

保羅的完成職事

第五篇

召會的五方面

讀經：提前三 15 ~ 16，加六 10、16

綱 目

週 一

壹 神的召會是活神的家—提前三 15：

一 神的家就是神的家人—弗二 19：

- 1 居所（家）和家庭（家人）乃是一體，也就是一班蒙召、重生並由神自己內住的人—彼前一 3，二 5，林前三 16。
- 2 神的家人是由神許多兒子，就是神長子基督的許多弟兄所組成—羅八 29，來二 10 ~ 12。
- 3 基督與祂身體上的肢體不是分開的，乃是住在他們裏面；照樣，父不是在祂家人中分開的一員，乃是在祂所有的兒女裏面—羅八 10，十二 4 ~ 5，林後六 16。
- 4 在說到召會是神的家時，保羅特別說到神是活神；因為神是活的，召會作神的家也就在祂裏面、憑祂並同祂活着；活的神與活的召會，同活着、同行動、同工作—提前三 15，林前三 16。

THE COMPLETING MINISTRY OF PAUL

Message Five

Five Aspects of the Church

Scripture Reading: 1 Tim. 3:15-16; Gal. 6:10, 16

Outline

Day 1

I. The church of God is the house of the living God—1 Tim. 3:15:

A. The house of God is the household of God—Eph. 2:19:

1. The dwelling place—the house—and the family—the household—are one entity—a group of called, regenerated ones indwelt by God Himself—1 Pet. 1:3; 2:5; 1 Cor. 3:16.
2. The household of God is composed of the many sons of God as the many brothers of Christ, the firstborn Son of God—Rom. 8:29; Heb. 2:10-12.
3. Just as Christ is not separate from the members of His Body but dwells in them, the Father is not a separate member of His household but is in all the children—Rom. 8:10; 12:4-5; 2 Cor. 6:16.
4. In speaking of the church as the house of God, Paul refers to God as the living God; because God is living, the church as the house of God is also living in Him, by Him, and with Him; a living God and a living church live, move, and work together—1 Tim. 3:15; 1 Cor. 3:16.

## 週 二

- 二 召會作神的家，乃是神的居所——是神能得着安息並寄託的所在——弗二 22。
- 三 召會是活神的家，父的家，乃是擴大、宇宙、神人二性的合併——約十四 2、20。

## 週 三

貳 召會是支持真理的柱石，也是托住真理的根基——提前三 15：

- 一 真理就是三一神，以基督為具體化身、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。
- 二 提前三章十五節的『真理』，是指照着神新約的經綸，在新約裏所啟示，關乎基督與召會的真實事物——太十六 16、18，弗五 32。
- 三 召會有基督作實際；召會向全宇宙見證，基督是實際，並且惟有基督纔是實際——約一 14、17，十四 6。
- 四 召會既是支持真理的柱石，和托住柱石的根基，就為『基督是神的奧秘』與『召會是基督的奧秘』之實際、真理作見證——西二 2，弗三 4。

叁 召會是神顯現於肉體——敬虔的奧秘——提前三 15 ~ 16：

## Day 2

- B. *As the house of God, the church is the dwelling place of God—the place where God can have His rest and put His trust—Eph. 2:22.*
- C. *The church as the house of the living God—the Father's house—is the enlarged, universal, divine-human incorporation—John 14:2, 20.*

## Day 3

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

- A. *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—Col. 2:9; Eph. 1:22-23; 4:16; 1 Tim. 3:15; John 3:3, 5.*
- B. *Truth in 1 Timothy 3:15 refers to the real things revealed in the New Testament concerning Christ and the church according to God's New Testament economy—Matt. 16:16, 18; Eph. 5:32.*
- C. *The church bears Christ as the reality; the church testifies to the whole universe that Christ, and Christ alone, is the reality—John 1:14, 17; 14:6.*
- D. *As the pillar, which bears the truth, and the base, which upholds the pillar, the 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.*

### III. The church is the manifestation of God in the flesh—the mystery of godliness—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。
- 二 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：
  - 1 神顯現於肉體，開始於基督，在召會中延續；召會是神顯現於肉體的擴增、擴大和繁殖—約十四 9，提前三 15 ~ 16。
  - 2 基督從召會活出，成為神的顯現；這是照着新約成為肉體的原則，神以一種更廣泛的方式顯現於肉體—林前七 40，加二 20。
- 三 敬虔的極大奧祕乃是神成為人，使人在生命和性情上，但不在神格上，成為神，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。

#### 週 四

肆 召會是信仰之家—加六 10:

- 一 信徒是信仰之家（家庭）的一分子；神的家，永遠的伯特利作為神心頭的願望，乃是信仰之家—創二八 11 ~ 12、16 ~ 19 上，加六 10。
- 二 信有兩種意義—客觀的與主觀的—提前一 19，彼後一 1：
  - 1 在客觀的意義上，信（信仰）指我們所相信的事物—徒十四 22，林前十六 13，猶 3、20，弗四 13，提後四 7。

- A. *God's manifestation was first in Christ as an individual expression in the flesh—v. 16; Col. 2:9; John 1:1, 14.*
- B. *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:*
  - 1. The manifestation of God in the flesh, which began with Christ, continues with the church, which is the increase, enlargement, and multiplication of the manifestation of God in the flesh—John 14:9; 1 Tim. 3:15-16.
  - 2. This is Christ lived out of the church as the manifestation of God—God manifested in the flesh in a wider way according to the New Testament principle of incarnation—1 Cor. 7:40; Gal. 2:20.
- C. *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.*

#### Day 4

IV. **The church is the household of the faith—Gal. 6:10:**

- A. *The believers are the members of the family, the household, of the faith; the house of God, the eternal Bethel as the desire of God's heart, is the house of faith—Gen. 28:11-12, 16-19a; Gal. 6:10.*
- B. *Faith bears two denotations—objective and subjective—1 Tim. 1:19; 2 Pet. 1:1:*
  - 1. In the objective denotation, “the faith” refers to the things in which we believe—Acts 14:22; 1 Cor. 16:13; Jude 3, 20; Eph. 4:13; 2 Tim. 4:7.

2 在主觀的意義上，信指信徒相信的行動—加二 20，羅一 17。

三 信徒的信實際上不是他們自己的信，乃是基督進到他們裏面作他們的信—三 22，加二 16。

四 信乃是信神是；信神是，就是信祂是我們的一切，而我們一無所是—來十一 6，約八 58，傳一 2。

五 我們信心的靈乃是將那看不見之神的一切，質實到我們裏面的器官，我們必須運用這器官，將祂一切客觀的所是遷移到我們裏面來，成為我們主觀的經歷—約四 24，來十一 1、27，彼前一 8，二 7，林後四 13。

六 我們所有的信在質的一面都是同樣的，但這信的量有多少，乃在於我們有多少接觸活的神，使祂得以在我們裏面增長—羅十二 3，徒六 5，西二 19。

## 週 五

伍 召會是神的以色列—加六 16：

一 使徒保羅認為在基督裏許多單個的信徒，在團體一面乃是神的以色列—8、16 節：

1 神的以色列即真以色列人，包括在基督裏所有外邦和猶太的信徒，他們是亞伯拉罕的真子孫，是信仰之家的人—羅九 6 下，二 28～29，腓三 3，加六 15～16、10，三 7、29。

2 真以色列，屬靈的以色列，乃是召會—一六 16，太十六 18。

2. In the subjective denotation, “faith” refers to the believing action of the believers, the act of believing—Gal. 2:20; Rom. 1:17.

C. *The faith of the believers is actually not their own faith but Christ entering into them to be their faith—3:22; Gal. 2:16.*

D. *Faith is to believe that God is; to believe that God is, is to believe that He is everything to us and that we are nothing—Heb. 11:6; John 8:58; Eccl. 1:2.*

E. *Our spirit of faith is the organ we must exercise to substantiate everything of the unseen God, transferring all that He is objectively into us to become our subjective experience—John 4:24; Heb. 11:1, 27; 1 Pet. 1:8; 2:7; 2 Cor. 4:13.*

F. *We all have the same faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us—Rom. 12:3; Acts 6:5; Col. 2:19.*

## Day 5

V. **The church is the Israel of God—Gal. 6:16:**

A. *The apostle Paul considers the many individual believers in Christ collectively as the Israel of God—vv. 8, 16:*

1. The Israel of God is the real Israel including all the Gentile and Jewish believers in Christ, who are the true sons of Abraham and the household of the faith—Rom. 9:6b; 2:28-29; Phil. 3:3; Gal. 6:15-16, 10; 3:7, 29.

2. The real Israel, the spiritual Israel, is the church—6:16; Matt. 16:18.

- 3 在神新約的經綸裏，我們已成為神的兒子和神的以色列；我們的定命是作神的兒子彰顯神，並作君王在神的國裏掌權—加三 26，六 16，啓二一 7，二二 5 下，十二 5 上。

## 週 六

- 4 我們作為神的以色列，代表神，行使祂的權柄，並在地上執行祂的行政，以完成祂的定旨—創一 26、28，路十 19，啓十二 5、7～11。
- 5 神新約的經綸不但要使我們成為神的兒子，也要使我們成為神的以色列；我們需要成為這樣的以色列，就是王子，在地上執行神的行政—弗一 5，來二 10，羅八 14、19，加三 26，四 6～7，六 16，太六 9～10。

二 召會作為神的以色列是要來新耶路撒冷的小影，新耶路撒冷將是神的以色列終極的完成—啓二一 2。

3. In God's New Testament economy we have been made both the sons of God and the Israel of God; our destiny is to be sons of God expressing God and also kings reigning in the kingdom of God—Gal. 3:26; 6:16; Rev. 21:7; 22:5b; 12:5a.

## Day 6

4. As the Israel of God, we represent God, exercise His authority, and carry out His administration on earth for the fulfillment of His purpose—Gen. 1:26, 28; Luke 10:19; Rev. 12:5, 7-11.
5. God's New Testament economy is not only to make us sons of God but also to make us the Israel of God; we need to be such an Israel, a prince, to execute God's government on earth—Eph. 1:5; Heb. 2:10; Rom. 8:14, 19; Gal. 3:26; 4:6-7; 6:16; Matt. 6:9-10.

*B. The church as the Israel of God is a miniature of the coming New Jerusalem, which will be the ultimate consummation of the Israel of God—Rev. 21:2.*





## 第五週・週一

### 晨興餽養

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

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。』

神的家人（神的家庭）就是神的家。家與家人是指同一樣東西——由信徒組成的會集（弗二 19，來三 6）。這家是活神的居所，其實際是在我們的靈裏（弗二 22）。我們必須在我們的靈裏生活行動，使神能在這家中顯明為活的神（聖經恢復本，提前三 15 註 1）。

活在召會裏的活神，對召會必是主觀的，不是客觀的。在異教廟裏的偶像是無生命的。但神是活的，不僅在祂活的殿，召會中活着，並且在其中活動、行動並工作。因為祂是活的，召會也就在祂裏面、憑祂並同祂活着。活的神與活的召會，同活着、同行動、同工作。活的召會是活神的家和家人，因此成了神在肉體的顯現（註 3）。

### 信息選讀

召會，活神的家，乃是活在父的名裏和父的生命裏，意即召會是活在父的實際裏。神的家是一個活的組成，由許多在父的生命和實際裏的兒女所組成。這就是說那裏有神的家，那裏就有父神同祂的生命和實際。這與召會是基督的身體相同。基督與祂身體的肢體不是分開的，因為基督作身體的頭，乃是住在眾肢體裏面。因此，基督不該算作身體上分開的肢體，因為

## 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."

Eph. 2:19 "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God."

The household, the family, of God is the house of God. The house and the household are one thing—the assembly that is composed of the believers (Eph. 2:19; Heb. 3:6). The reality of this house as the dwelling place of the living God is in our spirit (Eph. 2:22). We must live and act in our spirit so that in this house God can be manifested as the living God. (1 Tim. 3:15, footnote 2)

The living God, who lives in the church, must be subjective to the church rather than objective. The idol in the heathen temple is lifeless. The God who not only lives but also acts, moves, and works in His living temple, the church, is living. Because He is living, the church too is living in Him, by Him, and with Him. A living God and a living church live, move, and work together. The living church is the house and the household of the living God. Hence, it becomes the manifestation of God in the flesh. (1 Tim. 3:15, footnote 3)

### Today's Reading

The church, the house of the living God, is living in the Father's name and in the Father's life. This means that the church is living in the Father's reality. God's house is a living composition of His many children in the Father's life and reality. This means that where the house of God is, there is God the Father with His life and reality. This is similar to the church being the Body of Christ. Christ is not separate from the members of the Body, for, as the Head of the Body, Christ dwells in all the members. For this reason, Christ should not be counted as a separate member of the Body, because He

祂在身體的所有肢體裏面。召會是神的家原則也是一樣。父不是家人中分開的一員，乃是在所有的兒女裏面。

召會的身分的第一個特點，就是召會是從世界中召出來的會眾。第二個特點是召會是神的家，由那些神所生的人組成。這第二個特點不僅是一件分別出來的事，而是屬靈、神聖的出生。為要成為會集，我們需要被聖別，就是從世界被分別出來。然而要成為神家的一分子，我們需要從神而生。任何不是神所生的人，都不能成為祂家（家庭）的一部分。

召會，神在地上的居所，是神能得着安息並寄託的所在。神在這居所裏生活行動，以成就祂的意願並滿足祂心裏的渴望。

召會乃是信徒的組成；而信徒是神的兒女，由神而生，有祂的生命和性情。因此，他們就成為神家裏的親人。

〔根據〕以弗所二章十九節...，猶太和外邦信徒都是神家裏的親人。神的家是生命和享受的問題；所有的信徒都由神生到祂的家裏，享受祂的豐富。神家裏的親人加在一起就成為神的家，神的居所。

神的居所就是祂的家人，祂的家庭；祂的家庭是藉着神的生育而產生的。我們若沒有從神而生，神就不可能得着家庭。然而，神的確有一個大家庭，是宇宙中最大的家庭，由那些從祂所生作祂兒女的人所組成。...因此，就內在的一面說，召會是神的家人，乃是在我們這為神所創造、蒙神重生、有神內住的靈裏（新約總論第七冊，二一一至二一三、二一五至二一六頁）。

參讀：新約總論，第二百零八篇；提摩太前書生命讀經，第三篇。

is in all the members of the Body. The principle is the same with the church as God's house. The Father is not a separate member of the household, the house, but is in all the children.

The first characteristic of the status of the church is that it is an assembly called out of the world. The second characteristic is that the church is God's house composed of those who have been born of God. This second characteristic is a matter not merely of separation but of a spiritual, divine birth. In order to be the assembly, we need to be sanctified, that is, separated from the world. But to be a component of the house of God, we need to be born of God. Anyone who has not been born of God cannot be part of His house, part of His family.

The church, the dwelling place of God on earth, is the place in which God can have His rest and put His trust. In this dwelling place God lives and moves to accomplish His will and satisfy the desire of His heart.

The church is a composition of the believers, and the believers are children of God, born of Him and having His life and nature. Thus, they become members of the household of God.

[According to] Ephesians 2:19...both the Jewish and the Gentile believers are members of God's household. God's household is a matter of life and enjoyment; all believers were born of God into His household to enjoy His riches. The members of God's family added together become the household of God, which is the house, the dwelling place, of God.

God's dwelling place is His household, His family, and His family comes into being by God's begetting. If we had not been begotten of God, God could not have a family. But God does have a great family, the largest family in the universe, composed of those who have been born of Him to be His children....Intrinsically speaking,...the church as God's household is in our God-created, God-regenerated, and God-indwelt spirit. (The Conclusion of the New Testament, pp. 2228-2229, 2231-2232)

Further Reading: The Conclusion of the New Testament, msg. 208; Life-study of 1 Timothy, msg. 3



## 第五週・週二

### 晨興餽養

約十四 2『在我父的家裏，有許多住處；若是沒有，我早已告訴你們了；我去是為你們豫備地方。』

20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

終極完成的神與重生信徒之合併的第一方面，乃是父的家（約十四 2）。...父的家是由約翰二章十六至二十一節神的殿所豫表。...父的家乃是經過過程並終極完成的神，與蒙祂救贖、重生並變化的選民，所構成的一個神聖且屬人的合併。父的家不只是一個構成，乃是一個合併。...在十四章二節上半，主耶穌說，『在我父的家裏，有許多住處。』所有在基督裏的信徒，已經藉祂的血蒙了救贖，由祂的靈所重生而有了祂的生命，並為賜生命的靈所變化而有了神聖的元素，都是父家裏的『住處』。在我們的家裏有許多房間。我們既是在基督裏的信徒和基督身體的肢體，就都是父家裏的房間、住處（基督為父用神聖的榮耀所榮耀的結果，三二至三三頁）。

### 信息選讀

這父的家乃是藉着父和子同着內住蒙救贖之選民的那靈，不斷的眷臨蒙救贖的選民而得以建造起來，成為終極完成之三一神與祂所救贖之選民相互的居所。在約翰十四章二十三節，主耶穌說，『人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』二節告訴我們，在父的家裏有許多住處，在二十三節我們看見這些住處是藉着父和子眷臨愛祂的人而得以建造起來的。二十三節沒有明說那靈，但其中含示了那靈，因為那靈住在所有愛主耶穌之人重生的靈裏。

## WEEK 5 — DAY 2

### Morning Nourishment

John 14:2 "In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you."

20 "In that day you will know that I am in My Father, and you in Me, and I in you."

The first aspect of the incorporation of the consummated God with the regenerated believers is the house of the Father (John 14:2)...The Father's house was typified by the temple of God in 2:16-21....The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. The Father's house is not only a constitution—it is an incorporation....In 14:2a the Lord Jesus said, "In My Father's house are many abodes." All the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house. In our houses we have rooms. As believers in Christ and members of the Body of Christ, we all are rooms, abodes, in the Father's house. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 32-33)

### Today's Reading

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect. In John 14:23 the Lord Jesus said, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him." Verse 2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not explicitly mentioned in verse 23 but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

在我們日常的生活中，父和子常常來眷臨我們。我們可能在家裏、在學校或在工作中，但無論我們在那裏，父和子都來眷臨我們，在我們裏面作建造的工作，安排住處，這住處乃是一神和我們相互居住的地方。父的家就是這樣藉着一神不斷的眷臨而得以建造起來。

父家的目的，第一乃是使看不見且奧秘的一神，在地上人間，有一個看得見且具體的顯現，就是召會（提前三 15~16）。

第二，父家的目的是要使經過過程並終極完成的一神得着滿足和安息。

父家的目的也是要使永遠且有目的之一神，得以完成祂永遠的經綸，終極完成祂永遠的目標新耶路撒冷，為着祂永遠的擴展和彰顯。父的家就是神的居所，至終就是新耶路撒冷；這是神永遠的目標，為着祂永遠的擴展和彰顯（基督為父用神聖的榮耀所榮耀的結果，三三至三四、三六頁）。

父的家是給祂居住（約十四 2），這是指神聖的家庭，有神所生的兒女（一 12~13），也是指伯特利（神的家），作為豎立屬天梯子的地方，把天帶到地上，並把地聯於天（51）。父的家也是神的殿作神的家，就是在復活以前的基督自己，並且祂藉着復活，憑着祂的信徒得了擴大（二 16~22）。不僅如此，父的家是一個由父和子所建造，給一神和信徒居住的相互住處（十四 23），終極完成於新耶路撒冷（啓二一）。那靈同父與子內住於這住處，作一神與祂變化過的選民相互的居所（約翰福音結晶讀經，一三四頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，第四章；約翰福音結晶讀經，第十一篇。

In our daily life the Father and the Son often come to visit us. We may be at home, at school, or at work, but wherever we may be the Father and the Son come to visit us to do a building work in us, making an abode which will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God.

The purpose of the Father's house is first for the invisible and mysterious Triune God to have a visible and solid manifestation—the church—among men on the earth (1 Tim. 3:15-16).

Second, the purpose of the Father's house is for the satisfaction and rest of the processed and consummated Triune God.

The purpose of the Father's house is also for the eternal and purposeful Triune God to carry out His eternal economy to consummate the New Jerusalem as His eternal goal for His eternal expansion and expression. The house of God, which is God's dwelling place, eventually will be the New Jerusalem, God's eternal goal for His eternal expansion and expression. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 33, 35)

The Father's house for His dwelling (John 14:2) refers to the divine family with the children born of God (1:12-13) and to Bethel (the house of God) as the place for the heavenly ladder to bring heaven to earth and join earth to heaven (1:51). The Father's house is also the temple of God as the house of God, which was Christ Himself before His resurrection and was enlarged with His believers through His resurrection (2:16-22). Furthermore, the Father's house is a mutual abode for the Triune God and the believers built up by the Father and the Son (14:23), consummating in the New Jerusalem (Rev. 21). The Spirit indwells this abode with the Father and the Son for the mutual dwelling place of the Triune God and His transformed elect. (Crystallization-study of the Gospel of John, p. 112)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, chs. 4, 6; Crystallization-study of the Gospel of John, msg. 11

## 第五週・週三

### 晨興餽養

提前三 15~16『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。並且，大哉！敬虔的奧祕！這是眾所公認的，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。』

召會是支持真理的柱石，也是托住真理的根基。〔提前三章十五節〕的『真理』，是指照着神新約的經綸，在新約裏所啓示，關乎基督與召會的真實事物。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真理——實際。

神新約的經綸由兩個奧祕所組成：基督是神的奧祕（西二 2），召會是基督的奧祕（弗三 4）。基督與召會，頭與身體，乃是神新約經綸之實際的內容。召會既是支持真理的柱石，和托住柱石的根基，就為『基督是神的奧祕，召會是基督的奧祕』這個實際（真理）作見證。

按照上下文，我們可以說提前三章十五節的真理，是指十六節敬虔的奧祕，就是神在肉體的顯現。宇宙間獨一的真理，獨一的實際，乃是三一神顯現於肉體。...神這個顯現不僅在基督身上，也是在召會中（新約總論第七冊，二一七頁）。

### 信息選讀

神顯現於召會，召會乃是基督的身體，也是活神的家，成為神在肉體擴大、團體的彰顯。...〔提前三章十六節〕的『祂』就是基督，是神顯

## WEEK 5 — DAY 3

### Morning Nourishment

1 Tim. 3:15-16 "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. And confessedly, 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."

The church is the supporting pillar and holding base of the truth. [In 1 Timothy 3:15] truth refers to the real things revealed in the New Testament concerning Christ and the church according to God's New Testament economy. The church is the supporting pillar and holding base of these realities. A local church should be such a building that holds, bears, and testifies the truth, the reality, of Christ and the church.

God's New Testament 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. As the pillar which bears the truth and the base which upholds the pillar, the church testifies the reality, the truth, of Christ as the mystery of God and the church as the mystery of Christ.

According to the context, we may say that the truth in 1 Timothy 3:15 denotes the mystery of godliness, the manifestation of God in the flesh, in verse 16. The unique truth, the unique reality, in the universe is the manifestation of the Triune God in the flesh....This manifestation is not only in Christ but also in the church. (The Conclusion of the New Testament, pp. 2232-2233)

### Today's Reading

God is manifested in the church, the Body of Christ and the house of the living God, as the enlarged, corporate expression in the flesh....In Greek, the antecedent of "who" [in 1 Timothy 3:16] is omitted but easily recognized. The

現於肉體，作為敬虔的奧秘。從『敬虔的奧秘』轉到『祂』，含示神在肉體的顯現，基督，就是敬虔的奧秘（西一 27，加二 20）。這敬虔的奧秘就是正當召會的生活，這樣的生活也就是神顯現於肉體。

提前三章十五至十六節含示：不僅作為頭的基督是神顯現於肉體，作為身體的召會也是神顯現於肉體。當召會在基督裏以神的增長而長大時（西二 19），她就會盡功用，為着神在地上的行動作活神的家，並作支持真理的柱石和托住真理的根基，帶着基督和祂身體神聖的實際，向世界作見證。然後召會要成為基督作神顯現於肉體的延續。這是敬虔的極大奧秘：基督作為神在肉體的顯現，從召會活出來。...召會乃是神顯現於肉體的擴增和擴大。這是神按照新約成為肉體的原則，以一種更廣泛的方式顯現於肉體。

提前三章十六節開頭的連接詞『並且』，指明保羅在十五節說到關於召會的話，還沒有結束。這個連接詞指出，召會不僅是活神的家，真理的柱石和根基，也是敬虔的奧秘。照上下文看，敬虔是指神活在召會中，就是那是生命的神在召會中活出來而得着彰顯。...基督和召會，二者都是敬虔的奧秘，在肉體裏彰顯神。因此，敬虔的奧秘就是正當召會的生活，這樣的生活乃是神在肉體的顯現。這個顯現開始於基督在地上的時候，如今在召會中延續。願我們都看見召會是神的家這個異象（新約總論第七冊，二一八至二一九頁）。

參讀：新約總論，第十三、十六、二十六、二百三十一篇；神的經營，第二十三章；提摩太前書生命讀經，第六篇。

antecedent is Christ, who was God manifested in the flesh as the mystery of godliness. The transition from "the mystery..." to "who" implies that Christ as the manifestation of God in the flesh is the mystery of godliness (Col. 1:27; Gal. 2:20). This mystery of godliness is the living of a proper church. Such a living is also the manifestation of God in the flesh.

First Timothy 3:15 and 16 imply that not only Christ Himself as the Head is the manifestation of God in the flesh but also that the church as the Body is the manifestation of God in the flesh. When the church grows in Christ with the growth of God (Col. 2:19), it will function as the house of the living God for His move on earth and as the supporting pillar and holding base of the truth, bearing the divine reality of Christ and His Body as a testimony to the world. Then the church will become the continuation of Christ's manifestation of God in the flesh. This is the great mystery of godliness: Christ lived out of the church as the manifestation of God in the flesh....The church, then, is the increase, the enlargement, of the manifestation of God in the flesh. This is God manifested in the flesh in a wider way according to the New Testament principle of incarnation.

The conjunction and at the beginning of 1 Timothy 3:16 indicates that Paul's speaking about the church in verse 15 is not finished. This conjunction indicates that, as the house of the living God, the pillar and base of the truth, the church is also the mystery of godliness. According to the context, godliness denotes the living of God in the church, that is, God as life lived out in the church to be expressed....Both Christ and the church are the mystery of godliness, expressing God in the flesh. Therefore, the mystery of godliness is the living of a proper church, and such a living is the manifestation of God in the flesh. This manifestation began with Christ when He was on earth, and now it continues in the church. May we all see this vision of the church as the house of God. (The Conclusion of the New Testament, pp. 2233-2234)

Further Reading: The Conclusion of the New Testament, msg. 13, 16, 26, 231; The Economy of God, ch. 23; Life-study of 1 Timothy, msg. 6



## 第五週・週四

### 晨興餽養

加六 10『所以我們有了時機，就當向眾人行善，尤其是向信仰之家的人。』

來十一 6『人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神〔有神，直譯，神是〕，且信祂賞賜那尋求祂的人。』

保羅在加拉太六章十節說，『所以我們有了時機，就當向眾人行善，尤其是向信仰之家的人。』保羅說了撒種以後，立刻題到信仰之家，這指明我們的撒種影響信仰之家，這家包括地上所有的信徒。你今天撒的種子會影響信仰之家。比方說，不要以為你頭髮的樣式無關緊要。你在剪髮的事上，不是為着肉體撒種而收敗壞，就是為着那靈撒種而收永遠的生命。不僅如此，你的撒種還會影響眾聖徒，甚至影響眾召會。你若為着那靈撒種，結果就會供應生命給眾召會。我們如果看見這個，必定渴望以那靈作我們的目標，並為着這個目標而活。我有把握說，我們若為着那靈撒種而為着那靈生活，就會有永遠的生命為收成。這對我們自己、我們的家庭、我們周圍的眾聖徒，甚至全地的眾召會都會有極大的益處（加拉太書生命讀經，三八三頁）。

### 信息選讀

『信』這辭有兩種意義。第一種意義指信徒所相信的事物；這是客觀的信（信仰）（弗四 13，提前一 19 下，提後四 7）。第二種意義指信徒信的行動；這是主觀的信（加二 20）。基督是我們信仰的對象，這信仰是客觀的。然後我們信主，這個信是主觀的行動，是我們對主耶穌行動的信。

## WEEK 5 — DAY 4

### Morning Nourishment

Gal. 6:10 "So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith."

Heb. 11:6 "But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him."

In Galatians 6:10 Paul says, "So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith." Paul's mention of the household of faith immediately after his word about sowing indicates that our sowing affects the household of the faith, which includes all the believers on earth. What you sow today will have an effect on the household of faith. Do not think, for example, that the way you cut your hair is a matter of no significance. In cutting your hair you sow either unto the flesh to reap corruption or unto the Spirit to reap eternal life. Furthermore, your sowing has an effect on the saints and even on the churches. If you sow unto the Spirit, the result will be a supply of life to the churches. If we see this, we shall surely desire to take the Spirit as our goal and live unto this goal. I have the assurance that if we live unto the Spirit by sowing unto the Spirit, we shall reap a harvest of eternal life. This will be a great benefit to ourselves, our families, the saints around us, and even all the churches on earth. (Life-study of Galatians, pp. 313-314)

### Today's Reading

The word faith bears two denotations. The first denotation refers to the things the believers believe in; it is the objective faith (Eph. 4:13; 1 Tim. 1:19b; 2 Tim. 4:7). The second denotation refers to the believing action of the believers; this is the subjective faith (Gal. 2:20). Christ is the object of our faith. Here the faith is objective. Then we believe in the Lord. This believing is a subjective action, our acting faith in the Lord Jesus.

信徒的信實際上不是他們自己的信，乃是基督進到他們裏面作他們的信（羅三 22 與註 1，加二 16 與註 1）。現在我們需要來看，基督如何並在何時進到我們裏面作我們的信。當我們悔改歸向神，那是靈的基督作神聖化的靈（彼前一 2 上），就在我們裏面運行，作我們的信，使我們憑這信信靠主耶穌（徒十六 31）。羅馬十章十七節說，『可見信是由於聽，聽是藉着基督的話。』我們這些罪人，原是沒有信的。信乃是藉着我們聽見話而進到我們裏面的。這話就是基督自己（羅馬書的結晶，八四至八五頁）。

凡是相信的人，都是信徒〔帖前一 7〕。我們該儘量不用『基督徒』這個綽號（見彼前四 16 註 1），而該用『信徒』這個名稱。我是一個信徒。作一個信徒和僅僅作一個基督徒，二者有很大的不同。今天有成千上萬的基督徒，但他們中間有多少是相信的人？我們常常問人說，『你是基督徒麼？』有人可能說他是來自基督教家庭的基督徒，但他並不像一個基督徒，因為他沒有信心。在他的日常生活中，他是一切，他也作一切。這不是信心，信心乃是信神是，我不是。

如果你來問我是不是基督徒，我會說我是在基督裏的信徒。你說你是基督徒，或說你是信徒，二者有很大的不同。有許多基督徒是不信的。但因着神的憐憫，我今天信了。當我們信的時候，意思就是我們信神是一切，我們甚麼也不是。今天神作一切，我一無所為。今天我的神，我的基督，對我乃是一切，我甚麼也不是。我作工，但不是我，乃是基督在我裏面作工。信心指明相信的人在基督裏有神，此外別無所有（羅馬書的結晶，一四五至一四六頁）。

參讀：加拉太書生命讀經，第三十五篇；羅馬書的結晶，第七、十一篇。

The faith of the believers is actually not their own faith but Christ entering into them to be their faith (Rom. 3:22 and footnote 1; Gal. 2:16 and footnote 1). Now we need to consider how and when Christ entered into us to be our faith. When we repented unto God, the pneumatic Christ as the sanctifying Spirit of God (1 Pet. 1:2a) moved within us to be our faith by which we believed on the Lord Jesus (Acts 16:31). Romans 10:17 says, "So faith comes out of hearing, and hearing through the word of Christ." As sinners we did not have faith. Faith came into us by our hearing the word. This word is just Christ Himself.

[In 1 Thessalonians 1:7] those who believe are the believing ones. We should try our best not to use the nickname Christian (see 1 Peter 4:16, footnote 1). Instead, we should use the name believer. I am a believer. There is a big difference between being a believer and being a mere Christian. There are millions of Christians today, but how many of these are believing ones? Quite often we may ask someone, "Are you a Christian?" The person may say that he is a Christian from a Christian family but that he is not like a Christian because he does not have faith. In his daily life, he is everything and he does everything. This is not faith. Faith is to believe that God is and I am not.

If you came to me to ask me if I am a Christian, I would say instead that I am a believer in Christ. There is a big difference between saying that you are a Christian and saying that you are a believer. There are many Christians who do not believe. But by God's mercy today, I believe. When we believe, this means that we believe God is everything and we are nothing. Today God does everything. I am doing nothing. Today my God, my Christ, is everything to me, and I become nothing. I work, but it is not I but Christ who works in me. Faith is the indicator of the believing ones who have God in Christ and nothing else. (Crystallization-study of the Epistle to the Romans, pp. 69, 118)

Further Reading: Life-study of Galatians, msg. 35; Crystallization-study of the Epistle to the Romans, msg. 7, 11



## 第五週・週五

### 晨興餽養

加六 15~16 『受割禮不受割禮，都無關緊要，要緊的乃是作新造。凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。』

三 26 『因為你們眾人藉着相信基督耶穌，都是神的兒子。』

保羅在加拉太六章十六節的末了說，『就是臨到神的以色列。』『就是』在原文不是用作連接詞，而是作為解釋，指明使徒認為在基督裏許多單個的信徒，在團體一面乃是神的以色列。神的以色列即真以色列人（羅九 6 下，二 28~29，腓三 3），包括在基督裏所有外邦和猶太的信徒，他們是亞伯拉罕的真子孫（加三 7、29），是信仰之家的人（六 10）。

凡照『這準則』而行的是真以色列人，是神的以色列。就一面說，以色列國與世俗世界或宗教世界沒有區別。在神眼中，以色列國並不是真以色列人。我們這些神的兒子纔是真以色列人，因為我們是神的家人，是祂今日的選民。在外面我們也許不是以色列人，但在裏面我們是以色列人。這就是我們說我們這班相信基督的人是真以色列人的原因。外面的以色列國並不太在意神，但我們對神卻有真實的關注，並且不斷的在述說祂。我們真是神的以色列（加拉太書生命讀經，三三〇頁）。

### 信息選讀

我們這些相信基督耶穌的人也有雙重的身分。一面，我們是神的兒子，神聖家庭的一員。另一面，我們是未來的君王，命定要作君王的人。君王職分與神的以色列有關。我們應當不只是神的兒子，也是神的以色列。要成為神合式的兒子，有那靈的果子，如加拉太五章二十二至二十三節所列舉的那些

## WEEK 5 — DAY 5

### Morning Nourishment

Gal. 6:15-16 "For neither is circumcision anything nor uncircumcision, but a new creation is what matters. And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God."

3:26 "For you are all sons of God through faith in Christ Jesus."

Paul concludes Galatians 6:16 with the words, "even upon the Israel of God." The Greek word rendered "even" (kai) here is not connective but explicative, indicating that the apostle considers the many individual believers in Christ collectively the Israel of God. The Israel of God is the real Israel (Rom. 9:6; 2:28-29; Phil. 3:3), including all the Gentile and Jewish believers in Christ. These are the true sons of Abraham (Gal. 3:7, 29), the household of the faith (6:10).

Those who walk by "this rule" are the true Israel, the Israel of God. In a way there is no difference between the nation of Israel and the secular world or the religious world. In the eyes of God, the nation of Israel is not the real Israel. We, the sons of God, are the true Israel, for we are God's household, His chosen people today. We may not be Israel outwardly, but we are Israel inwardly. This is why we say that we, the believers in Christ, are the true Israel. The outward nation of Israel has little concern for God. However, we have a genuine concern for God and speak of Him continually. We are indeed the Israel of God. (Life-study of Galatians, p. 269)

### Today's Reading

We who believe in Christ Jesus...have a dual status. On the one hand, we are sons of God, members of the divine family. On the other hand, we are kings-to-be, those destined to be kings. Kingship is related to the Israel of God. We should be not only sons of God, but also the Israel of God. To be proper sons of God it is sufficient to have the fruit of the Spirit, such as those virtues listed in Galatians 5:22 and 23. But to be kings, the Israel of God, we

美德，就穀了。但我們要作君王——神的以色列，就需要另一種生活，一種特別的憑着靈而行。我們需要有神兒子的生活，也需要有神的以色列的生活。

許多基督徒沒有第一種憑着靈而行，更不用說第二種了。我們感謝主，因着祂的憐憫，今天在召會生活中許多人的確有第一種憑着靈而行，以活基督。但現今主正呼召我們往前有第二種憑着靈而行，第二種的生活。這不僅僅是神聖家庭中兒子的生活，也是那要在神國裏作君王之人的生活。願我們的眼睛得開啓，看見我們是皇家的君王！我們的定命不只是作神的兒子，乃是在神的國裏作掌權的君王。

你活得像君王的樣子麼？你若這樣生活，甚至你笑的時候也像君王。我們若看見保羅論到神的以色列這話，含示我們需要君尊的生活行動，我們裏面就會激起要過君尊生活的渴慕。我們甚至要禱告：『主，使我有君尊的生活行動，好叫我設資格成爲神今日以色列的一部分。』

就一面說，即使許多以色列人悖逆且非常罪惡，以色列國還是神的以色列和神的見證。然而，真以色列，屬靈的以色列，乃是召會。但因爲以色列國與召會都在低落的光景裏，主就需要恢復神的真以色列。爲着這樣的恢復，我們需要兩種生活，兩種的行。在第一種行，我們會有愛、喜樂、和平、溫柔和恒忍這樣的美德，這都是那活在我們裏面之基督的彰顯。我們也需要第二種行，好叫我們成爲神的以色列，背負神的君王職分，有祂的權柄代表祂，並執行祂的行政管理。

那些真正渴望隨主往前的基督徒，通常只顧到第一種行，渴望屬靈、聖別並得勝，但我們也需要顧到第二種行。我們尤其需要顧到召會生活，...〔好〕成爲神的以色列（加拉太書生命讀經，四六六至四六八頁）。

參讀：加拉太書生命讀經，第三十、三十四、三十六至三十七、四十三篇。

need another kind of living, a particular kind of walk by the Spirit. We need both the living of sons of God and that of the Israel of God.

Many Christians do not have the first kind of walk by the Spirit, much less the second. We thank the Lord that, by His mercy, many in the church life today do have the first kind of walk by the Spirit to live Christ. But now the Lord is calling us to go on to have the second walk by the Spirit, the second kind of living. This is the living not merely of sons in the divine family, but of those who will be kings in God's kingdom. May our eyes be opened to see that we are kings in the royal family! Our destiny is not only to be sons of God; it is to be kings reigning in the kingdom of God.

Do you live in a kingly way? If you live in this way, you will be kingly even when you laugh. If we see that Paul's word about the Israel of God implies that we need a kingly walk, the aspiration to live in a kingly way will be stirred up within us. We may even want to pray, "Lord, cause me to live and walk in a kingly way so that I may be qualified to be part of today's Israel of God."

In a sense, the nation of Israel is the Israel of God and a testimony of God, even though many Israelites are rebellious and very sinful. However, the real Israel, the spiritual Israel, is the church. But because both the nation of Israel and the church are in a low condition, there is the need for the Lord to recover the real Israel of God. For such a recovery, we need two kinds of living, two kinds of walk. In the first walk we shall have such virtues as love, joy, peace, meekness, and longsuffering, all of which are the expression of the Christ who lives in us. We also need the second kind of walk so that we may be the Israel of God bearing God's kingship, representing Him with His authority, and executing His governmental administration.

Whereas those Christians who truly desire to go on with the Lord usually care only for the first kind of walk and desire to be spiritual, holy, and victorious, we need to care also for the second kind of walk. In particular, we need to care for the church life...to become the Israel of God. (Life-study of Galatians, pp. 381-382)

Further Reading: Life-study of Galatians, msgs. 30, 34, 36-37, 43

## 第五週・週六

### 晨興餽養

創一 26『神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理...全地...。』

啓十二 5『婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。』

我們若活新造，就是神的真以色列。照着創世紀，雅各這個抓腳跟的人，篡奪者，被變化成爲以色列，神的君王與得勝者。...今天我們需要成爲這樣的以色列，就是君王，在地上執行神的行政。我們若有第二種憑着靈而行，就是照着神永遠的定旨按規律而行，我們就會非常實際的成爲新造，我們也就是神的以色列，代表神，行使祂的權柄，並在地上執行祂的行政，以完成祂的定旨。最終，這個神的以色列，要成爲新耶路撒冷。

神的新以色列必須是新造。爲此，我們需要神自己作到我們裏面，浸透我們，並使我們與祂成爲一。然後我們需要過這樣調和的生活。我們過新造調和的生活，就會成爲今天神在地上的以色列，祂的君王與得勝者，執行祂的權柄，代表祂的行政。今天神的以色列是要來新耶路撒冷的小影，新耶路撒冷將是新造和神的以色列終極的完成。願我們都看見這點，並且照此而行（加拉太書生命讀經，四六二至四六三頁）。

### 信息選讀

保羅在加拉太六章十六節...用動詞 stoicheo〔史托依奇歐，中文譯作『行』〕：『凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。』將這裏的原文繙作『照基本原則而行』是正確的。這裏保羅加上

## WEEK 5 — DAY 6

### Morning Nourishment

Gen. 1:26 "And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth..."

Rev. 12:5 "And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne."

If we live a new creation, we shall be the real Israel of God. According to the book of Genesis, Jacob, a heel-holder, a supplanter, was transformed into Israel, a prince of God and a victor....Today we need to be such an Israel, a prince to execute God's government on earth. If we have the second kind of walk by the Spirit, an orderly walk according to God's eternal purpose, we shall become a new creation in a very practical way, and we shall also be the Israel of God, representing God, exercising His authority, and carrying out His administration on earth for the fulfillment of His purpose. Ultimately, this Israel of God will become the New Jerusalem.

The new Israel of God must be a new creation. For this we need God Himself to be wrought into us, to saturate us, and to make us one with Him. Then we need to live such a mingled life. By living the mingled life of the new creation, we shall be the Israel of God on earth today, His princes and victors executing His authority and representing His government. Today's Israel of God is a miniature of the coming New Jerusalem, which will be the ultimate consummation of the new creation and of the Israel of God. May we all see this and walk according to it! (Life-study of Galatians, pp. 377-378)

### Today's Reading

Paul...uses the verb stoicheo [walk] in Galatians 6:16:"And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God." It is correct to render the Greek here as"walk according to the elementary principles." Here Paul added the phrase by this rule. According

『照這準則』這辭。照上下文，『這準則』就是前節所題作為新造的準則。『照這準則而行』，就是活新造。

保羅在十五節說：『受割禮不受割禮，都無關緊要，要緊的乃是作新造。』這裏我們看見，我們不是要過受割禮的生活，也不是要過不受割禮的生活；不是要過宗教的生活，也不是要過非宗教的生活。我們乃是要活新造。這裏的新造就是所有神兒子的總和。神的眾子就是新造。

照着聖經的啓示，神的心意是要使我們成為祂的兒子。神創造人類時，作了必要的準備，要達到這目標。祂按着自己的形像，照着自己的樣式造人，祂設計並創造人作器皿盛裝祂。因為我們墮落了，神就差遣祂的兒子來救贖我們。我們相信基督的時候，神就差祂兒子的靈進入我們裏面，重生我們，使我們成為神的兒子。如今那靈，三一神的終極完成，住在我們靈裏，作工、運行、活動並膏抹我們，使我們完滿的成為神的兒子。我們是神的兒子，需要憑着這靈而行，以這靈作我們的基本準則、基本原則。這樣憑着靈而行，就是照着基本準則而行。

我們不應當以道德標準或宗教要求作為我們的原則。我們的基本原則應當是新造，就是神聖的兒子名分，連同神的生命與性情。一天過一天，我們需要以兒子的名分，就是新造，作為我們的基本原則，並且照着這個原則而行。我們若這樣作，就要在神兒子的名分裏長大成熟。這樣，我們有一天就要在榮耀裏，神要從我們裏面照耀出來。這樣，我們將是三一神浩大的、宇宙的、團體的彰顯。那就是神聖兒子名分的完成。在我們的日常生活中，我們應當實行照着這兒子名分作我們的基本原則、基本準則而活。讚美主，我們這樣行是可能的！（加拉太書生命讀經，五〇二至五〇三、五〇七至五〇八頁）

參讀：加拉太書生命讀經，第四十二、四十四、四十六篇。

to the context, "this rule" is the rule of being a new creation, as mentioned in the preceding verse. To "walk by this rule" is to live a new creation.

In 6:15 Paul says, "For neither is circumcision anything nor uncircumcision, but a new creation." Here we see that we are to live neither a life of circumcision nor of uncircumcision, neither a religious life nor an unreligious life. Rather, we are to live a new creation. The new creation here is the totality of all the sons of God. God's sons are the new creation.

According to the revelation in the Bible, God's intention is to make us His sons. In His creation of mankind, God made the necessary preparations to reach this goal. He created man in His image and after His likeness. He designed and created man as a vessel to contain Him. Because we became fallen, God sent His Son to redeem us. When we believed in Christ, God sent the Spirit of His Son into us to regenerate us and make us sons of God. Now the Spirit, the ultimate consummation of the Triune God, dwells in our spirit to work, move, act, and anoint us that we may be sons of God in a full way. As God's sons, we need to walk according to this Spirit, taking the Spirit as our elementary rule, our basic principle. To walk by the Spirit in this way is to walk according to the elementary principles.

We should not take ethical standards or religious requirements as our principle. Rather, our elementary principle should be the new creation, the divine sonship with the life and nature of God. Day by day, we need to take the sonship, the new creation, as our elementary principle and walk according to it. If we do this, we shall grow in God's sonship unto maturity. Then one day we shall be in glory, and God will shine forth from within us. In this way we shall be a vast, universal, corporate expression of the Triune God. That will be the consummation of the divine sonship. In our daily life we should practice living according to this sonship as our basic principle, our elementary rule. Praise the Lord that it is possible for us to walk in this way! (Life-study of Galatians, pp. 410, 414)

Further Reading: Life-study of Galatians, msgs. 42, 44, 46

## 召會一定義

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C G F G<sub>7</sub> C E  
 3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - - 4 | 5 i i 7 |  
 一)召 會是主的 身體,也 是 神的居 所; 是 眾聖徒的  
 二)她 是新造的 新 人,基 督 復活所 生; 聖 靈裡面受  
 三)她 的根基已 立 定,乃 是 耶穌基 督; 能 與基督同  
 四)她 的元素全 是 一:一 神 一主,一 靈、一 身一信並  
 五)她 的所有眾 肢 體,出 自 各方各 民, 全 都結合成  
 六)宇 宙之中獨 一 個,分 在 各地出 現; 一 地一會為  
 七)她 在各地的 出 現,都 是 撒冷雛 形; 為 作基督的  
 F G<sub>7</sub> C G<sub>7</sub> C F C E<sub>7</sub>  
 7 - 6 5 | 4 5 3 1 | 2 - - 2 | 3 4 5 6 | 6 - 5 i | i. 7  
 結 集,也 是神人調 和; 創 世以前神 所 選,十 架 主  
 了 浸,藉 道之洗成 聖。基 督是她的 生 命,又 是 她  
 神 聖,才 是她的事 物。凡 屬她者都 需 要 經 過 十  
 一 洗,一 望神所命 定。三 一之神在 裡 面,眾 人 成  
 為 一,不 分任何身 分; 沒 有猶太或 外 邦,沒 有 自  
 原 則,地 方立場為 限。地 方行政雖 獨 立,各 向 元  
 豐 滿,先 有聖城情 景:基 督是燈神 是 光,她 是 燈  
 A<sub>m</sub> D<sub>m</sub> C F A<sub>m</sub> D<sub>m</sub> G<sub>7</sub> C  
 6 3 | 4 - - 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||  
 死所 贖; 性 質,地位全 屬 天,地 上任何 不 屬。  
 的元 首; 她 與 基督同 性 情,高 升遠 超 萬 有。  
 架妙 死, 在 復 活裡被 建 造,全 是金 銀 寶 石。  
 為一 身, 藉 信 聯結因 洗 斷,憑 望等 候 主 臨。  
 主為 奴, 沒 有 卑下或 高 尚,只 有 新 人“基 督”。  
 首負 責, 宇 宙 交通卻 一 體,無 何離 異 間 隔。  
 檯照 明, 顯 出 榮耀的 形 像,直 到撒 冷 完 成。

## Hymns, #824

- 1 The Church is Christ's own Body,  
The Father's dwelling-place,  
The gathering of the called ones,  
God blended with man's race;  
Elect before creation,  
Redeemed by Calv'ry's death,  
Her character and standing  
Of heaven, not of earth.
- 2 New man of new creation,  
Born through her risen Lord,  
Baptized in God the Spirit,  
Made holy by His Word;  
Christ is her life and content,  
Himself her glorious Head;  
She has ascended with Him  
O'er all her foes to tread.
- 3 Christ is her one foundation,  
None other man may lay;  
All that she has, as Christ, is  
Divine in every way;  
Her members through the Spirit  
Their death on Calv'ry own;  
They're built in resurrection—  
Gold, silver, precious stone.
- 4 One God, one Lord, one Spirit—  
Her elements all one—  
One faith, one hope, one baptism,  
One Body in the Son;  
The triune God is in her,  
One Body members own,  
By faith they are united,  
In hope of glory shown.
- 5 From every tribe and nation  
Do all the members come,  
Regardless of their classes  
United to be one.  
No high there is, nor lowly,  
No Jew, nor Gentile clan,  
No free, nor slave, nor master,  
But Christ, the "one new man."
- 6 One Body universal,  
One in each place expressed;  
Locality of dwelling  
Her only ground possessed;  
Administration local,  
Each ans'ring to the Lord;  
Communion universal,  
Upheld in one accord.
- 7 Her local gatherings model  
The New Jerusalem;  
Its aspects and its details  
Must show in all of them.  
Christ is the Lamp that shineth,  
With God within, the Light;  
They are the lampstands bearing  
His glorious Image bright.

## 第五週申言

申言稿：\_\_\_\_\_

[illegible]This image shows a single page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.