

二〇一九年十一月  
感恩节特会

总题：认识并经历  
包罗万有、延展无限的基督

晨兴圣言

**Thanksgiving Conference  
(November 2019)**

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

**Outline & Scriptures**

## 标语

- ① 关于包罗万有、延展无限的基督，神对我们的旨意乃是要我们认识基督，经历基督，享受基督，被基督浸透，并使基督成为我们的生命和人位。
- ② 我们既在那作我们活的土地之基督里面已经生根，就能在祂里面行事为人，并且吸收祂作我们丰富的土壤，使我们能凭着从这土壤所吸收的元素而长大，并在经历中，在祂里面得了丰满。
- ③ 因为神格一切的丰满都居住在基督里，又因为我们已经被摆在祂里面，所以我们在祂里面就得了丰满——充满了神圣的丰富——并且祂所是的一切、所有的一切都归我们，祂所经历的一切也成了我们的历史。
- ④ 我们若让基督的平安在我们里面作仲裁，若被基督的话所充满，我们就实际地有新人；所有在主恢复里众召会的众圣徒，都要在一个新人里活基督。

## 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.

## 篇题

- 第一篇 神关于包罗万有、延展无限之基督的旨意
- 第二篇 认识并经历包罗万有、延展无限的基督  
作美地—我们所分得的分
- 第三篇 包罗万有、延展无限的基督在万有中居首位
- 第四篇 认识并经历包罗万有、延展无限的基督  
作一切正面事物的实际
- 第五篇 认识并经历包罗万有、延展无限的基督  
作为神的奥秘
- 第六篇 认识并经历包罗万有、延展无限的基督  
作我们的生命和新人的构成成分

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- Msg. 1. The Will of God concerning the All-inclusive, Extensive Christ
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as the Mystery of God
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as Our Life and as the Constituent of the New Man

## 第一周

### 神关于包罗万有、 延展无限之基督的旨意

读经：启四 11，弗一 5、9、11，西一 9～10、27，二 6～7，三 4、10～11，四 12

#### 纲要

#### 周一

壹 神是一位有定旨的神，有祂自己喜悦的旨意；祂为着自己的旨意，创造了万有，好成就并完成祂的定旨—启四 11，弗三 9～11，西一 9：

- 一 神的意愿（旨意）乃是神的愿望；神的意愿是神所想要作的—弗一 9。
- 二 神的喜悦是出于祂的意愿，并且具体表现在祂的意愿里—5 节。
- 三 神的意愿乃是神为完成祂定旨而有的定意—11 节，林前一 1。
- 四 神借着祂在基督里的启示，就是借着基督的成为肉体、钉十字架、复活并升天，使我们知道祂意愿的奥秘—弗一 9，三 9。
- 五 神按祂意愿所决议的，行作万事；神的意愿指祂的目的，神的决议指祂的思量，要怎样完成祂的意愿—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.

贰 歌罗西书是一卷论到神伟大、永远之旨意的书——9, 四 12 :

一 这卷书里所提到神的旨意，不是祂在小事上的旨意——乃是神永远的旨意，神伟大的旨意。

二 歌罗西书启示，神照着祂的愿望和心意，在全宇宙中，在创造中，在救赎中，在今世、在来世以及在永世里的旨意是什么——弗一5、9、11，三9~11，太十六18，启十九7~9，十一15，二一2。

三 我们需要充分认识神的旨意——西一9:

1 在歌罗西一章九节，神的旨意乃是神永远定旨的意愿，神关于基督之经纶的意愿——弗一5、9、11。

2 充分认识神的旨意，意思就是对神的计划有启示，使我们知道神在宇宙中计划要作的一启四11:

a 神的计划乃是要使基督在神圣的经纶里成为一切——太十七5，西一15~18，三10~11。

b 对神计划的启示会为我们开路，使我们对基督有更多的经历——二16~17，三4、15~16。

3 要认识并经历这位包罗万有、延展无限的基督，需要“一切属灵的智慧 and 悟性”——一9:

a 属灵的智慧 and 悟性是属于我们灵里神的灵——弗一17，林前二11~12，六17，约壹五20。

b 智慧是在我们的灵里，以察知神永远的旨意；属灵的悟性是在我们由那灵更新的心思里，以明白并翻译我们在灵里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.

## 周三

四 行事为人配得过主，乃是充分认识神旨意的结果；我们乃是在这样一种行事为人里活基督—西一 10，腓一 19～21 上。

五 我们需要得以成熟，站立得住，在神一切的旨意上满有确信—西四 12。

## 周四

叁 神在我们身上的旨意，乃是要我们认识包罗万有、延展无限的基督，经历祂，并以祂作我们的生命而活祂——9、15～18，三 4：

一 神的旨意是在基督里，集中于基督，并为着基督；在神的旨意中，基督是一切——9。

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

1 延展无限的基督，乃是那位比宇宙还要广阔的基督，祂是我们的一切—弗三 18。

2 我们所信的救主和主基督，是无限无量、无穷无尽的；祂既是没有量度的，关于祂的启示也必定是无限无量的—2～5、8～9 节。

## 周五

三 歌罗西书中所揭示的基督，乃是包罗万有、延展无限、居首位者，是神经纶的中心与普及，中心与圆周——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 歌罗西书启示包罗万有的基督—这一位是神，是人，也是宇宙中一切正面事物的实际—二 9、16 ~ 17。
- 2 在神的经纶里，基督是一切；神要的是基督，并且祂只要基督，就是那奇妙、居首位、包罗万有、是一切又在一切之内的基督—太十七 5，西三 10 ~ 11。
- 3 包罗万有、延展无限的基督是神经纶的中心；神的分赐完全与基督有关，也完全集中在基督身上一弗三 17 上。
- 4 神在祂经纶里的意愿，目的，乃是要将这位奇妙、包罗万有、延展无限的基督作到我们里面，作我们的生命和一切，使我们成为三一神团体的彰显—西一 27，三 4、10 ~ 11。

## 周六

四 神的旨意是要包罗万有、延展无限的基督成为我们的分、生命、构成成分与平安—一 9、12，三 4、10 ~ 11、15：

- 1 在一章九节里，神的旨意是指基督；神的旨意是深奥的，与我们认识、经历包罗万有、延展无限的基督，并在祂里面生活息息相关。
- 2 神对我们的旨意乃是要我们认识基督，经历基督，享受基督，被基督浸透，并使基督成为我们的生命和人位—三 4、10 ~ 11，弗三 16 ~ 17。
- 3 神的旨意是我们既然得着了包罗万有、延展无限的基督，就该在祂里面行事为人—西二 6 ~ 7：
  - a 在基督里面行事为人，就是在祂里面生活、行动、举止、为人。

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 我们在基督里面行事为人，就在祂里面生根，有往下的生长，并在祂里面被建造，有向上的生长—6~7节。

五 我们应当照着包罗万有、延展无限的基督，来评断、衡量一切事物—8节：

1 基督是一切真智慧和知识的管制原则，是一切真教训的实际，也是一切蒙神悦纳之观念的唯一准则。

2 唯有我们对包罗万有、延展无限的基督在神经纶中的地位有清楚的看见时，我们才能识破欺骗和诱骗的事。

六 我们需要被包罗万有、延展无限的基督注入、浸透、浸润，直到在我们的经历中祂是我们的一切—一 27，二 16~17，三 4、10~11：

1 包罗万有、延展无限的基督是在我们里面，但我们需要看见祂、认识祂、被祂充满、被祂浸透并且绝对与祂是一。

2 我们应当让包罗万有、延展无限的基督充满我们的全人，并以祂自己顶替我们的文化—弗三 17 上，西三 10~11：

a 基督越以祂自己顶替我们天然的生命和文化，我们就越能宣告“活着就是基督”；在我们，活着就是那完全据有我们、占有我们并以祂自己充满我们的基督—腓一 21 上。

b 包罗万有、延展无限的基督渴望以祂自己顶替我们天然生命和文化的每一元素，使我们能成为一个新人，作祂团体的彰显；这就是歌罗西书的信息—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.





# 第一周 周一

## 晨兴喂养

启四 11 “…你创造了万有，并且万有是因你的旨意存在并被创造的。”

弗一 9 “照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。”

11 “我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定…”

神是一位有定旨的神，有祂自己喜悦的旨意。祂为着自己的旨意，创造了万有，好成就并完成祂的定旨。启示录揭示神宇宙的行政，给我们看见神的定旨。…祂的创造与祂的旨意有关。（圣经恢复本，启四 11 注 2。）

在永远里神计划了一个意愿，这意愿是隐藏在祂里面的，因此是个奥秘。神用祂的智慧和明达，借着祂在基督里的启示，就是借着基督的成为肉体、钉十字架、复活并升天，使我们知道这隐藏的奥秘。（弗一 9 注 3。）

神的意愿，指祂的目的；神的决议，指祂的思量，要怎样完成祂的意愿或目的。（弗一 11 注 1。）

## 信息选读

在神的计划中，基督是使万有归一的头。（弗一 10。）整个宇宙都是为着基督。凡神所计划的、所完成的、以及正在作的，都是为了使基督作元首、中心和一切。这是神永远的定旨。“将万有…都在基督里归一于一个元首之下，”（10，）这句话指明了神圣的经纶。

# 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.

在神的创造中，基督是首先，在一切受造之物中居首位。在旧造中，万有都是在基督里造的，也都是借着基督并为着基督造的。（西一 15 下~ 16。）不但如此，万有也在基督里面得以维系，互相结合，并紧密地合成一个。（17 下。）在宇宙中，我们能看见宇宙的美丽和万有的一致。…基督是大能，万有借着祂并在祂里面得以维系。基督是神创造的中心，也在一切受造之物中居首位。

新造是出于旧造，经过死而复活以进入生命，在新样里有新鲜的起头。基督是死人中的首生者，（18，）祂是复活里的第一个。因此，祂在作神新造的召会中居首位。（林后五 17，加六 15。）基督不仅是新造的首生者，也是召会身体的头；不仅如此，祂也是身体的构成成分。祂是身体所有的肢体，也在所有的肢体里面。（西三 11。）甚至身体自己就是基督。（林前十二 12。）召会身体的一切，在积极一面并正确的情形里，都必须是基督自己。基督是头，基督是生命，基督也是召会的构成成分。因此，在新造（召会）中，基督是一切。

在一九三三年，有一天主开启了我的眼睛，使我看见基督对我们乃是一切。许多时候，圣徒们来到我这里赞美某人，说他谦卑又可爱。但在一九三三年之后，每当我听到这种对人的赞美，在我里面总是有疑问：谦卑是什么意思？可爱是什么意思？难道老亚当的一部分是谦卑的么？或有人在亚当里是可爱的？基督徒真实的谦卑和可爱必须是基督自己。我们对别人的爱必须是基督。我们的忍耐、我们的谦卑、我们的智慧、我们的知识、和我们的见识，都必须是基督。（李常受文集一九六四年第一册，二二八至二三〇页。）

参读：基督的中心与普及，第一章；长老训练第六册，第七章；歌罗西书生命读经，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

# 第一周 周二

## 晨兴喂养

西一 9 “…我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意。”

四 12 “有你们那里的人，作基督耶稣奴仆的以巴弗问你们安；他在祷告中常为你们竭力奋斗，要你们得以成熟，站立得住，在神一切的旨意上满有确信。”

智慧是在我们的灵里，以领会、感觉、并察知神属灵的事物；悟性是在我们的脑子里，以翻译我们所察知的。我们需要一切属灵的智慧 and 悟性，以充分认识神的旨意。这里所提到神的旨意，不是祂在小事上的旨意，不是仅仅要我们知道该上什么学校，该买什么房子，或是否要结婚。这些事都太次要了。这里所提到神的旨意，乃是神永远的旨意，神伟大的旨意，与我们日常生活的事无关，乃是与神的定旨，神的意愿有关。我们要明白神的旨意，需要有充分地认识，以及一切属灵的智慧 and 悟性。（李常受文集一九六四年第二册，四三九至四四〇页。）

属灵的智慧 and 悟性是属于我们灵里神的灵，这与仅仅在人黑暗心思里智慧派的哲学相对。（圣经恢复本，西一 9 注 1。）

## 信息选读

神照着祂的心意、意愿，在全宇宙中，在创造中，在救赎中，在要来的世代，以及在永远里的旨意是什么？整卷歌罗西书就是这问题的答案。我们若读

# 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

这卷书，就会明白答案就是基督自己。神的旨意是在基督里，集中于基督，并为着基督。在神的旨意中，基督是一切。我们必须用属灵的智慧，并用我们清明、更新心思的悟性，来明白并认识这事。

在一章，保罗和他的同工们祷告，愿歌罗西人认识神的旨意；而在末了一章，基督的奴仆以巴弗为同一件事，在祷告中为召会竭力奋斗。因此，歌罗西书是向我们启示神在宇宙中永远旨意的一卷书。（李常受文集一九六四年第二册，四四〇页。）

充分认识神的旨意，意思就是对神的计划有启示，以致借着这启示，我们知道神在这宇宙中计划要作的。…神在已过的永远里所计划，要在历世历代的时间里所作的是什么？我们需要这样的启示，使我们对神永远的计划能有充分地认识。

对神计划的启示会为我们开路，使我们对基督有更多的经历。…因此，我们需要花更多时间学习关于在神计划里的基督。这是我们必须读圣经的一个最重要的原因。我们读圣经不是要得着道理或教训，乃是要得着对基督的启示，和对神永远计划充分地认识。

圣经是启示的书。圣经打开宇宙的帘子，宇宙的幔子，给我们看见在神心思里的是什么，以及神在这宇宙中所计划要作的是什么。这计划就是要使祂的儿子成为一切。神的愿望、计划和心思，是要使基督成为一切。这是全本圣经的内容。（神的奥秘与基督的奥秘，二九至三〇页。）

参读：由基督与召会的观点看新约概要，第十九章；内住的基督，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

# 第一周 周三

## 晨兴喂养

西一 9 ~ 10 “…愿你们…充分认识神的旨意，行事为人配得过主，以致凡事蒙祂喜悦，在一切善工上结果子，借着认识神而长大。”

弗一 17 “愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

照着歌罗西一章九至十三节，首先我们得着对神计划的认识，然后基于那认识，我们“行事为人配得过主”。认识是第一，行事为人是第二。认识神的旨意和神永远的计划，使我们行事为人能配得过主。我们的启示指引我们的行事为人。我们的行事为人受我们所得着之启示的控制。

我们都需要花时间读圣经，默想主的话，并就着这些事祷告，直到我们被真理充满，并且充分认识神永远的计划。当这事发生时，我们会在我们的灵和心里有智慧，并在我们蒙了属灵光照，且得更新的心思里有属灵的悟性。我们会有认识，不是在我们天然的心思同其天然的观念里，乃是在我们得更新的心思里；乃是圣灵借着我们的灵将悟性赐给我们得更新的心思。然后这认识、这启示，会指引并控制我们日常的行事为人。因此，首先我们需要认识神的旨意—认识基督是一切。然后我们会按着我们所认识的行事为人。这种行事为人会配得过主。（神的奥秘与基督的奥秘，三一至三二页。）

## 信息选读

# 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

行事为人配得过主，以及借着充分认识神而长大，就是按照属灵的智慧 and 悟性生活并行事为人。我们接受关于基督的启示和异象之后，必须按照这启示和异象行事为人。这样，我们的行事为人就配得过主，并更多有分于主。如此，我们就因基督在我们里面的增长而长大。基督在我们里面长大的路，是借着我们接受关于基督之属灵的智慧、悟性和启示，并按照我们所接受基督的属灵启示而行事为人。这是得着对神真实、主观、和经历上的认识，借此我们就因基督的增长而长大。

我们需要那照着祂荣耀的权能〔西一 11〕而得着内里的加力。这不仅是在我们的悟性上有启示，这里包含了更多的事。这是圣灵在我们里面加强我们、加力给我们，将神荣耀的权能分赐到我们里面。

…首先，我们有在属灵悟性上的启示和异象。其次，我们决定照那异象行事为人。第三，我们仰望主，用祂的大能加强我们。这是在基督里行事为人正确的路。（李常受文集一九六四年第二册，四五九至四六〇页。）

行事为人配得过主，〔10，〕乃是充分认识神旨意的结果。我们若认识神的旨意是要我们被基督浸透，接受基督作我们的生命和人位，并且活基督，自然而然的，我们的行事为人就配得过主。有些人以为行事为人配得过主就是要谦卑、和蔼、慷慨。但配得过主的行事为人，乃是活基督的行事为人。我们可能谦卑、和蔼、慷慨，却没有凭基督活着。唯有活出基督，我们的行事为人才配得过主。基督是神的旨意，基督也该是我们的行事为人。（歌罗西书生命读经，二五至二六页。）

参读：由基督与召会的观点看新约概要，第二十章；歌罗西书生命读经，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

# 第一周 周四

## 晨兴喂养

西一 15 “爱子是那不能看见之神的像，是一切受造之物的首生者。”

17～18 “祂在万有之先，万有也在祂里面得以维系；祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

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

在歌罗西书里我们所看见神话语的完成，乃是神经纶的奥秘——基督在我们里面成了荣耀的盼望。（一 27。）这意思是说，没有基督在我们里面成为荣耀的盼望，神的启示就不能完成。（歌罗西书生命读经，五三七至五三八页。）

## 信息选读

许多基督徒认为接受基督就是相信祂。然而，接受基督并不这样简单。…按照我们的观念和传统的道理，基督是相当简单的。许多信徒只知道，神的儿子基督乃是爱我们、为我们而死的救主；我们若

# 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，歌罗西书里所说的接受基督，包含的比这个多得多。…这位基督比全宇宙还要广阔。

接受基督可以比作呼吸；呼吸怎样是一个继续的过程，我们接受基督也该不断的进行。然而，可惜的是，许多基督徒只是初步的接受基督，而没有继续的接受祂。许多信徒能告诉你，他们在过去的某个时间接受了基督，但他们没有一直接受祂。我们若不继续接受基督，就不能享受我们起初所接受之基督的全部好处。…我们必须认识，我们接受基督必须是持续不断的。

今天你的行事为人，有多少是在基督里？你的谈话、行动、态度，有多少是在基督以外？…根据歌罗西书，我们应当在这位延展无限的基督里行事为人，就是在这位宇宙般延展无限，并且是我们一切的基督里行事为人。我们不需要哲学，基督就是我们的哲学；我们不需要传统，基督就是我们所承受上好的产业；我们不需要初阶的原则，基督乃是我们每一项的原则。我们所要作的，乃是接受基督作一切，并且在祂里面行事为人。

我们不该被许多基督徒对基督狭窄的看法所限制。基督极其广大，无限无量。圣经甚至说到“基督那追测不尽的丰富”。（弗三8。）虽然基督的丰富是追测不尽的，许多基督徒却以他们的神学和教训来限制祂，他们对基督只有初阶的领会。我们所信的救主基督，乃是无限的。祂是无穷无尽、包罗万有、无限无量的。没有人能说祂有多大。祂既是没有量度的，祂的启示也必定是无限无量的。从这件事来看，歌罗西书是非常紧要的。没有这卷书，我们就很难了解基督的启示是无限无量、延展无限的。（歌罗西书生命读经，五一六至五一七、四九九、四三四至四三五页。）

参读：歌罗西书生命读经，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

# 第一周 周五

## 晨兴喂养

西一 17 ~ 18 “祂在万有之先，万有也在祂里面得以维系；祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

基督是包罗万有者，祂是神的中心与普及。一九三四年，倪弟兄…首次用到这个说法。他从歌罗西书指出，包罗万有的基督乃是神定旨的中心和圆周。基督是神定旨的中心与普及；祂是轮轴，也是轮辋。换句话说，基督乃是一切。…这不是泛神论，这只是叙述一个事实：基督是神经纶的中心和圆周。（歌罗西书生命读经，五一页。）

## 信息选读

神的经纶乃是要将一个奇妙的人位作到我们里面。这人位就是包罗万有的基督，祂是宇宙中一切正面事物的实际。基督是一切受造之物的首生者。祂是神，也是人；因为祂这位永远的神，在时间里成了肉体。因此，基督是真神，也是真人。祂具有一切神圣的属性和人性的美德。祂是爱、生命、光、恩典、谦卑、忍耐、能力、怜悯、智慧、公义和圣别的实际。

我们里面的仇敌是诡诈的。我们有一些标准，是我们所承继的，或是我们自己制订的。因着这些标准是好的，我们没有加以定罪。然而，这些好的标准不是基督自己。神不要我们所出产的好东西；祂要的乃是基督，并且祂只要基督。在神眼中，唯有基督才算得了数。神的目的乃是将基督作到我们里面，使我们能完满地享受祂。当基督在我们里面有自由的通路，

# 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

成为我们的享受和经历时，我们的文化就要受对付。

时候到了，我们所有在召会中的人都要听这篇信息，我们都要看见这异象，并定罪我们的文化标准。然后我们就会领悟，神所要的乃是基督，并且今天基督乃是赐生命的灵，与我们的灵调和。我们不是照某种标准生活，我们只该凭那住在我们灵里的基督而活。当我们活在灵里，我们就应当让基督在我们的全人里有自由的通路。这样，我们就要享受祂，经历祂，并且蒙拯救脱离我们的文化。

歌罗西书启示神要的是基督，祂只要基督。…神不在意哲学、宗教、规条、条例或任何“主义”。神只要那奇妙、居首位、包罗万有的基督，祂是那一切又在一切之内的一位。虽然基督是包罗万有的，祂却住在我们里面作我们的生命。祂是那位内住者，一直等候机会要活在我们里面。祂是活的、真实的、实际的、也是便利的。一面，祂在宝座上为万有之主；另一面，祂是赐生命的灵在我们里面。在基督徒生活并在召会生活中，基督都是一切。

我们若看见这事，就会停止我们一切的作为。在召会生活中，神不要我们作许多；祂只要基督活在我们里面、长在我们里面。我若有加拉太二章二十节的异象—不再是我，乃是基督在我里面活着—我就绝不再以为自己能作什么。我会自然而然地停止我一切的努力，因为我知道我一无所是，我算不得什么，并且知道基督乃是一切。这位活在我们里面并作我们生命的，乃是我们的圣别、我们的能力、我们的智慧。但祂需要得着机会，在我们里面作一切。我们若给祂地位，祂就要进来成为一切，并作一切的事。这就是让基督活在我们里面的意思。（歌罗西书生命读经，三八八、三九六至三九七、四〇七至四〇八页。）

参读：歌罗西书生命读经，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

# 第一周 周六

## 晨兴喂养

西二 8 “你们要谨慎，恐怕有人用他的哲学，和虚空的欺骗，照着人的传统，照着世上的蒙学，不照着基督，把你们掳去。”

三 10 ~ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此…唯有基督是一切，又在一切之内。”

〔歌罗西二章八节〕“照着基督”这辞很重要，指明每一件事都当照着基督来评断、衡量。当我们看看自己、我们的家庭、环境和周遭，我们不该照着人的传统，乃该照着基督来估量这一切。（歌罗西书生命读经，三六二页。）

## 信息选读

保罗在歌罗西二章四节特别提到“花言巧语”。通常那些欺骗人的都是能说善道、善用花言巧语的。我们要提防花言巧语，…我们不要被讲员的口才吸引，反倒该问他的说话中是否有实际。

…和受恩教士曾帮助倪弟兄学这重要的功课。倪弟兄年轻时…以为某某传道人的道非常美妙，他相信和教士…一定会同意。然而，和教士…指出那篇信息没有生命和实际。从那次以后，倪弟兄就不再欣赏口才便捷的讲道人的空话。但愿我们也学习不被花言巧语所欺骗。

无疑的，当蛇在园中靠近夏娃时，它的说话必定很文雅。但你一定要警觉，免得被这些有教养之人的花言巧语所欺骗。唯有我们对包罗万有的基督在

# 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

神经纶中的地位有清楚的看见时，我们才能识破欺骗和诱骗的事。

堕落的人用文化作为神的代替品。首先，这样的文化是神的代替品。然后基督进来，以祂自己来顶替这个代替品。既然我们不再是小孩子，就需要基督来顶替我们文化的每一样元素。这意思不是说，我们该轻视文化。这乃是说，我们应当爱基督。如果我们被基督充满直到满溢，其他的东西在我们里面就没有地位了。我们的每一部分都会被基督占有，被基督充满。然后我们在经历中就有基督的丰满。…这位充满我们全人的基督，要以祂自己来顶替我们的文化。这就是歌罗西书里的启示。…基督这位延展无限者，必须顶替我们天然人性生活中的一切元素。…在作为新人的召会里，任何一种天然的人都没有地位。在新人里，基督必须是一切，又在一切之内。（三 11。）

我们不该恨恶…〔或〕珍赏我们天然的所是。…我们不该想去恨恶天然的所是，（那是实行禁欲主义，）反倒该照着主的话来否认己。否认己就是不顾己，忘掉己，不去注意己。…我们不该恨恶己或爱惜己，只该不注意己。

…然而，我们若要不注意己，就必须专注于比己更好的事。我们之所以需要看见歌罗西书所陈明，基督之延展无限的异象，其原因就在此。我们若看见这个异象，就会把我们的全人集中在这位延展无限的基督身上，然后基督就要充满我们，并占有我们。我们既被这位延展无限的基督所充满，就不需要犹太教、智慧派学说、奥秘主义或禁欲主义。我们全人会被这位宽广、有追溯不尽丰富、延展无限的基督所占有。自然而然的，这位基督会进来，以祂自己顶替我们天然人性生活中的每一方面。（歌罗西书生命读经，二一二至二一四、五二八至五三一页。）

参读：歌罗西书生命读经，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

# 第一周诗歌

# WEEK 1 — HYMN

394

## 经历基督 — 作一切

6 5 6 5 双副 (英 513)

F 大调

6/8

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;

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

前要的是医治, 今要主而已; 前我贪求

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

恩赐, 今要赐恩者; 前我寻求能力,

Gm C7 F Bb F Dm F 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) 永远举起耶稣, 赞美主不

C7 F Bb F C7 F

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

歇; 一切在于基督, 主是我一切。

- 二 前常用手抓主, 今主手牵我; 前常无所适从, 今抛锚稳妥;  
前是宝贵感觉, 今凭主口说; 前是频频苦试, 今完全信托。
- 三 前是忙于打算, 今则靠祈求; 前是悬切挂虑, 今则主担忧;  
前随我之所欲, 今听主支配; 前不住地讨问, 今不断赞美。
- 四 前我欲利用主, 今则主用我; 前是我的事业, 今为主工作;  
前欲得人称赞, 今求主欢喜; 前不过半得救, 今被救到底。
- 五 前羡慕得着主, 今知主属我; 前我灯将熄灭, 今则光炳烁;  
前所望的是死, 今等候被提; 我所有的一切, 都在主自己。

## 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;

9 Once His gift I want-ed, Now, the Giv-er own; Once I sought for heal-ing, Now Himself a - lone.

17 **Chorus**  
(C) All in all for - ev - er, On - ly Christ I'll sing;

21 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.



## 第二周

### 认识并经历包罗万有、 延展无限的基督作美地— 我们所分得的分

读经：西一 12，二 6～15、19，出三 8，申八 8～9，二六 9

#### 纲要

#### 周一

#### 壹 基督作居首位和包罗万有者，乃是众圣徒所分得的分—西一 12：

- 一 “所分得的分”是指业分，如以色列人分得迦南美地之分，作他们的产业—书十四 1。
- 二 新约信徒所分得的分，不是物质的土地，乃是包罗万有的基督作为赐生命的灵—西二 6～7，加三 14：
  - 1 美地的丰富预表基督那追溯不尽之丰富的不同方面，在祂的灵里作祂信徒全备的供应—申八 7～10，弗三 8，腓一 19。
  - 2 在基督里的信徒享受那地的丰富，借此被建造成为祂的身体，作神的家与神的国—弗一 22～23，二 21～22，提前三 15，太十六 18～19，罗十四 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.



## 周二

贰 神呼召的目的，是要将神所拣选的人带进对流奶与蜜的美地所预表包罗万有、延展无限之基督的享受里—出三 8，参林前一 9：

一 奶和蜜是动物生命与植物生命的调和，是基督生命的两面—救赎的一面和生产的一面—申八 8，二六 9，参约一 29，十二 24：

1 基督的生命救赎这一面是为着我们法理的救赎，基督的生命生产这一面是为着我们生机的拯救—一 29，十二 24，后二 7，罗五 10。

2 主桌子的表记之物，表征基督的生命救赎与生产这两面，为着神完整的救恩；因此，美地成了给我们享受的桌子，筵席—太二六 26～28，林前十 17。

二 我们必须“在光中”，好在包罗万有之基督救赎与生产这两面享受祂作美地—西一 12，彼前二 9，赛二 5：

1 神是光—约壹一 5。

2 神的话是光—诗一一九 105、130。

3 基督是光—约八 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 召会是灯台发光照耀—后一 20，诗七三 16～17。

## 周三

## 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 我们必须吃神的话，好在包罗万有之基督救赎与生产这两面享受祂作美地；神的话是奶给我们喝，是蜜给我们吃—约六 57、63、68，彼前二 2，诗一一九 103，结三 3。

四 我们借着享受基督作流奶与蜜之地，就被祂这奶与蜜所构成—“我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶”—歌四 11 上：

- 1 蜜是叫衰颓的人能够得着苏醒的，奶是为着喂养新蒙恩的人。
- 2 寻求者里面所蕴藏的是这样的丰富，好象食物在舌下，可以随时将基督的丰富分给需要的人—赛五十四，太十二 35 ~ 36，路四 22，弗四 29 ~ 30。
- 3 这一种甘甜，并非在短的时间内就可以产生的，乃是经过长时间的采集，经过里面的运动，并且谨慎地收藏，才有的一歌四 16，林后十二 7 ~ 9。

## 周四

叁 我们既在那作我们活的土地之基督里面已经生根，就能在祂里面行事为人，并且吸收祂作我们丰富的土壤，使我们能凭着从这土壤所吸收的元素而长大—西二 6 ~ 7，参林前三 6、9，西二 19：

一 歌罗西二章八至十五节，对基督是土壤有完满的描述和说明，在这土壤中我们一无所缺；当我们花时间吸取祂这包罗万有的土地时，这几节经文里的事实就成为我们的经历：

- 1 基督这土壤，乃是神格一切的丰满都有形有体地居住在祂里面的那一位—9 节：

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 “丰满”不是指神的丰富，乃是指神丰富的彰显；那居住在基督里的，不仅是神格的丰富，更是神所是之丰富的彰显—9节，一15、19，三10～11。
  - b 当我们生根在基督这土壤里，我们就在祂里面得了丰满；我们被一切神圣的丰富所充满，成为祂的彰显—弗三8、17、19。
  - c 在作土壤的基督里，我们都被充满、得完备、被成全、得满足并彻底得着供应；我们一无所缺一参腓—19。
  - d 基督这土壤，乃是神的历史与奥秘，包含祂身位和所经过过程的一切丰富—西二2。
- 2 作土壤的基督，乃是一切执政掌权者的元首—10节。

## 周五

- 3 在作土壤的基督里，有杀死的能力，将肉体治死—11节。
- 4 在作土壤的基督里，有一种元素使我们被埋葬—12节上。
- 5 在作土壤的基督里，有一种元素使我们复活—12节下。
- 6 在作土壤的基督里，有一种元素使我们得生命—13节。
- 7 在作土壤的基督里，就涂抹了规条上所写的字据—14节。

## 周六

- 8 在作土壤的基督里，就胜过空中的邪灵—15节。

二 我们必须花时间享受主这包罗一切的土地，使基督这丰富土壤的一切元素，都能被吸收到我们里面，好叫我们在经历中，在祂里面得了丰满—10节上，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 我们若要吸取作土壤之基督的丰富，就需要细嫩、新长的根—参林后四 16。
- 2 我们需要忘掉我们的环境、我们的光景、我们的失败以及我们的软弱，单单花时间吸取主；当我们花时间吸取祂，我们就以神在我们里面的增长而长大，为着建造基督的身体—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.



## 第二周 周一

### 晨兴喂养

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

二 6～7 “你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，…就要在祂里面行事为人。”

保罗写歌罗西二章时，乃是想到旧约中美地的图画，这美地就是包罗万有之基督的预表。一章十二节含示这点，保罗在这节说到基督是众圣徒的分。然后，保罗在二章七节告诉我们，要在基督里面行事为人。这含示基督是我们能在其中行事为人的美地，领域，范围。不仅如此，他在七节说到在基督里生根，这也指明他想到那美地。我们要在基督里生根，祂就必须成为我们的地土、我们的土壤。（歌罗西书生命读经，一九九至二〇〇页。）

### 信息选读

保罗…知道神的选民在旧约时代享受美地作他们的分。…借着美地，他们才能敬拜神，并且建造圣殿，作神的见证，并作神唯一的居所。借着美地，以色列人才能完成神的定旨。保罗十分清楚美地对神的选民有什么意义，所以他写信给歌罗西人时，乃是想着美地的这幅图画。因此，我们若要经历这卷书中所启示之包罗万有的基督，我们就需要看见，这样一位基督乃是迦南美地所预表的。这位由美地所预表的基督，乃是经过过程的三一神成了赐生命的灵。

## 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.

在约书亚五章十一至十二节，我们看到一个提示，美地接续吗哪作基督的预表。十一节说到以色列的百姓吃美地的出产。…吗哪预表基督是神百姓生命的供应。正如约书亚记中这二节所指明，美地的出产乃是吗哪的延续。因此，吗哪若是预表基督，美地的出产必定也是预表祂。借着旷野中吗哪的供应，神的百姓就能建立会幕作神的居所。同样的原则，因着那地丰富出产的供应，他们就能建造圣殿作神更稳固的居所。毫无疑问，以色列子民所享受的美地，乃是基督一个重大的预表，因为乃是借着享受美地，圣殿才得以建立。

地是旧约圣经的紧要中心，这就是为什么神在旧约中一再说到那地的原因。神呼召亚伯拉罕出来，告诉他要把他带到一个地方，那个地方就是迦南美地。想想看，从创世记十二章到旧约末了，有多少次神提到那地。事实上，旧约的中心乃是在美地上所建造之城里的圣殿。我们若认识圣经，也有从神来的亮光，我们就明白，神永远计划的中心，按预表说，乃是美地连同殿和城。…美地乃是包罗万有之基督的图画，预表基督之于我们乃是一切。（歌罗西书生命读经，二〇〇、二〇二至二〇四页。）

以色列人在美地上的经历，预表今天我们对基督的享受。基督是我们的美地，基督丰富的各方面由那地的出产所预表。我们若享受基督丰富的供应，就能活基督。这一切事—过基督徒生活、击败仇敌、建立神的国、并建造神的居所—都出于对基督丰富的享受。（哥林多前书生命读经，五三二页。）

参读：歌罗西书生命读经，第六、二十至二十一章；基督是我们的分，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

## 第二周 周二

### 晨兴喂养

出三 8 “我下来要救他们脱离埃及人的手，领他们从那地出来，上到美好、宽阔、流奶与蜜之地…”。

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

奶与蜜乃是两种生命—动物生命和植物生命—结合而成的产品。奶产自吃草的牛，蜜由蜜蜂采花蜜而成。奶与蜜表征基督的丰富来自祂生命的两方面—动物生命所预表祂救赎的生命，（约一 29，）以及植物生命所预表祂生产的生命。（十二 24。）（圣经恢复本，出三 8 注 2。）

每当我们来到主的桌子前享受基督这包罗万有的一位，在我们的经历中，我们就在美地享受那地的丰富。这就是说，美地成了给我们享受的桌子，筵席。在这桌子，这筵席前，我们得着满足，神也得着满足。我们若看见这点，就会领悟，进入美地就是来到主的桌子前。…这桌子是给我们享受的筵席。…我们领会来到这桌子前就是享受基督作美地，这是很重要的。（哥林多前书生命读经，五三一至五三二页。）

### 信息选读

许多人读到歌罗西一章十二节，也许没有注意“在光中”这辞。我们的分—基督，乃是我们光中所享受的。

在约翰八章十二节，主耶稣说，祂是世界的光，跟从祂的，就绝不在黑暗里行，必要得着生命的光。但我们若不跟从祂这光，我们就要在黑暗里。

## 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.



约壹一章五节说，神就是光。唯有祂是光的源头。神的话、基督、基督的生命、信徒和召会都能够是光，因为有神作其源头。

诗篇一百一十九篇一百零五节说，神的话是我们脚前的灯，是我们路上的光；一百三十节说，神的言语一解开，就发出亮光。神的话是光，因为神的话包含了神。…圣经的源头是神，而神就是光。所以，圣经的话乃是光的照耀。

在约翰九章五节，主耶稣说，“我在世界的时候，是世界的光。”神与基督原为一。神既是光，基督也就是光。基督以非常明确的方式作世界的光。…基督不是以笼统的方式，乃是以明确的方式，作社会、作人类的光。

基督的生命也是光。一章四节说，“生命在祂里面，这生命就是人的光。”我们接受基督作生命的时候，这生命就成了我们里面的光，照耀我们，并且从里面光照我们。

凡相信基督的人也是光。主耶稣论到信徒说，“你们是世上的光。”（太五14。）在腓立比二章十五节，保罗说，信徒“好象发光之体显在世界上”。发光之体，原文指返照太阳光的光体。光体本身没有光，却返照从别的光源而来的光。信徒们乃是发光之体。我们在自己里面没有光。光是从我们里面焚烧的油（就是那灵）来的。我们的光源不是我们自己，乃是作为那灵的基督。

在启示录一章二十节，我们看见召会是灯台，托住并支持焚烧的灯。这灯就是基督，有神在祂里面作光。（二一23。）在宇宙中只有一种光，就是神自己。三一神乃是独一的光。（歌罗西书生命读经，六四至六八页。）

参读：哥林多前书生命读经，第五十篇；歌罗西书生命读经，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

## 第二周 周三

### 晨兴喂养

约六 57 “…那吃我的人，也要因我活着。”

63 “…我对你们所说的话，就是灵，就是生命。”

彼前二 2 “…切慕那纯净的话奶，叫你们靠此长大，以致得救。”

诗一一九 103 “你的言语在我上膛何等甘美！在我口中比蜜更甜！”

（约翰六章九节说到“五个大麦饼、两条鱼”。）饼属于植物生命，象征基督的生命生产的一面；鱼属于动物生命，象征基督的生命救赎的一面。作为生产的生命，基督长在陆地，神所创造的地上；作为救赎的生命，基督活在海中，撒但所败坏的世界里。为重生我们，祂长在神所造的地上为着繁殖；为救赎我们，祂活在撒但罪恶的世界里。但祂没有罪，也不受世界影响，正如鱼活在盐水中，却不是咸的。…大麦饼和鱼都是小东西，表征基督是微小的，好作我们生命的供应。那些求神迹的人，认为基督是神所应许的申言者，要强逼祂作王；（约六 14～15；）但祂不愿自居为宗教伟人，宁愿成为小饼小鱼，好给人吃。（圣经恢复本，约六 9 注 2。）

### 信息选读

长大是生命的事，也是在生命里的事。我们借着重生得着了神的生命，就需要由神的话所传输的奶得着滋养，在这生命里并因这生命而长大。（圣经恢复本，彼前二 2 注 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)

（雅歌四章十一节：“我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服的香气如同利巴嫩的香气。”）一切人世的、天然的香品，没有一样是赶得上女子身上膏油的香气的。这就自然能够叫她嘴唇能以滴蜜。蜜，是甜美的，是叫衰颓的人能够得着苏醒的。但是这一种甘甜，并非在短时间内就可以产生的，乃是经过长时间的采集，经过里面的活动，并且谨慎的收藏，才有的。这是一个常在神面前受教的人所独有的。所以，从这女子口中所发出来的，并非闲话、笑话、冒失的话，乃是甘甜、使人苏醒的话。她话语并非像山洪暴发的往外倾泻，乃是一滴一滴地像蜂房的滴蜜。这是一种最慢的滴。有的人，他们必须说话，他们说话像溪水奔流一样。就是他们所说的是关系属灵的事，但他们那一种说法就已经够显明，他们是没有经过恩典更深的工作的。这里不只注意到她的嘴唇如何慢慢地滴出甘甜的蜜来，这里也注意到她里面所收藏的是什么。所以说“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。意即她里面收藏了这些东西，里面是丰富富地有这些东西。这可见她自己的粮食是有余的。蜜是为着复兴软弱的人，奶是为着喂养幼稚的人。她里面所蕴藏的是这样的丰富，好象食物在舌下可以随时分给需要的人。但是，她并不倾吐她所有的一切，象有的人里面有多少，外面也拿出多少一样。蜜和奶还是她的舌下，不都是在她的唇边。（歌中的歌，八三至八四页。）

祂享受从她嘴唇所出的话如同新蜜（为着复兴软弱的人），并她舌下的话如同蜜和奶（为着复兴软弱的人，并喂养未成熟的人）。祂也享受她行为的香气，如同升天的香气。（雅歌生命读经，四一页。）

参读：歌中的歌，第三段；雅歌生命读经，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

## 第二周 周四

### 晨兴喂养

西二 6～7 “你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，…就要在祂里面行事为人。”

9～10 “因为神格一切的丰满，都有形有体地居住在基督里面，你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”

歌罗西二章八至十五节这一段…其中有许多要点，…都是关于基督是美地，是我们已经在其中生根的丰富土壤。七节里“已经生根”这话含示土壤的意思。…我们既然在土壤里生根，就借着从土壤里所吸收的元素长大。我们知道，作为土壤的基督乃是在我们的灵里。现在我们必须往前看见，八至十五节乃是描述我们在其中生根的土壤。（歌罗西书生命读经，五七四页。）

### 信息选读

这块特殊土壤的头一方面是在歌罗西二章九节。…神格一切的丰满，都有形有体地居住在祂里面，我们在这一位里面已经生根。我们不该让人把我们从这样的土壤中移开。从这块土壤中移开，就是被拔除。当保罗写歌罗西书的时候，有些人想要把信徒从基督里拔出来。

在十节，…我们对基督这土壤更多的实质有进一步的看见。土壤的一方面是神格的丰满；另一方面乃是基督是一切执政掌权者的元首。在基督这美地上，有许多不同的元素。

## 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.

我们在作土壤的基督里生根时，头一件发生的事就是，我们在祂里面得了丰满。（二 10。）“得了丰满”这话含意很广，需要扩充的翻译，来显示其真正的意义。这个希腊字含示完备、完全、满足、和完满的完成。在作土壤的基督里，我们都被充满、得完备、被成全、得满足、并彻底得着供应。…土壤的头一个元素乃是神格的丰满。当我们从土壤里将丰富的养分吸收进来，我们就享受这丰满。然后这丰满使我们得了丰满，使我们完备，使我们完全，使我们满足，为我们成就一切，并彻底供应我们每一样的需要。…这丰满是不竭的。这样无穷的丰满，乃是我们其中已经生根之丰富土壤的头一个元素。神已将我们栽种于丰富的土地上。这土地的头一面乃是神格的丰满，就是神在旧造和新造里的彰显。因此，丰满含示神在旧造和新造里的彰显。我们既栽种在这样丰富的土壤中，就从土壤里吸收养分。土壤的丰富，头一个元素就是丰满。我们在这丰满里，便得了丰满。因此，我们一无所缺。

保罗要歌罗西的信徒晓得，他们既在基督里得了丰满，就不需要敬拜天使。基督是一切执政掌权者的元首；天使不过是神造物中的一项罢了。在这丰满里我们已经得了丰满、完备和完全。一切必需的事都成就了，我们已经得着供应，并且已经满足了。哦，这丰满乃是包罗万有的，包括了公义、称义、圣别、成圣、以及我们需要的一切。我们既栽种在这丰满里，就该从其中吸取滋养。我们这样作，就会发现我们一无所缺。钉十字架和复活的经历都在这丰满里。赞美主，我们可以享受宇宙的、永远的、延展无限的、包罗万有的丰满！这丰满有形有体地居住在基督里面。基督既是我们已经生根于其中的美地，我们在这丰满里就已经生根了；我们其中已经得了丰满、完备并完全。我们什么都不缺。（歌罗西书生命读经，五七四至五七八页。）

参读：歌罗西书生命读经，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

## 第二周 周五

### 晨兴喂养

西二 12 ~ 14 “在受浸中与祂一同埋葬，也在受浸中，借着那叫祂从死人中复活之神所运行的信心，与祂一同复活。…神赦免了你们一切的过犯，叫你们一同与基督活过来；涂抹了规条上所写，攻击我们…的字据，并且把它撤去，钉在十字架上。”

我们在歌罗西二章十一至十五节能看见更多（土壤）的元素。…土壤还包含基督的割礼，（11，）表明割除和杀死。因此，这土壤里也有杀死的元素。十二节说，我们在受浸中与基督一同埋葬，指明土壤也包含埋葬的元素。在基督这土壤里有一个实质，使我们被埋葬。我们埋葬以后，又复活。在十二节，保罗说到那叫基督从死人中复活的神。这说法指明在基督这土壤里，有一个叫我们复活的元素。按照十三节来看，我们也活过来了。在土壤里有一个元素赐我们生命，点活我们。在林前十五章四十五节，保罗说到赐生命的灵。在歌罗西二章十三节，他用同样的希腊字说到赐人生命叫人活过来，但是用过去式。基督作为土壤，已叫我们活过来，祂已赐给我们生命。（歌罗西书生命读经，五七五页。）

### 信息选读

在歌罗西二章十四至十五节，…我们看见，在基督这土壤里更多的元素。涂抹了在规条上所写的字据，是在土壤里的一种元素；将一切执政的和掌权的脱下，把他们公然示众，仗着十字架在凯旋中向他们夸胜，也是如此。基督是土壤，包含了这一切奇妙的元素。赞美主，祂是这样丰富的土壤！我们

## 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

在这土壤里已经生根；一天过一天，我们的根需要更加深入到基督这唯一的土壤里。

然而，十一至十五节指明，在消极方面有肉体、规条、以及执政掌权者。我们男女老幼、有文化的、没有文化的，都受这三类反面事物的搅扰。我们都有肉体，都有某种规条，也都服从空中邪恶的掌权者。罪、世界、过犯的根源都在这些反面的事物里。赞美主，在基督这土壤里有割礼的元素，将肉体治死！在基督这土壤里有杀死的能力。这杀死的元素可以比作盐，加在土壤里，就能将腐败消杀。我们在其中所生根的美地，其上的土壤乃是割礼的“盐”。这种元素不能使任何作物生长，但对于杀菌却很有果效。它割除肉体，并杀死肉体。杀死以后，就需要埋葬。在作土壤的基督里面有一种元素，使我们被埋葬。不仅如此，还有另一种元素使我们复活。因此，在基督这土壤里的元素，首先埋葬我们，然后叫我们复活…并得着生命。

根据十四节，在规条上所写，攻击我们、反对我们的字据，已经被涂抹，已经被钉在十字架上。在这土壤里，也有涂抹规条的元素。

我们在日常行事为人的方式上，都有某种的规条。这些规条也许不是成文的，却是刻在我们的头脑里。也许你从来不觉得，但规条却拦阻你在生命里长大。你要长得合式，这些规条就必须涂抹掉，钉在十字架上。…今天我们不需要规条，我们只需要从土壤里吸收丰富，使我们长大，并且被建造。（歌罗西书生命读经，五七五至五七六、五七九至五八〇页。）

参读：歌罗西书生命读经，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

## 第二周 周六

### 晨兴喂养

西二 7 “在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

15 “既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜。”

土壤里面还有一个元素，就是脱下执政的和掌权的，而在凯旋中向他们夸胜；（西二 15；）这元素胜过空中的邪灵。信徒和不信的人都觉察到，有邪恶的事物围绕着他们。人想要行善，却有个东西使他们作恶；…我们若想要凭自己与空中的黑暗权势争战，就必失败。但在作土壤的基督里面，有一种击败邪灵的元素。…土壤里面有一个脱下黑暗权势的元素。我们已经栽种在这土壤里面，现今必须享受其中一切的丰富。（歌罗西书生命读经，五八〇至五八一页。）

### 信息选读

我们已经在基督这丰富、肥沃的土壤里生了根。（西二 7。）我们既在祂里面生根，就应当继续吸取祂的丰富。…从土壤里吸收到树里面的元素，使树能长大。…我们既已生根到基督里面，就该天天实际地留在祂里面。我们在经历中，必须一直在基督里生根。然而，我们若在饮食这样的事上忘了基督，在经历上就没有生根于基督。我们进餐的时候，也许忘了基督。饭后，我们可能花一点时间祷告。但甚至在祷告的开头，我们还没有在实际并经历上在基督里生根，因为我们可能祷告许多不必要的事物。

## 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



但在主的怜悯和忍耐里，祂一直等到我们开始真正的祷告；然后我们就在经历上吸取基督的丰富。然而，我们祷告的时间结束之后，也许没有继续消化我们从祂所吸收的。照着主在约翰十五章所说的，就是我们可能没有住在祂里面。

许多圣徒早晨花时间与主同在。然而，虽然他们花了一点时间与主同在，却没有吸取多少祂的丰富；原因在于他们太匆忙了。我们若要把基督的丰富吸收进来作养分，就不该匆匆忙忙的。

我们若要吸取作为土壤之基督的丰富，就需要有细嫩的新根。不要让自己老化了，乃要天天新鲜而更新。要向主祷告：“主，我要让我的奉献是新鲜的，我要重新向你敞开。我要我的根是细嫩的，好吸取你的丰富。主，不要让我的根老化。”如果我们的根细嫩新鲜，吸取基督的丰富，我们就自然会因着所吸取的丰富而长大。这就是天天、时时主观地享受基督并经历祂。

你若看见我们在基督这丰富的土壤里生根，就会得着安慰和鼓励。…在这土壤里，你岂不是有丰满、割礼、埋葬、复活、生命的分赐、规条的涂抹、和黑暗权势的脱下么？忘掉你的环境、你的光景、你的失败、以及你的软弱，单单花时间享受主。要花时间吸取祂，从祂这土壤里吸收丰富的元素。倘若你花时间吸取主，你就能见证，你在基督里一无所缺。

倘若你早晨花半小时吸取主、享受主，你在一天当中，就不会受到反面事物的搅扰。“苍蝇”和“蝎子”不会来烦扰你，因为土壤里的元素会驱逐它们。（歌罗西书生命读经，六〇三至六〇四、五八二至五八三页。）

参读：歌罗西书生命读经，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, msg. 47-48, 55

## 第二周诗歌

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### 鼓励 — 与主交通

6 5 6 5 双 (英 643)

F 大调

6/4

3 — 3 2 3 | 4 — 3 — | 1 — 2 1 7̣ | 1 — 1 — |  
 一 用 功 朝 见 主 面， 多 和 主 对 讲，  
 3 — 3 2 3 | 4 — 3 — | 2 — 2 2 2 | 2 — 2 — |  
 常 住 在 祂 里 面， 以 祂 话 为 粮。  
 4 — 4 3 2 | 3 — 5 — | 4 — 4 3 2 | 3 — 3 — |  
 等 候 在 祂 面 前， 柔 顺 且 降 服，  
 5 — 5 4 3 | 6 — 4 — | 3 — 2 1 7̣ | 1 — 1 — ||  
 每 件 事 上 不 忘 寻 求 祂 祝 福。

- |  |                                      |
|--|--------------------------------------|
| 二 用功朝见主面，<br>多花时间单独<br>借着仰望耶稣，<br>在你行为之上，  | 事务虽忙碌；<br>和主在密处。<br>你变祂形像；<br>人见祂模样。 |
| 三 用功朝见主面，<br>任何事情发生，<br>无论是乐是苦，<br>始终相信祂话， | 让祂作领导；<br>不在祂前跑；<br>始终跟随主，<br>常仰望耶稣。 |
| 四 用功朝见主面，<br>让祂前来管理<br>祂灵把你带到<br>如此你才配作    | 内心须宁静；<br>意念和性情。<br>爱的发源所，<br>属天的工作。 |

## WEEK 2 — HYMN

### Take time to behold Him

Encouragement — For Fellowship with the Lord

643

1. Take time to be - hold Him, Speak oft with Thy Lord,  
 A - bide in Him al - ways, And feed on His Word.  
 Wait thou in His pre - sence, Sub - mis - sive and meek,  
 For - get - ting in noth - ing His bless - ing to seek.

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



## 第三周

### 包罗万有、延展无限的基督 在万有中居首位

读经：西一 15、18，三 4、10～11、17，启二 4，但七 9～10

#### 纲要

#### 周一

壹 神行政管理的心意，乃是要使基督在万有中居首位，使基督在凡事上居第一位—西一 15、18：

- 一 整个世界局势都在天上之神的诸天掌权之下，以配合神在祂经纶里的心意；基督是这经纶的中心—但七 9～10，四 34～35，弗一 10。
- 二 要使基督在万有中居首位，神就需要一班子民；神若没有一班子民，就无法使基督成为居首位的—西一 18，三 10～11。
- 三 在神属天的掌权下，祂正在使用环境，使基督成为我们的中心（第一位）和普及（一切）—罗八 28，西一 18、27，三 4、10～11。

#### 周二

贰 在神的经纶中，基督居第一位，居首位—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，高举子；第三者，那灵，总是为子作见证—林后十三 14，腓二 9，约十五 26。
- 三 基督在神对祂的高举上居首位—徒二 33 上，弗一 22：
  - 1 基督已被高举到三层天上神的右边—徒二 33 上。
  - 2 在神对基督的高举里，神已使基督作万有的头—弗一 22。

### 周三

- 四 在旧造和新造中，在宇宙和召会中，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会中都居第一位，祂在宇宙中和召会中就必是一切—三 10～11。
- 叁 基督应该在我们个人的宇宙中居首位—17 节，林前十 31：
- 一 我们蒙神拣选作祂的子民，为使基督居首位，我们乃是在神属天的掌权之下—但四 26，太五 3。
  - 二 在我们的召会生活、家庭生活和日常生活中，基督这居首位者必须是中心与普及—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 在神属天的掌权下，万有都互相效力，叫我们得益处；在我们个人的宇宙中所发生的事特别是这样—罗八 28：

- 1 我们个人的宇宙包括我们自己、我们的家庭以及召会。
- 2 在我们个人的宇宙中，每一天都发生许多事，目的乃是要使基督居首位；我们需要看见这事，并顺服神属天的掌权—弗一 11，后四 11。

四 我们要让基督在凡事上居首位，就必须愿意受调整、被破碎、成为无有，使主在我们里面、借着我们并在我们中间，能有路建造祂生机的身体—弗三 17，四 16。

五 我们若看见基督居首位的异象，我们的生活和召会生活就会有彻底的改变，因为我们会领悟，基督必须在凡事上居首位—西一 18。

## 周四

肆 基督应该在我们的爱上居首位—启二 4：

- 一 让主在凡事上居首位，就是用起初的爱来爱祂；我们需要维持并发展我们向主起初的爱—4 节。
- 二 人无论爱什么，他的全心，甚至全人，都是摆在所爱的上面，被其霸占并得着—提前六 10，提后三 2~4，四 8、10 上，多一 8。
- 三 召会究竟会不会有得胜的荣耀日子，还是败落的痛苦日子，乃在于我们是哪一类的爱者—启二 4，提后三 2~4。
- 四 我们对主的爱必须绝对；我们不该爱任何人或任何事物过于爱主—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 我们爱主，因为祂先爱我们，将祂爱的素质注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱祂——约壹四 19、8、16。

六 我们爱主乃是照着神圣三一作为爱的神圣分赐——罗五 5，八 35、39，十五 30。

## 周五

伍 基督应该在我们三部分的人里居首位——西 1-27，三 4、10~11、15~16：

一 我们敬拜在诸天之上登宝座的基督，但我们经历、享受并有分于我们灵里内住的基督；我们非常主观的与祂是一——1 节，林前六 17，弗三 17：

1 那住在我们里面的基督，不是小的、有限的基督，乃是包罗万有、延展无限、居首位的基督——西一 15~16、18~19。

2 我们需要被包罗万有、延展无限、居首位的基督注入、浸透、充满，直到我们经历祂是我们的一切——二 16~17，三 4、10~11。

二 因为基督是我们的生命，祂所有的一切、祂所达到并所得着的一切，对我们就都成为主观的；就宇宙一面说，基督是延展无限的，但在我们的经历中，祂是我们的生命，我们的所是——4 节，罗八 34、10。

三 我们的内容和构成成分该单单是包罗万有、延展无限的基督——西三 10~11。

四 我们应当让基督充满我们的全人，并以祂自己顶替我们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.

陆 基督应该在我们属灵的经历中居首位——  
18、27，二 9 ~ 13、20，三 1 ~ 4:

- 一 基督的历史乃是基督徒的经历，并且基督的经历就是基督徒的历史——林前一 30，罗六 3 ~ 5，加二 20，弗二 5 ~ 6:
  - 1 基督的历史成为我们的经历和我们属灵的历史——约十四 19 下，加二 20。
  - 2 在与基督生机的联结里，凡基督所经过的，都成了我们的历史——约十五 1、4 ~ 5。
- 二 在歌罗西书中许多重要的辞句指向我们对基督的经历；这些发表给我们一幅正确经历基督的完整图画——27 ~ 28，二 6、8、13、19 ~ 20。

## 周六

柒 基督应该在我们的为人生活中居首位——三  
18 ~ 四 1:

- 一 神渴望基督能借着人性生活得着彰显——腓一 19 ~ 21 上。
- 二 信徒的生活必须与基督联合；这意思是，在我们的生活中，我们必须与祂是一——林前六 17，约十五 4 ~ 5:
  - 1 我们需要与主耶稣是一，正如祂与父是一——十 30，十四 10，六 57。
  - 2 我们现今与基督该同有一个生命并同过一个生活；子的生命成为我们的生命，我们的生活成为子的生活——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 信徒过与基督联合的生活，结果该是在他们的为人生活中彰显基督—西三 18 ~ 四 1。

三 凡我们所作的，都该在主耶稣的名里—三 17:

1 名指人位，主的人位就是那灵—林后三 17 上。

2 在主的名里行事，就是在那灵里行动；这就是活基督，并让祂在我们的为人生活中居首位—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.

## 第三周 周一

### 晨兴喂养

但七 9 ~ 10 “...那亘古常在者坐下了。祂的衣服洁白如雪，头发如纯净的羊毛；祂的宝座乃是火焰，其轮乃是烈火。从祂面前有火河流出。事奉祂的有千千，侍立在祂面前的有万万...”

但以理书...启示基督借着神选民的环境，成为他们的中心与普及。借着列国作环境，神在要来的日子里，至终要使基督成为以色列的中心与普及。今天这原则对我们也是一样。在现今这奥秘时代，（这是但以理书所没有启示的，）神正在使用环境，使基督成为我们的中心与普及。

我们不是简单的。一面，我们这些在基督里的信徒是神的选民；另一面，我们仍是旧造的一部分。...我们是神的选民，需要基督作到我们里面，成为我们的中心与普及。然而，在我们里面的旧造有时是一只（如但以理七章中的）兽，有时又象尼布甲尼撒或敌基督，企图要打败、掳掠、据有并利用神的选民。因着我们是这样复杂，所以我们也需要作但以理，把我们的窗户开向耶路撒冷，祷告要基督进来，把我们里面一切天然、属旧造的东西割断、了结。（但以理书生命读经，八九至九〇页。）

### 信息选读

基督借着祂两方面的显现，成了我们的中心与普及。首先，祂来了结我们这些旧造，然后使我们成

## 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

为新造，有新生的起头。第二，祂要来清理一切的兽。基于我们的文化和国籍，我们都有自己的兽。从世界某地来的有一种的兽，从另一个地方来的有另一种的兽。我们需要基督从神得着国度，并来砸碎一切的兽，然后成为一座大山，（这座大山包括了祂，）并充满全地作神的国。借着了结我们，使我们有新生的起头，并砸碎我们里面一切的兽，基督就作到我们里面，成为我们的中心与普及。

但以理书说到三件要紧的事：神属天的掌权、基督的居首位、以及神子民的分。神在祂的经纶里管理宇宙，为要成就祂的定旨，就是基督应该在万有中居首位。…要使基督居首位，神就需要一班子民。神若没有一班子民，就无法使基督成为居首位的。

我们蒙神拣选作祂的子民，为叫基督居首位，我们乃是在神属天的掌权之下。就这件事来说，旧约和新约的原则都是一样的。在神属天的掌权下，万有都互相效力，叫我们得益处。（罗八 28。）在我们个人的宇宙中所发生的事特别是这样。我们的宇宙包括我们自己、我们的家庭、以及召会。在我们的宇宙中，每一天都发生许多事，目的乃是要使基督居首位。我们需要看见这事，并顺服神属天的掌权。

地是在属天行政的管治之下。（参但四 26。）诸天是为我们掌权，基督也是为着我们的。不仅如此，我们是在神为着基督的属天掌权之下。属天掌权的目的，是要完成神的选民，使基督得以居首位，就是使祂成为首先的一中心，并成为一切一普及。（但以理书生命读经，九〇至九一页。）

参读：但以理书生命读经，第十二篇；恢复基督在召会中作一切，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

## 第三周 周二

### 晨兴喂养

腓二 9 “…神将祂升为至高，又赐给祂那超乎万名之上的名。”

弗一 22 “将万有服在祂的脚下，并使祂向着召会作万有的头。”

我们的神是三一的。祂是一却是三，祂是三但仍是一。…在神格的三者中间，首位总是归于第二者，子。第一者，父，总是高举子；（腓二 9；）第三者，那灵，总是为子作见证。（约十五 26。）

基督在凡事上居首位；因为一切的丰满，乐意居住在祂里面。（西一 18 下~19。）这丰满乐意，指明这丰满必是一个位。祂觉得乐于居住在拿撒勒人耶稣里面。“一切的丰满，”指包含在神格里面，与神格有关的一切人、事、物。…我们的神是非常美妙的。祂是一位神，但祂的神格是在三一。神格一切的丰满，乐意居住在基督里面。（19，二 9。）（一九九〇年秋全时间训练信息合辑，一五〇至一五一页。）

### 信息选读

在神的旧造里，基督是一切受造之物的首生者。（西一 15 下。）祂是神创造的第一项。基督是神，祂是创造者；然而，基督是人，有分于受造的血肉之体，（来二 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。

在复活里神的新造中，基督是从死人中复活的首生者。（西一 18 下。）基督是身体的头，在复活里是首先的，在召会中居首位。有些人也许争辩说，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

们不能说耶稣在复活里是首先的，因为在旧约和新约里，都有别人在祂以前复活。（王下四 32 ~ 37，约十一 41 ~ 44。）但这一切复活都不是与神性有关的。那些复活的人，如拉撒路，又死了。然而耶稣一旦复活，就要永远活着；祂绝不会再死。因此，祂居首位。基督是复活初熟的果子，（林前十五 20，）是从死人中复活的首生者，要作许多弟兄中的长子，（罗八 29，）并作身体的头。（西一 18，弗一 20 ~ 23。）

我们也能看见基督在神的高举里居首位。…基督已被高举到三层天上神的右边。（徒二 33 上。）使人登陆月球需要巨大的能力，但比起使基督从死人中复活，叫祂坐在神的右边所需要的能力，（弗一 19 ~ 20，）那就微不足道了。

在神对基督的高举里，神已使基督作万有的头。（22 下。）今天耶稣已被神命定并设立作全宇宙的头。…神也赐给祂那超乎万名之上的名。（腓二 9 下。）从主升天以来，这地上从来没有一个名字超过耶稣的名。甚至全人类都在耶稣的历法之下。照着历史，你用谁的历法，你就是服从谁。若有人用某王的历法，就必须在那王的治理之下。今天人说我们的历法是国际的历法，但事实上那是基督的历法。这样他们不知不觉就承认基督是他们的治理者。祂的名超乎万名之上。

基督在召会中居首位，是召会身体的头。（西一 18 上。）基督是独一的头，首位只属于祂。（一九九〇年秋全时间训练信息合辑，一五二至一五四页。）

参读：一九九〇年秋全时间训练信息合辑，第十八篇；圣经中的五大奥秘，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

## 第三周 周三

### 晨兴喂养

西一 15 “爱子是那不能看见之神的像，是一切受造之物的首生者。”

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

在旧造和新造里，基督都是首先的，并且是居第一位，也就是居首位的。…我们若看见这个异象，而不是仅仅当作道理，我们的日常生活和我们的召会生活，就会彻底翻转过来。

在圣经里，首先的就是一切。既然基督在宇宙中并在召会里都是首先的，祂在宇宙中并在召会里就必是一切。祂既是首先的，祂就是一切。…在这件事上，神的算法和我们的不同。根据我们的推算，如果基督是首先的，就该有别的第二、第三的，其余的依次类推。然而，从神的观点来看，基督是首先的，意思是说，祂乃是一切。（歌罗西书生命读经，九〇页。）

### 信息选读

首先的亚当，不仅包括亚当个人，也包括全人类。同样的原则，在神眼中，埃及人的长子包括所有的埃及人。长子包括一切。因此，基督在宇宙中成为首生者，意思是说，祂在宇宙中乃是一切。照样，基督在复活里成为首生者，意思是说，祂在复活里乃是一切。基督成为旧造并新造的首生者，意思是说，祂在旧造和新造里都是一切。这与保罗在歌罗西三章十一节的话相符，在那里他说，在新人里，就是在新造里，“并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、

## 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，唯有基督是一切，又在一切之内。”在新人里，基督是每一位，又在每一位里面。在新造里，唯独基督有地位。

这位基督是神的像，是神完满的彰显。祂不是隐秘的神，不是隐藏、奥秘的神；祂乃是显出来的神，是那不能看见之神的像。不仅如此，祂在神的受造之物中乃是首先的。我们已经指出，这指明祂是一切。祂是阿拉法，祂是俄梅嘎，祂也是其间所有的字母。（启二二 13。）

也许你不明白，这种对基督的领会，怎能在实行上帮助你。如果你在三十天之内，被歌罗西书中关于基督的启示所占有，你就会大大的被翻转、被重新构成、并且被变化。要用歌罗西书的这些信息来祷告，并且就着这些信息有交通。…当你看见这个异象，你就会恨恶从己所出来的一切。你不但会轻看你的恨，连你的爱、你的仁慈、你的忍耐，你也会轻视。这个异象怎样使你恨恶己，也照样困迫你来爱主。你会说，“主耶稣，我爱你，因为你是一切。主啊，我不需要挣扎，也不需要努力作什么。主啊，你之于我是何其丰富。你是神，你是一切受造之物的首生者，你也是从死人中复活的首生者。”我建议你祷读歌罗西书三十天，一直祷告到这卷书所启示基督的各面将你全人浸透。我们不需要规条或教训，我们需要被基督这位包罗万有者所注入并浸透。

如果基督注入到你里面，你就会丢弃一切不是基督的东西，并且你的全人会被基督构成。宗教给人道理，并教导人如何作好。相反的，歌罗西书说到包罗万有的基督。这位基督已经在我们里面，但我们需要看见祂、认识祂、被祂充满、被祂浸透、并且绝对与祂是一。（歌罗西书生命读经，九〇至九三页。）

参读：歌罗西书生命读经，第九篇；新约总论，第二十四至二十五、三十、三百五十三篇；关于活力排之急需的交通，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, msgs. 24-25,30,353; CWWL, 1991-1992, vol. 3, “Fellowship concerning the Urgent Need of the Vital Groups,” ch. 12

## 第三周 周四

### 晨兴喂养

启二 4 “然而有一件事我要责备你，就是你离弃了起初的爱。”

提后四 8 “从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”

神殿荒凉的原因是什么？表面看来是因为以色列人邪恶、有罪。然而，荒凉的内在原因，乃是基督没有被神的百姓高举；他们没有在凡事上让祂居首位。事实上，他们没有让基督居首位，没有尊荣并高举祂，这是他们成为有罪、邪恶的原因。

今天我们在召会生活中的原则也是一样。我们若没有以起初的爱爱基督，让祂在凡事上居第一，使祂在我们中间居首位，召会就会荒凉。作为神殿的召会之所以荒凉，总是由于神的子民忽略了对基督的经历。（诗篇生命读经，四三二至四三三页。）

### 信息选读

荒凉的问题得以解决，乃是借着神的百姓对基督有正确的珍赏和高举。最近在安那翰的召会一直祷告求复兴。倘若安那翰的众圣徒都愿意让基督居首位，高举祂到极点，并且以起初的爱爱祂，就会有真正的复兴。召会里真正的复兴，在于召会生活中的每个人，都在凡事上让基督居首位。

在诗篇八十篇十七节诗人…说，“愿你的手护庇你右边的人，就是你为自己所坚固的人子。”

## 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



由这节我们看见，基督在神的右边，就是在宇宙的最高处。这启示第一位，最高的地位，首位，赐给了基督。

复兴的路就是高举基督。每当神的子民高举基督的时候，就会有恢复和复兴。…召会若有点冷淡、老旧，而渴望复兴，就该让基督居首位，承认祂是在神右边的一位。…凡呼求祂的，必得恢复和复兴。在我们的个人生活、婚姻生活、家庭生活、召会生活中，基督需要在神的右边。祂若在我们生活的每一面被高举，到处就都会有复兴。高举基督乃是复兴和恢复的路。

照着八十篇，葡萄树是以色列，神右边的人是基督。世界弃绝基督，将祂钉在十字架上，但神进来叫祂从死人中复活，并使祂坐在诸天之上神的右边。今天，我们传扬福音探访人时，需要告诉他们，神的儿子基督曾成为人，为着他们的罪死在十字架上，复活，升到诸天之上神的右边，现在他们需要呼求祂。在神看来，罪人呼求主耶稣，就是高举祂。当罪人借着呼求基督高举祂时，就必得着重生。

我们重生的人需要在召会的聚会中，借着赞美、歌唱、并呼喊来高举基督。我们不该静默，反而该运用我们属灵的长子名分高举基督。我们该宣告：“主耶稣，你在神的右边。你在我的个人生活、婚姻生活、家庭生活、召会生活中居首位。”我们越高举基督，在凡事上让祂居首位，我们就越得着复兴并恢复。（诗篇生命读经，四三三、四四七至四四八页。）

参读：诗篇生命读经，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

## 第三周 周五

### 晨兴喂养

西一 27 “神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

在我们的日常生活中，基督必须成为我们的一切。基督是神的彰显，是神经纶的奥秘，现今活在我们里面。那住在我们里面的基督，不是小的、有限的基督。祂乃是那位不能看见之神的像、神丰满的具体化身、以及神经纶的中心点。这样一位基督，现今就住在我们里面，等候机会把祂自己扩展到我们全人里。我们需要时时刻刻凭祂而活。…我们里面一切的地位，都（该）留给那住在我们里面，作我们荣耀盼望之包罗万有的基督。我们若看见这样一位内住、包罗万有之基督的异象，就会自然而然地丢弃我们的文化。…一旦我们看见这异象，我们里面的文化就要被基督所顶替。（歌罗西书生命读经，三八三页。）

### 信息选读

这位延展无限、包罗万有的基督对我们是主观的，因为祂住在我们里面，成了我们荣耀的盼望，（西一 27，）并且祂是我们的生命。（三 4。）没有什么比我们自己的生命对我们更主观了。事实上，我们的生命就是我们。说基督是我们的生命，意思就是说，基督成了我们。基督若没有真正成为我们，怎能是我们的生命？

有些基督教教师反对我们所看见主观经历基督的启示。按照他们的说法，我们自封为神，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,

变成神。他们宣称我们教导人说，我们自己变得和神一样，这就是自封为神。虽然我们的确没有教导人，我们会变成神自己，或者我们会象神一样受人敬拜；但基督住在我们里面，并且是我们的生命，却是千真万确的。祂在我们的经历中成了我们。正如保罗所说的，“在我，活着就是基督。”（腓一21。）…生命就是我们的所是。因此，基督是我们的生命，意思就是祂成了我们的所是。基督成了我们的所是，就是基督成了我们。

基督对我们是客观的，也是主观的。我们照着道理，同时也照着经历来认识基督。一面，我们的基督是在诸天之上的宝座上；另一面，祂是在我们的灵里。我们敬拜在诸天之上登宝座的基督，但我们经历、享受、并有分于我们灵里内住的基督。我们非常主观地与祂是一。正如保罗在林前六章十七节所说的：“但与主联合的，便是与主成为一灵。”基督对我们主观到一个地步，祂与我们，我们与祂，已经成为一灵。与主成为一灵，比得着恩赐和神迹更大。我们既与主成了一灵，在我们的日常生活中，就必须经历与祂是一灵。

几年前，我和一些常常谈论歌罗西一章二十七节的圣徒们在一起。虽然他们能说，内住的基督成了荣耀的盼望，但对基督的经历却少之又少。对他们来说，内住的基督仅仅是道理，不是实际。在实际的日常生活中，他们有道德、守宗教，但他们没有活基督。连他们的爱也是天然、伦理的爱，不是从他们里面活出之基督的彰显。在这些信徒身上，你可以看见宗教与道德，但你看不见多少的基督。今天许多基督徒…在道理上认识基督，但对基督没有多少真实的经历。然而，保罗写歌罗西书乃是照着道理，同时也照着经历。（歌罗西书生命读经，五五〇至五五二页。）

参读：歌罗西书生命读经，第三十六、五十一篇；内住的基督，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

## 第三周 周六

### 晨兴喂养

西三 17～21 “凡你们所作的，…都要在主耶稣的名里，借着祂感谢父神。作妻子的，要服从丈夫，这在主里是相宜的。作丈夫的，要爱妻子，不可苦待她们。作儿女的，要凡事顺从父母，因为这在主里是可喜悦的。作父亲的，不要惹你们儿女的气，免得他们灰心丧志。”

在歌罗西三章十二节至四章六节，保罗转到众圣徒与基督联合的生活这件事上。在三章十二至十五节，他说到需要受基督的平安所管理；在十六至十七节，他说到基督的话丰丰富富地住在我们里面。与基督联合而生活，意思是在我们的生活中，我们不与基督分开。在约翰十五章，主告诉我们要住在祂里面；因为离了祂，我们就不能作什么。在神眼中，我们离了基督所作的，无论什么都没有价值。因此，倘若我们离开歌罗西书中所启示包罗万有的基督，我们就不能作什么。圣徒的生活必须与基督联合，这意思是说，在我们的生活中，我们必须与祂是一。（歌罗西书生命读经，二九四至二九五页。）

### 信息选读

神渴望基督能借着人性生活得着彰显。我们在歌罗西三章十八节至四章一节看见这事，这一段是以弗所五章二十二节至六章九节的姊妹节，说到信徒的伦理关系。以弗所书着重在正常的召会生活里，为着基督身体的彰显，需要有被灵充满的伦理关系。歌罗西书强调我们该借着让祂丰富的话住在里面，持定基督作我们的元首，并以祂作我们的生命，使最高的伦理关系能以实现，叫祂得着彰显。…如果我们过与基督

## 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.

联合的生活，基督就要借着我们的人性得着彰显。基督是在人性生活中，不是在天使的生活中得着彰显；天使不能彰显基督。父已经命定我们这些祂所拣选的人作祂儿子的彰显。诗歌三百零四首说到“从我活出你自己”，这该是我们的祷告。

如果我们要作一班让基督能从我们活出来的人，我们就必须先经过歌罗西书的头两章半。然后到了三章十五至十六节，我们必须是有基督的平安作仲裁，并有基督的话丰丰富富地住在里面的人。这样，基督就能在我们的人性生活中得着彰显。…许多印度教徒、佛教徒、和天主教徒都贬低人性的生活。他们不在意婚姻，也不在意正当的家庭生活。他们宁可嫁不娶，他们羡慕过一种天使般的生活。但天使般的生活不能彰显基督。反之，基督需要在那些作丈夫、作妻子、作父母、作儿女、作主人、作奴仆的人中间得着彰显。为了要彰显基督，我们需要有正确的、正常的人性生活。

我有八个儿女，二十多个孙儿女，我这个老人能见证说，主知道如何为我们选择最好的丈夫或妻子，主也知道我们该有怎样的儿女。祂也知道怎样破碎我们，使我们成为透明的，能以彰显基督。借着家庭生活，我们从主学到许多宝贵的功课。我信天使都在观看，我们有没有在家庭生活中活出基督。在召会中活出基督，不象在家中活出基督那样困难。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！在主的恢复中，没有一位弟兄或姊妹该羡慕过修士或修女般的生活。到了合式的时候，弟兄姊妹们都该结婚，然后借着婚姻生活的经历学习功课，好在他们的人性生活中彰显基督。（歌罗西书生命读经，三〇九至三一一页。）

参读：歌罗西书生命读经，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

# 第三周诗歌

372

## 经历基督 — 作神的中心与普及

G 大调

7 7 7 7 (英 495)

3/4

G 1 - 1 | D7 7̇ - 5̇ | Am 4 - 4 | G 3 - - | Em 5 - 3 |

一 基 督 是 神 的 中 心, 祂 也

D7 5 4 2 | G 1 - 3 | D 2 - - | G 1 - 1 | D7 7̇ · 6̇ 5̇ |

是 神 的 普 及; 祂 从 永 远

Am 4 - 4 | G 3 - - | G7 5 - 3 | Am 2 4 6 | D7 1 - 7̇ | G 1 - - ||

到 永 远, 是 神 心 爱 与 欢 喜。

- |                         |                      |
|-------------------------|----------------------|
| 二 基督是神的化身,<br>祂的尊贵与神性,  | 神的丰满住祂里;<br>无人能与祂比拟。 |
| 三 神所计划是为祂,<br>天地宇宙的一切,  | 要祂充满万有中;<br>都是为祂得尊荣。 |
| 四 一切创造全为祂,<br>万有也靠祂而立,  | 万有借着祂而有;<br>祂是中心并圆周。 |
| 五 祂是救赎的一切,<br>借祂有效的宝血,  | 万有借祂得复交;<br>万有得与神和好。 |
| 六 祂是一切的元始,<br>教会生命及内容,  | 也是教会永活头,<br>从死首生的元首。 |
| 七 祂是神国的君王,<br>借祂荣耀来管治,  | 执掌所有的权柄;<br>天地万有全从命。 |
| 八 祂在新天新地里,<br>为着神性、为着人, | 要作万有的中心;<br>直到永远无穷尽。 |
| 九 神的心意是要祂<br>这一万有的基督,   | 能在万有居首位;<br>现今竟作我美味! |

# WEEK 3 — HYMN

## 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.       |



## 第四周

### 认识并经历包罗万有、 延展无限的基督 作一切正面事物的实际

读经：西二 16～18 上，约十四 6 上，17，约壹五 6，约十六 13

#### 纲要

#### 周一、周二

壹 “所以不拘在饮食上或在节期、月朔或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。不可让人凭故意卑微，并敬拜天使，所作反对你们的判断，骗取你们的奖赏。”—西二 16～18 上：

一 二章十七节里的实体，就如人的身体，乃是实质；律法里的仪式是基督的影儿，就如人身体的影儿，基督才是福音的实质和实际；歌罗西书揭示这样一位包罗万有的基督，乃是神经纶的中心点——17 上、18 上，三 11。

二 基督日日、周周、月月、年年都是每一正面事物的实际，含示这位包罗万有的基督宇宙性的广阔：

1 基督日日是我们的食物和饮料，作我们的满足和加力—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 基督周周是我们的安息日，作我们在祂里面的完成和安息—太十一 28 ~ 29。
  - 3 基督月月是我们的月朔，作我们在黑暗中因着光而有的新开始—约一 5，八 12。
  - 4 基督年年是我们的节期，作我们的喜乐和享受—林前五 8。
- 三 包罗万有、延展无限的基督，满了吸引力且富有磁力，乃是圣经的素质—路二四 44，约五 39 ~ 40，太一 1，参启二二 21。
- 四 按照上下文，歌罗西二章十八节的“奖赏”，乃是对基督作为影儿之实体的享受；我们的奖赏被骗取，就是对基督主观的享受被骗取了—参创十五 1，腓三 8。
- 五 我们的需要乃是主观的基督成为我们的享受，在我们里面完成神圣的启示；如果我们缺少对基督的经历和享受，我们也就缺少神的启示—西一 25 ~ 28。
- 六 我们每天所作的无论是什么，都该提醒我们，基督乃是那件事情的实际；如果我们在日常生活中，操练接受基督作一切物质事物的实际，我们日常的行事为人就会彻底改变且变化，我们也会满了基督—林后四 16，腓一 19 ~ 21 上。

## 周三

- 七 我们需要天天享受基督作我们一切需要的实际：
- 1 基督是我们的气息—约二十 22。
  - 2 基督是我们的饮料—四 10、14，七 37 ~ 39 上。
  - 3 基督是我们的食物—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 基督是我们的光——4, 八 12。

5 基督是我们的衣服——加三 27。

6 基督是我们的居所——约十五 5、7 上。

## 周四

贰 包罗万有、延展无限的基督是宇宙中一切正面事物的实际——参罗一 20, 弗三 18, 诗歌三七四首:

一 因着宇宙并其中之万物和万人被造的目的在于描述基督, 所以祂向祂的门徒启示祂自己时, 很容易在任何环境中找到某个东西或人物作为例子说明祂自己——西一 15~17, 约一 51, 十 9~11, 十二 24, 太十二 41~42。

二 旧约使用六个主要类别的东西作为预表来描述基督——人物、动物、植物、矿物、祭物和食物:

1 人物预表基督, 如亚当 (罗五 14)、麦基洗德 (来七 1)、以撒 (太一 1)、约拿 (十二 41) 和所罗门 (42)。

2 动物预表基督, 如羔羊 (约一 29)、狮子、牛、鹰 (结一 10) 和羚羊 (歌二 9)。

3 植物预表基督 (祂是生命树——创二 9), 如葡萄树 (约十五 1)、苹果树 (歌二 3)、无花果树、石榴树和橄榄树 (申八 8); 树的不同部分也是基督的预表, 如根、干、嫩条、苗、枝子和果子 (赛十一 1、10, 四 2, 路一 42, 启五 5)。

4 矿物预表基督, 如金、银、铜、铁 (申八 9、13), 和不同种类的石头: 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）、顶石（亚四7）、基石和宝石（林前三11~12）。

5 祭物预表基督，如赎罪祭、赎愆祭、燔祭、素祭、平安祭、摇祭、举祭和奠祭—利一~七，出二九26~28，民二八7~10，参约四24。

6 食物预表基督，如粮（饼）、小麦、大麦、葡萄、无花果、石榴、橄榄、奶和蜜—六35，申八8~9，二六9。

三 在新约里，基督是实际的灵，使祂所是一切无法追踪的丰富，对我们成为真实的，引导我们进入祂这神圣的实际里—约十四6上，约壹五6，约十四17，十六13。

四 一切预表的实际，其元素都在那灵里；那灵借着主的话，将这一切丰富输送并分赐到我们里面—腓一19，约六63，西三16，弗六17~18，启二7。

## 周五

叁 这位是一切正面事物实际的基督，乃是身体的元首；因此，持定元首就是享受基督作一切正面事物的实际—西二19：

一 我们所享受作一切的基督既是身体的元首，我们越享受祂，就越对身体有感觉：

1 这指明享受基督不是单独的事，乃是身体的事—参弗三8，四15~16。

2 我们越享受基督，就越宝爱身体上别的肢体—西一4、8。

二 因着基督作元首是在复活里（18），享受基督自然而然就把我们带到复活里，并拯救我们脱离天然的人。

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.

## 周六

- 三 享受基督把我们在升天里带到诸天界里；唯有在我们灵里享受元首基督这赐生命的灵，我们在经历里才能在诸天之上——三 1～2，林后三 17，提后四 22，罗八 10、34。
- 四 当我们享受基督，并持定祂作元首，我们就吸取那包罗万有、延展无限之基督的丰富；这些丰富在我们里面成为神的扩增，使身体因此而长大，为着身体的建造——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.



# 第四周 周一

## 晨兴喂养

西二 16 ~ 17 “所以不拘在饮食上、或在节期、月朔、或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。”

（歌罗西二章十六至十七节）指明，我们一切所需的实际就是基督。我们需要食物、饮料和节期。月朔指明一个新的开始，而安息日是为着安息。然而，这一切只是影儿，不是真实的东西。基督自己才是这一切事物的实际。

当一个人站在光中时，就有影子，但影子不是真实的人；真实的人是那影子的实体。在整个宇宙中，一切的事物只是影儿；基督自己才是实际。我们所穿的衣服不是真实的衣服，只是影儿。基督是我们的真衣裳。我们若没有将基督穿在身上，我们在神面前就仍是赤身的。我们所看见的光，不是真实的光。…即使我们有最好的光，若没有基督，我们仍是在黑暗中。太阳不是真实的太阳，只是预表。太阳的实际乃是基督这公义的太阳。（玛四 2。）甚至我们所住的房子，也不是我们真实的住处。我们的真住处乃是基督。我们所需的一切都是影儿；一切事物的实际乃是基督。当然，基督不是宇宙中消极事物的实际，如罪、世界、己、撒但和邪灵。宇宙中一切积极的事物才是基督的影儿。（李常受文集一九六四年第二册，四四六页。）

## 信息选读

# 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

歌罗西书给我们看见，神已经使基督成为一切。祂是神自己，祂也是人。祂是创造主，也是受造之物。祂完成了救赎，祂也是从死人中复活的首生者。祂是召会的头，祂甚至就是身体。基督是一切！我们要看见这个，就需要歌罗西书。我们若从圣经中拿去这卷书，就没有人能这样深奥的认识基督。…若有人想找出圣经中提到关于基督的一切项目，可能穷其一生都列举不完。…我们若没有基督，就一无所有。虽然我们的确有影儿，却是虚空，因为影儿很容易消逝。即使我们有宫殿，也可能在一夜之间就在火中烧去，或被地震震倒。一切都很快消逝，因为都是影儿。只有基督是实际，只有祂永存不变。

我能从心里说，我不爱别的事物，我只爱祂，我日日夜夜爱祂。对我来说，没有其他事物象祂这么亲爱。从我十几岁开始到现在，过去半个世纪以来，我注意国际间和国内各种事件的一切变迁，以及家庭与社会中一切的改变。一切都是影儿，很快就过去。我从其中体会到，地上没有一件事是可爱的，是值得相信的。对我来说，只有一位是那么亲爱，那么真实。我不能相信任何一件事或任何一个人；我只能信靠祂。祂是实际，祂也是我们的分。

盼望我们都学习认识祂并且爱祂。单单地爱祂，不要寻求任何其他的事物；其他任何事物都只是影儿。当然，我们还在地上的时候，需要许多东西；然而，我们必须以看见基督为我们的实际而使用这些东西。神赐给我们唯一的分，就是这位奇妙的基督。我们必须学习认识祂，活祂，接受祂，经历祂并实化祂。（李常受文集一九六四年第二册，四四七至四四九页。）

参读：由基督与召会的观点看新约概要，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

## 第四周 周二

### 晨兴喂养

太十一 28 ~ 29 “凡劳苦担重担的，可以到我这里来，我必使你们得安息。…你们要负我的轭，…你们魂里就必得安息。”

林前十 3 “并且都吃了一样的灵食。”

基督不但是我们的生命和一切，祂也是宇宙中每一正面事物的实际。我们所见、所尝、并所摸的一切物质事物都不是真实的。这些仅仅是表号和影子，其实际乃是基督自己。我们每天所吃的食物不是真实的。我们若没有基督，就必定饥饿，没有食物。…基督是为着我们的灵、我们的魂、和我们身体的真食物。圣经告诉我们，人活着不是单靠食物，乃是靠神口里所出的一切话；圣经也告诉我们，基督自己就是神的话。（太四 4，约一 1。）…按同样的原则，我们知道基督是我们的真生命。我们从父母所接受肉身的生命不是真生命。我们若没有基督，就没有生命；我们只是死了的人。这就是约壹五章十二节所清楚陈述的，这节说，“人有了神的儿子，就有生命；没有神的儿子，就没有生命。”神在祂永远的计划里，立了基督作我们的真食物，我们的真生命，和宇宙中一切正面事物的实际。（神的奥秘与基督的奥秘，六九页。）

### 信息选读

基督是一切，这个事实对我们不能单单是道理，乃必须实化在我们的经历中。…我们需要领悟，基督才是我们的真心思。（林前二 16。）…我们也许

## 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,



以为我们有智慧，但我们必须领悟，我们的智慧算不得什么。基督才是真智慧。（一 30。）…我们也许有一些知识，但基督是唯一的真知识。（西二 3。）…我们也许有爱，但我们必须领悟，基督才是真爱。（罗八 39，林后五 14，弗三 19，提前一 14。）…我们也许以为我们有忍耐，但真忍耐乃是基督自己。（参加五 22。）…有神，但这位神在基督里。…有人，但这人在基督里。（约一 14，林前十五 47。）…有子，这位子就是基督。…有生命，但唯有基督是真生命。（约十四 6。）…有光，这光就是基督自己。（八 12。）每天早晨我们穿上衣裳，我们感觉基督是我们的真遮盖、真衣裳么？（罗十三 14，加三 27。）我们预备上床躺下，我们感觉基督是我们的真安息、真床铺么？（太十一 28。）我们在回家的路上，感觉主是我们的家、我们的居所么？（参诗九十 1，约十五 4。）我们上楼梯时，领悟基督是我们的真梯子，在祂以外，我们既不能上去，也不能下来么？（参一 51。）我们出门，有没有告诉主：“主，你是我的门，是我的入口和出口”？（十 9。）我们有没有经历基督作这一切项目的实际？我们能不能告诉主：“主，你是我的日头、我的月亮、和我的道路”？（玛四 2，西二 16~17，约十四 6。）我们的目标不仅仅是照着印出来的白纸黑字领会圣经。反之，我们来到神的活话前，是要得着基督是一切的深刻感觉，并且被带进这经历。这就是神在已过的永远里所计划的，这也是神今天所作的。虽然主的儿女很少人领悟这点，但神的心意乃是要基督作我们的一切。既然这是神的心意，我们就必须学习实际经历、接触、并应用基督的路。（神的奥秘与基督的奥秘，七〇至七一页。）

参读：神的奥秘与基督的奥秘，第二、六章；加拉太、以弗所、腓立比、歌罗西书中的经历基督，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

## 第四周 周三

### 晨兴喂养

约一 4 “生命在祂里面，这生命就是人的光。”

八 12 “...耶稣...对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

在约翰福音里，有在灵里享受基督的六个主要项目。这些项目包括生命，（一 4，十 10，）乃是首要并最基本的；还包括食物的供应、（六 35、）可饮的河水、（四 14，七 37、）生命之气、（二十 22、）生命之光（八 12）和居所。（十五 4~5。）...生命要存在，就必须有食物、水、空气与光；这四样乃是为着维持生命。宇宙中若没有阳光，一切活物都会死。...照样，人也不能长时间（或许不超过三、四分钟）没有空气。若是我们不吸入空气，很快就会丧命。我们也必须吃喝，好维持我们的生命。（李常受文集一九六六年第一册，一二四页。）

### 信息选读

许多基督徒在知识、道理、教训上，知道基督是他们的生命、灵食、活水、新鲜空气、光与住处。然而，对于享受基督作可食之粮，可饮之活水，可吸之新鲜空气，可行于其中之光，可居之住处或居所，许多人却不知道其正确而实际的路。实际享受基督为这一切项目的路，乃是在我们调和的灵里，这灵就是我们人的灵调和着神圣的灵。（罗八 16，林前六 17。）...主耶稣借着在十字架上的工作完成了救赎，并且经过死而进入复活之后，祂成了那灵，就是赐生命的灵。（约二十 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.

作为那灵，主亲自住在我们的灵里。（林后三 17，提后四 22。）

要维持生命，第一就需要光。…我们必须看见，我们一不在灵里，就在黑暗里。不管我们有多少的知识，或读多少的圣经，只要我们不在灵里，我们就在黑暗里。光之所在，乃是我们人的灵，（箴二十 27，）也就是蒙重生、由圣灵内住的灵。在我们魂里乃是黑暗；在我们肉体，身体里，乃是罪。（罗七 17～18。）在灵之外，我们不是在黑暗里就是在罪里。我们若想要在魂里寻求主的引导，不论我们多努力，多花工夫，仍是在黑暗里。但另一面，我们若是转向灵并留于其中，就立即感觉到光，一切就都明朗而透亮。…早晨，我们可能非常明亮，到了一天的末了，我们却可能在黑暗中。这原因是，在早晨当我们祷告时，我们将自己祷告到灵里。但祷告之后，我们就从灵里出来。若是我们再转回灵里，天空就要晴朗，一切就都透亮。然而，若是我们转到心思里去分析、思考，就又要落在黑暗里。…每当我们有难处，最好处理的方法乃是转回到灵里。若是我们转向灵，一切就都明亮。在光中是容易的。我们的难处是不借着转向灵而留在光中。…大多数时候，当我们有难处时，就用心思来解决或找人帮忙我们解决。…最好的方法乃是安静地转到灵里。这是非常容易的，甚至初信的人都可以这样操练。…基督这活的主，是如此的真实。祂是基督徒生活大能的中心，因为祂是赐生命的灵。每当我们转回我们的灵里，就遇见祂。（李常受文集一九六六年第一册，一二五至一二六、一二八至一二九页。）

参读：一九九〇年秋全时间训练信息合辑，第十八篇；基督是我们的分，第三章；歌罗西书生命读经，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

## 第四周 周四

### 晨兴喂养

约六 63 “赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”

弗六 17～18 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

旧约里的预表有六大类。第一类是人物，第二类是动物，第三类是植物，第四类是矿物，第五类是祭物，第六类是食物。这六大类都有基督的预表。

（在）动物的这一类，…基督是羊、牛、狮子、鹰，也是鸽子、斑鸠。祂是羊，为了作祭物，解决我们的罪，使我们得赎；祂是牛，不仅作祭物，更是低肩负重，为神作我们的奴仆；祂是狮子，作得胜的一位，替我们胜过撒但；祂是鹰，是超绝、属天的一位，带我们超越一切；祂是鸽子，美丽而纯良；祂是斑鸠，卑微而贫寒。（圣经的四要素—基督、那灵、生命、召会，五五至五六页。）

### 信息选读

神从来没有应许我们有一帆风顺的环境，从地上一路顺利到天上，从今世一直顺利到国度。只要是人，必定会有难处。但基督徒与外邦人不同的地方，在于我们在患难中，还能一无挂虑地喜乐；其实不是我们能喜乐，乃是我们里面的那灵喜乐。我们要

## 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

有一无挂虑且常常喜乐的生活，就需要经历基督，需要认识那灵。

感谢主，祂给了我们这本圣经。这本圣经太宝贵了，它的素质和范围是基督，而它所讲的基督至终就成为那灵。…罗马八章十六节说，“那灵自己同我们的灵见证。”这就是说，那灵是在我们里面，并与我们一同说话。启示录二章七节说，“那灵向众召会所说的话。”二十二章十七节说，“那灵和新妇说。”那灵乃是说话的灵。所以主耶稣说，“我对你们所说的话，就是灵，就是生命。”（约六63。）这指明主的话、主的灵、主自己就是一，是永远不能分开的。…我们…该…天天操练运用灵祷读主话，从主吸取丰富的供应，因为主的话就是灵，就是生命。…我们不该用头脑来读圣经。每次我们来到主的话跟前，都该敞开全人，运用我们的灵，吸取圣经里灵的丰富。我们若这样祷读神的话，圣经的每一句对我们就都会成为灵，成为生命。…说话的那灵在我们里面，会带着我们经过一切的环境，面对所有的人事物，并应付一切的问题。

今天这位说话的那灵，就是基督。我们要认识基督，就得把旧约的六大类预表—人物、动物、植物、矿物、祭物和食物，好好研读过；这些预表太丰富了。…我们已经实际地得着这一切的丰富。一切预表的实际，其元素都在那灵里；那灵又是借着主的话，将这一切丰富传输、分赐到我们里面。所以我们天天都需要吃主的话，接受那灵的分赐。（圣经的四要素—基督、那灵、生命、召会，七二至七三页。）

参读：圣经的四要素—基督、那灵、生命、召会，第四章；新约总论，第四十八至四十九篇；以弗所书生命读经，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, msgs. 48-49; Life-study of Ephesians, msg. 30

## 第四周 周五

### 晨兴喂养

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

一 4 “因听见你们对基督耶稣的信，并对众圣徒的爱。”

保罗在歌罗西二章十九节没有说到基督，乃是说到持定元首。（十七节的）基督一辞（在十九节）更换成元首，原因在于我们对主的享受，使我们对基督的身体有感觉。如果我们是不断享受基督的人，我们就不会仍旧单独。…我们越享受基督，就越对身体有感觉。…白天享受主，晚上却忽略了召会—祂的身体—的聚会，这不是正常的。即使你的环境不许可你参加所有的聚会，你里面也该有个感觉说，你整个内里的人都是在召会的聚会中与众圣徒同在的。这种对身体的感觉乃是来自对基督的享受。（歌罗西书生命读经，六〇九页。）

### 信息选读

我们越享受基督，我们对身体的渴望就越强。然而，我们若是一段时间没有接触主，我们自然而然就会忽略召会生活，或对聚会失去兴趣。…这样缺少对基督的享受，就给仇敌撒但开门，让他进来使我们批评身体上别的肢体。但如果我们又开始享受主，门就渐渐关上了。我们若一直享受基督，最终门就完全关上。然后我们就不再批评召会，反而为着召会生活赞美主，并且见证我们是何等的宝爱召

## 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,

会生活。带进这一种改变的，不是劝勉，也不是改正，乃是恢复对基督的享受。

这亲爱、宝贵的一位，乃是我们所享受，作我们食物、饮料、气息的那一位；祂就是身体的元首。保罗因着对这件事有透彻的认识，他就能从基督作一切正面事物的实际给我们享受，跳到基督作元首这件事上。我们所享受作一切的基督既是身体的元首，我们越享受祂，就越对身体有感觉。这指明享受基督不是单独的事，乃是身体的事。我们这些身体上的肢体，必须以团体的方式来享受基督。

保罗在歌罗西二章十九节说到“全身”。对基督的享受，保守我们这些身体上的肢体成为一。我们越享受基督，就越宝爱身体上别的肢体。对基督的享受使我们爱召会生活中的每一个人；连我们爱不来的人，也都成了我们所亲爱的、所宝贵的。然而，我们若不持续享受基督，我们就会轻看召会中的一些人。事实上，召会和圣徒还是一样，只是我们的态度改变了。但如果有人把基督供应给我们，而我们重新开始享受主，身体上所有的肢体就再次变得可爱了。我们会有一种甜美的感觉，我们既是身体上的肢体，就宝爱所有的肢体。

因着基督作元首是在复活里，享受基督自然而然就把我们带到复活里，并拯救我们脱离天然的人。我们都是天然的，如果我们没有借着享受基督而被带到复活里，我们就会留在天然的人里面。赞美主，享受基督就把我们带到复活里！我们享受祂越多，我们的天然就越少。这也不仅是道理，乃是基督徒经历的事实。（歌罗西书生命读经，六〇九至六一二页。）

参读：歌罗西书生命读经，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

## 第四周 周六

### 晨兴喂养

西三 1 ~ 2 “所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事，不要思念在地上的事。”

二 7 “在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

享受基督也把我们带到升天里。我们越享受祂，在经历上就越在诸天界里。这意思是说，借着享受基督，我们就属天了。我们不仅不再是天然的，也不再是属地的了。享受基督使我们在复活里，也在升天里。我们越享受基督，就越在诸天之上。因此，持定基督作元首，就使我们经历在诸天之上。在诸天之上就是持定元首，这样说也是很对的。在经历上，持定元首和在诸天之上乃是一件事，二者是一样的。

如果我们在经历上暂时放下基督，不继续持定祂作元首，我们就会觉得，我们是属地的。比如说，一位姊妹购物时没有持定基督作元首，这样至少她在购物时，就放弃了元首。（歌罗西书生命读经，六一二页。）

### 信息选读

夫妻吵嘴的时候，他们在经历上必定不在诸天界里。他们至少是属地的，因为他们吵嘴时，没有持定基督作元首。每当我们是属地的，我们就没有持定元首。但如果我们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



我们就持定祂作元首，并且有在诸天之上的经历。这样，我们就是属天的人。没有什么能把我们从诸天之上拉到地上。可惜在我们的经历里，我们很快就落下来了，甚至一句话、一个不好的脸色，就使我们从诸天之上掉到地上。我们在日常生活中太容易不持定元首了！

根据歌罗西三章一至四节，我们的生活应当在诸天之上，就是神宝座所在之处。一面，作元首的基督乃是在我们的灵里；另一面，祂也在诸天之上，不在地上。我们唯有在诸天之上的时候，才是持定祂作元首。享受基督就是持定元首，而持定元首就是在诸天之上。…我们在经历中，怎样才能有在诸天之上？唯有在我们灵里享受元首基督这赐生命的灵，我们在经历里才能有在诸天之上。…基督在诸天之上是元首，但在我们的灵里却是那灵。因此，要持定基督作元首，我们就不仅要享受祂，也要在诸天之上，更要在我们的灵里。我们若要持定元首，就必须在灵里。

当我们享受基督，并持定祂作元首时，我们就吸取祂的丰富。按照二章十九节，有个东西从元首出来，使身体以神的增长而长大。当我们在诸天之上、在灵里享受基督时，就能持定元首，并吸取祂的丰富。然后有个东西会从元首出来，使神在我们里面增长。这意思是说，神的元素更多加到我们里面，因而也加到身体里面。这便叫身体以神的增长、神的增多而长大。

当我们持定元首，我们就能吸取那延展无限、包罗万有之基督的丰富。这些丰富就是神的元素；这些元素从元首出来，在我们里面成为神的扩增，使身体因此而长大。至终，基督的身体要成为一个新人，基督在其中是一切，又在一切之内。因着基督是新人唯一的构成成分，祂就是新人的每一个肢体，又在每一个肢体之内。（歌罗西书生命读经，六一二至六一五页。）

参读：歌罗西书生命读经，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

# 第四周诗歌

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## 经历基督 — 作一切

6 5 6 5 双副 (英 513)

F 大调

6/8

1. 前要的是祝福, 今要主自己;  
 前要的是医治, 今要主而已; 前我贪求  
 恩赐, 今要赐恩者; 前我寻求能力,  
 今要全能者。 (副) 永远举起耶稣, 赞美主不  
 歇; 一切在于基督, 主是我一切。

- 二 前常用手抓主, 今主手牵我; 前常无所适从, 今抛锚稳妥;  
 前是宝贵感觉, 今凭主口说; 前是频频苦试, 今完全信托。
- 三 前是忙于打算, 今则靠祈求; 前是悬切挂虑, 今则主担忧;  
 前随我之所欲, 今听主支配; 前不住地讨问, 今不断赞美。
- 四 前我欲利用主, 今则主用我; 前是我的事业, 今为主工作;  
 前欲得人称赞, 今求主欢喜; 前不过半得救, 今被救到底。
- 五 前羡慕得着主, 今知主属我; 前我灯将熄灭, 今则光炳烁;  
 前所望的是死, 今等候被提; 我所有的一切, 都在主自己。

# WEEK 4 — HYMN

## Christ is the one reality of all

Experience of Christ — As the Reality

496

1. Christ is the one re - a - li - ty of all,  
 Of God - head and of man and all things else;  
 No man with - out Him ev - er find - eth God,  
 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.



## 第五周

### 认识并经历包罗万有、 延展无限的基督作为神的奥秘

读经：西二 2～3、9～10，约一 1、14、16，弗三 8、17

#### 纲要

#### 周一

#### 壹 包罗万有、延展无限的基督是神的奥秘— 西二 2:

- 一 神自己是个奥秘，基督是这奥秘的奥秘。
- 二 “神的奥秘”指明无法理解且解释不来的事物。
- 三 包罗万有、延展无限的基督作为神的奥秘，是神的解释、说明和彰显—神的话—约一 1、14。
- 四 基督作为神的奥秘，乃是神的历史；神全盘的“故事”都在基督里，并且就是基督—西二 2:
  - 1 神虽是无限、永远的，无始无终的，但祂也有历史，故事—罗十六 26，诗九十 2。
  - 2 包罗万有、延展无限的基督—神的奥秘，神奥秘的故事—乃是神的历史。
  - 3 神的历史是指祂在基督里所经过的过程，使祂可以进到我們里面，并使我们得以被带到祂里面；这过程包括成为肉体、人性生活、钉死、复活、升天、得荣和登宝座—约一 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.

## 周二

五 一切智慧和知识的宝藏，都藏在那是神的奥秘之包罗万有、延展无限的基督里面—西二 3:

- 1 智慧与我们的灵有关，知识与我们的的心思有关—弗一 8、17。
- 2 神是智慧和知识的独一无二源头—罗十六 27，十一 33。
- 3 这是关于基督与召会之神圣经纶的属灵智慧和知识—弗一 10，三 9，五 32。
- 4 智慧和知识也是指神一切的“故事”说的。
- 5 这一切关乎神故事的智慧和知识，都是藏在这位是神奥秘的基督里面—西二 2~3。

## 周三、周四

贰 基督作为神的奥秘，乃是神格丰满的具体化身—9 节:

- 一 “神格一切的丰满”乃指整个的神格，完整的神—9 节:
  - 1 “神格”一辞有力的指明基督的神格。
  - 2 神格既包含父、子、灵，神格的丰满就必是父、子、灵的丰满—太二八 19，林后十三 14。
  - 3 基督是神格丰满的具体化身，这意思是，三一神的丰满有形有体地居住在基督里面—西二 9:
    - a 这含示基督在祂人性里所穿上的肉身，并且指明神格一切的丰满都居住在这位有属人身体的基督里面—约一 14，罗八 3，来二 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 在基督成为肉体以前，神格的丰满乃是居住在作为永远之话的基督里面，但不是有形有体地居住在祂里面——约一 1。

c 从基督成为肉体穿上人的身体以后，神格的丰满就开始有形有体地居住在祂里面，并且居住在祂得荣的身体里（腓三 21），从今时直到永远。

## 二 歌罗西二章九节的“丰满”不是指神的丰富，乃是指神丰富的彰显：

1 丰富是一样东西的量，而丰满是一样东西流出来、溢出来，成为那样东西的彰显。

2 那居住在基督里的，不仅是神格的丰富，也是神所是之丰富的彰显：

a 神的丰满就是神的丰富满溢出来了，这满溢出来就是神的彰显。

b 神格的丰满就是神格的彰显，也就是神所是的彰显——9 节。

3 神格是在旧造（宇宙）中并在新造（召会）中得着彰显——15、18。

## 三 当神的儿子成为肉体成了一个人，在祂身上有神的全满，我们从这丰满里都领受了一约一 14、16：

1 约翰一章十六节里的“恩”不是指丰富的恩，乃是指丰满的恩；丰富的恩是在神里面，而丰满的恩是在基督耶稣里——西二 9。

2 我们所领受的恩典乃是丰满的恩典；从我们得救时开始，我们就可以恩上加恩地领受。

3 约翰一章十六节的“恩上加恩”可比作滚滚海涛，一波接着一波，绵绵不绝。

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 神格一切的丰满都有形有体地居住在基督里面；作为在基督里的信徒，我们在基督里得了丰满—西二 9 ~ 10：

- 一 十节的“丰满”，原文含完备，完全意。
- 二 因为神格一切的丰满都居住在基督里，又因为我们已经被摆在祂里面，所以我们在祂里面就得了丰满，充满了神圣的丰富—林前一 30，弗三 8：
  - 1 所有相信基督的人，都已经被摆在基督里了；因此我们与祂联合并且与祂是一—加三 27，林后五 17。
  - 2 我们信徒已经被摆在包罗万有、延展无限的基督里面，与祂联合，归属于祂，以祂为我们的丈夫；因此，我们与祂乃是一—西一 28，罗七 2 ~ 4，林前六 17。
  - 3 因着我们与基督是一，我们就有分于祂所完成、所得着并所达到的一切；我们承受了基督所经历并所经过的一切，领受了祂所是和所有的一切。
  - 4 凡祂所经过的一切，现今乃是我们的历史；祂所得着并所达到的一切，乃是我们所承受的基业。
  - 5 结果乃是，祂所是的一切、所有的一切都归我们，祂所经历的一切也成了我们的历史—西二 11 ~ 13，三 1。
- 三 我们需要充分的领悟我们在基督里所有的，并运用信心，好有分于我们在基督里所有的一切—弗三 17。
- 四 这丰满是在包罗万有的，因此这丰满为我们成就了一切，完全满足并供应我们，且使我们得了丰满，得以完全并完备—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 我们有包罗万有、无穷无尽的丰满，这丰满有形有体地居住在基督里面，并且我们在祂里面，也得了丰满—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.





# 第五周 周一

## 晨兴喂养

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

约一 1 “太初有话，话与神同在，话就是神。”

歌罗西二章二至二十三节启示，我们可以经历并享受基督作神的奥秘。保罗在二节说到“完全认识神的奥秘，就是基督”。这意思是说，基督作为神的故事和神的一切，将神完满的宣告出来。基督作为神的奥秘，乃是神的话；（约一 1，启十九 13；）基督是神的解释、说明和彰显。此外，包罗万有的基督作为神的奥秘，神奥秘的故事，更是神的历史；神全盘的故事都在基督里，并且就是基督。（约一 14，林前十五 45 下，启四 5。）神是一个奥秘。神虽是无限、永远的，无始无终的，但祂也有历史，故事。神的历史是指祂所经过的过程，使祂可以进到人里面，并使人得以被带到祂里面。（新约总论第十二册，八九页。）

## 信息选读

今天经过过程的三一神就是那灵。在约翰七章三十九节的时候还没有那灵，因为耶稣尚未得着荣耀。祂还没有经过死，还没有进入复活。现今基督既然经过了死，进入了复活，那灵就在这里。这灵就是基督，而基督乃是神的故事，神的奥秘。基督是神的故事；祂乃是经过过程的神，就是神经过了过程，成了包罗万有的灵，如今住在我们的灵里，并与我们的灵是一。

# 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.

我们所接受的基督，乃是神的奥秘，也是神的历史。我们所接受的基督，乃是有奇妙历史的神—经过了成为肉体、人性生活、钉十字架、复活、升天、得荣、和登宝座之过程的神。基督是神的历史，也就是神的奥秘。犹太人没有基督，所以他们所相信的神就没有这样的历史。离了基督，就没有神的历史，也没有神的奥秘。

作为神的奥秘，基督也是神的具体化身（西二 9）和赐生命的灵。（林前十五 45 下，林后三 17。）要实际地认识基督是神的具体化身，我们需要经历祂是赐生命的灵。基督是神具体化身的实际，乃在于基督是赐生命的灵。作为神的奥秘，基督不仅是神丰满的具体化身，更是赐生命的灵，住在我们灵里，与我们成为一灵。我们应该告诉主：“我只在意你是神的具体化身，是在我灵里赐生命的灵。因着你在我的灵里是这样真实、这样活、这样实际，我就能凭你而活并与你同活。主，我唯一的渴望，就是这样来经历你。”

我们需要专注于神的奥秘—基督，以及基督的奥秘—召会。（弗三 4～6。）包罗万有的基督是神的奥秘，乃是神的具体化身，也是赐生命的灵。召会是基督的奥秘，乃是基督的身体，基督的丰满，也是新人，作基督完满的彰显。（一 23，西三 10～11。）基督如何是神的历史，召会也照样是基督的历史。召会作为基督的历史，乃是基督的奥秘。我们在召会中，乃是这历史的延续。（新约总论第十二册，九〇至九一页。）

参读：新约总论，第二十二、三百五十四至三百五十五篇；神的奥秘与基督的奥秘，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

## 第五周 周二

### 晨兴喂养

西二 3 “一切智慧和知识的宝藏，都藏在祂里面。”

弗一 8 “这恩典是神用全般的智慧和明达，使其向我们洋溢的。”

17 “愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

我们得救之前，没有智慧。然而，一旦我们得救了，就能经历基督作我们的智慧。众信徒都该有智慧，这是很实际的。我们需要在如何运用我们的时间和钱财上，经历基督作我们的智慧。基督是真智慧。我们若凭基督而活，祂就是我们的智慧；我们若不凭基督而活，或是基督无法活在我们里面时，我们就没有智慧。基督一直在我们里面，但我们常不让祂“活”在我们里面。当基督活在我们里面，祂就成为我们的智慧。（李常受文集一九七八年第三册，三一五页。）

### 信息选读

保罗写歌罗西书时宣告，基督作为一切智慧和知识之宝藏的总和，远比智慧派哲学更好、更高、更深奥，借此对抗智慧派哲学。根据历史，犹太宗教和希腊哲学混杂而成之智慧派教训的影响，在保罗的时代已侵入外邦的召会。受这一派教训影响的人，自认为很有智慧，很有知识；他们对于神，对于基督，都讲了许多不合真理的话。因此，使徒告诉歌罗西信徒，一切真智慧、真知识的宝藏，都藏在基督里面。这是关于基督与召会，神圣经纶的属灵智慧和知识。智慧与我们的灵有关，知识与我们的心

## 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

思有关。（弗一8，17。）

此外，智慧和知识是指神一切的“故事”说的。…这一切关乎神故事的智慧和知识，都是藏在这位是神奥秘的基督里面。因此，歌罗西二章六至七节指明，我们这些接受了主基督耶稣的人，应当在祂里面行事为人，而在祂里面生根并被建造，不要去听从智慧派的人所说那些哲学、哲理等虚空的话语。（新约总论第十二册，九一至九二页。）

神是智慧和知识的独一无二源头。一切智慧和知识的宝藏，都藏在那是神的奥秘的基督里。因为在歌罗西的召会受到异教哲学的侵入，保罗就在这里帮助歌罗西人，使他们追溯智慧和知识的真源头乃是神。基督是神的奥秘；唯独神是一切智慧和知识的源头。

智慧和知识都具体化在基督里面，这事实由主自己所说的话，特别是记载在马太福音和约翰福音中的话，得着证明。在这二卷书中，主说到国度和生命。…世上所有的哲学教训，包括孔子的伦理教训在内，都不能与其比拟。主话语中的观念既深又奥。任何对哲学有透彻研究的人都会承认，最高的哲学乃是在耶稣基督的教训里面。一切智慧和知识的宝藏，的确都在祂里面。

我们若操练用我们的全人来接触主，基督这赐生命的灵就要浸透我们的灵和我们的心思。然后在我们的经历里，我们也就有那隐藏在基督里的智慧和知识。这样，我们就经历祂是神的奥秘。我们不该象歌罗西人，他们为外邦哲学所骗取，失去了那藏在基督里面的智慧和知识。（歌罗西书生命读经，一八五至一八六页。）

参读：恢复基督在召会中作一切，第一章；歌罗西书生命读经，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

## 第五周 周三

### 晨兴喂养

西二 9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

腓三 21 “…将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。”

〔在歌罗西二章九节，〕“居住”这辞指明神格的丰满必是一个位；神格的丰满是人位化的。神格的丰满如同一个人，有形有体地居住在成肉体的基督里面，就是在有属人身体的基督里面。因此，九节“有形有体”一辞，含示基督在祂人性里所穿上的肉身，指明神格一切的丰满都居住在这位有属人身体的基督里面。

在基督成为肉体以前，神格的丰满乃是居住在祂所是之永远的话里面，但不是有形有体的。从基督成为肉体穿上人的身体以后，神格的丰满就开始有形有体地居住在祂里面，并居住在祂得荣的身体里，（腓三 21，）从今时直到永远。神格的丰满居住在基督里面，这个事实的意思是说，这样的丰满居住在祂里面，是既真实又实际的。如今神格的丰满这神圣的人位既已有形有体地居住在基督里面，这丰满就是可见、可摸、可接受的。（新约总论第十二册，一〇八至一〇九页。）

### 信息选读

## 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

根据歌罗西二章九节，基督是神格丰满的具体化身。这里的“丰满”不是指神的丰富，乃是指神丰富的彰显。那居住在基督里的，不仅是神格的丰富，也是神所是之丰富的彰显。神格是在旧造（宇宙）中，并在新造（召会）中，得着彰显的。我们应该注意，在一章十九节和二章九节里，保罗都用“一切”来形容丰满。一切的丰满，一切的彰显，乃是在旧造中，也在新造里。

九节的神格与受造之物所显明之神性的特征不同。（罗一20。）这有力的指明基督的神格。神格一切的丰满，与人的传统和世上的蒙学相对，绝不是人世间的传统和蒙学所能比。

歌罗西二章九节中神格一切的丰满，不仅是指整个三一神一父、子、灵，更指整个三一神所是、所有、所作、所知、所能、所成就、所得着、所完成、并所达到的一切；这一切的丰满都有形有体地居住在子里面。神圣的三一是神格的丰满，而神格的这丰满居住在基督里面。因此，基督是三一神的具体化身。父、子、灵都具体化在基督里。神格的丰满是三重的：父、子和灵。父丰富，子无限，而灵没有限量。因着三一神全都具体化在基督里，所以在基督之外没有神，我们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。我们若要神却不要基督，就无法得着神。我们接受、经历、并享受基督时，就接受、经历、并享受了三一神一父、子和灵。（新约总论第十二册，一〇九至一一〇页。）

参读：主观经历内住的基督，第一章；圣经中的五大奥秘，第三章；神新约经纶中的奥秘，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

## 第五周 周四

### 晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

16 “从祂的丰满里我们都领受了，而且恩上加恩。”

千万不要把丰满当作丰富，二者是绝对不同的。丰富是一样东西的量，而丰满是一样东西流出来、溢出来，成为那样东西的彰显。神的丰满就是神的丰富满到一个地步，溢流出来；这个满而溢就是神的彰显。神是丰丰富富的，丰富到一个地步满溢出来了；这满溢出来就是神的彰显。（神的丰满，九页。）

### 信息选读

（约翰一章十六节）并不容易明了。我曾听一位希腊文教师讲论这节圣经。他说，“恩上加恩的意思，就如海中的波浪一般，是后浪推前浪，一直不断绝。”恩上加恩的“恩”不是指丰富的恩，乃是指丰满的恩。丰富的恩是在神里面，而丰满的恩是在基督耶稣里。所以，我们所领受的恩典乃是丰满的恩典。犹太人不认识主耶稣，也不接受祂。他们最多只享受神的爱，享受丰富的爱，无法像一般的基督徒一样，享受丰满的爱；因为他们只有父，没有子。

现今我们懂得约翰一章十六节，这里不是说“从祂的丰富里”，乃是说“从祂的丰满里”，我们都领受了。这里不是“丰富”，而是“丰满”；就象杯子里的水是丰富的，而溢出来的水是丰满。

## 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



主耶稣就是神的溢出，子就是父的溢出。正如我在一九二八年结婚前，是个单身汉，虽然年轻力壮，却没有“满溢”。然而今天，我有八个孩子，儿子加上媳妇，女儿加上女婿，再加上第三代，总共有三十几口人；他们这群人就是我的满溢。丰富是在父亲身上看见，丰满却是在子女身上看见。

在父神身上，恩典是丰富的，爱是丰富的，亮光也是丰富的，但是却看不见多少丰满。等到子来了，祂在地上行走时，我们所看见的远超过丰富，是满溢出来的。我将这个亮光分享给你们，盼望你们从现今起，再重读四福音，看看其中所记载的这位主耶稣，祂一切的生活行动不仅富有爱心，更是满有爱心；不仅富有生命，更是满有生命；不仅富有能力，更是满有能力。当我们形容父的时候，要用“富”字，神富有这个，也富有那个；但我们形容子的时候，要把“富”改为“满”，基督满有这个，也满有那个。主不仅是富有，而且是满有。这位主耶稣就是神的丰满，这个丰满就是彰显。正如诗歌三百八十二首所说，“荣耀基督，亲爱救主，你是神的荣耀显出！”主耶稣在地上时，祂满有恩典，满有实际，满有亮光，满有生命，满有美德，满有属性，满有神所是的一切。这些都是丰满，这就是神的显出、神的彰显。

现在我们能够清楚，神的丰满是有形有体地居住在基督里面。在基督里面乃是丰丰满满地有神的恩典和实际，并且从基督这个丰满里，我们都领受了，而且恩上加恩，如后浪推前浪似的临到我们。这实实在在是一个丰满。我们从主所领受一切的恩典，都是神的彰显；我们领受神的恩典越多，我们彰显神就越多。（神的丰满，三四至三六页。）

参读：神的丰满，第一、三篇；至宝的基督，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

# 第五周 周五

## 晨兴喂养

西二 10 “你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

因为神格一切的丰满是在基督里面，又因为我们已经被摆在祂里面，（林前一 30，）所以我们在祂里面就得了丰满。…所有相信基督的人都被摆在基督里了。（加三 27。）因此我们与祂联合并且与祂是一。结果，祂所是的一切、所有的一切都归我们，祂所经历的一切也成了我们的历史。…不仅如此，因着我们与基督是一，我们就有分于祂所完成、所得着、并所达到的一切。（歌罗西书生命读经，二一九页。）

## 信息选读

我们是包罗万有之基督的肢体。我们已经被摆在祂里面，与祂联合，实实在在“嫁”给祂了。因此，我们与祂乃是一。凡祂所经过的一切，现今乃是我们的历史；祂所得着并所达到的一切，乃是我们所承受的基业。我们是在这样一位基督里，祂也在我们里面。我们已经被摆在祂里面，与祂是一，并且接受了祂一切的所是和所有。…虽然有些基督徒对这事有道理上的认识，但仅仅在头脑上领会与基督联合是不够的。我们需要运用信心，好有分于我们在基督里所有的一切。我们不该认为自己是可怜的，正如一个贫穷的女子嫁给富有的人之后，就不该再认为自己是贫穷的。即使她可能感觉贫穷，但她必须操练应用这事

# 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

实：她丈夫的丰富是属于她的。照样，因着我们与基督是一，我们就不该看自己是贫穷的。相反的，我们需要充分地体验我们在基督里所有的。

有些基督徒喜欢在祷告中宣告他们多贫穷、多可怜、多卑下。这种祷告是没有信心、没有把握的祷告。我们需要有充分的确信，相信我们与这位丰富、包罗万有的基督是一，与那是三一神一切丰满之具体化身者是一。我们若凭充分的确信来体验这事，就绝不会认为自己是贫穷的了。

不要相信你对自己的感觉，乃要望断以及于基督。运用你的信心，实化祂的所是、祂所经过、祂所得着并所达到的、以及今天祂在那里。祂既是在第三层天上，我们又与祂是一，我们也就在第三层天上。…我们已经被摆在那追测不尽之丰富的基督里了。…在这位基督里，我们得了完全，得以完备。在祂里面，我们一无所缺。不要谈论说，你多么缺乏；因为你在基督里，你是一无所缺的。在祂里面乃是丰满、完全和完备。事实上，祂自己就是丰满、完全和完备。因为我们在祂里面，所以我们是完全、完备的；我们一无所缺。我们是一班有基督之丰富的人。

在以弗所三章八节，保罗说到基督那追测不尽的丰富。我们比亿万富翁还富足，因为我们所有的丰富无法计算。我们无法想象我们在基督里所拥有的是何等丰富。我们常常祷告说，“主啊！我又贫穷、又可怜。”但少有人祷告说，“主啊！我感谢你，我是富足、完备、充满的。主耶稣，因着我在你里面，我就比最有钱的亿万富翁还富有。我一无所缺。”我盼望你读过这篇信息之后，能开始这样的祷告。要告诉主、天使、甚至魔鬼，说，你比地上任何亿万富翁还富足，因为你乃是在基督里面，祂的丰富是追测不尽的。（歌罗西书生命读经，二二〇至二二一页。）

参读：歌罗西书生命读经，第二十二篇；内住的基督，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

# 第五周 周六

## 晨兴喂养

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

西三 1 “所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。”

林前六 17 “但与主联合的，便是与主成为一灵。”

我们在基督这美地里生根以前，没有什么正面的事物。反之，我们与肉体、规条、和黑暗的权势有关联。但如今我们已在美地里生根，这丰满就成了我们的，我们也得着一切正面事物的供应。在这包罗万有且延展无限的丰满里，我们得着了一切。我们有神，有提高的人性，并且有神圣的属性和人性的美德。你需要生命么？生命就在这丰满里。你需要爱和忍耐么？爱和忍耐也包括在这丰满里。…我们在其中生根的土壤是何等丰富！这土壤供应我们一切，我们一无所缺。我们有了包罗万有、无穷无尽的丰满。…这丰满有形有体地居住在基督里面。我们在祂，就是在神格丰满的具体化身里面，也得了丰满。（歌罗西书生命读经，五七八至五七九页。）

## 信息选读

倘若我们花时间享受主，我们就该花充分的时间吸取祂。我们听过许多信息论到主是谁，祂是什么，以及祂在哪里。我们也学会了如何运用灵来接触祂。但如今我们必须花足够的时间吸取祂。我们在这件事上不该闲懒、怠惰。我能从经历中很强的见证，我们花时间享受主时，就把丰富土壤的一切元素吸收到我们里面了。

# 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.

如果你在早晨没有吸取主，就很容易受到“苍蝇”和“蝎子”的搅扰。许多圣徒能见证，早晨吸取主，就是把最好的驱虫剂供应给他们。然而，我们不但该在早晨花时间与主同在，也该整天与主同在。…我们若不忠信地花时间吸取主，我们的光景就会渐渐堕落。我们的经历能证实这事。让我们从思想、情感、意念中回转过来，将自己向主敞开，运用我们的灵说，“主耶稣，我爱你，我敬拜你，我尊崇你。主，我把自己献给你，我把心交给你，把今天每一件事都交给你。”你这样接触主的时候，切勿匆忙。要花时间，越多越好。你花间接触主的时候，自然而然就把土壤里的丰富吸收到你里面。丰满、割礼、埋葬、复活、生命的分赐、规条的涂抹、掌权者的脱下，都会成为你的。歌罗西书中这一切的事实，都会成为你的经历。

事实是在基督里，经历却是借着基督。我们接触主，并且实际地与主是一，就经历到这些事。最近我每天早晨都向主祷告说，“主，给我恩典，使我活出与你是一灵。主，我不怀疑你与我是一灵。但是主，求你提醒我，我与你是一灵。”我们越活出与主是一灵，就越经历歌罗西书所启示包罗万有、延展无限的基督。因此，那些在基督里的事实，借着祂并因着祂，就都成为我们的经历。哦，让我们吸取祂、享受祂并经历祂！赞美祂，我们已经在那满了神圣属性和提高的人性美德，丰富、肥沃的土壤里生根！我们所需要的一切都在这土壤里面，在我们所已经生根于其中的美地上。为着召会生活的实行，让我们一直在这土壤里生根，并且吸取其中一切的丰富。（歌罗西书生命读经，五八一、五八三至五八四页。）

参读：歌罗西书生命读经，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

# 第五周诗歌

# WEEK 5 — HYMN

373

## 经历基督 — 作神的见证

8 8 8 8 (英 494)

降 E 大调

4/4

E<sup>b</sup> 1 - 3 4 | B<sup>b</sup> 5 - 6 7 | Cm. 1 - 7 6 | B<sup>b</sup> 5 - - - | E<sup>b</sup> 5 - 5 5 | A<sup>b</sup> 6 -  
 一 基督是神真实见证, 或在本质、  
 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; 完满显出神的荣  
 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, 使人看见神的性情。

- 二 基督作神完满见证, 远胜律法为神所作;  
律法不过只用字句, 非用生命, 将神述说。
- 三 神性丰满住在基督, 作了祂的内容成分;  
祂是神的具体化身, 神的住处、神的器皿。
- 四 神的荣耀、神的形像, 基督全都彰显展览;  
神的心意、神的道路, 也都在祂给人看见。
- 五 基督现今住在我灵, 为作我分直到永久;  
我在灵中将祂分享, 神性一切全归我有。

## 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.

2. 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.
3. The fulness of the Godhead dwells  
In Him, His very element;  
God's full embodiment is He—  
A vessel, God the resident.
4. The Father God He manifests;  
God's glorious features He displays;  
In Him consummately are seen  
The Father's heart and all His ways.
5. 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.



## 第六周

# 认识并经历包罗万有、 延展无限的基督 作我们的生命和新人的构成成分

读经：西三 1～4、15～17

## 纲要

### 周一

#### 壹 我们需要认识并经历包罗万有、延展无限的基督作我们的生命：

一 我们要经历基督作我们的生命，就需要看见我们与基督同有一个地位、一个生命、一个生活、一个定命和一个荣耀—西三 1～4，参林前六 17：

1 我们的地位乃是在基督里；因着我们在祂里面，所以祂在哪里，我们就在哪里—坐在神的右边—西三 1，约十四 20，十七 24，弗二 6：

a 子的地位乃是在父里面（约十 38，十四 10）；我们是在子里面（林前一 30 上），所以我们也就在父里面（约十四 20，帖前一 1，帖后一 1）。

b 当我们在灵里，我们在实际上和经历上就在基督里、在父里并在天上（参约十四 20）：

(→) 从天上的基督那里，到地上我们这里，借着我们在灵里那包罗万有的灵，有一种传输在进行着—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) 那在天上坐在宝座上的基督（罗八 34），现今也在我们里面（10），也就是在我们灵里（提后四 22），这灵就是神居住的所在（弗二 22）。

(三) 我们的灵今天既是神居住的所在，现今也就是天的门，在那里基督是梯子，把我们联于天，并把天带给我们—22 节，创二八 12 ~ 17，约一 51。

(四) 每当我们转到我们灵里，我们就能进入天的门，借着基督作天梯，摸着天上施恩的宝座；我们的灵是在接受神圣传输的一端，而神的宝座是在输送的一端—来四 16。

## 周二

2 神的生命就是基督的生命，基督的生命又成了我们的生命—西三 4，约五 26：

a 基督是我们的生命，意思就是说，祂对我们是主观到了极点的—一 4，十四 6 上，十 10 下，林前十五 45 下，罗八 10、6、11。

b 不可能把一个人和他的生命分开，因为人的生命就是人自己；因此，说基督是我们的生命，意思就是说，基督成了我们，我们与祂同有一个生命和生活—约十四 6 上，腓一 21 上。

c 基督是信徒的生命，有三种特点，将基督的生命与天然的生命区别出来：

(一) 基督的生命是钉十字架的生命—加二 20。

(二) 这生命是复活的生命—约十一 25。

(三) 这生命是藏在神里面的生命—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.

## 周三

3 寻求在上面的事，并思念那些事，就是加入主天上的职事，也就是祂神圣的事业；这就是活基督，过与基督的生活是一的生活—西三 1 ~ 2：

a 在基督天上的职事里，祂今天是活着作大祭司，为众召会代求—来八 1，四 14，七 25，四 16，西四 2。

b 在基督天上的职事里，祂今天是活着作属天的执事，以基督的丰富供应圣徒—来八 1 ~ 2，弗三 8。

c 在基督天上的职事里，祂今天是活着作神行政的宇宙管理者，为了完成神的定旨—启四 1 ~ 2、5，五 6，弗一 10 ~ 11：

(一) 从诸天之上的宝座那里，神圣的传输正把在上面的事带进众地方召会中—19、22 ~ 23 节。

(二) 启示录四、五章里有“中央政府”的异象；一至三章里有众地方召会作“大使馆”的异象；借着七灵，有一种传输从天上的“总部”传到众召会这些“大使馆”。

(三) 众地方召会中所发生的事，该受天上神宝座的指引；这恢复要成为“主的”恢复，就必须受主指引—西一 18，二 19，启四 2 ~ 3。

## 周四

4 我们的定命乃是荣耀；基督正在领我们进荣耀里去，叫我们与祂一同显现在荣耀里—来二 10，西三 4。

二 我们的生命乃是住在我们里面的基督，这生命与基督一同藏在神里面；隐藏在神里面的基督，由隐藏在金罐里的吗哪所预表—3 ~ 4 节，出十六 32 ~ 34，启二 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 作为隐藏吗哪的基督，在作为金罐的父神里面；父在作为约柜的基督里面，基督有神性与人性这两种性情；基督作为内住的灵，活在我们重生的灵里，成为至圣所的实际—参约十四 16 ~ 20，提后四 22。
  - 2 我们吃基督这隐藏的吗哪时，就合并到祂里面，作神与人相互的住处—约十五 5、7，八 31，六 57、63，十四 23。
- 三 基督是我们的生命，有力地指明我们要以祂为生命而凭祂活着，要在日常生活中活祂—西三 4 上：
- 1 基督必须在实际上、在经历上是我们的生命；一天过一天，我们需要在祂的生命里得救—4 节，林前十五 45 下，罗五 10。
  - 2 新人乃是我们接受基督作生命并活基督的自然结果—西三 3 ~ 4、10 ~ 11。

## 周五

贰 我们需要认识并经历包罗万有、延展无限的基督作新人的构成成分：

- 一 在新人里只有基督有地位；祂是新人一切的肢体，也在一切的肢体之内；在新人里祂是一切—10 ~ 11 节。
- 二 在新人里基督是中心，也是普及；祂是构成新人的成分；在新人里祂是一切，又在一切之内。
- 三 我们若要活基督作新人的构成成分，就需要受基督的平安管治（12 ~ 15），并被基督的话内住（16 ~ 17）：
  - 1 我们需要让基督的平安在我们心里作仲裁—12 ~ 15 节，弗二 14 ~ 18，罗五 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”一辞的希腊文也可译为：“作裁判，作主席，登位作每件事的管治者和决断者”；基督那作仲裁的平安，消除我们与任何人的嫌隙—西三 13。

b 我们常常发现我们里面有三派：一派是积极的，另一派是消极的，还有一派是中立的；因此，需要内里的仲裁来解决我们里面的争执：

(一) 每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安作主席，并让这平安，就是新人的一，在我们里面管治并下最后的断语。

(二) 我们需要把我们的意见、观念摆在一边，听内住之裁判的话。

c 我们若让基督的平安在我们心里作仲裁，这平安会解决我们中间所有的争执；我们就会与神有纵的平安，并与圣徒有横的平安：

(一) 借着基督的平安作仲裁，我们的难处解决了，圣徒之间的摩擦也消失了；然后召会生活就能甜美地得保全，新人也实际地得以维持。

(二) 基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断—参赛九 6 ~ 7。

(三) 如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人；我们反而会靠着主的恩典并带着祂的平安，把生命供应给别人。

(四) 这平安应当将所有的信徒联结一起，成为他们的联索—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 我们若要活基督作新人的构成成分，就需要让基督的话丰丰富富地住在我们里面—西三 16 ~ 17：

a 当基督的平安在我们里面作仲裁，保守我们在满了一与和谐的光景中，我们就成了神说话的地方，成了神的出口—15 ~ 16 节，后二 1、7：

(一) 神的说话要求一；分裂使神的说话减少，甚至使神的说话完全停止—利一 1。

(二) 既然一是神说话的必要条件，我们就需要让基督的平安在我们心里作仲裁—西三 15。

(三) 基督的话丰丰富富地住在我们里面，意思就是这话在我们里面有充分的地位，而浸润并浸透我们全人；我们要让基督的话进到我们里面，住在我们里面，在我们里面得胜，顶替我们的观念、意见和哲学；这是极重要的一诗—一九 130，参后二一 23，二二 5。

b 我们需要让主的话在我们里面居首位，使我们经历神话语的功用在我们里面运行，并将基督的丰富供应到我们这人里面—西三 16：

(一) 神的话光照（诗一一九 105、130）、喂养（太四 4，提前四 6）并滋润我们，解我们的干渴（赛五五 1、8 ~ 11）。

(二) 神的话加强（约壹二 14 下，箴四 20 ~ 22）、洗涤（弗五 26）并建造我们（徒二十 32）。

(三) 神的话借着圣别我们（约十七 17），使我们完备并完全（提后三 15 ~ 17），且造就我们。

c 我们让基督的话住在我们里面，借此就能成为正确的人，就是神人，充满基督作神属性的实际—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 我们若让基督的平安在我们里面作仲裁，若被基督的话所充满，我们就实际地有新人；所有在主恢复里众召会的众圣徒，都要在一个新人里活基督。

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.



# 第六周 周一

## 晨兴喂养

西三 1～2 “所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事，不要思念在地上的事。”

林前六 17 “但与主联合的，便是与主成为一灵。”

歌罗西三章一至四节含示，我们与基督同有一个地位、一个生命、一个生活、一个定命和一个荣耀。因着我们与基督有同一的地位，所以祂在哪里，我们就在哪里。我们也与基督同有一个生命，甚至是一样的生命。…再者，我们与基督同有一个生活；我们的生活，就是祂的生活。…如果我们天天实际地与基督同过一个生活，就我们无论作什么，祂也作什么。这意思是说，我们谈话，祂也谈话。如果我们所作的，与基督所作的不同，我们与祂就不是同过一个生活了。比如，我们生气，但基督不生气，那时我们就不是与祂同过一个生活；在这种情况下，我们的生活就不是祂的生活。我们都该不发脾气，不是因着我们想要遵守圣经的命令，乃是因为我们觉得那活在我们里面的基督不发脾气。如果我们只想办法控制脾气，这就是宗教。但如果我们因着与基督同活而不发脾气，我们就在生命上并在生活上与祂成为一了。（歌罗西书生命读经，六四二至六四三页。）

## 信息选读

我们的地位乃是在基督里。因着我们在祂里面，而祂在神的右边，（西三 1，）我们就也在神的右边。…约翰福音清楚地告诉我们，子在父里面，（十 38，十四 10，）这意思是说，子的地位乃是在父里面。今天我们的地位既在子在里面，在基督里面，我们就也

# 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



在父里面。父当然是在天上，因此，我们的地位也是在天上。…这事实要成为实际，就需要我们与主成为一灵。（林前六 17。）当我们在灵里，我们在实际上和经历上就在基督里、在父里、并在天上。

有一种传输从天上达到我们的灵里！当我们经历这种传输，我们就真正在基督里、在父里、并在天上。我们的灵乃是直接联于天；属天的传输开始于天，终结于我们的灵。

从天上的基督那里，到地上我们这里，借着包罗万有的灵，有一种传输正在进行着。…为着从三层天上输供到我们里面的传输，阿利路亚！“荣耀之中有一位，祂是我生命。”（诗歌三八三首第三节。）基督就是在荣耀中的那一人，祂是我们的生命。我们都需要有异象，看见有一种属天的传输正从得荣的基督输供到我们里面。不仅如此，我们也需要一直向着这个传输敞开，使其不至于被切断。…但愿没有绝缘体拦阻这神圣的传输。

我们的灵是在接受神圣传输的一端，天上神的宝座是在输送的一端。因此，我们转回到灵里，就被提高到天上。这样，在经历上我们就在基督里、在父里、并且在天上。（歌罗西书生命读经，六四四至六四五、六三二至六三三、六四六页。）

那在天上坐在宝座上的基督，（罗八 34，）现今也在我们里面，（10，）就是在我们的灵里，（提后四 22，）这灵就是神居所的所在。（弗二 22。）伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地。（创二八 12～17，约一 51。）我们的灵今天既是神居所的所在，这灵就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座。（圣经恢复本，来四 16 注 1。）

参读：歌罗西书生命读经，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

## 第六周 周二

### 晨兴喂养

西三 3~4 “因为你们已经死了，你们的生命与基督一同藏在神里面。基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

在歌罗西三章三至四节，保罗两次说到生命，借此指明我们与基督同有一个生命。三节说，我们的生命“与基督一同藏在神里面”。在四节他继续说，“基督是我们的生命。”

按照我们的经历和神的话，这里的生命乃是基督的生命成了我们的生命。如果只是基督的生命，就不能称为“我们的生命”。…然而，这里的生命不是我们从亚当所承受的天然生命；这样的生命绝不能与基督一同藏在神里面。神绝不容许从亚当所承受的天然生命藏在祂里面。唯一能与基督一同藏在神里面的生命，乃是神圣的生命，基督的生命。乃是这生命成了我们的生命。保罗用“我们的生命”这样的说法，指明我们与基督并神自己有同一个生命。我们不该以为神有一种生命，基督另有一种生命，而我们这些信基督的人又有一种生命。反之，神、基督、信徒同有一个生命；神的生命就是基督的生命，基督的生命又成了我们的生命。

我们看见一位温柔、安静、亲切的姊妹，就以为她就有这样的特点，就一定满了生命。我们看见一位弟兄说话有口才、有能力，就认为他的能力和口才是生命的记号。然而，我们在这两种情形中所看见的，也许都是天然的生命，不是基督所有的生命，不是与基督一同藏在神里面的生命。（歌罗西书生命读经，六四七至六四八页。）

### 信息选读

歌罗西三章四节说到“基督是我们的生命”。基督是神，也是生命。（约壹五 12。）那原是神的生命，

## WEEK 6 — DAY 2

### Morning Nourishment

Col. For you died, and your life is hidden with Christ 3:3-4 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，就在基督里面。（约一4。）因此，主耶稣说祂是生命，（十四6，十一25，）并且祂来要叫我们得生命。（十10。）所以，人有了基督，就有生命，（约壹五12，）现今祂住在信徒里面作生命。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。基督就是神来作我们的生命。神显出来作生命，是借着基督。所以，基督现今是我们的生命。

基督必须日复一日在实际和经历上作我们的生命。祂该是我们里面的生命，我们该与祂同有一个生命和生活。…基督作我们的生命，意思就是祂对我们是至为主观的。没有一样东西比生命对我们更主观，与我们的关系更亲密。我们的生命实际上就是我们自己。要将一个人与那人的生命分开是不可能的，因为人的生命就是他自己。我们若没有生命，我们就不再存在。说基督成了我们的生命，意思就是基督成了我们。我们的生命既无法与我们分开，而基督既是我们的生命，祂就无法与我们分开。因为我们的生命就是我们自己，又因为基督是我们的生命，我们就可以说，在这意义上，基督成了我们。

基督作信徒的生命有三个特征。第一，这生命是钉十字架的生命。主耶稣在地上的时候，始终活钉十字架的生命。我们若真经历基督作我们的生命，我们也要活钉十字架的生命。这样一个钉十字架的生命，乃是经过过程并彻底受了对付的生命。基督作我们的生命，第二个特征乃是这生命是复活的生命。没有一样事物，包括死，能压抑它。最后，这乃是藏在神里面的生命。（西三3。）只有神圣的生命能藏在神里面。我们若经历基督作我们的生命，我们在召会中所作的，就不会采取显扬的方式，乃会凭着藏在神里面的生命来作。（新约总论第三册，九至一一页。）

参读：新约总论，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

## 第六周 周三

### 晨兴喂养

来八 8 “…我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边。”

七 25 “所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”

西四 2 “你们要坚定持续地祷告，在此儆醒感恩。”

寻求在上面的事，并思念在上面的事，乃是在主天上的职事里联于祂。我们需要联于那代求、尽职事、执行神行政的一位。我们的生活，该是一种寻求并思念这些属天之事的生活。这意思是说，我们的生活乃是联于属天基督的祭司职分、职事和行政。如果我们都这样生活，召会生活就会大大的提高。

我们在这里不是寻求属地的事物，乃是与基督同过一个生活。今天基督活着，乃是作大祭司、属天的执事、和宇宙的行政管理者。我们要在祂的生活里联于祂，并与祂同有一个生活。（歌罗西书生命读经，六五二至六五四页。）

### 信息选读

基督在天上非常积极，甚至比祂在地上的时候更忙。祂为我们代求，牧养祂的众召会，并为亿万圣徒尽职。祂是天上的大祭司，为我们代求。…基督为我们代求，将属天生命的供应服事到我们里面。祂是属天的执事，在诸天之上尽职。（来八 1～2。）根据启示录五章六节，基督（作为升天的狮子羔羊），正在执行神宇宙的行政。

## 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.

今天基督在诸天之上活着，为众召会代求，将属天生命的供应服事给圣徒，并执行神的行政。…我们感谢主，今天许多在地方召会里的人，…当他们觉得基督在天上为某件事代祷的时候，他们就联于祂，在地上为着那件事祷告。…这样与基督一同祷告，就是与祂同有一个生活。

在启示录里，我们看见更多在上面的事。这卷书不仅是一扇窗户，更是一个开启的天。天向约翰开启了，他就看见“有一个宝座安置在天上，又有一位坐在宝座上”。（四 1～2。）这宝座不仅是施恩的宝座，更是权柄的宝座，神圣行政的宝座。

（启示录）头一个异象乃是地上的众召会，（一 12, 20,）但第二个异象乃是在诸天之上所发生的事。把这两个异象合起来看，指明在地上众召会中所发生的事，与在诸天之上的行动有关。…主在众召会中的行动，也与天上宝座的行动一致。这意味着，众地方召会中所发生的事，该受天上神宝座的指引。这恢复要成为“主的”恢复，就必须受主的指引。只要有从诸天而来的传输，众召会中就有神圣的水流。

启示录四至五章里，有“中央政府”的异象；一至三章里有众地方召会作“大使馆”的异象。借着七灵，有一种传输从天上的“总部”传到“大使馆”。借着七灵，总部里所有的，都传输到众召会里面。…从诸天之上的宝座那里，神圣的传输正把在上面的事带进众地方召会中。（歌罗西书生命读经，六五九至六六一、六三七至六三九页。）

参读：歌罗西书生命读经，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

## 第六周 周四

### 晨兴喂养

西三 3~4 “因为你们已经死了，你们的生命与基督一同藏在神里面。基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

启二 17 “...得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石，上面写着新名，除了那领受的以外，没有人认识。”

我们的定命乃是荣耀。今天我们藏在神里面，但基督显现的时候，我们也要与祂一同显现在荣耀里。（西三 4。）...今天我们不该显扬，反倒应该一直藏在神里面，等候我们达到目的地，与基督一同进入荣耀的时候。到了指定的时候，为着神所命定的显明，神的众子就要显现在荣耀里。（歌罗西书生命读经，六五四页。）

### 信息选读

在出埃及十六章三十三节我们看见，一满俄梅珥吗哪盛在罐子里，存放在耶和華面前，要留到世代。希伯来九章四节说到“盛吗哪的金罐”。...吗哪藏在金罐内，表征我们的生命与基督一同藏在神里面。...藏在神里面的基督就是藏在金罐内的吗哪。

在圣经里，金表征神圣的性情。按照彼后一章四节，我们有分于这神圣的性情。唯有神的性情，神圣的性情，才能保存基督作我们隐藏的吗哪。...我们不能把基督保存在我们的心思或情感里，我们只能把祂保存在我们里面借着重生所得的神圣性情里。事实上，我们里面的神圣性情就是神自己。金罐内的吗哪指明我们所享受

## 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

作我们生命供应的基督，保存在神圣的性情里，这神圣的性情如今在我们全人的最深处。基督是我们特殊的一分食物，隐藏在神圣的性情里。当我们摸着神圣的性情—金罐—时，我们就享受基督作为隐藏在其中的吗哪。（出埃及记生命读经，五二四至五二五页。）

旧约里的帐幕乃是宇宙合并的表号。基督作为隐藏的吗哪乃是帐幕的中心。隐藏的吗哪是在金罐里；金罐是在约柜里，约柜是用皂荚木包金所造的，这约柜是在至圣所里。隐藏的吗哪表征基督，乃是在金罐里，而金罐是指神说的。吗哪在金罐里，指明基督在父里。（约十四 10 上，11 上。）约柜是在至圣所里，至圣所就是我们的灵。今天，我们那有圣灵内住的灵就是至圣所。从这里我们能看见，作为隐藏吗哪的基督，在作为金罐的父神里面；父在作为约柜的基督里面，基督有神性与人性这两种性情；这基督作为内住的灵，活在我们重生的灵里，成为至圣所的实际。这就是说，子在父里面，父在子在里面，而子作为灵乃是至圣所的实际。这含示并符合约翰十四章十六至二十节的四个“在…里面”。二十节说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面，”而十七节说，“实际的灵…在你们里面。”子在父里面，我们在子在里面，子在我们里面，我们又由实际的灵所内住。这就是经过过程的神与重生信徒的合并。

合并到帐幕里的路，就是吃隐藏的吗哪。我们越吃基督，就越合并到三一神里面，成为一个宇宙的合并。借着吃隐藏的吗哪，我们就合并到帐幕里。（基督为父用神圣的荣耀所荣耀的结果，三〇至三一页。）

参读：出埃及记生命读经，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

## 第六周 周五

### 晨兴喂养

西三 15 “又要让基督的平安在你们心里作仲裁…”。

弗二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

四 3 “以和平的联索，竭力保守那灵的一。”

按原文，〔歌罗西三章十五节的〕仲裁也可以翻译为，作裁判，作主席，登位作每件事的管治者和决断者。基督那在我们心里作仲裁的平安，消除了十三节的嫌隙。…为着基督身体正当的生活，我们需要基督的平安在我们心里，在祂身体众肢体的关系上，仲裁、调整、并断定一切的事。（歌罗西书生命读经，二九八至二九九页。）

### 信息选读

我们若想想自己的经历，就会领悟，我们基督徒…常常发现我们里面有三派：一派是积极的，一派是消极的，还有一派是中立的。我们基督徒比不信的人还麻烦。得救以前，我们是在撒但那一派的控制之下。我们纵情属世的享乐，里面一点争执都没有。但如今我们得救了，也许有一派鼓励我们作一件事，另一派却鼓励我们作另一件事。因此，我们需要内里的仲裁来解决我们里面的争执。…从歌罗西三章十五节来看，这个主持人，这位仲裁者，乃是基督的平安。

保罗论到包罗万有的基督，论到在新人里基督是一切，又在一切之内，并且在新人里希利尼人、犹太人、或其他文化上的差异都没有地位之后，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



咐圣徒们要留意基督的平安。…这是保罗在以弗所二章十五节所说的和平，那里告诉我们，基督在祂自己里面，将两下创造成一个新人。借着将犹太人和外邦人创造成一个新人，基督已经成就了和平。

每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安作主席，并让这平安，就是新人的一，在我们里面施行管治。要让这平安，这个一，来下断语。…我们需要把我们的意见、观念摆在一边，听内住之裁判的话。

基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断。在弟兄被长老得罪的事例中，基督的话是要爱那位长老，找他交通，并且和他一同享受主。

当基督的平安在我们心里作王，作我们里面唯一的裁判，我们就与神有纵的平安，与众圣徒有横的平安（和平）。我们赞美主，我们享受平安，并且在这平安里，新人一召会生活就得以保全！当基督的平安在我们心里当家，新人就不断得以更新。如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人。我们反而会靠着主的恩典并带着祂的平安，把生命供应给别人。一个地方召会里的一，和众召会之间的一，不是靠着人为的努力而维持的，这个一单单是由基督的平安作仲裁来维持的。（歌罗西书生命读经，二九九至三〇〇、三〇二、三二七、七〇二至七〇三页。）

基督在十字架上，已废掉因规条而有的一切分别，借此，祂已为祂的身体成就了和平。这和平该成为联索，将众信徒联结在一起。这和平的联索是十字架工作的结果。当我们留在十字架上，我们和人中间就有和平。这和平成了我们的联索，使我们借此保守那灵的一。（圣经恢复本，弗四3注1。）

参读：歌罗西书生命读经，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

## 第六周 周六

### 晨兴喂养

西三 16～17 “当用各样的智慧，让基督的话丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神；凡你们所作的，无论是什么，或说话，或行事，都要在主耶稣的名里，借着祂感谢父神。”

保罗说过基督的平安在我们里面作仲裁之后，接着就告诉我们，要让基督的话住在我们里面。（西三 16。）为什么保罗先提基督的平安，再提基督的话？这问题的答案与圣经里所启示的基本原则有关，就是神的说话需要合一。每当神的子民分裂，祂的言语就稀少。神不在分裂的地方说话。分裂使神的说话减少，甚至使神的说话完全停止。

以色列人在旷野的时候，神在会幕里说话。会幕就是神子民合一的表记。…在耶路撒冷建造的圣殿乃是会幕的延续。…神借着祭司说话，是从至圣所出来的，至圣所乃是帐幕和圣殿的中心。

当基督的平安在我们里面作仲裁，保守我们在满了一与和谐的光景中，我们就成了神说话的地方，成了神的出口。（歌罗西书生命读经，七〇四至七〇五、七〇八页。）

### 信息选读

基督的话包括整本新约。我们需要被这话充满。…主的话在我们里面必须有充分的地位，才能把基督的丰富运行并供应到我们里面的人里。不仅如此，基督的话也必须丰富富地住在我们里面。基督的丰富（弗三 8）是在祂的话里。这样丰富的话，其居住必是丰富富的。

## 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.

（有些圣徒）虽然…读圣经，神的话却仍旧在他们之外。我们必须让基督的话进到我们里面，住在我们里面，并顶替我们的观念、意见和哲学；这是十分重要的。我们需要祷告说，“主耶稣，我乐意放弃我的观念，我要你的话在我里面有地位，我愿意忘掉自己的意见和哲学，我要让你的话在我里面得胜。”

我们不能把基督的话与祂作仲裁分开。…我们需要把我们的案件带到仲裁者那里并听祂的话。这意味着，我们需要让基督的平安在我们心里作仲裁，并让基督的话住在我们里面。这样，我们就要满了歌唱和感恩。

我们需要基督的平安作仲裁来保守我们在一里，使基督能对我们说话。然后我们需要让神的话居首位。如果我们这样作，我们就经历神话语的功用：光照、滋养、解渴、加强、洗涤、建造、成全和造就。我们从神的话所得着的是何等的益处！

首先，神的话光照我们。如果我们没有神的话，我们就在黑暗里。但因着神的话满了光，并且光照我们，就使我们清楚许多事情。…其次，神的话是食物，满了滋养。这意味着，神的话光照我们的时候，就滋养我们。我能作见证，多年来我借着神的话得着充分的滋养。

神的话也使人完备并完全。…我们既是基督身体上的肢体，就都该尽功用。但如果我们要尽功用，就必须先借着神的话得以完全。因为神的话滋养我们，我们就长大。然后借着长大，就产生功用。我们由神的话所得的滋养，使我们这些身体上的肢体得以完备并完全。（歌罗西书生命读经，三〇三至三〇五、七一五、七〇九、七一一至七一二页。）

参读：歌罗西书生命读经，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

# 第六周诗歌

# WEEK 6 — HYMN

补27

在荣耀里有一人

There's a Man in the glory

Experience of Christ — As Life

505

A 大调

4/4

一、在荣 耀 里 有 一 人，祂 的 生 命 是 为 我。

1 | 1 - 5̣ | 1 | 2 - 5̣ 5̣ | 3 2 3 4 | 3 - 2

1 | 1 - 7̣ 6̣ | 7̣ 1 2 3 | 7̣ - 6̣ · 5̣ | 5̣ - -

5̣ | 5̣ - 4 3 | 4 - 3 3 | 2 3 1 2 | 7̣ · 6̣ 5̣

1 | 1 7̣ 1 2 | 1 - 5̣ 3 | 3 2 3 4 | 3 - 2

3 | 4 3 2 1 | 7̣ - 1 4 | 3 - 2 · 1 | 1 - -

祂 是 完 全 圣 洁，自 由 且 超 脱，

祂 是 全 智、仁 慈，祂 是 何 温 柔！

祂 荣 耀 里 的 生 命 乃 是 为 着 我。

祂 荣 耀 里 的 生 命 乃 是 为 着 我。

- 二、在荣耀里有一人， 祂的生命是为我。  
 在祂全无疾病， 祂毫无软弱，  
 祂是刚强、有力， 且能往上浮！  
 祂荣耀里的生命 乃是为着我。
- 三、在荣耀里有一人， 祂的生命是为我。  
 祂胜过了死亡， 拘禁全脱落，  
 在复活里作王， 权柄手中握！  
 祂荣耀里的生命 乃是为着我。
- 四、在荣耀里有一人， 祂的生命是为我。  
 祂的平安长存， 不怕何风波，  
 祂喜乐，发光辉， 盼望而等着，  
 祂荣耀里的生命 从我里透过。

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!  
 His joyful and radiant,  
 Expecting to see  
 His Life in the glory  
 Lived out in me;  
 His Life in the glory  
 Lived out in me.

