

## 第九篇

### 召會的功用（二）

#### 神在肉體裏團體的顯現

詩歌：775

讀經：提前三 15～16，約一 1、14，西二 9，林前六 17，七 25、40。

#### 【週一、週二】

壹 神的顯現首先是在基督裏—在肉體裏個別的彰顯—提前三 16，西二 9，約一 1、14：

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

- 1 顯現於肉體的神，不僅是子，乃是整個的神—父、子、靈。
- 2 整個的神，不僅是子神，成爲肉體；因此，基督成爲肉體就是整個的神顯現於肉體：
  - a 在基督成爲肉體時期的職事裏，祂把無限的神帶到有限的人裏面；在基督裏，無限的神與有限的人成爲一—約八 58，七 6，十二 24。
  - b 藉着成爲肉體，神聖的合併—神在祂的神聖三一裏互相內在成爲一而一同作工—被帶到人性裏；所以基督是三一神與三部分人的合併—十四 10～11。

## Message Nine

### The Function of the Church (2)

#### The Corporate Manifestation of God in the Flesh

Hymns: 976

Scripture Reading: 1 Tim. 3:15-16; John 1:1, 14; Col. 2:9; 1 Cor. 6:17; 7:25, 40

#### § Day 1 & Day 2

I. **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:**

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

1. God was manifested in the flesh not only as the Son but as the entire God—the Father, the Son, and the Spirit.
2. The entire God and not only God the Son was incarnated; hence, Christ in His incarnation was the entire God manifested in the flesh:
  - a. 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.
  - b. 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.

## 二 話，就是神，成了肉體——1、14:

- 1 『成了肉體』（14），意即在人的樣式和樣子裏——羅八3，腓二7～8。
- 2 基督是以人的形狀顯在人前，然而，祂乃是神顯現於人——林後五16。
- 3 話所是的這位神，不是部分的神，乃是整個的神——子神、父神、靈神。
- 4 話是神的解釋、說明和彰顯；因此，那成爲肉體的話——神顯現於肉體——乃是神在肉體裏的解釋、說明和彰顯——約一18。

## 三 神格一切的豐滿，都有形有體的居住在基督裏面——西二9:

- 1 『神格一切的豐滿』乃指整個的神格，指完整的神。
- 2 神格既包含父、子、靈，神格的豐滿就必是父、子、靈的豐滿。
- 3 神格一切的豐滿，都有形有體的居住在基督裏面，意思是說，三一神具體化身在祂裏面——約十四10。
- 4 基督作爲神格豐滿的具體化身，不僅是神的兒子，也是整個的神。

### 【週三、週四】

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

- 一 十六節的『敬虔』，不僅是指虔誠，乃是指神活在召會中，就是那是生命的神在召會中活了

## B. The Word, who is God, became flesh—1:1, 14:

1. Became flesh (v. 14) means in the likeness, in the fashion, of man—Rom. 8:3; Phil. 2:7-8.
2. In the form of a man Christ appeared to people, yet He was God manifested in a man—2 Cor. 5:16.
3. The God who the Word is, is not a partial God but the entire God—God the Son, God the Father, and God the Spirit.
4. The Word is God's definition, explanation, and expression; hence, the Word who became flesh—God manifested in the flesh—is God's definition, explanation, and expression in the flesh—John 1:18.

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

1. All the fullness of the Godhead refers to the entire Godhead, to the complete God.
2. 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.
3. That all the fullness of the Godhead dwells in Christ bodily means that the Triune God is embodied in Him—John 14:10.
4. As the embodiment of the fullness of the Godhead, Christ is not only the Son of God but also the entire God.

### § Day 3 & Day 4

**II. 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:**

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

出來，得着了彰顯：

- 1 基督和召會，二者都是敬虔的奧祕，在肉體裏彰顯神。
- 2 召會生活乃是神的彰顯；因此，敬虔的奧祕就是正當召會的生活—林前十六，十四 24 ~ 25。

## 【週五、週六】

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，開始於基督在地上的時候—約十四 9。
- 2 神顯現於肉體，延續於召會，就是神顯現於肉體的擴增、擴大和繁增—提前三 15 ~ 16。

三 當召會按着提前一至三章所寫的，受到妥善的照料，召會就要盡活神的家的功用，為着神在地上的行動；並盡真理的柱石和根基的功用，有基督和祂身體的實際—三 15。

四 這樣的召會就成為基督是神顯現於肉體的延續—基督從召會活出，成為神的顯現—弗五 32。

五 這乃是神照着新約成為肉體的原則，以更廣泛的方式顯現於肉體—林前七 40，加二 20：

- 1 成為肉體的原則是：神自己進到人裏面，將祂自己與人調和，使人與祂自己成為一；如此，神就在人裏，人也在神裏—約十五 4 ~ 5。
- 2 成為肉體的原則，意思是神性被帶到人性裏，並同

expressed:

1. Both Christ and the church are the mystery of godliness, expressing God in the flesh.
2. The church life is the expression of God; therefore, the mystery of godliness is the living of a proper church—1 Cor. 16; 14:24-25.

## § Day 5 & Day 6

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 began with Christ when He was on earth—John 14:9.
2. 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. When a church is taken care of according to what is written in 1 Timothy 1—3, the church will function as the house of the living God for His move on earth and as the pillar and base of the truth, bearing the reality of Christ and His Body—3:15.

D. 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—Eph. 5:32.

E. 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:

1. The principle of incarnation is that God enters into man and mingles Himself with man to make man one with Himself; thus, God is in man, and man is in God—John 15:4-5.
2. The principle of incarnation means that divinity is brought into humanity and

着人性作工—林前六 17，七 40，提前四 1。

3 新約話成肉體的原則就是，神聖的生命和性情在基督裏並藉着基督與屬人的生命和性情調和，使我們與神同有一個生命，同過一個生活—林前六 17，加二 20。

4 保羅寫林前七章，是在話成肉體的原則裏：

a 十節的原則與加拉太二章二十節的原則相同：話成肉體的原則—二人如同一人而活着。

b 在林前七章二十五節和四十節我們看見一個人與主是一並被主浸透，屬靈到一個地步，甚至他的意見也發表出主的心意。

c 如果我們被那靈浸透，我們所發表的乃是我們所想的，但這也會是出於主的，因為我們與祂是一—六 17。

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

七 至終，神要顯現於新耶路撒冷，就是經過過程並終極完成之三一神在新天新地裏終極完成的團體彰顯—啓二一 1～2、10～11。

works with humanity—1 Cor. 6:17; 7:40; 1 Tim. 4:1.

3. The New Testament principle of incarnation is that, in Christ and through Christ, the divine life and nature are mingled with the human life and nature so that we and God may have one life and one living—1 Cor. 6:17; Gal. 2:20.

4. Paul wrote 1 Corinthians 7 in the principle of incarnation:

a. The principle in verse 10 is the same as that in Galatians 2:20: the principle of incarnation—two persons living as one person.

b. In verses 25 and 40 of 1 Corinthians 7 we see the spirituality of a person who is so one with the Lord and permeated with Him that even his opinion expresses the Lord's mind.

c. If we are saturated with the Spirit, what we express will be our thought, but it will also be something of the Lord because we are one with Him—6:17.

F. 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.

G. Ultimately, God will be manifested in the New Jerusalem as the consummated corporate expression of the processed and consummated Triune God in the new heaven and new earth—Rev. 21:1-2, 10-11.

# 第九週■週一

## 晨興餽養

提前三 16『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。』

約一 14『話成了肉體，支搭帳幕在我們中間，…我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

提前三章十六節的『敬虔』這辭，意思是『像神』。因此，本節指明人可以有神的樣子、彰顯和顯現。按上下文看，本節裏『敬虔的奧祕』這辭，意思是神在祂的奧祕裏得以顯現並彰顯於肉體一人。敬虔乃是神顯現於肉體；敬虔的奧祕就是神顯現於人。從『敬虔的奧祕』轉到『祂』，含示神在肉體的顯現，基督，就是敬虔的奧祕。（西一 27，加二 20。）

神的顯現首先是在基督裏，那是在肉體裏個別的彰顯。（提前三 16，西二 9；約一 1，14。）新約不是說只有神的兒子成為肉體，乃是啓示神顯現於肉體，指明完整的神—父、子、靈—成為肉體。因此，基督成為肉體就是整個神顯現於肉體。（新約總論第十二冊，二一七頁。）

## 信息選讀

話，就是神，成為肉體。（約一 1，14。）…話是神的解釋、說明和彰顯；因此，那成為肉體的話—神顯現於肉體—乃是神在肉體裏的解釋、說明和彰顯。（18。）顯現於肉體的神，不僅是子，乃是整個的神—父、子、靈。

# WEEK 9 — DAY 1

## Morning Nourishment

1 Tim. 3:16 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.

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)...

The word godliness in 1 Timothy 3:16 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. Godliness is God manifested in the flesh; the mystery of godliness is God manifested 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).

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. (The Conclusion of the New Testament, pp. 3661-3662)

## Today’s Reading

The Word, who is God, became flesh (John 1:1, 14)...The Word is God’s definition, explanation, and expression. Hence, 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.

『於肉體』，意即在人的樣式和樣子裏。（羅八3，腓二7～8。）基督是以人的形狀顯在人前，（林後五16，）然而，祂乃是神顯現於人。…基督在祂的人性裏活在地上，彰顯神達三十三年半之久。祂是神顯現於肉體。（提前三16。）

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

基督的成為肉體產生了一個神人，在地上過一種生活，不是憑祂屬人的生命，乃是憑祂神聖的生命。祂在地上的日子，一直把自己擺在十字架上。祂留在十字架上受死，好叫祂能憑神活，不是彰顯人，乃是使神聖的屬性成為人性的美德，而彰顯神。這是第一個神人作為原型的生活。今天我們是祂的複製品，所以我們該過同樣的生活。…跟從耶穌就是要過神人的生活，不憑屬人的生命，乃憑神聖的生命，好叫神能彰顯或顯現於肉體，使祂神聖的屬性成為人性的美德。這就是跟從基督的內在意義。我們這些神人必須過一種生活，不是憑我們自己，乃是憑另外一位；不是憑我們屬人的生命，乃是憑祂神聖的生命；不是彰顯我們自己，乃是彰顯祂的神性，使祂神聖的屬性，全都成為我們人性的美德。（新約總論第十二冊，二一八至二一九頁。）

參讀：新約總論，第三百六十三篇。

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. Christ lived in His humanity on the earth to express God for thirty-three and a half years. He is God manifested in the flesh (1 Tim. 3:16).

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...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).

The incarnation of Christ produced a God-man who lived on the earth not by His human life but by His divine life. All His days on earth, He 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. This was the life of the first God-man as a prototype. 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. 3662-3663)

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

## 第九週■週二

### 晨興餽養

西二 9『因為神格一切的豐滿，都有形有體的居住在基督裏面。』

約十四 10『我在父裏面，父在我裏面，你不信麼？…』

神的喜悅，神的心願，是要得着許多兒子，作祂兒子的彰顯，使祂在子裏藉着那靈彰顯出來。為這目的，神已顯明自己，首先在基督裏—肉體裏個別的彰顯；然後在召會，基督的身體裏—肉體裏擴大團體的彰顯；最終，在新耶路撒冷裏—新天新地裏終極完成的團體彰顯。

歌羅西二章九節…的『豐滿』，不是指神的豐富，乃是指神豐富的彰顯。那居住在基督裏的，是神所是之豐富的彰顯。我們需要看見，神格的豐滿是神格的彰顯，而這彰顯是個別的在基督裏面。（新約總論第一冊，一四九頁。）

### 信息選讀

基督是神格豐滿的具體化身。這就是說，三一神的豐滿，有形有體的居住在基督裏面。神格的豐滿有形有體的居住在基督裏面，這事實就是說，這豐滿真實且實際的居住在祂裏面。這含示基督在祂的人性裏所穿上的肉身。這指明神格一切的豐滿，都居住在這位有屬人身體的基督裏面。在祂成為肉體以前，神格一切的豐滿，乃是居住在祂所是之永遠的話（約一 1）裏面，並不是有形有體的居住在祂裏面。在祂成為肉

## WEEK 9 — DAY 2

### Morning Nourishment

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily.

John 14:10 Do you not believe that I am in the Father and the Father is in Me?...

God's good pleasure, God's heart's desire, is to have many sons for the expression of His Son so that He may be expressed in the Son through the Spirit. For this purpose, God has manifested Himself, first in Christ as an individual expression in the flesh and then in the church, the Body of Christ, as the enlarged corporate expression in the flesh. Ultimately, God will be manifested in the New Jerusalem as the consummated corporate expression in the new heaven and new earth.

In Colossians 2:9 "fullness" does not refer to the riches of God; instead, it refers to the expression of the riches of God. What dwells in Christ is the expression of the riches of what God is. We need to see that the fullness of the Godhead is the expression of the Godhead and that this expression is in Christ individually. (The Conclusion of the New Testament, p. 127)

### Today's Reading

Christ is the embodiment of the fullness of the Godhead. This means that the fullness of the Triune God dwells in Christ in a bodily form. The fact that the fullness of the Godhead dwells in Christ bodily means that it dwells in Him in a way that is both real and practical. This implies the physical body which Christ put on in His humanity. It indicates that all the fullness of the Godhead dwells in Christ as the One who has a human body. Before His incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but it did not dwell in Him bodily. After He became incarnate, the fullness of the Godhead began to dwell

體以後，神格的豐滿就開始有形有體的居住在祂裏面。因此，祂是在肉體裏神的顯明，神個別的彰顯。

約翰一章一節和十四節也啓示，神顯明在基督裏，這是祂在肉體裏個別的彰顯。一節說，『太初有話，話與神同在，話就是神。』在十四節，這是神的話成了肉體。這是指成爲肉體的基督。太初祂不僅與神同在，祂也就是神。成爲肉體的基督，是神顯現於肉體。（提前三16。）（新約總論第一冊，一四九至一五〇頁。）

神顯現於肉體，乃是神過人性的生活。…主耶穌是真實的、完全的人，以彰顯完整的神。祂是神顯現於肉體，使永遠、無限、看不見、榮耀、無所不能、無所不知、無所不在的神，藉着必死、有限、看得見、沒有榮耀，在能力、知識、同在上都受限制的人，得着彰顯。必死的與永遠的相對，有限的與無限的相對，看得見的與看不見的相對，沒有榮耀的與榮耀的相對。神是全能的、全知的、並且無所不在，但人在能力、知識、同在上都受限制。

當主耶穌在地上時，祂一切的行事都彰顯神聖的屬性，作爲祂人性的美德。祂美德的彰顯就是神顯現於肉體。就外面說，人看見祂是拿撒勒的耶穌，但祂乃是神顯現於肉體。…主把東西整齊的留在墳墓裏，這…是祂復活的見證。（約二十7。）我們操練我們的靈，在復活裏作事，這就是我們基督徒美德的展示。這些基督徒的美德乃是神聖屬性的彰顯，也是神在肉體裏的顯現。

如果我們在復活裏作事，許多美德就要顯出來，這些美德乃是神聖屬性的彰顯。因此，我們所作的，就是將神顯現於肉體。在召會生活裏，應當有神顯現於肉體。我們雖然在肉體裏，卻不該憑肉體活着。我們乃該在復活裏並憑復活活着，使神在我們的生活裏活着，使我們能在祂那作了我們美德的屬性上成爲祂，使祂得以顯現。（新約總論第十二冊，二二〇至二二一頁。）

參讀：新約總論，第十三、一百六十一、二百零八篇。

in Him in a bodily way. Thus, He is the manifestation of God, the individual expression of God, in the flesh.

John 1:1 and 14 also reveal that God was manifested in Christ as an individual expression in the flesh. Verse 1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." In verse 14, this Word, which is God, became flesh. This refers to the incarnated Christ. In the beginning He was not only with God, but He is the very God. The incarnated Christ is God manifested in the flesh (1 Tim. 3:16).

God being manifested in the flesh is God living a human life...The Lord Jesus was a real, perfect man to express the complete God. He was God manifested in the flesh to express the eternal, infinite, invisible, glorious, omnipotent, omniscient, and omnipresent God through the mortal, finite, visible, inglorious man, limited in power, knowledge, and presence. Mortal is versus eternal, finite is versus infinite, visible is versus invisible, and inglorious is versus glorious. God is all-powerful, all-knowing, and present everywhere, but man is limited in power, knowledge, and presence.

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...When the Lord left the things in the tomb in good order, this was...a testimony of His resurrection (John 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.

If we do things in resurrection, many virtues will be exhibited, and those virtues will be the expression of the divine attributes. Thus, what we do will be a manifestation of God in the flesh. In the church life God should be manifested in the flesh. Even though we 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. (The Conclusion of the New Testament, pp. 127-128, 3663-3664)

Further Reading: The Conclusion of the New Testament, msgs. 13, 161, 208



## 第九週 ■ 週三

### 晨興餽養

林前十四 24 ~ 25『但若眾人都申言，有不信的，或是不通方言的人進來，他就被眾人勸服，被眾人審明了；他心裏的隱情顯露出來，就必面伏於地敬拜神，宣告說，神真是在你們中間了。』

提前三章十六節開始於這話：『並且，大哉！敬虔的奧祕！這是眾所公認的。』十六節的连接詞『並且』指明，保羅在十五節還沒有說完召會。…召會是活神的家，是真理的柱石和根基。保羅在十六節開頭用连接詞，指明召會不只是活神的家，是真理的柱石和根基；召會也是敬虔的奧祕。（提摩太前書生命讀經，六九頁。）

### 信息選讀

敬虔指神彰顯出來。我們在召會生活中作甚麼？我們在彰顯神。人也許沒有充分領悟這點，但天使承認並珍賞這事。…主耶穌出生時，有一隊天使讚美神。（路二 10 ~ 14。）天使若因主耶穌生在大衛的城伯利恆而歡樂，他們看見神顯現於那是基督擴增並擴大的召會，豈不也會歡樂？不僅如此，在地上活出神並彰顯神的主耶穌面對鬼的時候，鬼就喊叫。至少在一個事例中，牠們央求主耶穌不要吩咐牠們到無底坑裏去。（八 31。）…毫無疑問，召會活出神並彰顯神時，鬼和邪惡的天使就會懼怕。每個地方召會必須是基督再生在聖徒裏面的地方。不僅如此，每個地方召會必須這樣活出神，使魔鬼的年日縮短。一面，眾召會構上神的標準，天使就會歌唱並歡樂；另一面，鬼和邪惡的天使就會戰兢。

## WEEK 9 — DAY 3

### Morning Nourishment

1 Cor. 14:24-25 But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all; the secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.

First Timothy 3:16 begins with, “And confessedly, great is the mystery of godliness.” The conjunction and in verse 16 indicates that Paul has not finished speaking about the church in verse 15...[The church] is the house of the living God and the pillar and base of the truth. Paul’s use of the conjunction at the beginning of verse 16 indicates that the church is something even more than the house of the living God and the pillar and base of the truth. The church is also the mystery of godliness. (Life-study of 1 Timothy, second edition, p. 56)

### Today’s Reading

Godliness refers to God expressed. What are we doing in the church life? We are expressing God. Human beings may not realize this adequately, but the angels recognize it and appreciate it. When the Lord Jesus was born, a host of angels praised God (Luke 2:10-14). If the angels rejoiced at the birth of the Lord Jesus in Bethlehem, the city of David, will they not also rejoice to see God manifested in the church, which is Christ’s increase and enlargement? Furthermore, when the Lord Jesus, living out God and manifesting Him on earth, confronted the demons, the demons cried out. In at least one case they begged the Lord Jesus not to send them into the abyss (8:31)...No doubt when the church is living out God and manifesting Him, the demons and the evil angels will be terrified. Every local church must be a place where Christ is born anew in the saints. Furthermore, every local church must live out God in such a way that the devil’s time is shortened. On the one hand, when the churches come up to God’s standard, the angels will sing and rejoice; on the other hand, the demons and the evil angels will tremble.

(提前三章十六節的)『祂』是指基督，是神顯現於肉體，作為敬虔的奧祕。從『敬虔的奧祕』轉到『祂』，含示神在肉體的顯現，基督，就是敬虔的奧祕。(西一 27，加二 20。)這敬虔的奧祕就是正當召會的生活，這樣的生活也就是神顯現於肉體。

提前三章十六節上半說到一件事—敬虔的奧祕。…保羅…用代名詞『祂』的事實含示敬虔的奧祕是一個人，不僅僅是一件事。…這人就是作頭的基督同祂的身體。

神顯現於肉體，是藉着成為肉體和為人生活。(約一 1, 14。)『於肉體』，意即在人的樣式和樣子裏。(羅八 3，腓二 7～8。)基督是以人的形狀顯在人前，(林後五 16，)然而，祂乃是神顯現於人。

基督也『被稱義於靈裏』。…成為肉體的基督在為人生活裏，不僅被那靈表白為神的兒子，(太三 16～17，羅一 3～4，)也被那靈稱義、證實並稱許為對的、義的。(太三 15～16，四 1。)祂顯現於肉體，卻被表白並稱義於靈裏。祂在肉體顯出，卻在靈裏生活，(路四 1, 14，太十二 28，)並且藉着那靈將自己獻給神。(來九 14。)祂的變化形像(太十七 2)和復活，都是那靈的稱義。不僅如此，祂在復活裏更成了賜生命的靈，(林前十五 45，林後三 17，)居住並活在我們裏面，(羅八 9～10，)好叫神顯現於肉體，這就是敬虔的奧祕。因此，現今我們不再按着肉體，乃按着靈(林後五 16)認祂和祂的肢體。神顯現於肉體既是被稱義於靈裏，而那靈又與我們的靈是一，(羅八 16，)我們就必須在我們的靈裏生活為人，使這稱義得以完成。(提摩太前書生命讀經，七〇至七二頁。)

參讀：提摩太前書生命讀經，第六篇。

He [in 1 Timothy 3:16] refers to Christ, who was God manifested in the flesh as the mystery of godliness. 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). This mystery of godliness is the living of a proper church, and such a living is also the manifestation of God in the flesh.

The first part of 1 Timothy 3:16 speaks of a matter—the mystery of godliness...The fact that Paul says “He who” implies that the mystery of godliness is a person and not merely a matter...This person is Christ as the Head with His Body.

Through incarnation and human living (John 1:1, 14), God was manifested in the flesh. 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 man.

Christ was also “justified in the Spirit.”...The incarnated Christ in His human living was not only vindicated as the Son of God by the Spirit (Matt. 3:16-17; Rom. 1:3-4) but also justified, proved, and approved as right and righteous by the Spirit (Matt. 3:15-16; 4:1). He was manifested in the flesh but was vindicated and justified in the Spirit. He appeared in the flesh, but He lived in the Spirit (Luke 4:1, 14; Matt. 12:28) and offered Himself to God through the Spirit (Heb. 9:14). His transfiguration (Matt. 17:2) and His resurrection are both justifications in the Spirit. Furthermore, in resurrection He even became the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17) to dwell and live in us (Rom. 8:9-10) for the manifestation of God in the flesh as the mystery of godliness. Hence, now we know Him and His members no longer according to the flesh but according to the Spirit (2 Cor. 5:16). Since the manifestation of God in the flesh is justified in the Spirit, and the Spirit is one with our spirit (Rom. 8:16), we must live and behave in our spirit that this justification may be accomplished. (Life-study of 1 Timothy, 2nd edition, pp. 57-58)

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

## 第九週■週四

### 晨興餽養

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

一 22『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬～ 23 有中充滿萬有者的豐滿。』

〔在提前三章十六節〕保羅也說『被天使看見』。天使曾看見基督的成為肉體、為人生活以及升天。（路二 9～14，太四 11，徒一 10～11，啓五 6，11～12。）

基督也『被傳於萬邦』。基督是神顯現於肉體，從五旬節開始就被人當作福音傳於萬邦，包括以色列國。（羅十六 26，弗三 8。）

不僅如此，基督『被信仰於世人中』。基督是神在肉體的具體化身，已經在世人中為人所信仰，接受為救主和生命。（徒十三 48。）（提摩太前書生命讀經，七二頁。）

### 信息選讀

保羅以『被接去於榮耀裏』這話總結提前三章十六節。這是指基督升天進入榮耀。（可十六 19，徒一 9～11，二 33，腓二 9。）按着歷史事實的次序，基督的升天是在被傳於萬邦之前。然而，在這裏，升天列為基督是神顯現於肉體的最後一項。這必是也指召會被接去於榮耀裏。因此，這含示不僅作頭的基督自己是神顯現於肉體，連作身體的召會也是神顯現於肉體。當召會按着提前頭二章的指導，受到妥善的照料，且照三章所啓示的，將長老的監

## WEEK 9 — DAY 4

### Morning Nourishment

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.

1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

[In 1 Timothy 3:16] Paul also says “seen by angels.” Angels saw the incarnation, human living, and ascension of Christ (Luke 2:9-14; Matt. 4:11; Acts 1:10-11; Rev. 5:6, 11-12).

Christ was also preached among the nations. Christ as God’s manifestation in the flesh has been preached as the gospel among the nations, including the nation of Israel, from the day of Pentecost (Rom. 16:26; Eph. 3:8).

Furthermore, Christ has been “believed on in the world.” Christ as the embodiment of God in the flesh has been believed on, received as Savior and life, by people in the world (Acts 13:48). (Life-study of 1 Timothy, second edition, pp. 58-59)

### Today’s Reading

Paul concludes 1 Timothy 3:16 with the phrase taken up in glory. This refers to Christ’s ascension into glory (Mark 16:19; Acts 1:9-11; 2:33; Phil. 2:9). According to the sequence of historical events, Christ’s ascension preceded His being preached among the nations. However, it is listed here as the last step in Christ’s being the manifestation of God in the flesh. This must indicate that the church too is taken up in glory. Hence, it implies that not only Christ Himself as the Head but also the church as the Body are the manifestation of God in the flesh. When a church is well taken care of according to the instructions given in the first two chapters of 1 Timothy, with the oversight of the episcopate and

督和執事的服事完全建立起來，那時召會就要顯出功用，成爲活神的家和家人，爲着神在地上的行動；並成爲支持真理的柱石，和托住真理的根基，有基督和祂身體的神聖實際，對世人作見證。這樣，召會就成爲基督是神顯現於肉體的延續。這就是敬虔的極大奧祕——基督從召會活出，成爲神在肉體的顯現！

雖然基督於行傳二章開始被傳揚之前，就被接去於榮耀裏，（徒一，）但保羅最後纔題這點，不但在被傳揚之後，甚至也在被信仰於世人中之後。這指明『被接去於榮耀裏』也許不但包括基督的升天，也包括召會的被提。頭—基督—在祂開始被傳揚之前就被接去；然而，身體—召會—在基督被傳揚且被信仰於世人中之後，纔會被接去。所以，提前三章十六節明確的指明，本節不僅指頭是神顯現於肉體，也指身體是這顯現的延續。這的確是合乎邏輯的，因爲人的頭怎能離開身體盡功用？頭—基督—已被接去於榮耀裏，身體—召會—也會被接去於榮耀裏。頭與身體都是敬虔的奧祕。這就是神顯現於肉體。（提摩太前書生命讀經，七二至七三頁。）

要召會是神顯現於肉體，就必須你我不憑自己活着，而憑神活着。我們若是憑神活着，以神作我們的生活、我們的人位，那麼當我們來在一起的時候，就是神顯現於肉體。

召會乃是一班蒙了救贖、得了重生的人，憑神而活着。神是他們的生命，是他們的性格，是他們的人格，是他們的人位，神就是他們的生活；當他們來在一起，眾天使就要說，『大哉！敬虔的奧祕！這是眾所公認的，就是：祂顯現於肉體。』這是召會。（李常受文集一九七七年第三冊，二三三至二三五頁。）

參讀：李常受文集一九六三年第一冊，二八六至二九八頁。

the service of the deacons fully established, as revealed in chapter 3, the church will function as the house and household of the living God for His move on the 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 becomes the continuation of Christ as the 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!

Although Christ was taken up in glory (Acts 1) before the preaching of Him began in Acts 2, Paul mentions this last, not only after the preaching but even after being believed on in the world. This indicates that “taken up in glory” may include not only the ascension of Christ but also the rapture of the church. The Head, Christ, was taken up before the preaching of Him began; however, the Body, the church, will be taken up only after Christ has been preached and believed on in the world. Therefore, in 1 Timothy 3:16 there is a definite indication that this verse refers not only to the Head as the manifestation of God in the flesh but also to the Body as the continuation of this manifestation. This is indeed logical, for how can a person’s head function in isolation from his body? The Head, Christ, has been taken up in glory, and the Body, the church, will also be taken up in glory. Both the Head and the Body are the mystery of godliness. This is the manifestation of God in the flesh. (Life-study of 1 Timothy, second edition, pp. 59-60)

In order for the church to be the manifestation of God in the flesh, we must live not by our self but by God. If we live by God and take God as our living and our person, then when we come together, it will be the manifestation of God in the flesh.

The church is a group of people who have been redeemed and regenerated and who live by God. God is their life, their nature, their person, and their living; when they come together, all the angels will say, “Confessedly, great is the mystery of godliness: He who was manifested in the flesh.” This is the church. (CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” pp. 180-181)

Further Reading: CWWL, 1963, vol. 1, pp. 227-234

## 第九週■週五

### 晨興餽養

弗五 32『這是極大的奧祕，但我是指着基督與召會說的。』

林前六 17『但與主聯合的，便是與主成爲一靈。』

不僅作頭的基督自己是神顯現於肉體，連作基督身體和神的家的召會也是神顯現於肉體—敬虔的奧祕。根據上下文，提前三章十六節的『敬虔』，不是僅指虔誠，乃是指神活在召會中，就是那是生命的神在召會中活了出來。基督和召會，二者都是敬虔的奧祕，在肉體裏彰顯神。…敬虔的奧祕就是正當召會的生活。（林前十四 24 ~ 25。）神顯現於召會—神的家和基督的身體—就是祂在肉體裏擴大的團體彰顯。（弗二 19，一 22 ~ 23。）（新約總論第十二冊，二二〇頁。）

### 信息選讀

神顯現於肉體，開始於基督在地上的時候。（約十四 9。）神顯現於肉體，延續於召會；召會是神顯現於肉體的擴增、擴大和繁增。（提前三 15 ~ 16。）…這乃是神照着新約成爲肉體的原則，以更廣泛的方式顯現於肉體。（林前七 40，加二 20。）成爲肉體的原則是：神自己進到人裏面，將祂自己與人調和，使人與祂自己成爲一。（約十五 4 ~ 5。）成爲肉體的原則，意思是神性被帶到人性裏，而在人性裏作工。（林前六 17，七 40，提前四 1。）敬虔的極大奧祕乃是神成爲人，好使人在生命和性情上（但不在神格上）成爲神，以產生一個團體的神人，使神顯現於肉體。（羅八 3，一 3 ~ 4，弗四 24。）

## WEEK 9 — DAY 5

### Morning Nourishment

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

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 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 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 Conclusion of the New Testament, p. 3664)

### Today's Reading

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)...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).

雖然我們是罪人，但我們已經從我們罪惡的地位和情形裏被救贖出來。…神已將祂自己分賜到我們裏面，使我們與祂成爲一，並使祂與我們成爲一。林前六章十七節說，『與主聯合的，便是與主成爲一靈。』這是敬虔的極大奧祕—神顯現於肉體。我們在神聖的生命、神聖的性情、神聖的元素、和神聖的素質上，與神一樣，但無分於神格。…神要顯現於肉體，但我們需要領悟，神絕不能藉着肉體顯現。肉體只是瓦器。…神顯現於我們身上的關鍵，乃是我們的靈。

保羅在提前四章七節…說，我們應該操練自己以至於敬虔。操練自己以至於敬虔，就是操練我們的靈，使我們能彰顯敬虔的奧祕—神顯現於肉體。保羅在提後一章六至七節的話也指明這事，說，『…神賜給我們的，…乃是能力、愛、並清明自守的靈。』四章二十二節告訴我們，主與我們的靈同在。主耶穌這敬虔的奧祕既在我們靈裏，我們要彰顯並實行這奧祕，就需要藉着操練我們的靈，操練自己以至於敬虔。

我們作任何事之前，應該操練我們的靈。這樣，我們的靈就會引導我們，凡我們所作的都是敬虔，就是神顯現於肉體。這就是操練自己以至於敬虔。我們在一切事上，都需要操練自己以至於敬虔。我們說話之前，應該操練靈以至於敬虔。因此，我們必須照着我們的靈生活、行事、過日常生活並爲人。（羅八4。）保羅勸勉提摩太，要爲有權位的禱告，『使我們可以十分敬虔莊重的過平靜安寧的生活。』（提前二2。）我們若是敬虔的，這就會影響我們對於掛在臥室裏圖畫的選擇，影響我們的衣着，影響我們的髮型，並影響我們的言談。裏面敬虔的生命有一種外在的表現。這種敬虔的彰顯就是一個見證，對於那些遇見我們的人，有一種衝擊力。無論我們說甚麼，無論我們作甚麼，無論我們穿甚麼，都該給人一種印象，有神在我們身上顯現。（新約總論第十二冊，二二一至二二三頁。）

參讀：聖經中的主觀真理，第八篇。

Although we were sinners, we have been redeemed out of our sinful position and sinful situation...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." This is the great mystery of godliness—God manifested in the flesh. 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...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...The key to God's manifestation in us is our spirit.

In 1 Timothy 4:7 Paul goes on to tell 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, "...God has...given us a spirit...of power and of love and of sobermindedness." Second Timothy 4:22 tells us that the Lord is with our spirit. Since the Lord Jesus as the mystery of godliness is in our spirit, in order to express and practice this mystery, we need to exercise ourselves unto godliness by exercising our spirit.

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...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 hair style, and our conversation. The inward life of godliness has an outward expression. Such a 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. (The Conclusion of the New Testament, pp. 3664-3666)

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

# 第九週■週六

## 晨興餽養

啓二一2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

11『城中有神的榮耀…。』

我們需要操練自己，以至於在一切事上，使神顯現於我們的肉體。保羅將操練以至於敬虔與操練身體相比。（提前四7～8。）操練身體對我們的健康有益，但益處不多，無法與操練以至於敬虔的益處相比。操練以至於敬虔，凡事都有益處。

慕勒（George Müller）得救後，成了一個敬虔的人。他每天早晨所作的第一件事，就是讀經並禱告，將他的禱告與讀經調和。慕勒這種將禱告與讀神的話調和的實行，無疑的幫助他長壽。神的話洗去我們的擔憂和罣慮，並帶給我們喜樂。操練每天藉着讀禱主話而得着神的喜樂，會幫助我們在屬靈上和肉身上都健康。（李常受文集一九七八年第三冊，二六九頁。）

## 信息選讀

我們可以禱告：『主，我是軟弱的，但你在裏面。主，幫助我、加強我、與我站在一起，加給我能力，使我在凡事上都操練自己以至於敬虔。』我們在理髮的事上，可以操練自己以至於敬虔。我們在買鞋子的時候，可以禱告：『主，這雙鞋子是否合式彰顯神？』我們需要禱告：『主，這幅畫掛在我的客廳裏是否彰顯神？』我們若這樣禱告，主會向我們說話，引導我們過敬虔的生活。這就是操練我們自己以至於敬虔。我們該禱告並尋求主，過一種十分敬虔的生活，並在凡事上操練我們自己以至於敬虔。（李常受文集一九七八年第三冊，二六九至二七〇頁。）

# WEEK 9 — DAY 6

## Morning Nourishment

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

11 Having the glory of God...

We need to exercise ourselves unto the manifestation of God in our flesh in all things. Paul compares exercise unto godliness to bodily exercise [1 Tim. 4:7-8]. Physical exercise benefits our health, but it is profitable only for a little. It does not compare to the profit of exercise unto godliness. Exercise unto godliness is profitable for all things.

After George Muller was saved, he became a godly man. The first thing he did every morning was to read the Bible and pray, mingling his prayer with the reading of the Word. Müller's practice to combine his prayer with his reading of the Word of God no doubt contributed to his long life. The word of God washes away our worries and anxieties and brings us joy. Practicing to receive the joy of God every day through reading and praying over the Word will help us to be healthy both spiritually and physically. (CWWL, 1978, vol. 3, "The Healthy Word," p. 194)

## Today's Reading

We can pray, "Lord, I am weak, but You are within me. Lord, help me, strengthen me, stand with me, and empower me to exercise myself unto godliness in all things." In cutting our hair, we can exercise ourselves unto godliness. In buying a pair of shoes, we can pray, "Lord, is this pair of shoes suitable for the manifestation of God?" We need to pray, "Lord, does hanging this picture in my living room manifest God?" If we pray in this way, the Lord will speak to us and lead us in living a godly life. This is to exercise ourselves unto godliness. (CWWL, 1978, vol. 3, "The Healthy Word," pp. 194-195)

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

召會作為神的家，就是這位活神成為肉體，顯現於肉體。在四卷福音書裏，神是在基督耶穌個人身上顯現於肉體；然而到了提前三章，神顯現於肉體乃是團體的，是顯現於整個召會的。不僅基督是大哉敬虔的奧祕，召會在原則上也是神顯現於肉體。

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

召會—神顯現於肉體—乃是神的家；而新耶路撒冷將是神的城，這表徵新耶路撒冷，就是神顯現於新造，將是召會的擴大和完成，在永世裏彰顯神。（新約總論第十二冊，二二三至二二四頁。）

參讀：健康的話，第五章。

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. Not only is Christ the great mystery of godliness, but in principle the church is also God manifested in the flesh.

Christ is the manifestation of God in the flesh, but so is the church...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 church as the manifestation of God in the flesh is the house of God, but the New Jerusalem will be the city of God, signifying that the New Jerusalem, as the manifestation of God in the new creation, will be the enlargement and consummation of the church to express God in eternity. (The Conclusion of the New Testament, pp. 3666-3667)

Further Reading: CWWL, 1978, vol. 3, "The Healthy Word," ch. 5



# 第九週詩歌

# WEEK 9 — HYMN

775

終極的顯出—聖城

降 E 大調

8 7 8 7 雙副 (英 976)

4/4

$E^b$   $C7$   $Fm$   $E^b$   $B^b7$   $E^b$   
 5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 · 3 | 3 · 2 1 - |  
 一 哦 主 耶 穌， 你 的 贖 民 是 你 身 體 並 新 婦，  
 $A^b$   $E^b$   $C7$   $Fm$   $E^b$   $B^b7$   $E^b$   
 5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 2 6 7 | 1 - - - |  
 作 你 豐 滿、 作 你 表 現， 使 你 彰 顯 你 豐 富。  
 $B^b$   $E^b$   $B^b$   $E^b$   
 2 · 3 4 3 2 | 3 · 6 5 3 | 2 · 3 4 3 2 | 3 · 6 5 - |  
 你 永 是 她 一 切 一 切， 她 是 你 恩 的 宣 告；  
 $A^b$   $E^b$   $A^b$   $E^b$   $B^b7$   $E^b$   
 5 · 3 1 · 7 | 6 7 6 5 3 | 1 · 2 3 5 4 | 3 · 2 1 - |  
 你 要 將 她 完 全 浸 透， 要 她 有 分 你 榮 耀。  
 $B^b$   $B^b7$   $E^b$   
 5 · #4 6 5 | 3 - 2 - | 4 · 3 4 6 | 5 - 3 - |  
 (副) 看 哪， 神 的 聖 城！ 滿 了 神 的 光 明！  
 $Gm$   $E^b$   $Fm$   $E^b$   $B^b7$   $E^b$   
 5 · #4 5 1 | 7 6 5 4 | 3 · 5 4 2 | 1 - - - ||  
 這 是 神 完 滿 的 表 現， 永 顯 於 人 性。

- 二 是神與人完全相調， 大哉，敬虔的奧祕；  
 神的榮耀，豐滿、燦爛， 人作神居，榮無比。  
 是一宇宙偉大器皿， 全然表現神豐滿；  
 完全調着神的聖潔， 使神榮美得彰顯。
- 三 乃是神所變化的人， 一個永活的組合；  
 如同珍珠、寶石珍貴， 與神榮形相符合。  
 從神寶座—她的中心， 流出生命的活水；  
 基督在此作生命樹， 結出鮮果，豐而美。
- 四 是一永遠精金燈臺， 托着基督作明燈；  
 神在基督作她榮光， 藉着聖靈來照明。  
 乃是終極、完滿表現， 是神調人的建造；  
 乃是神、人互作居所， 是神計畫的目標。

## O Lord Jesus, Thy redeemed ones

Ultimate Manifestation — The Holy City

976

$E^b$   $A^b$   $E^b$   $Fm$   $B^b7$   $E^b$   
 1. O Lord Je - sus, Thy redeemed ones are Thy Bo - dy and Thy Bride;  
 $E^b$   $A^b$   $E^b/B^b$   $B^b7$   $E^b$   
 5 As Thy ful - ness, Thine ex - pres - sion, In her Thou art glo - ri - fied.  
 $B^b$   $B^b7/D$   $E^b$   $E^b/G$   $B^b$   $B^b7/D$   $E^b$   
 9 Thou, her all in all for - ev - er, She Thy rich - es doth de - clare;  
 $E^b$   $E^b/G$   $A^b$   $E^b/G$   $A^b$   $E^b/B^b$   $B^b7$   $E^b$   
 13 Thou dost ful - ly sat - u - rate her And Thy glo - ry with her share.  
 $E^b$   $A^b/E^b$   $E^b$   $B^b$   $Fm7$   $B^b7$   $E^b$   $B^b$   
 17 **Chorus**  
 (C) Lo, the ho - ly ci - ty, Full of God's bright glo - ry!  
 $E^b/G$   $E^b$   $A^b$   $Fm$   $E^b/B^b$   $B^b7$   $E^b$   
 21 It is God's com - plete ex - pres - sion In hu - man - i - ty.

2. God with man completely blended,  
 Mystery of godliness.  
 God in glory, full, resplendent,  
 Man, His dwelling, doth express.  
 'Tis a vessel universal  
 All God's fulness to express;  
 All His beauty manifesting,  
 Mingled with His holiness.
3. 'Tis a living composition  
 Of the saints He hath transformed;  
 As the pearls and stones most precious,  
 To His image they're conformed:  
 From the throne of God, its center,  
 Flows the living water free;  
 Christ the tree of life doth flourish,  
 Bearing fruit abundantly.
4. 'Tis th' eternal golden lampstand,  
 Holding Christ, the lamp of light;  
 God in Christ the light of glory  
 As the Spirit shineth bright!  
 'Tis the ultimate expression—  
 Man in God and God in man;  
 'Tis their mutual habitation,  
 Goal of God's eternal plan.

