

## 第三篇 完全認識真理

詩歌：579

讀經：提前二 4、7，三 15，四 3，提後二 15、25，三 7，多一 1

### 【週一】

壹 主的恢復乃是恢復真理的亮光—約壹一 5～6：

一 真理就是光的照耀，是神聖之光的彰顯—約八 12、32，約壹一 5～6：

- 1 真理是光的流出一約一 4、7、9，三 21，八 32。
- 2 沒有光的知識就是道理，但滿了光的知識乃是真理—約壹一 5～6，四 6。

二 聖經所啓示的真理，歷經各世代，已經被遺失、忽畧、誤會、誤解並錯誤應用—約十七 17：

- 1 主恢復的目標是要恢復聖經裏所啓示之事物的實際、生命、活力、力量、能力和衝擊力。
- 2 主恢復裏的真理乃是已過十九世紀以來所有真理的終極完成—提後二 2。

### 【週二】

## Message Three

## The Full Knowledge of the Truth

Hymns: 799

Scripture Reading: 1 Tim. 2:4, 7; 3:15; 4:3; 2 Tim. 2:15, 25; 3:7; Titus 1:1

### § Day 1

I. **The Lord's recovery is the recovery of the light of the truth—1 John 1:5-6:**

A. Truth is the shining of light, the expression of the divine light—John 8:12, 32; 1 John 1:5-6:

1. Truth is the issue of light—John 1:4, 7, 9; 3:21; 8:32.
2. Knowledge without light is doctrine, but knowledge full of light is truth—1 John 1:5-6; 4:6.

B. The truths as revealed in the Scriptures have been lost, missed, misunderstood, misinterpreted, and wrongly applied throughout the ages—John 17:17:

1. The goal of the Lord's recovery is to recover the reality, life, livingness, strength, power, and impact of the matters revealed in the Bible.
2. The truth in the Lord's recovery is the consummation of the truth of the past nineteen centuries—2 Tim. 2:2.

### § Day 2

三 我們需要得着真理作到我們裏面，並構成到我們全人裏面—約壹一8，二4，約貳1~2，約叁3~4:

- 1 由真理構成，就是得着神聖啓示內在的元素作到我們裏面，成爲我們的構成成分，我們內在的所是，我們生機的構成。
- 2 我們迫切需要活的真理，以產生召會，幫助召會存在，並建造召會—提前三 15。
- 3 構成到我們裏面扎實的真理，在我們裏面成爲一種常時並長期的滋養—四 6。
- 4 如果真理作到我們裏面並構成到我們裏面，我們就能保護神神性豐富的權益，以及祂終極的成就—啓二一 12 上、17。
- 5 主的話就是真理，乃是在聖經裏，但聖經需要正確的解釋—提後二 15。
- 6 我們需要付代價學習真理—箴二三 23。
- 7 真理本身是絕對的，我們必須對真理絕對—約貳1~2、4，約叁3~4、7~8。

### 【週三】

貳 神願意我們『萬人…完全認識真理』—提前二 4:

- 一 主的恢復乃是要恢復對真理完全的認識—7 節，四 3:
  - 1 召會的敗落源於對真理的忽畧。
  - 2 今天，主的恢復乃是完全恢復聖言中的神聖真理—約一 14、17，八 32。
- 二 保羅作使徒不僅是照着信仰，更是照着對真理的完全認識—提前二 4，多一 1:

C. We need to have the truth wrought into us and constituted into our being—1 John 1:8; 2:4; 2 John 1-2; 3 John 3-4:

1. 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.
2. There is the desperate need of the living truth to produce the church, to help the church to exist, and to build up the church—1 Tim. 3:15.
3. The solid truth that is constituted into us becomes in us a constant and long-term nourishment—4:6.
4. 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 attainments of His consummation—Rev. 21:12a, 17.
5. The Lord's word, the truth, is in the Bible, but the Bible needs the proper interpretation—2 Tim. 2:15.
6. We need to pay the price to learn the truth—Prov. 23:23.
7. The truth is absolute in itself, and we must be absolute for the truth—2 John 1-2, 4; 3 John 3-4, 7-8.

### § Day 3

II. God desires that we "all...come to the full knowledge of the truth"—1 Tim. 2:4:

- A. The Lord's recovery is to recover the full knowledge of the truth—v. 7; 4:3:
  1. The degradation of the church issued from the neglect of the truth.
  2. The Lord's recovery today is the full recovery of the divine truths in the holy Word—John 1:14, 17; 8:32.
- B. Paul was an apostle not only according to the faith but also according to the full knowledge of the truth—1 Tim. 2:4; Titus 1:1:

- 1 信乃是接受神為我們所計畫的一切、神為我們所作成的一切以及神所賜給我們的一切—提前一4，二7。
- 2 在提摩太前、後書中，保羅強調信徒需要完全認識真理—提前二4，四3，提後二25，三7。
- 3 對真理完全的認識就是對真理的透徹領畧，是對我們藉信所領受一切屬靈、神聖事物之實際的完全承認—提前四3。

### 三 所有的信徒都需要對真理有完全的認識並留於其中—3節：

- 1 每位信徒都有性能可以完全認識真理—二4。
- 2 對真理有完全的認識，就是充分的明瞭真理；這樣認識真理乃是保障。

## 【週四、週五】

### 四 所有的信徒都需要對主觀的真理有認識、有經歷並且絕對—約八32，十四6：

- 1 聖經中的真理有客觀的一面和主觀的一面—羅八34、10，西三1，一27。
- 2 客觀的真理是為着主觀的真理，主觀的真理是為着產生召會—約貳1～2、4，約叁3～4、7～9上。
- 3 主渴望恢復聖經中的主觀真理，就是關於三一神和召會之真理的主觀一面—約一14，十四16～20，提前六15～16，提後四22，三15～16。
- 4 約翰福音是一卷說到主觀真理的書，為着產生召會—四14，六57，十四16～17、20，三15～16。
- 5 主觀的真理是聯於那靈和生命，並且是用那靈和生

1. Faith is to receive all God has planned for us, all God has done for us, and all God has given to us—1 Tim. 1:4; 2:7.
2. In the books of 1 and 2 Timothy, Paul emphasizes the need of the believers to come to the full knowledge of the truth—1 Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7.
3. The full knowledge of the truth is a thorough apprehension of the truth, a full acknowledgement of the reality of all the spiritual and divine things that we have received through faith—1 Tim. 4:3.

### C. All the believers need to come to and be in the full knowledge of the truth—v. 3:

1. Every believer has the capacity to come to the full knowledge of the truth—2:4.
2. To have the full knowledge of the truth is to fully know the truth; knowing the truth in this way is a safeguard.

## § Day 4 & Day 5

### D. All the believers need to know, experience, and be absolute for the subjective truths—John 8:32; 14:6:

1. The truths in the Bible have both an objective aspect and a subjective aspect—Rom. 8:34, 10; Col. 3:1; 1:27.
2. The objective truths are for the subjective truths, and the subjective truths are for the producing of the church—2 John 1, 4; 3 John 3-4, 7-9a.
3. The Lord desires to recover the subjective truths in the Holy Scriptures—the subjective aspect of the truth concerning the Triune God and the church—John 1:14; 14:16-20; 1 Tim. 6:15-16; 2 Tim. 4:22; 3:15-16.
4. The Gospel of John is a book on the subjective truths for the producing of the church—4:14; 6:57; 14:16-17, 20; 3:15-16.
5. The subjective truths are linked to the Spirit and life and are constituted with

命構成的一羅八 2，林後三 6：

- a 那靈和生命就是主觀真理的本質；若沒有那靈和生命，就沒有主觀的真理。
- b 當我們憑那靈和生命活着，我們就有主觀真理的經歷—羅八 2、4、14。
- c 召會生活是我們經歷主觀真理的結果；當我們經歷主觀的真理，召會自然就產生了一 10 ~ 11 節，十二 4 ~ 5，十六 1、4 ~ 5，林前一 9、30，十五 45 下，六 17，一 2，十二 27。

## 【週六】

五 我們應當完全認識最高的真理，並對此絕對—羅八 3，一 3 ~ 4，十二 4 ~ 5：

- 1 最高的真理就是神在基督裏成爲人，爲要使人在生命、性情、構成和彰顯上成爲神，只是無分於神格，好使救贖的神與蒙救贖的人聯結、調和、合併在一起，成爲一個實體—約一 12 ~ 14，十四 20，啓二 1、10 ~ 11。
- 2 神聖啓示的高峯—聖經這『盒子』裏的『鑽石』—乃是一個啓示，就是神在基督裏成爲人，爲要使人在生命和性情上（但不在神格上）成爲神—撒下七 12 ~ 14 上，羅八 3，一 3 ~ 4，弗三 17 上。
- 3 神成爲人，是藉着成爲肉體；人成爲神，是藉着重生、聖別、更新、變化、模成和得榮—約三 5 ~ 6，一 12 ~ 13，羅六 19、22，十二 2，八 29 ~ 30。
- 4 惟有藉着神成爲人，使人成爲神，才能產生並建造基督的身體；這就是神所給我們神聖啓示的高峯—3 節，一 3 ~ 4，八 14 ~ 16，十二 4 ~ 5。

Spirit and life—Rom. 8:2; 2 Cor. 3:6:

- a. The Spirit and life are the substance of the subjective truths; without the Spirit and life we do not have the subjective truths.
- b. When we live by the Spirit and life, we have the experience of the subjective truths—Rom. 8:2, 4, 14.
- c. The church life is an issue of our experience of the subjective truths; when we experience the subjective truths, the church is spontaneously produced—vv. 10-11; 12:4-5; 16:1, 4-5; 1 Cor. 1:9, 30; 15:45b; 6:17; 1:2; 12:27.

## § Day 6

E. We need to fully know and be absolute for the highest truth—Rom. 8:3; 1:3-4; 12:4-5:

1. The highest truth is that in Christ God became man to make man God in life, nature, constitution, and expression but not in the Godhead so that the redeeming God and the redeemed man can be united, mingled, and incorporated together to become one entity—John 1:12-14; 14:20; Rev. 21:2, 10-11.
2. The high peak of the divine revelation—the "diamond" in the "box" of the Bible—is the revelation that in Christ God has become man in order that man might become God in life and nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 8:3; 1:3-4; Eph. 3:17a.
3. God became man through incarnation, man becomes God through regeneration, sanctification, renewing, transformation, conformation, and glorification—John 3:5-6; 1:12-13; Rom. 6:19,22; 12:2; 8:29-30.
4. It is only by God's becoming man to make man God that the Body of Christ can be produced and built up; this is the high peak of the divine revelation given to us by God—v. 3; 1:3-4; 8:14-16; 12:4-5.

六 主恢復的標準在於我們所陳明之真理的標準；  
真理乃是衡量和標準—約十八 37。

F. The standard of the Lord's recovery depends upon the standard of the truth  
we put out; the truths will be the measure and the standard—John 18:37.



## 第三週■週一

### 晨興餽養

約八 12『…我是世界的光，跟從我的，…必要得着生命的光。』

32『你們必認識真理，真理必叫你們得以自由。』

約壹一5~6『神就是光，在祂裏面毫無黑暗；…我們若說我們與神有交通，卻在黑暗裏行，就是說謊話，不行真理了。』

憑着我們天然的生命努力效法基督是錯誤的。…當我們相信主耶穌而得救時，神就把我們放在作為模子的基督裏。這模子就是記載在四福音書裏耶穌的生活，這是完全照着實際而有的生活。實際（真理）是光的照耀，光的彰顯。因為神就是光，（約壹一5，）所以實際（真理）就是神的彰顯。福音書裏所記載耶穌的生活，每一面都是神的彰顯。祂所說所行的，都彰顯神。…耶穌這照着實際而有的生活乃是模型，神已經把我們放在其中。在這模型裏，我們照着那在耶穌身上是實際者，學了基督。這意思是，我們照着福音書所給我們看見的實際，亦即照着主耶穌那完全照着神實際的生活，學了基督。這生活是光的照耀。光的照耀是實際（真理），而實際（真理）是神的彰顯。所以，在耶穌的生活裏有實際。主耶穌所設立的模型，其素質乃是實際。這意思是，耶穌之生活的素質乃是實際。（以弗所書生命讀經，四七七頁。）

### 信息選讀

我們也許有了更多的知識，但這不是說，我們就有更多的真理。照新約的啓示來看，真理乃是光的結果。道理是甚麼？真理是甚麼？沒有光的知識就

## WEEK 3 — DAY 1

### Morning Nourishment

John 8:12 ...I am the light of the world; he who follows Me...shall have the light of life.

32 And you shall know the truth, and the truth shall set you free.

1 John 1:5-6 ...God is light and in Him is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth.

It is a mistake to endeavor to imitate Christ by the efforts of our natural life...When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to reality, truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God. In everything He said and did, He expressed God...This life of Jesus according to [truth], reality, is the pattern in which God has placed us. In this pattern we have learned Christ as the reality is in Jesus. This means that we have learned Christ according to the reality shown in the Gospels, that is, according to the life of the Lord Jesus, which was wholly according to God's reality, God's truth. This life is the shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth, reality. The essence of the pattern set up by the Lord Jesus is reality. This means that the essence of the life of Jesus is reality. (Life-study of Ephesians, second edition, p. 383)

### Today's Reading

We may have more knowledge, but this does not mean that we have more truth. According to the New Testament revelation, truth is the issue of light. What is doctrine? What is truth? Knowledge without light is doctrine.

是道理，滿了光的知識就是真理。神學博士也許有許多聖經的知識，卻沒有多少光。生命讀經對你可能僅僅是道理，也可能是真理。分別乃在於你有帶着光的知識，那就是真理；沒有光，那不過是道理。你無須愛主就能得着道理；你可以進神學院或聖經學院，得着許多知識，但你可能並沒有接受光，因為光乃是主自己。祂從來沒有告訴我們祂是知識；祂說，祂就是光，（約八 12，）就是真理（實際）。（十四 6。）如果我們不愛主，我們可以讀聖經，可以守晨更，但我們所讀的不過是沒有光的知識。如果我們有主的同在調和在我們的知識裏，這種知識就是真理，因為主的同在就是光。

我們必須火熱尋求主，然後聖經和生命讀經對我們纔有幫助；不是幫助我們得着道理，乃是得着真理，得着帶着光的真知識。這樣，我們就有真理，有實際。我們領頭的人不該過於要求聖徒，我們自己必須帶頭。倘若我們不帶頭火熱尋求主，而盼望別人火熱，我們所說的就成了道理或教訓，全無衝擊力。（李常受文集一九八三年第一冊，八三至八四頁。）

今天在基督徒中間普遍有許多東西，卻沒有賜生命的靈。天主教裏有故事，也有某些迷信；但這一切都沒有賜生命的靈。在更正教裏，有許多合乎聖經並基要的東西，但也許欠缺賜生命的靈。因這緣故，更正教也缺少實際。在這事上，主恢復的目標是甚麼？主恢復的目標乃是要恢復聖經裏所啓示之事物的實際、生命、活力、力量、能力和衝擊力。…賜生命的靈乃是聖經裏一切道理和故事的命脈、實際、能力和衝擊力。（出埃及記生命讀經，一四四〇頁。）

參讀：提摩太前書生命讀經，第一篇；路加福音生命讀經，第七十四篇；彼得後書生命讀經，第十篇。

Knowledge full of light is truth. Doctors of theology may have much knowledge of the Bible, but they may not have much light. The Life-studies may be just doctrine to you, or they may be truth. The difference is that when you have the knowledge with light, it is truth. Without the light it is only doctrine. You can get doctrines without loving the Lord. You may go to a seminary or to a Bible college and gain a lot of knowledge, but you may not receive light, because light is the Lord Himself. He never tells us that He is knowledge; He says that He is the light (John 8:12) and the truth (14:6). If we do not love the Lord, we may come to the Bible, we may have morning watch, but what we read may be just knowledge without light. If we have the Lord's presence mingled in our knowledge, then that knowledge is the truth because the Lord's presence is the light.

We must have a zeal to seek after the Lord. Then the Bible helps, the Life-studies help—help to get not doctrines but the truth, the real knowledge with light. Then we have the truth, the reality. We, the leading ones, should not put too many requirements on the saints. We ourselves have to take the lead. If we do not take the lead to be zealous after the Lord but expect others to be zealous, whatever we say becomes a doctrine, or a teaching, all with no impact. (CWWL, 1983, vol. 1, "Practical Talks to the Elders," pp. 59-60)

It is common among Christians today to have many things without the life-giving Spirit. In Catholicism there are stories and also certain superstitions, but all of this is without the life-giving Spirit. In Protestantism there are many scriptural and fundamental things, but the life-giving Spirit may be lacking. For this reason, in Protestantism there is also the shortage of reality. Regarding this matter, what is the goal of the Lord's recovery? The goal of the Lord's recovery is to recover the reality, life, livingness, strength, power, and impact of the matters revealed in the Scriptures...The life-giving Spirit is the life pulse, the reality, the power, and the impact of all the doctrines and stories in the Bible. (Life-study of Exodus, p. 1259)

Further Reading: Life-study of 1 Timothy, msg. 1; Life-study of Luke, msg. 74; Life-study of 2 Peter, msg. 10



## 第三週■週二

### 晨興餽養

提前三 15『…活神的召會，真理的柱石和根基。』

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，得了餽養。』

提後二 15『你當…將自己呈獻神前，…作無愧的工人，正直的分解真理的話。』

倘若你僅僅讀生命讀經（而不加以研讀），你只會得着暫時的滋養。那對你只會成爲一種靈感，…好像空中的蒸氣。但是當我們所讀的在我們裏面成爲真理，這種滋養便永遠存留。…你必須有真理。要真理進入你裏面，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，真理就無法進入你裏面。真理是藉着你的思考、你的悟性而進入你裏面的。如果真理進入你的記憶裏，它就成了常時、長期的滋養。這樣，你就有真理的儲存，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真理，不是僅僅激發或激動人，而是使人扎實，得着真理的構成。（李常受文集一九八四年第二冊，四〇二至四〇三頁。）

### 信息選讀

基於多年的經歷，我們必須承認，在教育聖徒的事上，我們不太成功。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。…沒有多少神聖啓示的內在元素真正作到並構成到他們裏面。…我們中間沒有太多人能充分的陳明某些

## WEEK 3 — DAY 2

### Morning Nourishment

1 Tim. 3:15 ...The church of the living God, the pillar and base of the truth.

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.

2 Tim. 2:15 ...Present yourself...to God, an unashamed workman, cutting straight the word of the truth.

If you merely read [and do not study] the Life-studies, you will receive only a temporary nourishment. That will become only a kind of inspiration to you,...like a vapor in the air. When what we read becomes a truth in our being, this nourishment remains forever...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. The truth gets into you through your mentality, your understanding. Also, 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. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 312-313)

### Today's Reading

Based upon our experience over the years, we must admit that in the matter of educating the saints we have not been very successful. 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...Not much intrinsic element of the divine revelation has been really wrought and

真理。（李常受文集一九八四年第二冊，三九五至三九六頁。）

聖城〔新耶路撒冷〕的牆同其根基的…功用，乃是保護神的神性豐富在地上的權益，以及祂終極的成就。…今天神的神性受到輕視。有人說，相信我們由神所生而成爲祂的兒女，並且相信我們是神的家人，在生命和性情上（不在神格上）成爲神，這乃是異端。反對這重大的真理，就是輕視神的神性豐富在地上的權益。（李常受文集一九九四至一九九七年第三冊，二九五頁。）

保羅在提前二章四節…說，『祂〔神〕願意萬人得救，並且完全認識真理。』看見『並且』這辭很重要。我們可能只看見神願意萬人得救，卻沒有看見神也願意他們完全認識真理。得救是人在神定旨裏的第一步；但人若不完全認識真理，對召會的建造就沒有用。我們也需要完全認識真理，好幫助別人也完全認識真理。

『完全認識』這辭的意思不是僅僅明白，而是包括明白和經歷。真要認識糖是甜的，就必須嘗它；你嘗到糖的甜味後，就在經歷上認識糖是甜的，沒有人能推翻你的認識。所有人都需要以同樣的方式完全認識真理。太多的人對真理的認識只是『道聽塗說』，並未真正認識或經歷真理到一個地步，以至於沒有人能推翻他們的認識。所有人都需要逐項、逐點並從經歷上認識真理，直到完全認識真理。（召會—召會的異象與建造〔第五級課本〕，二三五頁。）

參讀：召會—召會的異象與建造（第五級課本），第二十三課。

constituted into their being...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)

The wall of the holy city [New Jerusalem] with its foundations is to protect the interest of the riches of God's divinity on the earth and the attainments of His consummation...Today God's divinity has been mocked. Some say that it is a heresy to believe that we are born of God to be His children and that we are God's family and have become God in life and in nature but not in the Godhead. To oppose this great truth is to mock the interest of the riches of God's divinity on the earth. (CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," p. 230)

1 Timothy 2:4b [says], "And to come to the full knowledge of the truth." It is crucial to see the word and. We may only see that God desires all men to be saved, and neglect to see that God also desires that they come to the full knowledge of the truth. Getting saved is the initial step for men to be in God's purpose. Men are not useful for the building up of the church unless they have come to the full knowledge of the truth. We also need to come to the full knowledge of the truth in order to help others come to the full knowledge of the truth.

The term full knowledge does not merely mean understanding; it includes understanding and experience. To really know that sugar is sweet, you must taste it. After tasting its sweetness, you will know sugar is sweet, experientially, and no one will be able to convince you otherwise. All men need to come to the full knowledge of the truth the same way. Too many people know only "hearsay" truth. They do not really know nor have they experienced the truth to the extent that no one could convince them otherwise. All should know the truth item by item, point by point, and also know it experientially, until they have come to the full knowledge of the truth. (A Lesson Book, Level 5: The Church—the Vision and Building Up of the Church, pp. 274-275)

Further Reading: A Lesson Book, Level 5: The Church—the Vision and Building Up of the Church, lsn. 23

## 第三週 ■ 週三

### 晨興餽養

提前二 4『祂願意萬人得救，並且完全認識真理。』

多一 1～3『照着神選民的信仰，與合乎敬虔之真理的知識，…作神的奴僕、並耶穌基督使徒的保羅。』

保羅作使徒，不僅是照着信仰，也是照着真理的知識。信仰乃是接受神為我們所計畫的一切、神為我們所作成的一切、以及神所賜給我們的一切。真理的知識就是對真理的透徹領畧，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。使徒的職分，就是照着對神永遠經綸的實際，有這樣的領畧和珍賞。（聖經恢復本，多一 1 註 4。）

### 信息選讀

在提摩太前、後書中，保羅強調信徒需要完全認識真理。（提前二 4，四 3，提後二 25，三 7。）提前二章三至四節告訴我們，我們的救主神『願意萬人得救，並且完全認識真理』。真理包含在使徒的著作中；使徒們釋放並供應真理。然而，信徒多半還沒有完全認識真理。因此，關於真理的難處不在使徒的一面，乃在信徒的一面。

召會的敗落源於對真理的忽畧。今天在組織化基督教裏，許多人是在黑暗中，因為他們缺少對真理正確的認識。…雖然保羅不是主在地上時所揀選的十二使徒之一，但聖靈向他啓示許多事。然後這些事被記載在他的十四封書信中，這些書信構成使徒教訓和新約聖經相當大的部分。（西一 25。）基督信仰的基

## WEEK 3 — DAY 3

### Morning Nourishment

1 Tim. 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.

Titus 1:1 Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen ones and the full knowledge of the truth, which is according to godliness.

Paul was an apostle not only according to the faith but also according to the full knowledge of the truth. Faith is to receive all God has planned for us, all God has done for us, and all God has given to us. 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. Apostleship is according to such an apprehension and appreciation of the reality of God's eternal economy. (Titus 1:1, footnote 3)

### Today's Reading

In the books of 1 and 2 Timothy, Paul emphasizes the need of the believers to come to the full knowledge of the truth (1 Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7). First Timothy 2:3-4 tells us that our Savior God “desires all men to be saved and to come to the full knowledge of the truth.” The truth is contained in the writings of the apostles, who released and ministered it. However, the majority of the believers have not yet come to the full knowledge of the truth. Hence, the problem with respect to the truth lies not on the side of the apostles but on the side of the believers.

The degradation of the church issued from the neglect of the truth. Today many in organized Christianity are in darkness because they lack the proper knowledge of the truth...Although Paul was not one of the twelve apostles chosen by the Lord while He was on earth, the Holy Spirit revealed many things to him. These things were then recorded in his fourteen Epistles, which constitute a significant part of the apostles' teaching and the New Testament

要道理不但包含主在福音書裏的教訓，也包含新約全部二十七卷書裏所陳明使徒們的教訓。（李常受文集一九八三年第三冊，一四八至一四九頁。）

今天，主的恢復乃是完全恢復聖言中的神聖真理。…在主的恢復裏，我們學習真理，不是藉着讀神學院，乃是藉着天天讀聖經。保羅在提前二章四節告訴我們，神『願意萬人得救，並且完全認識真理』。要每位信徒都去讀神學院，是不可能的；但每位神的兒女，藉着每天花時間在神的話上而得以完全認識真理，是可能的。每位信徒都有性能可以完全認識真理。

聖經六十六卷書中神聖的啓示極其深奧。要照聖經內在的意義領會並解釋聖經並不容易。歷世紀以來，有各種神學派別出現，成立了許多聖經學院和神學院，並且著述了無數的聖經註釋。在大多數的聖經學院和神學院裏，學生要學習神學、歷史、地理、以及聖經希伯來文和希臘文。今天基督教神學有幾個主要的思想學派；這些思想學派全都起源於不同的研經方式，其中許多方式與神所命定照着屬靈意義的解經有所牴觸。

我們在地方召會中需要以領畧聖經屬靈意義的方式來領會聖經。在提摩太前、後書，保羅強調召會需要健康的教訓，好使每位信徒完全認識真理。…我們該照着神命定的方式研讀聖經，使我們能幫助聖徒接受健康的教訓，並且充分認識真理。（李常受文集一九八四年第一冊，七一至七二頁。）

參讀：真理信息，第一章；李常受文集一九八三年第三冊，竭力完全認識真理並發展技巧陳明真理，第一章；完全明白神的話，第一篇。

(Col. 1:25). Fundamental Christian doctrine consists not only of the Lord's teaching in the Gospels but also of the apostles' teaching presented in all twenty-seven books of the New Testament. (CWWL, 1983, vol. 3, pp. 111-112)

The Lord's recovery today is the full recovery of the divine truths in the holy Word...In the Lord's recovery...we learn the truth not by attending a seminary but by reading the Scriptures in a daily way. In 1 Timothy 2:4 Paul tells us that God "desires all men to be saved and to come to the full knowledge of the truth." It is not possible for every believer to study in a seminary, but it is possible for every child of God to come to the full knowledge of the truth by spending time in the Word every day. Every believer has the capacity to come to the full knowledge of the truth.

The divine revelation in the sixty-six books of the Bible is exceedingly profound. To understand and interpret the Bible according to its intrinsic significance is not easy. Through the centuries various schools of theology have emerged, numerous Bible institutes and seminaries have been established, and countless commentaries on the Bible have been written. In most of the Bible institutes and seminaries, students learn theology, history, geography, and biblical Hebrew and Greek. Today Christian theology has several major schools of thought. All these schools of thought arise from different ways of studying the Bible, many of which conflict with the God-ordained way of interpreting the Bible according to its spiritual significance.

We in the local churches need to understand the Bible in the way of apprehending its spiritual significance. In 1 and 2 Timothy Paul emphasizes that the churches need the healthy teaching so that every believer may come to the full knowledge of the truth...We should study the Bible according to the way ordained by God so that we may help the saints to receive the healthy teaching and know the truth in an adequate way. (CWWL, 1984, vol. 1, pp. 62-63)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 1; CWWL, 1983, vol. 3, pp. 109-113; CWWL, 1985, vol. 4, "The Full Knowledge of the Word of God," ch. 1

## 第三週■週四

### 晨興餽養

羅一 7『寫信給一切在羅馬，為神所愛，蒙召的聖徒。願恩典與平安，從神我們的父，並主耶穌基督歸與你們。』

弗四 6『一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

聖經中每一個基本啓示都有兩面，就是客觀的一面和主觀的一面。…我們需要領悟，僅僅看見聖經真理客觀的一面，不足以建造基督的身體，無法完成神永遠的定旨。為着完成神永遠的定旨，客觀和主觀這兩面的真理都是需要的。許多世紀以來，狡猾者撒但允許聖徒在真理客觀一面的知識上進展，卻使信徒盲目，以致無法看見真理主觀的一面。撒但這樣狡猾的作工，因為他領悟，一旦聖徒進入真理主觀的一面，基督的身體就會產生。

〔例如，〕關於神，有客觀和主觀的真理。在客觀一面，神是我們的創造者，（創一 1，26）救贖者，（詩七八 35，）救主，（提前二 3，）牧人，（詩二三 1，）主，（路一 32，）和主人。（徒四 24。）神作為這一切寶貴的項目，對我們是客觀的，因為祂還在我們外面。然而，神也是我們的父。（羅一 7。）神作我們的父，對我們是主觀的，因為祂的生命已經分授到我們裏面。在肉身一面我們有父親的生命，但我們父親的人位無法進入我們裏面；然而，就着屬靈的實際說，父神的人位是在我們裏面作生命。就這面意義說，我們不僅有父神的生命，也有父神自己在我們裏面。（弗四 6。）（李常受文集一九七七年第三冊，七一、七三至七五頁。）

## WEEK 3 — DAY 4

### Morning Nourishment

Rom. 1:7 To all who are in Rome, beloved of God, the called saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Eph. 4:6 One God and Father of all, who is over all and through all and in all.

Every basic revelation in the Bible has two aspects: the objective aspect and the subjective aspect..We need to realize that seeing the truths in the Scriptures only in the objective aspect is not sufficient for the building up of the Body of Christ, which fulfills God's eternal purpose. Both the objective and subjective aspects of the truth are needed for the fulfillment of God's purpose. For many centuries Satan, the subtle one, has allowed the saints to go on with the knowledge of the truth in its objective aspect, but he has blinded them from seeing the truth in its subjective aspect. He has worked in such a subtle way because he realizes that once the saints enter into the subjective aspect of the truth, the Body of Christ will be produced.

[For example], concerning God there are the objective and the subjective truths. On the objective side God is our Creator (Gen. 1:1, 26), Redeemer (Psa. 78:35), Savior (1 Tim. 2:3), Shepherd (Psa. 23:1), Lord (Luke 1:32), and Master (Acts 4:24). As all these precious items, God is objective to us because He remains outside of us. However, God is also our Father (Rom. 1:7). God as our Father is subjective to us because His life has been imparted into us. Physically, we have our father's life, but our father's person cannot enter into us; however, in the spiritual reality, the person of God the Father is in us as life. In this sense, we have not only God the Father's life but also God the Father Himself within us [Eph. 4:6]. (CWWL, 1977, vol. 3, pp. 57-59)

如果我們只注意客觀的道理，而忽畧主觀的一面，我們就不能成就神永遠的旨意。神永遠的旨意就是召會。客觀的道理是為着主觀的真理，而主觀真理的經歷乃是為着產生召會。因着今日的基督教對於主觀的真理是如此忽畧，所以他們沒有實際的召會生活。實際的召會生活乃是出於我們對於主觀真理的經歷。我們有了主觀真理的經歷，召會自然就產生出來。

再者，所有主觀的真理都是聯於靈，也都是聯於生命。靈和生命就是主觀真理的本質。你若是把靈和生命拿掉，就沒有所謂的主觀真理。客觀的道理是用字句組成的，主觀的真理不是用字句，乃是用靈和生命構成的。你若沒有靈、沒有生命，就沒有主觀真理。所以召會的產生，乃是因着靈，因着生命。因為我們憑靈活着，也活在生命中，我們就有主觀真理的經歷，也就有召會生活。

建造召會必須要有主觀的真理，因為召會不僅是組織，也不僅是人羣的聚集，召會乃是生機體，是基督的身體。（弗一 22 ~ 23，西一 18。）…作基督身體的召會是生機的，出於生命。我們是身體上的肢體，不僅事關我們承認自己的罪，相信主耶穌為我們死在十字架上，好叫我們的罪得赦免，使我們得着潔淨而已。把召會看作一班信主且得了赦免和潔淨的人，並沒有錯，但若僅止於這樣的定義，就遠遠不及召會真正的意義。召會遠遠不只是一班得了潔淨和赦免的信徒，因為召會裏面有生命，就是神聖的生命。信徒若沒有神聖的生命，神的生命，就是基督自己，（約一 4，十一 25，十四 6，）就僅僅是一班人來在一起，建立或成爲一個組織。（李常受文集一九七七年第三冊，一四〇至一四一、八五至八六頁。）

參讀：李常受文集一九七七年第三冊，聖經中真理主觀的一面，第一至三章。

If we pay attention only to the objective doctrines and neglect the subjective aspect, we will not be able to fulfill God's eternal purpose, which is that He be expressed through the church. The objective doctrines are for the subjective truths, and the subjective truths are for the producing of the church. Because today's Christianity has neglected the subjective truths, it does not have the practical church life. The practical church life is an issue of our experience of the subjective truths. When we have the experience of the subjective truths, the church is spontaneously produced.

Furthermore, all the subjective truths are linked to the Spirit and life. The Spirit and life are the substance of the subjective truths. If you take away the Spirit and life, there will be no subjective truths. Objective doctrines are composed of letters, whereas subjective truths are constituted with the Spirit and life, not with letters. Without the Spirit and life you do not have subjective truths. Therefore, it is by the Spirit and life that the church is produced. Because we live by the Spirit and in life, we have the experience of the subjective truths and therefore have the church life. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," p. 109)

The subjective truths are required for the building up of the church because the church is not merely an organization or a gathering of people but an organism, the Body of Christ (Eph. 1:22-23; Col. 1:18)...The church as the Body of Christ is organic, something of life. Being members of the Body is not merely a matter of confessing our sins and believing that the Lord Jesus died for us on the cross so that our sins can be forgiven and we can be cleansed. Although it is not wrong to consider the church as a group of forgiven and cleansed people who believe in the Lord, to stop at this definition is to fall short of the real meaning of the church. The church is much more than a group of cleansed and forgiven believers, because within the church there is life, the divine life. If the believers did not possess the divine life, the life of God, which is Christ Himself (John 1:4; 11:25; 14:6), they would be only a group of people who come together to establish or to be an organization. (CWWL, 1977, vol. 3, pp. 67-68)

Further Reading: CWWL, 1977, vol. 3, pp. 59-83

## 第三週■週五

### 晨興餽養

弗三 16～19『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深，並認識基督那超越知識的愛…。』

約翰福音這卷書是論到主觀經歷基督作生命。一章十二節說，『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。』這裏的接受主，就是內裏的接受祂，將祂接受到我們全人裏面。凡有人內裏的接受主，將主接受到他們全人裏面，主就賜他們權柄，成為神的兒女。所以他們『不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的』。(13。)這意思是，有一些出於神自己的事物，已經生在他們裏面。這經歷完全是主觀的。(李常受文集一九七七年第三冊，八九頁。)

### 信息選讀

以弗所三章十六至十九節說，『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深，並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。』我們也許有基督住在我們裏面，但我們可能不讓基督安家在我们心裏，就是在我們全人裏。為這緣故，使徒保羅為我們禱告，好叫基督安家在我们心裏，就是在我們的心思、情感、意志、良心裏，使我們被充滿，成為神一切的豐滿。這是何等主觀的經歷！

## WEEK 3 — DAY 5

### Morning Nourishment

Eph. 3:16-19 ...Be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ...

The Gospel of John is a book on the subjective experience of Christ as life. John 1:12 says, "As many as received Him, to them He gave the authority to become children of God, to those who believe into His name." To receive the Lord here is to receive Him inwardly, to receive Him into our being. As many as receive the Lord inwardly, into their being, He gives authority to be children of God. Thus they are "begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God" (v. 13). This means that something of God Himself has been born into their being. This experience is altogether subjective. (CWWL, 1977, vol. 3, pp. 69-70)

### Today's Reading

Ephesians 3:16-19 says, "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God." We may have Christ abiding in us, yet we may not allow Him to make His home in our heart, that is, in our whole being. For this reason, the apostle Paul prayed for us that Christ may make His home in our heart—our mind, emotion, will, and conscience—so that we may be filled unto all the fullness of God. What a subjective experience this is!

基督安家在我們心裏到一個地步，使我們被充滿成爲神的豐滿後，每逢我們這些被充滿的人聚在一起，神就顯現出來。當我們這些被充滿成爲神豐滿的人來在一起，神必定在我們中間顯現，我們就成爲神的顯現。

聖經中確實有主觀的點，這個主觀的點一再告訴我們，神不光是高高在上的神，祂今天就在我們裏面，作我們的生命之氣，作我們的活水，作我們的食物營養。…祂願進到我們裏面，給我們享受。我們越享受祂，祂就越喜樂。祂在我們裏面，和我們成爲一靈；我們有祂的生命，有祂的性情，有祂的素質。我們的生命、性情、素質和祂完全是一個。這…乃是祂的救恩把祂自己作到我們裏面來，也把我們放在祂的裏面，叫我們和祂成爲一靈。這是聖經中主觀的真理和經歷。

這些…主觀真理就是神今天所要恢復的。…我們不穀經歷讓神的成分聖別我們全人，變化我們全人，我們少有新陳代謝作用的生機變化。我們很容易落到外面的修改中。當我們信主之後，我們愛主、追求主，活在召會中，甚至在事奉上也有了分，這時我們常會自動的把自己修一修、改一改。雖然你的存心很正確、很純潔，你願意活在主面前，與眾聖徒的體統相稱，也願意像一個在召會中事奉神的人。但我們還得承認，這些還是人的觀念、宗教的思想，還帶着倫常的味道，並不是主觀的來經歷這一位成爲肉體、死而復活、經過過程的神，在我們裏面與我們聯合爲一，使我們成爲祂的一部分。（李常受文集一九七七年第三冊，一〇二、一三九、二一三至二一四頁。）

參讀：聖經中的主觀真理，第一至三、七篇。

After Christ makes His home in our heart to the extent that we are filled unto the fullness of God, whenever we who are filled gather together, God is manifested. When we who are filled unto the fullness of God come together, surely God will be manifested among us, and we will be the manifestation of God. (CWWL, 1977, vol. 3, pp. 78-79)

The subjective viewpoint truly exists in the Scriptures. This subjective viewpoint tells us over and over again that God is not only the God who is high above. Rather, He is in us today to be our breath of life, our living water, and our nutritious food...He desires to come into us to be our enjoyment. The more we enjoy Him, the more joyful He is. He is in us; He is one spirit with us; we have His life, nature, and essence. Our life, nature, and essence are exactly the same as His...This is His salvation—to work Himself into us and put us into Him so that we can become one spirit with Him. These are the subjective truths and experiences in the Holy Scriptures.

These subjective truths are what God desires to recover today...We do not have enough experience of allowing the divine element to sanctify and transform our entire being, and we have very little of the metabolic, organic transformation. We easily fall into the concept of outwardly improving our behavior. After believing in the Lord, we love Him, pursue Him, live in the church life, and even participate in His service. At this time, we often spontaneously try to improve or change ourselves. Our intention is proper and pure; we want to live before the Lord in a manner worthy of the saints and be like one who serves God in the church. Nevertheless, we must admit that these ideas are still human concepts and religious thoughts, which also have the flavor of ethics. They are not our subjective experience of the God who was processed through incarnation, death, and resurrection to be joined with us so that we may become a part of Him. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," pp. 106-107, 165-166)

Further Reading: CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," chs. 1-3, 7



## 第三週■週六

### 晨興餽養

提後二 2『你在許多見證人面前從我所聽見的，要託付那忠信、能教導別人的人。』

15『你當竭力將自己呈獻神前，得蒙稱許，作無愧的工人，正直的分解真理的話。』

我們出外接觸人，應當帶着對真理完全的認識而去。（提前二 4。）要被聖經中神聖的真理浸透，我們需要讀職事書刊，將這些書刊放在我們家中每個地方——在臥室裏、客廳裏、餐桌上、並廚房裏。我們該勤讀職事書籍，使我們被真理構成。（參徒二 42。）我們若被真理充滿，那麼每當我們開口，這些寶貴的真理自然而然會從我們湧流出來。（提後二 2, 15。）我們出外不該帶着膚淺的福音，乃該帶着高品的福音，以應付人的需要，就是需要三一神。…今天許多人有學問又有思想，並且一直花時間思考他們人生的意義。專講得救是從地獄上天堂這種膚淺的福音，不會吸引他們，因為這種福音他們耳熟能詳。聖徒們發現『人生的奧祕』小冊子在傳福音上很有效。因為這本小冊子的主題，應付了今天許多有思想之人的需要。（李常受文集一九八七年第一冊，九頁。）

### 信息選讀

有思想的人，包括青少年，會思考他們人生的意義，想要找出答案。事業有成的人渴望知道人生的意義和目標。我們若帶着高品福音去接觸這樣的人，他們當中許多人會有興趣。雖然今天人們也許熟悉

## WEEK 3 — DAY 6

### Morning Nourishment

2 Tim. 2:2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.

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

When we go out to contact people, we should go with the full knowledge of the truth (1 Tim. 2:4). In order to be saturated with the divine truths in the Bible, we need to read the ministry publications, placing these publications everywhere in our home—in the bedrooms, in the living room, on the dining table, and in the kitchen. We should diligently read the ministry books so that we may be constituted with the truth (cf. Acts 2:42). If we are filled with the truth, then whenever we open our mouth, these precious truths will spontaneously flow out of us (2 Tim. 2:2, 15). We should go out not with a superficial gospel but with a high gospel in order to meet people's need, which is the Triune God...A good number of people today are knowledgeable and thoughtful and have spent some time considering the meaning of their human life. A superficial gospel that focuses on salvation from hell and into heaven will not attract them, because they have already heard such a gospel. The saints have found the booklet *The Mystery of Human Life* to be effective in preaching the gospel. This is because the subject of this booklet addresses the need of many thoughtful people today. (CWWL, 1987, vol. 1, pp. 7-8)

### Today's Reading

Thoughtful people, including teenagers, consider and want to discover the significance of their human life. Those who have had a successful career desire to know the meaning and goal of their human life. If we go to such ones with the high gospel, a good number among them will be interested.

宗教、倫理或哲學，但他們多半從未聽過聖經中更深的真理。我們需要向人陳明更深的真理，就如關於生命、三一神、享受基督、稱義、聖別、和神的分賜這種真理。譬如，我們可以告訴人，他們是受造的器皿，為要接受神作他們的內容，使神可以活在他們裏面。（創一 26，羅九 21，23，林後四 7，弗三 17。）我們許多人能見證，我們向人陳明的高品真理，使他們當中許多人驚奇並被抓住。我們若使用聖經恢復本的註解，向人述說更深的真理，就能吸引他們。（李常受文集一九八七年第一冊，九至一〇頁。）

我們應當操練一個一個的接觸人，而不該想要向一羣人傳講。我們可能在一個時候對五十人傳講，但最終我們可能在這五十人中一個也得不到。最有效的路乃是一個一個的接觸人。

我們必須傳高品的福音。我們不該受老觀念的影響，以為如果我們所講的較深或較高，人就不會明白。有思想的人都願意聽關於人生真正意義的較深真理。

我們可以從聖經的任何一部分，向人講說高品的福音。我們甚至可以從馬太一章的開頭向人傳福音。一節說，『耶穌基督，大衛的子孫，亞伯拉罕子孫的家譜。』從這裏我們可以說一點關於基督的事。接着我們可以告訴他們，有關大衛和亞伯拉罕的故事。最後我們可以來到主耶穌是救贖主和救主的這一點上。

我們都需要研讀職事文字中神聖的真理，使我們得裝備以傳講高品的福音。（李常受文集一九九一至一九九二年第一冊，三九〇至三九二頁。）

參讀：世界局勢與主行動的方向，第四章。

Although people today may be familiar with religion, ethics, or philosophy, most of them have never heard the deeper truths in the Bible. We need to present the deeper truths to others, such as the truth concerning life, the Triune God, the enjoyment of Christ, justification, sanctification, and the dispensing of God. For instance, we may tell people that they were created as vessels in order to receive God as their content so that He may live in them (Gen. 1:26; Rom. 9:21, 23; 2 Cor. 4:7; Eph. 3:17). Many of us can testify that the high truths we presented to others astonished and captured a good number among them. If we speak the deeper truths to people, using the footnotes of the Recovery Version, we will be able to attract them. (CWWL, 1987, vol. 1, p. 8)

We should always practice to contact people one by one. We should not try to preach to a group. We may speak to fifty persons at one time, but eventually we may gain none of these fifty. The most effective way is to contact people one by one.

We need to preach the high gospel. We should not be influenced by the old concept that people will not understand us if we share things that are deep and high. The thoughtful people want to hear the deeper truths concerning the real meaning of human life.

We can speak the high gospel to people from any part of the Bible. It is even possible to preach the gospel from the beginning of Matthew 1. Verse 1 says, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." From this point we can say something about Christ. Then we can proceed by telling the stories about David and Abraham. We can eventually arrive at the point of the Lord Jesus being the Redeemer and the Savior.

All of us need to study the divine truths in the printed ministry to equip us for the preaching of the high gospel. (CWWL, 1991-1992, vol. 1, "The World Situation and the Direction of the Lord's Move," pp. 307-308)

Further Reading: CWWL, 1991-1992, vol. 1, "The World Situation and the Direction of the Lord's Move," ch. 4

# 第三週詩歌

# WEEK 3 — HYMN

579

讀經—神話語的功用

降B大調

10 10 10 10 (英 799)

4/4

$B^b$  5 - 3 4 | 5 -  $\dot{1}$  - |  $E^b$   $\dot{1}$  7 6 7 |  $B^b$   $\dot{1}$  - - - |  
 一 全 部 的 聖 經 都 是 神 呼 出,  
 $E^b$  6 - 6 6 |  $B^b$  5 -  $F$  5 7 |  $C_7$  2  $\dot{1}$  7 6 |  $F$  5 - - - |  
 由 神 的 聖 靈 用 字 來 撰 述;  
 $B^b$  5 - 3 4 | 5 -  $\dot{1}$  - |  $E^b$   $\dot{1}$  7 6 7 |  $B^b$   $\dot{1}$  - - - |  
 再 藉 眾 神 人 將 撰 述 記 錄,  
 $E^b$  6 - 6 6 |  $B^b$  5 -  $\dot{1}$  3 |  $F_7$  3 2  $\dot{1}$  7 |  $B^b$   $\dot{1}$  - - - ||  
 帶 着 神 豐 富, 給 人 來 吸 入。

- 二 這是神呼出,作人的亮光, 用神聖光線將人來照亮; 照在黑暗中,使人能看明自己的需要,並真實光景。
- 三 這是神呼出,作人的生命, 使人能得着神聖的性情; 點活死的人,且將人重生,更新人心思,變化魂生命。
- 四 這是神呼出,作人的智慧, 神聖的知識,教導人領會; 向人來啓示神永遠旨意, 領導人達到神終極目的。
- 五 這是神呼出,作人的能力, 神聖的能力,向人來供給; 軟弱者剛強,疲倦者加力, 使人有力量完成神旨意。
- 六 這是神呼出,爲給我呼吸, 好叫我享受神作我福氣; 藉着運用靈,吸入神所呼, 應付我需要,享受神豐富。

## All Scripture is the very breath of God

Study of the Word — The Function of the Word

799

2. It is the breath of God as light to man,  
With rays divine man to illuminate;  
It shines in darkness and to man reveals  
What is his truest need and actual state.
3. It is the breath of God as life to man,  
Nature divine to man it doth impart;  
The dead it quickens and regenerates,  
Transforms the soul-life and renews the heart.
4. It is the breath of God as wisdom too,  
Knowledge divine to man it has to teach;  
Th' eternal purpose of the Lord it shows,  
And leadeth man God's final goal to reach.
5. It is the breath of God as strength to man,  
Power divine to man it doth transmit,  
Strength'ning the weak, empowering the faint,  
Enabling man God's purpose full to fit.
6. It is the breath of God for us to breathe,  
That as our portion God we may enjoy;  
Receiving it by spirits exercised,  
Our need is met, His wealth we may employ.

