 22，彼后一 12。）

神话语的内容也是我们基督徒信仰的内容。这是客观的信仰，就是我们所相信的。话是神圣三一的启示和说明，这话有其内容。简单的说，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。这就是说，在新约里，实际是指我们信仰的内容，也是指整本新约的内容。

关于神、人、宇宙的实际

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。）

我们若要知道关于神和宇宙真实的光景，不需要猜测或推论。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，并且完满的启示在圣经里。我们在神的造物里能看见关于神、人、人与神的关系之真理的某些方面。所以，在新约里，真理一辞用来指这些事。

真实—神圣的美德

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，

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.

THE CONTENTS OF THE FAITH

According to the New Testament, truth is also the contents of the faith (belief), which is the substantial elements of what we believe as the reality of the full gospel (Eph. 1:13; Col. 1:5). This is revealed in the entire New Testament (2 Cor. 4:2; 13:8; Gal. 5:7; 1 Tim. 2:4, 7b; 3:15; 4:3; 6:5; 2 Tim. 2:15, 18, 25; 3:7, 8; 4:4; Titus 1:1, 14; 2 Thes. 2:10, 12; Heb. 10:26; James 5:19; 1 Pet. 1:22; 2 Pet. 1:12).

The contents of the Word of God are also the contents of our Christian faith. This is the objective faith, our belief. 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. This means that in the New Testament, reality refers to the contents of our faith and to the contents of the entire New Testament.

THE REALITY CONCERNING GOD, MAN, AND THE UNIVERSE

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).

If we would know the actual situation concerning God and the universe, there is no need for us to guess or make inferences. 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 God's creation we can see certain aspects of the truth concerning God, man, and man's relationship with God. Therefore, in the New Testament the word truth is used to refer to these matters.

GENUINENESS AS A DIVINE VIRTUE

In the New Testament the Greek word for truth, aletheia, also denotes the genuineness, truthfulness, sincerity, honesty, trustworthiness, and faithfulness of God

十五 8；）就着人说，是人性的美德，（可十二 14，林后十一 10，腓一 18，约壹三 18，）并且是神圣实际的流出。（约四 23 ～ 24，约贰 1，约叁 1。）

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。”有些人持有一种观念，以为这两节的真实是指敬拜神之人的真诚。按照这观念，我们敬拜神，不仅该在我们的灵里，用我们的灵敬拜，也该在真诚里敬拜。这种领会是错的。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。

以我们所经历的基督敬拜神

在旧约时代，以色列人在一个特别的地方—耶路撒冷—敬拜神。他们去耶路撒冷敬拜神时不能空手。他们必须带着祭物去耶路撒冷敬拜神；那些祭物全是基督的预表。所以，以色列人在神所指定的地方，带着神所要求的祭物来敬拜神。在预表里，神所拣选的地方预表人的灵，就是神今日的居所，（弗二 22，）而祭物预表基督。

在约翰四章，撒玛利亚妇人对主耶稣说，“我们的祖宗在这山上敬拜，你们倒说，敬拜的地方必须在耶路撒冷。”（约四 20。）主耶稣回答说，“妇人，你当信我，时候将到，那时你们敬拜父，不在这山上，也不在耶路撒冷。”（约四 21。）主的回答指明时代正在改换。在旧约时代，神命令祂的百姓带着祭物在耶路撒冷敬拜祂。但时期改换了，

as a divine virtue (Rom. 3:7; 15:8), and of man as a human virtue (Mark 12:14; 2 Cor. 11:10; Phil. 1:18; 1 John 3:18) and as an issue of the divine reality (John 4:23-24; 2 John 1; 3 John 1).

John 4:23 and 24 say, “But an hour is coming, and now is, when the true worshippers shall worship the Father in spirit and reality; for the Father seeks such to worship Him. God is Spirit; and those who worship Him must worship in spirit and reality.” Some hold the concept that the word truth in these verses denotes the sincerity of God’s worshippers. According to this concept, we should worship God not only in our spirit and with our spirit, but also worship Him in sincerity. This understanding is mistaken. In John 4:23 and 24 truth 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 truth, 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.

WORSHIPPING GOD WITH THE CHRIST WE HAVE EXPERIENCED

In Old Testament times the children of Israel worshipped God in a particular place—Jerusalem. When they went to Jerusalem to worship God, they could not be empty-handed. They were required to go to Jerusalem with offerings for the worship of God. All those offerings were types of Christ. Therefore, the children of Israel worshipped God in the place designated by God and with the offerings required by God. In typology the place chosen by God typifies the human spirit, where God’s habitation is today (Eph. 2:22), and the offerings typify Christ.

In chapter four of John the Samaritan woman said to the Lord Jesus, “Our fathers worshipped in this mountain, and you say that in Jerusalem is the place where men must worship” (v. 20). The Lord Jesus answered, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem shall you worship the Father” (v. 21). The Lord’s answer indicates that the dispensation was changing. In Old Testament times God commanded His people to worship Him in Jerusalem with the offerings. But the hour has

现在是灵的时期。所以，主接着说，神是灵，敬拜祂的必须在灵里敬拜祂，而不是在某一个地方敬拜祂。这就是说，在预表的应验里，人的灵顶替了耶路撒冷那个指定的地方。主还告诉撒玛利亚妇人，真正的敬拜者不仅必须在灵里，也必须在真实里敬拜父。这里的真实乃是我们所经历，作一切祭物之实际的基督。因此，作祭物的基督，乃是敬拜神所用祭牲之预表的应验。今天我们需要在我们的灵里，以我们所经历作为燔祭、素祭、平安祭、赎罪祭、赎愆祭的基督来敬拜神。

我们需要用基督，就是以色列人敬拜神时所献祭物的应验，来敬拜父。这基督不是客观的基督，乃是主观的基督，就是我们所经历的基督。经历基督作祭物的应验，就产生实际。这实际就是约翰四章二十三、二十四节的真实，就是神圣的实际，给我们经历，并产生我们的美德。这美德也是实际。

假定有两个以色列人，一个是犹大支派的，另一个是但支派的，都来敬拜神。他们都必须在耶路撒冷敬拜，特别是在耶路撒冷的中心锡安山敬拜。他们也必须带着一些祭物来敬拜神；他们不可空手朝见神。他们要正确的敬拜神，就必须来到神所指定的地方，也必须将他们的祭物带来。他们若履行了这些要求，他们对神的敬拜就是正确的。

按照旧约，正确的敬拜不是人在神面前身体的姿势该如何；也就是说，这不是站立、下跪或五体投地的问题。旧约里正确的敬拜，乃是来到对的地方—耶路撒冷的锡安山，并且带着对的东西—祭物。献祭的人将祭物献给神以后，也能与神一同享受祭物，吃其中的一分。因此，正确的敬拜包括来到对的地方，将祭物献给神，并且在神面前吃祭物。这指明唱诗、赞美、祷告并不是正确敬拜神的先决条件。先决条件乃是神所指定的地方，以及神所要求的祭物。祭物在神所指定的地方献给神以后，献祭的人就在神面前与神一同享受这些祭物。按预表，这就是正确的敬拜。

changed, and now is the hour of the Spirit. Therefore, the Lord went on to say that God is Spirit and those who worship Him must worship Him in spirit, not in a certain place. This means that in the fulfillment of the typology, the human spirit replaces Jerusalem as the designated place. The Lord also told the Samaritan woman that the true worshippers must worship the Father not only in spirit, but also in reality. Reality here is the Christ whom we experience as the reality of all the offerings. Hence, Christ as the offerings is the fulfillment of the type of the sacrifices used in the worship of God. Today we need to worship God in our spirit and with the Christ whom we have experienced as the burnt offering, meal offering, peace offering, sin offering, and trespass offering.

We need to worship the Father with the Christ who is the fulfillment of the offerings that the children of Israel offered in their worship to God. This Christ is not the objective Christ; rather, He is the subjective Christ, the Christ whom we have experienced. The experience of Christ as the fulfillment of the offerings results in reality. This is the reality in John 4:23 and 24, the divine reality experienced by us and resulting in our virtue. This virtue also is reality.

Suppose two Israelites, one from the tribe of Judah and the other from the tribe of Dan, came to worship God. They both had to worship in Jerusalem, in particular, on Mount Zion, which was in the center of Jerusalem. They also had to worship God with certain offerings; they were not allowed to appear before Him empty-handed. For the proper worship of God they had to come to the place designated by God, and they had to bring their offerings. If they fulfilled these requirements, their worship of God would be proper.

According to the Old Testament, proper worship is not a matter of one's physical posture before God; that is, it is not a matter of standing, kneeling, or prostrating oneself. Proper worship in the Old Testament is a matter of coming to the right place—Mount Zion in Jerusalem—and with the right things—the offerings. After the offerings were presented to God, those who offered them could also enjoy them with God by eating a portion of them. Therefore, proper worship includes coming to the right place, presenting the offerings to God, and eating the offerings in the presence of God. This indicates that singing, praising, and praying are not the prerequisites for the proper worship of God. The prerequisites are the place God designates and the offerings God requires. After the offerings were offered to God at the place designated by God, they were enjoyed by the offerers in the presence of God and with God. According to typology, this is proper worship.

现在我们需要领会，这预表怎样由新约中正确的敬拜得着应验。我们敬拜神正确的地方是在我们的灵里。不仅如此，当我们在灵里敬拜神，我们必须以我们一直经历的基督来敬拜神。

你知道什么是基督徒的生活？基督徒的生活乃是天天经历我们所接受的基督。基督徒的生活是一直经历基督的生活。这样经历基督就产生了我们用以敬拜神的祭物。

我们既是基督徒，就该天天经历基督。然后我们该在灵里，带着我们在日常生活中一直经历的基督，来参加召会的聚会。在召会的聚会里，我们该在我们的灵里，带着我们所经历作祭物的基督来敬拜神。我们可以将祂献上作赎罪祭或赎愆祭，我们也可以将祂献上作燔祭、素祭、或平安祭。这些祭物都是我们主观经历的基督。

这样主观的经历基督乃是我们享受三一神的结果。当我们经历基督时，我们实际上是在享受父、子、灵。因此，经历基督就是享受三一神。这享受产生一种实际，乃是非常主观而实用的。这实际一面是我们里面的基督，另一面也是我们的实际。

假定在召会生活里，有些弟兄对基督漠不关心，也在经历基督的事上闲懒。结果，他们对基督没有什么经历。他们已经相信了主的名，也接受了主，就是这样而已；他们在日常生活中对基督没有什么经历。这些弟兄也许很有伦理道德，没有犯什么大罪。但因着他们在日常生活中对基督没有什么经历，等到他们来参加召会的聚会时，他们就空手而来。他们不会祷告，或为主说话。他们可能喜欢坐在会中看别人尽功用。这对神是一种侮辱。这种敬拜不仅被神弃绝，更是神所定罪的。

我们不该空手朝见神。每当我们朝见神时，该有一些出于我们日常生活所经历之基督的东西。你知道，我们敬拜神的时候，神要从我们得着什么？神要我们所经历的基督。祂渴望我们以每天所经历的基督来敬拜他。

Now we need to understand how this typology is fulfilled by the proper worship in the New Testament. The proper place for us to worship God is in our spirit. Furthermore, when we worship God in spirit, we must worship him with the Christ whom we have been experiencing.

Do you know what the Christian life is? The Christian life is a life of daily experiencing the Christ we have received. The Christian life is a life of experiencing Christ all the time. This experience of Christ produces the offerings with which we worship God.

As Christians, we should daily experience Christ. Then we should come to the meetings of the church in spirit and with the Christ whom we have been experiencing in our daily living. In the church meetings we should worship God in our spirit and with the very Christ whom we have experienced as the offerings. We may offer Him as the sin offering or as the trespass offering. We may also offer Him as the burnt offering, as the meal offering, or as the peace offering. All these offerings are the Christ whom we experience subjectively.

This subjective experience of Christ is the issue of our enjoyment of the Triune God. When we experience Christ, we are actually enjoying the Father, the Son, and the Spirit. Hence, to experience Christ is to enjoy the Triune God. This enjoyment results in a reality that is very subjective and practical. On the one hand, this reality is Christ in us; on the other hand, this is also our reality.

Suppose certain brothers in the church life are indifferent concerning Christ and idle with respect to the experience of Christ. As a result, they do not have any experience of Him. They have believed in the Lord's name and received Him, and that is all. They do not have any experience of Christ in their daily living. These brothers may be ethical and moral, not committing any gross sins. But because they do not have any experience of Christ in their daily living, when they come to the church meetings, they come empty-handed. They are not able to pray or give a word for the Lord. They may like to sit in the meeting and watch others function. This is an insult to God. This kind of worship is not only rejected by Him—it is condemned.

We should not come to God empty-handed. Whenever we come to Him, we should have something of the Christ we have experienced in our daily living. Do you know what God wants from us in our worship of Him? God wants the Christ we have experienced. His desire is that we worship Him with the Christ we experience day by day.

我们已经指出，我们经历基督时，是在享受父神、子神、灵神。这享受产生一个实际，我们可以称之为我们个人的实际。这个人的实际乃是基督浸透我们里面的人。当我们有这个实际时，就有基督在我们的灵、心、心思、情感和意志里。这是我们所经历的基督成了我们的实际。现在，我们不仅该在我们的灵里敬拜神，也该以这个实际，就是我们在日常生活中所经历的基督，来敬拜神。这不仅是给我们享受的神圣实际，也是从我们对神圣实际的享受而来之属人的实际，就是我们个人的实际。这属人的实际乃是我们每天所享受之神圣实际的流出。这是对约翰四章二十三、二十四节的真实正确的领会。

在约翰四章二十三、二十四节中真实一辞的意义，一直是隐藏或被人误解的。我们已经指明，有些基督徒受教导说，在真实里敬拜神就是在真诚里敬拜神。多年前，我听到一些信息说，我们敬拜神需要真诚，这真诚就是主耶稣在这几节里所说的真实。比方说，有人可能对会众说，“你们来敬拜神，但是你们的心不在这里。你若是作生意的，你的心可能被你的生意所霸占，这就是说，你敬拜神不真诚。你敬拜神的时候，必须忘记别的事，以真诚来敬拜神。你敬拜神需要真诚的心。”

将约翰四章二十三、二十四节的真实一辞解释为真诚，乃是以天然、宗教的方式解释神的话。这样的解释必定不是照着神圣的启示。这里神圣启示的真理乃是说，我们需要在真实里敬拜神，这真实就是我们享受神作实际的结果。我们若天天经历基督，就会享受三一神作我们的实际。这享受要产生美德，这美德要成为我们属人的实际，这实际乃是神圣实际的结果。然后，我们该以这实际来敬拜神。这美德一点不差就是我们所经历的基督，这基督乃是一切的祭物。我们所经历的基督是我们的赎罪祭、赎愆祭、燔祭、素祭以及平安祭。

经历基督作祭物

当我们在日常生活里与主有交通，我们就要在光中。在光中我们看见自己有罪，并且晓得自己在许多事上都不对。

We have pointed out that in experiencing Christ we enjoy God the Father, God the Son, and God the Spirit. This enjoyment issues in a reality that we may call our personal reality. This personal reality is a matter of having Christ saturating our inner being. When we have this reality, we have Christ in our spirit, heart, mind, emotion, and will. This is the Christ whom we have experienced becoming our reality. Now we should worship God not only in our spirit, but also worship Him with this reality, which is the Christ we experience in our daily living. This is not only the divine reality for our enjoyment; this is also our human reality, our personal reality, which comes out of our enjoyment of the divine reality. This human reality is the issue of the divine reality which we enjoy daily. This is the proper understanding of reality in John 4:23 and 24.

The meaning of truth in John 4:23 and 24 has been either concealed or misunderstood. We have indicated that some Christians have been taught that to worship God in truth is to worship Him in sincerity. Years ago, I heard messages saying that we need to be sincere in our worship of God and that this sincerity is what the Lord Jesus meant by truth in these verses. For example, one may say to the members of a congregation, “You have come to worship God, but your heart is not here. If you are a businessman, your heart may be occupied with your business. This means that you are worshipping God without sincerity. When you worship God, you must forget about other things and worship Him with sincerity. For the worship of God, you need a sincere heart.”

To interpret the word truth in John 4:23 and 24 as sincerity is to expound the Word of God in a way that is natural and religious. This interpretation is definitely not according to the divine revelation. The truth of the divine revelation here is that we need to worship God in reality, which is the issue of our enjoyment of the Triune God as reality. If we experience Christ daily, we shall enjoy the Triune God as our reality. This enjoyment will result in a virtue, and this virtue will become our human reality, a reality that is the outcome of the divine reality. Then we should worship God with this reality. This virtue is nothing less than Christ experienced by us, and this Christ is all the offerings. The Christ we have experienced is our sin offering, trespass offering, burnt offering, meal offering, and peace offering.

EXPERIENCING CHRIST AS THE OFFERINGS

As we have fellowship with the Lord in our daily life, we shall be in the light. In the light we see our sinfulness, and we realize that we are wrong in many matters.

我们也许看见，我们对待丈夫或妻子，或对待父母都不对。于是我们在光中向主承认我们的罪，我们就享受主宝血的洗净。这就是在我们日常生活中，实际的经历基督作我们的救赎主。

我们在日常生活中这样经历主，然后我们就该在我们的灵里来参加召会的聚会，并且祷告，或见证我们的经历。我们也许见证说，“亲爱的圣徒，最近我在与神的交通中蒙光照，看见自己在许多事上不对，也跟一些人过不去。但我一件件的向主承认，祂洗净了我。现在我享受祂作我的救赎主，也享受祂作我的赎罪祭和赎愆祭。”这就是在聚会中献上基督作我们的赎罪祭和赎愆祭。这是在我们的灵里，以我们所经历的基督来敬拜神的路。

当我们不断在光中与主交通时，我们会看见，我们该绝对为着神。但是我们并没有绝对为着神，而且我们凭自己无法绝对。在我们交通的过程中，我们也许进一步蒙那灵光照，看见我们无法绝对为着神，所以我们需要基督作生命。祂是绝对的一位，我们需要祂作我们的生命，使我们能过一种绝对为着神的生活。我们自然会祷告说，“主耶稣，我无法绝对为着神。但是主，我感谢你，你是我的生命。你是绝对为着神的，我信你能在我里面替我过这样一种绝对的生活。主，我接受你作我的燔祭，作我的绝对。”你这样经历主之后，就能带着你对基督的经历，来参加召会的聚会。你在聚会中，也许会献上一个祷告，在祷告中，你将基督献给神作你的燔祭。在这样的祷告中，你也许会说，“主耶稣，我该绝对为着神，但我凭着自己无法绝对。主，我感谢你，你是我的生命。当你在地上生活时，你绝对为着神。现今你在我里面是绝对为着神的那一位。主耶稣，你是我的燔祭。”这就是在灵里，以你所经历作燔祭的基督来敬拜神。

在你的日常生活中，你也可以经历基督作那以祂自己这生命的粮来喂养你的一位，这就是经历基督作你的素祭。因着你这样经历基督，你可以带着作你素祭的基督来参加召会的聚会。然后你会在祷告或见证里，说到基督作你每日的食物，作你的素祭。

We may see that we are not right with our husband or wife or with our parents. Then in the light we confess our sins to the Lord, and we enjoy the cleansing of the Lord's precious blood. This is to experience Christ in a practical way as our Redeemer in our daily life.

Experiencing the Lord like this in our daily living, we should then come to the church meetings in our spirit and either offer a prayer or give a testimony of our experience. In our testimony we may say, "Dear saints, recently I was enlightened in my fellowship with God, and I saw that I was wrong in many matters and with certain persons. But I confessed everything to the Lord, and He cleansed me. Now I enjoy Him as my Redeemer and also as my sin offering and trespass offering." This is to offer Christ in the meeting as our sin offering and trespass offering. This is the way to worship God in our spirit with the Christ whom we experience.

As we continue to fellowship with the Lord in the light, we may realize that we should be absolute for God. However, we are not absolute for God, and of ourselves we cannot be absolute. In the course of our fellowship we may be further enlightened of the Spirit to realize that because we cannot be absolute for God, we need Christ as our life. He is the absolute One, and we need Him as our life so that we can live a life that is absolute for God. Spontaneously we may pray, "Lord Jesus, I cannot be absolute for God. But I thank You, Lord, that You are my life. You are absolute for God, and I believe that You can live such an absolute life for me and in me. Lord, I take You as my burnt offering to be my absoluteness." After you experience the Lord in this way, you may come to the church meeting with your experience of Christ. In the meeting you may offer up a prayer in which you present Christ to God as your burnt offering. In such a prayer you may say, "Lord Jesus, I should be absolute for God, but in myself I cannot be absolute. Lord, I thank You that You are my life. When You lived on earth, You were absolute for God, and now You are the One in me who is absolute for God. Lord Jesus, You are my burnt offering." This is to worship God in spirit with the Christ you experience as the burnt offering.

In your daily life, you may also experience Christ as the One feeding you with Himself as the bread of life. This is to experience Christ as your meal offering. Because you experience Christ in this way, You may come to the church meeting with Christ as your meal offering. Then either in prayer or in testimony you may speak concerning Christ as your daily food, as your meal offering.

我们若经历基督作赎罪祭、赎愆祭、燔祭、素祭，这样，我们也会经历祂作我们的平安祭。平安祭是基于赎罪祭、赎愆祭、燔祭和素祭，也是由这四种祭构成的。我们若经历基督作这四种祭，我们必定会享受祂作我们与神与人之间的和平。

假定一位弟兄在婚姻生活和家庭生活里没有和平，他若经历基督作赎罪祭、赎愆祭、燔祭、素祭，他也会经历基督作他与妻子、儿女之间的和平。于是这位弟兄就能喜乐的来参加召会的聚会，赞美主是他的和平。他也能向全宇宙（包括天使和鬼魔）见证他是个和平的人，就是尽享和平的人。他能见证他与神，与家人，与基督的身体，甚至与他周遭一切的事物都有和平。

我们有时会对家庭生活或召会生活里的光景感到气忿。这样生气的原因是我们缺少对基督的经历。结果，我们没有基督作我们的和平。但我们若天天经历基督作我们的赎罪祭、赎愆祭、燔祭、素祭，就会在每一种处境里，都有基督作我们的和平。这样我们在召会的聚会中，就能献上基督作我们的平安祭。

当我们来参加召会聚会敬拜神时，我们需要在我们的灵里敬拜祂。我们也该用我们每天所经历的基督，就是那成了我们个人实际的基督，来敬拜神。在神眼中，作我们个人实际的基督，也就是我们个人的美德。我们有最高的人性美德，但这美德不是属于我们自己，乃是我们所经历之基督的甜美。这就是说，我们每天所经历的基督成了我们个人的美德，我们能以这美德，向神献上可喜悦、蒙悦纳的敬拜。当我们带着这样一位基督来敬拜神时，神就满意我们。

我们现在也许能明白，在新约里，真理不仅是三一神、神的话、信仰的内容，以及关于神、人、宇宙的实际，真理也是真实、可信、真诚、诚实、可靠、信实。这些就着神说，是神圣的美德；就着人说，是人性的美德，并且是神圣实际的流出。按照对真理这样的领会，这神圣的美德先是属于神的，然后借着我们对基督的经历，这美德也成

If we experience Christ as the sin offering, the trespass offering, the burnt offering, and the meal offering, then we shall also experience Him as our peace offering. The peace offering is based upon and constituted of the sin offering, the trespass offering, the burnt offering, and the meal offering. If we experience Christ as these four offerings, certainly we shall enjoy Him as our peace with God and also as our peace with others.

Suppose a brother does not have peace in his married life and family life. If he experiences Christ as the sin offering, the trespass offering, the burnt offering, and the meal offering, he will also experience Christ as peace with his wife and children. Then this brother will be able to come to the church meetings with joy, and praise the Lord for being his peace. He will also be able to testify to the entire universe, including the angels and demons, that he is a peaceful person, a person enjoying peace to the uttermost. He will be able to testify that he has peace with God, with those in his family, with the Body, and even with everything in his environment.

Sometimes we become angry with the situation in our family life or in the church life. The reason for this anger is that we are lacking in the experience of Christ, and, as a result, we do not have Christ as our peace. But if we experience Christ daily as our sin offering, trespass offering, burnt offering, and meal offering, we shall have Christ as our peace in every situation. Then in the meetings of the church we shall be able to offer Christ as our peace offering.

When we come to the church meetings to worship God, we need to worship Him in our spirit. We should also worship God with the very Christ whom we experience day by day, with the Christ who has become our personal reality. In the sight of God, the Christ who is our personal reality is also our personal virtue. We have the highest human virtue, yet this virtue is not of ourselves. Rather, this virtue is the sweetness of the Christ whom we experience. This means that the Christ whom we experience daily becomes our personal virtue, with which we can offer God a pleasant, acceptable worship. When we come to worship God with such a Christ, God is happy with us.

Perhaps now we can understand that in the New Testament truth is not only the Triune God, the Word of God, the contents of the faith, and the reality concerning God, man, and the universe. Truth is also 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. According to this understanding of truth, this divine virtue first belongs to God, and then through our experience of Christ this

了我们的。神圣的美德给我们经历之后，就成了我们的美德，这美德乃是神圣实际的流出。

virtue also becomes ours. After the divine virtue is experienced by us, it becomes our virtue, a virtue that is an issue of the divine reality.

约翰一书

第十一篇

神圣的光与神圣的真理（三）

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经文及注解：约壹一 5 至 7

纲要：

■ 事情的真相
■ 神圣的实际成为我们的真实
■ 实行真理
■ 借着受造之物启示出来的神
■ 神的信实
■ 人诚实的美德
■ 在真实里相爱并认识真理

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读经：约翰一书一章五至七节。

在本篇信息中，我们要继续看新约里真理一辞的意义。

事情的真相

我们看过，真理是神，是基督，是那灵，是神的话，是信仰的内容，是关于神、人和宇宙的实际，也是真实、可信、真诚；就着神说，是神圣的美德，就着人说，是人性的美德。除了真理这七方面以外，我们还需要看见，在新约里真理是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

1 JOHN

Message 11

THE DIVINE LIGHT AND THE DIVINE TRUTH (3)

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Scripture and Footnotes: 1 John 1:5-7

Outline:

■THE TRUE STATE OF AFFAIRS
■THE DIVINE REALITY BECOMING OUR GENUINENESS
■PRACTICING THE TRUTH
■GOD REVEALED THROUGH CREATION
■THE FAITHFULNESS OF GOD
■THE HUMAN VIRTUE OF HONESTY
■LOVING IN TRUTH AND KNOWING THE TRUTH

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Scripture Reading: 1 John 1:5-7

In this message we shall continue to consider the meaning of the word truth in the New Testament.

THE TRUE STATE OF AFFAIRS

We have seen that truth is God, Christ, the Spirit, the Word of God, and the contents of the faith, the reality concerning God, man, and the universe, and the genuineness, truthfulness, and sincerity of God as a divine virtue and of man as a human virtue. In addition to these seven aspects of the truth, we need to see that truth in the New Testament 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

对。（可五 33，十二 32，路四 25，约十六 7，徒四 27，十 34，二六 25，罗一 25，九 1，林后六 7，七 14，十二 6，西一 6，提前二 7。）

真理这八方面几乎都是指三一神。那是一切事物之实际的三一神，在话里启示出来，且借着话传输给我们。在话里所启示并借着话所传输的，乃是我们基督徒信仰的内容，也是新约的内容。这内容含示关于神、人、宇宙、人与神、以及人与人彼此的关系、人对神的责任这些事的真实光景。这种种不同的实际与那独一的实际有关，这独一的实际乃是三一神自己。然后借着我们经历基督，这实际就成了我们人的实际，就是成了我们用以敬拜神的人性美德。最后，真理是指实在和真实的事物。

新约所启示各种不同的实际，都直接或间接与那独一的实际—三一神—有关。所以，我们基督徒对实在或真实事物的认识，必须来自我们对三一神的经历。

神圣的实际成为我们的真实

我们所说过关于真理的八样事物，前五样是指素质上同一的实际。神、基督、那灵—神圣的三一—在素质上乃是一。因此，这三者是神圣实际之本质的基本元素，其实三者乃是一个实际。这一个神圣的实际，就是神的话这神圣启示的本质。因此，这个实际成了神圣话语中所启示神圣的实际，使神圣的话成为实际。神圣的话传输这一个神圣的实际作信仰的内容，而信仰的内容乃是整本新约所启示福音的本质，成为新约的实际。这也就是神圣三一的神圣实际。我们有分于并享受这神圣的实际，这实际就成为我们的真实、真诚、诚实、可靠，作为我们行为上优越的美德，以彰显我们所凭以活着的神，这是实际的神；我们也成了过真理生活的人，毫无虚假或伪善，过一种与那借着受造之物和圣经所启示之真理一致的生活。

真理这辞原文在新约里用了一百多次，每次出现的含意须由该处上下文断定。比如在约翰三章二十一节，照上下文看，是指正直，（与邪恶相对—约三 19 ～ 20，）就是人照着神的

error (Mark 5:33; 12:32; Luke 4:25; John 16:7; Acts 4:27; 10:34; 26:25; Rom. 1:25; 9:1; 2 Cor. 6:7; 7:14; 12:6; Col. 1:6; 1 Tim. 2:7).

Nearly all these eight aspects of the truth refer to the Triune God. The Triune God, who is the reality of everything, is revealed in the Word and conveyed to us by the Word. What is revealed in and conveyed by the Word is the content of our Christian belief and also the content of the New Testament. This content implies the real situation concerning God, man, the universe, man's relationship to God and to others, and our obligation to God. All these different realities are related to the unique reality, which is the Triune God Himself. Then through our experience of Christ this reality becomes our human reality, that is, it becomes our human virtue with which we worship God. Finally, truth refers to things which are true and real.

All the different realities revealed in the New Testament are related either directly or indirectly to the unique reality—the Triune God. Therefore, for us Christians the knowledge of what is true or real must come through our experience of the Triune God.

THE DIVINE REALITY BECOMING OUR GENUINENESS

Of the eight matters we have covered concerning truth, the first five refer to the same reality in essence. God, Christ, and the Spirit—the Divine Trinity—are essentially one. Hence, these Three, being the basic elements of the substance of the divine reality, are actually one reality. This one divine reality is the substance of the Word of God as the divine revelation. Hence, it becomes the revealed divine reality in the divine Word and makes the divine Word the reality. The divine Word conveys this one divine reality as the contents of the faith, and the contents of the faith are the substance of the gospel revealed in the entire New Testament as its reality, which is just the divine reality of the Divine Trinity. When this divine reality is partaken of and enjoyed by us, it becomes our genuineness, sincerity, honesty, and trustworthiness as an excellent virtue in our behavior to express God, the God of reality, by whom we live; and we become persons living a life of truth, without any falsehood or hypocrisy, a life which corresponds to the truth revealed through creation and the Scripture.

The word aletheia is used in the New Testament more than one hundred times. Its denotation in each occurrence is determined by its context. For example, in John 3:21, according to the context, it denotes uprightness (opposite to evil—vv. 19-20), which

所是活在神里面，所显出的实际；正直也与神圣的光相符，这光就是那是真理源头的神，在基督里显现出来。在约翰四章二十三至二十四节，照该章上下文以及约翰福音的整个启示看，乃是指神圣的实际成了人的真实和真诚，（与不道德之撒玛利亚敬拜者的伪善相对—约四 16 ～ 18，）好对神有真正的敬拜。神圣的实际乃是基督，祂就是实际，（约十四 6，）是旧约为着敬拜神之一切祭物的实际，（约一 29，三 14，）也是活水的泉源，就是赐生命的灵，（约四 7 ～ 15，）给祂的信徒享受并畅饮，成为他们里面的实际，最终成了他们的真实和真诚，借此他们以神所寻找的敬拜敬拜祂。在约翰五章三十三节和十八章三十七节，照约翰福音的整个启示看，是指那在神的儿子基督里所具体表现、启示并彰显的神圣实际。在约翰八章三十二节、四十节、四十四至四十六节，照该章上下文看，是指启示在神的话里，（约八 47，）并具体表现在神儿子基督里面（约八 36）之神的实际，这实际释放我们脱离罪的辖制。

实行真理

在约壹一章六节这里，真理是指在神圣的光这面所启示出来神的实际。这实际是五节里神圣之光的流出和实化。神圣的光是在神里面的源头，真理是神圣之光在我们里面的流出和实化。当我们住在神圣的光中，（这光就是我们在神圣生命的交通里所享受的，）我们就实行真理。（这真理就是我们在神圣的光中所实化的。）当我们住在源头中，这源头的流出就成了我们的实行。

我信一段时间以后，也许再过十年，主恢复里的真理会非常盛行。我们并不在意人数。但如果有几千位圣徒能受真理的训练，这盛行的真理要为着主的定旨成就许多事。

借着受造之物启示出来的神

我们现在来看书信里使用真理这辞的一些经节。保罗在罗马一章十八节说，“原来神的忿怒，从天上显示在那些以不义抑制真理之人一切的不虔不义上。”这节的真理是什么？要答复这个问题，我们需要读罗马十九、二十节：“因为神的事情，人所能知道的，原显明在人里面，因为神已

is the reality manifested in a man who lives in God according to what He is and which corresponds to the divine light, which is God, as the source of the truth, manifested in Christ. In John 4:23-24, according to the context of this chapter and also to the divine revelation of John's Gospel, it denotes the divine reality becoming man's genuineness and sincerity (opposite to the hypocrisy of the immoral Samaritan worshipper—vv. 16-18) for the true worship of God. The divine reality is Christ who is the truth (John 14:6) as the reality of all the offerings of the Old Testament for God's worship (John 1:29; 3:14) and as the fountain of living water, the life-giving Spirit (John 4:7-15), partaken of and drunk by His believers to be the reality within them, which eventually becomes their genuineness and sincerity in which they worship God with the worship He seeks. In John 5:33 and 18:37, according to the entire revelation of the Gospel of John, truth denotes the divine reality embodied, revealed, and expressed in Christ as the Son of God. In John 8:32, 40, 44-46, according to the context of the chapter, it denotes the reality of God revealed in His word (v. 47) and embodied in Christ the Son of God (v. 36), which sets us free from the bondage of sin.

PRACTICING THE TRUTH

Here in 1 John 1:6 aletheia denotes the revealed reality of God in its aspect of the divine light. It is the issue and realization of the divine light in verse 5. The divine light is the source in God. Truth is its issue and realization in us. When we abide in the divine light, which we enjoy in the fellowship of the divine life, we practice the truth—what we have realized in the divine light. When we abide in the source, its issue becomes our practice.

I believe that after a period of time, perhaps another ten years, the truth in the Lord's recovery will be very prevailing. We do not care for numbers. But if several thousand saints can be trained with the truth, the prevailing truth will accomplish much for the Lord's purpose.

GOD REVEALED THROUGH CREATION

Let us now consider certain verses in the Epistles where the word truth is used. In Romans 1:18 Paul says, "For the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men who hold down the truth in unrighteousness." What is the truth in this verse? In order to answer this question, we need to read verses 19 and 20: "Because that which may be known of God is manifest among them, for

经给他们显明了。自从创造世界以来，神那看不见永远的大能，和神性的特征，是人所洞见的，乃是借着受造之物，给人晓得的，叫人无法推诿。”按照这两节，十八节的真理指神一切的所是、一切关于神和神存在的事物、以及有关这些事的知识。所以，我们以罗马一章十八至二十节为根基，就可以说，真理是指关于神、宇宙和人的实际。因为这真理已经显明出来，人就无法推诿。

保罗接着在罗马二章进一步说到真理：“我们知道行这样事的人，神必按真理审判他。”（罗二2。）这节的真理是什么？这里的真理是指人真实的光景和情形。毫无疑问，这也是指罗马一章十八至二十节的真理，这是关于那正在显明出来神的实际的真理。那些抑制这真理的人，有一天神要按这真理审判他们。

在罗马一章十八节，真理是指神的所是。按照罗马一章十九、二十节，这真理，这实际，可以借着神所创造之物而得知。我们需要持守这真理。有一天，神要按这真理审判所有抑制真理的人。

保罗在罗马二章二十节接着说：“是愚昧人的管教者，是幼稚人的教师，在律法上有知识和真理的规模。”这里的律法是指摩西的律法。在摩西的律法里有一些神圣的真理。所有的人都该按这真理而行。否则，神要按这真理审判他们。

我用罗马书这些经节说明一个事实：新约里真理一辞表明不同的事物。我们在罗马一、二章所看过有关真理的点，与约翰福音里真理的意义大不相同。按照约翰福音，神成为肉体来作真理，基督是神圣生命的真理，而那灵是基督的真理，实际。这些当然都与神圣的三一有关。但罗马一、二章的真理与神圣的三一无关，却与借着受造之物所启示出来神的所是有关。所有借着受造之物所启示出来关于神的事物，都是真理，实际，我们需要持守这真理。不仅如此，罗马书这些经节的真理，指明关于神、宇宙、人、人与神的关系、人与人的关系、以及人对神的责任之实际，这些都是借着受造之物和圣经所启示的。

God has manifested it to them. For the invisible things of Him from the creation of the world, being apprehended by the things made, are clearly seen, both His eternal power and divinity, for them to be without excuse.” According to these verses, the truth in verse 18 means all that God is and all the things concerning God and His existence and the knowledge of them. Therefore, with Romans 1:18-20 as the basis, we may say that truth denotes the reality concerning God, the universe, and man. Because this truth has been manifested, man is without excuse.

Paul goes on to speak further concerning the truth in chapter two of Romans: “But we know that the judgment of God is according to truth upon those who practice such things” (v. 2). What is the truth in this verse? Truth here means the actual situation and condition of man. No doubt, it also refers to the truth in Romans 1:18-20, the truth concerning God’s reality being manifested. Those who hold down this truth will one day be judged by God according to it.

In Romans 1:18 truth refers to what God is. According to Romans 1:19 and 20, this truth, this reality, can be known through God’s creation. We need to hold to this truth. One day, God will judge according to this truth all those who hold it down.

In Romans 2:20 Paul goes on to say, “An instructor of the foolish, a teacher of babes, having the form of knowledge and of the truth in the law.” The law here refers to the Mosaic law. In the Mosaic law there is a certain amount of the divine truth. All human beings should act according to this truth. Otherwise, God will judge them according to it.

I use these verses from the book of Romans to illustrate the fact that in the New Testament the word truth signifies different things. The point concerning the truth we have considered in Romans 1 and 2 is very different from the meaning of truth in the Gospel of John. According to the Gospel of John, God is incarnated to be the truth, Christ is the truth of the divine life, and the Spirit is the truth, the reality, of Christ. All these matters, of course, concern the Trinity. But the truth in Romans 1 and 2 does not concern the Trinity. Rather, the truth in these chapters is related to what God is, as revealed through creation. Whatever is revealed concerning God through creation is a truth, a reality, and we need to hold on to this truth. Furthermore, truth in these verses from Romans denotes the reality concerning God, the universe, man, man’s relationship with God and with others, and man’s obligation to God, as revealed through creation and through the Scripture.

神的信实

保罗在罗马三章七节说到真理不同的方面：“但神的真实，若因我的虚谎，越发洋溢出祂的荣耀，为什么我还受审判象罪人一样？”这节的真实原文与真理（实际）同字，乃指神的信实。这当然与一章十八节里真理的意义不同，那里的真理是指借着宇宙中所见之物显明出来神性的特征。但在罗马三章七节，我们看见另一件关于神的事—神的信实。

我们如何能证明罗马三章七节的真实（真理）是指神的信实？借着研读上下文，就能得到证明。三、四节说，“即便有不信的，这有何妨？难道他们的不信，就废掉神的信么？绝对不能！神总是真实的，人都是虚谎的，如经上所记：‘好叫你说话的时候，显为公义；被人审判的时候，可以得胜。’”请注意三节用了“信”（信实）一辞。然后四节有形容词“真实。”四节指明神在祂的说话上是真实、信实的；就是说，神在祂的话上是信实的。在五、六节保罗继续说，“我且照着人的常话说，我们的不义若显出神的义来，我们要说什么？神降怒，难道是祂不义么？绝对不是！若是这样，神怎能审判世界？”这两节也与神的信实有关。然后保罗在七节接着说到神的真实（真理）。所以，按照上下文，这里的真实（真理）是指神的信实。保罗可以不说“神的真实，”而说“神的信实，”因为这里的真实就等于信实。这是我们将罗马三章七节的真实（真理），解释为神的信实的原因。

罗马十五章八节说，“我说，基督是为神的真实，作了受割礼之人的执事，要证实对列祖的应许。”这节的真实也是指神的信实。我们若不明白这节的真实是指神的信实，我们就无法明白这节。基督是为神的真实，作了受割礼之人的执事，要证实那些应许。这就是说，基督为神的信实，作了受割礼之人的执事，要证实那些应许。这里保罗指明，凡神所应许的，祂必成就。神成就祂的应许，因为祂是信实的。我们再次看见，罗马三章七节和十五章八节的真实（真理），是指神一项特别的美德—神的信实。

人诚实的美德

THE FAITHFULNESS OF GOD

In Romans 3:7 Paul speaks concerning a different aspect of the truth: “But if the truth of God abounded in my lie unto His glory, why still am I also judged as a sinner?” In this verse truth refers to the faithfulness of God. This, of course, is different from the meaning of truth in 1:18, where truth denotes the characteristic of God as revealed through the visible things in the universe. But in Romans 3:7 we have another matter concerning God—God’s faithfulness.

How can we prove that the truth in Romans 3:7 denotes God’s faithfulness? This can be proved by studying the context. Verses 3 and 4 say, “For what if some disbelieved? Shall their unbelief make the faithfulness of God of none effect? Certainly not! But let God be true and every man a liar, as it is written, That You should be justified in Your sayings and will overcome when You are judged.” Notice that in verse 3 the word “faithfulness” is used. Then in verse 4 we have the adjective “true.” Verse 4 indicates that God is true, faithful, in what He says; that is, God is faithful in His words. In verses 5 and 6 Paul continues, “But if our unrighteousness commends the righteousness of God, what shall we say? Is God unrighteous who inflicts wrath? I speak according to man. Certainly not! Otherwise how shall God judge the world?” These verses also are related to God’s faithfulness. Then in verse 7 Paul goes on to speak concerning the truth of God. According to the context, therefore, truth here denotes God’s faithfulness. Instead of saying “the truth of God,” Paul could have said, “the faithfulness of God,” since truth here equals faithfulness. This is the reason we interpret the word truth in Romans 3:7 as denoting God’s faithfulness.

Romans 15:8 says, “For I say that Christ has become a servant of the circumcision for the truth of God, to confirm the promises given to the fathers.” In this verse truth also denotes God’s faithfulness. If we do not understand the word truth in this verse as referring to God’s faithfulness, we shall not be able to understand this verse. Christ became a servant of the circumcision for the truth of God, to confirm the promises. This means that Christ became a servant of the circumcision for the faithfulness of God, to confirm the promises. Here Paul indicates that whatever God has promised, He will fulfill. God fulfills His promises because He is faithful. Once again, we see that truth in Romans 3:7 and 15:8 refers to a particular virtue of God, God’s faithfulness.

THE HUMAN VIRTUE OF HONESTY

马可十二章十四节说，“他们来了，就对祂说，夫子，我们知道你是诚实的，什么人你都不顾忌，因为你不看人的外貌，乃是诚诚实实教导神的道路。纳税给该撒，可以不可以？我们该纳不该纳？”法利赛人问主这个问题，想要借此陷害祂。他们题出问题之前，先对主说祂是诚实的，并且诚诚实实教导神的道路。这里的诚实原文也是真理。因为主是真实、诚实的，所以祂是诚诚实实的、不是虚假的教导神的话。所以，这节的诚实（真理），是指人诚实的美德。

在林后十一章十节，真理这辞再次用来指人的美德。保罗在这节说，“基督的真实在我里面，这夸口在亚该亚一带，是不会在我身上被堵住的。”这里的真实（真理），指可信、信实、可靠、诚实。首先，这是指主耶稣活在地上为人时的信实、诚实；然后是指在使徒保罗的生活里所陈明的这项美德。这美德乃是基督的属性，但保罗既凭基督而活，凡基督之所是，就都成了他行为上的美德。我们要看见的重点乃是：林后十一章十节的真实（真理），指人可信、可靠、信实、诚实的美德。

约壹三章十八节告诉我们要在真诚上相爱：“孩子们，我们相爱，不要只在言语和舌头上，总要在行为和真诚上。”这里的真诚（真理）与舌头相对，就如行为与言语相对。使徒约翰在这节告诉我们，要在真诚、诚实上相爱。我们若说我们爱弟兄，就该在行为和真诚上爱他。否则，我们只是在言语或舌头上相爱，却不是在真诚上相爱。

在真实里相爱并认识真理

使徒约翰在约贰一节的真理有两种用法：“作长老的写信给蒙拣选的夫人和她的儿女，就是我真实所爱的；不单我爱，也是一切认识真理之人所爱的。”首先，约翰说到真实所爱的。这里的真实（真理），指启示出来的神圣实际—三一神在子耶稣基督里分赐到人里面—成为人的真实与真诚。所以，就这意义说，真实（真理）是指人的美德。然而，这美德不是由我们天然的人所产生的，乃是出自对神圣实际的享受。这是神圣的实际成了我们的真实和真诚。

Mark 12:14 says, “And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?” The Pharisees were trying to trap the Lord Jesus by asking Him this question. Before they asked the question, they said to Him that He was true and taught the way of God in truth. Here “in truth” means in honesty. Because the Lord was true and honest, He taught the Word of God in honesty, not in falsehood. Therefore, in this verse truth denotes the human virtue of honesty.

In 2 Corinthians 11:10 the word truth is again used to denote a human virtue. In this verse Paul says, “The truth of Christ is in me, that this boasting shall not be stopped concerning me in the regions of Achaia.” Here truth denotes truthfulness, faithfulness, trustworthiness, honesty. First, it denotes the faithfulness, the honesty, of the Lord Jesus when He lived on earth as a man. Then it denotes this virtue as present in the living of the apostle Paul. This virtue was an attribute of Christ. But since Paul lived by Christ, whatever Christ is became his virtue in his behavior. The important point for us to see is that in 2 Corinthians 11:10 truth denotes the human virtue of truthfulness, trustworthiness, faithfulness, and honesty.

First John 3:18 tells us to love in truth: “Little children, let us not love in word nor in tongue, but in deed and truth.” Here truth denotes sincerity in contrast to tongue, just as deed is in contrast to word. In this verse the apostle John is telling us to love in truth, in honesty. If we say that we love our brother, we should love him in deed and in truth. Otherwise, we shall love only in word or in tongue, but not in sincerity.

LOVING IN TRUTH AND KNOWING THE TRUTH

In 2 John 1 the apostle John uses the word truth in two ways: “The elder to the chosen lady and to her children, whom I love in truth, and not only I, but also all those who have known the truth.” First, John speaks of loving in truth. In this case truth denotes the revealed divine reality—the Triune God dispensed into man in the Son Jesus Christ—becoming man’s genuineness and sincerity. Therefore, truth in this sense denotes a human virtue. However, this virtue is not produced by our natural being; rather, it issues from the enjoyment of the divine reality. This is the divine reality becoming our genuineness and our sincerity. In this verse John also speaks of knowing

在这节里，约翰也说到认识真理。这里的真理是指福音的神圣实际，特别是关于基督的身位。

我用这些经节为例子，指出我们需要研读新约中所有说到真理的经节。然后，我们有约壹一章六节关于真理这辞之注解的帮助，就能分辨这辞在不同经节里的用法。就如约贰一节所指明的，这辞在同一节可以有两种不同的用法。在每种情况里，这辞的含意都是由上下文断定的。所以，要明白任何一节里真理这辞的意义，我们需研读该节上下文。我们已经指出，真理这辞原文在新约里用了一百多次。借着研读这辞的上下文，我们就会得着帮助，对新约中的真理有正确的领会。

the truth. Here truth denotes the divine reality of the gospel, especially concerning the Person of Christ.

I use these verses as examples to point out our need to study all the verses in the New Testament that speak of the truth. Then with the help of the note on the word truth in 1 John 1:6, we can discern how this word is used in different verses. As 2 John 1 indicates, this word may be used in two different ways in the same verse. In each case, the denotation of the word is determined by the context. Therefore, to understand the meaning of the word truth in any particular verse, we need to study its context. As we have pointed out, the Greek word for truth, aletheia, is used in the New Testament more than one hundred times. By studying this word in its context, we shall be helped to have a proper understanding of truth in the New Testament.

约翰一书

第十二篇

神圣交通的条件（四）

*　　*　　*　　*

经文及注解：约壹一 8 至 10 及注

纲要：

■ 带自己入歧途
■ 认自己的罪
■ 我们重生以后有罪的光景
■ “无罪完全”的教训
■ 神的信实和公义
■ 赦免与洗净
■ 恢复交通
■ 献上基督作我们的赎罪祭和赎愆祭
■ 神的应许与我们的认罪
■ 平衡的看见

*　　*　　*　　*

读经：约翰一书一章八至十节。

在本篇信息里，我们要进一步看神圣交通的条件。

带自己入歧途

约翰在约壹一章八节说，“我们若说自己没有罪，便是自欺，真理就不在我们里面了。”说我们没有罪，就是说在我们的性情里，没有内住的罪。（罗七 17。）这是智慧派的异端所教导的。使徒要信徒预防这虚假的教训。一章

1 JOHN

Message 12

CONDITIONS OF THE DIVINE FELLOWSHIP (4)

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Scripture and Footnotes: 1 John 1:8-10 and footnotes

Outline:

■LEADING OURSELVES ASTRAY
■CONFESSING OUR SINS
■OUR SINFUL CONDITION AFTER REGENERATION
■THE TEACHING CONCERNING SINLESS PERFECTION
■GOD’S FAITHFULNESS AND RIGHTEOUSNESS
■FORGIVENESS AND CLEANSING
■THE RESTORATION OF FELLOWSHIP
■OFFERING CHRIST AS OUR SIN OFFERING AND TRESPASS OFFERING
■GOD’S PROMISE AND OUR CONFESSION
■A BALANCED VIEW

*　　*　　*　　*

Scripture Reading: 1 John 1:8-10

In this message we shall consider further the conditions of the divine fellowship.

LEADING OURSELVES ASTRAY

In 1:8 John says, “If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.” To say that we do not have sin is to say that we do not have indwelling sin (Rom. 7:17) within our nature. This is what the Gnostic heresy teaches. The apostle is inoculating the believers against this false teaching. This section, 1:7—2:2,

七节至二章二节这段话，说到信徒重生以后的犯罪，这使他们与神的交通中断。信徒重生后，他们的性情里若没有罪，怎能在行为上犯罪？即使他们只是偶尔犯罪，不是习惯的犯罪，他们的犯罪就足以证明还有罪在他们里面作工；否则，他们与神的交通就不会中断。使徒在这里的教训也定罪了今天“完全论”的教训，这种教训认为从罪得释放的光景，是今生可以达到，或已经达到的；又废除了今天“拔罪根”的错误教训，这种教训误解了三章九节和五章十八节的话，说重生之人的罪性已经连根拔除，所以他们不能犯罪。

“自欺，”原文也可译作“带自己入歧途。”说我们已经重生，所以没有罪（单数），便是自欺，否认了我们自己经历中真正的事实，因而带自己入歧途。

八节的真理，指福音里所传输已启示出来之神的实际，真实的事实，就如：神和一切神圣事物的实际，（这一切神圣事物全是基督—约一 14，17，十四 6，）基督和一切属灵事物的实际，（这一切属灵事物全是那灵—约十四 17，十五 26，十六 13，约壹五 6，）以及人光景的实际。（约十六 8 ～ 11。）这里特别指我们重生后，在与神的交通里，在神圣之光的光照下罪的光景。倘若我们说，我们重生以后就没有罪（单数），这样的实际，真理，就不在我们里面了；这也就是否认了我们自己重生以后真实的光景。

认自己的罪

约翰在九节接着说，“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”这里的认罪是指承认我们重生以后的罪（复数）和失败，不是指承认重生以前的罪（复数）。

神在祂的话上是信实的，（约壹一 10，）在祂儿子耶稣的血上又是公义的。（约壹一 7。）祂的话，就是祂福音真理的话，（弗一 13，）告诉我们，祂要因着基督赦免我们的罪；（徒十 43；）并且基督的血已经满足了神公义的要求，使祂

deals with the believers’ sinning after regeneration, which interrupts their fellowship with God. If after regeneration the believers do not have sin in their nature, how could they sin in their conduct? Even though they sin only occasionally, not habitually, their sinning is an adequate proof that they still have sin working within them. Otherwise, there would be no interruption to their fellowship with God. The apostle’s teaching here also condemns today’s teaching of perfectionism, that a state of freedom from sin is attainable or has been attained in the earthly life, and it annuls today’s wrong teaching of the eradication of the sinful nature, which, by misinterpreting the word in 3:9 and 5:18, says that regenerated persons cannot sin because their sinful nature has been totally eradicated.

The Greek words rendered “we are deceiving ourselves” can also be translated “we are leading ourselves astray.” To say that we do not have sin, because we have been regenerated, is self-deceiving. This denies the actual fact of our experience and causes us to lead ourselves astray.

Truth in verse 8 denotes the revealed reality of God, the real facts, conveyed in the gospel, such as the reality of God and all the divine things, which are all Christ (John 1:14, 17; 14:6); the reality of Christ and all the spiritual things, which are all the Spirit (John 14:17; 15:26; 16:13; 1 John 5:6), and the reality of man’s condition (John 16:8-11). Here it denotes especially our sinful condition after regeneration under the enlightenment of the divine light in our fellowship with God. If we say we do not have sin after being regenerated, such a reality, the truth, does not remain in us; that is, we deny our true post-regeneration condition.

CONFESSING OUR SINS

In verse 9 John goes on to say, “If we confess our sins, He is faithful and righteous that He may forgive us our sins and cleanse us from all unrighteousness.” Confession here denotes the confession of our sins, our failures, after regeneration, not the confession of our sins before regeneration.

God is faithful in His word (v. 10) and righteous in the blood of Jesus His Son (v. 7). His word is the word of the truth of His gospel (Eph. 1:13), which tells us that He will forgive us our sins because of Christ (Acts 10:43), and the blood of Christ has fulfilled His righteous requirements that He may forgive us our sins (Matt. 26:28). If we confess

能赦免我们的罪。（太二六 28。）我们若认自己的罪，祂就要照着祂的话，并基于那借着耶稣之血的救赎，赦免我们，因为祂必须在祂的话上信实，并在耶稣的血上公义；否则，祂就是不信实、不公义的。我们要得着祂的赦免，就需要认罪。这种为了恢复与神交通的赦免，乃是有条件的，就是在于我们的认罪。

约翰在九节说到赦免和洗净。神赦免我们，就是释放我们，使我们脱离罪的亏欠；神洗净我们，就是洗去我们不义的玷污。不义与罪是同义辞。一切的不义都是罪。（约壹五 17。）二者都是指我们错误的行为。罪指明我们错误的行为对神对人的亏欠；不义指明我们错误行为的玷污，使我们与神与人都是不对的。亏欠需要神的赦免，玷污需要神的洗净。为着恢复我们与神中断的交通，使我们可以用没有亏欠的良心，（提前一 5，徒二四 16，）在不受打岔的交通中享受神，神的赦免与神的洗净都是我们所需要的。

我们重生以后有罪的光景

十节说，“我们若说自己没有犯过罪，便是以神为说谎的，祂的话就不在我们里面了。”八节证明我们重生以后，里面仍有罪。十节进一步证明甚至我们外面还犯罪，尽管不是习惯的犯罪。我们在外面的行为上仍旧犯罪，因为我们在里面的性情中仍旧有罪。二者都证实我们重生以后罪的光景。使徒说到这样的光景时，使用代名词“我们，”表示没有把他自己排除在外。

十节的“话，”指神启示的话，就是真理的话，（弗一 13，约十七 17，）这话传输神新约经纶的内容，与八节的真理是同义辞。在这话中，神暴露了我们重生前与重生后真实有罪的光景。我们若说自己重生以后没有犯过罪，便是以神为说谎的，否认了祂启示的话。

我们已经指出，八节是指内住的罪，十节是指犯罪的行动。内住的罪是我们从天生所承受的罪，这罪借着亚当进到人类里面，现今住在我们的性情里。甚至我们得救、重生以后，罪（单数）仍留在我们堕落的肉体里。这就是我

our sins, He, according to His word and based upon the redemption through the blood of Jesus, forgives us, because He must be faithful in His word and righteous in the blood of Jesus. Otherwise, He would be unfaithful and unrighteous. Our confession is needed for His forgiveness. Such forgiveness of God for the restoration of our fellowship with Him is conditional and depends on our confession.

In verse 9 John speaks of both forgiveness and cleansing. For God to forgive us is for Him to release us from the offense of our sins. For Him to cleanse us is for Him to wash us from the stain of our unrighteousness. “Unrighteousness” and “sins” are synonyms. All unrighteousness is sin (1 John 5:17). Both unrighteousness and sins refer to our wrongdoings. Sins indicate the offense of our wrongdoings against God and men; unrighteousness indicates the stain of our wrongdoings that we are not right either with God or with men. The offense needs God’s forgiveness, and the stain requires His cleansing. Both God’s forgiveness and His cleansing are needed for the restoration of our fellowship with Him that has been broken so that we may enjoy Him in uninterrupted fellowship with a good conscience void of offense (1 Tim. 1:5; Acts 24:16).

OUR SINFUL CONDITION AFTER REGENERATION

Verse 10 says, “If we say that we have not sinned, we make Him a liar, and His word is not in us.” Verse 8 proves that after regeneration we still have sin inwardly. Verse 10 proves further that we even still sin outwardly, though not habitually. We still sin outwardly in our conduct because we still have sin inwardly in our nature. Both verses confirm our sinful condition after regeneration. In speaking of such a condition, the apostle uses the pronoun “we.” This indicates that he does not exclude himself.

The “word” in verse 10 is the word of God’s revelation, which is the word of reality (Eph. 1:13; John 17:17) and which conveys the contents of God’s New Testament economy. It is synonymous with truth in verse 8. In this word God exposes our true sinful condition both before and after regeneration. If we say that we have not sinned after regeneration, we make Him a liar and deny the word of His revelation.

We have pointed out that verse 8 refers to indwelling sin and that verse 10 refers to the act of sinning. Indwelling sin is the sin we inherited through our natural birth. This sin came into mankind through Adam, and now it dwells in our nature. Even after we have been saved and regenerated, sin remains in our fallen flesh. This is the reason our

们的身体需要在主回来时得赎的原因。当主耶稣回来的时候，我们的身体要因着主的大能得赎，改变形状。（腓三21。）这就是说，主的大能要将我们的身体改变成为荣耀的身体。然后内住的罪就不再是我们的一部分，因为我们改变形状的身体里不会有罪。约翰在八节说，我们若说自己重生以后不再有内住的罪，便是自欺。

约翰在十节告诉我们，我们若说自己重生以后没有犯过罪，便是以神为说谎的。我们若说自己没有犯过罪，便是以神为说谎的，原因是神在祂启示的话—圣经里，清楚告诉我们，我们重生以后仍然会犯罪。但我们若说自己重生以后没有犯过罪，便是以神为说谎的。这就是说，祂启示的话不在我们里面了。

这些经节清楚指明，我们重生以后仍有内住的罪，我们仍可能犯罪。我们需要承认这些事实。首先，我们必须承认，即使我们蒙了重生，仍然有罪住在我们的肉体里。我们若忽略这个事实，就会受欺骗、被引入歧途，结果我们就会放纵犯罪。

已过我听到一些基督徒宣称：他们受了灵浸、说了方言以后，里面就不再有罪了。但在他们的经历中，他们陷入非常罪恶的光景里。他们在思想上受了欺骗，以为他们因着经历了灵浸，就不再有罪住在他们里面。

即使你经历了圣灵里的浸，又说了方言，罪的性情仍然在你里面。我们绝不该相信这性情已经根除。罪的性情要留在我们的肉体里，直到主耶稣回来，借着祂神圣的大能，将我们堕落的身体改变形状。

我们都需要承认，我们有罪的性情。我作基督徒已经五十多年了，我能见证说，我深深相信，里面深深感觉，我的罪性仍然存留。信徒无论多属灵，肉体里仍然有内住的罪。我们都需要领悟这个、承认这个。这会保守我们不被误引。

“无罪完全”的教训

body needs to be redeemed at the time of the Lord's coming back. When the Lord Jesus comes back, our body will be redeemed, transfigured, by the Lord's power (Phil. 3:21). This means that the Lord's power will change our body into a glorious body. Then indwelling sin will no longer be a part of us, for there will be no sin in our transfigured body. In verse 8 John says that if we say that, after we have been regenerated, we no longer have indwelling sin, we are deceived.

In verse 10 John tells us that if we say that, after we have been regenerated, we have not sinned, we make God a liar. The reason we make God a liar if we say that we have not sinned is that in His word of revelation, the Bible, He tells us clearly that we can still sin after we have been regenerated. But if we say that we have not sinned after we have been regenerated, we make God a liar. This means that the word of His revelation is not in us.

These verses indicate clearly that after regeneration we still have indwelling sin, and it is still possible for us to sin. We need to admit these facts. First, we must admit that, even though we have been regenerated, we still have sin dwelling in our flesh. If we neglect this fact, we shall be deceived and misled. As a result, we may indulge in sin.

In the past I heard of certain Christians who claimed that after they received the baptism in the Spirit and spoke in tongues, they no longer had sin within them. Yet in their experience they became involved in very sinful situations. They were deceived in thinking that because they had experienced the baptism of the Spirit they no longer had sin dwelling within them.

Even if you experience the baptism in the Holy Spirit and speak in tongues, the sinful nature is still within you. We should never believe that this nature has been eradicated. The sinful nature will remain in our flesh until the Lord Jesus comes back and by His divine power transfigures our fallen body.

We all need to admit that we have a sinful nature. I can testify that, as one who has been a Christian for more than fifty years, I have the deep conviction, the deep inner sense, that my sinful nature still remains. No matter how spiritual a believer may be, he still has indwelling sin in the flesh. We all need to realize this and admit it. This will keep us from being misled.

THE TEACHING CONCERNING SINLESS PERFECTION

已过有些基督徒教导说，信徒能达到无罪完全的光景。我不说这种教训是异端；然而，这种教训定规是错误的。一些教导“完全论”的人，使用马太五章四十八节里主的话，说到我们要完全，象我们的天父完全一样。他们也可能误用希伯来六章一节和林前二章六节这类的经节。这两节的“完全”一辞（在林前二章六节译作长成），实际上是成熟或长大成人的意思。

说我们基督徒可能会有所谓的第二次祝福，而后成为无罪的完全，这种教训是不对的。我们若曾达到这样的光景，也只能暂时维持。假若一天清早你对主有一次丰富的经历，结果你可能几小时内是无罪的完全。但后来你可能又不小心，得罪了主。

在新约中，有些经节指明我们可以完全。主在马太五章四十八节说到我们要完全，象我们的天父完全一样，这话指明我们可以这样完全，否则主绝不会说这话。然而，以为我们若达到完全的境地就能永远留在其中，这种想法是错误的。有些信徒不是夸大了自己对完全的经历，就是过度描述自己所经历的。我们这里的点乃是：我们不该以为我们能达到永久完全的境地。我们可能今天是完全的，明天却落下去了。在主耶稣回来将我们的身体改变形状以前，我们无法永久在无罪完全的光景里。

神的信实和公义

我们需要承认，我们重生以后仍然有罪；就是说，我们仍有内住的罪在我们的罪性里。因为我们里面仍然有罪，所以我们有可能犯罪。什么时候我们犯罪，我们就需要认罪。然后神在祂新约的话上是信实的，必要赦免我们的罪。在福音里，就是在新约里，神应许要因着基督的救赎赦免我们的罪。所以，我们若认自己的罪，神必须是信实的，以遵守祂的话。神若不肯赦免我们，就是说祂违背自己的话；这样，神就不信实了。然而，我们可以有把握，只要我们借着基督的救赎承认自己的罪，神必须赦免我们，因为祂在祂的话上必须是信实的。

In the past certain Christians have taught that a believer can reach the state of sinless perfection. I would not say that this teaching is heretical; however, this teaching is surely mistaken. Some who teach perfectionism use the Lord's word in Matthew 5:48 about being perfect as our heavenly Father is perfect. They also may misapply such verses as Hebrews 6:1 and 1 Corinthians 2:6. In these two verses the word "perfect" actually means mature or full-grown.

It is not correct to teach that we Christians may have a so-called second blessing and thereafter become sinlessly perfect. If we ever reach such a condition, we can maintain it only temporarily. Suppose one day you have a rich experience of the Lord early in the morning. As a result, for a few hours you may be sinlessly perfect. But then you may become careless again and fail the Lord.

Certain verses in the New Testament indicate that we can be perfect. The Lord's word in Matthew 5:48 about being perfect as our heavenly Father is perfect indicates that we can be perfect in this way. Otherwise, the Lord never would have spoken this word. However, it is a mistake to think that if we reach a state of perfection, we can remain in that state forever. Some believers have either exaggerated their experience of perfection or have gone too far in describing what they experienced. The point we are making here is that we should not think that we can reach a permanent state of perfection. We may be perfect today, but we may fall tomorrow. Before the Lord Jesus comes back to transfigure our body, we cannot be permanently in a condition of sinless perfection.

GOD'S FAITHFULNESS AND RIGHTEOUSNESS

We need to admit that after regeneration we still have sin; that is, we still have indwelling sin in our sinful nature. Because we still have sin within us, there is the possibility that we may sin. Whenever we sin, we need to confess. Then God will be faithful in the word of His new covenant to forgive us our sins. In the gospel, which is the new covenant, God promises that He will forgive us our sins because of the redemption of Christ. Therefore, if we confess our sins, God must be faithful to keep His word. If God would not forgive us, this would mean that He contradicts His own word. In such a case, God would not be faithful. However, we may have the assurance that as long as we confess our sins through the redemption of Christ, God must forgive us, for He must be faithful in His word.

约翰在九节也告诉我们，神是公义的，要洗净我们一切的不义。神为什么必须是公义的，要这样洗净我们？神必须是公义的，洗净我们的不义，因为祂在十字架上审判了主耶稣，作我们的代替，将我们所有的罪都归在祂身上。基督既为我们受了神的审判，祂的血就有功效来洗净我们。所以，当我们借着祂的血认自己的罪时，神别无选择，只有赦免我们。比方说，假定你欠某人一笔钱，你的一个朋友替你还了这笔债，对方也接受了付款。现在对方就不能理直气壮的向你讨债，因为债已经偿还了。同样的，神已经借着基督在十字架上的死，接受了为我们的罪所作的偿付。现在每当我们借着基督在十字架上救赎的血，向神认自己的罪时，神都必须赦免我们。在这件事上神别无选择；祂必须是公义的。

神在祂的话上是信实的，在祂的行动上是公义的。在祂的话上神必须信实，在祂的行动上祂必须公义。这里我们看见信实和公义之间的分别。

赦免与洗净

赦免与洗净有什么分别？我们要知道这个分别，就得知道罪（复数）与不义的分别。罪是指过犯，不义乃是因我们犯了过失，所造成我们行为上的污点，玷污。每当我们犯罪，我们就有了过犯。然后，这过犯成了我们行为上的玷污，这玷污就是不义。比方说，假若你买了两样东西，但店员只叫你付一样的价钱。你若只付一样东西的钱，那就是得罪商店的行为。就着卖东西给你的人说，那是过犯；但就着你的人格说，那是不义的污点。为这缘故，别人不会说你犯罪，却会说你不义。

同样的，当我们在神面前犯了罪，就着神说那些罪乃是过犯；但就着我们说，这些乃是不义的玷污。我们需要承认自己的罪。然后，一面神赦免我们的罪，我们的过犯；另一面神洗去我们不义的污点，玷污。这是约翰在一章九节说到赦罪和洗净不义的原因。赦罪实际上就是洗净、洗去我们不义的玷污。

In verse 9 John also tells us that God is righteous to cleanse us from all unrighteousness. Why must God be righteous to cleanse us in this way? God must be righteous to cleanse us from unrighteousness because He judged the Lord Jesus on the cross as our Substitute, putting all our sins upon Him. Because God has judged Christ for us, His blood is efficacious to cleanse us. Therefore, when we confess our sins through His blood, God has no choice but to forgive us. For example, suppose you owe an amount of money to a certain person. A friend of yours pays this debt for you, and the other party receives the payment. Now that party cannot righteously claim the payment from you, for the debt has already been paid. In a similar way, God has received payment for our sins through the death of Christ on the cross. Now whenever we confess our sins to God through the blood of the redemption of Christ on the cross, God must forgive us. In this matter He has no choice. He must be righteous.

God is faithful in His word, and He is righteous in His acts. In His word God must be faithful, and in His acts He must be righteous. Here we see the difference between faithfulness and righteousness.

FORGIVENESS AND CLEANSING

What is the difference between forgiving and cleansing? In order to know this difference, we need to know the difference between sins and unrighteousness. Sins refer to offenses, and unrighteousness is the mark, the stain, on our behavior caused by the committing of an offense. Whenever we sin, we commit an offense. This offense then becomes a stain on our behavior, and this stain is unrighteousness. For instance, suppose you buy two items, but you are charged only for one. If you pay for just one item, that will be an act of sinning against the store. With respect to the person who sold you the items, that is an offense. But with respect to your character, that is a mark of unrighteousness. For this reason, others would not say that you are sinful, but would say that you are unrighteous.

In a similar way, when we commit sins before God, with respect to God those sins are offenses. But with respect to us, they are stains of unrighteousness. We need to confess our sins. Then, on the one hand, God forgives our sins, our offenses. On the other hand, God washes away the mark, the stain, of our unrighteousness. This is the reason John in 1:9 speaks both of the forgiveness of sins and the cleansing from unrighteousness. The forgiveness of sins is actually the cleansing, the washing away, of the stain of our unrighteousness.

恢复交通

使徒约翰这几节写得很柔和、细致。他在六节说，“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。”然后在八节，他接着说，“我们若说自己没有罪，便是自欺，真理就不在我们里面了。”在十节他说，“我们若说自己没有犯过罪，便是以神为说谎的，祂的话就不在我们里面了。”但约翰在九节告诉我们：“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”神在祂的话上是信实的，要赦免我们的过犯；祂在祂的行动上是公义的，要洗净我们不义的玷污。借着神的赦免和洗净，过犯得了赦免，污点也得了洗净。结果我们与神的交通就完全得着恢复。与神的交通因着罪与不义而中断；但当罪得了赦免，不义的玷污得了洁净时，我们与神的交通就恢复了。我们再次借着与父并与子的交通，享受神圣的生命。

献上基督

作我们的赎罪祭和赎愆祭

按照预表，以色列人必须献赎罪祭和赎愆祭。他们向神呈献这些祭物，实际上就是向神认罪。他们献赎愆祭和赎罪祭，指明他们看见自己是有罪的，并且犯了罪。

有人可能争辩说，既然主耶稣已经来作一切祭物的应验，旧约赎愆祭和赎罪祭的预表，就与我们毫无关系。不错，主耶稣是祭物的应验，但身为在基督里的信徒，你的光景、情形如何？你里面没有罪么？你岂不是有时候犯罪么？这样，对于内住的罪和偶尔犯的罪，你该怎么作？你需要承认你仍然有内住的罪，你仍然犯罪，即使你不是习惯的犯罪。这样向主认罪，就是将基督献给神，作你的赎罪祭和赎愆祭。

THE RESTORATION OF FELLOWSHIP

The writing of the apostle John in these verses is tender and delicate. In verse 6 he says, “If we say that we have fellowship with Him and walk in darkness, we lie and are not practicing the truth.” Then in verse 8 he goes on to say, “If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.” In verse 10 he says, “If we say that we have not sinned, we make Him a liar, and His word is not in us.” But in verse 9 John tells us, “If we confess our sins, He is faithful and righteous that He may forgive us our sins and cleanse us from all unrighteousness.” God is faithful in His word to forgive our offenses, and He is righteous in His acts to cleanse away the stain of unrighteousness. Through God’s forgiveness and cleansing, the offense is forgiven, and the mark is cleansed. The result is that our fellowship with God is fully recovered. Fellowship with God is broken by sin and unrighteousness. But when sin is forgiven and the stain of unrighteousness is cleansed, our fellowship with God is restored. Once again we have the enjoyment of the divine life through our fellowship with the Father and the Son.

OFFERING CHRIST

AS OUR SIN OFFERING AND TRESPASS OFFERING

According to typology, the children of Israel had to offer the sin offering and the trespass offering. By presenting these offerings to God, they were actually making a confession to Him. The fact that they offered the trespass offering and the sin offering indicated that they realized they were sinful and that they had committed sins.

Some might argue that the types of the trespass offering and the sin offering in the Old Testament have nothing to do with us, since the Lord Jesus has come to be the fulfillment of all the offerings. Yes, the Lord Jesus is the fulfillment of the offerings. But what about your situation and condition as a believer in Christ? Do you not have sin within you? Do you not sometimes commit sin? What, then, should you do about indwelling sin and about the sins you commit occasionally? You need to confess that you still have indwelling sin and that you still commit sins, even though you do not sin habitually. To make such a confession to the Lord is to offer Christ to God as your sin offering and as your trespass offering.

我们每一天，从早到晚，都需要主作我们的赎罪祭和赎愆祭。我能见证，在我的经历中，我早晨、中午、晚上都需要主作我的赎罪祭和赎愆祭。我可能有一段享受主的愉快时间，但几分钟后，我也许就被什么事物或什么人绊跌了。

神的应许与我们的认罪

因为我们里面仍然有罪，并且我们偶尔仍会犯罪，所以我们需要向主认罪。我们不能说我们没有罪，或说我们没有犯过罪。赞美主，九节有力的应许说，我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。所以，我们不该被内住的罪所搅扰；并且，我们一旦认了罪，接受了主的赦免和洗净，就不该被我们所犯的罪搅扰。

一章九节的应许绝不该误用来鼓励人犯罪。这就是说，我们不该以为我们可以出去犯罪，然后认罪并接受主的洗净。这种观念引向“废弃道德律论”（Antinomianism），认为我们既在恩典之下，就脱离一切规条，可以放纵犯罪。我们将会看见，约翰在二章一节说，“我将这些事写给你们，是要叫你们不犯罪。”约翰写这些话是盼望我们不犯罪。不过，我们有一章九节的应许，我们若犯罪，只要我们向神认自己的罪，就可以得着赦免并洗净。

平衡的看见

我信我们对于重生以后罪的问题有了平衡的看见。现在我们都该清楚，重生以后，我们的性情里仍然有罪，我们仍可能犯罪。不要信因着你重生了，你的性情里就不再有罪，或者你就不会再犯罪。这乃是欺骗。因为我们的性情里仍然有罪，所以我们总有可能犯罪。你若犯罪，就需要向神承认你的罪。祂在祂的福音里已经应许要赦免我们，祂会在祂的话上信实。不仅如此，在救赎里，神为我们审判了基督。这就是说，我们若借着基督的救赎承认自己的罪，祂就不会因我们的罪审判我们。祂是公义的神，必要洗净我们的不义。这样我们就可以保守我们与神的交通，并且天天享受祂。

Every day, and throughout the day, we need the Lord as our sin offering and trespass offering. I can testify that in my experience I need the Lord as my sin offering and trespass offering morning, noon, and night. I may have a pleasant time enjoying the Lord, but then a few minutes later I may be stumbled by something or someone.

GOD'S PROMISE AND OUR CONFESSION

Because we still have sin in us and because we still sin occasionally, we need to make confession to the Lord. We cannot say that we have no sin or that we have not sinned. Praise the Lord for the strong promise in verse 9 that if we confess our sins, God is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. Therefore, we should not be bothered by indwelling sin, and, once we have made confession and received the Lord's forgiveness and cleansing, we should not be bothered by the sins we have committed.

The promise in 1:9 should never be misused as an encouragement to sin. This means that we should not think that we may go out to commit sin and then confess and receive the Lord's cleansing. This concept leads to Antinomianism, the concept that because we are under grace we are free from every regulation and can indulge in sin. As we shall see, in 2:1 John says, "These things I write to you that you may not sin." John wrote with the expectation that we would not sin. Nevertheless, we have the promise in 1:9 that if we do sin, we may be forgiven and cleansed, provided we make confession of our sin to God.

A BALANCED VIEW

I believe that we have seen a balanced view concerning the matter of sin after our regeneration. By now we all should be clear that after regeneration we still have sin in our nature and that it is still possible for us to commit sin. Do not believe that because you have been regenerated you no longer have sin in your nature or that you can no longer sin. This is a deception. Because we still have sin in our nature, it is always possible for us to sin. If you sin, you need to confess your sin to God. He has promised in His gospel to forgive us, and He will be faithful in His word. Furthermore, in redemption God judged Christ on our behalf. This means that He will not judge us for our sins if we confess them through the redemption of Christ. As the righteous God, He will surely cleanse us from our unrighteousness. In this way we may preserve our fellowship with Him and enjoy Him day by day.

我们已经指出，我们不该相信，在主来将我们的身体改变形状之前，我们能永远完全。这是完全论的错误观念。我们相信，靠着主的恩典，我们能得胜并完全。然而，这种得胜与完全不是一次永远的。我们总有可能再犯罪。所以，我们需要恐惧战兢并且儆醒，免得我们由于住在我们肉体里的罪受到破坏。一天过一天，我们需要仰望主、祷告、儆醒。倘若我们失败犯罪了，我们该向主认罪。祂会信实、公义的赦免我们，用祂儿子耶稣基督的血洗净我们。

We have pointed out that we should not believe that we can be forever perfect before the Lord comes to transfigure our body. This is the mistaken concept concerning perfectionism. We believe that by the Lord's grace we can overcome and be perfect. However, this overcoming and perfection are not once for all. There is always a possibility that we may sin again. Therefore, we need to be in fear and trembling and on the alert lest we be damaged through the sin that dwells in our flesh. Day by day, we need to look to the Lord, pray, and be watchful. In case we fail and commit sin, we should make confession to the Lord. He will be faithful and righteous to forgive us and cleanse us by the blood of His Son, Jesus Christ.

约翰一书

第十三篇

神圣交通的条件（五）

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经文及注解：约壹二 1 至 2 及注

纲要：

■ 孩子们

■ 约翰的用意

■ 与父同在的辩护者

▪ 诸天之上的保惠师与我们灵里的保惠师

▪ 属灵的律师

▪ 与父同在

■ 那义者耶稣基督

■ 为我们的罪作了平息的祭物

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读经：约翰一书二章一至二节。

在本篇信息中，我们要看约壹二章一、二节。

孩子们

约翰在二章一节说，“我的孩子们，我将这些事写给你们，是要叫你们不犯罪。若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督。”约翰用“我的孩子们”这辞称呼所有的信徒，不拘年龄大小。“孩子们”一辞，原文意幼小的孩子，通常用于长辈对晚辈的称呼。“这称呼含有父母之爱，适用于所有的基督徒，不拘其长大的程度如何。用

1 JOHN

Message 13

CONDITIONS OF THE DIVINE FELLOWSHIP (5)

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Scripture and Footnotes: 1 John 2:1-2 and footnotes

Outline:

■LITTLE CHILDREN

■JOHN'S INTENTION

■AN ADVOCATE WITH THE FATHER

▪The Comforter in the Heavens and the Comforter in Our Spirit

▪A Spiritual Attorney

▪With the Father

■JESUS CHRIST THE RIGHTEOUS

■A PROPITIATION CONCERNING OUR SINS

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Scripture Reading: 1 John 2:1-2

In this message we shall consider verses 1 and 2 of chapter two.

LITTLE CHILDREN

In 2:1 John says, "My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous." By using the expression "my little children" John was addressing all the believers regardless of age. The Greek word rendered "children" is ***teknia***, plural of ***teknion***, little child, diminutive of ***teknon***, child, a word often used in addresses from elder to younger persons. "It is a term of parental affection. It applies to Christians irrespective

在约壹二章十二节、二十八节，三章七节、十八节，四章四节，五章二十一节，约翰十三章三十三节，加拉太四章十九节。”（Darby，达秘。）年老的使徒把所有的受信者，都看作他在主里亲爱的孩子。在十三至二十七节，他把他们分为三班人：小孩子们、青年人和父老们。因此，一至十二节和二十八至二十九节是写给一般的受信者；十三至二十七节是照着那三班人在神圣生命里长大的程度，分别写给他们。

约翰的用意

约翰在二章一节告诉孩子们，他将“这些事”写给他们。这些事指一章五至十节所说，神的儿女，就是有神圣生命，并有分于这生命交通（约壹一１～４）的重生信徒，犯罪的事。

约翰告诉这封书信的受信者说，他写信给他们，是要叫他们“不犯罪。”这话和下句“若有人犯罪，”指明重生的信徒仍可能犯罪。他们虽然有神圣的生命，但他们若不凭着神圣的生命而活，并住在这生命的交通里，仍可能犯罪。“犯罪”原文为假设语气过去式动词，指一次的行为，不是习惯的行为。

我们在“是要叫你们不犯罪”这话里，看见约翰写到罪、认罪、接受神的赦免和洗净的用意。约翰的用意，目的，是要叫我们不犯罪。正如他在一章所指明的，我们若犯罪，我们与父的交通就会中断。我们若要维持这交通，就需要保守自己不犯罪。这是约翰写这封书信第一章那些话的主要目的。

约翰在一章给我们看见，我们已经接受了神圣的生命，这生命已经把我们带进神圣的交通里。在神圣的交通里，我们接受了光，现在我们该在光中行，如同神在光中。（约壹一５，７。）然而，我们需要了解，我们还有内住的罪这难处，我们对这罪需要儆醒。甚至我们重生以后，那借着亚当进到人类里面的罪，还留在我们的肉体里。虽然我们的灵已经重生，神的生命已经分赐到我们的灵里，神的灵也住在我们的灵里，但罪还是住在我们的肉体里。我们需

of growth. Used in vv. 12, 28; 3:7, 18; 4:4; 5:21; John 13:33; Gal. 4:19” (Darby). The aged apostle considered all the recipients of his Epistle his dear little children in the Lord. In verses 13-27 he classified them into three groups: young children, young men, and fathers. Hence, verses 1-12 and 28-29 are addressed to all the recipients in general; verses 13-27 are addressed to the three groups respectively according to their growth in the divine life.

JOHN’S INTENTION

In 2:1 John tells the little children that he writes “these things” to them. These are the things mentioned in 1:5-10 regarding the committing of sin by the children of God, the regenerated believers, who have the divine life and participate in its fellowship (1:1-4).

John tells the recipients of this Epistle that he writes to them that they “may not sin.” These words and the words “if anyone sins” in the following sentence indicate that the regenerated believers may still sin. Though they possess the divine life, it is still possible for them to sin if they do not live by the divine life and abide in its fellowship. In Greek the word “sins” here is an aorist subjunctive and denotes a single act, not habitual action.

In the words “that you may not sin” we see John’s intention in what he writes concerning sin, the confessing of sins, and the receiving of God’s forgiveness and cleansing. John’s intention, his purpose, was that we would not sin. As he indicates in chapter one, if we sin, our fellowship with the Father will be broken. If we would maintain this fellowship, we need to keep ourselves from sinning. This is the main purpose of what John writes in chapter one of this Epistle.

In chapter one John shows us that we have received the divine life and that this life has brought us into the divine fellowship. In the divine fellowship we receive light, and now we should walk in the light as God is in the light (1:5,7). However, we need to realize that we still have the problem of indwelling sin, and regarding this sin we need to be on the alert. Even after our regeneration, the sin that came into the human race through Adam remains in our flesh. Although our spirit has been regenerated, God’s life has been imparted into our spirit, and God’s Spirit dwells in our spirit, nevertheless sin continues to dwell in our flesh. We need to admit the fact that we have dwelling in our

要承认这事实：我们有那借着亚当进到人类里面的罪，住在我们的肉体里。我们也需要儆醒，以免犯罪。我们若不儆醒，就会犯罪；我们的罪会打断我们与神的交通。我们与神的交通中断，结果就会失去对神圣生命的享受。

我们可以说，一章有警告、提醒、嘱咐，说到我们需要儆醒。不错，我们接受了神圣的生命，而神圣的生命现今是我们的享受，结果使我们与三一神有交通。这太美妙了！但我们需要了解，我们还有内住的罪这难处。因为罪住在我们的肉体里，我们对神圣生命的享受总有可能因犯罪而中断。

我们若不了解罪仍住在我们的肉体里，反而在这事上受欺骗，我们就必定会犯罪。这样我们就会失去对神圣生命的享受。因此，我们若要留在神圣生命的享受里，并在神圣生命的交通里，就需要了解，我们的肉体里有罪，并且那罪潜伏着，等待机会破坏我们，打断我们与三一神的交通，使我们不能享受我们借着重生所得着的神圣生命。

现在我们能看见约翰写第一章的目的。因为他不愿信徒失去对神圣生命的享受，所以他在二章一节告诉他们：“我将这些事写给你们，是要叫你们不犯罪。”这是约翰的用意，也是他的期望。不仅如此，这话也是对于犯罪的警告和提醒。

与父同在的辩护者

约翰在二章一节说，“若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督。”约翰没有把握，信徒能一直保守自己不犯罪。他知道即使我们对住在我们肉体里的罪儆醒，我们还可能会犯罪。因此，他告诉我们，我们若犯罪，我们有一位与父同在的辩护者。

辩护者原文指被召到另一个人身边以帮助他的一位，因此是帮助者；也指提供法律援助的人，或为别人代求的人，因此是辩护者、律师或代求者。这辞表明抚慰与安慰，因此是抚慰者、安慰者。这辞在约翰福音译为保惠师，（约十四 16，26，十五 26，十六 7，）用以指实际的灵在我们里面作安慰者，照料我们的案件或事物。

flesh the sin that came into mankind through Adam. We also need to be on guard lest we commit sins. If we are not on the alert, we shall sin, and our sins will interrupt our fellowship with God. As a result of the breaking of our fellowship with Him, we shall lose the enjoyment of the divine life.

We may say that in chapter one we have a warning, a reminder, and a charge concerning our need to be on the alert. Yes, we have received the divine life, and the divine life is now our enjoyment, issuing in the fellowship with the Triune God. This is wonderful! But we need to realize that there is still the problem of indwelling sin. Because sin dwells in our flesh, there is always the possibility that our enjoyment of the divine life may be interrupted through the committing of sin.

If we do not realize that sin still dwells in our flesh but instead are deceived regarding this matter, we shall certainly sin. Then we shall lose the enjoyment of the divine life. Therefore, if we would remain in the enjoyment of the divine life and in the fellowship of the divine life, we need to realize that we have sin in our flesh and that sin is crouching, waiting for the opportunity to damage us, break our fellowship with the Triune God, and keep us from the enjoyment of the divine life received through regeneration.

Now we can see John's purpose in writing chapter one. Because he did not want the believers to lose the enjoyment of the divine life, he told them in 2:1, "I write to you that you may not sin." This was John's intention and also his expectation. Moreover, this word is also a warning and a reminder concerning the committing of sin.

AN ADVOCATE WITH THE FATHER

In 2:1 John says, "If anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous." John did not have the confidence that the believers would always be able to keep themselves from sinning. He knew that even though we may be alert concerning the sin that dwells in our flesh, we may still sin. Therefore, he tells us that if we sin, we have an Advocate with the Father.

The Greek word rendered Advocate is ***parakletos***, and it denotes one who is called to another's side to aid him, hence, a helper; one who offers legal aid or one who intercedes on behalf of someone else, hence, an advocate, counsel, or intercessor. The word denotes consoling and consolation, hence, a consoler, a comforter. Paraclete is its anglicized form. This word is used in the Gospel of John (14:16, 26; 15:26; 16:7) for the Spirit of reality as our Comforter within us, caring for our cause or affairs. It is used

在这里指主耶稣与父同在，作我们的辩护者，在我们犯罪时，基于祂所成就的平息，照料我们的案件，为我们代求（罗八 34）并辩护。

约翰在一章说到，我们在光中行，基督救赎的血就不断的洗净我们。但是约翰在这一节进一步给我们看见一个人位，就是我们那与父同在的辩护者。因此，在神圣的供备里，我们有基督的血，也有基督这人位作我们的辩护者。

诸天之上的保惠师与我们灵里的保惠师

我们已经看过，“辩护者”原文指被召到我们身边的人。在新约圣经里，只有约翰使用这辞。约翰在他的福音书里说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在。”约十四 16。）这指明当主与门徒同在的时候，有一位保惠师在那里与他们同在。但是这位保惠师即将离开，因此需要另一位保惠师来到。实际上，第一位保惠师和另一位保惠师乃是一。那称作“另一位保惠师”的，现今在我们里面乃是赐生命的灵，而第一位保惠师主耶稣基督，现今乃是在诸天之上神的右边。

我们可以用电为例说明这两位保惠师。一面，电是在发电厂；另一面，电已经安装到我们家里。因此，我们可以说电有两头，一头在发电厂，另一头在我们家里。当电从蓄电的发电厂流到用电的家里，这两头就连接起来了。我们可以将发电厂的电比作诸天之上的保惠师主耶稣，并将我们家里的电比作我们灵里的另一位保惠师，就是赐生命的灵。在诸天之上，我们有主耶稣基督作我们的保惠师；在我们灵里，我们有那灵作另一位保惠师。然而，这二者乃是一。为这缘故，原文这辞用来指诸天之上的保惠师，也指我们灵里的保惠师。

在新约圣经恢复本里，这辞在约翰十四章十六节翻作保惠师，在约壹二章一节翻作辩护者。同字在约翰十四章二十六节和十五章二十六节也翻作保惠师。在约翰十四章十六节，保惠师是个恰当的翻译，因为在这一节里有一种

here for the Lord Jesus as our Advocate with the Father, the One who cares for our case, intercedes on our behalf (Rom. 8:34), and pleads for us if we sin. This interceding and pleading is based upon His propitiation.

In chapter one John speaks concerning the redeeming blood of Christ that constantly cleanses us as we walk in the light. But in this verse John goes further to show us a Person, who is our Advocate with the Father. Hence, in the divine provision we have the blood of Christ and also the Person of Christ as our Advocate.

The Comforter in the Heavens and the Comforter in Our Spirit

As we have seen, “Advocate” is a translation of the Greek word ***parakletos***. This word is formed of two words: the preposition ***para*** (used here as a prefix) and the word ***kletos***. Put together, these words denote someone called to our side. The Greek word parakletos is used in the New Testament only by John. In his Gospel John says, “And I will ask the Father, and He will give you another Comforter, that He may be with you forever” (14:16). This indicates that while the Lord was with the disciples, one parakletos, one Comforter, was there with them. But this parakletos was about to leave. Thus, there was the need for another parakletos, another Comforter, to come. Actually, the first parakletos and the other parakletos are one. The One who is called “another Comforter” is now in us as the life-giving Spirit, and the One who was the first Comforter, the Lord Jesus Christ, is now in the heavens at the right hand of God.

We may use electricity as an illustration of these two Comforters. On the one hand, electricity is in the power plant. On the other hand, electricity has been installed into our homes. We may say, therefore, that with electricity there are two ends: one end in the power plant and the other end in our homes. As the electricity flows from the power plant, where it is stored, to our homes, where it is applied, these two ends are connected. We may compare the electricity in the power plant to the Comforter, the Lord Jesus, in the heavens, and the electricity in our homes to the other Comforter, the life-giving Spirit in our spirit. In the heavens we have the Lord Jesus Christ as our Comforter, and in our spirit we have the Spirit as another Comforter. However, these two are one. For this reason, the Greek word parakletos is used for both the Comforter in the heavens and the Comforter in our spirit.

In the Recovery Version we translate parakletos as Comforter in John 14:16 and as Advocate in 1 John 2:1. In John 14:26 and 15:26 this Greek word is also translated Comforter. Comforter is an appropriate translation of parakletos in John 14:16, for in this verse there is a certain feeling that this Paraclete comes to comfort the disciples in

感觉，这位保惠师要来安慰因主将要离开而忧伤的门徒。主告诉门徒祂要离开，他们因这事受搅扰。因此，主在这一章向门徒指明，他们不需要忧伤，因为祂要求父差另一位保惠师给他们。因为受搅扰的门徒需要安慰，所以这辞在约翰十四章二十六节翻作保惠师是正确的。这辞的确含示安慰的思想，指帮助我们、服事我们、站在我们旁边并与我们同行的一位。这样的一位实在是保惠师。

属灵的律师

这辞在约壹二章一节翻作辩护者也是正确的。按照古时的用法，这辞可指专司律师（法律上的辩护者）之职的人。约壹二章一节的光景和约翰十四章十六节的不同，这种光景需要辩护者或律师。然而，实际翻译圣经时，“律师”一辞似乎不合式。因此，我们经过许多考虑，选择了辩护者一辞。

二章一节的辩护者实际上是属灵的律师。这位辩护者站在我们旁边，象护士一样照顾我们、服事我们。祂也是辅导者。在学校里，学生有辅导员帮助他们选择正确的课程。我们的辅导者也帮助我们作选择。达秘（J. N. Darby）翻译约壹二章一节时用了“保护者”（patron）一辞。他在注解里说明，用保护者一辞的意思是指罗马的保护者，这保护者以各种方式维护受保护者的权益。罗马保护者有一项职责和今天的律师非常相象。当我们在一种特殊的处境里，我们会把整个事情交在律师手中，律师就照料我们的案件。这就是二章一节里我们辩护者的职责。

保惠师或辩护者在原文是个包罗万有的辞，含示帮助、滋养的思想，辅导的思想，也含示抚慰的思想。这辞含有照料我们案件之辩护者（律师）的观念。

与父同在

约翰在二章一节告诉我们，我们有一位与父同在的辩护者。一章二节也用过“与父同在”这辞。二处的原文都含示在与父的联结并交通里生活行动。作我们辩护者的主耶稣，乃是活在与父的交通里。

their sorrow caused by the Lord's leaving them. The Lord had told His disciples that He was leaving, and they were troubled by this. Therefore, in this chapter the Lord indicated to the disciples that they did not need to be sorrowful, for He would ask the Father to send them another Paraclete, another Comforter. Because the troubled disciples were in need of comfort, it is correct to render parakletos in John 14:26 as Comforter. This Greek word does imply the thought of comfort; it refers to one who helps us, serves us, stands by us, and goes along with us. Such a one surely is a comforter.

A Spiritual Attorney

It is also correct to translate parakletos in 1 John 2:1 as Advocate. According to the usage in ancient times, this Greek word may refer to a person who functions as an attorney, a legal advocate. The situation in 1 John 2:1 is different from that in John 14:16; it is a situation that requires an advocate or attorney. However, the word “attorney” does not seem fitting to use in the actual translation of the Word. Therefore, after much consideration, we selected the word Advocate.

The Advocate in 2:1 is actually a spiritual attorney. This parakletos stands beside us, like a nurse caring for us, and serves us. The parakletos is also a counselor. At school the students have a counselor to help them choose the right courses. Our parakletos also helps us in making choices. In his translation of 1 John 2:1 J. N. Darby uses the word “patron.” In his note he explains that the word patron is used in the sense of a Roman patron, who maintained the interest of his client in every way. One function of a Roman patron was much like that of an attorney today. When we are in a particular kind of situation, we may give the entire matter over into the hands of an attorney. The attorney then takes care of our case. This is the function of our Advocate in 2:1.

Parakletos is an all-inclusive word. It implies the thought of helping and nourishing, the thought of counseling, and also the thought of consoling. It includes the concept of an advocate, an attorney, who takes care of our case.

With the Father

John tells us in 2:1 that we have an Advocate with the Father. The phrase “with the Father” is used also in 1:2. In each case the Greek word translated “with” is pros, with the accusative, a preposition of motion, implying living, acting, in union and communion with. The Lord Jesus as our Advocate is living in communion with the Father.

约翰在此用父这个神圣的名称，指明我们的辩护者主耶稣为我们所处理的案件，乃是家庭中的事，是儿女与父亲之间的事。借着重生，我们已生为神的儿女。重生以后，我们若犯罪，就是儿女得罪父亲的事。我们的辩护者，就是我们平息的祭物，处理我们犯罪的事，以恢复我们与父中断的交通，使我们住在神圣交通的享受里。

已往我不明白约翰为什么告诉我们说，我们有一位与父同在的辩护者。辩护者牵涉到法律的案件。我们很容易明白，面对法庭上的法官，我们为什么需要辩护者，律师。但是我们为什么需要一位与父同在的辩护者？这问题的答案是，我们重生以后的罪“案，”牵涉到父和家庭“法庭。”每当我们犯罪，我们就得罪我们的父。所以，我们的法官是父亲法官，我们的法庭是我们属灵的家，我们的案件是家庭事件。但是我们家里有一成员，我们的长兄主耶稣，祂是我们与父同在的辩护者。我们的长兄作我们的辩护者，处理我们的案件。因此，约翰不说我们有一位与神同在的辩护者，却说我们有一位与父同在的辩护者。

儿女也许会有错误的想法，以为父亲爱他，他在家里就可以对家人为所欲为。情形当然不是这样。虽然我们的父爱我们，但我们所犯的任何罪都得罪祂。不错，神是我们的父，但我们若犯罪，祂就会指控我们。因此，在我们属灵的家庭里，我们有时需要一位辩护者。

这节经文里有两个重要的名称—辩护者与父。父这名称指明我们是在神圣的家庭里享受父的爱。辩护者这名称指明我们可能在某些事上错了，需要有人处理我们的案件。因此，我们在家庭生活里，需要我们的长兄作处理我们案件的辩护者。

圣经里真理的陈明总是平衡的，这节经文的真理也是平衡的。一面，父这名称是爱的表记；另一面，辩护者这名称是义的表记。比方说，作父亲的爱自己的孩子，但孩子行为不端正，父亲就会指控他，这乃是根据义。虽然这孩子还是他父亲所爱的，还是继续得着父亲的照顾，但父亲会指控孩子，并可能需要管教这孩子。同样的，每当我们

John’s use of Father as the divine title here indicates that our case, which the Lord Jesus as our Advocate undertakes for us, is a family affair, a case between children and the Father. Through regeneration we have been born children of God. After regeneration, in case we sin, it is a matter of children sinning against their Father. Our Advocate, who is our propitiation, undertakes for our sinning to restore our interrupted fellowship with the Father so that we may abide in the enjoyment of the divine fellowship.

In the past I wondered why John told us that we have an Advocate with the Father. An advocate is someone involved in cases of law. We can easily see why we may need an advocate, an attorney, with the judge in a court of law. But why do we need an advocate with our Father? The answer to this question is that the “case” of our sins after regeneration is a matter involving the Father and the family “law court.” Whenever we sin, we offend our Father. Our judge, therefore, is a Father-judge, our court is our spiritual home, and our case is a family matter. But we do have a member of our family, our elder Brother, the Lord Jesus, who is our Advocate with the Father. As our Advocate, our elder Brother takes our case. This is the reason John does not say that we have an Advocate with God, but says that we have an Advocate with the Father.

A child may have the mistaken idea that because his father loves him, he can do anything he wants at home with his family. Of course, this is not the case. Although our Father loves us, any sins we commit are an offense against Him. Yes, God is our Father. But if we sin, He will have a case against us. Therefore, in our spiritual family we sometimes need an Advocate.

In this verse we have two important titles—Advocate and Father. The title Father indicates that we are in the divine family enjoying the Father’s love. The title Advocate indicates that we may be wrong in certain matters and need someone to take our case. Hence, in family life we need our elder Brother to be our Advocate who takes our case.

The truth in the Bible is always presented in a balanced way. The truth in this verse is also balanced. On the one hand, the title Father is a sign of love; on the other hand, the title Advocate is a sign of righteousness. For example, a father loves his child. But if the child misbehaves, the father will have a case against him, a case based on righteousness. Although the child is still loved by his father and will continue to be taken care of by him, the father has a case against the child and may need to discipline

犯罪，父就会指控我们。因此，我们需要属天的律师。我们需要我们的长兄耶稣基督作我们的辩护者。

我们已经强调，基督是我们那位与父同在的辩护者这事实。请注意，约翰并不是说，我们有一位与神同在的辩护者，或是说，我们有与父同在的子，他乃是告诉我们，我们若犯罪，我们有一位与父同在的辩护者。

那义者耶稣基督

按照约翰在二章一节的话，我们那位与父同在的辩护者乃是那义者耶稣基督。我们的主耶稣是全人类中唯一的义者。祂在十字架上的义行，（罗五 18，）为我们和所有的罪人满足了公义之神公义的要求。唯有祂够资格作我们的辩护者，在我们犯罪的光景中照顾我们，并且把我们恢复到义的光景中，以平息我们与公义的父之间的关系。

我们也可以将“那义者耶稣基督”说成“耶稣基督，那对的一位。”耶稣基督实在是那对的一位，只有这对的一位能作我们那位与父同在的辩护者。我们有难处，父指控我们，因为我们是错的。因着我们是错的人，我们就需要那义者照料我们的案件。

为我们的罪作了平息的祭物

约翰在二章二节接着说，“祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有的世人。”这里和四章十节里平息的祭物，原文是 hilasmos，希拉斯模斯。在一章七节有耶稣的血，在二章一节有基督的人位作我们的辩护者，现今在二章二节有基督为我们的罪作了平息的祭物。我们的辩护者为洗净我们的罪而流血，祂乃是我们平息的祭物。“平息”这辞指明安抚或和解。当孩子错了，父亲指控他时，二者之间就没有和平。在这样的光景里，需要和解，并平息父亲与孩子之间的关系。这种和解，这种安抚就是平息。

为了帮助我们了解约壹二章二节平息的祭物一辞，我们需要温习保罗在罗马三章二十五节所说的平息处：“神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，为

him. In a similar way, whenever we sin, the Father has a case against us. Therefore, we need a heavenly attorney. We need Jesus Christ, our elder Brother, to be our Advocate.

We have emphasized the fact that Christ is our Advocate with the Father. Please notice that John does not say that we have an Advocate with God, or that we have the Son with the Father. Rather, he tells us that if we sin, we have an Advocate with the Father.

JESUS CHRIST THE RIGHTEOUS

According to John's word in 2:1 our Advocate with the Father is Jesus Christ the Righteous. Our Lord Jesus is the only righteous Man among all men. His righteous act (Rom. 5:18) on the cross fulfilled the righteous requirement of the righteous God for us and all sinners. Only He is qualified to be our Advocate to care for us in our sinning condition and restore us to a righteous condition so that our Father, who is righteous, may be appeased.

Instead of saying "Jesus Christ the Righteous," we may say "Jesus Christ, the right One." Jesus Christ certainly is the One who is right, the right One, and only this right One can be our Advocate with the Father. The reason we have a problem and the Father has a case against us is that we are the wrong ones. Because we are the ones who are wrong, we need the righteous One to take care of our case.

A PROPITIATION CONCERNING OUR SINS

In 2:2 John goes on to say, "And He is a propitiation concerning our sins, and not concerning ours only, but also concerning the whole world." The Greek word for propitiation here and in 4:10 is ***hilasmos***. In 1:7 we have the blood of Jesus; in 2:1 the Person of Christ as our Advocate; and now, in 2:2 we have Christ as a propitiation concerning our sins. Our Advocate, who shed His blood for the cleansing of our sins, is our propitiation. This word "propitiation" indicates appeasing or peacemaking. When a child is wrong and his father has a case against him, there is no peace between them. In such a situation, there is the need of peacemaking and of appeasing the father. This peacemaking, this appeasing, is propitiation.

As an aid to understanding the word propitiation in 2:2, it will be helpful to review what Paul says in Romans 3:25 regarding the propitiation-cover: "Whom God set forth a propitiation-cover through faith in His blood, for the showing forth of His

要在神以宽容越过人先时所犯的罪上，显示祂的义。”这里的平息处就是约柜上遮罪的盖所预表的。约柜是神与人相会的地方，其中放着十条诫命的律法，借其圣别和公义的要求，暴露并定罪前来接触神之人的罪。但借着约柜的盖，连同赎罪日洒在其上赎罪的血，罪人的整个光景就完全得着遮盖。因此神能在这遮罪盖上，与干犯祂公义律法的百姓相会，即使在那载着神的荣耀，并遮掩柜盖之基路伯的注视下，在行政上也丝毫不抵触祂的公义。如此就平息了人与神之间的难处，使神能宽恕、怜悯人，而向人施恩。这预表基督作神的羔羊，除去人与神出事的罪（约一29，）满足了神一切圣别、公义和荣耀的要求，平息了人与神之间的关系。因此，神能越过人先时所犯的罪。为着显示祂的义，神必须这样作。这就是本节所指的。

约柜的盖，在希伯来文是 kapporeth，卡培瑞特，意即盖。七十士希腊文译本将这字译作 hilasterion，希拉斯特利昂，意即平息（含宽恕、怜悯意—来八 12 之宽恕及路十八 13 注 1 之可怜，原文均与此字同源）的地方，钦定英文译本译为 mercy seat（怜悯座），中文和合本译为施恩座，指神怜悯人向人施恩的地方。保罗在希伯来九章五节说到约柜上的盖，也用希拉斯特利昂这字称之。在罗马三章二十五节就用这字说明约柜上的座（盖），如何预表基督乃是神摆出的平息处。

除希拉斯特利昂一字外，新约还用两个与其同源的字，说到基督为人除罪，平息人与神之间的关系，一个是 hilaskomai，希拉斯哥迈，（来二 17，）指平息的事，就是成就平息，满足一方的要求，而使双方和息相安；另一个是 hilasmos，希拉斯模斯，（约壹二 2，四 10，）指平息物，就是平息的祭物。基督为我们的罪成就了平息，（来二 17，）如此祂就成了我们与神之间的平息物，就是平息的祭物，（约壹二 2，四 10，）也就作了我们在神面前得享平息，并神向我们施恩的地方，就是约柜的盖所预表的。（来九 5。）

righteousness in respect of the passing by of the sins that occurred before in the forbearance of God.” The Greek word for propitiation here is ***hilasterion***. This word is different from ***hilasmos*** in 1 John 2:2 and 4:10 and ***hilaskomai*** in Hebrews 2:17. Hilasmos is “that which propitiates,” that is, a propitiatory sacrifice. In 1 John 2:2 and 4:10 the Lord Jesus is the propitiatory sacrifice for our sins. Hilaskomai means “to appease, to reconcile one by satisfying the other’s demand,” that is, to propitiate. In Hebrews 2:17 the Lord Jesus makes propitiation for our sins to reconcile us to God by satisfying God’s righteous demands on us. But hilasterion is “the place of propitiation.” Therefore, in Hebrews 9:5 this word is used for the cover, the lid, of the ark (translated “mercy seat” in the King James Version) within the Holy of Holies. In Exodus 25:16-22 and Leviticus 16:12-16, the Septuagint also uses this word for the cover of the ark. The law of the Ten Commandments was in the ark, exposing and condemning by its righteous requirement the sin of the people who came to contact God. By the lid of the ark with the atoning blood sprinkled upon it on the day of atonement, the whole situation on the sinner’s side was fully covered. Hence, it was upon this lid that God could meet with those who broke His righteous law without, governmentally, any contradiction of His righteousness, even under the observing of the cherubim that bore His glory overshadowing the lid of the ark. The propitiatory or expiatory sacrifice, which foreshadowed Christ, satisfied all the requirements of God’s righteousness and glory. As a result, God could pass by the people’s sin that occurred at that time. Furthermore, in order to show forth His righteousness, God had to do this. This is what is referred to in Romans 3:25. For this reason, Romans 3:25 uses the same word, hilasterion, to reveal that the Lord Jesus is the propitiation place, the propitiation-cover, whom God set forth for showing forth His righteousness by passing by the sins of the Old Testament saints, for, as the propitiatory sacrifice, He made the full propitiation on the cross for their sins and fully satisfied the requirements of God’s righteousness and glory.

主耶稣基督为我们的罪，将自己当作祭物献给神，（来九 28，）不仅为着救赎我们，更为着满足神的要求，平息我们与神之间的关系。因此，祂是我们在神面前平息的祭物。

约翰在约壹二章二节说，基督作了平息的祭物，不是单为我们的罪，也是为所有的世人。主耶稣不仅为我们的罪，也为所有的世人，作了平息的祭物。然而，这平息是以人相信主，接受祂为条件的。不信的人经历不到这平息的功效，不是因为这平息有什么短缺，乃是由于他们的不信。

The Lord Jesus Christ has offered Himself to God as a sacrifice for our sins (Heb. 9:28), not only for our redemption but also for God's satisfaction. In Him as our Substitute, through His vicarious death, God is satisfied and appeased. Hence, Christ is the propitiation between God and us.

John says in 2:2 that Christ is the propitiation not only concerning our sins, but also concerning the whole world. The Lord Jesus as a propitiation concerning man's sins is for the sins of the whole world. However, this propitiation is conditional upon man's receiving it by believing in the Lord. Unbelievers do not experience its efficacy, not because it has any fault, but due to their unbelief.

约翰一书

第十四篇

神圣交通的条件（六）

*　　*　　*　　*

经文及注解：约壹二 1 至 2

纲要：

■ 耶稣的血以及与父同在的辩护者

■ 神圣的生命是我们属灵基业的基本因素

■ 神圣生命交通里的享受

■ 神圣的供备

▪ 耶稣的血以及父的信实和公义

▪ 基督作我们的辩护者和平息的祭物

■ 交通的恢复

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读经：约翰一书二章一至二节。

在本篇信息中，我们要继续来看约壹二章一至二节。

约翰在二章一节说，“我的孩子们，我将这些事写给你们，是要叫你们不犯罪。若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督。”我们已经看过，约翰在这里告诉他的孩子们，就是本书信的所有受信者，他写信的用意是要叫他们不犯罪。但若有人犯罪，我们有一位与父同在的辩护者，帮助者或律师，就是那义者耶稣基督。

约翰在二节接着说，基督“为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有的世人。”我们曾经指出，主耶稣基督为我们的罪，将自己当作祭物献上给神，

1 JOHN

Message 14

CONDITIONS OF THE DIVINE FELLOWSHIP (6)

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Scripture and Footnotes: 1 John 2:1-2

Outline:

■THE BLOOD OF JESUS AND THE ADVOCATE WITH THE FATHER

■THE DIVINE LIFE AS THE BASIC FACTOR OF OUR SPIRITUAL INHERITANCE

■THE ENJOYMENT IN THE FELLOWSHIP OF THE DIVINE LIFE

■DIVINE PROVISIONS

▪The Blood of Jesus and the Faithfulness

▪and Righteousness of the Father Christ as Our Advocate and Propitiation

■THE RESTORATION OF FELLOWSHIP

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Scripture Reading: 1 John 2:1-2

In this message we shall continue to consider 2:1-2.

In verse 1 John says, “My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous.” We have seen that here John tells his little children, all the recipients of this Epistle, that his intention in writing was that they would not sin. But if anyone sins, we have an Advocate, a helper or counsel, with the Father, Jesus Christ the Righteous.

In verse 2 John goes on to say that Christ is “a propitiation concerning our sins, and not concerning ours only, but also concerning the whole world.” As we have pointed out, the Lord Jesus Christ has offered Himself to God as a sacrifice for our sins, not only

不仅是为着救赎我们，更是为着满足神的要求。祂的代死满足了神的要求，平息了我们与神之间的关系。因此，祂是我们在神面前平息的祭物。主耶稣不仅为我们的罪，也为所有的世人，作了平息的祭物。然而，这平息是以人相信主，接受祂为条件的。

耶稣的血以及与父同在的辩护者

约翰这封书信写得很柔和细致。多年前当我头一次读第一章时非常喜乐，但是我不明白约翰为什么加上二章一至二节。在我看来，罪的问题在一章已经完全解决了，我以为二章这两节是不必要的。后来我逐渐欣赏这两节的重要性。

照本书信一章所说的，我们已经接受了神圣的生命，并且我们正在生命的交通里享受这生命。在这生命的交通里，我们接受神圣的光；在这神圣的光中，我们实行真理。但我们还需要关于那住在我们肉体里之罪的警告。对于内住的罪，我们需要谨慎、儆醒。

每当我们犯了罪，我们需要向神认自己的罪。我们若认自己的罪，神在祂的话上是信实的，必要赦免我们的罪；神在祂的救赎上是公义的，必要洗净我们一切的不义。这真是美好。但是二章一至二节指明，我们还需要一个人，一个与父同在的辩护者，照料我们的案件。我们自己没有能力处理案件，我们需要一位属天的律师。

约翰在一章说到耶稣的血，在二章说到我们的辩护者。神不仅预备了耶稣基督的血，为我们流出，使我们得蒙赦免并洗净；神也预备了基督作我们的辩护者。首先，主耶稣流血作我们的赎价；祂流血之后，又成了我们的辩护者，我们属天的律师，照料我们的案件。我们的辩护者付清我们的债，又照料我们的案件。这真是美好！

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

for our redemption but also for God's satisfaction. His vicarious death satisfied God and appeased Him. Hence, He is the propitiation between God and us. As the propitiation concerning man's sins, the Lord Jesus is for the sins of the whole world. However, this propitiation is conditional upon our receiving it by believing in the Lord.

THE BLOOD OF JESUS AND THE ADVOCATE WITH THE FATHER

John's writing in this Epistle is tender and delicate. When I first read chapter one years ago, I was very happy. However, I did not understand why John added 2:1-2. It seemed to me that the problem of sin had been fully solved in chapter one, and I thought that these verses in chapter two were not necessary. Later I came to appreciate the importance of these verses.

According to chapter one of this Epistle, we have received the divine life, and we are enjoying it in the fellowship of life. In this fellowship we receive the divine light, and in this light we practice the truth. But we still need the warning concerning the sin that dwells in our flesh. We need to be careful and on the alert regarding indwelling sin.

Whenever we sin, we need to confess our sin to God. If we confess our sins, God is faithful in His word to forgive us our sins, and He is righteous in His redemption to cleanse us from all unrighteousness. This is wonderful. Nevertheless, as 2:1-2 indicates, we still need a Person, an Advocate with the Father, to take care of our case. Because we are not capable of handling the case ourselves, we need a heavenly attorney.

In chapter one John speaks of the blood of Jesus, and in chapter two, of our Advocate. Not only has God provided the blood of Jesus Christ, which was shed for us so that we may be forgiven and cleansed; God has also prepared Christ as our Advocate. First, the Lord Jesus shed His blood as the price of our redemption. Then after shedding His blood, He becomes our Advocate, our heavenly attorney, taking care of our case. How marvelous that our Advocate pays our debt and takes care of our case!

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

神圣的家庭充满了爱，但这家庭也充满了义，因此有规则，也有父的管教。我们绝不该认为我们在父的家里可以不守规矩。我们的父是有次有序的，祂的家应当远比人间的法庭有次序。但是我们这些父家里的儿女常常很顽皮。我们犯错，违反家规，得罪父。为这缘故，我们需要主，我们的长兄，作我们与父同在的辩护者。

为我们流血的主耶稣，乃是那义者。祂不仅与父是对的，与我们也是对的。主是我们的帮助者。（“辩护者”一辞，原文指被召到另一个人身边以帮助他的一位。）祂到我们身边来帮助我们，服事我们，照顾我们，并供应我们所需要的一切。我们需要洗净的血，因此，祂以自己的血供应我们，为要救赎并洗净我们。我们也需要人照料我们的案件，因此，祂现今是我们的辩护者，我们的帮助者。

神圣的生命
是我们属灵基业的基本因素

我们相信基督的人已经从神而生，成为神的儿女。现今神是我们的父，我们是神的儿女。因为我们已经从神而生，我们就有神的生命。神的生命是神圣的、永远的、不能毁坏的。这生命是我们在神的救恩里所得着属灵基业的基本因素。

我们可以用我们人的生命为例来说明。我们人类借着出生得着了天然的生命，就是人的生命，作我们基本的基业。我们所承受的任何一项事物，都在于我们人的生命。当一个人死亡，失去了人的生命，他的一切也都了了。他不再有基业了。同样的原则，我们借着重生所接受神圣的生命，是我们在神救恩里的基本基业。因此，生命是紧要的。我们属灵基业的基本成分乃是神圣的生命。

神圣生命交通里的享受

感谢主，我们有神圣的生命，这生命在我们里面运行、工作、行动。我们里面神圣生命的运行产生了交通。因此，交通是我们所领受那奇妙的神圣生命的结果。在这交通中，我们享受神，享受使徒，享受信徒，享受召会，甚至享受

The divine family is full of love, but it is also full of righteousness. Hence, there are regulations and also the Father's discipline. We should never think that in the Father's house we can be unruly. Our Father is orderly, and His house should be much more orderly than a human court of law. However, as children in the Father's house, we are often naughty. We make mistakes, break the family regulations, and offend the Father. For this reason, we need the Lord, our elder Brother, to be our Advocate with the Father.

As the One who shed His blood for us, the Lord Jesus is the righteous One. He is right not only with the Father, but also right with us. The Lord is our Paraclete (the anglicized form of parakletos, the Greek word rendered Advocate). He comes alongside to help us, He serves us, He takes care of us, and He provides whatever we need. We were in need of the cleansing blood; therefore, He provided us with His own blood for redemption and cleansing. We also need someone to take care of our case. Therefore, He is now our Advocate, our parakletos.

THE DIVINE LIFE
AS THE BASIC FACTOR OF OUR SPIRITUAL INHERITANCE

We who believe in Christ have been born of God and have become God's children. God is now our Father, and we are His children. Because we have been born of God, we have His life. God's life is divine, eternal, and indestructible. This life is the basic factor of the spiritual inheritance we have in God's salvation.

We may use our human life as an illustration. As human beings, through birth we have our natural life, our human life, as our basic inheritance. Any particular thing we inherit depends on our human life. When a person dies and thereby loses his human life, that is the termination of everything. He no longer has an inheritance. In the same principle, the divine life we have received through regeneration is our basic inheritance in God's salvation. Life, therefore, is crucial. The basic element of our spiritual inheritance is the divine life.

THE ENJOYMENT IN THE FELLOWSHIP OF THE DIVINE LIFE

We thank the Lord that we have the divine life and that this life moves, works, and acts in us. The moving of the divine life within us issues in fellowship. Hence, fellowship is the issue of the marvelous divine life we have received. In this fellowship we enjoy God, we enjoy the apostles, we enjoy the believers, and we enjoy the church and even

众召会，这享受完全在于神圣生命的交通，这交通又是来自神圣的生命本身。

我们虽然接受了神圣的生命，也在神圣生命的交通中享受神、使徒、信徒和召会生活，但是关于罪，我们还需要儆醒。罪不是仅仅在表面上，可以洗去。相反的，罪是住在我们的肉体里。照保罗在罗马书里的话，罪会诱骗我们，征服我们，并且杀死我们。特别是内住的罪，会破坏我们的交通。

如果我们的交通因罪被破坏了，我们就失去了对神的享受、对使徒的享受、对信徒的享受、以及对召会生活的享受。换句话说，一旦我们失去了交通，我们就失去了对整个属灵基业的享受。结果，我们在实际上就变得和不信的人一样。不信的人没有神，他们在对使徒、信徒、和召会生活的享受上无分无关。

当我们享受神圣生命的交通时，我们就享受神，享受使徒，享受信徒，也享受众召会。这真是奇妙的享受！但罪一在我们里面作工，我们一犯罪，我们的交通就中断了。每当我们的交通中断了，我们就失去了对神、对使徒、对信徒、对召会生活的享受。我们要看见这事，并对这事有正确的领会，这是非常重要的。

神圣的供备

耶稣的血以及父的信实和公义

即使我们蒙了重生，接受了神圣的生命，成为父的儿女，我们还必须承认两件事：第一，我们还有罪在肉体里；第二，我们总是有可能犯罪。每当我们在交通中，在神圣的光之下，感觉自己在某些事上，或对某些人有了过错，我们必须立刻向公义的父承认自己的罪。我们的父是预备好要赦免我们的。正如为人父亲的，孩子的行为得罪了他，他就预备好要赦免悔改的孩子。照样，我们神圣的父也预备好要赦免我们。我们一承认我们的罪，我们的父对我们就是

the churches. All this enjoyment depends on the fellowship of the divine life, and this fellowship issues out of the divine life itself.

Although we have received the divine life and enjoy God, the apostles, the believers, and the church life in the fellowship of the divine life, we still need to be watchful concerning sin. Sin is not merely something on the surface that can be washed away. On the contrary, sin dwells in our flesh. According to Paul's word in the book of Romans, sin may deceive us, conquer us, and kill us. In particular, indwelling sin damages our fellowship.

If our fellowship is damaged through sin, we lose the enjoyment of God. We also lose the enjoyment of the apostles, the enjoyment of the believers, and the enjoyment of the church life. In other words, once we lose the fellowship, we lose the enjoyment of our entire spiritual inheritance. As a result, in a practical way we become the same as unbelievers. Unbelievers do not have God, and they have nothing to do with the enjoyment of the apostles, the believers, and the church life.

When we enjoy the fellowship of the divine life, we enjoy God, we enjoy the apostles, we enjoy the believers, and we enjoy the churches. What a wonderful enjoyment this is! But as soon as sin works within us and we commit sin, our fellowship is broken. Whenever our fellowship is broken, we lose the enjoyment of God, the apostles, the believers, and the church life. It is very important that we see this and have a proper realization concerning it.

DIVINE PROVISIONS

The Blood of Jesus and the Faithfulness and Righteousness of the Father

Even though we have been regenerated and have received the divine life to become children of the Father, we still must admit two things: first, that we still have sin in our flesh; second, that it is always possible for us to commit sin. Whenever we are under the divine light in fellowship and sense that we are wrong in certain matters or with certain persons, we must immediately confess our sins to our righteous Father. Our Father is ready to forgive us. Just as a human father, who has been offended by the behavior of his child, is ready to forgive the repentant child, so our divine Father is ready to forgive us. Once we confess our sins, our Father will be the faithful and

信实、公义的神。祂等着要赦免我们的罪，并洗去我们过犯的玷污。

约翰在一章七节说，“祂儿子耶稣的血也洗净我们一切的罪。”这里有血为我们预备好，作我们的供备。根据这一节里希腊文的动词时态，血的洗净是现今的，也是继续不断的。神儿子耶稣的血一直继续不断的洗净我们。血的供备是随时可得的，血的洗净是持续不断的。血总是预备好让我们来享受它的供备。

约翰在二章一节说，“我的孩子们，我将这些事写给你们，是要叫你们不犯罪。”这指明约翰的用意是要叫信徒不犯罪。我们也该有这心意。我们需要祷告：“主，保守我不犯罪。主，保守我在你的同在里，在你的交通里。主，不断拯救我脱离罪。”但是不论我们对罪多么有警觉，我们总是可能会犯罪。每当我们犯罪，我们就需要向神承认自己的罪。血的供备预备好要使我们得洗净，父也愿意赦免我们的罪，洗净我们一切过犯的玷污。

基督作我们的辩护者和平息的祭物

约翰在一章说了这些事以后，接着在二章给我们看见，神圣的供备不仅包括耶稣的血和神的信实，也包括基督这活的人位作我们的辩护者。这人位替我们流了祂的血，现今是照料我们案件的属天律师。祂够资格作这事，因为祂是那义者，就是与父是对的那一位。

约翰在二章二节说，我们那位与父同在的辩护者，也为我们的罪作了平息的祭物。每当神的儿女得罪了父，他们之间的交通就中断了。不仅如此，他们之间就没有和平，混乱不安。作儿女的了解这种情况，就应当向父认罪。父是预备好要赦免并洗净他们的。洗净的血已经预备好，并且父自己是信实的，要赦免他们，父也是公义的，要洗净他们。但是父与祂儿女之间的和平怎样才能恢复？我们也许认为，只要有赦免和洗净，自然就有和平。然而，还需要我们的辩护者来作父与我们之间平息的祭物，使父得以平息，和平也得以恢复。

righteous God to us. He is waiting to forgive us our sins and to wash away the stains of our offenses.

In 1:7 John says that “the blood of Jesus His Son cleanses us from all sin.” Here we have the blood as a provision prepared for us. According to the tense of the Greek verb in this verse, the cleansing of the blood is present and continuous. The blood of Jesus the Son of God cleanses us all the time, continuously and constantly. The provision of the blood is ever available, and the cleansing of the blood is continuous. The blood is always ready for us to enjoy its provision.

In 2:1 John says, “My little children, these things I write to you that you may not sin.” This indicates that John’s intention was that the believers would not sin. We also should have this intention. We need to pray, “O Lord, keep me from sinning. Lord, preserve me in Your presence and in Your fellowship. Lord, deliver me continuously from sin.” But no matter how much we may be on the alert concerning sin, it is always possible that we shall sin. Whenever we commit sin, we need to confess our sin to God. The provision of the blood is ready for our cleansing, and the Father is willing to forgive us our sins and to cleanse us from all the stains of our offenses.

Christ as Our Advocate and Propitiation

After covering these matters in chapter one, John goes on in chapter two to show us that the divine provision not only includes the blood of Jesus and the faithfulness of God, but also includes the living Person of Christ as our Advocate. As the One who shed His blood for us, this Person is now our heavenly attorney taking care of our case. He is qualified for this because He is the righteous One, the One who is right with the Father.

In 2:2 John says that the One who is our Advocate with the Father is also a propitiation concerning our sins. Whenever God’s children offend the Father, the fellowship between them is broken. Furthermore, there is no peace; instead there is turmoil. Realizing the situation, the children should make confession to the Father, who is ready to forgive them and cleanse them. The cleansing blood has been provided, and the Father Himself is faithful to forgive and righteous to cleanse. But how can the peace between the Father and His children be restored? We may think that as long as there is forgiveness and cleansing, peace will come automatically. However, there is still the need for our Advocate to be our propitiation between the Father and us so that the Father may be appeased and that peace may be restored.

我们再用我们人的家庭生活为例来说明。一个家庭里作母亲的常常替孩子平息父亲。假定某个家庭里孩子们得罪了父亲，失去了和平，那个家里就显得混乱不安。现在孩子们悔改，向父亲承认过错，父亲就赦免他们。但是孩子和父亲之间还不是全然愉快。这时，明智的母亲会对孩子和父亲双方说话。一方面她会对孩子说，“孩子们，现在没有事了，父亲赦免你们了。”另一方面她会转向丈夫说，“真好啊，孩子们悔改了，并且向你认了罪。”结果，借着母亲作制造和平者，父亲和孩子之间的和平就恢复了。

交通的恢复

我们在约壹一章看见，有血来洗我们，又有父的信实和公义，使我们得着赦免和洗净。虽然借着我们的认罪，借着血的洗净，并借着父的赦免和洗净，我们的问题得以解决，但是我们还需要基督作我们与父同在的辩护者，并作我们平息的祭物。祂是成就和平的那一位，是为我们平息了父的那一位。祂是平息者，使有关的每一位，父和儿女，都喜乐、和平。我们就立刻享受交通。这是约翰一书这几节经文所描绘的图画。

我们需要对这一切神圣的供备有深刻的印象：洗净的血、神的信实、神的公义、辩护者、以及平息的祭物。在神这一面，我们得的供备有祂的信实和公义；在基督这一面，我们得的供备有祂的血，以及祂自己作我们的辩护者和平息的祭物。一天过一天，我们这些有神圣的生命，并且在交通里享受这生命的人，需要对罪有警觉。如果我们犯了罪，我们应当立刻认罪，我们就会经历到这一切供备的功效。我们有主血的洗净，有父的信实和公义使我们得着赦免和洗净，还有基督作我们的辩护者和平息的祭物，为要平息父，并恢复我们与父之间的和平。借着基督作我们的辩护者和平息的祭物，我们再次与父有了和平，并且享受与祂的交通。

Let us once again use our human family life as an illustration. Often the mother in a family will be the one who appeases the father in behalf of the children. Suppose the children in a particular family offend the father, peace is lost, and now there is turmoil in that family. The children repent and confess their wrongdoings to the father, and he forgives them. However, the situation between the children and the father is still not altogether pleasant. At such a time, a wise mother will speak both to the children and to the father. On the one hand, she may say to the children, “Children, it is all right now. Your father has forgiven you.” On the other hand, she may turn to her husband and say, “Isn’t it wonderful that the children have repented and have confessed to you.” As a result, the peace between the father and the children is restored through the mother’s being the propitiation, the peacemaker.

THE RESTORATION OF FELLOWSHIP

In chapter one of 1 John we see that we have the blood to wash us and the Father’s faithfulness and righteousness for our forgiveness and cleansing. Although our problem is solved through our confessing, through the cleansing of the blood, and through the Father’s forgiveness and cleansing, we still need Christ as our Advocate with the Father and as our propitiation. He is the One who makes peace, the One who appeases the Father for us. As the appeasing One, He causes everyone involved, the Father and the children, to be happy and peaceful. Immediately, we have the enjoyment of the fellowship. This is the picture portrayed in these verses of John’s first Epistle.

We need to be deeply impressed with all the divine provisions: the cleansing blood, the faithfulness of God, the righteousness of God, the Advocate, and the propitiation. With God we have the provisions of His faithfulness and righteousness, and with Christ we have the provisions of His blood and of Himself as our Advocate and propitiation. Day by day, we who have the divine life and the enjoyment of this life in fellowship need to be on the alert concerning sin. But if we sin, we should immediately make confession. Then we shall experience the effectiveness of all these provisions. We shall have the washing of the Lord’s blood, the faithfulness and righteousness of the Father for our forgiveness and cleansing, and Christ as our Advocate and propitiation for the appeasing of the Father and the restoring of the peace between us and the Father. Through Christ as our Advocate and propitiation, we again have peace with the Father and we enjoy fellowship with Him.

约翰一书

第十五篇

神圣交通的条件（七）

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经文及注解：约壹二 3 至 4 及注，二 5 至 6

纲要：

■ 维持神圣交通的第二条件

■ 在经历上认识神

■ 遵守祂的诫命

■ 遵守祂的话

■ 神的爱在我们里面得了成全

*　　*　　*　　*

读经：约翰一书二章三至六节。

在我们看约壹二章三至六节以前，我想进一步说到平息的事。约翰在二章二节说，“祂为我们的罪，作了平息的祭物；不是单为我们的罪，也是为所有的世人。”根据圣经的意思，平息引到享受，因为平息引进神与我们之间的交通。根据保罗在罗马三章二十五节的话，神摆出基督作平息处，是凭着祂的血，借着人的信。这指明基督不仅是成就平息的那一位，也是平息的地方。基督作平息的地方，就是神和祂的赎民可交谈、有交通、并彼此享受的地方。

约翰在他的第一封书信里指明，神的供备不仅包括耶稣的血、神的公义和信实，也包括那在父面前为我们的案件辩护，并且自己作我们平息之祭物，作成就和平者的辩护者。实际上，基督自己就是神与我们之间的和平。这和平乃是我们能与神交谈、有交通、并彼此享受的立场。

1 JOHN

Message 15

CONDITIONS OF THE DIVINE FELLOWSHIP (7)

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Scripture and Footnotes: 1 John 2:3-4 and footnotes, 2:5-6

Outline:

■THE SECOND CONDITION FOR MAINTAINING THE DIVINE FELLOWSHIP

■KNOWING GOD EXPERIENTIALLY

■KEEPING HIS COMMANDMENTS

■KEEPING HIS WORD

■THE LOVE OF GOD PERFECTED IN US

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Scripture Reading: 1 John 2:3-6

Before we consider 2:3-6, I would like to say a further word concerning propitiation. John says in 2:2, “He is a propitiation concerning our sins, and not concerning ours only, but also concerning the whole world.” According to its biblical meaning, propitiation leads to enjoyment, for it ushers in fellowship between God and us. According to Paul’s word in Romans 3:25, God has set forth Christ a propitiation-cover through faith in His blood. This indicates that Christ is not only the One who propitiates, but also that He is the place of propitiation. Christ as the propitiation place is the place where God and His redeemed people may converse, have fellowship, and enjoy one another.

In his first Epistle, John indicates that God’s provision not only includes the blood of Jesus and God’s righteousness and faithfulness, but also includes the Advocate who pleads our case with the Father and who Himself is our propitiation, our peacemaker. Christ Himself is actually the peace between God and us. This peace is the ground on which we and God may converse, have fellowship, and enjoy one another.

在头一段关于神圣交通之条件的话里，（约壹一5～10，）说到影响我们交通的难处是罪。我们若犯罪，就需要认罪。我们若认自己的罪，耶稣的血必要洗净我们的罪。然后父在祂的信实和公义里，必要赦免我们的罪，洗净我们的不义。不仅如此，我们的主耶稣基督还要成为与父同在的辩护者，处理我们的案件。末了，这宝贵的一位要作我们平息的祭物，因此成为我们享受神，与神有交通，并神与我们有交通的根基，立场。

我们可用家庭生活为例，说明基督作我们平息的祭物，如何恢复我们与父之间欢愉的交通。假定一个家庭里的孩子们不顺从父亲，得罪了他，结果，他们与父亲的交通中断了。但是孩子们悔改，向父亲认罪，父亲也赦免了他们。不过情况还不是十分愉快。于是作母亲的也许来作制造和平者，帮助各方和平、喜乐。她也许为全家人预备了吃的东西，叫他们在一起享受一番。这个例子说明基督作我们平息的祭物为我们所作的。我们认罪，被血洗净，蒙父赦免之后，主在父面前处理我们的案件，然后成为使父平息的享受，这就是基督作我们平息的祭物。

我们思考这件事，就晓得这不是仅仅一个道理，乃是经历的事。我们从经历中知道，当我们认自己的罪，就感觉到血洗净了我们，父也赦免了我们，也立刻感觉到有享受。那享受就是基督作我们平息的祭物。我们乃是借着这享受，借着基督作我们平息的祭物，得以与神交谈，神也得以与我们交谈，并且我们得以一同享受基督，围绕基督有交通。因此，基督是那在神面前为我们作平息祭物的享受。至终，祂成了我们与父交通的立场。这样，我们因罪中断的交通就得以恢复。赞美主！借着五项供备—血、神的信实和公义、辩护者、平息的祭物—我们就得以恢复与神完满的交通。

维持神圣交通的第二条件

In the first section on the conditions of the divine fellowship (1:5-10), the problem that affects our fellowship is sin. If we sin, we need to confess. If we confess our sins, the blood of Jesus will cleanse us from our sins. Then in His faithfulness and righteousness, the Father will forgive us our sins and cleanse us from unrighteousness. Furthermore, our Lord Jesus Christ will be the Advocate with the Father to handle our case. Eventually, this precious One will be our propitiation and thus the base, the ground, where we enjoy God and have fellowship with Him and He with us.

We may use an example from family life as an illustration of how Christ as our propitiation restores pleasant fellowship between us and the Father. Suppose the children in a family offend their father by disobeying him. As a result, their fellowship with the father is broken. However, the children repent and confess to the father, and he forgives them. Nevertheless, the situation is still not altogether pleasant. Then the mother may come in as the peacemaker, as the one who helps all the parties to be peaceful and happy. She may even prepare something for the family to eat so that they may have an enjoyable time together. This is an illustration of what Christ does as our propitiation. After we confess our sins and are cleansed by the blood and forgiven by the Father, the Lord handles our case with the Father and then becomes the very enjoyment that appeases the Father. This is Christ as our propitiation.

As we consider this matter, we shall realize that this is not merely a doctrine but is something very experiential. From experience we know that when we confess our sins, we have the sense that the blood has cleansed us and that the Father has forgiven us. Immediately, there is also a sense of enjoyment. That enjoyment is Christ as our propitiation. It is by this enjoyment, by Christ as our propitiation, that we may converse with God and He with us, and that together we may enjoy Christ and have fellowship around Christ. Therefore, Christ is the enjoyment that is the propitiation with God for us. Eventually, He becomes the very ground of our fellowship with the Father. It is in this way that our fellowship, which is broken through sin, may be recovered. Praise the Lord that by the five provisions—the blood, God's faithfulness and righteousness, the Advocate, and the propitiation—we are restored to full fellowship with God!

THE SECOND CONDITION FOR MAINTAINING THE DIVINE FELLOWSHIP

约壹二章一至二节乃是一章五至十节，论到我们认罪及神赦我们罪（这罪打断我们与神的交通）那段话的结语。那是我们享受神圣生命交通的第一条件，第一要求。三至十一节说到我们与神交通的第二条件，第二要求，就是遵守主的话，并且爱弟兄。

约翰在二章三节说，“我们若遵守祂的诫命，在此就知道我们是认识祂。”原文这节开始于连接词“并且，”这是很有意义的。句首所用的这个连接词指明，约翰要说到维持我们交通的另一条件。

我们已经看过，神圣交通的第一条件是对付罪。我们若不对付罪，罪就破坏我们的交通。因此，我们要维持与父的交通，需要承认自己的罪。不仅在道理上是这样，照着属灵的经历也真是这样。我们从经历中知道，要维持在交通中对神圣生命的享受，我们必须作的头一件事就是对付罪。因此，对付罪是保守我们自己在神圣生命交通里的第一条件，第一要求。现在，约翰接着来看第二个条件，就在三节的开头用连接词“并且。”这辞指向维持神圣交通的另一条件，另一要求。

在经历上认识神

约翰在二章三节说，“在此就知道我们是认识祂。”这节的认识也可译作了解。这里的意思不是在道理上，乃是在经历上，借着遵守主的诫命而了解。“是认识祂”直译是“已经得以认识祂，”指我们已经开始认识祂，并且到目前还继续认识祂。这是指我们在日常生活中，在经历上对神的认识。这与我们和祂亲密的交通有关。

我们对主的认识已经开始，现在一直继续着。这种对主继续不断的认识是经历上的认识。我们如果这样在经历上认识主，就必定遵守祂的诫命。

遵守祂的诫命

Verses 1 and 2 of chapter two are a conclusion to the word in 1:5-10 regarding our confession and God’s forgiveness of our sins, which interrupt our fellowship with Him. That is the first condition of, the first requirement for, our enjoyment of the fellowship of the divine life. Verses 3 through 11 deal with the second condition of, the second requirement for, our fellowship with God—the requirement that we keep the Lord’s word and love the brothers.

In verse 3 John says, “And in this we know that we have known Him, if we keep His commandments.” It is significant that this verse begins with the conjunction “and.” This conjunction used at the beginning of the sentence indicates that John is about to speak concerning another condition for maintaining our fellowship.

We have seen that the first condition of the divine fellowship is dealing with sin. If we do not deal with sin, sin will damage our fellowship. Therefore, in order to maintain our fellowship with the Father, we need to confess our sins. Not only is this true doctrinally, but it is also true according to our spiritual experience. From experience we know that in order to maintain our enjoyment of the divine life in fellowship, the first thing we must do is to deal with sin. Hence, dealing with sin is the first condition, the first requirement, of keeping ourselves in the fellowship of the divine life. Now that John is going on to consider the second condition, he begins verse 3 with the conjunction “and.” This word points to another condition, another requirement, of maintaining the divine fellowship.

KNOWING GOD EXPERIENTIALLY

In verse 3 John says, “In this we know that we have known Him.” The Greek word for know in this verse may also be rendered perceive. Here the meaning is to perceive not doctrinally but experientially, by keeping the Lord’s commandments. A more literal translation of the Greek words rendered “have known Him” would be “have come to know Him.” This denotes that we have begun to know Him and still continue knowing Him till the present time. This refers to our experiential knowledge of God in our daily walk related to our intimate fellowship with Him.

Our knowing of the Lord has begun and is continuing. This continuous knowing of the Lord is an experiential knowing. If we know the Lord in this experiential way, surely we shall keep His commandments.

KEEPING HIS COMMANDMENTS

约翰在二章四节接着说，“那说我认识祂，却不遵守祂诫命的，便是说谎的，真理也不在这人里面了。”这节的“真理，”表明神圣的话里所传输、启示出来之神的实际。这启示当我们认识主之后，该遵守祂的诫命。我们若说我们认识主，却不遵守祂的诫命，真理（实际）就不在我们里面，我们也就成了说谎的。

我年轻的时候，对这些经文里的“诫命”一辞很感困惑。我想这辞总是指摩西律法的十条诫命，我不明白约翰为什么在这里提到这律法，叫我们必须遵守十诫。实际上，这节的诫命乃是新约的诫命，不是摩西律法的诫命。这些新约的诫命或是主耶稣直接颁赐的，或是借着使徒颁赐的。在约翰福音里，主给我们明确的诫命，要我们彼此相爱：“我赐给你们一条新诫命，乃是叫你们彼此相爱，正如我爱你们，为使你们也彼此相爱。”（约十三 34。）这条彼此相爱的诫命是主耶稣亲自赐给的。因此，这不是旧约的诫命，乃是新约的诫命。至于新约其他的诫命，那是主耶稣借着祂的使徒间接赐给的。

我们若说我们照着新约在经历上认识主，就当遵守新约的诫命。我们若不遵守这些诫命，就表明即使我们说我们认识主，实际上我们并不认识主。照着约翰在约壹二章四节的话，我们若说我们认识祂，却不遵守祂的诫命，便是说谎的，真理也不在我们里面了。

遵守祂的话

约翰在二章五节接着说，“然而凡遵守祂话的，神的爱在这人里面实在是得了成全。在此我们就知道我们是在祂里面。”这里的“话”与三至四节的“诫命”同义，包含一切的诫命。“诫命”着重训谕；“话”含示灵与生命作我们的供应。（约六 63。）

二章五节的话是一切诫命的总和，集大成。诫命不论有多少，总括起来就是主的话。因此，约翰在五节说到遵守

In verse 4 John goes on to say, “He who says, I have known Him, and is not keeping His commandments, is a liar, and the truth is not in this one.” In this verse truth denotes the revealed reality of God as conveyed in the divine word, which reveals that our keeping of the Lord’s commandments should follow our knowing of Him. If we say that we have known the Lord, yet we are not keeping His commandments, the truth (reality) is not in us, and we become a liar.

When I was young, I was bothered by the word “commandments” in these verses. I thought that this term always referred to the Ten Commandments of the Mosaic law, and I wondered why John here mentioned this law, telling us that we must keep the Ten Commandments. Actually, the commandments in this verse are commandments in the New Testament, not the commandments of the Mosaic law. These New Testament commandments are the commandments of the Lord Jesus given directly by Him, or the commandments given through the apostles. In the Gospel of John the Lord gave us the definite commandment to love one another: “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another” (John 13:34). This commandment to love one another was given by the Lord Jesus Himself. Hence, it is not a commandment of the Old Testament, but a commandment of the New Testament. Other New Testament commandments were given by the Lord Jesus indirectly through His apostles.

If we say that we know the Lord experientially in the New Testament way, then we should keep the New Testament commandments. But if we do not keep these commandments, this is a sign that actually we do not know Him, even though we say that we do. According to John’s word in verse 4, if we say that we have known Him, yet do not keep His commandments, we are a liar, and the truth is not in us.

KEEPING HIS WORD

In verse 5 John continues, “But whoever keeps His word, truly in this one the love of God has been perfected. In this we know that we are in Him.” Here “word” is synonymous with “commandments” in verses 3 and 4, for the word comprises all the commandments. “Commandments” emphasizes injunction; the “word” implies spirit and life as a supply to us (John 6:63).

The word in verse 5 is the totality, the aggregate, of all the commandments. No matter how many commandments there may be, as a whole these commandments are the word

祂的话。他的意思是要遵守主自己直接所说，或借着使徒所说的话。

神的爱在我们里面得了成全

约翰在二章五节告诉我们，在那遵守主话的人里面，神的爱得了成全。这节里的爱，原文是指那比人的情爱更卓越、更高尚的爱。（见彼后一 7 注 1 与注 2。）本书信只用这辞及其动词说到爱。这里神的爱是指我们对神的爱，是由祂在我们里面的爱所产生的。神的爱、主的话和神自己，都彼此相关。我们若遵守主的话，神的爱在我们里面就得了成全。这全然是神圣生命的事，这生命就是神自己。神的爱乃是祂内里的素质，主的话以这神圣的素质供应我们，凭这素质我们爱弟兄。因此，我们遵守神的话，神圣的爱就借着我们所凭以生活的神圣生命得了成全。

“得了成全”一辞非常重要。这辞原文意完整，成就，完成。神的爱在神自己里面本身是完全且完整的。然而，神的爱在我们里面必须在彰显上得着成全、得着完成。神差祂的儿子来作我们平息的祭物和生命，在此神的爱就向我们显明了。（约壹四 9～10。）然而，我们若没有用向我们显明的这爱彼此相爱，就是说，我们若没有用神爱我们的爱彼此相爱以彰显这爱，这爱就没有完全且完整的彰显出来。我们在生活中习惯的用神的爱彼此相爱以彰显这爱，这爱就在彰显上得了成全、得了完成。我们在神的爱里彼此相爱的生活，乃是这爱在我们里面在彰显上的成全与完成。这样，别人就能在我们那在神爱里的生活中，看见神在祂爱的素质里彰显出来。

约翰在二章五节的末了说，“在此我们就知道我们是在祂里面。”代名词“祂”是指主耶稣基督。“在祂里面”一辞是有力的说法，强调我们与主是一。我们既与那是神的主是一，神爱的素质就成为我们的。这是由主生命的话供应给我们的，叫我们凭爱行事，得享神圣生命的交通，并且住在光中。（约壹二 10。）

我们读二章五节的时候，也许不明白这里神的爱是指神爱我们的爱，还是指我们用以爱神的爱。中文译本是说到

of the Lord. Hence, in verse 5 John speaks of keeping His word. By this he means keeping the word spoken either by the Lord Himself directly or spoken through the apostles.

THE LOVE OF GOD PERFECTED IN US

In verse 5 John tells us that in the one who keeps the Lord's word the love of God has been perfected. In this verse the Greek word for love is agape. This word denotes the love which is higher and nobler than phileo (see notes 7[1] and 7[2] in 2 Peter 1). Only this word with its verb forms is used in this Epistle for love. "The love of God" here denotes our love toward God, which is generated by His love within us. The love of God, the word of the Lord, and God Himself are all related to one another. If we keep the Lord's word, God's love has been perfected in us. It is altogether a matter of the divine life, which is God Himself. God's love is His inward essence, and the Lord's word supplies us with this divine essence with which we love the brothers. Hence, when we keep the divine word, the divine love is perfected through the divine life by which we live.

The word "perfected" is very important. The Greek word for "perfected" is ***teleioo***, meaning to complete, to accomplish, to finish. The love of God itself is perfect and complete in Himself. However, in us it needs to be perfected and completed in its manifestation. The love of God has been manifested to us in God's sending His Son to be both a propitiation and life to us (4:9-10). Yet, if we do not love one another with this love as it was manifested to us, that is, if we do not express it by loving one another with it as God expressed it to us, it is not perfectly and completely manifested. It is perfected and completed in its manifestation when we express it in our living by habitually loving one another with it. Our living in the love of God toward one another is its perfection and completion in its manifestation in us. Thus, others can behold God manifested in His love essence in our living in His love.

John concludes verse 5 by saying, "In this we know that we are in Him." The pronoun "Him" refers to the Lord Jesus Christ. The phrase "in Him" is a strong expression; it stresses that we are one with the Lord. Because we are one with the Lord, who is God, the loving essence of God becomes ours. It is supplied to us by the Lord's word of life for our walk of love so that we may enjoy the fellowship of the divine life and abide in the light (v. 10).

In our reading of verse 5 we may wonder whether the love of God here refers to God's love or to the love with which we love God. The Chinese Version speaks of our

我们对神的爱，或我们用以爱神的爱。但英文译本的用辞似乎指明，约翰所指的是神的爱。

我们若看原文，也顾到上下文，就会领会二章五节是指我们对神的爱。但这爱是由我们所享受之神的爱产生的。首先是我们享受神的爱；因此，神的爱是我们的享受。然后我们所享受之神的爱在我们里面产生了一种爱，我们就用这爱来爱神。这就是神的爱成了我们的享受，在我们里面产生对神的爱。一方面，这是我们用来爱神的爱；另一方面，这爱是由我们所享受之神的爱产生的。

实际上，我们很难说约翰在二章五节所指的是谁的爱。我们已经看见，这爱是我们所享受之神的爱，也看见这爱是在我们里面产生，使我们用以爱神的爱。爱从神来到我们这里，成了我们的经历和享受，结果这爱在我们里面产生出向着神的爱。因此，这爱从神而来，经过我们，又回到神那里。这是何等奇妙、经历的爱！

二章五节里的爱是神对我们的爱，也是我们对神的爱。这是神的爱借着我们享受神圣的爱而成了我们的爱。当神的爱成了我们的爱，我们里面就有向着神的爱。借着我们经历神的爱，那从神而来的爱现今又回到神那里去。

我们已经指出，约翰在二章五节说到神的爱在遵守祂话的人里面得了成全。神的爱本身是绝对完全的，在任何一面都不需要得成全，因为神的爱已经是完全且完整的。但是神的爱成为我们用以爱神的爱，这种爱实在需要得成全。我们是凭那借着我们对神圣之爱的经历，而在我们里面产生的爱来爱神。虽然我们可能有这种爱，并用这爱来爱神，但我们的爱还是非常有限，离完全的爱还很远。因此，我们对神的爱需要得成全。当我们在神圣的生命里长大时，我们对神的爱也要长大。

我们对神的爱实际上不是我们自己的爱。这还是神的爱，不过是神的爱成了我们的经历，在我们里面产生对神的爱。我们是借着经历并享受神圣的爱来爱神。现在这爱需要得成全。

loving of God, or of the love with which we love God. But the English expression seems to indicate that John is referring to God's love.

If we consider the Greek text and also take care of the context, we shall realize that this expression in verse 5 denotes our love toward God. However, this love is generated by the love of God, which we enjoy. First we enjoy the love of God; hence, the love of God is our enjoyment. Then the love of God, which is enjoyed by us, produces in us a love with which we love God. This is the love of God becoming our enjoyment and producing within us a love for God. On the one hand, this is the love with which we love God; on the other hand, this love is produced by God's love, which is enjoyed by us.

Actually it is rather difficult to say whose love John is referring to in verse 5. We have seen that this love is God's love enjoyed by us and also that it is the love produced in us with which we love God. Love comes from God to us and becomes our experience and enjoyment. The result is that this love produces a love in us toward God. Therefore, this love comes from God, it passes through us, and it returns to God. What a wonderful, experiential love this is!

The love in verse 5 is both God's love for us and our love for God. This is God's love becoming our love through our enjoyment of the divine love. When God's love becomes our love, we have within us a love toward God. Through our experience of God's love, the love that comes from Him now returns to Him.

We have pointed out that in verse 5 John speaks of the love of God being perfected in the one who keeps His word. In itself God's love is absolutely perfect. There is no need whatever for God's love to be perfected, for it is already perfect and complete. However, God's love becomes the love with which we love Him, and this kind of love does need to be perfected. We love God by the love that is generated in us through our experience of the divine love. Although we may have this love and may love God with this love, our love is still very limited and far from perfect. Therefore, our love for God needs to be perfected. As we grow in the divine life, our love for God also will grow.

Our love for God actually is not our own love. It is still God's love, but it is God's love becoming our experience and producing a love in us for God. Through our experience and enjoyment of the divine love, we love God. Now this love needs to be perfected.

我信我们在主恢复里的人都能说我们爱神，但我们还需要问我们爱祂到什么程度，到什么地步。有些人爱主的程度也许非常高，但这爱不完全。我要强调一个事实，神的爱本身是完全的，但那借着我们经历并享受神的爱在我们里面所产生的爱，需要长大、扩增并得成全。

我们研读二章五节时，对这节所提到的爱可能有两个问题：第一，这爱是神的爱，还是我们的爱；第二，神的爱为什么需要得成全。我信现在我们对这两个问题都有了正确的答案。

这节圣经不是客观的提到神的爱；约翰乃是主观的说到神的爱。约翰在这里所指的，是神的爱成了我们的享受，为要在我们里面产生对神的爱。因此，现在我们知道这里神的爱是指我们所经历神圣的爱，成了我们对神的爱。

不仅如此，我们也看见这爱需要得成全。神的爱在客观一面不需要得成全，但在经历、主观的一面，神的爱实在需要在我们里面得成全。我们用以爱神的爱，就是我们享受神的爱所产生的爱，的确需要得成全。我们对神的爱不完整、不完全、也不绝对。不论我们多爱神，我们的爱还是未得成全。因此，我们需要让我们对神的爱得着成全，并且成全到极致。

I believe that all of us in the Lord's recovery can say that we love God. But we still need to ask to what degree, to what extent, we love Him. Some of us may have a very high degree of love for the Lord, but this love is not perfect. I wish to emphasize the fact that in itself God's love is perfect. But the love that is produced in us through our experience and enjoyment of God's love needs to grow, increase, and be perfected.

In our study of 2:5 we may have two questions concerning the love mentioned in this verse: first, the question whether this love is God's love or our love; second, the question concerning why God's love needs to be perfected. I believe that by now we have the proper answer to both questions.

In this verse the love of God is not mentioned in an objective sense; rather, John speaks of God's love in a subjective sense. John is referring here to God's love becoming our enjoyment in order to produce a love in us for God. Hence, now we know that the love of God here refers to the divine love experienced by us and becoming our love for God.

Furthermore, we have come to see that this love needs to be perfected. God's love viewed in an objective sense does not need to be perfected. But in an experiential, subjective sense, the love of God does need to be perfected in us. The love with which we love God, the love produced by our enjoyment of God's love, certainly needs to be perfected. Our love toward God is not complete, perfect, absolute. No matter how much we love God, our love has not yet been perfected. Therefore, we need to have our love for God perfected, and have it perfected to the uttermost.

约翰一书

第十六篇

神圣交通的条件（八）

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经文及注解：约壹二 3 至 4 及注，二 5 至 6

纲要：

■ 指明我们是在主里面的表记
■ 神圣性情的口味
■ 主观的认识神
■ 住在祂里面
■ 爱神并爱弟兄
■ 不凭我们天然的爱来爱
■ 神的爱成为我们的爱
■ 用神的爱来爱人
■ 约翰的基本辞汇

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读经：约翰一书二章三至六节。

在本篇信息中，我们要接着来看约壹二章三至六节。

我们已经看过，约壹二章一至二节乃是一章五至十节论到我们认罪，并神赦免我们的罪，那段话的结语。认罪是我们享受神圣生命交通的第一条件。按照二章三至十一节，第二条件是我们遵守主的话，并且爱弟兄。

指明我们是在主里面的表记

1 JOHN

Message 16

CONDITIONS OF THE DIVINE FELLOWSHIP (8)

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Scripture and Footnotes: 1 John 2:3-4 and footnotes, 2:5-6

Outline:

■A SIGN INDICATING THAT WE ARE IN THE LORD
■THE TASTE OF THE DIVINE NATURE
■KNOWING GOD SUBJECTIVELY
■ABIDING IN HIM
■LOVING GOD AND THE BROTHERS
■NOT LOVING WITH OUR NATURAL LOVE
■THE LOVE OF GOD BECOMING OUR LOVE
■LOVING OTHERS WITH THE LOVE OF GOD
■JOHN'S BASIC VOCABULARY

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Scripture Reading: 1 John 2:3-6

In this message we shall continue to consider 2:3-6.

We have seen that 2:1 and 2 are a conclusion to the word in 1:5-10 regarding our confession and God's forgiveness of our sins. Confessing our sins is the first condition of our enjoyment of the fellowship of the divine life. According to 2:3-11, the second condition is that we keep the Lord's word and love the brothers.

A SIGN INDICATING THAT WE ARE IN THE LORD

约翰在二章五节说，“然而凡遵守祂话的，神的爱在这人里面实在是得了成全。在此我们就知道我们是在祂里面。”末了一句话的“在此”是指遵守主的话，以及让神的爱在我们里面得成全。“在祂里面”一辞指明我们是在主耶稣基督里面。这是有力的说法，强调我们与主是一的事实。

我们如果读这些经节的上下文，就会明白，有指明我们是在主里面的表记，乃是重要的事。我们如何能证明我们是在三一神里面？我们真在祂里面的证据是什么？我们在祂里面的第一个表记乃是：我们在日常生活中，在经历上认识神。

当约翰说到认识神，（约壹二 3，）他所说的不是在道理上，乃是在经历上，借着遵守神的诫命认识神。我们不应当只在道理上认识神是全能的，神创造了诸天和地。我们需要在经历上认识神，需要叫这认识影响我们日常生活的方式。别人也许不明白你为什么不参加某些属世的娱乐，你不参加的原因应当是你认识神，是你在祂圣别的性情上认识了祂。因为神的圣别性情不容许你参加那种娱乐，因此你就制止不作。同样的，如果我们在神的性情上认识祂，这会影响我们的购物。这样的认识神也会使我们真诚待人。因为我们在主真诚的性情上认识了主，我们就不耍政治。所以，我们举止合宜，行事为人与众不同，原因不该只是遵循外在的圣经教训，更是因为我们认识神的性情和性格，并照着神的所是生活。

有时候别人想要说服你，叫你感觉生活不必那么严谨。比方说，他们也许告诉你，花一些时间娱乐一下并没有错。你也许该回答他们说，“我不是以对错来看这件事。我的见证是：我认识我的神，我有一位活的神住在我里面，我在祂里面，并且生机的与祂是一。这就是说，祂的性情成了我的性情，祂的所是成了我的构成成分。结果，我在经历上主观的认识祂。这是我行事为人无法跟别人一样的原因。不信的人没有主，他们当然不认识祂，也没有经历祂。你知道我为什么这样行事为人？这是因为我有主，认识主，并且享受主。主不仅是我的生命—主对我乃是一切。我不

In 2:5 John says, “But whoever keeps His word, truly in this one the love of God has been perfected. In this we know that we are in Him.” The words “in this” in the last sentence refer to the matter of keeping the Lord’s word and having the love of God perfected in us. The phrase “in Him” refers to our being in the Lord Jesus Christ. This is a strong expression, for it emphasizes the fact that we are one with the Lord.

If we read the context of these verses, we shall realize that it is an important matter to have a sign indicating that we are in the Lord. How can we prove that we are in the Triune God? What is the evidence that we are truly in Him? The first sign that we are in Him is that we know God experientially in our daily life.

When John speaks of knowing God (v. 3), he speaks of knowing Him not doctrinally but experientially, by keeping His commandments. We should not merely know in a doctrinal way that God is almighty and that He created the heavens and the earth. We need to know God experientially in a way that affects our daily living. Others may wonder why you do not participate in certain forms of worldly entertainment. The reason that you do not participate should be that you know God, that you know Him in His holy nature. Because God’s holy nature does not allow you to participate in that form of entertainment, you refrain from doing so. Likewise, if we know God in His nature, this will affect the way we do our shopping. Knowing God in this way will also cause us to be sincere in relation to others. Because we know the Lord in His nature of sincerity, we would not be political. Therefore, the reason we behave ourselves and have our being in a particular way should not be merely that we follow the outward teachings of the Bible, but even the more that we know God’s nature and character and live according to what God is.

Sometimes others may try to convince you that there is no need for you to be so strict in your living. They may tell you, for example, that there is nothing wrong with spending some time engaging in a certain kind of amusement. You may wish to answer them by saying, “I do not view this as a matter of right or wrong. My testimony is that I know my God. I have a living God dwelling within me, and I am in Him and one with Him organically. This means that His nature becomes mine and what He is becomes my constituent. As a result, I know Him subjectively and experientially. This is the reason I cannot conduct myself in the same way others do. Unbelievers do not have Him, and, of course, they do not know Him or experience Him. Do you know why I behave in the way I do? It is because I have Him, know Him, and enjoy Him. The Lord is not only my life—He is everything to me.

是照着某些规条或要求来生活。这是在我里面神圣生命的事。主住在我里面，我在经历上认识祂。”

神圣性情的口味

在主耶稣基督里，就是在生机上与主是一。这不是仅仅在道理上与主是一。当我们在生机上与主是一，祂就是我们的生命，甚至成了我们的性情。

每一种生命都有其特别的性情，神圣生命的性情也有某种口味。因为我们有主作我们的生命，又因为我们享受祂的性情，所以我们也有随着神圣性情而来的口味。没有神圣性情的人，就不会有神圣的口味。因为我们有神圣性情的口味，有些事情我们就是不能作。

什么是神圣性情的口味？我们可以想想，将有苦味的东西放在婴孩口里会有什么结果。我们不需要教导幼儿不要吃苦的东西。有苦味的东西一放在婴孩口中，他就会吐出来。小孩的举动不是照着他跟母亲学的规矩。作母亲的不需要教导她的婴孩不要吃苦的东西，在她孩子的生命里就有一种性情，排斥有苦味的东西。同样的，在神圣的性情里也有特别的口味，叫我们排斥与那住在我们里面者之性情相反的事物。

主观的认识神

我们不是仅仅在道理上客观的认识神。犹太人就是这样认识神的。他们客观的认识神，对神没有任何主观经历。这就是说，他们对主观的神没有内在的经历。但我们这些从神而生，有神生命的人，不仅是客观的认识神，更是特别在经历上主观的认识神。

因为我们是这样认识神的，所以我们不能说某些话，作某些事或去某些地方。别人甚至会毁谤我们，诬告我们。但是因为我们主观的认识神，我们常常不愿意表白自己，或替自己辩护。不论别人说什么，我们知道我们有神圣的生命。我们有神在里面作我们的生命和性情。至终这位内住者要在我们的性格和行为上得着彰显。我们就是这样在

I do not live according to certain regulations or requirements. This is a matter of the divine life within me. The Lord dwells in me, and I know Him experientially.”

THE TASTE OF THE DIVINE NATURE

To be in the Lord Jesus Christ is to be one with Him organically. It is not to be one with Him merely in a doctrinal way. When we are organically one with the Lord, He is our life and even becomes our nature.

Every kind of life has its particular nature. With the nature of the divine life there is a certain taste. Because we have the Lord as our life and because we enjoy His nature, we also have the taste that comes with the divine nature. However, anyone who does not have the divine nature cannot have the divine taste. But because we have the taste of the divine nature, we simply cannot do certain things.

As an illustration of what we mean by the taste of the divine nature, we may consider what happens when something with a bitter taste is placed in the mouth of a baby. There is no need to teach the young one not to eat something bitter. As soon as a bitter-tasting substance is placed in a baby’s mouth, he will spit it out. The child does not behave according to regulations learned from his mother. There is no need for a mother to teach her baby not to eat things that are bitter. In the life of her child there is a nature that rejects things that taste bitter. In a similar way, there is in the divine nature a particular taste that causes us to reject those things that are contrary to the nature of the One who lives within us.

KNOWING GOD SUBJECTIVELY

We do not know God merely in an objective, doctrinal way. It is in this way that the Jews know God. They know God objectively, apart from any subjective experience of Him. This means that they do not have any inner experience of the subjective God. But as those who have been born of God and who possess God’s life, we know Him not merely objectively, but in particular we know Him subjectively and experientially.

Because we know our God in this way, we cannot speak certain things, do certain things, or go certain places. Others may even defame us and falsely accuse us. However, because we know God subjectively, often we shall not have any desire to vindicate ourselves or argue in our own defense. No matter what others may say, we know that we have the divine life. We have God within us as our life and nature. Eventually this indwelling One will be expressed in our character and conduct. It is in this way that we

经历上认识神，而这认识是个有力的表记，我们是在祂里面，并且与祂是一。

我们在行为和说话上，应当有一个表记，我们是在神里面。我们跟人谈话不该和不信的人一样。如果你的丈夫或妻子、孩子、邻居、同学或同事看不见你有一个表记，你是照着对神的经历行动举止，那么你是否真在神里面就有问题了。我们感谢主，在主恢复里的人，在日常生活里实在有见证，他们是在神里面。即使我们有时候软弱，亏欠神，但我们还是带有表记，我们是在神里面。感谢主，在我们日常的行事为人里有某种证明，某种表记，我们是在神里面。这表记指明我们在经历上认识主。我们既在经历上认识主，就自自然然的遵守祂的诫命。

住在祂里面

约翰在二章六节接着说，“那说自己住在祂里面的，就该照祂所行的去行。”在基督里乃是基督徒生活的开始，是神一次永远的作为。（林前一 30。）住在祂里面乃是基督徒生活的延续，是我们在日常行事为人上的责任；这种行事为人乃是基督在地上行事为人的复本。

神既已一次永远的将我们放在基督里，我们现在就必须负责住在祂里面。住在祂里面实际上就是和祂有交通。在消极一面，这要求我们对付我们的罪；在积极一面，这要求我们遵守祂的话。

爱神并爱弟兄

照这些经节的上下文看，这里“主的话”是指祂的诫命。祂的诫命是要我们爱神并爱弟兄。我们爱生我们的父，我们也爱祂所有的儿女，所有从祂生的。

当我们住在主里面，和祂有交通时，自然的结果就是爱神并爱弟兄。因此，交通的第二条件，第二要求就是爱神并爱弟兄。

二章五节的“爱，”原文是指那比人的情爱更卓越、更高尚的爱。本书信只用这辞及其动词来说到爱。这里神的

know God experientially, and this knowing is a strong sign that we are in Him and one with Him.

In our behavior and way of speaking, we should bear a sign that we are in God. We should not talk with others the same way that unbelievers do. If your husband or wife, your children, your neighbors, and your classmates or co-workers cannot see a sign that you behave yourself according to the experience of God, then there is a question whether you are truly in God or not. We thank the Lord that those in the Lord's recovery do have the testimony in their daily life that they are in God. We bear a sign that we are in God, even though at some times we are weak and fail Him. We thank the Lord that we have some evidence, some sign, in our daily walk that we are in God. This sign is an indication that we know the Lord experientially. Because we know Him experientially, spontaneously we keep His commandments.

ABIDING IN HIM

In 2:6 John goes on to say, “He who says he abides in Him ought himself also to walk even as that One walked.” To be in Christ is the start of the Christian life. That was God's doing once for all (1 Cor. 1:30). To abide in Him is the continuation of the Christian life. This is our responsibility in our daily walk, a walk which is a copy of Christ's walk on earth.

Because God has put us in Christ once for all, we now must bear the responsibility to abide in Him. To abide in Him is actually to have fellowship with Him. On the negative side, this requires that we deal with our sins; on the positive side, this requires that we keep His word.

LOVING GOD AND THE BROTHERS

According to the context of these verses, the Lord's word here refers to His commandments. His commandments are to love God and to love the brothers. We love our begetting Father, and we love all His children, all those begotten of Him.

When we are abiding in the Lord, having fellowship with Him, our abiding in Him spontaneously issues in love for God and for the brothers. Therefore, the second condition, the second requirement, of fellowship is that we love God and the brothers.

The Greek word used for love in verse 5 is agape. This word denotes a love higher and nobler than that denoted by the Greek word phileo. Only agape with its verb forms is used

爱是指我们对神的爱，是由祂在我们里面的爱所产生的。神的爱、主的话和神自己，都彼此相关。我们若遵守主的话，神的爱在我们里面就得了成全。这全然是神圣生命的事，这生命就是神自己。

神的爱乃是祂内里的素质，主的话是以这神圣的素质供应我们，凭这素质我们爱弟兄。话本身不是这素质或本质。话传输这素质，将这素质供应我们。因此，话将神的素质，就是神圣的爱，供应我们。结果，我们里面就有个实质的东西，给我们有分并享受。这意思就是，神之所是的素质至终成了我们的享受。然后从这享受会产生一个结果—我们对神和祂儿女的爱。

不凭我们天然的爱来爱

我们不该凭我们天然的爱来爱神和祂的儿女。反之，我们天然的爱需要放在十字架上。我们爱神和祂的儿女，该用神圣的爱，就是借着主的话传输给我们，并成为我们经历和享受的爱。

今天许多基督徒用天然、宗教或道德的方法来领会圣经；特别是在爱神、爱弟兄、爱邻舍的要求上。从我年轻的时候，我就听到关于爱弟兄并爱邻舍的话。今天基督徒常谈论爱弟兄或爱邻舍。有一次我在休士顿开特会，会后一位女士来对我强烈的说，“在美国，人不懂得爱人。你该到各处，教导基督徒彼此相爱。”

不错，圣经的确告诉我们应当彼此相爱，应当爱邻舍如同自己。但是神的心意不是命令我们凭天然的爱来爱人。神乃是要我们用所享受神圣的爱，来爱神和祂的儿女。

神的爱成为我们的爱

这是约壹二章五节说神的爱在我们里面得成全的原因。这爱一面是神的爱，另一面为我们所经历并享受，就成了我们对神并对弟兄的爱。

in this Epistle for love. In this verse “the love of God” denotes our love toward God, which is generated by His love within us. The love of God, the word of the Lord, and God Himself are all related to one another. If we keep the Lord’s word, God’s love has been perfected in us. This is altogether a matter of the divine life, and this life is God Himself.

God’s love is His inward essence, and the Lord’s word supplies us with this divine essence, with which we love the brothers. The word itself is not this essence or substance. The word is what conveys this essence and supplies it to us. Therefore, the word supplies us with the very essence of God, which is the divine love. As a result, we have something substantial within us for us to participate in and enjoy. This means that eventually the essence of God’s being becomes our enjoyment. Then out of this enjoyment there will be an issue—our love for God and His children.

NOT LOVING WITH OUR NATURAL LOVE

It should not be with our natural love that we love God and His children. On the contrary, our natural love needs to be put on the cross. We should love God and His children with the divine love, the love that is conveyed to us through the word of the Lord and that becomes our experience and enjoyment.

Many of today’s Christians understand the Bible in a natural, religious, or ethical way. This is true in particular concerning the requirement to love God, the brothers, and our neighbor. From the time I was a youth I heard about loving the brothers and loving our neighbor. Today Christians often talk about loving the brothers or about loving our neighbor. Once when I was in Houston for a conference, a lady came up to me after the meeting and said strongly, “People in this country don’t know to love others. You should travel to different places and teach Christians to love one another.”

Yes, the Bible does tell us that we should love one another and that we should love our neighbors as ourselves. However, it is not God’s intention to command us to love others with our natural love. Instead, God desires that we love Him and His children with the divine love which we have enjoyed.

THE LOVE OF GOD BECOMING OUR LOVE

This is the reason verse 5 says that the love of God has been perfected in us. On the one hand, this love is the love of God; on the other hand, this love, having been experienced and enjoyed by us, becomes our love for God and the brothers.

我们对神的爱怎能称为神的爱？因为这爱不是我们的爱，乃是神的爱。但这不是客观的神的爱，乃是我们所主观经历之神的爱。这是神的爱借着我们经历并享受神，成为我们的爱。于是这爱就成为我们对神并对人的爱。

神要我们用祂的爱来爱祂，也要我们用祂的爱来爱祂的儿女，甚至世上所有的人。我们首先需要享受并经历神的爱到一个地步，让这爱充满我们、浸透我们、并成为我们的素质，叫我们被神的爱渗透。然后我们就用这爱来爱神，爱神的儿女，并爱所有的人。我们不是凭天然的爱来爱他们，乃是用我们所经历并享受之神的爱来爱他们。为着这奇妙的爱我们要赞美主！这是在约翰一书所启示的爱。这种对神的爱的经历，完全是在神圣生命交通里的事。我们如果不在神圣生命的交通里享受神，就不会有这样的爱。

用神的爱来爱人

我们如果经历了神的爱，就会深深的领悟到，我们天然的爱，与借着经历而成为我们的爱之神的爱，大不相同。神的爱与我们天然的爱有一个分别，就是天然的爱很容易受冒犯。

我们爱别人的时候，就跟人牵扯上了。因这缘故，我们天然所爱的人，至终往往成了仇人。天然的爱既可能有这样的结果，那些为人聪明的，在爱人的事上就缓慢而谨慎。他们领悟，你若愚昧的爱人，那爱迟早会惹出麻烦来。许多离婚和分居就是愚昧、天然的爱的结果，这种爱很容易受触犯而引致仇恨。比方说，一个男的和一个女的彼此认识不久，很快就结婚了。然后过了不久，他们就分居或离婚。起初他们彼此相爱，但他们结婚以后不久却成了仇人。这是用天然的方式彼此相爱的结果。他们若不曾用天然的方式彼此相爱，还不会成为仇人。

你在街上所看见不相识的行人，不大可能会把他当作仇人。成为你仇人的，常常是那些你用天然方式去爱的人。所以有些人运用他们人的智慧，在爱人的事上非常谨慎；

How can our love for God be called the love of God? It is because this love is not our love, but is God's love. However, this is not the love of God as it is objectively; it is the love of God experienced by us subjectively. This is the love of God becoming our love through our experience and enjoyment of Him. This love then becomes our love for God and others.

God wants us to love Him with His love. He also wants us to love His children, and even the whole world, with His love. First we need to enjoy God's love and experience His love to such an extent that it fills us, saturates us, and becomes our very essence, causing us to be permeated with the love of God. Then with this love we shall love God, we shall love God's children, and we shall love all people. We do not love them with our natural love; we love them with the love of God we have experienced and enjoyed. Praise the Lord for such a wonderful love! This is the love revealed in the first Epistle of John. This experience of the love of God is altogether a matter in the fellowship in the divine life. If we do not enjoy God in the fellowship of the divine life, we cannot have such a love.

LOVING OTHERS WITH THE LOVE OF GOD

If we experience the love of God, we shall have the deep realization that our natural love is one thing and that the love of God which becomes our love through experience is something very different. One difference between God's love and our natural love is that it is very easy for our natural love to be offended.

When we love others, we become involved with them. For this reason, it is often the case that those we love in a natural way eventually become our enemies. Because natural love may have such a result, those who are wise in a human way are slow and careful in loving others. They realize that if you love others in a foolish way, sooner or later that love will cause trouble. Many divorces and separations are the result of a foolish natural love that is easily offended and leads to enmity. For example, a certain man and woman may know each other only for a short time. In a quick way they get married. Then after only a little time has gone by, they may separate or get a divorce. At first they loved each other, but not too long after they were married they became enemies. This is the result of loving each other in a natural way. If they had never loved one another in a natural way, they would not have become enemies.

It is not very likely that you will regard as your enemy a person unknown to you that you see walking on the street. Those who become your enemies are often those whom you love in a natural way. This is why some exercise their human wisdom to be

他们知道，用天然的方式爱人会引致难处。为要避免这些难处，他们在爱人的事上就非常缓慢。

我在这里强调的是，我们需要谨慎，不凭我们天然的爱去爱人。反之，我们天然的爱该放在十字架上。我们需要凭着所经历并享受之神的爱来爱人。我们若经历了神的爱，就会用这爱来爱神，也会用同样的爱来爱弟兄，这种爱不会惹出麻烦来。但愿我们都看见，我们需要用成为我们经历和享受之神圣的爱，来爱神并爱人。

约翰的基本辞汇

到目前为止，我们在这些信息里说过了约翰一书的十六节经文，一章里有十节，二章里有六节。我们在这些经节里，能看见约翰的许多基本辞汇：话、生命、父、子、交通、喜乐、光、真理、神的信实、神的公义、认罪、赦免、洗净、以及血，这些都是积极的。在消极方面有单数的罪、复数的罪、不义、黑暗、以及谎话。这些辞汇都在第一章里面。在第二章有辩护者、平息的祭物、话或诫命、爱。我鼓励你们祷读这些辞汇。我们越祷读，就越领会这些辞汇是多么丰富。为着血、神的信实、神的公义、神的赦免、神的洗净，赞美主！为着话、生命、交通、喜乐、光、真理，赞美祂！也为着辩护者、平息的祭物、作为诫命的话、神的爱，赞美祂！

very careful in loving others. They realize that loving others in a natural way leads to problems. In order to avoid these problems, they are very slow in loving others.

The point I am making here is that we need to be careful not to love others by our natural love. Rather, our natural love should be put on the cross. We need to love others by the love of God we have experienced and enjoyed. If we experience God's love, we shall love God with this love. We shall also love the brothers with this same love. This kind of love does not cause trouble. May we all see that we need to love God and others with the divine love that has become our experience and enjoyment.

JOHN'S BASIC VOCABULARY

Thus far in these messages we have covered sixteen verses from 1 John, ten verses from chapter one and six verses from chapter two. In these verses we can see many items of John's basic vocabulary: the Word, life, the Father, the Son, fellowship, joy, light, truth, the faithfulness of God, the righteousness of God, confessing, forgiveness, cleansing, and the blood. All these matters are positive. On the negative side, we have sin, sins, unrighteousness, darkness, and lie. All these terms are found in chapter one. In chapter two we have the Advocate, the propitiation, the word or the commandment, and love. I encourage you to pray-read all these terms. The more we pray-read them, the more we shall realize how rich they are. Praise the Lord for the blood, the faithfulness of God, the righteousness of God, His forgiveness, and His cleansing! Praise Him for the Word, the life, the fellowship, the joy, the light, and the truth! Praise Him also for the Advocate, the propitiation, the word as the commandment, and the love of God!

约翰一书

第十七篇

神圣交通的条件（九）

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经文及注解：约壹二 7 至 11 及注

纲要：

■ 旧诫命

■ 旧诫命成为新的

■ 在祂并在我们都是真的

■ 光与黑暗

■ 履行两个条件以维持神圣的交通

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读经：约翰一书二章七至十一节。

在本篇信息中，我们要来看约壹二章七至十一节，就是约翰一书论到神圣交通的条件末了的一段。

旧诫命

约翰在约壹二章七节说，“亲爱的，我写给你们的，不是一条新诫命，乃是一条你们从起初就有的旧诫命，这旧诫命就是你们所听见的话。”这里提到的“旧诫命”是主在约翰十三章三十四节所赐的诫命：“我赐给你们一条新诫命，乃是叫你们彼此相爱，正如我爱你们，为使你们也彼此相爱。”这诫命是信徒所听见，从起初就有的话。

约壹二章七节里“从起初”这辞是用在相对的意义上。我们曾经指出，这辞在约翰福音用了二次，在约翰一书用了八

1 JOHN

Message 17

CONDITIONS OF THE DIVINE FELLOWSHIP (9)

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Scripture and Footnotes: 1 John 2:7-11 and footnotes

Outline:

■AN OLD COMMANDMENT

■THE OLD COMMANDMENT BECOMING NEW

■TRUE IN HIM AND IN US

■LIGHT AND DARKNESS

■MAINTAINING THE DIVINE FELLOWSHIP BY FULFILLING THE TWO CONDITIONS

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Scripture Reading: 1 John 2:7-11

In this message we shall consider 2:7-11, the last portion of the first Epistle of John concerned with the conditions of the divine fellowship.

AN OLD COMMANDMENT

In verse 7 John says, “Beloved, I am not writing a new commandment to you, but an old commandment, which you had from the beginning; the old commandment is the word which you heard.” The “old commandment” referred to here is the commandment given by the Lord in John 13:34: “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.” This commandment is the word the believers heard and had from the beginning.

In verse 7 the phrase “from the beginning” is used in the relative sense. We have pointed out that this phrase is used twice in the Gospel of John, eight times in this

次，在约翰二书用了二次。在约翰八章四十四节，约壹一章一节，二章十三至十四节，三章八节，是用在绝对的意义上；在约翰十五章二十七节，约壹二章七节、二十四节（二次），三章十一节，约贰五节、六节，是用在相对的意义上。约翰写给信徒的不是一条新诫命，乃是一条旧诫命，是他们从起初，就是从主耶稣在地上给他们诫命叫他们彼此相爱的时候就有的。那旧诫命就是他们所听见的话。

主的诫命就是祂的话。这意思就是，主的诫命不仅仅是训谕，更是传输生命供应的话。主耶稣在约翰六章六十三节说，“我对你们所说的话，就是灵，就是生命。”因此，约壹二章七节的“话”指明生命的供应。凡主所说的，都是将生命和灵供应我们的话。主所说的可能也是训谕，要求我们作某件事。但是只要那训谕是主所说的，是从祂口里所出的，就是供应我们生命的话。因此，每当我们接受并遵守主的话，我们就接受生命的供应。

旧诫命成为新的

约翰在二章八节接着说，“再者，我写给你们的是一条新诫命，这在主并在你们都是真的；因为黑暗渐渐过去，真光已经照耀。”弟兄相爱是旧诫命，也是新诫命：是旧诫命，乃因信徒从基督徒生活的开始就有了；是新诫命，乃因在基督徒的行事为人上，这诫命一再露出新的曙光，一再以新的亮光及新鲜的能力照耀着。

二章八节的“这”原文为中性，不是指阴性的“诫命，”乃该指弟兄相爱这旧诫命在信徒的基督徒行事为人上是新的这事实。这在主是真的，因祂不仅将这诫命赐给祂的信徒，也在他们日常的行事为人上不断的更新这诫命。这在信徒也是真的，因他们不仅一次永远的领受了这诫命，也一再的蒙其光照，得其复苏。

约翰在二章八节告诉我们，黑暗渐渐过去，真光已经照耀。黑暗渐渐过去，就是黑暗在真光的照耀里渐渐消逝。真光乃是主诫命的光。因着这光的照耀，弟兄相爱的诫命

Epistle, and two times in 2 John. In John 8:44; 1 John 1:1; 2:13, 14; and 3:8, it is used in the absolute sense; whereas in John 15:27; 1 John 2:7, 24 (twice); 3:11; and 2 John 5, 6, it is used in the relative sense. John was not writing a new commandment to the believers; he was writing an old commandment, which they had from the beginning, that is, from the time the Lord Jesus was on earth and gave them the commandment to love one another. That old commandment is the word which they heard.

The commandment of the Lord is His word. This means that His commandment is not merely an injunction; the Lord's commandment is also a word conveying the life supply. In John 6:63 the Lord Jesus said, "The words which I have spoken unto you are spirit and are life." Therefore, in 2:7 "the word" indicates the life supply. Whatever the Lord speaks is a word supplying us with life and spirit. What the Lord says may also be an injunction demanding that we do a certain thing. Nevertheless, as long as that injunction is something uttered by the Lord, something that proceeds out of His mouth, it is a word that supplies us with life. Therefore, whenever we take the Lord's word and keep it, we receive the life supply.

THE OLD COMMANDMENT BECOMING NEW

In verse 8 John goes on to say, "Again, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away, and the true light already shines." The commandment of brotherly love is both old and new: old, because the believers have had it from the beginning of their Christian life; new, because in their Christian walk it dawns with new light and shines with new enlightenment and fresh power again and again.

The relative pronoun "which" in verse 8 is in neuter gender. It does not refer to "commandment," which is in feminine gender. It should refer to the fact that the old commandment of brotherly love is new in the believers' Christian walk. This is true in the Lord, since He not only gave it to His believers, but also renews it in their daily walk all the time. This is true also in the believers, since they have not only received it once for all, but also are enlightened and refreshed by it repeatedly.

In verse 8 John tells us that the darkness is passing away and that the true light already shines. The passing away of the darkness is its vanishing in the shining of the true light. The true light is the light of the Lord's commandment. Because this light

就在黑暗中露出曙光，使这条旧诫命在整个基督徒的生活中一直是新鲜的。

许多人读了二章七、八节，因约翰所说关于旧诫命和新诫命的话受到困扰。他在七节说，他写的不是一条新诫命，乃是一条旧诫命。但他在八节说，他写的是一条新诫命。旧诫命怎能是新诫命？是新诫命有别于旧诫命呢，还是旧诫命成了新的？如果我们从上下文仔细来读这些经节，会看见旧诫命和新诫命实际上乃是一。这是因为诫命就是主的话，而主的话发出曙光，如同早晨太阳升起，新的一天露出曙光一样。当太阳升起的时候，太阳的照耀就吞灭了黑暗。夜的黑暗总是随着朝阳的照耀而消逝。约翰在此指明，主的诫命，就是主活的话，如同旭日照耀，这照耀吞灭了黑暗。

人的诫命不论是哪一种，颁布以后就逐渐变旧。人的诫命不是活的。因为这些诫命不是活的，所以从来不会发出曙光，也从来不会照耀。但主所赐的诫命是祂活的话。因为主的诫命是祂活的话，这话就照耀。这活的话在黑暗里发出曙光的时候，是带着属天的光。属天之光的照耀使旧的事物成为新的，特别使旧诫命成为崭新、新鲜、且满了亮光的。

你也许熟悉这项原则：光的照耀指明新。假如你关了房间里的灯，过了一段时间再开灯，那时你自然会有新的感觉。光的照耀带给我们这种新的感觉。光每次照耀，都带进新的光景。

因为人的话是死的，不能照耀，因此不能给我们新的开始。但主的诫命，就是祂活的话，总是给我们新的开始，因为祂的话一再照耀，崭新又新鲜。

我们许多人能见证，我们这样经历过主话的照耀。比方说，主耶稣在约翰十三章三十四节吩咐我们要彼此相爱。我们能见证，在我们基督徒的生活里，这诫命多次成了崭新又新鲜的。在我们作基督徒的年日里，这旧的训谕常常对我们成为新鲜的话。每当我们接触主，而祂的旧诫命在

shines, the commandment of brotherly love dawns in the darkness and makes the old commandment new and fresh throughout the entire Christian life.

Many who read verses 7 and 8 are bothered by what John says concerning an old commandment and a new commandment. In verse 7 he says that he is not writing a new commandment but an old commandment. But in verse 8 he says that he is writing a new commandment. How can an old commandment be a new commandment? Is the new commandment a commandment other than the old commandment, or is it the old commandment becoming new? If we read these verses carefully in context, we shall see that actually the old commandment and the new commandment are one. The reason for this is that the commandment is the word of the Lord, and the word of the Lord dawns as a new day dawns when the sun rises in the morning. When the sun rises, the shining of the sun swallows up the darkness. The darkness of night always vanishes with the shining of the morning sun. Here John indicates that the Lord's commandment, as His living word, shines as the dawning sun, and this shining swallows up darkness.

After any kind of human commandment has been given, it gradually becomes old. Human commandments are not living. Because these commandments are not living, they never dawn and they never shine. But the commandment given by the Lord is His living word. Because His commandment is His living word, this word shines. When this living word dawns in the darkness, it dawns with heavenly light. The shining of heavenly light makes old things new. In particular, it makes the old commandment new, fresh, and full of light.

Perhaps you are familiar with the principle that the shining of light indicates newness. Suppose you shut off the light in a room for a period of time. When you turn on the light again, you will spontaneously have the sense of newness. The shining of light brings us this sense of newness. Every time light shines it brings in a new situation.

Because human words are dead, they cannot shine and therefore cannot give us a new beginning. But the Lord's commandment, as His living word, always gives us a new beginning because His word shines anew and afresh again and again.

Many of us can testify that we have experienced the shining of the Lord's word in this way. For instance, in John 13:34 the Lord Jesus commands us to love one another. We can testify that many times this commandment has become new and fresh in our Christian life. Throughout the years we have been Christians, often this old injunction has become a fresh word to us. Whenever we contact the Lord and

我们的黑暗中露出曙光时，光就照耀。“新”同着这光而来。旧诫命就是这样成为新诫命的。旧诫命成为新的，因为这是活的、照耀的话。这照耀使得旧诫命崭新又新鲜。

现在我们能明白为何使徒约翰说，“我写给你们的，不是一条新诫命，乃是一条…旧诫命…。再者，我写给你们的是一条新诫命。”约翰在这些经节里似乎说，“我相信我写给你们的，正照耀在你们身上，并且吞灭黑暗。现今在这新光的照耀里，黑暗渐渐消逝了，过去了。”

在祂并在我们都是真的

约翰在约壹二章八节说，弟兄相爱的旧诫命在信徒的基督徒行事为人上是新的，这事实在主并在我们都是真的。这在主是真的，因祂赐下了这诫命，并使这诫命更新且复苏。这在我们也是真的，因我们不仅领受了这条旧诫命，也得着这诫命崭新且新鲜的光照。在这光照之下，我们感觉到这话对我们是新的，且使我们复苏。这话甚至使我们成为新的。因此，这在我们是真的，因为黑暗渐渐消逝，真光已经照耀。

这真光是什么？就是照耀在我们身上主话里的光。这照耀好比新的一天露出曙光。

光与黑暗

约翰在二章九节接着说，“那说自己在光中，却恨他弟兄的，到如今还是在黑暗里。”光是神素质的彰显，也是真理的源头。神圣的爱与这神圣的光有关；相对的是属撒但的恨，与属撒但的黑暗有关。恨主里的弟兄乃是在黑暗里的表记。（约壹二 11。）照样，爱弟兄乃是住在光中的表记。（约壹二 10。）

约翰在这封书信的第一章，论到神圣交通的第一条件，说到光与黑暗。他在二章说到第二条件时，也提到光与黑暗。恨是我们在黑暗里的表记，爱是我们在光中的表记。

His old commandment dawns in our darkness, light shines. With this light there is newness. This is how the old commandment can be a new commandment. The old commandment becomes new because it is a word that is living and shining. This shining makes the old commandment new and fresh.

Now we can understand why the apostle John says, “I am not writing a new commandment to you, but an old commandment….Again, I am writing a new commandment to you.” In these verses John seems to be saying, “I believe that what I am writing to you is shining upon you and swallowing the darkness. The darkness is now vanishing, passing away, in the shining of this new light.”

TRUE IN HIM AND IN US

In verse 8 John says that the fact of the old commandment of brotherly love being new in the believers’ Christian walk is true both in the Lord and in us. This is true in the Lord because He gave the commandment and because He renews and refreshes this commandment. This is true also in us because we not only have received the old commandment, but also have a new and fresh enlightening of this commandment. Under this enlightenment, we have the consciousness that this word is new and refreshing to us. This word even makes us new. Therefore, this is true in us because the darkness is vanishing and the true light is already shining.

What is this true light? This light is the light in the word of the Lord that is shining upon us. This shining can be compared to the dawning of a new day.

LIGHT AND DARKNESS

In verse 9 John continues, “He who says he is in the light and is hating his brother, is in the darkness until now.” Light is the expression of God’s essence and the source of truth. The divine love is related to the divine light. The divine love is versus the satanic hatred, which is related to the satanic darkness. Hating a brother in the Lord is a sign of being in darkness (v. 11). Likewise, loving a brother is a sign of abiding in the light (v. 10).

In chapter 1 of this Epistle John speaks about light and darkness with respect to the first condition of the divine fellowship. When in chapter two he speaks regarding the second condition, he also mentions light and darkness. Hatred is a sign that we are in darkness, whereas love is a sign that we are in the light.

约翰在十节接着说，“那爱他弟兄的，就住在光中，在他并没有绊跌的缘由。”住在光中有赖于住在主里面，（约壹二6，）由此产生对弟兄的爱。绊跌来自眼瞎，眼瞎来自黑暗。

神圣交通的两个条件都在于神圣的光。我们若不在神圣的光中，自然就断绝了神圣生命的交通。我们若没有光，自然就在黑暗里。每当光消逝，就有了黑暗。照样，只要我们住在神圣的光中，黑暗就消逝了。

没有神圣的光，是我们不在神圣的交通里有力的表记。在一章关于神圣交通的第一条件，我们是在光中还是在黑暗里，决定于我们有否对付罪。我们若犯罪，就是在黑暗里。但我们若认罪，对付罪，经历神的赦免和洗净，我们就要在光中。在二章关于神圣交通的第二条件，我们是在黑暗里还是在光中，决定于我们是否爱弟兄。我们若恨弟兄，就是在黑暗里。但我们若爱弟兄，就是在光中。当我们在光中，我们就是在神圣的交通里。但是当我们在黑暗里，我们就与这交通无分无关。

约翰在约壹二章十一节说，“但那恨他弟兄的，是在黑暗里，且在黑暗里行，也不知道往哪里去，因为黑暗弄瞎了他的眼睛。”在约翰十二章三十五、四十节，黑暗是眼瞎的结果；在这里，黑暗是眼瞎的缘由。黑暗带进眼瞎，眼瞎是绊跌的缘由。基督徒怎么可能绊跌？基督徒可能因着来自黑暗的眼瞎而绊跌。黑暗是我们交通受打岔的结果。当我们在神圣生命里的交通中断时，我们立刻在黑暗里。这黑暗引致眼瞎，这时我们就容易绊跌。

履行两个条件
以维持神圣的交通

在约壹一章五节至二章十一节有神圣交通的条件。第一个条件是承认我们的罪，第二个条件是爱神并爱弟兄。要承认我们的罪，就需要领悟我们还有罪住在肉体里，并且总有可能犯罪。每当我们犯罪时，就需要认我们的罪。我们认罪是基于神的供备：耶稣的血、我们信实且公义之神

In verse 10 John goes on to say, “He who loves his brother abides in the light, and there is no cause of stumbling in him.” Abiding in the light depends upon abiding in the Lord (v. 6), from which issues love toward the brothers. Stumbling comes from blindness, and blindness comes from darkness.

Both conditions of the divine fellowship depend on the divine light. If we are not in the divine light, we are automatically through with the fellowship of the divine life. Whenever we are without light, we are automatically in darkness. Whenever light vanishes, darkness is present. Likewise, as long as we abide in the divine light, darkness vanishes.

The absence of the divine light is a strong sign that we are not in the divine fellowship. In chapter one, concerning the first condition of the divine fellowship, whether we are in light or darkness is determined by whether or not we deal with sin. If we sin, we are in darkness. But if we deal with sin by confessing it and experiencing God’s forgiveness and cleansing, we shall be in the light. In chapter two, concerning the second condition of the divine fellowship, whether we are in darkness or light is determined by whether or not we love the brothers. If we hate, we are in darkness. But if we love, we are in the light. When we are in the light, we are then in the divine fellowship. But when we are in darkness, we have nothing to do with this fellowship.

In verse 11 John says, “But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.” In John 12:35 and 40, darkness is the issue of blinding; here it is the cause of blinding. Darkness brings in blindness, and blindness is the cause of stumbling. How is it possible for a Christian to be stumbled? A Christian may be stumbled by the blindness that comes from darkness. Darkness is the result of an interruption in our fellowship. Whenever our fellowship in the divine life is broken, immediately we are in darkness. This darkness causes blindness. Then it is easy for us to stumble.

MAINTAINING THE DIVINE FELLOWSHIP BY FULFILLING THE TWO CONDITIONS

In 1:5—2:11 we have the conditions of the divine fellowship. The first condition is the confessing of our sins, and the second condition is loving God and the brothers. In order to confess our sins, we need to realize that we still have sin dwelling in our flesh and that it is always possible for us to sin. Whenever we sin, we need to confess our sin. Our confession is based on God’s provisions: the blood of Jesus, the faithfulness

的信实与公义、辩护者、以及基督作我们平息的祭物。借着这些供备，我们可以享受交通的恢复，这交通的恢复完全基于平息。实际上，平息本身就是得着恢复的交通。我们以平息为根基，就可以与神交谈，神也与我们交谈。于是我们就有双向的交通，作我们与神之间彼此的享受。这是维持神圣交通的第一个条件。

我们已经强调，第二个条件是爱神并爱弟兄。我们要履行这条件，就需要不断的在经历上认识神。偶尔认识神是不够的，认识神不是一劳永逸的。我们需要不断的活在神圣的生命里，好在经历上认识神。我们日常的生活该是不断认识神的生活，因为我们的生活该是活出神的生活。只要我们活出神，我们就会不断的认识祂。

我能从经历中作见证，每当我说话，我就有机会认识神。我释放信息，就是盼望在神里面并同着神说话。但是有时候，一句话就要从我口里出来，那时我觉察到需要把那句话吞回去，因为神，就是我在祂里面并同着祂说话的神，规律我所说的。我不要在我自己里面说话，乃要在神里面说话。我无法告诉你，我在说话的事上，逐渐对神有了多少的认识。每当我说话，我就认识神。说话总是一个黄金机会，让我来经历祂。

我们若要经历并享受神圣的爱，并让这爱成为我们借以爱神并爱人的爱，就需要在经历上认识神。这是使神的爱成为我们的爱的基本要求。

我们若不断的在经历上认识神，自然就会遵守主的诫命。我们认识神，就遵守主的诫命。遵守主的诫命，意思就是接受祂的话。我们已经指出，主的话不仅是诫命或训谕，主的话对我们也是生命的供应。主的话总是在我们的灵里供应生命，这可由我们的经历得着证实。每当我们接受主的话，并且付诸实行，我们里面立刻得着生命的供应。

主的话和摩西的律法不同。摩西的律法是训谕，有命令和要求，却没有供应。然而，凡主在新约里所吩咐我们的，都是供应的话。主生命的供应托住祂的诫命。主的诫命不仅是训谕，要求我们作事；主的诫命也是话，总是供应所

and righteousness of our faithful and righteous God, the Advocate, and Christ as our propitiation. Through these provisions we may enjoy the restoration of our fellowship. This restoration of fellowship is wholly based on propitiation. Actually, propitiation is itself the restored fellowship. With propitiation as the basis, we may converse with God, and He with us. We then have two-way traffic for a mutual enjoyment between us and God. This is the first condition for maintaining the divine fellowship.

We have emphasized the fact that the second condition is loving God and the brothers. In order to fulfill this condition, we need to know God continuously and experientially. It is not sufficient to know God once in a while, and we do not know Him once for all. We need to know Him experientially by continuously living in the divine life. Our daily life should be a life of knowing God constantly, for our life should be a life of living God. As long as we live God, we shall constantly know Him.

I can testify from experience that whenever I speak, I have the opportunity to know God. In giving a message my desire is to speak in God and with God. Sometimes, however, a certain word may be about to come out of my mouth. Then I realize that I need to swallow it, for the very God in whom and with whom I speak regulates what I say. I do not want to speak in myself but in God. I cannot tell you how much I have come to know God in the matter of my speaking. Whenever I speak, I know God. Speaking is always a golden opportunity for me to experience Him.

If we would experience and enjoy the divine love and have it become the love by which we love God and others, we need to know God experientially. This is the basic requirement for having the love of God become our love.

If we continually know God in an experiential way, we shall automatically keep the commandments of the Lord. When we know God, we keep the Lord's commandment. To keep the Lord's commandment means that we take His word. We have pointed out that the Lord's word is not merely a command or injunction; it is also a supply of life to us. The Lord's word always supplies life in our spirit. This can be proved by our experience. Whenever we receive the Lord's word and put it into practice, immediately we have the life supply within us.

The Lord's word is different from the Mosaic law. The Mosaic law is an injunction with demands and requirements, but without any supply. However, whatever the Lord commands us in the New Testament is a supplying word. His life supply backs up His commandment. His commandment is not merely an injunction requiring us to do

要求的。主的话甚至将是生命、是那灵的主自己供应我们。因此，我们可以经历祂并享受祂。我们若认识祂，就遵守祂的话。借着遵守祂的话，我们就享受祂的供应。

当我们遵守主的话，并接受祂的供应，神的爱在我们里面就得着成全。这就是说，当我们接受主话的供应，神的爱就成了我们的享受，这享受产生对神和弟兄的爱。

我们若要履行神圣交通的第二个条件—爱神并爱弟兄的要求，就必须认识神。我们若认识祂，就必遵守祂的话。我们若遵守祂的话，就必接受祂生命的供应。然后，神的爱在我们里面就要得着成全。我们对神爱的经历与享受要产生对神和弟兄的爱，这就履行了维持神圣交通的第二个要求。

神圣交通的两个条件在消极方面与罪有关，在积极方面与爱有关。在消极方面，我们需要对付罪；在积极方面，我们需要操练自己爱神并爱弟兄。因此，罪必须受对付，爱必须得成全。我们若对付罪，并操练自己爱神并爱弟兄，我们就履行了保守自己在神圣生命交通里的条件。

something; it is also a word that always supplies whatever it demands. The Lord's word even supplies us with the Lord Himself as life and as the Spirit. Therefore, we may experience Him and enjoy Him. If we know Him, we shall keep His word. By keeping His word we enjoy His supply.

When we keep the Lord's word and receive His supply, the love of God will be perfected within us. This means that as we receive the supply of the Lord's word, the love of God becomes our enjoyment, and this enjoyment issues in a love for God and the brothers.

If we would fulfill the second condition of the divine fellowship—the requirement that we love God and the brothers—we must know God. If we know Him, we shall keep His word. If we keep His word, we shall receive His supply of life. Then the love of God will be perfected in us. Our experience and enjoyment of God's love will issue in a love for God and the brothers. This is the fulfillment of the second requirement for maintaining the divine fellowship.

The two conditions of the divine fellowship involve sin on the negative side and love on the positive side. On the negative side, we need to deal with sin; on the positive side, we need to exercise ourselves to love God and the brothers. Therefore, sin must be dealt with, and love must be perfected. If we deal with sin and exercise ourselves to love God and the brothers, we shall fulfill the conditions of keeping ourselves in the fellowship of the divine life.

约翰一书

第十八篇

神圣交通的条件（十）

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经文及注解：约壹二 3 至 11

纲要：

■ 神圣交通的目标
- 使徒的交通
- 那灵的交通
- 为着召会生活的交通

■ 弟兄相爱的生活

■ 在经历上认识主

■ 遵守主的话

■ 光与爱

■ 爱、交通、召会生活

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读经：约翰一书二章三至十一节。

在论到神圣交通的条件的这些信息里，我们已经看见维持这交通有两个条件或要求。约壹一章五节至二章二节描述，第一个要求是认罪。二章三至十一节描述，第二个要求是爱神并爱弟兄。因此，我们若要维持与神的交通，就需要对付罪，也需要爱神并爱弟兄。

约翰在约壹二章九和十一节说，恨他弟兄的是在黑暗里，且在黑暗里行。他在十节说，“那爱他的弟兄的，就住在光中，在他并没有绊跌的缘由。”约翰在这些经节里强调

1 JOHN

Message 18

CONDITIONS OF THE DIVINE FELLOWSHIP (10)

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Scripture and Footnotes: 1 John 2:3-11

Outline:

■THE GOAL OF THE DIVINE FELLOWSHIP
- The Fellowship of the Apostles
- The Fellowship of the Spirit
- Fellowship for the Church Life

■A LIFE OF BROTHERLY LOVE

■KNOWING THE LORD EXPERIENTIALLY

■KEEPING THE LORD'S WORD

■LIGHT AND LOVE

■LOVE, FELLOWSHIP, AND THE CHURCH LIFE

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Scripture Reading: 1 John 2:3-11

In these messages on the conditions of the divine fellowship, we have seen that there are two conditions or requirements for maintaining this fellowship. The first requirement, described in 1:5—2:2, is the confessing of sins. The second requirement, described in 2:3-11, is the loving of God and the brothers. Therefore, if we want to maintain our fellowship with God, we need to deal with sin, and we need to love God and love the brothers.

In verses 9 and 11 of chapter two John says that the one who hates his brother is in the darkness and walks in the darkness. In verse 10 he says, "He who loves his brother abides in the light, and there is no cause of stumbling in him." In these verses John emphasizes

爱弟兄。我在本篇信息里的负担是要来看，约翰为何指出维持神圣交通的末了一项要求是爱弟兄。

神圣交通的目标

我们要明白，为何爱弟兄是神圣交通的最后一个条件或要求，就需要明白神圣交通的目的是什么。神圣交通的目标是什么？我们在这交通里享受神圣生命的丰富，但这样享受是为着什么目的？在神圣的交通里享受神圣生命的丰富，乃是为着召会生活。看见神圣交通的目标是召会生活，这对我们是顶重要的。

使徒的交通

约翰在约壹一章三节说，“我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”这节的代名词“我们”是指使徒。使徒看见并听见了永远的生命。他们将这生命传与信徒，使信徒可以与使徒有交通。因为一章三节所描述的交通，首先是使徒在借着那灵享受父与子上所得的分，（林后十三14，）因此称为“使徒的交通，”（徒二42，）以及这节“我们（使徒）的交通。”使徒是召会的代表，因此，每当新约说到使徒，都含示召会，因为使徒代表召会。这原则在新耶路撒冷仍然有效。启示录二十一章十四节论到新耶路撒冷说，“城墙有十二根基，根基上有羔羊十二使徒的十二个名字。”使徒代表召会中所有的圣徒。使徒既代表召会，并且神圣生命的交通既称为使徒的交通，我们就可以说，这交通是为着召会生活。

那灵的交通

约翰在约壹一章三节说，使徒的交通乃是与父并与祂儿子耶稣基督所有的交通。因此，这交通包括使徒，也包括父与子。这里只说到父与子，没有说到灵，因为那灵隐含在交通里。但是圣经别的地方清楚告诉我们，这交通是“圣灵的交通。”（林后十三14。）神圣的交通

loving the brothers. My burden in this message is to consider why John indicates that the last requirement for maintaining the divine fellowship is that of loving the brothers.

THE GOAL OF THE DIVINE FELLOWSHIP

In order to understand why loving the brothers is the final term, condition, or requirement of the divine fellowship, we need to understand what is the purpose of the divine fellowship. What is the goal of the divine fellowship? In this fellowship we enjoy the riches of the divine life, but for what purpose do we enjoy these riches in this fellowship? The enjoyment of the riches of the divine life in the divine fellowship is for the church life. It is of crucial importance for us to see that the goal of the divine fellowship is the church life.

The Fellowship of the Apostles

In 1:3 John says, “That which we have seen and heard we report also to you, that you also may have fellowship with us, and indeed the fellowship which is ours is with the Father and with His Son Jesus Christ.” In this verse the pronouns “we” and “us” refer to the apostles. The apostles have seen and heard the eternal life. They report this to the believers so that the believers may have fellowship with the apostles. Because the fellowship described in 1:3 was first the portion of the apostles in enjoying the Father and the Son through the Spirit (2 Cor. 13:14), it is called the fellowship of the apostles (Acts 2:42) and “the fellowship which is ours” (the apostles’). The apostles are the representatives of the church. Hence, whenever the New Testament speaks of the apostles, the church is implied, for the apostles represent the church. This principle will still be in effect in the New Jerusalem. Concerning the New Jerusalem, Revelation 21:14 says, “And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.” The apostles represent all the saints in the church. Because the apostles represent the church and because the fellowship of the divine life is called the fellowship of the apostles, we may say that this fellowship is for the church life.

The Fellowship of the Spirit

In 1:3 John says that the fellowship which the apostles have is the fellowship with the Father and with His Son Jesus Christ. Therefore, this fellowship involves the apostles and also the Father and the Son. Only the Father and the Son are mentioned here, not the Spirit, because the Spirit is implied in the fellowship. However, elsewhere we are clearly told that this fellowship is “the fellowship of the Holy Spirit” (2 Cor.

是使徒，召会的代表的交通，也是这些作为召会代表的使徒与父和子之间的交通。神圣的交通也是那灵的交通。这就是说，这交通是由那灵实施的。这交通不仅是“与”那灵的交通，更是“属于”那灵的，意即这是那灵的交通，是由那灵实施的。

我们刚才指出，说神圣的交通是那灵的交通，是什么意思。实际上，那灵本身就是交通。这就是说，交通不仅是由那灵实施的，而且那灵就是所实施的交通。

我们可以再用电来说明。电从发电厂流到会所里面，结果，当开关开着的时候，天花板上所有的灯就在电流里有了“交通。”实施这交通的乃是电流。但更准确的说，电流本身实际上就是交通。如果没有电流，就不会有交通。电流就是电的交通，这交通包括发电厂、会所和灯。

今天神圣的交通就是使徒的交通。这就是说，这是召会的交通。这交通也是信徒与使徒的交通。不仅如此，这是使徒和信徒与父和子的交通。因为这交通是由那灵实施的，所以也称为那灵的交通。

为着召会生活的交通

我们都需要领悟，这神圣的交通全然是为着召会生活。这交通不单是给我们享受、经历、供应、滋养并造就，这交通至终是为着召会生活。

弟兄相爱的生活

神圣的交通既是为着召会生活，我们就不仅需要认罪，也需要爱弟兄。为了维持交通，认罪还不够，还需要爱弟兄。因为召会生活是团体的生活，这生活牵涉到弟兄们。我们若失去对弟兄的爱，不再彼此相爱，召会生活就消失了。哪里没有弟兄相爱，哪里的召会生活就了了。实际上，

13:14). The divine fellowship is a fellowship of the apostles, the representatives of the church, and also a fellowship between these apostles as the representatives of the church and the Father and the Son. The fact that the divine fellowship is also a fellowship of the Spirit means that this fellowship is carried out by the Spirit. This fellowship is not merely with the Spirit; it is also of the Spirit. This means that it is the Spirit's fellowship and that this fellowship is carried out by the Spirit.

We have just pointed out what it means to say that the divine fellowship is the fellowship of the Spirit. Actually, the Spirit Himself is the fellowship. This means that the fellowship is not only carried out by the Spirit, but also that the Spirit is the fellowship that is carried out.

Once again we may use electricity as an illustration of the divine fellowship. Electricity flows from the power plant into the church meeting hall. As a result, when the switch is on, all the lights in the ceiling have “fellowship” in the current, the flow, of electricity. It is the current of electricity that carries out this fellowship. However, it is more accurate to say that actually the current itself is the fellowship. If there were no electrical current, there would not be any fellowship. The current of electricity is the fellowship of electricity, and this fellowship includes the power plant, the meeting hall, and the lights.

Today the divine fellowship is the apostles' fellowship. This means that it is the fellowship of the church. This fellowship is also the fellowship of the believers with the apostles. Furthermore, it is the fellowship of the apostles and the believers with the Father and the Son. Because this fellowship is carried out by the Spirit, it is called the fellowship of the Spirit.

Fellowship for the Church Life

We all need to realize that this divine fellowship is altogether for the church life. This fellowship is not merely for our enjoyment, experience, supply, nourishment, and edification. Ultimately, this fellowship is for the church life.

A LIFE OF BROTHERLY LOVE

Because the divine fellowship is for the church life, there is not only the need for us to confess our sins, but also the need for us to love the brothers. For the maintaining of the fellowship, to confess our sins is not adequate. In order to maintain the divine fellowship, we need to love the brothers. The reason for this is that the church life is a corporate life, a life that involves the brothers. If we lose our brotherly love and if we no longer love one another,

弟兄相爱就是召会生活。

已往我们从不同的角度看过召会生活，也从这些不同的角度陈明召会生活各种不同的定义。现在我们需要一个召会生活的定义，合乎弟兄相爱这个角度。我们都需要学习一个新辞来描述召会生活—弟兄相爱的生活。你知道召会生活是什么？召会生活是弟兄相爱的生活。

我能见证，我们在主恢复里的召会生活中，确实经历了弟兄相爱。我特别能见证，我们在每半年一次的训练里享受弟兄的爱。在训练的日子里，弟兄的爱特别明显并有力，从许多国家来的圣徒，一同享受这种弟兄的爱。似乎我们越是国际性的，就越经历并享受弟兄的爱。

最近我们有一次特会，那时我们都在一种国际性的气氛中。参加那次特会的圣徒说不同的语言，诗歌也是用各种语言唱的。当我听见一首诗歌用这些不同的语言来唱，我在主里真是欣喜若狂。弟兄的爱是这么有力，就一面说似乎不需要翻译了。弟兄相爱的气氛太奇妙了。这种弟兄相爱就是召会生活。

召会生活包括不同种族、国家、语言、国籍的圣徒。在召会生活里，各种肤色的人都有：黑、白、黄、棕、红。赞美主，我们一同享受真实的弟兄相爱！

我盼望强调神圣的交通是为着召会生活这事实。这交通必须由弟兄相爱来维持。弟兄相爱一面是神圣交通的结果，另一面是神圣交通的条件。因此，弟兄相爱是这交通的条件，也是这交通的结果。

在经历上认识主

我们自己无法产生一种爱，这种爱既是神圣交通的条件，又是神圣交通的结果。我们要有这种爱，唯一的路乃是在经历上不断的认识主。这就是为何约翰在约壹二章三节说，“我们若遵守祂的诚命，在此就知道我们是认识祂。”这

what will become of the church life? The answer is that the church life will disappear. Where there is no brotherly love, the church life is finished. Actually, brotherly love is the church life.

In the past we have viewed the church life from different angles and have presented various definitions of the church life from these different angles. Now we need a definition of the church life that is in line with the angle of brotherly love. We all need to learn a new term to describe the church life—a life of brotherly love. Do you know what the church life is? The church life is a life of brotherly love.

I can testify that in the church life in the Lord's recovery we surely experience brotherly love. In particular, I can testify that we enjoy brotherly love during the semi-annual trainings. During the days of the training, brotherly love is especially evident and prevailing, and saints from many different countries enjoy this brotherly love together. It seems that the more international we are, the more brotherly love we experience and enjoy.

Recently we had a conference in Stuttgart, Germany. At that time we all were in an international atmosphere. The saints who attended that conference spoke different languages, and the hymns were sung in all the languages. Whenever I heard a hymn sung in these different languages, I was beside myself with joy in the Lord. The brotherly love was so prevailing that it seemed that in a sense, there was no need for translation. The atmosphere of brotherly love was marvelous. This brotherly love is the church life.

The church life involves saints of different races, countries, languages, and nationalities. All colors are represented in the church life: black, white, yellow, brown, and red. We praise the Lord that together we enjoy true brotherly love!

I wish to emphasize the fact that the divine fellowship is for the church life. This fellowship must be maintained by brotherly love. On the one hand, brotherly love is the result, the issue, of the divine fellowship; on the other hand, brotherly love is a condition, a term, of the divine fellowship. Therefore, brotherly love is both a condition for this fellowship and its result.

KNOWING THE LORD EXPERIENTIALLY

We ourselves cannot produce a love that is both the condition and the issue of the divine fellowship. The only way for us to have such a love is to know the Lord experientially and continually. This is the reason John says in 2:3, “And in this we know that we have known Him, if we keep His commandments.” This refers to our

是指我们在日常生活中，在经历上对神的认识。这与我们和祂亲密的交通有关。

遵守主的话

约翰在约壹二章四节接着说，“那说我认识祂，却不遵守祂诫命的，便是说谎的，真理也不在这人里面了。”根据二章三、四节的话，认识主包括遵守祂的诫命。然后约翰在五节说到遵守祂的话。五节的“话”与三至四节的“诫命”同义。“诫命”着重训谕；“话”隐含灵与生命作我们的供应。（约六 63。）

接受主的话，意思就是接受祂神圣的供应。这供应总是包含在主的话里，借着祂的话传输给我们。因此，主的话是神圣的生命供应借以临及我们的管道。比方说，电借着电线从发电厂流到建筑物里面。我们可以说，电线是电的容器，又是电从发电厂传输到建筑物里面的凭借。主的话可以比作这样的电线。电怎样从发电厂通过电线进到建筑物里面，属天的电也照样借着主话的管道流到我们里面。我们都必须在经历上来认识主。我们在认识祂的时候需要接受祂的话，以得着祂的供应。主的话既是带给我们神圣供应的管道，我们就需要很活的将祂的话接受到里面。这就是我鼓励你们祷读神的话的原因。

光与爱

借着话而临到我们的神圣供应有一个特别的彰显，这彰显就是神圣的光。每当我们将主的话接受到里面，神圣供应的素质，带着光作其彰显，就进来了。当供应来时，光就随之而来。我们从经历知道，每当我们接受主的话，我们就有光。光是神彰显的素质。在光中，也就是在神彰显的素质里，我们有爱作神所是的素质。这是享受神的爱的路。我们接受话，光就来了。每当光来了，自然就有了爱。

experiential knowledge of God in our daily walk, a knowledge related to our intimate fellowship with Him.

KEEPING THE LORD'S WORD

In 2:4 John goes on to say, "He who says, I have known Him, and is not keeping His commandments, is a liar, and the truth is not in this one." According to 2:3 and 4, knowing the Lord involves keeping His commandments. Then in verse 5 John speaks of keeping His word. The "word" in verse 5 is synonymous with "commandments" in verses 3 and 4. "Commandments" emphasizes injunction; the "word" implies spirit and life as a supply to us (John 6:63).

To take the Lord's word simply means to receive His divine supply. This supply is always contained in the Lord's word and is conveyed to us by His word. Therefore, the Lord's word is a channel through which the divine supply of life reaches us. For example, electricity flows from the power plant into a building through wires. We may say that the wires are the container of electricity and the means through which it is conveyed from the power plant into a building. The word of the Lord can be compared to such an electrical wire. As electricity comes from the power plant into a building by passing through the wires, so the heavenly electricity flows into us through the channel of the Lord's word. We all must come to know the Lord experientially. In our knowing of Him, we need to take His word in order to receive His supply. Because the Lord's word is the channel that brings us the divine supply, we need to take His word into us in a living way. This is the reason I encourage you to pray-read the Word of God.

LIGHT AND LOVE

The divine supply that comes to us through the Word has a particular expression, and this expression is the divine light. Whenever we receive the Lord's word into us, the essence of the divine supply comes in with light as its expression. When the supply comes, light comes with it. From experience we know that whenever we receive the Lord's word, we have light. Light is the essence of God's expression. In the light, that is, in the essence of God's expression, we have love as the essence of God's being. This is the way to enjoy the love of God. We receive the Word, and light comes. Whenever light comes, love is spontaneously present.

我们首先用我们在神圣的光中所享受的这爱来爱神。我们爱神不是凭自己的爱，天然的爱，乃是凭所经历并享受之神的爱。不仅如此，当我们爱神，我们也爱凡从神生的。这就是说，当我们爱父，我们也爱祂的儿女。因此，我们就这样来爱弟兄。因为我们爱弟兄，我们自然渴慕有分于召会生活。我们特别想参加召会的聚会。

我们借着祷读接受主的话，就接受了光。然后我们在光中，就有对神并对众圣徒的爱。但我们若不接受话，因而不在光中，也没有爱，我们对圣徒并对召会生活就可能漠不关心。即使我们遇到一位在主里的弟兄，甚至也不愿跟他热切的打招呼。但是当我们接受话并在光中，我们自然经历到神的爱。我们里面强烈的感觉到我们爱主。然后当我们遇到弟兄，就会感觉到他是可爱的，我们也爱他。我们对他的反应乃是爱的反应。我们对他不会冷淡或漠不关心，反而有真正的热情。

爱、交通、召会生活

我们要有为着召会生活的交通，就需要弟兄相爱。我们若要有这爱，就需要在经历上认识主。我们这些认识主的人，需要一再接受主的话。当我们接受话，我们就接受光。在这光中，我们自然就有了爱。这爱有力的指明，我们也有主自己，因为爱是神所是的素质。光是神彰显的素质，爱是神所是的素质。这就是说，我们有神的爱，实际上就有神自己。我们用这爱，就是我们所经历并享受之神圣的爱，爱神和神的儿女。我们对神并对神的儿女有这爱，我们就有召会生活。正如我们已经指出的，这爱实际上就是召会生活。

爱是神圣交通的条件，也是经历这交通的结果。我们认识主，接受主话的时候，光来了。从这神圣的光所产生的爱，就是为着召会生活的交通。愿我们都让这爱，就是神的爱，在我们里面得着成全，使我们能以维持神圣的交通，来为着召会生活。

With this love which we enjoy in the divine light, we first love God. We love Him not by our own love, by our natural love, but by His own love which we experience and enjoy. Moreover, when we love God, we also love every one begotten of Him. This means that when we love the Father, we love His children. Therefore, in this way we love the brothers. Because we love the brothers, we spontaneously have the desire to participate in the church life. In particular, we want to be in the meetings of the church.

When we receive the Lord's word through pray-reading, we receive light. Then in the light we have love for God and for all the saints. However, if we do not receive the Word and thus are not in the light with the love, we may be rather indifferent toward the saints and toward the church life. Should we meet a brother in the Lord, we may not even have the desire to greet him warmly. But when we receive the Word and are in the light, spontaneously we experience God's love. We have the strong sense within that we love the Lord. Then if we meet a brother, we shall have the feeling that he is lovable and that we love him. Our response to him will be a response of love. Instead of being cold or indifferent, we shall have a genuine feeling of warmth toward him.

LOVE, FELLOWSHIP, AND THE CHURCH LIFE

In order to have the fellowship that is for the church life, we need brotherly love. If we would have this love, we need to know the Lord experientially. As those who know the Lord, we need to take His word again and again. When we take the Word, we receive light. In this light we spontaneously have love. This love is a strong indication that we also have the Lord Himself, for love is the essence of God's being. As light is the nature of God's expression, love is the nature of God's being. This means that when we have God's love, we actually have God Himself. With this love, the divine love experienced and enjoyed by us, we love God and His children. When we have this love for God and for the children of God, we have the church life. As we have pointed out, this love actually is the church life.

Love is both a condition of the divine fellowship and the result of experiencing this fellowship. The love that issues from the divine light, the light that comes when we receive the Lord's word in our knowing of Him, is the very fellowship that is for the church life. May we all have this love, the love of God, perfected in us so that we may maintain the divine fellowship for the church life.

约翰一书

第十九篇

神圣膏油涂抹的教导（一）

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经文及注解：约壹二 12 至 14 及注

纲要：

■ 膏油涂抹的定义
■ 神圣的三一
■ 一段辩论的话
■ 孩子们
■ 罪得赦免
■ 父老们
■ 青年人
■ 小孩子们
■ 确证的话
■ 生命长大的程度
■ 享受属天的旋律

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读经：约翰一书二章十二至二十七节。

约翰一书是由三个主要段落所组成：神圣生命的交通、（约壹一 1 ～二 11、）神圣膏油涂抹的教导、（约壹二 12 ～ 27、）以及神圣出生的美德。（约壹二 28 ～五 21。）在已过的信息中，我们已经说过这封书信的第一段，就是这卷书所启示头一项基本的事—神圣生命的交通。在本篇信息中，我们来到第二段，就是第二项基本的事—神圣膏油涂抹的教导。

1 JOHN

Message 19

THE TEACHING OF THE DIVINE ANOINTING (1)

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Scripture and Footnotes: 1 John 2:12-14 and footnotes

Outline:

■THE DEFINITION OF THE ANOINTING
■THE DIVINE TRINITY
■A POLEMICAL SECTION
■LITTLE CHILDREN
■THE FORGIVENESS OF SINS
■THE FATHERS
■THE YOUNG MEN
■THE YOUNG CHILDREN
■A CONFIRMING WORD
■DEGREES OF GROWTH IN LIFE
■ENJOYING THE HEAVENLY MELODY

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Scripture Reading: 1 John 2:12-27

The Epistle of 1 John is composed of three main sections: the fellowship of the divine life (1:1—2:11), the teaching of the divine anointing (2:12-27), and the virtues of the divine birth (2:28—5:21). In the foregoing messages we have covered the first section of this Epistle and the first basic matter revealed in this book—the fellowship of the divine life. In this message we come to the second section and to the second basic matter—the teaching of the divine anointing.

膏油涂抹的定义

神圣生命的交通神圣且奥秘，然而，神圣的膏油涂抹更奥秘。要给神圣的膏油涂抹下适当的定义非常困难。膏油涂抹是包罗万有、复合、赐生命之灵的效用；这灵就是经过过程的三一神。这定义给我们看见膏油涂抹的各种元素或成分。膏油涂抹乃是复合之膏的效用、运行。

圣经头一次提到膏油涂抹是在出埃及三十章，那一章有复合之膏的启示，这膏是用来膏帐幕和祭司的。

原则上，约翰的著作是基于旧约的记载。比方说，约翰在他的福音书一章十四节用了“支搭帐幕”一辞，在一章二十九节用了“神的羔羊”一辞。不仅如此，约翰一章五十一节提到雅各在伯特利梦见天梯。此外，启示录有许多表号在旧约里都能找着。同样的原则，约翰的第一封书信也是基于旧约。与这原则一致，约翰在约壹二章用的“膏油涂抹”一辞，是指出埃及三十章的膏油。在出埃及记生命读经第一百五十七至一百六十六篇，我们看到复合之膏的基本元素，以及这些元素的分量。出埃及三十章的膏油乃是包罗万有、复合、赐生命之灵，也就是经过过程的三一神，完全的预表。膏油涂抹实际上就是这样一位灵的效用，运行。

膏油涂抹是非常奥秘，但也是真实、可以经历的。约翰不用名词“膏油，”却用动名词“膏油涂抹，”以指包罗万有之灵在我们里面的运行。我们如果仔细读约壹二章十二至二十七节，就会领悟膏油涂抹实际上就是包罗万有、复合、赐生命的灵，也就是经过过程的三一神。

神圣的三一

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。但如果我们对这些经节没有属灵和属天的观点，就不会看见这里是说到神圣的三一。神圣

THE DEFINITION OF THE ANOINTING

The fellowship of the divine life is divine and mysterious. However, the divine anointing is even more mysterious. It is very difficult to give an adequate definition of the divine anointing. The anointing is the function of the all-inclusive, compound, life-giving Spirit, who is the processed Triune God. In this definition we can see the different elements, or ingredients, of the anointing. The anointing is the function, the moving, of the compound ointment.

The first mention of the anointing in the Bible is in Exodus 30. In that chapter we have a revelation of the compound ointment that was used to anoint the tabernacle and the priesthood.

In principle, John's writings are based on what is written in the Old Testament. For example, in his Gospel John uses the word "tabernacled" in 1:14 and the phrase "Lamb of God" in 1:29. Furthermore, John 1:51 refers to Jacob's dream about the heavenly ladder at Bethel. Moreover, many of the signs in the book of Revelation can be found in the Old Testament. In the same principle, John's first Epistle is based on the Old Testament. In keeping with this principle, the word "anointing" used by John in chapter two refers to the ointment in Exodus 30. In the Life-study of Exodus, Messages 157-163, we considered the basic elements of the compound ointment and the measure of these elements. The ointment in Exodus 30 is a full type of the all-inclusive, compound, life-giving Spirit, who is the processed Triune God. The anointing is actually the function, the moving, of such a Spirit.

The anointing is very mysterious, but it is also real and experiential. Instead of using the noun "ointment," John uses the verbal noun "anointing." This word refers to the moving of the all-inclusive Spirit within us. If we carefully read 2:12-27, we shall realize that the anointing is actually the personification of the all-inclusive, compound, life-giving Spirit, who is the processed Triune God.

THE DIVINE TRINITY

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. But if we do not have a spiritual and heavenly view of these verses, we shall not see that the Trinity is covered here. The teaching of the divine anointing

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。这就是说，我们越在生命里长大，就越与神圣的三一有关。

整本新约是以神圣的三一结构而成的。比方说，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。”（启一 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始的，因为这卷书基本的结构也是神圣的三一。

我愿意强调一个事实，神圣的三一是圣经中整个启示的基本结构。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。（约壹二 12 ～ 27。）我们若仔细读这些经文，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。

一段辩论的话

这十六节经文也是非常富于辩论性的。这些经文是这封书信中最富于辩论性的一段。我们已经说过，约翰的著作很富于辩论性，因为他在与一些异端争战，这些异端包括智慧派、塞林则派、和多西特派。这些异端和基督的身位有关，对召会生活造成破坏和混乱。所以，使徒约翰需要辩论，与这些异端争战，给圣徒预防注射，抗拒关于基督身位之异端的毒素。

约翰在这十六节经文里说到神圣三一的深奥真理。但约翰的写法是基于信徒生命的长大。为这缘故，约翰将信徒分成三班人：小孩子、青年人、和父老们。

concerns the Divine Trinity, but this teaching is according to our growth in life. This means that the more we grow in life, the more we shall 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.

I wish to emphasize the fact that the Divine Trinity is the basic structure of the entire revelation in the Bible. 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 shall see that the Divine Trinity is here, and that the Trinity is covered according to the growth in life of the believers.

A POLEMICAL SECTION

These sixteen verses are also very polemical. These verses are the most polemical section of this Epistle. We have already mentioned that John’s writings are polemical, for he was fighting against heresies, including Gnosticism, Cerinthianism, and Docetism. These heresies were related to the Person of Christ, and they caused damage and confusion to the church life. Therefore, it was necessary for the apostle John to be polemical and to fight against these heresies, inoculating the saints against the poison of the heresies concerning the Person of Christ.

In these sixteen verses John gives a word regarding the deep truth of the Trinity. But John’s way of writing is based on the growth in life of the believers. For this reason, John classified the believers into three groups: children, young men, and fathers.

孩子们

约翰在约壹二章十二节称这封书信的受信者为“孩子们，”这是一般的称呼，并不是特别指某一班信徒。我们已经说过，根据二章一节，年老的使徒把所有的受信者，都看作他在主里亲爱的孩子。我们会看见，以后在十三至二十七节，约翰写信给小孩子们、青年人和父老们。但这里他称所有的信徒为孩子们，不论他们属灵的年龄是多大。一面说，所有的信徒都是神的儿女；另一面说，在召会生活里，神的儿女也是约翰的儿女。

约翰看信徒是他的儿女，不是他的学生或他的跟从者。作学生是知识的事，作跟从者是参与活动的事。但“儿女”一辞指明生命。在这封书信里，约翰对信徒的说法指明生命。约翰甚至没有说“我亲爱的儿女，”他乃是用更亲密的辞：“孩子们。”

有时候年纪大的父母叫他们成熟的儿子为孩子。比方说，一个人八十岁了，他的儿子也六十岁了，但作父亲的还可能叫他的儿子为孩子。这是柔细、亲密关系的表征。在这封书信里，约翰这位年老的父亲称所有的信徒为孩子们。他以亲密的态度写着说，“孩子们，我写信给你们…。”这种称谓也指明约翰写这些经节时，关心信徒生命的长大。

罪得赦免

约翰在约壹二章十二节说，“孩子们，我写信给你们，因为你们的罪因着祂的名得了赦免。”罪得赦免是神福音的基本元素，（路二四 47，徒五 31，十 43，十三 38，）借此，接受基督的信徒就得重生成为神的儿女。（约一 12 ～ 13。）

约翰领悟罪得赦免是我们成为神儿女的基本因素。约翰在二章十二节告诉孩子们，他们的罪因着主的名得了赦免。他们已经相信这宝贵的名，并且他们的罪已经得了赦免。罪得赦免是福音里头一个基本元素。我们若信入主的名，并且呼求祂的名，我们所得着的头一项福分就是罪得赦免。借着罪得赦免，我们已经得称义，成为神的儿女。因此，

LITTLE CHILDREN

In verse 12 John refers to the recipients of this Epistle as “little children.” This is a general address and does not refer to any specific class of believers. As we have already mentioned, according to verse 1 of chapter two, the aged apostle considered all the recipients of his Epistle his dear little children in the Lord. We shall see that later in verses 13 through 27 John writes to the young children, young men, and fathers. But here he addresses all the believers as little children, no matter what their spiritual age may be. On the one hand, all the believers are God’s children. On the other hand, in the church life God’s children were also John’s children.

John considered the believers his children, not his students or his followers. To be a student is a matter of knowledge, and to be a follower is a matter of participating in a certain activity. But the word “children” indicates life. In this Epistle John refers to the believers in a way that indicates life. John did not even say “my dear children.” Instead, he used the more intimate expression “little children.”

Sometimes an elderly parent will refer to his mature son as his child. For example, a man may be in his eighties and his son, in his sixties. Nevertheless, the father may still refer to his son as his child. This is a sign of a tender, intimate relationship. In this Epistle, John, an elderly father, addresses all the believers as little children. Writing in an intimate manner, he says, “I write to you, little children....” This term of address also indicates that in writing these verses John is concerned with the believers’ growth in life.

THE FORGIVENESS OF SINS

In verse 12 John says, “I write to you, little children, because your sins have been forgiven you because of His name.” The forgiveness of sins is the basic element of God’s gospel (Luke 24:47; Acts 5:31; 10:43; 13:38). Through this, the believers who receive Christ become the children of God (John 1:12-13).

John realized that forgiveness of sins is a basic factor in our becoming God’s children. In verse 12 John tells the little children that their sins have been forgiven because of the Lord’s name. They have believed in this precious name and have received the forgiveness of sins. The forgiveness of sins is the first basic element in the gospel. If we believe in the name of the Lord and call on His name, the first blessing we receive is the forgiveness of sins. Through forgiveness, we have been justified and have

重生乃是基于罪得赦免。这是使徒约翰称这封书信的受信者为孩子们时，认为罪得赦免是基本因素的原因。

父老们

约翰在二章十三节继续说，“父老们，我写信给你们，因为你们认识那从起初原有的。青年人，我写信给你们，因为你们胜了那恶者。小孩子们，我写信给你们，因为你们认识父。”现在我们看见，约翰的孩子们当中有些是父老，有些是青年人，还有些是小孩子。

父老是指在神圣生命里成熟的信徒，使徒将他们列为受信者中的头一班人。这些信徒是父老，因为他们“认识那从起初原有的。”“认识”在原文是完成式，表明所产生的情形是一直持续的。这些成熟的信徒已经认识了，所以他们一直是认识的。这种活的认识乃是生命经历的果子。

约翰说父老们认识那从起初原有的。这里的“从起初”是用在绝对的意义上。那从起初原有的，就是那永远、在万有之先就存在的基督，祂是从起初原有的生命之话。（约壹一1，约一1。）凭生命的方式认识这样一位永远的基督，乃是成熟、老练的父老们的特征。有些异端说基督不是永远的，他们没有，也不会被这些异端所欺骗。基督是那永远、在万有之先就存在的一位，祂从永远就存在了。这永远的一位在一切造物存在以前就存在了，祂实在是那永远、在万有之先就存在的一位。

约翰在这里不说父老们认识神的儿子或耶稣基督，而说他们认识那从起初原有的；他们认识基督是那永远、在万有之先就存在的一位。这种认识乃是经历的事，并不仅仅是道理的知识。我们若要认识基督是那永远、在万有之先就存在的一位，我们就需要经历祂。使徒约翰没有把这个视为青年人的资格，他把借着经历那从起初原有者而有的认识，视为父老们的资格。

become the children of God. Regeneration, therefore, is based on the forgiveness of sins. This is the reason the apostle John regards forgiveness of sins as the basic factor in addressing the recipients of this Epistle as little children.

THE FATHERS

In verse 13 John goes on to say, “I write to you, fathers, because you have known Him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, young children, because you have known the Father.” Now we see that some of John’s little children are fathers, others are young men, and others are young children.

The fathers are those believers who are mature in the divine life. They are classified by the apostle as the first group among his recipients. These believers are fathers because they “have known Him who is from the beginning.” The words “have known” are in the perfect tense. This denotes that the state produced continues. These mature believers have known; therefore, they know all the time. Such living knowledge is the fruit of the experience of life.

John says that the fathers have known Him who is from the beginning. Here “from the beginning” is used in the absolute sense. The One who is from the beginning is the eternal, preexisting Christ, who is the Word of life from the beginning (1 John 1:1; John 1:1). Knowing in the way of life such an eternal Christ is the characteristic of the mature and experienced fathers, who were not and could not be deceived by the heresies that claimed Christ was not eternal. As the eternal, preexisting One, Christ existed from eternity. This eternal One existed before all created things came into existence. Truly He is the eternal and preexisting One.

Here John does not say that the fathers know the Son of God or Jesus Christ. Rather, he says that they have known the One who is from the beginning; they have known Christ as the eternal, preexisting One. This knowing is a matter of experience, not merely a matter of doctrinal knowledge. If we would know Christ as the eternal, preexisting One, we need to experience Him. The apostle John did not ascribe this qualification to the young ones. It was to the fathers that he ascribed the qualification of knowing through experience the One who is from the beginning.

在我们中间有一些父老，就是那些借着对主的经历而认识主的人。这种对主经历的认识，需要许多年日，这是那些能称为“父老”者的资格。断定谁是父老的标准，乃是对于主这永远者在经历上的认识，这种认识是借着许多年日的生命过程而得到的。

青年人

约壹二章十三节还有第二班信徒—青年人，就是那些在神圣生命里长大的信徒。这些长大而刚强的青年信徒有一个特征，就是胜了那恶者。他们能如此，因为他们借神的话得了滋养、加强并维持；这话住在他们里面，运行在他们里面，抵挡魔鬼、世界和其上的情欲。（约壹二 14 下～ 17。）

胜了那恶者，有力的证明信徒已经长大成为青年人。我能见证，今天在召会生活中有一班青年人胜了那恶者，也胜了邪恶的事物。

小孩子们

约翰提到的第三班信徒是小孩子们，就是那些刚得着神圣生命的信徒。使徒将他们列为受信者中的第三班人。

约翰说，小孩子们认识父。父乃是神圣生命的源头，信徒已经由这位父所重生。（约一 12 ～ 13。）认识父乃是重生最初的结果。（约十七 3，6。）因此，这种神圣生命初期经历上的认识，乃是作小孩子的基本资格；他们在约翰的分类中是最年幼的。

人的孩子怎样认识他的父，照样，神圣生命里的小孩子也认识他们的父。新约告诉我们，我们已经得着儿子名分的灵，在这灵里我们呼叫“阿爸，父。”所有的小孩子都认识他们的父；他们认识那用神圣的生命生了他们的一位。

约翰在约壹二章十三节说，“小孩子们，我写信给你们。”“写”原文意“刚写，”有些古卷作“写。”根据最近古卷的发现，虽然“刚写”较为可信；但是照上下文

Among us there are some fathers, those who have come to know the Lord through their experience of Him. To know the Lord in this way of experience takes many years. This is the qualification of those who can be called “fathers.” The criterion that determines who is a father is the experiential knowledge of the Lord as the eternal One, a knowledge that is gained through the life course of many years.

THE YOUNG MEN

In verse 13 we also have the second category of believers—the young men. These are the believers who are grown up in the divine life. One characteristic of these grown-up and strong young believers is that they overcome the evil one. This is possible because the young men are nourished, strengthened, and sustained by the word of God which abides in them and operates in them against the devil, the world, and its lust (vv. 14b-17).

Overcoming the evil one is a strong evidence that a believer has grown to be a young man. I can testify that in the church life today there is a group of young ones who overcome the evil one and also overcome evil things.

THE YOUNG CHILDREN

The third category of believers mentioned by John is that of the young children. These are the believers who have just received the divine life. They are classified by the apostle as the third group of recipients.

John says that the young children have known the Father. The Father is the source of the divine life, of whom the believers have been reborn (John 1:12-13). To know the Father is the initial issue of being regenerated (John 17:3, 6). Hence, such an experiential knowledge in the youth of the divine life is the basic qualification of the young children, who are the youngest in John’s classification.

Just as a child of a human father knows his father, so the young children in the divine life know their Father. The New Testament tells us that we have received the Spirit of sonship, in which we cry, “Abba, Father.” All the young children know their Father; they know the One who has begotten them with the divine life.

In verse 13 John says, “I write to you, young children.” Here the Greek word is ***egrapsa***, have written; in other manuscripts, it is ***grapho***, write. Although egrapsa, according to more recent manuscript discovery, is more authentic, grapho, which is

看，钦定英文译本和达秘新译本所采用的“写”较合逻辑。本节使徒写给三班受信者，对每一班人都是用现在式。以下十四至二十七节，他又写给这三班人，却都是用过去式。（十四节是写给父老们和青年人；二十六节，参十八节，是写给小孩子们。）

确证的话

约翰在二章十四节接着说，“父老们，我刚写信给你们，因为你们认识那从起初原有的。青年人，我刚写信给你们，因为你们刚强，神的话住在你们里面，你们也胜了那恶者。”“写，”原文虽是过去式，却不是指使徒以前曾给受信者写过信；他乃是重复前节所写给他们的，以加强并发展他所说过的。借着重复某些事，约翰确证他已经写过的话。

约翰在二章十四节再次说到父老们认识那从起初原有的。因为父老们满有经历，就没有进一步往前说什么了。

约翰在二章十四节论到青年人，不仅说他们胜了那恶者，还说他们刚强，神的话住在他们里面。这句结束于“住在你们里面”的话，加强前节写给青年人的话：“你们胜了。”我们中间许多人是刚强的青年人，胜了那恶者，并且有神的话住在他们里面。借着所住在他们里面神的话，他们得了加强、滋养、维持并鼓舞。

我们看过约翰在二章十三节对父老们、青年人和小孩子们说话；他在十四节再次对父老们和青年人说话。约翰第二次对小孩子们说的话在哪里？乃在十八节：“小孩子们，如今是末时了；你们曾听见，那敌基督的要来，现在已经有好些敌基督的出来了，从此我们就知道如今是末时了。”这里的“小孩子们”乃指十三节的小孩子们，是受信者中的第三班人。约翰在以下的经节继续对小孩子们说到膏油涂抹。

生命长大的程度

我们已经看见，约翰在二章十二至二十七节是照着信徒生命的长大，论到神圣的三一。他首先称所有的信徒为他

taken by the King James Version and J. N. Darby’s New Translation, is more logical according to the context. The apostle in this verse addresses his writing to each of the three classes of his recipients, all in the present tense. In the following verses, verses 14 through 27, he addresses each of the three classes again, but all in the aorist tense (v. 14 to the fathers and young men; v. 26, see also v. 18, to the young children).

A CONFIRMING WORD

In verse 14 John continues, “I have written to you, fathers, because you have known Him who is from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.” Although the Greek word rendered “have written” is aorist, it does not indicate that any previous epistle was written by the apostle to the recipients. It means that he repeats what he has written to them in the preceding verse to strengthen and develop what he has said. By repeating certain matters, John confirms what he has already written.

In verse 14 John again refers to the fathers as knowing Him who is from the beginning. Because the fathers are full of experience, there is no further advancement.

Concerning the young men, in verse 14 John not only says that they have overcome the evil one, but also says that they are strong and that the word of God abides in them. This word, ending with “abides in you,” strengthens the word “you have overcome,” which was written in the previous verse to the young men. Many among us are strong young men who have overcome the evil one and who have the word of God abiding in them. Through the word of God that abides in them, they are strengthened, nourished, sustained, and invigorated.

We have seen that in verse 13 John addresses the fathers, the young men, and the young children, and that in verse 14 he again addresses the fathers and the young men. Where is John’s second address to the young children? It is in verse 18: “Young children, it is the last hour, and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.” Here “young children” refers to the young children in verse 13 as the third class of recipients. In the verses that follow John goes on to speak to the young children concerning the anointing.

DEGREES OF GROWTH IN LIFE

We have seen that in 2:12-27 John writes concerning the Divine Trinity according to the believers’ growth in life. First, he addresses all the believers as his little children,

的孩子们，他们的罪因着主的名得了赦免。然后约翰继续对父老们，就是那些在神圣生命里成熟的信徒说话。这些信徒借着神圣的膏油涂抹，认识那从起初原有的，就是那永远、在万有之先就存在的基督，祂是从起初原有的话。青年人是在神圣生命里长大的信徒，他们借着神圣的膏油涂抹，胜了那恶者。不仅如此，他们刚强，神的话住在他们里面。青年人的另一项特征是不爱世界。小孩子是刚得着神圣生命的信徒，他们借着神圣的膏油涂抹认识了父。他们也曾听见，那敌基督的要来。但他们有从那圣者来的膏油涂抹，并且他们知道一切的事。

父老们、青年人、小孩子，在生命里长大的程度不同。约翰将信徒分类，是照着他们属灵的年龄，不是照着任何别的标准。有一些人是父老，另外一些人是青年人或小孩子。使徒约翰用这些辞，有力的指明他写这些经文特别是基于生命的长大。

享受属天的旋律

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，特别是这段话所论到神圣的三一，就必须在生命长大的过程里。这就是说，我们必须在生命这条线上。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的信徒，他们就能明白并得着帮助。他们赏识所“弹奏”关于三一神的“音乐。”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！当我们听到关于这奇妙的三一神属天的旋律，我们就欢乐，我们在主里非常喜乐。

those whose sins have been forgiven because of the Lord’s name. Then John goes on to speak to the fathers, those believers who are mature in the divine life. Through the divine anointing, these believers have known Him who is from the beginning, that is, the eternal, preexisting Christ who is the Word from the beginning. The young men are the believers who are grown up in the divine life. Through the divine anointing, they have overcome the evil one. Furthermore, they are strong and the word of God abides in them. Another characteristic of the young men is that they do not love the world. The young children are the believers who have just received the divine life. Through the divine anointing, they have known the Father. They have also heard that antichrist is coming. But they have an anointing from the Holy One and they know all things.

The fathers, young men, and young children have different degrees of the growth in life. John’s classification of the believers is according to their spiritual age, not according to any other criterion. Some are fathers, and others are young men or young children. The use of these terms indicates strongly that these verses in particular were written by the apostle John based upon the growth in life.

ENJOYING THE HEAVENLY MELODY

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, especially as the Divine Trinity is covered in this portion, we must be in the process of the growth in life. This means that we must be in the line of life. If we are not in the line of life pursuing the growth in life, we shall 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 ones who are growing in life, they can understand what is ministered and are helped by it. They appreciate the “music” that is “played” concerning the Triune God. 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! When we hear the heavenly melody regarding this wonderful Triune God, we rejoice, and we are very happy in the Lord.

约翰一书

第二十篇

世界和世界上的事

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经文及注解：约壹二 15 至 17 及注

纲要：

■ 魔鬼的面具
■ 世界的定义
■ 胜了那恶者
■ 不要爱世界
■ 世界上的事
  ▪ 肉体的情欲
  ▪ 眼目的情欲
  ▪ 今生的骄傲
■ 属撒但之系统的内容
■ 两个三一
■ 父与父的旨意

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读经：约翰一书二章十五至十七节。

在本篇信息中，我们要来看约壹二章十五至十七节，这些经节是论到世界和世界上的事。约翰在这三节里给世界和世界上的事下了定义。

严格说来，约壹二章十五至十六节的话，不是写给父老，也不是写给小孩子，乃是写给青年人的。当然，凡神圣的

1 JOHN

Message 20

THE WORLD AND THE THINGS IN THE WORLD

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Scripture and Footnotes: 1 John 2:15-17 and footnotes

Outline:

■THE DEVIL'S MASKS
■A DEFINITION OF THE WORLD
■OVERCOMING THE EVIL ONE
■NOT LOVING THE WORLD
■THE THINGS IN THE WORLD
  ▪The Lust of the Flesh
  ▪The Lust of the Eyes
  ▪The Vainglory of Life
■THE CONTENTS OF THE SATANIC SYSTEM
■TWO TRINITIES
■THE FATHER AND HIS WILL

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Scripture Reading: 1 John 2:15-17

In this message we shall consider 2:15-17, verses concerned with the world and the things in the world. In these three verses John defines the world and the things in the world.

The word in 2:15-16, strictly speaking, is not to the fathers nor to the young children; it is a word given to the young men. Of course, whatever is written in the holy Word is

话里所写的，都是为着神所有的儿女。但是照着约壹二章的上下文看，这些经节特别是写给青年人的，就是那些刚强，有神的话住在他们里面，并且胜了那恶者的。

魔鬼的面具

在这封书信的第一段，就是论到神圣生命之交通的一段，（约壹一1～二11，）我们看见罪性与罪行破坏我们的交通。在这封书信的第二段，我们看见另外两件消极的事：世界与敌基督的。约翰在约壹二章十三、十四节也提到那恶者。但在这里，那恶者，撒但魔鬼，不是直接现身的，乃是戴着世界和敌基督者的面具。魔鬼若是直接现身，没有人会爱他。但每个人都爱世界。世界是撒但用来欺骗、诈骗我们的面具。在约翰一书这一段，问题不在魔鬼，乃在作魔鬼面具的世界。

对于那些照着欲望贪爱物质事物的人，撒但会戴着世界的面具出现。但是对于那些热中宗教，在意宗教、哲学或道理之事物的人，撒但会戴着另一个面具—敌基督者同他异端的教训—而来。

我们里面所有的膏油涂抹，使我们能对付世界与敌基督者的面具。青年人需要面对世界的面具。为这缘故，论到世界的话是写给青年人的。召会生活中最年幼的小孩子所面对的主要问题是什么？乃是异端的问题，敌基督者的面具。敌基督者不认为自己是敌基督者，反宣称他们是为着基督。但这宣称是伪装、谎言、欺骗。所以，约翰指出这样的人是敌基督者，他们不是为着基督。他们虽然带着基督的名号，却是伪装的。在神圣生命里的青年人应当胜过世界，小孩子们却需要提防敌基督者。这两件消极的事—世界和敌基督者—是在这封书信的第二段。

世界的定义

约翰在约壹二章十五节说，“不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了。”“世界”在原文

written for all of God’s children. Nevertheless, according to the context of chapter two, these verses are written specifically to the young men, to those who are strong, who have the word of God abiding in them, and who have overcome the evil one.

THE DEVIL’S MASKS

In the first section of this Epistle, the section concerned with the fellowship of the divine life (1:1—2:11), we saw that sin and sins damage our fellowship. In the second section of this Epistle we see two other negative things: the world and antichrist. In verses 13 and 14 John also mentions the evil one. However, this evil one, Satan, the devil, does not appear directly here. Instead, he wears the masks of the world and of antichrist. No one would love the devil if he were to appear directly. But everyone loves the world. The world is Satan’s mask that he uses to deceive us and cheat us. In this section of 1 John, the problem is not with the devil; it is with the world as the devil’s mask.

For those who love material things according to their lustful desires, Satan will appear wearing the mask of the world. But for those who are religious and care for things that are religious, philosophical, or doctrinal, Satan will come with another mask—the mask of antichrist with his heretical teachings.

The anointing that we have within us enables us to deal with the masks of the world and of antichrist. The young men need to confront the mask of the world. For this reason, the word concerning the world is written to the young men. What is the main problem faced by the young children, the youngest ones in the church life? This problem is the problem of heresy, the mask of antichrist. The antichrists do not consider themselves antichrists, but claim that they are for Christ. This claim, however, is a pretense, a falsehood, a deceit. Therefore, John points out that such ones are antichrist; they are not for Christ. Although they bear the name of Christ, this is a pretense. Whereas the young men in the divine life should overcome the world, the young children need to beware of antichrist. These two negative things—the world and antichrist—are found in the second section of this Epistle.

A DEFINITION OF THE WORLD

In verse 15 John says, “Do not love the world, neither the things in the world. If anyone loves the world, the love of the Father is not in him.” The Greek word for

里的意义不只一种：在马太二十五章三十四节，约翰十七章十五节，行传十七章二十四节，以弗所一章四节，启示录十三章八节，指物质的宇宙，乃是神所创造的一个系统。在约翰一章二十九节，三章十六节，罗马五章十二节，指堕落的人类被撒但所败坏、霸占，成为他邪恶世界系统的组成分子。在彼前三章三节，指妆饰、妆饰品。在本节，与在约翰十五章十九节，十七章十四节，雅各四章四节一样，乃指一种秩序、一种固定的形式、一种有秩序的安排，因此是指神的对头撒但所设立一种有秩序的系统，而不是指地。神造人在地上生活，是为着完成祂的定旨。但神的仇敌撒但为了霸占神所造的人，就借着人堕落的性情，在情欲、宴乐、追求，甚至对食衣住行等生活所需的放纵上，用宗教、文化、教育、工业、商业、娱乐等将人系统起来，在地上形成一个反对神的世界系统。这个属撒但的系统整个是卧在那恶者里面。（约壹五 19。）不爱这样的世界，乃是胜过那恶者的立场。稍微爱这样的世界，就给那恶者立场击败并霸占我们。

约翰在约壹二章十五节说，我们若爱世界，爱父的心（直译，父的爱）就不在我们里面了。这里父的爱乃是指父在我们里面的爱，成为我们对他的爱。我们用这爱来爱祂，就是用祂爱我们，而经我们享受的爱来爱祂。

对我们来说，明白新约里“世界”一辞不同的意义是很重要的。我们已经指出，世界这辞是用来指物质的宇宙、被撒但败坏并霸占的人类、以及撒但所设立，一种反对神的世界系统，为要霸占神为着完成祂定旨所造的人。末了所提“世界”的定义，适用于二章十五节。这节的世界，是指撒但所形成，反对神的世界系统。每一样东西、每一个人、并每一件事，都已经被那恶者，神的对头系统化，成了他世界系统的一部分。

在这样的光景里，我们要往哪里去？答案是我们需要到三一神那里去，只有三一神没有被撒但系统化。我们到三一神那里去，同时也需要到神的话那里去。每一样东西、每一个人并每一件事既都已被撒但系统化，我们就需要逃往三一神和祂的话那里。神的话是我们的避难所，我们的保护。

world, kosmos, has more than one meaning. In Matthew 25:34; John 17:15; Acts 17:24; Ephesians 1:4; and Revelation 13:8, it denotes the material universe as a system created by God. In John 1:29; 3:16; and Romans 5:12, it denotes the fallen human race corrupted and usurped by Satan as components for his evil world system. In 1 Peter 3:3 it denotes adorning, ornament. Here, as in John 15:19; 17:14; and James 4:4, it denotes an order, a set form, an orderly arrangement, hence, an ordered system (set up by Satan, the adversary of God), not the earth. God created man to live on the earth for the fulfillment of His purpose. But His enemy Satan, in order to usurp the God-created man, has formed an anti-God world system on this earth by systematizing men with religion, culture, education, industry, commerce, and entertainment through men's fallen nature in their lusts, pleasures, pursuits, and even in their indulgence in living necessities, such as food, clothing, housing, and transportation. The whole of such a satanic system lies in the evil one (1 John 5:19). Not loving such a world is the ground for overcoming the evil one. Loving it just a little gives the evil one the ground to defeat us and occupy us.

In verse 15 John says that if we love the world, the love of the Father is not in us. The love of the Father here is our love toward Him generated by His love within us. We love Him with the love by which He has loved us.

It is important for us to understand the different meanings of the word kosmos in the New Testament. We have pointed out that this word is used to denote the material universe, the fallen human race corrupted and usurped by Satan, and the anti-God world system set up by Satan in order to usurp the man created by God for the fulfillment of His purpose. It is the last mentioned denotation of kosmos that applies to 2:15. In this verse the world refers to the anti-God world system formed by Satan. Every thing, every one, and every matter have been systematized by the evil one, the adversary of God, and made a part of his world system.

In such a situation, where shall we go? The answer is that we need to go to the Triune God. Only the Triune God has not been systematized by Satan. Along with going to the Triune God, we also need to go to the Word of God. Therefore, since every thing, every one, and every matter have been systematized by Satan, we need to flee to the Triune God and His Word. God's Word is our refuge, our protection.

胜了那恶者

照上下文看，青年人胜了那恶者，就是胜了那形成这反对神的系统，将一切人事物系统化的。青年人怎能胜过那恶者？他们能胜过他，因为有神的话住在他们里面。神的话也是他们的避难所、山寨、堡垒。一天过一天，青年人需要留在神的话中。我们从经历知道，当神的话住在我们里面，我们也留在作避难所的话里面，我们就受保护脱离那恶者。

约翰在约壹五章十九节说，整个世界系统都卧在那恶者里面。这恶者不仅将一切事物系统起来，更是叫整个系统卧在他里面。我们可以用手术中的病人，说明世界如何卧在那恶者里面。病人接受手术，要被麻醉，躺在手术台上，然后医生才能给他动手术。病人对于所发生的事毫无知觉。这是整个世界都卧在撒但手下的一幅图画。世界上的人对于自己正躺在那恶者的“手术台”上，并且那恶者正在他们身上“开刀”这事实，没有知觉。

不要爱世界

约翰在约壹二章十五节嘱咐我们不要爱世界或世界上的事。他告诉我们，我们若爱世界，爱父的心就不在我们里面了。不爱世界乃是胜过那恶者的立场。我们若爱世界，就给那恶者立场来霸占我们。什么时候我们向世界，向撒但反对神的系统敞开自己，我们在抵挡他的争战中就失败了。

世界上的事

约翰在约壹二章十六节说到世界上的事：“因为凡世界上的事，就是肉体的情欲、眼目的情欲、并今生的骄傲，都不是出于父，乃是出于世界。”肉体的情欲就是身体的欲望，眼目的情欲就是魂借着眼目而有的欲望，今生的骄傲就是今生虚空的骄傲、夸耀、虚荣、和物质的炫耀。这些都是世界的构成要素。

肉体的情欲

OVERCOMING THE EVIL ONE

According to the context, the young men have overcome the evil one, the one who formed this anti-God system, the one who has systematized all things, all persons, and all matters. How can the young men overcome this evil one? They can overcome him because they have the word of God abiding in them. The Word of God is also their refuge, stronghold, and fortress. Day by day, the young men need to stay in the Word of God. We know from our experience that when the word of God abides in us and we stay in the Word as our refuge, we are protected from the evil one.

In 5:19 John says that the whole world system lies in the evil one. Not only has this evil one systematized everything, but the entire system lies in him. We may use a patient in surgery as an illustration of the world lying in the evil one. In surgery, a patient is anesthetized and lies on the operating table. The surgeon is then able to operate on the patient, and the patient has no consciousness of what is happening. This is a picture of the whole world lying under the hand of Satan. Those in the world are unconscious of the fact that they are lying on the “surgery table” of the evil one and that he is “operating” on them.

NOT LOVING THE WORLD

In verse 15 John charges us not to love the world or the things in the world. He tells us that if we love the world, the love of the Father is not in us. Not loving the world is the ground for overcoming the evil one. However, if we love the world, this will give the evil one the ground to occupy us. Whenever we open ourselves to the world, to Satan’s anti-God system, we lose the battle against him.

THE THINGS IN THE WORLD

In verse 16 John speaks concerning the things in the world: “Because all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world.” The lust of the flesh is the passionate desire of the body; the lust of the eyes is the passionate desire of the soul through the eyes; and the vainglory of life is the empty pride, boast, confidence, assurance, and display of material things of the present life. These are the components of the world.

The Lust of the Flesh

肉体的情欲，就是身体的欲望，主要的与身体有关。因为善恶知识树的果子已经进到人类里面，我们的身体就堕落并败坏了。我们的始祖亚当和夏娃吃了善恶知识树的果子；结果，邪恶的元素进到人类里面，现今这元素就在我们物质的身体里。我们从经历知道，有一种邪恶、属撒但的元素，住在我们人的性情里面。

禁欲主义企图对付肉体的情欲。但在对付身体的欲望这件事上，禁欲主义并没有功效。我们在某些基督教的著作里，可以看到禁欲主义的元素。例如，在著名的“效法基督”（The Imitation of Christ）一书中，可以看到禁欲主义。有一些关于背十字架的基督教教训，实际上带进禁欲主义。主耶稣在四福音里清楚的说到十字架。但我们不该将真正的背十字架与禁欲主义混为一谈。不管人随从禁欲主义的作法错待他们的身体到什么程度，禁欲主义在对付身体的情欲这件事上是毫无功效的。

眼目的情欲

约翰在二章十六节也说到眼目的情欲。我们已经指出，眼目的情欲是魂借着眼目而有的欲望。当善恶知识树的果子进到人的身体里，身体就成了肉体。因为身体包围着魂，魂就落到堕落身体的影响之下。结果，我们的魂也败坏了。所以，魂—我们心理的人，由于堕落身体的影响就成为满了情欲的。

现在堕落的魂和身体一同作工。我们的身体影响我们的魂，我们的魂也影响我们的身体。每当我们去作有罪的事，身体与魂就一同作工。因着身体和魂这种相互的运作，很难说是身体还是魂采取主动去犯罪。所以，我们一面有肉体的情欲，另一面有眼目的情欲。表面看来，眼目的情欲不过是肉体情欲的一部分。实际上，这是指我们身体里面的一样东西。我们的眼目有情欲，因为我们的魂有情欲。所以，我们眼目的情欲来自我们的魂。

今生的骄傲

The lust of the flesh, the passionate desire of the body, is mainly related to the body. Because the fruit of the tree of knowledge of good and evil has entered into the human race, our body became fallen and corrupted. Adam and Eve, our first parents, partook of the fruit of the tree of the knowledge of good and evil. As a result, an evil element came into the human race, and now this element is in our physical body. From experience we know that an evil, satanic element dwells in man's nature.

Asceticism is an attempt to deal with the lust of the flesh. However, asceticism is not effective in dealing with the passionate desire of the body. In certain Christian writings we can see the element of asceticism. For example, we can find asceticism in the famous book, The Imitation of Christ. Some Christian teachings concerning bearing the cross actually bring in asceticism. In the four Gospels the Lord Jesus clearly spoke concerning the cross. However, we should not confuse the genuine bearing of the cross with asceticism. No matter to what extent people may mistreat their body by following ascetic practices, asceticism will not work in dealing with the lust of the body.

The Lust of the Eyes

In verse 16 John also speaks about the lust of the eyes. We have pointed out that the lust of the eyes is the passionate desire of the soul through the eyes. When the fruit of the tree of the knowledge of good and evil came into the human body, the body became flesh. Because the body encompasses the soul, the soul fell under the influence of the fallen body. As a result, our soul also has been corrupted. Therefore, the soul, our psychological being, has become lustful due to the influence of the fallen body.

The fallen soul and body now work together. Our body influences our soul, and our soul influences our body. The body and the soul work together whenever we do something sinful. Because of this mutual operation of body and soul, it is difficult to say whether it is the body or the soul that takes the initiative to commit sin. Therefore, on the one hand, we have the lust of the flesh; on the other hand, we have the lust of the eyes. Apparently, the lust of the eyes is simply part of the lust of the flesh. Actually, this refers to something within our body. Our eyes are lustful because our soul is lustful. The lust in our eyes, therefore, comes from our soul.

The Vainglory of Life

约翰在二章十六节也提到今生的骄傲。我们已经看见，今生的骄傲就是今生虚空的骄傲、夸耀、虚荣、和物质的炫耀。这里的“生，”希腊文，bios，白阿司，指肉身的生命，也指今生，与一章一至二节的奏厄生命，zoe，不同，那是指神圣的生命。

新约原文用三个不同的字说到生命：zoe，奏厄，指神圣的生命，神的生命；psuche，朴宿克，指我们人的生命，魂的生命或心理的生命；bios，白阿司，指肉身的生命，也指今生。人类社会里所发生的都是今生。今生，属地的生命有骄傲，这骄傲包括虚空的骄傲、夸耀、虚荣、和物质的炫耀。

属撒但之系统的内容

我们已经看见，约壹二章十五节的世界，是指由神所造的事物构成的，邪恶、属撒但、反对神的系统。撒但已经用这些事物形成他的系统。但这些事物不是属撒但之世界系统的内容。这系统乃是由肉体的情欲、眼目的情欲、并今生的骄傲所组成。例如，神创造了各种不同的食物，没有食物我们就无法生存。然而，撒但用食物形成一个属撒但的系统。但这不是说，食物是撒但邪恶系统之内容的一部分。

农业和工业也是人类生活所必需的。没有农业和工业，我们就不可能生存。撒但利用了农业和工业形成他邪恶的系统，但这些事本身并不是撒但所形成之世界系统的内容。那么，什么是属撒但之系统的内容？这系统的内容乃是肉体的情欲、眼目的情欲、并今生的骄傲。

我们不容易把撒但用来构成他邪恶系统的人事物，和这世界系统实际的内容加以区分。你的汽车和房子可能被撒但用来构成反对神的世界，但你的汽车或房子都不是撒但邪恶系统之内容的一部分。我要再次强调，撒但系统的内容是肉体的情欲、眼目的情欲、并今生的骄傲。

In verse 16 John also mentions the vainglory of life. We have seen that the vainglory of life is the empty pride, boast, confidence, assurance, and display of material things of the present life. Here the Greek word rendered “life” is bios, a word that refers to physical life, and also to the present life. It differs from the Greek word zoe used in 1:1-2, a word that refers to the divine life.

In the New Testament three Greek words are used for life: zoe, which refers to the divine life, the life of God; psuche, which refers to our human life, our soulish or psychological life; and bios, which refers to physical life. The Greek word bios also denotes the present life. Hence, the vainglory of life means the vainglory of the present life. Whatever takes place in human society is the present life. With this present, earthly life there is vainglory. This vainglory includes empty pride, boast, confidence, assurance, and display of material things.

THE CONTENTS OF THE SATANIC SYSTEM

We have seen that the world in 2:15 denotes an evil, satanic, anti-God system that is constituted of the things created by God. Satan has used these things to form his system. However, these things are not the contents of the satanic world system. This system comprises the lust of the flesh, the lust of the eyes, and the vainglory of the present life. For example, God has created different kinds of food. Without food we cannot survive. However, Satan uses food to form a satanic system. This does not mean, however, that food is part of the contents of Satan’s evil system.

Farming and industry are also necessary for human life. It would be impossible for us to survive without farming and industry. Satan has utilized farming and industry in forming his evil system. But these things in themselves are not the contents of the world system formed by Satan. What, then are the contents of the satanic system? The contents of this system are the lust of the flesh, the lust of the eyes, and the vainglory of life.

It is not easy to differentiate between the things, matters, and persons used by Satan to constitute his evil system and the actual contents of this world system. Your car and house may be used by Satan to constitute the anti-God world. But neither your car nor your house is part of the contents of Satan’s evil system. I would emphasize again that the contents of Satan’s system is the lust of the flesh, the lust of the eyes, and the vainglory of this present life.

我们可以用拥有一部汽车为例，说明撒但用来形成他系统的事物，与这系统实际内容之间的区别。汽车如何能被神的仇敌利用，形成他邪恶的系统？汽车本身不是问题，也不是撒但系统的内容。问题乃在于肉体的情欲、眼目的情欲，特别在于今生的骄傲。如果不是人的骄傲，汽车不会成为问题。但是许多人喜欢买昂贵的汽车，为的是要炫耀。就他们来说，他们所驾驶的汽车是为着今生的骄傲。汽车在美国是必需品，所以，问题不在于汽车本身，乃在于眼目的情欲并今生的骄傲。当你想到某一类型的汽车，你渴望得着它。有些人日夜想着某一辆车。车子没有错，是人错了。问题不在于他们所需要的车子，乃在于肉体的情欲、眼目的情欲、并今生的骄傲。

我们也可以用我们对衣着和住屋的需要，作进一步的说明。住家是必需的，衣着也是必需的。问题也不在于房子或衣着，这些并不是世界系统的实际内容。问题在于肉体的情欲、眼目的情欲、并今生的骄傲，因为这些乃是撒但邪恶系统的内容。

两个三一

照圣经看，世界抵抗父，（约壹二 15，）魔鬼抵抗子，（约壹三 8，）肉体抵抗那灵。（加五 17。）一面有神圣的三一—父、子、灵，另一面有邪恶的三一—世界、撒但、肉体。我们若享受神圣的三一，就与邪恶的三一无分无关。

父与父的旨意

约翰在约壹二章十七节继续说，“这世界和其上的情欲，正在过去；唯独实行神旨意的，永远长存。”世界既抵抗父神，所以世界上的事，（约壹二 15，）就是世上的情欲，也就抵抗神的旨意。在积极方面，有父和父的旨意；在消极方面，有世界和世上一切的事。世界抵抗父，世上的事抵抗父的旨意。

We may use owning a car as an illustration of the difference between something used by Satan to form his system and the actual contents of this system. How can a car be utilized by the enemy of God to form his evil system? The car itself is not a problem and is not the content of Satan's system. The problem is with the lust of the flesh, the lust of the eyes, and, in particular, with the vainglory of the present life. If it were not for man's vainglory, a car would not become a problem. However, many people like to buy an expensive car in order to make a display. In their case, the car they drive is used for vainglory. In this country a car is a necessity. The problem, therefore, is not with the car itself; the problem is with the lust of the eyes and the pride of life. When you consider a certain kind of car, you may desire to have it. Some may think about a certain car day and night. The car is not wrong—the persons are wrong. The problem is not with the car they need; the problem is with the lust of the flesh, the lust of the eyes, and the vainglory of life.

As further illustrations, we may also refer to our need for clothing and housing. A dwelling place is a necessity, and clothing also is a necessity. Once again, the problem is not with the house or the clothes; these are not the actual contents of the world system. The problem is with the lust of the flesh, the lust of the eyes, and the vainglory of life, for these are the contents of Satan's evil system.

TWO TRINITIES

According to the Bible, the world is against the Father (v. 15), the devil is against the Son (3:8), and the flesh is against the Spirit (Gal. 5:17). On the one hand, we have the Divine Trinity—the Father, the Son, and the Spirit. On the other hand, we have an evil trinity—the world, Satan, and the flesh. If we enjoy the Divine Trinity, we shall have nothing to do with the evil trinity.

THE FATHER AND HIS WILL

In verse 17 John goes on to say, "And the world is passing away, and its lust, but he who practices the will of God abides forever." As the world is against God the Father, so the things in the world (v. 15), which are its lust, are against the will of God. On the positive side, we have the Father and His will. On the negative side, we have the world and all the things in the world. The world is against the Father, and the things in the world are against the will of the Father.

照约翰在二章十七节的话，这世界和其上的情欲，正在过去；唯独实行神旨意的，永远长存。实行神的旨意，就是经常不断的实行神的旨意，不是偶尔为之。世界、世上的情欲、以及爱世界的人正在过去，但神、神的旨意、以及实行神旨意的，要永远长存。

According to John's word in verse 17, the world is passing away and its lust, but he who practices the will of God abides forever. To practice the will of God is to do the will of God habitually and continually, not merely occasionally. The world, its lust, and those who love the world are passing away. But God, His will, and those who do His will abide forever.

约翰一书

第二十一篇

经历关于三一神之膏油涂抹的教导

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经文及注解：约壹二 18 至 19 及注，二 20 至 23

纲要：

■ 给小孩子们的话
■ 膏油的涂抹教导我们关于神圣三一的事
■ 复合膏油的元素
■ 膏油涂抹的主观教导
■ 被浸入三一神里
■ 三一神教导我们关于祂自己的事
■ 认识父、子、灵是一
■ 三一神成为我们的经历和享受
■ 对三一神的“品尝”

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读经：约翰一书二章十八至二十三节。

给小孩子们的话

使徒约翰在约壹二章十三节给小孩子们，就是那些在神圣生命里非常幼稚的信徒，写了非常简单的话：“小孩子们，我写信给你们，因为你们认识父。”在二章十八至二十七节，约翰给小孩子们写了很长的话，为要确证他所已经写

1 JOHN

Message 21

EXPERIENCING THE TEACHING OF THE ANOINTING CONCERNING THE TRIUNE GOD

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Scripture and Footnotes: 1 John 2:18-19 and footnotes, 2:20-23

Outline:

■A WORD TO THE YOUNG CHILDREN
■THE ANOINTING TEACHING US CONCERNING THE TRINITY
■THE ELEMENTS OF THE COMPOUND OINTMENT
■THE SUBJECTIVE TEACHING OF THE ANOINTING
■BAPTIZED INTO THE TRIUNE GOD
■THE TRIUNE GOD TEACHING US CONCERNING HIMSELF
■KNOWING THAT THE FATHER, SON, AND SPIRIT ARE ONE
■THE TRIUNE GOD BECOMING OUR EXPERIENCE AND ENJOYMENT
■THE “TASTE” OF THE TRIUNE GOD

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Scripture Reading: 1 John 2:18-23

A WORD TO THE YOUNG CHILDREN

In 2:13 the apostle John writes a very simple word to the young children, those believers who are very young in the divine life: “I write to you, young children, because you have known the Father.” In verses 18 through 27 John writes a much longer word to the young children in order to confirm what he has already written

给他们的。这进一步的话，在积极一面论到膏油的涂抹；在消极一面论到敌基督者。在二章十八节，约翰说，“小孩子们，如今是末时了；你们曾听见，那敌基督的要来，现在已经有好些敌基督的出来了，从此我们就知道如今是末时了。”这里的“小孩子们”就是十三节的小孩子们，是受信者中的第三班人。二章十八至二十七节强调生命里的认识，（约壹二20～21，）加强十三节对这班人所说“因为你们认识父”的话。

约翰在约壹二章二十节对小孩子们说到膏油涂抹的事：“你们有从那圣者来的膏油涂抹，并且你们众人都知道。”膏油涂抹就是内住复合之灵的运行并工作，出埃及三十章二十三至二十五节涂抹的油、复合的膏，是这灵的完全预表。（见出埃及记生命读经第一五七至一六六篇。）我们在重生时，这从那圣者来的包罗万有赐生命的灵就进到我们里面，并且永远住在我们里面，（约壹二27，）凭着这灵，小孩子们认识了父，（约壹二13，）并且晓得真理。（约壹二21。）约翰对小孩子们所说关于膏油涂抹的话，与他们生命的长大很有关系。约翰这里的话也指明，所有在召会生活里的圣徒，都需要接受膏油涂抹的教导。

膏油的涂抹教导我们关于神圣三一的事

你若仔细读约壹二章十八至二十七节，会看见膏油涂抹的教导主要是教导我们神圣三一的奥秘。我多年来一直释放关于膏油涂抹的教导的信息。我在那些信息里强调一个事实：膏油涂抹在凡事上，就是在我们基督徒日常生活里一切的事上教导我们。在本篇信息里，我想来看较狭义的膏油涂抹的教导，就是膏油涂抹教导我们一切关于神圣三一的事。换句话说，我在本篇信息里所关切的，不是较广泛的应用这原则，乃是照着这些经节的上下文，正确的解释膏油涂抹的教导。我越从上下文来看这些经节，就越有把握：说膏油涂抹的教导乃是论到神圣的三一，这是绝对准确的。

复合膏油的元素

to them. On the positive side, this further word is concerned with the anointing; on the negative side, it is concerned with the antichrists. In verse 18 John says, “Young children, it is the last hour, and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.” The words “young children” here refer to the young children in verse 13 as the third class of the recipients of this Epistle. Verses 18 through 27 emphasize the knowledge in life (vv. 20-21) and strengthen the word, “because you have known the Father,” spoken to the young children in verse 13.

In verse 20 John speaks to the young children concerning the anointing: “And you have an anointing from the Holy One, and you all know.” The anointing is the moving and working of the indwelling compound Spirit, which is fully typified by the anointing oil, the compound ointment, in Exodus 30:23-25 (see Life-study of Exodus, Messages 157-163). This all-inclusive life-giving Spirit from the Holy One entered into us at the time of our regeneration and abides in us forever (v. 27). It is by this Spirit that the young children have known the Father (v. 13) and know the truth (v. 21). John’s word to the young children concerning the anointing has much to do with their growth in life. John’s word here also indicates that all the saints in the church life need to receive the teaching of the anointing.

THE ANOINTING TEACHING US CONCERNING THE TRINITY

If you read verses 18 through 27 carefully, you will see that the teaching of the anointing is mainly a matter of teaching us the mystery of the Trinity. For years, I have been giving messages on the teaching of the anointing. In those messages I emphasized the fact that the anointing teaches us concerning all things, that is, concerning everything in our daily Christian life. In this message I would like to consider the teaching of the anointing in the more restricted sense of the anointing teaching us all things concerning the Trinity. In other words, in this message I am concerned not with the broader application of the principle, but with the proper interpretation of the teaching of the anointing according to the context of these verses. The more I consider these verses in context, the more assurance I have that it is absolutely accurate to say that the teaching of the anointing concerns the things of the Trinity.

THE ELEMENTS OF THE COMPOUND OINTMENT

我们已经看见，膏油涂抹是包罗万有、复合、赐生命之灵（就是经过过程的三一神）的运行。这灵应验了出埃及三十章所启示，复合之膏的预表。在这复合的膏里有若干不同的元素，这些元素就是膏的成分。正如油漆有若干不同的元素，涂抹的灵也有不同的元素，这些元素包括经过过程的三一神和祂的活动。三一神已经经过成为肉体、为人生活、钉十字架、复活和升天。这些都是祂活动里的步骤。这一切步骤都成了复合、赐生命之灵的元素。所以，涂抹的灵实际上是三一神并祂活动的复合物。涂抹的灵包括神性和人性，也就是神圣的性情和属人的性情。这样一位复合的灵包括成为肉体、为人生活、钉十字架、复活和升天。这一切都是出埃及三十章复合之膏所预表，复合之灵的元素。

膏油涂抹实际上就是膏油的运行，而这膏油乃是一种复合物。油不是复合物，因为油只包含一种元素。但复合的膏包含若干不同的元素。在复合的灵里，有父、子、那灵、神性、人性、成为肉体、为人生活、基督死的功效、祂复活的大能和祂的升天。膏油涂抹是这复合之灵连同祂一切元素的运行。只有这膏油涂抹，只有这复合之灵的运行，能将三一神教导我们。

油漆是复合之膏最好的说明。要认识一种油漆的元素，最好的方法是什么？就是买一罐那种油漆，把一些涂在家具上。凭着涂抹油漆，你就得知油漆的元素。这就是说，只有油漆本身能教导你油漆的所是。除了油漆，你无从得知油漆的元素。同样的，复合的灵乃是将祂自己当作“油漆”涂抹在我们身上，借此教导我们关于三一神和祂活动的事。我们也可以说，复合之灵的元素，教导我们各样关于三一神和祂活动的事。涂抹的灵乃是三一神同祂一切活动的组成，如今这复合的灵教导我们关于神圣三一的事。

膏油涂抹的主观教导

唯有借着三一神成为涂抹的灵，我们才会受到关于三一神和祂活动的教导。这种教导不是客观的，乃是非常主观

We have seen that the anointing is the moving of the all-inclusive, compound, life-giving Spirit, who is the processed Triune God. This Spirit is the fulfillment of the type of the compound ointment revealed in Exodus 30. In this compound ointment there are a number of different elements which are the ingredients of the ointment. Just as paint may have a number of different elements, so the anointing Spirit also has different elements. These elements include the processed Triune God and His activities. The Triune God has passed through incarnation, human living, crucifixion, resurrection, and ascension. These are the steps in His activity. All these steps have become elements of the compound, life-giving Spirit. Therefore, the anointing Spirit is actually a compound of the Triune God and His activities. The anointing Spirit includes divinity and humanity, the divine nature and the human nature. Such a compound Spirit includes incarnation, human living, crucifixion, resurrection, and ascension. All these are elements of the compound Spirit typified by the compound ointment in Exodus 30.

The anointing is actually the moving of the ointment, and the ointment is a compound. Oil, however, is not a compound, for it contains a single element. The compound ointment, on the contrary, contains a number of different elements. In the compound Spirit we have the Father, the Son, the Spirit, divinity, humanity, incarnation, human living, the effectiveness of Christ's death, the power of His resurrection, and His ascension. The anointing is the moving of this compound Spirit with all His elements. Only this anointing, only the moving of this compound Spirit, can teach us the Triune God.

Paint is the best illustration of the compound ointment. What is the best way to know the elements of a particular paint? The best way is to buy a can of that paint and apply some paint to a piece of furniture. By applying the paint, you will be taught concerning the elements of the paint. This means that only the paint itself can teach you what the paint is. Apart from the paint there is no way for you to learn about the elements of the paint. In a similar way, it is by applying Himself to us as the "paint" that the compound Spirit teaches us concerning the Triune God and His activities. We also may say that the elements of the compound Spirit teach us the various matters concerning the Triune God and His activities. The anointing Spirit is the composition of the Triune God with all His activities, and now this compound Spirit teaches us concerning the things of the Trinity.

THE SUBJECTIVE TEACHING OF THE ANOINTING

Only through the Triune God becoming the anointing Spirit can we be taught concerning the Triune God and His activities. This kind of teaching is not objective;

的。三一神已经成为涂抹的灵，祂的涂抹现今就在我们里面。这主观的涂抹，就是三一神同祂一切活动之组成的运行，现在能够教导我们关于三一神和祂活动的事。所以，乃是这样的膏油涂抹教导我们关于三一神的事。

三一神不仅已经与祂身位的元素—神性、父、子、灵—复合，也与祂活动的元素—成为肉体、为人生活、钉十字架、复活和升天—复合。这一切元素都已经复合成为复合的灵，这灵的涂抹教导我们关于神圣三一的事。

被浸入三一神里

圣经里关于三一神的启示与经历很有关系。例如，主耶稣在马太二十八章十九节对祂的门徒说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”文生（M. R. Vincent）在他的“新约字研”一书里说，在马太二十八章十九节里，名相当于人位。因此，将人浸入父、子、灵的名里，意思就是将人浸入三一神的人位里。正如人的名字指明一个人，神圣的名字照样也指明神圣的人位。将人浸入三一神的名里，就是将人放在三一神的人位里。

文生又说，“浸入神圣三一的名里，含示与祂属灵且奥秘的联合。”介系词“入”含示我们与三一神之间生机的联结。被浸入三一神的人位里，意思就是被放在与祂生机的联结里。我们这些已经浸入三一神人位里的人，现今在生机上与三一神是一，三一神也在生机上与我们是一。

三一神教导我们关于祂自己的事

现今在生机上与我们是一的三一神，正教导我们关于祂自己的事。这教导是主观的，且是在经历上的。一天过一天，我们在与三一神生机的联结里，我们就享受祂，经历祂，在祂里面，同着祂并凭着祂生活。这生活乃是一种对于三一神的事持续不断的教导。我们能见证，我们的确在日常生活里享受三一神。

rather, it is very subjective. The Triune God has become the anointing Spirit and His anointing is now within us. This subjective anointing, the moving of the composition of the Triune God with all His activities, can now teach us the things concerning the Triune God and His activities. Therefore, it is such an anointing that teaches us the things concerning the Triune God.

The Triune God has been compounded not only with the elements of His Person—divinity, the Father, the Son, and Spirit—but also with the elements of His activities—incarnation, human living, crucifixion, resurrection, and ascension. All these elements have been compounded to become the compound Spirit whose anointing teaches us concerning the things of the Trinity.

BAPTIZED INTO THE TRIUNE GOD

The revelation in the Bible concerning the Triune God is very experiential. For instance, in Matthew 28:19 the Lord Jesus said to His disciples, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” In his Word Studies in the New Testament M. R. Vincent says that the name in Matthew 28:19 is equivalent to the Person. Hence, to baptize people into the name of the Father, the Son, and the Spirit means to baptize them into the Person of the Triune God. Just as a human name denotes a human person, the divine name denotes the divine Person. To baptize people into the name of the Triune God is to put them into the Person of the Triune God.

Vincent says also, “Baptizing into the name of the Holy Trinity implies a spiritual and mystical union with Him.” The preposition “into” implies an organic union between us and the Triune God. To be baptized into the Person of the Triune God means to be placed into an organic union with Him. As those who have been baptized into the Person of the Triune God, we are now organically one with the Triune God, and He is organically one with us.

THE TRIUNE GOD TEACHING US CONCERNING HIMSELF

The Triune God, who is now organically one with us, is teaching us concerning Himself. This teaching is subjective and experiential. Day by day, as we are in the organic union with the Triune God, we enjoy Him, we experience Him, and we live in Him, with Him, and by Him. This living is a constant teaching of the things concerning the Triune God. We can testify that we certainly enjoy the Triune God in our daily life.

我们可以用吃东西为例，说明以享受和经历三一神的方式学知三一神的事。要认识某种食物，最好的方法就是吃那种食物。你若吃那种食物，借着你所吃的，你就得着关于那种食物的教导；这不仅是关于食物的客观课程，乃是借着经历对食物有主观的认识。你越吃一种食物，就越认识那种食物。这认识不是道理的，乃是经历的。同样的，我们借着享受并经历三一神，就认识了祂。我们仅仅凭着道理，不可能认识三一神。但我们借着享受并经历祂，就能认识祂。

当三一神成为我们的享受和经历时，祂的运行就是我们里面的膏油涂抹。这种领会使我们能给膏油涂抹一个正确的定义：膏油涂抹乃是三一神的运行，成了我们里面的享受和经历。

认识父、子、灵是一

照着圣经，我们教导父、子、灵是一。以赛亚九章六节说，有一子赐给我们，但是祂名称为永在的父，或永远的父。这符合约翰福音所记载主论到祂自己和父的话。主耶稣说，祂（子）在父的名里来。（约五 43。）主从来没有说到祂自己是子又是父，但主确说，祂是子，在父的名里来。主在约翰十四章也说，我们看见了祂，就是看见了父。（约十四 9。）不仅如此，主在这一章说，祂在父里面，父在祂里面。（约十四 10 ～ 11。）所以祂在约翰十章三十节说，父与子原是一。我们承认子，就连父也有了。（约壹二 23。）而且祂也是那灵。（林后三 17。）我们有祂住在我们里面，也就有了父和那灵。你里面不是有主耶稣么？的确有。你里面不是也有父和那灵么？当然也有。这就是说，父、子、灵都在你里面。那么，我们里面有多少位？我们从经历知道，我们里面只有一位。住在我们里面的这一位，乃是三一神，父、子、灵。

三一神成为
我们的经历和享受

We may use eating food as an illustration of learning the things of the Triune God in the way of enjoying and experiencing Him. The best way to know a certain kind of food is to eat that food. If you eat the food, you will be taught concerning the food by the very food you eat. This is not merely an objective lesson concerning food; it is a subjective knowing of the food through experience. The more you eat a particular food, the more you will come to know it. This knowledge is not doctrinal; it is experiential. In a similar way, we come to know the Triune God by enjoying and experiencing Him. It is impossible for us to know the Triune God merely by doctrine. But we can know Him by enjoying and experiencing Him.

When the Triune God becomes our enjoyment and experience, His moving is the anointing within us. This understanding enables us to give a proper definition of the anointing: the anointing is the moving of the Triune God becoming our inward enjoyment and experience.

KNOWING THAT THE FATHER, SON, AND SPIRIT ARE ONE

According to the Bible, we teach that the Father, the Son, and the Spirit are one. Isaiah 9:6 says that a Son has been given to us, yet His name is called the everlasting Father, or the eternal Father, or Father of eternity. This matches the Lord's word concerning Himself and the Father recorded in the Gospel of John. The Lord Jesus said that He, the Son, came in the name of the Father (John 5:43). The Lord never said of Himself that He was the Son and the Father. But He did say that He was the Son coming in the Father's name. In chapter fourteen of the Gospel of John the Lord also says that if we see Him, we see the Father (v. 9). Furthermore, in this chapter the Lord says that He is in the Father and the Father is in Him (vv. 10-11). So He says in John 10:30 the Father and the Son are one. When we confess Him, we also have the Father (1 John 2:23). Furthermore, He is also the Spirit (2 Cor. 3:17). When we have Him dwelling in us, we also have both the Father and the Spirit. Do you not have the Lord Jesus in you? Surely you do. Do you not also have the Father and the Spirit in you? You certainly have also both the Father and the Spirit in you. This means that the Father, the Son, and the Spirit are all in you. How many, then, do we have within us? From experience we know that we have only One within us. This One who dwells in us is the Triune God, the Father, the Son, and the Spirit.

THE TRIUNE GOD BECOMING
OUR EXPERIENCE AND ENJOYMENT

我们需要对这事实有深刻的印象：膏油涂抹乃是我们所享受并经历之三一神的运行。在我们里面成为我们享受并经历之三一神的运行，就是膏油涂抹。约壹二章这里的膏油涂抹，指我们对三一神的经历；就是这经历教导我们关于神圣三一的事。

约翰在这里论膏油涂抹的话是写给小孩子的，就是在神圣生命里最幼稚的人。甚至最幼稚的信徒也在他们里面经历了主，他们能从他们的经历见证，住在他们里面的那一位是父、子、灵。

对三一神的“品尝”

我们需要对三一神有正确的经历。从我们经历中的“品尝，”我们认识关于神圣三一的事。例如，你怎么知道糖的味道是甜的还是苦的？知道的方法是品尝一点。那个味道会教导你，糖是苦的还是甜的。同样的，我们对三一神的经历、品尝，会教导我们关于祂的事。

约翰在约壹二章十八至二十七节的用意是要警告小孩子们，关于敌基督者和他们异端的教训。约翰在这些经节里好象在说，“不要听那一切关于基督身位的假教训。你们里面有一位教师，这位教师就是膏油的涂抹。不要注意敌基督者所说的话，乃要听你们对三一神作膏油涂抹在你们里面运行的经历。”为着经历关于三一神之膏油涂抹的教导，我们赞美主！

We need to be impressed with the fact that the anointing is the moving of the Triune God enjoyed and experienced by us. The moving of the Triune God within us who becomes our enjoyment and experience is the anointing. The anointing here in chapter two of 1 John refers to our experience of the Triune God. It is this experience that teaches us the things concerning the Trinity.

John’s word concerning the anointing here was written to the young children, to those who are the youngest in the divine life. Even the youngest believers have experienced the Lord within them. They can testify from their experience that the One who lives in them is the Father, the Son, and the Spirit.

THE “TASTE” OF THE TRIUNE GOD

We need the proper experience of the Triune God. From the “taste” in our experience we know the things concerning the Trinity. For example, how do you know whether sugar tastes sweet or bitter? The way to know is to taste a little of it. The taste will teach you whether it is bitter or sweet. In a similar way, our experience, our taste, of the Triune God will teach us concerning Him.

John’s intention in 2:18-27 is to warn the young children about the antichrists and their heretical teachings. In these verses John seems to be saying, “Do not listen to all these false teachings about the Person of Christ. You have a Teacher within you, and this Teacher is the anointing. Do not give heed to what the antichrists say, but listen to your experience of the Triune God’s moving as the anointing within you.” Praise the Lord for the experience of the teaching of the anointing concerning the Triune God!

约翰一书

第二十二篇

膏油涂抹

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经文及注解：约壹二 20 至 25 及注

纲要：

- 膏油涂抹与真理
- 否认父与子
- 享受基督并在生命里长大
- 塞林则的异端
- 耶稣、基督、父与子
- 生命的话住在我们里面
- 父与子是一
- 永远的生命
- 神圣的复合物
- 父、子、圣灵　是一的例证

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读经：约翰一书二章二十至二十七节。

膏油涂抹与真理

在本篇信息里，我们要来看约壹二章二十至二十七节。二十节说，“你们有从那圣者来的膏油涂抹，并且你们众人都知道。”这节经文不是说膏油，乃是说膏油涂抹。“膏油涂抹”这辞指明发生在我们里面，经历上的事。膏油涂

1 JOHN

Message 22

THE ANOINTING

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Scripture and Footnotes: 1 John 2:20-25 and footnotes

Outline:

- THE ANOINTING AND THE TRUTH
- DENYING THE FATHER AND THE SON
- ENJOYING CHRIST AND GROWING IN LIFE
- THE HERESY OF CERINTHUS
- JESUS, CHRIST, THE FATHER, AND THE SON
- THE WORD OF LIFE ABIDING IN US
- THE FATHER AND THE SON BEING ONE
- ETERNAL LIFE
- A DIVINE COMPOUND
- AN ILLUSTRATION OF THE ONENESS OF THE FATHER, THE SON, AND THE HOLY SPIRIT

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Scripture Reading: 1 John 2:20-27

THE ANOINTING AND THE TRUTH

In this message we shall consider 2:20-27. Verse 20 says, “And you have an anointing from the Holy One, and you all know.” This verse speaks not of the ointment but of the anointing. The word “anointing” denotes something experiential that is taking place within us. The anointing is the moving and working of the indwelling compound Spirit.

抹就是内住复合之灵的运行并工作。我们在重生时，这从那圣者来的包罗万有赐生命的灵就进到我们里面，并且永远住在我们里面。（约壹二 27。）

约翰在二十一节说，“我刚写信给你们，不是因你们不晓得真理，正是因为你们晓得，又因为没有虚谎是出于真理的。”“真理”一辞在这节里用了两次。我们若将二十、二十一节放在一起来看，就会明白膏油涂抹必定与真理有关。二十节说，我们有膏油涂抹，二十一节说，我们晓得真理。这节的真理与膏油涂抹极有关系。膏油涂抹实际上就是真理的运行并工作，这真理乃是神圣三一的实际，尤其是基督身位的实际。（约壹二 22 ～ 25。）

二十一节的晓得是借着内住、赐生命之灵的涂抹。这是在神圣的光之下神圣生命里的晓得，是一种发自复合之灵所内住重生之灵的内里认识，不是一种由外界刺激所产生的头脑知识。

否认父与子

约翰在二十二节接着说，“谁是说谎的？不是那否认耶稣是基督的么？否认父与子的，这就是敌基督的。”“耶稣是基督”这声明与真理有关，真理又与膏油涂抹有关，这三者是彼此相关的。首先有膏油涂抹，然后有与膏油涂抹相关的真理，接着再有与真理相关的耶稣是基督的声明。

二十二节指出，敌基督的就是否认父与子的人。约翰说到耶稣是基督之后，就论到父与子，这指明父与子跟耶稣是基督有关。

在这三节经文里，有四件极重要的事：膏油涂抹、真理、耶稣是基督、父与子。膏油涂抹教导我们真理，真理就是耶稣是基督，耶稣是基督乃是一件包括父与子的事。根据二十二节，否认耶稣是基督，就是否认父与子，我们若否认耶稣是基督，意思就是否认父与子。这有力的指出耶稣、基督、父与子乃是一。

This all-inclusive life-giving Spirit from the Holy One entered into us at the time of our regeneration and abides in us forever (v. 27).

Verse 20 says at the end, “you all know.” Some manuscripts read, “you know all things.” I believe that the proper rendering should be “you know all,” not “you all know.” In verse 21 John says, “I have not written to you because you do not know the truth, but because you know it, and because no lie is of the truth.” In this verse the word “truth” is used twice. If we consider verses 20 and 21 together, we shall realize that the anointing surely must have something to do with the truth. Verse 20 says that we have an anointing, and verse 21 says that we know the truth. In this verse the truth is closely related to the anointing. Actually the anointing is the moving and working of the truth, which is the reality of the Divine Trinity, especially of the Person of Christ (vv. 22-25).

The knowing in verse 21 is the knowing by the anointing of the indwelling and life-giving Spirit. This is a knowledge in the divine life under the divine light, an inner knowledge initiated from our regenerated spirit indwelt by the compound Spirit, not mental knowledge exercised by stimulation from without.

DENYING THE FATHER AND THE SON

In verse 22 John goes on to say, “Who is the liar if not he who is denying that Jesus is the Christ? This is the antichrist, who is denying the Father and the Son.” The statement that Jesus is the Christ is related to the truth, and the truth is related to the anointing. These three matters are all related to one another. First we have the anointing, then the truth related to the anointing, and then the statement that Jesus is the Christ related to the truth.

Verse 22 indicates that the antichrist is the one who denies the Father and the Son. After speaking of Jesus being the Christ, John speaks concerning the Father and the Son. This indicates that the Father and the Son are related to Jesus being the Christ.

In these three verses we have four crucial matters: the anointing, the truth, Jesus being the Christ, and the Father and the Son. The anointing teaches us the truth, the truth is that Jesus is the Christ, and Jesus being the Christ is a matter that includes the Father and the Son. According to verse 22, to deny that Jesus is the Christ is to deny the Father and the Son. If we deny that Jesus is the Christ, this means that we deny the Father and the Son. This indicates strongly that Jesus, Christ, the Father, and the Son are one.

享受基督并在生命里长大

我在这里要指出，我们说这些事，不是为着道理争战；我们乃是为着对基督真正的经历而争战，使基督徒可以享受基督，好在生命里长大。

今天少有人正确的教导基督徒长大的事。基督徒中间所强调的，是知识的长进。但新约教导我们，我们需要在生命里长大。我们应当象才生的婴孩一样，切慕饮于话奶，使我们可以在生命里长大。（彼前二2。）

我们从经历知道，在生命里长大，乃是借着主所是的成分作我们的滋养而长大。我们需要将这滋养当作食物，吸收到里面，并将其消化。主耶稣明确的告诉我们，祂是我们的食物。在约翰六章三十五节祂说，“我就是生命的粮。”主是我们的粮，这就是说祂是我们的食物。在约翰六章五十七节主耶稣说，吃祂的人要因祂活着。我们凭以活着的食物，也是我们凭以生长的食物。我们若不凭所吃的食物长大，怎能凭这食物活着？孩童凭他们所吃的长大，然后凭所吃的活着。因此，当主耶稣说，吃祂的人也要凭祂活着，这含示凭祂活着并凭祂长大。

我们在主的恢复里，完全是为着经历在生命里的长大。这在生命里的长大，在于我们对主耶稣主观的享受。主若不是那灵，祂对我们就不可能是主观的，祂也不可能作我们的生命。主若不能作我们的生命，也就不能作我们的滋养。

今天，许多基督徒强调性格和行为改良这些客观的教训。这些道德的教训可以和孔子的教训相比。然而新约的教训不同。新约教导说，三一神经过成为肉体、为人生活、钉十字架、复活等过程之后，成了包罗万有赐生命的灵，为要进到我们里面，作我们的生命，也作我们生命的供应，使我们可以凭祂活着并长大。这是新约启示的中心路线。

主耶稣宣告祂是生命。祂在约翰十四章六节说，“我就是…生命。”祂若只在诸天里的宝座上，怎能作我们的生命？这是不可能的。基督要作我们的生命，就必须是那灵住在我们

ENJOYING CHRIST AND GROWING IN LIFE

Here I would like to point out that when we speak of these matters, we are not fighting for doctrines. However, we are fighting for the genuine experience of Christ so that Christians may enjoy Christ in order to grow in life.

Not many today teach concerning Christian growth in the proper way. What is emphasized among Christians is growth in knowledge. But the New Testament teaches us that we need to grow in life. As newborn babes, we should desire to drink the milk of the Word so that we may grow in life (1 Pet. 2:2).

From experience we know that to grow in life is to grow by the ingredients of what the Lord is as our nourishment. We need to take this nourishment into our being as food and then assimilate it. The Lord Jesus told us definitely that He is our food. In John 6:35 He said, “I am the bread of life.” For the Lord to be bread to us means that He is our food. In John 6:57 the Lord Jesus said that he who eats Him will live because of Him. The food by which we live is also the food by which we grow. If we do not grow by the food we eat, how can we live by it? Children grow by what they eat. Then they live by it. Hence, when the Lord Jesus said that he who eats Him will also live by Him, this implies both living by Him and growing by Him.

In the Lord’s recovery we are wholly for the experience of the growth in life. This growth in life depends on our enjoyment of the Lord Jesus in a subjective way. If the Lord were not the Spirit, He could not be subjective to us, and He could not be our life. If the Lord could not be our life, then He could not be our nourishment.

Many Christians today emphasize objective teachings concerning the improvement of character and behavior. These teachings are ethical and are comparable to the teachings of Confucius. The teachings in the New Testament, however, are different. The New Testament teaches that after being processed through incarnation, human living, crucifixion, and resurrection, the Triune God becomes the all-inclusive life-giving Spirit in order to enter into our being to be our life and also our life supply so that we may live and grow by Him. This is the central line of the New Testament revelation.

The Lord Jesus declared that He is life. In John 14:6 He said, “I am...the life.” If He were only on the throne in the heavens, how could He be our life? This would be impossible. In order for Christ to be our life, He must be the Spirit living within us. It is

里面。基督徒经历基督作他们主观的生命，是很重要的。我们不是为道理争战，乃是为基督徒经历基督作生命而争战。

塞林则的异端

我们已经指出，根据约壹二章二十一、二十二节，真理乃是耶稣是基督。然而，有些异端者否认这真理，说耶稣不是基督。否认耶稣是基督，这是塞林则（Cerinthus）的异端，他是头一世纪犹太裔的叙利亚异端创始人，曾在亚历山大城受过教育。他的异端是犹太教、智慧派和基督教的混杂。他把世界的造作者（创造者）与神分开，把这位造作者说成次等的权能者。他教导人养子论（Adoptionism），说耶稣仅仅是神的养子，祂成为神的儿子是因着被高举到一种不是祂生来就有的身分里。他这种说法完全否认了耶稣是由圣灵成孕的。在他的异端里，他把在地上为人的耶稣（人看祂是约瑟和马利亚的儿子）与属天的基督分开，并且教导说，耶稣受浸以后，基督仿佛鸽子降在祂身上，然后祂就宣扬人所不认识的父，并且行神迹。在祂职事的末了，基督离开了耶稣。耶稣在十字架上受死，并从死人中复活；而基督一直留为一个独立的灵，要在荣耀的弥赛亚国来临时，再与为人的耶稣联合。这异端否认了耶稣是基督。根据约翰的话，凡否认耶稣是基督的，就是敌基督的。塞林则就是敌基督的，他的跟从者也都是敌基督的。

约翰在二十二节说，敌基督的否认父与子。承认耶稣是基督，就是承认祂是神的儿子。（太十六16，约二十31。）因此，否认耶稣是基督，就是否认父与子。凡这样否认基督神圣身位的，就是敌基督的。

耶稣、基督、父与子

否认耶稣是基督就等于否认父与子，这事实含示，耶稣、基督、父与子都是一，都是包罗万有、复合、内住之灵的元素、成分。这灵现今一直在涂抹信徒。在这膏油涂抹里，耶稣、基督、父与子都涂抹到我们里面的人里。

crucial that Christians experience Christ as their subjective life. We are fighting not for doctrines, but for the Christian experience of Christ as life.

THE HERESY OF CERINTHUS

We have pointed out that, according to verses 21 and 22, the truth is that Jesus is the Christ. However, this truth was denied by certain heretics who said that Jesus was not the Christ. Denying that Jesus is the Christ is the heresy of Cerinthus, a first century Syrian heresiarch of Jewish descent, educated at Alexandria. His heresy was a mixture of Judaism, Gnosticism, and Christianity. He distinguished the maker (creator) of the world from God, and represented that maker as a subordinate power. He taught adoptionist Christology (Adoptionism), saying that Jesus became Son of God by exaltation to a status that was not His by birth, thus denying the conception of Jesus by the Holy Spirit. In his heresy he separated the earthly man Jesus, regarded as the son of Joseph and Mary, from the heavenly Christ, and taught that after Jesus was baptized, Christ as a dove descended upon Him. Then He announced the unknown Father and did miracles, but at the end of His ministry Christ departed from Jesus, and Jesus suffered death on the cross and rose from the dead, while Christ remained separated as a spiritual being, and will rejoin the man Jesus at the coming of the Messianic kingdom of glory. This heresy denied that Jesus is the Christ. According to John's word, anyone who denies that Jesus is the Christ is the antichrist. Cerinthus was an antichrist, and his followers also were antichrists.

In verse 22 John says that the antichrist denies the Father and the Son. To confess that Jesus is the Christ is to confess that He is the Son of God (Matt. 16:16; John 20:31). Hence, to deny that Jesus is the Christ is to deny the Father and the Son. Whoever so denies the divine Person of Christ is an antichrist.

JESUS, CHRIST, THE FATHER, AND THE SON

The fact that to deny Jesus being the Christ equals denying the Father and the Son implies the thought that Jesus, Christ, the Father, and the Son are all one, all of whom are the elements, the ingredients, of the all-inclusive compound indwelling Spirit, who is now anointing the believers all the time. In this anointing, Jesus, Christ, the Father, and the Son are all anointed into our inner being.

约翰在约壹二章二十二节指明，否认耶稣是基督，就等于否认父与子，在这里约翰认为，耶稣、基督、父与子乃是一。耶稣和基督实在就是一，但我们若否认耶稣是基督，我们就是否认父与子。这有力的指出，父与子同耶稣与基督乃是一。既然父与子同基督是一，耶稣与基督又是一，耶稣、基督、父与子就都是一了。

我们都听过耶稣是基督，但你曾否听过，根据二章二十二节，基督是父又是子，我们需要对这里约翰所说，否认耶稣是基督就是否认父与子这事实，有深刻的印象。然而有人声称，我们只该说基督是子，不该说基督是父与子。然而，约翰在这节指出，我们若否认基督，就是否认父与子。基督若仅仅是子而不是父，否认基督的意思怎么会是否认父与子？根据这种对基督的领会，否认基督的意思只是否认子，与否认父无关。但约翰说，若有人否认基督，他首先是否认父，然后是否认子。

约翰在二章二十三节接着说，“凡否认子的就没有父，承认子的连父也有了。”子与父既是一，（约十 30，赛九 6，）否认子的就没有父，承认子的连父也有了。否认子，在这里是指否认基督的神格，否认耶稣这人就是神。这是极大的异端。

约翰在二章二十三节首先说，凡否认子的就没有父。子与父若不是一，否认子的怎么会连父也没有？约翰在这节接着说，承认子的连父也有了。凡否认子的，就没有子，也没有父。但承认子的，有子也有父。这节的正反两面都指出子与父是不可分的。因为父与子是一，所以我们不能将子与父分开，也不能将父与子分开。

我要请你们注意二章二十三节的“就”与“也”二字。约翰说，凡否认子的“就”没有父。然后说，凡承认子的连父“也”有了。这两个字指明父与子是一，不可分开。因此，否认子就是否认子与父，承认子也就是承认子与父。

In verse 22 John indicates that to deny that Jesus is the Christ is equal to denying the Father and the Son. Here John regards Jesus, Christ, the Father, and the Son as one. Surely Jesus and Christ are one. But if we deny that Jesus is the Christ, we deny the Father and the Son. This indicates strongly that the Father and the Son are one with Jesus and Christ. Since the Father and the Son are one with Christ and since Jesus and Christ are one, Jesus, Christ, the Father, and the Son are all one.

We all have heard that Jesus is the Christ, but have you ever heard that, according to 2:22, Christ is both the Father and the Son? We need to be impressed with the fact that here John says that to deny that Jesus is the Christ is to deny the Father and the Son. However, some claim that we should say only that Christ is the Son, not that Christ is both the Father and the Son. Nevertheless, in this verse John indicates that if we deny Christ, we deny both the Father and the Son. If Christ were only the Son and not also the Father, how would denying Christ mean that we deny both the Father and the Son? According to this understanding of Christ, to deny Christ would only mean to deny the Son, and this denial would have nothing to do with the Father. But John says that if someone denies Christ, he denies first the Father and then the Son.

In verse 23 John continues, “Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.” Since the Son and the Father are one (John 10:30; Isa. 9:6), to deny the Son is to be without the Father, and to confess the Son is to have the Father. To deny the Son here refers to the heresy that denies the deity of Christ, not confessing that the Man Jesus is God.

In verse 23 John first says that anyone who denies the Son does not have the Father either. If the Son and the Father were not one, how could those who deny the Son not have the Father? In this verse John goes on to say that he who confesses the Son has the Father also. Whoever denies the Son has neither the Son nor the Father. But whoever confesses the Son has both the Son and the Father. Both the negative side and the positive side of this verse indicate that the Son and the Father are inseparable. Because the Father and the Son are one, we cannot separate the Son from the Father nor the Father from the Son.

I would call your attention to the words “either” and “also” in verse 23. John says that whoever denies the Son does not have the Father either. Then he says that whoever confesses the Son has the Father also. These words indicate that the Father and the Son are one and inseparable. Therefore, to deny the Son is to deny both the Son and the Father, and to confess the Son is to confess both the Son and the Father.

生命的话住在我们里面

约壹二章二十四节说，“至于你们，务要让那从起初所听见的住在你们里面；那从起初所听见的若住在你们里面，你们也就住在子里面，并住在父里面。”“那从起初所听见的，”乃指生命的话，就是信徒从起初所听见永远生命的话。（约壹一 1 ～ 2。）不否认，却承认耶稣这人是基督，是神的儿子，（约壹二 22，）便是让永远生命的话住在里面。我们这样作，就住在子里面，也住在父里面，且不为关于基督身位的异端教训所迷惑。（约壹二 26。）这指明子与父就是那使我们重生，给我们享受的永远生命。我们在这永远的生命里，与神有交通，也彼此有交通，（约壹一 2 ～ 3，6 ～ 7，）并且过日常的为人生活。（约壹二 6，一 7。）

约翰在约壹二章二十四节说，我们若让那从起初所听见的，就是生命的话，住在里面，我们也就住在子里面，并住在父里面。这指明生命的话实际上就是子与父。

请注意约翰在这里说到我们住在子里面，也住在父里面。主耶稣在约翰十五章四节说，“你们要住在我里面，我也住在你们里面。”这节是说到互相的居住：我们住在主里面，主也住在我们里面。但约翰在约壹二章二十四节，是说到生命的话住在我们里面。他说，生命的话若住在我们里面，我们也就住在子里面，并住在父里面。借此我们看见，生命的话实际上就是主自己。约翰十五章四节说，当我们住在主里面，主就住在我们里面。这里说，当生命的话住在我们里面，我们也就住在子里面，并住在父里面。约翰再次将父与子放在一起成了一位，因为父与子乃是一。

父与子是一

新约没有将父与子分开。特别在约翰福音里，我们看见子与父总是一。子在父的名里来。（约五 43。）不仅如此，子不作祂自己的工，不行祂自己的旨意，不说祂自己的话，不求祂自己的荣耀，也不彰显祂自己。（约四 34，五 30，六 38，七 18。）反之，主总是作父的工，行父的旨意，说父的话，寻求父的荣耀，并且彰显父。子与

THE WORD OF LIFE ABIDING IN US

Verse 24 says, “As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you will abide both in the Son and in the Father.” “That which you heard from the beginning” refers to the Word of life—the eternal life which the believers heard from the beginning (1:1-2). Not to deny but confess that the Man Jesus is the Christ, the Son of God (v. 22) is to let the Word of the eternal life abide in us. In so doing we abide both in the Son and in the Father, and we are not led astray by the heretical teachings concerning Christ’s Person (v. 26). This indicates that the Son and the Father are the eternal life for our regeneration and enjoyment. In this eternal life we have fellowship with God and with one another (1:2-3, 6-7), and in it we have our being in our daily walk (2:6; 1:7).

In verse 24 John says that if we let that which was from the beginning, that is, the Word of life, abide in us, we shall abide both in the Son and in the Father. This indicates that the Word of life is actually the Son and the Father.

Notice that here John speaks of our abiding in the Son and in the Father. In John 15:4 the Lord Jesus says, “Abide in Me and I in you.” This verse speaks of a mutual abiding: we abide in the Lord, and the Lord abides in us. But in 2:24 John refers to the Word of life abiding in us, and says that if the Word of life abides in us, we abide in the Son and in the Father. By this we see that the Word of life is actually the Lord Himself. According to John 15:4, when we abide in the Lord, the Lord abides in us. Here it says that when the Word of life abides in us, we abide in the Son and in the Father. Once again, John puts the Father and the Son together as one, for the Father and the Son are one.

THE FATHER AND THE SON BEING ONE

The New Testament does not separate the Father and the Son. Especially in the Gospel of John we see that the Son is always one with the Father. The Son came in the name of the Father (John 5:43). Furthermore, the Son did not do His own work and will, He did not speak His own word, He did not seek His own glory, and He did not express Himself (John 4:34; 5:30; 6:38; 7:18). Rather, He always did the Father’s work and will, spoke the Father’s word, sought the Father’s glory, and expressed the Father. The Son

父乃是一，子不能与父分开，父也不能与子分开。因此，约翰在这封书信里有力的强调我们若有子，连父也有了的事实。但我们若没有子，也就没有父。这指明父与子实在就是一。（约十 30。）

永远的生命

约翰在约壹二章二十五节接着说，“祂所应许我们的，就是那永远的生命。”这个单数代名词“祂，”是指前节的子与父，指明子与父乃是一。按我们对神圣生命的经历，子、父、耶稣、基督都是一。不是仅仅子对我们是永远的生命，而父不是；乃是耶稣，就是那是子与父的基督，对我们是永远神圣的生命，作我们的分。

根据约壹二章二十二至二十五节的上下文看，永远的生命就是耶稣、基督、子与父；这些都是永远生命的组成。因此，永远的生命也是那在我们里面运行，包罗万有、复合、内住之灵的元素。

神圣的复合物

在约壹二章二十五节，那永远的生命就是生命的话，而生命的话就是耶稣、基督、父与子。这里有六项：耶稣、基督、父、子、生命的话、永远的生命。我们从圣经，特别从约翰一书，知道耶稣是基督，基督等于父与子，并且这一位也是生命的话和永远的生命。

耶稣、基督、父、子、生命的话、永远的生命，这些摆在一起乃是一个神圣的复合物。这六项都是那复合为单一之膏油的元素。在耶稣有人性，在父有神性，在基督有受膏者。在耶稣有成为肉体，在基督有复活，在子有生命。因此，在这些元素有复合膏油一切的成分：神性、人性、成为肉体、钉十字架、复活和生命。

我们若将约翰一书这些经节，连同出埃及三十章复合膏油之元素的记载，摆在一起来研读，就会看见出埃及三十章一切的元素，在这几节里都有。当然，这里有橄榄油、

was one with the Father and could not be separated from the Father, neither could the Father be separated from the Son. Hence, in this Epistle John emphasizes strongly the fact that if we have the Son, we have the Father. But if we do not have the Son, we do not have the Father. This indicates that the Father and the Son truly are one (John 10:30).

ETERNAL LIFE

In verse 25 John continues, “And this is the promise which He promised us, the eternal life.” The singular pronoun “He,” referring to both the Son and the Father in the preceding verse, indicates that the Son and the Father are one. As far as our experience of the divine life is concerned, the Son, the Father, Jesus, and Christ are all one. It is not that only the Son and not the Father is the eternal life to us. It is that Jesus being the Christ as the Son and the Father is the eternal life to us for our portion.

According to the context of verses 22 through 25, the eternal life is just Jesus, Christ, the Son, and the Father. All these are a composition of the eternal life. Hence, the eternal life is also an element of the all-inclusive, compound, indwelling Spirit who moves within us.

A DIVINE COMPOUND

The eternal life in verse 25 is the Word of life, and the Word of life is Jesus, Christ, the Father, and the Son. Here we have six matters: Jesus, Christ, the Father, the Son, the Word of life, and eternal life. From the Bible, especially from 1 John, we know that Jesus is the Christ, that Christ equals the Father and the Son, and that this One is also the Word of life and the eternal life.

Together Jesus, Christ, the Father, the Son, the Word of life, and eternal life are a divine compound. All these six are elements that have been compounded into a single ointment. In Jesus we have humanity, with the Father we have divinity, and with Christ we have the anointed One. With Jesus we have the incarnation, with Christ we have the resurrection, and with the Son we have life. Therefore, with these elements we have all the ingredients of the compound ointment: divinity, humanity, incarnation, crucifixion, resurrection, and life.

If we study these verses in 1 John along with the record of the elements of the compound ointment in Exodus 30, we shall see that all the elements in Exodus 30 are found in these verses. To be sure, here we have the olive oil, the myrrh, the cinnamon,

没药、肉桂、菖蒲、桂皮，还有五和三这两个数字。（见出埃及记生命读经第一五七至一六六篇。）

在约壹二章，我们确有复合的膏油，那包罗万有的灵。然而，在这里不是仅仅有客观的膏油，乃是有主观的膏油涂抹，就是膏油主观的运行并工作。这主观的膏油涂抹就是我们所经历，那经过过程的三一神。不仅如此，这膏油涂抹教导我们关于那经过过程之三一神的事。比方说，若有人说基督不在我们里面，我们应当回答：“我从膏油涂抹的经历，知道耶稣基督在我里面。”此外，若有人想教导你，父、子、灵是三个分开的身位，你可以说，“我里面没有三个分开的身位。我从膏油涂抹的经历，知道我里面只有一位，这一位就是父、子、灵。”

父、子、圣灵是一的例证

在马太二十八章十九节，主耶稣嘱咐祂的门徒说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”然而当使徒们在使徒行传执行这项吩咐时，那里并没有告诉我们，他们将信徒浸入父、子、圣灵的名里。使徒行传乃是告诉我们，信徒被浸入耶稣基督的名里。（徒二 38。）这指明耶稣基督的名等于父、子、圣灵的名。这指明耶稣基督是父、子、圣灵。使徒们知道耶稣基督等于父、子、灵。因此，他们执行主的吩咐，借着将信徒浸入耶稣基督的名，而将他们浸入父、子、圣灵的名里。这是父、子、灵是一这事实的例证。这是三一神，而我们在祂里面。在三一神里面，也就是在神圣的复合物，复合的膏油，就是那包罗万有的灵里。

the calamus, and the cassia. We also have the numbers five and three (see Life-study of Exodus, Messages 157-163).

In chapter two of 1 John we certainly have the compound ointment, the all-inclusive Spirit. However, here we do not have the ointment merely in an objective way; instead, we have the subjective anointing, that is, the subjective moving and working of the ointment. This subjective anointing is the processed Triune God experienced by us. Furthermore, this anointing teaches us concerning the processed Triune God. For example, if someone should say that Christ is not in us, we should reply, “From my experience of the anointing I know that Jesus Christ is in me.” Moreover, if someone should try to teach you that the Father, the Son, and the Spirit are three separate Persons, you may say, “I don’t have three separate Persons within me. From my experience of the anointing I know that I have only One in me, and this One is the Father, the Son, and the Spirit.”

AN ILLUSTRATION OF THE ONENESS OF THE FATHER, THE SON, AND THE HOLY SPIRIT

In Matthew 28:19 the Lord Jesus gave this charge to His disciples: “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” However, when the apostles carried out this charge in the book of Acts, we are not told that they baptized the believers into the name of the Father, the Son, and the Holy Spirit. Rather, in Acts we are told that the believers were baptized into the name of Jesus Christ (Acts 2:38). This indicates that the name of Jesus Christ equals the name of the Father, the Son, and the Holy Spirit. This indicates that Jesus Christ is the Father, the Son, and the Holy Spirit. The apostles knew that Jesus Christ was equal to the Father, the Son, and the Spirit. Therefore, they carried out the Lord’s charge to baptize the believers into the name of the Father and of the Son and of the Holy Spirit by baptizing them into the name of Jesus Christ. This is an illustration of the fact that the Father, the Son, and the Spirit are one. This is the Triune God, and we are in Him. To be in the Triune God is also to be in the divine compound, the compound ointment, which is the all-inclusive Spirit.

约翰一书

第二十三篇

神圣膏油涂抹的教导（二）

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经文及注解：约壹二 26 至 27 及注

纲要：

■ 耶稣与基督
■ 父与子
■ 关于神圣三一之真理的两面
■ 膏油涂抹与真理
■ 住在父与子里面
■ 永远的生命
■ 迷惑信徒的人
■ 膏油涂抹内里的教导

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读经：约翰一书二章二十至二十七节。

我们在前一篇信息里指出，根据约壹二章二十至二十七节，父与子乃是一。子与父不是分开的，父与子也不是分开的，这说法绝对正确。然而神格的三者仍有区别，父、子和圣灵仍有区别。

耶稣与基督

主是耶稣，也是基督。虽然耶稣与基督不能分开，但耶稣与基督这两个名称是有区别的。耶稣这名字的意思是耶和华我们的救主，或耶和华我们的救恩。基督这名称的意

1 JOHN

Message 23

THE TEACHING OF THE DIVINE ANOINTING (2)

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Scripture and Footnotes: 1 John 2:26-27 and footnotes

Outline:

■JESUS AND CHRIST
■THE FATHER AND THE SON
■THE TWOFOLDNESS OF THE TRUTH CONCERNING THE TRINITY
■THE ANOINTING AND THE TRUTH
■ABIDING IN THE FATHER AND THE SON
■ETERNAL LIFE
■THOSE WHO LEAD THE BELIEVERS ASTRAY
■THE INWARD TEACHING OF THE ANOINTING

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Scripture Reading: 1 John 2:20-27

In the previous message we pointed out that according to 2:20-27 the Father and the Son are one. It is absolutely correct to say that the Son is not separate from the Father, nor the Father from the Son. However, there is still a distinction between the Three of the Godhead, a distinction between the Father, the Son, and the Holy Spirit.

JESUS AND CHRIST

The Lord is both Jesus and Christ. Although there is no separation between Jesus and Christ, there is a distinction between these two titles Jesus and Christ. The name Jesus means Jehovah our Savior or Jehovah our salvation. The title Christ means

思是受膏者。耶稣这名字主要的是指主在祂的人性、成为肉体、为人生活、和钉十字架这几方面，基督这名称是指主作神的受膏者，特别是指祂在复活和升天里的所是。耶稣与基督是指同一位。虽然这一位是不可分开的，但耶稣与基督这两个名称却有区别。

父与子

虽然子与父是一，但我们不该说父与子没有区别。父与子有区别，却没有分开。当父在的时候，子也在。同样的，子在哪里，父也在哪里。父与子不能分开。为这缘故，约翰在约壹二章二十三节说，凡否认子的就没有父，承认子的连父也有了。

每当我们说到神圣的三一，我们的解释和例证必须清明、谨慎。我们已经从约壹二章二十至二十七节看见，耶稣、基督、父、子、生命的话、永远的生命都是一，然而其间仍有区别。我们已经指出，耶稣与基督是指同一位，然而，耶稣这名与基督这名称是有区别的。我们不该说这两个名称是指同一件事，因为其中的意义大不相同。我们的主是丰富且包罗万有的，祂需要不同的名字和名称来描述。因此，祂是耶稣，祂也是基督。祂是耶稣，乃是耶和华我们的救主；祂是基督，乃是神的受膏者。

我们不该疑惑，父、子、灵实在是一，是一位神。我们虽然相信神圣的三一，但绝不相信三位神。相信三位神的三神论是异端，我们必须定罪。虽然神是一位，但神格里的父、子、灵却有清楚的区别。

关于神圣三一之真理的两面

三一神的真理是两面的，是有两方面的讲究，一方面是一，一方面是三。关于神圣三一之真理的两面，具体包含在三一这辞里。这形容词实际上是拉丁文的一个字，

the anointed One. The name Jesus mostly denotes the Lord in His humanity, in His incarnation, human living, and crucifixion. The title Christ denotes the Lord as God's anointed One and especially what He is in resurrection and ascension. Jesus and Christ both refer to the same Person. Although this Person is inseparable, there is nevertheless a distinction between the two titles Jesus and Christ.

THE FATHER AND THE SON

Although the Son and the Father are one, we should not say that there is no distinction between the Father and the Son. There is a distinction between the Father and the Son, but there is no separation. When the Father is present, the Son is present also. Likewise, where the Son is, there the Father is also. The Father and the Son cannot be separated. For this reason, in verse 23 John says that whoever denies the Son does not have the Father either, and that he who confesses the Son has the Father also.

Whenever we speak about the Trinity, we need to be sober and careful with our definitions and illustrations. We have seen from 2:20-27 that Jesus, Christ, the Father, the Son, the Word of life, and eternal life all are one. However, there is still a distinction between them. We have already pointed out that Jesus and Christ refer to the same Person. Nevertheless, there is a distinction between the name Jesus and the title Christ. We should not say that they denote the same thing, for the denotations are quite different. Because our Lord is rich and all-inclusive, He needs different names and titles to describe Him. Therefore, He is Jesus and He is also Christ. As Jesus He is Jehovah our Savior, and as Christ, He is God's anointed One.

There should not be any doubt in us that the Father, the Son, and the Spirit are truly one and are one God. Although we believe in the Trinity, we definitely do not believe in three Gods. Tritheism, the belief in three Gods, is heresy, and we must condemn it. Although God is one, there is a clear distinction between the Father, the Son, and the Spirit in the Godhead.

THE TWOFOLDNESS OF THE TRUTH CONCERNING THE TRINITY

The truth of the Triune God is twofold; that is, it has two sides or two aspects, the aspect of one and the aspect of three. The twofoldness of the truth concerning the Trinity is embodied in the word triune. This adjective is actually a Latin word composed

由两部分组成：Tri 的意思是三，une 的意思是一。因此，Triune 这辞的意思就是三一。我们的神一面是独一的，另一面又是三。在神是一的这面，父、子、灵不是分开的；但在神是三的这面，父、子、灵却是有区别的。主耶稣说，“我在父里面，父在我里面。”（约十四 10。）因为父与子相互在彼此的里面，所以不能分开。但父与子仍有区别。

关于神圣的三一，我们不该倾向任何一个极端，强调三或一的极端。有些基督徒走到强调三的极端，忽略了一。有些倾向一的极端，忽略了三。我们需要平衡，我们要平衡，就需要强调神圣三一的两面—三的一面与一的一面。在上篇信息里，我们指出父与子是一；在本篇信息里，我要说些平衡的话；虽然父与子是一，其间仍有明确的区别。就区别的这面说，父是父，子是子，灵是灵。虽然神格的三有区别，但三者仍是一。

多玛格力菲（W. H. Griffith Thomas）在神学的原理（The Principles of Theology）这本书里，说了以下的话：

“身位”一辞有时也遭到反对，这辞就象人类一切的语言一样，会被人指控为不当，甚至完全错误。这辞确实不可过于强调，否则会导致三神论。当我们用这辞指明神格里的区别时，并不含示这区别就等于分开，乃含示有关素质上互相内住或互相包括的区别。

因此，当我们不得不用“本质”和“身位”这类的辞时，并不认为这和我们对人的本质或位格的领会一样。当我们必须给神的性情下定义时，这两个辞并不是一种解释，不过是大体准确就是了。

我特别欣赏多玛格力菲所说，“身位”一辞不可过于强调，“否则会导致三神论，”就是相信三位神。同样的原则，当我们说父、子、灵都是一时，也不该过于强调这点，否则我们会陷入另一种错误。有些人用阳光作例子：太阳是父，光线是子，照耀是灵。另一个例子是冰、水和水蒸气，

of two parts: ***tri-***, meaning three, and ***-une***, meaning one. The word “triune,” therefore, means three-one. On the one hand, our God is uniquely one; on the other hand, He is three. In the aspect of God’s being one, there is no separation between the Father, the Son, and the Spirit. But in the aspect of God’s being three, there is a distinction between the Father, the Son, and the Spirit. The Lord Jesus said, “I am in the Father, and the Father is in Me” (John 14:10). Because the Father and the Son are mutually in each other, They cannot be separated. But there is still a distinction between the Father and the Son.

Concerning the Trinity we should not drift to either of two extremes, to the extreme of emphasizing the three or the extreme of emphasizing the one. Some Christians have gone to the extreme of emphasizing the three to the neglect of the one. Others drift to the extreme of the one and neglect the three. We need to be balanced. In order to be balanced we need to emphasize both aspects of the Trinity—the aspect of the three and the aspect of the one. Because in the foregoing message we pointed out that the Father and the Son are one, in this message I would like to say a balancing word that although the Father and the Son are one, there is still a definite distinction between them. In the sense of distinction, the Father is the Father, the Son is the Son, and the Spirit is the Spirit. Although there is a distinction between the Three of the Godhead, the Three nonetheless are still one.

In The Principles of Theology W. H. Griffith Thomas says the following:

The term “Person” is also sometimes objected to. Like all human language, it is liable to be accused of inadequacy and even positive error. It certainly must not be pressed too far, or it will lead to Tritheism. While we use the term to denote distinctions in the Godhead, we do not imply distinctions which amount to separateness, but distinctions which are associated with essential mutual coinherence or inclusiveness....

While, therefore, we are compelled to use terms like “substance” and “Person,” we are not to think of them as identical with what we understand as human substance or personality. The terms are not explanatory, but only approximately correct, as must necessarily be the case with any attempt to define the Nature of God.

I especially appreciate Griffith Thomas’ word that the term “Person” must not be pressed too far “or it will lead to Tritheism,” the belief in three Gods. In the same principle, when we say that the Father, the Son, and the Spirit are all one, we should not press this too far, or we will fall into another kind of error. Some have used sunlight as an illustration: the sun is the Father, the ray is the Son, and the shining is the Spirit.

这三样分别代表父、子、灵。这样的例子可作暂时的帮助，但不该过于强调，否则会导致错误。

膏油涂抹与真理

我们现在再继续来看约壹二章二十至二十七节。二十、二十一节说，“你们有从那圣者来的膏油涂抹，并且你们众人都知道。我刚写信给你们，不是因你们不晓得真理，正是因为你们晓得，又因为没有虚谎是出于真理的。”约翰在二十节说到膏油涂抹，在二十一节说到真理。无疑的，二十一节的真理与膏油涂抹有关，膏油涂抹就指真理。

约翰在二十二节接着说，“谁是说谎话的？不是那否认耶稣是基督的么？否认父与子的，这就是敌基督的。”这清楚的指明，我们若否认耶稣是基督，就是否认父与子。这也指明基督是父与子。

住在父与子里面

约壹二章二十三、二十四节说，“凡否认子的就没有父，承认子的连父也有了。至于你们，务要让那从起初所听见的住在你们里面；那从起初所听见的若住在你们里面，你们也就住在子里面，并住在父里面。”有些人不同意我们对这些经节的领会，他们会说，“这些经节的意思是子是道路。耶稣在约翰十四章六节说，祂是道路，若不借着祂，没有人能到父那里去。所以约翰一书这些经文的意思是，我们若没有子作道路，就不能达到父这目的地。因此，否认子就是否认道路，结果就是没有父这目的地。”然而，照二十四节看，我们若认为子是达到父的道路，至终我们会达到子也达到父。约翰在这节说到住在子里面，并住在父里面。说子基督仅仅是我们达到父这目的地的道路，这话听来也许合逻辑。因此，我们若不接受这道路，就不会达到目的地。我们若接受这道路，就会达到目的地。然而这里说，我们若接受这道路，就不仅会有目的地，乃是有目的地也有道路。约翰在这里指明，我们不仅要住在目的地里，也要住在道路里，也就是说要住在子里面，并要住

Another illustration is that of ice, water, and vapor, with these three respectively representing the Father, the Son, and the Spirit. Such illustrations may be used for temporary help; they should not be pressed too far or they will lead to error.

THE ANOINTING AND THE TRUTH

Let us now go on to consider again 2:20-27. Verses 20 and 21 say, “And you have an anointing from the Holy One, and you all know. I have not written to you because you do not know the truth, but because you know it, and because no lie is of the truth.” In verse 20 John speaks of the anointing, and in verse 21 he speaks of the truth. No doubt, the truth in verse 21 is related to the anointing, and the anointing points to the truth.

In verse 22 John continues, “Who is the liar if not he who is denying that Jesus is the Christ? This is the antichrist, who is denying the Father and the Son.” This indicates clearly that if we deny that Jesus is the Christ, we deny the Father and the Son. This also indicates that Christ is the Father and the Son.

ABIDING IN THE FATHER AND THE SON

Verses 23 and 24 say, “Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also. As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you will abide both in the Son and in the Father.” Some who disagree with our understanding of these verses may say, “These verses mean that the Son is the way. In John 14:6 Jesus said that He is the way and that no one comes to the Father except through Him. These verses in 1 John mean that if we do not have the Son as the way, we shall not be able to reach the Father as the destination. Therefore, to deny the Son is to deny the way, and this results in not having the Father as the destination.” However, according to verse 24, if we take the Son as the way to reach the Father, eventually we reach both the Son and the Father. In this verse John speaks of abiding both in the Son and in the Father. It may sound logical to say that Christ as the Son is only the way for us to reach the Father as the destination. Therefore, if we do not take the way, we shall not arrive at the destination. If we take the way, we shall reach the destination. However, here it says that if we take the way, we shall have not only the destination, but we shall have both the destination and the way. Here John indicates that we shall abide not only in the destination but also in the way, that is, both in the Son and in the Father.

在父里面。这证明子与父都是目的地。不但父是住处，子也是住处。这意思就是，子是道路和目的地，是进入居所的道路，也是居所本身。

永远的生命

约翰在二章二十五节接着说，“祂所应许我们的，就是那永远的生命。”约翰在这节不是说“他们所应许我们的，”而是说“祂所应许我们的。”这节的单数代名词“祂，”乃指前节的子与父，指明子与父乃是一。按我们对神圣生命的经历，子、父、耶稣、基督都是一。不是仅仅子对我们是永远的生命，而父不是；乃是耶稣，就是那是子与父的基督，对我们是永远神圣的生命，作我们的分。我们在这里所强调的点是，代名词“祂”的前述词是子与父，这指明子与父乃是一。

迷惑信徒的人

约壹二章二十六节说，“我刚将这些话写给你们，是指着那些迷惑你们的人说的。”这节指明这段话是要用神圣三一的真理，使信徒预防关于基督身位的异端。“迷惑你们”的原文也可译为，将你们引入歧途。迷惑信徒，就是用关于基督所是之奥秘的异端教训迷惑信徒，使他们从关于基督神性与人性的真理上岔出去。

膏油涂抹内里的教导

约翰在约壹二章二十七节说，“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。”我要请你们注意这里的代名词“祂”（用了两次）和“祂的。”这两个代名词和二十五节一样，是指子与父。这单数代名词的使用，有力的证明子与父乃是一。

This proves that both the Son and the Father are the destination. Not only is the Father the abiding place, but the Son is also. This means that the Son is both the way and the destination, both the way to enter into the dwelling place and the dwelling place itself.

ETERNAL LIFE

In verse 25 John goes on to say, “And this is the promise which He promised us, the eternal life.” In this verse John does not say, “They promised us”; he says, “He promised us.” The singular pronoun “He” in this verse refers to both the Son and the Father in the preceding verse. This indicates that the Son and the Father are one. As far as our experience of the divine life is concerned, the Son, the Father, Jesus, and Christ are all one. It is not that only the Son and not the Father is eternal life to us. It is that Jesus being the Christ as the Son and the Father is the eternal divine life to us for our portion. The point we are emphasizing here is that the antecedent of the pronoun “He” is the Son and the Father and that this indicates that the Son and the Father are one.

THOSE WHO LEAD THE BELIEVERS ASTRAY

Verse 26 says, “These things I have written to you concerning those who are leading you astray.” This verse indicates that this section of the Word is to inoculate the believers with the truth of the Divine Trinity against the heresies concerning Christ’s Person. The Greek words rendered “leading you astray” can also be translated “deceiving you.” To lead the believers astray is to distract them from the truth concerning Christ’s deity and humanity by deceiving them with heretical teachings concerning the mysteries of what Christ is.

THE INWARD TEACHING OF THE ANOINTING

In verse 27 John says, “And as for you, the anointing which you received from Him abides in you, and you have no need that anyone should 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.” I would call your attention to the pronouns “Him” (used twice) and “His.” As was the case in verse 25, these pronouns refer to both the Son and the Father. This use of singular pronouns proves strongly that the Son and the Father are one.

在这些经节里，关于父与子并没有用代名词“他们，”这是很有意义的。约翰反倒用单数代名词来指子与父。然而，“在子里面…在父里面”（约壹二 24）这话指出子与父的区别。若没有区别，约翰就不需要说，“住在子里面，并住在父里面。”子与父虽有区别，却不能分开，因为父与子乃是一。因此，父与子有区别，但不能分开。

约翰在二章二十七节说，“不需要人教导你们。”关于神圣三一的内住，（约十四 17，23，）并不需要人教导我们；我们借着包罗万有、复合之灵（神圣三一之组成）的涂抹，就能认识并享受父、子、灵作我们的生命和生命的供应。

照二章二十七节看，那包罗万有、复合、赐生命之灵的膏油涂抹，是在凡事上教导我们。这不是外面用言语的教导，乃是里面膏油涂抹，借着内里属灵知觉的教导。这种膏油涂抹的教导，将神圣三一的神圣元素，就是涂抹的复合之灵的元素，加到我们里面，作我们的元素。这就如将油漆重复涂在一件物品上，油漆不但指明某种颜色，更因着一层一层的涂抹，油漆的元素就加到所涂的物品上。三一神就是这样的灌输、注入、并加到我们里面的各部分里，使我们里面的人，因着神圣的元素，在神圣的生命里长大。

照上下文看，“凡事”是指一切与神圣三一有关之基督身位的事。在这些事上，膏油涂抹的教导保守我们，使我们能住在祂（神圣的三一）里面，就是住在子里面，并住在父里面。（约壹二 24。）

约翰在这节也说，这膏油涂抹是真实的。复合之灵乃是三一神的组成，这三一神是真实的，（约壹五 20，）所以这灵在我们里面的涂抹乃是实际，不是虚谎。这可由我们基督徒生活中真实、实际的经历得着证明。

约翰在二章二十七节结束的话，是劝勉人住在三一神里面。住的原文意思是停留（在某种地方、情形、关系或盼望中），因此是住、留、居住。住在祂里面就是住在子里面，并住在父里面。这就是停留并居住在主里面。（约十五 4～5。）这也是住在神圣生命的交通里，并且行在神圣的光中，

It is significant that in these verses the pronoun “they” is not used with respect to the Father and the Son. Rather, John uses singular pronouns to refer to both the Son and the Father. Nevertheless, the expression “in the Son and in the Father” (v. 24) points to a distinction between the Son and the Father. If there were no distinction, there would be no need for John to say, “abide both in the Son and in the Father.” Although there is a distinction between the Son and the Father, there is no separation, because the Father and the Son are one. Therefore the Father and the Son are distinct but inseparable.

In verse 27 John says, “You have no need that anyone should teach you.” Concerning the indwelling of the Divine Trinity (John 14:17, 23), we do not need anyone to teach us. By the anointing of the all-inclusive compound Spirit, who is the composition of the Divine Trinity, we know and enjoy the Father, the Son, and the Spirit as our life and life supply.

According to verse 27, the anointing of the all-inclusive compound life-giving Spirit teaches us concerning all things. This is not an outward teaching by words, but an inward teaching by the anointing through our inner spiritual consciousness. This teaching by the anointing adds the divine elements of the Trinity, which are the elements of the anointing compound Spirit, into our inner being. It is like the repeated painting of some article: the paint not only gives color; its elements are also added to the thing painted, coat upon coat. It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being so that our inner man may grow in the divine life with the divine elements.

According to the context, “all things” refers to all things concerning the Person of Christ related to the Divine Trinity. The teaching of the anointing concerning these things keeps us that we may abide in Him (the Divine Trinity), that is, in the Son and in the Father (v. 24).

In this verse John also says that the anointing is true. The anointing within us of the compound Spirit as the composition of the Triune God who is true (5:20), is a reality, not a falsehood. This can be proved by our actual and practical experience in our Christian life.

John concludes verse 27 with an exhortation to abide in the Triune God. The Greek word translated “abide” is ***meno***, a word that means to stay (in a given place, state, relation, or expectancy); hence, abide, remain, and dwell. To abide in Him is to abide in the Son and in the Father. This is to remain and dwell in the Lord (John 15:4-5). It is also to abide in the fellowship of the divine life and to walk in the divine light (1 John

（约壹一 2 ～ 3，6 ～ 7，）就是住在神圣的光中。（约壹二 10。）我们该照着包罗万有之膏油涂抹的教导，实行这种居住，使我们与神的交通（约壹一 3，6）得以维持。

1:2-3, 6-7), that is, to abide in the divine light (1:10). We should practice this abiding according to the teaching of the all-inclusive anointing so that our fellowship with God (1:3, 6) may be maintained.

约翰一书

第二十四篇

膏油涂抹与敌基督的

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经文及注解：约壹二 18 至 27

纲要：

■ 交通与膏油涂抹
■ 否认基督的身位
■ 受膏者，施膏者，膏油涂抹
■ 十字架的功效与复活的实际
■ 赐生命、施膏的灵
■ 好些敌基督的
■ 经历膏油涂抹
■ 用赐生命的灵漆别人

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读经：约翰一书二章十八至二十七节。

在本篇信息里，我要进一步说到神圣膏油涂抹的教导。我们已经看见，关于神圣三一之膏油涂抹的教导，是根据信徒在生命里的长大。我们也已经看见，神圣膏油涂抹的教导，是叫我们住在三一神里面。

交通与膏油涂抹

神圣生命的交通是在于膏油涂抹。这就是说，维持神圣生命的交通，是在于住在主里并住在光中。住在主里并住在光中，等于住在三一神里面。

1 JOHN

Message 24

THE ANOINTING AND THE ANTICHRISTS

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Scripture and Footnotes: 1 John 2:18-27

Outline:

■FELLOWSHIP AND THE ANOINTING
■DENYING THE PERSON OF CHRIST
■THE ANOINTED ONE, THE ANOINTING ONE, AND THE ANOINTING
■THE EFFECTIVENESS OF THE CROSS AND THE REALITY OF RESURRECTION
■THE LIFE-GIVING, ANOINTING SPIRIT
■MANY ANTICHRISTS
■EXPERIENCING THE ANOINTING
■PAINTING OTHERS WITH THE LIFE-GIVING SPIRIT

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Scripture Reading: 1 John 2:18-27

In this message I would like to give a further word on the teaching of the divine anointing. We have seen that the teaching of the anointing concerning the Divine Trinity is according to the believers' growth in life. We have also seen that the teaching of the divine anointing is for our abiding in the Triune God.

FELLOWSHIP AND THE ANOINTING

The fellowship of the divine life depends on the anointing. This means that maintaining the fellowship of the divine life depends on abiding in the Lord and in the light. To abide in the Lord and in the light is equal to abiding in the Triune God.

三一神成为那灵临到我们。神若只是父与子，就不能进到我们里面。三一神唯有成为那灵，才能进到我们灵里。约壹二章二十和二十七节的“膏油涂抹，”主要的不是指父或子，乃是指那灵。实际上，膏油就是那灵，而膏油涂抹就是这膏油的运行。当我们说到膏油涂抹，意思就是三一神成为那灵临到我们。当三一神进到我们灵里，祂乃是赐生命的灵。这住在我们灵里之赐生命的灵，现今正在我们里面运行并工作。这运行就是膏油涂抹。

膏油涂抹与我们住在主里面极有关系，我们享受神圣生命的交通，就叫我们住在主里面。这样的住，完全是成为那灵的主住在我们灵里的事。所以约翰在第一段论到神圣生命的交通以后，立刻在这封书信的第二段，接着说到神圣膏油涂抹的教导。离了膏油涂抹，我们就不能住在主里面。我们若不住在主里面，就不能维持交通。不仅如此，我们若不维持交通，就不能享受神圣生命的丰富。也可以说，要享受神圣生命的丰富，就需要维持交通；要维持交通，就需要住在主里面；要住在主里面，就需要注意内里膏油的涂抹，就是我们灵里内住之灵的运行。

否认基督的身位

约翰在约壹二章十八节说，“小孩子们，如今是末时了；你们曾听见，那敌基督的要来，现在已经有好些敌基督的出来了，从此我们就知道如今是末时了。”敌基督的与假基督不同。（太二四 5，24。）假基督是用欺骗的方法装作是基督，而敌基督的是否认基督的神格。他们否认耶稣是基督，也就是否认耶稣是神的儿子，（约壹二 22 ～ 23，）不承认祂是借着圣灵神圣的成孕，在肉体里来的，因而否认父与子。（约壹四 2 ～ 3。）在使徒约翰的时候，许多异端者如智慧派（Gnostics）、塞林则派（Cerinthians）、多西特派（Docetists）等，将关于基督身位（即关于祂的神性和人性）的异端教导人。

约翰在二章十九节接着说，“他们从我们中间出去，却不是属我们的；若是属我们的，就会仍旧与我们同在；但他们出去，是要显明他们都不是属我们的。”这些敌基督

The Triune God reaches us as the Spirit. If God were only the Father and the Son, He would not be able to enter into us. It is only as the Spirit that the Triune God can enter into our spirit. The word “anointing” in 2:20 and 27 refers mainly to the Spirit, not primarily to the Father or the Son. Actually, the ointment is the Spirit, and the anointing is the moving of this ointment. When we speak of the anointing, we mean the Triune God reaching us as the Spirit. When the Triune God comes into our spirit, He is the life-giving Spirit. This life-giving Spirit, who dwells in our spirit, is now moving and working within us. This moving is the anointing.

The anointing has much to do with our abiding in the Lord. We enjoy the fellowship of the divine life so that we may abide in the Lord. This abiding is altogether a matter of the Lord as the Spirit dwelling in our spirit. This is the reason that immediately after the first section, which is concerned with the fellowship of the divine life, John goes on in the second section of this Epistle to speak of the teaching of the divine anointing. Apart from the anointing, we cannot abide in the Lord. If we do not abide in the Lord, we cannot maintain the fellowship. Furthermore, if we do not maintain the fellowship, we cannot enjoy the riches of the divine life. We may also say that to enjoy the riches of the divine life, we need to maintain the fellowship; to maintain the fellowship, we need to abide in the Lord; and in order to abide in the Lord, we need to take care of the inner anointing, which is the moving of the indwelling Spirit in our spirit.

DENYING THE PERSON OF CHRIST

In verse 18 John says, “Young children, it is the last hour, and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.” An antichrist differs from a false Christ (Matt. 24:5, 24). A false Christ is one who pretends to be the Christ in a deceiving way, whereas an antichrist is one who denies Christ’s deity, denying that Jesus is the Christ, that is, denying the Father and the Son by denying that Jesus is the Son of God (vv. 22-23), not confessing that He has come in the flesh through the divine conception of the Holy Spirit (4:2-3). At the time of the apostle John, many heretics, like the Gnostics, Cerinthians, and Docetists, taught heresies concerning the Person of Christ, that is, concerning His divinity and humanity.

In verse 19 John goes on to say, “They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but they went out that they might be manifested that they all are not of us.” These antichrists were not born of

的不是从神生的，也不在使徒与信徒的交通里；（约壹一3，徒二42；）因此他们不属于召会，不属于基督的身体。仍旧与使徒和信徒同在，就是留在基督身体的交通里。

约翰在二章二十二节说，“谁是说谎的？不是那否认耶稣是基督的么？否认父与子的，这就是敌基督的。”承认耶稣是基督，就是承认祂是神的儿子。（太十六16，约二十31。）因此，否认耶稣是基督，就是否认父与子。凡这样否认基督神圣身位的，就是敌基督的。

受膏者，施膏者，膏油涂抹

否认耶稣是基督与否认膏油涂抹有关。然而，由于语言的问题，我们也许不能领会基督与膏油涂抹有关。基督的原文是Christos，意思是受膏者。膏油涂抹的原文是chrisma，这两个字都是源于同一字根。现在我们必须继续来看，基督这受膏者成了膏油涂抹。因为祂是受膏者，祂有丰富的膏油，可以用来膏我们。至终，受膏者成为施膏者。事实上，祂甚至成为膏油涂抹。否认耶稣是基督，就是否认耶稣是受膏者。不仅如此，否认受膏者，意思就是否认膏油涂抹。因此，否认基督（Christos）就是否认膏油涂抹（chrisma）。当人否认耶稣是Christos，他就是否认耶稣是受膏者。这等于否认膏油涂抹，因为受膏者进到我们里面之后，就成了膏油涂抹。

保罗在林后一章二十一节说，“然而那把我们同你们，坚固的联于基督，并且膏了我们的，就是神。”神既已把我们联于基督这受膏者，我们自然就与基督一同为神所膏。基督已经为神圣的膏油所膏，祂身上的膏油现今就流到我们身上。这就是诗篇一百三十三篇所描绘的；那里说，膏油从亚伦的头流到他的胡须，甚至流到他祭司袍的下摆。这指明基督有丰盈的膏油。神已经将膏油浇在祂身上。借着那膏油涂抹，基督已经接受了膏油，至终祂这位受膏者成了施膏者。祂这受膏者进到我们里面，成了我们里面的施膏者。事实上，那住在我们里面的膏油涂抹，乃是受膏

God and were not in the fellowship of the apostles with the believers (1:3; Acts 2:42). Hence, they were not of the church, that is, not of the Body of Christ. To remain with the apostles and the believers is to remain in the fellowship of the Body of Christ.

In verse 22 John says, “Who is the liar if not he who is denying that Jesus is the Christ? This is the antichrist, who is denying the Father and the Son.” To confess that Jesus is the Christ is to confess that He is the Son of God (Matt. 16:16; John 20:31). Hence, to deny that Jesus is the Christ is to “deny the Father and the Son.” Whoever so denies the divine Person of Christ “is the antichrist.”

THE ANOINTED ONE, THE ANOINTING ONE, AND THE ANOINTING

To deny that Jesus is the Christ is related to denying the anointing. However, due to the problem of language, we may not realize that Christ is related to the anointing. The Greek word for Christ is ***Christos***, which means the anointed one, and the Greek word for anointing is ***chrisma***. Both words are derived from the same root. Now we must go on to see that Christ as the anointed One becomes the anointing. Because He is the anointed One, He has an abundance of ointment with which to anoint us. Eventually, the anointed One becomes the anointing One. In fact, He even becomes the anointing. To deny that Jesus is the Christ is to deny that Jesus is the anointed One. Moreover, to deny the anointed One means to deny the anointing. Therefore, to deny the Christos is to deny the chrisma. Whenever someone denies that Jesus is the Christos, that one denies that Jesus is the anointed One. This is equal to denying the anointing, for after the anointed One enters into us, He becomes the anointing.

In 2 Corinthians 1:21 Paul says, “But He who firmly attaches us with you unto Christ and has anointed us is God.” Because we have been attached by God to Christ, the anointed One, we are spontaneously anointed with Him by God. Christ has been anointed with the divine ointment, and the ointment that is upon Him now flows to us. This is pictured in Psalm 133, which says that the anointing oil flows from the head of Aaron to his beard and even to the skirts of his priestly robe. This indicates that Christ has an abundance of the anointing oil. God has poured the ointment upon Him. Through that anointing Christ has received the ointment, and eventually He, the anointed One, became the anointing One. When He entered into us as the anointed One, He became the anointing One in us. Actually, the anointing that dwells in us is the anointed One

者成了施膏者，也成了膏油涂抹。拒绝这受膏者，就是拒绝膏油涂抹。每当人否认耶稣是受膏者，因而否认祂是施膏者，这人也就否认膏油涂抹。我们现今需要看见，否认膏油涂抹，就是反膏油涂抹，这就是“敌基督的”这名称正确的意义。因此，敌基督的意思就是敌挡膏油涂抹。

根据约壹二章二十二节，敌基督的就是否认耶稣是基督的人。否认耶稣是基督，就是否认祂是施膏者。这也就是否认膏油涂抹，因而是反膏油涂抹。敌基督的是什么？敌基督的就是反膏油涂抹的人。不仅如此，根据二十二节，敌基督的，反膏油涂抹的，就是否认父与子。我们可能不会这样敌挡膏油涂抹，但我们必须承认，我们时常不顺从这内里的膏油涂抹。

神的心意是要将祂自己作到我们里面，作我们的生命和一切，使我们成为祂的配偶，以彰显祂自己。神要成就这事，就必须经过成为肉体、为人生活、钉十字架和复活的过程。祂进入复活，就成了复合、包罗万有、赐生命的灵。这灵实际上就是 Christos，受膏者，成了赐生命者。我们相信主耶稣，就将祂接受到我们里面。我们接受的是受膏者，而祂借着死与复活已经成为施膏者。不仅如此，这施膏者就是包罗万有内住的灵。我们一相信祂，祂这灵就进到我们灵里。祂现今在我们灵里，用三一神的元素膏我们，“漆”我们。“漆”得越多，三一神的元素就越灌输到我们里面。这就是膏油涂抹，这膏油涂抹乃是整个新约的实际。

十字架的功效与复活的实际

许多基督徒忽略了膏油涂抹这极其重要且中心的事。今天许多人有道理和规条的宗教，却忽略了内里包罗万有之灵膏油涂抹的教导。有些人教导十字架，然而他们只有十字架的道理，却没有赐生命之灵将基督十字架的功效分赐到他们里面。我们也许努力算自己是死的，却没有借着施膏的灵将基督死的功效分赐到我们里面。离了那灵，算自

becoming the anointing One and also the anointing. To reject this anointed One is to reject the anointing. Whenever someone denies that Jesus is the anointed One and thereby denies that He is the anointing One, this person also denies the anointing. Now we need to see that to deny the anointing is to be anti-anointing, the accurate meaning of the title antichrist. Antichrist, therefore, means anti the anointing.

According to verse 22, the antichrist is the one who denies that Jesus is the Christ. To deny that Jesus is the Christ is to deny that He is the anointing One. This is also to deny the anointing and thereby to be anti-anointing. What is the antichrist? The antichrist is someone who is anti-anointing. Furthermore, according to verse 22, to be an antichrist, to be anti-anointing, is to deny the Father and the Son. We may not be anti the anointing in this way, yet we have to admit that often we disobey this inner anointing.

God’s intention is to work Himself into us as our life and our everything to make us His counterpart for the expression of Himself. In order to accomplish this, it was necessary for God to pass through the process of incarnation, human living, crucifixion, and resurrection. When He entered into resurrection, He became the compound, all-inclusive, life-giving Spirit. This Spirit is actually Christos, the anointed One, becoming the life-giving One. When we believed in the Lord Jesus, we received Him into us. The One we received is the anointed One, who through death and resurrection has become the anointing One. Furthermore, this anointing One is the all-inclusive indwelling Spirit. As soon as we believed in Him, He as the Spirit entered our spirit. Now He is within our spirit to anoint us, to “paint” us, with the element of the Triune God. The more this “painting” goes on, the more the element of the Triune God is transfused into our being. This is the anointing, which is the reality of the entire New Testament.

THE EFFECTIVENESS OF THE CROSS AND THE REALITY OF RESURRECTION

This crucial and central matter of the anointing has been neglected by many Christians. Today many have a religion with doctrines and regulations, but they neglect the inward teaching of the anointing of the all-inclusive Spirit. Some teach concerning the cross. However, they may have only the doctrine of the cross; they may not have the life-giving Spirit imparting the effectiveness of the cross of Christ into their being. We may try to reckon ourselves dead. But we may do this without having the effectiveness of Christ’s death imparted into our being

己是死的，只是徒劳的作法。许多年前，我试过跟随这种作法，但我发现行不通。

基督徒今天也可能教导复活。他们虽然教导复活的道理，但并没有借着赐生命的灵，将基督复活的实际作到他们里面。赐生命的灵乃是基督复活的实际。基督复活的道理不能将祂复活的实际分赐到我们里面，这唯有借着赐生命的灵才能成就；赐生命的灵实际上就是那住在我们里面复活的基督自己。道理不是实际。那成了赐生命之灵，复活的基督自己，才是祂复活的实际。光有道理不够，我们需要赐生命的灵作道理的实际。我看见了这点，就从一九五八年开始释放一篇又一篇的信息，说，仅有基督死而复活的道理是虚空的，唯有那灵才能将基督死的功效，和祂复活的实际传输到我们里面。我们若了解这点，就会看见今天许多基督徒只有道理，没有那灵。

赐生命、施膏的灵

神一切的所是，神一切的所有，以及神一切所达到并所得着的，都包括在赐生命的灵里。这赐生命的灵乃是复合的灵作膏油来涂抹我们。在这膏油涂抹里，我们就很活的，具体的得着神连同祂一切的成就。我们不该仅仅在客观上、道理上得着神，我们该得着主观的神，就是借着、凭着、同着那包罗万有的灵，并在那包罗万有的灵里，质实在我们灵里的神。

因着今天许多基督徒忽略甚至不理会包罗万有的灵，就一面说，某些信徒就无知的反对膏油涂抹。他们也许会客观的敬拜父并相信子，相信祂是那位远在诸天之上的主，却不主观的留意祂是施膏的灵；这灵已经进到他们里面，现今就住在他们里面。有些人不留意这样一位活的、主观的基督，反而在实际上反对这真理，就是基督今天乃是活在信徒里面那赐生命的灵。这就是说，他们反对那是内住、赐生命、施膏之灵的基督。

好些敌基督的

through the anointing Spirit. Apart from the Spirit, reckoning ourselves dead is merely a vain practice. Years ago, I tried to follow this practice, but I found out that it did not work.

Christians today may also teach about resurrection. Although they teach the doctrine of resurrection, they may not have the reality of Christ's resurrection wrought into them through the life-giving Spirit. The life-giving Spirit is the reality of Christ's resurrection. The doctrine of Christ's resurrection cannot impart its reality into our being. This can be done only through the life-giving Spirit, who is actually the resurrected Christ Himself living in us. The doctrine is not the reality. It is the resurrected Christ Himself as the life-giving Spirit who is the reality of His resurrection. It is not sufficient to have the doctrine. We need the life-giving Spirit as the reality of the doctrine. Realizing this, in 1958 I began to give message after message saying that merely the doctrine of Christ's death and resurrection is vanity; only the Spirit can convey the effectiveness of Christ's death and the reality of His resurrection into us. If we realize this, we shall see that many of today's Christians have merely the doctrine without the Spirit.

THE LIFE-GIVING, ANOINTING SPIRIT

All that God is, all that God has, and all that God has attained and obtained, are included in the life-giving Spirit. This life-giving Spirit is the compound Spirit as the ointment anointing us. In this anointing we have God with all His attainments in a living, substantial way. We should not have God merely in an objective, doctrinal way. We should have the subjective God, a God who is substantiated in our spirit through, by, in, and with the all-inclusive Spirit.

Because the all-inclusive Spirit is neglected and even ignored by many Christians today, certain believers are, in a sense, anti the anointing ignorantly. They may worship the Father and believe in the Son in an objective way, believing in Him as the One who is the Lord far away in the heavens, but not caring for Him subjectively as the anointing Spirit who has come into their being and is now dwelling in them. Instead of caring for such a living and subjective Christ, some actually oppose the truth that Christ today is the life-giving Spirit who lives in the believers. This means that they are anti the Christ who is the indwelling, life-giving, anointing Spirit.

MANY ANTICHRISTS

由于传统教导的影响，许多人以为“敌基督的”一辞单是指帖后二章那不法的人，和启示录十三章的兽。然而，这两章经文都没有用到“敌基督的”一辞。“敌基督的”这名称不该只应用于那不法的人和兽。根据约翰一书，敌基督的乃是那些反对基督这受膏者是神儿子的人。实际上，新约里那不法的人并不叫敌基督的。这名称只在约翰一书和二书里才用到，乃指那些否认耶稣是基督的人，也就是那些否认耶稣是受膏者，是神儿子的人。根据约翰一书二章，凡这样否认基督的，就是敌基督的。约壹二章十八节“敌基督的”（没有冠词）是指类别，不是指某一个敌基督的。因此，下一句说到“好些敌基督的。”

经历膏油涂抹

我们里面施膏的灵是三一神的终极完成，在这灵里有神性、人性、为人生活、钉十字架和复活的元素。祂是包罗万有的灵，包括神所成就、所达到并所得着的一切。这灵现今是我们里面的施膏者。

最初基督是受膏者，然后祂这受膏者成为施膏者，住在我们里面膏我们。然而，多数的基督徒不是忽略了这点，就是对此一无所知，有些人实际上还反对这真理。我们感谢主，靠着祂的怜悯，我们现今正在经历并享受我们里面这包罗万有之灵奇妙的涂抹。

用赐生命的灵漆别人

在主的恢复里有许多圣徒，特别是青年人，都在享受这膏油涂抹，这事实很激励我。我盼望在要来的年日里，圣徒们会去传讲并教导今天许多信徒所不认识的那奇妙、神圣的奥秘。我们中间许多人将来能用复合的灵涂抹别人，将这神圣的“油漆”涂在他们身上。我们若要这么作，就必须是“涂上漆”的人，就是被膏油涂抹浸透的人。我们该是油漆“未干”的人，总是重新涂上神圣的油漆。因这涂抹一直在进行，我们身上的油漆绝不会干，然后我们这些涂上漆的人，就该用复合、包罗万有、赐生命的灵去漆别人。

Due to the influence of traditional teaching, many think that the term “antichrist” refers only to the man of lawlessness in 2 Thessalonians 2 and to the beast in Revelation 13. However, the term antichrist is not used in either of these chapters. The title antichrist should not be applied merely to the man of lawlessness and the beast. According to 1 John, the antichrists are those who are anti Christ, the anointed One, as the Son of God. Actually, in the New Testament the man of lawlessness is not called the antichrist. This title is found only in the Epistles of 1 and 2 John, where it is used to refer to those who deny that Jesus is the Christ, that is, those who deny that Jesus is the anointed One, as the Son of God. According to 1 John chapter two, whoever denies Christ in this way is an antichrist. “Antichrist,” without the article, in verse 18 denotes the category, not a particular antichrist. Hence, “many antichrists” are mentioned in the following clause.

EXPERIENCING THE ANOINTING

The anointing Spirit within is the consummation of the Triune God, and in this Spirit there are the elements of divinity, humanity, human living, crucifixion, and resurrection. He is the all-inclusive Spirit comprising all that God has accomplished, attained, and obtained. This Spirit is now the anointing One within us.

First, Christ was the anointed One. Then as the anointed One, He became the anointing One who dwells within us to anoint us. However, most Christians either neglect this or are ignorant of it, and some actually oppose this truth. We thank the Lord that, by His mercy, we are experiencing and enjoying the wonderful anointing of the all-inclusive Spirit within us.

PAINTING OTHERS WITH THE LIFE-GIVING SPIRIT

I am encouraged by the fact that many saints in the Lord’s recovery, especially the young people, are enjoying this anointing. I expect that in the years to come the saints will go forth to preach and teach the wonderful, divine mysteries that are unknown to so many believers today. Many of us will be able to anoint others with the compound Spirit, applying this divine “paint” to them. If we would do this, we need to be “painted” persons, those who are saturated with the anointing. We should be those on whom the paint is “wet,” always having a fresh application of the divine paint. Because this painting is taking place all the time, the paint on us should never dry. Then as such painted persons, we should go forth to paint others with the compound, all-inclusive, life-giving Spirit.

约翰一书

第二十五篇

神圣出生的美德
以实行神圣的义（一）

*　　*　　*　　*

经文及注解：约壹二 28 至 29 及注

纲要：

■ 生我们者与要来者
■ 住在主里面
■ 晓得祂是义的
■ 知道凡行义的人
　　都是从神生的
■ 住在三一神里面与神圣的出生
■ 为包罗万有的灵所浸透
■ 成为三一神的彰显
■ 习惯的实行义

*　　*　　*　　*

读经：约翰一书二章二十八节至三章十节上。

在以前各篇信息中，我们已经看过这封书信的头二段：神圣生命的交通，（约壹一 1 ～二 11，）和神圣膏油涂抹的教导。（约壹二 12 ～ 27。）在本篇信息中，我们要来看第三段：神圣出生的美德。（约壹二 28 ～五 21。）这里的次序非常有意义。首先约翰给我们看见，在神圣的生命里，有交通的享受；在这交通里，我们享受膏油涂抹的教导。

1 JOHN

Message 25

THE VIRTUES OF THE DIVINE BIRTH
TO PRACTICE THE DIVINE RIGHTEOUSNESS (1)

*　　*　　*　　*

Scripture and Footnotes: 1 John 2:28-29 and footnotes

Outline:

■THE BEGETTING ONE AND THE COMING ONE
■ABIDING IN HIM
■KNOWING THAT HE IS RIGHTEOUS
■KNOWING THAT EVERYONE
　　WHO ■PRACTICES RIGHTEOUSNESS HAS BEEN BEGOTTEN OF GOD
■ABIDING IN THE TRIUNE GOD AND THE DIVINE BIRTH
■SATURATED WITH THE ALL-INCLUSIVE SPIRIT
■BECOMING THE EXPRESSION OF THE TRIUNE GOD
■PRACTICING RIGHTEOUSNESS HABITUALLY

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Scripture Reading: 1 John 2:28—3:10a

In previous messages we have covered the first two sections of this Epistle: the fellowship of the divine life (1:1—2:11) and the teaching of the divine anointing (2:12-27). In this message we come to the third section: the virtues of the divine birth (2:28—5:21). The sequence here is very significant. First, John shows us that in the divine life there is the enjoyment of fellowship, and in this fellowship we enjoy the teaching of the anointing. Following this, John writes concerning the virtues of the divine birth.

接着，约翰写到神圣出生的美德。按照约壹二章二十八节至三章十节上所说，神圣出生的美德是为着实行神圣的义。

生我们者与要来者

约壹二章二十八节说，“现在，孩子们，你们要住在主里面；这样，祂若显现，我们就可以坦然无惧，当祂来临的时候，也不至于蒙羞离开祂。”本节的“主”乃指父与子。这就是说，“主”实际上是指三一神。因此，住在主里面，就是住在父、子、灵里面。

按照上下文，“祂若显现”的代名词“祂，”必定是指子，这样的领会由本节“当祂来临的时候”可得证实。约翰在这里是说，子若显现，我们就可以坦然无惧，当祂来临的时候，也不至于蒙羞离开祂。

约翰在二十九节接着说，“你们若晓得祂是义的，就当知道凡行义的人也都是从祂生的。”这里的“祂”是总括的指父、子、灵，三一神，因为是指着前节的“祂，”就是要来的子，也是指本节下半的“祂，”就是生我们的父。这有力的指明子与父原是一。（约十 30。）代名词“祂”是指要来的子，也是指生我们的父。是父（不是子）生了我们，是子（不是父）将要来临。

本节的代名词“祂”用作两个用途，用以指着要来的祂（子），也指着生我们的祂（父）。父与子究竟是一还是二？这问题最好的答案是：祂们是二而一。祂既是那要来者，也是那生我们者。作为生我们者，祂是父；作为要来者，祂是子。

住在主里面

使徒约翰在约壹二章二十八节说，“现在，孩子们，你们要住在主里面。”约翰写给三班受信者的话，是从二章十三节开始，结束于二章二十七节。二十八节又回到所有的受信者。因此他再一次称呼他们为孩子们，如一节、十二节。

According to 2:28—3:10a, the virtues of the divine birth are for the practice of the divine righteousness.

THE BEGETTING ONE AND THE COMING ONE

First John 2:28 says, “And now, little children, abide in Him, that if He is manifested, we may have boldness and not be put to shame from Him at His coming.” The pronoun “Him” in this verse refers to the Father and the Son. This means that “Him” actually refers to the Triune God. Hence, to abide in Him is to abide in the Father, the Son, and the Spirit.

The pronoun “He” in the phrase “He is manifested,” according to the context, must refer to the Son. This understanding is supported by the phrase “at His coming,” found at the end of the verse. Here John is saying that if the Son is manifested, we may have boldness and not be put to shame from Him at His coming.

In verse 29 John continues, “If you have known that He is righteous, you know also that everyone who practices righteousness has been begotten of Him.” “He” here denotes the Triune God, the Father, the Son, and the Spirit, all-inclusively, because it refers to “He” and “Him” in the preceding verse, which denote the coming Son, and it also denotes “Him” in this verse, referring to the Father who has begotten us. This indicates strongly that the Son and the Father are one (John 10:30). The pronoun “He” refers both to the Son who is coming and to the Father who has begotten us. It is the Father, not the Son, who has begotten us, but it is the Son, not the Father, who is coming.

In this verse “He” as a pronoun serves two purposes, referring both to Him (the Son) who is coming and also to Him (the Father) who has begotten us. Are the Father and the Son one or two? The best answer to this question is to say that They are two-one. He is both the One who will come and the One who has begotten. As the begetting One, He is the Father; and as the coming One, He is the Son.

ABIDING IN HIM

In 2:28 the apostle John says, “And now, little children, abide in Him.” The word that begins in 2:13, to the three different classes of recipients, ends in verse 27. Now verse 28 returns to all the recipients. For this reason, the address is again to the “little children,” as in verses 1 and 12.

十三至二十七节写给三班受信者的话，结束于一个嘱咐：要按这膏油涂抹所教导你们的，住在祂里面。从二章二十八节至三章二十四节，使徒继续描述住在主里面的生活。这段话的开始、（约壹二28、）继续、（约壹三6、）以及结束，（约壹三24，）都是住在主里面。

我们已经指出，这里的代名词“祂，”是确定的指着要来的子基督。所以前文“住在主里面，”（原文为“住在祂里面，”）乃重复前节的“住在祂里面。”但前节是联于神圣的三一。这指明子是三一神的具体化身，与父或灵都是不可分的。

约翰在二章二十八节说，我们若住在主里面，“我们就可以坦然无惧，当祂来临的时候，也不至于蒙羞离开祂。”“当祂来临的时候，”直译是“在祂的同在（巴路西亚）中。”约翰说不至于蒙羞，这指明有些信徒，他们没有住在主里面，（就是没有照着对基督身位的纯正信仰，留在神圣生命的交通里，）反被关于基督的异端教训迷惑，（约壹二26，）他们将来要受刑罚，蒙羞离开祂，就是离开祂荣耀的巴路西亚。

晓得祂是义的

约翰在二章二十九节用了两个关于认识的辞：“你们若晓得祂是义的，就当知道凡行义的人也都是从祂生的。”第一个辞“晓得，”原文指凭着有知觉之认识的了解，是一种内里更深的看见。这是为着认识主。但第二个辞“知道，”原文指外面客观的认识。这是为着认识人。

二十九节“义的”是指一章九节公义的神，和二章一节那义者耶稣基督。从二章二十八节开始，使徒在写给所有受信者的话中，把重点从一章三节至二章十一节神圣生命的交通，以及二章十二至二十七节神圣三一的膏油涂抹，转到神的公义。神圣生命的交通与神圣三一的膏油涂抹应当有一个结果，就是公义之神的彰显。

知道凡行义的人都是从神生的

The word addressed to the three groups of recipients in 2:13-27 concludes in the charge to “abide in Him” as the anointing has taught us. In this section, from 2:28 through 3:24, the apostle continues to describe the life that abides in the Lord. It begins (2:28), continues (3:6), and ends (3:24) with “abide in Him.”

As we have pointed out, here the pronoun “He” refers definitely to Christ the Son, who is coming. This, with the preceding clause, “abide in Him,” which is a repetition of the clause in verse 27 involving the Trinity, indicates that the Son is the embodiment of the Triune God, inseparable from the Father or the Spirit.

In verse 28 John says that if we abide in Him, “we may have boldness and not be put to shame from Him at His coming.” The Greek words translated “at His coming” literally mean “in His presence” (parousia). John’s word about not being put to shame indicates that some believers who do not abide in the Lord (that is, do not remain in the fellowship of the divine life according to pure faith in Christ’s Person), but are led astray by the heretical teachings concerning Christ (v. 26), will be punished by being put to shame from Him, from His glorious parousia.

KNOWING THAT HE IS RIGHTEOUS

In verse 29 John twice uses the word “know”: “If you have known that He is righteous, you know also that everyone who practices righteousness has been begotten of Him.” The first use of the word know is a translation of the Greek word ***eideta***, from ***oida***, perceived with a conscious knowledge, a deeper inward seeing. This is for knowing the Lord. But the second use of the word “know” is a translation of the Greek word ***ginoskete***, from ***ginosko***, the outward objective knowledge. This is for knowing man.

The word “righteous” in verse 29 refers to the righteous God in 1:9 and Jesus Christ the Righteous in 2:1. In this word to all the recipients, beginning from 2:28, the apostle turns his emphasis from the fellowship of the divine life in 1:3—2:11 and the anointing of the Divine Trinity in 2:12-27 to the righteousness of God. The fellowship of the divine life and the anointing of the Divine Trinity should have an issue, that is, should issue in the expression of the righteous God.

KNOWING THAT EVERYONE WHO PRACTICES RIGHTEOUSNESS HAS BEEN BEGOTTEN OF GOD

按照约翰在二章二十九节的话，我们若晓得神是义的，“就当知道凡行义的人也都是从祂生的。”实行义不是偶尔、特意的行义，就如某种特别的行动，乃是习惯、不经意的实行义，乃是普通的日常生活。（三章七节者同。）这是由我们借以从公义之神而生，里面的神圣生命，所产生的自然生活。因此，这是那在祂一切作为、行动上都是公义之神活的彰显。这不仅是外面的行为，乃是里面生命的显明；不仅是特意的行动，乃是生命从我们所有分于之神圣性情里的流出。这就是住在主里面的生活的第一条件。这全是因着神圣的出生，就是“从祂生的”这辞，以及下节“神的儿女”这称呼（约壹三 1）所指明的。

约翰的著作说到永远神圣生命的奥秘，非常强调神圣的出生，（约壹三 9，四 7，五 1，4，18，约一 12 ～ 13，）就是我们的重生。（约三 3，5。）人类竟能从神而生，罪人竟能成为神的儿女，这是全宇宙中最大的奇迹！借着这种惊人的神圣出生，我们得着了神圣的生命，就是永远的生命，（约壹一 2，）作为神圣的种子种到我们里面。（约壹三 9。）出于这种子，神圣生命一切的丰富都从我们里面长出来。借此我们就住在三一神里面，并在我们的为人生活中活出这神圣的生命，就是活出那不实行罪，（约壹二 9，）却实行义、（约壹二 29、）爱弟兄、（约壹五 1、）胜过世界、（约壹五 4、）且不为那恶者所摸（约壹五 18）的生命。

住在三一神里面与神圣的出生

约壹二章二十八节至三章十节上指明我们能住在主里面。我们已经指出，这些经节所用的一些代名词指明，住在主里面实际上就是住在三一神里面。

我们要住在三一神里面不是一件简单的事。人怎么能住在神里面？住在神里面和与神同行不一样。创世记五章告诉我们，以诺与神同行。但住在神里面是什么意思？约翰在这里不是说与神同行，乃是说住在神里面。住在神里面的意思就是居住在神里面。我们也许发觉，要领会与神同住的意义相当容易。然而按照天然的心思，人住在神里面似乎是不可能的。

According to John’s word in verse 29, if we know that God is righteous, we “know also that everyone who practices righteousness has been begotten of Him.” To practice righteousness is not merely to do righteousness occasionally and purposely as some particular act; it is to do righteousness habitually and unintentionally as one’s common daily living. It is the same in 3:7. This is an automatic living that issues from the divine life within us, with which we have been begotten of the righteous God. Hence, it is a living expression of God, who is righteous in all His deeds and acts. It is not merely outward behavior, but the manifestation of the inward life; not merely an act of purpose, but the flow of life from within the divine nature we partake of. This is the first condition of the life that abides in the Lord. It is all due to the divine birth, which is indicated by the word “has been begotten of Him” and the title “children of God” in 3:1.

John’s writings on the mysteries of the eternal divine life place much emphasis on the divine birth (3:9; 4:7; 5:1, 4, 18; John 1:12-13), which is our regeneration (John 3:3, 5). It is the greatest wonder in the entire universe that human beings could be begotten of God, and sinners could be made children of God! Through such an amazing divine birth we have received the divine life, which is the eternal life (1 John 1:2), as the divine seed sown into our being (3:9). Out of this seed all the riches of the divine life grow from within us. It is by this that we abide in the Triune God and live the divine life in our human living, a life that does not practice sin (3:9), but practices righteousness (2:29), loves the brothers (5:1), overcomes the world (5:4), and is not touched by the evil one (5:18).

ABIDING IN THE TRIUNE GOD AND THE DIVINE BIRTH

First John 2:28—3:10a indicates that we can abide in the Lord. We have pointed out that certain pronouns used in these verses indicate that to abide in the Lord is actually to abide in the Triune God.

It is not a simple matter for us to abide in the Triune God. How can human beings abide in God? To abide in God is different from walking with Him. Genesis 5 tells us that Enoch walked with God. But what does it mean to abide in Him? Here John does not speak of walking with God, but speaks of abiding in God. To abide in God means to dwell in Him. We may find it rather easy to understand what it means to abide with God or dwell with God. But according to the natural mind it seems that it is impossible for human beings to dwell, to abide, in God.

住在三一神里面与神圣的出生有关。这封书信的第三段强调神圣的出生。在二章二十九节有“从祂生的”这样的话。在三章九节，四章七节，五章一、四、十八节有“从神生的”这辞。借此我们看见，约翰重复的提到我们神圣的出生。我们要住在神里面，就需要领悟我们已经有了神圣的出生，我们已经从神而生。借这神圣的出生，我们已经接受了神圣的生命，就是神圣的种子。神圣的种子已经种到我们这人里面，我们已经从神而生，这太奇妙了！

当一个小孩子从他的父母而生，他自然就有人的生命。我们可以说，这人的生命是从撒下人的种子来的，小孩子这个人来自人的种子。这种子对小孩子的生活意义重大，因为这种子使他和任何动物都不一样。因为新生的婴孩有人的种子，所以小孩子能住在人性里。他已经从人性而生，从那种子有了人的生命。因此，小孩子不难停留、住、居住在人性里。事实上，小孩子住在人性里是天然、自然、自动的。他能住在人性里，因为他已经有了属人的出生，从人的种子得着了人的生命。

假定有人吩咐狗住在人性里，狗也可以暂时假装象人一样直立，但至终狗会回复到四脚站立，自然的照着它里面狗的性情生活。因为狗没有属人的出生，没有人的生命，人的种子，使它能住在人性里。

你知道是什么使我们能以住在三一神里面？我们能住在祂里面是因为我们已经从祂而生。人类竟能从神而生，这是奇迹中的奇迹。虽然神是神圣的，我们是罪人，然而我们已经从那神圣者而生。没有什么能比这事更大了。

这神圣的出生不是仅仅道理，或是心理上所经历的事。相反的，这出生事实上已经生机的发生在我们灵里。主耶稣在约翰三章六节说，“从那灵生的，就是灵。”赞美主，我们已经经历这样的出生！这神圣的出生带给我们神圣的生命，而神圣的生命乃是现今在我们这人里面神圣的种子。在这神圣的生命里，我们自然的居住、住留在三一神里面。我们已经住在三一神里面。我们既然已经在祂里面，就不

Abiding in the Triune God is a matter that involves the divine birth. The third section of this Epistle emphasizes the divine birth. We have the words “begotten of Him” in 2:29 and the phrase “begotten of God” in 3:9; 4:7; 5:1, 4, and 18. By this we see that John repeatedly refers to our divine birth. In order for us to dwell in God, we need to realize that we have had a divine birth, that we have been born of God. Through this divine birth we have received the divine life, which is the divine seed. How wonderful that a divine seed has been sown into our being and that we have been born of God!

When a child is born of his parents, he automatically has a human life. We may say that this human life came from the sowing of a human seed, that the child’s being came from a human seed. This seed means a great deal to a child’s living, for it causes him to be different from any kind of animal. Because a newborn child has a human seed, the child can dwell in humanity. He has been born of humanity, and he has a human life from that seed. Therefore, it is easy for the child to remain, abide, dwell, in humanity. Actually, for a child to dwell in humanity is natural, spontaneous, and automatic. He can abide in humanity because he has had a human birth and possesses a human life from the human seed.

Suppose someone commanded a dog to abide in humanity. A dog may pretend for a little while to stand upright like a human being. But eventually he will go back to standing on four feet and spontaneously live according to the dog nature within him. Because a dog has not had a human birth, he does not have the human life, the human seed, to enable him to abide in humanity.

Do you know what makes it possible for us to dwell in the Triune God? We can dwell in Him because we have been born of Him. It is the wonder of wonders that human beings can be born of God. Although God is divine and we are sinners, we have nevertheless been born of the divine Being. Nothing could be greater than this.

This divine birth is not merely a doctrine or something experienced psychologically. On the contrary, this birth has actually taken place organically in our spirit. In John 3:6 the Lord Jesus says, “That which is born of the Spirit is spirit.” Praise the Lord that we have experienced such a birth! This divine birth brings us a divine life, and the divine life is the divine seed which is now in our being. In this divine life we spontaneously abide, dwell, in the Triune God. We are already dwelling in the Triune God. There is no need for us to exercise ourselves to dwell in Him since

需要操练自己去住在祂里面。不过，我们必须注意，不让住在三一神里面这事受到打岔。

我们已经从神而生，神的种子就住在我们里面。借这种子我们就在神里面，也能住在神里面。我们不需要作什么，但我们不该让我们住在祂里面这事受到打岔。这是约翰一再嘱咐我们要住在神里面的原因。

约翰在约壹三章二十四节说，我们知道神住在我们里面，乃是由于祂所赐给我们的那灵。这指明主住在我们里面，与我们住在主里面，完全是在那灵里面。

为包罗万有的灵所浸透

因为我们已经从神而生，并且因为祂的生命是神圣的种子住在我们里面，所以我们能住在祂里面。当我们住在祂里面，祂就浸透我们。当然，约翰没有用“浸透”这辞，但我们若经历约翰一书这一段所记载的，我们会了解，约翰所说的实际上是关系到被三一神所浸透。三一神不是理论或神学；三一神是那活的灵，是膏油涂抹。因此，当我们住在三一神里面，祂这包罗万有、复合、内住、赐生命的灵就要浸透我们，我们就要被祂所泡透。

我们越被三一神所膏抹，就越被祂所浸透。我们用涂油漆在布上来作说明。油漆越涂在布上，布就越把油漆吸收到里面，直到布被油漆浸透。至终，整块布都被油漆浸透。膏油涂抹乃是神圣的涂漆。我们已经看见，膏油涂抹是我们里面那复合、包罗万有、赐生命、内住之灵（就是经过过程的三一神）的运行。油漆怎样是由不同的元素组成的，这膏油涂抹（经过过程的三一神）也照样包含许多不同的元素：神性、人性、成为肉体、为人生活、钉十字架和复活。这一切元素都已经复合在这包罗万有的灵里面，祂就是我们正被涂上的神圣油漆。现在这灵正在里面膏抹我们，将神性、人性、成为肉体、为人生活、钉十字架和复活的元素涂到我们全人里面，直到我们被这些元素浸透。

我的负担是要给神的儿女看见，基督徒的生活不是宗教或道理的事，基督徒的生活完全是被包罗万有的灵所浸透

we are already in Him. However, we need to be careful not to allow this abiding in the Triune God to be interrupted.

We have been born of God, and God's seed abides in us. By this seed we are in God and can abide in God. There is no need for us to do anything. But we should not let our abiding in Him be interrupted. This is the reason John charges us again and again to abide in Him.

In 3:24 John says that we know that He abides in us, by the Spirit whom He gave to us. This indicates that the Lord's abiding in us and our abiding in Him is altogether in the Spirit.

SATURATED WITH THE ALL-INCLUSIVE SPIRIT

Because we have been born of God and because His life as a divine seed abides in us, we can abide in Him. As we abide in Him, He saturates us. Of course, John does not use the word "saturates." But if we experience what is written in this section of 1 John, we shall realize that what John speaks of actually involves being saturated with the Triune God. The Triune God is not a theory or theology; He is the living Spirit, the anointing. Therefore, when we abide in the Triune God, He as the all-inclusive, compound, indwelling, life-giving Spirit will saturate us, and we shall be soaked with Him.

The more we are anointed with the Triune God, the more we are saturated with Him. Let us use as an illustration a piece of cloth that has paint applied to it. The more the paint is applied to the cloth, the more the cloth soaks the paint in until it is saturated with it. Eventually, the entire cloth will be saturated with the paint. The anointing is a divine painting. We have seen that the anointing is the moving within us of the compound, all-inclusive, life-giving, indwelling Spirit, who is the processed Triune God. Just as paint is composed of different elements, so this anointing, the processed Triune God, includes a number of different elements: divinity, humanity, incarnation, human living, crucifixion, and resurrection. All these elements have been compounded into the all-inclusive Spirit, who is the divine paint with which we are being painted. Now this Spirit is within us anointing us, painting the elements of divinity, humanity, incarnation, human living, crucifixion, and resurrection into our being until we are saturated with them.

My burden is to show the children of God that the Christian life is not a matter of religion or doctrine. The Christian life is altogether a matter of being saturated with

的事。这种浸透不能借着道理或神学来完成。这事的完成唯有借着经过过程的三一神，就是包罗万有的灵才有可能。

许多基督徒对于那灵没有正确的领会。有些人以为那灵不过是一种力量；有些人宣称那灵在信徒里面代表父与子。这种对那灵的领会与圣经所启示的相差很远。在这种关于那灵的教导里，包含在赐生命之灵里的元素就没有地位了。按照这种领会，那灵充其量不过是一种力量或能力，或是父与子的代表。那些人持守这种关于那灵的观念，并不了解按照圣经来看，那灵是经过过程之三一神的终极完成，许多元素已经复合在这一位灵里面。因此，当这内住的灵膏抹我们的时候，就用经过过程之三一神一切的元素浸透我们全人。我们就是这样蒙了重生、被变化并且得荣耀。

道理不能重生我们，神学不能变化我们。道理可以比作菜单。你上馆子去的时候，会看看菜单。然而，你的目的不是研究菜单—你的目的是吃滋养人的饭食。菜单无法借着滋养你来变化你，只有你吃的食物才办得到。

假定一个人营养不良，结果脸色苍白。要使他脸色变好的方法并不是用化妆品，这样作就象殡仪馆的人所作的。正确的方法是每天用滋养的食物喂养人。至终这食物会叫人产生内里的变化，就是生机、新陈代谢的改变，这变化要在健康的脸色上表现出来。同样的原则，我们的变化唯有凭着那灵而产生，不是凭着道理。然而今天许多基督徒注重道理，却不注重在那灵里的生命。没有多少基督徒注意在重生的灵里经历神圣的生命。我们需要对一件事实有深刻的印象：在约翰一书这段话里，对神圣生命的经历是在我们灵里神的灵的事。

我们在约壹二章二十八节至三章十节上看见，我们有神圣的出生。借着这神圣的出生，我们已经接受了神圣的种子。现今我们能以住在神里面，我们也需要住在神里面。当我们住在三一神里面，祂就浸透我们。这不是一件改正或调整的事—这是一件浸透的事。看看布与油漆的例子。我们被三一神浸透，就象布涂上油漆，直到完全被油漆浸

the all-inclusive Spirit. This saturation cannot be accomplished by doctrine or theology. This is possible only through the processed Triune God, who is the all-inclusive Spirit.

Many Christians do not have a proper understanding of the Spirit. Some regard the Spirit merely as a force; others claim that the Spirit is in the believers to represent the Father and the Son. Such an understanding of the Spirit is far off from what is revealed in the Bible. In this kind of teaching concerning the Spirit there is no place for the elements that are included in the life-giving Spirit. According to this kind of understanding, at most the Spirit is merely a force or power or a representative of the Father and the Son. Those who hold this concept concerning the Spirit do not realize that according to the Bible the Spirit is the ultimate consummation of the processed Triune God. Many elements have been compounded into this one Spirit. Hence, when this indwelling Spirit anoints us, He saturates our being with all the elements of the processed Triune God. It is in this way that we are regenerated, transformed, and glorified.

Doctrine cannot regenerate us, and theology cannot transform us. Doctrine may be compared to a menu. When you go to a restaurant, you may read the menu. However, your purpose is not to study the menu—your purpose is to eat a nourishing meal. The menu cannot transform you by nourishing you. Only the food you eat can do this.

Suppose a person is undernourished and as a result has a pale complexion. The way to improve his complexion is not to apply cosmetics. To do this would be like doing the work of a mortician. The proper way is to feed him with nourishing food day by day. Eventually, this food will cause an inner transformation, an organic, metabolic change, that will be expressed in a healthy complexion. In the same principle, our transformation can be brought about only by the Spirit, not by doctrine. However, many Christians today care for doctrine and not for life in the Spirit. There are not many Christians who care for the experience of the divine life in the regenerated spirit. We need to be impressed with the fact that in this section of 1 John the experience of the divine life is a matter of the Spirit of God in our spirit.

In 2:28—3:10a we see that we have a divine birth. Through this divine birth we have received the divine seed. Now it is possible for us to dwell in God, and we need to dwell in Him. When we dwell in the Triune God, He saturates us. This is not a matter of correction or regulation—it is a matter of saturation. Referring to the illustration of the cloth and the paint, our being saturated with the Triune God is like the cloth having paint applied to it until it is thoroughly saturated with the paint. Our God today

透。今天我们的神是膏油涂抹，是神圣的油漆。我们里面所有的不仅是膏油，也是膏油涂抹；不仅是油漆，更是油漆涂抹。当这油漆涂抹在我们里面进行时，油漆就浸透我们，直到我们被油漆泡透了。至终，我们要彻底的被油漆浸透并渗透。这当然不是宗教、道理、神学或教训的事，这乃是三一神这复合、包罗万有、赐生命、内住的灵，在我们的灵里不断的膏抹我们。借着这膏油涂抹，我们全人的组织就要被经过过程之三一神的一切所是浸透。

成为三一神的彰显

我们被三一神浸透的结果，就成为祂的彰显。因为我们已经被祂浸透，所以我们彰显祂。就一面说，布被油漆浸透之后，就成了油漆，所彰显的就不是布本身，乃是将布浸透的油漆。同样的，我们彻底被三一神浸透的结果，乃是彰显三一神。特别因着神是义的，当我们彰显祂，我们就彰显祂的义。

习惯的实行义

我们已经看过，约壹二章二十九节的“行，”直译是“实行，”意思是习惯且继续不断的作一件事。约翰在二章二十九节不仅是说行义，更是说实行义，就是继续不断且习惯的行义，乃是一种生活的方式。比方说，狗是习惯、不断、不经意的用四脚站立。狗若想要用两腿直立，象人一样走路，它虽然能够作到，但不是一种实行，乃是一种暂时的行动。同样的，不信的人可能为着特别的目的行一些义的事，然而我们神的儿女却是自然、习惯、自动、继续、不为什么目的的行义。我们并非特意要去行义；我们实行义，乃因这是在我们里面之神圣生命的生活。因为我们住在义的神里面，祂正以祂的所是浸透我们，所以我们就不经意且习惯的借着过义的生活来彰显祂的义。

但愿我们都对这件事实有深刻的印象：我们借着神圣的出生，已经接受神圣的种子。现今我们借着这神圣的种子，能住在我们的神里面。当我们住在祂里面，祂就要以祂的所是浸透我们。因为祂是义的，所以我们要借着习惯、不

is the anointing, the divine paint. What we have within is not only the ointment but the anoint***ing***, not only the paint but the paint***ing***. As this painting takes place within us, it saturates us until we are soaked with the paint. Eventually, we shall be thoroughly saturated and permeated with the paint. This certainly is not a matter of religion, doctrine, theology, or teaching. This is a matter of the Triune God as the compound, all-inclusive, life-giving, indwelling Spirit in our spirit continually anointing us. Through this anointing the very fibers of our being will be saturated with all that the processed Triune God is.

BECOMING THE EXPRESSION OF THE TRIUNE GOD

As the result of being saturated with the Triune God, we become His expression. Because we have been saturated with Him, we express Him. In a sense, after the cloth has been saturated with the paint, it becomes the paint and expresses not itself but the paint with which it has been saturated. Likewise, as the result of being thoroughly saturated with the Triune God, we shall express Him. In particular, because God is righteous, when we express Him, we shall express His righteousness.

PRACTICING RIGHTEOUSNESS HABITUALLY

We have seen that the word “practices” in 2:29 means to do something habitually and continually. In 2:29 John speaks not merely of doing righteousness but of practicing righteousness, that is, of doing righteousness continually and habitually as a way of life. A dog, for example, habitually, continually, and unintentionally stands on four legs. For a dog to try to stand upright on two legs and walk like a man would not be a practice but an attempt to act like a human being. Likewise, an unbeliever may do something righteous for a particular purpose. However, as children of God, we practice righteousness spontaneously, habitually, automatically, continually, and without a purpose. This means that we do not purposely intend to do righteousness; rather, we practice righteousness because this is the living of the divine life that is within us. Because we abide in the righteous God and He is saturating us with what He is, we express His righteousness by living a righteous life unintentionally and habitually.

May we all be deeply impressed with the fact that through the divine birth we have received the divine seed. Now through this divine seed we can dwell in our God. As we dwell in Him, He will saturate us with what He is. Because He is righteous, we shall continually express the divine righteousness by practicing righteousness

经意的实行义，继续不断的彰显神圣的义。这就是借着神圣出生的美德，实行神圣的义。

habitually and unintentionally. This is to practice the divine righteousness by virtue of the divine birth.

约翰一书

第二十六篇

神圣出生的美德
以实行神圣的义（二）

*　　*　　*　　*

经文及注解：约壹三 1 至 10 上及注

纲要：

■ 神圣的出生为基础
■ 神圣的生命为凭借
■ 借着按照神圣膏抹住在神圣的交通里

■ 实行神圣的义
▪ 对所有信徒的嘱咐
▪ 晓得与实行
▪ 看父赐给我们的是何等的爱
▪ 晓得神的儿女大有前途
▪ 洁净自己
▪ 不实行不法
▪ 基督曾显现，为要除去罪
▪ 不习惯的犯罪
▪ 过义的生活
▪ 魔鬼从起初就犯罪
▪ 基督显现出来，为要消除魔鬼的作为
▪ 神的儿女不能实行罪的原因

1 JOHN

Message 26

THE VIRTUES OF THE DIVINE BIRTH
TO PRACTICE THE DIVINE RIGHTEOUSNESS (2)

*　　*　　*　　*

Scripture and Footnotes: 1 John 3:1-10a and footnotes

Outline:

■THE DIVINE BIRTH AS THE BASIS
■THE DIVINE LIFE AS THE MEANS
■THROUGH THE ABIDING IN THE DIVINE FELLOWSHIP ACCORDING TO THE DIVINE ANOINTING
■PRACTICING THE DIVINE RIGHTEOUSNESS
▪A Charge to All Believers
▪Knowing and Practicing
▪Seeing What Manner of Love the Father Has Given to Us
▪Realizing That the Children of God Have a Great Future
▪Purifying Ourselves
▪Not Practicing Lawlessness
▪Christ Manifested to Take Away Sins
▪Not Sinning Habitually
▪Living a Righteous Life
▪The Devil Sinning from the Beginning
▪Christ Manifested to Undo the Works of the Devil
▪The Reason a Child of God Cannot Practice Sin

▪ 神的儿女与魔鬼的儿女

■ 照着膏油涂抹的教导，
住在三一神里面

■ 被膏油涂抹引导进入神圣生命的美德

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读经：约翰一书二章二十八节至三章十节上。

约翰一书有三个主要的段落：神圣生命的交通、（约壹一 1 ～二 11、）神圣膏抹的教导、（约壹二 12 ～ 27、）和神圣出生的美德。（约壹二 28 ～五 21。）这些段落的次序指明，神圣生命的交通与神圣膏抹的教导，把我们带进神圣出生的美德里。

在第三段我们看见，我们从神圣出生得着多少的享受。这享受特别与神圣出生的美德有关。神圣的出生带进许多美德。我们唯有借着神圣生命的交通和神圣膏抹的教导，才能经历并享受借着神圣的出生，所分赐给我们的一切美德。按照约翰一书，这些美德中的第一项是实行神圣的义。因此，本篇信息的题目是“神圣出生的美德以实行神圣的义。”

神圣的出生为基础

实行神圣的义有个基础，这基础就是神圣的出生。（约壹二 29，三 9，四 7，五 1，4，18。）我们借着这出生，已经接受了神圣的生命作神圣的种子。可以说，这种子是我们基督徒生活的“资本。”我们要过基督徒生活，就需要这样的资本；也就是说，我们需要神圣的生命借着神圣的出生，如同神圣的种子种到我们这人里面。

神圣的出生带给我们神圣的种子，借这种子我们得有分于神圣的性情，好叫我们在神圣的生命里长大。一种生命总有特别的性情，而这性情是为着长大。因为我们已经从神而生，所以我们有神圣的生命，在这神圣的生命里有神圣的性情。现在我们正有分于并享受这神圣的性情，（彼

▪The Children of God and the Children of the Devil

■ABIDING IN THE TRIUNE GOD
ACCORDING TO THE TEACHING OF THE ANOINTING

■LED BY THE ANOINTING INTO THE VIRTUES OF THE DIVINE LIFE

*　　*　　*　　*

Scripture Reading: 1 John 2:28—3:10a

In the Epistle of 1 John there are three main sections: the fellowship of the divine life (1:1—2:11), the teaching of the divine anointing (2:12-27), and the virtues of the divine birth (2:28—5:21). The sequence of these sections indicates that the fellowship of the divine life and the teaching of the divine anointing bring us into the virtues of the divine birth.

In the third section we see how much enjoyment we receive from the divine birth. In particular, this enjoyment is related to the virtues of the divine birth. The divine birth brings in many virtues. Only by the fellowship of the divine life and by the teaching of the divine anointing can we experience and enjoy all the virtues imparted to us through the divine birth. According to 1 John, the first of these virtues is to practice the divine righteousness. Therefore, the title of this message is “The Virtues of the Divine Birth to Practice the Divine Righteousness.”

THE DIVINE BIRTH AS THE BASIS

The practice of the divine righteousness has a basis, and this basis is the divine birth (2:29; 3:9; 4:7; 5:1, 4, 18). Through this birth we have received the divine life as the divine seed. We may say that this seed is the “capital” for our Christian life. In order to live a Christian life, we need such capital; that is, we need the divine life sown as the divine seed into our being through the divine birth.

The divine birth brings us the divine seed, and through this seed we partake of the divine nature for our growth in the divine life. A certain kind of life will always have a particular nature, and this nature is for growth. Because we have been born of God, we have the divine life. Within this divine life there is the divine nature. Now we are partaking of and enjoying this divine nature (2 Pet. 1:4) for us to grow in the divine life.

后一 4，）好叫我们在神圣的生命里长大。这是实行神圣的义、神圣的爱，（约壹三 10 下～五 3，）并胜过一切消极事物（约壹五 4 ～ 21）的基础。

神圣的生命为凭借

我们已经看见神圣的出生是基础，现在必须接着来看神圣的生命是凭借。首先，神圣的生命是我们住在三一神里面的凭借。我们若没有人的生命，就无法住在人性里面。同样的，我们若没有神圣的生命，也就不能住在三一神里面。然而，因为我们有神圣的生命，我们凭这生命就能住在三一神里面。

我们以神圣的生命为凭借，也能在为人的生活中活这生命。这意思是我们能过一种实行神圣的义、爱弟兄、并胜过一切消极事物的生活。

借着按照神圣膏抹
住在神圣的交通里

我们按照神圣的膏抹，（约壹二 27 ～ 28，）住在神圣的交通里，借此就能实行神圣的义。我们借着这样的住，首先享受神作光，（约壹一 5，7，二 10，）然后享受祂作爱。（约壹四 8，16。）光和爱比真理和恩典更深。光是真理的源头，爱是恩典的源头。我们按照神圣的膏抹，住在神圣的交通里，借此我们不仅接受真理和恩典，也享受作为真理源头的光，和作为恩典源头的爱。

我们以神圣的出生为基础，神圣的生命为凭借，并且按照神圣的膏抹住在神圣的交通里，借此就能实行神圣的义。现在我们要接着来看实行神圣的义。

实行神圣的义

对所有信徒的嘱咐

约翰在约壹二章二十八节说，“现在，孩子们，你们要住在主里面；这样，祂若显现，我们就可以坦然无惧，当祂来临的时候，也不至于蒙羞离开祂。”这话是写给“孩子们，”就是所有的信

This is the basis for the practice of the divine righteousness, the divine love (3:10b—5:3), and the overcoming of all negative things (5:4-21).

THE DIVINE LIFE AS THE MEANS

We have seen that the divine birth is the basis. Now we must go on to see that the divine life is the means. First, the divine life is the means for us to abide in the Triune God. If we did not have the human life, we could not abide in humanity. Likewise, if we did not have the divine life, we could not abide in the Triune God. But because we have the divine life, by this life we can abide in the Triune God.

By the divine life as the means we can also live this life in our human living. This means that we can live a life that practices the divine righteousness, loves the brothers, and overcomes all negative things.

THROUGH THE ABIDING IN THE DIVINE FELLOWSHIP ACCORDING TO THE DIVINE ANOINTING

We can practice the divine righteousness through the abiding in the divine fellowship according to the divine anointing (2:27-28). Through this abiding we first enjoy God as light (1:5, 7; 2:10), and then we enjoy Him as love (4:8, 16). Light and love are deeper than truth and grace. Light is the source of truth, and love is the source of grace. Through abiding in the divine fellowship according to the divine anointing, we not only receive truth and grace, but we also enjoy light as the source of truth and love as the source of grace.

With the divine birth as the basis, the divine life as the means, and through the abiding in the divine fellowship according to the divine anointing, we can practice the divine righteousness. Let us now go on to consider the practice of the divine righteousness.

PRACTICING THE DIVINE RIGHTEOUSNESS

A Charge to All Believers

In 2:28 John says, “And now, little children, abide in Him, that if He is manifested, we may have boldness and not be put to shame from Him at His coming.” This word is addressed to the “little children,” that is, to all the believers (2:1). This charge begins

徒。（约壹二1。）这项嘱咐的开始、（约壹二28、）继续、（约壹三6、）及结束，（约壹三24，）都是“住在主里面。”我们若住在主里面，就可以坦然无惧，当祂来临的时候，（就是在祂的巴路西亚中，）也不至于蒙羞离开祂。这意思是当祂回来的时候，不至于蒙羞离开祂的荣耀。但我们若没有住在三一神里面，不断的活神圣的生命，那么，当主回来的时候，我们就要蒙羞，那对我们是一种管教。那时我们要离开祂的荣耀。

晓得与实行

约翰在约壹二章二十九节接着说，“你们若晓得祂是义的，就当知道凡行义的人也都是从祂生的。”这节所提到的“晓得，”原文指凭着有知觉之认识的了解，内里更深的看见。我们必须这样来晓得神是义的。我们若了解这事，就知道凡行义的人都是从神生的。

实行义是一件习惯且不经意的事，就象一种普通的日常生活。因此，实行神圣的义乃是习惯、不经意的行义，就象我们的日常生活。我们若是有目的、刻意的行义，那就不是我们普通日常生活的事，乃是耍手腕的行为。有些人行义的目的也许是要为自己获得地位或名声，那是耍手腕的行为。但我们基督徒是神的儿女，应当被义的神所浸透，使我们自然而然过一种习惯、不经意实行义的生活。我们不是为着某个目的作一件特殊的义行，我们行义乃是象我们普通的日常生活。这是神圣生命的交通与神圣三一的膏抹的结果；不仅如此，这是那义之神的彰显。借着住在义的神里面，被祂注入并浸透，我们的生活就成为那位已经注入并浸透我们之义的神的彰显。这义的神就成为我们义的生活，就是我们每日的义。这样的实行义不仅是外面的行为，更是里面生命的显明。我们已经指出，这不是特意的行动，乃是生命从我们所有分于之神圣性情里的流出。

看父赐给我们的是何等的爱

(2:28), continues (3:6), and ends (3:24) with “abide in Him.” If we abide in Him, we may have boldness and not be put to shame from Him at His coming, at His parousia. This means that at His coming back we shall not be put to shame from His glory. But if we do not abide in the Triune God, continually living the divine life, then at the Lord’s coming back we shall suffer shame, which will be a kind of discipline exercised upon us. Then we shall be kept away from His glory.

Knowing and Practicing

In verse 29 John continues, “If you have known that He is righteous, you know also that everyone who practices righteousness has been begotten of Him.” The first mention of the word “known” in this verse is the translation of the Greek word ***eidete***, from ***oida***, which means perceive with a conscious knowledge, a deeper inward seeing. We need to know in such a way that God is righteous. If we perceive this, then we shall know that everyone who practices righteousness has been begotten of God.

Practicing righteousness is a matter that is habitual and unintentional as a common daily life. Hence, to practice the divine righteousness is to do righteousness habitually and unintentionally as our daily living. However, if we do righteousness intentionally with a purpose, that is not a matter of our common daily life. Rather, it is to behave in a political way. Someone may do righteousness with a purpose of gaining a position or a name for himself. That is to behave in a political way. But we Christians, as children of God, should be saturated with the righteous God so that spontaneously we live a life that practices righteousness habitually and unintentionally. Instead of doing a particular act of righteousness for a certain purpose, we practice righteousness as our common daily life. This is an issue of the fellowship of the divine life and the anointing of the Divine Trinity. Furthermore, this is an expression of the righteous God. Through abiding in the righteous God, we are infused and saturated with Him. Then our living becomes an expression of the righteous God with whom we have been infused and saturated. This righteous God then becomes our righteous living, our daily righteousness. This practice of righteousness is not merely outward behavior, but the manifestation of the inward life. As we have pointed out, this is not an act done for a purpose; it is the flow of life from within the divine nature of which we partake.

Seeing What Manner of Love the Father Has Given to Us

约壹三章一节说，“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。”这节包含在约壹二章二十八节至三章三节这段话里，这段话是说到神儿女义的生活。

约翰在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。（约壹四 9，约三 16，一 12 ～ 13。）神差祂儿子乃是为着生我们。因此神的爱乃是生我们的爱，这爱特别是在父里面。

三章一节的“儿女”与二章二十九节“从祂生的”一致。我们已经从父这生命的源头而生，成了神的儿女，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。

约翰在三章一节说，“世人所以不认识我们，是因未曾认识祂。”“所以”或作“因这缘故，”“因这理由。”我们由于神圣的生命，借着奥秘的出生，成了神的儿女，因这缘故世人就不认识我们。世人不晓得我们乃是由神重生；世人所以不认识我们，是因未曾认识神自己。世人不认识神，因此也不认识我们神圣的出生。

晓得神的儿女大有前途

约翰在约壹三章二节接着说，“亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要象祂；因为我们必要看见祂，正如祂所是的。”我们既是神的儿女，在祂显现的时候，就必要在生命的成熟上象祂。象祂乃是将来必然的事，只是这事现在还未显明。这指明神的儿女大有前途，有更辉煌的福分；我们不仅有神圣的性情，还要有神圣的样式。有分于神圣的性情，已经是莫大的福分和享受，而象神、有神的样式，乃是更大的福分和享受。

三章二节的代名词“祂”指神，也指将要显现的基督。这不仅指明基督就是神，也含示神圣的三一。当基督显现，就是三一神显现；当我们看见祂，我们就看见三一神；当我们象祂，我们就象三一神。

First John 3:1 says, “See 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.” This verse is included in the passage which goes from 2:28 through 3:3. This passage is one paragraph on the righteous living of God’s children.

In 3:1 John refers to the divine birth and to the begetting Father. Of the Triune God implied in 2:29, the Father is particularly mentioned. He is the source of the divine life, the One of whom we have been born with this life. The love of God is manifested by sending His Son to die for us so that we may have His life and thus become His children (4:9; John 3:16; 1:12-13). The sending of His Son is for begetting us. Hence, the love of God is a begetting love, particularly in the Father.

The word “children” in 3:1 corresponds to “begotten of Him” in 2:29. We have been begotten of the Father, the source of life, to be the children of God, the Owner of the children. We partake of the Father’s life to express the Triune God.

In 3:1 John says, “Because of this the world does not know us, because it did not know Him.” The Greek word rendered “because” may also be translated on this account or for this reason. For the reason that we are the children of God by a mysterious birth with the divine life, the world does not know us. The world is ignorant of our regeneration by God; it does not know us, because it did not know God Himself. It was ignorant of God, so it is also ignorant of our divine birth.

Realizing That the Children of God Have a Great Future

In 3:2 John goes on to say, “Beloved, now we are children of God, and it has not yet been manifested what we shall be. We know that if He is manifested, we shall be like Him, because we shall see Him even as He is.” Since we are the children of God, we shall be like Him in the maturity of life when He is manifested. To be like Him is “what we shall be.” This has not yet been manifested. This indicates that the children of God have a great future with a more splendid blessing. We shall not only have the divine nature, but shall also bear the divine likeness. To partake of the divine nature is already a great blessing and enjoyment; yet to be like God, bearing His likeness, will be a greater blessing and enjoyment.

The pronoun “He” in 3:2 refers to God and denotes Christ, who is to be manifested. This not only indicates that Christ is God, but also implies the Divine Trinity. When Christ is manifested, the Triune God will be manifested. When we see Him, we shall see the Triune God; and when we are like Him, we shall be like the Triune God.

约翰在三章二节说，“我们必要象祂；因为我们必要看见祂，正如祂所是的。”这意思是我们因着看见祂，就返照祂的样式，（林后三18，）因而使我们与祂所是的一样。

三章二节指明神的儿女大有前途。我听过一些圣徒说他们没有前途，这些圣徒需要明白他们大有前途，有辉煌的福分。“将来如何，还未显明，”这话指明了我们的前途。我们将来如何，这是神圣的奥秘。因为是这样的一个奥秘，所以必定是一件大事。我们无法想像我们的将来究竟如何。我们的将来还未显明，这事实指明我们的将来是很美妙的。虽然我们将来如何还未显明，但我们晓得当子显明的时候，我们必要象三一神。

洁净自己

约翰在约壹三章三节接着说，“凡向祂有这盼望的，就洁净自己，正如祂是洁净的一样。”这里所说的盼望，乃是盼望象主，有三一神的样式。我们所期待的是我们将要象祂。

三章三节说，因为我们有这盼望，就洁净自己。照二章二十八节至三章二十四节这段话的上下文看，洁净自己就是实行义，（约壹三7，二29，）过义的生活，这义的生活乃是公义之神、（约壹一9、）那义者（约壹二1）的彰显。这就是成为洁净，毫无不义的玷污，正如祂是完全洁净的一样。这也描述了住在主里面的生活。

不实行不法

约翰在约壹三章四节说，“凡犯罪的，也行不法；罪就是不法。”实行罪不仅是偶然犯罪的行为，乃是活在罪中，（罗六2，）过一种不在神管治人之原则下的生活。

没有一个神的儿女习惯的实行罪。我们偶尔也许会犯罪，但我们不是习惯的实行罪。比方，如果有人不断的实行说谎，这是他可能没有从神生的记号。一个有神圣生命在他里面作种子的人，不会习惯的说谎。然而神的儿女由于软弱，也许会在特殊的情况中说谎。他是神的儿女，他不会习惯的说谎。神的儿女不实行罪，却习惯的实行义。

In verse 2 John says, “We shall be like Him, because we shall see Him even as He is.” This means that by seeing Him we shall reflect His likeness (2 Cor. 3:18). This will cause us to be as He is.

Verse 2 indicates that the children of God have a great future. However, I have heard some saints say that they do not have a future. These saints need to realize that they have a great future with splendid blessings. Our future is indicated by the word “it has not yet been manifested what we shall be.” What we shall be is a divine mystery. Because it is such a mystery, it must be something great. We are not able to imagine what our future will be. The fact that our future has not yet been manifested indicates that it will be wonderful. Although it has not been manifested what we shall be, we know that when the Son is manifested, we shall be like the Triune God.

Purifying Ourselves

In 3:3 John continues, “And everyone who has this hope in Him purifies himself, even as that One is pure.” The hope spoken of here is the hope of being like the Lord, the hope of bearing the likeness of the Triune God. Our expectation is that we shall be like Him.

Verse 3 says that because we have this hope, we purify ourselves. According to the context of this section, from 2:28 through 3:24, to purify ourselves is to practice righteousness (3:7; 2:29), to live a righteous life that is the expression of the righteous God (1:9), the righteous One (2:1). This is to be pure without any stain of unrighteousness, even as that One is perfectly pure. This also describes the life that abides in the Lord.

Not Practicing Lawlessness

In 3:4 John says, “Everyone who practices sin practices also lawlessness, and sin is lawlessness.” To practice sin is not merely to commit sin as occasional acts, but to live in sin (Rom. 6:2), to live a life which is not under the ruling principle of God over man.

No one who is a child of God practices sin habitually. We may sin occasionally, but we do not practice sin habitually. For instance, if someone has the practice of lying continually, this is a sign that he probably has not been born of God. Someone who has the divine life in him as a seed cannot lie habitually. However, due to weakness a child of God may lie in a particular circumstance. But because he is a child of God, he will not lie habitually. Instead of practicing sin, those who are children of God practice righteousness habitually.

约翰在三章四节说，罪就是不法。不法就是没有律法。这不是指没有摩西的律法，（参罗五 13，）因为在颁赐摩西的律法以前，罪已经在世界上了。这里的没有律法，是指没有或不在神管治人的原则之下。行不法就是在神管治人的原则以外，不在这原则之下过生活。所以不法就是罪。或者反过来说，罪就是不法。

基督曾显现，为要除去罪

约壹三章五节说，“你们晓得祂曾显现，为要除去罪；在祂里面并没有罪。”这里的除去，原文与约翰一章二十九节者同。那里基督是神的羔羊，除去那借着亚当入了世界（罗五 12）之世人的罪（单数）。这里祂除去众人所犯的罪（复数）。约翰一章是对付罪的总和，包括罪性与罪行。本章是只对付罪的果子，就是人日常生活中所犯的罪。二者都被基督除去了。

在那位除去罪（罪性）与诸罪（罪行）者的里面，并没有罪（单数）。因此祂不知罪，（林后五 21，）没有犯过罪，（彼前二 22，）也没有罪。（来四 15。）这使祂有资格除去内住的罪（单数），以及人日常生活中所犯的罪（复数）。

不习惯的犯罪

约翰在约壹三章六节接着说，“凡住在祂里面的，就不犯罪；凡犯罪的，是未曾看见祂，也未曾认识祂。”住在祂里面就是留在神圣生命的交通里，并在神圣的光中行。（约壹一 2 ～ 3，6 ～ 7。）

“不犯罪”意即不习惯的犯罪。这也是住在主里面生活的条件。这不是说，神的儿女全然不犯罪；他们可能偶尔犯罪。这乃是说，重生的信徒有神圣生命并凭这生命活着，他们不实行罪。他们的特质和习惯不是犯罪，乃是住在主里面。

住在主里面是信徒的生活，犯罪是罪人的生活。约翰在这节说，凡犯罪，过犯罪生活的，是未曾看见祂，也未曾认识祂。未曾看见主，也未曾认识主，意即从未领受任何对主的异象，对祂毫无体认。这就如同不信者的光景一样。

In 3:4 John says that sin is lawlessness. Lawlessness is to have no law, to be without law. This does not mean to be without the Mosaic law (see Rom. 5:13), because sin was already in the world before the Mosaic law was given. Without law here denotes without, or not under, the ruling principle of God over man. To practice lawlessness is to live a life outside of and not under God's ruling principle over man. Hence, lawlessness is sin, or reciprocally, sin is lawlessness.

Christ Manifested to Take Away Sins

Verse 5 says, "And you know that that One was manifested that He might take away sins; and sin is not in Him." The Greek word for "take away" here is the same as that used in John 1:29. There Christ as the Lamb of God takes away the sin of the world, the sin which came into the world through Adam (Rom. 5:12). Here He takes away sins, which are committed by all men. John 1 and Romans 5 deal with sin itself that dwells in men (Rom. 7:17-18). This chapter deals with the fruits of sin, that is, the committing of sins in men's daily life. Both are taken away by Christ.

In that One who takes away both sin and sins, there is no sin. Hence, He did not know sin (2 Cor. 5:21), He did no sin (1 Pet. 2:22), and He was without sin (Heb. 4:15). This qualified Him to take away both the indwelling sin and the sins committed in men's daily life.

Not Sinning Habitually

In verse 6 John continues, "Everyone who abides in Him does not sin; everyone who sins has not seen Him nor known Him." To abide in Him is to remain in the fellowship of the divine life and to walk in the divine light (1:2-3, 6-7).

The words "does not sin" mean not to sin habitually. This is also a condition of the life that abides in the Lord. It does not mean that the children of God do not commit sin at all; they may commit sin occasionally. It means that the regenerated believers who have the divine life and live by it do not practice sin. Their character and habit is not to sin, but to abide in the Lord.

Abiding in the Lord is a believer's living; sinning is a sinner's life. In this verse John says that everyone who practices sin, living a sinful life, has not seen Him or known Him. Not to have seen or known the Lord is not to have received any vision of Him or to have any realization of Him. This is the condition of an unbeliever. But if we have

但我们若经历了主，我们就看见祂，也认识祂。看见并认识主就是经历主。

过义的生活

约翰在约壹三章七节说，“孩子们，不要让人迷惑你们，行义的人才是义的，正如祂是义的一样。”实行义就是过义的生活，就是在神管治的原则下过对的生活。照下节看，这就是不实行罪；照四节看，就是不实行不法。

照上下文看，这里“义的”等于三节“洁净的。”义的就是洁净的，毫无罪、不法和不义的玷污，正如基督所是的一样。使徒约翰所强调的是，只要我们是神的儿女，有神圣的生命和神圣的性情，我们必定会习惯的过义的生活。

魔鬼从起初就犯罪

约翰在约壹三章八节接着说，“犯罪的是出于魔鬼，因为魔鬼从起初就犯罪。为此，神的儿子显现出来，是要消除魔鬼的作为。”本节指明在本书中，实行罪和犯罪同义，都是指活在罪中，习惯的犯罪。这样的生活是出于魔鬼的；魔鬼的生活是罪的生活，他从起初就不断的犯罪。罪是他的性情，犯罪是他的特性。

八节的介词“从”是用在绝对的意义上，指着魔鬼开始背叛神，企图推翻神治理的时候。

基督显现出来，为要消除魔鬼的作为

约翰在约壹三章八节说，“为此，神的儿子显现出来，是要消除魔鬼的作为。”“为此”直译“向此。”即向这目的、为这缘故。魔鬼从古时就不断的犯罪，并生出罪人与他一同实行罪。为这缘故，神的儿子显现出来，要消除并毁灭魔鬼罪恶的作为，就是借十字架上的死，在肉体中定罪那恶者所起始的罪，（罗八 3，）毁灭罪的权势，就是魔鬼罪恶的性情，（来二 14，）并且除去罪与诸罪。基督在十字架上定罪了罪，除去罪与诸罪，并且毁灭了魔鬼的权势。

神的儿女不能实行罪的原因

experienced the Lord, then we have seen Him and known Him. To see and know the Lord is to experience Him.

Living a Righteous Life

In verse 7 John says, “Little children, let no one lead you astray; he who practices righteousness is righteous, even as that One is righteous.” To practice righteousness is to live a righteous life, living uprightly under God’s ruling principle. This, according to the following verse, means not to practice sin, and, according to verse 4, not to practice lawlessness.

According to the context, “righteous” here equals “pure” in verse 3. To be righteous is to be pure, without any stain of sin, lawlessness, and unrighteousness, even as Christ is pure. The emphasis of the apostle John is that as long as we are children of God having the divine life and the divine nature, we certainly will habitually live a life of righteousness.

The Devil Sinning from the Beginning

In verse 8 John goes on to say, “He who practices sin is of the devil, because the devil sins from the beginning. For this the Son of God was manifested, that He might undo the works of the devil.” This verse indicates that “practices sin” (v. 4) and “sins” in this book are synonymous, denoting to live in sin, to commit sin habitually. Such a life is of the devil, whose life is one of sin and who sins habitually from the beginning. Sin is his nature, and sinning is his character.

In verse 8 the preposition “from” is used in the absolute sense, that is, from the time when the devil began to rebel against God, attempting to overthrow God’s rule.

Christ Manifested to Undo the Works of the Devil

In this verse John says that the Son of God was manifested for the purpose of undoing the works of the devil. The Greek word translated “for this” literally means unto this, that is, to this end, for this purpose. The Devil sins continually from ancient times and begets sinners to practice sin with him. Hence, for this purpose the Son of God was manifested, that He might undo and destroy his sinful deeds—that is, condemn, through death on the cross in the flesh (Rom. 8:3), sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the devil (Heb. 2:14); and take away both sin and sins. On the cross Christ condemned sin, took away sin and sins, and destroyed the power of the devil.

The Reason a Child of God Cannot Practice Sin

约壹三章九节说，“凡从神生的，就不犯罪，因为神的种子住在他里面；他也不能犯罪，因为他是从神生的。”不犯罪，不是说不会偶尔在行为上犯罪，乃是说不活在罪中。神的儿女偶尔也许会犯罪，但并不习惯的实行罪。

神的儿女不实行罪，原因是“神的种子住在他里面；他也不能犯罪，因为他是从神生的。”这里的种子指神的生命，就是我们从神而生时，从祂所接受的。这生命是神圣的种子，住在每个重生的信徒里面。所以这样的人就不实行罪，也不能犯罪。这节的“不能犯罪，”意即不能习惯的活在罪中。重生的信徒可能会偶尔落到罪里，但在他重生的性情里，作神圣种子的神圣生命不容许他活在罪中。这就象羊可能会跌在泥里，但它洁净的生命不容许它象猪一样留在泥中打滚。

三章九节说到神儿女习惯的生活。我们身为神的儿女，有神圣的生命，不犯罪的生命。因此，当我们凭这生命生活，我们就不实行罪。但为什么我们有时候还会犯罪？这问题的答案是：我们偶尔犯罪是因我们的身体还在旧造里面。我们的身体不仅是神所创造的身体，也是已经成为肉体的身体，因为它已经被魔鬼借着罪毒害、败坏了。我们的肉体里仍然有罪。我们若凭着灵生活，就是凭着灵里神圣的生命生活，我们就不会犯罪。但我们若不活在灵里，却活在肉体里，或照着肉体行事，我们就可能犯罪。

我们里面有两种性情：肉体里堕落的性情，并灵里神圣生命的新性情。我们若儆醒，与主交通，在灵里凭着神圣的生命生活，我们就不会犯罪。但我们若不谨慎，在肉体里行动、行事，我们就有许多机会犯罪，因为罪的性情还在我们里面。

有些人会辩论说，“圣经不是告诉我们，神所生的就不犯罪？你怎么能说神所生的还会犯罪？”你可以这样回答这问题：“不错，我已经从神而生，但我是在我的灵里从神生，不是在我的身体里，不是在我的肉体里。这就是说，我们若在肉体里生活，照着肉体生活行动，还是会犯罪。

Verse 9 says, “Everyone who has been begotten of God does not practice sin, because His seed abides in him, and he cannot sin, because he has been begotten of God.” To not practice sin does not mean that we do not commit sin in occasional acts; it means that we do not live in sin. A child of God may sin occasionally, but he does not practice sin habitually.

The reason a child of God does not practice sin is that “His seed abides in him, and he cannot sin, because he has been begotten of God.” The seed here denotes God’s life, which we received of Him when we were begotten of Him. This life, as the divine seed, abides in every regenerated believer. Hence, such a one does not practice sin and cannot sin. The words “cannot sin” in this verse mean cannot live in sin habitually. A regenerated believer may fall into sin occasionally, but the divine life as the divine seed in his regenerated nature will not allow him to live in sin. This is similar to a sheep who may fall into the mud, but whose clean life will not allow it to remain and wallow in the mud as a swine does.

Verse 9 speaks of the habitual living of the children of God. As God’s children, we have the divine life, a life that does not sin. Therefore, when we live by this life, we do not practice sin. But why do we sometimes still sin? The answer to this question is that we commit sin occasionally because our body is still in the old creation. Our body is not only the body created by God, but also the body that has become the flesh because it has been poisoned and corrupted by the devil through sin. We still have sin in our flesh. If we live by the spirit, that is, if we live by the divine life in our spirit, we shall not sin. But if instead of living in the spirit we live in the flesh or do things according to the flesh, we are likely to commit sin.

We have two natures within us: the fallen nature in the flesh and the new nature of the divine life in our spirit. If we are on the alert, fellowshipping with the Lord and living in our spirit by the divine life, we shall not sin. But if we are careless and move and act in the flesh, there will be much opportunity for us to sin, because the sinful nature is still in us.

Some may argue and say, “Doesn’t the Bible tell us that he who has been begotten of God does not sin? How, then, can you say that those who have been begotten of God may still commit sin?” You may want to answer such a question this way: “Yes, I have been begotten of God. But I have been begotten of Him in my spirit, not in my body, not in my flesh. This means that if we live in the flesh and walk according to the flesh, we

但有一天我们的身体要得着完满的儿子名分，那就是身体得赎。”

我们可以用“子化”指明完满的儿子名分，就是我们的身体得赎。我们已经在我们的灵里从神而生，就是重生了，但我们的身体还没有被“子化。”当主耶稣回来的时候，我们的身体要被子化。那时，按照罗马八章二十三节，我们要领受完满的儿子名分，就是我们的身体得赎。我们需要了解，我们还没有在身体上得赎，我们的身体尚未得重生；还没有从神生。

神的儿女与魔鬼的儿女

约翰在约壹三章十节上说，“在此，神的儿女和魔鬼的儿女就显出来了。”实行罪或不实行罪，意即活在罪中或不活在罪中。这不是行为的问题，乃在于我们是谁的儿女，是神的儿女还是魔鬼的儿女。所以这是生命与性情的问题。人是亚当堕落的子孙，生来就是那恶者魔鬼的儿女，（约八 44，）有他的生命，有分于他的性情，自然、习惯的活在罪中。实行罪乃是他们的生活。但那些蒙救赎，脱离他们堕落的情形，并在灵里得重生的信徒，乃是神的儿女，有神的生命，有分于神的性情，且不活在罪中。实行义乃是他们的生活。一个人是神的儿女还是魔鬼的儿女，可由他实行义或实行罪显明出来。重生的信徒可能犯罪，未得救的人也可能行义；这二者都是他们外面的行为，不是他们外面的生活，因此并不显明他们里面生命和性情的所是。

照着膏油涂抹的教导，住在三一神里面

我们若要享受神圣的生命，就必须留在神圣生命的交通里。我们要留在这交通里，就必须住在这位是三一神的主里面。不仅如此，我们若要住在三一神里面，就必须照着神圣膏抹的教导，住在祂里面。我们若不注重膏油涂抹，就会失去交通。

许多基督徒因为不注重膏油涂抹，所以他们没有留在神圣生命的交通里。有些人甚至不明白神圣生命的交通是什

can still commit sin. But one day our body will receive the full sonship. That will be the redemption of the body.”

We may use the word “sonized” to denote the full sonship, that is, the redemption of our body. We have been born of God, regenerated, in our spirit, but our body has not yet been sonized. When the Lord Jesus comes back, our body will be sonized. Then, according to Romans 8:23, we shall receive the full sonship, the redemption of our body. We need to realize that we have not yet been redeemed in our body. Our body has not been regenerated; it has not been born of God.

The Children of God and the Children of the Devil

In 3:10a John says, “In this the children of God and the children of the devil are manifest.” To practice sin or not, that is, to live in sin or not, is not a matter of behavior. It is a matter of whose children we are—the children of God or the children of the devil. Hence, it is a matter of life and nature. Men, as the fallen descendants of Adam, are born children of the devil, the evil one (John 8:44), possessing his life, partaking of his nature, and living in sin automatically and habitually. Practicing sin is their life. But the believers, who are redeemed from their fallen state and reborn in their spirit, are the children of God, possessing His life, partaking of His nature, and not living in sin. Practicing righteousness is their life. Whether one is a child of God or a child of the devil is manifested by what he practices, righteousness or sin. A reborn believer may commit sin, and an unsaved man may do righteousness. Both are their outward behavior, not their outward living, thus not manifesting what they are in their inward life and nature.

ABIDING IN THE TRIUNE GOD ACCORDING TO THE TEACHING OF THE ANOINTING

If we would enjoy the divine life, we need to remain in the fellowship of the divine life. In order to remain in this fellowship, we need to abide in the Lord, who is the Triune God. Furthermore, if we would abide in the Triune God, we need to abide in Him according to the teaching of the divine anointing. If we do not care for the anointing, we shall lose the fellowship.

Because many Christians do not care for the anointing, they do not remain in the fellowship of the divine life. Some do not even understand what the fellowship of the

么。他们不注重他们灵里的膏油涂抹，却注重道理和神学。因为他们不注重他们灵里的膏油涂抹，就不在神圣生命的交通里，所以他们对神圣的生命没有享受。但在主的恢复里，我们注重膏油涂抹，借着这膏油涂抹，我们享受神圣生命的美德。

被膏油涂抹引导
进入神圣生命的美德

我们已经看见，我们借着膏油涂抹所享受神圣生命的第一项美德是实行义，或说过义的生活。我们里面有义的性情—不属于我们天然人的性情。这义的性情，就是神圣生命的性情，是属于我们的新人。我们顾到里面的膏油涂抹，就是三一神的运行，我们就会习惯的照着这义的性情生活。

膏油涂抹是我们里面三一神的运行，这意思是我们的神对我们已经成为主观的。三一神—父、子、灵—就在我们的灵里。一天过一天，这位经过过程的三一神作膏油涂抹，引导我们进入神圣生命的美德，就是我们借着神圣的出生所领受的美德。这些美德包含过义的生活、爱弟兄、以及胜过一切消极的事物。过义的生活乃是过与神与人都是对的生活。义乃是一件与神与人都是对的事。因此，实行义乃是过与神与人都是对的生活。

divine life is. Instead of caring for the anointing, the chrisma, in their spirit, they care for doctrines and theology. Because they do not care for the chrisma in their spirit, they are not in the fellowship of the divine life and therefore do not have the enjoyment of the divine life. But in the Lord's recovery we care for the anointing, the chrisma. Through this anointing we enjoy the virtues of the divine life.

LED BY THE ANOINTING
INTO THE VIRTUES OF THE DIVINE LIFE

We have seen that the first virtue of the divine life we enjoy through the anointing is the practice of righteousness or the living of a righteous life. We have a righteous nature within us, a nature that is not something of our natural man. This righteous nature, which is the nature of the divine life, is of our new man. As we take care of the inner anointing, the moving of the Triune God, we shall live habitually according to this righteous nature.

The anointing is the moving of the Triune God within us. This means that our God has become subjective to us. The Triune God—the Father, the Son, and the Spirit—is within our spirit. Day by day this processed Triune God as the anointing leads us into the virtues of the divine life, the virtues we have received through the divine birth. These virtues include living a righteous life, loving the brothers, and overcoming all negative things. To live a righteous life is to have a life that is right with God and with man. Righteousness is a matter of being right with both God and man. Therefore, to practice righteousness is to have a life that is right with God and man.

约翰一书

第二十七篇

神圣出生的美德
以实行神圣的爱（一）

*　　*　　*　　*

经文及注解：约壹三 10 下至 15 及注

纲要：

■ 借着神圣的生命（作神圣的种子）与神圣的灵
- 不爱他弟兄的就不是出于神
- 彼此相爱—从起初所听见的信息
- 不要象该隐
- 世人若恨我们，不要以为希奇
- 晓得我们已经出死入生
- 不爱弟兄的，仍住在死中
- 凡恨他弟兄的，就是杀人的
- 凡杀人的，没有永远的生命住在他里面

*　　*　　*　　*

读经：约翰一书三章十节下至十五节。

约翰一书有三个主要的段落：神圣生命的交通、（约壹一 1 ～二 11、）神圣膏抹的教导、（约壹二 12 ～ 27、）和神圣出生的美德。（约壹二 28 ～五 21。）第三段的第一部分（约壹二 28 ～三 10 上）论到实行神圣的义。在本篇信息中，我们要来看这一段的第二部分，（约壹三 10 下～五 3，）论到实行神圣的爱。在神圣的出生里有一项美德，使我们能实行神圣的爱。

1 JOHN

Message 27

THE VIRTUES OF THE DIVINE BIRTH
TO PRACTICE THE DIVINE LOVE (1)

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Scripture and Footnotes: 1 John 3:10b-15 and footnotes

Outline:

■BY THE DIVINE LIFE (AS THE DIVINE SEED) AND THE DIVINE SPIRIT
- ▪The One Not Loving His Brother Being Not of God
- ▪Loving One Another—the Message Heard from the Beginning
- ▪Not as Cain
- ▪Not Marveling If the World Hates Us
- ▪Knowing That We Have Passed out of Death into Life
- ▪The One Not Loving Abiding in Death
- ▪Everyone Who Hates His Brother Being a Murderer
- ▪No Murderer Having Eternal Life Abiding in Him

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Scripture Reading: 1 John 3:10b-15

In 1 John there are three main sections: the fellowship of the divine life (1:1—2:11), the teaching of the divine anointing (2:12-27), and the virtues of the divine birth (2:28—5:21). The first portion in the third section (2:28—3:10a) is concerned with the practice of the divine righteousness. With this message we come to the second portion of this section (3:10b—5:3), a portion on the practice of the divine love. In the divine birth there is a virtue that enables us to practice the divine love.

借着神圣的生命（作神圣的种子）与神圣的灵

我们要实行作为神圣生命之美德的神圣的爱，就需要神圣的生命与神圣的灵。神圣的生命是我们众人在重生的灵里所有的神圣种子。除了作神圣种子种到我们这人里面的神圣生命以外，在我们灵里还有神圣的灵。神圣的生命与神圣的灵是我们里面的“资本，”使我们能实行神圣的爱。神圣的生命是源头，神圣的灵是实际实行爱人这件事的一位。神圣的爱是我们日常的生活，是由神圣的灵所实行之神圣生命的彰显。

神圣的生命与神圣的灵是实行神圣之爱的基本因素。我们有神圣的生命，且凭神圣的灵，就能有一种神圣而非仅仅属人的爱。在神的儿女日常生活中这神圣的爱，证明我们有神圣的生命与神圣的灵。

不爱他弟兄的就不是出于神

约翰在约壹三章十节下说，“凡不行义的，就不是出于神；不爱他弟兄的也是如此。”义是神行动的性质，爱是神素质的性质。神的所是就是爱，神的所作乃是义。爱是里面的，义是外面的。因此，爱比义更有力的显明我们是神的儿女。所以从本节至二十四节，使徒在神儿女的显明上，从义说到爱，作为住在主里面之生活进一步的条件。

约翰说，凡不爱弟兄的，就不是出于神，这是一件严肃的事。我们神的儿女当然是属神的，甚至是出于神的。因为我们是出于神，我们里面必定有神的生命和神的灵，我们就自然而然的过一种爱弟兄的生活。然而，如果有人没有这样的爱，这就证明他既没有神圣的生命，也没有神圣的灵。因此，有一个严肃的问题：这样的人到底是不是神的儿女，是不是从神生的？爱弟兄有力的证明我们是出于神的，有神的生命，并且享受神的灵。

彼此相爱—从起初所听见的信息

BY THE DIVINE LIFE (AS THE DIVINE SEED) AND THE DIVINE SPIRIT

In order to practice the divine love as a virtue of the divine life, we need the divine life and the divine Spirit. The divine life is the divine seed that we all have within our regenerated spirit. In addition to the divine life that has been sown as the divine seed into our being, we also have the divine Spirit within our spirit. The divine life and the divine Spirit are the “capital” within us that enables us to practice the divine love. The divine life is the source, and the divine Spirit is the One who actually carries out the matter of loving others. The divine love is our daily living as the expression of the divine life carried out by the divine Spirit.

The divine life and the divine Spirit are basic factors for the practice of the divine love. With the divine life and by the divine Spirit, we can have a love that is divine and not merely human. This divine love in the daily living of the children of God is an evidence that we have both the divine life and the divine Spirit.

The One Not Loving His Brother Being Not of God

In 3:10b John says, “Everyone who does not practice righteousness is not out of God, and he who does not love his brother.” Righteousness is the nature of God’s acts; love is the nature of God’s essence. What God is, is love; what God does is righteousness. Love is inward; righteousness is outward. Hence, love is a stronger manifestation that we are the children of God than righteousness. Therefore, the apostle, from this verse through verse 24, proceeds further, from righteousness to love, in the manifestation of the children of God, as a further condition of the life that abides in the Lord.

It is a serious thing for John to say that everyone who does not love his brother is not out of God. As children of God, we certainly are of God and even out of God. Because we are out of God, we surely have God’s life and God’s Spirit in us. Spontaneously, we live a life of loving the brothers. However, if someone does not have such a love, this is an evidence that he has neither the divine life nor the divine Spirit. Hence, there is a serious question concerning whether such a one is a child of God, born of Him. Loving the brothers is a strong evidence that we are out of God, having God’s life and enjoying God’s Spirit.

Loving One Another—the Message Heard from the Beginning

约翰在约壹三章十一节接着说，“我们应当彼此相爱，这就是你们从起初所听见的信息。”从起初所听见的信息，指主在约翰十三章三十四节所赐的诫命，就是信徒所听见，从起初就有的话。十一节“从起初”这辞是用在相对的意义上。这里说到的爱是住在主里面之生活更高的条件。

不要象该隐

约翰在三章十二节接着说，“不要象该隐，他是出于那恶者，又杀了他的兄弟。为什么杀了他？因为自己的行为是恶的，兄弟的行为是义的。”他是出于那恶者，相当于他是魔鬼的儿女；他的兄弟亚伯是出于神的，是神的儿女。（约壹三10。）这里的“恶者，”原文的意思是致命、有害的邪恶，影响别人成为邪恶、恶毒的。这样的恶者就是魔鬼撒但。

约翰在十二节用该隐和亚伯这两个肉身的兄弟作例证。这两兄弟虽然是出自相同的父母，但是一个成为神的儿女，另一个却是魔鬼的儿女。我们也许很难相信这事。我们可能不明白，从相同的父母所生的两兄弟，在同样的环境中生活，怎么会有这样的不同，一个是魔鬼的儿女，另一个成为神的儿女。然而这是事实。这里用这个事实作例证，说明怎样的人是魔鬼的儿女，怎样的人是神的儿女。我们要明白这事，就应当看该隐和亚伯的事例。

该隐是魔鬼的儿女，这件事实由他恨他的弟兄，并且杀了他的弟兄得到证明。这指明该隐既没有神的生命，也没有神的灵。该隐为什么恨他的弟兄？因为他里面有撒但恨人的生命。该隐为什么杀了亚伯？因为他里面有撒但邪恶的性情。该隐里面所有的是魔鬼的生命、魔鬼的性情和邪灵。然而亚伯完全不一样。今天，从相同的父母所生，在相同的环境里长大的人，也可能变得截然不同。一个可能成为神的儿女，另一个可能是魔鬼的儿女。

世人若恨我们，不要以为希奇

约壹三章十三节说，“弟兄们，世人若恨你们，不要以为希奇。”这里的“世人”指世上的人。世上的人象该隐

In verse 11 John goes on to say, “Because this is the message which you heard from the beginning, that we should love one another.” The message heard from the beginning was the commandment given by the Lord in John 13:34, which is the word the believers heard and had from the beginning. In verse 11 the phrase “from the beginning” is used in the relative sense. The love spoken of here is a higher condition of the life that abides in the Lord.

Not as Cain

In verse 12 John continues, “Not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his works were evil, and those of his brother righteous.” “Of the evil one” equals a child of the devil. Cain’s brother Abel was of God, a child of God (v. 10). The Greek word rendered “evil one” here is ***poneros***, which means pernicious, harmfully evil, affecting and influencing others to be evil and vicious. Such an evil one is Satan the devil.

In verse 12 John uses two flesh brothers, Cain and Abel, as an illustration. Although these brothers were of the same parents, one of them became a child of God, and the other was a child of the devil. We may find this difficult to believe. We may wonder how two brothers born of the same parents and living in the same environment could be so different, with one being the devil’s child and the other becoming God’s child. Nevertheless, this was the fact. Here this fact is used as an illustration of what kind of person is a child of the devil and what kind is a child of God. In order to know this, we should consider the case of Cain and Abel.

The fact that Cain was a child of the devil is proved by his hating his brother and slaying him. This indicates that Cain did not have either the life of God or the Spirit of God. Why did Cain hate his brother? He hated him because he had the hating life of Satan in him. Why did Cain kill Abel? He killed him because he had in him the evil nature of Satan. What Cain had in him was the devil’s life, the devil’s nature, and an evil spirit. Abel, however, was altogether different. Today also those born of the same parents and raised in the same environment may become absolutely different. One may become a child of God and the other be a child of the devil.

Not Marveling If the World Hates Us

Verse 13 says, “Do not marvel, brothers, if the world hates you.” The “world” here refers to the people of the world. The people of the world, like Cain, are the children

一样，是魔鬼的儿女，（约壹三 10，）是撒但宇宙系统（世界—约十二 31）的组成分子。世上的人都卧在那恶者魔鬼里面，（约壹五 19，）他们恨信徒（神的儿女），乃是自然的，我们用不着希奇。今天在肉身兄弟之间的情形也许和该隐与亚伯一样。如果两个兄弟有一个是撒但的儿女，另一个是神的儿女；是魔鬼儿女的这一个，自然会恨是神儿女的那一个。这事我们用不着希奇。

十三节有力的指明世上的人都是魔鬼的儿女，只有比较少数重生的信徒，是神的儿女。我们若凭着神的生命与神的灵生活，世人就会恨我们。因为我们和他们属于两种不同的种类，他们对我们不会高兴的。

晓得我们已经出死入生

约翰在约壹三章十四节说，“我们因为爱弟兄，就晓得是已经出死入生了。不爱弟兄的，仍住在死中。”死是出于魔鬼（神的仇敌撒但）的，由带来死的善恶知识树所表征；生命是出于神（生命的源头）的，由发出生命的生命树所表征。（创二 9，16 ～ 17。）死与生命不仅分别出于撒但和神这两个源头，也是两种素质、两种元素、两个范围。出死入生就是从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围。这是在我们重生时发生在我们身上的。我们晓得这件事，对这有里面的知觉，乃是因为我们爱弟兄。对弟兄的爱（神的爱）是这件事有力的证明。相信主是我们出死入生的路，爱弟兄是我们已经出死入生的证明。信是接受永远的生命，爱是凭着永远的生命而活，并将这生命彰显出来。

不爱弟兄就证明没有凭着神圣之爱的素质和元素而活，并没有留在它的范围中；反而是活在撒但死的素质和元素里，并且住在它的范围中。

三章十四节的话很象约翰在他的福音书里所引用，主耶稣所说的话：“我实实在在的告诉你们，那听我话，又信差我来者的，就有永远的生命，不至于受审判，乃是已经出死入生了。”（约五 24。）约翰的话把我们带回到伊甸园里的堕落。人受造以后，被摆在两棵树跟前：生命树和

of the devil (v. 10) and the components of Satan's cosmic system, the world (John 12:31). If the people of the world, which lies in the evil one, the devil (5:19), hate the believers (the children of God), it is natural for them to do so. The situation among flesh brothers today may be the same as that between Cain and Abel. Suppose one brother is a child of Satan and the other is a child of God. Automatically, the one who is a child of the devil will hate the one who is a child of God. Regarding this, we do not need to marvel.

Verse 13 indicates strongly that all the worldly people are children of the devil. Only a comparatively small number, the regenerated believers, are God's children. If we live by God's life and by God's Spirit, the world will hate us. Because we and they are in two different categories, they will not be happy with us.

Knowing That We Have Passed out of Death into Life

In 3:14 John says, "We know that we have passed out of death into life, because we love the brothers. He who does not love abides in death." Death is of the devil, God's enemy Satan, signified by the tree of knowledge of good and evil, which brings death. Life is of God, the source of life, signified by the tree of life, which issues in life (Gen. 2:9, 16-17). Death and life are not only of these two sources, Satan and God; they are also two essences, two elements, and two spheres. To pass out of death is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life. This took place in us at our regeneration. We know (oida) this, we have the inner consciousness of this, because we love the brothers. Love (agape—the love of God) toward the brothers is a strong evidence of this. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life. To have faith is to receive the eternal life; to love is to live by the eternal life and express it.

Not loving the brothers is evidence of not living by the essence and element of the divine life and not remaining in its sphere. It is living in the essence and element of the satanic death and abiding in its sphere.

The word in 3:14 is quite similar to the word spoken by the Lord Jesus quoted by John in his Gospel: "Truly, truly, I say to you, he who hears My word and believes Him who sent Me has eternal life, and will not come into judgment, but has passed out of death into life" (5:24). John's word brings us back to the fall in the garden of Eden. After man was created, he was put before two trees: the tree of life and the tree of the

善恶知识树。第二棵树与死有关，因为在创世记二章神告诉亚当，他若吃善恶知识树的果子就必定死。因此，善恶知识树与死有关。夏娃和亚当吃了知识树的果子，结果，他们把死接受到他们全人里面。换句话说，他们把自己吃到死里。人类因着堕落，已经被带进死里。因这缘故，凡是生到亚当里的人，都是生到死里；这就是说，凡生到亚当里的人，不是生而活，乃是生而死。小孩子是生而死，因为他是亚当的子孙，是生到死里的。

当我们为自己的罪悔改，相信主耶稣的时候，我们就得救了，同时也蒙了重生。重生的意思实际上就是接受生命树。由于亚当的堕落，人类已经与这生命树隔绝了。亚当吃知识树的果子时，将死接受到他里面，并且失去接受生命树的机会。但接受生命树的机会已经借着基督的救赎得着恢复，在我们悔改并相信主耶稣的时候，那个机会向我们敞开了。我们借着悔改并相信，自然就将神圣的生命接受到里面，而在那一刻出死入生了。

你若想想自己得救的经历，就知道当你得救重生的时候，就出死入生了。因为当我们相信主耶稣，接受他作我们的救主时，我们都出死入生了，因此接着就有生命的大改变。我们开始过另一种生活，就是义和爱的生活。我们渴望成为义的，并且爱神的儿女。这不是仅仅外面的改变；这乃是出死入生。因此，当我们爱主里的弟兄，这爱就证明我们已经出死入生了。

如果有人不爱弟兄，却恨弟兄，这证明这人还留在死里，这死是借着亚当堕落进到人类里面的。因为死早已进到人类里面，所以我们是生到那个死里面。但是当我们悔改相信的时候，我们就出死进入神圣的生命。我们已经从知识树的死里出来，进入生命树的生命里，我们已经有了改变，并且现今过一种义和爱的生活。

每个得救并重生的人都能作见证，他已经出死入生了。你不需要告诉人你得救以前是怎样的人，你只要告诉他们你得救以后成了怎样的人。

knowledge of good and evil. The second tree is related to death, for in Genesis 2 Adam was told that if he ate of the tree of the knowledge of good and evil, he would die. Hence, the tree of the knowledge of good and evil is related to death. Eve and Adam ate of the fruit of the tree of knowledge. As a result, they received death into their being. In other words, they ate themselves into death. Because of the fall, mankind has been brought into death. For this reason, everyone born into Adam is born into death. This means that everyone born into Adam is born not to live, but to die. A child is born to die because, as a descendant of Adam, he is born into death.

When we repented of our sins and believed in the Lord Jesus, we were saved. Simultaneously, we were regenerated. To be regenerated actually means to receive the tree of life, from which mankind was cut off through Adam's fall. When Adam ate of the fruit of the tree of knowledge, he received death into him and lost the opportunity to receive the tree of life. But the opportunity of receiving the tree of life has been recovered through Christ's redemption. At the time we repented and believed in the Lord Jesus, that opportunity was opened to us. By repenting and believing, spontaneously we received the divine life into us, and at that very moment we passed out of death into life.

If you consider your salvation experience, you will realize that when you were saved and regenerated, you passed out of death into life. Because we all passed out of death into life when we believed in the Lord Jesus and received Him as our Savior, a great change in life followed. We began to live another life, a life of righteousness and love. It became our desire to be righteous and to love the children of God. This is not merely an outward change; it is the passing out of death into life. Therefore, when we love the brothers in the Lord, this love is an evidence that we have passed out of death into life.

If someone does not love the brothers but instead hates them, this is an evidence that this one remains in the death that came into mankind through Adam's fall. Because death entered into mankind long ago, we were born into that death. But when we repented and believed, we passed out of death into the divine life. Because we have passed out of the death of the tree of knowledge into the life of the tree of life, we have had a change and now live a life of righteousness and love.

Everyone who has been saved and regenerated can testify that he has passed out of death into life. There is no need to tell others what you were before you were saved. Simply tell them what you have become since salvation.

因为你已经得救并且重生了，你就渴望过一种与神与人都是对的生活。你盼望与你的丈夫或妻子、父母、孩子、亲戚、邻居以及同事都是对的。你切望过一种与每个人，甚至每件事物都是对的生活。比方，过这样义的生活的人甚至不会虐待动物。我们已经接受神圣生命连同神圣性情（一种义的性情）的人，渴望在每一方面都是对的。

这种要与一切事物都是对的渴望，甚至延伸到物质方面。有些人在得救以前一生气就踢椅子或者抛东西。然而这样的人接受了神圣的生命连同神圣的性情，就不愿在任何东西上不义。

因着堕落，我们天然的生命是不义的。因这缘故，我们在天然的生命里与人，甚至与事物都是不对的。但是我们接受了主耶稣，就接受了生命树的生命—带着义的性情的生命。因为我们已经接受这生命连同神圣的性情，我们自然渴望与每个人和每件事物都是对的。

我们得救并重生的人也能作见证，我们渴望爱别人。我们这些从神生的人，想要帮助人并且爱人。我们爱别人，就感到快乐。我们若失去帮助人或向人表示爱的机会，就觉得难过。

爱是我们所接受的神圣生命的性情。因为神的素质是爱，神的生命就有爱的性情。爱是神性情的素质，当我们得着祂作我们神圣的生命，我们就有这生命的性情，那就是爱。我们基督徒，神的儿女，有一种生命，渴望过与每个人并每件事物都是对的生活，也渴望爱别人。我们有这样的渴望是因着里面有神圣的性情。我们已经指出，一个人若不是过一种与每个人、每件事物都是对的生活，若不是过一种爱人的生活，我们就要问一个严肃的问题：这个人是否接受了神圣的生命？

不爱弟兄的，仍住在死中

约翰在约壹三章十四节说，“不爱弟兄的，仍住在死中。”我们若不爱别人，就证明我们还留在死里。换句话说，这是我们还没有出死入生的标记。

Because you have been saved and regenerated, your desire is to live a life that is right with God and man. You want to be right with your husband or wife, with your parents, with your children, with your relatives, neighbors, and colleagues. Your aspiration is to live a life that is right with everyone and even with everything. For example, a person who lives such a righteous life will not even mistreat an animal. As those who have received the divine life with the divine nature, a nature that is righteous, we have the aspiration to be right in every way.

This aspiration to be right with all things even extends to material things. Before they were saved, certain ones may have had the habit of kicking a chair or throwing something when they were angry. But when such a person receives the divine life with the divine nature, he does not want to be unrighteous in any matter.

Because of the fall, our natural life is not righteous. For this reason, in the natural life we are not right with others and even with things. But when we received the Lord Jesus, we received the life of the tree of life, a life with a righteous nature. Because we have received this life with the divine nature, automatically we aspire to be right with everyone and everything.

As saved and regenerated ones, we can also testify that we desire to love others. As those born of God, we want to help people and love them. When we love others, we feel happy. But we may feel sad when we miss the opportunity to help someone or to show love to him.

Love is the nature of the divine life we have received. Because the essence of God is love, the life of God has the nature of love. Love is the essence of God’s nature. When we have Him as our divine life, we have the nature of this life, which is love. We Christians, the children of God, have a life that aspires to live rightly with everyone and everything and also aspires to love others. We have such an aspiration because of the divine nature within us. As we have pointed out, if someone does not live in a way that is right with everyone, everything, and every matter and does not live a life of loving others, there is a serious question whether this one has received the divine life.

The One Not Loving Abiding in Death

In 3:14 John says, “He who does not love abides in death.” If we do not love others, this is an evidence that we still remain in death. In other words, it is a sign that we have not yet passed out of death into life.

凡恨他弟兄的，就是杀人的

约翰在约壹三章十五节上接着说，“凡恨他弟兄的，就是杀人的。”对于神圣的属性而言，恨与爱相对，死与生命相对，黑暗与光相对，谎言（虚假）与真理相对。这些与神圣美德相对的，都是出于那恶者魔鬼。

十五节的杀人，不是指真正的杀人，乃是指在属灵的道德上，恨人就等于杀人。凡象该隐那样真正杀人，（约壹三12，）未得救的人，没有一个有永远的生命住在他里面。你们既晓得这事，你们这已经出死入生，且有永远生命住在里面的，就不该恨你们在主里的弟兄，象未得救的杀人者所行的一样。

这段是论到住在主里面的生活。有了永远的生命，却没有住在主里面，也不让那位是永远生命的主在他里面居住、作工的信徒，可能恨弟兄，并偶尔犯其他的罪。但这不该是习惯的。

有的人不是真正杀人的，但在原则上，他也许是杀人的。这就是说，尽管他从来没有杀过人，但在原则上他因着恨人，就仍是杀人的。如果我们恨人，尽管我们没有杀人，但在原则上，我们行事为人就象杀人的。因此，我们必须明白，严格的说，我们基督徒，神的儿女，不应当恨人；相反的，我们必须爱人。圣经甚至告诉我们，要爱我们的仇敌。（太五44。）因为我们所拥有的神圣生命是爱的生命，这生命就是爱。所以我们必须爱那些不可爱的人，甚至爱那些苛待我们的人。我们里面不应当有任何恨的元素。爱是我们的生命和性情，爱应当是我们的素质和生活。因此，我们不可恨任何人。今天有些人也许反对主的恢复，但我们不应当恨他们，反而我们应当爱他们。我们若恨那些反对我们的人，在原则上，我们行事为人就象杀人的。

凡杀人的，没有永远的生命住在他里面

约翰在约壹三章十五节下接着说，“你们晓得凡杀人的，没有永远的生命住在他里面。”约翰说，凡杀人的，没有永远的生命在他里面，他不是说到得救的人，乃是说到象

Everyone Who Hates His Brother Being a Murderer

In verse 15a John goes on to say, “Everyone who hates his brother is a murderer.” To the divine attributes, hatred is versus love, death versus life, darkness versus light, and lie (falsehood) versus truth. All the opposites of these divine virtues are of the evil one, the devil.

In verse 15 murderer does not denote an actual murderer, but indicates that in spiritual ethics hating equals murdering. No actual murderer, an unsaved person, as Cain was (v. 12), has eternal life abiding in him. Since we know this, we, who have passed out of death into life and have eternal life abiding in us, should not behave as an unsaved murderer by hating our brothers in the Lord.

This section concerns the life that abides in the Lord. A believer who has eternal life, but does not abide in the Lord and let the Lord who is the eternal life abide and work in him, may hate a brother and commit other sins occasionally, but this should not be habitual.

Someone may not be an actual murderer, but he may be a murderer in principle. This means that, even though he has never murdered anyone, he may still be a murderer in principle by hating others. If we hate someone, in principle we are behaving as a murderer, even though we have not killed anyone. Therefore, we need to realize that, strictly speaking, we Christians, the children of God, should not hate anyone. On the contrary, we need to love others. The Bible even tells us to love our enemies (Matt 5:44). Because the divine life we possess is a loving life, a life that is love, we must love those who are not lovable and even those who mistreat us. There should not be anything of the element of hate in us. Love is our life and nature, and love should be our essence and living. Therefore, we must not have hatred for anyone. Today some may oppose the Lord’s recovery, but we should not hate them. Instead of hating them, we should love them. If we hate those who oppose us, then in principle we are behaving as a murderer.

No Murderer Having Eternal Life Abiding in Him

In verse 15b John continues, “And you know that no murderer has eternal life abiding in him.” When John says that no murderer has eternal life in him, he is not speaking of saved persons but of unsaved ones, like Cain. After reading verse 15, some

该隐那样没有得救的人。有些人读了十五节，问说信徒若杀了人，是否还能有永远的生命住在他里面。当我年轻服事主的时候，至少有几次被问到这样的问题。有些人问，真信徒是否可能杀人，他若杀了人，是否还有永远的生命住在他里面。对这样的问题，我们很难给人确定的答案。说真信徒绝不可能真正的杀人，并不保险；另一面，说得救的人可能杀人，也不保险。我们最好将这事留给主，不要想去解释。

在这样的事上，我们不应当被求知欲搅扰。有人会说，“约壹三章十五节告诉我们，凡杀人的，没有永远的生命住在他里面。我想要知道，如果真信徒杀了人会有怎样的结果，他还有永远的生命么？”这样的问题是魔鬼注射到我们心思里的。如果这样的思想临到你，你应当说，“魔鬼，这事不要问我，我不是回答这问题的人。你若要这问题的答案，去问我的神。我不明白这些事，我也不愿受这些事的搅扰。然而，魔鬼，我的确知道我已经重生，有神圣的生命在我里面。我也知道我正在享受神圣的性情，我有作为神圣之灵的神住在我里面。撒但，我不愿回答你的问题。你离开我吧！”我能作见证，主怜悯我，赐给我智慧以这种方式处理这样的问题。然而有些弟兄自信他们有知识，能回答关于有永远生命的信徒杀人的可能性这样的问题。我们不应当有这样的自信。我们看见我们神的儿女不应当恨人，这就够了。我们行事为人不应当象是杀人的。

我们已经看见，在原则上，恨人就等于杀人。神的儿女可能偶尔会恨人，但没有一个重生的人应当习惯的恨人。你若习惯的恨人，你是否已经接受了神圣的生命就有问题了。这就和犯罪相似。信徒可能偶尔会犯罪，但他不应当习惯的犯罪。你若习惯的犯罪，这也会引出一个问题：你是否已经接受了神圣的生命。

约翰的用意是要给我们看见，借着神圣的出生，神圣的种子已经种到我们这人里面。这种子就是神圣的生命，而神圣的生命有神圣的性情。不仅如此，我们已经领受神圣的灵来

have questioned whether a believer can murder someone and still have eternal life abiding in him. When I was young in the ministry, I was asked such a question at least a few times. Some have asked if it is possible for a real believer to murder someone and, if he did, would he still have eternal life abiding in him. It is difficult to give a definite answer to such a question. It is not safe to say that it is absolutely impossible for a real believer to actually murder someone. On the other hand, it is not safe to say that it is possible for a saved person to commit murder. It is better for us to leave this matter to the Lord and not try to explain it.

In matters like this, we should not be distracted by the lust for knowledge. Someone may say, “First John 3:15 tells us that no murderer has eternal life abiding in him. I would like to know what would happen if a real believer committed murder. Would this one still have eternal life?” This kind of question is injected into our mind by the devil. If such a thought comes to you, you should say, “Devil, don’t ask me this. I am not the one to answer this question. If you want an answer to this question, ask my God. I don’t know these things, and I don’t want to be bothered by them. However, I do know, Devil, that I have been regenerated and have the divine life within me. I also know that I am enjoying the divine nature and that I have the very God, as the divine Spirit, living in me. Satan, I do not want to answer your questions. Get away from me!” I can testify that the Lord has been merciful to me and has given me the wisdom to handle such questions in this way. However, some brothers are confident that they are knowledgeable and capable of giving an answer to questions concerning the possibility of a believer who has eternal life committing murder. We should not have such confidence in ourselves. It is sufficient for us to see that as children of God we should not hate others. We should not behave as if we were a murderer.

We have seen that in principle hatred equals murder. It is possible for a child of God to hate someone occasionally, but no regenerated person should do this habitually. If you hate others habitually, there is a question whether you have received the divine life. This is similar to committing sin. A believer may commit sin occasionally, but he should not do this habitually. If you sin habitually, this will also raise a question as to whether you have received the divine life.

John’s intention is to show us that, through the divine birth, the divine seed has been sown into our being. This seed is the divine life, and the divine life has the divine nature. Furthermore, we have received the divine Spirit to carry out whatever is in the

实行神圣生命和神圣性情里的一切。我们不要试图回答过于我们所能回答的问题，我们却必须知道我们已经接受了神圣的生命，我们正在享受这生命的神圣性情；而神圣的人位，就是神自己作那灵，在我们里面实行这神圣性情里的一切。因此，我们应当活这生命，住在这一位里面，照着里面的膏油涂抹，维持与祂不间断的交通。这是约翰著作的中心点。

divine life and the divine nature. Instead of trying to answer questions that are beyond our ability to answer, we need to know that we have received the divine life, that we are enjoying the divine nature of this life, and that the divine Person, God Himself as the Spirit, is within us carrying out whatever is in this divine nature. Therefore, we should live this life, abide in this One, and maintain unbroken fellowship with Him according to the inner anointing. This is the central point of John's writing.

约翰一书

第二十八篇

神圣出生的美德
以实行神圣的爱（二）

*　　*　　*　　*

经文及注解：约壹三 14 至 19 上及注

纲要：

■ 源头、素质、元素与范围
- 义与生命
- 出死入生

■ 为弟兄舍命

■ 在实际上爱人

■ 知道我们是属真理的

■ 神圣的出生与永远的生命

*　　*　　*　　*

读经：约翰一书三章十四至十九节上。

源头、素质、元素与范围

约壹三章十四节上说，“我们因为爱弟兄，就晓得是已经出死入生了。”在前一篇信息中我们看见，死是出于魔鬼（死的源头）的；而生命是出于神（生命的源头）的。死与生命不仅分别出于撒但和神这两个源头，也是两种素质、两种元素和两个范围。出死入生就是从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围。这是在我们重生（从神而生）的时候发生的。

1 JOHN

Message 28

THE VIRTUES OF THE DIVINE BIRTH
TO PRACTICE THE DIVINE LOVE (2)

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Scripture and Footnotes: 1 John 3:14-19a and footnotes

Outline:

■SOURCE, ESSENCE, ELEMENT, AND SPHERE
- Righteousness and Life
- Passing out of Death into Life

■LAYING DOWN OUR LIVES ON BEHALF OF THE BROTHERS

■LOVING IN REALITY

■KNOWING THAT WE ARE OF THE TRUTH

■DIVINE BIRTH AND ETERNAL LIFE

*　　*　　*　　*

Scripture Reading: 1 John 3:14-19a

SOURCE, ESSENCE, ELEMENT, AND SPHERE

First John 3:14a says, “We know that we have passed out of death into life, because we love the brothers.” In the foregoing message we saw that death is of the devil, the source of death, and that life is of God, the source of life. Not only are death and life of these two sources, Satan and God; they are also two essences, two elements, and two spheres. To pass out of death into life is to pass out of the source, essence, element, and sphere of death into the source, essence, element, and sphere of life. This took place when we were regenerated, born of God.

我们需要进一步来看死与生命二者的源头、素质、元素和范围。生命的素质和生命的元素有什么不同？生命的元素和生命的范围有什么不同？明白其间的区别对我们是很重要的。我们可举一例来说明它们的区别。比方有一种饮料是由三种元素组成的：牛奶、茶和糖。每一种元素各有其素质。茶有茶的素质，实质；同样的，牛奶和糖各有不同的素质或实质。我们不会说这种饮料是由三种实质构成的，我们乃是说这饮料是由三种元素组成的，在这三种元素里有三种不同的素质或实质。

当我们得救的时候，我们从神接受的元素不只是一种。我们接受了生命，我们也接受了义，生命和义二者在罗马五章都提到。我们在得救以前有什么元素？我们在得救以前与撒但是一，我们有罪和死的元素。但是当我们得救时，我们接受了义（与罪相对），也接受了生命（与死相对）。

我们在消极和积极方面，都有两种元素。在消极方面，我们有罪和死；在积极方面，我们有义和生命。在这四种元素里，各有某种素质。生命和义的素质属于一类；罪和死的素质是另一类。

义与生命

现在我们把这些事应用到我们的经历上。当我们在死的元素里，我们就经历死的素质，实质。我们可以再用茶作说明。我们喝茶时，所喝的不是茶的元素，所喝的乃是茶的素质。当我们接受主耶稣而得救重生时，我们接受了两种元素，然而我们不应当说我们接受了两种素质。我们在重生时，接受了生命和义的元素，现今我们乃是在这些元素里生活。但是说我们接受了两种素质，现今在这些素质里生活，这就不对了。我们已经接受了生命和义的元素，现今正在享受并经历这些元素的素质。我们已经接受了义的元素，现今正在享受这元素的素质。同样的，我们已经接受了生命的元素，现今正在经历这元素的素质。我们在

We need to consider further the source, essence, element, and sphere both of death and of life. What is the difference between the essence of life and the element of life, and what is the difference between the element of life and the sphere of life? It is important for us to understand the difference between these things. Perhaps the best way to point out the difference between source, essence, element, and sphere as applied to both life and death is to use the following illustration. Suppose a particular drink is composed of three elements: milk, tea, and sugar. Each element has its own essence. This means that with tea there is the essence, the substance, of tea. In like manner, milk and sugar each have different essences or substances. We would not say that this drink is made up of three substances. Rather, we would say that the drink is composed of three elements and that within these elements are three different essences or substances.

When we were saved, we received more than one element from God. We received life, and we also received righteousness. Both life and righteousness are mentioned in Romans 5. What elements did we have before we were saved? Before we were saved we were one with Satan, and we had the elements of sin and death. But when we were saved, we received righteousness, which is versus sin, and life, which is versus death.

On both the negative side and the positive side, we have two elements. On the negative side, we have sin and death; on the positive side, we have righteousness and life. In each of these four elements there is a certain kind of essence. The essence of life and the essence of righteousness are of one kind, and the essence of sin and the essence of death are a different kind.

Righteousness and Life

Let us now apply these matters to our experience. When we were in the element of death, we experienced the essence, the substance, of death. Again, we may use tea as an illustration. When we drink tea, what we drink is not the element of tea; we drink the essence of tea. When we received the Lord Jesus at the time we were saved and regenerated, we received two elements. However, we should not say that we received two essences. At regeneration we received the elements of life and righteousness, and now we are living in these elements. But it would not be correct to say that we received two essences and that we are now living in these essences. Having received the elements of life and righteousness, we are now enjoying and experiencing the essences of these elements. We have received the element of righteousness, and now we are enjoying the essence of this element. Likewise, we have received the element of life, and now we are experiencing the essence of this element. Before

重生以前，是在罪和死的元素里，因着里面罪和死之素质的运行作工而受苦。这简短的话可以帮助我们明白，怎样应用义与生命的素质和元素。

我们神的儿女有两种神圣的元素—义和生命。现今我们在日常的经历中，享受神圣的义和神圣的生命。但是严格的说，我们是享受神圣的义与生命的素质，实质。

出死入生

我们已指出，借着重生，我们已经从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围。请注意这次序：源头、素质、元素、范围。素质在源头之后，元素在素质之后，范围又在元素之后。首先有源头，然后从源头流出素质，素质形成元素，末了这元素变成范围。因此关于生命，首先有生命的源头，从这生命的源头流出生命的素质；这素质形成生命的元素；然后这生命的元素成为生命的范围。

我们可以用泉源来说明生命的源头、生命的素质、生命的元素、以及生命的范围。水从泉源流出，成为一道河。泉源是源头。我们可以说氧化氢（H_2O）是从泉源流出之物的素质；这素质取了水的形状；涌流的水成为一道河。这里有泉源作源头，氧化氢作素质，水作元素，河流作范围。因此，在河流的范围里有水作元素；这元素的素质是氧化氢；这一切的源头乃是泉源。

我们神的儿女已经从神接受了神圣的生命。神是神圣生命的源头，泉源。神圣生命的素质就是神的所是。因此，神的所是，神的素质，是我们所接受作为神圣生命之灵水的素质。这生命也是我们能凭以并在其中生活的元素。当我们在神圣生命的元素里生活，神圣的生命就成为我们生活的范围。现今我们在神圣生命的范围里生活，拥有神圣生命的元素，并且享受神圣生命的素质。不仅如此，当我们享受神圣生命的素质，我们与作这生命源头的神就有了生机的联结。这就是为什么我们说，神圣的生命有源头、素质、元素和范围。

we were regenerated, we were in the elements of sin and death, and we were suffering from the working of the essence of sin and the essence of death within us. This brief word may help us to know how to apply the essence and element of righteousness and life.

As children of God, we have two divine elements—righteousness and life. Now in our daily experience we enjoy the divine righteousness and the divine life. However, strictly speaking, we enjoy the essence, the substance, of the divine righteousness and life.

Passing out of Death into Life

We have pointed out that through regeneration we have passed out of the source, essence, element, and sphere of death into the source, essence, element, and sphere of life. Please notice the sequence: source, essence, element, and sphere. The essence follows the source, the element follows the essence, and the sphere follows the element. First we have the source. Then out of the source comes the essence. The essence forms an element, and eventually this element becomes a sphere. Therefore, regarding life, we first have the source of life. Out of this source of life comes the essence of life. The essence forms the element of life, and this element of life then becomes the sphere of life.

We may use a fountain to illustrate the difference between the source of life, the essence of life, the element of life, and the sphere of life. Water flows out of a fountain and becomes a river. The fountain is the source. We may say that H_2O is the essence of what comes out of the fountain. This essence then takes the form of water, and the flowing water becomes a river. Here we have the fountain as the source, the H_2O as the essence, the water as the element, and the river as the sphere. Therefore, in the sphere of the river we have the water as the element, and the essence of this element is H_2O. The source of it all is the fountain.

As children of God, we have received the divine life from God. God is the source, the fountain, of the divine life. The essence of the divine life is the very being of God. Hence, God's being, His essence, is the essence of the spiritual water we have received as the divine life. This life also is an element by which and in which we can live. When we live in the element of the divine life, the divine life becomes the sphere of our living. Now we are living in the sphere of the divine life, possessing the element of the divine life, and enjoying the essence of the divine life. Furthermore, as we enjoy the essence of the divine life, we are organically joined to God as the source of this life. This is the reason we say that with the divine life we have the source, the essence, the element, and the sphere.

在原则上，死也是一样。我们得救重生以前，是在死的源头、素质、元素和范围里。我们在死的范围里生活，有死的元素，受死的素质苦害。不仅如此，我们也与撒但（死的源头）联结。因此，我们在重生以前，经历且遭受死的源头、素质、元素和范围的苦害。

我们得救以前，经历死的四方面。现今既然得救了，就经历生命的四方面。虽然我们都有这几面的经历，但我们缺少知识来分析，也缺少辞汇来描述。

为弟兄舍命

约翰在约壹三章十六节说，“主为我们舍命，在此我们就知道何为爱；我们也当为弟兄舍命。”这节的“命，”直译是“魂。”因此，这节说，基督为我们舍了祂的魂生命，祂的朴宿克（psuche）生命；而不说基督舍了祂的神圣生命，祂的奏厄（zoe）生命。基督为我们舍了祂的魂，意思就是为我们舍了祂属人的生命。现今我们应当为弟兄舍命。这意思是如果必要，我们应当为弟兄死。我们里面有这样一个爱的生命，渴望为弟兄死，也能为弟兄死。我们里面神圣的生命，奏厄（zoe），渴望爱弟兄，如果必要，甚至为弟兄死。我们能这样作，因为我们有神圣的生命。

在实际上爱人

约翰在约壹三章十七、十八节接着说，“凡有世上养生之物的，看见弟兄有需要，却向他塞住慈心，神的爱怎能住在他里面？孩子们，我们相爱，不要只在言语和舌头上，总要在行为和真诚上。”十七节的世上养生之物是指物质的东西，生活的必需品。在十八节里，行为与言语相对，真诚与舌头相对。舌头是指玩弄虚空的谈论，真诚是指爱的实际。真诚表明诚实，与舌头相对，正如行为与言语相对。这里的真诚是指神的真实，真诚，乃是神圣的美德成了人的美德，作神圣实际的流出。因此，这节的真诚是神的实际成为我们的美德。

The principle is the same with death. Before we were saved and regenerated, we were in the source, essence, element, and sphere of death. We were living in the sphere of death, possessing the element of death, and suffering the essence of death. Moreover, we were joined to Satan, the source of death. Therefore, before regeneration, we were experiencing and suffering the source, essence, element, and sphere of death.

Before we were saved, we experienced the four aspects of death. Now that we have been saved, we experience the four aspects of life. Although we have had all these aspects in our experience, we have been short of the knowledge to analyze them and the terms to describe them.

LAYING DOWN OUR LIVES ON BEHALF OF THE BROTHERS

In 3:16 John says, “In this we have known love, that that One laid down His life on our behalf, and we ought to lay down our lives on behalf of the brothers.” Literally, the Greek words for “life” and “lives” in this verse are “soul” and “souls.” Hence, this verse says that Christ laid down His soul life, His psuche life, for us, not His divine life, His zoe life. For Christ to lay down His soul for us means that He laid down His human life on our behalf. Now we ought to lay down our lives on behalf of the brothers. This means that, if necessary, we should die for them. We have within us such a loving life that longs to die for others and is able to die for them. The divine life within us, the zoe, longs to love others and even die for them if necessary. We are able to do this because we have the divine life.

LOVING IN REALITY

In verses 17 and 18 John continues, “But whoever has the livelihood of the world and beholds his brother having need and shuts up his affections from him, how does the love of God abide in him? Little children, let us not love in word nor in tongue, but in deed and truth.” The livelihood of the world in verse 17 refers to material things, to the necessities of life. In verse 18, deed is versus word, and truth versus tongue. Tongue denotes the play of vain talk. Truth denotes the reality of love. Truth denotes sincerity, in contrast with tongue, as deed with word. Truth here denotes the genuineness, the sincerity, of God as a divine virtue becoming a human virtue as an issue of the divine reality. Therefore, the truth in this verse is the reality of God becoming our virtue.

约翰说，我们爱弟兄，不该只在言语和舌头上，不该只告诉圣徒，我们爱他们。这不是在真诚上的爱，在实际上的爱。在真诚或实际上爱圣徒，意思是在成为我们美德的神圣实际上，在诚实、信实、真诚、真实的事情上爱他们。我们应当这样来爱弟兄。当然，这种在真诚上的爱，包含在必要的时候，以物质的东西或金钱供给有需要的人。我们不应当用虚空的谈论来爱弟兄；我们应当在真诚上，甚至用我们养生之物来爱弟兄。

我们不应当以为，在真诚上爱人，只是用一种属人的美德，只是在真挚里来爱人。不是。约翰在这里不是说到人天然美德的真挚。这里的真诚超过人的真挚；这乃是神圣的实际成为我们的美德。因此，这乃是神之所是的彰显；这就是说，我们爱圣徒的时候应当彰显神。

知道我们是属真理的

约翰在约壹三章十九节上接着说，“在此就知道，我们是属真理的。”这节的真理是指我们在神圣出生时，从神所得着那永远生命的实际。我们得着了永远的生命，如今能凭神圣的爱来爱弟兄。我们用神圣的爱来爱弟兄，就知道我们是属这实际的。

“在此”是指十八节所提在真诚上爱弟兄。这真诚是经历三一神作我们实际的结果。我们在这种爱里就知道，就有把握，我们是属真理的。

十八、十九节所用的“真诚、”“真理”（原文同字）各有所指。十八节的真诚是指人一种真诚的美德，乃是我们享受三一神作实际的结果。但十九节的真理是指永远生命的实际，比我们的真诚更高、更深、更丰富。这真理是我们在神圣出生时，从神所得着那永远生命的实际，使我们能凭这爱来爱弟兄。

神圣的出生与永远的生命

约翰在这封书信里陈明深入、神圣且奥秘的事，这一切都与神圣的生命有关。然而，基督徒说到神的生命或永远的生

John says that we should not love the brothers merely in word or in tongue, not merely telling the saints that we love them. This is not love in truth, love in reality. To love the saints in truth or reality means to love them in the divine reality that becomes our virtue, something that is honest, faithful, sincere, and real. We should love the brothers in this way. Of course, this kind of love in truth includes a love that supplies the needy ones with material things or money when necessary. We should not love the brothers with vain words; we should love them in truth and even with our livelihood.

We should not think that to love in truth is simply to love in the human virtue of sincerity. No, here John is not speaking of the natural human virtue of sincerity. The truth here is more than human sincerity; it is the divine reality becoming our virtue. Thus, it is the expression of what God is. This means that in loving the saints we should express God.

KNOWING THAT WE ARE OF THE TRUTH

In 3:19a John goes on to say, “In this we shall know that we are of the truth.” In this verse truth denotes the reality of the eternal life which we have received of God in our divine birth. Having received eternal life, we may now love the brothers by the divine love. By loving the brothers with the divine love, we know that we are of this reality.

The phrase “in this” refers to our loving the brothers in truth, in sincerity, as mentioned in verse 18. This truth is the issue of the experience of the Triune God as our reality. In this kind of love we shall know, shall have the assurance, that we are of the truth.

In verses 18 and 19 the word “truth” is used with two different denotations. In verse 18 truth denotes the human virtue of sincerity, a virtue that is the issue of the enjoyment of the Triune God as our reality. But in verse 19 truth denotes the reality of eternal life, which is something higher, deeper, and richer than our sincerity. This truth is the reality of the eternal life which we received from God in our divine birth so that we may love the brothers by this love.

DIVINE BIRTH AND ETERNAL LIFE

In this Epistle John presents deep, divine, and mysterious things. All these things are related to the divine life. However, Christians often speak of the life of God or

命，他们的领会通常很有限。他们并没有深入、丰富且深奥的领会神圣的生命。有些信徒甚至不明白永远的生命是一件生机的事；他们以为永远的生命仅仅是我们将要在永世里享受的永远福分，或永恒生命。然而即使我们正确的领会永远的生命是一件生机的事，我们的领会可能还是相当肤浅。

我们借着神圣的出生，已经得着了永远的生命。许多基督徒谈到永恒的生命，他们不了解永远的生命是神圣出生的结果，结局，果子。我们许多人不了解，永远的生命进到我们里面，乃是神圣出生的结果。我们说到永远的生命，可能没有一种观念，看见这与神圣的出生有关。因此，看见永远的生命已经借着神圣的出生进到我们里面，这对我们是很重要的。没有神圣的出生，就不会有永远的生命。

我们已经看见，十九节的真理（或实际）是指我们在神圣出生时，所得着神圣生命的实际。因此，这实际与神圣的生命和神圣的出生有关。我们既然已经得着了神圣的生命，我们就能凭着神圣的爱来爱弟兄。这里有神圣的出生、神圣的生命、和神圣的爱。借此我们看见，爱弟兄不是一件肤浅或简单的事。相反的，我们对弟兄的爱乃是神圣出生与神圣生命的结果。

因为我们已经借着神圣的出生得着了神圣的生命，我们就有神圣的爱，叫我们能以这爱来爱弟兄。我们可以说，我们有爱弟兄所需要的属灵资本。神圣的生命是我们爱弟兄的能力。我们足能爱弟兄，因为我们已经从神而生。借着神圣的出生，我们已经得着了神圣的生命，这生命的素质乃是爱。因此，我们能以神圣的爱来爱弟兄。

我们若在真诚（我们享受神作实际的结果）上爱弟兄，这就证明我们是在神圣的实际里。这确证一件事实：我们是在借神圣出生所得着之神圣生命的实际里；我们以神圣的爱来爱弟兄，借此就知道我们是属神圣实际的。

eternal life with a very limited understanding. They do not understand the divine life in a deep, rich, and profound way. Some believers do not even realize that eternal life is an organic matter. They regard eternal life merely as an eternal blessing or as everlasting life that we shall enjoy in eternity. But even though we may have a right understanding of eternal life as something organic, our understanding of it may still be rather shallow.

We have received eternal life through our divine birth. However, when many Christians talk about everlasting life, they do not realize that eternal life is the result, the issue, the fruit, of the divine birth. In the past, many of us did not realize that eternal life came into us as a result of the divine birth. In speaking about eternal life, we may not have had the concept that it is related to the divine birth. Therefore, it is important for us to realize that eternal life has come into us through the divine birth. Apart from the divine birth, we cannot have eternal life.

We have seen that in verse 19 truth, or reality, refers to the reality of the divine life which we received in our divine birth. Therefore, this reality involves the divine life and the divine birth. Now that we have received the divine life, we can love the brothers by the divine love. Here we have the divine birth, the divine life, and the divine love. By this we see that loving the brothers is not a shallow or simple matter. On the contrary, our love for the brothers is the issue of the divine birth and the divine life.

Because we have received the divine life through the divine birth, we have the divine love with which to love the brothers. We may say that we have the spiritual capital needed to love the brothers. The divine life is our ability to love the brothers. We are well able to love the brothers because we have been born of God. Through the divine birth we have received the divine life, and the essence of this life is love. Therefore, we can love the brothers with the divine love.

If we love the brothers in sincerity, which is the issue of our enjoyment of God as reality, this will be the evidence that we are in the divine reality. It will be a confirmation of the fact that we are in the reality of the divine life, which we have received through the divine birth. By loving the brothers with the divine love, we know that we are of the divine reality.

约翰一书

第二十九篇

神圣出生的美德
以实行神圣的爱（三）

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经文及注解：约壹三 19 至 24 及注

纲要：

■ 确信我们是在实际里
■ 我们在祂面前安心
■ 我们的心责备我们，神比我们的心大
■ 向神坦然无惧
■ 在我们心里认识神
■ 遵守祂的诫命，
　　也行祂看为可喜悦的事
■ 信与爱的诫命
■ 借着在神圣的实际里生活而住在祂里面
■ 那灵

*　　*　　*　　*

读经：约翰一书三章十九至二十四节。

确信我们是在实际里

在本篇信息中，我们要来看约壹三章十九至二十四节。约翰在三章十九节说，“在此就知道，我们是属真理的，并且我们在祂面前可以安心。”这里的“真理，”是指我们在神

1 JOHN

Message 29

THE VIRTUES OF THE DIVINE BIRTH
TO PRACTICE THE DIVINE LOVE (3)

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Scripture and Footnotes: 1 John 3:19-24 and footnotes

Outline:

■THE ASSURANCE THAT WE ARE IN THE REALITY
■PERSUADING OUR HEART BEFORE HIM
■OUR HEART BLAMING US AND GOD BEING GREATER THAN OUR HEART
■BOLDNESS TOWARD GOD
■KNOWING GOD IN OUR HEART
■KEEPING HIS COMMANDMENTS AND PRACTICING
　　THE THINGS THAT ARE PLEASING IN HIS SIGHT
■THE COMMANDMENTS TO BELIEVE AND LOVE
■ABIDING IN HIM BY LIVING IN THE DIVINE REALITY
■THE SPIRIT

*　　*　　*　　*

Scripture Reading: 1 John 3:19-24

THE ASSURANCE THAT WE ARE IN THE REALITY

In this message we shall consider 3:19-24. In verse 19 John says, “In this we shall know that we are of the truth, and we shall persuade our heart before Him.” Here “truth” denotes the reality of the divine life, which we received of God in our

圣出生时，从神所得着，那神圣生命的实际。我们得着了神圣的生命，使我们能凭神圣的爱来爱弟兄。（约壹三 14 ～ 18。）我们用神圣的爱来爱弟兄，就知道我们是属这实际的。

约翰在这里的写法不是道理的，乃是经历的。离了属灵的经历，我们无法明白约翰所说的话。约翰在三章十八、十九节告诉我们，如果我们享受三一神的结果，叫我们在真诚，也就是诚实上爱弟兄，我们就可以确信我们是在神圣的实际里。

我们在祂面前安心

按照约翰所说的话，我们若在真诚上爱人，也可以“在祂面前安心。”安心的原文意思也是说服，抚慰我们的心，使我们的心信服、确定、宁静。在神面前安心，就是有一颗没有亏欠的良心，（提前一 5，19，徒二四 16，）使我们的心在主面前能得抚慰、信服、确定、宁静。这也是住在主里面之生活的条件。住在主里面需要一颗宁静的心，同着无亏的良心。这对本书信头一段所论我们与神的交通，也是极其重要的。我们的良心有亏，心受搅扰，就叫我们受到阻挠不能住在主里面，并且打断我们与神的交通。

我们从经历中知道，我们若不凭着神圣的爱来爱人，我们的心就不会有平安。不仅如此，我们就是与周遭环境中的一件小事弄不对了，也不会有平安。比方一位弟兄生气，把椅子打翻了，他心里定规没有平安。他必须凭着神圣的生命生活，并凭着神圣的爱爱人，他才能在神面前抚慰他的心，说服他的心。

我们若确信自己是在神圣的真理中，我们就能使自己的心得着信服、说服、确定，并使自己的心宁静；否则我们的里面就会不安，因为我们的心会抗议，我们没有照着神圣的爱来爱人。我们的心会说，“你是神的儿女，但你没有凭着神圣的生命生活，你为什么打翻椅子？”如果我们要我们的心宁静，我们在与每个人、每件事物的关系上，必须凭神圣的生命而活。比方，假定我随便把东西丢在一边，我从经历中知道，我若这样作，我心里不会有平安。为了使我的心宁静，

divine birth. We have received the divine life so that we may love the brothers by the divine love. If we love the brothers with the divine love, we shall know that we are of this reality.

John's way of writing here is not doctrinal but experiential. Apart from spiritual experience, we cannot understand what John is saying. In verses 18 and 19 John is telling us that if we love the brothers in truth, sincerity, honesty, as the outcome of our enjoyment of the Triune God, we shall have the assurance that we are in the divine reality.

PERSUADING OUR HEART BEFORE HIM

According to John's word, if we love in truth, we shall also be able to "persuade our heart before Him." The Greek word rendered "persuade" also means conciliate, convince, assure, tranquilize. To persuade our heart before God is to have a good conscience, void of offense (1 Tim. 1:5, 19; Acts 24:16), that our heart may be conciliated, convinced, assured, and tranquilized before the Lord. This is also a condition of the life that abides in the Lord. To abide in the Lord requires a tranquil heart with a conscience void of offense. This is also vital to our fellowship with God, which is covered in the first section of this Epistle. A heart disturbed by a conscience with offense frustrates our abiding in the Lord and breaks our fellowship with God.

We know from experience that if we do not love by the divine love, our heart will not be at peace. Furthermore, we shall not have peace if we are not right even with a small matter in our environment. Suppose a brother becomes upset and knocks over a chair. Certainly he does not have peace in his heart. But if instead he lives by the divine life and loves others by the divine love, he will be able to conciliate his heart, to persuade his heart before God.

When we have the assurance that we are in the divine truth, we shall be able to convince, persuade, and assure our heart and cause it to be tranquil. Otherwise, there will be turmoil within, for our heart will protest that we do not love according to the divine love. Our heart may say, "You are a child of God, but you are not living by the divine life. Why do you knock over a chair?" If we want our heart to be tranquil, we need to live by the divine life in relation to everyone and everything. Suppose, for example, that I carelessly throw something aside. I know from experience that if I do this, I will not have peace in my heart. In order for my heart to be tranquil, I need to

我必须与每件事物都是对的。唯有当我们过一种彰显神圣实际的生活，我们才能使我们的心宁静。

我们这些神的儿女时常不喜乐。尼希米八章十节说，“靠耶和华而得的喜乐是你们的力量。”箴言十七章二十二节说，“喜乐的心，乃是良药。”为什么我们里面时常没有喜乐？我们没有喜乐的原因是我们的心没有平安，我们的心里不安。我们的心不宁静的原因是我们没有在神圣的生命里生活。然而当我们在神圣的生命里生活，我们就在真理里，在实际里。这样，我们就能使我们的心得着说服、抚慰、信服，并且使我们的心宁静，结果我们就有喜乐。

约翰在三章十九节末了插进“在祂面前”这个辞，这告诉我们，主与我们同活，也活在我们里面。我们若不凭着神圣的实际生活，我们的心会抗议，我们在祂面前就没有宁静的心。我们必须记得，主活在我们里面，而我们活在祂面前。唯有当我们凭着神圣的生命生活，我们在祂面前才可以安心。“在祂面前”指着一件顶重要的事—我们这些神儿女的生活和我们的心都在神面前。因此，我们必须顾到，在祂面前总有一颗宁静的心。

我们的心责备我们，神比我们的心大

约翰在三章二十节接着说，“我们的心若责备我们，神比我们的心大，一切事祂都知道。”事实上，责备（定罪）我们的，乃是我们的良心；良心不仅是灵的一部分，也是心的一部分。我们心里的良心，乃是神在我们里面管治的代表。我们的良心若定罪我们，神比祂的代表大，凡事都知道，当然会定罪我们。我们良心里面这种定罪的知觉，叫我们留意提防与神交通中断的危机。我们若留意这知觉，这知觉就会成为我们与神交通的帮助，并且保守我们住在主里面。

我们读上下文会看见，三章二十节的心，事实上是指良心。良心是心的四部分之一；心是由心思、心情、心志（魂的三部分），以及良心（我们灵的一部分）所组成的。我们的心非常受我们良心的影响、指引和控制。

be right with everything. Only when we live a life that is the expression of the divine reality can we cause our heart to be tranquil.

Many times we, the children of God, are not happy. Nehemiah 8:10 says, “The joy of the Lord is your strength,” and Proverbs 17:22 says, “A merry heart doeth good like a medicine.” Why is it that often we do not have joy within? The reason we do not have joy is that our heart is not at peace. Instead of peace, there is turmoil. The reason our heart is not tranquil is that we are not living in the divine life. But when we live in the divine life, we are in the truth, the reality. Then we can persuade, conciliate, convince, our heart and cause it to be tranquil. As a result, we shall be happy.

At the end of verse 19 John inserts the phrase “before Him.” This tells us that the Lord is living with us and in us. If we do not live by the divine reality, our heart will protest. Then we shall not have a calm heart before Him. We need to remember that the Lord is living in us and that we are living before Him. Only when we live by the divine life can we persuade our heart before Him. The phrase “before Him” points to a crucial matter—that our living as children of God, and also our heart, are before Him. Therefore, we must take care to always have a tranquil heart before Him.

OUR HEART BLAMING US AND GOD BEING GREATER THAN OUR HEART

In verse 20 John continues, “Because if our heart blames us, God is greater than our heart and knows all things.” Actually it is our conscience, which is a part not only of our spirit but also of our heart, that blames us or condemns us. The conscience in our heart is the representative of God’s ruling within us. If our conscience condemns us, surely God, who is greater than His representative and knows all things, will condemn us. The consciousness of such condemnation in our conscience alerts us to the danger of breaking our fellowship with God. If we attend to this, it will be a help to our fellowship with God and will keep us abiding in the Lord.

By reading the context, we can see that in verse 20 the heart actually refers to the conscience. The conscience is one of the four parts of the heart, which is composed of the mind, the emotion, the will (the three parts of the soul), and the conscience, which is part of our spirit. Our heart is influenced, directed, and controlled to a great extent by our conscience.

我们的心责备我们，这意思就是我们的良心定罪我们。我们若不凭着神圣的实际生活，我们的良心就指摘、责备并定罪我们。结果，我们的心就会抗议。

约翰在三章二十节说，神比我们的心大，也就是神比我们的良心大。神有一个行政，这行政在我们里面有个地方行政部门，神行政的这个地方行政部门，就是我们的良心。因此，我们的良心是神在我们里面的地方行政部门。可以说，我们的良心既是“法院，”又是“警察局，”我们的良心时常“逮捕”我们。我们良心的警察局，非常懂得法律，会发出“逮捕令。”然后警察局知道什么时候将我们交给法院。我们从经历中知道，我们多少次被逮捕，带到法院，在那里受审判、被定罪。当这事发生的时候，我们需要神儿子耶稣的宝血的洗净。这指明三章所说良心的定罪要带我们回到一章所提的洗净。

我们的良心若责备我们，逮捕我们，并且定罪我们，神定规也要定罪我们，因为神比我们的良心大，一切事都知道。

约翰一书不仅论到神圣的交通，也论到这交通的细节。在三章二十节这里有一个与神圣的交通有关的细节。约翰论这件事所写的话是深奥、奥秘、神圣而详尽的。在神圣的话语里，再没有一段象约壹三章这几节，有这么多关于神圣交通的细节。这几节对我们与神的交通是非常重要的。

一章对神圣生命的交通揭示了许多，三章又从另一个角度来看这交通。一章的角度是神圣的光照耀在我们里面，这照耀的结果叫我们被暴露，领悟我们犯了罪。三章这里的角度是凭着神圣的实际生活。我们若不凭着神圣的实际生活，我们的良心会抗议，并且定罪我们，那定罪就是神定罪的标记。因此，我们必须作一些事来抚慰这光景，平静我们心里的不安，使我们的良心与神有平安。我们要我们的心有这样的平静安宁，就必须在神圣的实际里生活、行事为人并行动。

我们的心若是定罪我们没有在神圣的实际里生活，这是神也定罪我们的标记。因此，我们需要改善我们里面的光

When our heart blames us, this means that our conscience condemns us. If we do not live by the divine reality, our conscience will check, blame, and condemn us. As a result, our heart will protest.

In verse 20 John says that God is greater than our heart; that is, God is greater than our conscience. God has a government, and this government has a local administration within us. This local administration of God's government is our conscience. Our conscience, therefore, is the local government of God within us. In a sense, our conscience is both a "law court" and "police station." Often our conscience "arrests" us. The police station of our conscience, which knows the law very well, may issue an order for our "arrest." Then the police station knows when to turn us over to the law court. We know from experience that many times we are arrested and taken to the law court, where we are judged and condemned. When this happens, we need the cleansing of the precious blood of Jesus, the Son of God. This indicates that the condemnation of the conscience spoken of in chapter three will take us back to the cleansing mentioned in chapter one.

If our conscience blames us, arresting us and condemning us, certainly God will also condemn us, for He is greater than our conscience and knows all things.

The Epistle of 1 John is not only on the divine fellowship, but is also on the details of this fellowship. Here in 3:20 we have one of the details related to the divine fellowship. John's writing regarding this matter is profound, mysterious, divine, and detailed. In no other portion of the holy Word do we have as many details about the divine fellowship as we have in these verses in chapter three of 1 John. These verses are crucial to our fellowship with God.

In chapter one much is unveiled regarding the fellowship of the divine life. But in chapter three this fellowship is viewed from another angle. In chapter one the angle is that of the divine light shining within us. As a result of this shining, we are exposed and realize that we have sinned. But here in chapter three we have the angle of living by the divine reality. If we do not live by the divine reality, our conscience will protest and condemn us. That condemnation is a sign of God's condemnation. Therefore, we must do something to conciliate the situation, to calm the turmoil in our heart, to cause our conscience to be at peace with God. In order for our heart to be quiet and calm in this way, we need to live, behave, and act in the divine reality.

If our heart condemns us for not living in the divine reality, this is a sign that God also condemns us. Therefore, we need to have an improvement in our inward condition.

景。然而，这不是说我们应当试着改良我们的性格或外面的行为。我们乃是需要对付我们里面的光景，好叫我们愿意凭着神圣的生命，并在神圣的实际里生活。如果我们这样作，我们就确信我们是在神圣的实际里。这样，我们就能说服我们的心，使我们的心宁静，并在我们的良心里享受与神之间的平安。这与神圣的交通有关。

约翰在一章所说关于交通的话，包括在神圣之光的照耀下认罪，以及借着基督的血洗净我们的罪。但在三章里，有我们里面良心的抗议和责备。这不仅是神圣的光，照在我们里面，照在我们身上，并照过我们，这也是洗净、纯净、涤净的良心给我们一个标记，指明我们在生活上不对，我们没有在神圣的实际里生活。我们没有凭着神圣的实际生活，我们的良心就会抗议并定罪我们。这表明神不喜悦我们，我们里面的光景需要改善。

向神坦然无惧

约翰在三章二十一节说，“亲爱的，我们的心若不责备我们，我们就可以向神坦然无惧了。”“坦然无惧”的原文意思是放胆讲论、有自信。我们有这样宁静中的胆量接触神，与祂交通，并向祂求问，是因为我们心里的良心没有定罪。这就保守我们住在主里面。

在我们心里认识神

基督徒常常谈论认识神的事，然而，他们的观念不过是客观的认识神是伟大而全能的。使徒约翰在这里不是教导我们那种客观的认识神；他乃是说到非常主观的认识神。有些人会说到管理宇宙之全能的神，但约翰在这里是说到在我们心里的神。他不是谈大能的神，伟大的神，他乃是说到实际的神。神不仅是无穷、无限、超过我们所能领会的，祂也小得足以在我们心里。当神成为我们的经历时，祂不仅是那在宝座上宇宙般广大的一位，祂也是那在我们心里的一位。

This does not mean, however, that we should try to improve our character or outward behavior. It means that we need to deal with our inward situation so that we may be willing to live by the divine life and in the divine reality. If we do this, we shall have the assurance that we are in the divine reality. Then we shall be able to persuade our heart, cause it to be tranquil, and enjoy peace in our conscience with God. This is related to the divine fellowship.

What John says concerning fellowship in chapter one involves the confessing of sins under the shining of the divine light and the cleansing of our sins by the blood of Christ. But in chapter three we have the protesting and blaming of our conscience within us. This is not only a matter of the divine light shining in us, upon us, and through us; it is also a matter of a cleansed, purified, and purged conscience giving us a sign that we are not right in our living, that we are not living in the divine reality. When we do not live by the divine reality, our conscience will protest and condemn us. This is a sign that God is not pleased with us and that we need an improvement of our inward condition.

BOLDNESS TOWARD GOD

In 3:21 John says, “Beloved, if our heart does not blame us, we have boldness toward God.” The Greek word rendered “boldness” is parresia, meaning boldness of speech, confidence. We have such boldness in tranquility to contact God, to fellowship with Him, and to ask of Him, because there is no condemnation of the conscience in our heart. This preserves us in abiding in the Lord.

KNOWING GOD IN OUR HEART

Christians often talk about knowing God. However, their concept is that of objective knowledge of a God who is great and almighty. But here the apostle John does not teach us to know God in that kind of objective way. On the contrary, John’s word here is about knowing God in a very subjective way. Some may speak about the almighty God who rules the universe, but here John speaks concerning the God who is in our heart. He does not talk about the mighty God, about the great God; instead he speaks concerning the practical God. Not only is God infinite, unlimited, and beyond our ability to comprehend; He is also small enough to be in our heart. When God becomes our experience, He is not only the One on the throne who is universally vast, but He is the One in our heart.

有些人说，“基督怎么可能在你里面？基督是伟大的，而你是渺小的。你怎么能盛装这样一位伟大的基督？”这种谈论是来自堕落人类的心思。按照新约的教训，我们必须在我们个人心的范围里认识神。神不是在宇宙的宽广里，乃是在我们心的微小范围里被我们认识的。

你在哪里认识神？说你在宇宙里认识神，这是宗教的说法。我当然相信神是伟大而全能的，但是我在这里有负担指出，新约所关切的是要我们认识那已经进到我们这人里面的神，认识那住在我们灵里，并渴望扩展到我们心的内里各部分的一位。因此，我们必须在我们的心里认识神。

约翰在三章二十节不是说神比宇宙大；约翰在这里是说，神比我们的心大。这种写法指明，我们对神的认识必须是经历上的。认识神不是一件宇宙的事，乃是我们心的事。你的心平安么？你的心宁静么？这与你认识神有关。有些人会说他们认识神，但他们也许是宗教、客观的认识神。我们必须在我们的心里，在我们的良心里认识神。这样的认识神乃是使那伟大、全能、无限的神，在我们的良心里对我们成为实际的。我们的良心若叫我们不安，这意思是神与我们也有了问题。

我能作见证，我已经从经历中学会在我的良心里认识神。在我的基督徒生活里，我常常希奇神为什么在意我日常生活里所有的细节。比方，我知道我若对我的妻子板着“长脸，”神就叫我不安。我若给妻子“长脸”看，神会在我的良心里搅扰我。如果我和神争辩这样的事，在我良心里的神不会同意我。这是以经历的方式认识神的例子。

就着被我们在经历上来认识，神是微小的、有限的。一位弟兄会与神争辩；他会认为神为着某件事搅扰他的良心是不对的。假定这位弟兄对神说，“为什么我的良心为着我妻子的事搅扰我？她错了，我没有错。问题是她惹的，我一直想要避免争吵，但是她一直逼我说一些话。为什么我的良心因着我这样感觉来搅扰我？这是不公平的。”然而无论这位弟兄怎样与神争辩，神的管治总不会偏袒他，反而神同意让这弟兄的良心定罪他。

Some have said, “How is it possible for Christ to be in you? Christ is great, and you are small. How could you contain such a great Christ?” This kind of talk comes from the fallen human mentality. According to the teaching of the New Testament, we need to know God in the personal realm of our heart. God is known by us not in the vastness of the universe, but in the smallness of our heart.

Where do you know God? To say that you know God in the universe is to speak in a religious way. I certainly believe that God is great and almighty. But here I am burdened to point out that the concern of the New Testament is that we know the God who has come into our being, the One who dwells in our spirit and desires to spread into all the inward parts of our heart. Therefore, we need to know God in our heart.

In 3:20 John does not say that God is greater than the universe. Here John says that God is greater than our heart. This way of writing indicates that our knowledge of God must be experiential. Knowing God is a matter not of the universe but of our heart. Is your heart at peace? Is your heart tranquil? This is related to your knowing God. Some may say that they know God. But they may know Him in a religious way, in an objective way. We need to know God in our heart, in our conscience. To know God in this way is for the great, almighty, infinite God to become practical to us in our conscience. If our conscience bothers us, this means that God also has a problem with us.

I can testify that from experience I have learned to know God in my conscience. Often in my Christian life I have wondered why God cares for all the details in my daily life. For example, I know that He would bother me if I were to show a “long face” toward my wife. If I give my wife a “long face,” He will trouble me in my conscience. If I argue with Him about matters like this, the God who is in my conscience will not agree with me. This is an example of the experiential way to know God.

In being known by us experientially, God is small, not infinite. A brother may argue with God; he may think that it is not right for Him to trouble his conscience regarding a certain matter. Suppose the brother says to Him, “Why does my conscience bother me concerning my wife? She is wrong, and I am right. She caused the problem, and I have been trying to avoid an argument. But she is trying to force me to say something. Why, then, does my conscience bother me about the way I feel? This isn’t fair!” But no matter how much the brother may argue with Him, God will not rule in his favor. Rather, He will agree with the brother’s conscience in condemning him.

我们若诚实，就会承认我们有时候对神很顽梗。我们对丈夫、妻子或圣徒也许不顽固，但我们对神很顽梗。一位弟兄也许很仁慈温和，然而，甚至这样的弟兄有时候也可能对神顽梗。他会被妻子折服，但他不容易被神折服。他会有一段时间在某一件事上不愿意被神折服。我相信我们都能作见证，我们曾经这样对神顽梗过。

我们顽梗的原因是我们在一些事上与神争辩。我们也许认为我们对，对方错，因这缘故，我们的良心不应当搅扰我们。我们也许会问，神在我们里面管治的代表—我们的良心—为什么一直为着那件事搅扰我们。因此，有一段时间，我们对神顽梗。

我用这为例来说明一件事实：我们认识神新约的路乃是个人的、细节的、经历的。新约的路乃是认识神是那在我们心里的一位。这种认识神经历的路是何其宝贵！

有时候我们也许不明白，神有千万的事要处理，为什么会关心我们日常生活中的琐事。尽管神是无限且全能的，然而祂甚至在意我们生活中的琐事。比方，祂会在意一位弟兄里面对他妻子的态度，这件事小得似乎需要用神圣的放大镜才看得见。然而神在意这样的事。我们知道神在意这样的事，因为我们的良心为着这些事搅扰我们。每当我们的良心不宁静，我们就知道我们需要顾到神圣管治的代表—良心—的感觉。我们这样认识神，并不是在大事上，乃是在小事上。这条认识神的路是经历的，实际的。

遵守祂的诫命，
也行祂看为可喜悦的事

约翰在三章二十二节接着说，“并且我们不论求什么，就从祂得着；因为我们遵守祂的诫命，也行祂看为可喜悦的事。”在定罪的心里，良心的亏欠乃是我们祷告的

If we are honest, we shall admit that sometimes we are stubborn with God. We may not be stubborn with our husband or wife or with the saints, but we may be stubborn with God. A certain brother may be kind and gentle; nevertheless, at times even such a brother may be stubborn with God. He may be subdued by his wife, but he may not be easily subdued by God. He may go for a period of time without being willing to be subdued by God regarding a particular matter. I believe that we all can testify of having been stubborn with God in this way.

The reason we have been stubborn is that we were arguing with God about something. We may have thought that we were right and that the other party was wrong, and that for this reason our conscience should not trouble us. We may have questioned why our conscience, the representative of God's government within us, would keep troubling us about that matter. Therefore, for a period of time we were stubborn with God.

I use this as an illustration of the fact that the New Testament way for us to know God is personal, detailed, and experiential. The New Testament way is to know God as the One who is in our heart. How precious is this experiential way of knowing God!

Sometimes we may wonder why God, who has billions of matters to take care of, would be concerned with a small detail in our daily living. Although God is infinite and almighty, He cares even for the small things in our life. For example, He may care about a brother's inward attitude toward his wife, something so small that it may seem it takes a divine magnifying glass to see it. Nevertheless, God cares for such a matter. We know God cares for such things because our conscience bothers us concerning them. Whenever our conscience is not tranquil, we know that we need to take care of the feeling of our conscience, which is the representative of the divine government. In this way we know God not in great matters but in small things. This way of knowing God is experiential and practical.

KEEPING HIS COMMANDMENTS AND PRACTICING THE THINGS THAT ARE PLEASING IN HIS SIGHT

In verse 22 John goes on to say, "And whatever we ask we receive from Him, because we keep His commandments and practice the things which are pleasing in His sight." Offenses in the conscience of a condemning heart are obstacles to our prayer.

阻碍。在宁静的心里，无亏的良心能修直并清理我们向神祈求的路。

二十二节的遵守诫命，不是凭人自己的努力和力量来遵守摩西律法的诫命，而是住在信徒里面那神圣生命的活出，是信徒生活的一部分。这是借着神圣生命的能力内在的运行，习惯的遵守主新约的诫命。遵守主的诫命，陪着经常实行神看为可喜悦的事，成了神答应我们祷告的先决条件，也构成了住在主里面之生活的条件。（约壹三 24。）

约翰在二十二节说到“祂看为可喜悦的事。”这些事无疑的乃是指过义与爱的生活。“看”原文意看穿，这不是指客观的看见，乃是指主照看我们，并看穿我们的光景。这指明我们与神之间的关系是非常个人的。

信与爱的诫命

约翰在三章二十三节接着说，“神的诫命就是叫我们信祂儿子耶稣基督的名，并且照祂所赐给我们的诫命彼此相爱。”这是前后经文中所提诫命的摘要。这一切的诫命可摘要为二：一为信神儿子耶稣基督的名，一为彼此相爱。头一个是与信有关，第二个是与爱有关。信是我们在与主的关系上接受神圣的生命，爱是我们在与弟兄的关系上活出神圣的生命。信摸着神圣生命的源头，爱彰显神圣生命的素质。这二者都是信徒活出住在主里面之生活所必需的。

按照约翰福音，信和爱是我们享受神的两个条件。我们要接受神并享受神，就必须相信主耶稣；我们也必须爱祂，并且彼此相爱。

借着在神圣的实际里生活而住在祂里面

约翰在三章二十四节作结论说，“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。”本节是这段话的结语，这

A conscience void of offense in a tranquil heart straightens and clears the way for our petition to God.

In verse 22 the keeping of the commandments is not the keeping of the commandments of the Mosaic law by our own endeavor and strength. It is rather a part of the believers' living as the issue of the divine life that abides in them. This is the habitual keeping of the Lord's New Testament commandments through the inner operation of the power of the divine life. This accompanies the practicing, the habitual doing, of the things which are pleasing in His sight. This is a prerequisite to God's answering our prayers, and it constitutes a condition of the life that abides in the Lord (v. 24).

In verse 22 John speaks of "the things which are pleasing in His sight." No doubt, these things are the living of a life of righteousness and love. Literally, the Greek word rendered "sight" means seeing into. This does not refer to objective sight. On the contrary, it refers to the Lord's watching over us and seeing into our situation. This indicates that the relationship between us and God is very personal.

THE COMMANDMENTS TO BELIEVE AND LOVE

In verse 23 John goes on to say, "And this is His commandment, that we should believe in the name of His Son Jesus Christ and love one another, even as He gave a commandment to us." This is a summary of the commandments in the preceding and following verses. All the commandments are summarized in two: one is to believe in the name of God's Son Jesus Christ, and the other is to love one another. The first is concerning faith; the second, love. To have faith is to receive the divine life in our relationship with the Lord; to love is to live the divine life in our relationship with the brothers. Faith touches the source of the divine life; love expresses the essence of the divine life. Both are needed for the believers to live a life that abides in the Lord.

According to the Gospel of John, faith and love are the two requirements for us to enjoy God. In order to receive God and enjoy Him, we need to believe in the Lord Jesus. We also need to love Him and love one another.

ABIDING IN HIM BY LIVING IN THE DIVINE REALITY

In verse 24 John concludes, "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." This verse is the conclusion of this section, which begins in 2:28, on our

段话开始于二章二十八节，论到我们照着神圣膏油涂抹的教导住在主里面，如前段所揭示的。（约壹二 20 ～ 27。）本段启示住在主里面乃是神的儿女那凭着神永远生命作神圣种子的生活，这种子凭着实行生他们之神的义，（约壹二 29，三 7，10，）以及生他们之父的爱（约壹三 10 ～ 11，14 ～ 23）得以长大。这样的住及其基础—神圣的出生以及作神圣种子的神圣生命—虽是奥秘的，但在那灵里却是实际的。

遵守神的诫命就是照着神圣的实际过生活。按照这封书信，这就是遵守主诫命的意思。这就是说，遵守神的诫命不是遵守摩西的律法，遵守主的诫命乃是照着神圣的实际生活。

我们若借着在神圣的实际里生活，遵守主的诫命，我们就住在祂里面，祂也住在我们里面。我们住在主里面，祂就住在我们里面。我们住在祂里面，乃是祂住在我们里面的条件。（约十五 4。）我们是借着住在祂里面，享受祂住在我们里面。

那灵

三章二十四节下半说，“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。”“由于”原文意“出于。”“由于祂所赐给我们的那灵”形容“我们就知道。”

这封书信在这之前从未说到那灵，尽管二章二十、二十七节的膏油涂抹隐示那灵。事实上，那灵，亦即包罗万有、复合、赐生命的灵，乃是这封书信所揭示一切奥秘之必需且紧要的因素。这些奥秘就是神圣的生命，神圣生命的交通，神圣的膏油涂抹，住在主里面，神圣的出生，以及神圣的种子。借着这灵，我们从神而生，得着神圣的生命作里面神圣的种子，有了神圣生命的交通，为三一神所涂抹，并住在主里面。这奇妙的灵作为新约应许的福，（加三 14，）已经赐给了我们；这灵乃是那在万有之上、承受万有、并要无限扩增的基督，把祂没有限量的赐给了我们。（约三 31 ～ 35。）这灵和永远的生命，（约壹三 15，）乃是我们借以继续不断活出住在主里面之生活的基本元素。因此，我们是借着与我们的灵同作见证的这灵，成为神的儿女，（罗八 16，）并

abiding in the Lord according to the teaching of the divine anointing, as unfolded in the preceding section (2:20-27). This section reveals that abiding in the Lord is the living of the children of God by His eternal life as the divine seed, which grows in practicing the righteousness of their begetting God (2:29; 3:7, 10) and the love of their begetting Father (3:10-11, 14-23). Such an abiding and its bases—the divine birth and the divine life as the divine seed—are mysterious yet real in the Spirit.

To keep His commandments is to live a life according to the divine reality. This is what it means to keep the Lord's commandments according to this Epistle. This means that keeping His commandments is not the keeping of the Mosaic law. To keep the commandments of the Lord is to have a life according to the divine reality.

If we keep the Lord's commandments by living in the divine reality, we shall abide in Him, and He in us. We abide in the Lord; then He abides in us. Our abiding in Him is a condition for His abiding in us (John 15:4). We enjoy His abiding in us by our abiding in Him.

THE SPIRIT

The second part of verse 24 says, "And in this we know that He abides in us, by the Spirit whom He gave to us." Literally, the Greek for "by" means out of. The phrase "by the Spirit" modifies "we know."

Thus far in this Epistle the Spirit has not been referred to, though the Spirit is anonymously implied in the anointing in 2:20 and 27. Actually, the Spirit, that is, the all-inclusive compound life-giving Spirit, is the vital and crucial factor of all the mysteries unveiled in this Epistle: the divine life, the fellowship of the divine life, the divine anointing, the abiding in the Lord, the divine birth, and the divine seed. It is by this Spirit we are born of God, we receive the divine life as the divine seed in us, we have the fellowship of the divine life, we are anointed with the Triune God, and we abide in the Lord. This wonderful Spirit is given to us as the promised blessing of the New Testament (Gal. 3:14). He is given without measure by the Christ who is above all, who inherits all, and who is to be increased universally (John 3:31-35). This Spirit and the eternal life (1 John 3:15) are the basic elements by which we live the life that abides in the Lord continually. Hence, it is by this Spirit, who witnesses assuringly with our spirit, that we are the children of God (Rom. 8:16), and that we know that the Lord

且知道万有的主住在我们里面。（约壹四 13。）我们是借着这灵，与主联合成为一灵。（林前六 17。）并且我们是凭着这灵，享受三一神的丰富。（林后十三 14。）

约壹三章结束的话论到那灵，这指明这章所说的是包罗万有、复合、赐生命、内住之灵的事。约翰在这节不是说到神的灵或圣灵，乃是说到那灵。每当新约提到那灵，总是指着那包罗万有、复合、赐生命、内住的灵。圣经末了一章有话说到那灵。（启二二 17。）那灵所包含的比神的灵和圣灵更多。那灵是指在基督得着荣耀以前还没有的那灵。（约七 39。）自从基督复活，那灵就在这里了。因此，我们住在主里面，主住在我们里面，是由于祂所赐给我们的那灵。

of all abides in us (1 John 4:13). It is through this Spirit that we are joined to the Lord as one spirit (1 Cor. 6:17). And it is by this Spirit that we enjoy the riches of the Triune God (2 Cor. 13:14).

Chapter three of 1 John concludes with a word concerning the Spirit. This indicates that what is covered in this chapter is a matter of the all-inclusive, compound, life-giving, indwelling Spirit. In this verse John does not speak of the Spirit of God or of the Holy Spirit; he speaks of the Spirit. Whenever the New Testament mentions the Spirit, it refers to the all-inclusive compound, life-giving, indwelling Spirit. In the last chapter of the Bible, we have a word concerning the Spirit (Rev. 22:17). The Spirit is more inclusive than the Spirit of God and the Holy Spirit. The Spirit refers to the Spirit who was not yet (John 7:39) before Christ's glorification. Now since the resurrection of Christ, the Spirit is here. Therefore, we abide in the Lord and He abides in us by the Spirit whom He has given to us.

约翰一书

第三十篇

试证诸灵（一）

*　　*　　*　　*

经文及注解：约壹四 1 至 3 及注

纲要：

■ 需要试证诸灵
■ 不要接纳假申言者和敌基督的
■ 认出神的灵来
■ 敌基督者的意义
■ 对敌基督的来临不同的解释

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读经：约翰一书四章一至六节。

在本篇信息中，我们要来看约壹四章一至六节。这些经节是特别的一段。表面看来，这一段与前一段或后一段都没有关联。我们已经看过，前一段是关于爱弟兄，后一段回到爱弟兄的事上。因此，四章一至六节是介于两段论到爱弟兄的话之间。那么，我们也许不了解四章一至六节与这两段话有怎样的关系。

需要试证诸灵

我信四章一至六节插进来，至少有两个原因。第一个原因与我们需要辨别诸灵有关。约翰在三章二十四节说到“祂所赐给我们的那灵。”因为这里提到那灵，所以约翰接着说到辨别、试证、试验诸灵。在宇宙中不只有一种灵，因此我们需要约翰的警告，要试证诸灵。

1 JOHN

Message 30

PROVING THE SPIRITS (1)

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Scripture and Footnotes: 1 John 4:1-3 and footnotes

Outline:

■THE NEED TO PROVE THE SPIRITS
■NOT RECEIVING FALSE PROPHETS AND ANTICHRISTS
■KNOWING THE SPIRIT OF GOD
■THE MEANING OF ANTICHRIST
■DIFFERENT INTERPRETATIONS OF THE COMING OF ANTICHRIST

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Scripture Reading: 1 John 4:1-6

In this message we come to 4:1-6. These verses stand as a particular section. Apparently this section has nothing to do with either the preceding section or the following section. As we have seen, the preceding section is concerned with loving the brothers. The following section returns to the matter of loving the brothers. Therefore, 4:1-6 stands between two sections concerned with loving the brothers. We may wonder, then, how 4:1-6 is related to these sections.

THE NEED TO PROVE THE SPIRITS

I believe 4:1-6 is inserted for at least two reasons. The first reason is related to our need to discern the spirits. In 3:24 John speaks of the “Spirit whom He gave to us.” Because the Spirit is mentioned here, John goes on to the matter of discerning, proving, trying, the spirits. There is more than one kind of spirit in the universe. Hence, we need John’s warning to prove the spirits.

四章一至六节乃是插进的话，警告信徒要辨别诸灵，使他们能认出假申言者来。这警告与前面三章二十四节提到那灵有关；我们所以知道神住在我们里面，是由于那灵。二章十八至二十三节曾发出类似的警告。四章一节里“一切的灵”和“那些灵”这二辞，乃指由真理的灵所推动之申言者的灵，（林前十四 32，）或由谬妄的灵所发动之假申言者的灵；因此需要借着试证，辨别那些灵的源头是出于神的不是。这是约翰在一节说“亲爱的，一切的灵，你们不可都信，总要试证那些灵是出于神的不是”的原因。试证那些灵就是借着试验辨别它们。（林前十二 10。）

不要接纳假申言者和敌基督的

我信约翰将四章一至六节的话插进来，第二个原因是要警告信徒，虽然我们需要爱弟兄，但我们不该接纳假申言者和敌基督的。我们应当爱所有的人，包括我们的仇敌。但我们不能接纳假申言者或敌基督的。

在我早年服事主的时候，我发觉需要帮助圣徒预防摩登派。在各大学里有不少的教授，以及其他的人，都受了摩登派论基督与圣经之教训的影响。摩登派教导说，基督不是神，祂是马利亚与约瑟的私生子，祂是伟大的哲学家，祂死在十字架上，不是为着救赎，乃是作殉道者。不仅如此，摩登派也不相信圣经，尤其不相信圣经上所记载的神迹。

当我们起来反对摩登派时，有些朋友对我们说，“我们不该爱他们么？我们不该接纳他们么？”但我们是实行约翰在二书里的话：“若有人到你们那里，不是传讲这教训，不要接他到家里，也不要对他说，愿你喜乐。”（约贰 10。）爱人是一回事，但接纳假申言者或敌基督的，是完全不同的事。

约翰晓得当他说到爱弟兄时，必须说一些论到假申言者和敌基督者的话。我们必须试证诸灵，避开假申言者。虽然我们需要爱弟兄，甚至爱所有的人，但我们绝不该接纳假申言者或敌基督的。

First John 4:1-6 is a parenthetical section warning the believers to discern the spirits that they may recognize the false prophets. This warning is related to the mention of the Spirit in the preceding verse, 3:24, the Spirit whereby we know that the Lord abides in us. A similar warning was given in 2:18-23. The expressions “every spirit” and “the spirits” in 4:1 refer either to the spirits of the prophets (1 Cor. 14:32) motivated by the Spirit of truth, or to the spirit of the false prophets actuated by the spirit of deception. Hence, there is the need to discern the spirits by proving them to see whether they have their source out of God. This is the reason John says in verse 1, “Beloved, do not believe every spirit, but prove the spirits whether they are out of God.” To prove the spirits is to discern them (1 Cor. 12:10) by putting them on trial.

NOT RECEIVING FALSE PROPHETS AND ANTICHRISTS

I believe that a second reason for John’s inserting 4:1-6 is to warn the believers that although we need to love the brothers, we should not receive false prophets and antichrists. We should love all men, including our enemies. However, we cannot receive a false prophet or an antichrist.

In the early years of my ministry, we found it necessary to inoculate the saints against modernism. A number of professors and others in the universities had been influenced by modernistic teachings concerning Christ and the Bible. The modernists taught that Christ is not God, that He was an illegitimate son of Mary with Joseph, that He was a great philosopher, and that He died on the cross not for redemption but as a martyr. Furthermore, the modernists did not believe in the Bible. In particular, they did not believe in the miracles recorded in the Scriptures.

When we stood up to oppose modernism, some friends said to us, “Shouldn’t we love them? Shouldn’t we receive them?” We, however, practiced John’s word in his second Epistle: “If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not say to him, Rejoice!” (v. 10). To love a person is one thing, but to receive one who is a false prophet or an antichrist is an altogether different thing.

John realized that it was necessary for him, when speaking about loving the brothers, to say a word regarding false prophets and antichrists. We must prove the spirits and stay away from the false prophets. Although we need to love the brothers and even all men, we should never receive a false prophet or an antichrist.

约翰在约壹四章一节告诉我们：“有许多假申言者已经出来，进到世界里了。”在马太二十四章二十四节，假申言者与假基督不同。但在这里，假申言者就是敌基督的，（约壹四 3，）就是那些将关于基督身位的异端教导人的。（约壹二 18，22 ～ 23。）四章一节的“世界”不是指宇宙或这地，乃是指人，指地上的人类社会，他们是撒但世界系统的组成分子。

认出神的灵来

约翰在约壹四章二节接着说，“凡灵承认耶稣基督是在肉体里来的，就是出于神的；在此你们可以认出神的灵来。”这里的“灵，”是指由真理的圣灵所推动之真申言者的灵；这灵承认耶稣神圣的成孕，确认祂这位神的儿子在肉体里出生。凡这样的灵必是出于神的。在此我们可以认出神的灵来。

耶稣是由圣灵成孕的。（太一 18。）承认耶稣是在肉体里来的，就是承认祂这位神的儿子神圣的成孕，在肉体里出生。（路一 31 ～ 35。）既然祂是由圣灵成孕，在肉体里出生，圣灵就绝不会否认祂是借着神圣的成孕在肉体里来的。

敌基督者的意义

在这一点上，我们需要进一步来看“敌基督的”一辞的意义。主耶稣在马太二十四章五节说，“因为将来要有许多人冒我的名来，说，我是基督，并且要迷惑许多人。”这节说到假基督，就是装作基督，为要迷惑信徒的人。

约翰在约壹二章二十六节和三章七节也说到迷惑。在这封书信里，被迷惑乃是被引离基督身位的实际，引离耶稣是神的儿子基督这实际。但根据马太二十四章五节，假基督是装作基督，为要迷惑人的人。

主耶稣在马太二十四章二十三、二十四节说，“那时，若有人对你们说，看哪，基督在这里！或说，基督在那里！你们不要信。因为假基督和假申言者将要起来，显大神迹和大奇事；若是可能，连选民也要迷惑了。”这些经节指明，连神的选民也可能受欺骗、被迷惑。由于主论到假基督和

In 4:1 John tells us that “many false prophets have gone out into the world.” In Matthew 24:24 the false prophets differ from the false Christs. But here the false prophets are the antichrists (v. 3), those who teach heretically concerning the Person of Christ (2:18, 22-23). The “world” in 4:1 does not refer to the universe or to the earth; rather, it refers to the people, to human society on earth, who are the components of the satanic world system.

KNOWING THE SPIRIT OF GOD

In 4:2 John continues, “In this you know the Spirit of God: every spirit which confesses Jesus Christ having come in the flesh is out of God.” The “spirit” here is the spirit of a genuine prophet motivated by the Holy Spirit of truth, a spirit that confesses the divine conception of Jesus, affirming that He was born as the Son of God. Every such spirit surely has its source in God; it is out of God. In this we know the Spirit of God.

Jesus was conceived of the Spirit (Matt. 1:18). To confess Jesus coming in the flesh is to confess that He was divinely conceived to be born as the Son of God (Luke 1:31-35). Since He was conceived of the Spirit to be born in the flesh, the Spirit would never deny that He has come in the flesh through divine conception.

THE MEANING OF ANTICHRIST

At this point we need to consider further the meaning of the word “antichrist.” In Matthew 24:5 the Lord Jesus says, “For many shall come in My name, saying, I am the Christ, and they shall lead many astray.” This verse speaks of a false Christ, someone who pretends to be Christ, in order to lead the believers astray.

In 2:26 and 3:7 John also speaks of being led astray. In this Epistle, to be led astray is to be led away from the reality of the Person of Christ, from the reality that Jesus is the Christ, the Son of God. But according to Matthew 24:5, a false Christ is one who pretends to be Christ in order to lead people astray.

In Matthew 24:23 and 24 the Lord Jesus says, “Then if anyone says to you, Behold, here is the Christ, or, Here; do not believe it. For false Christs and false prophets shall arise and shall show great signs and wonders so as to lead astray, if possible, even the elect.” These verses indicate that it is possible for even the chosen people of God to be deceived and led astray. Due to the Lord’s word concerning false Christs and

假申言者的话，在早期信徒中间就有人教导说，假基督和假申言者将要兴起。

在约翰一书里，有三处论到敌基督者的经节。约翰在二章十八节说，“小孩子们，如今是末时了；你们曾听见，（那）敌基督的要来，现在已经有好些敌基督的出来了，从此我们就知道如今是末时了。”请注意在本节原文，“敌基督的”一辞前面没有用指定冠词。约翰只是说，信徒听见敌基督的要来，然后接着说，已经有好些敌基督的出来了。

约翰在二章二十二节又说到敌基督的：“谁是说谎的？不是那否认耶稣是基督的么？否认父与子的，这就是敌基督的。”“说谎的”一辞指明假申言者。否认耶稣是基督的说谎者，假申言者，乃是敌基督的，就是否认父与子的。

四章三节说，“凡灵不承认耶稣，就不是出于神的，这是那敌基督者的灵；你们从前听见这灵要来，现在已经在世界上了。”这节就象二章二十二节一样，指明在约翰一书里，敌基督的就是假申言者，假申言者就是敌基督的。

在四章三节里那不承认耶稣的灵，是指由谬妄的灵所发动之假申言者的灵，这灵不承认耶稣是在肉体里来的。这就是多西特派谬妄的灵。“多西特”字根意，似乎，看来是。多西特派异端的观点以为耶稣不是真人，只是看来如此。根据多西特派，基督不过是个幻像。多西特派的学说搀杂了智慧派的学说；智慧派教导说，一切物质在素质上都是邪恶的。因此，多西特派教导说，基督既是圣别的，祂就绝不会有人肉体的污秽。他们说基督的身体不是真的血肉，只不过是虚幻、短暂的幻像，因此祂没有受苦、受死，也没有复活。这样的异端不仅暗中破坏了主的成为肉体，也破坏了祂的救赎与复活。多西特派的学说是头一班敌基督之谬妄者显著的特征，约翰在这里及约贰七节就是说到他们。这种谬妄者的灵必定不是源于神，不是出于神的。这是敌基督者的灵。

在约贰七节使徒约翰再次说到敌基督的：“因为有许多迷惑人的已经出来，进到世界里，他们不承认耶稣基督是在肉体里来的。这就是那迷惑人的和敌基督的。”这些迷惑人的就是说

false prophets, there was the teaching among the believers in the early days that false Christs and false prophets would rise up.

In 1 John there are three verses concerning the antichrist. In 2:18 John says, “Young children, it is the last hour, and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.” Notice that in this verse the definite article is not used before “antichrist.” John simply says that the believers heard that antichrist is coming and then goes on to say that many antichrists have come.

In 2:22 John again speaks concerning the antichrist: “Who is the liar if not he who is denying that Jesus is the Christ? This is the antichrist, who is denying the Father and the Son.” The word “liar” indicates a false prophet. The liar, the false prophet, who denies that Jesus is the Christ, is the antichrist, the one who denies the Father and the Son.

First John 4:3 says, “And every spirit which does not confess Jesus, is not out of God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now is already in the world.” Like 2:22, this verse indicates that in the first Epistle of John an antichrist is a false prophet, and a false prophet is an antichrist.

In 4:3 the spirit that does not confess Jesus, is the spirit of a false prophet actuated by the spirit of deception, the spirit that does not confess Jesus coming in the flesh. This is the spirit of the errors of the Docetists (Docetes). This name was derived from the Greek dokein, “to seem,” “to appear to be.” The heretical view of the Docetists was that Jesus Christ was not a real man, but simply appeared so. According to the Docetists, Christ was merely a phantasm. Docetism was mixed up with Gnosticism, which taught that all matter was essentially evil. Hence, Docetists taught that, since Christ is holy, He could never have had the defilement of human flesh. They said that Christ’s body was not real flesh and blood, but merely a deceptive, transient phantom, so that He did not suffer, die, and resurrect. Such heresy not only undermines the Lord’s incarnation, but also undermines His redemption and resurrection. Docetism was a characteristic feature of the first anti-christian errorists whom John had in view here and in 2 John 7. The spirit of such errorists surely does not have its source in God; it is not out of God. This is the spirit of the antichrist.

In 2 John 7 the apostle John once again speaks concerning the antichrist: “Because many deceivers went out into the world, who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.” These deceivers are the liars, the false

谎的，就是假申言者，他们不承认耶稣是神成肉体，因而否认了基督的神格。约翰清楚的说，这些迷惑人的就是敌基督的。

已往许多圣经教师将“敌基督的”这名称用得很特别。保罗在帖后二章三、四节说到那不法的人，“就是灭亡之子，…他是那敌对、且高抬自己超过一切称为神，或受人敬拜者的，甚至坐在神的殿里，展示自己，说他就是神。”就如在但以理七章二十至二十一节、二十四至二十六节，八章九至十二节、二十三至二十五节，九章二十七节，十一章三十六至三十七节所预言的，这不法的人要将真理抛弃于地，更改律法，异常的毁灭且败坏多人，亵渎神并诱骗人。保罗预言到这不法之人的来临。

启示录十三章有两个兽：头一个兽从海中上来，第二个兽从地里上来。第二个兽是假申言者，为头一个兽作工：“它在头一个兽面前，施行头一个兽一切的权柄，并且叫地和住在地上的人，拜那死伤医好的头一个兽。”（启十三12。）头一个兽将是复兴的罗马帝国末了一位该撒，而第二个兽，就是假申言者，将要为他作工。

因着这些预言，许多圣经教师就称要来的不法之人（就是那要高抬自己超过神，使自己得着敬拜，并要反对、逼迫基督徒和犹太人的）为“敌基督的。”他也是启示录十三章的头一个兽。将“敌基督的”这名称用在这人身上当然没有错。

对敌基督的来临
不同的解释

但是圣经教师对要来的敌基督有不同的解释。比方说，司可福（Dr. Scofield）在他的串珠圣经里说，那敌基督的将是启示录十三章的第二个兽，就是那从地里上来的兽：“‘好些敌基督的’在先，为那敌基督的预备道路；这敌基督的就是启示录十三章十一至十七节‘从地里上来的兽’，并启示录十六章十三节，十九章二十节，二十章十节的‘假申言者。’他是最后的宗教领袖，就如启示录十三章一至八节的兽是最后的政治领袖。为了施行逼迫，他得允许执行王兽的

prophets, who deny that Jesus is God incarnate and in this way deny the deity of Christ. John clearly says that these deceivers are antichrists.

In the past a number of Bible teachers have used the title antichrist in a particular way. In 2 Thessalonians 2:3 and 4 Paul speaks of the man of lawlessness, “the son of destruction, who opposes and exalts himself above all that is called God or an object of worship, so that he seats himself in the temple of God, proclaiming himself that he is God.” As prophesied in Daniel 7:20-21, 24-26; 8:9-12, 23-25; 9:27; and 11:36-37, this man of lawlessness will cast down the truth to the ground, change laws, destroy and corrupt many to an extraordinary degree, blaspheme God, and deceive men. Paul prophesied of the coming of this man of lawlessness.

In Revelation 13 we have two beasts: the first beast from the sea and the second beast from the earth. The second beast is the false prophet, who works for the first beast: “He exercises all the authority of the first beast in his sight, and he causes the earth and those who dwell in it to worship the first beast, whose death stroke was healed” (v. 12). The first beast will be the last Caesar of the restored kingdom of the Roman Empire, and the second beast, the false prophet, will work for him.

Because of these prophecies, many Bible teachers have applied the title “antichrist” to the coming man of lawlessness, the one who will exalt himself above God and cause himself to be worshipped and who will oppose and persecute Christians and Jews. He is also identified with the first beast in Revelation 13. It certainly is not wrong to apply the title antichrist to this person.

DIFFERENT INTERPRETATIONS
OF THE COMING OF ANTICHRIST

However, regarding the coming antichrist, Bible teachers have followed different interpretations. For instance, in his reference Bible, Dr. Scofield says that the antichrist will be the second beast in Revelation 13, the beast from the earth: “The ‘many antichrists’ precede and prepare the way for the Antichrist, who is ‘the Beast out of the earth’ of Rev. 13:11-17, and the ‘false prophet’ of Rev. 16:13; 19:20; 20:10. He is the last ecclesiastical head, as the Beast of Rev. 13:1-8 is the last civil head. For purposes of persecution he is permitted to exercise the autocratic power of the emperor-Beast.” In contrast to Scofield’s understanding, other Bible teachers say

专制权势。”有些圣经教师的领会与司可福相反，他们说启示录十三章的头一个兽乃是那敌基督的，第二个兽乃是假申言者。但司可福说，第二个兽，假申言者，乃是那敌基督的。这就是说，司可福说假申言者就是敌基督的。

新司可福串珠圣经的注解里题出一个略为不同的解释：“许多人认为‘从地里上来的兽’就是那敌基督的…如果‘从地里上来的兽’（启十三 11 ～ 17）就是那敌基督的，他就与十六章十三节，十九章二十节，二十章十节的‘假申言者’一样。但是因为‘敌基督的’一辞从来没有直接用在他身上，有些人就认为‘敌基督的’（意思是反对基督的）是指头一个兽，（启十三 1 ～ 10，）就是那政治的统治者。”因此，对于“敌基督的”这名称该用在谁身上，圣经教师们显然有不同的解释。

我们研究这件事，是要指出敌基督的不会只有一位。我想没有一位圣经教师敢说，只有那要来的不法之人，灭亡之子，是敌基督的。我们不该那样确定的教导说，敌基督的只有一位，在这一位来临之前不会有其他敌基督的。但是由于传统的教训，许多基督徒有这样的观念，认为只有一个人是那敌基督的。

圣经教师常说到那敌基督的，给人一个印象，以为“敌基督的”是专有名词，仅指一个人。但是根据约翰在约壹二章十八节、二十二节，四章三节，和约贰七节对这辞的用法，这乃是一般的名称，指某一类的人。这不是独一专有的名称，指一个特殊的人。因此，“敌基督的”这名称与“基督”这名称不同，因为只有一位基督，凡自称是基督的，不是假基督就是敌基督的。但我们不该将“敌基督的”一辞用作专有名词。

翻译圣经的人对这一点持有不同的意见。比方说，卫斯特（Wuest）在他的译本中将“敌基督的”一辞大写，使其成为专有名词。伯克莱译本（the Berkeley Version）也是这样作。但是，达秘（J. N. Darby）在他的新译本里并没有将这辞大写。同样的，“敌基督的”一辞在钦定英文译本、英译美国标准本或英译新美国标准本里都没有大写。

that the first beast of Revelation 13 will be the antichrist and that the second beast will be the false prophet. But Scofield says that the second beast, the false prophet, will be the antichrist. This means that Dr. Scofield says that the false prophet will be the antichrist.

The New Scofield Reference Bible in its note offers a somewhat different interpretation: “Many identify the ‘beast coming up out of the earth’ as the Antichrist.... If the ‘beast coming up out of the earth’ (vv. 11-17) is the Antichrist, he is the same as the ‘false prophet’ of 16:13; 19:20; 20:10. Because the word ‘antichrist’ is never directly applied to him, however, some have considered the term ‘antichrist,’ defined in the sense against Christ, as applying to the first beast (vv. 1-10), who is the political ruler.” It is clear, therefore, that Bible teachers have different interpretations in the matter of to whom the title “antichrist” should be applied.

We have considered this matter in order to point out that there will not be just one antichrist. I do not think that any Bible teacher would dare to say that only the coming man of lawlessness, the son of destruction, is the antichrist. We should not be so definite as to teach that there will be only one antichrist and that before the coming of this one there will not be any other antichrists. But due to traditional teachings, many Christians have the concept that only one person will be the antichrist.

Bible teachers often speak about the antichrist, giving the impression that antichrist is a proper noun referring only to one person. However, according to John’s use of this term in 2:18, 22; 4:3; and 2 John 7, this is a general title, a title referring to a category of persons. It is not a unique, proper title referring to one particular person. Therefore, the title “antichrist” is different from the title “Christ,” for there is only one Christ and anyone who claims to be Christ is either a false Christ or an antichrist. But we should not use the word antichrist as if it were a proper noun.

Regarding this, translators of the Bible hold different opinions. For example, in his translation Wuest capitalizes antichrist, thus making it a proper noun. The Berkeley version does the same thing. However, J. N. Darby does not capitalize this word in his New Translation. Likewise, the word antichrist is not capitalized in the King James Version, the American Standard Version, or in the New American Standard Version.

说只有一位敌基督的是不合乎圣经的。但是说那不法的人，就是那高抬自己超过一切称为神者的灭亡之子，不是敌基督的也不对。那人确定该视为敌基督的。

在马太二十四章里，假申言者是一类，假基督是另一类。主耶稣在马太二十四章二十四节清楚的说到假基督和假申言者。但是在约翰的书信里，假申言者就是敌基督的。正如我们已经指出的，有些圣经教师说，启示录十三章的头一个兽将是那敌基督的。但司可福和另一些人说，第二个兽，假申言者，将是那敌基督的。照司可福的解释，那敌基督的是与假申言者同类。

我们从这一切研究该得到什么结论？我们是否该把假申言者和敌基督的视为不同的两类？一面说，我们可以把他们领会成不同的两类。但是假申言者和假基督最终都是敌挡基督，反对基督的，因此都是敌基督的。在下篇信息里，我们要来看敌基督者的原则。

It is not scriptural to say that there will be only one antichrist. But it is also wrong to say that the man of lawlessness, the son of destruction who exalts himself above all that is called God, is not an antichrist. That person should definitely be regarded as an antichrist.

In Matthew 24 the false prophets are of one category, and the false Christs are of another category. In Matthew 24:24 the Lord Jesus clearly speaks of both false Christs and false prophets. But in John's Epistles the false prophets are antichrists. As we have pointed out, some Bible teachers say that the first beast in Revelation 13 will be the antichrist. But Scofield and others say that the second beast, the false prophet, will be the antichrist. According to Scofield's interpretation, the antichrist is in the same category as the false prophets.

What conclusion should we draw from all these considerations? Should we regard the false prophets and the antichrists as two different categories? In a sense, we may understand them as two distinct categories. Eventually, however, the false prophets and the false Christs are all anti-Christ, against Christ, and hence are all antichrists. In the following message we shall consider the principle of antichrist.

约翰一书

第三十一篇

敌基督者的原则

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经文及注解：约壹二 18、22，四 3

纲要：

■ 否认基督的所是

■ 反对基督与顶替基督

■ 永远的父与赐生命的灵

■ 创造主与受造之物

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读经：约翰一书二章十八节，二十二节，四章三节，约翰二书七节。

使徒约翰在他的书信里有四节说到敌基督的。在约壹二章十八节他说，已经有好些敌基督的出来了；在约壹二章二十二节他说，敌基督的，说谎的，乃是否认父与子的；在约壹四章三节他说，那敌基督者的灵不承认耶稣；在约贰七节他说，那些已经出来，进到世界里迷惑人的，就是敌基督的。我们能看见，在这四节里有敌基督者的原则。

在原则上，什么是敌基督的？我们要回答这问题，就要看约壹二章十八节：“小孩子们，如今是末时了；你们曾听见，那敌基督的要来，现在已经有好些敌基督的出来了，从此我们就知道如今是末时了。”这节含示一个原则。凡实行这原则的，就是在敌基督者的一类。

在使徒们的时候，有许多关于要来之敌基督者的谈论。当约翰告诉这封书信的受信者，他们“曾听见，那敌基督

1 JOHN

Message 31

THE PRINCIPLE OF ANTICHRIST

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Scripture and Footnotes: 1 John 2:18, 22; 4:3

Outline:

■DENYING WHAT CHRIST IS

■AGAINST CHRIST AND REPLACING CHRIST

■THE ETERNAL FATHER AND THE LIFE-GIVING SPIRIT

■THE CREATOR AND THE CREATURE

*　　*　　*　　*

Scripture Reading: 1 John 2:18, 22; 4:3; 2 John 7

There are four verses in his Epistles where the apostle John speaks of antichrist. In 2:18 he says that many antichrists have come; in 2:22, that the antichrist, the liar, is one who denies the Father and the Son; in 4:3, that the spirit of the antichrist does not confess Jesus; and 2 John 7, that the deceivers who have gone out into the world are antichrists. In these four verses we can see that there is a principle of antichrist.

What is an antichrist in principle? In order to answer this question, let us consider 2:18, “Young children, it is the last hour, and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.” This verse implies a principle. Anyone who practices this principle is in the category of antichrist.

During the time of the apostles, there was much talk about the coming antichrist. John refers to this when he tells those who received this Epistle that they “heard that

的要来，”就是指着这事。然后他立刻接着说，已经有好些敌基督的出来了。敌基督的有许多，这事实含示一个原则—敌基督者的原则。

否认基督的所是

我们在约壹二章二十二节能更清楚的看见什么是敌基督者的原则：“谁是说谎的？不是那否认耶稣是基督的么？否认父与子的，这就是敌基督的。”我要请你们注意在这节用了两次的“否认”一辞。这节说到否认耶稣是基督，又说到否认父与子。这里有敌基督者的原则。敌基督者的原则就是否认基督的所是。一个人要成为敌基督的，必须遵循什么原则？他必须遵循否认基督之所是的原则。耶稣是基督，基督是神的儿子，神的儿子是父的具体化身。否认这真理的任何一面，就是否认基督的所是，因而遵循了敌基督者的原则。

敌基督者的原则就是否认基督身位的一些点。根据约壹二章二十二节，敌基督的否认耶稣是基督。我们已经看见，这是塞林则的异端；他把在地上为人的耶稣与属天的基督分开。（他认为耶稣是约瑟和马利亚的儿子。）塞林则也教导说，耶稣受浸以后，基督仿佛鸽子降在祂身上，但在祂职事的末了离开了祂，以致耶稣在十字架上受苦，并从死人中复活，而基督一直留为一个独立的灵。因此，塞林则否认耶稣是基督。二十二节指明，这也就是否认父与子。我们将二十二节的两句话放在一起，能清楚的看见，否认基督就是否认父与子。因为塞林则否认耶稣是基督，因而否认父与子，他就是敌基督的。这是个例子说明敌基督者的原则。一个人否认基督所是的某一方面，就使他至少在原则上成为敌基督的。

反对基督与顶替基督

希腊文的字首 anti，安替，有两个主要的意义，第一是反对，第二是顶替或代替。这指明敌基督者反对基督，并且以别的顶替基督。敌基督者一面是反对基督，另一面也是以一些事物代替基督，顶替基督。我们借此看见，敌基

antichrist is coming.” Then he immediately goes on to say that many antichrists have come. The fact that there have been many antichrists implies a principle, the principle of antichrist.

DENYING WHAT CHRIST IS

In 2:22 we can see more clearly what the principle of antichrist is: “Who is the liar if not he who is denying that Jesus is the Christ? This is the antichrist, who is denying the Father and the Son.” I would call your attention to the word “denying” used twice in this verse. This verse speaks of denying that Jesus is the Christ and also of denying the Father and the Son. Here we have the principle of antichrist. The principle of antichrist is to deny what Christ is. What principle must one follow in order to be an antichrist? He must follow the principle of denying what Christ is. Jesus is the Christ, Christ is the Son of God, and the Son of God is the embodiment of the Father. To deny any aspect of this truth is to deny something of what Christ is and thereby to follow the principle of antichrist.

The principle of antichrist is to deny something of Christ’s Person. According to 2:22, the antichrist denies that Jesus is the Christ. As we have seen, this was the heresy of Cerinthus, who separated the earthly man Jesus from the heavenly Christ. (He considered Jesus the son of Joseph and Mary.) Cerinthus also taught that after Jesus was baptized, Christ as a dove descended upon Him, but left Jesus at the end of His ministry so that Jesus suffered on the cross and rose from the dead, while Christ remained separated as a spiritual being. Cerinthus, therefore, denied that Jesus is the Christ. As verse 22 indicates, this is also to deny the Father and the Son. When the two sentences in verse 22 are put together, we can see clearly that to deny Christ is to deny the Father and the Son. Because Cerinthus denied that Jesus is the Christ and thereby denied the Father and the Son, he was an antichrist. This is an illustration of the principle of antichrist. What makes a person an antichrist, at least in principle, is that he denies some aspect of what Christ is.

AGAINST CHRIST AND REPLACING CHRIST

The Greek prefix anti has two main meanings. First, it means against; second, it means in place of, or instead of. This indicates that an antichrist is against Christ and also replaces Christ with something else. To be an antichrist is, on the one hand, to be against Christ; on the other hand, it is also to have something instead of Christ, something that

督者的原则与否认基督的所是有关。这就是敌基督，反对基督。当然，每当人否认基督的所是，这人自然会以别的顶替基督。因此，敌基督者是反对基督的，也是顶替基督的一位。

我们可以用摩登派为例，说明否认基督和顶替基督。摩登派否认基督是救赎主。他们不信基督为我们的罪死在十字架上，却宣称基督是为着祂的教训受逼迫，因着祂的教训被治死，作殉道者死在十字架上。摩登派否认基督是救赎主，为我们的罪死在十字架上，这是很清楚的。他们首先否认基督身位的这一面，继而以殉道者顶替救赎主。这样，他们有殉道者而没有救赎主。这就是因着否认基督的所是，而以别的代替基督。

我们必须谨慎，绝不要否认基督所是的任何一点。我们绝不该否认基督身位的任何部分、任何方面或任何项目。否认基督身位的任何一面，就是实行敌基督者的原则。有些人听见这话会说，“我一定不是敌基督的，因为我不反对基督。”我们也许不是有意的反对基督或否认基督，但我们可能无意中否认基督身位的某一面，然后以别的顶替这一面。

永远的父与赐生命的灵

有些人定罪我们教导说，照着圣经，基督是包罗万有的，祂是神，是子，是父，是灵。林后三章十七节清楚的说，“主就是那灵。”林前十五章四十五节下是一节证实的经文：“末后的亚当成了赐生命的灵。”不仅如此，以赛亚九章六节说，有一婴孩为我们而生，有一子赐给我们；又说，祂名称为永在的父，或，根据希伯来文，永远的父。这里我们看见子称为永远的父。这些经文启示基督是那灵，也是永远的父。

几年以前，一些反对的人开会讨论如何对付我们关于三一神所谓的异端教训。在那个会议里，他们作了以下的评论：“以赛亚九章六节说，因有一婴孩为我们而生，有一子赐给我们；政权必担在祂的肩头上；祂名称为奇妙，策士，全能的神，永在的父，和平的君。在那里耶

replaces Christ. By this we see that the principle of antichrist involves denying what Christ is. This is to be anti-Christ, against Christ. Of course, whenever someone denies what Christ is, automatically that person will replace Christ with something else. Hence, an antichrist is both against Christ and is one who replaces Christ.

We may use the modernists as an illustration of denying Christ and replacing Christ. Modernists deny that Christ is the Redeemer. They do not believe that Christ died on the cross for our sins. Instead, they claim that Christ was persecuted for His teachings and was put to death because of His teachings and died on the cross as a martyr. It is clear that modernists deny that Christ is the Redeemer who died on the cross for our sins. First, they deny this aspect of Christ's Person. Then they go on to replace the Redeemer with a martyr. In this way, they have a martyr in place of the Redeemer. This is to have something instead of Christ as the result of denying what Christ is.

We must be careful never to deny anything of what Christ is. We should never deny any part, any aspect, or any item of Christ's Person. To deny any aspect of Christ's Person is to practice the principle of antichrist. Some who hear this may say, "I certainly am not an antichrist, for I am not against Christ." One may not be against Christ or deny Christ consciously. But unconsciously we may deny some aspect of Christ's Person and then replace this aspect with something else.

THE ETERNAL FATHER AND THE LIFE-GIVING SPIRIT

Some condemn us for teaching that, according to the Scriptures, Christ is all-inclusive, for teaching that He is God, the Son, the Father, and the Spirit. Second Corinthians 3:17 clearly says, "The Lord is the Spirit." A confirming verse is 1 Corinthians 15:45b, "The last Adam became a life-giving Spirit." Furthermore, Isaiah 9:6 says that a child is born to us and that a Son is given to us, and that His name is called the everlasting Father, or, according to the Hebrew, the Father of eternity. Here we see that the Son is called the eternal Father. These verses reveal that Christ is the Spirit and also the eternal Father.

Several years ago some opposing ones held a meeting to discuss how to deal with our so-called heretical teaching concerning the Triune God. In that meeting the following remarks were made: "Isaiah 9:6: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

稣称为父。对不对？所以祂是父。圣经是那样说的。那是以赛亚九章六节。现在我们通常不这么说，因为这牵涉到传统。”这些批评者承认，因着他们的传统，他们通常不说基督是父。我很高兴在反对者的评论当中有诚实的话，承认照着以赛亚九章六节，耶稣是父，虽然他们通常不这样说，因为这牵涉到传统。借此我们能看见，在这件事上他们看重传统过于神圣的启示实际所说的。但是我们遵从神纯净的话。照着圣经，子称为永远的父，主基督就是那赐生命的灵。

我刚开始认识基督是那灵，是在一九三三年。我曾有七年多一直受教于弟兄会。他们教导说，父、子、圣灵是三个分开的身位。我从弟兄会所承受的这种教训，无疑是符合一般传统的教训。我在一九三二年进到召会生活里，一九三三年到上海与倪弟兄在一起。有一天，在上海的召会邀请一位中国籍的巡回布道者来聚会中讲道，他是与中国内地会同工的。他在信息里极力强调，我们不该认为主耶稣与那灵是分开的，基督与那灵乃是一。坐在会场后面的倪弟兄听了这话，大声的说“阿们。”倪弟兄的反应令我惊讶。会后倪弟兄与我谈论到那篇信息。在那次谈话中，倪弟兄对我说“常受，我们都必须认识基督是那灵，这必须是我们的信息。”于是我开始仔细研读这事。我越研读主的话，越确信今天基督与那灵乃是一。

关于基督身位的某些方面，许多信徒遵循传统而忽视圣经的启示。我们如果是公平的，就会看见以赛亚九章六节说，子称为父，并且林后三章十七节和林前十五章四十五节下半启示，基督是赐生命的灵。否认基督是永远的父，或否认祂是赐生命的灵，乃是反对祂身位的这些方面。就这意义说，这样的否认乃是遵循敌基督者的原则，就是否认基督所是的一部分。

创造主与受造之物

我们在歌罗西一章看见基督身位更多的方面。按照歌罗西一章十五节，基督是一切受造之物的首生者；按照十八节，

There Jesus is called the Father. Right? So He's the Father. That's what it says. That's Isaiah 9:6. Now we don't normally say this because tradition is involved here." These critics admitted that, because of their tradition, they normally do not say that Christ is the Father. I am glad that in the midst of the opposers' criticism there was an honest word admitting that according to Isaiah 9:6, Jesus is the Father, even though they do not normally say this because it involves the matter of tradition. By this we can see that regarding this matter they care more for tradition than for what the divine revelation actually says. However, we follow the pure Word of God. According to the Scriptures, the Son is called the eternal Father, and Christ the Lord is the Spirit who gives life.

It was in 1933 that I first began to realize that Christ is the Spirit. For more than seven years I had been under the teaching of the Brethren. They taught that the Father, the Son, and the Holy Spirit are three separate Persons. This teaching that I inherited from the Brethren no doubt corresponds to common traditional teaching. I came into the church life in 1932, and I went to Shanghai to be with Brother Nee in 1933. One day the church in Shanghai invited an itinerant Chinese preacher, who was working with the China Inland Mission, to speak in one of the meetings. In his message he strongly emphasized the point that we should not think that the Lord Jesus is separate from the Spirit. Instead, Christ and the Spirit are one. To this, Brother Nee, who was sitting at the back of the meeting hall, said a loud "Amen." Brother Nee's response surprised me. After the meeting Brother Nee and I talked about the message. In that conversation Brother Nee said to me, "Witness, we all must know that Christ is the Spirit, and this must be our message." Then I began to study this matter carefully. The more I studied the Word, the more convinced I became that today Christ and the Spirit are one.

Concerning certain aspects of Christ's Person, many believers follow tradition and neglect the revelation of the Bible. If we are fair, we shall realize that Isaiah 9:6 says that the Son is called the Father and that 2 Corinthians 3:17 and 1 Corinthians 15:45b reveal that Christ is the life-giving Spirit. To deny that Christ is the eternal Father or that He is the life-giving Spirit is to be anti these aspects of His Person. In this sense, to make such a denial is to follow the principle of antichrist, which is to deny something of what Christ is.

THE CREATOR AND THE CREATURE

We see further aspects of Christ's Person in chapter one of Colossians. According to Colossians 1:15, Christ is the Firstborn of all creation, and according to verse 18, He is

祂是从死人中复活的首生者。基督是一切受造之物的首生者，在神的造物中是第一的，正如祂是从死人中复活的首生者，就是说祂在复活里是第一的。然而有些圣经教师承认基督在复活里是第一位，却不说基督在神的创造里是第一位。说基督在复活里是第一位，在创造里却不是第一位，这是荒谬的。“首生者”这名称在同一章用了两次，指基督在神的创造里是首生者，在复活里也是首生者。传统的神学承认基督在复活里是第一的，却不承认基督在神的创造里是第一的。

有些教师和神学家不愿说基督是受造之物。他们宣称基督这位神，创造主，不可能是受造之物。但是基督在祂人性的这一面实在是受造之物。圣经清楚且确定的说，基督有分于血肉之体。（来二 14。）基督成了一个有血有肉的人，人岂不是受造之物么？血与肉岂不是受造之物的成分么？人性、肉体和血当然都是受造的东西。事实上，说基督不是受造之物几乎等于说基督不是在肉体里来的，就如约壹四章所定罪的。

有些人否认基督是受造之物，乃是出于好意。他们的用意是要维护基督的神性。按照他们的领会，说基督是受造之物就撤除祂的神性以及祂作创造主、全能神的身分。原则上，这就是多西特派所作的。多西特派异端的看法是：耶稣基督不是真人，只不过看来是在肉体里的人。他们教导人说，基督既是圣别的，祂就绝不会有人肉体的污秽。因此，他们教导说，祂的身体不是真的血肉，只不过是短暂的幻像。多西特派持守一种观念，认为物质本身就是邪恶的，所以他们否认基督是在肉体里来的。即使多西特派的存心是好的，但他们还是遵循了敌基督者的原则，因为他们否认基督所是的一部分。

不论一个人的用意怎样，是善良或是邪恶，只要他否认基督身位的任何一面，即使也许是无意中这样作，他还是遵循敌基督者的原则。有人也许是好意要高举基督为全能的创造主。因着有这样的用意，他可能不愿意说基督是受造之物。但是圣经启示，就着基督的人性这面说，（人性必定是受造的，）祂乃是受造之物。不仅如此，照着新约，

the Firstborn from among the dead. As the Firstborn of all creation, Christ is the first among God's creatures, just as the Firstborn from among the dead means that He is the first One in resurrection. However, some Bible teachers will admit that Christ is the first One in resurrection, but they will not say that Christ is the first One in God's creation. It is absurd to say that Christ is first in resurrection, but not first in creation. The title "Firstborn" is used twice in the same chapter, referring to Christ being the Firstborn in God's creation and also in resurrection. Traditional theology admits that Christ is first in resurrection, but not that Christ is first in God's creation.

Some teachers and theologians will not say that Christ is a creature. They claim that it is impossible for Christ, the very God, the Creator, to be a creature. Nevertheless, with respect to His humanity Christ certainly is a creature. The Bible clearly and definitely says that Christ partook of flesh and blood (Heb. 2:14). Christ became a man possessing blood and flesh. Is it not true that man is a creature? Is it not true that blood and flesh are elements of creation? Certainly humanity, flesh, and blood are all created things. Actually, to say that Christ is not a creature is almost equal to saying that Christ did not come in the flesh, as is condemned in 1 John 4.

Some of those who deny that Christ is a creature have a good intention. Their intention is to uphold the deity of Christ. According to their understanding, to say that Christ is a creature is to take away His deity and His status as the Creator, the almighty God. In principle, this is what the Docetists did. The heretical view of the Docetists was that Jesus Christ was not a real man, but simply appeared to be a man in the flesh. They taught that since Christ is holy, He could never have had the defilement of human flesh. Therefore, they taught that His body was not real flesh and blood, but merely a transient phantom. Holding to the concept that matter is inherently evil, the Docetists denied that Christ came in the flesh. Even if the Docetists had a good intention, they nonetheless followed the principle of antichrist because they denied something of what Christ is.

No matter what a person's intention may be, whether it is good or evil, as long as he denies any aspect of Christ's Person, he is following the principle of antichrist, although he may be doing so unconsciously. Someone may have the good intention of exalting Christ as the almighty Creator. Having this intention, he may not be willing to say that Christ is a creature. Nevertheless, the Bible reveals that with respect to His humanity, which surely is something created, Christ is a creature. Furthermore, according to the

今天基督还是人。但是有些基督徒不信基督现今坐在诸天之上的宝座上乃是人。耶稣基督是神又是人。因为祂是神又是人，所以祂是创造主又是受造之物。

那些遵循传统神学的人，常否认基督所是的三方面。他们否认基督是那灵，否认基督是父，否认基督在受造之物中是第一的。既然敌基督者的原则乃是否认基督所是的某一方面，所以只要是否认这三方面的任何一面，尽管是不知不觉，无意之中作的，也是实行这原则。

如果我们明白什么是敌基督者的原则，就会看见有些圣经教师不知不觉的遵循了这个原则。根据约翰一书和二书，凡否认基督身位任何一项的，就是遵循敌基督者的原则。但愿我们对这事实有深刻的印象：敌基督者的原则是首先否认基督所是的一部分，然后以别的顶替基督。

New Testament, Christ today is still a man. However, some Christians do not believe that Christ is now sitting on the throne in the heavens as a man. Jesus Christ is both God and man. Because He is both God and man, He is both the Creator and a creature.

Those who follow traditional theology often deny three aspects of what Christ is. They deny that Christ is the Spirit, they deny that Christ is the Father, and they deny that Christ is the first among the creatures. Since the principle of antichrist is to deny some aspect of what Christ is, to deny any of these three aspects is to practice this principle, although it may be done unconsciously and unintentionally.

If we understand what the principle of antichrist is, we shall realize that certain Bible teachers unconsciously follow this principle. According to the Epistles of 1 and 2 John, anyone who denies any item of Christ's Person is following the principle of antichrist. May we be impressed with the fact that the principle of antichrist is first to deny something of what Christ is and then to replace Christ with something else.

约翰一书

第三十二篇

经历并享受
那包罗万有的灵

*　　*　　*　　*

经文及注解：约壹四 1 至 6

纲要：

■ 神的心意
■ 子在父的名里并同着父而来
■ 关于子同着父的启示
■ 那灵是子的实际
■ 三一神住在我们里面作膏油涂抹
■ 关于基督身位的异端
■ 仇敌的狡诈
　　在于否认基督的包罗万有性
■ 经历并享受三一神

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读经：约翰一书四章一至六节。

我们在主恢复里的负担，是要供应三一神作我们的生命并一切，使我们得以享受祂一切的所是。关于这一点，我们是站在那些在我们前面的伟大圣经教师的肩膀上。我们从别人的经历学习了许多。我们研读了召会历史、传记、以及从头几个世纪直到如今那些伟大教师最重要的著作，这一切对我们有很大的帮助。当然我们自己也研读圣经。

1 JOHN

Message 32

EXPERIENCING AND ENJOYING
THE ALL-INCLUSIVE SPIRIT

*　　*　　*　　*

Scripture and Footnotes: 1 John 4:1-6

Outline:

■GOD'S INTENTION
■THE SON COMING IN THE NAME OF THE FATHER AND WITH THE FATHER
■A REVELATION OF THE SON WITH THE FATHER
■THE SPIRIT AS THE REALITY OF THE SON
■THE TRIUNE GOD DWELLING IN US AS THE ANOINTING
■HERESIES CONCERNING CHRIST'S PERSON
■THE SUBTLETY OF THE ENEMY
　IN DENYING THE ALL INCLUSIVENESS OF CHRIST
■EXPERIENCING AND ENJOYING THE TRIUNE GOD

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Scripture Reading: 1 John 4:1-6

Our burden in the Lord's recovery is to minister the Triune God as life and everything to us so that we may enjoy all that He is. Concerning this, we stand on the shoulders of the great teachers of the Bible who have gone before us. We have learned much from the experiences of others. We have studied church history, biographies, and the most important writings of the great teachers from the early centuries until the present. All this has been very helpful to us. Of course, we have also studied the Bible

因此，我们确实知道我们在哪里，并且我们确信凡主引导我们在这职事里所说的，都是准确的。

神的心意

因着多年的经历与研读，我们看见根据圣经整体的启示，神的心意是要将祂自己作到我们里面，使祂能作我们的生命，我们能凭祂而活，作祂的彰显。这是神的心意。神要达成这心意，就必须是三一的。神若不是三一的，若不是父、子、灵，就无法将祂自己作到我们里面。神要将祂自己作到我们里面，首先必须将祂自己分赐给我们，将祂自己灌输到我们里面。祂若作不到这一点，就不能将祂自己作到我们里面作我们的生命。三一神若只是在我们外面，给我们相信、敬拜、并为祂作工，祂就不可能作我们的生命。神要作我们的生命，就必须将祂自己灌输到我们里面；为了完成这灌输，神必须是父、子、灵。

子在父的名里并同着父而来

神照着祂自己的形像造人，目的是要将祂自己灌输到人里面，使人可以成为祂的彰显。神创造人的目的，是要人作祂的容器，享受祂作生命，好彰显祂。但是人堕落了。人堕落以后，神亲自成为人。成为人的乃是子神，不是父神或灵神。然而，子是在父的名里并同着父来的。许多基督徒只强调子来，却忽略子在父的名里并同着父而来的事实。有些神学家甚至说，当神的儿子来的时候，父留在诸天之上。但新约所启示的与这天然、属人的观念相反。新约启示当子来的时候，祂从来没有离开父。主耶稣清楚的说，祂不是独自一人，因为父与祂同在。祂在约翰八章二十九节说，“那差我来的是与我同在，祂没有撇下我独自一人。”主在约翰十六章三十二节说，“看哪，时候将到，且是已经到了，你们要分散，各归自己的地方去，留下我独自一人；其实我不是独自一人，因为有父与我同在。”主在地上生活的期间，父与祂同在。因此，当子来成为人时，祂是在父的名里并同着父来过人的生活。

for ourselves. Therefore, we surely know where we are, and we have the assurance regarding the accuracy of whatever the Lord has led us to say in the ministry.

GOD'S INTENTION

As the result of many years' experience and study, we have come to see that, according to the entire revelation in the Bible, God's intention is to work Himself into us so that He may be our life and that we may live by Him to be His expression. This is God's intention. In order for God to accomplish this intention, it is necessary for Him to be triune. Apart from being triune, that is, without being the Father, the Son, and the Spirit, God would not have a way to work Himself into us. In order to work Himself into us, God must first impart Himself to us, dispense Himself into us. If He could not do this, He could not work Himself into us to be our life. It would be impossible for the Triune God to be our life if He remained merely as the One outside of us in whom we believe, whom we worship, and for whom we work. In order for God to be our life, He must dispense Himself into us, and in order for this dispensing to be carried out, God must be the Father, the Son, and the Spirit.

THE SON COMING IN THE NAME OF THE FATHER AND WITH THE FATHER

God created man in His own image for the purpose of dispensing Himself into man so that man may become His expression. God's purpose in creating man was that man would be His container enjoying Him as life in order to express Him. Man, however, became fallen. After man fell, God Himself became a man. It was God the Son, not God the Father or God the Spirit, who became a man. Nevertheless, the Son came in the name of the Father and with the Father. Many Christians emphasize only that the Son came and neglect the fact that the Son came in the name of the Father and with the Father. Some theologians have even said that when the Son of God came, the Father was left in the heavens. In contrast to this natural, human concept, the New Testament reveals that when the Son came, He never left the Father. The Lord Jesus said clearly that He was not alone, for the Father was with Him. In John 8:29 He said, "He who sent Me is with Me; He has not left Me alone." In John 16:32 the Lord said, "Behold, an hour is coming and has come, when you shall be scattered each to his own, and shall leave Me alone; and I am not alone, because the Father is with Me." During His life on earth, the Father was with Him. Hence, when the Son came to be a man, He lived as a man in the name of the Father and with the Father.

主耶稣甚至说，当祂在地上为人时，祂在父里面，父在祂里面。祂在约翰十章三十八节说，“我若行了，你们纵然不信我，也当信这些事，叫你们可以知道，且一直知道：父在我里面，我也在父里面。”然后在约翰十四章十、十一节，当腓力要求祂将父显给他们看，祂回答说，“我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。你们当信我，我在父里面，父在我里面。”这不仅是父与子同时存在的事，也是父与子互相内在的事。这就是说，父与子存在于彼此的里面。因此，父与子是以互相内在的方式同时存在。因为子同着父并在父的名里而来，又因为祂以互相内在的方式与父同时存在，所以祂称为永远的父。（赛九6。）我们无法将这事分析或系统化。我们不要试图将三一神分析或系统化，我们只当接受圣经中所启示的事实。

你曾否听过，当子来的时候，祂是在父的名里并同着父而来？我们已经说过，有些基督徒有一个印象：当神的儿子来时，祂是独自来的，把父留在宝座上。这些基督徒没有按着圣经受过教导：当神的儿子来作人时，祂是同着父来的。父在祂里面，祂在父里面。所以祂能说祂绝不是独自一人，因为甚至在祂受逼迫的时候，父也与祂同在。正如我们从约翰福音所指出的，父是以互相内在的方式与子同在。

那些受传统神学影响的人也许还是以为，当神的儿子来的时候，祂将父留在宝座上。根据这观念，当子在拿撒勒生活，在尽祂的职事时，父是在诸天之上的宝座上观看祂。但约翰福音里关于父与子的启示与这大不相同。约翰一章一节说，“太初有话，话与神同在，话就是神。”借此我们看见，不仅话，基督，与神同在，并且基督就是神。按照约翰一章十四节，话成了肉体；这就是说，基督成了一个人，神成了肉体。主在祂的教导和传讲里确言，祂在父的名里并同着父而来。祂也告诉犹太宗教徒和祂的门徒，祂不是独自一人，因为父一直与祂同在。不仅如此，祂启示祂的门徒，祂在父里面，父在祂里面。因此，说子来的时候将父留在宝座上，完全是不正确的。

The Lord Jesus even said that, while He was on earth as a man, He was in the Father and the Father was in Him. In John 10:38 He said, “Though you do not believe Me, believe the works, that you may know and believe that the Father is in Me and I in the Father.” Then in John 14:10 and 11 He said, in response to Philip’s request that He show them the Father, “Do you not believe that I am in the Father, and the Father is in Me? The words which I speak to you, I do not speak from Myself; but the Father who abides in Me, He does His works. Believe Me that I am in the Father and the Father in Me.” This is a matter not only of the coexistence of the Father and the Son, but also of the coinherence of the Father and the Son. This means that the Father and the Son exist in each other. Therefore, the Father and the Son coexist in the way of coinherence. Because the Son came with the Father and in the name of the Father and because He coexists in the way of coinherence with the Father, He is called the eternal Father (Isa. 9:6). We cannot analyze this or systematize it. Instead of trying to analyze or systematize the Triune God, we should simply accept the facts as revealed in the Bible.

Have you ever heard that when the Son came, He came in the name of the Father and with the Father? As we have said already, some Christians have the impression that when the Son of God came, He came by Himself, leaving the Father on the throne. These Christians have not been taught according to the Scriptures that when the Son of God came as a man, He came with the Father. The Father was in Him, and He was in the Father. This was the reason He could say that He was never alone, for the Father was with Him, even at the time of His persecution. As we have pointed out from the Gospel of John, the Father was with the Son in the way of coinherence.

Those under the influence of traditional theology may still think that when the Son of God came, He left the Father on the throne. According to this concept, while the Son was living in Nazareth and while He was carrying out His ministry, the Father was on the throne in the heavens watching Him. What is revealed concerning the Father and the Son in the Gospel of John is very different. John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” By this we see not only that Christ, the Word, was with God, but that He is God. According to John 1:14, the Word became flesh; that is, Christ became a man, God incarnate. In His teaching and preaching the Lord affirmed that He came in the name of the Father and with the Father. He also told both the Jewish religionists and His disciples that He was not alone, for the Father was always with Him. Furthermore, He revealed to His disciples that He is in the Father and the Father is in Him. Therefore, it is altogether inaccurate to say that when the Son came, He left the Father on the throne.

关于子同着父的启示

当子在地上的时候，祂活在父里面，父也活在祂里面。子从来不说自己的话；祂是说父的话。子从来不作自己的工；祂是作父的工。子从来不寻求自己的荣耀；祂是寻求父的荣耀。所以，在约翰福音里所有的，乃是子同着父的启示。因此，以赛亚九章六节说，那赐给我们的子，称为永远的父。约翰三章十六节说，神爱世人，甚至将祂的独生子赐给他们。不错，神是将祂的儿子赐给我们，但祂儿子的名称为永远的父！有些人试图解释以赛亚九章六节，说子只是称为父，实际上并不是父。何等荒谬！子是同着父并在父的名里而来；祂也活在父里面，并且父活在祂里面。这里有子也有父，因为子是同着父。当然，子与父之间仍然有区别。虽然如此，约翰福音却清楚的启示，子在父里面，父在子里面。所以子能说，“我与父原是一。”（约十 30。）

那灵是子的实际

子死在十字架上，并且被埋葬以后，在复活里成了赐生命的灵。这就是说，父在子里面，子成了赐生命的灵。这就是约翰七章三十九节所说到的那灵：“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”现今当我们传福音论到子基督，人相信祂并呼求祂的名时，他们不仅接受了子，也接受了父与灵，因为三者乃是一。子同着父来，灵不仅同着子来，且是子同着父的实际。我们需要清楚，子同着父来，而灵不仅同着子来，且是子的实际。不仅如此，父、子、灵三者都互相内在。这是圣经中所启示的三一神—父、子、灵乃是一神。

三一神住在我们里面作膏油涂抹

今天当三一神临到我们时，祂乃是那灵而来。这灵的运行就是我们里面的膏油涂抹。（约壹二 27。）三一神乃是

A REVELATION OF THE SON WITH THE FATHER

When the Son was on earth, He lived in the Father, and the Father lived in Him. The Son never spoke His own word; He spoke the Father’s word. The Son never did His own work; He did the Father’s work. The Son never sought His own glory; He sought the Father’s glory. What we have in the Gospel of John, therefore, is a revelation of the Son with the Father. Hence, Isaiah 9:6 says that the Son given to us is called the eternal Father. John 3:16 says that God so loved the world that He gave His only begotten Son. Yes, God gave His Son to us; yet the name of His Son is called the eternal Father! Some have tried to explain Isaiah 9:6 by saying that the Son is only called the Father but actually is not the Father. How ridiculous! The Son came with the Father and in the name of the Father; He also lived in the Father, and the Father lived in Him. Here we have both the Son and the Father, for we have the Son with the Father. Of course, there is still a distinction between the Son and the Father. But although there is a distinction between the Son and the Father, the Gospel of John clearly reveals that the Son is in the Father and that the Father is in the Son. This is the reason the Son could say, “I and the Father are one” (John 10:30).

THE SPIRIT AS THE REALITY OF THE SON

After the Son died on the cross and was buried, in resurrection He became the life-giving Spirit. This means that the Father is in the Son and that the Son became the life-giving Spirit. This is the Spirit spoken of in John 7:39; “But this He said concerning the Spirit, whom those who believed in Him were about to receive; for the Spirit was not yet, because Jesus was not yet glorified.” Now when we preach the gospel concerning Christ the Son and people believe in Him and call on His name, they receive not only the Son, but also the Father and the Spirit, for all three are one. The Son came with the Father, and the Spirit comes not only with the Son but as the reality of the Son with the Father. We need to be clear that the Son came with the Father and the Spirit came not only with the Son but as the reality of the Son. Furthermore, all three—the Father, the Son, and the Spirit—coinhere. This is the Triune God—the Father, the Son, and the Spirit as the one God—as revealed in the Bible.

THE TRIUNE GOD DWELLING IN US AS THE ANOINTING

When the Triune God reaches us today, He comes as the Spirit. The moving of this Spirit is the anointing within (1 John 2:27). The Triune God dwells in us

作包罗万有、复合、赐生命的灵住在我们里面，这灵就是在我们里面运行的膏油。我们不是仅仅有三一神的三分之一；就是说，我们所有的圣灵不是与子和父分开的。我们不该有一种观念，认为三一神的三分之一在我们里面，另外三分之二在诸天之上。整个三一神—那灵作子同着父的实际—住在我们里面作膏抹的油。不仅如此，祂在我们里面不是静止的；反之，祂是活的、运行的、行动的。这就是膏油涂抹，是三一神作包罗万有的灵，在我们里面运行，用神的素质浸透我们。这灵对我们首先是生命，然后成了我们的一切，包括我们的性情、构成、美德、属性、能力、智慧、公义、圣别、救赎、恩慈、谦卑。

我们以上所说的，乃是照着圣经六十六卷，整个神圣启示的中心观点。就这件事而论，约翰一书是约翰福音的延续。约翰福音启示基督已经来为着神的经纶成就一切，现今祂准备好让我们借着相信来接受祂。我们接受祂以后，就应当爱祂，并且借着祂的爱来爱弟兄。约翰一书告诉我们如何享受那对我们是神圣生命的三一神。我们享受祂，乃是借着停留、居住、居留在神圣的交通里。只要我们留在这交通里，我们就会享受是爱与光的三一神。三一神是在我们里面作我们的享受。

关于基督身位的异端

当约翰写第一封书信时，有一些关于基督身位的异端教训。其中一种异端宣称耶稣不是基督。这异端否认耶稣的神格。这样的异端教训抹煞对三一神的享受。

另一种关于基督身位的异端宣称基督是神，但否认祂成为肉体。根据这种异端，基督是神，但不是人。由于智慧派的影响，那些教导这异端的人说，物质本身是邪恶的。这些异端论者接着说，基督是圣别的神，不可能成为肉体。因此，他们宣称基督的肉身仅仅是个幻像。这就是说，他们不信祂有真实的物质身体。这异端也消除对包罗万有之基督的享受。

as the all-inclusive, compound, life-giving Spirit, and this Spirit is the ointment moving within. We do not have merely one third of the Triune God; that is, we do not have the Holy Spirit apart from the Son and the Father. We should not have the concept that one third of the Triune God is in us and that the other two thirds are in the heavens. The entire Triune God—the Spirit as the reality of the Son with the Father—dwells in us as the anointing oil. Furthermore, He is not dormant within us; rather, He is living, moving, acting. This is the anointing, which is the Triune God as the all-inclusive Spirit moving in us to saturate us with God's essence. First this Spirit is life to us, and then He becomes everything to us, including our nature, constituent, virtues, attributes, power, wisdom, righteousness, sanctification, redemption, kindness, humility.

What we have been speaking in this message is the central view of the entire divine revelation according to the sixty-six books of the Bible. Concerning this matter, the first Epistle of John is the continuation of the Gospel of John. The Gospel of John reveals that Christ has come to accomplish everything for God's economy, and now He is ready for us to receive Him by believing in Him. After we receive Him, we should love Him, and through His love we should love the brothers. The first Epistle of John tells us how to enjoy the Triune God, who is the divine life to us. We enjoy Him by remaining, abiding, dwelling, in the divine fellowship. As long as we stay in this fellowship, we shall enjoy the Triune God as love and light. The Triune God is within us for our enjoyment.

HERESIES CONCERNING CHRIST'S PERSON

When John wrote his first Epistle, there were certain heretical teachings regarding the Person of Christ. One of these heresies claimed that Jesus was not Christ. This heresy denied the deity of Jesus. Such a heretical teaching nullifies the enjoyment of the Triune God.

Another heresy concerning Christ's Person claimed that Christ was God, but denied that He became flesh. According to this heresy, Christ was God, but He was not a man. Due to the influence of Gnosticism, those who taught this heresy said that matter is inherently evil. Then these heretics went on to say that Christ as the holy God could not possibly have become flesh. Therefore, they claimed that Christ's physical body was merely a phantasm. This means that they did not believe that He had an actual material body. This heresy also eliminates the enjoyment of the all-inclusive Christ.

约翰在这封书信的第二段（约壹二 12 ～ 27）告诉“孩子们，”（约壹二 12，）他们有从那圣者来的膏油涂抹，（约壹二 20，）这膏油涂抹在凡事上教导他们。（约壹二 27。）约翰似乎是说，“膏油涂抹乃是三一神在你们里面的运行和浸透。这内里的膏油涂抹教导你们一切关于三一神的事。不要听塞林则和他的跟从者，或多西特派的人，他们是假申言者。”不仅如此，这些假申言者是敌基督的，（约壹二 18，22，四 3，）因为他们反对基督的某方面。他们有一种灵，不是源于神，不是出于神的：“凡灵不承认耶稣，就不是出于神的，这是那敌基督者的灵；你们从前听见这灵要来，现在已经在世界上了。”（约壹四 3。）

我们在前面几篇信息里已经指出，敌基督的不只一位。凡是反对基督某方面的，就是敌基督的。敌基督的就是反对基督，并以别的事物顶替基督的。

仇敌的狡诈在于否认基督的包罗万有性

在第一世纪，撒但狡诈的利用塞林则派和多西特派，拦阻基督徒享受三一神，甚至断绝他们对三一神的享受。到了奈西亚会议的时候（主后三二五年），关于三一神似乎是正统的道理已经确立。一般认为奈西亚信经是正统道理的申述，但事实上这信经论到基督的身位并不完全。这信经没有清楚指明，子是在父的名里并同着父而来，甚至称为永远的父。这信经也没有清楚说明，子在祂的复活里成了赐生命的灵。此外，这信经没有说神的灵至终完成于七灵。此外，奈西亚信经没有清楚的陈明基督是神造物的首生者。借此我们能看见，只有圣经是完全的，没有一种信经是完全的。

仇敌撒但狡诈的试图除去基督在祂身位里所是的一些基本项目。因此，那些遵从信经和传统教训的人，可能只强调耶稣基督是神的儿子成为肉体。他们也许没有看见基督也是父，是灵，是神造物的首生者。这种狡计是要陈明一位并非包罗万有的基督。但圣经中所启示的基督是包罗万

In the second section of this Epistle (2:12-27), John tells the “little children” (2:12) that they have an anointing from the Holy One (2:20) and that this anointing teaches them concerning all things (2:27). John seems to be saying, “The anointing is the moving and saturating of the Triune God within you. This inner anointing teaches you all things concerning the Triune God. Do not listen to Cerinthus and his followers or to the Docetists. They are false prophets.” Moreover, these false prophets were antichrists (2:18, 22; 4:3), for they were anti some aspect of Christ. They have a spirit which does not have its source in God, which is not out of God: “And every spirit which does not confess Jesus, is not out of God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now is already in the world” (4:3).

As we pointed out in foregoing messages, there is more than one antichrist. Antichrist is anyone who is anti something of Christ. To be an antichrist is to be against Christ and to replace Christ with something else.

THE SUBTLETY OF THE ENEMY IN DENYING THE ALL INCLUSIVENESS OF CHRIST

In the first century Satan in his subtlety used the Cerinthians and the Docetists to frustrate Christians from the enjoyment of the Triune God and even to cut them off from this enjoyment. By the time of the Council of Nicea (A.D. 325) doctrine that seemed to be orthodox concerning the Triune God had been established. The Nicene Creed is commonly considered a statement of orthodox doctrine. However, this creed actually is not complete concerning the Person of Christ. This creed does not indicate clearly that the Son came in the name of the Father and with the Father and even is called the eternal Father. Neither does this creed make it clear that the Son in His resurrection became the life-giving Spirit. Moreover, this creed does not say that the Spirit of God eventually consummates in the seven Spirits. In addition, the Nicene Creed does not have a clear statement concerning Christ as the Firstborn of God’s creation. By this we can see that only the Bible is complete. No creed is complete.

In his subtlety Satan, the enemy, tries to cut off certain basic items of what Christ is in His Person. Hence, those who follow the creeds and traditional teaching may emphasize only that Jesus Christ is the Son of God incarnate. They may not see that Christ is also the Father, the Spirit, and the Firstborn of God’s creation. The effect of this subtlety is to present a Christ who is not all-inclusive. But the Christ revealed in the Bible is all-

有的。祂是神，又是人。祂是子，是父，又是灵。祂也是创造主和受造之物的首生者。按照圣经，基督仍然是人，祂有摸得着的属灵身体。（约二十 27。）今天在诸天之上宝座上的基督仍然有人性。（太二六 64，徒七 56。）

基督在神的旧造里是第一的，在复活里，就是在神的新造里也是第一的。（西一 15，18。）这包罗万有的一位是我们的能力、智慧、公义、圣别、救赎、生命、生命的供应，也是我们一切属人的美德，包括恩慈、谦卑、忍耐、和温柔。这奇妙的一位是我们的享受、我们的节期、月朔、安息日、食物、饮料、和衣着。圣经中所启示的基督实在是包罗万有的。

因为我们传讲圣经中所启示基督的包罗万有性，有些人就诬告我们教导泛神论。他们宣称我们教导一切事物都是神。这控告完全不实，我们也加以驳正。然而我们的争战不是为着道理，乃是为着享受包罗万有的基督。

经历并享受三一神

我们已经看见仇敌的一项狡计是否认基督的某些方面，因而限制了祂，使祂不再是包罗万有的。另一项狡计是否认三一神对我们是主观的，为着给我们经历并享受。他们把神圣的三一仅仅陈述为宗教的客观道理。许多基督徒的宗教是以信经为根据。在某些公会里，每周崇拜时都要背诵使徒信经。许多背诵信经的人对三一神没有经历。对他们来说，神圣的三一仅仅是道理上的信仰。但圣经启示三一神不仅是我们信仰的对象；祂对我们乃是主观的，住在我们里面作我们的生命和生命的供应。我们每天，甚至每时每刻都需要这样经历祂并享受祂。这由林后十三章十四节论到享受三一神的话得着证实。

圣经清楚的启示，三一神经过成为肉体、为人生活、钉十字架、复活、升天等过程以后，已经完成于包罗万有的灵，这灵已经来住在我们的灵里。阿利路亚，这奇妙、包罗万有的灵住在我们人的灵里！我们的灵是个小小的器官，然而这灵却住在里面。

inclusive. He is God, and He is man. He is the Son, the Father, and the Spirit. He is also the Creator and the Firstborn of the creatures. According to the Bible, Christ is still a man, and He has a spiritual body that can be touched (John 20:27). Today the Christ who is on the throne in the heavens still has a human nature (Matt. 26:64; Acts 7:56).

Christ is the first in God's old creation and also the first in resurrection, that is, in God's new creation (Col. 1:15, 18). This all-inclusive One is our power, wisdom, righteousness, sanctification, redemption, life, life supply, and all our human virtues, including kindness, humility, patience, and meekness. This wonderful One is our enjoyment, our feast, our new moon, our Sabbath, our food, our drink, and our clothing. Truly, the Christ revealed in the Bible is all-inclusive.

Because we minister the all-inclusiveness of Christ as revealed in the Bible, some falsely accuse us of teaching pantheism. They claim that we teach that everything is God. This accusation is utterly false, and we repudiate it. However, we are not fighting for doctrine but for the enjoyment of the all-inclusive Christ.

EXPERIENCING AND ENJOYING THE TRIUNE GOD

We have seen that one subtlety of the enemy is to deny certain aspects of Christ and thereby restrict Him and make Him no longer all-inclusive. Another subtlety is to deny that the Triune God is subjective to us for experience and enjoyment and to present the Divine Trinity merely as an objective doctrine for religion. The religion of many Christians is based on the creeds. In certain denominations the Apostles' Creed is recited in their services every week. Many of those who recite the creed have no experience of the Triune God. To them, the Divine Trinity is merely a belief in doctrine. But the Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us to be our life and life supply. Daily, even hourly, we need to experience Him and enjoy Him in this way. This is confirmed by the word concerning the enjoyment of the Triune God in 2 Corinthians 13:14.

The Bible reveals clearly that the Triune God, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, has consummated in the all-inclusive Spirit, who has come to dwell in our spirit. Hallelujah for the wonderful all-inclusive Spirit dwelling in our human spirit! Our spirit may be a small organ, but this Spirit nonetheless dwells in it.

人可以比作电晶体收音机。这样的收音机有个接收器，能接收无线电波。收音机只要调得正确，就会奏出音乐。我们可以说我们人就象电晶体收音机，接收器就是我们人的灵。只要我们的接收器调得正确，我们就享受属天的音乐。这个例子说明对三一神的享受，这三一神如今乃是赐生命的灵，住在我们重生之人的灵里。这就是为什么我们强调人的灵的重要性。我们乃是凭着我们的灵接触、享受并经历那包罗万有的灵。

照着圣经，我们刚强的见证，我们的主今天不仅是三一神的一部分—祂乃是整个三一神的具体化身，是子同着父且成为灵。今天在我们的经历中，祂就是那灵，是子同着父的实际，作我们的生命，给我们享受。我们明白祂是这样奇妙的一位，就不在意死的道理、虚空的宗教或无意义的仪式。我们所关切的是每天对三一神有经历、有享受。

A human being can be compared to a transistor radio. Such a radio has a receiving apparatus that enables it to receive radio waves. When the radio is tuned properly, it will play music. We may say that we human beings are like transistor radios, and that the receiving apparatus is our human spirit. When our receiver is properly tuned, we enjoy heavenly music. This is an illustration of the enjoyment of the Triune God, who is now the life-giving Spirit dwelling in our regenerated human spirit. This is the reason we stress the importance of the human spirit. It is by our spirit that we touch, enjoy, and experience the all-inclusive Spirit.

According to the Scriptures, we testify strongly that our Lord today is not merely a part of the Triune God—He is the embodiment of the entire Triune God, the Son with the Father and as the Spirit. In our experience today, He is the Spirit as the reality of the Son with the Father to be our life for our enjoyment. Realizing that He is such a wonderful One, we do not care for dead doctrines, vain religion, or meaningless rituals. Our concern is to have the daily experience and enjoyment of the Triune God.

约翰一书

第三十三篇

试证诸灵（二）

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经文及注解：约壹四 4 至 6 及注

纲要：

■ 不同的教训与不同的灵
■ 承认耶稣基督是在肉体里来的
■ 在信徒里面的三一神
■ 假申言者与世界系统
■ 认识真理的灵和谬妄的灵
■ 实行敌基督者的原则

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读经：约翰一书四章一至六节。

不同的教训与不同的灵

约翰在约壹四章一节说，“亲爱的，一切的灵，你们不可都信，总要试证那些灵是出于神的不是；因为有许多假申言者已经出来，进到世界里了。”这节清楚的告诉我们，要试证、辨别诸灵。我们不该以为一种特别的教训只是从施教者本身来的。不，每一种教训，不论对错，都是借着一个灵来的。有不同的教训，也就有不同的灵。因此，我们需要试验诸灵，看它们的源头是否在于神，看它们是否出于神。约翰在二节说，凡灵承认耶稣基督是在肉体里来的，就是出于神的。但他在三节说，凡灵不承认耶稣，就不是出于神的，因为这是那敌基督者的灵。

1 JOHN

Message 33

PROVING THE SPIRITS (2)

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Scripture and Footnotes: 1 John 4:4-6 and footnotes

Outline:

■DIFFERENT TEACHINGS AND DIFFERENT SPIRITS
■CONFESSING THAT JESUS CHRIST HAS COME IN THE FLESH
■THE TRIUNE GOD IN THE BELIEVERS
■THE FALSE PROPHETS AND THE WORLD SYSTEM
■KNOWING THE SPIRIT OF TRUTH AND THE SPIRIT OF DECEPTION
■PRACTICING THE PRINCIPLE OF ANTICHRIST

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Scripture Reading: 1 John 4:1-6

DIFFERENT TEACHINGS AND DIFFERENT SPIRITS

In 4:1 John says, “Beloved, do not believe every spirit, but prove the spirits whether they are out of God, because many false prophets have gone out into the world.” This verse tells us clearly to prove, discern, the spirits. We should not think that a particular teaching simply comes from the teaching one himself. No, every teaching, whether right or wrong, comes by a spirit. As there are different teachings, there are also different spirits. Hence, we need to test the spirits to see whether they have their source in God, whether they are out of God. In verse 2 John says that every spirit which confesses that Jesus Christ has come in the flesh is out of God. But in verse 3 he says that every spirit which does not confess Jesus is not out of God, for this is the spirit of the antichrist.

二、三节的“凡灵，”以及一节的“那些灵，”是指由真理的灵所推动之申言者的灵，（林前十四 32，）或由谬妄的灵所发动之假申言者的灵。每个申言者，不论是真申言者或假申言者，都有他自己的灵。当真申言者说话时，他的灵是由神的灵所推动。但假申言者说话时，他的灵是由另一个灵，谬妄的灵所发动。因此，需要借着试证来辨别诸灵，看它们是否出于神。

我们不该认为教训仅仅是心思与口的事。每一种说话，每一种教训，说话者的灵不是由神的灵所推动，就是由谬妄的灵所发动。这就是说，任何一种道理的讲说，总是来自某一种灵；或是来自神的灵所推动之真申言者的灵，或是来自恶灵所发动之假申言者的灵。

承认耶稣基督是在肉体里来的

按照约壹四章二节，辨别诸灵的根据，乃是一个灵是否承认耶稣基督是在肉体里来的。因为真申言者的灵是由真理的圣灵所推动的，所以这灵承认耶稣神圣的成孕，并且确认祂是生为神的儿子。凡这样的灵必是出于神的。

四章二节的“肉体”一辞非常重要。我们人都是生于肉体而成为肉体，（约三 6 上，）因此每个人都是肉体。承认耶稣基督是在肉体里来的，就是承认祂这位神的儿子神圣的成孕，在肉体里出生。（路一 31 ～ 35。）这太奇妙了！基督是神借着圣别的成孕成为肉体来作人。祂没有属人的父亲，因为祂是由圣灵成孕的。祂的成孕是圣别的，因为是借着圣灵完成的。虽然祂是由圣灵成孕，这成孕却发生在童女的腹中。因此祂这位神，成了在肉体里的人。祂的身体不是个幻像，这与多西特派错误的教训相反。祂有真实的身体，物质的身体，在本质上是具体的。祂由圣灵成孕，成为肉体，由童女马利亚所生。因为祂是由圣灵成孕，在肉体里出生，因此圣灵绝不会否认祂是借着神圣的成孕在肉体里来的。

The expressions “every spirit” in verses 2 and 3 and “the spirits” in verse 1 refer either to the spirit of the prophets (1 Cor. 14:32) motivated by the Spirit of truth, or to the spirit of the false prophets actuated by the spirit of deception. Every prophet, whether a real prophet or a false one, has his own spirit. When a real prophet speaks, with his spirit there is the motivating of the Spirit of God. But when a false prophet speaks, his spirit is activated by another spirit, by a spirit of deception. Hence, there is the need to discern the spirits by proving them to see whether they are out of God.

We should not think that teaching is merely a matter of the mind and the mouth. With every kind of speaking, every kind of teaching, the spirit of the speaker either is motivated by the Spirit of God or is actuated by a spirit of deception. This means that the speaking of any kind of doctrine always comes from a certain kind of spirit, either from the spirit of a genuine prophet motivated by the Spirit of God or from the spirit of a false prophet actuated by an evil spirit.

CONFESSING THAT JESUS CHRIST HAS COME IN THE FLESH

According to 4:2, the discernment of spirits is based upon whether or not a spirit confesses that Jesus Christ has come in the flesh. Because the spirit of a genuine prophet is motivated by the Holy Spirit of truth, this spirit will confess the divine conception of Jesus and affirm that He was born as the Son of God. Every such spirit is surely out of God.

The word “flesh” in 4:2 is very important. As human beings, we were all born of flesh to be flesh (John 3:6a). Thus every human being is flesh. To confess Jesus Christ coming in the flesh is to confess that He was divinely conceived to be born as the Son of God (Luke 1:31-35). This is marvelous! Christ is God incarnate to become a man through holy conception. He did not have a human father, for He was conceived of the Holy Spirit. His conception is holy because it was carried out by the Holy Spirit. Although He was conceived of the Holy Spirit, this conception took place in the womb of a virgin. Therefore, He, the very God, became a man in the flesh. Contrary to the false teaching of the Docetists, His body was not a phantasm. Rather, He had a real body, a physical body that was solid in its substance. He was conceived of the Holy Spirit; He became flesh and was born of the virgin Mary. Because He was conceived of the Spirit to be born in the flesh, the Spirit would never deny that He has come in the flesh through divine conception.

凡否认耶稣基督是在肉体里来的，就是否认祂是由圣灵成孕的。不仅如此，凡弃绝耶稣基督是在肉体里来的，就是弃绝祂的人性和祂的为人生活。这样的人也就弃绝基督的救赎。如果基督没有成为真正的人，祂就不会有人的血流出来为着救赎人类。如果祂没有借着圣灵在童女马利亚腹中成孕而成为肉体，祂绝不能成为我们的代替，被钉十字架，在神面前担当我们的审判。因此，否认耶稣基督是在肉体里来的，就是否认祂圣别的成孕、祂的成为肉体、祂的出生、祂的人性、祂的为人生活、以及祂的救赎。新约对这事强调得很清楚：基督的救赎是在祂属人的身体里，并借着祂的流血而成就的。

凡否认基督的成为肉体，因而弃绝祂救赎的，也就否认基督的复活。如果基督从来没有经过死，祂就不可能进入复活。

否认耶稣基督是在肉体里来的，乃是大异端。这异端的教训叫人无法享受神圣的三一。根据新约里神圣三一的启示，子是同着父并在父的名里，在肉体里来的。子被钉十字架，又在复活里成为赐生命的灵。因此，我们有那灵作子同着父的实际。这包括成为肉体、为人生活、借着流出人的血而成的救赎、在人身体里的死、埋葬、以及复活。这些都是我们对三一神之享受的组成要素，构成成分。任何人如果否认基督的成为肉体，那人就是否认基督圣别的出生、人性、为人生活、借着钉十字架而成的救赎、以及复活。这完全消除了对真正的神圣三一的享受。约翰知道这事的严重性，因此在他的书信里有四章一至六节，警告信徒需要试证诸灵。

在信徒里面的三一神

约翰在约壹四章四节接着说，“孩子们，你们是出于神的，并且胜了他们；因为那在你们里面的，比那在世界上的更大。”信徒是出于神的，因为他们是从神生的。（约壹四 7，二 29，三 9。）

Anyone who denies that Jesus Christ has come in the flesh denies that He was conceived of the Holy Spirit. Furthermore, anyone who rejects Jesus Christ coming in the flesh rejects His humanity and His human living. Such a one also rejects Christ's redemption. If Christ had not become a genuine man, He could not have had human blood to shed for the redemption of human beings. If He had not become flesh through the conception of the Holy Spirit in the womb of the virgin Mary, He never could have been our Substitute to be crucified to bear our judgment before God. Therefore, to deny that Jesus Christ has come in the flesh is to deny His holy conception, His incarnation, His birth, His humanity, His human living, and also His redemption. The New Testament makes it emphatically clear that Christ's redemption was accomplished in His human body and by the shedding of His blood.

Anyone who rejects Christ's incarnation and thereby rejects His redemption also denies Christ's resurrection. If Christ had never passed through death, it would not have been possible for Him to enter into resurrection.

Denying that Jesus Christ has come in the flesh is a great heresy. This heretical teaching makes it impossible to have the enjoyment of the Trinity. According to the revelation of the Trinity in the New Testament, the Son came in the flesh with the Father and in the name of the Father. The Son was crucified, and in resurrection He became the life-giving Spirit. Therefore, we have the Spirit as the reality of the Son with the Father. This includes incarnation, human living, redemption by the shedding of human blood, death in a human body, burial, and resurrection. All these are components, constituents, of our enjoyment of the Triune God. If anyone denies Christ's incarnation, that one denies Christ's holy birth, humanity, human living, redemption through crucifixion, and resurrection. This utterly annuls the enjoyment of the genuine Trinity. Knowing the seriousness of this matter, John included 4:1-6 in his Epistle as a warning to the believers concerning the need to prove the spirits.

THE TRIUNE GOD IN THE BELIEVERS

In 4:4 John continues, “You are out of God, little children, and you have overcome them, because greater is He who is in you than he who is in the world.” The believers are “out of God” because they have been begotten of God (4:7; 2:29; 3:9).

四节里孩子们所胜过的是假申言者，（约壹四 1，）敌基督者，（约壹四 3，）就是教导关于基督身位之异端的人。信徒按着神圣膏油涂抹的教导，（约壹二 27，）住在那关于基督神性并祂借神圣成孕而有之人性的真理中，就胜了他们。

约翰在四节告诉信徒，那在他们里面的，比那在世界上的更大。那在信徒里面的乃是三一神，祂就是那包罗万有、赐生命、施膏的灵，住在信徒里面，用三一神一切丰富的成分，从里面加强我们。（弗三 16 ～ 19。）这样一位比那恶灵撒但大得多，也强得多。

“那在世界上的”是那堕落的天使撒但。他是恶灵，霸占堕落的人类，并在那些组成他世界系统的恶人里面运行。这样一位比三一神小得多，也弱得多。

假申言者与世界系统

约翰在五节接着说，“他们是出于世界的；所以他们的讲说乃是出于世界，世人也听从他们。”这节的“他们，”是指假申言者，敌基督的。关于基督身位的异端者和异端的教训，都是出于撒但的世界系统。因此，组成这个邪恶系统的人就听从他们，跟随他们。

认识真理的灵
和谬妄的灵

约翰在六节作结论说，“我们是出于神的；认识神的就听从我们，不出于神的就不听从我们；从此我们可以认出真理的灵和谬妄的灵来。”使徒、信徒，以及他们所信、所教导关于基督的真理，都是源于神，出于神的。因此从神生、认识神的人（约壹四 7）就听从我们，与我们同在。属世的人不是出于神的，因为他们不是从神生的。因此，他们不听从我们。

六节的“从此，”直译为“出于此。”“此”是指五、六节所说的。异端者以及他们由那为谬妄的灵所发动之灵

In verse 4 those who have been overcome are the false prophets (v. 1), the antichrists (v. 3), those who taught heresy concerning Christ's Person. The believers have overcome them by abiding in the truth concerning Christ's deity and concerning His humanity through divine conception, according to the teaching of the divine anointing (2:27).

In verse 4, John tells the believers that He who is in them is greater than he who is in the world. The One in the believers is the Triune God, who dwells in the believers as the all-inclusive, life-giving, anointing Spirit, and who strengthens us from within with all the rich elements of the Triune God (Eph. 3:16-19). Such a One is much greater and stronger than Satan, the evil spirit.

The words "he who is in the world" refer to Satan, the fallen angel. Satan usurps fallen mankind as the evil spirit and operates in evil persons, who are the components of his world system. Such a one is less than the Triune God and weaker than He is.

THE FALSE PROPHETS AND THE WORLD SYSTEM

In verse 5 John goes on to say, "They are out of the world; therefore they speak out of the world, and the world hears them." In this verse "they" denotes the false prophets, the antichrists. Both the heretics and the heresies concerning Christ's Person have their source in the satanic world system. Hence, the people who are the components of this evil system listen to them and follow them.

KNOWING THE SPIRIT OF TRUTH
AND THE SPIRIT OF DECEPTION

In verse 6 John concludes, "We are out of God: he who knows God hears us; he who is not out of God does not hear us. From this we know the Spirit of truth and the spirit of deception." The apostles, the believers, and the truth which they believe and teach concerning Christ have their source in God; they are out of God. Hence, the God-knowing people, who have been begotten of God (v. 7), listen to us and stay with us. The worldlings are not out of God because they have not been begotten of God. Hence, they do not listen to us.

Literally, the Greek words rendered "from this" in verse 6 mean "out of this." "This" refers to what has been mentioned in verses 5 and 6. From the fact that the heretics

里所说的，都是出于世界；我们以及我们由那为真理的灵所推动之灵里所说的，都是出于神；从这事实我们可以认出真理的灵和谬妄的灵来。这含示真理的圣灵与我们那说出真理的灵乃是一，谬妄的恶灵与异端者那说出谬妄的灵也是一。

约翰在六节说到真理的灵和谬妄的灵。真理的灵就是圣灵，实际的灵。（约十四 17，十五 26，十六 13。）谬妄的灵就是撒但，恶灵，虚假的灵。（弗二 2。）四章六节的“真理”是指新约里所启示神圣的实际，这里特别是指关于主耶稣神圣的成为肉体，这是神的灵所见证的。约壹四 2。）这实际与恶灵（那否认耶稣神圣成为肉体的敌基督者之灵—约壹四 3）的谬妄相对。

实行敌基督者的原则

我们在前面的一篇信息中曾经指出，敌基督者的原则就是否认基督身位的某方面，并以基督以外的事物来顶替。如果有人否认圣经里所启示基督的某一方面，虽然他可能是不知不觉、无意之中作的，他还是遵循了敌基督者的原则。同样的，如果有人用不是属于基督的事物顶替基督的某一方面，他也是实行敌基督者的原则。

今天基督徒中间的教训至少在某种程度上是遵循这个原则。比方说，关于神圣三一的传统教训并不完全。不仅如此，这教训使神圣的三一成为与基督徒的经历几乎没有关系的客观道理。有些人教导说，住在我们里面的那位仅仅是灵，代表在诸天之上的子与父。这些是关于神圣三一不准确、不完全之教训的例证。

就目前的情形说，我们赞同许多传统、基要的教训。我们确实相信神创造了整个宇宙，特别是照着祂的形像创造了人；人犯罪堕落了；神爱世人，甚至差祂的儿子来作我们的救主和救赎主，为我们的罪死在十字架上；神的儿子基督从死人中复活，升到诸天之上，现今祂在那里乃是主；圣灵已经被差来叫人信服，在人里面运行，帮助人悔改并相信主耶稣；圣灵使我们行事为人能荣耀

and what they speak out from their spirit, actuated by the spirit of deception, are out from the world, and that we and what we speak out from our spirit, motivated by the Spirit of truth, are out from God, we know the Spirit of truth and the spirit of deception. This implies that the Holy Spirit of truth is one with our truth-speaking spirit, and that the evil spirit of deception is one with the heretics' deception-speaking spirit.

In verse 6 John speaks of both the Spirit of truth and the spirit of deception. The Spirit of truth is the Holy Spirit, the Spirit of reality (John 14:17; 15:26; 16:13). The spirit of deception is Satan, the evil spirit, the spirit of falsehood (Eph. 2:2). The word "truth" in 4:6 denotes the divine reality revealed in the New Testament, especially here concerning the divine incarnation of the Lord Jesus, which the Spirit of God testifies (1 John 4:2). This reality is in contrast to the deception of the evil spirit, the spirit of the antichrist that denies the divine incarnation of Jesus (v. 3).

PRACTICING THE PRINCIPLE OF ANTICHRIST

In a foregoing message we pointed out that the principle of antichrist is to deny some aspect of Christ's Person and replace it with something other than Christ. If someone denies an aspect of Christ revealed in the Scriptures, that one is following the principle of antichrist, although what he is doing may be done unconsciously and unintentionally. Likewise, if someone replaces an aspect of Christ with something that is not of Christ, he is also practicing the principle of antichrist.

The teaching among today's Christians follows this principle, at least to some extent. For instance, the traditional teaching concerning the Trinity is not complete. Moreover, this teaching makes the Trinity an objective doctrine that has very little to do with Christian experience. Some teach that the One who dwells in us is only the Spirit, representing the Son and the Father, who are in the heavens. These are illustrations of inaccurate and incomplete teachings concerning the Trinity.

We agree with much of the traditional, fundamental teaching, as far as it goes. We surely believe that God created the entire universe and, in particular, man in His image; that man sinned and became fallen; that God so loved the world that He sent His Son to be our Savior and Redeemer to die on the cross for our sins; that Christ, the Son of God, resurrected from the dead and ascended to the heavens, where He is now the Lord; that the Holy Spirit has been sent to convince people, to move in them, and to help them repent and believe in the Lord Jesus; and that the Holy Spirit enables us to behave in

神的名。这一切都没有错，但是一点没有论到对整个三一神的享受与经历。

我在弟兄会的时候，他们根据约翰一书教导我要爱人。他们告诉我，神就是爱，基督徒应该效法神来爱人。但是他们没有教导我，这位是爱的神就住在我里面，祂要将祂自己分赐到我的全人里面，并且以祂自己来浸透我，叫我可以在里面享受祂作爱。他们也没有教导我，这爱应当浸透我，直到这爱成为我用来爱人的爱。我从所受的教导，领会神是在宝座上，这位神乃是爱。祂垂顾我们，爱每一个人，现在祂吩咐我们，就是祂的儿女，要爱别人。我不晓得我的爱应当与祂的爱有关系。我只晓得，祂的爱乃是个榜样，供我效法。这两种爱彼此毫不相干。

约翰一书中关于爱的启示与这大不相同。约翰告诉我们神就是爱。这位是爱的神就住在我们里面，我们也住在祂里面。按照约壹三章二十四节，“我们…知道神住在我们里面，乃是由于祂所赐给我们的那灵。”这灵保守我们在那与是爱的神生机的联结里，使这位神成为我们的生命，甚至成为我们的所是。不仅如此，这灵以是爱之神的本质浸透我们。至终，我们全人的组织都要被神爱的素质所构成。这就是说，神圣的爱成为我们，于是我们就自然的来爱人。但我们不是凭着我们自己的爱来爱人；我们乃是凭着神作我们的爱来爱人。这种爱与仅仅凭人的努力，企图效法神的爱有何等大的不同！

今天许多基督徒所有的，大体上是客观的宗教，连同教训和规条。信徒常受劝告和鼓励要行善。但是这教训与神圣的生命没有关联，这生命实际上就是在我们里面的三一神。就这面说，今天基督徒中间的许多教训，虽然是无意的，却都在敌基督者的原则里，或是否认基督的某些方面，或是以别的事物来顶替基督。

我们为人生活中所有的美德，都该是基督自己作三一神的具体化身，从我们里面彰显出来。基督应当是我们的爱、谦卑、恩慈、温柔、忍耐。你能否看见，改良我们行为和性格的教训，导致那住在我们里面活的基督被顶替？保罗能说，“在我，活着就是基督。”（腓一21。）基督是保罗的爱、

a way that glorifies the name of God. Although all this is correct, there is nothing here concerning the enjoyment and experience of the entire Triune God.

When I was with the Brethren, from 1 John I was taught to love others. I was told that God is love and that a Christian should imitate God by loving others. However, I was not taught that this very God who is love abides in me and that He wants to impart Himself into my being and saturate me with Himself so that I may enjoy Him inwardly as love. Neither was I taught that this love should saturate me until it becomes the love with which I love others. From the way I was taught, I understood that God is on the throne and that this God is love. As He looks down upon us, He loves everyone, and now He commands us, His children, to love others. But I did not realize that my love should have anything to do with His love. Rather, His love was presented as an example for me to imitate. The two kinds of love had nothing to do with each other.

The revelation concerning love in 1 John is very different. John tells us that God is love. The very God who is love abides in us, and we abide in Him. According to 3:24, “we know that He abides in us, by the Spirit whom He gave to us.” This Spirit keeps us in an organic union with the very God who is love, causing this God to become our life and even our being. Furthermore, this Spirit is saturating us with the substance of the God who is love. Eventually, the fibers of our being will be constituted of the loving essence of God. This means that the divine love becomes us. Then spontaneously we love others. However, we do not love them by our own love; we love them by God as our love. What a great difference between this kind of love and the love that is simply a human attempt to imitate the love of God!

What many Christians have today is for the most part an objective religion with teachings and regulations. Often the believers are advised and encouraged to do good. However, this teaching is not related to the divine life, which is actually the Triune God within us. In this sense, much of the teaching among today’s Christians is in the principle of antichrist, although unintentionally, either in denying certain aspects of Christ or in replacing Christ with other things.

All the virtues in our human living should be Christ Himself as the embodiment of the Triune God expressed from within us. Christ should be our love, humility, kindness, meekness, patience. Can you see that the teaching to improve our behavior and character leads to a replacement of the living Christ who dwells within us? Paul could say, “To me to live is Christ” (Phil. 1:21). Christ was Paul’s love, meekness, patience, and

温柔、忍耐和谦卑。基督是保罗人性美德的每一方面。借此我们看见，我们不该以我们自己的任何事物顶替基督。如果我们以我们自己的行为和性格顶替基督，就着让某些事物顶替基督自己这个意义说，我们乃是在实行敌基督者的原则。

我们都需要将这话应用到自己身上，并且要儆醒，以免在任何一面遵循了敌基督者的原则。如果我们否认基督身位的某一方面，我们就是反对基督，敌挡基督。如果我们在日常生活里有什么顶替了基督，我们也是反对基督，敌挡基督。敌基督就是反对基督，也是以别的事物顶替基督。如果我们以我们自己的好性格和行为顶替基督，我们就是在实行敌基督者的原则。实际上，我们乃是在反对膏油涂抹，敌挡三一神在我们里面的运行、工作、和浸透。我们不可敌挡膏油涂抹，我们必须照着膏油涂抹生活。否则我们就会反对基督，或以别的事物顶替基督。

你知道我们在日常生活中可能遵循敌基督者的原则么？我们可能以我们文化和天然生命的东西顶替基督。中国人可能以他们的伦理顶替基督，日本人可能以他们神秘的作法顶替基督，美国人可能以他们那种坦率顶替基督，北欧人可能以他们的保守顶替基督。不论我们属哪一个种族，或有哪一种文化，我们都可能以我们的文化，或以照着我们的文化而有的日常生活方式顶替基督。这样顶替基督就是实行敌基督者的原则。

约翰一书是论到神圣生命的交通。这就是说，这封书信是说到对三一神的享受与经历。神圣的交通是享受神圣三一的事，因为神圣的生命实际上就是三一神自己。因此，当我们说到神圣生命的交通时，我们实际上是指对三一神的经历和享受。我们已经看过，这种交通，这种享受，是借着我们里面的膏油涂抹完成的。（约壹二27。）膏油涂抹乃是三一神在我们里面的运行、工作，为要以祂自己浸透我们，使祂成为我们的一切。我信当使徒约翰写这卷书的时候，有这种思想在他的心里。

传统的神学一面可能否认基督所是的某些方面，一面又可能使三一神大体上成为与我们日常基督徒生活无关的道理。因此，这神学可能是照着敌基督者的原则，或是否认

humility. Christ was every aspect of Paul's human virtues. By this we see that we should not have anything of ourselves in place of Christ. If we replace Christ with something of our own behavior and character, we are practicing the principle of antichrist in the sense of allowing certain things to replace Christ Himself.

We all need to apply this word to ourselves and be on the alert lest in any way we follow the principle of antichrist. If we deny an aspect of Christ's Person, we are against Him, anti Him. If we have something in our daily living that replaces Christ, we also are against Christ, anti Christ. To be anti Christ is both to be against Christ and to replace Christ with something else. If we replace Christ with our own good character and behavior, we are practicing the principle of antichrist. In a practical way, we are against the anointing, anti the moving, working, and saturating of the Triune God within us. Instead of being anti the anointing, we must live according to the anointing. Otherwise, we shall be against Christ or we shall replace Christ with something else.

Do you realize that we may follow the principle of antichrist in our daily living? We may replace Christ with things of our culture and our natural life. The Chinese may replace Christ with their ethics; the Japanese, with their way of being mysterious; the Americans, with their kind of frankness; the northern Europeans, with their conservatism. Whatever our race or culture may be, we may replace Christ with our culture or with our way of having our daily life according to our culture. To replace Christ in this way is to practice the principle of antichrist.

The Epistle of 1 John is on the fellowship of the divine life. This means that this Epistle is concerned with the enjoyment and experience of the Triune God. The divine fellowship is a matter of enjoying the Divine Trinity, for the divine life is actually the Triune God Himself. Hence, when we speak of the fellowship of the divine life, we actually mean the experience and enjoyment of the Triune God. We have seen that this fellowship, this enjoyment, is carried out by the anointing within us (2:27). The anointing is the moving, the working, of the Triune God in us to saturate us with Himself and make Him everything to us. I believe that this thought was in the heart of the apostle John as he was writing this book.

On the one hand, traditional theology may deny certain aspects of what Christ is. On the other hand, this theology may make the Triune God mostly a doctrine that is not related to our daily Christian life. Therefore, this theology may be according to the

基督所是的一部分，或是以别的事物顶替基督。基督可能被宗教、文化、改良的性格或好行为所顶替。那些持守传统神学教训的人，甚至可能不相信基督住在信徒里面。他们可能只相信圣灵是一种能力，启发我们行善。但是这种神学，与神的素质作到我们全人里面，成为我们每日的享受和经历没有关系。借此我们看见，今天的神学有许多是在敌基督者的原则里。

但是我们的光景如何？在道理上，我们也许没有否认基督身位的任何一面，但在我们的日常生活里，我们可能以许多天然、宗教、文化、伦理的事物顶替基督。我们可能以我们的思想和习惯、文化标准、宗教传统、伦理观念等与膏油涂抹无关的事物顶替基督。就这面说，我们可能就是照着敌基督者的原则。虽然我们不反对基督，但是就着以别的事物，甚至以宗教、文化、伦理的美好事物顶替基督这个意义说，我们可能是敌对基督的。

我们需要为着以别的事物顶替基督而悔改。我们需要为着日常生活在敌基督者的原则里，让文化、宗教、伦理和天然观念顶替基督而悔改。我们需要祷告：“主，拯救我们，搭救我们，释放我们脱离一切的顶替。主，带我们回到你的膏油涂抹。我们不要在任何一面敌挡基督，我们不要反对膏油涂抹。主，我们要在膏油涂抹里面，同着、借着、并凭着膏油涂抹生活行动。我们要凭着我们里面三一神的运行、工作、和浸透生活行动。”这是圣经的启示，这也是今天我们在主恢复里的负担。

principle of antichrist in that it either denies something of what Christ is or replaces Christ with something else. Christ may be replaced with religion, culture, improved character, or good behavior. Those who hold to traditional theological teaching may not even believe that Christ dwells in the believers. They may believe only that the Holy Spirit is a power to inspire us that we may do good. But this kind of theology has nothing to do with God’s essence wrought into our being to become our daily enjoyment and experience. By this we can see that much of today’s theology is in the principle of antichrist.

But what is the situation with us? Perhaps doctrinally we do not deny anything of Christ’s Person. But in our daily life we may replace Christ with many natural, religious, cultural, and ethical things. We may replace Christ with our thinking and habits, with our cultural standards, with our religious tradition, and with our ethical concepts, none of which has anything to do with the anointing. In this sense, we may be according to the principle of antichrist. Although we are not against Christ, we may be anti Christ in the sense of replacing Christ with other things, even the good things of religion, culture, and ethics.

We need to repent for replacing Christ with other things. We need to repent for having a daily living that is in the principle of antichrist, that allows culture, religion, ethics, and natural concepts to replace Christ. We need to pray, “Lord, save us, rescue us, and deliver us from all replacements. Lord, bring us back to Your anointing. We don’t want to be anti Christ in any way. We don’t want to be anti the anointing. Lord, we want to live and walk in, with, through, and by the anointing. We want to live and walk by the moving, working, and saturating of the Triune God within us.” This is the revelation of the Bible, and this is also our burden in the Lord’s recovery today.

约翰一书

第三十四篇

神圣出生的美德
以实行神圣的爱（四）

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经文及注解：约壹四 7 至 15 及注

纲要：

■ 神—爱的源头
- 神圣的出生是弟兄相爱的基本因素
- 凭神圣的生命认识神

■ 认识神是爱
■ 神的爱向我们显明了
■ 神差祂的儿子来，使我们借着祂得生并活着
■ 为我们的罪作了平息的祭物
■ 彼此相爱并彰显神
■ 神的爱在我们里面得了成全
■ 知道我们住在祂里面，祂也住在我们里面
■ 神将祂的灵赐给我们
■ 神的爱成为我们的构成
■ 神差祂儿子作世人的救主
■ 承认耶稣是神的儿子

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读经：约翰一书四章七至十五节。

1 JOHN

Message 34

THE VIRTUES OF THE DIVINE BIRTH
TO PRACTICE THE DIVINE LOVE (4)

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Scripture and Footnotes: 1 John 4:7-15 and footnotes

Outline:

■GOD—THE SOURCE OF LOVE
- The Divine Birth as the Basic Factor of Brotherly Love
- Knowing God by the Divine Life

■KNOWING GOD AS LOVE
■THE LOVE OF GOD MANIFESTED TO US
■GOD SENDING HIS SON THAT WE MIGHT LIVE THROUGH HIM
■A PROPITIATION CONCERNING OUR SINS
■LOVING ONE ANOTHER AND MANIFESTING GOD
■GOD'S LOVE PERFECTED IN US
■KNOWING THAT WE ABIDE IN HIM AND HE IN US
■GOD GIVING US OF HIS SPIRIT
■GOD'S LOVE BECOMING OUR CONSTITUTION
■GOD SENDING HIS SON AS THE SAVIOR OF THE WORLD
■CONFESSING THAT JESUS IS THE SON OF GOD

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Scripture Reading: 1 John 4:7-15

约壹四章一至六节乃是插进的话，警告信徒要辨别诸灵。这就是说，四章七节是直接接着三章二十四节的。四章七至二十一节是二章二十八节至三章二十四节这段的延伸，进一步强调三章十至二十四节所说过的弟兄相爱，这是住在主里面的生活更高的条件。

神—爱的源头

约翰在四章七节说，“亲爱的，我们应当彼此相爱，因为爱是出于神的；凡爱弟兄的，都是从神生的，并且认识神。”约翰在这里说，爱是出于神的。这指明当我们爱别人的时候，我们的爱必须是出于神的。我们对弟兄的爱不该出于我们自己，乃该出于神。信徒既是从神生的，并且认识神，就该用那出于神、作神彰显的爱，习惯的彼此相爱。

神圣的出生是弟兄相爱的基本因素

约翰在七节说，凡爱弟兄的，都是从神生的。使徒在这里所强调的仍是神圣的出生，借这神圣的出生，神圣的生命已经分赐到信徒里面，供给他们生命的能力以认识神。这神圣的出生是弟兄相爱的基本因素，这爱乃是住在主里面的生活更高的条件。我们已经看过，约翰的著作强调神圣的出生，（约壹三 9，四 7，五 1，4，18，约一 12 ～ 13，）就是我们的重生。（约三 3，5。）借着神圣的出生，我们得着了神圣的生命，就是永远的生命，（约壹一 2，）作神圣的种子种到我们里面。（约壹三 9。）出于这种子，神圣生命一切的丰富都从我们里面长出来。借此我们就住在三一神里面，并在我们为人的生活中活出这神圣的生命。所以，神圣的出生乃是我们基督徒生活的根基。

凭神圣的生命认识神

照约翰在四章七节的话看，凡爱弟兄的，不仅是从神生的，并且认识神。这认识乃是凭着由神圣出生所得着神圣的生命。（约十七 3。）这里“认识”一辞也含示经历与享受。没有经历并享受神，我们就无法认识神。这指明对神的这种认识是经历上的，不是客观的知识。我们认识神，因为我们经历过祂，并且正在享受祂。

First John 4:1-6 is a parenthetical section in which the believers are warned to discern the spirits. This means that 4:7 is the direct continuation of 3:24. First John 4:7-21 is an extension of the section from 2:28 through 3:24, stressing further the brotherly love, already covered in 3:10-24, as a higher condition of the life that abides in the Lord.

GOD—THE SOURCE OF LOVE

In 4:7 John says, “Beloved, let us love one another, because love is out of God, and everyone who loves has been begotten of God and knows God.” Here John says that love is out of God. This indicates that when we love others, our love must be something that comes out of God. Our love for the brothers should not be something out of ourselves; it should be the love that is out of God. The believers, who have been begotten of God and know God, love one another habitually with the love which is out of God as the expression of God.

The Divine Birth as the Basic Factor of Brotherly Love

In verse 7 John says that everyone who loves has been begotten of God. The apostle’s emphasis here is still the divine birth, through which the divine life has been imparted into the believers, the life that affords them the life-ability to know God. This divine birth is the basic factor of brotherly love as a higher condition of the life that abides in the Lord. We have seen that John’s writings emphasize the divine birth (3:9; 4:7; 5:1, 4, 18; John 1:12-13), which is our regeneration (John 3:3,5). Through the divine birth we have received the divine life, which is the eternal life (1 John 1:2), as the divine seed sown into our being (3:9). Out of this seed all the riches of the divine life grow from within us. It is by this that we abide in the Triune God and live the divine life in our human living. The divine birth, therefore, is the basis of our Christian life.

Knowing God by the Divine Life

According to John’s word in 4:7, everyone who loves not only has been begotten of God, but also knows God. This knowing is by the divine life (John 17:3) received from the divine birth. The word “knows” here also implies experience and enjoyment. We cannot know God without experiencing and enjoying Him. This indicates that this knowing is an experiential knowing, not an objective knowledge of God. We know God because we have experienced Him and are enjoying Him.

认识神是爱

约翰在八节接着说，“不爱弟兄的，未曾认识神，因为神就是爱。”不认识神就是没有经历祂或享受祂。你若经历并享受了是爱的神，爱必然从你身上出来。

未曾认识神的人，没有那从神圣出生所得神圣生命的认识能力。这样不是从神而生，没有神作生命的人，既不认识是爱的神，就不凭着是爱的神来爱人。

约翰在这卷书里两次告诉我们神就是爱。（约壹四 8，16。）这封书信首先说神就是光，（约壹一 5，）然后说神就是爱。爱是神素质的性质，是恩典的源头；光是神彰显的性质，是真理的源头。神圣的爱向我们显明，就成为恩典；神圣的光照耀在我们身上，就成为真理。二者在约翰福音里，就是这样显明了出来。在那里，我们借着子的显现得着恩典和真理。（约一 14，16 ～ 17。）如今在约翰的书信里，我们在子里来到父面前，摸着恩典和真理的源头。这些源头，爱与光，乃是父神自己，借着我们住在子里面，（约壹二 5，27 ～ 28，三 6，24，）作了我们在子里并在与父神圣生命的交通（约壹一 3 ～ 7）中，更深、更细的享受。

“神就是爱”一辞，就象“神就是光”（约壹一 5）和“神是灵，”（约四 24，）不是隐喻，乃是叙述。在性质上，神是灵，是爱，也是光。灵是指神人位的性质，爱是指神素质的性质，光是指神彰显的性质。爱与光都与神是生命有关，这生命是属于灵的。（罗八 2。）神、灵和生命，实际上乃是一。神就是灵，灵就是生命。在这样的生命里，有爱也有光。神圣的爱向我们显明，就成了恩典；神圣的光照在我们身上，就成了真理。约翰的福音书启示主耶稣将恩典和真理带给我们，使我们得着神圣的生命；（约三 14 ～ 16；）约翰的书信揭示神圣生命的交通，把我们带到恩典和真理的源头，就是神圣的爱与神圣的光。在他的福音书里，是神在子里到我们这里来作恩典和真理，使我们成为神的儿女；（约一 12 ～ 13；）在他的书信里，是我们这些儿女在父生命的交通里，往父那里去，有分于祂的爱与光。这是对神圣生命更往前、更深入的经历。我

KNOWING GOD AS LOVE

In verse 8 John goes on to say, “He who does not love has not known God, because God is love.” Not to know God means not to experience Him or enjoy Him. If you have experienced and enjoyed God, who is love, surely love will come forth from you.

He who has not known God does not have the knowing ability of the divine life received from the divine birth. Such a one, who has not been begotten of God and does not have God as his life, does not love with God as his love, since he does not know God as love.

In this book John twice tells us that God is love (4:8,16). This Epistle first says that God is light (1:5), and then that God is love. Love as the nature of God’s essence is the source of grace, and light as the nature of God’s expression is the source of truth. When the divine love appears to us it becomes grace, and when the divine light shines upon us it becomes truth. Both of these were manifested in this way in John’s Gospel. We received both grace and truth there through the manifestation of the Son (John 1:14, 16-17). Now in his Epistle we come in the Son to the Father and touch the sources of both grace and truth. These sources, love and light, are God the Father Himself for our deeper and finer enjoyment in the fellowship of the divine life with the Father in the Son (1:3-7) by our abiding in Him (2:5, 27-28; 3:6, 24).

The expression “God is love,” like “God is light” (1:5) and “God is Spirit” (John 4:24), is used in a predicative sense, not in a metaphoric sense. In His nature God is Spirit, love, and light. Spirit denotes the nature of God’s Person; love, the nature of God’s essence; and light, the nature of God’s expression. Both love and light are related to God as life, which life is of the Spirit (Rom. 8:2). God, Spirit, and life are actually one. God is Spirit, and Spirit is life. Within this life are love and light. We have seen that when the divine love appears to us, it becomes grace, and when the divine light shines upon us, it becomes truth. The Gospel of John reveals that the Lord Jesus has brought grace and truth to us so that we may have the divine life (John 3:14-16). The Epistle of 1 John reveals that the fellowship of the divine life brings us to the sources of grace and truth, which are the divine love and the divine light. In John’s Gospel it was God in the Son coming to us as grace and truth that we may become His children (John 1:12-13); in his Epistle it is we the children, in the fellowship of the Father’s life, coming to the Father to participate in His love and light. This is further and deeper in the experience of the

们在约翰的福音书里，因着信入子，接受了神圣的生命，接着就该在他的书信里，借着这生命的交通，继续享受这生命。

神的爱向我们显明了

约翰在四章九节接着说，“神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。”我们在这节看见神差子来的心意和目标；神差子来，使我们借着祂得生并活着。我们若没有借祂得着生命，就无法借祂活着。神差祂的儿子来，我们已经接受祂作生命，所以现今我们借祂活着。

约翰在九节说，在此神的爱就向我们显明了。向我们，直译，在我们身上，意即在我们的事上，或，关于我们。神差祂的儿子到世上来，使我们借着祂得生并活着，在此，神那更卓越、更高尚的爱就向我们显明了。

神差祂的儿子来，
使我们借着祂得生并活着

约翰在四章九节说，神差祂的独生子到世上来。这里的“世上，”原意“世界，”指堕落的人类所在的地方，与提前一章十五节者同。我们堕落的人，不仅在性情和行为上是罪恶的，（罗七 17 ～ 18，一 28 ～ 32，）并且在我们的灵里也是死的。（弗二 1，5，西二 13。）神差祂的儿子到世上来，不仅为我们的罪作了平息的祭物，使我们得着赦免，（约壹四 10，）也作了我们的生命，使我们能借着祂活着。在神的爱里，神的儿子不仅用祂的血救我们脱离罪，（弗一 7，启一 5，）更用祂的生命救我们脱离死。（约壹三 14 ～ 15，约五 24。）祂不仅是神的羔羊，除去我们的罪，（约一 29，）也是神的儿子，赐给我们永远的生命。（约三 36。）祂为我们的罪死了，（林前十五 3，）使我们在祂里面得着永远的生命，（约三 14 ～ 16，）并且因祂活着。（约六 57，十四 19。）在此，神的爱，就是祂的素质，便显明出来了。

为我们的罪作了平息的祭物

divine life. After receiving the divine life in John’s Gospel by believing in the Son, we should go on to enjoy this life in his Epistle through the fellowship of this life.

THE LOVE OF GOD MANIFESTED TO US

In 4:9 John goes on to say, “In this the love of God was manifested to us, that God has sent His Son, the only begotten, into the world that we might live through Him.” In this verse we see God’s intention and goal in sending the Son: God sent the Son so that we might live through Him. Living through the Son implies having the divine life. If we did not have life through Him, we could not live through Him. Therefore, living through the Son implies that we have received Him as our life. God sent His Son, and we have received Him as life. Now we live through Him.

In verse 9 John says that in this the love of God was manifested to us. Literally, the Greek words rendered “to us” are “in us,” that is, in our case, or, in regard to us. In that God has sent His Son into the world that we might live through Him, the higher and nobler love of God was manifested to us.

GOD SENDING HIS SON
THAT WE MIGHT LIVE THROUGH HIM

In 4:9 John says that God sent His Son, the only begotten, into the world. As in 1 Timothy 1:15, the “world” here refers to fallen mankind, whom God so loved that, by making them alive through His Son with His own life (John 3:16), they may become His children (John 1:12-13). We have seen that in verse 9 John tells us that God sent His Son into the world that we might live through Him. We, the fallen people, are not only sinful in nature and conduct (Rom. 7:17-18; 1:28-32), but also dead in our spirit (Eph. 2:1, 5; Col. 2:13). God sent His Son into the world not only to be a propitiation concerning our sins that we might be forgiven (1 John 4:10), but also to be life to us that we may live through Him. In the love of God, the Son of God saves us not only from our sins by His blood (Eph. 1:7; Rev. 1:5), but also from our death by His life (1 John 3:14-15; John 5:24). He is not only the Lamb of God who takes away our sins (John 1:29); He is also the Son of God who gives us eternal life (John 3:36). He died for our sins (1 Cor. 15:3) that we might have eternal life in Him (John 3:14-16) and live through Him (John 6:57; 14:19). In this the love of God, which is His essence, has been manifested.

A PROPITIATION CONCERNING OUR SINS

约翰在四章十节说，“不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。”“此”是指上述的事实：不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物。在这事实里，有神更卓越、更高尚的爱。

平息的祭物，是指主耶稣基督为我们的罪，将自己当作祭物献给神，（来九 28，）不仅为着救赎我们，更为着满足神的要求，平息我们与神之间的关系。因此，祂是我们在神面前平息的祭物。

我们在四章九节看见，神差祂的儿子，使我们借着祂得生并活着。我们在四章十节看见，神差祂的儿子，为我们的罪作了平息的祭物。我们将这两节摆在一起思想，就看见神差祂的儿子，为我们的罪作平息的祭物，并不是目标，而是达到目标的手续。目标乃是叫我们得着生命，并借着祂儿子活着。神差祂儿子，为我们作平息的祭物，用意乃是要我们借着祂儿子得着生命并活着。

彼此相爱并彰显神

约翰在四章十一节接着说，“亲爱的，神既是这样爱我们，我们也当彼此相爱。”这是用神的爱爱人，如同神爱我们一样。

四章十二节说，“从来没有人见过神；我们若彼此相爱，神就住在我们里面，祂的爱也在我们里面得了成全。”“见过神”这辞指明，我们若用神的爱彼此相爱，如同神爱我们一样，我们就在祂的素质上彰显祂，别人就能在我们身上看见祂素质的所是。

从来没有人见过神，但我们若用神这爱来彼此相爱，我们就将神显明出来了。因为神在我们的彼此相爱中显明出来，别人就能在这爱中看见神。

约翰在十二节说，我们若彼此相爱，神就住在我们里面。彼此相爱是我们住在神里面的条件，（约壹四 13，）我们住在神里面又是祂住在我们里面的条件。（约十五 4。）因此，我们彼此相爱，神就住在我们里面，祂的爱也在我们里面得以成全而显明出来。

In 4:10 John says, “In this is love, not that we have loved God, but that He loved us, and sent His Son a propitiation concerning our sins.” The word “this” refers to the following fact: not that we have loved God, but that He loved us, and sent His Son a propitiation concerning our sins. In this fact is the higher and nobler love of God.

The word “propitiation” indicates that the Lord Jesus Christ offered Himself to God as a sacrifice for our sins (Heb. 9:28), not only for our redemption but also for God’s satisfaction. Through His vicarious death and in Him as our Substitute, God is satisfied and appeased. Hence, He is the propitiation between God and us.

In 4:9 we see that God sent His Son in order that we might live through Him. In 4:10 we see that God sent His Son a propitiation concerning our sins. If we consider these verses together, we shall see that God’s sending His Son a propitiation concerning our sins is not the goal. Rather, this is a procedure for arriving at the goal, and the goal is that we may have life and live through the Son. Therefore, God sent His Son a propitiation for us with the intention that through His Son we may have life and live.

LOVING ONE ANOTHER AND MANIFESTING GOD

In 4:11 John continues, “Beloved, if God has so loved us, we also ought to love one another.” This is to love with the love of God as He loved us.

First John 4:12 says, “No one has ever beheld God; if we love one another, God abides in us, and His love is perfected in us.” The word “beheld” indicates that if we love one another with the love of God as He loved us, we express Him in His essence, so that others may behold Him in us in what He essentially is.

No one has ever beheld God, that is, seen God. But if we love one another with God as love, we shall manifest God. Because God is manifested in our love for one another, others will be able to see God in this love.

In verse 12 John says that if we love one another, God abides in us. To love one another is a condition of our abiding in God (4:13), and our abiding in God is a condition of His abiding in us (John 15:4). Hence, when we love one another, God abides in us, and His love is perfectly manifested in us.

二章五节里神的爱，乃是神的爱在我们里面成为我们向着祂的爱，我们乃是用这爱爱祂。在四章十二节祂的爱，乃是神的爱在我们里面成为我们向着彼此的爱，我们乃是用这爱彼此相爱。这指明我们该接受神的爱作我们的爱，用以爱神并彼此相爱。

神的爱在我们里面得了成全

约翰在四章十二节也说到神的爱在我们里面得了成全。神的爱在神自己里面已经得了成全，但现在这爱需要在我们里面得着成全，这需要神的爱成为我们的经历。神的爱若留在神里面，这爱要在神自己里面得着成全。但是当这爱成为我们的经历和享受，这爱就要在我们里面得着成全。那已经在神里面得了成全的爱，需要借着我们对这爱的享受，在我们里面得着成全。

四章十二节的“成全”一辞，原文意完整，成就，完成。神的爱在神自己里面是完全且完整的。然而，神的爱在我们里面必须在祂的彰显上得着成全、得着完成。神差祂的儿子来作我们平息的祭物和生命，在此神的爱就向我们显明了。（约壹四 9 ～ 10。）然而，我们若没有用向我们显明的这爱彼此相爱，就是说，我们若没有用神爱我们的爱彼此相爱以彰显这爱，这爱就没有完全且完整的彰显出来。我们在生活中习惯的用神的爱彼此相爱以彰显这爱，这爱就要在它的彰显上得着成全、得着完成。我们在神的爱里彼此相爱的生活，乃是这爱在我们里面在它的彰显上的成全与完成。这样，别人就能在我们那在神爱里的生活中，看见神在祂爱的素质里彰显出来。

知道我们住在祂里面，祂也住在我们里面

约翰在四章十三节说，“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。”“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，（罗八 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。他使我们确信，我们与神是一，彼此居住，且互相内住。这由我们的生活，就是习惯的彰显神爱的生活，得着证明。

“The love of God” in 2:5 is God’s love within us toward Him, with which we love Him. “His love” in 4:12 is God’s love within us toward one another, with which we love one another. This indicates that we should take God’s love as our love to love Him and to love one another.

GOD’S LOVE PERFECTED IN US

In verse 12 John also speaks of God’s love being perfected in us. The love of God is perfected already in God Himself, but now this love needs to be perfected in us. This requires that the love of God become our experience. If the love of God remains in God, it will be perfected in God Himself. But when this love becomes our experience and enjoyment, it will be perfected in us. The love that is already perfected in God needs to be perfected in us through our enjoyment of this love.

The Greek word translated “perfected” in 4:12 is teleioo, which means to complete, to accomplish, to finish. The love of God is perfect and complete in Him. However, in us it needs to be perfected and completed in its manifestation. It has been manifested to us in God’s sending His Son to be both a propitiation and life to us (4:9-10). Yet, if we do not love one another with this love as it was manifested to us, that is, if we do not express it by loving one another with it as God did to us, it is not perfectly and completely manifested. The love of God is perfected and completed in its manifestation when we express it in our living by habitually loving one another with it. Our living in the love of God toward one another is its perfection and completion in its manifestation in us. Thus, others can behold God manifested in His love-essence in our living in His love.

KNOWING THAT WE ABIDE IN HIM AND HE IN US

In 4:13 John says, “In this we know that we abide in Him and He in us, that He has given us of His Spirit.” The words “in this” mean in the fact that God has given 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 (Rom. 8:16) that we dwell in God and He 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, abiding in one another, indwelling each other mutually. This is evidenced by our living, a living that habitually expresses His love.

约翰在十三节指明，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，（约壹二 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。

神将祂的灵赐给我们

约翰在十三节还说，“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。这很象，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。

神的爱成为我们的构成

我们思想四章十一至十三节的时候，就看见我们绝不该教导圣徒用他们自己天然的爱，用神自己以外的爱来爱人。相反的，我们都需要看见神住在我们里面，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。

神差祂儿子作世人的救主

约翰在四章十四节接着说，“父差子作世人的救主，这是我们所看见，现在又作见证的。”这里的世人，指堕落的人类，与约翰三章十六节者同。

In verse 13 John indicates that we may know that we abide in God. To abide in God is to dwell in Him, remaining in our fellowship with Him, that we may experience and enjoy His abiding in us. This is to practice our oneness with God according to the divine anointing (2:27) by a living that practices His righteousness and His love. It is all by the operation of the all-inclusive compound Spirit, who dwells in our spirit and who is the basic element of the divine anointing.

GOD GIVING US OF HIS SPIRIT

In verse 13 John also says that God “has given us of His Spirit.” In Greek “of” literally means “out of”. God has given us out of His Spirit. This closely resembles and repeats the word in 3:24, which proves that this does not mean that God has given us something, such as the various gifts in 1 Corinthians 12:4, of His Spirit, but that His Spirit Himself is the all-inclusive gift (Acts 2:38). “Out of His Spirit” is an expression which implies that the Spirit of God, whom He 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 are one with God and that we abide in Him and He in us.

GOD’S LOVE BECOMING OUR CONSTITUTION

As we consider 4:11-13, we see that we should never teach the saints to love with their own natural love, with the love that is something apart from God Himself. On the contrary, we all need to see that 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.

GOD SENDING HIS SON AS THE SAVIOR OF THE WORLD

In 4:14 John continues, “And we have beheld and testify that the Father has sent the Son as Savior of the world.” As in 4:9 and John 3:16, “world” here denotes fallen mankind.

父差子作我们的救主是外在的行动，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。（约壹四 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。（约壹四 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。

承认耶稣是神的儿子

约翰在四章十五节说，“凡承认耶稣是神儿子的，神就住在他里面，他也住在神里面。”父神差遣祂的儿子作世人的救主，目的在使人承认耶稣是神的儿子而相信祂，这样神就能住在他们里面，他们也能住在神里面。但异端的塞林则派不承认这事；因此，他们没有神住在他们里面，他们也没有住在神里面。凡承认这事的，神就住在他里面，他也住在神里面，他就在神圣的生命与性情里与神成为一。

我们也许以为约翰会说，凡承认耶稣是神儿子的，罪就得着赦免，或有永远的生命。然而，约翰在这里说，凡承认耶稣是神儿子的，神就住在他里面，他也住在神里面。我们传福音的时候，该用这一节。我们该告诉人，他们若相信主，承认耶稣是神的儿子，他们的罪就要得着赦免，并且他们要得救。我们也该告诉人，他们若承认耶稣是神的儿子，神就要来到他们里面，并住在他们里面，他们也能住在神里面。这是最高的福音传讲。你曾这样传过福音么？我们传福音的时候，要告诉人，他们若相信主耶稣，承认祂是神的儿子，神要来到他们里面，住在他们里面，他们也要住在神里面。

The Father’s sending of the Son to be our Savior is an external act, that through our confessing of the Son He may abide in us and we in Him (4:15). 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 (4:13).

In 4:9,10, 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 a propitiation concerning our sins; and He sent the Son as Savior of the world.

CONFESSING THAT JESUS IS THE SON OF GOD

In 4:15 John says, “Whoever shall confess that Jesus is the Son of God, God abides in him, and he in God.” God the Father sent His Son to be the Savior of the world with the purpose that men may believe in Him by confessing that Jesus is the Son of God, so that God may abide in them and they in God. But the heretical Corinthians did not confess this. Hence, they did not have God abiding in them, nor did they abide in God. But whoever confesses that Jesus is the Son of God, God abides in him and he in God. He becomes one with God in the divine life and nature.

We may have expected John to say that whoever confesses that Jesus is the Son of God has the forgiveness of sins, or has eternal life. However, here John says that whoever confesses that Jesus is the Son of God, God abides in him and he in God. We should use this verse in preaching the gospel. We should tell people that if they believe in the Lord and confess that Jesus is the Son of God, they will be forgiven of their sins and will be saved. We should also tell them that if they confess that Jesus is the Son of God, God will come into them and abide in them, and they will be able to abide in God. This is the highest preaching of the gospel. Have you ever preached the gospel in this way? In our preaching of the gospel let us tell people that if they believe in the Lord Jesus, confessing that He is the Son of God, God will come into them to abide in them, and they will abide in God.

约翰一书

第三十五篇

神圣出生的美德
以实行神圣的爱（五）

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经文及注解：约壹四 16 至五 3 及注

纲要：

■ 知道并相信
■ 住在神里面
■ 在审判的日子坦然无惧
■ 爱里没有惧怕
■ 我们爱，因为神先爱我们
■ 三角关系的爱
■ 爱神并实行祂的诫命
■ 爱是享受三一神
　　作包罗万有之灵的结果

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读经：约翰一书四章十六节至五章三节。

在本篇信息中，我们要来看约壹四章十六节至五章三节，这是论到神圣出生的美德以实行神圣的爱，末了的一篇信息。

知道并相信

约翰在四章十六节说，“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

1 JOHN

Message 35

THE VIRTUES OF THE DIVINE BIRTH
TO PRACTICE THE DIVINE LOVE (5)

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Scripture and Footnotes: 1 John 4:16—5:3 and footnotes

Outline:

■KNOWING AND BELIEVING
■ABIDING IN GOD
■BOLDNESS IN THE DAY OF JUDGMENT
■NO FEAR IN LOVE
■LOVING BECAUSE GOD FIRST LOVED US
■A TRIANGULAR LOVE
■LOVING GOD AND PRACTICING HIS COMMANDMENTS
■LOVE AS THE OUTCOME OF THE ENJOYMENT
　　OF THE TRIUNE GOD AS THE ALL-INCLUSIVE SPIRIT

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Scripture Reading: 1 John 4:16—5:3

In this message we shall consider 4:16—5:3, the last message on the virtues of the divine birth to practice the divine love.

KNOWING AND BELIEVING

In 4:16 John says, “And we have known 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.” Here

他里面。”约翰在这里说，神在我们身上的爱，我们也知道也信。这爱就是神差子作我们救主的爱。（约壹四 14。）

约翰在四章十六节把“知道”放在“信”之前，这是很有意义的。我们在前一篇信息曾指出，这种知道包含经历和享受。照四章十六节看，我们是知道了然后相信，这事实指明我们是先经历并享受，然后相信。然而，我们的观念可能是：我们先相信然后经历。然而，我们对神的爱若没有多少经历和享受，我们就无法深信这爱。但我们在享受并经历这爱以后，就必定相信神在我们身上的爱。

“在我们身上，”意即在我们的事上，或，关于我们。所以，我们也知道也信神关于我们所有的爱。

约翰在四章十六节又说，“神就是爱。”神就是爱，这已经在神差祂儿子作我们救主和生命的事上显明了出来。（约壹四 9 ～ 10，14。）

住在神里面

约翰在四章十六节说，住在爱里面的，就住在神里面，神也住在他里面。住在爱里面，就是过着习惯的用这爱爱别人的生活，使神能在我们身上得着彰显。住在神里面，就是过着以神自己作我们里面内容和外面彰显的生活，使我们能绝对的与祂是一。神住在我们里面，就是在里面作我们的生命，并在外面作我们的生活；这样，祂就能实际的与我们是一。

在约壹四章十六节，我们看见我们与神之间有生机的联结。这生机的联结由“在…里面”这辞所指明。很有趣的是，约翰不说神就是爱，住在神里面的，就住在爱里面。他乃是说住在爱里面的，就住在神里面。在我们看，前者好象较合逻辑。但后者更实际并真实。说我们住在爱里面，就住在神里面，意思就是我们所住在其中的爱就是神自己。这指明我们对别人的爱该是神自己。我们若住在那就是神自己的爱里面，我们就住在神里面，神也住在我们里面。

在审判的日子坦然无惧

John says that we have known and believed the love which God has in us. This love is God’s love in sending the Son to be our Savior (4:14).

It is significant that in 4:16 John puts the word “known” before “believed.” As we pointed out in the foregoing message, this knowing involves experience and enjoyment. The fact that according to 4:16 we know and then believe indicates that first we experience and enjoy, and then we believe. However, our concept may be that first we believe, and then experience. However, if we do not have much experience and enjoyment of God’s love, we shall not be able to believe this love very much. But after we enjoy it and experience it, we surely believe the love which God has in us.

The words “in us” mean in our case, or in regard to us. Therefore, we have known and believed the love which God has in regard to us.

In 4:16 John again says, “God is love.” That God is love has been manifested in His sending His Son to be our Savior and life (4:9-10,14).

ABIDING IN GOD

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

In 4:16 we see that there is an organic union between us and God. This organic union is indicated by the word “in.” It is interesting that John does not say that God is love and that he who abides in God abides in love. Instead, he says that he who abides in love abides in God. To us, the former may seem more logical. But the latter is more practical and real. To say that we abide in God when we abide in love means that the very love in which we abide is God Himself. This indicates that the love that we have toward others should be God Himself. If we abide in the love which is God Himself, we then abide in God, and God abides in us.

BOLDNESS IN THE DAY OF JUDGMENT

约翰在四章十七节继续说，“在此，爱在我们便得了成全，使我们在审判的日子，可以坦然无惧；因为祂如何，我们在这世上也如何。”我们住在那是神的爱（约壹四 16）里面，神的爱就在我们里面得了成全，也就是在我们里面得以完全的显明，使我们在审判的日子，可以坦然无惧。（约壹四 18。）

约翰在四章十七节说到神的爱在我们得了成全。成全一辞，原文意完整，成就，完成。神的爱在神自己里面本身是完全且完整的，但这爱仍需要在我们里面得以成全。要叫神的爱在我们里面得以成全，我们需要经历这爱。神的爱是在我们的经历中得以成全的。约翰说神的爱若在我们里面得了成全，我们就可以在审判的日子坦然无惧。坦然无惧一辞，原文意放胆讲论，有自信。三章二十一节的坦然无惧是叫我们在与神的交通中接触神；四章十七节的坦然无惧是叫我们在基督回来时，有胆量面对祂审判台前（林后五 10）的审判。（林前三 13，四 5，提后四 8。）基督审判台前的审判不是叫我们永远沉沦或永远得救，乃是叫我们得赏赐或受刑罚。我们若用神这爱爱弟兄，当基督在祂审判台前审判祂的信徒那天，我们就会坦然无惧。

约翰在四章十七节指明，“因为祂如何，我们在这世上也如何。”“祂”与三章三节、七节者同，乃是指基督。祂曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，与祂所是的一样。

“世上，”如在四章一节的世界，不是指宇宙或这地，乃指地上人类的社会，就是组成属撒但之世界系统的人。

爱里没有惧怕

约翰在十八节接着说，“爱里没有惧怕，完全的爱把惧怕驱除，因为惧怕含有刑罚，惧怕的人在爱里未得成全。”这节的头一句直译是：“惧怕并不在爱里。”“惧怕”不是指惧怕得罪神，并受神审判，（彼前一 17，来十二 28，）乃是指惧怕我们已经得罪神，要受神的审判。“爱”是指前节所说得了成全的爱，就是我们用以爱别人之神的爱。完全的爱就是我们用神的爱爱人，而在我们里面得了

In verse 17 John continues, “In this has love been perfected with us, that we may have boldness in the day of the judgment, because even as that One is, so also are we in this world.” In our abiding in the love which is God Himself (v. 16) the love of God is perfected in us, that is, perfectly manifested in us, that we may have boldness without fear (v. 18) in the day of judgment.

In verse 17 John speaks of the love of God being perfected with us. The word “perfected” is a translation of the Greek word teleioo, to complete, to accomplish, to finish. The love of God itself is perfect and complete in Himself, but it still needs to be perfected in us. In order for God’s love to be perfected in us, we need to experience this love. In our experience the love of God is perfected. John says that if the love of God is perfected in us, we may have boldness in the day of judgment. The Greek word for “boldness” is ***parresia***, meaning boldness of speech, confidence. In 3:21 boldness is for us to contact God in fellowship with Him. In 4:17 the boldness is for us to face the judgment at the judgment seat of Christ (2 Cor. 5:10) at His coming back (1 Cor. 3:13; 4:5; 2 Tim. 4:8). The judgment at the judgment seat of Christ will not be for eternal perdition or eternal salvation, but rather will be for reward or punishment. If we love the brothers with God as love, we shall have boldness in the day when Christ judges His believers at His judgment seat.

In 4:17 John indicates that “as that One is, so also are we in this world.” As in 3:3 and 7, “that One” refers to Christ. He lived in this world a life of God as love, and now He is our life so that we may live the same life of love in this world and be the same as He is now.

As in 4:1, “world” does not refer to the universe or the earth, but to human society on the earth, to the people, who are the components of the satanic world system.

NO FEAR IN LOVE

In verse 18 John goes on to say, “There is no fear in love, but perfect love casts out fear, because fear has punishment, and he who fears has not been perfected in love.” A literal translation of the first part of this verse would be, “Fear is not in the love.” “Fear” does not refer to the fear of offending God and being judged by Him (1 Pet. 1:17; Heb. 12:28), but to the fear that we have offended God and will be judged by Him. “Love” refers to the perfected love mentioned in the preceding verse, the love of God with which we love others. Perfect love is the love that has been perfected in us by our loving

成全的爱。这样的爱把惧怕驱除，使我们不怕主再来时会受祂的刑罚。（路十二 46 ～ 47。）

约翰在四章十八节告诉我们，惧怕的人在爱里未得成全。这意思就是惧怕的人没有活在神的爱里，使神的爱在他里面得以完全的显明。

约翰先在四章十二、十七节说，神的爱需要在我们里面得以成全。然后他在四章十八节说到在爱里得成全。这指明我们与神圣的爱有了调和。爱在我们里面得成全的时候，我们就在爱里面得了成全，因为我们成了爱，爱也成了我们。

我们爱，因为神先爱我们

四章十九节说，“我们爱，因为神先爱我们。”神先爱我们，将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神，并爱众弟兄。（约壹四 20 ～ 21。）四章二十节说，“人若说，我爱神，却恨他的弟兄，就是说谎的；不爱他所看见的弟兄，就不能爱没有看见的神。”凡习惯恨弟兄的，就证明他不是住在神圣的爱里，也不是住在神圣的光中。（约壹二 9 ～ 11。）我们住在主里面，就住在神圣的爱里，也住在神圣的光中，我们就不恨弟兄，反倒习惯爱他们，在神圣的光与神圣的爱里活出神圣的生命。

约翰在四章二十一节说，“爱神的，也当爱他的弟兄，这是我们从祂所受的诫命。”这里的诫命乃是弟兄相爱的诫命。（约壹二 7 ～ 11，约十三 34。）约翰在这里所写的可以简单概括如下：神就是爱，我们若住在神里面，就会用祂作我们的爱来爱弟兄。这是约翰在这些经节里的基本思想。

三角关系的爱

约翰在五章一节接着说，“凡信耶稣是基督的，都是从神生的；凡爱那生他的，也爱从祂生的。”智慧派和塞林则派不相信耶稣和基督乃是同一位。因此他们不是神的儿女，不是从神生的。然而凡信那人耶稣是基督，是神成肉体的，（约一 1，14，二十 31，）都是从神生的，已经成为神的儿女。（约一 12 ～ 13。）这样的人爱生他的父神，

others with the love of God. Such love casts out fear and causes us to have no fear of being punished by the Lord at His coming back (Luke 12:46-47).

In 4:18 John tells us that he who fears has not been perfected in love. This means that the one who fears has not lived in the love of God so that it could be perfectly manifested in him.

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

LOVING BECAUSE GOD FIRST LOVED US

Verse 19 says, "We love, because He first loved us." God first loved us in that He has infused us with His love and generated within us the love with which we love Him and love the brothers (v. 20). First John 4:20 says, "If anyone says, I love God, and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen." He who hates a brother habitually proves that he is not abiding in the divine love nor in the divine light (2:9-11). When we abide in the Lord, we abide both in the divine love and in the divine light. We do not hate the brothers but love them habitually, living the divine life in the divine light and the divine love.

In 4:21 John says, "And this commandment we have from Him, that he who loves God love his brother also." The commandment here is the commandment of brotherly love (2:7-11; John 13:34). It is possible to summarize John's writing here in a simple way: God is love, and if we abide in Him, we shall love the brothers with Him as our love. This is John's basic thought in these verses.

A TRIANGULAR LOVE

In 5:1 John goes on to say, "Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who begets, loves him who has been begotten of Him." The Gnostics and Cerinthians did not believe in the identity of Jesus and the Christ. Hence, they were not the children of God, begotten of God. But whoever believes that the Man Jesus is the Christ, God incarnate, (John 1:1, 14; 20:31), has been begotten of God and has become a child of God (John 1:12-13). Such a one loves God

也爱从同一位父所生的弟兄。这说明、证实、且加强了前面经文中的话。（约壹四 20 ～ 21。）

五章一节指明弟兄相爱实际上是三角关系的爱，就是包括三方的爱。我们神的儿女从祂而生，必定爱我们的父，就是那位生了我们的。然后，照着五章一节，我们若爱那生我们的父，也会爱那些从祂生的。这里有三角关系的爱，这爱包括神、我们自己并神所生的。这个三角关系的爱，乃是在与那是爱的神生机的联结里。

约翰强调神圣的出生。（约壹二 29，三 9，四 7，五 1，4，18。）我们怎么可能爱神又爱人？只因为我们有神圣的出生，这事才有可能。我们已经从神生，由祂而生，因着这个出生，我们就能爱别人。我们已经指出，这是三角关系的爱。所以，这三角关系的爱与神圣的出生有关。凡信耶稣是基督的，都是从神生的。现在我们不仅爱生我们的那位，就是生我们的父，也爱从祂生的。这就是五章一节所启示，与神圣的出生有关的三角关系的爱。

爱神并实行祂的诫命

约翰在五章二节接着说，“我们若爱神，并行祂的诫命，在此就知道我们爱神的儿女。”爱神并实行祂的诫命，乃是我们爱神儿女的先决条件。这是基于神圣的出生与神圣的生命。

约翰在五章二节说到行主的诫命。“行”字原文指因着住在一些事里而习惯且持续的行那些事；因此，这字用在这封书信里是实行的意思。这字用在约壹一章六节，二章十七节、二十九节，三章四节（二次）、七节、八节、九节、十节、二十二节，以及这里的五章二节。

五章三节是这一段的结语：“我们遵守神的诫命，这就是爱祂了；并且祂的诫命不是难担的。”这里的爱字，原文是指那比人的情爱更卓越、更高尚的爱。这封书信只用这字及其动词说到爱。这里神的爱是指我们对神的爱，是由祂在我们里面的爱所产生的。

the Father who has begotten him and also loves the brother who has been begotten of the same Father. This explains, confirms, and strengthens the word in the preceding verses (1 John 4:20-21).

In 5:1 we have an indication that brotherly love is actually a triangular love, that is, a love that involves three parties. As a child of God born of Him, we surely love our Father, the One who has begotten us. Then according to 5:1, if we love the begetting Father, we shall also love those who have been begotten of Him. Here we have a triangular love, a love involving God, ourselves, and those born of God. This triangular love is in the organic union with the very God who is love.

John emphasizes the divine birth (5:1; 2:29; 3:9; 4:7; 5:1, 4, 18). How is it possible for us to love God and to love others? This is possible only because we have had the divine birth. We have been born of God, begotten of Him, and because of this birth we are able to love others. As we have pointed out, this is a triangular love. Therefore, the triangular love is related to the divine birth. Everyone who believes that Jesus is the Christ has been begotten of God. Now we love not only the One who has begotten us, our begetting Father, but also the ones begotten of Him. This is the triangular love related to the divine birth as revealed in 5:1.

LOVING GOD AND PRACTICING HIS COMMANDMENTS

In 5:2 John continues, “In this we know that we love the children of God, whenever we love God and practice His commandments.” Loving God and practicing His commandments are the prerequisite of our loving the children of God. This is based upon the divine birth and the divine life.

In 5:2 John speaks of practicing the Lord’s commandments. The Greek word rendered “practice” is poieo, a word that denotes doing things habitually and continually by abiding in the things; hence, it is used in this Epistle in the sense of practice. This word is used in 1:6; 2:17, 29; 3:4 (twice), 7, 8, 9, 10, 22; and here in 5:2.

Verse 3 is the conclusion of this section: “For this is the love of God, that we keep His commandments; and His commandments are not burdensome.” The Greek word for love here is ***agape***, denoting the love which is higher and nobler than phileo. Only ***agape*** with its verb forms is used in this Epistle for love. “The love of God” here denotes our love toward God, which is generated by His love within us.

约翰在五章三节说，我们遵守神的诫命，这就是爱祂了；并且祂的诫命不是难担的。遵守神的诫命，构成我们对祂的爱，并且是我们爱祂的证据。“难担”一辞原文直译是沉重的。对于神圣的生命连同祂的能力，神的诫命不是沉重的。

爱是享受三一神作包罗万有之灵的结果

在这些经节里，约翰实际上是说到神圣生命之交通的结果。当我们在神圣生命的交通里，就是说，在对三一神的享受里，这享受就有一种流出或结果。享受三一神的结果就是神圣的爱。当我们享受三一神时，这享受就产生神圣的爱。这样的结果必定会从这享受出来，我们自然就用这神圣的爱爱人，特别是爱所有在生机上联于生我们之父的。我们已经从这位父所生，也有许多人从祂而生。我们若享受祂，结果我们就会爱祂所有的儿女。所以，爱弟兄乃是享受三一神的结果。

这封书信所启示的三一神不仅是生命、光和爱，祂也是包罗万有的灵。这灵住在我们里面，在我们里面运行，使我们可以享受三一神。我们享受三一神，祂的素质就成了我们的所是。结果，我们就有生命、光和爱，并且我们凭这生命、在这光和爱中活着。我们自然的过一种爱神儿女的生活。这是约翰在这封书信里的思想。

然而，我们读约翰一书的时候，对爱弟兄可能没有这种领会。我们也许只看见约翰一书告诉我们神就是爱，并且嘱咐我们要彼此相爱。于是我们可能想用天然、宗教、道德的方法来爱人，模仿神的爱。在我们人的性情里，有这样去爱的倾向。但这种爱可能是道德的，天然的，甚至是文化的。

许多人都受过教导要爱人，对人要仁慈。许多基督徒当然也受到这种教训的影响。但这些基督徒可能没有看见这封书信里膏油涂抹的事。他们可能没有看见在他们里面有神圣的运行、工作并浸透。他们可能强调教训，而没有强调内里的膏油涂抹。“膏油涂抹”是这封书信的钥辞，这

In 5:3 John says that the love of God is that we keep His commandments, commandments that are not burdensome. Keeping the commandments of God constitutes our love toward Him and is an evidence that we love Him. Literally, the Greek word for “burdensome” means heavy. To the divine life with its capability, the commandments of God are not heavy.

LOVE AS THE OUTCOME OF THE ENJOYMENT OF THE TRIUNE GOD AS THE ALL-INCLUSIVE SPIRIT

In all these verses John is actually speaking concerning the issue of the fellowship of the divine life. When we are in the fellowship of the divine life, that is, in the enjoyment of the Triune God, this enjoyment will have a certain issue or outcome. The outcome of the enjoyment of the Triune God is the divine love. When we enjoy the Triune God, this enjoyment issues in the divine love. Such a result will certainly come out of this enjoyment. With this divine love we spontaneously love others. In particular, we love all those who are organically related to our begetting Father. We have been begotten of this Father, and many others also have been begotten of Him. If we enjoy Him, the result will be that we love all His children. Therefore, loving the brothers is the issue of enjoying the Triune God.

The Triune God as revealed in this Epistle is not only life, light, and love; He is also the all-inclusive Spirit. This Spirit dwells in us and moves in us so that we may enjoy the Triune God. As we enjoy the Triune God, His essence becomes our being. As a result, we have life, light, and love, and we live by this life and in this light and love. Spontaneously, we live a life that loves the children of God. This is John’s thought in this Epistle.

However, when we read 1 John, we may not have this understanding of loving the brothers. We may see only that we are told that God is love and that we are charged to love one another. Then in a natural, religious, and ethical way we may try to love others, imitating God’s love. In our nature as human beings there is the tendency to love in this way. But this kind of love may be ethical, natural, and even cultural.

Many have been taught to love others and to be kind to them. Many Christians, of course, are under the influence of such teaching. But these Christians may not see the matter of the anointing in this Epistle. They may not realize that within them there is a divine moving, working, and saturating. They may emphasize teaching, but they may fail to emphasize the inner anointing. The word “anointing” is a key word in this Epistle.

辞含示今天三一神乃是在我们里面运行的复合之膏。这膏包括三一神所已经经过的过程：成为肉体、为人生活、钉十字架、复活和升天。这过程的所有步骤都是这复合之膏的成分。

膏油涂抹就是这膏的效用。这意思就是，这膏的效用是用三一神来膏抹我们。所以，膏油涂抹是用父、子、那灵、成为肉体、人性、为人生活、钉十字架、复活和升天来膏抹我们。因此，我们被我们里面包罗万有之灵的运行膏抹，就是抹上这一切的元素。这意思就是，复合之膏的不同元素被膏抹到我们全人里面了。油漆的元素怎样涂抹到所漆的物件上，神圣的油漆，就是包罗万有之灵的元素，也照样分赐给我们全人。

正如膏油涂抹这辞所指明的，使徒约翰在这卷书中的教训非常主观，和我们与三一神生机的联结有关。今天许多基督徒强调客观的道理，神的经纶却强调膏油涂抹。我们里面的膏油涂抹正在用三一神所是、所作、以及所得着并所达到的一切，来浸透我们。

约翰一书所陈明的是主观的启示，但那些被道理、信条、客观信仰霸占的人，却忽略主观的启示，甚至定罪我们教导这个。我们关于膏油涂抹的教导，也许与传统的教导不同，但这确实是合乎圣经的。这教导即使与传统的教导不同，却与圣经所启示的没有两样。

我们看过了这封书信一章一节至五章三节，就能看见这卷书所启示的全然与膏油涂抹有关。我们需要记住膏油涂抹是什么。膏油涂抹就是经过过程的三一神在我们里面的运行、工作、浸透，作我们的生命、生命供应、享受并一切。这完全实化在神圣生命之交通里的膏油涂抹，乃是这封书信的主题。

This word implies that today the Triune God is the compound ointment moving within us. This ointment includes the process through which the Triune God has passed: incarnation, human living, crucifixion, resurrection, and ascension. All the steps of this process are the ingredients of this compound ointment.

The anointing is the function of this ointment. This means that the function of this ointment is to anoint us with the Triune God. Therefore, the anointing anoints us with the Father, the Son, the Spirit, incarnation, humanity, human living, crucifixion, resurrection, and ascension. Hence, when we are anointed by the moving of the all-inclusive Spirit within us, we are anointed with all these elements. This means that the different elements of the compound ointment are anointed into our being. Just as the elements of paint are applied to something that is painted, so the elements of the divine paint, the all-inclusive Spirit, are imparted to our being.

As indicated by the word anointing, the teaching of the apostle John in this book is very subjective and is related to our organic union with the Triune God. Whereas many Christians today emphasize objective doctrine, God's economy, His dispensation, emphasizes the anointing. The anointing within us is saturating us with all that the Triune God is, with all that He has done, and with all that He has obtained and attained.

Although 1 John presents a subjective revelation, those who are preoccupied with doctrine, creeds, and objective belief neglect the subjective revelation, and even condemn us for teaching it. Our teaching concerning the anointing may be different from traditional teaching, but it is definitely scriptural. Even if this teaching is different from the traditional teaching, it is not different from what is revealed in the Bible.

Now that we have covered this Epistle from 1:1 to 5:3, we can see that what is revealed in this book is altogether related to the anointing. We need to remember what the anointing is. The anointing is the moving, the working, the saturating, of the processed Triune God within us to be our life, our life supply, our enjoyment, and our everything. This anointing, which is fully realized in the fellowship of the divine life, is the subject of this Epistle.

约翰一书

第三十六篇

神圣出生的美德
以胜过世界、死、罪、
魔鬼和偶像（一）

*　　*　　*　　*

经文及注解：约壹五 4 至 13 及注

纲要：

■ 我们的灵由神圣的生命所重生
■ 重生的灵胜过世界
■ 我们的信
■ 那信耶稣是神儿子的
■ 水、血、那灵
■ 神的见证
■ 在子里永远的生命
■ 晓得我们有永远的生命

*　　*　　*　　*

读经：约翰一书五章四至十三节。

在约壹二章二十八节至五章二十一节，我们看见神圣出生的美德。首先，二章二十八节至三章十节上说到实行神圣的义。然后三章十节下至五章三节说到实行神圣的爱。我们要实行神圣的义，就需要一个基础，这基础就是神圣的出生。我们也需要一个凭借，这凭借就是神圣的生命。我们照着神圣的膏油涂抹，住在神圣的交通里，借此实行神圣的义。我们要实行神圣

1 JOHN

Message 36

THE VIRTUES OF THE DIVINE BIRTH TO OVERCOME THE WORLD, DEATH, SIN, THE DEVIL, AND THE IDOLS (1)

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Scripture and Footnotes: 1 John 5:4-13 and footnotes

Outline:

■OUR SPIRIT REGENERATED WITH THE DIVINE LIFE
■THE REGENERATED SPIRIT OVERCOMING THE WORLD
■OUR FAITH
■HE WHO BELIEVES THAT JESUS IS THE SON OF GOD
■THE WATER, THE BLOOD, AND THE SPIRIT
■THE TESTIMONY OF GOD
■ETERNAL LIFE IN THE SON
■KNOWING THAT WE HAVE ETERNAL LIFE

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Scripture Reading: 1 John 5:4-13

In 2:28—5:21 we see the virtues of the divine birth. First, in 2:28—3:10a we have the practice of the divine righteousness. Then in 3:10b—5:3 we have the practice of the divine love. In order to practice the divine righteousness we need a basis, and this basis is the divine birth. We also need a means. This means is the divine life. Through abiding in the divine fellowship according to the divine anointing, we have the practice of the divine righteousness. In order to practice the divine love, we need the divine

的爱，就需要神圣的生命作神圣的种子，也需要神圣的灵。（约壹三 10 下～ 24。）然后我们需要试证诸灵，（约壹四 1 ～ 6，）也需要那是至高之爱的神，以及全备的灵。（约壹四 7 ～五 3。）

神的经纶是要将祂自己作到我们里面。为此，我们需要从祂而生，也就是说，我们需要神圣的出生。这神圣的出生将神圣的生命连同神圣的性情带到我们里面。我们这些从神生的人，现今有三一神作膏油涂抹，在我们里面运行并工作。一天过一天，我们需要照着这膏油涂抹居住、住留在三一神的享受里。我盼望我们对这事实都有深刻的印象，就是三一神正在将祂自己作到我们这人里面。我们有祂那神圣的生命连同神圣的性情，作神圣的膏油涂抹，在我们里面运行并工作。现在我们只需要照着这神圣的膏油涂抹住在祂里面。

我们在本篇信息里要来看神圣出生的美德以胜过世界、死、罪、魔鬼和偶像。（约壹五 4 ～ 21。）我们胜过这些消极的事物，不是凭着我们自己、我们的所是、或我们所能作的，乃是凭着在子里的永远生命。胜过世界、死、罪、魔鬼和偶像，当然是神圣出生的一项美德。我们在本篇信息里要来看约壹五章四至十三节，这段话启示，我们能实际经历到胜过这五类消极的事物，乃是凭着在子里的永远生命。

我们的灵由神圣的生命所重生

约翰在五章四节说，“因为凡从神生之物，就胜过世界，胜过世界的，就是我们的信。”“凡从神生之物，”指每个从神生的人。但这样的说法，该是特指重生之人的灵，就是由神的生命所重生的部分。（约三 6。）重生信徒的重生之灵不犯罪，（约壹三 9，）并且胜过世界。他神圣的出生带着神圣的生命，乃是这种得胜生活的基本因素。

约翰的福音和书信都强调神圣的出生；（约一 13，三 3，5，约壹二 29，三 9，四 7，五 1，4，18；）借这出生，神的生命得以分赐到在基督里的信徒里面。（约三 15 ～ 16，36，约壹五 11 ～ 12。）这带来神圣生命的神圣出生，乃是一切关于神

life as the divine seed, and we also need the divine Spirit (3:10b-24). Then we need the proving of the spirits (4:1-6), and we also need God as the supreme love and the bountiful Spirit (4:7—5:3).

God’s economy is to work Himself into us. For this, we need to be born of Him; that is, we need the divine birth. This divine birth brings into us the divine life with the divine nature. As those who have been born of God, we now have the Triune God moving and working within us as the anointing. Day by day we need to abide, dwell, in the enjoyment of the Triune God according to this anointing. I hope that we all shall be deeply impressed with the fact that the Triune God is working Himself into our being. We have Him as the divine life with the divine nature moving and working in us as the divine anointing. Now we simply need to dwell in Him according to this divine anointing. In this message we shall begin to consider the virtues of the divine birth to overcome the world, death, sin, the devil, and the idols (5:4-21).

Our overcoming of these negative things is not by ourselves, by what we are, or by what we can do, but by the eternal life in the Son. Surely the overcoming of the world, death, sin, the devil, and idols is a virtue of the divine birth. First John 5:4-13, which we shall consider in this message, reveals that it is by the eternal life in the Son that we may have the practical experience of overcoming these five categories of negative things.

OUR SPIRIT REGENERATED WITH THE DIVINE LIFE

In 5:4 John says, “Because everything that has been begotten of God overcomes the world; and this is the victory which overcame the world—our faith.” The word “everything” refers to every person who has been begotten of God. Yet such an expression should refer especially to the part that has been regenerated with the divine life, that is, the spirit of the regenerated person (John 3:6). The regenerated spirit of the believer does not practice sin (1 John 3:9), and it overcomes the world. His divine birth with the divine life is the basic factor of such victorious living.

Both John’s Gospel and Epistle stress the divine birth (John 1:13; 3:3, 5; 1 John 2:29; 3:9; 4:7; 5:1, 4, 18), through which the divine life is imparted into the believers in Christ (John 3:15-16, 36; 1 John 5:11-12). This divine birth that brings in the divine life is the basic factor of all the mysteries concerning the divine life, such as

圣生命之奥秘—就如神圣生命的交通，（约壹一 3 ～ 7，）神圣三一的膏油涂抹，（约壹二 20 ～ 27，）住在主里面，（约壹二 28 ～三 24，）以及实行神圣的真理、（约壹一 6、）神圣的旨意、（约壹二 17、）神圣的义、（约壹二 29，三 7、）并神圣的爱，（约壹三 11，22 ～ 23，五 1 ～ 3，）以彰显神圣人位（约壹四 12）的神圣生活—的基本因素。神圣的出生带着神圣的生命，也是约壹五章四至二十一节这段话的基本因素。这神圣的出生向神所生的信徒保证，使他们对神圣生命的能力与美德有把握。

重生的信徒既有神圣生命的能力胜过世界，胜过属撒但有能力的世界系统，神的诫命对他们就不是沉重、难担的。（约壹五 3。）

重生乃是确实且专特的发生在我们的灵里。约翰三章六节说，从那灵生的，就是灵。这指明重生发生在我们的灵里。我们的灵既已蒙了重生，就不能犯罪。相反的，我们的灵能胜过一切消极的事物。

我们的灵已经由神圣的生命所重生，这就是说，神圣的生命已经分赐或注入到我们的灵里。但我们的身体还没有得着重生，我们的魂还留在神的生命之外。为这缘故，我们一旦在我们的灵里蒙了重生，就应当住在神圣的生命里，好叫这生命有自由的通道，扩展到我们的魂里。神圣的生命从我们重生的灵扩展到我们的魂里，在我们这人里面产生新陈代谢的改变，这种改变在新约里称为变化。借此我们看见，我们在灵里重生以后，需要神圣的生命浸透我们的魂，使我们里面的人变化，就是使我们的魂有新陈代谢的改变。至终时候将到，我们的身体要被神圣生命的大能改变形状，成为荣耀的身体。

我们人有三部分：灵、魂、体。在神的救恩里有三个步骤：重生、变化、改变形状。我们相信主耶稣的时候，重生就在我们的灵里发生。现今我们若住在神圣生命的交通里，这就给神圣的生命开了路，得以扩展到我们的魂里，变化我们里面之人的各部分。当主耶稣回来的时候，祂要将我们的身体改变形状，我们就要完全在神圣的生命和神圣的荣耀里。

the fellowship of the divine life (1:3-7), the anointing of the Divine Trinity (2:20-27), the abiding in the Lord, (2:28—3:24), and the divine living that practices the divine truth (1:6), the divine will (2:17), the divine righteousness (2:29; 3:7), and divine love (3:10, 22-23; 5:1-3) to express the divine Person (4:12). The divine birth with the divine life is also the basic factor of this section, from 5:4 through 5:21. It assures the God-begotten believers, giving them confidence in the ability and virtue of the divine life.

Since regenerated believers have the capability of the divine life to overcome the world, the powerful satanic world system, the commandments of God are not heavy or burdensome to them (5:3).

Regeneration takes place definitely and particularly in our spirit. John 3:6 says that that which is born of the Spirit is spirit. This indicates that regeneration takes place in our spirit. Because our spirit has been regenerated, it cannot sin. On the contrary, our spirit can overcome all negative things.

Our spirit has been regenerated with the divine life. This means that the divine life has been imparted or infused into our spirit. However, our body has not been regenerated, and our soul still remains without the life of God. For this reason, once we have been regenerated in our spirit, we should dwell in the divine life so that it may have free course to spread into our soul. The spreading of the divine life from our regenerated spirit into our soul produces a metabolic change in our being, a change which is called transformation in the New Testament. By this we see that after regeneration in our spirit, we need the divine life to saturate our soul in order to cause the transformation of our inner being, the metabolic change of our soul. Eventually, the time will come when our body will be transfigured by the power of the divine life into a glorious body.

As human beings we have three parts: the spirit, the soul, and the body. In God's salvation there are three steps: regeneration, transformation, and transfiguration. Regeneration took place in our spirit when we believed in the Lord Jesus. Now if we abide in the fellowship of the divine life, this will open the way for the divine life to spread into our soul and to transform the parts of our inward being. When the Lord Jesus comes back, He will transfigure our bodies. Then we shall be fully in the divine life and in the divine glory.

今天我们的魂和身体都带给我们麻烦。我们若不住在神圣生命的交通里，我们的身体和魂就要为难我们。赞美主！我们有个盼望，我们麻烦的身体要改变形状。我们也感谢主，在我们的魂里有变化。所有的信徒已经经历了神救恩的初阶，就是重生。借着重生，神圣的出生，我们得着了神圣的生命，就是在子里面永远的生命，这永远的生命实际上就是子自己。

重生的灵胜过世界

根据约壹五章四节所说，凡从神生之物，就胜过世界。我们已经看见，“凡从神生之物”是指人的灵。所以，胜过世界的乃是重生之人的灵。在胜过世界这件事上，我们不该信靠我们自己的能力或努力。我能从经历中见证，我们需要信靠我们的灵。我们的灵足能胜过撒但与世界那邪恶的系统，但我们在自己里面无法胜过世界。我们运用我们的灵，停留在我们的灵里，且凭着我们的灵生活行动，我们的灵就有生命的能力胜过一切消极的事物。这就是为什么我们需要运用我们的灵与主有交通，并且为着享受主有祷告。我们也需要运用我们的灵，呼求主名并祷读主话。这种操练激发我们灵里的能力以胜过世界。

有能力胜过邪恶、属撒但之世界的，乃是我们灵里神圣的生命。我们被试诱包围着，什么能胜过试诱？我们灵里神圣的生命能胜过试诱。我们都需要看见，我们的灵与神圣的生命调和，这灵是能胜过世界的器官。

我们的信

约翰在五章四节下半说，“胜过世界的，就是我们的信。”这是指信耶稣是神的儿子，（约壹五 5，）使我们从神而生，得着神圣生命的信，借着这信我们就能胜过撒但所组织并霸占的世界。

实际上，我们所信靠的，不该是我们的信本身。信的本身并不胜过世界。我们的信带我们进入一种生机的联结，胜过世界的乃是这种生机的联结。信并不直接胜过世界。

Today both our soul and body give us trouble. If we do not abide in the fellowship of the divine life, our body and soul will give us a difficult time. Praise the Lord for the hope that our troublesome body will be transfigured! We also thank the Lord for the transformation that is taking place in our soul. All believers have experienced regeneration, the initial step of God's salvation. Through regeneration, the divine birth, we received the divine life, the eternal life, which is in the Son. Actually, this eternal life is the Son Himself.

THE REGENERATED SPIRIT OVERCOMING THE WORLD

According to 5:4, everything that has been begotten of God overcomes the world. We have seen that "everything" points to the human spirit. Therefore, it is the regenerated human spirit that overcomes the world. Regarding overcoming the world, we should not trust in our own ability or effort. From experience I can testify that we need to trust our spirit. Our spirit is well able to overcome Satan and the world, the evil system. But in ourselves we cannot overcome the world. When we exercise our spirit, stay in our spirit, and walk by our spirit, we shall see that our spirit has the life ability to overcome all negative things. This is why we need to exercise our spirit to have fellowship with the Lord and pray concerning the enjoyment of the Lord. We also need to exercise our spirit to call on the Lord's name and to pray-read the Word. This exercise stirs up the ability in our spirit to overcome the world.

It is the divine life in our spirit that has the ability to overcome the evil, satanic world. We are surrounded by temptations. What can overcome them? The divine life in our spirit can overcome temptation. We all need to see that our spirit is mingled with the divine life and is the organ that can overcome the world.

OUR FAITH

In 5:4b John says, "And this is the victory which overcame the world—our faith." This is the faith that believes that Jesus is the Son of God (5:5) that we may be begotten of God and have His divine life, by which we are enabled to overcome the Satan-organized-and-usurped world.

Actually, our trust should not be in our faith itself. The faith by itself does not overcome the world. Our faith brings us into an organic union, and it is this organic union, not the faith directly, that overcomes the world. We may use switching on

我们可以用打开电流的开关作例子来说明。打开开关的行动不是电力本身，乃是凭借，借此电器就被带进与电的联结里。同样的，我们可以说，信是凭借，让我们“打开开关”与三一神相通。借着相信主耶稣，我们被带进与三一神生机的联结里；我们“打开开关”与祂相通，然后由信所产生的这种联结就胜过世界。

那信耶稣是神儿子的

约翰在五章五节接着说，“胜过世界的是谁？不就是那信耶稣是神儿子的么？”这样的信徒乃是从神而生，并得着神圣生命的人。（约一 12 ～ 13，三 16。）这神圣的生命加给他力量，使他胜过由撒但加力推动的邪恶世界。智慧派和塞林则派并非这种信徒，他们仍是撒但邪恶系统下可怜的受害者。但我们相信耶稣是神的儿子，这带我们进入与子（三一神的具体化身）生机的联结里。乃是这在子里与三一神生机的联结，胜过了世界。

水、血、那灵

约翰在五章六节接着说，“这借着水与血来的，就是耶稣基督；不是单凭着水，乃是凭着水，又凭着血；并且作见证的就是那灵，因为那灵就是真理。”这耶稣基督来作神的儿子，使我们从神而生，并得着神圣的生命。（约十 10，二十 31。）神乃是在祂儿子里面，赐给我们永远的生命。（约壹五 11 ～ 13。）拿撒勒人耶稣被证实为神的儿子，乃是凭着祂受浸时所经过的水，（太三 16 ～ 17，约一 31，）凭着祂在十字架上所流的血，（约十九 31 ～ 35，太二七 50 ～ 54，）也是凭着祂所赐那没有限量的灵。（约一 32 ～ 34，三 34。）凭这三样，神已经见证耶稣就是所赐给我们神的儿子；（约壹五 7 ～ 10；）我们因信入祂的名，就在祂里面得着永远的生命。（约壹五 11 ～ 13，约三 16，36，二十 31。）受浸的水借着埋葬旧造的人，了结了他们；十字架上所流的血，救赎了神从旧造中所拣选的人；并且那灵，就是真理，也就是生命里的实际，（罗八 2，）使那些神用祂的生命所重生，从旧造中赎出来的人有新生的起头。这样，他们从神而生，成为神的儿女，（约三 5，15，一 12 ～ 13，）活出

electrical current as an illustration. The act of switching on is not the power itself. It is the means by which appliances are brought into union with electricity. In a similar way, we may say that faith is the means for us to “switch on” to the Triune God. By believing in the Lord Jesus, we are brought into organic union with the Triune God; we “switch on” to Him. This union, produced by faith, then overcomes the world.

HE WHO BELIEVES THAT JESUS IS THE SON OF GOD

In 5:5 John continues, “And who is he who overcomes the world but he who believes that Jesus is the Son of God?” Such a believer is one who has been begotten of God and has received the divine life (John 1:12-13; 3:16). The divine life empowers him to overcome the evil world energized by Satan. Such believers are in contrast to the Gnostics and Cerinthians, who were not this kind of believer, but remained the pitiful victims of the evil satanic system. But our believing that Jesus is the Son of God brings us into an organic union with the Son, who is the embodiment of the Triune God. It is this organic union with the Triune God in the Son that overcomes the world.

THE WATER, THE BLOOD, AND THE SPIRIT

In 5:6 John goes on to say, “This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the truth.” He, Jesus Christ, came as the Son of God so that we may be born of God and have the divine life (John 10:10; 20:31). It is in His Son that God gives us eternal life (1 John 5:11-13). Jesus, the Man of Nazareth, was testified to be the Son of God by the water He went through in His baptism (Matt. 3:16-17; John 1:31), by the blood He shed on the cross (John 19:31-35; Matt. 27:50-54), and also by the Spirit He gave not by measure (John 1:32-34; 3:34). By these three, God has testified that Jesus is His Son given to us (1 John 5:7-10) so that in Him we may receive His eternal life by believing in His name (5:11-13; John 3:16, 36; 20:31). The water of baptism terminates people of the old creation by burying them; the blood shed on the cross redeems those whom God has chosen from among the old creation; and the Spirit, who is the truth, the reality in life (Rom. 8:2), germinates those whom God has redeemed out of the old creation by regenerating them with the divine life. Thus they are born of God and become His children (John 3:5, 15; 1:12-13) to live a life that practices the truth (1 John 1:6),

实行真理、（约壹一6、）神的旨意、（约壹二17、）神的义、（约壹二29、）并神的爱，（约壹三10～11，）使神得着彰显的生活。

约翰在五章六节说，那灵作见证，因为那灵就是真理。那灵，就是那真理、实际的灵，（约十四16～17，十五26，）见证耶稣是神的儿子，在祂里面有永远的生命。借着这样的见证，祂便将神的儿子分赐到我们里面，作我们的生命。（西三4。）六节的真理是指神的儿子基督一切所是的实际。（约十六12～15。）

五章七、八节说，“作见证的原来有三，就是那灵、水与血，这三样也都归于一。”归于一，亦即归于在他们见证中的那件事、那个点或那个目的。

五章六至八节说，神见证耶稣是神的儿子。神用三个步骤见证这事：凭着水、凭着血、凭着那灵。水是指主耶稣的受浸。根据四福音的记载，主从水里上来，天立刻开了，有声音宣告祂是神的爱子。那是神见证耶稣基督是祂的儿子，这乃是凭着水、凭着受浸所作的见证。三年半之后，主耶稣死在十字架上，流出祂的血。主死了以后，有人站在十字架旁边见证祂是神的儿子。那是神凭着血见证耶稣基督是神的儿子。在这之后有那灵的见证。基督在复活里成了赐生命的灵。

我们若仔细读约壹五章六节，就会看见主耶稣借着水与血而来，但这一节没有告诉我们祂借着那灵而来。然后七、八节清楚告诉我们，作见证的有三，就是那灵、水与血。基督乃是借着水、借着血、并成为那灵而来。祂当然不是成为水或血而来，祂乃是至终在复活里成为那灵而来。不仅如此，照六节看，基督是凭着水，又凭着血而来。但这一节没有说祂是凭着那灵而来。这一节论到那灵有“就是”的思想，因为这一节告诉我们：“作见证的就是那灵。”所以，我们需要清楚看见，基督乃是借着水、借着血、并成为那灵而来。

“借着水与血，”是指祂职事开始的受浸，以及祂职事末了的钉十字架。在这之后，基督在复活里成了赐生命的灵，因此祂成为那灵而来。神的儿子借着水与血而来，就

the will of God (2:17), the righteousness of God (2:29), and the love of God (3:10-11) for His expression.

In 5:6 John says that the Spirit testifies because the Spirit is the truth. The Spirit, who is the truth, the reality (John 14:16-17; 15:26), testifies that Jesus is the Son of God, in whom is the eternal life. By thus testifying, He imparts the Son of God into us to be our life (Col. 3:4). In verse 6 truth denotes the reality of all that Christ is as the Son of God (John 16:12-15).

Verses 7 and 8 say, “Because there are three who testify, the Spirit and the water and the blood, and the three are for the one.” “For the one” also means unto the one, that is, unto the one thing, the one point or purpose in their testimony.

First John 5:6-8 says that God testified that Jesus Christ is the Son of God. God testified this in three steps: by water, by the blood, and by the Spirit. The water refers to the baptism of the Lord Jesus. According to the record of the four Gospels, immediately after the Lord came up from the water, the heavens were opened and a voice declared that He is God’s beloved Son. That was God’s testimony that Jesus Christ is His Son, the testimony by water, by baptism. Three and a half years later, the Lord Jesus died on the cross, shedding His blood. Someone standing near the cross testified, after the Lord died, that He was God’s Son. That was the testimony of God by blood concerning Jesus Christ being the Son of God. Following this, we have the testimony of the Spirit. In resurrection Christ became a life-giving Spirit.

If we read 5:6 carefully, we shall see that the Lord Jesus came through water and through blood, but we are not told that He came through the Spirit. Then in verses 7 and 8 we are told clearly that there are three who testify, and that these three are the Spirit, the water, and the blood. Christ came through the water, through the blood, and as the Spirit. Of course, He did not come as the water or as the blood, but eventually, in resurrection, He came as the Spirit. Furthermore, according to verse 6, Christ came in the water and in the blood. But this verse does not say that He came in the Spirit. Concerning the Spirit, this verse has the thought of being, for we are told, “The Spirit is He who testifies.” Therefore, we need to see clearly that Christ came through the water, through the blood, and as the Spirit.

The phrase “through water and blood” refers to the baptism at the beginning of His ministry and to crucifixion at the end of His ministry. After this, in resurrection Christ became the life-giving Spirit, and thus He came as the Spirit. The Son of God

是借着祂的受浸与钉十字架而来。我们也可以说，祂是凭着水，又凭着血而来。然后，祂不是借着那灵或凭着那灵而来，乃是成为那灵而来。

受浸的水了结旧造，十字架上所流的血救赎凡神从旧造中所拣选的。然后那灵来了，使神所拣选并救赎的人有新生的起头。所以，这里有了结、救赎、并使人有新生的起头。我们是旧造，已经被了结；但我们是神所拣选的人，首先蒙了救赎，然后有新生的起头，成为新造。这新造是神儿女的组成。

耶稣基督凭着了结、救赎、使人有新生的起头这三个步骤，不仅已经被证实为神的儿子，也已经进到我们里面。借着祂受浸的水、借着祂十字架的血、并成为那灵，基督已经被证实为神的儿子。祂也凭着这三个步骤进到我们的灵里。这就是说，凭着了结、救赎、并使人有新生的起头，现今基督就在我们里面。阿利路亚，我们是被了结、蒙救赎、且有了新生起头的人！我们不再是旧造，乃是新造，带着新的出生和新的生命。因为我们是神的儿女，我们就有生命的能力以胜过世界和一切消极的事物。

神的见证

约翰在五章九节接着说，“我们若领受人的见证，神的见证更大，因为这是神为祂儿子所作的见证。”这里神的见证，乃是那凭着水、血与那灵，说出耶稣是神儿子的见证。这见证比人的见证更大。

十节说，“信入神儿子的，就有这见证在他里面。不信神的，就是将神当作说谎的，因他不信入神为祂儿子所作的见证。”神为祂儿子作见证，使我们可以信入祂的儿子，并得着神圣的生命。我们若信入祂的儿子，我们就领受祂的见证，且有祂的见证在我们里面；否则，我们就是不信入祂所作的见证，将祂当作说谎的。

在子里永远的生命

came through water and through blood, that is, through His baptism and through His crucifixion. We may also say that He came in the water and in the blood. Then He came not through the Spirit nor in the Spirit, but as the Spirit.

The water of baptism terminates the old creation, and the blood shed on the cross redeems whatever God has chosen of the old creation. Then the Spirit comes to germinate what God has chosen and redeemed. Therefore, here we have termination, redemption, and germination. As the old creation, we have been terminated. But as God’s chosen ones we were first redeemed and then germinated to be the new creation. This new creation is a composition of God’s children.

By these three steps of termination, redemption, and germination, Jesus Christ has not only been testified as the Son of God, but has also entered into us. Through the water of His baptism, through the blood of His cross, and as the Spirit, Christ has been testified as the Son of God. By these three steps He has also come into our spirit. This means that by termination, redemption, and germination, Christ is now within us. Hallelujah, we are a terminated, redeemed, and germinated people! We are no longer the old creation; we are the new creation with the new birth and a new life. Because we are the children of God, we have the life ability to overcome the world and all negative things.

THE TESTIMONY OF GOD

In 5:9 John goes on to say, “If we receive the testimony of men, the testimony of God is greater; because this is the testimony of God that He has testified concerning His Son.” The testimony of God here is the testimony by water, blood, and the Spirit that Jesus is the Son of God. This testimony is greater than that of men.

Verse 10 says, “He who believes in the Son of God has the testimony in himself. He who does not believe God has made Him a liar, because he has not believed in the testimony which God has testified concerning His Son.” God testified concerning His Son that we may believe in His Son and have His divine life. If we believe in His Son, we receive and have His testimony in ourselves. Otherwise, we do not believe what He has testified and make Him a liar.

ETERNAL LIFE IN THE SON

约翰在五章十一、十二节接着说，“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。”神的见证不仅说出耶稣是神的儿子，也说出祂将那在子里的永远生命赐给我们。祂的儿子乃是祂赐给我们永远生命的凭借，这永远的生命就是祂对我们的目标。因为生命是在子里面，（约一 4，）并且子就是生命，（约十一 25，十四 6，西三 4，）所以子与生命乃是一，是分不开的。

我们若有神的儿子，就有永远的生命，因为永远的生命是在子里面。我们可以说，子是永远生命的容器。我们借着相信子而接受子，就有永远的生命。

我们可以说，永远的生命，神圣的生命，是我们基督徒生活的“资本。”这永远的生命实际上就是子，子乃是三一神的具体化身。借此我们看见，永远的生命是三一神。现今三一神乃是膏油涂抹，在我们里面运行并工作。这膏油涂抹也是永远生命的运行。永远的生命不是一样东西，乃是一个人位，就是三一神的具体化身。现今这人位在我们里面运行，用祂自己，就是用永远的生命连同这生命的素质（三一神自己）膏抹我们。三一神是永远生命的内容，素质。所以，永远的生命膏抹我们，乃是用三一神来膏抹我们。这给我们基础与凭借，叫我们的生活实行神圣的义，实行神圣的爱，胜过世界、死、罪、魔鬼和偶像。

孔子教导人，大学之道，在明明德。但神新约的经纶教导人，永远的生命是三一神的具体化身，这生命用三一神的素质膏抹我们。至终，借着不断的膏抹，我们要在生命和性情上与三一神一样，祂的素质要成为我们的素质，使我们和祂一样。然后我们所过的生活，就要满了义和爱，并且自然胜过世界、死、罪、魔鬼和偶像。我们不需要努力去过这种生活，只要我们照着膏油涂抹住在永远生命的交通里，我们就自然的实行义和爱，同时胜过一切消极的事物。

晓得我们有永远的生命

In 5:11 and 12 John continues, “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.” The testimony of God is not only that Jesus is His Son, but also that He gives to us eternal life, which is in His Son. His Son is the means to give us His eternal life, which is His goal with us. Because the life is in the Son (John 1:4) and the Son is the life (John 11:25; 14:6; Col. 3:4), the Son and the life are one, inseparable.

If we have the Son of God, we have eternal life, because eternal life is in the Son. We may say that the Son is a container of eternal life. When we receive the Son by believing in Him, we have eternal life.

We may say that eternal life, the divine life, is the “capital” of our Christian life. Actually, this eternal life is the Son, and the Son is the embodiment of the Triune God. By this we see that eternal life is the Triune God. Now the Triune God is moving and working within us as the anointing. This anointing is also the moving of eternal life. Eternal life is not a thing; it is a Person who is the embodiment of the Triune God. Now this Person is moving within us to anoint us with Himself, that is, with eternal life and with the essence of this life, which is the Triune God. The Triune God is the content, the essence, of eternal life. Therefore, when eternal life anoints us, it anoints us with the Triune God. This gives us the basis and the means to live a life that practices the divine righteousness, practices the divine love, and overcomes the world, death, sin, the devil, and idols.

Confucius taught that the highest learning was to cultivate and develop what he called the bright virtue. But God’s New Testament economy teaches that eternal life is the embodiment of the Triune God and that this life is anointing us with the essence of the Triune God. Eventually, through continuous anointing, we shall become the same in life and nature as the Triune God, in that His essence will become ours, making us the same as He. Then we shall live a life full of righteousness and love, a life that spontaneously overcomes the world, death, sin, the devil, and idols. There is no need for us to try to live such a life. As long as we dwell in the fellowship of eternal life according to the anointing, we shall spontaneously practice righteousness and love and simultaneously overcome all negative things.

KNOWING THAT WE HAVE ETERNAL LIFE

约翰在五章十三节说，“我将这些话写给你们信入神儿子之名的人，要叫你们晓得自己有永远的生命。”经上所写的话，乃是那些信入神儿子之名的信徒，有永远生命的确据。我们凭信而接受永远的生命乃是事实，圣经上的话就是这事实的确据；这些话是我们永远救恩的契据。借此我们有了确据和凭质，知道只要我们信入神儿子的名，就有永远的生命。

圣经的话乃是永远生命的凭质。圣经也是我们救恩的契据，这就是圣经称为约或遗命的原因。我们不仅有永远生命的事实，我们还有凭质、保证、契据，证明我们有永远的生命。赞美主！我们有救恩和永远的生命，并且有契据来证明。

In 5:13 John says, “I write these things to you that you may know that you have eternal life, to you who believe in the name of the Son of God.” The written words of the Scriptures are the assurance to the believers, who believe in the name of the Son of God, that they have eternal life. Our believing to receive eternal life is the fact; the words of the Holy Writings are the assurance concerning this fact. They are the title deed of our eternal salvation. We are assured and have the pledge by them that because we believe in the name of the Son of God we have eternal life.

The word of the Bible is the pledge of eternal life. The Bible is also the title deed of our salvation. This is why the Bible is called a covenant or testament. We not only have the fact of eternal life; we also have the pledge, the guarantee, the title deed, to prove that we have eternal life. Praise the Lord that we have salvation and eternal life and also the title deed to prove it!

约翰一书

第三十七篇

神圣出生的美德
以胜过世界、死、罪、
魔鬼和偶像（二）

*　　*　　*　　*

经文及注解：约壹五 14 至 17 及注

纲要：

■ 神圣的交通
■ 永远的生命胜过死
■ 照神的旨意求
■ 知道我们得着所求的
■ 祈求与赐给生命
■ 至于死的罪

*　　*　　*　　*

读经：约翰一书五章十四至十七节。

我们在本篇信息中，要来看约壹五章十四至十七节。

神圣的交通

约壹五章十四节说，“我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。”原文这节的开头有个连接词，这是非常重要的。没有这个字，我们可能会认为五章十四至十七节这段话与前面一段话是分开的，彼此没有关联。我们也可能会认为作者在十四节所说到的，来得很突然。然而

1 JOHN

Message 37

THE VIRTUES OF THE DIVINE BIRTH
TO OVERCOME THE WORLD, DEATH, SIN,
THE DEVIL, AND THE IDOLS (2)

*　　*　　*　　*

Scripture and Footnotes: 1 John 5:14-17 and footnotes

Outline:

■THE DIVINE FELLOWSHIP
■ETERNAL LIFE OVERCOMING DEATH
■ASKING ACCORDING TO GOD’S WILL
■KNOWING THAT WE HAVE THE REQUESTS
■ASKING AND GIVING LIFE
■SIN UNTO DEATH

*　　*　　*　　*

Scripture Reading: 1 John 5:14-17

In this message we shall consider 5:14-17.

THE DIVINE FELLOWSHIP

Verse 14 says, “And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.” The word “and” at the beginning of this verse is important. Without this word, we may think that 5:14-17 is a section separate from the foregoing section and having nothing to do with it. We may also think that what the writer covers in verse 14 comes in suddenly. Actually, however, according

照着属灵的事实，约翰在十四节所说的话实际上不是突发的，乃是从前面几节自然的流出。

五章四至十三节给我们看见，我们已经接受了一章一至二节所说永远的生命，接着十四至十七节告诉我们，如何在一章三至七节所说永远生命的交通里祷告。一章前七节经文指明我们已经接受永远的生命，出于这永远的生命，我们就与使徒有交通，也与父和子有交通。五章四至十七节的原则也是一样。在五章四至十三节，我们接受了永远的生命；在五章十四至十七节，我们在这生命的交通里。当然，这里没有“交通”一辞，这些经节是说到祷告。当我们凭着神圣的生命祷告的时候，我们就在神圣生命的交通里。所以，这些经节事实上是指神圣的交通。

永远的生命胜过死

原文五章十四节开头的连接词，把五章四至十三节的生命与五章十四至十七节的交通连接起来。在前一段话里说到我们接受了永远的生命，并且我们有写出来的话作这事的确据。现在约翰用他在五章四至十三节所写的话作基础，给我们看见这永远的生命能胜过死。我们已经接受永远的生命，这生命已经在我们里面得着证实、证明并保证。现在约翰要指出永远的生命胜过死。

你也许认为五章十四至十七节是论到我们的祷告，以及神答应我们的祷告。实际上，约翰在这几节的用意是要给我们看见，在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死。永远的生命吞灭我们里面的死，也吞灭别的肢体里面的死。

我们在召会生活里并不是单独的生活。因为召会是基督的身体，所以我们乃是和身体上同作肢体的一同生活。既然我们在身体里，我们就是肢体，和其他同作肢体的在一起。永远的生命不仅顾到我们自己的需要，也顾到我们周围同作肢体者的需要。永远的生命胜过我们里面的死，也胜过我们弟兄里面的死，特别胜过那些软弱或有难处之人里面的死。

软弱与死有关，难处也是由死而来。只要召会生活里有难处，就指明在召会中那些人中间有死。所以，我们需要永远的生命来胜过、吞灭这死。如果你比较刚强，另一位

to spiritual facts, what John speaks of in verse 14 is not a surprise. Rather, it is a spontaneous outflow from the preceding verses.

First John 5:4-13 shows us that we have received eternal life, as mentioned in 1:1-2. Then verses 14 through 17 tell us how we pray in the fellowship of eternal life, as mentioned in 1:3-7. The first seven verses of chapter one indicate that we have received eternal life, and out of this eternal life we have fellowship with the apostles and also with the Father and the Son. The principle is the same in 5:4-17. In 5:4-13 we have received eternal life, and in 5:14-17 we are in the fellowship of this life. Of course, the word “fellowship” is not here. These verses speak of prayer. When we pray by the divine life, we are in the fellowship of the divine life. Therefore, these verses in fact refer to the divine fellowship.

ETERNAL LIFE OVERCOMING DEATH

The word “and” at the beginning of verse 14 connects the life in 5:4-13 to the fellowship in 5:14-17. In the former section we have received eternal life, and we have the written word as the assurance of this. Now John uses what he has written in 5:4-13 as a basis to show us that this eternal life can overcome death. We have received eternal life, and this life has been testified, proved, and pledged within us. Now John intends to point out that eternal life overcomes death.

Perhaps you regarded 5:14-17 as verses concerning our prayer and God’s answer to our prayer. Actually, John’s intention in these verses is to show us that the eternal life within us can overcome death both in ourselves and in other members of the church. Eternal life swallows up death within us and death within other members.

In the church life we do not live alone. Because the church is the Body, we live with the fellow members of the Body. Since we are in the Body, we are members with the other fellow members. Eternal life not only takes care of our own need; it also takes care of the need of the fellow members around us. It overcomes death within us, and it overcomes death within our brothers. Especially, it overcomes death in those who are weak or who have problems.

Weakness is related to death, and problems come from death. As long as there are problems in the church life, this is an indicator that there is death among those in the church. Therefore, we need eternal life to overcome, to swallow up, this death. If you

同作肢体的比较软弱，那么你就可以从里面将生命供应给软弱的，好吞灭他里面的死。

现在我们能明白为何原文五章十四节以连接词来开始。我们将十三、十四节下再读一次：“我将这些话写给你们信入神儿子之名的人，要叫你们晓得自己有永远的生命。…这是我们向着祂所存坦然无惧的心。”表面看来，十四节下半不合式或不合逻辑，但我们若摸着作者灵里的负担，就会看见他的用意是要给我们看见，我们不仅有永远的生命，并且在我们里面这永远的生命是胜过死，并将死吞灭。

照神的旨意求

约翰在五章十四节说，“我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。”这里“坦然无惧的心，”指我们在与神的交通中，为着祷告所存坦然无惧的心。我们因着相信神的儿子，借着神圣的出生，便得着了永远的生命；基于这个事实，我们就能借此接触神，在永远生命的交通里，因着良心无亏，（徒二四16，）坦然无惧，照着祂的旨意祷告，确信祂必听我们。

这节圣经说到照神的旨意求，不照我们的渴望、偏好或方式求。我们怎能知道所求的是照祂的旨意？照神旨意求的人是蒙了重生、有神圣的生命、在神圣生命的交通里的人。我们在约壹三章看见，这样一个人有无亏的良心。就是说，他的心不责备他，因为当他在神圣生命的交通里，他有无亏的良心。只要我们住在神圣生命的交通里，我们的良心必然没有亏欠。然后我们就能照着神的旨意祷告、祈求。借此我们看见，在神圣生命的交通里祷告的人，真正与主是一。我们乃是这样认识神的旨意：借着与祂是一，借着住在祂里面，借着留在神圣生命的交通里。

照神旨意的祷告，指明祷告的人住在神圣生命的交通里，也住在主自己里面。这样一位信徒就与主是一。这使他能向着神存坦然无惧的心。当我们在神圣生命的交通里，我们的良心没有亏欠，我们就与神有平安，我们也存坦然无

are stronger and a fellow member is weaker, then you may become the one to supply the life from within you to the weaker one in order to swallow up the death within him.

Now we can understand why verse 14 begins with “and.” Let us read verses 13 and 14a again: “I write these things to you that you may know that you have eternal life, to you who believe in the name of the Son of God. And this is the boldness which we have toward Him.” Apparently, the first part of verse 14 is not fitting or logical. But if we touch the burden in the writer’s spirit, we shall see that his intention is to show us not only that we have eternal life, but also that this eternal life within us overcomes death and swallows it up.

ASKING ACCORDING TO GOD’S WILL

In verse 14 John says, “This is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.” Here “boldness” refers to the boldness we have for our prayer in fellowship with God. Based upon the fact that we have received eternal life through the divine birth by believing in the Son of God, we can pray, in the fellowship of eternal life, by contacting God, in the boldness of a conscience void of offense (Acts 24:16), according to His will, with the assurance that He will hear us.

This verse speaks of asking according to God’s will, not according to our desire, preference, or way. But how can we know that the thing we are asking is according to His will? A person who asks according to God’s will is one who has been regenerated, who has the divine life, and who is in the fellowship of the divine life. As we saw in chapter three, such a person will have a conscience void of offense. This means that his heart does not blame him, for while he is in the fellowship of the divine life, he has a conscience without offense. As long as we abide in the fellowship of the divine life, our conscience will surely be without offense. Then we shall be able to pray, to ask, according to God’s will. By this we see that a person who prays in the fellowship of the divine life is truly one with the Lord. It is in this way that we know God’s will: by being one with Him, by abiding in Him, and by remaining in the fellowship of the divine life.

The prayer that is according to the will of God indicates that the praying one is abiding in the fellowship of the divine life and is also abiding in the Lord Himself. Such a believer is one with the Lord. This makes it possible to have boldness toward God. When we are in the fellowship of the divine life and our conscience is without offense,

惧的心祷告，不是照我们的感觉，乃是照祂的旨意。因为我们照祂的旨意祷告，所以祂就听我们。

知道我们得着所求的

约翰在五章十五节接着说，“我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。”这个知道乃是基于我们得着神圣的生命以后，我们住在主里面，以及在祂名里向神祷告中与祂是一的事实。（约十五 7，16，十六 23 ～ 24。）基于我们已借着神圣的出生得着神圣的生命这事实，我们可以住在主里面，并在祷告中与祂是一。因为我们在祷告中与主是一，所以我们是在祂的名里祷告。借此我们知道祂听我们一切所求的。我们不是在自己里面，照着自己的心思求，乃是在主里面，照着神的旨意求。所以，我们知道我们所求于祂的无不得着。

祈求与赐给生命

约翰在五章十六节来到这一段话的要点：“人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。有至于死的罪，我不说当为那罪祈求。”这节的“至于死，”直译是“向着死。”约翰在这里是说，人若看见他的弟兄，就是在主里和他亲近的人，犯了不至于死的罪，就当为那人祈求。这里的“祈求，”必是指我们住在与神交通里而有的祷告。

“当…祈求”的主词，无疑的是指那看见弟兄犯了不至于死之罪的人。但“将生命赐给他，”这里的主词是指谁？有些英文译本在这里用了大写的代名词，因而把这句的主词说成是主。实际上，二句的主词都是指同一个人，就是那看见弟兄犯罪并为弟兄祈求的人。

“将生命赐给他”这句话的主词还是上文的“人，”这人也是“祈求”的主词。这指明祈求的人将生命赐给他所代求的人。这不是说，祈求的人本身有生命，能凭自己将生命赐给别人。这乃是说，这样一个住在主里面，与主是一，并在与主是一的灵里（林前六 17）祈求的祈求者，成了神赐生命之灵能将生命赐给他所代

we have peace with God, and we also have boldness to pray, not according to our feeling, but according to His will. Because we pray according to His will, He hears us.

KNOWING THAT WE HAVE THE REQUESTS

In 5:15 John goes on to say, “And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.” This knowing is based upon the fact that after having received the divine life, we abide in the Lord and are one with Him in our prayer to God in His name (John 15:7, 16; 16:23-24). Based upon the fact that we have received the divine life through the divine birth, we may abide in the Lord and be one with Him in our prayer. Because we are one with the Lord in prayer, we pray in His name. By this we know that He hears us in whatever we ask. Our asking is not in ourselves according to our mind, but in the Lord according to God’s will. Therefore, we know that we have the requests which we have asked from Him.

ASKING AND GIVING LIFE

In verse 16 John comes to his point in this section: “If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is sin unto death; I do not say that he should make request concerning that.” Literally, the Greek word rendered “unto” in this verse means toward. Here John is saying that if anyone sees his brother, someone close to him in the Lord, sinning a sin not unto death, he should ask concerning that one. The word “ask” here must refer to a prayer made when we are abiding in fellowship with God.

No doubt, “he shall ask” refers to the one who sees his brother sinning a sin not unto death. But to whom does “he will give life” refer? There is a problem with the second “he” in this verse. Some translations capitalize the second “he” and thereby make it refer to the Lord. Actually, in both cases “he” refers to the same person, that is, to the one who sees his brother sinning and who asks concerning him.

The subject of “will give life” is still he, the subject of the first predicate “shall ask.” This indicates that the asker will give life to the one asked for. This does not mean that the asker has life of himself and can give life by himself to others. It means such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means through which God’s life-

求之人的凭借。这是一件在神圣生命的交通里，分赐生命的事。我们要成为能将生命分赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里行事、生活、为人。雅各五章十四至十六节的祷告是为着医治，这里的祷告是为着分赐生命。

这里要紧的点乃是，我若要照着约壹五章十六节所描述的为弟兄祷告，就需要与主是一。我们必须住在主里面，与祂在一灵里来祈求。因为我们这样与主是一，我们就能成为神赐生命之灵能将生命分赐给我们所代求之人的凭借、管道。这生命的分赐乃是在神圣生命的交通里进行的。

五章十六节的“生命，”无疑的是指借着祈求之人的祷告，分赐到所代求之人里面的属灵生命。然而，照上下文看，这属灵的生命，也会拯救所代求之人的肉身，脱离他因犯罪而死的危险。（见雅五 15。）

至于死的罪

关于至于死的罪，圣经教师有不同的解释。有些人说这是指敌基督者否认耶稣是基督的罪，（约壹二 22，）这罪使他们永远留在死里。但是照本节的上下文看，至于死的罪与犯罪的弟兄有关，而与敌基督者或别的不信者无关。既然五章十四至十七节这段，与一章三节至二章十一节所说永远生命交通里的祷告有关，所论到的事必定与神圣生命的交通有关。在神圣生命的交通里，神照着祂每个儿女的属灵光景，施行祂行政的对付。在神行政的对付里，有些神的儿女由于某种的罪，被命定肉身要在今世死亡；有些由于别的罪，也被命定肉身要死亡。这种光景就象亚拿尼亚和他妻子撒非喇，因着欺骗圣灵，便受到肉身死亡的对付；（徒五 1 ～ 11；）又象哥林多的信徒，因着不分辨那身体，就受到同样的审判。（林前十一 29 ～ 30。）这由神在旷野中对付以色列人所预表；（林前十 5 ～ 11；）他们中间除了迦勒和约书亚以外，全都由于某种罪受神审判，以致肉身死亡。神行政的对付是严厉的。米利暗、亚伦、甚至摩西，也都由于某种的失败，未能免去这种对付。（民十二 1 ～ 15，二十 1，12，22 ～ 29，申一 37，三 26 ～ 27，三二 48 ～ 52。）神对祂儿女行政对付的刑罚，与永远

giving Spirit can give life to the one he asks for. This is a matter of life-imparting in the fellowship of the divine life. To be one who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life. In James 5:14-16 the prayer is for healing; here the prayer is for life-imparting.

The vital point here is that if we would pray for a brother according to what is described in verse 16, we need to be one with the Lord. We must abide in the Lord and ask in one spirit with Him. Because we are so one with the Lord, we can become the means, the channel, through which God's life-giving Spirit can impart life to the one for whom we ask. This imparting of life takes place in the fellowship of the divine life.

Undoubtedly, "life" in verse 16 refers to spiritual life imparted into the one asked for through the prayer of the asker. However, according to the context, this spiritual life will also rescue the physical body of the one asked for from the danger of suffering death because of his sinning (see James 5:15).

SIN UNTO DEATH

Concerning "sin unto death," Bible teachers have different interpretations. Some say that it refers to the sin of the antichrists in denying that Jesus is the Christ (2:22), a sin which keeps them in death forever. But, according to the context of this verse, sin unto death is related to a sinning brother, not to an antichrist or any other unbeliever. Since this section, 5:14-17, is related to prayer in the fellowship of eternal life covered in 1:3—2:11, whatever it deals with must be related to the matter of the fellowship of the divine life. In the fellowship of the divine life there is the governmental dealing of God according to the spiritual condition of each of His children. In God's governmental dealing, some of His children may be destined to physical death in this age due to a certain sin, and others may also be destined to physical death due to other sins. The situation is like that of Ananias and his wife Sapphira, who were dealt with by physical death because of their lying to the Holy Spirit (Acts 5:1-11). The situation also is like that of the Corinthian believers, who were dealt with by a similar judgment because of their not discerning the body (1 Cor. 11:29-30). This was typified by God's dealing with the children of Israel in the wilderness (1 Cor. 10:5-11). All of them, except Caleb and Joshua, were judged by God with physical death due to certain sins. God's governmental dealing is severe. Miriam, Aaron, and even Moses were not spared from this kind of dealing due to certain failures of theirs (Num. 12:1-15; 20:1, 12, 22-29; Deut. 1:37; 3:26-27; 32:48-52). The punishment of God's governmental dealing with His children is not

的沉沦完全无关。这刑罚乃是根据神行政之时代的对付，与我们和神的交通以及彼此的交通有关。是不是至于死的罪，乃在于神照着各人在神家中的地位和光景而有的审判。无论如何，对于神的儿女，犯罪是件严肃的事，也许会遭受神的审判，肉身在今世死亡！关于这样的罪，使徒没有说我们当为此祈求。

约翰在约壹五章十七节接着说，“一切的不义都是罪，也有不至于死的罪。”凡不正直、不公义的错误行为都是罪。

我们已经指出，在神行政的对付里，对一些圣徒来说，某种罪可能是至于死的。但同样的罪对于别的圣徒可能不至于死。约翰在五章十六节说，“有至于死的罪，”又在十七节说，“也有不至于死的罪。”不仅如此，约翰在十六节似乎含示祷告的人会知道弟兄是否犯至于死的罪，因为我们只要为不至于死的罪祈求。这引出一个非常重要的问题：我们怎能知道某种罪是否至于死。这是很深的事，我们要在下篇信息里详细的来看。

at all related to eternal perdition. Rather, it is a dispensational dealing according to the divine government, which is related to our fellowship with God and with one another. Whether a sin is unto death or not depends on God's judgment according to each one's position and condition in the house of God. In any case, for the children of God to sin is a serious matter. Sin may be judged by God with physical death in this age! Concerning such a sin unto death, the apostle does not say that we should make request.

In verse 17 John goes on to say, "All unrighteousness is sin, and there is sin not unto death." Every wrongdoing, everything that is not just or righteous, is sin.

We have pointed out that in God's governmental dealing, for some saints a particular sin may be unto death. But for other saints the same sin may not be unto death. In verse 16 John says, "There is sin unto death," and in verse 17 he says, "There is sin not unto death." Furthermore, John seems to imply in verse 16 that the praying one may know whether or not a brother is sinning a sin unto death, for we are to ask only concerning a sin that is not unto death. This raises the very important question of how we can know whether or not a certain sin is unto death. This is a deep matter, and we shall consider it in some detail in the next message.

约翰一书

第三十八篇

神圣出生的美德
以胜过世界、死、罪、
魔鬼和偶像（三）

*　　*　　*　　*

经文及注解：约壹五 14 至 17

纲要：

■ 知道某种罪是至于死的
■ 摩西的事例
■ 在神圣生命交通里的分赐生命
■ 个人经历的见证
■ 罪的难处

*　　*　　*　　*

读经：约翰一书五章十四至十七节。

知道某种罪是至于死的

在约壹五章十六、十七节约翰说，“人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。有至于死的罪，我不说当为那罪祈求。一切的不义都是罪，也有不至于死的罪。”这些经节指明，我们若看见弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他。但我们怎能知道某种罪是否至于死？假设一位弟兄犯了罪，也生病了，我们若不知道这罪是否至于死，我们怎能为这种光景祈求？

1 JOHN

Message 38

THE VIRTUES OF THE DIVINE BIRTH
TO OVERCOME THE WORLD, DEATH, SIN,
THE DEVIL, AND THE IDOLS (3)

*　　*　　*　　*

Scripture and Footnotes: 1 John 5:14-17

Outline:

■KNOWING THAT A PARTICULAR SIN IS UNTO DEATH
■THE CASE OF MOSES
■LIFE-IMPARTING IN THE FELLOWSHIP OF THE DIVINE LIFE
■TESTIMONY OF PERSONAL EXPERIENCE
■THE PROBLEM OF SIN

*　　*　　*　　*

Scripture Reading: 1 John 5:14-17

KNOWING THAT A PARTICULAR SIN IS UNTO DEATH

In 5:16 and 17 John says, “If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is sin unto death; I do not say that he should make request concerning that. All unrighteousness is sin, and there is sin not unto death.” These verses indicate that if we see a brother sinning a sin not unto death, we should ask concerning that one and give life to him. But how can we know if a particular sin is unto death? Suppose a brother has sinned and also has become ill. If we do not know whether or not this sin is unto death, how shall we be able to make request concerning the situation?

我们已经看见，五章十四至十七节与在永远生命交通里的祷告有关。在神圣生命的交通里，神照着祂每个儿女的属灵光景，施行祂行政的对付。在神行政的对付里，有些神的儿女由于某种罪，被命定肉身要在今世死亡，有些由于别的罪，也被命定肉身要死亡。是不是至于死的罪，乃在于神照着各人在神家中的地位和光景而有的审判。

虽然我们可能在原则上清楚这事，但我们要怎样分辨弟兄是不是犯了至于死的罪？我们要有这种辨别力，就需要是个绝对与主是一的人。事实上只有主自己知道某种罪是不是至于死。因此，我们若不与主是一，就无法知道弟兄是不是犯了至于死的罪。然而，我们若深深的与主是一，住在主里面，并与主是一灵，就自然会知道某种罪是不是至于死。我们就不需要努力去知道这事。

摩西的事例

我们不该认为某种罪很严重，是至于死的，而另一种罪不严重，不至于死。我们可以看民数记二十章摩西的事例。摩西被激怒，作了一件不照着神旨意的事；他第二次击打磐石。击打磐石两次，是违背神的基本原则。磐石表征基督，神没有意思要基督被击打两次。摩西头一次击打磐石是照着神的话，（出十七 1 ～ 6，）但他第二次击打磐石不是照着神的话。神叫摩西吩咐磐石，但摩西因着被激怒，第二次击打磐石。摩西虽然与神这么亲密，但由于那个错误，就不得进入美地：“耶和华对摩西、亚伦说，因为你们不信我，不在以色列人眼前尊我为圣，所以你们必不得领这会众进我所赐给他们的地去。”（民二十 12。）根据申命记三十二章四十八至五十二节的记载，耶和华吩咐摩西上山去，死在那里，因为他和亚伦得罪了耶和华，“在寻的旷野，加低斯的米利巴水，在以色列人中没有尊我为圣。”（申三二 51。）我们也许认为摩西只犯了小错，但是照着神行政的对付，这是至于死的罪。摩西的例子说明一个事实，我们凭自己不够资格（或不能）分辨怎样的罪是至于死的。唯独我们绝对与主是一的时候，才会有这种辨识力。

We have seen that 5:14-17 is related to prayer in the fellowship of eternal life. In the fellowship of the divine life there is the governmental dealing of God according to the spiritual condition of each of His children. In God's governmental dealing, some of His children may be destined to physical death in this age due to a certain sin, and others may be destined to physical death due to other sins. Whether a sin is unto death or not depends on God's judgment according to each one's position and condition in the house of God.

Although we may be clear concerning this matter in principle, how are we to discern whether or not a particular brother has sinned unto death? In order to have this kind of discernment, we need to be a person who is absolutely one with the Lord. Actually, only the Lord Himself knows whether a certain sin is unto death. Therefore, if we are not one with the Lord, we cannot know whether or not a brother has sinned unto death. However, if we are deeply one with the Lord, if we abide in the Lord, and if we are one spirit with Him, spontaneously we shall know whether or not a particular sin is unto death. There will be no need for us to try to know this matter.

THE CASE OF MOSES

We should not think that a particular sin is serious and is unto death and that another sin is not serious and is not unto death. Consider the case of Moses in Numbers 20. Moses was provoked, and as a result he did something that was not according to God's will: he struck the rock a second time. Striking the rock twice was against God's basic principle. The rock typifies Christ, and God had no intention for Christ to be smitten twice. The first time Moses struck the rock according to God's word (Exo. 17:1-6). But the second time that Moses struck the rock was not according to God's word. God told Moses to speak to the rock. But, being provoked, Moses struck it a second time. Due to that mistake, Moses, although he was so close to God, was not allowed to enter into the good land: "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Num. 20:12). According to Deuteronomy 32:48-52, the Lord told Moses to go up to the mountain and die because he and Aaron had trespassed against the Lord "among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel" (v. 51). We may think that Moses made only a small mistake. But according to God's governmental dealing, it was a sin unto death. The case of Moses illustrates the fact that in ourselves we are not qualified or able to discern what kind of sin is unto death. We can have such discernment only when we are absolutely one with the Lord.

在神圣生命交通里的分赐生命

约壹五章十四至十七节论到分赐生命的祈求所描述的，只有那些在主里很深的人才会经历到。约翰在十四节说到照神旨意的祷告。我们要有这样的祷告，就必须与主是一。我们若深深的与主是一，就会认识祂的旨意，也会知道那犯罪者的光景。因为他是我们的弟兄，是在主里与我们非常亲近的人，所以我们会知道他在主面前真实的情形。这件事是很深的。

你若与主是一，知道犯罪弟兄在主面前的光景和情形，你就会明白主的旨意，能照祂的旨意祷告。因为你明白主的旨意，你也就知道这位弟兄是否会因着他的罪而死。

这些经节指明，我们有永远生命的人，能将这生命传给人。这就是说，我们能成为永远的生命所借以供应给人的管道。我们能成为管道，让永远的生命从我们里面流出，并流到别人里面。五章十六节说到这点。在这节，祈求的人也就是将生命赐给犯罪弟兄的人。这指明祈求的人会将生命赐给他所代求的人。这位住在主里面，与主是一，并与主在一灵里祈求的人，成了神赐生命之灵能将生命赐给他所代求之人的凭借。这是一件在神圣生命的交通里，分赐生命的事。

请注意约翰在五章十六节说到人看见“他的弟兄”犯了罪。“他的弟兄”一辞是指一位与他亲近的弟兄，亲近到一个地步，成为他的一部分。你若有一位与你这样亲近的弟兄，而你不知道这弟兄是否会因他的罪而死，那你在主里就不深，你若在主里真是深的，并且与主是一，当你思量那弟兄的情形时，就会进到主的心里，明白祂的旨意。你会知道这位与你那样亲密的弟兄，是否会因他的罪而死。于是你会知道怎样为他祷告。你会知道是否要为他祷告，叫他得赦免并得医治。这位弟兄的罪若至于死，你会晓得不该祈求将生命分赐到他里面，反倒会有负担从另一个角度为他祷告。

LIFE-IMPARTING IN THE FELLOWSHIP OF THE DIVINE LIFE

What is described in 5:14-17 concerning the life-giving petition can be experienced only by those who are deep in the Lord. In verse 14 John speaks of prayer that is according to God’s will. In order to pray this kind of prayer, we must be one with the Lord. If we are deeply one with Him, we shall know His will, and we shall also know the situation of the one who is sinning. Because this one is our brother, someone very close to us in the Lord, we shall know his real situation before the Lord. This matter is deep.

If you are one with the Lord and know a sinning brother’s condition and situation before the Lord, you will then know the Lord’s will and be able to pray according to His will. Because you know the Lord’s will, you will also know whether or not this brother will die because of his sin.

These verses indicate that we who have eternal life can pass this life on to others. This means that we can be a channel through which eternal life is supplied to others. We can be a channel for eternal life to flow out of us and into others. Verse 16 refers to this. In this verse the one who asks is also the one who gives life to the sinning brother. This indicates that the one who asks will give life to the one concerning whom he asks. The asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord, becomes the means through which God’s life-giving Spirit can give life to the one for whom he asks. This is a matter of life-imparting in the fellowship of the divine life.

Notice that in verse 16 John speaks of someone seeing “his brother” sinning. The words “his brother” point to a brother who is close to him, someone who is so close to him that he is a part of him. If you have a brother close to you in this way and do not know whether this brother will die because of his sin, then you are not deep in the Lord. If you are truly deep in the Lord and are one with Him, as you consider the brother’s situation, you will enter into the Lord’s heart and know His will. You will know whether this brother, who is so intimate to you, will die because of his sin. Then you will know how to pray for him. You will know whether or not to pray for him to be forgiven and healed. If this brother’s sin is unto death, you will realize that you should not pray to impart life into him. Instead, you may be burdened to pray for him from another angle.

在本篇信息里，我的负担是要给你们看见，我们里面永远的生命是真实而实际的。一面我们能享受我们里面这永远的生命。另一面我们能将这永远的生命传给人。我们能成为管道，让永远的生命从我们或借我们流到别人里面。然而，成为管道让永远的生命流出给人的经历是很深的，不能肤浅的去作。我们若要成为永远的生命流出给人的管道，就必须在主里是深的，也必须因着在主的心里而认识主的心。我们若进到主里面到这样的程度，自然就会明白主对这位与我们亲近、犯了罪的弟兄的旨意如何。因为我们知道主对这位弟兄的光景旨意如何，我们就知道怎样为他祷告。

个人经历的见证

我并不是宣称自己在主里很深，但我能见证，历年来我知道一些弟兄犯了至于死之罪的事例。有一位与我很亲近的弟兄陷在某种罪里，我在与主交通的过程中，深觉主要把这位弟兄取去。我晓得这位弟兄会因他的罪而死，至终他真的为这缘故死了。我曾为这位弟兄祷告。起初我有意为他得医治祷告，但在我里面的那灵禁止我那样祷告。我怎么知道那灵禁止我为这位弟兄得医治祷告？因为我为他祷告的时候，里面有膏油涂抹。但是当我要为他得医治祷告时，膏油涂抹就停止了。我乃是这样领悟不该为那位弟兄得医治祷告。同时我开始领会主可能不医治他，他可能要因他的罪而死。然后带着从主而来厚厚的膏油涂抹，我从另一个角度为这位弟兄祷告。我求主安慰他和他的妻子，并且照顾他的家。

在另一些事例中，我想要为这样的弟兄得医治祷告，就受主的责备。主对我说，“你是照着你自己的意愿祷告。这位弟兄与你亲近，你爱他，要他活得久些。你的祷告不是照着神的旨意，乃是照着你自己的愿望。”我知道不能再那样祷告，我开始领悟主可能要把那位弟兄取去。这是我已过对一些事例的经历。

约翰在五章十四至十七节给我们看见，永远的生命是实际的，能给我们深深的经历。我们在这些经节中看见，我们需

My burden in this message is to show you that the eternal life within us is real and practical. On the one hand, we can enjoy this eternal life within us. On the other hand, we can pass on this eternal life to others. We can be a channel for eternal life to flow out from us, or through us, to others. However, the experience of being a channel for eternal life to flow out to others is a deep matter. This cannot be done in a superficial way. If we would be a channel for eternal life to flow out to others, we must be deep in the Lord, and we must know the Lord's heart by being in His heart. If we have entered into the Lord to such a degree, spontaneously we shall know the Lord's will concerning a brother close to us who has sinned. Because we know the Lord's will concerning the brother's situation, we shall know how to pray for him.

TESTIMONY OF PERSONAL EXPERIENCE

Although I do not claim to be so deep in the Lord, I can testify that through the years I have known some cases of brothers who sinned unto death. A certain brother, who was very close to me, fell into a certain kind of sin. During the course of fellowship with the Lord, I had the deep sense that the Lord would take this brother away. I realized that this brother would die because of his sin, and eventually he did die for this reason. I prayed for this brother. First, I had the intention to pray for his healing. But the Spirit within me prohibited me from praying in that way. How do I know that I was prohibited by the Spirit to pray for this brother's healing? I knew because as I was praying for him, I had the anointing within me. But when I was about to pray for his healing, the anointing stopped. It was in this way I realized I should not pray for that brother's healing. Simultaneously, I began to understand that probably the Lord would not heal him, that he would probably die as a result of his sin. Then with much anointing from the Lord, I prayed for this brother from another angle. I prayed for the Lord to comfort him and his wife and to care for his family.

In some cases, when I tried to pray for the healing of such a brother, I was rebuked by the Lord. The Lord said to me, "You are praying according to your own wish. This brother is close to you, and you love him and want him to live longer. You are praying not according to the will of God, but according to your own desire." Knowing that I could not continue to pray in that way, I came to realize that the Lord would probably take the brother away. This has been my experience with some cases in the past.

In 5:14-17 John shows us that eternal life is practical and can be experienced by us in a deep way. In these verses we see the need to live in the divine life to such an extent

要活在神圣的生命里到一个地步，绝对与主是一。这样当我们祷告的时候，就会知道我们的祷告里有没有膏油涂抹。若是有膏油涂抹，我们就该继续照着膏油涂抹为弟兄祷告。但若是没有膏油涂抹，我们就可能是在自己里面祷告。我们有这些经历，就知道永远的生命是真实且实际的。

罪的难处

约翰一书论到神圣生命的交通。一章、三章和五章有力的指明罪是我们的难处。一章论到罪性与罪行。根据这一章所说，罪破坏我们在神圣生命里的交通。

约翰在三章说，犯罪的是出于魔鬼，（约壹三8，）凡从神生的，就不犯罪。（约壹三9。）然后约翰在二十节说，我们的心若责备我们，神比我们的心大，一切事祂都知道。他在二十一节接着说，我们的心若不责备我们，我们就可以向神坦然无惧了。我们的心责备我们，意思是我们在某方面错了。这指明罪使我们的良心不安。因此，我们需要使我们的良心没有亏欠。

在五章我们看见关于罪更严重的事。罪不仅打断我们的交通，使我们的良心没有平安；罪甚至使我们的肉身死亡。照着人的观念，来赴主的筵席而不分辨主的身体，（林前十一29，）好象不大要紧。事实上，人带着分裂的灵来赴主的筵席，因而不分辨那身体，这是极其严重的。因着哥林多许多信徒没有分辨那身体，有些人就软弱了。那是一种警告。有些不注意这警告的人就生了病，至终，不注意那警告的人甚至死亡。以我们的看法，他们可能没有犯什么大罪，然而从神行政的观点来看，某些哥林多人犯了至于死的罪。

我们可以从不同的角度来看罪、失败、错误、过犯。从人的观点来看，有些错误似乎不严重。但是从神的观点，特别是从神行政的观点来看，某些在我们眼中并不严重的事，实在是非常严重的。比方说，根据神的行政，摩西犯了大错。在以色列人眼中，他所作的并不严重。然而，摩西在神的行政上犯了严重的错误。我们借此看见，从什么角度来看人的罪或失败，会造成相当的差别。

that we are absolutely one with the Lord. Then as we pray we shall know whether or not there is the anointing in our prayer. If there is the anointing, we should go on to pray for a brother according to the anointing. But if there is no anointing, we may be praying in ourselves. When we have these experiences, we know that eternal life is real and practical.

THE PROBLEM OF SIN

The Epistle of 1 John is on the fellowship of the divine life. Chapters one, three, and five indicate strongly that sin is a problem to us. In chapter one sin and sins are dealt with. According to this chapter, sin damages our fellowship in the divine life.

In chapter three John says that he who practices sin is of the devil (v. 8), and that everyone who has been begotten of God does not practice sin (v. 9). Then in verse 20 John says that if our heart blames us, God is greater than our heart and knows all things. In verse 21 he goes on to say that if our heart does not blame us, we have boldness toward God. For our heart to blame us means that we are wrong in some way. This indicates that sin causes trouble to our conscience. Therefore, we need to have our conscience void of offense.

In chapter five we see something even more serious regarding sin. Sin not only interrupts our fellowship and causes our conscience to have no peace; sin may even cause physical death. According to the human concept, it may seem insignificant to come to the Lord's table without discerning the Lord's body (1 Cor. 11:29). Actually, it is extremely serious to come to the Lord's table with a divisive spirit and thereby fail to discern the body. Because many of the believers at Corinth failed to discern the body, some became weak. That was a warning. Some who did not pay attention to this warning became ill. Eventually, those who would not heed even that warning died. In our opinion, they might not have committed a gross sin. Nevertheless, from the point of view of God's government, certain of the Corinthians committed a sin unto death.

Sins, failures, mistakes, and trespasses may be viewed from different angles. From the human point of view, certain mistakes may seem minor. But from God's point of view, especially from the perspective of His government, certain matters which are not serious in our sight are very serious indeed. For example, according to God's government, Moses made a great mistake. In the sight of the Israelites, what he did was minor. However, Moses made a serious mistake in relation to God's government. By this we see that it makes a difference from what angle someone's sin or failure is viewed.

我实在没有意思要吓唬人，我只是要指出关于罪的严重性这个真理。

你若研究那些背叛召会之人的情形，就会看见反对召会，想要破坏召会，或背叛召会的权柄，是非常严重的事，这样的背叛至少造成个人属灵生命重大的损失。我在五十多年召会生活的经历中，从来没有看见一个跟召会出问题的人，还继续享受他该享受的属灵祝福。若有人不想跟召会走，他最好不要跟召会有牵涉。但人一消极的摸着召会，他就要受亏损。我这样说不是咒诅任何人。相反的，我只是忠信的说实话。历史证明，凡想破坏或背叛召会的，总没有益处。

我要劝众圣徒，特别是青年弟兄姊妹，绝不要疏忽或轻忽罪，绝不要认为罪是微不足道的事。我们都该避开有罪的事物。罪使我们的交通中断，使我们的良心没有平安，甚至使我们失去肉身的生命。罪若不是导致人肉身的死亡，必然会造成属灵的死亡。因此，我们要学习在罪的事上敬畏神。

愿我们也学习与主有深的交通。我们若与主有深的交通，我们就是在主心里的人，并且认识祂对我们以及身体上同作肢体者的旨意。这样，我们就能帮助我们周围的人，甚至从主那里，借着圣灵，将生命分赐给他们。这就是说，我们能成为管道，让神圣的生命从我们里面流出，并流入同作肢体者的里面。

最近有人问我，是不是所有的疾病都是由于罪。我们想想人的经历和属灵的经历，我们必须说，不是一切的疾病都由于罪。我在这里要强调一个事实，靠着主的怜悯和恩典，我们是祂的儿女，有祂的生命，并且享受祂的性情。现今对于和我们日常生活有关的每件事：饮食、接触人、用钱，我们都必须谨慎。我们若凡事谨慎，就会尽我们的一分，使我们蒙保守不生病或不软弱。我们需要在属灵、精神、肉身、物质各方面，对神对人都是合宜的。我们尤其不该甘愿或故意作违背主的事。故意违背主是极其严重的。

I definitely do not have the intention of frightening anyone. I simply want to point out the truth concerning the seriousness of sin.

If you study the situation of those who have rebelled against the church, you will see that to oppose the church, to try to damage the church, or to rebel against the authority of the church is a very serious matter. At least, such rebellion causes great loss to one's spiritual life. In more than fifty years' experience in the church life, I have never seen anyone who was not right with the church who continued to enjoy spiritual blessing as he should. If someone does not want to go along with the church, it is better for that one not to be involved with the church. But as soon as someone touches the church in a negative way, that person will suffer loss. In saying this I am not pronouncing a curse on anyone. On the contrary, I am simply being faithful to speak the truth. History proves that it is not a profit for anyone to seek to damage the church or rebel against it.

I would urge all the saints, especially the young brothers and sisters, never to be negligent or careless concerning sin. Never think that sin is an insignificant matter. We all should stay away from sinful things. Sin causes our fellowship to be broken, it causes us to have no peace in our conscience, and it may even cause the loss of physical life. If sin does not lead to one's physical death, it will certainly cause spiritual death. Therefore, let us learn to fear God regarding sin.

May we also learn to become deep in fellowship with the Lord. If we are deep in our fellowship with the Lord, we shall be those who are in the Lord's heart and know His will both concerning ourselves and concerning the fellow members of the Body. Then we shall be able to help those around us and even impart life to them out of the Lord and by the Holy Spirit. This means that we shall be able to be a channel for the divine life to flow out of us and into our fellow members.

Recently I was asked if all sickness is due to sin. As we consider human experience and spiritual experience, we must say that not all sickness is due to sin. Here I would emphasize the fact that by the Lord's mercy and grace, we are His children possessing His life and enjoying His nature. Now we need to be careful about everything related to our daily living: eating, drinking, contacting people, spending money. If we are careful concerning all things, then we shall do our part to be preserved from becoming sick or weak. In every way—spiritually, psychologically, physically, and materially—we need to be proper with God and man. In particular, we should not willingly and knowingly do anything that is against the Lord. It is extremely serious knowingly to go against the Lord.

约翰一书

第三十九篇

神圣出生的美德
以胜过世界、死、罪、
魔鬼和偶像（四）

*　　*　　*　　*

经文及注解：约壹五 18 至 19 及注

纲要：

■ 神圣的出生
■ 重生的人保守自己不犯罪
■ 不为那恶者所摸
■ 全世界都卧在那恶者里面
■ 神的儿子来到，且将悟性赐给我们
■ 认识神的能力

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读经：约翰一书五章十八至二十一节。

在我们看约壹五章十八至二十一节以前，我要再说到五章十四至十七节赐人生命的祈求。五章十四至十七节指明，我们不只拥有并享受永远的生命，我们还能将这生命供应给人，这就是说，我们能将永远的生命赐给人。关于这事，约翰的思想很深。虽然这里的思想很深，这事在我们基督徒的生活里却非常实际。我们若享受并经历永远的生命，必能让这生命输送给别人。我们能将永远的生命供应基督身体其他的肢体。

1 JOHN

Message 39

THE VIRTUES OF THE DIVINE BIRTH TO OVERCOME THE WORLD, DEATH, SIN, THE DEVIL, AND THE IDOLS (4)

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Scripture and Footnotes: 1 John 5:18-19 and footnotes

Outline:

■THE DIVINE BIRTH
■A REGENERATED ONE KEEPING HIMSELF FROM SINNING
■NOT TOUCHED BY THE EVIL ONE
■THE WHOLE WORLD LYING IN THE EVIL ONE
■THE SON OF GOD COMING AND GIVING US AN UNDERSTANDING
■THE ABILITY TO KNOW GOD

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Scripture Reading: 1 John 5:18-21

Before we consider 5:18-21, I would like to say a further word concerning the life-giving petition in 5:14-17. In 5:14-17 there is the indication not only that we have eternal life and enjoy it, but also that we can minister this life to others. This means that we can give eternal life to others. Regarding this matter, John's thought is deep. Although the thought here is deep, the matter is very practical in our Christian life. If we enjoy eternal life and experience it, surely we shall be able to channel this life to others. We shall be able to minister eternal life to other members of the Body.

在五章十六节约翰说，有至于死的罪，并且我们不当为那罪祈求。我们已经指出，在神行政的对付下，某种罪会至于死。但至于死的罪这事，不该打岔我们离开这些经节里，将永远的生命供应给人这基本的思想。这段话含示，我们能将永远的生命从我们里面输送到别人里面。你不该想要知道某人是否会得医治，或某种罪是否至于死。你只该认识，你周围的圣徒，就是在身体上同作肢体的，都需要永远的生命从你里面输送到他们里面。

我们需要将生命供应给人。我们与圣徒一同祷告，或与他们有交通，就能将生命供应给他们。有时候我们仅仅去看望弟兄，也没有多说什么，就可以将生命供应给他。我们与弟兄接触，就将生命供应给他。只要我们与这位弟兄在一起，生命就从我们里面出来，并流到他里面。我们需要从五章十四至十七节看见，我们有永远的生命，我们可以经历并享受这生命，然后将这生命供应给人。

神圣的出生

五章十八至二十一节是约翰一书有力的结语。在这结语里，约翰再次强调神圣的出生。（约壹五 18。）正如我们所指出的，这卷书是由神圣的出生、神圣的生命、神圣的交通、神圣的膏油涂抹、以及出自神圣出生的一切美德所构成的。我盼望我们对神圣的出生，就是对我们从神而生的事实，都有深刻的印象。我们也需要对以下各项有深刻的印象：神圣的生命，这生命已经作神圣的种子种到我们里面；神圣的交通，为叫我们享受神圣生命的丰富；神圣的膏油涂抹，使我们借以住在主里面，并与主有交通；以及从神圣出生所生发的一切美德。关于这些事，我们不该只有知识，我们需要深深摸着这封书信所说这些事的实际。

约翰在五章十八节说，“我们晓得凡从神生的都不犯罪，那从神生的，保守自己，那恶者也就不摸他。”犯罪不仅使神圣生命的交通中断，（约壹一 6 ～ 10，）甚至会带来肉身的死亡；（约壹五 16 ～ 17；）使徒为了避免犯罪的事，就借神圣生命之能力的确据，再次强调我们神圣的出生，

In 5:16 John says that there is sin unto death and that we should not make request concerning it. We have pointed out that under God’s governmental dealing a certain sin may be unto death. But this matter of sin unto death should not distract us from the basic thought in these verses of ministering eternal life to others. This section implies that we can channel eternal life out from within ourselves into others. You should not try to know whether or not someone will be healed or whether or not a particular sin is unto death. Instead, you should simply recognize that the saints around you, as fellow members in the Body, all need eternal life to be channeled out from within you into them.

We need to minister life to others. We can minister life to the saints by praying with them or by having fellowship with them. Sometimes we may minister life to a brother simply by visiting him without saying much to him. Our contact with him ministers life to him. As long as we are present with this brother, life comes out of our being and flows into him. From 5:14-17 we need to see that we have eternal life and that we may experience and enjoy this life and then minister it to others.

THE DIVINE BIRTH

In 5:18-21 we have a strong conclusion to the Epistle of 1 John. In this conclusion John once again emphasizes the divine birth (v. 18). As we have pointed out, this book is structured with the divine birth, divine life, divine fellowship, the divine anointing, and all the virtues that come out of the divine birth. I hope that we all shall have a deep impression concerning the divine birth, concerning the fact that we have been begotten of God. We also need to be deeply impressed concerning the divine life, which has been sown as the divine seed into our being; the divine fellowship, for us to enjoy the riches of the divine life; the divine anointing, by which we abide in the Lord and have fellowship with Him; and all the virtues that proceed from the divine birth. Concerning these matters, we should not have mere knowledge; we need to touch the depth of the reality of these things in this Epistle.

In 5:18 John says, “We know that everyone who has been begotten of God does not sin, but he who is begotten of God keeps himself, and the evil one does not touch him.” In order to avoid sinning, which not only interrupts the fellowship of the divine life (1:6-10), but also may even bring in physical death (5:16-17), the apostle stresses here again, with the assurance of the capability of the divine life, our divine birth, which is

这出生乃是得胜生活的基础。这基本的事实不许可我们重生的人实行罪，（约壹三9，）就是在罪中活着。（罗六2。）

重生的人保守自己不犯罪

约翰在五章十八节，告诉我们一件与我们基督徒生活有密切关系的事。他说，凡从神生的都不犯罪。然后说，那从神生的，保守自己，那恶者也就不摸他。这里有一个前面没有介绍过的思想—重生的人能保守自己不犯罪。

有些教师根据约翰十七章十五节说，这里“那从神生的，”是指那从神生并保守重生之人的基督。但本节第二个“从神生的，”既是重复前句“从神生的，”按逻辑就可断定那从神生的，仍是指重生的信徒。重生的信徒（特别是他从神的灵所生的重生之灵—约三6）保守自己不活在罪中，那恶者也就不摸他（特别是他重生的灵）。他神圣的出生同他灵里神圣的生命，乃是这个保护的基本因素。

对五章十八节“那从神生的”这种领会，由约翰在五章四节的话得到证实：“因为凡从神生之物，就胜过世界。”严格的说，这节是指我们重生的灵。保守我们不犯罪的，乃是这重生的灵。

我们曾经指出，有些译者说，五章十八节，“那从神生的，”是指主耶稣。按照这种领会，基督从神所生，祂保守我们。但是因着多方的研读，又根据我们的经历，我们逐渐了解，“那从神生的”是指从神生的人。这由“从神生的”在本节用了两次这事实指明。这节首先告诉我们，凡从神生的都不犯罪，然后说那从神生的，保守自己。若说第一个“从神生的”是指重生的信徒，第二个是指基督，这是不合逻辑的。五章十八节“那从神生的”是指重生的人，就是从神而生，因而保守自己不犯罪的人。“保守”的意思是借着儆醒留意而护卫。

the basis of the victorious life. This basic fact does not allow us, the regenerated ones, to practice sin (3:9), that is, to live in sin (Rom. 6:2).

A REGENERATED ONE KEEPING HIMSELF FROM SINNING

In 5:18 John tells us something that is closely related to our Christian life. He says that everyone who has been begotten of God does not sin. Then he says that he who is begotten of God keeps himself, and the evil one does not touch him. Here we have a thought that has not previously been introduced—the thought that regenerated persons can keep themselves from sinning.

Some teachers say that “he” in 5:18 refers to Christ, who was begotten of God and keeps the regenerated one, based upon John 17:15. But the phrase “begotten of God” in this clause, as a repetition of that in the preceding clause, should be the logical and determining factor that “he” refers still to the regenerated believer. A regenerated believer (especially his regenerated spirit, which is born of the Spirit of God—John 3:6), keeps himself from living in sin, and the evil one does not touch him, especially his regenerated spirit. His divine birth with the divine life in his spirit is the basic factor of such a safeguard.

This understanding of the pronoun “he” in 5:18 is supported by John’s word in 5:4: “Because everything that has been begotten of God overcomes the world.” Strictly speaking, this verse refers to our regenerated spirit. It is this regenerated spirit that keeps us from sinning.

As we have indicated, some translators say that “he” in 5:18 refers to the Lord Jesus and should be rendered “He.” According to this understanding, Christ has been begotten of God, and He keeps us. But as the result of much study and according to our experience, we have come to understand that the pronoun “he” refers to the person who has been begotten of God. This is indicated by the fact that “begotten of God” is used twice in this verse. First, we are told that everyone who has been begotten of God does not sin, and then that he who is begotten of God keeps himself. It is not logical to say that in the first case “begotten of God” refers to a regenerated believer and that in the second case this phrase refers to Christ. In 5:18 “he” refers to a regenerated person, a person who has been begotten of God and who thereby keeps himself from sinning. The word “keeps” means to guard by watchful care.

不为那恶者所摸

约翰在五章十八节说，那恶者不摸那从神生的，那保守自己的。这里的“摸”就是抓住、取得，为要伤害并达到邪恶的目的。“恶者”原文不是指本质上无益的、邪恶的特性；也不是指无益、败坏，从原有美德上的堕落；乃是指致命、有害的邪恶，影响别人成为邪恶、恶毒的。这样的恶者，就是整个世界都卧在他里面的魔鬼撒但。（约壹五 19。）

至少有一个译本说，“那恶者也就不能摸他，”而不说“那恶者也就不摸他。”说“那恶者不能摸你，”不同于“那恶者不摸你。”正确的翻译是：“那恶者也就不摸他。”这里的思想不是那恶者不能摸我们，乃是那恶者不摸我们。约翰在这里是说，只要我们住在我们重生的灵里，这灵会保守我们不犯罪，那恶者也不摸我们。那恶者知道，当我们住在我们重生的灵里，他如果想摸我们，只会浪费时间。因此，这里的思想不是那恶者不能摸我们，乃是当我们在灵里，他就不摸我们。

我们从经历中知道，当我们在肉体中，忘记我们重生的灵时，我们就成为那恶者的掳物，甚至成了给他吃的“美味。”在这样的时候，那恶者会说，“哦，这里有好吃的东西。”那恶者不仅会摸我们—他会吞吃我们。但是当我们在我们重生的灵里，他就不在我们身上浪费时间。

五章十八节的思想乃是：我们已经从神生，且有神圣的生命。这神圣的出生在我们重生的灵里发生，现今这神圣的生命在我们重生的灵里。因此，我们只该停留在我们重生的灵里。重生连同神圣的出生以及神圣的生命，保守我们脱离罪、失败和玷污。当我们停留在我们重生的灵里，撒但知道他没有办法摸我们，他就不会想要摸我们。

我们若看整封书信，就会领悟使徒约翰尽力使我们对自己已经从神生的事实有深刻的印象。我们已经有神圣的出生，我们有神圣的生命。我们全人特别的一部分—我们的灵—已

NOT TOUCHED BY THE EVIL ONE

In 5:18 John says that the evil one does not touch the one who has been begotten of God and who keeps himself. Here “touch” means to grasp, to lay hold of, for doing harm and fulfilling evil purposes. The Greek word rendered “evil one” is poneros. This word differs from kakos, which refers to an essentially worthless and wicked character, and also differs from sapros which indicates worthlessness and corruption, degeneracy from original virtue. The Greek word poneros means pernicious, harmfully evil, affecting and influencing others to be evil and vicious. Such an evil one is Satan the devil, in whom the whole world lies (v. 19).

At least one version says, “The evil one cannot touch him,” instead of, “The evil one does not touch him.” To say that the evil one cannot touch you is different from saying that the evil one does not touch you. The correct translation is, “The evil one does not touch him.” The thought here is not that the evil one is not able to touch us; the thought is that the evil one does not touch us. Here John is saying that as long as we abide in our regenerated spirit, this spirit will keep us from sinning, and the evil one does not touch us. He knows that if he tries to touch us when we are abiding in our regenerated spirit, he will be wasting his time. Hence, the thought here is not that the evil one cannot touch us, but that he does not touch us when we are in spirit.

We know from experience that when we are in the flesh, forgetting our regenerated spirit, we become prey to the evil one, even a “delicious dish” for him to eat. At such a time, the evil one may say, “Oh, here is something good for me to eat.” The evil one will not only touch us—he will swallow us. But when we are in our regenerated spirit, he will not waste his time with us.

The thought in 5:18 is that we have been born of God and have the divine life. This divine birth took place in our regenerated spirit, and now the divine life is in our regenerated spirit. Therefore, we should simply stay in our regenerated spirit. Regeneration with the divine birth and the divine life keeps us from sin, failure, and defilement. When we stay in our regenerated spirit, Satan knows that there is no way for him to touch us, and he will not try to touch us.

If we consider the entire Epistle, we shall realize that the apostle John is trying to impress us with the fact that we have been born of God. We have had a divine birth, and we possess the divine life. A specific part of our being—our spirit—has been

经由神圣的生命重生。现今我们有保障：我们重生的灵连同神圣的生命。只要我们停留在我们重生的灵里，我们就是在避难所，在保护和保障的地方，那恶者也就不摸我们。

全世界都卧在那恶者里面

约翰在五章十九节接着说，“我们晓得我们是属神的，而整个世界都卧在那恶者里面。”“属…的，”直译，出于。我们既是从神生的，就是出于祂，有祂的生命，并有分于祂性情的人。借此我们便从卧在那恶者里面的撒但世界分别出来，归属于神。

约翰在五章十九节说，整个世界都卧在那恶者里面。整个世界是由撒但的世界系统，（约壹二 15，）和世界上的人，就是堕落的人类组成的。整个世界都卧在那恶者里面，意即被动的留在那恶者的势力范围，在他的霸占并操纵之下。信徒主动的凭着神的生命生活、行动；整个世界（特别是世界上的人），却被动的卧在那恶者撒但的霸占并操纵之下。我们是出于神、属于神的，并且与神是一，而世界卧在那恶者里面，是属于魔鬼的。世界上的人没有自己的自由，他们乃是在魔鬼的控制和操纵之下。

我们可以用外科手术为例，说明整个世界怎样卧在那恶者里面。外科手术进行的时候，病人被动的躺在手术台上，由外科医生施行手术。病人完全在外科医生的控制之下。今天整个世界与撒但的关系就象这样。撒但是邪恶的“外科医生，”世界的人是躺在他“手术台”上的“病人。”赞美主！我们是属神的，与神有生命的关系。

神的儿子来到，且将悟性赐给我们

约翰在五章二十节接着说，“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。”这里的“来”指明神的儿

regenerated with the divine life. Now we have a safeguard: our regenerated spirit with the divine life. As long as we stay in our regenerated spirit, we are in a refuge, a place of protection and safeguard, and the evil one does not touch us.

THE WHOLE WORLD LYING IN THE EVIL ONE

In 5:19 John goes on to say, “We know that we are of God, and the whole world lies in the evil one.” Literally, the Greek word for “of” here means out of, out from. Since we have been begotten of God, we are out of Him, out from Him, possessing His life and partaking of His nature. By this we are separated unto God from the satanic world which lies in the evil one.

In 5:19 John says that the whole world lies in the evil one. The whole world comprises the satanic world system (2:15) and the people of the world, the fallen human race (4:1). For the whole world to lie in the evil one means that it remains passively in the sphere of the evil one’s influence, under his usurpation and manipulation. While the believers are living and moving actively by the life of God, the whole world is lying passively under the usurping and manipulating hand of Satan, the evil one. This is especially true of the people of the world. Whereas we are out of God, belong to God, and are one with God, the world lies in the evil one and belongs to the devil. The people in the world do not have their own freedom. Rather, they are under the devil’s control and manipulation.

We may use surgery as an illustration of how the whole world is lying in the evil one. During surgery a patient lies passively on the operating table, and the surgeon performs the operation. The patient is fully under the surgeon’s control. The whole world today is like this in relation to Satan. Satan is an evil “surgeon,” and the people of the world are the “patients” lying on his “operating table.” Praise the Lord that we are of God and have a relationship in life with Him!

THE SON OF GOD COMING AND GIVING US AN UNDERSTANDING

In verse 20 John continues, “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.” The word “come” here indicates that the Son of God has come through

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，如本书信所揭示的。

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。）

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。照着我们天然的人，我们的灵是死沉的，我们的心思是黑暗的。因此，在我们天然的人里，我们没有能力认识神。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。

认识神的能力

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

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 this verse 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 understanding spoken of in verse 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. Hence, in our natural being we do not have the ability to know God. 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 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.

THE ABILITY TO KNOW GOD

In John 17:2 and 3 we see that eternal life has the ability to know God: “Even as You gave Him authority over all flesh, that He may 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

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，具有待殊的功能—认识神。我们要认识神这神圣的人位，就需要神圣的生命。

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。比方说，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。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。

约翰在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。我们需要神的生命，以经历、享受并拥有神。

这封书信清楚的启示，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。

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。

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.

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 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.

In 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. 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. 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.

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.

约翰一书

第四十篇

神圣出生的美德
以胜过世界、死、罪、
魔鬼和偶像（五）

*　　*　　*　　*

经文及注解：约壹五 20 至 21 及注

纲要：

■ 那位真实的

■ 在那位真实的里面，在祂儿子耶稣基督里面

■ 真神与永远的生命

■ 保守自己远避偶像

■ 约翰修补职事基本且实质的元素

*　　*　　*　　*

读经：约翰一书五章十八至二十一节。

约翰在约壹五章二十节说，“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。”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。我们现今有能力认识神。我们已经指出，认识神就是经历神、享受神并拥有神。

1 JOHN

Message 40

THE VIRTUES OF THE DIVINE BIRTH
TO OVERCOME THE WORLD, DEATH, SIN,
THE DEVIL, AND THE IDOLS (5)

*　　*　　*　　*

Scripture and Footnotes: 1 John 5:20-21 and footnotes

Outline:

■THE TRUE ONE

■IN THE TRUE ONE, IN HIS SON JESUS CHRIST

■THE TRUE GOD AND ETERNAL LIFE

■GUARDING OURSELVES FROM IDOLS

■THE BASIC AND SUBSTANTIAL ELEMENT OF JOHN'S MENDING MINISTRY

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Scripture Reading: 1 John 5:18-21

In 5:20 John says, "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." 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. Now we have the ability to know God. As we have pointed out, to know God is to experience Him, enjoy Him, and possess Him.

那位真实的

在五章二十节，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。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。

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。

在五章二十节约翰说，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。

在那位真实的里面，
在祂儿子耶稣基督里面

在五章二十节约翰说，“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。

THE TRUE ONE

In 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 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.

IN THE TRUE ONE,
IN HIS SON JESUS CHRIST

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.

我们要更详细的看约翰的话：“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。有些译者说，这辞句是同位语，有的人说，这辞句的功用象副词。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，等于在神儿子耶稣基督里面。“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。

从文法上说，较为可取的说法是，“在祂儿子耶稣基督里面”不是前句的同位语，而是修饰语，描述我们怎样在那位真实的里面。若是这样，意思就是我们因为在祂儿子耶稣基督里面，所以在那位真实的里面。换句话说，我们借着在耶稣基督里面，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。因此在子里面，自然就是在那位真实的里面。“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。我们怎能在那位真实的里面？乃是借着在祂儿子耶稣基督里面。

我们若仔细思考这事，就会看见我们对这两个辞句的两种领会，实际上意义都是一样的。我们说在那位真实的里面，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位真实的里面，结果都是一样的。

真神与永远的生命

现在我们接着来看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

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. Some interpreters say that this phrase is in apposition; others say that it functions like an adverb. 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.

Grammatically speaking, it may be preferable to say that “in His Son Jesus Christ” is not in apposition to the foregoing phrase, but is a modifier describing how we are in the true One. In this case, the meaning is that we are in the true One because we are in His Son Jesus Christ. In other words, we are in the true One by being in 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. Whether this phrase is in apposition to the foregoing phrase or is a modifier, the result 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. Therefore, to be in the Son is spontaneously to be in the true One. 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. How are we in the true One? We are in Him by being in His Son Jesus Christ.

If we consider this matter carefully, we shall see that in both ways of understanding these phrases, the meaning is actually the same. 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.

THE TRUE GOD AND ETERNAL LIFE

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

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。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。

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。

我们需要清楚的领会五章二十节的“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

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. We have seen 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.

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 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

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。

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。

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。

二十节有力的指明，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、实际的。因着我们在祂里面，祂对我们就成为实际和生命。

保守自己远避偶像

约翰接着在五章二十一节的结束说，“孩子们，你们要保守自己，还避偶像。”“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

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.

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.

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.

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.

GUARDING OURSELVES FROM IDOLS

In verse 21 John goes on to conclude “Little children, guard yourselves from idols.” The word “guard” means to garrison ourselves against attacks from without, like the assaults of the heresies. “Idols” refers to the heretical substitutes, brought in by the

的代替品，顶替了本书信和约翰福音所启示，也正是前节所提的真神。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。这是年老的使徒对他所有孩子们警告的话，作他书信的结语。

按着约翰的领会，偶像乃是一切顶替、代替主观之神的事物；这位神是我们曾经历过并仍在经历的。借着这种光照，我们能凭着经历领会五章十八至二十一节。

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，五章二十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。

五章二十节的“这”字，含示神、耶稣基督、永远的生命是一。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。当我们在神里面，在耶稣基督里面，并且当我们经历永远的生命时，我们发觉这一切乃是一。因此，约翰在二十节末了说，“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。

约翰末了的话（约壹五 21）嘱咐人要保守自己，远避偶像。一切代替或顶替真神与永远生命的事物都是偶像。我们需要在这位神里面、在这生命里面生活、行动、为人。我们若不在真神与永远的生命里生活，我们就会有真神的代替品，这代替品就是偶像。

Gnostics and Cerinthians, for the true God, as revealed in this Epistle and in John's Gospel and referred to in the preceding verse. Idols here also refer to anything that replaces the real God. We as genuine children of the genuine God should be on the alert to guard ourselves from these heretical substitutes and all vain replacements of our genuine and real God, with whom we are organically one and who is eternal life to us. This is the aged apostle's word of warning to all his little children as a conclusion of his Epistle.

According to John's understanding, an idol is anything that replaces, is a substitute for, the subjective God, the God whom we have experienced and whom we are still experiencing. Through this enlightenment, we are able to understand 5:18-21 in a very experiential way.

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 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.

The word "this" in 5:20 implies that God, Jesus Christ, and eternal life are one. In doctrine, there may be a distinction between God, Christ, and eternal life, but in our experience they are one. When we are in God and in Jesus Christ and when we experience eternal life, we find that all these are one. Therefore, John concludes verse 20 by saying, "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.

John's last word, in 5:21, is the charge to guard ourselves from idols. Anything that is a substitute or replacement for the true God and eternal life is an idol. We need to live, walk, and have our being in this God and in this life. If we do not live in the true God and eternal life, then we shall have a substitute for the true God, and this substitute will be an idol.

约翰修补职事
基本且实质的元素

本书信启示的中心，乃是神圣生命的神圣交通，就是神的儿女与他们父神的交通；这位父神不仅是神圣生命的源头，也是光与爱作这神圣生命享受的源头。（约壹一 1 ～ 7，四 8，16。）我们要享受神圣的生命，就需要基于神圣的出生，（约壹二 29 ～三 10，）带着那为这神圣出生之发展的神圣种子，按着神圣的膏油涂抹，住在神圣生命的交通里。（约壹二 12 ～ 28，三 24。）这神圣的出生，是由三个凭借完成的：了结的水、救赎的血、以及使人有新生起头的灵。（约壹五 1 ～ 13。）借着这些，我们从神而生，成为神的儿女，有祂的神圣生命，并有分于祂的神圣性情。（约壹二 29 ～三 1。）现今神借着祂的灵住在我们里面，（约壹三 24，四 4，13，）作我们的生命和生命的供应，使我们因祂神圣的成分长大，以致在祂显现时能以象祂。（约壹三 1 ～ 2。）

住在神圣生命的神圣交通里，就是住在主里面，（约壹二 6，三 6，）乃是享受祂一切神圣的丰富。借着这样的住，我们就在神圣的光中行，（约壹一 5 ～ 7，）并凭着由神圣的出生（约壹二 29，四 7）所得着的神圣生命，实行真理、义、爱、神的旨意并神的诫命。（约壹一 6，二 29，5，三 10 ～ 11，二 17，五 2。）

要保守自己这样住在神圣的交通里，需要对付三样消极的东西：首先是罪，就是不法和不义；（约壹一 7 ～二 6，三 4 ～ 10，五 16 ～ 18；）其次是由肉体的情欲、眼目的情欲、并今生的骄傲所构成的世界；（约壹二 15 ～ 17，四 3 ～ 5，五 4 ～ 5，19；）最后是偶像，也就是顶替真实之神的异端代替品，以及顶替实际之神的虚空之物。（约壹五 21。）这三类极其邪恶的东西，乃是那恶者魔鬼所用的兵器，要阻挠、伤害，若是可能，甚至消杀我们在神圣交通里的住留。抵挡魔鬼邪恶作为的保障，乃是我们神圣的出生带着神圣的生命；（约壹五 18；）并且基于神的儿子在十字架上受死，消除了魔鬼的作为（约壹三 8）这一事实，我们就能凭着住在我们里面神的话胜过他。（约壹二 14。）因着我们神圣

THE BASIC AND SUBSTANTIAL ELEMENT OF JOHN'S MENDING MINISTRY

The center of the revelation in this Epistle is the divine fellowship of the divine life, the fellowship between the children of God and their Father God, who is not only the source of the divine life, but also light and love as the source of the enjoyment of the divine life (1:1-7). To enjoy the divine life we need to abide in its fellowship according to the divine anointing (2:12-28; 3:24), based upon the divine birth with the divine seed for its development (2:29—3:10). This divine birth was carried out by three means: the terminating water, the redeeming blood, and the germinating Spirit (5:1-13). By these we have been born of God to be His children, possessing His divine life and partaking of His divine nature (2:29—3:1). He is now indwelling us through His Spirit (3:24; 4:4, 13) to be our life and life supply that we may grow with His divine element unto His likeness at His manifestation (3:1-2).

To abide in the divine fellowship of the divine life, that is, to abide in the Lord (2:6; 3:6), is to enjoy all His divine riches. By such abiding, we walk in the divine light (1:5-7) and practice the truth, righteousness, love, the will of God, and His commandments (1:6; 2:29, 5; 3:10-11; 2:17; 5:2) by the divine life received through the divine birth (2:29; 4:7).

To preserve this abiding in the divine fellowship, three main negative things need to be dealt with. The first is sin, which is lawlessness and unrighteousness (1:7—2:6; 3:4-10; 5:16-18). The second is the world, which is composed of the lust of the flesh, the lust of the eyes, and the vainglory of this life (2:15-17; 4:3-5; 5:4-5,19). The last is idols, which are the heretical substitutes for the genuine God and the vain replacements of the real God (5:21). These three categories of exceedingly evil things are weapons used by the evil one, the devil, to frustrate, harm, and, if possible, even annihilate our abiding in the divine fellowship. The safeguard against his evil doing is our divine birth with the divine life (5:18), and, based upon the fact that the Son of God has through His death on the cross destroyed the works of the devil (3:8), we overcome him by the word of God that abides in us (2:14). In virtue of our divine birth, we also overcome his evil world by our faith in the Son of God (5:4-5). Moreover,

的出生，我们也凭着相信神的儿子，胜过他邪恶的世界。（约壹五 4 ～ 5。）再者，我们神圣的出生，带着那种在我们里面之人里的神圣种子，能使我们不至习惯的活在罪中，（约壹三 9，五 18，）因为基督已借着祂在肉体里的死，除去了罪。（约壹三 5。）倘若我们偶尔犯罪，我们有我们的辩护者作平息的祭物，在父神面前顾到我们的案件，（约壹二 1 ～ 2，）祂那永远有功效的血也洗净我们。（约壹一 7。）这样的启示，乃是使徒修补职事基本且实质的元素。

our divine birth with the divine seed sown into our inner being enables us not to live habitually in sin (3:9; 5:18), because Christ has taken away sins through His death in the flesh (3:5). In case we sin occasionally, we have our Paraclete as our propitiation to care for our case before our Father God (2:1-2), and the Son's everlasting efficacious blood cleanses us (1:7). Such a revelation is the basic and substantial element of the apostle's mending ministry.

约翰二书

第一篇

在真理与爱中的行事

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经文及注解：约贰 1 至 6 及注

纲要：

■ 本书信的主题

■ 引言

▪ 在真实中为着真理而爱

▪ 在真理与爱中的恩典、怜悯与平安

■ 在真理与爱中的行事

▪ 在真理中

▪ 在爱中

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读经：约翰二书一至六节。

本书信的主题

这卷书的主题是禁止有分于异端。约翰在七节说到异端：“因为有许多迷惑人的已经出来，进到世界里，他们不承认耶稣基督是在肉体里来的。这就是那迷惑人的和敌基督的。”有些异端者否认耶稣是基督，（约壹二 22，）还有些否认子，不承认耶稣是神的儿子。（约壹二 23。）否认耶稣是基督的塞林则，是个异端者。多西特派和智慧派也教导关于基督身位的异端。

2 JOHN

Message 1

THE WALK IN TRUTH AND LOVE

*　　*　　*　　*

Scripture and Footnotes: 2 John 1-6 and footnotes

Outline:

■THE SUBJECT OF THE EPISTLE

■INTRODUCTION

▪Loving in Truth for the Truth

▪Grace, Mercy, and Peace in Truth and Love

■THE WALK IN TRUTH AND LOVE

▪In Truth

▪In Love

*　　*　　*　　*

Scripture Reading: 2 John 1-6

THE SUBJECT OF THE EPISTLE

The subject of this book is the prohibition of participation in heresy. John speaks of heresy in verse 7: “Because many deceivers went out into the world, who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.” Certain heretics denied that Jesus is the Christ (1 John 2:22), and others denied the Son, not confessing that Jesus is the Son of God (1 John 2:23). Cerinthus, who denied that Jesus is the Christ, was a heretic. The Docetists and the Gnostics also taught heresy concerning the Person of Christ.

约翰二书禁止我们有分于任何关于基督身位的异端教训。使徒约翰在十节说，“若有人到你们那里，不是传讲这教训，不要接他到家里，也不要对他说，愿你喜乐。”这里的“教训”和九节的一样，是关于基督的神格，尤其是关于祂借着神圣的成孕成为肉体的教训。约翰在这封书信里警告我们，不要接待任何否认关于基督神格与成为肉体之真理的人。

引言

在真实中为着真理而爱

约翰在一节说，“作长老的写信给蒙拣选的夫人和她的儿女，就是我真实所爱的；不单我爱，也是一切认识真理之人所爱的。”使徒约翰和彼得一样，也是主后七十年耶路撒冷被毁以前，当地召会的长老。（加二9，彼前五1。）根据历史，约翰自放逐回来以后，就留在以弗所照顾亚西亚的众召会。因此他也可能是以弗所召会的长老，本书信就是他在以弗所写的。

约翰这封书信是写给“蒙拣选的夫人和她的儿女。”“夫人”的希腊文Kuria，可利亚，是Kurios，可利欧斯（主，主人）的阴性形式。这字在此有不同的解释，最可取的如下：指召会中一位相当特出的基督徒姊妹，就如彼前五章十三节“同蒙拣选的”所指的。Kuria，可利亚，也许是她的名字，因为当时这是一个普通的名字。有些人说历史告诉我们，她住在以弗所附近，她的姊妹（约贰13）住在以弗所，那里的召会就是由约翰照顾的。在她的所在地，有召会在她家里聚会。

约翰在一节说到在真实中的爱。真实原文与真理同字。照约翰对这辞的用法，特别照他在福音书里的用法，本辞在此是指启示出来的神圣实际—三一神在子耶稣基督里分赐到人里面—成为人的真实与真诚，使人过一种与神圣之光相符的生活，（约三19～21，）并且按着神的所是，照神所寻找的敬拜神。（约四23～24。）这就是神的美德，（罗三7，十五8）成了我们的美德，借此我们能爱众信徒。这就是真实、可信、真诚、诚实、可靠、信实；就着神说，是神圣的美德，（罗三7，

The Epistle of 2 John prohibits us from participating in any heretical teaching concerning Christ's Person. In verse 10 the apostle John says, "If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not say to him, Rejoice!" As in verse 9, the "teaching" here is the teaching concerning the deity of Christ, especially regarding His incarnation by divine conception. In this Epistle John warns us not to receive anyone who denies the truth concerning Christ's deity and incarnation.

INTRODUCTION

Loving in Truth for the Truth

In verse 1 John says, "The elder to the chosen lady and to her children, whom I love in truth, and not only I, but also all those who have known the truth." The apostle John, like Peter, was also an elder in the church in Jerusalem before its destruction in A.D. 70 (Gal. 2:9;1 Pet. 5:1). According to history, after returning from exile, John stayed in Ephesus to care for the churches in Asia. Thus he was probably also an elder in the church at Ephesus, where he wrote this Epistle.

John addresses this Epistle to the "chosen lady and to her children." The Greek word rendered "lady" is ***kuria***, the feminine form of ***kurios***, lord, master. There are different interpretations of the word here. The most preferable is that it refers to a Christian sister of some prominence in the church, as "co-chosen" in 1 Peter 5:13 does. Kuria may have been her name, since it was a common name at that time. According to some accounts, she lived near Ephesus, and her sister (in v. 13) lived in Ephesus, where the church was under John's care. There was a church in her locality meeting in her home.

In verse 1 John speaks of loving in truth. According to John's usage of the word truth, especially in his Gospel, the first instance of "truth" in this verse denotes the revealed divine reality—the Triune God dispensed into man in the Son Jesus Christ—becoming man's genuineness and sincerity, to live a life that corresponds to the divine light (John 3:19-21) and to worship God, as God seeks, according to what He is (John 4:23-24). This is the virtue of God (Rom. 3:7; 15:8) becoming our virtue, by which we love the believers. This is the genuineness, truthfulness, sincerity, honesty, trustworthiness, and faithfulness of God as a divine virtue and of man as a

十五 8，）就着人说，是人性的美德，（可十二 14，林后十一 10，腓一 18，约壹三 18，）并且是神圣实际的流出。（约叁 1。）活在三一神圣实际里的使徒约翰，就是在这样的真实中，爱他的受信者。这是在本节里，真理头一个用法的含意。

简单的说，一节里真理的头一个用法，指明真诚，而约翰是说到在真诚中爱人。然而，这里真诚的意义不是简单的。我们说到真诚，通常仅仅领会成人性的美德。但在这里真诚不仅是人性的美德。使徒约翰在其中爱本书受信者的人性美德，乃是他所享受之神圣实际的结果。

约翰所享受的神圣实际是什么？这实际就是三一神。本书信的作者享受在子里的三一神作他神圣的实际。出于这在基督里之三一神的实际的享受，产生了真诚。这真诚，或信实，实际上乃是神的美德。我们享受神作我们的实际，祂神圣的美德就成了我们人性的美德，这美德就是真诚，信实。

对在真实中爱人的这种领会，是基于约翰一书所启示的。约翰在那封书信里指明，我们该以神自己作爱来彼此相爱。神就是爱。（约壹四 8，16。）当我们享受神作爱，从这爱就产生我们用以爱别人的爱。我们以从我们享受神作爱所产生的爱来爱别人，我们的爱就会在真诚里。这真诚不是我们人性的美德；乃是我们享受神圣实际的结果。

当我们思考约翰在一节所说在真实中爱人的意义时，我们受到提醒：认识圣经不是一件肤浅的事。肤浅的认识约翰的书信尤其是不够的。只有当我们进入这些书信的深处，我们才能了解作者的意思。

约翰在一节说到“一切认识真理之人。”约翰在这里是指那些不仅因信基督是神而人者接受祂，且认识关于基督身位之真理的人。

约翰在一节末了再次用真理这辞。这里真理指福音的神圣实际，（见约壹一 6 注 6，）特别是约翰福音和约翰一书所启示关于基督的身位，就是基督是神而人者，兼有神格

human virtue (Mark 12:14; 2 Cor. 11:10; Phil. 1:18; 1 John 3:18), and as an issue of the divine reality (3 John 1). In such truth, the apostle John, who lived in the divine reality of the Trinity, loved the one to whom he wrote. This is the denotation of the first usage of “truth” in this verse.

Simply speaking, the first usage of truth in verse 1 denotes sincerity, and John is speaking of loving in sincerity. However, the meaning of sincerity here is not simple. Usually, when we speak of sincerity, we understand sincerity to be merely a human virtue. But here sincerity is more than a human virtue. The human virtue in which the apostle John loved the one who received this Epistle was the issue of the divine reality that he enjoyed.

What is the divine reality enjoyed by John? This reality is the Triune God. The writer of this Epistle enjoyed the Triune God in the Son as his divine reality. Out of the enjoyment of this reality, which is the Triune God in Christ, issued sincerity. This sincerity, or faithfulness, actually is a virtue of God. When we enjoy God as our reality, His divine virtue becomes our human virtue, and this human virtue is sincerity, faithfulness.

This understanding of loving in truth is based upon what is revealed in John’s first Epistle. In that Epistle John indicates that we should love one another by God Himself as love. God is love (1 John 4:8, 16). As we enjoy God as love, out of this love issues a love with which we love others. When we love others with the love that issues from our enjoyment of God as love, our love will be in sincerity. This sincerity is not our human virtue; rather, it is the issue of our enjoyment of the divine reality.

As we consider what John means in verse 1 by loving in truth, we are reminded that it is not a superficial matter to know the Bible. In particular, it is not sufficient to know the Epistles of John in a superficial way. Only when we get into the depths of these Epistles can we know the meaning of the writer.

In verse 1 John speaks of “all those who have known the truth.” Here John refers to those who not only have received Christ by believing that He is both God and man, but who also have fully known the truth concerning the Person of Christ.

At the end of verse 1 John again uses the word truth. Here truth denotes the divine reality of the gospel, especially concerning the Person of Christ as revealed in John’s Gospel and first Epistle. (See note 66 in 1 John 1.) The divine reality of the gospel here

和人格，有神圣的性情和人的性情，为要在为人生活中彰显神，并在人的肉体里，用神圣的能力，为堕落的人类完成救赎，使祂可以将神圣的生命分赐到他们里面，且把他们带进与神生机的联结里。约翰二书与三书都强调这真理。二书警告忠信的信徒，不要接待那些不留于这真理（关于基督之教训）中的人。三书鼓励信徒要接待并帮助那些为这真理作工的人。

约翰在二节继续说，“爱你们是因真理的缘故，这真理存在我们里面，也必永远与我们同在。”使徒约翰在福音书和第一封书信里，用他关于基督身位之启示的修补职事，使信徒预防关于基督神性与人性的异端。因着这种预防的真理，他和一切认识这真理的人，都爱那些对这真理忠信的人。

约翰在二节说，这真理存在我们里面，也必永远与我们同在。他在一节告诉我们，他和一切认识真理之人，在真实中爱这封书信的受信者。约翰在二节用真理这辞，与一节里的第二个用法同义，就是指福音的神圣实际，特别是关于基督的身位。这神圣的实际，实际上就是三一神，现今住在我们里面，也必永远与我们同在。

在真理与爱中的恩典、怜悯与平安

约翰在三节说，“恩典、怜悯、平安从父神，并从父的儿子耶稣基督，在真理和爱中，必与我们同在。”这里的真理是指福音的神圣实际，特别是关于这位彰显神，并完成神定旨之基督的身位；爱是指信徒借着接受并认识真理，在彼此相爱里的彰显。这两件事是本书信的基本结构。在真理和爱中，恩典、怜悯、平安必与我们同在。

使徒基于信徒中间存有真理和爱这两件要紧的事，便用恩典、怜悯、平安问候并祝福他们。我们在真理中行事为人，（约贰 4，）并且彼此相爱，（约贰 5，）就必享受神圣的恩典、怜悯与平安。

especially includes the fact that Christ is both God and man, having deity and humanity, possessing both the divine nature and the human nature, to express God in human life and to accomplish redemption with divine power in human flesh for fallen human beings, so that He may impart the divine life into them and bring them into an organic union with God. The second and third Epistles of John stress this truth. The second warns the faithful believers against receiving those who do not abide in this truth—in the teaching concerning Christ. The third encourages the believers to receive and help those who work for this truth.

In verse 2 John goes on to say, “Because of the truth which abides in us and shall be with us forever.” The apostle John, in his Gospel and first Epistle, inoculated the believers with his mending ministry concerning the revelation of the Person of Christ against the heresies regarding Christ’s deity and humanity. Because of such an inoculating truth, he and all those who had known this truth loved those who were faithful to this truth.

In verse 2 John says that the truth abides in us and will be with us forever. In verse 1 he tells us that he and all those who have known the truth love in truth the one to whom this Epistle was written. In verse 2 John uses the word truth with the same meaning as that of the second usage in verse 1, that is, to denote the divine reality of the gospel, especially concerning the Person of Christ. This divine reality, which actually is the Triune God, abides in us now and will be with us for eternity.

Grace, Mercy, and Peace in Truth and Love

In verse 3 John says, “Grace, mercy, peace shall be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.” Truth here refers to the divine reality of the gospel, especially concerning the Person of Christ, who expressed God and accomplished His purpose. Love refers to the expression of the believers in loving one another through receiving and knowing the truth. These two matters are the basic structure of this Epistle. In love and truth, grace, mercy, and peace will be with us.

The apostle greets and blesses the believers with grace, mercy, and peace based upon the existence among them of the two crucial matters of truth and love. When we walk in the truth (v. 4) and love one another (v. 5), we enjoy the divine grace, mercy, and peace.

真理和爱若不存在信徒中间，他们就无法享受从父神并从耶稣基督来的恩典、怜悯与平安。恩典、怜悯与平安，只有在真理和爱这基本要素存在时，才能归与我们。因此这封书信强调真理和爱。我们都需要过真理和爱的生活。

在真理与爱中的行事

在真理中

约翰在四至六节中说到在真理与爱中的行事。四节说，“我看到你的儿女，有照着我们从父所受的诫命，在真理中行事为人的，就大大欢乐。”关于基督身位的真理，乃是约翰修补职事基本且中心的元素。他看到忠信信徒的儿女在真理中行事为人，就大大欢乐。（约叁 3 ～ 4。）

约翰在四节用“行事为人”这辞。正如约翰在约壹一章七节说到在光中行，“行”字的意思是生活、举止和为人。关于基督身位的真理，不应当仅仅是我们的信仰，也应当是我们的生活。

这里的真理再一次指神圣的实际，特别是关于基督的身位。父命令我们要在这实际中，就是在对耶稣基督是神的儿子，（参太十七 5，）这神圣事实的体认中行事为人，使我们照着父所愿望的尊敬子。（约五 23。）

父命令我们在真理中，在实际中行事为人。祂命令我们在对耶稣基督是神的儿子，这神圣事实的体认中行事为人。我们若在这实际中行事为人，就会照着父所愿望的尊敬子。

在爱中

约翰在五、六节继续说，“夫人啊，我现在请求你，我们要彼此相爱；我写给你的并不是一条新诫命，乃是我们从起初就有的诫命。我们要照祂的诫命行，这就是爱；你们要行在爱中，这就是诫命，正如你们从起初所听见的。”“从起初”这辞在约翰的著作中出现多次。有一些是用在绝对的意义上；（约壹一 1，三 8；）但在五、六节这里，和别处（约十五 27，约壹二 7）一样，是用在相对的意义上。

If truth and love do not exist among the believers, there is no way for them to enjoy grace, mercy, and peace from God the Father and from Jesus Christ. Grace, mercy, and peace can be unto us only when the basic factors of truth and love are present. Therefore, this Epistle emphasizes truth and love. All of us need to live a life of truth and love.

THE WALK IN TRUTH AND LOVE

In Truth

In verses 4 through 6 John speaks concerning the walk in truth and love. Verse 4 says, “I rejoiced greatly that I have found some of your children walking in truth, even as we received commandment from the Father.” The truth concerning the Person of Christ is the basic and central element of John’s mending ministry. When he found the children of the faithful believer walking in truth, he rejoiced greatly (3 John 3-4).

In verse 4 John uses the word “walking.” As in 1 John 1:7, where John speaks of walking in the light, the word “walk” means to live, behave, and have our being. The truth concerning the Person of Christ should not only be our belief; it should also be our living.

Once again, truth here denotes the divine reality, especially concerning the Person of Christ. The Father commands us to walk in this reality, that is, in the realization of the divine fact that Jesus Christ is the Son of God (see Matt. 17:5), that we may honor the Son as the Father desires (John 5:23).

The Father commands us to walk in the truth, in the reality. He commands us to walk in the realization of the divine fact that Jesus Christ is the Son of God. If we walk in this reality, we shall honor the Son according to the Father’s desire.

In Love

In verses 5 and 6 John goes on to say, “And now I ask you, lady, not as writing a new commandment to you, but that which we have had from the beginning, that we should love one another. And this is love, that we walk according to His commandments. This is the commandment, even as you heard from the beginning, that you should walk in it.” The phrase “from the beginning” is found a number of times in John’s writings. In some instances this phrase is used in the absolute sense (1 John 1:1; 3:8), but here in verses 5 and 6, as elsewhere (John 15:27; 1 John 2:7), it is used in the relative sense.

五、六节所提到的诫命，指子所赐的诫命，要我们彼此相爱。（约十三 34。）父命令我们要在真理中行事为人，以尊敬子；子命令我们要彼此相爱，以彰显祂。

The commandment referred to in verses 5 and 6 is the commandment given by the Son that we should love one another (John 13:34). The Father commands us to walk in the truth to honor the Son, and the Son commands us to love one another to express Him.

约翰二书

第二篇

不要有分于异端

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经文及注解：约贰 7 至 13 及注

纲要：

■ 迷惑人的和敌基督的
■ 得着满足的赏赐
■ 越过基督的教训，不留于其中
■ 有父又有子
■ 不要有分于异端的工作
■ 约翰在本书信中的结语
▪ 为更多的喜乐，盼有更亲密的交通
▪ 亲爱关切的问安
■ 神圣的实际
▪ 享受三一神
▪ 真神成为我们的经历
▪ 真诚是享受神圣实际的结果
▪ 在真理与爱中行事

*　　*　　*　　*

读经：约翰二书七至十三节。

在本篇信息中，我们要来看约贰七至十三节。

2 JOHN

Message 2

NOT PARTICIPATING IN HERESY

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Scripture and Footnotes: 2 John 7-13 and footnotes

Outline:

■DECEIVERS AND ANTICHRISTS
■RECEIVING A FULL REWARD
■GOING BEYOND AND NOT ABIDING IN THE TEACHING OF CHRIST
■HAVING THE FATHER AND THE SON
■NOT SHARING IN HERETICAL WORKS
■JOHN'S CONCLUSION IN THIS EPISTLE
▪Hope of Closer Fellowship for More Joy
▪Greeting in the Endearing Care
■THE DIVINE REALITY
▪The Enjoyment of the Triune God
▪The True God Becoming Our Experience
▪Sincerity as the Issue of the Enjoyment of the Divine Reality
▪Walking in Truth and Love

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Scripture Reading: 2 John 7-13

In this message we shall consider verses 7 through 13 of 2 John.

迷惑人的和敌基督的

七节说，“因为有许多迷惑人的已经出来，进到世界里，他们不承认耶稣基督是在肉体里来的。这就是那迷惑人的和敌基督的。”这里所提迷惑人的，是指异端者，如塞林则派，假申言者。（约壹四 1。）

这些迷惑人的不承认耶稣基督是在肉体里来的，意思就是不承认耶稣是神成为肉体，因而否认了基督的神格。耶稣是由圣灵成孕的。（太一 18。）承认耶稣是在肉体里来的，就是承认祂这位神的儿子神圣的成孕，在肉体里出生。（路一 31 ～ 35。）那迷惑人的，假申言者，不肯这样承认。

约翰在七节说，那些不承认耶稣是在肉体里来者的，不仅是迷惑人的，也是敌基督的。我们已经看见，敌基督的与假基督不同。（太二四 5，24。）假基督是用欺骗的方法装作是基督，而敌基督的是否认基督的神格，否认耶稣是基督，也就是因否认耶稣是神的儿子，（约壹二 22，）不承认祂是借着圣灵神圣的成孕在肉体里来的，而否认父与子。（约壹四 2 ～ 3。）谁否认基督的身位，谁就是敌基督的。

得着满足的赏赐

约翰在八节继续说，“你们要小心，不要失去我们所已经作成的，乃要得着满足的赏赐。”这里“你们要小心，”意即你们要自己儆醒，你们要为自己儆醒。“失去”意即毁坏，破坏。

约翰在八节说到不要失去我们所已经作成的。使徒所已经作成的，就是使徒所供应并分赐给信徒关于基督之真理的事。受到关于基督身位之异端的影响，就是失去、毁坏、破坏了使徒所已经作到信徒里面，关于基督身位宝贵的事。这里使徒警告信徒，要为自己儆醒，免得受到异端的影响，失去真理的事。

约翰在八节也指明，信徒“要得着满足的赏赐。”根据上下文，特别是九节，满足的赏赐必定是父与子作了那些留在关于基督身位的真理中，不受关于基督的异端影响而

DECEIVERS AND ANTICHRISTS

Verse 7 says, “Because many deceivers went out into the world, who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.” The deceivers mentioned here were heretics, like the Cerinthians, the false prophets (1 John 4:1).

These deceivers do not confess Jesus Christ coming in the flesh. This means that they do not confess that Jesus is God incarnate. Thus, they deny the deity of Christ. Jesus was conceived of the Spirit (Matt. 1:18). To confess Jesus coming in the flesh is to confess that, as the Son of God, He was divinely conceived to be born in the flesh (Luke 1:31-35). The deceivers, the false prophets, would not make such a confession.

In verse 7 John says that those who do not confess Jesus coming in the flesh are not only deceivers but also antichrists. We have seen that an antichrist differs from a false Christ (Matt. 24:5, 24). A false Christ is one who pretends deceivingly to be the Christ, whereas an antichrist is one who denies Christ’s deity, denying that Jesus is the Christ, that is, denying the Father and the Son by denying that Jesus is the Son of God (1 John 2:22), not confessing that He has come in the flesh through the divine conception of the Holy Spirit (1 John 4:2-3). Whoever denies the Person of Christ is an antichrist.

RECEIVING A FULL REWARD

In verse 8 John goes on to say, “Look to yourselves that you do not lose the things which we wrought, but that you may receive a full reward.” Here “look to yourselves” means watch yourselves, watch for yourselves, and “lose” means destroy, ruin.

In verse 8 John speaks of not losing the things which we wrought. The things which the apostles wrought are the things of the truth concerning Christ, which the apostles ministered and imparted to the believers. To be influenced by the heresies regarding the Person of Christ is to lose, destroy, and ruin the precious things concerning the Person of Christ which the apostles had wrought into the believers. Here the apostle warns the believers to watch for themselves lest they be influenced by the heresies and lose the things of the truth.

In verse 8 John also indicates that the believers “may receive a full reward.” According to the context, especially verse 9, the full reward must be the Father and the Son as the full enjoyment to the faithful believers, who abide in the truth concerning

偏离的忠信信徒完满的享受。这样的解释是正确的，因为这里并未指明这赏赐要在将来赐给人，如马太五章十二节，十六章二十七节，林前三章八节、十三至十四节，希伯来十章三十五至三十六节，启示录十一章十八节，二十二章十二节所提的赏赐。倘若我们不被异端引入歧途，反倒忠信的留在关于奇妙且包罗万有之基督（祂是神而人，是我们的创造者和救赎者）的真理中，我们就要在祂里面尽享三一神，作我们满足的赏赐，甚至今天在地上就能如此。

我们若失去使徒所已经作到我们里面的宝贵事物，这意思就是我们没有住在真理中。那样我们就要失去对父与子的享受。然而我们若留在真理中，我们就要得着满足的赏赐，这赏赐实际上就是对父与子的享受。赞美主，这样的赏赐正等着我们来享受。我们要享受这赏赐，就必须留在、住在关于神儿子耶稣基督的神圣真理中。那些不住在这真理中的人，就象今天的摩登派一样，必定没有这享受。他们没有父与子作他们享受的赏赐。你若接触他们，你会发现他们在属灵上是饥饿又枯干的。

越过基督的教训，不留于其中

约翰在九节继续说，“凡越过基督的教训，不留于其中的，就没有神；留于这教训中的，这人就有父又有子。”“越过，”直译，（在反面的意义上）带领向前。也就是说，越过了正确的事，超过了关于基督之正统教训的界限。这与留于基督的教训中相对。那些夸耀他们对基督教训有进步思想的塞林则智慧派，就是这样行。他们越过了基督神圣成孕的教训，因而否认了基督的神格，结果就无法在救恩和生命里得着神。

今天的摩登派越过基督的教训，不留于其中。他们也宣称他们的想法是进步的。照他们的说法，若说基督是神，祂借着神圣的成孕从童女而生，祂为我们的罪死在十字架上，并祂在身体并灵上都复活了，那是落伍的。摩登派否

the Person of Christ and do not deviate from it by the influence of the heresies regarding Christ. This interpretation is justified by the fact that there is no indication this reward will be given in the future, as the rewards mentioned in Matthew 5:12; 16:27; 1 Corinthians 3:8, 13-14; Hebrews 10:35-36; Revelation 11:18; and 22:12. If we are not led astray by the heresies, but abide faithfully in the truth concerning the wonderful and all-inclusive Christ who is both God and man, both our Creator and Redeemer, we shall enjoy in Him the Triune God to the fullest extent as our full reward, even today on earth.

If we lose the precious things wrought into us by the apostles, this means that we do not abide in the truth. Then we shall miss the enjoyment of the Father and the Son. But if we stay in the truth, we shall receive a full reward, a reward that is actually the enjoyment of the Father and the Son. Praise the Lord that such a reward is in view waiting to be enjoyed by us! To enjoy this reward, we need to remain, abide, in the divine truth concerning Jesus Christ, the Son of God. Those, like today's modernists, who do not abide in this truth certainly do not have this enjoyment. For them, there is no reward of the Father and the Son as their enjoyment. If you contact them, you will find them spiritually starved and dry.

GOING BEYOND AND NOT ABIDING IN THE TEACHING OF CHRIST

In verse 9 John continues, "Everyone who goes beyond and does not abide in the teaching of Christ, does not have God; he who abides in the teaching, this one has both the Father and the Son." Literally, the Greek word translated "goes beyond" means to lead forward (in a negative sense), that is, to go further than what is right, to advance beyond the limit of orthodox teaching concerning Christ. This is contrasted with abiding in the teaching of Christ. The Cerinthian Gnostics, who boasted of their supposedly advanced thinking concerning the teaching of Christ, had such a practice. They went beyond the teaching of the divine conception of Christ, thus denying the deity of Christ. Consequently they could not have God in salvation and in life.

The modernists today go beyond and do not abide in the teaching of Christ. They also claim to be advanced in their thinking. According to them, it is out of date to say that Christ is God, that He was born of a virgin through divine conception, that He died on the cross for our sins, and that He was resurrected both physically and spiritually.

认关于基督的真理，宣称他们的哲学思想是进步的。原则上，他们乃是跟随塞林则智慧派的路。

约翰在九节说到不留于基督的教训中。这里基督的教训，不是指基督所教导的教训，乃是指关于基督的教训，也就是关于基督神格的真理，特别是关于祂借着神圣成孕成为肉体的真理。

有父又有子

按照九节，那越过基督的教训，不留于其中的，就没有神；然而留于基督的教训中的，就有父又有子。有神就是有父又有子。借着成为肉体的过程，神已在子里带着父（约壹二 23）分赐到我们里面，作我们的享受与实际。（约一 1，14。）我们在成为肉体的神里面，有子在祂的救赎里，并父在祂的生命里。因此我们蒙了救赎和重生，在生机上与神成为一，使我们能在救恩和生命里有分于并享受神。所以，否认神成为肉体，就是弃绝这种神圣的享受；留于神成为肉体的真理中，就有那是父又是子的神，在永远的救恩和神圣的生命里作我们的福分。

九节关于有父又有子这一点，帮助了我解释八节所说满足的赏赐。满足的赏赐就是有父又有子作我们的享受。今天的摩登派，就象古时的智慧派，没有父也没有子，因为他们不留于基督的教训中。

不要有分于异端的工作

约翰在十节继续说，“若有人到你们那里，不是传讲这教训，不要接他到家里，也不要对他说，愿你喜乐。”关于基督的教训，我们不仅该将这教训当作理论教导，更该将这教训当作实际带着。我们无论到那里，都应当带着这实际，就是包罗万有之基督所是的实际。有些年轻人会有机会向父母陈明这奇妙宝贝的实际。

十节的代名词“他”是指异端者，敌基督的，（约贰 7，约壹二 22，）假申言者。（约壹四 1。）这样的人否认神圣的成孕和基督的神格，如同今天的摩登派。我们必须弃绝这样的人，不要接他到家里，也不要问他的安。这样我

Denying this truth concerning Christ, the modernists claim to be advanced in their philosophical thought. In principle, they follow the way of the Cerinthian Gnostics.

In verse 9 John speaks of not abiding in the teaching of Christ. This is not the teaching by Christ, but the teaching concerning Christ, that is, the truth concerning the deity of Christ, especially regarding His incarnation by divine conception.

HAVING THE FATHER AND THE SON

According to verse 9, the one who goes beyond and does not abide in the teaching of Christ, does not have God. But he who abides in the teaching of Christ has both the Father and the Son. To “have God” is to “have both the Father and the Son.” It is through the process of incarnation that God has been dispensed to us in the Son with the Father (1 John 2:23) for our enjoyment and reality (John 1:1, 14). In the incarnated God we have the Son in His redemption and the Father in His life. We are thus redeemed and regenerated to be one with God organically so that we may partake of and enjoy Him in salvation and in life. Hence, to deny the incarnation is to reject this divine enjoyment; but to abide in the truth of incarnation is to have God, as the Father and the Son, for our portion in the eternal salvation and in the divine life.

This point in verse 9 concerning having both the Father and the Son has helped me to interpret the full reward spoken of in verse 8. The full reward is to have both the Father and the Son for our enjoyment. Today’s modernists, like the ancient Gnostics, do not have the Father and the Son, for they do not abide in the teaching of Christ.

NOT SHARING IN HERETICAL WORKS

In verse 10 John goes on to say, “If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not say to him, Rejoice!” Concerning the teaching of Christ, we should not only teach this as a theory, but also bring it as a reality. Wherever we go, we should bring this reality, the reality of what the all-inclusive Christ is. Some of the young people may have an opportunity to present to their parents this reality, which is a wonderful treasure.

In verse 10 the pronoun “him” refers to a heretic, an antichrist (v. 7; 1 John 2:22), a false prophet (1 John 4:1), who denies the divine conception and deity of Christ, as today’s modernists do. Such a one we must reject, not receiving him into our house or greeting him. Thus, we shall not have any contact with him or share in his heresy,

们就不会与他有接触，也不会有分于他的异端；这种异端对神是亵渎的，并且象麻风一样传染人。

我们不应当接待任何不带着基督的教训的人。不要以为因着人告诉我们要爱人，我们就当接待异端者。在这件事上，爱用不上。约翰清楚的说，我们不应当接待敌基督的、假申言者到我们家里，甚至也不应当问他的安。

“愿你喜乐，”原文意要快乐、欢喜、欢呼，用于问安或告别。我们不该对假申言者说，愿你喜乐；反而该对他们说，要哭泣，因为他们没有对三一神的享受。这里的点是，我们不应当与这样的人，以及与他们那会传染的异端有任何关系。

约翰在十一节说，“因为对他说，愿你喜乐的，就在他的恶行上有分。”将奇妙基督的神圣真理带给人，怎样是优越的佳行，（罗十15，）散布那玷污基督荣耀神格之撒但的异端，也照样是可憎的恶行。这对神是亵渎和可憎，对人也是损毁和咒诅。凡在基督里的信徒和神的儿女，都不该有分于这恶。甚至向这样的恶人问安也不可。我们当与这恶保持严格且清楚的分别。

新约在不接待否认基督身位的人这件事上，非常坚决。尽管约翰二书是一封关于彼此相爱的书信，然而约翰在这里禁止我们有分于异端。我们与异端者、假申言者不应当有任何接触。我们不应当接待他们，也不应当问他们的安。他们是患麻风的人，这麻风是会传染的。因此，我们不应当与他们有任何关系。

约翰在本书信中的结语

为更多的喜乐，盼有更亲密的交通

十二、十三节有本书信的结语。约翰在十二节表达出为着更多的喜乐，盼望有更亲密的交通：“我还有许多事要写给你们，却不愿意用纸墨写出来；但盼望到你们那里，与你们当面交谈，使我们的喜乐得以满足。”使徒在这里表达他渴望与召会的肢体有更深、更丰富的交通，使他们在神圣生命的享受里，有满足的喜乐。（约壹一2～4。）

heresy that is blasphemous to God and contagious like leprosy.

We should not receive anyone who does not bring with him the teaching of Christ. Do not think that because we are told to love others, we should receive a heretic. Concerning this, love does not avail. John says clearly that we should not receive an antichrist, a false prophet, into our house, and we should not even say to him, “Rejoice!”

The Greek word for rejoice is ***chairein***, be happy, rejoice, hail; it is used for greeting or farewell. Instead of telling false prophets to rejoice, we should tell them to weep because they do not have the enjoyment of the Triune God. The point here is that we should have nothing to do with such persons and with their contagious heresy.

In verse 11 John says, “For he who says to him, Rejoice, shares in his evil works.” Just as bringing to others the divine truth of the wonderful Christ is an excellent deed (Rom. 10:15), so spreading the satanic heresy, which defiles the glorious deity of Christ, is an evil work. It is a blasphemy and abomination to God! It is also a damage and curse to men. No believer in Christ and child of God should have any share in this evil. Even to greet such an evil one is prohibited. A severe and clear separation from this evil should be maintained.

The New Testament is very strong in the matter of not receiving one who denies the Person of Christ. Even though the second Epistle of John is an Epistle about loving one another, here John prohibits us from sharing, participating, in heresy. We should not have any contact with heretics, false prophets. We should not receive them, and we should not greet them. They are lepers, and this leprosy is contagious. Therefore, we should have nothing to do with them.

JOHN’S CONCLUSION IN THIS EPISTLE

Hope of Closer Fellowship for More Joy

In verses 12 and 13 we have the conclusion of this Epistle. In verse 12 John expresses the hope of closer fellowship for more joy: “Having many things to write to you, I do not want to do so with paper and ink, but I am hoping to be with you and to speak mouth to mouth, that our joy may be made full.” Here the apostle expresses his desire for a deeper and richer fellowship with the church member for fullness of joy in the enjoyment of the divine life (1 John 1:2-4).

一面，约翰的著作是神圣的；另一面，他在行事为人上是非常有人性的。在十二节，约翰表达他盼望有交通，他把这交通描述为当面的交谈，就是面对面的交通，借此我们可以看出他的人性。

亲爱关切的问安

约翰在十三节说，“你那蒙拣选之姊妹的儿女都问你安。”这指明年老的长老与召会众肢体有何等亲密的交通，对他们有何等爱的关切。

我们已经指出，本书信可能是写给一位住在以弗所附近的姊妹，她的姊妹住在以弗所，那里的召会是由约翰照顾的。约翰在这封书信里，替受信者那蒙拣选之姊妹的儿女问受信者安。这位姊妹没有一同问安，也许表示她已经过世。然而，她的儿女仍在约翰所照顾的以弗所召会中。我们在这节可以看见，使徒约翰对圣徒亲爱的关切。

神圣的实际

约翰三封书信的次序安排得很好。毫无疑问，第二封书信是基于第一封写的。我们在约翰的第一封书信中看见，神圣的真理是什么。

我在一九七五年，释放了一系列关于约翰一书中七个奥秘的信息：神圣生命的奥秘、神圣交通的奥秘、住的奥秘、膏油涂抹的奥秘、神圣出生的奥秘、神圣种子的奥秘、以及水、血、那灵的奥秘。最近，我对约翰第一封书信里神圣的实际，有深刻的感觉。约翰一书的中心因素是神圣的实际，这实际事实上就是三一神。神圣的实际不是仅仅在神学或道理上的三一神；这实际乃是在我们经历中的三一神，也就是分赐到我们里面作我们享受的三一神。这就是在约翰一书中神圣的实际。

享受三一神

你若复习在约翰一书生命读经中所释放的信息，你会在那些信息中，得着神圣实际的供应。当然，在那些信息中，就是把永远的生命、神圣生命的交通、住在主里面、膏油

On the one hand, John's writing is divine; on the other hand, he is very human in his behavior. We see this humanness in verse 12, where John expresses his hope for fellowship that He describes as mouth to mouth.

Greeting in the Endearing Care

In verse 13 John says, "The children of your chosen sister greet you." This indicates what an intimate fellowship with the church members and what an endearing care for them the aged elder had.

We have pointed out that the sister to whom this Epistle was written may have lived near Ephesus and that her sister lived in Ephesus, where there was a church under John's care. In this Epistle John greets the one who received this Epistle on behalf of the children of her chosen sister. That she was not included in the greeting may indicate that she was deceased. However, her children were still in the church at Ephesus under John's care. In this verse we can see the endearing care of the apostle John for the saints.

THE DIVINE REALITY

The three Epistles of John are arranged in a good sequence. No doubt, the writing of the second Epistle was based upon the first. In the first Epistle of John we see what the divine truth is.

In 1975 I gave a series of messages on the seven mysteries in 1 John: the mystery of the divine life, the mystery of the divine fellowship, the mystery of the abiding, the mystery of the anointing, the mystery of the divine birth, the mystery of the divine seed, and the mystery of the water, the blood, and the Spirit. Recently, I have been deeply impressed with the divine reality in John's first Epistle. The central factor in 1 John is the divine reality. This reality is actually the Triune God. The divine reality is the Triune God not merely in theology or doctrine; this reality is the Triune God in our experience, that is, the Triune God dispensed into us for our enjoyment. This is the divine reality in 1 John.

The Enjoyment of the Triune God

If you review the messages given in the Life-study of 1 John, you will see that in those messages the divine reality is ministered to you. Of course, in those messages there is ministered to us the eternal life, the fellowship of the divine life, the abiding in

涂抹、神圣的出生、神圣的种子、以及水、血和那灵供应给我们。把这一切神圣的因素摆在一起，我们所得着的就是对三一神的享受。因此，三一神乃是我们如今正享受的实际，真理。我们在基督徒的生活中，天天所作的是什么？就是享受三一神。你若问我这五十多年在作什么，我会回答说，我一直在享受父、子、灵。我享受三一神的结果，使我有负担与人分享这享受。然而，有些人因着传统教训的影响，没有敞开来听有关享受三一神的事。

各地的人都需要听到约翰一书里神圣的实际。你难道不相信这也是别人，包括宗教领袖和圣经教师，今天所需要的么？有些人在每周的崇拜中背诵使徒的信条，但他们没有得救，对三一神也没有任何经历。我们感谢主向我们打开约翰一书，这卷书包含一道一道的菜，作我们属灵的滋养。哦，这封书信所启示，作我们经历和享受的三一神是何等丰富！

真神成为我们的经历

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，我们在那真实的里面，就是在祂儿子耶稣基督的里面。我们不再在那真实的之外，不再在祂儿子耶稣基督之外。

约翰在约壹五章二十节下半继续说，“这是真神，也是永远的生命。”真神作永远的生命成为我们的经历，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。

the Lord, the anointing, the divine birth, the divine seed, and the water, the blood, and the Spirit. When all these divine factors are put together, what we have is the enjoyment of the Triune God. Hence, the Triune God is the reality, the truth, we are enjoying. What are we doing day by day in the Christian life? We are enjoying the Triune God. If you were to ask me what I have been doing for more than fifty years, I would answer that I have been enjoying the Father, the Son, and the Spirit. As a result of my enjoyment of the Triune God, I have been burdened to share this enjoyment with others. However, because of the influence of traditional teaching, certain ones are not open to hear about the enjoyment of the Triune God.

People everywhere need to hear of the divine reality in the Epistle of 1 John. Do you not believe that this is what others, including religious leaders and Bible teachers, need today? Some recite the Apostles' Creed in their services every week, yet they are not saved and do not have any experience of the Triune God. We thank the Lord for opening to us the Epistle of 1 John, a book that contains course after course for our spiritual nourishment. Oh, what riches of our Triune God are revealed in this Epistle for our experience and enjoyment!

The True God Becoming Our Experience

According to 1 John 5:20, we not only experience and enjoy the Triune God, but we are in Him: "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." We have pointed out that a better translation of "Him who is true" would be "the true One." Actually, the Greek simply says "the true." Only our Triune God is true; everything and everyone else is false. John tells us that we are in the True, in His Son Jesus Christ. No longer are we outside the True, and no longer are we outside His Son Jesus Christ.

In the second part of 1 John 5:20, John goes on to say, "This is the true God and eternal life." 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.

在约翰一书五章二十节，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。

真诚是享受神圣实际的结果

约翰的第二封书信是基于他第一封书信中所启示的真理。约贰一节说，“作长老的写信给蒙拣选的夫人和她的儿女，就是我真实所爱的；不单我爱，也是一切认识真理之人所爱的。”在前一篇信息中我们指出，本节第一次所用的真理（真实），是指启示出来的神圣实际—三一神在子耶稣基督里分赐到人里面—成了人的真实与真诚。这真诚是享受神圣实际的结果。因此当约翰说，他真实所爱的，他乃是说，他在那是神圣实际结果的真诚里爱。我们也已经看见，本节第二个真理的用法，是指福音的神圣实际，特别是关于基督的身位。这是“存在我们里面，也必永远与我们同在”的真理。（约贰 2。）这些经节是简单的，但其中所含示的却是深奥的。要解释约翰二书前两节，需要整卷约翰一书。

在真理与爱中行事

约翰在一至三节说到真理之后，在四至六节继续告诉我们，我们需要在真理与爱中行事。真理是神圣三一的实际，爱是这实际的彰显。当我们在真理中行事，我们就在每日所享受的神圣实际中行事。这实际的彰显就是爱。我们在神圣的实际中行事，就自自然然的爱别人。这爱是我们天天所享受之神圣实际的彰显。因着这实际与爱，恩典、怜悯和平安就与我们同在。（约贰 3。）赞美主，我们能在神圣的实际并神圣的彰显中行事！

In 1 John 5:20 we have the true One, Jesus Christ, the true God, and eternal life. In John’s concept all 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.

Sincerity as the Issue of the Enjoyment of the Divine Reality

John’s second Epistle is based upon the truth revealed in his first Epistle. Second John 1 says, “The elder to the chosen lady and to her children, whom I love in truth, and not only I, but also all those who have known the truth.” In the foregoing message we pointed out that the first instance of “truth” in this verse denotes the revealed divine reality—the Triune God dispensed into man in the Son Jesus Christ—becoming man’s genuineness and sincerity. This sincerity is the issue of the enjoyment of the divine reality. Hence, when John says that he loves in truth, he is saying that he loves in a sincerity that is the issue of the divine reality. We have also seen that the second usage of truth in this verse denotes the divine reality of the gospel, especially concerning the Person of Christ. This is “the truth which abides in us and shall be with us forever” (v. 2). These verses are simple, but their implication is profound. The entire first Epistle of John is needed for the explanation of the first two verses of his second Epistle.

Walking in Truth and Love

After speaking concerning truth in verses 1 through 3, John goes on to tell us in verses 4 through 6 that we need to walk in truth and love. Truth is the reality of the Trinity, and love is the expression of this reality. When we walk in truth, we walk in the divine reality we enjoy daily. Love is the expression of this reality. As we walk in the divine reality, spontaneously we love others. This love is the expression of the divine reality we enjoy day by day. Because of this reality and love, grace, mercy, and peace are with us (v. 3). Praise the Lord that we may walk in the divine reality and in the divine expression!

约翰三书

第一篇

接待作客旅的工人

*　　*　　*　　*

经文及注解：约叁 1 至 8 及注

纲要：

■ 引言
- 真实的爱
- 凡事兴盛，身体健康
- 在真理中行事

■ 约翰在他书信中所关切的

■ 接待作客旅的工人
- 忠信、凭爱、配得过神
- 成为在真理上的同工

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读经：约翰三书一至八节。

约翰三书的主题是鼓励在真理上的同工。在本篇信息中，我们要来看看约叁一至八节。一至四节是引言，五至八节说到接待作客旅的工人。

引言

真实的爱

约翰三书的开头与约翰二书的开头相似。使徒约翰在一节说，“作长老的写信给亲爱的该犹，就是我真实所爱的。”

3 JOHN

Message 1

HOSPITALITY TO THE TRAVELING WORKERS

*　　*　　*　　*

Scripture and Footnotes: 3 John 1-8 and footnotes

Outline:

■INTRODUCTION
- Loving in Truth
- Prospering in All Things and in Health
- Walking in Truth

■JOHN'S CONCERN IN HIS EPISTLES

■HOSPITALITY TO THE TRAVELING WORKERS
- Given Faithfully in Love, and Worthily of God
- By the Fellow Workers in the Truth

*　　*　　*　　*

Scripture Reading: 3 John 1-8

The subject of the Epistle of 3 John is encouragement to the fellow workers in the truth. In this message we shall consider 3 John 1-8. Verses 1 through 4 are the introduction, and verses 5 through 8 speak of hospitality to traveling workers.

INTRODUCTION

Loving in Truth

The beginning of 3 John is similar to that of 2 John. In verse 1 the apostle John says, “The elder to Gaius the beloved, whom I love in truth.” Like Peter, John was an elder

约翰和彼得一样，也是主后七十年耶路撒冷被毁以前，当地召会的长老。根据历史，约翰自放逐回来以后，就留在以弗所照顾亚西亚的众召会。他可能是以弗所召会的长老，本书信就是他在那里写的。

约翰三书是写给“亲爱的该犹。”这不是马其顿人该犹，（徒十九 29，）不是特庇人该犹，（徒二十 4，）也不是哥林多的该犹，（林前一 14，罗十六 23，）乃是另一个名叫该犹的；当时该犹是一个非常普通的名字。照本书信的内容看，他必定是召会中一位特出的弟兄。

约翰在一节说到在真理（真实）中爱该犹。这里的“真实”（原文与真理同字）是指启示出来的神圣实际—三一神在子耶稣基督里分赐到人里面—成为人的真实与真诚，使人过一种与神圣之光相符的生活，（约三 19 ～ 21，）并且按着神的所是，照神所寻找的敬拜神。（约四 23 ～ 24。）这就是神的美德（罗三 7，十五 8）成了我们的美德，借此我们能爱众信徒。活在三一神圣实际里的使徒约翰，就是在这样的真实中，爱亲爱的该犹。

凡事兴盛，身体健康

约翰在二节说，“亲爱的，我愿你凡事兴盛，身体健康，正如你的魂兴盛一样。”照本节上下文看，“凡事”是指外面和物质的事物。“愿”字也许有祷告的意思。“兴盛”原文意顺利，（如旅程上的顺利—罗一 10）即顺利达到所想望的目的，因此是兴盛。这里的“健康”是指身体的健康，如在路加五章三十一节，七章十节，十五章二十七节者。

约翰在二节说到魂兴盛。人有三部分：灵、魂、体。（帖前五 23。）魂是介于体与灵之间的器官，有自觉，使人有个格。魂包括在体里，且是盛装灵的器皿。对信徒而言，那是灵的神居住在他重生的灵里，（罗八 9，16，）并从他的灵扩展，浸透他的魂，使魂得着变化，以彰显祂。（罗十二 2，林后三 18。）这就是信徒的魂兴盛。当我们的魂借着我们的灵为神的灵所占有并支配，支配并使用我们的体来为着神的定旨，那时我们的魂就兴盛。使徒盼望他的受信者，这位魂格外兴盛的亲爱弟兄，能以凡事兴盛，身

in the church at Jerusalem before its destruction in A.D. 70. According to history, after returning from exile, John stayed in Ephesus to care for the churches in Asia. Probably he was an elder in the church at Ephesus, where he wrote this Epistle.

The Epistle of 3 John is addressed to “Gaius the beloved.” This is not the Gaius of Macedonia (Acts 19:29), the Gaius of Derbe (Acts 20:4), nor the Gaius of Corinth (1 Cor. 1:14; Rom. 16:23), but another with the name of Gaius, a name that was very common at the time. According to the contents of this Epistle, Gaius must have been an outstanding brother in the church.

In verse 1 John speaks of loving Gaius in truth. Here “truth” denotes the revealed divine reality—the Triune God dispensed into man in the Son Jesus Christ—becoming man’s genuineness and sincerity, to live a life that corresponds to the divine light (John 3:19-21) and to worship God, as God seeks, according to what He is (John 4:23-24). This is the virtue of God (Rom. 3:7; 15:8) becoming our virtue, by which we love the believers. In such truth, the apostle John, who lived in the divine reality of the Trinity, loved Gaius the beloved.

Prospering in All Things and in Health

In verse 2 John says, “Beloved, concerning all things I wish that you may prosper and be in health, even as your soul prospers.” According to the context of this verse, “all things” refer to external and material things. Probably the word “wish” is used in the sense of prayer. Literally, the Greek word for “prosper” here means to have a good journey, to go on well, that is, to succeed in reaching a desired end; thus, to prosper. “Health” here is bodily health, as in Luke 5:31, 7:10 and 15:27.

In verse 2 John speaks of the soul prospering. Man is of three parts: spirit, soul, and body (1 Thes. 5:23). The soul is the mediating organ between the body and the spirit, possessing self-consciousness, that man may have his personality. The soul is contained in the body and is the vessel to contain the spirit. With the believer, God as the Spirit dwells in his regenerated spirit (Rom. 8:9, 16) and spreads from his spirit to saturate his soul, that it may be transformed to express Him (Rom. 12:2; 2 Cor. 3:18). This is the prosperity of the believer’s soul. When our soul is occupied and directed by the Spirit of God through our spirit to direct and use our body for God’s purposes, it prospers. The apostle wishes that the one who receives his Epistle, who is a beloved brother,

体健康，正如他的魂在神的生命里兴盛一样。

我们的身体也许在健康上兴盛，我们的生活也许在许多物质的事物上兴盛；然而，我们的魂需要在神的生命里兴盛。那么，我们魂的兴盛是什么？我们魂的兴盛乃是神圣的生命扩展到我们的魂里。神圣的生命已经借着重生分赐到我们的灵里；如今这生命需要从我们的灵，扩展到我们的魂里。若是这样，我们的魂就要因着神圣的生命扩展到其中而兴盛。我盼望我们都追求这事，好叫我们充分的经历我们的魂借着神圣生命扩展到其中而兴盛。

亲爱的该犹弟兄在他的魂里是兴盛的。使徒约翰盼望这位弟兄不仅魂兴盛，也在物质的事物上兴盛，并且身体健康。这里的问安是特别的，在全本圣经中是唯一的。

新约是论到属灵兴盛的书，不是论到物质事物或身体健康的书。然而，撰写有关神圣事物的约翰，盼望本书信的受信者在身体健康上，甚至在物质事物上兴盛。

在真理中行事

约翰在三节继续说，“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。”关于基督身位的真理，乃是约翰修补职事基本且中心的元素。当他听见他的儿女们在真理中行事为人，（约叁 4，）他就大大欢乐。在真理中行事，意思是三一神成为我们在实际中的享受。因此，我们日常的行事是在真理—我们所享受之三一神的实际—中行事。

约翰在三节说到“你持守真理。”（直译，你的真理。）这是关于基督，特别关于祂神格的真理，这真理的启示定规受信者的生活方式，并成为受信者持守的基本信仰。这里的思想是深的。约翰的思想是：客观的真理成为我们的。因此，真理在我们的日常行事为人中，对我们成了主观的。这真理是基督神格的实际。这真理的启示定规并塑造我们的生活。这意思是我们在我们的享受—三一神的神圣实际—中生活、行事并为人。这享受塑造我们的行事，我们的生

outstanding in such prosperity of his soul, may prosper in all things and in bodily health, just as his soul prospers in the divine life.

Our body may prosper in health, and our living may prosper in many material things. However, our soul needs to prosper in the divine life. What, then, is the prosperity of our soul? The prosperity of our soul is the spreading of the divine life into the soul. Through regeneration the divine life has been imparted to our spirit. Now from our spirit this life needs to spread into our soul. If this takes place, our soul will prosper by the spreading of the divine life into it. I hope that we all shall pursue this so that we will have adequate experience of the prospering of our soul through the spreading of the divine life into it.

The beloved brother Gaius was prospering in his soul. The apostle John wished that this brother would not only prosper in his soul, but also prosper in material things and that he would be in health. This greeting here is particular; it is unique in the entire Bible.

The New Testament is a book on spiritual prosperity, not on material things or bodily health. Nevertheless, John, who writes concerning divine things, wished that the one who received this letter would prosper in bodily health and even in material things.

Walking in Truth

In verse 3 John goes on to say, “For I rejoiced greatly at the brothers coming and testifying to your truth, even as you walk in truth.” The truth concerning the Person of Christ is the basic and central element of John’s mending ministry. When he found that his children were walking in truth (v. 4), he rejoiced greatly. To walk in truth means that the Triune God becomes our enjoyment in reality. Therefore, our daily walk is the walk in truth, which is the reality of the Triune God enjoyed by us.

In verse 3 John speaks of “your truth.” “Your truth” is the truth concerning Christ, especially His deity, by the revelation of which the recipient’s way of life is determined and to which the recipient holds as his fundamental belief. The thought here is deep. John’s thought is that the objective truth becomes ours. Hence, the truth becomes subjective to us in our daily walk. This truth is the reality of Christ’s deity. Our life is determined and shaped by the revelation of this truth. This means that we live, walk, and behave in the divine reality of the Triune God, who is our enjoyment. This enjoyment shapes our walk, our way of life. This indicates that our way of life is

活方式。这指明我们所信关于基督身位的、我们所看见并享受这实际的，定规，塑造，模成我们的生活方式。这真理事实上乃是三一神成了我们的享受。

我们相信三一神成了一个人，活在地上，为救赎我们死在十字架上，并在复活里成了赐生命的灵。如今这赐生命的灵乃是三一神的完成。这灵是父所是的一切，并子这具有神性与人性的人所是之一切的完成。子基督就是神，也是真正的人，祂完成了救赎，现今是赐生命者，赐生命的灵。我们相信这事，这信仰就塑造，定规，模成我们的生活方式。这是在真理中行事的意思。

一个人所持的哲学思想定规他的生活方式。一个人所信的总是塑造他的生活。我们基督徒是在神圣的真理中行事。这意思，是我们所享受的神圣实际—三一神自己—定规，塑造，模成我们的生活方式。

约翰在三节对该犹说，“就是你在真理中行事为人。”接受这话的人不仅持守真理，也在真理中行事为人。关于基督身位的真理不仅该是我们的信仰，也该是我们的生活，就是一种见证我们信仰的生活。因此，我们在其中行事的真理，成了我们日常生活中的真理。

约翰在四节继续说，“我听见我的儿女们在真理中行事为人，我的喜乐就没有比这个更大的。”这里的“真理”如同在约贰四节的，是指神圣的实际，特别是关于基督的身位，如在约翰福音和约翰一书所启示的，就是基督是神而人者，兼有神格与人性，有神圣的性情和人的性情，为要在为人生活中彰显神，并在人的肉体里，用神圣的能力，为堕落的人类完成救赎，使祂可以将神圣的生命分赐到他们里面，且把他们带进与神生机的联结里。约翰二书与三书都强调这真理。二书警告忠信的信徒，不要接待不留于这真理中的人；三书鼓励信徒要接待并帮助为这真理作工的人。

约翰在他书信中所关切的

约翰二书和约翰三书都是基于约翰一书。约翰二书和三书都指明，我们需要在真理中生活并在真理中行事。不同

determined, shaped, molded by what we believe concerning the Person of Christ and by what we have seen and enjoyed of this reality. This truth is actually the Triune God becoming our enjoyment.

We believe that the Triune God became a man and lived on earth, died on the cross for our redemption, and in resurrection became a life-giving Spirit. Now this life-giving Spirit is the consummation of the Triune God. This Spirit is the consummation of all that the Father is and of all that the Son is as a person possessing divinity and humanity. Christ the Son is the very God and also a real man, who has accomplished redemption and is now the Life-giver, the life-imparting Spirit. We believe this, and this belief now shapes, determines, molds, our way of life. This is what it means to walk in truth.

The philosophy a person holds will determine his way of life. What a person believes will always shape his living. We Christians walk in the divine truth. This means that our way of life is determined, shaped, molded, by the divine reality—the Triune God Himself—which we enjoy.

In verse 3 John says to Gaius, “Even as you walk in truth.” The one who receives this word not only holds to the truth, but also walks and lives in the truth. The truth concerning the Person of Christ should not only be our belief, but should also be our living, a living that testifies to our belief. The truth in which we walk, therefore, becomes our truth in our daily life.

In verse 4 John continues, “I have no greater joy than these things, that I hear that my children are walking in the truth.” As in 2 John 4, “truth” here is the divine reality, especially concerning the Person of Christ as revealed in John’s Gospel and first Epistle, that is, that Christ is both God and man, having both deity and humanity, possessing both the divine nature and the human nature, to express God in human life and to accomplish redemption with divine power in human flesh for fallen human beings so that He may impart the divine life into them and bring them into an organic union with God. The second and third Epistles of John emphasize this truth. The second warns the faithful believers against receiving those who do not abide in this truth, and the third encourages the believers to receive and help those who work for it.

JOHN’S CONCERN IN HIS EPISTLES

Both 2 John and 3 John are based on 1 John. Both 2 and 3 John indicate that we need to live in truth and walk in truth. The difference is that in 2 John there is the prohibition

的是，在约翰二书中禁止有分于异端，禁止有分于敌挡这真理的教训。我们必须远离任何敌挡三一神实际的教训或人。但在约翰三书中，鼓励人帮助真理中的同工。我们需要联于为着我们正在享受之三一神的神圣实际而工作的人，我们需要尽所能的促进这工作。因此，在约翰二书中有对于异端的消极态度，在约翰三书中有对于为着真理之工作的积极态度。我们的态度应当消极或积极，乃根据个别的情况是为着神圣的实际呢，还是敌挡神圣的实际。

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。在信徒中间，非常缺少神圣的实际，并且对三一神几乎没有什么享受。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。我们可以用本仁约翰所著天路历程一书中的一句话说，今天的宗教整体上是一个“浮华世界。”不过本仁约翰是用这辞描述世界，而我们是用这辞描述宗教。宗教没有实际，也没有对三一神的享受，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。

约翰在他的书信中所说的真理，神圣的实际是什么？这实际就是父在子里，子作为那灵分赐到神所拣选、救赎并重生的人里面，使他们能在新造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。父在子里成为人，死在十字架上完成救赎，并且复活成为赐生命的灵。如今祂能将祂自己分赐到祂所拣选的人里面，使他们可以得着祂作他们的享受，并作他们的生命、生命的供应，以及为着他们新造的生活所需要的一切。这是约翰的书信里所启示的神圣实际。

今天许多基督徒不注意这神圣的实际。对他们而言，一切关于神和救恩的事都是客观的。他们只有客观的神、客观的救主、客观的救赎、客观的救恩、客观的称义、以及客观的和好。他们也许相信许多基要的道理，然而这一切道理不过是客观的，用以形成宗教。在这些基督徒的属灵字典里，没有“享受”这样的字眼。

of participating in heresy, of participating in any teaching that is against this truth. We must stay away from any teaching or any person who is against the reality of the Triune God. But in 3 John there is the encouragement to help the fellow workers in the truth. We need to join ourselves to anyone who works for the divine reality of the Triune God that we are enjoying, and we need to do whatever we can to promote this work. Hence, in 2 John there is a negative attitude toward heresy and in 3 John, a positive attitude toward the work for the truth. Whether our attitude should be negative or positive depends on whether the particular situation is for the divine reality or against it.

The concern of the apostle John in writing his three Epistles was the enjoyment of the Triune God. This is also our concern today. Among believers there is a great lack of the divine reality and hardly any enjoyment of the Triune God. Instead of the enjoyment of the Triune God, Christians have religion with doctrines, creeds, rituals, and practices. Using a phrase from John Bunyan’s Pilgrim’s Progress, we may say that, as a whole, today’s religion is a “vanity fair.” Whereas John Bunyan used this term to describe the world, we use it to describe religion. Instead of reality and the enjoyment of the Triune God, 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.

What is the truth, the divine reality, that John talks about in his Epistles? 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 life, life supply, and everything in the new creation life. Actually, this truth, this reality, is the enjoyment of the Triune God. The Father in the Son became a man, who died on the cross to accomplish redemption and resurrected to become the life-giving Spirit. Now He can dispense Himself into His chosen people so that they may have Him for their enjoyment and also as their life, life supply, and everything they need for the life of the new creation. This is the divine reality as revealed in the Epistles of John.

Many Christians today do not pay attention to this divine reality. Instead, to them everything concerning God and salvation is objective. They have only an objective God, objective Savior, objective redemption, objective salvation, objective justification, and objective reconciliation. They may believe many fundamental doctrines, but all these doctrines are merely objective and are used to form a religion. In the spiritual lexicon of these Christians there is no such word as enjoyment.

圣经启示神是我们的享受，是我们的食物。按照神纯净的话，神是可吃的。（约六57。）在人被造之后有生命树。在以色列历史所预表神的救赎和救恩里，我们看见吃逾越的羊羔同无酵饼。在以色列人进入旷野之后，他们每天吃预表基督的吗哪。虽然有些基督徒知道吗哪预表基督，但他们不知道主耶稣是可吃的。在约翰六章，主耶稣启示祂是生命的粮，我们需要吃祂。此外，我们在主的桌子前就是吃喝主来记念祂。

主耶稣在设立祂的桌子时，拿起饼来，祝福了，递给门徒，叫他们吃。祂嘱咐他们要这样作来记念祂。这指明主要我们记念祂的方式，不是下跪或五体投地。借着吃主来记念祂，才是尊荣祂。喝杯的原则也是一样。

我们都看见神圣的实际是什么，这是十分重要的。神圣的三一应当成为我们主观的享受。这是神圣的实际，是今天基督徒所忽略的。因此，在主的恢复里，主嘱咐我们全神贯注在这件事上。

在恢复里，我们不该只有“实际”和“真理”这些辞。如果我们只有辞汇，即使是更高水平的道理，更完整的真理，但还是在道理的范围里。我们都需要看见，真理，实际乃是神圣的人位—父、子、灵—成为我们的享受，甚至成为我们的构成成分。

使徒约翰在约翰二书、三书中说到真理中的爱。他在约贰一节还说，一切认识真理的人，也在真理中爱这封书信的受信者，这是因为真理的缘故，这真理存在我们里面，也必永远与我们同在。（约贰2。）不仅如此，在约贰四节和约叁三、四节，约翰都乐于看见他的儿女在真理中行事为人，就是在对三一神的享受中行事为人。我们爱别人是因为我们享受三一神，而这位被享受的三一神就是爱。因着我们享受三一神，爱就从我们流到别人身上。因着我们把是爱的神接受到我们里面，因着我们“吃”是爱的神，我们就成为爱。关于这件事，我们受一句话的提醒：“你就是你所吃的。”我们吃神的结果就是在真理中爱人。

The Bible reveals that God is our enjoyment and He is food to us. According to the pure Word, God is edible (John 6:57). After the creation of man, we have the tree of life. Then in God’s redemption and salvation as typified by the history of Israel, we see the eating of the Passover lamb with the unleavened bread. After the children of Israel entered the wilderness, they daily ate manna, which is a type of Christ. Although certain Christians realize that manna is a type of Christ, they do not realize that the Lord Jesus is edible. In chapter six of the Gospel of John the Lord Jesus reveals that He is the bread of life and that we need to eat Him. Furthermore, we remember Him at His table by eating and drinking Him.

The Lord Jesus established the table by taking bread, blessing it, passing it on to the disciples, and telling them to eat it. He charged them to do this in remembrance of Him. This indicates that the Lord’s way for us to remember Him is not by kneeling or prostrating ourselves. Rather, what honors Him is that we remember Him by eating Him. The principle is the same with the drinking of the cup.

It is vital that we all see what the divine reality is. The divine Trinity should become our subjective enjoyment. This is the divine reality, and this is what has been neglected by Christians today. Therefore, in the Lord’s recovery we have been charged by the Lord to pay full attention to this matter.

In the recovery we should not have the words “reality” and “truth” as mere terms. If we have only terms, then we are still in the realm of doctrine, although it may be doctrine of a higher standard and more complete truth. We all need to see that the truth, the reality, is the divine Person—the Father, the Son, and the Spirit—becoming our enjoyment and even our constituent.

In both 2 and 3 John the apostle John speaks of loving in the truth. In 2 John 1 he also says that those who have known the truth also love the receiver of the Epistle in truth, because of the truth which abides in us and will be with us forever (2 John 2). Furthermore, both in 2 John 4 and in 3 John 3 and 4 John is happy to see that his children are walking in the truth, that they are walking in the enjoyment of the Triune God. The reason we love others is that we enjoy the Triune God and that the Triune God enjoyed by us is love. Because we enjoy the Triune God, love flows out of us to others. Because we take into us the God who is love, because we “eat” God as love, we become love. Concerning this matter, we are reminded of the saying, “You are what you eat.” The result of eating God is that we love others in truth.

从第一世纪开始，打岔并顶替神圣实际的事物开始潜入。在今天的基督徒中间，有许多基督的顶替品，代替品。许多人只在名义上有基督。

我们要实际的经历并享受三一神，就需要看见祂是那灵，住在我们重生的灵里。这灵是包罗万有、复合、赐生命的灵，祂是经过过程之三一神的完成。这灵可以视为三一神的“提炼物。”有些物质的提炼物用来作药剂或烹调用品，是十分强烈的；照样，作为三一神提炼物的那灵也是非常强烈的。今天我们的神是在我们灵里的那灵。我们若转向我们的灵，留在我们的灵里，并且运用我们的灵呼求主的名，祷读主的话，我们就能享受三一神。然后这享受就要改变我们，变化我们，并塑造我们的生活方式。

接待作客旅的工人

忠信、凭爱、配得过神

约翰在五、六节接着说，“亲爱的，凡你向作客旅之弟兄所行的，都是忠信的；他们在召会面前见证了你的爱；你照着与神相配的，送他们往前行，就作得好。”约翰在这里说到接待作客旅的工人。五节的“凡”指对作客旅之弟兄的款待，（如保罗在罗十二 13 与来十三 2 所教导的，）也就是给那为着福音和话语供应作客旅之弟兄的接待。（约叁 7 ～ 8。）这也包括接待那些为真理的缘故出外的弟兄。

约翰在六节说，这些作客旅的弟兄，（多半是陌生人，与该犹并不相识，）在召会面前见证了他的爱。这是在已往，在使徒所在的召会。然后约翰接着说，该犹照着与神相配的，送他们往前行，就作得好。这是指将来要作的事。使徒一面称赞该犹已往在接待作客旅之弟兄的事上所行的，一面鼓励他将来要送他们前行。约翰特别鼓励该犹要照着与神相配的，就是照着配得过神的作法，送他们往前行。

Beginning in the first century, distractions and replacements of the divine reality began to creep in. Among Christians today there are a great many replacements, substitutes, for Christ. Many have Christ only in name.

In order to experience and enjoy the Triune God in a practical way, we need to see that He is the Spirit dwelling in our regenerated spirit. This Spirit is the all-inclusive, compound, life-giving Spirit, who is the consummation of the processed Triune God. This Spirit may be considered the “extract” of the Triune God. Just as the extracts of certain substances used as medicine or for cooking may be quite strong, so the Spirit as the extract of the Triune God is very strong. Today our God is the Spirit in our spirit. If we turn to our spirit, stay in our spirit, and exercise our spirit to call on the name of the Lord and pray-read the Word, we shall enjoy the Triune God. Then this enjoyment will change us, transform us, and shape our way of life.

HOSPITALITY TO THE TRAVELING WORKERS

Given Faithfully in Love, and Worthily of God

In verses 5 and 6 John goes on to say, “Beloved, you do faithfully in whatever you may have wrought for the brothers, and this for strangers, who testified to your love before the church, whom you will do well to send forward worthily of God.” Here John speaks concerning hospitality to traveling workers. In verse 5 “whatever” refers to the hospitality afforded (as taught by Paul in Romans 12:13 and Hebrews 13:2), the receiving of the brothers (3 John 10) who traveled for the gospel and the ministry of the Word. The word “this” also indicates hospitality rendered to those brothers who went out for the sake of the truth. Because those brothers were not acquainted with Gaius, the one who received this Epistle, they were strangers to him.

In verse 6 John says that these traveling brothers, who were mostly strangers to Gaius, unacquainted with him, testified to his love before the church. This was in the past and was in the church where the apostle was. Then John continues by saying that Gaius will do well to send them forward worthily of God. This indicates something to be done in the future. The apostle on the one hand praises Gaius for what he has done in receiving the traveling brothers in the past; on the other hand, he encourages him to send them forward in the future. In particular, John encourages Gaius to send them forward worthily of God, that is, in a manner worthy of God.

送行的作法应当与慷慨的神相配，这指明送行必须是慷慨的。

成为在真理上的同工

约翰在七、八节指明，借着接待作客旅的弟兄，我们能成为那些为真理的缘故出外之人的同工。七节说，“因他们是为那名出外，对于外邦人一无所取。”这里的名就是奇妙的基督那被高举且荣耀的名。（腓二9，徒五41，雅二7。）自从主升天以来，地上没有一个名超过耶稣的名。

约翰在七节说，为着真理作客旅的工人。对于外邦人一无所取。外邦人，就是异教徒，与神在地上完成神经纶的行动无分无关。任何为着神新约经纶作工的人，若从不信的人接受帮助，特别是经济的支助，来为着神的工作，这对神乃是羞耻，甚至是侮辱。在使徒的时候，为神作工的弟兄们，对于异教徒一无所取。因此，使徒鼓励信徒支助这项为着经纶的工作。

约翰在八节作结论说，“所以我们应该款待、供应这样的人，使我们能成为在真理上的同工。”款待、供应，原文由“在下”和“拿起”二辞所构成；因此是从下面托起，即承担、支持、款待、供应。我们这些信徒，包括使徒在内，应当款待、供应并承担那些在神圣真理上为神作工，对于外邦人一无所取的弟兄们的需要。我们若款待、供应作客旅的工人，我们就有分于这工作，因而成为在真理上的同工。

八节的“真理，”指照着使徒为着神的经纶，关于神圣三一的教导，特别关于主耶稣身位的教导，所启示出来那作新约内容的神圣实际。所有的使徒和忠信的弟兄都为此作工。

Here “worthily” modifies “send forward.” The sending forward should be in a manner that matches God, who is generous. This indicates that the sending forward must be with generosity.

By the Fellow Workers in the Truth

In verses 7 and 8 John indicates that by rendering hospitality to the traveling brothers, we may become fellow workers with those who go out for the sake of the truth. Verse 7 says, “For on behalf of the Name they went out, taking nothing from the Gentiles.” The Name here is the exalted and glorious Name of the wonderful Christ (Phil. 2:9; Acts 5:41; James 2:7). Since the time of the Lord’s ascension, there has never been a name on earth above that of Jesus.

In verse 7 John says that the traveling workers for the truth take nothing from the Gentiles. The Gentiles, pagans, have nothing to do with God’s move on earth to carry out His economy. It is a shame and even an insult to God for anyone who works for God’s New Testament economy to receive help for God’s work, especially financial support, from unbelievers. In the apostle’s time, the brothers who worked for God took nothing from the pagans. Therefore, the apostle encourages the believers to support this work for God’s economy.

In verse 8 John concludes, “We therefore ought to support such, that we may become fellow workers in the truth.” The Greek word translated “support” is ***hupo-lambano***, made up of two words: ***hupo***, under, and ***lambano***, to take; hence, to take up from underneath, that is, to undertake, to sustain, to support. We, the believers including the apostle, ought to support and undertake for the need of the brothers who work for God in His divine truth and who take nothing from the Gentiles. If we support the traveling workers, we participate in the work and thereby become fellow workers in the truth.

In verse 8 “truth” denotes the revealed divine reality as the contents of the New Testament according to the apostles’ teaching concerning the divine Trinity, especially the Person of the Lord Jesus, for God’s economy. All the apostles and faithful brothers worked for this.

约翰三书

第二篇

不要效法恶，只要效法善

*　　*　　*　　*

经文及注解：约叁 9 至 14

纲要：

■ 高举自己、擅自专权的丢特腓—恶的样式

■ 有好见证的低米丢—善的榜样

■ 本书信的结语

■ 约翰书信中的基本思想

*　　*　　*　　*

读经：约翰三书九至十四节。

在前一篇信息中我们指出，本书信的主题是鼓励在真理上的同工。一至四节是引言，说到真实的爱，（约叁 1，）凡事兴盛，身体健康，（约叁 2，）并在真理中行事。（约叁 3 ～ 4。）然后五至八节接着说到接待作客旅的工人。在本篇信息中，我们要来看九至十四节。

高举自己、擅自专权的丢特腓—恶的样式

约翰在约叁九至十二节举出两个样式：消极样式的丢特腓，（约叁 9，）和积极样式的低米丢。（约叁 12。）约翰在九节说，“我曾略略的写信给召会；但那在他们中间好为首的丢特腓，不接待我们。”这里的召会，该犹是其中的一分子。

3 JOHN

Message 2

IMITATION NOT OF THE EVIL BUT OF THE GOOD

*　　*　　*　　*

Scripture and Footnotes: 3 John 9-14

Outline:

■THE SELF-EXALTING AND DOMINEERING DIOTREPHES—■AN EVIL EXAMPLE

■THE WELL-REPORTED DEMETRIUS—A GOOD EXAMPLE

■THE CONCLUSION OF THIS EPISTLE

■THE UNDERLYING THOUGHT IN JOHN'S EPISTLES

*　　*　　*　　*

Scripture Reading: 3 John 9-14

In the foregoing message we pointed out that the subject of this Epistle is encouragement to fellow workers in the truth. Verses 1 through 4 are the introduction and speak of loving in truth (v. 1), prospering in all things and in health (v. 2), and walking in truth (vv. 3-4). Then verses 5 through 8 go on to speak of hospitality to traveling workers. In this message we shall consider verses 9 through 14.

THE SELF-EXALTING AND DOMINEERING DIOTREPHES—AN EVIL EXAMPLE

In 3 John 9-12 John gives two examples: the negative example of Diotrephes (v. 9) and the positive example of Demetrius (v. 12). In verse 9 John says, “I wrote something to the church, but Diotrephes, who loves to be first among them, does not receive us.” The church here is the church of which Gaius was a member.

丢特腓这名原文由“丢斯（希腊庙宇中众神之首）的”和“滋养”所构成，因此，是“丢斯所滋养的。”这指明自称基督徒的丢特腓从未丢弃他异教徒的名字。这与早期信徒在受浸时取基督徒名字的作法相悖。根据历史，他倡导亵渎基督之身位的智慧派异端。难怪他搀在信徒中间，是一个好为首的。

约翰说，丢特腓在召会的信徒中间好为首，并且不接待使徒。这意思是丢特腓没有亲切的款待使徒。

丢特腓好为首，这与主在马太二十章二十五至二十七节，二十三章八至十一节的话相悖。主的那些话把祂的信徒摆在同样的水平，就是弟兄的水平上。在约贰九节，塞林则的智慧派率先越过了关于基督的教训。在约叁九节这里，有一个人在智慧派异端道理的影响之下，在召会中好为首。前者的难处是心智高傲，后者的难处是在行动上高举自己。这两种恶都是神的仇敌撒但所用的利器，要施行他邪恶的计谋敌挡神的经纶。一种破坏信徒在神圣实际里的信仰，另一种拦阻他们在神行动中的工作。

塞林则的智慧派想在道理上超越别人，而丢特腓好为首，这两者的原则是一样的。他们都想要超越别人。塞林则派想在进步的思想上超越别人；而丢特腓想为首。今天的摩登派可以比作塞林则派，他们想要有更高、更进步的哲学。摩登派可能认为基督徒中间一般的信仰太低了，因此他们想在思想或哲学上超越别人。想要超越别人与想要作头，都是骄傲和傲慢的样式，也都是异端的产物。

今天的基督徒中间还存在着这两个难处。头一个难处，想在思想上超越别人，与道理有关。第二个难处，好为首，与实行有关。许多人想要在道理上超前、超越别人。许多人在实行上好为首。这样的爱好甚至导致想要作“教皇。”有时候，这种邪恶的原则也潜入召会生活里。比方说，当我们站起来作见证时，可能想要说一些超前、超越别人所能说的话。不仅如此，我们在召会生活里也可能想要为首，甚至在事奉小组里，也可能想要为首，作头。这是按着丢特腓邪恶之灵的原则。

The name Diotrephes is made up of ***Dios*** (from the name of Zeus, who was the chief of the gods in the Greek pantheon) and ***trepho***, to nourish; hence, Zeus-nourished. This indicates that Diotrephes as a professing Christian never dropped his pagan name. This was contrary to the practice of the early believers, who took a Christian name at their baptism. According to history, Diotrephes advocated the Gnostic heresy, which blasphemes the Person of Christ.

John says that Diotrephes loved to be first among those in the church and did not receive the apostle. This means that Diotrephes did not receive him hospitably.

Diotrephes' loving to be first was against the words of the Lord Jesus in Matthew 20:25-27 and 23:8-11, which places all His believers on the same level, that of brothers. In 2 John 9 the Cerinthian Gnostics took the lead to advance in doctrine beyond the teaching concerning Christ. Here in 3 John 9 is one who was under the influence of Gnostic heretical doctrine, loving to be the first in the church. The problem of Gnostic doctrine was one of intellectual arrogance; the problem of loving to be first was one of self-exaltation in action. These two evils are sharp weapons used by God's enemy, Satan, to execute his evil plot against God's economy. One damages the believers' faith in the divine reality: the other frustrates their work in God's move.

The principle was the same both with the Cerinthian Gnostics in their desire to be advanced in doctrine and with Diotrephes' love to be first; they wanted to be above others. The Cerinthians wanted to be above others in advanced thought, and Diotrephes wanted to be first. Today's modernists can be compared to the Cerinthians in their desire to have a higher, more advanced, philosophy. The modernists may think that the general belief among Christians is too low. Therefore, they desire to be above others in thought or philosophy. The desire to be above others and the desire to be first are both instances of pride and arrogance, and both were issues of heresy.

Among Christians today these two problems still exist. The first problem, the desire to be above others in thought, is related to doctrine. The second problem, the love of being first, is related to practice. In doctrine many desire to be advanced, to go beyond others. In practice, many love to be first. Such a love leads even to the desire to be a "pope." Sometimes this evil principle creeps into the church life. For example, in standing up to give a testimony we may want to say something advanced, something that goes beyond what others can say. Furthermore, in the church life we may also desire to be first. Even in a small service group, we may want to be the first, the head. This is in principle the evil spirit of Diotrephes.

丢特腓受智慧派的影响，倡导、推动智慧派学说。在此我们看见仇敌的诡诈，想要废去对三一神的享受。撒但运用诡诈，想打岔我们对三一神的享受，把我们从这种享受中切断，甚至全然毁坏这种享受。想想看今天信徒中间享受三一神的光景。甚至圣经的教训也被仇敌利用，叫信徒离开对三一神正确的享受。关于这件事，争战已经兴起，我们正在为真理争战。我们不是为道理争战，我们乃是为那实际，就是对三一神的享受而争战。

我们继续读约叁十节，就看见邪恶的丢特腓是何等的擅自专权；“所以我若去，必要提起他所行的事，就是他用恶言妄论我们；还不以此为足，他自己不接待弟兄，有人愿意接待，他也禁止，并且把他们赶出召会。”“妄论”原文为“沸腾，喋喋不休，讲闲话”的引伸辞，因此是妄论、谬论或胡言乱语。

丢特腓用“恶言”妄论。这里的恶，原文意邪恶的，不是指本质上无益的、邪恶的特性；也不是指无益、败坏，从原有美德上的堕落；乃是指致命、有害的邪恶，影响别人成为邪恶、恶毒的。

约翰在十一节接着说，“亲爱的，不要效法恶，只要效法善。行善的是出于神，行恶的未曾见过神。”这里的恶，原文意无益的、邪恶的、败坏的。“行善”原文意，作行善的人（为着施惠或尽责），实行良善，因此是行善。约翰在这一节里说，行善的是“出于神。”因着我们是从神生的，我们是出于神的，拥有祂的生命，并且有分于祂的性情。神是善的源头。作好事的人，行善的人，乃是出于神而属于神的人。

约翰在十一节告诉我们，行恶的未曾见过神。“行恶”原文意，作行恶的人，实行邪恶，因此是行恶。行恶的人不仅不是出于神，甚至未曾见过神。这意思是他未曾享受过神或经历过神。

Diotrephes was influenced by the Gnostics, and he advocated, promoted, Gnosticism. In this we see the subtlety of the enemy in trying to annul the enjoyment of the Triune God. Satan in his subtlety seeks either to distract us from the enjoyment of the Triune God, to cut us off from this enjoyment, or even to destroy it altogether. Consider the situation among believers today with respect to the enjoyment of the Triune God. Even the teaching of the Bible is utilized by the enemy to keep believers away from the proper enjoyment of the Triune God. Concerning this matter, a battle is raging, and we are fighting for the truth. We are not fighting for doctrine; we are fighting for the reality, which is the enjoyment of the Triune God.

As we go on to read 3 John 10, we see how domineering the evil Diotrephes was: “Therefore, if I come, I will bring to remembrance his works which he does, babbling against us with evil words; and not being satisfied with these, neither does he receive the brothers, and those intending to do so he forbids and casts them out of the church.” The Greek word translated “babbling,” ***phluareo***, comes from ***phluo***, to boil over, to bubble up, to overflow with words, to talk idly; hence, to babble, to talk folly or nonsense.

The babbling of Diotrephes was with “evil words.” The Greek word for “evil” here is poneros, which denotes something pernicious. Poneros differs from ***kakos*** which refers to an essentially worthless and wicked character; it differs as well from ***sapros***, which indicates worthlessness and corruption, degeneracy from original virtue. The word poneros denotes something pernicious, harmfully evil, that affects and influences others to be evil and vicious.

In verse 11 John goes on to say, “Beloved, do not imitate the evil, but the good. He who does good is of God; he who does evil has not seen God.” Here the Greek word rendered “evil” is kakos, worthless, wicked, depraved. “Does good” comes from the Greek ***agathopoieo*** (of the root ***agathos***, good), to be a well-doer (as a favor or a duty), practicing good; hence, to do good. In this verse John says that he who does good is “of God.” Literally, the Greek word for “of” means out of, out from. Because we have been begotten of God, we are out from Him, possessing His life and partaking of His nature. God is the source of good. A well-doer, a doer of good, is one who has his source in God; that is, he is one who is out from God.

In verse 11 John tells us that he who does evil has not seen God. The Greek word rendered “does evil” is ***kako-poieo*** (of the root ***kakos***, worthless), to be an evildoer, practicing evil; hence, to do evil. An evildoer not only is not out of God, but has not even seen God. This means that he has not enjoyed God or experienced Him.

十一节的见神，实际上是享受并经历神。我们不享受神就不能看见神，不经历神就不能认识神。看见并认识神乃是享受并经历神。

最近青年圣徒在聚会中所作的许多见证，叫我得激励。这些见证指明这些青年圣徒在享受并经历神，也指明他们看见并认识神。他们若没有看见并认识神，享受并经历神，就不会作这样的见证。我们的见证指明我们是否在享受并经历神。我们已经指出，我们享受神就是看见神，我们经历神就是认识神。

有好见证的低米丢—善的榜样

约翰在十二节接着说，“有众人给低米丢作见证，又有真理本身给他作见证，就是我们也给他作见证，你也知道我们的见证是真的。”低米丢也许是一位出外为主作工的弟兄，（约叁 5 ～ 8，）可能也是把本书信带给该犹的人。因此，需要作者为他作美好、有力的推荐。约翰在十二节说，有众人给低米丢作见证。“众人”指明不同召会的许多圣徒。约翰的话指明低米丢必定是在众召会中作工的弟兄，因而是众所周知的。

约翰还说，有“真理本身”给低米丢作见证，这真理乃指神那启示出来的真理，作基督徒信仰之素质的实际，是所有信徒行事为人的神圣法则，信徒的行事为人就是由这真理来定规。因此，这真理给那行在其中的人作美好的见证，正如给低米丢作的见证一样。

末了，约翰在十二节说，“就是我们也给他作见证，你也知道我们的见证是真的。”这里的“我们”是指使徒约翰并他的同人。“真的”原文为与“真理（实际）”同源的另一个形容词，意真正的、实际的，因此是真的。

本书信的结语

在十三、十四节的结语里，约翰表达他盼望有更亲密的交通，（约叁 13 ～ 14 上，）并彼此问安。（约叁 14 下。）

In verse 11 to see God actually means to enjoy God and experience Him. We cannot see God without enjoying Him, and we cannot know God without experiencing Him. Seeing and knowing God are a matter of enjoying and experiencing Him.

Recently I have been encouraged by many of the testimonies given by young saints in the meetings. These testimonies indicate that these young saints are enjoying God and experiencing Him. This also indicates that they have seen God and have known Him. Without seeing and knowing God, without enjoying and experiencing Him, they could not give such testimonies. Our testimonies indicate whether or not we are enjoying and experiencing God. As we have pointed out, our enjoyment of God is our seeing of Him, and our experience of God is our knowing of Him.

THE WELL-REPORTED DEMETRIUS—A GOOD EXAMPLE

In verse 12 John goes on to say, “To Demetrius testimony has been borne by all, and by the truth itself; and we also testify, and you know that our testimony is true.” Demetrius, who may have been one of the traveling brothers working for the Lord (vv. 5-8), may have been also the bearer of this Epistle to Gaius. Hence, a favorable and strong commendation of him by the writer was needed. John says in verse 12 that to Demetrius testimony has been borne by all. The word “all” indicates many saints in different churches. John’s word indicates that Demetrius must have been a brother working among the churches, and thus was well known.

John also says that testimony has been borne to Demetrius “by the truth itself.” This is the revealed truth of God, as the reality of the essence of the Christian faith, which is the divine rule for the walk of all believers and by which the believers’ walk is determined. Thus, it gives a good testimony to him who walks in it, as it did to Demetrius.

Finally, in verse 12 John says, “We also testify, and you know that our testimony is true.” The “we” here denotes the apostle John and his associates. The Greek word for “true” is ***alethes*** (an adjective akin to aletheia), genuine, real; hence, true.

THE CONCLUSION OF THIS EPISTLE

In verses 13 and 14, as the conclusion, John expresses the hope of closer fellowship (vv. 13-14a) and extends mutual greetings (v. 14b): “I had many things

他说：“我原有许多事要写给你，却不愿意用笔墨写给你；但盼望快快的见你，我们当面交谈。愿你平安。朋友们都问你安。请你替我按着姓名问朋友们安。”在此我们看见，使徒表达他盼望与该犹有更深入、更丰富的交通，好在神圣生命的享受里喜乐满足。（约壹一 2 ～ 4。）

约翰书信中的基本思想

约翰书信中有一基本思想。这思想与一件事有关，就是当约翰写这些书信时，有些关于基督身位的异端潜入了召会。这些异端教训影响所及，消除了圣徒对三一神的享受。这享受有个中心点：神成为人，这位神人成功救赎，且在复活里成了赐生命的灵。

为了要看见这基本的思想事实上就在约翰的书信里，我们要复习许多点。约翰在他第一封书信里说，神差祂的儿子，为我们的罪作了平息的祭物。（约壹四 10。）约翰还说，神差祂的独生子到世上来，使我们借着祂得生并活着，并且子要作世人的救主。（约壹四 9，14。）约翰在约壹三章八节说，“神的儿子显现出来，是要消除魔鬼的作为。”

神差祂的儿子含示成为肉体。神怎样差祂的儿子？是借着成为肉体差遣祂的儿子。我们需要接着问，什么是成为肉体？成为肉体乃是子同着父且借着灵来成为人。按照新约，主耶稣从圣灵成孕，且同着父而来。借此我们看见神圣的三一都与成为肉体有关。神圣的三一所包括在其中的成为肉体，结果乃是一个奇妙的人，名叫耶稣。因此，成为肉体不是仅仅子的行动，不是与父或灵无关的行动。反之，当子成为肉体时，祂是同着父且借着灵而来。因此，神圣三一的三者—父、子、灵—都有分于成为肉体。

主耶稣是神成肉体，生活在地上三十三年半，然后上十字架，为救赎我们而死。在复活里，祂成了赐生命的灵。

在约翰的书信里，真理包括这一切关于基督成为肉体、为人生活、钉十字架与复活的重要事项。这意思就是说，

to write to you, but I do not want to write to you with ink and pen; but I hope to see you shortly, and we will speak mouth to mouth. Peace to you. The friends greet you. Greet the friends by name.” Here we see that the apostle expresses his desire for a deeper and richer fellowship with Gaius for fullness of joy in the enjoyment of the divine life (1 John 1:2-4).

THE UNDERLYING THOUGHT IN JOHN'S EPISTLES

In the Epistles of John there is an underlying thought. This thought is related to the fact that at the time these Epistles were written certain heresies concerning the Person of Christ had crept in. The effect of these heretical teachings was to annul the saints' enjoyment of the Triune God. This enjoyment has a focal point: God becoming man, and this God-man accomplishing redemption and in resurrection becoming the life-giving Spirit.

In order to see that this underlying thought is in fact found in John's Epistles, let us review a number of points. In his first Epistle John says that God sent His Son a propitiation concerning our sins (4:10). John also says that God sent His Son, the only begotten, into the world that we may live through Him and also that the Son may be the Savior of the world. (4:9, 14). In 3:8 John says that “the Son of God was manifested, that He might undo the works of the Devil.”

God's sending His Son implies incarnation. In what way did God send His Son? God sent His Son through incarnation. Now we need to go on to ask what incarnation is. Incarnation is the Son coming with the Father and by the Spirit to become a man. According to the New Testament, the Lord Jesus was conceived of the Spirit and came with the Father. By this we see that the Trinity is involved with the incarnation. The issue of the incarnation, in which the Trinity was involved, was a wonderful Man by the name of Jesus. Therefore, the incarnation was not an act merely of the Son, not an act that had nothing to do with the Father or the Spirit. Rather, when the Son was incarnated, He came with the Father and by the Spirit. Hence, the Three of the Trinity—the Father, the Son, and the Spirit—all participated in the incarnation.

As God incarnate, the Lord Jesus lived on earth for thirty-three and a half years. Then He went to the cross and died for our redemption. In resurrection He became the life-giving Spirit.

In the Epistles of John the truth includes all these crucial matters concerning Christ's incarnation, human living, crucifixion, and resurrection. This means that the

这些书信中的真理含示神性、人性、成为肉体、钉十字架、救赎与复活。这真理含示三一神一切的所是、所作、所得着并所达到的。这包罗万有的实际，就是作为约翰书信基本结构的真理。

我们已经看见，仇敌带进关于基督身位的不同异端。他的企图是打岔人离开真理，或叫人对真理混淆不清，结果就破坏了圣徒对三一神的享受。

约翰写了三封书信对抗仇敌的工作。这些书信启示一个要点，就是神圣的真理应当成为我们的实际、生命和生活；这真理应当蒙保守在神圣的交通里；这真理应当在每一件事上且在每一方面应用于我们全人。这是这些书信里所描绘的图画。

我们都必须看见约翰在他的书信里所陈明神圣实际的图画。这幅图画乃是三一神借着成为肉体、为人生活、钉十字架、复活与升天，成为我们的享受。凡敌对这享受的就是假申言者，迷惑人的，敌基督的。但是凡为着享受三一神的，就是为着真理之诚实、忠信的工人，我们应当联于他，并且有分于他的工作。一切顶替这神圣实际的事物，就是代替品，就是偶像。我们需要护卫自己、保守自己远离一切的偶像，远离一切神圣实际的代替品。我们若看见这异象，就会清楚今天宗教的光景，也会清楚我们在主恢复里的负担。

truth in these Epistles implies divinity, humanity, incarnation, crucifixion, redemption, and resurrection. This truth implies all that the Triune God is, all that He has done, and all that He has obtained and attained. This all-inclusive reality is the truth that is the basic structure of John's Epistles.

We have seen that the enemy brought in different heresies concerning the Person of Christ. The intention of the enemy was to distract people from the truth or confuse them with respect to the truth, with the result that the saints' enjoyment of the Triune God would be destroyed.

John wrote his three Epistles to combat the work of the enemy. These Epistles reveal one main point, and this point is that the divine truth should become our reality, life, and living, that this truth should be kept in the divine fellowship, and that this truth should be applied to our entire being in everything and in every way. This is the picture portrayed in these Epistles.

We all must see the picture of the divine reality presented by John in his Epistles. This is a picture of the Triune God becoming our enjoyment through incarnation, human living, crucifixion, resurrection, and ascension. Whoever is against this enjoyment is a false prophet, a deceiver, an antichrist. But whoever is for the enjoyment of the Triune God is an honest and faithful worker for the truth, and we should be joined to that one and participate in his work. Anything that replaces this divine reality, is a substitute for it, is an idol, and we should garrison ourselves against it. We need to guard ourselves, keep ourselves, from all idols, from all substitutes for the divine reality. If we see this vision, we shall be clear concerning the situation of today's religion, and we shall also be clear concerning our burden in the Lord's recovery.

犹大书

第一篇

为信仰争辩

*　　*　　*　　*

经文及注解：犹 1 至 7 及注

纲要：

■ 引言

■ 为信仰争辩

■ 背道者的异端

■ 对背道之审判的历史鉴戒

▪ 以色列人

▪ 不守自己权位的天使

▪ 所多玛与蛾摩拉

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读经：犹大书一至七节。

我们由本篇信息开始犹大书生命读经。犹大书的主题是为信仰争辩。在三节，犹大劝我们“要为那一次永远交付圣徒的信仰竭力争辩。”在本篇信息中，我们要看这封书信的前七节。

引言

一、二节是犹大书的引言。在这两节中，犹大说，“耶稣基督的奴仆，雅各的兄弟犹大，写信给那蒙召，在父神里蒙爱，并蒙耶稣基督保守的人：愿怜悯、平安与爱，繁增的归与你们。”犹大和雅各都是主耶稣肉身的兄弟。（太

JUDE

Message 1

CONTENDING FOR THE FAITH

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Scripture and Footnotes: Jude 1-7 and footnotes

Outline:

■INTRODUCTION

■CONTENDING FOR THE FAITH

■THE HERESIES OF THE APOSTATES

■HISTORICAL EXAMPLES OF THE LORD'S JUDGMENT UPON APOSTASY

▪The Children of Israel

▪The Angels Who Did Not Keep Their Own Principality

▪Sodom and Gomorrah

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Scripture Reading: Jude 1-7

With this message we begin the life-study of the book of Jude. The subject of Jude is contending for the faith. In verse 3 Jude entreats us to "contend for the faith once for all delivered to the saints." In this message we shall cover the first seven verses of this Epistle.

INTRODUCTION

Verses 1 and 2 are the introduction to the book of Jude. In these verses Jude says, "Jude, a slave of Jesus Christ, and brother of James, to those who are called, beloved in God the Father and kept by Jesus Christ: mercy to you and peace and love be multiplied." Both Jude and James were brothers of the Lord Jesus in the flesh (Matt.

十三 55。）雅各是使徒之一，（加一 19，）也是耶路撒冷的长老之一，（徒十五 2，13，二一 18，）与彼得、约翰同被称为召会的柱石。（加二 9。）他也写了雅各书。（雅一 1。）犹大没有列在十二使徒当中，我们也没有听说他是召会中的长老。不过，他却写了这封简短而绝佳的书信。

按一节，本书是写给“那蒙召，在父神里蒙爱，并蒙耶稣基督保守的人。”“蒙耶稣基督保守”也可翻作“为着耶稣基督蒙保守。”“蒙”是指保守的力量与凭借，“为着”是指保守的目的和目标。所有的信徒都是父赐给主的，（约十七 6，）他们是为着祂蒙保守，也是蒙祂保守的。

许多圣经教师相信，这封书信和彼得前后书同是写给在基督里的犹太信徒。用犹大的话说，这些信徒是蒙召，在父神里蒙爱，并蒙耶稣基督保守的人。

在二节，犹大说，“愿怜悯、平安与爱，繁增的归与你们。”在这问安里提到怜悯而不提恩典，也许是由于召会的堕落与背道。（参犹 21 ～ 22。）在提摩太前后书，保罗在他开头的问安里说到神的怜悯。神的怜悯比神的恩典达到的更远。在召会堕落的光景中，神的怜悯是需要的。

我们是罪人，在可怜的光景中。但神的怜悯达到我们，把我们从可怜的光景中带出来，使我们够资格接受祂的恩典。原则上，恩典要求我们多少要在好的光景中。然而，因着怜悯比恩典构得更远，所以能达到那些光景最可怜的人。

为信仰争辩

三节说，“亲爱的，我尽心竭力要写信给你们，论到我们共享之救恩的时候，就不得不写信劝你们，要为那一次永远交付圣徒的信仰竭力争辩。”（犹 3。）犹大在这里说到我们共享的救恩。这是指一般的救恩，是所有信徒共同享有的，就如共同的信仰一样。（多一 4。）

有些基督徒误用犹大所说为信仰争辩的话。他们以为，为信仰争辩意思就是为施浸和洗脚这类的事争辩。有些人争论蒙头的事，或擘饼聚会中要用怎样的饼。然而，三节的信仰不指这类的事。

13:55). James was one of the apostles (Gal. 1:19) and one of the elders in Jerusalem (Acts 15:2, 13; 21:18), reputed with Peter and John to be a pillar of the church (Gal. 2:9). He also wrote the Epistle of James (James 1:1). Jude was not listed among the twelve, nor are we told that he was an elder in a church. Nevertheless, he wrote this Epistle, a short yet excellent book.

According to verse 1, this book is addressed to “those who are called, beloved in God the Father and kept by Jesus Christ.” The Greek word rendered “by” may also be translated “for.” “By” denotes the strength and means of keeping; “for” denotes the purpose and object of keeping. All the believers have been given to the Lord by the Father (John 17:6), and they are being kept for Him and by Him.

Many Bible teachers believe that this Epistle, like 1 and 2 Peter, was written to Jewish believers in Christ. In Jude’s words, these believers were called, beloved in God the Father, and kept by Jesus Christ.

In verse 2 Jude says, “Mercy to you and peace and love be multiplied.” The fact that mercy is mentioned instead of grace in this greeting may be due to the church’s degradation and apostasy (see vv. 21-22). In 1 and 2 Timothy Paul includes God’s mercy in his opening greeting. God’s mercy reaches farther than His grace. In the degraded situation of the churches, God’s mercy is needed.

As sinners, we were in a pitiful situation. But God’s mercy reached us and brought us out of that situation and qualified us to receive His grace. In principle, grace requires that we be in a somewhat good condition. However, because mercy reaches farther than grace, it is able to reach those who are in a most pitiful condition.

CONTENDING FOR THE FAITH

Verse 3 says, “Beloved, using all diligence to write to you concerning our common salvation, I found it necessary to write to you, entreating you to contend for the faith once for all delivered to the saints.” Here Jude speaks of our common salvation. This is general salvation, which is common to and held by all believers, like the common faith (Titus 1:4).

Some Christians misapply Jude’s word about contending for the faith. They think that to contend for the faith means to contend for matters such as baptism and foot washing. Some argue concerning head covering or about the kind of bread used in the Lord’s table. However, the faith in verse 3 does not refer to such matters.

这节的信仰不是主观的，乃是客观的；不是指我们的相信，乃是指我们的信仰，就是我们所相信之物。这信仰指新约的中心内容，成了我们共有的信仰，（徒六 7，提前一 19，三 9，四 1，五 8，六 10，21，提后三 8，四 7，多一 13，）我们相信，就能得着我们共享的救恩。这信仰（不是任何道理）已经一次永远的交付圣徒；我们应当为这信仰竭力争辩。（提前六 12。）

在旧约里，神赐给亚伯拉罕应许；后来，神借着摩西将律法赐给以色列人。约翰福音告诉我们，主耶稣来了，恩典就来了。（约一 17。）这里有三件重要的事：应许、律法、和恩典。有些圣经教师说到应许时代、律法时代、和恩典时代。

要明白新约的真理，我们需要看见，神首先赐给亚伯拉罕应许。我们可以说，这应许是在神对待人的“主要轨道”上。但因着神选民的无知和不信，神就必须将律法赐给以色列人。在加拉太书，保罗将律法比作亚伯拉罕的妾夏甲，而不比作亚伯拉罕的妻子撒拉。（加四 21 ～ 25。）这就是说，夏甲是律法的象征或预表。因此，律法的地位不是妻子的地位，乃是妾的地位。如今在新约里，神赐下信仰来顶替律法。

神所赐的信仰有主观的一面和客观的一面。主观的一面论到我们的相信，客观的一面论到我们所相信的事物。三节的信仰不是指我们相信的能力；乃是指我们所相信的事物。因此，信仰是指新约的中心内容。

彼得在他的第二封书信里告诉我们，我们已经分得同样宝贵的信。（彼后一 1。）这信是主观的，是指我们里面的信。与犹大三节的信仰不同，因为犹大书的信仰是客观的。

就着客观的意义说，信仰等于神在新约中所赐给我们之遗命的内容。律法包括十诫和一切附属典章的内容。律法是在旧约里所赐的，但神在新约里所赐的，乃是包括神新遗命一切项目的信仰。这遗命甚至包括三一神。然而，它并不包括蒙头、洗脚、或施浸的方法这类的事。虽然如此，有些信徒却为这类的事争辩，以为他们在为信仰争辩。但

The faith in this verse is not subjective; it is objective. It does not refer to our believing, but refers to our belief, to what we believe. The faith denotes the contents of the New Testament as our faith (Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 2:18; 3:8; 4:7; Titus 1:13), in which we believe for our common salvation. This faith, not any doctrine, has been delivered once for all to the saints. For this faith we should contend (1 Tim. 6:12).

In the Old Testament God gave Abraham a promise. Later, through Moses God gave the law to the children of Israel. In the Gospel of John we are told that when the Lord Jesus came, grace came (1:17). Here we have three important matters: promise, law, and grace. Some Bible teachers speak of the dispensation of promise, the dispensation of law, and the dispensation of grace.

In order to understand the truth in the New Testament, we need to see that God first gave a promise to Abraham. We may say that this promise was on the “main track” of God’s dealing with man. But because of the ignorance and unbelief of God’s chosen people, it was necessary for God to give the law to the children of Israel. In the book of Galatians Paul likens the law to Hagar, Abraham’s concubine, not to Sarah, Abraham’s wife (Gal. 4:21-25). This means that Hagar was a type, or prefigure, of the law. Hence, the position of the law is not that of the wife, but that of a concubine. Now in the New Testament God gives faith instead of the law.

With the faith given by God there is both a subjective side and an objective side. The subjective side concerns our believing, and the objective side concerns the things we believe. In verse 3 the faith does not denote our ability to believe; rather, it refers to what we believe. Hence, the faith refers to the contents of the New Testament.

Peter tells us in his second Epistle that like precious faith has been allotted to us (2 Pet. 1:1). This faith is subjective and refers to the faith that is within us. This differs from the faith in Jude 3, for the faith here is objective.

The faith in the objective sense is equal to the contents of God’s will given to us in the New Testament. The law includes the contents of the Ten Commandments and all the subordinate ordinances. The law was given in the Old Testament, but what God gives in the New Testament is the faith that includes all the items of God’s new will. This will even includes the Triune God. However, it does not include such matters as head covering, foot washing, or methods of baptism. Nevertheless, some believers contend for such things,

那不是正确的领会犹大所说，要为那一次永远交付圣徒的信仰竭力争辩的意思。

为信仰争辩，就是为神新遗命中基本且要紧的事争辩。这些基本的事中，有一件就是基督为救赎我们而死。

假定摩登派的人告诉你，耶稣不是为救赎而死在十字架上，乃是因着祂是殉道者，为自己的教训牺牲自己。对基督的死这样的领会乃是异端，与神新遗命中主要的一项相对。我们需要为着基督救赎的真理竭力争辩。

许多年前，我们在中国为救赎的真理争辩，驳斥“罪人必读”这本书，书中宣称罪人在耶稣的血以外能讨神喜欢，也能得救。圣经清楚的说，“没有流血，就没有赦罪。”（来九 22。）我们驳斥那本异端的书，给信徒预防注射，抵挡摩登派的教训。

我们感谢主，今天在美国许多基要派的圣经教师也驳斥异端、摩登的教训。这是为那一次永远交付圣徒的信仰竭力争辩。这信仰已经一次永远交付圣徒，我们现今需要作的，乃是为这信仰竭力争辩。

背道者的异端

在四节，犹大接着说，“因为有些人偷着进来，就是自古预先所记载要受审判的不敬虔之人，将我们神的恩典变作放纵情欲的机会，并且否认我们独一的主人和主，耶稣基督。”犹大四至十九节与彼后二章是非常相近的平行语，指明犹大书写于召会背道堕落之时。

在四节，犹大说有些人“偷着进来。”这话直译为“由旁边进来，”或“由边门溜进来。”我们可比较这话与彼后二章一节的“偷着引进。”正如仇敌偷着进来，将稗子撒在麦子中间，（见太十三，）背道者也偷着进来。

“审判”一辞是指以下经节所揭示，对偷着进来之背道者的审判。这里的审判乃是为刑罚而定罪，即被定罪受刑罚。

thinking that they are contending for the faith. But that is not the correct understanding of what Jude means by contending for the faith once for all delivered to the saints.

To contend for the faith is to contend for the basic and crucial matters of God's new will. One of these basic matters is Christ's death for our redemption.

Suppose a modernist tells you that Jesus died on the cross not for redemption, but because He was a martyr and sacrificed Himself for His teachings. This understanding of the death of Christ is heretical. It is contrary to one of the main items of God's new will. We need to contend for the truth concerning Christ's redemption.

Many years ago in China we contended for the truth of redemption when we fought against the book For Sinners Only, a book which claims that a sinner can be favored by God or saved apart from the blood of Jesus. The Bible clearly says that without the shedding of blood there is no forgiveness of sins (Heb. 9:22). We fought against that heretical book and inoculated the believers against its modernistic teachings.

We thank the Lord that in this country today many fundamental Bible teachers are also fighting against heretical, modernistic teachings. This is to contend for the faith once for all delivered to the saints. This faith has been delivered to the saints once for all, and what we need to do now is to contend for it.

THE HERESIES OF THE APOSTATES

In verse 4 Jude goes on to say, "For certain men have crept in unnoticed, who of old have been written of beforehand for this judgment, ungodly men, perverting the grace of our God into licentiousness, and denying our only Master and Lord, Jesus Christ." Verses 4 through 19 of Jude are in close parallel with chapter two of 2 Peter. This indicates that the Epistle of Jude was written in the time of the church's apostasy and degradation.

In verse 4 Jude says that certain men have "crept in unnoticed." Literally the Greek means to get in by the side, or slip in by a side door. We may compare this with "secretly bring in" in 2 Peter 2:1. As the enemy crept in to sow tares among the wheat (see Matt. 13), the apostates have crept in unnoticed.

The words "this judgment" refer to the judgment of the creeping in unnoticed of the apostates, the judgment unfolded in the following verses. Judgment here is the condemnation for punishment, and it refers to being condemned to be punished.

犹大在这里说到不敬虔，将我们神的恩典变作放纵情欲的机会，并且否认我们的主人和主，耶稣基督。这些异端背道者的邪恶是双重的；㈠将神的恩典变作邪荡，变作滥用自由；（参加五 13，彼前二 16；）㈡否认主的作头和作主。这两件事是并行的。将神的恩典变作滥用自由而邪荡，需要否认主的管理和权柄。

对背道之审判的历史鉴戒

以色列人

在五至七节，犹大题出一些主对背道之审判的历史鉴戒。头一个是以色列人的事例：“虽然你们一次永远知道了一切的事，我仍要提醒你们；从前主救了祂的百姓出埃及地，后来却把那些不信的毁灭了。”（犹 5。）在那些从埃及地被领出来的人中，有背道的事。这就是说，不信的以色列人成了背道者。犹大在这一节告诉我们，主把那些不信的毁灭了。

不守自己权位的天使

六节说，“又有不守自己权位，离弃自己住处的天使，主用永远的锁链把他们拘留在幽冥里，等候大日的审判。”这里的天使与彼后二章四节者同；他们就是创世记六章的“神的儿子们。”“权位”原文意权能的起首，权柄的首位。因此是在高位上原有的尊荣。堕落的天使不守他们原有的尊荣和地位，反倒离弃了自己在天上的住处，在挪亚的时候到地上来与人的女儿行淫。（创六 2，彼前三 19。）“幽冥”指他他拉的幽暗坑，（彼后二 4，）“大日的审判”也许是指白色大宝座的末后审判。

所多玛与蛾摩拉

在七节，犹大接着说，“又如所多玛、蛾摩拉和周围城邑的人，也照他们的样子一味的行淫，随从相异的肉体，

Here Jude speaks of ungodly men, who pervert the grace of God into licentiousness and deny our Master and Lord, Jesus Christ. The evil of these heretical apostates is twofold: perverting the grace of God into wantonness, that is, into the abuse of freedom (see Gal. 5:13; 1 Pet. 2:16), and denying the headship and lordship of the Lord. These two go together. Turning the grace of God into an abused freedom for wantonness requires denying the Lord's rule and authority.

HISTORICAL EXAMPLES OF THE LORD'S JUDGMENT UPON APOSTASY

The Children of Israel

In verses 5 through 7 Jude gives some historical examples of the Lord's judgment upon apostasy. The first example is that of the children of Israel: "But I intend to remind you, though you know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed those who did not believe" (v. 5). There was apostasy among those who were led out of the land of Egypt. This means that the unbelieving children of Israel became apostates. In this verse Jude tells us that the Lord destroyed those who did not believe.

The Angels Who Did Not Keep Their Own Principality

Verse 6 says, "And angels who did not keep their own principality, but abandoned their own dwelling place, He has kept in eternal bonds under gloom for the judgment of the great day." The angels here are the same as those in 2 Peter 2:4; they are the "sons of God" in Genesis 6. The Greek word translated "principality" is ***arche***. This word means the beginning of power, the first place of authority; hence, original dignity in a high position. The fallen angels did not keep their original dignity and position, but abandoned their own dwelling place, which is in heaven, to come to earth at Noah's time to commit fornication with the daughters of men (Gen. 6:2; 1 Pet. 3:19). The "gloom" is the gloomy pits of Tartarus (2 Pet. 2:4), and the judgment of the great day will probably be the final judgment of the great white throne.

Sodom and Gomorrah

In verse 7 Jude continues, "As Sodom and Gomorrah and the cities around them, who in like manner with these gave themselves over to fornication and went after

就受永火的刑罚，立为鉴戒。”“照他们”就是照前节所说堕落的天使。这证明前节的天使就是创世记六章二节所说神的儿子们，他们借人体娶人为妻，与相异（和天使不同之人）的肉体行淫乱。所多玛、蛾摩拉和周围城邑的人，与男性，就是与有异于神借着祂所创造的本性，为人类婚姻所命定的肉体，（创二 18 ～ 24，）放纵情欲，（罗一 27，利十八 22，）他们这样与相异的肉体行淫，乃是照着前节所说那些天使的样子而行，就受了永火的刑罚。

other flesh, are set forth as an example, undergoing the penalty of eternal fire.” The word “as” here is important and means in the same manner as. This word proves that the angels in the preceding verse are the sons of God in Genesis 6:2, who committed fornication with strange flesh and were condemned by God for the judgment of the great day, for immediately following that was the judgment on Sodom, Gomorrah, and the cities around them. The relative pronoun “who” in verse 7 refers to Sodom, Gomorrah, and the cities around them. The phrase “in like manner” means in the manner of committing fornication with strange flesh, as the fallen angels did. The fallen angels committed fornication with another race, which to them was strange flesh. The Sodomites indulged their lusts with males (Rom. 1:27; Lev. 18:22), with flesh different from and strange to what God ordained by the nature of His creation for human marriage (Gen. 2:18-24). In verse 7 “other flesh” denotes flesh that is strange or different, and “these” refers to the fornicating angels in the preceding verse.

我们若将犹大书与彼得后书相比，就会看见这两封书信说到许多相同的点。这指明众使徒与早期的教师们必定为着这些事有过交通。不然，彼得和犹大怎能写得这么相似？这两位弟兄都有犹太背景，也都背负着为新约真理吹号的责任，他们定罪同样的事，并强调凡走背道之路的人必遭神审判。

If we compare Jude with 2 Peter, we shall see that these two Epistles cover many of the same points. This indicates that the apostles and early teachers must have had fellowship regarding these matters. Otherwise, how could Peter and Jude have written in a way that is so similar? These two brothers, both of whom had a Jewish background and bore the responsibility to sound the trumpet for the New Testament truths, condemned the same things and emphasized the fact that anyone who takes the way of apostasy will suffer God’s judgment.

否认主的身位和祂救赎的工作是极其严肃的。有些摩登派的人这样否认主，甚至在今生就遭到神的审判。牛津运动或世界道德重整运动活跃于中国的时候，有些摩登派的人竟大胆的说，耶稣基督不是童女所生的神的儿子，乃是马利亚的私生子。这不仅是异端，更是亵渎。宣称我们的主耶稣基督是马利亚的私生子，是何等的亵渎！至终，有些将这类异端、亵渎之事教训人的，不得善终。他们不但将来要受神审判，今生也受了神的审判。结果，他们不得善终。

It is extremely serious to deny the Lord’s Person and His redemptive work. Certain modernists who deny the Lord in this way have suffered God’s judgment even in their lifetime. When the Oxford movement, or Buchmanism, was active in China, some modernists were so bold as to say that Jesus Christ was not the Son of God born of a virgin, but was the illegitimate son of Mary. This is not only heretical; it is blasphemous. What blasphemy it is to claim that our Lord Jesus Christ was the illegitimate son of Mary! Eventually, some of those who taught such heretical and blasphemous things did not have a good end in life. Not only will they be judged by God in the future—they were judged by God during their lifetime. As a result, the ending of their life was not at all good.

我们需要从犹大书和彼得后书学习敬畏神，对于主的身位和祂救赎的工作也要非常谨慎。因为我们生活在弯曲的世代中，青年人特别需要儆醒。我们对于神的话都必须有基本的领会，这会保护我们。正如彼得所说，话要成为我

We need to learn from the books of Jude and 2 Peter to fear God and to be very careful concerning the Lord’s Person and His redemptive work. Because we live in a perverted age, the young people especially need to be on the alert. We all must have a basic understanding of the Word of God. This will protect us. As Peter says, the Word

们里面照耀的灯。（彼后一19。）我们若与背道者、异端者接触，就会晓得他们论到基督和祂救赎工作的教训是错误的、亵渎的，我们也不会听从他们。因着我们在中国的时候与摩登派争战，那里的基督徒就受到保护。当然，其他基督徒也忠信的与异端的教训争战。今天我们都需要为那一次永远交付圣徒的信仰，忠信的竭力争辩。

will be a lamp shining within us (2 Pet. 1:19). Then if we come in contact with apostates and heretics, we will know that their teaching concerning the Person of Christ and His redemptive work is false and blasphemous, and we will not listen to them. Because we fought against modernism when we were in China, the Christians there were protected. Of course, other Christians were also faithful to fight against heretical teachings. Today we all need to be faithful to contend for the faith once for all delivered to the saints.

犹大书

第二篇

背道者的邪恶，及其在主审判下的刑罚

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经文及注解：犹 8 至 19 及注

纲要：

■ 轻慢主治者
■ 毁谤他们所不认识的
■ 该隐的道路、巴兰的错谬、可拉的背叛
■ 暗礁
■ 没有果子的树
■ 狂浪与流荡的星
■ 主带着千万圣者来临
■ 对不敬虔之人的审判
■ 没有灵

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读经：犹大书八至十九节。

在前篇信息中，我们看见犹大书的主题是为信仰争辩。犹大嘱咐我们要为信仰争辩，然后接着说到背道的事。（犹 4。）在五至七节，他提到主对背道之审判的一些历史鉴戒。现今在八至十九节，他指出背道者的邪恶，及其在主审判下的刑罚。让我们逐一来看这些经文，并留意一些要紧的点。

JUDE

Message 2

EVILS OF THE APOSTATES AND THEIR PUNISHMENT UNDER THE LORD'S JUDGMENT

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Scripture and Footnotes: Jude 8-19 and footnotes

Outline:

■DESPISING LORDSHIP
■REVILING WHAT THEY DO NOT KNOW
■THE WAY OF CAIN, THE ERROR OF BALAAM, AND THE REBELLION OF KORAH
■HIDDEN REEFS
■TREES WITHOUT FRUIT
■WILD WAVES AND WANDERING STARS
■THE LORD COMING WITH MYRIADS OF SAINTS
■JUDGMENT UPON THE UNGODLY
■NOT HAVING SPIRIT

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Scripture Reading: Jude 8-19

In the foregoing message we saw that the subject of the Epistle of Jude is contending for the faith. Jude charges us to contend for the faith, and then he goes on to speak concerning apostasy (v. 4). In verses 5 through 7 he gives some historical examples of the Lord's judgment upon apostasy. Now in verses 8 through 19 he points out the evils of the apostates and their punishment under the Lord's judgment. Let us consider these verses one by one and pay attention to certain crucial points.

轻慢主治者

八节说，“然而，这些作梦的人，还是照样玷污肉体，轻慢主治者，毁谤在尊位的。”四节所说不敬虔的人，乃是作梦的人，他们徒有基督徒之名，行事却如作梦，将神的恩典变作放纵情欲的机会，以玷污自己的肉体，并且否认耶稣基督为我们独一的主人和主，轻慢祂的主权，毁谤祂属天行政里的掌权者。

按我们历年来所观察的，那些否认主耶稣，拒绝相信神圣言的人，最终就丢弃他们良心里的感觉。用保罗的话说，他们的良心被烙过，（提前四 2，）没有正确的尽功用。结果，他们可能变得污秽、不道德。人的良心一旦被烙过，他就不再有保护和防卫了。

背道者玷污肉体，轻慢主治者，毁谤在尊位的，因为他们不在意神的行政。他们不尊重神的权柄，是完全不法的。他们轻慢主治者；这些主治者概指一切有权治理者，当然包括神所膏而设立的主基督。祂是神圣行政、管理和权柄的中心。（徒二 36，弗一 21，西一 16。）他们也毁谤在尊位的；在尊位的概指有权有位的天使和世人。

犹大在九节继续说，“天使长米迦勒与魔鬼争辩，为摩西的身体争论的时候，尚且不敢以神对他的判辞毁谤他，只说，主责备你吧。”主把摩西的身体埋在摩押地谷中无人知道的地方；（申三四 6；）主必定是特意这样作的。当摩西和以利亚与基督一同显现在变化山上时，（太十七 3，）摩西必定是在他这蒙主保守并复活的身体里显出。也许有鉴于此，魔鬼想要对他的身体作些什么，天使长就为此与他争辩。彼后二章十一节所说的是一般的，但这里说到摩西的身体，是确定的事例。

犹大指出，米迦勒没有以神对魔鬼的判辞毁谤他，只说，“主责备你吧。”这指明在主属天的行政里，魔鬼撒但甚至比天使长米迦勒还要高。神是这样设立、安排他的。（结二八 14。）无论如何，他还是在主之下，所以

DESPISING LORDSHIP

Verse 8 says, “Yet in like manner these dreamers also defile the flesh and despise lordship and revile dignities.” The ungodly men spoken of in verse 4 are dreamers, bearing the name of Christians yet doing things as in dreams, such things as perverting the grace of God into licentiousness to defile their flesh and denying Jesus Christ as our only Master and Lord, despising His lordship and reviling the authorities in His heavenly government.

According to what we have observed throughout the years, those who deny the Lord Jesus and refuse to believe the holy Word eventually cast off the feeling in their conscience. In Paul’s words, their conscience has been seared (1 Tim. 4:2) and does not function properly. As a result, they may become unclean and immoral. Once a person’s conscience has become seared, he no longer has a protection or safeguard.

The apostates defile the flesh, despise lordship, and revile dignities because they do not care for God’s government. Having no regard for God’s authority, they are altogether lawless. They despise lordship; that is, they despise the lordship of Christ, which is the center of the divine government, dominion, and authority (Acts 2:36; Eph. 1:21; Col. 1:16). They also revile dignities, which probably refer to both angels and men in power and authority.

In verse 9 Jude continues, “But Michael the archangel, when disputing with the Devil, arguing concerning the body of Moses, did not dare to bring a reviling judgment against him, but said, The Lord rebuke you.” The body of Moses was buried by the Lord in a valley in the land of Moab, in a place known by no man (Deut. 34:6). It must have been purposely done in this manner by the Lord. When Moses and Elijah appeared with Christ on the mount of transfiguration (Matt. 17:3), Moses must have been manifested in his body, which was kept by the Lord and resurrected. Probably, in view of this, the Devil attempted to do something to his body, and the archangel argued with him concerning this. The reference in 2 Peter 2:11 is general, but this is a definite case, concerning the body of Moses.

Jude points out that Michael did not bring a reviling judgment against the Devil, but said, “The Lord rebuke you.” This indicates that, in the Lord’s heavenly government, the Devil, Satan, was even higher than the archangel Michael. God appointed and set him so (Ezek. 28:14). In any case, Satan was under the Lord. Therefore, Michael said to him,

米迦勒对他说，主责备你吧；米迦勒守住了他在神圣权柄等次上的地位。

毁谤他们所不认识的

十节说，“但这些人毁谤他们所不认识的；他们本性所知道的，与那没有理性的畜类一样，在这些事上正被败坏。”十节所说的“这些人，”指八节里那些作梦的人。认识，指对看不见的事物较深的知觉；知道，指对看得见的物体肤浅的了解。我们需要知道看得见的事物，也需要认识看不见的事物。

本性，也是本能的意思。这些作梦的人毁谤他们该认识却不认识的；他们所知道的，乃是凭本性、本能，不用理性，与那只有本能的畜类一样。他们没有用理智，运用人更深、更高的知识，包括人良心的知觉。他们所应用本能的领悟力，是肤浅而低下的，与那没有人类理性的畜类一样。他们这样作就把自己败坏、毁坏了。

该隐的道路、巴兰的错谬、可拉的背叛

十一节说，“他们有祸了！因为走了该隐的道路，又为工价向着巴兰的错谬直闯，并在可拉的背叛中灭亡了。”犹大在这里说到该隐的道路、巴兰的错谬、以及可拉的背叛。该隐的道路是指随从己意事奉神的宗教道路，这异端的道路弃绝了神所要求、所命定血的救赎。那些跟从该隐道路的人乃是照着肉体，因神真实的子民对神忠信的见证，而嫉妒他们。（创四 2 ～ 8。）

今天有些所谓的基督徒跟从该隐的道路，照着己意事奉神。他们喜欢怎么作，就怎么作；这就是随从己意、宗教的事奉神。

我们已经指出，该隐弃绝神所要求血的救赎，也嫉妒他的兄弟亚伯。亚伯是神真实的儿女，他的见证对神是忠信

“The Lord rebuke you.” Michael kept his position in the order of divine authority.

REVILING WHAT THEY DO NOT KNOW

Verse 10 says, “But these revile whatever they do not know; and whatever they understand naturally, as animals without reason, in these they are being corrupted.” The first mention of the word “these” in verse 10 refers to the dreamers in verse 8. In Greek the word “know” here denotes a deeper sensing of invisible things, and the word for “understand” denotes a superficial realization of visible objects. We need both an understanding of visible things and a knowing of invisible things.

The Greek word rendered “naturally” also means instinctively. These dreamers revile what they do not know, things which they should know; and what they understand they understand naturally, instinctively, without reason, as animals of instinct. They do not exercise the deeper and higher knowledge of man with reason, including the consciousness of man’s conscience. What they practice is the shallow and base instinctive understanding, like that of animals without human reason. By behaving this way they are being corrupted or destroyed.

THE WAY OF CAIN, THE ERROR OF BALAAM, AND THE REBELLION OF KORAH

Verse 11 says, “Woe to them! Because they have gone in the way of Cain, and poured themselves out in the error of Balaam for reward, and perished in the rebellion of Korah.” Here Jude refers to the way of Cain, the error of Balaam, and the rebellion of Korah. The way of Cain is the way of serving God religiously after one’s own will and rejecting heretically the redemption by blood required and ordained by God. Those who follow the way of Cain are according to the flesh and envy God’s true people because of their faithful testimony to God (Gen. 4:2-8).

Today some so-called Christians follow the way of Cain in that they serve God according to their own will. Because they like to do things a certain way, they do them that way. This is to serve God religiously after one’s own will.

We have pointed out that Cain rejected redemption by blood as required by God, and he was also envious of his brother, Abel. Abel was a true child of God, and his testimony

的，且为神所悦纳。神喜悦亚伯的供物。但该隐嫉妒他的兄弟，到一个地步，竟把他杀了。原则上，已过十九个世纪以来，这事一直发生。蒙神悦纳的人，在那些随从己意、宗教的事奉神之人的手中受苦。

犹大在十一节说，那些背道者“为工价向着巴兰的错谬直闯。”背道者这样直闯，意思就是专心于巴兰的错谬，卤莽冲入巴兰的错谬，纵情奔入巴兰的错谬。

巴兰的错谬，指虽然明知与真理相背，且与神的子民敌对，仍然为着工价教导人错误的道理，并滥用某些恩赐的影响力，将神的子民从对主纯洁的敬拜，迷引到对偶像邪恶的敬拜。（民二二 7，21，三一 16，启二 14。）巴兰晓得他所教导的与神的真理相背，且与神的子民敌对，而他明知如此，却为着利益这样教导。

今天一些圣经教师与传道人，已经落入巴兰的错谬中。他们中间有些人认识圣经更深的真理，然而，他们害怕失去财物的支持，就不敢教导这些真理。例如在一九六三年，我和一位传道人有很好的交通。他告诉我他认识召会的真理。但他说他无法教导这真理，因为他若这样作，他的组织就会失去财物的支持。这指明他只教导那些能叫他得着财物支持的事。他至少在某种程度上实行了巴兰的错谬。

我们若认识真理，就该不惜任何代价教导真理，传讲真理。但我们若因害怕损失，或因贪求财利，而不敢教导并传讲真理，我们就是实行巴兰的错谬。有些传道人因着害怕失去财物的支持而不传讲真理，这是何等羞耻！原则上，这就是巴兰的错谬。

犹大在十一节也说到那些在可拉的背叛中灭亡的人。背叛一辞直译是顶撞，反对。可拉的背叛乃是背叛神行政中的代表权柄，以及神借着祂的代表（如摩西）所说的话，因而带来毁灭。（民十六 1 ～ 40。）

was faithful to God and accepted by Him. God was pleased with Abel's offering. But Cain envied his brother to such an extent that he killed him. In principle, this has happened throughout the last nineteen centuries. The ones accepted by God suffer at the hands of those who serve God religiously according to their own will.

In verse 11 Jude says that the apostates have "poured themselves out in the error of Balaam for reward." For the apostates to pour themselves out in this way means that they gave themselves up to this error, rushed headlong into it, ran riotously into it.

The error of Balaam is the error of teaching wrong doctrine for reward, although the one teaching knows that it is contrary to the truth and against the people of God. The error of Balaam also involves abusing the influence of certain gifts to lead the people of God astray from the pure worship of the Lord to idolatrous worship (Num. 22:7, 21; 31:16; Rev. 2:14). Balaam knew that what he taught was against God's truth and against His people, and he knowingly taught it for gain.

Today certain Bible teachers and preachers have fallen into the error of Balaam. Some of these know the deeper truths of the Word. However, fearing the loss of financial support, they do not dare to teach these truths. For example, in 1963 I had a pleasant fellowship with a particular preacher. He told me that he knew the truth concerning the church. But he said that he could not teach this truth, because if he did so, his organization would lose financial support. This indicates that he taught only those things that would enable him to receive financial support. At least to some extent, he practiced the error of Balaam.

If we know the truth, we should teach it and preach it at any cost. But if we dare not teach and preach the truth because we fear loss or because we desire financial gain, we are practicing the error of Balaam. What a shame that certain preachers do not preach the truth because they fear the loss of financial support! In principle, this is the error of Balaam.

In verse 11 Jude also speaks of those who perished in the rebellion of Korah. The Greek word translated "rebellion" here literally means contradiction, speaking against. The rebellion of Korah was a rebellion against God's deputy authority in His government and His word spoken by His deputy (like Moses). This brings in destruction (Num. 16:1-40).

摩西是神权柄和说话的代表，但可拉和其他二百五十个人竟背叛摩西的权柄和说话。实际上，这权柄和说话乃是出于神，不是出于摩西。摩西的权柄就是神的权柄，他的说话就是神的说话。但可拉和他一党的人却背叛这个。结果，可拉和那些同他一起的人就受到严厉的审判：地开了口，把他们全都吞了下去。

我们由历史晓得，神总是借着代表权柄说话。背叛这权柄和说话，原则上就是在可拉的背叛中。

暗礁

犹大在十二节接着说，“这样的人，在你们的爱筵上乃是暗礁，与你们同吃的时候，无所惧怕；他们是只喂养自己的牧人；是没有雨水的云彩，被风飘荡；是秋天没有果子的树，死而又死，连根被拔出来。”暗礁，原文意磐石。“这里也许指沉在海中的磐石，”（Darby，达秘，）因此是暗礁。彼后二章十三节的“斑点，”原文与这里的暗礁非常相近。事实上，这二辞是指两种不同的东西；斑点是宝石表面的瑕疵，暗礁是在水底下。早期的异端者不仅是表面的斑点，也是水底的暗礁，二者对在基督里的信徒都是损害。

十二节所说的爱筵，指由神的爱（卓越的爱—约壹四10～11，21）所发动的爱筵。早期信徒常常在爱里，为着交通和敬拜，一同用饭，（徒二46，）并把这种筵席和主的晚餐联在一起，（林前十一20～21，33，）称之为爱筵。

犹大称背道者为“只喂养自己的牧人。”那些追求宴乐的异端者，（彼后二13，）假装是牧人，但在爱筵上只喂养自己，不关心别人。对别人来说，他们是没有雨水的云彩，没有生命供应人。

没有果子的树

这些异端者也被称为“秋天没有果子的树，死而又死，连根被拔出来。”秋天是收果子的季节。只顾自己的背道者似

Moses was God’s deputy in authority and also in the speaking of His word. But Korah and two hundred fifty others rebelled against Moses’ authority and speaking. Actually, this authority and speaking were of God, not of Moses. Moses’ authority was God’s authority, and his speaking was God’s speaking. Nevertheless, Korah and his group rebelled against this. As a result, Korah and those with him suffered a serious judgment: the earth opened and swallowed them all.

We know from history that God always speaks through a deputy authority. To rebel against this authority and speaking is, in principle, to be in the rebellion of Korah.

HIDDEN REEFS

In verse 12 Jude goes on to say, “These are hidden reefs in your love feasts, feasting together with you without fear, shepherds that feed themselves, waterless clouds, carried along by winds, autumn trees without fruit, having died twice, rooted up; wild waves of the sea, foaming out their own shames, wandering stars, for whom the gloom of darkness has been kept for eternity.” The Greek word translated “hidden reefs,” ***spilades***, originally meant a rock. It may allude here to a sunken rock with the sea over it (Darby); hence, hidden rocks. The Greek word ***spiloi*** for “spots” in 2 Peter 2:13 is very close to spilades; hence, some translations render this spots. Actually, these two words refer to two different things. The spots are defects on the surface of precious stones; the hidden rocks are at the bottom of the water. The early heretics were not only spots on the surface but also hidden rocks at the bottom, both of which were a damage to the believers in Christ.

The love feasts mentioned in verse 12 were feasts of love motivated by God’s love (agape—1 John 4:10-11, 21). In the early days the believers were accustomed to eating together in love for fellowship and worship (Acts 2:46). This kind of feasting was joined to the Lord’s supper (1 Cor. 11:20-21, 33) and called a love feast.

Jude calls the apostates “shepherds that feed themselves.” The pleasure-seeking heretics (2 Pet. 2:13) pretend to be shepherds, but at the love feasts they only fed themselves, having no concern for others. To others, they were waterless clouds, having no life supply to render.

TREES WITHOUT FRUIT

These heretics are also called “autumn trees without fruit, having died twice, rooted up.” Autumn is a season for reaping fruit. The self-seeking apostates seem to be fruit

乎是到了结果子季节的树，却没有果子使别人满足。他们死而又死，不但外面的现象是死的，象大多的树在秋天那样，连里头的性质也是死的。他们是死透了，应当连根被拔出来。

狂浪与流荡的星

在十三节，犹大接着说到异端者“是海里的狂浪，涌出自己可耻的泡沫；是流荡的星，有黑暗的幽冥为他们永远存留。”在圣经的隐喻里，牧人、云彩、树和星都是正面的表号，暗礁、浪、海却是反面的。这些背道者是假牧人、虚空的云彩、枯树、流荡的星，又是暗礁、海里的狂浪，毫无节制的涌出自己可耻的泡沫。流荡之星的隐喻，指明这些反复无常的教师、背道者，未稳固的定在属天启示不变的真理上，反倒在神象星一样的子民（但十二3，腓二15）中流荡。他们的定命乃是那为他们永远存留的黑暗幽冥。反复无常的背道者，今天是流荡的星，将来要被禁入黑暗的幽冥里。

主带着千万圣者来临

犹大在十四节继续说，“亚当的七世孙以诺，也曾预言这些人说，看哪，主带着祂的千万圣者来临。”这里所说主的来临，必是指主巴路西亚（来临）的显现，如帖后二章八节，马太二十四章二十七、三十节，撒迦利亚十四章四至五节所说的。这里的圣者，也许包括圣徒（帖前三13）和天使，（太十六27，二五31，可八38，）如在撒迦利亚十四章五节者。

关于十四节的千万圣者，人也许有不同的意见。有人可能宣称这里的圣者是天使，有人可能说这些圣者是信徒。按照圣经，当主耶稣回来审判所有的人事物时，祂要带着圣天使和圣别的信徒来临。在祂眼中，这些天使和信徒都是圣者。当主耶稣回来时，祂要带着祂的天使和得胜者而来。得胜者要构成基督的新妇，也要成为祂的军队。所以，主要带着这些圣徒和天使来临，与敌基督和他的军队争战。

trees in season, but they have no fruit to satisfy others. They have died twice, not only outwardly in appearance as most trees do in autumn, but also inwardly in nature. They are thoroughly dead; they should be uprooted.

WILD WAVES AND WANDERING STARS

In verse 13 Jude goes on to speak of the heretics as “wild waves of the sea, foaming out their own shames, wandering stars, for whom the gloom of darkness has been kept for eternity.” Shepherds, clouds, trees, and stars are positive figures in biblical metaphor, but hidden reefs, waves, and the sea are negative. These apostates are false shepherds, empty clouds, dead trees, and wandering stars. They are hidden reefs and wild, raging waves of the sea, foaming out, without restraint, their own shame. The metaphor of wandering stars indicates that the erratic teachers, the apostates, are not solidly fixed in the unchanging truths of the heavenly revelation, but are wandering about among God’s star-like people (Dan. 12:3; Phil. 2:15). Their destiny will be the gloom of darkness, which has been kept for them for eternity.

THE LORD COMING WITH MYRIADS OF SAINTS

In verse 14 Jude continues, “And Enoch, the seventh from Adam, prophesied also of these, saying: Behold, the Lord came with myriads of His saints.” The coming of the Lord spoken of here must be the appearing of the Lord’s parousia (coming), as mentioned in 2 Thessalonians 2:8; Matthew 24:27, 30; and Zechariah 14:4-5. The Greek words rendered “myriads of His saints” may also be translated “His holy myriads.” These myriads probably include, as in Zechariah 14:5, the saints (1 Thes. 3:13) and the angels (Matt. 16:27; 25:31; Mark 8:38).

Different opinions may be held concerning the myriads of the saints, or the holy myriads, in verse 14. Some may claim that the saints here are angels, and others may say that these saints are believers. According to the Scriptures, when the Lord Jesus comes back to judge all persons and things, He will come both with the holy angels and with the holy believers. In His sight, both these angels and believers are holy ones. When the Lord Jesus comes back, He will come with His angels and with the overcomers. The overcomers will make up Christ’s bride, who will also be His army. Therefore, the Lord will come with these saints and angels to fight against Antichrist and his army.

对不敬虔之人的审判

我们从十五节看见，主来“要在众人身上行审判，定罪那一切不敬虔的人，凭不敬虔所行一切不敬虔的事，又定罪不敬虔之罪人所说一切顶撞祂的刚愎话。”主的来临是要完成神行政的审判，对付一切不敬虔的人。

犹大在十五节四次使用“不敬虔”一辞。他说到不敬虔的人，以及他们凭不敬虔所行不敬虔的事。他也说到不敬虔之罪人所说顶撞主的刚愎话。这一切都要在主来临时受祂审判。

犹大在十六节说，这些不敬虔的人是牢骚求疵、怨尤不平的。他们随从自己的情欲而行，口中说矜夸的大话，并且为了利益奉承人。然后在十七、十八节，犹大提醒信徒，要记念主耶稣基督的使徒所说的话，就是在末后的时期必有好讥诮的人，随从自己不敬虔的私欲而行。

没有灵

犹大在十九节说，“这就是那些制造分裂，属魂而没有灵的人。”属魂是“魂”的形容词。“魂是人所是的中心，是每个人的自我。魂在每个人里面，与人较高的部分，灵，相连，也与人较低的部分，体，相连；一个引它向上，一个拉它向下。凡降服于较低欲望的人，就是属肉的；凡借着他的灵与神的灵交通，专注于全人更高目标的，就是属灵的。凡留在半途，只想到自己和自己的利益，无论是肉体的，或是理性的，都是属己（属魂）的；这样的人，他里面的灵下沉并堕落为附属品，附属于较低的魂。”（Alford，阿福德。）

犹大在十九节说到背道者“没有灵。”这是指人的灵，不是指神的灵。背道者缺灵，他们“不是真的没有灵，因灵是他们三部分性质中的一部分；（帖前五 23；）但从价值的意义说，他们已经没有灵。他们的灵堕落了，服在魂，就是自我生命的权势之下，以致失去了本身真正的活力。”

JUDGMENT UPON THE UNGODLY

We see from verse 15 that the Lord will come “to execute judgment against all, and to convict all the ungodly concerning all their ungodly works which they have done in an ungodly way, and concerning all the hard things which ungodly sinners have spoken against Him.” The Lord’s coming will be to carry out God’s governmental judgment, and by this judgment all the ungodly ones will be dealt with.

In verse 15 Jude uses the word “ungodly” four times. He speaks of the ungodly and their ungodly works which they have done in an ungodly way. He also mentions the hard things which ungodly sinners have spoken against the Lord. All this will be judged by the Lord at His coming.

In verse 16 Jude says that these ungodly ones are murmurers and complainers. They go on according to their own lusts, their mouths speak great swelling things, and they admire persons for the sake of advantage. Then in verses 17 and 18 Jude reminds the believers of the words spoken by the apostles of the Lord Jesus Christ that in the last time there will be mockers going on according to their ungodly lusts.

NOT HAVING SPIRIT

In verse 19 Jude says, “These are those who make separations, soulish, not having spirit.” The Greek word translated “soulish” is ***psychikos***, the adjective form of psyche, which means soul. “The psyche (soul) is the center of the personal being, the ‘I’ of each individual. It is in each man bound to the spirit, man’s higher part, and to the body, man’s lower part; drawn upwards by the one, downwards by the other. He who gives himself up to the lower appetites, is fleshy; he who by communion of his spirit with God’s Spirit is employed in the higher aims of his being, is spiritual. He who rests midway, thinking only of self and self’s interest, whether animal or intellectual, is the psychikos, the selfish (soulish) man, the man in whom the spirit is sunk and degraded into subordination to the subordinate psyche (soul)” (Alford).

In verse 19 Jude speaks of the apostates as “not having spirit.” This is the human spirit, not the Spirit of God. The apostates are devoid of spirit. They “have not indeed ceased to have a spirit, as a part of their own tripartite nature (1 Thes. 5:23), but they have ceased to possess it in any worthy sense: it is degraded beneath and under the power of the psyche (soul), the personal life, so as to have no real vitality of its own”

（Alford，阿福德。）他们不在意，也不运用灵。他们没有在与神的灵的交通中，借着他们的灵接触神，也没有在他们的灵里生活行动。他们的肉体拉他们向下，使他们成为属肉的，以致失去良心的知觉，成为没有理性的畜类。（犹 10。）

(Alford). They do not care for their spirit or use it. They do not contact God by their spirit in communion with the Spirit of God; neither do they live and walk in their spirit. They have been drawn downward by their flesh and have become fleshy, so that they have lost the consciousness of their conscience and become animals without reason (Jude 10).

犹大书

第三篇

对信徒的嘱咐

*　　*　　*　　*

经文及注解：犹 20 至 25 及注

纲要：

■ 在至圣的信仰上建造自己
■ 在圣灵里祷告
■ 保守自己在神的爱中
■ 以至于永远的生命
■ 存畏惧的心，以怜悯照顾别人
■ 结语

*　　*　　*　　*

读经：犹大书二十至二十五节。

犹大在二十至二十三节给信徒一些嘱咐。在二十、二十一节，他嘱咐信徒要在至圣的信仰上建造自己，并活在三一神里面。然后在二十二、二十三节，他嘱咐信徒要存畏惧的心，以怜悯照顾别人。

在至圣的信仰上建造自己

犹大在二十节说，“亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告。”这里的信仰，指客观的信仰，就是我们所相信而叫我们在基督里得救，新约中宝贵的事物。在这至圣信仰的根基上，并在其范围里，借着在圣灵里祷告，我们就把自己建造起来；我们所领略之信仰的真

JUDE

Message 3

CHARGES TO THE BELIEVERS

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Scripture and Footnotes: Jude 20-25 and footnotes

Outline:

■BUILDING OURSELVES UP IN OUR MOST HOLY FAITH
■PRAYING IN THE HOLY SPIRIT
■KEEPING OURSELVES IN THE LOVE OF GOD
■UNTO ETERNAL LIFE
■CARING FOR OTHERS WITH MERCY AND FEAR
■CONCLUSION

*　　*　　*　　*

Scripture Reading: Jude 20-25

In verses 20 through 23 Jude gives certain charges to the believers. In verses 20 and 21 he charges the believers to build themselves up in the holy faith and to live in the Triune God. Then in verses 22 and 23 he charges the believers to care for others with mercy in fear.

BUILDING OURSELVES UP IN OUR MOST HOLY FAITH

In verse 20 Jude says, “But you, beloved, building up yourselves in your most holy faith, praying in the Holy Spirit.” The faith here is objective faith and refers to the precious things of the New Testament in which we believe for our salvation in Christ. On the foundation of this holy faith and in the sphere of it, through praying in the Holy Spirit, we build up ourselves. The truth of the faith in our apprehension and the Holy

理，以及借着祷告所享受的圣灵，对于我们得建造乃是必需的。信仰与那灵都是圣的。

说二十节的信仰是客观的信仰并没有错。然而，我们需要看见，这客观的信仰产生主观的信。信首先是指包含在神的话里，且由这话传输的真理。神在圣经里写出来的话，以及在真实、正确的传讲和教导中说出来的话，都包含真理，并将真理传输给我们。我们所说的真理，就是神所是的实际、神所经过之过程的实际，以及神所完成、达到并得着之事的实际。因此，真理乃是实际，包括一切关于神所是、神所经过、神所完成、达到并得着之事的事实。这一切都启示在新约里。我们也许在圣经里读到，也许借着人的传讲和教导而听见。但无论哪一种情形，这实际都是包含在神圣的话里，且由这话传输给我们。

我们聆听含有真理的话语时，基督的灵就在我们里面作工。基督的灵总是照着神的话，并与神的话一同作工。这就是说，基督的灵与神的话合作。这样合作的结果，至终在我们的经历中，就有了象照相机的快门所发出来的“卡嗒”一声，而话里所包含的“风景”就印在我们的灵上，成了我们的信。我们在彼得后书生命读经里曾指出，这就是所分给我们的信，作我们从神所得的分，（彼后一 1，）这分一点不差就是新约的产业。

信是客观的，也是主观的，我们在至圣的信仰上建造自己，不仅是在客观的信上，更特别是在主观的信上建造自己。主观的信来自客观的信。换句话说，信含示我们所相信的，也含示我们的相信。这就是至圣的信仰。

这信不是出于我们自己；我们在自己里面没有这样的信。至圣的信仰乃是从神而来、属于神、甚至与神一同赐给我们的大福。这信进到我们里面，乃是带着神，带着神一切的所是，带着神所经过的一切，带着神在基督里、并借着那灵所完成的一切，也带着神所得着并达到的一切。这一切都在这信里，与神一同进到我们里面。只要我们有这信，我们就有经过过程的神、救赎、重生、神圣的生命、以及一切关于生命和敬虔的事。我们也有地位和特权来有分于

Spirit through our prayer are necessary for our building up. Both the faith and the Spirit are holy.

It is correct to say that faith in verse 20 is objective faith. However, we need to realize that this objective faith produces subjective faith. Faith first refers to the truth contained in the Word of God and conveyed by the Word. The written word of God in the Bible and the spoken word in the genuine and proper preaching and teaching contain the truth and convey the truth to us. By truth we mean the reality of what God is, the reality of the process through which God has passed, and the reality of what He has accomplished, attained, and obtained. Hence, truth as reality includes all the facts concerning what God is, what God has passed through, what God has accomplished, and what God has attained and obtained. All this is revealed in the New Testament. We may read about this in the Bible, or we may hear it through someone’s preaching and teaching. But in either case this reality is contained in the holy Word and conveyed by the Word to us.

As we listen to the word that contains the truth, the Spirit of Christ works within us. The Spirit of Christ always works according to the Word and with the Word. This means that the Spirit of Christ cooperates with the Word. As a result of this cooperation, eventually in our experience there is a “click,” like that made by the shutter of a camera, and the “scene” of what is contained in the Word is impressed on our spirit and becomes our faith. As we pointed out in the Life-study of 2 Peter, this is the faith allotted to us as our portion from God (2 Pet. 1:1), and this portion is nothing less than the New Testament inheritance.

This faith is both objective and subjective. As we build ourselves up in our most holy faith, we build ourselves up in a faith that is not only objective but especially subjective. The subjective faith comes out of the objective faith. In other words, faith implies both what we believe in and also our believing. This is the most holy faith.

This faith is not something of ourselves. In ourselves we do not have such a faith. The most holy faith is a great blessing given to us from God, of God, and even with God. When this faith comes into us, it comes with God, with all that God is, with all that God has passed through, with all that God has accomplished in Christ and through the Spirit, and with all that God has obtained and attained. All this comes into us with God in this faith. As long as we have this faith, we have the processed God, redemption, regeneration, the divine life, and all things related to life and godliness. We are also positioned and privileged to partake of the divine nature and

并享受神圣的性情。所以，我们一旦有了这信，就有了一切。现在我们需要在这至圣的信仰上建造自己。

我们用什么材料在至圣的信仰上建造自己？答案乃是：这信不仅是我们建造所用的材料，也是我们建造的基础或根基。我们若没有信，就没有材料，也没有建造的基础，根基。这就是说，我们没有信，就没有什么可在其上建造，也没有什么可用来建造。我们信徒乃是以至圣信仰的内容来建造自己，也是以这信为根基来建造自己。赞美主，我们有这样的信！

中文和合本圣经将二十节的信仰翻作“真道。”这节的信仰的确含示真道的意思，因为信是由真道（神的启示）的内容产生出来的。神启示的话包含了神的所是、过程、救赎的工作、成就与得着的神圣实际，而这话将这一切神圣的实际都传输到我们里面。当我们听见关于这实际的话，圣灵就在我们里面作工，以呼应这些话；结果就是信。

虽然信含示真道的意思，但还不只如此。照新约看，信是包罗万有的。只要我们有信，我们就有一切神圣的事物。所以，我们以这些神圣的事物为材料和根基，就可以在至圣的信仰上建造自己。

在信仰上建造自己，不是以神学道理或圣经知识来建造自己。仅仅道理或知识太客观，也太空洞了。但真理作神圣话语的实际，不是空洞的。这真理乃是至圣信仰的内容。所以，随着这内容，我们就有实际、扎实的东西用以建造，并在其上建造。

在至圣信仰上的建造不是个人的事，乃是团体的事。犹大嘱咐信徒要在至圣的信仰上建造自己，乃是对团体的信徒说的。我们若要在信仰上建造自己，就必须以团体的方式建造；就是说，我们必须在基督的身体里、在召会生活中建造。离开召会生活，我们无法在信仰上建造自己。在召会生活以外，没有这样的建造。实际上，在至圣的信仰上建造自己，就是建造基督的身体。

enjoy it. Therefore, once we have this faith, we have everything. Now we need to build ourselves up in this holy faith.

With what materials do we build ourselves up in our holy faith? The answer is that this faith is both the materials with which we build and also the base or foundation on which we build. If we do not have faith, we do not have the materials, and we do not have the base, the foundation, on which to build. This means that without faith we have nothing to build on and nothing to build with. As believers, we build ourselves up with the content of our most holy faith, and we build ourselves up on this faith as a foundation. Praise the Lord that we have such a faith!

The Chinese version of the Bible translates the Greek word for faith in verse 20 with a word that means “the true word.” Faith in this verse surely implies the true word, for faith is produced out of the contents of the true word, God’s revelation. The word of God’s revelation contains the divine reality of God’s being, process, redemptive work, accomplishment, and attainment, and this word conveys all this divine reality into us. When we hear the words concerning this reality, the Holy Spirit works within us in a way that corresponds to these words. The outcome is faith.

Although faith implies the true word, it implies much more than this. According to the New Testament, faith is all-inclusive. As long as we have faith, we have all the divine things. Therefore, with these divine things as the material and foundation, we may build ourselves up in our most holy faith.

To build ourselves up in the faith does not mean to build ourselves up with theological doctrines or biblical knowledge. Mere doctrine or knowledge is too objective and also empty. But truth as the reality of the holy Word is not empty. This truth is the content of the most holy faith. Therefore, with this content we have something real and solid with which and on which to build.

The building up in the most holy faith is not individualistic; rather, this building is a corporate matter. Jude is speaking to the believers corporately when he charges them to build up themselves in their most holy faith. If we would build up ourselves in the faith, we must do it in a corporate way; that is, we must do it in the Body, in the church life. Apart from the church life, we cannot build ourselves up in the faith. Outside the church life, there is not such a building. Actually, to build up ourselves in the most holy faith is to build up the Body of Christ.

在圣灵里祷告

按照二十节，我们若要在至圣的信仰上建造自己，就需要在圣灵里祷告。信与话有关，而在圣灵里我们有生命。这一节的圣灵，主要是指生命，不是指能力。然而，今天有些基督徒主要是以能力的观点来领会圣灵。在罗马八章二节，保罗说到圣灵是生命之灵。我们由经历晓得，在圣灵里祷告乃是生命的事，远过于能力的事。我们祷告的时候可能没有感觉到能力，却常常有生命的感觉。生命比能力更宝贵。

关于在圣灵里祷告，灵恩派的人可能将这事与能力联在一起，过于与生命联在一起，因为他们强调能力，不强调生命。强调生命与强调能力，有很大的不同。实际上，真实属灵的能力来自属灵的生命。

真正的能力乃是生命的事。我们可以用种子为例来说明。各样的种子都很小。我从未见过象棒球那样大的种子。但是种子虽小，却有动力，且满了生命。因为种子满了生命，所以就有能力。你将种子种在地里以后，种子就发芽，长成植物或树木。芽虽然很幼嫩，却有突破泥土的能力。这能力来自种子里的生命。照样，借着在圣灵里祷告来建造自己，主要是生命的事。

保守自己在神的爱中

犹大在二十一节说，“保守自己在神的爱中，等候我们主耶稣基督的怜悯，以至于永远的生命。”我们该借着在至圣的信仰上建造自己，并在圣灵里祷告，保守自己在神的爱中；这样，我们就等候、仰望主的怜悯，使我们不仅在今世享受永远的生命，也要承受永远的生命，直到永远。（太十九 29。）

保守自己在神爱中的路，乃是借着在至圣的信仰上建造自己，并在圣灵里祷告。我们若没有在信仰上建造自己，也没有在圣灵里祷告，我们就很容易离开神的爱。实际上，“在神的爱中，”意思就是在神爱的享受中。这里犹大不是客观的说到神的爱，乃是主观的，以享受这爱的方式说

PRAYING IN THE HOLY SPIRIT

According to verse 20, if we would build up ourselves in our most holy faith, we need to pray in the Holy Spirit. Faith is related to the Word, and in the Holy Spirit we have life. In this verse the Holy Spirit mainly refers to life, not to power. However, some Christians today understand the Holy Spirit mainly in terms of power. In Romans 8:2 Paul speaks of the Holy Spirit as the Spirit of life. From experience we know that praying in the Holy Spirit is much more a matter of life than a matter of power. When we pray we may not sense power; however, we often have the sense of life. Life is more precious than power.

Regarding praying in the Holy Spirit, Pentecostal people may relate this more to power than to life because their emphasis is on power instead of on life. There is a great difference between emphasizing life and emphasizing power. Actually, real spiritual power comes from spiritual life.

Genuine power is a matter of life. We may use seeds as an illustration. Seeds of every kind are small. I have never seen a seed as large as a baseball. But although a seed is small, it is dynamic and full of life. Because a seed is full of life, it is powerful. After you sow a seed in the ground, it sprouts and grows into a plant or tree. Although the sprouts may be very tender, they have the power to break through the soil. This power comes from the life in the seed. In a similar way, building ourselves up by praying in the Holy Spirit is mainly a matter of life.

KEEPING OURSELVES IN THE LOVE OF GOD

In verse 21 Jude says, “Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.” We should keep ourselves in the love of God by building up ourselves in the holy faith and praying in the Holy Spirit. In this way we should await and look for the mercy of our Lord so that we may not only enjoy eternal life in this age, but also inherit it for eternity (Matt. 19:29).

The way to keep ourselves in the love of God is by building ourselves up in our most holy faith and praying in the Holy Spirit. If we do not build up ourselves in the faith and if we do not pray in the Holy Spirit, it will be easy for us to depart from the love of God. Actually, the words “in the love of God” mean in the enjoyment of the love of God. Here Jude does not speak of the love of God in an objective way; he speaks of the

到神的爱。我们每时刻都需要享受神的爱。我们不仅该客观的在神的爱中，也该主观的在神的爱中。我们需要借着建造自己，并借着祷告，保守自己一直在神爱的享受里。建造自己与神圣的话有关，祷告与圣灵有关。所以，我们若有主的话应用在我们身上，又有圣灵在我们里面作工，我们就会蒙保守在神爱的享受中，等候我们主耶稣基督的怜悯，以至于永远的生命。

在二十、二十一节，犹大不仅嘱咐信徒要在至圣的信仰上建造自己，也嘱咐他们要活在三一神里面。信徒在圣灵里祷告，保守自己在神的爱中，并等候我们主的怜悯，以至于永远的生命，借此就应用并享受了整个可称颂的神圣三一。这两节有那灵，有父神，也有子—我们的主耶稣基督。我们需要在圣灵里祷告，保守自己在神的爱中，并等候主耶稣基督的怜悯。所以，这两节的确有三一神。

按照二十、二十一节，我们需要活在三一神里面。但我们如何能活在三一神里面？我们活在三一神里面，乃是借着在圣灵里祷告，保守自己在神的爱中，并等候主耶稣的怜悯。

犹大再次说到怜悯，而不说恩典，这是很有意义的。彼得强调恩典，但犹大强调怜悯。在这封书信的第二节，犹大说，“愿怜悯、平安与爱，繁增的归与你们。”我们已经指出，怜悯比恩典构得更远。我们在那灵里祷告，并保守自己在神的爱中时，该进一步等候从主来的怜悯。

以至于永远的生命

犹大用“以至于永远的生命”这句话来总结二十一节。这里“以至于永远的生命，”指承受并享受永远的生命（神的生命）。这乃是我们属灵追求的目标。我们因着对准这目标，就愿意蒙保守在神的爱中，等候我们主的怜悯。

犹大不是说我们还未得着永远的生命。他也不是说，我们若一直在圣灵里祷告并留在神的爱中，等候主的怜悯，至终就会得着永远的生命。犹大乃是说，在圣灵里祷告，保守自己在父的爱中，并等候主的怜悯，带进现今对永远生命的享受。我们里面已经有永远的生命。然而，我们若

love of God in a subjective way, in the way of enjoying this love. Hour after hour, we need to enjoy the love of God. We should be in the love of God not only objectively but also subjectively. We need to keep ourselves always in the enjoyment of God’s love by building ourselves up and by praying. Building up ourselves is related to the holy Word, and praying is related to the Holy Spirit. Therefore, if we have the Word applied to us and the Spirit working within us, we shall be kept in the enjoyment of God’s love as we await the mercy of our Lord Jesus Christ unto eternal life.

In verses 20 and 21 Jude not only charges the believers to build themselves up in the holy faith, but also charges them to live in the Triune God. The entire blessed Trinity is employed and enjoyed by the believers by their praying in the Holy Spirit, keeping themselves in the love of God, and awaiting the mercy of our Lord unto eternal life. In these verses we have the Spirit, God the Father, and the Son, our Lord Jesus Christ. We need to pray in the Holy Spirit, keep ourselves in the love of God, and await the mercy of the Lord Jesus Christ. Therefore, in these verses we definitely have the Triune God.

According to Jude 20 and 21, we need to live in the Triune God. But how can we live in the Triune God? We live in the Triune God by praying in the Holy Spirit, keeping ourselves in the love of God, and awaiting the mercy of the Lord Jesus.

It is significant that, once again, Jude speaks of mercy and not of grace. Peter emphasizes grace, but Jude emphasizes mercy. In verse 2 of this Epistle Jude says, “Mercy to you and peace and love be multiplied.” We have pointed out that mercy reaches further than grace does. While we are praying in the Spirit and keeping ourselves in the love of God, we should await further mercy from the Lord.

UNTO ETERNAL LIFE

Jude concludes verse 21 with the words “unto eternal life.” Here the word “unto” means issuing in or resulting in. The enjoyment and inheritance of eternal life, the life of God, is the goal of our spiritual seeking. Because we aim at this goal, we want to be kept in the love of God and await the mercy of our Lord.

Jude is not saying that we do not yet have eternal life. Neither is he saying that if we keep praying in the Holy Spirit and remain in the love of God, awaiting the mercy of the Lord we shall eventually have eternal life. Rather, Jude is saying that praying in the Holy Spirit, keeping ourselves in the love of the Father, and waiting for the mercy of the Lord issue in the present enjoyment of eternal life. We already have eternal life in us.

没有在圣灵里祷告，保守自己在父的爱中，并等候主的怜悯，我们就不会享受这永远的生命。但我们作了这一切，我们里面的永远生命就成了我们的享受。

不仅如此，我们虽然有永远的生命，我们这生命的度量可能还是有限。但我们若在那灵里祷告，保守自己在父的爱中，并等候子的怜悯，我们里面永远生命的度量就会增长。所以，“以至于永远的生命，”不仅是指以至于永远生命的享受，也是指以至于永远生命的增长，及其度量的增加。经历这个就是活在三一神里面。

存畏惧的心，以怜悯照顾别人

在二十二、二十三节，犹大接着指出，我们活在三一神里面的时候，需要存畏惧的心，以怜悯照顾别人。二十二节说，“有些人疑惑不定，你们要怜悯他们。”这一节有古卷作，有些争辩的人，你们要劝服他们。当我们活在三一神里面，我们就会真正关心别人。我们会照顾那些较年幼、较软弱、以及疑惑不定的人。但我们若不活在三一神里面，我们对软弱的人就不会有这种照顾。

犹大在二十三节继续说，“要把他们从火中抢出来，搭救他们；有些人你们要存畏惧的心怜悯他们，连那被肉体玷污的里衣也当憎恶。”犹大说到把他们从火中抢出来的话，也许采自撒迦利亚三章二节。这里的火是指神为着祂的审判之圣别的火。（太三 10，12，五 22。）按照这话，我们该设法搭救别人，把他们从火中抢出来。

犹大在这一节里嘱咐我们，要存畏惧的心怜悯人，憎恶那被肉体玷污的里衣。我们怜悯别人时，应当畏惧罪可怕的传染，连那被肉体情欲玷污的东西也当憎恶。

我们对别人施怜悯的时候，需要存畏惧的心，免得受他们影响。罪恶是有传染性的。我们向别人示怜悯的时候若不存畏惧的心，就可能受到他们“病菌”的污染。比方说，假若你想帮助一个牵涉在污秽、属世事业里的人；你若不谨慎，可能没有帮助那人，反受到污染，至

However, if we do not pray in the Holy Spirit, keep ourselves in the love of the Father, and wait for the mercy of the Lord, we shall not enjoy this eternal life. But when we do all these things, the eternal life within us becomes our enjoyment.

Furthermore, although we have eternal life, our measure of this life may be somewhat limited. But if we pray in the Spirit, keep ourselves in the Father's love, and wait for the Son's mercy, the eternal life in us will grow in measure. Therefore, "unto eternal life" means not only unto the enjoyment of eternal life, but also unto the growth, the increase of the measure, of eternal life. To experience this is to live in the Triune God.

CARING FOR OTHERS WITH MERCY AND FEAR

In verses 22 and 23 Jude goes on to point out that as we live in the Triune God we need to care for others with mercy and fear. Verse 22 says, "And have mercy on some who are wavering." The Greek here may be rendered "convict some who are disputing." The word for wavering also means doubting. When we live in the Triune God, we shall have a genuine concern for others. We shall care for those who are younger and weaker and for those who are wavering. But if we do not live in the Triune God, we shall not have this care for weaker ones.

In verse 23 Jude continues, "Save them, snatching them out of the fire; on others have mercy in fear, hating even the garment spotted from the flesh." Jude's word concerning snatching them out of the fire is probably adopted from Zechariah 3:2. The fire here is the fire of God's holiness for His judgment (Matt. 3:10,12; 5:22). According to this word, we should seek to save others and snatch them out of the fire.

In this verse Jude charges us to have mercy in fear, hating the garments spotted from the flesh. While we are having mercy on others, we should be in fear of the awful contagion of sin, hating even the things spotted by the lust of the flesh.

As we exercise mercy on others, we need to be in fear lest we be influenced by them. Sinfulness is contagious. If we are not in fear as we show mercy to others, we may become contaminated with their "germs." For example, suppose you want to help someone who is involved in an unclean or worldly practice. If you are not careful, instead of helping that one, you may become contaminated and eventually join him in

终与他同流合污。所以，为着不受污染，我们需要存畏惧的心怜悯别人。

我们存畏惧的心向别人示怜悯的时候，需要憎恶那被肉体玷污的里衣。现在我们看见，向软弱的人示怜悯时，我们需要畏惧，也需要憎恶。这些软弱的人可能在可怜的光景中，我们的确需要向他们示怜悯。但同时我们需要圣别的畏惧和圣别的憎恶，对于被罪恶事物的污染有圣别的畏惧，对于这些事也有圣别的憎恶。

结语

二十四、二十五节有这封书信的结语。二十四节说，“但愿荣耀、尊大、权能和权柄，借着我们的主耶稣基督，归与那能保守你们不失脚，并使你们无瑕无疵，欢欢乐乐站在祂荣耀之前的，独一的神我们的救主。”在这结束的赞美里，作者清楚指明，虽然他嘱咐信徒要在二十至二十三节所说的事上竭力，但唯有神我们的救主能保守他们不失脚，并使他们无瑕无疵，欢欢乐乐的站在祂荣耀之前。荣耀是在辉煌中的彰显，尊大是在尊贵里的伟大，权能是在能力里的力量，权柄是在管治中的能力。所以是但愿在辉煌中的彰显、在尊贵里的伟大、在能力里的力量、在管治中的能力，归与独一的神和我们的救主。欢欢乐乐，直译是在欢腾中。意即在欢腾的元素里。欢腾，“表征得胜欢乐的洋溢。”（Alford，阿福德。）

站在祂荣耀之前，这里的荣耀是指至大的神和我们的救主耶稣基督的荣耀，这荣耀要在祂显现时显明出来，（多二 13，彼前四 13，）并且祂要在这荣耀里来临。（路九 26。）独一的神是我们的救主，那人耶稣基督是我们的主。愿荣耀、尊大、权能和权柄，借着这样一位主，归与这样一位救主，直到世世代代。犹大在二十五节下结论说，“从万世之前，并现今，直到永永远远。阿们。”万世之前，指已过的永远；现今，指当前的世代；直到永永远远，指直到将来的永远。因此这是从已过的永远，经过时间，直到将来的永远。

that very practice. Therefore, in order not to be contaminated, we need to have mercy on others in fear.

As we show mercy on others in fear, we need to hate the garment spotted from the flesh. Now we see that in showing mercy upon weak ones we need to fear and we need to hate. These weak ones may be in a pitiful state, and we surely need to show mercy to them. But at the same time we need a holy fear and a holy hatred, a holy fear of being contaminated by sinful things and a holy hatred of these things.

CONCLUSION

In verses 24 and 25 we have the conclusion of this Epistle. Verse 24 says, “But to Him who is able to guard you from stumbling, and to set you before His glory without blemish in exultation.” In this concluding phrase, the writer indicates clearly that although he has charged the believers to endeavor in the things mentioned in verses 20 through 23, yet only God our Savior is able to guard them from stumbling and to set them before His glory without blemish in exultation. Glory here is the glory of the great God and our Savior, Christ Jesus, which will be manifested at His appearing (Titus 2:13; 1 Pet. 4:13) and in which He will come (Luke 9:26). The preposition “in” here means in the element of, and “exultation” signifies the exuberance of triumphant joy (Alford).

In verse 25 Jude concludes, “To the only God our Savior, through Jesus Christ our Lord, be glory, majesty, might, and authority before all time, and now, and unto all eternity. Amen.” The only God is our Savior, and the Man Jesus Christ is our Lord. To such a Savior, through such a Lord, be glory, majesty, might, and authority throughout all ages. Glory is the expression in splendor; majesty, the greatness in honor; might, the strength in power; and authority, the power in ruling. Therefore, to the only God and our Savior be expression in splendor, greatness in honor, strength in power, and power in ruling. In Jude’s words this is “before all time, and now, and unto all eternity.” Before all time refers to eternity past; now, to the present age; and unto all eternity, to eternity future. Therefore, it is from eternity past, through time, unto eternity future.

犹大书

第四篇

彼得和犹大书信的基本结构（一）

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经文及注解：犹 3、20、21

纲要：

■ 三一神作我们的分
■ 我们有分于神的凭借
■ 三一神经过了过程成为我们的享受
■ 三一神成为我们的恩典
■ 为信仰争辩并活在三一神里面
■ 以至于永远的生命
■ 提醒的话
■ 为着神的定旨蒙拣选
■ 尝过主的结果

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读经：彼得前书一章二至三节，十一节，二章一至三节，九节，三章四节，四章十四节，五章十节，彼得后书一章十四节，三章十八节，犹大书三节，二十至二十一节。

在本篇信息中，我要进一步说到彼得和犹大书信的中心思想。

象彼得这样一个没有学问的加利利渔夫，能写出彼得前后书，真是非常希奇，甚至令人惊讶。彼得在他的著作里

JUDE

Message 4

THE BASIC STRUCTURE OF THE EPISTLES OF PETER AND JUDE (1)

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Scripture and Footnotes: Jude 3, 20, 21

Outline:

■THE TRIUNE GOD AS OUR PORTION
■THE MEANS FOR US TO PARTAKE OF GOD
■THE TRIUNE GOD PROCESSED TO BECOME OUR ENJOYMENT
■THE TRIUNE GOD BECOMING OUR GRACE
■CONTENDING FOR THE FAITH AND LIVING IN THE TRIUNE GOD
■UNTO ETERNAL LIFE
■A WORD OF REMINDER
■CHOSEN FOR GOD'S PURPOSE
■THE RESULT OF TASTING THE LORD

*　　*　　*　　*

Scripture Reading: 1 Pet. 1:2-3, 11; 2:1-3, 9; 3:4; 4:14; 5:10; 2 Pet. 1:14; 3:18; Jude 3, 20-21

In this message I would like to give a further word concerning the central thought of the Epistles of Peter and Jude.

It is very surprising, even astounding, that an uneducated fisherman from Galilee such as Peter could write the two Epistles of 1 and 2 Peter. In his writings Peter embraces all

包括了神永远经纶的一切事，与保罗在他的书信中所说的一样。保罗当然非常有学问，他在旧约圣经上受过训练，也在希腊和罗马文化上受过教育。然而，彼得没有这种学识。虽然如此，他的两封书信却写得非常美妙。

彼得甚至用了一些保罗没有用过的措辞和发表。例如，彼得说到有分于神的性情，（彼后一4，）这深奥的发表在保罗的著作中找不着。彼得不仅用了深奥的发表，他的书信也包括了许多意义深长的细节。彼得的著作在数量上远不及保罗，但他在一些点上也许比保罗还要丰富。所以，我们需要花充分的时间研读彼得这两封书信，好看见要紧的点和细节。

三一神作我们的分

彼得在他的著作里所论到的头一个基本项目乃是三一神。彼得指明我们所相信的神乃是三一神。在彼得前书开头的话里，我们能看见三一神：“就是照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人。”（彼前一2。）这里有父神的先见、那灵的圣别、以及顺从耶稣基督并蒙祂血所洒。父神重生了我们，（彼前一3，）基督用祂的宝血成功了救赎，而那灵将神完全的救恩实施在祂所拣选的人身上。这里我们看见三一神成功了完全的救恩。

彼得也向我们揭示，这三一神是我们的分。这事实由彼后一章四节里“有分于”一辞所指明。按照这节，我们已得有分于神的性情。这指明三一神现今是我们的分。神若不是我们的分，我们就无法有分于祂的性情。

我们有分于神的凭借

彼得在他的著作中，也启示我们有分于三一神作我们之分的路。这条路与心中隐藏的人有关，这隐藏的人就是我们的灵。（彼前三4。）论到我们的灵，保罗在他的书信中说得很多，但他没有用“心中隐藏的人”一辞。这隐藏的人，就是我们人的灵，乃是我们享受三一神作我们之分的凭借。

the matters of God's eternal economy, the same matters that Paul covers in his Epistles. Paul, of course, was highly educated. He had been trained in the Scriptures of the Old Testament, and he also had been educated in Greek and Roman culture. Peter, however, did not have this learning. Nevertheless, he wrote his two Epistles in a marvelous way.

Peter even used certain terms and expressions that Paul did not use. For example, Peter speaks about being partakers of the divine nature (2 Pet. 1:4). This profound expression cannot be found in the writings of Paul. Not only does Peter use deep and profound expressions, but in his Epistles he also covers a number of significant details. In quantity Peter wrote much less than Paul wrote, but in certain points he may be richer than Paul. Therefore, we need to spend adequate time to study the two Epistles of Peter to see the crucial points and the details.

THE TRIUNE GOD AS OUR PORTION

The first basic matter covered by Peter in his writings is the Triune God. Peter indicates that the God in whom we believe is the Triune God. In the opening words of Peter's first Epistle we can see the Triune God: "According to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (v. 2). Here we have the foreknowledge of God the Father, the sanctification of the Spirit, and the obedience and sprinkling of the blood of Jesus Christ. God the Father has regenerated us (1 Pet. 1:3), Christ has accomplished redemption with His precious blood, and the Spirit applies God's full salvation to His chosen people. Here we see the Triune God in the accomplishment of full salvation.

Peter also unveils to us the fact that this Triune God is our portion. This fact is indicated by the word "partakers" in 2 Peter 1:4. According to this verse, we have become partakers of the divine nature. This indicates that the Triune God is now our portion. If God were not our portion, we could not partake of His nature.

THE MEANS FOR US TO PARTAKE OF GOD

In his writings Peter also reveals the way for us to partake of the Triune God as our portion. The way involves the hidden man of the heart, and this hidden man is our spirit (1 Pet. 3:4). In his Epistles Paul has much to say concerning our spirit, but he does not use the expression "the hidden man of the heart." This hidden man, our human spirit, is the means by which we enjoy the Triune God as our portion.

虽然彼得只有几次提到神的灵，但他的用辞很美妙。他在彼前四章十四节说，“你们若在基督的名里受辱骂，便是有福的，因为荣耀的灵，就是神的灵，安息在你们身上。”这里原文直译是荣耀的灵和神的灵。荣耀的灵就是神的灵。彼得也说到基督的灵。（彼前一 11。）我们人的灵作为心中隐藏的人，以及神的灵作为荣耀的灵和基督的灵，乃是我们有分于神作我们之分的凭借。

三一神经过了过程成为我们的享受

我们曾经指出，彼得书信的主题是神的行政，特别是神借着审判而有之行政的对付。这就是这两卷书的中心主题。然而，彼得前后书的结构乃是三一神，祂经过了种种过程，成为我们的分，使我们可以借着祂的灵，就是基督的灵和荣耀的灵，并借着运用我们的灵，来有分于祂并享受祂。

我鼓励你们研读彼得书信中所有的细节。然而，你们在研读这些细节的时候，不要偏离神一般的神圣著作，特别是彼得书信的中心思想和基本结构。这个基本结构乃是三一神，经过了种种过程，成为我们包罗万有的分。我们享受祂，乃是借着运用我们的灵，与神圣的灵合作并回应这灵。我们绝不该忘记这基本结构，也不该偏离它。我们研读彼得著作中其他各点的时候，若紧紧抓住基本思想和基本结构，就会得着丰富，且会非常丰富、完全并细致的经历三一神。

彼得前后书和犹大书这三封书信说到很多点。但这几封书信的基本结构，乃是三一神在祂选民身上工作，将他们带进对三一神完满的享受里。彼得和犹大都有力的指明，三一神经过了一个过程，为要替我们作许多事并成为我们的一切，使我们能有分于祂作我们的享受。

三一神成为我们的恩典

彼得在第一封书信的开头论到三一神在祂选民身上的三重工作，使他们有分于并享受祂自己；他在第二封书信的

Although Peter speaks of God's Spirit only a few times, his terminology is marvelous. In 1 Peter 4:14 he says, "If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you." Literally, the Greek here means "the Spirit of glory and that of God." The Spirit of glory is the Spirit of God. Peter also speaks concerning the Spirit of Christ (1 Pet. 1:11). Our human spirit as the hidden man of the heart and God's Spirit as the Spirit of glory and as the Spirit of Christ are the means for us to partake of God as our portion.

THE TRIUNE GOD PROCESSED TO BECOME OUR ENJOYMENT

We have pointed out that the Epistles of Peter are on the subject of God's government, in particular on God's governmental dealings through judgment. This is the central subject of these two books. Nevertheless, the structure of 1 and 2 Peter is the Triune God, who has been processed to become our portion so that we may participate in Him, partake of Him, and enjoy Him through His Spirit, who is the Spirit of Christ and the Spirit of glory, and by the exercise of our spirit.

I encourage you to study all the details in the Epistles of Peter. However, as you study these details, do not be distracted from the central thought and the basic structure of God's holy writings in general and the Epistles of Peter in particular. The basic structure is the Triune God who has been processed to become our all-inclusive portion. We enjoy Him by exercising our spirit to cooperate with and respond to the divine Spirit. We should never forget this basic structure or be distracted from it. If we hold firmly to the basic thought and the basic structure as we study all the other points in the writings of Peter, we shall be enriched and we shall experience the Triune God in a very rich, absolute, and detailed way.

The three Epistles of 1 and 2 Peter and Jude cover many points. But the basic structure of these Epistles is the Triune God operating on His elect that they may be brought into the full enjoyment of the Triune God. Both Peter and Jude indicate strongly that the Triune God has passed through a process in order to do many things for us and to become everything to us that we may partake of Him for our enjoyment.

THE TRIUNE GOD BECOMING OUR GRACE

Peter begins his first Epistle with a word concerning the threefold operation of the Triune God upon His chosen people to bring them into the participation and enjoyment

开头论到神圣的供备。他告诉我们，神的神能已将一切关于生命和敬虔的事赐给我们，甚至分赐给我们，为要叫我们得有分于神的性情。不仅如此，按照彼后一章，神圣的供备不仅赐给我们神圣的生命，也赐给我们神圣的光。（彼后一 19。）

彼得在他第一封书信的末了说，“但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”（彼前五 10。）彼得在这里指明，我们要在神自己里面立定根基。然后彼得在他第二封书信的末了说，“你们却要在我们的主和救主耶稣基督的恩典和知识上长大。”（彼后三 18。）这里我们主的知识等于真理，就是祂一切所是的实际。所以，彼得在这一节嘱咐我们要在恩典和真理（实际）上长大。虽然彼得在他的书信里说到许多的事，但他著作的基本结构乃是三一神成为我们的恩典，使我们能享受祂，在生命里长大，并借着在生命里长大而在三一神里得着成全、坚固、加强、并立定根基。

我们研读彼得和犹大书信的细节时，需要记得一切的细点都帮助我们解决难处，将我们带回对三一神的享受里。所以，我们不该孤立的来看这些细节。每一点都帮助我们解决难处，使我们不至太偏离对三一神的享受，反而被带回这享受中。

为信仰争辩
并活在三一神里面

犹大在靠近他书信的开头，嘱咐我们要为信仰争辩：“亲爱的，我尽心竭力要写信给你们，论到我们共享之救恩的时候，就不得不写信劝你们，要为那一次永远交付圣徒的信仰竭力争辩。”（犹 3。）我们曾经看过，信乃是给我们质实，并由我们实化的新约产业。我们在彼得后书生命读经里曾指出，这产业实际上就是三一神经过了过程，成为我们的分。

犹大在他的书信将近末了的时候说，“亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告，保守自己在神的爱中，等候我们主耶稣基督的怜悯，以至于永远的生

of Himself. At the beginning of his second Epistle Peter speaks concerning the divine provision. He tells us that the divine power has granted us and even imparted to us all things related to life and godliness in order that we may partake of the divine nature. Furthermore, according to chapter one of 2 Peter, the divine provision gives us not only the divine life but also the divine light (v. 19).

At the end of his first Epistle Peter says, “But the God of all grace, who called you into His eternal glory in Christ, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you” (5:10). Here Peter indicates that we shall be grounded in God Himself. Then at the end of his second Epistle Peter says, “But grow in grace and the knowledge of our Lord and Savior Jesus Christ” (3:18). Here the knowledge of our Lord is equal to the truth, the reality of all that He is. Therefore, in this verse Peter charges us to grow in grace and in truth, reality. Although Peter covers many matters in his Epistles, the basic structure of his writings is the Triune God becoming our grace that we may enjoy Him, grow in life, and through the growth in life be perfected, established, strengthened, and grounded in the Triune God.

As we study the details of the Epistles of Peter and Jude, we need to remember that all the detailed points help us to solve our problems so that we may be brought back to the enjoyment of the Triune God. Therefore, we should not consider the details in a detached way. Every point is a help in solving our problems so that we would not be distracted further from the enjoyment of the Triune God, but instead be brought back to this enjoyment.

CONTENDING FOR THE FAITH
AND LIVING IN THE TRIUNE GOD

Toward the beginning of his Epistle Jude charges us to contend for the faith: “Beloved, using all diligence to write to you concerning our common salvation, I found it necessary to write to you, entreating you to contend for the faith once for all delivered to the saints” (v. 3). We have seen that the faith is the New Testament inheritance substantiated to us and realized by us. We pointed out in the Life-study of 2 Peter that this inheritance is actually the Triune God processed to be our portion.

Toward the end of his Epistle Jude says, “But you, beloved, building up yourselves in your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life” (vv. 20-21). Jude’s word

命。”（犹 20 ～ 21。）犹大论到在至圣的信仰上建造自己，等于彼得说到被建造成为属灵的殿，成为圣别的祭司体系。（彼前二 5。）然后犹大接着说到活在三一神里面。犹大论到在圣灵里祷告，保守自己在神的爱中，并等候我们主耶稣基督的怜悯；这话指明了这一点。

以至于永远的生命

犹大用“以至于永远的生命”来结束二十一节。这句话指明对三一神的享受。永远的生命就是三一神，“以至于永远的生命，”指明对三一神所是的完满享受。

提醒的话

我们需要对这事实有深刻的印象：这三封书信都是以一个基本结构写的，这个基本结构就是三一神经过了种种过程，成为包罗万有赐生命的灵给我们享受。这结构乃是照着神的经纶，且完全符合保罗著作中所揭示的。我盼望这话会作你的提醒。当你来看神行政的事，以及神在审判里对付的历史鉴戒，你不该被这些事打岔。反之，这些事该带你回到这几封书信的基本结构—三一神作我们完满的享受。不仅如此，你需要顾到你的灵，就是心中隐藏的人，并领悟神圣的灵，就是荣耀的灵和基督的灵，乃是在你里面。然后你会享受三一神，并彰显祂作敬虔，完成于荣耀。

为着神的定旨蒙拣选

彼得前书头一章伴有一幅清楚的图画，说出神怎样在已过的永远里，照着祂的先见拣选了我们作祂的选民。赞美祂，从亿万的人中拣选了我们！神为着一个定旨拣选了我们，这定旨乃是神要将自己放在我们里面作我们的生命，使我们能与祂一同长成一个建筑，就是祂的居所。这个建筑乃是神的殿，是神居住的地方。不仅如此，这个建筑成了神的彰显，宣扬神那召我们出黑暗、入祂奇妙之光者的美德。（彼前二 9。）宣扬神的美德就是彰显祂的所是。这是神的定旨，也是神的目标。

concerning building up ourselves in our most holy faith is equal to Peter’s word about being built up a spiritual house, into a holy priesthood (1 Pet. 2:5). Then Jude goes on to speak of living in the Triune God. This is indicated by Jude’s word concerning praying in the Holy Spirit, keeping ourselves in the love of God, and awaiting the mercy of our Lord Jesus Christ.

UNTO ETERNAL LIFE

Jude ends verse 21 with the words “unto eternal life.” Here “unto” means issuing in or resulting in. This phrase indicates the enjoyment of the Triune God. Eternal life is the Triune God, and “unto eternal life” indicates the full enjoyment of what the Triune God is.

A WORD OF REMINDER

We need to be impressed with the fact that these three Epistles were written with a basic structure, and this structure is the Triune God processed to become the all-inclusive life-giving Spirit for our enjoyment. This structure is according to God’s economy, and it corresponds fully to what is unveiled in Paul’s writings. I hope that this word will serve as a reminder to you. When you consider the matters of God’s government and the historic examples of His dealing in His judgment, you should not be distracted by these matters. Instead, these things should bring you back to the basic structure of these Epistles—the Triune God as our full enjoyment. Furthermore, you need to take care of your spirit as the hidden man of the heart and realize that the divine Spirit, the Spirit of glory and the Spirit of Christ, is within you. Then you will enjoy the Triune God and express Him as godliness, which will consummate in glory.

CHOSEN FOR GOD’S PURPOSE

In the first one and a half chapters of 1 Peter we have a clear picture of how God in eternity past selected us according to His foreknowledge to be His chosen people. Praise Him that out of the billions of human beings He has selected us! God selected us for a purpose, and this purpose is that God would put Himself into us as our life so that we may grow with Him into a building, His dwelling place. This building is God’s house, the place where He houses Himself. Furthermore, this building becomes God’s expression to “tell out the virtues of Him” as the One who has called us out of darkness into His marvelous light (1 Pet. 2:9). To tell out God’s virtues is to express what He is. This is God’s purpose. This is also God’s goal.

神若要成就祂的定旨，达到祂的目标，就需要将祂在已过的永远里所定规的，实施在我们身上。神要这样作，就必须成为那灵。乃是那灵将神所定规的实施在我们身上。不仅如此，因着神的选民堕落了，神就必须成功救赎。因此，神在子的身位里来成功救赎。主耶稣流出血来，叫我们被血所洒，蒙救赎归给神。

我们在彼得前书看见，那灵将神所定规的实施在我们身上，子救赎我们，父重生我们。为这缘故，彼得说，“我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”（彼前一3。）这就是说，神这含有神圣“基因”的神圣生命，进到我们里面来重生我们。我们既蒙了重生，就可以尝到主是美善的。（彼前二3。）

尝过主的结果

我们尝过主，结果就渴望脱去我们天然的人。所以，彼得在彼前二章一节说到“脱去一切的恶毒、和一切的诡诈、并伪善、嫉妒、以及一切毁谤的话。”彼得在这里提到五件事：恶毒、诡诈、伪善、嫉妒、毁谤的话。恶毒产生诡诈，诡诈与伪善和嫉妒有关，结果就是毁谤的话。那些恶毒的人也会弄诡诈；这诡诈会使他们装假，并嫉妒别人；嫉妒的结果，就会毁谤别人。

在罗马一章，保罗列出与有罪的人类相关的三十多项。但这里彼得用五项来表达堕落人类的整个光景。毫无疑问，彼得在二章一节的话，是照着他在召会生活中的经历写的。

我们蒙了重生，又尝过主是美善以后，必定想要脱去这五件消极的事。我们会想要脱去一切的恶毒，因为我们不会赞同任何一种的恶毒。同时，我们会爱慕神的话，并有胃口接受话作我们的滋养。彼得在二章二节说到这点：“象才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救。”信徒借着重生（彼前一3，23）而出生，就成为婴孩，能借着属灵、纯净话奶的滋养，在生命里长大。这长大是为着神的建造。长大是生命的

If God would fulfill His purpose and reach His goal, He needs to apply to us what He decided in eternity past. In order to do this, it is necessary for God to be the Spirit. It is the Spirit who applies to us what God has decided. Moreover, because His chosen people had become fallen, it became necessary for God to accomplish redemption. Hence, God came in the Person of the Son to accomplish redemption. The Lord Jesus shed His blood so that we may be sprinkled and redeemed to God.

In 1 Peter we see that the Spirit applies God's decision to us, the Son redeems us, and the Father regenerates us. For this reason, Peter says, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from among the dead" (1 Pet. 1:3). This means that God entered into us as the divine life containing the divine "genes" to regenerate us. Now that we have been regenerated, we may taste that the Lord is good (1 Pet. 2:3).

THE RESULT OF TASTING THE LORD

As a result of tasting the Lord, we have the desire to put away our natural being. Therefore, in 1 Peter 2:1 Peter speaks of "putting away all malice and all guile and hypocrisies and envyings and all evil speakings." Here Peter mentions five matters: malice, guile, hypocrisies, envyings, and evil speakings. Malice issues in guile, guile is related to hypocrisy and envy, and the result is evil speaking. Those who have malice will also have guile. This guile will cause them to pretend and to become envious of others. As a result of this envy, they will speak evil concerning others.

In Romans 1 Paul lists more than thirty items related to sinful mankind. But here Peter uses five items to express the total situation of fallen man. No doubt, Peter's word in 2:1 was written according to his experience in the church life.

After we have been regenerated and have tasted that the Lord is good, we shall certainly want to put away these five negative things. We shall want to put away all malice, for we shall not agree with malice in any way. Simultaneously, we shall have a love for the Word of God and an appetite to take in the Word as our nourishment. Peter speaks of this in 2:2: "As newborn babes, long for the guileless milk of the word, that by it you may grow unto salvation." Having been born through regeneration (1:3, 23), the believers become babes who can grow in life by being nourished with the spiritual milk, the guileless milk, of the Word. This growth is for God's building. To grow is a

事，也是在生命里的事。我们借着重生得着了神的生命，现今就需要由神的话所传输的奶得着滋养，在这生命里并凭这生命而长大。

我能见证，我得救以后深深切慕神的话，并渴望借着话得滋养。然而，因着我渴望认识圣经，我就被引入歧途。我没有被引到神圣启示的中心点上，反被别人岔开，追求圣经知识。我曾多年与一班以圣经知识闻名的信徒聚集。这些信徒常常说到神的先见和拣选，说到基督这为人所弃绝，却为神所拣选所宝贵的活石。他们也警告我们，说到神的审判要从神自己的家起首；他们也教导关于神大能的手。我们受劝勉，要服在神大能的手下。这教训虽然很好，却没有帮助我看见神的定旨。我听过许多基于彼得书信的教训，但我没有看见神的目标，也不知道神所寻求的是什么。我被美好的圣经知识岔开，偏离了神圣启示的中心点。

最终，主因着祂的怜悯，叫我看见彼得和犹大书信的基本结构。我特别开始看见长大、变化和建造的事。在生命里长大是要达到变化，而变化是为着建造。

在彼得和犹大的书信里，我们能看见神的经纶。在这些书信里我们也看见神的定旨与目标。神的定旨在已过的永远就形成了，神的目标要在将来的永远才完全达到。神的目标乃是要得着祂的建造作祂的彰显，祂正借着我们在神圣生命里长大，来达到这个目标。

matter of life and in life. We receive the divine life through regeneration, and now we need to grow in this life and with this life by being nourished with the milk conveyed in the Word of God.

I can testify that after I was saved I had a deep longing for the Word of God and a desire to be nourished through the Word. However, I was led astray by the desire to know the Bible. Instead of being guided to the central focus of the divine revelation, I was distracted by others to the pursuit of biblical knowledge. For a number of years, I met with a group of believers who were famous for their knowledge of the Bible. These believers often spoke about God's foreknowledge and selection and about Christ as the precious stone rejected by man but chosen by God. They also warned us concerning God's judgment beginning from His own household, and they taught concerning the mighty hand of God. We were exhorted to subject ourselves under the mighty hand of God. Although this teaching was good, it did not help me to see God's purpose. I heard a number of teachings based upon the Epistles of Peter, but I did not see God's goal, and I did not know what God is seeking. I was distracted from the central focus of the divine revelation by good Bible knowledge.

Eventually in His mercy the Lord caused me to see the basic structure of the Epistles of Peter and Jude. In particular, I began to see the matters of growth, transformation, and building. Growth in life is unto transformation, and transformation is for the building.

In the Epistles of Peter and Jude we can see God's economy. In these Epistles we also see God's purpose and goal. God's purpose was formed in eternity past, and God's goal will be attained in full in eternity future. God's goal is to have His building as His expression, and He is reaching this goal through our growth in the divine life.

犹大书

第五篇

彼得和犹大书信的基本结构（二）

*　　*　　*　　*

经文及注解：犹 20、21

纲要：

■ 三一神的工作
■ 两棵树
■ 两个源头
■ 永远生命的享受和加增
■ 三一神作我们的分、享受和经历
■ 中心点
▪ 彼前一章的简单概要
▪ 长大、变化、建造
▪ 顾到这些书信的“心脏”
■ 不从基本结构岔开

*　　*　　*　　*

读经：彼得前书一章二至四节，十一节，十八至十九节，二十二至二十三节，二章二节，五节，五章十节，彼得后书三章十五至十六节，十八节，犹大书二十至二十一节。

在本篇信息中，我要进一步说到彼得和犹大书信的基本结构。

JUDE

Message 5

THE BASIC STRUCTURE OF THE EPISTLES OF PETER AND JUDE (2)

*　　*　　*　　*

Scripture and Footnotes: Jude 20, 21

Outline:

■THE OPERATION OF THE TRIUNE GOD
■THE TWO TREES
■TWO SOURCES
■THE ENJOYMENT AND INCREASE OF ETERNAL LIFE
■THE TRIUNE GOD AS OUR PORTION, ENJOYMENT, AND EXPERIENCE
■THE CENTRAL FOCUS
▪A Simple Sketch of 1 Peter 1
▪Growth, Transformation, and Building
▪Caring for the “Heart” of These Epistles
■NOT DISTRACTED FROM THE BASIC STRUCTURE

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Scripture Reading: 1 Pet. 1:2-4, 11, 18-19, 22-23; 2:2, 5; 5:10; 2 Pet. 3:15-16, 18; Jude 20-21

In this message I would like to give a further word concerning the basic structure of the Epistles of Peter and Jude.

三一神的工作

在彼前一章二、三节，我们能看见三一神的工作：“就是照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人：愿恩典与平安，繁增的归与你们。我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”这两节有父神的先见、那灵的圣别、以及顺从耶稣基督并蒙祂血所洒。这里有三一神—父、灵、和耶稣基督，就是子。彼得在第三节也告诉我们，父借着基督的复活，重生了我们，使我们有活的盼望。这里我们又看见父的工作。父不仅在永远里拣选了我们，也在时间里重生了我们。彼得在第二节说，那灵圣别我们，将父在已过的永远里对我们所定规的，实施在我们身上。然后在十一节，彼得说到基督的灵在旧约众申言者里面的见证。在十八、十九节彼得说，“知道你们得赎，脱离你们祖宗所传流虚妄的生活，不是用能坏的金银等物，乃是用基督的宝血，如同无瑕疵无玷污的羔羊之血。”我们既蒙了基督宝血的救赎，就需要因顺从真理，洁净自己的魂，以致爱弟兄没有假冒。（彼前一22。）魂得洁净乃是基于父的重生。我们已经蒙父所重生，这是由于不能坏的种子，就是神活而常存的话。（彼前一23。）

我们整体的看彼前一章，就能看见这一章启示三一神的工作。这里有父的重生、那灵的圣别、基督的血、不能坏的种子、活的盼望、以及为我们存留在诸天之上的基业。（彼前一4。）这一章不但有彼得前书的基本结构，也有我们基督徒生活的基本结构。基督徒的生活乃是由一切与三一神的工作有关的项目构成的。

两棵树

彼前一章所启示基督徒生活的基本结构，与我们天然的观念迥然不同。我们天然的心思里没有彼前一章所陈明的那种思想。我们天然的思想乃是行善、爱人、敬拜神、并为神作工。这种观念是宗教的、传统的。

THE OPERATION OF THE TRIUNE GOD

In 1 Peter 1:2 and 3 we can see the operation of the Triune God: “According to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from among the dead.” In these verses we have the foreknowledge of God the Father, the sanctification of the Spirit, and the obedience and sprinkling of the blood of Jesus Christ. Here we have the Triune God—the Father, the Spirit, and Jesus Christ, the Son. In verse 3 Peter also tells us that the Father has regenerated us unto a living hope through Christ’s resurrection. Here again we see the Father’s operation. The Father not only chose us in eternity, but in time He also regenerated us. In verse 2 Peter says that the Spirit sanctifies us, applying to us what the Father decided concerning us in eternity past. Then in verse 11 Peter speaks concerning the witness of the Spirit of Christ in the prophets of the Old Testament. In verses 18 and 19 Peter says, “Knowing that you were redeemed not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers, but with precious blood, as of a lamb without blemish and without spot, the blood of Christ.” Now that we have been redeemed with Christ’s precious blood, we need to have our souls purified by obedience to the truth unto unfeigned brotherly love (v. 22). This purification of the soul is based upon the Father’s regeneration. We have been regenerated by the Father with an incorruptible seed, a seed that is the living and abiding word of God (v. 23).

As we consider chapter one of 1 Peter as a whole, we can see that this chapter reveals the operation of the Triune God. Here we have the Father’s regeneration, the Spirit’s sanctification, the blood of Christ, the incorruptible seed, the living hope, and also the inheritance kept for us in the heavens (v. 4). In this chapter we have not only the basic structure of the first Epistle of Peter, but we also have the basic structure of our Christian life. The Christian life is constructed of all the items related to the operation of the Triune God.

THE TWO TREES

The basic structure of the Christian life revealed in 1 Peter 1 is something far different from our natural concept. In our natural mind we do not have the kind of thought presented in 1 Peter 1. Our natural thought is to do good, to love others, to worship God, and to work for God. This concept is religious and traditional.

一个远离神的人完全不关心神，但这样的人一旦悔改并开始关心神以后，就立刻会渴望行善来荣耀神，也渴望更体谅别人。他甚至会定意将收入十分之一献给主。这些事情虽然很好。却是宗教的、传统的、天然的。

你也许听过许多篇信息告诉你说，三一神经过了种种过程，成了赐生命的灵，为要作你的一切；但在你的日常生活中，你也许没有顾到这位经过过程的三一神，反而想要作好丈夫、好妻子、好父母。你努力改良自己的时候，也许不晓得你没有活三一神，没有与赐生命的灵成为一。你没有将与主成为一灵的话在日常生活中付诸实行，反而渴望得胜，渴望改良自己。

我们没有将所听见的付诸实行，原因与善恶知识树有关。我们堕落的人倾向这棵树。行善的思想属于善恶知识树。在你悔改相信主以前，你也许就有了恶的知识。但你既是信徒，也许就转向善的知识。然而，善和恶的知识都属于同一棵树。

在我尽职的年间，我领悟到圣徒虽然听到三一神作生命的信息，但在日常生活中却关心善恶知识树。不过，每当我们回到三一神这位赐生命的灵这里，我们就立刻从生命树得着喂养。

两个源头

宇宙中只有两个源头—神和撒但。神将人造好之后，将他安置在表征这两个源头的两棵树跟前。神由生命树所表征，撒但由善恶知识树所表征。神是生命的源头；我们若接触祂，就是接触生命。撒但是死亡的源头；我们若接触他，就是接触死亡。所以，神清楚告诉亚当，善恶知识树上的果子不可吃，因为吃这棵树的结果就是死。神的心意是要人接触祂，好得着生命。如果我们不接触生命树，反接触知识树，我们就要接触死亡。神的心意是要人接触祂来得着生命。但在堕落里，亚当转向了另一个源头—撒但。

A person who is far from God may not care for God at all. But once such a person repents and begins to care for God, he will immediately have the desire to do good in order to glorify God. He will also have the desire to be more considerate of others. He may even decide to give a tenth of his income to the Lord. Although these things are good, they are religious, traditional, and natural.

You may have heard many messages telling you that the Triune God has been processed to become the life-giving Spirit in order to be everything to you. But in your daily life you may not care for the processed Triune God. Instead, you may try to be a good husband or wife and a good parent. In your effort to improve yourself, you may not have the realization that you are not living the Triune God, that you are not one with the life-giving Spirit. Instead of putting into practice the word concerning being one spirit with the Lord in your daily living, your desire may be to be victorious or to improve yourself.

The reason we fail to put into practice what we have heard is related to the tree of the knowledge of good and evil. In our fallen being there is the tendency toward this tree. The thought of doing good belongs to the tree of the knowledge of good and evil. Before you repented and believed in the Lord, you may have had the knowledge of evil. But now that you are a believer, you may turn to the knowledge of good. However, the knowledge of both good and evil are of the same tree.

Throughout my years in the ministry, I have come to realize that although the saints may listen to messages on the Triune God as life, in their daily living they care for the tree of the knowledge of good and evil. But whenever we come back to the Triune God as the life-giving Spirit, we are immediately feeding on the tree of life.

TWO SOURCES

There are only two sources in this universe—God and Satan. After God created man, He placed him in front of two trees signifying these two sources. God is signified by the tree of life, and Satan is signified by the tree of the knowledge of good and evil. God is the source of life. If we contact Him, we contact life. Satan is the source of death. If we contact him, we contact death. Therefore, God clearly told Adam not to eat of the tree of the knowledge of good and evil, for the result of eating that tree is death. God's intention was that man would contact Him in order to receive life. If we contact the tree of knowledge instead of the tree of life, we shall contact death. God's intention is that man would contact Him to receive life. But in the fall Adam turned to Satan, the other source.

撒但既不诚实，也不直率，反而披上一件外衣，装作不是他自己的样子。例如，他头一次向亚当现身的时候，是以蛇的形状出现。撒但躲藏在善恶的知识背后。善恶的知识结果都是死亡。

今天不信的人，因着每天接触善恶知识树善的一面，就在死亡之下；许多时候信徒也是这样。在宗教里，人受教导，知道何为善，何为恶，并且要离恶行善。今天这样的教训在基督徒中间很普遍。然而，这种教训是天然的、宗教的，也是照着我们堕落的性情。

在圣经里有两个源头，两条线，两种结果。首先有生命树、生命线和新耶路撒冷。在新耶路撒冷里会看见生命树。没有生命树，新耶路撒冷就没有什么享受。在新耶路撒冷里，独一的享受就是生命树。

然后在圣经里有第二个源头和第二条线：善恶知识树和死亡线。这个源头和这条线的结果乃是火湖。

我们的眼睛必须得开启，看见圣经里的生命树。许多基督徒读圣经，但他们看不见生命树。因为这是奥秘的，所以除非我们的眼睛得开启，不然我们就无法看见。

我们论到生命树和善恶知识树的要点乃是：彼前一章所启示基督徒生活的结构，与我们天然的观念迥然不同；我们天然的观念乃是照着善恶的知识。我非常喜乐的看见，按照彼前一章，这封书信和整个基督徒生活的基本结构乃是三一神。

永远生命的享受和加增

犹大在二十、二十一节说，“亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告，保守自己在神的爱中，等候我们主耶稣基督的怜悯，以至于永远的生命。”这两节有三一神，给我们经历以达到永远的生命。首先，犹大嘱咐我们要在圣灵里祷告。然后他告诉我们，在等候我们主耶稣基督的怜悯时，要保守自己在神的爱中。这是“以至于永远的生命，”就是以至于永远生命的享受和加增。

Satan is not honest or straightforward. Rather, Satan wears a cloak and pretends to be something he is not. For example, when he first appeared to Adam, he appeared in the form of a serpent. Satan lurks behind the knowledge of good and evil. The result of the knowledge of either good or evil is death.

Today unbelievers and many times believers as well are under death because they daily contact the good aspect of the tree of the knowledge of good and evil. In religion, people are taught to know what is good and what is evil, and to do good and stay away from evil. This kind of teaching is common among Christians today. However, this teaching is natural and religious, and according to our fallen nature.

In the Bible we have two sources, two lines, and two results. First we have the tree of life, the line of life, and the New Jerusalem. The tree of life will be found in the New Jerusalem. Without the tree of life, the New Jerusalem would not have any enjoyment. The unique enjoyment in the New Jerusalem will be the tree of life.

Then in the Bible we have the second source and the second line: the tree of the knowledge of good and evil and the line of death. The result of this source and line is the lake of fire.

We need to have our eyes opened to see the tree of life in the Bible. Many Christians read the Bible, but they cannot see the tree of life. Because this is mysterious, unless our eyes are opened we shall not be able to see it.

The crucial point in what we have been saying concerning the tree of life and the tree of the knowledge of good and evil is that the structure of the Christian life as revealed in chapter one of 1 Peter is very different from our natural concept, which is according to the knowledge of good and evil. I am very happy to see that, according to 1 Peter 1, the basic structure of this Epistle, and of the entire Christian life, is the Triune God.

THE ENJOYMENT AND INCREASE OF ETERNAL LIFE

In verses 20 and 21 Jude says, “But you, beloved, building up yourselves in your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.” In these verses we have the Triune God for our experience with a view to eternal life. First, Jude charges us to pray in the Holy Spirit. Then he tells us to keep ourselves in the love of God as we await the mercy of our Lord Jesus Christ. This is “unto eternal life,” that is, unto the enjoyment and increase of eternal life.

我年轻时，无法领会犹大所说“以至于永远的生命”这话的意思。有人也许会说，这就是指上天堂，永远享福说的。然而这解释不能叫我们满意。表面看来，这话指明我们还没有永远的生命，永远的生命是我们将来才有的东西。但其意义不是这样。约翰三章十六节告诉我们，凡信入神儿子的，就有永远的生命。我们信入基督的时候，就得着了永远的生命。既然我们已经有了永远的生命，那么说我们等候主耶稣的怜悯以至于永远的生命，到底是什么意思？不错，我们里面已经有了永远的生命，但我们也许不怎么享受这生命。有些基督徒几乎完全没有享受永远的生命。他们甚至不晓得享受永远的生命是可能的。不仅如此，我们也可能没有永远生命的加增。神已经赐给我们永远的生命，目的是要我们享受这生命，使它在我们里面加增不已。所以，“以至于永远的生命，”这话的意思就是在现今和永世里，以至于永远生命的享受和加增。

三一神作我们的分、享受和经历

按照犹大二十、二十一节，我们需要在圣灵里祷告，保守自己在神的爱中，并等候耶稣基督的怜悯，使我们得着永远生命的享受和加增，直到永远。这描述出对三一神的经历。

彼前一章和犹大书都说到三一神。彼得论到三一神的话很深奥，犹大的话却有点简单。可以说，犹大是对“小学生”说话，彼得是对“研究生”说话。然而，许多基督徒甚至无法领会犹大论到经历三一神初阶的话。感谢主，祂光照了我们，叫我们看见彼得在前书一章并犹大在他书信将近末了所说之话的意义。在彼得前书和犹大书，我们都看见三一神要作我们的分、享受和经历。

中心点

我们研读彼得前后书和犹大书的时候，必须看见这几卷书的中心点。虽然彼得前后书的主题是神的行政，特

When I was young, I could not understand what Jude meant by the words “unto eternal life.” Someone might say that this means to go to heaven and enjoy everlasting blessing. However, this interpretation does not satisfy us. Apparently these words indicate that we do not yet have eternal life, that eternal life is something that we shall have in the future. But this is not the meaning. John 3:16 tells us that whoever believes in the Son of God has eternal life. When we believe in Christ, we receive eternal life. Since we already have eternal life, what does it mean to say that we are awaiting the mercy of our Lord Jesus Christ unto eternal life? Yes, we already have eternal life within us, but we may not enjoy this life very much. Some Christians enjoy eternal life hardly at all. They do not even know that it is possible to have the enjoyment of eternal life. Furthermore, we may not have the increase of eternal life. God has given us eternal life with the intention that we would enjoy this life and that it would increase within us forever. Therefore, the words “unto eternal life” mean unto the enjoyment and increase of eternal life now and in eternity.

THE TRIUNE GOD AS OUR PORTION, ENJOYMENT, AND EXPERIENCE

According to Jude 20 and 21, we need to pray in the Holy Spirit, keep ourselves in the love of God, and wait for the mercy of Jesus Christ so that we may have the enjoyment and increase of eternal life forever. This is a description of the experience of the Triune God.

Chapter one of 1 Peter and the Epistle of Jude both speak concerning the Triune God. Peter’s word concerning the Triune God is profound, and Jude’s word is somewhat simple. We may say that Jude gives a word to “elementary students,” and Peter gives a word to “graduate students.” However, many Christians are not even able to understand Jude’s elementary word concerning the experience of the Triune God. We thank the Lord that He has enlightened us to see the meaning both of Peter’s word in chapter one of his first Epistle and Jude’s word toward the end of his Epistle. In both 1 Peter and Jude we see that the Triune God is to be our portion, enjoyment, and experience.

THE CENTRAL FOCUS

In our study of the Epistles of 1 and 2 Peter and Jude we need to see the central focus of these books. Although the subject of 1 and 2 Peter is God’s government,

别是祂在审判上所显示的行政，但这不是这几卷书的中心点。神圣的行政也不是彼得书信的基本结构。这些书信的中心点是什么？基本结构是什么？我们要不被彼得前后书中许多宝贵的事物岔开，就需要对这些问题有清楚的答案。

实际上，彼得前书只有一章半在生命上是要紧的。这一章半包括一章全部和二章前十节。此外，我们也需要把彼得在五章十节的话看为重要的。彼得在这一节说，“但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”彼得后书也有类似的情形。在这卷书里，一章上半和末了一章最后一节在生命上是要紧的。在彼得前后书这些要紧的部分里，有这些书信的中心点。

彼前一章的简单概要

在彼前一章，我们看见三一神为着祂完全的救恩而有的工作。在二节我们看见父神的先见、那灵的圣别、以及耶稣基督的洒血。这节启示父的先见、子的救赎、和那灵的实施。这就是三一神的工作，为要成功神完全的救恩。在三节彼得说，父重生了我们，使我们有活的盼望。神完全的救恩由三种元素构成：父的重生、子的救赎、和那灵的实施。我们经历这救恩的时候，就有一种以圣别和爱为特征的生活。我们的生活方式是圣别的，并且我们爱弟兄。所以，圣别和爱乃是神完全救恩的结果。不仅如此，这救恩里还有不能坏的种子，就是神活而常存的话。这就是彼前一章的简单概要。

长大、变化、建造

现在，我们继续看彼前二章一至十一节。我们既蒙了重生，如今就是才生的婴孩，切慕那纯净的话奶，叫我们靠此长大，以致得救。（彼前二2。）我们在一章看见，我们蒙了重生，并且神完全的救恩乃是我们的分。如今我们需要有分于并享受这救恩。为此，我们需要从话奶得喂养。

借着从纯净的话奶得喂养并且长大以致得救，我们就会

especially His government shown in His judgment, this is not the central focus of these books. Neither is the divine government the basic structure of the Epistles of Peter. What is the focus of these Epistles? What is their basic structure? In order not to be distracted by the many precious matters in 1 and 2 Peter, we need clear answers to these questions.

In 1 Peter actually only one and a half chapters are crucial in relation to life. These one and a half chapters include all of chapter one and the first eleven verses of chapter two. In addition, we need to regard Peter's word in 5:10 as crucial. In this verse Peter says, "But the God of all grace, who called you into His eternal glory in Christ, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you." We have a similar situation in the Epistle of 2 Peter. In this book the first half of the first chapter and the last verse of the last chapter are crucial in relation to life. In these vital portions of 1 and 2 Peter we have the central focus of these Epistles.

A Simple Sketch of 1 Peter 1

In chapter one of 1 Peter we see the operation of the Triune God for His full salvation. In verse 2 we see the foreknowledge of God the Father, the sanctification of the Spirit, and the sprinkling of the blood of Jesus Christ. This verse reveals the Father's foreknowledge, the Son's redemption, and the Spirit's application. This is the operation of the Triune God to carry out God's full salvation. In verse 3 Peter says that the Father has regenerated us unto a living hope. The full salvation of God is composed of three elements: the Father's regeneration, the Son's redemption, and the Spirit's application. When we experience this salvation, we have a life that is characterized by holiness and love. We are holy in our manner of life, and we love the brothers. Therefore, holiness and love are the issue of God's full salvation. Furthermore, in this salvation there is a seed, the incorruptible seed, which is the living and abiding word of God. This is a simple sketch of chapter one of 1 Peter.

Growth, Transformation, and Building

Let us now go on to consider 1 Peter 2:1-11. Having been regenerated, we are now newborn babes longing for the guileless milk of the word so that by it we may grow unto salvation (v. 2). In chapter one we see that we have been regenerated and that the full salvation of God is our portion. Now we need to partake of and enjoy this salvation. For this, we need to feed on the milk of the word.

By feeding on the guileless milk of the word and by growing unto salvation, we shall

变化成为宝石。所以，彼得说到信徒是活石。（彼前二5。）这些石头乃是为着建造属灵的殿，这殿就是圣别的祭司体系：“（你们）也就象活石，被建造成属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”（彼前二5。）一面，属灵的殿就是神的居所；另一面，这殿宣扬神的美德，彰显神的所是。

这属灵的殿当然是团体的。我们以团体的方式建造在一起，为要给神一个居所，并宣扬神的美德，就是彰显祂。

顾到这些书信的“心脏”

在彼得前书这两段里，包括五章十节在内，有这卷书的中心点。我们需要完全被这中心抓住。这样，当我们留意这卷书的其他事情时，就没有从这中心岔开的危机。

我们可以将彼得前书的中心点比作人体内的心脏。我们不该不惜损坏心脏来照顾身体其他的肢体。我们可以失去一个脚趾、一个手臂或一条腿，而仍然活着。但我们没有心脏，就活不成了。照样，我们需要顾到彼得前书的“心脏，”中心点。

这卷书的心脏乃是三一神的工作，为要完成祂的三重救恩，包括了重生、救赎和实施。我们借着重生已经成为神的儿女，如今就需要从祂的话得喂养，为要长大以致完全得救。这样，我们就会被变化，为要建造在一起，好给神一个居所，并成为祂的彰显。为着这个目的，全般恩典的神要成全我们，坚固我们，加强我们，给我们立定根基。不仅如此，按照彼后三章十八节，我们需要在神的恩典和知识上长大。这就是彼得前后书和犹大书的中心。

不从基本结构岔开

这个中心点也是这些书信的基本结构。彼得前后书和犹大书里有许多事情，但这些事情并非都是基本结构的一部分。我们可用物质的建筑为例来说明。安那翰会所的基本结构由钢铁的栋梁和柱子组成。许多东西都能从这所建筑挪去，而不影响其基本结构。然而，栋梁和柱子不能从建

be transformed into precious stones. Therefore, Peter refers to the believers as living stones (v. 5). These stones are for the building up of a spiritual house, and this house is a holy priesthood: “You yourselves also, as living stones, are being built up a spiritual house, into a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ” (v. 5). On the one hand, this spiritual house is God’s dwelling place; on the other hand, it is something that tells forth the virtues of God, that expresses what God is.

This spiritual house, of course, is a corporate matter. We are being built up together in a corporate way to afford God a dwelling place and to tell forth God’s virtue, that is, to express Him.

Caring for the “Heart” of These Epistles

In these two portions of 1 Peter, including 5:10, we have the central focus of this book. We need to be fully captured by this focus. Then we shall not be in danger of being distracted from this focus as we pay attention to the other matters in this book.

We may compare the central focus of 1 Peter to the heart in the human body. We should not take care of the other members of the body at the cost of damaging our heart. We may lose a toe, an arm, or a leg and still live. But we cannot live without a heart. In a similar way, we need to care for the “heart,” the central focus, of 1 Peter.

The heart of this book is the operation of the Triune God to carry out His threefold salvation, which includes regeneration, redemption, and application. We have become God’s children through regeneration, and now we need to feed on His word in order to grow unto full salvation. Then we shall be transformed in order to be built together to provide God a dwelling place and to be His expression. For this purpose, the God of all grace will perfect, establish, strengthen, and ground us. Furthermore, according to 2 Peter 3:18, we need to grow in God’s grace and in the knowledge of Him. This is the focus of 1 and 2 Peter and the focus of the book of Jude.

NOT DISTRACTED FROM THE BASIC STRUCTURE

This central focus is also the basic structure of these Epistles. In the books of 1 and 2 Peter and Jude there are many matters, but not all of these matters are part of the basic structure. We may use a physical building as an illustration. The basic structure of the meeting hall in Anaheim consists of steel beams and columns. Many things can be removed from this building without affecting its basic structure. However, the beams

筑抽出来，而不毁坏其基本结构。安那翰会所怎样有基本结构，彼得前后书和犹大书也照样有基本结构。

我所关切的是，这些书中所说种种不同的事会把圣徒从这个基本结构岔开。我不是说，我们不该留意这些事。我们需要留意，甚至强调这些事，但我们这样作的时候，必须确定自己没有从这些著作的基本结构岔开。这个基本结构就是三一神在工作，要完成三重的救恩，使我们得重生，从祂的话得喂养，并且长大、变化、建造，叫祂能得着一个居所，我们也能彰显祂。

这个基本思想在保罗的书信中也能看到。因这缘故，彼得说，“就象我们所亲爱的弟兄保罗，照着所赐给他的智慧，也写了信给你们；他在一切的信上也都是讲论这些事。”（彼后三 15 ～ 16。）保罗也启示我们能从主得喂养并且长大，为要被建造成为属灵的殿，使神能得着团体的彰显。所以，这两位使徒都传讲同样的事，但措辞多少有点不同。彼得和保罗都有同样的中心。我盼望我们在主的恢复里，没有一人从新约所启示使徒职事的中心点和基本结构岔开。

and columns cannot be taken out of the building without destroying the basic structure. Just as the meeting hall in Anaheim has a basic structure, so there is a basic structure to the Epistles of 1 and 2 Peter and Jude.

My concern is that the saints may be distracted from this basic structure by the various matters covered in these books. I am not saying that we should not pay attention to these matters. We need to pay attention to them and even emphasize them, but in doing so we must be certain that we have not been distracted from the basic structure of these writings. This basic structure is the Triune God operating to accomplish a threefold salvation so that we may be regenerated, that we may feed on His word, and that we may grow, be transformed, and be built up in order that He may have a dwelling place and that we may express Him.

This basic thought can also be seen in the Epistles of Paul. For this reason, Peter says, “Even as also our beloved brother Paul, according to the wisdom given to him, wrote to you, as also in all his letters, speaking in them concerning these things” (2 Pet. 3:15-16). Paul also reveals that we may feed on the Lord and grow in order to be built up into a spiritual house so that God may have a corporate expression. Therefore, these two apostles ministered the same thing, but with somewhat different terminology. Both Peter and Paul had the same focus. I hope that none of us in the Lord’s recovery will be distracted from the central focus and the basic structure of the apostles’ ministry revealed in the New Testament.

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第二篇　论约翰的著作（二）

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■包罗万有的论到基督的身位

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■经历膏油涂抹
■用赐生命的灵漆别人

第二十五篇　神圣出生的美德以实行神圣的义（一）

■生我们者与要来者
■住在主里面
■晓得祂是义的
■知道凡行义的人都是从神生的
■住在三一神里面与神圣的出生
■为包罗万有的灵所浸透

■AN ILLUSTRATION OF THE ONENESS OF THE FATHER, THE SON, AND THE HOLY SPIRIT

Msg. 23: The Teaching of the Divine Anointing (2)

■JESUS AND CHRIST
■THE FATHER AND THE SON
■THE TWOFOLDNESS OF THE TRUTH CONCERNING THE TRINITY
■THE ANOINTING AND THE TRUTH
■ABIDING IN THE FATHER AND THE SON
■ETERNAL LIFE
■THOSE WHO LEAD THE BELIEVERS ASTRAY
■THE INWARD TEACHING OF THE ANOINTING

Msg. 24: The Anointing and the Antichrists

■FELLOWSHIP AND THE ANOINTING
■DENYING THE PERSON OF CHRIST
■THE ANOINTED ONE, THE ANOINTING ONE, AND THE ANOINTING
■THE EFFECTIVENESS OF THE CROSS AND THE REALITY OF RESURRECTION
■THE LIFE-GIVING, ANOINTING SPIRIT
■MANY ANTICHRISTS
■EXPERIENCING THE ANOINTING
■PAINTING OTHERS WITH THE LIFE-GIVING SPIRIT

Msg. 25 The Virtues of the Divine Birth to Practice the Divine Righteousness (1)

■THE BEGETTING ONE AND THE COMING ONE
■ABIDING IN HIM
■KNOWING THAT HE IS RIGHTEOUS
■KNOWING THAT EVERYONE WHO PRACTICES RIGHTEOUSNESS HAS BEEN BEGOTTEN OF GOD
■ABIDING IN THE TRIUNE GOD AND THE DIVINE BIRTH
■SATURATED WITH THE ALL-INCLUSIVE SPIRIT

■成为三一神的彰显

■习惯的实行义

第二十六篇　神圣出生的美德以实行神圣的义（二）

■神圣的出生为基础

■神圣的生命为凭借

■借着按照神圣膏抹住在神圣的交通里

■实行神圣的义

▪对所有信徒的嘱咐▪晓得与实行▪看父赐给我们的是何等的爱▪晓得神的儿女大有前途▪洁净自己▪不实行不法▪基督曾显现，为要除去罪▪不习惯的犯罪▪过义的生活▪魔鬼从起初就犯罪▪基督显现出来，为要消除魔鬼的作为▪神的儿女不能实行罪的原因▪神的儿女与魔鬼的儿女

■照着膏油涂抹的教导，住在三一神里面

■被膏油涂抹引导进入神圣生命的美德

第二十七篇　神圣出生的美德以实行神圣的爱（一）

借着神圣的生命（作神圣的种子）与神圣的灵

▪不爱他弟兄的就不是出于神▪彼此相爱—从起初所听见的信息▪不要象该隐▪世人若恨我们，不要以为希奇▪晓得我们已经出死入生▪不爱弟兄的，仍住在死中▪凡恨他弟兄的，就是杀人的▪凡杀人的，没有永远的生命住在他里面

第二十八篇　神圣出生的美德以实行神圣的爱（二）

■源头、素质、元素与范围

▪义与生命▪出死入生

■为弟兄舍命

■在实际上爱人

■知道我们是属真理的

■BECOMING THE EXPRESSION OF THE TRIUNE GOD

■PRACTICING RIGHTEOUSNESS HABITUALLY

Msg. 26 The Virtues of the Divine Birth to Practice the Divine Righteousness (2)

■THE DIVINE BIRTH AS THE BASIS

■THE DIVINE LIFE AS THE MEANS

■THROUGH THE ABIDING IN THE DIVINE FELLOWSHIP ACCORDING TO THE DIVINE ANOINTING

■PRACTICING THE DIVINE RIGHTEOUSNESS

▪A Charge to All Believers▪Knowing and Practicing▪Seeing What Manner of Love the Father Has Given to Us▪Realizing That the Children of God Have a Great Future▪Purifying Ourselves▪Not Practicing Lawlessness▪Christ Manifested to Take Away Sins▪Not Sinning Habitually▪Living a Righteous Life▪The Devil Sinning from the Beginning▪Christ Manifested to Undo the Works of the Devil▪The Reason a Child of God Cannot Practice Sin▪The Children of God and the Children of the Devil

■ABIDING IN THE TRIUNE GOD ACCORDING TO THE TEACHING OF THE ANOINTING

■LED BY THE ANOINTING INTO THE VIRTUES OF THE DIVINE LIFE

Msg. 27: The Virtues of the Divine Birth to Practice the Divine Love (1)

■BY THE DIVINE LIFE (AS THE DIVINE SEED) AND THE DIVINE SPIRIT

▪The One Not Loving His Brother Being Not of God▪Loving One Another—the Message Heard from the Beginning▪Not as Cain▪Not Marveling If the World Hates Us▪Knowing That We Have Passed out of Death into Life▪The One Not Loving Abiding in Death▪Everyone Who Hates His Brother Being a Murderer▪No Murderer Having Eternal Life Abiding in Him

Msg. 28: The Virtues of the Divine Birth to Practice the Divine Love (2)

■SOURCE, ESSENCE, ELEMENT, AND SPHERE

▪Righteousness and Life▪Passing out of Death into Life

■LAYING DOWN OUR LIVES ON BEHALF OF THE BROTHERS

■LOVING IN REALITY

■KNOWING THAT WE ARE OF THE TRUTH

■神圣的出生与永远的生命

第二十九篇　神圣出生的美德以实行神圣的爱（三）

■确信我们是在实际里
■我们在祂面前安心
■我们的心责备我们，神比我们的心大
■向神坦然无惧
■在我们心里认识神
■遵守祂的诫命，也行祂看为可喜悦的事
■信与爱的诫命
■借着在神圣的实际里生活而住在祂里面
■那灵

第三十篇　试证诸灵（一）

■需要试证诸灵
■不要接纳假申言者和敌基督的
■认出神的灵来
■敌基督者的意义
■对敌基督的来临不同的解释

第三十一篇　敌基督者的原则

■否认基督的所是
■反对基督与顶替基督
■永远的父与赐生命的灵
■创造主与受造之物

第三十二篇　经历并享受那包罗万有的灵

■神的心意
■子在父的名里并同着父而来
■关于子同着父的启示

■DIVINE BIRTH AND ETERNAL LIFE

Msg. 29: The Virtues of the Divine Birth to Practice the Divine Love (3)

■THE ASSURANCE THAT WE ARE IN THE REALITY
■PERSUADING OUR HEART BEFORE HIM
■OUR HEART BLAMING US AND GOD BEING GREATER THAN OUR HEART
■BOLDNESS TOWARD GOD
■KNOWING GOD IN OUR HEART
■KEEPING HIS COMMANDMENTS AND PRACTICING THE THINGS THAT ARE PLEASING IN HIS SIGHT
■THE COMMANDMENTS TO BELIEVE AND LOVE
■ABIDING IN HIM BY LIVING IN THE DIVINE REALITY
■THE SPIRIT

Msg. 30 Proving the Spirits (1)

■THE NEED TO PROVE THE SPIRITS
■NOT RECEIVING FALSE PROPHETS AND ANTICHRISTS
■KNOWING THE SPIRIT OF GOD
■THE MEANING OF ANTICHRIST
■DIFFERENT INTERPRETATIONS OF THE COMING OF ANTICHRIST

Msg. 31: The Principle of Antichrist

■DENYING WHAT CHRIST IS
■AGAINST CHRIST AND REPLACING CHRIST
■THE ETERNAL FATHER AND THE LIFE-GIVING SPIRIT
■THE CREATOR AND THE CREATURE

Msg. 32: Experiencing and Enjoying the All-Inclusive Spirit

■GOD'S INTENTION
■THE SON COMING IN THE NAME OF THE FATHER AND WITH THE FATHER
■A REVELATION OF THE SON WITH THE FATHER

■那灵是子的实际
■三一神住在我们里面作膏油涂抹
■关于基督身位的异端
■仇敌的狡诈在于否认基督的包罗万有性
■经历并享受三一神

第三十三篇　试证诸灵（二）

■不同的教训与不同的灵
■承认耶稣基督是在肉体里来的
■在信徒里面的三一神
■假申言者与世界系统
■认识真理的灵和谬妄的灵
■实行敌基督者的原则

第三十四篇　神圣出生的美德以实行神圣的爱（四）

■神—爱的源头
▪神圣的出生是弟兄相爱的基本因素▪凭神圣的生命认识神
■认识神是爱
■神的爱向我们显明了
■神差祂的儿子来，使我们借着祂得生并活着
■为我们的罪作了平息的祭物
■彼此相爱并彰显神
■神的爱在我们里面得了成全
■知道我们住在祂里面，祂也住在我们里面
■神将祂的灵赐给我们
■神的爱成为我们的构成
■神差祂儿子作世人的救主
■承认耶稣是神的儿子

■THE SPIRIT AS THE REALITY OF THE SON
■THE TRIUNE GOD DWELLING IN US AS THE ANOINTING
■HERESIES CONCERNING CHRIST'S PERSON
■THE SUBTLETY OF THE ENEMY IN DENYING THE ALL INCLUSIVENESS OF CHRIST
■EXPERIENCING AND ENJOYING THE TRIUNE GOD

Msg. 33 Proving the Spirits (2)

■DIFFERENT TEACHINGS AND DIFFERENT SPIRITS
■CONFESSING THAT JESUS CHRIST HAS COME IN THE FLESH
■THE TRIUNE GOD IN THE BELIEVERS
■THE FALSE PROPHETS AND THE WORLD SYSTEM
■KNOWING THE SPIRIT OF TRUTH AND THE SPIRIT OF DECEPTION
■PRACTICING THE PRINCIPLE OF ANTICHRIST

Msg. 34: The Virtues of the Divine Birth to Practice the Divine Love (4)

■GOD—THE SOURCE OF LOVE
▪The Divine Birth as the Basic Factor of Brotherly Love▪Knowing God by the Divine Life
■KNOWING GOD AS LOVE
■THE LOVE OF GOD MANIFESTED TO US
■GOD SENDING HIS SON THAT WE MIGHT LIVE THROUGH HIM
■A PROPITIATION CONCERNING OUR SINS
■LOVING ONE ANOTHER AND MANIFESTING GOD
■GOD'S LOVE PERFECTED IN US
■KNOWING THAT WE ABIDE IN HIM AND HE IN US
■GOD GIVING US OF HIS SPIRIT
■GOD'S LOVE BECOMING OUR CONSTITUTION
■GOD SENDING HIS SON AS THE SAVIOR OF THE WORLD
■CONFESSING THAT JESUS IS THE SON OF GOD

第三十五篇　神圣出生的美德以实行神圣的爱（五）

■知道并相信
■住在神里面
■在审判的日子坦然无惧
■爱里没有惧怕
■我们爱，因为神先爱我们
■三角关系的爱
■爱神并实行祂的诫命
■爱是享受三一神作包罗万有之灵的结果

第三十六篇　神圣出生的美德以胜过世界、死、罪、魔鬼和偶像（一）

■我们的灵由神圣的生命所重生
■重生的灵胜过世界
■我们的信
■那信耶稣是神儿子的
■水、血、那灵
■神的见证
■在子里永远的生命
■晓得我们有永远的生命

第三十七篇　神圣出生的美德以胜过世界、死、罪、魔鬼和偶像（二）

■神圣的交通
■永远的生命胜过死
■照神的旨意求
■知道我们得着所求的
■祈求与赐给生命
■至于死的罪

Msg. 35: The Virtues of the Divine Birth to Practice the Divine Love (5)

■KNOWING AND BELIEVING
■ABIDING IN GOD
■BOLDNESS IN THE DAY OF JUDGMENT
■NO FEAR IN LOVE
■LOVING BECAUSE GOD FIRST LOVED US
■A TRIANGULAR LOVE
■LOVING GOD AND PRACTICING HIS COMMANDMENTS
■LOVE AS THE OUTCOME OF THE ENJOYMENT OF THE TRIUNE GOD AS THE ALL-INCLUSIVE SPIRIT

Msg. 36: The Virtues of the Divine Birth to Overcome the World, Death, Sin, the Devil, and the Idols (1)

■OUR SPIRIT REGENERATED WITH THE DIVINE LIFE
■THE REGENERATED SPIRIT OVERCOMING THE WORLD
■OUR FAITH
■HE WHO BELIEVES THAT JESUS IS THE SON OF GOD
■THE WATER, THE BLOOD, AND THE SPIRIT
■THE TESTIMONY OF GOD
■ETERNAL LIFE IN THE SON
■KNOWING THAT WE HAVE ETERNAL LIFE

Msg. 37: The Virtues of the Divine Birth to Overcome the World, Death, Sin, the Devil, and the Idols (2)

■THE DIVINE FELLOWSHIP
■ETERNAL LIFE OVERCOMING DEATH
■ASKING ACCORDING TO GOD'S WILL
■KNOWING THAT WE HAVE THE REQUESTS
■ASKING AND GIVING LIFE
■SIN UNTO DEATH

第三十八篇　神圣出生的美德以胜过世界、死、罪、魔鬼和偶像（三）

■知道某种罪是至于死的
■摩西的事例
■在神圣生命交通里的分赐生命
■个人经历的见证
■罪的难处

第三十九篇　神圣出生的美德以胜过世界、死、罪、魔鬼和偶像（四）

■神圣的出生
■重生的人保守自己不犯罪
■不为那恶者所摸
■全世界都卧在那恶者里面
■神的儿子来到，且将悟性赐给我们
■认识神的能力

第四十篇　神圣出生的美德以胜过世界、死、罪、魔鬼和偶像（五）

■那位真实的
■在那位真实的里面，在祂儿子耶稣基督里面
■真神与永远的生命
■保守自己远避偶像
■约翰修补职事基本且实质的元素

●约翰二书

第一篇　在真理与爱中的行事

■本书信的主题
■引言

Msg. 38: The Virtues of the Divine Birth to Overcome the World, Death, Sin, the Devil, and the Idols (3)

■KNOWING THAT A PARTICULAR SIN IS UNTO DEATH
■THE CASE OF MOSES
■LIFE-IMPARTING IN THE FELLOWSHIP OF THE DIVINE LIFE
■TESTIMONY OF PERSONAL EXPERIENCE
■THE PROBLEM OF SIN

Msg. 39: The Virtues of the Divine Birth to Overcome the World, Death, Sin, the Devil, and the Idols (4)

■THE DIVINE BIRTH
■A REGENERATED ONE KEEPING HIMSELF FROM SINNING
■NOT TOUCHED BY THE EVIL ONE
■THE WHOLE WORLD LYING IN THE EVIL ONE
■THE SON OF GOD COMING AND GIVING US AN UNDERSTANDING
■THE ABILITY TO KNOW GOD

Msg. 40: The Virtues of the Divine Birth to Overcome the World, Death, Sin, the Devil, and the Idols (5)

■THE TRUE ONE
■IN THE TRUE ONE, IN HIS SON JESUS CHRIST
■THE TRUE GOD AND ETERNAL LIFE
■GUARDING OURSELVES FROM IDOLS
■THE BASIC AND SUBSTANTIAL ELEMENT OF JOHN'S MENDING MINISTRY

● 2 John

Msg. 1: The Walk in Truth and Love

■THE SUBJECT OF THE EPISTLE
■INTRODUCTION

▪在真实中为着真理而爱▪在真理与爱中的恩典、怜悯与平安

■在真理与爱中的行事

▪在真理中▪在爱中

第二篇　不要有分于异端

■迷惑人的和敌基督的

■得着满足的赏赐

■越过基督的教训，不留于其中

■有父又有子

■不要有分于异端的工作

■约翰在本书信中的结语

▪为更多的喜乐，盼有更亲密的交通▪亲爱关切的问安

■神圣的实际

▪享受三一神▪真神成为我们的经历▪真诚是享受神圣实际的结果▪在真理与爱中行事

▪Loving in Truth for the Truth▪Grace, Mercy, and Peace in Truth and Love

■THE WALK IN TRUTH AND LOVE

▪In Truth▪In Love

Msg. 2: Not Participating in Heresy

■DECEIVERS AND ANTICHRISTS

■RECEIVING A FULL REWARD

■GOING BEYOND AND NOT ABIDING IN THE TEACHING OF CHRIST

■HAVING THE FATHER AND THE SON

■NOT SHARING IN HERETICAL WORKS

■JOHN'S CONCLUSION IN THIS EPISTLE

▪Hope of Closer Fellowship for More Joy▪Greeting in the Endearing Care

■THE DIVINE REALITY

▪The Enjoyment of the Triune God▪The True God Becoming Our Experience▪Sincerity as the Issue of the Enjoyment of the Divine Reality▪Walking in Truth and Love

●约翰三书

第一篇　接待作客旅的工人

引言

▪真实的爱▪凡事兴盛，身体健康▪在真理中行事

■约翰在他书信中所关切的

■接待作客旅的工人

▪忠信、凭爱、配得过神▪成为在真理上的同工

第二篇　不要效法恶，只要效法善

■高举自己、擅自专权的丢特腓—恶的样式

■有好见证的低米丢—善的榜样

■本书信的结语

● 3 John

Msg. 1: Hospitality to the Traveling Workers

■INTRODUCTION

▪Loving in Truth▪Prospering in All Things and in Health▪Walking in Truth

■JOHN'S CONCERN IN HIS EPISTLES

■HOSPITALITY TO THE TRAVELING WORKERS

▪Given Faithfully in Love, and Worthily of God▪By the Fellow Workers in the Truth

Msg. 2: Imitation Not of the Evil but of the Good

■THE SELF-EXALTING AND DOMINEERING DIOTREPHES—■AN EVIL EXAMPLE

■THE WELL-REPORTED DEMETRIUS—A GOOD EXAMPLE

■THE CONCLUSION OF THIS EPISTLE

■约翰书信中的基本思想

●犹大书

第一篇　为信仰争辩

引言

■为信仰争辩

■背道者的异端

■对背道之审判的历史鉴戒

▪以色列人▪不守自己权位的天使▪所多玛与蛾摩拉

第二篇　背道者的邪恶，及其在主审判下的刑罚

■轻慢主治者

■毁谤他们所不认识的

■该隐的道路、巴兰的错谬、可拉的背叛

■暗礁

■没有果子的树

■狂浪与流荡的星

■主带着千万圣者来临

■对不敬虔之人的审判

■没有灵

第三篇　对信徒的嘱咐

■在至圣的信仰上建造自己

■在圣灵里祷告

■保守自己在神的爱中

■以至于永远的生命

■存畏惧的心，以怜悯照顾别人

■结语

■THE UNDERLYING THOUGHT IN JOHN'S EPISTLES

● Jude

Msg. 1: Contending for the Faith

■INTRODUCTION

■CONTENDING FOR THE FAITH

■THE HERESIES OF THE APOSTATES

■HISTORICAL EXAMPLES OF THE LORD'S JUDGMENT UPON APOSTASY

▪The Children of Israel▪The Angels Who Did Not Keep Their Own Principality▪Sodom and Gomorrah

Msg. 2: Evils of the Apostates and Their Punishment Under the Lord's Judgment

■DESPISING LORDSHIP

■REVILING WHAT THEY DO NOT KNOW

■THE WAY OF CAIN, THE ERROR OF BALAAM, AND THE REBELLION OF KORAH

■HIDDEN REEFS

■TREES WITHOUT FRUIT

■WILD WAVES AND WANDERING STARS

■THE LORD COMING WITH MYRIADS OF SAINTS

■JUDGMENT UPON THE UNGODLY

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■BUILDING OURSELVES UP IN OUR MOST HOLY FAITH

■PRAYING IN THE HOLY SPIRIT

■KEEPING OURSELVES IN THE LOVE OF GOD

■UNTO ETERNAL LIFE

■CARING FOR OTHERS WITH MERCY AND FEAR

■CONCLUSION

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■三一神作我们的分

■我们有分于神的凭借

■三一神经过了过程成为我们的享受

■三一神成为我们的恩典

■为信仰争辩并活在三一神里面

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■尝过主的结果

第五篇　彼得和犹大书信的基本结构（二）

■三一神的工作

■两棵树

■两个源头

■永远生命的享受和加增

■三一神作我们的分、享受和经历

■中心点

▪彼前一章的简单概要▪长大、变化、建造▪顾到这些书信的“心脏”

■不从基本结构岔开

Msg. 4: The Basic Structure of the Epistles of Peter and Jude (1)

■THE TRIUNE GOD AS OUR PORTION

■THE MEANS FOR US TO PARTAKE OF GOD

■THE TRIUNE GOD PROCESSED TO BECOME OUR ENJOYMENT

■THE TRIUNE GOD BECOMING OUR GRACE

■CONTENDING FOR THE FAITH AND LIVING IN THE TRIUNE GOD

■UNTO ETERNAL LIFE

■A WORD OF REMINDER

■CHOSEN FOR GOD'S PURPOSE

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Msg. 5: The Basic Structure of the Epistles of Peter and Jude (2)

■THE OPERATION OF THE TRIUNE GOD

■THE TWO TREES

■TWO SOURCES

■THE ENJOYMENT AND INCREASE OF ETERNAL LIFE

■THE TRIUNE GOD AS OUR PORTION, ENJOYMENT, AND EXPERIENCE

■THE CENTRAL FOCUS

▪A Simple Sketch of 1 Peter 1▪Growth, Transformation, and Building▪Caring for the "Heart" of These Epistles

■NOT DISTRACTED FROM THE BASIC STRUCTURE