第三週

信徒經歷神在祂經綸中的恩典，終極完成於召會作爲基督生機的身體

詩歌：248

讀經：約一16，羅十二6，林前一2～4，林後十三14，加六18，弗四7，29，腓四23，啓二二21

【週一】

壹 新約信徒在神經綸中之恩典下的生活，乃是一個經歷經過過程並終極完成之三一神作恩典之整體的生活—加六18，來四16，啓二二21：

一 基督徒的生活必須是恩典的生活，恩典的經歷；我們基督徒的生活根本就是神來作我們恩典的生活—林後一12。

二 整體的生活，意思是我們整個的生活乃是三一神經過過程作我們恩典的生活—十三14。

三 複合的靈天天在我們裏面運行，作膏油的塗抹，叫我們享受這經過過程的三一神作恩典—約壹二20，27。

四 主耶穌基督的恩，那靈的恩，與我們已經得了

Week Three

The Believers' Experience of the Grace of God in the Economy of God Consummating in the Church as the Organic Body of Christ

Hymns: 312

Scripture Reading: John 1:16; Rom. 12:6; 1 Cor. 1:2-4; 2 Cor. 13:14; Gal. 6:18; Eph. 4:7, 29; Phil. 4:23; Rev. 22:21

§Day 1

I. The New Testament believers' living under the grace in God's economy is a total living of experiencing the processed and consummated Triune God as grace—Gal. 6:18; Heb. 4:16; Rev. 22:21:

A. The Christian living must be the living of grace, the experience of grace; our Christian life is essentially a life of having God as our grace—2 Cor. 1:12.

B. A total living means that our entire living is a living of the Triune God processed to be grace to us—13:14.

C. The compound Spirit is moving within us daily as the anointing so that we may enjoy the processed Triune God as grace—1 John 2:20, 27.

D. The grace of the Lord Jesus Christ, the Spirit of grace, is with our spirit,

重生作三一神居所和器皿的靈同在—來十 29 下，加六 18，腓四 23，門 25，提後四 22。

五 我們是領受了恩典的人，恩典就是三一神，就是父在子裏給了我們，也是子實化爲那靈住在我們的靈中—林前十五 45 下，六 17。

六 因爲我們是聖徒，主的恩必須在我們日常生活的每一方面，與我們每一個人同在—腓四 23，弗四 7。

【週二】

貳 眞正的召會乃是以神在基督耶穌裏所賜給她的恩典爲基礎—林前一 2 ～ 4：

一 神的恩典賜給召會，不是基於召會的屬靈或光景。

二 惟獨神的恩典是召會的基礎—十六 23。

三 保羅在林前一章四節感謝神，乃是根據神在基督耶穌裏所賜給召會之恩典的恩賜。

四 召會站在恩典的基礎上，爲要領受進一步的恩典—啓二二 21。

五 我們領受了恩典作我們的基礎，今天我們是站在恩典上，不是站在我們的屬性、美德或優越上；因此，我們有資格領受更多的恩典，甚至恩上加恩—約一 16。

【週三】

叁 信徒在神的經綸中經歷神恩典的終極完成，乃是召會作爲基督生機的身體—林前十二 12 ～ 13，27，弗一 6 ～ 8，22 ～ 23：

which has been regenerated to be the dwelling place and vessel of the Triune God—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.

E. We are those who have received grace, which is the Triune God—the Father given to us in the Son, and the Son realized as the Spirit dwelling in our spirit—1 Cor. 15:45b; 6:17.

F. Because we are saints, the grace of the Lord must be with each one of us in every aspect of our daily life—Phil. 4:23; Eph. 4:7.

§Day 2

II. A genuine church is based upon the grace given to it in Christ Jesus—1 Cor. 1:2-4:

A. The grace of God is not given to the church based upon the spirituality or condition of the church.

B. The grace of God alone is the base of the church—16:23.

C. Paul's thanks to God in 1 Corinthians 1:4 was based upon the gift of grace which was given to the church in Christ Jesus.

D. The church is standing on the base of grace in order that it may receive further grace—Rev. 22:21.

E. We have received grace as our base, and we are standing upon grace, not upon our attributes, virtues, or excellencies; therefore, we are qualified to receive more grace, even grace upon grace—John 1:16.

§Day 3

III. The consummation of the believers' experience of the grace of God in His economy is the church as the organic Body of Christ—1 Cor. 12:12-13, 27; Eph. 1:6-8, 22-23:

一 恩典就是流通的三一神，將祂一切的所是分賜到我們裏面，給我們享受；整個召會生活都在於恩典作神聖三一在我們裏面的流通—彼前五10，徒四33，林後八1，十三14。

二 基督身體實際的生活和建造，乃是從內裏享受神的恩典而產生的—林前一9，林後十三14。

三 基督生機身體的每一部分都是神在祂經綸中的恩典所產生的—羅十二4～6上。

【週四】

四 照着所賜給我們的恩典，我們在身體裏得了不同的恩賜，這些恩賜是我們經歷基督恩典的結果—6節：

1 這恩典乃是神在基督裏，作神聖的元素，進到我們裏面作生命，成了我們的享受—約一16，林後十三14。

2 這恩典進到我們裏面的時候，也帶來某種屬靈技能與才幹的元素，隨着生命在我們裏面的增長，發展成爲生命的恩賜，使我們可以在基督的身體裏盡功用事奉神—羅十二6～8。

3 在羅馬十二章六節，恩賜是照着恩典而有不同；在以弗所四章七節，恩典是照着恩賜賜給的：

a 恩典就是神聖的生命，這生命產生並供應恩賜。

b 在羅馬十二章，是恩典產生恩賜；因此，恩賜是照着恩典。

c 在以弗所四章，恩典是照着恩賜，照着恩賜的度量。

五 在召會作爲基督生機的身體裏，敗壞的話一句都不可出口，『只要按需要說建造人的好話，好將恩典供給聽見的人』—29節：

A. Grace is the circulating Triune God dispensing all that He is into us for our enjoyment; the entire church life depends on grace as the circulation of the Divine Trinity within us—1 Pet. 5:10; Acts 4:33; 2 Cor. 8:1; 13:14.

B. The practical life and building up of the Body of Christ come forth out of the inward enjoyment of the grace of God—1 Cor. 1:9; 2 Cor. 13:14.

C. Every part of the organic Body of Christ is an issue of the grace of God in the economy of God—Rom. 12:4-6a.

§Day 4

D. In the Body we have gifts that differ according to the grace given to us and that are a result of our experience of the grace of Christ—v. 6:

1. This grace is God in Christ as the divine element coming into our being to be our life for our enjoyment—John 1:16; 2 Cor. 13:14.

2. When this grace comes into us, it brings with it the element of certain spiritual skills and abilities, which, accompanying our growth in life, develop into the gifts in life so that we may function in the Body of Christ to serve God—Rom. 12:6-8.

3. In Romans 12:6 the gifts differ according to grace; in Ephesians 4:7 grace was given according to the gift:

a. Grace is the divine life that produces and supplies the gifts.

b. In Romans 12 it is the grace that produces the gift; thus, the gift is according to grace.

c. In Ephesians 4 the grace is according to the gift, according to the measure of the gift.

E. In the church as the organic Body of Christ, we should let no corrupt word proceed out of our mouth, "but only that which is good for building up, according to the need, that it may give grace to those who hear"—v. 29:

1 我們的話應當將恩典—基督作我們的享受和供應—載送給人—林後十三 14，羅十六 20，林前十六 23，加六 18。

2 建造人的話，總是將基督當作恩典供應聽見的人—弗四 29。

【週五、週六】

肆 在以弗所三章二節使徒保羅說，恩典的管家職分爲着身體的肢體賜給了他—五 30：

一 在三章二節和九節，保羅用了一個希臘字，oikonomia，奧依克諾米亞；在九節，這字指神的經綸，在二節，這字指使徒管家的職分。

二 神恩典的管家職分已經賜給我們，使我們生活事奉爲着建造基督的身體—2 ～ 7 節：

1 恩典的管家職分是爲着將神的恩典分賜到神所揀選的人裏面，以產生並建造召會作基督的身體—林前四 1 ～ 2。

2 使徒的職事來自這管家的職分，他是神家中的管家，將基督這神的恩典供應神的家人—九 17。

3 保羅的職事是將基督的豐富分賜給眾信徒作恩典，給他們享受—弗三 8。

4 神的經綸只在於神自己，但恩典的管家職分不僅賜給保羅一個人；這管家的職分已經賜給了所有的信徒。

5 恩典的管家職分是普徧的；爲着基督的身體，所有的聖徒都有照着神經綸之恩典的管家職分—2，9 節。

1. Our word spoken to others should convey grace, Christ as our enjoyment and supply—2 Cor. 13:14; Rom. 16:20; 1 Cor. 16:23; Gal. 6:18.

2. The word that builds up others always ministers Christ as grace to the hearer—Eph. 4:29.

§Day 5 & Day 6

IV. In Ephesians 3:2 the apostle Paul says that the stewardship of grace was given to him for the members of the Body—5:30:

A. In Ephesians 3:2 and 9 Paul uses the Greek word oikonomia; in verse 9 this word refers to God's economy, and in verse 2 it refers to the stewardship of the apostle.

B. The stewardship of the grace of God has been given to us so that we may live and serve for the building up of the Body of Christ—vv. 2-7:

1. The stewardship of the grace is for the dispensing of the grace of God into His chosen people for the producing and building up of the church as the Body of Christ—1 Cor. 4:1-2.

2. Out of this stewardship comes the ministry of the apostle, who is a steward in God's house, ministering Christ as God's grace to God's household—9:17.

3. Paul's ministry was to dispense the riches of Christ as grace to the believers for their enjoyment—Eph. 3:8.

4. The economy of God is with God Himself, but the stewardship of grace was given not merely to Paul as one person; this stewardship has been given to all the believers.

5. The stewardship of grace is universal; for the Body of Christ all the saints have the stewardship of grace according to God's economy—vv. 2, 9.

第三週▪週一

晨興餧養

啓二二21『願主耶穌的恩與眾聖徒同在。阿們。』

林後一12『我們所誇的，是我們的良心見證我們憑着神的單純和純誠，在世爲人，不靠屬肉體的智慧，乃靠神的恩典，對你們更是這樣。』

在啓示錄的開頭，恩典與我們同在〔一4〕，該書的末了也題到同樣的恩典〔二二21〕。因此，恩典不僅是啓示錄的結束，也是整本聖經的結束。…許多讀聖經的人知道並且會背誦聖經的頭一句話，…但知道聖經末了一句話的人不多。『起初神創造諸天與地』〔創一1〕，對我們是客觀的。但是『願主耶穌的恩與眾聖徒同在』〔啓二二21〕，對我們乃是主觀的。我們必須禱讀聖經這句結束的話。主的恩必須在我們日常生活的每一方面，與我們每一個人同在，因爲我們是聖徒。這恩典終極完成於新耶路撒冷，作神之喜悅的終極完成，就是神使祂自己與人聯結調和，作祂榮耀的擴大和永遠的彰顯（李常受文集一九九四至一九九七年第一册，五八五至五八六頁）。

信息選讀

新約信徒在神經綸中之恩典下的生活，乃是一個經歷經過過程之三一神作恩典之整體的生活。不是怎麼作，不是怎麼行，那不是整體的；整體的生活，就是我整個的生活，都是三一神經過過程在我裏面作恩典的生活。…整體的生活，就是一天二十四小時，睡覺或醒着，我都是在那裏以三一神作我的生命，作我的人位。我跟隨祂行動，與祂同行動。二

WEEK 3 — DAY 1

Morning Nourishment

Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

The grace is with us at the beginning of the book of Revelation, and this same grace is mentioned at the end of this book. Thus, grace is not only the end of the book of Revelation but also the end of the entire Bible. Many Bible readers know and can recite the first sentence of the Bible… But not many know the concluding word of the Bible. *In the beginning God created the heavens and the earth* is objective to us. But *the grace of the Lord Jesus be with all the saints* is subjective to us. We have to pray-read this concluding verse of the Bible. The grace of the Lord must be with each one of us in every aspect of our daily life because we are saints. This grace consummates in the New Jerusalem as the consummation of God's good pleasure in joining and mingling Himself with man for His glorious enlargement and eternal expression. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 462)

Today's Reading

The New Testament believers' living under the grace in God's economy is a total living of experiencing the processed Triune God as grace. It is not a matter of what to do; that is not a total living. A total living means that my entire living is a living of the Triune God processed to be grace in me… A total living means that twenty-four hours a day, whether I am awake or asleep, I take the Triune God as my life and my person. I follow His move; I move with Him. Two spirits become one spirit, two lives live together, and two natures

靈成一靈，二命同生活，二性相調和。這個生活，就是經歷三一神作恩典的整體生活。整體的生活不是是與非，不是對與錯，不是善與惡，也不是各種的講究，乃是一個活的人位的生活。這活的人位的生活，乃是經過過程之三一神與三部分變化之人調和一起的生活。這樣，神就作了人的恩典，人就活在這恩典中，這就是新約裏所講的恩典。神在祂經綸中的恩典，就是那經過過程之三一神和我們聯在一起而有的一個共同生活，以祂爲生命，以祂爲人位。祂主動，我們跟隨，一同行動，活出一種光景，這就叫作生機體，以彰顯神自己。

這經過過程之三一神，終極的成爲那包羅萬有、賜人生命、複合併內住的靈，成爲恩典的靈（林前十五 45 下，林後三 17，啓二二 17 上，來十 29）。

這恩典的靈，在新約時代，將三一神分賜給一切的信徒作恩典。這恩典的靈既是把三一神分賜到我們信徒裏面，作我們的恩典，所以我們基督徒今天的生活，根本就是神來作我們的恩典。

信徒憑這靈，無論是在素質上，或在經綸上，也就是說，無論在生命上，或在行動上，生活工作，都是經歷並享受那作三一神具體表現之是靈的基督作恩典（約一 14、16，啓二二 21）。

出埃及三十章二十二至二十五節的聖膏油…是馨香的橄欖油，配上四種香料調在一起。…這豫表複合的靈，有父在裏面，子在裏面，子包羅萬有的死在裏面，子的人生在裏面，子的復活、升天也在裏面。今天這複合的靈天天在我們裏面運行，作膏油的塗抹，叫我們享受這經過過程的三一神作恩典。這就是我們今天基督徒該有的生活（李常受文集一九九一至一九九二年第二册，四二九至四三二頁）。

參讀：跟上時代重建聖殿，第十三篇。

are mingled together. This is the total living of experiencing the Triune God as grace. A total living is not the living concerning right and wrong, good and evil, or anything else, but the living of a living person. The living of this living person is the mingled living of the processed Triune God with the tripartite transformed man. Thus, God becomes our grace, and we live in this grace. This is the grace referred to in the New Testament. Our experience of the grace in God's economy is the mutual living of the processed Triune God and us joined together, taking Him as our life and person. He initiates, and we follow; He and we move together to live out a certain condition, which is called an organism, to express God Himself.

The processed Triune God, who has been consummated as the all-inclusive, life-giving, compound, and indwelling Spirit, becomes the Spirit of grace (1 Cor. 15:45b; 2 Cor. 3:17; Rev. 22:17a; Heb. 10:29).

In the New Testament age the Spirit of grace dispenses the Triune God into the believers as grace. Since the Spirit of grace dispenses the Triune God into us to be our grace, our Christian life is essentially a life of having God as our grace.

Both essentially and economically, that is, both in their living and in their moving, the believers' living and work by the Spirit is the experience and enjoyment of the pneumatic Christ, the embodiment of the Triune God, as grace (John 1:14, 16; Rev. 22:21).

The holy anointing oil in Exodus 30:22-25… is the fragrant olive oil compounded with four kinds of spices …This is a type of the compound Spirit, in whom are the Father and the Son with His all-inclusive death, His human living, His resurrection, and His ascension. Now the compound Spirit is moving within us daily as the anointing that we may enjoy the processed Triune God as grace. This is the life that we Christians should have today. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 328-330)

Further Reading: CWWL, 1987, vol. 3, "Being Up to Date for the Rebuilding of the Temple," ch. 13

第三週▪週二

晨興餧養

林前一２～４『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人；…願恩典與平安，從神我們的父，並主耶穌基督歸與你們。我因神在基督耶穌裏所賜給你們的恩典，常常爲你們感謝我的神。』

『給…神的召會』〔林前一２上〕…指明召會不僅爲神所有，也有神爲其性質和素質，這是神聖的、一般的、宇宙的、永遠的。…『在哥林多…的召會』（２上）是在一個城裏的召會，留在確定的地方，爲着事務上的行政，以這地方爲其地位、立場和行政區域。…召會留在那地，作基督在當地的見證，…宇宙之見證的一部分。宇宙的見證是由地方的見證組成並構成的（李常受文集一九九〇年第二册，四六七至四六八頁）。

信息選讀

召會是『在基督…裏被聖別』的（林前一２中），已在基督裏被聖別、成爲聖別；基督就是經過過程之三一神在祂豐滿裏的具體化身，爲召會的元素和範圍。基督是經過過程的三一神在祂一切豐滿裏的具體化身。如今我們在這位基督裏，我們有這位基督爲我們的元素和範圍。…祂又是召會的範圍，領域。

召會由『蒙召的聖徒』（２中）組成，乃是那從撒但的世界中被召出來之聖徒，被聖別之人的召會。我們已蒙神呼召，在基督…這奇妙人位裏被聖別…；基督是我們裏面的元素和我們外面的範圍。

WEEK 3 — DAY 2

Morning Nourishment

1 Cor. 1:2-4 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place...: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God always concerning you based upon the grace of God which was given to you in Christ Jesus.

"To the church of God" [1 Cor. 1:2a]... indicates that the church is not only being possessed by God, but it has God as its nature and essence, which are divine, general, universal, and eternal. "The church ... in Corinth" (v. 2b) was a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs ...The church remained in that locality for a local testimony of Christ, ... a part of the universal testimony of Christ. The universal testimony is composed of and constituted with the local testimonies. (CWWL, 1990, vol. 2, "A Genuine Church," p. 376)

Today's Reading

The church is "sanctified in Christ" (1 Cor. 1:2c), having been sanctified, made holy, in Christ, who is the embodiment of the processed Triune God in His fullness, as its element and sphere. Christ is the embodiment of the processed Triune God in all His fullness. Now we are in this Christ, and we have this Christ as our element and sphere ...Christ is the element of the church. He is also the sphere, the realm, of the church.

The church is composed of the "called saints" (v. 2d)—the assembly of the saints, the sanctified ones, who have been called out of the satanic world. We have been called by God to be sanctified in Christ, ... a wonderful person, ... our element within and our sphere without.

真正召會的…〔另一〕種資格…〔是〕與在全球各處呼求主耶穌基督之名的眾聖徒有關〔2下〕。

林前一章三節…指明真正的召會是在『恩典』（經過過程之三一神的具體化身作蒙祂呼召者的享受）與『平安』（經過過程之三一神作蒙祂呼召者享受祂爲恩典的結果）的分賜之下。從父神這神聖三一的源頭，從主耶穌基督這神聖三一之水流的流道，並從聖靈這神聖三一之水流的臨到，恩典與平安得以分賜給召會。…（林後十三14）。…三一神對蒙祂呼召者乃是恩典與平安，作他們的享受。…神的恩典不是因召會的屬靈或光景而賜給召會。惟獨神的恩典是召會的基礎。…保羅感謝神〔林前一4〕，是因在基督耶穌裏所賜給召會之恩典的恩賜。在新約裏，『在基督裏』一辭主要的是用來說到三一神（林後五19）和團體的信徒（林前一30）。因此，神所賜給信徒的恩典就是三一神自己。

召會站在恩典的基礎上，爲要領受進一步的恩典。我們領受了恩典作我們的基礎，今天我們是站在恩典上，不是站在我們的屬性、美德或優越上。因此，我們有資格領受更多的恩典，甚至恩上加恩。約翰一章十六節說，『從祂的豐滿裏我們都領受了，而且恩上加恩。』藉着恩典我們有資格領受恩典加上恩典。我們必須感謝主，召會中有越多的『風暴』，就有越多恩典的『波濤』。每一風暴都帶來另一恩典的『波濤』。不僅如此，這恩典帶進平安。神在祂神聖的三一裏，對我們不僅是恩典，也是平安。我們領受恩典以後，就有平安，我們也能說，『阿利路亞，阿們！』我們在平安中，因爲我們享受了恩典；我們有恩典，因爲我們領受了恩上加恩（李常受文集一九九〇年第二册，四六八至四七二頁）。

參讀：主恢復的簡說，附錄：一個真正的召會；哥林多前書生命讀經，第二篇。

The fifth qualification [(v. 2e) is] that the church which is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe.

Verse 3… indicates that the [genuine] church… is under the dispensing of "grace," which is the embodiment of the processed Triune God for the enjoyment of His called ones, and "peace," the processed Triune God as the issue of the enjoyment of Him as grace by His called ones. Grace and peace are dispensed to the church from God the Father as the source of the Divine Trinity, from the Lord Jesus Christ as the course of the flow of the Divine Trinity, and from the Holy Spirit as the reaching of the flow of the Divine Trinity...(2 Cor. 13:14)...The Triune God is the grace and peace to His called ones for their enjoyment. The grace of God is not given to the church based upon the spirituality or condition of the church [but upon] the grace of God alone… Paul's thanks to God in 1 Corinthians 1:4 was based upon the gift of grace which was given to the church in Christ Jesus. In the New Testament the phrase in Christ is mainly used in relation to the Triune God (2 Cor. 5:19) and the believers corporately (1 Cor. 1:30). Therefore, the grace of God given to the believers is the Triune God Himself.

The church is standing on the base of grace in order that it may receive further grace. We have received grace as our base, and today we are standing upon grace, not upon our attributes, virtues, or excellencies. Therefore, we are qualified to receive more grace, even grace upon grace. John 1:16 says, "Of His fullness we have all received, and grace upon grace." We are qualified by grace to receive grace upon grace. We have to thank the Lord that the more storms there are in the church, the more "waves" of grace there are. Every storm brings another "wave" of grace. Moreover, this grace issues in peace. In His Divine Trinity, God is not only grace but peace to us. After receiving grace, we are at peace, and we can say, "Hallelujah, Amen!" We are in the peace because we have enjoyed grace, and we have grace because we have received grace upon grace. (CWWL, 1990, vol. 2, "A Genuine Church," pp. 376-379)

Further Reading: CWWL, 1990, vol. 2, "A Genuine Church," pp. 373-382; Life-study of 1 Corinthians, msg. 2

第三週▪週三

晨興餧養

弗一6～8『使祂恩典的榮耀得着稱讚，這恩典是祂在那蒙愛者裏面所恩賜我們的；我們在這蒙愛者裏面，藉着祂的血，照着神恩典的豐富，得蒙救贖，就是過犯得以赦免，這恩典是神…向我們洋溢的。』

22～23『…使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

信徒在神經綸中經歷神恩典的終極完成，乃是召會作爲基督的身體（弗一6～8、22～23）。基督的身體是怎樣出來的？我們原來是墮落的罪人；基督來流血，把我們贖回到基督裏。基督是我們得救的範圍和成分（元素）。基督的寶血把我們贖回到祂自己這範圍和成分裏。我們在基督裏，就享受祂的成分。祂的成分就把我們製作爲神寶貴的產業。以弗所一章二十二至二十三節給我們看見，神在基督身上所運行的大能，使祂從死人中復活，超過世界，升到天上，坐在神的右邊，並且踐踏仇敵，將一切都服在祂的腳下，而作萬有的頭。這個大能乃是向着召會的，也就是傳輸到召會裏的。…頭有這個大能，身體也得着這個大能的傳輸。基督的身體就是這樣產生出來的（李常受文集一九九一至一九九二年第二册，四三八至四三九頁）。

信息選讀

基督這生機身體的每一部分都是神經綸中的恩典所產生的。這恩典乃是對三一神—父、子、靈—作生命的享受，而神的生命是以父神爲本質（substance），以子神爲元素（element），以靈神爲素質（essence）。

WEEK 3 — DAY 3

Morning Nourishment

Eph. 1:6-8 To the praise of the glory of His grace, with which He graced us in the Beloved; in whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace, which He caused to abound to us...

22-23 And He...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.

The consummation of the believers' experience of the grace of God in His economy is the church as the Body of Christ (Eph. 1:6-8, 22-23). How is the Body of Christ produced? We were fallen sinners, but Christ came and shed His blood to redeem us back into Himself. Christ is the sphere and element of our salvation. The precious blood of Christ redeemed us back into Himself as the sphere and element. In Christ we enjoy His element, and with His element we have been made God's precious possession. Ephesians 1:22-23 shows us that the power that God caused to operate in Christ raised Him from the dead so that He might transcend the world and ascend to the heavenlies, being seated at the right hand of God, crushing the enemy, having all things subjected under His feet, and thus being given to be the Head over all things. Such power is "to the church," that is, transmitted to the church... Since the Head has this power, the Body also receives the transmission of this power. It is in this way that the Body of Christ is produced. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 335-336)

Today's Reading

Every part of the organic Body of Christ is an issue of the grace in the economy of God. Grace is the enjoyment of the Triune God—the Father, the Son, and the Spirit—as the enjoyment of life, and the life of God is with God the Father as the substance, God the Son as the element, and God the Spirit as the essence.

第一，基督生機的身體，是以父神在祂的性情中，爲如純金的本質（林前三 12，啓二一 18 下）。金表徵作源頭之父的神聖性情及其一切屬性。

第二，基督生機的身體，是以子神在祂的救贖中，爲如珍珠的元素（林前三 12，啓二一 21 上）。珍珠表徵在得勝的死並分賜生命之復活裏的子基督，及其一切美德和屬性。

第三，基督生機的身體，是以靈神在祂的變化工作中，爲如寶石的素質（林前三 12，啓二一 18 上、19 ～ 20）。寶石表徵那靈變化的工作，及其一切的屬性。金、銀、寶石，表徵在三一神的美德和屬性上，信徒對基督的各種享受和經歷。這些寶貴的材料，都是我們在靈裏藉着聖靈，有分於並享受基督而產生的。只有這些材料纔適合神的建造。

在使徒保羅，萬事如糞土，恩典之於他，只是神基督；他乃是藉着這恩典，就是他所經歷的主，爲主勞苦，超過眾使徒。我們今天的生活，我們今天的工作，也該像保羅一樣，以這一位經過過程、終極完成的三一神作恩典。…在這樣的生活裏，只以生命爲原則。凡是出於生命的，神就要；不是生命的，神就不要。這生命就是這豐富的恩典，是以父神作本質，以子神作元素，以靈神作素質的；這生命也就是神來作我們的恩典。我們所該活的就是這樣的生活。願主憐憫我們，祝福我們，叫我們都過這樣的生活，使我們在神的經綸中，至終能經歷神恩典的終極完成（李常受文集一九九一至一九九二年第二册，四四三至四四四、四四九至四五〇頁）。

參讀：神在祂經綸中的律法與恩典，第四篇。

First, the organic Body of Christ takes God the Father in His nature as its substance, as pure gold (Rev. 21:18b; 1 Cor. 3:12). Gold signifies the divine nature of God the Father as the source with all its attributes.

Second, the organic Body of Christ takes God the Son in His redemption as its element, as pearls (Rev. 21:21a; cf. 1 Cor. 3:12). Pearls signify Christ the Son in His overcoming death and life-imparting resurrection with all the virtues and attributes.

Third, the organic Body of Christ takes God the Spirit in His transforming work as its essence, as precious stones (Rev. 21:18a, 19-20; 1 Cor. 3:12). Precious stones signify the transforming work of the Spirit with all its attributes. Gold, silver, and precious stones signify the believers' various enjoyments and experiences of Christ in the virtues and attributes of the Triune God. All these precious materials are the products of our participation in and enjoyment of Christ in our spirit through the Holy Spirit. Only these are good for God's building.

To the apostle Paul, all things were like refuse, and grace was God in Christ. It was by grace, the Lord whom he experienced, that he labored for the Lord more abundantly than all the apostles. Like Paul, we should take the processed and consummated Triune God as grace in our living and work today… In such a living we take only life as the principle. Whatever is of life, that is what God wants; whatever is not of life, that is what God rejects. This life is the rich grace with God the Father as the substance, God the Son as the element, and God the Spirit as the essence; this life is God coming to be our grace. This is the living that we should have. May the Lord be merciful to us and bless us that we may live such a life so that eventually we can experience the consummation of the grace of God in His economy. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 338-339, 343)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," ch. 4

第三週▪週四

晨興餧養

羅十二 6～7『照着所賜給我們的恩典，我們得了不同的恩賜：或申言，就當照着信心的程度申言；或服事，就當忠於服事；或作教導的，就當忠於教導。』

弗四 29『敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。』

恩典就是神在基督裏作我們的享受。這恩典，這神聖的元素，就是神聖的生命，進入我們這人裏面，就帶來某些屬靈技能或才幹，就是恩賜。…你享受神，將祂神聖的元素接受並吸收到你裏面，從這神聖的元素就出來某種恩賜、技能或才幹。這些恩賜照着我們所享受並吸收到我們這人裏面的神聖元素而不同。

羅馬十二章的恩賜是照着恩典。這就是說，恩賜是照着生命的度量而得的。你若享受神的生命到很高的程度，就會得着更高的恩賜。然而，你對神生命的享受若有限，你的恩賜也就有限，因爲你恩賜的度量，受到你享受神聖生命在你裏面作恩典的程度所限制。羅馬十二章所列舉的恩賜，不是忽然臨到你的神奇恩賜。不，羅馬十二章的恩賜好像我們人身體上肢體的才能。…六至八節裏所包括的各項，是生命中恩典的恩賜。我們可列舉其中七項：申言、服事、教導、勸勉、分授、帶領以及憐憫人。我們需要記得，這七項的每一項，包括憐憫人，都是恩賜（羅馬書生命讀經，三六一至三六二頁）。

信息選讀

WEEK 3 — DAY 4

Morning Nourishment

Rom. 12:6-7 ...Having gifts that differ according to the grace given to us, whether prophecy,...according to the proportion of faith; or service, let us be faithful in that service; or he who teaches, in that teaching.

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

Grace is simply God in Christ as our enjoyment. When this grace, this divine element, which is the divine life, comes into our being, it brings with it certain skills and abilities which are the gifts... As you enjoy God, receiving and assimilating His divine element into your being, out of this divine element proceeds some gift, skill, or ability. These gifts differ according to the divine element which we have enjoyed and which we have assimilated into our being.

The gifts in Romans 12 are according to grace. This means that the gifts are granted according to the measure of life. If you have enjoyed the life of God to a high degree, you will receive a higher gift. However, if your enjoyment of the life of God is limited, your gift also will be limited, for the measure of your gift is limited by the extent to which you have enjoyed the divine life as grace within you. The gifts enumerated in Romans 12 are not the miraculous gifts which come to you suddenly. No, the gifts in Romans 12 are like the abilities of the members of our human body... All of the items included in verses 6 through 8 are gifts of grace in life. We may list seven of them: prophecy, service, teaching, exhortation, giving, leading, and showing mercy. We need to remember that each of these seven items, including the showing of mercy, is a gift. (Life-study of Romans, pp. 305-306)

Today's Reading

恩典是神聖的元素進到我們這人裏面，作我們的生命，給我們享受。恩典不是外面的；恩典是神聖生命的元素作到我們這人裏面，並給我們某種技能或才幹。

生命中恩典的恩賜對身體生活的實行是必需的。…〔我們不可〕忽畧生命中恩典的恩賜，而專注於神奇的恩賜，…〔因爲〕神奇的恩賜使人趨向分裂，而生命中恩典的恩賜卻建造人。保羅在身體生活上非常老練，他知道生命中恩典的恩賜對建造召會是必需的。所以在羅馬十二章，他沒有將神奇的恩賜列在爲着召會生活必需的項目之中。…他告訴哥林多人要顧到召會的建造（林前十四12、26）。在羅馬書裏，保羅所關切的不是建造某一個人，乃是建造身體。因此，他沒有將神奇的恩賜包括在這卷書裏（羅馬書生命讀經，三六三、三六八頁）。

以弗所四章二十九節說，『敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。』敗壞，直譯，腐壞；表徵有毒、難聽、無價值的話。我們的言談不該敗壞別人，卻要建造人。召會和召會的每個肢體都需要正確的建造。這建造主要是藉着我們的說話得以成就的。凡從我們口裏出來的，都該是爲着建造召會和眾聖徒的好話。

不僅如此，從我們口裏出來的話，應該將恩典供給那些聽見的人。恩典乃是神具體化在基督裏作我們的享受和供應。我們的話應當把這恩典載送給人。建造人的話，總是將基督當作恩典供應聽見的人。我們的言語該是交通神在基督裏作享受，將基督分賜給別人，作他們生命的供應（以弗所書生命讀經，四九五至四九六頁）。

參讀：羅馬書生命讀經，第二十六篇；以弗所書生命讀經，第三十八、四十八至四十九篇；新約總論，第三百四十一篇。

Grace is the divine element coming into our being to be our life for our enjoyment. Grace is not outward; it is the element of the divine life that is wrought into our being inwardly and which gives us some skill or ability.

The gifts of grace in life are necessary for the practice of the Body life. [Do not] neglect the gifts of grace in life and concentrate on the miraculous gifts… [because] the miraculous gifts tend to divide, while the gifts of grace in life build up. Paul was very experienced in the Body life, and he knew that the gifts of grace in life are necessary for the building of the church. Therefore, in Romans 12 he did not list the miraculous gifts among the items necessary for the church life… He told the Corinthians to care for the building up of the church (1 Cor. 14:12, 26). In the book of Romans his concern was not the building up of a particular individual, but the building up of the Body. Thus, he did not include the miraculous gifts in this book. (Life-study of Romans, pp. 307, 311-312)

Ephesians 4:29 says, “Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.” The Greek word for corrupt signifies something that is noxious, offensive, or worthless. Our conversation should not corrupt others, but should build them up. The church and every member of the church need the proper building up. This building up is accomplished primarily by our speaking. What proceeds out of our mouth should be that which is good for the building up of the church and all the saints.

Furthermore, the word out of our mouth should give grace to those who hear. Grace is God embodied in Christ as our enjoyment and supply. Our word should convey this as grace to others. The word that builds up others always ministers grace to the hearers. Our word should communicate God in Christ as enjoyment, imparting Christ to others as their life supply. (Life-study of Ephesians, pp. 409-410)

Further Reading: Life-study of Romans, msg. 26; Life-study of Ephesians, msgs. 38, 48-49; The Conclusion of the New Testament, msg. 341

第三週▪週五

晨興餧養

弗三2『諒必你們曾聽見那爲着你們所賜給我，神恩典的管家職分。』

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祕有何等的經綸，向眾人照明。』

神經綸的目的，是要將神自己分賜到祂所揀選的人裏面，使祂自己與他們成爲一。聖經啓示，神住在祂所揀選的人裏面，並且祂渴望使祂自己完全與他們成爲一。

神經綸的目的，也是要將基督同祂一切的豐富，分賜到神所揀選的信徒裏面，好構成基督的身體，就是召會，以彰顯經過過程的三一神（弗三8～10）。這是神聖啓示的中心路線。

最後，神經綸的目的，是要將萬有在基督裏歸一於一個元首之下（一10）。…在召會裏，基督正在使我們歸一於一個元首之下，至終萬有在新天新地裏都要歸一於一個元首之下。

在以弗所三章，保羅用了一個希臘字，oikonomia，奧依克諾米亞。這字有兩個含義：第一，這字是指神的經綸；第二，這字是指使徒的管家職分。至終，神的經綸成了使徒的管家職分。神的經綸是在永遠裏所定的（9～11）。神恩典的使徒管家職分（原文爲經綸），是在時間裏賜給的，爲要完成神在恩典裏的永遠經綸（2，林前九17）。神的經綸只在於神自己，但使徒的管家職分不僅賜給保羅一個人；這管家的職分已經賜給了所有的信徒（李常受文集一九九一至一九九二年第一册，四五三至四五四頁）。

WEEK 3 — DAY 5

Morning Nourishment

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

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.

The intention of God's economy is to dispense Himself into His chosen people, making Himself one with them. The Bible reveals that God dwells within His chosen people and that He desires to make Himself fully one with them.

God's intention in His economy is also to dispense Christ with all His riches into His believers, who were chosen by God for the constitution of the Body of Christ, the church, to express the processed Triune God (Eph. 3:8-10).

Finally, the intention of God's economy is to head up all things in Christ (1:10)... In the church Christ is heading us up so that eventually all things can be headed up in Christ in the new heaven and new earth.

In chapter 3 of Ephesians, Paul uses the Greek word oikonomia with two denotations. First, this word refers to God's economy. Second, it refers to the stewardship of the apostle. Eventually, God's economy becomes the stewardship of the apostle. God's economy was made in eternity (vv. 9-11). The apostle's stewardship (Gk., economy) of God's grace was given in time to carry out God's eternal economy in grace (v. 2; 1 Cor. 9:17). The economy of God is with God Himself, but the stewardship of the apostle was not merely given to Paul as one person. The stewardship has been given to all the believers. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 353)

信息選讀

保羅在以弗所三章啓示，神的經綸賜給了他作爲管家的職分，但他這管家職分的接受者說，他比眾聖徒中最小者還小（8）。

如果那比眾聖徒中最小者還小的彀資格得着管家職分，我們眾人就都彀資格。…因着我們是在保羅之後，我們承受了他並他以後其他的人所傳給我們的一切。…就某一面的意義說，保羅是我們的起始，我們是他的完成。…神的經綸成了我們分賜神恩典的管家職分。基督的豐富乃是恩典。恩典的管家職分是在三章二節題到的，基督那追測不盡的豐富是在八節題及的，所以恩典的管家職分乃是那將基督追測不盡的豐富分配、分賜與眾信徒作恩典，給他們享受的職事。

在已過的永遠裏，神…定了永遠的經綸，要將基督的豐富分賜到神所揀選的人，就是信祂之人裏面，使祂得着召會，就是身體，一個生機體，作祂的彰顯。至終，藉着這分賜，祂要將萬有在基督裏歸一於一個元首之下。神爲了完成祂的經綸，就將祂自己很細的分賜到我們裏面。神將祂自己分賜到我們這些祂所揀選、救贖的人裏面，這分賜要終極完成於新耶路撒冷（李常受文集一九九一至一九九二年第一册，四五四至四五五頁）。

恩典的管家職分就是基督豐富的分賜。按以弗所三章的上下文，恩典是指基督的豐富。當基督的豐富被你享受時，這些豐富就成了恩典。保羅的職事，就是將基督的豐富當作恩典分賜給眾信徒。飛機上的空中小姐是把食物分配給旅客，她並不是分配食譜。照樣，使徒保羅乃是將基督的豐富分賜給聖徒。這是今天我們在這個職事裏所作的。…每一位聖徒都能把基督灌輸給別人。甚至一位高中的姊妹，也能把基督分賜到她的同學裏面。這樣把基督分賜到別人裏面，就是照着神經綸的管家職分（以弗所書生命讀經，二九五至二九六頁）。

參讀：以弗所書生命讀經，第四十篇。

Today's Reading

Paul reveals in Ephesians 3 that the economy of God was given to him as the stewardship, but as the receiver of the stewardship, he says that he was less than the least of all saints (v. 8).

If the least among the saints is qualified to receive the stewardship, all of us are qualified... Because we are later than Paul, we have inherited everything that he and others have passed on to us since his time...In a sense Paul was our initiation, and we are his consummation. The economy of God has become our stewardship to dispense the grace of God. The riches of Christ are the grace. The stewardship of grace is mentioned in 3:2, and the unsearchable riches of Christ are mentioned in verse 8, so the stewardship of grace is the ministry to distribute, to dispense, the unsearchable riches of Christ to the believers as grace for their enjoyment.

In eternity past God ... made an eternal economy to dispense the riches of Christ into God's chosen people, the believers, so that He could have a church, a Body, an organism for His expression. Eventually, by this dispensing, He will head up all things in Christ. For the accomplishment of His economy God dispenses Himself into us in a fine way. God's dispensing of Himself into us, His chosen and redeemed people, will consummate in the New Jerusalem. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 353-354)

The stewardship of the grace is the dispensing of the riches of Christ. According to the context of Ephesians 3, grace refers to the riches of Christ. When the riches of Christ are enjoyed by you, they become grace. Paul's ministry was to dispense the riches of Christ as grace to the believers. A stewardess on an airplane dispenses food to the passengers; she does not dispense information on how to cook. Likewise, the apostle Paul dispensed the riches of Christ to the saints. This is what we are doing in the ministry today... Every saint can infuse Christ into others. Even a young sister in high school can dispense Christ into her classmates. This dispensing of Christ into others is the stewardship according to God's economy. (Life-study of Ephesians, pp. 244-245)

Further Reading: Life-study of Ephesians, msg. 40

第三週▪週六

晨興餧養

林前十五10『…因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；…我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』

弗三8『這恩典賜給了我…，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

二7『好…顯示祂在基督耶穌裏，向我們所施恩慈中恩典超越的豐富。』

這恩典的管家職分乃是爲着神的分賜。我們已經看見，神的心意乃是要把祂的豐富，實際上就是祂自己，分賜到祂所揀選的人裏面。這些豐富分賜到我們裏面之後，我們需要拿起負擔，把這些豐富分賜到別人裏面。對神來說，這些豐富是祂的經綸；對我們來說，這些豐富是管家職分。當這些豐富藉着我們分賜到別人裏面時，就成了神的分賜。當神的經綸達到我們，就成了我們的管家職分。當我們藉着將基督分賜到人裏面而執行管家的職分時，就成了神在他們裏面的分賜。因此，我們有經綸、管家的職分和分賜（以弗所書生命讀經，二九七頁）。

信息選讀

恩典的管家職分乃是神分賜到人裏面，作他們的享受。分賜這恩典到別人裏面，乃是我們照着神經綸的管家職分。我們既有分於神作我們的享受，就能將祂當作恩典分賜到別人裏面。這就是恩典的分賜。

保羅在以弗所三章七節說他成爲執事。新約裏只有一個職事，就是管家的職分，也就是將神分賜到人裏面。『執事』這辭與『管家』意義相符，因爲管家的服

WEEK 3 — DAY 6

Morning Nourishment

1 Cor. 15:10 ...By the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but... I labored more abundantly than all of them, yet not I but the grace of God which is with me.

Eph. 3:8 To me...was this grace given to announce...the unsearchable riches of Christ as the gospel.

2:7 That He might display...the surpassing riches of His grace in kindness toward us in Christ Jesus.

This stewardship of the grace is for God's dispensation. We have seen that the desire of God's heart is to dispense His riches, which actually are Himself, into His chosen people. After these riches have been dispensed into us, we need to take up the burden to dispense them into others. With God, these riches are His economy; with us, they are the stewardship; and when they are dispensed by us into others, they are God's dispensation. When God's economy reaches us, it becomes our stewardship. When we carry out our stewardship by dispensing Christ into others, it becomes the dispensation of God into them. Hence, we have the economy, the stewardship, and the dispensation. (Life-study of Ephesians, pp. 245-246)

Today's Reading

The stewardship of grace is the dispensing of God into people to be their enjoyment. Dispensing this grace into others is our stewardship according to God's economy. Because we partake of God as our enjoyment, we can dispense Him as grace into others. This is the dispensation of grace.

In Ephesians 3:7 Paul says that he became a minister. In the New Testament there is just one ministry, which is the stewardship, the dispensing of God into people. The word minister corresponds to the word

事就是把生活必需品分配給人。不僅供應神話語的弟兄，或照顧當地建造的長老是執事，每一位聖徒，每一位召會的肢體，都在這職事裏有分。不要被傳統觀念欺騙，以爲你不是執事。執事就是服事的人。福音的執事就是以福音服事人的人。一位年輕的姊妹若將基督服事給她的母親，她就是在執行新約的職事。…年輕人，你們要到父母那裏將基督服事給他們。我鼓勵你們都去盡這職事。雖然在主的恢復裏有千萬的聖徒，但是職事只有一個，就是將基督的豐富分賜到人裏面。爲着這個榮耀的職事，阿利路亞！

我們的職事是照着神恩典的恩賜。說恩典是神作我們的享受，這意思就是，恩典是神作我們的生命和生命的供應（林前十五 10，林後十二 9）。這生命的供應在我們裏面運行。藉着這運行的生命，我們就有一種才能，那就是恩賜。所以保羅在以弗所三章七節說，他作執事乃是『照着神恩典的恩賜』。…這種才能就是恩賜，使我們成爲執事，將基督分賜給人。…我們的職事乃是把基督那追測不盡的豐富，當作福音傳給人。傳福音不是陳明道理，也不是單單教導人神話語的字句。我們的福音乃是一個人位，帶着祂一切的豐富。傳這樣的福音，就是把基督的豐富服事給人。…這職事是爲着產生召會。使徒保羅作神管家的職事，乃是將基督那追測不盡的豐富，當作恩典分賜到信徒裏面，藉此產生召會。保羅的職事不僅是拯救罪人，更是爲着產生召會，以完成神永遠的定旨。這是他所得之恩典的管家職分的目標。

根據三章三節和五節，我們的職事乃是藉着在靈裏奧祕的啓示。神的奧祕就是基督，基督的奧祕就是召會。只要我們看見基督是神的奧祕，召會是基督的奧祕，我們就有奧祕的啓示在我們的靈裏。這使我們能將基督服事給人（以弗所書生命讀經，二九八至三〇一頁）。

參讀：以弗所書生命讀經，第二十八篇。

steward, for a steward is one who serves by dispensing the necessities of life to others. Not only the brothers who minister the Word of God or the elders who care for the local building are ministers, but every saint, every member of the church, has a part in the ministry. Do not be cheated by the traditional concept and think that you are not a minister. A minister is simply one who serves. A minister of the gospel serves people with the gospel. If a young sister ministers Christ to her mother, she is carrying out the New Testament ministry…Young people, go to your parents and minister Christ to them. I encourage you all to fulfill this ministry. Although there may be thousands of saints in the Lord's recovery, there is just one ministry, the dispensing of the riches of Christ into others. Hallelujah for this glorious ministry!

Our ministry is according to the gift of the grace of God. To say that grace is God for our enjoyment means that grace is God as our life and life supply (1 Cor. 15:10; 2 Cor. 12:9). This life supply operates within us. By means of this operating life, we have a certain ability, which is the gift. Therefore, in Ephesians 3:7 Paul speaks of being a minister "according to the gift of the grace of God."...This ability is the gift that makes us ministers to impart Christ to others. Our ministry is to preach the unsearchable riches of Christ as the gospel. It is not to present doctrine nor simply to teach the Word in letters. Our gospel is a person with all His riches. To preach such a gospel is to minister the riches of Christ to others. This ministry is for producing the church. The ministry of the apostle Paul as God's steward was to bring forth the church by dispensing the unsearchable riches of Christ as grace into the believers. Paul's ministry was not only to save sinners, but to produce the church for the fulfillment of God's eternal purpose. This was the goal of his stewardship of grace.

According to 3:3 and 5, our ministry is by the revelation of the mystery in spirit. The mystery of God is Christ, and the mystery of Christ is the church. As long as we have seen Christ as the mystery of God and the church as the mystery of Christ, we have the revelation of the mystery in our spirit. This enables us to minister Christ to others. (Life-study of Ephesians, pp. 246-248)

Further Reading: Life-study of Ephesians, msg. 28

第三週詩歌

592

召 會－基督的豐滿

8 8 8 8（英 820）

D 大調　　4/4

D　　A7　D　　A7　　A
1 3・4 5・5 | 6 7 i・5 | i 5 4 3 2 1 | 4 3 2・2 |

一 我們 享受 基 督豐富,就 得成爲 祂 的豐滿;分

E　A　D　A　　D　A7　D　　Em7　D　A7　D
5 6 7・i | 2 i 7 6 5・5 | 5 i 2 4 | 3 2 1 — ‖

享 一 切 祂 之 所 是,就 能 使 祂 得 着 彰 顯。

二 基督豐富是祂所是,　來作我們一切享受;
基督豐滿乃是召會,　因享基督而得成就。

三 迦南美地豐富出產,　乃是豫表基督豐富;
藉這出產聖殿得成,　象徵召會出於基督。

四 夏娃乃是亞當豐滿,　豫表召會之於基督;
夏娃原是出於亞當,　基督也是召會出處。

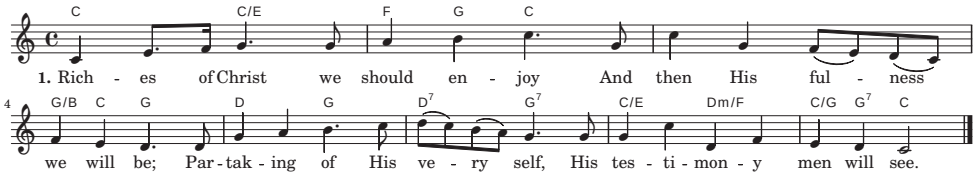
五 豐富是我裏面基督,　豐滿是我外面召會;
充滿基督,作祂表現,　得與基督同樣寶貴。

WEEK 3 — HYMN

Riches of Christ we should enjoy

The Church — The Fulness of Christ

820



2. Riches of Christ are what He is
To us who are His members true;
His fulness is what we become
As body doth to man accrue.

3. Riches of Christ are typified
By Canaan's produce rich and sweet,
With which the temple great was built,
The Church's greatest type replete.

4. As Eve to Adam fulness was,
So is the Church to Christ her Head;
As Eve from Adam's being came,
The Church by Christ's own life is bred.

5. Christ's riches are Himself within,
His fulness is the Church without,
As His expression, full of Him;
The Church with Christ is built throughout.

第三週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: