

第三周

在基督耶稣里的恩典上得着加力，
成为教师、精兵、
竞赛者、农夫和工人

诗歌：英 723 中译

读经：提后二 1～7，15

【周一】

壹 即使在败落的时期，在下坡的流中，大多数神的子民被掳去，我们需要留在神的遗民，就是那些蒙主怜悯一直向祂忠信的人中间——林前七 25 下，王上十九 14，18，罗十一 5，拉九 8，尼一 3，该一 14：

一 阿尼色弗是得胜者，他胜过一般的趋势，并站住抵挡那下坡的流，使主的大使灵、魂、体都舒畅，不以使徒为主的使命被囚为耻——提后一 16～18。

二 提摩太这人得了充分的成全和装备，以供应神的话，不仅为照管地方召会，也为面对召会日趋败落的光景；他与使徒保罗同魂，真正关心召会和众圣徒，并提醒他们，保罗如何在基督里行事为人——三 13～17，腓二 19～22，林前四 17，提前一 16，四 12。

Week Three

**Being Empowered in the Grace Which Is
in Christ Jesus to Be Teachers, Soldiers,
Contenders, Farmers, and Workmen**

Hymns: 723

Scripture Reading: 2 Tim. 2:1-7, 15

§ Day 1

I. **Even during a period of decline, a downward trend when most of God's people are carried away, we need to be among the remnant of God's people, who receive mercy from the Lord to remain faithful to Him—1 Cor. 7:25b; 1 Kings 19:14, 18; Rom. 11:5; Ezra 9:8; Neh. 1:3; Hag. 1:14:**

A. Onesiphorus was an overcomer who resisted the general trend and stood against the downward current to refresh the Lord's ambassador in spirit, soul, and body, not being ashamed of the apostle's imprisonment on behalf of the Lord's commission—2 Tim. 1:16-18.

B. Timothy was one who was fully perfected and equipped to minister the word of God, not only in caring for a local church but also in confronting the worsening decline of the church; he was like-souled with the apostle Paul to genuinely care for the church with all the saints and remind them of Paul's ways which were in Christ—3:13-17; Phil. 2:19-22; 1 Cor. 4:17; 1 Tim. 1:16; 4:12.

三 路加是亲爱的医生，他忠信地陪伴保罗，直到保罗殉道—西四 14， 门 24， 提后四 11。

四 提多与保罗是在同一的灵里，并在同一的踪里行事，照顾众召会—林后七 6～7， 十二 18， 多一 4～5， 三 12， 参提后四 10。

五 马可在服事上对保罗有用处—11 节， 参徒十五 37。

【周二】

贰 提摩太后书启示，在这末后的日子，在主来临以前，我们需要在基督耶稣里的恩典上得着加力，成为忠信的人，就是教师、精兵、竞赛者、农夫和正直分解真理之话的工人—二 1～7， 15， 尼八 10， 林后十二 9：

一 在地方召会中，人若有主所托付健康的话，他就该训练那些忠信的人，使他们也从主得着美好的托付，能以教导别人，而成为神诸般恩典的好管家，分赐者—提后二 2， 一 12～14， 提前六 20， 弗三 2， 四 29， 彼前四 10：

1 我们必须以教导神的经纶来牧养圣徒—弗四 11， 西一 27～29， 参提前三 2， 四 11～16：

a 我们牧养人，该在耶稣的人性里将神圣的生命分赐给人以顾惜他们，并在基督的神性里将神圣的真理教导他们以喂养他们—弗五 29。

b 牧养神的群羊，将神所有的旨意，就是神的经纶，告诉他们，就能保护召会脱离那些败坏神建造的人，使群羊与作恩典的三一神调和，并在祂的一里将群羊联结在一起—徒二十 26～30， 弗四 14， 提前一 3～4， 罗十六 17， 参结三三 1～11， 三四 25， 亚十一 7。

C. Luke was the beloved physician, a faithful companion of Paul until his martyrdom—Col. 4:14; Philem. 24; 2 Tim. 4:11.

D. Titus walked in the same spirit and in the same steps as Paul to care for the churches—2 Cor. 7:6-7; 12:18; Titus 1:4-5; 3:12; cf. 2 Tim. 4:10.

E. Mark was useful to Paul for the ministry—v. 11; cf. Acts 15:37.

§ Day 2

II. Second Timothy reveals that in these last days before the Lord's coming, we need to be empowered in the grace which is in Christ Jesus to be faithful men, those who are teachers, soldiers, contenders, farmers, and workmen who cut straight the word of the truth—2:1-7, 15; Neh. 8:10; 2 Cor. 12:9:

A. If someone in a local church has a deposit of the Lord's healthy words, he should train the faithful ones that they too may have a good deposit from the Lord and be competent to teach others so that they may be good stewards, dispensers, of the varied grace of God—2 Tim. 2:2; 1:12-14; 1 Tim. 6:20; Eph. 3:2; 4:29; 1 Pet. 4:10:

1. We must shepherd the saints with the teaching of God's economy—Eph. 4:11; Col. 1:27-29; cf. 1 Tim. 3:2; 4:11-16:

a. We should shepherd people by dispensing the divine life in the humanity of Jesus to cherish them and by teaching them the divine truths in the divinity of Christ to nourish them—Eph. 5:29.

b. Shepherding the flock of God by declaring to them all the counsel of God, the economy of God, protects the church from the destroyers of God's building, mingles them with the Triune God as grace, and binds them together in His oneness—Acts 20:26-30; Eph. 4:14; 1 Tim. 1:3-4; Rom. 16:17; cf. Ezek. 33:1-11; 34:25; Zech. 11:7.

2 教师乃是基督耶稣的好执事，得着信仰之话的滋养，并在日常生活中，为着召会生活操练他的灵以活基督—提前四 6～7。

【周三】

二 使徒服事主如同精兵，指明使徒认为他们的职事乃是为着基督的争战，正如祭司的事奉被看作是服役，争战—提后二 3～4，民四 23，30，35，提后四 7：

- 1 主的职事乃是为着军兵前去争战吹号；打那美好的仗就是与异议者不同的教训打仗，并照着使徒的职事，完成神的经纶—林前十四 8，提前一 18，民十 9，士七 18。
- 2 我们要为着主在地上的权益打那美好的仗，就必须清除一切属地的缠累，并持定永远的生命，而不信靠我们人的生命—提后四 7，提前六 12，参林后五 4。
- 3 我们必须儆醒，借着充满生命，在生命中作王，而与死亡，就是神最后的仇敌争战—民六 6～7，9，林后五 4，罗五 17，八 6，11。
- 4 我们的意志必须被基督治服并复活，好像大卫的高楼，就是为着属灵争战收藏军器的地方—歌四 4，参代上十一 22。

【周四】

三 我们必须是竞赛者，运动员，奔跑基督徒的赛程，直到跑完我们的路程，在神经纶唯一的职事中尽我们的职事，好得着基督为奖赏—提后二 5，林前九 24～25：

- 1 我们必须治服我们的身体，使其成为被征服的俘虏，

2. The teacher, as a good minister of Christ Jesus, is nourished with the words of the faith and exercises his spirit to live Christ in his daily life for the church life—1 Tim. 4:6-7.

