

第一周

神在宇宙中旨意的奥秘，至终是要
借着召会作基督的身体而将万有
在基督里归一于一个元首之下

读经：弗一5、9～11，三11，五17，西一9，启四
11，二一1～2、9～11

纲要

周一

壹 我们必须明白什么是主的旨意—弗五17，
西一9。

贰 神的旨意乃是祂所要的以及祂所定意要成
就的—弗一5、9、11：

一 神有一个永远的旨意，这就是祂永远定旨的源
头—11节，三11。

二 神既是永远的、是无始无终的，祂的旨意也就
是永远的；这个旨意存在于宇宙起源的中心—
启四11。

三 神为着祂自己的旨意而创造万有，为要成就并
达成祂的定旨—弗三11。

四 神的旨意乃是集中在基督身上，并且是要使基
督在万有中居首位；在神永远的旨意中，基督
乃是一切—西一15～18，三4、10～11。

Week One

The Mystery of God's Will in the Universe Ultimately Being to Head Up All Things in Christ through the Church as the Body of Christ

Scripture Reading: Eph. 1:5, 9-11; 3:11; 5:17; Col. 1:9; Rev. 4:11; 21:1-2, 9-11

Outline

Day 1

- I. We need to understand what the will of the Lord is—Eph. 5:17; Col. 1:9.
- II. God's will is what He wants and what He intends to accomplish—Eph. 1:5, 9, 11:
 - A. God has an eternal will, which is the source of His eternal purpose—v. 11; 3:11.
 - B. Since God is eternal, without beginning or ending, His will is also eternal; it lies at the heart of the origin of the universe—Rev. 4:11.
 - C. God created all things for His will so that He might accomplish and fulfill His purpose—Eph. 3:11.
 - D. The will of God is concentrated in Christ and is for Christ to have the first place in all things; Christ is everything in God's eternal will—Col. 1:15-18; 3:4, 10-11.

五 神所要的乃是基督连同召会；神的旨意是要得着召会作基督的身体—弗五 32，一 9、22～23，二 21～22，四 16。

六 神在基督里作为那灵现今正在我们里面作工以成就祂永远的旨意，就是要得着新耶路撒冷，就是羔羊的妻，充满神的荣耀，在新天新地里作祂永远的彰显—腓二 13，弗三 14～21，启二一 1～2、9～11。

周二

叁 神按着祂意愿（旨意）所喜悦的，预定我们得儿子的名分—弗一 5：

一 神有一个意愿，在其中有祂的喜悦；神的喜悦是出于祂的意愿，并具体表现在祂的意愿里，所以祂的意愿在先—5、9、11 节。

二 神的喜悦乃是使神喜乐的一祂心头的愿望；这位活的、施爱的、有定旨的神当然有个心头的愿望—5 节。

三 神按着祂的喜悦，照着祂心头的愿望，预定我们作祂的儿子—5 节：

1 神在创立世界以前拣选我们成为圣别；成为圣别就是神将祂自己分赐到我们里面，然后将祂的性情与我们调和，借此圣化我们；这乃是过程、手续—4 节。

2 成为神的儿子才是目的、目标，就是要使我们与神的儿子联合为一，并模成神长子的形像，好使我们的全人为神所“子化”—5 节，罗八 29，西一 15。

E. God wants to have Christ with the church; the will of God is to obtain the church as the Body of Christ—Eph. 5:32; 1:9, 22-23; 2:21-22; 4:16.

F. God in Christ as the Spirit is now working within us to accomplish His eternal will to have the New Jerusalem—the wife of the Lamb filled with the glory of God for His eternal expression in the new heaven and new earth—Phil. 2:13; Eph. 3:14-21; Rev. 21:1-2, 9-11.

Day 2

III. According to the good pleasure of His will, God predestinated us unto sonship—Eph. 1:5:

A. God has a will, in which is His good pleasure; God's good pleasure is of His will and is embodied in His will, so His will comes first—vv. 5, 9, 11.

B. God's good pleasure is what makes God happy—it is the desire of His heart; the living, loving, and purposeful God surely has a heart's desire—v. 5.

C. God predestinated us to be His sons according to His pleasure, according to the desire of His heart—v. 5:

1. Before the foundation of the world, God chose us to be holy; to be made holy—to be sanctified by God through His dispensing Himself into us and then mingling His nature with us—is the process, the procedure—v. 4.

2. To be sons of God is the aim, the goal, and is a matter of our being joined to the Son of God and conformed to the image of the firstborn Son of God so that our whole being may be "sonized" by God—v. 5; Rom. 8:29; Col. 1:15.

肆 我们“照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定”——弗一 11：

- 一 神的意愿指祂的目的；神的决议指祂的思量，要怎样完成祂的意愿或目的。
- 二 按着祂的意愿，神圣三一在创立世界以前所举行的会议里有了决议、作了决定，就是祂决定的旨意——彼前一 20，启十三 8，弗一 11。

伍 神的意愿是隐藏在祂里面的一个奥秘；因此以弗所一章九节说到“祂意愿的奥秘”：

- 一 在永远里神有一个意愿，但这意愿是隐藏在祂里面的，因此是个奥秘——9 节，三 3～5、9。
- 二 神按着祂心中的喜悦以及祂的智慧和明达，借着祂在基督里的启示，就是借着基督的成为肉体、钉死十字架、复活和升天，使我们知道这隐藏的奥秘——1 9，约一 14，罗一 3～4，四 25，八 3、34。

周三

陆 至终，神在宇宙中的旨意就是要借着召会作基督的身体，将万有在基督里归一于一个元首之下——弗一 10、22～23，启二一 1～2：

- 一 神永远的目的，是要在时期满足时的经纶中，将万有在基督里归一于一个元首之下，这基督已被设立作宇宙的头——弗一 10、22。
- 二 借着神在所有世代中一切的安排，万有要在基督里，在新天新地里归一于一个元首之下；这将是神永远的行政与经纶——启二一 1～2。

IV. We have been "predestinated according to the purpose of the One who works all things according to the counsel of His will"—Eph. 1:11:

- A. God's will is His intention, and God's counsel is His consideration of the way to accomplish His will, His intention.
- B. According to His will, a council was held by the Trinity before the foundation of the world to make a counsel, a decision, which is His determined will—1 Pet. 1:20; Rev. 13:8; Eph. 1:11.

V. God's will was hidden in Him as a mystery, so Ephesians 1:9 speaks of "the mystery of His will":

- A. In eternity God had a will, but this will was hidden in Him; hence, it was a mystery—v. 9; 3:3-5, 9.
- B. In the pleasure of His heart and in His wisdom and prudence, God made this hidden mystery known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension—1:9; John 1:14; Rom. 1:3-4; 4:25; 8:3, 34.

Day 3

VI. Ultimately, God's will in the universe is to head up all things in Christ through the church as the Body of Christ—Eph. 1:10, 22-23; Rev. 21:1-2:

- A. God's eternal intention is, in the economy of the fullness of the times, to head up all things in Christ, who has been appointed to be the universal Head—Eph. 1:10, 22.
- B. Through the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth; this will be God's eternal administration and economy—Rev. 21:1-2.

三 撒但的目标乃是要败坏神的创造，而造成混乱— 罗八 19 ~ 23:

- 1 因着撒但把他自己作为死的因素，注射到神的创造里，整个宇宙就崩溃成为乱堆—来二 14，罗八 20 ~ 21。
- 2 神正在作工，使祂的受造之物从捆绑之中得释放，并借着将万有在基督里归一于一个元首之下，而将受造之物带进自由—弗一 22、10。
- 3 我们都需要从崩溃的乱堆中蒙拯救，并在基督里归一于一个元首之下—西一 12 ~ 13。
- 4 神的救恩不仅要拯救我们脱离堕落、罪恶的光景，也要拯救我们脱离崩溃的乱堆—12 ~ 13 节，弗二 1 ~ 8、21 ~ 22。

四 神要借着召会作基督的身体，将万有在基督里归一于一个元首之下，使万有服在基督之下一— 林前十五 20 ~ 28:

- 1 神正在将祂所拣选的人归一于一个元首之下，成为基督的身体，以基督作头—弗一 4、22 ~ 23：
 - a 基督的元首权柄正在传输给召会；这意思是说，在某种意义上，我们能分于基督掌管万有的元首权柄。
 - b 召会只在基督自己之下，不在任何别的事物之下；我们乃是超越其他一切，因为我们是那位超越万有者的身体。
 - c 神将万有在基督里归一于一个元首之下所采取的第一步，是将祂所拣选的人，祂的众子，从宇宙的崩溃中带出来，将他们摆在基督的元首权柄之下—22 节，四 15，五 23，西一 18，二 10、19。
- 2 当召会领先在基督里归一于一个元首之下时，神就

C. Satan's goal is to corrupt God's creation and to cause confusion—Rom. 8:19-23:

1. The entire universe is a heap of collapse caused by Satan injecting himself as the factor of death into God's creation—Heb. 2:14; Rom. 8:20-21.
2. God is working to liberate His creation from bondage and to bring it into liberty by heading up all things in Christ—Eph. 1:22, 10.
3. We all need to be delivered from the heap of collapse and headed up in Christ—Col. 1:12-13.
4. God's salvation is to save us not only from our fallen, sinful condition but also from the heap of collapse—vv. 12-13; Eph. 2:1-8, 21-22.

D. God will subject all things under Christ by heading up all things in Christ through the church as the Body of Christ—1 Cor. 15:20-28:

1. God is heading up His chosen ones to be the Body of Christ with Christ as the Head—Eph. 1:4, 22-23:
 - a. Christ's headship is being transmitted to the church; this means that, in a sense, we can share the headship of Christ over all things.
 - b. The church is under nothing but Christ Himself; we are above everything else because we are the Body of the One who is over all things.
 - c. The first step in the heading up of all things in Christ is for God to bring His chosen ones, His sons, out of the universal collapse and to place them under the headship of Christ—v. 22; 4:15; 5:23; Col. 1:18; 2:10, 19.
2. When the church takes the lead to be headed up in Christ, God has a

有路使其他的一切归一于一个元首之下一弗一 22 ~ 23、10：

- a 召会是神用来解决祂的问题并完成祂定旨的器皿；这定旨就是要将祂自己与人调和，好借着人彰显祂自己—三 9 ~ 11。
- b 最终，以基督作头的身体，将在万有之上作宇宙的头—一 22 ~ 23。

周四

3 召会生活乃是归一于一个元首之下的生活—四 15，林前十一 3：

- a 在正确的召会生活中，我们在基督里归一于一个元首之下。
- b 我们若不认识什么是在基督里归一于一个元首之下，就不会认识召会。
- c 我们在召会生活中要领先在基督里归一于一个元首之下，为此我们需要在生命里长大—弗四 15。

周五

d 我们乃是借着神圣的分赐，归一于一个元首之下一提前一 4，三 15，弗一 1，三 2、9、16 ~ 17。

e 神正在借着祂的一个行政，将祂自己作到祂所拣选并救赎的人里面，这行政乃是甜美的分赐、亲密的管家职分和令人舒畅的家庭安排—一 10，三 2，提前一 4，三 15。

周六

五 在召会生活中归一于一个元首之下，乃是借着生命和光—约一 4，八 12：

way to head up all other things—Eph. 1:22-23, 10:

- a. The church is the vessel used by God to solve His problems and to fulfill His purpose, which is to manifest Himself through man by mingling Himself with man—3:9-11.
- b. Eventually, the Body with Christ as the Head will be the universal Head over all things—1:22-23.

Day 4

3. The church life is a life of being headed up—4:15; 1 Cor. 11:3:

- a. In the proper church life we are being headed up in Christ.
- b. If we do not know what it is to be headed up in Christ, we cannot know the church.
- c. In the church life we are taking the lead to be headed up in Christ; for this we need to grow in life—Eph. 4:15.

Day 5

d. We are headed up through the divine dispensing—1 Tim. 1:4; 3:15; Eph. 1:1; 3:2, 9, 16-17.

e. God is working Himself into His chosen and redeemed ones through an administration that is a sweet dispensing, an intimate stewardship, a comfortable household arrangement—1:10; 3:2; 1 Tim. 1:4; 3:15.

Day 6

E. The heading up in the church life is by life and light—John 1:4; 8:12:

- 1 神恢复的路是以基督对撒但，以生命对死亡，以光对黑暗，并以秩序对混乱。
 - 2 崩溃来自死的因素；归一于一个元首之下来自生命的因素—结三七 4 ~ 10。
 - 3 神在祂造物当中恢复一的路，乃是祂自己分赐到我们里面作生命—罗八 6、10 ~ 11、19 ~ 21。
 - 4 我们要实际地从崩溃的乱堆中蒙拯救，就需要在生命里长大；我们越在生命里长大，就越归一于一个元首之下，也越从宇宙性的崩溃中得着拯救—弗四 15，西二 19。
 - 5 当神进到我们里面作生命时，生命的光就在我们里面照耀—约一 4，弗五 8 ~ 9：
 - a 这生命吞灭死亡，这光驱尽黑暗—约八 12。
 - b 我们若在生命里，并在光底下，我们就要蒙拯救脱离混乱，被带进井然有序、和谐与一里。
- 六 在那以新耶路撒冷为中心的新天新地里，万有将在基督里归一于一个元首之下；这就是以弗所一章十节的完全应验—启二一 2 ~ 3、23 ~ 25，二二 1 ~ 2 上：
- 1 在新耶路撒冷里，一切都要被生命浸透，并在光底下—1 节，二一 23。
 - 2 在启示录二十一章，我们看见头，看见身体环绕着头，并看见列国在城的光中行走；整个宇宙都要在这透明之城所照出的光中，归一于一个元首之下一 18 节。

1. God's way of recovery is Christ versus Satan, life versus death, light versus darkness, and order versus confusion.
 2. The collapse comes from the factor of death; the heading up comes from the factor of life—Ezek. 37:4-10.
 3. God's way to recover the oneness among His creation is to impart Himself into us as life—Rom. 8:6, 10-11, 19-21.
 4. In order to be delivered from the heap of collapse in a practical way, we need to grow in life; the more we grow in life, the more we will be headed up and the more we will be rescued from the universal collapse—Eph. 4:15; Col. 2:19.
 5. When God comes into us as life, the light of life shines within us—John 1:4; Eph. 5:8-9:
 - a. This life swallows death, and this light dispels the darkness— John 8:12.
 - b. If we are in the life and under the light, we will be delivered out of confusion and brought into order, harmony, and oneness.
- F. In the new heaven and new earth with the New Jerusalem as the center, all things will be headed up in Christ; this will be the complete fulfillment of Ephesians 1:10—Rev. 21:2-3, 23-25; 22:1-2a:
1. In the New Jerusalem everything will be saturated with life and will be under light—v. 1; 21:23.
 2. In Revelation 21 we see the Head, the Body surrounding the Head, and all the nations walking in the light of the city; the whole universe will be headed up in the light shown through the transparent city—v. 18.

第一周 ■ 周一

晨兴喂养

弗五 17 “所以不要作愚昧人，却要明白什么是主的旨意。”

一 9 “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。”

五 32 “这是极大的奥秘，但我是指着基督与召会说的。”

神的意愿有一个奥秘，就是历世历代以来所隐藏的奥秘。（弗三 5，西一 26。）宇宙是个奥秘。为什么会有天？地又是为什么存在？为什么宇宙中有万物？为什么人在地上？所有这些问题都是奥秘，引出许多不同的哲学。这奥秘，也就是神的意愿，已经借着众使徒给召会知道。意愿就是目的，神的意愿就是神的目的。神的目的与祂心头的愿望有密切的关系。因此，宇宙的奥秘乃是神意愿的事，与神心头的愿望有关。（以弗所书生命读经，七六页。）

信息选读

就着我们自己，我们不是召会；我们是可怜的罪人。我们能成为召会，唯一的路乃是神在祂的儿子里，将祂自己作到我们里面。今天大多数的基督徒没有看见这件重要且关键的事，就是神在祂的儿子里，正把祂自己作到祂所拣选并救赎的人里面。…神的目标乃是将祂自己作到我们里面。

新约证实，神正在将祂自己作到我们里面。父、子、灵都在我们里面。（弗四 6，林后十三 5，约十四 17。）根据约翰一书，我们在神里面，神也在我们里面。（四

WEEK 1 — DAY 1

Morning Nourishment

Eph. 5:17 Therefore do not be foolish, but understand what the will of the Lord is.

1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

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

God's will has a mystery, a mystery that has been hidden through the ages (Eph. 3:5; Col. 1:26). The universe is a mystery. Why is there a heaven, and why does the earth exist? Why are there so many millions of items in the universe? Why is man here on earth? All these questions are mysteries and have given rise to many different philosophies. The mystery, which is the will of God, has been made known to the church through the apostles. A will is an intention, and the will of God is God's intention. God's intention is intimately related to the desire of His heart. Thus, the mystery of the universe is a matter of God's will, which is related to the desire of God's heart. (Life-study of Ephesians, pp. 64-65)

Today's Reading

In ourselves we are not the church; we are pitiful sinners. The only way we can become the church is for God in His Son to work Himself into our being. Most Christians today do not see the crucial and vital matter that God in His Son is working Himself into His chosen and redeemed ones...God's goal is to work Himself into our being.

The New Testament proves that God is working Himself into us. The Father, the Son, and the Spirit are all in us (Eph. 4:6; 2 Cor. 13:5; John 14:17). According to 1 John, we are in God, and God is in us (4:15). Furthermore, we abide in Him,

15。) 不仅如此，我们住在祂里面，祂也住在我们里面。（约十五4。）使徒保罗在腓立比一章二十一节甚至能说，“在我，活着就是基督。”，他在加拉太二章二十节说，不再是他活着，乃是基督在他里面活着。所有这些经节指明，神在子里正把祂自己作到我们里面。

宇宙的奥秘就是召会，而召会是神正将祂自己作到他们里面的一班人。最终，召会要完全被神浸透，终极完成为圣城新耶路撒冷。召会不仅要被神浸透，并且要与祂调和。然而这不是说，我们要成为神格。不，这不是我们所说的，也不是我们的意思。然而，我们这些被神浸透并与祂调和的人，要成为神的彰显。新耶路撒冷乃是神团体的彰显。我们曾多次指出，在宝座上的神（启四3）和新耶路撒冷，（二一11，）都有碧玉的样子。这就是说，全城都有神的样子，并且就是神的彰显。这是宇宙的奥秘。

神意愿的奥秘是要得着召会，由那些被神浸透并与神调和的人所构成。…宇宙的奥秘，乃是神将祂自己作到我们里面。万有都是为着这目的互相效力。（罗八28。）凡事都是为着这目标效劳；万有都是为着让神把祂自己作到我们里面。这与仅仅有一个快乐的生活大不相同。你也许今天很快乐，明天却不快乐。你也许在聚会中很快乐，但回到家里，妻子或丈夫却为难你。神意愿的奥秘不是使我们成为快乐的人。今天不是我们完满快乐的时候，因为时机尚未成熟。因着很多人没有充分的异象或启示，他们不知道在召会生活中实际上发生什么事。他们以为我们在这里只是要过得快乐而已。但这不是神意愿的奥秘。这奥秘乃是神将祂自己分赐到我们里面，为祂自己产生召会。这就是历世历代以来所隐藏的奥秘。（以弗所书生命读经，七六至八〇页。）

参读：生命信息，第三十三章；以弗所书生命读经，第七篇。

and He abides in us (John 15:4). In Philippians 1:21 the apostle Paul could even say, “To me, to live is Christ.” In Galatians 2:20 he said that he lived no longer, but that Christ lived in him. All these verses indicate that God in the Son is working Himself into us.

The mystery of the universe is the church, and the church is a group of people into whom God is working Himself. Eventually, the church will be fully saturated with God and will consummately become the holy city, the New Jerusalem. The church will not only be saturated with God, but also mingled with Him. This does not mean, however, that we shall become the Godhead. No, this is neither what we say nor what we mean. Nevertheless, as those who are being saturated with God and mingled with Him, we shall become the very expression of God. The New Jerusalem will be the corporate expression of God. As we have pointed out a number of times, both God on the throne (Rev. 4:3) and the New Jerusalem (Rev. 21:11) have the appearance of jasper. This means that the entire city has the appearance of God and is the expression of God. This is the mystery of the universe.

The mystery of God’s will is to have a church constituted with those who have been saturated and mingled with God.... The mystery of the universe is that God is working Himself into us. Everything is working together for this purpose (Rom. 8:28). All things serve this goal. Everything is for God’s working of Himself into our being. This is much different from merely having a happy life. You may be very happy today, but not tomorrow. You may be happy in a meeting, but when you return home, your wife or husband may give you a difficult time. The mystery of God’s will is not that we are becoming happy people. Today is not the time for us to be fully happy, because the time is not yet ripe. Because many do not have the adequate vision or revelation, they do not know what is actually taking place in the church life. They think that we are simply here to have a good time. But this is not the mystery of God’s will. This mystery is that God is dispensing Himself into us to produce the church for Himself. This is a mystery hidden through the ages. (Life-study of Ephesians, pp. 65-68)

Further Reading: CWWL, 1978, vol. 2, “Life Messages, Volume 1,” ch. 33; Life-study of Ephesians, msg. 7

第一周 ■ 周二

晨兴喂养

弗一 4～5 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

神按着祂意愿，就是祂定旨，所喜悦的，预定我们得儿子的名分。这启示我们，神有一个意愿，在其中有祂的喜悦。神按着这喜悦，照着祂心所喜爱的，预定我们作祂的儿子。…在以弗所一章四节，我们看见神拣选我们成为圣别。然而，成为圣别是手续，不是目标。目标乃是儿子的名分。我们已经被预定得儿子的名分。换句话说，神拣选我们成为圣别，使我们可以成为祂的儿子。因此，成为圣别是过程、手续；成为神的儿子才是目的、目标。神不是仅仅要一班圣别的子民；祂渴望得着许多的儿子。（以弗所书生命读经，四四页。）

信息选读

成为圣别就是与神调和。神圣别我们，是借着把祂自己放进我们里面，然后使我们与祂的性情调和。这乃是关乎性情的事，是使我们的性情因祂的性情而变化。我们生来是属人的、天然的，但神要我们成为神圣的。这事能发生唯一的路，乃是借着将神圣的性情放进我们里面，并使我们与之调和。神乃是这样使我们圣别。因此，成为圣别是变化我们性情的手续；然而，这还不是目标。目标乃是与模成或成形有关。这就是神拣选我们成为圣别的同时，还需要预定我们成为儿子的原因。成为圣别是性情的事，但成为儿子是模成的事。（弗一 5。）神的众子乃是一班模成特定形状或样式的人。

WEEK 1 — DAY 2

Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

God predestinated us unto sonship according to the good pleasure of His will, which is His purpose. This reveals that God has a will in which is His good pleasure. God predestinated us to be His sons according to this pleasure, according to the desire of His heart. In Ephesians 1:4 we see that God has chosen us to be holy. However, to be holy is the procedure, not the goal. The goal is sonship. We have been predestinated unto sonship. In other words, God has chosen us to be holy so that we might be His sons. Thus, to be holy is the process, the procedure, whereas to be sons of God is the goal. God does not merely want a group of holy people; He desires many sons. (Life-study of Ephesians, pp. 36-37)

Today's Reading

To be holy is to be mingled with God. God sanctifies us by putting Himself into us and then mingling us with His nature. This is a matter of nature, of having our nature transformed with His. We were born human, natural, but God wants us to be divine. The only way this can take place is through having the divine nature put into our being and mingled with it. In this way, God makes us holy. Thus, sanctification is a procedure to transform our nature. This, however, is not the goal. The goal is related to being formed or shaped. This is the reason that along with God's choosing us to be holy, there is the need of His predestinating us to be sons [Eph. 1:5]. To be holy is a matter of nature, but to be sons is a matter of being formed. God's sons are people conformed to a particular form or shape.

虽然许多人相信主耶稣，蒙宝血洗净，由圣灵重生，他们却仍旧是属世且凡俗的，在他们的生活中没有圣别的标记；他们与邻居、朋友、和亲戚没有两样。虽然如此，他们却说自己是召会。这对神是何等的羞辱，对召会是何等的羞辱！召会乃是由一班分别归神，被神的性情浸透，并完全成圣，而生活象神儿子的人所构成的一个团体人。召会当然不该是一班生活像罪人之子的属世基督徒；说这样的一班人是召会乃是羞耻。

在我们相信主耶稣并重生的时候，神的灵就进到我們里面，作神儿子的灵。…在我们重生以前，我们顶多能说，“神啊！帮助我。”但在我们得救之后，我们自然而然带着温柔、亲切的感觉，开始呼叫：“哦，阿爸，父。”

我们已经被预定得儿子的名分，不仅是借着神儿子的灵，也是在神儿子的生命里。…我们的确有神儿子的生命。（参约壹五 12。）…我们有两个人：第一个是从我们父母所生天然的人，第二个是从神所生属灵的人。…照着我们第二个人，我们不仅有那灵在我们里面运行并工作，还有生命成为我们…属灵的己。有时候我们不仅背叛那灵，也背叛我们自己，背叛我们这个人。

因为在每个孩子里面的生命，都拒绝苦的东西，所以不需要关于苦的规条。我们除了有神儿子的灵之外，还有神儿子的生命。如果我们尝到的东西，对儿子的生命来说是苦的，我们就无法假装对这个东西很高兴。即使我们可以假装快乐，但在我们全人的深处却不快乐，因为知道自己正在违反神儿子的生命而行动。如果我们呼叫“阿爸，父”，并照着神儿子的生命而活，在我们全人的深处就会有喜乐。事实上，我们的全人要被喜乐充满。（以弗所书生命读经，四五至五〇页。）

参读：以弗所书生命读经，第四篇。

Although so many believe in the Lord Jesus, have been washed in the blood, and have been regenerated by the Spirit, they are still worldly and common, with no mark of holiness in their living. They are absolutely the same as their neighbors, friends, and relatives. Nevertheless, they talk about being the church. What a shame to God, and what a shame to the church! The church is constituted as a collective people who have been separated unto God and who are saturated with the nature of God and fully sanctified to live like sons of God. The church certainly should not be a group of worldly Christians living like the sons of sinners. It is a shame to say that such a group is the church.

At the time we believed in the Lord Jesus and were regenerated, the Spirit of God came into us as the Spirit of the Son of God.... Before we were regenerated, we could say at most, "O, God, help me." But after we were saved, we spontaneously began to cry, with tender, intimate feeling, "O, Abba, Father."

We have been predestinated unto sonship, not only by the Spirit of the Son of God, but also in the life of the Son of God.... We actually have the life of the Son of God [cf. 1 John 5:12].... We have two beings: the first is the natural being that was born of our parents, and the second is the spiritual being that is born of God.... According to our second being, we have not only the Spirit moving and working within us, but also the life that has become our... spiritual self. Sometimes we not only rebel against the Spirit, but also against ourselves, against our being.

Because the life within every child rejects bitter things, there is no need to have regulations about bitterness. In addition to having the Spirit of the Son of God, we have the life of the Son of God. If we taste something that is bitter to the Son's life, we cannot pretend to be happy with it. Although we may pretend to be happy, we are not happy in the depths of our being, for we know that we are acting against the life of the Son of God. If we call, "Abba, Father," and live according to the life of the Son of God, we shall have joy in the depths of our being. In fact, our whole being will be filled with joy. (Life-study of Ephesians, pp. 37-41)

Further Reading: Life-study of Ephesians, msg. 4

第一周 ■ 周三

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。”

22 “将万有服在祂的脚下，并使祂向着召会作万有的头。”

神照着祂的心意，在祂自己里面定意计划的经纶，乃是要将万有在时期满足时，都在基督里归一于一个元首之下。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。（新约总论第十一册，一一二至一一三页。）

信息选读

以弗所一章二十二节说，神使基督向着召会作万有的头。这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混乱，就得以分享基督这位元首的一切。在基督里，神正在将天上地上的万有归一于一个元首之下。然而，没有作为身体的召会与作头的基督相配，神就不可能将万有在基督里归一于一个元首之下。将万有归一于一个元首之下是头所成就的，但若没有为着头的身体，这事仍无法成就。基督是否能作万有的头，万有是否能服在基督的权柄之下，万有是否能在基督里归一于一个元首之下，完全在于召会是否产生并长大。（四 14～16，西 2:19。）当召会完全长大，神就能使万有服基督的权柄。借着召会，基督就能作万有的

WEEK 1 — DAY 3

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.

22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

The economy 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. 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 that they may rise up from the death situation and be attached to the Body. (The Conclusion of the New Testament, p. 3341)

Today's Reading

Ephesians 1:22 says that God gave Christ to be Head over all things. This reveals that the heading up of all things 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. In Christ God is in the process of heading up all things in heaven and on earth. However, without the church as the Body to match Christ as the Head, it will not be possible for God to head up all things in Christ. The heading up of all things is accomplished by the Head, but it cannot be accomplished without a Body for the Head. Whether Christ can be the Head over all things, whether all things can be subjected to the authority of Christ, and whether all things can be headed up in Christ completely depend upon whether or not the church has been produced and has grown up (4:14-16; Col. 2:19). When the church is fully grown, God is able to subject all things to the authority of Christ. By means of the church, Christ

头。至终，身体同着作头的基督，要成为万有之上宇宙的头。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。）

神创造宇宙的时候，宇宙的一切都在一里；宇宙中的一切都是和谐的，不是混乱的。神与宇宙是和谐的。…但因着撒但的背叛，接着有人的堕落，原初创造里的一就被破坏了，整个宇宙被带进混乱里。撒但借着将死亡引入一切受造之物里，断绝了创造者与受造之物的关系，破坏了宇宙创造时的一。换句话说，当撒但将死亡带进宇宙中，宇宙就与神隔绝了，宇宙的一也失去了。因此，宇宙中就没有完全的和谐。

但神有永远的计划，要将万有在基督里归一于一个元首之下，就是要使基督在万有之上作万有的头。神在祂的造物中间恢复一的路，乃是将祂自己在基督里分赐到我们里面作生命。（罗八 6，10 ~ 11，19 ~ 21。）三一神作生命带进光，光产生和谐，并将一切都带进一里。因此，信徒能有分于这归一，乃是因着在生命里长大，在正当的召会生活里归一于一个元首之下，并活在祂的光中。（约一 4，启二 23 ~ 25。）我们越在生命里长大，就越被归一，也越蒙拯救脱离宇宙的崩溃。（弗四 15，西二 19。）将万有在基督里归一于一个元首之下，这过程仍在进行。当基督借着神一切的安排，完成祂的工作，从旧造中产生出新造时，将万有归一于一个元首之下就完全得着成就和显明。基督要借着这新造，将一切受造之物归一于一个元首之下，并将其带进宇宙的一里；结果乃是新天新地。（新约总论第十一册，一一三至一一五页。）

参读：新约总论，第十二、十四、三百三十三篇。

is able to be the Head over all things. Eventually, the Body with Christ as the Head will be the universal Head over all things. 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 time of the restoration of all things (Acts 3:21).

When God created the universe, everything of the universe was in oneness; all things in it were in harmony, not in chaos. God and the universe were in harmony... Because of Satan's rebellion, which was followed by man's fall, this original oneness in creation was ruined so that the entire universe was brought into confusion. Satan damaged the oneness of the universe in creation by introducing death into all creation, which death severed the Creator's relationship with creation. In other words, when Satan brought death into the universe, the universe was separated from God and the oneness of the universe was lost. Thus, there is not the full harmony in the universe.

Yet God had an eternal plan to head up all things in Christ, that is, to make Christ the Head of all things and the Head above all things. God's way to recover the oneness among His creation is to impart Himself in Christ into us as life (Rom. 8:6, 10-11, 19-21). The Triune God as life brings in light, and light issues in harmony and brings all things into oneness. Hence, the believers participate in this heading up by growing in life, by being headed up in the proper church life, and by living under Christ's light (John 1:4; Rev. 21:23-25). The more we grow in life, the more we will be headed up and the more we will be rescued from the universal collapse (Eph. 4:15; Col. 2:19). This process of heading up all things in Christ is still continuing, and the heading up of all things will be fully accomplished and manifested when Christ finishes His work to bring forth the new creation out of the old creation through all the dispensations of God. It is through this new creation that Christ will head up all creation and bring it into the universal oneness; this will issue in the new heaven and the new earth. (The Conclusion of the New Testament, pp. 3342-3343)

Further Reading: The Conclusion of the New Testament, msgs. 12, 14, 333

第一周 ■ 周四

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。”

林前十一 3 “…基督是各人的头，男人是女人的头，神是基督的头。”

为要将万有在基督里归一于一个元首之下，神首先将祂所拣选的人归一于一个元首之下。因此，召会生活是归一于一个元首之下的生活。以弗所一章二十二至二十三节说，“将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”二十二节说，神使基督作万有的头。这指明祂不仅是召会的头，更是万有的头。神使基督向着召会作万有的头。这小小的辞“向着”，含示传输的意思。这指明基督元首的身分传输给召会。这意思是说，在某种意义上，我们能分于基督掌管万有的元首身分。我们虽然不是头，却能有分于元首的身分。换句话说，我们不是王，但我们能有分于王权。（以弗所书生命读经，八八页。）

信息选读

召会能有分于基督元首的身分，因为召会是基督的身体。这位王不单是头，更是头带着身体。基督不仅是头，也是身体。（林前十二 12。）因为召会是身体，又因为基督是头也是身体，我们可以说，在某种意义上，我们一身体一也就是基督。虽然我们不是头，我们却能有分于基督元首的身分。我们是头的身体，这头是万有的头。我们不仅是掌管昆虫、猫和狗的头，我们也是总统、君王、将军、和

WEEK 1 — DAY 4

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.

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

In order to head up all things in Christ, God firstly heads up His chosen ones. Therefore, the church life is a life of being headed up. Ephesians 1:22 and 23 say, “And He subjected all things under His feet and 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.” Verse 22 says that God gave Christ to be the Head over all things. This indicates that He is not merely the Head of the church but over all things. God gave Christ to be the Head over all things to the church. The little word to implies transmission. It indicates that Christ’s headship is being transmitted to the church. This means that, in a sense, we can share the headship of Christ over all things. Although we are not the head, we can share the headship. To put it another way, we are not the king, but we can share the kingship. (Life-study of Ephesians, p. 74)

Today’s Reading

The church can share the headship of Christ because the church is the Body of Christ. The King is not just the Head, but the Head with the Body. Christ is not only the Head, but also the Body (1 Cor. 12:12). Because the church is the Body and because Christ is both the Head and the Body, we may say that, in a sense, we, the Body, are also Christ. Although we are not the Head, we can share Christ’s headship. We are the Body of the Head, and the Head is the head over all things. We are not only head over insects, cats, and dogs, but also over presidents, kings, generals, and industrial leaders. We are over them

工商巨子的头；我们在这一切之上。到底是美国总统在我们之下，还是我们在他之下？认真说，是在我们之下。我说这话，不是要革命；我只是叙述属灵的事实：我们—基督身体的肢体—是在万有之上的。召会只在基督自己之下，不在任何别的事物之下；我们乃是超乎其他一切之上，因为我们是那位超乎万有之上者的身体。你有信心说你是美国总统和英国女王之上么？可能你没有这种信心。然而，我能诚实地说，倘若我到美国总统面前，我会感觉我是在他之上。我这样说不是骄傲；相反的，我只是认识属灵的事实。

因着神的恩典，我们都必须说，“主，我们在这里领先归一于一个元首之下。主，使我们在基督里归一于一个元首之下。我们不要留在崩溃的乱堆之中。我们必须因着在你里面归一于一个元首之下，而从崩溃中蒙拯救。”你从崩溃中被带出来之后，就在万有之上。等到这事发生，你就有信心说，你是在总统之上。很可能你得救了，却因着你没有归一于一个元首之下，你就仍然留在乱堆里。

在召会中归一于一个元首之下，乃是在生命里的事，这个看见是重要的。我们若要归一于一个元首之下，却没有在生命里长大，就会落到组织里。在召会中将一切归一于一个元首之下，而没有在生命里长大，就只不过是一个组织。正确地归一于一个元首之下，乃是生命的长大。你越在生命里长大，就越有生命，也就越归一于一个元首之下，你也越从崩溃的乱堆中得着拯救。人手或组织都无法完成这事。…只有在生命里长大才有用。哦，我们需要长大，并帮助别人长大！我们需要以生命的供应彼此服事，彼此帮助长大。在召会生活中归一于一个元首之下，完全在于生命里的长大。（以弗所书生命读经，八八至八九、九三至九五页。）

参读：以弗所书生命读经，第八篇。

all. Is the President of the United States under us, or are we under him? In a very real sense, he is under us. In saying this, I am not promoting revolution; I am simply relating the spiritual fact that we, the members of the Body of Christ, are above all things. The church is under nothing but Christ Himself; we are above everything else because we are the Body of the One who is over all things. Do you have the confidence to say that you are above the President of the United States and the Queen of England? Probably you do not have this confidence. However, I can say honestly that if I were brought into the presence of the President of the United States, I would have the sense that I am above him. In saying this I am not proud; rather, I simply am conscious of the spiritual fact.

By God's grace, we all must say, "Lord, we are here to take the lead to be headed up. Lord, head us up in Christ. We do not want to remain in the heap of collapse. We have to be rescued from the collapse by being headed up in You." After you have been brought out of the collapse, you will be above all things. Until this happens, you will not have the confidence to say that you are above the President. It is possible to be saved but still remain in the heap because you are not headed up.

It is important to see that the heading up in the church is a matter in life. If we try to be headed up without growing in life, we shall fall into organization. To head up all things in the church without the growth in life is simply to have an organization. The proper heading up is the growing of life. The more you grow in life, the more life you will have, the more heading up there will be, and the more you will be rescued from the heap of collapse. No human hand or organization can accomplish this. No human effort can help the heading up in the church life....The only thing that avails is the growth in life. Oh, we need to grow and help others to grow! We need to minister the supply of life to one another to help one another grow. The heading up in the church life is altogether dependent upon the growth in life. (Life-study of Ephesians, pp. 74-75, 78-79)

Further Reading: Life-study of Ephesians, msg. 8

第一周 ■ 周五

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。”

9 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

以弗所一章十节中译作“经纶”的希腊字 oikonomia，奥依克诺米亚，很难翻译。它也可以翻作“管家职分”或“家庭管理”。这字演变为英文就是 economy。我不太喜欢用“行政”这个辞，虽然十节中可以用行政这个辞，但我更喜欢用“经纶”、“管家职分”和“家庭管理”，因为经纶、管家职分、家庭管理，最终都要成为永远的行政。

按照古代的习俗，王家里该有一个管家，他的职分就叫作管家职分。因此，管家职分就是管家的职务。管家不仅仅是一个奴隶，更是与那个家有密切关系的人，是照料家庭管理的人。这一种管家职分，这一种家庭管理，就是最好的行政。…神的行政像家庭管理一样，是甜美的，也象管家职分一样，是亲密的。（以弗所书生命读经，一〇三页。）

信息选读

再者，管家的职分含有分赐的意思。比如，母亲每天在早餐时把食物分给孩子们。当孩子们坐在餐桌旁，母亲便将营养的食物分给他们吃。在这样的分配中，总是施行一种适当的管制。…食物的分配就是最好的管制。我在自己的孙子身上观察到这件事，他们顺从祖母…，因为祖母是将好吃的东西分给他们的人。因为祖母执行分配，她就能非常容易

WEEK 1 — 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.

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

The Greek word which can be rendered “administration” in Ephesians 1:10, oikonomia, is difficult to translate. It can also be rendered “stewardship” or “household arrangement.” The anglicized form of this word is economy. I like dispensation, stewardship, and household arrangement better than administration, although administration can be used in 1:10 because eventually the dispensation, the stewardship, the household arrangement will become an eternal administration.

According to ancient custom, there was a steward in the royal family, and his ministry was called a stewardship. Hence, the stewardship is simply the service of a steward. A steward was not a mere slave, but a person intimately related to the family, one who took care of the household arrangement. Such a stewardship, such a household arrangement, was the best administration.... God’s administration as a household arrangement is sweet and as a stewardship is intimate. (Life-study of Ephesians, pp. 85-86)

Today’s Reading

The stewardship, moreover, involves a dispensation. Dispensation here refers not to an age, but to a dispensing. For example, a mother dispenses food to her children every morning at breakfast. As the children sit down at the table, the mother dispenses nourishing food for them to eat. In such a dispensation a proper control is always exercised....The dispensation of food is the best control. I have observed this with my own grandchildren, who obey their grandmother... because she is the one who dispenses treats to them. Because she does the

并令人愉快地管制他们。她管制他们是借着甜美的分赐，这种分赐也是一种行政或亲密的服事。万有在基督里归一于一个元首之下，不是借着政府的行政而有的，乃是来自甜美的管家职分，亲密的家庭管理，以及令人愉快的分赐。这乃是借着将三一神丰盛生命的供应，分赐到我们里面而发生的。对使徒保罗而言，这个“神恩典的经纶”乃是“神恩典的管家职分”。（弗三2。）

撒但的注射没有行政或管家职分，因他狡猾地将自己注入我们里面。但神借着甜美、亲密的管家职分，将祂自己作到祂所拣选的人里面。保罗的职事就是这一种管家职分。这职分乃是恩典之经纶的模型，将神当作恩典分赐到祂所拣选的人里面。借着这恩典的经纶，就是借着将神自己分赐进来作我们的享受，生命的因素就供应到蒙拣选的人里面。当生命的因素进到他们里面时，他们就能站起来，并在身体里面联于基督。这就是将万有在基督里归一于一个元首之下的经纶。

主耶稣…有何等甜美、亲密的管家职分！在祂的整个职事中，祂将神当作生命的供应，分赐给祂所拣选的人。使徒们，特别是使徒保罗，接续这亲密的管家职分；保罗得了神恩典的管家职分，在他的职事里，不断以基督作生命分赐到信徒里面。保罗的职事是一种甜美而亲密的管家职分，一种令人舒畅的家庭安排。保罗甚至教导提摩太，在神的家中当怎样行。（提前三15。）在神的家中，应当有家庭管理，有亲密的管家职分，并把基督分赐给神家中所有的肢体。这不是借着辖制，甚至不是借着行政的管理，乃是借着一种甜美的分赐，借着亲密的管家职分，借着非常亲切的家庭安排。（以弗所书生命读经，一〇三至一〇五页。）

参读：以弗所书生命读经，第九篇。

dispensing, she can very easily and pleasantly control them. She controls them by means of a sweet dispensation, a dispensation that is also a kind of administration and intimate service. The heading up of all things in Christ does not take place by a governmental administration. On the contrary, it comes about by a sweet stewardship, by an intimate household arrangement, by a pleasant dispensation. It takes place through the dispensing of the abundant life supply of the Triune God into us. The apostle Paul calls this a “stewardship of the grace of God” (Eph. 3:2), a dispensation of the grace of God.

Satan’s injection has no administration or stewardship because he subtly injects himself into us. But God is working Himself into His chosen ones by a sweet, intimate stewardship. Paul’s ministry was such a stewardship. It was a model of the dispensation of grace, of the dispensing of God as grace into His chosen ones. By this dispensation of grace, the dispensing of God Himself as our enjoyment, the factor of life is ministered into the chosen ones. As the life factor gets into them, they are raised up and attached to Christ in the Body. This is the dispensation that heads up all things in Christ.

What a sweet, intimate stewardship there was with [the Lord Jesus] ! Throughout His ministry, He was dispensing God as the life supply to His chosen ones. This intimate stewardship is continued with the apostles, especially with the apostle Paul, who had the stewardship of the grace of God. In his ministry Paul was constantly dispensing Christ as life into the believers. Paul’s ministry was a sweet and intimate stewardship, a pleasant household arrangement. Paul even taught Timothy how to behave in the house of God (1 Tim. 3:15). The way to behave in God’s house is to have the household arrangement, an intimate stewardship, and to dispense Christ to all the members of God’s household. It is not by controlling or even by a governmental administration; it is by a sweet dispensation, an intimate stewardship, a very dear household arrangement. (Life-study of Ephesians, pp. 86-87)

Further Reading: Life-study of Ephesians, msg. 9

第一周 ■ 周六

晨兴喂养

约八 12 “于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

启二二 1 “天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

当我们在生命里长大，我们就有生命的光。在这光底下，万物都有秩有序。倘若我们所有的只是死亡和黑暗，而不是生命和光，我们就仍在崩溃中。哪里有死亡和黑暗，哪里就有崩溃。人类社会所有的，包括今天的基督教在内，不是别的，乃是死亡和黑暗，因此，就是崩溃的乱堆。但因着我们满了生命并在光底下，我们就不是一团混乱。因为我们在生命中，又因为我们一切的行动都在光中，所以没有混乱。尽管今天的基督教是在死亡和黑暗中崩溃的乱堆，我们在召会生活里却是在生命中，并在光底下。有了生命和光，我们就归一于一个元首之下。（以弗所书生命读经，九五至九六页。）

信息选读

召会乃是领先在基督里归一于一个元首之下。最终，千年国要来到，接着就是新天新地和新耶路撒冷。在新天新地里，万有都要在基督里归一于一个元首之下。在新耶路撒冷里没有死亡，也没有黑夜，反而一切都被生命浸透，并在光底下。以新耶路撒冷作中心，新天新地中的万有都将归一于一个元首之下。那时候，以弗所一章十节就完全应验了。然后我们要

WEEK 1 — DAY 6

Morning Nourishment

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

When we grow in life, we have the light of life. Under this light, everything is kept in order. If instead of life and light we have death and darkness, we are still in the collapse. Wherever death and darkness are, there is the collapse. All of human society, including today's Christianity, is nothing but death and darkness and, hence, a heap of collapse. But because we are full of life and are under light, we are not a heap. Because we are in life and because all our movements are in light, there is no confusion. Although today's Christianity is a heap of collapse in death and darkness, we in the church life are in life and under light. With life and light we are being headed up. (Life-study of Ephesians, pp. 79-80)

Today's Reading

The church takes the lead to be headed up in Christ. Eventually, the millennium will come and, following that, the new heaven and new earth with the New Jerusalem. In the new heaven and new earth all things will be headed up in Christ. In the New Jerusalem there will be no death and no night; instead, everything will be saturated with life and be under light. With the New Jerusalem as the center, all things in the new heaven and the new earth will be headed up. At that time Ephesians 1:10 will be completely fulfilled. Then we

看见，基督向着召会作万有的头，召会是祂的身体，是那在万有中充满万有者的丰满。今天我们在召会生活中，乃是领先在基督里归一于一个元首之下。为此我们需要在生命里长大，并且得着生命的光。

生命在哪里，光也在哪里。约翰一章四节说，“生命在祂里面，这生命就是人的光。”这光是生命的光。（八12。）在启示录二十一章，我们有生命也有光。新耶路撒冷被光浸透，所以不需要日光。二十三节说，“那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”在新耶路撒冷里，我们有三一神的荣耀作我们的光照。在新天新地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。

凡是有光的地方，事情便有秩序。假定洛杉矶市没有光，那会有何等的黑暗与混乱！生命规律人，光管制人。在召会生活中我们没有规条，但我们有规律人的生命和管制人的光。当召会满了生命，也就满了光。这样，在召会中的每个人就都被里面的生命所规律，而不是被外面的规条所规律；每个人都受生命之光管制，而且秩序井然。在生命和光里，我们就归一于一个元首之下。在启示录二十一章我们看见头，看见身体环绕着头，并且看见列国在城的光中行走。（24。）这将使新天新地成为光明的范围。因此，在那以新耶路撒冷为中心的新天新地里，万有将在基督里归一于一个元首之下。这就应验了以弗所一章十节中所说的，万有在基督里归一于一个元首之下。

今天的召会生活就是对这事的预尝。召会生活是新天新地和新耶路撒冷的小影。我们在这小影中的人，享受生命和光的分赐，也在基督里归一于一个元首之下。（以弗所书生命读经，九六、一一五至一一六页。）

参读：以弗所书生命读经，第八、十篇。

shall realize that Christ is the Head over all things to the church, His Body, the fullness of the One who fills all in all. Today we in the church life are taking the lead to be headed up in Christ. For this we need to grow in life and have the light of life.

Where life is, there is light also. John 1:4 says, "In Him was life, and the life was the light of men." This light is the light of life (John 8:12). In Revelation 21 we have both life and light. Because the New Jerusalem is saturated with light, it has no need for the light of the sun. Revelation 21:23 says, "And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb." In the New Jerusalem we shall have the glory of the Triune God as our shining light. In the new heaven and new earth with the New Jerusalem there will be no night, no death, and no darkness. Instead, there will be life and light. This will cause everything to rise up and be in good order.

Wherever there is light, things are kept in order. Suppose there were no lights in the city of Los Angeles. What darkness and confusion there would be! Life regulates, and light controls. In the church life we do not have regulations, but we do have the regulating life and the controlling light. When the church is full of life, it is also full of light. Then everyone in the church is regulated by the inward life, not by outward regulations; and everyone is controlled and kept in order by the light of life. Here in life and in light, we are headed up. In Revelation 21 we see the Head, the Body surrounding the Head, and all the nations walking in the light of the city (Rev. 21:24). This will cause the new heaven and the new earth to be a bright sphere. Therefore, in the new heaven and the new earth with the New Jerusalem as the center, all things will be headed up in Christ. This will be the fulfillment of the heading up of all things in Christ spoken of in Ephesians 1:10.

Today's church life is a foretaste of this. It is a miniature of the new heaven, the new earth, and the New Jerusalem. As those in the miniature, we are enjoying the dispensation of life with light, and we are being headed up in Christ. (Life-study of Ephesians, pp. 80, 95-96)

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

第一周诗歌

WEEK 1 — HYMN

779

终极的显出 — 基督归一万有

8 7 8 7 (英 981)

降 B 大调

4/4

$\overset{B^b}{5}$ $\overset{B^b}{5}$ $3 \cdot \underset{1}{1}$ | $\overset{F7}{7}$ 2 2 1 | 1 $\overset{E^b}{7}$ $\overset{E^b}{7}$ $\overset{B^b}{6}$ | 1 $\overset{B^b}{6}$ $\overset{B^b}{5}$ — |
 一 在 基 督 里 归 一 万 有, 乃 是 我 神 的 经 营;
 $\overset{G7}{5}$ $\overset{Cm}{5}$ $\overset{G7}{3} \cdot \underset{2}{2}$ | $\overset{C}{\#1}$ 3 3 2 | 2 $\overset{C7}{6}$ $\overset{F7}{7} \cdot \overset{B^b}{6}$ | $\overset{B^b}{5}$ 2 1 — ||
 基 督 作 头 并 作 中 心, 万 有 和 谐 而 安 宁。

- | | |
|----------------------------|-------------------------|
| 二 基督元首要作中心,
基督和神同坐宝座, | 神在其中作亮光;
使其心愿全得赏。 |
| 三 基督要作生命、内容,
众圣要作祂的器皿, | 归一万有于光中;
永远彰显祂光荣。 |
| 四 撒但已将他的自己
带进黑暗、败坏、紊乱, | 注到人里, 毁万有,
使神计划难成就。 |
| 五 基督来将祂的自己
拯救人脱黑暗权势, | 分赐与人作生命,
黑暗、死亡, 再无能。 |
| 六 借着教会—祂的身体,
万有都要联得合式, | 要将万有归于一;
无论大小成一系。 |
| 七 在这元首基督之下,
在祂教会所照光中, | 万有联结而存立;
万有全都归于一。 |
| 八 有祂作头并作中心,
借祂身体所有光照, | 万有全都能和谐;
万有相安无间歇。 |
| 九 再无黑暗, 再无死亡,
万有都要脱离辖制, | 再无败坏与虚空;
永远居于自由中。 |

In His Christ to head up all things

Ultimate Manifestation — Christ Heading Up All Things

981

1. In His Christ to head up all things Is our God's e - co - no - my;
 Tak - ing Christ as Head and Cen - ter, All is one in har - mo - ny.

- | | |
|---|---|
| 2. Christ as Head will be the Center;
God within will be the Light;
Christ enthroned, with God, His substance,
Will fulfill His heart's delight. | 6. Thru the Church which is His Body
Christ as Head will sum up all;
All will fitly join together,
All things either great or small. |
| 3. Christ as life will be the content,
Heading up all things in light;
All the saints will be the vessel,
To express His glory bright. | 7. Under Christ, by His full headship,
All in union will subsist;
In the light the Church expresses
All in oneness will exist. |
| 4. Satan hath himself injected
Into man all things to spoil,
Bringing darkness and corruption
God's eternal plan to foil. | 8. Owning Christ as Head and Center,
All will be in harmony;
Thru the shining of His Body
All will share His liberty. |
| 5. Christ has come, Himself imparting
Into man as life to save,
That the pow'r of death and darkness
May no more all things enslave. | 9. No more darkness and corruption,
No more death and vanity;
All will be released from bondage
Throughout all eternity. |

