第三周

为着完成神圣的经纶，被真理构成，并对真理的路以及真理的推广绝对

诗歌：112

读经：约八 12，32，约壹一 5～8，约叁 3～4，8，提前二 4，四 3

Week Three

Being Constituted with the Truth and Being Absolute for the Way of the Truth and the Propagation of the Truth for the Consummation of the Divine Economy

Hymn: E1178

Scripture Reading: John 8:12, 32; 1 John 1:5-8; 3 John 3-4, 8; 1 Tim. 2:4; 4:3

纲要

【周一】

壹 神在祂经纶里的心意，乃是要将基督同祂一切的丰富分赐到神所拣选的信徒里，为着构成基督的身体，就是召会，以彰显经过过程并终极完成的三一神—弗三 8～10。

贰 为着完成神圣的经纶，我们需要被真理构成—约壹二 4，约贰 1～2：

一 被真理构成就是得着神圣启示的内在元素作到我们里面，成为我们的构成成分、内在的所是和生机的构成—约壹一 8，四 6，五 6。

二 那构成到我们里面扎实的真理，就在我们里面成为常时、长期的滋养—提前四 6。

三 真理若作到我们里面，构成到我们的所是里，我们就能保护神的神性之丰富的权益，以及祂

Outline

§Day 1

I. God's intention in His economy is to dispense Christ with all His riches into His believers chosen by God for the constitution of the Body of Christ, the church, to express the processed and consummated Triune God—Eph. 3:8-10.

II. For the consummation of the divine economy, we need to be constituted with the truth—1 John 2:4; 2 John 1-2:

A. To be constituted with the truth is to have the intrinsic element of the divine revelation wrought into us to become our constituent, our intrinsic being, our organic constitution—1 John 1:8; 4:6; 5:6.

B. The solid truth that is constituted into us becomes in us a constant and long-term nourishment—1 Tim. 4:6.

C. If the truth is wrought into us and constituted into our being, we will be able to protect the interests of the riches of God's divinity and the

终极的成就—启二一 12 上，17。

【周二】

四 每一个得救的人对真理—神话语中所启示的一切真实事物—都该有完全的认识，完整的领会—提前二 4，四 3，提后二 25，三 7。

五 对真理完全的认识就是对真理的透彻领略，对我们借信所领受一切属灵、神圣事物的实际，一种完全的承认并珍赏—多一 1，帖后二 13。

【周三】

六 主的话，祂的真理，是在圣经里，但圣经需要正确的解释；为此我们需要生命读经—提后二 15。

七 我们必须付代价学习真理—箴二三 23：

1 我们必须进入圣经内在的意义，好找出主所说的，以及祂所要的—约八 12。

2 我们没有权发明什么；反之，我们乃是发现在圣经里所有的。

3 我们学习真理以后，还必须经历基督，好使祂能成为我们的实际；这样，我们向人讲说时，就不会给他们知识或道理，乃会将基督供应他们—弗三 16～17，四 15，21。

八 我们都需要蒙拯救，不在神圣真理的表面溜冰；我们必须借着与主一同劳苦而与祂合作，深入祂奇妙新约经纶之真理的深处—三 9。

九 那些被真理构成的人，对召会乃是一大祝福—罗九 1，十五 29。

【周四】

attainments of His consummation—Rev. 21:12a, 17.

§Day 2

D. Every saved person should have a full knowledge, a complete realization, of the truth—all the real things revealed in God's Word—1 Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7.

E. The full knowledge of the truth is a thorough apprehension of the truth, a full acknowledgment and appreciation of the reality of all the spiritual and divine things that we have received through faith—Titus 1:1; 2 Thes. 2:13.

§Day 3

F. The Lord's word, His truth, is in the Bible, but the Bible needs the proper interpretation; for this we have the Life-studies—2 Tim. 2:15.

G. We have to pay the price to learn the truths—Prov. 23:23:

1. We need to enter into the intrinsic significance of the Holy Scriptures to find out what the Lord says and what He wants—John 8:12.

2. We have no right to invent anything; rather, we discover what is in the Bible.

3. After we have learned the truth, we still have to experience Christ so that He may become our reality; in this way, when we speak to people, we will not give them knowledge or doctrine, but we will minister Christ to them— Eph. 3:16-17; 4:15, 21.

H. We need to be delivered from skating on the surface of the divine truth and cooperate with the Lord by laboring together with Him to dive into the depths of the truth of His marvelous New Testament economy—3:9.

I. Those who are constituted with the truth are a great blessing to the church— Rom. 9:1; 15:29.

§Day 4

叁 为着完成神圣的经纶，我们需要对神圣真理的路绝对—彼后二 2：

一 真理的路就是基督徒按着真理生活的途径；这真理乃是新约内容的实际—2 节。

二 真理的路就是正路；走正路就是过正直的生活，没有弯曲偏斜—15 节。

三 真理的路就是义路；走义路就是过着与神与人都是对的生活，一种能照着神的公义，为着神公义的国，接受神行政审判的生活—21，9 节，太五 20，罗十四 17。

四 真理的路就是“这道路”，指在神新约经纶里主完全的救恩—徒九 2：

1 这道路就是神借着基督的救赎和那灵的涂抹，将祂自己分赐到信徒里面的路—弗一 7，约壹二 27。

2 这道路就是信徒有分于神并享受神的路—彼后一 4。

3 这道路就是信徒借着享受神而在灵里敬拜祂，并借着与受逼迫的耶稣是一而跟从祂的路—约四 24，来十三 12 ～ 13。

4 这道路就是信徒被带进召会中，并被建造在基督的身体里，为耶稣作见证的路—林前一 2，十二 27，启一 2。

【周五】

五 走真理的路就是我们因着顺从真理，洁净自己的魂；这真理是圣别人的真理，也就是神实际的话—彼前一 22，约十七 17：

1 我们的魂因着顺从真理而得洁净，就全人专注于神，使我们的全心、全魂并全心思都爱祂—可

III. For the consummation of the divine economy, we need to be absolute for the way of the divine truth—2 Pet. 2:2:

A. The way of the truth is the path of the Christian life according to the truth, which is the reality of the contents of the New Testament—v. 2.

B. The way of the truth is the straight way; to take the straight way is to live an upright life without crookedness and bias—v. 15.

C. The way of the truth is the way of righteousness; to take the way of righteousness is to live a life that is right with both God and man, a life that, according to righteousness, can receive God's governmental judgment for His kingdom of righteousness—vv. 21, 9; Matt. 5:20; Rom. 14:17.

D. The way of the truth is "the Way," denoting the Lord's full salvation in God's New Testament economy—Acts 9:2:

1. It is the way God dispenses Himself into the believers through Christ's redemption and the Spirit's anointing—Eph. 1:7; 1 John 2:27.

2. It is the way the believers partake of God and enjoy God—2 Pet. 1:4.

3. It is the way the believers worship God in their spirit by enjoying Him and follow the persecuted Jesus by being one with Him—John 4:24; Heb. 13:12-13.

4. It is the way the believers are brought into the church and built up into the Body of Christ to bear the testimony of Jesus—1 Cor. 1:2; 12:27; Rev. 1:2.

§Day 5

E. To take the way of the truth is to purify our souls by obedience to the truth; this is the sanctifying truth, which is God's word of reality—1 Pet. 1:22; John 17:17:

1. The purifying of our souls by obedience to the truth causes our entire being to be concentrated on God so that we may love Him with all our

十二 30。

2 我们的魂这样得着洁净，结果就是爱弟兄没有假冒，从心里热切地爱神所爱的人—约壹五 1。

【周六】

肆 为着完成神圣的经纶，我们需要对神圣真理的推广绝对—太二四 14，二八 19：

一 福音包括圣经中所有的真理；全本圣经就是神的福音—弗一 13，西一 5：

1 召会今天独一的托付就是传扬福音，其内容就是真理—太二四 14，弗一 13，西一 5。

2 我们传扬真理乃是传扬高品的福音—可十六 15，提前二 4。

3 神福音的最高点乃是神成为人，为要使人在生命和性情上，但不在神格上，成为神—罗一 3～4，八 3，29。

二 主已将祂宝贵的真理赐给我们，让我们不仅向信徒，也向不信者传布真理；地上每一个人都需要听见真理—约十八 37 下。

三 主吩咐我们要去，使万民作祂的门徒，好终结现今的世代—太二八 19～20。

四 我们需要在学习真理、应用真理、讲说真理、并推广真理上，与主是一—亚八 16。

五 今天我们若要开展主的恢复，就必须认识真理的各方面，并且会讲解真理—林后四 2，约叁 3～4，8。

六 传布神圣的真理，会带进主的复兴；按照以赛

heart, all our soul, and all our mind—Mark 12:30.

2. Such a purifying of our souls issues in unfeigned brotherly love, that is, in our loving from the heart fervently those whom God loves—1 John 5:1.

§Day 6

IV. For the consummation of the divine economy, we need to be absolute for the propagation of the divine truth—Matt. 24:14; 28:19:

A. The gospel includes all the truths in the Bible; the entire Bible is the gospel of God—Eph. 1:13; Col. 1:5:

1. The unique commission of the church today is to preach the gospel, the content of which is the truth—Matt. 24:14; Eph. 1:13; Col. 1:5.

2. Our preaching of the truth is the preaching of the high gospel—Mark 16:15; 1 Tim. 2:4.

3. The highest point of God's gospel is that God became a man that man may become God in life and in nature but not in the Godhead—Rom. 1:3-4; 8:3, 29.

B. The Lord has given us His precious truth for us to spread the truth not only to believers but also to unbelievers; every human being on earth needs to hear the truth—John 18:37b.

C. The Lord has charged us to go and disciple the nations so that the present age may be consummated—Matt. 28:19-20.

D. We need to be one with the Lord in learning the truth, applying the truth, speaking the truth, and propagating the truth—Zech. 8:16.

E. If we would spread the Lord's recovery today, we must know every side of the truth and be able to expound the truth—2 Cor. 4:2; 3 John 3-4, 8.

F. The spreading of the divine truths will bring in the Lord's restoration;

亚十一章九节，复兴的来临是因为“对耶和华的认识充满遍地，好象水充满洋海一般”。

according to Isaiah 11:9, the restoration will come because “the earth will be filled with the knowledge of Jehovah, / As water covers the sea.”

第三周■周一

晨兴喂养

约贰 2 “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。”

提前四 6 “你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养。”

许多圣徒和我们聚会多年了，但他们还没有进入主恢复中基本的内在元素。…多年来我参加〔基督教〕崇拜，听道，上主日学，但几乎没有什么东西进入我里面。当然，有些圣经故事和传统基督教的作法，的确进入我里面…；但是没有真理，没有生命，没有灵，也没有实际进入我里面。…我们都必须承认，一年又一年，许多圣徒和我们一同聚会，但今天你把他们核对一下，会发现没有多少神圣启示的内在元素真正作到并构成到他们里面。不仅在生命的事上，就是在真理的事上，也没有太多内在的元素作到圣徒里面。我的确担心，我们中间没有太多人能充分地陈明某些真理（李常受文集一九八四年第二册，三九六页）。

信息选读

你必须钻研恢复本带注解并生命读经的信息。要在真理上得建立，不是一项容易的工作。你必须研读经文和每一个注解。若是可能，查考串珠也有帮助。然后你需要研读生命读经的信息。你进入这些信息，不可以像阅读报纸或参考书一样。你必须把恢复本的经文带着注解并生命读经的信息，当作教

WEEK 3—DAY 1

Morning Nourishment

2 John 2 For the sake of the truth which abides in us and will be with us forever.

1 Tim. 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

A number of the saints have been meeting with us for years and years, but they still have not gotten into the basic intrinsic element of the Lord’s recovery.... For many years I attended the [Christian] services, heard the sermons, and went to Sunday school, but nearly nothing got into me. However, something of the Bible stories and of the traditional Christian practices surely got into me.... Actually, no truth, no life, no Spirit, and no reality ever got into me....We all have to admit that a good number of saints have been meeting with us year after year, yet if you check with them today, you would discover that not much intrinsic element of the divine revelation has been really wrought and constituted into their being. Not only in the matter of life but even more in the matter of the truth, not much intrinsic element has been wrought into the saints. I am really concerned that not many among us can present particular truths in an adequate way. (CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” pp. 307-308)

Today’s Reading

You must dive into the Recovery Version with the footnotes and the Life-study messages. It is not an easy task to be built up in the truth. You must study the text and every footnote. If possible, it is helpful to take care of the cross references. Then you need to study the Life-study messages. You need to get into these messages not like you are reading a newspaper or a reference book. You must consider the text of the Recovery Version with the footnotes and the

科书。因着这是我的著作，我晓得它的性质。我和你们交通这事，是要让你们晓得我们的书撰写的方式。倘若你仅仅轻率地阅读，你无法进入其中。你必须把它们当作教科书来研读。

倘若你仅仅读生命读经，你只会得着暂时的滋养。那对你只会成为一种灵感。灵感好像空中的蒸气。但是当我们所读的在我们里面成为真理，这种滋养便永远存留。我所得着的并非总是灵感，像蒸气一样。我从主所得着的常是扎实的真理，因此它留在我里面，一直滋养我。你必须有真理。要真理进入你里面，唯一的路是经过你的思考。那样它就留在你的记忆里。如果你不明白，真理就无法进入你里面。…如果真理进入你的记忆里，它就成了常时、长期的滋养。这样，你就有真理的储存，你就是一个常时在滋养之下的人。到那时候你就晓得如何向别人陈明真理，不是仅仅激发或激动人，而是使人扎实，得着真理的构成。

虽然滋养的结果是永远的，但滋养的本身只是暂时存留。然而，一旦把真理构成到人里面，真理会永远存留，而真理的存留就是它的供应。我们最终的需要乃是这种带着真理的教育，这是真正扎实、活泼、存在的东西。我们需要这个。不要盼望一夜成功，好像制造人造花的工厂，一夜之间生产出许多花朵来。在真正的苗圃或花园种植花草，需要时间。不要以为我们能作快速的工作。也许你以为在两年之内，召会会增加许多人。然而，这些人也许多半是空洞的。这是洋菇式的发展。我们必须借生命并借真理渐渐长大的路，来照顾召会（李常受文集一九八四年第二册，四〇二至四〇三、四三一至四三二页）。

参读：约翰一书生命读经，第五、七、九至十一、十七至十八、二十二、二十八、三十二篇；真理信息，第一至二、五章。

Life-study messages as a textbook. Because this is my work, I know the nature of it. I am fellowshipping this with you to let you know the way our publications were written. If you merely read them in a light way, you cannot get into them. You must study them as a textbook.

If you merely read the Life-studies, you will receive only a temporary nourishment. That will become only a kind of inspiration to you. An inspiration is like a vapor in the air. When what we read becomes a truth in our being, this nourishment remains forever. What I have received is not all the time inspiration, like a vapor. What I have received from the Lord is always the solid truth, so it remains in me, nourishing me all the time. You must have the truth. The only way for the truth to get into you is through your mentality. Then it remains in your memory. If you do not understand, the truth cannot get into you....If the truth gets into your memory, it becomes a constant and long-term nourishment. Then you have an accumulation of the truth, and you are a person continually under the constant nourishment. You will then know how to present the truth to others, not merely to inspire them or to stir them up but to make them solid and constituted with the truth.

While the issue of nourishment is forever, the nourishment itself remains only temporarily. Once the truth has been constituted into someone, however, it will remain there forever, and its remaining is its supply. Our need for the long run is this kind of education with the truth, which is really something solid, living, and existing. We need this. Do not expect to have an overnight success, which is like a factory making artificial flowers. Overnight you can produce many flowers, but in a genuine nursery or garden it takes time to grow flowers....You may have the thought that within two years a great number of people will be added to the church. Most of these people, however, may be empty. This is mushrooming. We must take care of the church in a way of growing gradually by life and by truth. (CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” pp. 312-313, 336)

Further Reading: Life-study of 1 John, msgs. 5, 7, 9-11, 17-18, 22, 28, 32; CWWL, 1978, vol. 3, “Truth Messages,” chs. 1-2, 5

第三周■周二

晨兴喂养

提前二3～4“这在我们的救主神面前，是美好且蒙悦纳的。祂愿意万人得救，并且完全认识真理。”

帖后二13“主所爱的弟兄们，我们应当常为你们感谢神，因为祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，可以得救。”

〔根据〕提前二章四节，…神愿意人人都具备两件事：救恩以及完全认识真理。已往我们顾到了救恩，但我们忽略了完全认识真理。请注意，照希腊原文，本节不是说人只该认识真理，而是该完全认识真理。…对真理有完全的认识，就是完全认识真理。这样认识真理是一种保护（李常受文集一九七八年第三册，四〇四页）。

信息选读

在永远里神拣选我们，是要达到一个目标。这个目标就是祂的救恩，而祂的救恩是在两件事上：在那灵里，以及对真理的信上〔参帖后二13〕。

在对真理的信上圣别是非常主观的。信是对看不见之景物（真理）的反应、实化。现在我们不仅有对真理的认识，也有对真理的信；我们对于客观上所认识的真理有了反应。…我们学习这些真理，听见这些真理，就会有听信仰（加三2、5）。景物（真理）和看见（信）对于照相机（我们）是客观的，但光（那灵）把景物带给相机里的底片（我们的灵），看见和景物对相机就都成为主观的了。相

WEEK 3—DAY 2

Morning Nourishment

1 Tim. 2:3-4 This is good and acceptable in the sight of our Savior God, who desires all men to be saved and to come to the full knowledge of the truth.

2 Thes. 2:13 But we ought to thank God always concerning you, brothers beloved of the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.

[According to 1 Timothy 2:4] God desires all men to have two things: salvation and the full knowledge of the truth. In the past we took care of salvation, but we neglected the full knowledge of the truth. Notice that, according to the Greek, this verse does not say that men should come simply to the knowledge of the truth, but to the full knowledge of the truth. To have the full knowledge of the truth is to fully know the truth. To know the truth in this way is a safeguard. (CWWL, 1978, vol. 3, “Truth Messages,” pp. 294-295)

Today’s Reading

The very salvation that is the goal of God’s eternal selection is in two things: in sanctification of the Spirit and also in belief of the truth [cf. 2 Thes. 2:13].

To be sanctified in the belief, in the faith, of the truth is very subjective. Faith is the reaction, the substantiation, of the unseen scenery (the truth). Now we not only have the knowledge of the truth but also the faith of the truth. We have the reaction to the truth we have come to know objectively.... When we learn these truths and we hear these truths, we will have the hearing of faith (Gal. 3:2, 5). The scenery (truth) and the seeing (faith) are objective to the camera (us). But when the light (the Spirit) brings the scenery to the film (our spirit) within the camera, both the seeing and the scenery become subjective to it. When the

机里面的快门打开，光就把景物带给底片。在我们里面，那将真理的景物带进我们灵里的动作（快门的打开），乃是信。这就是对真理的信。

现在我们不仅有真理作为客观的景物，也有对真理的信。在这对真理的信上，我们正在得救。我们每天的救恩乃是在这信里，在对于真理之景物的反应里。我们都缺少对真理的信所带来的异象。…一切的问题都来自缺少清楚、适切的异象。…圣经对我们〔可能〕是蒙蔽的，正如许多犹太人诵读旧约的时候，圣经对他们是蒙蔽的一样（林后三15）。…众召会中所有的领头人都负有重大的责任，我确信我们在审判台前都要为众召会负责。在审判台的光中，我们必须恐惧战兢，唯恐耽误圣徒们，或给他们任何蒙蔽。我们需要向圣徒们陈明真理，将正确的真理、正确的景物服事到他们里面。主在审判台前也许会问我们：“你是召会中的领头人，你有没有从我的子民中除去帕子？你有没有给他们看见圣经六十六卷书中神圣启示的最佳景物？”主若是这样与我们核对，我们要说什么？

首先，我们需要真理的认识。我们需要有人讲说真理。罗马十章十七节告诉我们：“信是由于听，听是借着基督的话。”我们必须传讲、述说主话。这种传讲、述说主话产生听见，而听见会在别人里面产生反应。这种反应就是信的动作（如同相机的快门打开），把你所说的印在听话之人的灵里。…我们都需要蒙拯救，不在神圣真理的表面溜冰。我们必须借着与主一同劳苦而与祂合作，深入祂奇妙新约经纶之真理的深处（李常受文集一九八五年第三册，六八七、六九一至六九三页）。

参读：长老训练第六册，第八章。

light brings the scenery to the film, there is a click within the camera. That “click” within us, which brings the scenery of the truth into our spirit, is faith. This is the faith of the truth.

Now we not only have the truth as some objective scenery, but we have the faith of the truth. In this faith of the truth we are being saved. Our daily salvation is in this faith, in this reaction, to the scenery of the truth. We all are short of the vision that comes from the faith of the truth…. All the problems come from the shortage of a clear and adequate vision. The Bible may be…veiled to us in the same way that it was veiled to many of the Jews when they read the Old Testament (2 Cor. 3:15)…. All the leading ones in the churches bear a great responsibility, and I do believe that all of us will be held responsible for the churches at the judgment seat. In light of the judgment seat, we need to be in fear and trembling that we would delay the saints or veil them in any way. We need to expose the truth to the saints and minister the proper truth, the proper scenery, into them. The Lord may ask us at the judgment seat, “As a leader in the church, were you taking the veils away from My people? Did you bring them to the best scenery in My divine revelation of the sixty-six books of the Bible?” If the Lord would check with us in such a way, what would we say?

First, we need the knowledge of the truth. We need someone to speak the truth. Romans 10:17 tells us, “Faith comes out of hearing, and hearing through the word of Christ.” We have to preach, to speak, the word. This preaching, this speaking, of the word produces the hearing, and the hearing will produce the reaction within others. This reaction is the “click” of faith impressing whatever you speak into the spirit of the ones you are speaking to….We all need to be delivered from skating on the surface of the divine truth, and we need to cooperate with the Lord by laboring together with Him to dive into the depths of the truth of His marvelous New Testament economy. (CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” pp. 539-541)

Further Reading: CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” ch. 8

第三周■周三

晨兴喂养

弗四 15“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

21“如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

关于真理，我们需要明白，需要讲解；关于基督，我们需要经历，然后把我们所经历的供应给人。这里的基督不是客观的，远坐在诸天之上的一位，乃是我们主观经历，作我们生命的一位。所以，经历基督就是经历生命，供应基督也就是供应生命（李常受文集一九八四年第五册，五二八页）。

信息选读

只有真理而没有经历，是空洞的，所以我们都得有经历。…真理就是神，神就是基督。所以对于真理，我们不能只有道理上的认识，还必须有经历。换句话说，我们必须经历基督。

学习真理之后，我们还得经历基督，使基督变作我们的实际。这样，当我们向人讲说时，就不会给他们知识或道理，乃会将基督供应他们。…正确的实行是我们都要学习会讲基督，然后把基督供应给人。

行传五章四十二节说，早期的门徒乃是把耶稣基督当作福音来传讲。他们传讲的，不是空洞的道理，也不是飘渺的福音，而是一位活的耶稣基督，祂是福音的实际和内容。所以当他们这样传讲之后，人一接受福音，自然就得着了这位耶稣基督。

WEEK 3—DAY 3

Morning Nourishment

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus.

Concerning the truth, we need to understand and explain it. Concerning Christ, we need to experience Him and minister to others what we have experienced. The Christ we are referring to here is not the objective Christ who is sitting in the heavens but the subjective Christ who is our life. Hence, to experience Christ is to experience life, and to minister Christ is to minister life. (CWWL, 1984, vol. 5, “Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord’s Recovery,” p. 403)

Today’s Reading

Merely having the truth without experience is vanity; hence, we all need to have experience….The truth is God, and God is Christ. Hence, concerning the truth, we cannot have just the doctrinal knowledge; we must also have the experience. In other words, we must experience Christ.

After we have learned the truth, we still have to experience Christ so that He may become our reality. In this way, when we speak to people, we will not give them knowledge or doctrines, but we will minister Christ to them….The proper practice is that we would all learn to speak Christ and minister Christ to others.

Acts 5:42 tells us that the early disciples announced the gospel of Jesus as the Christ; this means that they announced Jesus Christ as the gospel. What they announced was not an empty doctrine or an elusive gospel but a living Jesus Christ, who is the reality and content of the gospel. After their preaching, once men received the gospel, they spontaneously received Jesus Christ.

保罗在以弗所三章八节说，他将基督那追测不尽的丰富，当作福音传给人。…比方保罗告诉人，基督有神性，又有人性（罗一３～４）；这意思是，祂是神，又是人；祂有一切神的属性和人的美德；这就是基督的丰富。不仅如此，祂还经过人生，了解人生一切的磨难，并且忍受了一切苦楚。之后，祂上到十字架去受死；在祂的死里结束了一切，并为我们完成救赎。接着祂又从死里复活，成了赐生命的灵。这赐生命的灵就是三而一的神，父在里面，子在里面，灵也在里面；父、子、灵一切的属性，如爱、光、圣、义、生命、能力、权柄、平安、喜乐等，都包括在其中，是追测不尽的丰富。然而这些丰富如何能成为人实际的经历？我们如何在传讲时，供应这样一位基督给人？

我们必须告诉人，这一位具有追测不尽之丰富的基督，今天就是赐生命的灵；…这灵是无所不在的，就在我们心里，在我们口里。我们只要认罪、悔改、呼求主耶稣的名，口一张开，心里一信，这位灵就进到我们里面。这位灵一进来，祂一切的丰富也都带来了。从这时起，我们只要天天呼求祂，呼吸祂，享受祂，就能使这些丰富成为我们的经历；爱、光、圣、义等属性，就都成了我们的美德。然后我们会发现，我们的爱是无穷无尽的，忍耐是最长久、最高超的，能力是最刚强的。不仅如此，我们还要与人一同祷告。…这就是把基督供应给人的路，先对人传讲真理，先将基督清楚地说给人，然后与人一同祷告，将我们所传讲的，在灵里实际地供应人，使人得着我们所传的这位基督（李常受文集一九八四年第五册，五三〇至五三一、五三五至五三六页）。

参读：新约总论，第七至八、十、八十、八十九篇；约翰二书生命读经，第一至二篇；约翰三书生命读经，第一至二篇。

In Ephesians 3:8 Paul says that he announced to people the unsearchable riches of Christ as the gospel…. For example, Paul tells us that Christ has both divinity and humanity (Rom. 1:3-4). This means that He was God and man, possessing all the divine attributes and human virtues. This is an item of the riches of Christ. Moreover, He also passed through human living, experienced all the trials and ordeals of human life, and endured all the pains of humanity. Then He went to the cross and died, and in His death He terminated all things and accomplished redemption for us. After His death He resurrected and became the life-giving Spirit. This life-giving Spirit is the Triune God, comprising the Father, the Son, and the Spirit. All the attributes of the Father, the Son, and the Spirit, including love, light, holiness, righteousness, life, power, authority, peace, and joy, are items of the unsearchable riches. However, how can all these riches become our practical experience? How do we minister such a Christ to others in our speaking?

We must tell people that this Christ, who possesses all these unsearchable riches, is now the life-giving Spirit….This Spirit, being omnipresent, is in our heart and in our mouth. As long as we confess, repent, and call upon the name of the Lord Jesus, opening our mouth and believing in our heart, the Spirit will enter into us. When the Spirit comes into us, He comes with all His riches. From then on, as long as we call on Him, breathe Him, and enjoy Him day by day, all His riches will become our experience, and His attributes such as love, light, holiness, and righteousness will become our virtues. Then we will realize that our love is boundless, our patience is enduring and transcendent, and our power is strong. After speaking to people, we should also pray with them….This is the way to minister Christ to people. First, we should speak the truth and present Christ clearly to them. Then we should pray with them to supply them practically in spirit with what we spoke to them so that they can receive the Christ whom we have announced. (CWWL, 1984, vol. 5, “Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord’s Recovery,” pp. 405, 408-409)

Further Reading: The Conclusion of the New Testament, msgs. 7-8,10, 80, 89; Life-study of 2 John, msgs. 1-2; Life-study of 3 John, msgs. 1-2

第三周■周四

晨兴喂养

彼后二2“也有许多人将要随从他们的邪荡，叫真理的路因他们的缘故被毁谤。”

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

在彼后二章二节…真理的路就是基督徒按着真理生活的途径；这真理乃是新约内容的实际（提前二4，三15，四3，提后二15、18，多一1）。这途径按其各种美德有其他的名称，如正路（彼后二15，参来十二13）、义路（彼后二21，太二一32）、平安的路（路一79，罗三17）、救人的道路（徒十六17）、神的道路（太二二16，徒十八26）、主的道路（约一23，徒十八25）、这道路（九2，十九9、23，二二4，二四22）；并被毁谤为异端的道路（二四14）。

真理的路会因假教师的缘故被毁谤。既然真理的路是实际的路，而实际的路是神经纶的路，这就是说，假教师会使新约的整个启示被毁谤（彼得后书生命读经，九二至九三页）。

信息选读

我们的魂得洁净，乃是那灵圣化我们的性情，使我们在神圣别的性情里过圣别的生活（彼前一15～16）。这比洗罪（来一3）和洗净（约壹一7）还要深。后二者是洗净我们外面的所作，前者是洁净我们里面的所是—魂，如以弗所五章二十六节话中之水的洗涤。

WEEK 3—DAY 4

Morning Nourishment

2 Pet. 2:2 And many will follow their licentiousness, because of whom the way of the truth will be reviled.

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

[In 2 Peter 2:2] the way of the truth is the path of the Christian life according to the truth, which is the reality of the contents of the New Testament (1 Tim. 2:4; 3:15; 4:3; 2 Tim. 2:15,18; Titus 1:1). It is designated by other titles according to its various virtues, like the straight way (2 Pet. 2:15; see Heb. 12:13), the way of righteousness (2 Pet. 2:21; Matt. 21:32), the way of peace (Luke 1:79; Rom. 3:17), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), the way of the Lord (John 1:23; Acts 18:25), and the Way (Acts 9:2; 19:9, 23; 22:4; 24:22). It was slandered as the way of heresy (Acts 24:14).

Because of the false teachers, the way of the truth will be reviled. Since the way of the truth is the way of reality, and the way of reality is the way of God's economy, this means that the false teachers will cause the entire revelation of the New Testament to be reviled. (Life-study of 2 Peter, p. 80)

Today's Reading

The purification of our souls is the Spirit's sanctification of our disposition that we may live a holy life in God's holy nature (1 Pet. 1:15-16). It is deeper than the purification of our sins (Heb. 1:3) and the cleansing of sin (1 John 1:7). The latter is the purification of our outward doing; the former, the purification of our inward being—the soul. This is like the washing in the word in Ephesians 5:26.

要领会因顺从真理洁净自己的魂是什么意思，我们必须清楚彼前一章二十二节里真理的意思。这里的真理是圣别人的真理，就是神实际（真理）的话（约十七 17）。彼前一章二十二节真理的意思不是道理。真理是包含在神的话里，并借着神的话所传输的实际。例如，约翰三章十六节说，“神爱世人。”这是神圣的话。然而，这话对许多读本节的人仅仅是道理，对我们却不该是这样。只在道理上读本节，就是有天然的领会。…我们若要越过天然的领会来看本节，就需要摸着在这简短的话里所包含，并借着这话所传输的实际。我们读“神爱世人”时，需要问自己，我们有没有经历这爱。我们该说，“神爱世人。这‘世人’包括我么？这话的意思是神爱我么？”任何这样读本节的人，就必得救。这样的人会说，“神啊，我何等感谢你，世人包括我。你爱世人，意思就是你爱我。”这就是把约翰三章十六节当作真理，当作实际，而不仅仅当作道理。

提前三章十五节说，召会是活神的家。本节包含道理，但对我们这不该仅仅是道理。保罗说到召会是活神的家，这话该是真理、实际。我们需要问：“我所在之地的召会是活神的家么？”我们若这样读本节，就会接触实际、真理。真理是包含在神的话里，并借着神的话传输给我们的扎实内容、实际。

〔在彼前一章十三节，〕彼得…嘱咐我们要束上我们心思的腰，谨慎自守。我们不该允许我们的心思游荡，我们也不该醉酒或被麻醉。…束上我们的心思，实际上就是洁净我们的魂。每当我们的心思游荡的时候，我们的魂就不洁净。异议的思想使我们的心思游荡。…我们的心思开始游荡，我们的魂就成为不洁的。…我们洁净自己的魂，乃是借着束上我们的心思，并将其定准在一件事上，不允许它游荡（彼得前书生命读经，一三五、一三七至一三八、一四〇至一四一页）。

参读：彼得后书生命读经，第二、九、十三篇。

In order to understand what it means to purify our souls by obedience to the truth [1 Pet. 1:22], we must be clear concerning the meaning of truth in this verse. Truth here is the sanctifying truth, which is God’s word of reality (John 17:17). Truth in this verse does not mean doctrine. Truth is the reality contained in God’s word and conveyed by it. For example, John 3:16 says, “God so loved the world.” This is the divine word. This word, however, should not merely be a doctrine to us, as it is with so many readers of John 3:16. To read this verse only in a doctrinal way is to have a natural understanding…. If we are to have more than a natural understanding of John 3:16, we need to touch the reality contained in this short word and conveyed by it. When we read, “God so loved the world,” we need to ask ourselves if we have experienced this love. We should say, “God so loved the world. Does this ‘world’ include me? Does this word mean that God so loved me?” Anyone who reads John 3:16 in this way will get saved. Such a one would say, “O God, how I thank You that the world includes me. For You to love the world means that You love me.” This is to take John 3:16 as truth, as reality, and not merely as a doctrine.

First Timothy 3:15 says that the church is the house of the living God. This verse contains doctrine, but to us it should not be merely a doctrine. Rather, Paul’s word about the church being the house of the living God should be a truth, a reality. We need to ask, “Is the church in my locality the house of the living God?” If we read the verse in this way, we shall contact reality, truth. The truth is the solid content, the reality, contained in the word of God and conveyed by it to us.

[In 1 Peter 1:13] Peter charges us to gird up the loins of our mind and to be sober. We should not allow our mind to wander, and we should not be drunken or drugged. To gird up our mind is actually to purify our soul. Whenever our mind is wandering, our soul is impure. Dissenting thoughts cause our mind to wander….When our mind begins to wander, our soul becomes unclean. If this is our situation, we need to purify our soul….We purify our soul by girding up our mind and by setting it on one thing, not allowing it to wander. (Life-study of 1 Peter, pp. 113-117)

Further Reading: Life-study of 2 Peter, msgs. 2, 9, 13

第三周■周五

晨兴喂养

可十二 30“你要全心、全魂、全心思并全力，爱主你的神。”

约壹五 1“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。”

神不会为我们洁净我们的魂。我们需要因顺从我们所听见、所接受的真理而自己这样作。假定有一位弟兄对于主的恢复挣扎了一段时间。至终，因着神的怜悯和圣别的灵在他里面的运行，他就宣告：“赞美主！我的心思为着一个目标束上了。我的情感完全定在一个人位，就是主自己身上。我没有其他爱的对象。所以，我的意志跟着作刚强的决定：我为着主，我也为着主的恢复。我不在意别的。”这就是顺从真理。…这真理是在神圣别人的话里所传输的（彼得前书生命读经，一四一至一四二页）。

信息选读

在彼前一章二十二节彼得说，我们因顺从真理，洁净了自己的魂，以致爱弟兄没有假冒。我们的魂既得着洁净，全人专注于神，使我们的全心、全魂并全心思都爱祂（可十二 30），结果就是爱弟兄没有假冒，从心里热切地爱神所爱的人。首先，神的重生产生圣别的生活，然后，祂的圣化（洁净）产生了弟兄相爱。

“没有假冒”这辞…的意思是不装假或不假冒为善。…假冒某件事，就是戴假面具，隐藏我们真正的

WEEK 3—DAY 5

Morning Nourishment

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.

1 John 5:1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.

God will not purify our soul for us. We need to do this ourselves by our obedience to the truth we have heard and received. Suppose a certain brother struggles for a period of time concerning the Lord’s recovery. Eventually, by God’s mercy and the moving of the sanctifying Spirit within him, he declares, “Praise the Lord! My mind is girded up with one goal. My emotion is fully set on one person, the Lord Himself. I have no other object of my love. Therefore, my will follows to make a strong decision: I am for the Lord, and I am for the Lord’s recovery. I don’t care for anything else.” This is obedience to the truth....This truth is conveyed in God’s sanctifying word. (Life-study of 1 Peter, p. 118)

Today’s Reading

In 1 Peter 1:22 Peter says that we purify our souls by obedience to the truth unto unfeigned brotherly love. Since the purification of our souls concentrates our entire being on God that we may love Him with all our heart, with all our soul, and with all our mind (Mark 12:30), it results in unfeigned brotherly love. We love from the heart fervently all those whom God loves. First, God’s regeneration issues in a holy life. Then His sanctification (purification) results in brotherly love.

The word unfeigned...means not to pretend or not to be hypocritical....To feign something is to put on a mask to disguise how we really feel....Unfeigned

感觉。…爱弟兄没有假冒，就是真实、没有装假地爱弟兄，没有戴任何一种假面具地爱弟兄。在彼前一章二十二节，“没有假冒”一辞非常重要。这辞指明借着我们的魂得洁净，所有的假面具已被除去。

一位弟兄若接受了对于主的恢复异议的思想，他也许仍然爱弟兄，但那个爱是假冒的；这就是说，那将是戴着假面具的爱。…他若与别人一同住在弟兄之家，表面看来他也许仍然爱那些弟兄，但他对他们的爱不是没有假冒的爱，没有假面具的爱。然而，他若定意顺从真理，并且因顺从洁净自己的魂，这洁净的结果就是爱弟兄没有假冒。

许多时候圣徒们在召会生活中也许戴上假面具。他们也许彼此相爱，但那是戴着假面具的爱。这些圣徒的爱是假冒的，因为他们没有洁净自己的魂。他们没有为着主的恢复束上他们心思的腰，使他们的情感专注，并且用意志下定决心；所以，他们所作的一切都有假面具。他们也许领悟，只要他们在召会生活里，他们就需要凭爱行事为人。但他们里面在疑惑，他们的魂，包括心思、情感和意志，受了污染。这些圣徒需要因顺从真理，洁净自己的魂。

我们因顺从真理洁净了自己的魂，就能从心里彼此热切相爱。二十二节说到洁净魂，也说到从心里去爱。从心里去爱，就是有一种不但来自魂的各部分，也来自良心的爱。我们的良心见证我们是以没有假冒的爱来爱弟兄。我们的良心有这样的见证，我们就是从心里去爱。但我们的良心若没有证实我们的爱，或见证这爱，那么我们的爱就仅仅是来自魂的。这不是从心里去爱，因为良心不是魂的一部分，乃是心的一部分（彼得前书生命读经，一四二至一四四页）。

参读：生命的认识，第十三至十四篇。

brotherly love is brotherly love that is genuine, without pretense; it is brotherly love without any kind of mask. In 1 Peter 1:22 the adjective unfeigned is very important. It indicates that through the purification of our soul, all the masks have been taken away.

If a brother takes in dissenting thoughts concerning the Lord’s recovery, he may still love the brothers, but that love will be feigned. This means that it will be love with a mask.... If he lives with others in a brothers’ house, he may apparently still love those brothers. But he does not have an unfeigned love, a love without a mask, for them. However, if he decides to obey the truth and by that obedience purifies his soul, this purification will result in unfeigned brotherly love.

Many times the saints may put on masks in the church life. They may love one another, but it is a love with a mask. The reason for this feigned love is that these saints have not purified their souls. They have not girded up the loins of their mind, concentrated their emotion, and made a strong decision with their will concerning the recovery. Therefore, everything they do is with a mask. They may realize that as long as they are in the church life they need to behave in a loving way. But inwardly they are doubting, and their souls, including the mind, the emotion, and the will, have been polluted. These saints need to purify their souls by obeying the truth.

When we have purified our souls by our obedience to the truth, we can love one another from the heart fervently. In verse 22 we have both the purifying of the soul and love from the heart. To love from the heart is to have a love that comes not only from the parts of the soul but also from the conscience. Our conscience testifies that we love the brothers with an unfeigned love. When our conscience has this kind of testimony, we love from the heart. But if our conscience does not confirm our love or testify concerning it, then our love is merely from the soul. It is not a love from the heart, because the conscience is not part of the soul, but is part of the heart. (Life-study of 1 Peter, pp. 118-120)

Further Reading: CWWL, 1953, vol. 3, “The Knowledge of Life,” chs. 13-14

第三周■周六

晨兴喂养

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

二八 20 “凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。”

神的创造、人的堕落、神成肉体、神的分赐，这四大点就是圣经中的主要真理，从神的创造到新耶路撒冷。…我们必须把这些真理当作福音传给人。…如果我们讲得清楚，讲得透亮，讲得有条理，人人都会懂；若是讲得马马虎虎，模棱两可，任何人也不懂。所以，我们里面若真有负担，愿意主的恢复在各地开展，仅仅传基督教浅显的福音是不够的；我们必须将圣经中的主要真理，当作福音传给人。为此，我们务必好好学习（李常受文集一九八四年第五册，五一二页）。

信息选读

现在教育水准普遍提高，人的思想、逻辑也普遍进步、丰富；并且多少都有些哲学概念，会思考人生的种种问题，心理层面的需要相当的高。…我们若传讲这四大真理，人会欢迎，因为这会更符合他们里面的光景，把他们里面对人生思考的兴趣提高，同时能给他们一个最高的答案，叫他们真正明白人生的意义。如果有人因此得救，那就是超级的得救。

WEEK 3—DAY 6

Morning Nourishment

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

These four great points—God’s creation, man’s fall, God’s becoming flesh, and God’s dispensing—are the major truths in the Bible from God’s creation to the New Jerusalem....We must preach these truths as the gospel to others.... If we speak clearly, plainly, and logically, then everyone will be able to understand. If we speak clumsily and ambiguously, then no one will be able to understand. Therefore, if we have the burden within that the Lord’s recovery would spread to every place, it is not enough just to preach the superficial gospel of Christianity. We must announce to people the major truths in the Bible as the gospel. For this reason we must study them diligently. (CWWL, 1984, vol. 5, “Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord’s Recovery,” p. 391)

Today’s Reading

In general, the educational level among people today has been raised, and people’s reasoning and logic skills are more advanced and enriched than in the past. Furthermore, most people have some philosophical ideas and are able to ponder over all kinds of questions related to human life, questions requiring high levels of psychological reasoning.... If we preach these four great truths, people will be appreciative because these truths will match their inner condition, raising their interest and their thinking concerning human life, as well as providing them the highest answers to the true meaning of human life. If someone is saved as a result of this, his salvation will be a surpassing salvation.

我们相信唯有如此，才能带进主的再来，才能应付今天这个虚空的人群社会。社会文明和发展的结果，是人里面无尽的虚空；唯有主恢复中这些高超的真理，能填满人里面的虚空。所以我们当负起这个责任，好好学习真理，到一个地步能讲解真理，传扬真理，那就是…高品的传福音。保罗说，神给他一个使命，差他去传福音，并且教导人真理（提前二7）。今天这使命也同样赐给你我，盼望我们都接受这个使命，积极向人传福音，并教导人真理。

我们…不要再去讲说福利平安等肤浅的福音。…正确的福音乃是告诉人，这位独一的神，三而一的神，父、子、灵，祂成为肉体，死在十字架上，成功了救赎，并且复活，成了赐生命的灵。这赐生命的灵就是那经过种种过程之三而一的神。…当人悔改、相信祂时，祂就进到人里面，使人得生命，得生命的供应。祂在人里面是素质的灵，在人身上是经纶的灵；祂要如此与人成为一灵，人也要和祂成为一灵。结果人就有真正的喜乐、满足，得着人生的真谛实意。这是高品的福音，是我们应该到处向人宣扬的。

当我们这样传扬、讲说时，我们里面素质的灵会充满我们，外面经纶的灵也会充溢我们。…这时我们所过的生活，必然是爱、光、圣、义的生活；我们自然就活出了神的形像。这是真正的属灵，是真正的圣别，也是真正的得胜；最终这就是荣耀。这荣耀将会扩大为国度，终极完成于新耶路撒冷。这就是神那中心奥秘之真理的完成（李常受文集一九八四年第五册，五一三、五二六至五二七页）。

参读：倪柝声文集第三辑第十一册，第十二篇；主工人的性格，第十章。

We believe that this is the only way we can bring the Lord back as well as meet the need of human society in its present vain condition. The result of society's civilization and progress has been an unremitting emptiness within man. Only the high truths in the Lord's recovery can fill up this emptiness. Therefore, we should bear this burden to diligently study the truth to the extent that we can expound the truth and announce the truth….This is the preaching of the high gospel. Paul says that God had commissioned him to preach the gospel and to teach the truth (1 Tim. 2:7). In the same way, this commission has been given to us today. I hope that we would all receive this commission to actively preach the gospel and teach the truth.

We should no longer speak the superficial gospel of peace and prosperity.... The proper gospel is to tell others that the only God, who is the Triune God—the Father, Son, and Spirit—became flesh, died on the cross to accomplish redemption, and resurrected to become the life-giving Spirit. This life-giving Spirit is the processed Triune God….When man repents and believes into Him, immediately He enters into man to be man's life and life supply. He is in man as the essential Spirit and upon man as the economical Spirit. In this way He becomes one spirit with man, and man also becomes one spirit with Him. The result is that man possesses real joy, satisfaction, and the true meaning of human life. This is the high gospel that we should announce everywhere.

When we preach and speak in this way, the essential Spirit will fill us inwardly, and the economical Spirit will fill us outwardly....The life we live will be a life of love, light, holiness, and righteousness, and we will spontaneously live out God's image. This is true spirituality, true holiness, and true overcoming. Ultimately, this is glory, which will expand to become the kingdom, consummating in the New Jerusalem. This will be the completion of the truth of God's central mystery. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 391-392, 401-402)

Further Reading: CWWN, vol. 57, ch. 12; CWWN, vol. 52, "The Character of the Lord's Worker," ch. 10

第三周诗歌

补452

宝贵信仰交付我们

（英1285）

降 E 大调　　4/4

1 | 3 · 3 4 3 2 1 | 6 5 5 3 | 5 · 5 6 5

一 宝 贵 信 仰 已 经 一 次 永 远 交 付

4 3 | 2 — — 4 | 3 · 3 4 3 2 1 | 6 5 5 3 |

圣 徒， 持 守 信 仰、 竭 力 争 辩 乃

5 · 5 6 5 4 2 | 1 — — 1 1 | 1̇ 1̇ · 1̇ 7 6 |

是 我 们 托 付。（副）我 们 深 知 所 信 的

6 5 · 5 6 5 | 5 4 · 4 5 4 | 4 3 — 1 |

是 谁，并 且 凭 信、爱，借 内 住 圣 灵， 保

1̇ 1̇ · 1̇ 7 6 | 6 5 — 5 5 | 7 · 6 7 5 | 1̇ — — ‖

守 那 美 好 的 托 付—健 康 话 语 的 规 范。

二 美好托付务必持守，　　绝不稍微偏离；
这是神经纶的标的，　　是主恢复目的。

三 当用清洁无亏良心　　持守信仰奥秘；
行事为人庄重、圣别，　　只求得主欢喜。

四 健康话语善美规范，　　凭信和爱持守；
不同教训、虚空言谈，　　弃绝，一概不留！

五 传讲健康纯全教训—　　合乎敬虔真理；
保守托付，持定信仰，　　生活圣别无比！

六 主，使我们忠于所托，　　殷勤教导、传扬；
言语、为人、爱、信、纯洁，　　都作信徒榜样。

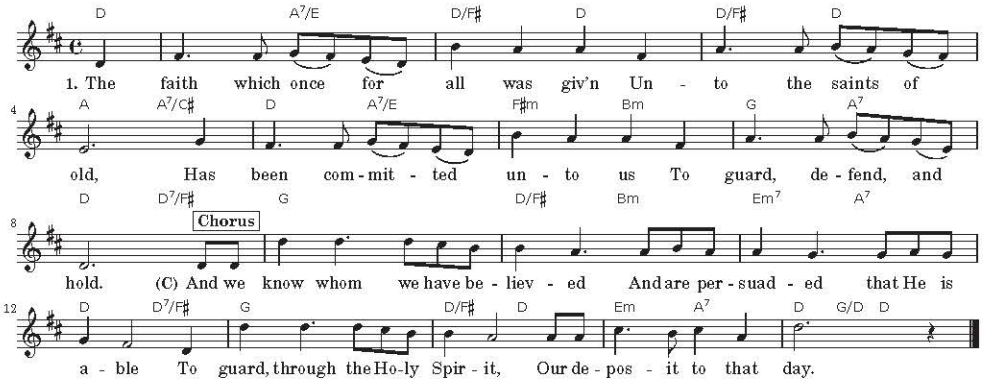
WEEK 3 — HYMN

The faith which once for all was giv'n

Spiritual Warfare — Guarding the Deposit

1285

D A7/E D/F♯ D D/F♯ D
1. The faith which once for all was giv'n Un - to the saints of
A A7/C♯ D A7/E F♯m Bm G A7
old, Has been com - mit - ted un - to us To guard, de - fend, and
D D7/F♯ G D/F♯ Bm Em7 A7
Chorus
hold. (C) And we know whom we have be - liev - ed And are per - suad - ed that He is
D D7/F♯ G D/F♯ D Em A7 D G/D D
a - ble To guard, through the Ho-ly Spir - it, Our de - pos - it to that day.



2. This good deposit is the mark
Of God's economy,
Without it we will miss the aim
Of His recovery.

3. The myst'ry of the common faith,
A conscience pure requires;
A holy, separated life
For us the Lord desires.

4. This outline of the healthy words,
In faith and love we'll hold;
All different teaching, fruitless talk,
Reject with spirit bold.

5. Oh, healthful teaching, wholesome words:
The truth of godliness!
Oh, good deposit, common faith,
And life of holiness!

6. Lord, make us now those faithful men
Who pass on what we've heard;
Make us examples of the saints
In spirit, faith, and word.

第三周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: