

第八篇

召會的功用（一）

活神的家

以及真理的柱石和根基

詩歌：627

讀經：提前三 15，林前一 2，三 16～17，十 32，十一 16，弗二 19、21～22

【週一】

壹 『神的家』是形容召會，『真理的柱石和根基』也是形容召會；『神的家』以及『真理的柱石和根基』都是描述召會是甚麼—提前三 15。

貳 召會乃是神的家—林前一 2，十 32，十一 16：

一 『神的召會』這辭指明召會是神所擁有的，也指明召會有神的性情，並以神的元素所構成—徒二十 28，加一 13。

二 召會是『神的』，因為召會是神作源頭所產生的，並有神為其神聖、宇宙並永遠的性質和素質—林前三 16～17。

三 召會的內容在素質一面乃是神自己—十 32。

Message Eight

The Function of the Church (1)

The House of the Living God

and the Pillar and Base of the Truth

Hymns: 863

Scripture Reading: 1 Tim. 3:15; 1 Cor. 1:2; 3:16-17; 10:32; 11:16; Eph. 2:19, 21-22

§ Day 1

I. **The house of God modifies the church, and the pillar and base of the truth also modifies the church; the house of God and the pillar and base of the truth describe what the church is—1 Tim. 3:15.**

II. **The church is the house of God—1 Cor. 1:2; 10:32; 11:16:**

A. The expression the church of God indicates that the church is possessed by God and that the church has the nature of God and is constituted with the element of God—Acts 20:28; Gal. 1:13.

B. The church is of God because it is produced of God as the source and has God as its nature and essence, which are divine, universal, and eternal—1 Cor. 3:16-17.

C. The content of the church essentially is God Himself—10:32.

叁 神的召會乃是活神的家—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）都是一個實體，乃是一班蒙召、重生並由神自己內住的人—彼前一 3，二 5，林前三 16。
- 2 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 16，十二 4～5，林前三 16。
- 3 神的家在神聖的生命上是生機的，在神聖的性情上是生機的，並且在三一神裏是生機的一弗四 18，彼後一 4，太二八 19。
- 4 因為召會是生機的，所以召會能生長—弗二 21。

【週二、週三】

二 在說到召會是神的家時，保羅特別說到神是活神—提前三 15:

- 1 活在召會裏的活神，對召會必是主觀的，不是僅僅客觀的—林前三 16。
- 2 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。
- 3 活的神與活的召會，同活着、同行動、同工作。

三 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。

四 召會是神的家，父的家，乃是擴大、宇宙、神人二性的合併，作為基督為父用神聖的榮耀所榮耀的結果—約十二 23，十三 31～32，十四 20。

III. 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. 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. 8:16; 12:4-5; 1 Cor. 3:16.
3. The house of God is organic in the divine life, organic in the divine nature, and organic in the Triune God—Eph. 4:18; 2 Pet. 1:4; Matt. 28:19.
4. Because the church is organic, the church grows—Eph. 2:21.

§ Day 2 & Day 3

B. In speaking of the church as the house of God, Paul refers to God as the living God—1 Tim. 3:15:

1. The living God, who lives in the church, must be subjective to the church and not merely objective—1 Cor. 3:16.
2. Because God is living, the church as the house of God is also living in Him, by Him, and with Him.
3. A living God and a living church live, move, and work together.

C. 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.

D. The church as the house of God—the Father's house—is the enlarged, universal, divine-human incorporation as the issue of Christ's being glorified by the Father with the divine glory—John 12:23; 13:31-32; 14:20.

【週四】

肆 主要祂的召會認識祂是真理，接受並享受祂作生命—約壹一 1～2、5～6，約十一 25，十四 6，十八 37 下：

一 『真理』意即實際，指神的話裏所啓示一切真實的事物，主要的是指作神具體化身的基督，以及作基督身體的召會—提前二 4，西二 9、19。

二 召會乃是在基督裏用神聖的生命建造的，這生命是不能毀壞、不能征服的，並且能抵擋來自任何源頭的致死敗落—提前一 16，六 12、19，提後一 1、10，多一 2，三 7。

三 真理和生命，二者都是基督自己—約十四 6：

1 生命是裏面、內在的成分；真理是外在的解釋、說明—一 4，十八 37 下，八 12、32、36，十七 17。

2 經歷主作生命，乃是包藏在主作為真理裏；我們要經歷主作生命，就必須認識真理—十四 6，十一 25，八 32、36。

四 召會的內容，必須是基督作真理、作生命，而從我們裏面長出來的一西二 19，三 4：

【週五】

1 真理是神聖之光的照耀，顯出一約八 12、32、36，約壹一 5～6。

2 在主的恢復裏，眾召會中間真理的標準應當不斷的提高—提前二 4，三 15。

3 我們需要在生命裏長大，在生命裏得救，被生命充滿，並在生命中作王—弗四 13～16，羅五 10、17。

§ Day 4

IV. The Lord wants His church to know Him as the truth and to receive and enjoy Him as life—1 John 1:1-2, 5-6; John 11:25; 14:6; 18:37b:

A. Truth means "reality," denoting all 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—1 Tim. 2:4; Col. 2:9, 19.

B. The church is built with the divine life in Christ, a life that is indestructible, unconquerable, and able to withstand decline into death from any source—1 Tim. 1:16; 6:12, 19; 2 Tim. 1:1, 10; Titus 1:2; 3:7.

C. Both the truth and the life are Christ Himself—John 14:6:

1. Life is the inward and intrinsic element, and truth is the outward definition and explanation—1:4; 18:37b; 8:12, 32, 36; 17:17.

2. The experience of the Lord as life is contained in the Lord as the truth; in order to experience the Lord as life, we must know the truth—14:6; 11:25; 8:32, 36.

D. The content of the church should be the growth of Christ in us as truth and life—Col. 2:19; 3:4:

§ Day 5

1. Truth is the shining, the expression, of the divine light—John 8:12, 32, 36; 1 John 1:5-6.

2. The standard of the truth should constantly be raised higher among all the churches in the Lord's recovery—1 Tim. 2:4; 3:15.

3. We need to grow in life, be saved in life, be filled with life, and reign in life—Eph. 4:13-16; Rom. 5:10, 17.

伍 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，在新約裏所啓示，關乎基督與召會的真實事物—太十六 16、18，弗五 32:
 - 1 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。
 - 2 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—二 22。
- 三 召會擔負着基督作實際；召會向全宇宙見證，基督是實際，並且惟有基督才是實際—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『基督是神的奧祕』與『召會是基督的奧祕』之實際、真理作見證—西二 2，弗三 4。

【週六】

- 五 為使召會盡真理的柱石和根基的功用，我們都需要達到對真理完全的認識—提前二 4，四 3，提後二 25，三 7，多一 1。
- 陸 當每一位弟兄姊妹都滿了生命和真理，召會就會剛強，成為活神的家與真理的柱石和根基；這是主的恢復今日所需要的一提

V. **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:
 1. The church is the supporting pillar and holding base of all these realities.
 2. A local church should be such a building that holds, bears, and testifies the truth, the reality, of Christ and the church—2:22.
- 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 that bears the truth and the base that 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.

§ Day 6

- E. In order for the church to function as the pillar and base of the truth, we all need to arrive at the full knowledge of the truth—1 Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7; Titus 1:1.

VI. **When every brother and sister is full of life and truth, the church will be strong as the house of the living God and the pillar and base of the truth; this is what is needed in the**

前三 15。

Lord's recovery today—1 Tim. 3:15.

第八週■週一

晨興餽養

徒二十 28『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

弗二 21『在祂裏面，全房聯結一起，長成在主裏的聖殿。』

保羅在林前一章二節說到『在哥林多神的召會』。召會是由宇宙的神所構成的，卻存在於地上的許多地方，哥林多就是其中之一。就性質說，召會在神裏面是宇宙性的；但就實行說，召會在一個確定的地方是地方性的。…保羅對召會的描寫是美妙的。然而，基督徒卻沒有充分的注意。…『神的召會』一辭指明召會有神的性情，她是由神的元素構成的。因此，召會是神的；這是召會宇宙的一面。（哥林多前書生命讀經，一〇至一一頁。）

信息選讀

召會…是神的家。（彼前二 5—殿，直譯，家。）…在原文，『家』的意思不僅指房子、住處，也指家人。家是指房子，也是指家庭、親人。因此，原文同一個字也可譯為『家裏的親人』。（弗二 19。）

今天神在地上的居所乃是召會，並且神這位偉大的父有一個家庭，就是召會。…對我們而言，房子是一回事，家庭是另一回事；房子是建築物，家庭是住在那裏的人。不過，神的房屋和神的家庭是一樣的。房屋就是家庭，家庭也就是房屋。

WEEK 8 — DAY 1

Morning Nourishment

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord.

In 1 Corinthians 1:2 Paul speaks of “the church of God which is in Corinth.” The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Paul’s description of the church is marvelous. However, Christians have not paid adequate attention to it...The expression the church of God indicates that the church has the nature of God, that it is constituted of the element of God. Therefore, the church is of God. This is the universal aspect of the church. (Life-study of 1 Corinthians, second edition, p. 8)

Today’s Reading

The church is...the house of God (1 Pet. 2:5)...[In] Greek [the] word oikos means not only the house, the dwelling, but also the household. Oikos means both the house and also the folks, the family, that make up the household; thus, it may also be translated as “household” (Eph. 2:19).

God’s dwelling place today on earth is the church, and God, as such a great Father, has a family, which is the church...To us the house is one thing, and the family another; the house is the building, and the family is the people who live there. God’s house and God’s family, however, are the same. The house is the family, and the family is the house.

神的房屋和神的家庭是一個實體，就是一班重生、蒙召的人，由神自己所內住。這些蒙召的人，由神用祂的生命所重生，並由這位活神帶着祂的一切所是來內住，他們既是神的居所，也是神的家庭。這…與人羣組織不同。這是個生機體—在神聖的生命裏是生機的，在神聖的性情裏是生機的，在三神裏面也是生機的。

有些人非常強調艾克利西亞，卻不怎麼留意召會生機的一面。他們不常說到召會是神的家庭。雖然如此，我們必須曉得召會是生機的，是神活的家。保羅說，召會是活神的家，（提前三 15，）這家會長大。（弗二 21。）…會長大的東西必定是活的。…凡是會長大的，都是有生命的生機體。阿利路亞，我們是在漸漸長大！

一九六四年，我到德州平景鎮（Plainview）去探望一小羣聖徒。一九六五年，我到德州維口（Waco）去探望另一個小團體。若沒有信心，我會完全失望。消息傳到紐約，有一位和我同工多年的親愛弟兄對另一位弟兄說，他不相信德州這些小團體會持續下去。一九六八年，我到拉巴克（Lubbock）去，我沒有看見一個大召會；我所看見的，相當需要信心。因着祂的憐憫，我的確有信心。一九六九年，德州的聖徒遷到休斯頓，我去探望他們。那裏的情況有些令人鼓舞，但不完全是如此。然而，一九八二、一九八三年，我訪問歐文，令我非常興奮。德州眾召會長大了許多，因為召會是活的。召會是活神的活家，不是組織的東西，乃是生命的東西；因此，召會是憑着生命而長大。（李常受文集一九八三年第三冊，五五六至五五八頁。）

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。…至終，神的兒女要長成祂成熟的兒子，還要成爲後嗣。（新約總論第七冊，二一六頁。）

參讀：恢復基督在召會中作一切，第八章；李常受文集一九六八年第二冊，七五八至七六一頁。

Both the house of God and the family of God are one entity, that is, a group of regenerated, called ones, indwelt by God Himself. These called ones, who have been regenerated by God with His life and who are being indwelt by this living God with all that He is, are both God's dwelling place and His family...This is different from a group or organization of people. This is something organic—organic in the divine life, organic in the divine nature, and organic in the Triune God.

Some stressed the ekklesia very much, but they did not pay much attention to the organic aspect of the church. They did not say much about the church as God's family. We must realize, though, that the church is organic; it is the living house of God. Paul says that the church is the house of the living God (1 Tim. 3:15) and that this house grows (Eph. 2:21)...For something to grow, it must be living...Anything that grows is organic, with life. Hallelujah, we are growing!

In 1964 I went to Plainview, Texas, to visit a small group of saints. Then in 1965 I went to Waco, Texas, to visit another small group. Without faith I would have been fully disappointed. When the news went to New York, a dear brother with whom I had been co-working for a number of years said to another brother that he did not believe that these small groups in Texas would last. In 1968 I went to Lubbock, Texas. I did not see a big church; rather, I saw something that needed much faith. By His mercy I did have that faith. Then the saints in Texas moved to Houston in 1969, and I went to visit them. The situation there was somewhat encouraging but not entirely so. My visits to Irving, however, in 1982 and 1983 made me excited. There has been much growth among the churches in Texas because the church is something living. It is the living house of the living God. It is not something of organization but something of life; thus, its growth is by life. (CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," pp. 426-427)

God's dwelling place is His household, His family, and His family comes into being by God's begetting...Eventually, God's children will grow up to be His mature sons, and then they will become heirs. (The Conclusion of the New Testament, p. 2232)

Further Reading: CWWL, 1978, vol. 3, "The Recovery of Christ as Everything in the Church," ch. 8; CWWL, 1968, vol. 2, pp. 597-600

第八週■週二

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。』

林前三 16『豈不知你們是神的殿，神的靈住在你們裏面麼？』

召會作為神的居所，乃是神的家，和祂的家人，祂的家庭。在舊約中，殿和神的百姓是兩件分開的事，但是在新約的應驗裏，居所和家庭乃是一。按照神新約的經綸，神的家就是祂的家庭。…希伯來三章六節…說到『基督為兒子，治理神的家；我們…便是祂的家了。』在舊約時代，神的家就是以色列家，（利二二 18，民十二 7，）由他們中間的帳幕或殿所象徵。（出二五 8，結三七 26～27。）今天神的家乃是召會。作神百姓的以色列人，乃是我們新約信徒的豫表。（林前九 24～十 11。）他們的歷史就是召會的豫表。（新約總論第七冊，二一〇頁。）

信息選讀

召會有雙重的功用：對基督，召會是身體；對神，召會是一家。基督是頭，召會是這頭的身體，這是召會的一個功用。神是父，召會祂的家，這是召會的另一個功用。…召會是基督的身體，乃是一個生機體；同樣，召會是神的家，乃是一個活的實體，活的家。

彼前四章十七節是說到召會是神的家的另一處經節：『因為時候到了，審判要從神的家起首。』這裏

WEEK 8 — DAY 2

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.

1 Cor. 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

As God's dwelling place, the church is both God's house and His household, His family. In the Old Testament the temple and God's people were two separate things, but in the fulfillment in the New Testament the dwelling place and the family are one. According to God's New Testament economy, God's house is His family. Hebrews 3:6...refers to "Christ...as a Son over His house, whose house we are." In Old Testament times, the house of God was the house of Israel (Lev. 22:18; Num. 12:7), symbolized by the tabernacle or the temple among them (Exo. 25:8; Ezek. 37:26-27). Today the house of God is the church. The children of Israel, as people of God, are a type of us, the New Testament believers (1 Cor. 9:24—10:11). Their history is a prefigure of the church. (The Conclusion of the New Testament, p. 2227)

Today's Reading

The church has a twofold function. To Christ, the church is the Body; to God, the church is the house. Christ is the Head, and the church is the Body of the Head. This is one function of the church. God is the Father, and the church is His house. This is another function of the church...The church as the Body of Christ is an organism. In like manner, the church as the house of God is a living entity, a living house.

First Peter 4:17, another verse that refers to the church as the house of God, says, "It is time for the judgment to begin from the house of God."...God's house,

我們看見，管教的審判要從神自己的家起首。神的家，或家人，就是由信徒組成的召會。神從這家，就是祂自己的家起首，藉着對自己兒女管教的審判，施行祂行政的管理，使祂有堅定的立場，在祂宇宙的國度裏，審判那些不信從祂福音，以及背叛祂行政的人。

在說到召會是神的家時，保羅特別說到神是活神。活在召會裏的活神，對召會必是主觀的，不是僅僅客觀的。…因為神是活的，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。因此，在我們的聚會、事奉和服事中，我們要給人一種印象：活的神在我們中間活着、行動、說話並活動。

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。…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。（新約總論第七冊，二一一至二一二頁。）

參讀：新約總論，第一百六十一、三百六十三篇。

or household, is the church composed of the believers. From this house, as His own house, God begins His governmental administration by His disciplinary judgment over His own children, that He may have strong ground to judge, in His universal kingdom, those who are disobedient to His gospel and rebellious to His government.

In speaking of the church as the house of God, Paul specifically refers to God as the living God. The living God who lives in the church must be subjective to the church and not merely objective...Because God is living, the church is also 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 of the living God. Therefore, in our meetings, service, and ministry we should give people the impression that the living God is living, moving, speaking, and acting among us.

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 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...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 Conclusion of the New Testament, pp. 2227-2229)

Further Reading: The Conclusion of the New Testament, msgs. 161, 363

第八週 ■ 週三

晨興餽養

彼前二 5『〔你們〕也就像活石，被建造成為屬靈的殿…。』

弗二 21『在祂裏面，全房聯結一起，長成在主裏的聖殿。』

照着保羅在提前三章十五節裏的話，召會是神的家。家，原文也可譯作家人。…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。（提摩太前書生命讀經，六七頁。）

信息選讀

召會作神的家，乃是神的居所。以弗所二章二十二節說，『你們也在祂裏面同被建造，成為神在靈裏的居所。』…保羅是說在以弗所這地方的聖徒在基督裏同被建造，成為神的居所。

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。

因着召會是神的居所，神就在其中得着彰顯。…你是怎樣的人，就藉你的家得着顯明。…在神的家，祂的居所裏，神自己在地上得着彰顯。這就是為甚麼提前三章十六節啓示，召會是神顯現於肉體。…神要在召會中實行祂新約的經綸，說出祂的渴望，並彰顯祂的榮耀。凡祂所是、所作、並祂所要達到的，都要在作祂居所的召會裏顯明並彰顯出來。

WEEK 8 — DAY 3

Morning Nourishment

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house...

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord.

According to Paul's word in 1 Timothy 3:15, the church is the house of God. The Greek word rendered "house" may also be translated "household."...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. (Life-study of 1 Timothy, second edition, p. 55)

Today's Reading

As the house of God, the church is the dwelling place of God. Ephesians 2:22 says, "In whom you also are being built together into a dwelling place of God in spirit."...Paul is saying that the local saints, the saints in Ephesus, were being built together in Christ into a dwelling place of God.

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.

Because the church is God's dwelling place, the church is where God expresses Himself...The kind of person you are is expressed by your house...In His house, His dwelling place, God expresses Himself on earth. This is the reason 1 Timothy 3:16 reveals that the church is God's manifestation in the flesh...He wants to practice His New Testament economy, speak forth His desire, and manifest His glory in the church. All that He is, all that He is doing, and all that He wants to obtain are to be manifested, expressed, in the church as His dwelling place.

以弗所二章二十二節告訴我們，神的居所是在信徒的靈裏。在此保羅說我們『同被建造，成為神在靈裏的居所』。這裏的靈是指信徒有神的聖靈內住重生之人的靈。神的靈是居住者，不是居所；居所是信徒的靈。神的靈住在我們重生的靈裏。因此，神的居所是在我們的靈裏，我們的靈是神居住的所在。

我們都要清楚看見神的居所乃是在我們的靈裏，不是在我們的心或心思裏。看見我們有靈，並且神住在我們重生的靈裏，這是很要緊的。如果我們不知道如何運用靈，就不可能明白任何有關神家的事，因為這家（神的居所）乃是在信徒的靈裏。

彼前二章五節…裏『屬靈的』，指明神的生命生活並長大（2）的性能。神的殿主要的是藉神的生命得以維繫，因此是屬靈的殿。

我們是基督裏的信徒，需要長大並變化，為着建造神屬靈的殿。神在信徒身上的目標，是要得着屬靈的石頭所建造的殿；不是分開、離散的石頭，甚至也不是僅僅聚在一起的一堆石頭，乃是彼此建造起來的石頭。因此，靠着神話語中滋養的奶，（2～3，）而從基督得餵養，不僅是為着生命長大，更是為着建造。長大是為着建造。雖然話奶是經由心思滋養魂的，最終卻滋養我們的靈，使我們屬靈而不屬魂，適合於為神建造屬靈的殿。

以弗所二章二十一節…裏的『殿』原文指聖所，全殿的內部。因為神的建築是活的，所以是在長大，長成聖殿。召會作神的家，其真實的建造，乃是藉着信徒在生命裏的長大。不僅如此，神的家作神的殿，即神的聖所，全部的建築都是在主基督裏。（新約總論第七冊，二一二至二一五頁。）

參讀：提摩太前書生命讀經，第六篇。

Ephesians 2:22 tells us that God's dwelling place is in the believers' spirit. Here Paul says that we are "being built together into a dwelling place of God in spirit." This refers to the believers' regenerated human spirit indwelt by God's Holy Spirit. God's Spirit is the Dweller, not the dwelling place. The dwelling place is in the believers' spirit. God's Spirit dwells in our regenerated spirit. Therefore, the dwelling place of God is in our spirit. Our spirit is the place of God's habitation.

We all need to see clearly that God's dwelling place is in our spirit, not in our heart or in our mind. Realizing that we have a spirit and that God dwells in our regenerated spirit is crucial. If we do not know how to exercise our spirit, it will be impossible for us to understand anything concerning God's house, because this house, the dwelling place of God, is in the believers' spirit.

The word spiritual [in 1 Peter 2:5] denotes the qualification of the divine life that lives and grows (v. 2). The house of God subsists mainly by the divine life; hence, it is a spiritual house.

As believers in Christ, we need to grow and be transformed for the building up of God's spiritual house. God's goal in the believers is to have a house built up with spiritual stones, not separated and scattered stones, not even a pile of stones merely gathered together, but stones built up with one another. Hence, feeding on Christ by the nourishing milk in the word of God (vv. 2-3) is not only for growing in life but also for building up. Growing is for building up. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes our spirit, making us not soulish but spiritual, suitable for building up a spiritual house for God.

The Greek word translated "temple" [in Ephesians 2:21] denotes the sanctuary, the inner part of the temple. Because God's building is a living one, it is growing...into a holy temple. The actual building of the church as the house of God is by the growth in life of the believers. Furthermore, the entire building of God's house as His temple, His sanctuary, is in Christ the Lord. (The Conclusion of the New Testament, pp. 2229-2231)

Further Reading: Life-study of 1 Timothy, msg. 6

第八週■週四

晨興餽養

約十四6『耶穌說，我就是道路、實際、生命…。』

十七17『求你用真理聖別他們，你的話就是真理。』

在提後二章十九節保羅宣告：『…神堅固的根基立住了，上面有這印記說，主認識屬於祂的人。又說，凡稱呼主名的人，總要離開不義。』…這裏的根基並非指基督是召會的根基，乃指召會是真理的根基。（參15，18，25。）這與『真理的根基』相符，這根基托住真理，（提前三15，）特別是基督復活的真理。（徒四33。）

召會乃是在基督裏用神聖的生命建造的。這生命是不能毀壞、不能征服的，（來七16，徒二24，）並能抵擋來自任何源頭的致死敗落。因此，召會是神堅固的根基，永遠立住，抵擋一切的異端。無論怎樣的異端進來，或毒瘡如何擴大蔓延，這堅固的根基已經立住了。（提摩太後書生命讀經，三八至三九頁。）

信息選讀

主的恢復主要是基於四個支柱：第一是真理，第二是生命，第三是召會，第四是福音。基督教所以落下去，就是因為失去了真理，缺少了生命。聖經告訴我們，主自己就是真理，主自己也是生命。主耶穌在約翰十四章六節說，『我就是道路、實際、生命。』這裏的實際就是真理。換句話說，主說祂自己是生命和真理。

真理和生命，二者都是主自己，但各有不同的講究。其中的分別在於，真理是外在的解釋、說明；生命是我們裏面、內在的內容。主在我們裏面作我

WEEK 8 — DAY 4

Morning Nourishment

John 14:6 Jesus said to him, I am the way and the reality and the life...

17:17 Sanctify them in the truth; Your word is truth.

In 2 Timothy 2:19 Paul declares, "...The firm foundation of God stands, having this seal, The Lord knows those who are His, and, Let everyone who names the name of the Lord depart from unrighteousness."...The foundation here does not refer to Christ as the foundation of the church but to the church as the foundation of the truth [cf. vv. 15, 18, 25]. This corresponds with the base of the truth, which holds the truth (1 Tim. 3:15), especially the truth of the resurrection of Christ (Acts 4:33).

The church is built with the divine life in Christ, a life that is indestructible, unconquerable (Heb. 7:16; Acts 2:24), and able to withstand decline into death from any source. Hence, the church is the firm foundation of God that stands forever against any heresy. No matter what kind of heresies may come in or how extensively the gangrene may spread, this firm foundation stands. (Life-study of 2 Timothy, second edition, pp. 31-32)

Today's Reading

The Lord's recovery is mainly founded upon four pillars: the truth, life, the church, and the gospel. The reason Christianity is degraded is that it has lost the truth and is short of life. The Bible tells us that the Lord Himself is the truth and the life. In John 14:6 the Lord Jesus said, "I am the way and the reality and the life." In this verse the reality is the truth. Thus, the Lord said that He Himself is the life and the truth.

Both the truth and the life are the Lord Himself, but they are two different aspects of what He is. The difference is that the truth is an outward definition and explanation, and life is the inward and intrinsic content. The Lord is in us

們的生命，這個經歷需要一個說明，這說明就是真理。如果我們照着這個說明接受主，我們就得着生命。因此，我們若要經歷並享受主作生命，就必須認識真理。從另一面來說，主作生命，乃是包藏在主作為真理裏。所以我們若對主的真理不清楚、不明白、不認識，就無法享受主作我們的生命。因這緣故，我們必須花較多的工夫學習真理。

主沒有把我們留在黑暗中，今天祂的真理，都在…聖經裏面。我們必須領悟，這一本聖經乃是一本生命的書；聖經所以是生命的書，在於其內容全是真理。凡經歷過的基督徒都承認，沒有一個人不認識聖經，不懂得聖經中的真理，而能享受主作生命。…我們若要得着並享受主作生命，就必須來到聖經跟前，得着其中的真理。聖經裏所有的真理，都是我們屬靈生命的糧食。…聖經所有的知識，都是真理，而這些真理都包藏着生命。我們讀聖經，如果只研讀字面，而不深究其內在的真理，就不得着生命。所以每一個讀聖經的人，都必須透過聖經的字面，纔能看見字面裏所帶給人的真理。…生命讀經的出版，就是為着幫助我們進到聖經字句的深處。…凡好好研讀過生命讀經的人，都有相當的經歷；因為生命讀經把他們帶到聖經的真理中，使他們從其中得着真實生命的供應。

今天主的恢復，就是恢復真理和生命。我們都知道，基督教所以落下去，就是因為失去了真理和生命，結果許多人的辦法和世界的組織就都產生了。這些都不是主所要的。主不要組織，也不要人的辦法；主乃是要祂的召會認識祂是真理，接受並享受祂作生命。召會裏一切的內容，都必須是基督作真理、作生命，而從我們裏面長出來的。（李常受文集一九八四年第五冊，五四三至五四五頁。）

參讀：讀出聖經的本色與中心，第二至三篇。

as our life, but the experience of life needs an explanation. This explanation is the truth. If we receive the Lord according to this explanation, we have life. Hence, in order to experience and enjoy the Lord as life, we must know the truth. The experience of the Lord as life is contained in the Lord as the truth. If we are not clear about the truth and do not understand or know the truth, we will have no way to enjoy the Lord as our life. For this reason we must spend an adequate amount of time to learn the truth.

The Lord has not left us in darkness. Today all His truths are contained in the Bible...We must realize that the Bible is a book of life. The reason the Bible is a book of life is that its entire content is truth. All experienced Christians confess that no one can enjoy Christ as life if he does not know the Bible or understand the truth in the Bible...We must come to the Bible to receive the truth that is in it if we want to receive and enjoy the Lord as life. All the truths in the Bible are food for our spiritual life. All the knowledge contained in the Bible is in fact truth, and in this truth, life is concealed. When we read the Bible, if we study only the letter but not the intrinsic truth within, we will not receive life. Hence, every Bible reader has to see the truth that is conveyed through the letter of the Word. Once we see the truth, we will spontaneously touch life. The Life-studies have been published to help us enter into the depths of the letter of the Word...The Life-studies bring us into the biblical truths, from which we may receive the genuine life supply.

Today the Lord's recovery is a recovery of the truth and of life. We all know that the decline of Christianity is due to the fact that it has lost both the truth and life. This loss of the truth and life eventually produced many human methods and worldly organizations, which are not what the Lord wants. The Lord does not want any organization or human method. Instead, He wants His church to know Him as the truth and to receive and enjoy Him as life. The entire content of the church must be the growth of Christ in us as truth and life. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 415-416)

Further Reading: CWWL, 1958, vol. 1, "Reading the Bible to See Its True Meaning and Central Thought," chs. 2-3

第八週■週五

晨興餽養

約十八 37『…耶穌回答說，你說我是王，我為此而生，也為此來到世間，為要給真理作見證…。』

提前三 15『…神的家…就是活神的召會，真理的柱石和根基。』

盼望在主恢復中的召會，真理的水準一直拔高。我們不能留在福利平安、基督降世拯救罪人、釘十字架完成救贖、神愛世人等膚淺的福音真理上；這些雖然都對，但仍是初階、基要、開端的。我們必須往高處去。…有許多人年輕時根本不懂素質的靈、經綸的靈、三一神的分賜等真理，但現在的青年人講起這些，卻頭頭是道。

但願我們都能在真理上好好成全青年人，鼓勵他們進入主話語的深處。因這緣故，我們有負擔推薦、推廣生命讀經。（李常受文集一九八四年第五冊，四八六頁。）

信息選讀

保羅用隱喻的說法，…說到召會是『真理的柱石和根基』。（提前三 15。）柱石支持建築物，根基托住柱石。召會就是這樣支持真理的柱石，也是這樣托住真理的根基。…真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

WEEK 8 — DAY 5

Morning Nourishment

John 18:37 ...Jesus answered, You say that I am a king. For this I have been born, and for this I have come into the world, that I would testify to the truth...

1 Tim. 3:15 ...The house of God, which is the church of the living God, the pillar and base of the truth.

I hope that the standard of truth will be constantly raised higher among the churches in the Lord's recovery. We cannot remain in the shallow gospel truths such as peace and prosperity, Christ's incarnation to save sinners, His crucifixion to accomplish redemption, and God's love for the world. Although these things are right, they are still elementary, basic, and beginning truths. We must go up to the high peak...When many people were young, they did not understand such truths as the essential Spirit, the economical Spirit, or the dispensing of the Triune God, but now the young people all speak about these things, and their speaking is true and logical.

May we all be able to perfect the young people in the truth and encourage them to enter into the depths of the Word. This is why we have a burden to recommend and promote the Life-study messages. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 368-369)

Today's Reading

Paul speaks [metaphorically] 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 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

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。

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，也就是那真理托住。…召會不是托住道理，召會乃是托住神所是的一切實際。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，乃是把神之所是的一切的實際托在上面。

召會所擔負的真理就是三一神，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。）真理，實際，乃是基督，而基督是神的具體化身。召會擔負着基督作實際；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。）召會作為柱石和根基，擔負着三一神的實際。

在希臘文裏，提前三章十五節的『真理』這辭是指真實、具體的東西。…然而，真理不僅僅是具體的實際，更是這實際的彰顯。真理不是空洞的道理，乃是實際的彰顯，乃是由實際所構成，且傳達這實際的道理。召會是柱石，托住真理，就是托住實際的彰顯。

十六節啓示出召會所托住的實際是甚麼：『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。』十五節的真理，實際的彰顯，就是十六節敬虔的奧祕。…敬虔的奧祕就是神顯現於肉體。當基督在地上，祂是神顯現於肉體。…神是實際，耶穌這位成為肉體的人，就是神的顯現。（新約總論第十二冊，二三〇至二三一頁。）

參讀：真理課程三級卷四，第五十七課。

realities. A local church should be such a building that holds, bears, and testifies the truth, the reality, of Christ and the church.

To God, the church has the function to bear all that God is as the reality, the truth, of the universe...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 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.

In Greek the word truth in 1 Timothy 3:15 denotes something real and solid...However, truth is not simply a solid reality but also the expression of this reality. Truth is not vain doctrine; it is the expression of reality, doctrine constituted with reality and conveying that reality. The church is the pillar bearing the truth, that is, bearing the expression of the reality.

The reality borne by the church is revealed in 1 Timothy 3:16: “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 truth in verse 15, the expression of the reality, is the mystery of godliness in verse 16...The mystery of godliness is God manifested in the flesh. When Christ was on earth, He was God manifested in the flesh...God was reality, and Jesus as a man in the flesh was the manifestation of God. (The Conclusion of the New Testament, pp. 3671-3672)

Further Reading: Truth Lessons—Level Three, vol. 4, lsn. 57

第八週■週六

晨興餽養

多一 1, 3『照着神選民的信仰，與合乎敬虔之真理的知識，…作神的奴僕、並耶穌基督使徒的保羅。』

提前二 4『祂願意萬人得救，並且完全認識真理。』

實際來自聖經的知識，加上屬天的光照和個人的經歷。…我們要看見實際，首先需要花時間在主的話上，得着滋養並熟悉聖經的道理。我們對道理的認識是蒙光照的基礎。然後我們需要每天都在基督裏行事為人，仰望祂的光照。…我們一旦藉着主的光看見實際，這實際就會成爲我們的經歷。然後我們會得着生命和真理。

如果每一位弟兄姊妹都滿了生命和真理，召會就會剛強，成爲活神的家與真理的柱石和根基。這是主恢復今日所需要的。願主憐憫我們眾人，賜我們毅用的恩典，使我們有正確的實行，充滿生命和真理。（李常受文集一九七八年第三冊，三九五頁。）

信息選讀

提前三章十五節說，召會是真理的柱石和根基。真理的柱石和根基就是整個召會，包括所有的聖徒，而不只是長老和領頭者。古時的建築是以柱石或圓柱撐起，每一根柱子都安在一個根基上。保羅引用這種建築的特徵，來描繪召會乃是擔負真理的柱石和根基。大多數聖徒可能沒有深深感覺到：他們有責任要擔負真理。

WEEK 8 — DAY 6

Morning Nourishment

Titus 1:1 Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen ones and the full knowledge of the truth, which is according to godliness.

1 Tim. 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.

Reality comes from knowledge of the Bible plus heavenly enlightenment and personal experience...To see the reality, we first need to spend time in the Word to be nourished and to become familiar with the doctrines of the Bible. The basis for enlightening is our knowledge of the doctrines. Then we need to daily walk in Christ, looking to Him for enlightenment...Once we see the reality by the Lord's light, the reality will become our experience. Then we will have life and truth.

When every brother and sister is full of life and truth, the church will be strong as the house of the living God and the pillar and base of the truth. This is what is needed in the Lord's recovery today. May the Lord have mercy upon us all and grant us the sufficient grace to have the proper practice to be filled with life and truth. (CWWL, 1978, vol. 3, "The Recovery of Christ as Everything in the Church," pp. 287-288)

Today's Reading

First Timothy 3:15 says that the church is the pillar and base of the truth. The pillar and base of the truth is the entire church, including all the saints, not only the elders and leading ones. In ancient times buildings were supported by pillars or columns, each of which rested on a base. Paul referred to this architectural feature to illustrate that the church is the pillar and base to bear the truth. Most of the saints probably do not have a deep sensation that they are responsible to bear the truth.

要明白甚麼叫作擔負真理，我們可以思考保羅在加拉太二章十一至十四節的榜樣。保羅看見彼得退去，隔離自己，不和外邦人一同喫飯，這違反了福音的真理。…和彼得相比，保羅是個年輕的使徒。然而，保羅看見彼得所作的違反真理。如果我們站在保羅的地位，可能不會斥責彼得。…然而，保羅卻寫說，『磯法來到安提阿的時候，因他有可定罪之處，我就當面抵擋他。』（11。）保羅斥責彼得，因為彼得雖然比較年長、老練，但那時彼得沒有按照真理而行。因此，保羅是這樣擔負了真理；他是真理的柱石和根基。

聖經沒有說使徒是真理的柱石和根基。聖經反倒啓示，召會—包括每一個信徒在內—必須擔負真理。如果不是每個聖徒都擔負真理，召會就不會剛強，而只是一班不認識也不實行真理的人，將所有的責任留給長老。這是個可憐的召會。

當一位弟兄說話時，所有的聖徒都需要明辨：他是否照着真理說話。（參林前十四 29。）如果他沒有按照真理說話，那麼每一位聖徒都該豫備好，站起來說話，以維護真理。…召會要剛強，每一位弟兄姊妹都必須認識真理。

保羅在提前三章十五節說到：『活神的召會，真理的柱石和根基。』…召會是真理的柱石和根基，這含示召會的每一個肢體都該認識真理。我們需要下決心學習真理。…召會要擴展出去，到新的地方，就需要有能擔負責任的領頭者。…我們若在日常的召會生活中學習真理並實行真理，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冊，八四五至八四六、八四八至八四九頁。）

參讀：基督徒生活與召會生活極重要的原則，第七至八章。

To understand what it means to bear the truth, we may consider the example of Paul in Galatians 2:11-14. Peter's shrinking back from eating with the Gentiles was contrary to the truth of the gospel, and Paul saw this...Compared to Peter, Paul was a young apostle. However, Paul saw that Peter did something contrary to the truth. Perhaps if we had been in Paul's place, we would not have rebuked Peter...Paul, however, wrote, "When Cephas came to Antioch, I opposed him to his face because he stood condemned" (v. 11). Paul rebuked Peter, for although Peter was older and more experienced, at that instant Peter was doing something that was not according to the truth. Paul was thus bearing the truth; he was a pillar and base of the truth.

The Bible does not say that the apostles are the pillar and base of the truth. Rather, [it] reveals that the church, which includes every believer, must bear the truth. If every saint does not bear the truth, the church will not be strong but will merely be a group of people who do not know and practice the truth but leave everything to the elders. This is a poor church.

While a brother is speaking, all the saints need to discern whether or not he is speaking according to the truth [cf. 1 Cor. 14:29]. If what he speaks is not according to the truth, every saint should be ready to stand up and say something to uphold the truth...In order for the church to be strong, every brother and sister must know the truth.

Paul refers to "the church of the living God, the pillar and base of the truth" [1 Tim. 3:15]...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...For the sake of the spreading of the church to new localities, there is a need of leading ones, some who can bear responsibility...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," pp. 618, 620)

Further Reading: CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," chs. 7-8

第八週詩歌

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聚會—基督作中心

10 10 10 10 (英 863)

降 E 大調

6/8

E^b B^b_7 | E^b A^b | E^b B^b_7 | E^b |
 3 · 4 4 | 5 · 6 · | 5 3 4 5 | 3 · 3 · |
 一 在 日 常 生 活 或 在 聚 會 中,
 B^b | E^b | B^b | F_7 | B^b |
 2 · 5 6 | 7 · 1̇ · | 2 1̇ 7 6 | 5 · 5 · |
 基 督 是 中 心, 基 督 是 內 容;
 E^b F_m | G_m | C | F_m |
 3 · 4 4 | 5 · 5 · | 5 5 4 3 | 4 · 4 · |
 並 非 為 儀 式, 也 非 為 道 理,
 B^b_7 | E^b C_m | A^b B^b_7 | E^b |
 4 · 3 2 | 5 5 1 2 | 3 · 2 · | 1 · 1 · ||
 純 是 為 基 督, 我 們 相 聚 集。

- 二 基督是道路,基督是亮光, 憑祂而行動,由祂來照亮;
 基督是活水,基督是靈糧, 喝祂並喫祂,從祂得餵養。
- 三 基督是真理,我們所見證, 基督是生命,我們所供應,
 基督是恩主,我們所稱譽, 基督是元首,我們所高舉。
- 四 對神或對人,基督是一切, 神、人的需要全由祂解決;
 祂是召會的實際與內容, 生命與人數都藉祂而增。
- 五 所獻上一切詩歌和禱告, 都要叫基督藉靈得發表;
 所有靈中的交通和事奉, 都該是基督彰顯的運行。
- 六 奉祂名聚集,隨祂靈活動, 藉着祂恩膏禱告並讚頌;
 不是動頭腦,儀式得成全, 乃是運用靈,使祂得彰顯。
- 七 一切全忘掉,只忠於基督, 凡事應用祂,一直到成熟;
 因祂將萬事都當作損失, 讓祂作一切,一直到永世。

WEEK 8 — HYMN

In daily walk and in our meetings too

Meetings — Christ as the Center

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C G^7/D C/E F C/G G^7 C
 1. In dai - ly walk and in our meet - ings too,
 G C/E G/D D^7 G
 Christ is the cen - ter, Christ is ev - ery - thing;
 C G^7/D C/E C A $A^7/C\#$ Dm
 'Tis not for form nor doc - trine good and true,
 G^7 G^7/F C/E F C/G G^7 C
 But 'tis for Christ a - lone we're ga - ther - ing.

2. Christ is the way and Christ the light of life,
 In Him we walk and by Him we are led;
 Christ is the living water and the food;
 Of Him we drink and we with Him are fed.
3. Christ is the truth, 'tis Him we testify,
 Christ is the life, 'tis Him we minister;
 Christ is the Lord, 'tis Him we magnify,
 Christ is the Head, and we exalt Him here.
4. Christ is the All in all to God and man—
 With Him both we and God are satisfied;
 Christ, the reality within the Church—
 By Him are life and numbers multiplied.
5. By all the hymns and prayers we offer here,
 Christ the reality we would express;
 All the activities in fellowship—
 Christ thus in operation manifest.
6. 'Tis in His Name we meet, in Spirit act,
 With nothing in our mind to formalize;
 'Tis by His pow'r we pray, in unction praise,
 And with Himself in spirit exercise.
7. All things forgetting, cleaving unto Christ,
 Applying Him until maturity;
 Let us count everything but loss for Him,
 For Him, our All in all, eternally.

