第八篇

为着一个新人
尽神管家的职分

读经：西一25，弗三2、9，林前四1～2，九16～17，彼前四10

Message Eight

Carrying Out the Stewardship of God for the One New Man

Scripture Reading: Col. 1:25; Eph. 3:2, 9; 1 Cor. 4:1-2; 9:16-17; 1 Pet. 4:10

纲要

Outline

周一

Day 1

壹 为着完成神的经纶，神必须有管家来服事、供应、管理并执行祂的经纶—林前四1，彼前四10：

I. In order to carry out His economy, God must have stewards to serve, minister, manage, and execute His economy—1 Cor. 4:1; 1 Pet. 4:10:

一 “管家”的原文与提前一章四节和以弗所一章十节的“经纶”同字根：

A. The Greek word for steward is of the same root as the word for economy in 1 Timothy 1:4 and Ephesians 1:10:

1 这辞意指“分配的管家”，“家庭的管理人，将家中的供应分配给家里的人”。

1. It means “a dispensing steward,” “a household administrator, who dispenses the household supply to its members.”

2 管家是分赐者，将神圣生命的供应分赐给神的儿女—路十二42，十六1，多一7，彼前四10：

2. A steward is a dispenser, one who dispenses the divine life supply to God’s children—Luke 12:42; 16:1; Titus 1:7; 1 Pet. 4:10:

a 使徒受主选派，作了这样的管家。

a. The apostles were appointed by the Lord to be such stewards.

b 这分赐的事奉，管家的职分，就是使徒的职事。

b. The dispensing service, the stewardship, is the ministry of the apostles.

二 在新约所启示之神的经纶中，主要有两个奥秘—罗十六25，启十7：

B. In God’s economy revealed in the New Testament, there are mainly two mysteries—Rom. 16:25; Rev. 10:7:

1 第一个奥秘启示于歌罗西书，就是基督是神的奥秘—二 2。

2 第二个奥秘启示并说明于以弗所书，就是召会是基督的奥秘—三 4。

三 在分赐的职事上，管家最重要的是显为忠信—林前四 2，七 25，路十二 42，太二四 45，二五 21，路十六 10～12，十九 17，弗六 21，西一 7，四 7、9，提前一 12，三 11，提后二 2，彼前五 12，启二 10、13，十七 14。

1. The first mystery, revealed in the book of Colossians, is Christ as the mystery of God—2:2.

2. The second mystery, revealed in the book of Ephesians and explained in it, is the church as the mystery of Christ—3:4.

C. In the dispensing ministry it is most important that stewards be found faithful—1 Cor. 4:2; 7:25; Luke 12:42; Matt. 24:45; 25:21; Luke 16:10-12; 19:17; Eph. 6:21; Col. 1:7; 4:7, 9; 1 Tim. 1:12; 3:11; 2 Tim. 2:2; 1 Pet. 5:12; Rev. 2:10, 13; 17:14.

周二

Day 2

贰 在神新约的经纶里，迫切需要神管家的职分—提前一 4，西一 25：

II. In the New Testament economy of God, there is the desperate need for the stewardship of God—1 Tim. 1:4; Col. 1:25:

一 管家职分是神的神圣安排，以完成祂新约的经纶—弗三 2，林前九 17。

A. The stewardship is God's divine arrangement to carry out His New Testament economy—Eph. 3:2; 1 Cor. 9:17.

二 神的经纶成了神管家的职分，赐给所有的信徒—弗三 2、9：

B. The economy of God has become the stewardship of God given to all believers—Eph. 3:2, 9:

1 在以弗所三章，保罗用 oikonomia（奥依克诺米亚）这个字来指两件事：

1. In Ephesians 3 Paul uses the Greek word oikonomia with two denotations:

a 关于神，“奥依克诺米亚”指神的经纶—9 节。

a. In relation to God, oikonomia denotes God's economy—v. 9.

b 关于我们，“奥依克诺米亚”指管家职分—2 节。

b. In relation to us, oikonomia denotes the stewardship—v. 2.

c 神管家的职分乃是照着神的经纶；就着神来说是经纶，就着我们来说是管家职分。

c. The stewardship of God is according to the economy of God; with God it is a matter of economy, and with us it is a matter of stewardship.

2 恩典的管家职分，就是将基督的丰富分赐到我们这人里面，使我们能以长大成为召会—8 节。

2. The stewardship of grace is the dispensing of the riches of Christ into our being so that we may grow and become the church—v. 8.

三 整本圣经的中心点乃是：神心头的愿望是要将祂自己分赐到人里面—腓二 13，弗一 5、9，三 17 上：

C. The central point of the whole Bible is the desire of God's heart to dispense Himself into man—Phil. 2:13; Eph. 1:5, 9; 3:17a:

1 神的经纶是要实施将祂自己分赐到人里面这事—9节。

2 那能完成神永远定旨的一个新人，接受神不断并永远的分赐—二15，四24，三17上：

a 神好象一道稳定的水流，将祂自己一点一点地分赐到那些是新人各部分的人里—启二二1。

b 神那不断、稳定并永远的分赐，将我们构成、配搭并建造在一起。

周三

四 保罗的管家职分乃是要完成神的话，好将基督带同祂所有的丰富，分赐到众召会里面—西一25，林前四1～2：

1 虽然保罗是在许多世纪之前被神使用，完成了神圣的启示，今天神圣的启示仍然需要在实行上得着完成：

a 神的仇敌撒但一直在寻找机会，破坏神的话的完成。

b 仇敌的诡诈就是要蒙蔽那借着保罗所完成的话—林后四3～4。

c 神的话若没有完成，神的定旨就不能得着成就，基督就不能得着祂的新妇，也不能带着祂的国度而来。

2 我们今天所供应的，乃是那赐给保罗之神圣启示的完成。

3 在主的恢复里，我们需要更多能完成神的话的管家—提后二2。

1. God's economy is to carry out the dispensing of Himself into man—v. 9.

2. The one new man, who can fulfill God's eternal purpose, receives God's continual and eternal dispensing—2:15; 4:24; 3:17a:

a. Like a steady stream, God dispenses Himself little by little into those who are parts of the new man—Rev. 22:1.

b. God's continual, steady, and eternal dispensing constitutes us, coordinates us, and builds us up together.

Day 3

D. Paul's stewardship was to complete the word of God in order to dispense Christ with all His riches into the churches—Col. 1:25; 1 Cor. 4:1-2:

1. Although Paul was used in the completion of the divine revelation centuries ago, there is still the need for its completion in a practical way today:

a. Satan, the enemy of God, is seeking to nullify the completion of the word of God.

b. It is the subtlety of the enemy to veil the word, which was completed through Paul—2 Cor. 4:3-4.

c. Without the completion of the word of God, God's purpose cannot be fulfilled, and Christ cannot obtain His bride or come with His kingdom.

2. What we are ministering today is the completion of the divine revelation given to Paul.

3. In the Lord's recovery we need more stewards who are able to complete the word of God—2 Tim. 2:2.

周四、周五

叁 神的管家职分乃是恩典的管家职分—弗三2：

一 恩典的管家职分乃是恩典的经纶，要执行神新约的经纶—2节。

二 恩典是神自己在基督里成为那灵赐给我们，为我们所得着并享受—约一17，徒二十24，弗三2：

1 在基督里赐给我们的恩典，是在世界起始之前就赐给我们的—提后一9，多二11。

2 太初的神在时间里成为肉体，作为恩典，给人接受、得着并享受，使神成为可接触、可摸着、可接受、可经历、可进入并可享受的—约一1、14、16～17。

3 我们主耶稣基督的恩，乃是三一神（具体化身在子里，又实化为赐生命之灵）的全备供应，借着我们人灵的运用，给我们享受—加六18。

4 恩典乃是神圣三一传输到我们里面，作我们的享受，也就是三一神在父、子、灵三方面化身里的显现—林后十三14，民六22～27，诗三六8～9：

a 主的恩就是主自己作我们的生命，给我们享受（约一17，林前十五10）；神的爱就是神自己（约壹四8、16），作主恩的源头；那灵的交通就是那灵自己，作了主恩同着神爱的传输，给我们有分—林后十三14。

b 林后十三章十四节先说主的恩，因为这卷书是着重基督的恩—一12，四15，六1，八1、9，九8、14，十二9。

c 圣灵作为基督的恩同着父爱的循环、传输，乃是我们基督徒生活和召会生活中的供应。

Day 4 & Day 5

III. The stewardship of God is the stewardship of grace—Eph. 3:2:

A. The stewardship of grace is the economy of grace to carry out God's New Testament economy—v. 2.

B. Grace is God Himself in Christ as the Spirit given to us, gained by us, and enjoyed by us—John 1:17; Acts 20:24; Eph. 3:2:

1. The grace given to us in Christ was bestowed on us before the world began—2 Tim. 1:9; Titus 2:11.

2. God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy, making God contactable, touchable, receivable, experienceable, enterable, and enjoyable—John 1:1, 14, 16-17.

3. The grace of our Lord Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our human spirit—Gal. 6:18.

4. Grace is the Divine Trinity transmitted into us for our enjoyment, the manifestation of the Triune God in His embodiment in three aspects—the Father, the Son, and the Spirit—2 Cor. 13:14; Num. 6:22-27; Psa. 36:8-9:

a. The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation—2 Cor. 13:14.

b. In 2 Corinthians 13:14 the grace of the Lord is mentioned first because this book is on the grace of Christ—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.

c. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life.

5 奇妙的神圣传输应当天天都在发生：神丰富地供应恩典的灵，我们该不断地接受并分赐恩典的灵—约一 16，来十 29 下，加三 2 ～ 5，弗三 2，四 29。

三 神恩典的福音乃是恩典的管家职分，要将神分赐到人里面作他们的享受；保罗在他的职事里，郑重见证神恩典的福音，将神供应到人里面—弗三 1 ～ 2，徒二十 24。

四 基督徒的生活是恩典的生活，是对恩典的经历，使我们能尽恩典的管家职分，就是分赐恩典—林后十二 9，提后四 22，弗三 2。

五 基督身体实际的生活和建造，乃是从内里享受基督作神的恩典而产生的—林前一 9，林后十三 14。

周六

肆 那些在召会中承担责任的人，需要有分于神管家的职分—多一 7、9：

一 长老们应该领头，将基督的丰富分赐给人。

二 所有在主的恢复里领头，并负责照顾众召会的人，都需要领悟，他们在这样神圣的管家职分里有分。

伍 保罗是神经纶里忠信的管家，因着他有一个新人的感觉，在他心中的就不是只有某个地方的召会，或是某位圣徒，乃是一个宇宙的新人—林前四 1 ～ 2，九 16 ～ 17，西三 10 ～ 11，四 7 ～ 17：

5. Day by day a marvelous divine transmission should be taking place: God is supplying the Spirit of grace bountifully, and we should be receiving and dispensing the Spirit of grace continually—John 1:16; Heb. 10:29b; Gal. 3:2-5; Eph. 3:2; 4:29.

C. The gospel of the grace of God is the stewardship of grace to dispense God into people for their enjoyment; Paul, in his ministry, solemnly testified of the gospel of the grace of God to minister God into people—3:1-2; Acts 20:24.

D. The Christian living is the living of grace, the experience of grace, so that we may carry out our stewardship of grace, the dispensing of grace—2 Cor. 12:9; 2 Tim. 4:22; Eph. 3:2.

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

Day 6

IV. Those who bear responsibility in the churches need to share in the stewardship of God—Titus 1:7, 9:

A. The elders should take the lead to dispense the riches of Christ into others.

B. All those who take the lead in the Lord's recovery and bear the responsibility for the care of the churches need to realize that they have a part in such a divine stewardship.

V. Because Paul, a faithful steward in God's economy, was conscious of the one new man, what was in his heart was not simply a particular local church or a certain saint but the universal one new man—1 Cor. 4:1-2; 9:16-17; Col. 3:10-11; 4:7-17:

一 “我们若有一个新人的感觉，就不该再认为我们本国的召会与别国的召会毫无关系，反而会看见今天所有的召会乃是一个新人。愿我们仰望主，叫我们一点也不分门别类。不论是作为个别的信徒，或是作为团体的地方召会，我们都不分门别类。相反的，我们众人，在众召会中的众圣徒，乃是一个新人。”（歌罗西书生命读经，三二三页）

A. “If we are conscious of the one new man, we should no longer think that the churches in our country have nothing to do with the churches in other nations. Instead, we shall realize that all the churches are the one new man today. May we look to the Lord that we may not be sectarian in any way. We would not be sectarian either individually as believers or corporately as local churches. On the contrary, all of us, all the saints in all the churches, are just one new man” (Life-study of Colossians, p. 262).

二 “我们也该欢乐，今天在地上有另一个人，就是新人，包括所有的信徒在内。新人借着耶稣基督的死而复活生出来了，如今在全地扩展并长大。赞美主，我们乃是新人的一部分！”（约翰著作中帐幕和祭物的应验，五四一至五四二页）

B. “We also should rejoice that on earth today there is another man, the new man, that includes all the believers. This new man, who is born through the death and resurrection of Jesus Christ, is now spreading and growing throughout the earth. Praise the Lord that we are part of this new man!” (The Collected Works of Witness Lee, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 444).

第八周　周一

晨兴喂养

林前四1～2“这样，人应当把我们看作基督的执事，和神的奥秘的管家。还有，在此所求于管家的，是要他显为忠信。”

神的分赐完全是祂经纶中的一件事：是在祂的经纶中，是在祂的计划、打算、安排之下，把这个分赐实行出来。为着实行这个分赐，祂这位三一神就选召祂所喜欢的人，能用的人，安排他们作祂的分赐者，把祂的恩典丰厚地给他们；这班人里头因着神丰厚的恩典，就有神的大能在他们里头运作。这些使徒和申言者就照着神的运作来尽他们的职事。在这种情形之下，他们的职事就称作管家的职事。他们是管家，因为他们要实行神的分赐。

保罗蒙了特别的恩典，受了特别的托付，也从神得到了特别的运作，就把基督追测不尽的丰富，传给神所拣选的外邦人，这个就是他的管家职分。所以管家的职分就是神的经纶，神的经纶要实行就非有管家职分不可。没有管家职分，神就无法执行祂的经纶。召会乃是建造在使徒和申言者的根基上，就是在他们所看见的启示，所看见的异象上。（关于神圣分赐更深的研读，一五〇至一五一页。）

信息选读

林前四章的主题是神的奥秘的管家。（1～21。）…本节的管家一辞，原文与提前一章四节和以弗所一章十节的经纶同字根，意即分配的管家，家庭的管理人，将家中的供应分配给家里的人。使徒受主选派，作了这样的管家。…这分赐的事奉，管家的职分，就是使徒的职事。

WEEK 8 — DAY 1

Morning Nourishment

1 Cor. 4:1-2 A man should account us in this way, as servants of Christ and stewards of the mysteries of God. Here, furthermore, it is sought in stewards that one be found faithful.

God’s dispensing is fully something that is in His economy, something in His plan, something in His purpose and arrangement. In order to carry out this dispensing and for the execution of this dispensing, the Triune God selected some with whom He was pleased and whom He could use and made them His dispensers, richly bestowing upon them His grace. Through God’s rich grace there was an operation of God’s power within these people. These apostles and prophets then fulfilled their ministry according to the operation of God. Under such circumstances the ministry of these ones is called the stewardship. They are the stewards because they are there to execute God’s dispensing.

Paul says that he received a special commission, a special grace, and a special operation to transmit the unsearchable riches of Christ to the Gentiles chosen by God. This was his stewardship. Hence, the stewardship is God’s economy. The execution of God’s economy depends on the stewardship. Without the stewardship God has no way to execute His economy. The church is built on the foundation of the apostles and prophets. This means that it is built on the revelation and the vision that they saw. (CWWL, 1990, vol. 3, “A Deeper Study of the Divine Dispensing,” pp. 499-500)

Today’s Reading

The subject of 1 Corinthians 4 is stewards of the mysteries of God (4:1-21)....The Greek word rendered “stewards” in verse 1 is of the same root as the word economy or dispensation in 1 Timothy 1:4 and Ephesians 1:10. It means a dispensing steward, a household administrator, one who dispenses the household supply to its members. The apostles were appointed by the Lord to be such stewards....The dispensing service, the stewardship, is the ministry of the apostles.

在新约所启示之神的经纶中，主要有两个奥秘。第一个奥秘启示于歌罗西书，就是基督是神的奥秘。保罗在二章二节说到“能以完全认识神的奥秘，就是基督”。基督是神的奥秘。神本身是一个奥秘，祂又真又活，且满了权能，但祂却是看不见的。因为从来没有人看见神，所以祂是一个奥秘。这位奥秘的神具体化身在基督里，所以基督是神的奥秘。基督不仅是神，祂更是具体化身的神，说明、解释并彰显出来的神。因此，基督是看得见的神。主耶稣说，“人看见了我，就是看见了父。”（约十四9。）

第二个奥秘乃是基督的奥秘，是在以弗所书，特别是在第三章有所启示并解释。基督也是一个奥秘。保罗在四节用了“基督的奥秘”一辞。不但如此，歌罗西一章二十七节也说，“神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”我们信徒有基督住在我们里面，但我们所有的这位基督乃是一个奥秘。虽然基督活在我们里面，但属世的人不晓得祂在我们里面。对他们而言，这是一个奥秘。…召会是基督的身体，乃是基督的显出。我们看见召会，就是看见基督；我们来到召会里，就是来到基督里；我们接触召会，就是接触基督。召会实在是基督的奥秘。

保罗在林前四章一节说到神的奥秘，他的意思是指基督是神的奥秘，以及召会是基督的奥秘。保罗与其他使徒都是这两个奥秘的管家。…保罗…指明他自己是神家中的管家。神极其丰富，祂有极大的仓库，愿意把所有的丰富分配到祂的儿女里面。但这种分配需要一个管家，因此，管家就是分赐者，将神圣生命的供应分赐给神的儿女。（哥林多前书生命读经，三五六至三五八页。）

参读：哥林多前书生命读经，第三十四篇。

In God’s economy revealed in the New Testament there are mainly two mysteries. The first mystery, revealed in the book of Colossians, is Christ as the mystery of God. In Colossians 2:2 Paul speaks of the “full knowledge of the mystery of God, Christ.” Christ is God’s mystery. In Himself God is a mystery. He is real, living, and almighty; however, He is invisible. Because no one has ever seen God, He is a mystery. This mysterious God is embodied in Christ. Hence, Christ is the mystery of God. Christ is not only God, but He is God embodied, God defined, God explained, and God expressed. Therefore, Christ is God made visible. The Lord Jesus said, “He who has seen Me has seen the Father” (John 14:9).

The second mystery, revealed in the book of Ephesians and explained in it, especially in chapter 3, is the mystery of Christ. Christ also is a mystery. In Ephesians 3:4 Paul uses the expression “the mystery of Christ.” Furthermore, Colossians 1:27 says, “To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory” As believers, we have Christ dwelling in us. But this Christ whom we have is a mystery. Although Christ lives in us, worldly people do not realize that He is in us. To them, this is a mystery…. As the Body of Christ, the church is the expression of Christ. When we see the church, we see Christ. When we come into the church, we come into Christ. When we contact the church, we contact Christ. The church is truly the mystery of Christ.

When in 1 Corinthians 4:1 Paul refers to the mysteries of God, he means Christ as the mystery of God and the church as the mystery of Christ. Paul and the other apostles were stewards of these mysteries. Paul refers to himself as a steward in God’s family. God is exceedingly rich; He has a vast storehouse of goods which He intends to dispense into His children. But this dispensation requires a steward. Thus, a steward is a dispenser, one who dispenses the divine life supply to God’s children. (Life-study of 1 Corinthians, pp. 297-299)

Further Reading: Life-study of 1 Corinthians, msg. 34

第八周　周二

晨兴喂养

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

保罗…把基督分赐到所有信徒里面。信徒们借着保罗接受这样的分赐，就能凭着他们所接受的供应而长大。由此可见保罗的职事是分赐的职事，把基督追测不尽的丰富分赐到我们里面，使我们能长大并成为召会。保罗不但把基督的丰富个别地分赐到圣徒里面，还把这些丰富团体地分赐到身体里面。（哥林多前书生命读经，三五八页。）

信息选读

使徒保罗是以非常有意义的方式写以弗所书的。在一章，他给我们看见基督的身体是如何出自三一神的分赐而产生，并存在的。接着，他在二章从另一个角度，给我们看见我们这些为神的分赐所制造过，而成为基督的身体的人，原来是怎样的一班人。在这背景下，他给我们看见，召会，从神的分赐产生出来的宝贵之物，在宇宙中乃是神的一首最美的诗章，是天使所爱唱的。天使每逢看见一个罪人得救，就歌唱；当他们看见整个召会，他们当然更要歌唱。然后他给我们看见，基督在祂的死与复活里，用祂神圣的成分为材料，创造出一个宇宙的新人。末了，这个杰作，这个能完成神经纶的新人，在一位灵里被带到神那里，和神完全亲近，毫无间隔，

WEEK 8 — DAY 2

Morning Nourishment

Eph. 3:8 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.

2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

Paul dispensed Christ into all the believers. Receiving such a dispensation through Paul, the believers could then grow with the supply they had received. By this we see that Paul’s ministry was a dispensing ministry, a ministry of dispensing the unsearchable riches of Christ into our being so that we may grow and become the church. Paul dispensed Christ’s riches not only into the saints individually, but also into the Body corporately. (Life-study of 1 Corinthians, p. 299)

Today’s Reading

The apostle Paul wrote the book of Ephesians in a very meaningful way. In chapter 1 he shows how the Body of Christ is produced and exists out of the dispensing of the Triune God. Then in chapter 2 he begins from another angle to show the history of those who have been worked on by God’s dispensing to become the Body of Christ. With that as the background, he shows that the church, a precious thing that was produced out of God’s dispensing, is a masterpiece, a most beautiful poem in the universe, that the angels love to sing. Whenever the angels see a sinner saved, they sing. When they see the church, they will surely sing all the more. Then Paul shows that in Christ’s death and resurrection He used His divine element as the material to produce a universal new man. Finally, this masterpiece, this new man that can accomplish God’s eternal economy, is brought to God in one Spirit, having drawn near to God, without any barrier whatsoever, and remains in

就活在神的面光中，接受神继续不断、永远的分赐。神好象一道稳定的水流，将祂自己一点一点地分赐到那些是新人各部分的人里面。神那继续不断、稳定、并永远的分赐，将我们配搭在一起，结构在一起，并建造在一起。这个建造的召会就是神在地上实行祂政权的国，也是祂施爱的家；并且成为神在我们灵里永远的安居之所。（关于神圣分赐更深的研读，一四九至一五〇页。）

在今天的基督教里，很少有牧师或工人…实际地把基督的丰富分赐到神君尊家庭的众人里面。将这位丰富、包罗万有、居首位的基督，分赐到祂身体的肢体里面，需要神的管家职分。…这个管家职分就是新约里的职事。新约的职事，乃是将包罗万有的基督那追测不尽的丰富，分赐到神家的众人里面。…神的管家职分是按照神的经纶。在神，这是经纶的事，在我们，这是管家的职分。按照神的经纶，所有的圣徒，不论他们看来多微不足道，都有一分职事。这意思是说，每位圣徒都能将基督的丰富分赐到别人里面。

神心头的愿望，是要将祂自己分赐到人里面。这是全本圣经的中心点。神的经纶就是要实施将祂自己分赐到人里面这事。我们乃是借着管家的职分，就是借着分赐基督丰富的职事，有分于这个经纶。基督的丰富分赐到我们里面以后，我们就需要接受负担，将这些丰富分赐到别人里面。在神来说，这些丰富是祂的经纶；在我们来说，是管家的职分；这些丰富由我们分赐到别人里面，就成了神的分赐。神的经纶临到我们时，就成了我们的管家职分。我们借着将基督分赐到别人里面，而尽我们的管家职分时，这就成为神在别人里面的分赐。因此，我们有经纶、管家职分和分赐。（歌罗西书生命读经，一〇九至一一〇页。）

参读：关于神圣分赐更深的研读，第十三篇。

the presence of God to receive God's continual and eternal dispensing. Like a steady stream, God dispenses Himself little by little into those who have a part in this new man. It is this continual, steady, eternal dispensing that coordinates them together, constitutes them together, and builds them up together. This built-up church is God's kingdom on earth for the executing of His administration. It is also the household for the dispensing of His love, and as such, it becomes His eternal habitation in our spirit. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," p. 499)

Not many ministers or workers in today's Christianity... are actually dispensing the riches of Christ into the members of God's royal family. The stewardship of God is needed for this rich, all-inclusive, preeminent Christ to be dispensed into the members of His Body. This stewardship is the ministry in the New Testament. The New Testament ministry is the dispensing of the unsearchable riches of the all-inclusive Christ into the members of God's family. The stewardship of God is according to the economy of God. With God it is a matter of economy; with us it is a matter of stewardship. All the saints, no matter how insignificant they may seem to be, have a ministry according to God's economy. This means that every saint can dispense the riches of Christ into others.

The desire of God's heart is to dispense Himself into man. This is the central point of the whole Bible. God's economy is to carry out the dispensing of Himself into man. We share in this economy through our stewardship, our ministry of dispensing the riches of Christ. After the riches of Christ 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 become 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 Colossians, pp. 90-91)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," ch. 13

第八周　周三

晨兴喂养

西一 25 ～ 27 “我照神为你们所赐我的管家职分，作了召会的执事，要完成神的话，就是历世历代以来所隐藏的奥秘，但如今向祂的圣徒显明了；神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

神的话就是神的启示，在新约以前并未完成。在新约时，使徒们，特别是使徒保罗，在神的奥秘（基督），以及基督的奥秘（召会）这两点上，完成了神的话，将神的经纶完满地启示给我们。根据歌罗西一章二十六节，神的话就是…奥秘…。这隐藏的奥秘是关乎基督与召会，（弗五 32，）就是头和身体。使徒保罗揭开这奥秘，乃是完成神的话这神圣启示的主要部分。…关于基督与召会的奥秘，是从永远，从各时代以来一直隐藏着，直到新约时代才显明给圣徒，包括我们众人，就是在基督里的信徒。（歌罗西书生命读经，一一四页。）

信息选读

在保罗的时代以前，神的启示还没有完成。保罗出来尽职以前，神的启示已经记在旧约里。此外，借着福音书和部分使徒行传所记载的事情，神将祂自己启示出来。然而，还需要保罗写许多书信，论到基督是神的奥秘，以及召会是基督的奥秘，为要完成神圣的启示。这神圣启示的完成特别可见于他的四封书信：加拉太书、以弗所书、腓立比书、歌罗西书。

WEEK 8 — DAY 3

Morning Nourishment

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

The word of God is the divine revelation, which was not completed until the New Testament was written. In the New Testament the apostles, especially the apostle Paul, completed the word of God in the mystery of God, which is Christ, and in the mystery of Christ, which is the church, to give us a full revelation of God’s economy. According to Colossians 1:26, the word of God is the “mystery….” This hidden mystery is related to Christ and the church, the Head and the Body. The unveiling of this mystery through the apostle Paul is a major part of the completion of the word of God as the divine revelation….The mystery concerning Christ and the church was hidden from eternity and from all the times until the New Testament age, when it is being manifested to the saints, including all of us, the believers in Christ. (Life-study of Colossians, pp. 93-94)

Today’s Reading

Prior to the time of Paul, the divine revelation had not been completed. Before Paul came forth to minister, God’s revelation had already been given in the Old Testament. Furthermore, God had revealed Himself through the events recorded in the Gospels and in part of the Acts. However, it was necessary for Paul to write a number of Epistles concerning Christ as the mystery of God and concerning the church as the mystery of Christ in order for the divine revelation to be complete. This completion of the divine revelation is seen especially in four of his Epistles: Galatians, Ephesians, Philippians, and Colossians.

虽然神圣的启示借着众使徒，特别是借着保罗完成了，但在实行上，今天也需要借着我们来完成。这意思是说，当我们接触人时，我们必须渐进地、不断地、渐渐地将这话传得完全，…就是完成这话。…需要完成的话，乃是“历世历代以来所隐藏的奥秘”。〔西一 26。〕这奥秘…乃是如今必须借着圣徒的传扬来完成之神的话。这隐藏的奥秘，已经向神的圣徒显明了，就是“基督在你们里面成了荣耀的盼望”。（27。）

在主的恢复里，我们需要更多能完成神的话的管家。对这件事我们都必须有负担。我们需要花更多的时间在主的面光中，使祂能成为我们的分，作我们的享受，好使我们能有基督的丰富供应别人。这样，我们便成为完成神话语的人。

当众肢体都尽管家职分，供应基督的丰富时，基督的身体就被建造起来。但愿在我们中间有这样彼此互相的管家职分。你将基督的丰富供应别人，别人也将基督的丰富供应你。

虽然保罗在许多世纪以前，已被主使用来完成神圣的启示，但今天在基督徒当中，仍然需要在实行上完成神的话。在大多数的基督徒团体中，很少供应基督作生命。不仅如此，很少人敢面对召会的问题。神的仇敌撒但，诡诈地图谋废止神话语的完成。仇敌也许容让基督徒传讲旧约、四福音和使徒行传里所启示的，但他不能容忍人教导基督是那包罗万有赐生命的灵，或者召会是基督的奥秘。谁循着这条路线来尽职事，谁就要受到仇敌的攻击。…仇敌的诡计乃是要蒙蔽那借着保罗所完成的话。因这缘故，我们有负担要使神的话得着完成。（歌罗西书生命读经，一一四至一一五、一一七、一三三至一三五页。）

参读：歌罗西书生命读经，第十一、十三篇。

Although the divine revelation was completed through the apostles, especially through Paul, in a practical sense it also needs to be completed through us today. This means that as we contact people, we must progressively, continually, and gradually preach the word in full,.... [which] is to complete the word. The word that needs to be completed is “the mystery which has been hidden from the ages and from the generations” [Col. 1:26]..... This concealed mystery, which has been made manifest to God’s saints, is “Christ in you, the hope of glory” (v. 27).

In the Lord’s recovery we need more stewards who are able to complete the word of God. We all must bear the burden for this. We need to spend more time in the Lord’s presence so that He may become our portion for our enjoyment and so that we may have the riches of Christ to minister to others. In this way we shall become those who complete the word of God.

The Body is built up as all the members carry out the stewardship of ministering the riches of Christ. May there be such a mutual stewardship among us. You minister the riches of Christ to others, and they minister Christ to you.

Although Paul was used in the completion of the divine revelation centuries ago, there is still the need for its completion in a practical way among Christians today. In most Christian groups there is very little ministry of Christ as life. Furthermore, not many dare to face the issue of the church. Through his subtlety, Satan, the enemy of God, is seeking to nullify the completion of the word of God. The enemy may allow Christians to preach what is revealed in the Old Testament, in the Gospels, and in the Acts. But he cannot tolerate the teaching concerning Christ as the all-inclusive life-giving Spirit or concerning the church as the mystery of Christ. Anyone who ministers along this line will be attacked by the enemy. It is the subtlety of the enemy to veil the word which was completed through Paul. For this reason, we are burdened for the completion of the word of God. (Life-study of Colossians, pp. 94-96, 109-110)

Further Reading: Life-study of Colossians, msgs. 11, 13

第八周　周四

晨兴喂养

弗三2“谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。”

8～9“这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人，并将那…奥秘有何等的经纶，向众人照明。”

〔以弗所三章二节〕的“管家职分”一辞，原文与一章十节，三章九节的“经纶”同字。恩典的管家职分，就是将神的恩典分赐给神所拣选的人，以产生并建造召会。使徒的职事来自这管家的职分。他是神家中的管家，将基督这神的恩典供应神的家人。

二节的“管家职分”，希腊文是oikonomia，奥依克诺米亚；按古代用法，是指管家职分、分配或行政。在保罗时代，许多富有的家庭都有管家，他们的责任是把食物和其他的必需品分配给家中的人。我们的父有一个大家庭，一个神圣的家庭。我们的父既有这么广大的丰富，祂的家中就需要有许多管家，将祂的丰富分赐给祂的儿女。这个分赐就是管家的职分。因此，管家职分就是一种分赐。…这个分赐就是管家职分，有神的执事分赐的职事。这个分赐的职事也是神的行政管理。今天，神是借着将祂自己分赐到我们里面来管理。这个管家的职分，这个分赐，这个行政，就是神的经纶。在神新约的经纶里，迫切需要恩典的管家职分。（以弗所书生命读经，二九一至二九二页。）

信息选读

WEEK 8 — DAY 4

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...

In Greek, the word rendered “stewardship” in Ephesians 3:2 is the same word rendered “economy” in 1:10 and 3:9. The stewardship of the grace is the dispensing of the grace of God into God’s chosen people for the producing and building up of the church. 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.

The Greek word translated “stewardship” in verse 2 is oikonomia. According to ancient usage, oikonomia denoted a stewardship, a dispensation, or an administration. At the time of Paul, many rich families had stewards whose responsibility was to distribute food and other necessities to members of the household. Our Father has a great family, a divine household. Because our Father has such vast riches, there is the need in His household for many stewards to dispense these riches to His children. This dispensing is the stewardship. Hence, a stewardship is a dispensation....This dispensation is the stewardship with the dispensing ministry of the ministers of God. This ministry of dispensing is also God’s administration. Today God administrates by dispensing Himself into us. This stewardship, this dispensation, this administration, is God’s economy. In the New Testament economy of God there is the desperate need for the stewardship of grace. (Life-study of Ephesians, pp. 241-242)

Today’s Reading

恩典的管家职分就是基督丰富的分赐。按以弗所三章的上下文，恩典是指基督的丰富。当基督的丰富被你享受时，这些丰富就成了恩典。保罗的职事，就是将基督的丰富当作恩典分赐给众信徒。…这是今天我们在这个职事里所作的。…这个管家职分是照着神的经纶。对神来说是经纶；对我们来说是管家职分。所有的圣徒，无论他们看起来多么不重要，都有照着神经纶的管家职分。这意思是说，每一位圣徒都能把基督灌输给别人。甚至一位高中的姊妹，也能把基督分赐到她的同学里面。这样把基督分赐到别人里面，就是照着神经纶的管家职分。

神的心意乃是要将祂自己分赐到人里面。…这是全本圣经的中心点。神不愿留在祂自己里面，祂要进到我们里面。所以，在已过的永远里，祂定意要将祂自己分赐到我们里面。…神的经纶就是执行将祂自己分赐到人里面。借着我们的管家职分，就是分赐基督丰富的职事，我们有分于这经纶。所以，恩典的管家职分，乃是照着神的经纶。…使徒保罗不是唯一有管家职分的。他在以弗所三章八节说，他自己是“比众圣徒中最小者还小的”。这指明保罗甚至比我们还小。我们的观念需要有厉害的转变。保罗若能作管家，我们也必定能作管家，将基督的丰富分赐到别人里面。

这恩典的管家职分乃是为着神的分赐。我们已经看见，神的心意乃是要把祂的丰富，实际上就是祂自己，分赐到祂所拣选的人里面。这些丰富分赐到我们里面之后，我们需要拿起负担，把这些丰富分赐到别人里面。对神来说，这些丰富是祂的经纶；对我们来说，这些丰富是管家职分。当这些丰富借着我们分赐到别人里面时，就成了神的分赐。当神的经纶达到我们，就成了我们的管家职分。（以弗所书生命读经，二九五至二九七页。）

参读：以弗所书生命读经，第二十八篇。

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….This is what we are doing in the ministry today. This stewardship is according to God's economy. With God it is a matter of economy; with us it is a matter of stewardship. All the saints, no matter how insignificant they may seem to be, have a stewardship according to God's economy. This means that 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.

The desire of God's heart is to dispense Himself into man…. This is the central point of the whole Bible. God does not want to remain in Himself; He wants to get into us. Therefore, in eternity past He purposed to dispense Himself into us….God's economy is to carry out the dispensing of Himself into man. We share in this economy through our stewardship, our ministry of dispensing the riches of Christ. Therefore, the stewardship of the grace is according to God's economy. The apostle Paul was not the only one with a stewardship. In 3:8 he refers to himself as "less than the least of all saints." This indicates that Paul was even smaller than we are. Our concept needs to be radically changed. If Paul could be a steward, then we also can be stewards and dispense the riches of Christ into others.

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. (Life-study of Ephesians, pp. 244-245)

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

第八周　周五

晨兴喂养

提后一9“神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和　恩典；这恩典是历世之前，在基督耶稣里赐给我们的。”

林前十五10“然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；　反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

我们传福音，应当是借着将神分赐到人里面，而执行神的经纶。你去读书或作事，目的乃是照神为着祂的分赐而有的经纶，执行你的管家职分。我们不是作普通传福音的工作，我们乃是把神分赐到人里面。这是何等荣耀的职事！何等奇妙的管家职分！赞美主，我们都有这样的管家职分！我们都有权利将基督那追测不尽的丰富分赐到别人里面！…我们的管家职分既是恩典的管家职分，我们就需要看见恩典是什么。约翰一章十七节说，恩典是借着耶稣基督来的。旧约时代有律法，但没有恩典。恩典乃是基督来的时候才来到的。（以弗所书生命读经，二九七至二九八页。）

在基督里赐给我们的恩典，是在世界起始之前就赐给我们的。这是确定且不动摇的根基，能坚固地立住，抵挡那下坡的流，并暴露仇敌毫无能力反对神永远的定旨。使徒〔保罗〕为了加强提摩太，将他们的职事联于这一点。（圣经恢复本，提后一9注3。）

信息选读

许多基督徒以为恩典主要的是指物质的祝福。但是圣经指明，在基督以前，恩典还未来到。然而，在基

WEEK 8 — DAY 5

Morning Nourishment

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages.

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

We should preach the gospel to carry out God's economy by dispensing God into others. Go to school or to work for the purpose of carrying out your stewardship according to God's economy for His dispensation. We are not doing an ordinary work of gospel preaching. We are dispensing God into man. What a glorious ministry! What a wonderful stewardship! Praise the Lord that we all have such a stewardship! We have the privilege of dispensing the unsearchable riches of Christ into others. Since our stewardship is the stewardship of the grace, we need to see what grace is. John 1:17 says that grace came through Jesus Christ. During the time of the Old Testament, there was law, but not grace. Grace did not come until Christ came. (Life-study of Ephesians, p. 246)

The grace given to us in Christ was bestowed on us before the world began. This is a sure and unshakable foundation that stands firm against the downward current and exposes the utter powerlessness of the enemy's efforts to counter the eternal purpose of God. In order to strengthen Timothy, the apostle identified their ministry with this. (2 Tim. 1:9, footnote 3)

Today's Reading

Many Christians think that grace refers mainly to material blessings. But the Bible indicates that grace did not come before Christ. However, God

督来之前，神确曾赐物质的福给祂的子民。恩典一点不差地就是神自己赐给我们，被我们得着，并给我们享受。在基督来之前，神不能把祂自己分给任何人；没有一人能接受神或享受祂。但在基督里，并借着基督，我们能接受神，神也成为我们的享受。所以，恩典就是神自己作我们的享受。恩典的管家职分乃是神分赐到人里面，作他们的享受。分赐这恩典到别人里面，乃是我们照着神经纶的管家职分。我们既有分于神作我们的享受，就能将祂当作恩典分赐到别人里面。这就是恩典的分赐。（以弗所书生命读经，二九八页。）

在信徒经历中之神经纶的恩典，就是经过过程的三一神。三一神若没有经过过程，就不能作恩典。神是独一的，却又是三—父、子、灵。子是父的化身和彰显，灵是子的实际和实化。…这位经过过程的三一神，将祂自己分赐到我们里面，成为我们的分，作我们的恩典，使我们在祂神圣的三一里，享受祂作我们的一切。

太初的神，在时间里成为肉体，作恩典给人接受、得着并享受。（约一 1，14，16 ～ 17。）三一神经过的第一道过程，也是最大的过程，就是成了肉体。太初的神，在时间里成为肉体，就是在人中间支搭帐幕。祂这样来到人中间，是丰丰满满地有恩典；从祂的丰满里我们都接受了。祂来是叫我们接受恩典，并且是恩上加恩的接受。祂来了，恩典也来了。律法是赐给我们的，恩典是借着耶稣基督来的。律法不会自己来，所以是赐给我们的；但恩典是随着耶稣来的。实在说，恩典就是耶稣。耶稣来了，恩典就来了。这就是三一神，有祂的神性调在人性里，成了一位神而人者。这一位就是恩典，是给我们接受的，是给我们享受作我们供应的，也是给我们经历的。这才是真正主的救恩。（神在祂经纶中的律法与恩典，五〇至五一页。）

参读：神在祂经纶中的律法与恩典，第三篇。

certainly bestowed material blessings on His people before Christ came. Grace is nothing less than God Himself given to us, gained by us, and enjoyed by us. Before Christ came, God could not be given to anyone. No one could receive God or enjoy Him. But in Christ and through Christ we receive God, and God becomes our enjoyment. Therefore, grace is God Himself as our enjoyment. 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. (Life-study of Ephesians, p. 246)

The grace in God's economy in the believers' experience is the processed Triune God. Without being processed, the Triune God could not become grace. God is one, yet He is three—the Father, the Son, and the Spirit. The Son is the embodiment and expression of the Father, and the Spirit is the reality and realization of the Son….This Triune God dispenses Himself into us to be our portion as grace to us that we may enjoy Him as our everything in His Divine Trinity.

God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy (John 1:1, 14, 16-17). The first step, which is also the greatest step, of the process that the Triune God passed through was incarnation. God, who was in the beginning, became flesh in time; that was His tabernacling among men. His coming among men in this way was full of grace, and of His fullness we have all received. He came that we might receive grace, even grace upon grace. When He came, grace also came. The law was given to us, but grace came through Jesus Christ. The law could not come by itself; hence, it was given to us, but grace came with Jesus. Actually, grace is Jesus. When Jesus came, grace came. This is the Triune God with His divinity mingled into humanity becoming a God-man. Such a One is grace for us to receive, enjoy, and experience as our supply. This is the real salvation of the Lord. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 321)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," ch. 3

第八周　周六

晨兴喂养

弗一 10 “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。”

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

〔以弗所三章二节的〕“管家职分”一辞，和一章十节的“经纶”一辞，原文都是oikonomia，奥依克诺米亚。奥依克诺米亚首先是神的安排，神的计划，神的经纶。然后神的这个经纶成了神赐给使徒保罗的管家职分。经纶和管家职分实际上是一个。这意思是，使徒所作的，乃是神在祂的经纶里所作的。我们所作的，应当正是神今日所作的。我们应当是完成神经纶的人。神经纶的完成，就是神恩典的管家职分。这样的管家职分是为着将神自己当作恩典，分赐给所有蒙神拣选的人。本于这管家职分，有了使徒的职事，而这职事是与神的经纶相符合的。我们所有的职事，必须与神将祂自己分赐到祂拣选的人里，以产生基督的身体这件事相符合。这就是神赐给我们的职事，作我们的管家职分。新约中所启示的职事是独一的。神没有两个经纶，或两个管家职分。神只有一个神圣的经纶，一个神圣的管家职分。出于这个管家职分的，只有一个独一的使徒职事，就是将基督当作神的恩典分赐到祂所拣选的人里面，为着建造召会作基督的身体，成为经过过程之三一神的生机体，作祂完满、永远的彰显。（在神圣三一里并同神圣三一活着，二一至二二页。）

信息选读

WEEK 8 — DAY 6

Morning Nourishment

Eph. 1:10 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.

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.

The [Greek] word for stewardship in Ephesians 3:2 and for economy in 1:10 is oikonomia, [which] was first God’s plan, God’s economy. Then this economy of God became the stewardship that God gave to the apostle Paul. The economy and the stewardship are actually one. This means that what the apostles were doing is what God is doing in His economy. What we are doing should be exactly what God is doing today. We should be those who are carrying out God’s economy. The carrying out of God’s economy is the stewardship of God’s grace. Such a stewardship is for the dispensing of God Himself as grace to all His chosen people. Out of this stewardship comes the ministry of the apostles, and this ministry corresponds with God’s economy. The ministry we have must correspond with God’s dispensing of Himself into His chosen people for the producing of the Body of Christ. This is God’s ministry given to us as our stewardship. The ministry revealed in the New Testament is unique. God does not have two economies or two stewardships. God has only one divine economy and one divine stewardship. Out of this stewardship is the one, unique ministry of the apostles to dispense Christ as God’s grace into His chosen people for the building up of the church as the Body of Christ to be the organism of the processed Triune God for His full and eternal expression. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 288)

Today’s Reading

在各地召会负责的人，都需要有分于神的管家职分。这意思是说，长老该是领头将基督的丰富分赐到别人里面的人。虽然基督是包罗万有并居首位的，但祂还需要分赐到神家的众人里面。这个分赐是借着管家的职分来完成的。因此，在追测不尽之丰富的基督和祂身体的肢体之间，需要有管家的职分。所有在主恢复里领头，并负责照顾众召会的人，都需要领悟，他们在这样神圣的管家职分里有分。我们在这里不是从事一种普通的基督教工作。比如，我们不是只关心在外面教导人圣经；我们乃是渴望将基督的丰富供应给神家中所有的人。在我们彼此的交谈中，我们需要供应基督的丰富。甚至我们应邀到圣徒家中用餐的时候，也需要分赐基督的丰富。这就是神的管家职分。

基督身体的每一肢体，都有分于这个管家职分。在以弗所三章八节，保罗说到他自己是“比众圣徒中最小者还小的”。这指明保罗甚至比我们还小。如果保罗能成为管家，我们也能成为管家，把基督的丰富分赐到别人里面。…我们有许多机会将基督的丰富供应给圣徒。假设我们帮人搬家，我们不该只顾着搬家具，也该将基督的丰富供应给那家的人。…在这样的服事上，我们所有的举动都该带着基督。…另一个将基督的丰富供应人的机会，是接待人或是被人接待。主人和客人都该供应基督的丰富。…愿主开启我们的眼睛，使我们看见，我们都有分于神的管家职分。在实际召会生活的每一面，甚至在招待、整洁会所这样的事上，我们都需要将基督分赐到别人里面。首先，我们需要被基督充满，然后，我们需要将基督的丰富供应给人。这就是我们的管家职分。（歌罗西书生命读经，一一〇至一一二页。）

参读：在神圣三一里并同神圣三一活着，第二章。

Those who bear responsibility in the local churches need to share in the stewardship of God. This means that the elders should be those who take the lead to dispense the riches of Christ into others. Although Christ is all-inclusive and preeminent, there is still the need for Him to be dispensed into the members of God’s family. This dispensation takes place through the stewardship. Hence, between the unsearchably rich Christ and the members of His Body, there is the need of the stewardship. All those who take the lead in the Lord’s recovery and have responsibility for the care of the churches need to realize that they have a part in such a divine stewardship. We are not here to carry on an ordinary Christian work. For instance, we are not concerned merely with teaching the Bible in an outward way. Rather, we desire to serve the riches of Christ to all the members of God’s family. In our conversation with one another, we need to minister the riches of Christ. Even when we are invited to the homes of the saints for dinner, we need to dispense the riches of Christ. This is the stewardship of God.

Every member of the Body of Christ has a part in this stewardship. In Ephesians 3:8 Paul refers to himself as “less than the least of all saints.” This indicates that Paul was even smaller than we are. If Paul could be a steward, then we also can be stewards and dispense the riches of Christ into others. We have many opportunities to minister the riches of Christ to the saints. Suppose we are helping a family to move. We should not simply move the furniture, but we should supply the riches of Christ to the members of the family…. All our activity with respect to such a service should be with Christ. Another opportunity to minister the riches of Christ to others is in giving or receiving hospitality. Both the hosts and the guests should minister the riches of Christ. May the Lord open our eyes to see that we all have part in the stewardship of God. In every aspect of the practical church life, even in such things as ushering and cleaning the meeting hall, we need to dispense Christ into others. First, we need to be filled with Christ and then minister the riches of Christ to others. This is our stewardship. (Life-study of Colossians, pp. 91-92)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 2

第八周诗歌

376 经历基督 — 作恩典

10 10 10 10（英 497）

降 E 大调 4/4

3 – 5 2 | 1 – 6 – | 5 6 4 4 | 3 – – – |
一 神 所 赐 恩 典， 最 高 的 定 义，

3 – 3 ♯4 | 5 – i – | 7 6 3 ♯4 | 5 – – – |
是 神 在 子 里 所 给 的 自 己；

6 – 5 i | i – 7 – | 7 6 5 2 | 3 – – – |
不 重 在 事 物， 赐 于 古 或 今，

3 – 3 2 | 5 – 1 – | 3 2 6̇ 7̇ | 1 – – – ‖
乃 是 神 自 己 作 我 的 永 分。

二 神成为肉身，来与人调和， 为给人接受，而将祂得着；
人借主从神所得的恩典， 就是主自己来住我心间。

三 在使徒保罗，万事如粪土， 恩典之于他，只是神基督；
乃借这恩典－他所经历主， 他为主劳苦，超过众使徒。

四 基督在我里，作我的能力， 乃是真恩典，够为我赖倚；
这够用恩典在我的灵里， 时常加我力，完成神旨意。

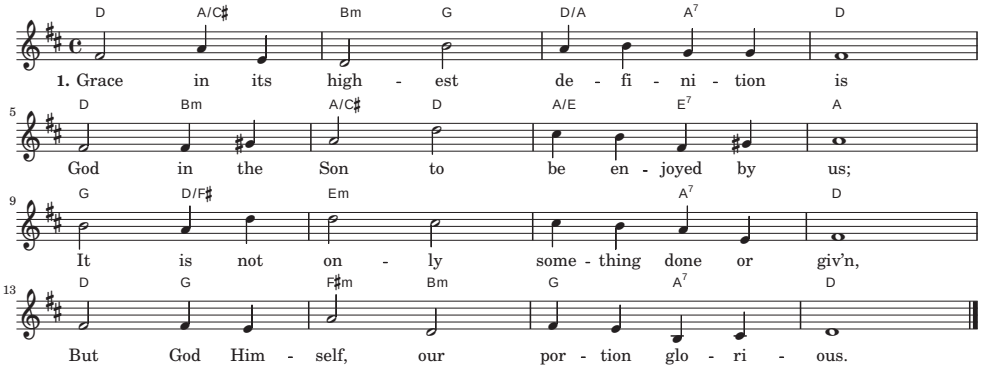
五 这恩典就是那活的基督 作我的一切，时将我眷顾。
主，愿我认识你这真恩典， 享你作恩典，一直地增添。

WEEK 8 — HYMN

Grace in its highest definition is

Experience of Christ — As Grace

497



2. God is incarnate in the flesh that we
Him may receive, experience ourself;
This is the grace which we receive of God,
Which comes thru Christ and which is Christ Himself.

3. Paul the Apostle counted all as dung,
'Twas only God in Christ he counted grace;
'Tis by this grace—the Lord experienced—
That he surpassed the others in the race.

4. It is this grace—Christ as our inward strength—
Which with His all-sufficiency doth fill;
It is this grace which in our spirit is,
There energizing, working out God's will.

5. This grace, which is the living Christ Himself,
Is what we need and must experience;
Lord, may we know this grace and by it live,
Thyself increasingly as grace to sense.

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: