

保羅的完成職事

第二篇

中心的異象

讀經：西二 2，弗三 4，羅九 21、23，腓二 13，西
一 12，羅十二 5

綱 目

週 一

壹 保羅完成職事的中心異象，乃是論到基督是神的奧秘（西一 25～27，二 2），召會是基督的奧秘（弗三 4）；這是極大的奧秘——基督與召會（五 32）：

- 一 神是個奧秘；基督是神具體的表現彰顯神（西二 9），所以是神的奧秘。
- 二 基督也是個奧秘；召會是基督的身體彰顯基督，所以是基督的奧秘。
- 三 這奧秘就是神的經綸，將祂自己的具體表現，基督，分賜到祂所揀選的人裏面，為要產生一個身體，作祂在基督裏具體表現的擴增，使祂得着一個團體的彰顯——提前一 4，弗三 8～9。

貳 保羅完成職事的中心異象乃是：神在我們裏面作我們的內容，基督是神的奧秘，而召會是基督的奧秘：

THE COMPLETING MINISTRY OF PAUL

Message Two

The Central Vision

Scripture Reading: Col. 2:2; Eph. 3:4; Rom. 9:21, 23; Phil. 2:13; Col. 1:12; Rom. 12:5

Outline

Day 1

I. The central vision of Paul's completing ministry concerns Christ as the mystery of God (Col. 1:25-27; 2:2) and the church as the mystery of Christ (Eph. 3:4); this is the great mystery of Christ and the church (5:32):

- A. *God is a mystery, and Christ, as the embodiment of God to express Him (Col. 2:9), is the mystery of God.*
- B. *Christ also is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.*
- C. *This mystery is God's economy, which is to dispense Christ, as the embodiment of God, into God's chosen people in order to produce a Body to be the increase of God's embodiment in Christ, that God may have a corporate expression—1 Tim. 1:4; Eph. 3:8-9.*

II. The central vision of Paul's completing ministry is God in us as our contents, Christ as the mystery of God, and the church as the mystery of Christ:

一 人是盛裝神的器皿—創二 7 ~ 9，徒九 15，羅九 21 ~ 24，林後四 7，提後二 20 ~ 21：

- 1 我們必須學習從所有我們行為的想法上轉離，只關心被神充滿。
- 2 聖經把神描繪成食物、水、空氣；我們必須吸取祂，被祂充滿，就好像我們接受所喫的食物，所飲的水，以及所吸入的空氣—約六 35、57，四 10、14，七 37 ~ 39，二十 22，哀三 55 ~ 56。
- 3 以弗所四章六節啟示，父不只超越我們，貫徹我們，也在我們之內；神自己安家在我们裏面。

- 4 以弗所三章十九節說，『使你們被充滿，成為神一切的豐滿』：
 - a 被充滿成為神一切的豐滿，意思是被充滿成為神一切的所是；神的豐滿，含示神所是的豐富成了祂的彰顯。
 - b 神一切的所是應當是我們的內容；我們應當這樣被神充滿，使我們成為祂的豐滿，祂的彰顯—14 ~ 19 節。
- 5 腓立比二章十三節說，『乃是神為着祂的美意，在你們裏面運行，使你們立志並行事』：
 - a 這節的思想是神一直在我們裏面行動、行事並作工。

A. *Man is a vessel to contain God—Gen. 2:7-9; Acts 9:15; Rom. 9:21-24; 2 Cor. 4:7; 2 Tim. 2:20-21:*

1. We must learn to turn away from all considerations of our behavior and care only to be filled with God.
2. God is illustrated in the Bible as food, water, and breath; we must take Him in and be filled with Him, just as we take in the food we eat, the water we drink, and the air we breathe—John 6:35, 57; 4:10, 14; 7:37-39; 20:22; Lam. 3:55-56.
3. Ephesians 4:6 reveals that the Father is not only over us and through us but also in us; God is housing Himself in us.

4. Ephesians 3:19 says, “That you may be filled unto all the fullness of God”:
 - a. To be filled unto all God’s fullness means to be filled unto all that God is; the fullness of God implies that the riches of what He is become His expression.
 - b. All that God is should be our contents; we should be so filled with Him that we become His fullness, His expression—vv. 14-19.
5. Philippians 2:13 says, “It is God who operates in you both the willing and the working for His good pleasure”:
 - a. The thought in this verse is that God is moving, acting, and working within us.

- b 那在我們裏面運行（使我們有力）的神，乃是三一神一父、子、靈；這位神就是在我們裏面的基督（林後十三 3 上、5），也就是在我們裏面的那靈（羅八 11）；那靈、神、基督，三者乃是一。
- 6 希伯來十三章二十至二十一節說，『但願平安的神，就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的，在各樣善事上成全你們，好實行祂的旨意；祂是在我們裏面，藉着耶穌基督，行祂看為可喜悅的事。願榮耀歸與祂，直到永永遠遠。阿們』：
 - a 新約不僅是更美之約（七 22，八 6），也是永遠之約；這約永遠有功效，因為是藉着基督那永遠有功效的寶血所立的（太二六 28，路二二 20）。
 - b 神是在我們裏面，藉着耶穌基督，行祂看為可喜悅的事，使我們能實行祂的旨意；神在我們裏面，是藉着內住的基督運行，使我們實行祂的旨意——加一 15 下～ 16 上，二 20，四 19。

週 四

- 7 提前三章十六節說，『大哉！敬虔的奧秘！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』：
 - a 基督是單個的神顯現於肉體，召會作為基督的身體彰顯祂，乃是團體的神顯現於肉體。

- b. The God who operates (energizes) in us is the Triune God—the Father, the Son, and the Spirit—the very God who is Christ in us (2 Cor. 13:3a, 5) and the Spirit in us (Rom. 8:11); the three—the Spirit, God, and Christ—are one.
- 6. Hebrews 13:20-21 says, “Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant, perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen”:
 - a. The new covenant is not only a better covenant (7:22; 8:6) but also an eternal covenant; it is eternally efficacious because of the eternal efficacy of Christ’s blood, with which it was enacted (Matt. 26:28; Luke 22:20).
 - b. God is doing in us that which is well pleasing in His sight through Jesus Christ that we may be able to do His will; it is through the indwelling Christ that God works in us so that we can do His will—Gal. 1:15a, 16a; 2:20; 4:19.

Day 4

- 7. First Timothy 3:16 says, “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”:
 - a. Christ is the individual manifestation of God in the flesh, and the church as the Body of Christ to express Him is the corporate manifestation of God in the flesh.

- b 敬虔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。
- 8 我們必須看見，神已經在復活裏，藉着基督成了那靈，進到我們裏面；如今祂正住在我們裏面，與我們是一，並使我們與祂自己成爲一靈；我們既是祂的器皿，就該被祂充滿，凡我們所作的，必須是祂的彰顯—林前十五 45 下，六 17，羅八 2、4、6、9 ~ 11，約十四 23、16 ~ 17，林後四 7。

二 神的奧秘就是基督作神的具體化身和彰顯，使神對我們成爲如此真實，如此可享受—西二 2、9，羅九 5：

- 1 基督是信徒的一切—林前一 9，十五 45 下，弗三 8，林後四 6 ~ 7，約八 58：
 - a 基督是神所分給眾聖徒的分—西一 12，二 6，林前一 2。
 - b 基督是我們的生命—約十四 6 上，西三 4，羅八 2、4、6。
 - c 基督是榮耀的盼望—西一 27，弗一 18 下，四 4 下，羅八 19、23 ~ 25。
 - d 基督是我們的需要和享受—約八 12，六 51、57 下，林前十 4，約二十 22，加三 27，約十五 7 上，西二 16 ~ 17，太十一 28。
 - e 基督是從神給我們的能力和智慧—林前一 24、30。

週 五

- 2 基督是召會的一切：

- b. Godliness refers to the living of God in the church, that is, to God as life lived out in the church.
- 8. We must see that God in resurrection through Christ has entered into us as the Spirit, is now indwelling us, is one with us, and has made us one spirit with Himself; as His vessels, we should be filled with Him, and whatever we do must be an expression of Him—1 Cor. 15:45b; 6:17; Rom. 8:2, 4, 6, 9-11; John 14:23, 16-17; 2 Cor. 4:7.

B. *The mystery of God is Christ as the embodiment and manifestation of God, making God so real and enjoyable to us—Col. 2:2, 9; Rom. 9:5:*

- 1. Christ is everything to the believers—1 Cor. 1:9; 15:45b; Eph. 3:8; 2 Cor. 4:6-7; John 8:58:
 - a. Christ is the God-allotted portion to the saints—Col. 1:12; 2:6; 1 Cor. 1:2.
 - b. Christ is our life—John 14:6a; Col. 3:4; Rom. 8:2, 4, 6.
 - c. Christ is the hope of glory—Col. 1:27; Eph. 1:18b; 4:4b; Rom. 8:19, 23-25.
 - d. Christ is our necessities and our enjoyment—John 8:12; 6:51, 57b; 1 Cor. 10:4; John 20:22; Gal. 3:27; John 15:7a; Col. 2:16-17; Matt. 11:28.
 - e. Christ is God's power and God's wisdom to us—1 Cor. 1:24, 30.

Day 5

- 2. Christ is everything to the church:

- a 基督是身體的頭—西一 18。
 - b 基督是頭的身體—林前十二 12。
 - c 基督是基石—賽二八 16，林前三 11。
 - d 基督是活石、房角石和頂石—彼前二 4、6～7，弗二 20，亞三 9，四 7。
 - e 基督是新人一切的肢體—西三 10～11。
- 3 神要我們領悟，在基督裏三一神—父、子、靈—經過了一個過程，包含成為肉體、人性生活、釘十字架、復活和升天：
- a 藉着成為肉體，基督將無限的神帶到有限的人裏面—約一 14。
 - b 在祂的人性生活裏，主耶穌在人性裏彰顯神性—十四 9～11。
 - c 藉着釘十字架，耶穌基督了結了舊造—西一 15。

週 六

- d 藉着復活，祂使我們有新生的起頭而成為新造—彼前一 3。
 - e 藉着升天，祂得了榮耀、被高舉、登寶座、被立為主並受委派施行神聖的行政—徒二 33、36。
 - f 之後，祂作為包羅萬有、賜生命的靈降臨在召會身上—一 8，二 4。
- 4 作為賜生命的靈，主正等待人藉着信入祂而接受祂—林前十五 45 下，林後三 17，約一 12～13，三 15：

- a. Christ is the Head of the Body—Col. 1:18.
 - b. Christ is the Body of the Head—1 Cor. 12:12.
 - c. Christ is the foundation stone—Isa. 28:16; 1 Cor. 3:11.
 - d. Christ is the living stone, the cornerstone, and the topstone—1 Pet. 2:4, 6-7; Eph. 2:20; Zech. 3:9; 4:7.
 - e. Christ is all the members of the new man—Col. 3:10-11.
3. God wants us to realize that in Christ the Triune God—the Father, the Son, and the Spirit—has passed through a process involving incarnation, human living, crucifixion, resurrection, and ascension:
- a. By incarnation Christ brought the infinite God into the finite man—John 1:14.
 - b. In His human living the Lord Jesus expressed divinity in humanity—14:9-11.
 - c. By crucifixion Jesus Christ terminated the old creation—Col. 1:15.

Day 6

- d. By resurrection He germinated us as the new creation—1 Pet. 1:3.
 - e. By ascension He was glorified, exalted, enthroned, appointed Lord, and commissioned with the divine government—Acts 2:33, 36.
 - f. Following this He came down upon the church as the all-inclusive life-giving Spirit—1:8; 2:4.
4. As the life-giving Spirit, the Lord is waiting for people to receive Him by believing into Him—1 Cor. 15:45b; 2 Cor. 3:17; John 1:12-13; 3:15:

- a 人一呼求主耶穌的名，基督就立刻進到人裏面，重生人的靈，住在人的靈裏，並使祂自己與人重生的靈調和，使人真正與祂成爲一——6 節，林前六 17。
- b 初信者必須認識這二靈——他重生的靈和賜生命的靈，使他得以變化，並與別人建造一起成爲身體，就是彰顯三一神的生機體，以完成祂的定旨——林後三 18，弗二 21 ~ 22，四 16。

三 基督的奧秘乃是經過死並在復活裏的三一神，將祂自己與我們調和，使我們成爲祂生機身體上的活肢體：

- 1 中心的異象就是：作神彰顯的基督，已經成了賜生命的靈，爲要將祂自己分賜到我們裏面作生命，使我們成爲祂身體上活的肢體，生機的彰顯祂——林前十五 45 下，羅十二 5。
- 2 主乃是在恢復基督作我們的生命和一切，以及召會作祂的身體，祂的豐滿——西三 4、11、16，二 19。
- 3 主要得着一個由那些被祂自己灌注、充滿並浸透之信徒所組成的召會，作祂的身體，使祂得着彰顯；至終，這活的身體會成爲基督可愛的新婦，爲祂的回來豫備道路——弗一 22 ~ 23，啓十九 7 ~ 9。
- 4 我們不該注意無關重要的事物，也不該受道理或作法所打岔；乃該注意藉着讓三一神分賜到我們裏面，使我們成爲祂生機身體的肢體以彰顯祂，好成爲祂活的見證——弗三 6、19 下、21。

- a. As soon as a person calls on the name of the Lord Jesus, Christ will immediately come into him, regenerate his spirit, indwell his spirit, and mingle Himself with his regenerated spirit to cause him to become truly one with Him—v. 6; 1 Cor. 6:17.
- b. A new believer must come to know the two spirits—his regenerated spirit and the life-giving Spirit—so that he may be transformed and built up with others to be the Body, the organism to express the Triune God for the fulfillment of His purpose—2 Cor. 3:18; Eph. 2:21-22; 4:16.

C. *The mystery of Christ is that the Triune God through death and in resurrection is mingling Himself with us, making us the living members of His organic Body:*

- 1. The central vision is the vision that Christ, the expression of God, has become the life-giving Spirit so that He may impart Himself into us as our life to make us the living members of His Body to express Him organically—1 Cor. 15:45b; Rom. 12:5.
- 2. The Lord is recovering Christ as life and everything to us and the church as His Body, His fullness—Col. 3:4, 11, 16; 2:19.
- 3. The Lord wants a church composed of believers who are infused, filled, and saturated with Himself to be His Body for His expression; eventually, this living Body will become Christ's loving bride, who will prepare the way for His coming back—Eph. 1:22-23; Rev. 19:7-9.
- 4. We should not care for insignificant things or be distracted by doctrines or practices; instead, we should care to become a living testimony by having the Triune God dispensed into us to make us members of His organic Body to express Him—Eph. 3:6, 19b, 21.

- 5 我們需要在以下各方面來看召會這基督的奧祕：
- a 召會在創世以前，奧祕的在基督裏，為父神所揀選、豫定——3 ~ 5。
 - b 召會在創世以後，奧祕的在那蒙愛者裏面，得蒙救贖——6 ~ 12 節。
 - c 召會在蒙救贖時，奧祕的受了聖靈為印記，並得着聖靈作憑質——13 ~ 14 節。
 - d 召會奧祕的有分於基督復活的大能，並祂升天所達到並所得着的一切，而成為基督的身體——19 ~ 23 節。
 - e 召會奧祕的作宇宙的新人，作神的國、神的家，被建造成為神的居所——二 15、19 ~ 22。
 - f 召會奧祕的得享受基督那追測不盡的豐富——三 2、7 ~ 11。
 - g 召會乃是由神藉着祂的靈，用大能得以加強到裏面的人裏，使基督奧祕的安家在信徒心裏，而被基督所是的闊、長、高、深所充滿，成為神一切的豐滿——15 ~ 19 節。
 - h 基督與召會奧祕的生命聯結，乃是宇宙中極大的奧祕——五 32。
 - i 今日與三一神奧祕聯結相調的召會，乃是新耶路撒冷的雛型，一切都應該以這聖城為至高的標準，無上的盼望——啓二 1、2。

5. We need to see the church as the mystery of Christ in the following aspects:
- a. The church was mysteriously chosen and predestinated in Christ by God the Father before the foundation of the world—1:3-5.
 - b. The church was mysteriously redeemed in the Beloved after the foundation of the world—vv. 6-12.
 - c. The church was mysteriously sealed with the Holy Spirit and received the Holy Spirit as the pledge at the time of its redemption—vv. 13-14.
 - d. The church mysteriously participates in the resurrection power of Christ and in everything that He has attained and obtained in ascension, thereby becoming the Body of Christ—vv. 19-23.
 - e. The church mysteriously becomes the universal new man, as God's kingdom and God's house, and is being built up as the habitation of God—2:15, 19-22.
 - f. The church is mysteriously enjoying the unsearchable riches of Christ—3:2, 7-11.
 - g. The church is strengthened into the inner man with power by God through His Spirit, that Christ may mysteriously make home in the believers' hearts, that the church may be filled with the breadth, the length, the height, and the depth of what Christ is, to become all the fullness of God—vv. 15-19.
 - h. The mysterious life union of Christ and the church is the great mystery in the universe—5:32.
 - i. The church, which is joined to and mingled mysteriously with the Triune God today, is a miniature of the New Jerusalem and needs to take the holy city as its highest standard and matchless hope in everything—Rev. 21:2.

第二週・週一

晨興餽養

西一 25~27 『我照神爲你們所賜我的管家職分，作了召會的執事，要完成神的話，就是歷世歷代以來所隱藏的奧祕，但如今向祂的聖徒顯明了；神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

很少基督徒看見保羅的完成職事。完成職事這個辭，是根據歌羅西一章二十五節，那裏保羅說他受了託付，要『完成神的話』。完成神的話意思是完成神的啓示。欽定英文譯本把『完成神的話』繙成『成就神的話』；沒有疑問，這種繙法多少會使真正的意義含混。

沒有保羅的著作，神的啓示就不能完成。如果把他的十四卷書信（羅馬書到希伯來書）從聖經中挪去，聖經無疑仍是一本美妙的書。想想看創世記多奇妙！出埃及記多偉大！...創世記和出埃及記雖然令人讚賞，然而若沒有保羅的著作，就缺少完成（保羅的完成職事，一〇〇至一〇一頁）。

信息選讀

在原文文法裏，〔歌羅西一章二十六節的〕『奧祕』與〔二十五節〕『神的話』是同位語。神完成的話乃是奧祕。這奧祕曾是隱藏的，但如今顯明出來了，這奧祕是關乎『基督在你們裏面成了榮耀的盼望』〔27〕。

的確，新約每一卷書都論到基督。然而，除了保羅的書信以外，沒有一卷書說到基督是神的奧祕。...甚至在約翰福音中也沒有找到奧祕這個辭。

WEEK 2 — DAY 1

Morning Nourishment

Col. 1:25-27 "Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God, the mystery which has been hidden from the ages and from the generations but now has been manifested to His saints; to whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

Very few Christians have seen Paul's completing ministry. This term, the completing ministry, is based upon Colossians 1:25, where Paul says he was commissioned "to complete the word of God." To complete the word of God means to complete the revelation of God. No doubt the King James Version's rendering of "complete the word of God" as "fulfil the word of God" has somewhat obscured the real meaning.

Without Paul's writings the revelation of God is not complete. If his fourteen Epistles, from Romans through Hebrews, were taken from the Bible, it would no doubt still be a marvelous book. Think how wonderful Genesis is! How great a book Exodus is!...Though Genesis and Exodus are admirable, without Paul's writings they lack completion. (The Completing Ministry of Paul, p. 73)

Today's Reading

Grammatically speaking, "the mystery" [in Colossians 1:26] is in apposition with "to complete the word of God" [in verse 25]. The completion of the word of God is the mystery. This mystery, which was hidden but is now manifested, concerns "Christ in you, the hope of glory" [v. 27].

Surely every book of the New Testament is about Christ. None of these books except Paul's, however, says that Christ is God's mystery. Matthew deals with the mystery of the kingdom of God, but does not present Christ as

奧祕這辭的確出現在約翰的啓示錄中，可是不像在保羅的書信中那麼清楚。只有保羅把奧祕這辭用在基督和祂的身體上。

基督是一個奧祕。那麼基督這奧祕的源頭又是那一位？當然是神。猶太人和回教徒都宣告他們認識神。他們的來源很類似，他們的信仰是根據舊約（回教徒的可蘭經，大多是模倣舊約，再稍作修改的）。猶太人和回教徒所相信的神是舊約的神。在新約裏，我們的神是在基督裏並經過基督的神。成爲一個基督徒，就是進入基督裏面，並經過基督進到神裏面。神具體化身在這位基督裏。神格一切的豐滿，都有形有體的居住在基督裏面（西二 9）。神的一切所是都具體化身於基督裏。...如果人只有神而沒有基督，他定規像猶太人或回教徒一樣。所以，神是這奧祕的源頭。

這奧祕的結果是甚麼？這奧祕出於神，其結果乃是召會——包括所有相信基督的人。在整個宇宙中這是個奧祕！沒有這樣的話，聖經就無法完成。這個完成的話就是這極大的奧祕：基督是神的奧祕，召會是基督的奧祕。這二者組成了歷世歷代的奧祕。

保羅書信中三個重要的點〔乃是〕：神是我們的內容，基督是神的奧祕，召會是基督的奧祕。沒有這三點，保羅的著作是個空殼子。這些也就是主所要恢復的。沒有這些，甚麼都沒有意義。今天我們的神在我們裏面作我們的內容。神的奧祕就是作神具體化身和彰顯的基督，使神對於我們是如此真實、如此可享受。基督的奧祕乃是經過死並在復活裏的三一神，將祂自己與我們調和，使我們成爲祂生機身體上的活肢體。這個異象必須引導我們，並且會保守我們在中心線上，照着調和的靈而行，並活在身體生活裏。這就是主所要得着的（保羅的完成職事，一〇一至一〇二、一四六頁）。

參讀：保羅的完成職事，第十章；使徒行傳生命讀經，第六十八至六十九篇。

God's mystery....Even in John's Gospel the word mystery is not to be found. It does occur in his Revelation, but it is not as clearly mentioned as in Paul's Epistles. Only Paul uses the word mystery for Christ and for His Body.

Christ is a mystery. What is the source of Christ as a mystery? It is surely God. Both the Jews and the Moslems claim to know God. They are of a similar origin, in that their faith is based on the Old Testament. (The Moslem Bible, the Koran, is largely an imitation of the Old Testament, with some changes.) The God in whom the Jews and Moslems believe is the God of the Old Testament. In the New Testament our God is the God in Christ and through Christ. To be a Christian is to come into Christ and through Him into God. God is embodied in this Christ. The fullness of the Godhead dwells in Him bodily (Col. 2:9). God's entire being is embodied in Christ....If anyone has a God who is apart from Christ, he must be like a Jew or a Moslem. God, then, is the source of this mystery.

What is the issue of this mystery? This mystery comes out of God and issues in the church, including all the believers of Christ. In the whole universe this is the mystery! Without such a word the Bible is not complete. This completion of the word is this great mystery: Christ as the mystery of God and the church as the mystery of Christ. These two comprise the mystery of the ages.

Three crucial points in Paul's Epistles [are]: God as our contents, Christ as God's mystery, and the church as Christ's mystery. Without these three points, Paul's writings are an empty shell. These are what the Lord is going to recover. Without them, nothing is meaningful. Our God today is in us to be our contents. The mystery of God is Christ as the embodiment and manifestation of God, making God so real and so enjoyable to us. The mystery of Christ is that the Triune God through death and in resurrection is mingling Himself with us, making us the living members of His organic Body. This vision must direct us. It will keep us in the central lane, walking according to the mingled spirit and being in the Body life. This is what the Lord is after. (The Completing Ministry of Paul, pp. 74-75, 106-107)

Further Reading: The Completing Ministry of Paul, ch. 10; Life-study of Acts, msgs. 68-69

第二週・週二

晨興餽養

羅九 23~24 『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；這器皿就是我們這蒙祂所召的，不但從猶太人中，也從外邦人中，這有甚麼不可？』

弗四 6 『一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內。』

保羅說到神的時候，他當然說神是創造者（羅一 25），但這不是他的中心點；舊約已經這樣指示我們了。...〔羅馬九章二十三至二十四節〕稱我們作器皿；神已揀選我們作祂的器皿——蒙憐憫得榮耀的器皿。這含示且指明神要人盛裝祂，祂渴望為自己得着一個容器。

人是一個器皿。首先，我們的身體是一個器皿。我們每天用食物、水和空氣來充滿我們的身體。...我們多半一天吃三次。我們一天喝好多次。此外，我們不停的呼吸。我們無論作甚麼，都一直呼吸。不呼吸我們就活不了！藉着吃、喝並呼吸，我們就得着充滿。所以我們外面的人是一個器皿（保羅的完成職事，一〇三至一〇四頁）。

信息選讀

我們裏面的人也是一個器皿。神已造了我們作器皿來盛裝祂。『我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』這是保羅在林後四章七節所告訴我們的。從五至六節我們知道，寶貝是神自己在基督裏，祂已經把祂自己放到我們這瓦器裏面。這些經節我們都很熟，但我們卻活得不像有神作內容的人。

少有人會有我們是盛裝神的器皿這種想法。然而，我們大多數人常常有一種想法：我們必須行

WEEK 2 — DAY 2

Morning Nourishment

Rom. 9:23-24 "In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory, even us, whom He has also called, not only from among the Jews but also from among the Gentiles."

Eph. 4:6 "One God and Father of all, who is over all and through all and in all."

When Paul refers to God, he of course says that God is the Creator (Rom. 1:25), but this is not his central point. The Old Testament has already told us this....[In Romans 9:23-24 we are] called vessels. God has chosen us to be His vessels, vessels of mercy unto glory. This implies and indicates that God wants to be contained; He wants a container for Himself.

Man is a vessel. Firstly, our body is a vessel. Every day we fill it with food, water, and air....We eat probably three times a day, besides snacks. We drink more times a day. In addition, we are continuously breathing. Whatever else we are doing, we keep breathing. Without it, we graduate from living! By eating, drinking, and breathing we fill ourselves. Our outer man, then, is a vessel. (The Completing Ministry of Paul, pp. 75-76)

Today's Reading

Our inner man is also a vessel. God has created us as vessels to contain Him."We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us," Paul tells us in 2 Corinthians 4:7. From verses 5 and 6 we know that the treasure is God Himself in Christ, who has sown Himself into us, the earthen vessels. These verses are familiar to us, yet we do not live as those who have God as their contents.

Seldom does the thought cross our mind that we are a vessel to contain God. All too often, however, we entertain the thought that we must behave

事端正、殷勤、謙卑、不得罪人。我們天天懊悔自己沒有更順從父母，更取悅同學，或是更親愛兄弟姊妹。我們也許會想更屬靈，怎樣早起晨興，或花更多時間讀聖經。我們很容易有這種想法，但對於我們是盛裝神的器皿這種想法又如何？我們有這種想法麼？我們也許順從我們的父母，愛我們的姊妹，但可能沒有讓神盛裝到我們裏面。果真如此，我們就像一個空殼子，想去討好別人，卻遠離了神。不只不信的人走錯了路，不只別的基督徒偏離了，我們這些在主恢復裏的人也常常偏離正道。每當我們想要愛別人或是待人仁慈，而不領悟我們是命定盛裝神時，就連我們也偏離了目標。我們必須學習從所有我們行爲的想法上轉離，只關心被神充滿。

聖經把神描繪成食物、水、空氣。我們必須吸取祂，被祂充滿，就好像我們接受所吃的食物，所飲的水，以及所吸入的空氣。在已過二十年裏，我們中間編了許多的詩歌，說到吃喝主並吸入神。...對一些人來說，吃神的思想太粗野，無法接受。我們不能責備他們這麼想，因為他們缺少啓示。

我們不只爲神所造，更是被祂揀選成爲蒙憐憫的器皿；並且不只是蒙憐憫的器皿，更是早豫備得榮耀的器皿。在新約二十七卷書中，只有保羅的著作把我們是盛裝神的器皿這思想傳輸給我們。...我們從羅馬八章看見神如何必須是靈，而這靈必須是基督的靈。然後神纔能在我們裏面作我們的內容。

以弗所四章六節說，『一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』父不只超越我們，貫徹我們，祂也在我們裏面；『在...之內』這個介係詞原文不僅有『同在』之意，更指神在我們裏面。神自己安家在我们裏面，正如保羅在別處所寫的（保羅的完成職事，一〇四至一〇六頁）。

參讀：保羅的完成職事，第十一章。

rightly, courteously, humbly, and inoffensively. Day after day we are sorry not to be more obedient to our parents, more pleasant to our classmates, and kinder to our sister or brother. We may think along even more spiritual lines, about getting up early for morning watch or spending more time to read the Bible. Such thoughts are commonplace to us. But how about the thought that we are vessels to contain God? Does this thought occur to us? We may obey our parents and love our sister but not have God contained in us. If so, we are like an empty box, trying to please others but apart from God. It is not only the unbelievers who are on the wrong track. It is not only other Christians who are off. We who are in the Lord's recovery are also often off the track. Whenever we think in terms of loving others or being kind, without realizing that we were ordained to contain God, we too are missing the mark. We must learn to turn away from all such considerations of behavior and care only to be filled with God.

God is illustrated in the Bible as food, water, and air. We must take Him in and be filled with Him just as we take in the food we eat, the water we drink, and the air we breathe. Over these past twenty years a number of hymns have been composed among us that speak of eating and drinking Christ and of breathing God in....To some people the thought of eating God is rough and unacceptable. We cannot blame them for thinking this way; they are short of revelation.

We have been not only created by God, then, but also chosen by Him to be vessels of His mercy. And not only are we vessels of mercy; we are also vessels prepared unto glory. It is only Paul's writings, of all the twenty-seven books of the New Testament, which convey the thought that we are vessels to contain God....From Romans 8 we [can] see how God must be the Spirit and that this Spirit must be the Spirit of Christ. Then God can be in us as our contents.

[According to Ephesians 4:6] the Father is not only over us; He is not only through us; He is also in us. This preposition in does not mean merely "with"; it means that God is within us. God is housing Himself in us, as Paul writes elsewhere. (The Completing Ministry of Paul, pp. 76-77)

Further Reading: The Completing Ministry of Paul, ch. 11

第二週・週三

晨興餽養

弗三 19『並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。』

腓二 13『因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

〔在以弗所三章十九節，〕被充滿成為神一切的豐滿，意思是被充滿成為神一切的所是。神這豐滿居住在基督裏面（西一 19，二 9）。基督藉着祂的內住，將神這豐滿分賜到我們裏面，使我們成為神的彰顯。神的豐滿，含示神所是的豐富成了祂的彰顯。神的豐富在神裏面，乃是神的豐富；這豐富彰顯出來，就成了祂的豐滿。神一切的所是應當是我們的內容。我們應當這樣被神充滿，使我們成為祂的豐滿，祂的彰顯。

成為神的豐滿與變得親切、謙卑完全不同。...我多次因着沒有被主充滿，只是外面無可指摘而向主悔改。...我們都必須清楚辨別作好與被主充滿之間的不同（保羅的完成職事，一〇六至一〇七頁）。

信息選讀

〔腓立比二章十三節〕到底告訴我們神在作甚麼？是說神從天上感動我們立志、行事麼？是全能的神從寶座下來激動我們麼？不是。乃是說，神一直在我們裏面運行。英文裏沒有一個辭與『運行』的希臘字相當，雖然『使...有力』（energize）是出於這個希臘字，也多少能表達其意義。這節的思想是神一直在我們裏面行動、行事、作工並磨搓。我們的神一直不斷的在我們裏面作工。我們不要認為祂只是遠在寶座上，而不在我們裏面，一直接觸、行動、磨搓並攪擾我們。

WEEK 2 — DAY 3

Morning Nourishment

Eph. 3:19 "And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God."

Phil. 2:13 "For it is God who operates in you both the willing and the working for His good pleasure."

[In Ephesians 3:19] to be filled unto all God's fullness means to be filled unto all that God is. This fullness dwells in Christ (Col. 1:19; 2:9). Through His indwelling, Christ imparts the fullness of God into our being. This makes us God's expression. The fullness of God implies that the riches of what He is become His expression. When the riches are in Him, they are His riches; when they are expressed, they become His fullness. All that God is should be our contents. We should be so filled with Him that we become His fullness, His expression.

To become God's fullness is in a category entirely apart from being kind and humble....I have several times repented for being outwardly blameless while I was not filled with the Lord....We all need to become aware of this distinction between being good and being filled with the Lord. (The Completing Ministry of Paul, pp. 77-78)

Today's Reading

What does [Philippians 2:13] tell us God is doing? Does it say that it is God who inspires us from the heavens to will and to do? Is the almighty God reaching down from His throne to stir us up? No! God is operating in us. The Greek word for operate has no precise English equivalent, though the word energize comes from it and somewhat conveys the meaning. The thought in this verse is that God is moving, acting, working, rubbing within us. Our God is continuously working in us. We must think of Him not as far off on the throne but as within, constantly touching, moving, rubbing, and bothering us.

緊接着下一節說，『凡所行的，都不要發怨言，起爭論。』(14) 當你在發怨言時，神一直在你裏面運行。當你在起爭論時，祂也在你裏面運行。祂叫你停止，你卻回答：『再等一下！』雖然你不停止，甚至時間也到了，神還是繼續在你裏面運行。祂在裏面的運行從不停止。這就是我們的神。你也許說，這樣的一位神太小了。猶太人相信他們的神很偉大，高坐在寶座上；但我喜歡這樣一位小小的神；祂更實際、更聯於我每日的光景。...我的神在我裏面，一直不斷的攪擾着我。

『但願平安的神，就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的，在各樣善事上成全你們，好實行祂的旨意；祂是在我們裏面，藉着耶穌基督，行祂看為可喜悅的事。』(來十三 20~21) 如果是我們來寫這樣一個禱告，很可能會這麼說，『但願平安的神，成全你們行各樣的善事，好叫你們榮耀祂！』保羅為甚麼要插進這樣長的一段修飾詞——『就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的』？

舊約是藉着祭牲的血設立的，這血也為新約開了門，帶進了新約。新約將神的性情寫到我們裏面作生命的律，賜給我們一個新靈，甚至把我們放進靈神裏面。誰的血是永約之血？乃是基督的血。這血引進祂的復活。在基督的復活裏，神進到我們裏面。

神...乃是進到我們裏面來成全我們。藉着基督的復活，祂就能進到我們裏面。這裏的復活，乃是藉着流出祂的血。帶我們經過復活的這位神，如今是『藉着耶穌基督』來成全我們。神不是從天上下來激動我們，祂乃是『在我們裏面，藉着耶穌基督，行祂看為可喜悅的事』。我們的神藉着復活裏的基督已經進到我們裏面。如今祂仍然在復活裏，藉着基督，一直在我們裏面『行』(保羅的完成職事，一〇七至一〇九頁)。

參讀：保羅的完成職事，第十二章。

The very next verse says, "Do all things without murmurings and reasonings" (Phil. 2:14). While you are murmuring, God is operating in you. While you are reasoning, He is moving in you. He tells you to stop, but you reply, "In a minute!" Though you will not stop, even when the minute is up, God continues His operating in you. His working within never ceases. This is our God. You may say such a God is too small. The Jews may believe that their God is great and exalted on the throne, but I like having such a small God. He is far more practical and relevant to my everyday situation....My God is within me, bothering all the time!

"Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant, perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen" (Heb. 13:20-21). If we were writing such a prayer, we would probably say something like, "May the God of peace equip you to do good works that you may glorify Him!" Why did Paul insert such a long modifier, "Who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant"?

The old covenant was enacted by the blood of the sacrifices. The blood opened the door for the new covenant also to come in. The new covenant is to write God's nature into our being as the law of life, to give us a new spirit, and even to put us into God the Spirit. Whose blood is the blood of an eternal covenant? It is the blood of Christ. This blood ushers in His resurrection. In Christ's resurrection God comes into us.

[God] equips us by coming into us. He can come into us through the resurrection of Christ. The resurrection is here through the shedding of His blood. This God, who is brought to us through the resurrection, is now equipping us "through Jesus Christ." God is not reaching down from the heavens to stir us up. He is "doing in us that which is well pleasing in His sight through Jesus Christ." Our God through Christ in His resurrection has come into us. Now He is "doing" in us still in resurrection through Christ. (The Completing Ministry of Paul, pp. 78-80)

Further Reading: The Completing Ministry of Paul, ch. 12

第二週・週四

晨興餽養

提前三 16『並且，大哉！敬虔的奧秘！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。』

西一 27『神願意叫他們知道，這奧秘的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

神已經顯現於肉體〔提前三 16〕。這句話不僅是指基督，更是指召會說的。召會是一班屬肉體、卻彰顯神的人，召會是神在團體肉體中的彰顯。神怎麼能設這樣彰顯出來？乃是藉着我們接受祂，被祂充滿，祂就彰顯出來了。

這是你的神，也是我的神，又是保羅的神。保羅得救以前，他的神是遠在天上。如今使徒的神，就是那在復活裏，藉着耶穌基督，正安家在你全人裏面，好使祂能浸透你，甚至從你裏面彰顯出來的神（保羅的完成職事，一〇九至一一〇頁）。

信息選讀

實行整天活在神的同在裏，這種教導是根據舊約；在新約裏沒有像活在神的同在裏這樣的字眼。新約告訴我們，要照着靈而行（羅八 4）。我們不是操練與神同在，而是與祂成爲一靈（林前六 17）。你看出二者的不同麼？與神同行好像很奇妙，但這是舊約的觀念。在新約裏我們與神是一。當我行動時，祂與我同行；當祂行動時，我也與祂同行。

今天太多的基督徒寶貝微小的聲音，他們認爲這是主引導他們的方式；這還是舊約的觀念（王上十九 12）。我們無需留心微小的聲音，我們有靈的內住（羅八 11）和膏油塗抹（這膏油塗抹就住在我們裏面——

WEEK 2 — DAY 4

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."

Col. 1:27 "To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

God has been manifested in the flesh. Such a statement refers not only to Christ but also to the church. The church is a group of men of flesh who manifest God. It is God manifested in corporate flesh. How could God be thus manifested? It is by our taking Him in and being filled with Him.

This is your God and my God. It was Paul's God. Before his conversion, Paul's God was far away in the heavens. Now the very God of the apostle is the God who in resurrection through Jesus Christ is making His home in your being, that He might saturate you, even express Himself from within you. (The Completing Ministry of Paul, p. 79)

Today's Reading

To practice living in God's presence all day long...[is a teaching] according to the Old Testament. In the New Testament there is no such term as living in God's presence. The New Testament tells us to walk in spirit (Rom. 8:4). Rather than practicing the presence of God, we live one spirit with Him (1 Cor. 6:17). Do you see the difference? Walking with God seems wonderful, but it is an Old Testament concept. In the New Testament we are one with God. When I walk, He walks with me; when He walks, I walk with Him.

Too many Christians today treasure the still small voice; they think this is the way the Lord leads them. Again, this is an Old Testament concept (1 Kings 19:12). There is no need for us to listen for a still small voice. We have the indwelling (Rom. 8:11) and the anointing, which abides in us (1

約壹二 27)。這比微小的聲音高多了。在舊約時代，神還沒有進到人裏面。然而，在我們的時代，神已經在復活裏，藉着基督成了那靈，進到我們裏面；如今祂正住在我們裏面，與我們是一，並使我們與祂自己成爲一靈！（保羅的完成職事，一一四至一一五頁）

基督是神所分給眾聖徒的分。在聖經裏，基督被比作美地。以色列人進入美地時，將那地分給十二支派，所以每個支派都得着一分土地。今天每位聖徒都得着了一分基督。基督是從神所分給我們的分。基督不僅是我們的生命和我們的救主，也是我們的分。

基督作神所分給我們的分，乃是我們的生命（西三 4 上）。生命是拔尖的享受。我們的生命若失去了，我們的一切享受都完了。...我們有基督作我們的生命是事實，但有些人會想，我們怎樣纔能證明這事實。我們眾人都有肉身的生命，但這生命不是我們能給別人看見的。生命是無法看見的，是看不見的。生命看不見，但生命的活動是人生命的有力證明。...我們全人這麼活潑，這麼活躍，爲主這麼進取，就證明我們有祂的生命。祂的生命在裏面加力量給我們。許多時候我覺得疲倦，但我盡話語職事的時候，主就用祂的生命供應我，我就滿了祂生命的能力。我們全人在基督裏並爲着基督這麼活躍，表明我們有基督作我們的生命。

基督在我們裏面是榮耀的盼望（一 27）。基督不僅今天是我們的生命，將來也是我們的榮耀。我們的盼望乃是我們的身體被基督榮耀、輝煌的元素所浸透。這將是我們的身體得贖，我們的身體改變形狀。

作爲神聖的供備，基督對我們是神的能力（林前一 24 上），以執行且完成祂所計劃並定意的。...基督也是從神給我們的智慧（24 下、30 下）。一天又一天，我們需要基督作我們的智慧。基督作智慧，該不斷的從神流到我們，作我們經歷上現實和實際的智慧（一九九〇年秋全時間訓練信息合輯，一五四至一五六、一六〇至一六二頁）。

參讀：一九九〇年秋全時間訓練信息合輯，第十八篇。

John 2:27). This is far higher than the still small voice. In the time of the Old Testament God had not yet entered into man. In our day, however, God in resurrection through Christ has entered into us as the Spirit, is now indwelling us, is one with us, and has made us one spirit with Himself! (The Completing Ministry of Paul, pp. 82-83)

Christ is the God-allotted portion to the saints. In the Bible, Christ is likened to the good land. When the children of Israel entered into the good land, they allotted the land to the twelve tribes, so every tribe received a lot. Today every saint has received a "lot," a portion, of Christ. Christ is our allotted portion from God. Christ is not only our life and our Savior, but also our lot, our portion.

As the God-allotted portion to us, Christ is our life (Col. 3:4a). Life is the top enjoyment. If our life is gone, all of our enjoyment is finished....It is a fact that we have Christ as our life, but some may wonder how we can prove this fact. All of us have our physical life, but this life is not something which we can show others. Life is unseen; it is invisible. Life cannot be seen, but the activities of life are strong proofs that someone has life....Our being so living, so active, and so aggressive for the Lord is a proof that we have His life. His life within energizes us. Many times I feel tired, but when I am ministering the word, the Lord supplies me with His life, and I am full of the energy of His life. Our being so active in Christ and for Christ shows that we have Christ as our life.

Christ is in us as the hope of glory (Col. 1:27). Christ is not only life to us today but also our glory in the future. Our hope is for our body to be saturated with Christ's glorious, splendid element. This will be the redemption of our body, the transfiguration of our body.

As the divine provision, Christ is God's power to us (1 Cor. 1:24a) for carrying out and accomplishing what He has planned and purposed....Christ is also wisdom to us from God (1 Cor. 1:24b, 30b). Day by day we need Christ to be wisdom to us. Christ as wisdom should unceasingly flow from God to us to be our present and practical wisdom in our experience. (Messages to the Trainees in Fall 1990, pp. 134-136, 139-140)

Further Reading: Messages to the Trainees in Fall 1990, ch. 18

第二週・週五

晨興餽養

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

林前十二 12~13『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

照着歌羅西三章十至十一節，在新人裏，基督是一切，又在一切之內。這就是說，祂是新入一切的肢體，又在一切肢體之內。我們也許想，召會作基督的身體，怎能是基督，基督又怎能是新入一切的肢體。在我們的經歷中，這在於是誰活着。我們若單憑自己活，我們就不是基督。我們若活基督，讓基督活在我們裏面，那麼我們就活在祂裏面，並且我們就是基督。...基督徒的生活該是這樣（一九九〇年秋全時間訓練信息合輯，一六四至一六五頁）。

信息選讀

我們在主的恢復裏，不該在意無關重要的事，或被道理、作法所打岔。我們只該在意三一神分賜到我們裏面，使我們成為祂生機身體的肢體，以彰顯祂，藉此成為活的見證。我們不期望大多數的基督徒會看見這異象或走這條路。但我們相信少數主所揀選、愛祂並尋求祂的人，會被帶進這中心的異象，使他們在生命裏長大，且被那靈變化，成為基督活的身體的一部分，這乃是出於主。至終，這活的身體會成為基督愛的新婦，為祂的回來豫備道路（哥林多前書生命讀經，二二二頁）。

現在我們一點一點的來看召會這基督的奧秘。

WEEK 2 — DAY 5

Morning Nourishment

Col. 1:18 "And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things."

1 Cor. 12:12-13 "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ. For also in one Spirit we were all baptized into one Body...and were all given to drink one Spirit."

According to Colossians 3:10-11, in the new man Christ is all and in all. This means that He is all the members of the new man and in all the members. We may wonder how the church as the Body of Christ can be Christ and how Christ can be all the members of the new man. In our experience, this depends upon who lives. If we live alone by ourselves, we are not Christ. If we live Christ, letting Christ live in us, then we live in Him, and we are Christ....The Christian life should be like this. (Messages to the Trainees in Fall 1990, p. 142)

Today's Reading

We in the Lord's recovery...should not care for insignificant things or be distracted by doctrines or practices. We should care only to become a living testimony by having the Triune God dispensed into us to make us members of His organic Body to express Him. We do not expect that the majority of Christians will see this vision or take this way. But we do believe that it is of the Lord that a minority of His chosen people, who love Him and seek Him, will be brought into this central vision that they may grow in life and be transformed by the Spirit to become parts of the living Body of Christ. Eventually, this living Body will become Christ's loving bride, who will prepare the way for His coming back. (Life-study of 1 Corinthians, p. 184)

Let us consider the church as the mystery of Christ point by point. First,

第一大點，在創世以前，奧祕的在基督裏，為父神所揀選、預定（弗一 3~5）。...我們原是神的造物，不是神的兒子，但神已經揀選了我們，預定了我們，召我們來得祂兒子的名分。現今我們因着有分於神的生命，成了神的兒子。

第二大點，在創世以後，奧祕的在那蒙愛者裏面，得蒙救贖（6~12）。...我們都是在永遠裏蒙神揀選，而蒙救贖卻是在時間裏，並且有早晚先後的不同。我們這樣得蒙救贖，乃是照着神洋溢恩典的豐富，在那蒙愛者裏面，所恩賜召會的，也是照祂所喜悅之旨意中奧祕的經綸所安排的。

第三大點，我們在蒙救贖時，奧祕的受了聖靈為印記，並得着聖靈作憑質（13~14）。當我們信主的時候，就受了聖靈為印記。這聖靈的印記會在我們裏面運行、作工，題醒我們，使我們有個感念，我們乃是信耶穌的人，是屬神的人。我信我們每個人都有這樣的經歷。這說出我們是得救的人，有聖靈為印記在我們裏面，這聖靈就是那是靈的基督（羅八 9），也就是三一神（太二八 19）。

第四大點，基督的奧祕—召會，奧祕的有分於基督復活的大能，並祂升天所達到並所得着的一切，而成為基督的身體（弗一 19~23）。...基督的身體完全是由基督的復活和升天所產生出來的。基督復活後成了賜生命的靈，而後升天成為澆灌的靈。這樣，祂就成了素質、經綸、複合的靈，...在我們裏面，並在我們身上，就叫我們成為基督的身體（神新約經綸中的奧祕，四三至四六頁）。

參讀：哥林多前書生命讀經，第二十篇；神新約經綸中的奧祕，第一篇；新約總論，第一百九十篇；過照着聖經中神聖啟示高峯之生活實行的路，第四、六章。

the church was mysteriously chosen and predestinated in Christ by God the Father before the foundation of the world (Eph. 1:3-5)...We were God's creation; we were not His sons. But God chose us, predestinated us, and called us to sonship. Now through partaking of the life of God, we become the sons of God.

Second, after the foundation of the world, the church was mysteriously redeemed in the Beloved (Eph. 1:6-12)...We were all chosen by God in eternity. But we were redeemed in time and even at different times. Our redemption is according to the riches of God's abounding grace with which He graced the church in the Beloved. It is also according to the dispensation of the mysterious economy in God's will, which is according to His good pleasure.

Third, at the time of our redemption, we were mysteriously sealed with the Holy Spirit, and we received the Holy Spirit as the pledge (Eph. 1:13-14). At the time we believed in the Lord, we received the Holy Spirit as the seal. This seal of the Holy Spirit operates and works, reminding us and giving us the feeling that we have believed in the Lord Jesus and that we belong to God. I believe every one of us has had this experience. This tells us that we are the saved ones, and we have the Holy Spirit in us as the seal. This Holy Spirit is the pneumatic Christ (Rom. 8:9), who also is the Triune God (Matt. 28:19).

Fourth, the mystery of Christ, the church, participates mysteriously in the resurrection power of Christ and in everything that He has attained and obtained in ascension, thereby becoming the Body of Christ (Eph. 1:19-23)...The Body of Christ is produced fully from the resurrection and ascension of Christ. After Christ resurrected, He became the life-giving Spirit. In His ascension He became the outpoured Spirit. In this way He becomes the essential, economical, and compound Spirit...in us and also upon us, making us the Body of Christ. (The Mysteries in God's New Testament Economy, pp. 43-46)

Further Reading: Life-study of 1 Corinthians, msg. 20; The Mysteries in God's New Testament Economy, ch. 1; The Conclusion of the New Testament, msg. 190; The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, chs. 4, 6

第二週・週六

晨興餽養

弗三 16~17 『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

五 32 『這是極大的奧秘，但我是指着基督與召會說的。』

〔召會作基督之奧秘的第五大點是：〕召會奧秘的作宇宙的新人，作神的國、神的家，被建造成為神的居所（弗二 15、19~22）。...這實在是奧秘。召會是基督的奧秘，作宇宙的新人，是頂替神創造裏的舊人，來彰顯神，並完成神的經綸；作神的國，是讓神掌權，也為神掌權（羅五 17 下）；作神的家，是得享神的豐富，也彰顯神豐富的榮耀（提前三 15~16）；並且被建造成為神的居所，這乃是服神國中的權柄，並享受神家裏的豐富所產生的結果（弗四 16）（神新約經綸中的奧秘，四七頁）。

信息選讀

第六大點，召會〔作為基督的奧秘〕，...得以奧秘的享受基督那追測不盡的豐富（弗三 2、7~11）。這是藉着神所賜，恩典的管家職分，也是照着神奧秘的經綸所安排的，目的是為要藉着召會，彰顯神萬般的智慧。

第七大點，召會由神藉着祂的靈，用大能將她的眾肢體加強到他們裏面的人裏，使基督奧秘的安家在他們心裏，而被基督所是的闊、長、高、深所充滿，成為神一切的豐滿（15~19）。我們

WEEK 2 — DAY 6

Morning Nourishment

Eph. 3:16-17 "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love."

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

[The fifth point of the church as the mystery of Christ is that] the church mysteriously becomes the universal new man as God's kingdom and God's house, and is built up as the habitation of God (Eph. 2:15, 19-22)....This is indeed a mystery. The church, the mystery of Christ, as the universal new man, is replacing the old man in God's creation for the expression of God and the accomplishing of God's economy. It is God's kingdom to be ruled by God and to rule for God (Rom. 5:17b). It is also God's house to enjoy God's riches and to express the glory of God's riches (1 Tim. 3:15-16). Furthermore, it is built up as the habitation of God. This is the result of submitting to the authority in God's kingdom and enjoying the riches in God's house (Eph. 4:16). (The Mysteries in God's New Testament Economy, p. 46)

Today's Reading

Sixth,...[the church as the mystery of Christ] mysteriously enjoys the unsearchable riches of Christ (Eph. 3:2, 7-11). This is through the stewardship of grace given by God and is according to the dispensation of the mysterious economy of God. The purpose of this is to make known through the church the multifarious wisdom of God.

Seventh, the church, being strengthened in its members into the inner man with power by God through His Spirit, has Christ mysteriously making home in the believers' hearts, with the result that it is filled with the breadth, the length, the height, and the depth of what Christ is, to

不光有基督在我們裏面作豐富的供應，並且這位基督還要安家、居住在我們心裏。為這緣故，我們需要聖靈來加強我們，把我們整個人從外面加強到我們的靈裏。這樣，就給基督機會，來佔有我們心的各部分—心思、情感、意志和良心。不僅是全靈，更是全魂都一步一步的讓基督擴展並佔有。...結果，我們就要被充滿，成為神一切的豐滿，得作神一切的彰顯。

第八大點，基督與祂的身體，召會，有一奧祕的生命聯結。...這奧祕就是經過過程的三一神，與得着重生變化的三部分人，聯結相調成為一對宇宙的配偶。...換句話說，神性活在人性裏，作人性的實際；人性的美德活出神性的榮美，作神性的彰顯。神性與人性二者調和為一。

末了，〔召會是〕神經綸中奧祕的終極完成，就是新耶路撒冷（啓二一2）。這是經過過程的三一神與變化的三部分人，聯結調和的登峯造極，成為神居住，與人同生活的帳幕，也成為人居住，事奉神的殿，二者乃是救贖人的神，和蒙救贖的人，互為居所（3、22）。...在那裏，有三一神作其中的生命供應；三部分人作其外表，使神得着彰顯（12、14）。三一神在寶座上，為聖城的中心，流出生命河，長着生命樹，作全城的供應（二二1~2）。這是新耶路撒冷裏面的情景。...我們若是對基督的奧祕—召會，有這樣深入、超越的認識，我們的目標和遙望就要被拔高，我們就要看見並認定我們人生一切的至高標準是新耶路撒冷，我們終極的盼望也是這新耶路撒冷（神新約經綸中的奧祕，四八至五一頁）。

參讀：神新約經綸中的奧祕，第一至二篇；世界局勢與神的行動，第五至六章。

become all the fullness of God (Eph. 3:15-19). Not only do we have Christ in us as the rich supply; this Christ is also making home and living in our hearts. For this reason, we need the Holy Spirit to strengthen our whole being into our spirit. In this way, Christ will have the chance to occupy the different parts of our heart—our mind, emotion, will, and conscience. In addition to our spirit, Christ will spread and occupy our whole soul step by step....In the end, we will be filled to become all the fullness of God as the full expression of God.

[Eighth] is the mysterious life union of Christ and His Body, the church....This mystery is the processed Triune God being joined and mingled with the regenerated and transformed tripartite man to become a universal couple....In other words, divinity is living in humanity to become the reality of humanity, and the human virtues are living out the divine glory and beauty to become the expression of divinity. Divinity and humanity are mingled as one.

Finally...[the church] is the mysterious ultimate consummation in God's economy, the New Jerusalem (Rev. 21:2). This is the peak, the climax, of the union and mingling of the processed Triune God with the transformed tripartite man, resulting in the tabernacle where God dwells and lives with man, and the temple where man dwells and serves God. The two become the mutual habitation of the redeeming God and the redeemed man (Rev. 21:3, 22)....In such a place, the Triune God is the life supply, and the tripartite man is the outward appearance for the expression of God (Rev. 21:12, 14). The Triune God on the throne is the center of the holy city from which flows the river of life with the tree of life growing alongside to be the supply of the whole city (Rev. 22:1-2). This is the inward condition of the New Jerusalem....If we have such a profound and transcendent realization concerning the mystery of Christ, the church, our goal and hope will be uplifted. We will see and identify with the New Jerusalem as the highest standard of everything in our lives, and our ultimate hope will also be the New Jerusalem. (The Mysteries in God's New Testament Economy, pp. 47-50)

Further Reading: The Mysteries in God's New Testament Economy, ch. 2; The World Situation and God's Move, chs. 5-6

第二週詩歌

593 召會－基督的奧秘

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一)神 是 人 所 不 能 見 者， 從 未 有
 二)基 督 乃 是 神 的 活 話， 是 神 惟
 三)基 督 是 神 本 體 真 像， 是 神 榮
 四)基 督 現 今 也 是 隱 瞞， 地 上 今
 五)召 會 是 祂 豐 滿 表 現， 祂 是 召
 六)召 會 具 有 基 督 形 像， 是 祂 擴
 七)父 神 乃 在 子 神 裡 面， 子 神 且

C D₇ G C D_m C

5 - 3 - | 2 7 7 6 | 5 - - - | 5 - 5 6 | 4 - 4 5 | 3 -

人 見 過 祂 形； 但 有 基 督 作 祂
 一 真 實 說 明； 祂 是 神 的 具 體
 耀 所 發 光 輝； 神 的 豐 滿 住 祂
 日 無 人 能 見； 但 有 召 會 作 祂
 會 內 容 生 命； 召 會 是 祂 真 實
 增， 是 祂 普 及； 祂 之 所 是 全 在
 已 成 為 那 靈； 現 今 這 位 三 一

G C F C₇ G₇ C

3 4 | 2 - - - | 3 2 1 1 | 1 - 1 - | 7 4 4 7 | 1 - - - ||

奧 秘， 將 祂 向 人 全 然 表 明。
 化 身， 在 祂 得 見 神 的 本 性。
 裡 面， 神 之 所 是 由 祂 發 揮。
 奧 秘， 到 處 將 祂 顯 於 人 前。
 複 本， 祂 藉 召 會 向 人 顯 明。
 召 會， 召 會 乃 是 祂 的 身 體。
 神 靈， 是 與 召 會 合 一 同 性。

WEEK 2 — HYMN

Hymns, #818

- 1 Christ is the mystery of God;
God is invisible, unshown,
His image man hath never seen,
But Christ the Son hath made Him known.
- 2 Christ is the very Word of God,
He is God's explanation true;
God's full embodiment is He
And God's own image brings to view.
- 3 Image of God invisible,
Effulgence of God's glory fair;
God's fulness ever dwells in Him,
God's testimony He doth bear.
- 4 The Church the myst'ry is of Christ,
For He is now to man unshown;
No man on earth may see Him now,
But thru the Church He is made known.
- 5 The Church is Christ's expression full,
In her Christ dwelleth bodily;
She is His duplication true,
And man in her Himself may see.
- 6 The Church the image has of Christ,
She is His increase and His spread;
Christ's very self is found in her,
The Body, she, to Christ the Head.
- 7 Thus, in the Son the Father is,
And now the Spirit is the Son;
The Spirit of the triune God
Is in the Church and with her one.

第二週申言

申言稿: _____

[illegible][illegible]