第五周

维持召会是真理的柱石和根基，也是神团体地显现于肉体这真理，并给这真理作见证

诗歌：775

读经：提前三 15 ～ 16，二 4，提后二 15，约十八 37

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

纲要

【周一】

壹 召会是支持真理的柱石，也是托住真理的根基—提前三 15：

一 主要祂的召会认识祂乃是真理，好见证祂是真理—约十四 6，十八 37，约壹一 6，五 20。

二 提前三章十五节的真理，指神话语所启示一切真实的事物，主要的是作神具体化身的基督，以及作基督身体的召会—二 4，西二 9，19。

三 真理就是三一神，以基督为具体化身、中心和彰显，以产生召会作基督的身体、神的家、和神的国—9 节，弗一 22 ～ 23，四 16，提前三 15，约三 3，5。

四 召会支持基督这实际；召会向全宇宙见证基督（并且唯有基督）是实际—一 14，17，十四 6。

五 召会是支持真理的柱石，和托住柱石的根基，

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

见证基督是神的奥秘，召会是基督的奥秘这个实际（真理）—西二 2，弗三 4。

六 我们建造怎样的召会，在于我们教导怎样的真理；因此，迫切需要活的真理来产生召会，帮助召会存在，并且建造召会—提前三 15。

【周二、周三】

七 我们所必须应付的最大需要，乃是带领圣徒进入真理；众圣徒都应当在神圣的启示上受训练—二 4。

贰 众圣徒都需要维持真理—三 9，15，提后二 15：

一 支持真理的柱石和托住真理的根基，乃是召会全体，包括众圣徒；召会的每个肢体都是维持真理之柱石和根基的一部分—提前三 15。

二 召会是真理的柱石和根基，含示召会的每个肢体都应该认识真理；因此，我们该定意要学习真理—二 4：

1 召会，包括每一个信徒，必须维持真理—三 9。

2 召会要刚强，每个弟兄姊妹就必须学习真理，经历真理，并能讲说真理，借此维持真理—二 4。

3 我们若在日常的召会生活里实行真理，就能在维持真理上背负一些责任—约贰 4，约叁 3～4，8。

【周四】

叁 我们需要维持召会是真理的柱石和根基，也是神团体地显现于肉体这真理，并给这真理作见证—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 神的显现首先是在基督里，那是在肉体里个别的彰显—16节，西二9，约一1，14：

1 新约不是说，神的儿子成为肉体，乃是启示，神显现于肉体—提前三15～16：

a 显现于肉体的神，不仅是子，乃是整个的神—父、子、灵。

b 整个神，不仅是子神，成为肉体；因此，基督成为肉体就是整个神显现于肉体：

㈠ 在基督成为肉体时期的职事里，祂把无限的神带到有限的人里面；在基督里无限的神与有限的人成为一—约八58，七6，十二24。

㈡ 借着成为肉体，神圣的合并—神在祂的神圣三一里互相内在成为一而一同作工—被带到人性里；所以基督是三一神与三部分人的合并—十四10～11。

2 神格一切的丰满，都有形有体地居住在基督里面—西二9：

a “神格一切的丰满”一辞乃指整个的神格，完整的神。

b 神格既包含父、子、灵，神格的丰满就必是父、子、灵的丰满。

c 神格一切的丰满，有形有体地居住在基督里面，意思是说，三一神具体化身在祂里面—约十四10。

d 基督是神格丰满的具体化身，祂不仅是神的儿子，也是整个的神。

【周五、周六】

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节指明，不仅作头的基督自己是神显现于肉体，连作基督身体和神的家的召会也是神显现于肉体—敬虔的奥秘：

1 十六节的“敬虔”，不仅是指虔诚，乃是指神活在召会中，就是那是生命的神在召会中活了出来，得着了彰显：

a 基督和召会，二者都是敬虔的奥秘，在肉体里彰显神。

b 召会生活乃是神的显出；因此，敬虔的奥秘就是正当召会的生活—林前一 6，十四 24 ～ 25。

2 神显现于召会—神的家和基督的身体—就是祂在肉体里扩大的团体彰显—弗二 19，一 22 ～ 23：

a 神显现于肉体，开始于基督在地上的时候—约十四 9。

b 神显现于肉体，在召会中延续；召会是神显现于肉体的扩增、扩大和繁殖—提前三 15 ～ 16。

c 这样的召会就成为基督是神显现于肉体的延续—基督从召会活出，成为神的显现。

3 敬虔的极大奥秘乃是神成为人，使人在生命和性情上，但不在神格上，成为神，以产生一个团体的神人，使神显现于肉体—罗八 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.

第五周■周一

晨兴喂养

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

约十四 6“耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。”

保罗用隐喻的说法，…说到召会是“真理的柱石和根基”〔提前三 15〕。柱石支持建筑物，根基托住柱石。召会就是这样支持真理的柱石，也是这样托住真理的根基。这里的真理，是指照着神新约的经纶，在新约里所启示，关乎基督与召会的真实事物。真理是神新约经纶的实际和内容。这经纶由两大奥秘组成：基督是神的奥秘（西二 2），以及召会是基督的奥秘（弗三 4）。基督与召会，头与身体，是神新约经纶之实际的内容。召会是支持这一切实际的柱石，也是托住这一切实际的根基。地方召会该是这样的建筑，托住、担负并见证基督与召会的真理—实际（新约总论第十二册，二三〇页）。

信息选读

召会对于神有一个功能，就是把神的一切，就是宇宙中的那个实际，也就是那真理托住。“实际”比“真理”更达意，因为“真理”容易害意，常让人领会成道理，以为召会是托着这些道理。不，召会不是托住道理，召会乃是托着神所是的一切实际。宇宙间，只有神是实际；祂所是的一切就是实际，这个乃是托在

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

召会身上。我们在这里作神的家，就是召会，并作神的家人，乃是把神之所是一切的实际托在上面。

召会所担负的真理就是三一神，以基督为具体化身、中心和彰显，以产生召会作基督的身体、神的家和神的国（西二9，弗一22～23，四16，提前三15，约三3、5）。真理，实际乃是基督，而基督是神的具体化身。召会担负基督作实际；召会向全宇宙见证，基督是实际，并且唯有基督才是实际（一14、17，十四6）。召会作为柱石和根基，担负三一神的实际。召会不是为道理站住，乃是为真理站住，真理就是三一神的实际（新约总论第十二册，二三〇至二三一页）。

历史清楚地告诉我们，宗派、自由团体或真正召会生活的存在，都在于扎实的道理。若是没有扎实的道理，就没有召会。

甚至已往我偶尔也很强地指明，〔灵恩运动中〕所谓的“灵”无法建造召会，扎实的真理或道理才能建造。你建造怎样的召会，在于你教导怎样的真理，这是必然的。从一九六二年开始，我们在美国这里非常强调，众召会的建造不是仅仅借着道理，乃是借着基督、那灵、生命。从那时开始，我们出版了许多论到真理的信息。…历年来我们一直强调基督、那灵和生命。在一切的信息中，我们所定罪的乃是死的字句中虚空、死沉的道理。然而我们完全晓得，要产生召会，使召会存在，并且建造召会，我们必须陈明那满了基督、满了那灵、也满了生命的扎实、活的真理。神实行祂经纶的路，乃是使用祂的圣言（李常受文集一九八四年第二册，四一〇至四一一页）。

参读：长老训练第三册，第一、九至十一、十三章；召会是基督的身体，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

第五周■周二

晨兴喂养

提前三 9 “用清洁的良心持守信仰的奥秘。”

约贰 4 “我看到你的儿女，有照着我们从父所受的诫命，在真理中行事为人的，就大大欢乐。”

假定在地上人类中间，从来没有圣经这样一本书；如果在已过二千年间，我们手中没有一本圣经，那么从主耶稣复活、升天以后，一切就都在空中，没有一件事是扎实的了。甚至与那灵有关的事也不会是扎实的。那灵是在于话。这就是何以主说，祂对我们所说的话就是灵（约六 63）。主所说的话乃是扎实的灵。…在不计其数的事例中，每当人接触圣言，他们就得着那灵。我们很不容易举出一件事例，给我们看见人摸着那灵，就得着话；反而有许多事例给我们看见，人摸着话的时候，就得着那灵。这是历史。历史已经确立一个原则，就是迫切需要活的真理来产生召会，帮助召会存在，并且建造召会（李常受文集一九八四年第二册，四一一至四一二页）。

信息选读

最有益的著作和刊物，乃是生命读经的信息和恢复本圣经的注解。我写这些东西不是为着学术研究，让人得着学位，乃是为着供应生命、释放真理并解开圣经的各卷。…主的恢复只为着恢复将经过种种过程的三一神分赐到我们里面；而活的基督、那灵、生命与召会乃是主恢复的重要内容。没有别的地方可以找出其他书籍，论到基督、那灵、生命与召会的恢复，是这么丰富，这么光照人，这么滋养人。

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.

圣言本身在诗篇一百一十九篇一百三十节说，“你的言语一解开，就发出亮光。”千百万本的圣经已经分送出去，放在旅馆、家中和许多地方。今天几乎处处都能看到圣经，但有谁进入了圣经？几乎没有。许多人有圣经，但这本圣经对他们是封闭的，几乎从来没有开启过。现在主给我们一把钥匙，一个开启的工具。我认为我们的著作是开启圣言的工具。我相信你们读过生命读经信息的人都能诚实地见证，这些信息与恢复本的注解，给你们解开了圣经的某章或某卷。这不是顶替圣经，乃是带领人进入圣经。

基于这点，我觉得主的恢复长期在一个像美国这样拔尖，满了文化、教育、科学知识和圣经知识的国家，我们所必须应付的最大需要，乃是带领主恢复的圣徒进入真理，好带着主的恢复往前。一个国家要强盛，必须让人民接受正确的教育。

长期来说，我们确实必须帮助主恢复里的圣徒进入拔尖的属灵教育。…主恢复的标准在于我们所陈明之真理的标准。真理要成为衡量和标准。

我们需要找出一条路，带领主恢复里的圣徒，进入有关神新约经纶真理的正确教育。我们需要在两面考虑这件事—个人的一面和聚会的一面。我们必须在个人一面立好根基，作为基础，然后顾到聚会的一面（李常受文集一九八四年第二册，四一二至四一五页）。

参读：圣经中的主观真理，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

第五周■周三

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。”

约叁4“我听见我的儿女们在真理中行事为人，我的喜乐就没有比这个更大的。”

提前三章十五节说，召会是真理的柱石和根基。按古时的建筑学，建筑物是以柱石支撑，而柱石是安在根基之上。召会是担负真理的柱石和根基。真理的柱石和根基不是长老，而是召会，包括每一位弟兄姊妹。召会的每一个肢体都是担负真理之柱石的一部分。每当新人或年幼者提出真理问题，我们众人都应当能答复。有人也许问什么是圣别。我们不仅该知道圣别就是基督，也该能找出经节来证明（林前一30）并解释。

然而，很多圣徒虽然认识了某些真理，他们的认识却不够彻底或充分。召会要刚强，每一位弟兄姊妹都必须借着学习真理、经历真理，能以讲说真理，而担负真理（李常受文集一九七八年第三册，三〇三至三〇四页）。

信息选读

我们每一位都是召会的活肢体，有活神在我们里面。召会是真理的柱石和根基，这含示召会的每一个肢体都该认识真理。我们需要下决心学习真理。青年圣徒若没有这个决心，召会就没有前途。召会要扩展出去，到新的地方，就需要有能够担负责任的领头者。我们缺乏这样的人，因为在日常的召会生活中，

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

我们没有学习真理，也没有实行真理。我们若在日常的召会生活中学习真理并实行真理，每一个肢体就都能担负一些责任。这样，无论我们扩展到哪里，都不会有问题；每一个地方召会都会是刚强的（李常受文集一九七八年第二册，八四八至八四九页）。

凡是经过各种试验，不仅绝不动摇，并且绝不受影响的人，对主的恢复乃是真正的益处。无论遭受什么风暴，他们总是坚定不移，并且与主一同往前，现今仍然在这里；他们没有成为破坏或难处。凡是这样的人，都是爱主的话，并且在真理上有稳固根基的人。无论在积极方面或消极方面，都没有例外。凡是成为难处的人，在主的话上绝没有扎实的根基。

我们必须尽所能地使自己进入〔生命读经信息〕，且使这些真理构成到我们里面。这无法在短时间内作成，但必须是我们的实行。我也有负担叫所有领头的人，无论是长老或是领头服事的人，都有真正的负担为所在地的圣徒祷告，使主激起他们的兴趣，激起他们寻求的心，激起他们的灵，在主的真理上寻求祂。真理不在别处，只在圣经里，而圣经需要一个开启的工具。我们必须带领众圣徒有真正、正确、适当的体认，他们需要圣经，也需要生命读经信息和恢复本的帮助。

我们应该帮助众圣徒建立一种实行或习惯，每天至少花半个小时在主的话上。你可以早晨花十分钟，晚上花十分钟，就寝前再花十分钟。我们都需要建立这样一种习惯，每天至少花半个小时进入主的话（李常受文集一九八四年第二册，四一五至四一八页）。

参读：真理、生命、召会、福音—主恢复中的四大支柱，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

第五周■周四

晨兴喂养

提前三 16“…大哉！敬虔的奥秘！…就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”

约一 14“话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

提前三章十五至十六节陈明，基督是神显现于肉体。…不仅主耶稣过去是神显现于肉体，今天召会也该是神显现于肉体。…十六节的“敬虔”这辞，意思是“像神”。因此，本节指明人可以有神的样子、彰显和显现。本节上下文里“敬虔的奥秘”这辞，意思是神在祂的奥秘里得以显现并彰显于肉体一人。…从“敬虔的奥秘”转到“祂”，含示神在肉体的显现，基督，就是敬虔的奥秘（西一 27，加二 20）（新约总论第十二册，二一七页）。

信息选读

神的显现首先是在基督里，那是在肉体里个别的彰显（提前三 16，西二 9，约一 1、14）。新约不是说，只有神的儿子成为肉体，乃是启示神显现于肉体，指明完整的神—父、子、灵—成为肉体。因此，基督成为肉体就是整个神显现于肉体。…根据约翰福音，话，就是神，成为肉体（一 1、14）。…那成为肉体的话—神显现于肉体—乃是神在肉体里的解释、说明和彰显（18）。显现于肉体的神，不仅是子神，乃是整个的神—父、子、灵。

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.

神显现于肉体，是借着成为肉体和为人生活（1、14）。“于肉体”，意即在人的样式和样子里（罗八3，腓二7～8）。基督是以人的形状显在人前（林后五16），然而，祂乃是神显在人的身上。

当祂这神人活在地上的时候，祂所过的生活不是凭祂属人的生命，乃是凭祂神圣的生命。祂所过的为人生活，不是凭着祂的人性，乃是凭着祂的神性。祂是个神人，但不是凭人的生命活着，乃是凭神的生命活着。所以祂的为人生活不是凭属人的生命活出来，乃是凭神圣的生命活出来的。祂是一直拒绝祂属人的生命，把祂属人的生命一直摆在十字架底下而活着。从祂在地上生活的头一天开始，祂就过着被钉死的为人生活，不是凭祂属人的生命，乃是凭祂神圣的生命。祂的为人生活不是彰显人性，乃是彰显神性，使神圣的属性成为人性的美德。这就是保罗在提前三章所说，基督是神显现于肉体（16）的意思。

〔基督〕在地上的日子，一直把自己摆在十字架上。祂留在十字架上受死，好叫祂能凭神活，不是彰显人，乃是使神圣的属性成为人性的美德，而彰显神。…今天我们是祂的复制品，所以我们该过同样的生活。…跟从耶稣就是要过神人的生活，不凭属人的生命，乃凭神圣的生命，好叫神能彰显或显现于肉体，使祂神圣的属性成为人性的美德。这就是跟从基督的内在意义。我们这些神人必须过一种生活，不是凭我们自己，乃是凭另外一位；不是凭我们属人的生命，乃是凭祂神圣的生命；不是彰显我们自己，乃是彰显祂的神性，使祂神圣的属性全都成为我们人性的美德（新约总论第十二册，二一七至二一九页）。

参读：新约总论，第十三、三百六十三篇；神经纶的要素，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

第五周■周五

晨兴喂养

弗二 19“这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人。”

一 23“召会是祂的身体，是那在万有中充满万有者的丰满。”

当主耶稣在地上时，祂一切的行事都彰显神圣的属性，作为祂人性的美德。祂美德的彰显就是神显现于肉体。就外面说，人看见祂是拿撒勒的耶稣，但祂乃是神显现于肉体。譬如，在主耶稣给五千人吃饱之后，有许多零碎留下。…但主指示祂的门徒，把剩下的零碎收拾起来，免得有糟蹋的（约六12）。所有的零碎收拾起来后，一切都清洁整齐。这就是这位复活者（十一25）的美德。主把东西整齐地留在坟墓里，这也是祂复活的见证（二十7）。我们操练我们的灵，在复活里作事，这就是我们基督徒美德的展示。这些基督徒的美德乃是神圣属性的彰显，也是神在肉体里的显现。这是神在人里的生活（新约总论第十二册，二二〇页）。

信息选读

〔在召会生活中〕我们虽然在肉体里，却不该凭肉体活着。我们乃该在复活里并凭复活活着，使神在我们的生活里活着，使我们能在祂那作了我们美德的属性上成为祂，使祂得以显现。

不仅作头的基督自己是神显现于肉体，连作基督身体和神的家的召会也是神显现于肉体—敬虔的奥秘。根据上下文，提前三章十六节的“敬虔”不仅是指虔诚，乃是指神活在召会中，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

神在召会中活了出来。基督和召会，二者都是敬虔的奥秘，在肉体里彰显神。召会生活乃是神的显出；因此，敬虔的奥秘就是正当召会的生活（林前十四24～25）。神显现于召会—神的家和基督的身体—就是祂在肉体里扩大的团体彰显（弗二19，一22～23）。

神显现于肉体，开始于基督在地上的时候（约十四9）。神显现于肉体，在召会中延续；召会是神显现于肉体的扩增、扩大和繁殖（提前三15～16）。这样的召会就成为基督是神显现于肉体的延续—基督从召会活出，成为神在肉体的显现。这是照着新约成为肉体的原则，神以一种更广泛的方式显现于肉体（林前七40，加二20）。成为肉体的原则是，神自己进到人里面，与人调和，使人与神自己成为一（约十五4～5）。成为肉体的原则，意思是指神性被带到人性里，而在人性里作工（林前六17，七40，提前四1）。敬虔的极大奥秘乃是神成为人，使人在生命和性情上，但不在神格上，成为神，以产生一个团体的神人，使神显现于肉体（罗八3，一3～4，弗四24）。

神已将祂自己分赐到我们里面，使我们与祂成为一，并使祂与我们成为一。林前六章十七节说，“与主联合的，便是与主成为一灵。”…我们在神圣的生命、神圣的性情、神圣的元素和神圣的素质上，与神一样，但无分于神格。今天我们就是神能在其中显现的肉体。神要显现于肉体，但我们需要领悟，神绝不能借着肉体显现。肉体只是瓦器，不是完成神显现的关键。神显现于我们身上的关键，乃是我们的灵（新约总论第十二册，二二〇至二二二页）。

参读：神人，第一至二章；提摩太前书生命读经，第三、六篇；提摩太后书生命读经，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

第五周■周六

晨兴喂养

林前十四 25“他心里的隐情显露出来，就必面伏于地敬拜神，宣告说，神真是在你们中间了。”

弗四 24“并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

保罗在提前四章七节…对我们说，我们应该操练自己以至于敬虔。操练自己以至于敬虔，就是操练我们的灵，使我们能彰显敬虔的奥秘—神显现于肉体。保罗在提后一章六至七节的话也指明这事，说，“为这缘故，我提醒你，将那借我按手，在你里面神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”…主耶稣这敬虔的奥秘既在我们灵里〔四 22〕，我们要彰显并实行这奥秘，就需要借着操练我们的灵，操练自己以至于敬虔（新约总论第十二册，二二二页）。

信息选读

我们作任何事之前，应该操练我们的灵。这样，我们的灵就会引导我们，凡我们所作的都是敬虔，就是神显现于肉体。这就是操练自己以至于敬虔。我们在一切事上，都需要操练自己以至于敬虔。我们说话之前，应该操练灵以至于敬虔。因此，我们必须照着我们的灵生活、行事、过日常生活并为人（罗八 4）。保罗劝勉提摩太，要为有权位的祷告，“使我们可以十分敬虔庄重的过平静安宁的生活。”（提前二 2）我们若是敬虔的，这就会影响我们对于挂在卧室里图画的选择，影响我们的衣着，影响我们的发型，并影响我们的言谈。里面敬

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

虔的生命有一种外在的表现。这种敬虔的彰显就是一个见证，对于那些遇见我们的人，有一种冲击力。无论我们说什么，无论我们作什么，无论我们穿什么，都该给人一种印象，有神在我们身上显现。

在召会生活中，该有神显现于肉体。要有这样的光景，召会里必须有神与人荣耀的联结。我们里面应当有神，但神显现于肉体，乃是借着并在正常、正当的人性里彰显出来。所有在召会生活里的弟兄姊妹，无论长幼，行事为人都当合宜，合乎他们的年龄；不该有虚假，而该在人性和神性上都是真诚的。

召会作为神的家，就是这位活神成为肉体，显现于肉体。在四卷福音书里，神是在基督耶稣个人身上显现于肉体；然而到了提前三章，神显现于肉体乃是团体的，是显现于整个召会的。

基督是神显现于肉体，但召会也是这样。我们是召会，而我们仍在肉体里。当我们在灵里一同聚会时，神就在我们中间显现；这就是神显现于肉体。元首基督怎样是神显现于肉体，祂的身体也照样是神显现于肉体。倘若全召会聚在一处，情形正确，不信的人进来，“就必面伏于地敬拜神，宣告说，神真是在你们中间了”（林前十四 23 ～ 25）。每当召会正确地聚在一处，神的同在就被人所知悉。我们承认自己仍是肉体，但活在我们灵里的神要显现、彰显于我们的肉体。这显现必须不仅是个人的，更是团体的。因着正确的召会生活是神团体地显现于肉体，所以活神的召会乃是终极完成之敬虔的奥秘。召会要成为神在肉体的团体彰显，召会中的每一位都必须被变化（林后三18）（新约总论第十二册，二二二至二二四页）。

参读：如何治理召会，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

第五周诗歌

594

教　会 — 基督的扩增

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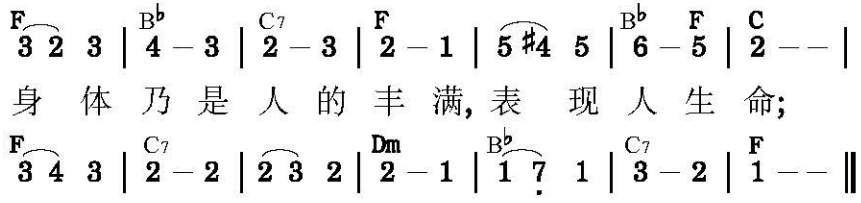
F 大调　　3/4



二 夏娃乃是亚当一部，　出自于亚当；
教会也是基督扩增，　出于祂肋旁。

三 一粒麦子落地死了，　结出许多粒；
许多子粒磨粉相调，　就成为一体。

四 照样基督死而复活，　也得了繁生；
许多信徒成为一身，　来将祂表明。

五 葡萄树的许多枝子，　乃是树开展，
与树合一，住树里面，　结果显丰满。

六 照样，基督许多肢体　也是祂扩大，
与祂成一，活在祂里，　使祂得发达。

七 繁殖、扩增、开展、普及、　长大与表现、
复本、再世、继续、富余、　扩大与丰满：

八 这是教会之于基督，　使神得荣耀；
借着祂所救赎的人，　永远来显照。

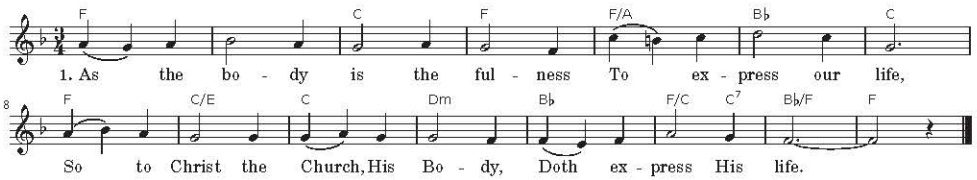
九 乃是基督与祂教会－　神的大奥秘；
乃是神性与我人性，　相调成为一。

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.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: