

## 第三周

### 守住信仰

诗歌：补 452

读经：提后四 7 下，提前一 19，三 9，四 1，六 12，帖前三 2，犹 3

#### 【周一】

壹 在新约里，信是客观的，也是主观的：

一 客观的信仰是指我们所相信的对象，也就是我们所相信的事物；这客观的信仰包含神新约经纶的内容——弗四 13，提后四 7 下：

- 1 以弗所四章十三节的“信仰”不是相信的行动，乃是客观的信仰。
- 2 客观的信仰只包括与我们救恩有关的项目——换句话说，只包括那些与基督身位和工作有关的项目——约三 16，一 18，约壹四 9。

二 主观的信与我们相信的行动有关——约三 15～16：

- 1 按照这意义，有在主里的信就是相信主。
- 2 所有在基督里的真信徒，因着有关于基督的信而是一。

三 在帖前三章二节里的信（该处中文译为“信心”）不仅是主观的，指圣徒的相信，如在五节、六节、十节者（中文译为“信心”），也是客观的，指

## Week Three

### Keeping the Faith

Hymns: 1285

Scripture Reading: 2 Tim. 4:7c; 1 Tim. 1:19; 3:9; 4:1; 6:12; 1 Thes. 3:2; Jude 3

#### § Day 1

I. In the New Testament, faith is both objective and subjective:

A. The objective faith refers to the subject of our believing, that is, to the things in which we believe; this objective faith includes the contents of God's New Testament economy—Eph. 4:13; 2 Tim. 4:7c:

1. The faith in Ephesians 4:13 is not faith as a believing action but the objective faith.
2. The items of the objective faith are only those items that are related to our salvation—in other words, only those items that relate to Christ's person and work—John 3:16; 1:18; 1 John 4:9.

B. Subjective faith has to do with our action of believing—John 3:15-16:

1. According to this meaning, to have faith in the Lord is to believe in Him.
2. All genuine believers in Christ are one in having faith related to Christ.

C. In 1 Thessalonians 3:2 faith is not only subjective, referring to the saints' believing, as in verses 5, 6, and 10, but also objective, referring to what we believe in, as in 1 Timothy 3:9; 4:1; and 2 Timothy 4:7:

我们所相信的事物，如在提前三章九节，四章一节，和提后四章七节者（中文译为“信仰”）：

- 1 信的这两方面彼此相关联。
- 2 我们的相信（主观的信心），是出于我们所相信的事物，也是在于我们所相信的事物（客观的信仰）。

## 【周二】

貳 “当守的信仰我已经守住了”——7 节下：

- 一 这里的“信仰”乃是客观的。
- 二 这节里的“信仰”这辞，含示我们相信基督，是以祂的身位和祂救赎的工作，作为我们信仰的对象——提前一 19，加一 23。
- 三 守住信仰，就是守住整个神新约的经纶，就是关于基督是神的具体化身也是神的奥秘，以及召会是基督的身体也是基督的奥秘之信仰——提前一 4。

叁 提前六章十二节上半说，“你要为信仰打那美好的仗”：

- 一 为信仰打仗，意思是为神新约的经纶打仗。
- 二 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——弗一 9～10，提前一 4。
- 三 因着不同的教训，召会堕落了，偏离了信仰——3 节。
- 四 保罗嘱咐提摩太，要与这偏离信仰的事打仗，就是要为信仰打那美好的仗——六 12 上。

1. These two aspects of faith involve one another.

2. Our believing (subjective faith) is out of the things we believe and in the things we believe (objective faith).

## § Day 2

II. “I have kept the faith”—v. 7c:

- A. The faith here is objective.
- B. The word faith in this verse implies our believing in Christ, taking His person and His redemptive work as the object of our faith—1 Tim. 1:19; Gal. 1:23.
- C. To keep the faith is to keep the entire New Testament economy of God—the faith concerning Christ as the embodiment of God and the mystery of God and the church as the Body of Christ and the mystery of Christ—1 Tim. 1:4.

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

- A. To fight for the faith means to fight for God's New Testament economy.
- B. 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. 1:9-10; 1 Tim. 1:4.
- C. Because of the different teachings, the church had already become degraded and had deviated from the faith—v. 3.
- D. Paul charged Timothy to fight against the deviation from the faith, which is to fight the good fight of the faith—6:12a.

### 【周三】

肆 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”：

- 一 我们在基督徒的生活中，要为信仰打那美好的仗，就需要持定这生命——永远的生命，神圣的生命——而不信靠人的生命——12节下。
- 二 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——12节下。
- 三 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——12节。

### 【周四】

伍 正确的基督徒生活包括为着在神的经纶里有分于神圣的丰富，守住信仰——一 19，三 9，四 1，六 12，多一 4，犹 3：

- 一 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——提前一 4。
- 二 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——林后五 17，加三 23～26。
- 三 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——约一 12～13：
  - 1 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——罗十二 4～5。

### § Day 3

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

- A. To fight the good fight of the faith in the Christian life, we need to lay hold on this life—the eternal life, the divine life—and not trust in human life—v. 12b.
- B. We fight the good fight of the faith not only objectively but also subjectively by laying hold on the eternal life—v. 12b.
- C. We need to lay hold on the eternal life; then we will be able to fight the good fight of the faith—v. 12.

### § Day 4

**V. A proper Christian life involves keeping the faith for participation in the divine riches in God's economy—1:19; 3:9; 4:1; 6:12; Titus 1:4; Jude 3:**

- A. The economy of God is a matter in faith, that is, a matter that is initiated and developed in the sphere and element of faith—1 Tim. 1:4.
- B. God's economy, which is to dispense Himself into His chosen people, is not a matter in the natural realm nor in the work of the law but in the spiritual sphere of the new creation through regeneration by faith in Christ—2 Cor. 5:17; Gal. 3:23-26.
- C. By faith we are born of God to be His sons, partaking of His life and nature to express Him—John 1:12-13:
  1. By faith we are put into Christ to become members of the Body, sharing all that He is for His expression—Rom. 12:4-5.

2 这就是神照着祂新约的经纶，在信仰里所完成的计划。

2. This is God's plan, which is carried out in faith, according to God's New Testament economy.

陆 我们需要用清洁的良心持守信仰的奥秘——提前三 9:

**VI. We need to hold the mystery of the faith in a pure conscience—1 Tim. 3:9:**

- 一 信仰是指我们所相信的事物，就是那些构成福音的事物——罗一 1, 3~4。
- 二 信仰的奥秘，主要的是基督是神的奥秘，并召会是基督的奥秘——西二 2, 弗三 4。
- 三 我们要持守信仰的奥秘，就必须有清洁的良心，就是得了洁净、没有搀杂的良心——提前三 9, 一 19。

- A. The faith refers to the things we believe in, the things that constitute the gospel—Rom. 1:1, 3-4.
- B. The mystery of the faith is mainly Christ as the mystery of God and the church as the mystery of Christ—Col. 2:2; Eph. 3:4.
- C. In order to hold the mystery of the faith, we must have a pure conscience, a conscience purified from any mixture—1 Tim. 3:9; 1:19.

### 【周五】

### § Day 5

柒 犹大在他的书信中说，“我…不得不写信劝你们，要为那一次永远交付圣徒的信仰竭力争辩”——3 节：

**VII. Jude says in his Epistle, “I found it necessary to write to you and exhort you to earnestly contend for the faith once for all delivered to the saints”—v. 3b:**

- 一 这节里的“信仰”不是主观的，乃是客观的。
- 二 这里的“信仰”这辞不是指我们的相信，乃是指我们所相信的。
- 三 犹大书三节的信仰乃指新约的内容作为我们的信仰，我们相信，就能得着我们共享的救恩——徒六 7, 提前一 19, 三 9, 四 1, 五 8, 六 10, 21, 提后三 8, 四 7, 多一 13。
- 四 这信仰（不是任何道理）已经一次永远地交付圣徒。
- 五 我们应当为这信仰争辩——提前六 12。

- A. The faith in this verse is not subjective; it is objective.
- B. The word faith here does not refer to our believing but refers to our belief, to what we believe.
- C. The faith in Jude 3 denotes the contents of the New Testament as our faith, in which we believe for our common salvation—Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 3:8; 4:7; Titus 1:13.
- D. This faith, not any doctrine, has been delivered once for all to the saints.
- E. For this faith we should contend—1 Tim. 6:12.

### 【周六】

### § Day 6

捌 我们都需要“达到…信仰上…的一”——弗四 13 上：

- 一 这辞句里所提的信仰乃是客观的信仰。
- 二 信仰上的一有赖于我们对神儿子完全的认识——13 节。
- 三 我们唯有以基督为中心，专注在祂身上，才能达到信仰上的一。

**VIII. We all need to “arrive at the oneness of the faith”—Eph. 4:13a:**

- A. The faith mentioned in this phrase is objective faith.
- B. The oneness of the faith depends on our full knowledge of the Son of God—v. 13.
- C. Only when we take Christ as the center and we focus on Him can we arrive at the oneness of the faith.





## 第三周·周一

### 晨兴喂养

弗四 13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

提前一 19 “持守信心和无亏的良心；有人丢弃这些，就在信仰上犹如船破。”

在新约里，“信（或信仰）”（faith）一辞至少有两个意义。第一个意义是主观的意义。主观的“信”与我们相信的行为有关。…有在主里的信（faith in the Lord）就是相信主（believe in the Lord）。“信仰”的第二个意义是客观的意义。客观的信仰是指我们所相信的对象，也就是我们所相信的事物。…新约满了信仰客观方面的经文。犹大书三节说，“亲爱的，我尽心竭力要写信给你们，论到我们共享之救恩的时候，就不得不写信劝你们，要为那一次永远交付圣徒的信仰竭力争辩。”提后四章七节说，“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。”这两节经文所提到的信仰，不是相信的行动，乃是客观的信仰，指我们所相信的事。同样的，以弗所四章十三节里“信仰上…的一”这辞所提到的信仰，也是客观的信仰（李常受文集一九六四年第一册，七七四至七七五页）。

### 信息选读

信仰的项目只是与我们救恩有关的项目—换句话说，只是与基督的身位和工作有关的项目，包括基督是神的儿子，由童女所生，为救赎我们而死，第三天复活，升天，并且作为那灵降下。…我们是否相信水浸、灾后被提或任何其他这类的事，并不

## WEEK 3 — DAY 1

### Morning Nourishment

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

1 Tim. 1:19 Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith.

The word faith in the New Testament has at least two meanings. The first meaning is the subjective meaning. Subjective faith has to do with our action of believing...To have faith in the Lord is to believe in the Lord. The second meaning of faith is the objective meaning. The objective faith refers to the object of our believing, that is, to the things in which we believe... The New Testament is full of references to faith's objective aspect. Jude 3 says, "Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you and exhort you to earnestly contend for the faith once for all delivered to the saints." Second Timothy 4:7 says, "I have fought the good fight; I have finished the course; I have kept the faith." The faith mentioned in both of these verses is not faith as a believing action but the objective faith, denoting the things in which we believe. Likewise, the faith mentioned in the phrase the oneness of the faith in Ephesians 4:13 is the objective faith. (CWWL, 1964, vol. 1, pp. 589-590)

### Today's Reading

The items of the faith are only those items that are related to our salvation—in other words, only those items that relate to Christ's person and work. They include Christ being the Son of God, His being born of a human virgin, His dying a redemptive death for us, His rising on the third day, His ascension, and His descending as the Spirit...Whether or not we

影响我们的救恩。只要我们相信以上所提的基要项目，我们就得救了。我们若不相信这些项目，就丧失了。与我们救恩有关的这些基要项目，构成了信仰。所有其余的点都不是信仰的一部分，只是道理的教训（李常受文集一九六四年第一册，七七六至七七七页）。

“持守信心”〔提前一 19〕的信心一辞，指我们信的行动；因此，它指明主观的信心。…当我们来到主的话面前，并借着话，凭着那灵被神注入时，这信心就在我们里面兴起。主观的信心在我们里面运行，使我们与三一神之间产生生机的联结。在这联结里，我们接受神圣的生命和性情，成为神的众子和基督身体（新人）的许多肢体，作三一神团体的彰显，直到永远。我们必须凭着这种信心打那美好的仗，不是凭着努力遵守律法。…随着信心，我们也需要无亏的良心（徒二四 16）。无亏的良心是基督徒信仰和生活的保护。信心和无亏的良心是并行的。…在受搅扰的地方召会中，要打那美好的仗，对抗不同的教训，无亏的良心同着信心，乃是必需的。

有人丢弃信心和无亏的良心，“就在信仰上犹如船破。”〔提前一 19〕这给我们看见丢弃信心和无亏良心的严重性。持守信心和无亏的良心，是我们基督徒信仰和生活的保护。船破这辞含示，基督徒生活与召会生活，好像船只航行在风暴的海上，需要信心和无亏良心的保护。…保罗在十九节说到主观的信心，就是我们信的行动；也说到客观的信仰，就是我们相信的事物。保罗说到在信仰上犹如船破的人，是想到客观的信仰，就是照着神新约经纶之完整福音的内容（提摩太前书生命读经，二六至二八页）。

参读：提摩太前书生命读经，第一至二篇；李常受文集一九六四年第一册，在一的立场上站立并尽功用，第六章；帖撒罗尼迦前书生命读经，第十四篇。

believe in baptism by immersion, post-tribulation rapture, or any other such matter does not affect our salvation. As long as we believe in the basic items mentioned above, we are saved. If we do not believe in these items, we are lost. These basic items that have to do with our salvation constitute the faith. All the rest of the points are not part of the faith. Rather, they are doctrinal teachings. (CWWL, 1964, vol. 1, pp. 590-591)

The word faith in the expression holding faith [1 Tim. 1:19] refers to our believing act; hence, it denotes subjective faith...This faith rises up in us when we come to the Word and are infused with God through the Word and by the Spirit. The subjective faith moves within us to bring about an organic union between us and the Triune God. In this union we receive the divine life and nature to become God's many sons and the many members of the Body of Christ, the new man, to be the corporate expression of the Triune God for eternity. We must war the good warfare by this kind of faith, not by trying to keep the law. Along with faith, we also need a good conscience, a conscience without offense (Acts 24:16). A good conscience is a safeguard of Christian faith and life. Faith and a good conscience go together...A good conscience accompanying faith is needed for warring the good warfare against the different teachings in a troubled local church.

By thrusting away faith and a good conscience, some “have become shipwrecked regarding the faith” [1 Tim. 1:19]. This shows us the seriousness of thrusting away faith and a good conscience. To hold faith and a good conscience is a safeguard for our Christian faith and life. The word shipwrecked implies that the Christian life and the church life are like a ship sailing on a stormy sea, needing to be safeguarded by faith and a good conscience...In this verse Paul speaks both of subjective faith, our act of believing, and of objective faith, those things in which we believe. In speaking of those who are shipwrecked regarding the faith, Paul has in mind the objective faith, the contents of the complete gospel according to God's New Testament economy. (Life-study of 1 Timothy, 2nd ed., pp. 21-22)

Further Reading: Life-study of 1 Timothy, msgs. 1-2; CWWL, 1964, vol.1, pp. 589-595; Life-study of 1 Thessalonians, msg. 14



## 第三周·周二

### 晨兴喂养

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。”

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。”

正确的基督徒生活是三重的：为着神国的利益，打那美好的仗，抵挡撒但及其黑暗的国度（提前六 12）；为着照神永远的定旨完成神的经纶，奔跑赛程（来十二 1）；为着在神的经纶里有分于神圣的丰富，守住信仰（提前三 9）。在此，保罗为我们立了充分的榜样。

保罗被主得着后，就开始奔跑属天的赛程，并且不停地奔跑（林前九 24～26，腓三 12～14），为要跑完这赛程（徒二十 24）。现今他终于得胜地宣告说，当跑的赛程他已经跑尽了。为此，他要从主得着赏赐，就是公义的冠冕（提后四 8）。…保罗能见证，当守的信仰他已经守住了。…守住信仰，就是守住整个神新约的经纶，就是关于基督是神的具体化身也是神的奥秘，以及召会是基督的身体也是基督的奥秘之信仰（提摩太后书生命读经，七三页）。

### 信息选读

保罗在提后四章七节不是说他已经守住各种道理，而是说他已经守住信仰。保罗能包容各种作法，也能放弃一切道理，但他绝不会放弃信仰；反之，他持守信仰直到路终（李常受文集一九六四年第三册，四五至四六页）。

## WEEK 3 — DAY 2

### Morning Nourishment

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

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.

A proper Christian life has three aspects. It involves fighting the good fight, or “struggling the good struggle,” against Satan and his kingdom of darkness for the interests of God’s kingdom (1 Tim. 6:12), running the course for the carrying out of God’s economy according to His eternal purpose (Heb. 12:1), and keeping the faith for participation in the divine riches in God’s economy (1 Tim. 3:9). In this Paul set up an adequate pattern for us.

Paul began to run the heavenly race after the Lord took possession of him, and he continually ran (1 Cor. 9:24-26; Phil. 3:12-14) that he might finish it (Acts 20:24). Now at the end he triumphantly proclaimed, “I have finished the course” [2 Tim. 4:7]. For this he will receive from the Lord a reward—the crown of righteousness (v. 8). Paul could testify that he had kept the faith... To keep the faith is to keep the entire New Testament economy of God—the faith concerning Christ as the embodiment of God and the mystery of God and the church as the Body of Christ and the mystery of Christ. (Life-study of 2 Timothy, 2nd ed., pp. 59-60)

### Today’s Reading

Paul does not say that he had kept various doctrines but that he had “kept the faith” [2 Tim. 4:7]. Paul was a man who could tolerate any kind of practice and could give up any doctrine, but he could never give up the faith. Rather, he kept the faith to the end. (CWWL, 1964, vol. 3, p. 38)

保罗说他守住信仰，不是守住道理。在新约里，“信”字…首先…是指我们相信的行动或能力；信是相信圣经，相信神，并相信基督的行动或能力。这是我们的信，主观的信。信也有另一个意义，指我们所相信的事物。这是客观的信仰。我们说到信仰上的一，信仰是客观的，是我们所相信的事物，不是相信的行动，相信的能力。我们必须为这信仰争战。倘若任何人说（如摩登派所说的），基督只是人，不是神的儿子，我绝不会与他握手。他是敌基督者之一（约壹四 3，约贰 10～11）。我绝不会承认这样的人是我的弟兄。然而，因主的恩典和怜悯，我不在意某人是赞成洒水施浸或浸水施浸。只要他相信，只要他有这信仰，他就是我的弟兄（李常受文集一九七一年第四册，一九九页）。

〔关于〕正确基督徒信仰〔的〕主要项目，…有些人可能不同意“一城一会”这一点，但我们要作正确的基督徒，必须相信召会在宇宙中是一，在地方上也是一。召会作为基督的身体，在宇宙中是一；地方召会作为基督身体的彰显，在地方上也是一。但这并不是说，在基督里的真信徒若不同意一城一会，就不得救。他仍是得救的，不过还有所缺欠——不是为着得救，乃是为着过正当的召会生活。

信仰是召会生活的专特，这是非常特别、专特的事。…如果我们要为着什么事争战，必须是为这个争战。我们不需要为别的事争战；我们必须为这样的信仰打那美好的仗（提前六 12）。我们必须为这样的信仰竭力争辩（犹 3）；我们必须教导并传讲这样的信仰（李常受文集一九七一年第三册，五三九至五四〇页）。

参读：提摩太后书生命读经，第七篇；享受基督的丰富以建造召会作基督的身体，第十四章。

Paul said that he kept the faith, not the doctrine. In the New Testament the word faith...[first] refers to our believing action or ability. It is the action or ability to believe in the Bible, in God, and in Christ. This is our faith, the subjective faith. Faith also has another meaning, referring to the things in which we believe. This is the objective faith. When we speak of the oneness of the faith, faith is objective, the things in which we believe, not the believing action, the believing ability. We have to fight for this faith. If anyone would say, as the modernists do, that Christ is only a man and not the Son of God, I would never shake hands with him. He is one of the antichrists (1 John 4:3; 2 John 10-11). I would never recognize such a one as my brother. By the Lord's grace and mercy, however, I do not care whether someone is for baptism by sprinkling or by immersion. As long as he believes, as long as he has this faith, he is my brother. (CWWL, 1971, vol. 4, "Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ," p. 144)

[Regarding the] main items of the proper Christian faith,...some may disagree with the point concerning one city, one church, but as a proper Christian we have to believe that the church is both universally one and locally one. As the Body of Christ, the church is universally one; as the expression of the Body of Christ, a local church is locally one. This does not mean, however, that a real believer in Christ who does not agree with one city, one church is not saved. He or she is saved, but there is something lacking, not for salvation but for the proper church life.

The faith is the speciality of the church life. This is something very specific, very special...If we are going to fight for something, we have to fight for this. There is no need for us to fight for other things. We have to fight the good fight of such a faith (1 Tim. 6:12). We have to contend for such a faith (Jude 3). We have to teach and preach such a faith. (CWWL, 1971, vol. 3, "The Speciality, Generality, and Practicality of the Church Life," p. 419)

Further Reading: Life-study of 2 Timothy, msg. 7; CWWL, 1971, vol. 4, "Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ," ch. 14

## 第三周·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，意思是为神新约的经纶打仗。尤其是为基督是神的具体化身，并为召会是基督的身体打仗。…提前六章十二节…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。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中良好的秩序，这生命乃是必要的基本条件（提摩太前书生命读经，一二一至一二二页）。

### 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。…美好的承认〔提前六 12〕指美好的信仰，就是基督徒所信的全部福音。…美好的承认…是我们众人都该作的。

提前六章十一至十二节几乎是整本新约的奇妙摘要。属神的人该追求公义、敬虔、信、爱、忍耐和

## WEEK 3 — DAY 3

### Morning Nourishment

1 Tim. Fight the good fight of the faith; lay hold on the 6:12 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 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 in 1 Timothy 6:12 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, and 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 carry out God's economy concerning the church, as seen in 1 Timothy, to confront the process of the church's decline, as seen in 2 Timothy, and to maintain good order in the church life, as seen in Titus, this life is a prerequisite. (Life-study of 1 Timothy, 2nd ed., p. 101)

### Today's Reading

We have been called into 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. The good confession [1 Tim. 6:12] refers to the good faith, the full gospel that Christians believe...We all should confess such a good confession.

First Timothy 6:11 and 12 are a marvelous summary of nearly the whole New Testament. A man of God should pursue righteousness, godliness, faith,

温柔；他该为神新约的经纶打仗，并持定永远的生命。这一切事乃是新约基本的方面。…今天我们为信仰打那美好的仗。这就是说，我们必须为基督是神的具体化身，并为召会是基督的身体打仗。不仅如此，我们不可仅仅打客观的仗，而必须借着持定永远的生命，打主观的仗。我们不该离开这生命作什么。我们对自己的丈夫、妻子和儿女说话，不该凭着天然的生命，而该凭着永远的生命。甚至在买一双鞋的事上，我们也该照着已蒙召进入的永远生命而活。作为今日的提摩太，我们必须持定永远的生命。

在提前六章十二节保罗特别说，我们已蒙召进入永远的生命。新约里没有别卷书说到“你已蒙召进入这永远的生命”。…你领悟你已蒙召进入永远的生命么？这永远的生命主要的不是指将来的福分。蒙召进入永远的生命不是说，我们已蒙召享受天上的福分。永远的生命该是我们今天的生命，为着我们当前日常生活的生命。借着我们第一次出生，肉身的出生，我们得着亚当的生命。但因为已蒙召进入永远的生命，就不该再活亚当的生命，天然的生命。不错，我们必须真正有人性，甚至有耶稣的人性，但不是在我们天然生命里的人性。反之，我们必须凭永远的生命过为人的生活。我们已蒙召进入这生命，现今我们需要活这生命。

我对蒙召进入永远的生命，有很深的负担。我特别关切那些被岔离我们蒙召所进入的永远生命，且被其他事物霸占的亲爱的圣徒。我们蒙召单单进入永远的生命。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，现今我们需要持定这生命，活这生命，并照着这生命为人（提摩太前书生命读经，一二二至一二四页）。

参读：提摩太前书生命读经，第十二篇。

love, endurance, and meekness; he should fight for God's New Testament economy and lay hold on eternal life. All these matters are essential aspects of the New Testament...We today must fight the good fight of the faith. This means that we must fight for Christ as the embodiment of God and for the church as the Body of Christ. Furthermore, we must not merely fight objectively but fight subjectively, by laying hold on eternal life. We should not do anything apart from this life. We should speak to our husband or wife and to our children not by the natural life but by the eternal life. Even in the matter of buying a pair of shoes, we should live according to the eternal life to which we have been called. As today's Timothy, we need to lay hold on eternal life.

In 1 Timothy 6:12 Paul specifically says that we have been called to eternal life. No other book in the New Testament speaks of "the eternal life, to which you were called."...Do you realize that you have been called to eternal life? This eternal life does not mainly refer to blessings in the future. To be called to eternal life does not mean that we have been called to enjoy blessings in heaven. 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 the adamic life, the natural life. Yes, we must be truly human, even Jesusly human, but not 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.

I am deeply burdened concerning this matter of being called to the eternal life. I am especially concerned for those dear saints who have been distracted from the eternal life to which we have been called and who have become preoccupied with other things. 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. (Life-study of 1 Timothy, 2nd ed., pp. 101-102)

Further Reading: Life-study of 1 Timothy, msg. 12



## 第三周·周四

### 晨兴喂养

提前一4“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。”

三9“用清洁的良心持守信仰的奥秘。”

我们需要对新约里信的意义有深刻的印象。…信首先乃是，神是向我们所说的话。我们有神，然后有神作为说出的话。借着神的话，并凭着神的灵，我们就在基督里被神注入。结果，有个东西在我们里面兴起。这就是信。然后信在我们里面作工，将我们带进与三一神生机的联结里。借着这生机的联结，神就不断地传输并注入我们里面。结果，我们得着神圣的生命和神圣的性情，成为神的儿子，基督的肢体，和新人的一部分。总和起来，我们成为神的家，基督的身体，和新人。这就是神在信仰里的经纶（提摩太前书生命读经，一六页）。

### 信息选读

提前三章九节…这里的信仰是客观的，与一章十九节，提后四章七节者同，指我们所相信的事物，就是那些构成福音的事物。信仰的奥秘，主要的是基督是神的奥秘（西二2），并召会是基督的奥秘（弗三4）。地方召会中的执事为着主的见证，应当用清洁的良心，以完全的悟性持守信仰的奥秘。…每当长老请执事作某件事，或以某种方式帮助别人，他们就该领悟，他们是在信仰的奥秘里服事圣徒。这会拔高他们的服事。执事与别人的接触若是根据神新约的经纶，这就造成很大的不同。

## WEEK 3 — DAY 4

### Morning Nourishment

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

3:9 Holding the mystery of the faith in a pure conscience.

We need to be deeply impressed with the meaning of faith in the New Testament...Faith is first God being the Word spoken to us. We have God and then God as the Word spoken. Through the Word of God and by the Spirit of God we are infused with God in Christ. As a result, something rises up within us. This is faith. Faith then works in us to bring us into an organic union with the Triune God. Through this organic union God is continually transfused and infused into us. As a result, we have the divine life and the divine nature to become God's sons, members of Christ, and parts of the new man. As a totality, we become the house of God, the Body of Christ, and the new man. This is God's economy in faith. (Life-study of 1 Timothy, 2nd ed., p. 12)

### Today's Reading

The faith [in 1 Timothy 3:9], as in 1:19 and 2 Timothy 4:7, is objective. It refers to the things we believe in, the things that constitute the gospel. The mystery of the faith is mainly Christ as the mystery of God (Col. 2:2) and the church as the mystery of Christ (Eph. 3:4). A deacon in a local church should hold the mystery of the faith with full understanding in a pure conscience for the Lord's testimony. Whenever the deacons are asked by the elders to do a certain thing or to help others in a particular way, they should realize that they are serving the saints in the mystery of the faith. This will uplift their service. It makes a tremendous difference if the deacons' contact with others is based on God's New Testament economy.

在提前三章九节…清洁的良心就是得了洁净、没有搀杂的良心。在主见证上，要持守信仰的奥秘，需要有这样清洁的良心。…作执事的要有清洁的良心，就需要照着他们对信仰之奥秘的认识而行动。…作执事的该思想如何对待自己的妻子、儿女和其他的圣徒。然后他也许领悟自己的缺欠，就是他没有照着信仰的奥秘而活。作执事的首先必须被自己的良心称义。他的良心甚至向鬼见证，他是照着神新约经纶之奥秘的标准而活。然后他会真正用清洁的良心持守信仰的奥秘（提摩太前书生命读经，六一至六二页）。

在提后一章三节保罗说，“我感谢神，就是我接续祖先，用清洁的良心所事奉的神…”。这里的事奉，即在对神的敬拜中事奉神（徒二四14，腓三3）。保罗跟随他祖先的脚踪，用清洁的良心事奉神。在堕落的时期，我们若要事奉神，就需要有清洁的良心，从一切的搀杂得炼净的良心。

我确信所有在主的恢复里，对祂诚实、真实、忠信的圣徒，不但有无亏的良心，也有清洁的良心。在这事上我们不该接受仇敌的谎言。我们越疑惑自己有清洁的良心，就越觉得自己的良心不清洁。我们需要宣告：“撒但，离开我！我有清洁的良心。撒但，你岂不知道我是为着主，不为着别的么？我是为着主，为着祂的恢复，为着祂的召会，并为着祂的权益。”…不要听你的疑惑，不要信仇敌的谎言。主的血胜过他。…要学习告诉仇敌：“撒但，你欺骗我够久了。我不会再信你，我不会让你扣留我。我是为着主，并且我有清洁的良心。”（提摩太后书生命读经，五至六页）

参读：提摩太前书生命读经，第五篇；提摩太后书生命读经，第一篇。

A pure conscience [1 Tim. 3:9] is a conscience purified from any mixture. To hold the mystery of the faith for the Lord's testimony, we need such a purified conscience. In order to have a pure conscience, the deacons need to behave according to their knowledge of the mystery of the faith...A deacon should consider how he deals with his wife, his children, and the other saints. He then may realize his shortage, that he does not live according to the mystery of the faith. A deacon must be justified in the first place by his own conscience. He should have a conscience that testifies even to the demons that he lives according to the standard of the mystery of God's New Testament economy. Then he will truly hold the mystery of the faith with a pure conscience. (Life-study of 1 Timothy, 2nd ed., pp. 49-50)

In 2 Timothy 1:3 Paul says, "I thank God, whom I serve from my forefathers in a pure conscience..." To serve here is to serve God in worship to Him (Acts 24:14; Phil. 3:3). Paul followed in the footsteps of his forefathers to serve God in a pure conscience. In a time of degradation, a pure conscience, a conscience purified from any mixture, is needed if we are to serve God.

I have the assurance that all the saints who are so honest, truthful, and faithful to the Lord in His recovery have not only a good conscience but also a pure conscience. In this matter we should not accept the lie of the enemy. The more we doubt that we have a pure conscience, the more we will feel that our conscience is not pure. We need to declare, "Satan, get away from me! I have a pure conscience. Satan, don't you know that I am for the Lord and not for anything else? I am for the Lord, for His recovery, for His church, and for His interests."...Do not listen to your doubts, and do not believe the lies of the enemy. The Lord's blood prevails against him...Learn to tell the enemy, "Satan, you have been cheating me long enough. I will not believe you any longer, and I will not allow you to hold me back. I am for the Lord, and I have a pure conscience." (Life-study of 2 Timothy, 2nd ed., pp. 4-5)

Further Reading: Life-study of 1 Timothy, msg. 5; Life-study of 2 Timothy, msg. 1



## 第三周·周五

### 晨兴喂养

犹 3 “亲爱的，我尽心竭力要写信给你们，论到我们共享之救恩的时候，就不得不写信劝你们，要为那一次永远交付圣徒的信仰竭力争辩。”

多一 4 “写信给照着共同的信仰，作我真孩子的提多：愿恩典与平安，从父神和我们的救主基督耶稣归与你。”

犹大书三节的信仰不是主观的相信，乃是客观的信仰，就是我们所相信之物——新约的中心内容，成了我们共有的信仰（徒六 7，提前一 19，三 9，四 1，五 8，六 10、21，提后三 8，四 7，多一 13），我们相信，就能得着我们共享的救恩。这信仰（不是任何道理）已经一次永远地交付圣徒；我们应当为这信仰竭力争辩（提前六 12）（新约总论第十三册，四〇四页）。

### 信息选读

用在主观的意义上时，…信…是指我们信的行动；用在客观的意义上时，…信仰…是指我们所信的对象。…保罗在提前一章十九节说，“持守信心和无亏的良心；有人丢弃这些，就在信仰上犹如船破。”这节先提到的信心是主观的，指我们相信的性能，后提到的信仰是客观的，指我们所信的对象。彼得在他的第二封书信里告诉我们，我们已经分得同样宝贵的信（彼后一 1）。这信是主观的，是指我们里面的信心。这与犹大书三节的信仰不同，因为犹大书的信仰是客观的。

就着客观的意义说，信仰等于神在新约中所赐给我们之遗命的内容。…神在新约里所赐的，乃是包

## WEEK 3 — DAY 5

### Morning Nourishment

Jude 3 Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you and exhort you to earnestly contend for the faith once for all delivered to the saints.

Titus To Titus, genuine child according to the common 1:4 faith: Grace and peace from God the Father and Christ Jesus our Savior.

The faith in Jude 3 refers not to subjective faith as our believing but objective faith as our belief, referring to the things we believe in, the contents of the New Testament as our faith (Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 2:18; 3:8; 4:7; Titus 1:13), in which we believe for our common salvation. This faith, not any doctrine, has been delivered once for all to the saints. For this faith we should earnestly contend (1 Tim. 6:12). (The Conclusion of the New Testament, p. 4031)

### Today's Reading

When used in a subjective sense, faith denotes our action of believing; when used in an objective sense, faith denotes the object of our belief. In 1 Timothy 1:19...Paul says, "Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith." The first reference to faith in this verse is subjective; it denotes our capacity to believe. The second use of faith is objective; it denotes the object of our faith. Peter tells us in his second Epistle that equally precious faith has been allotted to us (1:1). This faith is subjective and refers to the faith that is within us. This differs from the faith in Jude 3, which refers to what we believe.

The faith in the objective sense is equal to the contents of God's will given to us in the New Testament...What God gives in the New Testament is the

括神新遗命一切项目的信仰。这遗命甚至包括三一神。然而，它并不包括蒙头、洗脚或施浸的方法这类的事。虽然如此，有些信徒却为这类的事争辩，以为他们在为信仰争辩。但那不是正确地领会犹大所说，要为那一次永远交付圣徒的信仰竭力争辩的意思。为信仰争辩，就是为神新遗命中基本且要紧的事争辩。

信仰——我们所信的一是由某些基本真理所构成。首先，我们相信神是一位却又是三一的一父、子、灵。第二，我们相信我们的神在子（主耶稣基督）里成为肉体。第三，我们相信耶稣基督，就是神的儿子，成为肉体作了人，在地上生活，并为我们的罪死在十字架上，使我们得蒙救赎。第三天，祂在肉身上和属灵上都从死人中复活，今天祂在复活里是我们的救主，我们的主，又是我们的生命。如果我们相信祂，我们的罪便得赦免，祂就进到我们里面作我们的生命，我们也就重生了。末了，主耶稣要回来接祂所有的信徒到祂那里。这些乃是构成信仰的基本真理，基本道理，我们应当为这信仰竭力争辩。因为每一个健全、真正的信徒都持守这些基本的真理，所以这些真理被称为共同的信仰（多一4）。

圣经里没有告诉我们要为道理争战。然而，我们却必须为那与我们“共享之救恩”（犹3）有关的信仰争辩。我们共享的救恩来自共同的信仰。…不同的宗派强调并持守不同的道理。虽然我们不为道理争战，但我们必须乐意为信仰争战。在提前六章十二节保罗嘱咐提摩太：“你要为信仰打那美好的仗。”所以，我们该为我们的信仰竭力争辩，但是不该为我们的道理争战。在信仰的事上我们必须勇敢、刚强、明确，预备好为一次永远交付圣徒的信仰竭力争辩。然而，在道理上我们对人必须宽大（新约总论第十三册，四〇四至四〇六页）。

参读：新约总论，第三百九十八篇；犹大书生命读经，第一、三篇。

faith that includes all the items of God's new will. This will includes even the Triune God. However, it does not include such matters as head covering, foot-washing, or methods of baptism. Nevertheless, some believers contend for such things, thinking that they are contending for the faith. But that is not the correct understanding of what Jude means by contending for the faith once for all delivered to the saints. To contend for the faith is to contend for the basic and crucial matters of God's new will.

The faith—our belief—is constituted of certain basic truths. First, we believe that God is one yet triune—the Father, the Son, and the Spirit. Second, we believe that our God became incarnated in the Son, the Lord Jesus Christ. Third, we believe that Jesus Christ, the Son of God incarnated as man, lived on earth and died on the cross for our sins to secure our redemption. On the third day He was resurrected from the dead both physically and spiritually, and today He is our Savior, our Lord in resurrection, and our life. Because we believe in Him, our sins have been forgiven, He has come into us as our life, and we have been regenerated. Eventually, the Lord Jesus will come back to receive all His believers to Himself. These are basic truths, basic doctrines, that constitute the faith for which we should contend. Because every sound, genuine believer holds these basic truths, they are called the common faith (Titus 1:4).

Nowhere in the Scriptures are we told to fight for doctrine. However, we must contend for the faith that is related to our “common salvation” (Jude 3). Our common salvation comes from the common faith...The different denominations emphasize different doctrines and hold on to them. Although we are not to fight for doctrine, we must be willing to fight for the faith. In 1 Timothy 6:12 Paul charges Timothy, “Fight the good fight of the faith.” Therefore, we should contend for our faith, but we should not fight for our doctrine. Concerning the faith, we must be bold, strong, and definite, ready to contend for the faith once for all delivered to the saints. However, as far as doctrines are concerned, we must be liberal with others. (The Conclusion of the New Testament, pp. 4032-4033)

Further Reading: The Conclusion of the New Testament, msg. 398; Life-study of Jude, msgs. 1, 3

## 第三周·周六

### 晨兴喂养

弗四 13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

提前六 21 “有些人自称有这知识，就在信仰上偏离了目标。愿恩典与你们同在。”

在以弗所四章三节那灵的一，是在实际上神圣生命的一；十三节的一，是在实行上我们生活中的一。我们在实际上已经有了神圣生命的一，我们只需要持守这一。但我们需要往前，直到我们在实行上达到生活中的一。这方面的一，包括两件事：信仰，以及对神儿子的完全认识。信仰不是指我们信的行动，乃是指我们所信之事，就如基督神圣的身位，以及祂为我们的救恩所成就救赎的工作，如犹大书三节，提后四章七节，提前六章二十一节所启示的。对神儿子的完全认识，乃是对关于神儿子之启示的领略，是为着我们的经历。我们越在生命中长大，就越固守信仰，持定对基督的领略，也越抛弃一切引起分裂，次要且较低的道理观念。然后我们就要达到或达成这实行上的一；也就是说，我们要达到长成的人，达到基督丰满之身材的度量（圣经恢复本，弗四 13 注 3）。

### 信息选读

在以弗所四章十三节，保罗不仅对圣徒们说，也对十一节里那些有恩赐的人说，众人都要达到信仰上的一。… “直到我们众人都达到了信仰上并对神儿子之完全认识上的一。”接着，还要达到长成的人。若是我们的亮光只停留在片面的真理上，是无

## WEEK 3 — DAY 6

### Morning Nourishment

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

1 Tim. 6:21 Because of which some, professing this, have misaimed regarding the faith. Grace be with you.

In Ephesians 4:3 the oneness of the Spirit is the oneness of the divine life in reality; in 4:13 the oneness is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We need only to keep it. But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. As revealed in Jude 3, 2 Timothy 4:7, and 1 Timothy 6:21, the faith does not refer to the act of our believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation. The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience. The more we grow in life, the more we will cleave to the faith and to the apprehension of Christ, and the more we will drop all the minor and meaner doctrinal concepts that cause divisions. Then we will arrive at, or attain to, the practical oneness; that is, we will arrive at a full-grown man, at the measure of the stature of the fullness of Christ. (Eph. 4:13, footnote 2)

### Today's Reading

In Ephesians 4:13 Paul speaks of the need for all to arrive at the oneness of the faith, not only in relation to the saints but also in relation to the gifts in verse 11. The gifts also all need to arrive at the oneness of the full knowledge of the Son of God; then we will arrive at a full-grown man. If the light we receive stays merely on the surface of the truth, we will have no way to arrive

法达到信仰上的一。达到信仰上的一，只能在神的儿子身上。我们里面若真认识神的儿子，守主日或守安息日，对我们就都不成问题。罗马十四章说，“有人断定这日比那日强，有人断定日日都一样，只是各人自己的心思要坚信不移。”（5）犹太人问主耶稣关于干犯安息日的事，主回答说，“人子是安息日的主。”（太十二8）实在说，不是安息日的问题，乃是“主”的问题。

我们唯有以基督为中心，专注在祂身上，才能达到信仰上的一。只有在神的儿子身上，我们的信仰才能是一。当我们一离开这个中心，立刻就不一了。…如果我们真认识神的儿子，就没有什么可争的。这个认识不在于我们头脑的领会，乃在于我们生命的长大；这个认识不是心思的，乃是经历的。所以，以弗所四章十三节接着说，“达到了长成的人，达到了基督丰满之身材的度量。”从这节我们可以看见，这里的认识，乃是因着长大成人、满有基督丰满之身材的度量而有的。

即使我们把“被提”争对了，人不认识基督，又有什么用？若是我们认识神的儿子，也经历了神的儿子，关于灾前或灾后被提的预言问题，对我们就无足轻重了。圣徒们在信仰上的一，不在于这些事上。圣徒们在信仰上的一，乃是在神的儿子身上，在基督身上。

弟兄们在召会行政、管理的事上，…只要和神的儿子—基督—不抵触的，怎样实行都可以。我们若看见这个大原则，就不会争论了。…我们若是以基督—神的儿子—作准则，看得大一点，就都没有问题。所有的问题，都发生在对神的儿子不够认识，不够看见。…达到信仰上的一有赖于我们对神儿子完全的认识（李常受文集一九五二年第二册，一二一至一二二、一二四页）。

参读：如何治理召会，第三篇；召会的信仰、见证与立场，第四篇。

at the oneness of the faith. It is only in the Son of God that we can arrive at the oneness of the faith. If we truly know the Son of God inwardly, whether we keep the Lord's Day or the Sabbath day will not matter to us. Romans 14:5 says, "One judges one day above another; another judges every day alike. Let each be fully persuaded in his own mind." The Jews asked the Lord Jesus about the matter of profaning the Sabbath, and the Lord replied, "The Son of Man is Lord of the Sabbath" (Matt. 12:8). Actually, it is not a matter of the Sabbath but a matter of the Lord.

Only when we take Christ as the center and focus on Him can we arrive at the oneness of the faith. Only in the Son of God can our faith be one. Once we deviate from this center, the oneness is gone...If we truly know the Son of God, there will be no arguments. This knowing does not depend on mental comprehension but on growth in life; this knowing is not in the mind but in experience. Hence, Ephesians 4:13 continues, saying, "At a full-grown man, at the measure of the stature of the fullness of Christ." From this verse we can see that knowing is the result of arriving at a full-grown man, at the measure of the stature of the fullness of Christ.

Even though we may win an argument regarding the rapture, what is the profit if people do not know Christ? If we know and experience the Son of God, the matter of the prophecy regarding the rapture will not matter to us. The oneness of the faith among the saints does not depend on the rapture; rather, it depends on the Son of God, Christ.

In the matter of the administration and management of the church,...any practice that is not in contradiction to the Son of God, Christ, is acceptable. If we have seen this great principle, we will not have any arguments...If we take Christ—the Son of God—as the criterion and broaden our view, there will be no problem. All our problems are due to our inadequate knowledge and vision of the Son of God...The oneness of the faith altogether depends on our full knowledge of the Son of God. (CWWL, 1952, vol. 2, "How to Administrate the Church," pp. 87-89)

Further Reading: CWWL, 1952, vol. 2, "How to Administrate the Church," ch. 3; CWWL, 1957, vol. 1, "The Faith, Testimony, and Ground of the Church," ch. 4

## 第三周诗歌

补 452

### 宝贵信仰交付我们

(英1285)

降 E 大调

4/4

1 | 3 . 3 4 3 2 1 | 6 5 5 3 | 5 . 5 6 5  
一 宝 贵 信 仰 已 经 一 次 永 远 交 付  
4 3 | 2 - - 4 | 3 . 3 4 3 2 1 | 6 5 5 3 |  
圣 徒, 持 守 信 仰、竭 力 争 辩 乃  
5 . 5 6 5 4 2 | 1 - - 1 1 | i i . i 7 6 |  
是 我 们 托 付。(副)我 们 深 知 所 信 的  
6 5 . 5 6 5 | 5 4 . 4 5 4 | 4 3 - 1 |  
是 谁, 并 且 凭 信、爱、借 内 住 圣 灵, 保  
i i . i 7 6 | 6 5 - 5 5 | 7 . 6 7 5 | i - - ||  
守 那 美 好 的 托 付—健 康 话 语 的 规 范。

- 二 美好托付务必持守, 绝不稍微偏离;  
这是神经纶的标的, 是主恢复目的。
- 三 当用清洁无亏良心 持守信仰奥秘;  
行事为人庄重、圣别, 只求得主欢喜。
- 四 健康话语善美规范, 凭信和爱持守;  
不同教训、虚空言谈, 弃绝,一概不留!
- 五 传讲健康纯全教训— 合乎敬虔真理;  
保守托付,持定信仰, 生活圣别无比!
- 六 主,使我们忠于所托, 殷勤教导、传扬;  
言语、为人、爱、信、纯洁, 都作信徒榜样。

## WEEK 3 — HYMN

### The faith which once for all was giv'n

Spiritual Warfare — Guarding the Deposit

1285

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  
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.

第三周 · 申言

申言稿：\_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

[illegible]