第三週

爲着完成神聖的經綸，被眞理構成，並對眞理的路以及眞理的推廣絕對

詩歌：112

讀經：約八 12，32，約壹一 5～8，約叁 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

綱要

【週一】

壹 神在祂經綸裏的心意，乃是要將基督同祂一切的豐富分賜到神所揀選的信徒裏，爲着構成基督的身體，就是召會，以彰顯經過過程並終極完成的三一神—弗三 8～10。

貳 爲着完成神聖的經綸，我們需要被眞理構成—約壹二 4，約貳 1～2：

一 被眞理構成就是得着神聖啓示的內在元素作到我們裏面，成爲我們的構成成分、內在的所是和生機的構成—約壹一 8，四 6，五 6。

二 那構成到我們裏面扎實的眞理，就在我們裏面成爲常時、長期的滋養—提前四 6。

三 眞理若作到我們裏面，構成到我們的所是裏，我們就能保護神的神性之豐富的權益，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

終極的成就—啓二一 12 上，17。

【週二】

四 每一個得救的人對眞理—神話語中所啓示的一切眞實事物—都該有完全的認識，完整的領會—提前二 4，四 3，提後二 25，三 7。

五 對眞理完全的認識就是對眞理的透徹領畧，對我們藉信所領受一切屬靈、神聖事物的實際，一種完全的承認並珍賞—多一 1，帖後二 13。

【週三】

六 主的話，祂的眞理，是在聖經裏，但聖經需要正確的解釋；爲此我們需要生命讀經—提後二 15。

七 我們必須付代價學習眞理—箴二三 23：

1 我們必須進入聖經內在的意義，好找出主所說的，以及祂所要的—約八 12。

2 我們沒有權發明甚麼；反之，我們乃是發現在聖經裏所有的。

3 我們學習眞理以後，還必須經歷基督，好使祂能成爲我們的實際；這樣，我們向人講說時，就不會給他們知識或道理，乃會將基督供應他們—弗三 16～17，四 15，21。

八 我們都需要蒙拯救，不在神聖眞理的表面溜冰；我們必須藉着與主一同勞苦而與祂合作，深入祂奇妙新約經綸之眞理的深處—三 9。

九 那些被眞理構成的人，對召會乃是一大祝福—羅九 1，十五 29。

【週四】

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 爲着完成神聖的經綸，我們需要對神聖眞理的路絕對—彼後二 2：

一 眞理的路就是基督徒按着眞理生活的途徑；這眞理乃是新約內容的實際—2 節。

二 眞理的路就是正路；走正路就是過正直的生活，沒有彎曲偏斜—15 節。

三 眞理的路就是義路；走義路就是過着與神與人都是對的生活，一種能照着神的公義，爲着神公義的國，接受神行政審判的生活—21，9 節，太五 20，羅十四 17。

四 眞理的路就是『這道路』，指在神新約經綸裏主完全的救恩—徒九 2：

1 這道路就是神藉着基督的救贖和那靈的塗抹，將祂自己分賜到信徒裏面的路—弗一 7，約壹二 27。

2 這道路就是信徒有分於神並享受神的路—彼後一 4。

3 這道路就是信徒藉着享受神而在靈裏敬拜祂，並藉着與受逼迫的耶穌是一而跟從祂的路—約四 24，來十三 12 ～ 13。

4 這道路就是信徒被帶進召會中，並被建造在基督的身體裏，爲耶穌作見證的路—林前一 2，十二 27，啓一 2。

【週五】

五 走眞理的路就是我們因着順從眞理，潔淨自己的魂；這眞理是聖別人的眞理，也就是神實際的話—彼前一 22，約十七 17：

1 我們的魂因着順從眞理而得潔淨，就全人專注於神，使我們的全心、全魂並全心思都愛祂—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 我們的魂這樣得着潔淨，結果就是愛弟兄沒有假冒，從心裏熱切的愛神所愛的人—約壹五 1。

【週六】

肆 爲着完成神聖的經綸，我們需要對神聖眞理的推廣絕對—太二四 14，二八 19：

一 福音包括聖經中所有的眞理；全本聖經就是神的福音—弗一 13，西一 5：

1 召會今天獨一的託付就是傳揚福音，其內容就是眞理—太二四 14，弗一 13，西一 5。

2 我們傳揚眞理乃是傳揚高品的福音—可十六 15，提前二 4。

3 神福音的最高點乃是神成爲人，爲要使人在生命和性情上，但不在神格上，成爲神—羅一 3 ～ 4，八 3，29。

二 主已將祂寶貴的眞理賜給我們，讓我們不僅向信徒，也向不信者傳佈眞理；地上每一個人都需要聽見眞理—約十八 37 下。

三 主吩咐我們要去，使萬民作祂的門徒，好終結現今的世代—太二八 19 ～ 20。

四 我們需要在學習眞理、應用眞理、講說眞理、並推廣眞理上，與主是一—亞八 16。

五 今天我們若要開展主的恢復，就必須認識眞理的各方面，並且會講解眞理—林後四 2，約叁 3～4，8。

六 傳佈神聖的眞理，會帶進主的復興；按照以賽

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;

亞十一章九節，復興的來臨是因爲『對耶和華的認識充滿徧地，好像水充滿洋海一般』。

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.”

第三週■週一

晨興餧養

約貳 2『愛你們是因眞理的緣故，這眞理存在我們裏面，也必永遠與我們同在。』

提前四 6『你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餧養。』

許多聖徒和我們聚會多年了，但他們還沒有進入主恢復中基本的內在元素。…多年來我參加〔基督教〕崇拜，聽道，上主日學，但幾乎沒有甚麼東西進入我裏面。當然，有些聖經故事和傳統基督教的作法，的確進入我裏面…；但是沒有眞理，沒有生命，沒有靈，也沒有實際進入我裏面。…我們都必須承認，一年又一年，許多聖徒和我們一同聚會，但今天你把他們核對一下，會發現沒有多少神聖啓示的內在元素眞正作到並構成到他們裏面。不僅在生命的事上，就是在眞理的事上，也沒有太多內在的元素作到聖徒裏面。我的確擔心，我們中間沒有太多人能充分的陳明某些眞理（李常受文集一九八四年第二册，三九六頁）。

信息選讀

你必須鑽研恢復本帶註解並生命讀經的信息。要在眞理上得建立，不是一項容易的工作。你必須研讀經文和每一個註解。若是可能，查考串珠也有幫助。然後你需要研讀生命讀經的信息。你進入這些信息，不可以像閱讀報紙或參考書一樣。你必須把恢復本的經文帶着註解並生命讀經的信息，當作教

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

科書。因着這是我的著作，我曉得它的性質。我和你們交通這事，是要讓你們曉得我們的書撰寫的方式。倘若你僅僅輕率的閱讀，你無法進入其中。你必須把它們當作教科書來研讀。

倘若你僅僅讀生命讀經，你只會得着暫時的滋養。那對你只會成爲一種靈感。靈感好像空中的蒸氣。但是當我們所讀的在我們裏面成爲眞理，這種滋養便永遠存留。我所得着的並非總是靈感，像蒸氣一樣。我從主所得着的常是扎實的眞理，因此它留在我裏面，一直滋養我。你必須有眞理。要眞理進入你裏面，惟一的路是經過你的思考。那樣它就留在你的記憶裏。如果你不明白，眞理就無法進入你裏面。…如果眞理進入你的記憶裏，它就成了常時、長期的滋養。這樣，你就有眞理的儲存，你就是一個常時在滋養之下的人。到那時候你就曉得如何向別人陳明眞理，不是僅僅激發或激動人，而是使人扎實，得着眞理的構成。

雖然滋養的結果是永遠的，但滋養的本身只是暫時存留。然而，一旦把眞理構成到人裏面，眞理會永遠存留，而眞理的存留就是它的供應。我們最終的需要乃是這種帶着眞理的教育，這是眞正扎實、活潑、存在的東西。我們需要這個。不要盼望一夜成功，好像製造人造花的工廠，一夜之間生產出許多花朵來。在眞正的苗圃或花園種植花草，需要時間。不要以爲我們能作快速的工作。也許你以爲在兩年之內，召會會增加許多人。然而，這些人也許多半是空洞的。這是洋菇式的發展。我們必須藉生命並藉眞理漸漸長大的路，來照顧召會（李常受文集一九八四年第二册，四〇二至四〇三、四三一至四三二頁）。

參讀：約翰壹書生命讀經，第五、七、九至十一、十七至十八、二十二、二十八、三十二篇；眞理信息，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

第三週■週二

晨興餧養

提前二3～4『這在我們的救主神面前，是美好且蒙悅納的。祂願意萬人得救，並且完全認識眞理。』

帖後二13『主所愛的弟兄們，我們應當常爲你們感謝神，因爲祂從起初揀選了你們，叫你們藉着那靈的聖別，並你們對眞理的信，可以得救。』

〔根據〕提前二章四節，…神願意人人都具備兩件事：救恩以及完全認識眞理。已往我們顧到了救恩，但我們忽畧了完全認識眞理。請注意，照希臘原文，本節不是說人只該認識眞理，而是該完全認識眞理。…對眞理有完全的認識，就是完全認識眞理。這樣認識眞理是一種保護（李常受文集一九七八年第三册，四〇四頁）。

信息選讀

在永遠裏神揀選我們，是要達到一個目標。這個目標就是祂的救恩，而祂的救恩是在兩件事上：在那靈裏，以及對眞理的信上〔參帖後二13〕。

在對眞理的信上聖別是非常主觀的。信是對看不見之景物（眞理）的反應、實化。現在我們不僅有對眞理的認識，也有對眞理的信；我們對於客觀上所認識的眞理有了反應。…我們學習這些眞理，聽見這些眞理，就會有聽信仰（加三2、5）。景物（眞理）和看見（信）對於照相機（我們）是客觀的，但光（那靈）把景物帶給相機裏的底片（我們的靈），看見和景物對相機就都成爲主觀的了。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

機裏面的快門打開，光就把景物帶給底片。在我們裏面，那將眞理的景物帶進我們靈裏的動作（快門的打開），乃是信。這就是對眞理的信。

現在我們不僅有眞理作爲客觀的景物，也有對眞理的信。在這對眞理的信上，我們正在得救。我們每天的救恩乃是在這信裏，在對於眞理之景物的反應裏。我們都缺少對眞理的信所帶來的異象。…一切的問題都來自缺少清楚、適切的異象。…聖經對我們〔可能〕是蒙蔽的，正如許多猶太人誦讀舊約的時候，聖經對他們是蒙蔽的一樣（林後三15）。…眾召會中所有的領頭人都負有重大的責任，我確信我們在審判臺前都要爲眾召會負責。在審判臺的光中，我們必須恐懼戰兢，惟恐躭誤聖徒們，或給他們任何蒙蔽。我們需要向聖徒們陳明眞理，將正確的眞理、正確的景物服事到他們裏面。主在審判臺前也許會問我們：『你是召會中的領頭人，你有沒有從我的子民中除去帕子？你有沒有給他們看見聖經六十六卷書中神聖啓示的最佳景物？』主若是這樣與我們核對，我們要說甚麼？

首先，我們需要眞理的認識。我們需要有人講說眞理。羅馬十章十七節告訴我們：『信是由於聽，聽是藉着基督的話。』我們必須傳講、述說主話。這種傳講、述說主話產生聽見，而聽見會在別人裏面產生反應。這種反應就是信的動作（如同相機的快門打開），把你所說的印在聽話之人的靈裏。…我們都需要蒙拯救，不在神聖眞理的表面溜冰。我們必須藉着與主一同勞苦而與祂合作，深入祂奇妙新約經綸之眞理的深處（李常受文集一九八五年第三册，六八七、六九一至六九三頁）。

參讀：長老訓練第六册，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

第三週■週三

晨興餧養

弗四 15『惟在愛裏持守着眞實，我們就得以在一切事上長到祂，就是元首基督裏面。』

21『如果你們眞是聽過祂，並在祂裏面，照着那在耶穌身上是實際者，受過教導。』

關於眞理，我們需要明白，需要講解；關於基督，我們需要經歷，然後把我們所經歷的供應給人。這裏的基督不是客觀的，遠坐在諸天之上的一位，乃是我們主觀經歷，作我們生命的一位。所以，經歷基督就是經歷生命，供應基督也就是供應生命（李常受文集一九八四年第五册，五二八頁）。

信息選讀

只有眞理而沒有經歷，是空洞的，所以我們都得有經歷。…眞理就是神，神就是基督。所以對於眞理，我們不能只有道理上的認識，還必須有經歷。換句話說，我們必須經歷基督。

學習眞理之後，我們還得經歷基督，使基督變作我們的實際。這樣，當我們向人講說時，就不會給他們知識或道理，乃會將基督供應他們。…正確的實行是我們都要學習會講基督，然後把基督供應給人。

行傳五章四十二節說，早期的門徒乃是把耶穌基督當作福音來傳講。他們傳講的，不是空洞的道理，也不是飄渺的福音，而是一位活的耶穌基督，祂是福音的實際和內容。所以當他們這樣傳講之後，人一接受福音，自然就得着了這位耶穌基督。

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.

保羅在以弗所三章八節說，他將基督那追測不盡的豐富，當作福音傳給人。…比方保羅告訴人，基督有神性，又有人性（羅一３～４）；這意思是，祂是神，又是人；祂有一切神的屬性和人的美德；這就是基督的豐富。不僅如此，祂還經過人生，瞭解人生一切的磨難，並且忍受了一切苦楚。之後，祂上到十字架去受死；在祂的死裏結束了一切，並爲我們完成救贖。接着祂又從死裏復活，成了賜生命的靈。這賜生命的靈就是三而一的神，父在裏面，子在裏面，靈也在裏面；父、子、靈一切的屬性，如愛、光、聖、義、生命、能力、權柄、平安、喜樂等，都包括在其中，是追測不盡的豐富。然而這些豐富如何能成爲人實際的經歷？我們如何在傳講時，供應這樣一位基督給人？

我們必須告訴人，這一位具有追測不盡之豐富的基督，今天就是賜生命的靈；…這靈是無所不在的，就在我們心裏，在我們口裏。我們只要認罪、悔改、呼求主耶穌的名，口一張開，心裏一信，這位靈就進到我們裏面。這位靈一進來，祂一切的豐富也都帶來了。從這時起，我們只要天天呼求祂，呼吸祂，享受祂，就能使這些豐富成爲我們的經歷；愛、光、聖、義等屬性，就都成了我們的美德。然後我們會發現，我們的愛是無窮無盡的，忍耐是最長久、最高超的，能力是最剛強的。不僅如此，我們還要與人一同禱告。…這就是把基督供應給人的路，先對人傳講眞理，先將基督清楚的說給人，然後與人一同禱告，將我們所傳講的，在靈裏實際的供應人，使人得着我們所傳的這位基督（李常受文集一九八四年第五册，五三〇至五三一、五三五至五三六頁）。

參讀: 新約總論，第七至八、十、八十、八十九篇；約翰二書生命讀經，第一至二篇；約翰三書生命讀經，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

第三週■週四

晨興餧養

彼後二2『也有許多人將要隨從他們的邪蕩，叫眞理的路因他們的緣故被毀謗。』

彼前一22『你們既因順從眞理，潔淨了自己的魂，以致愛弟兄沒有假冒，就當從清潔的心裏彼此熱切相愛。』

在彼後二章二節…眞理的路就是基督徒按着眞理生活的途徑；這眞理乃是新約內容的實際（提前二4，三15，四3，提後二15、18，多一1）。這途徑按其各種美德有其他的名稱，如正路（彼後二15，參來十二13）、義路（彼後二21，太二一32）、平安的路（路一79，羅三17）、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（約一23，徒十八25）、這道路（九2，十九9、23，二二4，二四22）；並被毀謗爲異端的道路（二四14）。

眞理的路會因假教師的緣故被毀謗。既然眞理的路是實際的路，而實際的路是神經綸的路，這就是說，假教師會使新約的整個啓示被毀謗（彼得後書生命讀經，九二至九三頁）。

信息選讀

我們的魂得潔淨，乃是那靈聖化我們的性情，使我們在神聖別的性情裏過聖別的生活（彼前一15～16）。這比洗罪（來一3）和洗淨（約壹一7）還要深。後二者是洗淨我們外面的所作，前者是潔淨我們裏面的所是—魂，如以弗所五章二十六節話中之水的洗滌。

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.

要領會因順從眞理潔淨自己的魂是甚麼意思，我們必須清楚彼前一章二十二節裏眞理的意思。這裏的眞理是聖別人的眞理，就是神實際（眞理）的話（約十七 17）。彼前一章二十二節眞理的意思不是道理。眞理是包含在神的話裏，並藉着神的話所傳輸的實際。例如，約翰三章十六節說，『神愛世人。』這是神聖的話。然而，這話對許多讀本節的人僅僅是道理，對我們卻不該是這樣。只在道理上讀本節，就是有天然的領會。…我們若要越過天然的領會來看本節，就需要摸着在這簡短的話裏所包含，並藉着這話所傳輸的實際。我們讀『神愛世人』時，需要問自己，我們有沒有經歷這愛。我們該說，『神愛世人。這「世人」包括我麼？這話的意思是神愛我麼？』任何這樣讀本節的人，就必得救。這樣的人會說，『神阿，我何等感謝你，世人包括我。你愛世人，意思就是你愛我。』這就是把約翰三章十六節當作眞理，當作實際，而不僅僅當作道理。

提前三章十五節說，召會是活神的家。本節包含道理，但對我們這不該僅僅是道理。保羅說到召會是活神的家，這話該是眞理、實際。我們需要問:『我所在之地的召會是活神的家麼？』我們若這樣讀本節，就會接觸實際、眞理。眞理是包含在神的話裏，並藉着神的話傳輸給我們的扎實內容、實際。

〔在彼前一章十三節，〕彼得…囑咐我們要束上我們心思的腰，謹慎自守。我們不該允許我們的心思遊蕩，我們也不該醉酒或被麻醉。…束上我們的心思，實際上就是潔淨我們的魂。每當我們的心思遊蕩的時候，我們的魂就不潔淨。異議的思想使我們的心思遊蕩。…我們的心思開始遊蕩，我們的魂就成爲不潔的。…我們潔淨自己的魂，乃是藉着束上我們的心思，並將其定準在一件事上，不允許它遊蕩（彼得前書生命讀經，一三五、一三七至一三八、一四〇至一四一頁）。

參讀：彼得後書生命讀經，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

第三週■週五

晨興餧養

可十二 30『你要全心、全魂、全心思並全力，愛主你的神。』

約壹五 1『凡信耶穌是基督的，都是從神生的；凡愛那生他的，也愛從祂生的。』

神不會爲我們潔淨我們的魂。我們需要因順從我們所聽見、所接受的眞理而自己這樣作。假定有一位弟兄對於主的恢復掙扎了一段時間。至終，因着神的憐憫和聖別的靈在他裏面的運行，他就宣告：『讚美主！我的心思爲着一個目標束上了。我的情感完全定在一個人位，就是主自己身上。我沒有其他愛的對象。所以，我的意志跟着作剛強的決定：我爲着主，我也爲着主的恢復。我不在意別的。』這就是順從眞理。…這眞理是在神聖別人的話裏所傳輸的（彼得前書生命讀經，一四一至一四二頁）。

信息選讀

在彼前一章二十二節彼得說，我們因順從眞理，潔淨了自己的魂，以致愛弟兄沒有假冒。我們的魂既得着潔淨，全人專注於神，使我們的全心、全魂並全心思都愛祂（可十二 30），結果就是愛弟兄沒有假冒，從心裏熱切的愛神所愛的人。首先，神的重生產生聖別的生活，然後，祂的聖化（潔淨）產生了弟兄相愛。

『沒有假冒』這辭…的意思是不裝假或不假冒爲善。…假冒某件事，就是戴假面具，隱藏我們眞正的

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

感覺。…愛弟兄沒有假冒，就是眞實、沒有裝假的愛弟兄，沒有戴任何一種假面具的愛弟兄。在彼前一章二十二節，『沒有假冒』一辭非常重要。這辭指明藉着我們的魂得潔淨，所有的假面具已被除去。

一位弟兄若接受了對於主的恢復異議的思想，他也許仍然愛弟兄，但那個愛是假冒的；這就是說，那將是戴着假面具的愛。…他若與別人一同住在弟兄之家，表面看來他也許仍然愛那些弟兄，但他對他們的愛不是沒有假冒的愛，沒有假面具的愛。然而，他若定意順從眞理，並且因順從潔淨自己的魂，這潔淨的結果就是愛弟兄沒有假冒。

許多時候聖徒們在召會生活中也許戴上假面具。他們也許彼此相愛，但那是戴着假面具的愛。這些聖徒的愛是假冒的，因爲他們沒有潔淨自己的魂。他們沒有爲着主的恢復束上他們心思的腰，使他們的情感專注，並且用意志下定決心；所以，他們所作的一切都有假面具。他們也許領悟，只要他們在召會生活裏，他們就需要憑愛行事爲人。但他們裏面在疑惑，他們的魂，包括心思、情感和意志，受了污染。這些聖徒需要因順從眞理，潔淨自己的魂。

我們因順從眞理潔淨了自己的魂，就能從心裏彼此熱切相愛。二十二節說到潔淨魂，也說到從心裏去愛。從心裏去愛，就是有一種不但來自魂的各部分，也來自良心的愛。我們的良心見證我們是以沒有假冒的愛來愛弟兄。我們的良心有這樣的見證，我們就是從心裏去愛。但我們的良心若沒有證實我們的愛，或見證這愛，那麼我們的愛就僅僅是來自魂的。這不是從心裏去愛，因爲良心不是魂的一部分，乃是心的一部分（彼得前書生命讀經，一四二至一四四頁）。

參讀：生命的認識，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

第三週■週六

晨興餧養

太二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期纔來到。』

二八 20『凡我所吩咐你們的，無論是甚麼，都教訓他們遵守；看哪，我天天與你們同在，直到這世代的終結。』

神的創造、人的墮落、神成肉體、神的分賜，這四大點就是聖經中的主要眞理，從神的創造到新耶路撒冷。…我們必須把這些眞理當作福音傳給人。…如果我們講得清楚，講得透亮，講得有條理，人人都會懂；若是講得馬馬虎虎，模稜兩可，任何人也不懂。所以，我們裏面若眞有負擔，願意主的恢復在各地開展，僅僅傳基督教淺顯的福音是不彀的；我們必須將聖經中的主要眞理，當作福音傳給人。爲此，我們務必好好學習（李常受文集一九八四年第五册，五一二頁）。

信息選讀

現在教育水準普徧提高，人的思想、邏輯也普徧進步、豐富；並且多少都有些哲學概念，會思考人生的種種問題，心理層面的需要相當的高。…我們若傳講這四大眞理，人會歡迎，因爲這會更符合他們裏面的光景，把他們裏面對人生思考的興趣提高，同時能給他們一個最高的答案，叫他們眞正明白人生的意義。如果有人因此得救，那就是超級的得救。

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.

我們相信惟有如此，纔能帶進主的再來，纔能應付今天這個虛空的人羣社會。社會文明和發展的結果，是人裏面無盡的虛空；惟有主恢復中這些高超的眞理，能填滿人裏面的虛空。所以我們當負起這個責任，好好學習眞理，到一個地步能講解眞理，傳揚眞理，那就是…高品的傳福音。保羅說，神給他一個使命，差他去傳福音，並且教導人眞理（提前二7）。今天這使命也同樣賜給你我，盼望我們都接受這個使命，積極向人傳福音，並教導人眞理。

我們…不要再去講說福利平安等膚淺的福音。…正確的福音乃是告訴人，這位獨一的神，三而一的神，父、子、靈，祂成爲肉體，死在十字架上，成功了救贖，並且復活，成了賜生命的靈。這賜生命的靈就是那經過種種過程之三而一的神。…當人悔改、相信祂時，祂就進到人裏面，使人得生命，得生命的供應。祂在人裏面是素質的靈，在人身上是經綸的靈；祂要如此與人成爲一靈，人也要和祂成爲一靈。結果人就有眞正的喜樂、滿足，得着人生的眞諦實意。這是高品的福音，是我們應該到處向人宣揚的。

當我們這樣傳揚、講說時，我們裏面素質的靈會充滿我們，外面經綸的靈也會充溢我們。…這時我們所過的生活，必然是愛、光、聖、義的生活；我們自然就活出了神的形像。這是眞正的屬靈，是眞正的聖別，也是眞正的得勝；最終這就是榮耀。這榮耀將會擴大爲國度，終極完成於新耶路撒冷。這就是神那中心奧祕之眞理的完成（李常受文集一九八四年第五册，五一三、五二六至五二七頁）。

參讀：倪柝聲文集第三輯第十一册，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

第三週詩歌

補452

寶貴信仰交付我們

（英1285）

降 E 大調　　4/4

E♭　　A♭ E♭　　A♭
1 | 3 · 3 4 3 2 1 | 6 5 5 3 | 5 · 5 6 5
一 寶 貴 信 仰 已 經 一 次 永 遠 交 付

B♭　　E♭　　A♭ E♭
4 3 | 2 – – 4 | 3 · 3 4 3 2 1 | 6 5 5 3 |
聖 徒, 持 守 信 仰、 竭 力 爭 辯 乃

B♭7　　E♭　　A♭
5 · 5 6 5 4 2 | 1 – – 1 1 | 1̇ 1̇ · 1̇ 7 6 |
是 我 們 託 付。 (副) 我 們 深 知 所 信 的

E♭　　Gm B♭7　　E♭
6 5 · 5 6 5 | 5 4 · 4 5 4 | 4 3 – 1 |
是 誰, 並 且 憑 信、愛, 藉 內 住 聖 靈, 保

A♭　　E♭　　B♭7　　E♭
1̇ 1̇ · 1̇ 7 6 | 6 5 – 5 5 | 7 · 6 7 5 | 1̇ – – ‖
守 那 美 好 的 託 付—健 康 話 語 的 規 範。

二 美好託付務必持守, 絕不稍微偏離;
這是神經綸的標的, 是主恢復目的。

三 當用清潔無虧良心 持守信仰奧祕;
行事爲人莊重、聖別, 只求得主歡喜。

四 健康話語善美規範, 憑信和愛持守;
不同教訓、虛空言談, 棄絕,一概不留!

五 傳講健康純全教訓— 合乎敬虔真理;
保守託付,持定信仰, 生活聖別無比!

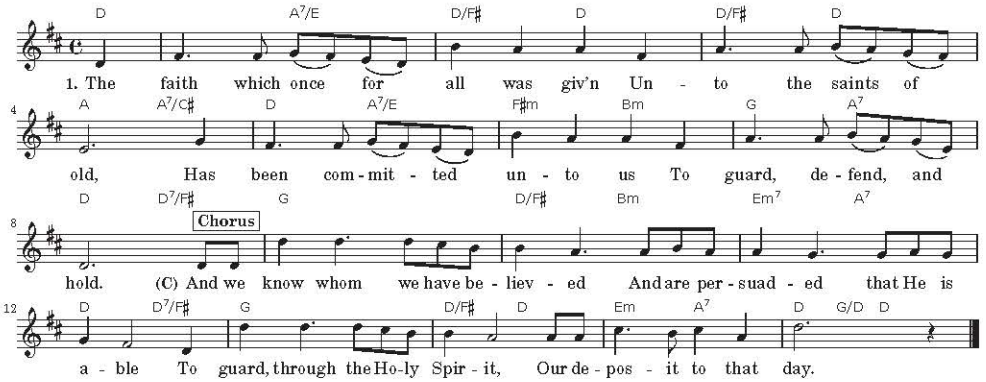
六 主,使我們忠於所託, 殷勤教導、傳揚;
言語、爲人、愛、信、純潔, 都作信徒榜樣。

WEEK 3 — HYMN

The faith which once for all was giv'n

Spiritual Warfare — Guarding the Deposit

1285


1. The faith which once for all was giv'n Un - to the saints of
old, Has been com - mit - ted un - to us To guard, de - fend, and
Chorus
hold. (C) And we know whom we have be - liev - ed And are per - suad - ed that He is
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.

第三週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: