第二周

认识并有分于神高大的旨意，就是要使万有在基督里归一于一个元首之下

读经：弗一 9 ～ 10，四 15 ～ 16，西二 19，林前八 1 下

纲要

周一

壹 “照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下”—弗一 9 ～ 10：

一 神照着祂的愿望，在祂自己里面计划并定意的经纶（economy），或经纶安排（dispensation），是要在时期满足时，将万有在基督里归一于一个元首之下。

二 这是借着把作生命元素的三一神丰盈生命的供应，分赐到召会所有的肢体里面，使他们从死境中起来，并联于身体而成就的。

三 “时期”一辞是指世代说的；时期满足时，就是神在所有世代的一切经纶安排完成后，新天新地来到时：

Week Two

Knowing and Participating in God's Great and Lofty Will to Head Up All Things in Christ

Scripture Reading: Eph. 1:9-10; 4:15-16; Col. 2:19; 1 Cor. 8:1b

Outline

Day 1

I. "Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself, unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him"—Eph. 1:9-10:

A. The economy, or dispensation, that God, according to His desire, planned and purposed in Himself is to head up all things in Christ at the fullness of the times.

B. This is accomplished through the dispensing of the abundant life supply of the Triune God as the life factor into all the members of the church so that they may rise up from the death situation and be attached to the Body.

C. The times refers to the ages, and the fullness of the times will be when the new heaven and new earth appear after all the dispensations of God in all the ages have been completed:

1 经纶安排乃是分赐的行动或步骤，是指神将自己分赐到祂所拣选的人里面说的；我们需要神的元素，带着祂的生命和性情，作到我们全人里面。

2 世代共有四个，即罪（亚当）的世代，律法（摩西）的世代，恩典（基督）的世代，和国度（千年国）的世代。

3 神将祂自己分赐到亚伯、以挪士、以诺、挪亚、亚伯拉罕、以撒、雅各同约瑟里面；祂在摩西身上有更大的经纶安排，在主耶稣身上当然更是如此。

4 这种分赐在新约书信中继续进行；神在今时代的经纶安排比在使徒保罗的时代更大；今天神恩典的经纶安排乃是更深、更高、更广的—参弗三 2，彼前四 10。

5 这经纶安排将继续经过千年国，直到时期满足的时候；终极完成的经纶安排将是三一神分赐到新耶路撒冷的全城里—启二二 1 ～ 2。

6 今天我们在召会生活中享受这终极完成之经纶安排的小影；当我们在召会生活中享受那灵作活水，并吃基督作生命树时，我们乃是在等候着终极的经纶安排；在这终极的经纶安排里，我们要完全被三一神浸透—林前十 3 ～ 4，十二 13，启二 7，二二 2、14，约六 57。

7 生命在哪里，光也在哪里（一 4，八 12）；新耶路撒冷被光浸透，所以不需要日光；三一神的荣耀将是我们照耀并管制的光（启二一 23）。

8 在新耶路撒冷里没有黑夜，没有死亡，也没有黑暗，反而有生命和光，这将使一切站立，而且秩序井然，完全在基督里归一于一个元首之下（24，弗一 10）。

1. A dispensation is the act or instance of dispensing, and it refers to God's dispensing of Himself into His chosen people; we need the element of God with His life and nature to be wrought into our being.

2. Altogether there are four ages: the age of sin (Adam), the age of the law (Moses), the age of grace (Christ), and the age of the kingdom (the millennium).

3. God dispensed Himself into Abel, Enosh, Enoch, Noah, Abraham, Isaac, and Jacob with Joseph; He had an even greater dispensation with Moses and, of course, with the Lord Jesus.

4. This dispensing continues in the New Testament Epistles; God's dispensation is even greater than it was at the time of the apostle Paul; today there is a deeper, higher, and wider dispensation of the grace of God—cf. Eph. 3:2; 1 Pet. 4:10.

5. This dispensation will continue through the millennium until the fullness of the times; the ultimate, the consummate, dispensation will be the dispensing of the Triune God into the whole city of the New Jerusalem—Rev. 22:1-2.

6. We enjoy a miniature of this consummate dispensation in the church life today; as we enjoy the Spirit as the living water and eat Christ as the tree of life in the church life, we await the consummate dispensation, in which we will be fully saturated with the Triune God—1 Cor. 10:3-4; 12:13; Rev. 2:7; 22:2, 14; John 6:57.

7. Where life is, there is light also (1:4; 8:12); because the New Jerusalem is saturated with light, it has no need of the light of the sun; the glory of the Triune God will be our shining and controlling light (Rev. 21:23).

8. In the New Jerusalem there will be no night, no death, and no darkness; instead, there will be life and light, causing everything to rise up and be in good order and thus be fully headed up in Christ (v. 24; Eph. 1:10).

9 当我们在新耶路撒冷里，在基督里完全归一于一个元首之下，那将是神永远的行政和经纶。

周二

四 以弗所一章十节的万有归一于一个元首之下；那将是三至九节所说一切项目的结果—神拣选我们，预定我们，救赎我们，赦免我们，并恩赐我们，为要将万有在基督里归一于一个元首之下。

五 二十二至二十三节进一步启示出万有归一于一个元首之下乃是“向着召会”的，使基督的身体既得着拯救，脱离那由天使和人的背叛所引起，在死亡和黑暗里宇宙性崩溃的乱堆，就得以分享基督这位元首的一切；从崩溃中蒙拯救，就是归一于一个元首之下。

六 当万有都在基督里归一于一个元首之下，就有完全的平安与和谐（赛二 4，十一 6，五五 12，诗九六 12 ～ 13），完全从崩溃得着拯救；这是从万物复兴时开始（徒三 21）。

七 以西结三十七章里死的、枯干的、分散的骸骨这图画给我们看见，要在真正的一里有基督的身体、召会以及神的家，唯一的路乃是生命的路：

1 当气息进入死的骸骨，对骸骨就成为生命，骸骨就活了，并且在一里站起来，成为极大的军队。

2 这些死的骸骨活过来并成为一，乃是生命的分赐，以及在生命里长大的结果—1 ～ 14 节。

3 神使我们归一于一个元首之下的方式，乃是将祂自己作生命的因素，作到我们里面，使我们站立起来，并且在基督的身体里彼此联络。

9. When we are fully headed up in Christ in the New Jerusalem, that will be God's eternal administration and economy.

Day 2

D. The heading up of all things in Ephesians 1:10 is the issue of all the things covered in verses 3 through 9—God has chosen us, predestinated us, redeemed us, forgiven us, and graced us for the purpose of heading up all things in Christ.

E. Verses 22 and 23 reveal further that this heading up is "to the church" so that the Body of Christ may share in all that is of Christ as the Head, having been rescued from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man; to be rescued from the collapse is to be headed up.

F. When everything is headed up in Christ, there will be absolute peace and harmony (Isa. 2:4; 11:6; 55:12; Psa. 96:12-13), a full rescue out of the collapse; this will begin from the restoration of all things (Acts 3:21).

G. The picture in Ezekiel 37 of the dead, dry, and scattered bones shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life:

1. When the breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army.

2. The dead bones were enlivened and became one as the issue of the dispensing of life and the growth in life—vv. 1-14.

3. God's way to head us up is to work Himself as the factor of life into us so that we may rise up and be attached to one another in the Body.

周三

贰 要在基督里归一于一个元首之下，我们需要在一切事上长到元首基督里面—在一切事上，意指在日常生活及工作的一切大小事上—弗四 15，亚四 10：

一 基督身体生机的建造就是基督身体的长大，也就是神在所有肢体里的增长，神这生命的增加—弗二 21 ～ 22，四 16，西二 19。

二 生长的肢体就是建造的肢体；在生命里长大，就是在我们里面有更多的神；我们的问题就是我们缺少神—弗四 16，参伯一 1 ～ 5，四二 1 ～ 6。

三 要长到元首里面，我们必须在神圣之爱的元素和范围里持守着真实；以弗所四章十五节的“真实”，意真实的事物—罗三 4：

1 我们需要持守神永远的经纶—提前一 3 ～ 4：

a 这是隐藏在神里面奥秘的经纶—弗三 9。

b 这经纶是要得着召会作基督生机的身体，终极完成于新耶路撒冷，以显明基督作神万般的智慧—10 ～ 11 节，一 22 ～ 23，林前一 30。

2 我们需要持守包罗万有的基督—约十四 6，弗一 23：

a 祂的量度无法测量—三 18。

b 祂的丰富追测不尽—8 节。

c 祂的爱超越知识—19 节。

3 我们需要持守作基督身体的召会—提前三 15：

a 基督的身体是团体的基督—徒九 4，林前十二 12。

Day 3

II. In order to be headed up in Christ, we need to grow up into Christ, the Head, in all things—in all things means in everything big or small in our daily life and in our work—Eph. 4:15; Zech. 4:10:

A. The organic building up of the Body is the growth of the Body, which is the growth of God, the increase of God as life, in all the members—Eph. 2:21-22; 4:16; Col. 2:19.

B. The growing members are the building members; to grow in life is to have more of God in us; our problem is that we are short of God—Eph. 4:16; cf. Job 1:1-5; 42:1-6.

C. In order to grow up into the Head, we must hold to truth in the element and sphere of the divine love; truth in Ephesians 4:15 means things that are true— Rom. 3:4:

1. We need to hold to God's eternal economy—1 Tim. 1:3-4:

a. This is the economy of the mystery hidden in God—Eph. 3:9.

b. This economy is to have the church as the organic Body of Christ to consummate in the New Jerusalem for the manifestation of Christ as God's multifarious wisdom—vv. 10-11; 1:22-23; 1 Cor. 1:30.

2. We need to hold to the all-inclusive Christ— John 14:6; Eph. 1:23:

a. His measure is immeasurable—3:18.

b. His riches are unsearchable—v. 8.

c. His love is knowledge-surpassing—v. 19.

3. We need to hold to the church as the Body of Christ—1 Tim. 3:15:

a. The Body of Christ is the corporate Christ—Acts 9:4; 1 Cor. 12:12.

b 基督的身体是基督和神的丰满、彰显—弗一 23，三 19。

周四

四 我们长到元首里面，是借着承认基督作头的主权—西二 19，参书九 14，彼前五 3，太二十 25 ～ 27，二三 10 ～ 11：

1 基督是各人的头—林前十一 3。

2 基督是召会的头—弗五 23。

3 基督是万有的头—一 22、10。

五 信徒有分于基督的归一，乃是借着愿意在召会生活里归一于一个元首之下，在生命里长大，并活在基督的光中—约一 4，八 12，弗四 15 ～ 16，五 8 ～ 9，启二一 23 ～ 25。

六 我们长到元首里面，是借着让基督在我们内里的各部分扩增长大：

周五

1 要在生命里长大，我们必须注意我们的灵（罗八 6）；我们必须认识、运用并操练我们调和的灵（提前四 6 ～ 8）：

a 以弗所一章十七节给我们看见，我们需要祷告求智慧和启示的灵，好充分认识基督和神的经纶。

b 二章二十二节说所有信徒正同被建造，成为神在灵里的居所。

c 三章五节说基督的奥秘已在灵里启示祂的圣使徒和申言者。

b. The Body of Christ is the fullness, the expression, of Christ and of God— Eph. 1:23; 3:19.

Day 4

D. We grow up into the Head through acknowledging the authority of the headship of Christ—Col. 2:19; cf. Josh. 9:14; 1 Pet. 5:3; Matt. 20:25-27; 23:10-11:

1. Christ is the Head of everyone—1 Cor. 11:3.

2. Christ is the Head of the church—Eph. 5:23.

3. Christ is the Head of all things—1:22, 10.

E. The believers participate in Christ's heading up by being willing to be headed up in the church life, that is, by growing in life and by living under Christ's light— John 1:4; 8:12; Eph. 4:15-16; 5:8-9; Rev. 21:23-25.

F. We grow up into the Head by allowing Christ to increase and grow in all the inward parts of our being:

Day 5

1. In order to grow in life, we must pay attention to our spirit (Rom. 8:6); we must know, we must use, and we must exercise our mingled spirit (1 Tim. 4:6-8):

a. Ephesians 1:17 shows that we need to pray for a spirit of wisdom and revelation to fully know Christ and God's economy.

b. Ephesians 2:22 says that all the believers are being built together into a dwelling place of God in spirit.

c. Ephesians 3:5 says that the mystery of Christ has been revealed to His holy apostles and prophets in spirit.

d 十六节给我们看见我们需要祷告，使我们得以加强到里面的人里；里面的人就是我们重生的灵，有神的生命为其生命。

e 四章二十三节告诉我们要在我们心思的灵里得更新。

f 五章十八节告诉我们要在灵里被充满。

g 六章十八节告诉我们要时时在灵里祷告。

2 我们要在生命里长大，就必须从圣言的奶和粮得着喂养；圣言就是基督的具体化身，基督乃是神的活话—彼前二 2，来五 13 ～ 14。

d. Ephesians 3:16 shows that we need to pray to be strengthened into the inner man, which is our regenerated spirit with God's life as its life.

e. Ephesians 4:23 tells us to be renewed in the spirit of our mind.

f. Ephesians 5:18 tells us to be filled in spirit.

g. Ephesians 6:18 tells us to pray at every time in spirit.

2. In order to grow in life, we must feed on the milk and food of the holy Word, as the embodiment of Christ, the living Word of God—1 Pet. 2:2; Heb. 5:13-14.

周六

Day 6

叁 当我们在生命中长到元首里面，我们的功用就会从元首而出，为着基督身体的建造—弗四 16，西二 19：

III. As we grow up into the Head in life, our function will come out from the Head for the building up of the Body—Eph. 4:16; Col. 2:19:

一 我们在一切事上让基督作元首，在一切事上长到祂里面，就能得着祂生命丰富的供应，从祂有所接受，好传输给身体上其他的肢体—林前十四 4 下，约七 37 ～ 39：

1 建造基督的身体，就是把基督这赐生命的灵供应到圣徒里面，使他们长到基督里—林后三 6、8。

2 我们必须帮助圣徒学习享受主，并因主得滋养，好叫他们能长大—腓一 25，林后一 24。

二 在基督的元首权柄之下，全身叫基督的身体渐渐长大—弗四 15 ～ 16：

1 这长大是借着每一丰富供应的节—基督身体上每一特别的恩赐—11 ～ 12 节。

2 这长大是借着每一部分—基督身体上每一肢体—依

A. When we allow Christ to be the Head in everything and when we grow up into Him in all things, we will be supplied with the riches of His life, receiving something from Him to transfuse into other members of the Body—1 Cor. 14:4b; John 7:37-39:

1. To build up the Body of Christ is to minister Christ as the life-giving Spirit into the saints for their growth into Christ—2 Cor. 3:6, 8.

2. We must help the saints learn to enjoy the Lord and be nourished by the Lord so that they can grow—Phil. 1:25; 2 Cor. 1:24.

B. Under Christ's headship all the Body causes the growth of the Body of Christ— Eph. 4:15-16:

1. This growth is through every joint of the rich supply—all the particular gifts in the Body of Christ—vv. 11-12.

2. This growth is through the operation in the measure of each one

其度量而有的功用—7～8节。

三 在基督的元首权柄之下，基督身体的建造是在爱里并借着爱：

1 为着我们的所是和所作，爱乃是极超越的路，为要建造基督的身体；唯有爱能保守我们与主有正确的关系—林前十二31下～十三13。

2 以弗所书的目标是要把我们带进爱，就是神内在的本质里（约壹四8、16），好叫我们享受是爱的神，并在这甜美的神圣之爱里享受祂的同在，而象基督一样地爱别人（弗五25，六24，一4，三17，四2、15～16，五2）。

3 “知识是叫人自高自大，唯有爱建造人”（林前八1下）；这是指在基督的元首权柄之下基督团体身体的建造。

四 在生命里长大，是长到元首基督里面；但我们在基督身体里尽功用，是本于元首的；首先我们长到元首里面，然后我们有一些本于元首，为着祂的身体建造的东西；这就是有分于神高大的旨意，就是要使万有在基督里归一于一个元首之下—弗四15～16。

part—every member in the Body of Christ—vv. 7-8.

C. The building up of the Body of Christ under His headship is in love and by love:

1. Love is the most excellent way to be anything and to do anything for the building up of the Body of Christ; nothing but love can keep us in a proper relationship with the Lord—1 Cor. 12:31b—13:13.

2. The goal of the book of Ephesians is to bring us into love as God's inner substance (1 John 4:8, 16) so that we may enjoy God as love and enjoy His presence in the sweetness of the divine love and thereby love others as Christ did (Eph. 5:25; 6:24; 1:4; 3:17; 4:2, 15-16; 5:2).

3. "Knowledge puffs up, but love builds up" (1 Cor. 8:1b); this refers to the building up of the corporate Body of Christ under the headship of Christ.

D. To grow in life is to grow up into the Head, Christ, but to operate in the Body of Christ is to operate out from Him; first, we grow into the Head, and then we have something that is out from the Head for the building up of the Body; this is to participate in God's great and lofty will to head up all things in Christ— Eph. 4:15-16.

第二周■周一

晨兴喂养

弗一9～10“照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

当撒但这死的权势，将他自己注射到人里面时，撒但对人就成了死亡和黑暗。死带进败坏，而黑暗带进混乱。撒但的目标乃是要败坏神的创造，而造成混乱。但是赞美主，凡死亡泛滥的地方，生命就更加洋溢！…神…进来点活，分赐生命。哪里有生命，哪里也就有光。死亡来毁坏，生命却来医治；黑暗带进混乱，光却带进正当的秩序。…神进来点活被杀死的创造，并且带进秩序。在这秩序中，万有在基督里归一于一个元首之下。（以弗所书生命读经，一一〇页。）

信息选读

神将祂自己分赐到亚伯、以挪士、以诺、挪亚、和亚伯拉罕里面。祂在摩西身上有更大的经纶安排；当然，在主耶稣身上更是如此。这种分赐在新约书信中继续进行。神在今时代的经纶安排比在使徒保罗的时代更大，你听了这话也许会惊奇。我怀疑保罗在世时，能否有一批会众有幸听见你们今天所听见的事。今天神恩典的经纶安排乃是更深、更高、更广的。这经纶安排将继续经过千年国，直到时期满足的时候。时期满足时的经纶安排，将是最高、最广的；如启示录二十一至二十二章所启示的，这经纶安排将在永世里。

WEEK 2 — DAY 1

Morning Nourishment

Eph. 1:9-10 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself, unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

When Satan, the power of death, injected himself into man, Satan became death and darkness to man. Death brings in corruption, and darkness brings in confusion. Satan's goal is to corrupt God's creation and to cause confusion. But praise the Lord that where death abounds, life abounds all the more!... God came in to enliven, to impart life. Where there is life, there is light also. Death ruins, but life heals; darkness brings in confusion, but light brings in the proper order....God...has come in to enliven the deadened creation and to bring in order. In this order all things are headed up in Christ. (Life-study of Ephesians, p. 91)

Today's Reading

God dispensed Himself into Abel, Enosh, Enoch, Noah, and Abraham. He had an even greater dispensation with Moses and, of course, with the Lord Jesus. The dispensing continues in the New Testament Epistles. It may surprise you to know that God's dispensation at the present time is even greater than it was at the time of the apostle Paul. I doubt that when Paul was on earth there was a congregation who had the privilege of hearing the things that you are hearing today. Today there is a deeper, higher, and wider dispensation of the grace of God. This dispensation will continue through the millennium until the fullness of the times. The dispensation of the fullness of the times will be the highest and the broadest. This dispensation will be in eternity, as revealed in Revelation 21 and 22.

在这两章圣经里，我们看见一个新的境界，就是新天新地同新耶路撒冷。〔启二一1。〕…在圣经里，海表征死亡。不再有海，意思是没有死亡的痕迹。那时死亡已被吞灭了。在千年国的末了，死亡这个最后的仇敌，要被废掉，扔在火湖里。代替死亡的，乃是一个新的境界，新的范围，新的圆周，其中心乃是新耶路撒冷。

今天我们在召会生活中享受这终极完成之经纶安排的小影。在召会中我们有生命的水流，我们饮生命水，并且吃生命树；这是神在召会生活中的经纶安排。然而，这不是最高的经纶安排，不是时期满足时的经纶安排。当我在召会中享受活水时，我乃是在等候着终极的经纶安排。我们都要在这终极的经纶安排里，并且要完全被三一神浸透。

宝座上的神是指父，羔羊是指子，而生命水的河是指灵。约翰七章清楚地启示，生命河是指那灵。因此，在启示录二十二章，我们有父神、救赎者子神、以及灵神同着作生命树的子神而涌流，作我们生命的供应。这是三一神的经纶，是最高的经纶，也是时期满足时的经纶。

这经纶从亚伯开始，历世历代以来一直增加，直到最终达到时期满足时的经纶。现今我们非常接近那个经纶。如果我们看见这事，我们真要乐而忘形。甚至使徒保罗也不如我们那样接近终极的经纶。阿利路亚，我们都将有分于终极完成的经纶！在主的恢复里，我们在召会生活中有要来之经纶的小影。何等美妙！…哦，在召会生活中，我们喝生命水，并吃生命树！因着吃喝，我们就借着神的经纶，被祂的生命浸透。生命越分赐到我们里面，我们就站立得越高。这就是在基督里归一于一个元首之下。（以弗所书生命读经，一一二至一一五页。）

参读：以弗所书生命读经，第八至十篇。

In these chapters we have a new environment, the new heaven and the new earth with the New Jerusalem [Rev. 21:1-2].... In the Bible the sea signifies death. For there to be no more sea means that there will be no trace of death. By that time death will have been swallowed up. At the end of the millennium, death, the last enemy, will be abolished and cast into the lake of fire. In place of death, there will be a new environment, a new sphere, a new circumference, in the center of which will be the New Jerusalem.

We enjoy a miniature of this consummate dispensation in the church life today. In the church we have the flow of life, we drink the water of life, and we eat the tree of life. This is God's dispensation in the church life. However, it is not the highest dispensation, the dispensation of the fullness of times. As I enjoy the living water in the church, I am awaiting the ultimate dispensation. We shall all be in this consummate dispensation, and we shall be fully saturated with the Triune God.

God on the throne refers to the Father, the Lamb refers to the Son, and the river of water of life refers to the Spirit. John 7 reveals clearly that the river of life denotes the Spirit. Thus, in Revelation 22 we have God the Father, God the Son as the redeeming One, and God the Spirit flowing with God the Son as the tree of life to be our life supply. This is the dispensation of the Triune God, the top dispensation, the dispensation of the fullness of the times.

This dispensation began with Abel and has been increasing throughout the ages until it eventually will reach the dispensation of the fullness of times. We are getting close to that dispensation. If we realize this, we shall be beside ourselves with joy. Not even the apostle Paul was as close to the ultimate dispensation as we are. Hallelujah, we all shall share in the consummate dispensation! In the Lord's recovery we have in the church life a miniature of that coming dispensation. How wonderful!...Oh, in the church life we drink the water of life and eat of the tree of life! By eating and drinking we become saturated with God's very life through His dispensation. The more life that is dispensed into us, the higher we rise up. This is the heading up in Christ. (Life-study of Ephesians, pp. 93-95)

Further Reading: Life-study of Ephesians, msgs. 8-10

第二周■周二

晨兴喂养

结三七４～５“…你〔以西结〕要向这些骸骨申言说，枯干的骸骨啊，要听耶和华的话。…我必使气息进入你们里面，你们就要活了。”

7 “…正申言的时候，就有响声，…有震动；骸骨彼此接近，骨与骨联络。”

10 “…气息就进入骸骨，骸骨便活了，并且站起来，成为极大的军队。”

以弗所一章十节提到将万有归一于一个元首之下。但这一节不是单独的，乃是三至九节的延续。这指明将万有归一于一个元首之下，乃是三至九节所说一切项目的结果；这些项目乃是：拣选、预定、神恩典的荣耀得着称赞、在爱子里蒙恩赐、得了救赎和赦免，并且得着神用全般的智慧和明达向我们洋溢的恩典。九节说到神意愿的奥秘，是照着祂的喜悦，这喜悦是祂在自己里面预先定下的。…十节中的“归一于一个元首之下”这话，与前面各节所说的事都有关系。这意思是说，神拣选我们，好使祂将万有在基督里归一于一个元首之下。祂预定我们得儿子的名分，好使祂将万有在基督里归一于一个元首之下。祂借着基督的血为我们完成救赎，好使祂将万有在基督里归一于一个元首之下。神已经使我们蒙恩赐，并用全般的智慧和明达，使恩典向我们洋溢，好使祂将万有在基督里归一于一个元首之下。将万有在基督里归一于一个元首之下，乃是所有这些事的结果。（以弗所书生命读经，八六至八七页。）

信息选读

许多基督徒从来不知道，神拣选我们、预定我们、救赎我们、赦免我们、并恩赐我们，目的是为着将万有

WEEK 2 — DAY 2

Morning Nourishment

Ezek. 37:4-5 ...Prophesy over these bones, and say to them, O dry bones, hear the word of Jehovah....I will cause breath to enter into you, and you shall live.

7 ...As I prophesied, there was a noise,...a rattling; and the bones came together, bone to its bone.

10 ...And the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

The heading up of all things is mentioned in Ephesians 1:10. But this verse does not stand alone; it is the continuation of verses 3 through 9. This indicates that the heading up of all things is the issue of all the items covered in verses 3 through 9: selection, predestination, the praise of the glory of God's grace, being graced in the Beloved, having redemption and forgiveness, and having God's grace abound to us in all wisdom and prudence. Verse 9 speaks of the mystery of God's will according to the good pleasure which He purposed in Himself.... The infinitive to head up in verse 10 is related to all the preceding things in the foregoing verses. This means that God chose us that He may head up all things in Christ. He predestinated us unto sonship that He may head up all things in Christ. He accomplished redemption for us through the blood of Christ in order to head up all things in Christ. God has graced us and caused grace to abound to us in all wisdom and prudence that He may head up all things in Christ. The heading up of all things in Christ is the issue of all these things. (Life-study of Ephesians, pp. 72-73)

Today's Reading

Many Christians have never realized that God has chosen us, predestinated us, redeemed us, forgiven us, and graced us for the purpose of heading up all

在基督里归一于一个元首之下。…基督徒也许知道很多关乎神的拣选和预定的事，却不知道这些事与万有在基督里归一于一个元首之下有什么关系。…甚至召会也不是终极的目标，终极的目标乃是将万有在基督里归一于一个元首之下。召会虽然是目标，但…终极的目标乃是将万有在基督里归一于一个元首之下。〔弗一 22。〕

崩溃是来自死的因素，站立是来自生命的因素。当死的因素造成崩溃，我们全人的各部分就彼此离散。以西结三十七章中的枯骨说明了这点。那些骸骨又死又枯干时，乃是离散的；但是当气息进到它们里面，它们就活了，站起来，并且联络在一起。（4～10。）这个站立与联络，实际上就是归一于一个元首之下。先前，骸骨是叠成一堆的，每一块都与身体分离；但是当生命之气进到这些死的骸骨中，它们首先站起来，然后彼此联络。此后它们成了一个身体，甚至成为一支军队。这就是归一于一个元首之下的意思。

我们…该…把这个…在我们经历的光中来思想。我们很多人能作见证，我们曾是离散的，并在宇宙性的崩溃所造成的乱堆里。但是有一天，生命的因素进到我们里面，我们就站立并联络起来。进入召会生活之后，我们深深觉得我们是越过越站得正直，越过越得以联络。这就是在基督里归一于一个元首之下。然而，许多时候，死亡的权势甚至在召会里作工，把死亡的因素注射到召会的肢体里。当死亡的因素进入某些肢体里，他们就中了毒，并把死的毒素散布给别人。这些亲爱的肢体再次落在崩溃混乱里，因而不再归一于一个元首之下。但是，赞美主，最终生命的因素又临到他们！当他们吸入生命之气，生命的因素就进到他们里面，他们又站起来，又再次得以联络，并经历归一于一个元首之下。（以弗所书生命读经，八七、一〇一至一〇二页。）

参读：召会作基督身体的异象、实行与建造，第二至四章。

things in Christ….Christians may know a great deal about God's selection and predestination without knowing how these are related to the heading up of all things in Christ….The ultimate goal is not even the church; it is the heading up of all things in Christ. Yes, the church is the goal, but …the consummate goal is the heading up of all things in Christ.

The collapse comes from the factor of death, and the rising up comes from the factor of life. When the factor of death causes a collapse, all the parts of our being become detached from one another. This is illustrated by the dry bones in Ezekiel 37. When those bones were dead and dry, they were detached. But when the breath entered into them, they became living, they rose up, and they were attached (Ezek. 37:4-10). This rising up and attaching is actually the heading up. Formerly, the bones were piled in a heap, each of them detached from the body. But when the breath of life entered into these dead bones, they firstly rose up and then became attached to one another. After this they became a body, and even an army. This is what it means to be headed up.

We should …consider [this] in the light of our experience. Many of us can testify that we used to be detached and in the heap caused by the universal collapse. But one day the factor of life came into us, and we rose up and became attached. After coming into the church life, we had the deep sense that we were more and more upright and that we were becoming more attached. This is the heading up in Christ. A number of times, however, the power of death has worked even in the church to inject the factor of death into the members of the church. When the factor of death gets into certain members, they are poisoned and spread the poison of death to others. Once again these dear ones collapse into a heap and are thus far removed from being headed up. But, praise the Lord, the factor of life eventually reaches them again! When the breath of life is breathed into them and the factor of life enters into them, they rise up once more, become reattached, and experience being headed up. (Life-study of Ephesians, pp. 73, 84-85)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," chs. 2-4

第二周■周三

晨兴喂养

弗四 15“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

约十四 6“耶稣说，我就是道路、实际、生命…。”

提前三 15“倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

今天，我们要建造基督的身体，就必须在神爱我们的爱，就是神放在我们里面的爱里，来爱神，爱基督，爱召会；我们就能在这爱里，持守着真实。按所罗门的话说，日光之下一切尽都虚空，没有真实。（传一 2。）然而在这宇宙间有一位真实的，就是神自己。神若在万有中有地位，万有就都是真实的；否则，万有不过是虚空的虚空。正如罗马三章四节所说，人都是虚谎的，唯有神是真实的。在这位真实的神里面包括三件事：神的经纶，神的基督，以及基督的身体—召会。宇宙间唯有这一组事物是真实的。…所以，当你在召会中听见传言的时候，你要把这些话拿来对照。…若是与这三者不合，你就要让那些传言过去。这样，你就是在爱里持守着真实。（成全圣徒与基督身体的建造，三一页。）

信息选读

爱不仅是个元素，也是一个范围。元素是指里面的成分，神的爱里面的成分就是神自己。这个爱的成分就在我们里面，我们就用这成分来持守真实。这个爱也是个范围，我们在这爱里凭着这爱，就得以持守真实。

WEEK 2 — DAY 3

Morning Nourishment

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

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

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Today, if we want to build up the Body of Christ, we must love God, Christ, and the church in the love with which God loves us and in the love which He put within us. By this, we can hold to the truth in this love. According to the words of Solomon, everything under the sun is vanity; there is no reality (Eccl. 1:2). But there is One who is real in the universe, God Himself. If God occupies the proper position in everything, then everything is true. Otherwise, all things are but vanity of vanities. As Romans 3:4 says, every man is a liar; only God is true. In this true God there are three things: the economy of God, the Christ of God, and the Body of Christ—the church. In the whole universe only this group of things is true. If you take them away from the universe, the universe will become vain. For this reason, when you hear some rumors in the church, you should compare them with these words…. If they do not conform to these three things, you should let these rumors go. In this way, you will be holding to truth in love. (CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” p. 102)

Today’s Reading

Love is not just an element; it is also a sphere. Element refers to the inward constituent. The constituent in the love of God is just God Himself. This constituent of love is in us, and we hold to truth in this constituent. This love is also a sphere. In this love and by this love, we are able to hold to truth.

我们持守着真实，第一件事是持守着神新约的经纶。…〔神〕安排好要创造天地，要按祂自己的形像和样式造人，叫人象祂，作祂的器皿，预备有一天，让这位创造的神进到人里面，与人联结，成为基督的众肢体，构成基督的身体，来彰显基督，也就是彰显那位在基督里的三一神。这就是神的经纶。

第二，我们要持守那包罗万有的基督。这位基督乃是在万有中充满万有的，祂不光在万有中，祂还充满万有。宇宙之大无法测量，保罗把宇宙的阔、长、高、深，比作基督的量度。（弗三 18。）可见基督的量度、基督的丰富是无法测量的。

第三，我们要持守着召会。召会是基督的身体，作基督的丰满，彰显基督。因此召会不是一个组织，乃是一个生机体。…召会是基督的身体，是由重生、得救，而得着基督作生命之人所构成的。…我们要持守基督这个生机体，而不要任何组织的会。

持守真实，乃是为着叫我们长到元首基督里面。根据我们的经历，这里的长不是我们长，乃是基督在我们里面长。正如施浸者约翰说，“祂必扩增，我必衰减。”（约三 30。）我们信耶稣以前，是我们自己长；我们信主，爱主以后，我们自己就逐渐衰减，而基督就在我们里面逐渐增长了。结果就是保罗所说的：“不再是我，乃是基督。”（加二 20。）并且当基督在我们里面长的时候，我们也就在祂里面长。我们的长实在就是祂的长。结果，我们衰减了，祂来逐渐把我们顶替了，我们就长到基督里了。（成全圣徒与基督身体的建造，三二至三四页。）

参读：成全圣徒与基督身体的建造，第三篇。

When we hold to truth, the first item to hold to is God’s New Testament economy.... He arranged to create the heavens and the earth and to create man according to His image and likeness so that man would be like Him, be His vessel, and be prepared for the day when the Creator God would enter into man to be mingled with man, to become the many members of Christ, and to constitute the Body of Christ to express Christ, which is to express the Triune God in Christ. This is the economy of God.

Second, we have to hold to the all-inclusive Christ. This Christ is the One who fills all in all. He is not only in all but also fills all. The universe is immeasurable, and Paul compared the breadth, length, height, and depth of the universe to the measure of Christ (Eph. 3:18). This shows us that the measure and riches of Christ are unsearchable.

Third, we have to hold to the church. The church is the Body of Christ as the fullness of Christ to express Him. Hence, the church is not an organization, but an organism….The church is the Body of Christ. It is constituted by those who are regenerated, saved, and have received Christ as their life….We have to hold to this organism and not to any organized congregation.

To hold to truth is for the purpose of growing into the Head, Christ. According to our experience, the growth here is not our growth, but it is the growth of Christ within us. This is like the words of John the Baptist: “He must increase, but I must decrease” (John 3:30). Before we believed in Jesus, it was we who were growing. After we believed in the Lord and began to love Him, we began to decrease, and Christ began to increase within us. In the end we will be like Paul who said that “it is no longer I who live, but it is Christ who lives in me” (Gal. 2:20). Moreover, when Christ grows within us, we grow in Him. Actually, our growth is just His growth. As a result, we decrease, and He comes in to gradually replace us, and we grow into Him. (CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” pp. 102-103)

Further Reading: God’s Purpose for the Church (booklet)

第二周■周四

晨兴喂养

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

弗五 23 “因为丈夫是妻子的头，如同基督是召会的头；祂自己乃是身体的救主。”

长到元首基督里面，意思是说，我们都得承认基督作头的主权，承认祂是主，祂是元首，祂在我们身上有主权，我们在大小事上都该让祂作主。这个功课并不好学。我们在上餐馆吃饭、买东西等事上，大都很少让祂作主。我们在生活上既缺少操练，难怪来到聚会中，要为主申言的时候，就感到为难了。因为申言的关键是在于让耶稣作主。你在平常的生活中，要让耶稣作主，你对祂才会有经历。然后，你到聚会中才有可说的。基督不光是我们个人的头，祂也是召会的头，祂还是万有的头。我们应当在基督徒生活和召会生活中，并在一切事上承认祂作头的主权，而长到祂里面。（成全圣徒与基督身体的建造，三四页。）

信息选读

我们长到元首基督里面，就让祂在我们内在的各部分里扩增长大。今天我们共同的难处，就是在我们里面，我们保留了大部分的地位，只给主耶稣一点点地位。所以，祂在我们里面无法扩增长大。祂不能长，我们也就无法长了。全地的基督徒很多，

WEEK 2 — DAY 4

Morning Nourishment

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

The meaning of growing into the Head, Christ, is acknowledging the authority of the headship of Christ. We have to acknowledge Him as Lord and Head. He has the authority over us. In all things big or small we have to allow Him to be the Lord. This lesson is not easy. In our eating out in restaurants and in our shopping, seldom do we allow Him to be the Lord. Since we lack the practice in our daily life, it is not a surprise that when we come to the meeting, we find it difficult to prophesy for the Lord. The key to prophesying is to allow Jesus to be the Lord. In your daily life you have to allow Jesus to be your Lord. Only then will you have the experience, and only then will you have something to say in the meetings. Christ is not only the Head of us individually; He is also the Head of the church and the Head of all things. We should acknowledge the authority of His headship in our Christian life, in the church life, and in everything. By this we will grow into Him. (CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” p. 104)

Today’s Reading

When we grow into the Head, Christ, we are allowing Christ to increase and grow in all the inward parts of the members. Today our common problem is that we reserve a big part within us for ourselves and give the Lord only a little place. Therefore, it is impossible for Him to increase and grow within us. When He cannot grow, we cannot grow. There are many Christians on earth today,

但肯让主在里面长大的，并不多见。我们必须让主在我们里面有地位，使祂能扩增长大，一部分、一部分占有我们全人。这样，你在主里面长大，我也在主里面长大，加起来就是基督的身体长大。换句话说，基督在你我里面长大，结果，基督的身体就长大了。所以基督的身体长大，就是基督在祂的肢体里长大。

你若让基督在你里面长大，你的恩赐也会显大。结果，基督不光是你的生命、生活，还是你的恩赐。…我们是基督的肢体，我们都必须让基督在里面长大，好得着成全。…所以，以弗所四章的“成全”和“长大”，乃是指同一件事。

我们要成全人，就必须自己先有经历，学了功课，认识神的经纶。然后，我们才能帮助人看见神的经纶，不是要我们修身养性，乃是要否认己，并且认识那为我们钉死复活的主如今乃是那灵，住在我们里面，作我们的生命。我们应当与祂同生活，同行动，一切让祂作主。这些话一面给人看见，十字架已经了结我们的旧人；一面给人看见基督是生命的灵，是我们的生命。十字架使我们这个人衰减，复活的灵把基督供应到我们里面，作我们的装备，这就是成全。在召会的聚会里，一切的申言都应当以这个为基础，为重点。并且这种话需要常常在聚会里讲，讲得越多，成全得越多。要讲到一个地步，个个弟兄姊妹的生活，都受这些话的影响，好得着真实的成全。（成全圣徒与基督身体的建造，三五至三六页。）

参读：成全圣徒与基督身体的建造，第三篇。

but there are few who would allow the Lord to grow within them. We must allow the Lord to have the proper place in us. We must allow Him to increase, grow, and occupy our whole being, part by part. In this way when you grow in the Lord and I grow in the Lord, the sum total will be the growth of the Body of Christ. In other words, when Christ grows in you and me, the Body of Christ will grow. Hence, the growth of the Body of Christ is the growth of Christ in His members.

If you allow Christ to grow in you, your gift will be manifested. As a result, Christ will not only be your life and living, but will be your gift as well….We are the members of Christ. As such, we must allow Christ to grow in us so that we can be perfected…. Hence, perfecting and growth in Ephesians 4 refer to the same thing.

In order to perfect others, we must first have the experience ourselves. We must first learn the lessons and know God’s economy. Then we can help others to see God’s economy. It is not a matter of improving and cultivating ourselves. It is a matter of denying our self and knowing the crucified and resurrected Lord as the Spirit who abides in us to be our life. We should live with Him, move with Him, and allow Him to be the Lord in everything. This shows us that, on the one hand, the cross has terminated our old man. On the other hand, it shows us that Christ is the Spirit of life who is now our life. The cross decreases us, and the resurrecting Spirit supplies Christ into us that we would be equipped. This is the perfecting. In the church meetings, all the prophesying should be based on this and should have this as the focus. This kind of word should be spoken frequently in the meetings. The more we speak this kind of word, the more perfecting there will be. We have to speak until all the brothers and sisters are affected in their daily lives by this kind of word. In this way they will receive the genuine perfecting. (CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” pp. 104-105)

Further Reading: CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” ch. 3

第二周■周五

晨兴喂养

弗三4～5“…基督的奥秘…在别的世代中，未曾给人们的子孙知道，象如今在灵里启示祂的圣使徒和申言者一样。”

五18“不要醉酒，醉酒使人放荡，乃要在灵里被充满。”

在以弗所书的六章中，都提及人的灵。我们人的灵已经得了重生，也内住着复合、包罗万有、终极完成的灵，使这灵成为一个调和的灵。…在一章十七节使徒保罗祷告，愿父给我们这样一个调和的灵，满有智慧能以明白，也满有启示能以看见。我们需要启示和光照，来看见神经纶的奥秘。我们也需要借着神圣的智慧，来明白、领略我们所看见的。神的经纶是一个真实的奥秘，但这奥秘已向我们启示出来。我们可以看见祂的经纶，这经纶也给我们知道，使我们能够接受、明白、领略并有分。（经过过程的神圣三一之分赐与超越基督之输供的结果，九五页。）

信息选读

以弗所三章五节告诉我们，神的经纶是奥秘的，已在使徒和申言者的灵里向他们揭示出来。这个启示不是在心思里赐给他们，乃是在灵里。我们若要明白、领略神奥秘经纶的实际，就必须学习分辨我们的灵和我们的魂。（来四12。）我们不该被我们的魂搅扰。我们不该因着我们的心思而受扰乱、变得复杂、并感到困惑，反而我们该一直转向我们的灵，在那里我们能与神圣的灵相会。在我们调和的

WEEK 2 — DAY 5

Morning Nourishment

Eph. 3:4-5 ...The mystery of Christ, which in other generations was not made known to the sons of men,... has now been revealed to His holy apostles and prophets in spirit.

5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.

In each of the six chapters of Ephesians, the human spirit is mentioned. Our human spirit has been regenerated and indwelt by the compound, all-inclusive, consummated Spirit to make this spirit a mingled spirit. In 1:17 the apostle Paul prayed that the Father would give us such a mingled spirit of wisdom to understand and of revelation to see. We need the revelation and the enlightenment to see the mystery of God's economy. We also need to understand, to apprehend, what we see by the divine wisdom. The economy of God is a real mystery, yet it has been revealed to us. We can see His economy and it is made known to us so that we can receive it, understand it, apprehend it, and participate in it. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," p. 540)

Today's Reading

Ephesians 3:5 tells us that the economy of God, which is so mysterious, has been unveiled to the apostles and the prophets in their spirit. This revelation was given not in their mind but in their spirit. If we are going to understand, to realize, the reality of God's mysterious economy, we must learn to discern our spirit from our soul (Heb. 4:12). We should not be bothered by our soul. We should not be troubled, complicated, and perplexed by our mind. Instead, we should always turn to our spirit where we can meet the divine Spirit. In our mingled spirit, we have the capacity to see the

灵里，我们有看见神经纶之奥秘的性能，可以明白、领略、接受并持守这经纶的奥秘，作我们的分。

以弗所四章二十三节说，我们必须在心思的灵里得以更新。…我们的灵可以进到我们的心思里，征服它、占有它、并占据它。…我们乃是借着心思的灵，天天被更新成为我们创造主的形像。（西三10。）…这样，我们就逐渐被变化，被模成我们创造主的形像。

以弗所五章十八节告诉我们不要醉酒，就是说，不要让我们肉身的身体被酒充满；反而我们该在灵里被充满。我们的灵需要被经过过程的三一神、超越的基督、和终极完成的灵所充满。然后我们就会满了赞美，彼此对唱并对说。（19～20。）诗歌不仅适合唱，也适合说。当我们用诗章、颂辞、灵歌彼此对说，当我们赞美神时，我们就自然彼此服从。（21。）妻子会服从丈夫，丈夫会爱妻子。（22，25。）然后我们就有正当的召会生活，满了服从，满了对三一神的赞美，没有争论、怨言和抱怨。

以弗所六章告诉我们更进一步的事。一面，召会生活是赞美和服从的生活；同时，召会生活也是争战的生活。当我们彼此赞美、彼此服从时，仇敌就在这里攻击。所以我们必须用祷告抵挡他。十八节说，每当我们祷告时，我们该在我们的灵里祷告，不要在我们的心思里祷告。我们要走路，就必须用我们的脚。没有人可以用鼻子走路，甚至用手走路也是别扭的；用脚走路才是最正确的方式。同样，我们也不该单单用我们的心思祷告；我们必须用我们的灵，并在我们的灵里祷告。（经过过程的神圣三一之分赐与超越基督之输供的结果，九六至九八页。）

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第六章。

mystery of God's economy, to understand it, to apprehend it, and to receive it and retain it as our portion.

Ephesians 4:23 says that we have to be renewed in the spirit of our mind….Our spirit can come into our mind, subdue it, take it over, and occupy it…. It is by this spirit of the mind that we are renewed every day into the image of our Creator (Col. 3:10)…. It is in this way that we are transformed and conformed to the image of our Creator.

Ephesians 5:18 tells us not to be drunk with wine, that is, not to be filled in our physical body with wine. Instead, we should be filled in our spirit. Our spirit needs to be filled with the processed Triune God, with the transcending Christ, with the consummated Spirit. Then we will be full of praise, singing and speaking one to another (vv. 19-20). The melodies, the songs, are not only good for singing but also good for speaking. As we speak to one another in psalms, hymns, and spiritual songs, as we are praising God, we will spontaneously be submissive to one another (v. 21). The wives will be submissive to the husbands, and the husbands will love the wives (vv. 22, 25). Then we will have the proper church life, full of submission and full of praising to the Triune God, with no quarreling, no murmuring, and no complaining.

Ephesians 6 tells us something further. On the one hand, the church life is a praising life and a submitting life; at the same time it is also a fighting life. While we are praising and submitting to one another, the enemy is here fighting, so we have to fight against him by prayer. Verse 18 says that whenever we pray, we should pray in our spirit, not in our mind. If we are going to walk, we need to use our feet. No one can walk by his nose. Even for someone to walk on his hands is awkward. To walk by our feet is the right way. In the same way, we should not pray merely by our mind. We must pray by our spirit and in our spirit. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," pp. 541-542)

Further Reading: CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," ch. 6

第二周■周六

晨兴喂养

弗四16“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

林前八1“…知识是叫人自高自大，唯有爱建造人。”

以弗所四章十六节开头说，“本于祂。”“本于”这辞在原文有出于的意思。当我们在一切大小事上都长到基督里，成了一个在基督里享受基督的人，我们自然而然就有一些出于祂，为着祂的身体建造的东西。

十六节继续说，“全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，…叫身体渐渐长大。”基督身体的长大，第一，是借着身体上每一丰富供应的节。这就是十一节所说的那些恩赐：使徒、申言者、传福音者、牧人和教师。他们是节，节又是连着筋的，为着丰富的供应基督身体上每一肢体。第二，是借着每一部分依其度量而有的功用。…基督身体的肢体，不管大小都有一个度量，因着有度量就有功用。借着每一丰富供应的节，并借着每一部分依其度量而有的功用，基督的身体就得以渐渐长大。（成全圣徒与基督身体的建造，三六至三七页。）

信息选读

联络，就好比盖房子的骨架、大梁、柱子，一层层联在一起。所以，联络在一起，就是骨架各部分联络成一系。结合，就好比骨架间的空洞，需要石

WEEK 2 — DAY 6

Morning Nourishment

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

1 Cor. 8:1 …Knowledge puffs up, but love builds up.

Ephesians 4:16 begins with out from whom. The expression out from in the original language carries the sense of “originating from.” When we grow into Christ in all things big or small, and when we become men in Christ enjoying Him, we will spontaneously have something originating from Him that is for the building up of His Body.

Verse 16 goes on to say, “All the Body…through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body.” The growth of the Body of Christ is first through the joints of the rich supply. These are the gifts described in verse 11: the apostles, the prophets, the evangelists, and the shepherds and teachers. They are the joints, which are joined together by the sinews (Col. 2:19), for the rich supply to every member of the Body of Christ. Second, this growth is through the operation in the measure of each one part…. Every member in the Body of Christ, whether great or small, has a measure. Because of its measure, it has an operation. Through the rich supply of every joint and through the operation in the measure of each one part, the Body of Christ grows gradually. (CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” pp. 105-106)

Today’s Reading

To be joined, fitted, together is like the joining together of the frames and beams of a house. Hence, to be joined together is for all the parts of the frames to be joined as one structure. To be knit together is like the filling up of the

头、砖头来填满，一块一块相叠，而结合编织在一起。所以结合在一起，就是其他各部分联于骨架，而结合编织成一体。如此全身就得以建造在一起。

以弗所四章十六节末了说，“以致在爱里把自己〔身体〕建造起来。”基督的身体把自己建造起来，是在爱里，以爱建造的。这爱不是我们天然的爱，乃是神圣的爱。我们是在神圣之爱的元素和范围里把基督的身体建造起来的。同时，这也是身体上的各个肢体对整个身体的直接建造。不是由元首直接建造，也不是由有恩赐的人直接建造，乃是由我们这些得成全的肢体，直接来建造基督的身体。（成全圣徒与基督身体的建造，三七至三八页。）

爱是我们申言并教导人极超越的路。〔林前十二 31 下。〕为着我们的所是和所作，爱乃是极超越的路。…我们应当爱每一个人，甚至爱我们的仇敌。…我们必须借着一无分别地爱恶人也爱好人而得以完全，象我们的父是完全的一样。（太五 48。）我们必须象我们的父一样完全，因为我们是祂的众子，是祂的种类。…我们必须爱任何一种人。主耶稣说，祂来是作医生，不是为着强健的人，乃是为着有病的人。〔九 12。〕

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。…召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。…召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。（活力排，九三至九四页。）

参读：活力排，第八篇。

holes in between the frames by the rocks and the bricks, which are stacked up on top of one another and interwoven together. Hence, to be knit together is for all the other parts to be joined to the frames and to be knit together with one another to form one Body. In this way the whole Body is built together.

The end of verse 16 says, “The building up of itself [the Body] in love.” The building up of the Body of Christ is in love and by love. This love is not our natural love. Rather, it is the divine love. We are building up the Body of Christ in the element and sphere of the divine love. At the same time this is the direct building up of the whole Body of Christ by the many members of this Body. The Head does not build directly, nor do the gifted ones do the direct building work. Rather, it is we, the perfected members, who build up the Body of Christ directly. (CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” pp. 106-107)

Love is the most excellent way for us to prophesy and to teach others [1 Cor. 12:31b]….Love is the most excellent way for us to be anything or do anything…. We should love everybody, even our enemies….We must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species….We must love any kind of person. The Lord Jesus said that He came to be a Physician, not for the healthy ones, but for the sick ones [Matt. 9:12].

The church is not a police station to arrest people or a law court to judge people, but a home to raise up the believers….The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones….The church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 126)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 8

第二周诗歌

607

教　会 — 建造

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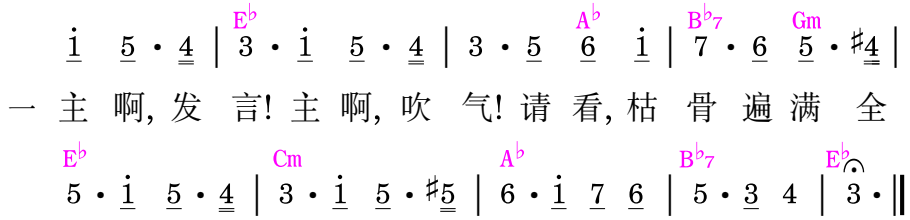
降 E 大调　　3/4



一 主 啊, 发 言! 主 啊, 吹 气! 请 看, 枯 骨 遍 满 全

地! 埋 在 墓 中, 离 散 死 寂, 求 主 发 言 并 吹 气!

二　主啊,发言,主啊,吹气!　　吹进枯骨,使之复起,
　　出离坟墓,脱开死地,　　求主发言并吹气!

三　主啊,发言,主啊,吹气!　　使你子民活到一起,
　　成为大军,向敌攻击,　　求主发言并吹气!

四　主啊,发言,主啊,吹气!　　使你子民合而为一,
　　权柄、带领,不再互异,　　求主发言并吹气!

五　主啊,发言,主啊,吹气!　　使你子民搭成一体,
　　作你居所,使你安息,　　求主发言并吹气!

六　向我发言,向我吹气!　　使我复苏,归回身体,
　　不再死寂,不再孤僻,　　主啊,现在就吹气!

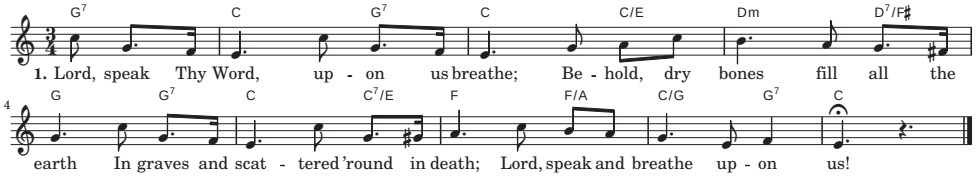
七　向我发言,向我吹气!　　愿与众圣进攻仇敌,
　　使你居所早得建立,　　主啊,现在就吹气!

WEEK 2 — HYMN

Lord, speak Thy Word, upon us breathe

The Church — Her Building

844



2. Lord, speak Thy Word, upon us breathe,
Revive the bones with quickening breath,
That we may leave our graves, our death;
Lord, speak and breathe upon us!

3. Lord, speak Thy Word, upon us breathe,
Thy people all to make alive,
A mighty host, the foe to drive;
Lord, speak and breathe upon us!

4. Lord, speak Thy Word, upon us breathe,
That all Thy people may be one,
Led by the headship of the Son;
Lord, speak and breathe upon us!

5. Lord, speak Thy Word, upon us breathe,
Thy people fitly frame with grace
To be Thy rest, Thy dwelling-place;
Lord, speak and breathe upon us!

6. Lord, speak to me, upon me breathe,
Revive me, in Thy Body build,
No more secluded and self-willed;
Breathe now, O Lord, upon me!

7. Lord, speak to me, upon me breathe
That with Thy saints the foe I'll fight,
That in Thy house Thou may delight,
Breathe now, O Lord, upon me!

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: