

An Overview of the Four Focal Books— Galatians, Ephesians, Philippians, and Colossians

Scripture Reading: Gal. 4:19; Eph. 3:8, 17a; Phil. 1:19-21a; Col. 1:27

Outline

Day 1

I. The books of Galatians, Ephesians, Philippians, and Colossians form a cluster of Epistles that make up the heart of the divine revelation in the New Testament; these writings are brief, but they are profound, unfathomable, and inexhaustible:

A. Galatians reveals that Christ is versus religion with its law (3:15-29); Ephesians reveals the church as the Body of Christ (1:22-23); Philippians concerns the experience, the living out, of Christ (1:19-21a); and Colossians unveils the all-inclusive, extensive Christ as the Head of the Body (1:18).

B. In Galatians, Ephesians, Philippians, and Colossians, Paul lifts the veil to show us who Christ is and what Christ is:

1. In Colossians we see that Christ is all-inclusive and all-extensive, the reality of every positive thing in the universe—1:15; 2:16-17; 3:4, 10-11.

2. Galatians reveals that Christ stands in opposition to religion—1:15-16.

3. The message of Philippians is “to me, to live is Christ,” not to live according to even the highest human virtues and attainments—1:21a.

4. Ephesians reveals that the result of Christ living in us and of our living Him is the church as the Body of Christ—1:22-23; 4:16.

Day 2

加拉太、以弗所、腓立比、歌罗西四卷中心书的概论

读经：加四 19，弗三 8，17 上，腓一 19 ~ 21 上，西一 27

纲 目

周 一

壹 加拉太、以弗所、腓立比和歌罗西，四书合成一组，构成新约神圣启示的心脏；这些著作很简短，却深奥难测、无穷无尽：

一 加拉太书启示基督与宗教及其律法相对，（三 15 ~ 29，）以弗所书启示召会是基督的身体，（一 22 ~ 23，）腓立比书论到经历并活出基督，（一 19 ~ 21 上，）歌罗西书揭示包罗万有和延展无限的基督是身体的头。（一 18。）

二 在加拉太、以弗所、腓立比、歌罗西书中，保罗揭去帕子，给我们看见基督是谁，以及基督的所是：

1 在歌罗西书里我们看见，基督是包罗万有的，也是延展无限的，是宇宙中一切正面事物的实际——15，二 16 ~ 17，三 4，10 ~ 11。

2 加拉太书启示基督与宗教相对——15 ~ 16。

3 腓立比书的信息是说到『在我，活著就是基督』，甚至不是按照人类的最高美德和成就活著——21 上。

4 以弗所书启示，基督活在我们里面以及我们活基督的结果，乃是作为基督身体的召会——22 ~ 23，四 16。

周 二

5. Thus, these four books are the heart of the New Testament revelation concerning God's eternal economy, showing us that Christ and the church are the focal point of the divine revelation—5:32.

II. Galatians reveals that Christ is versus religion with its law—2:16, 20:

A. The book of Galatians deals strongly with deviation from Christ by going back to the law—5:1-2, 4:

1. The desire of God's heart can be satisfied only if we remain with Christ and allow Him to live in us and to be formed in us—2:20; 4:19.

2. To hold to the law after Christ has come is against the basic principle of God's New Testament economy; Christ must replace the law in our life for the fulfillment of God's eternal purpose—v. 21; 5:4; 3:23-25.

3. The central thought of Galatians 1 is the contrast between religion and Christ; from the time that a vision of Christ was imparted to Paul, he began to see Christ, and Christ became everything to him—vv. 13-16.

Day 3

B. Paul's burden in Galatians was to reveal Christ in such a way that He would be the focal point of God's economy and of our daily walk—vv. 15-16; 2:20.

III. In Ephesians 3, the heart of this Epistle, Paul speaks of the unsearchable riches of Christ and of Christ making His home in our hearts—vv. 8, 17a:

A. When God's chosen people partake of and enjoy the unsearchable riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies—vv. 8, 10.

B. Paul prayed that we would be strengthened into the inner man with the result that Christ could make His home in our hearts and thereby occupy, possess, permeate, and saturate our whole inner

5 因此，这四卷书乃是关于神永远经纶之新约启示的心脏，给我们看见，基督与召会乃是神圣启示的中心点—五 32。

贰 加拉太书启示基督与宗教及其律法相对—二 16, 20:

一 加拉太书厉害的对付因回到律法而偏离基督—五 1 ~ 2, 4:

1 惟有我们与基督同在，并让基督活在我们里面、成形在我们里面，神心头的愿望才能得著满足—二 20, 四 19。

2 在基督来到以后还持守律法，乃是违反神新约经纶的基本原则；基督必须在我们的生活里顶替律法，以成就神永远的定旨—21 节，五 4, 三 23 ~ 25。

3 加拉太一章的中心思想是宗教与基督的对比；从基督的异象分赐给保罗起，他开始看见基督，并且基督成了他的一切—13 ~ 16 节。

周 三

二 保罗在加拉太书里的负担是要启示基督到一个地步，祂成为神经纶的中心点，也成为我们日常生活行动的中心点—15 ~ 16 节，二 20。

参 在以弗所三章，就是这卷书信的心脏里，保罗说到基督那追测不尽的丰富，以及基督安家在我们心里—8, 17 节上:

一 当神所拣选的人有分於并享受基督那追测不尽的丰富时，这些丰富就把他们构成召会；藉著召会，诸天界里执政和掌权的天使，就得知神万般的智慧—8, 10 节。

二 保罗祷告，使我们得以加强到里面的人里，结果基督就能安家在我们心里，因而用祂自己占有、据有、渗透并浸透我们里面的全人

being with Himself—v. 17a:

1. The Christ who is making His home in our hearts is an unlimited, immeasurable Christ—v. 18.

Day 4

2. When Christ makes His home in our hearts, we will be filled unto all the fullness of God—the Body of Christ as the corporate expression of the Triune God—v. 19.

3. The genuine church life is the issue of the unlimited and immeasurable Christ personally making His home in our hearts—v. 17a; 4:16.

IV. The subject of the book of Philippians is the experience of Christ in every kind of circumstance; this book shows us that Christ must be our experience regardless of our circumstances and difficulties—4:11-13:

A. As we experience Christ, we may take Him as our living (1:19-21a), our expression (vv. 19-26; 4:22), our pattern (2:5-11), our constant salvation (vv. 12-16), our drink offering (v. 17), our lived-out righteousness (3:9), our goal (vv. 4-14), our virtues (4:5-9), our secret (vv. 11-12), our power (v. 13), and our expectation (3:20-21).

Day 5

B. When we take Christ as our goal, we count all things to be loss on account of the excellency of the knowledge of Christ (vv. 4-11); we know Christ, the power of His resurrection, and the fellowship of His sufferings (v. 10); and we are conformed to His death to attain to the out-resurrection from the dead (vv. 10-11).

C. Philippians is a book not only on the experience of Christ but also on living Christ; the Christian life is a life of living Christ for the constitution and building up of the Body of Christ—1:19-21a; Eph. 4:12, 16; Col. 1:24; 2:19.

— 17 节上:

1 安家在我们心里的基督，乃是无限且无法测度的基督—18 节。

周 四

2 当基督安家在我们心里，我们就被充满，成为神一切的丰满，就是基督的身体，作三一神团体的彰显—19 节。

3 真正的召会生活乃是无限且无法测度的基督亲自安家在我们心里的结果—17 节上，四 16。

肆 腓立比书的主题是：在各种情况中经历基督；这卷书给我们看见，无论我们的环境如何，难处多少，基督必须成为我们的经历 —四 11 ~ 13:

一 我们经历基督时，就以祂为我们的生活、（一 19 ~ 21 上、）彰显、（19 ~ 26, 四 22、）榜样、（二 5 ~ 11、）常时的救恩、（12 ~ 16、）奠祭、（17、）活出的义、（三 9、）目标、（4 ~ 14、）美德、（四 5 ~ 9、）秘诀、（11 ~ 12、）能力（13）和期待。（三 20 ~ 21。）

周 五

二 我们以基督为目标时，就将万事看作亏损，因我们以认识基督为至宝；（4 ~ 11；）我们就认识基督、并祂复活的大能、以及同祂受苦的交通；（10；）我们就模成祂的死，使我们可以达到那从死人中杰出的复活。（10 ~ 11。）

三 腓立比书不仅是一卷论到经历基督的书，更是一卷论到活基督的书；基督徒的生活是一种活基督的生活，为著构成并建造基督的身体 —一 19 ~ 21 上，弗 4 12, 16, 西 1 24, 二 19。

Day 6

周 六

V. The book of Colossians concentrates on Christ as the Head, revealing the profoundness, all-inclusiveness, and unlimitedness of Christ to a fuller degree than any other book in the Bible—1:15-19; 2:9:

A. The Christ unveiled in Colossians is the all-inclusive, extensive, preeminent One, the centrality and universality of God's economy—1:27; 2:16-17; 3:4, 11.

B. The will of God is that the all-inclusive, extensive Christ be our portion—1:9, 12.

C. The all-inclusive, extensive Christ dwells in us as our hope of glory, He is our life, and He is the unique constituent of the one new man—v. 27; 3:4, 10-11.

D. We should estimate and evaluate everything according to the all-inclusive, extensive Christ—2:8.

E. We need to be infused, saturated, and permeated with the all-inclusive, extensive Christ until in our experience He is everything to us—1:27; 2:16-17.

伍 歌罗西书专讲基督是头，启示基督的深奥、包罗和无限，比圣经其他各卷都更完全——15～19，二9：

一 歌罗西书中所揭示的基督，乃是包罗万有、延展无限、居首位者，是神经纶的中心与普及——27，二16～17，三4，11。

二 神的旨意是要包罗万有、延展无限的基督成为我们的分——9，12。

三 包罗万有、延展无限的基督住在我们里面，作我们荣耀的盼望，祂是我们的生命，是一个新人唯一的构成成分——27节，三4，10～11。

四 我们应当照著包罗万有、延展无限的基督，来评断、衡量一切事物——二8。

五 我们需要被包罗万有、延展无限的基督注入、浸透、浸润，直到我们经历祂是我们的一切——27，二16～17。

THE HEART OF THE DIVINE REVELATION

Message One (Day 1)

An Overview of the Four Focal Books—
Galatians, Ephesians, Philippians, and Colossians

Morning Nourishment

Eph. 1:22-23 "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."

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

The books of Galatians, Ephesians, Philippians, and Colossians form a cluster of Epistles that make up the heart of the divine revelation in the New Testament. The essential subject of these four books is Christ and the church. Galatians reveals that Christ is versus religion with its law; Ephesians reveals the church as the Body of Christ; Philippians concerns the experience, the living out, of Christ; and Colossians unveils the all-inclusive and all-extensive Christ as the Head of the Body. (Gal. 1:1, footnote 1)

Today's Reading

In the four books that make up the heart of the divine revelation—Galatians, Ephesians, Philippians, and Colossians—Paul opens the veil to show us who Christ is and what Christ is. Christ is all-inclusive and all-extensive, the reality of every positive thing in the universe. He is the reality of God, man, eternity, light, and life. We simply do not have adequate words to declare who and what Christ is....Perhaps you knew only that Christ is the Son of God sent by the Father in His mercy to die on the cross for the salvation of sinners. You knew that He was born of a virgin, that He died on the cross, that He was raised from among the dead, and that He was exalted to the heavens. You believed in Him as your dear Redeemer and precious Savior, and in this way you were saved. Then you realized that you need Him to help you live in such a way as to glorify the Father. It is good to know Christ in this way, but this knowledge of Him

神圣启示的心脏

第一篇 (周一)

加拉太、以弗所、腓立比、
歌罗西四卷中心书的概论

晨兴餽养

弗一 22~23 『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。』

弗四 16 『本於祂，全身藉著每一丰富供应的节，并藉著每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。』

加拉太、以弗所、腓立比和歌罗西，四书合成一组，构成新约神圣启示的心脏。这四书的主题是基督和召会。加拉太启示基督与宗教及其律法相对，以弗所启示召会是基督的身体，腓立比论到经历并活出基督，歌罗西揭示包罗万有和延展无限的基督是身体的头（圣经恢复本，加一 1 第一注）。

信息选读

在构成神圣启示之心脏的四卷书—加拉太书、以弗所书、腓立比书和歌罗西书中，保罗揭去帕子，给我们看见基督是谁，以及基督的所是。基督是包罗万有的，也是延展无限的，祂是宇宙中一切正面事物的实际。祂是神、人、永远、光以及生命的实际。我们实在没有充分的言语来表明基督是谁，以及基督的所是。…也许你只知道，基督是神的儿子，父因著祂的怜悯，差遣基督，为了拯救罪人死在十字架上。你知道祂是童女所生，死在十字架上，从死人中复活，并且被高举到诸天之上。你相信祂是你亲爱的救赎主，是你宝贵的拯救主，这样你便得救了。然後你知道你需要祂帮助你，过一种荣耀父的生活。这样认识基督虽

is far too limited.

Only recently have I been impressed with the extensiveness of Christ. One day as I was speaking on the Christ revealed in Colossians, I spontaneously used the term extensive and pointed out that the revelation in Colossians concerning Christ is extensive, even all-extensive, for Christ is more extensive than the whole universe. He is immeasurable, limitless. Hence, He is not only all-inclusive, but also all-extensive.

Although Christ's all-inclusiveness is clearly revealed in the Bible, many believers are greatly surprised when they hear us speak of it...Christ is our eating, drinking, feast, new moon, and Sabbath. He is the body, the reality, the substance, of all the positive things in the universe. He is the reality of the air we breathe, of the food we eat, and of the sunshine we enjoy. Furthermore, He is the reality of both the Triune God and of man. (Life-study of Philippians, pp. 158-159)

Galatians, Ephesians, Philippians, and Colossians...are really the heart of the whole Bible, not just of the New Testament. Their theme is Christ and the church. Galatians reveals that Christ stands in opposition to religion, even the Jewish religion, which was set up according to the commandments and ordinances given by God. Christ is on one side, and the Jewish religion and its law are on the other. Surely the Jewish religion was the highest; no heathen religion could compare with it. Yet Christ stands against it.

The message of Philippians is "to me, to live is Christ" (1:21). This Christ, who stands in opposition to the highest human attainments, is our life. We are not religious people or philosophical people; we are Christians, "Christ people." A Christian has Christ within and lives Him out.

The result of this Christ living in us, opposed to religion and philosophy, is the church, the theme of Ephesians. The church is Christ, opposing religion and philosophy, and living out of His people. This Christ within and among His people is God revealed, the heart of the divine revelation. (Life Messages, vol. 2, pp. 75-76)

Further Reading: Life Messages, vol. 2, ch. 56; Life-study of Philippians, msg. 56

好，但是对祂这样的认识太有限了。

直到最近我才注意到基督的延展无限。有一天，当我正说到歌罗西书所启示的基督时，我自然而然用『延展无限』一辞；并且指出歌罗西书所启示的基督是延展的，甚至是延展无限的，因为基督比整个宇宙更广阔。祂是无法测量、无限无量的。因此，祂不仅是包罗万有的，也是延展无限的。

虽然圣经清楚的启示基督的包罗万有，但是许多信徒听见我们这样说，还大感惊奇。…基督是我们的吃喝、节期、月朔和安息日。祂是宇宙中一切正面事物的实体、实际和实质。祂是我们所呼吸之空气的实际，也是我们所吃之食物的实际，还是我们所享受之阳光的实际。此外，祂是三一神的实际，也是人的实际（腓立比书生命读经，一八八至一八九页）。

加拉太书、以弗所书、腓立比书和歌罗西书…不光是新约的心脏，实在也是整本圣经的心脏。这四卷书的主题乃是基督与召会。加拉太书启示基督与宗教相对，甚至与犹太教相对，这犹太教原是根据神所颁赐的诫命和条例建立的。基督在一边，犹太教与它的律法在另一边。犹太教当然是最高的宗教，没有一种外邦宗教能比得上它，然而基督却是与它相对的。

腓立比书的信息是说到『在我，活著就是基督』（一21）。这位与人类最高成就对立的基督乃是我们的生命。我们不是宗教人士，也不是搞哲学的人；我们是基督徒，是『基督人』。基督徒有基督在他里头，并且让基督活出来。

这位与宗教、哲学对立的基督活在我们里面，结果就是召会，这是以弗所书的主题。召会是这位与宗教、哲学相对的基督，由祂的子民活了出来。这位在祂的子民里面，并且在祂子民中间的基督，就是启示出来的神，这是神圣启示的中心（生命信息，八三至八五页）。

参读：生命信息下册，第五十六章；腓立比书生命读经，第五十六篇。

THE HEART OF THE DIVINE REVELATION

Message One (Day 2)

An Overview of the Four Focal Books—
Galatians, Ephesians, Philippians, and Colossians

Morning Nourishment

Gal. 5:1-2 "It is for freedom that Christ has set us free; stand fast therefore, and do not be entangled with a yoke of slavery again. Behold, I Paul say to you that if you become circumcised, Christ will profit you nothing."

Gal. 1:16 "To reveal His Son in me that I might announce Him as the gospel among the Gentiles..."

Galatians, Ephesians, Philippians, and Colossians are the heart of God's revelation. They tell us that Christ and the church are the focal point of the divine revelation. The apostle Paul, through whom this mystery has been revealed, tells us that until the New Testament economy this mystery was hidden in God (Eph. 1:9). (Life Messages, vol. 2, p. 123)

Today's Reading

Christ today is the life-giving Spirit as the blessing of the gospel, the blessing promised by God. To have the full enjoyment of this blessing is to let Christ be formed in us. This means that if we would have the full enjoyment of the blessing of the gospel, we need to have Christ formed in us. If Christ is not yet fully formed in us, then our enjoyment of the blessing of the New Testament is not yet full....Galatians 4:21 says, "Tell me, you who desire to be under the law, do you not hear the law?" The book of Galatians deals strongly with deviation from Christ by coming back under the law. Such deviation shuts the believers out from the enjoyment of Christ as their life and their everything.

In 2:21 Paul says, "I do not nullify the grace of God." If we consider this verse in context, we see that to nullify the grace of God means that in our experience we do not have Christ living in us. In verse 20 Paul says, "It is no longer I who live, but it is Christ who lives in me." Then he goes on to say that he does not nullify the grace of God. This

神圣启示的心脏

第一篇 (周二)

加拉太、以弗所、腓立比、
歌罗西四卷中心书的概论

晨兴餽养

加五 1~2 『基督释放了我们，叫我们得以自由；所以要站立得住，不要再受奴役的轭挟制。看哪，我保罗告诉你们，你们若受割礼，基督就於你们无益了。』

加一 16 『…将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中…。』

加拉太、以弗所、腓立比和歌罗西这四卷书…乃是神启示的心脏。这四卷书告诉我们，基督与召会是神圣启示的中心。这奥秘是藉著使徒保罗启示出来的，他告诉我们，这个奥秘一直隐藏在神里面（弗一 9）（生命信息，一四六页）。

信息选读

基督如今乃是赐生命的灵，成为福音的福，神应许的福。完满享受这福，就是让基督成形在我们里面。这就是说，我们若要完满享受福音的福，就需要让基督成形在我们里面。基督若尚未完全成形在我们里面，我们对新约之福的享受就还不彀完满。…加拉太四章二十一节说，『你们这愿意在律法以下的，请告诉我，你们岂没有听过律法麼？』加拉太书厉害的对付在律法以下对基督的偏离。这样的偏离，使信徒不能享受基督作他们的生命和一切。

在二章二十一节保罗说，『我不废弃神的恩。』我们若思想这节的上下文，就会看见废弃神的恩，意思就是在我们的经历中没有让基督在我们里面活著。在二十节保罗说，『现在活著的，不再是我，乃是基督在我里面活著。』然後他接著说，

is a strong indication that for us as believers to nullify the grace of God is for us to deny Christ the opportunity to live in us. The grace of God is simply the living Christ Himself. To allow Christ to live in us is to enjoy the grace of God.

“I,” the natural person [in Galatians 2:20], is inclined to keep the law that I might be perfect (Phil. 3:6), but God wants me to live Christ that God may be expressed in me through Him (Phil. 1:20-21). Hence, God’s economy is that “I” be crucified in Christ’s death and Christ live in me in His resurrection. To keep the law is to exalt it above all things in my life; to live Christ is to make Him the center in my life, even to make Him everything to me. The law was used by God to keep His chosen people in custody for Christ for a period of time (Gal. 3:23), and eventually to conduct them to Christ (3:24) that they might receive Him as life and live Him as God’s expression. Since Christ has come, the function of the law has been terminated; therefore, Christ must replace the law in my life for the fulfillment of God’s eternal purpose. (Life-study of Galatians, pp. 210-211, 95, 89)

The central thought of the first chapter of Galatians is the contrast between religion and Christ...The apostle Paul presented himself as an example to illustrate this. Formerly, he was very involved with the Jewish religion. He was trained in Judaism and learned it thoroughly. Not only so, he was zealous for it and gave himself entirely to it. This is man’s way. However, one day God came in and revealed not a religion, a system, a set of forms, teachings, or practices but a person in him (v. 16). Although Paul was zealous for his forefathers’ religion and was one hundred percent for it, God revealed Christ in him. Then Christ became everything to him. Christ became life, revelation, and vision within him, and He became the preaching, the work, and the activity outside of him. Moreover, the gospel of the living person of Christ realized and experienced by Paul was not taught to him by man but was a revelation by Jesus Christ (vv. 11-12). (A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, p. 179)

Further Reading: Life-study of Galatians, msgs. 7-8; A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, ch. 15

他不废弃神的恩。这有力的指明，对我们这些信徒来说，废弃神的恩就是我们拒绝基督，不让祂有机会在我们里面活著。神的恩就是活的基督自己。让基督在我们里面活著，就是享受神的恩。

〔二十节的〕我，天然的人，倾向守律法以得完全（腓三6），但神要我活基督，使神藉著基督能从我得著彰显（一20~21）。因此，神的经纶乃是，『我』在基督的死里被钉死，基督在祂的复活里活在我里面。守律法，是在我的生活中高举律法在一切之上；活基督是在我的生活中使基督作中心和一切。律法是神为著基督，用以看守祂选民的，只是一段时期（加三23），至终要带他们归於基督（24），使他们接受祂作生命，并活祂作神的彰显。现今基督既已来了，律法的功用就了结了；基督必须在我的生活里顶替律法，以成就神永远的定旨（加拉太书生命读经，二五七至二五八、一一七、一〇九页）。

加拉太一章的中心思想是宗教与基督的对比。…使徒保罗把自己摆出来作例子，说明这事。从前他与犹太宗教极有牵连。他在犹太教里受训，精通犹太教。不仅如此，他还为犹太教发热心，将全人奉献给犹太教。这是人的路。然而，有一天神进来，不是启示宗教、系统、一套仪式、教训或作法，乃是将一个人位启示在他里面（16）。虽然保罗为他祖宗的宗教大发热心，百分之百为著这宗教，神却将基督启示在他里面。基督成了他的一切。基督成了他里面的生命、启示和异象，也成了他外面的传扬、工作和活动。不仅如此，保罗所认识并经历之基督这活人位的福音，不是人的教导，乃是耶稣基督的启示（11~12）（由基督与召会的观点看新约概要卷二，二三〇页）。

参读：加拉太书生命读经，第七至八篇；由基督与召会的观点看新约概要卷二，第十五章。

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."

Eph. 3:10 "In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church."

Eph. 3:18 "...Be full of strength to apprehend with all the saints what the breadth and length and height and depth are."

Paul's burden in the book of Galatians was to reveal Christ in such a way that He would be not only the focal point of God's economy, but also the focal point of our daily walk. God has revealed Christ into us, and now we need to live Him....Paul goes on to point out how we can experience such a Christ. If we would experience Him, we must have the Spirit as our life. This requires that we have a divine birth. Then we should walk by the Spirit and take the Spirit as our goal. We are not aimless people who wander about without a goal. We have a clear, definite aim—the Spirit. If the Spirit is our goal, everything in our daily life will become meaningful. (Life-study of Galatians, p. 312)

Today's Reading

In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ....We simply have no idea what vast riches we possess in Christ. Often we have prayed, "Lord, I am poor and pitiful." But not many have prayed in this way: "Lord, I thank You that I am rich, complete, and full. Lord Jesus, because I am in You, I am richer than the wealthiest billionaire. I am short of nothing."...Tell the Lord, the angels, and even the demons that you are richer than any earthly billionaire because you are in the Christ whose riches are unsearchable. (Life-study of Colossians, p. 179)

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。』

弗三 10『为要藉著召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。』

弗三 18『使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深。』

保罗在加拉太书的负担就是要启示基督到一个地步，祂不只成为神经纶的中心点，也成为我们日常生活行动的中心点。神已经把基督启示到我们里面，现今我们需要活基督。…保罗接著指出，我们如何能经历这样一位基督。我们若要经历祂，就必须有那灵作我们的生命。这需要我们有一次神圣的出生，然後我们应当凭著灵而行，并且以那灵作我们的目标。我们不是到处游荡、漫无目标的人，我们有一个清楚、明确的目标—那灵。那灵若是我们的目标，我们日常生活的每一件事都会变得有意义（加拉太书生命读经，三八二页）。

信息选读

在以弗所三章八节，保罗说到基督那追测不尽的丰富。…我们无法想像我们在基督里所拥有的是何等丰富。我们常常祷告说，『主啊！我又贫穷、又可怜。』但少有人祷告说，『主啊！我感谢你，我是富足、完备、充满的。主耶稣，因著我在你里面，我就比最有钱的亿万富翁还富有。我一无所缺。』…要告诉主、天使甚至魔鬼，说，你比地上任何亿万富翁还富足，因为你乃是在基督里面，祂的丰富是追测不尽的（歌罗西书生命读经，二二一页）。

The church is produced from the unsearchable riches of Christ. When God's chosen people partake of and enjoy the riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies. Hence, the church is God's wise exhibition of all that Christ is. (Eph. 3:10, footnote 3)

Chapters 1 and 2 cover the revelation of the church, and chapter 3 covers the constitution of the church. In chapter 3 we see that Paul, who was a leading one and a pattern, received the revelation and enjoyed the riches of Christ. These riches were metabolically constituted into his being to make him a part of the Body. All who would follow him to be today's apostles and prophets must be the same as Paul in these matters. Then the church will be constituted to become the fullness of Christ and the fullness of God....Paul prayed that we might be strengthened into our inner man with the result that Christ could make His home in our heart and thereby occupy, possess, permeate, and saturate our whole inner being with Himself. In this way we are filled with Christ, and we become strong to apprehend the dimensions of Christ and to know the knowledge-surpassing love of Christ. Eventually, we shall be filled with Christ to such an extent that we become the fullness of God.

In order to experience Christ in His universal dimensions, we need the church life. We need to experience Christ with all the members of the Body. In particular, we need the church meetings, for in the meetings we are balanced. Through messages and the testimonies of the saints, we are balanced. If we experience the dimensions of Christ in the church life, we shall gradually be woven into a "carpet." We shall not be thin lines of "thread." What is needed today is not lines of "thread," but a "carpet" woven through the balanced experience of Christ in the church.

When we experience Christ in this way, we find that His breadth and length are immeasurable. Christ is immeasurable in His spreading forth. As we experience Christ in His spreading, we come to see that the dimensions of the universe are the very dimensions of Christ. (Life-study of Ephesians, pp. 285, 288)

Further Reading: Life-study of Galatians, msg. 33; A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, chs. 16-17

召会是从基督那追测不尽的丰富产生的…。当神所拣选的人有分於并享受基督的丰富时，这些丰富就把他们构成召会；藉著召会，诸天界里执政和掌权的天使，就得知神万般的智慧。因此，召会是神对基督一切所是的智慧展示（圣经恢复本，弗三 10 第一注）。

〔以弗所〕一至二章说到召会的启示，三章说到召会的构成。我们在三章看见，保罗这个领头的人和榜样，得了启示并享受基督的丰富。这些丰富新陈代谢的构成到他里面，使他成为身体的一部分。凡愿意跟随他成为今日的使徒和申言者的，必须在这些事上和保罗一样。然後，召会才会被构成为基督的丰满和神的丰满。为使这光景出现，保罗就祷告，要我们得以加强到里面的人里，结果基督就能安家在我们心里，进而以祂自己来占有、充满、浸润并浸透我们整个里面的人。这样，我们就被基督充满，而满有力量，能领略基督的量度，并认识基督那超越知识的爱。最终，我们要被基督充满到一个地步，使我们成为神的丰满。

我们要经历基督的宇宙量度，就需要召会生活。我们需要与身体的众肢体一同经历基督。我们尤其需要召会的聚会，因为我们在聚会中得著平衡。藉著信息和圣徒的见证，我们得了平衡。我们若在召会生活中经历基督的量度，我们就逐渐被织成『地毯』，而不会是『线条式』的细线。今天在召会中所需要的不是许多『线条式』的线，而是藉著对基督平衡的经历所织成的『地毯』。

当我们这样经历基督，我们就发现祂的阔、长是无法测量的。基督的扩展是无法测量的。当我们在基督的扩展上经历祂时，我们要看见宇宙的量度就是基督的量度（以弗所书生命读经，三四四、三四八页）。

参读：加拉太书生命读经，第三十三篇；由基督与召会的观点看新约概要卷二，第十六至十七章。

Eph. 3:19 "...Know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God."

Phil. 1:20-21 "According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain."

When Christ makes His home in our hearts, and when we are full of strength to apprehend with all the saints the dimensions of Christ and to know by experience His knowledge-surpassing love, we will be filled unto all the fullness of God, which is the church, the corporate expression of God for the fulfillment of His intention.

The fullness of God [in Eph. 3:19] implies that the riches of all that God is have become His expression. When the riches of God are in God Himself, they are His riches. But when the riches of God are expressed, they become His fullness (John 1:16). All the fullness of God dwells in Christ (Col. 1:19; 2:9). Through His indwelling, Christ imparts the fullness of God into our being that we may be filled even unto the fullness of God to be the practical manifestation of the church, in which God may be glorified in His expression (Eph. 3:21). (Eph. 3:19, footnote 2)

Today's Reading

The proper church life comes only from the issue of our enjoyment of the unsearchable riches of Christ. The proper church life is also the issue of Christ personally making His home in our heart to occupy every corner of our inner being. We need to have a church life which is the issue of the enjoyment of Christ's riches and the issue of the unlimited Christ personally making His home in our entire inward being. Then we can have a tranquil church life. Eventually, we will see

弗三 19 『…认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。』

腓一 20~21 『这是照著我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活著就是基督，死了就有益处。』

当基督安家在我们心里，当我们满有力量，能和众圣徒一同领略基督的量度，并藉著经历，认识祂那超越知识的爱，我们就要被充满，成为神一切的丰满，就是召会，作神团体的彰显，以完成祂的意愿。

〔以弗所三章十九节里〕『神的丰满』，含示神所是的丰富成了祂的彰显。神的丰富在神里面，乃是神的丰富；这丰富彰显出来，就成了祂的丰满（约一 16）。神这丰满都居住在基督里面（西一 19，二 9）。基督藉著祂的内住，将神这丰满分赐到我们里面，使我们被充满，甚至成为神一切的丰满，作召会实际的出现，使神在其中得著祂彰显的荣耀（弗三 21）（圣经恢复本，弗三 19 第二注）。

信息选读

正确的召会生活，惟有从我们享受基督那追溯不尽的丰富而产生。正确的召会生活也是基督亲自安家在我们心里，占有我们里面所是每一角落的结果。我们需要有一种召会生活是享受基督丰富的结果，也是无限之基督亲自安家在我们全人里面的结果。这样，我们就会有平静的召会生活。至终，我们要在新

this fully in the New Jerusalem....This is because the New Jerusalem is the ultimate issue of our enjoyment of Christ and of Christ making His home in our hearts. The Body of Christ is the consummation of the believers' enjoyment of the unsearchable riches of Christ and the consummation of the experience of the unlimited Christ making His home in our hearts. (The Intrinsic View of the Body of Christ, p. 52)

The subject of the book of Philippians is the experience of Christ in every kind of circumstance. No other book deals as specifically with the experience of Christ as this one, telling us that Christ must be our experience regardless of our circumstances and difficulties. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, p. 209)

Paul, who experienced Christ richly and abundantly, took Christ as his living [Phil. 1:21]....Verse 20 shows us that Paul, who was rich in the experience of Christ, took Christ also as his expression. All his life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points. What he was and what he did were for expressing Christ, even for magnifying Christ, that Christ would be not only expressed through him but even magnified in him.

[According to 2:5] we need to take Christ's mind as our mind. Paul not only took Christ as his living and expression without, but he also took the mind of Christ as his mind within. According to the text which follows, the thinking in the mind of Christ in [verse 5] was that of One who changed from the form of God into the likeness of man to become a man, even emptying Himself to take the form of a slave and to humble Himself, becoming obedient unto death, even the death of a cross.

In experiencing Christ, Paul was found by others to be a man in Christ, not having a righteousness which was from his own keeping of the law, but having the righteousness from God through his faith in Christ, which is just Christ Himself lived out from him to be expressed as his righteousness (Phil. 3:9). In such a way, Paul took Christ as the righteousness which he lived out. (Life Lessons, vol. 3, pp. 36-37)

Further Reading: A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, ch. 18; The Intrinsic View of the Body of Christ, ch. 3

耶路撒冷完全看见这个。...这是因为新耶路撒冷是我们享受基督，并让祂安家在我们心里的终极结果。基督的身体是信徒享受基督那追测不尽之丰富的终极完成，也是信徒经历无限之基督安家在我们心里的终极完成（基督身体的内在观点，五九至六〇页）。

腓立比书的主题是：在各种情况中经历基督。没有别卷书像这卷书这样专特的说到经历基督，告诉我们无论我们的环境如何，难处多少，基督必须成为我们的经历（由基督与召会的观点看新约概要卷二，二七〇页）。

那丰富经历基督的保罗，乃是以基督为他的生活〔腓一21〕。...〔二十节〕给我们看见，对基督富有经历的保罗，也是以基督为他的彰显。他的一切生活和工作，都不是为著彰显他自己，表现他的学问、才干或其他的优点特长。他所是所为，都是为彰显基督，甚至为显大基督，使基督在他身上，不只得著彰显，甚至得著显大。

〔按照二章五节，我们需要〕以基督的心思为心思。保罗不只在外面以基督为生活，为彰显，也在里面以基督的心思为心思。照这经文的下文看，〔五节〕所说基督的心思所思念的，乃是祂从神的形状变成人的样式，而成为人，甚至倒空自己，取了奴仆的形状，而降卑自己，顺服至死，且死在十字架上。

保罗经历基督，给人看出他是在基督里的人，所有的不是他凭自己遵行律法而有的义，乃是他因信基督，从神而得的义，就是基督自己从他里面活出来，而显为他的义〔三9〕。如此他乃是以基督作他所活出的义（生命课程，二一七至二一九页）。

参读：由基督与召会的观点看新约概要卷二，第十八章：基督身体的内在观点，第三章。

Phil. 4:11-13 "Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me."

Paul, who pursued the knowledge of Christ in order to experience Him more deeply, considered his pursuit of Christ to be his only task [Phil. 3:13-14]. Thus, he pursued by forgetting the things which were behind and stretching forward to the things which were before. His pursuit was toward one aim, one goal, and that goal was Christ. He took Christ as his goal, pursuing to obtain the prize of the high calling of God in Christ Jesus. This prize is also Christ, that is, Christ as the enjoyment of His pursuers. Paul pursued upward, toward the heavens, to gain Christ, whom he took as the goal and prize. (Life Lessons, vol. 3, p. 38)

Today's Reading

"Brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things" (Phil. 4:8). Truthfulness, dignity, righteousness, purity, loveliness, and that which is well spoken of are six praiseworthy virtues. These virtues are the expressions of God's attributes lived out from within the pursuers of Christ, who is the embodiment of God.

[Verse 13] shows us that Paul experienced Christ by taking Christ as power to live out Christ as his magnificent living....[Verses 11 and 12 show that] in any environment and in any matter, Paul, who experienced Christ richly and abundantly, learned the secret to be content and to rejoice always.

腓四 11~13 『我并不是因缺乏说这话，因为我已经学会了，无论在甚麽景况，都可以知足。我知道怎样处卑贱，也知道怎样处富馥；或饱足、或饥饿、或富馥、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作。』

那追求认识基督，要更深经历祂的保罗，把竭力追求基督，当作他惟一的一件事〔腓三 13~14〕，而忘记背後，努力面前的竭力追求。他这追求是向著一个标竿，一个目标的。这目标乃是基督。他以基督为目标，竭力追求，要得神在基督耶稣里，召他向上去得的奖赏。这奖赏也是基督，就是基督作追求祂者的享受。保罗是以基督作目标、作奖赏，一直向上去，就是向天上去追求得著的（生命课程，二一九至二二〇页）。

信息选读

『弟兄们，凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有甚麽德行，若有甚麽称赞，这些事你们都要思念。』（腓四 8）…真实、庄重、公义、纯洁、可爱、有美名，乃是六种可称赞的美德。这些美德，乃是作神化身的基督，从追求祂的人里面，所活出来神属性的彰显。

〔十三节〕给我们看见，保罗经历基督，乃是以基督作能力，活出基督作他绝佳的生活。…〔十一至十二节给我们看见，〕丰厚又充沛经历基督的保罗，无论在甚麽处境，无论在甚麽事上，都学得了秘诀，知足常乐。

“For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ, who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself” (Phil. 3:20-21). The life which Paul lived in the experience of Christ was one that awaited the Savior, the Lord Jesus Christ, who would come from the heavens to transfigure his body of humiliation, conforming it to the body of His glory. Thus, he took the Christ whom he experienced as his expectation. (Life Lessons, vol. 3, pp. 38-39)

The out-resurrection should be the goal and destination of our Christian life. We can only reach this goal by being conformed to the death of Christ, by living a crucified life. In the death of Christ we are processed in resurrection from the old creation to the new. (Life-study of Philippians, pp. 188-189)

Philippians, the book on the experience of Christ, immediately follows Ephesians, the book on the church. This is the meaning of the sovereign order of these books. The more we love Christ and live in Him, by Him, and with Him, and the more we experience Him, the more we sense our deep need for the church. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, pp. 209-210)

[Paul] saw that he was crucified with Christ and it was no longer he who lived but Christ who lived in him (Gal. 2:20). So, he endeavored to live Christ that Christ might be magnified in him (Phil. 1:20-21) for the building up of the Body of Christ (Col. 1:24) and the fulfillment of God's eternal economy (Eph. 3:9-10).

Being a Christian depends mainly on living Christ for the constitution and building up of the Body of Christ. This is the reality of the Lord's recovery in this age. Without Christ as the life element for the constitution of the Body of Christ, and without the Body of Christ as the full expression of the all-inclusive Christ, the recovery today would become zero. (The Constitution and the Building Up of the Body of Christ, p. 18)

Further Reading: Life Lessons, vol. 3, lsn. 29; Life-study of Philippians, msg. 22; The Constitution and the Building Up of the Body of Christ, ch.1

『我们的国籍乃是在诸天之上，我们也热切等待救主，就是主耶稣基督，从那里降临：祂要按著祂那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形於祂荣耀的身体。』（三 20~21）保罗所过经历基督的生活，乃是等候救主，主耶稣基督从天上来临，将他卑贱的身体改变和祂荣耀的身体一样。这是以他所经历的基督作期待（生命课程，二二〇至二二二页）。

杰出的复活，该是我们基督徒生活的目标和目的。我们惟有藉著过钉十字架的生活，模成基督的死，才能达到这目标。在基督的死里，我们凭著复活，经过从旧造到新造的过程（腓立比书生命读经，二二五页）。

腓立比这卷经历基督的书，立刻接在以弗所这卷说到召会的书後面。这是这两卷书主宰次序的意义。我们越爱基督，并在祂里面凭著祂，同祂生活，并且经历祂，我们就越感觉到深切的需要召会（由基督与召会的观点看新约概要卷二，二七一页）。

〔保罗〕看见他已经与基督同钉十字架，如今活著的不再是他，乃是基督在他里面活著（加二 20）。所以他竭力要活基督，好叫基督能在他身上显大（腓一 20~21），为著建造基督的身体（西一 24），并完成神永远的经纶（弗三 9~10）。

作基督徒主要的是在於活基督，以构成并建造基督的身体。这是今时代主恢复的实际。若是没有基督作生命的元素来构成基督的身体，又没有基督的身体作包罗万有之基督的完满彰显，今天的恢复就等於零（基督身体的构成与建造，一五至一六页）。

参读：生命课程，第二十九课；腓立比书生命读经，第二十二篇；基督身体的构成与建造，第一章。

Col. 1:18 "And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things."

Col. 1:27 "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."

Originally, Christ was the unique element in the church life, yet at that time a disturbance was created because Christ was being replaced by culture. The constituent of the church should be Christ and Christ alone, yet the church had been invaded by certain elements of culture—especially religion, in the form of asceticism related to Judaic ordinances and observances (Col. 2:16, 20-21), and philosophy, in the form of mysticism related to Gnosticism and the worship of angels (2:8, 18). Hence, the central concept of this book is that nothing should be allowed to replace Christ.

[Colossians] concentrates on Christ as the Head of the Body. It reveals the profoundness, all-inclusiveness, and unlimitedness of Christ to a fuller extent than any other book in the Bible. (Col. 1:1, footnote 1)

Today's Reading

We need to see that Christ is the preeminent and all-inclusive One, the centrality and universality of God [and of God's economy]. The book of Colossians reveals that Christ is preeminent, that He has the first place in everything. Both in the first creation and in the new creation Christ occupies the first place.

The will of God...is not focused on things such as marriage, jobs, or housing; it is concerned with the all-inclusive Christ as our portion. The will of God for us is that we know the all-inclusive Christ, experience Him, and live Him as our life. To know Christ in this way is to have the full knowledge of God's will.

God's will for the Colossians was to know Christ, to

西一 18『祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。』

27『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。』

基督原是召会生活惟一的元素，〔保罗写歌罗西书〕时却有文化顶替的搅扰。召会的构成成分该仅仅是基督，但文化中的一些元素竟侵入了召会。这些文化的元素，特别是宗教，就是与犹太教的规条并仪式（西二 16、20~21）有关的禁欲主义；以及哲学，就是与智慧派并敬拜天使（8、18）有关的神秘主义。因此，歌罗西书的中心观念乃是：不可让任何事物顶替基督。

这卷书专讲基督是身体的头，启示基督的深奥、包罗和无限，比圣经其他各卷都更完全（圣经恢复本，西一 1 第一注）。

信息选读

我们需要看见基督是那居首位与包罗万有者，是神〔以及神经纶〕的中心与普及。歌罗西书启示基督是居首位的，祂在凡事上居首位。在首先的创造和新造中，基督都居首位。

神的旨意，并不重在婚姻、职业或房子这类的事上；神的旨意乃是关于包罗万有的基督作我们的分。神在我们身上的旨意，乃是要我们认识包罗万有的基督，经历祂，并以祂作我们的生命而活祂。这样认识基督，才是充分认识神的旨意。

神对歌罗西人的旨意乃是认识基督、

experience Christ, to enjoy Christ, to live Christ, and to have Christ become their life and their person. God's will for us today is exactly the same.

Such a Christ now dwells in us and is waiting for the opportunity to spread Himself throughout our being. We need to live by Him moment by moment. We should not give any ground in our living to culture. Instead, all the room within us should be given over to the all-inclusive Christ who dwells in us to be our hope of glory.

In Colossians 3:3 and 4 we see that the Christ who is the focal point of God's economy and the reality of all the positive things is our life. Our life is hidden with Christ in God. This means that we today are living in God. As our life, Christ is the constituent of the new man. Because Christ is the unique constituent of the new man, in the new man there is no room for Greeks and Jews, Americans and Chinese, circumcision and uncircumcision, slaves and free men. In the new man the Christ who is our life is all and in all. (Life-study of Colossians, pp. 41, 19, 20, 309, 310)

Christ is the governing principle of all genuine wisdom and knowledge, the reality of all genuine teaching, and the only measure of all concepts acceptable to God. [Colossians] focuses on Christ as our everything. (Col. 2:8, footnote 4)

In Galatians Paul speaks of Christ being revealed in us, of Christ living in us, and of Christ being formed in us. But in Colossians he uses a number of special terms for Christ: the portion of the saints, the image of the invisible God, the Firstborn of all creation. In this short book, one aspect of Christ after another is unfolded. Therefore, Colossians reveals that Christ is profound and all-inclusive. The all-inclusive Christ transcends our understanding. Our need is to be infused, saturated, and permeated with Him until in our experience Christ is everything to us: our food, our drink, our feasts, our holy days, our Sabbath, our new moon, our everything. We must not allow anything to replace Christ or to be a substitute for Him. (Life-study of Colossians, p. 9)

Further Reading: A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, chs. 19-20; Life-study of Colossians, msgs. 1, 3, 5

经历基督、享受基督、活基督，并使基督成为他们的生命和人位。神今天对我们的旨意也完全一样。

这样一位基督，现今就住在我们里面，等候机会把祂自己扩展到我们全人里。我们需要时时刻刻凭祂而活。在生活中，我们不该给文化留任何地位，反而该把我们里面一切的地位，都留给那住在我们里面，作我们荣耀盼望之包罗万有的基督。

在歌罗西三章三至四节我们看见，那是神经纶的中心点，又是一切正面事物之实际的基督，乃是我们的生命。我们的生命与基督一同藏在神里面。这意思是说，今天我们乃是活在神里面。作我们生命的基督，乃是新人的成分。因著基督是新人唯一的成分，所以在新人里希利尼人和犹太人、美国人和中国人、受割礼的和未受割礼的、为奴的和自主的，都没有地位。在新人里，那作我们生命的基督乃是一切，又在一切之内（歌罗西书生命读经，四八、二三至二五、三八三、三八五页）。

基督是一切真智慧和真知识的管治原则，是一切真教训的实际，也是一切蒙神悦纳之观念的惟一准则。歌罗西书是以基督作我们的一切为中心（圣经恢复本，西二8第四注）。

在加拉太书里，保罗说到基督启示在我们里面，基督活在我们里面，以及基督成形在我们里面。但在歌罗西书中，他用了许多特殊的辞句来说到基督：众圣徒的分、那不能看见之神的像、一切受造之物的首生者。在这短短的一卷书中，把基督一面又一面的揭示出来。因此，歌罗西书所启示的基督是奥秘的，又是包罗万有的。这位包罗万有的基督，远超过我们所能领会的。我们需要被祂注入、浸透、充满，直到我们经历基督是我们的一切：我们的饮食、节期、圣日、安息日、月朔并一切。我们不可让任何东西顶替基督，或成了祂的代替品（歌罗西书生命读经，一一页）。

参读：由基督与召会的观点看新约概要卷二，第十九至二十章；歌罗西书生命读经，第一、三、五篇。

Int'l Chinese-speaking Conference 2012

THE HEART OF THE DIVINE REVELATION

Message Two

Galatians—Christ Formed in Us

Scripture Reading: Gal. 1:15-16; 2:20; 3:27; 4:19

Outline

Day 1 & Day 2

I. God's intention is to give us Christ as everything—Gal. 1:15-16; 2:20; 3:27; 4:19:

A. Christ, a living person, is the focus of Paul's gospel; Paul's preaching was to bring forth Christ, the Son of the living God, in the believers—1:15-16; 2:20; 4:19; Rom. 1:1, 3-4.

B. According to Galatians, the most evil thing is to distract people from Christ; God's will is to reveal Christ in us, to have Christ live in us, and to have Christ formed in us, but religion distracts people from this purpose—5:2, 4.

Day 3

C. The book of Galatians reveals that Christ is deeply related to our inner being and that He desires to have a very subjective relationship with us; the specific characteristic of Galatians is that Christ should be wrought into us—1:15-16; 2:20; 3:27; 4:19.

II. In Galatians 4:19 Christ is presented as the One who is formed in the believers:

Day 4

A. According to Paul's usage in the New Testament, the word form refers to the outward expression of the inner being (Phil. 2:6); what we are is expressed in our form, that is, the outward expression of our inner being.

二〇一二年国际华语特会

神圣启示的心脏

第二篇

加拉太书—基督成形在我们里面

读经：加一 15 ~ 16，二 20，三 27，四 19

纲 目

周 一、周 二

壹 神的心意是要将基督赐给我们作一切—加一 15 ~ 16，二 20，三 27，四 19:

一 基督这活的人位，乃是保罗福音的中心；保罗的传扬是把基督，活神的儿子，生在信徒里面——15 ~ 16，二 20，四 19，罗一 1，3 ~ 4。

二 根据加拉太书，最邪恶的事就是使人转移离开基督；神的旨意是要把基督启示到我们里面，让基督活在我们里面，并且使基督成形在我们里面，而宗教却是把人从这目的转移开—五 2，4。

周 三

三 加拉太书启示，基督与我们内里的所是有很深的关联，并且祂渴望与我们产生极为主观的关系；加拉太书的特点乃是：基督应当作到我们里面——15 ~ 16，二 20，三 27，四 19。

贰 在加拉太四章十九节，基督被陈明为成形在信徒里面的一位：

周 四

一 按照保罗在新约的用法，『形状』一辞指内里所是的外在彰显；（腓二 6：）我们的所是彰显於我们的形状，这形状就是我们内里所是的外在彰显。

B. To have Christ formed in us is to have Christ fully grown in us—Gal. 4:19; Eph. 4:13-16:

1. To have Christ formed in us is to allow Him to permeate our whole being and saturate our inward parts—Gal. 4:19; Eph. 3:17a; Col. 3:4, 10-11:

a. When Christ occupies our inner being in this way, He is formed in us.

b. We need to allow Christ to saturate every part of our inner being; He must occupy us and saturate our mind, emotion, and will—Phil. 2:5; Eph. 3:17a.

c. To have Christ possess our entire being is to have Him formed in us Psa. 51:6; Gal. 4:19.

2. To have Christ formed in us is to allow the all-inclusive Spirit to occupy every part of our inner being—v. 19; 3:2-3, 14:

a. Christ should not only spread into our mind, emotion, and will; He should actually become our mind, emotion, and will—Phil. 2:5; 1 Cor. 2:16.

b. Everything other than Christ must diminish, and Christ must become everything to us in our experience; this is to have Christ formed in us.

3. To have Christ formed in us is to have Christ mingled with our whole being—6:17:

a. In every part of our being, Christ should be mingled with us—Eph. 4:23.

b. Christ must permeate us and saturate us until He is completely blended with us; then He will be formed in us—3:17a; Gal. 4:19.

4. Paul's word about Christ being formed in the believers implies that we are being constituted with Christ—Col. 1:27; 3:4, 10-11:

二 让基督成形在我们里面，就是让基督在我们里面完全长大—加四 19，弗四 13 ~ 16:

1 让基督成形在我们里面，就是让他浸润我们全人，并浸透我们内里的各部分—加四 19，弗三 17 上，西三 4，10 ~ 11:

a 当基督这样占有我们内里的所是，他就成形在我们里面。

b 我们需要让基督浸透我们内里所是的每一部分；他必须占有我们，并且浸透我们的心思、情感与意志—腓二 5，弗三 17 上。

c 让基督占有我们全人，就是让他成形在我们里面—诗五一 6，加四 19。

2 让基督成形在我们里面，就是让包罗万有的灵占有我们里面之人的每一部分—19 节，三 2 ~ 3，14:

a 基督不只该扩展到我们的心思、情感和意志里；他应当实际的成为我们的心思、情感和意志—腓二 5，林前二 16。

b 基督以外的一切事物必须减少，基督必须在我们的经历中成为我们的一切；这就是让基督成形在我们里面。

3 让基督成形在我们里面，就是让基督与我们全人调和—六 17:

a 基督该在我们这人的每一部分与我们调和—弗四 23。

b 基督必须浸润我们并浸透我们，直到他完全与我们调和；这样，他就要成形在我们里面—三 17 上，加四 19。

4 保罗论到基督成形在信徒里面的话，含示我们正在被基督所构成—西一 27，三 4，10 ~ 11:

Day 5

周 五

a. Christ is living in us, He is being formed in us, and He is becoming our constitution; Christ is now living in us so that we may be constituted with Him organically—Gal. 2:20; Col. 3:4, 10-11.

b. Eventually, our whole being will be constituted with the element of Christ, for He will constitute every part

a 基督正活在我们里面，成形在我们里面，并成为我们的构成；基督现今活在我们里面，使我们可以生机的被他所构成—加二 20，西三 4，10 ~ 11。

b 至终，我们全人将由基督的元素所构成，因为他将构成我们魂的每一

of our soul so that we may have His form, His image, in every part of our being—2 Cor. 3:18; Rom. 8:29.

5. The word formed in Galatians 4:19 corresponds to the word image in 2 Corinthians 3:18:

a. Christ's being formed in us depends on our being transformed into His image—v. 18.

b. Our being transformed into His image and His being formed in us cause us to be conformed to His image; our being conformed to His image is the issue of His being formed in us—Gal. 4:19; Rom. 8:29.

6. For Christ to make His home in our hearts, He needs to be able to settle down within us, and this requires that we allow Christ to make His home in all the parts of our inner being; this is to have Christ formed in us Eph. 3:17a.

Day 6

7. Christ needs to be formed in us so that we may be sons of full age and heirs to inherit God's promised blessing and so that we may mature in the divine sonship—Gal. 3:14, 26, 29; 4:5-6:

a. Christ must mature in us in order for us to be heirs for the full enjoyment of the Triune God as our inheritance; the Holy Spirit is the pledge of our inheritance—Eph. 1:13b-14; 1 Pet. 1:4.

b. We need to pray that the Lord will bring us into the experience and enjoyment of Christ, who has been born into us, is now living in us, and will be formed in us at our maturity in order that we may be sons of full age and heirs of God's promised blessing and that we may mature in the divine sonship—Gal. 3:29; 4:6, 19.

部分，使我们所是的每一部分都有他的形状、形像—林后三 18，罗八 29。

5 加拉太四章十九节的『成形』，与林后三章十八节的『形像』相符：

a 基督成形在我们里面，在于我们被变化成为他的形像—18 节。

b 我们变化成为他的形像以及他成形在我们里面，就使我们被模成他的形像；我们被模成他的形像，乃是他成形在我们里面的结果—加四 19，罗八 29。

6 基督要安家在我们心里，他就需要定居在我们里面，这需要我们让他安家在我们内里所是的各部分；这就是让基督成形在我们里面—弗三 17 上。

周 六

7 基督需要成形在我们里面，使我们可以成为长成的儿子，以及承受神所应许之福的后嗣，并且在神圣的儿子名分上成熟—加三 14, 26, 29, 四 5 ~ 6:

a 基督必须在我们里面成熟，使我们成为后嗣，完满的享受三一神作我们的基业；圣灵乃是我们得基业的凭质—弗一 13 下 ~ 14，彼前一 4。

b 我们需要祷告，愿主带我们进入对基督的经历和享受；他已生在我们里面，现今正活在我们里面，并要在我们成熟时成形在我们里面，使我们成为长成的儿子，以及承受神所应许之福的后嗣，并且在神圣的儿子名分上成熟—加三 29，四 6, 19。

Rom. 1:1 "Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God."

Rom. 3-4 "Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord."

The book of Galatians reveals that the original purpose and ultimate intention of God is to give us Christ. God's plan and God's purpose is to give us Christ as everything. At the time of Abraham, God came in to promise him not the law and not seeds but a seed. That promise to Abraham is called the gospel in Galatians 3:8....We may have thought that gospel preaching started after the Lord ascended to the heavens. However, according to Galatians 3 God began to preach the gospel to mankind at least in Genesis 12 when He promised Abraham a seed. The message of the gospel is, "In you shall all the nations be blessed," and the content of this message is, "your seed, who is Christ" [Gal. 3:8, 16]. Verse 16 says, "But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: 'And to your seed,' who is Christ." God preached the gospel to Abraham, and its message was that all the nations would be blessed in him. The content of the message is that Christ is the unique seed because God's intention and purpose is to give us Christ as everything. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, p. 176)

Today's Reading

Paul was in travail that Christ might be formed in the Galatians. Christ, a living person, is the focus of Paul's gospel. His preaching is to bring forth Christ, the Son of the living God, in the believers. This differs greatly from the teaching of the law in letters. Hence, the book

罗一 1 『基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归於神福音的。』

罗一 3~4 『论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫後裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。』

加拉太书启示，神原初的目的与终极的用意，乃是要将基督赐给我们。神的计划与神的定旨是要将基督赐给我们作一切。在亚伯拉罕时，神进来应许给他的，不是律法，不是众後裔，乃是一位後裔。赐给亚伯拉罕的应许，在三章八节称为福音。…我们也许曾经以为，福音的传扬是开始於主升到天上之後。然而按照加拉太三章，至少在创世记十二章，当神应许亚伯拉罕一位後裔时，神就开始传福音给人类了。福音的信息是『万国都必因你得福』，而这信息的内容是：『你那後裔，…就是基督。』〔加三 8、16〕十六节说，『应许原是向亚伯拉罕和他後裔说的。并不是说，和众後裔，像是指著许多人，乃是说，『和你那後裔，』指著一个人，就是基督。』神传福音给亚伯拉罕，而这福音的信息是万国都要因他得福。这信息的内容就是基督是那唯一的後裔，因为神的意愿和目的就是要将基督赐给我们作一切（由基督与召会的观点看新约概要卷二，二二六页）。

信息选读

保罗受生产之苦，好叫基督成形在加拉太人里面。基督这活的人位，乃是保罗福音的中心。他的传扬是把基督，活神的儿子，生在信徒里面，这与凭字句教导律法极为不同。因此，加拉太书是著重的以基督为

of Galatians is emphatically Christ-centered. Christ was crucified (3:1) to redeem us out of the curse of the law (3:13) and rescue us out of the evil religious course of the world (1:4); and He was resurrected from among the dead (1:1) that He might live in us (2:20). We were baptized into Him, identified with Him, and have put on Him, have clothed ourselves with Him (3:27). Thus, we are in Him (3:28) and have become His (3:29; 5:24)...He has been revealed in us (1:16), He is now living in us (2:20), and He will be formed in us (4:19). It is to Him the law has conducted us (3:24), and in Him we are all sons of God (3:26). It is in Him that we inherit God's promised blessing and enjoy the all-inclusive Spirit (3:14). It is also in Him that we are all one (3:28). We should not be deprived of all profit from Him and so be severed from Him (5:4). We need Him to supply us with His grace in our spirit (6:18) that we may live Him. (Life-study of Galatians, pp. 204-205)

The most evil thing, according to Galatians, is to distract people from Christ. God's will is to reveal Christ into us, to have Christ live in us, and to have Christ formed in us. This is God's purpose. Yet religion is something that distracts people from this purpose. To human eyes it does not appear so evil, but to God's eyes it is the most evil thing. God's intention is to work Christ into us, but Satan's subtlety is to use religion to keep us away from Christ. It appears good and cultured, yet religion severs more people from Christ than anything else....If we have God's point of view, we will see that anything that severs people from Christ is evil. Even the most moral, ethical, and religious things are evil in the eyes of God, because they sever us from the indwelling Christ.

Praise the Lord that His grace is with our spirit! If we stay in our mind, surely we will be religious, but when we turn to our spirit there is the rich enjoyment of Christ as grace. The tree of life is in our spirit, and the tree of knowledge is in our mind. This is the indwelling Christ in Galatians. He is now dwelling in our spirit to be our enjoyable grace. (The Indwelling Christ in the Canon of the New Testament, pp. 114-115)

Further Reading: The Indwelling Christ in the Canon of the New Testament, chs. 11-12

中心。祂钉十字架(三1), 赎出我们脱离律法的咒诅(13), 并把我们从世界这邪恶的宗教系救出来(一4); 祂且从死人中复活(1), 使祂能活在我们里面(二20)。我们是浸入祂, 与祂联合为一, 也穿上了祂, 披戴了祂(三27)。因此, 我们是在祂里面(28), 成了属于祂的(29, 五24)。另一面, 祂已经启示在我们里面(一16), 现今活在我们里面(二20), 还要成形在我们里面(四19)。律法已经带我们归於祂(三24), 在祂里面我们都是神的儿子(26)。乃是在祂里面, 我们承受神所应许的福, 享受包罗万有的那灵(14); 也是在祂里面, 我们众人都是一了(28)。我们不该丧失从祂来的这一切好处, 而与祂隔绝(五4)。我们需要祂在我们的灵里, 用恩典供应我们(六18), 使我们能活祂(加拉太书生命读经, 二五〇至二五一页)。

最邪恶的事就是使人转移离开基督。神的旨意是要把基督启示到我们里面, 让基督活在我们里面, 并且使基督成形在我们里面。这是神的目的。而宗教却是一种把人从这目的转移开的东西。在人眼中, 宗教并不见得怎样邪恶; 但在神眼中, 它乃是最邪恶的事。神的心意是把基督作到我们里面, 但是撒但的诡计乃是用宗教使我们离开基督。它看起来是相当良善, 叫人修养, 然而宗教使人与基督隔开, 比其他任何事所隔开的人更多。...如果我们有神的眼光, 我们要看到, 任何把人从基督引开的东西都是邪恶的。甚至最道德、最伦理以及最宗教的事, 在神眼中都是邪恶, 因为它们使人与内住的基督隔开了。

赞美主, 祂的恩典是与我们的灵同在! 我们若停留在我们的脑子里, 一定会变成宗教的样子; 但当我们转到我们的灵里, 就有基督作恩典的丰富享受。生命树是在我们的灵里, 知识树是在我们的脑子里。这就是加拉太书中的内住基督。祂现今住在我们的灵里, 成为我们可享受的恩典!(内住的基督, 一二八至一二九页)

参读: 内住的基督, 第十一至十二篇。

Gal. 1:15-16 "But when it pleased God, who set me apart from my mother's womb and called me through His grace, to reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood."

We must realize that Christ is the life-giving Spirit living in our spirit, and we need to learn the secret of contacting Him. We should forget everything else, never be distracted by anything, and always pay our full attention to the Spirit. We must love Him, contact Him, obey Him, follow Him, and always hold on to Him. We need to learn the way to exercise our spirit to contact Him. Galatians speaks of the Spirit and our spirit several times. We must walk by the Spirit, live by the Spirit, sow unto the Spirit to reap of the Spirit, and restore a fallen brother in the spirit (5:16, 25; 6:8, 1). Today God is in Christ, and Christ, the all-inclusive One, is the Spirit, and this Spirit is the very communication, communion, fellowship, and transmission to us. He is in our spirit, so now we must learn to exercise our spirit to contact this wonderful Spirit. Then we will enjoy Christ, and all the more we will love Him, pray to Him, turn to Him, fellowship with Him, and know not doctrine but Christ Himself. (The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians, pp. 34-35)

Today's Reading

In the entire universe God has only one intention, that is, to work Christ into us. God had no intention in creating the universe other than for His purpose to work Christ into a group of human beings. God had no intention in creating the many human beings except to work Christ into them. Likewise, God had no intention in accomplishing redemption other than to work Christ into us. Similarly, He has no intention to

加一 15~16 『然而那把我从母腹里分别出来，又藉著祂的恩典呼召我的神，既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量。』

我们必须看见，基督是赐生命的灵，活在我们灵里，我们需要学习接触祂的秘诀。我们该忘记一切别的事物，绝不受任何事物打岔，一直专注於那灵。我们必须爱祂、接触祂、顺从祂、跟随祂，一直持定祂。我们需要学习如何操练我们的灵与祂接触。加拉太书好几次说到那灵和我们的灵。我们必须凭著灵而行，凭著灵活著，为著那灵撒种，好从那灵有所收成，并且在灵里挽回堕落的弟兄（五 16、25，六 8、1）。今天神在基督里，基督这位包罗万有者就是那灵，这位灵对我们乃是交流、共享、交通、传输。祂在我们灵里，所以现在我们必须学习操练我们的灵，来接触这奇妙的灵。然後我们就会享受基督；这样我们就会更爱祂、向祂祷告、转向祂、与祂交通，我们就会更多认识基督自己，而并非只认识道理（加拉太、以弗所、腓立比、歌罗西书中的经历基督，四〇页）。

信息选读

在整个宇宙中，神只有一个目的，就是把基督作到我们里面。神创造宇宙，没有别的目的；神的创造乃是为著祂的定旨，要把基督作到一班人里面。神创造了许多的人，就是要将基督作到他们里面，此外别无目的。照样，神成功救赎，也是单单为了要把基督作到我们里面。

give us teachings and doctrines outside of His purpose to work Christ into us.

It is pitiful that the material things have been utilized by the enemy to distract the Gentiles from Christ, the religious things have been utilized to distract the Jews from Christ, and even the spiritual things have been utilized to distract Christians from Christ. The material things, the Old Testament, and the New Testament were given by God for the purpose of working Christ into us, but today the enemy of God, Satan, has utilized all these things to distract not only the Gentiles and Jews but also the Christians, even the seeking ones. How subtle this is!

The apostle Paul, as an example, was religious, but he eventually became one hundred percent for Christ and not a bit for anything else. In no sense and in no way should we be religious. We must forget about religion and instead know Christ in a living way. (The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians, pp. 26, 28-29)

[The Galatians] had been brought to the Lord through Paul's preaching of the gospel, and he had a heart to care for them. Paul's burden was not to carry on a Christian work, but was to minister Christ to the believers, to labor that Christ might be formed in them (Gal. 4:19). It is possible to work for the Lord and to help the saints, without having the burden to minister Christ to them. We may earnestly work for Christ without having any burden to see Christ formed in the saints. Hence, it is important for us to see that Paul's burden as expressed in these verses was altogether different from that of most Christian workers. We may be burdened for the raising up of local churches and for the strengthening of the churches. However, we may not have the burden to minister Christ into the saints. To preach the gospel and raise up churches is one thing; to bear the burden to minister Christ into the saints is another. Paul's burden was not for a work; it was for ministering Christ into the believers. This is the reason that in Galatians 4:8-20 Paul uses certain intimate expressions,...which show the closeness of his relationship to the Galatian believers and his affection for them. (Life-study of Galatians, p. 199)

Further Reading: The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians, ch. 2; The Conclusion of the New Testament, msgs. 323-325

同样，若非为了要把基督作到我们里面，祂也无意给我们教训与道理。

何等可悲，物质的事物已经被仇敌利用，使外邦人受打岔离开基督；宗教的事物又被利用，使犹太人受打岔离开基督；甚至属灵的事物也被利用，使基督徒受打岔离开基督。物质的事物、旧约以及新约，都是神所赐的，为要将基督作到我们里面，但今天神的仇敌撒但利用这一切事物，不只打岔外邦人和犹太人，更打岔基督徒，甚至打岔有心寻求的基督徒。这是何等诡诈！

使徒保罗是一个例子，他从前热心宗教，但至终他成了百分之百为著基督的人，没有一点为著别的事物。我们绝不该在任何方面热心宗教；我们必须忘记宗教，而以活的方式认识基督（加拉太、以弗所、腓立比、歌罗西书中的经历基督，二九、三一、三三页）。

加拉太的信徒是因著保罗传福音而归向主的，保罗由衷的关心他们。保罗的负担不是要推行某种基督教的工作，而是要把基督服事给信徒，他劳苦是为了叫基督成形在他们里面（加四19）。人很可能为主作工，又帮助圣徒，却没有负担把基督服事给他们。我们可能热心的为基督作工，却没有一点负担要看见基督成形在圣徒里面。因此，重要的是我们需要看见，〔八至二十节〕说出保罗的负担，和大多数基督教工人的负担截然不同。我们可能对兴起地方召会以及加强众召会满了负担，却没有负担把基督供应到圣徒里面。传福音、兴起召会是一回事，接受负担将基督供应到圣徒里面，又是另一回事。保罗的负担不是工作，而是把基督供应到信徒里面。这就是保罗在八至二十节用了一些亲密辞句的原因；这些辞句显示保罗和加拉太信徒的亲密关系，以及他对他们的情爱（加拉太书生命读经，二四三至二四四页）。

参读：加拉太、以弗所、腓立比、歌罗西书中的经历基督，第二章。

Gal. 2:20 "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me."

Gal. 4:19 "My children, with whom I travail again in birth until Christ is formed in you."

According to Galatians, Christ must first be revealed in us. Then this Christ must live in us (2:20). We are familiar with these verses, but we may not pay attention to them. Do we really mean business that Christ has been revealed in us and is now living in us? Not only so, we have put on Christ, just as we put on a garment (3:27). That we have put on Christ means that we are put into Christ. Christ has been put into us, He is being revealed in us as our life, and we have been put into Christ. He is like a garment covering us.

In addition, Christ must be formed in us (4:19). We may use a glove to illustrate the matter of being formed. When we put our hand into a glove, the hand is in the glove but it is not formed in the glove until all the fingers are fixed in place. Gradually the thumb fits in place, and then the second, third, fourth, and fifth fingers; finally the entire hand is formed in the glove. Christ must be fully, thoroughly, wholly mingled with us in all our inward parts—in our mind, emotion, and will. (The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians, p. 30)

Today's Reading

We may have Christ in us only in a general way. We have Christ in our spirit as our life, but we may not have Christ in our mind as our thought. We also may not have Christ in our emotions as

加二 20 『我已经与基督同钉十字架；现在活著的，不再是我，乃是基督在我里面活著；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。』

加四 19 『我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。』

按照加拉太书，基督必须首先启示在我们里面〔一 16〕。然後这位基督必须活在我们里面（二 20）。我们很熟悉这些经节，却可能没有加以注意。基督已经启示在我们里面，如今正活在我们里面，但我们真的把这个当作一回事麼？不仅如此，我们已经穿上基督，就如穿上一件衣服（三 27）。我们已经穿上基督，意思就是我们被摆在基督里。基督已被摆在我们里面，祂正启示在我们里面作我们的生命；我们也已经被摆在基督里，祂就像衣服遮盖我们。

此外，基督必须成形在我们里面（四 19）。我们可以用手套来说明成形这件事。我们把手放进手套里，手就在手套里，但如果所有手指还未穿进去，手就没有成形在手套里。大拇指慢慢定位了，然後第二、第三、第四、第五根手指头，最後整只手都成形在手套里。基督必须完满的、彻底的、全然的，在我们内里的各部分—心思、情感和意志里，与我们调和（加拉太、以弗所、腓立比、歌罗西书中的经历基督，三三至三四页）。

信息选读

基督在我们里面，可能只是一般的。我们有基督在我们灵里作我们的生命，但我们可能没有基督在我们的心思里作我们的思想。我们也可能没有基督在我

our love. Christ must even be our hate; we need to hate certain things by Christ and with Christ. We also must have Christ in our will as our decision and choice. Christ must be everything in our inward parts. He must be mingled with us in every part of our being. Then He will be formed in us, and we will be conformed to His image. This means that we will be absolutely one with Him, not only in life and nature but also in form, expression, and image.

Christ must be subjective to us. In more than one place, people have criticized our hymn that says, "Christ to me is so subjective" (Hymns, #537). Many people do not have the concept that Christ is subjective. Once when I had trouble with my car, a brother tried to explain the problem to me, but I could not understand all the mechanical terms. I simply took the car to a garage and let someone do the talking for me. Today too many Christians are like this concerning Christ. To speak about Christ being the life-giving Spirit causes havoc. They say, "Jesus Christ is the Lord and Savior. This is good enough. Don't say anything beyond this." This is the poor situation today. Today I still do not drive a car, because in order to drive I must understand things about the car. In the same way, in order to be a good, normal Christian, we have to know the details of who Christ is. Christ must be revealed in us, He must live in us, we have to put Him on, and He must be formed in us. (The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians, pp. 30-31)

In Galatians 4:19 Christ is presented as the One who is formed in the believers....Paul says, "My children, with whom I travail again in birth until Christ is formed in you." Paul considered himself the begetting father and the Galatian believers his children begotten of him in Christ (cf. 1 Cor. 4:15; Philem. 10). The word travail refers to painful toil in childbirth. In this metaphor Paul likened himself to a mother who gives birth to a child. He had labored in this way to regenerate the Galatians when he first preached the gospel to them. Because they deviated from the gospel that he had preached to them, he was toiling again in travail until Christ would be formed in them. (The Conclusion of the New Testament, p. 3311)

Further Reading: The Conclusion of the New Testament, msg. 326-328

们的情感里作我们的爱。基督甚至必须是我们的恨；我们必须凭基督并与基督一同恨某些事。我们也必须有基督在我们的意志里，作我们的决定和拣选。基督必须是我们内里各部分的一切。祂必须在我们这人的每一部分里，与我们调和。然後祂就会成形在我们里面，我们也要模成祂的形像。这就是说，我们要与祂完全是一，不只在生命和性情上，也在形状、彰显和形像上。

基督必须对我们是主观的。在不只一处地方，都有人批评我们一首说到『基督是我主观经历』的诗歌（诗歌三九七首）。许多人没有这种观念，他们不知道基督是主观的。有一次我的车子出了问题，一位弟兄试著向我解释问题所在，但我无法领会那些机械用语。我只好把车子送到修车厂，并请别人替我解释。今天太多基督徒对基督就像这样。说到基督是赐生命的灵，就使他们震惊。他们说，『耶稣基督是主，是救主，这就够了，不要说过了头。』这是今天可怜的光景。今天我仍然没有驾驶汽车，因为我若要驾驶汽车，就必须对汽车有所了解。同样，我们要作好基督徒，作正常的基督徒，就必须认识基督所是的细节。基督必须启示在我们里面，祂必须活在我们里面，我们必须穿上祂，祂必须成形在我们里面（加拉太、以弗所、腓立比、歌罗西书中的经历基督，三四至三五页）。

在加拉太四章十九节，基督被陈明为成形在信徒里面的那一位。…保罗说，『我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。』保罗认为自己是生身的父亲，加拉太信徒是他在基督里所生的孩子（参林前四15，门10）。『生产之苦』这辞指生产时疼痛的劬劳。在这隐喻里，保罗把自己比作生孩子的母亲。他初次传福音给加拉太人时，曾这样劳苦的重生他们。因著他们偏离他所传的福音，他就再受生产之苦，直等到基督成形在他们里面（新约总论第三百三十篇—中文尚未出书）。

Eph. 4:13 "Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ."

Eph. 2:5 "Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)."

According to Paul's usage in the New Testament, the word form refers to the outward expression of the inner being (Phil. 2:6). What we are is expressed in our form, that is, the outward expression of our inner being. If we are full of the self and love the world in our inner being, our outward form will be the self and the world. The choices we make in our daily living will express the self and the world. If Christ replaces the self and the world in our mind, emotion, and will, we will have the form of Christ. The Galatians were occupied by Judaism; thus, in their outward form they expressed Judaism. Therefore, Paul had to suffer like a mother, travailing for the Galatians until Christ would replace the self and the world in them with Himself. (The Conclusion of the New Testament, p. 3314)

Today's Reading

For Christ to be formed in us, we need to let Him occupy every part of our soul: our mind, emotion, and will. He should occupy our thinking, our consideration, our love, our hatred, our happiness, our sorrow, and our intention. As Christ increasingly saturates our soul, eventually He will invade our body, dispensing Himself into our entire being. We then will be fully permeated with Him; He will be formed in us, and we will be conformed to His image.

To have Christ formed in us is to have Christ fully grown in us.

According to the context of the book of Galatians, to have Christ formed in us is to allow Him to permeate our being and saturate our inward parts.

弗四 13 『直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。』

弗二 5 『竟然在我们因过犯死了的时候，便叫我们一同与基督活过来（你们得救是靠著恩典）。』

按照保罗在新约的用法，『形状』一辞指内里所是的外在彰显（腓二 6）。我们的所是彰显於我们的形状，就是我们里面所是的外在彰显里。我们里面若是满了己和对世界的贪爱，我们外在的形状就会是己和世界。我们在日常生活中所作的决定会表现己和世界。基督若顶替我们心思、情感、意志里的己和世界，我们就会有基督的形状。加拉太人被犹太教占据了，所以他们的外在形状就表现犹太教。为此，保罗需要像母亲一样，为加拉太人受生产之苦，直到基督以祂自己顶替他们里面的己和世界（新约总论第三百三十篇—中文尚未出书）。

信息选读

基督要成形在我们里面，我们就需要让祂占有我们魂的每一部分—心思、情感和意志。祂该占有我们的思想、考量、爱好、恨恶、快乐、悲伤和存心。当基督逐渐浸透我们的魂，至终祂要进入我们的身体，将祂自己分赐到我们整个人里面。那时我们会完全被祂浸润；祂要成形在我们里面，我们也要模成祂的形象。

按照加拉太书的上下文，让基督成形在我们里面，就是让基督浸润我们的全人，并浸透我们里面的各部

When Christ occupies our inner being in this way, He is formed in us. In order to have Christ formed in us, we need to drop everything other than Christ Himself, no matter how good these things may be. Even things which come from God and are scriptural may not be Christ Himself. Although the law was given by God, it must be set aside so that all the ground in our being may be given over to Christ. We need to allow Him to saturate every part of our inner being. He must occupy us and saturate our mind, emotion, and will. To have Christ possess our entire being is to have Him formed in us.

In Ephesians 3:17 Paul prayed that “Christ may make His home in your hearts.” The heart includes the mind, the emotion, the will, and the conscience. To let Christ make His home in our hearts means to allow Him to make His home in all these parts of our inner being. For Christ to make home in our hearts, He needs to be able to settle down within us. This is to have Christ formed in us.

To have Christ formed in us is to allow the all-inclusive Spirit to occupy every part of our inner being. The law should not have any room in our mind, emotion, or will. All the ground within us must be for Christ. We need to allow Christ to occupy us fully. He should not only spread into our mind, emotion, and will; He should actually become our mind, emotion, and will. We should let Christ be our thought, our decision, our love, and everything to us. This is to have Christ formed in us. Everything other than Christ must diminish, and Christ must become everything to us in our experience.

To have Christ formed in us is to have Christ mingled with our whole being. In every part of our being—our mind, emotion, will, conscience, and spirit—Christ should be mingled with us. Christ must saturate us and permeate us until He is completely blended with us; then He will be formed in us. This indicates that He desires to have a very subjective relationship with us.

Paul’s word about Christ being formed in the believers implies that we are being constituted with Christ. (The Conclusion of the New Testament, pp. 3314-3315, 3311-3312)

Further Reading: Life-study of Galatians, msgs. 21, 23

分。当基督这样占有我们里面的人时，祂就成形在我们里面。我们要让基督成形在我们里面，就需要放下基督自己以外的一切事物，不管这些事物有多好。甚至一些从神来的、合乎圣经的事物，也可能不是基督自己。律法虽然是神所赐的，也必须被摆在一边，好叫我们里面所是的一切地位都让给基督。我们需要让祂浸透我们里面所是的每一部分。祂必须占有我们，浸透我们的、情感和意志。让基督得著我们全人，就是让祂成形在我们里面。

在以弗所三章十七节保罗祷告：『使基督…安家在你心里。』心包括心思、情感、意志和良心。让基督安家在我们心里，就是让祂安家在我们里面所是的这一切部分里。基督要安家在我们心里，就需要能定居在我们里面；这就是让基督成形在我们里面。

让基督成形在我们里面，就是让包罗万有的灵占有我们里面所是的每一部分。律法不该在我们的心思、情感或意志里有任何地位。我们里面所有的地位都必须让给基督。我们需要让基督完全占有我们。祂应当不仅扩展到我们的心思、情感与意志里，还要实际的成为我们的心思、情感和意志。我们该让基督成为我们的思想、决定、爱和一切，这就是让基督成形在我们里面。基督以外的一切事物都必须减少，基督必须在我们的经历中成为我们的一切。

使基督成形在我们里面，就是让基督与我们全人调和。我们全人的每一部分—我们的心思、情感、意志、良心和灵—都该与基督调和。基督必须浸透且浸润我们，直到祂完全与我们调和；这样，祂就会成形在我们里面。这指明祂渴望与我们有非常主观的关系。

保罗论到基督成形在信徒里面的话，含示我们正被基督所构成（新约总论第三百三十篇）。

参读：加拉太书生命读经，第二十一、二十三篇。

2 Cor. 3:18 "But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit."

Rom. 8:29 "Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers."

Christ is living in us, He is being formed in us, and He is becoming our constitution. To have Christ formed in us is a living, organic matter. Christ is now living in us so that we may be constituted with Him organically. He intends to constitute our whole being—our mind, emotion, and will—with Himself. Eventually, our whole being will be constituted with the element of Christ. This means that He will constitute every part of our soul so that we may have His form, His image, in every part of our being. (The Conclusion of the New Testament, pp. 3312-3313)

Today's Reading

For Christ to be formed in us means that His element is being constituted into us. In other words, His being is becoming our being, and His constitution is becoming our constitution. This is a matter not merely of the element of Christ being within us but of having the element of Christ constituted into us. To be constituted with Christ in this way involves a process of organic transformation and formation. In this process something living—Christ with His element—is being constituted into, wrought into, our being. The New Testament reveals that Christ is deeply related to our being. This is not merely a concept, theory, or theology; it is a divine fact that we need to experience in full.

The word formed in Galatians 4:19 corresponds to the word image in 2 Corinthians 3:18, where Paul tells us that we are being transformed into Christ's image. This image is a form. Christ must be formed

林後三 18 『但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。』

罗八 29 『因为神所豫知的人，祂也豫定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。』

基督正活在我们里面，成形在我们里面，并成为我们的构成。使基督成形在我们里面，乃是一件活而生机的事。基督现今活在我们里面，因此我们可以生机的被祂构成。祂的心意乃是以祂自己来构成我们的全人—心思、情感和意志。至终，我们全人将由基督的元素所构成；这就是说，祂会构成我们魂的每一部分，使我们所是的每一部分都有祂的形状、形像（新约总论第三百三十篇—中文尚未出书）。

信息选读

基督成形在我们里面，意即祂的元素被构成到我们里面。换句话说，祂的所是成了我们的所是，祂的构成成了我们的构成。这不仅是基督的元素存在我们里面的事，也是基督的元素构成到我们里面的事。这样被基督构成，与生机的变化和成形的过程有关。在这过程中，一种活的东西—基督同其元素—构成到我们里面，作到我们的所是里。新约启示，基督与我们的所是有很深的关联。这不仅是观念、理论或神学；这乃是神圣的事实，我们需要充分经历这事。

加拉太四章十九节的『成形』，与林後三章十八节的『形像』相符。在林後三章十八节那里，保罗告诉我们，我们被变化成为基督的形像。

in us so that we may express Him by being in His image. As the living One, Christ with His element is working within us organically, constituting our being with Himself so that we may have His form and express His image.

In keeping with this, Paul used the words transformed (2 Cor. 3:18) and conformed (Rom. 8:29). Christ's being formed in us depends on our being transformed into His image. If we are not transformed into His image, Christ has not been formed in us. Moreover, our being transformed into His image and His being formed in us cause us to be conformed to His image. Our being conformed to His image is the issue of His being formed in us.

Romans 12:2a says, "Do not be fashioned according to this age, but be transformed by the renewing of the mind."...We should not be conformed to the age but be transformed by the renewing of our mind. Our mind is the leading part of our soul, and as it is renewed, our will and emotion are automatically renewed. To have Christ formed in us is to have the three parts of our soul—our mind, emotion, and will—renewed. To have our mind, emotion, and will renewed is to have Christ saturate our mind, emotion, and will. To be renewed is to replace the self and the world in our mind, emotion, and will with Christ. If we are renewed in this way, Christ will be formed in us, and every part of our inner being—our mind, emotion, and will—will bear the image of Christ.

However, most of us do not yet bear the image of Christ in our mind, emotion, and will. At times we may think noble thoughts, but frequently in our daily life our mind may express the self with the world. We may love, laugh, and weep by the self, rather than by Christ; this indicates that Christ has not been formed in our emotion. Many times when Christians speak, their speaking is full of the self and the element of the world. The reason for this is that the self and the world are formed and expressed in them. We can never be an expression of Christ until He saturates our entire inner being, replacing the self and the world in our soul with Himself. Then our inner being will bear the form, the image, of Christ. (The Conclusion of the New Testament, pp. 3313-3314)

Further Reading: Life-study of Galatians, msg. 10; The Conclusion of the New Testament, msg. 329

形像是一种形状。基督必须成形在我们里面，使我们在祂的形像中将祂彰显出来。基督是活的一位，祂同其元素正在我们里面生机的作工，以祂自己来构成我们，使我们得有祂的形状，并彰显祂的形像。

保罗在论到这事时，使用『变化』（林後三18）和『模成』（罗八29）等辞。基督成形在我们里面，在於我们被变化成为祂的形像。我们若没有变化成为祂的形像，祂就没有成形在我们里面。不仅如此，我们变化成为祂的形像，以及祂成形在我们里面，就使我们被模成祂的形像。我们被模成祂的形像，乃是祂成形在我们里面的结果。

罗马十二章二节上半说，『不要模仿这世代，反要藉著心思的更新而变化。』…我们…不该模成这世代的样子，反要藉著心思的更新而变化。我们的心思是我们魂主要的部分，我们的心思既被更新，意志和情感也自然而然得著更新。使基督成形在我们里面，就是使我们魂的三部分—心思、情感和意志—得著更新。我们的心思、情感和意志得著更新，意思就是让基督浸透我们的心思、情感和意志。得著更新，乃是以基督顶替我们心思、情感和意志中的己同著世界。我们若这样得著更新，基督就会成形在我们里面；我们里面所是的各部分—心思、情感和意志—就会有基督的形像。

然而，我们大多数人的心思、情感和意志里并没有基督的形像。有时我们或许会有高尚的思想，但在日常生活中，我们的心思常是表现己同著世界。我们的喜爱、欢笑、哭泣，可能是凭自己，而不是凭基督；这指明基督尚未成形在我们的情感里。许多时候，基督徒说话时，他们的话语中满了己和世界的元素；原因乃是己和世界在他们里面成形并表现出来。我们绝不可能成为基督的彰显，直等到基督浸透我们整个里面的所是，并以祂自己顶替我们魂中的己和世界。那时，我们里面的所是就会有基督的形状、形像（新约总论第三百三十篇）。

参读：加拉太书生命读经，第十篇。

Gal. 3:14 "In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith."

Gal. 3:26 "For you are all sons of God through faith in Christ Jesus."

Gal. 3:29 "And if you are of Christ, then you are Abraham's seed, heirs according to promise."

In Galatians 1 Christ is revealed in us (v. 16), in chapter 2 Christ is living in us (v. 20), and in chapter 4 Christ is being formed in us (v. 19). Christ was born into the Galatian believers, but not formed in them, when they were regenerated through Paul's preaching of the gospel to them the first time. Now the apostle travails again that Christ may be formed in them. To have Christ formed in us is to have Christ grown in us in full. Christ was first born into us, revealed in us, at our conversion, then lives in us in our Christian life, and will be formed in us at our maturity. This is needed that we may be sons of full age, heirs to inherit God's promised blessing, and mature in the divine sonship. (Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles, p. 65)

Today's Reading

In Galatians 4:4-7 is the crucial point of the sonship. These verses say, "When the fullness of the time came, God sent forth His Son, born of a woman, born under law, that He might redeem those under law that we might receive the sonship. And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father! So then you are no longer a slave but a son; and if a son, an heir also through God." Christ's redemption is to bring us into the sonship of God that we might enjoy the divine life. God's economy is not to make us keepers of law, obeying the commandments and ordinances of the law,

加三 14 『为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们藉著信，可以接受所应许的那灵。』

加三 26 『因为你们众人藉著相信基督耶稣，都是神的儿子。』

加三 29 『你们既属於基督，就是亚伯拉罕的後裔，是照著应许为後嗣了。』

在加拉太一章，基督是启示在我们里面（16），在二章，基督是活在我们里面（20），在四章，基督是成形在我们里面（19）。当保罗初次向加拉太人传福音，使他们得著重生时，基督已经生在他们里面，但还没有成形在他们里面。现今使徒为他们再受生产之苦，使基督能成形在他们里面。使基督成形在我们里面，就是使基督在我们里面完全长大。基督先是在我们悔改信主时，生在我们里面，启示在我们里面；然後是在我们基督徒的生活中，活在我们里面；还要在我们成熟时，成形在我们里面。我们要成为长成的儿子，成为承受神应许之福的後嗣，并在神圣的儿子名分上成熟，就需要让基督成形在我们里面（长老训练第六册，七三页）。

信息选读

加拉太四章四至七节有儿子的名分这个要点。这段经文说，『及至时候满足，神就差出祂的儿子，由女子所生，且生在律法以下，要把律法以下的人赎出来，好叫我们得著儿子的名分。而且因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：阿爸，父！这样，你不再是奴仆，乃是儿子了；既是儿子，也就藉著神为後嗣。』基督的救赎是将我们带进神儿子的名分里，使我们能享受神的生命。神的经纶不是使我们成为守律法的人，遵从律

which was given only for a temporary purpose, but to make us sons of God, inheriting the blessing of God's promise, which was given for His eternal purpose. His eternal purpose is to have many sons for His corporate expression (Heb. 2:10; Rom. 8:19). Hence, He predestinated us unto sonship (Eph. 1:5) and regenerated us to be His sons (John 1:13). We should remain in the reality of His sonship that we may become His heirs to inherit all He has planned for His eternal expression, and should not be distracted to Judaism by the appreciation of law. The Triune God is producing many sons for the fulfilling of His eternal purpose. (Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles, pp. 64-65)

Christ needs to be formed in us in order that we may be sons of full age and heirs to inherit God's promised blessing and that we may mature in the divine sonship. He matures in us for us to be heirs (Gal. 3:29) for the full enjoyment of the Triune God as our inheritance (Eph. 1:14; 1 Pet. 1:4). The Holy Spirit is the pledge of this inheritance (Eph. 1:13b-14a).

The book of Galatians reveals that God's intention is for Christ to be wrought into His chosen people that they may become sons of God. In order to be God's sons, we need to be permeated and saturated with Christ. Christ must occupy our entire being. The Galatians, however, were distracted from Christ to the law. Hence, Paul told them repeatedly that it was altogether wrong to leave Christ and return to the law. The believers should come back to Christ, who is both the seed who fulfills God's promise to Abraham and the good land, the all-inclusive Spirit, to be our enjoyment. As believers in Christ, we need the full enjoyment of this blessing, the full enjoyment of the life-giving Spirit. We need to be saturated, possessed, and fully taken over by this Spirit.

We must stress this marvelous truth in the ministry of the word and must experience it in our daily living. May the Lord bring us into the experience and enjoyment of Christ who has been born in us, is now living in us, and will be formed in us unto maturity in order that we may be sons of full age, heirs of God's promised blessing, and may mature in the divine sonship. (The Conclusion of the New Testament, p. 3315)

Further Reading: The Conclusion of the New Testament, msg. 330; Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles, ch. 5

法的诫命和规条，这律法只是为暂时的目的所颁赐的。神的经纶乃是使我们成为神的儿子，承受神应许的福，这应许是为神永远的定旨所赐给的。神永远的定旨乃是要得著许多儿子，作祂团体的彰显（来二10，罗八19）。因此，神豫定我们得儿子的名分（弗一5），又重生我们成为祂的儿子（约一12~13）。我们该留在神儿子的名分里，好成为祂的後嗣，承受祂为永远的彰显所计划的一切；我们不该宝贝律法，而岔到犹太教去。三一神产生许多儿子，以成就祂永远的定旨（长老训练第六册，七二页）。

基督需要成形在我们里面，使我们成为长成的儿子，以及成为承受神应许之福的後嗣，并且在神圣的儿子名分上成熟。祂在我们里面成熟，使我们成为後嗣（加三29），好完满的享受三一神作我们的基业（弗一14，彼前一4）。圣灵乃是这基业的凭质（弗一13下~14上）。

加拉太书启示，神的心意是要把基督作到祂所拣选的人里面，使他们成为神的儿子。我们要成为神的儿子，就需要被基督浸润、浸透；基督必须占有我们的全人。然而，加拉太人已经受打岔，从基督转向律法。因此保罗一再告诉他们，离开基督而回到律法是完全错误的。信徒应该回到基督这里，祂是成就神对亚伯拉罕之应许的那後裔，也是那美地，就是包罗万有的灵，作我们的享受。我们在基督里的信徒，需要完满的享受这福，也就是完满的享受赐生命的灵。我们需要被这灵浸透、占有并完全据有。

我们供应话语时，必须强调这美妙的真理，并在日常生活中经历这事。愿主带我们进入对基督的经历并享受；祂已生在我们里面，现今正活在我们里面，并要成形在我们里面，以至成熟，使我们成为长成的儿子，成为承受神应许之福的後嗣，并且在神圣的儿子名分上成熟（新约总论第三百三十篇—中文尚未出书）。

参读：长老训练第六册，第五章。

Int'l Chinese-speaking Conference 2012

THE HEART OF THE DIVINE REVELATION

Message Three

Ephesians—Paul's Prayer
for the Church regarding Revelation

Scripture Reading: Eph. 1:15-23

Outline

Day 1

I. Ephesians covers the church, which is the deepest matter in the Bible; it unveils the church in seven aspects:

A. The church is the Body of Christ, the fullness, the expression, of the One who fills all in all—1:23; 4:13.

B. The church is the new man, a corporate man, having not only the life of Christ but also His person—2:15.

C. The church is the kingdom of God, with the saints as citizens, possessing its rights and bearing its responsibilities—v. 19.

D. The church is the household of God, a family full of life and enjoyment—v. 19.

E. The church is the dwelling place of God, in which He may live—universally, a holy temple in the Lord, and locally, the dwelling place of God in our spirit—vv. 21-22.

F. The church is the bride, the wife, of Christ for Christ's rest and satisfaction—5:24-25.

G. The church is the warrior, a corporate fighter, who deals with and defeats God's enemy to accomplish God's eternal purpose—6:11-12.

Day 2

II. Ephesians 1:15-23 is the apostle's prayer for the church regarding revelation:

二〇一二年国际华语特会

神圣启示的心脏

第三篇

以弗所书—保罗为召会
得启示的祷告

读经：弗—15 ~ 23

纲 目

周 一

壹 以弗所书论到召会，就是圣经中最深的事；这卷书揭示召会的七方面：

一 召会是基督的身体，那在万有中充满万有者的丰满—彰显—1:23, 4:13。

二 召会是新人—团体人，不仅有基督的生命，也有祂的人位—2:15。

三 召会是神的国，有圣徒为其国民，享其权利并尽其义务—19节。

四 召会是神的家人，作充满生命和享受的家—19节。

五 召会是神的居所，使神得以住在其中，作神在主里面宇宙性的圣殿，以及神在我们灵里地方性的居所—21~22节。

六 召会是基督的新妇—妻子，使基督得著安息与满足—5:24~25。

七 召会是战士—团体的战士，对付并击败神的仇敌，成就神永远的定旨—6:11~12。

周 二

贰 以弗所一章十五至二十三节，是使徒为召会得启示的祷告：

A. In order to see the church, we need a seeing spirit, a revealing spirit, a spirit of wisdom and revelation—v. 17:

1. The wisest man is the man who lives in his spirit; if we are not in our spirit, we cannot be clear about anything in our daily life; the only place we can see things clearly is in our spirit—1 Cor. 2:11a; Rev. 1:10; 4:2; 17:3; 21:10.

2. When we are in our spirit, nothing can disturb us; we all have to exercise to retreat to our spirit and stay in our spirit.

3. In order to know the church or see something of the church, we must be in our spirit; we should not trust in our mind, but we have to cooperate with God by retreating to our spirit.

4. If we turn to our spirit and stay there, the church can be revealed to us.

Day 3

B. Paul prays for us that the eyes of our heart may be enlightened to see three things the hope of God's calling (Eph. 1:18), the glory of God's inheritance (v. 18), and the surpassing greatness of God's power (v. 19):

1. The hope of God's calling is "Christ in you, the hope of glory"—Col. 1:27:

a. Christ realized by us, experienced by us, and gained by us to the fullest extent is the hope of our calling—Gal. 1:15a, 16a; 2:20; 4:19.

b. God called us, He justified us, and He will glorify us, conforming us to the image of His Son (Rom. 8:29-30); one day we will all be absolutely the same as Christ (1 John 3:2).

c. Our hope is to be fully conformed to the very image of Christ; this is the ultimate consummation of the enjoyment of Christ, and this is the hope of God's calling—Phil. 3:21.

2. Only the very Christ who has been wrought into us can be God's inheritance; this is why we need to be transformed, to have a metabolic change, and to be conformed to the image of Christ—Rom. 12:2; 2 Cor. 3:18; Rom. 8:29:

一 我们要看见召会，就需要有能看见的灵，启示的灵，也就是智慧和启示的灵—17节：

1 最有智慧的人乃是活在灵里的人；我们若不在灵里，就不能清楚日常生活中的任何事；我们能清楚看见事物惟一的地方，乃是在我们的灵里—林前二11上，启一10，四2，十七3，二一10。

2 当我们在灵里，没有甚么事能搅扰我们；我们都必须操练退回到我们的灵里，并留在我们的灵里。

3 我们要认识召会或看见召会的事，就必须在灵里；我们不该信任我们的心思，但我们必须借著退回到我们的灵里，来与神合作。

4 我们若转向我们的灵，并且留在那里，召会就能启示给我们。

周三

二 保罗为我们祷告，使我们的心眼得光照，好看见三件事：神呼召的盼望，（弗一18，）神基业的荣耀，（18，）以及神超越浩大的能力（19）：

1 神呼召的盼望乃是：『基督在你们里面成了荣耀的盼望』—西一27：

a 基督被我们领略，被我们经历，并被我们得著，到最完满的地步，这就是我们呼召的盼望—加一15~16上，二20，四19。

b 神呼召我们，称义我们，并且要荣化我们，将我们模成他儿子的形像；（罗八29~30；）有一天我们都要与基督完全一样。（约壹三2。）

c 我们的盼望乃是完全模成基督的形像；这是我们享受基督终极的完成，这也就是神呼召的盼望—腓三21。

2 只有那作到我们里面的基督，能彀成为神的基业；这就是为甚么我们需要变化，有新陈代谢的改变，并模成基督的形像—罗十二2，林后三18，罗八29：

a. When we are all transformed and transfigured, conformed to Christ to the uttermost, God will be happy.

b. All the dear saints will be His inheritance, and this inheritance will be Christ Himself wrought into His believers in full.

c. Actually, the Christ who has been wrought into us is the church, so the church is God's inheritance.

Day 4

3. We need to see the surpassing greatness of God's power that produces the church, the power that raised up Christ, that seated Him in the heavenlies, that put all things under His feet, and that gave Him to be Head over all things to the church Eph. 1:19-23:

a. This fourfold power—the resurrecting, transcending, subduing, and overruling power—produces the church; it is “toward us who believe” (v. 19) and “to the church, which is His Body” (vv. 22-23).

b. **To the church** implies a kind of transmission; whatever Christ the Head has attained and obtained is transmitted to the church, His Body; in this transmission the church shares with Christ in all His attainments: the resurrection from the dead, His being seated in His transcendency, the subjection of all things under His feet, and the headship over all things.

Day 5

c. **Toward us who believe** and **to the church** indicate that the divine power, which includes all that the Triune God has passed through, has been installed into us once for all and is being transmitted into us continually, causing us to enjoy Christ richly and to have the proper church life as His Body, His fullness (vv. 22-23).

d. This power has been installed into us, but we must all look to the Lord that our capacity may be enlarged so that we may experience this power:

(1) To experience the resurrecting power within us, we need to have a strong desire to get completely out of death; the more death there is among us, the less church we have; the less death there is among us, the more church there is.

Day 6

a 当我们都被变化并改变形状，而模成基督到极致时，神就快乐了。

b 所有亲爱的圣徒都要成为他的基业，并且这基业将是基督自己，完满的作到他的信徒里面。

c 事实上，作到我们里面的基督就是召会，所以召会就是神的基业。

周 四

3 我们需要看见，神超越浩大的能力产生召会；这能力使基督复起，叫基督坐在诸天界里，将万有服在他的脚下，并使他向著召会作万有的头—弗—19 ~ 23：

a 这四重能力—复活、超越、归服和支配的能力—产生召会；这能力乃是『向著我们这信的人』，（19，）也是『向著召会…；召会是他的身体』。（22 ~ 23。）

b 『向著召会』含示一种传输；凡元首基督所达到、所得著的，现在都传输给他的身体—召会；在这传输里，召会与基督同享他所达到的一切：从死人中复活，在超越里坐下，使万有服在脚下，以及作万有的头。

周 五

c 『向著我们这信的人』，以及『向著召会』，指明神的能力，包括三一神所经过的一切，已经一次永远的安装在我们里面，并且还要继续不断的传输到我们里面，使我们丰富的享受基督，并过正当的召会生活，作他的身体—他的丰满。（22 ~ 23。）

d 这能力已经安装在我们里面，但我们都必须仰望主，使我们的性能被扩大，使我们能经历这能力：

（一）我们要经历里面的复活能力，就需要有强烈的渴慕要完全脱离死；我们中间有越多的死亡，我们所有的召会就越少；越少死亡，就越有召会。

周 六

(2) All our problems are opportunities for us to experience God's transcending power; if we experience God's transcending power in all our circumstances, the church will be manifested.

(3) We should not have outward regulations in the church life, but we need the subduing power to live a subduing life; if we fully experience God's subduing power, the church life will be fully manifested—1 Cor. 6:12; 10:23.

(4) Christ is overruling all things, and we share in His overruling; when all things are under the rule of the Head and His Body, the church is manifested.

e. Once we have seen the power that produces the church, our only need is to be desperate:

(1) We should pray, "Lord I am desperate to be saved from anything that would suppress, subdue, or overrule me."

(2) Christ is within us as a divine dynamo; He is dynamic and powerful, but He needs our cooperation.

(3) We need to have our capacity enlarged by being desperate; then we will see the manifestation of the church in our locality.

(二) 我们一切的问题都是我们经历神超越能力的机会；我们在一切的环境中，若经历神超越的能力，召会就要得著显明。

(三) 在召会生活中，我们不该有外面的规条，但我们需要归服的能力，好过归服的生活；如果我们都完全经历神归服的能力，召会生活就要完全得著显明—林前六 12，十 23。

(四) 基督支配万有，而我们分享他的支配；当万有都在元首和他的身体的管治之下，召会就得著显明。

e 我们一旦看见产生召会的能力，我们唯一的需要就是要迫切：

(一) 我们应当祷告说，『主，我迫切要得救，脱离任何压制、征服或管辖我的事物。』

(二) 基督是在我们里面的神圣发电机；他是有大能的、有能力的，但他需要我们的合作。

(三) 我们必须是迫切的，好扩大我们的性能；这样，我们就要看见召会在我们的所在地显明出来。

Ephesians—Paul's Prayer
for the Church regarding Revelation

Morning Nourishment

Eph. 1:22-23 "...The church, which is His Body, the fullness of the One who fills all in all."

Eph. 2:15 "...That He might create the two in Himself into one new man..."

Eph. 2:22 "In whom you also are being built together into a dwelling place of God in spirit."

Eph. 5:25 "...Christ...loved the church and gave Himself up for her."

The book of Ephesians [is] a deep, high, and profound book. This profound book covers mainly one matter—the church. The church...is not something superficial, shallow, or easy to realize. Today the term the church has been used in a wrong way....To many the church is something common. Some may even consider that the church is a material building, but according to the Bible, the church is the deepest matter....All of us, especially the young brothers and sisters, have to know something that is not merely for our enjoyment, our salvation, or our building up. We have to know the church, the deepest matter in the Bible. (The Two Greatest Prayers of the Apostle Paul, p. 7)

Today's Reading

The book of Ephesians reveals various aspects of the church....Seven of these aspects [are] the Body, the new man, the bride, the family, the kingdom, the dwelling place of God, and the warrior.

The church is Christ's Body, the fullness of the One who fills all in all. It was in this one Body that both the Jews and the Gentiles were reconciled to God through the cross (Eph. 2:16)....As the Body, the church needs life....This makes us His Body for His expression. What we express as the Body of Christ is not our character but Christ Himself as life.

In 2:15 we see that Christ created the Jews and the

以弗所书—保罗
为召会得启示的祷告

晨兴餽养

弗一 23 『召会是祂的身体，是那在万有中充满万有者的丰满。』

弗二 15 『…好把两下在祂自己里面，造成一个新人…。』

弗二 22 『你们也在祂里面同被建造，成为神在灵里的居所。』

弗五 25 『…基督爱召会，为召会舍了自己。』

[以弗所书是]深奥、高超且深邃的。…这卷深邃的书主要是说到一件事—召会。…召会不是肤浅、浅显或容易领会的事。今天『召会』这辞已经被错用了。…对许多人来说，召会是普通的东西；有些人甚至以为召会是物质的建筑。但是按照圣经，召会乃是最深的事物。…我们大家，特别是年轻的弟兄姊妹，必须认识一些不仅仅是为著我们的享受、我们的得救或我们的建造的事。我们必须认识召会，就是圣经中最深的事（使徒保罗两个最大的祷告，一至二页）。

信息选读

以弗所书启示召会的…七个方面：身体、新人、新妇、神的家、神的国、神的居所和战士。

召会是基督的身体，是那在万有中充满万有者的丰满 [一 23]。在这一个身体里，犹太人和外邦人都藉著十字架与神和好 (二 16)。…作为身体，召会需要生命。…这使我们成为祂的身体，作祂的彰显。我们作为基督的身体，所彰显的不是我们的性格，乃是基督自己作生命。

在二章十五节我们看见，基督把犹太

Gentiles in Himself into one new man. This new man is corporate and universal....As the new man,...the church not only possesses Christ as life but also holds Christ as the person. Hence, today the Lord Jesus is not only the life of the church but also the person of the church. In order to have the church life, we all must take Christ as our person.

In Ephesians 5 we see the church as the bride of Christ. This aspect reveals that the church comes out of Christ, as Eve came out of Adam (Gen. 2:21-22). The church has the same life and nature as Christ and becomes one with Him to be His counterpart, as Eve became one flesh with Adam (Gen. 2:24). Eventually, as Eve went back to Adam and was presented to him, so the church will go back to Christ and be presented to Him as His bride.

As members of the household of God, we are God's family, even God's house [Eph. 2:19]. Both the Jewish and Gentile believers are members of God's house, which is a matter of life and enjoyment. All believers were born of God into His house to enjoy His riches....How pleasant is the church as God's family!

The house of God leads to the kingdom of God, indicated by the term "fellow citizens with the saints" [v. 19]. All the believers are citizens in God's kingdom. His kingdom is a sphere for Him to exercise His authority....The believers have been regenerated into the kingdom of God (John 3:5) and are in the church life, living in the kingdom of God today (Rom. 14:17).

The church is God's dwelling place [Eph. 2:22]. God's Spirit dwells in our spirit. Therefore, the dwelling place of God is in our spirit. When we are not in our spirit, we do not have the church as God's dwelling place in a practical way. But whenever we turn to our spirit, we sense that God has a dwelling place in our spirit. This dwelling place is for God's rest.

Finally, in chapter six we see that the church is a warrior to defeat God's enemy, the devil. In order to fight the spiritual warfare, we need both the power of the Lord and also the whole armor of God. The church is a corporate warrior, and the believers are parts of this unique warrior. We must fight the spiritual warfare in the Body, not individually. (Seven Aspects of the Church, pp. 6-10, 12-15)

Further Reading: Seven Aspects of the Church; Life-study of Ephesians, msgs. 1, 74

人和外邦人在祂自己里面造成一个新人。这个新人是团体的、宇宙的。...作为新人，...召会不仅拥有基督作生命，也持守基督作人位。因此，现今主耶稣不仅是召会的生命，也是召会的人位。为了过召会生活，我们都必须以基督为我们的人位。

在五章，我们看见召会是基督的新妇。这一方面启示，召会乃是出於基督，正如夏娃是出於亚当（创二21~22）。召会和基督有同样的生命和性情，与祂成为一，作祂的配偶，正如夏娃和亚当成为一体（24）。最终，正如夏娃归於亚当并献给亚当，召会也要归於基督，献给祂作新妇。

作为神家里的亲人，我们是神的家人，甚至是神的家〔弗二19〕。犹太信徒和外邦信徒都是神家里的亲人，这是一件生命和享受的事。所有的信徒都从神而生，进入神的家，享受祂的丰富。...召会作神的家是多麼让人愉悦！

神的家引到神的国，这由『圣徒同国之民』一辞所表明〔19〕。所有信徒都是神国的公民。神的国是神行使祂权柄的范围。...信徒已经重生进入神的国（约三5），并且在召会生活中，今天就活在神的国里（罗十四17）。

召会是神的居所〔弗二22〕。神的灵住在我们的灵里。所以，神的居所在我们的灵里。当我们不在我们的灵里，我们就不是实际的有召会作神的居所。但每当我们转向我们的灵，我们就感觉神在我们的灵里有一个居所。这个居所是为著神的安息。

最後，在第六章我们看见召会是战士，击败神的仇敌，就是魔鬼。为了打属灵的仗，我们既需要主的能力，也需要神全副的军装。召会是一个团体的战士，信徒是这独一战士的各部分。我们打属灵的仗，必须在身体里，而不是在个人里（召会的异象与建造，四二、四五、四七至四九页）。

参读：召会的异象与建造，第四章；以弗所书生命读经，第一、七十四篇。

THE HEART OF THE DIVINE REVELATION

神圣启示的心脏

Message Three (Day 2)

第三篇 (周二)

Ephesians—Paul's Prayer
for the Church regarding Revelation

以弗所书—保罗
为召会得启示的祷告

Morning Nourishment

晨兴餽养

Eph. 1:17-18 "That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him, the eyes of your heart having been enlightened..."

弗一 17~18 『愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分的认识祂；光照你们的心眼…。』

1 Cor. 2:11 "For who among men knows the things of man, except the spirit of man which is in him?..."

林前二 11 『因为除了在人里面人的灵，在人中间有谁知道人的事？…。』

[In Ephesians 1:17-23, Paul] prayed for a spirit of wisdom and revelation that we could see the church....This prayer is for a spirit that can see, a spirit of revelation, and even a revealing spirit. We need such a spirit to see the church....The church is the mystery of Christ (Eph. 3:4), and we need a revelation to see it. (The Two Greatest Prayers of the Apostle Paul, pp. 7-8)

〔在以弗所一章十七至二十三节，保罗〕祷告求智慧和启示的灵，使我们能看见召会。…这个祷告是求一个能看见的灵，一个启示的灵，也就是一个叫人得启示的灵。我们需要这样的灵来看见召会。…召会乃是基督的奥秘（三4），我们需要启示来看见召会（使徒保罗两个最大的祷告，二页）。

Today's Reading

信息选读

God did not create us in a simple way....Man is of three parts: the spirit, the soul, and the body [1 Thes. 5:23]. Our human body is very complex. Medical doctors spend many years studying medicine, yet they still do not understand the human body thoroughly. The psychological part of our being is called the soul, composed of the mind (Psa. 13:2; 139:14; Lam. 3:20), the emotion (S.S. 1:7; 2 Sam. 5:8; Isa. 61:10; 1 Sam. 30:6), and the will (Job 7:15; 6:7; 1 Chron. 22:19). These three organs are wonderful, but they can also be the cause of much trouble....Not only do we have a body with so many parts and a soul with so many organs; we have another part of our being, a deeper part, our spirit. The wisest man is the man who lives in his spirit.

神造我们并不简单…。人有三部分：灵、魂、体〔帖前五 23〕。我们人的身体很复杂，医生花了许多年研究医学，仍然没有彻底明白人体。我们人的心理部分称为魂，由心思（诗十三 2，一三九 14，哀三 20）、情感（歌一 7，撒下五 8，赛六一 10，撒上三十 6）以及意志（伯七 15，六 7，代上二二 19）所组成。这三个器官都很美妙，但它们也能造成许多麻烦。…我们不仅有身体同其许多部分，以及魂同其许多器官，我们这人还有另一部分，最深的部分，就是我们的灵。最有智慧的人乃是活在他的灵里的人。

If I am a person living in the emotion, I will be so easily affected by what others say about me. If you say something good about me, I will be happy. If you say something bad about me, I will be offended. If I live in the emotion, I am just a superficial person. Being in my spirit, however, insulates my emotion. When I am in my spirit,

如果我是活在情感里的人，别人说我甚麽，我就很容易受影响。如果你说我好，我就高兴。如果你说我不好，我就被得罪。我若活在情感里，就只是一个肤浅的人。然而我在灵里，就把情感隔绝了。当我在灵里，没有一件事能搅扰我。不管

nothing can disturb me. Regardless of how much you praise me or rebuke me, I am not touched because I retreat to my spirit and stay in my spirit. Sometimes we may not sleep well because we stay in our mind, thinking and reasoning. We worry so much because we are used to staying in our mind. We all have to exercise to retreat to our spirit. If we retreat to our spirit, we will be at peace (Rom. 8:6), and we will get the best sleep.

Furthermore, if we are not in the spirit, we cannot be clear about anything in our daily life. Many times, if we are not in the spirit, we are not fair or honest. Suppose a husband and wife begin to argue. The more they fight, the more they have something to fight about. Today there are so many divorces just because of this kind of endless fighting, but we Christians have a place to which we can retreat. While you are fighting with your spouse, you have to remember that you are a dear saint and that you have a regenerated spirit. Retreat to that spirit. Stop fighting, stop using your mouth. Retreat to your spirit, and stay in your spirit. If you practice this, you will be honest and fair. You will be clear; you will realize that you are wrong, not your spouse.

The only place where we can see things clearly, fairly, honestly, faithfully, and accurately is in our spirit. If we are going to know any matter, if we are going to know ourselves, or if we are going to know the real situation of our family life, we have to be in our spirit (1 Cor. 2:11a).

In order to know the church or see something of the church, we must be in the spirit....Many of us may have seen something of the church, but we have to see more in order to stay in the church. We should pray: "Lord, save me. Deliver me from my mind, emotion, and will. Help me to stay in my spirit." Some may not have seen the church. If you have not seen the church, do not argue with others about this matter or try to understand it on your own. Simply turn to your spirit. You must realize that the deepest part of your being is your human spirit. Your spirit is the very spot where God can reveal things to you. If you turn to your spirit and remain there, the church can be revealed to you. (The Two Greatest Prayers of the Apostle Paul, pp. 8-10)

Further Reading: Life-study of Ephesians, msg. 14

你如何称赞我，或责备我，我都不被摸著，因为我退回到我的灵里，并留在我的灵里。有时我睡不好，因为我留在心思里，一直在思想并讲理。我们忧虑很多，因为我们习惯於留在心思里。我们都必须操练退回到我们的灵里。如果我们退回到我们的灵里，我们就有平安（罗八6），并且能睡得很好。

再者，我们若不在灵里，就不能清楚日常生活中的任何事。许多时候，我们若不在灵里，我们就不公平或不诚实。假如丈夫和妻子开始争吵；他们越吵架，就越有得吵。今天许多人离婚，就是因著这类无止境的争吵。但我们基督徒有一个可以退回的地方；当你与配偶争吵时，你必须记得你是一个亲爱的圣徒，并且你有一个重生的灵。退回到那个灵里，停止争吵，停止用你的口。退回到你的灵里，并且留在你的灵里。如果你这样操练，你就是诚实并公平的。你就清明，看见是你错了，不是你的配偶。

我们惟一能清楚、公平、诚实、忠信并准确的看事情的地方，乃是在我们的灵里。我们若要明了任何事情，我们若要了解我们自己，或者我们若要认识我们家庭生活的实情，我们就必须在我们的灵里（林前二11上）。

我们要认识召会或看见召会的事，就必须在灵里。…我们许多人也许看见了召会的事，但我们必须看得更多，好留在召会里。我们应当祷告说，『主，拯救我，释放我脱离我的心思、情感和意志，帮助我留在我的灵里。』有些人也许还没有看见召会。如果你还没有看见召会，请不要与别人争论这事，或想要凭自己了解这事，只要转向你的灵。你必须看见，你这人最深的部分乃是你的灵。你的灵乃是神能将事情启示给你的地方。如果你转向你的灵，并留在那里，你就会得著召会的启示（使徒保罗两个最大的祷告，三至六页）。

参读：以弗所书生命读经，第十四篇。

THE HEART OF THE DIVINE REVELATION

神圣启示的心脏

Message Three (Day 3)

第三篇 (周 三)

Ephesians—Paul's Prayer
for the Church regarding Revelation

以弗所书—保罗
为召会得启示的祷告

Morning Nourishment

晨兴餽养

Eph. 1:18 "The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints."

弗一 18 『光照你们的心眼，使你们知道祂的呼召有何等盼望；祂在圣徒中之基业的荣耀，有何等丰富。』

Col. 1:27 "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."

西一 27 『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。』

We need a spirit of wisdom and revelation that the eyes of our heart may be enlightened (Eph. 1:18). These are not our physical eyes, but our inner eyes, the eyes of our heart. Because we have a spirit, our inner eyes can be enlightened. Then we can not only understand, but also see. We must realize that seeing is much better than understanding....What we understand will never be as much as what we can see. It is not enough for us to understand the things concerning the church; we must see the church.

我们需要智慧和启示的灵，好使我们的心眼得光照（弗一 18）。这不是我们的肉眼，乃是我们内里的眼睛，我们心的眼睛。因著我们有灵，我们里面的眼睛就能蒙光照。这样，我们就不仅能领会，也能看见。我们必须领悟，看见比领会好得多。…我们所领会的，绝不会像我们所能看见的那麼多。我们仅仅领会关于召会的事，这是不彀的；我们必须看见召会。

Paul prays for us to have a spirit of wisdom and revelation that our inner eyes may be enlightened to see three things: the hope of God's calling (v. 18), the glory of God's inheritance (v. 18), and the surpassing greatness of His power (v. 19). These three profound things are far beyond our human concept. (The Two Greatest Prayers of the Apostle Paul, pp. 10-11)

保罗为我们祷告，使我们有智慧和启示的灵，并使我们里面的眼睛得光照，好看见三件事：神呼召的盼望（18上），神基业的荣耀（18下），以及祂超越浩大的能力（19）。这三件深奥的事远超过我们人的观念（使徒保罗两个最大的祷告，六至七页）。

Today's Reading

信息选读

We all have been called by God, but what is the hope of God's calling? Some may say that our hope is to go to heaven. But if you read the Bible, you will realize that God desires to come to earth. The heavens may be so precious to you, but the earth is more precious to God....We Christians are always thinking that this earth is hopeless and that we are going to another place. But the Lord prayed that God's kingdom would come to earth and that His will would be done on earth as it is in the heavens [Matt. 6:10]. Even the New Jerusalem one day will come "down out of heaven" (Rev. 21:2)....God has not called us to die and go to heaven....Our hope is

我们都已经蒙神呼召，但神呼召的盼望是甚麽？有些人也许说，我们的盼望是上天堂。但如果你读圣经，你就领会，神渴望到地上来。对你来说，也许诸天是宝贵的，但对神来说，地是更宝贵的。…我们基督徒总以为这地是无望的，我们要去另一个地方。但主祷告，愿神的国临到地上，愿祂的旨意行在地上，如同行在天上〔太六 10〕。甚至有一天新耶路撒冷要『从天而降』（启二一 2）。…神不是呼召我们死後上天堂。…我们的盼望，乃是与我们

related to our living on this earth.

The hope of God's calling is "Christ in you, the hope of glory" (Col. 1:27). Christ realized by us, experienced by us, and gained by us to the fullest extent is the hope of our calling. God called us, justified us, and He will glorify us, conforming us to the image of His Son (Rom. 8:29-30). One day we will all be absolutely the same as Christ (1 John 3:2). Our hope is not just Christ as our Redeemer or as our life, but Christ as our ultimate manifestation and consummation, as our glory. We are waiting to be fully conformed to the very image of Christ. This is the ultimate consummation of the enjoyment of Christ, and this is the hope of God's calling.

The second matter Paul prays for us to see is the glory of God's inheritance in the saints (Eph. 1:18). We are always concerned about our own inheritance, but God wants us to care for His inheritance. God's inheritance in the saints is Christ. The Christ that has been wrought into each one of us is God's inheritance. Christ is everything. To us, Christ is our hope, and to God, Christ is His inheritance....Only the very Christ who has been wrought into us can be God's inheritance. We need to ask how much of Christ has been wrought into us. There may not be much in us that is good for God to inherit because very little of Christ has been wrought into us. This is why we need to be transformed, to have a metabolic change (Rom. 12:2; 2 Cor. 3:18), and to be conformed to the image of Christ. We all need more of Christ wrought into our being. The glory of God's inheritance in the saints is the Christ of glory within us. When we are all transformed and transfigured, conformed to Christ to the uttermost, God will be happy. All the dear saints will be His inheritance, and this inheritance will be Christ Himself wrought into all His believers in full.

Actually, the Christ that has been wrought into us is the church, so the church is God's inheritance. This matter is very deep and profound. Do not think that the church is an organization, a group of religious people, or any kind of social or religious entity. The church is simply Christ wrought into us in a corporate way. (The Two Greatest Prayers of the Apostle Paul, pp. 11-13, 24)

Further Reading: Life-study of Ephesians, msgs. 14-15

在这地上的生活有关。

神呼召的盼望乃是『基督在你们里面成了荣耀的盼望』(西一27)。基督被我们领略,被我们经历,并被我们得著,到最完满的地步,这就是我们呼召的盼望。神呼召我们,称义我们,并且要荣化我们,将我们模成祂儿子的形像(罗八29~30)。有一天我们都要与基督完全一样(约壹三2)。我们的盼望不只是基督作我们的救赎主,或作我们的生命,更是基督作我们终极的彰显和完成,作我们的荣耀。我们正等候完全模成基督的形像。这是我们享受基督终极的完成,这也就是神呼召的盼望。

保罗为我们祷告的第二件事,乃是要我们看见神在圣徒中之基业的荣耀(弗一18)。我们总是关心我们自己的产业,但神要我们顾到祂的基业。神在圣徒身上的基业乃是基督。那作到我们每一位里面的基督,乃是神的基业。基督是一切。对我们来说,基督是我们的盼望;对神来说,基督是祂的基业。...只有那作到我们里面的基督,能彀成为神的基业。我们需要问说,基督作到我们里面有多少。我们里面给神承受的也许不多,因为作到我们里面的基督很少。这就是为甚麽我们需要变化,有新陈代谢的改变(罗十二2,林後三18),并模成基督的形像。我们都需要更多的基督作到我们这人里面。神在圣徒中之基业的荣耀,乃是在我们里面荣耀的基督。当我们都被变化并改变形状,而模成基督到极致时,神就快乐了。所有亲爱的圣徒都要成为祂的基业,并且这基业将是基督自己,完满的作到一切信徒里面。

事实上,作到我们里面的基督就是召会,所以召会就是神的基业。这事非常深奥。不要以为召会是一个组织,一群宗教人士,或任何一种社会或宗教团体。召会乃是基督以团体的方式作到我们里面(使徒保罗两个最大的祷告,七至九、二二页)。

参读:以弗所书生命读经,第十四至十五篇。

THE HEART OF THE DIVINE REVELATION

神圣启示的心脏

Message Three (Day 4)

第三篇 (周四)

Ephesians—Paul's Prayer

以弗所书—保罗

for the Church regarding Revelation

为召会得启示的祷告

Morning Nourishment

晨兴餽养

Eph. 1:19-20 "And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies."

弗一 19~20 『以及祂的能力向著我们这信的人，照祂力量之权能的运行，是何等超越的浩大，就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边。』

The third item that Paul prayed for us to see is "the surpassing greatness of His power" (Eph. 1:19). This is the power which God has wrought into Christ to do four things: 1) to raise Him from among the dead (v. 20); 2) to seat Him at the right hand of God (v. 20); 3) to subject all things under His feet (v. 22); and 4) to make this Christ the Head over all things to the church (v. 22). We all have to see the surpassing greatness of this power which God wrought into Christ...This great power is toward us who believe. We need to know this power because the result, the issue, the coming forth, of this power is the church. (The Two Greatest Prayers of the Apostle Paul, p. 13)

保罗祷告要我们看见的第三项是『祂的能力...是何等超越的浩大』(弗一 19)。这乃是神在基督身上所运行的能力，这能力作了四件事：第一，使祂从死人中复活(20上)；第二，叫祂坐在神的右边(20下)；第三，将万有服在祂的脚下(22上)；以及第四，使这位基督向著召会作万有的头(22下)。我们都必须看见神这运行在基督身上超越浩大的能力。...这大能是向著我们信的人。我们需要知道这大能，因为这大能的结果乃是召会(使徒保罗两个最大的祷告，九至一〇页)。

Today's Reading

信息选读

It is not merely because we have been saved and meet together that we are the church. We cannot say that this is wrong, but it is a very superficial understanding. We need to see that the normal, genuine, proper, and real church comes out of this great power...This church is the Body of Christ, "the fullness of the One who fills all in all" (Eph. 1:23). Christ, who is the infinite, unlimited God, is so great that He fills all things in all things. Such a great Christ needs the church to be His fullness for His complete expression. This church comes into being...from the power of the resurrected, ascended, and enthroned Christ, who is now the Head over all things to the church. Ephesians 1:22 does not say that Christ has been made Head over all things for the church, but to the church...."To the church" implies a kind of transmission....In this transmission the church shares with Christ all His attainments: the resurrection from among the dead,

我们是召会，不仅仅是因为我们得救了并聚集在一起。我们不能说这错了，但这是非常肤浅的领会。我们要看见，正常、真实、正当并真正的召会，乃是出自这大能。...这召会乃是基督的身体，是『那在万有中充满万有者的丰满』(弗一 23)。基督是无限无量的神，祂是如此的伟大，以至在万有中充满万有。这样一位伟大的基督需要召会作祂的丰满，使祂得著完满的彰显。这召会的产生...乃是来自复活、升天并登宝座之基督的能力，祂现今向著召会作万有的头。二十二节不是说，基督『为著』召会作万有的头，乃是说，『向著』召会作万有的头。...『向著召会』含示一种传输。...在这传输里，召会与基督同享祂所达到的一切：从死人中复活、

being seated in His transcendency, the subjection of all things under His feet, and the headship over all things. Such a church is Christ's Body, His fullness.

We all must realize that nothing of our natural life, nature, or makeup, nothing of our natural being, is a part of the church. Only the very portion of Christ that has been wrought into us is a part of the church....Today, Christ is the heavenly electricity. He is in the heavens, yet He is also within us as the source for us to have the church life. As the heavenly electricity, Christ is being transmitted to the church. We have to realize that everything God has done for us, with us, and in us is for the church. Regardless of how many years you have been saved, how much you love the Lord, how spiritual you are, or how much growth in life you have, as long as you are not for the church, there is something wrong. God's intention is not merely to save us, nor is it merely that we be spiritual or love Him. God's intention is to work the resurrected, ascended, and enthroned Christ, who is the Head over all things, into us to make us a part of the church. We all need to see the church in this way.

In our meetings we need to call on the name of the Lord....We all must realize that our calling on the name of the Lord, our eating, drinking, and breathing of the Lord, must be for the church....If you are not in a genuine local church, standing on the unique ground of the oneness of the Body of Christ, you cannot be fully satisfied; you cannot have the deep feeling that you are home....In the church we are home because the church is our destiny and also our destination (Eph. 2:19). This is because the church is also God's destiny, even God's destination.

We all need a spirit of wisdom and revelation that we may see these three matters: 1) the hope of God's calling, which is Christ; 2) the glory of God's inheritance in the saints, which is also Christ; and 3) the surpassing greatness of the power that produces the church, the power that raised up Christ, that seated Him in the heavenlies, that put all things under His feet, and that gave Him to be Head over all things to the church. (The Two Greatest Prayers of the Apostle Paul, pp. 13-15)

Further Reading: Life-study of Ephesians, msg. 16

在超越里坐下、将万有服在祂的脚下以及作万有的头。这样一个召会，乃是基督的身体，就是祂的丰满。

我们都必须看见，我们天然的生命、性情或性格的一切，我们天然人的一切，没有一点是召会的一部分。…今天基督是在诸天之上，但祂也在地上。祂像电一样。电同时在家里这一端，又远在发电厂那一端。家里所有的灯光和电器的功能，都来自这电。今天，基督乃是属天的电。祂在诸天之上，但祂也在我们里面作源头，使我们过召会生活。作为属天的电，基督被传输到召会里。我们必须看见，神为著我们，在我们身上，并在我们里面所作成的一切，都是为著召会。不管你得救多少年，你多麼爱主，你多麼属灵，或者你在生命中多麼长大，只要你不是为著召会，就有问题。神的心意不是仅仅要拯救我们，也不是仅仅要我们属灵或爱祂。神的心意乃是要将复活、升天并登宝座的基督（祂是万有的头），作到我们里面，使我们成为召会的一部分。我们都需要这样看见召会。

在我们的聚会中我们需要呼求主名。…我们都必须看见，我们呼求主名，我们吃喝、呼吸主，必须是为著召会。…如果你不在真正的地方召会里，站住基督身体一的独一无二立场，你就不可能完全满足；你不可能有深的感觉说，你回家了。没有在这样一个地方召会里，并过地方召会的生活，你就觉得不安定，好像无家可归的流浪汉。在召会中我们都回家了，因为召会就是我们的定命，也是我们的目的地（弗二 19）。这是因为召会也是神的定命，甚至是神的目的地。

我们都需要智慧和启示的灵，使我们能看见这三件事：第一，神呼召的盼望，就是基督；第二，神在圣徒身上之基业的荣耀，这也是基督；第三，产生召会之超越浩大的能力，就是叫基督复活，叫祂坐在诸天界里，将万有服在祂脚下，并使祂向著召会作万有之头的的能力（使徒保罗两个最大的祷告，一〇至一二页）。

参读：以弗所书生命读经，第十六篇。

THE HEART OF THE DIVINE REVELATION

神圣启示的心脏

Message Three (Day 5)

第三篇 (周五)

Ephesians—Paul's Prayer
for the Church regarding Revelation

以弗所书—保罗
为召会得启示的祷告

Morning Nourishment

晨兴餽养

Eph. 1:20-22 "Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come; and He subjected all things under His feet and gave Him to be Head over all things to the church."

弗一 20~22 『就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，将万有服在祂的脚下，并使祂向著召会作万有的头。』

The third matter that the apostle prays for us to see is "the surpassing greatness of His power toward us who believe" (Eph. 1:19). We must pay attention to the short phrase, toward us, in this verse. This great power is not something which is unrelated to us. This power is toward us. Continually, this great power is directed toward us who believe. We are the object of this power.

使徒祷告要我们看见的第三件事是：『祂的能力向著我们这信的人…是何等超越的浩大。』（弗一 19）我们必须注意这节里的短句『向著我们』。这能力不是与我们无关的。这能力乃是『向著我们』。这浩大的能力是继续不断的向我们信的人而来。我们乃是这能力的对象。

We should never forget the four items which constitute this power....This great power is the resurrection, transcending, subduing, and overruling power, and it is this power that produces the church. (The Two Greatest Prayers of the Apostle Paul, p. 24)

我们绝不该忘记构成这能力的四个项目。…这大能乃是复活、超越、归服并支配的能力，并且乃是这能力产生召会（使徒保罗两个最大的祷告，二二至二三页）。

Today's Reading

信息选读

To receive God's power, there is no other condition than that of believing in the Lord Jesus. As long as you believe in the Lord Jesus, this power is toward you and even in you....[In Ephesians 1:22, the] word to indicates a transmission. Here we have a divine transmission of all the power which God has wrought in Christ into the church. Although we may see this, it could be merely a doctrine to us. We must also see how to apply it.

要接受神的能力，除了相信主耶稣以外，没有别的条件。只要你相信主耶稣，这能力就向著你，甚至就在你里面。…〔在以弗所一章二十二节，〕『向著』这辞指明传输。在这里我们看见，神运作在基督身上的一切能力达到召会里的神圣传输。虽然我们也许看见这事，但这可能对我们仅仅是道理。我们也必须看见如何应用它。

To experience this power, the first thing we need to realize is that this power is in us already. It is just like the electricity that has already been installed into a building. But with most of us, our "amperage" is too low. Our capacity to receive the transmission of this power is too small. This power has been installed into

我们要经历这能力，第一件需要看见的乃是，这能力已经在我们里面。这就像电已经安装在建筑物里，但对我们大多数人来说，我们的『安培数』太低；我们接受这能力之传输的性能太小。这能力已经安装在我们里面，

us, but because our capacity is too small, many times in our experience “the fuse burns out,” and the power does not work. We must all look to the Lord that our capacity may be enlarged that we may experience the power that is within us.

To experience [the resurrection] power within you, first, you need to have a strong desire to get completely out of death. If you cannot tolerate death within you, you will realize the resurrection power. Many Christians are indifferent toward death. As long as they can come and sit quietly and hear the choir sing and the pastor give a good sermon, they are content. They may love the Lord and fear Him. They may try not to do anything sinful or be worldly. They may save some money for the offering, and sometimes they may even pray for the church. However, whether the church meetings are dead or living, they would not care....Someone who is indifferent like this could never realize the power of resurrection. If you mean business with the Lord and if you hate death and are desperate to be delivered from anything dead, deadened, or deadly, you will see the power that is “toward you” [v. 19]. If you are genuinely grieved that your city is so dead, with nearly no one loving the Lord and standing for His testimony, and if you are desperate with the Lord, then the resurrection power will be manifested. As long as there is any amount of death among us, the church is short. Death is a reduction of the church. The more death there is among us, the less church we have. The less death, the more church there is. Suppose we come together, yet we are all in a dead condition. That is not the church. That is just a religious community. The church is something so living and powerful that it swallows up all death. The church is something in the resurrection power.

On the island of Taiwan, all the missionaries, even those who opposed us, had to admit to our brothers that no work of the gospel on that island could compare with the work among the “little flock,” as they called us. Yet among us we would never encourage people to speak in tongues, although we do not oppose it. The resurrection power is not with speaking in tongues. The power is right within us, but we have to be desperate. Then the resurrection power will be manifested. (The Two Greatest Prayers of the Apostle Paul, pp. 24-26)

Further Reading: Life-study of Ephesians, msg. 17

但因著我们的性能太小，许多时候在我们的经历里，『保险丝烧断了』，并且这能力不管用。我们都必须仰望主，使我们的性能被扩大，使我们能经历在我们里面的能力。

你要经历你里面〔复活的〕能力，首先需要有强烈的渴慕要完全脱离死。你若无法容忍你里面的死，你就要领略复活的能力。许多基督徒对死漠不关心。他们只要能来，安静的坐著听诗班唱诗，听牧师讲道，他们就满意了。他们也许爱主并敬畏祂。他们也试著不作有罪或属世的事。他们也许存些钱奉献，有时他们甚至为召会祷告。然而，召会聚会是死是活，他们并不在意。…像这样漠不关心的人，绝不能领略复活的能力。如果你向主认真，如果你恨恶死亡，并迫切要从任何死亡、死沉、死寂的事物得著释放，你就要看见『向著你』的能力。如果你为著你的城市是如此死沉，几乎没有人爱主并为祂的见证站住，而有真实的悲伤，并且如果你向主是迫切的，这样，复活的能力就要显明。只要我们中间有任何的死亡，召会就有缺欠。死亡乃是召会的减损。我们中间有越多的死亡，我们所有的召会就越少。越少死亡，就越有召会。假如我们来在一起，但都在死沉的光景中，这不是召会，这只是宗教的社团。召会是非常活而有能力的，以致吞灭一切的死亡。召会乃是复活能力里的事物。

在台湾岛上所有的传教士，甚至是反对我们的，都向我们的弟兄承认，在台湾岛上没有一个福音工作能与他们称为『小群』的我们相比。但在我们中间，虽然我们不反对说方言，我们从来不鼓励人说方言。复活的能力不在於说方言。能力就在我们里面，但我们必须迫切。这样，复活的能力就要显明（使徒保罗两个最大的祷告，二三至二五页）。

参读：以弗所书生命读经，第十七篇。

THE HEART OF THE DIVINE REVELATION

神圣启示的心脏

Message Three (Day 6)

第三篇 (周 六)

Ephesians—Paul's Prayer
for the Church regarding Revelation

以弗所书—保罗
为召会得启示的祷告

Morning Nourishment

晨兴餽养

Eph. 1:22-23 "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."

弗一 22~23 『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。』

2 Cor. 12:9 "And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me."

林後十二 9 『祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。』

Not only is the church in resurrection, it is also transcendent...The church is utterly transcendent. We must realize that all of our problems are opportunities for us to experience God's transcending power. In the midst of all our problems, we should say: "Hallelujah! Deep within me, there is the transcending power that seated Christ at the right hand of God, far above all."...All things are ours, even life or death (1 Cor. 3:21-22). All things are for the church. (The Two Greatest Prayers of the Apostle Paul, p. 26)

召会不仅是在复活里，召会也是超越的。…召会完全是超越的。我们必须看见，我们一切的问题都是我们经历神超越能力的机会。我们在一切困难当中，应当说，『阿利路亚！我深处有那叫基督坐在神的右边，远超过一切的超越能力。』…万有全是我们的，甚至生命或死亡也都是我们的（林前三 21-22）。万有都是为著召会（使徒保罗两个最大的祷告，二五至二六页）。

Today's Reading

信息选读

As Christians, we may try not to make any mistakes. At times, we may have been in fear and trembling, looking to the Lord and praying, "Lord, save me from making any mistakes." But regardless of how much you prayed in this way, you made a big mistake. It seems that the Lord did not hear or answer your prayer. Actually, however, He did hear your prayer and answered it. He knew that you needed that big mistake. In His sovereignty, the Lord will allow us to make some mistakes.

我们作了基督徒，可能就想要不犯任何错。有时我们也许恐惧战兢，仰望主并祷告说，『主啊，拯救我脱离任何错误。』但不管你这样祷告有多少，你还是犯了一个大错。似乎主没有听你的祷告，或答应你的祷告。然而，事实上，祂的确听了你的祷告，也答应了你的祷告。祂知道你需要那个大错。在主的主宰之下，祂容让我们犯一些错误。

Every brother who loves the Lord, looks to the Lord for a good sister to be his wife. Every sister who loves the Lord also prays that the Lord would prepare a good brother for her. Eventually, every brother gets a good wife, and every sister gets a good husband. Each wife is exactly what the brother needs, and each husband is exactly what the wife needs. The Lord

每一位爱主的弟兄都仰望主给他一个好姊妹作妻子；每一个爱主的姊妹也祷告，求主为她豫备好弟兄。至终，每一个弟兄得到一个妻子，每一个姊妹得到一个丈夫。每一个妻子正是弟兄所需的，每一个丈夫也正是妻子所需的。主绝不犯

has never made a mistake. Eventually, however, the honeymoon is over, and the wives and husbands begin to “grind” each other....As the many grains of wheat, we need to be crushed and ground to make the bread, the Body of Christ (1 Cor. 10:17)....Because we are all under the grinding stone, we need the transcending power...[that] is within us. If we experience God’s transcending power in all of our circumstances, the church life will be manifested.

Ephesians 1:22...[speaks of] God’s subduing power. All things have been put under Christ’s feet, and today it should be the same with the church....The more that things are subdued under our feet, the more the church comes into being. The church life may not be so manifested in your locality because many things have not yet been subdued. Some may be subdued by bad or even unclean habits. Others may be subdued by the modern way of dressing. In their dress, they may follow the flow of this age, the present course of the world. How can we have the proper, adequate church life if we are subdued by many things?...We should not have outward regulations in the church life, but we need the subduing power to live a subduing life. Then when others come among us, they will realize that we are those who experience God’s subduing power.

The fourth item of God’s power is the overruling power. Christ is the Head and we are His Body. We are one with the Head. He is overruling all things, and we share in His overruling. When all things are under the rule of the Head and His Body, the church is manifested.

Now that we have seen the power that produces the church, our only need is to be desperate. We should pray, “Lord, I am desperate to be saved from anything of death and from anything that would suppress, subdue, or overrule me.” Then we will see the power that is within us. The word dynamo is an anglicized form of the Greek word translated “power” in Ephesians 1:19....We must realize that within us there is a generator, a dynamo. It is dynamic and powerful, but it needs our cooperation. We have to have our capacity enlarged by being desperate. Then we will see the manifestation of the church in our locality. (The Two Greatest Prayers of the Apostle Paul, pp. 26-28)

Further Reading: Life-study of Ephesians, msg. 18

错。然而，至终蜜月过去了，妻子和丈夫开始彼此『碾磨』。…我们这许多麦粒，需要压碎并碾磨，好作成饼，就是基督的身体（林前10:17）。…因著我们都在磨石之下，我们就需要超越的能力。这能力就在我们里面。我们若在一切环境中经历神超越的能力，召会的生活就得显明。

以弗所一章二十二节说〔到〕…神使万有归服的能力。万有都被摆在基督脚下，今天召会也该这样。…事物越归服在我们脚下，召会就越显出。在你的所在地，召会生活也许不是那麽显明，因为许多事物还没有归服。有些人也许被坏的习惯，甚至不洁的习惯所征服。还有人也许被摩登的衣著所征服。他们在穿著上，跟随这时代的潮流，就是世界现今的流行。我们若被许多事物征服，我们怎能有正当、正确的召会生活？…在召会生活中，我们不该有外面的规条，但我们需要归服的能力，好过归服的生活。然後当别人来到我们中间，他们就看见，我们是经历神归服能力的人。

然後神能力的第四项是支配的能力。基督是元首，我们是祂的身体。我们与元首是一。祂支配万有，而我们分享祂的支配。当万有都在元首『和』祂的身体的管治之下，召会就得著显明。

现在我们已经看见产生召会的能力，我们惟一的需要就是要迫切。我们应当向主祷告说，『主，我迫切要得救，脱离任何死亡的事物，脱离任何压制、征服或管辖我的事物。』这样我们就会看见在我们里面的能力。英文字 dynamo，是十九节里译为『能力』的希腊字衍化而成的。…我们必须看见，我们里面有一个发电机，一个 dynamo。它是有大能的、有能力的，但它需要我们的合作。我们必须是迫切的，好扩大我们的性能。这样，我们就要看见召会在我们的所在地显明出来（使徒保罗两个最大的祷告，二六至二九页）。

参读：以弗所书生命读经，第十八篇。

**Philippians—Experiencing Christ
by Taking Him as Everything**

Scripture Reading: Phil. 1:19-21; 2:5; 3:8-9, 13-14, 20-21; 4:8, 11-13

Outline

Day 1

**I. We need to take Christ as our living—
Phil. 1:21:**

A. Paul's life was to live Christ; he would not live the law but would live Christ, not be found in the law but be found in Christ (3:9).

B. He lived Christ because Christ lived in him (Gal. 2:20); he and Christ had one life and one living; they lived together as one person.

C. The normal experience of Christ is to live Him, and to live Him is to magnify Him always, regardless of the circumstances.

**II. We need to take Christ as our expression—
Phil. 1:19-20:**

A. In the apostle's suffering in his body, Christ was magnified, that is, shown or declared to be great (without limitation), exalted, and extolled.

B. The apostle's sufferings afforded him opportunity to express Christ in His unlimited greatness.

C. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment.

Day 2

**III. We need to take the mind of Christ as
our mind—2:5:**

A. Let this mind be in you may also be translated

**腓立比书—经历基督，
以基督为一切**

读经：腓一 19 ~ 21，二 5，三 8 ~ 9，
13 ~ 14，19 ~ 21，四 8，11 ~ 13

綱 目

周 一

**壹 我们需要以基督为生活—
腓一 21:**

一 保罗的生活就是活基督；他不要活律法，乃要活基督；不要给人看出他是在律法里，乃要给人看出他是在基督里。（三 9。）

二 他活基督，因为基督活在他里面；（加二 20；）他与基督同有一个生命，同过一个生活；他们同活，如同一人。

三 对基督正常的经历就是活基督，而活基督就是无论环境如何，总叫基督显大。

**贰 我们需要以基督为彰显—
腓一 19 ~ 20:**

一 在使徒的身体受苦时，基督得著显大，也就是显示或宣扬为大（没有限量），得著高举、得著称赞。

二 使徒的受苦给他机会，彰显基督无限的伟大。

三 在任何境遇下显大基督，就是经历基督而有最高的享受。

周 二

**参 我们需要以基督的心思
为心思—二 5:**

一 『你们里面要思念』的，是指三

as “think this in you”; this refers to the considering in verse 3 and the regarding in verse 4.

B. This kind of thinking, this kind of mind, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man vv. 7-8.

C. To have such a mind requires us to be one with Christ in His inward parts (1:8); to experience Christ, we need to be one with Him to this extent, that is, in His tender inward feeling and in His thinking—cf. Exo. 21:1-6.

Day 3

IV. We need to take Christ as our lived-out righteousness—Phil. 3:9:

A. At his conversion Paul was transferred from the law and his former religion into Christ and became “a man in Christ”—2 Cor. 12:2.

B. In experiencing Christ, Paul was found by others to be a man in Christ, not having a righteousness that was from his own keeping of the law but having the righteousness from God through his faith in Christ, which is just Christ Himself lived out from him to be expressed as righteousness—Phil. 3:9.

C. This gave Paul the ministry of righteousness, which is the living out and genuine expression of Christ—2 Cor. 3:9.

V. We need to consider the knowledge of Christ excellent—Phil. 3:8:

A. The excellency of the knowledge of Christ is derived from the excellency of His person cf. 1 Pet. 1:8; 2:7a.

B. When Christ was revealed to Paul by God (Gal. 1:15-16), he saw that the excellency, the supereminence, the supreme preciousness, the surpassing worth, of Christ far exceeded the excellency of the law.

C. Paul's knowledge of Christ issued in the excellency of the knowledge of Christ; on account

节的『看』和四节的『看重』。

二 当基督倒空自己，取了奴仆的形状，显为人的样子，并且降卑自己的时候，祂里面也有这种思念和心思—7~8节。

三 要有这样的心思，我们需要在基督的心肠里（一8）与祂是一；要经历基督，我们需要到一个地步，就是在祂内在柔细的感觉和思想里与祂是一—参出二一1~6。

周 三

肆 我们需要以基督为活出的义—腓三9:

一 保罗在悔改信主时，就从律法和先前的宗教迁到基督里，成了在基督里的人—林後十二2。

二 保罗经历基督，给人看出他是在基督里的人，所有的不是他凭自己遵行律法而有的义，乃是他因信基督，从神而得的义，就是基督自己从他里面活出来，而显为他的义—腓三9。

三 这使保罗有义的职事，就是基督的活出与真正的彰显—林後三9。

伍 我们需要以认识基督为至宝—腓三8:

一 以认识基督为至宝，是来自祂人位的宝贵—参彼前一8，二7上。

二 当神将基督启示给保罗，（加一15~16，）他就看见基督的宝贵，超绝、无上的宝贝和超凡的价值，是远过於律法的。

三 保罗对基督的认识，结果叫他以认识基督为至宝；因此，他不仅将律

of this, he counted as loss not only the law and the religion founded according to the law, but all things.

Day 4

VI. We need to take Christ as our goal—Phil. 3:13-14:

A. Paul's goal was the fullest enjoyment and gaining of Christ.

B. In order to gain Christ to the fullest extent, Paul not only forsook his experiences in Judaism but also would not linger in his past experiences of Christ; not to forget but to linger in our past experiences, however genuine they were, frustrates our further pursuing of Christ.

C. Paul pursued toward the goal for the prize, which is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race—1 Cor. 9:24-27.

Day 5

VII. We need to take Christ as our virtues—Phil. 4:8:

A. Rejoicing in the Lord (v. 4) is the secret of having the excellent virtues listed in verses 5 through 9.

B. The God of peace is the source of all the virtues spoken of in verse 8; by our fellowshiping with Him and having Him with us, all these virtues will issue forth in our life.

VIII. We need to take Christ as our power—v. 13:

A. Paul was a person in Christ (2 Cor. 12:2), and he desired to be found in Christ by others; now he declared that he was able to do all things in Him, the very Christ who empowered him.

B. This is an all-inclusive and concluding word on Paul's experience of Christ; it is the converse of the Lord's word in John 15:5 concerning our

法，以及根据律法所建立的宗教看作亏损，也将万事看作亏损。

周 四

陆 我们需要以基督为标竿—腓三 13～14:

一 保罗的标竿乃是最完满的享受基督，赢得基督。

二 为著要赢得基督到最完满的地步，保罗不但抛弃他在犹太教里的经历，也不停留在他已往对基督的经历中；不论已往的经历多真实，我们若停留其中，怀记不忘，就会受阻挠，不能进一步追求基督。

三 保罗向著标竿竭力追求，要得奖赏，就是在千年国里，对基督极点的享受；这要作奔跑新约赛程之得胜者的赏赐—林前九 24～27。

周 五

柒 我们需要以基督为美德—腓四 8:

一 在主里喜乐，(4,) 乃是得到五至九节所列优越美德的秘诀。

二 平安的神乃是八节所说一切德行的源头；藉著与祂交通，并有祂与我们同在，这一切德行就要产生在我们的生活中。

捌 我们需要以基督为能力—13 节:

一 保罗是一个在基督里的人，(林後十二 2,) 他盼望给人看出他是在基督里面；现在他宣告，他在那加他能力的基督里面，凡事都能作。

二 这是保罗对基督的经历包罗并总结的话；主在约翰十五章五节说到我们与祂生机的联结，说，『离了我，

organic relationship with Him, “apart from Me you can do nothing.”

C. The Greek word for empowers means “makes dynamic inwardly”; Christ dwells in us (Col. 1:27), and He empowers us, making us dynamic from within, not from without; by such inward empowering, Paul was able to do all things in Christ.

Day 6

IX. We need to take Christ as our secret—Phil. 4:11-12:

A. I have learned the secret literally means “I have been initiated”; the metaphor here refers to a person's being initiated into a secret society with instruction in its rudimentary principles.

B. After Paul was converted to Christ, he was initiated into Christ and the Body of Christ.

C. He then learned the secret of how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which are rudimentary principles.

X. We need to take Christ as our expectation—3:20-21:

A. The transfiguration of our body is the ultimate consummation of God's salvation; in His salvation God first regenerated our spirit (John 3:6), now is transforming our soul (Rom. 12:2), and consummately will transfigure our body when He returns to glorify His saints (8:30), making us the same as Christ in all three parts of our being.

B. Because we are awaiting the Son of God from the heavens, our future is focused on Him—1 Thes. 1:10.

C. Our life declares that we have no hope on this earth and no positive destiny in this age and that our hope is the coming Lord, who is our destiny forever.

D. This governs, holds, and keeps our Christian life for the church life.

你们就不能作甚麽；』保罗在这里是从正面说这事。

三 按希腊原文，『加…能力』，意思是使人在里面有动力；基督住在我们里面，（西一27，）祂加我们能力，使我们有动力，不是从外面，乃是从里面；藉著这样里面的加力，保罗在基督里面凡事都能作。

周 六

玖 我们需要以基督为秘诀—腓四 11 ~ 12:

一 『我都学得秘诀，』直译，『我都被引进；』这是个隐喻，说到人被引进秘密社团，受其基本原则的教导。

二 保罗悔改信主之後，被引进基督与基督的身体。

三 然後，他学得如何以基督为生命，如何活基督、显大基督，赢得基督，以及如何过召会生活的秘诀；这些都是基本的原则。

拾 我们需要以基督为期待—三 20 ~ 21:

一 我们的身体改变形状，乃是神救恩的终极完成；神在祂的救恩里，首先重生我们的灵，（约三6，）现今变化我们的魂，（罗十二2，）最终，当祂回来使祂的圣徒得荣耀时，祂要将我们的身体改变形状，（八30，）使我们全人三部分都与基督相同。

二 因著等候神的儿子从诸天降临，我们的将来就集中在祂身上一帖前一10。

三 我们的生活表明我们在地上没有盼望，在今世没有积极的定命；也表明我们的盼望是要来的主，祂是我们永远的定命。

四 这管治、维持并保守我们为著召会生活的基督徒生活。

Message Four (Day 1)

Philippians—Experiencing Christ
by Taking Him as Everything

Morning Nourishment

Phil. 1:20-21 "According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ..."

In Paul's bodily sufferings, Christ was magnified, that is, shown or declared great (shown to be without limitation), exalted, and extolled. His sufferings afforded him opportunity to express Christ in His unlimited greatness....To magnify Christ under any circumstances is to experience Him with the topmost enjoyment.

No matter what the circumstances were, Paul expected Christ to be magnified in him....The word magnify means to make something large to our sight....Although Christ is vast, extensive, and immeasurable, in the eyes of the praetorium, the imperial guard of Caesar, Christ was virtually nonexistent....However, Paul magnified Christ; he made Him great before the eyes of others, especially before the eyes of those who guarded him in prison. As a result, some eventually turned to Christ [Phil. 4:22]. (Life-study of Philippians, pp. 47-48)

Today's Reading

In our daily living we also should magnify Christ, making Him great in the eyes of others. Where you work or go to school, people may look down on Christ. They may ridicule Him and take His name in vain, in violation of the third commandment. Therefore, you need to let others see Christ not in a small way, but in the way of enlargement, of magnification.

[In Philippians 1:19] Paul mentions the bountiful supply of the Spirit of Jesus Christ. If we allow the bountiful supply of the Spirit to work in us, our daily living will be changed. We shall be burdened to magnify Christ always and with all boldness. Through our magnifying of Christ, others will see His greatness

第四篇 (周一)

腓立比书—经历基督,
以基督为一切

晨兴餽养

腓一 20~21 『这是照著我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活著就是基督…。』

在保罗的身体受苦时，基督得著显大，也就是显示或宣扬为大（没有限量）、得著高举、得著称赞。他的受苦给他机会，彰显基督无限的伟大。…在任何境遇下显大基督，就是经历基督而有最高的享受。…

不论环境如何，保罗盼望基督在他身上显大。…显大的意思是使一件东西看起来变大了。…虽然基督是广大、宽阔、无法测度的，但在御营全军，就是在该撒皇家卫队的眼中，基督实际上并不存在。…然而，保罗显大基督，他使基督在别人眼前，特别是在那些看守他的狱卒眼前显为大。结果，有些人终于转向基督〔腓四 22〕（腓立比书生命读经，五四至五五页）。

信息选读

我们在日常生活中也该显大基督，使祂在别人眼中显为大。在你的办公室或课堂里，人们可能轻看基督、嘲笑祂并妄称祂的名，触犯了第三条诫命。因此，你必须让别人看见基督，不是很不起眼的，而是扩大、显大的基督。

在腓立比一章十九节，保罗题到耶稣基督之灵全备的供应。如果我们让那灵全备的供应在我们里面运行，我们的日常生活就会改变。我们就会有负担凡事放胆，总叫基督显大〔20〕。我们显大基督，别人就要

and His unlimitedness. To magnify Christ in such a way surely is to live Him.

The little word for...[in verse 21] is important. It indicates that what is to follow is an explanation of the preceding verse. Christ could be magnified in Paul's body because Paul lived Christ. In order to magnify Christ, we must live Him.

Paul could say not only that Christ lived in him, but also that to him to live was Christ. On the one hand, Christ lived in Paul; on the other hand, Paul lived Christ. Inwardly Christ was Paul's life, and outwardly Christ was Paul's living. Paul and Christ thus had one life and one living....The organic union that has taken place between us and Christ causes us to be so close and intimate with Him that we are even one spirit with Him [1 Cor. 6:17].

From my experience I can testify that the most difficult thing in our Christian life is to practice to live Christ. We may be "holy," "spiritual," and "victorious" without living Christ. Even though we may be "holy," "spiritual," and "victorious," we are still the ones living our natural life. We are not living Christ.

In the book of Philippians Paul encourages us to think the one thing (2:2). This one thing is to live Christ. We should care only to live Christ and magnify Him. Instead of pursuing holiness, spirituality, or victory, we should seek to live Christ and magnify Him always....God's desire today is that we live Christ.

When Paul was in prison, he was living Christ. Therefore, he could be found not in the law, but in Christ....We also need to be found by others in Christ, not simply in our good behavior. Young people, your parents should find you in Christ....We all need to pray, "Lord, have mercy on me and rescue me both from sinful things and from good things, even spiritual things, that replace You in my daily life. Lord, rescue me from everything back to Yourself. Also, I ask You to grant me the grace each day that I may truly live You and be found in You." I can testify that this kind of prayer is effective. Let us all seek the one thing and pursue the one thing—to live Christ and magnify Him. (Life-study of Philippians, pp. 48-54)

Further Reading: Life-study of Philippians, msg. 6

看见祂的伟大和无限。这样显大基督，当然就是活基督。

二十一节...开头小小的『因为』一辞很重要，指明以下所说的是前一节的解释。基督所以能在保罗身体上显大，乃是因为保罗活基督。我们若要显大基督，就必须活基督。

保罗不只能说基督在他里面活著，更能说，在他，活著就是基督 [21]。一面，基督活在保罗里面；另一面，保罗活基督。就里面说，基督是保罗的生命；就外面说，基督是保罗的生活。因此，保罗与基督同有一个生命，同过一个生活。...我们与基督之间有了生机的联结，这使我们与祂亲近、密切到一个地步，甚至与祂成为一灵 [林前六 17]。

我能从经历中作见证说，基督徒生活中最难的事莫过於操练活基督。我们可能『圣别』、『属灵』、『得胜』，而没有活基督。我们可能『圣别』、『属灵』、『得胜』，却仍然是活我们天然的生命；我们并没有活基督。

...在腓立比书中保罗鼓励我们要思念同一件事 (二 2)，这一件事就是活基督。我们只该在意活基督并显大基督。我们不该追求圣别、属灵或得胜，我们应该...总要竭力活基督并让基督显大。今天神的心意乃是要我们活基督。

保罗在监狱中，一直活基督。因此，他就能给人看出，他不是律法里面，乃是在基督里面。...我们也必须给人看出我们是在基督里，而不是仅仅有好行为。年轻人，你的父母应该看出你是在基督里。...我们都必须祷告：『主，怜悯我，救我脱离罪恶的事，也救我脱离善事，甚至救我脱离属灵的事物，不要让这些在我的日常生活中顶替了你。主，拯救我脱离一切的事物，使我转向你自己。也求你天天赐给我恩典，叫我可以真正的活你，并给人看出我是在你里面。』我可以作见证，这种祷告是有功效的。愿我们都寻求并竭力追求那一件事—活基督并显大基督 (腓立比书生命读经，五六至六三页)。

参读：腓立比书生命读经，第六篇。

Message Four (Day 2)

Philippians—Experiencing Christ
by Taking Him as Everything

Morning Nourishment

Phil. 2:5-8 "Let this mind be in you, which was also in Christ Jesus, who, existing in the form of God, did not consider being equal with God a treasure to be grasped, but emptied Himself, taking the form of a slave, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross."

In Philippians 2:5...the Greek words translated "let this mind be in you" can also be rendered "think this in you." The word "this" refers to the considering and regarding in verses 3 and 4. This kind of thinking, mind, attitude, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to such an extent, that is, in His tender inward feeling and in His thinking. (Life-study of Philippians, p. 86)

Today's Reading

[According to Philippians 2:6] Christ did not regard equality with God a thing to be grasped. Although the Lord was equal with God, He did not consider this equality a treasure to be grasped and retained. Rather, He laid aside the form of God, not the nature of God, and emptied Himself, taking the form of a slave.

When Christ emptied Himself [v. 7], He laid aside what He possessed—the form of God....In His incarnation, the Lord did not alter His divine nature, but only His outward expression of the form of God to that of a slave....The form of God implies the inward reality of Christ's deity; the likeness of men denotes the outward appearance of His humanity. He appeared outwardly to men as a man, but inwardly He had the reality of deity.

第四篇 (周二)

腓立比书—经历基督,
以基督为一切

晨兴餽养

腓二 5~8 『你们里面要思念基督耶稣里面所思念的：祂本有神的形状，不以自己与神同等为强夺之珍，紧持不放，反而倒空自己，取了奴仆的形状，成为人的样式；既显为人的样子，就降卑自己，顺从至死，且死在十字架上。』

腓立比二章五节保罗说，『你们里面要思念基督耶稣里面所思念的。』你们里面要思念的，是指三节的『看』和四节的『看重』。当基督倒空自己，取了奴仆的形状，显为人的样子，并且降卑自己(7~8)的时候，祂里面也有这种思念和心思。要有这样的心思，我们需要在基督的心肠里(一8)与祂是一。要经历基督，我们需要到一个地步，就是在祂内在柔细的感觉和思想里与祂是一(腓立比书生命读经，一〇二页)。

信息选读

腓立比二章六节保罗告诉我们，基督不以自己与神同等为强夺之珍，紧持不放。主虽然与神同等，但祂不以此为强夺之珍，紧持不放；反而将神的形状(并非神的性情)摆在一边，并且倒空自己，取了奴仆的形状。

基督倒空自己的时候[7]，就将祂所有的，就是神的形状，摆在一边。…主成为肉体时，没有改变祂的神性，只将祂外面的彰显，由最高的形状—神的形状，变成最低的形状—奴仆的形状。…神的形状，含示基督神格内在的实际；人的样式，指出基督人性外在的表现。祂外面显於人的是人，但祂里面却有神格的实际，就是神。

First He emptied Himself by putting aside the form, the outward expression, of His deity and becoming in the likeness of men. Then He humbled Himself by becoming obedient even unto death [v. 8]...This is Christ as our pattern.

The Lord's humiliation involves seven steps: emptying Himself, taking the form of a slave, becoming in the likeness of men, humbling Himself, becoming obedient, being obedient even unto death, and being obedient unto the death of the cross....The pattern presented in these verses is now the life within us. This life is what we call a crucified life. The seven steps of Christ's humiliation are all aspects of the crucified life....[His] was the crucified life lived out in a full and absolute way.

Only the crucified life can live such a pattern. If we still do things out of rivalry and vainglory or are still ambitious to be leaders or elders, we are not living a crucified life. We are not emptying ourselves or humbling ourselves. However, we have a life within us that truly is a self-emptying and self-humbling life. This life never grasps at something as a treasure. Instead, it is always willing to lay aside position and title.

When the pattern in Philippians 2 becomes our inward life, the pattern becomes our salvation. Then we are saved from rivalry and vainglory. If the Philippians were not willing to live according to this pattern, they could not make Paul's joy full. He would still be troubled by their rivalry and vainglory. But if they were willing to live the crucified life, a life that always empties itself and humbles itself, not grasping anything as a treasure, they would have the genuine experience of Christ.

Living a crucified life shows that toward the apostles we have encouragement in Christ, consolation of love, fellowship of spirit, and tenderheartedness and compassion. Only when we live a crucified life can we make the apostles happy and cause their joy to be full. In prison Paul was not concerned with how he was treated by others. His concern was whether or not the believers would take Christ as their pattern and live a crucified life. This was the desire of Paul's heart, and only this would make his joy full. (Life-study of Philippians, pp. 86-89)

Further Reading: Life-study of Philippians, msg. 10

首先，祂倒空自己，把祂神格的形状，神格外面的彰显摆在一边，成为人的样式。然後，祂降卑自己，顺从至死〔8〕。…这就是作我们榜样的基督。

主的降卑有七步：倒空自己；取了奴仆的形状；成为人的样式；降卑自己；成为顺从的；顺从至死；且死在十字架上。这几节所陈明的榜样，如今就是我们里面的生命，我们称这生命为钉十字架的生命。基督降卑的七步是钉十字架生命的各方面。…〔祂的生命〕就是钉十字架的生命，完满且绝对的活了出来。

惟有钉十字架的生命才能活出这个榜样。如果我们的行事仍有私图好争、贪图虚荣，或者还有野心要作头、作长老，我们就不是活钉十字架的生命，我们就没有倒空自己，也没有降卑自己。然而，我们里面的确有能倒空自己并降卑自己的生命；这个生命从来不以甚麽东西为强夺之珍而紧持不放；相反的，它总是乐意舍弃地位、舍弃头衔。

当腓立比二章的榜样成为我们里面的生命时，这榜样就成了我们的救恩，我们就从私图好争与贪图虚荣中蒙拯救。如果腓立比人不愿意照著这榜样生活，他们就不能使保罗的喜乐满足。他仍然会为他们的私图好争、贪图虚荣担心。但是，如果他们愿意过钉十字架的生活，就是一再倒空自己、降卑自己、不以任何事物为强夺之珍而紧持不放的生活，他们就会对基督有真实的经历。

我们过钉十字架的生活，就表明我们对使徒们有在基督里的鼓励、爱的安慰、灵的交通，以及慈心和怜恤。我们惟有过钉十字架生活的时候，才能令使徒们喜乐，并使他们的喜乐满足。保罗在监狱中并不在乎别人怎样对待他，他所关切的乃是信徒有没有接受基督作他们的榜样，并且过钉十字架的生活。这是保罗心头的愿望，惟有这个能使他的喜乐满足（腓立比书生命读经，一〇三至一〇七页）。

参读：腓立比书生命读经，第十篇。

THE HEART OF THE DIVINE REVELATION

神圣启示的心脏

Message Four (Day 3)

第四篇 (周 三)

Philippians—Experiencing Christ

腓立比书—经历基督，

by Taking Him as Everything

以基督为一切

Morning Nourishment

晨兴餽养

Phil. 3:8-9 "But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ and be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith."

腓三 8~9 『不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督，并且给人看出我是在祂里面，不是有自己那本於律法的义，乃是有那藉著信基督而有的义，就是那基於信、本於神的义。』

In Philippians 3:9 we see that Paul's earnest desire was to be found in Christ. In the past Paul was fully in the Jewish religion under the law and was always found by others in the law. But at his conversion he was transferred from the law and his former religion into Christ, and he became "a man in Christ" (2 Cor. 12:2). Now he expected to be found in Christ by all those who observed him—the Jews, the angels, and the demons. This indicates that he aspired to have his whole being immersed in Christ and saturated with Christ so that all who observed him could discover him in Christ. We also should aspire to be found by others in Christ. To be found in Christ actually means to be observed, seen, or discovered by others in Christ. (Life-study of Philippians, p. 163)

在腓立比三章九节我们看见，保罗切慕给人看出他是在基督里面。保罗从前完全是在犹太教里，律法之下，并且总是给人看出他是在律法里面。但他在悔改信主时，就从律法和先前的宗教迁到基督里，成了在基督里的人（林後十二2）。现今他期望所有观察他的，无论犹太人、天使或鬼魔，都看出他是在基督里面。这指明他渴望全人浸没在基督里面，给基督浸透，使所有观察他的，都看出他是完全在基督里面。我们也该渴望给人看出我们是在基督里面。给人看出我们是在基督里面，真正的意思是给人观察、看到或发现我们是在基督里面（腓立比书生命读经，一九三至一九四页）。

Today's Reading

信息选读

The excellency of the knowledge of Christ is derived from the excellency of His Person. The Jews consider the law of God given through Moses the most excellent thing in history. Hence, they are zealous for the law. Paul participated in that zeal. But when Christ was revealed to him by God (Gal. 1:15-16), he saw that the excellency, the super-eminence, the supreme preciousness, the surpassing worth, of Christ far exceeded the excellency of the law. His knowledge of Christ issued in the excellency of the knowledge of Christ. On account of this, not only did he count the law and the religion founded on the law to be loss, but he counted all things loss.

以认识基督为至宝，是来自祂人位的宝贵。犹太人认为神藉摩西所赐的律法，是人类历史中的至宝；因此，他们为律法发热心。保罗曾经那样发热心。然而，当神将基督启示给他（加一 15~16），他就看见基督的宝贵、超绝、无上的宝贝和超凡的价值，是远过於律法的。他对基督的认识，结果叫他以认识基督为至宝。因此，他不仅将律法，以及根据律法所建立的宗教看作亏损，也将万事看作亏损。

To be sure, the excellency is in the very Person of Christ. But for our experience, our realization of this excellency depends on our knowledge. If we lack knowledge, there is simply no way for us to realize that this Person is so excellent. Only when we come to know His excellency do we have the excellency of the knowledge of Christ. How precious is this excellency of the knowledge of Christ!

There is a certain requirement or condition for being found in Christ. This condition is that we do not have our own righteousness which is of the law, but that we have the righteousness which is of God based on faith.

I would like to present a new definition, or interpretation, of righteousness as found in Philippians 3:9. In this verse righteousness signifies a daily living which is right with God and man....Before he was transferred into Christ, [Paul] was a Pharisee blameless in the law. Paul thought that in his daily living he was right with man and God. Actually he was not right with God at all....The expression "righteousness which is out of God" does not simply mean that righteousness belongs to God; it also means that this righteousness is God Himself....Therefore, the living which is right with both God and man must be God as our expression in our daily living, God Himself lived out through us.

Our own righteousness is the expression of ourselves, the expression of "I." My righteousness is just the living out of me. But the righteousness of God is God lived out from us. It is God becoming our daily living and expression. When we love others, our love is God expressed. Furthermore, our humility is not mere ethical humility; it is a divine humility, God Himself living out of us. If we are to be found in Christ, we must be in such a condition that God is expressed through us and becomes our daily living.

When I was young, I thought that the righteousness in verse 9 referred to the righteousness God gives us through justification....One day I realized that the righteousness of God in 3:9 is actually God Himself becoming our daily living. If we would have this righteousness, we must have a living which is the expression of God. We must fulfill this condition in order to be found in Christ in reality. (Life-study of Philippians, pp. 156-158, 451-453)

Further Reading: Life-study of Philippians, msg. 23

当然，至宝就在基督的人位里面。但是，为著我们的经历，我们对这至宝的体验是在於我们的认识。我们若缺少认识，就绝对无法体验这人位是何等的宝贵。惟有当我们认识祂的宝贵时，我们才会以认识基督为至宝。这样以认识基督为至宝，是何等的宝贵！

要给人看出是在基督里面，是有一个要求或条件的。这个条件是：我们不是有自己那本於律法的义，乃是有那基於信、本於神的义。

我要题出腓立比三章九节里关于义的新定义或新解释。在这节里，义表明一种於神、於人都是对的日常生活。…在〔保罗〕迁到基督里之前，按律法说，他是个无可指摘的法利赛人。保罗以为在他的日常生活中，他於神、於人都是对的。事实上，他与神的关系完全不对。…『本於神的义』一辞不仅指这义是属於神的，更指这义就是神自己。…因此，於神、於人都是对的生活，必须是神作我们日常生活中的彰显，就是神自己藉著我们活出来。

我们自己的义是我们自己的彰显，就是『我』的彰显。我的义就是我的活出。但神的义乃是神从我们活出来，是神成了我们的日常生活和彰显。我们爱别人时，我们的爱是神的彰显。此外，我们的谦卑不单单是伦理上的谦卑，乃是神圣的谦卑，就是神自己从我们活出来。我们若要给人看出是在基督里面，就必须有这种光景：神藉著我们得著彰显，并且成了我们的日常生活。

我年轻时以为，九节的义是指神藉著称义而赐给我们的义。…直到有一天我才明白，九节的神的义，实际上就是神自己成了我们的日常生活。我们若要有这义，就必须过一种彰显神的生活。我们必须履行这个条件，使我们能实际的给人看出是在基督里面（腓立比书生命读经，一八六至一八八、五三九至五四一页）。

参读：腓立比书生命读经，第二十三篇。

Message Four (Day 4)

Philippians—Experiencing Christ
by Taking Him as Everything

Morning Nourishment

Phil. 3:13-14 "Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward."

Even though Paul had experienced and gained Christ tremendously, he did not consider that he had experienced Him in full or gained Him to the uttermost. For this reason he was still advancing toward the goal—the gaining of Christ to the fullest extent.

In Philippians 3:13 Paul speaks of forgetting the things behind. In order to gain Christ to the fullest extent, Paul not only forsook his experience in Judaism, but also refused to dwell on his past experiences of Christ and be limited by them. To dwell on our past experiences, no matter how real they may have been, frustrates our further pursuing after Christ. (Life-study of Philippians, p. 193)

Today's Reading

In Philippians 3:13 Paul tells us that he was stretching forward to the things which are before. He knew that Christ is unsearchably rich, that there is a vast territory of His riches to be possessed. He was stretching forward to gain these riches and to advance further into this territory.

Paul was pursuing toward the goal for the prize. Christ is both the goal and the prize. The goal is the fullest enjoyment and gain of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race. In order to reach the goal for the prize, Paul was exercised to forget the things which are behind and to stretch forward to the things which are before. This is the way to gain Christ by pursuing Him.

第四篇（周四）

腓立比书—经历基督，
以基督为一切

晨兴餽养

腓三 13~14 『弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背後，努力面前的，向著标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。』

即使保罗已经相当经历并赢得基督，他也不是以为自己已经完全经历了，已经彻底赢得了。为这缘故，他仍然向著标竿前进，要赢得基督到最完满的地步。

在腓立比三章十三节保罗说到忘记背後。为著要赢得基督到最完满的地步，保罗不但抛弃他在犹太教里的经历，也不停留在他已往对基督的经历中，而受其限制，他乃是忘记背後。不论已往的经历多真实，我们若停留其中，怀记不忘，就会受阻挠，不能进一步追求基督（腓立比书生命读经，二三〇页）。

信息选读

在腓立比三章十三节保罗告诉我们，他努力面前的。他认识基督的丰富追测不尽，有广阔的范围让我们去取得。他就努力向前，要赢得这些丰富，更多进入这范围。

保罗向著标竿竭力追求，为要得著奖赏。基督是标竿，也是奖赏。标竿是最完满的享受基督，赢得基督；奖赏是在千年国里，对基督极点的享受。这要作奔跑新约赛程之得胜者的赏赐。为了达到标竿，得著奖赏，保罗操练忘记背後，努力面前的。这是藉著竭力追求基督而赢得祂的路。

Like Paul, we have been regenerated, but we are not yet perfected, or matured, in life. At the time of our conversion, we were gained by Christ so that we may gain Him. Now as those who have not yet obtained and who have not yet been perfected, we are pursuing Christ.

The goal toward which we are pursuing is the full enjoyment of Christ, and the prize is the extra enjoyment of Christ. I believe this extra portion of the enjoyment of Christ will be in the millennial kingdom. In the millennial kingdom the overcomers will enjoy Christ in an extraordinary way. This extraordinary enjoyment of Christ corresponds to the out-resurrection in verse 11....[This is] a prize to those believers who are successful in running the New Testament race.

The goal is the full enjoyment and gain of Christ and...the prize will be the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race. This prize is the prize of the high calling of God in Christ Jesus.

God has called us to gain Christ as our real land. In typology, God called Israel with an earthly calling to gain the good land. Now God has called us with a heavenly calling to gain Christ.

We should not be satisfied simply with Bible knowledge, not even with the knowledge of Philippians 3. We need to have the actual pursuing of Christ. The Greek word for pursue can also be translated "persecute."...Before Paul was saved, he bothered Christ and would not let Him go, persecuting Him negatively. But after he was saved and had been gained by Christ, he still persecuted Him, but positively, for he refused to let Christ go. We also should persecute Christ in this way. This is to pursue Christ in order to gain Him. Do not let Christ go. Bother Him, persecute Him, in order to gain Him. To persecute Christ in this way is exhausting. As we persecute Christ, we should spend ourselves completely. Our whole being with all of our strength should be consumed in pursuing Christ....Do not allow Christ to get away from you, but seek Him, pursue Him, persecute Him in such a positive way. Then you will gain Him. (Life-study of Philippians, pp. 193-196, 198)

Further Reading: Life-study of Philippians, msgs. 19-20, 51

我们和保罗一样蒙了重生，但我们还没有在生命里完全或成熟。我们悔改相信的时候，就被基督赢得，好叫我们赢得祂。现今我们是还没有得著，还没有完全的人，我们一直竭力追求基督。

我们竭力追求的标竿是对基督完满的享受，而奖赏乃是对基督特殊的享受。我信对基督享受这特殊的分将在千年国里。在千年国里，得胜者要特别的享受基督。这对基督特别的享受，相当於十一节里杰出的复活。...〔这要〕给那些成功的奔跑新约赛程之信徒作奖赏。

标竿是完满的享受基督，赢得基督；奖赏将是在千年国里对基督极点的享受，作奔跑新约赛程之得胜者的赏赐。这奖赏乃是神在基督耶稣里召我们向上去得的奖赏。

神呼召我们去赢得基督作我们真正的地土。在豫表里，神用属地的呼召来呼召以色列人去赢得美地。现今神用属天的呼召来呼召我们去赢得基督。

我们不该仅仅满意於圣经的知识，甚至对腓立比三章的认识。我们需要真实的竭力追求基督。竭力追求，原文也可译为逼迫。...在保罗得救前，他搅扰基督，不放祂过去，反面的逼迫基督；但他得救并被基督赢得以後，仍然逼迫祂，不过是正面的，因他不肯放基督过去。我们也该这样逼迫基督。这就是竭力追求基督以赢得祂。不要放基督过去。要搅扰祂，逼迫祂，以赢得祂。这样逼迫基督乃是会叫人筋疲力竭的。我们逼迫基督时，该完全花费自己。我们全人同一切的力量都该消耗於竭力追求基督。...不要让基督离开你，却要寻求祂，竭力追求祂，以这种正面的方式逼迫祂。这样，你就会赢得祂（腓立比书生命读经，二三〇至二三六页）。

参读：腓立比书生命读经，第十九至二十、五十一篇。

Message Four (Day 5)

Philippians—Experiencing Christ
by Taking Him as Everything

Morning Nourishment

Phil. 4:4 "Rejoice in the Lord always; again I will say, rejoice."

Phil. 4:8 "Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things."

Phil. 4:13 "I am able to do all things in Him who empowers me."

Rejoicing [in Philippians 4:4] affords us the strength for the oneness spoken of in verses 2 and 3. Furthermore, rejoicing in the Lord is the secret of having the excellent virtues listed in verses 5 through 9. (Phil. 4:4, footnote 1)

Paul was a person in Christ (2 Cor. 12:2), and he desired to be found in Christ by others. Now [in Philippians 4:13] he declared that he was able to do all things in Him, the very Christ who empowered him. This is an all-inclusive and concluding word on his experience of Christ. It is the converse of the Lord's word in John 15:5 concerning our organic relationship with Him, "Apart from Me you can do nothing." (Phil. 4:13, footnote 1)

The Greek word [for empowers in verse 13] means "makes dynamic inwardly." Christ dwells in us (Col. 1:27). He empowers us, makes us dynamic from within, not from without. By such inward empowering Paul was able to do all things in Christ. (Phil. 4:13, footnote 2)

Today's Reading

All human virtues were created by God. According to Genesis 1:26, we were made in God's image. Our human virtues are a vessel made to contain the divine virtues, just as a glove is made in the image of a hand to contain the hand. The Bible reveals that the image of God is Christ (Col. 1:15; 2 Cor. 4:4). Therefore, to

第四篇 (周五)

腓立比书—经历基督，
以基督为一切

晨兴餽养

腓四 4 『你们要在主里常常喜乐，我再说，你们要喜乐。』

腓四 8 『末了的话，弟兄们，凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有甚麽德行，若有甚麽称赞，这些事你们都要思念。』

腓四 13 『我在那加我能力者的里面，凡事都能作。』

〔腓立比四章四节中的〕喜乐给我们力量，使我们能有二至三节所说的一。在主里喜乐，也是得到五至九节所列优越美德的秘诀（圣经恢复本，腓四 4 第一注）。

保罗是一个在基督里的人（林後十二 2），他盼望给人看出他是在基督里面。现在他〔在腓立比四章十三节〕宣告，他在那加他能力的基督里面，凡事都能作。这是他对基督的经历包罗并总结的话。主在约翰十五章五节说到我们与祂生机的联结，说，『离了我，你们就不能作甚麽。』保罗在这里是从正面说这事（腓四 13 第一注）。

〔腓立比四章十三节的『加…能力』，〕意使人在里面有动力。基督住在我们里面（西一 27），祂加我们能力，使我们有动力，不是从外面，乃是从里面。藉著这样里面的加力，保罗在基督里面凡事都能作（腓四 13 第二注）。

信息选读

所有人性的美德都是神所造的。照著创世记一章二十六节，我们是按著神的形像造的。我们人性的美德是受造的器皿，盛装神圣的美德，正如手套是照著手的形像造的，以盛装手。圣经启示神的像就是基督

say that man was made in the image of God means that he was made according to the form of Christ. Man was created according to Christ so that he could contain Christ and express Him....Man was designed by God to bear the pattern of Christ. When Christ comes into a person, that person becomes a vessel containing Christ....Human virtues such as truthfulness, dignity, purity, and loveliness are all aspects of man as a vessel to contain Christ as the reality.

In Philippians 2 we see Christ as the pattern, and in chapter 3, the pursuing of Christ with a view to gaining Him....To gain Christ, Paul counted all other things as refuse. How then could he exalt human virtues in chapter 4? This is another indication that the virtues in this chapter are not something apart from Christ Himself.

If we consider carefully the virtues listed in 4:8, we shall have to confess that there is no way for us to live such a life in ourselves....Therefore, we must go on to 4:13, where Paul says, "I am able to do all things in Him who empowers me." All the virtues in 4:8 are the expression of the very Christ in whom Paul could do everything. Based on the whole context of the book of Philippians, we can say that the six virtues in 4:8 are the expression of the living of Christ. These are not mere human virtues....How excellent is the expression of the life that lives Christ! The six aspects in verse 8 certainly are excellent characteristics of the Christian life. It is excellent to be truthful, honorable, right, pure, lovely, and of good report. In each of these excellent aspects there is some virtue and something worthy of praise. We should "take account of these things"; that is, we should think on them, ponder them, consider them.

In verse 9 Paul concludes, "The things which you have also learned and received and heard and seen in me, practice these things." Not only should the believers think on the things mentioned in verse 8; they should also practice the things which they have learned, received, heard, and seen in the apostle....Verse 9 closes with the word, "And the God of peace will be with you." This is both a blessing and a promise. The God of peace is the source of all the things mentioned in verses 8 and 9. By fellowshiping with Him and having Him with us, all these virtues will issue forth in our life. (Life-study of Philippians, pp. 235-237)

Further Reading: Life-study of Philippians, msgs. 27-29

(西一 15, 林後四 4)。所以, 说人是按著神的形像造的, 意思是他是照著基督的形状造的。人照著基督被造, 使他能盛装基督并彰显祂。…人是神所设计的, 带有基督的样式。当基督进到人里面, 那人就成为盛装基督的器皿。…人性的美德如真实、尊严、纯洁和可爱, 都是人这器皿的各方面, 以盛装基督作实际。

在腓立比二章我们看见基督是榜样, 在三章我们看见追求基督以赢得祂。保罗为要赢得基督, 就将基督以外的万事看作粪土。那麽, 在四章他怎麽可能高举属人的美德? 这又指明这章里的美德不是基督自己以外的物。

我们若仔细思想四章八节所列的美德, 就必须承认我们在自己里面无法过这样的生活。…所以, 我们必须往前到十三节, 那里保罗说, 『我在那加我能力者的里面, 凡事都能作。』八节所有的美德, 都是基督的彰显; 保罗在祂里面凡事都能作。基於腓立比书的全文, 我们能说四章八节的六项美德是活基督的彰显。这些不是仅仅属人的美德。…活基督之生活的彰显何等优越! 八节里的六方面的确是基督徒生活中优越的美德。真实、庄重、公义、纯洁、可爱以及有美名, 乃是优越的。在这些优越的方面, 每一方面都有某种德行, 和值得称赞的事。这些事我们都该思念; 就是说, 我们该思想、沉思、考虑这些事。

在九节保罗下结论: 『你们在我身上所学习的、所领受的、所听见的、所看见的, 这些事你们都要去行。』信徒不但该思念八节所说的, 也该实行在使徒身上所学习、领受、听见并看见的。…九节结束於『平安的神就必与你们同在』的话。这是祝福, 也是应许。平安的神乃是八至九节所说一切事的源头。藉著与祂交通, 并有祂与我们同在, 这一切德行就要产生在我们的生活中(腓立比书生命读经, 二八一至二八四页)。

参读: 腓立比书生命读经, 第二十七至二十九篇。

Message Four (Day 6)

Philippians—Experiencing Christ
by Taking Him as Everything

Morning Nourishment

Phil. 4:12-13 "I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me."

Phil. 3:20-21 "For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ, who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself."

Paul had learned the secret of sufficiency, of satisfaction, of contentment. This secret is actually Christ Himself. In chapter 1, Christ is the life for us to live; in chapter 2, Christ is the pattern for us to follow; and in chapter 3, Christ is the goal and the prize for us to pursue. Now in chapter 4, Christ is the secret and also the power for us to enjoy. In doing many things we must first know the secret and also have the power, the strength, the energy, to accomplish those things. (Life-study of Philippians, p. 243)

Today's Reading

The words "I have learned the secret" [in Philippians 4:12] are an interpretation of the Greek word which means "I have been initiated." The metaphor is that of a person being initiated into a secret society with instruction in its rudimentary principles. Paul had not only learned a secret; he had been initiated and had learned certain basic principles....By using this metaphor, Paul was saying that a church, which is rather mysterious, has certain basic principles. After Paul was converted to Christ, he was in a sense initiated into the church life. This means that he was instructed in the secret of how to enjoy Christ, how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and also how to have the church life.

第四篇 (周 六)

腓立比书—经历基督,
以基督为一切

晨兴餽养

腓四 12~13 『我知道怎样处卑贱,也知道怎样处富余;或饱足、或饥饿、或富余、或缺乏,在各事上,并在一切事上,我都学得秘诀。我在那加我能力者的里面,凡事都能作。』

腓三 20~21 『我们的国籍乃是在诸天之上,我们也热切等待救主,就是主耶稣基督,从那里降临;祂要按著祂那甚至能叫万有归服自己的动力,将我们这卑贱的身体改变形状,使之同形於祂荣耀的身体。』

保罗学会了知足、满足、满意的秘诀。这秘诀实际上就是基督自己。在腓立比一章,基督是给我们所活的生命;在二章,基督是给我们跟随的榜样;在三章,基督是给我们追求的标竿和奖赏。如今在四章,基督是给我们享受的秘诀和能力。在作许多事的时候,我们首先必须知道秘诀,更要有能力、力量、动力,来成就这些事(腓立比书生命读经,二九〇页)。

信息选读

[腓立比四章十二节的] 『我都学得秘诀』,直译,『我都被引进』。这是个隐喻,说到人被引进秘密社团,受其基本原则的教导。保罗不但学得秘诀;他已经被引进,并学得某些基本原则。…保罗用这隐喻说到召会,召会是相当奥秘的,有某些基本原则。保罗悔改信主後,就某种意义说,是被引进召会生活。这就是说,他学得如何享受基督,如何以基督为生命,如何活基督、显大基督、赢得基督,以及如何过召会生活的秘诀。

Although the church, the Body of Christ, is somewhat mysterious, the church definitely is not a secret society. On the contrary, the church is a bright city set on a hill. Furthermore, the church is open to all who are willing to come. But because the church has a mysterious aspect, there is the need of a spiritual initiation in order to learn the principles of the church life.

The basic principles of the church life are altogether different from the basic principles of the world. We may know all the rudimentary principles of the world and yet not know anything of the church life. Thus, when we are saved and come into the church, the Body of Christ, we need to be initiated by learning certain basic principles. The secret of the Body is to take Christ as our life, to live Christ, to pursue Christ, to gain Christ, to magnify Christ, and to express Christ. These are the basic principles of the church, the Body of Christ.

From the heavens we are eagerly awaiting a Savior, the Lord Jesus Christ [3:20]...The transfiguration of our body will be the ultimate consummation of God's salvation. In His salvation God first regenerated our spirit (John 3:6), now He is transforming our soul (Rom. 12:2), and, consummately, He will transfigure our body, making us the same as Christ in all three parts of our being.

You may allow your body to rest on the best and most expensive bed, but it is nonetheless a body of humiliation. However, we should not hate or despise our body. If we despise our body, we shall practice asceticism. In a very real sense, we should love our body for the Lord's sake. We need to care for the body without allowing it to indulge itself. One day, the Lord Jesus will come and transfigure the body of humiliation and conform it to the body of His glory. (Life-study of Philippians, pp. 244-245, 213-214)

Because we are awaiting the Son of God from the heavens [1 Thes. 1:10], our future is focused on Him. Our life declares that we have no hope on this earth and no positive destiny in this age, and that our hope is the coming Lord, who is our destiny forever. This governs, holds, and keeps our Christian life for the church life. (1 Thes. 1:10, footnote 1)

Further Reading: Life-study of Philippians, msgs. 25, 29

虽然召会—基督的身体—有几分奥秘，但召会确实不是秘密社团；反之，召会是立在上山光明的城。不但如此，召会对凡愿意来的人都是敞开的。但因为召会有奥秘的方面，就需要属灵的引进，以学习召会生活的原则。

召会生活的基本原则与世界的根本原则全然不同。我们也许知道一切世界的根本原则，却不知道任何召会生活的事。因此，我们得救并进入召会—基督的身体—时就需要藉著学习某些基本原则而被引进。身体生活的秘诀是以基督为我们的生命、活基督、追求基督、赢得基督、显大基督并彰显基督。这些是召会—基督的身体—的基本原则。

我们热切等待救主，就是主耶稣基督，从诸天降临〔三 20〕。…我们的身体改变形状，是神救恩的终极完成。神在祂的救恩里，首先重生我们的灵（约三 6），现今变化我们的魂（罗十二 2），最终要将我们的身体改变形状，使我们全人三部分都与基督相同。

你也许让你的身体在最豪华、最昂贵的床上休息，但它却是卑贱的身体。然而，我们不该恨恶或轻视自己的身体。我们若轻视自己的身体，就会实行禁欲主义。实在说来，我们该为著主的缘故宝爱自己的身体。我们需要顾到身体，不允许它放纵。有一天，主耶稣要来，将卑贱的身体改变形状，使之同形於祂荣耀的身体（腓立比书生命读经，二九一至二九二、二五五至二五六页）。

因著等候神的儿子从诸天降临〔帖前一 10〕，我们的将来就集中在祂身上；我们的生活表明我们在地上没有盼望，在今世没有积极的定命；也表明我们的盼望是要来的主，祂是我们永远的定命。这管治、维持并保守我们为著召会生活的基督徒生活（圣经恢复本，帖前一 10 第一注）。

参读：腓立比书生命读经，第二十五、二十九篇。

Int'l Chinese-speaking Conference 2012

THE HEART OF THE DIVINE REVELATION

Message Five

Colossians—the All-inclusive, Extensive Christ versus Culture

Scripture Reading: Col. 1:9, 15-18, 27; 2:2, 8-9, 16-17; 3:4, 10-11, 15-16; 4:2-3

Outline

Day 1

I. The Christ unveiled in Colossians is the all-inclusive, extensive One, the centrality and universality of God's economy—1:15-18, 27; 2:16-17; 3:4, 11:

A. Colossians reveals the all-inclusive, extensive Christ—the One who is God, man, and the reality of every positive thing in the universe—2:9, 16-17.

Day 2

B. For Christ to be the Firstborn of both the original creation and the new creation means that He is both all-inclusive and extensive—1:15, 18.

C. The all-inclusive, extensive Christ is the preeminent One, the One who has the first place in everything—v. 18.

D. The all-inclusive, extensive Christ is the centrality and universality, the center and circumference, of God's economy—vv. 15-27; Eph. 1:10.

E. The will of God is that the all-inclusive, extensive Christ be our portion—Col. 1:9, 12.

F. The all-inclusive, extensive Christ is the Head of the Body, the church—v. 18.

G. The all-inclusive, extensive Christ is the fullness of God—v. 19.

H. The all-inclusive, extensive Christ dwells in us as our hope of glory—v. 27.

二〇一二年国际华语特会

神圣启示的心脏

第五篇

**歌罗西书—包罗万有、
延展无限的基督与文化相对**

读经：西一9，15～18，27，二2，8～9，16～17，三4，10～11，15～16，四2～3

綱 目

周 一

壹 歌罗西书中所揭示的基督，乃是包罗万有、延展无限者，是神经纶的中心与普及——15～18，27，二16～17，三4，11：

一 歌罗西书启示包罗万有、延展无限的基督——这一位是神，是人，也是宇宙中一切正面事物的实际——二9，16～17。

周 二

二 基督是原初创造的首生者，也是新造的首生者，意思是说，祂是包罗万有且延展无限的——15，18。

三 包罗万有、延展无限的基督是居首位的，祂在凡事上都居首位——18节。

四 包罗万有、延展无限的基督，乃是神经纶的中心与普及，中心与圆周——15～27节，弗一10。

五 神的旨意乃是要包罗万有、延展无限的基督作我们的分——西一9，12。

六 包罗万有、延展无限的基督是召会身体的头——18节。

七 包罗万有、延展无限的基督是神的丰满——19节。

八 包罗万有、延展无限的基督住在我们里面，作我们荣耀的盼望——27节。

I. The all-inclusive, extensive Christ is the mystery of God—2:2.

J. The all-inclusive, extensive Christ is the One in whom all the treasures of wisdom and knowledge are hidden—v. 3.

K. We should estimate and evaluate everything according to the all-inclusive, extensive Christ—v. 8.

L. The all-inclusive, extensive Christ is our life—3:4.

M. The all-inclusive, extensive Christ is the unique constituent of the one new man—vv. 10-11.

N. For the Body life, it is crucial that we let the peace of Christ arbitrate in our hearts—v. 15.

O. We should allow the word of Christ to dwell in us richly—v. 16.

P. We need to be infused, saturated, and permeated with the all-inclusive, extensive Christ until in our experience He is everything to us—2:16-17; 3:4.

Day 3

II. God's intention in His economy is that Christ be everything; therefore, it is crucial for us to see that God wants nothing but Christ and that in the eyes of God nothing counts except Christ—Matt. 17:5; Col. 3:10-11:

A. The all-inclusive Christ is in us, but we need to see Him, know Him, be filled with Him, and become absolutely one with Him—1:27; 3:4.

B. God's ultimate goal in His economy is to gain the one new man constituted with the all-inclusive, extensive Christ wrought into a corporate people—vv. 10-11; 1:18; 2:9, 16-17.

C. In the one new man, there is only one person—the all-inclusive, extensive Christ—v. 17; 3:4, 10-11.

九 包罗万有、延展无限的基督是神的奥秘—二2。

十 包罗万有、延展无限的基督是一切智慧和知识都藏在其中的那一位—3节。

十一 我们应当照著包罗万有、延展无限的基督，来评断、衡量一切事物—8节。

十二 包罗万有、延展无限的基督是我们的生命—三4。

十三 包罗万有、延展无限的基督，乃是一个新人独一无二的构成成分—10~11节。

十四 为著身体的生活，让基督的平安在我们心里作仲裁是极重要的—15节。

十五 我们该让基督的话丰丰富富的住在我们里面—16节。

十六 我们需要被包罗万有、延展无限的基督注入、浸透、充满，直到我们经历祂是我们的一切—二16~17，三4。

周 三

贰 神在祂经纶里的心意，是要基督作一切；因此，顶要紧的是，我们要看见，神只要基督，不要别的，并且在神眼中，除了基督，没有一样东西算得了数—太十七5，西三10~11:

一 包罗万有的基督是在我们里面，但我们需要看见祂、认识祂、被祂充满、并且绝对与祂是一—27，三4。

二 神经纶的终极目标，乃是要得著一个新人，这新人是由包罗万有、延展无限的基督，作到一个团体的人里面所构成的—10~11节，一18，二9，16~17。

三 在这一个新人里，只有一个人位，就是包罗万有、延展无限的基督—17节，三4，10~11。

D. Colossians reveals that the all-inclusive, extensive Christ should replace every factor, element, and aspect of our natural life—1:18; 3:4, 10-11.

Day 4

III. The all-inclusive, extensive Christ revealed in Colossians is versus culture—2:9, 16-17; 3:10-11:

A. The book of Colossians was written in order to reveal the all-inclusive, extensive Christ who deals with our culture and even replaces our culture with Himself; the Christ who can replace our culture and become everything to us is the all-inclusive, extensive Christ—1:12-13, 15-20.

B. Culture is the systematic method that we have developed to exist and to maintain our being—cf. Gen. 4:16-17, 20-22:

1. Culture is a subtle and hidden substitute for Christ; it is important for us to realize that within us the ultimate substitute for Christ is our culture.

2. Our self-made and self-imposed culture is a substitute for Christ; it separates us from others and keeps us from being built up with them—Col. 2:8, 18-19.

Day 5

C. In Colossians Paul is dealing with the hidden matter of culture; if we get into the depths of Colossians, we will see that it deals with culture—3:10-11:

1. Culture is the unconscious living of every human being; unconsciously we are under the influence of the culture into which we were born, and this culture is now undermining our experience and enjoyment of Christ—2:16-17; 3:4.

2. God's eternal purpose is to have a corporate people to be the Body of Christ for His expression, but if mankind remains divided by cultural opinions, God's purpose cannot be carried out—

四 歌罗西书启示这位包罗万有、延展无限的基督，应当顶替我们天然生命的一切因素、元素和方面——18, 三4, 10~11。

周 四

参 歌罗西书所启示之包罗万有、延展无限的基督，乃是与文化相对——二9, 16~17, 三10~11:

一 写歌罗西书是要启示这位包罗万有、延展无限的基督；祂对付我们的文化，甚至以祂自己顶替我们的文化；那能顶替我们的文化，并成为我们一切的基督，乃是包罗万有、延展无限的基督——12~13, 15~20。

二 文化是我们发展出来，使我们赖以生存并得以维系的有系统的方法——参创四16~17, 20~22:

1 文化对于基督乃是狡诈而隐秘的代替品；重要的是，我们要领悟，我们里面对于基督最终极的代替品就是我们的文化。

2 我们自订并自加的文化，乃是基督的代替品；这文化使我们与别人分开，并使我们不能与别人同被建造——西二8, 18~19。

周 五

三 保罗在歌罗西书里所对付的，乃是文化这件深藏的事；我们若深入歌罗西书，会看见这卷书乃是对付文化——三10~11:

1 文化是每一个人不知不觉的生活；我们不知不觉就受到生长于其中的文化所影响，这个文化现今一直破坏我们对基督的经历和享受——二16~17, 三4。

2 神永远的定旨乃是要得著一个团体的人，成为基督的身体，作他的彰显，但人类若仍旧因为文化的意见而分裂，神的定旨就无法完成——

1:18; 2:19; 3:10-11:

a. Christ's death on the cross abolished all the cultural differences and terminated them—Eph. 2:15.

b. In the new man there is no possibility for the various cultural distinctions to continue to exist—Col. 3:10-11.

3. Whenever the peace of Christ is allowed to arbitrate in our hearts, this peace will subdue all cultural opinions—v. 15.

Day 6

D. As culture has become the replacement for Christ, so Christ can become the replacement for culture—vv. 4, 10-11:

1. When we live Christ, we are spontaneously delivered from culture, and automatically the Christ by whom we live replaces culture; this is the revelation in the book of Colossians—Phil. 1:21a; Col. 1:19; 2:9; 3:4, 10-11.

2. Christ has reconciled us to Himself, and now we should live Him and allow Him to replace every aspect of our culture—1:20; 3:4, 10-11.

E. Whenever we experience genuine prayer, we are outside of our culture; in particular, we are outside of our cultural opinion—4:2-3:

1. The more genuine prayer we have, the more we will have the experience of being outside of our cultural opinions and of being one spirit with the Lord—1 Cor. 6:17.

2. When we pray with others in a genuine way, we touch the reality of the one new man and realize that the new man is constituted with Christ alone and that in this realm there are no differences of culture—Col. 4:2-3; 3:10-11.

— 18, 29, 30 ~ 11 :

a 基督在十字架上的死，已经废掉并了结一切文化的分歧—弗二 15。

b 在新人里不可能有不同的文化继续存在—西三 10 ~ 11。

3 每当基督的平安得以在我们心里作仲裁，这平安就要征服一切文化的意见—15 节。

周 六

四 文化怎样顶替了基督，基督也照样能顶替文化—4, 10 ~ 11 节:

1 我们活基督时，自然而然就脱离了文化，并且我们所凭以活著的基督，就自动的顶替了文化；这就是歌罗西书里所启示的一腓一 21 上，西一 19，二 9，三 4，10 ~ 11。

2 基督已经叫我们与他和好，现今我们就该活他，并让他顶替我们文化的每一方面—一 20，三 4，10 ~ 11。

五 每当我们经历真实的祷告，我们就在文化之外，特别是在文化的意见之外—四 2 ~ 3:

1 我们越有真实的祷告，就越经历在文化的意见之外，并与主成为一灵—林前六 17。

2 当我们与别人有真实的祷告，我们就摸著一个新人的实际，并且领悟新人单单由基督所构成，并且在这个范围里没有文化的分歧—西四 2 ~ 3，三 10 ~ 11。

**Colossians—the All-inclusive,
Extensive Christ versus Culture**

Morning Nourishment

Col. 1:15 "Who is the image of the invisible God, the Firstborn of all creation."

Col. 1:18 "And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things."

The book of Colossians reveals that the all-inclusive, extensive Christ should replace every factor, element, and aspect of our natural human life. (Life-study of Colossians, p. 425)

Christ is the reality of the gospel. All the good things in the gospel belong to Him and are Him. [Colossians] unveils such an all-inclusive Christ as the focus of God's economy. (Col. 2:17, footnote 3)

Today's Reading

The revelation concerning Christ in Colossians is both all-inclusive and extensive. Colossians reveals that Christ is everything. Christ is the Firstborn both of the old creation, the universe, and of the new creation, the church (1:15, 18). The new creation is not as extensive as the old creation, the universe. The church is all-inclusive, but it is not extensive. For Christ to be the Firstborn of both the original creation and the new creation means that He is both extensive and all-inclusive. In the new man there is room only for Christ; Christ is all and in all (3:11). This shows His all-inclusiveness. However, the fact that He is the Firstborn of all creation indicates His extensiveness. In the words of Ephesians 3, Christ is the breadth, length, height, and depth.

The revelation of the all-inclusive and extensive Christ is found adequately, fully, definitely, and clearly in the Epistles of Paul, in particular in the book of Colossians.

We need to see that Christ is the preeminent and all-inclusive One, the centrality and universality of

**歌罗西书—包罗万有、
延展无限的基督与文化相对**

晨兴餽养

西一 15 『爱子是那不能看见之神的像，是一切受造之物的首生者。』

西一 18 『祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。』

歌罗西书启示这位包罗万有、延展无限的基督，应当顶替我们天然人性生活的一切因素、元素、方面（歌罗西书生命读经，五二六页）。

基督是福音的实际。在福音里一切美好的事物都属於祂，都是祂。〔歌罗西书〕揭示这样一位包罗万有的基督，乃是神经纶的中心（圣经恢复本，西二 17 第三注）。

信息选读

歌罗西书里关于基督的启示是包罗万有且延展无限的。歌罗西书启示基督乃是一切。基督是旧造（宇宙）和新造（召会）的首生者（一 15、18）。新造不像旧造（宇宙）那样广阔的延展。召会是包罗万有的，但不是延展无限的。基督是原初创造和新造的首生者，意思是说，祂是延展无限且包罗万有的。在新人里惟有基督有地位；基督是一切，又在一切之内（三 11）。这表明祂的包罗万有。然而，祂是一切受造之物的首生者这个事实，指明祂是延展无限的。用以弗所三章的话说，基督就是那阔、长、高、深。

在保罗的书信里，特别在歌罗西书中，我们充分、完全、明确、清楚的看见，这位包罗万有且延展无限之基督的启示。

我们需要看见基督是那居首位与包罗万有者，是神的中心与普及。歌

God. The book of Colossians reveals that Christ is preeminent, that He has the first place in everything. Both in the first creation and in the new creation Christ occupies the first place.

As the all-inclusive One, Christ is the centrality and universality of God. This expression was first used by Brother Nee in 1934, at the third overcomer conference held in Shanghai. He pointed out from the book of Colossians that the all-inclusive Christ is the center and the circumference of God's purpose. Christ is both the centrality and universality of God's purpose. He is the hub and also the rim. In other words, Christ is all....Christ is both the center and the circumference of God's economy.

God's economy is to work the living, all-inclusive Person of Christ into us. According to the revelation in the book of Colossians, Christ is the portion of the saints, the Firstborn of all creation, the image of the invisible God, the Head of the Body, the Firstborn from among the dead, the One in whom all the fullness is pleased to dwell, the mystery of God's economy, the mystery of God, the reality of all positive things, and the constituent of the new man. Christ is everything: He is life, light, power, might, strength, righteousness, holiness, kindness, and every other divine attribute and human virtue. Because Christ is everything to us, He is all-inclusive. God's intention in His economy is to work this all-inclusive One into us. As the all-inclusive One, Christ has the highest attainments. He has ascended to the heavens and has been exalted to the highest place in the universe. He is now sitting at the right hand of God. Christ has been enthroned, and He has become the Lord and Head over all. Furthermore, He has obtained everything, for all things have become His. This Person with all He has attained and obtained is the very One that God desires to work into our being. (Life-study of Colossians, pp. 433, 41, 43, 330-331)

Colossians 1:15-17 unveils Christ as the first in creation, as the One who has preeminence among all creatures. Verse 18 shows that Christ is the first in resurrection as the Head of the Body. As such, He has the first place in the church, God's new creation (2 Cor. 5:17; Gal. 6:15). (Col. 1:18, footnote 1)

Further Reading: Life-study of Colossians, msgs. 5, 49-50

罗西书启示基督是居首位的，祂在凡事上居首位。在首先的创造和新造中，基督都居首位。

基督是包罗万有者，祂是神的中心与普及。一九三四年，倪弟兄在上海所召开的第三次得胜者特会，首次用到这个说法。他从歌罗西书指出，包罗万有的基督，乃是神定旨的中心和圆周。基督是神定旨的中心与普及；祂是轮轴，也是轮辋。换句话说，基督乃是一切。…基督是神经纶的中心和圆周。

神的经纶乃是将基督那活的、包罗万有的人位作到我们里面。根据歌罗西书的启示，基督是众圣徒的分、一切受造之物的首生者、不能看见之神的像、身体的头、从死人中复活的首生者、一切的丰满乐意居住在其中的那一位、神经纶的奥秘、神的奥秘、一切正面事物的实际以及新人的成分。基督是一切：祂是生命、光、大能、权能、力量、公义、圣别、恩慈以及其他一切神圣的属性和人性的美德。因为基督是我们的一切，所以祂是包罗万有的。神经纶的目的，乃是要将这位包罗万有者作到我们里面。基督这位包罗万有者所达到的是最高的。祂已经升上诸天，且被高举到宇宙的最高处，现今祂坐在神的右边。基督已经登宝座，祂已经成为万有的主和元首。不仅如此，祂也得著了一切，因为万有都成为祂的。这个人位带著祂所达到、所得著的一切，就是神渴望作到我们里面的那位（歌罗西书生命读经，五三七至五三八、四八、五一、四一一页）。

歌罗西一章十五至十七节揭示，基督在创造中是首生者，在一切受造之物中居首位。十八节显示，基督在复活里是首生者，是身体的头，在召会，神的新造（林後五 17，加六 15）里居首位（圣经恢复本，西一 18 第一注）。

参读：歌罗西书生命读经，第五、四十九至五十篇。

**Colossians—the All-inclusive,
Extensive Christ versus Culture**

Morning Nourishment

Col. 2:2-3 "...Unto the full knowledge of the mystery of God, Christ, in whom all the treasures of wisdom and knowledge are hidden."

Col. 3:3-4 "For you died, and your life is hidden with Christ in God. When Christ our life is manifested, then you also will be manifested with Him in glory."

Christ is the fullness of God, the image of the invisible God, the firstborn of all creation, the Firstborn from among the dead, the One in whom all the fullness is pleased to dwell, the mystery of God's economy, the mystery of God, the reality of all positive things, and the constituent of the new man. For years we have pointed out that Christ is life, but perhaps we have not adequately paid our attention to what Christ is. In short, the Christ who is our life is everything, the reality of every positive thing in the universe. (Life-study of Colossians, p. 323)

Today's Reading

Christ is in us as our hope of glory, and we are now growing in Him. We shall continue to grow in Him until we reach maturity, at which time our whole being, especially our inner being, will be permeated with Christ. (Life-study of Colossians, p. 290)

The mystery of God is Christ Himself. This is a very significant word. God and His intention are great, profound, and mysterious, yet Christ is this mystery. This is far beyond our understanding....Christ is the very image of the invisible God (Col. 1:15). God Himself is invisible, so He is a mystery. We cannot see Him; neither can we understand this mystery. Moreover, what He intends to do is also a mystery. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, p. 223)

The apostle told the Colossians that all the treasures of

**歌罗西书—包罗万有、
延展无限的基督与文化相对**

晨兴饕养

西二 2~3 『…能以完全认识神的奥秘，就是基督；一切智慧和知识的宝藏，都藏在祂里面。』

三 3~4 『因为你们已经死了，你们的生命与基督一同藏在神里面。基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。』

基督是神的丰满、不能看见之神的像、一切受造之物的首生者、从死人中复活的首生者、一切的丰满乐意居住在其中的那一位、神经纶的奥秘、神的奥秘、一切正面事物的实际以及新人的成分。多年来我们指出基督是生命，但是我们也许不彀注意基督是甚麽。简单的说，基督是我们的生命，是我们的一切，也是宇宙中一切正面事物的实际（歌罗西书生命读经，四〇一页）。

信息选读

基督在我们里面是荣耀的盼望，我们现今在祂里面长大。我们要一直在祂里面长大直到成熟，那时我们整个人，特别是我们里面的人，就要被基督所浸透（歌罗西书生命读经，三五九页）。

神的奥秘就是基督自己，这是非常有意义的话。神和祂的意愿很伟大、深奥且奥秘，而基督就是这奥秘。这远超过我们的理解。…基督是那不能看见之神的像（西一 15）。神自己是看不见的，所以祂是个奥秘。我们不能看见祂，也不能明白这奥秘。不仅如此，祂所要作的也是一个奥秘（由基督与召会的观点看新约概要卷二，二八八页）。

使徒告诉歌罗西人，一切真智慧、真

genuine wisdom and knowledge are hidden in Christ. This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church. Wisdom is related to our spirit, and knowledge is related to our mind (Eph. 1:8, 17). (Col. 2:3, footnote 1)

This very Christ is life to us (3:4). He is very intimate, tender, subjective, and near. Nothing is as dear, precious, and available to us as our life, yet even our own life, the very life we received from our parents, is not the real life. It is only a shadow. Therefore, he who does not have Christ does not have the life (1 John 5:12). He is not only our portion for us to enjoy, but He is our life for us to live. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, pp. 228-229)

As our life, Christ is the constituent of the new man. Because Christ is the unique constituent of the new man, in the new man there is no room for Greeks and Jews, Americans and Chinese, circumcision and uncircumcision, slaves and free men. In the new man the Christ who is our life is all and in all. (Life-study of Colossians, p. 310)

Which [in Colossians 3:15] refers to the peace of Christ. We were called to this peace in the one Body of Christ. For the proper Body life we need the peace of Christ to arbitrate, to adjust, and to decide all things in our heart in our relationship with the members of His Body. (Col. 3:15, footnote 3)

The word of Christ includes the entire New Testament. We need to be filled with this word. This means that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us. The Greek word rendered "dwell" means "to be in a house, to inhabit." The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into our inner being. Furthermore, the word of Christ must dwell in us richly.

Colossians reveals that Christ is profound and all-inclusive. The all-inclusive Christ transcends our understanding. Our need is to be infused, saturated, and permeated with Him until in our experience Christ is everything to us: our food, our drink, our feasts, our holy days, our Sabbath, our new moon, our everything. (Life-study of Colossians, pp. 246, 9)

Further Reading: Life-study of Colossians, msg. 34; The Conclusion of the New Testament, msg. 352-354

知识的宝藏，都藏在基督里面。这是关于基督与召会，圣经经纶的属灵智慧和知识。智慧与我们的灵有关，知识与我们的灵有关（弗一8、17）（圣经恢复本，西二3第一注）。

这位基督是我们的生命（西三4）。祂非常亲密、柔细、主观且亲近。没有甚麽像我们的生命那麽宝贝、宝贵和便利，然而甚至我们自己的生命，就是从父母所得的生命，也不是真实的生命。这生命只是影儿。因此，没有基督的人，就没有生命（约壹五12）。祂不仅是我们的分，给我们享受，也是我们的生命，使我们活著（由基督与召会的观点看新约概要卷二，二九五至二九六页）。

作我们生命的基督，乃是新人的成分。因著基督是新人唯一的成分，所以在新人里希利尼人和犹太人、美国人和中国人、受割礼的和未受割礼的、为奴的和自主的，都没有地位。在新人里，那作我们生命的基督乃是一切，又在一切之内（歌罗西书生命读经，三八五页）。

〔歌罗西三章十五节的『这平安』是指基督的平安。〕我们乃是在基督的一个身体里，为这平安蒙召的。为著基督身体正当的生活，我们需要基督的平安在我们心里，在祂身体众肢体的关系上，仲裁、调整并断定一切的事（圣经恢复本，西三15第四注）。

基督的话包括整本新约。我们需要被这话充满。这意思是说，我们应当让基督的话住在我们里面，定居在我们里面，在我们里面安家。在希腊原文，翻作『住』的字，意思是，在家里，内住，居住。主的话在我们里面必须有充分的地位，才能把基督的丰富运行并供应到我们里面的人里。不仅如此，基督的话也必须丰丰富富的住在我们里面。

歌罗西书所启示的基督是奥秘的，又是包罗万有的。这位包罗万有的基督，远超过我们所能领会的。我们需要被祂注入、浸透、充满，直到我们经历基督是我们的一切：我们的饮食、节期、圣日、安息日、月朔并一切（歌罗西书生命读经，三〇三、一一页）。

参读：歌罗西书生命读经，第三十四篇。

**Colossians—the All-inclusive,
Extensive Christ versus Culture**

Morning Nourishment

Col. 3:10-11 "And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all."

It is crucial for us to see that God wants nothing but Christ. If we see this vision, we shall set aside our standard and aspire to be one with the Lord in our spirit moment by moment. The all-inclusive Christ is now in our spirit. First Corinthians 6:17 tells us that he who is joined to the Lord is one spirit...Our standard should not be the culture we have inherited or the culture we ourselves have made. Our standard should be the oneness with the Lord in our spirit. Do not try to be a good wife or husband. Instead, simply be one spirit with the Lord. Then you will live Christ because Christ will actually be living in you. (Life-study of Colossians, p. 318)

Today's Reading

God does not want something good produced by us; He wants Christ and Christ alone. In the eyes of God, only Christ counts for anything. God's intention is to work Christ into us so that we may have the full enjoyment of Him. When Christ has the free course within us to become our enjoyment and experience, our culture will be dealt with.

The time has come for all of us in the churches to hear this message, to see this vision, and to condemn our cultural standards. Then we shall realize that what God wants is Christ and that Christ today is the life-giving Spirit mingled with our spirit. Instead of living according to a certain standard, we should simply live by the Christ who dwells in our spirit. As we live in the spirit, we should let Christ have a free course throughout our whole being. [Everything that is not Christ must go.]

**歌罗西书—包罗万有、
延展无限的基督与文化相对**

晨兴饕养

西三 10~11 『并且穿上了新人：这新人照著创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，惟有基督是一切，又在一切之内。』

顶要紧的是，我们要看见，神只要基督，不要别的。我们若看见这异象，就会把自己的标准摆在一边，并渴望时时刻刻在灵里与主是一。包罗万有的基督现今就在我们的灵里。林前六章十七节告诉我们，与主联合的，便是与主成为一灵。…我们的标准不该是我们承继的文化，或是自己制订的文化。我们的标准应当是在我们的灵里与主是一。不要努力作好妻子、好丈夫，只要与主成为一灵。这样你就会活基督，因为基督会实际的活在你里面（歌罗西书生命读经，三九五至三九六页）。

信息选读

神不要我们所出产的好东西；祂要的乃是基督，并且祂只要基督。在神眼中，惟有基督才算得了数。神的目的乃是将基督作到我们里面，使我们能完满的享受祂。当基督在我们里面有自由的通路，成为我们的享受和经历时，我们的文化就要受对付。

时候到了，我们所有在召会中的人都要听这篇信息，我们都要看见这异象，并定罪我们的文化标准。然後我们就会领悟，神所要的乃是基督，并且今天基督乃是赐生命的灵，与我们的灵调和。我们不是照某种标准生活，我们只该凭那住在我们灵里的基督而活。当我们活在灵里，我们就应当让基督在我们的全人里有自由的通路。〔凡不是基督的，都必须除去。〕

If Christ is infused into you, you will drop everything that is not Christ, and you will be constituted with Christ in your very being. Religion gives people doctrines and teaches them how to behave....Christ is already in us, but we need to see Him, know Him, be filled with Him, be saturated with Him, and become absolutely one with Him.

Because such a Christ is all and in all in the new man, of which we are a part, Christ eventually becomes us. We and Christ are one. God's ultimate goal in His economy is to gain this new man constituted of the preeminent, all-inclusive Christ wrought into a corporate people. We all need to have such a high view of God's economy. According to this view, we and Christ are one, for we and He have one life with one living.

Paul's intention in writing the book of Colossians was to impress all the believers with the fact that Christ is everything. The Jewish believers should forget their ordinances and observances, and the Gentile believers should lay aside their philosophical concepts. We were not regenerated for the sake of such observances and concepts. We were regenerated for Christ. Now we need to be filled with Christ, saturated with Christ, and permeated with Christ until Christ becomes us.

We have pointed out that in God's economy there is one person, Christ, and one way, the cross. Through this one person and one way, God will gain the new man. The new man is Christ constituted into us. On the one hand, the new man is Christ; on the other hand, we, the believers, are the new man. For this reason, in the new man, Christ and we are one.

In Colossians Christ is the replacement for all cultural factors and elements. He must come into our living to replace everything with Himself. This is the divine revelation in the holy Word. Oh, may our eyes be opened to see that every factor, element, and aspect of our natural human life is versus Christ. In God's economy the extensive Christ must come in to replace all these elements, factors, and aspects. Eventually, for eternity, only Christ will remain. (Life-study of Colossians, pp. 319, 77, 249-250, 399)

Further Reading: The Conclusion of the New Testament, msgs. 355-357; Life-study of Colossians, msg. 37

如果基督注入到你里面，你就会丢弃一切不是基督的东西，并且你的全人会被基督构成。宗教给人道理，并教导人如何作好。…这位基督已经在我们里面，但我们需要看见祂、认识祂、被祂充满、被祂浸透并且绝对与祂是一。

因为这样一位基督在新人里是一切，又在一切之内，而我们又是新人的一部分，所以基督至终要成为我们。我们与基督乃是一。神经纶的终极目标，乃是要得著这个新人；这新人是由居首位、包罗万有的基督，作到一个团体的人里面所构成的。我们对神的经纶都需要有这样高的看见。根据这个看见，我们与基督乃是一，因为我们与祂有同一个生命，同一个生活。

保罗写歌罗西书的目的，乃是要使所有的信徒对基督是一切的事实有深刻的印象。犹太的信徒们应当忘掉他们的规条和仪式，外邦的信徒应当撇弃他们的哲学观念。我们重生并不是为了这些仪式和观念。我们重生乃是为了基督。现今我们需要被基督充满、被基督浸透、被基督浸润，直到基督成为我们。

我们已经指出，在神的经纶里只有一个人位—基督，和一条道路—十字架。藉著这一个人位和这一条道路，神才能得著新人。新人乃是基督构成到我们里面。一面说，新人是基督；另一面说，我们信徒乃是新人。为这缘故，在新人里，基督与我们乃是一。

在歌罗西书里，基督顶替了一切文化的因素和元素。祂必须进到我们的生活中，以祂自己来顶替一切。这乃是圣言中的神圣启示。哦，愿我们的眼睛被开启，看见我们天然之人性生活的因素、元素和各方面，都是与基督相对的。在神的经纶里，这位延展无限的基督必须进来顶替这一切的元素、因素和方面。最终，惟有基督要存到永远（歌罗西书生命读经，三九七、九三、三〇八、四九四页）。

参读：歌罗西书生命读经，第三十七篇。

**Colossians—the All-inclusive,
Extensive Christ versus Culture**

Morning Nourishment

Col. 2:18-19 "Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by his mind set on the flesh, and not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God."

The all-inclusive Christ is versus culture. However, we are not saying that we should drop our culture and act like barbarians. We are by no means encouraging anyone to act as if we are free of culture. Those who do not have Christ certainly need culture. As children are growing up, they need not only culture, but also the law. But after we have received Christ, we should not allow our culture to limit Christ or to frustrate us from experiencing Him. (Life-study of Colossians, p. 304)

Today's Reading

What kind of Christ can replace our culture? The Christ who replaces culture is the extensive Christ, not the limited Christ known by most Christians. All real Christians believe that Christ is God incarnated as a man, that He died on the cross for our sins, that He was resurrected, that He ascended to the heavens where He is now sitting as the Lord of lords and King of kings, and that He will return to earth and establish His kingdom with the believers as co-kings. Although all this is true, it is a narrow, limited view of Christ. Such a limited Christ will not in actual experience become the replacement for our culture....The Christ who can replace our culture and become everything to us is the all-inclusive, extensive Christ.

We are all unconsciously and subconsciously under the influence of culture. When we came into the church life, we brought our culture with us. This culture is now undermining our enjoyment of Christ. Culture

**歌罗西书—包罗万有、
延展无限的基督与文化相对**

晨兴饕养

西二 18~19 『不可让人凭故意卑微，并敬拜天使，所作反对你们的判断，骗取你们的奖赏；这些人留恋於所见过的，随著自己肉体的心思，徒然自高自大，不持定元首；本於祂，全身藉著节和筋，得了丰富的供应，并结合一起，就以神的生长而长大。』

包罗万有的基督是与文化相对的。然而，我们不是说我们该丢弃文化，像野蛮人一样行动。我们绝不鼓励任何人行事好像没有文化一样。那些没有基督的人，当然需要文化。小孩在长大时，不仅需要文化，还需要律法。但我们接受基督之後，不该让文化限制基督，或是拦阻我们经历基督（歌罗西书生命读经，三七七页）。

信息选读

怎样的基督才能顶替我们的文化？顶替文化的基督，乃是延展无限的基督，不是大多数的基督徒所知道有限的基督。所有的真基督徒都相信，基督乃是神成为肉体来作人，为我们的罪死在十字架上，复活升到天上，现今坐在那里作万主之主、万王之王，并且要回到地上建立祂的国度，与信徒一同作王。虽然这些都是正确的，但这样对基督的见解却是狭窄、有限的。这样一位有限的基督，在实际的经历中无法成为我们文化的顶替。…能顶替我们的文化，并成为我们一切的基督，乃是包罗万有、延展无限的基督。

我们都不知不觉的，在下意识里受了文化的影响。我们进入召会生活时，也把文化带了进来。这个文化现今一直破坏我们对基督的享受。文化乃是

is the systematic method we have developed to exist and to maintain our being. The stronger our culture is, the more critical we shall be of others...Culture is a very subtle and hidden substitute for Christ. We all condemn sin, but we do not condemn culture.

Not many Christians throughout the centuries have been able to get fully into the book of Colossians. On the one hand, they have not seen the extensiveness of the revelation of Christ in this book. On the other hand, they have not seen that this book was written to deal with culture. It is important for us to realize that within us the ultimate substitute for Christ is our culture.

We all have a self-made and self-imposed culture. This culture is a substitute for Christ. Probably you do not realize how strong your self-made culture is. This culture separates us from others and keeps us from being built up with them.

In 1 Corinthians, Paul deals with various negative things, even sinful things, which frustrated the Corinthians from the proper enjoyment of Christ and from the church life. In Galatians Paul deals with the law and with the Jewish religion. However, it is not easy to point out what Paul is dealing with in the Epistle to the Colossians....Paul is dealing with the hidden matter of man's culture. A strong indicator of this is the use of the word barbarian in 3:11, a word not used in either 1 Corinthians 12:13 or Galatians 3:28, verses parallel to Colossians 3:11. Paul's use of the word barbarian in Colossians indicates that this Epistle deals with culture.

If we get into the depths of the book of Colossians, we shall see that it deals not with sin or with the law, but with man's culture. Culture is the unconscious living of every human being. This is true both of primitive society and of advanced countries as well. The principle is the same everywhere. People throughout the world are under the influence of their culture....According to the book of Colossians, what defrauds us of the enjoyment of Christ and frustrates the church life is our culture. (Life-study of Colossians, pp. 391, 275-276, 353, 355-356, 273-275)

Further Reading: Life-study of Colossians, msgs. 33, 41

我们发展出来，使我们赖以生存并得以维系的有系统的方法。我们的文化越强，对别人就越挑剔。…文化是非常狡诈而隐秘的代替品，代替了基督。我们都定罪罪，但我们不定罪文化。

历代以来，没有多少基督徒能完全进入歌罗西书中。一面，他们没有看见在这卷书中基督之启示的延展无限。另一面，他们也没有看见使徒写这卷书是要对付文化。我们要领悟，我们里面的基督最终极的代替品就是我们的文化，这是极重要的。

我们都有一套自订和自加的文化…。这文化乃是基督的代替品。也许你自己都不知道你自订的文化有多强。这文化使我们与别人分开，并使我们不能与别人同被建造。

在哥林多前书，保罗是对付各种消极的事，甚至对付犯罪的事，就是那些拦阻哥林多人，使他们不能好好享受基督、享受召会生活的事。在加拉太书，保罗是对付律法和犹太宗教。可是，要指出保罗在歌罗西书所对付的是甚麽，就不是那麽容易。…保罗在歌罗西书里所对付的，乃是深藏在人类文化里的事。三章十一节用到『化外人』这辞，就是这一点很有力的证明。林前十二章十三节和加拉太三章二十八节，是和歌罗西三章十一节类似的经节，但在那两段经节里，都没有用到这辞。保罗在歌罗西书用『化外人』这辞，指明这封书信所对付的，乃是文化。

我们若进入歌罗西书的深处，就会看见这卷书不是对付罪，也不是对付律法，而是对付人类的文化。文化是每一个人不知不觉的生活。无论是原始社会或是进步的国家，都是如此。这个原则在各处都是一样。全世界的人都受文化的影响。…照歌罗西书看，骗取我们对基督的享受、破坏召会生活的，乃是我们的文化（歌罗西书生命读经，四八五、三四〇至三四一、四三八至四三九、四四二、三三八、三四〇页）。

参读：歌罗西书生命读经，第三十三、四十一篇。

**Colossians—the All-inclusive,
Extensive Christ versus Culture**

Morning Nourishment

Eph. 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."

Col. 3:15 "And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body..."

[First,] God's desire is that we live Christ moment by moment and leave no room for culture and philosophy. Our only practice should be the living Person of Christ Himself. Second, we should lay aside our cultural standards. Our standard should not be any form of culture; it should be the indwelling peace of Christ. Third, we need to allow the word of Christ to fill our entire being....If we do these three things, we shall experience Christ spontaneously. Not only shall we have a lofty revelation of Christ, but we shall also experience Him in a practical way in our daily life. (Life-study of Colossians, p. 272)

Today's Reading

The source of the trouble among the believers in Colosse was culture....I believe that all the churches in Asia Minor had been saturated with Jewish culture, particularly with respect to religious observances, and with Greek culture, particularly related to philosophy....Just as culture exerted a strong influence on the believers in Colosse, culture today exerts a strong influence on us. Unconsciously we are under the influence of the culture into which we were born. It seems that the religious and philosophical elements of culture are part of our being. In many groups in Christianity the political element of culture is present also.

Christ today as the life-giving Spirit is in our spirit. We need to say, "Lord Jesus, I thank You that You are here. You are in me all the time to be whatever I need." If we would practice this, we need a clear vision that Christ is everything to us. Such a vision will slay our

**歌罗西书—包罗万有、
延展无限的基督与文化相对**

晨兴餽养

弗二 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。』

西三 15 『又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安…。』

〔首先，〕神的心意是要我们每时每刻活基督，而不让文化和哲学有任何地位。我们惟一的实行该是基督自己这活的人位。其次，我们要放下我们文化的标准。我们的标准不该是任何形式的文化，而该是基督内住的平安。第三，我们要让基督的话充满我们全人。…我们若作这三件事，就会自然而然的经历基督。我们就不仅会有对基督高超的启示，也会在我们日常生活中实际的经历祂（歌罗西书生命读经，三三六页）。

信息选读

歌罗西信徒中间的难处，根源乃是文化。…我信在小亚细亚的众召会，都被犹太文化，特别是宗教规条，以及希腊文化，特别与哲学有关的，所浸透了。…当初文化如何对歌罗西的信徒产生了强烈的影响，今天，文化也照样强烈的影响了我们。我们不知不觉就受到生长於其中的文化所影响。文化中宗教和哲学的元素好像是我们这人的一部分。在许多基督教的团体中，也有文化中政治的元素。

今天基督这赐生命的灵，乃是在我们的灵里。我们需要说，『主耶稣，感谢你，你在这里。你一直在我里面，作我一切的需要。』我们若要这样实行，就需要有清楚的异象，

philosophy, asceticism, opinions, and isms. It will even terminate the influence of culture on our experience of Christ. Then, instead of being cultured people, we shall be people occupied with, possessed by, and saturated with Christ.

We have pointed out again and again that after Paul tells us that Christ is our life and the constituent of the new man, he charges us to let the peace of Christ arbitrate in us and to let the word of Christ inhabit us. To have a full understanding of what it means for the peace of Christ to arbitrate in our hearts, we need to know the background against which the book of Colossians was written. At Babel the cultural divisions of mankind came into being. The opinions from our culture are expressed mainly in religious observances and in philosophical ordinances, represented respectively by the Jews and the Greeks. The cultural opinions have divided mankind into many different nations. However, God's eternal purpose is to have a corporate people to be the Body of Christ for His expression. But if mankind remains divided by cultural opinions, how can God's purpose be carried out? It would be impossible. But according to Ephesians 2:15, Christ's death on the cross has abolished all the cultural ordinances and differences and terminated them. Christ's purpose in doing this was to create in Himself one new man and thereby make peace. Hence, the peace made by Christ was produced through the crucifixion of cultural opinions. When the Jews and the Gentiles were created into one new man, peace was made. This very peace, the peace of Christ, is what Paul refers to in Colossians 3:15.

According to 3:11, in the new man there is no possibility for the various cultural distinctions to continue to exist. Here there is no longer the distinction between the cultured and the uncultured, for in the new man Christ is all and in all. After speaking of this, Paul goes on to charge us, who come from many different backgrounds, to let the peace of Christ arbitrate in our hearts. This peace is the issue, the result, of the death of Christ that terminated the cultural differences. Therefore, whenever the peace of Christ presides in us, this peace will subdue cultural opinions, religious observances, and philosophical concepts. (Life-study of Colossians, pp. 274, 277-279, 279)

Further Reading: Life-study of Colossians, msgs. 35-36, 42

看见基督是我们的一切。这样的异象会消杀我们一切的哲学、禁欲、意见和主义，甚至除净文化对我们经历基督的影响。这样，我们就不是讲究文化的人，乃是被基督占有，被基督充满，且被基督浸透的人。

我们一再指出，保罗告诉我们基督是我们的生命，也是新人的成分之后，又嘱咐我们要让基督的平安在我们里面作仲裁，并让基督的话住在我们里面。我们若要完全领会基督的平安在我们心里作仲裁的意义，就需要知道使徒写歌罗西书的背景。在巴别，人类开始有文化的分裂。从我们的文化所产生的意见，主要的表现在宗教的条例和哲学的规条上，这两者分别以犹太人和希利尼人为代表。文化的意见把人类分裂成许多邦国。然而，神永远的定旨乃是要得着一个团体的人，成为基督的身体，作祂的彰显。但人类若仍旧因文化的意见而分裂，神的定旨怎能完成？这是不可能的。然而，照以弗所二章十五节来看，基督在十字架上的死，已经废掉并了结一切文化的规条及分歧。基督如此行的目的，乃是要在祂自己里面创造一个新人，而成就和平。因此，基督所成就的和平，乃是藉著把文化的意见钉在十字架上所产生的。当犹太人和外邦人被创造成一个新人时，和平便成就了。这一个和平，也就是基督的平安，乃是保罗在歌罗西三章十五节所指的。

按照十一节，在新人里不可能有不同的文化分歧继续存在。有文化的和没有文化的，不再有区别，因为在新人里基督是一切，又在一切之内。保罗说过这事之后，接著又嘱咐我们这些来自不同背景的人，要让基督的平安在我们心里作仲裁。这个平安乃是基督的死了结了文化的分歧，所产生的果效与结果。所以，每当基督的平安在我们里面作主，这平安就要征服文化的意见、宗教的条例以及哲学的观念（歌罗西书生命读经，三三八至三三九、三四三至三四四页）。

参读：歌罗西书生命读经，第三十五至三十六、四十二篇。

**Colossians—the All-inclusive,
Extensive Christ versus Culture**

Morning Nourishment

Col. 4:2-3 "Persevere in prayer, watching in it with thanksgiving, praying at the same time for us also, that God would open to us a door for the word, to speak the mystery of Christ..."

Just as culture has become the replacement for God, so Christ can become the replacement for culture....After man lost God through the fall, man's culture replaced God in his life. Christ's redemption not only redeems us from so many negative things, but also redeems us from culture. Instead of trying to be free from our culture, we should simply be reconciled to Christ and take Him as the factor which gives our life meaning and purpose. We should pray, "Lord Jesus, from now on I will take nothing other than You as my goal and purpose. Lord, You only are my standard and the factor which gives my existence meaning and purpose. I don't want to live out anything other than Yourself. Lord, I want to live You and You alone." When we live Christ, we are spontaneously delivered from culture, and automatically the Christ by whom we live replaces culture. This is the revelation in the book of Colossians. (Life-study of Colossians, p. 392)

Today's Reading

We should not treasure any type of ism, for all isms have to do with culture. Instead of living according to an ism, we should live Christ, a living person, who is the portion of the saints, the image of the invisible God, the Firstborn of both the old creation and the new creation, the One in whom and unto whom all things were created, and the One who is our life in the new man. Such an extensive Christ is the replacement for our culture.

In the book of Colossians, Paul's concern is not mainly with sin, the world, or even with the self. His concern is with culture, which becomes the factor that replaces God to give meaning and purpose to

**歌罗西书—包罗万有、
延展无限的基督与文化相对**

晨兴餽养

西四 2~3 『你们要坚定持续的祷告，在此儆醒感恩，同时也要为我们祷告，求神给我们开传道的门，能以讲说基督的奥秘…。』

文化怎样顶替了神，基督也照样能顶替文化。…人堕落、失去了神之後，在他的生活中文化就顶替了神。基督的救赎不仅救我们脱离许多反面的事物，也救我们脱离文化。我们不该想要脱离文化，只该与基督和好，并且接受祂作那使我们人生有意义、有目的的因素。我们该祷告说，『主耶稣，从现在起我不接受别的，只接受你作我的目标和目的。主，惟有你是我的标准，是使我的生存有意义、有目的的因素。我不要活出你以外的任何事物。主，我要活你，并且单单活你。』我们活基督时，自然而然就脱离了文化，并且我们所凭以活著的基督，就自动的顶替了文化。这乃是歌罗西书里的启示（歌罗西书生命读经，四八六至四八七页）。

信息选读

我们不该宝贝任何一种主义，因为所有的主义都与文化有关。我们不该照著主义而活，只该活基督这个活的人位；祂是众圣徒的分、那不能看见之神的像、旧造和新造的首生者，祂是万有都在祂里面并为著祂而造的一位，也是在新人里作我们生命的一位。这样一位延展无限的基督乃是我们文化的顶替。

保罗在歌罗西书里所关切的，主要的不是罪、世界或己。他所关切的乃是文化；文化顶替了神，使神不再是使生活有意义、有目的的因素。

life. Now that Christ has reconciled us to Himself, we should live Him and allow Him to replace every aspect of our culture.

Often when we pray, we do not enter into genuine prayer. Through experience we can differentiate or discern prayer that is genuine from prayer that is not genuine. Do you know why it is so difficult to pray in a genuine way? The main hindrance is not sin or worldliness; it is cultural opinion. Unconsciously and subconsciously, we are still controlled by our cultural opinions. However, if we persevere in prayer, we shall eventually pray in a genuine way. This means that in our prayer we are released from cultural opinions and enter into the spirit. Whenever we experience genuine prayer, we are outside of our culture; in particular, we are outside of our cultural opinion. During times of genuine prayer, we are in our spirit, and we are one spirit with the Lord. It is at these times that we live Christ.

Furthermore, at such times of genuine prayer the death of Christ works within us in a prevailing way to terminate all the negative things in our being. Spontaneously, Christ's resurrection power also prevails in us. As a result, we are actually one with Christ and identified with Him. This experience during times of genuine prayer gives us a taste of the normal Christian life.

The more genuine prayer we have, the more we shall have the experience of being outside our cultural opinions, of being one spirit with the Lord, and of living Christ. The sad thing is that when we stop praying, we automatically revert to our culture. Then we strive to live according to our own asceticism. When we enter into genuine prayer, we are far away from asceticism and all other isms, for we are one with the living Lord. Furthermore, when we pray in this way with others, we are truly one in the praying spirit. Then we touch the reality of the one new man, where there is no Greek or Jew, barbarian or Scythian, circumcision or uncircumcision. We realize that the new man is constituted of Christ alone and that in this realm there are no differences of culture. (Life-study of Colossians, pp. 394, 279)

Further Reading: Life-study of Colossians, msg. 45; The Conclusion of the New Testament, msg. 358; The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians, ch. 1

既然基督已经叫我们与祂自己和好，我们就该活祂，并让祂顶替我们文化的每一方面。

我们祷告时，常常没有进入真实的祷告里。我们可以从经历中来区别或分辨真实的祷告和不真实的祷告。你知不知道为甚麽这麽难有真实的祷告？主要的拦阻不是罪，也不是世界，乃是文化的意见。我们始终不知不觉的，在下意识里受我们文化意见的控制。不过，我们若是坚定持续的祷告，最终我们会有真实的祷告。这表示我们在祷告中，从文化的意见里得了释放，进到灵里。每当我们经历真实的祷告，我们就在文化之外，特别是在文化的意见之外。当我们真实祷告的时候，我们是在灵里，与主成为一灵。乃是在这些时候，我们才活基督。

不仅如此，在这样真实祷告的时候，基督的死就在我们里面透彻的运行，要了结我们身上一切消极的事物。自然而然的，基督复活的大能也在我们里面运行。结果，我们就真实的与基督联合，并与祂成为一。这个在真实祷告中的经历，会让我们尝到正常的基督徒生活。

我们越有真实的祷告，就越能经历在文化的意见之外，与主成为一灵，并活基督。可悲的是，我们停止祷告的时候，就自动的回到我们的文化里。然後，我们就努力要按自己的禁欲主义生活。当我们进入真实的祷告中，我们会远离禁欲主义和其他一切的主义，因为我们乃是与活的主成为一。不仅如此，当我们这样与别人一同祷告时，我们就在祷告的灵里真正是一。这样，我们就能摸著一个新人的实际—没有希利尼人和犹太人、化外人和西古提人、受割礼的和未受割礼的。我们领悟，新人单单由基督所构成，并且在这个范围里没有文化的分歧（歌罗西书生命读经，四八九至四九〇、三四五至三四六页）。

参读：歌罗西书生命读经，第四十五篇；加拉太、以弗所、腓立比、歌罗西书中的经历基督，第一章。