第五週

維持召會是眞理的柱石和根基，也是神團體的顯現於肉體這眞理，並給這眞理作見證

詩歌：775

讀經：提前三 15 ～ 16，二 4，提後二 15，約十八 37

綱要

【週一】

壹 召會是支持眞理的柱石，也是托住眞理的根基—提前三 15：

一 主要祂的召會認識祂乃是眞理，好見證祂是眞理—約十四 6，十八 37，約壹一 6，五 20。

二 提前三章十五節的眞理，指神話語所啓示一切眞實的事物，主要的是作神具體化身的基督，以及作基督身體的召會—二 4，西二 9，19。

三 眞理就是三一神，以基督爲具體化身、中心和彰顯，以產生召會作基督的身體、神的家、和神的國—9 節，弗一 22 ～ 23，四 16，提前三 15，約三 3，5。

四 召會支持基督這實際；召會向全宇宙見證基督（並且惟有基督）是實際—一 14，17，十四 6。

五 召會是支持眞理的柱石，和托住柱石的根基，

Week Five

Upholding the Truth and Testifying to the Truth That the Church Is the Pillar and Base of the Truth and the Corporate Manifestation of God in the Flesh

Hymn: 976

Scripture Reading: 1 Tim. 3:15-16; 2:4; 2 Tim. 2:15; John 18:37

Outline

§Day 1

I. The church is the supporting pillar and holding base of the truth— 1 Tim. 3:15:

A. The Lord wants His church to know Him as the truth in order to testify concerning Him as the truth—John 14:6; 18:37; 1 John 1:6; 5:20.

B. Truth in 1 Timothy 3:15 refers to the real things revealed in God's Word, which are mainly Christ as the embodiment of God and the church as the Body of Christ—2:4; Col. 2:9, 19.

C. The truth is the Triune God, having Christ as the embodiment, center, and expression to produce the church as the Body of Christ, the house of God, and the kingdom of God—v. 9; Eph. 1:22-23; 4:16; 1 Tim. 3:15; John 3:3, 5.

D. The church bears Christ as the reality; the church testifies to the whole universe that Christ, and Christ alone, is the reality—1:14, 17; 14:6.

E. As the pillar that bears the truth and the base that upholds the pillar, the

見證基督是神的奧祕，召會是基督的奧祕這個實際（眞理）—西二 2，弗三 4。

六 我們建造怎樣的召會，在於我們教導怎樣的眞理；因此，迫切需要活的眞理來產生召會，幫助召會存在，並且建造召會—提前三 15。

【週二、週三】

七 我們所必須應付的最大需要，乃是帶領聖徒進入眞理；眾聖徒都應當在神聖的啓示上受訓練—二 4。

貳 眾聖徒都需要維持眞理—三 9，15，提後二 15：

一 支持眞理的柱石和托住眞理的根基，乃是召會全體，包括眾聖徒；召會的每個肢體都是維持眞理之柱石和根基的一部分—提前三 15。

二 召會是眞理的柱石和根基，含示召會的每個肢體都應該認識眞理；因此，我們該定意要學習眞理—二 4：

1 召會，包括每一個信徒，必須維持眞理—三 9。

2 召會要剛強，每個弟兄姊妹就必須學習眞理，經歷眞理，並能講說眞理，藉此維持眞理—二 4。

3 我們若在日常的召會生活裏實行眞理，就能在維持眞理上背負一些責任—約貳 4，約叁 3～4，8。

【週四】

叁 我們需要維持召會是眞理的柱石和根基，也是神團體的顯現於肉體這眞理，並給這眞理作見證—提前三 15～16：

church testifies the reality, the truth, of Christ as the mystery of God and the church as the mystery of Christ—Col. 2:2; Eph. 3:4.

F. The kind of church that we build up depends on the kind of truth that we teach; thus, there is the desperate need of the living truth to produce the church, to help the church to exist, and to build up the church—1 Tim. 3:15.

Day 2 & Day 3

G. The greatest need that we must meet is to bring the saints into the truth; all the saints should be trained in the divine revelation—2:4.

II. All the saints need to uphold the truth—3:9, 15; 2 Tim. 2:15:

A. The supporting pillar and holding base of the truth are the entire church, including all the saints; every member of the church is part of the pillar and base that uphold the truth—1 Tim. 3:15.

B. The church being the pillar and base of the truth implies that every member of the church should know the truth; thus, we should make a decision to learn the truth—2:4:

1. The church, including every believer, must uphold the truth—3:9.

2. In order for the church to be strong, every brother and sister must uphold the truth by learning the truth, experiencing the truth, and being able to speak the truth—2:4.

3. If we practice the truth in the daily church life, we will be able to bear some responsibility in upholding the truth—2 John 4; 3 John 3-4, 8.

§Day 4

III. We need to uphold the truth and testify to the truth that the church is the corporate manifestation of God in the flesh—1 Tim. 3:15-16:

一 神的顯現首先是在基督裏，那是在肉體裏個別的彰顯—16 節，西二 9，約一 1，14：

1 新約不是說，神的兒子成爲肉體，乃是啓示，神顯現於肉體—提前三 15 ～ 16：

a 顯現於肉體的神，不僅是子，乃是整個的神—父、子、靈。

b 整個神，不僅是子神，成爲肉體；因此，基督成爲肉體就是整個神顯現於肉體：

㈠ 在基督成爲肉體時期的職事裏，祂把無限的神帶到有限的人裏面；在基督裏無限的神與有限的人成爲一—約八 58，七 6，十二 24。

㈡ 藉着成爲肉體，神聖的合併—神在祂的神聖三一裏互相內在成爲一而一同作工—被帶到人性裏；所以基督是三一神與三部分人的合併—十四 10 ～ 11。

2 神格一切的豐滿，都有形有體的居住在基督裏面—西二 9：

a 『神格一切的豐滿』一辭乃指整個的神格，完整的神。

b 神格既包含父、子、靈，神格的豐滿就必是父、子、靈的豐滿。

c 神格一切的豐滿，有形有體的居住在基督裏面，意思是說，三一神具體化身在祂裏面—約十四 10。

d 基督是神格豐滿的具體化身，祂不僅是神的兒子，也是整個的神。

【週五、週六】

A. God's manifestation was first in Christ as an individual expression in the flesh—v. 16; Col. 2:9; John 1:1, 14:

1. The New Testament does not say that the Son of God was incarnated; it reveals that God was manifested in the flesh—1 Tim. 3:15-16:

a. God was manifested in the flesh not only as the Son but as the entire God—the Father, the Son, and the Spirit.

b. The entire God and not only God the Son was incarnated; hence, Christ in His incarnation was the entire God manifested in the flesh:

(1) In His ministry in the stage of incarnation, Christ brought the infinite God into the finite man; in Christ the infinite God and the finite man became one—John 8:58; 7:6; 12:24.

(2) Through incarnation the divine incorporation—God in His Divine Trinity coinhering mutually and working together as one—was brought into humanity; Christ is therefore the incorporation of the Triune God with the tripartite man—14:10-11.

2. In Christ dwells all the fullness of the Godhead bodily—Col. 2:9:

a. All the fullness of the Godhead refers to the entire Godhead, to the complete God.

b. Since the Godhead comprises the Father, the Son, and the Spirit, the fullness of the Godhead must be the fullness of the Father, the Son, and the Spirit.

c. That all the fullness of the Godhead dwells in Christ bodily means that the Triune God is embodied in Him—John 14:10.

d. As the embodiment of the fullness of the Godhead, Christ is not only the Son of God but also the entire God.

§Day 5 & Day 6

二 提前三章十五至十六節指明，不僅作頭的基督自己是神顯現於肉體，連作基督身體和神的家的召會也是神顯現於肉體—敬虔的奧祕：

1 十六節的『敬虔』，不僅是指虔誠，乃是指神活在召會中，就是那是生命的神在召會中活了出來，得着了彰顯：

a 基督和召會，二者都是敬虔的奧祕，在肉體裏彰顯神。

b 召會生活乃是神的顯出；因此，敬虔的奧祕就是正當召會的生活—林前一 6，十四 24 ～ 25。

2 神顯現於召會—神的家和基督的身體—就是祂在肉體裏擴大的團體彰顯—弗二 19，一 22 ～ 23：

a 神顯現於肉體，開始於基督在地上的時候—約十四 9。

b 神顯現於肉體，在召會中延續；召會是神顯現於肉體的擴增、擴大和繁殖—提前三 15 ～ 16。

c 這樣的召會就成爲基督是神顯現於肉體的延續—基督從召會活出，成爲神的顯現。

3 敬虔的極大奧祕乃是神成爲人，使人在生命和性情上，但不在神格上，成爲神，以產生一個團體的神人，使神顯現於肉體—羅八 3，一 3 ～ 4，弗四 24。

B. First Timothy 3:15-16 indicates that not only Christ Himself as the Head is the manifestation of God in the flesh but also that the church as the Body of Christ and the house of God is the manifestation of God in the flesh—the mystery of godliness:

1. Godliness in verse 16 refers not only to piety but to the living of God in the church, that is, God as life lived out in the church to be expressed:

a. Both Christ and the church are the mystery of godliness, expressing God in the flesh.

b. The church life is the expression of God; therefore, the mystery of godliness is the living of a proper church—1 Cor. 1:6; 14:24-25.

2. God is manifested in the church—the house of God and the Body of Christ—as the enlarged corporate expression in the flesh—Eph. 2:19; 1:22-23:

a. The manifestation of God in the flesh began with Christ when He was on earth—John 14:9.

b. The manifestation of God in the flesh continues with the church, which is the increase, enlargement, and multiplication of the manifestation of God in the flesh—1 Tim. 3:15-16.

c. Such a church becomes the continuation of Christ's manifestation of God in the flesh—Christ lived out of the church as the manifestation of God.

3. The great mystery of godliness is that God has become man so that man may become God in life and nature but not in the Godhead to produce a corporate God-man for the manifestation of God in the flesh—Rom. 8:3; 1:3-4; Eph. 4:24.

第五週■週一

晨興餧養

提前三 15『倘若我躭延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，眞理的柱石和根基。』

約十四 6『耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。』

保羅用隱喻的說法，…說到召會是『眞理的柱石和根基』〔提前三 15〕。柱石支持建築物，根基托住柱石。召會就是這樣支持眞理的柱石，也是這樣托住眞理的根基。這裏的眞理，是指照着神新約的經綸，在新約裏所啓示，關乎基督與召會的眞實事物。眞理是神新約經綸的實際和內容。這經綸由兩大奧祕組成：基督是神的奧祕（西二 2），以及召會是基督的奧祕（弗三 4）。基督與召會，頭與身體，是神新約經綸之實際的內容。召會是支持這一切實際的柱石，也是托住這一切實際的根基。地方召會該是這樣的建築，托住、擔負並見證基督與召會的眞理—實際（新約總論第十二册，二三〇頁）。

信息選讀

召會對於神有一個功能，就是把神的一切，就是宇宙中的那個實際，也就是那眞理托住。『實際』比『眞理』更達意，因爲『眞理』容易害意，常讓人領會成道理，以爲召會是托着這些道理。不，召會不是托住道理，召會乃是托着神所是的一切實際。宇宙間，只有神是實際；祂所是的一切就是實際，這個乃是托在

WEEK 5—DAY 1

Morning Nourishment

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

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

Speaking metaphorically, Paul speaks of the church as “the pillar and base of the truth” (1 Tim. 3:15). The pillar supports the building, and the base holds the pillar. The church is such a supporting pillar and holding base of the truth. The truth here refers to the real things which are revealed in the New Testament concerning Christ and the church according to God’s New Testament economy. The truth is the reality and the contents of God’s New Testament economy. This economy is composed of two mysteries: Christ as the mystery of God (Col. 2:2) and the church as the mystery of Christ (Eph. 3:4). Christ and the church, the Head and the Body, are the contents of the reality of God’s New Testament economy. The church is the supporting pillar and holding base of all these realities. A local church should be such a building that holds, bears, and testifies the truth, the reality, of Christ and the church. (The Conclusion of the New Testament, p. 3671)

Today’s Reading

To God, the church has the function to bear all that God is as the reality, the truth, of the universe. The word reality is better than truth in conveying the proper meaning, because truth can be misunderstood as doctrines. This may cause people to think that the church holds doctrines. No, the church is not for holding doctrines but for holding the reality of all that God is. In the universe, only God is reality; all that He is, is reality, which is borne by the church. We are

召會身上。我們在這裏作神的家，就是召會，並作神的家人，乃是把神之所是一切的實際托在上面。

召會所擔負的眞理就是三一神，以基督爲具體化身、中心和彰顯，以產生召會作基督的身體、神的家和神的國（西二9，弗一22～23，四16，提前三15，約三3、5）。眞理，實際乃是基督，而基督是神的具體化身。召會擔負基督作實際；召會向全宇宙見證，基督是實際，並且惟有基督纔是實際（一14、17，十四6）。召會作爲柱石和根基，擔負三一神的實際。召會不是爲道理站住，乃是爲眞理站住，眞理就是三一神的實際（新約總論第十二册，二三〇至二三一頁）。

歷史清楚的告訴我們，宗派、自由團體或眞正召會生活的存在，都在於扎實的道理。若是沒有扎實的道理，就沒有召會。

甚至已往我偶爾也很強的指明，〔靈恩運動中〕所謂的『靈』無法建造召會，扎實的眞理或道理纔能建造。你建造怎樣的召會，在於你教導怎樣的眞理，這是必然的。從一九六二年開始，我們在美國這裏非常強調，眾召會的建造不是僅僅藉着道理，乃是藉着基督、那靈、生命。從那時開始，我們出版了許多論到眞理的信息。…歷年來我們一直強調基督、那靈和生命。在一切的信息中，我們所定罪的乃是死的字句中虛空、死沉的道理。然而我們完全曉得，要產生召會，使召會存在，並且建造召會，我們必須陳明那滿了基督、滿了那靈、也滿了生命的扎實、活的眞理。神實行祂經綸的路，乃是使用祂的聖言（李常受文集一九八四年第二册，四一〇至四一一頁）。

參讀: 長老訓練第三册，第一、九至十一、十三章; 召會是基督的身體，第四篇。

here as the church, the house and household of God, holding the reality of all that God is.

The truth borne by the church is the Triune God, having Christ as the embodiment, center, and expression to produce the church as the Body of Christ, the house of God, and the kingdom of God (Col. 2:9; Eph. 1:22-23; 4:16; 1 Tim. 3:15; John 3:3, 5). The truth, the reality, is Christ, and Christ is the embodiment of God. The church bears Christ as the reality. The church testifies to the whole universe that Christ, and Christ alone, is the reality (1:14, 17; 14:6). As the pillar and base of the truth, the church bears the reality of the Triune God. The church stands not for doctrine but for the truth, the reality of the Triune God. (The Conclusion of the New Testament, pp. 3671-3672)

History has clearly shown us that the existence of a denomination, free group, or the genuine church life all depends on solid doctrines. If there are no solid doctrines, there is no church.

Even in the past I occasionally indicated strongly that the so-called “Spirit” [of the Pentecostal movement] cannot build up the church, but the solid truth or the solid doctrines can. Certainly, what kind of church you will build up depends upon what kind of truth you teach. Since 1962 here in the United States, we have stressed greatly that the churches are built up not by mere doctrines but by Christ, by the Spirit, and by life. Since this time a great many messages have been put out on the truth….Through the years…we have stressed Christ, the Spirit, and life. In all the messages what we condemned was the empty, dead doctrines of dead letters. However, we fully realized that to produce the church, to have the church exist, and to build up the church we needed to put out the solid, living truths full of Christ, full of the Spirit, and full of life. God’s way to carry out His economy is to use His holy Word. (CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” pp. 319-320)

Further Reading: CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” chs. 1, 9-11, 13; CWWL, 1956, vol. 1, “The Church as the Body of Christ,” ch. 4

第五週■週二

晨興餧養

提前三9『用清潔的良心持守信仰的奧祕。』

約貳4『我看到你的兒女，有照着我們從父所受的誡命，在眞理中行事爲人的，就大大歡樂。』

假定在地上人類中間，從來沒有聖經這樣一本書；如果在已過二千年間，我們手中沒有一本聖經，那麼從主耶穌復活、升天以後，一切就都在空中，沒有一件事是扎實的了。甚至與那靈有關的事也不會是扎實的。那靈是在於話。這就是何以主說，祂對我們所說的話就是靈（約六63）。主所說的話乃是扎實的靈。…在不計其數的事例中，每當人接觸聖言，他們就得着那靈。我們很不容易舉出一件事例，給我們看見人摸着那靈，就得着話；反而有許多事例給我們看見，人摸着話的時候，就得着那靈。這是歷史。歷史已經確立一個原則，就是迫切需要活的眞理來產生召會，幫助召會存在，並且建造召會（李常受文集一九八四年第二册，四一一至四一二頁）。

信息選讀

最有益的著作和刊物，乃是生命讀經的信息和恢復本聖經的註解。我寫這些東西不是爲着學術研究，讓人得着學位，乃是爲着供應生命、釋放眞理並解開聖經的各卷。…主的恢復只爲着恢復將經過種種過程的三一神分賜到我們裏面；而活的基督、那靈、生命與召會乃是主恢復的重要內容。沒有別的地方可以找出其他書籍，論到基督、那靈、生命與召會的恢復，是這麼豐富，這麼光照人，這麼滋養人。

WEEK 5—DAY 2

Morning Nourishment

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

2 John 4 I rejoiced greatly that I have found some of your children walking in truth, even as we received commandment from the Father.

Suppose that on this earth among the human race there had never been such a book as the Bible. If we had not had a Bible in our hands during the past two thousand years since the Lord Jesus resurrected and ascended to the heavens, everything would be in the air, and nothing could be solid. Even the things concerning the Spirit could not be solid. The Spirit depends upon the Word. This is why the Lord said that the words that He has spoken to us are spirit (John 6:63). The words that the Lord speaks are the solid spirit.... In innumerable instances we have seen that whenever people contact the holy Word, many times they get the Spirit, but it is hard to give an instance where people touch the Spirit and then get the Word. There are a great many instances, however, that show us that when you touch the Word, you get the Spirit. This is history. A principle has been set up through history that there is the desperate need of the living truth to produce the church, to help the church exist, and to build up the church. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," p. 320)

Today's Reading

The most profitable writings and publications are the Life-study messages with the footnotes of the Recovery Version. I wrote these things not for scholarly study for people to get a degree but for life ministering, for truth releasing, and for opening up the books of the Bible....The Lord's recovery is just for the processed Triune God to be dispensed into us, and the living Christ, the Spirit, life, and the church are the crucial contents of the Lord's recovery. There is no other place to pick up other books that are so rich, so enlightening, and so nourishing concerning the recovery of Christ, the Spirit, life, and the church.

聖言本身在詩篇一百一十九篇一百三十節說，『你的言語一解開，就發出亮光。』千百萬本的聖經已經分送出去，放在旅館、家中和許多地方。今天幾乎處處都能看到聖經，但有誰進入了聖經？幾乎沒有。許多人有聖經，但這本聖經對他們是封閉的，幾乎從來沒有開啓過。現在主給我們一把鑰匙，一個開啓的工具。我認爲我們的著作是開啓聖言的工具。我相信你們讀過生命讀經信息的人都能誠實的見證，這些信息與恢復本的註解，給你們解開了聖經的某章或某卷。這不是頂替聖經，乃是帶領人進入聖經。

基於這點，我覺得主的恢復長期在一個像美國這樣拔尖，滿了文化、教育、科學知識和聖經知識的國家，我們所必須應付的最大需要，乃是帶領主恢復的聖徒進入眞理，好帶着主的恢復往前。一個國家要強盛，必須讓人民接受正確的教育。

長期來說，我們確實必須幫助主恢復裏的聖徒進入拔尖的屬靈教育。…主恢復的標準在於我們所陳明之眞理的標準。眞理要成爲衡量和標準。

我們需要找出一條路，帶領主恢復裏的聖徒，進入有關神新約經綸眞理的正確教育。我們需要在兩面考慮這件事—個人的一面和聚會的一面。我們必須在個人一面立好根基，作爲基礎，然後顧到聚會的一面（李常受文集一九八四年第二册，四一二至四一五頁）。

參讀：聖經中的主觀眞理，第八篇。

The holy Word itself says in Psalm 119:130: “The opening of Your words gives light.” Millions of copies of the Bible have been distributed. They have been placed in hotels, in homes, and in many places. Nearly everywhere you go today, you find a Bible, but who has entered into the Bible? There has been nearly no entrance. Many have a copy of the Bible, but the Bible has been closed and nearly never opened. Now the Lord has given us a key, an opener. I consider our writings as the opener to open the holy Word. I believe that those of you who have read the Life-study messages can testify honestly that these messages with the footnotes of the Recovery Version have opened up a certain chapter or a certain book of the Bible to you. This is not to replace the Bible but to bring people into the Bible.

Based upon this, I feel that for the long run for the Lord’s recovery in such a top country as the United States, which is full of culture, education, scientific knowledge, and biblical knowledge, the greatest need we must meet is to bring the saints in the Lord’s recovery into the truth to carry on the Lord’s recovery. For a country to be strong, there is the need to bring its people into the proper education.

For the long run we [need] to help the saints in the Lord’s recovery to get into the top spiritual education….The standard of the Lord’s recovery depends upon the standard of the truth that we put out. The truths will be the measure and the standard.

We need to find a way to bring all the saints in the Lord’s recovery into a proper education of the truth concerning God’s New Testament economy. We need to consider this matter in two aspects—the personal aspect and the meeting aspect. We must have a personal way laid as a foundation for us to stand on and then go on to take care of the meeting way. (CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” pp. 320-323)

Further Reading: CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” ch. 8

第五週■週三

晨興餧養

提後二15『你當竭力將自己呈獻神前，得蒙稱許，作無愧的工人，正直的分解眞理的話。』

約三4『我聽見我的兒女們在眞理中行事爲人，我的喜樂就沒有比這個更大的。』

提前三章十五節說，召會是眞理的柱石和根基。按古時的建築學，建築物是以柱石支撐，而柱石是安在根基之上。召會是擔負眞理的柱石和根基。眞理的柱石和根基不是長老，而是召會，包括每一位弟兄姊妹。召會的每一個肢體都是擔負眞理之柱石的一部分。每當新人或年幼者題出眞理問題，我們眾人都應當能答覆。有人也許問甚麼是聖別。我們不僅該知道聖別就是基督，也該能找出經節來證明（林前一30）並解釋。

然而，很多聖徒雖然認識了某些眞理，他們的認識卻不彀徹底或充分。召會要剛強，每一位弟兄姊妹都必須藉着學習眞理、經歷眞理，能以講說眞理，而擔負眞理（李常受文集一九七八年第三册，三〇三至三〇四頁）。

信息選讀

我們每一位都是召會的活肢體，有活神在我們裏面。召會是眞理的柱石和根基，這含示召會的每一個肢體都該認識眞理。我們需要下決心學習眞理。青年聖徒若沒有這個決心，召會就沒有前途。召會要擴展出去，到新的地方，就需要有能彀擔負責任的領頭者。我們缺乏這樣的人，因爲在日常的召會生活中，

WEEK 5—DAY 3

Morning Nourishment

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

3 John 4 I have no greater joy than these things, that I hear that my children are walking in the truth.

First Timothy 3:15 says that the church is the pillar and base of the truth. In ancient architecture a building was supported by a pillar, which rested on a base. The church is the pillar and base that bears the truth. The pillar and base of the truth are not the elders but the church, which includes every brother and sister. Every member of the church is part of the pillar that bears the truth. Whenever a new one or a young one asks a question related to the truth, we should all be able to answer. Someone may ask what holiness is. We not only should know that holiness is Christ, but we also should be able to find the verse that proves this (1 Cor. 1:30) and expound it.

However, many saints know a certain amount of truth, but their knowledge is not thorough or adequate. In order for the churches to be strong, every brother and sister must bear the truth by learning the truth, experiencing the truth, and being able to speak the truth. (CWWL, 1978, vol. 3, “The Healthy Word,” p. 221)

Today’s Reading

We are each a living member of the church with the living God in us. The church being the pillar and base of the truth implies that every member of the church should know the truth. We need to make a decision to learn the truth. If the young saints do not make such a decision, the church has no future. For the sake of the spreading of the church to new localities, there is a need of leading ones, some who can bear responsibility. We are short of such ones because in

我們沒有學習眞理，也沒有實行眞理。我們若在日常的召會生活中學習眞理並實行眞理，每一個肢體就都能擔負一些責任。這樣，無論我們擴展到那裏，都不會有問題；每一個地方召會都會是剛強的（李常受文集一九七八年第二册，八四八至八四九頁）。

凡是經過各種試驗，不僅絕不動搖，並且絕不受影響的人，對主的恢復乃是眞正的益處。無論遭受甚麼風暴，他們總是堅定不移，並且與主一同往前，現今仍然在這裏；他們沒有成爲破壞或難處。凡是這樣的人，都是愛主的話，並且在眞理上有穩固根基的人。無論在積極方面或消極方面，都沒有例外。凡是成爲難處的人，在主的話上絕沒有扎實的根基。

我們必須盡所能的使自己進入〔生命讀經信息〕，且使這些眞理構成到我們裏面。這無法在短時間內作成，但必須是我們的實行。我也有負擔叫所有領頭的人，無論是長老或是領頭服事的人，都有眞正的負擔爲所在地的聖徒禱告，使主激起他們的興趣，激起他們尋求的心，激起他們的靈，在主的眞理上尋求祂。眞理不在別處，只在聖經裏，而聖經需要一個開啓的工具。我們必須帶領眾聖徒有眞正、正確、適當的體認，他們需要聖經，也需要生命讀經信息和恢復本的幫助。

我們應該幫助眾聖徒建立一種實行或習慣，每天至少花半個小時在主的話上。你可以早晨花十分鐘，晚上花十分鐘，就寢前再花十分鐘。我們都需要建立這樣一種習慣，每天至少花半個小時進入主的話（李常受文集一九八四年第二册，四一五至四一八頁）。

參讀：眞理、生命、召會、福音—主恢復中的四大支柱，第四至七篇。

the daily church life we do not learn or practice the truth. If we learn the truth and practice the truth in the daily church life, every member will be able to bear some responsibility. Then wherever we spread, there will be no problems; every local church will be strong. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," p. 620)

Everyone…who has passed through all kinds of tests and who was not only never shaken but also never affected is a real benefit to the Lord's recovery. Whatever the storm was, they remained steadfast, and they went on with the Lord and are still here. They have not been a damage or a problem. Everyone like this is one who loves the Word and has a sound foundation in the truth. There is not an exception to this either on the positive side or on the negative side. All those who became a problem never had a solid foundation in the Word.

We must do our best to get ourselves into these truths and to get these truths constituted into our being. This cannot be done within a short time, but this must be our practice. I also am burdened that all the leading ones, either the elders or the serving ones taking some kind of lead, should have a real burden to pray for the saints in your locality that the Lord may stir up their interest, their seeking heart, and their spirit to seek after the Lord in His truth. The truth is nowhere but in the Bible, yet the Bible needs an opener. We need to lead the saints into the real, right, and proper realization of the need of the Bible and also of the help of the Life-study messages and the Recovery Version.

We should help the saints to build up a practice or a habit that every day they would spend at least thirty minutes in the Word. This can be done by taking ten minutes in the morning, ten minutes in the evening, and another ten minutes before going to bed. We all need to build up such a practice to spend at least thirty minutes a day to get into God's Word. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 323-325)

Further Reading: CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," chs. 4-7

第五週■週四

晨興餧養

提前三 16『…大哉！敬虔的奧祕！…就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。』

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

提前三章十五至十六節陳明，基督是神顯現於肉體。…不僅主耶穌過去是神顯現於肉體，今天召會也該是神顯現於肉體。…十六節的『敬虔』這辭，意思是『像神』。因此，本節指明人可以有神的樣子、彰顯和顯現。本節上下文裏『敬虔的奧祕』這辭，意思是神在祂的奧祕裏得以顯現並彰顯於肉體一人。…從『敬虔的奧祕』轉到『祂』，含示神在肉體的顯現，基督，就是敬虔的奧祕（西一 27，加二 20）（新約總論第十二冊，二一七頁）。

信息選讀

神的顯現首先是在基督裏，那是在肉體裏個別的彰顯（提前三 16，西二 9，約一 1、14）。新約不是說，只有神的兒子成爲肉體，乃是啓示神顯現於肉體，指明完整的神—父、子、靈—成爲肉體。因此，基督成爲肉體就是整個神顯現於肉體。…根據約翰福音，話，就是神，成爲肉體（一 1、14）。…那成爲肉體的話—神顯現於肉體—乃是神在肉體裏的解釋、說明和彰顯（18）。顯現於肉體的神，不僅是子神，乃是整個的神—父、子、靈。

WEEK 5—DAY 4

Morning Nourishment

1 Tim. 3:16 ...Great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

In 1 Timothy 3:15-16 Christ is presented as God manifested in the flesh.... Not only was the Lord Jesus the manifestation of God in the flesh in the past; the church today should also be the manifestation of God in the flesh. The word godliness in verse 16 means "God-likeness." Hence, this verse indicates that human beings may have the appearance, the expression, and the manifestation of God. In the context of this verse, the phrase the mystery of godliness means that God in His mystery can be manifested and expressed in the flesh, in human beings....The transition from the mystery of godliness to He implies that Christ as the manifestation of God in the flesh is the mystery of godliness (Col. 1:27; Gal. 2:20). (The Conclusion of the New Testament, p. 3661)

Today's Reading

God's manifestation was first in Christ as an individual expression in the flesh (1 Tim. 3:16; Col. 2:9; John 1:1, 14). The New Testament does not say that only the Son of God was incarnated. Rather, it reveals that God was manifested in the flesh, indicating that the entire God—the Father, the Son, and the Spirit—was incarnated. Therefore, Christ in His incarnation was the entire God manifested in the flesh. According to the Gospel of John, the Word, who is God, became flesh (vv. 1, 14).... The Word who became flesh—God manifested in the flesh—is God's definition, explanation, and expression in the flesh (v. 18). God was manifested in the flesh not only as the Son but as the entire Triune God—the Father, the Son, and the Spirit.

神顯現於肉體，是藉着成爲肉體和爲人生活（1、14）。『於肉體』，意卽在人的樣式和樣子裏（羅八3，腓二7～8）。基督是以人的形狀顯在人前（林後五16），然而，祂乃是神顯在人的身上。

當祂這神人活在地上的時候，祂所過的生活不是憑祂屬人的生命，乃是憑祂神聖的生命。祂所過的爲人生活，不是憑着祂的人性，乃是憑着祂的神性。祂是個神人，但不是憑人的生命活着，乃是憑神的生命活着。所以祂的爲人生活不是憑屬人的生命活出來，乃是憑神聖的生命活出來的。祂是一直拒絕祂屬人的生命，把祂屬人的生命一直擺在十字架底下而活着。從祂在地上生活的頭一天開始，祂就過着被釘死的爲人生活，不是憑祂屬人的生命，乃是憑祂神聖的生命。祂的爲人生活不是彰顯人性，乃是彰顯神性，使神聖的屬性成爲人性的美德。這就是保羅在提前三章所說，基督是神顯現於肉體（16）的意思。

〔基督〕在地上的日子，一直把自己擺在十字架上。祂留在十字架上受死，好叫祂能憑神活，不是彰顯人，乃是使神聖的屬性成爲人性的美德，而彰顯神。…今天我們是祂的複製品，所以我們該過同樣的生活。…跟從耶穌就是要過神人的生活，不憑屬人的生命，乃憑神聖的生命，好叫神能彰顯或顯現於肉體，使祂神聖的屬性成爲人性的美德。這就是跟從基督的內在意義。我們這些神人必須過一種生活，不是憑我們自己，乃是憑另外一位；不是憑我們屬人的生命，乃是憑祂神聖的生命；不是彰顯我們自己，乃是彰顯祂的神性，使祂神聖的屬性全都成爲我們人性的美德（新約總論第十二册，二一七至二一九頁）。

參讀：新約總論，第十三、三百六十三篇；神經綸的要素，第五章。

Through incarnation and human living (vv. 1, 14), God was manifested in the flesh. The expression in the flesh means “in the likeness, in the fashion, of man” (Rom. 8:3; Phil. 2:7-8). Christ appeared to people in the form of man (2 Cor. 5:16), yet He was God manifested in a man.

When He lived on earth as the God-man, He did not live by His human life but by His divine life. He lived a human life not by His humanity but by His divinity. He lived as a God-man yet not by the life of man but by the life of God. Hence, His human living was not lived out by the human life but by the divine life. He lived by always rejecting His human life, by always putting His human life under the cross. From the first day He lived on earth, He lived a crucified human life, not by His human life but by His divine life. His human living did not express humanity but divinity in the divine attributes becoming the human virtues. This is what Paul meant in 1 Timothy 3 when he spoke of Christ as God manifested in the flesh (v. 16).

All of His days on earth, [Christ] put Himself on the cross. He remained on the cross to die so that He might live by God, not to express man but to express God in His divine attributes becoming man’s virtues…. Since today we are His reproduction, we should live the same kind of life. To follow Jesus is to live the life of a God-man, not by the human life but by the divine life, in order that God may be expressed, or manifested, in the flesh in all His divine attributes becoming the human virtues. This is the intrinsic significance of what it is to follow Christ. As God-men, we need to live a life not by ourselves but by another One, not by our human life but by His divine life, not to express ourselves but to express His divinity in His divine attributes which become our human virtues. (The Conclusion of the New Testament, pp. 3661-3663)

Further Reading: The Conclusion of the New Testament, msgs. 13, 363; CWWL, 1978, vol. 3, “Crucial Elements of God’s Economy,” ch. 5

第五週■週五

晨興餧養

弗二 19『這樣，你們不再是外人和寄居的，乃是聖徒同國之民，是神家裏的親人。』

一 23『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

當主耶穌在地上時，祂一切的行事都彰顯神聖的屬性，作爲祂人性的美德。祂美德的彰顯就是神顯現於肉體。就外面說，人看見祂是拿撒勒的耶穌，但祂乃是神顯現於肉體。譬如，在主耶穌給五千人喫飽之後，有許多零碎留下。…但主指示祂的門徒，把剩下的零碎收拾起來，免得有蹧蹋的（約六12）。所有的零碎收拾起來後，一切都清潔整齊。這就是這位復活者（十一25）的美德。主把東西整齊的留在墳墓裏，這也是祂復活的見證（二十7）。我們操練我們的靈，在復活裏作事，這就是我們基督徒美德的展示。這些基督徒的美德乃是神聖屬性的彰顯，也是神在肉體裏的顯現。這是神在人裏的生活（新約總論第十二册，二二〇頁）。

信息選讀

〔在召會生活中〕我們雖然在肉體裏，卻不該憑肉體活着。我們乃該在復活裏並憑復活活着，使神在我們的生活裏活着，使我們能在祂那作了我們美德的屬性上成爲祂，使祂得以顯現。

不僅作頭的基督自己是神顯現於肉體，連作基督身體和神的家的召會也是神顯現於肉體—敬虔的奧祕。根據上下文，提前三章十六節的『敬虔』不僅是指虔誠，乃是指神活在召會中，就是那是生命的

WEEK 5—DAY 5

Morning Nourishment

Eph. 2:19 So then you are... fellow citizens with the saints and members of the household of God.

1:22-23 ...The church, which is His Body, the fullness of the One who fills all in all.

When the Lord Jesus was on the earth, He expressed the divine attributes as His human virtues in all His actions. That expression of His virtues was the manifestation of God in the flesh. Outwardly, people saw Him as Jesus from Nazareth, but He was God manifested in the flesh. For example, after the Lord Jesus fed the five thousand, there were many leftovers.... But the Lord instructed His disciples to gather the broken pieces left over that nothing would be lost (John 6:12). After all the leftovers were picked up, everything was clean and in order. This was the virtue of the One who is resurrection (11:25). When the Lord left the things in the tomb in good order, this was also a testimony of His resurrection (20:7). When we exercise our spirit and do things in resurrection, this is a display of our Christian virtues. These Christian virtues are expressions of the divine attributes and are the manifestation of God in the flesh. This is God's living in man. (The Conclusion of the New Testament, pp. 3663-3664)

Today's Reading

Even though we [in the church life] are in the flesh, we should not live by the flesh. We should live in and by resurrection so that God may live in our living, making us Him in His attributes as our virtues for His manifestation.

Not only Christ Himself as the Head is the manifestation of God in the flesh, but also...the church as the Body of Christ and the house of God is the manifestation of God in the flesh—the mystery of godliness. According to the context, godliness in 1 Timothy 3:16 refers not only to piety but also to the

神在召會中活了出來。基督和召會，二者都是敬虔的奧祕，在肉體裏彰顯神。召會生活乃是神的顯出；因此，敬虔的奧祕就是正當召會的生活（林前十四24～25）。神顯現於召會—神的家和基督的身體—就是祂在肉體裏擴大的團體彰顯（弗二19，一22～23）。

神顯現於肉體，開始於基督在地上的時候（約十四9）。神顯現於肉體，在召會中延續；召會是神顯現於肉體的擴增、擴大和繁殖（提前三15～16）。這樣的召會就成爲基督是神顯現於肉體的延續—基督從召會活出，成爲神在肉體的顯現。這是照着新約成爲肉體的原則，神以一種更廣泛的方式顯現於肉體（林前七40，加二20）。成爲肉體的原則是，神自己進到人裏面，與人調和，使人與神自己成爲一（約十五4～5）。成爲肉體的原則，意思是指神性被帶到人性裏，而在人性裏作工（林前六17，七40，提前四1）。敬虔的極大奧祕乃是神成爲人，使人在生命和性情上，但不在神格上，成爲神，以產生一個團體的神人，使神顯現於肉體（羅八3，一3～4，弗四24）。

神已將祂自己分賜到我們裏面，使我們與祂成爲一，並使祂與我們成爲一。林前六章十七節說，『與主聯合的，便是與主成爲一靈。』…我們在神聖的生命、神聖的性情、神聖的元素和神聖的素質上，與神一樣，但無分於神格。今天我們就是神能在其中顯現的肉體。神要顯現於肉體，但我們需要領悟，神絕不能藉着肉體顯現。肉體只是瓦器，不是完成神顯現的關鍵。神顯現於我們身上的關鍵，乃是我們的靈（新約總論第十二册，二二〇至二二二頁）。

參讀：神人，第一至二章；提摩太前書生命讀經，第三、六篇；提摩太後書生命讀經，第七至八篇。

living of God in the church, that is, to God as life lived out in the church. Both Christ and the church are the mystery of godliness, expressing God in the flesh. The church life is the expression of God; therefore, the mystery of godliness is the living of a proper church (1 Cor. 14:24-25). God is manifested in the church—the house of God and the Body of Christ—as His enlarged corporate expression in the flesh (Eph. 2:19; 1:22-23).

The manifestation of God in the flesh began with Christ when He was on earth (John 14:9). The manifestation of God in the flesh continues with the church, which is the increase, enlargement, and multiplication of the manifestation of God in the flesh (1 Tim. 3:15-16). Such a church becomes the continuation of Christ's manifestation of God in the flesh—Christ lived out of the church as the manifestation of God. This is God manifested in the flesh in a wider way according to the New Testament principle of incarnation (1 Cor. 7:40; Gal. 2:20). The principle of incarnation is that God enters into man and mingles Himself with man to make man one with Himself (John 15:4-5). The principle of incarnation means that divinity is brought into humanity and works within humanity (1 Cor. 6:17; 7:40; 1 Tim. 4:1). The great mystery of godliness is that God has become man so that man may become God in life and nature but not in the Godhead to produce a corporate God-man for the manifestation of God in the flesh (Rom. 8:3; 1:3-4; Eph. 4:24).

God has imparted Himself into us, making us one with Him and also making Him one with us. First Corinthians 6:17 says, "He who is joined to the Lord is one spirit."...We are the same as God in the divine life, the divine nature, the divine element, and the divine essence but not in the Godhead. Today we are the flesh in which God can be manifested. God is manifested in the flesh, but we need to realize that God can never be manifested by the flesh. The flesh is merely the earthen vessel. It is not the key to carry out God's manifestation; the key to God's manifestation in us is our spirit. (The Conclusion of the New Testament, pp. 3664-3665)

Further Reading: CWWL, 1994-1997, vol. 2, "The God-men," chs. 1-2; Life-study of 1 Timothy, msgs. 3, 6; Life-study of 2 Timothy, msgs. 7-8

第五週■週六

晨興餧養

林前十四 25『他心裏的隱情顯露出來，就必面伏於地敬拜神，宣告說，神眞是在你們中間了。』

弗四 24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

保羅在提前四章七節…對我們說，我們應該操練自己以至於敬虔。操練自己以至於敬虔，就是操練我們的靈，使我們能彰顯敬虔的奧祕—神顯現於肉體。保羅在提後一章六至七節的話也指明這事，說，『爲這緣故，我題醒你，將那藉我按手，在你裏面神的恩賜，再如火挑旺起來。因爲神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』…主耶穌這敬虔的奧祕既在我們靈裏〔四 22〕，我們要彰顯並實行這奧祕，就需要藉着操練我們的靈，操練自己以至於敬虔（新約總論第十二册，二二二頁）。

信息選讀

我們作任何事之前，應該操練我們的靈。這樣，我們的靈就會引導我們，凡我們所作的都是敬虔，就是神顯現於肉體。這就是操練自己以至於敬虔。我們在一切事上，都需要操練自己以至於敬虔。我們說話之前，應該操練靈以至於敬虔。因此，我們必須照着我們的靈生活、行事、過日常生活並爲人（羅八 4）。保羅勸勉提摩太，要爲有權位的禱告，『使我們可以十分敬虔莊重的過平靜安寧的生活。』（提前二 2）我們若是敬虔的，這就會影響我們對於掛在臥室裏圖畫的選擇，影響我們的衣着，影響我們的髮型，並影響我們的言談。裏面敬

WEEK 5—DAY 6

Morning Nourishment

1 Cor. 14:25 The secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

In 1 Timothy 4:7 Paul... [tells] us that we should exercise ourselves unto godliness. To exercise ourselves unto godliness is to exercise our spirit so that we may express the mystery of godliness—God manifested in the flesh. This is indicated by Paul's words in 2 Timothy 1:6-7, which says, "For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness."... Since the Lord Jesus as the mystery of godliness is in our spirit [4:22], in order to express and practice this mystery, we need to exercise ourselves unto godliness by exercising our spirit. (The Conclusion of the New Testament, p. 3665)

Today's Reading

Before we do anything, we should exercise our spirit. Then our spirit will lead us, and whatever we do will be godliness, God manifested in the flesh. This is the exercise unto godliness. In everything we need to exercise ourselves unto godliness. Before we speak, we should exercise our spirit unto godliness. Therefore, we must live, walk, have our daily life, and have our whole being according to our spirit (Rom. 8:4). Paul exhorted Timothy to pray for those "who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity" (1 Tim. 2:2). If we are godly, it will affect the choice of pictures we hang in our bedroom, the kind of clothes that we wear, our hairstyle, and our conversation. The inward life of godliness has an outward expression. Such a

虔的生命有一種外在的表現。這種敬虔的彰顯就是一個見證，對於那些遇見我們的人，有一種衝擊力。無論我們說甚麼，無論我們作甚麼，無論我們穿甚麼，都該給人一種印象，有神在我們身上顯現。

在召會生活中，該有神顯現於肉體。要有這樣的光景，召會裏必須有神與人榮耀的聯結。我們裏面應當有神，但神顯現於肉體，乃是藉着並在正常、正當的人性裏彰顯出來。所有在召會生活裏的弟兄姊妹，無論長幼，行事爲人都當合宜，合乎他們的年齡；不該有虛假，而該在人性和神性上都是眞誠的。

召會作爲神的家，就是這位活神成爲肉體，顯現於肉體。在四卷福音書裏，神是在基督耶穌個人身上顯現於肉體；然而到了提前三章，神顯現於肉體乃是團體的，是顯現於整個召會的。

基督是神顯現於肉體，但召會也是這樣。我們是召會，而我們仍在肉體裏。當我們在靈裏一同聚會時，神就在我們中間顯現；這就是神顯現於肉體。元首基督怎樣是神顯現於肉體，祂的身體也照樣是神顯現於肉體。倘若全召會聚在一處，情形正確，不信的人進來，『就必面伏於地敬拜神，宣告說，神眞是在你們中間了』（林前十四 23 ～ 25）。每當召會正確的聚在一處，神的同在就被人所知悉。我們承認自己仍是肉體，但活在我們靈裏的神要顯現、彰顯於我們的肉體。這顯現必須不僅是個人的，更是團體的。因着正確的召會生活是神團體的顯現於肉體，所以活神的召會乃是終極完成之敬虔的奧祕。召會要成爲神在肉體的團體彰顯，召會中的每一位都必須被變化（林後三18）（新約總論第十二册，二二二至二二四頁）。

參讀：如何治理召會，第一篇。

manifestation of godliness is a testimony and has an impact on those who meet us. In whatever we say, whatever we do, whatever we wear, there should be an impression that God is manifested in us.

In the church life there should be the manifestation of God in the flesh. In order for this to be the situation, there must be in the church the glorious union of God and man. Inwardly we should have God, but God is manifested in the flesh through a normal and proper humanity. All those in the church life—the brothers and the sisters, the elderly ones and the young ones—should behave in a way that is normal and fitting for their respective ages. Instead of pretense, there should be a genuineness that is both human and divine.

The church as the house of God is the living God becoming flesh and being manifested in the flesh. In the four Gospels God was manifested in the flesh in Jesus as a single individual. But in 1 Timothy 3 God's manifestation in the flesh is in the entire church corporately.

Christ is the manifestation of God in the flesh, but so is the church. We are the church, but we are still in the flesh. When we meet together in the Spirit, God is manifested among us; this is the manifestation of God in the flesh. Just as Christ the Head is the manifestation of God in the flesh, so also is His Body. If the whole church is gathered together in a proper way, and an unbeliever comes in, "falling on his face, he will worship God, declaring that indeed God is among you" (1 Cor. 14:23-25). God's presence is known whenever the church meets together properly. We admit that we are still flesh, but the God who lives in our spirit will be manifested, expressed, in our flesh. This manifestation must be not merely individual but corporate. Because the proper church life is the corporate manifestation of God in the flesh, the church of the living God is the consummate mystery of godliness. For the church to be the corporate expression of God in the flesh, everyone in the church must be transformed (2 Cor. 3:18). (The Conclusion of the New Testament, pp. 3665-3667)

Further Reading: CWWL, 1952, vol. 2, "How to Administrate the Church," ch. 1

第五週詩歌

594

召 會－基督的擴增

8 5 8 5（英 819）

F 大調 3/4



二 夏娃乃是亞當一部，　出自於亞當；
召會也是基督擴增，　出於祂肋旁。

三 一粒麥子落地死了，　結出許多粒；
許多子粒磨粉相調，　就成爲一體。

四 照樣基督死而復活，　也得了繁生；
許多信徒成爲一身，　來將祂表明。

五 葡萄樹的許多枝子，　乃是樹開展，
與樹合一，住樹裏面，　結果顯豐滿。

六 照樣，基督許多肢體　也是祂擴大，
與祂成一，活在祂裏，　使祂得發達。

七 繁殖、擴增、開展、普及、　長大與表現、
複本、再世、繼續、富餘、　擴大與豐滿：

八 這是召會之於基督，　使神得榮耀；
藉着祂所救贖的人，　永遠來顯照。

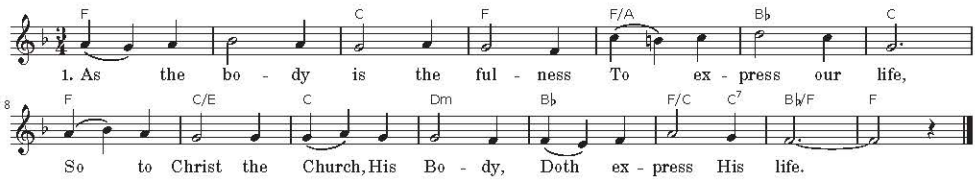
九 乃是基督與祂召會－　神的大奧祕；
乃是神性與我人性，　相調成爲一。

WEEK 5 — HYMN

As the body is the fulness

The Church — The Increase of Christ

819



2. E'en as Eve is part of Adam
Taken out of him,
So the Church is Christ's own increase
With Himself within.

3. As from out the buried kernel
Many grains are formed,
As the grains together blended
To a loaf are formed;

4. So the Church, of many Christians,
Christ doth multiply,
Him expressing as one Body,
God to glorify.

5. As the branches of the grapevine
Are its outward spread,
With it one, abiding, bearing
Clusters in its stead;

6. So the Church's many members
Christ's enlargement are,
One with Him in life and living,
Spreading Him afar.

7. Fulness, increase, duplication,
His expression full,
Growth and spread, continuation,
Surplus plentiful,

8. Is the Church to Christ, and thereby
God in Christ may be
Glorified thru His redeemed ones
To eternity.

9. Thus the Church and Christ together,
God's great mystery,
Is the mingling of the Godhead
With humanity.

第五週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: