

第一篇

看見神對召會永遠的定旨
並將那隱藏在神裏之奧秘的經綸
向眾人照明

讀經：弗三 3～5，8～11，羅八 28，十六 25

綱 要

週 一

壹 我們要有分於召會的恢復，就需要看見神對召會永遠的定旨——弗一 9，11，三 9～11，羅八 28：

一 定旨是堅決的定意要作某件事或得着某樣東西：

- 1 神堅定的意願成了神的定旨——弗一 5。
- 2 神的定旨就是祂堅定的意願，要得着召會——9，11 節。

二 永遠的定旨（直譯，諸世代的定旨）是神在已過的永遠裏為着將來的永遠所定的——三 11：

- 1 諸世代的定旨就是永世的定旨，永遠的定旨。
- 2 在已過的永遠裏，在創立世界以前，就是天地萬物被造以前，神為着將來的永遠立了一個定旨；所以，這稱為永世的定旨，永遠的定旨——一 4～5，9，11，三 11。

三 以弗所三章十一節的『定旨』這辭等於『計畫』；我們也可以說是神在基督裏所定下的永遠計畫：

Message One

**Seeing God's Eternal Purpose concerning the Church
and Enlightening All concerning the Economy
of the Mystery Hidden in God**

Scripture Reading: Eph. 3:3-5, 8-11; Rom. 8:28; 16:25

Outline

Day 1

I. In order to participate in the recovery of the church, we need to see God's eternal purpose concerning the church—Eph. 1:9, 11; 3:9-11; Rom. 8:28:

A. A purpose is a determined intent to do something or to gain something:

1. The determined will of God became the purpose of God—Eph. 1:5.
2. God's purpose is His determined intent to gain the church—vv. 9, 11.

B. The eternal purpose (lit., “the purpose of the ages”) was made by God in eternity past for eternity future—3:11:

1. The purpose of the ages is the purpose of eternity, the eternal purpose.
2. In eternity past, before the foundation of the world, before the heavens, the earth, and all things were created, God made a purpose for something in the future, in eternity to come; therefore, it is called the purpose of eternity, the eternal purpose—1:4-5, 9, 11; 3:11.

C. The word purpose in Ephesians 3:11 is equivalent to the word plan; we may speak of the eternal plan which God planned in Christ:

1 神有一個計畫，乃是祂在永遠裏所計畫的；神永遠的定旨就是神永遠的計畫。

週 二

2 羅馬八章二十八節的『旨意』，指神計畫中有目的的定意。

3 神的計畫乃是要在子基督裏，憑着那靈，藉着一個身體，使神自己得着團體的彰顯；這身體是藉着祂將自己與人性調和，由許多重生並變化的人所組成並建造的——弗一 22～23，四 16。

四 以弗所三章十至十一節啓示，召會的存在是照着神在我們的主基督耶穌裏所定的永遠定旨：

1 召會乃是神在永遠裏所計畫的；在時間開始之前，在永遠裏，神就定意要有召會——一 4～5，9，11，22～23。

2 在已過的永遠裏，並爲着將來的永遠，神計畫並定意要在基督裏，爲着基督得着召會——三 10～11：

a 召會在神永遠的定旨裏不是短暫的，乃是永遠的；召會是神永遠計畫的中心與主題。

b 神在已過的永遠裏計畫要得着召會，祂也期望在將來的永遠裏得着召會。

c 召會是在今世，也經過今世，卻是從已過的永遠就有，也是爲着將來的永遠——太十六 18，十八 17，啓二一 2，9～11。

五 神計畫要得着由一班重生並變化的人所構成的召會，他們配搭並建造在一起成爲團體的身體——弗一 22～23，二 21～22，三 14～21：

1 神計畫這團體的身體乃是團體的器皿，祂要將祂自己作到其中——十四～17 節。

1. God has a plan, which He planned in eternity; God's eternal purpose is God's eternal plan.

Day 2

2. His purpose in Romans 8:28 refers to the purposeful determination in God's plan.

3. God's plan is to have a corporate expression of Himself in Christ the Son by the Spirit through the Body composed and built up with many regenerated and transformed people by the mingling of Himself with humanity——Eph. 1:22-23; 4:16.

D. Ephesians 3:10-11 reveals that the existence of the church is according to the eternal purpose which He made in Christ Jesus our Lord:

1. The church was planned by God in eternity; before time began, in eternity, God purposed to have the church——1:4-5, 9, 11, 22-23.

2. In eternity past and for eternity to come, God planned and purposed to have the church in Christ and for Christ——3:10-11:

a. The church is not a temporary matter but an eternal matter in the eternal purpose of God; the church is the center and subject of God's eternal plan.

b. God planned in eternity past to have the church, and He expects to have the church in eternity to come.

c. The church is in this age and throughout this age, yet it is from eternity past and for eternity future——Matt. 16:18; 18:17; Rev. 21:2, 9-11.

E. God planned to have the church composed of regenerated and transformed human beings who are coordinated and built together as a corporate Body——Eph. 1:22-23; 2:21-22; 3:14-21:

1. God planned that this corporate Body would be a corporate vessel into which He would work Himself——vv. 14-17.

- 2 神的定旨，祂堅決的定意，乃是要得着一個團體的身體，一個團體的器皿，使祂能殼將自己並祂一切所有的與這器皿相調和；這器皿乃是召會——四 4 ~ 6, 16。
- 3 召會對神如此可親、可愛、又寶貴，因為召會乃是神的喜悅，是神心頭的願望——一 5, 9, 22 ~ 23。

週 三

六 宇宙的存在是照着神要得着召會的永遠定旨——啓四 11，弗三 9 ~ 11：

- 1 聖經全部的啓示向我們揭示，宇宙中的一切事物都是爲着召會——9 節。
- 2 甚至神格的三個身位也是爲着這神聖的定旨，就是要得着召會以完成神永遠的計畫，藉着將神在祂的神聖三一裏分賜到人性裏，使召會得以產生——一 3 ~ 23，太二 8 19，十六 18，林後十三 14，一 1。
- 3 爲使召會能存在而彰顯神，就必須有諸天、地、眾多其他的東西、以及三部分的人；若沒有這些，神在宇宙中就不能得着召會作祂團體的彰顯——亞十二 1，啓四 11。

週 四

七 神對召會的目的乃是三重的：藉着兒子名分彰顯祂自己，（弗一 5，）使仇敵得知祂萬般的智慧，（三 10，）並將萬有在基督裏歸一於一個元首之下。（一 10。）

貳 我們需要『將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明』——三 9：

一 新約告訴我們，召會是在神裏面的奧祕；在

2. God's purpose, His determined intention, is to have a corporate Body, a corporate vessel, with which He could mingle Himself and all that He has; this vessel is the church——4:4-6, 16.
3. The church is dear, lovable, and precious to God because the church is His good pleasure, the desire of His heart——1:5, 9, 22-23.

Day 3

F. The existence of the universe is according to God's eternal purpose to have the church——Rev. 4:11; Eph. 3:9-11:

1. The full revelation of the Scriptures unveils to us that all things in the universe are for the church——v. 9.
2. Even the three persons of the Godhead are for the divine purpose of having the church to fulfill God's eternal plan through the dispensing of God in His Divine Trinity into humanity so that the church may come into existence——1:3-23; Matt. 28:19; 16:18; 2 Cor. 13:14; 1:1.
3. The heavens, the earth, a multitude of other things, and the tripartite man are required in order that the church may exist to express God; without these things God cannot have the church in the universe to be His corporate expression——Zech. 12:1; Rev. 4:11.

Day 4

G. God's intention concerning the church is threefold: to express Himself through the sonship (Eph. 1:5), to make His multifarious wisdom known to the enemy (3:10), and to head up all things in Christ (1:10).

II. We need "to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things"——3:9:

A. The New Testament tells us that the church was a mystery in

新約時代來臨以前的歷世歷代中，召會是一個奧秘——弗三 3～6，9，五 32。

二 聖經裏面所說的奧秘，不光是指那些向我們隱藏，我們所不知道的事，更是指隱藏在神心裏的事；這就是聖經裏面論到奧秘的原則——可四 11，羅十六 25～26，西一 26～27，二 2，四 3，弗一 9，三 3～4，9，五 32，六 19。

週 五

三 神的奧秘乃是祂隱藏的定旨，就是要將祂自己分賜到祂所揀選的人裏面；因此有了神奧秘的經綸——三 9。

四 從創立世界以來，造物的目的隱藏在神裏面，乃是一個奧秘；沒有人知道創造的目的——啓四 11，弗三 9，西一 16：

- 1 約伯說，『這些事，早已藏在你心裏；我知道這是你的意思；』約伯是對的；隱藏在神心裏的乃是歷世歷代的奧秘——伯十 13，弗三 9。
- 2 神按着自己的形像，照着自己的樣式造人後，在歷世歷代將祂的目的隱藏起來——創一 26，羅十六 25。
- 3 在新約時代之前，神沒有向任何人揭示祂的定旨；這奧秘，就是神隱藏的定旨，乃是啓示給使徒和申言者，叫他們知道——弗三 3～5。

五 隱藏在神心裏的奧秘乃是神永遠的經綸，（一 10，三 9，提前一 4，）就是神永遠的目的和祂的心願，要把祂自己在祂神聖的三一裏，就是父在子裏，藉着靈，分賜到祂所揀選的人裏面，作他們的生命和性情，使他們能與祂一樣，成為祂

God; throughout all the generations before the New Testament time, the church was a mystery—vv. 3-6, 9; 5:32.

B. In the Bible a mystery refers not only to things that are hidden and unknown to us but also to things that are hidden in God's heart; this is the principle concerning the mysteries mentioned in the Bible—Mark 4:11; Rom. 16:25-26; Col. 1:26-27; 2:2; 4:3; Eph. 1:9; 3:3-4, 9; 5:32; 6:19.

Day 5

C. God's mystery is His hidden purpose, which is to dispense Himself into His chosen people; hence, there is the economy of the mystery of God—3:9.

D. From the beginning of the world the purpose of creation was a mystery hidden in God; no one knew what the purpose of creation was—Rev. 4:11; Eph. 3:9; Col. 1:16:

1. Job was right in saying, "You have hidden these things in Your heart: / I know that this is with You"; what was hidden in God's heart was the mystery of the ages—Job 10:13; Eph. 3:9.
2. After creating man in His image and according to His likeness, God kept His intention hidden throughout the ages—Gen. 1:26; Rom. 16:25.
3. Before the New Testament time God did not unveil to anyone what His purpose was; the mystery, God's hidden purpose, was made known by revelation to the apostles and prophets—Eph. 3:3-5.

E. The mystery hidden in God's heart is God's eternal economy (1:10; 3:9; 1 Tim. 1:4), which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature so that they may be the same as He

的複製，（羅八 29，約壹三 2，）成爲一個生機體，就是基督的身體，作爲新人、（弗二 15～16、）神的豐滿、神的彰顯，（一 22～23，三 19，）而成爲新耶路撒冷。（啓二一 2～二二 5。）

週 六

- 六 保羅在以弗所三章四節用了『基督的奧秘』一辭，來說明神永遠經綸裏作基督身體的召會，指明召會乃是基督的奧秘。
- 七 神奧秘的經綸，乃是要得着召會作神的彰顯——9～10 節。
- 八 保羅不僅傳基督那追測不盡之豐富的福音；他也傳隱藏在神裏之奧秘經綸的福音——8～9 節：
- 1 這隱藏在神裏之奧秘經綸的福音，是要產生召會，好照着神永遠的定旨，作神的彰顯，使神得榮耀——10～11，21 節。
 - 2 今天我們必須傳揚這隱藏在神裏之奧秘的福音，將那隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明；神創造萬有，乃是爲着成就祂的意願、祂心頭的願望、以及祂永遠的定旨——1:5，9，11，三 8～11。

is as His duplication (Rom. 8:29; 1 John 3:2), to become an organism, the Body of Christ as the new man (Eph. 2:15-16), for God's fullness, God's expression (1:22-23; 3:19), which will become the New Jerusalem (Rev. 21:2—22:5).

Day 6

- F. In Ephesians 3:4 Paul uses the expression the mystery of Christ to explain the church as the Body of Christ in God's eternal economy, indicating that the church is the mystery of Christ.
- G. The economy of God's mystery is to have the church for the manifestation of God—vv. 9-10.
- H. Paul preached not only the gospel of the unsearchable riches of Christ; he also preached the gospel concerning the economy of the mystery hidden in God—vv. 8-9:
1. The gospel concerning the economy of the mystery hidden in God is to produce the church for God's expression and glorification according to God's eternal purpose—vv. 10-11, 21.
 2. Today we must announce the gospel concerning the mystery hidden in God in order to enlighten all so that they may see what is the economy of the mystery hidden in God, who created all things for the fulfillment of His will, the desire of His heart, and His eternal purpose—1:5, 9, 11; 3:8-11.

第一週•週一

晨興餽養

弗一4『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵。』

11『我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業。』

保羅說到召會的啓示時，用了一些奧祕的發表。他說召會是一個奧祕，甚至是個隱藏的奧祕。這個奧祕隱藏在神家庭的安排裏。在已過的永遠裏，父神有一個家庭安排，而在這個家庭安排中隱藏着一個奧祕。

現在我們要深入來看關於神永遠經綸的細節。這經綸就是永遠的計畫（**plan**），也是永遠的定旨（**purpose**）。在以弗所書裏，英文的『定旨』（**purpose**）一辭用了三次，兩次用作名詞，（一11，三11，中文繙作定旨，）一次用作動詞。（一9，中文繙作豫先定下。）神是滿有定旨的，祂有一個定旨。但『定旨』是甚麼意思？…定旨是堅決的定意要作某件事或得着某件東西。神永遠的經綸是出於神堅決的定意，神的定旨。在已過的永遠裏，神有這樣的定意，要得着某件東西。神決定要得着召會。神有確定和強烈的決心，要得着召會。（新約總論第七冊，三至四頁。）

信息選讀

按照以弗所三章十一節，神有一個永遠的定旨，這永遠的定旨，就是神在已過的永遠裏所定的永遠計畫。…除了經綸、奧祕、定旨這些辭外，保羅在以弗所書中也用了好些別的重要的辭。我們要來看

<< WEEK 1—DAY 1 >>

Morning Nourishment

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love.

11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will.

Today the word “church” is very common. But when Paul comes to the revelation of the church, he uses certain mysterious expressions. He calls the church a mystery, even a hidden mystery. This mystery is hidden in God’s household arrangement. In eternity past, God the Father had a household arrangement, and in that arrangement a mystery was hidden.

We need to look into the details concerning God’s eternal economy. This economy is an eternal plan; it is also a purpose. In Ephesians the word purpose is used three times, twice as a noun (1:11; 3:11) and once as a verb (1:9). God is purposeful, and He has a purpose. But what does the word purpose mean?... A purpose is a strong intent to do something or to gain something. The eternal economy of God is of God’s determined intent, of God’s purpose. In eternity past God had such an intent to gain something, to have something. God is determined to have the church. With a definite and strong determination, God intends to have the church. (The Conclusion of the New Testament, p. 2047)

Today’s Reading

According to footnote 1 on Ephesians 3:11, God’s eternal purpose is the purpose of the ages. The purpose of the ages is the purpose of eternity, the eternal purpose, the eternal plan of God made in eternity past. Hence, the expression the purpose of the ages, a literal translation of the Greek, simply means the “eternal

的另一個辭是『意願』。保羅在以弗所書中三次說到神的意願：『祂意願所喜悅的』，（一5，）『祂意願的奧秘』，（9，）和『祂意願所決議的』。（11。）神有一個經綸，因為在永遠裏，神有一個意願。這個意願是隱藏在祂裏面的，因此是一個奧秘。然而，神用祂的智慧和明達，藉着祂在基督裏的啓示，就是藉着基督的成為肉體、釘十字架、復活和升天，使我們知道這隱藏的奧秘。

神永遠、堅決的定意乃是要得着一個東西。這個心意，定旨，計畫，安排，家庭行政，是出於神的意願。…神的意願是源頭，而定旨是結果。神永遠的定旨是出於祂的意願。

神的意願，就是神定旨的源頭，神堅決定意的源頭，到底是甚麼？最簡單的答案是：神的意願就是神所要的。…每個活的人都有意願。小孩一生出來，就想要某些東西，他所要的就是他的意願。

神要甚麼？神要的是召會。神要得着我們，目的是為着召會。召會是出於神的意願，因為召會是神所要的。…祂要得着召會，這是祂的意願。根據這個意願，神堅決立下了一個定意，這定意就是祂的定旨。（新約總論第七冊，四至五頁。）

召會是出於神永遠的計畫，祂永遠的定旨。召會是神在祂永遠計畫裏所計畫的，是神在永世裏，為着永世所定意的。我們說到召會是出於神永遠的定旨，聖經的根據乃是在以弗所三章十至十一節。…〔在十一節裏，〕定旨，原文意，計畫。神立了一個定旨，祂作了一個計畫；這個定旨，這個計畫稱為永遠的定旨。在已過的永遠裏，在創立世界以前，就是天地萬物被造以前，神為着將來的永遠立了一個定旨。所以，這稱為永遠的定旨。（實行召會生活的基本原則，二頁。）

參讀：實行召會生活的基本原則，第一章；新約總論，第一百八十九篇。

purpose.” Besides the terms economy, mystery, and purpose, a number of other important terms are used by Paul in Ephesians. The next term we shall consider is will. Three times in Ephesians 1 Paul speaks of God's will: the good pleasure of His will (v. 5), the mystery of His will (v. 9), and the counsel of His will (v. 11). God has an economy because in eternity God had a will. Because this will was hidden in Him, it was a mystery. But in His wisdom and prudence God has made this hidden mystery known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension.

God's eternal, determined intent is to have something. This intent, this purpose, plan, and arrangement, household administration, is of God's will.... God's will is the source, and the purpose is the outcome. God's eternal purpose is of His will.

What is the will which is the source of God's purpose, the source of God's determined intent? The simplest answer is that God's will is what God wants.... Every living person has a will. As soon as a child is born, he wants something, and what the child wants is his will.

What does God want? God wants the church. God wants us for the church. The church is something of God's will, for the church is what God wants.... His wanting to have the church is His will. Of this will God determined an intent, and this intent is His purpose. (The Conclusion of the New Testament, pp. 2047-2048)

The church is something of God's eternal plan, His eternal purpose. It is something planned by God in His eternal plan, something purposed by God in eternity and for eternity. Ephesians 3:10-11 gives us the scriptural ground to speak of the church as something of God's eternal purpose.... [In verse 11], the Greek word for purpose means “plan.” God has purposed a purpose, He planned a plan, and this purpose, this plan, is called the eternal purpose. In eternity past, before the foundation of this world, before the heavens, the earth, and all things were created, God made such a purpose for something in the future, in eternity to come. Therefore, it is called the purpose of eternity, the eternal purpose. (Basic Principles for the Practice of the Church Life, pp. 7-8)

Further Reading: Basic Principles for the Practice of the Church Life, ch. 1; The Conclusion of the New Testament, msg. 189

晨興餽養

弗三 10～11『爲要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，這是照着祂在我們的主基督耶穌裏，所立的永遠定旨。』

爲要有分於正確召會生活的恢復，我們需要看見神起初的定旨。我們需要明白有三種不同的起初。約翰一章一節說，『太初有話。』這裏的太初是永遠裏的起初。創世記一章一節說，『起初神創造諸天與地。』在這節裏，起初是指創造的時候。末了，起初也指召會生活的開始。因此，回到起初，就是回到永遠裏的起初，回到神創造時的起初，或是回到召會的起初。

（以弗所書生命讀經，六七七頁。）

信息選讀

神永遠的定旨就是神永遠的計畫。神有一個計畫，乃是祂在永遠裏所計畫的——神不是沒有定旨的；祂乃是有定旨的神。（召會實際的彰顯，一頁。）

〔羅馬八章二十八節裏所說到神的旨意，〕含目的意，指神計畫中有目的的定意。這旨意就是要產生祂長子的許多弟兄。（聖經恢復本，羅八 28 註 5。）

召會是一個大主題；召會是神計畫的，並且嚴格說來，召會就是神爲着祂計畫的經綸。神的經綸完全與召會有關。神所計畫的，以及祂正在運行要完成的，就是召會，所以召會是神經綸的中心。…我們要明白召會，就必須看見，召會是神計畫的中心，也是神經綸的實質。

Morning Nourishment

Eph. 3:10-11 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, according to the eternal purpose which He made in Christ Jesus our Lord.

In order to share in the recovery of the proper church life, we need to see what God's purpose was in the beginning. We need to understand that there are three different beginnings. John 1:1 says, "In the beginning was the Word." The beginning here is the beginning in eternity. Genesis 1:1 says, "In the beginning God created the heavens and the earth." In this verse the beginning denotes the time of creation. Finally, the beginning also refers to the start of the church life. Therefore, to go back to the beginning is to go back to the beginning in eternity, to the beginning in God's creation, or to the beginning of the church. (Life-study of Ephesians, p. 563)

Today's Reading

God's eternal purpose is God's eternal plan. God has a plan, which He planned in eternity—He is not purposeless; He is a God of purpose. (CWWL, 1968, vol. 1, "The Practical Expression of the Church," p. 341)

["His purpose" in Romans 8:28 refers] to the purposeful determination in God's plan. This is God's purpose to produce many brothers of His firstborn Son. (Rom 8:28, footnote 5)

The church is a great matter; it was planned by God, and strictly speaking it is the very economy of God for His plan. God's economy is wholly related to the church. What God planned and what He is operating to carry out is the church, so the church is the very center of God's economy....In order to understand the church, we must realize that it is the center of God's plan and the very substance of His economy.

我們也許說，神永遠定旨的標的是要得着召會，但這太籠統了。我們若用啓示的靈研讀以弗所書，就會領悟神計畫的目的，乃是要在子基督裏，憑着那靈，藉着一個身體，使神自己得着彰顯，而這身體是由祂藉着自己與人性調和，而重生變化的人所組成並建造的。（由基督與召會的觀點看新約概要卷二，二四四頁。）

以弗所三章十至十一節揭示一個事實，召會的存在是照着神在基督裏所立的永遠定旨。…召會的出現不是偶然的，乃是在永遠裏所計畫的。在時間開始之前，在永遠裏，神就定意要有召會。（召會實際的彰顯，一頁。）

在已過的永遠裏，並爲着將來的永遠，神計畫並定意要在基督裏，爲着基督得着召會。所以，召會不是短暫的，乃是永遠的。召會是在今世，也經過今世，卻是從已過的永遠就有，也是爲着將來的永遠。召會在神永遠的定旨裏是永遠的，是神永遠計畫的中心、主題。（實行召會生活的基本原則，二至三頁。）

神計畫了甚麼？祂計畫要得着由一班人所構成的召會，他們配搭一起成爲團體的身體，使祂能將祂的神性與其相調和。換句話說，這團體的身體乃是團體的器皿，神要將祂自己擺在其中。這就是神所計畫的事，這就是祂定旨的中心。神計畫要得着一個團體的身體，一個團體的器皿，使祂能殼將自己並祂一切的所是與這器皿相調和。這器皿就稱爲召會。

因此召會是神永遠計畫的中心。召會爲甚麼對神如此可親、可愛、又寶貴？因爲召會乃是神心頭的願望，是祂在時間開始之前所定意的。神在永遠裏就計畫要得着召會。（召會實際的彰顯，一至二頁。）

參讀：召會實際的彰顯，第一章；神對召會的計畫，第一至三篇。

We may say that the aim of God's eternal purpose is to have the church, but this is too general. If we study Ephesians with a spirit of revelation, we will realize that the aim of God's plan is to have an expression of Himself in Christ the Son by the Spirit through a Body composed and built up with many regenerated and transformed people by the mingling of Himself with humanity. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," p. 298)

Ephesians 3:10-11 unveils the fact that the existence of the church is according to the eternal purpose of God which He made in Christ.... [The church] did not come into existence by accident but was planned in eternity. Before time began, in eternity, God purposed to have the church. (CWWL, 1968, vol. 1, "The Practical Expression of the Church," p. 341)

In eternity past and for eternity to come, God planned and purposed to have a church in Christ and for Christ. Therefore, the church is not a temporary matter but an eternal matter. The church is in this age and throughout this age, yet it is from eternity past and for eternity future. It is an eternal matter in the eternal purpose of God, and it is the center, the subject of God's eternal plan. (Basic Principles for the Practice of the Church Life, p. 8)

What did God plan? He planned to have a church composed of a group of human beings coordinated together as a corporate Body with which He may mingle Himself in His divine nature. In other words, this corporate Body would be a corporate vessel, into which He would put Himself. This is the very thing God planned, and this is the very center of His purpose. God planned to have a corporate Body, a corporate vessel, with which He could mingle Himself and all that He is. This vessel is called the church.

The church, therefore, is the center of God's eternal plan. Why is the church so dear, so lovable, and so precious to God? It is because the church is the desire of God's heart, which He purposed before time began. God in eternity planned to have the church. (CWWL, 1968, vol. 1, "The Practical Expression of the Church," p. 341)

Further Reading: CWWL, 1968, vol. 1, "The Practical Expression of the Church," ch. 1; God's Plan concerning the Church, chs. 1-3

第一週•週三

晨興餽養

啓四 11『我們的主，我們的神，你是配得榮耀、尊貴、能力的，因為你創造了萬有，並且萬有是因你的旨意存在並被創造的。』

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

神的喜悅乃是祂心裏所切望的，就是要得着召會；神啓示祂隱藏的意願，是照着祂這個心中的願望。這是照着祂的喜悅。

神的喜悅是神在祂自己裏面豫先定下的。這就是說，神自己是祂永遠定旨的起始、來源和範圍。…宇宙的存在是照着神的定旨。天、地、萬物、以及人類，都是照着神所定的願望而有的。最終，這一切都要歸結於神的願望。…因為這願望是神所定的，所以無人無物能推翻這願望。在地上發生的每一件事，都是為着這個定旨。我們這些神的眾子，有神的恩典在我們身上洋溢，我們乃是祂定旨的中心點；萬有都為我們効力。神在祂自己裏面定了這個願望。在這件事上，祂沒有和其他任何人商議。（以弗所書生命讀經，八一頁。）

信息選讀

神的喜悅乃是在祂自己裏面，為着時期滿足時的經綸（弗一 10）所豫先定下的。…這裏的經綸，希臘文是 **oikonomia**，奧依克諾米亞，從這字演變為英文的 **economy**。神已豫先定下，要有一個經綸。宇宙中一切的國度—天使的國度、鬼的國度、人的國度、動物的國度、植物的國度—都是為着這個經綸，並且正向其推進。（以弗所書生命讀經，八二頁。）

<< WEEK 1—DAY 3 >>

Morning Nourishment

Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

God's good pleasure is the desire of His heart, that is, to have the church, and God's revelation of His hidden will is according to this desire of His heart. This is according to His good pleasure.

God's good pleasure has been purposed by God in Himself. This means that God Himself is the initiation, origination, and sphere of His eternal purpose.... The existence of the universe is according to God's purpose. Heaven, earth, millions of items, and the human race are all according to God's purposed desire. Eventually, all these things will issue in God's desire....Because this desire has been purposed by God, no one and nothing can overthrow it. Everything that takes place on earth is for this purpose. We, the sons of God, in whom God's grace abounds, are the focal point of His purpose, and everything is working for us. God has purposed this desire in Himself. He did not take counsel with anyone else regarding it. (Life-study of Ephesians, pp. 68-69)

Today's Reading

God's good pleasure is what He has purposed in Himself for an administration (Eph. 1:10)....The Greek word rendered "administration" is **oikonomia**, from which we get the English word **economy**. God has purposed to have an economy. All the kingdoms in the universe—the angelic kingdom, the demonic kingdom, the human kingdom, the animal kingdom, and the plant kingdom—are for this economy, this administration, and are moving toward it. (Life-study of Ephesians, p. 69)

聖經全部的啓示向我們揭示，宇宙中的一切事物都是爲着召會。甚至神格的三個身位也是爲着這神聖的定旨，就是要得着召會以完成神永遠的計畫。

我們對神格的三個身位都很熟悉：父神、子神和靈神。神格這三個身位的存在，不是爲着使我們有三一的道理，乃是爲着成就神的計畫，以產生召會。神聖的三一乃是爲着將神自己分賜到人性裏，使召會得以產生。

父神是屬天電力的源頭；子神是屬天的電流；靈神是屬天電流的應用。這一切的目的乃是爲使神能將自己分賜並應用到我們裏面，使召會得以產生並存在。爲着召會的產生和存在，神必須在三個身位裏。

爲使召會能存在於宇宙間而彰顯神，就必須有諸天、地、空間、和眾多其他的東西。若沒有這些，神在宇宙中就不能得着召會彰顯祂自己。…一切都是爲着召會，一切也都是因着召會。

爲着產生召會，也需要有三部分的人，就是一個人有三部分—靈、魂和體。…不僅需要人，也需要人有三部分，有體，有魂，也有靈。爲甚麼人必須有三部分？因爲一部分必須爲着受造之物，一部分爲着人自己，還有第三部分爲着神。這樣，在宇宙中纔能有人所構成的召會。

若沒有在三個身位裏的神，沒有這許多受造的東西，也沒有三部分的人，召會就不可能產生。爲着得着召會這定旨，這一切都是必需的。神、受造之物和人，都是爲着召會；因此，最終我們看見，召會乃是神永遠計畫的核心、中心。（召會實際的彰顯，二至四頁。）

參讀：召會的異象與建造，第一章；以弗所書生命讀經，第三十一篇。

The full revelation of the Scripture reveals to us that all things in the universe are for the church. Even the three persons of the Godhead are for the divine purpose of having a church to fulfill God's eternal plan.

We are all familiar with the three persons of the Godhead: God the Father, God the Son, and God the Spirit. These three persons of the Godhead do not exist so that we may have a doctrine of the Trinity but are for the accomplishment of God's plan to produce the church. They are for the dispensing of God Himself into humanity in order that the church may come into existence.

God the Father is the source of the heavenly electricity; God the Son is the current of the heavenly electricity; and God the Spirit is the application, the function, of the heavenly electricity. Thus, God Himself can be dispensed into us and applied so that the church may be produced and exist. For the producing and existence of the church, God must be in three persons.

In order that the church may exist in this universe to express God, the heavens, the earth, space, and a multitude of other items are required. Without these things God could never have a church in the universe to express Himself.... Everything is for the church, and everything is because of the church.

For the producing of the church, there is also the need of a tripartite man, a man with three parts—spirit, soul, and body.... Not only is there the need of man, but of man in three parts, with a body, a soul, and a spirit. Why must man be in three parts? The body of man is related to the creation. The soul of man is related to man himself, and the spirit of man is related to God. Thus, there could be a church composed of man in the universe.

Without God in three persons, without the creation of so many things, and without man in three parts, it is impossible for the church to come into existence. For the purpose of having the church, all these are necessary. God, creation, and man are all for the church; so eventually we see that the church is the center, the kernel, of God's eternal plan. (CWWL, 1968, vol. 1, "The Practical Expression of the Church," pp. 341-343)

Further Reading: God's Purpose for the Church; Life-study of Ephesians, msg. 31

第一週•週四

晨興餽養

弗三 9『並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』

五 32『這是極大的奧秘，但我是指着基督與召會說的。』

我…有負擔說到神對召會的定旨。…也許我們許多人有一點領會，但我們可能沒有充分的領悟。此外，我們應當能講說我們所聽過的這些事，並將我們所得印象深刻的事供應給人。

神對召會的定旨有三個主要項目。第一項是召會必須有完滿的兒子名分。（弗一 4～5。）第二項是神能藉着召會向祂的仇敵顯示祂的智慧。（三 9～11。）第三項是神要藉着召會，將萬有在基督裏歸一於一個元首之下。（一 10，21～23。）這樣的說法是簡潔、清楚、有效又充分的。在研讀以弗所書時，〔以上〕所引的經節是最令人難以明白的經節。然而，神對召會的定旨就在這些經節裏。…兒子的名分、神智慧的顯示、以及萬有歸一於一個元首之下，乃是神對召會之定旨的三個主要項目。（召會作基督身體的異象、實行與建造，三六至三七頁。）

信息選讀

在新約時代來臨以前的歷世歷代中，召會是一個奧秘。『奧秘』指明有一樣東西是隱藏、無人知道的。你知道神為甚麼創造天地萬物？你知道神為甚麼創造亞當的族類——人類？你需要回答這問題說，『是要得着召會。』神的目的、心願不是要得着天，

<< WEEK 1—DAY 4 >>

Morning Nourishment

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

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

I am still burdened to speak about God's purpose concerning the church....Perhaps many of us have a little understanding, but we may not have been brought into a full realization. Moreover, we should be able to speak the things we have heard and minister what we have been impressed with.

There are three main items of God's purpose for the church. The first is that the church must have the full sonship (Eph. 1:4-5). The second is that God may show His wisdom to the enemy through the church (3:9-11). Third, God's purpose is to head up all things in Christ through the church (1:10, 21-23). This utterance is brief, clear, effective, and full. In studying the book of Ephesians, the verses cited above are the most difficult verses for people to understand. Nevertheless, God's purpose with the church is in these verses....The sonship, God's wisdom made known, and the heading up of all things are the three main items of God's purpose concerning the church. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," p. 63)

Today's Reading

Throughout all the generations before the New Testament time, the church was a mystery. Mystery indicates that something was hidden that no one knew about. Do you know why God created the heavens, the earth, and thousands and thousands of items? Do you know why God created the race of Adam, the human people? You need to answer this question by saying, "It was to have the church."

不是要得着地，也不是要得着許多不同的造物。神在這宇宙中的目的、心願是要得着召會。所以，一切都是爲着召會。

天地萬物都是爲着召會，但在新約時代來到以前，神從未將這事告訴任何人。亞當不知道，亞伯拉罕不知道，摩西不知道，大衛也不知道。這是一個奧秘，在舊約時代沒有一個人知道。今天這事對你仍然是個奧秘麼？

新約告訴我們，召會是隱藏在神裏面的奧秘。以弗所三章九節說，『並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』從創立世界以來，造物的目的隱藏在神裏面，乃是一個奧秘。一切受造之物能看見神的創造，但沒有一個知道其中的目的。（實行召會生活的基本原則，三至四頁。）

我們先來看甚麼是奧秘。照着一般的說法，一個奧秘就是一件隱藏的事，是一般人所不知道的。但聖經中所題到的奧秘，意思還超過這個。認真的說，聖經裏面所說的奧秘，不光是指人所不明白、不知道、隱藏的事，更是指隱藏在神心裏的事。

譬如說，神所創造的宇宙萬有是非常顯明的，所以這一個創造的宇宙並不是一個奧秘，但是神創造宇宙的目的卻是一個奧秘。所有的世人雖然都看見神所創造的宇宙萬有，但是古往今來，很少有人能測透神創造的目的。這就是因爲創造宇宙的目的乃是隱藏在神的心裏。在神的心裏，神的目的和計畫都是隱藏的，是人沒有辦法摸着的，因此就是個奧秘。這就是聖經裏論到奧秘的原則。（我們的異象—基督與教會，三二頁。）

參讀：召會作基督身體的異象、實行與建造，第一至三章；新約總論，第一百九十篇。

The intention, the desire, of God is not to have heaven, not to have the earth, and not to have many different items. The intention, the desire, of God in this universe is to have the church. Therefore, everything is for the church.

The heavens, the earth, and all things are for the church, but before the New Testament time God never told this to anyone. Adam did not know it, Abraham did not know it, Moses did not know it, and David did not know it. It was a mystery; no one in the Old Testament times ever knew it. Is this still a mystery to you today?

The New Testament tells us that the church was a mystery hidden in God. Ephesians 3:9 says, "To enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things." From the beginning of the world the purpose of creation was hidden in God as a mystery. All creatures could see that there is a creation, but no one knew what the purpose of it is. (Basic Principles for the Practice of the Church Life, pp. 8-9)

First let us see what a mystery is. According to common understanding, a mystery is something hidden and generally unknown to people. The meaning of the mystery mentioned in the Bible, however, goes beyond this. Strictly speaking, in the Bible a mystery not only refers to things that are incomprehensible and unknown to men but also to things that are hidden in God's heart.

For example, the universe with all the things created by God is very evident and therefore not a mystery. However, the purpose of God's creation of the universe is a mystery. All the people in the world have seen the God-created universe, but from the ancient days to the present time, very few have been able to fathom the purpose of God's creation. This is because the purpose for the creation of the universe was hidden in God's heart. It is nearly impossible for man to touch God's purpose, God's plan, which is hidden in His heart. Hence, it is a mystery. This is the principle concerning mysteries mentioned in the Bible. (Our Vision—Christ and the Church, pp. 29-30)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," chs. 1-3; The Conclusion of the New Testament, msg. 190

弗三 3～5『就是照着啓示使我知道這奧秘，正如我前面畧畧寫過的，你們念了，就能藉此明瞭我對基督的奧秘所有的領悟，這奧秘在別的世代中，未曾給人們的子孫知道，像如今在靈裏啓示祂的聖使徒和申言者一樣。』

〔保羅在〕以弗所三章九節說，『將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』神的奧秘乃是祂隱藏的定旨。祂的定旨是要將祂自己分賜到祂所揀選的人裏面。因此有了神奧秘的經綸。這奧秘歷世歷代一直隱藏在神裏面，但現今已向新約的信徒照明了。（新約總論第十一冊，一六〇至一六一頁。）

神創造萬有（包括人），祂的心意是要人與神調和，以產生召會。撒迦利亞十二章一節說，耶和華鋪張諸天，建立地基，並造人裏面的靈。這指明諸天是為着地，地是為着人，而有靈的人乃是為着神。神奇妙的創造是以人為中心，為要產生召會。因此，以弗所三章九節說到隱藏在創造萬有之神裏的奧秘。（新約總論第七冊，一四頁。）

信息選讀

約伯埋怨神，說神知道他不行惡，卻不赦免他的罪孽，反無理的惡待他，並且照着藏在神心裏的，一再的攻擊他。（伯十 1～17。）約伯對神說，『要指示我，你為何與我爭辯。』（2 下。）在約伯記十章十三節他繼續說，『然而你待我的這些事，早已藏在你心裏；我知道這是你的意思。』這指明約伯找不出神這樣對

Eph. 3:3-5 That by revelation the mystery was made known to me, as I have written previously in brief, by which, in reading it, you can perceive my understanding in the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit.

In Ephesians 3:9 Paul speaks of “the economy of the mystery..., which throughout the ages has been hidden in God, who created all things.” God’s mystery is His hidden purpose. His purpose is to dispense Himself into His chosen people. Hence, there is the economy of the mystery of God. This mystery was hidden in God from the ages (that is, from eternity) and through all past ages, but now it has been brought to light to the New Testament believers.

God’s intention in His creation of all things, including man, was that man would be mingled with God to produce the church. Zechariah 12:1 says that the Lord stretched forth the heavens, laid the foundations of the earth, and formed the spirit of man within him. This indicates that the heavens are for the earth, that the earth is for man, and that man with the human spirit is for God. God’s marvelous creation, focused on man, is for the purpose of producing the church. Therefore, Ephesians 3:9 speaks of the mystery hidden in God, who created all things. (The Conclusion of the New Testament, p. 2055)

Today’s Reading

Job complained that God, knowing that he was not wicked and not acquitting him of his iniquity, ill-treated him without cause on his side and attacked him again and again according to what was hidden in God’s heart (Job 10:1-17). Job said to God, “Make known to me why You contend with me” (v. 2b). In verse 13 he went on to say, “You have hidden these things in Your heart; / I know that this is with You.” This indicates that Job could not find the reason for God’s treatment

待他的理由，但他相信，神心裏隱藏着一些理由。約伯是對的；有件事隱藏在神心裏。以弗所三章九節告訴我們隱藏在神裏的奧秘，這是個歷世歷代的奧秘。

亞當自己也不知道，神爲甚麼按着自己的形像，照着自己的樣式造他。（創一 26。）神歷世歷代以來將祂的目的隱藏起來，沒有告訴以諾、挪亞、亞伯拉罕、摩西、大衛、所羅門、以賽亞、或任何一位申言者。創造主在祂的創造中作了許多，但在新約時代以前，沒有向任何人揭示祂的定旨。

這隱藏的奧秘乃是神渴望在祂神聖的三一裏，將祂自己分賜並作到祂所創造的人裏面，使人成爲祂的複製，成爲祂的彰顯。（約伯記生命讀經，五八至五九頁。）

有一天主來了，祂受死、復活、升天，又降下成爲聖靈，並興起一些人。這些人有的是使徒，有的是申言者，有的是教師；他們都領受了啓示。隱藏在神裏面的奧秘，那時向他們啓示了。他們看見，就得知創造的目的，是要得着召會。在已過的世代，召會是隱藏在神裏面的奧秘；直到新約時代，纔向使徒和申言者啓示出來。（實行召會生活的基本原則，四至五頁。）

聖經包括六十六卷書，開始於創世記的神和神的創造，終極完成於啓示錄的新耶路撒冷；在聖經這兩端之間，有許多的歷史、教訓、豫言和豫表。我們若只照着這些事來明白聖經，就仍不認識聖經。我們需要看見，神永遠的經綸，就是神永遠的目的同祂心頭的願望，要將祂自己在祂神聖的三一裏，作爲父在子裏藉着那靈，分賜到祂所揀選的人裏面，作他們的生命和性情，使他們與祂一樣，作祂的豐滿，祂的彰顯。（約伯記生命讀經，六五至六六頁。）

參讀：新約總論，第三百三十七篇；以弗所書生命讀經，第二十九篇。

of him, but he believed that there had to be some reason hidden in God's heart. Job was right; something was hidden in God's heart. Ephesians 3:9 tells us of the mystery hidden in God. This is the mystery of the ages.

Adam himself did not know why God created him in His image according to His likeness (Gen. 1:26). God kept His intention hidden throughout the ages, not telling Enoch, Noah, Abraham, Moses, David, Solomon, Isaiah, or any of the prophets. The Creator did a lot in His creation, but before the New Testament time He did not unveil to anyone what His purpose was.

The hidden mystery is that God in His Divine Trinity desires to be dispensed and wrought into His creation, man, to make man His duplication, to make man His expression. (Life-study of Job, pp. 50-51)

One day the Lord came, and He died, resurrected, ascended, came down as the Holy Spirit, and raised up a number of persons. Some of these persons were apostles, prophets, and teachers, who received the revelation. The mystery hidden in God was revealed to them at that time. They saw and came to know that the purpose of creation is to have the church. The church was a mystery hidden in God in the past generations until it was revealed to the apostles and prophets in the New Testament time. (Basic Principles for the Practice of the Church Life, pp. 9-10)

The Bible, which consists of sixty-six books, begins with God and His creation in Genesis and consummates with the New Jerusalem in Revelation. Between these two ends of the Bible, there are history, teachings, prophecies, and types. But if we understand the Bible only according to these things, we still do not know the Bible. We need to see the eternal economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is for His fullness, His expression. (Life-study of Job, p. 57)

Further Reading: The Conclusion of the New Testament, msg. 337; Life-study of Ephesians, msg. 29

第一週•週六

晨興餽養

弗三 8～9『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』

按照以弗所三章四節，召會有一個特別的名稱——基督的奧秘。神是個奧秘，祂是真實的、活的、全能的，卻是看不見的。從來沒有人見過神，（約一 18 上，）所以神是個奧秘。這位奧秘的神具體化身在基督裏，因此，基督乃是神的奧秘。（西二 2。）保羅在以弗所三章四節用了『基督的奧秘』一辭，來說明神永遠經綸裏作基督身體的召會，指明召會乃是基督的奧秘。（真理課程四級卷一，一六二頁。）

信息選讀

在創立世界之前，在已過的永遠裏，神所作的頭一件事，也許就是立了一個經綸，要產生召會來彰顯神。歷世歷代隱藏在神裏奧秘的經綸，乃是要產生召會，好顯出神萬般的智慧。（神在祂與人聯結中的歷史，一五頁。）

我們也必須有那論到隱藏在神裏之奧秘經綸的高標準福音。（弗三 9～11。）…這個更深的奧秘就是宇宙的目的和意義。這個奧秘不為人知，但是向眾使徒，特別是向使徒保羅啓示出來。所以保羅告訴我們，他所傳講的不僅是基督那追測不盡的豐富，也是那歷世歷代隱藏在神裏之奧秘的經綸。…神的願望就是要得着一班人盛裝祂，使他們成為基督身體的眾肢體；使基督成為他們的生命，他們的頭，他們的彰顯；並使

<< WEEK 1—DAY 6 >>

Morning Nourishment

Eph. 3:8-9 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel and to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

According to Ephesians 3:4 the church has a particular title—the mystery of Christ. God is a mystery. He is real, living, and almighty, but invisible. No one has ever seen God (John 1:18a), and therefore God is a mystery. This mysterious God is embodied in Christ; hence, Christ is the mystery of God (Col. 2:2). In Ephesians 3:4 Paul used the expression the mystery of Christ to explain the church as the Body of Christ in God's eternal economy, indicating that the church is the mystery of Christ. (Truth Lessons—Level Four, vol. 1, p. 136)

Today's Reading

The first thing which God may have done before the foundation of the world in eternity past was to make an economy to produce the church to manifest God. The economy of the mystery hidden in God throughout the ages was to produce the church for the showing forth of God's multifarious wisdom. (The History of God in His Union with Man, p. 17)

We must also have the high standard of the gospel concerning the economy of the mystery hidden in God (Eph. 3:9-11)...This deeper mystery is the purpose, the meaning, and the significance of the universe. This mystery was not known to man but was revealed to the apostles, especially to the apostle Paul. Thus, Paul told us that he preached not only the unsearchable riches of Christ but also the economy of this mystery hidden in God from the ages.... What God desires is to gain a group of people to contain Him that they may become the members of the Body of Christ, that Christ may be their life, their Head, and

他們和基督成爲一個宇宙的新人，彰顯基督這位具體化身的神，以完成祂永遠的定旨。神的奧秘就是基督，基督的奧秘就是召會，基督與召會乃是極大的奧秘，（五 32，）就是那歷世歷代隱藏在神裏面，又向使徒保羅啓示出來的奧秘。

最高的福音就是基督同着召會的福音。我們必須看重、欣賞、並寶貴召會。我們享受召會生活作最高標準的福音。…這隱藏在神裏奧秘之經綸的福音，是要產生召會，好照着神永遠的計畫或定旨，作神的彰顯，使神得榮耀。召會之所以可愛，是因爲召會乃是神的彰顯和榮耀。當神有了召會，神就得了彰顯並得了榮耀。我們需要在這樣一個高標準上，在神的彰顯並祂的榮耀中享受神。

保羅將神聖的經綸當作福音傳講。以弗所三章八節啓示基督那追測不盡之豐富的福音，九節就啓示歷世歷代隱藏在神裏之奧秘經綸的福音。我們必須認識、經歷這經綸，並將這經綸當作高標準的福音向新人傳講。許多基督徒享受恩典的福音，有些人享受生命一面的福音，但是在今天的基督徒當中，很少人享受國度的福音，在神聖的生命裏受神聖的管治。很少人享受基督那追測不盡之豐富的福音，以及那歷世歷代隱藏在神裏之奧秘經綸的福音。（神命定實行新約經綸的路，一三九至一四二頁。）

重生的人在人性裏帶着神性，又在神性裏帶着人性，自然而然成了一個生機體，就是基督的身體；基督的身體就是神的召會作神新造裏的新人，以完成神的新『事業』，就是建造基督的身體，作三一神的豐滿和彰顯。這豐滿乃是三一神的生機體，要終極完成於新耶路撒冷。（約伯記生命讀經，六七頁。）

參讀：神命定實行新約經綸的路，第十四章；真理課程四級卷一，第十三課。

their manifestation, and that they and He could be one universal new man to express Christ as the embodied God to fulfill His eternal purpose. The mystery of God is Christ, the mystery of Christ is the church, and Christ and the church are the great mystery (5:32) hidden in God from the centuries and revealed to the apostle Paul.

The highest gospel is the gospel of Christ with the church. We must value, appreciate, and treasure the church. We enjoy the church life as the highest standard of the gospel. The gospel concerning the economy of the mystery hidden in God is to produce the church for God's expression and glorification according to God's eternal plan, or purpose. The church is so lovable because it is the very expression and glorification of God. When God has the church, He is expressed and He is glorified. We need to enjoy God in His expression and in His glorification in such a high standard.

Paul preached the divine economy as the very gospel. Ephesians 3:8 reveals the gospel of the unsearchable riches of Christ, while verse 9 reveals the gospel of the economy of the mystery hidden in God throughout the ages. We must realize, experience, and preach this economy to the new ones as the high standard of the gospel. Many Christians enjoy the gospel of grace, and some enjoy the gospel in the aspect of life, but few among today's Christians enjoy the gospel of the kingdom by being under the divine ruling in the divine life. Few enjoy the gospel of the unsearchable riches of Christ and the gospel of the economy of the mystery hidden in God from the ages. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 415-417, 416)

The regenerated ones, who are divinely human and humanly divine, spontaneously become an organism, the Body of Christ, which is the church of God as the new man in God's new creation to carry out God's new "career," that is, to build up the Body of Christ for the fullness, the expression, of the Triune God. This fullness as the organism of the Triune God will consummate in the New Jerusalem. (Life-study of Job, p. 58)

Further Reading: The God-ordained Way to Practice the New Testament Economy, ch. 26; Truth Lessons—Level Four, vol. 1, lsn. 13

第一週詩歌

補535

基督心愛惟有召會

(英1229)

降 E 大調

4/4

一 基 督 聖 心 深 愛 慕, 無 他, 惟 有 召 會;
 言 語、計 畫 並 行 動, 皆 以 她 為 依 歸。
 此 情 此 意 永 堅 定, 無 何 能 以 搖 撼;
 召 會 榮 繞 祂 心 頭, 遠 在 創 世 之 前。

二 萬有尙都未開始, 祂已籌畫全備,
 要得祂心所鍾愛, 與祂喜悅匹配。
 萬物受造雖奇妙, 並非祂所專注;
 深藏祂心難追測, 乃一榮耀新婦。

三 贏得佳偶相與共, 是祂所最心許;
 美哉, 此情永不移, 此意始終不渝。
 人雖被罪深誘害, 無助、無望、無倚;
 祂心所望從未棄, 戀慕之情依依。

四 祂愛何廣難估量, 藉祂憐憫臨及;
 親自施恩來找尋, 深哉, 智慧無匹。
 傾注愛情得她心, 此愛惟神盡知;
 傾倒祂命作祭物, 馨香上揚不止。

五 今在復活榮耀裏, 與她親近無距,
 祂的笑臉時顯露, 情深, 難以言喻。
 日近一日, 祂新婦 單單將祂注視,
 浸沐新郎榮耀中, 等候被提之時。

WEEK 1 — HYMN

The church is Christ's deep longing

The Church — As Christ's Bride

1229

2. The eve of all creation
 He mused on His delight,
 And pondered every feature,
 Well-pleasing in His sight.
 Creation sprang to being,
 But deep in Him did hide
 A heart of depth unfathomed
 Fixed on a glorious Bride.
3. And thus His will was 'stablished
 His counterpart to gain:
 This blessed, firm intention,
 Eternally the same.
 Though sin should e'en beguile man,
 Then mock his helpless state,
 He never could forsake her,
 His yearning ne'er abate.
4. Then mercy richly flourished,
 And love was, oh, so vast,
 As graciously He sought her
 With wisdom unsurpassed.
 The love He gave to win her
 God only comprehends!
 His life laid down, an offering
 Whose fragrance yet ascends.
5. And now in resurrection
 To her He draws most near,
 And with untold affection
 In glory does appear.
 As she beholds her Bridegroom,
 His glory floods her heart,
 'Til she, His Bride, is raptured,
 His longed-for counterpart.

[illegible]

This image shows a full page of blank, lined paper. It features approximately 20 evenly spaced horizontal black lines across its entire width, providing a template for handwriting practice or general note-taking. The margins are consistent on all sides.