

二〇一九年十一月  
感恩節特會

總題：認識並經歷  
包羅萬有、延展無限的基督

晨興聖言

**Thanksgiving Conference  
(November 2019)**

**General Subject: Knowing And Experiencing  
The All-Inclusive, Extensive Christ**

**Holy Word Morning Revival**

## 標語

- ① 關於包羅萬有、延展無限的基督，神對我們的旨意乃是要我們認識基督，經歷基督，享受基督，被基督浸透，並使基督成為我們的生命和人位。
- ② 我們既在那作我們活的土地之基督裏面已經生根，就能在祂裏面行事為人，並且吸收祂作我們豐富的土壤，使我們能憑着從這土壤所吸收的元素而長大，並在經歷中，在祂裏面得了豐滿。
- ③ 因為神格一切的豐滿都居住在基督裏，又因為我們已經被擺在祂裏面，所以我們在祂裏面就得了豐滿——充滿了神聖的豐富——並且祂所是的一切、所有的一切都歸我們，祂所經歷的一切也成了我們的歷史。
- ④ 我們若讓基督的平安在我們裏面作仲裁，若被基督的話所充滿，我們就實際的有新人；所有在主恢復裏眾召會的眾聖徒，都要在一個新人裏活基督。

## Key Statements

- ① God's will for us concerning the all-inclusive, extensive Christ is that we would know Christ, experience Christ, enjoy Christ, be saturated with Christ, and have Christ become our life and person.
- ② We can walk in Christ as our living land and absorb Christ as our rich soil, in which we have been rooted, so that we may grow with the elements that we absorb from the soil and be made full in Christ in our experience.
- ③ Because all the fullness of the Godhead dwells in Christ and because we have been put into Him, we have been made full in Him—filled up with the divine riches—and all that He is and all that He has belong to us, and all that He has experienced has become our history.
- ④ If we allow the peace of Christ to arbitrate in us and if we are filled with the word of Christ, we shall have the new man in a practical way; all the saints in all the churches throughout the Lord's recovery will be living Christ in the one new man.

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## 第一週

### 神關於包羅萬有、 延展無限之基督的旨意

讀經：啓四 11，弗一 5、9、11，西一 9～10、27，二 6～7，三 4、10～11，四 12

#### 綱要

#### 週一

壹 神是一位有定旨的神，有祂自己喜悅的旨意；祂為着自己的旨意，創造了萬有，好成就並完成祂的定旨—啓四 11，弗三 9～11，西一 9：

- 一 神的意願（旨意）乃是神的願望；神的意願是神所想要作的—弗一 9。
- 二 神的喜悅是出於祂的意願，並且具體表現在祂的意願裏—5 節。
- 三 神的意願乃是神為完成祂定旨而有的定意—11 節，林前一 1。
- 四 神藉着祂在基督裏的啓示，就是藉着基督的成為肉體、釘十字架、復活並升天，使我們知道祂意願的奧秘—弗一 9，三 9。
- 五 神按祂意願所決議的，行作萬事；神的意願指祂的目的，神的決議指祂的思量，要怎樣完成祂的意願—一 11。

## Week One

### The Will of God concerning the All-inclusive, Extensive Christ

Scripture Reading: Rev. 4:11; Eph. 1:5, 9, 11; Col. 1:9-10, 27; 2:6-7; 3:4, 10-11; 4:12

#### Outline

#### Day 1

- I. **God is a God of purpose, having a will of His own pleasure, and He created all things for His will that He might accomplish and fulfill His purpose—Rev. 4:11; Eph. 3:9-11; Col. 1:9:**
  - A. God's will is God's wish; God's will is what He wants to do—Eph. 1:9.
  - B. God's good pleasure is of God's will; His good pleasure is embodied in His will—v. 5.
  - C. God's will is His determination for the carrying out of His purpose—v. 11; 1 Cor. 1:1.
  - D. God has made known to us the mystery of His will through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension—Eph. 1:9; 3:9.
  - E. God works all things according to the counsel of His will; God's will is His intention, and His counsel is His consideration of the way to accomplish His will—1:11.

貳 歌羅西書是一卷論到神偉大、永遠之旨意的書——9, 四 12 :

一 這卷書裏所題到神的旨意，不是祂在小事上的旨意——乃是神永遠的旨意，神偉大的旨意。

二 歌羅西書啓示，神照着祂的願望和心意，在全宇宙中，在創造中，在救贖中，在今世、在來世以及在永世裏的旨意是甚麼——弗一5、9、11，三9～11，太十六18，啓十九7～9，十一15，二一2。

三 我們需要充分認識神的旨意——西一9:

1 在歌羅西一章九節，神的旨意乃是神永遠定旨的意願，神關於基督之經綸的意願——弗一5、9、11。

2 充分認識神的旨意，意思就是對神的計畫有啓示，使我們知道神在宇宙中計畫要作的一啓四11:

a 神的計畫乃是要使基督在神聖的經綸裏成爲一切——太十七5，西一15～18，三10～11。

b 對神計畫的啓示會爲我們開路，使我們對基督有更多的經歷——二16～17，三4、15～16。

3 要認識並經歷這位包羅萬有、延展無限的基督，需要『一切屬靈的智慧和悟性』——一9:

a 屬靈的智慧和悟性是屬於我們靈裏神的靈——弗一17，林前二11～12，六17，約壹五20。

b 智慧是在我們的靈裏，以察知神永遠的旨意；屬靈的悟性是在我們由那靈更新的心思裏，以明白並繙譯我們在靈裏所察知的一弗一17，四23。

II. Colossians is a book concerning the great, eternal will of God—1:9; 4:12:

A. The will of God mentioned in this book is not His will in small matters—it is the eternal will of God, the great will of God.

B. Colossians reveals what God's will is according to His desire and intention in the whole universe, in creation, in redemption, in the present age, in the coming age, and in eternity—Eph. 1:5, 9, 11; 3:9-11; Matt. 16:18; Rev. 19:7-9; 11:15; 21:2.

C. We need to be filled with the full knowledge of God's will—Col. 1:9:

1. God's will in Colossians 1:9 is His will regarding His eternal purpose, regarding His economy concerning Christ—Eph. 1:5, 9, 11.

2. To have the full knowledge of God's will is to have the revelation of God's plan so that we may know what God plans to do in the universe—Rev. 4:11:

a. God's plan is to make Christ everything in the divine economy—Matt. 17:5; Col. 1:15-18; 3:10-11.

b. The revelation of God's plan opens the way for us to have more experience of Christ—2:16-17; 3:4, 15-16.

3. To know and experience the all-inclusive, extensive Christ requires "all spiritual wisdom and understanding"—1:9:

a. Spiritual wisdom and understanding are of the Spirit of God in our spirit—Eph. 1:17; 1 Cor. 2:11-12; 6:17; 1 John 5:20.

b. Wisdom is in our spirit to perceive God's eternal will; spiritual understanding is in our mind, renewed by the Spirit, to understand and interpret what we perceive in our spirit—Eph. 1:17; 4:23.

## 週三

四 行事為人配得過主，乃是充分認識神旨意的結果；我們乃是在這樣一種行事為人裏活基督—西一 10，腓一 19～21 上。

五 我們需要得以成熟，站立得住，在神一切的旨意上滿有確信—西四 12。

## 週四

叁 神在我們身上的旨意，乃是要我們認識包羅萬有、延展無限的基督，經歷祂，並以祂作我們的生命而活祂——9、15～18，三 4：

一 神的旨意是在基督裏，集中於基督，並為着基督；在神的旨意中，基督是一切——9。

二 基督是原初創造的首生者，也是新造的首生者，意思是說，祂是包羅萬有且延展無限的—15、18 節：

1 延展無限的基督，乃是那位比宇宙還要廣闊的基督，祂是我們的一切—弗三 18。

2 我們所信的救主和主基督，是無限無量、無窮無盡的；祂既是沒有限量的，關於祂的啟示也必定是無限無量的—2～5、8～9 節。

## 週五

三 歌羅西書中所揭示的基督，乃是包羅萬有、延展無限、居首位者，是神經綸的中心與普及，中心與圓周——15～18、27，二 16～17，三 4、10～11，弗一 10，三 11：

## Day 3

D. Walking worthily of the Lord issues from having the full knowledge of God's will; such a walk is one in which we live Christ—Col. 1:10; Phil. 1:19-21a.

E. We need to stand mature and fully assured in all the will of God—Col. 4:12.

## Day 4

**III. The will of God for us is that we know the all-inclusive, extensive Christ, experience Him, and live Him as our life—1:9, 15-18; 3:4:**

A. The will of God is in Christ, concentrated in Christ, and for Christ; Christ is everything in the will of God—1:9.

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—vv. 15, 18:

1. The extensive Christ is the Christ who is more vast than the universe and who is everything to us—Eph. 3:18.

2. Christ, the Savior and Lord in whom we believe, is limitless and inexhaustible; since He is without limitation, the revelation concerning Him must also be without limitation—vv. 2-5, 8-9.

## Day 5

C. The Christ unveiled in Colossians is the all-inclusive, extensive, preeminent One, the centrality and universality, the center and the circumference, of God's economy—1:15-18, 27; 2:16-17; 3:4, 10-11; Eph. 1:10; 3:11:

- 1 歌羅西書啓示包羅萬有的基督—這一位是神，是人，也是宇宙中一切正面事物的實際—二 9、16 ~ 17。
- 2 在神的經綸裏，基督是一切；神要的是基督，並且祂只要基督，就是那奇妙、居首位、包羅萬有、是一切又在一切之內的基督—太十七 5，西三 10 ~ 11。
- 3 包羅萬有、延展無限的基督是神經綸的中心；神的分賜完全與基督有關，也完全集中在基督身上一弗三 17 上。
- 4 神在祂經綸裏的意願，目的，乃是要將這位奇妙、包羅萬有、延展無限的基督作到我們裏面，作我們的生命和一切，使我們成爲三一神團體的彰顯—西一 27，三 4、10 ~ 11。

## 週六

四 神的旨意是要包羅萬有、延展無限的基督成爲我們的分、生命、構成成分與平安—一 9、12，三 4、10 ~ 11、15：

- 1 在一章九節裏，神的旨意是指基督；神的旨意是深奧的，與我們認識、經歷包羅萬有、延展無限的基督，並在祂裏面生活息息相關。
- 2 神對我們的旨意乃是要我們認識基督，經歷基督，享受基督，被基督浸透，並使基督成爲我們的生命和人位—三 4、10 ~ 11，弗三 16 ~ 17。
- 3 神的旨意是我們既然得着了包羅萬有、延展無限的基督，就該在祂裏面行事爲人—西二 6 ~ 7：
  - a 在基督裏面行事爲人，就是在祂裏面生活、行動、舉止、爲人。

1. Colossians reveals the all-inclusive Christ—the One who is God, man, and the reality of every positive thing in the universe—2:9, 16-17.
2. In God's economy Christ is everything; God wants Christ and Christ alone—the wonderful, preeminent, all-inclusive Christ, who is all in all—Matt. 17:5; Col. 3:10-11.
3. The all-inclusive, extensive Christ is the center of God's economy; God's dispensing is altogether related to Christ and focused on Him—Eph. 3:17a.
4. God's will, His intention, in His economy is to work the wonderful, all-inclusive, extensive Christ into our being as our life and everything so that we may become the corporate expression of the Triune God—Col. 1:27; 3:4, 10-11.

## Day 6

D. The will of God is that the all-inclusive, extensive Christ be our portion, our life, our constituent, and our peace—1:9, 12; 3:4, 10-11, 15:

1. In 1:9 God's will refers to Christ; the will of God is profound in relation to our knowing, experiencing, and living in the all-inclusive, extensive Christ.
2. God's will for us is that we would know Christ, experience Christ, enjoy Christ, be saturated with Christ, and have Christ become our life and person—3:4, 10-11; Eph. 3:16-17.
3. God's will is that we, having the all-inclusive, extensive Christ, should walk in Him—Col. 2:6-7:
  - a. To walk in Christ is to live, act, behave, and have our being in Him.

b 我們在基督裏面行事為人，就在祂裏面生根，有往下的生長，並在祂裏面被建造，有向上的生長—6～7節。

五 我們應當照着包羅萬有、延展無限的基督，來評斷、衡量一切事物—8節：

1 基督是一切真智慧和知識的管制原則，是一切真教訓的實際，也是一切蒙神悅納之觀念的惟一準則。

2 惟有我們對包羅萬有、延展無限的基督在神經綸中的地位有清楚的看見時，我們纔能識破欺騙和誘騙的事。

六 我們需要被包羅萬有、延展無限的基督注入、浸透、浸潤，直到在我們的經歷中祂是我們的一切—一 27，二 16～17，三 4、10～11：

1 包羅萬有、延展無限的基督是在我們裏面，但我們需要看見祂、認識祂、被祂充滿、被祂浸透並且絕對與祂是一。

2 我們應當讓包羅萬有、延展無限的基督充滿我們的全人，並以祂自己頂替我們的文化—弗三 17 上，西三 10～11：

a 基督越以祂自己頂替我們天然的生命和文化，我們就越能宣告『活着就是基督』；在我們，活着就是那完全據有我們、佔有我們並以祂自己充滿我們的基督—腓一 21 上。

b 包羅萬有、延展無限的基督渴望以祂自己頂替我們天然生命和文化的每一元素，使我們能成爲一個新人，作祂團體的彰顯；這就是歌羅西書的信息—三 10～11。

b. As we walk in Christ, we will be rooted in Him to have downward growth and be built up to have upward growth—vv. 6-7.

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

1. 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.

2. Only when we have a clear view of the place of the all-inclusive, extensive Christ in God's economy will we be able to see through delusion and deception.

F. 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; 3:4, 10-11:

1. The all-inclusive, extensive Christ is in us, but we need to see Him, know Him, be filled with Him, be saturated with Him, and be absolutely one with Him.

2. We should allow the all-inclusive, extensive Christ to fill our whole being and to replace our culture with Himself—Eph. 3:17a; Col. 3:10-11:

a. The more Christ replaces our natural life and culture with Himself, the more we will be able to declare, "To live is Christ"; to us, to live will be the Christ who takes full possession of us, occupies us, and fills us with Himself—Phil. 1:21a.

b. The all-inclusive, extensive Christ desires to replace every element of our natural life and culture with Himself so that we may be the one new man as His corporate expression; this is the message of the book of Colossians—3:10-11.





# 第一週 週一

## 晨興餽養

啓四 11 『…你創造了萬有，並且萬有是因你的旨意存在並被創造的。』

弗一 9 『照着祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的。』

11 『我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定…。』

神是一位有定旨的神，有祂自己喜悅的旨意。祂為着自己的旨意，創造了萬有，好成就並完成祂的定旨。啓示錄揭示神宇宙的行政，給我們看見神的定旨。…祂的創造與祂的旨意有關。（聖經恢復本，啓四 11 註 2。）

在永遠裏神計畫了一個意願，這意願是隱藏在祂裏面的，因此是個奧秘。神用祂的智慧和明達，藉着祂在基督裏的啓示，就是藉着基督的成為肉體、釘十字架、復活並升天，使我們知道這隱藏的奧秘。（弗一 9 註 3。）

神的意願，指祂的目的；神的決議，指祂的思量，要怎樣完成祂的意願或目的。（弗一 11 註 1。）

## 信息選讀

在神的計畫中，基督是使萬有歸一的頭。（弗一 10。）整個宇宙都是為着基督。凡神所計畫的、所完成的、以及正在作的，都是為了使基督作元首、中心和一切。這是神永遠的定旨。『將萬有…都在基督裏歸一於一個元首之下，』（10，）這句話指明了神聖的經綸。

# WEEK 1 — DAY 1

## Morning Nourishment

Rev. 4:11 ...You have created all things, and because of Your will they were, and were created.

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

11 In whom also we..., having been predestinated according to the purpose of the One who works all things according to the counsel of His will.

God is a God of purpose, having a will of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose. The book of Revelation, which unveils God's universal administration, shows us the purpose of God.... His creation is related to His will. (Rev. 4:11, footnote 2)

In eternity God planned a will. This will was hidden in Him; hence, it was a mystery. In His wisdom and prudence He has made this hidden mystery known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension. (Eph. 1:9, footnote 2)

God's will is His intention; God's counsel is His consideration of the way to accomplish His will, or intention. (Eph. 1:11, footnote 4)

## Today's Reading

In God's plan Christ is the Head to head up all things (Eph. 1:10). The whole universe is for Christ. Whatever God has planned, whatever God has done, and whatever God is doing are to make Christ the Head, the center, and everything. This is God's eternal purpose. The phrase to head up all things in Christ (v. 10) indicates the divine economy.

在神的創造中，基督是首先，在一切受造之物中居首位。在舊造中，萬有都是在基督裏造的，也都是藉着基督並為着基督造的。（西一 15 下～ 16。）不但如此，萬有也在基督裏面得以維繫，互相結合，並緊密的合成一個。（17 下。）在宇宙中，我們能看見宇宙的美麗和萬有的一致。…基督是大能，萬有藉着祂並在祂裏面得以維繫。基督是神創造的中心，也在一切受造之物中居首位。

新造是出於舊造，經過死而復活以進入生命，在新樣裏有新鮮的起頭。基督是死人中的首生者，（18，）祂是復活裏的第一個。因此，祂在作神新造的召會中居首位。（林後五 17，加六 15。）基督不僅是新造的首生者，也是召會身體的頭；不僅如此，祂也是身體的構成成分。祂是身體所有的肢體，也在所有的肢體裏面。（西三 11。）甚至身體自己就是基督。（林前十二 12。）召會身體的一切，在積極一面並正確的情形裏，都必須是基督自己。基督是頭，基督是生命，基督也是召會的構成成分。因此，在新造（召會）中，基督是一切。

在一九三三年，有一天主開啓了我的眼睛，使我看見基督對我們乃是一切。許多時候，聖徒們來到我這裏讚美某人，說他謙卑又可愛。但在一九三三年之後，每當我聽到這種對人的讚美，在我裏面總是有疑問：謙卑是甚麼意思？可愛是甚麼意思？難道老亞當的一部分是謙卑的麼？或有人在亞當裏是可愛的？基督徒真實的謙卑和可愛必須是基督自己。我們對別人的愛必須是基督。我們的忍耐、我們的謙卑、我們的智慧、我們的知識、和我們的見識，都必須是基督。（李常受文集一九六四年第一冊，二二八至二三〇頁。）

參讀：基督的中心與普及，第一章；長老訓練第六冊，第七章；歌羅西書生命讀經，第一、三篇。

In God's creation Christ is the first, the One who has preeminence among all creatures. In the old creation all things were created in Christ, through Christ, and unto Christ (Col. 1:15b-16). Furthermore, all things cohere, subsist together, and are compacted as one in Christ (v. 17b). We can see the beauty of the universe and the oneness of all things in this universe... Christ is the power by which and in which all things cohere. Christ is the center of God's creation, and He has the first place in all creation.

The new creation is something of the old creation that has died and resurrected into life to have a fresh start in newness. Christ is the Firstborn from the dead (Col. 1:18); He is the first in resurrection. As such, He has the first place in the church as God's new creation (2 Cor. 5:17; Gal. 6:15). Christ is not only the Firstborn of the new creation but also the Head of the church, the Body. Moreover, He is the constituent of the Body. He is all the members of the Body and in all the members (Col. 3:11). Even the Body itself is Christ (1 Cor. 12:12). Everything of the Body, the church, in a positive way and in the proper condition, must be Christ Himself. Christ is the Head, Christ is the life, and Christ is the constituent of the church. Hence, in the new creation, the church, Christ is everything.

One day in 1933 the Lord opened my eyes to see that Christ is everything to us. Many times the saints came to me to praise someone by saying that he was humble or lovely. But after 1933 whenever I heard this kind of praise about a person, I always had a question within me. What do you mean by being humble? What do you mean by being lovely? Do you mean that here is a part of the old Adam that is so humble? Or here is a man in Adam who is so lovely? The real humility and loveliness of a Christian must be Christ Himself. Our love toward others must be Christ. Our patience, our humility, our wisdom, our knowledge, and our insight must be Christ. (CWWL, 1964, vol. 1, "The Centrality and Universality of Christ," pp. 174-175)

Further Reading: CWWL, 1964, vol. 1, "The Centrality and Universality of Christ," ch. 1; CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," ch. 7; Life-study of Colossians, msgs. 1, 3

# 第一週 週二

## 晨興餽養

西一 9『…我們自從聽見的日子，也就為你們不住的禱告祈求，願你們在一切屬靈的智慧和悟性上，充分認識神的旨意。』

四 12『有你們那裏的人，作基督耶穌奴僕的以巴弗問你們安；他在禱告中常為你們竭力奮鬥，要你們得以成熟，站立得住，在神一切的旨意上滿有確信。』

智慧是在我們的靈裏，以領會、感覺、並察知神屬靈的事物；悟性是在我們的心思裏，以繙譯我們所察知的。我們需要一切屬靈的智慧和悟性，以充分認識神的旨意。這裏所題到神的旨意，不是祂在小事上的旨意，不是僅僅要我們知道該上甚麼學校，該買甚麼房子，或是否要結婚。這些事都太次要了。這裏所題到神的旨意，乃是神永遠的旨意，神偉大的旨意，與我們日常生活的事無關，乃是與神的定旨，神的意願有關。我們要明白神的旨意，需要有充分的認識，以及一切屬靈的智慧和悟性。（李常受文集一九六四年第二冊，四三九至四四〇頁。）

屬靈的智慧和悟性是屬於我們靈裏神的靈，這與僅僅在人黑暗心思裏智慧派的哲學相對。（聖經恢復本，西一 9 註 1。）

## 信息選讀

神照着祂的心意、意願，在全宇宙中，在創造中，在救贖中，在要來的世代，以及在永遠裏的旨意是甚麼？整卷歌羅西書就是這問題的答案。我們若讀

# WEEK 1 — DAY 2

## Morning Nourishment

Col. 1:9 ...We also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding.

4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.

Wisdom is in our spirit for us to realize, sense, and perceive the spiritual things, and understanding is in our mind to interpret what we perceive. We need all spiritual wisdom and understanding in order to have the full knowledge of the will of God. The will of God mentioned in Colossians 1:9 is not His will in small matters. It is not merely for us to know what school to go to, what house to buy, or whether or not to marry. These things are too minor. The will of God mentioned here is the eternal will of God, the great will of God. It is related not to the things in our daily life but to God's purpose, God's intention. To know this will requires that we have full knowledge and all spiritual wisdom and understanding. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," p. 327)

Spiritual wisdom and understanding are of the Spirit of God in our spirit, in contrast to Gnostic philosophy, which is merely in the darkened human mind. (Col. 1:9, footnote 2)

## Today's Reading

What is the will of God according to His desire, His intention, in the whole universe, in creation, in redemption, in the coming age, and in eternity? The entire book of Colossians is the answer to this question. If we

這卷書，就會明白答案就是基督自己。神的旨意是在基督裏，集中於基督，並為着基督。在神的旨意中，基督是一切。我們必須用屬靈的智慧，並用我們清明、更新心思的悟性，來明白並認識這事。

在一章，保羅和他的同工們禱告，願歌羅西人認識神的旨意；而在末了一章，基督的奴僕以巴弗為同一件事，在禱告中為召會竭力奮鬥。因此，歌羅西書是向我們啓示神在宇宙中永遠旨意的一卷書。（李常受文集一九六四年第二冊，四四〇頁。）

充分認識神的旨意，意思就是對神的計畫有啓示，以致藉着這啓示，我們知道神在這宇宙中計畫要作的。…神在已過的永遠裏所計畫，要在歷世歷代的時間裏所作的是甚麼？我們需要這樣的啓示，使我們對神永遠的計畫能有充分的認識。

對神計畫的啓示會為我們開路，使我們對基督有更多的經歷。…因此，我們需要花更多時間學習關於在神計畫裏的基督。這是我們必須讀聖經的一個最重要的原因。我們讀聖經不是要得着道理或教訓，乃是要得着對基督的啓示，和對神永遠計畫充分的認識。

聖經是啓示的書。聖經打開宇宙的簾子，宇宙的幔子，給我們看見在神心思裏的是甚麼，以及神在這宇宙中所計畫要作的是甚麼。這計畫就是要使祂的兒子成為一切。神的願望、計畫和心思，是要使基督成為一切。這是全本聖經的內容。（神的奧祕與基督的奧祕，二九至三〇頁。）

參讀：由基督與召會的觀點看新約概要，第十九章；內住的基督，第十六篇。

read this book, we will realize that the answer is Christ Himself. The will of God is in Christ, concentrated in Christ, and for Christ. Christ is everything in the will of God. We must know this and realize this with spiritual wisdom and with our understanding in a clear, renewed mind.

[In Colossians 1] the apostle Paul and his co-workers prayed that the Colossians would know the will of God, and in chapter 4 Epaphras as a slave of Christ struggled fervently in prayer on behalf of the church concerning the same thing [v. 12]. Therefore, this is a book which reveals to us the eternal will of God in the universe. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," pp. 327-328)

To be filled with the full knowledge of God's will simply means to have the revelation of God's plan so that through this revelation we know what God plans to do in this universe... What did God plan in eternity past to do in time throughout all the generations? We need such a revelation so that we can have the full knowledge of God's eternal plan.

The revelation of God's plan opens the way for us to have more experience of Christ... Thus, we need to spend more time to learn about Christ in the plan of God. This is one of the most important reasons why we have to read the Scriptures. We read the Scriptures not to receive doctrine or teachings but to receive the revelation of Christ and the full knowledge of God's eternal plan.

The Bible is a book of revelation. The Bible opens the universal curtain, the universal veil, to show what is in the mind of God and what it is that God plans to do in this universe. This plan is to make His Son everything. God's desire, plan, and mind is to make Christ everything. This is the content of the entire Scriptures. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," pp. 129-130)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," ch. 19; CWWL, 1973- 1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," ch. 16

# 第一週 週三

## 晨興餽養

西一 9 ~ 10 『…願你們…充分認識神的旨意，行事為人配得過主，以致凡事蒙祂喜悅，在一切善工上結果子，藉着認識神而長大。』

弗一 17 『願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂。』

照着歌羅西一章九至十三節，首先我們得着對神計畫的認識，然後基於那認識，我們『行事為人配得過主』。認識是第一，行事為人是第二。認識神的旨意和神永遠的計畫，使我們行事為人能配得過主。我們的啓示指引我們的行事為人。我們的行事為人受我們所得着之啓示的控制。

我們都需要花時間讀聖經，默想主的話，並就着這些事禱告，直到我們被真理充滿，並且充分認識神永遠的計畫。當這事發生時，我們會在我們的靈和心裏有智慧，並在我們蒙了屬靈光照，且得更新的心思裏有屬靈的悟性。我們會有認識，不是是我們天然的心思同其天然的觀念裏，乃是在我們得更新的心思裏；乃是聖靈藉着我們的靈將悟性賜給我們得更新的心思。然後這認識、這啓示，會指引並控制我們日常的行事為人。因此，首先我們需要認識神的旨意—認識基督是一切。然後我們會按着我們所認識的行事為人。這種行事為人會配得過主。（神的奧祕與基督的奧祕，三一至三二頁。）

## 信息選讀

# WEEK 1 — DAY 3

## Morning Nourishment

Col. 1:9-10 ...That you may be filled with the full knowledge of His will...to walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God.

Eph. 1:17 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.

According to Colossians 1:9-13, first we receive the knowledge of God's plan and then, based on that knowledge, we "walk worthily of the Lord." To know is first; to walk is second. Knowing the will of God and the eternal plan of God enable us to walk worthily of the Lord. Our revelation directs our walking. Our walk is under the control of the revelation that we have.

We all need to spend time to read the Scriptures, to meditate on the Lord's Word, and to pray concerning these matters until we are filled with the truth and with the full knowledge of God's eternal plan. When this happens, we will have wisdom in our spirit and heart and spiritual understanding in our spiritually enlightened and renewed mind. We will have knowledge, not in our natural mind with its natural concepts but in our renewed mind that has been given understanding by the Holy Spirit through our spirit. Then this knowledge, this revelation, will direct and control our daily walk. Thus, first we need to know the will of God—to know that Christ is everything. Then we will walk according to what we know. This walk will be worthy of the Lord. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," pp. 130-131)

## Today's Reading

行事為人配得過主，以及藉着充分認識神而長大，就是按照屬靈的智慧和悟性生活並行事為人。我們接受關於基督的啓示和異象之後，必須按照這啓示和異象行事為人。這樣，我們的行事為人就配得過主，並更多有分於主。如此，我們就因基督在我們裏面的增長而長大。基督在我們裏面長大的路，是藉着我們接受關於基督之屬靈的智慧、悟性和啓示，並按照我們所接受基督的屬靈啓示而行事為人。這是得着對神真實、主觀、和經歷上的認識，藉此我們就因基督的增長而長大。

我們需要那照着祂榮耀的權能〔西一 11〕而得着內裏的加力。這不僅是在我們的悟性上有啓示，這裏包含了更多的事。這是聖靈在我們裏面加強我們、加力給我們，將神榮耀的權能分賜到我們裏面。

…首先，我們有在屬靈悟性上的啓示和異象。其次，我們決定照那異象行事為人。第三，我們仰望主，用祂的大能加強我們。這是在基督裏行事為人正確的路。（李常受文集一九六四年第二冊，四五九至四六〇頁。）

行事為人配得過主，〔10，〕乃是充分認識神旨意的結果。我們若認識神的旨意是要我們被基督浸透，接受基督作我們的生命和人位，並且活基督，自然而然的，我們的行事為人就配得過主。有些人以為行事為人配得過主就是要謙卑、和藹、慷慨。但配得過主的行事為人，乃是活基督的行事為人。我們可能謙卑、和藹、慷慨，卻沒有憑基督活着。惟有活出基督，我們的行事為人纔配得過主。基督是神的旨意，基督也該是我們的行事為人。（歌羅西書生命讀經，二五至二六頁。）

參讀：由基督與召會的觀點看新約概要，第二十章；歌羅西書生命讀經，第三十六、四十二、五十一、五十三至五十五篇。

To walk worthily of the Lord and grow by the full knowledge of God is to live and walk according to spiritual wisdom and understanding. After we receive the revelation and vision concerning Christ, we have to walk according to it. Then we will walk worthily of the Lord and partake of the Lord more and more. In this way we grow by Christ being increased in us. The way for Christ to increase in us is by our receiving spiritual wisdom, understanding, and revelation concerning Christ and by walking according to the spiritual revelation of Christ that we have received. This is to gain the real, subjective, and experiential knowledge of God, by which we grow with the increase of Christ.

We need the inner empowering “according to the might of His glory” (Col. 1:11). This is not only to have revelation in our understanding; it is something more. It is that the Holy Spirit within us strengthens us, energizes us, and imparts the might of God’s glory into us.

First, we have revelation and vision in our spiritual understanding. Then, we make the decision to walk according to that vision. Third, we look to the Lord that He may strengthen us with His power. This is the proper way to walk in Christ. (CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon,” p. 341)

Walking “worthily of the Lord” (Col. 1:10) results from the full knowledge of God’s will. If we know that God’s will is for us to be saturated with Christ, to take Christ as our life and our person, and to live Christ, spontaneously our walk will be worthy of the Lord. Some think that to walk worthily of the Lord is to be humble, nice, and generous. However, a worthy walk is a walk in which we live Christ. We can be humble, nice, and generous without living by Christ. Only by living out Christ can we walk worthily of the Lord. Christ is the will of God, and He should also be our walk. (Life-study of Colossians, p. 21)

Further Reading: CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon,” ch. 20; Life-study of Colossians, msg. 36, 42, 51, 53-55

# 第一週 週四

## 晨興餽養

西一 15『愛子是那不能看見之神的像，是一切受造之物的首生者。』

17～18『祂在萬有之先，萬有也在祂裏面得以維繫；祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

歌羅西書裏關於基督的啓示是包羅萬有且延展無限的。歌羅西書啓示基督乃是一切。基督是舊造（宇宙）和新造（召會）的首生者。（一 15，18。）新造不像舊造（宇宙）那樣廣闊的延展。召會是包羅萬有的，但不是延展無限的。基督是原初創造的首生者，也是新造的首生者，意思是說，祂是延展無限且包羅萬有的。在祂裏面惟有基督有地位；基督是一切，又在一切之內。（三 11。）這表明祂的包羅萬有。然而，祂是一切受造之物的首生者這個事實，指明祂是延展無限的。用以弗所三章的話說，基督就是那闊、長、高、深。

在歌羅西書裏我們所看見神話語的完成，乃是神經綸的奧祕—基督在我們裏面成了榮耀的盼望。（一 27。）這意思是說，沒有基督在我們裏面成爲榮耀的盼望，神的啓示就不能完成。（歌羅西書生命讀經，五三七至五三八頁。）

## 信息選讀

許多基督徒認爲接受基督就是相信祂。然而，接受基督並不這樣簡單。…按照我們的觀念和傳統的道理，基督是相當簡單的。許多信徒只知道，神的兒子基督乃是愛我們、爲我們而死的救主；我們若

# WEEK 1 — DAY 4

## Morning Nourishment

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

17-18 And He is before all things, and all things cohere in Him; 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 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 completion of the Word of God found in Colossians is the mystery of God's economy—Christ in us, the hope of glory (1:27). This means that without Christ in us as the hope of glory, God's revelation would have no completion. (Life-study of Colossians, pp. 433-434)

## Today's Reading

Many Christians think that to receive Christ is simply to believe in Him. Receiving Christ, however, is not as simple as this.... According to our concept and according to traditional doctrine, Christ is rather simple. Many believers only realize that Christ, the Son of God, is the Savior who loved us



相信基督就得救。然而，歌羅西書裏所說的接受基督，包含的比這個多得多。…這位基督比全宇宙還要廣闊。

接受基督可以比作呼吸；呼吸怎樣是一個繼續的過程，我們接受基督也該不斷的進行。然而，可惜的是，許多基督徒只是初步的接受基督，而沒有繼續的接受祂。許多信徒能告訴你，他們在過去的某個時間接受了基督，但他們沒有一直接受祂。我們若不繼續接受基督，就不能享受我們起初所接受之基督的全部好處。…我們必須認識，我們接受基督必須是持續不斷的。

今天你的行事為人，有多少是在基督裏？你的談話、行動、態度，有多少是在基督以外？…根據歌羅西書，我們應當在這位延展無限的基督裏行事為人，就是在這位宇宙般延展無限，並且是我們一切的基督裏行事為人。我們不需要哲學，基督就是我們的哲學；我們不需要傳統，基督就是我們所承受上好的產業；我們不需要初階的原則，基督乃是我們每一項的原則。我們所要作的，乃是接受基督作一切，並且在祂裏面行事為人。

我們不該被許多基督徒對基督狹窄的看法所限制。基督極其廣大，無限無量。聖經甚至說到『基督那追測不盡的豐富』（弗三8。）雖然基督的豐富是追測不盡的，許多基督徒卻以他們的神學和教訓來限制祂，他們對基督只有初階的領會。我們所信的救主基督，乃是無限的。祂是無窮無盡、包羅萬有、無限無量的。沒有人能說祂有多大。祂既是沒有限量的，祂的啟示也必定是無限無量的。從這件事來看，歌羅西書是非常緊要的。沒有這卷書，我們就很難了解基督的啟示是無限無量、延展無限的。（歌羅西書生命讀經，五一六至五一七、四九九、四三四至四三五頁。）

參讀：歌羅西書生命讀經，第八至十、十五、三十九至四十一、四十五至四十六、四十八、五十篇。

and died for us. If we believe in Christ, we are saved. However, the receiving of Christ in a book such as Colossians involves a great deal more than this.... This Christ is more vast than the whole universe.

Receiving Christ can be compared to breathing. Just as breathing is a continual process, so our receiving of Christ should take place continually. Regrettably, however, a great many Christians have had only the initial receiving of Christ. They do not receive Him continuously. Many believers can tell you that at a certain time in the past they received Christ. But they have not continued to receive Him. If we do not receive Christ continually, we shall not enjoy the full benefit of the Christ we have received initially.... We must realize that our receiving of Him must be consistent and continual.

How much have you walked in Christ today? How much of your talk, actions, and attitudes have been in something other than Christ?... According to the book of Colossians, we should walk in the extensive Christ, in the Christ who is universally vast and who is everything to us. We do not need philosophy—Christ is our philosophy. We do not need tradition—Christ is the best heritage. We do not need the elementary principles—Christ is every principle to us. What we need to do is to take Christ as everything and walk in Him.

We should not be held back by the narrow view of Christ held by many Christians. Christ is exceedingly extensive; He is unlimited. The Bible even speaks of “the unsearchable riches of Christ” (Eph. 3:8). Although Christ’s riches are unsearchable, many Christians limit Him by their theology and teachings. They have only an elementary understanding of Him. Christ, the Savior in whom we believe, is not limited. He is inexhaustible, all-inclusive, limitless. No one can say how great He is. Since He is without limitation, the revelation concerning Him must also be without limit. In this matter the book of Colossians is crucial. Without this book, it would be difficult to realize that the revelation of Christ is unlimited and extensive. (Life-study of Colossians, pp. 417-418, 403,350)

Further Reading: Life-study of Colossians, msgs. 8-10, 15, 39-41, 45-46, 48, 50

# 第一週 週五

## 晨興餽養

西一 17 ~ 18『祂在萬有之先，萬有也在祂裏面得以維繫；祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

基督是包羅萬有者，祂是神的中心與普及。一九三四年，倪弟兄…首次用到這個說法。他從歌羅西書指出，包羅萬有的基督乃是神定旨的中心和圓周。基督是神定旨的中心與普及；祂是輪軸，也是輪輞。換句話說，基督乃是一切。…這不是泛神論，這只是敘述一個事實：基督是神經綸的中心和圓周。（歌羅西書生命讀經，五一頁。）

## 信息選讀

神的經綸乃是要將一個奇妙的人位作到我們裏面。這人位就是包羅萬有的基督，祂是宇宙中一切正面事物的實際。基督是一切受造之物的首生者。祂是神，也是人；因為祂這位永遠的神，在時間裏成了肉體。因此，基督是真神，也是真人。祂具有一切神聖的屬性和人性的美德。祂是愛、生命、光、恩典、謙卑、忍耐、能力、憐憫、智慧、公義和聖別的實際。

我們裏面的仇敵是詭詐的。我們有一些標準，是我們所承繼的，或是我們自己制訂的。因着這些標準是好的，我們沒有加以定罪。然而，這些好的標準不是基督自己。神不要我們所出產的好東西；祂要的乃是基督，並且祂只要基督。在神眼中，惟有基督纔算得了數。神的目的乃是將基督作到我們裏面，使我們能完滿的享受祂。當基督在我們裏面有自由的通路，

# WEEK 1 — DAY 5

## Morning Nourishment

Col. 1:17-18 And He is before all things, and all things cohere in Him; 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.

As the all-inclusive One, Christ is the centrality and universality of God. This expression was first used by Brother Nee in 1934.... 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.... This is not pantheism. It is simply a statement of the fact that Christ is both the center and the circumference of God's economy. (Life-study of Colossians, p. 43)

## Today's Reading

God's economy is to work a wonderful person into our being. This person is the all-inclusive Christ, the One who is the reality of every positive thing in the universe. Christ is the Firstborn of all creation. He is both God and man, for the One who was the eternal God became incarnated at a point in time. Hence, Christ is the real God and the real man. He possesses all the divine attributes and human virtues. He is the reality of love, life, light, grace, humility, patience, power, mercy, wisdom, righteousness, and holiness.

The enemy within us is subtle. We have certain standards, either the standards we have inherited or those we have made for ourselves. Because these standards are good, we do not condemn them. Nevertheless, these good standards are not Christ Himself. 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

成爲我們的享受和經歷時，我們的文化就要受對付。

時候到了，我們所有在召會中的人都要聽這篇信息，我們都要看見這異象，並定罪我們的文化標準。然後我們就會領悟，神所要的乃是基督，並且今天基督乃是賜生命的靈，與我們的靈調和。我們不是照某種標準生活，我們只該憑那住在我們靈裏的基督而活。當我們活在靈裏，我們就應當讓基督在我們的全人裏有自由的通路。這樣，我們就要享受祂，經歷祂，並且蒙拯救脫離我們的文化。

歌羅西書啓示神要的是基督，祂只要基督。…神不在意哲學、宗教、規條、條例或任何『主義』。神只要那奇妙、居首位、包羅萬有的基督，祂是那一切又在一切之內的一位。雖然基督是包羅萬有的，祂卻住在我們裏面作我們的生命。祂是那位內住者，一直等候機會要活在我們裏面。祂是活的、真實的、實際的、也是便利的。一面，祂在寶座上爲萬有之主；另一面，祂是賜生命的靈在我們裏面。在基督徒生活並在召會生活中，基督都是一切。

我們若看見這事，就會停止我們一切的作爲。在召會生活中，神不要我們作許多；祂只要基督活在我們裏面、長在我們裏面。我若有加拉太二章二十節的異象—不再是我，乃是基督在我裏面活著—我就絕不再以爲自己能作甚麼。我會自然而然的停止我一切的努力，因爲我知道我一無所是，我算不得甚麼，並且知道基督乃是一切。這位活在我們裏面並作我們生命的，乃是我們的一切。祂是我們的聖別、我們的能力、我們的智慧。但祂需要得着機會，在我們裏面作一切。我們若給祂地位，祂就要進來成爲一切，並作一切的事。這就是讓基督活在我們裏面的意思。（歌羅西書生命讀經，三八八、三九六至三九七、四〇七至四〇八頁。）

參讀：歌羅西書生命讀經，第五、十四、二十四至二十五、三十七至三十九篇。

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. Then we shall enjoy Him, experience Him, and be delivered from our culture.

The book of Colossians reveals that God wants Christ and Christ alone... God does not care for philosophy, religion, ordinances, observances, or any kind of ism. God wants only the wonderful, preeminent, all-inclusive Christ, the One who is all in all. Although Christ is all-inclusive, He dwells in us as our life. As the indwelling One, He is waiting for the opportunity to live in us. He is living, real, practical, and available. On the one hand, on the throne He is the Lord of all; on the other hand, He is the life-giving Spirit in us. Both in the Christian life and in the church life, Christ is everything.

If we see this, we shall stop all our doing. In the church life, God does not want us to be doing so much; He simply wants Christ to live in us and grow in us. If I have a vision of Galatians 2:20—that it is no longer I, but Christ who lives in me—I shall never assume that I can do anything. I shall spontaneously cease from all my trying, for I shall realize that I am nothing and nobody and that Christ is everything. As the One who dwells in us to be our life, He is everything to us. He is our holiness, our power, and our wisdom. But He needs to be given the opportunity to be everything in us. If we give Him the ground, He will come in to be everything and to do everything. This is what it means to let Christ live in us. (Life-study of Colossians, pp. 313, 319, 327-328)

Further Reading: Life-study of Colossians, msg. 5,14,24-25, 37-39

# 第一週 週六

## 晨興餽養

西二 8『你們要謹慎，恐怕有人用他的哲學，和虛空的欺騙，照着人的傳統，照着世上的蒙學，不照着基督，把你們擄去。』

三 10～11『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此…惟有基督是一切，又在一切之內。』

（歌羅西二章八節）『照着基督』這辭很重要，指明每一件事都當照着基督來評斷、衡量。當我們看看自己、我們的家庭、環境和周遭，我們不該照着人的傳統，乃該照着基督來估量這一切。（歌羅西書生命讀經，三六二頁。）

## 信息選讀

保羅在歌羅西二章四節特別題到『花言巧語』。通常那些欺騙人的都是能說善道、善用花言巧語的。我們要提防花言巧語，…我們不要被講員的口才吸引，反倒該問他的說話中是否有實際。

…和受恩教士曾幫助倪弟兄學這重要的功課。倪弟兄年輕時…以為某某傳道人的道非常美妙，他相信和教士…一定會同意。然而，和教士…指出那篇信息沒有生命和實際。從那次以後，倪弟兄就不再欣賞口才便捷的講道人的空話。但願我們也學習不被花言巧語所欺騙。

無疑的，當蛇在園中靠近夏娃時，牠的說話必定很文雅。但你一定要警覺，免得被這些有教養之人的花言巧語所欺騙。惟有我們對包羅萬有的基督在

# WEEK 1 — DAY 6

## Morning Nourishment

Col. 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.

3:10-11 ...Put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where...Christ is all and in all.

[In Colossians 2:8] the expression “according to Christ” is very important. It indicates that everything should be estimated and evaluated according to Christ. As we consider ourselves, our families, situations, and environment, we should evaluate them, not according to the tradition of men, but according to Christ. (Life-study of Colossians, p. 292)

## Today's Reading

In Colossians 2:4 Paul specifically refers to “persuasive speech.” Usually those who deceive others are eloquent and persuasive in speech. Beware of eloquence.... Instead of being taken in by a speaker’s eloquence, we should ask if there is reality in his speaking.

Sister M. E. Barber helped Brother Nee to learn this important lesson. When he was young,... Brother Nee thought that a certain preacher’s message was marvelous, and he was confident that Sister Barber would agree. Nevertheless, Sister Barber still pointed out that the message was void of life and reality. From that time onward, Brother Nee no longer appreciated the empty speech of eloquent preachers. May we also learn not to be deluded by persuasive speech.

No doubt, when the serpent approached Eve in the garden, he spoke in a very refined way. Be on the alert lest you are deluded through the persuasive speech of cultured people. Only when we have a clear view of

神經綸中的地位有清楚的看見時，我們纔能識破欺騙和誘騙的事。

墮落的人用文化作為神的代替品。首先，這樣的文化是神的代替品。然後基督進來，以祂自己來頂替這個代替品。既然我們不再是小孩子，就需要基督來頂替我們文化的每一樣元素。這意思不是說，我們該輕視文化。這乃是說，我們應當愛基督。如果我們被基督充滿直到滿溢，其他的東西在我們裏面就沒有地位了。我們的每一部分都會被基督佔有，被基督充滿。然後我們在經歷中就有基督的豐滿。…這位充滿我們全人的基督，要以祂自己來頂替我們的文化。這就是歌羅西書裏的啓示。…基督這位延展無限者，必須頂替我們天然人性生活中的一切元素。…在作為新人的召會裏，任何一種天然的人都沒有地位。在新人裏，基督必須是一切，又在一切之內。（三 11。）

我們不該恨惡…〔或〕珍賞我們天然的所是。…我們不該想去恨惡天然的所是，（那是實行禁慾主義，）反倒該照着主的話來否認己。否認己就是不顧己，忘掉己，不去注意己。…我們不該恨惡己或愛惜己，只該不注意己。

…然而，我們若要不注意己，就必須專注於比己更好的事。我們之所以需要看見歌羅西書所陳明，基督之延展無限的異象，其原因就在此。我們若看見這個異象，就會把我們的全人集中在這位延展無限的基督身上，然後基督就要充滿我們，並佔有我們。我們既被這位延展無限的基督所充滿，就不需要猶太教、智慧派學說、奧祕主義或禁慾主義。我們全人會被這位寬廣、有追測不盡豐富、延展無限的基督所佔有。自然而然的，這位基督會進來，以祂自己頂替我們天然人性生活中的每一方面。（歌羅西書生命讀經，二一二至二一四、五二八至五三一頁。）

參讀：歌羅西書生命讀經，第三十二、三十四至三十六、三十九、二十一、二十六、二十八至二十九、四十九篇。

the place of the all-inclusive Christ in God's economy shall we be able to see through delusion and deception.

Fallen man uses culture as a substitute for God. First, such a culture is a substitute for God. Then Christ comes in to replace this substitute with Himself. Since we are no longer children, we need Christ to replace every element of our culture. This does not mean that we should despise culture. Rather, it means that we should love Christ. If we are filled to the brim with Christ, there will not be any room in our being for anything else. Every part of us will be occupied by Christ and with Christ. Then in our experience we shall have the fullness of Christ.... The Christ who fills our being will replace our culture with Himself. This is the revelation in the book of Colossians.... Christ, the extensive One, must replace every element of our natural human life. In the church as the new man, there is no room for any kind of natural person. In the new man Christ must be all and in all (3:11).

We should neither hate our natural being nor treasure it.... Instead of trying to hate the natural being [which is to practice asceticism], we should follow the Lord's word to deny ourselves. To deny the self is to ignore the self, to forget it, to pay no attention to it.... Instead of either hating the self or loving it, we should simply refuse to pay attention to it.

However, if we would keep from paying attention to the self, we must concentrate on something better than the self. This is the reason we need a vision of the extensiveness of Christ.... If we see this vision, we shall concentrate our entire being on the extensive Christ, who will then fill us and occupy us. Because we are filled with the extensive Christ, we shall have no need of Judaism, Gnosticism, mysticism, or asceticism. Our being will be occupied with the vast, unsearchably rich, extensive Christ. Spontaneously this Christ will come in to replace every aspect of our natural human life with Himself. (Life-study of Colossians, pp. 172-174, 426-428)

Further Reading: Life-study of Colossians, msg. 32, 34-36, 39, 21, 26, 28-29, 49

# 第一週詩歌

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## 經歷基督—作一切

6 5 6 5 雙副 (英 513)

F 大調 6/8

F B<sup>b</sup> F

1 5̣ 1 2 | 3 · 1 · | 3 2 1 6̣ | 5̣ · 5̣ 0 |

一 前 要 的 是 祝 福, 今 要 主 自 己;

C G7 C C7

1 2 3 4 | 5 · 1 · | 2 2 2 3 | 2 · 2 0 | 4 4 6 5 |

前 要 的 是 醫 治, 今 要 主 而 已; 前 我 貪 求

F B<sup>b</sup> F Dm F

5 · 3 · | 5 5̣ 1̣ 6̣ | 5 · 5 0 | 1 2 3 4 | 5 · 1 · |

恩 賜, 今 要 賜 恩 者; 前 我 尋 求 能 力,

Gm C7 F B<sup>b</sup> F

2 1 3 2 | 1 · 1 0 | 5 3 5 1 | 4 · 3 · | 1 5̣ 1 2 3 |

今 要 全 能 者。 (副) 永 遠 舉 起 耶 穌, 讚 美 主 不

C7 F B F C7 F

2 · 5 0 | 5 3 2 1 | 4 6 5 · | 1̣ 5̣ 3 2 | 1 · 1 0 ||

歇; 一 切 在 於 基 督, 主 是 我 一 切。

- 二 前常用手抓主,今主手牽我; 前常無所適從,今拋錨穩妥;  
前是寶貴感覺,今憑主口說; 前是頻頻苦試,今完全信託。
- 三 前是忙於打算,今則靠祈求; 前是懸切罣慮,今則主擔憂;  
前隨我之所欲,今聽主支配; 前不住的討問,今不斷讚美。
- 四 前我欲利用主,今則主用我; 前是我的事業,今為主工作;  
前欲得人稱讚,今求主歡喜; 前不過半得救,今被救到底。
- 五 前羨慕得着主,今知主屬我; 前我燈將熄滅,今則光炳燦;  
前所望的是死,今等候被提; 我所有的一切,都在主自己。

# WEEK 1 — HYMN

## Once it was the blessing

Experience of Christ — As Everything

513

1. Once it was the bless-ing, Now it is the Lord; Once it was the feel-ing, Now it is His Word;  
Once His gift I want-ed, Now, the Giv-er own; Once I sought for heal-ing, Now Himself a - lone.

**Chorus**  
(C) All in all for - ev - er, On - ly Christ I'll sing;  
Ev - ery-thing is in Christ, And Christ is ev - ery - thing.

2. Once 'twas painful trying,  
Now 'tis perfect trust;  
Once a half salvation,  
Now the uttermost;  
Once 'twas ceaseless holding,  
Now He holds me fast;  
Once 'twas constant drifting,  
Now my anchor's cast.
3. Once 'twas busy planning,  
Now 'tis trustful prayer;  
Once 'twas anxious caring,  
Now He has the care;  
Once 'twas what I wanted,  
Now what Jesus says;  
Once 'twas constant asking,  
Now 'tis ceaseless praise.
4. Once it was my working,  
His it hence shall be;  
Once I tried to use Him,  
Now He uses me;  
Once the pow'r I wanted,  
Now the Mighty One;  
Once for self I labored,  
Now for Him alone.
5. Once I hoped in Jesus,  
Now I know He's mine;  
Once my lamps were dying,  
Now they brightly shine;  
Once for death I waited,  
Now His coming hail;  
And my hopes are anchored  
Safe within the veil.



## 第二週

### 認識並經歷包羅萬有、 延展無限的基督作美地— 我們所分得的分

讀經：西一 12，二 6～15、19，出三 8，申八 8～9，二六 9

#### 綱要

#### 週一

#### 壹 基督作居首位和包羅萬有者，乃是眾聖徒所分得的分—西一 12：

- 一 『所分得的分』是指業分，如以色列人分得迦南美地之分，作他們的產業—書十四 1。
- 二 新約信徒所分得的分，不是物質的土地，乃是包羅萬有的基督作為賜生命的靈—西二 6～7，加三 14：
  - 1 美地的豐富豫表基督那追測不盡之豐富的不同方面，在祂的靈裏作祂信徒全備的供應—申八 7～10，弗三 8，腓一 19。
  - 2 在基督裏的信徒享受那地的豐富，藉此被建造成為祂的身體，作神的家與神的國—弗一 22～23，二 21～22，提前三 15，太十六 18～19，羅十四 17。

## Week Two

### Knowing and Experiencing the All-inclusive, Extensive Christ as the Good Land— Our Allotted Portion

Scripture Reading: Col. 1:12; 2:6-15, 19; Exo. 3:8; Deut. 8:8-9; 26:9

#### Outline

#### Day 1

#### I. Christ as the preeminent and all-inclusive One is the allotted portion of the saints—Col. 1:12:

- A. The allotted portion refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance—Josh. 14:1.
- B. The New Testament believers' allotted portion is not a physical land; it is the all-inclusive Christ as the life-giving Spirit—Col. 2:6-7; Gal. 3:14:
  1. The riches of the good land typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.
  2. By enjoying the riches of the land, the believers in Christ are built up to be His Body as the house of God and the kingdom of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.



## 週二

貳 神呼召的目的，是要將神所揀選的人帶進對流奶與蜜的美地所豫表包羅萬有、延展無限之基督的享受裏—出三 8，參林前一 9：

一 奶和蜜是動物生命與植物生命的調和，是基督生命的兩面—救贖的一面和生產的一面—申八 8，二六 9，參約一 29，十二 24：

1 基督的生命救贖這一面是為着我們法理的救贖，基督的生命生產這一面是為着我們生機的拯救—一 29，十二 24，啓二 7，羅五 10。

2 主桌子的表記之物，表徵基督的生命救贖與生產這兩面，為着神完整的救恩；因此，美地成了給我們享受的桌子，筵席—太二六 26 ~ 28，林前十 17。

二 我們必須『在光中』，好在包羅萬有之基督救贖與生產這兩面享受祂作美地—西一 12，彼前二 9，賽二 5：

1 神是光—約壹一 5。

2 神的話是光—詩一一九 105、130。

3 基督是光—約八 12，九 5。

4 基督的生命是光—一 4。

5 信徒是光—太五 14，腓二 15。

6 召會是燈臺發光照耀—啓一 20，詩七三 16 ~ 17。

## 週三

## Day 2

**II. The purpose of God's calling is to bring God's chosen people into the enjoyment of the all-inclusive, extensive Christ, typified by the good land flowing with milk and honey—Exo. 3:8; cf. 1 Cor. 1:9:**

A. Milk and honey, which are the mingling of both the animal life and the vegetable life, are two aspects of the life of Christ—the redeeming aspect and the generating aspect—Deut. 8:8; 26:9; cf. John 1:29; 12:24:

1. The redeeming aspect of Christ's life is for our judicial redemption, and the generating aspect of Christ's life is for our organic salvation—1:29; 12:24; Rev. 2:7; Rom. 5:10.

2. The symbols of the Lord's table signify the redeeming and generating aspects of Christ's life for God's complete salvation; thus, the good land has become a table, a feast for our enjoyment—Matt. 26:26-28; 1 Cor. 10:17.

B. We must be “in the light” in order to enjoy the all-inclusive Christ as the good land in His redeeming and generating aspects—Col. 1:12; 1 Pet. 2:9; Isa. 2:5:

1. God is light—1 John 1:5.

2. The word of God is light—Psa. 119:105, 130.

3. Christ is light—John 8:12; 9:5.

4. The life of Christ is light—1:4.

5. The believers are light—Matt. 5:14; Phil. 2:15.

6. The church is a lampstand shining with light—Rev. 1:20; Psa. 73:16-17.

## Day 3

三 我們必須喫神的話，好在包羅萬有之基督救贖與生產這兩面享受祂作美地；神的話是奶給我們喝，是蜜給我們喫—約六 57、63、68，彼前二 2，詩一一九 103，結三 3。

四 我們藉着享受基督作流奶與蜜之地，就被祂這奶與蜜所構成—『我新婦，你的嘴脣滴下新蜜；你的舌下有蜜有奶』—歌四 11 上：

- 1 蜜是叫衰頹的人能穀得着甦醒的，奶是爲着饑養新蒙恩的人。
- 2 尋求者裏面所蘊藏的是這樣的豐富，好像食物在舌下，可以隨時將基督的豐富分給需要的人—賽五十四，太十二 35 ~ 36，路四 22，弗四 29 ~ 30。
- 3 這一種甘甜，並非在短時間內就可以產生的，乃是經過長時間的採集，經過裏面的運動，並且謹慎的收藏，纔有的一歌四 16，林後十二 7 ~ 9。

## 週四

叁 我們既在那作我們活的土地之基督裏面已經生根，就能在祂裏面行事爲人，並且吸收祂作我們豐富的土壤，使我們能憑着從這土壤所吸收的元素而長大—西二 6 ~ 7，參林前三 6、9，西二 19：

一 歌羅西二章八至十五節，對基督是土壤有完滿的描述和說明，在這土壤中我們一無所缺；當我們花時間吸取祂這包羅萬有的土地時，這幾節經文裏的事實就成爲我們的經歷：

- 1 基督這土壤，乃是神格一切的豐滿都有形有體的居住在祂裏面的那一位—9 節：

C. We must eat God's words to enjoy the all-inclusive Christ as the good land in His redeeming and generating aspects; God's word is milk for us to drink and honey for us to eat—John 6:57, 63, 68; 1 Pet. 2:2; Psa. 119:103; Ezek. 3:3.

D. By enjoying Christ as the land of milk and honey, we will be constituted with Him as milk and honey—“Your lips drip fresh honey, my bride; / Honey and milk are under your tongue”—S. S. 4:11a:

1. Honey restores the stricken ones, whereas milk feeds the new ones.
2. The seeker has stored so many riches within her that food is under her tongue, and she can dispense the riches of Christ to the needy ones at any time—Isa. 50:4; Matt. 12:35-36; Luke 4:22; Eph. 4:29-30.
3. This sweetness is not produced overnight but comes from a long period of gathering, inward activity, and careful storage—S. S. 4:16; 2 Cor. 12:7-9.

## Day 4

**III. We can walk in Christ as our living land and absorb Christ as our rich soil, in which we have been rooted, so that we may grow with the elements that we absorb from the soil—Col. 2:6-7; cf. 1 Cor. 3:6, 9; Col. 2:19:**

A. Colossians 2:8-15 presents a full description and definition of Christ as the soil in which we do not lack anything; as we take time to absorb Him as the all-inclusive land, the facts in these verses become our experience:

1. Christ as the soil is the One in whom all the fullness of the Godhead dwells bodily—v. 9:

- a 『豐滿』不是指神的豐富，乃是指神豐富的彰顯；那居住在基督裏的，不僅是神格的豐富，更是神所是之豐富的彰顯—9 節，一 15、19，三 10～11。
- b 當我們生根在基督這土壤裏，我們就在祂裏面得了豐滿；我們被一切神聖的豐富所充滿，成為祂的彰顯—弗三 8、17、19。
- c 在作土壤的基督裏，我們都被充滿、得完備、被成全、得滿足並徹底得着供應；我們一無所缺—參腓—19。
- d 基督這土壤，乃是神的歷史與奧祕，包含祂身位和所經過過程的一切豐富—西二 2。
- 2 作土壤的基督，乃是一切執政掌權者的元首—10 節。

## 週五

- 3 在作土壤的基督裏，有殺死的能力，將肉體治死—11 節。
- 4 在作土壤的基督裏，有一種元素使我們被埋葬—12 節上。
- 5 在作土壤的基督裏，有一種元素使我們復活—12 節下。
- 6 在作土壤的基督裏，有一種元素使我們得生命—13 節。
- 7 在作土壤的基督裏，就塗抹了規條上所寫的字據—14 節。

## 週六

- 8 在作土壤的基督裏，就勝過空中的邪靈—15 節。

二 我們必須花時間享受主這包羅一切的土地，使基督這豐富土壤的一切元素，都能被吸收到我們裏面，好叫我們在經歷中，在祂裏面得了豐滿—10 節上，四 2:

- a. Fullness refers not to the riches of God but to the expression of the riches of God; what dwells in Christ is not only the riches of the Godhead but also the expression of the riches of what God is—v. 9; 1:15, 19; 3:10-11.
- b. When we are rooted in Christ as the soil, we are made full in Him; we are filled up with all the divine riches to become His expression—Eph. 3:8, 17, 19.
- c. In Christ as the soil we are filled, completed, perfected, satisfied, and thoroughly supplied; we do not lack anything—cf. Phil. 1:19.
- d. Christ as the soil is the history and mystery of God with all the riches of His person and processes—Col. 2:2.
2. Christ as the soil is the Head of all rule and authority—v. 10.

## Day 5

3. In Christ as the soil there is the killing power, which puts the flesh to death—v. 11.
4. In Christ as the soil there is an element that causes us to be buried—v. 12a.
5. In Christ as the soil there is an element that causes us to be raised up—v. 12b.
6. In Christ as the soil there is an element that vivifies us—v. 13.
7. In Christ as the soil there is the wiping out of the handwriting in ordinances—v. 14.

## Day 6

8. In Christ as the soil there is the victory over the evil spirits in the atmosphere—v. 15.
- B. We must take time to enjoy the Lord as the all-inclusive land so that all the elements of Christ as the rich soil may be absorbed into us for us to be made full in Him in our experience—v. 10a; 4:2:

- 1 我們若要吸取作土壤之基督的豐富，就需要細嫩、新長的根—參林後四 16。
- 2 我們需要忘掉我們的環境、我們的光景、我們的失敗以及我們的軟弱，單單花時間吸取主；當我們花時間吸取祂，我們就以神在我們裏面的增長而長大，為着建造基督的身體—路八 13，太十四 22～23，六 6，西二 7 上、19。

1. If we would absorb the riches of Christ as the soil, we need to have tender, new roots—cf. 2 Cor. 4:16.
2. We need to forget our situation, our condition, our failures, and our weaknesses and simply take time to absorb the Lord; as we take time to absorb Him, we grow with the growth of God in us for the building up of the Body of Christ—Luke 8:13; Matt. 14:22-23; 6:6; Col. 2:7a, 19.



## 第二週 週一

### 晨興餽養

西一 12『感謝父，叫你們設資格在光中同得所分給眾聖徒的分。』

二 6～7『你們既然接受了基督，就是主耶穌，在祂裏面已經生根，並正被建造，…就要在祂裏面行事為人。』

保羅寫歌羅西二章時，乃是想到舊約中美地的圖畫，這美地就是包羅萬有之基督的豫表。一章十二節含示這點，保羅在這節說到基督是眾聖徒的分。然後，保羅在二章七節告訴我們，要在基督裏面行事為人。這含示基督是我們能在其中行事為人的美地，領域，範圍。不僅如此，他在七節說到在基督裏生根，這也指明他想到那美地。我們要在基督裏生根，祂就必須成爲我們的地土、我們的土壤。（歌羅西書生命讀經，一九九至二〇〇頁。）

### 信息選讀

保羅…知道神的選民在舊約時代享受美地作他們的分。…藉着美地，他們纔能敬拜神，並且建造聖殿，作神的見證，並作神獨一的居所。藉着美地，以色列人纔能完成神的定旨。保羅十分清楚美地對神的選民有甚麼意義，所以他寫信給歌羅西人時，乃是想着美地的這幅圖畫。因此，我們若要經歷這卷書中所啓示之包羅萬有的基督，我們就需要看見，這樣一位基督乃是迦南美地所豫表的。這位由美地所豫表的基督，乃是經過過程的三一神成了賜生命的靈。

## WEEK 2 — DAY 1

### Morning Nourishment

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him...

As Paul was writing...chapter 2 of Colossians, he was considering the picture of the good land in the Old Testament as a type of the all-inclusive Christ. There is a suggestion of this in 1:12, where Paul says that Christ is the portion of the saints. Then in 2:6 Paul tells us to walk in Christ. This implies that Christ is the land, the territory, the realm, in which we may walk. Furthermore, his reference to being rooted in Christ in 2:7 also indicates that he was thinking of the good land. In order to be rooted in Christ, He must be our land, our soil. (Life-study of Colossians, p. 162)

### Today's Reading

Paul...was aware that God's chosen people in Old Testament times enjoyed the good land as their portion.... It was through the good land that they could worship God and build the temple for God's testimony and for His unique dwelling place. It was through the good land that God's purpose could be fulfilled through the children of Israel. Fully realizing what the good land meant to God's chosen people, Paul composed the Epistle to the Colossians with the portrait of the good land in mind. Therefore, if we would experience the all-inclusive Christ as revealed in this book, we need to realize that such a Christ is typified by the land of Canaan. The Christ who is typified by the good land is the processed Triune God as the life-giving Spirit.

在約書亞五章十一至十二節，我們看到一個題示，美地接續嗎哪作基督的豫表。十一節說到以色列的百姓喫美地的出產。…嗎哪豫表基督是神百姓生命的供應。正如約書亞記中這二節所指明，美地的出產乃是嗎哪的延續。因此，嗎哪若是豫表基督，美地的出產必定也是豫表祂。藉着曠野中嗎哪的供應，神的百姓就能建立會幕作神的居所。同樣的原則，因着那地豐富出產的供應，他們就能建造聖殿作神更穩固的居所。毫無疑問，以色列子民所享受的美地，乃是基督一個重大的豫表，因為乃是藉着享受美地，聖殿纔得以建立。

地是舊約聖經的緊要中心，這就是為甚麼神在舊約中一再說到那地的原因。神呼召亞伯拉罕出來，告訴他要把他帶到一個地方，那個地方就是迦南美地。想想看，從創世記十二章到舊約末了，有多少次神題到那地。事實上，舊約的中心乃是在美地上所建造之城裏的聖殿。我們若認識聖經，也有從神來的亮光，我們就明白，神永遠計畫的中心，按豫表說，乃是美地連同殿和城。…美地乃是包羅萬有之基督的圖畫，豫表基督之於我們乃是一切。（歌羅西書生命讀經，二〇〇、二〇二至二〇四頁。）

以色列人在美地上的經歷，豫表今天我們對基督的享受。基督是我們的美地，基督豐富的各方面由那地的出產所豫表。我們若享受基督豐富的供應，就能活基督。這一切事一過基督徒生活、擊敗仇敵、建立神的國、並建造神的居所—都出於對基督豐富的享受。（哥林多前書生命讀經，五三二頁。）

參讀：歌羅西書生命讀經，第六、二十至二十一章；基督是我們的分，第一章。

In Joshua 5:11 and 12 we see a hint that the good land typifies Christ as the continuation of the manna. Verse 11 says that the children of Israel ate of the produce of the land.... Manna was a type of Christ as the life supply for God's people. As these verses in Joshua point out, the produce of the good land is the continuation of the manna. Therefore, if the manna typified Christ, the produce of the good land must also typify Him. By means of the supply of manna in the wilderness, God's people were able to build the tabernacle as God's dwelling place. In the same principle, through the supply of the rich produce of the land they were able to build the temple as a more solid dwelling place for God. No doubt, the good land enjoyed by the children of Israel is a significant type of Christ, for through the enjoyment of it the temple was built.

The land is the crucial focus of the Old Testament. This is the reason that in the Old Testament the Lord speaks of the land again and again. He called out Abraham and told him that He would bring him into a certain land, which was the land of Canaan. Consider how many times from Genesis 12 to the end of the Old Testament the Lord referred to the land. Actually, the center of the Old Testament is the temple within the city built in the good land. If we know the Scriptures and have light from God, we shall realize that the center of God's eternal plan, speaking according to the type, is the land with its temple and city...The land is the figure of the all-inclusive Christ, a type of Christ as everything to us. (Life-study of Colossians, pp. 162-165)

The experience of the children of Israel in the good land typifies our enjoyment of Christ today. Christ is our good land, and the various aspects of the riches of Christ are typified by the produce of the land. If we enjoy the rich supply of Christ, we shall be able to live Christ.... All these matters—living the Christian life, defeating the enemies, establishing the kingdom of God, and building the house of God—issue out from the enjoyment of the riches of Christ. (Life-study of 1 Corinthians, p. 449)

Further Reading: Life-study of Colossians, msgs. 6, 20-21; CWWL, 1966, vol. 1, "Christ Our Portion," ch. 1

## 第二週 週二

### 晨興餽養

出三 8『我下來要救他們脫離埃及人的手，領他們從那地出來，上到美好、寬闊、流奶與蜜之地…。』

西一 12『感謝父，叫你們穀資格在光中同得所分給眾聖徒的分。』

奶與蜜乃是兩種生命—動物生命和植物生命—結合而成的產品。奶產自喫草的牛，蜜由蜜蜂採花蜜而成。奶與蜜表徵基督的豐富來自祂生命的兩方面—動物生命所豫表祂救贖的生命，（約一 29，）以及植物生命所豫表祂生產的生命。（十二 24。）（聖經恢復本，出三 8 註 2。）

每當我們來到主的桌子前享受基督這包羅萬有的一位，在我們的經歷中，我們就在美地享受那地的豐富。這就是說，美地成了給我們享受的桌子，筵席。在這桌子，這筵席前，我們得着滿足，神也得着滿足。我們若看見這點，就會領悟，進入美地就是來到主的桌子前。…這桌子是給我們享受的筵席。…我們領會來到這桌子前就是享受基督作美地，這是很要緊的。（哥林多前書生命讀經，五三一至五三二頁。）

### 信息選讀

許多人讀到歌羅西一章十二節，也許沒有注意『在光中』這辭。我們的分—基督，乃是我們在光中所享受的。

在約翰八章十二節，主耶穌說，祂是世界的光，跟從祂的，就絕不在黑暗裏行，必要得着生命的光。但我們若不跟從祂這光，我們就要在黑暗裏。

## WEEK 2 — DAY 2

### Morning Nourishment

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey...

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

Both milk and honey are products of the combination of two kinds of lives—the animal life and the vegetable life. Milk is produced by cattle that feed on grass, and honey is made by bees from the nectar of flowers. Milk and honey signify the riches of Christ, which come from the two aspects of His life—His redeeming life, typified by the animal life (John 1:29), and His generating life, typified by the vegetable life (John 12:24). (Exo. 3:8, footnote 2)

Whenever we come to the Lord's table to enjoy Christ as the all-inclusive One, in our experience we are in the good land enjoying the riches of the land. This means that the good land has become a table, a feast, for our enjoyment. At this table, this feast, we are satisfied, and God is satisfied also. If we see this, we shall realize that to enter into the good land is to come to the Lord's table. The table is a feast for our enjoyment... It is crucial for us to understand that to come to the table is to enjoy Christ as the good land. (Life-study of 1 Corinthians, pp. 448-449)

### Today's Reading

Many may read Colossians 1:12 without paying attention to the phrase in the light. Christ, our portion, is to be enjoyed by us in the light.

In John 8:12 the Lord Jesus said that He is the light of the world and that whoever follows Him will not walk in darkness, but have the light of life. However, if we do not follow Him as the light, we shall be in darkness.



約壹一章五節說，神就是光。惟有祂是光的源頭。神的話、基督、基督的生命、信徒和召會都能發是光，因為有神作其源頭。

詩篇一百一十九篇一百零五節說，神的話是我們腳前的燈，是我們路上的光；一百三十節說，神的言語一解開，就發出亮光。神的話是光，因為神的話包含了神。…聖經的源頭是神，而神就是光。所以，聖經的話乃是光的照耀。

在約翰九章五節，主耶穌說，『我在世界的時候，是世界的光。』神與基督原為一。神既是光，基督也就是光。基督以非常明確的方式作世界的光。…基督不是以籠統的方式，乃是以明確的方式，作社會、作人類的光。

基督的生命也是光。一章四節說，『生命在祂裏面，這生命就是人的光。』我們接受基督作生命的時候，這生命就成了我們裏面的光，照耀我們，並且從裏面光照我們。

凡相信基督的人也是光。主耶穌論到信徒說，『你們是世上的光。』（太五14。）在腓立比二章十五節，保羅說，信徒『好像發光之體顯在世界裏』。發光之體，原文指返照太陽光的光體。光體本身沒有光，卻返照從別的光源而來的光。信徒們乃是發光之體。我們在自己裏面沒有光。光是從我們裏面燃燒的油（就是那靈）來的。我們的光源不是我們自己，乃是作為那靈的基督。

在啟示錄一章二十節，我們看見召會是燈臺，托住並支持燃燒的燈。這燈就是基督，有神在祂裏面作光。（二一23。）在宇宙中只有一種光，就是神自己。三一神乃是獨一的光。（歌羅西書生命讀經，六四至六八頁。）

參讀：哥林多前書生命讀經，第五十篇；歌羅西書生命讀經，第七篇。

First John 1:5 says that God is light. He alone is the source of light. The Word of God, Christ, the life of Christ, the believers, and the church can all be light because they have God as their source.

Psalms 119:105 says that the Word of God is a lamp to our feet and a light to our path, and 119:130 says that the opening of God's words gives light. The Word of God is light because it contains God...The source of the Bible is God, and God is light. Therefore, the words of the Bible are the shining of light.

In John 9:5 the Lord Jesus said, "While I am in the world, I am the light of the world." God and Christ are one. Since God is light, Christ also is light. Christ is the light of the world in a very definite way...Christ is the light not just in a general way, but in a definite way as the light of society, of mankind.

The life of Christ is also light. John 1:4 says, "In Him was life, and the life was the light of men." When we receive Christ as life, this life becomes light in us, shining upon us and enlightening us from within.

Those who believe in Christ are also the light. Speaking of the believers, the Lord Jesus said, "You are the light of the world" (Matt. 5:14). In Philippians 2:15 Paul says that the believers "shine as lights in the world" (KJV). The Greek for lights is better rendered luminaries. A luminary does not have light in itself; it reflects light that comes from another source. The believers are luminaries. In ourselves we have no light. The light comes from the oil, the Spirit, burning within us. The source of our light is not ourselves, but Christ as the Spirit.

In Revelation 1:20 we see that the church is a lampstand, a stand that holds and supports a burning lamp. The lamp is Christ with God in Him as light (Rev. 21:23). In the universe there is one light, God Himself. The Triune God is the unique light. (Life-study of Colossians, pp. 55-57)

Further Reading: Life-study of 1 Corinthians, msg. 50; Life-study of Colossians, msg. 7

## 第二週 週三

### 晨興餽養

約六 57 『…那喫我的人，也要因我活着。』

63 『…我對你們所說的話，就是靈，就是生命。』

彼前二 2 『…切慕那純淨的話奶，叫你們靠此長大，以致得救。』

詩一一九 103 『你的言語在我上膛何等甘美！在我口中比蜜更甜！』

（約翰六章九節說到『五個大麥餅、兩條魚』。）餅屬於植物生命，象徵基督的生命生產的一面；魚屬於動物生命，象徵基督的生命救贖的一面。作為生產的生命，基督長在陸地，神所創造的地上；作為救贖的生命，基督活在海中，撒但所敗壞的世界裏。為重生我們，祂長在神所造的地上為着繁殖；為救贖我們，祂活在撒但罪惡的世界裏。但祂沒有罪，也不受世界影響，正如魚活在鹽水中，卻不是鹹的。…大麥餅和魚都是小東西，表徵基督是微小的，好作我們生命的供應。那些求神蹟的人，認為基督是神所應許的申言者，要強逼祂作王；（約六 14～15；）但祂不願自居為宗教偉人，寧願成為小餅小魚，好給人喫。（聖經恢復本，約六 9 註 2。）

### 信息選讀

長大是生命的事，也是在生命裏的事。我們藉着重生得着了神的生命，就需要由神的話所傳輸的奶得着滋養，在這生命裏並因這生命而長大。（聖經恢復本，彼前二 2 註 4。）

## WEEK 2 — DAY 3

### Morning Nourishment

John 6:57 ...He who eats Me, he also shall live because of Me.

63 ...The words which I have spoken to you are spirit and are life.

1 Pet. 2:2 ...Long for the guileless milk of the word in order that by it you may grow unto salvation.

Psa. 119:103 How sweet are Your words to my taste! Sweeter than honey to my mouth!

[John 6:9 speaks of “five barley loaves and two fish.”] Loaves are of the vegetable life and signify the generating aspect of Christ’s life. Fish are of the animal life and signify the redeeming aspect of Christ’s life. As the generating life, Christ grows in the land, the God-created earth; as the redeeming life, He lives in the sea, the Satan-corrupted world. In order to regenerate us, He grew on the God-created earth that He might reproduce; in order to redeem us, He lived in the satanic and sinful world. But He is not sinful, not affected by the world, just as fish live in salt water but are not salty. Barley loaves and fish are small items, signifying Christ’s smallness, through which He can be the life supply to us. Those who sought miracles considered Him the promised Prophet and would have forced Him to be King (John 6:14-15), but He would not seek to be a giant in religion; rather, He preferred to be small loaves and little fish that people might eat Him. (John 6:9, footnote 2)

### Today’s Reading

To grow is a matter of life and in life. We received the divine life through regeneration, and we need to grow in this life and with this life by being nourished with the milk conveyed in the word of God. (1 Peter 2:2, footnote 4)

（雅歌四章十一節：『我新婦，你的嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服的香氣如同利巴嫩的香氣。』）一切人世的、天然的香品，沒有一樣是趕得上女子身上膏油的香氣的。這就自然能穀叫她嘴唇能以滴蜜。蜜，是甜美的，是叫衰頹的人能穀得着甦醒的。但是這一種甘甜，並非在短時間內就可以產生的，乃是經過長時間的採集，經過裏面的活動，並且謹慎的收藏，纔有的。這是一個常在神面前受教的人所獨有的。所以，從這女子口中所發出來的，並非閒話、笑話、冒失的話，乃是甘甜、使人甦醒的話。她的話語並非像山洪暴發的往外傾瀉，乃是一滴一滴的像蜂房的滴蜜。這是一種最慢的滴。有的人，他們必須說話，他們說話像溪水奔流一樣。就是他們所說的是關係屬靈的事，但他們那一種說法就已經穀顯明，他們是沒有經過恩典更深的工作的。這裏不只注意到她的嘴唇如何慢慢的滴出甘甜的蜜來，這裏也注意到她裏面所收藏的是甚麼。所以說『你的舌下有蜜有奶』。舌上，是人咽食物的地方；舌下，是人藏食物的地方。意即她裏面收藏了這些東西，裏面是豐富富有的這些東西。這可見她自己的糧食是有餘的。蜜是為着復興軟弱的人，奶是為着餵養幼稚的人。她裏面所蘊藏的是這樣的豐富，好像食物在舌下可以隨時分給需要的人。但是，她並不傾吐她所有的一切，像有的人裏面有多少，外面也拿出多少一樣。蜜和奶還是在她的舌下，不都是在她的唇邊。（歌中的歌，八三至八四頁。）

祂享受從她嘴唇所出的話如同新蜜（為着復興軟弱的人），並她舌下的話如同蜜和奶（為着復興軟弱的人，並餵養未成熟的人）。祂也享受她行為的香氣，如同升天的香氣。（雅歌生命讀經，四一頁。）

參讀：歌中的歌，第三段；雅歌生命讀經，第四篇。

Song of Songs 4:11 says, “Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the fragrance of your garments / Is like the fragrance of Lebanon.”... No human or natural smell can be compared to the fragrance that emanates from the maiden. This naturally makes her lips drop as the honeycomb. Honey is sweet, and it restores the stricken ones. But this sweetness is not produced overnight. It comes from a long period of gathering, inward activity, and careful storage. This is the unique possession of one who is taught by God. From the mouth of the maiden issue forth sweet and refreshing words, not gossip, jokes, or rash words. Her words are not outbursts of torrents, but drops of honey from the honeycomb. This is the slowest kind of dripping. Some people have the urge to speak; their words are like the babbling of brooks. Even when they speak about spiritual things, the way they speak shows that they have not passed through the deeper work of grace. In this verse we can notice not only her lips slowly dropping sweet honey, but the things that are stored within her. “Honey and milk are under your tongue.” The top of the tongue is where man takes in food, whereas under the tongue is where man stores food. This means that she has stored up these things; there are riches within her. She has more than enough food. Honey restores the weak ones, whereas milk feeds the immature ones. She has stored so many riches within her that food seems to be under her tongue, and she can dispense to the needy ones at any time. However, she does not reveal all that she has. She is not like many people who exhibit on the outside all that they have inside. Honey and milk are under her tongue; they are not on her lips. (CWWN, vol. 23, “The Song of Songs,” pp. 71-72)

He enjoys her word as fresh honey (for restoring the weak), which comes from her lips, and her word as honey and milk (for restoring the weak and feeding the immature ones), which are under her tongue, and the fragrance of her conduct as the fragrance of ascension. (Life-study of Song of Songs, p. 32)

Further Reading: CWWN, vol. 23, “The Song of Songs,” sect. 3; Life-study of Song of Songs, msg. 4

## 第二週 週四

### 晨興餽養

西二 6～7『你們既然接受了基督，就是主耶穌，在祂裏面已經生根，並正被建造，…就要在祂裏面行事為人。』

9～10『因為神格一切的豐滿，都有形有體的居住在基督裏面，你們在祂裏面也得了豐滿。祂是一切執政掌權者的元首。』

歌羅西二章八至十五節這一段…其中有許多的要點，…都是關於基督是美地，是我們已經在其中生根的豐富土壤。七節裏『已經生根』這話含示土壤的意思。…我們既然在土壤裏生根，就藉着從土壤裏所吸收的元素長大。我們知道，作為土壤的基督乃是在我們的靈裏。現在我們必須往前看見，八至十五節乃是描述我們在其中生根的土壤。（歌羅西書生命讀經，五七四頁。）

### 信息選讀

這塊特殊土壤的頭一方面是在歌羅西二章九節。…神格一切的豐滿，都有形有體的居住在祂裏面，我們在這一位裏面已經生根。我們不該讓人把我們從這樣的土壤中移開。從這塊土壤中移開，就是被拔除。當保羅寫歌羅西書的時候，有些人想要把信徒從基督裏拔出來。

在十節，…我們對基督這土壤更多的實質有進一步的看見。土壤的一方面是神格的豐滿；另一方面乃是基督是一切執政掌權者的元首。在基督這美地上，有許多不同的元素。

## WEEK 2 — DAY 4

### Morning Nourishment

Col. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him...

9-10 For in Him dwells all the fullness of the Godhead bodily, and you have been made full in Him, who is the Head of all rule and authority.

The section of Colossians which includes 2:8-15...contains a number of important points, many... related to Christ as the good land, as the rich soil in which we have been rooted. The expression “having been rooted” in verse 7 implies that there is soil.... Having been rooted in the soil, we grow with the elements we absorb from the soil. We know that Christ as the soil is in our spirit. Now we must go on to see, from verses 8 through 15, a description of the very soil in which we have been rooted. (Life-study of Colossians, pp. 461-462)

### Today's Reading

The first aspect of this very special soil is found in Colossians 2:9....We have been rooted in the One in whom all the fullness of the Godhead dwells bodily. We should not allow anyone to carry us away from such a soil. To be carried away from this soil is to be uprooted from it. When the book of Colossians was written, some were trying to uproot the believers from Christ.

In verse 10...we see more concerning the substance of Christ as the soil. One aspect of the soil is that of the fullness of the Godhead; another aspect is that Christ is the Head of all rule and authority. In Christ as the good land we have a number of different elements.

我們在作土壤的基督裏生根時，頭一件發生的事就是，我們在祂裏面得了豐滿。(二 10。)『得了豐滿』這話含意很廣，需要擴充的繙譯，來顯示其真實的意義。這個希臘字含示完備、完全、滿足、和完滿的完成。在作土壤的基督裏，我們都被充滿、得完備、被成全、得滿足、並徹底得着供應。…土壤的頭一個元素乃是神格的豐滿。當我們從土壤裏將豐富的養分吸收進來，我們就享受這豐滿。然後這豐滿使我們得了豐滿，使我們完備，使我們完全，使我們滿足，為我們成就一切，並徹底供應我們每一樣的需要。…這豐滿是取用不竭的。這樣無窮無盡的豐滿，乃是我們在其中已經生根之豐富土壤的頭一個元素。神已將我們栽種於豐富的土地上。這土地的頭一面乃是神格的豐滿，就是神在舊造和新造裏的彰顯。因此，豐滿含示神在舊造和新造裏的彰顯。我們既栽種在這樣豐富的土壤中，就從土壤裏吸收養分。土壤的豐富，頭一個元素就是豐滿。我們在這豐滿裏，便得了豐滿。因此，我們一無所缺。

保羅要歌羅西的信徒曉得，他們既在基督裏得了豐滿，就不需要敬拜天使。基督是一切執政掌權者的元首；天使不過是神造物中的一項罷了。在這豐滿裏我們已經得了豐滿、完備和完全。一切必需的事都成就了，我們已經得着供應，並且已經滿足了。哦，這豐滿乃是包羅萬有的，包括了公義、稱義、聖別、成聖、以及我們所需要的一切。我們既栽種在這豐滿裏，就該從其中吸取滋養。我們這樣作，就會發現我們一無所缺。釘十字架和復活的經歷都在這豐滿裏。讚美主，我們可以享受宇宙的、永遠的、延展無限的、包羅萬有的豐滿！這豐滿有形有體的居住在基督裏面。基督既是我們已經生根於其中的美地，我們在這豐滿裏就已經生根了；我們在其中已經得了豐滿、完備並完全。我們甚麼都不缺。(歌羅西書生命讀經，五七四至五七八頁。)

參讀：歌羅西書生命讀經，第四十四、四十六、五十一篇。

When we are rooted in Christ as the soil, the first thing to take place is that we are made full in Him (2:10). The phrase made full implies a great deal and requires an amplified translation in order to bring out its real significance. The Greek word implies completion, perfection, satisfaction, and full accomplishment. In Christ as the soil we are filled, completed, perfected, satisfied, and thoroughly supplied....The first element of the soil is the fullness of the Godhead. As we absorb into our being the rich nourishment from the soil, we enjoy this fullness. Then this fullness makes us full, completes us, perfects us, satisfies us, accomplishes everything for us, and thoroughly supplies our every need. This fullness is inexhaustible. Such an inexhaustible fullness is the first element of the rich soil in which we are rooted. God has planted us into a rich land. The first aspect of this land is the fullness of the Godhead, the expression of God in the old creation and in the new creation. Thus, the fullness implies the expression of God in the old creation and in the new creation. Having been planted into such rich soil, we absorb nourishment from the soil. The first element of the riches of the soil is the fullness. In this fullness we have been made full. Thus, we are short of nothing.

Paul wanted the Colossian believers to realize that since they had been made full in Christ, they had no need to worship angels. Christ was the Head of all rule and authority, and angels were just one item of God's creation. In the fullness we are made full, complete, and perfect. Everything necessary is accomplished, and we are supplied and satisfied. Oh, this fullness is all-inclusive. It includes righteousness, justification, holiness, sanctification, and whatever we may need. Having been planted into this fullness, we should simply absorb nourishment from it. As we do so, we shall find that we have no lack. The experiences of crucifixion and resurrection are in the fullness. Praise the Lord that we may enjoy the universal, eternal, extensive, all-inclusive fullness! This fullness dwells in Christ bodily. Since Christ is the good land in which we have been rooted, we have been rooted in this fullness; in it we have been made full, complete, and perfect. We have no need whatever. (Life-study of Colossians, pp. 462-465)

Further Reading: Life-study of Colossians, msgs. 44, 46, 51

## 第二週 週五

### 晨興餽養

西二 12 ~ 14『在受浸中與祂一同埋葬，也在受浸中，藉着那叫祂從死人中復活之神所運行的信心，與祂一同復活。…神赦免了你們一切的過犯，叫你們一同與基督活過來；塗抹了規條上所寫，攻擊我們…的字據，並且把它撤去，釘在十字架上。』

我們在歌羅西二章十一至十五節能看見更多（土壤）的元素。…土壤還包含基督的割禮，（11，）表明割除和殺死。因此，這土壤裏也有殺死的元素。十二節說，我們在受浸中與基督一同埋葬，指明土壤也包含埋葬的元素。在基督這土壤裏有一個實質，使我們被埋葬。我們埋葬以後，又復活。在十二節，保羅說到那叫基督從死人中復活的神。這說法指明在基督這土壤裏，有一個叫我們復活的元素。按照十三節來看，我們也活過來了。在土壤裏有一個元素賜我們生命，點活我們。在林前十五章四十五節，保羅說到賜生命的靈。在歌羅西二章十三節，他用同樣的希臘字說到賜人生命叫人活過來，但是用過去式。基督作為土壤，已叫我們活過來，祂已賜給我們生命。（歌羅西書生命讀經，五七五頁。）

### 信息選讀

在歌羅西二章十四至十五節，…我們看見，在基督這土壤裏更多的元素。塗抹了在規條上所寫的字據，是在土壤裏的一種元素；將一切執政的和掌權的脫下，把他們公然示眾，仗着十字架在凱旋中向他們誇勝，也是如此。基督是土壤，包含了這一切奇妙的元素。讚美主，祂是這樣豐富的土壤！我們

## WEEK 2 — DAY 5

### Morning Nourishment

Col. 2:12-14 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead. And you...He made alive together with Him, having forgiven us all our offenses; wiping out the handwriting in ordinances, which was against us;...and He has taken it out of the way, nailing it to the cross.

In Colossians 2:11 through 15 we find more elements [of the soil]...The soil also includes the circumcision of Christ [v. 11], which denotes cutting and killing. In the soil there is, therefore, a killing element. Verse 12, which says that we were buried together with Christ in baptism, indicates that the soil also contains the element of burial. In Christ as the soil there is a substance which causes us to be buried. After burial, we are raised up. In verse 12 Paul speaks of God who raised Christ from among the dead. This expression indicates that in Christ as the soil there is an element which causes us to be raised up. According to verse 13, we also are made alive. There is an element in the soil which gives us life, enlivens us. In 1 Corinthians 15:45 Paul speaks of the life-giving Spirit. In Colossians 2:13 he uses the same Greek term for life-giving, only in the past tense. As the soil, Christ has made us alive; He has given us life. (Life-study of Colossians, pp. 462-463)

### Today's Reading

In Colossians 2:14 and 15...we have more elements that are found in Christ as the soil. The wiping out of the handwriting in ordinances is an element in the soil. The same is true of the stripping off of the rulers and the authorities, the making of a display of them openly, and the triumphing over them in the cross. As the soil, Christ includes all these marvelous elements. Praise Him that He is such a rich soil! We have been rooted

在這土壤裏已經生根；一天過一天，我們的根需要更加深入到基督這獨一的土壤裏。

然而，十一至十五節指明，在消極方面有肉體、規條、以及執政掌權者。我們男女老幼、有文化的、沒有文化的，都受這三類反面事物的攪擾。我們都有肉體，都有某種規條，也都服從空中邪惡的掌權者。罪、世界、過犯的根源都在這些反面的事物裏。讚美主，在基督這土壤裏有割禮的元素，將肉體治死！在基督這土壤裏有殺死的能力。這殺死的元素可以比作鹽，加在土壤裏，就能將腐敗消殺。我們在其中所生根的美地，其上的土壤乃是割禮的『鹽』。這種元素不能使任何作物生長，但對於殺菌卻很有果效。它割除肉體，並殺死肉體。殺死以後，就需要埋葬。在作土壤的基督裏面有一種元素，使我們被埋葬。不僅如此，還有另一種元素使我們復活。因此，在基督這土壤裏的元素，首先埋葬我們，然後叫我們復活…並得着生命。

根據十四節，在規條上所寫，攻擊我們、反對我們的字據，已經被塗抹，已經被釘在十字架上。在這土壤裏，也有塗抹規條的元素。

我們在日常行事為人的方式上，都有某種的規條。這些規條也許不是成文的，卻是刻在我們的頭腦裏。也許你從來不覺得，但規條卻攔阻你在生命裏長大。你要長得合式，這些規條就必須塗抹掉，釘在十字架上。…今天我們不需要規條，我們只需要從土壤裏吸收豐富，使我們長大，並且被建造。（歌羅西書生命讀經，五七五至五七六、五七九至五八〇頁。）

參讀：歌羅西書生命讀經，第五十二至五十三篇。

in this soil. Day by day, our roots need to sink deeper into Christ as the unique soil.

On the negative side, however, as 2:11-15 indicates, we have the flesh, the ordinances, and the rulers and authorities. Young and old, male and female, cultured and uncultured—we all are troubled by these three categories of negative things. We all have the flesh, we all have some type of ordinances, and we all are subject to the evil authorities in the atmosphere. Sin, worldliness, and offenses have their source in these negative things. Praise the Lord that in Christ as the soil we have the element of circumcision which puts the flesh to death! In Christ as the soil there is killing power. This killing element can be compared to salt, which when added to soil can kill corruption. In the soil of the good land in which we are rooted is the “salt” of circumcision. This element does not cause anything to grow, but it is effective in killing germs. It cuts the flesh and kills it. After the killing, we have burial. In Christ as the soil there is an element which causes us to be buried. Furthermore, there is another element which raises us up. Thus, first the elements in Christ as the soil bury us; then they raise us up...and make us living.

According to 2:14, the handwriting in ordinances, which was against us and contrary to us, has been wiped out. It has been nailed to the cross. In the soil there is also the element of the wiping out of the ordinances.

We all have certain kinds of ordinances concerning the way we conduct our daily life. These ordinances may not be in writing, but they are inscribed in our mentality. Perhaps you have never realized this, but ordinances hinder your growth in life. In order for you to grow properly, they need to be wiped out, nailed to the cross....Today we do not need ordinances. We simply need to assimilate the riches from the soil that we may grow and be built up. (Life-study of Colossians, pp. 463, 465-466)

Further Reading: Life-study of Colossians, msgs. 52-53

## 第二週 週六

### 晨興餽養

西二 7『在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事為人。』

15『既將執政的和掌權的脫下，神就把他們公然示眾，仗着十字架在凱旋中向他們誇勝。』

土壤裏面還有一個元素，就是脫下執政的和掌權的，而在凱旋中向他們誇勝；（西二 15；）這元素勝過空中的邪靈。信徒和不信的人都覺察到，有邪惡的事物圍繞着他們。人想要行善，卻有個東西使他們作惡；…我們若想要憑自己與空中的黑暗權勢爭戰，就必失敗。但在作土壤的基督裏面，有一種擊敗邪靈的元素。…土壤裏面有一個脫下黑暗權勢的元素。我們已經栽種在這土壤裏面，現今必須享受其中一切的豐富。（歌羅西書生命讀經，五八〇至五八一頁。）

### 信息選讀

我們已經在基督這豐富、肥沃的土壤裏生了根。（西二 7。）我們既在祂裏面生根，就應當繼續吸取祂的豐富。…從土壤裏吸收到樹裏面的元素，使樹能長大。…我們既已生根到基督裏面，就該天天實際的留在祂裏面。我們在經歷中，必須一直在基督裏生根。然而，我們若在飲食這樣的事上忘了基督，在經歷上就沒有生根於基督。我們進餐的時候，也許忘了基督。飯後，我們可能花一點時間禱告。但甚至在禱告的開頭，我們還沒有在實際並經歷上在基督裏生根，因為我們可能禱告許多不必要的事物。

## WEEK 2 — DAY 6

### Morning Nourishment

Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

In the soil there is also an element which strips off the rulers and authorities and triumphs over them (Col. 2:15). This element is victorious over the evil spirits in the atmosphere. Both believers and unbelievers realize that there is something evil surrounding them. People try to be good, but something causes them to do evil... If we try in ourselves to combat the power of darkness in the atmosphere, we shall be defeated. But there is an element in Christ as the soil which defeats the evil spirits... There is an element in the soil which strips off the power of darkness. We have been planted into this soil, and now we must enjoy all its riches. (Life-study of Colossians, pp. 466-467)

### Today's Reading

We are rooted in Christ, who is the rich, fertile soil [Col. 2:7]. Having been rooted in Him, we should go on to absorb His riches.... The elements absorbed into a tree from the soil enable the tree to grow.... Since we have been rooted into Christ, we should remain in Him in a practical way day by day. In our experience, we need to stay rooted in Christ. However, if we forget Christ in matters such as eating and drinking, we are not rooted in Him in our experience. When we eat our food, we may not remember Christ. After our meal, we may spend some time in prayer. But even at the beginning of our prayer, we may not actually and experientially be rooted in Christ, for we may pray many unnecessary things. But in His mercy and



但在主的憐憫和忍耐裏，祂一直等到我們開始真正的禱告；然後我們就在經歷上吸取基督的豐富。然而，我們禱告的時間結束之後，也許沒有繼續消化我們從祂所吸收的。照着主在約翰十五章所說的，就是我們可能沒有住在祂裏面。

許多聖徒早晨花時間與主同在。然而，雖然他們花了一點時間與主同在，卻沒有吸取多少祂的豐富；原因在於他們太匆忙了。我們若要把基督的豐富吸收進來作養分，就不該匆匆忙忙的。

我們若要吸取作為土壤之基督的豐富，就需要有細嫩的新根。不要讓自己老化了，乃要天天新鮮而更新。要向主禱告：『主，我要讓我的奉獻是新鮮的，我要重新向你敞開。我要我的根是細嫩的，好吸取你的豐富。主，不要讓我的根老化。』如果我們的根細嫩新鮮，吸取基督的豐富，我們就自然會因着所吸取的豐富而長大。這就是天天、時時主觀的享受基督並經歷祂。

你若看見我們在基督這豐富的土壤裏生根，就會得着安慰和鼓勵。…在這土壤裏，你豈不是有豐滿、割禮、埋葬、復活、生命的分賜、規條的塗抹、和黑暗權勢的脫下麼？忘掉你的環境、你的光景、你的失敗、以及你的軟弱，單單花時間享受主。要花時間吸取祂，從祂這土壤裏吸收豐富的元素。倘若你花時間吸取主，你就能見證，你在基督裏一無所缺。

倘若你早晨花半小時吸取主、享受主，你在一天當中，就不會受到反面事物的攪擾。『蒼蠅』和『蠍子』不會來煩擾你，因為土壤裏的元素會驅逐牠們。（歌羅西書生命讀經，六〇三至六〇四、五八二至五八三頁。）

參讀：歌羅西書生命讀經，第四十七至四十八、五十五篇。

patience, the Lord waits until we begin to pray in a genuine way. Then in our experience we absorb Christ's riches. However, when our time of prayer is finished, it may happen that we do not go on to assimilate what we have absorbed of Him. According to the Lord's words in John 15, it could be that we do not abide in Him.

In the morning many saints spend time with the Lord. However, even though they spend a certain amount of time with Him, they may not absorb much of His riches. The reason is that they are in too much of a hurry. If we would absorb the riches of Christ into us as our nourishment, we should not be rushed.

If we would absorb the riches of Christ as the soil, we need to have tender, new roots. Do not let yourself get old, but be fresh and renewed day by day. Pray to the Lord, "Lord, I want my consecration to be fresh, and I want to open to You anew. I want my roots to be tender that I may absorb Your riches. Lord, don't let my roots get old." If our roots are tender and new to absorb the riches of Christ, we shall grow automatically with the riches we assimilate. This is to enjoy Christ and to experience Him subjectively daily and hourly.

If you see that we have been rooted in Christ as the rich soil, you will be comforted and encouraged....In this soil do you not have the fullness, the circumcision, the burial, the raising up, the giving of life, the wiping out of the ordinances, and the stripping off of the powers of darkness? Forget your situation, your condition, your failures, and your weaknesses and simply take time to enjoy the Lord. Take time to absorb Him, to assimilate the rich elements from Him as the soil. If you take time to absorb the Lord, you will be able to testify that in Christ you have no lack.

If you spend thirty minutes to absorb the Lord and to enjoy Him in the morning, you will not be bothered by negative things during the day. The "flies" and "scorpions" will not pester you, for the elements in the soil will repel them. (Life-study of Colossians, pp. 486-487, 468)

Further Reading: Life-study of Colossians, msgs. 47-48, 55

# 第二週詩歌

# WEEK 2 — HYMN

477

## 鼓勵—與主交通

6 5 6 5 雙 (英 643)

F 大調

6/4

一 用 功 朝 見 主 面， 多 和 主 對 講，  
 常 住 在 祂 裏 面， 以 祂 話 爲 糧。  
 等 候 在 祂 面 前， 柔 順 且 降 服，  
 每 件 事 上 不 忘 尋 求 祂 祝 福。

二 用 功 朝 見 主 面， 多 花 時 間 單 獨 藉 着 仰 望 耶 穌， 在 你 行 爲 之 上，  
 三 用 功 朝 見 主 面， 任 何 事 情 發 生， 無 論 是 樂 是 苦， 始 終 相 信 祂 話，  
 四 用 功 朝 見 主 面， 讓 祂 前 來 管 理 祂 靈 把 你 帶 到 如 此 你 纔 配 作

事 務 雖 忙 碌；  
 和 主 在 密 處。  
 你 變 祂 形 像；  
 人 見 祂 模 樣。  
 讓 祂 作 領 導；  
 不 在 祂 前 跑；  
 始 終 跟 隨 主，  
 常 仰 望 耶 穌。  
 內 心 須 寧 靜；  
 意 念 和 性 情。  
 愛 的 發 源 所，  
 屬 天 的 工 作。

## Take time to behold Him

Encouragement — For Fellowship with the Lord

643

2. Take time to behold Him,  
 The world rushes on;  
 Spend much time in secret  
 With Jesus alone.  
 By looking to Jesus  
 Like Him thou shalt be;  
 Thy friends, in thy conduct,  
 His likeness shall see.
3. Take time to behold Him,  
 Let Him be thy guide;  
 And run not before Him  
 Whatever betide;  
 In joy or in sorrow  
 Still follow thy Lord,  
 And, looking to Jesus,  
 Still trust in His Word.
4. Take time to behold Him,  
 Be calm in thy soul,  
 Each thought and each temper  
 Beneath His control.  
 Thus led by His Spirit  
 To fountains of love,  
 Thou then shalt be fitted  
 His mercy to prove.



## 第三週

### 包羅萬有、延展無限的基督 在萬有中居首位

讀經：西一 15、18，三 4、10～11、17，啓二 4，但七 9～10

#### 綱要

#### 週一

壹 神行政管理的心意，乃是要使基督在萬有中居首位，使基督在凡事上居第一位—西一 15、18：

- 一 整個世界局勢都在天上之神的諸天掌權之下，以配合神在祂經綸裏的心意；基督是這經綸的中心—但七 9～10，四 34～35，弗一 10。
- 二 要使基督在萬有中居首位，神就需要一班子民；神若沒有一班子民，就無法使基督成爲居首位的—西一 18，三 10～11。
- 三 在神屬天的掌權下，祂正在使用環境，使基督成爲我們的中心（第一位）和普及（一切）—羅八 28，西一 18、27，三 4、10～11。

#### 週二

貳 在神的經綸中，基督居第一位，居首位—西一 18，弗一 10：

## Week Three

### The All-inclusive, Extensive Christ Having the Preeminence in All Things

Scripture Reading: Col. 1:15, 18; 3:4, 10-11, 17; Rev. 2:4; Dan. 7:9-10

#### Outline

#### Day 1

I. **God's intention in His administration is to give Christ the preeminence in all things, to cause Christ to have the first place in everything—Col. 1:15, 18:**

- A. The entire world situation is under the rule of the heavens by the God of the heavens to match His intention in His economy, of which Christ is the center—Dan. 7:9-10; 4:34-35; Eph. 1:10.
- B. For Christ to have the preeminence in all things, God needs a people; apart from God's having a people, there is no way for Christ to be made preeminent—Col. 1:18; 3:10-11.
- C. Under His heavenly rule God is using the environment to make Christ the centrality (the first) and the universality (everything) to us—Rom. 8:28; Col. 1:18, 27; 3:4, 10-11.

#### Day 2

II. **Christ has the first place, the preeminence, in God's economy—1:18; Eph. 1:10:**

- 一 基督是居首位的，祂在凡事上都居第一位—西一 18。
- 二 基督在三一神格中居首位；第一者，父，高舉子；第三者，那靈，總是為子作見證—林後十三 14，腓二 9，約十五 26。
- 三 基督在神對祂的高舉上居首位—徒二 33 上，弗一 22：
  - 1 基督已被高舉到三層天上神的右邊—徒二 33 上。
  - 2 在神對基督的高舉裏，神已使基督作萬有的頭—弗一 22。

### 週三

- 四 在舊造和新造中，在宇宙和召會中，基督都居第一位，居首位—西一 15、18。
  - 五 基督居第一位，意思就是，祂乃是一切；基督既然在宇宙中和召會中都居第一位，祂在宇宙中和召會中就必是一切—三 10～11。
- 叁 基督應該在我們個人的宇宙中居首位—17 節，林前十 31：
- 一 我們蒙神揀選作祂的子民，為使基督居首位，我們乃是在神屬天的掌權之下—但四 26，太五 3。
  - 二 在我們的召會生活、家庭生活和日常生活中，基督這居首位者必須是中心與普及—西三 17，林前十 31。

- A. Christ is the preeminent One, the One who has the first place in everything—Col. 1:18.
- B. Christ is preeminent in the triune Godhead; the first, the Father, exalts the Son, and the third, the Spirit, always testifies concerning the Son—2 Cor. 13:14; Phil. 2:9; John 15:26.
- C. Christ is preeminent in God's exaltation of Him—Acts 2:33a; Eph. 1:22:
  - 1. Christ has been exalted to the right hand of God in the third heaven—Acts 2:33a.
  - 2. In God's exaltation of Christ, He has been given to be the Head over all things—Eph. 1:22.

### Day 3

- D. Both in the old creation and in the new creation, both in the universe and in the church, Christ occupies the first place, the place of preeminence—Col. 1:15, 18.
- E. For Christ to be the first means that He is all; since Christ is the first both in the universe and in the church, He must be all things in the universe and in the church—3:10-11.

### III. Christ should have the preeminence in our personal universe—v. 17; 1 Cor. 10:31:

- A. As those who have been chosen by God to be His people for Christ's preeminence, we are under His heavenly rule—Dan. 4:26; Matt. 5:3.
- B. Christ, the preeminent One, must be the centrality and universality in our church life, family life, and daily life—Col. 3:17; 1 Cor. 10:31.

三 在神屬天的掌權下，萬有都互相効力，叫我們得益處；在我們個人的宇宙中所發生的事特別是這樣—羅八 28：

- 1 我們個人的宇宙包括我們自己、我們的家庭以及召會。
- 2 在我們個人的宇宙中，每一天都發生許多事，目的乃是要使基督居首位；我們需要看見這事，並順服神屬天的掌權—弗一 11，啓四 11。

四 我們要让基督在凡事上居首位，就必須願意受調整、被破碎、成爲無有，使主在我們裏面、藉着我們並在我們中間，能有路建造祂生機的身體—弗三 17，四 16。

五 我們若看見基督居首位的異象，我們的生活和召會生活就會有徹底的改變，因爲我們會領悟，基督必須在凡事上居首位—西一 18。

## 週四

肆 基督應該在我們的愛上居首位—啓二 4：

- 一 讓主在凡事上居首位，就是用起初的愛來愛祂；我們需要維持並發展我們向主起初的愛—4 節。
- 二 人無論愛甚麼，他的全心，甚至全人，都是擺在所愛的上面，被其霸佔並得着—提前六 10，提後三 2～4，四 8、10 上，多一 8。
- 三 召會究竟會不會有得勝的榮耀日子，還是敗落的痛苦日子，乃在於我們是那一類的愛者—啓二 4，提後三 2～4。
- 四 我們對主的愛必須絕對；我們不該愛任何人或任何事物過於愛主—太十 37～39。

C. Under God's heavenly rule everything is working together for our good; this is especially true of the things in our personal universe—Rom. 8:28:

1. Our personal universe includes ourselves, our families, and the church.
2. In our personal universe many things happen day by day for the purpose of making Christ preeminent; we need to realize this and be submissive to God's heavenly rule—Eph. 1:11; Rev. 4:11.

D. In order to give Christ the preeminence in all things, we must be willing to be adjusted, to be broken, and to be made nothing so that the Lord can have a way in us, through us, and among us for the building up of His organic Body—Eph. 3:17; 4:16.

E. If we have a vision of the preeminence of Christ, our living and our church life will be revolutionized, for we will realize that in all things Christ must have the first place—Col. 1:18.

## Day 4

IV. Christ should have the preeminence in our love—Rev. 2:4:

- A. To give the Lord the first place in all things is to love Him with the first love; we need to maintain and develop our first love toward the Lord—v. 4.
- B. Whatever one loves, his whole heart, even his whole being, is set on and occupied and possessed by—1 Tim. 6:10; 2 Tim. 3:2-4; 4:8, 10a; Titus 1:8.
- C. Whether there would be a day of glory in the church's victory or grievous days of the church's decline depends on what kind of love we have—Rev. 2:4; 2 Tim. 3:2-4.
- D. Our love for the Lord must be absolute; we should not love anyone or anything above Him—Matt. 10:37-39.

五 我們愛主，因為祂先愛我們，將祂愛的素質注入我們裏面，並且在我們裏面產生出愛來，使我們能用這愛愛祂——約壹四 19、8、16。

六 我們愛主乃是照着神聖三一作為愛的神聖分賜——羅五 5，八 35、39，十五 30。

## 週五

伍 基督應該在我們三部分的人裏居首位——西 1-27，三 4、10~11、15~16：

一 我們敬拜在諸天之上登寶座的基督，但我們經歷、享受並有分於我們靈裏內住的基督；我們非常主觀的與祂是一——1 節，林前六 17，弗三 17：

1 那住在我們裏面的基督，不是小的、有限的基督，乃是包羅萬有、延展無限、居首位的基督——西 1-15~16、18~19。

2 我們需要被包羅萬有、延展無限、居首位的基督注入、浸透、充滿，直到我們經歷祂是我們的一切——二 16~17，三 4、10~11。

二 因為基督是我們的生命，祂所有的一切、祂所達到並所得着的一切，對我們就都成為主觀的；就宇宙一面說，基督是延展無限的，但在我們的經歷中，祂是我們的生命，我們的所是——4 節，羅八 34、10。

三 我們的內容和構成成分該單單是包羅萬有、延展無限的基督——西三 10~11。

四 我們應當讓基督充滿我們的全人，並以祂自己頂替我們天然生命的每一方面——弗三 17，西三 10~11。

E. We love the Lord because He first loved us, infusing His loving essence into us and generating within us the love with which we love Him——1 John 4:19, 8, 16.

F. We love the Lord according to the divine dispensing of the Divine Trinity as love——Rom. 5:5; 8:35, 39; 15:30.

## Day 5

V. Christ should have the preeminence in our tripartite being——Col. 1:27; 3:4, 10-11, 15-16:

A. We worship the enthroned Christ in the heavens, but we experience, enjoy, and partake of the indwelling Christ in our spirit; we are one with Him in a very subjective way——v. 1; 1 Cor. 6:17; Eph. 3:17:

1. The Christ who indwells us is not a small, limited Christ but the all-inclusive, extensive, preeminent Christ——Col. 1:15-16, 18-19.

2. We need to be infused, saturated, and permeated with the all-inclusive, extensive, preeminent Christ until in our experience He is everything to us——2:16-17; 3:4, 10-11.

B. Because Christ is our life, all He has and all He has attained and obtained become subjective to us; universally, Christ is extensive, but in our experience, He is our life, our being——v. 4; Rom. 8:34, 10.

C. The content and constituent should only be the all-inclusive, extensive Christ——Col. 3:10-11.

D. We should allow Christ to fill our entire being and replace every aspect of our natural life with Himself——Eph. 3:17; Col. 3:10-11.

## 陸 基督應該在我們屬靈的經歷中居首位—— 18、27，二 9～13、20，三 1～4:

- 一 基督的歷史乃是基督徒的經歷，並且基督的經歷就是基督徒的歷史——林前一 30，羅六 3～5，加二 20，弗二 5～6：
  - 1 基督的歷史成爲我們的經歷和我們屬靈的歷史——約十四 19 下，加二 20。
  - 2 在與基督生機的聯結裏，凡基督所經過的，都成了我們的歷史——約十五 1、4～5。
- 二 在歌羅西書中許多重要的辭句指向我們對基督的經歷；這些發表給我們一幅正確經歷基督的完整圖畫——27～28，二 6、8、13、19～20。

### 週六

## 柒 基督應該在我們的爲人生活中居首位——三 18～四 1:

- 一 神渴望基督能藉着人性生活得着彰顯——腓一 19～21 上。
- 二 信徒的生活必須與基督聯合；這意思是，在我們的生活中，我們必須與祂是一——林前六 17，約十五 4～5：
  - 1 我們需要與主耶穌是一，正如祂與父是一——十 30，十四 10，六 57。
  - 2 我們現今與基督該同有一個生命並同過一個生活；子的生命成爲我們的生命，我們的生活成爲子的生活——加二 20。

## VI. Christ should have the preeminence in our spiritual experiences—1:18, 27; 2:9-13, 20; 3:1-4:

- A. The history of Christ is the experience of the Christian, and the experience of Christ is the history of the Christian—1 Cor. 1:30; Rom. 6:3-5; Gal. 2:20; Eph. 2:5-6:
  1. The history of Christ becomes our experience and our spiritual history—John 14:19b; Gal. 2:20.
  2. In the organic union with Christ, whatever Christ passed through has become our history—John 15:1, 4-5.
- B. In Colossians a number of phrases point to our experience of Christ; these expressions give us a complete picture of the proper experience of Christ—1:27-28; 2:6, 8, 13, 19-20.

### Day 6

## VII. Christ should have the preeminence in our human living—3:18—4:1:

- A. God desires that Christ be expressed through human life—Phil. 1:19-21a.
- B. The living of the believers must be in union with Christ; this means that in our living we need to be one with Him—1 Cor. 6:17; John 15:4-5:
  1. We need to be one with the Lord Jesus just as He is one with the Father—10:30; 14:10; 6:57.
  2. We and Christ should now have one life and one living; the Son's life becomes our life, and our living becomes the Son's living—Gal. 2:20.



3 信徒過與基督聯合的生活，結果該是在他們的爲人生活中彰顯基督—西三 18 ~ 四 1。

三 凡我們所作的，都該在主耶穌的名裏—三 17:

1 名指人位，主的人位就是那靈—林後三 17 上。

2 在主的名裏行事，就是在那靈裏行動；這就是活基督，並讓祂在我們的爲人生活中居首位—西一 18。

3. The living of the believers in union with Christ results in the expression of Christ in their human living—Col. 3:18—4:1.

C. We should do everything in the name of the Lord Jesus—3:17:

1. The name denotes the person, and the Lord's person is the Spirit—2 Cor. 3:17a.

2. To do things in the name of the Lord is to act in the Spirit; this is to live Christ and to give Him the preeminence in our human living—Col. 1:18.

## 第三週 週一

### 晨興餽養

但七 9 ~ 10 『…那亙古常在者坐下了。祂的衣服潔白如雪，頭髮如純淨的羊毛；祂的寶座乃是火焰，其輪乃是烈火。從祂面前有火河流出。事奉祂的有千千，侍立在祂面前的有萬萬…。』

但以理書…啓示基督藉着神選民的環境，成爲他們的中心與普及。藉着列國作環境，神在要來的日子裏，至終要使基督成爲以色列的中心與普及。今天這原則對我們也是一樣。在現今這奧祕時代，（這是但以理書所沒有啓示的，）神正在使用環境，使基督成爲我們的中心與普及。

我們不是簡單的。一面，我們這些在基督裏的信徒是神的選民；另一面，我們仍是舊造的一部分。…我們是神的選民，需要基督作到我們裏面，成爲我們的中心與普及。然而，在我們裏面的舊造有時是一隻（如但以理七章中的）獸，有時又像尼布甲尼撒或敵基督，企圖要打敗、擄掠、據有並利用神的選民。因着我們是這樣複雜，所以我們也需要作但以理，把我們的窗戶開向耶路撒冷，禱告要基督進來，把我們裏面一切天然、屬舊造的東西割斷、了結。（但以理書生命讀經，八九至九〇頁。）

### 信息選讀

基督藉着祂兩方面的顯現，成了我們的中心與普及。首先，祂來了結我們這些舊造，然後使我們成爲新造，有新生的起頭。第二，祂要來清理一切的

## WEEK 3 — DAY 1

### Morning Nourishment

Dan. 7:9-10 ...And the Ancient of Days sat down. His clothing was like white snow, and the hair of His head was like pure wool; His throne was flames of fire, its wheels, burning fire. A stream of fire issued forth and came out from before Him. Thousands of thousands ministered to Him, and ten thousands of ten thousands stood before Him...

The book of Daniel... reveals that it is through their environment that Christ becomes the centrality and universality of God's elect. Through the nations as the environment, in the coming days God will eventually make Christ the centrality and universality of Israel. The principle is the same with us today. In this present age of mystery, which is not revealed in Daniel, God is using the environment to make Christ the centrality and universality to us.

We are not simple. On the one hand, we, the believers in Christ, are God's elect; on the other hand, we are parts of the old creation.... As God's elect, we need Christ to be wrought into us as our centrality and universality. However, the old creation in us is sometimes a beast [as in Daniel 7] and at other times a Nebuchadnezzar or an Antichrist seeking to defeat, capture, possess, and utilize God's elect. Since we are complicated in this way, we also need to be a Daniel and open our windows toward Jerusalem and pray that Christ will come in to cut off, to terminate, everything in us that is natural and part of the old creation. (Life-study of Daniel, p. 76)

### Today's Reading

Christ becomes our centrality and universality by His appearing in two aspects. First, He has come to terminate us as the old creation and then to germinate us as the new creation. Second, He will come to clear away all

獸。基於我們的文化和國籍，我們都有自己的獸。從世界某地來的有一種的獸，從另一個地方來的有另一種的獸。我們需要基督從神得着國度，並來砸碎一切的獸，然後成爲一座大山，（這座大山包括了我們，）並充滿全地作神的國。藉着了結我們，使我們有新生的起頭，並砸碎我們裏面一切的獸，基督就作到我們裏面，成爲我們的中心與普及。

但以理書說到三件要緊的事：神屬天的掌權、基督的居首位、以及神子民的分。神在祂的經綸裏管理宇宙，爲要成就祂的定旨，就是基督應該在萬有中居首位。…要使基督居首位，神就需要一班子民。神若沒有一班子民，就無法使基督成爲居首位的。

我們蒙神揀選作祂的子民，爲叫基督居首位，我們乃是在神屬天的掌權之下。就這件事來說，舊約和新約的原則都是一樣的。在神屬天的掌權下，萬有都互相効力，叫我們得益處。（羅八 28。）在我們個人的宇宙中所發生的事特別是這樣。我們的宇宙包括我們自己、我們的家庭、以及召會。在我們的宇宙中，每一天都發生許多事，目的乃是要使基督居首位。我們需要看見這事，並順服神屬天的掌權。

地是在屬天行政的管治之下。（參但四 26。）諸天是爲我們掌權，基督也是爲着我們的。不僅如此，我們是在神爲着基督的屬天掌權之下。屬天掌權的目的，是要完成神的選民，使基督得以居首位，就是使祂成爲首先的一中心，並成爲一切一普及。（但以理書生命讀經，九〇至九一頁。）

參讀：但以理書生命讀經，第十二篇；恢復基督在召會中作一切，第六章。

the beasts. Depending on our culture and nationality, we all have our own beasts. Those from one part of the world have one kind of beast, and those from another part have a different kind of beast. We need Christ to receive the kingdom from God and come to crush all the beasts and then to become a great mountain that comprises us and that fills the whole earth to be the kingdom of God. By terminating and germinating us and by crushing all the beasts in us, Christ is wrought into our being to become our centrality and universality.

The book of Daniel covers three crucial matters: God's heavenly rule, the preeminence of Christ, and the portion of God's people. In His economy God administrates the universe in order to fulfill His purpose. His purpose is to give Christ the preeminence in all things.... For Christ to be the preeminent One, God needs a people. Apart from God's having a people, there is no way for Christ to be made preeminent.

As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule. Concerning this, the principle is the same both in the Old Testament and in the New Testament. Under God's heavenly rule, everything is working together for our good (Rom. 8:28). This is especially true of the things in our personal universe. Our universe includes ourselves, our families, and the church. In our universe many things happen day by day for the purpose of making Christ preeminent. We need to realize this and be submissive to God's heavenly rule.

The earth is under the rule of a heavenly administration [cf. Dan. 4:26]. The heavens rule for us, and Christ is for us. Furthermore, we are under God's heavenly rule for Christ. The purpose of the heavenly ruling is to complete God's elect so that Christ may be preeminent, that He may be the first—the centrality—and everything—the universality. (Life-study of Daniel, pp. 76-78)

Further Reading: Life-study of Daniel, msg. 12; CWWL, 1978, vol. 3, "The Recovery of Christ as Everything in the Church," ch. 6

## 第三週 週二

### 晨興餽養

腓二 9 『…神將祂升為至高，又賜給祂那超乎萬名之上的名。』

弗一 22 『將萬有服在祂的腳下，並使祂向着召會作萬有的頭。』

我們的神是三一的。祂是一卻是三，祂是三但仍是一。…在神格的三者中間，首位總是歸於第二者，子。第一者，父，總是高舉子；（腓二 9；）第三者，那靈，總是為子作見證。（約十五 26。）

基督在凡事上居首位；因為一切的豐滿，樂意居住在祂裏面。（西一 18 下～19。）這豐滿樂意，指明這豐滿必是一個人位。祂覺得樂於居住在拿撒勒人耶穌裏面。『一切的豐滿，』指包含在神格裏面，與神格有關的一切人、事、物。…我們的神是非常美妙的。祂是一位神，但祂的神格是在三裏。神格一切的豐滿，樂意居住在基督裏面。（19，二 9。）（一九九〇年秋全時間訓練信息合輯，一五〇至一五一頁。）

### 信息選讀

在神的舊造裏，基督是一切受造之物的首生者。（西一 15 下。）祂是神創造的第一項。基督是神，祂是創造者；然而，基督是人，有分於受造的血肉之體，（來二 14 上，）所以祂是受造之物的一部分，在一切受造之物中居首位。

在復活裏神的新造中，基督是從死人中復活的首生者。（西一 18 下。）基督是身體的頭，在復活裏是首先的，在召會中居首位。有些人也許爭辯說，我

## WEEK 3 — DAY 2

### Morning Nourishment

Phil. 2:9 ...God highly exalted Him and bestowed on Him the name which is above every name.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

Our God is triune. He is one yet three, and He is three but still one....Among the three in the Godhead, the preeminence always goes to the second, the Son. The first, the Father, always exalts the Son (Phil. 2:9); and the third, the Spirit, always testifies concerning the Son (John 15:26).

Christ has the first place in all things; for in Him all the fullness was pleased to dwell (Col. 1:18b-19). The fullness was pleased. This indicates that the fullness must be a person. He felt happy to dwell in Jesus the Nazarene. All the fullness refers to all the matters, all the things, and all the persons involved in and with the Godhead....Our God is very wonderful. He is one God, yet His Godhead is in three. All the fullness of the Godhead was pleased to dwell in Christ (Col. 1:19; 2:9). (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 559-560)

### Today's Reading

In God's old creation Christ is the Firstborn of all creation (Col. 1:15b). He is the first item of God's creation. Christ as God is the Creator. However, as man, sharing the created blood and flesh (Heb. 2:14a), He is part of the creation, having the preeminence in all creation.

In God's new creation in resurrection, Christ is the Firstborn from the dead (Col. 1:18b). Christ is the first in resurrection as the Head of the Body, having the first place in the church. Some may argue that we cannot say that

們不能說耶穌在復活裏是首先的，因為在舊約和新約裏，都有別人在祂以前復活。（王下四 32 ~ 37，約十一 41 ~ 44。）但這一切復活都不是與神性有關的。那些復活的人，如拉撒路，又死了。然而耶穌一旦復活，就要永遠活着；祂絕不會再死。因此，祂居首位。基督是復活初熟的果子，（林前十五 20，）是從死人中復活的首生者，要作許多弟兄中的長子，（羅八 29，）並作身體的頭。（西一 18，弗一 20 ~ 23。）

我們也能看見基督在神的高舉裏居首位。…基督已被高舉到三層天上神的右邊。（徒二 33 上。）使人登陸月球需要巨大的能力，但比起使基督從死人中復活，叫祂坐在神的右邊所需要的能力，（弗一 19 ~ 20，）那就微不足道了。

在神對基督的高舉裏，神已使基督作萬有的頭。（22 下。）今天耶穌已被神命定並設立作全宇宙的頭。…神也賜給祂那超乎萬名之上的名。（腓二 9 下。）從主升天以來，這地上從來沒有一個名字超過耶穌的名。甚至全人類都在耶穌的曆法之下。照着歷史，你用誰的曆法，你就是服從誰。若有人用某王的曆法，就必須在那王的治理之下。今天人說我們的曆法是國際的曆法，但事實上那是基督的曆法。這樣他們不知不覺就承認基督是他們的治理者。祂的名超乎萬名之上。

基督在召會中居首位，是召會身體的頭。（西一 18 上。）基督是獨一的頭，首位只屬於祂。（一九九〇年秋全時間訓練信息合輯，一五二至一五四頁。）

參讀：一九九〇年秋全時間訓練信息合輯，第十八篇；聖經中的五大奧祕，第三章；神救恩的目的，第一篇。

Jesus was the first in resurrection because others in both the Old and New Testaments were resurrected before Him (2 Kings 4:32-37; John 11:41-44). But all these other resurrections were not something that involved divinity. Those resurrected people, such as Lazarus, died again. But Jesus, once resurrected, will live forever; He will never die again. Therefore, He has the preeminence. Christ as the firstfruits of resurrection (1 Cor. 15:20) is the Firstborn from the dead to be the Firstborn among many brothers (Rom. 8:29) and the Head of the Body (Col. 1:18; Eph. 1:20-23).

We can also see the preeminence of Christ in God's exaltation.... Christ has been exalted to the right hand of God in the third heaven (Acts 2:33a). It took a tremendous amount of power to land a man on the moon, but that was very insignificant compared to the power it took to raise Christ from the dead and seat Him at the right hand of God (Eph. 1:19-20).

In God's exaltation of Christ, He has been given to be Head over all things (v. 22b). Jesus today has been ordained and appointed by God to be the Head of the entire universe. God has also given Him the name above every name (Phil. 2:9b). Since the Lord's ascension there has never been a name on this earth above the name of Jesus. Even the entire human race is under the calendar of Jesus. According to history, the one whose calendar you use is the one to whom you are in subjection. If anyone used the calendar of a certain king, he would have to be under the rule of that king. People today refer to our calendar as an international calendar, but actually it is the calendar of Christ. In this way they unconsciously admit that He is their Ruler. He is the One whose name is above every name.

Christ has the preeminence in the church, being the Head of the Body, the church (Col. 1:18a). Christ is the unique Head, and the preeminence belongs to Him only. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 560-562)

Further Reading: CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 18; CWWL, 1983, vol. 1, "The Five Great Mysteries in the Bible," ch. 3; CWWL, 1961-1962, vol. 3, "The Purpose of God's Salvation," ch. 1

## 第三週 週三

### 晨興餽養

西一 15『愛子是那不能看見之神的像，是一切受造之物的首生者。』

18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

在舊造和新造裏，基督都是首先的，並且是居第一位，也就是居首位的。…我們若看見這個異象，而不是僅僅當作道理，我們的日常生活和我們的召會生活，就會徹底翻轉過來。

在聖經裏，首先的就是一切。既然基督在宇宙中並在召會裏都是首先的，祂在宇宙中並在召會裏就必是一切。祂既是首先的，祂就是一切。…在這件事上，神的算法和我們的不同。根據我們的推算，如果基督是首先的，就該有別的東西是第二、第三的，其餘的依次類推。然而，從神的觀點來看，基督是首先的，意思是說，祂乃是一切。（歌羅西書生命讀經，九〇頁。）

### 信息選讀

首先的亞當，不僅包括亞當個人，也包括全人類。同樣的原則，在神眼中，埃及人的長子包括所有的埃及人。長子包括一切。因此，基督在宇宙中成爲首生者，意思是說，祂在宇宙中乃是一切。照樣，基督在復活裏成爲首生者，意思是說，祂在復活裏乃是一切。基督成爲舊造並新造的首生者，意思是說，祂在舊造和新造裏都是一切。這與保羅在歌羅西三章十一節的話相符，在那裏他說，在新人裏，就是在新造裏，『並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、爲奴的、

## WEEK 3 — DAY 3

### Morning Nourishment

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

18 ...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.

In both the old creation and the new creation Christ is the first and occupies the first place, the place of preeminence... If we see this as a vision, not as a mere doctrine, our living and our church life will be revolutionized.

In the Bible to be the first is to be all. Since Christ is the first both in the universe and in the church, He must be all things in the universe and the church. As the first, He is all. God's way of reckoning in this matter is different from ours. According to our estimation, if Christ is the first, then something else should be the second, third, and others in sequence. However, from God's point of view, for Christ to be the first means that He is all. (Life-study of Colossians, pp. 74-75)

### Today's Reading

The first Adam included not only Adam as an individual, but all of mankind. In the same principle, in the eyes of God, the firstborn of the Egyptians included all the Egyptians. The firstborn includes all. Therefore, for Christ to be the Firstborn in the universe means that He is everything in the universe. In like manner, for Christ to be the Firstborn in resurrection means that He is everything in resurrection. For Christ to be the Firstborn both of the old creation and of the new creation means that He is everything both in the old creation and in the new creation. This corresponds to Paul's word in Colossians 3:11, where he says that in the new man, in the new creation, "there cannot be Greek and Jew, circumcision and uncircumcision,

自主的，惟有基督是一切，又在一切之內。』在新人裏，基督是每一位，又在每一位裏面。在新造裏，惟獨基督有地位。

這位基督是神的像，是神完滿的彰顯。祂不是隱祕的神，不是隱藏、奧祕的神；祂乃是顯出來的神，是那不能看見之神的像。不僅如此，祂在神的受造之物中乃是首先的。我們已經指出，這指明祂是一切。祂是阿拉法，祂是俄梅嘎，祂也是其間所有的字母。（啓二二 13。）

也許你不明白，這種對基督的領會，怎能在實行上幫助你。如果你在三十天之內，被歌羅西書中關於基督的啓示所佔有，你就會大大的被翻轉、被重新構成、並且被變化。要用歌羅西書的這些信息來禱告，並且就着這些信息有交通。…當你看見這個異象，你就會恨惡從己所出來的一切。你不但會輕看你的恨，連你的愛、你的仁慈、你的忍耐，你也會輕視。這個異象怎樣使你恨惡己，也照樣困迫你來愛主。你會說，『主耶穌，我愛你，因為你是一切。主阿，我不需要掙扎，也不需要努力作甚麼。主阿，你之於我是何其豐富。你是神，你是一切受造之物的首生者，你也是從死人中復活的首生者。』我建議你禱讀歌羅西書三十天，一直禱告到這卷書所啓示基督的各面將你全人浸透。我們不需要規條或教訓，我們需要被基督這位包羅萬有者所注入並浸透。

如果基督注入到你裏面，你就會丟棄一切不是基督的東西，並且你的全人會被基督構成。宗教給人道理，並教導人如何作好。相反的，歌羅西書說到包羅萬有的基督。這位基督已經在我們裏面，但我們需要看見祂、認識祂、被祂充滿、被祂浸透、並且絕對與祂是一。（歌羅西書生命讀經，九〇至九三頁。）

參讀：歌羅西書生命讀經，第九篇；新約總論，第二十四至二十五、三十、三百五十三篇；關於活力排之急切需要的交通，第十二篇。

barbarian, Scythian, slave, free man, but Christ is all and in all.” In the new man Christ is everyone and in everyone. In the new creation there is room only for Christ.

This Christ is the image of God, the full expression of God. He is not the hidden God, the concealed, mysterious God; He is God expressed, the image of the invisible God. Furthermore, He is the first among God’s creation. As we have pointed out, this indicates that He is everything. He is the Alpha, the Omega, and all the letters in between (Rev. 22:13).

Perhaps you are wondering how this understanding of Christ can help you in a practical way. If for a period of thirty days you are occupied with the revelation of Christ in Colossians, you will be revolutionized, reconstituted, and transformed. Pray over these messages on Colossians and have fellowship concerning them....When you see this vision, you will hate everything that issues from the self. You will despise not only your hatred, but even your love, kindness, and patience. As this vision causes you to hate the self, it will constrain you to love the Lord. You will say, “Lord Jesus, I love You because You are everything. Lord, there is no need for me to struggle or strive to do anything. O Lord, You are so much to me. You are God, You are the Firstborn of all creation, and You are the Firstborn from among the dead.” I suggest that you pray-read Colossians for thirty days. Pray until all the aspects of Christ revealed in this book saturate your being. We do not need regulations or teachings—we need to be infused and saturated with Christ as the all-inclusive One.

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. The book of Colossians, on the contrary, speaks of the all-inclusive Christ. This 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. (Life-study of Colossians, pp. 75-77)

Further Reading: Life-study of Colossians, msg. 9; The Conclusion of the New Testament, msg. 24-25,30,353; CWWL, 1991-1992, vol. 3, “Fellowship concerning the Urgent Need of the Vital Groups,” ch. 12

## 第三週 週四

### 晨興餽養

啓二 4『然而有一件事我要責備你，就是你離棄了起初的愛。』

提後四 8『從此以後，有公義的冠冕爲我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。』

神殿荒涼的原因是甚麼？表面看來是因為以色列人邪惡、有罪。然而，荒涼的內在原因，乃是基督沒有被神的百姓高舉；他們沒有在凡事上讓祂居首位。事實上，他們沒有讓基督居首位，沒有尊榮並高舉祂，這是他們成爲有罪、邪惡的原因。

今天我們在召會生活中的原則也是一樣。我們若沒有以起初的愛愛基督，讓祂在凡事上居第一，使祂在我們中間居首位，召會就會荒涼。作爲神殿的召會之所以荒涼，總是由於神的子民忽畧了對基督的經歷。（詩篇生命讀經，四三二至四三三頁。）

### 信息選讀

荒涼的問題得以解決，乃是藉着神的百姓對基督有正確的珍賞和高舉。最近在安那翰的召會一直禱告求復興。倘若安那翰的眾聖徒都願意讓基督居首位，高舉祂到極點，並且以起初的愛愛祂，就會有真實的復興。召會裏真實的復興，在於召會生活中的每個人，都在凡事上讓基督居首位。

在詩篇八十篇十七節詩人…說，『願你的手護庇你右邊的人，就是你爲自己所堅固的人子。』

## WEEK 3 — DAY 4

### Morning Nourishment

Rev. 2:4 But I have one thing against you, that you have left your first love.

2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

What was the cause of the desolation of [the temple], God's house? Apparently it was because the children of Israel were evil and sinful. However, the intrinsic reason for the desolation was that Christ was not exalted by God's people; they did not give Him the preeminence, the first place, in everything. Actually their failure to give Christ the preeminence, their failure to honor and exalt Him, was the cause of their becoming sinful and evil.

The principle is the same with us in the church life today. If we do not love Christ with our first love, giving Him the first place in everything that He may have the preeminence among us, the church will become desolate. The desolation of the church as the house of God always issues from the negligence of the experience of Christ. (Life-study of the Psalms, pp. 352-353)

### Today's Reading

The problem of desolation is solved by Christ being properly appreciated and exalted by God's people. Recently the church in Anaheim has been praying for revival. If all the saints in Anaheim would give Christ the preeminence, exalting Him to the uttermost and loving Him with the first love, there would be a genuine revival. The real revival in the church depends upon everyone in the church life giving Christ the first place in everything.

[Psalm 80:17 says], "Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself." From



由這節我們看見，基督在神的右邊，就是在宇宙的最高處。這啓示第一位，最高的地位，首位，賜給了基督。

復興的路就是高舉基督。每當神的子民高舉基督的時候，就會有恢復和復興。…召會若有點冷淡、老舊，而渴望復興，就該讓基督居首位，承認祂是在神右邊的一位。…凡呼求祂的，必得恢復和復興。在我們的個人生活、婚姻生活、家庭生活、召會生活中，基督需要在神的右邊。祂若在我們生活的每一面被高舉，到處就都會有復興。高舉基督乃是復興和恢復的路。

照着八十篇，葡萄樹是以色列，神右邊的人是基督。世界棄絕基督，將祂釘在十字架上，但神進來叫祂從死人中復活，並使祂坐在諸天之上神的右邊。今天，我們傳揚福音探訪人時，需要告訴他們，神的兒子基督曾成爲人，爲着他們的罪死在十字架上，復活，升到諸天之上神的右邊，現在他們需要呼求祂。在神看來，罪人呼求主耶穌，就是高舉祂。當罪人藉着呼求基督高舉祂時，就必得着重生。

我們重生的人需要在召會的聚會中，藉着讚美、歌唱、並呼喊來高舉基督。我們不該靜默，反而該運用我們屬靈的長子名分高舉基督。我們該宣告：『主耶穌，你在神的右邊。你在我的個人生活、婚姻生活、家庭生活、召會生活中居首位。』我們越高舉基督，在凡事上讓祂居首位，我們就越得着復興並恢復。（詩篇生命讀經，四三三、四四七至四四八頁。）

參讀：詩篇生命讀經，第八、三十至三十一篇。

this verse we see that Christ is at the right hand of God, the highest place in the universe. This reveals that the first place, the highest position, the preeminence, has been given to Christ.

The way of restoration is the exaltation of Christ. Whenever God's people exalt Christ, there will be restoration and revival... If a church is somewhat cold and old and desires revival, that church should give Christ the preeminence, recognizing Him as the One who is at the right hand of God... Whoever calls upon Him as such a One will be restored and revived. In our private life, married life, family life, and church life, Christ needs to be at the right hand of God. If He is exalted in every aspect of our living, there will be restoration everywhere. Exalting Christ is the way for revival, for restoration.

According to Psalm 80, the vine is Israel and the man at God's right hand is Christ. The world rejected Christ and put Him on the cross, but God came in to raise Him from among the dead and to seat Him at God's right hand in the heavens. Today, as we visit people for the preaching of the gospel, we need to tell them that Christ, the Son of God, became a man, died on the cross for their sins, resurrected, and ascended to the right hand of God in the heavens, and now they need to call upon Him. In the sight of God, for a sinner to call upon the Lord Jesus is to exalt Him. When a sinner exalts Christ by calling upon Him, that sinner will be regenerated.

As regenerated people we need to come together in the meetings of the church to exalt Christ by praising, singing, and shouting. Instead of being silent, we should exercise our spiritual birthright to exalt Christ. We should declare, "Lord Jesus, You are at the right hand of God. You have the preeminence in my private life, married life, family life, and church life." The more we exalt Christ, giving Him the preeminence in everything, the more we will be revived and restored. (Life-study of the Psalms, pp. 353, 364-365)

Further Reading: Life-study of the Psalms, msg. 8, 30-31

## 第三週 週五

### 晨興餽養

西一 27『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

三 4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

在我們的日常生活中，基督必須成為我們的一切。基督是神的彰顯，是神經綸的奧祕，現今活在我們裏面。那住在我們裏面的基督，不是小的、有限的基督。祂乃是那位不能看見之神的像、神豐滿的具體化身、以及神經綸的中心點。這樣一位基督，現今就住在我們裏面，等候機會把祂自己擴展到我們全人裏。我們需要時時刻刻憑祂而活。…我們裏面一切的地位，都〔該〕留給那住在我們裏面，作我們榮耀盼望之包羅萬有的基督。我們若看見這樣一位內住、包羅萬有之基督的異象，就會自然而然的丟棄我們的文化。…一旦我們看見這異象，我們裏面的文化就要被基督所頂替。（歌羅西書生命讀經，三八三頁。）

### 信息選讀

這位延展無限、包羅萬有的基督對我們是主觀的，因為祂住在我們裏面，成了我們榮耀的盼望，（西一 27，）並且祂是我們的生命。（三 4。）沒有甚麼比我們自己的生命對我們更主觀了。事實上，我們的生命就是我們。說基督是我們的生命，意思就是說，基督成了我們。基督若沒有真正成為我們，怎能是我們的生命？

有些基督教教師反對我們所看見主觀經歷基督的啓示。按照他們的說法，我們自封為神，使自己

## WEEK 3 — DAY 5

### Morning Nourishment

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.

3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Christ must become everything to us in our daily living. The Christ who is the expression of God and the mystery of God's economy now lives in us. The Christ who indwells us is not a small, limited Christ. He is the One who is the image of the invisible God, the embodiment of the fullness of God, and the focal point of God's economy. 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.... All the room within us should be given over to the all-inclusive Christ who dwells in us to be our hope of glory. If we see such a vision of the indwelling, all-inclusive Christ, we shall spontaneously drop our culture....Once we see this vision, the culture within us will be replaced by Christ. (Life-study of Colossians, p. 309)

### Today's Reading

The extensive, all-inclusive Christ revealed in Colossians is subjective to us, for He dwells in us as our hope of glory (Col. 1:27), and He is our life (3:4). Nothing can be more subjective to us than our own life. In fact, our life is us. To say that Christ is our life means that Christ becomes us. How could Christ be our life without actually becoming us?

Some Christian teachers oppose the revelation we have seen concerning the subjective experience of Christ. According to them, we deify ourselves,

變成神。他們宣稱我們教導人說，我們自己變得和神一樣，這就是自封為神。雖然我們的確沒有教導人，我們會變成神自己，或者我們會像神一樣受人敬拜；但基督住在我們裏面，並且是我們的生命，卻是千真萬確的。祂在我們的經歷中成了我們。正如保羅所說的，『在我，活着就是基督。』（腓一21。）…生命就是我們的所是。因此，基督是我們的生命，意思就是祂成了我們的所是。基督成了我們的所是，就是基督成了我們。

基督對我們是客觀的，也是主觀的。我們照着道理，同時也照着經歷來認識基督。一面，我們的基督是在諸天之上的寶座上；另一面，祂是在我們的靈裏。我們敬拜在諸天之上登寶座的基督，但我們經歷、享受、並有分於我們靈裏內住的基督。我們非常主觀的與祂是一。正如保羅在林前六章十七節所說的：『但與主聯合的，便是與主成爲一靈。』基督對我們主觀到一個地步，祂與我們，我們與祂，已經成爲一靈。與主成爲一靈，比得着恩賜和神蹟更大。我們既與主成了一靈，在我們的日常生活中，就必須經歷與祂是一靈。

幾年前，我和一些常常談論歌羅西一章二十七節的聖徒們在一起。雖然他們能說，內住的基督成了榮耀的盼望，但對基督的經歷卻少之又少。對他們來說，內住的基督僅僅是道理，不是實際。在實際的日常生活中，他們有道德、守宗教，但他們沒有活基督。連他們的愛也是天然、倫理的愛，不是從他們裏面活出之基督的彰顯。在這些信徒身上，你可以看見宗教與道德，但你看不見多少的基督。今天許多基督徒…在道理上認識基督，但對基督沒有多少真實的經歷。然而，保羅寫歌羅西書乃是照着道理，同時也照着經歷。（歌羅西書生命讀經，五五〇至五五二頁。）

參讀：歌羅西書生命讀經，第三十六、五十一篇；內住的基督，第十六篇。

we make ourselves God. They claim that we teach that the self becomes the same as God and that this is self-deification. Although we definitely do not teach that we become God Himself or that we shall ever be worshipped as deity, it is nonetheless true that Christ dwells in us and that He is our life. He becomes us in our experience. As Paul says, "To me, to live is Christ" (Phil. 1:21)...Life is our very being. Hence, for Christ to be our life means that He becomes our being. For Christ to become our being is for Christ to become us.

To us, Christ is both objective and subjective. We know Christ both according to doctrine and according to experience. On the one hand, our Christ is on the throne in the heavens. On the other hand, He is in our spirit. We worship the enthroned Christ in the heavens, but we experience, enjoy, and partake of the indwelling Christ in our spirit. We are one with Him in a very subjective way. As Paul says in 1 Corinthians 6:17, "He who is joined to the Lord is one spirit." Christ is subjective to us to such a degree that He and we, we and He, have become one spirit. To be one spirit with the Lord is greater than to have gifts and miracles. Now that we have become one spirit with the Lord, in our daily life we need to experience being one spirit with Him.

Some years ago I stayed with some saints who talked a lot about Colossians 1:27. Although they could speak of the indwelling Christ as the hope of glory, they had very little experience of Christ. To them, the indwelling Christ was merely a doctrine, not a reality. In their practical daily living, they were ethical and religious, but they did not live Christ. Even their love was a natural, ethical love, not the expression of Christ lived out from within them. In these believers you could see religion and ethics, but you could not see much of Christ... Many Christians today... know Christ in doctrine, but they have very little genuine experience of Him. However, when Paul wrote the book of Colossians, he wrote both according to doctrine and according to experience. (Life-study of Colossians, pp. 443-444)

Further Reading: Life-study of Colossians, msgs. 36, 51; CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," ch. 16

## 第三週 週六

### 晨興餽養

西三 17～21『凡你們所作的，…都要在主耶穌的名裏，藉着祂感謝父神。作妻子的，要服從丈夫，這在主裏是相宜的。作丈夫的，要愛妻子，不可苦待她們。作兒女的，要凡事順從父母，因為這在主裏是可喜悅的。作父親的，不要惹你們兒女的氣，免得他們灰心喪志。』

在歌羅西三章十二節至四章六節，保羅轉到眾聖徒與基督聯合的生活這件事上。在三章十二至十五節，他說到需要受基督的平安所管理；在十六至十七節，他說到基督的話豐富豐富的住在我們裏面。與基督聯合而生活，意思是在我們的生活中，我們不與基督分開。在約翰十五章，主告訴我們要住在祂裏面；因為離了祂，我們就不能作甚麼。在神眼中，我們離了基督所作的，無論甚麼都沒有價值。因此，倘若我們離開歌羅西書中所啓示包羅萬有的基督，我們就不能作甚麼。聖徒的生活必須與基督聯合，這意思是說，在我們的生活中，我們必須與祂是一。（歌羅西書生命讀經，二九四至二九五頁。）

### 信息選讀

神渴望基督能藉着人性生活得着彰顯。我們在歌羅西三章十八節至四章一節看見這事，這一段是以弗所五章二十二節至六章九節的姊妹節，說到信徒的倫理關係。以弗所書着重在正常的召會生活裏，為着基督身體的彰顯，需要有被靈充滿的倫理關係。歌羅西書強調我們該藉着讓祂豐富的話住在裏面，持定基督作我們的元首，並以祂作我們的生命，使最高的倫理關係能以實現，叫祂得着彰顯。…如果我們過與基督

## WEEK 3 — DAY 6

### Morning Nourishment

Col. 3:17-21 ...Do all things in the name of the Lord Jesus, giving thanks to God the Father through Him. Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be bitter against them. Children, obey your parents in all things, for this is well pleasing in the Lord. Fathers, do not vex your children, that they may not be disheartened.

In Colossians 3:12—4:6 Paul turns to the matter of the living of the saints in union with Christ. In 3:12-15 he speaks of the necessity of being ruled by the peace of Christ, and in verses 16 and 17, of the word of Christ dwelling in us richly. To live in union with Christ means that in our living we are not apart from Christ. In John 15 the Lord tells us to abide in Him, for apart from Him we can do nothing. In the eyes of God, whatever we do apart from Christ has no value. Therefore, if we are separated from the all-inclusive Christ revealed in Colossians, we cannot do anything. The living of the saints must be in union with Christ. This means that in our living we need to be one with Him. (Life-study of Colossians, pp. 239-240)

### Today's Reading

God desires that Christ be expressed through human life. We see this in Colossians 3:18—4:1, a sister passage to Ephesians 5:22—6:9, regarding the believers' ethical relationships. In Ephesians the emphasis is on the need of spirit-filled ethical relationships for the expression of the Body in the normal church life. In Colossians the emphasis is that we should hold Christ as our Head and take Him as our life by having His rich word dwelling in us, that the highest ethical relationships, issuing not from our natural life but from Christ as our life, may be realized for His expression.

聯合的生活，基督就要藉着我們的人性得着彰顯。基督是在人性生活中，不是在天使的生活中得着彰顯；天使不能彰顯基督。父已經命定我們這些祂所揀選的人作祂兒子的彰顯。詩歌三百零四首說到『從我活出你的自己』，這該是我們的禱告。

如果我們要作一班讓基督能從我們活出來的人，我們就必須先經過歌羅西書的頭兩章半。然後到了三章十五至十六節，我們必須是有基督的平安作仲裁，並有基督的話豐豐富富的住在裏面的人。這樣，基督就能在我們的人性生活中得着彰顯。…許多印度教徒、佛教徒、和天主教徒都貶低人性的生活。他們不在意婚姻，也不在意正當的家庭生活。他們寧可不嫁不娶，他們羨慕過一種天使般的生活。但天使般的生活不能彰顯基督。反之，基督需要在那些作丈夫、作妻子、作父母、作兒女、作主人、作奴僕的人中間得着彰顯。爲了要彰顯基督，我們需要有正確的、正常的人性生活。

我有八個兒女，二十多個孫兒女，我這個老人能見證說，主知道如何爲我們選擇最好的丈夫或妻子，主也知道我們該有怎樣的兒女。祂也知道怎樣破碎我們，使我們成爲透明的，能以彰顯基督。藉着家庭生活，我們從主學到許多寶貴的功課。我信天使都在觀看，我們有沒有在家庭生活中活出基督。在召會中活出基督，不像在家中活出基督那樣困難。但若是一位弟兄或姊妹能在婚姻生活中活出基督，那真是何等的好！在主的恢復中，沒有一位弟兄或姊妹該羨慕過修士或修女般的生活。到了合式的時候，弟兄姊妹們都該結婚，然後藉着婚姻生活的經歷學習功課，好在他們的人性生活中彰顯基督。（歌羅西書生命讀經，三〇九至三一頁。）

參讀：歌羅西書生命讀經，第二十九至三十篇。

If we live in union with Christ, Christ will be expressed through our humanity. Christ is to be expressed in the human life, not in the angelic life. Angels cannot express Christ. The Father has ordained that we, His chosen ones, be the expression of His Son. "Live Thyself, Lord Jesus, through me" should be our prayer (see Hymns, #403).

If we would be those through whom Christ can live, we need to pass through the first two and a half chapters of the book of Colossians. Then, coming to 3:15 and 16, we need to be those in whom the peace of Christ arbitrates and in whom the word of Christ dwells richly. Then Christ will be expressed in our human living. Many of those in Hinduism, Buddhism, and Catholicism have a low estimate of human life. They do not care for marriage or for the proper family life. They prefer to remain unmarried, and they aspire to live a type of angelic life. But the angelic life cannot express Christ. On the contrary, Christ needs to be expressed in those who are husbands, wives, parents, children, masters, and slaves. In order to express Christ, we need to have a proper and normal human life.

As an elderly person with eight children and more than twenty grandchildren, I can testify that the Lord knows how to choose the best husband or wife for us and what kind of children we should have. He also knows how to break us and make us transparent so that we can express Christ. Through our family life we learn many valuable lessons from the Lord. I believe that the angels are observing to see whether or not we live out Christ in our family life. It is not as difficult to live out Christ in the church as it is to live Him out at home. But how wonderful it is for a brother or sister to express Christ in his or her married life! No brother or sister in the Lord's recovery should aspire to live like a monk or nun. At the right time, the brothers and sisters should marry and then learn through the experiences of married life to express Christ in their human living. (Life-study of Colossians, pp. 250-251)

Further Reading: Life-study of Colossians, msgs. 29-30

# 第三週詩歌

# WEEK 3 — HYMN

372

經歷基督—作神的中心與普及

7 7 7 7 (英 495)

G 大調

3/4

1 - 1 | 7̣ - 5̣ | 4 - 4 | 3 - - | 5 - 3 |  
 — 基 督 是 神 的 中 心, 祂 也  
 5 4 2 | 1 - 3 | 2 - - | 1 - 1 | 7̣ · 6̣ 5̣ |  
 是 神 的 普 及; 祂 從 永 遠  
 Am 4 - 4 | G 3 - - | G7 5 - 3 | Am 2 4 6 | D7 1 - 7̣ | G 1 - - ||  
 到 永 遠, 是 神 心 愛 與 歡 喜。

- |            |          |
|------------|----------|
| 二 基督是神的化身, | 神的豐滿住祂裏; |
| 祂的尊高與神性,   | 無人能與祂比擬。 |
| 三 神所計畫是為祂, | 要祂充滿萬有中; |
| 天地宇宙的一切,   | 都是為祂得尊榮。 |
| 四 一切創造全為祂, | 萬有藉着祂而有; |
| 萬有也靠祂而立,   | 祂是中心並圓周。 |
| 五 祂是救贖的一切, | 萬有藉祂得復交; |
| 藉祂有效的寶血,   | 萬有得與神和好。 |
| 六 祂是一切的元始, | 也是召會永活頭, |
| 召會生命及內容,   | 從死首生的元首。 |
| 七 祂是神國的君王, | 執掌所有的權柄; |
| 藉祂榮耀來管治,   | 天地萬有全從命。 |
| 八 祂在新天新地裏, | 要作萬有的中心; |
| 為着神性、為着人,  | 直到永遠無窮盡。 |
| 九 神的心意是要祂  | 能在萬有居首位; |
| 這一萬有的基督,   | 現今竟作我美味! |

## Christ is God's centrality

Experience of Christ — As God's Centrality and Universality

495

1. Christ is God's cen - tral - i - ty And His u - ni - ver - sal - i - ty;  
 He is God's de - light and joy Through - out all e - ter - ni - ty.

- |   |   |
|---|---|
| 2. He's th' embodiment of God,<br>In Him all God's fulness dwells;<br>His unique supremacy<br>And His Godhead none excels.              | 6. He the great beginning is,<br>And the Church's living Head;<br>He her life and content too,<br>And the firstborn from the dead.  |
| 3. All God's purpose is for Him,<br>That He might be all in all;<br>All the things in heav'n and earth<br>With Himself are made withal. | 7. In God's Kingdom He's the King,<br>All the pow'r to Him is giv'n;<br>In His glory He shall rule<br>Over all in earth and heav'n. |
| 4. All creation is for Christ,<br>Everything was made by Him;<br>'Tis by Him all things subsist,<br>He's the hub and He's the rim.      | 8. In new heaven and new earth<br>Center of all things He'll be,<br>For the Godhead and for man<br>Throughout all eternity.         |
| 5. In redemption He is all,<br>All through Him is reconciled;<br>By His blood all things with God<br>Now in peace are domiciled.        | 9. God intends in everything<br>Christ should have preeminence,<br>And that such a Christ of all<br>We should now experience.       |



## 第四週

### 認識並經歷包羅萬有、 延展無限的基督 作一切正面事物的實際

讀經：西二 16～18 上，約十四 6 上，17，約壹五 6，約十六 13

#### 綱要

#### 週一、週二

壹 『所以不拘在飲食上或在節期、月朔或安息日方面，都不可讓人論斷你們，這些原是要來之事的影兒，那實體卻屬於基督。不可讓人憑故意卑微，並敬拜天使，所作反對你們的判斷，騙取你們的獎賞。』—西二 16～18 上：

一 二章十七節裏的實體，就如人的身體，乃是實質；律法裏的儀式是基督的影兒，就如人身體的影兒，基督纔是福音的實質和實際；歌羅西書揭示這樣一位包羅萬有的基督，乃是神經綸的中心點——17 上、18 上，三 11。

二 基督日日、週週、月月、年年都是每一正面事物的實際，含示這位包羅萬有的基督宇宙性的廣闊：

1 基督日日是我們的食物和飲料，作我們的滿足和加力—林前十 3～4。

## Week Four

### Knowing and Experiencing the All-inclusive, Extensive Christ as the Reality of All Positive Things

Scripture Reading: Col. 2:16-18a; John 14:6a, 17; 1 John 5:6; John 16:13

#### Outline

#### Day 1 & Day 2

I. “Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ. Let no one defraud you by judging you unworthy of your prize”—Col. 2:16-18a:

A. As with a man’s physical body, the body in 2:17 is the substance, and like the shadow of a man’s body, the rituals in the law are the shadow of Christ, who is the substance and reality of the gospel; Colossians unveils such an all-inclusive Christ as the focus of God’s economy—1:17a, 18a; 3:11.

B. Daily, weekly, monthly, and yearly, Christ is the reality of every positive thing, implying the universal extensiveness of the all-inclusive Christ:

1. Daily, Christ is our food and drink for our satisfaction and strengthening—1 Cor. 10:3-4.



- 2 基督週週是我們的安息日，作我們在祂裏面的完成和安息—太十一 28 ~ 29。
- 3 基督月月是我們的月朔，作我們在黑暗中因着光而有的新開始—約一 5，八 12。
- 4 基督年年是我們的節期，作我們的喜樂和享受—林前五 8。

三 包羅萬有、延展無限的基督，滿了吸引力且富有磁力，乃是聖經的素質—路二四 44，約五 39 ~ 40，太一 1，參啓二二 21。

四 按照上下文，歌羅西二章十八節的『獎賞』，乃是對基督作為影兒之實體的享受；我們的獎賞被騙取，就是對基督主觀的享受被騙取了一—參創十五 1，腓三 8。

五 我們的需要乃是主觀的基督成為我們的享受，在我們裏面完成神聖的啓示；如果我們缺少對基督的經歷和享受，我們也就缺少神的啓示—西一 25 ~ 28。

六 我們每天所作的無論是甚麼，都該題醒我們，基督乃是那件事情的實際；如果我們在日常生活中，操練接受基督作一切物質事物的實際，我們日常的行事為人就會徹底改變且變化，我們也會滿了基督—林後四 16，腓一 19 ~ 21 上。

### 週三

七 我們需要天天享受基督作我們一切需要的實際：

- 1 基督是我們的氣息—約二十 22。
- 2 基督是我們的飲料—四 10、14，七 37 ~ 39 上。
- 3 基督是我們的食物—六 35、57。

2. Weekly, Christ is our Sabbath for our completion and rest in Him—Matt. 11:28-29.

3. Monthly, Christ is our new moon as a new beginning with light in darkness—John 1:5; 8:12.

4. Yearly, Christ is our feast for our joy and enjoyment—1 Cor. 5:8.

C. The all-inclusive, extensive Christ, who is full of attractiveness and rich in magnetism, is the essence of the Bible—Luke 24:44; John 5:39-40; Matt. 1:1; cf. Rev. 22:21.

D. According to the context, “the prize” in Colossians 2:18 is the enjoyment of Christ as the body of the shadows; to be defrauded of our prize is to be defrauded of the subjective enjoyment of Christ—cf. Gen. 15:1; Phil. 3:8.

E. Our need is for the subjective Christ to become our enjoyment to complete the divine revelation within us; if we are short in the experience and enjoyment of Christ, we are also short concerning God’s revelation—Col. 1:25-28.

F. Whatever we do day by day should remind us of Christ as the reality of that thing; if we follow the practice of taking Christ as the reality of all the material things in our daily life, our daily walk will be revolutionized and transformed, and we will be full of Christ—2 Cor. 4:16; Phil. 1:19-21a.

### Day 3

G. We need to enjoy Christ day by day as the reality of all our necessities:

1. Christ is our breath—John 20:22.
2. Christ is our drink—4:10, 14; 7:37-39a.
3. Christ is our food—6:35, 57.

4 基督是我們的光——4, 八 12。

5 基督是我們的衣服——加三 27。

6 基督是我們的居所——約十五 5、7 上。

## 週四

貳 包羅萬有、延展無限的基督是宇宙中一切正面事物的實際——參羅一 20, 弗三 18, 詩歌三七四首：

一 因着宇宙並其中之萬物和萬人被造的目的是為着描述基督，所以祂向祂的門徒啓示祂自己時，很容易在任何環境中找到某個東西或人物作為例子說明祂自己——西一 15~17, 約一 51, 十 9~11, 十二 24, 太十二 41~42。

二 舊約使用六個主要類別的東西作為豫表來描述基督——人物、動物、植物、礦物、祭物和食物：

1 人物豫表基督，如亞當（羅五 14）、麥基洗德（來七 1）、以撒（太一 1）、約拿（十二 41）和所羅門（42）。

2 動物豫表基督，如羔羊（約一 29）、獅子、牛、鷹（結一 10）和羚羊（歌二 9）。

3 植物豫表基督（祂是生命樹——創二 9），如葡萄樹（約十五 1）、蘋果樹（歌二 3）、無花果樹、石榴樹和橄欖樹（申八 8）；樹的不同部分也是基督的豫表，如根、木、嫩條、苗、枝子和果子（賽十一 1、10, 四 2, 路一 42, 啓五 5）。

4 礦物豫表基督，如金、銀、銅、鐵（申八 9、13），和不同種類的石頭：活石（彼前二 4）、磐

4. Christ is our light—1:4; 8:12.

5. Christ is our clothing—Gal. 3:27.

6. Christ is our dwelling place—John 15:5, 7a.

## Day 4

II. **The all-inclusive, extensive Christ is the reality of all the positive things in the universe—cf. Rom. 1:20; Eph. 3:18; Hymns, #496:**

A. Because the universe with the billions of things and persons in it was created for the purpose of describing Christ, He, in revealing Himself to His disciples, could easily find in any environment something or someone to serve as an illustration of Himself—Col. 1:15-17; John 1:51; 10:9-11; 12:24; Matt. 12:41-42.

B. The Old Testament uses six major categories of things as types to describe Christ—human beings, animals, plants, minerals, offerings, and foods:

1. Human beings typify Christ, such as Adam (Rom. 5:14), Melchizedek (Heb. 7:1), Isaac (Matt. 1:1), Jonah (12:41), and Solomon (v. 42).

2. Animals typify Christ, such as a lamb (John 1:29), a lion, an ox, an eagle (Ezek. 1:10), and a gazelle (S. S. 2:9).

3. Plants typify Christ (who is the tree of life—Gen. 2:9), such as the vine tree (John 15:1), the apple tree (S. S. 2:3), the fig tree, the pomegranate tree, and the olive tree (Deut. 8:8); the different parts of a tree are also types of Christ, such as the root, the stump, the sprout, the shoot, the branch, and the fruit (Isa. 11:1, 10; 4:2; Luke 1:42; Rev. 5:5).

4. Minerals typify Christ, such as gold, silver, copper, and iron (Deut. 8:9, 13), and different kinds of stone: the living stone (1 Pet. 2:4), the rock (1 Cor.

石（林前十4）、房角石（太二一42）、頂石（亞四7）、基石和寶石（林前三11～12）。

5 祭物豫表基督，如贖罪祭、贖愆祭、燔祭、素祭、平安祭、搖祭、舉祭和奠祭—利一～七，出二九26～28，民二八7～10，參約四24。

6 食物豫表基督，如糧（餅）、小麥、大麥、葡萄、無花果、石榴、橄欖、奶和蜜—六35，申八8～9，二六9。

三 在新約裏，基督是實際的靈，使祂所是一切無法追蹤的豐富，對我們成爲真實的，引導我們進入祂這神聖的實際裏—約十四6上，約壹五6，約十四17，十六13。

四 一切豫表的實際，其元素都在那靈裏；那靈藉着主的話，將這一切豐富輸送並分賜到我們裏面—腓一19，約六63，西三16，弗六17～18，啓二7。

## 週五

叁 這位是一切正面事物實際的基督，乃是身體的元首；因此，持定元首就是享受基督作一切正面事物的實際—西二19：

一 我們所享受作一切的基督既是身體的元首，我們越享受祂，就越對身體有感覺：

1 這指明享受基督不是單獨的事，乃是身體的事—參弗三8，四15～16。

2 我們越享受基督，就越寶愛身體上別的肢體—西一4、8。

二 因着基督作元首是在復活裏（18），享受基督自然而然就把我們帶到復活裏，並拯救我們脫離天然的人。

10:4), the cornerstone (Matt. 21:42), the topstone (Zech. 4:7), the foundation stone, and precious stones (1 Cor. 3:11-12).

5. Offerings typify Christ, such as the sin offering, trespass offering, burnt offering, meal offering, peace offering, wave offering, heave offering, and drink offering—Lev. 1—7; Exo. 29:26-28; Num. 28:7-10; cf. John 4:24.

6. Foods typify Christ, such as bread, wheat, barley, grapes, figs, pomegranates, olives, milk, and honey—6:35; Deut. 8:8-9; 26:9.

C. In the New Testament, Christ is the Spirit of reality who makes the untraceable riches of all that He is real to us, guiding us into Himself as the divine reality—John 14:6a; 1 John 5:6; John 14:17; 16:13.

D. The elements of the reality of all the types are in the Spirit, and the Spirit transfuses and dispenses all these riches into us through the Lord's words—Phil. 1:19; John 6:63; Col. 3:16; Eph. 6:17-18; Rev. 2:7.

## Day 5

**III. The very Christ who is the reality of all positive things is the One who is the Head of the Body; thus, to hold the Head is simply to enjoy Christ as the reality of all positive things—Col. 2:19:**

A. Since the Christ we enjoy as our everything is the Head of the Body, the more we enjoy Him, the more we become Body-conscious:

1. This indicates that the enjoyment of Christ is not an individualistic matter but a Body matter—cf. Eph. 3:8; 4:15-16.

2. The more we enjoy Christ, the more we love the other members of the Body—Col. 1:4, 8.

B. Because Christ's headship is in resurrection (v. 18), the enjoyment of Christ spontaneously brings us into resurrection and saves us from our natural being.

## 週六

- 三 享受基督把我們在升天裏帶到諸天界裏；惟有在我們靈裏享受元首基督這賜生命的靈，我們在經歷裏纔能在諸天之上—三 1～2，林後三 17，提後四 22，羅八 10、34。
- 四 當我們享受基督，並持定祂作元首，我們就吸取那包羅萬有、延展無限之基督的豐富；這些豐富在我們裏面成為神的擴增，使身體因此而長大，為着身體的建造—西二 19、6～7，弗四 16。

## Day 6

- C. The enjoyment of Christ brings us into the heavenlies in ascension; we can be experientially in the heavens only by enjoying Christ, the Head, as the life-giving Spirit in our spirit—3:1-2; 2 Cor. 3:17; 2 Tim. 4:22; Rom. 8:10, 34.
- D. As we enjoy Christ and hold Him as the Head, we absorb the riches of the all-inclusive, extensive Christ; these riches become in us the increase of God by which the Body grows for its building up—Col. 2:19, 6-7; Eph. 4:16.



## 第四週 週一

### 晨興餽養

西二 16 ~ 17 『所以不拘在飲食上、或在節期、月朔、或安息日方面，都不可讓人論斷你們，這些原是要來之事的影兒，那實體卻屬於基督。』

（歌羅西二章十六至十七節）指明，我們一切所需的實際就是基督。我們需要食物、飲料和節期。月朔指明一個新的開始，而安息日是為着安息。然而，這一切只是影兒，不是真實的東西。基督自己纔是這一切事物的實際。

當一個人站在光中時，就有影子，但影子不是真實的人；真實的人是那影子的實體。在整個宇宙中，一切的事物只是影兒；基督自己纔是實際。我們所穿的衣服不是真實的衣服，只是影兒。基督是我們的真衣裳。我們若沒有將基督穿在身上，我們在神面前就仍是赤身的。我們所看見的光，不是真實的光。…即使我們有最好的光，若沒有基督，我們仍是在黑暗中。太陽不是真實的太陽，只是豫表。太陽的實際乃是基督這公義的太陽。（瑪四 2。）甚至我們所住的房子，也不是我們真實的住處。我們的真住處乃是基督。我們所需的一切都是影兒；一切事物的實際乃是基督。當然，基督不是宇宙中消極事物的實際，如罪、世界、己、撒但和邪靈。宇宙中一切積極的事物纔是基督的影兒。（李常受文集一九六四年第二冊，四四六頁。）

### 信息選讀

## WEEK 4 — DAY 1

### Morning Nourishment

Col. 2:16-17 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ.

[Colossians 2:16-17 indicates] that the reality of all that we need is Christ. We need food, drink, and the feasts. A new moon indicates a new start, and the Sabbath is for rest. However, all these are simply a shadow; they are not the real things. Christ Himself is the reality of all these things.

When a person stands in the light, he casts a shadow, but the shadow is not the real person. The real person is the body of that shadow. All things in the entire universe are only a shadow; Christ Himself is the reality. The clothes that we wear are not the real clothes; they are shadows. Christ is our real clothing. If we do not have Christ to clothe us, we are still naked before God. The light we see is not the real light... Even if we have the best light, without Christ we are still in darkness. The sun is not the real sun; it is a type. The reality of the sun is Christ, the Sun of righteousness (Mal. 4:2). Even the house in which we dwell is not our real dwelling place. Our real dwelling place is Christ. Everything we need is a shadow; the reality of all things is Christ. To be sure, Christ is not the reality of the negative things in the universe, such as sin, the world, self, Satan, and the evil spirits. Rather, all the positive things in the universe are shadows of Christ. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," pp. 331-332)

### Today's Reading

歌羅西書給我們看見，神已經使基督成爲一切。祂是神自己，祂也是人。祂是創造主，也是受造之物。祂完成了救贖，祂也是從死人中復活的首生者。祂是召會的頭，祂甚至就是身體。基督是一切！我們要看見這個，就需要歌羅西書。我們若從聖經中拿去這卷書，就沒有人能這樣深奧的認識基督。…若有人想找出聖經中題到關於基督的一切項目，可能窮其一生都列舉不完。…我們若沒有基督，就一無所有。雖然我們的確有影兒，卻是虛空，因爲影兒很容易消逝。即使我們有宮殿，也可能在一夜之間就在火中燒去，或被地震震倒。一切都很快消逝，因爲都是影兒。只有基督是實際，只有祂永存不變。

我能從心裏說，我不愛別的事物，我只愛祂，我日日夜夜愛祂。對我來說，沒有其他事物像祂這麼親愛。從我十幾歲開始到現在，過去半個世紀以來，我注意國際間和國內各種事件的一切變遷，以及家庭與社會中一切的改變。一切都是影兒，很快就過去。我從其中體會到，地上沒有一件事是可愛的，是值得相信的。對我來說，只有一位是那麼親愛，那麼真實。我不能相信任何一件事或任何一個人；我只能信靠祂。祂是實際，祂也是我們的分。

盼望我們都學習認識祂並且愛祂。單單的愛祂，不要尋求任何其他的事物；其他任何事物都只是影兒。當然，我們還在地上的時候，需要許多東西；然而，我們必須以看見基督爲我們的實際而使用這些東西。神賜給我們惟一的分，就是這位奇妙的基督。我們必須學習認識祂，活祂，接受祂，經歷祂並實化祂。（李常受文集一九六四年第二冊，四四七至四四九頁。）

參讀：由基督與召會的觀點看新約概要，第十九章。

Colossians shows us that God has made Christ to be everything. He is God Himself; and He is man. He is the Creator, and He is a creature. He accomplished redemption, and He is the Firstborn from the dead. He is the Head of the church, and He is even the Body. Christ is everything! In order to see this, we need Colossians. If we remove this book from the Bible, no one could understand Christ in such a profound way... If some would try to discover all the items mentioned in the Scriptures about Christ, they may not be able to finish the list in their lifetime. If we do not have Christ, we have nothing. Although we do have the shadows, they are vanity, because it is easy for shadows to depart. Even if we had a palace, in only one night it could burn up in a fire or be brought down by an earthquake. Everything soon fades away because it is all a shadow. Only Christ is the reality. Only He exists forever without change.

I can say from my heart that I love nothing else. Only Him do I love. All night and all day I love Him. Nothing is so dear to me as He is. During the past half century from my teenage years to the present time, I have noticed all the changes in international and national affairs, in families, and in society. Everything is a shadow that passes away quickly. From this I have learned that nothing on earth is lovable or trustworthy. Only One is so dear to me, and He is so real to me. In nothing or no one else can I put my trust; I can trust only Him. He is the reality, and He is our portion.

I hope that we all would learn to realize Him and love Him. Simply love Him, and do not seek anything else. Everything else is merely a shadow. Of course, while we are still on this earth, we need many things. However, we must use these things in the way of realizing Christ as our reality. The only portion that God gives to us is this wonderful Christ. We must learn to know Him, to live Him, to take Him, to experience Him, and to realize Him. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," pp. 332-333)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," ch. 19

## 第四週 週二

### 晨興餽養

太十一 28 ~ 29『凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。…你們要負我的軛，…你們魂裏就必得安息。』

林前十 3『並且都喫了一樣的靈食。』

基督不但是我們的生命和一切，祂也是宇宙中每一正面事物的實際。我們所見、所嘗、並所摸的一切物質事物都不是真實的。這些僅僅是表號和影兒，其實際乃是基督自己。我們每天所喫的食物不是真實的。我們若沒有基督，就必定飢餓，沒有食物。…基督是為着我們的靈、我們的魂、和我們身體的真食物。聖經告訴我們，人活着不是單靠食物，乃是靠神口裏所出的一切話；聖經也告訴我們，基督自己就是神的話。（太四 4，約一 1。）…按同樣的原則，我們知道基督是我們的真生命。我們從父母所接受肉身的生命不是真生命。我們若沒有基督，就沒有生命；我們只是死了的人。這就是約壹五章十二節所清楚陳述的，這節說，『人有了神的兒子，就有生命；沒有神的兒子，就沒有生命。』神在祂永遠的計畫裏，立了基督作我們的真食物，我們的真生命，和宇宙中一切正面事物的實際。（神的奧祕與基督的奧祕，六九頁。）

### 信息選讀

基督是一切，這個事實對我們不能單單是道理，乃必須實化在我們的經歷中。…我們需要領悟，基督纔是我們的真心思。（林前二 16。）…我們也許

## WEEK 4 — DAY 2

### Morning Nourishment

Matt. 11:28-29 Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you...and you will find rest for your souls.

1 Cor. 10:3 And all ate the same spiritual food.

Christ is not only our life and everything; He is also the reality of every positive thing in the universe. All the physical things that we see, taste, and touch are not real. They are merely figures and shadows, the reality of which is Christ Himself. The food that we eat every day is not real. If we do not have Christ, we are surely hungry and without food... Christ is the real food for our spirit, our soul, and our body. The Scriptures reveal that man shall not live on bread alone but on every word that proceeds out through the mouth of God and also that Christ Himself is the Word of God (Matt. 4:4; John 1:1)...According to the same principle, we know that Christ is our real life. The physical life that we received from our parents is not the real life. If we do not have Christ, we do not have life; we are just dead people. This is clearly stated in 1 John 5:12, which says, "He who has the Son has the life; he who does not have the Son of God does not have the life." In His eternal plan God has made Christ to be our real food, our real life, and the reality of all positive things in the universe. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," pp. 157-158)

### Today's Reading

The fact that Christ is everything cannot simply be a doctrine to us; it must be realized in our experience...We need the realization that Christ is our real mind (1 Cor. 2:16)... We may think that we have wisdom,



以為我們有智慧，但我們必須領悟，我們的智慧算不得甚麼。基督纔是真智慧。（一 30。）…我們也許有一些知識，但基督是惟一的真知識。（西二 3。）…我們也許有愛，但我們必須領悟，基督纔是真愛。（羅八 39，林後五 14，弗三 19，提前一 14。）…我們也許以為我們有忍耐，但真忍耐乃是基督自己。（參加五 22。）…有神，但這位神在基督裏。…有人，但這人在基督裏。（約一 14，林前十五 47。）…有子，這位子就是基督。…有生命，但惟有基督是真生命。（約十四 6。）…有光，這光就是基督自己。（八 12。）每天早晨我們穿上衣裳，我們感覺基督是我們的真遮蓋、真衣裳麼？（羅十三 14，加三 27。）我們豫備上牀躺下，我們感覺基督是我們的真安息、真牀鋪麼？（太十一 28。）我們在回家的路上，感覺主是我們的家、我們的居所麼？（參詩九十 1，約十五 4。）我們上樓梯時，領悟基督是我們的真梯子，在祂以外，我們既不能上去，也不能下來麼？（參一 51。）我們出門，有沒有告訴主：『主，你是我的門，是我的入口和出口』？（十 9。）我們有沒有經歷基督作這一切項目的實際？我們能不能告訴主：『主，你是我的日頭、我的月亮、和我的道路』？（瑪四 2，西二 16～17，約十四 6。）我們的目標不僅僅是照着印出來的白紙黑字領會聖經。反之，我們來到神的活話前，是要得着基督是一切的深刻感覺，並且被帶進這經歷。這就是神在已過的永遠裏所計畫的，這也是神今天所作的。雖然主的兒女很少人領悟這點，但神的心意乃是要基督作我們的一切。既然這是神的心意，我們就必須學習實際經歷、接觸、並應用基督的路。（神的奧祕與基督的奧祕，七〇至七一頁。）

參讀：神的奧祕與基督的奧祕，第二、六章；加拉太、以弗所、腓立比、歌羅西書中的經歷基督，第一章。

but we have to realize that our wisdom is nothing. Christ is the real wisdom (1:30)... We may have some knowledge, but Christ is the only real knowledge (Col. 2:3)... We may have love, but we have to realize that Christ is the real love (Rom. 8:39; 2 Cor. 5:14; Eph. 3:19; 1 Tim. 1:14)... We may think that we have patience, but real patience is Christ Himself (cf. Gal. 5:22)... There is a God, but this God is in Christ... There is man, but this man is in Christ (John 1:14; 1 Cor. 15:47)... There is a Son, and this Son is Christ... There is life, but only Christ is the real life (John 14:6)... There is light, and this light is Christ Himself (8:12). Every morning when we put on our clothes, do we have the sense that Christ is our real covering and our real clothing (Rom. 13:14; Gal. 3:27)? When we are preparing to lie down on our bed, do we have the realization that Christ is our true rest, our real bed (Matt. 11:28)? When we are on our way home, do we have the feeling that the Lord is our home, our dwelling place (cf. Psa. 90:1; John 15:4)? When we are walking upstairs, do we realize that Christ is our real stairs and that apart from Him we can neither go up nor down (cf. 1:51)? When we are going out of a door, do we tell the Lord, "Lord, You are my door, my entrance and my exit" (10:9)? Do we experience Christ as the reality of all these items? Can we tell the Lord, "Lord, You are my sun, my moon, and my way" (Mal. 4:2; Col. 2:16-17; John 14:6)? Our goal is not merely to understand the Bible according to the printed black and white letters. Rather, we are coming to the living Word of God to gain the deep sense that Christ is everything and to be brought into this experience. This is what God planned in eternity past, and this is what God is doing today. Although very few of the Lord's children realize this, God's intention is that Christ would be everything to us. Since this is God's intention, we must learn the practical way to experience, contact, and apply Christ. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," pp. 158-159)

Further Reading: CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," chs. 2, 6; CWWL, 1965, vol. 1, "The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians," ch. 1

## 第四週 週三

### 晨興餽養

約一 4『生命在祂裏面，這生命就是人的光。』

八 12『…耶穌…對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。』

在約翰福音裏，有在靈裏享受基督的六個主要項目。這些項目包括生命，（一 4，十 10，）乃是首要並最基本的；還包括食物的供應、（六 35、）可飲的河水、（四 14，七 37、）生命之氣、（二十 22、）生命之光（八 12）和居所。（十五 4～5。）…生命要存在，就必須有食物、水、空氣與光；這四樣乃是為着維持生命。宇宙中若沒有陽光，一切活物都會死。…照樣，人也不能長時間（或許不超過三、四分鐘）沒有空氣。若是我們不吸入空氣，很快就會喪命。我們也必須喫喝，好維持我們的生命。（李常受文集一九六六年第一冊，一二四頁。）

### 信息選讀

許多基督徒在知識、道理、教訓上，知道基督是他們的生命、靈食、活水、新鮮空氣、光與住處。然而，對於享受基督作可食之糧，可飲之活水，可吸之新鮮空氣，可行於其中之光，可居之住處或居所，許多人卻不知道其正確而實際的路。實際享受基督為這一切項目的路，乃是在我們調和的靈裏，這靈就是我們人的靈調和着神聖的靈。（羅八 16，林前六 17。）…主耶穌藉着在十字架上的工作完成了救贖，並且經過死而進入復活之後，祂成了那靈，就是賜生命的靈。（約二十 22，林前十五 45 下。）

## WEEK 4 — DAY 3

### Morning Nourishment

John 1:4 In Him was life, and the life was the light of men.

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

In the Gospel of John, there are six major items of the enjoyment of Christ in the spirit. These include life (1:4; 10:10), which is the first and most basic matter; the food supply (6:35); the living water for drinking (4:14; 7:37); the breath of life (20:22); the light of life (8:12); and the dwelling place (15:4-5)...In order for life to exist, food, water, air, and light are needed. These four items are for the maintenance of life. Without sunlight in the universe, all the living things would die.... Similarly, man cannot live without air for a long period of time, perhaps less than three or four minutes. If we do not breathe, we will die within a short period of time. We also must eat and drink in order to sustain our life. (CWWL, 1966, vol. 1, "Christ Our Portion," p. 93)

### Today's Reading

Many Christians may have the knowledge, the doctrine, and the teaching that Christ is their life, their spiritual food, their living water, their fresh air, their light, and their abode. However, many do not know the proper way, the practical way, to enjoy Christ as their food to eat, their living water to drink, their fresh air to breathe, their light to walk in, and their abode, or dwelling place, in which to abide. The practical way to enjoy Christ as all these items is in our mingled spirit, which is our human spirit mingled with the divine Spirit (Rom. 8:16; 1 Cor. 6:17)... After the Lord Jesus accomplished redemption through His work on the cross and passed through death into resurrection, He became the Spirit, the life-giving Spirit (John 20:22; 1 Cor.

作為那靈，主親自住在我們靈裏。（林後三 17，提後四 22。）

要維持生命，第一就需要光。…我們必須看見，我們一不在靈裏，就在黑暗裏。不管我們有多少的知識，或讀多少的聖經，只要我們不在靈裏，我們就在黑暗裏。光之所在，乃是我們人的靈，（箴二十 27，）也就是蒙重生、由聖靈內住的靈。在我們魂裏乃是黑暗；在我們肉體，身體裏，乃是罪。（羅七 17～18。）在靈之外，我們不是在黑暗裏就是在罪裏。我們若想要在魂裏尋求主的引導，不論我們多努力，多花工夫，仍是在黑暗裏。但另一面，我們若是轉向靈並留於其中，就立即感覺到光，一切就都明朗而透亮。…早晨，我們可能非常明亮，到了一天的末了，我們卻可能在黑暗中。這原因是，在早晨當我們禱告時，我們將自己禱告到靈裏。但禱告之後，我們就從靈裏出來。若是我們再轉回靈裏，天空就要晴朗，一切就都透亮。然而，若是我們轉到心思裏去分析、思考，就又要落在黑暗裏。…每當我們有難處，最好處理的方法乃是轉回到靈裏。若是我們轉向靈，一切就都明亮。在光中是容易的。我們的難處是不藉着轉向靈而留在光中。…大多時候，當我們有難處時，就用心思來解決或找人幫忙我們解決。…最好的方法乃是安靜的轉到靈裏。這是非常容易的，甚至初信的人都可以這樣操練。…基督這活的主，是如此的真實。祂是基督徒生活大能的中心，因為祂是賜生命的靈。每當我們轉回我們的靈裏，就遇見祂。（李常受文集一九六六年第一冊，一二五至一二六、一二八至一二九頁。）

參讀：一九九〇年秋全時間訓練信息合輯，第十八篇；基督是我們的分，第三章；歌羅西書生命讀經，第五十五篇。

15:45b). As the Spirit, the Lord Himself dwells in our spirit (2 Cor. 3:17; 2 Tim. 4:22).

In order to maintain life, the first item is light...We must realize that whenever we are not in spirit, we are in darkness. Regardless of how much knowledge we have or how much we read the Scriptures, as long as we are out of the spirit, we are in darkness. The place of light is in our human spirit (Prov. 20:27), regenerated and indwelt by the Holy Spirit. In our soul is darkness, and in our flesh, our body, is sin (Rom. 7:17-18). Outside of the spirit, we are either in darkness or in sin. If we are in our soul trying to seek the guidance of the Lord, regardless of how much energy or effort we exercise, we will still be in darkness. On the other hand, if we turn to the spirit and remain there, immediately we will sense the light, and everything will be clear and transparent... In the morning we can be so clear, and later in the day we can be in darkness. The reason for this is that perhaps in the morning while we were praying, we prayed ourselves into the spirit. But after the prayer we came out of the spirit. If we simply turn back to the spirit again, the sky will be clear, and everything will be transparent. However, if we turn to the mind to analyze or consider, we will again be in darkness...Whenever we have a problem, the best way to handle it is to turn back to the spirit. If we turn to the spirit, everything will be so clear. To be in the light is easy. Our problem is that we do not practice to be in the light by turning to our spirit. Most of the time when we have problems, we exercise the mind to solve them, or we go to other people to help us solve them...The best way is to simply turn quietly to the spirit. This is so easy that even a new believer can practice it... Christ, the living Lord, is so real; He is the dynamic center of the Christian life because He is the life-giving Spirit. Whenever we turn back to our spirit, we meet Him. (CWWL, 1966, vol. 1, "Christ Our Portion," pp. 94-96)

Further Reading: CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 18; CWWL, 1966, vol. 1, "Christ Our Portion," ch. 3; Life-study of Colossians, msg. 55

## 第四週 週四

### 晨興餽養

約六 63『賜人生命的乃是靈，…我對你們所說的話，就是靈，就是生命。』

弗六 17～18『還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求。』

舊約裏的豫表有六大類。第一類是人物，第二類是動物，第三類是植物，第四類是礦物，第五類是祭物，第六類是食物。這六大類都有基督的豫表。

（在）動物的這一類，…基督是羊、牛、獅子、鷹，也是鴿子、斑鳩。祂是羊，為了作祭物，解決我們的罪，使我們得贖；祂是牛，不僅作祭物，更是低肩負重，為神作我們的奴僕；祂是獅子，作得勝的一位，替我們勝過撒但；祂是鷹，是超絕、屬天的一位，帶我們超越一切；祂是鴿子，美麗而純良；祂是斑鳩，卑微而貧寒。（聖經的四要素—基督、那靈、生命、召會，五五至五六頁。）

### 信息選讀

神從來沒有應許我們有一帆風順的環境，從地上一路順利到天上，從今世一直順利到國度。只要是人，必定會有難處。但基督徒與外邦人不同的地方，在於我們在患難中，還能一無罣慮的喜樂；其實不是我們能喜樂，乃是我們裏面的那靈喜樂。我們要

## WEEK 4 — DAY 4

### Morning Nourishment

John 6:63 It is the Spirit who gives life;.. the words which I have spoken to you are spirit and are life.

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

There are six major categories of types in the Old Testament. The first category is human beings; the second, animals; the third, plants; the fourth, minerals; the fifth, offerings; and the sixth, foods. All these six major categories contain types of Christ.

[In] the category of animals,...Christ is a lamb, an ox, a lion, an eagle, a dove, and a turtledove. As a lamb, He became an offering to deal with our sins for our redemption. As an ox, He was not only made an offering but also became lowly to bear our burdens as a slave of God for us. As a lion, He is the victorious One overcoming Satan on our behalf. As an eagle, He is the transcendent and heavenly One who carries us in order that we may rise above everything. As a dove, He is beautiful and guileless, and as a turtledove, He is lowly and poor. (CWWL, 1984, vol. 1, "The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church," pp. 146-147)

### Today's Reading

God has never promised us a smooth environment that we may sail smoothly from the earth to heaven and from this age all the way into the kingdom age. Human beings will always have problems. However, the difference between Christians and unbelievers is that we Christians can still rejoice in our afflictions and not be anxious. Actually, it is not that we

有一無罣慮且常常喜樂的生活，就需要經歷基督，需要認識那靈。

感謝主，祂給了我們這本聖經。這本聖經太寶貴了，它的素質和範圍是基督，而它所講的基督至終就成為那靈。…羅馬八章十六節說，『那靈自己同我們的靈見證。』這就是說，那靈是在我們裏面，並與我們一同說話。啓示錄二章七節說，『那靈向眾召會所說的話。』二十二章十七節說，『那靈和新婦說。』那靈乃是說話的靈。所以主耶穌說，『我對你們所說的話，就是靈，就是生命。』（約六63。）這指明主的話、主的靈、主自己就是一，是永遠不能分開的。…我們…該…天天操練運用靈禱讀主話，從主吸取豐富的供應，因為主的話就是靈，就是生命。…我們不該用頭腦來讀聖經。每次我們來到主的話跟前，都該敞開全人，運用我們的靈，吸取聖經裏靈的豐富。我們若這樣禱讀神的話，聖經的每一句對我們就都會成為靈，成為生命。…說話的那靈在我們裏面，會帶着我們經過一切的環境，面對所有的人事物，並應付一切的問題。

今天這位說話的那靈，就是基督。我們要認識基督，就得把舊約的六大類豫表—人物、動物、植物、礦物、祭物和食物，好好研讀過；這些豫表太豐富了。…我們已經實際的得着這一切的豐富。一切豫表的實際，其元素都在那靈裏；那靈又是藉着主的話，將這一切豐富傳輸、分賜到我們裏面。所以我們天天都需要喫主的話，接受那靈的分賜。（聖經的四要素—基督、那靈、生命、召會，七二至七三頁。）

參讀：聖經的四要素—基督、那靈、生命、召會，第四章；新約總論，第四十八至四十九篇；以弗所書生命讀經，第三十篇。

can rejoice; rather, it is the Spirit in us who rejoices. To have a life that is anxious for nothing but always rejoicing, we need to experience Christ and know the Spirit.

We thank the Lord that He has given us the Bible, which is very precious. Its essence and sphere are Christ, and this Christ of whom it speaks eventually became the Spirit.... Romans 8:16 says, "The Spirit Himself witnesses with our spirit." This means that the Spirit is in us and speaks together with us. Revelation 2:7 says, "The Spirit says to the churches," and 22:17 says, "The Spirit and the bride say." The Spirit is the speaking Spirit. Therefore, the Lord Jesus said, "The words which I have spoken to you are spirit and are life" (John 6:63). This indicates that the Lord's words, the Lord's Spirit, and the Lord Himself are one and can never be separated.... We should daily exercise our spirit to pray-read the words of the Lord and take in the rich supply from Him, because His words are spirit and are life.... We should not read the Bible with our mind. Whenever we come to the Lord's word, we should open up our entire being and exercise our spirit to draw from the riches of the Spirit in the Bible. If we pray-read the word of God in this way, every word of the Bible becomes spirit and life to us.... The speaking Spirit who dwells in us will lead us through every circumstance to encounter every person, event, and matter and deal with every problem.

Today this speaking Spirit is Christ. To know Christ, we need to earnestly study the six major categories of types in the Old Testament—human beings, animals, plants, minerals, offerings, and foods. These types are very rich.... We have already received all these riches in reality. The elements of the reality of all the types are in the Spirit, and the Spirit transfuses and dispenses all these riches into us through the Lord's words. Therefore, day by day we need to eat the Lord's words and receive the Spirit's dispensing. (CWWL, 1984, vol. 1, "The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church," pp. 159-160)

Further Reading: CWWL, 1984, vol. 1, "The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church," ch. 4; The Conclusion of the New Testament, msg. 48-49; Life-study of Ephesians, msg. 30

## 第四週 週五

### 晨興餽養

西二 19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

一 4『因聽見你們對基督耶穌的信，並對眾聖徒的愛。』

保羅在歌羅西二章十九節沒有說到基督，乃是說到持定元首。（十七節的）基督一辭（在十九節）更換成元首，原因在於我們對主的享受，使我們對基督的身體有感覺。如果我們是不斷享受基督的人，我們就不會仍舊單獨。…我們越享受基督，就越對身體有感覺。…白天享受主，晚上卻忽畧了召會—祂的身體—的聚會，這不是正常的。即使你的環境不許可你參加所有的聚會，你裏面也該有個感覺說，你整個內裏的人都是在召會的聚會中與眾聖徒同在的。這種對身體的感覺乃是來自對基督的享受。（歌羅西書生命讀經，六〇九頁。）

### 信息選讀

我們越享受基督，我們對身體的渴望就越強。然而，我們若是一段時間沒有接觸主，我們自然而然就會忽畧召會生活，或對聚會失去興趣。…這樣缺少對基督的享受，就給仇敵撒但開門，讓他進來使我們批評身體上別的肢體。但如果我們又開始享受主，門就漸漸關上了。我們若一直享受基督，最終門就完全關上。然後我們就不再批評召會，反而為着召會生活讚美主，並且見證我們是何等的寶愛召

## WEEK 4 — DAY 5

### Morning Nourishment

Col. 2:19 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.

1:4 Because we have heard of your faith in Christ Jesus and the love which you have unto all the saints.

In Colossians 2:19 Paul speaks not of Christ, but of holding the Head. The reason for the change in terminology from Christ [in verse 17] to the Head is that our enjoyment of the Lord causes us to become conscious of the Body. If we are those who enjoy Christ continually, we shall not continue to be individualistic...The more we enjoy Christ, the more we become Body-conscious.... It is not normal to enjoy the Lord during the day and neglect the meetings of the church, which is His Body. Even if your environment does not allow you to attend all the meetings, inwardly you should have the sense that your whole inner being is with the saints in the church meeting. This consciousness of the Body comes from the enjoyment of Christ. (Life-study of Colossians, p. 491)

### Today's Reading

The more we enjoy Christ, the more intense is our desire for the Body. However, if we fail to contact the Lord for a period of time, we shall automatically neglect the church life or lose interest in the meetings...This shortage of the enjoyment of Christ opens the door for the enemy, Satan, to come in to make us critical of other members of the Body. But if we begin again to enjoy the Lord, the door will gradually close. Eventually, if we are constant in our enjoyment of Christ, the door will be completely shut. Then, instead of criticizing the church, we shall praise the Lord for the church life,

會生活。帶進這一種改變的，不是勸勉，也不是改正，乃是恢復對基督的享受。

這親愛、寶貴的一位，乃是我們所享受，作我們食物、飲料、氣息的那一位；祂就是身體的元首。保羅因着對這件事有透徹的認識，他就能從基督作一切正面事物的實際給我們享受，跳到基督作元首這件事上。我們所享受作一切的基督既是身體的元首，我們越享受祂，就越對身體有感覺。這指明享受基督不是單獨的事，乃是身體的事。我們這些身體上的肢體，必須以團體的方式來享受基督。

保羅在歌羅西二章十九節說到『全身』。對基督的享受，保守我們這些身體上的肢體成爲一。我們越享受基督，就越寶愛身體上別的肢體。對基督的享受使我們愛召會生活中的每一個人；連我們愛不來的人，也都成了我們所親愛的、所寶貴的。然而，我們若不持續享受基督，我們就會輕看召會中的一些人。事實上，召會和聖徒還是一樣，只是我們的態度改變了。但如果有人把基督供應給我們，而我們重新開始享受主，身體上所有的肢體就再次變得可愛了。我們會有一種甜美的感覺，我們既是身體上的肢體，就寶愛所有的肢體。

因着基督作元首是在復活裏，享受基督自然而然就把我們帶到復活裏，並拯救我們脫離天然的人。我們都是天然的，如果我們沒有藉着享受基督而被帶到復活裏，我們就會留在天然的人裏面。讚美主，享受基督就把我們帶到復活裏！我們享受祂越多，我們的天然就越少。這也不僅是道理，乃是基督徒經歷的事實。（歌羅西書生命讀經，六〇九至六一二頁。）

參讀：歌羅西書生命讀經，第十五、二十四至二十五、三十五、四十五、五十六至五十七篇。

and we shall testify how much we love it. What brings about such a change is not admonition or correction, but the recovery of the enjoyment of Christ.

The dear, precious One whom we enjoy as our food, drink, and breath is the Head of the Body. Because Paul had a thorough realization of this, he could leap from Christ as the reality of all positive things for our enjoyment to the matter of Christ as the Head. Since the Christ we enjoy as our everything is the Head of the Body, the more we enjoy Him, the more we become Body-conscious. This indicates that the enjoyment of Christ is not an individualistic matter. It is a Body matter. We need to enjoy Christ as members of the Body in a corporate way.

In Colossians 2:19 Paul speaks of “all the Body.” The enjoyment of Christ keeps us one as members of the Body. The more we enjoy Christ, the more we love the other members of the Body. The enjoyment of Christ causes us to love everyone in the church life. Even those whom we find it difficult to love become dear and precious to us. However, if we do not keep on enjoying Christ, we shall despise certain ones in the church. Actually, the church and the saints remain the same; it is our attitude that changes. But if the supply of Christ is ministered to us and we begin to enjoy Him again, all the members of the Body will once again become lovable to us. We shall have the pleasant realization that, as members of the Body, we love all the other members.

Because Christ’s headship is in resurrection, the enjoyment of Christ spontaneously brings us into resurrection and saves us from our natural being. We all are natural. If we are not brought into resurrection through the enjoyment of Christ, we shall remain in our natural person. Praise the Lord that the enjoyment of Christ brings us into resurrection! The more we enjoy Him, the less natural we are. Once again, this is not a mere doctrine, but a fact of Christian experience. (Life-study of Colossians, pp. 491-493)

Further Reading: Life-study of Colossians, msg. 15, 24-25, 35, 45, 56-57

## 第四週 週六

### 晨興餽養

西三 1 ~ 2 『所以你們若與基督一同復活，就當尋求在上面的事，那裏有基督坐在神的右邊。你們要思念在上面的事，不要思念在地上的事。』

二 7 『在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事為人。』

享受基督也把我們帶到升天裏。我們越享受祂，在經歷上就越在諸天界裏。這意思是說，藉着享受基督，我們就屬天了。我們不僅不再是天然的，也不再是屬地的了。享受基督使我們在復活裏，也在升天裏。我們越享受基督，就越在諸天之上。因此，持定基督作元首，就使我們經歷在諸天之上。在諸天之上就是持定元首，這樣說也是很對的。在經歷上，持定元首和在諸天之上乃是一件事，二者是一樣的。

如果我們在經歷上暫時放下基督，不繼續持定祂作元首，我們就會覺得，我們是屬地的。譬如說，一位姊妹購物時沒有持定基督作元首，這樣至少她在購物時，就放棄了元首。（歌羅西書生命讀經，六一二頁。）

### 信息選讀

夫妻吵嘴的時候，他們在經歷上必定不在諸天界裏。他們至少是屬地的，因為他們吵嘴時，沒有持定基督作元首。每當我們是屬地的，我們就沒有持定元首。但如果我們在婚姻生活中一直享受基督，

## WEEK 4 — DAY 6

### Morning Nourishment

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

The enjoyment of Christ also brings us into the ascension. The more we enjoy Him, the more we are in the heavenlies experientially. This means that through the enjoyment of Christ, we become heavenly. Not only are we no longer natural, but we are no longer earthly. The enjoyment of Christ causes us to be both in resurrection and in ascension. The more we enjoy Christ, the more we are in the heavens. Therefore, to hold Christ as the Head is to be in the heavens in our experience. It is also true to say that to be in the heavens is to hold the Head. Experientially, holding the Head and being in the heavens are one and the same.

If in our experience we temporarily abandon Christ and do not continue holding Him as the Head, we shall sense that we are earthly. For example, suppose a sister does not hold Christ as the Head in the matter of shopping. Then at least temporarily, during the time she is shopping, she has given up the Head. (Life-study of Colossians, pp. 493-494)

### Today's Reading

When a husband and wife are exchanging words, they certainly are not in the heavenlies in their experience. To say the least, they are earthly, for when they are arguing, they are not holding Christ as the Head. Whenever we are earthly, we are not holding the Head. But if in our married life we



我們就持定祂作元首，並且有在諸天之上的經歷。這樣，我們就是屬天的人。沒有甚麼能把我們從諸天之上拉到地上。可惜在我們的經歷裏，我們很快就落下來了，甚至一句話、一個不好的臉色，就使我們從諸天之上掉到地上。我們在日常生活中太容易不持定元首了！

根據歌羅西三章一至四節，我們的生活應當在諸天之上，就是神寶座所在之處。一面，作元首的基督乃是在我們的靈裏；另一面，祂也在諸天之上，不在地上。我們惟有在諸天之上的時候，纔是持定祂作元首。享受基督就是持定元首，而持定元首就是在諸天之上。…我們在經歷中，怎樣纔能在諸天之上？惟有在我們靈裏享受元首基督這賜生命的靈，我們在經歷裏纔能在諸天之上。…基督在諸天之上是元首，但在我們的靈裏卻是那靈。因此，要持定基督作元首，我們就不僅要享受祂，也要在諸天之上，更要在我們的靈裏。我們若要持定元首，就必須在靈裏。

當我們享受基督，並持定祂作元首時，我們就吸取祂的豐富。按照二章十九節，有個東西從元首出來，使身體以神的增長而長大。當我們在諸天之上、在靈裏享受基督時，就能持定元首，並吸取祂的豐富。然後有個東西會從元首出來，使神在我們裏面增長。這意思是說，神的元素更多加到我們裏面，因而也加到身體裏面。這便叫身體以神的增長、神的增多而長大。

當我們持定元首，我們就能吸取那延展無限、包羅萬有之基督的豐富。這些豐富就是神的元素；這些元素從元首出來，在我們裏面成為神的擴增，使身體因此而長大。至終，基督的身體要成為一個新人，基督在其中是一切，又在一切之內。因着基督是新人獨一的構成成分，祂就是新人的每一個肢體，又在每一個肢體之內。（歌羅西書生命讀經，六一二至六一五頁。）

參讀：歌羅西書生命讀經，第五十六篇。

consistently enjoy Christ, we shall hold Him as the Head and be in the heavens in our experience. Then we shall be a heavenly people. Nothing will be able to pull us down from the heavens to the earth. Unfortunately, in our experience we quickly make this descent. Even a single word or unpleasant look can cause us to fall from the heavens to the earth. How quickly in our daily living we may cease from holding the Head!

According to Colossians 3:1-4, our living should be in the heavens, where God's throne is. On the one hand, Christ as our Head is in our spirit; on the other hand, He is in the heavens, not on earth. Only when we are in the heavens do we hold Him as the Head. To enjoy Christ is to hold the Head, and to hold the Head is to be in the heavens. How in our experience can we be in the heavens? We can be experientially in the heavens only by enjoying Christ, the Head, as the life-giving Spirit in our spirit.... In the heavens, Christ is the Head, but in our spirit, He is the Spirit. Therefore, to hold Christ as the Head is not only to enjoy Him and to be in the heavens, but it is also to be in our spirit. If we would hold the Head, we must be in spirit.

As we enjoy Christ and hold Him as the Head, we absorb His riches. According to 2:19, something proceeds out from the Head which causes the Body to grow with the growth of God. When we enjoy Christ in the heavens and in our spirit, we hold the Head and absorb His riches. Then out from the Head something will proceed to produce the growth of God in us. This means that more of the element of God is added into our being and thereby into the Body. This causes the Body to grow with the growth, the increase, of God.

As we hold the Head, we absorb the riches of the extensive, all-inclusive Christ. These riches are the elements of God, the very elements that proceed out from the Head and become in us the increase of God by which the Body grows. Eventually, the Body will be the one new man in which Christ is all and in all. Because Christ is the unique constituent of the new man, He is every member of the new man and in every member. (Life-study of Colossians, pp. 494-496)

Further Reading: Life-study of Colossians, msgs. 55-56

# 第四週詩歌

374

## 經歷基督—作實際

10 10 10 10 (英 496)

降 D 大調

4/4

G<sup>b</sup> D<sup>b</sup> A<sup>b</sup><sub>7</sub> D<sup>b</sup>  
 1 - 4 6 | 1̇ - 1̇ - | 1̇ · 1̇ 7 6 | 5 - - - |  
 一 基 督 是 萬 有 惟 一 的 實 際,  
 G<sup>b</sup> B<sup>b</sup><sub>m</sub> E<sup>b</sup><sub>7</sub> A<sup>b</sup>  
 6 - 5 4 | 3 3 3 6 | #4 - 2 - | 5 - - - |  
 在 神 或 在 人 一 切 同 此 理;  
 D<sup>b</sup> G<sup>b</sup> D<sup>b</sup> E<sup>b</sup><sub>7</sub> A<sup>b</sup>  
 3 - 4 6 | 1̇ - 1̇ - | 1̇ · 1̇ 7 6 | 7 - - - |  
 人 在 祂 以 外, 無 法 尋 到 神,  
 G<sup>b</sup> D<sup>b</sup> B<sup>b</sup><sub>m</sub> G<sup>b</sup> A<sup>b</sup><sub>7</sub> D<sup>b</sup>  
 1̇ - 7 6 | 5 4 3 6 | 5 1 2 - | 1 - - - ||  
 除 非 有 祂 在, 萬 有 全 不 真。

- 二 一切的形像、所有的豫表，  
 全都是影兒，象徵神基督，  
 並人之所需，無論大或小，  
 表明祂是我一切的事物。
- 三 萬事與萬物盡都是虛空，  
 縱然能得到並享盡一切，  
 除非有基督充滿在其中；  
 若沒有基督，我仍是空缺。
- 四 基督是真神，基督是真主，  
 是我真衣食、是我真活水，  
 祂是我真光、是我真事物，  
 是我真生命、是我真美味。
- 五 所有的神學、一切的道理，  
 聖經的知識若缺少基督，  
 也都應該有基督作實際；  
 不過是字句，盡都是虛無。
- 六 時間或空間，基督是實際，  
 基督是萬有惟一的實際，  
 一切的事物，盡都同此理；  
 一直到永遠，此理不更易。

# WEEK 4 — HYMN

## Christ is the one reality of all

Experience of Christ — As the Reality

496

C F/C C C/E F F/A C  
 1. Christ is the one re - - a - li - ty of all,  
 5 F C Am D<sup>7</sup> G  
 Of God - head and of man and all things else;  
 9 C F C/E C D D<sup>7</sup>/F# G G<sup>7</sup>/F  
 No man with - out Him ev - er find - eth God,  
 13 C/E F C F C/G G<sup>7</sup> C  
 With - out Him man and ev - ery - thing is false.

2. All types and figures of the ancient time,  
 All things we ever need, both great and small,  
 Only are shadows of the Christ of God,  
 Showing that He must be our all in all.
3. All things are vanity of vanities,  
 Christ, the reality all things to fill;  
 Though everything we may enjoy and own,  
 If we're devoid of Christ we're empty still.
4. Christ is our real God, our real Lord,  
 Christ is our real life, our real light;  
 Christ is our real food, our real drink,  
 Our real clothing, and our real might.
5. Christ also is the one reality  
 Of all our doctrine and theology;  
 And all our scriptural knowledge without Him  
 Is just in letter and is vanity.
6. Christ, the reality of time and space,  
 Christ, the reality of every stage;  
 Christ is the one reality of all  
 Thru all eternity from age to age.



## 第五週

### 認識並經歷包羅萬有、 延展無限的基督作為神的奧秘

讀經：西二 2～3、9～10，約一 1、14、16，弗三 8、17

#### 綱要

#### 週一

#### 壹 包羅萬有、延展無限的基督是神的奧秘— 西二 2:

- 一 神自己是個奧秘，基督是這奧秘的奧秘。
- 二 『神的奧秘』指明無法理解且解釋不來的事物。
- 三 包羅萬有、延展無限的基督作為神的奧秘，是神的解釋、說明和彰顯—神的話—約一 1、14。
- 四 基督作為神的奧秘，乃是神的歷史；神全盤的『故事』都在基督裏，並且就是基督—西二 2:
  - 1 神雖是無限、永遠的，無始無終的，但祂也有歷史，故事—羅十六 26，詩九十 2。
  - 2 包羅萬有、延展無限的基督—神的奧秘，神奧秘的故事—乃是神的歷史。
  - 3 神的歷史是指祂在基督裏所經過的過程，使祂可以進到我們裏面，並使我們得以被帶到祂裏面；這過程包括成為肉體、人性生活、釘死、復活、升天、得榮和登寶座—約一 12～14、29，三 14，十二 24，十四 20。

## Week Five

### Knowing and Experiencing the All-inclusive, Extensive Christ as the Mystery of God

Scripture Reading: Col. 2:2-3, 9-10; John 1:1, 14, 16; Eph. 3:8, 17

#### Outline

#### Day 1

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

- A. God Himself is a mystery, and Christ is the mystery of this mystery.
- B. The mystery of God indicates something incomprehensible and inexplicable.
- C. As the mystery of God, the all-inclusive, extensive Christ is the definition, explanation, and expression of God—the Word of God—John 1:1, 14.
- D. As the mystery of God, Christ is the history of God; the whole “story” of God is in Christ and is Christ—Col. 2:2:
  1. Although God is infinite and eternal, without beginning or ending, He also has a history, a story—Rom. 16:26; Psa. 90:2.
  2. The all-inclusive, extensive Christ—the mystery of God, the mysterious story of God—is the history of God.
  3. God’s history refers to the process through which He passed in Christ so that He may enter into us, and we may be brought into Him; this process includes incarnation, human living, crucifixion, resurrection, ascension, glorification, and enthronement—John 1:12-14, 29; 3:14; 12:24; 14:20.

## 週二

五 一切智慧和知識的寶藏，都藏在那是神的奧秘之包羅萬有、延展無限的基督裏面—西二 3:

- 1 智慧與我們的靈有關，知識與我們的心思有關—弗一 8、17。
- 2 神是智慧和知識的獨一源頭—羅十六 27，十一 33。
- 3 這是關於基督與召會之神聖經綸的屬靈智慧和知識—弗一 10，三 9，五 32。
- 4 智慧和知識也是指神一切的『故事』說的。
- 5 這一切關乎神故事的智慧和知識，都是藏在這位是神奧秘的基督裏面—西二 2～3。

## 週三、週四

貳 基督作為神的奧秘，乃是神格豐滿的具體化身—9 節:

- 一 『神格一切的豐滿』乃指整個的神格，完整的神—9 節:
  - 1 『神格』一辭有力的指明基督的神格。
  - 2 神格既包含父、子、靈，神格的豐滿就必是父、子、靈的豐滿—太二八 19，林後十三 14。
  - 3 基督是神格豐滿的具體化身，這意思是，三一神的豐滿有形有體的居住在基督裏面—西二 9:
    - a 這含示基督在祂人性裏所穿上的肉身，並且指明神格一切的豐滿都居住在這位有屬人身體的基督裏面—約一 14，羅八 3，來二 14。

## Day 2

E. In the all-inclusive, extensive Christ as the mystery of God, all the treasures of wisdom and knowledge are hidden—Col. 2:3:

1. Wisdom is related to our spirit, and knowledge is related to our mind—Eph. 1:8, 17.
2. God is the unique source of wisdom and knowledge—Rom. 16:27; 11:33.
3. This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church—Eph. 1:10; 3:9; 5:32.
4. Wisdom and knowledge also refer to all the “stories” of God.
5. All the wisdom and knowledge pertaining to God’s stories are hidden in Christ, who is the mystery of God—Col. 2:2-3.

## Day 3 & Day 4

II. As the mystery of God, Christ is the embodiment of the fullness of the Godhead—v. 9:

- A. All the fullness of the Godhead refers to the entire Godhead, the complete God—v. 9:
  1. The word Godhead refers to deity and strongly indicates the deity of Christ.
  2. Since the Godhead comprises the Father, the Son, and the Spirit, the fullness of the Godhead must be the fullness of the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14.
  3. For Christ to be the embodiment of the fullness of the Godhead means that the fullness of the Triune God dwells in Christ in a bodily form—Col. 2:9:
    - a. This implies the physical body that Christ put on in His humanity, and it indicates that all the fullness of the Godhead dwells in Christ as the One who has a human body—John 1:14; Rom. 8:3; Heb. 2:14.

- b 在基督成爲肉體以前，神格的豐滿乃是居住在作爲永遠之話的基督裏面，但不是有形有體的居住在祂裏面—約一 1。
- c 從基督成爲肉體穿上人的身體以後，神格的豐滿就開始有形有體的居住在祂裏面，並且居住在祂得榮的身體裏（腓三 21），從今時直到永遠。

## 二 歌羅西二章九節的『豐滿』不是指神的豐富，乃是指神豐富的彰顯：

- 1 豐富是一樣東西的量，而豐滿是一樣東西流出來、溢出來，成爲那樣東西的彰顯。
- 2 那居住在基督裏的，不僅是神格的豐富，也是神所是之豐富的彰顯：
  - a 神的豐滿就是神的豐富滿溢出來了，這滿溢出來就是神的彰顯。
  - b 神格的豐滿就是神格的彰顯，也就是神所是的彰顯—9 節。
- 3 神格是在舊造（宇宙）中並在新造（召會）中得着彰顯—15、18。

## 三 當神的兒子成爲肉體成了一個人，在祂身上有神的全豐滿，我們從這豐滿裏都領受了一約一 14、16：

- 1 約翰一章十六節裏的『恩』不是指豐富的恩，乃是指豐滿的恩；豐富的恩是在神裏面，而豐滿的恩是在基督耶穌裏—西二 9。
- 2 我們所領受的恩典乃是豐滿的恩典；從我們得救時開始，我們就可以恩上加恩的領受。
- 3 約翰一章十六節的『恩上加恩』可比作滾滾海濤，一波接着一波，綿綿不絕。

b. Before His incarnation the fullness of the Godhead dwelt in Christ as the eternal Word, but it did not dwell in Him bodily—John 1:1.

c. After He became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way, and in His glorified body (Phil. 3:21) now and forever it dwells.

## B. Fullness in Colossians 2:9 refers not to the riches of God but to the expression of the riches of God:

- 1. The riches are the quantity of an object, whereas the fullness is the flowing out, the overflow, of the object to become the expression of the object.
- 2. What dwells in Christ is not only the riches of the Godhead but also the expression of the riches of what God is:
  - a. God's fullness is the overflow of His riches, and this overflow is God's expression.
  - b. The fullness of the Godhead is the expression of the Godhead, the expression of what God is—v. 9.
- 3. The Godhead is expressed both in the old creation, the universe, and in the new creation, the church—1:15, 18.

## C. When the Son of God was incarnated as a man, with Him was the fullness of God, and of this fullness we have all received—John 1:14, 16:

- 1. In John 1:16 grace does not refer to the riches of grace but to the fullness of grace; the riches of grace are in God, but the fullness of grace is in Christ Jesus—Col. 2:9.
- 2. The grace we receive is the fullness of grace; beginning from the time we are saved, we may receive grace upon grace.
- 3. The phrase grace upon grace in John 1:16 can be compared to the rolling waves of the sea that come in wave upon wave without ceasing.

叁 神格一切的豐滿都有形有體的居住在基督裏面；作為在基督裏的信徒，我們在基督裏得了豐滿—西二 9 ~ 10：

一 十節的『豐滿』，原文含完備，完全意。

二 因為神格一切的豐滿都居住在基督裏，又因為我們已經被擺在祂裏面，所以我們在祂裏面就得了豐滿，充滿了神聖的豐富—林前一 30，弗三 8：

1 所有相信基督的人，都已經被擺在基督裏了；因此我們與祂聯合並且與祂是一—加三 27，林後五 17。

2 我們信徒已經被擺在包羅萬有、延展無限的基督裏面，與祂聯合，歸屬於祂，以祂為我們的丈夫；因此，我們與祂乃是一—西一 28，羅七 2 ~ 4，林前六 17。

3 因着我們與基督是一，我們就有分於祂所完成、所得着並所達到的一切；我們承受了基督所經歷並所經過的一切，領受了祂所是和所有的一切。

4 凡祂所經過的一切，現今乃是我們的歷史；祂所得着並所達到的一切，乃是我們所承受的基業。

5 結果乃是，祂所是的一切、所有的一切都歸我們，祂所經歷的一切也成了我們的歷史—西二 11 ~ 13，三 1。

三 我們需要充分的領悟我們在基督裏所有的，並運用信心，好有分於我們在基督裏所有的一切—弗三 17。

四 這豐滿是包羅萬有的，因此這豐滿為我們成就了一切，完全滿足並供應我們，且使我們得了豐滿，得以完全並完備—西二 9。

**III. As believers in Christ, we are made full in Christ, in whom all the fullness of the Godhead dwells bodily—Col. 2:9-10:**

A. The Greek word translated “full” in verse 10 implies completion, perfection.

B. Because all the fullness of the Godhead dwells in Christ and because we have been put in Him, we have been made full in Him, filled up with the divine riches—1 Cor. 1:30; Eph. 3:8:

1. All those who believe in Christ have been put into Christ; therefore, we are identified with Him and are one with Him—Gal. 3:27; 2 Cor. 5:17.

2. We the believers have been put into the all-inclusive, extensive Christ, identified with Him, and joined to Him as our Husband; hence, we are one with Him—Col. 1:28; Rom. 7:2-4; 1 Cor. 6:17.

3. Because we are one with Christ, we partake of all that He has accomplished, obtained, and attained; we inherit all that Christ has experienced and passed through, receiving all that He is and has.

4. All that He has passed through is now our history, and all that He has obtained and attained is our inheritance.

5. The result is that all that He is and all that He has belong to us, and all that He has experienced has become our history—Col. 2:11-13; 3:1.

C. We need to have a full realization of what we have in Christ and to exercise faith to partake of all that is ours in Christ—Eph. 3:17.

D. Because this fullness is all-inclusive, it accomplishes everything for us, it fully satisfies and supplies us, and it makes us full, perfect, and complete—Col. 2:9.

五 我們有包羅萬有、無窮無盡的豐滿，這豐滿有形有體的居住在基督裏面，並且我們在祂裏面，也得了豐滿—弗三 8，西二 9～10。

E. We have the all-inclusive, inexhaustible fullness that dwells in Christ bodily, and in Him we are made full—Eph. 3:8; Col. 2:9-10.





# 第五週 週一

## 晨興餽養

西二 2 『要叫他們的心得安慰，在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信，能以完全認識神的奧祕，就是基督。』

約一 1 『太初有話，話與神同在，話就是神。』

歌羅西二章二至二十三節啓示，我們可以經歷並享受基督作神的奧祕。保羅在二節說到『完全認識神的奧祕，就是基督』。這意思是說，基督作為神的故事和神的一切，將神完滿的宣告出來。基督作為神的奧祕，乃是神的話；（約一 1，啓十九 13；）基督是神的解釋、說明和彰顯。此外，包羅萬有的基督作為神的奧祕，神奧祕的故事，更是神的歷史；神全盤的故事都在基督裏，並且就是基督。（約一 14，林前十五 45 下，啓四 5。）神是一個奧祕。神雖是無限、永遠的，無始無終的，但祂也有歷史，故事。神的歷史是指祂所經過的過程，使祂可以進到人裏面，並使人得以被帶到祂裏面。（新約總論第十二冊，八九頁。）

## 信息選讀

今天經過過程的三一神就是那靈。在約翰七章三十九節的時候還沒有那靈，因為耶穌尚未得着榮耀。祂還沒有經過死，還沒有進入復活。現今基督既然經過了死，進入了復活，那靈就在這裏。這靈就是基督，而基督乃是神的故事，神的奧祕。基督是神的故事；祂乃是經過過程的神，就是神經過了過程，成了包羅萬有的靈，如今住在我們的靈裏，並與我們的靈是一。

# WEEK 5 — DAY 1

## Morning Nourishment

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

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Colossians 2:2-23 reveals that we may experience and enjoy Christ as the mystery of God. In verse 2 Paul speaks of the “full knowledge of the mystery of God, Christ.” This means that, as God’s story and God’s everything, Christ declares God in full. As the mystery of God, Christ is the Word of God (John 1:1; Rev. 19:13); Christ is the definition, explanation, and expression of God. Moreover, as the mystery of God, the mysterious story of God, the all-inclusive Christ is the history of God; the whole story of God is in Christ and is Christ (John 1:14; 1 Cor. 15:45b; Rev. 4:5). God is a mystery. Although God is infinite and eternal, without beginning or ending, He also has a history, a story. God’s history refers to the process through which He passed so that He may come into man and that man may be brought into Him. (The Conclusion of the New Testament, p. 3555)

## Today’s Reading

Today the processed Triune God is the Spirit. At the time of John 7:39, the Spirit was not yet, because Jesus had not yet been glorified. He had not yet passed through death and entered into resurrection. Now that Christ has passed through death and has entered into resurrection, the Spirit is here. This Spirit is Christ, and Christ is the story of God, the mystery of God. As the story of God, Christ is the processed God, God processed to become the all-inclusive Spirit, who now dwells in our spirit and is one with our spirit.

我們所接受的基督，乃是神的奧祕，也是神的歷史。我們所接受的基督，乃是有奇妙歷史的神—經過了成爲肉體、人性生活、釘十字架、復活、升天、得榮、和登寶座之過程的神。基督是神的歷史，也就是神的奧祕。猶太人沒有基督，所以他們所相信的神就沒有這樣的歷史。離了基督，就沒有神的歷史，也沒有神的奧祕。

作爲神的奧祕，基督也是神的具體化身（西二 9）和賜生命的靈。（林前十五 45 下，林後三 17。）要實際的認識基督是神的具體化身，我們需要經歷祂是賜生命的靈。基督是神具體化身的實際，乃在於基督是賜生命的靈。作爲神的奧祕，基督不僅是神豐滿的具體化身，更是賜生命的靈，住在我們靈裏，與我們成爲一靈。我們應該告訴主：『我只在意你是神的具體化身，是在我靈裏賜生命的靈。因着你在我的靈裏是這樣真實、這樣活、這樣實際，我就能憑你而活並與你同活。主，我惟一的渴望，就是這樣來經歷你。』

我們需要專注於神的奧祕—基督，以及基督的奧祕—召會。（弗三 4～6。）包羅萬有的基督是神的奧祕，乃是神的具體化身，也是賜生命的靈。召會是基督的奧祕，乃是基督的身體，基督的豐滿，也是新人，作基督完滿的彰顯。（一 23，西三 10～11。）基督如何是神的歷史，召會也照樣是基督的歷史。召會作爲基督的歷史，乃是基督的奧祕。我們在召會中，乃是這歷史的延續。（新約總論第十二冊，九〇至九一頁。）

參讀：新約總論，第二十二、三百五十四至三百五十五篇；神的奧祕與基督的奧祕，第一至四章；生命信息，第五十四、六十五章。

The Christ whom we have received is the mystery of God and the history of God. The Christ whom we have received is God with His wonderful history—God who passed through the process of incarnation, human living, crucifixion, resurrection, ascension, glorification, and enthronement. As the history of God, Christ is the mystery of God. Because the Jews do not have Christ, the God in whom they believe does not have such a history. Apart from Christ, there is neither the history of God nor the mystery of God.

As the mystery of God, Christ also is both the embodiment of God (Col. 2:9) and the life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17). In order to know Christ in reality as the embodiment of God, we need to experience Him as the life-giving Spirit. The reality of Christ as the embodiment of God is in Christ as the life-giving Spirit. As the mystery of God, Christ is not only the embodiment of the fullness of God but also the life-giving Spirit dwelling in our spirit to be one spirit with us. We should tell the Lord, "I care only for You as the embodiment of God and as the life-giving Spirit in my spirit. Because You are so real, living, and practical in my spirit, I can live by You and with You. Lord, my only desire is to experience You in this way."

We need to focus our attention upon Christ as the mystery of God and the church as the mystery of Christ (Eph. 3:4-6). As the mystery of God, the all-inclusive Christ is the embodiment of God and the life-giving Spirit. As the mystery of Christ, the church is the Body of Christ, His fullness, and the new man to be the full expression of Christ (1:23; Col. 3:10-11). As Christ is the history of God, so the church is the history of Christ. As the history of Christ, the church is the mystery of Christ. In the church we are a continuation of this history. (The Conclusion of the New Testament, pp. 3556-3557)

Further Reading: The Conclusion of the New Testament, msgs. 22, 354-355; CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," chs. 1-4; CWWL, 1979, vol. 1, "Life Messages, Volume 2," chs. 54, 65

## 第五週 週二

### 晨興餽養

西二 3『一切智慧和知識的寶藏，都藏在祂裏面。』

弗一 8『這恩典是神用全般的智慧和明達，使其向我們洋溢的。』

17『願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂。』

我們得救之前，沒有智慧。然而，一旦我們得救了，就能經歷基督作我們的智慧。眾信徒都該有智慧，這是很實際的。我們需要在如何運用我們的時間和錢財上，經歷基督作我們的智慧。基督是真智慧。我們若憑基督而活，祂就是我們的智慧；我們若不憑基督而活，或是基督無法活在我們裏面時，我們就沒有智慧。基督一直在我們裏面，但我們常不讓祂『活』在我們裏面。當基督活在我們裏面，祂就成爲我們的智慧。（李常受文集一九七八年第三冊，三一五頁。）

### 信息選讀

保羅寫歌羅西書時宣告，基督作爲一切智慧和知識之寶藏的總和，遠比智慧派哲學更好、更高、更深奧，藉此對抗智慧派哲學。根據歷史，猶太宗教和希臘哲學混雜而成之智慧派教訓的影響，在保羅的時代已侵入外邦的召會。受這一派教訓影響的人，自認爲很有智慧，很有知識；他們對於神，對於基督，都講了許多不合真理的話。因此，使徒告訴歌羅西信徒，一切真智慧、真知識的寶藏，都藏在基督裏面。這是關於基督與召會，神聖經綸的屬靈智慧和知識。智慧與我們的靈有關，知識與我們的心

## WEEK 5 — DAY 2

### Morning Nourishment

Col. 2:3 In whom all the treasures of wisdom and knowledge are hidden.

Eph. 1:8 Which He caused to abound to us in all wisdom and prudence.

17 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.

Before we were saved, we were not wise. However, once we are saved, we can experience Christ as our wisdom. All believers should be wise. This is practical. We need to experience Christ as our wisdom in how we spend our time and our money. Christ is real wisdom. When we live by Christ, He is our wisdom. We are not wise when we do not live by Christ or when Christ is unable to live in us. Christ is always in us, but we often do not allow Him to live in us. When Christ lives in us, He becomes our wisdom. (CWWL, 1978, vol. 3, "The Recovery of Christ as Everything in the Church," p. 229)

### Today's Reading

In writing Colossians Paul was fighting against the Gnostic philosophy by declaring that Christ, as the totality of all the treasures of wisdom and knowledge, is far better, higher, and more profound than the Gnostic philosophy. According to history, the influence of Gnostic teaching, which is a mixture of Jewish religion and Greek philosophy, invaded the Gentile churches in Paul's time. Those who were influenced by such teaching considered themselves as having much wisdom and knowledge, but they spoke many things concerning God and Christ that were not according to the truth. Hence, Paul told the Colossian believers that all the treasures of genuine wisdom and knowledge are hidden in Christ. This is the spiritual wisdom and knowledge

思有關。（弗一 8，17。）

此外，智慧和知識是指神一切的『故事』說的。…這一切關乎神故事的智慧和知識，都是藏在這位是神奧祕的基督裏面。因此，歌羅西二章六至七節指明，我們這些接受了主基督耶穌的人，應當在祂裏面行事為人，而在祂裏面生根並被建造，不要去聽從智慧派的人所說那些哲學、哲理等虛空的話語。（新約總論第十二冊，九一至九二頁。）

神是智慧和知識的獨一源頭。一切智慧和知識的寶藏，都藏在那是神的奧祕的基督裏。因為在歌羅西的召會受到異教哲學的侵入，保羅就在這裏幫助歌羅西人，使他們追溯智慧和知識的真源頭乃是神。基督是神的奧祕；惟獨神是一切智慧和知識的源頭。

智慧和知識都具體化在基督裏面，這事實由主自己所說的話，特別是記載在馬太福音和約翰福音中的話，得着證明。在這二卷書中，主說到國度和生命。…世上所有的哲學教訓，包括孔子的倫理教訓在內，都不能與其比擬。主話語中的觀念既深又奧。任何對哲學有透徹研究的人都會承認，最高的哲學乃是在耶穌基督的教訓裏面。一切智慧和知識的寶藏，的確都在祂裏面。

我們若操練用我們的全人來接觸主，基督這賜生命的靈就要浸透我們的靈和我們的心思。然後在我們的經歷裏，我們也就有那隱藏在基督裏的智慧和知識。這樣，我們就經歷祂是神的奧祕。我們不該像歌羅西人，他們為外邦哲學所騙取，失去了那藏在基督裏面的智慧和知識。（歌羅西書生命讀經，一八五至一八六頁。）

參讀：恢復基督在召會中作一切，第一章；歌羅西書生命讀經，第十八篇。

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).

Moreover, wisdom and knowledge refer to all the “stories” of God... All the wisdom and knowledge pertaining to God’s stories are hidden in this Christ who is the mystery of God. Therefore, Colossians 2:6-7 indicates that we who have received Christ Jesus the Lord should walk in Him and be rooted and built up in Him and should not listen to the empty words of philosophy and philosophical doctrines of the Gnostics. (The Conclusion of the New Testament, pp. 3557-3558)

God is the unique source of wisdom and knowledge. All the treasures of wisdom and knowledge are hidden in the very Christ who is the mystery of God. Because the church at Colossae had been invaded by pagan philosophy, Paul was helping the Colossians trace wisdom and knowledge to their true source in God. Christ is the mystery of God, who alone is the source of all wisdom and knowledge.

The fact that wisdom and knowledge are embodied in Christ is proved by His spoken words, especially those recorded in the Gospels of Matthew and John. In these books, the Lord spoke about the kingdom and about life... None of the teachings of the philosophers, including the ethical teachings of Confucius, compare to them. The concept in the Lord’s words is too deep and profound. Anyone who makes a thorough study of philosophy will have to admit that the highest philosophy is that found in the teachings of Jesus Christ. Truly all the treasures of wisdom and knowledge are in Him.

If we exercise our being to contact the Lord, Christ as the life-giving Spirit will saturate our spirit and our mind. Then we also shall have in our experience the wisdom and knowledge that are hidden in Christ. In this way we experience Him as the mystery of God. We should not be like the Colossians, who allowed pagan philosophy to defraud them of the wisdom and knowledge hidden in Christ. (Life-study of Colossians, pp. 150-151)

Further Reading: CWWL, 1978, vol. 3, “The Recovery of Christ as Everything in the Church,” ch. 1; Life-study of Colossians, msg. 18

## 第五週 週三

### 晨興餽養

西二 9『因為神格一切的豐滿，都有形有體的居住在基督裏面。』

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

腓三 21『…將我們這卑賤的身體改變形狀，使之同形於祂榮耀的身體。』

（在歌羅西二章九節，）『居住』這辭指明神格的豐滿必是一個人位；神格的豐滿是人位化的。神格的豐滿如同一個人，有形有體的居住在成肉體的基督裏面，就是在有屬人身體的基督裏面。因此，九節『有形有體』一辭，含示基督在祂人性裏所穿上的肉身，指明神格一切的豐滿都居住在這位有屬人身體的基督裏面。

在基督成為肉體以前，神格的豐滿乃是居住在祂所是之永遠的話裏面，但不是有形有體的。從基督成為肉體穿上人的身體以後，神格的豐滿就開始有形有體的居住在祂裏面，並居住在祂得榮的身體裏，（腓三 21，）從今時直到永遠。神格的豐滿居住在基督裏面，這個事實的意思是說，這樣的豐滿居住在祂裏面，是既真實又實際的。如今神格的豐滿這神聖的人位既已有形有體的居住在基督裏面，這豐滿就是可見、可摸、可接受的。（新約總論第十二冊，一〇八至一〇九頁。）

### 信息選讀

## WEEK 5 — DAY 3

### Morning Nourishment

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory...

[In Colossians 2:9] the word dwells indicates that the fullness of the Godhead must be a person; the fullness of the Godhead is personified. The fullness of the Godhead dwells as a person in the incarnated Christ bodily, that is, in Christ with a human body. Hence, the word bodily in verse 9 points to the physical body that Christ put on in His humanity, indicating that all the fullness of the Godhead dwells in Christ as One who has a human body.

Before Christ's incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but not bodily. From the time that Christ became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way, and in His glorified body (Phil. 3:21) now and forever it dwells. The fact that the fullness of the Godhead dwells in Christ bodily means that it dwells in Him in a way that is both real and practical. Now that the fullness of the Godhead dwells as a divine person in Christ bodily, it is visible, touchable, and receivable. (The Conclusion of the New Testament, p. 3569)

### Today's Reading

根據歌羅西二章九節，基督是神格豐滿的具體化身。這裏的『豐滿』不是指神的豐富，乃是指神豐富的彰顯。那居住在基督裏的，不僅是神格的豐富，也是神所是之豐富的彰顯。神格是在舊造（宇宙）中，並在新造（召會）中，得着彰顯的。我們應該注意，在一章十九節和二章九節裏，保羅都用『一切』來形容豐滿。一切的豐滿，一切的彰顯，乃是在舊造中，也在新造裏。

九節的神格與受造之物所顯明之神性的特徵不同。（羅一 20。）這有力的指明基督的神格。神格一切的豐滿，與人的傳統和世上的蒙學相對，絕不是人世間的傳統和蒙學所能比。

歌羅西二章九節中神格一切的豐滿，不僅是指整個三一神一父、子、靈，更指整個三一神所是、所有、所作、所知、所能、所成就、所得着、所完成、並所達到的一切；這一切的豐滿都有形有體的居住在子裏面。神聖的三一是神格的豐滿，而神格的這豐滿居住在基督裏面。因此，基督是三一神的具體化身。父、子、靈都具體化在基督裏。神格的豐滿是三重的：父、子和靈。父豐富，子無限，而靈沒有限量。因着三一神全都具體化在基督裏，所以在基督之外沒有神，我們在基督之外找不着神，也摸不着神。基督是神的居所、神的地址和神的家。我們若要神卻不要基督，就無法得着神。我們接受、經歷、並享受基督時，就接受、經歷、並享受了三一神一父、子和靈。（新約總論第十二冊，一〇九至一一〇頁。）

參讀：主觀經歷內住的基督，第一章；聖經中的五大奧祕，第三章；神新約經綸中的奧祕，第一篇。

According to Colossians 2:9, Christ is the embodiment of the fullness of the Godhead. Fullness here refers not to the riches of God but to the expression of the riches of God. What dwells in Christ is not only the riches of the Godhead but the expression of the riches of what God is. The Godhead is expressed both in the old creation, the universe, and in the new creation, the church. We should note that in both 1:19 and 2:9 Paul uses the word all to describe fullness. All the fullness, all the expression, is in the old creation and in the new creation.

The Godhead in verse 9 refers to deity, which is different from the divine characteristics manifested by the created things (Rom. 1:20). This strongly indicates the deity of Christ. The fullness of the Godhead is versus the tradition of men and the elements of the world. The world's tradition and elements simply cannot be compared with the fullness of the Godhead.

All the fullness of the Godhead in Colossians 2:9 refers not only to the entire Triune God—the Father, the Son, and the Spirit—but also to all that the entire Triune God is, has, does, knows, can do, has done, has obtained, has accomplished, and has attained; all this fullness dwells in the Son bodily. The Divine Trinity is the fullness of the Godhead, and this fullness of the Godhead dwells in Christ. Therefore, Christ is the embodiment of the Triune God. The Father, the Son, and the Spirit are all embodied in Christ. The fullness of the Godhead is threefold: the Father, the Son, and the Spirit. The Father is rich, the Son is unlimited, and the Spirit is without measure. Because the Triune God is altogether embodied in Christ, outside of Christ there is no God, and outside of Christ we cannot find God or contact God. Christ is God's dwelling place, God's address, and God's home. If we want God yet do not want Christ, we cannot have God. When we receive, experience, and enjoy Christ, we receive, experience, and enjoy the Triune God—the Father, the Son, and the Spirit. (The Conclusion of the New Testament, p. 3570)

Further Reading: CWWL, 1983, vol. 1, "The Subjective Experience of the Indwelling Christ," ch. 1; CWWL, 1983, vol. 1, "The Five Great Mysteries in the Bible," ch. 3; CWWL, 1990, vol. 2, "The Mysteries in God's New Testament Economy," ch. 1

## 第五週 週四

### 晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

16『從祂的豐滿裏我們都領受了，而且恩上加恩。』

千萬不要把豐滿當作豐富，二者是絕對不同的。豐富是一樣東西的量，而豐滿是一樣東西流出來、溢出來，成爲那樣東西的彰顯。神的豐滿就是神的豐富滿到一個地步，溢流出來；這個滿而溢就是神的彰顯。神是豐豐富富的，豐富到一個地步滿溢出來了；這滿溢出來就是神的彰顯。（神的豐滿，九頁。）

### 信息選讀

（約翰一章十六節）並不容易明瞭。我曾聽一位希臘文教師講論這節聖經。他說，『恩上加恩的意思，就如海中的波浪一般，是後浪推前浪，一直不斷絕。』恩上加恩的『恩』不是指豐富的恩，乃是指豐滿的恩。豐富的恩是在神裏面，而豐滿的恩是在基督耶穌裏。所以，我們所領受的恩典乃是豐滿的恩典。猶太人不認識主耶穌，也不接受祂。他們最多只享受神的愛，享受豐富的愛，無法像一般的基督徒一樣，享受豐滿的愛；因爲他們只有父，沒有子。

現今我們懂得約翰一章十六節，這裏不是說『從祂的豐富裏』，乃是說『從祂的豐滿裏』，我們都領受了。這裏不是『豐富』，而是『豐滿』；就像杯子裏的水是豐富的，而溢出來的水是豐滿。

## WEEK 5 — DAY 4

### Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

16 For of His fullness we have all received, and grace upon grace.

We should never consider the riches as the fullness. These two things are absolutely different. The riches are the quantity of an object, whereas the fullness is the flowing out, the overflow, of the object to become the expression of the object. God's fullness is the overflow of His riches, and this overflow is God's expression. God is abundantly rich. He is so rich that His riches overflow. This overflow is the expression of God. (CWWL, 1985, vol. 2, "The Fullness of God," p. 144)

### Today's Reading

It is not easy to understand [John 1:16]. A teacher of the Greek language once said that grace upon grace can be compared to the waves of the sea, which roll in wave upon wave without interruption. In this verse grace does not refer to the riches of grace but to the fullness of grace. The riches of grace are in God, but the fullness of grace is in Christ Jesus. Hence, the grace that we receive is the fullness of grace. The Jews do not know the Lord Jesus, and they do not receive Him. They only have the Father but not the Son. Hence, the most that they can enjoy is the rich love of God. They cannot enjoy the fullness of the love of God as Christians can.

Now we can understand John 1:16. This verse says that we have received "of His fullness," not "of His riches." Fullness, not riches, is used in this verse. This can be compared to water within a cup being the riches and to the water that overflows the cup being the fullness. The Lord Jesus



主耶穌就是神的溢出，子就是父的溢出。正如我在一九二八年結婚前，是個單身漢，雖然年輕力壯，卻沒有『滿溢』。然而今天，我有八個孩子，兒子加上媳婦，女兒加上女婿，再加上第三代，總共有三十幾口人；他們這羣人就是我的滿溢。豐富是在父親身上看見，豐滿卻是在子女身上看見。

在父神身上，恩典是豐富的，愛是豐富的，亮光也是豐富的，但是卻看不見多少豐滿。等到子來了，祂在地上行走時，我們所看見的遠超過豐富，是滿溢出來的。我將這個亮光分享給你們，盼望你們從現今起，再重讀四福音，看看其中所記載的這位主耶穌，祂一切的生活行動不僅富有愛心，更是滿有愛心；不僅富有生命，更是滿有生命；不僅富有能力，更是滿有能力。當我們形容父的時候，要用『富』字，神富有這個，也富有那個；但我們形容子的時候，要把『富』改為『滿』，基督滿有這個，也滿有那個。主不僅是富有，而且是滿有。這位主耶穌就是神的豐滿，這個豐滿就是彰顯。正如詩歌三百八十二首所說，『榮耀基督，親愛救主，你是神的榮耀顯出！』主耶穌在地上時，祂滿有恩典，滿有實際，滿有亮光，滿有生命，滿有美德，滿有屬性，滿有神所是的一切。這些都是豐滿，這就是神的顯出、神的彰顯。

現在我們能說清楚，神的豐滿是有形有體的居住在基督裏面。在基督裏面乃是豐豐滿滿的有神的恩典和實際，並且從基督這個豐滿裏，我們都領受了，而且恩上加恩，如後浪推前浪似的臨到我們。這實實在在是一個豐滿。我們從主所領受一切的恩典，都是神的彰顯；我們領受神的恩典越多，我們彰顯神就越多。（神的豐滿，三四至三六頁。）

參讀：神的豐滿，第一、三篇；至寶的基督，第四至五章。

is the overflow of God; the Son is the overflow of the Father. Here is an illustration. Before I was married in 1928, I was a bachelor. Even though I was young and strong, I did not have an “overflow.” Today, however, my eight children, their spouses, and my third generation add up to more than thirty people. This is my overflow. The riches are seen in the father, and the fullness is seen in the children.

In God the Father love is rich, light is rich, and grace is also rich, but we cannot see the fullness of these items in the Father. When the Son came and walked on the earth, people saw the overflow, something that surpassed the riches. Based on this light, when we read the record of the Lord Jesus in the four Gospels, we need to see that His life and walk were not merely rich in life, love, and power; His life and walk were the fullness of life, love, and power. When we describe the Father, we use the word rich. God is rich in this, and He is rich in that. However, when we describe the Son, we need to change rich to full. Christ is full of this, and He is full of that. The Lord is not only rich, but He is also full. The Lord Jesus is the fullness of God, and fullness is expression. Hymns, #501 says, “O glorious Christ, Savior mine, / Thou art truly radiance divine.” When the Lord Jesus was on earth, He was full of grace, full of reality, full of light, and full of life. He was full of the attributes of God; He was full of all that God is. This is God’s manifestation, God’s expression.

We are now clear concerning the fullness of God dwelling in Christ bodily. In Christ is the fullness of God’s grace and reality, and we have all received of Christ’s fullness, and grace upon grace. This is like wave upon wave of grace coming upon us. This surely is fullness. The grace we receive from the Lord is the expression of God. Hence, the more grace we receive, the more we express God. (CWWL, 1985, vol. 2, “The Fullness of God,” pp. 163-164)

Further Reading: CWWL, 1985, vol. 2, “The Fullness of God,” chs. 1, 3; CWWL, 1983, vol. 2, “Christ in His Excellency,” chs. 4-5

## 第五週 週五

### 晨興餽養

西二 10『你們在祂裏面也得了豐滿。祂是一切執政掌權者的元首。』

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

因為神格一切的豐滿是在基督裏面，又因為我們已經被擺在祂裏面，（林前一 30，）所以我們在祂裏面就得了豐滿。…所有相信基督的人都已經被擺在基督裏了。（加三 27。）因此我們與祂聯合並且與祂是一。結果，祂所是的一切、所有的一切都歸我們，祂所經歷的一切也成了我們的歷史。…不僅如此，因着我們與基督是一，我們就有分於祂所完成、所得着、並所達到的一切。（歌羅西書生命讀經，二一九頁。）

### 信息選讀

我們是包羅萬有之基督的肢體。我們已經被擺在祂裏面，與祂聯合，實實在在『嫁』給祂了。因此，我們與祂乃是一。凡祂所經過的一切，現今乃是我們的歷史；祂所得着並所達到的一切，乃是我們所承受的基業。我們是在這樣一位基督裏，祂也在我們裏面。我們已經被擺在祂裏面，與祂是一，並且接受了祂一切的所是和所有。…雖然有些基督徒對這事有道理上的認識，但僅僅在頭腦上領會與基督聯合是不實的。我們需要運用信心，好有分於我們在基督裏所有的一切。我們不該認為自己是可憐的，正如一個貧窮的女子嫁給富有的人之後，就不該再認為自己是貧窮的。即使她可能感覺貧窮，但她必須操練應用這事

## WEEK 5 — DAY 5

### Morning Nourishment

Col. 2:10 And you have been made full in Him, who is the Head of all rule and authority.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

Because all the fullness of the Godhead is in Christ and because we have been placed in Him (1 Cor. 1:30), we have been made full in Him...All those who believe in Christ have been put into Christ [Gal. 3:27]. Therefore, we are identified with Him and one with Him. The result is that all He is and all He has belongs to us, and all that He has experienced is our history...Furthermore, because we are one with Him, we partake of all that He has accomplished, obtained, and attained. (Life-study of Colossians, p. 178)

### Today's Reading

We are members of the all-inclusive Christ. We have been put into Him, identified with Him, truly “married” to Him. Hence, we are one with Him. All that He has passed through is now our history, and all that He has obtained and attained is our inheritance. We are in such a Christ, and He is in us. We have been placed into Him, we are one with Him, and we receive all that He is and has. Although some Christians have a doctrinal knowledge of this, a mere mental understanding of our union with Christ is not adequate. We need to exercise faith in order to partake of all that is ours in Christ. We should not consider ourselves poor, just as a poor woman who has married a rich man should no longer think of herself as poor. Even though she may feel poor, she must practice applying the fact that the riches of her husband belong to her. In like manner, because we are one with Christ, we should

實：她丈夫的豐富是屬於她的。照樣，因着我們與基督是一，我們就不該看自己是貧窮的。相反的，我們需要充分的體驗我們在基督裏所有的。

有些基督徒喜歡在禱告中宣告他們多貧窮、多可憐、多卑下。這種禱告是沒有信心、沒有把握的禱告。我們需要有充分的確信，相信我們與這位豐富、包羅萬有的基督是一，與那是三一神一切豐滿之具體化身者是一。我們若憑充分的確信來體驗這事，就絕不會認為自己是貧窮的了。

不要相信你對自己的感覺，乃要望斷以及於基督。運用你的信心，實化祂的所是、祂所經過、祂所得着並所達到的、以及今天祂在那裏。祂既是在第三層天上，我們又與祂是一，我們也就在第三層天上。…我們已經被擺在那追測不盡之豐富的基督裏了。…在這位基督裏，我們得了完全，得以完備。在祂裏面，我們一無所缺。不要談論說，你多麼缺乏；因為你在基督裏，你是一無所缺的。在祂裏面乃是豐滿、完全和完備。事實上，祂自己就是豐滿、完全和完備。因為我們在祂裏面，所以我們是完全、完備的；我們一無所缺。我們是一班有基督之豐富的人。

在以弗所三章八節，保羅說到基督那追測不盡的豐富。我們比億萬富翁還富足，因為我們所有的豐富無法計算。我們無法想像我們在基督裏所擁有的是何等豐富。我們常常禱告說，『主阿！我又貧窮、又可憐。』但少有人禱告說，『主阿！我感謝你，我是富足、完備、充滿的。主耶穌，因着我在你裏面，我就比最有錢的億萬富翁還富有。我一無所缺。』我盼望你讀過這篇信息之後，能開始這樣的禱告。要告訴主、天使、甚至魔鬼，說，你比地上任何億萬富翁還富足，因為你乃是在基督裏面，祂的豐富是追測不盡的。（歌羅西書生命讀經，二二〇至二二一頁。）

參讀：歌羅西書生命讀經，第二十二篇；內住的基督，第十六篇。

not regard ourselves as in poverty. To the contrary, we need to have a full realization of what we have in Christ.

In their prayers, some Christians like to declare how poor, pitiful, and low they are. This kind of prayer is without faith or assurance. We need to believe with full assurance that we are one with the rich, all-inclusive Christ, with the One who is the embodiment of all the fullness of the Triune God. If we realize this with full assurance, we shall never consider ourselves poor.

Do not believe your feelings about yourself, but look away to Christ. Exercise your faith to realize what He is, what He has passed through, what He has obtained and attained, and where He is today. Since He is in the third heaven and we are one with Him, we are in the third heaven also....We have been placed into the Christ who is unsearchably rich. In this Christ we are made perfect, complete. In Him we do not lack anything. Do not talk about how much you lack. Because you are in Christ, you lack nothing. In Him is the fullness, the perfection, the completion. Actually, He Himself is the fullness, perfection, and completion. Because we are in Him, we are complete and perfect; we lack nothing. We are those who possess the riches of Christ.

In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ. We are more than billionaires because the riches we have are greater than can be counted. 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." I hope that after reading this message, you will begin to pray in this way. 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, pp. 178-179)

Further Reading: Life-study of Colossians, msg. 22; CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," ch. 16

## 第五週 週六

### 晨興餽養

弗三 8『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

西三 1『所以你們若與基督一同復活，就當尋求在上面的事，那裏有基督坐在神的右邊。』

林前六 17『但與主聯合的，便是與主成爲一靈。』

我們在基督這美地裏生根以前，沒有甚麼正面的事物。反之，我們與肉體、規條、和黑暗的權勢有關聯。但如今我們已在美地裏生根，這豐滿就成了我們的，我們也得着一切正面事物的供應。在這包羅萬有且延展無限的豐滿裏，我們得着了一切。我們有神，有提高的人性，並且有神聖的屬性和人性的美德。你需要生命麼？生命就在這豐滿裏。你需要愛和忍耐麼？愛和忍耐也包括在這豐滿裏。…我們在其中生根的土壤是何等豐富！這土壤供應我們一切，我們一無所缺。我們有了包羅萬有、無窮無盡的豐滿。…這豐滿有形有體的居住在基督裏面。我們在祂，就是在神格豐滿的具體化身裏面，也得了豐滿。（歌羅西書生命讀經，五七八至五七九頁。）

### 信息選讀

倘若我們花時間享受主，我們就該花充分的時間吸取祂。我們聽過許多信息論到主是誰，祂是甚麼，以及祂在那裏。我們也學會了如何運用靈來接觸祂。但如今我們必須花足穀的時間吸取祂。我們在這件事上不該閒懶、怠惰。我能從經歷中很強的見證，我們花時間享受主時，就把豐富土壤的一切元素吸收到我們裏面了。

## WEEK 5 — DAY 6

### Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

Col. 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Before we were rooted in Christ as the good land, we did not have anything positive. Instead, we were involved with the flesh, the ordinances, and the power of darkness. But now that we have been rooted in the good land, the fullness has become ours, and we are supplied with every positive thing. In this all-inclusive and extensive fullness, we have everything. We have God, we have an uplifted humanity, and we have divine attributes and human virtues. Do you need life? It is found in this fullness. Do you need love or patience? They also are included in the fullness.... How rich is the soil in which we have been rooted! It supplies us with everything, and we have no lack. We have the all-inclusive, inexhaustible fullness.... This fullness dwells in Christ bodily. In Him, the embodiment of the fullness of the Godhead, we are made full. (Life-study of Colossians, p. 465)

### Today's Reading

If we take time to enjoy the Lord, we shall take adequate time to absorb Him. We have heard a number of messages concerning who the Lord is, what He is, and where He is. We have also learned how to exercise our spirit to contact Him. But now we must take sufficient time to absorb Him. We should not be lazy or indolent in this matter. From my experience I can testify strongly that when we take time to enjoy the Lord, all the elements of the rich soil are absorbed into us.

如果你在早晨沒有吸取主，就很容易受到『蒼蠅』和『蠍子』的攪擾。許多聖徒能見證，早晨吸取主，就是把最好的驅蟲劑供應給他們。然而，我們不但該在早晨花時間與主同在，也該整天與主同在。…我們若不忠信的花時間吸取主，我們的光景就會漸漸墮落。我們的經歷能證實這事。讓我們從思想、情感、意念中回轉過來，將自己向主敞開，運用我們的靈說，『主耶穌，我愛你，我敬拜你，我尊崇你。主，我把自己獻給你，我把心交給你，把今天每一件事都交給你。』你這樣接觸主的時候，切勿匆忙。要花時間，越多越好。你花時間接觸主的時候，自然而然就把土壤裏的豐富吸收到你裏面。豐滿、割禮、埋葬、復活、生命的分賜、規條的塗抹、掌權者的脫下，都會成為你的。歌羅西書中這一切的事實，都會成為你的經歷。

事實是在基督裏，經歷卻是藉着基督。我們接觸主，並且實際的與主是一，就經歷到這些事。最近我每天早晨都向主禱告說，『主，給我恩典，使我活出與你是一靈。主，我不懷疑你與我是一靈。但是主，求你題醒我，我與你是一靈。』我們越活出與主是一靈，就越經歷歌羅西書所啓示包羅萬有、延展無限的基督。因此，那些在基督裏的事實，藉着祂並因着祂，就都成為我們的經歷。哦，讓我們吸取祂、享受祂並經歷祂！讚美祂，我們已經在那滿了神聖屬性和提高的人性美德，豐富、肥沃的土壤裏生根！我們所需要的一切都在這土壤裏面，在我們所已經生根於其中的美地上。為着召會生活的實行，讓我們一直在這土壤裏生根，並且吸取其中一切的豐富。（歌羅西書生命讀經，五八一、五八三至五八四頁。）

參讀：歌羅西書生命讀經，第五十三篇。

If you fail to absorb the Lord in the morning, you are apt to be troubled by “flies” and “scorpions.” Many saints can testify that absorbing the Lord in the morning supplies them with the best insect repellent. However, we should spend time with the Lord not only in the morning but also throughout the day... If we are not faithful to take time to absorb the Lord, our condition will gradually deteriorate. Our experience confirms this. Let us turn from our thought, emotion, and intention and open ourselves to the Lord, exercising our spirit to say, “O Lord Jesus, I love You, I worship You, and I adore You. Lord, I give myself to You. I give You my heart and everything concerning this day.” As you contact the Lord in this way, do not be hurried. Take time, the more the better. As you spend time contacting the Lord, spontaneously you will absorb into you the riches of the soil. The fullness, the circumcision, the burial, the raising up, the imparting of life, the wiping out of the ordinances, and the stripping off of the authorities will be yours. All these facts in the book of Colossians will become your experience.

Whereas the facts are in Christ, the experience is by Christ. We experience these things as we contact the Lord and are one with Him in a practical way. Recently I have been praying to the Lord every morning, “Lord, grant me the grace to live one spirit with You. Lord, I have no doubt that You are one spirit with me. But, Lord, I ask You to remind me that I am one spirit with You.” The more we live one spirit with the Lord, the more we experience the all-inclusive and extensive Christ revealed in Colossians. All those things that are facts in Christ thus become our experience by Him and with Him. Oh, let us absorb Him, enjoy Him and experience Him! Praise Him that we have been rooted in a rich, fertile soil filled with the divine attributes and uplifted human virtues! Everything we need is in this soil, in this good land in which we have been rooted. For the practice of the church life, let us stay rooted in this soil and absorb all its riches. (Life-study of Colossians, pp. 467-469)

Further Reading: Life-study of Colossians, msg. 53

## 第五週詩歌

373

### 經歷基督—作神的見證

8 8 8 8 (英 494)

降 E 大調 4/4

E<sup>b</sup> B<sup>b</sup> Cm B<sup>b</sup> E<sup>b</sup> A<sup>b</sup>  
 1 - 3 4 | 5 - 6 7 | 1 - 7 6 | 5 - - - | 5 - 5 5 | 6 -

一 基督是神真實見證，或在本質，

Fm B<sup>b</sup>7 E<sup>b</sup> Cm A<sup>b</sup>  
 5 - | 4 - 3 - | 2 - - - | 3 - 3 2 | 1 3 5 1 | 6 5 4 3 |

或 在 言 行； 完 滿 顯 出 神 的 榮

B<sup>b</sup> E<sup>b</sup> A<sup>b</sup> B<sup>b</sup>7 E<sup>b</sup>  
 2 - - - | 5 - 6 7 | 1 - - 4 | 3 - 2 - | 1 - - - ||

耀， 使 人 看 見 神 的 性 情。

- |              |            |
|--------------|------------|
| 二 基督作神完滿見證，  | 遠勝律法為神所作；  |
| 律法不過只用字句，    | 非用生命，將神述說。 |
| 三 神性豐滿住在基督，  | 作了祂的內容成分；  |
| 祂是神的具體化身，    | 神的住處、神的器皿。 |
| 四 神的榮耀、神的形像， | 基督全都彰顯展覽；  |
| 神的心意、神的道路，   | 也都在祂給人看見。  |
| 五 基督現今住在我靈，  | 為作我分直到永久；  |
| 我在靈中將祂分享，    | 神性一切全歸我有。  |

## WEEK 5 — HYMN

### Christ is the testimony true Experience of Christ — As God's Testimony

494

D A/E D/F# G D  
 1. Christ is the tes - ti - - mo - - ny true

D/F# G D/F# A<sup>7</sup>/E D A  
 Of God in es - sence and in deed;

D A D D/F# G D A  
 God's glo - ry He has ful - ly shown,

D G D/F# G D/A A<sup>7</sup> D  
 And we in Him God's na - ture read.

- His testimony is more full  
Than was the witness of the law,  
Which only God in letter showed,  
And not in endless living pow'r.
- The fulness of the Godhead dwells  
In Him, His very element;  
God's full embodiment is He—  
A vessel, God the resident.
- The Father God He manifests;  
God's glorious features He displays;  
In Him consummately are seen  
The Father's heart and all His ways.
- Christ as the Spirit now has come  
That He our portion be fore'er;  
In spirit we partake of Him  
And all God's being fully share.



## 第六週

# 認識並經歷包羅萬有、 延展無限的基督 作我們的生命和新人的構成成分

讀經：西三 1～4、15～17

## 綱要

### 週一

#### 壹 我們需要認識並經歷包羅萬有、延展無限的基督作我們的生命：

- 一 我們要經歷基督作我們的生命，就需要看見我們與基督同有一個地位、一個生命、一個生活、一個定命和一個榮耀—西三 1～4，參林前六 17：
  - 1 我們的地位乃是在基督裏；因着我們在祂裏面，所以祂在那裏，我們就在那裏—坐在神的右邊—西三 1，約十四 20，十七 24，弗二 6：
    - a 子的地位乃是在父裏面（約十 38，十四 10）；我們是在子裏面（林前一 30 上），所以我們也就在父裏面（約十四 20，帖前一 1，帖後一 1）。
    - b 當我們在靈裏，我們在實際上和經歷上就在基督裏、在父裏並在天上（參約十四 20）：
      - (-) 從天上的基督那裏，到地上我們這裏，藉着我們靈裏那包羅萬有的靈，有一種傳輸在進行着—弗一 19、22～23，二 22。

## Week Six

# Knowing and Experiencing the All-inclusive, Extensive Christ as Our Life and as the Constituent of the New Man

Scripture Reading: Col. 3:1-4, 15-17

## Outline

### Day 1

#### I. We need to know and experience the all-inclusive, extensive Christ as our life:

- A. In order to experience Christ as our life, we need to see that we have one position, one life, one living, one destiny, and one glory with Christ—Col. 3:1-4; cf. 1 Cor. 6:17:
  - 1. Our position is that we are in Christ; because we are in Him, we are where He is—sitting at the right hand of God—Col. 3:1; John 14:20; 17:24; Eph. 2:6:
    - a. The Son's position is in the Father (John 10:38; 14:10); we are in the Son (1 Cor. 1:30a), so we are in the Father (John 14:20; 1 Thes. 1:1; 2 Thes. 1:1).
    - b. It is when we are in the spirit that we are in Christ, in the Father, and in heaven practically and experientially (cf. John 14:20):
      - (1) There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit in our spirit—Eph. 1:19, 22-23; 2:22.



(二) 那在天上坐在寶座上的基督（羅八 34），現今也在我們裏面（10），也就是在我們靈裏（提後四 22），這靈就是神居住的所在（弗二 22）。

(三) 我們的靈今天既是神居住的所在，現今也就是天的門，在那裏基督是梯子，把我們聯於天，並把天帶給我們—22 節，創二八 12 ~ 17，約一 51。

(四) 每當我們轉到我們靈裏，我們就能進入天的門，藉着基督作天梯，摸着天上施恩的寶座；我們的靈是在接受神聖傳輸的一端，而神的寶座是在輸送的一端—來四 16。

## 週二

2 神的生命就是基督的生命，基督的生命又成了我們的生命—西三 4，約五 26：

a 基督是我們的生命，意思就是說，祂對我們是主觀到了極點的—一 4，十四 6 上，十 10 下，林前十五 45 下，羅八 10、6、11。

b 不可能把一個人和他的生命分開，因為人的生命就是人自己；因此，說基督是我們的生命，意思就是說，基督成了我們，我們與祂同有一個生命和生活—約十四 6 上，腓一 21 上。

c 基督是信徒的生命，有三種特點，將基督的生命與天然的生命區別出來：

(一) 基督的生命是釘十字架的生命—加二 20。

(二) 這生命是復活的生命—約十一 25。

(三) 這生命是藏在神裏面的生命—西三 3 ~ 4，太六 1 ~ 6、16 ~ 18。

(2) The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).

(3) Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us to heaven and brings heaven to us—v. 22; Gen. 28:12-17; John 1:51.

(4) Whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder; our spirit is the receiving end of the divine transmission, whereas the throne of God is the transmitting end—Heb. 4:16.

## Day 2

2. The life of God is the life of Christ, and the life of Christ has become our life—Col. 3:4; John 5:26:

a. For Christ to be our life means that He is subjective to us to the uttermost—1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:10, 6, 11.

b. It is impossible to separate a person from the life of that person, for a person's life is the person himself; thus, to say that Christ is our life means that Christ has become us and that we have one life and living with Him—John 14:6a; Phil. 1:21a.

c. With Christ as the believers' life there are three characteristics, which distinguish it from the natural life:

(1) This life is a crucified life—Gal. 2:20.

(2) This life is a resurrected life—John 11:25.

(3) This life is a life hidden in God—Col. 3:3-4; Matt. 6:1-6, 16-18.

## 週三

3 尋求在上面的事，並思念那些事，就是加入主天上的職事，也就是祂神聖的事業；這就是活基督，過與基督的生活是一的生活—西三 1 ~ 2：

a 在基督天上的職事裏，祂今天是活着作大祭司，為眾召會代求—來八 1，四 14，七 25，四 16，西四 2。

b 在基督天上的職事裏，祂今天是活着作屬天的執事，以基督的豐富供應聖徒—來八 1 ~ 2，弗三 8。

c 在基督天上的職事裏，祂今天是活着作神行政的宇宙管理者，為了完成神的定旨—啓四 1 ~ 2、5，五 6，弗一 10 ~ 11：

(一) 從諸天之上的寶座那裏，神聖的傳輸正把在上面的事帶進眾地方召會中—19、22 ~ 23 節。

(二) 啓示錄四、五章裏有『中央政府』的異象；一至三章裏有眾地方召會作『大使館』的異象；藉着七靈，有一種傳輸從天上的『總部』傳到眾召會這些『大使館』。

(三) 眾地方召會中所發生的事，該受天上神寶座的指引；這恢復要成爲『主的』恢復，就必須受主指引—西一 18，二 19，啓四 2 ~ 3。

## 週四

4 我們的定命乃是榮耀；基督正在領我們進榮耀裏去，叫我們與祂一同顯現在榮耀裏—來二 10，西三 4。

二 我們的生命乃是住在我們裏面的基督，這生命與基督一同藏在神裏面；隱藏在神裏面的基督，由隱藏在金罐裏的嗎哪所豫表—3 ~ 4 節，出十六 32 ~ 34，啓二 17：

## Day 3

3. To seek the things which are above and set our mind on them is to join ourselves to the Lord in His heavenly ministry, His divine enterprise; this is to live Christ, to have a living that is one with Christ's living—Col. 3:1-2:

a. In His heavenly ministry, Christ today is living as the High Priest to intercede for the churches—Heb. 8:1; 4:14; 7:25; 4:16; Col. 4:2.

b. In His heavenly ministry, Christ today is living as the heavenly Minister to supply the saints with the riches of Christ—Heb. 8:1-2; Eph. 3:8.

c. In His heavenly ministry, Christ today is living as the universal Administrator of God's government for the accomplishment of God's purpose—Rev. 4:1-2, 5; 5:6; Eph. 1:10-11:

(1) From the throne in the heavens, the divine transmission brings the things above into the local churches—vv. 19, 22-23.

(2) In Revelation 4 and 5 we have a vision of our "central government," and in Revelation 1 through 3 we have a vision of the local churches as the "embassies"; through the seven Spirits what is in the heavenly "headquarters" is transmitted into the churches as the "embassies."

(3) What takes place in the local churches should be under the direction of the throne of God in heaven; in order for the recovery to be the Lord's recovery, it must be under His direction—Col. 1:18; 2:19; Rev. 4:2-3.

## Day 4

4. Our destiny is glory; Christ is leading us into glory for us to be manifested with Him in glory—Heb. 2:10; Col. 3:4.

B. Our life is the Christ who dwells within us, and this life is hidden with Christ in God; the Christ hidden in God is typified by the manna hidden in the golden pot—vv. 3-4; Exo. 16:32-34; Rev. 2:17:

- 1 作為隱藏嗎哪的基督，在作為金罐的父神裏面；父在作為約櫃的基督裏面，基督有神性與人性這兩種性情；基督作為內住的靈，活在我們重生的靈裏，成為至聖所的实际—參約十四 16 ~ 20，提後四 22。
  - 2 我們喫基督這隱藏的嗎哪時，就合併到祂裏面，作神與人相互的住處—約十五 5、7，八 31，六 57、63，十四 23。
- 三 基督是我們的生命，有力的指明我們要以祂為生命而憑祂活着，要在日常生活中活祂—西三 4 上：
- 1 基督必須在實際上、在經歷上是我們的生命；一天過一天，我們需要在祂的生命裏得救—4 節，林前十五 45 下，羅五 10。
  - 2 新人乃是我們接受基督作生命並活基督的自然結果—西三 3 ~ 4、10 ~ 11。

## 週五

貳 我們需要認識並經歷包羅萬有、延展無限的基督作新人的構成成分：

- 一 在新人裏只有基督有地位；祂是新人一切的肢體，也在一切的肢體之內；在新人裏祂是一切—10 ~ 11 節。
- 二 在新人裏基督是中心，也是普及；祂是構成新人的成分；在新人裏祂是一切，又在一切之內。
- 三 我們若要活基督作新人的構成成分，就需要受基督的平安管治（12 ~ 15），並被基督的話內住（16 ~ 17）：
  - 1 我們需要讓基督的平安在我們心裏作仲裁—12 ~ 15 節，弗二 14 ~ 18，羅五 1，太十八 21 ~ 35：

1. Christ as the hidden manna is in God the Father as the golden pot; the Father is in Christ as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies—cf. John 14:16-20; 2 Tim. 4:22.
  2. When we eat Christ as the hidden manna, we are incorporated into Him for the mutual abode of God and man—John 15:5, 7; 8:31; 6:57, 63; 14:23.
- C. That Christ is our life is a strong indication that we are to take Him as life and live by Him, that we are to live Him in our daily life—Col. 3:4a:
1. Christ must be our life in a practical and experiential way; day by day we need to be saved in His life—v. 4; 1 Cor. 15:45b; Rom. 5:10.
  2. The new man is the spontaneous issue of our taking Christ as our life and living Him—Col. 3:3-4, 10-11.

## Day 5

**II. We need to know and experience the all-inclusive, extensive Christ as the constituent of the new man:**

- A. In the new man there is room only for Christ; He is all the members of the new man and in all the members; He is everything in the new man—vv. 10-11.
- B. In the new man Christ is the centrality and universality; He is the constituent of the new man, and He is all and in all in the new man.
- C. If we would live Christ as the constituent of the new man, we need to be ruled by the peace of Christ (vv. 12-15) and inhabited by the word of Christ (vv. 16-17):
  1. We need to allow the peace of Christ to arbitrate in our hearts—vv. 12-15; Eph. 2:14-18; Rom. 5:1; Matt. 18:21-35:

- a 『作仲裁』一辭的希臘文也可譯為：『作裁判，作主席，登位作每件事的管治者和決斷者』；基督那作仲裁的平安，消除我們與任何人的嫌隙—西三 13。
- b 我們常常發現我們裏面有三派：一派是積極的，另一派是消極的，還有一派是中立的；因此，需要內裏的仲裁來解決我們裏面的爭執：
- (一) 每當我們感覺我們裏面各派在爭執或爭吵時，我們需要讓基督的平安作主席，並讓這平安，就是新人的一，在我們裏面管治並下最後的斷語。
- (二) 我們需要把我們的意見、觀念擺在一邊，聽內住之裁判的話。
- c 我們若讓基督的平安在我們心裏作仲裁，這平安會解決我們中間所有的爭執；我們就會與神有縱的平安，並與聖徒有橫的平安：
- (一) 藉着基督的平安作仲裁，我們的難處解決了，聖徒之間的摩擦也消失了；然後召會生活就能甜美的得保全，新人也實際的得以維持。
- (二) 基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷—參賽九 6 ~ 7。
- (三) 如果我們一直讓基督的平安作王管治，我們就不會得罪別人，破壞別人；我們反而會靠着主的恩典並帶着祂的平安，把生命供應給別人。
- (四) 這平安應當將所有的信徒聯結一起，成為他們的聯索—弗四 3。

- a. The Greek term for arbitrate can also be rendered “umpire, preside,” or “be enthroned as a ruler and decider of everything”; the arbitrating peace of Christ dissolves our complaint against anyone—Col. 3:13.
- b. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:
- (1) Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us and have the final word.
- (2) We need to set aside our opinion, our concept, and listen to the word of the indwelling Referee.
- c. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we shall have peace with God vertically and with the saints horizontally:
- (1) Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.
- (2) The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.
- (3) If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them; rather, by the Lord’s grace and with His peace, we shall minister life to others.
- (4) This peace should bind all the believers together and become their uniting bond—Eph. 4:3.

2 我們若要活基督作新人的構成成分，就需要讓基督的話豐豐富富的住在我們裏面—西三 16 ~ 17：

a 當基督的平安在我們裏面作仲裁，保守我們在滿了一與和諧的光景中，我們就成了神說話的地方，成了神的出口—15 ~ 16 節，啓二 1、7：

(一) 神的說話要求一；分裂使神的說話減少，甚至使神的說話完全停止—利一 1。

(二) 既然一是神說話的必要條件，我們就需要讓基督的平安在我們心裏作仲裁—西三 15。

(三) 基督的話豐豐富富的住在我們裏面，意思就是這話在我們裏面有充分的地位，而浸潤並浸透我們全人；我們要讓基督的話進到我們裏面，住在我們裏面，在我們裏面得勝，頂替我們的觀念、意見和哲學；這是極重要的一詩—一九 130，參啓二一 23，二二 5。

b 我們需要讓主的話在我們裏面居首位，使我們經歷神話語的功用在我們裏面運行，並將基督的豐富供應到我們這人裏面—西三 16：

(一) 神的話光照（詩一一九 105、130）、餽養（太四 4，提前四 6）並滋潤我們，解我們的乾渴（賽五五 1、8 ~ 11）。

(二) 神的話加強（約壹二 14 下，箴四 20 ~ 22）、洗滌（弗五 26）並建造我們（徒二十 32）。

(三) 神的話藉着聖別我們（約十七 17），使我們完備並完全（提後三 15 ~ 17），且造就我們。

c 我們讓基督的話住在我們裏面，藉此就能成爲正確的人，就是神人，充滿基督作神屬性的實際—西三 16 ~ 25，腓四 5 ~ 8。

2. If we would live Christ as the constituent of the new man, we need to let the word of Christ dwell in us richly—Col. 3:16-17:

a. When the peace of Christ arbitrates in us and keeps us in a situation full of oneness and harmony, we become the place of God's speaking, His oracle—vv. 15-16; Rev. 2:1, 7:

(1) God's speaking requires oneness; division causes God's speaking to diminish, even to cease altogether—Lev. 1:1.

(2) Since oneness is a necessary condition for God's speaking, we need to let the peace of Christ arbitrate in our hearts—Col. 3:15.

(3) For the word of Christ to dwell in us richly means that it has adequate room in us to permeate and saturate our whole being; it is crucial for us to let the word of Christ enter into us, dwell in us, prevail in us, and replace our concepts, opinions, and philosophies—Psa. 119:130; cf. Rev. 21:23; 22:5.

b. We need to allow the word of the Lord to have the first place in us so that we may experience the functions of the word of God operating within us and ministering the riches of Christ into our being—Col. 3:16:

(1) The word of God enlightens (Psa. 119:105, 130), nourishes (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:1, 8-11).

(2) The word of God strengthens (1 John 2:14b; Prov. 4:20-22), washes (Eph. 5:26), and builds us up (Acts 20:32).

(3) The word of God completes, perfects (2 Tim. 3:15-17), and edifies us by sanctifying us (John 17:17).

c. By allowing the word of God to inhabit us, we can become a proper human being, a God-man filled with Christ as the reality of the attributes of God—Col. 3:16-25; Phil. 4:5-8.

3 我們若讓基督的平安在我們裏面作仲裁，若被基督的話所充滿，我們就實際的有新人；所有在主恢復裏眾召會的眾聖徒，都要在一個新人裏活基督。

3. If we allow the peace of Christ to arbitrate in us and if we are filled with the word of Christ, we shall have the new man in a practical way; all the saints in all the churches throughout the Lord's recovery will be living Christ in the one new man.



## 第六週 週一

### 晨興餽養

西三 1～2『所以你們若與基督一同復活，就當尋求在上面的事，那裏有基督坐在神的右邊。你們要思念在上面的事，不要思念在地上的事。』

林前六 17『但與主聯合的，便是與主成爲一靈。』

歌羅西三章一至四節含示，我們與基督同有一個地位、一個生命、一個生活、一個定命和一個榮耀。因着我們與基督有同一的地位，所以祂在那裏，我們就在那裏。我們也與基督同有一個生命，甚至是一樣的生命。…再者，我們與基督同有一個生活；我們的生活，就是祂的生活。…如果我們天天實際的與基督同過一個生活，就我們無論作甚麼，祂也作甚麼。這意思是說，我們談話，祂也談話。如果我們所作的，與基督所作的不同，我們與祂就不是同過一個生活了。譬如，我們生氣，但基督不生氣，那時我們就不是與祂同過一個生活；在這種情況之下，我們的生活就不是祂的生活。我們都該不發脾氣，不是因着我們想要遵守聖經的命令，乃是因爲我們覺得那活在我們裏面的基督不發脾氣。如果我們只想辦法控制脾氣，這就是宗教。但如果我們因着與基督同活而不發脾氣，我們就在生命上並在生活上與祂成爲一了。（歌羅西書生命讀經，六四二至六四三頁。）

### 信息選讀

我們的地位乃是在基督裏。因着我們在祂裏面，而祂在神的右邊，（西三 1，）我們就也在神的右邊。…約翰福音清楚的告訴我們，子在父裏面，（十 38，十四 10，）這意思是說，子的地位乃是在父裏面。今天我們的地位既在子裏面，在基督裏面，我們也就

## WEEK 6 — DAY 1

### Morning Nourishment

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Colossians 3:1-4 implies that with Christ we have one position, one life, one living, one destiny, and one glory. Because we and Christ have one position, we are where He is. We and Christ also have one life, even the same life... Moreover, we have one living with Christ. Our living is His living. ... If we have one living with Christ in a practical way day by day, then whatever we do, He does also. This means that when we talk, He talks. If we do something different from what Christ is doing, we do not have one living with Him. For example, if we become angry and Christ is not angry, we do not have one living with Him at that particular time. In such a case, our living is not His living. We should refrain from losing our temper not because we are trying to obey a biblical command, but because we sense that the Christ who lives in us is not losing His temper. If we simply try to control our temper, we are religious. But if we do not lose our temper because we are living with Christ, then we are one with Him in life and in living. (Life-study of Colossians, p. 517)

### Today's Reading

Our position is that we are in Christ. Because we are in Him, we are where He is—at the right hand of God (Col. 3:1)... In the Gospel of John we are told clearly that the Son is in the Father (10:38; 14:10). This means that the Son's position is in the Father. Since our position today is that we are in the Son, in Christ, we also are in the Father. The Father, of course, is in



在父裏面。父當然是在天上，因此，我們的地位也是在天上。…這事實要成爲實際，就需要我們與主成爲一靈。（林前六 17。）當我們在靈裏，我們在實際上和經歷上就在基督裏、在父裏、並在天上。

有一種傳輸從天上達到我們的靈裏！當我們經歷這種傳輸，我們就真正在基督裏、在父裏、並在天上。我們的靈乃是直接聯於天；屬天的傳輸開始於天，終結於我們的靈。

從天上的基督那裏，到地上我們這裏，藉着包羅萬有的靈，有一種傳輸正在進行着。…爲着從三層天上輸供到我們裏面的傳輸，阿利路亞！『榮耀之中有一位，祂是我生命。』（詩歌三八三首第三節。）基督就是在榮耀中的那一人，祂是我們的生命。我們都需要有異象，看見有一種屬天的傳輸正從得榮的基督輸供到我們裏面。不僅如此，我們也需要一直向着這個傳輸敞開，使其不至於被切斷。…但願沒有絕緣體攔阻這神聖的傳輸。

我們的靈是在接受神聖傳輸的一端，天上神的寶座是在輸送的一端。因此，我們轉回到靈裏，就被提高到天上。這樣，在經歷上我們就在基督裏、在父裏、並且在天上。（歌羅西書生命讀經，六四四至六四五、六三二至六三三、六四六頁。）

那在天上坐在寶座上的基督，（羅八 34，）現今也在我們裏面，（10，）就是在我們的靈裏，（提後四 22，）這靈就是神居所的所在。（弗二 22。）伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地。（創二八 12～17，約一 51。）我們的靈今天既是神居所的所在，這靈就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們。因此，每當我們轉到靈裏，就能進入天的門，藉着基督作天梯，摸着天上施恩的寶座。（聖經恢復本，來四 16 註 1。）

參讀：歌羅西書生命讀經，第五十九篇。

heaven. Hence, our position also is that we are in heaven...What makes this real is that we are one spirit with the Lord (1 Cor. 6:17). It is when we are in the spirit that we are in Christ, in the Father, and in heaven practically and experientially.

A transmission is going on from heaven to our spirit! When we experience this transmission, we are truly in Christ, in the Father, and in heaven. Our spirit is directly related to heaven. The heavenly transmission begins in heaven and ends in our spirit.

There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit... Hallelujah for the transmission from the third heaven into us! "There's a Man in the glory / Whose Life is for me" (Hymns, #505). Christ is the man in the glory, but His life is for us. We all need a vision of the heavenly transmission from the glorified Christ into us. Furthermore, we need to stay open to this transmission so that it will not be cut off... May there be no insulation to hinder this divine transmission.

Our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end. Thus, by turning to our spirit, we are lifted into heaven. Then in our experience we are in Christ, in the Father, and in heaven. (Life-study of Colossians, pp. 518-519, 509-510, 520)

The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

Further Reading: Life-study of Colossians, msg. 59

## 第六週 週二

### 晨興餽養

西三 3～4『因為你們已經死了，你們的生命與基督一同藏在神裏面。基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

在歌羅西三章三至四節，保羅兩次說到生命，藉此指明我們與基督同有一個生命。三節說，我們的生命『與基督一同藏在神裏面』。在四節他繼續說，『基督是我們的生命。』

按照我們的經歷和神的話，這裏的生命乃是基督的生命成了我們的生命。如果只是基督的生命，就不能稱為『我們的生命』。…然而，這裏的生命不是我們從亞當所承受的天然生命；這樣的生命絕不能與基督一同藏在神裏面。神絕不容許從亞當所承受的天然生命藏在祂裏面。惟一能與基督一同藏在神裏面的生命，乃是神聖的生命，基督的生命。乃是這生命成了我們的生命。保羅用『我們的生命』這樣的說法，指明我們與基督並神自己有同一個生命。我們不該以為神有一種生命，基督另有一種生命，而我們這些信基督的人又有一種生命。反之，神、基督、信徒同有一個生命；神的生命就是基督的生命，基督的生命又成了我們的生命。

我們看見一位溫柔、安靜、親切的姊妹，就以爲她既有這樣的特點，就一定滿了生命。我們看見一位弟兄說話有口才、有能力，就認爲他的能力和口才是生命的記號。然而，我們在這兩種情形中所看見的，也許都是天然的生命，不是基督所有的生命，不是與基督一同藏在神裏面的生命。（歌羅西書生命讀經，六四七至六四八頁。）

### 信息選讀

歌羅西三章四節說到『基督是我們的生命』。基督是神，也是生命。（約壹五 12。）那原是神的生命，

## WEEK 6 — DAY 2

### Morning Nourishment

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.

In Colossians 3:3 and 4 Paul twice speaks of life, indicating thereby that we have one life with Christ. In verse 3 he says that our life “is hidden with Christ in God.” In verse 4 he goes on to speak of when “Christ our life is manifested.”

According to our experience and according to the Word, life here is Christ’s life becoming our life. If it were merely Christ’s life, it could not be called “our life.”...However, the life here is not our natural life, the life inherited from Adam. Such a life could never be that which is hidden with Christ in God. God would never allow the natural life inherited from Adam to be hidden in Him. The only life that can be hidden with Christ in God is the divine life, the very life of Christ. It is this life which has become our life. Paul’s use of the expression our life indicates that we and Christ, and also God Himself, have one life. We should not think that God has one life, that Christ has another life, and that we who believe in Christ have yet another life. Rather, God, Christ, and the believers have one life. The life of God is the life of Christ, and the life of Christ has become our life.

We see a sister who is gentle, quiet, and kind, and we think that because she has such characteristics she is full of life. Seeing a brother who is an eloquent and powerful speaker, we may take his power and eloquence as signs of life. However, in both cases what we see may be the natural life, not the life that Christ has, the life hidden with Christ in God. (Life-study of Colossians, pp. 520-521)

### Today’s Reading

Colossians 3:4 speaks of “Christ our life.” Christ is God and also life (1 John 5:12). The life which is God, the life that God is, is in Christ (John 1:4).

神所是的生命，就在基督裏面。（約一 4。）因此，主耶穌說祂是生命，（十四 6，十一 25，）並且祂來要叫我們得生命。（十 10。）所以，人有了基督，就有生命，（約壹五 12，）現今祂住在信徒裏面作生命。生命如何就是神自己，生命也如何就是基督。得着生命，如何就是得着神自己；得着生命，也如何就是得着基督。基督就是神來作我們的生命。神顯出來作生命，是藉着基督。所以，基督現今是我們的生命。

基督必須日復一日在實際和經歷上作我們的生命。祂該是我們裏面的生命，我們該與祂同有一個生命和生活。…基督作我們的生命，意思就是祂對我們是至為主觀的。沒有一樣東西比生命對我們更主觀，與我們的關係更親密。我們的生命實際上就是我們自己。要將一個人與那人的生命分開是不可能的，因為人的生命就是他自己。我們若沒有生命，我們就不再存在。說基督成了我們的生命，意思就是基督成了我們。我們的生命既無法與我們分開，而基督既是我們的生命，祂就無法與我們分開。因為我們的生命就是我們自己，又因為基督是我們的生命，我們就可以說，在這意義上，基督成了我們。

基督作信徒的生命有三個特徵。第一，這生命是釘十字架的生命。主耶穌在地上的時候，始終活釘十字架的生命。我們若真經歷基督作我們的生命，我們也要活釘十字架的生命。這樣一個釘十字架的生命，乃是經過過程並徹底受了對付的生命。基督作我們的生命，第二個特徵乃是這生命是復活的生命。沒有一樣事物，包括死，能壓抑它。最後，這乃是藏在神裏面的生命。（西三 3。）只有神聖的生命能藏在神裏面。我們若經歷基督作我們的生命，我們在召會中所作的，就不會採取顯揚的方式，乃會憑着藏在神裏面的生命來作。（新約總論第三冊，九至一一頁。）

參讀：新約總論，第二十九、五十篇。

Hence, the Lord Jesus said that He is life (John 14:6; 11:25) and that He came that we may have life (John 10:10). Therefore, he who has Christ has life (1 John 5:12), and He now dwells in the believers as life. Just as life is God Himself, so also life is Christ. Just as having life is having God Himself, so also having life is having Christ. Christ is God becoming life to us. Through Christ God is manifested as life. Therefore, Christ is now our life. Christ must be our life in a practical and experiential way day by day. He should be our life within, and we should have one life and living with Him.

For Christ to be our life means that He is subjective to us to the uttermost. Nothing is more subjective to us, or more intimately related to us, than our life. Our life is actually we ourselves. It is impossible to separate a person from the life of that person, for a person's life is the person himself. If we did not have life, we would cease to be. To say that Christ has become our life means that Christ has become us. Since our life cannot be separated from us and since Christ is our life, He cannot be separated from us. Because our life is our self and because Christ is our life, we may say that, in this sense, Christ has become us.

With Christ as the believers' life there are three characteristics. First, this life is a crucified life. When the Lord Jesus was on earth, He always lived a crucified life. If we truly experience Christ as our life, we also shall live a crucified life. Such a crucified life is a life that has been processed and thoroughly dealt with. The second characteristic of Christ as our life is that this life is a resurrected life. Nothing, including death, can suppress it. Finally, this is a life hidden in God (Col. 3:3). Only the divine life can be hidden in God. If we experience Christ as our life, what we do in the church will not be done in a showy way but rather be done by a life hidden in God. (The Conclusion of the New Testament, pp. 543-545)

Further Reading: The Conclusion of the New Testament, msgs. 29, 50

## 第六週 週三

### 晨興餽養

來八 8『…我們有這樣的大祭司，祂已經坐在諸天之上至尊至大者寶座的右邊。』

七 25『所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。』

西四 2『你們要堅定持續的禱告，在此儆醒感恩。』

尋求在上面的事，並思念在上面的事，乃是在主天上的職事裏聯於祂。我們需要聯於那代求、盡職事、執行神行政的一位。我們的生活，該是一種尋求並思念這些屬天之事的生活。這意思是說，我們的生活乃是聯於屬天基督的祭司職分、職事和行政。如果我們都這樣生活，召會生活就會大大的提高。

我們在這裏不是尋求屬地的事物，乃是與基督同過一個生活。今天基督活着，乃是作大祭司、屬天的執事、和宇宙的行政管理者。我們要在祂的生活裏聯於祂，並與祂同有一個生活。（歌羅西書生命讀經，六五二至六五四頁。）

### 信息選讀

基督在天上非常積極，甚至比祂在地上的時候更忙。祂為我們代求，牧養祂的眾召會，並為億萬聖徒盡職。祂是天上的大祭司，為我們代求。…基督為我們代求，將屬天生命的供應服事到我們裏面。祂是屬天的執事，在諸天之上盡職。（來八 1～2。）根據啓示錄五章六節，基督（作為升天的獅子羔羊），正在執行神宇宙的行政。

## WEEK 6 — DAY 3

### Morning Nourishment

Heb. 8:1 ...We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens.

7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

To seek the things which are above and to set our mind on them is to join ourselves to the Lord in His ministry in heaven. We need to join ourselves to the very One who is interceding, ministering, and executing God's administration. Our living should be a kind of living in which we seek these heavenly things and set our mind on them. This means that we live in such a way as to join our heavenly Christ in His priesthood, ministry, and administration. If we all live in this way, the church life will be greatly uplifted.

We are not here to seek earthly things, but to have a living that is one with Christ's living. Christ today is living as the High Priest, the heavenly Minister, and the universal Administrator. We need to join Him in His living and have one living with Him. (Life-study of Colossians, pp. 524-525)

### Today's Reading

Christ in heaven is very active, even more busy than when He was on earth. He is interceding for us, shepherding all His churches, and ministering on behalf of millions of saints. As the High Priest in heaven, He is interceding for us... As He intercedes for us, Christ is ministering the heavenly life supply into us. He is the heavenly Minister ministering in the heavens (Heb. 8:1-2). According to Revelation 5:6, as the Lamb on the throne, Christ is executing God's universal administration.

今天基督在諸天之上活着，為眾召會代求，將屬天生命的供應服事給聖徒，並執行神的行政。…我們感謝主，今天許多在地方召會裏的人，…當他們覺得基督在天上為某件事代禱的時候，他們就聯於祂，在地上為着那件事禱告。…這樣與基督一同禱告，就是與祂同有一個生活。

在啓示錄裏，我們看見更多在上面的事。這卷書不僅是一扇窗戶，更是一個開啓的天。天向約翰開啓了，他就看見『有一個寶座安置在天上，又有一位坐在寶座上』（四 1～2。）這寶座不僅是施恩的寶座，更是權柄的寶座，神聖行政的寶座。

（啓示錄）頭一個異象乃是地上的眾召會，（一 12, 20,）但第二個異象乃是在諸天之上所發生的事。把這兩個異象合起來看，指明在地上眾召會中所發生的事，與在諸天之上的行動有關。…主在眾召會中的行動，也與天上寶座的行動一致。這意思是說，眾地方召會中所發生的事，該受天上神寶座的指引。這恢復要成為『主的』恢復，就必須受主的指引。只要有從諸天而來的傳輸，眾召會中就有神聖的水流。

啓示錄四至五章裏，有『中央政府』的異象；一至三章裏有眾地方召會作『大使館』的異象。藉着七靈，有一種傳輸從天上的『總部』傳到『大使館』。藉着七靈，總部裏所有的，都傳輸到眾召會裏面。…從諸天之上的寶座那裏，神聖的傳輸正把在上面的事帶進眾地方召會中。（歌羅西書生命讀經，六五九至六六一、六三七至六三九頁。）

參讀：歌羅西書生命讀經，第五十八、六十至六十一篇。

Christ today is living in the heavens to intercede for the churches, to minister the heavenly life supply to the saints, and to carry out God's administration....We thank the Lord that a number of those in the local churches today,..when they sense that Christ is praying in heaven for a certain matter,..join Him to pray on earth for that very matter....To pray together with Christ in this way is to have one living with Him.

In the book of Revelation we see even more of the things which are above. What we have in this book is not merely a window, but an opened heaven. Heaven was opened to John, and he saw "a throne set in heaven, and upon the throne there was One sitting" (Rev. 4:1-2). This throne is not simply the throne of grace, but is the very throne of authority, the throne of the divine administration.

The first vision in the book of Revelation... is of the churches on earth [1:12, 20], whereas the second vision is of what is taking place in the heavens. When considered together, these two visions indicate that what is happening in the churches on earth is related to the activity in the heavens....The Lord's move in the churches corresponds to the action on the throne in heaven. This means that what takes place in the local churches should be under the direction of the throne of God in heaven. In order for the recovery to be the Lord's recovery, it must be under His direction. As long as there is a transmission coming from the heavens, there will be the divine flow in the churches.

In Revelation 4 and 5 we have a vision of our "central government," and in Revelation 1 through 3 we have a vision of the local churches as the "embassies." Through the seven Spirits there is a transmission going on from the heavenly "headquarters" into the "embassies." Through the seven Spirits what is in the "headquarters" is transmitted into the churches.... From the throne in the heavens, the divine transmission brings the things above into the local churches. (Life-study of Colossians, pp. 531-533, 513-515)

Further Reading: Life-study of Colossians, msgs. 58, 60-61

## 第六週 週四

### 晨興餽養

西三 3～4『因為你們已經死了，你們的生命與基督一同藏在神裏面。基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

啓二 17『…得勝的，我必將那隱藏的嗎哪賜給他，並賜他一塊白石，上面寫着新名，除了那領受的以外，沒有人認識。』

我們的定命乃是榮耀。今天我們藏在神裏面，但基督顯現的時候，我們也要與祂一同顯現在榮耀裏。（西三 4。）…今天我們不該顯揚，反倒應該一直藏在神裏面，等候我們達到目的地，與基督一同進入榮耀的時候。到了指定的時候，為着神所命定的顯明，神的眾子就要顯現在榮耀裏。（歌羅西書生命讀經，六五四頁。）

### 信息選讀

在出埃及十六章三十三節我們看見，一滿俄梅珥嗎哪盛在罐子裏，存放在耶和華面前，要留到世世代代。希伯來九章四節說到『盛嗎哪的金罐』。…嗎哪藏在金罐內，表徵我們的生命與基督一同藏在神裏面。…藏在神裏面的基督就是藏在金罐內的嗎哪。

在聖經裏，金表徵神聖的性情。按照彼後一章四節，我們有分於這神聖的性情。惟有神的性情，神聖的性情，纔能保存基督作我們隱藏的嗎哪。…我們不能把基督保存在我們的心思或情感裏，我們只能把祂保存在我們裏面藉着重生所得的神聖性情裏。事實上，我們裏面的神聖性情就是神自己。金罐內的嗎哪指明我們所享受

## WEEK 6 — DAY 4

### Morning Nourishment

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.

Rev. 2:17 ...To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

Our destiny is glory. Today we are hidden in God, but when Christ is manifested, we shall be manifested with Him in glory (Col. 3:4)...Today we should not make a show, but should remain hidden in God, waiting for the time when we shall arrive at our destination and enter into glory with Christ. Then, at the appointed time, the time for a divinely-ordained display, there will be the manifestation of the sons of God in glory. (Life-study of Colossians, p. 526)

### Today's Reading

In Exodus 16:33 we see that an omerfull of manna was placed in a pot and laid up before the Lord to be kept for future generations. Hebrews 9:4 speaks of “the golden pot that had the manna.”...The manna concealed in the golden pot signifies that our life is hidden with Christ in God.... The Christ hidden in God is the manna hidden in the golden pot.

In the Bible gold signifies the divine nature. According to 2 Peter 1:4, we are partakers of this divine nature. Only the nature of God, the divine nature, can preserve Christ as our hidden manna...We cannot preserve Christ in our mind or emotion. We can preserve Him only in the divine nature which we have within us through regeneration. Actually, the divine nature within us is God Himself. The manna in the golden pot indicates that

作我們生命供應的基督，保存在神聖的性情裏，這神聖的性情如今在我們全人的最深處。基督是我們特殊的一分食物，隱藏在神聖的性情裏。當我們摸着神聖的性情—金罐—時，我們就享受基督作為隱藏在其中的嗎哪。（出埃及記生命讀經，五二四至五二五頁。）

舊約裏的帳幕乃是宇宙合併的表號。基督作為隱藏的嗎哪乃是帳幕的中心。隱藏的嗎哪是在金罐裏；金罐是在約櫃裏，約櫃是用皂莢木包金所造的，這約櫃是在至聖所裏。隱藏的嗎哪表徵基督，乃是在金罐裏，而金罐是指神說的。嗎哪在金罐裏，指明基督在父裏。（約十四 10 上，11 上。）約櫃是在至聖所裏，至聖所就是我們的靈。今天，我們那有聖靈內住的靈就是至聖所。從這裏我們能看見，作為隱藏嗎哪的基督，在作為金罐的父神裏面；父在作為約櫃的基督裏面，基督有神性與人性這兩種性情；這基督作為內住的靈，活在我們重生的靈裏，成為至聖所的實際。這就是說，子在父裏面，父在子裏面，而子作為靈乃是至聖所的實際。這含示並符合約翰十四章十六至二十節的四個『在…裏面』。二十節說，『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面，』而十七節說，『實際的靈…在你們裏面。』子在父裏面，我們在子裏面，子在我們裏面，我們又由實際的靈所內住。這就是經過過程的神與重生信徒的合併。

合併到帳幕裏的路，就是喫隱藏的嗎哪。我們越喫基督，就越合併到三一神裏面，成為一個宇宙的合併。藉着喫隱藏的嗎哪，我們就合併到帳幕裏。（基督為父用神聖的榮耀所榮耀的結果，三〇至三一頁。）

參讀：出埃及記生命讀經，第三十九篇；三一神作三部分人的生命，第六至七章。

the very Christ whom we enjoy as our life supply is preserved in the divine nature which is now in our inmost being. Christ is our special portion of food hidden in the divine nature. When we touch the divine nature, the golden pot, we enjoy Christ as the manna hidden within it. (Life-study of Exodus, p. 455)

The tabernacle in the Old Testament is a sign of the universal incorporation. Christ as the hidden manna is the center of the tabernacle. The hidden manna is in the golden pot; the golden pot is in the Ark, made of acacia wood overlaid with gold; and this Ark is in the Holy of Holies. The hidden manna, which signifies Christ, is in the golden pot, which refers to God. The manna in the golden pot indicates that Christ is in the Father (John 14:10a, 11a). The Ark is in the Holy of Holies, and the Holy of Holies is our spirit. Today our spirit indwelt by the Holy Spirit is the Holy of Holies. From this we can see that Christ as the hidden manna is in God the Father as the golden pot; that the Father is in Christ as the Ark with His two natures, divinity and humanity; and that this Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies. This means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies. This implies and corresponds to the four ins in John 14:16-20. Verse 20 says, "In that day you will know that I am in My Father, and you in Me, and I in you," and verse 17 says, "The Spirit of reality... shall be in you." The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality. This is the incorporation of the processed God with the regenerated believers.

The way to be incorporated into the tabernacle is to eat the hidden manna. The more we eat Christ, the more we are incorporated into the Triune God as a universal incorporation. By eating the hidden manna we are incorporated into the tabernacle. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 340-341)

Further Reading: Life-study of Exodus, msg. 39; CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," chs. 6-7

## 第六週 週五

### 晨興餽養

西三 15『又要讓基督的平安在你們心裏作仲裁…。』

弗二 15『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

四 3『以和平的聯索，竭力保守那靈的一。』

按原文，〔歌羅西三章十五節的〕仲裁也可以繙譯為，作裁判，作主席，登位作每件事的管治者和決斷者。基督那在我們心裏作仲裁的平安，消除了十三節的嫌隙。…為着基督身體正當的生活，我們需要基督的平安在我們心裏，在祂身體眾肢體的關係上，仲裁、調整、並斷定一切的事。（歌羅西書生命讀經，二九八至二九九頁。）

### 信息選讀

我們若想想自己的經歷，就會領悟，我們基督徒…常常發現我們裏面有三派：一派是積極的，一派是消極的，還有一派是中立的。我們基督徒比不信的人還麻煩。得救以前，我們是在撒但那一派的控制之下。我們縱情屬世的享樂，裏面一點爭執都沒有。但如今我們得救了，也許有一派鼓勵我們作一件事，另一派卻鼓勵我們作另一件事。因此，我們需要內裏的仲裁來解決我們裏面的爭執。…從歌羅西三章十五節來看，這個主持人，這位仲裁者，乃是基督的平安。

保羅論到包羅萬有的基督，論到在祂裏面基督是一切，又在一切之內，並且在祂裏面希臘人、猶太人、或其他文化上的差異都沒有地位之後，就囑

## WEEK 6 — DAY 5

### Morning Nourishment

Col. 3:15 And let the peace of Christ arbitrate in your hearts...

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.

4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

The Greek term for arbitrate [in Colossians 3:15] can also be rendered “umpire, preside,” or “be enthroned as a ruler and decider of everything.” The arbitrating peace of Christ in our hearts dissolves the complaint mentioned in verse 13.... For the proper Body life we need the peace of Christ to arbitrate, to adjust, to decide all things in our heart in the relationships between the members of His Body. (Life-study of Colossians, p. 242)

### Today's Reading

If we consider our experience, we shall realize that as Christians,...often we are conscious of three parties within us: a positive party, a negative party, and a neutral party. As Christians, we are more complicated than unsaved people are. Before we were saved, we were under the control of the satanic party. We could indulge in worldly amusements and entertainments without any sense of controversy within. But now that we are saved, one party may encourage us to do one thing, but another party may encourage us to do something else. Hence, there is the need for inward arbitration to settle the dispute within us.... According to Colossians 3:15, this presiding one, this arbitrator, is the peace of Christ.

After Paul wrote concerning the all-inclusive Christ and concerning the new man in whom Christ is all and in all and where there is no room for Greek, Jew, or other cultural distinctions, he charged the saints to care for



咐聖徒們要留意基督的平安。…這是保羅在以弗所二章十五節所說的和平，那裏告訴我們，基督在祂自己裏面，將兩下創造成一個新人。藉着將猶太人和外邦人創造成一個新人，基督已經成就了和平。

每當我們感覺我們裏面各派在爭執或爭吵時，我們需要讓基督的平安作主席，並讓這平安，就是新人的一，在我們裏面施行管治。要讓這平安，這個一，來下斷語。…我們需要把我們的意見、觀念擺在一邊，聽內住之裁判的話。

基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷。在弟兄被長老得罪的事例中，基督的話是要愛那位長老，找他交通，並且和他一同享受主。

當基督的平安在我們心裏作王，作我們裏面獨一的裁判，我們就與神有縱的平安，與眾聖徒有橫的平安（和平）。我們讚美主，我們享受平安，並且在這平安裏，新人一召會生活就得以保全！當基督的平安在我們心裏當家，新人就不斷得以更新。如果我們一直讓基督的平安作王管治，我們就不會得罪別人，破壞別人。我們反而會靠着主的恩典並帶着祂的平安，把生命供應給別人。一個地方召會裏的一，和眾召會之間的一，不是靠着人為的努力而維持的，這個一單單是由基督的平安作仲裁來維持的。（歌羅西書生命讀經，二九九至三〇〇、三〇二、三二七、七〇二至七〇三頁。）

基督在十字架上，已廢掉因規條而有的一切分別，藉此，祂已為祂的身體成就了和平。這和平該成為聯索，將眾信徒聯結在一起。這和平的聯索是十字架工作的結果。當我們留在十字架上，我們和其中間就有和平。這和平成了我們的聯索，使我們藉此保守那靈的一。（聖經恢復本，弗四3註1。）

參讀：歌羅西書生命讀經，第二十八至三十、三十二、六十三篇。

the peace of Christ....This is the peace about which Paul speaks in Ephesians 2:15, where we are told that in Himself Christ created one new man out of two peoples. By creating the Jews and the Gentiles into one new man, Christ has made peace.

Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us. Let this peace, this oneness, have the final word. We need to set aside our opinion, our concept, and listen to the word of the indwelling referee.

The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision. [For example], in the case of [a] brother offended by [an] elder, Christ's word is to love that elder, to seek him out for fellowship, and to enjoy the Lord with him.

When the peace of Christ is enthroned in our hearts to be the unique umpire within us, we shall have peace with God vertically and with the saints horizontally. We praise the Lord that we are enjoying peace, and in this peace the church life as the new man is preserved! As the peace of Christ presides in our hearts, the renewing of the new man takes place continually. If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them. Rather, by the Lord's grace and with His peace, we shall minister life to others. The oneness in a local church and among the churches is not maintained by human endeavoring. It is maintained only by the arbitrating peace of Christ. (Life-study of Colossians, pp. 242-245, 265, 564-565)

Christ abolished on the cross all the differences that were due to ordinances. In so doing He made peace for His Body. This peace should bind all believers together and should thus become the uniting bond. The uniting bond of peace is the issue of the working of the cross. When we remain on the cross, we have peace with others. This peace becomes the uniting bond in which we keep the oneness of the Spirit. (Eph. 4:3, footnote 3)

Further Reading: Life-study of Colossians, msgs. 28-30,32,63

## 第六週 週六

### 晨興餽養

西三 16～17『當用各樣的智慧，讓基督的話豐富豐富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神；凡你們所作的，無論是甚麼，或說話，或行事，都要在主耶穌的名裏，藉着祂感謝父神。』

保羅說過基督的平安在我們裏面作仲裁之後，接着就告訴我們，要讓基督的話住在我們裏面。（西三 16。）爲甚麼保羅先題基督的平安，再題基督的話？這問題的答案與聖經裏所啓示的基本原則有關，就是神的說話需要合一。每當神的子民分裂，祂的言語就稀少。神不在分裂的地方說話。分裂使神的說話減少，甚至使神的說話完全停止。

以色列人在曠野的時候，神在會幕裏說話。會幕就是神子民合一的表記。…在耶路撒冷建造的聖殿乃是會幕的延續。…神藉着祭司說話，是從至聖所出來的，至聖所乃是帳幕和聖殿的中心。

當基督的平安在我們裏面作仲裁，保守我們在滿了一與和諧的光景中，我們就成了神說話的地方，成了神的出口。（歌羅西書生命讀經，七〇四至七〇五、七〇八頁。）

### 信息選讀

基督的話包括整本新約。我們需要被這話充滿。…主的話在我們裏面必須有充分的地位，纔能把基督的豐富運行並供應到我們裏面的人裏。不僅如此，基督的話也必須豐富豐富的住在我們裏面。基督的豐富（弗三 8）是在祂的話裏。這樣豐富的話，其居住必是豐富豐富的。

## WEEK 6 — DAY 6

### Morning Nourishment

Col. 3:16-17 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God. And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

Immediately after speaking about the peace of Christ arbitrating in us, Paul goes on to tell us to let the word of Christ dwell in us [Col. 3:16]. Why does Paul mention the peace of Christ before the word of Christ? The answer to this question is related to the basic principle revealed in the Bible that God's speaking requires oneness. Whenever God's people are divided, His word becomes rare. God does not speak where there is division. Division causes God's speaking to diminish, even to cease altogether.

When the children of Israel were in the wilderness, God spoke in the Tent of Meeting. The Tent of Meeting was a sign of the oneness of God's people...The temple built in Jerusalem was the continuation of the Tent of Meeting...God's speaking through the priests came out of the Holy of Holies, the center both of the tabernacle and of the temple.

When the peace of Christ arbitrates in us and keeps us in a situation full of oneness and harmony, we become the place of God's speaking, His oracle. (Life-study of Colossians, pp. 567-568, 570)

### Today's Reading

The word of Christ includes the entire New Testament. We need to be filled with this word...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. The riches of Christ (Eph. 3:8) are in His word. When such a rich word inhabits us, it must inhabit us richly.

（有些聖徒）雖然…讀聖經，神的話卻仍舊在他們之外。我們必須讓基督的話進到我們裏面，住在我們裏面，並頂替我們的觀念、意見和哲學；這是十分重要的。我們需要禱告說，『主耶穌，我樂意放棄我的觀念，我要你的話在我裏面有地位，我願意忘掉自己的意見和哲學，我要讓你的話在我裏面得勝。』

我們不能把基督的話與祂作仲裁分開。…我們需要把我們的案件帶到仲裁者那裏並聽祂的話。這意思是說，我們需要讓基督的平安在我們心裏作仲裁，並讓基督的話住在我們裏面。這樣，我們就要滿了歌唱和感恩。

我們需要基督的平安作仲裁來保守我們在一裏，使基督能對我們說話。然後我們需要讓神的話居首位。如果我們這樣作，我們就經歷神話語的功用：光照、滋養、解渴、加強、洗滌、建造、成全和造就。我們從神的話所得着的是何等的益處！

首先，神的話光照我們。如果我們沒有神的話，我們就在黑暗裏。但因着神的話滿了光，並且光照我們，就使我們清楚許多事情。…其次，神的話是食物，滿了滋養。這意思是說，神的話光照我們的時候，就滋養我們。我能作見證，多年來我藉着神的話得着充分的滋養。

神的話也使人完備並完全。…我們既是基督身體上的肢體，就都該盡功用。但如果我們要盡功用，就必須先藉着神的話得以完全。因為神的話滋養我們，我們就長大。然後藉着長大，就產生功用。我們由神的話所得的滋養，使我們這些身體上的肢體得以完備並完全。（歌羅西書生命讀經，三〇三至三〇五、七一五、七〇九、七一一至七一二頁。）

參讀：歌羅西書生命讀經，第三十三、三十五、六十四至六十五篇。

[With certain saints], although they read the Bible, God's word remains outside of them. It is crucial for us to let the word of Christ enter into us, dwell in us, and replace our concepts, opinions, and philosophies. We need to pray, "Lord Jesus, I am willing to let go of my concepts. I want Your word to have ground in me. I am willing to forget my opinion and philosophy. I want Your word to be prevailing in me."

We cannot separate the word of Christ from His arbitration. ... We need to bring our case to the Arbitrator and listen to His word. This means that we need to allow the peace of Christ to arbitrate in our hearts and the word of Christ to dwell in us. Then we shall be filled with singing and giving of thanks.

We need the arbitrating peace of Christ to preserve us in oneness that the Lord may speak to us. Then we need to give first place to the word of God. If we do this, we shall experience the functions of the word of God: enlightening, nourishing, quenching our thirst, strengthening, washing, building, perfecting, and edifying. What benefit we receive from the word of God!

First, the word of God enlightens us. If we did not have the Word, we would be in darkness. But because God's word is full of light and it enlightens us, it can make us very clear about many different things. Second, the word of God is food, full of nourishment. This means that God's word nourishes us while it enlightens us. I can testify that throughout the years I have been adequately nourished through the word of God.

The word of God also completes and perfects.... As members of the Body, we all should function. But if we would function, we first need to be perfected by the word of God. Because God's word nourishes us, we have growth. Then through the growth, the functions come forth. The nourishment we receive from the word of God completes us and perfects us as members of the Body. (Life-study of Colossians, pp. 246-247, 575, 571-573)

Further Reading: Life-study of Colossians, msgs. 33,35,64-65

# 第六週詩歌

# WEEK 6 — HYMN

補27

在榮耀裏有一人

(英505)

A 大調

4/4

1 1 | 1 - 5 1 | 2 - 5 5 | 3 2 3 4 | 3 - 2  
 一 在 榮 耀 裏 有 一 人, 祂 的 生 命 是 爲 我。

1 | 1 - 7 6 | 7 1 2 3 | 7 - 6 · 5 | 5 - -  
 祂 是 完 全 聖 潔, 自 由 且 超 脫,

5 | 5 - 4 3 | 4 - 3 3 | 2 3 1 2 | 7 · 6 5  
 祂 是 全 智、 仁 慈, 祂 是 何 溫 柔!

1 | 1 7 1 2 | 1 - 5 3 | 3 2 3 4 | 3 - 2  
 祂 榮 耀 裏 的 生 命 乃 是 爲 着 我。

3 | 4 3 2 1 | 7 - 1 4 | 3 - 2 · 1 | 1 - - ||  
 祂 榮 耀 裏 的 生 命 乃 是 爲 着 我。

- 二 在榮耀裏有一人, 祂的生命是爲我。  
 在祂全無疾病, 祂毫無軟弱,  
 祂是剛強、有力, 且能往上浮!  
 祂榮耀裏的生命 乃是爲着我。
- 三 在榮耀裏有一人, 祂的生命是爲我。  
 祂勝過了死亡, 拘禁全脫落,  
 在復活裏作王, 權柄手中握!  
 祂榮耀裏的生命 乃是爲着我。
- 四 在榮耀裏有一人, 祂的生命是爲我。  
 祂的平安長存, 不怕何風波,  
 祂喜樂、發光輝, 盼望而等着,  
 祂榮耀裏的生命 從我裏透過。

There's a Man in the glory

Experience of Christ — As Life

505

1. There's a Man in the glo - ry Whose Life is for  
 me. He's pure and He's ho - ly, Tri - um - phant and free.  
 He's wise and He's lov - ing How ten - der is He! His  
 Life in the glo - ry, My life must be; His Life in  
 the glo - ry, My life must be.

2. There's a Man in the glory  
 Whose Life is for me.  
 He overcame Satan;  
 From bondage He's free.  
 In Life He is reigning;  
 How kingly is He!  
 His Life in the glory,  
 My life must be;  
 His Life in the glory,  
 My life must be.
3. There's a Man in the glory  
 Whose Life is for me.  
 In Him is no sickness;  
 No weakness has He.  
 He's strong and in vigor,  
 How buoyant is He!  
 His Life in the glory  
 My life may be;  
 His Life in the glory  
 My life may be.
4. There's a Man in the glory  
 Whose Life is for me.  
 His peace is abiding;  
 How patient is He!  
 He's joyful and radiant,  
 Expecting to see  
 His Life in the glory  
 Lived out in me;  
 His Life in the glory  
 Lived out in me.

