

二〇二〇年十一月
感恩节特会

总题：

为着一个新人，包罗万有、
延展无限的基督顶替文化

晨兴圣言

**Thanksgiving Conference
(November 2020)**

General Subject:

**The All-Inclusive, Extensive Christ
Replacing Culture For The One New Man**

Holy Word Morning Revival

标语

- ① 那为着一个新人以祂自己顶替我们文化的，乃是包罗万有、延展无限、居首位、作神经纶中心与普及的基督。
- ② 我们有了包罗万有、延展无限之基督的异象，经历祂作我们的生命和我们全人的成分，并活祂而不活我们的文化时，一个新人就会实际地在我们中间出现，我们也会实现新人的生活。
- ③ 我们需要因复活生命的新鲜供应日日得更新，以顶替我们的文化，并借着成为象新耶路撒冷一样的新，而在实际里成为一个新人。
- ④ 我们需要照着那在耶稣身上是实际者学基督，借此过一个新人的生活，而不是过我们文化的生活，主耶稣在地上生活的方式，乃是今天一个新人该有的生活方式。

Key Statements

- ① The Christ who replaces our culture with Himself for the one new man is the all-inclusive, extensive Christ, the preeminent One, the centrality and universality of God's economy.
- ② When we have the vision of the all-inclusive, extensive Christ, experience Him as our life and the constituent of our entire being, and live Him instead of our culture, the one new man will appear among us in a practical way, and we will realize the life of the new man.
- ③ We need to be renewed day by day with the fresh supply of the resurrection life to replace our culture and to become the one new man in reality by becoming as new as the New Jerusalem.
- ④ We need to live the life of the one new man instead of our culture by learning Christ as the reality is in Jesus; the way the Lord Jesus lived on earth is the way the one new man should live today.

篇题

- 第一周 我们的文化急切需要被包罗万有、延展无限的基督顶替
- 第二周 活包罗万有、延展无限的基督，不活我们的文化
- 第三周 新人的成分—顶替文化之包罗万有、延展无限的基督
- 第四周 因复活生命的新鲜供应日日得更新，以顶替我们的文化，并借着成为象新耶路撒冷一样的新，而在实际里成为一个新人
- 第五周 照着那在耶稣身上是实际者学基督，借此过一个新人的生活，而不是过我们文化的生活
- 第六周 按照神经纶的宇宙历史—人类历史里的神圣历史，成就主的心愿，就是要得着一个在实际里的新人

Contents

- Week. 1. The Urgent Need for Our Culture to Be Replaced by the All-inclusive, Extensive Christ
- Week. 2. Living the All-inclusive, Extensive Christ instead of Our Culture
- Week. 3. The Constituent of the One New Man—the All-inclusive, Extensive Christ Replacing Culture
- Week. 4. Being Renewed Day by Day with the Fresh Supply of the Resurrection Life to Replace Our Culture and to Become the One New Man in Reality by Becoming as New as the New Jerusalem
- Week. 5. Living the Life of the One New Man instead of Our Culture by Learning Christ as the Reality Is in Jesus
- Week. 6. The Universal History according to God's Economy—the Divine History within the Human History to Fulfill the Lord's Heart's Desire to Have the One New Man in Reality

第一周

我们的文化急切需要被包罗万有、 延展无限的基督顶替

读经：西一 12～13, 15～18, 27, 二 8, 14～15, 三 4, 10～11

【周一】

壹 使徒写歌罗西书，乃因在歌罗西的召会已经被文化渗透，并且圣徒们被文化打岔离开了基督—西二 8, 16～17, 三 10～11：

- 一 在歌罗西，文化已经充斥在召会中，顶替基督，并且将圣徒掳去—二 8。
- 二 神的仇敌利用文化来顶替基督；他会尝试用文化好的方面来顶替基督—参腓三 4～8。
- 三 按照歌罗西书，基督被文化所顶替；歌罗西书指明，基督最终的代替品乃是我们的文化。

【周二】

四 在歌罗西书，“黑暗的权势”特别是指文化以及我们天然人好的一面—一 12～13：

- 1 在歌罗西的圣徒因着容让文化的最高方面侵入召会，而落到黑暗的权势之下—二 8。
- 2 文化的最高产物不过就是黑暗权势的各方面，为撒但所用以控制人—一 13。

Week One

The Urgent Need for Our Culture to Be Replaced by the All-inclusive, Extensive Christ

Scripture Reading: Col. 1:12-13, 15-18, 27; 2:8, 14-15; 3:4, 10-11

§Day 1

I. The book of Colossians was written because the church in Colossae had been pervaded with culture, and the saints had been distracted from Christ by culture—2:8, 16-17; 3:10-11:

- A. In Colossae culture had flooded the church, replaced Christ, and carried off the saints as spoil—2:8.
- B. The enemy of God uses culture to replace Christ; he will try to use the good aspects of culture to replace Christ—cf. Phil. 3:4-8.
- C. According to the book of Colossians, Christ is replaced by culture; Colossians indicates that the ultimate replacement for Christ is our culture.

§Day 2

D. In Colossians the authority of darkness refers especially to the good aspects of culture and of our natural being—1:12-13:

1. The saints in Colossae came under the authority of darkness by allowing the highest aspects of culture to invade the church—2:8.
2. The highest products of culture are nonetheless aspects of the authority of darkness by which Satan controls people—1:13.

3 任何代替基督的事物都成了控制我们的黑暗权势—13 节。

【周三】

贰 人类文化是在人堕落之后兴起的一创四 16～22:

一 该隐离开神的面之后，为着保护和自存，就建造了一座城—16～17 节：

- 1 他在这城里产生了无神文化。
- 2 在伊甸园中，神是人的一切—人的保护、维持、供应和娱乐；人失去神，就失去了一切。
- 3 人失去神，迫使人发明人的文化，其主要元素是城为着生存、畜牧为着维生、音乐为着娱乐、以及武器为着防御—20～22 节。

【周四】

二 表面看来，这种无神的文化是不走神的路而失去神的人所发明的；其实，文化的内在因素，乃是神的仇敌撒但在远离神之人里面的煽动和挑唆—7，16～17 节，太十二 26:

- 1 这种无神而与撒但联结的文化，成了一种典型，代表历代人类所有的文化，表明这些文化都是无神，跟从撒但，与撒但联结的—参路四 6 注 1。
- 2 无神文化在创世记四章作为种子开始，要在整个人类的历史中发展，直到终极完成于启示录十八章的大巴比伦。
- 3 主在马太二十四章三十七至三十九节的话，指明挪

3. Anything that is a substitute for Christ becomes the authority of darkness to control us—v. 13.

§Day 3

II. Human culture arose after the fall of man—Gen. 4:16-22:

A. After leaving God's presence, Cain constructed a city for his protection and self-existence—vv. 16-17:

1. Within this city he produced a culture without God, a godless culture.
2. In the garden God was everything to man—his protection, maintenance, supply, and amusement; when man lost God, he lost everything.
3. Man's loss of God forced man to invent human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for enjoyment, and weapons for defense—vv. 20-22.

§Day 4

B. Apparently, a culture without God was invented by the man who refused to go God's way and thereby lost God; actually, the intrinsic factor of culture was the instigation and incitement of Satan, God's enemy, within the man who departed from God—vv. 7, 16-17; Matt. 12:26:

1. Such a culture, which was without God and was united with Satan, became a model representing all human cultures throughout the ages and signifying that these cultures are without God and have followed Satan and are united with Satan—cf. Luke 4:6, footnote 1.
2. The godless culture began as a seed in Genesis 4, and it will develop throughout the history of the human race until it consummates in Babylon the Great in Revelation 18.
3. The Lord's word in Matthew 24:37-39 indicates that the godless culture at the

亚时代的无神文化要在主来临的时期发展到极点。

【周五】

叁 文化阻挠神关于基督与召会的定旨—弗三 10～11，五 32:

- 一 一件很诡诈的东西挡在基督与召会这条路上；这诡诈的敌对元素就是文化—西三 10～11，弗二 14～15，西二 14～15。
- 二 文化是经历基督的一大阻挠；我们在无意中并在下意识里，都受了文化的阻挠，以致无法经历并享受基督—腓三 7～8。
- 三 我们在一切事上长到基督里，以及达到长成的人，都受我们诡诈、隐藏的文化所拦阻—西二 19，弗四 13，15～16。

肆 人类的文化与神的国敌对—太十 16～25，34～39，十二 29，46～50:

- 一 有罪的事物敌对神的国，不如人类文化敌对神的国那样厉害。
- 二 人类文化已成了撒但国度基本的一部分，且是极大的一部分—26 节。
- 三 文化已成了撒但坚固的营垒；撒但诡诈地把持文化，利用文化敌对神的国—徒二六 18，西一 12～13。

【周六】

伍 基督这包罗万有、延展无限的一位与文化相对，并且应当以祂自己顶替我们的文化—18 节，三 4，10～11:

time of Noah will develop to its uttermost in the period of the Lord's coming.

§Day 5

III. Culture is a frustration to God's purpose concerning Christ and the church—Eph. 3:10-11; 5:32:

- A. Something very subtle stands in the way of Christ and the church; this subtle opposing element is culture—Col. 3:10-11; Eph. 2:14-15; Col. 2:14-15.
- B. Culture is a great frustration to experiencing Christ; unconsciously and subconsciously, we are frustrated by culture from the experience and enjoyment of Christ—Phil. 3:7-8.
- C. Our growing up into Christ in all things and arriving at a full-grown man is hindered by our subtle, hidden culture—Col. 2:19; Eph. 4:13, 15-16.

IV. Human culture stands in opposition to the kingdom of God—Matt. 10:16-25, 34-39; 12:29, 46-50:

- A. Sinful things do not oppose the kingdom of God as much as human culture does.
- B. Human culture has become a basic part and a great portion of the kingdom of Satan—v. 26.
- C. Culture has become a stronghold of Satan; in a subtle way he maintains a hold on culture and utilizes it to oppose God's kingdom—Acts 26:18; Col. 1:12-13.

§Day 6

V. Christ as the all-inclusive, extensive One is versus culture and should replace our culture with Himself—v. 18; 3:4, 10-11:

- 一 歌罗西书里对基督延展无限的启示，目的乃是要对付文化—二 8，三 10～11。
- 二 在这卷书里，保罗陈明包罗万有、延展无限之基督的异象，为要使我们深刻地看见这位基督应当顶替我们的文化—一 27。

陆 那位顶替文化的，乃是包罗万有、延展无限、居首位、作神经纶中心与普及的基督—15～18 节，二 16～17，三 4，10～11：

- 一 那位能顶替我们的文化，并成为我们一切的基督，乃是包罗万有、延展无限的基督—一 15，18。
- 二 使徒写歌罗西书，是要启示这位包罗万有、延展无限的基督，祂以祂自己对付并顶替我们的文化—三 4，10～11。
- 三 神在祂的救恩里，不仅拯救我们脱离罪、审判、火湖、世界和己；祂也拯救我们脱离一切顶替基督的事物，包括我们的文化—来七 25。
- 四 包罗万有、延展无限的基督在我们里面，我们必须让祂充满我们全人，并以祂自己顶替我们的文化—弗三 17 上，西一 27，三 11。

- A. The purpose of the extensive revelation of Christ in the book of Colossians is to deal with culture—2:8; 3:10-11.
- B. In this book Paul presents a vision of the all-inclusive, extensive Christ to impress us with the fact that this Christ should replace our culture—1:27.

VI. The kind of Christ who replaces culture is the all-inclusive, extensive Christ, the preeminent One, the centrality and universality of God's economy—vv. 15-18; 2:16-17; 3:4, 10-11:

- A. The Christ who can replace our culture and become everything to us is the all-inclusive, extensive Christ—1:15, 18.
- B. The book of Colossians was written in order to reveal the all-inclusive, extensive Christ who deals with our culture and replaces our culture with Himself—3:4, 10-11.
- C. In His salvation God not only saves us from sin, judgment, the lake of fire, the world, and the self; He also saves us from everything that replaces Christ, including our culture—Heb. 7:25.
- D. The all-inclusive, extensive Christ is in us, and we need to allow Him to fill our entire being and replace our culture with Himself—Eph. 3:17a; Col. 1:27; 3:11.

第一周■周一

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。”

腓三 8 “…我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

歌罗西一带的文化包含了希伯来宗教、希腊哲学、禁欲主义、神秘主义和智慧派学说。…保罗在歌罗西三章十一节说，在新人里，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。这些辞指明宗教和文化的区别。受割礼的和未受割礼的是指宗教，化外人和西古提人是指文化。因此，歌罗西书指明，基督最终的代替品乃是我们的文化。（歌罗西书生命读经，五四二页。）

信息选读

召会本该是一个充满基督，并由基督所构成的家，而（歌罗西）的召会竟然被文化侵入。基督本该是召会生活唯一的元素，却有相当大的程度被这个混杂文化的各方面顶替了。召会的构成成分应该是基督，也只该是基督，因为召会乃是基督的身体。因此，召会的内容应当一点不差的就是基督自己。然而，文化中那些好的元素，特别是哲学和宗教，已经侵入召会并且把召会浸透了。

歌罗西书主要的点乃是：在神眼中，除了基督，没有一样东西算得了数。这个事实把一切东西，不论是好的或坏的，是罪恶的或文雅的，全都撇在一边，

WEEK 1 — DAY 1

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.

Phil. 3:8 ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord;...I have suffered the loss of all things and count them as refuse that I may gain Christ.

The culture in the region of Colossae included Hebrew religion, Greek philosophy, asceticism, mysticism, and Gnosticism.... In Colossians 3:11 Paul says that in the new man there is no Greek or Jew, no circumcision or uncircumcision, no barbarian or Scythian. These terms indicate both religious and cultural distinctions. Circumcision and uncircumcision refer to religion, whereas barbarian and Scythian refer to culture. Thus, the book of Colossians indicates that the ultimate replacement for Christ is our culture. (Life-study of Colossians, p. 437)

Today's Reading

The church should be a house filled with Christ and constituted with Him. Instead, the church in Colossae had been invaded by culture. To a large extent, Christ as the unique element in the church life was being replaced by various aspects of this mixed culture. The constituent of the church should be Christ and Christ alone, for the church is the Body of Christ. Therefore, the content of the church should be nothing other than Christ Himself. Nevertheless, the good elements of culture, especially philosophy and religion, had invaded the church and saturated it.

The main point in the Epistle of Colossians is the fact that in the eyes of God nothing counts except Christ. This fact excludes both good things and bad things, both sinful things and cultured things. In particular, it eliminates

特别是消除了文化中所有好的方面。我们曾一再的指出，神的仇敌利用文化来顶替基督；这是与神相敌的。如果撒但不能用邪恶的事物来腐化我们，神知道撒但就会尝试用文化好的方面来顶替基督。在今天的基督徒当中，你在哪里能找到一班信徒，叫你觉得在他们身上，除了基督以外，什么都没有？在今天各样的基督徒团体中，你可以看到许多的优点。但这些好的方面并不是基督自己这人位，而是狡猾的代替品。因这缘故，在许多基督徒的团体中，很不容易遇见基督。某些人可能传讲基督，或教导基督的道理；但是连这样的传讲与教导，也成了基督自己的代替品。如果我们对今天基督徒当中的光景一目了然，我们就会领会，歌罗西书的背景恰好符合今天的光景。这卷书不只是为了在歌罗西的圣徒，更是为着我们写的。

我们若完全了解这卷书信的背景，就会领悟我们唯一能走的路，乃是十字架的路。十字架是窄路，也是高速公路。对不愿背十字架的人来说，十字架就是一条窄路。但对甘心走这条路的人，十字架就成了高速公路。在召会中我们不要想有头有脸，也不要想大干一番。这就是保罗说的，我们已经死了、已经埋葬了的态度。要把握住这个点，我们需要启示。不管我们是谁，不管我们有什么，不管我们作什么，都可能成为基督的代替品。我们越好，越会作事情，在我们的经历中，基督就越多被顶替。我们需要经过十字架，而成为一无所是，一无所有，一无所能。否则，我们的所是、所有、所能，会成为基督的代替。那么，在我们基督徒的生活中，基督就不是一切，也不在一切之内了。歌罗西书教导我们，在召会生活中，基督必须是一切，又在一切之内。凡不是基督的，都必须除去。（歌罗西书生命读经，三、七至八页。）

参读：歌罗西书生命读经，第一、四至六、三十二至三十四、三十六、四十五、四十九至五十、五十五篇。

all the good aspects of culture. We have pointed out again and again that the enemy of God utilizes culture to replace Christ. This is offensive to God. If Satan cannot corrupt us with evil things, God knows that he will try to use the good aspects of culture to replace Christ. Among today's Christians, where can you find a group of believers with whom you can sense nothing but Christ? Among the various Christian groups we see many good points. However, these good things are not the person of Christ Himself, but something that has replaced Him in a subtle way. For this reason, in many groups of Christians it is difficult to meet Christ. Some may preach Christ or teach the doctrines regarding Christ, but even this preaching and teaching becomes a substitute for Christ Himself. If we have a clear view of the situation among Christians today, we shall realize that the background of the book of Colossians exactly corresponds to today's situation. This book was written for us, not only for the saints at Colossae.

If we have a clear understanding of the background of this Epistle, we shall realize that the only way for us to take is the way of the cross. The cross is both a narrow way and a highway. For those not willing to take the cross, the cross is a narrow way. But for those who are willing to take this way, the cross becomes a highway. In the church we all should be nothing and nobody. This was Paul's attitude when he said that we have died and have been buried. To lay hold of this, we need revelation. Whatever we are, whatever we have, and whatever we do can become a substitute for Christ. The better we are or the more capable we are of doing things, the more Christ may be replaced in our experience. Through the cross, we need to become nothing, to have nothing, and to be able to do nothing. Otherwise, what we are, what we have, or what we can do will become a substitute for Christ. Then in our Christian life Christ will not be all in all. The book of Colossians teaches us that in the church life Christ must be all and in all. Everything that is not Christ must go. (Life-study of Colossians, pp. 2-3, 6-7)

Further Reading: Life-study of Colossians, msgs. 1, 4-6, 32-34, 36, 45, 50, 55

第一周■周二

晨兴喂养

西一 12 ~ 13 “感谢父，叫你们够资格在光中同得所分给众圣徒的分；祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

在歌罗西书，黑暗的权势是指文化好的方面，以及我们的性格、个性、和天然人的优点。黑暗的权势包含我们的美德、宗教、哲学、仪文、规条、原则和道德规范。神已经救了我们脱离这一切，并把我们迁入祂爱子的国里，在那里我们生活在属天的管理和约束之下。在这国里，我们不在严厉的管理之下，乃在子爱的管理之下。在这里我们不觉得是在公义、能力或权柄之下，乃是在可爱可亲的主耶稣之下。我们越告诉主耶稣我们爱祂，一面我们就越得以自由，另一面却越受约束、越受管理。因着我们爱祂，我们就渴慕以祂为我们的人位和生命。这就是为着召会生活的正当基督徒生活。（歌罗西书生命读经，四二页。）

信息选读

在歌罗西的圣徒虽然没有落入邪恶的事里，却因着容让文化的最高产物侵入召会，而落到黑暗的权势之下。…在我们这个人身上或是在我们的日常生活中，凡是没有基督的部分，都是在黑暗里。…例如在我们的婚姻生活中，我们可能仍旧在黑暗的权势下。当一位弟兄和妻子吵嘴时，两个人都在黑暗里。因着他们在黑暗里，就彼此控告、指责。…我们的经历证明，每当我们在自己里面生活、为人、

WEEK 1 — DAY 2

Morning Nourishment

Col. 1:12-13 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light; who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

In Colossians the authority of darkness refers to the good aspects of culture and of our character, disposition, and natural being. The authority of darkness includes our virtues, religion, philosophy, observances, ordinances, principles, and ethical standards. God has delivered us out of all this and has transferred us into the kingdom of the Son of His love, where we live under a heavenly rule and restriction. In this kingdom we are not under a harsh rule, but under the loving rule of the Son. Here we do not sense that we are under righteousness, power, or authority, but under the loving and lovable Lord Jesus. The more we tell the Lord Jesus that we love Him, the more we are freed on the one hand, and the more we are restricted and ruled on the other hand. Because we love Him, we desire to take Him as our person and as our life. This is the proper Christian life for the church life. (Life-study of Colossians, p. 35)

Today's Reading

Although the saints in Colossae did not fall into evil things, they did come under the authority of darkness by allowing the highest products of culture to invade the church. Any part of our being or of our daily life that is without Christ is in darkness.... For example, we may still be under the authority of darkness in our married life. When a brother is exchanging words with his wife, both he and his wife are in darkness. Because they are in darkness, they accuse and blame each other.... Our experience testifies that whenever we live, walk, and behave in the self, we are in darkness. There is no need to

行动时，我们就在黑暗里。我们不需要犯什么大罪，才在黑暗里。我们只要照着自己生活，就在黑暗里，因为这使我们与基督分开。

我们一在天然的人里，不接受基督作我们的人位，不凭祂而活，我们就在黑暗里。我们必须记住，唯有祂才是光。祂必须浸透并充满我们日常生活的每一面。否则，我们每天的生活行动，至少有些部分没有被基督充满，我们生活的那些部分就在黑暗里。

我们的家有许多房间。有些房间是在光中，有些房间是黑暗的。我们里面的人和日常生活也是一样。我们的生活、为人，有些方面是明亮的，充满了光，因为基督在那里居首位。但我们这人的其他部分，或生活中的其他方面，很可能向主关闭，而没有让祂来摸我们。我们的生命和生活向基督关闭的那些部分，自然而然就在黑暗里，因为基督这唯一的光没有得着地位。唯有基督占有我们的每一部分和日常生活的每一方面时，我们才能完全在光中，并完全蒙拯救脱离黑暗权势的控制。

歌罗西人所犯的错误，就是接受并跟随基督以外的事物。接受任何顶替基督的事物，不仅是在黑暗中，更是在黑暗权势的控制之下。任何代替基督的事物—哲学、宗教、性格、美德、观念、意见—都成了控制我们的黑暗权势。在歌罗西，黑暗的权势是犹太宗教的仪文、异教的规条、哲学、神秘主义以及禁欲主义。虽然这些东西似乎是好的，实际上却是黑暗的权势，因为这些事物顶替了基督，使基督这光被摆在一边。因此，黑暗又猖狂起来，而辖制了召会中的圣徒。这是当时歌罗西的光景，也可能是今天的光景。（歌罗西书生命读经，四五至四八页。）

参读：至宝的基督，第二章。

commit some gross sin in order to be in darkness. Simply living according to the self puts us in darkness, for it causes us to be separated from Christ.

Whenever we are in the natural man, not taking Christ as our person and living by Him, we are in darkness. We must remember that He alone is light. He must saturate and prevail in every aspect of our daily living. Otherwise, at least certain parts of our daily walk will not be filled with Christ, and those parts of our life will be in darkness.

Our homes have many rooms. Some rooms may be in the light, whereas others may be dark. The same may be true of our inner being and of our daily living. In certain respects, our life and our walk may be bright, full of light, because Christ occupies the prevailing position there. However, in other parts of our being or in other aspects of our living, we may be closed to the Lord and not allow Him to touch us. Those parts of our life and living that are closed off from Christ are spontaneously in darkness because Christ, the One who is the very light, has no place. Only when Christ occupies every part of us and every aspect of our daily walk can we be wholly in the light and altogether be delivered from the control of the authority of darkness.

The mistake the Colossians were making was that of receiving and following something other than Christ. To accept something in place of Christ is not only to be in darkness, but also to be under the controlling authority of darkness. Anything that is a substitute for Christ—philosophy, religion, character, virtues, concepts, opinions—becomes the authority of darkness to control us. At Colossae, the authority of darkness was Jewish religious observances, pagan ordinances, philosophy, mysticism, and asceticism. Although these things seemed to be good, they were actually the authority of darkness because they replaced Christ. They caused Christ, the light, to be set aside. Therefore, darkness became prevailing once again and controlled the saints in the church. This was the situation in Colossae, and may also be the situation today. (Life-study of Colossians, pp. 38, 40-41)

Further Reading: CWWL, 1983, vol. 2, "Christ in His Excellency," ch. 2

第一周■周三

晨兴喂养

创四 16 ~ 17 “于是该隐离开耶和华的面，去住在伊甸东边挪得之地。…该隐建造了一座城…”

20 ~ 21 “…雅八是居住帐棚、牧养牲畜之人的始祖。雅八的兄弟名叫犹八；他是一切弹琴吹箫之人的始祖。”

该隐离开神的面，走他自己的路。他作的第一件事是建造一座城。他产生了无神的文化。（创四 16 ~ 24。）…我们必须认识人类文化的起源并其发展的原因。人类文化的发展乃是由于人类失去了神。原初那位创造人的神乃是人的一切。神是人的保护、维持、供应、喜乐、娱乐和防御。神就是一切。在园子里，人除了耕地与神合作外，什么事都不需要作。在园子里神是人的一切。然而，人失去了神，就失去了一切。他失去了保护、保障、维持、供应和娱乐。人失去了神，就不得不发明自己的文化。人因为失去了一切，就需要有所发明。（创世记生命读经，三九六页。）

信息选读

犹八发明了音乐。（创四 21。）他发明了琴和箫。事实上，犹八这名的意思是“欢腾”，“快乐之声”或“音乐”。什么是音乐？音乐是一种娱乐，叫人快乐。人为什么需要这样的娱乐呢？因为他失去了神作他的喜乐。神是人真正的享受。从前有多次我的朋友邀我去看电影，我对他们说，“我不需要这个，我有比你们的电影更好的东西。”我甚至不需

WEEK 1 — DAY 3

Morning Nourishment

Gen. 4:16-17 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden. And...he built a city...

20-21 ...Jabal...was the father of those who dwell in tents and raise cattle. And his brother's name was Jubal; he was the father of all those who play the lyre and pipe.

Cain left the presence of God and went his own way. The first thing he did was to build a city. He produced a culture without God (Gen. 4:16-24). We must realize the source of human culture and the reason for its development. Human culture developed because humanity had lost God. Originally, God, the Creator of man, was everything to man. God was man's protection, maintenance, supply, joy, amusement, and defense. God was everything. In the garden, man had no need to do anything except to till the ground to cooperate with God. God was everything to man in the garden. However, when man lost God, he lost everything. He lost protection, safeguard, maintenance, supply, and amusement. This loss of God forced him to invent human culture. Because man had lost everything, he had to invent something. (Life-study of Genesis, pp. 323-324)

Today's Reading

Jubal invented music (Gen. 4:21). He invented harps and pipes. In fact, the very name Jubal means “jubilee” or “a joyful sound” or “music.” What is music? Music is a type of amusement which makes people joyful. Why does man need such amusement? Because he has lost God as his joy. God is man's true enjoyment. A number of times in the past when my friends invited me to attend the movies with them, I said to them, “I don't need that. I have something much better than your movie.” I do not even need to watch

要看电视，因为我有属天的电视。新耶路撒冷的每样东西，都播放给我了。我永远不会忘记，我访问休士顿时一个经历。一个朋友要带我逛逛那城市，但是我告诉他：“我已经看过新耶路撒冷，我不需要看任何地上的城市了。”

一九三七年，一天我正在首都南京传福音。那时传福音的情形很好，那福音是得胜的。一次聚会之后，一位漂亮的青年女子，穿着非常世俗时髦，来见我说，“李先生，我被你所传的折服了，我甚至要决定相信你的耶稣。但这决定要根据一件事。我是个戏迷。请告诉我，成了基督徒以后，还可以去看戏么？”…我一面考虑如何回答她，一面仰望主给我智慧的答复，主就给我一个答复。我对这年轻女子说，“你的小孩和你在一起。假定有一天他在玩一把锐利的刀，你觉得他这样玩太危险了，你对他怎么办？你是强迫他丢了那刀呢，还是把刀从他手里夺过来？”她说，“不必，我只要掷一些糖果或苹果在地板上，他就会丢了刀子去拾取糖果或苹果。他手里满了更好的东西，就把刀放下了。”于是我说，“这与你去看戏的事刚好相同。如果你接受耶稣，祂会充满你，你就不能容纳别的了。”她说，“太好了，我愿意信。”于是我告诉她：“你必须现在就信。”她回答说，“好，我现在就信。我相信主耶稣。”她就得救了。

我不去看电影，不是因为召会有规定不准去看。召会并没有列出诫命，禁止这样的事。虽然没有这样的禁止，我不会去看电影，就是给我几千块美金也不去。我有比这更好的。我被基督充满，我就不能容纳别的事物了。（创世记生命读经，三九九至四〇〇页。）

参读：创世记生命读经，第二十四篇。

television, for I have a heavenly television. Everything in the New Jerusalem has been televised to me. I can never forget an experience I had when visiting the city of Houston. A friend was taking me on a tour of the city. However, I told him, "As long as I have seen the New Jerusalem, I don't need to see any earthly city."

One day, in the year 1937, I was preaching the gospel in the capital city of Nanking. It was a good time of preaching, and the gospel was prevailing. After one of the meetings, a smart young lady, dressed in a very worldly and fashionable way, came to me and said, "Mr. Lee, I have been convinced by your preaching. I would even decide to believe in your Jesus. But this decision depends upon one thing. I am a lover of the theater. Tell me, after becoming a Christian, will I still be allowed to attend the theater?"... As I was considering the way to answer her, I looked to the Lord for a wise reply, and He gave me one. I said to this young lady, "You have your young son with you. Suppose that one day he plays with a sharp knife, and you feel that it is dangerous for him to do this. How would you deal with him? Would you force him to drop the knife, or would you grab the knife out of his hand?" She said, "No, I would simply throw some candies or apples on the floor. I'm sure that he would drop the knife and pick up the candies and apples. The knife would be gone because his hands would be filled with better things." Then I said, "It is exactly the same with you in attending the theater. If you will take Jesus, He will fill you up, and you will have no capacity for anything else." She said, "Marvelous, I will believe." Then I told her, "You must do it now." She replied, "Yes, I will do it now. I believe in the Lord Jesus." She was saved.

The reason I do not attend the movies is not because the church has a regulation against it. The church does not have a list of commandments against such things. However, although there is no such prohibition, I would not attend a movie even if you paid me thousands of dollars to do it. I have something better. I am filled with Christ and I have no capacity for anything else. (Life-study of Genesis, pp. 325-327)

Further Reading: Life-study of Genesis, msg. 24

第一周■周四

晨兴喂养

太二四 37 ~ 39 “挪亚的日子怎样，人子来临也要怎样。因为就如在洪水以前的那些日子，人又吃又喝，又娶又嫁，直到挪亚进方舟的那日，并不知道审判要来，直到洪水来了，把他们全都冲去；人子来临也要这样。”

该隐因不走神救赎的路，而失去了神和从神来的一切福分，走他自己所选择的死亡之路，必是满了不安全的感觉。他成了一个没有目标，没有满足，没有安息，没有保障，流离飘荡在地上的人。因此他在人类中，就首先开始建造城池以自守。（创四 17。）他按着他儿子的名，将那城叫作以诺，并未以神的名称呼它，这是人向神独立的一个宣告，也是人无安全感，在神之外寻求保障的明证。他的后裔也就发明了畜牧以养生，音乐以自娱，并利器以自卫。（20 ~ 22。）这就是失去神和神一切福分的人，在神之外所发明的自守、自养、自娱和自卫的无神文化。（真理课程二级卷二，三四页。）

信息选读

人失去了神和神之于人的一切，就不得不发明一些代替品，好使自己得着保障，可以生存在地上。这是人类文化形成的原因。这种无神文化，就使人放纵情欲，多娶多妻；无法无神，凶杀残暴。（创四 23 ~ 24。）该隐的后代中，有一名叫拉麦者，娶了两个妻子，（19，）实行一夫多妻制。他

WEEK 1 — DAY 4

Morning Nourishment

Matt. 24:37-39 For just as the days of Noah were, so will the coming of the Son of Man be. For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark, and they did not know that judgment was coming until the flood came and took all away, so also will the coming of the Son of Man be.

Because Cain refused to take God's way of redemption and chose to go the way of death, he lost God and all the blessings that come from God. Consequently, he must have been filled with a sense of insecurity. He became a fugitive and a vagabond on the earth, a person who had no goal, no satisfaction, no rest, and no protection. Hence, among the human race, he was the first one to build a city for self-preservation (Gen. 4:17). He named the city Enoch, after the name of his son. The fact that he did not name the city after the name of God was a declaration that man had become independent of God. His descendants invented cattle-raising for making a living, music for amusing themselves, and weapons for self-defense (vv. 20-22). This was a godless culture that was for self-preservation, self-support, self-amusement, and self-defense. It was invented apart from God by the man who lost God and all God's blessings. (Truth Lessons—Level Two, vol. 2, p. 34)

Today's Reading

When man lost God and all that God was to him, he had to invent something for his own protection so that he might exist on the earth. This is the reason that human culture was formed. In such a godless culture man indulged in lusts and took many wives. Moreover, man became lawless, godless, murderous, and violent (Gen. 4:23-24). Among Cain's descendants, there was one named Lamech, who married two wives (v. 19), thus practicing polygamy. In order

为着满足肉体的情欲，首先破坏了神为着人类繁衍所命定的婚姻原则——一夫一妻。（二 24。）他且夸口说，他杀了一个壮年人，又害了一个少年人，真是无法无天，狂妄自大。…结果，这文化就使全人类败坏了。人终日所思想的尽都是恶，地上满了他们的强暴，使神后悔造人，心中忧伤，不得不把人类全都毁灭，（六 5～7，11～13，）只留下挪亚一家八口。

表面看来，这种无神的文化是不走神的路而失去神的人所发明的；其实，文化的内在因素，乃是神的仇敌撒但在远离神之人里面的煽动和挑唆。撒但那恶者，在人堕落的时候，就将他自己注入到人里面，化身为罪，住在人的肉体里。这就象一粒邪恶的种子，种到人的里面，首先发展为嫉妒，又发展为忿怒、仇恨、凶杀和谎言，（四 5～9，）然后发展为情欲、残暴，（19，23，）至终把整个人类都败坏了。

这种无神而与撒但联结的文化，成了一种典型，代表历代人类所有的文化，表明这些文化都是远离神、无神，跟从撒但，与撒但联结的。无神文化在创世记四章作为种子开始，要在整个人类的历史中发展，直到终极完成于启示录十八章的大巴比伦，其结果也必遭到神清除的审判。神这清除的审判，就是基督再临审判世界。所以主耶稣在马太二十四章三十七至三十九节，把洪水的审判当作祂再临的一个表征。…因此当主再来的时候，也必再次清除整理世界和整个人类。（真理课程二级卷二，三五至三七页。）

参读：真理课程二级卷二，第十六课。

to fulfill the lusts of his flesh, Lamech was the first to break the principle of marriage ordained by God for human propagation, that is, the principle of one wife for one husband (2:24). He also boasted that he had slain a man and had killed a young man. Thus, he was truly lawless and arrogant.... Consequently, such a culture caused the whole human race to be corrupted. Because every imagination of the thoughts of man's heart was only evil continually, and because the earth was filled with man's violence, God repented that He had made man and was grieved in His heart. Thus, He had to destroy the human race completely (6:5-7, 11-13), preserving only Noah's family of eight.

Apparently, such a culture without God was invented by the man who refused to go God's way and thereby lost God. Actually, its intrinsic factor was the instigation and incitement of Satan, God's enemy, within the man who departed from God. At the time of man's fall, Satan, the evil one, injected himself into man and embodied himself in sin to dwell in man's flesh. This was like an evil seed that was sown into man. This seed developed first into jealousy, then into anger, hatred, murder, and lies (4:5-9), and then into lusts and violence (vv. 19, 23). Eventually, it destroyed the entire human race.

Such a culture, which was without God and was united with Satan, became a model representing all human cultures throughout the ages and signifying that these cultures have departed from God and are without God, and that they have followed Satan and are united with Satan. The godless culture began as a seed in Genesis 4, and it will develop throughout the history of the entire human race until it consummates in Babylon the Great in Revelation 18, which also will be cleared away by God's judgment. This clearing away by God's judgment is Christ's judgment of the world at His coming back. Therefore, in Matthew 24:37-39 the Lord Jesus considered the judgment of the flood as a prefigure of His coming.... When the Lord comes back, He will again clear up and put in order the world and the entire human race. (Truth Lessons—Level Two, vol. 2, pp. 34-36)

Further Reading: Truth Lessons—Level Two, vol. 2, lsn. 16

第一周■周五

晨兴喂养

太十 37 ~ 39 “爱父母过于爱我的，配不过我；爱儿女过于爱我的，配不过我；不背起他的十字架，并跟从我的，也配不过我。得着魂生命的，必要丧失魂生命；为我的缘故丧失魂生命的，必要得着魂生命。”

人类文化的基本元素是宗教、政治、和家庭生活。人类文化是人类最好的发明。然而，我们必须看见，撒但诡诈的利用人类文化，来敌对神的国。…文化已成了撒但坚固的营垒。撒但把持人类文化，利用人类文化作他的国度。人类文化已成了撒但国度基本的一部分，且是极大的一部分。对这事实，我们需要有启示。（李常受文集一九七二年第二册，二四五至二四六页。）

信息选读

主在马太十章十六至二十二节说，祂差遣国度的子民去，如同绵羊在狼中间。祂接着说，他们会被交给议会，也要在会堂里被鞭打。…主也说，他们要被带到官长和君王面前，这明显是指政治人士。这些经节告诉我们，宗教和政治反对神的国。他们为什么敌对神的国？因为他们有自己的国；宗教是宗教人士的国度，政治是政治人士的国度。…今天的光景也是一样，…如果我们与人类的文化和宗教相偕而行，我们必会受欢迎，不会受逼迫。但如果我们为着主的国度，宗教就要敌对我们。

主说到宗教和政治之后，就提到家庭。（21。）主说到父亲和儿子，母亲和女儿，以及其他的家庭

WEEK 1 — DAY 5

Morning Nourishment

Matt. 10:37-39 He who loves father or mother above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me; and he who does not take his cross and follow after Me is not worthy of Me. He who finds his soul-life shall lose it, and he who loses his soul-life for My sake shall find it.

The primary elements of human culture are religion, politics, and the family life. Human culture is the best invention of mankind. However, we have to realize that Satan in a subtle way utilizes human culture to oppose God's kingdom.... [Culture] has become the stronghold of Satan. Satan maintains a hold on human culture, utilizing it as his kingdom. Human culture has become a basic part and a great portion of the kingdom of Satan. We need a revelation of this fact. (CWVL, 1972, vol. 2, "The Kingdom," p. 189)

Today's Reading

In Matthew 10:16-22 the Lord said that He was sending the kingdom people forth as sheep in the midst of wolves. He went on to say that they will be delivered up to sanhedrins and scourged in the synagogues. The Lord also said that they will be brought before governors and kings, a clear reference to the political people. These verses tell us that both religion and politics are against the kingdom of God. Why are they opposed to God's kingdom? It is because they have their own kingdoms; religion is a kingdom for religious people, and politics is a kingdom for political people.... The situation is the same today.... If we go along with human culture and religion, we will be welcomed and not persecuted. But if we are for the Lord's kingdom, religion will oppose us.

After the Lord spoke about religion and politics, He referred to the family (v. 21). The Lord spoke about fathers and sons, mothers and daughters, and

关系。(35 ~ 37。)不是你所有的亲人都会支持国度。今天的光景和那时一样，不要以为今天的人比那时的好。有文化的人也许比没有文化的人更加粗暴、更加严厉。我不是鼓励你破坏家庭生活，与你的父亲为敌，或逼迫你的妻子。如果你仔细阅读主的话，你会看见国度子民应当是受逼迫的，而不是逼迫人的。我们不该是仇敌，不该是逼迫者。我们必须受逼迫者。我们若能逃，就应当逃；但如果不能逃，就必须受苦。按照圣经其他部分，我们必须为反对者和逼迫者祷告。(太五44。)我们必须爱他们，并为他们祷告，好使他们变成和我们一样。主要的，我们必须看见这个原则：整个人类文化都敌对神的国。

我们不该因此受搅扰，因为人类文化的敌对能成为我们的“加油站”，在此我们为自己的器皿买额外的一分油。(二五9。)这意思是说，我们抓住机会，付代价丧失我们的魂生命。(十38~39。)我们必须付的代价，乃是我们的魂生命。有时作丈夫的被国度抓住，但他的妻子却仍是人类文化的一部分。在这样的情况下，作丈夫的必须丧失他的魂生命。主耶稣清楚地说到这些事。祂从不欺骗我们。祂说祂来并不是带来和平，乃是带来刀剑。(34。)

主耶稣真是搅扰了犹太教，包括所有的祭司。并且祂产生许多“制造麻烦者”——首先是十二个，然后是七十个，并差遣这许多“制造麻烦者”去产生更多麻烦。如果我们在地方召会里的人，在国度的事上向主是认真的，如果我们对国度是忠信的，我们对今天的基督教就会造成更多的麻烦，因为今天的基督教已经成为人类文化的组成成分。因着基督教是现今文化强有力的要素，它对神的国就成为最强的敌对。(李常受文集一九七二年第二册，二四六至二四八页。)

参读：国度，第二十二章。

other family relations (vv. 35-37). Not all of your relatives will be in favor of the kingdom. The situation is the same today as then. Do not think that people are nicer today than then. The cultured people may be even tougher and more severe than the uncultured people. I am not encouraging you to damage your family life, to be an enemy toward your father, or to persecute your wife. If you read the Lord's word carefully, you will see that the kingdom people should be the persecuted ones, not the persecuting ones. We should not be the enemies, and we should not be the persecutors. We have to be the persecuted ones. We should flee if we can, but if we cannot, we must suffer. According to other portions of the Bible, we must pray for the opposers and the persecutors (5:44). We must love them and pray that they will become the same as we are. Mainly, we need to realize this principle: the whole of human culture opposes the kingdom of God.

We should not be disturbed by this, because the opposition of human culture can become our “gasoline station” where we can purchase the extra portion of oil for our vessel (25:9). This means that we take the opportunity to pay the price of losing our soul-life (10:38-39). The price we must pay is our soul-life. Sometimes a husband is caught for the kingdom, but his wife remains a part of human culture. In such a case the husband must lose his soul-life. The Lord Jesus spoke clearly about these matters. He has never cheated us. He said that He did not come to bring peace, but a sword (v. 34).

The Lord Jesus really troubled Judaism, including all the priests. And He created many “troublemakers”—first twelve, then seventy—and sent out these “troublemakers” to create even more trouble. If we in the local churches mean business with the Lord about His kingdom, and if we are faithful to the kingdom, we will cause more trouble to today's Christianity, because today's Christianity has become a constituent of human culture. Since Christianity is a strong factor of contemporary culture, it becomes the strongest opposition to the kingdom of God. (CWWL, 1972, vol. 2, “The Kingdom,” pp. 189-191)

Further Reading: CWWL, 1972, vol. 2, “The Kingdom,” ch. 22

第一周■周六

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。”

来七 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。”

神在祂的救恩里，不仅拯救我们脱离罪、审判、火湖、世界和己；祂也拯救我们脱离一切顶替基督的事物，包括我们的文化。因为文化在我们的日常生活中实际地顶替了基督，所以文化在神眼中是可恨的。…怎样的基督才能顶替我们的文化？顶替文化的基督，乃是延展无限的基督，不是大多数的基督徒所知道有限的基督。…那位能顶替我们的文化，并成为我们一切的基督，乃是包罗万有、延展无限的基督。（歌罗西书生命读经，四八五页。）

信息选读

虽然我们失去了神，基督却把我们带回来，使我们与祂和好了。如今我们又有了神，作为使我们生存有意义、有目的的因素。…歌罗西书是要启示这位延展无限、包罗万有的基督；这位基督对付我们的文化，甚至顶替我们的文化。我们不需要遵守饮食的条例—我们一直在吃基督。我们不需要谨守日子、节期或月朔—基督就是我们的月朔、节期、安息日。基督既然永不改变，并且祂对我们是每周中每日的实际，所以日日就都是一样的。但如果我们坚持要有饮食、守日的规条，别人就要因这些事论断我们。如果我们只在意包罗万有的基督，并且照

WEEK 1 — DAY 6

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.

Heb. 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.

In His salvation God saves us not only from sin, judgment, the lake of fire, the world, and the self; He also saves us from everything which replaces Christ, including our culture. Because culture replaces Christ in a practical way in our daily living, it is hateful in the eyes of God. What kind of Christ can replace our culture? The Christ who replaces culture is the extensive Christ, not the limited Christ known by most Christians.... The Christ who can replace our culture and become everything to us is the all-inclusive, extensive Christ. (Life-study of Colossians, p. 391)

Today's Reading

Although we had lost God, Christ has brought us back, reconciled us, to Him. Now we once again have God as the factor which gives meaning and purpose to our existence.... The book of Colossians was written in order to reveal the extensive, all-inclusive Christ who deals with our culture and even replaces our culture. There is no need for us to observe ordinances about eating—we are eating Christ. We do not need to keep certain days, feasts, or new moons—Christ is our new moon, feast, and Sabbath. Since Christ is ever the same and since He is the reality of every day of the week to us, every day is the same. But if we insist on having ordinances concerning food and days, others will judge us with respect to these things. If we care only for the all-inclusive Christ and live according to Him instead of according

祂活着，而不照文化活着，就没有人有立场来论断我们。基督乃是生活的意义和目的。我们都需要看见这样一位包罗万有之基督延展无限的启示。

我们既接受了基督，祂这位包罗万有、延展无限者就必须以祂自己顶替我们文化的每一方面。我们已经看见，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。…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。我们就要被基督充满，达到我们度量所及的地步。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。

基督是延展无限且包罗万有的，所以在祂并没有缺乏。我们在经历中若有这样一位基督，就不需要其他的東西了。没有一个需要，是祂不能应付的；没有一个接受祂的度量，是祂不能充满的。我们既有包罗万有的基督，就不需要犹太教、智慧派学说或禁欲主义了。我们有包罗万有且延展无限的基督，以及祂的丰满。祂能充满全宇宙，仍然不会用尽。我们不需要任何古今的东西来代替基督。我们甚至不需要自己制订并加诸己身的文化。我很关心许多人仍旧照着他们加诸己身的文化而活；这些圣徒总是把限制加在自己身上，并且照着这些限制而活。我们不需要被自己制订的文化所监禁。反之，我们应当留在基督里，留在基督的自由里。我们需要让基督充满而满溢。…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。…但愿我们让纯洁的基督充满我们全人，并以祂自己来顶替我们天然人性生活中的每一方面。（歌罗西书生命读经，四八六、五二八至五二九页。）

参读：由基督与召会的观点看新约概要，第十九章。

to culture, no one will have ground to judge us. Christ is the meaning and purpose of life. We all need to see an extensive revelation of such an all-inclusive Christ.

Now that we have received Christ, He, the all-inclusive, extensive One, must replace every aspect of our culture with Himself. We have seen that 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... 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. We shall be filled with Christ to the extent of our capacity. The Christ who fills our being will replace our culture with Himself. This is the revelation in the book of Colossians.

Because Christ is extensive and all-inclusive, with Him there is no scarcity. If we have such a Christ in our experience, we shall not need anything else. There is no need that He cannot meet, and no capacity to receive Him that He cannot fill. Since we have the all-inclusive Christ, we do not need Judaism, Gnosticism, or asceticism. We have the all-inclusive and extensive Christ with His fullness. He could fill the whole universe, and still He would not be exhausted. We do not need anything, ancient or modern, in place of Christ. We do not even need our self-made and self-imposed culture. I am concerned that many among us still live according to their self-imposed culture. These saints are always imposing restrictions on themselves and living according to them. There is no need for us to remain in the custody of our self-made culture. Instead, we should stay in Christ and in the freedom we have in Christ. We need to be filled to the brim with Christ... Christ, the extensive One, must replace every element of our natural human life... Let us allow the pure Christ to fill our being and replace every aspect of our natural human life with Himself. (Life-study of Colossians, pp. 391-392, 426-427)

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," chs. 19-20

第一周诗歌

399

经历基督 — 作内住者

8 7 8 7 副 (英 538)

降 A 大调

3/4

一 神的心意所喜所爱: 基督启示我灵中;
不是接受外面宗教, 乃让基督来居衷。

(副) 神的心意所喜所爱: 基督作到我里面;
不是有何外面成就, 乃让基督来扩展。

二 神的心意所喜所爱: 基督活在我里面;
不是注意外面事工, 乃享基督作恩典。

三 神的心意所喜所爱: 基督成形我魂间;
不是跟随外面仪式, 乃让基督时加添。

四 神的心意所喜所爱: 基督安家心头;
不仅外面对祂事奉, 更让基督全占有。

五 神的心意所喜所爱: 基督成为我盼望;
不是外面客观荣耀, 乃是基督作荣光。

六 神的心意所喜所爱: 基督居衷作一切;
不是外面有何得着, 乃有基督作秘诀。

WEEK 1 — HYMN

It is God's intent and pleasure Experience of Christ — As the Indwelling One

538

1. It is God's in - tent and plea - sure To have Christ re - vealed in
me, Noth - ing out - ward as re - li - gion, But His Christ with - in to
be. (C) It is God's in - tent and plea - sure That His Christ be wrought in
me; Noth - ing out - ward - ly per - form - ing, But His Christ my all to be.

2. It is God's intent and pleasure
That His Christ may live in me;
Nothing as an outward practice,
But Christ working inwardly.
3. It is God's intent and pleasure
That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.
4. It is God's intent and pleasure
That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.
5. It is God's intent and pleasure
That His Christ my hope may be;
It is not objective glory,
But 'tis Christ subjectively.
6. It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.

第二周

活包罗万有、延展无限的基督， 不活我们的文化

读经：弗三 11，16～17 上，腓一 20～21 上，西一 15，18，27，三 4，10～11

【周一】

壹 圣经的中心思想乃是：神渴望我们为着召会作为基督的身体，一个新人，而活基督——腓一 21 上，弗二 15～16：

一 神的心意是要我们被基督所浸透、饱和、充满，并且穿上基督，好叫我们活基督——三 17 上，加二 20，三 27，四 19。

二 基督徒的生活是基督的信徒活基督并显大基督的生活——腓一 20～21 上。

三 活基督乃是活一个人位，就是基督自己——西一 27，罗八 10：

1 我们若要活基督，就必须接受祂作我们的人位，并且与祂成为一个人位；祂与我们必须实际地成为一——林前六 17。

2 我们若有光，看见基督如何在日常生活中被顶替，就会向主承认我们没有活基督，反而活许多其他的事物，并承认我们凭文化而活，过于凭基督而活——约壹一 7。

四 我们没有活基督，因为我们没有由基督构成；

Week Two

Living the All-inclusive, Extensive Christ instead of Our Culture

Scripture Reading: Eph. 3:11, 16-17a; Phil. 1:20-21a; Col. 1:15, 18, 27; 3:4, 10-11

§Day 1

I. **The central thought of the Bible is that God desires us to live Christ for the church as the Body of Christ, the one new man—Phil. 1:21a; Eph. 2:15-16:**

A. God's intention is that we become saturated, permeated, filled, and clothed with Christ so that we may live Christ—3:17a; Gal. 2:20; 3:27; 4:19.

B. The Christian life is the life in which the believers of Christ live Christ and magnify Him—Phil. 1:20-21a.

C. To live Christ is to live a person, Christ Himself—Col. 1:27; Rom. 8:10:

1. If we would live Christ, we must take Him as our person and be one person with Him; He and we must be one in a practical way—1 Cor. 6:17.

2. If we have light concerning how Christ is replaced in our daily living, we will confess to the Lord that instead of living Him we live many other things, that we live more by culture than by Christ—1 John 1:7.

D. The reason we do not live Christ is that we are not constituted with Christ;

我们由什么构成，就活什么—西三4，10～11，弗三17上。

【周二】

贰 对于包罗万有、延展无限的基督与文化相对这件事，我们需要看见，照着圣经完全的启示，神的心意是要在基督里把祂自己作到祂所拣选、救赎、并重生的人里面—加一15～16，二20，四19：

一 神在宇宙中历世历代中心的工作，祂独一无二的工作，乃是要在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一—弗三17上，林前六17。

二 神的心意是要将祂自己在基督里彻底地作到我们里面，使祂自己成为我们的内在元素—弗三11，16～19。

三 为着成就神永远的经纶，神需要在基督里将祂自己建造到我们里面，作我们的生命、性情和构成，使我们在生命和性情上成为神，但无分于神格—撒下七12～14上，罗一3～4，弗三17上，约十四23，西三10～11：

1 我们需要神在基督里将祂自己建造到我们内在的构成里，好使我们全人被基督重新构成—弗三17上。

2 基督建造召会乃是借着进到我们的灵里，并将祂自己从我们的灵扩展到我们的思想、情感和意志里，以占有我们的全魂—太十六18，弗三17上。

【周三】

what we are constituted with is what we live—Col. 3:4, 10-11; Eph. 3:17a.

§Day 2

II. **Concerning the matter of the all-inclusive, extensive Christ versus culture, we need to see that according to the full revelation in the Bible, God's intention is to work Himself in Christ into His chosen, redeemed, and regenerated people—Gal. 1:15-16; 2:20; 4:19:**

A. God's central work, His unique work, in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them—Eph. 3:17a; 1 Cor. 6:17.

B. God's intention is to thoroughly work Himself in Christ into us, making Himself our inward elements—Eph. 3:11, 16-19.

C. For the fulfillment of God's eternal economy, God needs to build Himself in Christ into our being, building Himself in Christ into us as our life, our nature, and our constitution to make us God in life and in nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 1:3-4; Eph. 3:17a; John 14:23; Col. 3:10-11:

1. We need God to build Himself in Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Eph. 3:17a.

2. Christ builds the church by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul—Matt. 16:18; Eph. 3:17a.

§Day 3

叁 说基督与文化相对，并不是说我们应该丢弃文化，不带着任何文化而活—西三 10～11:

- 一 没有基督的人，当然需要照着文化而活，因为文化保全、规正并改良人。
- 二 每一个人在接受包罗万有、延展无限的基督之前，都需要文化。
- 三 我们接受基督之后，就不该让文化限制基督或拦阻我们经历并享受基督；反之，我们该开始学习照着基督生活，而不照着文化生活—二 6～7。
- 四 小孩在长大时，需要文化和律法—加三 23～28:
 - 1 孩子在接受基督以前，必须照着文化并在律法之下接受训练—23～24 节。
 - 2 他们接受基督以后，我们可以逐渐的帮助他们从文化转向基督—约一 12～13，六 57。

【周四】

肆 我们既然接受了基督，就不该让文化成为祂的代替品—西二 6，三 10～11:

- 一 每一种文化都与基督相对，基督也与每一种文化相对—11 节:
 - 1 任何文化，不论哪一种文化，都是与基督相对的。
 - 2 在基督以外，我们所有的一切，以及每一种人类的产品和发展，都是文化的一部分。
- 二 那限制对基督的享受，使其无法扩大的因素，乃是文化；我们里面的文化，自然而然地使我

III. In saying that Christ is versus culture, we are not saying that we should drop our culture and live without any culture whatsoever—Col. 3:10-11:

- A. Those who do not have Christ certainly need to live according to culture, for culture preserves, regulates, and improves people.
- B. Prior to receiving the all-inclusive, extensive Christ, everyone needs culture.
- C. After we have received Christ, we should not allow culture to limit Christ or to frustrate us from experiencing and enjoying Christ; rather, we should begin to learn to live according to Christ, not according to culture—2:6-7.
- D. As children are growing up, they need culture and the law—Gal. 3:23-28:
 1. Before children receive Christ, they must be trained according to culture and under the law—vv. 23-24.
 2. After they have received Christ, gradually we can help them turn from culture to Christ—John 1:12-13; 6:57.

§Day 4

IV. Since we have received Christ, we should not allow culture to become a substitute for Him—Col. 2:6; 3:10-11:

- A. Every kind of culture is versus Christ, and Christ is versus every kind of culture—v. 11:
 1. Any culture, no matter what kind of culture it is, is versus Christ.
 2. Apart from Christ, everything we have and every human product and development are part of culture.
- B. The factor that limits the expansion of the enjoyment of Christ is culture; spontaneously, the culture within us keeps us from the real experience of

们无法真正地经历基督—腓三 3 ~ 9。

三 我们的文化拦阻我们经历、享受并活基督，为这缘故，主给我们很重的负担，要所有在主恢复里的圣徒，都实际的学习接受基督作他们的生命和人位，以顶替他们的文化—弗三 17 上，西三 4。

四 在基督里我们有自由将文化摆在一旁，好使我们享受主的度量能扩大；我们里面所有的地位都必须让给基督。

五 我们里面全部的地位若都让给基督，在我们里面的文化自然而然地就被住在我们里面的基督顶替了——27，三 11。

【周五】

伍 很重要的一点，我们必须有异象，看见基督是包罗万有且延展无限的；我们对基督若没有这样的异象，就不该想要丢弃文化——徒二六 19，弗一 17 ~ 23：

一 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—西一 15，18，二 2，9 ~ 10：

1 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——27。

2 在我们的日常生活中，这位基督该是一切，我们该活祂，在我们的生活里不给文化任何的地位—腓一 21 上，西三 11。

二 只要我们看见了包罗万有、延展无限之基督的异象，就该开始把我们的文化背景撇开，不让

Christ—Phil. 3:3-9.

C. Because our culture hinders us from experiencing Christ, enjoying Christ, and living Christ, we are heavily burdened by the Lord that all the saints in the Lord's recovery may learn in a practical way to take Christ as their life and person to replace their culture—Eph. 3:17a; Col. 3:4.

D. In Christ we have the liberty to set aside our culture in order to enlarge our capacity to enjoy the Lord; all the room within us must be given over to Christ.

E. If our entire inward capacity is made available to Christ, spontaneously the culture within us will be replaced by the Christ who dwells in us—1:27; 3:11.

§Day 5

V. It is crucial that we see a vision of the all-inclusiveness and extensiveness of Christ; we should not endeavor to drop our culture without such a vision of Christ—Acts 26:19; Eph. 1:17-23:

A. 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—Col. 1:15, 18; 2:2, 9-10:

1. Such a Christ now dwells in us and is waiting for the opportunity to spread Himself throughout our being—1:27.

2. This Christ should be everything in our daily living, and we should live Him, not giving any ground in our living to culture—Phil. 1:21a; Col. 3:11.

B. As soon as we see the vision of the all-inclusive, extensive Christ, we should begin to set aside our cultural background and not allow it to

文化顶替或限制基督—徒九 4～5，二六 19，腓三 7～10：

- 1 在我们的生活里，我们不该给文化任何地位。
- 2 反之，我们里面所有的地位都必须让给住在我们里面那包罗万有、延展无限的基督—西一 27。

【周六】

三 我们若看见这样一位内住、包罗万有、延展无限之基督的异象，就会自然而然地丢弃我们的文化—三 10～11：

- 1 从前，基督是被文化顶替，然而一旦我们看见这异象，在我们里面的文化就要被基督顶替—11 节。
- 2 我们不要试着丢弃我们的文化，只该活基督，基督就要以祂自己顶替我们的文化—腓一 21 上。

四 我们活基督时，自然而然地就脱离了文化，并且我们所凭以活着的基督，就自动地顶替我们的文化；这乃是歌罗西书里的启示—一 15，18，27，二 2，9～10，三 4，10～11。

replace Christ or restrict Him—Acts 9:4-5; 26:19; Phil. 3:7-10:

1. We should not give any ground in our living to culture.
2. Instead, all the room within us should be given over to the all-inclusive, extensive Christ who dwells in us—Col. 1:27.

§Day 6

C. If we see such a vision of the indwelling, all-inclusive, extensive Christ, we will spontaneously drop our culture—3:10-11:

1. Formerly, Christ was replaced by culture, but once we have seen this vision, the culture within us will be replaced by Christ—v. 11.
2. Instead of trying to drop our culture, we should simply live Christ, and Christ will replace our culture with Himself—Phil. 1:21a.

D. When we live Christ, we are spontaneously delivered from culture, and automatically the Christ by whom we live replaces our culture; this is the revelation in the book of Colossians—1:15, 18, 27; 2:2, 9-10; 3:4, 10-11.

第二周■周一

晨兴喂养

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

圣经的中心思想乃是：神渴望我们活基督，为着基督身体的建造。我们基督徒生活的要点乃是活基督。活基督该是我们主要的目标；我们基督徒生活的一切困扰，都来自我们不活基督。我们既领悟祂是我们灵里赐生命的灵，就需要操练活基督，直到我们习惯活基督。

整本圣经神圣启示的最高点，高峰，乃是活基督。我们要活基督，就必须操练与祂成为一灵；我们要操练与祂成为一灵，就必须操练我们的灵不住地祷告。我们若从灵里不住地祷告说，“主，求你活在我里面；主，求你从我活出，”我们就会建立习惯，不活自己，乃活基督；这样，我们就会习惯活基督。活基督的习惯就是祷告的习惯。我们若没有不住地祷告，就不能活基督。我们唯有借着这种持续的祷告，这种呼吸的祷告，才能自然而然地活基督。我们要过这种祷告的生活，就必须儆醒祷告，时时在灵里祷告，在各样的祷告、祈求上儆醒，并坚定持续地祷告。（太二六 41，弗六 18，西四 2。）…此外，我们祷告的根基乃是我们向主的爱。因为我们爱主并寻求主，所以我们喜欢接触祂，向祂祷告，呼求祂。活基督的秘诀之一，乃是一再地告诉主我们爱祂。（新约总论第十二册，九至一〇页。）

信息选读

WEEK 2 — DAY 1

Morning Nourishment

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

The central thought of the Bible is that God desires us to live Christ for the building up of the Body of Christ. The main point of our Christian life is to live Christ. To live Christ should be our primary goal; all the troubles in our Christian life come because of our not living Christ. We need to practice to live Christ, realizing that He is the life-giving Spirit in our spirit, until we live Christ habitually.

The climax, the highest point, of the divine revelation in the entire Bible is to live Christ. In order to live Christ, we must practice being one spirit with Him, and in order to practice being one spirit with Him, we must exercise our spirit to pray unceasingly. If we pray unceasingly from our spirit, “Lord, live in me; Lord, live through me,” we will build up a habit of not living our self but Christ; then we will live Christ habitually. The habit of living Christ is the habit of prayer. Apart from unceasingly praying, we cannot live Christ. It is only by such continual prayer, such breathing prayer, that we can live Christ spontaneously. In order to have such a prayer life, we must watch and pray, praying at every time in spirit, watching unto prayer in all petition, and persevering in prayer (Matt. 26:41; Eph. 6:18; Col. 4:2). Moreover, the foundation for us to pray is our love for the Lord. Because we love the Lord and seek Him, we like to contact Him, pray to Him, and call upon Him. Part of the secret of living Christ is telling the Lord again and again that we love Him. (The Conclusion of the New Testament, pp. 3485-3486)

Today's Reading

活基督不只是过圣别的生活或是活出圣别，活基督乃是活一个人位。我们应该单单活基督。我们应该过一种生活，这种生活就是基督自己。我们在基督徒生活中，常常仍是活我们天然的生命，并没有活基督。活基督就是让基督自己从我们里面活出来。

我们要活基督，就必须接受祂作我们的人位和生命。我们每天早晨都该祷告说，“主，感谢你赐给我新的一天来操练活你。主，我靠自己作不到。求你提醒我要活你，并赐我所需的恩典。”神不在意我们在自己里面有多圣别、多属灵或多得胜。事实上，要凭自己的努力来这样活，乃是挣扎努力要守律法。在神眼中算得了数的乃是基督以及活基督。我们都必须争战，竭力要真正实际地活基督。神要祂的子民活基督。我们不该关心圣别、属灵、或得胜这些事情的本身，我们也不该在意天然的美德或属性。反之，我们应该全神贯注于活基督这件事，只在意活基督，好叫祂在我们身上显大。

如果要让人看出我们是在基督里，我们就必须活基督。只有我们活基督的时候，世人、天使、和鬼魔才会看出我们是在基督里。然而，我们若只是守律法，就会给人看出我们是在律法里，而不是在基督里。我们在这里不是要彰显律法，也不是要显大律法，我们的目标乃是要彰显基督、显大基督。我们都需要祷告：“主，怜悯我，救我脱离罪恶的事，也救我脱离善事，甚至救我脱离属灵的事物，不要让这些在我的日常生活中顶替了你。主，拯救我脱离一切的事物，使我归回你自己。求你天天赐我恩典，叫我可以真正地活你，并给人看出我是在你里面。”愿我们都寻求并竭力追求这一件事——活基督。（新约总论第十二册，六至七页。）

参读：新约总论，第三百四十六篇。

To live Christ is not merely to have a holy life or to live holiness. To live Christ is to live a person. We should simply live Christ. We should live a life which is Christ Himself. In our Christian life, quite often we are still the ones living our natural life. We are not living Christ. To live Christ is to let Christ Himself live from within us.

In order to live Christ, we must take Him as our person and as our life. Every morning we should pray, “Lord, I thank You for another day to practice living You. Lord, in myself I cannot do this. I ask You to remind me to live You and grant me the grace that I need for this.” God does not care for how holy, spiritual, or victorious we are in ourselves. Actually, to live in this way by self-effort is to strive to keep the law. What counts in the eyes of God is Christ and the living of Christ. We all must fight and struggle to enter into the genuine living of Christ in a practical way. God wants His people to live Christ. We should not care for holiness, spirituality, or victory as things in themselves, and we should not care for our natural virtues or attributes. Instead, we should focus our whole attention on living Christ and care only to live Christ so that He might be magnified in us.

If we would be found in Christ, we must live Christ. Only when we live Christ will we be found in Him by others and by the angels and demons. However, if we are law-keepers, we will be found in the law instead of in Christ. We are not here to express the law or magnify the law; our goal is to express Christ and magnify Him. We all need to pray, “Lord, have mercy on me and rescue me not only from sinful things but also from good things, even spiritual things, that replace You in my daily life. Lord, rescue me from everything back to Yourself. I ask You to grant me the grace each day so that I may truly live You and be found in You.” May we all seek the one thing and pursue the one thing—to live Christ. (The Conclusion of the New Testament, pp. 3483-3484)

Further Reading: The Conclusion of the New Testament, msg. 346

第二周■周二

晨兴喂养

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

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

神的经纶乃是将基督那活的、包罗万有的人位作到我们里面。根据歌罗西书的启示，基督是众圣徒的分、一切受造之物的首生者、不能看见之神的像、身体的头、从死人中复活的首生者、一切的丰满乐意居住在其中的那一位、神经纶的奥秘、神的奥秘、一切正面事物的实际、以及新人的成分。基督是一切：祂是生命、光、大能、权能、力量、公义、圣别、恩慈、以及其他一切神圣的属性和人性的美德。因为基督是我们的一切，所以祂是包罗万有的。神经纶的目的，乃是要将这位包罗万有者作到我们里面。基督这位包罗万有者所达到的是最高的。祂已经升上诸天，且被高举到宇宙的最高处。现今祂坐在神的右边。基督已经登宝座，祂已经成为万有的主和元首。不仅如此，祂也得着了一切，因为万有都成为祂的。这个人位带着祂所达到、所得着的一切，就是神渴望作到我们里面的那位。你真信这样一位包罗万有活的人位，已经作到你里面了么？我怀疑有多少基督徒，包括在主恢复中的圣徒们，真相信这件事。（歌罗西书生命读经，四一一页。）

信息选读

神的目的乃是要将基督分赐到我们里面，使祂能作我们的生命和一切。神要基督作我们的公义、圣别、

WEEK 2 — DAY 2

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

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

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

Today's Reading

God's intention is to dispense Christ into us so that He may be our life and our everything. God wants Christ to be our righteousness, holiness, humility,

谦卑和忍耐。基督既是一切，我们就不需要定意作什么或成为什么。相反的，我们只应当转向主说，“主，感谢你。你是我的生命，也是我的一切。你是真神又是真人。我需要爱的时候，你就是爱。我需要谦卑的时候，主，你就是谦卑。无论我需要什么，你就是。”

我们需要看见属天的异象，就是在神的经纶里，除了基督，神不要别的。基督太奇妙了。祂是神也是人，祂经过了成为肉体、人性生活、钉十字架、复活、升天、以及登宝座。基督所是的一切，并祂所得着、所达到的一切，都已经复合到包罗万有的灵里。现今祂是那包罗万有赐生命的灵，活在我们里面。在我们的生活中，若没有将一切的地位让给祂，那是何等的愚昧！虽然我们也许爱祂，但因着我们努力要作好的基督徒丈夫或妻子，我们仍然限制、拘束了祂。在我们自己里面，我们仍想要谦卑、忍耐、恩慈、爱人。只要我们这样作，基督就无法活在我们里面。

我们应当忘记要作个好丈夫、作个好妻子，只该留意活基督。愿我们爱祂、接触祂、并与祂是一。祂是何等亲切便利！祂在我们里面与我们成为一灵，等待机会活在我们里面。我们若要让基督有地位活在我们里面，就该停止一切的努力。我们不该求主帮助我们努力，乃该祷告说，“主耶稣，离了你，我就不能作什么。我何等愚昧，我一直辛苦努力！现在，主，我看见了异象，没有你，我就不能作什么。主，感谢你，你住在我里面。主，我求你作工在我里面。主，赞美你，你是我的生命，你一直等候机会要活在我里面。主，感谢你，我在你里面。现今我乐意将所有的地位给你，让你在我里面作一切，并在我里面成为一切。”这就是基督活在我们里面的意思。（歌罗西书生命读经，四〇三至四〇六页。）

参读：歌罗西书生命读经，第三十七至三十九、四十一至四十二、四十九至五十篇。

and patience. Since Christ is everything, there is no need for us to decide to do anything or to be anything. Instead, we should simply turn to the Lord and say, "Lord, thank You. You are my life and my everything. You are the real God and the real man. When I need love, You are love. When I need humility, You, Lord, are humility. Whatever I need, You are."

We need to see the heavenly vision that in His economy, God wants nothing except Christ. Christ is wonderful. As the One who is God and man, He has passed through incarnation, human living, crucifixion, resurrection, ascension, and enthronement. All that Christ is and all that He has obtained and attained have been compounded into the all-inclusive Spirit. Now as the all-inclusive life-giving Spirit, He lives in us. How foolish not to give all the ground in our living to Him! Although we may love Him, we may still limit and restrict Him by our efforts to be good Christian husbands or wives. In ourselves, we still try to be humble, patient, kind, and loving. As long as we do this, there is no way for Christ to live in us.

We should forget about trying to be a good husband or wife and care only to live Christ. Let us love Him, contact Him, and be one with Him. How near and available He is! He is within us and is one spirit with us, waiting to be given the opportunity to live in us. If we would give Christ the ground to live in us, we should cease from all our efforts. Instead of asking the Lord to help us in our efforts, we should pray, "Lord Jesus, I can do nothing apart from You. How foolish I have been in trying so hard! Now, Lord, I see the vision that I cannot do anything without You. Lord, I thank You that You dwell in me. I ask You, Lord, to work within me. Lord, I praise You that You are my life and that You are waiting for the opportunity to live in me. Lord, I thank You that I am in You. Now I am willing to give You all the ground to do everything and to be everything in me." This is what it means for Christ to live in us. (Life-study of Colossians, pp. 324-326)

Further Reading: Life-study of Colossians, msgs. 37-39, 41-42, 49-50

第二周■周三

晨兴喂养

约一 12 ~ 13 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”

六 57 “…那吃我的人，也要因我活着。”

要点不是我们丢弃我们的文化，乃是活基督。问题不是文化与无文化相对，问题乃是文化与基督相对。我们需要在意基督，并凭祂而活。所以，重要的事不是我们消极地丢弃文化，乃是我们积极地活基督。（歌罗西书生命读经，四三一页。）

信息选读

我们必须照着一种文化标准来教养儿女，否则，他们将是放肆不拘的。基督徒父母告诉他们的儿女说，他们不需要文化，只需要享受基督，乃是严重的错误。孩子需要文化，直到他们长大到能经历基督并凭祂而活。任何还没有接受基督的人都必须有文化，好有正确的生活。今天的社会需要文化。越有文化的人，就越不需要受警察或法庭的管制。…我们不是只把文化摆在一边，乃是应当专注于赢得基督。我们越有基督，就越不需要凭文化而活。

事实上，凡在基督之外的事物，都是文化的一种形式。比如，吃饭用刀叉是属于文化的事，吃饭用筷子也是属于文化的事。我们都有一套自订和自加的文化。这意思是说，我们都有一套特别的生活方式。你照你的方式生活，我照我的方式

WEEK 2 — DAY 3

Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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

The crucial point is not that we drop our culture—it is that we live Christ. The issue is not culture versus no culture; it is culture versus Christ. We need to care for Christ and live by Him. Therefore, the important thing is not that we attempt to drop our culture negatively; it is that we live Christ positively. (Life-study of Colossians, p. 346)

Today's Reading

Children must be raised according to certain cultural standards. Otherwise, they will be wild and unruly. It is a serious mistake for Christian parents to tell their children that they do not need culture, but only need to enjoy Christ. Children need culture until they are old enough to experience Christ and live by Him. Anyone who has not received Christ must have culture in order to live properly. Today's society needs culture. The more cultured people are, the less they need to be controlled by the police or by the law court.... Instead of trying to lay aside culture, we should concentrate on gaining Christ. The more we have of Christ, the less we shall need to live by culture.

Actually, everything we have apart from Christ is some form of culture. For example, to eat with a knife and fork is a matter of culture, and to eat with chopsticks is also a matter of culture. We all have our own kind of self-made and self-imposed culture. This means that we all have our particular way to live. You live according to your way, and I live according to mine. To live

生活。照着我们的方式生活，就是照着我们的文化生活。…这是享受基督最大的阻挠，也是最大的仇敌。所以，让我们天天实际地，更多注意经历基督并活基督。

许多事物拦阻神完全救恩的完成。两个比较明显的拦阻是罪与世界，然而最诡诈的拦阻乃是文化。文化阻挠神所拣选的人，使他们不能经历基督、享受基督。包罗万有的基督是与文化相对的。然而，我们不是说我们该丢弃文化，象野蛮人一样行动。…那些没有基督的人，当然需要文化。小孩在长大时，不仅需要文化，还需要律法。但我们接受基督之后，不该让文化限制基督，或是拦阻我们经历基督。所有的人在接受基督之前，都需要文化。但接受基督之后，我们应当照着基督生活，而不是照着文化生活。…文化保全人、规正人并改良人。但是基督进到我们里面之后，在我们的经历里，我们就当开始凭基督而活。难处乃在于，基督受到我们文化的限制。

神的目的是要把基督作到祂所拣选的人里面。神用文化来保全人，直到他们接受基督。孩子们在接受基督以前，必须照着文化并在律法之下接受训练。千万不要告诉小孩子说，他们不需要文化；反倒要教导他们孝敬父母、爱别人、以及与别人分享他们的东西。最终，当他们长得相当成熟时，他们就会决定，把基督接受到他们里面。然后我们需要帮助他们长到基督里，并且与基督同长。这样，我们就逐渐地帮助他们从文化转向基督。至终他们不是照着文化，乃是照着基督而活。青年人，不要宣告你们丢弃了文化，反而要向别人作见证说，你们已经接受了基督，现在你们活基督、长基督并产生基督。（歌罗西书生命读经，四三一至四三二、三七七至三七八页。）

参读：歌罗西书生命读经，第三十六、四十篇。

according to our way is to live according to our culture.... This is the greatest frustration to the enjoyment of Christ and its ultimate enemy. Therefore, let us care more and more for the experience of Christ and for living Christ in a practical way day by day.

Many things hinder the accomplishment of God's full salvation. Two of the more obvious hindrances are sin and worldliness. The most subtle hindrance, however, is culture. Culture frustrates God's chosen people from experiencing Christ and enjoying Him. The all-inclusive Christ is versus culture. However, we are not saying that we should drop our culture and act like barbarians.... Those who do not have Christ certainly need culture. As children are growing up, they need not only culture, but also the law. But after we have received Christ, we should not allow our culture to limit Christ or to frustrate us from experiencing Him. Prior to receiving Christ, all people need culture. But after receiving Christ, we should live according to Christ, not according to culture.... Culture preserves, regulates, and improves people. But after Christ has come into us, in our experience we should begin to live by Christ. The problem is that Christ is limited by our culture.

God's intention is to work Christ into His chosen people. God uses culture to preserve people until they receive Christ. Before children receive Christ, they must be trained according to culture and under the law. Never tell little children that they have no need for culture. On the contrary, teach them to honor their parents, to love others, and to share their possessions with others. Eventually, when they attain to a certain maturity, they will decide to receive Christ into them. Then we need to help them grow into Christ and with Christ. Gradually we can help them turn from culture to Christ. Eventually, instead of living according to culture, they will live according to Christ. Young people, do not proclaim that you have dropped your culture. Instead, testify to others that you have received Christ and that now you are living Christ, growing Christ, and producing Christ. (Life-study of Colossians, pp. 346-347, 304-305)

Further Reading: Life-study of Colossians, msgs. 36, 40

第二周■周四

晨兴喂养

西二 8～9 “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；因为神格一切的丰满，都有形有体地居住在基督里面。”

我们若没有看见基督是我们的生命和一切，而想丢弃我们的文化，我们就不过是更换另一种文化而已。想要没有文化，也就成为另一种文化。文明人有一种文化，未开化的人也有文化，虽然形式很不相同。我们若有这样的体会，就会看见，光是决定丢弃我们的文化是没有用的。离了基督，我们的所作，多少都与文化有关。每一个人都有文化。文化有的是高度发展的，有的是未发展的，有的高，有的低，但是无论怎样总是文化。…历世历代以来，每个种族、每个国家都有自己特别的文化。这里的重点是，每一种文化都与基督相对，而基督也与每一种文化相对。不论哪一种文化，都是与基督相对的。在祂以外，每一种人类的产品和发展都是文化的一部分。（歌罗西书生命读经，四一〇至四一一页。）

信息选读

我们若没有这样一位基督的异象，就不该想要丢弃文化。…基督进来了，我们的文化就必须离开。但我们若没有基督，就不该丢弃文化。事实上，我们所关心的不在于文化，乃在于对基督的经历。我们要说的乃是，我们既然接受了基督，就不该让文化成为祂的代替品。在基督里我们有自由将文化摆在一旁，好使我们享受主的度量能够扩大。我们里

WEEK 2 — DAY 4

Morning Nourishment

Col. 2:8-9 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; for in Him dwells all the fullness of the Godhead bodily.

If we try to drop our culture without seeing that Christ is our life and our everything, we shall succeed only in exchanging one kind of culture for another. To be uncultured is also to have a culture. Those who are cultured have a culture, and those who are uncultured also have a culture, although of a very different kind. If we realize this, we shall see that it is of no avail simply to decide to drop our culture. Apart from Christ, whatever we are and whatever we do is related to culture in some way. Every human being has culture. The culture may be developed or undeveloped, high or low, but it is nonetheless a culture.... Throughout the thousands of years of history, every race and nationality has had its particular kind of culture. The crucial point here is that every kind of culture is versus Christ and that Christ is versus every kind of culture. Any culture, no matter what kind of culture it is, is versus Christ. Apart from Him, every human product and development is part of culture. (Life-study of Colossians, p. 330)

Today's Reading

We should not endeavor to drop our culture without ... a vision of Christ.... When Christ comes in, our culture must go. But we should not try to drop culture without Christ. Actually our concern is not with culture—it is for the experience of Christ. The point we are making is that since we have received Christ, we should not allow culture to become a substitute for Him. In Christ we have the liberty to set aside our culture in order to enlarge our capacity to enjoy the Lord. All the room within us must be given over to Christ. If our

面所有的地位都必须让给基督。我们里面全部的地位若都让给祂，我们里面的文化自然而然就被基督顶替了。不过，没有基督而丢弃文化，却是非常可怕的。但是基督来了，我们就当告诉主，我们要祂来拥有并占有我们里面所有的地位。

文化是经历基督的一大阻挠。在主恢复里，主的确已经眷临我们。使我们不能享受祂的，主要的不是罪，不是世界，乃是文化。我们在无意中或在下意识里，都受了文化的阻挠，以致无法经历基督。许多圣徒多年渴望更多经历基督，然而他们对基督的经历并没有扩大。那限制对基督的享受，使其无法扩大的因素，乃是文化。我们里面的文化，自然而然地使我们无法真正的经历基督。在聚会中，我们也许宣告基督是我们的生命，召会生活真荣耀。但是我们散会回家之后，又自动地照着我们的文化，不照着基督而活。管治我们家庭生活的原则不是基督，乃是我们的文化。我们在聚会中一同赞美并领受同样的启示时，彼此好象都一样；但在聚会之外，在文化观念和行为上，我们又各不相同了。我们也许照着文化的影响去作一些事，或是不作一些事。因此，我们的生活不是受基督规律并管理，乃是受文化规律并管理。有中国背景的人就照着中国文化而活，美国人则照着美国文化而活。

我们需要祷告说，“主耶稣，我愿被你接管，被你占有，被你拥有。我里面全部的地位，一切的空间，都让给你。主，我不要在经历你的事上受到限制、受到阻挠。我要无限无量、无拘无束地享受你。主，我单单要你，不要文化。我要凭你而活，不凭任何一种文化而活。”（歌罗西书生命读经，三七九至三八〇、三八五页。）

参读：神新约的经纶，第二十七章。

entire inward capacity is made available to Him, spontaneously the culture within us will be replaced by Christ. However, it is terrible to drop culture apart from Christ. But when Christ comes, we should tell the Lord that we want Him to possess and occupy all the ground within us.

Culture is a great frustration to the experience of Christ. In His recovery the Lord surely has come to visit us. What keeps us from enjoying Him is not mainly sin or worldliness; it is culture. Unconsciously and subconsciously, we are frustrated by culture from the experience of Christ. Many saints have been desiring for years to experience more of Christ. However, their experience of Him has not expanded. The factor that limits the expansion of the enjoyment of Christ is culture. Spontaneously the culture within us keeps us from the real experience of Christ. In the meetings we may declare that Christ is our life and that the church life is glorious. But when we return home after the meetings, we automatically live according to our culture, not according to Christ. The governing principle of our life at home is not Christ; it is our culture. In the meetings all of us may be the same as we share in the same praises and aspirations, but outside the meetings we are different in our cultural concepts and behavior. We may do certain things or refrain from doing those things according to the influence of culture. Hence, our living is regulated and governed not by Christ, but by culture. Those with a Chinese background live according to Chinese culture, and the Americans live according to American culture.

We need to pray, “Lord Jesus, I want to be taken over, occupied, and possessed by You. I want to give You my full capacity and all the room in my being. Lord, I don’t want to be limited or frustrated in my experience of You. I want to enjoy You without limitation, restriction, or confinement. Lord, I want to have only You, not culture. I want to live by You, not by any kind of culture.” (Life-study of Colossians, pp. 306-307, 310-311)

Further Reading: CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 27

第二周■周五

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。”

二 2 “…能以完全认识神的奥秘，就是基督。”

10 “你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”

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。”

当我们在召会聚会中唱诗赞美时，我们也许受到聚会空气的感染。但是在家庭里，我们是照着自己的文化活着。为这缘故，主给我们很重的负担，要所有在主恢复里的圣徒，都实际地学习如何接受基督作他们的生命和人位，以顶替他们的文化。我再说，重点不是丢弃文化，乃是接受基督作我们的生命和人位，而逐日、逐时、逐刻地顶替我们的文化。我们若这样行，就真是凭基督，而不是凭我们的文化活着。（歌罗西书生命读经，三八一页。）

信息选读

你们也许不懂，照着文化和照着基督而活之间有什么不同。在召会中，有来自不同背景的人。照着各人的文化，有些圣徒是敞开、坦诚、爽快的，他们很难保守任何秘密；但是他们缺少忍耐。有些圣徒的背景又不同，他们是保守、隐藏的；人很难说出他们的心事，或他们对事情的感觉。还有人有另一种不同的文化背景，他们可以说是没有什么表情的；这样的人，你说不出他是喜欢你，还是不喜欢

WEEK 2 — DAY 5

Morning Nourishment

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

2:2 ...Unto the full knowledge of the mystery of God, Christ.

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

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

As we sing and praise the Lord in the church meetings, we may conform to the atmosphere of the meetings. But at home we live according to our culture. For this reason, we are heavily burdened by the Lord that all the saints in the Lord's recovery may learn in a practical way how to take Christ as their life and person to replace their culture. Once again I say that the point is not that we drop our culture. It is that we take Christ as our life and as our person to replace our culture day by day, hour by hour, and even moment by moment. If we do this, we shall truly live by Christ, not by our culture. (Life-study of Colossians, pp. 307-308)

Today's Reading

Perhaps you are wondering what the difference is between living according to culture and living according to Christ. In the church we have those from different cultural backgrounds. According to their culture, some saints are open, frank, and quick. It is very difficult for them to keep anything secret. However, they are lacking in patience. Other saints, with a different background, are reserved and hidden. It is very difficult for anyone to tell what is taking place within them or how they feel about things. Others, with still a different cultural background, may be virtually expressionless. You

你。即使这些背景不同的人得救了，也开始寻求主了，他们还是保留自己文化的特征，甚至把这些特征带到召会生活中。难处在于，他们在召会中照着自己的文化而活，远过于照着基督而活。他们爱主耶稣，但他们仍然凭他们的文化而活。不管他们的文化背景怎样，他们没有让基督在他们里面有多少地位。所以日常的召会生活就被文化占据，而没有被基督占有。

最要紧的是，我们都必须看见包罗万有之基督的异象。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。在生活中，我们不该给文化留任何地位，反而该把我们里面一切的地位，都留给那住在我们里面，作我们荣耀盼望之包罗万有的基督。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。从前，基督是被文化顶替，然而一旦我们看见这异象，我们里面的文化就要被基督所顶替。

我们不该被人的花言巧语所欺骗，也不该被人的哲学、传统或文化所掳去。我们应当只在意基督。基督应当占有我们、拥有我们、并接管我们。在我们里面的人里，不该有任何地位留给哲学或世上的初阶原则。我们里面之人的每一部分，都该被基督占有。对我们来说，基督是真神、真食物、真饮料、真衣服、以及真安息日。祂是一切正面事物的实际。所以我们里面不该让基督之外的任何事物有地位。（歌罗西书生命读经，三八一至三八四页。）

参读：基督徒的生活，第一至二篇。

cannot tell whether such a person is happy with you or displeased with you. Even after those from these different cultures are saved and have begun to seek the Lord, they retain their cultural characteristics and even bring them into the church life. The problem is that in the church they all live much more according to their culture than according to Christ. They love the Lord Jesus, but they still live by their culture. No matter what their cultural background may be, they do not give Christ very much ground within them. Therefore, the daily church life is occupied by culture instead of by Christ.

It is vital for us all to see a vision concerning the all-inclusiveness of Christ. 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. We should not give any ground in our living to culture. Instead, all the room within us should be given over to the all-inclusive Christ who dwells in us to be our hope of glory. If we see such a vision of the indwelling, all-inclusive Christ, we shall spontaneously drop our culture. Formerly, Christ was replaced by culture. But once we see this vision, the culture within us will be replaced by Christ.

We should not be deluded by persuasive speech or carried off by man's philosophy, tradition, or culture. We should care only for Christ. Christ should occupy us, possess us, and take us over. In our inner being there should be no room for philosophy or for the rudimentary principles of the world. Every part of our inward being should be occupied by Christ and with Christ. To us Christ is the real God, the real food, the real drink, the real clothing, and the real Sabbath. He is the reality of every positive thing. Therefore, we would not give ground in our being to anything other than Christ. (Life-study of Colossians, pp. 308-310)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," chs. 1-2

第二周■周六

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。”

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。”

在召会聚会中，我们也许很享受地唱：“主活我里面，主活我里面。”（补充本诗歌一二〇首。）然而，聚会一过，活的是我们自己，不是基督。不是基督活在我们里面；反之，我们里面的人被我们自己占有了。但我们若看见基督活在我们里面的异象，我们就会停止自己一切的作为。何等有福，我们不必作什么，只要让基督活在我们里面！主不要我们努力改良自己的行为。祂不要我们努力作个好丈夫、好妻子。基督徒的生活乃是基督在我们里面活着。在这样的生活里，我们和基督同有一个生命和一个生活。基督活在我们的生活里。…我们需要祷告：“主，给我们看见这异象，就是神只要一个人位，祂要基督活在我们里面。”这个异象会自然而然地终止我们一切的努力和作为。它要将我们从自己的努力转向内住的基督。（歌罗西书生命读经，四〇六页。）

信息选读

在歌罗西书中，保罗告诉我们，要谨防哲学、传统、世上的蒙学。这意思是说，我们应当谨防各种形式的文化：种族的文化、国籍的文化、以及自订和自加的文化。我们不该容许文化成为基督的代替品。虽然我们不需要刻意丢弃文化，但我们应当不再珍赏文化。…如果我们看见文化会成为基督的代替品，我们

WEEK 2 — DAY 6

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.

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.

In the church meetings, we may enjoy singing, “Christ liveth in me, Christ liveth in me.” However, when the meeting is over, we are the ones who live, not Christ. Instead of Christ living in us, our inward being is occupied with ourselves. But if we see the vision of Christ living in us, we shall stop all our doing. How blessed it is to do nothing and to let Christ live in us! The Lord does not want us to try to improve our behavior. He does not want us to try to be a good husband or wife. The Christian life is Christ living in us. In such a life, we and Christ have one life and one living. Christ lives in our living. Oh, we desperately need to see this vision! We need to pray, “Lord, show me the vision that God only wants one person. He wants Christ to live in me.” This vision will spontaneously terminate all of our efforts and doings. It will turn us from our trying to the indwelling Christ. (Life-study of Colossians, p. 327)

Today's Reading

In the Epistle to the Colossians, Paul tells us to beware of philosophy, tradition, and the elements of the world. This means that we should beware of culture in every form: racial culture, national culture, and self-made and self-imposed culture. We should not allow culture to become a substitute for Christ. Although there is no need for us to deliberately try to drop our culture, we should stop appreciating it.... If we see that culture can be a

就不再宝贝文化或高度珍赏文化，反而看见我们乃是在基督里生根的活植物。…我们只该在祂这块活的土地上行事为人，并借着把土壤的丰富吸收到我们里面而长大。这样，土壤的丰富，也就是元首的丰富，就会供应到我们里面。结果，全身就以三一神的增长而长大。自然而然地，基督就会顶替我们的文化。…我们越在基督里行事为人，我们就越吸收土壤的丰富，就是元首丰富的供应。这样，我们既持定元首，就经历在基督里真正而正确的长大。

今天我能作见证，靠着主的恩典，我不再想要克制自己，我只要活基督。…基督就是我的文化，我的目标，我人生的意义和目的。在我日常的行事为人里，所有的地位都是为着基督。因这缘故，罪、世界、肉体、己就没有地位。既然我的全人都是为着基督，文化也就没有地位了。我只要活基督，不是活一位有限的基督，乃是活一位延展无限的基督，就是那在万有中充满万有的一位。

基督从天上降到地上，然后在祂的死与复活之间下到阴间。在复活里，祂从阴间升到地上，然后在升天里，又从地上升到天上。这样宇宙旅行的结果，就使基督充满了万有。因此，祂乃是延展无限的一位。这样延展无限的一位，就是我们的生命，并且我们可以活祂。在歌罗西书里，保罗陈明这样一位延展无限的基督，为要使我们深刻的印象，看见这位基督应当顶替我们的文化这个事实。不要试着丢弃你的文化。…只要活基督，基督就要以祂自己来顶替你的文化。

我们不该宝贝任何一种主义，因为所有的主义都与文化有关。我们不该照着主义而活，只该活基督这个活的人位；祂是众圣徒的分、那不能看见之神的像、旧造和新造的首生者，祂是万有都在祂里面并为着祂而造的一位，也是在新人里作我们生命的一位。这样一位延展无限的基督乃是我们文化的顶替。（歌罗西书生命读经，四七六、四八八至四八九页。）

参读：歌罗西书生命读经，第四十四至四十五篇。

substitute for Christ, we shall no longer treasure it or appreciate it so highly. Instead, we see that we are living plants rooted in Christ.... We should simply walk in Him as the living land and grow by absorbing the riches of the soil into us. In this way the riches from the soil, who is also the Head, will be ministered into us. As a result, all the Body will grow with the growth of the Triune God. Automatically, our culture will be replaced by Christ. The more we walk in Christ, the more we shall absorb the riches of the soil, the rich supply of the Head. Then, holding the Head, we shall experience the genuine and proper growth in Christ.

Today I can testify that, through the Lord's grace, I no longer try to suppress myself. I simply live Christ.... Christ is my culture, my goal, and the meaning and purpose of my human life. In my daily walk all the room is for Christ. For this reason, there is no room for sin, the world, the flesh, or the self. Since my whole being is for Christ, there is also no room for culture. I simply live Christ, and not a limited Christ, but an extensive Christ, the One who fills all and is in all.

Christ descended from the heavens to the earth and then, in the interval between His death and resurrection, He descended into Hades. In resurrection He ascended from Hades to earth and then, in His ascension, from the earth to the heavens. As a result of such a universal traveling, Christ fills all things. Thus, He is the extensive One. As such an extensive One, He is our life, and we may live Him. In the book of Colossians Paul presents such an extensive Christ in order to impress us with the fact that this Christ should replace our culture. Do not try to drop your culture.... Simply live Christ, and Christ will replace your culture with Himself.

We should not treasure any type of ism, for all isms have to do with culture. Instead of living according to an ism, we should live Christ, a living Person, who is the portion of the saints, the image of the invisible God, the Firstborn of both the old creation and the new creation, the One in whom and unto whom all things were created, and the One who is our life in the new man. Such an extensive Christ is the replacement for our culture. (Life-study of Colossians, pp. 383-384, 394)

Further Reading: Life-study of Colossians, msgs. 44-45

第二周诗歌

163

赞美主 — 祂的万有包罗性

降 E 大调

(歌罗西书) 7 6 7 6 双 (英 189)

4/4

5 | 5 · 6 5 3 | 5 - 4 4 | 4 6 5 2 | 3 - - 5 | 5 · 6 7 i |
 一 主,你是神的爱子,是神荣耀形像; 你是圣徒的
 5 - 3 1 | 3 2 1 7 | 1 - - 3 | 2 3 4 6 | 6 - 5 5 |
 永分,我们都得分享。你是受造首生者,一
 A^b F₇ B^b₇ E^b A^b E^b Fm B^b E^b
 6 6 2 i | 7 - - 6 5 | i 3 4 6 | 6 - 5 1 | 3 2 1 7 | 1 - - ||
 切造物之首; 万有靠你而被造,也都归你承受。

- | | |
|---|---|
| 二 你是万有的由来,
你是万有的中心,
你是从死首生者,
你是教会荣耀头, | 万有存在之秘;
万有靠你而立。
一切元始是你;
教会是你身体。 |
| 三 父愿一切的丰满,
使你凡事居首位,
你已借死使万有
好将我们呈神前, | 全都住你里面;
凡事得着彰显。
全都与神和好,
圣洁合神所要。 |
| 四 神之所是全在你,
所积智慧与知识
你是荣耀的盼望,
在你我们被成全, | 你是神的奥秘;
全都居住于你。
现今住我里面;
使神意足心满。 |
| 五 一切全都是影儿,
我们在你已生根,
享受所有你丰富,
作你身体持守你, | 惟有你是实际;
现在正被建立。
成为你的丰满;
长大因神增添。 |
| 六 我们同你藏神内,
将来同显荣耀里,
在你身体 - 新人里,
包罗万有的基督, | 你是我们生命;
尽享你的丰盛。
你是一切一切;
你何丰富、超越! |

WEEK 2 — HYMN

Thou art the Son beloved

Praise of the Lord — His All-Inclusiveness 189

1. Thou art the Son be - lov - ed, The i - mage of our God; Thou
 art the saints' dear por - tion, Im - part - ed thru Thy blood. A -
 mong all God's cre - a - tion Thou art the first - born One; By
 Thee all was cre - a - ted, All for Thy - self to own.

- | | |
|--|---|
| 2. Thou art before all creatures,
In Thee all things consist;
Of all Thou art the center,
By Thee all things subsist.
Thou art the sole beginning,
The Firstborn from the dead;
And for the Church, Thy Body,
Thou art the glorious Head. | 5. All things are but a shadow
Which unto us reveal
Thyself, in whom we're rooted,
The only One that's real.
Enjoying all Thy riches,
Thy fulness we will be;
We'll hold Thee, as Thy Body,
And grow with God in Thee. |
| 3. Because it pleased the Father,
All fulness dwells in Thee,
That Thou might have the first place
In all we ever see.
All things Thou reconciledst
To God by Thy shed blood,
To thus present us holy
And blameless unto God. | 6. With Thee in God we're hidden,
Thou art in us our life;
Thy peace in us presiding,
We rest from all our strife.
In the new man, Thy Body,
Thou art the all in all;
Our all-inclusive Savior,
Thyself we'll ever call. |
| 4. In Thee God's fulness dwelleth,
Thou art God's mystery;
The treasures of all wisdom
And knowledge are in Thee.
Thou art the hope of glory,
In us Thou dost abide;
In Thee we are perfected
And God is satisfied. | |

第三周

新人的成分—顶替文化之包罗万有、 延展无限的基督

读经：西一 15 ~ 18, 27, 二 9 ~ 10, 16 ~ 18, 三 4, 10 ~ 11

【周一】

壹 我们若进入歌罗西书的深处，就会看见保罗在这卷书里所对付的，乃是人类文化这隐藏的事：

- 一 保罗在歌罗西三章十一节用“化外人”这辞，有力的指明这封书信对付文化。
- 二 文化乃是我们发展出来，使我们赖以生存并得以维生的有系统的方法—创四 16 ~ 22：
 - 1 文化是每一个人不知不觉的生活—弗二 2 ~ 3, 四 17。
 - 2 全世界的人都受文化的影响。
- 三 当初文化如何对歌罗西的信徒产生了强烈的影响，今天文化也照样强烈地影响我们—西二 8 ~ 10, 16 ~ 18：
 - 1 我们不知不觉就受到生长于其中的文化所影响；这文化的元素是我们这人的一部分—加四 3, 9, 西二 8, 20。
 - 2 我们进入召会生活时，也带着我们的文化而来；这

Week Three

The Constituent of the One New Man— the All-inclusive, Extensive Christ Replacing Culture

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

§Day 1

I. If we get into the depths of the book of Colossians, we will see that in this book Paul is dealing with the hidden matter of human culture:

- A. Paul's use of the word barbarian in Colossians 3:11 is a strong indication that this Epistle deals with culture.
- B. Culture is the systematic method that we have developed to exist and to maintain our being—Gen. 4:16-22:
 1. Culture is the unconscious living of every human being—Eph. 2:2-3; 4:17.
 2. People throughout the world are under the influence of their culture.
- C. Just as culture exerted a strong influence on the believers in Colossae, culture today exerts a strong influence on us—Col. 2:8-10, 16-18:
 1. Unconsciously, we are under the influence of the culture into which we were born; the elements of this culture are part of our being—Gal. 4:3, 9; Col. 2:8, 20.
 2. When we came into the church life, we brought our culture with us, and this

文化破坏了我们对于基督和召会生活的享受。

【周二】

3 基督本该是召会生活里唯一的元素，却有相当大的程度被文化顶替了—8 节，三 11：

a 在下意识里或在无意之中，我们都宝贝自己的文化，并对自己特别的文化背景评价很高。

b 在召会生活中，基督被文化顶替，过于被其他任何事物顶替—11 节。

贰 歌罗西书启示在神的经纶中，包罗万有、延展无限的基督乃是一切——15 ~ 18, 27:

一 我们需要有清楚的异象，看见这位美妙的基督乃是我们的一切。

二 这样的异象会了结文化对我们经历基督并对召会生活的影响；我们就成为并非讲究文化，乃被基督占有、据有、并浸透的人—三 11 下。

【周三】

叁 居首位、包罗万有、延展无限的基督乃是我们的生命和一个新人唯一的成分—4, 10 ~ 11 节:

一 作为新人之召会的成分乃是基督，并且单单是基督；召会的内容一点不差就是包罗万有、延展无限的基督——15 ~ 18, 二 9 ~ 10。

二 包罗万有、延展无限的基督，作我们的生命和一个新人的成分，以祂自己顶替了我们的文化—三 11。

culture undermines our enjoyment of Christ and the church life.

§Day 2

3. To a large extent, Christ as the unique element in the church life has been replaced by culture—v. 8; 3:11:

a. Subconsciously and unconsciously, we all treasure our culture and place a high value on our particular cultural background.

b. In the church life Christ is replaced by culture more than by anything else—v. 11.

II. The book of Colossians reveals that the all-inclusive, extensive Christ is everything in God's economy—1:15-18, 27:

A. We need a clear vision of this wonderful Christ being everything to us.

B. Such a vision will terminate the influence of culture on the experience of Christ and on the church life, and instead of being cultured people, we will be people occupied with, possessed by, and saturated with Christ—3:11b.

§Day 3

III. The preeminent, all-inclusive, extensive Christ is our life and the unique constituent of the one new man—vv. 4, 10-11:

A. The constituent of the church as the new man is Christ and Christ alone; the content of the church is nothing other than the all-inclusive, extensive Christ—1:15-18; 2:9-10.

B. As our life and the constituent of the one new man, the all-inclusive, extensive Christ replaces our culture with Himself—3:11.

三 享受基督作我们的分，结果乃是我们经历祂作一个新人的内容和成分；最终，我们所享受的基督成了新人的成分——12，三11。

【周四】

四 按照歌罗西三章十一节，在新人里不同文化的区别不可能继续存在：

- 1 在一个新人里，没有文化的区别，因为新人的每一部分都由基督所构成——11节。
- 2 在召会这新人里，区域、文化、或国籍的区别没有地位；任何种族、国籍、文化、或社会身分也都没有地位。

五 因着基督是新人唯一的构成成分，信徒既是这新人的一部分，他们之间就不该有不同，召会与召会之间也不该有不同——林前四17，启一12，20，二二16。

【周五】

肆 作为新人的构成成分，基督是一切，又在一切之内；基督是一切肢体，又在一切肢体之内——西三11：

- 一 在召会这新人里，基督是每一个人，祂也在每一个人里面——27，三11。
- 二 一面，天然的人在新人里没有地位，因为基督是一切肢体。
- 三 另一面，基督在一切之内，这事实指明众肢体仍然存在，但不是没有基督而存在，乃是作为由基督所内住的人而存在——27。

C. The issue of enjoying Christ as our portion is that we experience Him as the content and the constituent of the one new man, and ultimately, the Christ we enjoy becomes the constituent of the new man—1:12; 3:11.

§Day 4

D. According to Colossians 3:11, in the new man there is no possibility for the various cultural distinctions to continue to exist:

1. There are no cultural distinctions in the one new man, for every part of the new man is constituted with Christ—v. 11.
2. In the church as the new man, there is no room for regional, cultural, or national distinctions and no place for any race, nationality, culture, or social status.

E. Because Christ is the unique constituent of the new man, there should be no differences among the believers who are part of this new man, and there should be no differences among the churches—1 Cor. 4:17; Rev. 1:12, 20; 22:16.

§Day 5

IV. As the constituent of the new man, Christ is all and in all; Christ is all the members, and He is in all the members—Col. 3:11:

- A. In the church as the new man, Christ is everyone and He is also in everyone—1:27; 3:11.
- B. On the one hand, in the new man there is no place for the natural person, because Christ is all the members.
- C. On the other hand, the fact that Christ is in all indicates that the members continue to exist, not without Christ but as those indwelt by Christ—1:27.

四 当我们接受基督作生命和成分，我们深处就感觉我们与基督是一，并感觉基督就是我们，同时我们对于基督在我们里面就有更深的感觉—三 4。

五 在召会这新人里，基督乃是一切；这含示所有的信徒都必须由基督所构成—一 15～18，二 16～17，三 4，10～11：

1 我们必须被基督漫溢，被基督浸透，并让基督生机地作到我们这人里面—加 4 19，弗 3 17 上。

2 至终，我们就会被基督顶替，然后在实际上，基督就是一切，又在一切之内；祂将是新人的每一部分—西 3 11 下。

六 新人乃是在众圣徒里面的基督漫溢我们、顶替我们，直到所有天然的区别都消失，每一个人都由基督所构成—加 4 19，弗 3 17 上，西 1 27。

【周六】

七 我们有了包罗万有、延展无限之基督的异象并对基督有充分的经历时，一个新人就会实际地在我们中间出现，我们也会实现新人的生活—三 10～17，门 10～16。

八 倘若基督是所有圣徒的生活，在新人里将只有基督，所有的圣徒，无论国籍是什么，都将活基督；然后在实际和实行上，基督就要成为新人一切的肢体—西 3 11，腓 1 21 上。

伍 新耶路撒冷将是这一个新人最终的完成—弗 2 15～16，四 24，西 3 10～11，启 21 2，9～10：

一 当我们成为新耶路撒冷，我们就要享受这一个

D. When we take Christ as our life and constitution, we have the sense deep within that we are one with Christ and that Christ is us, and simultaneously, we have an even deeper sense that Christ is in us—3:4.

E. In the church as the new man, Christ is everything; this implies that all the believers must be constituted with Christ—1:15-18; 2:16-17; 3:4, 10-11:

1. We must be permeated with Christ, saturated with Christ, and have Christ organically wrought into our being—Gal. 4:19; Eph. 3:17a.

2. Eventually, we will be replaced by Christ, and then, in reality, Christ will be all and in all; He will be every part of the new man—Col. 3:11b.

F. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been eliminated, and everyone is constituted with Christ—Gal. 4:19; Eph. 3:17a; Col. 1:27.

§Day 6

G. When we have the vision of the all-inclusive, extensive Christ with the adequate experience of Christ, the one new man will appear among us in a practical way, and we will realize the life of the new man—3:10-17; Philem. 10-16.

H. If Christ is the living of all the saints, then only He will be in the new man, and all the saints, whatever their nationality, will live Christ; then in a real and practical way, Christ will be all the members of the new man—Col. 3:11; Phil. 1:21a.

V. The New Jerusalem will be the final consummation of the one new man—Eph. 2:15-16; 4:24; Col. 3:10-11; Rev. 21:2, 9-10:

A. When we have become the New Jerusalem, we will enjoy the life of the

宇宙新人的生活。

二 今天我们借着让包罗万有、延展无限的基督顶替我们的文化，用祂自己构成我们，并在实际和实行上使我们成为一个新人的各部分，我们就能预尝这种享受—西一 27，二 10，三 4，10～11。

universal one new man.

B. Today we may have a foretaste of this enjoyment by allowing the all-inclusive, extensive Christ to replace our culture, to constitute us with Himself, and to make us all part of the one new man in reality and practicality—Col. 1:27; 2:10; 3:4, 10-11.

第三周■周一

晨兴喂养

西三 11 “在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

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。”

保罗在歌罗西书里所对付的，乃是深藏在人类文化里的事。三章十一节用到“化外人”这辞，就是这一点很有力的证明。林前十二章十三节和加拉太三章二十八节，是和歌罗西三章十一节类似的经节，但在那两段经节里，都没有用到这辞。保罗在歌罗西书用“化外人”这辞，指明这封书信所对付的，乃是文化。

歌罗西信徒中间的难处，根源乃是文化，就是犹太文化和希腊文化。我信在小亚细亚的众召会，都被犹太文化，特别是宗教规条，以及希腊文化，特别与哲学有关的，所浸透了。在保罗的时代，地中海一带的文化包含三个主要的元素：犹太宗教、希腊哲学以及罗马政治。其中两个元素——犹太宗教和希腊哲学——已经侵入了召会。

当初文化如何对歌罗西的信徒产生了强烈的影响，今天，文化也照样强烈地影响我们。我们不知不觉就受到生长于其中的文化所影响。文化中宗教和哲学的元素好象是我们这人的一部分。在许多基督教的团体中，也有文化中政治的元素。（歌罗西书生命读经，三三八至三三九页。）

信息选读

WEEK 3 — DAY 1

Morning Nourishment

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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.

In Colossians Paul is dealing with the hidden matter of man's culture. A strong indicator of this is the use of the word barbarian in 3:11, a word not used in either 1 Corinthians 12:13 or Galatians 3:28, verses parallel to Colossians 3:11. Paul's use of the word barbarian in Colossians indicates that this Epistle deals with culture.

The source of the trouble among the believers in Colossae was culture, Jewish culture and Greek culture. I believe that all the churches in Asia Minor had been saturated with Jewish culture, particularly with respect to religious observances, and with Greek culture, particularly related to philosophy. At the time of Paul, the culture in the Mediterranean region included three main elements: Jewish religion, Greek philosophy, and Roman politics. Two of these elements—Jewish religion and Greek philosophy—had invaded the church.

Just as culture exerted a strong influence on the believers in Colossae, culture today exerts a strong influence on us. Unconsciously, we are under the influence of the culture into which we were born. It seems that the religious and philosophical elements of culture are part of our being. In many groups in Christianity the political element of culture is present also. (Life-study of Colossians, pp. 273-274)

Today's Reading

保罗在歌罗西二章十八节说，“不可让人凭故意卑微，并敬拜天使，所作反对你们的判断，骗取你们的奖赏；这等人留恋于所见过的，随着自己肉体的心思，徒然自高自大。”保罗在这里警告信徒，不要让人凭故意卑微，骗取了我们的奖赏。他不是警告他们不要放纵肉体的情欲。卑微是人类最好的美德之一。许多伦常的教训对卑微评价很高。就某些方面说，卑微甚至是比较更好的美德。但是连卑微也会骗取信徒对基督的享受。

今天原则也是一样，那狡猾者撒但仍然利用伦理和宗教，骗取基督徒对基督的享受。我这么说，不是指别人，不是指那些在天主教里的人，而是专指我们这些在主恢复里的人。我们若进入歌罗西书的深处，就会看见这卷书不是对付罪，也不是对付律法，而是对付人类的文化。文化是每一个人不知不觉的生活。无论是原始社会或是进步的国家，都是如此。这个原则在各地都是一样。全世界的人都受文化的影响。…照歌罗西书看，骗取我们对基督的享受、破坏召会生活的，乃是我们的文化。

歌罗西书说到我们今天的需要。我们主要的还不是受罪恶事情的搅扰，象在哥林多前书一样；也不是受律法的搅扰，象在加拉太书一样。但我们都不知不觉地，在下意识里受了文化的影响。我们进入召会生活时，也把文化带了进来。这个文化现今一直破坏我们对基督的享受。文化乃是我们发展出来，使我们赖以生存并得以维生的有系统的方法。我们的文化越强，对别人就越挑剔。根据我们的文化，我们发展出自己禁欲的方式，自己限制肉体情欲的作法。我们的禁欲主义是我们所发明，克制自己，使自己不犯罪的方法。（歌罗西书生命读经，三三九至三四一页。）

参读：歌罗西书生命读经，第三十三篇。

In Colossians 2:18 Paul says, “Let no one defraud you by judging you unworthy of your prize, in self-chosen lowness and the worship of the angels, dwelling on things which he has seen, vainly puffed up by his mind set on the flesh.” Here Paul warns the believers not to be defrauded through self-chosen lowness, or so-called humility. He does not warn them about fleshly indulgence. Humility is one of the best human virtues. In many ethical teachings, a high value is placed on humility. In certain respects, humility is even a finer virtue than love. But even humility can be used to defraud the believers of the enjoyment of Christ.

The principle is the same today. Satan, the subtle one, is still using ethics and religion to defraud Christians of the enjoyment of Christ. In saying this, I am not referring to others, such as those in the Catholic religion, but especially to us in the Lord’s recovery. If we get into the depths of the book of Colossians, we shall see that it deals not with sin or with the law, but with man’s culture. Culture is the unconscious living of every human being. This is true both of primitive society and of advanced countries as well. The principle is the same everywhere. People throughout the world are under the influence of their culture.... According to the book of Colossians, what defrauds us of the enjoyment of Christ and frustrates the church life is our culture.

The book of Colossians speaks to our need today. Mainly we are not troubled by the sinful things, as in 1 Corinthians, nor by the law, as in Galatians. But we are all unconsciously and subconsciously under the influence of culture. When we came into the church life, we brought our culture with us. This culture is now undermining our enjoyment of Christ. Culture is the systematic method we have developed to exist and to maintain our being. The stronger our culture is, the more critical we shall be of others. Based upon the culture we have, we develop our type of asceticism, our own practices to restrict the indulgence of the flesh. Our asceticism is the method we devise to restrain ourselves and to keep from doing sinful things. (Life-study of Colossians, pp. 274-276)

Further Reading: Life-study of Colossians, msg. 33

第三周■周二

晨兴喂养

西三 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；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

在歌罗西的难处是文化，不象在哥林多的难处是犯罪。禁欲主义和哲学乃是文化的两大产品。没有文化的人是野蛮的，一点禁欲主义也没有。不仅如此，那些文化低的人，也没有哲学。越有文化的人，哲学发展得越高。希利尼人擅长哲学，而犹太人以宗教规条闻名。宗教的规条多半与压抑肉体、克制自己有关。

在歌罗西的信徒很注意文化，不想与化外人或西古提人一样。因此保罗指出在召会这新人里，有文化与没有文化的，都没有地位。哲学、禁欲主义或规条，也都没有地位。…歌罗西人不象有些哥林多人那样犯罪。然而在歌罗西的信徒以各种各样的文化顶替了新人的成分—基督。有些人宝贝哲学，有些人宝贝宗教的规条。结果，这些东西就得以进到召会生活中，成了基督的代替品。然而在新人里除了基督以外，什么都没有地位。（歌罗西书生命读经，三三一至三三三页。）

信息选读

保罗在歌罗西三章十五至十六节嘱咐我们，要让基督的平安在我们心里作仲裁，并要让基督的话丰富地住在我们里面。我们若让基督的平安在

WEEK 3 — DAY 2

Morning Nourishment

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

The problem in Colossae was not sinfulness, as in Corinth; it was culture. Asceticism and philosophy are two of the leading products of culture. Uncultured people are wild, altogether without any form of asceticism. Furthermore, those of a low culture do not have philosophy. The more cultured people are, the more highly developed their philosophy is. The Greeks are strong in philosophy, whereas the Jews are known for their religious observances. Most religious observances are related to the putting down of the flesh and to the suppression of the self.

The Colossian believers devoted much attention to matters of culture and did not want to be like barbarians or Scythians. Hence, Paul pointed out that in the church as the new man, there is no room for either the cultured or the uncultured. There is no place for philosophy, asceticism, or observances. The Colossians were not sinful like some of those in Corinth. However, the believers in Colossae replaced Christ, the constituent of the new man, with various aspects of culture. Some treasured philosophy, whereas others treasured religious observances. These things were allowed to come into the church life as substitutes for Christ. But in the new man there is room for nothing other than Christ. (Life-study of Colossians, pp. 268-269)

Today's Reading

In Colossians 3:15 and 16 Paul charges us to let the peace of Christ arbitrate in our hearts and to let the word of Christ dwell in us richly. If we allow the peace of Christ to arbitrate in our hearts, this peace will

我们心里作仲裁，这平安会止息我们中间所有的争执。…一场游戏或比赛如何需要裁判来平息纠纷，歌罗西人也需要一个裁判，一位仲裁者，来平息一切的歧见。保罗只有在歌罗西书这卷对付文化、以及文化的主义和作法的书信中，提到基督的平安在里面作仲裁，这实在很有意义。这位仲裁者止息一切出于文化的意见。

当基督的平安止息了我们的意见时，那丰丰富富住在我们里面之基督的话，就会顶替我们的意见。我们所有的，不再是我们的意见，乃是基督的话。新约清楚的启示，基督的话就是那灵。不仅如此，基督今天也是赐生命的灵。我们基督徒的生活，完全在于基督作为活的灵。我们不需要主义、哲学、作法或规条。我们需要经历基督是赐生命的灵。弟兄们不需要努力去爱妻子，姊妹们也不需要努力去服从丈夫；我们都需要接触基督，让祂作我们的爱和服从。今天基督这赐生命的灵，乃是在我们的灵里。我们需要说，“主耶稣，感谢你，你在这里。你一直在我里面，作我一切的需要。”我们若要这样实行，就需要有清楚的异象，看见基督是我们的一切。这样的异象会消杀我们一切的哲学、禁欲、意见和主义，甚至除净文化对我们经历基督的影响。这样，我们就不是讲究文化的人，乃是被基督占有，被基督充满，且被基督浸透的人。

不错，我们的心当然需要得安慰，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。然而，我们的心得安慰，目的乃是叫我们对神的奥秘就是基督，有完全的认识。（西二2。）我们不该只注意心得安慰，而忘了我们需要神的奥秘—基督，作我们的一切。我们每时每刻都需要接受祂作我们的生命，并且凭祂而活。（歌罗西书生命读经，三四二至三四三页。）

参读：歌罗西书生命读经，第三十二、六十三至六十四篇。

settle all the disputes among us.... Just as a referee is needed to settle disputes in a game or contest, so the Colossians needed a referee, an arbitrator, to calm down all the differing opinions. It is significant that only in the book of Colossians, a book that deals with culture and its isms and practices, does Paul speak of the inward arbitration of the peace of Christ. This arbitrator calms down all the opinions which have their source in our culture.

When the peace of Christ calms our opinions, the word of Christ, which is to dwell in us richly, replaces them. Instead of our opinions, we then have the word of Christ. The New Testament reveals clearly that the word of Christ is the Spirit. Furthermore, Christ today is the life-giving Spirit. Our Christian life is altogether a matter of Christ as the living Spirit. We do not need isms, philosophies, practices, or observances. We need the experience of Christ as the life-giving Spirit. The brothers need not try to love their wives, nor the sisters to submit to their husbands. Rather, we all should contact Christ and let Him be our love and submission. Christ today as the life-giving Spirit is in our spirit. We need to say, "Lord Jesus, I thank You that You are here. You are in me all the time to be whatever I need." If we would practice this, we need a clear vision that Christ is everything to us. Such a vision will slay our philosophy, asceticism, opinions, and isms. It will even terminate the influence of culture on our experience of Christ. Then, instead of being cultured people, we shall be people occupied with, possessed by, and saturated with Christ.

There is no doubt that our hearts need to be comforted and knit together in love unto all the riches of the full assurance of understanding. But the goal of this comforting of our hearts is that we would have the full knowledge of Christ as the mystery of God [Col. 2:2]. We should not allow the concern with the heart to keep us from the realization that we need Christ, the mystery of God, to be everything to us. Moment by moment, we need to take Him as our life and live by Him. (Life-study of Colossians, pp. 276-277)

Further Reading: Life-study of Colossians, msgs. 32, 63-64

第三周■周三

晨兴喂养

西三4 “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。”

一18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

在歌罗西一章九节至三章十一节，我们看见基督的七个主要方面：基督是圣徒的业分；（一9～14；）祂是神的像和在创造并复活里的首生者；（15～23；）祂是神经纶的奥秘；（24～29；）祂是神的奥秘；（二1～7；）祂是一切影儿的实体；（8～23；）祂是圣徒的生命；（三1～4；）祂也是新人的成分。（5～11。）基督的这几面，是按着十分美好的次序陈明出来的。我们首先看见基督是圣徒的业分，末了看见祂是新人的成分。这指明享受基督作我们的分，最终的结果乃是经历祂作新人的内容和成分。…享受基督作众圣徒的分，结果就是经历基督作新人的成分，这么说乃是指明，享受基督的结果就产生召会生活。…基督是众圣徒包罗万有的分，这是美地所预表的。我们若享受基督作这样的分，结果将是以基督作内容的新人。…在这新人里基督是一切，又在一切之内。因此，顶要紧的乃是，我们要学习活出基督作新人的成分。（歌罗西书生命读经，三二五至三二六页。）

信息选读

罗马和歌罗西之间的地区，有许多不同的种族。然而，在地中海附近的这个区域里，新人出现了，

WEEK 3 – DAY 3

Morning Nourishment

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

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

In Colossians 1:9—3:11 we see seven major aspects of Christ: that Christ is the portion of the saints (1:9-14), that He is the first both in creation and in resurrection (1:15-23), that He is the mystery of God's economy (1:24-29), that He is the mystery of God (2:1-7), that He is the body of all the shadows (2:8-23), that He is the life of the saints (3:1-4), and that He is the constituent of the new man (3:5-11). These aspects of Christ are presented in a marvelous sequence. First we see that Christ is the portion of the saints and last that He is the constituent of the new man. This indicates that the ultimate issue of enjoying Christ as our portion is that we experience Him as the content and constituent of the new man.... To say that the enjoyment of Christ as the portion of the saints results in the experience of Christ as the constituent of the new man indicates that the enjoyment of Christ results in the church life.... Christ is the all-inclusive portion of the saints, typified by the good land. If we enjoy Christ as such a portion, the result will be the new man with Christ as the content.... In this new man Christ is all and in all. Hence, it is crucial for us to learn to live Christ as the constituent of the new man. (Life-study of Colossians, pp. 263-264)

Today's Reading

In the geographical region between Rome and Colossae were many different kinds of people. However, in this region near the Mediterranean,

并且实际地活出来。虽然交通不便，但众召会之间，却有相当的往来。这给我们一个教训，虽然我们享受一切近代便利的交通工具，但是今天召会之间彼此的往来，可能没有保罗那个时代密切。…我从来没有写过一封信，象歌罗西书那样，有这么多个人的问安。请看四章七至十七节提到多少名字。…保罗也说到在老底嘉的弟兄，在宁法家里的召会，以及在老底嘉的召会。…所有这些名字指明保罗有新人的感觉，有“新人感”。

这个实际活在地上的新人，按照文化和社会地位来说，是由希利尼人、犹太人、受割礼的、未受割礼的、化外人、西古提人、为奴的、和自主的所构成的。然而，…新人真正的构成成分乃是基督，而且只是基督。因为基督是新人唯一的构成成分，信徒既是这新人的一部分，他们之间就不该有分别。不仅如此，召会与召会之间也不该有分别。比如，在老底嘉的召会和在歌罗西的召会不该有分别。这由保罗（在四章十六节）关于念书信的话得到证明。…保罗写给歌罗西人的，也是为着老底嘉人的；他写给老底嘉人的，也是为着歌罗西人的。这含示何等的交通、合一、和谐、与亲密的接触！

保罗在七节说，“一切关于我的事，有亲爱的弟兄，忠信的执事，在主里同作奴仆的推基古，要告诉你们。”保罗嘱咐推基古要将一切关于他的事，都告诉歌罗西人。如果保罗没有新人的感觉，他不会觉得需要给推基古这样的嘱咐。他反倒会认为：“我何必将我的事告诉歌罗西人？他们在小亚细亚，我在罗马这里，离他们很远。”然而保罗却有新人的感觉。（歌罗西书生命读经，三一九至三二〇页。）

参读：歌罗西书生命读经，第三十一篇。

the new man had come into being and was living in a practical way. Although travel was not convenient, there was considerable traffic among the churches. There is a lesson for us here. Although we enjoy all the modern conveniences and means of transportation, there may not be as much traffic among the churches today as there was at the time of Paul.... I have never composed a letter containing as many personal greetings as there are in the book of Colossians. Think of how many names are mentioned in 4:7-17.... Paul also refers to the brothers in Laodicea, the church in the house of Nymphas, and the church of the Laodiceans.... All these names indicate that with Paul there was a sense, a consciousness, of the new man.

This new man who was living on earth in a practical way was constituted of those who according to culture and social status were Greeks, Jews, circumcision, uncircumcision, barbarian, Scythian, slaves, and free men. However, ...the actual constituent of the new man is Christ and Christ alone. Because Christ is the unique constituent of the new man, there should be no differences among the believers who are part of this new man. Furthermore, there should be no differences among the churches, for example, no difference between the church in Laodicea and the church in Colossae. This is proved by Paul's word regarding the reading of letters [in 4:16].... What Paul wrote to the Colossians was also for the Laodiceans, and what he wrote to the Laodiceans was for the Colossians. What fellowship, oneness, harmony, and intimate contact this implies!

In 4:7 Paul says, "All the things concerning me, Tychicus, the beloved brother and faithful minister and fellow slave in the Lord, will make known to you." Paul had charged Tychicus to make known to the Colossians all that concerned him. If Paul did not have the consciousness of the new man, he would not have regarded it necessary to give Tychicus such a charge. Rather, he may have thought to himself, "Why should I tell those in Colossae the things that concern me? They are in Asia Minor, and I am here in Rome, far away from them." Paul, however, had the sense of the new man. (Life-study of Colossians, pp. 258-260)

Further Reading: Life-study of Colossians, msg. 31

第三周■周四

晨兴喂养

西四 16 “这书信在你们中间念了之后，务要叫在老底嘉的召会也念，你们也要念从老底嘉来的书信。”

启一 11 ~ 12 “你所看见的，当写在书上，寄给那七个召会：给以弗所…。我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。”

新人实际的存在并活出，是具有重大意义的事。罗马帝国幅员辽阔，种族繁多。为求文化统一，罗马帝国使用希腊文。不过罗马帝国融合各民族没有成功。国家、种族、以及社会阶级的区别仍旧存在。犹太人仍是犹太人，希利尼人也仍是希利尼人。奴隶和主人的区分无法消除。但是国籍、种族、阶级的区别虽然存在，在基督耶稣里所创造的新人却实际地在地上出现了。不仅有在各城里的地方召会，还有一个新人真实而实际地显出来了。（歌罗西书生命读经，三二一页。）

信息选读

任何地方的召会向其他召会孤立，乃是羞耻。我们避开别地的召会，害怕他们会干涉我们的事、或麻烦我们，这种态度何等错误！…任何召会持这样的态度，就是只对自己有感觉，没有整体新人的感觉。任何人坚持这态度，就会叫新人支离破碎。虽然如此，许多召会和信徒个人的态度是你不管我，我也不管你。他们不关心其他地方的召会，他们也

WEEK 3 – DAY 4

Morning Nourishment

Col. 4:16 ...When this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.

Rev. 1:11-12 ...What you see write...and send it to the seven churches: to Ephesus...and to Laodicea. And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands.

The existence and living of the new man in a practical way is a matter of tremendous significance. The Roman Empire covered a vast area and embraced many different peoples. In the attempt to unify the people culturally, the Roman Empire used the Greek language. However, the Roman Empire was not successful in uniting the various peoples. The differences among the nations, races, and social classes remained. The Jews were still Jews, and the Greeks were still Greeks. The distinction between slaves and masters was by no means eliminated. But in spite of all the differences among nationalities, races, and classes, there was on earth in a practical way the one new man created in Christ Jesus. There were not merely local churches in various cities—there was one new man in a real and practical way. (Life-study of Colossians, p. 260)

Today's Reading

It is shameful for the church in any locality to isolate itself from other churches. How wrong it is for us to have the attitude of standing apart from other local churches, fearing that others may interfere with our affairs or otherwise trouble us.... Any church which holds such an attitude has a consciousness only of itself, not of the totality of the new man. Those who insist on this attitude cause the new man to be fragmented, to be broken into pieces. Nevertheless, many churches and many individual believers as well

不愿与其他的召会有来往。持这种态度的人缺乏一个新人的感觉，缺乏“新人感”。赞美主，在（歌罗西四章七至十七节）里有一幅新人生活的图画！从（这段经文）我们看见新人实际的彰显。

保罗的心中不是只有某个地方的召会，或是某位圣徒；他心里所有的是一个新人。保罗认识许多圣徒。但是在专门为着交通的那几节里，他提到一些人作为各种不同人的代表，这些人是基督作他们的成分而构成新人。这样，他就把新人生活一幅完整的图画呈现出来。…盼望我们对这个重点有深刻的印象。

我们若有一个新人的感觉，就不该再认为我们本国的召会与别国的召会毫无关系，反而会看见今天所有的召会乃是一个新人。愿我们仰望主，叫我们一点也不分门别类。不论是作为个别的信徒，或是作为团体的地方召会，我们都不分门别类。…假如在保罗那个交通不便的时代，召会之间还能有来往，我们今天有这么多现代化的交通工具，彼此之间岂不更该多有交通？借着众召会之间的交通，我们就实际地经历新人的生活。

保罗告诉我们基督是我们的生命，也是新人的成分之后，又嘱咐我们要让基督的平安在我们里面作仲裁，并让基督的话住在我们里面。…在巴别，人类开始有文化的分裂。…然而，照以弗所二章十五节来看，基督在十字架上的死，已经废掉并了结一切文化的规条及分歧。基督如此行的目的，乃是要在祂自己里面创造一个新人，而成就和平。…这一个和平，也就是基督的平安，乃是保罗在歌罗西三章十五节所指的。（歌罗西书生命读经，三二一至三二三、三四三至三四四页。）

参读：新约总论，第二百一十六篇。

have the attitude that they will leave others alone if others in turn will leave them alone. They do not care about the churches in other places, and they do not want other churches to be involved with them. Those who have this attitude lack the sense, the consciousness, of the one new man. Praise the Lord for the portrait of the living of the new man in Colossians 4:7-17! By these verses we see the practical expression of the new man.

In Paul's heart was not simply a particular local church or a certain saint, but the one new man. Paul knew a great many saints. But in the verses devoted to fellowship, he mentions certain ones as representatives of the various peoples who, with Christ as their constituent, compose the new man. In this way he presents a full picture of the living of the new man. My burden in this message is that we would be impressed with this crucial point.

If we are conscious of the one new man, we should no longer think that the churches in our country have nothing to do with the churches in other nations. Instead, we shall realize that all the churches are the one new man today. May we look to the Lord that we may not be sectarian in any way. We would not be sectarian either individually as believers or corporately as local churches.... If at the time of Paul, when travel was not convenient, there could be traffic among the churches, how much more should there be today with all the modern conveniences? By means of the traffic among the churches, we experience in a practical way the living of the new man.

After Paul tells us that Christ is our life and the constituent of the new man, he charges us to let the peace of Christ arbitrate in us and to let the word of Christ inhabit us.... At Babel the cultural divisions of mankind came into being.... But according to Ephesians 2:15, Christ's death on the cross has abolished all the cultural ordinances and differences and terminated them. Christ's purpose in doing this was to create in Himself one new man and thereby make peace This very peace, the peace of Christ, is what Paul refers to in Colossians 3:15. (Life-study of Colossians, pp. 260-262, 278)

Further Reading: The Conclusion of the New Testament, msg. 216

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 10~11 “并且穿上了新人；…唯有基督是一切，又在一切之内。”

保罗在歌罗西三章十至十一节说到新人，在新人里，…基督是一切的肢体，又在一切的肢体之内。天然的人没有地位。美国人、中国人、英国人、法国人、你和我，都没有地位。…在作为新人的召会里，基督就是一切。这含示祂是每一位弟兄、每一位姊妹。这也含示每一位弟兄姊妹都必须由基督所构成。…倘若我们要由基督所构成，基督就必须多而又多地加添到我们里面。我们必须被基督漫溢，被基督浸透，并让基督生机地作到我们这人里面。至终，我们就会被基督顶替，然后在实际上，基督就是一切，又在一切之内。祂乃是新人的每一肢体、每一部分。

新人不是从各国把基督徒聚在一起所产生的。那是一个新组织，不是一个新人。当我们被基督浸透、充满、漫溢，并借着生机的过程被祂所顶替时，新人就产生了。新人乃是在众圣徒里面的基督漫溢我们、顶替我们，直到所有天然的区别都消失，每一个人都由基督所构成。（歌罗西书生命读经，五六四至五六五页。）

信息选读

也许你不知道基督怎能成为新人的一切。这事若要成为实际，我们就必须接受基督作生命，并且活基督，不活

WEEK 3 – DAY 5

Morning Nourishment

Col. 1:27 ...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.

3:10-11 And have put on the new man...where...Christ is all and in all.

In Colossians 3:10 and 11 Paul speaks of the new man, where...Christ is all the members, and He is in all the members. There is no room for the natural man. There is no room for Americans or Chinese, for British or French, for you or me.... In the church as the new man, Christ is everything. This implies that He is every brother and every sister. This also implies that every brother and sister must be constituted of Christ.... If we would be constituted of Christ, Christ must be added into us more and more. We must be permeated with Christ, saturated with Christ, and have Christ organically wrought into our being. Eventually, we shall be replaced by Christ. Then, in reality, He will be all and in all. He will be every member, every part, of the new man.

The new man does not come into existence by taking Christians from various countries and bringing them together. That would be a new organization, not the new man. The new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been eliminated and everyone is constituted of Christ. (Life-study of Colossians, pp. 454-455)

Today's Reading

Perhaps you are wondering how Christ can be all in the new man. For this to be a reality, we must take Christ as our life and live Him, not ourselves. If

我们自己。倘若基督是所有圣徒的生活，在新人里就只有基督。…所有的圣徒，无论国籍是什么，都活基督。然后在实际上、在实行上，基督就要成为新人一切的肢体。基督要成为你，也要成为我。因为我们都活基督，不活自己，基督就要成为我们众人，就是新人的每一个肢体。

在歌罗西三章十一节，保罗不仅说到基督是一切，也说到祂在一切之内。换句话说，一面，基督既是一切肢体，另一面，祂也在一切肢体之内。保罗说了基督是一切，为什么还要说，基督在一切之内？如果保罗只说基督是一切，没有说基督在一切之内，我们也许就认为，在新人里只需要基督，不需要我们。我们不该以为，基督既是新人的一切肢体，我们就算不得什么，也用不着了。一面，圣经虽然说，天然的人在新人里没有地位，因为基督是一切肢体。但另一面，保罗说，基督在众肢体之内。基督在新人的众肢体之内，这事实指明众肢体仍然存在。

当我们接受基督作生命，并与祂同活，寻求在上面的事，我们深处就感觉我们与基督是一，并且基督就是我们。但同时我们还有一个更深的感觉，就是基督在我们里面。因此，说基督在我们里面，以及祂就是我们，都没有错。我们乃是新人的一部分，有基督在我们里面。我们仍继续存在，但我们不是没有基督而存在，我们乃是由基督所内住的人。如今我们可以欢然对主说，“主耶稣，我接受你作我的生命，与你同活的时候，你就是我，我完全与你是一。但是主，我仍然在这里，因为你在我里面。我在这里，但我是与你一同在这里。”按照我们的经历，我们都能作这样的见证。我们活基督，并与祂是一的时候，我们说，“主耶稣，这不是我，乃是你。”但同时我们觉得，我们与主同在，祂也在我们里面。（歌罗西书生命读经，六六五至六六七页。）

参读：歌罗西书生命读经，第五十二、六十篇；新约总论，第二百一十七至二百一十八篇。

Christ is the living of all the saints, then only He will be in the new man.... All the saints, whatever their nationality may be, will live Christ. Then in a way that is real and practical, Christ will be all the members of the new man. Christ will be you, and Christ will be me. Because we all live Christ, not ourselves, Christ will be all of us, every member of the new man.

In Colossians 3:11 Paul says not only that Christ is all, but also that He is in all. In other words, on the one hand, Christ is all the members, and on the other hand, He is in all the members. Since Paul says that Christ is all, why is there the need for him to say that Christ is in all? If Paul did not say that Christ is in all, only that He is all, then we may think that in the new man Christ is needed and that we are not needed. We should not think that, because Christ is all the members in the new man, we are nothing and are not needed. On the one hand, the Bible does say that in the new man there is no place for the natural person because Christ is all the members. Yet, on the other hand, Paul says that Christ is in the members. The fact that Christ is in the members of the new man indicates that the members still exist.

When we take Christ as our life and live together with Him, seeking the things which are above, we have the sense deep within that we are one with Christ and that Christ is us. But simultaneously we have an even deeper sense that Christ is in us. Therefore, it is true to say that Christ is both in us and that He is us. We are part of the new man with Christ in us. We continue to exist, but we do not exist without Christ; we are those indwelt by Christ. Now we can rejoice and say to the Lord, “Lord Jesus, when I take You as my life and live together with You, You are me. I am altogether one with You. But, Lord, I am still here, for You are in me. I am here, but I am here with You.” According to our experience, we all can give such a testimony. When we live Christ and are one with Him, we say, “Lord Jesus, this is not me—it is You.” However, at the same time, we have the sense that we are with the Lord and that He is in us. (Life-study of Colossians, pp. 536-538)

Further Reading: Life-study of Colossians, msgs. 52, 60; The Conclusion of the New Testament, msgs. 217-218

第三周■周六

晨兴喂养

西三 10 “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。”

启二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

按照歌罗西三章十节，新人是渐渐更新，“以致有充足的知识”。有些译本翻作“在完全的认识上”，而不是“以致有充足的知识”。然而，在希腊原文里的介系词应当翻作“以致”。这样的翻译指明，充足的知识乃是更新的结果、结局，而不是得以更新的凭借。比如，小孩子是长大以致有充足的知识，但不是借着认识而长大。小孩子越长大，所认识的就越多。…他们是长大以致有知识的；当他们成长并发展的时候，知识就加多了。

这种长大以致有知识的原则，也适用在我们属灵的生活中。如果我们寻求在地上的事，而不寻求在上面的事，新人就不能得更新。这意思是说，我们不会经历新人的长大。只要我们寻求属地的事，新人要长大就极为困难。但我们寻求在上面的事时，新人就会在我们里面长大。这种长大的结果乃是有充足的知识。因此，新人长大以致有充足的知识。几年前，你里面的新人没有多少长大，这使你很难认识属灵的事。但如今新人在你里面长大了，你认识属灵的事就容易多了。这指明长大的结果乃是知识。保罗说，新人渐渐更新，以致有充足的知识，原因就在这里。（歌罗西书生命读经，六八九至六九〇页。）

信息选读

WEEK 3 – DAY 6

Morning Nourishment

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

According to Colossians 3:10, the new man is being renewed “unto full knowledge.” Some translations say “in full knowledge” instead of “unto full knowledge.” However, the Greek preposition should be rendered “unto.” This rendering indicates that full knowledge is the issue of renewing, its result, not the means of being renewed. For example, children grow unto knowledge, but they do not grow by means of knowledge. The more children grow, the more they know.... They grow unto knowledge, increasing in knowledge as they grow and develop.

This principle of growing unto knowledge applies to our spiritual life. If we seek the things on earth instead of the things above, we shall not have the renewing of the new man. This means that we shall not experience the growth of the new man. It is extremely difficult for the new man to grow as long as we seek earthly things. But when we seek the things above, the new man grows within us. The result of this growth is full knowledge. Therefore, the new man grows unto full knowledge. Years ago, the new man within you had not grown very much. This made it difficult for you to know spiritual things. But now that the new man has grown within you, it is much easier for you to understand spiritual things. This indicates that growth issues in knowledge. This is the reason Paul says that the new man is being renewed unto full knowledge. (Life-study of Colossians, pp. 554-555)

Today's Reading

我们这些新约的信徒，怎能在实行上实现宇宙新人的生活？在那些思念地上之事的基督徒当中，没有新人的更新，也不可能实行上过新人的生活。但我们思念在上面的事时，新人就自然而然地在我们里面长大，并得以更新。这使我们全人得着更新和变化。然后我们无论在哪里，就都能有新人的实行。最近我听说一位在海军服役的青年弟兄，在远东访问了许多召会，他享受到与众圣徒美好的交通。当然，这位弟兄经历了新人的生活。他虽然是美国人，却能和许多东方的圣徒在交通的灵里融合为一。

如果我们不愿思念在上面的事，就不会给新人开路，让新人在我们里面增长；这样，我们就很难实际地经历新人的生活。但我们若思念在上面的事，新人就要从我们的灵扩展到魂里。然后不论我们与何处的圣徒在一起，就都会实现新人的生活。

歌罗西书的确是一卷论到包罗万有之基督的书；然而，保罗在这卷书里也说到新人。新人实际的生活，乃是出于对基督的启示，以及对基督的经历。我们有了基督的启示，以及对基督充分的经历，新人就会实际地在我们中间出现，我们也会实现新人的生活。

神的目标乃是要得着这一个新人，至终这新人要完成于新耶路撒冷。因此，新耶路撒冷将是这一个新人最终的完成。我们在新耶路撒冷里，就会享受这一个宇宙新人的生活。今天我们思念在上面的事，并为我们灵里的新人开一条自由的通路，使其扩展到我们全人里面，我们就能预尝这种享受。（歌罗西书生命读经，六九三至六九四页。）

参读：歌罗西书生命读经，第六十二篇。

How can we, the New Testament believers, realize the life of the universal new man in a practical way? Among those Christians who set their mind on the things on earth, there is no renewing of the new man and no possibility of having the life of the new man in a practical way. But when we set our mind on the things above, spontaneously the new man grows and is renewed within us. This causes our whole being to be renewed and transformed. Then wherever we may be, we can have the practice of the new man. Recently I heard of a young brother in the Navy who visited a number of churches in the Far East. He enjoyed good fellowship with the saints. To be sure, this brother experienced the life of the new man. Although he was from the United States, he could be merged in the spirit of fellowship with so many saints from the Orient.

If we are not willing to set our minds on the things above and thus do not open the way for the new man to increase within us, it will be very difficult for us to experience the life of the new man in a practical way. But if we set our mind on the things above, the new man will spread from our spirit into our soul. Then no matter where we may be with the saints, we shall realize the life of the new man.

Colossians is definitely a book on the all-inclusive Christ. However, in this book Paul also speaks of the new man. The practical life of the new man comes out of the revelation of Christ and the experience of Christ. When we have the revelation of Christ with the adequate experience of Christ, the new man will appear among us in a practical way, and we shall realize the life of the new man.

God's goal is to have this one new man, which ultimately will consummate in the New Jerusalem. Therefore, the New Jerusalem will be the final consummation of the one new man. When we are in the New Jerusalem, we shall enjoy the life of the universal one new man. Today we may have a foretaste of this enjoyment by setting our mind on the things above and giving a free way for the new man in our spirit to spread into our whole being. (Life-study of Colossians, pp. 557-558)

Further Reading: Life-study of Colossians, msg. 62

第三周诗歌

WEEK 3 — HYMN

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 7̣ - 5̣ | 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 7̣ · 6̣ 5̣ |

是 神 的 普 及; 祂 从 永 远

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

到 永 远, 是 神 心 爱 与 欢 喜。

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

Christ is God's centrality 495

Experience of Christ — As God's Centrality and Universality

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

第四周

因复活生命的新鲜供应日日得更新，
以顶替我们的文化，
并借着成为象新耶路撒冷一样的新，
而在实际里成为一个新人

读经：林后四 16，弗二 15，四 22～24，西三 10～11

【周一】

壹 以弗所四章二十二节说，“在从前的生活样式上，脱去了旧人”：

一 “旧人”指我们魂里天然的生命；旧人乃是我们这个由神所创造却因罪堕落的人—罗六 6：

- 1 旧人以及旧人所包括的一切，对召会生活乃是一种损害；哪里有旧人，哪里就无法有召会；这意思是说，我们的所是、所有并所作，使召会生活不可能实行。
- 2 我们若继续按着旧人活着，召会生活就会受到严重的破坏，甚至被了结；我们若脱去旧人和从前的生活样式，就会有一个美妙的召会生活，一个新耶路撒冷之缩影的召会生活；在这样的召会生活中，不可能有分裂。

二 “生活样式”一辞所含示的很广；世界上的各个国家、各个民族，都有特殊的生活样式：

- 1 从前的生活样式包括每一件与我们有关的事；我们

Week Four

**Being Renewed Day by Day with the Fresh Supply
of the Resurrection Life to Replace Our Culture
and to Become the One New Man in Reality
by Becoming as New as the New Jerusalem**

Scripture Reading: 2 Cor. 4:16; Eph. 2:15; 4:22-24; Col. 3:10-11

§Day 1

I. Ephesians 4:22 says, “Put off, as regards your former manner of life, the old man”:

A. The old man refers to our natural life in our soul; the old man is our very being, which was created by God but became fallen through sin—Rom. 6:6:

1. The old man with all that it includes is a damage to the church life; wherever the old man is, there can be no church; this means that what we are, what we have, and what we do make the church life an impossibility.
2. If we continue to live according to the old man, the church life will be seriously damaged, even terminated; if we put off the old man with its former manner of life, we will have a marvelous church life, a church life that will be a miniature of the New Jerusalem; in such a church life it is impossible to have division.

B. The words manner of life imply a great deal; in every country of the world and among every people there is a characteristic manner of life:

1. The former manner of life includes everything related to us; we must put off

必须脱去我们一切所是的、一切所作的和一切所有的；我们必须脱去我们生活的方式和我们的文化；我们的文化越强，对别人就越挑剔—参弗四 31 ~ 32，西三 12 ~ 14。

【周二】

- 2 我们若真的渴望得更新，就必须脱去从前的生活样式；从前的生活样式与我们的生活方式和我们的文化有关；在新人里，希利尼人和犹太人、化外人和西古提人、为奴的和自主的，都不可能存在，因为见于这些人中间从前的生活样式已经除去了。
- 3 每当我们回到老旧的生活样式时，我们就自然而然地感觉到我们里面是昏暗的，并且与神的生命隔绝—弗四 17 ~ 19。
- 4 为了过召会生活，从不同文化和不同国家来的人，必须脱去那具体表现在他们从前生活样式里的旧人；在召会生活中，只有基督有地位—西三 10 ~ 11。
- 5 有些所谓的召会是按着国籍组成的，那是何等可悲！我们不该宝贝我们的遗传，而该否认它；我们自然而然地就喜好旧的团体生活，但我们的生活方式必须在性情上、在样式上、并在实行上完全是新的。

【周三】

贰 既然以弗所二章十五至十六节里的新人是一个团体的人，四章二十四节的新人必定也是团体的；根据四章二十四节，我们需要穿上那在基督里已经造成的新人：

- 一 我们受浸时已经脱去了旧人，这旧人已经与基督同钉十字架，并且已经埋葬了；我们也是在

whatever we are, whatever we do, and whatever we have; we are to put off our very way of living and our culture; the stronger our culture is, the more critical we will be of others—cf. Eph. 4:31-32; Col. 3:12-14.

§Day 2

2. If we truly desire to be renewed, we need to put off the former manner of life, which involves our way of living and our culture; in the new man there is no possibility for Greek and Jew, barbarian and Scythian, slave and free man to exist, because the former manner of life found among these peoples has been put away.
3. Whenever we return to the old manner of life, we will spontaneously sense that we are darkened within and estranged from God's life—Eph. 4:17-19.
4. In order to have the church life, people from different cultures and countries have to put off the old man embodied in their former manner of life; in the church life there is room only for Christ—Col. 3:10-11.
5. How deplorable it is to see so-called churches formed according to nationality; instead of treasuring our heritage, we should disown it; we automatically prefer our old community life, but our way of life must become absolutely new in nature, manner, and practice.

§Day 3

II. Since the new man in Ephesians 2:15-16 is a corporate man, the new man in 4:24 must also be corporate; according to Ephesians 4:24, we need to put on the very new man that has already been created in Christ:

- A. In baptism we put off the old man, which was crucified with Christ and buried; it was also in baptism that we put on the new man—vv. 22-24;

受浸时穿上了新人—22 ~ 24 节，罗六 6，4。

二 脱去旧人以及穿上新人，乃是已完成的事实；现今我们必须借着在我们心思的灵里得以更新，来经历并实化这些事实—弗四 23：

1 脱去旧人，就是借着将十字架应用于己，否认并弃绝我们老旧的己—22 节，太十六 24。

2 穿上新人，就是借着耶稣基督之灵全备的供应，活基督并显大基督；（腓一 19 ~ 21 上；）这是应用基督在创造新人时所完成的。（弗二 15，四 24。）

三 我们那与神的灵调和的灵必须成为我们心思的灵；（23；）这样，我们一切的生活就都是凭着灵，我们所作的也都是照着灵；当我们被这灵更新时，我们就穿上了新人。

四 我们行事为人必须照着那正扩展到我们心思里，并充满其中的调和之灵；这样，新人的日常生活就是在心思的灵里；这乃是召会生活的秘诀—23 节。

五 新人是在我们的灵里；穿上新人的路，在于让我们那与圣灵调和的灵（其中有神、神的居所和新人），成为我们心思的灵—二 22，四 23：

1 灵成了我们心思的灵，意思就是说，灵指引、管理、支配、制伏并据有我们的心思；（参林前二 15 ~ 16，林后二 13，十 4 ~ 5；）当灵指引我们的心思时，灵就管理我们的全人。

2 我们穿上新人有多少，乃在于我们的灵指引我们这个人有多少；（林前二 15；）当我们的灵支配并指引我们时，文化、意见、或规条就没有地位；因着我们全人是受我们的灵支配、管理、管制并指引，所以我们的办法没有地位。

Rom. 6:6, 4.

B. The putting off of the old man and the putting on of the new man are accomplished facts; now we must experience and realize these facts by being renewed in the spirit of our mind—Eph. 4:23:

1. To put off the old man is to deny and renounce our old self by applying the cross to the self—v. 22; Matt. 16:24.

2. To put on the new man is to live and magnify Christ through the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-21a); this is to apply what Christ has accomplished in creating the new man (Eph. 2:15; 4:24).

C. Our spirit mingled with the Spirit of God must become the spirit of our mind (v. 23); then all our living will be by the spirit, and whatever we do will be according to the spirit; as we are renewed by this spirit, we put on the new man.

D. We need to walk according to the mingled spirit that is spreading into our mind and filling it; in this way the daily walk of the new man will be in the spirit of the mind; this is the secret of the church life—v. 23.

E. The new man is in our spirit; the way to put on the new man is for our spirit (which is mingled with the Spirit), in which are found God, God's dwelling place, and the new man, to become the spirit of our mind—2:22; 4:23:

1. For the spirit to become the spirit of our mind means that the spirit directs, controls, dominates, overrules, and possesses our mind (cf. 1 Cor. 2:15-16; 2 Cor. 2:13; 10:4-5); when the spirit directs our mind, our whole being is under the control of our spirit.

2. How much we put on the new man depends on how much our spirit directs our being (1 Cor. 2:15); when our spirit dominates and directs us, there is no ground for culture, for opinions, or for ordinances; there is no room for our way because our whole being is dominated, controlled, governed, and directed by our spirit.

- 3 调和的灵越多渗透、浸透、据有我们的心思，我们就越让基督的心思成为我们的心思—腓二 5，林前二 16，罗十二 2。
- 六 当我们相信主耶稣时，赐生命的灵就进到我们灵里，随祂同来的是新人这个已经完成的产品；现今新人必须浸透并扩展到我们的每一部分；这个扩展就是穿上新人，也是更新。
- 七 我们不该照着心思的虚妄生活，乃该照着心思的灵生活；这是团体的一个新人日常生活的关键，也是召会生活满有神的特性、基督的香气、和那灵的一的秘诀—弗四 3～4，17～18，23～24。
- 八 借着我们爱主，操练我们的灵祷告，并天天读主的话，我们的心思就被调和的灵充满；这使我们的的心思得以改变并更新；我们在心思的灵里得以更新，乃是在一切对人生事物的观念上，受圣经的教训和圣灵的光照，而有的去旧更新—诗一一九 105，130，提后三 15～17，申十七 18～20。
- 九 神的定旨在今世得以完成，以得着一个新人的实际，唯一的可能乃是我们都愿意在我们心思的灵里得以更新。

【周四】

叁 保罗给歌罗西人的话，其中心点是关乎心思的更新，以致对那是神形像的基督有充足的知识；新人是在我们灵里创造的，并且正在照着基督的形像，在我们的心思里渐渐得更新，以致有充足的知识—弗二

3. The more the mingled spirit penetrates, saturates, and possesses our mind, the more we let Christ's mind become our mind—Phil. 2:5; 1 Cor. 2:16; Rom. 12:2.
- F. When we believed in the Lord Jesus, the life-giving Spirit came into our spirit, bringing with Him the new man as a finished product; now the new man must saturate and spread into every part of our being; this spreading is both the putting on of the new man and the renewing.
- G. We should not live according to the vanity of the mind but according to the spirit of the mind; this is the key to the daily living of the corporate one new man, the secret to having a church life filled with the character of God, the aroma of Christ, and the oneness of the Spirit—Eph. 4:3-4, 17-18, 23-24.
- H. By our loving the Lord and by the exercise of our spirit in prayer and in reading the Word day by day, our mind is filled with the mingled spirit; this changes and renews our mind; for us to be renewed in our mind is to get rid of all the old concepts concerning the things of the human life and be made new again by the teaching of the Holy Scriptures and the enlightening of the Holy Spirit—Psa. 119:105, 130; 2 Tim. 3:15-17; Deut. 17:18-20.
- I. The only possibility of God's purpose being fulfilled in this age, to have the one new man in reality, is if we would all be willing to be renewed in the spirit of our mind.

§Day 4

III. The central point of Paul's word to the Colossians concerns the renewing of the mind unto the full knowledge of Christ, who is the image of God; the new man was created in our spirit and is being renewed in our mind unto full knowledge according to the image of Christ—Eph. 2:15; Col.

15, 西三 10 ~ 11:

- 一 新人原是用我们属于旧造的人创造的，所以需要更新；这更新主要的是发生在我们的心思里，如“以致有充足的知识”所指明的—10 节。
- 二 新人照着神被创造，这已经完成；但在我们的经历中，新人正一点一点地渐渐更新，以致有充足的知识；我们越穿上新人，就越照着神的所是被更新，也越有祂的形像，就是祂所是的彰显—10 节。
- 三 得更新就是得着神的元素加到我们里面，以顶替并排除我们老旧的元素—启二一 5 上，林后五 17，罗十二 2，林后四 16:
 - 1 我们天然和本国的头脑，是照着我们的种族和文化背景受教育并建立起来的；这是新人得以实际出现的最大拦阻。
 - 2 要使一个新人得以完满的出现，我们就必须经历心思彻底的更新，这心思是照着我们的国籍和文化建立起来的。
- 四 新就是神；所以，成为新的就是在生命、性情上，但不在神格上成为神：
 - 1 神是常新的，祂将祂那常新不旧的素质灌注到我们内部，以更新我们全人—罗十二 2，西三 10。
 - 2 神的灵更新我们，乃是用神常新不旧、永存不衰的属性，灌注我们里面的各部分—启二一 5 上。
 - 3 更新的灵将新人的神圣素质分赐到我们里面，使我们成为新造，新人—多三 5，林后五 17，加六 15。

3:10-11:

- A. Because the new man was created with us who belong to the old creation, he needs to be renewed; this renewing takes place mainly in our mind, as indicated by the phrase unto full knowledge—v. 10.
- B. The creation of the new man according to God has already been completed, but in our experience the new man is being renewed unto full knowledge little by little; the more we put on the new man, the more we are renewed according to what God is, and the more we bear His image, the expression of what He is—v. 10.
- C. To be renewed is to have God's element added into our being to replace and discharge our old element—Rev. 21:5a; 2 Cor. 5:17; Rom. 12:2; 2 Cor. 4:16:
 1. Our natural and national mentality was educated and built up according to our racial and cultural background; this is the greatest hindrance to the practical existence of the new man.
 2. In order for the one new man to come into full existence, we must experience a thorough renewal of our mind, which has been built up according to our nationality and culture.
- D. Newness is God; therefore, to become new is to become God in life and in nature but not in the Godhead:
 1. God is forever new, and He infuses His ever-new essence into our being to renew our entire being—Rom. 12:2; Col. 3:10.
 2. The Spirit of God renews us by infusing our inward parts with God's attributes, which are forever new, can never become old, and are everlasting and unchanging—Rev. 21:5a.
 3. The renewing Spirit imparts the divine essence of the new man into our being to make us a new creation, the new man—Titus 3:5; 2 Cor. 5:17; Gal. 6:15.

肆 我们需要因复活生命的新鲜供应日日得更新，以顶替我们的文化，并借着成为象新耶路撒冷一样的新，而在实际里成为一个新人——林后四 16:

- 一 穿上新人不是一次而永远完成的；相反的，这是一生之久的事，是我们基督徒一生中渐进的过程。
- 二 我们重生的信徒是新人的一部分，应当在复活里，在神圣生命的新样中生活行动，并在灵的新样里服事——罗六 4，七 6。
- 三 信徒既然都要在生命的新样中生活行动（六 4）而成为新耶路撒冷，并都要在灵的新样里服事（七 6）而建造新耶路撒冷，就该得更新，好成为象新耶路撒冷一样的新。
- 四 我们在心思的灵里得以更新，乃是为着使我们逐日变化成为基督的形像，这是借着我们外面的人被环境中的苦难所销毁，好使我们里面的人被更新——林后四 16:
 - 1 当我们在苦难中，我们需要得着更新；不然，我们所经过的苦难，对我们就毫无意义；在我们里面有一避难所——我们的灵——诗九一 1，二七 5，三一 20，赛三二 2，提后四 22，加六 17～18。
 - 2 神安排我们的环境，好使我们外面的人一点一点、一天一天地被销毁，我们里面的人被是灵的基督这复活生命之新鲜的供应所更新——林后四 16。
- 五 我们要日日得更更新，就需要每早晨得复兴——太

IV. We need to be those who are being renewed day by day with the fresh supply of the resurrection life to replace our culture and to become the one new man in reality by becoming as new as the New Jerusalem—2 Cor. 4:16:

- A. Putting on the new man does not take place once for all; on the contrary, it is a lifelong matter, a gradual process that goes on throughout our Christian life.
- B. We, the regenerated believers, as parts of the new man, should walk in the newness of the divine life in resurrection and serve in newness of spirit—Rom. 6:4; 7:6.
- C. The believers should be renewed to be as new as the New Jerusalem since they all are becoming the New Jerusalem by walking in newness of life (6:4) and building the New Jerusalem by serving in newness of spirit (7:6).
- D. Our being renewed in the spirit of our mind is for our daily transformation into the image of Christ through the consuming of our outer man by the suffering in our environment for the renewing of our inner man—2 Cor. 4:16:
 1. While we are in the midst of suffering, we need to receive the renewing; otherwise, the suffering we pass through means nothing to us; within us there is a refuge—our spirit—Psa. 91:1; 27:5; 31:20; Isa. 32:2; 2 Tim. 4:22; Gal. 6:17-18.
 2. God arranges our environment so that little by little and day by day our outer man will be consumed and our inner man will be renewed by the fresh supply of the pneumatic Christ as the resurrection life—2 Cor. 4:16.
- E. In order to be renewed day by day, we need to be revived every

十三 43, 路一 78 ~ 79, 箴四 18, 士五 31, 林后四 16。

六 我们凭四个项目而日日得更新：十字架；（10 ~ 12, 16 ~ 18;）圣灵，凭圣灵我们就因神圣的生命得着重修、再制和改造；（多三 5;）我们调和的灵；（弗四 23;）以及神的圣言。（五 26。）

七 我们需要在新样里来赴主的筵席；（太二六 29;）主绝不吃喝旧的筵席；我们需要得更新，学习说，“对不起，请赦免我。”

【周六】

伍 新人的更新，在于我们寻求在上面的事——西三 1 ~ 2, 弗二 5 ~ 6:

一 寻求在上面的事乃是回应并返照基督在祂天上职事里的活动——来二 17, 四 14, 七 26, 八 1 ~ 2, 启五 6, 西三 1 ~ 2:

1 从天上的基督那里，到地上我们这里，借着我们的灵里包罗万有的灵，有一种传输在进行——弗一 19, 22 ~ 23, 二 22:

a 我们的灵是接受神圣传输的一端，而天上神的宝座是输送的一端——启五 6。

b 我们转到灵里，就被提高到天上；因着从天上神的宝座达到我们灵里的传输，当我们在地上经历并享受基督时，同时也在天上——四 1 ~ 2。

2 基督在祂天上的职事里一直在牧养人，我们需要与祂合作牧养人；我们若接受这个交通，地上会有一个大复兴，将主带回来——彼前五 1 ~ 4, 参太九 36, 十 1 ~ 6, 约二一 15 ~ 17, 彼前二 25, 来十三 20。

morning—Matt. 13:43; Luke 1:78-79; Prov. 4:18; Judg. 5:31; 2 Cor. 4:16.

F. We are renewed day by day through four items: the cross (vv. 10-12, 16-18); the Holy Spirit by which we are reconditioned, remade, and remodeled with the divine life (Titus 3:5); our mingled spirit (Eph. 4:23); and the holy word of God (5:26).

G. We need to come to the Lord's table in newness (Matt. 26:29); the Lord never takes an old table; we need to be renewed by learning to say, "I'm sorry; forgive me."

§Day 6

V. **The renewing of the new man depends on our seeking the things which are above—Col. 3:1-2; Eph. 2:5-6:**

A. To seek the things which are above is to respond to and reflect Christ's activities in His heavenly ministry—Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6; Col. 3:1-2:

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:

a. Our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end—Rev. 5:6.

b. By turning to our spirit, we are lifted into heaven; because of the transmission from the throne of God in heaven into our spirit, when we experience and enjoy Christ here on earth, we are simultaneously in heaven—4:1-2.

2. In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people; if this fellowship is received by us, there will be a big revival on the earth to bring the Lord back—1 Pet. 5:1-4; cf. Matt. 9:36; 10:1-6; John 21:15-17; 1 Pet. 2:25; Heb. 13:20.

- 二 我们若转向属天的基督连同祂一切的活动，并将我们的心思置于这些事，新人的更新就会自然而然地发生—八 1～2，十二 2，西三 2。
- 三 这完成神使信徒成为新造的新人以终极完成于新耶路撒冷的意愿；新人作为神工作的杰作，乃是宇宙中全新的东西，是神的新发明—10～11 节，林后五 17，加六 15～17，弗二 10，15。
- 四 神的目标是要得着一个新人，这新人最终将终极完成于新耶路撒冷，作为一个新人最终的完成。

- B. If we turn to the heavenly Christ with all His activities and set our mind on these things, the renewing of the new man will take place spontaneously—8:1-2; 12:2; Col. 3:2.
- C. This consummates God's intention in making the believers the new man as the new creation to consummate in the New Jerusalem; the new man as the masterpiece of God's work is an absolutely new item in the universe, a new invention of God—vv. 10-11; 2 Cor. 5:17; Gal. 6:15-17; Eph. 2:10, 15.
- D. God's goal is to have the one new man that ultimately will consummate in the New Jerusalem, which will be the final consummation of the one new man.

第四周■周一

晨兴喂养

弗四 22 “在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的。”

罗六 6 “知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

〔旧人（罗六 6）〕指我们魂里天然的生命。旧人乃是神所创造而因罪堕落的人，与加拉太二章二十节的“我”同。这不是魂本身，乃是魂的生命，被神看为无望，而摆在十字架上，与基督一同钉死。我们的魂原是独立的，有旧人为其生命和人格。如今旧人既已钉十字架，我们的魂就应当作基督的器官，受我们灵的支配，有基督为其生命。（圣经恢复本，罗六 6 注 2。）

信息选读

以弗所四章二十二节指明，旧人是包罗一切的。…保罗在这里说到，在从前的生活样式上，脱去了旧人。从前的生活样式包括每一件与我们有关的事：我们的所是、我们的所有、我们的家庭生活、以及我们的社会生活。保罗在这里的意思是，我们必须脱去我们一切所是的、一切所作的和一切所有的。我们要脱去我们生活的方式。

旧人以及旧人所包括的一切，对召会生活乃是一种损害。哪里有旧人，哪里就无法有召会。这意思是说，我们的所是、所有并所作，使召会生活不可能实行。

规条、道理和旧人，乃是破坏召会生活三个主要

WEEK 4 — DAY 1

Morning Nourishment

Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

[The old man (Rom. 6:6) refers] to the natural life in our soul [and] is our very being, which was created by God but became fallen through sin, and it is the same as the “I” in Galatians 2:20. It is not the soul itself but the life of the soul, which has been counted by God as hopeless and has been put on the cross and crucified with Christ. Formerly, our soul acted as an independent person, with the old man as its life and personality; now, since the old man has been crucified, our soul should act only as an organ of Christ and should be under the control of our spirit, having Christ as its life. (Rom. 6:6, footnote 2)

Today's Reading

Ephesians 4:22 indicates that the old man is all-inclusive.... [In this verse] Paul speaks of putting off, as regards our former manner of life, the old man. The former manner of life includes everything related to us: what we are, what we have, our family life, and our social life. Paul's meaning here is that we must put off whatever we are, whatever we do, and whatever we have. We are to put off our very way of living.

The old man with all it includes is a damage to the church life. Wherever the old man is, there can be no church. This means that what we are, what we have, and what we do make the church life an impossibility.

Ordinances, doctrine, and the old man are the three main negative things

的消极事物。我们若是有规条，召会生活就完了。我们若是满了道理，就不可能有正当的召会生活。此外，我们若继续按着旧人活着，召会生活就会受到严重的破坏，甚至被了结。然而，我们若是没有规条或道理，并且脱去旧人和从前的生活样式，就会有一个美妙的召会生活，一个新天新地里新耶路撒冷之缩影的召会生活。在这样的召会生活中，不可能有分裂。

以弗所四章和歌罗西三章都指明，我们要穿上新人，就需要先脱去旧人。以弗所四章二十二节说，“在从前的生活样式上，脱去了旧人。”“生活样式”一辞所含示的很广。你得救前，有某种的生活样式。也许你一周工作五天，然后在晚上或周末以一些世俗的娱乐为消遣。对有些人来说，他们的生活样式可能是赌博；对另一些人，可能是旅游或吃点好东西。这些都是生活样式的一部分。世界上的各个国家、各个民族，都有特殊的生活样式。

我们若真的渴望更新，就必须脱去从前的生活样式。我们借着脱去从前的生活样式，就实际地脱去了旧人。埋葬从前的生活样式，实际上就和埋葬旧人相同。所以，我…的负担不仅是鼓励你们脱去旧人，更是专一地鼓励你们脱去从前的生活样式。

许多在主恢复里的圣徒，仍然持守他们老旧的生活样式。我告诉你们要脱去从前的生活样式，不要以为我这样说就是古板、保守、老旧。你若对我在这里说的话持这种态度，这就是一个记号，说出你已经落在今日撒但系统的邪恶潮流中。我们不该被这世代的潮流卷走，反而应当埋葬我们从前的生活样式，甚至为从前的生活样式举行葬礼。（以弗所书生命读经，七〇九至七一〇、二六五至二六六页。）

参读：以弗所书生命读经，第二十五、七十一篇。

that damage the church life. If we have ordinances, the church life is gone. If we are occupied with doctrine, it will not be possible to have the proper church life. In addition, if we continue to live according to the old man, the church life will be seriously damaged, even terminated. However, if we have no ordinances or doctrines and if we put off the old man with his former manner of life, we shall have a marvelous church life, a church life that will be a miniature of the New Jerusalem in the new heaven and new earth. In such a church life it is impossible to have division.

Both Ephesians 4 and Colossians 3 indicate that in order to put on the new man, we first need to put off the old man. Ephesians 4:22 says, “Put off, as regards your former manner of life, the old man.” The words manner of life imply a great deal. Before you were saved, you had a certain manner of life. Perhaps you worked five days a week and then in the evenings or on the weekends amused yourself with certain worldly entertainments. To some, the manner of life may be gambling. To others, it may be going to certain places or eating certain foods. These are all part of the manner of life. In every country of the world and among every people there is a characteristic manner of life.

If we truly desire to be renewed, we need to put off the former manner of life. By putting off our manner of life, we put off the old man in a practical way. To bury the former manner of life is virtually the same as burying the old man. Therefore, my burden in this message is not simply to encourage you to put off the old man; it is specifically to encourage you to put off your former manner of life.

Many of the saints in the Lord's recovery still hold on to their old manner of life. Do not say that I am legal, conservative, or old-fashioned in telling you to put off your former manner of life. To have this attitude toward what I am saying here is a sign of being caught in the evil current of today's satanic system. We should not be swept along by the current of this age; instead, we should bury our former manner of life and even hold a funeral for it. (Life-study of Ephesians, pp. 589-590, 218-219)

Further Reading: Life-study of Ephesians, msgs. 25, 71

第四周■周二

晨兴喂养

西三 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；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

我们若进入歌罗西书的深处，就会看见这卷书不是对付罪，也不是对付律法，而是对付人类的文化。文化是每一个人不知不覺的生活。…骗取我们对基督的享受、破坏召会生活的，乃是我们的文化。…今天我们主要的还不是受罪恶事情的搅扰，象在哥林多前书一样；也不是受律法的搅扰，象在加拉太书一样。但我们都不知不觉地，在下意识里受了文化的影响。我们进入召会生活时，也把文化带了进来。这个文化现今一直破坏我们对基督的享受。文化乃是我们发展出来，使我们赖以生存并得以维生的有系统的方法。我们的文化越强，对别人就越挑剔。根据我们的文化，我们发展出自己禁欲的方式，自己限制肉体情欲的作法。我们的禁欲主义是我们所发明，克制自己，使自己不犯罪的方法。（歌罗西书生命读经，三四〇至三四一页。）

信息选读

文生（Vincent）在他的“新约字研”里说，“没有”〔西三 11〕这辞，原文的语气很强，表示没有可能的意思。在新人里，希利尼人和犹太人、化外人和西古提人、为奴的和自主的，都不可能存在，因为见于这些人中间从前的生活样式已经除去了。毫无疑问的，在歌罗西召会中，有人是从这一切背景中出来的。然而，根据保罗在以弗所四章二十二

WEEK 4 — DAY 2

Morning Nourishment

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

If we get into the depths of the book of Colossians, we shall see that it deals not with sin or with the law, but with man's culture. Culture is the unconscious living of every human being.... What defrauds us of the enjoyment of Christ and frustrates the church life is our culture. Today mainly we are not troubled by the sinful things, as in 1 Corinthians, nor by the law, as in Galatians. But we are all unconsciously and subconsciously under the influence of culture. When we came into the church life, we brought our culture with us. This culture is now undermining our enjoyment of Christ. Culture is the systematic method we have developed to exist and to maintain our being. The stronger our culture is, the more critical we shall be of others. Based upon the culture we have, we develop our type of asceticism, our own practices to restrict the indulgence of the flesh. Our asceticism is the method we devise to restrain ourselves and to keep from doing sinful things. (Life-study of Colossians, pp. 275-276)

Today's Reading

In his Word Studies of the New Testament Vincent says that in the Greek language the words rendered “cannot be” [in Colossians 3:11] are very strong and mean that there is no possibility. In the new man there is no possibility for Greek and Jew, Barbarian and Scythian, bondman and free man to exist, because the former manner of life found among these peoples has been put away. No doubt, in the church in Colossae there were people from all these backgrounds. Nevertheless, according to Paul's word in Ephesians 4:22,

节的话，他们都必须脱去他们从前的生活样式。借此，他们就得以更新。

借着重生，一个新人已经放到我们这些从前因着巴别所造成的区别而受影响的人里面。…我们对这个遗传该如何？我们该埋葬它。这意思是说，我们必须脱去从前的生活样式。不要称义你的生活样式或引以为荣。问题不在于生活样式的对错。每一种生活方式都与规条有关，所以我们都必须脱去。有些所谓的召会是按着国籍组成的，那是何等可悲！…当我们来在一起实行真正的召会生活时，我们都必须脱去并忘掉我们民族的遗传。…我们不该宝贝我们的遗传，而该否认它。在积极一面，我们必须看见新人已经创造了，并且已经借着重生放在我们的灵里。现今所需要的，乃是使我们的灵成为管理我们全人的部分。这意思是说，我们那与神的灵调和的灵，必须成为我们心思的灵。（23。）我们的灵若是心思的灵，我们一切的生活就都是凭着灵。凡我们所作的，都是照着灵。我们这心思的灵就要成为更新的灵。当我们被这灵更新时，我们就穿上了新人。

每当我们回到老旧的生活样式时，我们就自然而然地感觉到我们里面是昏暗的，并且与神的生命隔绝。我们若坚持照着从前的生活样式而活，至终我们会硬化、麻木。

请看保罗在十七至十九节用了多少的辞，来描述堕落之人的生活。他提到虚妄、昏暗、无知、刚硬和隔绝。每当我们照着老旧的团体生活而活时，我们里面不觉得有什么光照或明亮。我们也许讲理说，某一件事是可以作的；但我们知道，那事使我们与神的生命隔绝，使我们落在黑暗里。（以弗所书生命读经，二六六、二六八至二六九、九四〇至九四一页。）

参读：歌罗西书生命读经，第三十三篇；以弗所书生命读经，第九十三篇。

they all had to put away their former manner of life. By doing this they were renewed.

Through regeneration, the one new man has been put into us, those who formerly had been under the influence of the differences caused by Babel.... What should we do about this heritage? We should bury it. This means that we must put off the former manner of life. Do not justify your manner of life or glory in it. The issue is not which manner of life is right and which is wrong. Every way of life involves ordinances and must be put off. How deplorable it is to see so-called churches formed according to nationality!... When we come together for the practice of the genuine church life, we must all put off our national heritage and forget it. Instead of treasuring our heritage, we should disown it. On the positive side, we need to see that the new man has already been created and, by regeneration, has been put into our spirit. The need now is for our spirit to become the dominant part of our being. This means that our spirit mingled with the Spirit of God must become the spirit of our mind (4:23). If our spirit is the spirit of our mind, then all our living will be by the spirit. Whatever we do will be according to the spirit. This spirit of our mind will then become the renewing spirit. As we are renewed by this spirit, we put on the new man.

Whenever we return to the old manner of life, we shall spontaneously sense that we are darkened within and estranged from God's life. If we persist in living according to the former manner of life, we shall eventually become calloused and insensitive.

Consider how many terms Paul uses to describe the life of fallen man in verses 17 through 19. He refers to vanity, darkness, estrangement, ignorance, and hardness. Whenever we live according to our old community life, we do not sense any shining or brightness within. We may reason that it is permissible to do a certain thing, but we realize that it causes us to be alienated from the life of God and to be in darkness. (Life-study of Ephesians, pp. 219, 221-222, 780)

Further Reading: Life-study of Colossians, msg. 33; Life-study of Ephesians, msg. 93

第四周■周三

晨兴喂养

弗四 17 “所以我这样说，且在主里见证，你们行事为人，不要再像外邦人在他们心思的虚妄里行事为人。”

23 “…在你们心思的灵里得以更新。”

（以弗所四章十七节的）外邦人是堕落的人，在他们的推想上变为虚妄。（罗一 21。）他们在心思的虚妄里，行事为人没有神，受他们虚妄思想的控制和摆布。…因此，堕落之人日常生活的基本元素乃是心思的虚妄。

我们在召会这新人里，不该照着心思的虚妄生活，乃该照着心思的灵（弗四 23）生活。这是团体的一个新人日常生活的关键。…我们行事为人必须照着那正扩展到我们心思里，并充满其中的灵。这样，新人的日常生活就是在心思的灵里。这乃是召会生活的秘诀。（以弗所书生命读经，九四四至九四五页。）

信息选读

在以弗所三章十六节保罗…说到里面的人：“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”里面的人是我们重生的灵，有神的生命为其生命。…我们都需要得以加强到里面的人里，使基督能安家在我们心里。…我们的心是我们内里各部分的总和，也是我们里面之人的中心；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分。

WEEK 4 – DAY 3

Morning Nourishment

Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind.

23 ...Be renewed in the spirit of your mind.

["The Gentiles" in Ephesians 4:17] are the fallen people, who have become vain in their reasonings (Rom. 1:21). They walk without God in the vanity of their mind, controlled and directed by their vain thoughts.... Hence, the basic element in the daily life of fallen mankind is the vanity of the mind.

In the church as the new man, we should live not according to the vanity of the mind, but according to the spirit of the mind (Eph. 4:23). This is the key to the daily living of the corporate one new man.... We need to walk according to the spirit that is spreading into our mind and filling it. In this way the daily walk of the new man will be in the spirit of the mind. This is the secret of the church life. (Life-study of Ephesians, pp. 783-784)

Today's Reading

In Ephesians 3:16 Paul... speak[s] of the inner man: "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man." The inner man is our regenerated spirit with God's life as its life.... We need to be strengthened into our inner man... so that Christ will be able to make His home in our hearts.... Since our heart is the totality of all our inward parts and the center of our inward being, when Christ makes His home in our heart, He is able to control our entire inner being and supplies and strengthens every inward part with Himself.

我们（在）四章就看见，得了加强的灵必须成为我们心思里更新的灵。保罗在二十三节说，“在你心思的灵里得以更新。”这里的灵…是信徒重生的灵，调和了神内住的灵。这样调和的灵扩展到我们的 心思，就成了我们心思的灵。我们乃是在这样的灵里得以更新，使我们得着变化。（罗十二2，林后三18。）…我们得了加强的灵，是我们全人得更新的凭借。我们的灵得了加强时，就会扩展到我们的 心思里，使其得更新。我们的灵更新了我们的 心思，就进一步更新我们的情感和意志。借着这样更新的灵，召会就有正确的、作为一个新人的生活。

当我们照着心思的灵行事为人，我们就得以更新。更新不是仅仅外面的调整、改正或改良，乃是有新的元素，神圣的元素，作到我们里面。这意思是说，在召会生活中我们不该注意外面的改正或调整，我们应当注意内里的更新。…我们若要更新，就必须脱去旧人并穿上新人。请注意，保罗并没有说，我们应当努力改良旧人。许多圣徒不想脱去旧人，穿上新人，反而定意要改良自己，甚至成全自己。他们也许想要调整自己，好适应召会生活。这是错误的。在真正的召会生活中，没有调整或改正，只有脱去旧人并穿上新人。事实上，这个脱去和穿上就是更新。

得以更新，意思就是旧元素被新元素顶替了。我们的灵是更新的灵，因为有活的基督作更新的元素内住于其中。因着我们的灵里有新的元素，当更新的灵扩展到我们的 心思，我们就能在心思的灵里得以更新。我们越转向心思的灵，越在心思的灵里行事为人，我们的 心思就越得以更新。然后，旧的元素就能实际地被新的元素所顶替。这样，我们就脱去旧人并穿上新人。（以弗所书生命读经，九四七至九四九、九五二至九五三页。）

参读：以弗所书生命读经，第四十七、九十四篇；歌罗西书生命读经，第三十七、五十八至五十九篇。

[In] chapter 4, we see that the strengthened spirit must become the renewing spirit in our mind. In 4:23 Paul says, “Be renewed in the spirit of your mind.”... The spirit here is the regenerated spirit of the believers mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind and thereby becomes the spirit of our mind. It is in such a spirit that we are renewed for our transformation (Rom. 12:2; 2 Cor. 3:18). Our strengthened spirit is the means for our entire being to be renewed. When our spirit has become strong, it will spread into our mind and cause it to be renewed. When our spirit renews our mind, it proceeds to renew our emotion and our will. By such a renewing spirit the church has the proper living as the one new man.

As we walk according to the spirit of our mind, we are renewed. To be renewed is not to be adjusted, corrected, or improved in a mere outward way. It is to have a new element, the divine element, wrought into us. This means that in the church life we should not care for outward correction or adjustment; we should care for inward renewing. If we would be renewed, we need to put off the old man and put on the new man. Notice that Paul does not say that we should try to improve the old man. Many saints do not have the intention of putting off the old man and of putting on the new man. Instead, their intention is to improve themselves, even to perfect themselves. They may try to adjust themselves in order to adapt to the church life. This is a mistake. In the genuine church life there is no adjustment or correction; there is simply the putting off of the old man and the putting on of the new man. Actually, this putting off and putting on is the renewing.

For something to be renewed means that the old element is replaced by a new element. Our spirit is a renewing spirit because it is indwelt by the living Christ as the renewing element. Because we have the element of newness in our spirit, we can be renewed in the spirit of the mind as the renewing spirit spreads into our mind. The more we turn to the spirit of the mind and walk in the spirit of the mind, the more our mind will be renewed. Then in a practical way the old element is replaced by the new element. In this way we put off the old man and put on the new man. (Life-study of Ephesians, pp. 785-786, 789-790)

Further Reading: Life-study of Ephesians, msgs. 47, 94; Life-study of Colossians, msgs. 37, 58-59

第四周■周四

晨兴喂养

弗二 15 “…好把两下在祂自己里面，造成一个新人，成就了和平。”

四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

西三 10 “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。”

以弗所二章告诉我们，新人已经被创造了；但歌罗西三章十节告诉我们，这新人乃是照着创造他者的形像渐渐更新，以致有充足的知识。…因为新人原是用我们属于旧造的人创造的，所以新人需要更新。这更新主要的是发生在我们的心思里，如“以致有充足的知识”所指明的。在我们的灵里，新人已经创造了。新人在我们灵里，在复活中被创造之前，我们里面还没有神的灵，也没有神的生命。虽然我们有灵，然而我们的灵并没有神圣的生命。但新造在我们灵里，在复活中发生时，圣灵带着神圣的生命就加到我们里面。那灵与神圣的生命加到我们灵里，产生了一个新的所是，就是新人。（歌罗西书生命读经，二八六至二八七页。）

信息选读

代表我们魂的心思需要被更新。至终，我们的身体改变形状时，也要得着更新。…一面，在我们的灵里，新人已经被创造，有新的元素，就是神圣生命与圣灵的元素；另一面，在我们的魂里，新人渐渐在更新。

WEEK 4 – DAY 4

Morning Nourishment

Eph. 2:15 ...That He might create the two in Himself into one new man, so making peace.

4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him.

In Ephesians 2 we are told that the new man was created, but in Colossians 3:10 we are told that the new man is being renewed unto full knowledge according to the image of Him who created him.... Because we who belong to the old creation were involved in the creation of the new man, he needs to be renewed. This renewing takes place mainly in our mind, as indicated by the phrase unto full knowledge. In our spirit the new man has already been created. Before the new man was created in our spirit in resurrection, we did not have the Spirit of God or the life of God within us. Although we had a spirit, our spirit did not contain the divine life. But at the time the new creation took place in our spirit in resurrection, the Holy Spirit with the divine life was added into our being. This addition of the Spirit and the divine life to our spirit produced a new being, the new man. (Life-study of Colossians, pp. 232-233)

Today's Reading

Our mind, which represents our soul, needs to be renewed. Eventually, when our body is transfigured, it also will be renewed.... On the one hand, in our spirit the new man was created with new elements, the elements of the divine life and the Holy Spirit. On the other hand, in our soul the new man is being renewed.

以弗所四章二十四节…只告诉我们新人是照着神自己创造的；但在歌罗西三章十节我们看见，新人是照着创造他者的形像渐渐更新的。…新人更新的结果，就是有充足的知识，而这充足的知识乃是照着神的形像。

保罗在歌罗西书中用了三次“充足的知识”。（一9—中文译作“充分认识”，二2—中文译作“完全认识”，三10。）歌罗西信徒的难处是他们有错误的认识。他们接受了那些不照着基督的哲学。在二章八节，保罗说到哲学是照着人的传统，照着世上的蒙学，不照着基督。…关于新人，我们的心思需要照着基督这位不能看见之神的彰显被更新，以致有这样充足的知识。我们的心思需要更新到一个地步，使我们对神的形像—基督—有清楚的看见。…歌罗西人会被欺骗，是因他们心思里并没有照着神的彰显而有充足的知识。今天的基督徒也是这样。有些人被掳去了，因为他们的心思没有照着作神形像之包罗万有的基督被更新，以致有充足的知识。

当我们的心思对（某）个东西更新了，我们的情感同爱好也会得着更新。当心思得了更新，情感就自然而然地得更新。我们的经历证实这件事。…我的心思越被更新，以致对祂有正确的认识时，我就越发爱祂。我能见证说，即使我现在是一位年老的人，我对祂的爱仍是新鲜的。事实上，我今天比以前更爱祂。我一说到祂，就有一团热火在我里面烧起。这照着神的形像发生在我心思里的更新，使我对祂有充足的知识，因此就在我里面产生对主的珍赏。这使我爱祂，…（并）说，“主耶稣，我愿出任何代价跟随你。我愿出一切代价，甚至自己性命的代价，好与你是一并为着你。主，我愿接受你作我的生命并作我的人位。我要活你，使你增长，并产生你。主耶稣，我在这里是为着你，并且只为着你。”（歌罗西书生命读经，二八七至二九一页。）

参读：歌罗西书生命读经，第二十八、五十二、六十一至六十三篇。

[In Ephesians 4:24] we are only told that the new man was created according to God Himself, whereas in Colossians 3:10 we see that the new man is being renewed according to the image of the One who created him.... The renewing of the new man results in full knowledge, and this full knowledge is according to the image of God.

In Colossians Paul uses the phrase full knowledge three times (1:10; 2:2; 3:10). The problem with the Colossians was that they had the wrong kind of knowledge. They had taken in philosophies that were not according to Christ. In 2:8 Paul speaks of philosophies that are according to the tradition of men and according to the elements of the world, but not according to Christ Concerning the new man, our mind needs to be renewed unto such a full knowledge according to the Christ who is the expression of the invisible God. Our mind needs to be renewed to such an extent that we have a clear view of Christ as the image of God The Colossians could be deluded because in their minds they did not have the full knowledge according to God's expression. The same is true of Christians today. Some have been carried away because in their minds they were not renewed unto full knowledge according to the all-inclusive Christ as the image of God.

When our mind concerning... [some]thing is renewed, our emotion with its love will be renewed also. When the mind is renewed, the emotion is spontaneously renewed as well. Our experience confirms this.... The more my mind is renewed unto the proper knowledge of Him, the more I love Him. I can testify that, even though I am an elderly person, my love for Him is fresh. In fact, I love Him more today than ever before. As I speak of Him, a fire is burning within me. The renewing that has taken place in my mind unto full knowledge according to the image of God has created appreciation within me for the Lord. This causes me to love Him... [and] say, "Lord Jesus, I want to follow You at any cost. I am willing to pay any price, even the price of my life, to be one with You and be for You. Lord, I want to take You as my life and as my person. I want to live You, grow You, and produce You. Lord Jesus, I am here for You and for You alone." (Life-study of Colossians, pp. 233-236)

Further Reading: Life-study of Colossians, msgs. 28, 52, 61-63

第四周■周五

晨兴喂养

林后四 16 “所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

弗四 22～23 “在从前的生活样式上，脱去了旧人，…而在你们心思的灵里得以更新。”

神有最好的供备，帮助我们得更新。头一项供备乃是十字架，就是耶稣的治死。按林后四章，保罗常常在十字架（主的死）的杀死之下。十字架是为我们成就更新的最大帮助。

第二项供备乃是圣灵。提多书三章五节说到“圣灵的更新”。…〔圣灵〕主要的工作先是重生我们，然后日日更新我们。我们日日在接受那灵新的供应，使我们有新陈代谢的更新。…神赐给我们的第三项供备乃是我们的调和的灵，就是我们人灵与神灵调和的灵。在我们人的灵里，有圣灵居住、工作、并且更新我们。以弗所四章二十三节说，我们需要在我们心思的灵里得更新。我们的灵是我们得更新的所在。我们调和的灵扩展到我们的心思里，就成了我们心思的灵。在这样的灵里，我们得以更新，使我们得以变化。（日日在更新，一〇至一一页。）

信息选读

许多时候，我们受了苦，就问：“我为什么受苦？是什么原因？”…当我们在苦难中，我们需要得着更新。不然，我们所经过的苦难，对我们就毫无意义。在我们里面，有一避难所；这避难所就是我们的灵。我们需要从心思转到灵里。这样，我们就蒙护卫、隐藏、遮蔽，脱离任何的攻击。我们乃是在我们的灵里得更新。

WEEK 4 – DAY 5

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Eph. 4:22-23 That you put off, as regards your former manner of life, the old man...and that you be renewed in the spirit of your mind.

God has the best provisions to help us to receive the renewing. The first provision is the cross, the putting to death of Jesus. According to 2 Corinthians 4, Paul was always under the killing of the cross, the Lord's death.

The second provision is the Holy Spirit. Titus 3:5 speaks of the “renewing of the Holy Spirit.”... [The Holy Spirit's] main work is first to regenerate us and then to renew us every day. We are receiving the new supply of the Spirit daily to renew us metabolically.... The third provision God gave us is our mingled spirit, our human spirit mingled with the divine Spirit. In our human spirit, the Holy Spirit dwells, works, and renews us. Ephesians 4:23 says that we need to be renewed in the spirit of our mind. Our spirit is the place where we receive the renewing. Our mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 351-352)

Today's Reading

Many times when we are suffering, we are questioning, “Why am I suffering? What is the reason?”...While we are in the midst of suffering, we need to receive the renewing. Otherwise, the suffering we pass through means nothing to us. Within us there is a refuge. This refuge is our spirit. We need to turn from our mind to our spirit. Then we are safeguarded, hidden, and concealed from any attacks. It is in our spirit that we will be renewed.

除了十字架、圣灵、和我们的灵以外，我们还有圣言。身体的头借着话中之水的洗涤洁净召会，就是祂的身体。（弗五 26。）因为我研究圣经很久了，我能记得象马太一章、罗马八章这样的章节。…我想到罗马八章四节—照着灵而行—我就得着洗涤。我们都需要日日得着话中之水的洗涤。

我们也许感到所经过的许多事都不公平，但我们要晓得，十字架并不公平。当彼拉多宣判主耶稣死刑的时候，是否公平？…发生在主耶稣身上的事，都不公平。我们不应当说，“这不公平。”没有苦难是公平的。主可以这样回答我们：“是的，苦难本身不公平，可是我呼召你受苦是公平的。我把你摆到这不公平的对待里，使你能得着更新，这完全是对的。”…（我们受苦时，）必须学习怎样转到我们的灵里。那是我们得着更新的避难所、藏身处。…我们也许甚至无法忍受所处的环境，但是当我们来到主的话前，不管是什么章节，主的话必定会洗涤我们。话中有水洗涤我们。“洗涤”乃是“更新”的同义辞。凭着十字架、圣灵、我们调和的灵、以及圣言这四项，我们就能得着更新。

每逢我们来赴主的筵席，我们需要更新。主耶稣设立这筵席的时候，说，“从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。”（太二六 29。）主…绝不吃喝旧的筵席。祂设立的筵席是新的，祂在祂父的国里吃喝的筵席也是新的。我们必须在新样里，在新样的原则里来赴主的筵席。（日日在更新，一一至一二页。）

参读：神救恩生机的一面，第三篇；神生机救恩的秘诀—“那灵自己同我们的灵”，第三章。

In addition to the cross, the Holy Spirit, and our spirit, we have the holy Word. The Head of the Body cleanses the church, His Body, by the washing of the water in the word (Eph. 5:26). Because I have studied the Bible for such a long time, I can recall chapters such as Matthew 1 and Romans 8.... When I think about Romans 8:4—to walk according to the spirit—I get washed. We all need to receive the washing of the water in the word daily.

We may feel that many of the things that we pass through are not fair, but we need to realize that the cross is not fair. When Pilate sentenced the Lord Jesus to death, was that fair?... Everything that happened to the Lord Jesus was not fair. We should not say, “This is not fair.” No suffering is fair. The Lord could respond to us in this way: “Yes, the suffering itself is not fair, but My calling you to suffer is fair. I am fully right in placing you into this unfair treatment so that you can receive the renewing.”... [When we are suffering], we have to learn how to turn to our spirit. That is our refuge, our hiding place, to receive the renewing.... We may not even be able to take the situation we are in, but when we come to the Word, regardless of what chapter or verse, the word will wash us. There is water in the word to wash us. Washing is a synonym of renewing. By these four items—the cross, the Holy Spirit, our mingled spirit, and the holy Word—we can receive the renewing.

Whenever we come to the Lord’s table, we need renewing. When the Lord Jesus established the table, He said, “I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father” (Matt. 26:29). The Lord ...will never take an old table. The table He set up was new, and the table He will take in the kingdom of His Father will be new. We have to come to the Lord’s table in a new way, in the principle of newness. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 352-353)

Further Reading: CWWL, 1994-1997, vol. 3, “The Organic Aspect of God’s Salvation,” ch. 3; CWWL, 1994-1997, vol. 4, “The Secret of God’s Organic Salvation—‘the Spirit Himself with Our Spirit,’” ch. 3

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。”

歌罗西三章一节…清楚指明，我们与基督同有一个地位。如果我们不在上面，怎能寻求在上面的事？

寻求在上面的事的路乃是转到灵里，并呼求主的名。从天上的基督那里，到地上我们这里，借着我们灵里包罗万有的灵，有一种传输在进行。（弗一 19, 22 ~ 23, 二 22。）…因着从天上神的宝座达到我们灵里的传输，当我们在地上享受主时，就同时也在天上了。这样，在经历上我们就在基督里，在父里，并且在天上。我们在灵里便与基督同有一个地位，寻求在上面的事。（新约总论第十二册，一五二至一五三页。）

信息选读

为主说话、说出主来、并将主说到人里面，乃是为主建造召会，就是基督的身体。一人讲众人听可以建造一个会，但绝不能建造基督身体这个生肌体。…我们来在一起要生机地建造基督的身体，一人讲众人听的作法是行不通的。基督的身体要得着建造，所有的肢体都需要说话。一位圣徒可以说两分钟，另一位五分钟，再一位三分钟。

倘若我们有两百人一同聚会…九十分钟，各人都负起责任，有话要为主说；每一个人若说三分钟，

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.

Colossians 3:1 indicates clearly that we have one position with Christ. How could we seek the things which are above if we were not above also?

The way to seek the things which are above is to turn to the spirit and call on the name of the Lord. 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).... Because of the transmission from the throne of God in heaven into our spirit, when we enjoy the Lord here on earth, we are simultaneously in heaven. Then in our experience we are in Christ, in the Father, and in heaven. Then in the spirit we are one in position with Christ, seeking the things which are above. (The Conclusion of the New Testament, p. 3604)

Today's Reading

Speaking for the Lord, speaking forth the Lord, and speaking the Lord into others is for the building up of the church as the Body of Christ. With only one man speaking and the rest listening, a congregation can be built up, but the Body of Christ as an organism can never be built up.... For us to come together to build up the Body of Christ organically, the practice of one man speaking and the rest listening is not prevailing. All the members need to speak for the Body of Christ to be built up. One saint can speak for two minutes, another for five minutes, and another for three minutes.

Suppose that...two hundred meet together for ninety minutes, and everyone bears the responsibility to have something to speak for the Lord. If each one

就有三十人能说话。这将是一个令人舒畅的聚会。每逢新人说话，他的说话总是特别新鲜而令人舒畅的，每一个人都会“阿们”他所说的话。我们要建造基督身体的各部分，就需要都起来为主说话。

我们召会的聚会应该是基督之丰富的筵席。当我们应邀赴筵的时候，不是只享受一道菜。…我们的聚会里若有许多种“菜肴”，那是何等的美妙！我们没有一人会对这样的聚会感到厌烦。我们的聚会该是满了享受的筵席。

若是所有的圣徒都在聚会中为主说话，这聚会必定满了保养、顾惜、调整和改正。在聚会里的一位弟兄也许有不太适合于召会生活的习惯。只有一人讲众人听，也许永远不会有一篇信息摸着这位弟兄的习惯。但聚会中若有二十或三十位圣徒说话，终究有人会说到摸着这位弟兄习惯的话。因着在聚会里有许多人摆出他们的一分，就能摸着许多事。在这样的聚会里，圣徒在不知不觉中就得了改正。不仅如此，圣徒也得了建造、供应和装备。这就是为什么使徒保罗有负担强调申言。

在基督身体的建造上，你若不申言，就不超越。为着建造基督的身体，申言乃是超越的恩赐。

我们申言，为要“使众人有学习”。（林前十四31。）我们若不先学习，如何能说话而叫人学习？…我们乃是借着经历，借着主话的装备，（提后三16~17，）借着不住地祷告，（帖前五17~20，）将自己祷告到灵里，借着凭灵生活行动，（加五16，25，）并借着操练，而学习申言。我们若作这些事，就会学习为主说特别的话。（建造召会的超越恩赐，一一至一四页。）

参读：新约总论，第三十一、七十五至七十六、三百五十七篇；约翰福音结晶读经，第十三篇；活力排，第四、十一篇。

speaks for three minutes, thirty saints will be able to speak. This will be a refreshing meeting. Whenever a new one speaks, his speaking is especially fresh and refreshing. Everyone will say Amen to his speaking. To build every part of the Body of Christ, we all need to rise up to speak for the Lord.

Our church meetings should be a feast of the riches of Christ. When we are invited to a feast, we do not partake of only one dish.... If we had many kinds of dishes in a meeting, how wonderful that would be! None of us would get bored of such a meeting. Our meetings need to be feasts full of enjoyment.

A meeting in which all the saints are speaking for the Lord is full of nourishing, cherishing, adjusting, and correcting. A brother may be in the meeting who has a habit that is not so fitting for the church life. With only one person speaking and the rest listening, a message may never be given that touches this brother's habit. But if twenty or thirty saints speak in the meeting, eventually someone will speak something that touches this brother's habit. Because many portions are presented in the meeting, many things can be touched. In such a meeting, the saints get corrected without anyone knowing. Furthermore, the saints get built up, supplied, furnished, and equipped. This is why the apostle Paul had the burden to stress prophesying.

In building up the Body of Christ, you are not excelling if you do not prophesy. Prophesying is the excelling gift for the building up of the Body of Christ.

Our prophesying is so that “all may learn” (1 Cor. 14:31). If we do not learn first, how can we say something for others to learn?... We learn to prophesy through experiences, by being equipped with the Word (2 Tim. 3:16-17), by praying unceasingly (1 Thes. 5:17-20), by praying ourselves into the Spirit, by living and walking by the Spirit (Gal. 5:16, 25), and by practicing. If we do these things, we will learn to speak in a particular way for the Lord. (CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” pp. 449-452)

Further Reading: The Conclusion of the New Testament, msgs. 31, 75-76, 357; CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” ch. 13; CWWL, 1994-1997, vol. 5, “The Vital Groups,” chs. 4, 11

第四周诗歌

补27

在荣耀里有一人

A 大调

4/4

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

一、在 荣 耀 里 有 一 人，祂 的 生 命 是 为 我。

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

祂 是 完 全 圣 洁，自 由 且 超 脱，

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

祂 是 全 智、仁 慈，祂 是 何 温 柔！

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

祂 荣 耀 里 的 生 命 乃 是 为 着 我。

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

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。 |

WEEK 4 — HYMN

There's a Man in the glory

Experience of Christ — As Life

505

1. There's a Man in the glo - ry Whose Life is for me. He's pure and He's ho - ly, Tri - um - phant and free. He's wise and He's lov - ing How ten - der is He! His Life in the glo - ry, My life must be; His Life in the glo - ry, My life must be.

2. There's a Man in the glory

Whose Life is for me.
He overcame Satan;
From bondage He's free.
In Life He is reigning;
How kingly is He!
His Life in the glory,
My life must be;
His Life in the glory,
My life must be.

3. There's a Man in the glory

Whose Life is for me.
In Him is no sickness;
No weakness has He.
He's strong and in vigor,
How buoyant is He!
His Life in the glory
My life may be;
His Life in the glory
My life may be.

4. There's a Man in the glory

Whose Life is for me.
His peace is abiding;
How patient is He!
He's joyful and radiant,
Expecting to see
His Life in the glory
Lived out in me;
His Life in the glory
Lived out in me.

第五周

照着那在耶稣身上是实际者学基督，
借此过一个新人的生活，
而不是过我们文化的生活

读经：弗四 20～21，太十一 28～30，十四 19，约五 19，30，七 18，十 30

【周一】

壹 我们生活的标准不该是照着我们的文化，乃必须是照着那在耶稣身上的实际，就是照着主耶稣在地上所活出的实际—弗四 20～21：

一 主耶稣在地上生活的方式，乃是今天一个新人该有的生活方式—太十一 28～30，约六 57，四 34，五 17，19，30，六 38，十七 4。

二 “那在耶稣身上是实际者”，（弗四 21，）是指耶稣一生的真实光景，如四福音所记载的；耶稣在生活中总是在神里面，同着神并为着神行事；神是在祂的生活中，并且祂与神是一。

【周二】

三 耶稣的生活总是符合神的义和圣；在耶稣的生活里，总是展示出那实际的义和圣—24 节：

1 耶稣的人性生活是照着这实际，就是照着神自己，

Week Five

**Living the Life of the One New Man
instead of Our Culture by Learning Christ
as the Reality Is in Jesus**

Scripture Reading: Eph. 4:20-21; Matt. 11:28-30; 14:19; John 5:19, 30; 7:18; 10:30

§Day 1

I. Our standard of living must not be according to our culture but according to the reality in Jesus, the reality lived out by the Lord Jesus when He was on earth—Eph. 4:20-21:

A. The way the Lord Jesus lived on earth is the way the one new man should live today—Matt. 11:28-30; John 6:57; 4:34; 5:17, 19, 30; 6:38; 17:4.

B. The reality is in Jesus (Eph. 4:21) refers to the actual condition of the life of Jesus as recorded in the four Gospels; Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God.

§Day 2

C. Jesus lived in a way that always corresponded to God's righteousness and holiness; in the life of Jesus the righteousness and holiness of the reality were always exhibited—v. 24:

1. The human living of Jesus was according to the reality, that is, according to

满了义和圣。

2 新人是在这实际的义和圣中所创造的；这实际就是神得着荣耀和彰显。

四 我们需要学基督，并在祂里面受教导，过实际的生活；学基督，就是在基督这榜样的模子里，模成基督的形像—20～21节，罗八28～29，约贰1，约四23～24。

五 新人是团体人，该过一种实际的生活，如同那在耶稣身上是实际者，就是彰显神的生活。

六 我们若照着心思的灵生活，就会有团体新人的日常生活，就是符合那在耶稣身上是实际者的生活—弗四23。

【周三】

贰 一个新人的生活，该与耶稣所过的生活完全一样；为着一个新人作为团体的神人，我们需要过神人的生活—腓一19～21上，三10，弗四20～21，参约壹四17与注5：

一 基督的人性生活，就是人将神活出，在人性的美德里彰显神的属性；祂的人性美德被神圣的属性充满、调和并浸透—路一26～35，七11～17，十25～37，十九1～10：

1 主耶稣在地上时，虽是人，却因神活着一约六57，五19，30，六38，八28，七16～17。

2 主耶稣在一切事上活神并彰显神；祂无论作什么，都是神从祂里面并借着祂作出来的—十四10。

3 马可福音启示，主耶稣所过的生活乃是完全照着并为着神新约的经纶。

God Himself, full of righteousness and holiness.

2. It was in the righteousness and holiness of this reality—God glorified and expressed—that the new man was created.

D. We need to learn Christ and be taught in Him to live a life of reality; to learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ—vv. 20-21; Rom. 8:28-29; 2 John 1; John 4:23-24.

E. As a corporate person, the new man should live a life of reality, as the reality is in Jesus—a life of expressing God.

F. If we live according to the spirit of our mind, we shall have the daily living of the corporate new man—a living that corresponds to the reality in Jesus—Eph. 4:23.

§Day 3

II. The living of the one new man should be exactly the same as the living of Jesus; for the one new man as the corporate God-man, we need to live the life of a God-man—Phil. 1:19-21a; 3:10; Eph. 4:20-21; cf. 1 John 4:17 and footnote 5:

A. Christ's human living was man living God to express the attributes of God in the human virtues; His human virtues were filled, mingled, and saturated with the divine attributes—Luke 1:26-35; 7:11-17; 10:25-37; 19:1-10:

1. When the Lord Jesus was on earth, though He was a man, He lived by God—John 6:57; 5:19, 30; 6:38; 8:28; 7:16-17.

2. The Lord Jesus lived God and expressed God in everything; whatever He did was God's doing from within Him and through Him—14:10.

3. The Gospel of Mark reveals that the life the Lord Jesus lived was absolutely according to and for God's New Testament economy.

【周四】

二 我们是第一位神人的扩展、扩增、复制和继续，该过祂所过同样的生活—约壹二 6:

- 1 主的神人生活为我们的神人生活设立了一个模型—被钉死而活，使神在人性里得彰显—加二 20。
- 2 我们需要靠祂的灵全备的供应，否认己，模成基督的死，并显大祂—太十六 24，腓三 10，一 19 ~ 21 上。
- 3 我们必须弃绝修养自己，并且定罪建立天然的人；我们需要领悟，基督徒的美德在素质上与神圣的生命、神圣的性情、和神自己有关—加五 22 ~ 23。
- 4 这位过神人生活的，如今乃是那灵，在我们里面活着并借着我们活出来；我们不该让这一位以外的任何事物充满并占有我们—林后三 17，十三 5，弗三 16 ~ 19。
- 5 我们需要全人向主敞开，（以祷告的灵和气氛）接受主在路加六章三十六节的嘱咐：“你们要有怜恤，正如你们的父有怜恤一样”；我们需要每早晨接触主这位怜恤者—哀三 22 ~ 23，罗九 15 与注 2，出三四 6，诗一〇三 8，路一 78 ~ 79，十 25 ~ 37，罗十二 1。

【周五】

叁 主在用五饼二鱼食饱五千人所行的神迹上，训练门徒要跟祂学—太十四 14 ~ 21，十一 28 ~ 30:

- 一 马太十四章十九节说，祂拿着五个饼两条鱼，在祝福饼和鱼的时候，是望着天：
 - 1 “望着天”指明祂仰望祂的源头，就是祂在天上的父：

§Day 4

B. As the expansion, increase, reproduction, and continuation of the first God-man, we should live the same kind of life He lived—1 John 2:6:

1. The Lord's God-man living set up a model for our God-man living—being crucified to live that God might be expressed in humanity—Gal. 2:20.
2. We need to deny ourselves, be conformed to Christ's death, and magnify Him by the bountiful supply of His Spirit—Matt. 16:24; Phil. 3:10; 1:19-21a.
3. We must reject self-cultivation and condemn the building up of the natural man; we need to realize that the Christian virtues are related essentially to the divine life, to the divine nature, and to God Himself—Gal. 5:22-23.
4. The One who lived the life of a God-man is now the Spirit living in us and through us; we should not allow anything other than this One to fill us and occupy us—2 Cor. 3:17; 13:5; Eph. 3:16-19.
5. We need to open our entire being to the Lord to receive (in a spirit and atmosphere of prayer) His charge to us in Luke 6:36: "Be full of compassion, even as your Father also is full of compassion"; we need to contact the Lord as the compassionate One every morning—Lam. 3:22-23; Rom. 9:15 and footnote 2; Exo. 34:6; Psa. 103:8; Luke 1:78-79; 10:25-37; Rom. 12:1.

§Day 5

III. In the performing of the miracle of feeding five thousand people with five loaves and two fish, the Lord trained His disciples to learn from Him—Matt. 14:14-21; 11:28-30:

- A. Matthew 14:19 says that He took the five loaves and the two fish, and when He was going to bless them, He looked up to heaven:
 1. Looking up to heaven indicates that He was looking up to His source, His Father in heaven:

a 这指明祂知道祝福的源头不是祂；祝福的源头该是父这差遣者，而不是受差遣者—参罗十一 36。

b 无论我们能作多少，或多么懂得作什么，我们必须领悟，我们需要差遣者祝福我们所作的，使我们能借着信靠祂，不信靠我们自己，而成为供应的管道—参太十四 19 下，民六 22 ~ 27。

2 祂仰望天上的父，指明作为在地上的子受天上的父所差遣，祂与父是一并信靠父—约十 30：

a 我们所知道的，我们所能作的，都算不得什么；在我们尽职时，与主是一并信靠祂才是最重要的一—参林前二 3 ~ 4。

b 唯有当我们与主是一，并信靠祂，祝福才会临到—参林后一 8 ~ 9。

3 主不从自己作什么—约五 19，参太十六 24：

a 我们应当否认己，不要存心从自己作任何事，乃要存心从祂作每一件事。

b 我们需要不断操练我们的灵，靠耶稣基督之灵全备的供应拒绝己，并凭另一个生命活着一—腓一 19 ~ 21 上。

4 主不寻求自己的意思，只寻求那差祂来者的意思—约五 30 下，六 38，太二六 39，42：

a 祂拒绝自己的想法、打算和目的。

b 我们每个人都该在这一件事上有警觉—当我们受差遣作一个工作时，我们不该利用那个机会寻求自己的目标；我们去，只该寻求那差遣我们的主的想法、目的、标的、目标和打算—参提前五 2 下。

a. This indicates that He realized the source of the blessing was not Him; the Father as the sending One, not the sent One, should be the source of blessing—cf. Rom. 11:36.

b. Regardless of how much we can do or how much we know what to do, we must realize that we need the Sender's blessing upon our doing so that we can be channels of supply by trusting in Him, not in ourselves—cf. Matt. 14:19b; Num. 6:22-27.

2. His looking up to the Father in heaven indicated that as the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father—John 10:30:

a. What we know and what we can do mean nothing; being one with the Lord and trusting in Him mean everything in our ministry—cf. 1 Cor. 2:3-4.

b. The blessing comes only by our being one with the Lord and trusting in Him—cf. 2 Cor. 1:8-9.

3. The Lord did not do anything from Himself—John 5:19; cf. Matt. 16:24:

a. We should deny ourselves and not have the intention of doing anything from ourselves but have the intention of doing everything from Him.

b. We need to continually exercise our spirit to reject the self and live by another life by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a.

4. The Lord did not seek His own will but the will of Him who sent Him—John 5:30b; 6:38; Matt. 26:39, 42:

a. He rejected His idea, His intention, and His purpose.

b. All of us should be on the alert for this one thing—when we are sent to do some work, we should not take that chance to seek our own goal; we should just go seeking the idea, purpose, aim, goal, and intention of our sending Lord—cf. 1 Tim. 5:2b.

【周六】

5 主不寻求自己的荣耀，只寻求那差祂来的父的荣耀—约七 18，五 41，参十二 43：

a 有野心就是寻求自己的荣耀—参约叁 9。

b 我们必须看见，在我们的工作中，我们的己、企图、野心乃是三条大“蛀虫”；我们必须学习恨恶它们。

二 在主的恢复中，我们若要一直被主使用，就必须为着一个新人的缘故，否认我们的己，弃绝我们的企图，并放弃我们的野心—太十六 24。

§Day 6

5. The Lord did not seek His own glory but the glory of the Father who sent Him—John 7:18; 5:41; cf. 12:43:

a. To be ambitious is to seek your own glory—cf. 3 John 9.

b. We need to see that our self, our purpose, and our ambition are three big destroying “worms” in our work; we must learn to hate them.

B. If we are going to be used for the Lord always in His recovery, our self has to be denied, our purpose has to be rejected, and our ambition must be given up for the sake of the one new man—Matt. 16:24.

第五周■周一

晨兴喂养

弗四 20 ~ 21 “但你们并不是这样学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

那在耶稣身上是实际者，是指耶稣一生的真实光景，如四福音书所记载的，乃是满了实际、满了真实的一生。…耶稣的生活总是符合神的义和圣。…保罗在以弗所四章二十四节说，新人是照着神，在那实际的义和圣中所创造的。无疑的，这实际就是那在耶稣身上是实际者。我们生活的标准不该是照着法律或社会的标准；我们生活的标准必须是照着那在耶稣身上是实际者，就是照着耶稣在地上时所活出的实际。因此，耶稣的生活该是我们今天在召会里的生活。换句话说，新人的生活该与耶稣的生活一模一样。耶稣在地上生活的方式，乃是今天新人所该生活的方式。

我们若要以这样的方式生活，就不该照着对错来讲理，乃该照着那在耶稣身上是实际者，来看我们日常生活的每一面。比如，我们若要上街购物，我们该问主耶稣是否也上街购物。一个新人的生活必须是出于耶稣之实际的生活。我们若都照着属天、神圣、公义、圣别、荣耀的方式生活，在召会中就会有美妙的团体生活。这就是新人的团体生活。（以弗所书生命读经，九四一至九四二页。）

信息选读

基督对我们不仅是生命，也是榜样。（约十三 15，彼前二 21。）我们照着祂的榜样跟祂学，（太十一 29，）不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。

WEEK 5 — DAY 1

Morning Nourishment

Eph. 4:20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

The reality in Jesus is the real situation of the life of Jesus as recorded in the four Gospels, a life filled with truth, reality.... Jesus lived in a way that always corresponded to God's righteousness and holiness. In Ephesians 4:24 Paul says that the new man is created according to God in righteousness and holiness of the reality. This reality no doubt is the very reality in Jesus. Our standard of living should not be according to the law or according to the standards of society; it must be according to the truth in Jesus, the reality lived out by Jesus when He was on earth. Hence, the life of Jesus should be our life today in the church. In other words, the living of the new man should be exactly the same as the living of Jesus. The way Jesus lived on earth is the way the new man should live today.

If we would live in such a way, we should not reason according to right or wrong. Instead, we should consider the various aspects of our daily life according to the reality as it is in Jesus. For example, if we are about to go shopping, we should ask whether the Lord Jesus is going shopping. The life of the one new man must be that of the reality of Jesus. If we all live in a way that is heavenly, divine, righteous, holy, and glorious, we shall have a wonderful community life in the church. This is the corporate life of the new man. (Life-study of Ephesians, p. 781)

Today's Reading

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life.

一个人得救之后，他里面深处就渴望照着主耶稣所设立的模型过生活。然而，许多人不是忽视这渴望，就是错误地培养这渴望，以为凭着自己的努力可以成功的效法祂。我们以为靠着运用天然的生命可以效法基督，这是错误的。基督的信徒应当效法祂，但他们不该照着天然的生命效法祂。

那在耶稣身上是实际者，是指耶稣一生的真实光景，如四福音书所记载的。外邦堕落之人不敬虔的行事为人乃是虚妄；但在耶稣敬虔的生活里乃是真实，实际。耶稣在生活中总是在神里面，同着神并为着神行事。神是在祂的生活中，并且祂与神是一。这就是在耶稣身上是实际者。我们信徒既以基督作我们的生命得了重生，并在祂里面受过教导，就照着那在耶稣身上是实际者学了基督。

凭着我们天然的生命努力效法基督是错误的。…当我们相信主耶稣而得救时，神就把我们放在作为模子的基督里。这模子就是记载在四福音书里耶稣的生活，这是完全照着实际而有的生活。实际（真理）是光的照耀，光的彰显。因为神就是光，（约壹一5，）所以实际（真理）就是神的彰显。福音书里所记载耶稣的生活，每一面都是神的彰显。祂所说所行的，都彰显神。神的这个彰显就是光的照耀；因此，这彰显就是实际（真理）。耶稣这照着实际而有的生活乃是模型，神已经把我们放在其中。在这模型里，我们照着那在耶稣身上是实际者，学了基督。这意思是，我们照着福音书所给我们看见的实际，亦即照着主耶稣那完全照着神实际的生活，学了基督。这生活是光的照耀。光的照耀是实际（真理），而实际（真理）是神的彰显。所以，在耶稣的生活里有实际。主耶稣所设立的模型，其素质乃是实际。这意思是，耶稣之生活的素质乃是实际。我们照着那在耶稣身上是实际者，学了基督。（以弗所书生命读经，四七四、四七六至四七七页。）

参读：以弗所书生命读经，第四十六至四十七篇。

After a person is saved, deep within him he desires to live a life in the pattern established by the Lord Jesus. However, many either ignore this desire or cultivate it in a mistaken way, thinking that by self-effort they can succeed in imitating Him. It is a mistake to think that we can imitate Christ by the exercise of our natural life. The believers in Christ should imitate Him, but they should not do so according to their natural life.

The reality in Jesus is the real situation of the life of Jesus as recorded in the four Gospels. In the godless walk of the nations, the fallen people, there is vanity. But in the godly life of Jesus there is truth, reality. Jesus lived a life always doing things in God, with God, and for God. God was in His life, and He was one with God. This is the reality in Jesus. We, the believers, regenerated with Christ as our life and taught in Him, learn from Him as the reality is in Jesus.

It is a mistake to endeavor to imitate Christ by the efforts of our natural life.... When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to reality, truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God. In everything He said and did, He expressed God. This expression of God is the shining of light; hence, it is the truth, the reality. This life of Jesus according to reality is the pattern in which God has placed us. In this pattern we have learned Christ as the reality is in Jesus. This means that we have learned Christ according to the reality, the truth, shown in the Gospels, that is, according to the life of the Lord Jesus, which was wholly according to God's reality, God's truth. This life is the shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth, reality. The essence of the pattern set up by the Lord Jesus is reality. This means that the essence of the life of Jesus is reality. We have learned Christ as the reality is in Jesus. (Life-study of Ephesians, pp. 393-395)

Further Reading: Life-study of Ephesians, msgs. 46-47

第五周■周二

晨兴喂养

弗四 22 ~ 24 “在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；而在你们心思的灵里得以更新，并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

保罗不是说，我们已经受过教导要脱去旧人，并且要穿上新人。不，我们已经脱去了旧人，并且穿上了新人。我们的旧人已经在受浸的水里被埋葬；因此，我们脱去了旧人。不仅如此，当我们在复活里从水里起来时，我们就穿上了新人。因此，我们已经在基督里，照着那在耶稣身上是实际者，受过教导，就是我们已经脱去了旧人，并且穿上了新人。

脱去了旧人，并且穿上了新人，乃是学基督的条件。（以弗所书生命读经，四八三页。）

信息选读

罗马八章二十九节指明，我们要模成基督的形像，使基督在许多弟兄中作长子。长子是模型，而长子的众弟兄就是那些要模成这模型的人。学基督就是被模成基督的模型，也就是模成基督的形像。…〔这〕就是模成主在地上年日中所设立的模式。

基于脱去旧人以及穿上新人这完成的事实，以弗所四章二十三节告诉我们，要在我们心思的灵里得以更新。得以更新，是为着我们变化成基督的形像。（罗十二2，林后三18。）这里的灵是信徒重生的灵，

WEEK 5 – DAY 2

Morning Nourishment

Eph. 4:22-24 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, and that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.

Paul does not say that we have been taught to put off the old man and to put on the new man. No, we have already put off the old man and have put on the new man. Our old man was buried in the waters of baptism. Hence, we have put off the old man. Furthermore, as we rose up from the water in resurrection, we were clothed with the new man. Hence, we have also put on the new man. Therefore, we have been taught in Christ as the reality is in Jesus that we have put off the old man and put on the new man.

Having put off the old man and having put on the new man is a condition of learning Christ. (Life-study of Ephesians, p. 400)

Today's Reading

Romans 8:29 indicates that we are to be conformed to the image of Christ, the Firstborn among many brothers. To be conformed is to be molded. The Firstborn is the pattern, and the many brothers of the Firstborn are those who are to be conformed to this pattern. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ.... It is to be molded into the pattern set up by Him during His years on earth.

Based upon the accomplished facts of the putting off of the old man and the putting on of the new man, Ephesians 4:23 tells us to be renewed in the spirit of our mind. To be renewed is for our transformation to the image of Christ (Rom. 12:2; 2 Cor. 3:18). The spirit here is the regenerated spirit of

调和了神内住的灵。这样调和的灵扩展到我们的心思，就成了我们心思的灵。我们乃是在这样的灵里得以更新，得以变化。我们天然的心思乃是这样被征服、被降服，且置于灵之下。当然这含示新陈代谢的变化过程。当这过程发生时，调和的灵就进入我们的心思，占有我们的心思，而成了我们心思的灵。

我们借着心思的灵得以更新，好在经历上成就脱去旧人以及穿上新人所完成的。…我们必须借着在我们心思的灵里得以更新，来经历并实化这些事实。当这些事实在经历中被实化时，我们就过着与耶稣的生活相符的生活。…当我们在我们心思的灵里得以更新，而施行脱去旧人并穿上新人的事实时，我们所过的生活，就是照着那在耶稣身上是实际者的生活。

以弗所四章二十四节说，新人是照着神创造的。旧人是外面照着神的形像创造的，没有神的生命和性情。（创一 26 ~ 27。）但新人是里面照着神自己创造的，有神的生命和性情。（西三 10。）

义（弗四 24）是照着神公义的法则，与神与人都是对的。圣是在神面前的敬虔、虔诚。…在耶稣的生活里，总是显出那实际的义和圣。新人是在那实际的义和圣中所创造的，那实际就是神的实化和彰显。

这意思是说，我们脱去了魔鬼的情欲和虚谎，并且穿上了神的义和圣。这位神就是实际，这实际显在耶稣地上的生活中。耶稣的人性生活是照着这实际，就是照着神自己，满了义和圣。（以弗所书生命读经，四七五至四七六、四八四至四八五、四八七至四八八页。）

参读：以弗所书生命读经，第四十八至四十九篇。

the believers mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. In this way our natural mind is conquered, subdued, and put under the spirit. This, of course, implies a process of metabolic transformation. As this process takes place, the mingled spirit enters our mind, takes over our mind, and becomes the spirit of our mind.

By the spirit of the mind we are renewed to fulfill in experience what was accomplished in the putting off of the old man and the putting on of the new man.... We must experience and realize these facts by being renewed in the spirit of our mind. As these facts are realized in experience, we live a life that corresponds to the life of Jesus.... When we are renewed in the spirit of our mind to execute the fact of having put off the old man and having put on the new man, we live a life according to the truth, the reality that is in Jesus.

Ephesians 4:24 says that the new man was created according to God. The old man was created according to the image of God outwardly, without God's life and nature (Gen. 1:26-27). But the new man was created according to God Himself inwardly, with God's life and nature (Col. 3:10).

“Righteousness” [Eph. 4:24] is being right with God and with man according to God's righteous way, whereas “holiness” is being separated unto God from anything common and being saturated with God's holy nature.... In the life of Jesus righteousness and holiness of the reality were always being manifested. It was in the righteousness and holiness of this reality, which is God realized and expressed, that the new man was created.

We have put off the lusts and the falsehood of the devil and have put on the righteousness and holiness of God. This God is the truth, the reality, and this reality is seen in the living of Jesus on earth. The human living of Jesus was according to the reality, that is, according to God Himself, full of righteousness and holiness. (Life-study of Ephesians, pp. 393-394, 401-404)

Further Reading: Life-study of Ephesians, msgs. 48-49

第五周■周三

晨兴喂养

约六 57 “活的父怎样差我来，我又因父活着…”

五 30 “我从自己不能作什么；我怎么听见，就怎么审判；我的审判也是公平的，因为我不寻求自己的意思，只寻求那差我来者的意思。”

八 28 “…我不从自己作什么；我说这些话，乃是照着父所教训我的。”

主耶稣是神人，有神性连同神圣属性，作祂的内容与实际，为着彰显神。这位神人有神的素质、神的性情、和神的属性。祂是真正的人，有真实的人性和完美的人性美德，以彰显神。然而，为着彰显神，祂必须有神作祂的内容与实际。我们可以…用手套作例子。手套彰显手。但手套若要彰显手，必须有手作内容与实际。这位神人是“手套”也是“手”，因祂有人性作容器，也有神性作内容。（路加福音生命读经，六〇三页。）

信息选读

现在我们接着来看人救主的神人生活。这是一个真人的生活，却不是凭着人的生命—人的心思、意志、情感—在人的美德里彰显人。

主耶稣在约翰五章三十节说，“我从自己不能作什么；…我不寻求自己的意思，只寻求那差我来者的意思。”在六章三十八节祂接着说，“因为我从天上降下来，不是要行我自己的意思，乃是要行那差我来者的意思。”…真正说来，我们的意志代表

WEEK 5 — DAY 3

Morning Nourishment

John 6:57 As the living Father has sent Me and I live because of the Father...

5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

8:28 ...I do nothing from Myself, but as My Father has taught Me, I speak these things.

As the God-man, the Lord Jesus has the divine nature with its divine attributes to be His content and reality for the expression of God. The God-man has the essence of God, the nature of God, and the attributes of God. He is a genuine man with the real human nature and the perfect human virtues to express God. However, in order to express God, He must have God as His content and reality... We may use the illustration of a glove. A glove expresses the hand. But if a glove is to express the hand, it must have the hand as its content and reality. The God-man is both the “glove” and the “hand,” for He has both humanity as the container and divinity as the content. (Life-study of Luke, p. 522)

Today's Reading

Let us now go on to consider the Man-Savior's God-man living. This is the living of a genuine man, but not by man's life—man's mind, will, and emotion—to express man in man's virtues.

In John 5:30 the Lord Jesus said, “I can do nothing from Myself; ... I do not seek My own will but the will of Him who sent Me.” In John 6:38 He went on to say, “I have come down from heaven not to do My own will but the will of Him who sent Me.” In a very real sense, our will represents our whole being.... The mind... represents our being only in thought; the will

我们的全人。…心思仅仅是在思想上代表我们这人，意志却是在行为上代表我们这人，或我们的魂。你也许思想了许多事，但你作了多少？我们也许想过一百件事，只作成两件。…主耶稣不寻求自己的意思，也不行自己的意思，指明祂过为人生活时，不是凭着自己的心思、意志、情感生活。这就是说，祂不是凭着自己的生命生活。这里的“生命”等于我们这人，而我们这人是我们的心思、意志、情感组成的。人救主，这位神人，过着为人的生活，但祂不凭着自己的心思、意志、情感生活。

主耶稣凭着神的心思、意志、情感过着真正之人的生活—在神的属性里彰显神。…祂来不是要行自己的意思，乃是要行神的意思。这就是说，祂来过人的生活，不是凭着人的生命，乃是凭着神的生命。祂凭着神的心思、意志、情感生活，在神的属性里彰显神。这些属性乃是包含在祂的人性美德里，调和在祂的人性美德里。

主的神人生活构成祂作人救主的资格。同时，这生活构成祂之于信徒的模型。…这模型是为着信徒里面神人的“大量生产”—复制。（路加福音生命读经，六〇四至六〇六、六〇八页。）

我们在马可福音看见一位神人，祂的生活是完全照着神新约的经纶，并为着神新约经纶的。…主耶稣钉死、复活、升天，并将跟从祂的人带进那死、复活与升天，借此就产生了新人作神国的实际。首先，这新人产生召会；然后，这新人在来世时要发展为千年国。至终，新人要在新天新地里终极完成于新耶路撒冷。…马可福音陈明一位神人，祂一步一步照着神的经纶生活、行动、举止并工作。（马可福音生命读经，五〇五、五一二至五一四页。）

参读：马可福音生命读经，第五十二篇；路加福音生命读经，第六十一篇。

represents our being, or our soul, in its doings. You may have thought about many things, but how many of those things have you done? Perhaps out of a hundred matters we have thought, only two have been accomplished. The fact that the Lord Jesus did not seek or do His own will indicates that while He was living as a man, He was not living by His own mind, will, and emotion. This means that He was not living by His own life. Here “life” equals our being, and our being is composed of our mind, will, and emotion. The Man-Savior, the God-man, lived as a man, but He did not live by His own mind, will, and emotion.

The Lord Jesus had a genuine man’s living by God’s mind, will, and emotion—to express God in God’s attributes.... He came not to do His own will but to do God’s will. This means that He came to live as a man not by man’s life, but by God’s life. He lived by God’s mind, will, and emotion to express God in God’s attributes. These attributes are contained in and mingled with His human virtues.

The Lord’s God-man living constituted His qualification to be the Man-Savior and...constituted a prototype to His believers ...for the “mass production,” the reproduction, of the God-man in the believers. (Life-study of Luke, pp. 523-524, 526)

In the Gospel of Mark we see a person, the God-man, who lived a life that was fully according to and for God’s New Testament economy. Through His death, resurrection, and ascension, and by bringing His followers into that death, resurrection, and ascension, the Lord Jesus has brought forth the new man as the reality of the kingdom of God. First, this new man issues in the church. Then, in the coming age, the new man will develop into the millennium. Ultimately, in the new heaven and the new earth, the new man will consummate in the New Jerusalem. The Gospel of Mark presents the person of the God-man, the One who lived, acted, moved, and worked step by step according to God’s economy. (Life-study of Mark, pp. 445, 452-453)

Further Reading: Life-study of Mark, msg. 52; Life-study of Luke, msg. 61

第五周■周四

晨兴喂养

约壹二 6 “那说自己住在祂里面的，就该照祂所行的去行。”

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

经过过程并终极完成之三一神，经过了人性生活，为许多将来的神人设立一个模型—被钉死而活，使神借着人性得彰显。这清楚地揭示于彼前二章二十一节，那里说，基督在祂的人性生活中，给我们留下一个榜样，一个范本，使我们作祂的复本。（过照着圣经中神圣启示高峰之生活实行的路，一一页。）

在腓立比三章保罗说，他所过的生活，是模成基督的死。（10。）…保罗将他自己放在那个死的模子里，在那里被模成基督的死。…他的旧生命借着基督复活的大能，模成基督之死的形像。复活的大能加强他过神人的生活。主盼望我们许多人也成为这样的人。（关于相调的实行，三六至三七页。）

信息选读

孔子所教导的人性美德是人工努力的产品。这些美德在素质上没有出于神的任何东西。但圣经所教导的真正基督徒美德，不是人工努力的结果。

圣经所教导的基督徒美德与仅仅人性美德，是迥然不同的。其间的差别在于基督徒美德的性质乃

WEEK 5 — DAY 4

Morning Nourishment

1 John 2:6 He who says he abides in Him ought himself also to walk even as He walked.

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

The processed and consummated Triune God passed through human living to set up a model for the many upcoming God-men—being crucified to live that God might be expressed through humanity. This is clearly unveiled in 1 Peter 2:21, which tells us that Christ in His human living left us a model, an example, for us to copy. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” p. 42)

In Philippians 3:10 Paul says that he lived a life conformed to the death of Christ.... Paul put himself into that death-mold to be conformed there.... His old life was conformed to the image of the death of Christ by the power of Christ's resurrection. The power of resurrection strengthened him to live the life of a God-man. The Lord expects that many of us would be such ones. (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” p. 129)

Today's Reading

The human virtues taught by Confucius are the product of human effort. Those virtues do not have anything of God essentially. But the genuine Christian virtues taught by the Bible are not the result of human effort.

The Christian virtues taught by the Bible are very different from mere human virtues. The difference is that the nature of Christian virtues is the

是神的性情。彼得在彼得后书论到这事说，我们得有分于神圣的性情。（一4。）因此，基督徒的美德不是外面努力的产品，乃是内里性情，就是我们借重生所得之神圣性情的产品。基督徒的美德在素质上与神圣的生命、神圣的性情、和神自己有关。

从人的观点来说，为着社会的益处，我们都该顾到伦理、道德、行为与性格。…然而，在活神与彰显祂的一面，仅仅有属人的美德，是徒然无功的；反而会打岔我们活主并彰显主。

我们若要活神并彰显神，就必须看见，甚至天然的人性美德，也必须了结。…福音的开始含示一切神以外的事物都了结了。

照着新约所陈明神经纶的异象，我们这班神所拣选的人，已经被基督顶替，且有基督作顶替了，所以我们只该活出神的生活。这意思是说，若有已婚的弟兄想要尽力作个好丈夫，他应该放弃这种想法，简简单单地活出神的生活。…他不该活文化、宗教或伦常的生活。他不该注意这些事物，而该只见耶稣。至终，他的生活方式将比文化、宗教、伦常、道德更高。他对妻子的爱，将比他天然属人的爱更高。

我们不该被伦常或性格改良这些好事物所霸占或拦阻；反之，我们应当被三一神占有并完全充满。这一位过着完全照着神新约经纶，并为着神新约经纶生活的，也就是那以祂自己来顶替我们的，如今就是那灵，借着我们活出来。我们不该让这一位以外的任何事物充满并占有我们。（马可福音生命读经，五四二至五四三、六四〇页。）

参读：过照着圣经中神圣启示高峰之生活实行的路，第一、六章；关于相调的实行，第四章。

nature of God. Concerning this, Peter says in his second Epistle that we have become partakers of the divine nature (2 Pet. 1:4). Therefore, Christian virtues are the product not of outward effort but of an inward nature, the divine nature that we have received through regeneration. The Christian virtues are related essentially to the divine life, the divine nature, and God Himself.

Humanly speaking, for the good of society, we all must care for ethics, morality, behavior, and character.... Nevertheless, with respect to living God and expressing Him, mere human virtues are of no avail. Rather, they become a frustration to living and expressing the Lord.

If we would live God and express Him, we need to see that it is necessary even for the natural human virtues to be terminated.... The beginning of the gospel implies the termination of all things other than God Himself.

According to the vision of God's economy presented in the New Testament, as God's chosen people, those who have been replaced by and with Christ, we should live only a life of God. This means that if a married brother has the thought of trying to be a good husband, he should drop that thought and simply live a life of God.... He should not live a life of culture, religion, or ethics. Instead of seeing these things, he should see Jesus only. Eventually, he will live in a way that is much higher than culture, religion, ethics, or morality. He will have a love for his wife that is much higher than his natural human love.

We should not be occupied even with good things such as ethics and improvement of character or be frustrated by these things. Instead, we should be occupied, thoroughly filled, with the Triune God. The One who lived a life fully according to and for God's New Testament economy, the One who has replaced us with Himself, is now the Spirit living through us. We should not allow anything other than this One to fill us and occupy us. (Life-study of Mark, pp. 475-476, 559-560)

Further Reading: CWWL, 1994-1997, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," chs. 1, 6; CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," ch. 4

第五周■周五

晨兴喂养

太十一28~30“凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。”

主在用五饼二鱼食饱五千人所行的神迹上，训练门徒要跟祂学。在马太十一章二十九节，主告诉门徒要跟祂学，指明祂乃是他们的榜样。

十四章十九节说，祂拿着五个饼两条鱼，在祝福的时候，是望着天。换句话说，祂是望着天而为食物祝福。“望着天”指明祂仰望祂在天上的父。这指明祂知道祝福的源头不是祂。祂乃是受差遣者，受差遣者不应当是祝福的源头。差遣者是父，祂才是祝福的源头。…我们必须看见，主在这里为我们所立的榜样。…祂在门徒面前…（为饼和鱼）祝福之后，就告诉门徒该作什么。毫无疑问的，祂所作的乃是榜样，要门徒跟祂学。（神人的生活，一四六页。）

信息选读

一个同工被邀请到一个地方讲道，他可能以为自己已经为主说话多年，所以知道如何说。我们都必须放下这种态度，看见我们不是源头。没有一样祝福是出于我们的。无论我们能作多少，无论我们多么懂得作什么，我们必须领悟，我们需要差遣者祝福我们所作的，我们信靠祂而不信靠我们自己。甚至在我们吃饭的时候，也该学主仰望那作我们源头的父。

WEEK 5 – DAY 5

Morning Nourishment

Matt. 11:28-30 Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.

In the performing of the miracle of feeding five thousand people with five loaves and two fish, Jesus trained His disciples to learn from Him. In Matthew 11:29 the Lord told the disciples that they needed to learn from Him, indicating that He was their pattern.

Matthew 14:19 says that He took the five loaves and two fish and when He was going to bless them, He looked up to heaven. In other words, He blessed the food by looking up to heaven. Looking up to heaven indicates that He was looking up to His Father in heaven. This indicates that He realized the source of the blessing was not Him. He was the sent One. The sent One should not be the source of blessing. The sending One, the Father, should be the source of blessing. We need to see the pattern that the Lord set up for us here.... [He did this] in front of His disciples. After His blessing in this way, He told the disciples what to do. No doubt, what He did was a pattern for the disciples to learn from Him. (CWWL, 1994-1997, vol. 3, "The God-man Living," p. 561)

Today's Reading

A co-worker who is invited to speak somewhere may think that since he has been speaking for the Lord for many years, he knows how to speak. All of us need to drop this kind of attitude and realize that we are not the source. No blessing is of us. Regardless of how much we can do or how much we know what to do, we must realize that we need the Sender's blessing upon our doing by trusting in Him, not in ourselves. Even when we take our meals, we should learn of the Lord to look up to the Father as the source.

主仰望天上的父，指明作为在地上的子受天上的父所差遣，祂与父是一并信靠父。（约十 30。）这是非常重要的原则。每当我为主说话时，我必须感觉我是信靠主，与主是一。我所知道的，我所能作的，都算不得什么。在我们尽职时，与主是一并信靠祂才是最重要的。我们绝不该留在自己里面，信靠我们所能作的，去供应话语。我们若信靠我们所能作的，我们就完了。唯有当我们与主是一，并且信靠祂，祝福才会临到。

主不从自己作什么。（五 19。）这也是祂给门徒的榜样。虽然整个宇宙都是借着祂创造的，但祂不从自己作什么。这就是祂多次所教导的，否认我们的己。祂说凡跟从祂的人，都必须背起自己的十字架，并否认己。（太十六 24。）祂乃是过着否认己的生活。…我们应…我们应当否认己，不要存心从自己作任何事，乃要存心从祂作每一件事。

主不寻求自己的意思，只寻求那差祂来者的意思。（约五 30 下。）首先，祂否认自己；第二，祂拒绝自己的想法、打算和目的。祂只寻求那差祂来者的意思。我们每个人都该在这一件事上有警觉—当我们受差遣作一个工作时，我们不该利用那个机会寻求自己的目标。我们去作神的工作时，我们去是寻求我们的目的，还是神的目的？倪柝声弟兄总是很担心，当他差遣一位弟兄出去作主的工时，那位弟兄会利用机会遂行自己的目的。…我们不容易有一个单纯的心，没有自己的目的、目标和想法。我们只该寻求那差遣我们的主的想法、目的、目标和打算。这需要我们这一面多有学习。（神人的生活，一四七至一四九页。）

参读：神人的生活，第十二至十四篇。

His looking up to the Father in heaven indicated that as the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father (John 10:30). This is a very important principle. Whenever I speak for the Lord, I must have the sensation that I am one with the Lord, trusting in Him. What I know and what I can do mean nothing. Being one with the Lord and trusting in Him mean everything in our ministry. We should never go to minister the word by remaining in ourselves and by trusting in what we can do. If we trust in what we can do, we are finished. The blessing comes only by our being one with the Lord and trusting in Him.

The Lord did not do anything from Himself (5:19). This was also a pattern to the disciples. He was the One through whom the entire universe was created, but He would not do anything from Himself. This is the denying of the self, which He taught so much. He said that anyone who follows Him must take up his cross and deny himself (Matt. 16:24). He lived a life of denying Himself.... We should deny ourselves and not have the intention of doing anything from ourselves but have the intention of doing everything from Him.

The Lord did not seek His own will but the will of Him who sent Him (John 5:30b). First, He denied Himself; second, He rejected His idea, His intention, and His purpose. He would only seek the will of the One who sent Him. All of us should be on the alert for this one thing—when we are sent to do some work, we should not take that chance to seek our own goal. When we go to perform God's work, do we go by seeking our purpose or God's purpose? Brother Watchman Nee was always concerned that when he sent a brother out for the Lord's work, that brother would take the chance to perform his own purpose. It is not easy to have a pure heart, without having our purpose, our goal, and our idea. We should just go seeking the idea, purpose, goal, and intention of the sending Lord. This requires much learning on our part. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 561-563)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," msgs. 12-14

第五周■周六

晨兴喂养

约七 18 “那从自己说的，是寻求自己的荣耀；唯有那寻求差祂来者之荣耀的，这人才是真的，在祂里面没有不义。”

太十六 24 “于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

第一个神人不寻求自己的荣耀，只寻求那差祂来的父的荣耀。（约七 18。）我与倪弟兄在一起大约二十年。对于同工，最使他受搅扰的是，很难看到一个是没有野心的。有野心就是寻求自己的荣耀。在召会生活里，我们对主的服事中，常常有我们的野心。一个弟兄可能有野心作长老。为了要作长老，他觉得必须先作执事。对他来说，作执事是被提高到长老职分的一步。…我们都是堕落亚当的子孙，患了同样的病，有同样的罪。…靠主的怜悯，我学了秘诀，对付我的己和我的目的；这帮助我对付我的自我荣耀。（神人的生活，一四九至一五〇页。）

信息选读

我们必须看见，在我们的工作中，我们的己、企图、野心，乃是三条大“蛀虫”。在主的恢复中，我们若要一直被主使用，就必须否认我们的己，弃绝我们的企图，并放弃我们的野心。我们不该有我们自己的企图；我们只该有主的意思。我们都必须学这三件事：没有己，没有企图，没有野心。我们只该知道为祂劳苦、作工，否认我们的己，弃绝我们的企图，并放弃我们的野心。己、企图、野心，在我们里面就象三条蛇或蝎子。我们必须学习恨恶它们。

WEEK 5 – DAY 6

Morning Nourishment

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

The first God-man did not seek His own glory but the glory of the Father who sent Him (John 7:18). I was with Brother Nee for about twenty years. What bothered him the most about the co-workers was that it was hard to see one who was not ambitious. To be ambitious is to seek your own glory. In the service we render to the Lord in the church life, there is always our ambition. A brother may have the ambition to be an elder. In order to become an elder, he feels that he must first become a deacon. To him being a deacon is a step toward being uplifted to the eldership.... We are all fallen descendants of Adam and sick of the same disease, the same sin.... By the Lord's mercy I have learned the secret of dealing with my self and my intention, and this has helped me to deal with my self-glorification. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 563-564)

Today's Reading

We need to see that our self, our purpose, and our ambition are three big destroying “worms” in our work. If we are going to be used for the Lord always in His recovery, our self has to be denied, our purpose has to be rejected, and our ambition must be given up. We should not have our own purpose; instead, we should have only the Lord's will. We all have to learn of these three things: no self, no purpose, and no ambition. We should only know to labor, to work for Him, by denying our self, rejecting our purpose, and giving up our ambition. Self, purpose, and ambition are like three snakes or scorpions in us. We must learn to hate them.

主耶稣独自“出去上山祷告，整夜祷告神”。次日，祂就设立十二使徒，要他们去看望并照顾那些被污灵缠磨的人，并医治他们。（路六 12～18。）路加福音启示，主的差遣是根据父对祂祷告的答应。祂问父，在跟从祂的人中间谁有资格作使徒。

现在我们需要来看，从主的榜样里我们该学习什么。如果我们看见一位弟兄遭遇困苦、有难处、或患病，我们该作什么？我们可能无心照顾他。另一面，我们可能关心他，想要为他作些事，顾到他的需要。结果，我们可能急忙去看这位弟兄，为他作些事。这是我们天然人的作为；而不是神圣的作为。我们应当从主耶稣学习。我们该到主那里祷告说，“主，我的弟兄病重。你要作什么？你要给我负担去照顾他么？若是这样，我愿意接受负担。不然，我就不愿凭自己以人的身分作什么。我要凭着你照顾他，好使这个照顾不是人的作为，而是神圣的作为。”有时我们为着某位有需要的弟兄到主那里去，主可能不要我们在那时就接触这位弟兄，因为他是在主的手中。（神人的生活，一五〇、一二七至一二八页。）

我们与所有圣徒的接触，无论他们是弟兄或姊妹，年长或年轻，我们都必须用全般的纯洁。（提前 5:2。）对老年姊妹说话如同对母亲说话，你在动机上就需要纯洁。有不纯洁的动机是邪恶的。有不纯洁的动机，意思就是为我们自己寻求利益，寻求某种方便或提拔。在召会生活中，我们与所有圣徒的接触，应该只有一个动机—供应基督给他们，使他们在主里长大。（提摩太前书生命读经，九八页。）

参读：提摩太前书生命读经，第九篇；长老训练第一册，第三章。

The Lord Himself “went out to the mountain to pray, and He spent the whole night in prayer to God.” The next day He established the twelve apostles to visit and take care of the people who were troubled by unclean spirits and heal them (Luke 6:12-18). Luke reveals that the Lord’s sending was according to the Father’s answering of His prayer. He asked the Father who among His followers would be qualified to be apostles.

Now we need to consider what we should learn from the Lord’s example. If we saw that a certain brother was harassed, troubled, or sick, what would we do? Perhaps we would not have the heart to care for him. On the other hand, we might care for him and want to do something for him in his need. As a result, we might hurry to see this brother and do things for him. This is our natural doing; it is not divine. Instead, we should learn of the Lord Jesus. We should go to the Lord and pray, “Lord, my brother is very sick. What would You do, Lord? Would You burden me to take care of him? If so, I will bear the burden. If not, I will not do anything by myself as a human being. I want to take care of him with You, to make this care not a human doing but a divine doing.” Sometimes when we go to the Lord about a certain needy brother, He may ask us not to contact him at that time, because this brother is in His hand. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 564, 546-547)

Our contact with all the saints, brothers and sisters, elderly and young, must be pure in every way. In speaking to an elderly sister as a mother, you need to be pure in your motive. It is evil to have impure motives. To have an impure motive means to seek gain for ourselves, to seek some kind of advantage or promotion. In our contact with all the saints in the church life we should have just one motive—to minister Christ to them that they may grow in the Lord. (Life-study of 1 Timothy, p. 81)

Further Reading: Life-study of 1 Timothy, msg. 9; CWWL, 1984, vol. 2, “Elders’ Training, Book 1: The Ministry of the New Testament,” ch. 3

第五周诗歌

WEEK 5 — HYMN

补131

基督是我们人位

降B大调

4/4

一、 我的旧人已经被废除，在十架上已与主同死；
 二、 借这人位成形在我里，我成祂身上的一肢体，
 现在他再无任何用处，对我他已故。
 所有行动都不再单独，全在配搭里。
 我的新人在我灵里住，在我里面如活井涌出，
 基督必须是我们人位，我们天然个性须拆毁，
 以祂丰盛生命来充满我的每一部。
 天天拆毁直到拆干净，基督作一切！
 基督在我灵里作人位，我心天天向祂不别归，
 惟有基督是我们人位，再无自己的愿望目的，
 好让里面的人有个家：一个地方可以安息，一个
 直到召会是基督自己，建造成为一个新人，实现
 地方成为祂的一那里是我完全的实际，将祂所是向我
 神的永远旨意——神人完完全全的调和，得到一个合式
 不是单单基督的自己，还有召会同配
 全开启，丰丰富富居住我心里，作我真人位。
 的居所，建立起祂国度的权柄，在这全地上。
 合为一，取用基督自己作一切，成一个新人。

My old person has been nullified

Experience of Christ — As Our Person

1180

2. By this Person being formed in me,
 I'll a member of His Body be,
 No more acting individually,
 But with the saints.
 More and more our Person He must be;
 That our natural personality
 Be eliminated thoroughly
 Till Christ is all.
 Only Christ, our Person, must remain;
 From our aims, our goals we must refrain,
 Till the church be only Christ Himself
 Built up as the one new man,
 Thus fulfilling God's great plan of—
 Mingling fully with the human race
 To obtain a proper dwelling place,
 'Stablishing His kingdom's rule and grace;
 Over all the earth.
 Not Himself just individually,
 But the church together corporately,
 Taking Christ as all in all, to be
 The full-grown, perfect man.

第六周

按照神经纶的宇宙历史—
人类历史里的神圣历史，
成就主的心愿，
就是要得着一个在实际里的新人

读经：珥一 4，三 11，弗一 3～6，二 15，四 22～24，
弥五 2，启十九 7～9

【周一】

壹 这个宇宙中有两个历史：人的历史（人类的历史）和神的历史（神圣的历史）；前者如同外壳，后者如同外壳里面的核仁——参珥一 4：

一 圣经相当详细地启示人类历史里的神圣历史；神的历史就是我们的历史，因为祂与我们联结：

1 我们需要看见，神在已过永远里的历史，是要为祂与人联结的行动作预备：

a 神圣的历史开始于永远的神和祂的经纶；按照神的经纶，神要把祂自己作到人里面，与人成为一，作人的生命、生命的供应和一切，并得着人作祂的彰显——弗三 9～10，一 10，创一 26，二 9。

【周二】

Week Six

**The Universal History according to God's Economy—
the Divine History within the Human History
to Fulfill the Lord's Heart's Desire
to Have the One New Man in Reality**

Scripture Reading: Joel 1:4; 3:11; Eph. 1:3-6; 2:15; 4:22-24; Micah 5:2; Rev. 19:7-9

§Day 1

I. In this universe there are two histories: the history of man, the human history, and the history of God, the divine history; the former is like an outward shell, and the latter, like the kernel within the shell—cf. Joel 1:4:

A. The divine history within the human history is revealed in the Bible in considerable detail; God's history is our history because He is in union with us:

1. We need to see God's history in eternity past as a preparation for His move to be in union with man:

a. The divine history began with the eternal God and His economy; according to His economy, God wants to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression—Eph. 3:9-10; 1:10; Gen. 1:26; 2:9.

§Day 2

- b 神在祂神圣的三一里，在永远里举行了一个会议，决定基督那极重要的死，为着完成神永远的经纶——徒二 23。
- c 神圣三一的第二者，预备要从永远里出来，进到时间里，生于伯利恒，成为一个人——弥五 2。
- d 神在创立世界以前，在基督里，曾用诸天界里各样属灵的福分，祝福了信徒——弗一 3 ~ 6。

【周三】

- 2 神在人里的历史，开始于成为肉体，继续于祂经过人性生活、钉死、复活、以及升天的过程；何西阿十一章四节说，这些乃是人的绳，爱的索：
 - a 神圣的历史，就是神在人里的行动，乃是以经过过程的基督这位神人作为原型，而达到新人，以终极完成于新耶路撒冷这伟大的神人，就是神永远经纶终极的完成。
 - b 基督借着祂的成为肉体和人性生活，将无限的神带到有限的人里面；将三一神与三部分人联结并调和一起；借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性。

【周四】

- c 基督的钉死是个代替的死，是包罗万有的死，是包罗万有法理的救赎，了结旧造并解决所有的问题；（约一 29；）在祂的钉死里，祂救赎神所创造却堕落在罪中的一切，（来二 9，西一 20，）用祂神圣的元素创造（孕育）新人，（弗二 15，）且从祂人性的体壳里，将祂神圣的生命释放出来。（约十二 24，十九 34，路十二 49 ~ 50。）

- b. God in His Divine Trinity held a council in eternity to make the determination concerning the crucial death of Christ for the carrying out of God's eternal economy—Acts 2:23.
- c. The second of the Divine Trinity was preparing to carry out His “goings forth” from eternity into time to be born in Bethlehem as a man—Micah 5:2.
- d. God blessed the believers in Christ with the spiritual blessings in the heavenlies before the foundation of the world—Eph. 1:3-6.

§Day 3

- 2. God's history in man began with the incarnation and continued with His processes of human living, crucifixion, resurrection, and ascension; Hosea 11:4 says that these are the cords of a man, the bands of love:
 - a. The divine history, God's move in man, is with the processed Christ, the God-man, as the prototype, unto the new man to consummate in the New Jerusalem, the great God-man, the ultimate fulfillment of God's eternal economy.
 - b. Through Christ's incarnation and human living, He brought the infinite God into the finite man, He united and mingled the Triune God with the tripartite man, and He expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues.

§Day 4

- c. Christ's crucifixion was a vicarious death, an all-inclusive death, an all-inclusive judicial redemption, which terminated the old creation and solved all problems (John 1:29); in His crucifixion He redeemed all the things created by God and fallen in sin (Heb. 2:9; Col. 1:20), He created (conceived) the new man with His divine element (Eph. 2:15), and He released His divine life from within the shell of His humanity (John 12:24; 19:34; Luke 12:49-50).

d 在祂的复活里，祂生为神的长子，（徒十三 33，罗一 4，八 29，）成为赐生命的灵，（林前十五 45 下，）并重生千万的人，使他们成为神的众子作基督身体的肢体和一个新人（召会）的成分。（彼前一 3，西三 10～11。）

e 祂升上诸天，然后作为那灵降下，以产生召会作一个新人，使三一神得着团体的彰显—珥二 28～32，徒二 1～4，16～21。

二 因此，召会作为一个新人的实际，也是神圣历史的一部分；这历史是人类外在历史里之神圣奥秘的内在历史；在神圣历史这部分的末了，基督要再来，带着祂的得胜者作祂的军队，（珥一 4，三 11，）击败敌基督和他的军队。

三 接着，千年国就要来临；至终，这国度要终极完成于新天新地里的新耶路撒冷；新耶路撒冷将是神的历史终极完成的一步。

【周五】

贰 在彼得（捕鱼的职事）、保罗（建造的职事）、和约翰（修补的职事）身上，我们可以看见主的心愿乃是要得着一个新人：

一 五旬节那天，神用彼得带进许多犹太信徒；（徒二 5～11；）再者，哥尼流在祷告中得着异象，（十 30，）彼得也在祷告中得着异象；（17，19；）借此神为着一个新人实际的出现得着外邦人的计划和行动得以实施。（9 下～14，27～29。）

二 在以弗所二章十四至十五节保罗揭示，基督借着祂创造新人的死，将犹太人和外邦人创造成一个新人；（参四 22～24；）在林前十二章十三节保罗告诉我

d. In His resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:4; 8:29), He became the life-giving Spirit (1 Cor. 15:45b), and He regenerated millions of people to be sons of God as members of the Body of Christ and constituents of the one new man, the church (1 Pet. 1:3; Col. 3:10-11).

e. He ascended to the heavens and then descended as the Spirit to produce the church as the one new man for the corporate expression of the Triune God— Joel 2:28-32; Acts 2:1-4, 16-21.

B. Thus, the church as the reality of the one new man is also a part of the divine history, the intrinsic history of the divine mystery within the outward, human history; at the end of this part of the divine history, Christ will come back with His overcomers as His army (Joel 1:4; 3:11) to defeat Antichrist and his army.

C. Following this, the thousand-year kingdom will come; eventually, this kingdom will consummate in the New Jerusalem in the new heaven and new earth; the New Jerusalem will be the ultimate, the consummate, step of God's history.

§Day 5

II. With Peter (the fishing ministry), Paul (the building ministry), and John (the mending ministry), we can see the Lord's heart's desire to have the one new man:

A. God used Peter on the day of Pentecost to bring in many Jewish believers (Acts 2:5-11); furthermore, Cornelius received a vision in prayer (10:30), and Peter also received a vision in prayer (vv. 17, 19) through which God's plan and move (vv. 9b-14, 27-29) to gain the Gentiles for the practical existence of the one new man were carried out.

B. Paul unveils in Ephesians 2:14-15 that Christ created both the Jews and the Gentiles into one new man through His new-man-creating death (cf. 4:22-24); Paul tells us in 1 Corinthians 12:13 that we were all baptized

们，我们“不拘是犹太人或希利尼人”，都受浸成了一个身体；在加拉太三章二十七至二十八节保罗告诉我们，凡浸入基督的，都已经穿上了基督，“没有犹太人或希利尼人”；在歌罗西三章十至十一节保罗告诉我们，在新人里犹太人和希利尼人没有地位。

三 约翰告诉我们，主用自己的血“从各支派、各方言、各民族、各邦国中，买了人来”；（启五 9；）这些蒙救赎的人构成召会这一个新人；借着约翰我们也看见众召会是金灯台，（一 11～12，）这些金灯台要终极完成为新耶路撒冷；在金灯台和新耶路撒冷里，我们看不见民族与民族之间的不同。

四 这一切都指明每天我们都需要喝一位灵，（林前十二 13，）好使我们在实际日常生活的每一面，都在我们心思的灵里得以更新，借此脱去旧人并穿上新人，以完成主的心愿，就是要得着一个在实际里的新人。（弗四 22～24。）

【周六】

叁 在神圣的历史中有一个新造—新人同着新心、新灵、新生命、新性情、新历史、和新的终结—诗歌十一首，结三六 26，林后三 16，太五 8，多三 5：

一 神圣的历史，神在人里的历史，是从基督的成肉体直到祂的升天，成为赐生命的灵，然后继续于祂住在我们里面，借着神生机的救恩，就是重生、圣别、更新、变化、模成并荣化，把我们带进一个新人完满的实际里，并使我们成为基督荣耀的新妇—弗四 22～24，罗五 10，启十九 7～9。

into one Body, “whether Jews or Greeks”; in Galatians 3:27-28 Paul tells us that those who have been baptized into Christ have put on Christ, and “there cannot be Jew nor Greek”; in Colossians 3:10-11 Paul tells us that the Jew and the Greek have no place in the new man.

C. John tells us that the Lord purchased by His blood “men out of every tribe and tongue and people and nation” (Rev. 5:9); these redeemed ones constitute the church as the one new man; through John we also see that the churches are the golden lampstands (1:11-12), and consummately, these lampstands become the New Jerusalem; in the lampstands and in the New Jerusalem we can see no differences in peoples.

D. This all indicates that daily we need to put off the old man and put on the new man by drinking of the one Spirit (1 Cor. 12:13) so that we may be renewed in the spirit of our mind in every area of our practical daily life for the carrying out of the Lord’s heart’s desire to have the one new man in reality (Eph. 4:22-24).

§Day 6

III. With the divine history there is the new creation—the new man with a new heart, a new spirit, a new life, a new nature, a new history, and a new consummation—Hymns, #16; Ezek. 36:26; 2 Cor. 3:16; Matt. 5:8; Titus 3:5:

A. The divine history, the history of God in man, was from Christ’s incarnation through His ascension to become the life-giving Spirit and then continues with His indwelling us through God’s organic salvation of regeneration, sanctification, renewing, transformation, conformation, and glorification to bring us into the full reality of the one new man and to make us the glorious bride of Christ—Eph. 4:22-24; Rom. 5:10; Rev. 19:7-9.

二 现在我们要问自己一个问题：我们是活在神圣的历史里，还是仅仅活在人类的历史里？

1 我们都在人类的历史里出生，却在神圣的历史里重生，重生；我们若活在这个世界，就是活在人类的历史里；但我们若活在召会这一个新人的实际里，就是活在神圣的历史里；在召会生活中，神的历史就是我们的历史；现在这两方—神和我们—有同一个历史，就是神圣的历史。

2 赞美主，我们在神圣的历史里，经历并享受奥秘、神圣的事物，为着我们生机的救恩，并借着将和平的福音传遍整个居人之地使祂得扩展，（弗二 14 ~ 17，六 15，参太二四 14，）好使我们成为实际里的一个新人，作祂得胜的新妇。

B. Now we need to ask ourselves this question: Are we living in the divine history, or are we living merely in the human history?

1. We all were born in the human history, but we have been reborn, regenerated, in the divine history; if our living is in the world, we are living in the human history; but if we are living in the church as the reality of the one new man, we are living in the divine history; in the church life God's history is our history; now two parties—God and we—have one history, the divine history.

2. We praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things for our organic salvation and for His spreading through the preaching of the gospel of peace to the whole inhabited earth (Eph. 2:14-17; 6:15; cf. Matt. 24:14) so that we may become the one new man in reality to be His overcoming bride.

第六周■周一

晨兴喂养

珥一 4 “剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。”

三 11 “四围的列国啊，你们要速速地来，一同聚集。耶和華啊，求你使你的大能者在那里降临！”

圣经记载两个历史：人的历史（人类的历史）和神的历史（神圣的历史）。前者如同外壳，后者如同外壳里面的核仁。小申言者书对人类历史有清楚的说明，由约珥书一章四节所提的四种蝗虫所表征；也相当详细的启示了在人类历史里的神圣历史。神圣的历史是三一神在人性里的神圣奥秘，开始于已过永远里永远的神和祂永远的经纶；（弥五 2 下，提前一 4，弗一 4～5，9～11；）继续于基督的成为肉体；（弥五 2 上；）祂的死、埋葬和复活，使神的救赎和救恩传布给地上的万民；（拿一 17，二 10；）祂将终极完成的灵浇灌下来，以产生召会，作三一神团体的彰显；（珥二 28～32；）祂要第二次来临，作万国所羡慕的（该二 7 上）和公义的日头；（玛四 2 上；）祂要带着作祂军队的得胜者同来，击败敌基督和他的军队；（珥三 1～15；）祂也要在千年国里在锡安掌权。（三 16～21，弥四 7。）至终，国度要终极完成于新天新地里的新耶路撒冷，直到永远。新耶路撒冷将是神的历史终极完成的一步。（圣经恢复本，珥一 4 注 1。）

信息选读

〔圣经〕是由四十几位作者，费了大约一千五百

WEEK 6 — DAY 1

Morning Nourishment

Joel 1:4 What the cutting locust has left, the swarming locust has eaten; and what the swarming locust has left, the licking locust has eaten; and what the licking locust has left, the consuming locust has eaten.

3:11 Hurry and come, all you surrounding nations, and be gathered. There cause Your mighty ones to descend, O Jehovah!

The Bible is a record of two histories: the history of man, the human history, and the history of God, the divine history. The former is like an outward shell, and the latter, like the kernel within the shell. In the Minor Prophets the human history is clearly defined and is signified by the four kinds of locusts mentioned in Joel 1:4. The divine history within the human history is also revealed in considerable detail. The divine history, as the divine mystery of the Triune God in humanity, began in eternity past with the eternal God and His eternal economy (Micah 5:2c; 1 Tim. 1:4; Eph. 1:4-5, 9-11). It continues with Christ's incarnation (Micah 5:2a); His death, burial, and resurrection for the spreading of God's redemption and salvation to all the nations on earth (Jonah 1:17; 2:10); His pouring out of the consummated Spirit to produce the church as the corporate expression of the Triune God (Joel 2:28-32); His second coming as the Desire of nations (Hag. 2:7a) and as the Sun of righteousness (Mal. 4:2a); His coming with His overcomers as His army to defeat Antichrist and his army (Joel 3:1-15); and His reigning in Zion in the thousand-year kingdom (3:16-21; Micah 4:7). Eventually, the kingdom will consummate in the New Jerusalem in the new heaven and the new earth for eternity. The New Jerusalem will be the ultimate, the consummate, step of God's history. (Joel 1:4, footnote 1)

Today's Reading

[The Bible] took approximately fifteen hundred years to complete through

年写成的。头一位作者是摩西，末了一位作者是约翰。…我们可以说，圣经乃是神的自传，因为它是神自己借着许多受圣灵感动的作者，所写关于神的一本书。…整本圣经乃是三一神的历史。

神的历史成了我们的历史，因为祂与我们联结。我们可以用夫妻之间的联结来说明这事。…圣经就是神与我们联结的历史。祂是我们的丈夫，我们这些蒙祂拣选、救赎的人是祂的妻子。

基督徒的生活乃是与神联结的生活。新约圣经说，作为神具体表现的基督乃是丈夫，召会乃是妻子。（弗五 25～32，林后十一 2。）…启示录十九章说到基督的婚娶和祂的婚筵。（7～9。）二十一、二十二章给我们看见，化身于基督里的神，与蒙祂拣选、救赎之人在永世里的婚配生活。…因此，当我们摸着神的历史，我们就摸着我们的基督徒生活。…基督徒的生活乃是嫁给三一神之妻子的生活。

我们的神有一部历史，祂的历史最奇妙的一部分乃是祂与人联结的历史。甚至在旧约里，神就说到祂自己是丈夫，祂的子民是祂的妻子。（赛五四 5，六二 5，耶二 2，三 1，14，三一 32，结十六 8，二三 5，何二 7，19。）神在旧约里所要得着与祂子民的婚配生活，乃是在新约里得以实化。（神在祂与人联结中的历史，四至五页。）

三一神是永远的。…在祂没有起始。这永远的一位在祂自己里面定了一个经纶。按照祂的经纶，神要把祂自己作到人里面，与人成为一，作人的生命、生命的供应和一切，并得着人作祂的彰显。所以，神在祂经纶里的心愿，就是要有一个团体的实体，由神和人构成，作祂永远的彰显。这神圣的历史开始于永远的神和祂的经纶。（约珥书生命读经，二四九页。）

参读：约珥书生命读经，第五至六篇。

more than forty writers. The first writer was Moses, and the last writer was John.... We may say the Bible is the autobiography of God, because it is a book about God written by God Himself through a number of writers moved by the Holy Spirit.... The entire Bible is a history of the Triune God.

God's history has become our history because He is in union with us. We can illustrate this with the union between a husband and wife.... The Bible is God's history in union with us. He is our Husband, and we as His chosen and redeemed people are His wife.

The Christian life is a life in union with God. The New Testament says that Christ as the embodiment of God is the Husband and that the church is the wife (Eph. 5:25-32; 2 Cor. 11:2).... Revelation 19 speaks of the marriage of Christ and His marriage dinner (vv. 7-9). Revelation 21 and 22 show us the marriage life in eternity between God embodied in Christ and His chosen, redeemed people.... Thus, when we touch God's history, we touch our Christian life.... The Christian life is the life of a wife who is married to the Triune God.

Our God has a history, and the most wonderful part of His history is His history in His union with man. Even in the Old Testament, God referred to Himself as the Husband and to His people as His wife (Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19). The marriage life God desired with His people in the Old Testament is realized in the New Testament. (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," pp. 17-18)

The Triune God is eternal.... With Him there is no beginning. Within Himself, this eternal One made an economy. According to His economy, God wants to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression. God's intention in His economy is thus to have a corporate entity, composed of God and man, to be His expression for eternity. This divine history began with the eternal God and His economy. (Life-study of Joel, p. 34)

Further Reading: Life-study of Joel, msgs. 5-6

第六周■周二

晨兴喂养

徒二 23 “祂既按着神的定义先见被交给人，你们就借着不法之人的手，把祂钉在十字架上杀了。”

弥五 2 “伯利恒以法他啊，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。”

神在祂神圣的三一里，在永远里举行了一个会议。（徒二 23 与注 1。）…父神、子神、灵神在永远里举行了一个会议，决定基督那极重要的死，为着完成神永远的经纶。神立了一个经纶，但是神必须决定要如何完成祂的经纶。为了完成神的经纶，基督必须受那包罗万有的死。（神在祂与人联结中的历史，一六页。）

信息选读

神圣三一的第二者，预备要完成祂从永远进到时间里的“出来”，生在伯利恒成为人。弥迦书五章二节告诉我们，基督要生在伯利恒，那是神“出来”的一部分。…在神圣三一的第二者在时间里来生在伯利恒之前，祂在已过的永远里，乃是预备要来。神在创立世界以前，在基督里，曾用诸天界里各样属灵的福分，祝福了信徒。（弗一 3～6。）…在我们受造以前，祂在两件事上祝福了我们。…在已过的永远里，神拣选我们，使我们成为圣别，成圣归祂自己，有祂圣别的性情。（4。）…〔这〕指明祂要与我们成为一，也就是说，祂的性情要成为我们

WEEK 6 — DAY 2

Morning Nourishment

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed.

Micah 5:2 (But you, O Bethlehem Ephrathah, so little to be among the thousands of Judah, from you there will come forth to Me He who is to be Ruler in Israel; and His goings forth are from ancient times, from the days of eternity.)

God in His Divine Trinity held a council in eternity (Acts 2:23 and footnote 1).... God the Father, God the Son, and God the Spirit held a council, a conference, in eternity to make the determination concerning the crucial death of Christ for the carrying out of God's eternal economy. God made an economy, but God had to make a decision regarding how to carry out His economy. For the carrying out of God's economy, Christ had to die an all-inclusive death. (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," pp. 24-25)

Today's Reading

The second of the Divine Trinity was preparing to carry out His “goings forth” from eternity into time to be born in Bethlehem as a man. Micah 5:2 tells us that Christ was going to be born in Bethlehem, and that was a part of His “goings forth.”... Before God as the second of the Divine Trinity came to be born in Bethlehem in time, He was preparing to come in eternity past. God blessed the believers in Christ with the spiritual blessings in the heavenlies before the foundation of the world (Eph. 1:3-6).... Before we were created, He blessed us in two things. In eternity past God chose us to be holy, to be sanctified unto Himself with His holy nature (v. 4), ... indicating that He would be one with us, that is, that His nature would become our nature. With this nature we are being sanctified, separated unto

的性情。因着这性情，我们就被圣别，分别出来归给神。神的性情是圣别的，祂要将我们在性情上作成象祂一样。（来二 11，彼后一 4。）

…神在已过的永远里〔也〕预定我们，标出我们，得儿子的名分，将我们作成祂的众子，归于祂自己，有祂神圣的生命。（弗一 5 下。）因此，神在已过的永远里祝福了我们，给我们两件东西，就是祂的性情和祂神圣的生命。神在已过的永远里，按着祂的意愿所喜悦的，（5 上，）曾用诸天界里各样属灵的福分，祝福了我们，使祂恩典的荣耀得着称赞，这恩典是祂在基督那蒙祂所爱者里面所恩赐我们的。（6。）

在已过的永远里，神立了一个经纶，为要产生召会，为着祂的彰显，并且要将万有，包括我们，在基督里都归一于一个元首之下。祂也举行了一次会议，决定神圣三一的第二者来替我们死，以完成祂的经纶。然后，在已过的永远里，祂拣选了我们，使我们有祂的性情，也使我们有祂神圣的生命，叫我们与祂一样的圣别，并叫我们成为祂的儿子，作祂的儿女，来彰显祂。这就是神在已过永远里的历史，这历史就是我们的历史。（神在祂与人联结中的历史，一六至一九页。）

在旧约里，神在成为肉体以前，祂只同着人，并在人中间行动。…但那不是完成神为着基督与召会之永远经纶的直接行动。…因此，在旧约里没有提到召会。召会是隐藏的奥秘。…神在新约里的经纶，绝对是独一的。在旧约里，你看不见神为着祂永远经纶的直接行动。神间接作了许多准备，好使祂有一日能来直接地作工。…旧约乃是为着神在新约里在人里面直接的行动作准备。（神在人里的行动，五至七页。）

参读：神在祂与人联结中的历史，第一章；神在人里的行动，第一章；弥迦书生命读经，第二至三篇。

God. He is holy in nature, and we are being made the same as He is in nature (Heb. 2:11; 2 Pet. 1:4).

In eternity past God [also] predestinated us, marking us out, unto sonship, making us sons to Himself with His divine life (Eph. 1:5a). Thus, God blessed us in eternity past with two things—with His nature and with His divine life. God's blessing us in eternity past with the spiritual blessings in the heavenlies was according to the good pleasure of His will (v. 5b) to the praise of the glory of His grace, with which He graced us in Christ, His Beloved (v. 6).

In eternity past God made an economy to produce the church for His manifestation and to head up all things, including us, in Christ. He also held a council to determine that the second of the Divine Trinity should come to die for us to carry out His economy. Then in eternity past He chose us to have His nature and to have His divine life so that we could be holy as He is and be His sons as His children to express Him. This is God's history in eternity past, and this history is our history. (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," pp. 25-26)

Before His incarnation God moved only with men and among men in the Old Testament... But that was not God's direct move to carry out His eternal economy for Christ and the church. This is why the church is not mentioned in the Old Testament. The church was a hidden mystery... God's economy in the New Testament is absolutely unique. In the Old Testament you cannot see God's move for His eternal economy directly. God did a lot indirectly to prepare for the day when He could come to do the direct work.... The Old Testament was a preparation for the direct move of God in man in the New Testament. (CWWL, 1993, vol. 1, "The Move of God in Man," pp. 399-401)

Further Reading: CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," ch. 1; CWWL, 1993, vol. 1, "The Move of God in Man," ch. 1; Life-study of Micah, msg. 2-3

第六周■周三

晨兴喂养

何十一 4 “我用慈绳爱索牵引他们…”。

太四 19～20 “耶稣对他们说，来跟从我，我要使你们作得人的渔夫。他们就立刻撇下网，跟从了祂。”

圣经可被视为神的历史。…神的历史有两部分：在旧约中神同着人的历史，以及在新约中神在人里的历史。在旧约中神的历史是同着人的历史；在新约中神的历史是在人里的历史，因为这个历史关系到神与人是一。因此，神在新约中的历史，乃是在人性里的神圣历史。（约珥书生命读经，二五四页。）

信息选读

（在何西阿十一章四节，）“慈绳（人的绳）爱索”这辞指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上。…神所借以牵引我们的绳子，包括基督的成为肉体、人性生活、钉死、复活和升天。借着基督在祂人性里的这一切步骤，神在祂救恩里的爱才临到我们。（罗五 8，约壹四 9～10。）（圣经恢复本，何十一 4 注 1。）

基督丰满的职事，在第一个成肉体的时期中，将无限的神带到有限的人里面。…这乃是我们今天的新语言。神是无限的，我们人是有限的。

基督丰满的职事，在第一个成肉体的时期中，也将三一神与三部分人联结并调和一起。三一神很奥秘，三部分人也相当费解。如果只说，基督将神与人联结并调和一起，这还容易。但是照神圣奥秘的

WEEK 6 — DAY 3

Morning Nourishment

Hosea 11:4 I drew them with cords of a man, with bands of love...

Matt. 4:19-20 And He said to them, Come after Me, and I will make you fishers of men. And immediately leaving the nets, they followed Him.

The Bible may be considered the history of God.... God's history is of two portions—the history of God with man, found in the Old Testament, and the history of God in man, found in the New Testament. In the Old Testament God's history was a history with man. In the New Testament God's history is a history in man, for this history involves God's being one with man. Therefore, the history of God in the New Testament is a divine history in humanity. (Life-study of Joel, pp. 37-38)

Today's Reading

[In Hosea 11:4] the phrase with cords of a man, with bands of love indicates that God loves us with His divine love not on the level of divinity but on the level of humanity.... The cords through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension. It is by all these steps of Christ in His humanity that God's love in His salvation reaches us (Rom. 5:8; 1 John 4:9-10). (Hosea 11:4, footnote 1)

In His full ministry in the first stage, the stage of His incarnation, Christ brought the infinite God into the finite man.... This is our new language today. God is infinite, and we human beings are finite.

In His full ministry in the first stage of His incarnation, Christ also united and mingled the Triune God with the tripartite man. The Triune God is mysterious, and the tripartite man is difficult to understand. If we simply say that Christ united and mingled God with man, this is easy. However, according to the

范围里新文化的新语言，我们必须说，基督乃是将三一神与三部分人联结并调和在一起。论到三一神，父是源头，子是显出，灵是进入；论到三部分人，灵在最里面，魂居中，体在外面。

基督丰满的职事，在第一个成肉体的时期中，也借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性。基督人性的美德是芬芳的，谁也无法否认，甚至连非基督徒读四福音，也都觉得其中所记载的那位耶稣是甘甜芬芳的，具有芬芳的美德，因为祂在祂的人性里，彰显了全备之神丰富的属性。

“属性”就是指人所是的特质。…我们的神也有祂的属性，并且祂的属性是丰富的，因为祂是伟大而全备的一位。祂是爱，祂是光，祂是圣，祂是义。这位全备之神丰富的属性，都由主耶稣在祂的人性里彰显出来，而成为祂在人性里芬芳的美德。

基督在祂的人性中彰显神，也是借着祂那吸引并夺取人的芬芳美德。…（在马太四章十八至二十二节，）门徒…撇下一切跟从了祂。我绝对相信，当时从主耶稣身上，从祂的面容上，从祂的声音里，彰显出一种芬芳的力量，相当吸引并夺取人。

基督能显出那吸引并夺取人的芬芳美德，不是在祂的肉体里，凭祂人性的生命活着，乃是在祂的复活中，凭祂神圣的生命活着。不错，祂是在肉体里，但祂却不是肉体里凭祂人性的生命活着；祂乃是在祂的复活中，凭祂神圣的生命活着。今天我们这些神人，…可以离开这个肉体的范围，而进入复活的范围，在复活中，就是在那神圣奥秘的范围中，凭神圣的生命活着。（如何作同工与长老，并如何履行同工与长老的义务，一一至一五、一七页。）

参读：约珥书生命读经，第七篇。

new language of the new culture in the divine and mystical realm, we need to say that Christ united and mingled the Triune God with the tripartite man. Concerning the Triune God, the Father is the source, the Son is the expression, and the Spirit is the entering in. Concerning the tripartite man, the spirit is the innermost part, the soul is in the middle, and the body is on the outside.

In His full ministry in the first stage of His incarnation, Christ also expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues. No one can deny that the human virtues of Christ were aromatic; even when non-Christians read the four Gospels, they sense that the Jesus recorded in these books was a sweet and fragrant One, whose virtues were aromatic. This is because He expressed in His humanity the bountiful God in His rich attributes.

Our attributes are the characteristics of what we are.... Our God has His attributes, and His attributes are rich because He is great and bountiful. He is love, light, holiness, and righteousness. These rich attributes were expressed by the Lord Jesus in His humanity to become the aromatic virtues in His humanity.

Furthermore, Christ in His humanity expressed God through His aromatic virtues by which He attracted and captivated people.... [In Matthew 4:18-22] the disciples forsook everything to follow Him. I truly believe that at that time the Lord Jesus must have displayed an aromatic power in His countenance and His voice that could really attract and captivate people.

Christ expressed His aromatic virtues by which He attracted and captivated people, not by living His human life in the flesh but by living His divine life in resurrection. He was in the flesh, but He did not live by His human life in His flesh; rather, He lived by His divine life in His resurrection. Today, as God-men...we can get out of the realm of the flesh and enter into resurrection to live by the divine life in resurrection, that is, in the divine and mystical realm. (CWVL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 223-227)

Further Reading: Life-study of Joel, msg. 7

第六周■周四

晨兴喂养

约一 29 “次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！”

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。”

基督包罗万有之法理的救赎有五方面。第一，了结一切旧造的东西。第二，救赎神所创造、却堕落在罪中的一切东西。（来二 9，西一 20。）…第三，用祂神圣的元素创造（孕育）新人。以弗所二章十五节说，祂在自己里面，在十字架上，把犹太信徒和外邦信徒创造成一个新人。那个创造就是孕育。…基督在自己里面创造（孕育）新人，这指明祂就是那个孕育新人的元素。祂在自己那个元素里，将两下孕育成为一个新人。主耶稣在十字架上受死的时候，同时就在创造新人。

第四，基督包罗万有之法理的救赎，也从祂人性的体壳里，将祂神圣的生命释放出来。约翰十二章二十四节说，主耶稣乃是一粒麦子。…基督有神圣的生命，却是隐藏在祂人性的体壳里；所以祂需要在十字架上受死，使祂人性的体壳破裂，而从祂人性的体壳中释放出祂神圣的生命。

第五，基督包罗万有之法理的救赎，也为祂生机的救恩立下根基，并且设定达成祂在总括时期中之职事的手续。（如何作同工与长老，并如何履行同工与长老的义务，一八至一九页。）

信息选读

WEEK 6 – DAY 4

Morning Nourishment

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

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.

The all-inclusive judicial redemption of Christ is of five aspects. First, He terminated all things of the old creation. Second, He redeemed all the things created by God and fallen in sin (Heb. 2:9; Col. 1:20).... Third, He created (conceived) the new man with His divine element. Ephesians 2:15 says that on the cross He created the Jewish believers and the Gentile believers in Himself into one new man. That creation was a conception.... Christ created (conceived) the new man in Himself, indicating that He was the very element for the conceiving of the new man. He conceived in Himself as the element the two peoples into one new man. While the Lord Jesus was dying on the cross, He was creating the new man.

Fourth, when Christ accomplished His all-inclusive judicial redemption, He released His divine life from the shell of His humanity. John 12:24 says that the Lord Jesus was a grain of wheat.... Christ had the divine life, but it was concealed in the shell of His humanity. Hence, He needed to suffer death on the cross so that the shell of His humanity might be broken to release His divine life from His human shell.

Fifth, in accomplishing His all-inclusive judicial death, Christ also laid a foundation for His organic salvation and set up the procedure to attain His ministry in the stage of His inclusion. (CWWL, 1994-1997, vol. 5, “How to Be a Co-worker and an Elder and How to Fulfill Their Obligations,” p. 228)

Today's Reading

主耶稣在地上生活并尽职，末了祂甘心乐意地上十字架。祂的钉死是个包罗万有、代替的死，了结旧造，并解决所有的问题。祂的死把祂引进复活：一面，在祂的复活里，祂生为神的长子；（徒十三33，罗一4，八29；）另一面，在祂的复活里，并借着祂的复活，祂成了赐生命的灵。（林前十五45下。）

此外，借着基督的复活，千万的人从神而生，由神重生，（彼前一3，）成为神的众子和基督身体上的肢体，就是召会。这位成为肉体、钉十字架、复活、升上诸天、然后降下成为那灵的基督，产生了召会，作三一神团体的彰显。今天的召会就是基督显现的扩大。因此，召会也是神圣历史的一部分；这历史是外在人类历史里之神圣奥秘的内在历史。

在神圣历史这部分的末了，基督要再来，带着祂的得胜者作祂的军队，从天降临，（珥三11，）为要击败敌基督和他的军队。这两个人物将要相会一敌基督（外在、人类历史里的人物），以及基督同祂的得胜者（内在、神圣历史里的人物）。神圣历史里的人物要击败人类历史里的人物，把他扔在火湖里。（启十九20。）接着，千年国就要来临。至终，这国度要终极完成于新天新地里的新耶路撒冷。新耶路撒冷将是神的历史终极完成的一步。

人的历史，世界的历史，是外在的。神圣的历史，就是神在人里并同着人的历史，是内里的。这个历史是在人性里之三一神的神圣奥秘。（约珥书生命读经，二五〇至二五一页。）

参读：如何作同工与长老，并如何履行同工与长老的义务，第一篇。

At the end of His life and ministry on earth, the Lord Jesus went willingly to the cross. His crucifixion was a vicarious death, an all-inclusive death which terminated the old creation and solved all problems. His death ushered Him into resurrection. On the one hand, in His resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:4; 8:29). On the other hand, in and through His resurrection He became the life-giving Spirit (1 Cor. 15:45b).

Furthermore, through Christ's resurrection millions were begotten, regenerated, by God (1 Pet. 1:3) to be sons of God and to be members of the Body of Christ, the church. The Christ who was incarnated, crucified, and resurrected, the Christ who ascended to the heavens and then descended as the Spirit, has produced the church as the corporate expression of the Triune God. The church today is the enlargement of the manifestation of Christ. Thus, the church also is part of the divine history, the intrinsic history of the divine mystery within the outward, human history.

At the end of this part of the divine history, Christ will come back, descending with His overcomers as His army (Joel 3:11) to defeat Antichrist and his army. There will be the meeting of two figures—Antichrist, a figure in the outward, human history, and Christ with His overcomers, the Figure in the intrinsic, divine history. The Figure in the divine history will defeat the figure in the human history and then cast him into the lake of fire (Rev. 19:20). Following this, the thousand-year kingdom will come. Eventually, this kingdom will consummate in the New Jerusalem in the new heaven and new earth. The New Jerusalem will be the ultimate, the consummate, step of God's history.

The history of man, the history of the world, is outward. The divine history, the history of God in and with humanity, is inward. This history is a matter of the divine mystery of the Triune God in humanity. (Life-study of Joel, pp. 34-36)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Coworker and an Elder and How to Fulfill Their Obligations," ch. 1

第六周■周五

晨兴喂养

徒十 45 “那些奉割礼…的信徒，因圣灵的恩赐也浇灌在外邦人身上，就都惊奇。”

林前十二 13 “…我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在位灵里受浸，成了一个身体，且都得以喝一位灵。”

启五 9 “他们唱新歌，说，你配拿书卷，配揭开它的七印，因为你曾被杀，用自己的血从各支派、各方言、各民族、各邦国中，买了人来归与神。”

按照新约的记载，有三位显著而领头的使徒：彼得、保罗和约翰。在这三位使徒身上，我们可以看见主心头的愿望乃是要得着一个新人。

按照新约的记载，彼得捕鱼，聚集材料，为着召会的建造。保罗是织帐棚的。（徒十八 3。）他的生意是建造的生意，他的职事就是建造的职事。当约翰蒙主呼召时，他和雅各正在船上补网。（太四 21。）后来，约翰成了真正的补网者，借着生命的职事，弥补召会的破口。…因此，在新约里我们看见捕鱼的职事、建造的职事、和修补的职事。（李常受文集一九七七年第三册，六六三至六六四页。）

信息选读

五旬节那天，神用彼得带进许多犹太信徒。在主的宰主权柄之下，他们许多人来自不同的文化，说不同的语言。（徒二 8～11。）这含示神的心愿是要聚集不同种族、不同语言的人，使他们成为一。…在行传十章，当彼得守着他祷告的时间，他得着了关于神的计划和行动的异象。彼得祷告时，无疑的是在

WEEK 6 — DAY 5

Morning Nourishment

Acts 10:45 And the believers who were of the circumcision...were amazed, because on the Gentiles also the gift of the Holy Spirit had been poured out.

1 Cor. 12:13 ...In one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Rev. 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation.

According to the New Testament record, there were three prominent and leading apostles: Peter, Paul, and John. With all these apostles, we can see the Lord's heart's desire to have the one new man.

According to the record of the New Testament, Peter caught the fish, gathered the materials, for the building up of the church. Paul was a tentmaker (Acts 18:3). His trade was a building trade, and his ministry was a building ministry. When John was called by the Lord, he and James were mending their nets in the boat (Matt. 4:21). Eventually, John became a real mender, mending the breakages in the church by his ministry of life.... Thus, in the New Testament we see the fishing ministry, the building ministry, and the mending ministry. (CWWL, 1977, vol. 3, "The One New Man," pp. 522-523)

Today's Reading

God used Peter to bring in many Jewish believers on the day of Pentecost. Under the Lord's sovereignty, many of them were from different cultures and spoke different languages (Acts 2:8-11). This implied something of God's desire to gather together different peoples with different languages into one.... In Acts 10 while Peter was keeping his hour of prayer, he received a vision concerning God's plan and move. When Peter was praying, he was, no

灵里。当他在灵里，他看见了异象。使徒行传告诉我们，他“魂游象外”。（十10。）…彼得在这魂游象外中，看见有一器皿降下，好象一块大布，缒在地上，里面有各样不洁净的动物（，象征外邦人）。

保罗在犹太教里比彼得更深、更强。彼得是出身于加利利的渔夫，保罗却是犹太教的学者。…虽然保罗有很强的犹太背景，他却能在林前十二章十三节告诉我们，我们“不拘是犹太人或希利尼人”，都受浸成了一个身体。在加拉太三章二十七至二十八节保罗告诉我们，凡浸入基督的，都已经穿上了基督，“没有犹太人或希利尼人。”在歌罗西三章十至十一节保罗告诉我们，在新人里犹太人和希利尼人没有地位。…保罗受过深而强的犹太教育，他说这样的话指明他的头脑有了奇妙的更新。

在启示录里，约翰告诉我们，主用自己的血“从各支派、各方言、各民族、各邦国中，买了人来”。（五9。）我们不该忘记，约翰也是犹太人，但这话指明，他的心思大大地被更新了。他肯定地说，基督死在十字架上，从不同的支派、方言、民族、邦国中，救赎了人。借着约翰我们也看见，众召会是金灯台，（一11~12，）这些金灯台要终极完成为新耶路撒冷。在金灯台和新耶路撒冷里，我们看不见民族与民族之间的不同。

我们能看见，我们在日常生活中的一切事上多么需要更新。…这不是调整我们的行为，乃是借着在我们心思的灵里得以更新而变化，使我们成为另一个人。每天我们都需要脱去旧人，并穿上新人。为此我们需要喝一位灵，好使我们在实际日常生活的每一面，都在我们心思的灵里得以更新。（李常受文集一九七七年第三册，六六四至六六五、六六七、六六九、六七三至六七四页。）

参读：一个新人，第二、五至七章；神人，第一章；历代志生命读经，第二、四篇。

doubt, in the spirit. When he was in the spirit, he saw a vision. Acts tells us that “a trance came upon him” (v. 10)... In this trance Peter saw a vessel like a great sheet descending onto the earth, in which were all manner of unclean animals [symbolizing Gentiles].

Paul was much deeper and stronger in Judaism than Peter was. Peter was a fisherman from Galilee, but Paul was a scholar in the Jewish religion... Despite Paul's strong Jewish background, he was able to tell us in 1 Corinthians 12:13 that we were all baptized into one Body, “whether Jews or Greeks.” In Galatians 3:27-28 Paul tells us that those who have been baptized into Christ have put on Christ and “there cannot be Jew nor Greek.” In Colossians 3:10-11 Paul tells us that the Jew and the Greek have no place in the new man.... For Paul to speak in such a way with his deep and strong Jewish education shows the marvelous renewing in his mentality.

In the book of Revelation John told us that the Lord purchased by His blood “men out of every tribe and tongue and people and nation” (5:9). We should not forget that John was also Jewish, but this word indicates that his mind was greatly renewed. He confirmed that Christ died on the cross to redeem men from different tribes, tongues, peoples, and nations. Through John we also see that the churches are the golden lampstands (Rev. 1:11-12), and consummately these lampstands become the New Jerusalem. In the lampstands and in the New Jerusalem we can see no differences in peoples.

We can see how much renewal we need in all the matters of our daily life This is not a matter of adjusting our behavior but a matter of being transformed by being renewed in the spirit of our mind to make us another person. Daily we need to put off the old man and put on the new man. For this we need to drink of the one Spirit so that we may be renewed in the spirit of our mind in every area of our practical, daily life. (CWWL, 1977, vol. 3, “The One New Man,” pp. 523-526, 530)

Further Reading: CWWL, 1977, vol. 3, “The One New Man,” chs. 2, 5-7; CWWL, 1994-1997, vol. 2, “The God-men,” ch. 1; Life-study of 1 & 2 Chronicles, msg. 2, 4

第六周■周六

晨兴喂养

结三六 26 “我也要赐给你们新心，将新灵放在你们里面…”

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

弗二 17 “又来传和平为福音…”

我们都在人类的历史里出生，却在神圣的历史里再生，重生。现在我们需要问自己一个问题：我们是活在神圣的历史里，还是仅仅活在人类的历史里？我们若活在这个世界，就是活在人类的历史里。但我们若活在召会中，就是活在神圣的历史里。在召会生活中，神的历史就是我们的历史。现在这两方—神和我们，有同一个历史，就是神圣的历史。

在神圣的历史中有一个新造—新人同着新心、新灵、新生命、新性情、新历史、和新的终结。赞美主，我们在神圣的历史里，经历并享受奥秘、神圣的事物。（约珥书生命读经，二五二页。）

信息选读

按照以弗所二章，基督…来传和平为福音。这指明升天基督的来到。大数的扫罗逼迫召会时，他不知道他所逼迫的乃是联于天的，他不知道在地上的召会是联于升天基督的。主耶稣向大数的扫罗显现，扫罗自然而然地，甚至不知不觉地呼求祂的名说，“主啊，你是谁？”（徒九 5。）因着扫罗向主敞开自己，并且呼求祂，主带着祂神圣的丰满就得以进到他里面，并且进一步将他构成赐给祂身体的恩赐。

WEEK 6 — DAY 6

Morning Nourishment

Ezek. 36:26 I will also give you a new heart, and a new spirit I will put within you...

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

Eph. 2:17 And coming, He announced peace as the gospel...

We all were born in the human history, but we have been reborn, regenerated, in the divine history. Now we need to ask ourselves this question: Are we living in the divine history, or are we living merely in the human history? If our living is in the world, we are living in the human history. But if we are living in the church, we are living in the divine history. In the church life God's history is our history. Now two parties—God and we—have one history, the divine history.

With the divine history there is the new creation—the new man with a new heart, a new spirit, a new life, a new nature, a new history, and a new consummation. We praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things. (Life-study of Joel, p. 36)

Today's Reading

According to Ephesians 2, Christ... came to preach the gospel of peace. This indicates the coming of the ascended Christ. When Saul of Tarsus was persecuting the churches, he did not realize that what he was persecuting was related to the heavens, that the church on earth was related to the ascended Christ. The Lord Jesus appeared to Saul of Tarsus, and spontaneously, even in his ignorance, Saul called upon His name, saying, “Who are You, Lord?” [Acts 9:5]. Because Saul opened himself to the Lord and called on Him, the Lord with the divine fullness could enter into him

一个曾是逼迫召会的人，就这样成为能成全圣徒的人。保罗成为这样的恩赐，不是借着教育，乃是借着被神圣的丰满所浸透。所以大数的扫罗至终成了使徒保罗，能喂养圣徒、传扬基督那追溯不尽的丰富，并将基督供应给同作信徒者，使他们得喂养、长大、被成全，并尽他们的功用。

如果我们要被成全，…〔我们就〕需要…被基督构成。…我们需要更多将祂接受进来，直到我们被祂浸透。这样，我们就能成为基督身体上尽功用的肢体，就是由那位钉十字架、复活、并且升天又降下的基督所构成的恩赐。

基督借着祂的死征服了所有的仇敌，并且解决了所有的难处。…借着祂的复活，祂将一切神圣的丰富释放出来；并且借着祂的升天，祂得着了神所拣选的人，以及神圣的丰满。基督从升天起就一直工作，要为着祂的身体，将所有被征服的仇敌构成恩赐。首先，祂临到那些被征服的仇敌，并且进到他们里面。然后祂以自己渐渐充满他们，并且浸透他们。至终，那些曾是祂仇敌的人就被变化，并被构成有用的恩赐，可以赐给祂的身体。这些恩赐不是仅仅教训人，乃是把基督灌注到人里面。这样，基督身体的肢体就接受保养并得着顾惜。然后他们就被圣化、洁净、并变化成为有功用的肢体。结果，全身就借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

我们越因着保养顾惜而长大，就越能在召会生活中正确地尽功用。圣徒若是对主绝对，短时间之内许多人就会显出功用来。（以弗所书生命读经，九三一至九三三页。）

参读：以弗所书生命读经，第二十五、九十二篇。

and then proceed to constitute him into a gift to the Body. In this way the one who persecuted the churches became one who could perfect the saints. Paul became such a gift not through education, but by being saturated with the divine fullness. Therefore, Saul of Tarsus eventually became the apostle Paul who could feed the saints, preach the unsearchable riches of Christ, and minister Christ to his fellow believers so that they would be nourished, grow, be perfected, and come into their function.

If we would be perfected, ...we need to be constituted with Christ.... We need to take Him into us more and more until we are saturated with Him. In this way we shall become functioning members of the Body, gifts constituted by the Christ who has been crucified and resurrected and who has ascended and descended.

By His death Christ conquered all the enemies and solved all the problems.... Through His resurrection He released all the divine riches, and...through His ascension He received God's chosen people with the divine fullness. From the time of His ascension, Christ has been working to constitute the vanquished foes into gifts for His Body. First, He comes to these vanquished foes and gets into them. Then He gradually fills them and saturates them with Himself. Eventually, those who once were His enemies are transformed and constituted into useful gifts that can be presented to the Body. These gifts will not merely teach others, but will transfuse Christ into them. In this way the members of the Body receive nourishment and are cherished. Then they will be sanctified, purified, and transformed to become functioning members. As a result, the whole Body will be fitly framed together and compacted by every joint of supply and through the operation in the measure of every part. This will make growth of the Body unto the building up of itself in love.

The more we grow by being nourished and cherished, the more we shall function properly in the church life. If the saints are absolute with the Lord, in a relatively short time many will come into function. (Life-study of Ephesians, pp. 771-773)

Further Reading: Life-study of Ephesians, msgs. 25, 92

第六周诗歌

WEEK 6 — HYMN

Our Father, as the evergreen

Worship of the Father — His Newness 16

11

敬拜父 — 祂的新鲜

8 6 8 6 副 (英 16)

D 大调

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 . 3

一 父 神,你 如 青 翠 松 树, 永 远 常 新 不 衰!

5 | 5 5 5 5 | 5 #4 5 6 5 6 | 7 i 7 6 | 5 . 5

你 是 永 活 长 存 的 主, 直 到 永 远 不 败!

5 | i i 7 6 5 | 6 . 5 5 | 6 i 5 3 | 2 . 2

(副) 哦 父,你 是 常 新 的 神, 永 远 不 知 陈 旧!

2 | 3 3 5 5 | i i 2 i 6 | 5 5 6 7 | i . i ||

千 万 亿 载 仍 是 鲜 新! 尽 管 年 日 悠 久。

二 父,你是神也就是“新”, 无你就是陈旧;
 有你,虽然代远年湮, 仍是常新不朽。
 三 你向我们所赐之福, 都是新而不旧;
 约是新约、路是新路, 都要永远存留。
 四 我们乃是你的新造, 新人新心、新灵;
 日日更新,永不衰老, 满有新样、新生。
 五 最终新天、新地、新城, 一切全都更新;
 月月都有新果供应, 永远不再变陈。
 六 父神,你是常新不旧, 我们赞美不休!
 永远赞美、永远歌讴: 你是常新不旧!

2. O Thou art God, and Thou art “new“;
 Without Thee all is worn,
 But all with Thee is ever fresh,
 Though many years have gone.
3. Each blessing Thou hast given us
 Thy newness doth contain;
 Thy covenant, Thy ways are new,
 And ever thus remain.
4. Now we Thy new creation are—
 New spirit and new heart;
 We're daily from the old renewed,
 New life Thou dost impart.
5. The earth and heavens will be new
 And Thy new city share;
 New fruits each month will be supplied,
 For all is newness there.
6. O Father, Thou art ever new,
 And all is new in Thee;
 We sing the new eternal song,
 New praise we give to Thee.