§ Day 3

B. Their serving the Lord as soldiers indicates that the apostle considered their ministry a warfare for Christ, just as the priestly service was considered a military service, a warfare—2 Tim. 2:3-4; Num. 4:23, 30, 35; 2 Tim. 4:7:

1. The Lord's ministry is the sounding of the trumpet for the army to go to war; to war the good warfare is to war against the different teachings of the dissenters and to carry out God's economy according to the apostles' ministry—1 Cor. 14:8; 1 Tim. 1:18; Num. 10:9; Judg. 7:18.
2. To fight a good fight for the Lord's interests on this earth, we must clear away all earthly entanglements and lay hold on the eternal life, not trusting in our human life—2 Tim. 4:7; 1 Tim. 6:12; cf. 2 Cor. 5:4.
3. We must be vigilant to fight the battle against death, the last enemy of God, by being filled with life to reign in life—Num. 6:6-7, 9; 2 Cor. 5:4; Rom. 5:17; 8:6, 11.
4. Our will must be subdued and resurrected by Christ to be like the tower of David, the armory for spiritual warfare—S. S. 4:4; cf. 1 Chron. 11:22.

§ Day 4

C. We must run the Christian race as contenders, athletes, until we finish our course, fully accomplishing our ministry in the unique ministry of God's economy so that we may receive Christ as our prize—2 Tim. 2:5; 1 Cor. 9:24-25:

1. We must subdue our body and make it a conquered captive to serve us as a

像奴隶一样服事我们，好成就我们神圣的目的，但这不是凭我们自己的努力，乃是凭着那灵—罗八 13。

2 我们必须仰望主，使我们蒙恩，在基督这蒙爱者里面（弗一 6）得着祂的恩典，以跑完我们的路程，好叫我们在来世得着赏赐，得着基督作不能坏的华冠，（林前九 24 ~ 27，）包括以下几方面：

- a 祂要作我们生命的冠冕—启二 10，雅一 12。
- b 祂要作我们公义的冠冕—提后四 6 ~ 8。
- c 祂要作我们圣别的冠冕—出二八 36 ~ 38，二九 6，参彼前一 15 ~ 16，弗五 26。
- d 祂要作我们荣耀的冠冕—彼前五 4。
- e 当我们吃基督作生命树，神的属性，就是那把守生命树不给堕落之人接触的，如今就分赐到我们里面，使基督成为我们的公义、圣别和荣耀，使我们得以向全宇宙展示基督作神万般的智慧—启二 7，创三 24，林前一 30，弗二 10，三 10。

【周五】

四 召会是神的农场，神的耕地；我们是神的同工，借着适应一切的生命与神同工，如同农夫将生命的种子撒在人里面，并借着祂健康的话，以生命的灵浇灌他们—提后二 6，林前三 6，9，林后六 1 上，路八 11，约七 38，六 63：

- 1 神的话像麦粒，将神作为生命分赐到我们里面，滋养我们；神的话也像火和大锤，炼净我们，打碎我们的己、天然生命、肉体、情欲和观念—耶二三 28 ~ 29。
- 2 神已经打发祂的话如同雨雪来滋润祂的子民，好圣化他们，变化他们，并将他们模成祂的形像，使基督的身体

slave for fulfilling our holy purpose, not by our own effort but by the Spirit—Rom. 8:13.

2. We must look to the Lord to be graced with His grace in Christ as the Beloved (Eph. 1:6) in order to finish our course so that we can be awarded in the next age with Christ as our incorruptible crown in the following aspects (1 Cor. 9:24-27):

- a. He will be our crown of life—Rev. 2:10; James 1:12.
- b. He will be our crown of righteousness—2 Tim. 4:6-8.
- c. He will be our crown of holiness—Exo. 28:36-38; 29:6; cf. 1 Pet. 1:15-16; Eph. 5:26.
- d. He will be our crown of glory—1 Pet. 5:4.
- e. The very attributes of God that guarded the tree of life from fallen man are now being dispensed into us as we eat Christ as the tree of life for Him to become our righteousness, holiness, and glory in order for us to display Him as the multifarious wisdom of God to the whole universe—Rev. 2:7; Gen. 3:24; 1 Cor. 1:30; Eph. 2:10; 3:10.

§ Day 5

D. The church is God's farm, God's cultivated land, and we are God's fellow workers, working as farmers together with Him by an all-fitting life to sow the seed of life into people and water them with the Spirit of life by His healthy words—2 Tim. 2:6; 1 Cor. 3:6, 9; 2 Cor. 6:1a; Luke 8:11; John 7:38; 6:63:

- 1. The word of God, as a grain of wheat, dispenses God as life into us to nourish us; it is also fire and a hammer to purify us and breakdown our self, our natural life, our flesh, our lusts, and our concepts—Jer. 23:28-29.
- 2. God has sent forth His word as rain and snow to water His people in order to sanctify them, transform them, and conform them to His image that the Body

得以建造起来—赛五五 8 ~ 11，约十七 17，弗五 26。

- 3 我们与圣徒接触，应该只有一个动机—供应基督给他们，使他们在主里长大—提前五 1 ~ 2。

【周六】

五 作神的工人正直地分解（就如作木工一样）真理的话，意即将神话语的各部分，正确、正直、毫不曲解地揭示出来；真理的话需要正确地解开，以光照暗昧的人，预防毒素，吞灭死亡，并将偏离的人带回正途—提后二 15，参徒二六 18，诗一一九 130。

may be built up—Isa. 55:8-11; John 17:17; Eph. 5:26.

3. In our contact with the saints, we should have only one motive—to minister Christ to them that they may grow in the Lord—1 Tim. 5:1-2.

§ Day 6

E. To cut straight the word of the truth as God's workmen means to unfold the word of God in its various parts rightly and straightly without distortion (as in carpentry); there is the need of the word of the truth, rightly unfolded, to enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track—2 Tim. 2:15; cf. Acts 26:18; Psalms 119:130.

第三周 ■ 周一

晨兴喂养

提后一 16 “愿主怜悯阿尼色弗一家，因他屡次使我舒爽，且不以我的锁链为耻。”

林前四 17 “…我已打发提摩太到你们那里去；他在主里是我所亲爱、忠信的孩子；他必提醒你们，我在基督耶稣里怎样行事…”

腓二 20 “因我没有人与我同魂，真正关心你们的事。”

阿尼色弗是得胜者，他胜过一般的趋势，并站住抵挡那下坡的流，使主的大使灵、魂、体都舒爽，不以他为主的使命被囚为耻（圣经恢复本，提后一 16 注 1）。

除了新约的知识以外，提摩太从小对旧约的知识也有美好的根基。他得了充分的成全和装备，以供应神的话，不仅为照管地方召会，也为面对召会日趋败落的光景（提后三 15 注 1）。

（腓立比书）非常着重信徒的魂。我们必须同魂与人位化的福音信仰一齐努力（一 27）；我们必须魂里联结，思念同一件事（二 2）；并且我们必须同魂，真正关心基督耶稣的事（20～21）。在福音的工作上，在信徒的交通上，以及在主的权益上，我们的魂总是个难处。因此，我们的魂，特别是魂的主要部分一心思，必须被变化（罗十二 2），使我们在基督的身体生活里是一魂的，在魂里联结，并且同魂（腓二 20 注 1）。

信息选读

WEEK 3 — DAY 1

Morning Nourishment

2 Tim. 1:16 May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chain.

1 Cor. 4:17 ...I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ...

Phil. 2:20 For I have no one like-souled who will genuinely care for what concerns you.

Onesiphorus was an overcomer who surmounted the general trend and stood against the downward current to refresh the Lord's ambassador in spirit, soul, and body, not being ashamed of the apostle's imprisonment on behalf of the Lord's commission. (2 Tim. 1:16, footnote 1)

In addition to his knowledge of the New Testament, Timothy had, from his childhood, a good foundation in the knowledge of the Old Testament. He was one who was fully perfected and equipped to minister the word of God, not only in caring for a local church but also in confronting the worsening decline of the church. (2 Tim. 3:15, footnote 1)

Philippians deals very much with the believers' soul. We must strive together with one soul along with the personified faith of the gospel (1:27); we must be joined in soul, thinking the one thing (2:2); and we must be like-souled, genuinely caring for the things of Christ Jesus (vv. 20-21). In the gospel work, in the fellowship among the believers, and in the pursuing of the Lord's interests, our soul is always a problem. Hence, it must be transformed, especially in its leading part, the mind (Rom. 12:2), that we may be of one soul, joined in soul, and like-souled in the Body life. (Phil. 2:20, footnote 1)

Today's Reading

早期的召会承认路加是（路加）福音和行传的著者。从文体看，显然路加是这两卷书的著者。路加是外邦人（西四 14，参 11），可能是住小亚细亚的希利尼人，也是医生（14）。他在特罗亚开始加入保罗的职事，在保罗后三次出外尽职时，与保罗同行（徒十六 10～17，二十 5～二一 18，二七 1～二八 15）。他忠信地陪伴保罗，直到保罗殉道（门 24，提后四 11）。因此，他的福音应当代表保罗的观点，如马可福音代表彼得的观点一样（见可一 1 注 1 一段）（圣经恢复本，路一 3 注 1）。

保罗不在乎环境，也不在乎他所想的或他所能看见的；他只在乎他的灵。他的弟兄提多还没有来，所以他灵里不安（林后二 13）。我喜欢“我灵里”这个辞。我们必须认识我们的灵，也必须学习如何在我们的灵里行一切事。我们若要快乐，就必须在灵里快乐；我们若要忧愁，就必须在灵里忧愁。许多时候我们仅仅是在我们的情感里快乐；…但我们都必须学习如何在灵里快乐，如何在我们的灵里不安。我们都需要学习顾到我们灵里的安息，并作一个在灵里生活的人。

到了林后四章十三节，保罗告诉我们，他和那些与他在一起的弟兄们有“同样信心的灵”。我们都必须学习操练灵到这样的程度。无论我们作什么，无论我们说什么，都必须确信我们有同样的灵，我们是在同样的灵里。这不是在魂里或肉体里的事，乃是在灵里的事。我们去看弟兄时，必须是在灵里去。我们彼此交通时，必须是在灵里交通。

在十二章十八节，保罗说他和提多在同一的灵里行事。这经节以及我们所交通过的其他经节，给我们看见使徒保罗是怎样的人。他乃是一个完全、绝对并彻底在灵里生活的人；他绝不离开他的灵（李常受文集一九六七年年第二册，一八〇至一八一、一八三页）。

参读：神生机救恩的秘诀—那灵自己同我们的灵，第四、六章。

The early church recognized Luke as the author of both this Gospel and the Acts. Luke's authorship is evident from the style of composition of the two books. Luke was a Gentile (Col. 4:14; cf. Col. 4:11), probably an Asiatic Greek, and a physician (Col. 4:14). Beginning in Troas, he joined Paul in his ministry and accompanied him in his last three ministry journeys (Acts 16:10-17; 20:5—21:18; 27:1—28:15). He was a faithful companion of Paul until Paul's martyrdom (Philem. 24; 2 Tim. 4:11). Hence, his Gospel should represent Paul's views, as Mark's represents Peter's (see Mark 1:1, footnote 1, par. 1). (Luke 1:3, footnote 1)

Paul did not care for the circumstances or for what he thought or could see. He only cared for his spirit. His brother Titus had not come, so he did not have rest in his spirit [2 Cor. 2:13]. I like this phrase—in my spirit. We have to be brought into the realization of our spirit, and we have to learn how to do everything in our spirit. If we are going to be happy, we have to be happy in the spirit. If we are going to be sorrowful, we have to be sorrowful in the spirit. Many times we are happy merely in our emotions...We have to learn how to be happy in the spirit, how to have rest in our spirit. We need to learn to take care of the rest in our spirit and be persons living in the spirit.

In 2 Corinthians 4:13 Paul tells us that he and the brothers with him had “the same spirit of faith.” We have to learn to exercise the spirit to such an extent. Whatever we do and whatever we say, we have to be sure that we have the same spirit, that we are in the same spirit. This is not something in the soul or in the flesh, but in the spirit. When we go to see a brother, we have to go in the spirit. When we have fellowship, we must have it in the spirit.

In 2 Corinthians 12:18 Paul said that he and Titus walked in the same spirit. This verse and the other verses we have fellowshiped show us what kind of person the apostle Paul was. He was a person fully, absolutely, and thoroughly living in the spirit. He would never be kept away from the spirit. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 146, 148)

Further Reading: CWWL, 1994-1997, vol. 4, “The Secret of God's Organic Salvation—'the Spirit Himself with Our Spirit,’” chs. 4, 6

第三周 ■ 周二

晨兴喂养

提后二 1～2 “所以，我的孩子，你要在基督耶稣里的恩典上得着加力，你在许多见证人面前从我所听见的，要托付那忠信、能教导别人的人。”

提摩太后书的主题是对召会败落的预防剂。…（在二章一至十五节里有）给预防者的五个特别称呼。…我们若仔细读这些经文，就会看见，保罗认为提摩太和他其他的同工该是教师、精兵、竞赛者、农夫和工人。…基于保罗（在一章）…所写给提摩太的，他现今接着鼓励提摩太要在基督耶稣里的恩典上得着加力。保罗在这里不是嘱咐提摩太要在知识或恩赐上得着加力，乃是嘱咐他要在恩典上得着加力。…这恩典是神在生命中的供备，使我们活出祂的定旨。保罗即使在监狱中也不沮丧，反而在恩典上得着加力（提摩太后书生命读经，二五至二六页）。

信息选读

（保罗）体认恩典一点不差就是经过过程的三一神—父具体化身在子里，子实化为内住的灵。林后十三章十四节指明，恩典就是三一神自己：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”恩典不是一样东西，乃是独一的人位，三一神活的、神圣的人位，经过过程成为包罗万有、赐生命、内住的灵。这灵现今住在我们里面作我们的恩典。

我们越在这恩典上得着加力，就越能教导别人。…保罗在（提后二章二节）里所指的是一章十三节的健康话语。健康话语托付忠信的人以后，

WEEK 3 — DAY 2

Morning Nourishment

2 Tim. 2:1-2 You therefore, my child, be empowered in the grace which is in Christ Jesus; 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.

The subject of 2 Timothy is inoculation against the decline of the church... [There are] five specific titles given to the inoculator in 2:1-15...If we read these verses carefully, we will see that Paul regarded Timothy and his other co-workers as those who should be teachers, soldiers, contenders, farmers, and workmen...Based upon what he has just written to Timothy [in chapter 1], Paul now goes on to encourage him to be empowered in the grace which is in Christ Jesus [2:1]. Paul did not charge Timothy here to be empowered in knowledge or in gifts. He charged him to be empowered in grace...This grace is God's provision in life given to us that we may live out His purpose. Instead of being discouraged, Paul was empowered in grace, even though he was in prison. (Life-study of 2 Timothy, 2nd ed., p. 21)

Today's Reading

[Paul] realized that grace is nothing less than the processed Triune God—the Father embodied in the Son and the Son realized as the indwelling Spirit. Second Corinthians 13:14 indicates that grace is the very Triune God Himself: “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Grace is not a thing; it is a unique person, the living, divine person of the Triune God processed to be the all-inclusive, life-giving, indwelling Spirit. This Spirit now dwells in us as our grace.

The more we are empowered in this grace, the more able we will be to teach others...The things to which Paul refers [in 2 Timothy 2:2] are the healthy words in 1:13. The healthy words, after being committed to faithful men,

就成了那美好的托付（14）。这话指明，在地方召会中，人若有主所托付健康的话，他就该训练那些忠信的人，可信托的人，使他们也从主得着美好的托付，能以教导别人。

保罗知道提摩太领受了美好的托付，他受了教导，并得了恩典之丰富的喂养。所以，他嘱咐提摩太将这些事交托其他忠信能施行同样职事的人。这指明施行神新约经纶的丰富，不只需要一个人。我盼望借着这一切生命读经的信息，在主恢复里成千的圣徒，会得着关于神新约经纶之恩典丰富的美好托付。然后，领受了这些丰富的人，能将这些事托付别人。想想看，主若得着一万个被祂美好的托付充满的圣徒，将祂经纶的丰富扩展到全地，那是何等的光景。毫无疑问，这会催促祂荣耀显现的时候来到。

只有一位神，一位基督，一位灵，和一个召会。因为神是一，祂的路也必定是一。…神的路是在祂的恢复里。…许多圣徒能用清洁的良心从他们全人深处见证，他们若不走今天恢复的路，就没有别的路。主的恢复就是这路。…有些成了有异议并离开的人发现，他们无法回到公会里。在有些事例中，公会甚至不愿接纳他们。这表明我们若摸着这恢复然后离开，就是属灵的自杀，因为我们离弃了神唯一的路。

在提后二章一至二节，保罗有负担嘱咐领受了这样美好托付的提摩太，要将恩典的丰富传递给别人。这样，就会有許多教师，许多基督的执事，扩展神新约经纶的丰富（提摩太后书生命读经，二六至二七页）。

参读：提摩太后书生命读经，第三篇；圣经中管制并支配我们的异象，第三篇。

become the good deposit in them (v. 14). This word indicates that if someone in a local church has a deposit of the Lord's healthy words, he should train the faithful ones, the trustworthy ones, that they too may have a good deposit from the Lord and be competent to teach others.

Paul realized that Timothy had received a good deposit, that he had been taught and nourished with the riches of grace. Therefore, he charged Timothy to commit these things to others who would be faithful and competent to carry on the same ministry. This indicates that more than one person is needed to carry on the riches of God's New Testament economy. My hope is that through all these Life-study messages thousands of saints in the Lord's recovery will receive a good deposit of the riches of grace concerning God's New Testament economy. Then those who have received these riches will be able to commit these things to others. Imagine what the situation would be if the Lord had ten thousand saints filled with His good deposit, spreading the riches of His economy throughout the earth. No doubt, this would hasten the time of His glorious appearing.

There is one God, one Christ, one Spirit, and one church. Because God is one, His way must also be one...God's way is in His recovery...Many saints can testify with a pure conscience from the depths of their being that if they do not take the way of the recovery today, they have no other way. The Lord's recovery is the way...Some who became dissenting and left discovered that they had no way to go back to the denominations. In certain cases the denominations might not even be willing to accept them. This shows that if we touch the recovery and then leave it, we commit spiritual suicide, for we turn away from God's unique way.

In 2:1 and 2 Paul was burdened to charge Timothy, one who had received such a good deposit, to pass on the riches of grace to others. Then there would be many teachers, many ministers of Christ, to spread the riches of God's New Testament economy. (Life-study of 2 Timothy, 2nd ed., pp. 21-23)

Further Reading: Life-study of 2 Timothy, msg. 3; CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision of the Bible," ch. 3

第三周 ■ 周三

晨兴喂养

提后二 3～4 “你要和我同受苦难，好像基督耶稣的精兵。凡当兵的，不让今生的事务缠身，好叫那招他入伍的人喜悦。”

林前十四 8 “若吹无定的号声，谁能预备打仗？”

使徒认为他们的职事乃是为着基督的争战，正如民数记四章二十三、三十、三十五节，把祭司的事奉看作服役，争战。每当我们把基督供应别人，就发觉自己是在争战。因此，我们不但该是将美好的托付交托别人的教师，也该是为着神的权益争战的精兵。

〔提后二章四节〕里的今生，原文指今世肉身的生命。我们要为着主在地上的权益打那美好的仗（四 7），就必须清除一切属地的缠累。我们竭力将基督供应别人时，我们物质、肉身的生命不该缠累我们。…一面，祭司的事奉是对神的服事；另一面，是对神仇敌的争战。祭司抬见证的柜时，他们必须预备好与可能攻击这见证的人争战（提摩太后书生命读经，二八页）。

信息选读

关于〔林前十四章六至九节里〕说方言的事，…使徒保罗…〔在八节〕插进“打仗”一辞。…打仗的军队需要士气，就是争战的同心协力。为了维持这种士气，甚至对最小问题的一些异议也必须消杀。那一点点的异议谈话若不消杀，士气就会消灭，…军队必然会打败仗。…主的职事就像吹号叫军队前

WEEK 3 — DAY 3

Morning Nourishment

2 Tim. 2:3-4 Suffer evil with me as a good soldier of Christ Jesus. No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him.

1 Cor. 14:8 For also if the trumpet gives an uncertain sound, who will prepare himself for battle?

The apostle considered their ministry a warfare for Christ, just as the priestly service was considered a military service, a warfare, in Numbers 4:23, 30, 35 (lit.). Whenever we minister Christ to others, we find ourselves in a battle. Hence, we should not only be teachers committing the deposit to others, but we should also be soldiers fighting for God's interests.

The word for life [2 Tim. 2:4] in Greek is bios, denoting the physical life in this age. To fight a good fight (4:7) for the Lord's interests on this earth, we must clear away all earthly entanglements. The matters of our material, physical life should not entangle us as we are endeavoring to minister Christ to others...On the one hand, the priestly service is a ministry to God; on the other hand, it is a warfare against God's enemies. As the priests were bearing the Ark of the Testimony, they had to be prepared to fight against those who might attack this testimony. (Life-study of 2 Timothy, 2nd ed., p. 23)

Today's Reading

Concerning the matter of speaking in tongues [in 1 Corinthians 14:6-9],...the apostle Paul inserts verse 8 with the word battle in it...An army that is fighting a battle needs the morale, a fighting unity. In order to maintain this morale, even a little dissension concerning the smallest matter has to be killed. If that little dissenting talk is not killed, the morale will be annulled,...and surely the army will lose the fight, the battle...The Lord's ministry is like the sounding of

去打仗一样（民十 9，士七 18）。主的职事是争战的事（圣经恢复本，提后二 3 与注 1）。

我们所作的事，比地上的任何战争都更严肃。我们是在与神的仇敌撒但争战。召会是神的军队。…以弗所书论到基督的身体—召会。这卷书告诉我们，基督的身体—召会—是那在万有中充满万有者的丰满（一 22～23）。这卷书也告诉我们，召会乃是在十字架上，在基督里面所创造的新人（二 15～16）。不仅如此，召会也是神的国、神的亲人（19）和基督的妻子，祂的配偶（五 24～25）。至终保罗在以弗所书告诉我们，具有这样非凡地位的召会—基督的身体—乃是与神的仇敌争战的战士。基督的所作和基督的所作，该作为神军装的各方面来使用并应用。我们必须佩戴基督作我们的胸甲（六 14），作我们的盾牌（16）。我们必须用基督束我们的腰（14），也必须将基督当作一双鞋穿上，好站住争战（15）。召会不仅仅是一班被聚集在一起的人。召会乃是宇宙、神圣的军队，在宇宙中为着神，与祂的仇敌争战（李常受文集一九八六年第一册，一六〇至一六一页）。

我们是拿细耳人，必须禁绝属地的享乐，一直在主的主权之下，并且学习与死亡争战。死亡无所不在，社会上充满了死亡的病菌。这些病菌甚至也在召会生活中，因此我们需要天天、时时祷告，与死亡，就是神最后的仇敌争战（林前十五 26）。…我们不该以为拿细耳人不是为着争战。拿细耳人被数点是为着神军队的编组。他们非常警觉，对于和死亡的争战充满了感觉。在每个召会里，都需要对死亡有感觉，有知觉，这样我们就能与死亡争战（民数记生命读经，七一页）。

参读：长老训练第七册，第六章；民数记生命读经，第九至十篇。

the trumpet for the army to go on to war (Num. 10:9; Judg. 7:18). The Lord's ministry is a matter of a battle (2 Tim. 2:3, footnote 1).

We are doing something more serious than any battle on this earth. We are fighting against God's enemy, Satan. The church is God's army...Ephesians is a book on the Body of Christ, the church. It tells us that the Body of Christ, the church, is the fullness of the One who fills all in all (1:22-23). It also tells us that this church is the new man created in Christ on the cross (2:15-16). Furthermore, this church is the kingdom of God, the household of the very God (v. 19), and the wife of Christ, His counterpart (5:24-25). Paul eventually tells us in Ephesians that the church, the Body of Christ, with such a tremendous status, is a warrior to fight against God's enemy. Whatever Christ is and whatever Christ has done should be used and applied as aspects of the armor of God. We have to wear Christ as our breastplate (6:14) and as our shield (v. 16). We have to have our loins girded with Christ (v. 14), and we have to wear Christ as a pair of shoes for our standing to fight the battle (v. 15). The church is not a mere group of people collected together. The church is a universal and divine army fighting for God in the universe against His enemy. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 130-131)

As Nazarites we must abstain from earthly pleasure, remain under the headship of the Lord, and learn to fight against death. Death is everywhere. Society is filled with the germs of death. Because these germs are even in the church life, we need to pray daily, hourly, fighting against death, the last enemy of God (1 Cor. 15:26). We should not think that the Nazarites are not for fighting. The Nazarites are numbered for the formation of God's army. They are very vigilant, full of feeling for the war against death. In every church there is the need of the sense, the consciousness, of death so that we may fight against it. (Life-study of Numbers, pp. 64-65)

Further Reading: CWWL, 1986, vol.1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 6; Life-study of Numbers, msg. 9-10

第三周 ■ 周四

晨兴喂养

提后二 5 “竞赛的人，非按规矩竞赛，就不能得华冠。”

林前九 25～26 “凡较力争胜的，诸事都有节制；他们不过是要得能坏的华冠，我们却是要得不能坏的华冠。所以我这样奔跑，不像无定向的…”。

在提后二章五节保罗把提摩太比作竞赛中的运动员。…提摩太同时要作教师和精兵，也要作运动员。…赛跑中的跑者跑得快是很重要的。那不是他运用忍耐的时候。（在别的信息里）我鼓励你们要等候、祷告。但赛跑要赢得华冠时，我们就不该等候。反之，我们该奔跑以达到目标（提摩太后书生命读经，二八至二九页）。

牧长基督一直在顾到对祂召会的牧养（彼前五 4）。当祂回来的时候，祂要赏赐那些与祂合作的忠信者（李常受文集一九九四至一九九七年第五册，一六〇页）。

信息选读

我们要有掌权的经历，就必须先解决地位的问题。我们要认识并守住升天的地位，也要认识并守住等次的地位。这认识升天的地位，就是…认识升天的经历；这认识等次的地位，就是…认识身体的经历。…我们必须认识主在祂的救恩里，所叫我们得着的升天地位，并祂在祂的身体上，所安排给我们的等次地位，我们才能运用祂的权柄，而为神掌权。

WEEK 3 — DAY 4

Morning Nourishment

2 Tim. 2:5 And also if anyone contends in the games, he is not crowned unless he contends lawfully.

1 Cor. 9:25-26 And everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible. I therefore run in this way, not as though without a clear aim...

In 2 Timothy 2:5 Paul likens Timothy to an athlete contending in the games...At the same time that Timothy was to be a teacher and a soldier, he was also to be an athlete. It is important for a runner in a race to run fast. That is not the time for him to exercise patience. In a foregoing message I encouraged you to wait and pray. But when it comes to running the race to win the crown, we should not wait. On the contrary, we should run to reach the goal. (Life-study of 2 Timothy, 2nd ed., p. 24)

Christ as the Chief Shepherd is taking care of the shepherding of His churches [1 Pet. 5:4]. When He comes back, He will reward the faithful ones who cooperated with Him. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 118)

Today's Reading

To gain the experience of reigning, we must first solve the problem of position. We must know and keep the position of ascension, and we must also know and keep the position of order. Knowing the position of ascension is the experience of knowing the ascension...Knowing the position of order is the experience of knowing the Body...We must know the position of ascension, which He has caused us to obtain in His salvation, and the position of order, which He has arranged for us in His Body, before we can exercise His authority and reign for God.

第二，要掌权。要掌权的意思，就是要积极的、主动的，来为神掌权，管治一切。…有的弟兄姊妹，…不想掌权，也不要掌权；他们的灵是松懈的。召会中发生了难处，他们不管；工作上出了事情，他们也不问；任凭撒但作祟破坏。这样，虽然就着他们生命的光景说，可以掌权了，但实际上却因着他们松懈，不肯起来掌权，就还不能有掌权的经历。所以一个要掌权的人，他的灵必须不松懈、不畏缩，肯积极而主动地运用神的权柄，来对付仇敌一切的作为。这样，神的权柄立即就能在召会中显出来，召会中许多不服不法的事，就可治服了。

今天召会中就是缺少这样要掌权的人。因此常有许多不该有的情形产生出来。比方我们常看见有些交通聚会和擘饼聚会，是软弱紊乱的。有人该祷告，却不祷告；有人该说话，却不说话。反而许多无所谓的祷告，和散漫无章的话语，倒释放出来，使聚会受了搅扰，叫众弟兄姊妹不得造就，而失去聚会的心情。这种光景，大半就是由于该掌权的人不掌权。他们袖手旁观，任凭人在聚会中随便活动，还以为这样很属灵，不动人工，只凭灵感，结果就叫召会受到莫大的亏损。

我们常说某次聚会很发死、很下沉。…何时聚会发死、下沉，那就是撒但在那里掌权…作王了。那时，就该有人起来，要为神掌权，或用话语，或用诗歌，或用祷告，来管住那个聚会，转换那种空气，释放神的生命，而吞灭撒但的死亡（李常受文集一九五三年第三册，六九三至六九五页）。

参读：雅歌中所描绘的生命与建造，第六章；神殿与神城的恢复，第六、八章。

Second, we must have the desire to reign. This means that we must positively and actively reign for God, ruling over all things...Some brothers and sisters, however, have neither the thought nor the desire to reign. Their spirits are loose and lazy. They neither care for the difficulties arising in the church nor inquire about the problems springing up in the Lord's work. They simply allow Satan to work and destroy at will. Hence, according to their growth of life, they are able to reign, yet in reality, due to their laxity and unwillingness to reign, they still cannot obtain the experience of reigning. Therefore, if one desires to reign, his spirit must not be lax or timid but willing to exercise God's authority and positively and actively deal with all the works of the enemy. Thus, God's authority will immediately be manifested in the church, and many rebellious and unlawful matters in the church will be subdued.

In the church today we lack the kind of people who desire to reign. Therefore, many situations that should not exist often arise. For example, some of the fellowship and breaking of bread meetings are weak and confused. Some of the brothers and sisters should have prayed, but they did not; some should have spoken, but they withheld from speaking. On the contrary, many unnecessary prayers and meaningless testimonies were released. The meetings thus are disturbed, and the brothers and sisters are not edified and lose heart toward the meetings. This condition is mainly caused by those who should have reigned but did not reign. They have just behaved like bystanders, allowing others to act in the meetings in whatever manner they chose. They even regard such a way as being very spiritual, not by man's doing but by the Spirit's move. As a result, they cause the church to suffer great loss.

We often say that certain meetings are very dead and depressed...Whenever a meeting is dead and depressed, it means that Satan is reigning there as king. At that time, someone should rise up to reign for God, either by a word, a hymn, or a prayer to control the meeting, change the atmosphere, and release the life of God, thereby swallowing up Satan's death. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 510-512)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 6; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 6, 8

第三周 ■ 周五

晨兴喂养

提后二 6～7 “劳力的农夫，理当先分享果实。我所说的你要思想，因为凡事主必给你领悟力。”

林前三 9 “因为我们是神的同工，你们是神的耕地，神的建筑。”

（在提后二章六节）保罗把提摩太比作农夫。当兵的必须赢得胜利，运动员必须得着华冠，农夫理当分享果实—粮食。这需要忍耐。作为运动员，我们该迅速；但作为农夫，我们需要忍耐。农夫若因没有忍耐，要揠苗助长，他的作物就会被毁坏。照样，他若过于驱策他的牛，也许会伤了它们。对农作物和牲畜，农夫必须学习有忍耐（提摩太后书生命读经，二九页）。

信息选读

当我们到前线去打仗时，我们必须勇敢，然后才能赢得争战。但是当我们来建造时，我们必须有智慧。我们必须领悟，我们正在建造的建筑，完全是生命里的事。…智慧的工头和神的建筑都是生命和生命里的事。首先，保罗的职事是栽种的职事。保罗说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。”（林前三 6）这不是争战的事，乃是在生命里长大的事。然后保罗接着说，我们是神的耕地，神的农场（9）。这农场不是荒芜或未耕种的，乃是神所耕种为要生长基督的农场。农场也是生命的事。然后保罗说，我们不仅是神的农场，也是神的建筑（9）。这建筑当然是生命里的建筑（李常受文集一九八六年第一册，一七六至一七七页）。

WEEK 3 — DAY 5

Morning Nourishment

2 Tim. 2:6-7 The laboring farmer must be the first to partake of the fruit. Consider what I say, for the Lord will give you understanding in all things.

1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

[In 2 Timothy 2:6] Paul likens Timothy to a farmer. Just as a soldier must win the victory and an athlete must receive the crown, so a farmer must partake of the fruit, the food. This requires patience. As athletes, we should be quick, but as farmers, we need to be patient. If out of impatience a farmer would pluck up the tiny sprouts, his crop would be ruined. Likewise, if he drives his cattle too much, he may hurt them. With both crops and livestock, farmers must learn to have patience. (Life-study of 2 Timothy, 2nd ed., p. 24)

Today's Reading

When we go to the front to fight the battle, we have to be bold. Then we can win the war. But when we come to build, we have to be wise. We have to realize that the building which we are building is altogether a matter in life...The wise master builder and the building of God are both matters of life and in life. First, Paul's ministry was a matter of planting. Paul says, "I planted, Apollos watered, but God caused the growth" (1 Cor. 3:6). This is not a matter of fighting, but a matter of the growth in life. Then Paul goes on to say that we are God's cultivated land, or God's farm (v. 9). This farm is not wild or uncultivated, but it is a farm cultivated by God to grow Christ. A farm is also a matter of life. Then Paul says that we are not only God's farm but also God's building (v. 9). This building is surely a building in life. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," p. 143)

彼前二章二节说到话就是奶。“像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大。”圣经有些地方我们很容易吸取，那就是奶，也称为“美善的话”（来六5），以及“恩典的话”（徒十四3，二十32）。当我们读某段主的话时，觉得就像一个小孩子享受一杯令人舒畅的牛奶一样。然而还有些主的话，虽然比较有分量，但吸取起来却像吃牛排一样。这些比较有分量的话，在希伯来书里叫作干粮（五12），和公义的话（13）。如果我们能够接受它，它就使我们有成熟的分量。这样看来，我们吸取主话的路就是：尝它、吸它、吃它像奶一样以及接受它像干粮一样。

请注意以赛亚五十五章十至十一节如何描述主的话：“就如雨雪从天而降，并不返回，却滋润地土，使地发芽结实，使撒种的有种，使要吃的有粮；我口所出的话也必如此，绝不徒然返回，却要成就我所喜悦的，在我所打发去成就的事上必然亨通。”主的话好比夏天的雨，冬天的雪，浇灌我们，产生种子，好结出果实，并产生粮食作我们的满足。这在我们吸取主话的经历上，是一幅奇妙的图画。

神的话甚至使我们的身体健康。箴言四章二十至二十二节说，“我儿，要留心听我的言语，侧耳听我的讲论。都不可使这些离你的眼目；要持守在你心中。因为对寻得的人，这些乃是生命，又是全身的医治。”神的话如何能使我们的身体健康呢？疾病常常由忧虑或怒气引起。人若是能喜乐，他们的疾病常常会消踪。当我们进到主的话里，喜乐就进来医治。主的话杀死烦恼人的事，并且带来复活。这时我们自然吃得好，消化得好，我们的身体就健康了（李常受文集一九七八年第二册，三三一至三三三页）。

参读：提摩太前书生命读经，第九篇；为着基督身体的一经历神人调和，第五章。

In 1 Peter 2:2 the word is referred to as milk: “As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.” The portions of the Bible that are easy for us to take in are milk. They are also called “the good word” (Heb. 6:5) and the word of grace (Acts 14:3; 20:32). When we read some parts of the Word, we feel like a child enjoying a refreshing glass of milk. Other portions of the Word, though, have more weight to them; taking them in is like eating a steak. These weightier portions are referred to in Hebrews as solid food (5:12) and as the word of righteousness (v. 13). When we can receive them, they give us the weight of maturity. These, then, are the life ways to take the word: taste it, breathe it, eat it, drink it as milk, and take it in as solid food.

Notice how the word is described in Isaiah 55:10-11: “Just as the rain comes down / And the snow from heaven, / And does not return there, / Until it waters the earth / And makes it bear and sprout forth, / That it may give seed to the sower and bread to the eater; / So will My word be which goes forth from My mouth; / It will not return to Me vainly, / But it will accomplish what I delight in, / And it will prosper in the matter to which I have sent it.” The word is likened to rain in summer and snow in winter, watering us to produce the seed for fruit-bearing and the bread for our satisfaction. This is a marvelous picture of our experience in taking the word.

The word of God even brings health to our body. Proverbs 4:20-22 says, “My son, be attentive to my words; / Incline your ear to my sayings. / Do not let them depart from your sight; / Keep them in the midst of your heart. / For they are life to those who find them, / And healing to all their flesh.” How can God’s word make us physically healthy? Illness is often caused by anxiety or anger. If people are made happy, their sickness often disappears. When we get into the Word, joy comes in to heal. The word kills the bothering things and brings in resurrection. Then we can eat and digest our food well, and our body becomes healthy. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 242-244)

Further Reading: Life-study of 1 Timothy, msg. 9; CWWL, 1963, vol. 1, “Experiencing the Mingling of God with Man for the Oneness of the Body of Christ,” ch. 5

第三周 ■ 周六

晨兴喂养

提后二 15 “你当竭力将自己呈献神前，得蒙称许，作无愧的工人，正直地分解真理的话。”

诗一一九 130 “你的言语一解开，就发出亮光，使愚蒙人通达。”

〔在提后二章十五节〕保罗指明预防者要作工人。这工人是木匠，必须正直地分解真理的话。这就是说，将神话语的各部分，正确、正直、毫不曲解地揭示出来。木匠怎样有技巧正直地切割木头，照样，主的工人需要有技巧正直地分解真理的话。这是需要的，因为在召会的败落中，许多真理被曲解，呈现歪曲、偏颇的样式（提摩太后书生命读经，三二页）。

信息选读

言辞的争辩（提后二 14）、世俗的空谈（16）、如同毒疮腐蚀人的话（17）以及愚拙无学问的辩论（23），在召会堕落的潮流中，常被魔鬼（26）用来产生争竞（23），败坏听见的人（14），助长不敬虔（16），并倾覆人的信心（18）。因此，真理的话需要正确地解开，以光照暗昧的人，预防毒素，吞灭死亡，并将偏离的人带回正途。

今天在基督徒中间，唯有真理浅显的方面没有被曲解。几乎所有真理较深的事都被曲解了。…所以，我们不但该是教师、精兵、竞赛者和农夫，也该是工人、木匠，正直地分解真理的话。这里的真理不仅仅是指圣经的道理，乃是指神新约经纶的内容和

WEEK 3 — DAY 6

Morning Nourishment

2 Tim. 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

Psa. 119:130 The opening of Your words gives light, imparting understanding to the simple.

[In 2 Timothy 2:15] Paul indicates that the inoculator is to be a workman. As a carpenter, this workman must cut straight the word of the truth. This means to unfold the word of God in its various parts rightly and straightly without distortion. Just as a carpenter has the skill to cut wood in a straight way, so the Lord's workman needs the skill to cut straight the word of the truth. This is necessary because in the decline of the church so many truths are twisted and presented in a warped, biased form. (Life-study of 2 Timothy, 2nd ed., p. 26)

Today's Reading

“Contentions of words” (2 Tim. 2:14), “profane, vain babblings” (v. 16), the word that eats away like gangrene (v. 17), and “foolish questionings and those arising from an untrained mind” (v. 23) are often used by the devil (v. 26) in the downward current among the churches to beget contentions (v. 23), to ruin the hearers (v. 14), to promote ungodliness (v. 16), and to overthrow people's faith (v. 18). Hence, there is the need of the word of the truth, rightly unfolded, to enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track.

Among Christians today, only the superficial aspects of the truth are not twisted. Virtually all the deeper things of the truth have been distorted... Therefore, we should be not only teachers, soldiers, contenders, and farmers but also workmen, carpenters, cutting straight the word of the truth. The truth here does not merely denote biblical doctrine; it refers to the contents and the

实际。这真理的主要元素，乃是基督作神的奥秘和神的具体化身，以及召会作基督的奥秘和基督的身体。我们都需要学习正直地分解关于基督与召会之真理的话。

有些弟兄会的教师，将保罗说到正直地分解真理的话，解释为将圣经分成不同的时代：无罪、良心、人治、应许、律法、恩典和国度七个时代。圣经可以照着这些时代来领会。然而，将主的话排列成几个时代，不是保罗在提后二章十五节说到正直地分解真理的话的意思。提摩太前后书和提多书这三卷书里所用的真理这辞有特别的意义：它是指神新约经纶的内容。许多读圣经的人不领悟这点，以为在提后二章十五节保罗笼统地说到真理。但我们需要照着真理这辞在提摩太前后书和提多书这三卷书里的用法，领会本节的真理。提前三章十五节说，召会是“真理的柱石和根基”。这真理是敬虔的奥秘，神显现于肉体。召会该承担、托住这真理，这实际。保罗在这三封书信里多次说到真理。譬如，在提前二章四节他说，神“愿意万人得救，并且完全认识真理”。提后二章十五节的真理这辞，乃是指神新约经纶健康的话。我们是工人，不仅仅该学习将圣经分成几个时代，这太肤浅了；我们必须学习揭示关于神经纶之真理的话。我们若要这样作，就需要仔细看保罗在这三封书信里对这辞的用法。我们若仔细看这三卷书，就会看见这里的真理乃是指神新约经纶之内容的实际。所以，正直地分解真理的话，就是毫不偏颇或曲解地揭示新约里所启示神经纶的实际（提摩太后书生命读经，三二至三四页）。

参读：生命信息，第十章。

reality of God's New Testament economy. The main elements of this truth are Christ as the mystery of God and the embodiment of God and the church as the mystery of Christ and the Body of Christ. We all need to learn to cut straight the word of the truth with respect to Christ and the church.

Certain Brethren teachers interpret Paul's word about cutting straight the word of the truth to mean dividing the Bible into various dispensations: innocence, conscience, human government, promise, law, grace, and kingdom. The Bible can be understood according to these dispensations. However, arranging the Word into dispensations is not what Paul means in 2:15 about cutting straight the word of the truth. As used in the three books of 1 and 2 Timothy and Titus, the word truth has a specific significance: it denotes the contents of God's New Testament economy. Not realizing this, many readers of the Bible think that in 2 Timothy 2:15 Paul is speaking of truth in a general way. But we need to understand the word truth in this verse according to its usage in the three books of 1 and 2 Timothy and Titus. First Timothy 3:15 says that the church is "the pillar and base of the truth." This truth is the mystery of godliness, God manifested in the flesh. The church should bear, uphold, this truth, this reality. Numerous times in these three Epistles Paul speaks of the truth. For example, in 1 Timothy 2:4 he says that God "desires all men to be saved and to come to the full knowledge of the truth." The word of the truth in 2 Timothy 2:15 refers to the healthy words of God's New Testament economy. As workmen, we should learn not merely to divide the Bible into dispensations. This is too superficial. We must learn to unfold the word of the truth concerning God's economy. If we would do this, we need to consider carefully Paul's use of the word truth in these three Epistles. If we consider these books carefully, we will see that truth here denotes the reality of the contents of the New Testament economy of God. Therefore, to cut straight the word of the truth is to unfold without bias or distortion the reality of God's economy revealed in the New Testament. (Life-study of 2 Timothy, 2nd ed., pp. 26-28)

Further Reading: CWWL, 1978, vol. 2, "Life Messages, Volume 1," ch. 10

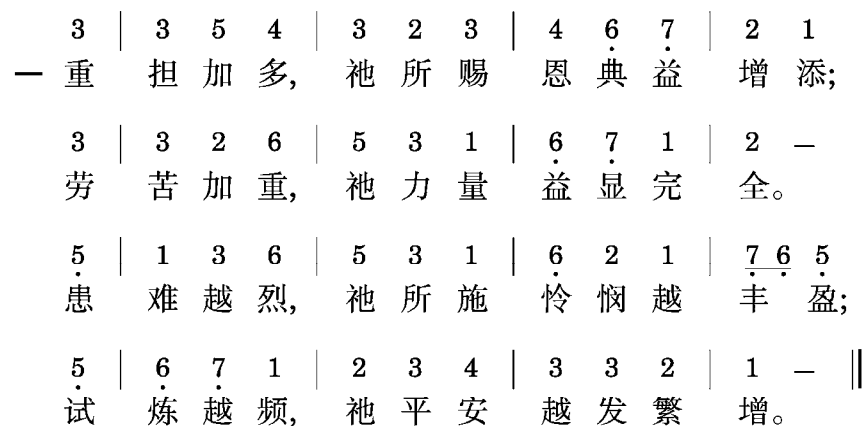
第三周诗歌

祂赐给无间

(英723)

F 大调

3/4



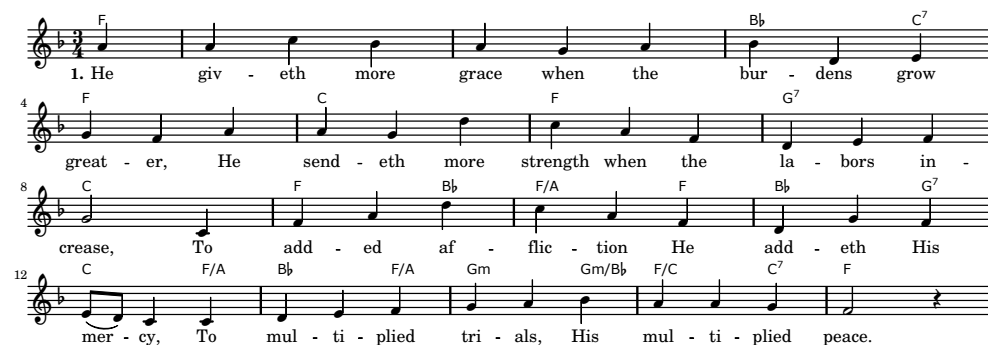
- 二 当我们的忍耐耗尽无以为继,
旅程尚未过半, 已力竭精疲,
当我们已临及山穷水尽之时,
我们父神全般供应才开始。
- 三 祂爱高深无限, 祂恩阔长无边,
祂力刚强不倦, 超人所能言;
出自耶稣基督的丰富和无限,
祂赐给, 又赐给, 祂赐给无间。

WEEK 3 — HYMN

He giveth more grace when the burdens grow greater

Comfort in Trials — By Grace for Suffering

723



2. When we have exhausted our store of endurance,
When our strength has failed ere the day is half-done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.
3. His love has no limit, His grace has no measure,
His power no boundary known unto men,
For out of His infinite riches in Jesus,
He giveth and giveth and giveth again.

第三周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

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