

## 第二十一周

### 召会的奥秘

诗歌：诗 595

读经：启十 7，罗十六 25，弗一 1，5，9，11，  
22～23，三 3～11，林前六 17

#### 【周一、周二】

壹 以弗所三章三至十一节启示，我们可以经历并享受基督作召会的奥秘：

贰 神隐藏的定旨是个奥秘，这奥秘的揭开就是启示；圣经说到奥秘的启示——罗十六 25，弗三 3，5：

一 基督的奥秘就是召会，在别的世代是隐藏的，直到新约时代才启示出来——5 节。

二 这奥秘历世历代一直隐藏在神里面，但现今新约的信徒已经得着照明，而能看见——9 节。

三 基督的奥秘在灵里借启示向使徒和申言者揭示出来——5 节：

1 新约关乎基督与召会的启示，是借着调和的灵，启示给使徒和申言者。

2 当我们的灵与神圣的灵调和时，我们的灵就成为基督的奥秘得以向其启示的器官——林前六 17，弗一

## Week Twenty-one

### The Mystery of the Church

Hymns: E821

Scripture Reading: Rev. 10:7; Rom. 16:25; Eph. 1:1, 5, 9, 11, 22-23; 3:3-11; 1 Cor. 6:17

#### § Day 1 & Day 2

**I. Ephesians 3:3-11 reveals that we may experience and enjoy Christ as the mystery of the church.**

**II. God's hidden purpose is the mystery, and the unveiling of this mystery is revelation; the Bible speaks of the revelation of the mystery—Rom. 16:25; Eph. 3:3, 5:**

A. The mystery of Christ, the church, was hidden in other generations but has been revealed in the New Testament age—v. 5.

B. This mystery was hidden in God throughout the ages, but now the New Testament believers, having been enlightened, are able to see it—v. 9.

C. The mystery of Christ has been revealed to the apostles and prophets in their spirit by revelation—v. 5:

1. The mingled spirit is the means by which the New Testament revelation concerning Christ and the church is unveiled to the apostles and prophets.

2. When our spirit is mingled with the divine Spirit, our spirit becomes the organ to which the mystery of Christ is revealed—1 Cor. 6:17; Eph. 1:17;

- 四 我们若要看见这隐藏奥秘的启示，就需要得以加强到里面的人里，就是我们重生的灵里，并让基督安家在我们心里——14～17节上。
- 五 在罗马十六章二十五至二十六节保罗说到奥秘的启示：“关于耶稣基督的传扬，照历世以来密而不宣之奥秘的启示…；这奥秘如今显明出来。”

### 【周三】

叁 第七号作为经过过程之三一神永远经纶的终结，结束现今奥秘的时代；因此，启示录十章七节说，“神的奥秘就完成了”：

- 一 “封住异象和预言”，（但九24下，）就是结束奥秘的时代，也就是完成神的奥秘。（启十7，提前三9。）
- 二 从亚当到摩西，以及从摩西到基督这两个时代，每件事都是启示出来的，都是显明的，没有奥秘。
- 三 将来在千年国和新天新地时代，也是这样，一切都是显明的，不再有奥秘。
- 四 基督自己、（西二2、）召会、（弗三4～6、）诸天的国、（太十三11、）福音、（弗六19、）基督的内住、（西一26～27、）以及作为这奥秘时代结束之圣徒的复活和改变形状，（林前十五51～52，）都是历世历代所隐藏的奥秘。（罗十六25，弗三5，西一26。）
- 五 第七号吹响时，这一切奥秘都要完成、结束、并且过去。

- D.If we would see the revelation of the hidden mystery, we need to be strengthened into our inner man, our regenerated spirit, and allow Christ to make His home in our heart—vv. 14-17a.
- E. In Romans 16:25 and 26 Paul speaks of the revelation of the mystery: "The proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages but has now been manifested."

### § Day 3

**III. The seventh trumpet, as the conclusion of the eternal economy of the processed Triune God, closes the present age of mystery; hence, Revelation 10:7 says, "The mystery of God is finished":**

- A. "To seal up vision and prophet" (Dan. 9:24c) is to close the age of mystery, that is, to finish the mystery of God (Rev. 10:7; 1 Tim. 3:9).
- B. In the dispensations from Adam to Moses and from Moses to Christ, everything was unveiled, manifested, and there was no mystery.
- C. It will be the same in the dispensation of the millennial kingdom and in the new heaven and new earth—everything will be unveiled, and then there will be no more mystery.
- D. Christ Himself (Col. 2:2), the church (Eph. 3:4-6), the kingdom of the heavens (Matt. 13:11), the gospel (Eph. 6:19), the indwelling of Christ (Col. 1:26-27), and the coming resurrection and transfiguration of the saints as the end of this dispensation of mystery (1 Cor. 15:51-52) are all mysteries that were hidden in times of the ages (Rom. 16:25; Eph. 3:5; Col. 1:26).
- E. All these mysteries will be completed, finished, and will be over at the trumpeting of the seventh trumpet.

六 在吹第七号时，不仅神忿怒的审判要临到地上，神的奥秘也要完成。

七 从基督的成为肉体到千年国这个时代——召会时代，恩典时代——一切都是奥秘：

1 基督成为肉体是个奥秘，乃是奥秘时代的开始——提前 3:16。

## 【周四】

2 基督是神的奥秘——西 2:2。

3 召会是基督的奥秘——弗 3:4-6：

a 基督是奥秘；召会作为基督的身体彰显基督，乃是基督的奥秘。

b 基督与召会成为一灵，乃是极大的奥秘——五 32，林前 6:17。

c 在召会时代，奥秘的时代，基督正在建造召会作祂的新妇——太 16:18，弗 4:16，启 19:7-9。

4 诸天的国、基督的内住、以及圣徒的复活和改变形状，都是奥秘——太 13:11，西 1:26-27，林前 15:51-53。

## 【周五】

肆 召会的奥秘是宇宙终极的奥秘：

一 召会乃是神永远经纶里隐藏的奥秘——弗 3:9-11：

1 宇宙的奥秘是神，神的奥秘是基督，而基督的奥秘乃是召会——创 1:1，启 4:11，西 2:2，弗 3:4。

2 按照以弗所三章四节，召会有一个特别的名称——基督的奥秘。

F. At the trumpeting of the seventh trumpet, not only God's judgment of wrath upon the earth but also the mystery of God are finished.

G. In the dispensation from the incarnation of Christ to the millennial kingdom—the church age, the age of grace—everything is a mystery:

1. The incarnation of Christ, as the beginning of the age of mystery, is a mystery—1 Tim. 3:16.

## § Day 4

2. Christ is the mystery of God—Col. 2:2.

3. The church is the mystery of Christ—Eph. 3:4-6:

a. Christ is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.

b. Christ and the church as one spirit are the great mystery—5:32; 1 Cor. 6:17.

c. During the church age, the age of mystery, Christ is building up the church to be His bride—Matt. 16:18; Eph. 4:16; Rev. 19:7-9.

4. The kingdom of the heavens, the indwelling of Christ, and the resurrection and transfiguration of the saints are all mysteries—Matt. 13:11; Col. 1:26-27; 1 Cor. 15:51-53.

## § Day 5

IV. The mystery of the church is the ultimate mystery in the universe:

A. The church is the hidden mystery in God's eternal economy—Eph. 3:9-11:

1. The mystery of the universe is God, the mystery of God is Christ, and the mystery of Christ is the church—Gen. 1:1; Rev. 4:11; Col. 2:2; Eph. 3:4.

2. According to Ephesians 3:4, the church has a particular title—the mystery of Christ.

- 3 在新约以前的诸世代中，召会的奥秘是隐藏的，未曾给人知道；唯有在新约时代，这奥秘才启示给使徒和信徒——5 节，西一 26。
- 4 召会的奥秘从已过的永远到旧约的各时代，都是隐藏的；但在新约时代，这奥秘已向所有在基督里的信徒显明了。
- 5 在新耶路撒冷，神在祂所造的人里面得着永远、完全的彰显；这就是宇宙终极的奥秘——召会的奥秘——弗五 32。
- 6 我们的灵需要是刚强的，满有智慧和启示，使我们能认识召会的奥秘——17。
- 7 基督的奥秘与召会的奥秘是极大且深奥的。

## 【周六】

### 二 极大的奥秘——基督与召会——乃是宇宙和人生的意义——启四 11，弗五 32：

- 1 神创造万有（包括人）的心意是要人与神调和，以产生召会——亚十二 1，弗三 9。
- 2 神的心爱美意是要得着基督的奥秘——基督的身体作基督的扩增和彰显——一 5，9，11，22 ~ 23。
- 3 身体生活是我们属灵经历的终极满足——五 30。
- 4 历世历代隐藏在神里之奥秘的经纶乃是召会作为基督的身体这个奥秘——三 9 ~ 10。
- 5 基督的奥秘和召会的奥秘应该是我们每天的生活；若没有这奥秘，我们所过的生活就只是人的生活，而不是基督徒的生活——4 节，提前三 15 ~ 16。

3. In the ages before the New Testament, the mystery of the church was hidden from men; it has been revealed to the apostles and the believers only in the New Testament age—v. 5; Col. 1:26.
4. The mystery of the church was hidden from eternity past throughout the Old Testament times, but in the New Testament age it has been manifested to all the believers in Christ.
5. In the New Jerusalem God obtains an eternal and full expression in the man whom He created; this is the ultimate mystery in the universe—the mystery of the church—Eph. 5:32.
6. Our spirit needs to be strong and full of wisdom and revelation so that we may know the mystery of the church—1:17.
7. The mystery of Christ and the mystery of the church are great and deep.

## § Day 6

### B. The great mystery—Christ and the church—is the meaning of the universe and of human life—Rev. 4:11; Eph. 5:32:

1. God's intention in His creation of all things, including man, was that man would be mingled with God to produce the church—Zech. 12:1; Eph. 3:9.
2. The desire of God's heart is to have the mystery of Christ—the Body of Christ as the increase and expression of Christ—1:5, 9, 11, 22-23.
3. The Body life is the ultimate satisfaction of our spiritual experience—5:30.
4. The economy of the mystery hidden in God throughout the ages is the mystery of the church as the Body of Christ—3:9-10.
5. The mystery of Christ and the mystery of the church should be our daily life; without this mystery, our life would be merely the life of a human being, not the life of a Christian—v. 4; 1 Tim. 3:15-16.



# 第二十一周■周一

## 晨兴喂养

弗三 3～5 “就是照着启示使我知道这奥秘，正如我前面略略写过的，你们念了，就能借此明了我对基督的奥秘所有的领悟，这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样。”

以弗所三章三至十一节启示，我们可以经历并享受基督作召会的奥秘。

基督作为召会的奥秘，在别的世代中，未曾给人们知道，却在使徒和申言者的灵里启示给他们。在四至五节保罗论到基督的奥秘。…这奥秘就是神的经纶，要将祂自己的具体表现，基督，分赐到祂所拣选的人里面，为要产生一个身体，作祂在基督里具体表现的扩增，使祂得着一个团体的彰显。

基督作为召会的奥秘，在别的世代是隐藏的，直到新约时代才启示出来。在新约里我们有神经纶的启示、揭示。在别的世代中，这经纶是隐藏的奥秘，未曾给亚当、亚伯拉罕、摩西、大卫、或以赛亚和其他的申言者知道。神的经纶，就是要将祂自己分赐到人里面，好为着祂的儿子产生一个身体；那时这经纶还没有启示给他们。（新约总论第十一册，一五五至一五六页。）

## 信息选读

神的儿子基督是神的具体化身。神的经纶乃是将祂自己分赐到许多人里面，好为祂自己的这个具体化身产生一个身体。这意思是，作神具体化身之神的儿子，需要一个身体，一个扩增，一个扩展。这

# WEEK 21 — DAY 1

## Morning Nourishment

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

Ephesians 3:3-11 reveals that we may experience and enjoy Christ as the mystery of the church.

Christ as the mystery of the church was not made known to man in other generations but was revealed to the apostles and prophets in their spirit. In Ephesians 3:4-5 Paul speaks of the mystery of Christ...This mystery is God's economy, which is to dispense Christ, as the embodiment of God, into God's chosen people in order to produce a Body to be the increase of God's embodiment in Christ, that God may have a corporate expression.

Christ as the mystery of the church was hidden in other generations but has been revealed in the New Testament age. In the New Testament we have the revelation, the unveiling, of God's economy. In other ages and generations this economy was a hidden mystery. It was not made known to Adam, to Abraham, to Moses, to David, or to Isaiah and the other prophets. God's economy, which is to dispense Himself into man in order to produce a Body for His Son, had not been revealed to them. (The Conclusion of the New Testament, p. 3375)

## Today's Reading

Christ, the Son of God, is the embodiment of God. God's economy is to dispense Himself into a great number of human beings in order to produce a Body for this embodiment of Himself. This means that the Son of God as the embodiment of God requires a Body, an increase, an expansion. This

个扩展唯有借着神将祂自己分赐到祂所拣选的人里面，才能产生。这就是宇宙中最大的奥秘。神的经纶是要将祂自己分赐到祂所拣选的人里面，好产生身体作神儿子的扩展，使神在宇宙中得着完满的彰显。没有一事比这个还大、还重要。

这奥秘是在灵里启示使徒和申言者。这里的“灵”（弗三5）是指使徒和申言者的灵，由神的圣灵重生并内住。这灵可视为调和的灵，就是人的灵调和着神的灵。新约关乎基督与召会的启示，就是借着这样一个调和的灵，启示给使徒和申言者。我们需要同样的灵，好看见这样的启示。

这个隐藏的奥秘是启示在使徒和申言者调和的灵里，而不是在他们的心思里；看见这事是极其重要的。我们的灵，是神启示祂的奥秘给我们的器官。…我们若留在心思里，就无法看见神的启示，但我们若转向我们的灵，就会得着神奥秘的异象。唯有当我们在我们的灵里，才能看见以弗所三章中关乎神隐藏之奥秘的启示。这就是使徒保罗之所以祷告，求神赐给我们智慧和启示的灵，（一17，）好叫我们得以认识召会，就是基督的奥秘。我们要看见神永远经纶里隐藏的奥秘，不仅该用眼睛读主的话，用心思明白主的话，也该用灵领略主的话。我们需要敞开我们的全人，灵里贫穷，并祷告求主向我们的灵启示祂心头上关乎召会的事。

不仅如此，我们要看见隐藏奥秘的启示，就必须得加强到我们里面的人，也就是我们重生的灵里，让基督安家在我们心里。（三17。）得加强到里面的人里，乃是看见奥秘之启示的秘诀。（新约总论第十一册，一五六至一五七页。）

参读：新约总论，第三百三十七篇。

expansion can be produced only by God's dispensing of Himself into His chosen people. This is the greatest mystery in the universe. God's economy is to dispense Himself into His chosen people in order to produce the Body as the expansion of the Son of God for the full expression of God in the universe. Nothing is greater or more important than this.

The mystery was revealed to the apostles and prophets in spirit. The word spirit [Eph. 3:5] refers to the human spirit of the apostles and prophets, a spirit regenerated and indwelt by the Holy Spirit of God. It can be considered the mingled spirit, the human spirit mingled with God's Spirit. Such a mingled spirit is the means by which the New Testament revelation concerning Christ and the church is revealed to the apostles and prophets. We need the same kind of spirit to see such a revelation.

It is important to see that the hidden mystery is revealed to the apostles and prophets, not in their mind but in their mingled spirit. Our spirit is the organ in which God reveals His mystery to us...If we remain in our mind, we will be unable to see God's revelation, but if we turn to our spirit, we will have the vision of God's mystery. The revelation of God's hidden mystery in Ephesians 3 can be seen only when we are in our spirit. This is the reason that the apostle Paul prayed that God would give us a spirit of wisdom and revelation (1:17) so that we may understand the church, which is the mystery of Christ. In order to see the hidden mystery in God's eternal economy, we should exercise not only our eyes to read the Word and our mind to understand the Word but also our spirit to apprehend the Word. We need to open our being, be poor in spirit, and pray that the Lord would reveal to our spirit what is on His heart concerning the church.

Moreover, in order to see the revelation of the hidden mystery, we must be strengthened into our inner man, our regenerated spirit, and allow Christ to make His home in our heart (3:17). Being strengthened into the inner man is the secret of seeing the revelation of the mystery. (The Conclusion of the New Testament, pp. 3375-3377)

Further Reading: The Conclusion of the New Testament, msg. 337

## 第二十一周■周二

### 晨兴喂养

罗十六 25 ~ 26 “神能照我的福音，就是关于耶稣基督的传扬，照历世以来密而不宣之奥秘的启示，坚固你们；这奥秘如今显明出来，且…借着众申言者所写的，指示万国，使他们顺从信仰。”

我们需要得着领头的使徒和申言者所得之同样的启示。…我们必须借着得加强到里面的人里，个人、主观地领受这启示。这关乎基督与召会的启示乃是神的经纶，是隐藏的奥秘。…我们若没有启示，就无法成为使徒和申言者。我们若有神经纶的启示，我们就是那班在神新约职事中，跟从使徒和申言者的人。（新约总论第十一册，一五七至一五八页。）

### 信息选读

关于基督是召会的奥秘，以弗所三章六节说，“外邦人在基督耶稣里，借着福音得以同为后嗣，同为一个身体，并同为应许的分享者。”“同为后嗣”这辞指明在神新约的经纶里，被拣选、蒙救赎、得重生的外邦人，与相信的犹太人，得以同为神的后嗣承受神。“同为一个身体”这句话指明，得救的外邦人，与得救的犹太人，得以同为基督的一个身体，作祂唯一的彰显。“同为…分享者”这辞指明，外邦信徒与犹太信徒，得以一同有分于神在旧约所赐，关乎祂新约经纶一切福分的应许。同为后嗣，与神家人的福有关；同为一个身体，与基督身体的福有关；同为应许的分享者，与神应许的福有关。

## WEEK 21 — DAY 2

### Morning Nourishment

Rom. 16:25-26 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages but has now been manifested, and through the prophetic writings...has been made known to all the Gentiles for the obedience of faith.

We need to receive the same revelation given to the leading apostles and prophets...We must receive it ourselves personally and subjectively by being strengthened into our inner man. This revelation concerning Christ and the church is the economy of God, the hidden mystery...If we do not have the revelation, then we cannot be apostles and prophets. If we have the revelation of God's economy, we will be followers of the apostles and prophets in God's New Testament ministry. (The Conclusion of the New Testament, p. 3377)

### Today's Reading

Regarding Christ as the mystery of the church, Ephesians 3:6 says that “in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel.” The expression fellow heirs indicates that in God's New Testament economy the chosen, redeemed, and regenerated Gentiles and the believing Jews are fellow heirs of God, inheriting God. The phrase fellow members of the Body indicates that the saved Gentiles and the saved Jews are fellow members of the one Body of Christ as His unique expression. The words fellow partakers indicate that the Gentile believers and the Jewish believers are fellow partakers of God's promise given in the Old Testament, concerning all the blessings of God's New Testament economy. Being fellow heirs is related to the blessing of the household of God; being fellow members of the Body, to the blessing of the Body of Christ; and being fellow partakers of the promise, to the blessing of the promise of God.

保罗在以弗所三章告诉我们，为着召会之关乎基督奥秘的启示，已经赐给使徒和申言者。保罗对基督的启示，主要是关乎基督追测不尽的丰富。按照八节，保罗将基督那追测不尽的丰富当作福音传扬。基督的丰富，就是基督之于我们的所是，就如光、生命、义、圣等，以及祂为我们之所有，并祂为我们所完成的、所达到的、并所得着的。基督的这些丰富，测不透也追不尽。（新约总论第十一册，一五八至一五九页。）

要看见和明白这样一个奥秘，我们人的心思是完全不够的。这就是为什么使徒保罗祷告求神给我们智慧和启示的灵，（弗一 17，）使我们明白召会，就是基督的奥秘。

罗马十六章二十五至二十六节保罗说〔到〕…这历世以来密而不宣，却在新约时代启示出来的奥秘，主要的有两面：一面是神的奥秘，就是基督；（西二 2；）祂在信徒里面作了他们的生命和一切，使他们成为祂身体的肢体。另一面是基督的奥秘，就是召会，作基督的身体，彰显祂的丰满。（弗一 22～23。）因此，基督与召会，乃是极大的奥秘。（五 32。）罗马书首先告诉我们，信徒如何浸入基督，（六 3，）基督如何作到信徒里面，（八 10，）信徒如何穿上基督。（十三 14。）然后罗马书启示信徒如何在一个身体里建造在一起，（十二 4～5，）在那实际的存在于许多城市的众地方召会里彰显基督，与众召会间的圣徒彼此相爱，彼此交通，以彰显基督的身体，为要完成神的奥秘。永远的神借着使徒和申言者，已将这奥秘指示万国，使他们顺从信仰。（新约总论第七册，一七至一八页。）

参读：以弗所书生命读经，第二十九篇。

In Ephesians 3 Paul tells us that the revelation of the mystery concerning Christ for the church has been given to the apostles and prophets. Paul's revelation of Christ was mainly a revelation of Christ's unsearchable riches. According to verse 8, Paul announced the unsearchable riches of Christ as the gospel. The riches of Christ are what Christ is to us, such as light, life, righteousness, and holiness, what He has for us, and what He accomplished, attained, and obtained for us. These riches of Christ are unsearchable and untraceable.

To see and to understand such a mystery our human mentality is altogether inadequate. This is why the apostle Paul prayed that God would give us a spirit of wisdom and revelation (1:17) that we may understand the church, which is the mystery of Christ.

In Romans 16:25 and 26 Paul speaks of...this mystery, which has been kept in silence in the times of the ages but has been revealed in the New Testament age, [which] is mainly of two aspects. The one is the mystery of God, which is Christ, who is in the believers as their life and their everything that they may become the members of His Body; the other is the mystery of Christ, which is the church as His Body to express His fullness (Eph. 1:22-23). Therefore, Christ and the church are the great mystery (5:32). The book of Romans first tells us how the believers have been baptized into Christ (6:3), how Christ has been wrought into the believers (8:10), and how the believers have put on Christ (13:14). Then Romans reveals how the believers are built together in one Body (12:4-5) to express Christ in local churches that have come into existence in many cities in a practical way, with all the saints loving one another and fellowshiping with one another among all the churches to express the Body of Christ for the fulfillment of God's mystery. The eternal God, through the apostles and prophets, has made known this mystery to all the nations unto obedience of faith. (The Conclusion of the New Testament, pp. 3377-3378, 2058)

Further Reading: Life-study of Ephesians, msg. 29



## 第二十一周■周三

### 晨兴喂养

启十7“但在第七位天使发声的日子，要吹号的时候，神的奥秘就完成了…”

但九24“…已经截定了七十个七，要终止过犯，了结罪恶，为罪孽成就平息，带进永远的义，封住异象和预言，并膏至圣所。”

从亚当到摩西，以及从摩西到基督这两个时代，每件事都是启示出来的，都是显明的，并没有奥秘。将来在千年国和新天新地时代，也是这样，一切都是显明的，不再有奥秘。但是从基督到千年国的时代，一切都是奥秘。这奥秘的时代开始于基督的成为肉体，（提前三16，）然后是基督自己、（西二2、）召会、（弗三4～6、）诸天的国、（太十三11、）福音、（弗六19、）基督的内住，（西一26～27，）最后结束于圣徒的复活和改变形状，（林前十五51～52，）这些都是历世历代所隐藏的奥秘。（罗十六25，弗三5，西一26。）第七号吹响时，这一切奥秘都要完成、结束、并且过去。在吹第七号时，不仅神忿怒的审判要临到地上，神的奥秘也要完成。（启示录生命读经，三六五至三六六页。）

### 信息选读

基督完成了对世界的审判之后，祂就要回来据有全地。（启十1～7，十八1。）全地都将属于祂，没有一处属于别人。今天好多国家以争战去扩展他

## WEEK 21 — DAY 3

### Morning Nourishment

Rev. 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished...

Dan. 9:24 Seventy weeks are apportioned...to close the transgression, and to make an end of sins, and to make propitiation for iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the Holy of Holies.

In the dispensations from Adam to Moses and from Moses to Christ, everything was unveiled, manifested, and there was no mystery. It will be the same in the dispensation of the millennial kingdom and in the new heaven and new earth—everything will be unveiled, and there will be no more mystery. But in the dispensation from Christ to the millennial kingdom, everything is a mystery. The incarnation of Christ, as the beginning of this dispensation of mystery, is a mystery (1 Tim. 3:16). Christ Himself (Col. 2:2), the church (Eph. 3:4-6), the kingdom of the heavens (Matt. 13:11), the gospel (Eph. 6:19), the indwelling of Christ (Col. 1:26-27), and the coming resurrection and transfiguration of the saints as the end of this dispensation of mystery (1 Cor. 15:51-52) are all mysteries that were hidden in the times of the ages (Rom. 16:25; Eph. 3:5; Col. 1:26). All these mysteries will be over, completed, and finished at the trumpeting of the seventh trumpet. At the trumpeting of the seventh trumpet, not only God's judgment of wrath upon the earth but also the mystery of God are finished. (Life-study of Revelation, pp. 299-300)

### Today's Reading

At the completion of His judgment of the world, Christ will come back to take full possession of the earth (Rev. 10:1-7; 18:1). The whole earth will belong to Him; not one part of it will belong to anyone else. Today many

们的领土，但他们的争战是徒然的，因为不论他们得到多少，最终都要归于基督。基督在回来据有这地的时候，祂像另一位天使。启示录有好几次用“另一位天使”这称呼来说到基督。（七2，八3，十1，十八1。）用这个名称来指基督，是因祂作神的行政执行者，祂的行动像天使。在旧约，基督被称为耶和华的使者，（创二二11～12，出三2～6，）是被神差遣去执行神使命的。当基督来取得地的时候，祂乃是被打发来，完成这个任务的。祂是另一位天使，有大权柄，并且在祂的荣耀里来临。（启十八1。）基督来临时，要“右脚踏在海上，左脚踏在地上”。（十2。）这指明海和地都在祂的脚下，意思就是完全被祂占有。（申十一24，书一3。）在圣经里，凡你脚掌所踏之处，都要成为你的所有。因为基督要踏在海上和地上，所以海和地都要属于祂。当基督据有全地之后，祂就把神的奥秘完成了。（启十7。）那时，神的经纶就完全显明，不再是一个奥秘，而是公开的秘密了。（启示录生命读经，二八页。）

歌罗西书启示基督是三一神的具体化身：“神格一切的丰满，都有形有体地居住在基督里面。”（二9。）整个三一神都具体化身在基督里，因为神格一切的丰满，就是三一神的丰满，都有形有体地居住在基督里面。因此，以弗所三章十一节里基督这名称，指明这一位是神的具体化身。

三一神将祂自己具体化身在基督里，所以基督乃是神的奥秘，神奥秘的故事。在基督之外没有神；在基督之外我们也不能找到神或接触神，因为三一神完全具体化身在基督里。（新约总论第七册，八至九页。）

参读：新约总论，第一百八十九篇。

nations are fighting to increase their territory, but they are fighting in vain, for whatever they gain will eventually belong to Christ. In His coming back to take possession of the earth, Christ will be like another Angel. A number of times in the book of Revelation the title another Angel is used with respect to Christ (7:2; 8:3; 10:1; 18:1). This title is used to denote Christ because, as God's Administrator, He behaves like an angel. In the Old Testament, Christ was called the Angel of Jehovah (Gen. 22:11-12; Exo. 3:2-6) who was sent by God to carry out God's commission. When He comes to take over the earth, He will come as One who has been commissioned by God for this purpose. He will be another Angel with great authority and will come in His glory (Rev. 18:1). In His coming, Christ will place "His right foot on the sea and the left on the land" (10:2). This indicates that He will tread upon the sea and the land, which means that He will take possession of them (Deut. 11:24; Josh. 1:3). In the Bible, whatever your feet tread upon becomes your possession. Since Christ will tread upon the sea and the land, both the sea and the land will belong to Him. After Christ possesses the earth, He will finish the mystery of God (Rev. 10:7). At that time the economy of God will be fully manifested. It will no longer be a mystery but an open secret. (Life-study of Revelation, p. 23)

The book of Colossians reveals that Christ is the embodiment of the Triune God. "In Him dwells all the fullness of the Godhead bodily" (2:9). The entire Triune God is embodied in Christ, for all the fullness of the Godhead, that is, of the Triune God, dwells in Christ bodily. Hence, the title Christ in Ephesians 3:11 indicates that this One is God's embodiment.

Because the Triune God has embodied Himself in Christ, Christ is the mystery of God, the mysterious story of God. Outside of Christ there is no God, and outside of Christ we cannot find God or contact God, because the Triune God is altogether embodied in Christ. (The Conclusion of the New Testament, p. 2051)

Further Reading: The Conclusion of the New Testament, msg. 189

## 第二十一周■周四

### 晨兴喂养

西二 2 “要叫他们的心得安慰，在爱里结合在一起，以致丰丰富富地在悟性上有充分的确信，能完全认识神的奥秘，就是基督。”

弗三 4 “你们念了，就能借此明了我对基督的奥秘所有的领悟。”

宇宙的奥秘是神。新约启示，神的奥秘是基督；（西二 2；）基督的奥秘是召会。（弗三 4。）实际上，这些不过是一个奥秘的三个阶段。神是在基督里被寻见，而基督是在召会里被寻见；因此，召会是基督的奥秘，基督又是神的奥秘，而神自己乃是宇宙的奥秘。

在歌罗西二章二节，神的奥秘是基督；在以弗所三章四节，基督的奥秘是召会。神是个奥秘；基督是神具体的表现彰显神，所以是神的奥秘。基督也是个奥秘；召会是基督的身体彰显基督，所以是基督的奥秘。（新约总论第七册，一一页。）

### 信息选读

我们看以弗所三章四节的上下文，就知道基督的奥秘就是召会。…神是个奥秘，基督是神的奥秘，而召会是基督的奥秘。因此，召会实际上是奥秘中的奥秘。…第一个阶段是神自己作宇宙的奥秘；第二个阶段是基督作神的奥秘；第三个阶段是召会作基督的奥秘。

神的经纶主要有两个奥秘。第一个奥秘启示在歌罗西书，就是基督是神的奥秘。保罗在二章二节说，

## WEEK 21 — DAY 4

### Morning Nourishment

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ.

Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ.

The mystery of the universe is God. The mystery of God, the New Testament reveals, is Christ (Col. 2:2). The mystery of Christ is the church (Eph. 3:4). Actually, these are simply three stages of one mystery. God is to be found in Christ, and Christ is to be found in the church. The church, then, is the mystery of Christ, who in turn is the mystery of God, who Himself is the mystery of the universe.

The mystery of God in Colossians 2:2 is Christ, whereas the mystery of Christ in Ephesians 3:4 is the church. God is a mystery, and Christ, as the embodiment of God to express Him, is the mystery of God. Christ is also a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ. (The Conclusion of the New Testament, p. 2053)

### Today's Reading

When we consider Ephesians 3:4 in context, we see that the mystery of Christ is the church...God is a mystery, Christ is the mystery of God, and the church is the mystery of Christ. Hence, the church is actually a mystery within a mystery...The first stage is God Himself as the mystery of the universe; the second stage is Christ as the mystery of God; and the third stage is the church as the mystery of Christ.

In God's economy...there are mainly two mysteries. The first mystery, revealed in the book of Colossians, is Christ as the mystery of God. In

“完全认识神的奥秘，就是基督。”基督乃是神的奥秘。神本身就是个奥秘。祂是真实的、活的、全能的，却是看不见的。从来没有人见过神，所以神是个奥秘。这位奥秘的神具体化身在基督里；因此，基督乃是神的奥秘。基督不仅是神，更是具体化、说明、解释、并彰显出来的神。因此，基督是可见的神。主耶稣说，“人看见了我，就是看见了父。”（约十四9。）神经纶的第一个奥秘是基督，就是彰显出来的神，作神的奥秘。

第二个奥秘是基督的奥秘，启示并解释于以弗所书，特别是在第三章。基督也是个奥秘。保罗在四节用了“基督的奥秘”一辞。此外，歌罗西一章二十七节说，“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。”我们这些信徒，有基督住在我们里面；但我们所拥有的这位基督是个奥秘。虽然基督住在我们里面，世人却不明白祂在我们里面；对他们而言，这乃是一个奥秘。虽然基督是奥秘的，但召会是基督的显出。召会是基督的身体，乃是基督的彰显。我们看见召会，就是看见基督；我们进到召会里，就是进到基督里；我们接触召会，就是接触基督。召会实在是基督的奥秘。

召会这个奥秘乃是在三一神——父、子、灵——里的。在信徒身上有好些奥秘，但比不上在召会身上的奥秘那么多。神圣的奥秘是在团体的召会身上，远超过在个别的信徒身上。召会是产生自基督——神的奥秘——的团体单位。这包罗万有的基督是奥秘之神的奥秘，而这样一位基督作为神的奥秘，产生了一个单位，就是召会。借此我们可以明白，召会是基督这奥秘的延续。奥秘当然产生奥秘。神的奥秘——基督，带进了基督的奥秘——召会。（新约总论第七册，一一至一三页。）

参读：新约总论，第一百九十篇。

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 first mystery in God’s economy is Christ, God expressed, as the mystery of God.

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. But although Christ is mysterious, the church is the manifestation of Christ. 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.

As a mystery, the church is in the Triune God, in the Father, in the Son, and in the Spirit. With the believers there is an amount of mystery, but not as much as with the church. The divine mystery is much more with the church corporately than with the believers individually. The church is a corporate unit produced out of Christ, who is the mystery of God. This all-inclusive Christ is the mystery of the mysterious God, and such a Christ as the mystery of God produces a unit which is the church. By this we can realize that the church is the continuation of the mystery which is Christ. Mystery surely produces mystery. Christ, who is the mystery of God, brings forth the church, the mystery of Christ. (The Conclusion of the New Testament, pp. 2053-2055)

Further Reading: The Conclusion of the New Testament, msg. 190



## 第二十一周■周五

### 晨兴喂养

西一 26 “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。”

弗五 32 “这是极大的奥秘，但我是指着基督与召会说的。”

信徒有基督这位神的奥秘住在他们里面，（西一 27，）世人却不明白祂在信徒里面。对世人而言，这乃是一个奥秘。…这样一位基督作为神的奥秘，产生了一个奥秘的身体，就是召会。…基督的奥秘——召会——在别的世代中，未曾给人们的子孙知道。（弗三 5 上。）

施浸者约翰虽然比旧约的申言者得着更多启示，说到基督是神的羔羊，除去世人之罪的，（约一 29，）是那要将他们浸在圣灵里的一位，（太三 11，）又是要娶新妇的新郎。（约三 29。）然而，甚至他也没有得着关于基督的奥秘——召会——的清楚异象。因此，在新约以前的诸世代中，召会这奥秘是向人隐藏的，直到新约时代才向使徒与信徒启示出来。（弗三 5，西一 26。）（真理课程四级卷一，一六二至一六五页。）

### 信息选读

（在歌罗西一章二十六节）历世指从永远以来，历代指从各时代以来。召会的奥秘从已过的永远到旧约的各时代，都是隐藏的。但在新约时代，这奥秘已向所有在基督里的信徒显明了。这指明今天所有的圣徒，都有地位和特权得着那未曾向旧约神的子民启示的事。（真理课程四级卷一，一六六页。）

## WEEK 21 — DAY 5

### Morning Nourishment

Col. 1:26 The mystery which has been hidden from the ages and from the generations but now has been manifested to His saints.

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

The believers have Christ, the mystery of God, dwelling in them (Col. 1:27), but worldly people do not realize that He is in the believers. To them, this is a mystery...Such a Christ as the mystery of God produces a mysterious Body, the church. The mystery of Christ—the church—“in other generations was not made known to the sons of men” (Eph. 3:5).

John the Baptist received more revelation than the Old Testament prophets. He spoke concerning Christ being the Lamb of God who would take away the sin of the world (John 1:29), being the One who would baptize people in the Holy Spirit (Matt. 3:11), and being the Bridegroom who would have the bride (John 3:29). However, not even John had a clear vision concerning the church as the mystery of Christ. Hence, in the ages before the New Testament, the mystery of the church was hidden from men. It has been revealed to the apostles and believers only in the New Testament age (Eph. 3:5; Col. 1:26). (Truth Lessons—Level Four, vol. 1, pp. 136-138)

### Today's Reading

[In Colossians 1:26] from the ages means from eternity, and from the generations means from the times. The mystery of the church was hidden from eternity past throughout the Old Testament times, but in the New Testament age it has been manifested to all the believers in Christ. This indicates that the saints today have the position and privilege to receive that which was not revealed to God's people in the Old Testament age. (Truth Lessons—Level Four, vol. 1, p. 139)

最后的一个奥秘，就是召会的奥秘。这个奥秘是在宇宙间，也在圣经里，特别是在圣经末了的一卷书——启示录——里。这是个终极的奥秘。

从创世记一章…到启示录二十二章，（我们看见）从神、天地、人，到耶稣基督，到召会——金灯台，末了到圣城新耶路撒冷——羔羊的新妇。

旧约就是从神（创一1）经过了天地而达到人，也就是达到人的灵。（亚十二1。）…到了启示录末了，当新耶路撒冷城出现的时候，那就是一个极大的金灯台，也就是一座大城在一座大山上。这座大城就是基督心爱的新妇，何等的荣耀！二十一章二节说，“圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”基督再来的时候，就是要迎娶召会作祂的新妇。（十九7。）新耶路撒冷就是这新妇的终极表现，也就是创世记二章里夏娃所预表者的最终出现。

创造万有的神，借着成为肉体，进到人中间，祂就是耶稣基督。这位耶稣基督需要得着扩大，祂的扩大就是召会。今天召会在地发光照耀，就是金灯台。这个金灯台有神作本质，有基督作形体，有圣灵发光表显。到了永世，这召会终极的出现乃是新耶路撒冷，就是基督心爱的新妇。启示录二十二章十七节说，“那灵和新妇说，来！”那灵和新妇成为一，一同说话。神和人成了一对永远的夫妇。所以新耶路撒冷就是神进到人里面的终极彰显。这就是宇宙的故事，也就是宇宙终极的彰显。神在祂所造的人里面，得着永远、完全的彰显。这就是宇宙终极的奥秘——召会的奥秘。（李常受文集一九八三年第一册，二六五至二六七页。）

参读：真理课程四级卷一，第十三课。

The last mystery...is the mystery of the church. This mystery is in the universe and also in the Bible, especially in Revelation. This is the ultimate mystery.

From Genesis 1 to Revelation 22 [we go] from God, heaven and earth, and man to Jesus Christ, to the church—the golden lampstand, and finally to the holy city, New Jerusalem—the bride of the Lamb.

The Old Testament begins from God [Gen. 1:1], passes through heaven and earth, and reaches man, even the spirit of man [Zech. 12:1]...Finally, at the end of Revelation, when the city of New Jerusalem appears, it is a huge golden lampstand, which is a great city on a great mountain. This great city is the beloved bride of Christ. How glorious! Revelation 21:2 says, “I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.” When Christ returns, He will marry the church as His bride (19:7). The New Jerusalem is the ultimate manifestation of this bride, the final fulfillment of that which is typified by Eve in Genesis 2.

The God who created all things came into the midst of men through His incarnation. This One who came was Jesus Christ. This Jesus Christ needed to be enlarged, and His enlargement is the church. The church shining brightly on the earth today is the golden lampstand. This golden lampstand has God as its substance, Christ as its form, and the Holy Spirit shining for its expression. In eternity the ultimate manifestation of this church is the New Jerusalem, the beloved bride of Christ. Revelation 22:17 says, “The Spirit and the bride say, Come!” The Spirit and the bride, having become one, speak together as one. God and man will become an eternal couple. Therefore, the New Jerusalem is the ultimate expression of God’s entering into man. This is the story of the universe, the ultimate manifestation of the universe. God obtains an eternal and full expression in the man whom He created. This is the ultimate mystery in the universe—the mystery of the church. (CWWL, 1983, vol. 1, “The Five Great Mysteries in the Bible,” pp. 197-199)

Further Reading: Truth Lessons—Level Four, vol. 1, lsn. 13

## 第二十一周■周六

### 晨兴喂养

提前三 15～16 “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。并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”

创造与召会有关。神创造万有，是为着召会。神创造天地万物，为的是要得着召会。…神创造万有（包括人）的心意是要人与神调和，以产生召会。撒迦利亚十二章一节说，耶和華鋪張諸天，建立地基，并造人里面的灵。这指明诸天是为着地，地是为着人，而有灵的人乃是为着神。神奇妙的创造是以人为中心，为要产生召会。因此，以弗所三章九节说到隐藏在创造万有之神里的奥秘。

神创造之工的基础，乃是神的意愿和计划。（弗一 10～11。）启示录四章十一节说，万有是因神的旨意被创造的。神是一位有定旨的神，有一个出自祂自己喜悦的意愿。…神有一个意愿；照着这个意愿，祂定了一个计划。然后照着那个意愿和计划，祂创造了万有，好使祂能得着召会。（新约总论第七册，一四页。）

### 信息选读

神的心愿是要得着基督真实的彰显，基督的身体，基督的扩增。不但如此，这是人属灵经历的终极满足。除非你达到这终极的点，你绝不能得

## WEEK 21 — DAY 6

### Morning Nourishment

1 Tim. 3:15-16 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. And confessedly, great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

There is a relationship between creation and the church. God created all things for the church. God created the heavens, the earth, and billions of items in order to have the church. God's intention in His creation of all things, including man, was that man would be mingled with God to produce the church. Zechariah 12:1 says that the Lord stretched forth the heavens, laid the foundations of the earth, and formed the spirit of man within him. This indicates that the heavens are for the earth, that the earth is for man, and that man with the human spirit is for God. God's marvelous creation, focused on man, is for the purpose of producing the church. Therefore, Ephesians 3:9 speaks of the mystery hidden in God, who created all things.

The basis of God's work in creation was God's will and plan (1:10-11). Revelation 4:11 says that all things were created according to God's will. God is a God of purpose, having a will of His own pleasure...God has a will, and according to that will, He conceived His plan. Then according to that will and plan, He created all things so that He may have the church. (The Conclusion of the New Testament, pp. 2055-2056)

### Today's Reading

God's heart's desire is to have the real expression of Christ, the Body of Christ, the increase of Christ. Furthermore, this is the ultimate satisfaction of man's spiritual experience. Unless you attain to this ultimate point, you

着完全、终极的满足。你也许借着相当的属灵寻求和操练，达到某个水平的满足；但你得着那样的满足以后，仍会觉得你缺少什么。你绝不会完全得满足，除非主带你到这终极的点，使你领悟自己是基督身体的肢体。你绝不会得着终极的满足，除非你领悟这身体是基督的彰显、基督的扩增、和基督的扩大。你绝不会达到这满足的最高水平，除非你不断接受圣灵的能力来拒绝你自己，并给基督这灵有立场、可能和机会，在你里面并借着活着。你达到这点，就会实化召会生活，然后你会得着终极的满足。你会对主说，“主啊，这就是了。这就是你所要的，也是我所需要的。这就是你的心愿，也是我一直所寻找的。”特别在这末后的日子，主在寻求恢复末了一项神圣的事物。因此，我们都必须随从主，给祂自由的通路。（李常受文集一九六一至一九六二年第四册，二四〇页。）

你我要认识基督徒该有的生活，就必须认识基督的奥秘。基督的奥秘应该是你我每一天的生活。若没有这个奥秘，我们所过的生活就不过是人的生活，而不是基督徒的生活。基督徒的生活是个奥秘，这个奥秘就在于基督。这基督已经在我们里面作我们的生命，祂天天都活在我们里面。在我们的生活中，一切的事故，无论是正面的、负面的、享受的、受苦的，都应该是这奥秘的表显。因为不是我们自己在哪里活，乃是有一位奥秘者在我们里面活。世人都是向自己活，或快乐，或痛苦，都没有奥秘可言。但基督徒就不同了，顺境中他感恩，逆境中他赞美，人以为希奇。这就是基督奥秘的故事。（李常受文集一九九〇年第二册，二三六页。）

参读：神新约经纶中的奥秘，第二篇。

can never be fully and ultimately satisfied. You may attain to some level of satisfaction through a certain amount of spiritual seeking and exercise; but after you achieve this satisfaction, you will still feel that you are short of something. You will never be fully satisfied until the Lord brings you to this ultimate point and you realize that you are a member of the Body of Christ. You will never be ultimately satisfied until you realize that this Body is the expression of Christ, the increase of Christ, and the enlargement of Christ. And you will never attain to this highest level of satisfaction until you are continually receiving the power of the Holy Spirit to reject yourself and give Christ as the Spirit the ground, chance, and opportunity to live in you and through you. When you reach this point, you will realize the genuine church life. Then you will be satisfied in an ultimate way. You will say to the Lord, "O Lord, this is it. This is what You want and what I need. This is Your heart's desire and the very thing that I have been looking for." Especially in these last days, the Lord is seeking to recover the last of the divine things. Thus, we all must go along with the Lord to give Him the free way. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," pp. 181-182)

If we want to know about the life that a Christian should live, we have to know about the mystery of Christ. The mystery of Christ should be our daily life. Without this mystery our life would just be the life of a human being; it would not be the life of a Christian. The Christian life is a mystery, and this mystery has to do with Christ. This Christ is already in us as our life. He lives in us daily. In our daily life, everything whether positive or negative, enjoyable or bitter, should be the expression of this mystery. The reason for this is that we are not the one who is living, but a mysterious One is living within us. Everyone in the world lives unto themselves. Whether they are happy or sorrowful, there is no mystery at all. But a Christian is different. In smooth circumstances he would give thanks. In adverse circumstances he would offer up praise. Others are bewildered by him. This is the mysterious story of Christ. (CWWL, 1990, vol. 2, "The Mysteries in God's New Testament Economy," p. 192)

Further Reading: CWWL, 1990, vol. 2, "The Mysteries in God's New Testament Economy," ch. 2



# 第九周诗歌

595

## 教会 — 基督的器皿

8 8 8 8 (英 821)

降 E 大调

3/4

一 教会乃是基督器皿，将祂盛  
装，将祂彰显；犹如人的血  
肉身体，人在其中得着表现。

- 二 如同圣殿之于约柜，是其容器、安息之所；  
教会乃是基督住处，内容基督在她住着。
- 三 基督乃是神的奥秘，将神解说，将神表现；  
教会也是基督奥秘，将祂言明，将祂彰显。
- 四 基督教会所有肢体，原都属于泥土之类；  
所以需要重生变化，变为透明，成为宝贵。
- 五 借着变化同被建造，来作基督透明器皿；  
盛装基督所有丰盛，将祂一切显于人群。
- 六 三一之神合作同工，完成所有变化工作；  
教会得成团体器皿，如同圣城作神居所。
- 七 如此教会何其宝贵，各方都是透明、透亮；  
盛装基督和神丰满，照出基督和神荣光。
- 八 神作亮光，主作生命，灵作活的生命水流；  
三一之神由她彰显，显于万有直到永久！

# WEEK 9 — HYMN

## The Church the vessel is to Christ

### The Church — The Vessel of Christ

821

1. The Church the ves - sel is to Christ, Him to con - tain and Him ex - press,  
Just as the hu - man bo - dy doth Man's life show forth, his life pos - sess.

2. As was the temple to the ark,  
Receptacle and resting-place;  
So Christ the Church's content is,  
And in the Church, Christ's dwelling-place.
3. As Christ is God's true mystery,  
God to explain and God express;  
So is the Church Christ's mystery,  
Christ to explain and manifest.
4. The members of the Church of Christ  
Are all primarily of clay;  
They need to be transformed and made  
Transparent, precious day by day.
5. By transformation they are built,  
A vessel they to Christ afford;  
His all-inclusiveness they hold;  
Transparent, they express the Lord.
6. Thru all the transformation work  
The triune God performs in them,  
The Church a corporate vessel is  
And like the new Jerusalem.
7. How precious she in each respect,  
Transparent too in every phase;  
Christ with God's fulness she contains,  
Christ with God's glory she displays.
8. With Christ as life, with God as light,  
And with the Spirit's living flow,  
The triune God she manifests  
For all the universe to know.

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]