

第一周

打美好的仗

诗歌：637

读经：提后四 7 上，提前一 18，六 12

【周一】

壹 正如提后四章七节所启示，正确的基督徒生活是三重的，包括：打美好的仗，奔跑并跑尽赛程，以及守住信仰。

贰 “那美好的仗我已经打过了”——7 节上：

一 信徒借着接受使徒的嘱咐，打那美好的仗——提前一 18：

- 1 使徒给他属灵儿子的嘱咐，积极一面与神的经纶有关，消极一面与不同的教训有关——3 ~ 4 节。
- 2 保罗嘱咐提摩太，要与偏离信仰的事打仗，就是为信仰打那美好的仗——六 12 上。

【周二】

二 保罗告诉提摩太，要照从前指着他所说的预言，“打那美好的仗”——一 18：

- 1 打那美好的仗就是与异议者不同的教训打仗，并完成神的经纶——4 节。
- 2 这仗是照着使徒关乎恩典和永远生命之福音的职

Week One

Fighting the Good Fight

Hymns: 885

Scripture Reading: 2 Tim. 4:7a; 1 Tim. 1:18; 6:12

§ Day 1

I. As revealed in 2 Timothy 4:7, a proper Christian life is threefold; it involves fighting the good fight, running and finishing the course, and keeping the faith.

II. “I have fought the good fight”—v. 7a:

A. The believers fight the good fight by receiving the apostle's charge—1 Tim. 1:18:

1. The charge given by the apostle to his spiritual son concerns the economy of God positively and the different teachings negatively—vv. 3-4.
2. Paul charged Timothy to fight against the deviation from the faith, that is, to fight the good fight of the faith—6:12a.

§ Day 2

B. Paul told Timothy that according to the prophecies previously made concerning him, he “might war the good warfare”—1:18:

1. To war the good warfare is to war against the different teachings of the dissenters and to carry out God's economy—v. 4.
2. This war is according to the apostle's ministry concerning the gospel

事，使可称颂的神得着荣耀——11 ~ 16 节。

3 一面，提摩太要与不同的教训打仗；另一面，他要照着使徒的职事完成神的经纶——3 ~ 4，18 节。

4 教导并传讲神关于基督与召会的经纶，就是打那美好的仗——18 节。

【周三、周四】

三 提前六章十二节上半说，“你要为信仰打那美好的仗”：

- 1 为信仰打仗，意思就是为神新约的经纶打仗。
- 2 尤其是为基督作神的具体化身，以及召会作基督的身体打仗——西二 9，林前一 2，十二 27。
- 3 为信仰打那美好的仗，就是为那照着神新约经纶之完全福音的内容打仗——弗三 6。
- 4 因着不同的教训，召会已经堕落并偏离信仰；保罗嘱咐提摩太，要与这偏离信仰的事打仗，就是为信仰打那美好的仗——提前六 12 上。

四 在提前六章十二节下半，保罗继续说，“持定永远的生命；你已蒙召进入这永远的生命”：

- 1 这永远的生命，实际上就是经过过程并终极完成的三一神作我们的生命——约三 15 ~ 16。
- 2 提前六章十二节下半里，永远的生命即神圣的生命，神非受造的生命，这生命是永远的。
- 3 永远的，指神圣生命的性质，过于指其时间的因素——约壹五 11。
- 4 我们在基督徒的生活中，要为信仰打那美好的仗，

of grace and eternal life for the glory of the blessed God—vv. 11-16.

3. On the one hand, Timothy was to war against the different teachings; on the other hand, he was to carry out God's economy according to the apostle's ministry—vv. 3-4, 18.

4. To teach and preach God's economy concerning Christ and the church is to war the good warfare—v. 18.

§ Day 3 & Day 4

C. First Timothy 6:12a says, “Fight the good fight of the faith”:

1. To fight for the faith means to fight for God's New Testament economy.
2. In particular, it is to fight for Christ as the embodiment of God and for the church as the Body of Christ—Col. 2:9; 1 Cor. 1:2; 12:27.
3. To fight the good fight of the faith is to fight for the contents of the complete gospel according to God's New Testament economy—Eph. 3:6.
4. Because of different teachings, the church had already become degraded and had deviated from the faith; Paul charged Timothy to fight against this deviation from the faith, which is to fight the good fight of the faith—1 Tim. 6:12a.

D. In 1 Timothy 6:12b Paul goes on to say, “Lay hold on the eternal life, to which you were called”:

1. The eternal life is actually the processed and consummated Triune God being life to us—John 3:15-16.
2. The eternal life in 1 Timothy 6:12b is the divine life, the uncreated life of God, which is eternal.
3. Eternal denotes the nature more than the time element of the divine life—1 John 5:11.
4. To fight the good fight of the faith in the Christian life, we need to

就需要持定这永远的生命，而不信靠我们人的生命——参太十六 25 ~ 26。

- 5 我们为信仰打那美好的仗，不但是客观的，更是主观的，就是借着持定永远的生命来打这仗——提前六 12 下。
- 6 仇敌的狡诈引人偏离信仰，乃是使信徒离开永远的生命。
- 7 我们真信徒必须持定永远的生命；没有永远的生命，我们就算不得什么——约壹五 11。
- 8 我们需要持定永远的生命；这样，我们才能为信仰打那美好的仗——提前六 12 下。
- 9 三本提字书再三地强调永远的生命——提前一 16，六 19，提后一 1，10，多一 2，三 7。
- 10 要完成提摩太前书所说神对召会的经纶，对抗提摩太后书所说召会败落的趋势，并维持提多书所说召会中良好的秩序，这生命乃是必要的基本条件。

【周五】

五 我们打这美好的仗是抵挡撒但及其黑暗的国度：

- 1 我们不仅该保守自己完全，更要向魔鬼挑战——太十二 26，28。
- 2 我们该作神的精兵，打那美好的仗，攻倒魔鬼坚固的营垒，将人的思想掳来，使它顺从基督——林后十 3 ~ 5。

【周六】

六 我们正在为真理打美好的仗——提前六 12，约壹一 6，二 21，四 6：

lay hold on this divine life and not trust in our human life—cf. Matt. 16:25-26.

5. We fight the good fight of the faith not only objectively but also subjectively by laying hold on the eternal life—1 Tim. 6:12b.
6. The subtlety of the enemy in bringing deviation from the faith is to keep the believers from the eternal life.
7. We, the genuine believers, must lay hold on the eternal life; without the eternal life we are nothing—1 John 5:11.
8. We need to lay hold on the eternal life; then we will be able to fight the good fight—1 Tim. 6:12b.
9. In 1 and 2 Timothy and Titus, eternal life is stressed again and again—1 Tim. 1:16; 6:19; 2 Tim. 1:1, 10; Titus 1:2; 3:7.
10. To carry out God's economy concerning the church, as seen in 1 Timothy, to confront the downward trend of the church's decline, as seen in 2 Timothy, and to maintain good order in the church, as seen in Titus, this life is a prerequisite.

§ Day 5

E. We are fighting the good fight against Satan and the kingdom of darkness:

1. We should not only be able to preserve ourselves whole but should also challenge the devil—Matt. 12:26, 28.
2. We should be God's soldiers, fighting the good fight, overthrowing the devil's strongholds, and taking captive man's thoughts unto the obedience of Christ—2 Cor. 10:3-5.

§ Day 6

F. We are fighting the good fight for the truth—1 Tim. 6:12; 1 John 1:6; 2:21; 4:6:

- 1 真理乃是三一神连同祂的话——约一 1, 14 ~ 17, 十四 6, 16 ~ 17, 十五 26, 十六 13, 十七 17, 十八 37 下。
- 2 神圣的真理是绝对的，我们必须对真理绝对，并维持真理的绝对——十四 6, 十八 37, 约叁 3 ~ 4, 8。
- 3 我们需要尊重神的真理，走真理的路，一点不委屈真理——彼后二 2。
- 4 我们需要让真理作到我们里面，并且构成到我们的所是里——约壹一 8, 二 4, 约贰 1 ~ 2, 约叁 3 ~ 4。
- 5 为着终极完成神圣的经纶，我们需要对现有的真理和最高的真理，以及主观的真理绝对——彼后一 12, 罗八 3, 一 3 ~ 4, 十二 4 ~ 5, 约八 32, 十四 6。
- 6 我们必须学习教导并传讲比我们所在之境地更高的事物。
- 7 为着终极完成神圣的经纶，我们需要对神圣真理的路绝对——彼后二 2。
- 8 众召会该担负责任澄清我们的教训，好为着真理争战，顾到主的恢复，并顾到我们的见证——提前三 15, 六 12, 提后四 7。

1. Truth is the Triune God with His word—John 1:1, 14-17; 14:6, 16-17; 15:26; 16:13; 17:17; 18:37b.
2. The divine truth is absolute, and we must be absolute for the truth and uphold the absoluteness of the truth—14:6; 18:37; 3 John 3-4, 8.
3. We should honor God's truth, take the way of the truth, and not compromise the truth in any way—2 Pet. 2:2.
4. 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.
5. For the consummation of the divine economy, we should be absolute for the present truth and the highest truth and the subjective truths—2 Pet. 1:12; Rom. 8:3; 1:3-4; 12:4-5; John 8:32; 14:6.
6. We must learn to teach and preach things that are higher than where we are.
7. For the consummation of the divine economy, we should be absolute for the way of the divine truth—2 Pet. 2:2.
8. The churches should bear the responsibility to clarify our teachings in order to fight for the truth, care for the Lord's recovery, and take care of our testimony—1 Tim. 3:15; 6:12; 2 Tim. 4:7.

第一周·周一

晨兴喂养

提前一3~4“我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

提后四7“那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了。”

我们要借着接受使徒的嘱咐，凭预言打那美好的仗（提前六12）。提前一章十八节说，“孩子提摩太，我照从前指着你所说的预言，将这嘱咐交托你，叫你凭这些预言，可以打那美好的仗。”…保罗照着预言嘱咐提摩太打那美好的仗，这在积极一面与神的经纶有关，消极一面与不同的教训有关。因着不同的教训，召会堕落了，发生偏离信仰的事。保罗嘱咐提摩太，要与这偏离信仰的事打仗，就是为信仰打那美好的仗（六12）。

凭预言（一18）的意思，是在预言的范围、扶持和印证里。故此，提摩太要在指着他所言之预言的范围、扶持和印证里，与偏离信仰的事打仗（真理课程四级卷三，四三至四四页）。

信息选读

提前一章四节里神的“经纶”，原文，家庭律法；含分配意（字尾与约翰十章九节的草场同源，含分配草场给羊群意），指家庭管理，家庭行政，家政，引伸为行政（分配）的安排（dispensation），计划（plan）或经纶（economy），所以也是家庭经营。

WEEK 1 — DAY 1

Morning Nourishment

1 Tim. 1:3-4 Even as I exhorted you...to remain in Ephesus in order that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

As believers, we need to fight the good fight by receiving the apostle's charge. First Timothy 1:18 says, "This charge I commit to you, my child Timothy, according to the prophecies previously made concerning you, that by them you might war the good warfare."...On the positive side, this charge concerns the economy of God, and on the negative side, it concerns the different teachings. Because of different teachings, the church had already become degraded and had deviated from the faith. Paul charged Timothy to fight against this deviation from the faith, which is to fight the good fight of the faith [6:12].

According to the prophecies [v. 18] means to be in the sphere, support, and confirmation of the prophecies. Hence, Timothy was to fight against the deviations of the faith in the sphere, support, and confirmation of the prophecies that were made concerning him. (Truth Lessons—Level Four, vol. 3, pp. 38-39)

Today's Reading

In Greek the words God's economy in 1 Timothy 1:4 also mean God's "household law," implying distribution. (The base of this word is of the same origin as that for pasture in John 10:9, implying a distribution of the pasture of the flock.) It denotes a household management, a household administration, a household government, and, derivatively, a dispensation, a plan, or an

神在信仰里的经纶，乃是神的家庭经营，神的家庭行政（参弗一 10 注 2，三 9），要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会（提前三 15），基督的身体。使徒的职事乃是以神这经纶为中心（西一 25，林前九 17）；然而那些异议者不同的教训，被神的仇敌利用，使神的子民从这经纶岔出去。在地方召会的行政和牧养中，我们必须使众圣徒完全清楚这神圣的经纶。

使徒保罗在提前一章所摆出来的，乃是神的经纶对抗不同的教训。神的经纶是在信仰里（4），不同的教训是以律法为本、为中心（7～10）。所以这就是信仰对律法，如加拉太三章所对付的（2、5、23～25）。…唯有神在信仰里的经纶，对抗以律法为本、为中心的教训，才是健康的，能叫人因信靠基督而得永远的生命（提前一 16），有分于神永远的计划，就是神在信仰里的经纶。这就是可称颂之神所托付与使徒保罗那荣耀的福音（11）。人若丢弃这信心和无亏的良心，就在信仰上犹如船破于深海中（19）。

保罗在提前一章四节告诉我们，神的经纶是在信仰里。神分赐到我们里面完全是借着信。神的经纶是在信仰里的，就是在信仰的范围和元素里得以开始而发展的。神的经纶是要将祂自己分赐到祂所拣选的人里面，不是在天然的范围里，也不是在律法的行为里，乃是因着相信基督，借着重生，在新造属灵的范围里（加三 23～26）。因着信，我们由神而生，成为祂的儿子，有分于祂的生命和性情以彰显祂。因着信，我们被放在基督里，成为祂身体的肢体，分享祂一切的所是，叫祂得着彰显。这就是神照着祂新约的经纶，在信仰里所完成的计划（安排）（提摩太前书生命读经，一四至一六页）。

参读：提摩太前书生命读经，第一篇。

economy for administration (distribution); hence, it is also a household economy. God's economy in faith is His household economy, His household administration, which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church (1 Tim. 3:15), the Body of Christ. The apostle's ministry was centered on this economy of God (Col. 1:25; 1 Cor. 9:17), whereas the different teachings of the dissenting ones were used by God's enemy to distract His people from this economy. In the administration and shepherding of a local church, this divine economy must be made fully clear to the saints.

In 1 Timothy 1, the apostle Paul presented God's economy in opposition to different teachings. God's economy is in faith (v. 4), whereas the different teachings are based on the principle of the law and centered on the law (vv. 7-10). Hence, faith is versus the law, as dealt with in Galatians 3...Only God's economy, which is in faith, in opposition to the teachings that are based on the principle of the law and centered on the law, is healthy and can make it possible for people to believe on Christ unto eternal life (1 Tim. 1:16) and to thus participate in God's eternal plan, God's economy, which is in faith. This is the gospel of glory with which the blessed God entrusted the apostle Paul (v. 11). If anyone thrusts away such faith and a good conscience, regarding the faith, he becomes shipwrecked on a deep sea (v. 19).

In 1 Timothy 1:4 Paul tells us that God's economy is in faith. The dispensing of God into us is altogether by faith. The economy of God is a matter in faith, that is, a matter that is initiated and developed in the sphere and element of the faith. God's economy, which is to dispense Himself into His chosen people, is not in the natural realm or in the work of law but in the spiritual sphere of the new creation through regeneration by faith in Christ (Gal. 3:23-26). By faith we are born of God to be His sons, partaking of His life and nature to express Him. By faith we are put into Christ to become the members of His Body, sharing all that He is for His expression. This is God's plan, God's dispensation, which is carried out in faith, according to His New Testament economy. (Life-study of 1 Timothy, 2nd ed., pp. 10-12)

Further Reading: Life-study of 1 Timothy, msg. 1

第一周·周二

晨兴喂养

徒二 42 “他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。”

提前一 18 “孩子提摩太，我照从前指着你所说的预言，将这嘱咐交托你，叫你凭这些预言，可以打那美好的仗。”

在保罗第一次坐监期间，众召会受试验。这试验显示败落和堕落开始了。这败落全然是由于不同的教训，就是与职事不同的教训。这是保罗嘱咐提摩太要打美好的仗的原因（提前一 18）。

历世纪以来，召会的堕落和败落有一个根源：与使徒的职事不同的教训。在行传二章四十二节我们看见，在召会生活一开始，信徒乃是持续在使徒的教训里。这些教训就是那职事。使徒所教导、所传讲的，不外乎基督与召会。他们传讲那成为肉体、钉十字架、复活并升天的基督，好叫祂这复活的生命，得以分赐到祂的信徒里面，以产生召会。…在圣经中有关于许多事的教训。然而，使徒职事的中心乃是成为肉体、钉十字架、复活、升天并得荣的基督，作我们的救主、我们的生命和一切，使我们成为祂的身体，就是召会。这是新约启示极重要的中心，这也是神的经纶（提摩太前书生命读经，二四页）。

信息选读

我们需要接触主的话，并借着主的话，凭着那灵接受神。然后我们会有信心。借着来到话面前，我们就被神注入，并且信心自然而然在我们里面运行，将我们带

WEEK 1 — DAY 2

Morning Nourishment

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

1 Tim. 1:18 This charge I commit to you, my child Timothy, according to the prophecies previously made concerning you, that by them you might war the good warfare.

During Paul's first imprisonment, the churches were tested. This test showed that decline and degradation had set in. This decline was altogether due to different teachings, teachings that were different from the ministry. This was the reason Paul charged Timothy to war a good warfare [1 Tim. 1:18].

Throughout the centuries the degradation and decline of the church has had one source: teachings that differ from the ministry of the apostles. In Acts 2:42 we see that at the beginning of the church life, the believers continued in the teachings of the apostles. These teachings were the ministry. What the apostles taught and preached was nothing other than Christ and the church. They preached a Christ who had been incarnated, crucified, resurrected, and ascended in order that, as resurrection life, He might be imparted into His believers to produce the church...In the Bible there are teachings concerning many things. However, the focus of the ministry of the apostles was the incarnated, crucified, resurrected, ascended, and glorified Christ to be our Savior, our life, and everything to us so that we may become His Body, the church. This is the vital focus of the New Testament revelation, and this is God's economy. (Life-study of 1 Timothy, 2nd ed., p. 19)

Today's Reading

We need to contact the Word and receive God by the Spirit through the Word. Then we will have faith. By coming to the Word, we are infused with God, and spontaneously, faith operates within us to bring us into an organic

进与神生机的联结里。我们越享受神的注入，就越与祂成为一。然而，这重要的事已经失去了许多世纪。

一面，提摩太要与异议者不同的教训打仗；另一面，他要照着使徒的职事完成神的经纶。我们若愿完成神的经纶，就不可照着传统的基督教，也不可照着系统的神学，而必须照着使徒的职事。…不仅如此，神的经纶是与恩典的福音和永远的生命有关。…这福音是为着可称颂之神的荣耀，是为着可称颂之神的彰显，显现。

保罗第一次坐监时，异议者起来教导不同的事；这些不同的教训是召会败落的种子。…尤其在歌罗西书中我们看见，有些教派—犹太教、智慧派、禁欲主义—已经偷着进入召会生活。这些不同的教训引起异议和败落。因此，保罗嘱咐他忠信的同工打那美好的仗，对抗不同的教训，并为着神的经纶争战。

历世纪以来，召会被这样的教训毒害并败坏了。我们若不儆醒，不同的教训也可能对主的恢复造成破坏。已往我们见过以狡猾、隐藏的方式传播不同的教训所造成的破坏。这帮助了许多召会中的领头人学习谨防不同教训的重要功课。我们绝不允许任何不同的教训进入主的恢复。这恢复完全是为着执行这职事；这不是指我的职事，乃是由彼得开始的使徒职事，今天仍在执行。所有的真使徒都教导并传讲同样的事，就是这一件事—神新约的经纶。我们传讲并教训的中心是基督与召会。教导并传讲神关于基督与召会的经纶，就是打美好的仗（提摩太前书生命读经，二四至二六页）。

参读：提摩太前书生命读经，第二篇。

union with God. The more we enjoy God's infusion, the more we become one with Him. However, this vital matter has been lost for centuries.

On the one hand, Timothy was to war against the different teachings of the dissenters. On the other hand, he was to carry out God's economy according to the apostle's ministry. If we wish to carry out God's economy, we must do it not according to the teachings of traditional Christianity or according to systematic theology but according to the apostle's ministry. Furthermore, God's economy concerns the gospel of grace and eternal life...This gospel is for the glory of the blessed God; it is for the expression, the manifestation, of the blessed God.

When Paul was in prison the first time, dissenters rose up to teach different things. These different teachings were the seed of the church's decline...Especially in Colossians we see that certain isms—Judaism, Gnosticism, and asceticism—had crept into the church life. These different teachings caused dissension and decline. Thus, Paul charged his faithful coworker to fight the good fight against the different teachings and fight for God's economy.

Throughout the centuries the church has been poisoned and corrupted by such teachings. If we are not on guard, different teachings may also cause damage to the Lord's recovery. In the past we have seen the damage caused by different teachings propagated in a subtle, hidden way. This has helped the leading ones in many churches to learn the important lesson of being watchful for different teachings. We must not allow any different teachings to come into the Lord's recovery. The recovery is strictly for the carrying on of the ministry. By this I do not mean my ministry but the ministry of the apostles, which began with Peter and is still being carried on today. All true apostles teach and preach the same thing, even the one thing—God's New Testament economy. The focus of our preaching and teaching is Christ and the church. To teach and preach God's economy concerning Christ and the church is to war a good warfare. (Life-study of 1 Timothy, 2nd ed., pp. 19-21)

Further Reading: Life-study of 1 Timothy, msg. 2

第一周·周三

晨兴喂养

提前六 12 “你要为信仰打那美好的仗，持定永远的生命；你已蒙召进入这永远的生命，也在许多见证人面前，作了美好的承认。”

19 “为着将来，替自己积存美好的根基作宝藏，叫他们持定那真实的生命。”

为信仰打仗〔提前六 12 上〕，意思就是为神新约的经纶打仗，尤其是为基督作神的具体化身，以及召会作基督的身体打仗。…永远的生命〔12 下〕即神圣的生命，神非受造的生命，这生命是永远的。永远的，指神圣生命的性质，过于指其时间的因素。我们在基督徒的生活中，特别在基督徒的工作中，要为信仰打那美好的仗，就需要持定神的生命，而不信靠我们人的生命。因此，三卷提字书再三地强调永远的生命（提前一 16，六 19，提后一 1、10，多一 2，三 7）。要完成提摩太前书所说神对召会的经纶，对抗提摩太后书所说召会败落的趋势，并维持提多书所说召会生活中良好的秩序，这生命乃是必要的基本条件（新约总论第六册，三三三至三三四页）。

信息选读

我们已经蒙召进入神永远的生命。我们原是从人天然的生命而生，但我们在基督里蒙神呼召时，就由神永远的生命重生了。

我们为信仰打那美好的仗，不但是客观的，更是主观的，就是借着持定永远的生命来打这仗。我们不该离开这生命去作什么。我们要打那美好的仗，需要持定永远的生命。

WEEK 1 — DAY 3

Morning Nourishment

1 Tim. 6:12 Fight the good fight of the faith; lay hold on the eternal life, to which you were called and have confessed the good confession before many witnesses.

19 Laying away for themselves a good foundation as a treasure for the future, that they may lay hold on that which is really life.

To fight for the faith [1 Tim. 6:12a] means to fight for God's New Testament economy. In particular, it is to fight for Christ as the embodiment of God and for the church as the Body of Christ. The eternal life [1 Tim. 6:12b] is the divine life, the uncreated life of God, which is eternal. Eternal denotes the nature more than the time element of the divine life. To fight the good fight of the faith in the Christian life, especially in the Christian ministry, we need to lay hold on this divine life and not trust in our human life. Hence, in 1 and 2 Timothy and Titus the eternal life is stressed again and again (1 Tim. 1:16; 6:19; 2 Tim. 1:1, 10; Titus 1:2; 3:7). To bring forth God's dispensation concerning the church in 1 Timothy, to confront the process of the church's decline in 2 Timothy, and to maintain good order in the church life in Titus, this life is a prerequisite. (The Conclusion of the New Testament, pp. 1862-1863)

Today's Reading

We have been called to the eternal life of God. We were born of the human natural life, but we were reborn of the divine eternal life when we were called by God in Christ.

We fight the good fight of the faith not only objectively but also subjectively by laying hold on eternal life. We should not do anything apart from this life. As those who would fight the good fight, we need to lay hold on eternal life.

我们需要领悟，我们已蒙召进入永远的生命。这永远的生命主要不是指将来的福分。…永远的生命该是我们今天的生命，为着我们现今日常生活的生命。借着我们头一次肉身的出生，我们得着了亚当的生命。但因为 我们已蒙召进入永远的生命，我们就不该凭着亚当的生命，天然的生命而活。虽然我们该有真正的人性，就是耶稣的人性，但这不该是在我们天然生命里的人性。反之，我们需要凭着永远的生命过人的生活。我们已蒙召进入这生命，现今我们需要活这生命。…身为在基督里的信徒，我们已独特地蒙召进入永远的生命。这生命，神圣的生命，实际上就是三一神自己。我们已蒙召进入永远的生命，如今就该持定这生命，活这生命，并使我们全人照着这生命生活行动。

仇敌的狡诈引人偏离信仰，乃是使信徒离开永远的生命。所以，我们真信徒必须持定永远的生命。没有永远的生命，我们就算不得什么。这永远的生命，实际上就是经过过程的三一神作我们的生命。…不但异端的教训会被仇敌利用，使我们不能享受永远的生命，甚至基要的教训也可能被利用。关于性格改良、立志行善等这些合乎圣经、基要、美好、伦理和道德的教训，都叫信徒不能经历经过过程的三一神作他们永远的生命。

我们要看见，新约里一切关于信徒的事，都与经过过程的三一神分赐到我们里面有关，这是很要紧的。经历这分赐，就是享受永远的生命。有些人也许照着圣经施教，却没有教导信徒如何接触经过过程的三一神，接受祂的分赐；这分赐乃是我们基督徒生活要紧的因素。因为甚至基要的教训也可能被仇敌狡诈的利用，使我们不能享受永远的生命，所以我们需要持定永远的生命。这样我们才能为信仰打那美好的仗（新约总论第六册，三三四至三三六页）。

参读：真理课程四级卷三，第四十四课。

We need to realize that we have been called to eternal life. This eternal life does not mainly refer to blessings in the future...Eternal life should be our life today, a life for our present daily living. By our first birth, the physical birth, we received the Adamic life. But because we have been called to eternal life, we should no longer live by the Adamic life, the natural life. Although we should be truly human, even Jesusly human, we should not be human in our natural life. On the contrary, we need to live a human life by the eternal life. We have been called to this life, and now we need to live it. As believers in Christ, we have been called uniquely to eternal life. This life, the divine life, is actually the Triune God Himself. Having been called to eternal life, we now should lay hold on this life, live this life, and have our whole being according to this life.

The subtlety of the enemy in bringing deviation from the faith is to keep the believers from the eternal life. Therefore, we, the genuine believers, must lay hold on the eternal life. Without the eternal life we are nothing. This eternal life is actually the processed Triune God being life to us. Not only heretical teachings but even fundamental teachings may be used by the enemy to keep us from enjoying the eternal life. Teachings that are scriptural, fundamental, good, ethical, and moral, teachings about the improvement of character and about making up our mind to do good things, keep the believers from the experience of the processed Triune God as eternal life to them.

It is crucial for us to see that all the matters in the New Testament concerning the believers are related to the dispensing of the processed Triune God into us. To experience this dispensing is to enjoy eternal life. Some may teach according to the Bible without teaching the believers how to contact the processed Triune God and to receive His dispensing, which becomes the vital factor of our Christian life. Because even fundamental teachings may be subtly used by the enemy to keep us from enjoying eternal life, we need to lay hold on the eternal life. Then we shall be able to fight the good fight for the faith. (The Conclusion of the New Testament, pp. 1863-1864)

Further Reading: Truth Lessons—Level Four, vol. 3, lsn. 44

第一周·周四

晨兴喂养

提后一 1 “凭神旨意，照着在基督耶稣里生命的应许，作基督耶稣使徒的保罗。”

10 “…我们救主基督耶稣…已经把死废掉，借着福音将生命和不朽坏照耀出来。”

保罗写提摩太后书时，完全知道众召会在败落。然而，因为他是持定永远生命之应许的人，他就不灰心或失望。在他里面有永不改变的东西—神永远、非受造、不能朽坏的生命。无论环境如何改变，这永远的生命仍是一样。因为保罗自己在神的生命里得鼓励，不因着环境失望，他就写了提摩太后书，不但作这位青年同工的鼓励并加强，也作整个基督身体对召会败落的预防剂。

保罗照着永远的生命成了使徒；这生命是不能朽坏，且不能改变的，因这生命实际上就是经过过程的三一神自己。因为保罗由这生命所内住，所以甚至整个罗马帝国对付他，也不能胜过他。保罗由经过过程的三一神作生命而得加强（提摩太后书生命读经，二、四页）。

信息选读

提后一章一节所提的生命包括预防剂所有的八个基本元素。这就是说，永远的生命包括清洁的良心、无伪的信心、神圣的恩赐、刚强的灵、永远的恩典、不能朽坏的生命、健康的话与内住的灵。我们若有这生命，实际上就是经过过程的三一神，我们就有清洁的良心、无伪的信心，和神圣预防剂所有其他的供备。

WEEK 1 — DAY 4

Morning Nourishment

2 Tim. 1:1 Paul, an apostle of Christ Jesus through the will of God according to the promise of life, which is in Christ Jesus.

10 ...Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

When Paul was writing 2 Timothy, he was fully aware that the churches were declining. However, because he was one who laid hold on the promise of eternal life, he was not discouraged or disappointed. He had something within him that never changed—the eternal, uncreated, incorruptible life of God. No matter how the environment may change, this eternal life remains the same. Because he himself was encouraged in the life of God and not disappointed by the situation, Paul wrote the second Epistle to Timothy not only as an encouragement and strengthening to a younger co-worker but also as an inoculation for the entire Body of Christ against the decline of the church.

The eternal life according to which Paul became an apostle is incorruptible and unchanging, for this life is actually the processed Triune God Himself. Because Paul was indwelt by this life, not even the whole Roman Empire was able to prevail over him in its dealings with him. Paul was strengthened by the processed Triune God as life. (Life-study of 2 Timothy, 2nd ed. pp. 2-3)

Today's Reading

The life mentioned in 2 Timothy 1:1 includes all the eight basic elements of the inoculation. This means that eternal life includes a pure conscience, unfeigned faith, the divine gift, a strong spirit, eternal grace, the element of incorruption, the healthy word, and the indwelling Spirit. If we have this life, which is actually the processed Triune God, we have a pure conscience, unfeigned faith, and all the other provisions of the divine inoculation.

神永远的生命是赐给所有在基督里的信徒（提前一16），也是所赐给我们神圣恩典的主要成分（罗五17、21）。这生命已经征服死（徒二24），还要吞灭死（林后五4）。保罗乃是照着这样生命的应许作了使徒（提后一1）。这生命以及随之而有的不朽坏，借着福音的传扬，已经照耀出来，使众人都得看见。

生命是神圣的元素，甚至就是神自己，分赐到我们的灵里；不朽坏是生命浸透我们身体的结果（罗八11）。这生命和不朽坏，能抵挡召会中败落的死亡和腐败。

在提后一章十二节保罗说，“知道我所信的是谁。”使徒所信的不是任何事物，乃是活的人位，就是活神的儿子基督，也就是神圣恩典和永远生命的具体化身。在祂里面的永远生命是有能力的，足能扶持为祂受苦的人，一直到底，并保守祂承受那要来的荣耀。

要面对召会败落中的死亡、败坏和混乱，一章所根据的永远生命（1、10），二章所强调的神圣真理（15、18、25），以及三章所尊重的圣经（14～17）都是必需的。永远的生命不仅吞灭死亡，也给与生命的供应；神圣的真理，用一切神圣丰富的实际顶替败坏的虚空；圣经不仅除去混乱，也给人神圣的亮光和启示。因此，使徒在提摩太后书强调这三件东西（提摩太后书生命读经，五、一一至一二、六〇页）。

基督对我们乃是永远的生命。我们若不在祂里面，基督在祂自己里面还是永远的生命，但祂对我们却不是永远的生命。因为我们现今在祂里面，所以耶稣基督对我们乃是永远的生命（约壹五20）（约翰一书生命读经，四三〇页）。

参读：提摩太后书生命读经，第一至二、六至七篇。

The eternal life of God is given to all believers in Christ (1 Tim. 1:16) and is the main element of the divine grace given to us (Rom. 5:17, 21). This life has conquered death (Acts 2:24) and will swallow up death (2 Cor. 5:4). It was according to the promise of such a life that Paul was an apostle (2 Tim. 1:1). This life and the incorruption that is its consequence have been brought to light and made visible to men through the preaching of the gospel.

Life is the divine element, even God Himself, imparted into our spirit. Incorruption is the consequence of life's saturating of our body (Rom. 8:11). This life and incorruption are able to counter the death and corruption brought in by the decline among the churches.

In 2 Timothy 1:12 Paul says, "I know whom I have believed." What the apostle believed was not a thing or a matter but a living person, Christ, the Son of the living God, who is the embodiment of divine grace and eternal life. The eternal life in Him is powerful; it is more than able to sustain to the end the one who suffers for His sake, and to preserve him for the inheritance of the coming glory.

To confront the death, corruption, and confusion in the church's decline, the eternal life, on which chapter 1 is based (vv. 1, 10), the divine truth, emphasized in chapter 2 (vv. 15, 18, 25), and the Holy Scripture, highly regarded in chapter 3 (vv. 14-17), are all needed. The eternal life not only swallows up death but also renders the life supply; the divine truth replaces the vanity of corruption with the reality of all the divine riches; and the Holy Scripture not only dispels the confusion but also furnishes divine light and revelation. Hence, in this book the apostle stressed these three things. (Life-study of 2 Timothy, 2nd ed., pp. 4, 8-9, 48-49)

Christ is eternal life to us. If we were not in Him, Christ would still be eternal life in Himself, but He would not be eternal life to us. Because we are now in Him, to us Jesus Christ is eternal life [1 John 5:20]. (Life-study of 1 John, 2nd ed., p. 351)

Further Reading: Life-study of 2 Timothy, msgs. 1-2, 6-7

第一周·周五

晨兴喂养

林后十 3～5 “因为我们虽然在肉体中行事，却不照着肉体争战。我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督。”

为着神国的利益，抵挡撒但及其黑暗的国度，我们信徒要打那美好的仗（提后四 7）。保罗也嘱咐我们要为信仰打那美好的仗，就是为那照着神新约经纶之完全福音的内容而打仗（提前六 12）。在这件事上，我们也需要经历神圣三一的分赐（真理课程四级卷三，四三页）。

信息选读

我们该作神的精兵，打那美好的仗，攻倒魔鬼坚固的营垒，将人的思想掳来，使它顺从基督。…作一强健祈祷的战士，使千万邪灵，不得逞其计；而与基督同行同工，今日得胜，来世操权（倪柝声文集第一辑第一册，一九〇至一九一页）。

约翰在约壹一章六节说到在黑暗里行，意即习惯地在黑暗里行，就是在撒但邪恶作为的性质里生活、行事、为人。…在神圣的光中行不是仅仅住在这光中，乃是在神圣的光中生活、行动、行事、作事并为人；这光实际上就是神自己（5）。当我们在神里面居住、生活并为人时，我们就在神圣的光中行；这光就是神的彰显。

当神圣的光照耀时，我们就看见各种不同的真理，

WEEK 1 — DAY 5

Morning Nourishment

2 Cor. 10:3-5 For though we walk in flesh, we do not war according to flesh; for the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds, as we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

For the interest of God's kingdom, the believers have to fight the good fight against Satan and his kingdom of darkness. Hence, in 2 Timothy 4:7 Paul says that he had "fought the good fight." In 1 Timothy 6:12 he charges the believers to "fight the good fight of the faith," that is, to fight for the contents of the complete gospel according to God's New Testament economy. In this matter we need to experience the dispensing of the Divine Trinity. (Truth Lessons—Level Four, vol. 3, p. 38)

Today's Reading

We should be God's soldiers, fighting the good fight, overthrowing the devil's strongholds and taking captive man's thought unto the obedience of Christ...We must be strong warriors in prayer, so that the myriads of evil spirits will not be able to have their way and we will be able to walk and work with Christ, overcoming in this age and reigning in the coming age. (CWWN, vol. 1, "The Christian Life and Warfare," pp. 120-121)

In 1 John 1:6 John speaks of walking in darkness. To walk habitually in the darkness is to live, behave, and have one's being in the nature of Satan's evil works. To walk in the divine light is not merely to dwell in this light; it is to live, move, act, do things, and have our being in the divine light, the light that is actually God Himself [v. 5]. When we dwell, live, and have our being in God, we walk in the divine light, which is the expression of God.

When the divine light shines, we see all the different truths, and these

这些真理乃是实际。但当我们没有神圣的光，反在黑暗里时，我们就感觉一切尽都徒然、虚空。我请你们看看自己的经历。当你在神圣的光中时，你能看见真理，实际。比方说，当你在光中时，神对你乃是实际，神圣的生命也是实际。…当我们在光中行，我们看见一个又一个的实际。…然而，当我们在黑暗中，没有一样事物对我们是实际的。…当我们在黑暗中，我们没有什么实际，因为我们什么也没有看见。我们没有实际的感觉，反而有虚空的感觉。

当我们住在神里面时，我们就在交通里。当我们在这交通里，我们就在光中。这样，当我们在光中行，基督、那灵、召会、基督的身体、基督身体的肢体，对我们都是实际的。

然而，假若有一位姊妹被长老得罪了。虽然那位长老无意得罪她，但他说的一些话得罪了她，因为她很敏感。也许那位长老说，所有的姊妹，不管背景怎样，都是脆弱的。…因为她被得罪了，“开关”就关了，她立刻在黑暗里。结果，她就不再享受召会生活，反而开始对召会不满意。召会对她就不再实际了，她也不再关心召会的立场。她也许会说，“到底什么是召会？什么是召会的立场？我不在意召会的立场。”她若留在黑暗里，至终就会觉得基督、那灵以及神圣的生命，在她的经历中对她都不再是实际的。

假若一段时间以后，曾被得罪并在黑暗里的这位姊妹悔改了。主满有怜悯，没有什么明显的原因，她转向主，并说，“主啊，赦免我。”立刻，“开关”就开了，光又开始照耀。然后，这位姊妹就经历到主宝血的洁净，神圣的事物再次成为实际的（约翰一书生命读经，七四至七六页）。

参读：约翰一书生命读经，第五、七篇；新约总论，第七至八、十篇。

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

When we dwell in God, we are in the fellowship. When we are in this fellowship, we are in light. Then as we walk in the light, Christ, the Spirit, the church, the Body, and the members of the Body are all real to us.

However, suppose a sister is offended by an elder. Although the elder had no intention of offending her, nonetheless something he said offended her because she is sensitive. Perhaps the elder said that all the sisters, no matter what their background may be, are fragile...Because she is offended, the “switch” is turned off, and immediately she is in darkness. As a result, instead of enjoying the church life, she begins to be unhappy with the church. The church is no longer real to her, and she no longer cares about the church ground. She may say, “What is the church anyway? And what is the church ground? I don’t care about the ground of the church.” If she stays in darkness, she will eventually find that Christ, the Spirit, and the divine life are no longer real to her in her experience.

Suppose after a period of time the sister who has been offended and is in darkness repents. The Lord is merciful and for no apparent reason, she turns to the Lord and says, “O Lord, forgive me.” Immediately, the “switch” is turned on, and the light begins to shine again. Then this sister will experience the cleansing of the Lord’s precious blood, and the divine things will become real once more. (Life-study of 1 John, 2nd ed., pp. 59-61)

Further Reading: Life-study of 1 John, msgs. 5, 7; The Conclusion of the New Testament, msgs. 7-8, 10

第一周·周六

晨兴喂养

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

提后四 7 “那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了。”

真理就是三一神，…真理也是神的话，作神圣的启示，不仅启示，更传输神与基督的实际，以及一切神圣、属灵事物的实际；因此，神的话也是实际（约十七 17）。话是三一神的说明。这就是说，真理之所是的第四方面一话，实际上就是真理头三方面一父、子、灵一的说明。所以，实际乃是父神、子神、灵神，也是神圣的话（约翰一书生命读经，九八页）。

信息选读

每一个作主工作的人，总得维持真理的绝对。…有许多弟兄，有许多姊妹，对真理不够绝对，是受人事的影响，受情感的影响。…事奉神有一个基本的要求，就是真理不能牺牲。

在圣经里面，有许多神所定规的和神所命令的，需要神的仆人把它们传开。我们厌烦那些只说不行的人；但是另一面，一个神的仆人，如果不能传他所不能行的道，就不能作神的仆人。为什么？因为真理是绝对的。…人不能因为他自己行不来而更改神的话。这是真理的绝对。你要超越过你自己而说话，你也要超越过你个人的感情，超越过你个人的关系来说话。这对于神的仆人是有一个极大的要求。

WEEK 1 — DAY 6

Morning Nourishment

1 Tim. But if I delay, I write that you may know how one 3:15 ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

2 Tim. I have fought the good fight; I have finished the 4:7 course; I have kept the faith.

Truth is the Triune God...Truth is also the Word of God as the divine revelation, which not only reveals but also conveys the reality of God and Christ and of all the divine and spiritual things. Hence, the Word of God also is reality (John 17:17). The Word is the explanation of the Triune God. This means that the fourth aspect of what the truth is, the Word, is actually the explanation of the first three aspects of the truth—the Father, the Son, and the Spirit. Therefore, reality is God the Father, God the Son, God the Spirit, and also the divine Word. (Life-study of 1 John, 2nd ed., p. 79)

Today's Reading

Every worker of the Lord must uphold the absoluteness of the truth... Many brothers and sisters are not absolute to the truth; they are affected by people, things, and personal feelings...A basic requirement for being a servant of the Lord is to not sacrifice the truth.

The Bible contains many ordinances and commandments. These ordinances and commandments are from God, and God's servants need to preach and announce them. On the one hand, it is tiresome to consider those who are only speakers but not doers. On the other hand, we cannot be a servant of God if we cannot preach beyond what we can practice. This is because the truth is absolute...We cannot tamper with the truth in any way in order to justify our own deficiencies. This is what it means to be absolute to the truth. We have to transcend ourselves, our own feelings, and our own personal interest in our

你不能在你的妻子身上，在你的丈夫身上，在你的儿女身上，是一种作法，可是你对于别的弟兄姊妹，又是一种作法。…真理是绝对的。神是要我们维持祂真理的绝对。神的话是这样的，那就管他是谁都得这样。

不是因为他和我有特别的关系，所以我特别这样作。如果你这样作，那你把神的真理降低了。这还不是说你讲的完全不是真理，这是说你对于真理不绝对。我们要学习维持真理的绝对。不能因为他是我的亲属，我就不维持真理的绝对。我跟从的是真理，不是人，我是要维持真理的绝对（倪柝声文集第三辑第六册，一八三、一八五页）。

我们学习作神的工，其中一个基本的功课，就是对真理要绝对。圣经中的每一个真理都不和人发生关系。今天人对真理不绝对，乃是因为真理与自己发生关系。真理因着与人发生关系，所以一个人没有经历，他就觉得不能讲那个真理；然而不是你能经历，你就能讲。真理本身是绝对的。大卫说，所有的人都讲虚谎的话（诗十二 2）。他说这句话的时候，没有想到自己；在神面前，大卫算他自己这个人并不存在。神的工人不能往自己里面看。神的真理乃是绝对的，与我们自己不发生任何关系。因为真理是绝对的，所以我就要委屈自己，把自己摆在一边（倪柝声文集第三辑第十一册，一五一页）。

我们需要叙述我们所信关于基督徒信仰的项目，如基督的神性和人性，使人明白我们是在基督里的真信徒。众召会该担负责任澄清我们的教训，好为着真理争战，顾到主的恢复，并顾到我们的见证（提前三 15，六 12，提后四 7）（李常受文集一九八〇年第二册，五八六页）。

参读：约翰一书生命读经，第九至十一、十七、三十二、三十九至四十篇。

speaking. This is a high requirement for the servants of the Lord. We must beware of doing things one way as they affect other brothers and sisters but doing them another way as they are applied to our spouse or our children. The truth is always absolute. God wants us to uphold the absoluteness of the truth. If God's Word says something, it is so, no matter who is involved.

We cannot make exceptions just because of some special relationships. If we do, we are lowering the standard of God's truth. I am not talking about speaking untruths; I am talking about sacrificing the absoluteness of the truth...We cannot forfeit its absoluteness just because someone is our relative. We are here to follow the truth, not man, and we are here to maintain the absoluteness of the truth. (CWWN, vol. 52, "The Character of the Lord's Worker," pp. 151-153)

In learning to take care of God's work, one basic lesson is to be absolute for the truth. No truth in the Bible should be entangled with man's condition. Today man is not absolute toward the truth because he entangles the truth with his own condition. When man entangles the truth with his own condition, he feels that he cannot speak the truth if he has not experienced it. Yet we have to realize that it is not our experience that qualifies us to speak concerning a truth. Truth is absolute in itself. David said that all men speak falsehood (Psa. 12:2). When he spoke this word, he was not considering himself. Before God, David considered himself as nonexistent. God's servants cannot look inward into themselves. God's truth is absolute; it is not involved with us in any way. Because the truth is absolute, we have to sacrifice ourselves and put ourselves aside. (CWWN, vol. 57, p. 133)

We need to state our belief concerning the items of the Christian faith, such as the deity and humanity of Christ, so that others may realize that we are genuine believers in Him. The churches should bear the responsibility to clarify our teachings in order to fight for the truth, care for the Lord's recovery, and take care of our testimony (1 Tim. 3:15; 6:12; 2 Tim. 4:7). (CWWL, 1980, vol. 2, p. 430)

Further Reading: Life-study of 1 John, msgs. 9-11, 17, 32, 39-40

第一周 Week One/1,Black,notBold,notItalic,open,FitWidth,-6

纲要 Outline/1,Black,notBold,notItalic,open,FitWidth,-6

晨兴喂养 Morning Nourishment/05,Black,notBold,notItalic,open,FitWidth,-6

周一/05,Black,notBold,notItalic,open,FitWidth,-6

周二/07,Black,notBold,notItalic,open,FitWidth,-6

周三/09,Black,notBold,notItalic,open,FitWidth,-6

周四/11,Black,notBold,notItalic,open,FitWidth,-6

周五/13,Black,notBold,notItalic,open,FitWidth,-6

周六/15,Black,notBold,notItalic,open,FitWidth,-6

诗歌 Hymn/17,Black,notBold,notItalic,open,FitWidth,-6

第一周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]