

二〇二〇年十一月
感恩節特會

總題：

為着一個新人，包羅萬有、
延展無限的基督頂替文化

晨興聖言

Thanksgiving Conference
(November 2020)

General Subject:

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

Holy Word Morning Revival

標語

- ① 那為着一個新人以祂自己頂替我們文化的，乃是包羅萬有、延展無限、居首位、作神經綸中心與普及的基督。
- ② 我們有了包羅萬有、延展無限之基督的異象，經歷祂作我們的生命和我們全人的成分，並活祂而不活我們的文化時，一個新人就會實際的在我們中間出現，我們也會實現新人的生活。
- ③ 我們需要因復活生命的新鮮供應日日得更新，以頂替我們的文化，並藉着成為像新耶路撒冷一樣的新，而在實際裏成為一個新人。
- ④ 我們需要照着那在耶穌身上是實際者學基督，藉此過一個新人的生活，而不是過我們文化的生活，主耶穌在地上生活的方式，乃是今天一個新人該有的生活方式。

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.

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- 第一週 我們的文化急切需要被包羅萬有、延展無限的基督頂替
- 第二週 活包羅萬有、延展無限的基督，不活我們的文化
- 第三週 新人的成分—頂替文化之包羅萬有、延展無限的基督
- 第四週 因復活生命的新鮮供應日日得更新，以頂替我們的文化，並藉着成爲像新耶路撒冷一樣的新，而在實際裏成爲一個新人
- 第五週 照着那在耶穌身上是實際者學基督，藉此過一個新人的生活，而不是過我們文化的生活
- 第六週 按照神經綸的宇宙歷史—人類歷史裏的神聖歷史，成就主的心願，就是要得着一個在實際裏的新人

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第一週

我們的文化急切需要被包羅萬有、 延展無限的基督頂替

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

【週一】

壹 使徒寫歌羅西書，乃因在歌羅西的召會已經被文化滲透，並且聖徒們被文化打岔離開了基督—西二 8, 16～17, 三 10～11:

- 一 在歌羅西，文化已經充斥在召會中，頂替基督，並且將聖徒擄去—二 8。
- 二 神的仇敵利用文化來頂替基督；他會嘗試用文化好的方面來頂替基督—參腓三 4～8。
- 三 按照歌羅西書，基督被文化所頂替；歌羅西書指明，基督最終的代替品乃是我們的文化。

【週二】

四 在歌羅西書，『黑暗的權勢』特別是指文化以及我們天然人好的一面—一 12～13:

- 1 在歌羅西的聖徒因着容讓文化的最高方面侵入召會，而落到黑暗的權勢之下—二 8。
- 2 文化的最高產物不過就是黑暗權勢的各方面，為撒

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

但所用以控制人——13。

- 3 任何代替基督的事物都成了控制我們的黑暗權勢——13節。

【週三】

貳 人類文化是在人墮落之後興起的——創四 16～22:

一 該隱離開神的面之後，為着保護和自存，就建造了一座城——16～17節：

- 1 他在這城裏產生了無神文化。
- 2 在伊甸園中，神是人的一切——人的保護、維持、供應和娛樂；人失去神，就失去了一切。
- 3 人失去神，迫使人發明人的文化，其主要元素是城為着生存、畜牧為着維生、音樂為着娛樂、以及武器為着防禦——20～22節。

【週四】

二 表面看來，這種無神的文化是不走神的路而失去神的人所發明的；其實，文化的內在因素，乃是神的仇敵撒但在遠離神之人裏面的煽動和挑唆——7，16～17節，太十二 26:

- 1 這種無神而與撒但聯結的文化，成了一種典型，代表歷代人類所有的文化，表明這些文化都是無神，跟從撒但，與撒但聯結的——參路四 6 註 1。
- 2 無神文化在創世記四章作為種子開始，要在整個人類的歷史中發展，直到終極完成於啟示錄十八章的大巴比倫。

darkness by which Satan controls people——1:13.

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 主在馬太二十四章三十七至三十九節的話，指明挪亞時代的無神文化要在主來臨的時期發展到極點。

【週五】

叁 文化阻撓神關於基督與召會的定旨—弗三 10～11，五 32:

- 一 一件很詭詐的東西擋在基督與召會這條路上；這詭詐的敵對元素就是文化—西三 10～11，弗二 14～15，西二 14～15。
- 二 文化是經歷基督的一大阻撓；我們在無意中並在下意識裏，都受了文化的阻撓，以致無法經歷並享受基督—腓三 7～8。
- 三 我們在一件事上長到基督裏，以及達到長成的人，都受我們詭詐、隱藏的文化所攔阻—西二 19，弗四 13，15～16。

肆 人類的文化與神的國敵對—太十 16～25，34～39，十二 29，46～50:

- 一 有罪的事物敵對神的國，不如人類文化敵對神的國那樣厲害。
- 二 人類文化已成了撒但國度基本的一部分，且是極大的一部分—26 節。
- 三 文化已成了撒但堅固的營壘；撒但詭詐的把持文化，利用文化敵對神的國—徒二六 18，西一 12～13。

【週六】

伍 基督這包羅萬有、延展無限的一位與文化相對，並且應當以祂自己頂替我們的文化—

3. The Lord's word in Matthew 24:37-39 indicates that the godless culture at the 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-

18 節，三 4，10～11：

- 一 歌羅西書裏對基督延展無限的啓示，目的乃是要對付文化—二 8，三 10～11。
- 二 在這卷書裏，保羅陳明包羅萬有、延展無限之基督的異象，為要使我們深刻的看見這位基督應當頂替我們的文化—一 27。

陸 那位頂替文化的，乃是包羅萬有、延展無限、居首位、作神經綸中心與普及的基督—15～18 節，二 16～17，三 4，10～11：

- 一 那位能頂替我們的文化，並成為我們一切的基督，乃是包羅萬有、延展無限的基督—一 15，18。
- 二 使徒寫歌羅西書，是要啓示這位包羅萬有、延展無限的基督，祂以祂自己對付並頂替我們的文化—三 4，10～11。
- 三 神在祂的救恩裏，不僅拯救我們脫離罪、審判、火湖、世界和己；祂也拯救我們脫離一切頂替基督的事物，包括我們的文化—來七 25。
- 四 包羅萬有、延展無限的基督在我們裏面，我們必須讓祂充滿我們全人，並以祂自己頂替我們的文化—弗三 17 上，西一 27，三 11。

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.

第一週■週一

晨興餽養

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

腓三 8『…我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

歌羅西一帶的文化包含了希伯來宗教、希臘哲學、禁慾主義、神祕主義和智慧派學說。…保羅在歌羅西三章十一節說，在新人裏，沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人。這些辭指明宗教和文化的區別。受割禮的和未受割禮的是指宗教，化外人和西古提人是指文化。因此，歌羅西書指明，基督最終的代替品乃是我們的文化。（歌羅西書生命讀經，五四二頁。）

信息選讀

召會本該是一個充滿基督，並由基督所構成的家，而（歌羅西）的召會竟然被文化侵入。基督本該是召會生活惟一的元素，卻有相當大的程度被這個混雜文化的各方面頂替了。召會的構成成分應該是基督，也只該是基督，因為召會乃是基督的身體。因此，召會的內容應當一點不差的就是基督自己。然而，文化中那些好的元素，特別是哲學和宗教，已經侵入召會並且把召會浸透了。

歌羅西書主要的點乃是：在神眼中，除了基督，沒有一樣東西算得了數。這個事實把一切東西，不論是好的或壞的，是罪惡的或文雅的，全都撇在一邊，

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

特別是消除了文化中所有好的方面。我們曾一再的指出，神的仇敵利用文化來頂替基督；這是與神相敵的。如果撒但不能用邪惡的事物來腐化我們，神知道撒但就會嘗試用文化好的方面來頂替基督。在今天的基督徒當中，你在那裏能找到一班信徒，叫你覺得在他們身上，除了基督以外，甚麼都沒有？在今天各樣的基督徒團體中，你可以看到許多的優點。但這些好的方面並不是基督自己這人位，而是狡猾的代替品。因這緣故，在許多基督徒的團體中，很不容易遇見基督。某些人可能傳講基督，或教導基督的道理；但是連這樣的傳講與教導，也成了基督自己的代替品。如果我們對今天基督徒當中的光景一目了然，我們就會領會，歌羅西書的背景恰好符合今天的光景。這卷書不只是爲了在歌羅西的聖徒，更是爲着我們寫的。

我們若完全了解這卷書信的背景，就會領悟我們惟一能走的路，乃是十字架的路。十字架是窄路，也是高速公路。對不願背十字架的人來說，十字架就是一條窄路。但對甘心走這條路的人，十字架就成了高速公路。在召會中我們不要想有頭有臉，也不要想大幹一番。這就是保羅說的，我們已經死了、已經埋葬了的態度。要把握住這個點，我們需要啓示。不管我們是誰，不管我們有甚麼，不管我們作甚麼，都可能成爲基督的代替品。我們越好，越會作事情，在我們的經歷中，基督就越多被頂替。我們需要經過十字架，而成爲一無所是，一無所有，一無所能。否則，我們的所是、所有、所能，會成爲基督的代替。那麼，在我們基督徒的生活中，基督就不是一切，也不在一切之內了。歌羅西書教導我們，在召會生活中，基督必須是一切，又在一切之內。凡不是基督的，都必須除去。（歌羅西書生命讀經，三、七至八頁。）

參讀：歌羅西書生命讀經，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

第一週■週二

晨興餽養

西一 12 ~ 13 『感謝父，叫你們有資格在光中同得所分給眾聖徒的分；祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏。』

在歌羅西書，黑暗的權勢是指文化好的方面，以及我們的性格、個性、和天然人的優點。黑暗的權勢包含我們的美德、宗教、哲學、儀文、規條、原則和道德規範。神已經救了我們脫離這一切，並把我們遷入祂愛子的國裏，在那裏我們生活在屬天的管理和約束之下。在這國裏，我們不在嚴厲的管理之下，乃在子愛的管理之下。在這裏我們不覺得是在公義、能力或權柄之下，乃是在可愛可親的主耶穌之下。我們越告訴主耶穌我們愛祂，一面我們就越得以自由，另一面卻越受約束、越受管理。因着我們愛祂，我們就渴慕以祂為我們的人位和生命。這就是為着召會生活的正當基督徒生活。（歌羅西書生命讀經，四二頁。）

信息選讀

在歌羅西的聖徒雖然沒有落入邪惡的事裏，卻因着容讓文化的最高產物侵入召會，而落到黑暗的權勢之下。…在我們這個人身上或是在我們的日常生活中，凡是沒有基督的部分，都是在黑暗裏。…例如在我們的婚姻生活中，我們可能仍舊在黑暗的權勢下。當一位弟兄和妻子吵嘴時，兩個人都在黑暗裏。因着他們在黑暗裏，就彼此控告、指責。…我們的經歷證明，每當我們在自己裏面生活、為人、

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

行動時，我們就在黑暗裏。我們不需要犯甚麼大罪，纔在黑暗裏。我們只要照着自己生活，就在黑暗裏，因為這使我們與基督分開。

我們一在天然的人裏，不接受基督作我們的人位，不憑祂而活，我們就在黑暗裏。我們必須記住，惟有祂纔是光。祂必須浸透並充滿我們日常生活的每一面。否則，我們每天的生活行動，至少有些部分會沒有被基督充滿，我們生活的那些部分就在黑暗裏。

我們的家有許多房間。有些房間是在光中，有些房間是黑暗的。我們裏面的人和日常生活也是一樣。我們的生活、為人，有些方面是明亮的，充滿了光，因為基督在那裏居首位。但我們這人的其他部分，或生活中的其他方面，很可能向主關閉，而沒有讓祂來摸我們。我們的生命和生活向基督關閉的那些部分，自然而然就在黑暗裏，因為基督這惟一的光沒有得着地位。惟有基督佔有我們的每一部分和日常生活的每一方面時，我們纔能完全在光中，並完全蒙拯救脫離黑暗權勢的控制。

歌羅西人所犯的錯誤，就是接受並跟隨基督以外的事物。接受任何頂替基督的事物，不僅是在黑暗中，更是在黑暗權勢的控制之下。任何代替基督的事物—哲學、宗教、性格、美德、觀念、意見—都成了控制我們的黑暗權勢。在歌羅西，黑暗的權勢是猶太宗教的儀文、異教的規條、哲學、神祕主義以及禁慾主義。雖然這些東西似乎是好的，實際上卻是黑暗的權勢，因為這些事物頂替了基督，使基督這光被擺在一邊。因此，黑暗又猖狂起來，而轄制了召會中的聖徒。這是當時歌羅西的光景，也可能是今天的光景。（歌羅西書生命讀經，四五至四八頁。）

參讀：至寶的基督，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

第一週■週三

晨興餽養

創四 16 ~ 17 『於是該隱離開耶和華的面，去住在伊甸東邊挪得之地。…該隱建造了一座城…。』

20 ~ 21 『…雅八是居住帳棚、牧養牲畜之人的始祖。雅八的兄弟名叫猶八；他是一切彈琴吹簫之人的始祖。』

該隱離開神的面，走他自己的路。他作的第一件事是建造一座城。他產生了無神的文化。（創四 16 ~ 24。）…我們必須認識人類文化的起源並其發展的原因。人類文化的發展乃是由於人類失去了神。原初那位創造人的神乃是人的一切。神是人的保護、維持、供應、喜樂、娛樂和防禦。神就是一切。在園子裏，人除了耕地與神合作外，甚麼事都不需要作。在園子裏神是人的一切。然而，人失去了神，就失去了一切。他失去了保護、保障、維持、供應和娛樂。人失去了神，就不得不發明自己的文化。人因為失去了一切，就需要有所發明。（創世記生命讀經，三九六頁。）

信息選讀

猶八發明了音樂。（創四 21。）他發明了琴和簫。事實上，猶八這名的意思是『歡騰』，『快樂之聲』或『音樂』。甚麼是音樂？音樂是一種娛樂，叫人快樂。人為甚麼需要這樣的娛樂呢？因為他失去了神作他的喜樂。神是人真正的享受。從前有多次我的朋友邀我去看電影，我對他們說，『我不需要這個，我有比你們的電影更好的東西。』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

要看電視，因為我有屬天的電視。新耶路撒冷的每樣東西，都播放給我了。我永遠不會忘記，我訪問休士頓時的一個經歷。一個朋友要帶我逛逛那城市，但是我告訴他：『我已經看過新耶路撒冷，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傳福音。那時傳福音的情形很好，那福音是得勝的。一次聚會之後，一位漂亮的青年女子，穿着非常世俗時髦，來見我說，『李先生，我被你所傳的折服了，我甚至要決定相信你的耶穌。但這決定要根據一件事。我是個戲迷。請告訴我，成了基督徒以後，還可以去戲院嗎？』…我一面考慮如何回答她，一面仰望主給我智慧的答覆，主就給我一個答覆。我對這年輕女子說，『你的小孩和你在一起。假定有一天他在玩一把銳利的刀，你覺得他這樣玩太危險了，你對他怎麼辦？你是強迫他丟了那刀呢，還是把刀從他手裏奪過來？』她說，『不必，我只要擲一些糖果或蘋果在地板上，他就會丟了刀子去拾取糖果或蘋果。他手裏滿了更好的東西，就把刀放下了。』於是我說，『這與你去看戲的事剛好相同。如果你接受耶穌，祂會充滿你，你就不能容納別的了。』她說，『太好了，我願意信。』於是我告訴她：『你必須現在就信。』她回答說，『好，我現在就信。我相信主耶穌。』她就得救了。

我不去看電影，不是因為召會有規定不准去看。召會並沒有列出誡命，禁止這樣的事。雖然沒有這樣的禁止，我不會去看電影，就是給我幾千塊美金也不去。我有比這更好的。我被基督充滿，我就不能容納別的事物了。（創世記生命讀經，三九九至四〇〇頁。）

參讀：創世記生命讀經，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

第一週■週四

晨興餽養

太二四 37 ~ 39 『挪亞的日子怎樣，人子來臨也要怎樣。因為就如在洪水以前的那些日子，人又喫又喝，又娶又嫁，直到挪亞進方舟的那日，並不知道審判要來，直到洪水來了，把他們全都沖去；人子來臨也要這樣。』

該隱因不走神救贖的路，而失去了神和從神來的一切福分，走他自己所選擇的死亡之路，必是滿了不安全的感覺。他成了一個沒有目標，沒有滿足，沒有安息，沒有保障，流離飄蕩在地上的人。因此他在人類中，就首先開始建造城池以自守。（創四 17。）他按着他兒子的名，將那城叫作以諾，並未以神的名稱呼它，這是人向神獨立的一個宣告，也是人無安全感，在神之外尋求保障的明證。他的後裔也就發明了畜牧以養生，音樂以自娛，並利器以自衛。（20 ~ 22。）這就是失去神和神一切福分的人，在神之外所發明的自守、自養、自娛和自衛的無神文化。（真理課程二級卷二，三四頁。）

信息選讀

人失去了神和神之於人的一切，就不得不發明一些代替品，好使自己得着保障，可以生存在地上。這是人類文化形成的原因。這種無神文化，就使人放縱情慾，多娶多妻；無法無神，兇殺殘暴。（創四 23 ~ 24。）該隱的後代中，有一名叫拉麥者，娶了兩個妻子，（19，）實行一夫多妻制。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

爲着滿足肉體的情慾，首先破壞了神爲着人類繁衍所命定的婚姻原則——一夫一妻。（二 24。）他且誇口說，他殺了一個壯年人，又害了一個少年人，真是無法無天，狂妄自大。…結果，這文化就使全人類敗壞了。人終日所思想的盡都是惡，地上滿了他們的強暴，使神後悔造人，心中憂傷，不得不把人類全都毀滅，（六 5～7，11～13，）只留下挪亞一家八口。

表面看來，這種無神的文化是不走神的路而失去神的人所發明的；其實，文化的內在因素，乃是神的仇敵撒但在遠離神之人裏面的煽動和挑唆。撒但那惡者，在人墮落的時候，就將他自己注入到人裏面，化身爲罪，住在人的肉體裏。這就像一粒邪惡的種子，種到人的裏面，首先發展爲嫉妒，又發展爲忿怒、仇恨、兇殺和謊言，（四 5～9，）然後發展爲情慾、殘暴，（19，23，）至終把整個人類都敗壞了。

這種無神而與撒但聯結的文化，成了一種典型，代表歷代人類所有的文化，表明這些文化都是遠離神、無神，跟從撒但，與撒但聯結的。無神文化在創世記四章作爲種子開始，要在整個人類的歷史中發展，直到終極完成於啓示錄十八章的大巴比倫，其結果也必遭到神清除的審判。神這清除的審判，就是基督再臨審判世界。所以主耶穌在馬太二十四章三十七至三十九節，把洪水的審判當作祂再臨的一個表徵。…因此當主再來的時候，也必再次清除整理世界和整個人類。（真理課程二級卷二，三五至三七頁。）

參讀：真理課程二級卷二，第十六課。

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

第一週■週五

晨興餽養

太十 37 ~ 39 『愛父母過於愛我的，配不過我；愛兒女過於愛我的，配不過我；不背起他的十字架，並跟從我的，也配不過我。得着魂生命的，必要喪失魂生命；為我的緣故喪失魂生命的，必要得着魂生命。』

人類文化的基本元素是宗教、政治、和家庭生活。人類文化是人類最好的發明。然而，我們必須看見，撒但詭詐的利用人類文化，來敵對神的國。…文化已成了撒但堅固的營壘。撒但把持人類文化，利用人類文化作他的國度。人類文化已成了撒但國度基本的一部分，且是極大的一部分。對這事實，我們需要有啓示。（李常受文集一九七二年第二冊，二四五至二四六頁。）

信息選讀

主在馬太十章十六至二十二節說，祂差遣國度的子民去，如同綿羊在狼中間。祂接着說，他們會被交給議會，也要在會堂裏被鞭打。…主也說，他們要被帶到官長和君王面前，這明顯是指政治人士。這些經節告訴我們，宗教和政治反對神的國。他們為甚麼敵對神的國？因為他們有自己的國；宗教是宗教人士的國度，政治是政治人士的國度。…今天的光景也是一樣，…如果我們與人類的文化和宗教相偕而行，我們必會受歡迎，不會受逼迫。但如果我們為着主的國度，宗教就要敵對我們。

主說到宗教和政治之後，就題到家庭。（21。）主說到父親和兒子，母親和女兒，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. (CWWL, 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

關係。(35 ~ 37。)不是你所有的親人都會支持國度。今天的光景和那時一樣，不要以為今天的人比那時的好。有文化的人也許比沒有文化的人更加粗暴、更加嚴厲。我不是鼓勵你破壞家庭生活，與你的父親為敵，或逼迫你的妻子。如果你仔細讀主的話，你會看見國度子民應當是受逼迫的，而不是逼迫人的。我們不該是仇敵，不該是逼迫者。我們必須是受逼迫者。我們若能逃，就應當逃；但如果不能逃，就必須受苦。按照聖經其他部分，我們必須為反對者和逼迫者禱告。(太五 44。)我們必須愛他們，並為他們禱告，好使他們變成和我們一樣。主要的，我們必須看見這個原則：整個人類文化都敵對神的國。

我們不該因此受攪擾，因為人類文化的敵對能成為我們的『加油站』，在此我們為自己的器皿買額外的一分油。(二五 9。)這意思是說，我們抓住機會，付代價喪失我們的魂生命。(十 38 ~ 39。)我們必須付的代價，乃是我們的魂生命。有時作丈夫的被國度抓住，但他的妻子卻仍是人類文化的一部分。在這樣的情況下，作丈夫的必須喪失他的魂生命。主耶穌清楚的說到這些事。祂從不欺騙我們。祂說祂來並不是帶來和平，乃是帶來刀劍。(34。)

主耶穌真是攪擾了猶太教，包括所有的祭司。並且祂產生許多『製造麻煩者』—首先是十二個，然後是七十個，並差遣這許多『製造麻煩者』去產生更多麻煩。如果我們在地方召會裏的人，在國度的事上向主是認真的，如果我們對國度是忠信的，我們對今天的基督教就會造成更多的麻煩，因為今天的基督教已經成為人類文化的組成成分。因着基督教是現今文化強有力的要素，它對神的國就成為最強的敵對。(李常受文集一九七二年第二冊，二四六至二四八頁。)

參讀：國度，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

第一週■週六

晨興餽養

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

來七 25『所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。』

神在祂的救恩裏，不僅拯救我們脫離罪、審判、火湖、世界和己；祂也拯救我們脫離一切頂替基督的事物，包括我們的文化。因為文化在我們的日常生活中實際的頂替了基督，所以文化在神眼中是可恨的。…怎樣的基督纔能頂替我們的文化？頂替文化的基督，乃是延展無限的基督，不是大多數的基督徒所知道有限的基督。…那位能頂替我們的文化，並成為我們一切的基督，乃是包羅萬有、延展無限的基督。（歌羅西書生命讀經，四八五頁。）

信息選讀

雖然我們失去了神，基督卻把我們帶回來，使我們與祂和好了。如今我們又有了神，作為使我們生存有意義、有目的的因素。…歌羅西書是要啓示這位延展無限、包羅萬有的基督；這位基督對付我們的文化，甚至頂替我們的文化。我們不需要遵守飲食的條例—我們一直在喫基督。我們不需要謹守日子、節期或月朔—基督就是我們的月朔、節期、安息日。基督既然永不改變，並且祂對我們是每週中每日的實際，所以日日就都是一樣的。但如果我們堅持要有飲食、守日的規條，別人就要因這些事論斷我們。如果我們只在意包羅萬有的基督，並且照

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，就沒有人有立場來論斷我們。基督乃是生活的意義和目的。我們都需要看見這樣一位包羅萬有之基督延展無限的啓示。

我們既接受了基督，祂這位包羅萬有、延展無限者就必須以祂自己頂替我們文化的每一方面。我們已經看見，墮落的人用文化作為神的代替品。首先，這樣的文化是神的代替品。然後基督進來，以祂自己來頂替這個代替品。…我們應當愛基督。如果我們被基督充滿直到滿溢，其他的東西在我們裏面就沒有地位了。我們的每一部分都會被基督佔有，被基督充滿。然後我們在經歷中就有基督的豐滿。我們就要被基督充滿，達到我們度量所及的地步。這位充滿我們全人的基督，要以祂自己來頂替我們的文化。這就是歌羅西書裏的啓示。

基督是延展無限且包羅萬有的，所以在祂並沒有缺乏。我們在經歷中若有這樣一位基督，就不需要其他的東西了。沒有一個需要，是祂不能應付的；沒有一個接受祂的度量，是祂不能充滿的。我們既有包羅萬有的基督，就不需要猶太教、智慧派學說或禁慾主義了。我們有包羅萬有且延展無限的基督，以及祂的豐滿。祂能充滿全宇宙，仍然不會用盡。我們不需要任何古今的東西來代替基督。我們甚至不需要自己制訂並加諸己身的文化。我很關心許多人仍舊照着他們加諸己身的文化而活；這些聖徒總是把限制加在自己身上，並且照着這些限制而活。我們不需要被自己制訂的文化所監禁。反之，我們應當留在基督裏，留在基督的自由裏。我們需要讓基督充滿而滿溢。…基督這位延展無限者，必須頂替我們天然人性生活中的一切元素。…但願我們讓純潔的基督充滿我們全人，並以祂自己來頂替我們天然人性生活中的每一方面。（歌羅西書生命讀經，四八六、五二八至五二九頁。）

參讀：由基督與召會的觀點看新約概要，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

第一週詩歌

WEEK 1 — HYMN

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

538

399

經歷基督—作內住者

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降 A 大調

3/4

一 神的心意所喜所愛: 基督啓示我靈中;
不是接受外面宗教, 乃讓基督來居衷。

(副) 神的心意所喜所愛: 基督作到我裏面;
不是有何外面成就, 乃讓基督來擴展。

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

三 神的心意所喜所愛: 基督成形我魂間;
不是跟隨外面儀式, 乃讓基督時加添。

四 神的心意所喜所愛: 基督安家在心頭;
不僅外面對祂事奉, 更讓基督全佔有。

五 神的心意所喜所愛: 基督成爲我盼望;
不是外面客觀榮耀, 乃是基督作榮光。

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

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.

第二週

活包羅萬有、延展無限的基督， 不活我們的文化

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

【週一】

壹 聖經的中心思想乃是：神渴望我們為着召會作為基督的身體，一個新人，而活基督——腓一 21 上，弗二 15 ~ 16：

一 神的心意是要我們被基督所浸透、飽和、充滿，並且穿上基督，好叫我們活基督——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並顯大基督的生活——腓一 20 ~ 21 上。

三 活基督乃是活一個人位，就是基督自己——西一 27，羅八 10：

1 我們若要活基督，就必須接受祂作我們的人位，並且與祂成爲一個人位；祂與我們必須實際的成爲一——林前六 17。

2 我們若有光，看見基督如何在日常生活中被頂替，就會向主承認我們沒有活基督，反而活許多其他的事物，並承認我們憑文化而活，過於憑基督而活——約壹一 7。

四 我們沒有活基督，因為我們沒有由基督構成；

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;

我們由甚麼構成，就活甚麼—西三 4，10～11，弗三 17 上。

【週二】

貳 對於包羅萬有、延展無限的基督與文化相對這件事，我們需要看見，照着聖經完全的啓示，神的心意是要在基督裏把祂自己作到祂所揀選、救贖、並重生的人裏面—加一 15～16，二 20，四 19：

一 神在宇宙中歷世歷代中心的工作，祂獨一的工作，乃是要在基督裏將祂自己作到祂所揀選的人裏面，使祂自己與他們成爲一—弗三 17 上，林前六 17。

二 神的心意是要將祂自己在基督裏徹底的作到我們裏面，使祂自己成爲我們的內在元素—弗三 11，16～19。

三 爲着成就神永遠的經綸，神需要在基督裏將祂自己建造到我們裏面，作我們的生命、性情和構成，使我們在生命和性情上成爲神，但無分於神格—撒下七 12～14 上，羅一 3～4，弗三 17 上，約十四 23，西三 10～11：

1 我們需要神在基督裏將祂自己建造到我們內在的構成裏，好使我們全人被基督重新構成—弗三 17 上。

2 基督建造召會乃是藉着進到我們的靈裏，並將祂自己從我們的靈擴展到我們的心思、情感和意志裏，以佔有我們的全魂—太十六 18，弗三 17 上。

【週三】

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 說基督與文化相對，並不是說我們應該丟棄文化，不帶着任何文化而活—西三 10 ~ 11:

- 一 沒有基督的人，當然需要照着文化而活，因為文化保全、規正並改良人。
- 二 每一個人在接受包羅萬有、延展無限的基督之前，都需要文化。
- 三 我們接受基督之後，就不該讓文化限制基督或攔阻我們經歷並享受基督；反之，我們該開始學習照着基督生活，而不照着文化生活—二 6 ~ 7。
- 四 小孩在長大時，需要文化和律法—加三 23 ~ 28:
 - 1 孩子在接受基督以前，必須照着文化並在律法之下接受訓練—23 ~ 24 節。
 - 2 他們接受基督以後，我們可以逐漸的幫助他們從文化轉向基督—約一 12 ~ 13，六 57。

【週四】

肆 我們既然接受了基督，就不該讓文化成為祂的替代品—西二 6，三 10 ~ 11:

- 一 每一種文化都與基督相對，基督也與每一種文化相對—11 節:
 - 1 任何文化，不論那一種文化，都是與基督相對的。
 - 2 在基督以外，我們所有的一切，以及每一種人類的產品和發展，都是文化的一部分。
- 二 那限制對基督的享受，使其無法擴大的因素，乃是文化；我們裏面的文化，自然而然的使我

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

們無法真正的經歷基督—腓三 3 ~ 9。

三 我們的文化攔阻我們經歷、享受並活基督，為這緣故，主給我們很重的負擔，要所有在主恢復裏的聖徒，都實際的學習接受基督作他們的生命和人位，以頂替他們的文化—弗三 17 上，西三 4。

四 在基督裏我們有自由將文化擺在一旁，好使我們享受主的度量能擴大；我們裏面所有的地位都必須讓給基督。

五 我們裏面全部的地位若都讓給基督，在我們裏面的文化自然而然的就被住在我們裏面的基督頂替了——27，三 11。

【週五】

伍 很重要，我們必須有異象，看見基督是包羅萬有且延展無限的；我們對基督若沒有這樣的異象，就不該想要丟棄文化——徒二六 19，弗一 17 ~ 23：

一 那住在我們裏面的基督，不是小的、有限的基督；祂乃是那位不能看見之神的像、神豐滿的具體化身、以及神經綸的中心點—西一 15，18，二 2，9 ~ 10：

1 這樣一位基督，現今就住在我們裏面，等候機會把祂自己擴展到我們全人裏——27。

2 在我們的日常生活中，這位基督該是一切，我們該活祂，在我們的生活裏不給文化任何的地位—腓一 21 上，西三 11。

二 只要我們看見了包羅萬有、延展無限之基督的異象，就該開始把我們的文化背景撇開，不讓

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

文化頂替或限制基督—徒九 4～5，二六 19，腓三 7～10：

- 1 在我們的生活裏，我們不該給文化任何地位。
- 2 反之，我們裏面所有的地位都必須讓給住在我們裏面那包羅萬有、延展無限的基督—西一 27。

【週六】

三 我們若看見這樣一位內住、包羅萬有、延展無限之基督的異象，就會自然而然的丟棄我們的文化—三 10～11：

- 1 從前，基督是被文化頂替，然而一旦我們看見這異象，在我們裏面的文化就要被基督頂替—11 節。
- 2 我們不要試着丟棄我們的文化，只該活基督，基督就要以祂自己頂替我們的文化—腓一 21 上。

四 我們活基督時，自然而然的就脫離了文化，並且我們所憑以活着的基督，就自動的頂替我們的文化；這乃是歌羅西書裏的啓示—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.

第二週■週一

晨興餽養

腓一 20 ~ 21 『這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

聖經的中心思想乃是：神渴望我們活基督，為着基督身體的建造。我們基督徒生活的要點乃是活基督。活基督該是我們主要的目標；我們基督徒生活的一切困擾，都來自我們不活基督。我們既領悟祂是我們靈裏賜生命的靈，就需要操練活基督，直到我們習慣活基督。

整本聖經神聖啓示的最高點，高峯，乃是活基督。我們要活基督，就必須操練與祂成爲一靈；我們要操練與祂成爲一靈，就必須操練我們的靈不住的禱告。我們若從靈裏不住的禱告說，『主，求你活在我裏面；主，求你從我活出，』我們就會建立習慣，不活自己，乃活基督；這樣，我們就會習慣活基督。活基督的習慣就是禱告的習慣。我們若沒有不住的禱告，就不能活基督。我們惟有藉着這種持續的禱告，這種呼吸的禱告，纔能自然而然的活基督。我們要過這種禱告的生活，就必須儆醒禱告，時時在靈裏禱告，在各樣的禱告、祈求上儆醒，並堅定持續的禱告。（太二六 41，弗六 18，西四 2。）…此外，我們禱告的根基乃是我們向主的愛。因為我們愛主並尋求主，所以我們喜歡接觸祂，向祂禱告，呼求祂。活基督的祕訣之一，乃是一再的告訴主我們愛祂。（新約總論第十二冊，九至一〇頁。）

信息選讀

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

活基督不只是過聖別的生活或是活出聖別，活基督乃是活一個人位。我們應該單單活基督。我們應該過一種生活，這種生活就是基督自己。我們在基督徒生活中，常常仍是活我們天然的生命，並沒有活基督。活基督就是讓基督自己從我們裏面活出來。

我們要活基督，就必須接受祂作我們的人位和生命。我們每天早晨都該禱告說，『主，感謝你賜給我新的一天來操練活你。主，我靠自己作不到。求你題醒我要活你，並賜我所需的恩典。』神不在意我們在自己裏面有多聖別、多屬靈或多得勝。事實上，要憑自己的努力來這樣活，乃是掙扎努力要守律法。在神眼中算得了數的乃是基督以及活基督。我們都必須爭戰，竭力要真正實際的活基督。神要祂的子民活基督。我們不該關心聖別、屬靈、或得勝這些事情的本身，我們也不該在意天然的美德或屬性。反之，我們應該全神貫注於活基督這件事，只在意活基督，好叫祂在我們身上顯大。

如果要讓人看出我們是在基督裏，我們就必須活基督。只有我們活基督的時候，世人、天使、和鬼魔纔會看出我們是在基督裏。然而，我們若只是守律法，就會給人看出我們是在律法裏，而不是在基督裏。我們在這裏不是要彰顯律法，也不是要顯大律法，我們的目標乃是要彰顯基督、顯大基督。我們都需要禱告：『主，憐憫我，救我脫離罪惡的事，也救我脫離善事，甚至救我脫離屬靈的事物，不要讓這些在我的日常生活中頂替了你。主，拯救我脫離一切的事物，使我歸回你自己。求你天天賜我恩典，叫我可以真正的活你，並給人看出我是在你裏面。』願我們都尋求並竭力追求這一件事—活基督。（新約總論第十二冊，六至七頁。）

參讀：新約總論，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

第二週■週二

晨興餽養

弗三 17 『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

加四 19 『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』

神的經綸乃是將基督那活的、包羅萬有的人位作到我們裏面。根據歌羅西書的啓示，基督是眾聖徒的分、一切受造之物的首生者、不能看見之神的像、身體的頭、從死人中復活的首生者、一切的豐滿樂意居住在其中的那一位、神經綸的奧祕、神的奧祕、一切正面事物的實際、以及新人的成分。基督是一切：祂是生命、光、大能、權能、力量、公義、聖別、恩慈、以及其他一切神聖的屬性和人性的美德。因為基督是我們的一切，所以祂是包羅萬有的。神經綸的目的，乃是要將這位包羅萬有者作到我們裏面。基督這位包羅萬有者所達到的是最高的。祂已經升上諸天，且被高舉到宇宙的最高處。現今祂坐在神的右邊。基督已經登寶座，祂已經成為萬有的主和元首。不僅如此，祂也得着了一切，因為萬有都成為祂的。這個人位帶着祂所達到、所得着的一切，就是神渴望作到我們裏面的那位。你真信這樣一位包羅萬有活的人位，已經作到你裏面了麼？我懷疑有多少基督徒，包括在主恢復中的聖徒們，真相信這件事。（歌羅西書生命讀經，四一一頁。）

信息選讀

神的目的乃是要將基督分賜到我們裏面，使祂能作我們的生命和一切。神要基督作我們的公義、聖別、

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,

謙卑和忍耐。基督既是一切，我們就不需要定意作甚麼或成爲甚麼。相反的，我們只應當轉向主說，『主，感謝你。你是我的生命，也是我的一切。你是真神又是真人。我需要愛的時候，你就是愛。我需要謙卑的時候，主，你就是謙卑。無論我需要甚麼，你就是。』

我們需要看見屬天的異象，就是在神的經綸裏，除了基督，神不要別的。基督太奇妙了。祂是神也是人，祂經過了成爲肉體、人性生活、釘十字架、復活、升天、以及登寶座。基督所是的一切，並祂所得着、所達到的一切，都已經複合到包羅萬有的靈裏。現今祂是那包羅萬有賜生命的靈，活在我們裏面。在我們的生活中，若沒有將一切的地位讓給祂，那是何等的愚昧！雖然我們也許愛祂，但因着我們努力要作好的基督徒丈夫或妻子，我們仍然限制、拘束了祂。在我們自己裏面，我們仍想要謙卑、忍耐、恩慈、愛人。只要我們這樣作，基督就無法活在我們裏面。

我們應當忘記要作個好丈夫、作個好妻子，只該留意活基督。願我們愛祂、接觸祂、並與祂是一。祂是何等親切便利！祂在我們裏面與我們成爲一靈，等待機會活在我們裏面。我們若要讓基督有地位活在我們裏面，就該停止一切的努力。我們不該求主幫助我們努力，乃該禱告說，『主耶穌，離了你，我就不能作甚麼。我何等愚昧，我一直辛苦努力！現在，主，我看見了異象，沒有你，我就不能作甚麼。主，感謝你，你住在我裏面。主，我求你作工在我裏面。主，讚美你，你是我的生命，你一直等候機會要活在我裏面。主，感謝你，我在你裏面。現今我樂意將所有的地位給你，讓我在你裏面作一切，並在我裏面成爲一切。』這就是基督活在我們裏面的意思。（歌羅西書生命讀經，四〇三至四〇六頁。）

參讀：歌羅西書生命讀經，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

第二週■週三

晨興餽養

約一 12 ~ 13 『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。』

六 57 『…那喫我的人，也要因我活着。』

要點不是我們丟棄我們的文化，乃是活基督。問題不是文化與無文化相對，問題乃是文化與基督相對。我們需要在意基督，並憑祂而活。所以，重要的事不是我們消極的丟棄文化，乃是我們積極的活基督。（歌羅西書生命讀經，四三一頁。）

信息選讀

我們必須照着一種文化標準來教養兒女，否則，他們將是放肆不拘的。基督徒父母告訴他們的兒女說，他們不需要文化，只需要享受基督，乃是嚴重的錯誤。孩子需要文化，直到他們長大到能經歷基督並憑祂而活。任何還沒有接受基督的人都必須有文化，好有正確的生活。今天的社會需要文化。越有文化的人，就越不需要受警察或法庭的管制。…我們不是只把文化擺在一邊，乃是應當專注於贏得基督。我們越有基督，就越不需要憑文化而活。

事實上，凡在基督之外的事物，都是文化的一種形式。譬如，喫飯用刀叉是屬於文化的事，喫飯用筷子也是屬於文化的事。我們都有一套自訂和自加的文化。這意思是說，我們都有一套特別的生活方式。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。照着我們的方式生活，就是照着我們的文化生活。…這是享受基督最大的阻撓，也是最大的仇敵。所以，讓我們天天實際的，更多注意經歷基督並活基督。

許多事物攔阻神完全救恩的完成。兩個比較明顯的攔阻是罪與世界，然而最詭詐的攔阻乃是文化。文化阻撓神所揀選的人，使他們不能經歷基督、享受基督。包羅萬有的基督是與文化相對的。然而，我們不是說我們該丟棄文化，像野蠻人一樣行動。…那些沒有基督的人，當然需要文化。小孩在長大時，不僅需要文化，還需要律法。但我們接受基督之後，不該讓文化限制基督，或是攔阻我們經歷基督。所有的人在接受基督之前，都需要文化。但接受基督之後，我們應當照着基督生活，而不是照着文化生活。…文化保全人、規正人並改良人。但是基督進到我們裏面之後，在我們的經歷裏，我們就當開始憑基督而活。難處乃在於，基督受到我們文化的限制。

神的目的是要把基督作到祂所揀選的人裏面。神用文化來保全人，直到他們接受基督。孩子們在接受基督以前，必須照着文化並在律法之下接受訓練。千萬不要告訴小孩子說，他們不需要文化；反倒要教導他們孝敬父母、愛別人、以及與別人分享他們的東西。最終，當他們長得相當成熟時，他們就會決定，把基督接受到他們裏面。然後我們需要幫助他們長到基督裏，並且與基督同長。這樣，我們就逐漸的幫助他們從文化轉向基督。至終他們不是照着文化，乃是照着基督而活。青年人，不要宣告你們丟棄了文化，反而要向別人作見證說，你們已經接受了基督，現在你們活基督、長基督並產生基督。（歌羅西書生命讀經，四三一至四三二、三七七至三七八頁。）

參讀：歌羅西書生命讀經，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

第二週■週四

晨興餽養

西二 8～9『你們要謹慎，恐怕有人用他的哲學，和虛空的欺騙，照着人的傳統，照着世上的蒙學，不照着基督，把你們擄去；因為神格一切的豐滿，都有形有體的居住在基督裏面。』

我們若沒有看見基督是我們的生命和一切，而想丟棄我們的文化，我們就不過是更換另一種文化而已。想要沒有文化，也就成爲另一種文化。文明人有一種文化，未開化的人也有一種文化，雖然形式很不相同。我們若有這樣的體會，就會看見，光是決定丟棄我們的文化是沒有用的。離了基督，我們的所是和所作，多少都與文化有關。每一個人都有文化。文化有的是高度發展的，有的是未發展的，有的高，有的低，但是無論怎樣總是文化。…歷世歷代以來，每個種族、每個國家都有自己特別的文化。這裏的重點是，每一種文化都與基督相對，而基督也與每一種文化相對。不論那一種文化，都是與基督相對的。在祂以外，每一種人類的產品和發展都是文化的一部分。（歌羅西書生命讀經，四一〇至四一一頁。）

信息選讀

我們若沒有這樣一位基督的異象，就不該想要丟棄文化。…基督進來了，我們的文化就必須離開。但我們若沒有基督，就不該丟棄文化。事實上，我們所關心的不在於文化，乃在於對基督的經歷。我們要說的乃是，我們既然接受了基督，就不該讓文化成爲祂的代替品。在基督裏我們有自由將文化擺在一旁，好使我們享受主的度量能殼擴大。我們裏

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

面所有的地位都必須讓給基督。我們裏面全部的地位若都讓給祂，我們裏面的文化自然而然就被基督頂替了。不過，沒有基督而丟棄文化，卻是非常可怕的。但是基督來了，我們就當告訴主，我們要祂來擁有並佔有我們裏面所有的地位。

文化是經歷基督的一大阻撓。在主的恢復裏，主的確已經眷臨我們。使我們不能享受祂的，主要的不是罪，不是世界，乃是文化。我們在無意中或在下意識裏，都受了文化的阻撓，以致無法經歷基督。許多聖徒多年渴望更多經歷基督，然而他們對基督的經歷並沒有擴大。那限制對基督的享受，使其無法擴大的因素，乃是文化。我們裏面的文化，自然而然的使我們無法真正的經歷基督。在聚會中，我們也許宣告基督是我們的生命，召會生活真榮耀。但是我們散會回家之後，又自動的照着我們的文化，不照着基督而活。管治我們家庭生活的原則不是基督，乃是我們的文化。我們在聚會中一同讚美並領受同樣的啓示時，彼此好像都一樣；但在聚會之外，在文化觀念和行爲上，我們又各不相同了。我們也許照着文化的影響去作一些事，或是不作一些事。因此，我們的生活不是受基督規律並管理，乃是受文化規律並管理。有中國背景的人就照着中國文化而活，美國人則照着美國文化而活。

我們需要禱告說，『主耶穌，我願被你接管，被你佔有，被你擁有。我裏面全部的地位，一切的空間，都讓給你。主，我不要在經歷你的事上受到限制、受到阻撓。我要無限無量、無拘無束的享受你。主，我單單要你，不要文化。我要憑你而活，不憑任何一種文化而活。』（歌羅西書生命讀經，三七九至三八〇、三八五頁。）

參讀：神新約的經綸，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

第二週■週五

晨興餽養

西一 15『愛子是那不能看見之神的像，是一切受造之物的首生者。』

二 2『…能以完全認識神的奧秘，就是基督。』

10『你們在祂裏面也得了豐滿。祂是一切執政掌權者的元首。』

三 4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

當我們在召會聚會中唱詩讚美時，我們也許受到聚會空氣的感染。但是在家庭裏，我們是照着自己的文化活着。為這緣故，主給我們很重的負擔，要所有在主恢復裏的聖徒，都實際的學習如何接受基督作他們的生命和人位，以頂替他們的文化。我再說，重點不是丟棄文化，乃是接受基督作我們的生命和人位，而逐日、逐時、逐刻的頂替我們的文化。我們若這樣行，就真是憑基督，而不是憑我們的文化活着。（歌羅西書生命讀經，三八一頁。）

信息選讀

你們也許不懂，照着文化和照着基督而活之間有甚麼不同。在召會中，有來自不同背景的人。照着各人的文化，有些聖徒是敞開、坦誠、爽快的，他們很難保守任何祕密；但是他們缺少忍耐。有些聖徒的背景又不同，他們是保守、隱藏的；人很難說出他們的心事，或他們對事情的感覺。還有人有另一種不同的文化背景，他們可以說是沒有甚麼表情的；這樣的人，你說不出他是喜歡你，還是不喜歡

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。即使這些背景不同的人得救了，也開始尋求主了，他們還是保留自己文化的特徵，甚至把這些特徵帶到召會生活中。難處在於，他們在召會中照着自己的文化而活，遠過於照着基督而活。他們愛主耶穌，但他們仍然憑他們的文化而活。不管他們的文化背景怎樣，他們沒有讓基督在他們裏面有多少地位。所以日常的召會生活就被文化佔據，而沒有被基督佔有。

最要緊的是，我們都必須看見包羅萬有之基督的異象。在我們的日常生活中，基督必須成爲我們的一切。基督是神的彰顯，是神經綸的奧祕，現今活在我們裏面。那住在我們裏面的基督，不是小的、有限的基督。祂乃是那位不能看見之神的像、神豐滿的具體化身、以及神經綸的中心點。這樣一位基督，現今就住在我們裏面，等候機會把祂自己擴展到我們全人裏。我們需要時時刻刻憑祂而活。在生活中，我們不該給文化留任何地位，反而該把我們裏面一切的地位，都留給那住在我們裏面，作我們榮耀盼望之包羅萬有的基督。我們若看見這樣一位內住、包羅萬有之基督的異象，就會自然而然的丟棄我們的文化。從前，基督是被文化頂替，然而一旦我們看見這異象，我們裏面的文化就要被基督所頂替。

我們不該被人的花言巧語所欺騙，也不該被人的哲學、傳統或文化所擄去。我們應當只在意基督。基督應當佔有我們、擁有我們、並接管我們。在我們裏面的人裏，不該有任何地位留給哲學或世上的初階原則。我們裏面之人的每一部分，都該被基督佔有。對我們來說，基督是真神、真食物、真飲料、真衣服、以及真安息日。祂是一切正面事物的實際。所以我們裏面不該讓基督之外的任何事物有地位。（歌羅西書生命讀經，三八一至三八四頁。）

參讀：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

第二週■週六

晨興餽養

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

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

在召會聚會中，我們也許很享受的唱：『主活我裏面，主活我裏面。』（補充本詩歌一二〇首。）然而，聚會一過，活的是我們自己，不是基督。不是基督活在我們裏面；反之，我們裏面的人被我們自己佔有了。但我們若看見基督活在我們裏面的異象，我們就會停止自己一切的作為。何等有福，我們不必作甚麼，只要讓基督活在我們裏面！主不要我們努力改良自己的行為。祂不要我們努力作個好丈夫、好妻子。基督徒的生活乃是基督在我們裏面活着。在這樣的生活裏，我們和基督同有一個生命和一個生活。基督活在我們的生活裏。…我們需要禱告：『主，給我們看見這異象，就是神只要一個人位，祂要基督活在我們裏面。』這個異象會自然而然的終止我們一切的努力和作為。它要將我們從自己的努力轉向內住的基督。（歌羅西書生命讀經，四〇六頁。）

信息選讀

在歌羅西書中，保羅告訴我們，要謹防哲學、傳統、世上的蒙學。這意思是說，我們應當謹防各種形式的文化：種族的文化、國籍的文化、以及自訂和自加的文化。我們不該容許文化成為基督的代替品。雖然我們不需要刻意丟棄文化，但我們應當不再珍賞文化。…如果我們看見文化會成為基督的代替品，我們

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

就不再寶貝文化或高度珍賞文化，反而看見我們乃是在基督裏生根的活植物。…我們只該在祂這塊活的土地上行事為人，並藉着把土壤的豐富吸收到我們裏面而長大。這樣，土壤的豐富，也就是元首的豐富，就會供應到我們裏面。結果，全身就以三一神的增長而長大。自然而然的，基督就會頂替我們的文化。…我們越在基督裏行事為人，我們就越吸收土壤的豐富，就是元首豐富的供應。這樣，我們既持定元首，就經歷在基督裏真正而正確的長大。

今天我能作見證，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，我的目標，我人生的意義和目的。在我日常的行事為人裏，所有的地位都是為着基督。因這緣故，罪、世界、肉體、己就沒有地位。既然我的全人都是為着基督，文化也就沒有地位了。我只要活基督，不是活一位有限的基督，乃是活一位延展無限的基督，就是那在萬有中充滿萬有的一位。

基督從天上降到地上，然後在祂的死與復活之間下到陰間。在復活裏，祂從陰間升到地上，然後在升天裏，又從地上升到天上。這樣宇宙旅行的結果，就使基督充滿了萬有。因此，祂乃是延展無限的一位。這樣延展無限的一位，就是我們的生命，並且我們可以活祂。在歌羅西書裏，保羅陳明這樣一位延展無限的基督，為要使我們有深刻的印象，看見這位基督應當頂替我們的文化這個事實。不要試着丟棄你的文化。…只要活基督，基督就要以祂自己來頂替你的文化。

我們不該寶貝任何一種主義，因為所有的主義都與文化有關。我們不該照着主義而活，只該活基督這個活的人位；祂是眾聖徒的分、那不能看見之神的像、舊造和新造的首生者，祂是萬有都在祂裏面並為着祂而造的一位，也是在新人裏作我們生命的一位。這樣一位延展無限的基督乃是我們文化的頂替。（歌羅西書生命讀經，四七六、四八八至四八九頁。）

參讀：歌羅西書生命讀經，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

第二週詩歌

163

讚美主—祂的萬有包羅性

降 E 大調

(歌羅西書) 7 6 7 6 雙 (英 189)

4/4

5 | 5 · 6 5 3 | 5 - 4 4 | 4 6 5 2 | 3 - - 5 | 5 · 6 7 i |
 一 主,你是神的愛子,是神榮耀形像; 你是聖徒的
 5 - 3 1 | 3 2 1 7 | 1 - - 3 | 2 3 4 6 | 6 - 5 5 |
 永分,我們都得分享。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 | 1 3 4 6 | 6 - 5 1 | 3 2 1 7 | 1 - - ||
 切造物之首; 萬有靠你而被造,也都歸你承受。

- | | |
|---|---|
| 二 你是萬有的由來,
你是萬有的中心,
你是從死首生者,
你是召會榮耀頭, | 萬有存在之祕;
萬有靠你而立。
一切元始是你;
召會是你身體。 |
| 三 父願一切的豐滿,
使你凡事居首位,
你已藉死使萬有
好將我們呈神前, | 全都住你裏面;
凡事得着彰顯。
全都與神和好,
聖潔合神所要。 |
| 四 神之所是全在你,
所積智慧與知識
你是榮耀的盼望,
在你我們被成全, | 你是神的奧祕;
全都居住於你。
現今住我裏面;
使神意足心滿。 |
| 五 一切全都是影兒,
我們在你已生根,
享受所有你豐富,
作你身體持守你, | 惟有你是實際;
現在正被建立。
成爲你的豐滿;
長大因神增添。 |
| 六 我們同你藏神內,
將來同顯榮耀裏,
在你身體—新人裏,
包羅萬有的基督, | 你是我們生命;
盡享你的豐盛。
你是一切一切;
你何豐富、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. | |

第三週

新人的成分—頂替文化之包羅萬有、 延展無限的基督

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

【週一】

壹 我們若進入歌羅西書的深處，就會看見保羅在這卷書裏所對付的，乃是人類文化這隱藏的事：

- 一 保羅在歌羅西三章十一節用『化外人』這辭，有力的指明這封書信對付文化。
- 二 文化乃是我們發展出來，使我們賴以生存並得以維生的有系統的方法—創四 16 ~ 22:
 - 1 文化是每一個人不知不覺的生活—弗二 2 ~ 3, 四 17。
 - 2 全世界的人都受文化的影響。
- 三 當初文化如何對歌羅西的信徒產生了強烈的影響，今天文化也照樣強烈的影響我們—西二 8 ~ 10, 16 ~ 18:
 - 1 我們不知不覺就受到生長於其中的文化所影響；這文化的元素是我們這人的一部分—加四 3, 9, 西二 8, 20。
 - 2 我們進入召會生活時，也帶着我們的文化而來；這

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

文化破壞了我們對基督和召會生活的享受。

【週二】

3 基督本該是召會生活裏惟一的元素，卻有相當大的程度被文化頂替了—8 節，三 11：

a 在下意識裏或在無意之中，我們都寶貝自己的文化，並對自己特別的文化背景評價很高。

b 在召會生活中，基督被文化頂替，過於被其他任何事物頂替—11 節。

貳 歌羅西書啓示在神的經綸中，包羅萬有、延展無限的基督乃是一切——15 ~ 18, 27:

一 我們需要有清楚的異象，看見這位美妙的基督乃是我們的一切。

二 這樣的異象會了結文化對我們經歷基督並對召會生活的影響；我們就成爲並非講究文化，乃被基督佔有、據有、並浸透的人—三 11 下。

【週三】

叁 居首位、包羅萬有、延展無限的基督乃是我們的生命和一個新人惟一的成分—4, 10 ~ 11 節:

一 作爲新人之召會的成分乃是基督，並且單單是基督；召會的內容一點不差就是包羅萬有、延展無限的基督——15 ~ 18, 二 9 ~ 10。

二 包羅萬有、延展無限的基督，作我們的生命和一個新人的成分，以祂自己頂替了我們的文化—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 享受基督作我們的分，結果乃是我們經歷祂作一個新人的內容和成分；最終，我們所享受的基督成了新人的成分——12，三11。

【週四】

四 按照歌羅西三章十一節，在新人裏不同文化的區別不可能繼續存在：

- 1 在一個新人裏，沒有文化的區別，因為新人的每一部分都由基督所構成——11節。
- 2 在召會這新人裏，區域、文化、或國籍的區別沒有地位；任何種族、國籍、文化、或社會身分也都沒有地位。

五 因着基督是新人獨一的構成成分，信徒既是這新人的一部分，他們之間就不該有不同，召會與召會之間也不該有不同——林前四17，啓一12，20，二二16。

【週五】

肆 作為新人的構成成分，基督是一切，又在一切之內；基督是一切肢體，又在一切肢體之內——西三11：

- 一 在召會這新人裏，基督是每一個人，祂也在每一個人裏面——27，三11。
- 二 一面，天然的人在新人裏沒有地位，因為基督是一切肢體。
- 三 另一面，基督在一切之內，這事實指明眾肢體仍然存在，但不是沒有基督而存在，乃是作為由基督所內住的人而存在——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 當我們接受基督作生命和成分，我們深處就感覺我們與基督是一，並感覺基督就是我們，同時我們對於基督在我們裏面就有更深的感覺—三 4。

五 在召會這新人裏，基督乃是一切；這含示所有的信徒都必須由基督所構成—一 15～18，二 16～17，三 4，10～11：

1 我們必須被基督漫溢，被基督浸透，並讓基督生機的作到我們這人裏面—加 4 19，弗 3 17 上。

2 至終，我們就會被基督頂替，然後在實際上，基督就是一切，又在一切之內；祂將是新人的每一部分—西 3 11 下。

六 新人乃是在眾聖徒裏面的基督漫溢我們、頂替我們，直到所有天然的區別都消失，每一個人都由基督所構成—加 4 19，弗 3 17 上，西 1 27。

【週六】

七 我們有了包羅萬有、延展無限之基督的異象並對基督有充分的經歷時，一個新人就會實際的在我們中間出現，我們也會實現新人的生活—三 10～17，門 10～16。

八 倘若基督是所有聖徒的生活，在新人裏將只有基督，所有的聖徒，無論國籍是甚麼，都將活基督；然後在實際和實行上，基督就要成為新人一切的肢體—西 3 11，腓 1 21 上。

伍 新耶路撒冷將是這一個新人最終的完成—弗 2 15～16，四 24，西 3 10～11，啓 2 1-2，9～10：

一 當我們成為新耶路撒冷，我們就要享受這一個

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 今天我們藉着讓包羅萬有、延展無限的基督頂替我們的文化，用祂自己構成我們，並在實際和實行上使我們成爲一個新人的各部分，我們就能豫嘗這種享受—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.

第三週■週一

晨興餽養

西三 11『在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

二 8『你們要謹慎，恐怕有人用他的哲學，和虛空的欺騙，照着人的傳統，照着世上的蒙學，不照着基督，把你們擄去。』

保羅在歌羅西書裏所對付的，乃是深藏在人類文化裏的事。三章十一節用到『化外人』這辭，就是這一點很有力的證明。林前十二章十三節和加拉太三章二十八節，是和歌羅西三章十一節類似的經節，但在那兩段經節裏，都沒有用到這辭。保羅在歌羅西書用『化外人』這辭，指明這封書信所對付的，乃是文化。

歌羅西信徒中間的難處，根源乃是文化，就是猶太文化和希臘文化。我信在小亞細亞的眾召會，都被猶太文化，特別是宗教規條，以及希臘文化，特別與哲學有關的，所浸透了。在保羅的時代，地中海一帶的文化包含三個主要的元素：猶太宗教、希臘哲學以及羅馬政治。其中兩個元素—猶太宗教和希臘哲學—已經侵入了召會。

當初文化如何對歌羅西的信徒產生了強烈的影響，今天，文化也照樣強烈的影響我們。我們不知不覺就受到生長於其中的文化所影響。文化中宗教和哲學的元素好像是我們這人的一部分。在許多基督教的團體中，也有文化中政治的元素。（歌羅西書生命讀經，三三八至三三九頁。）

信息選讀

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

保羅在歌羅西二章十八節說，『不可讓人憑故意卑微，並敬拜天使，所作反對你們的判斷，騙取你們的獎賞；這等人留戀於所見過的，隨着自己肉體的心思，徒然自高自大。』保羅在這裏警告信徒，不要讓人憑故意卑微，騙取了我們的獎賞。他不是警告他們不要放縱肉體的情慾。卑微是人類最好的美德之一。許多倫常的教訓對卑微評價很高。就某些方面說，卑微甚至是比愛更好的美德。但是連卑微也會騙取信徒對基督的享受。

今天原則也是一樣，那狡猾者撒但仍然利用倫理和宗教，騙取基督徒對基督的享受。我這麼說，不是指別人，不是指那些在天主教裏的人，而是專指我們這些在主恢復裏的人。我們若進入歌羅西書的深處，就會看見這卷書不是對付罪，也不是對付律法，而是對付人類的文化。文化是每一個人不知不覺的生活。無論是原始社會或是進步的國家，都是如此。這個原則在各處都是一樣。全世界的人都受文化的影響。…照歌羅西書看，騙取我們對基督的享受、破壞召會生活的，乃是我們的文化。

歌羅西書說到我們今天的需要。我們主要的還不是受罪惡事情的攪擾，像在哥林多前書一樣；也不是受律法的攪擾，像在加拉太書一樣。但我們都不知不覺的，在下意識裏受了文化的影響。我們進入召會生活時，也把文化帶了進來。這個文化現今一直破壞我們對基督的享受。文化乃是我們發展出來，使我們賴以生存並得以維生的有系統的方法。我們的文化越強，對別人就越挑剔。根據我們的文化，我們發展出自己禁慾的方式，自己限制肉體情慾的作法。我們的禁慾主義是我們所發明，克制自己，使自己不犯罪的方法。（歌羅西書生命讀經，三三九至三四一頁。）

參讀：歌羅西書生命讀經，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 lowliness 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 lowliness, 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

第三週■週二

晨興餽養

西三 10 ~ 11『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

在歌羅西的難處是文化，不像在哥林多的難處是犯罪。禁慾主義和哲學乃是文化的兩大產品。沒有文化的人是野蠻的，一點禁慾主義也沒有。不僅如此，那些文化低的人，也沒有哲學。越有文化的人，哲學發展得越高。希利尼人擅長哲學，而猶太人以宗教規條聞名。宗教的規條多半與壓抑肉體、克制自己有關。

在歌羅西的信徒很注意文化，不想與化外人或西古提人一樣。因此保羅指出在召會這新人裏，有文化與沒有文化的，都沒有地位。哲學、禁慾主義或規條，也都沒有地位。…歌羅西人不像有些哥林多人那樣犯罪。然而在歌羅西的信徒以各種各類的文化頂替了新人的成分—基督。有些人寶貝哲學，有些人寶貝宗教的規條。結果，這些東西就得以進到召會生活中，成了基督的代替品。然而在新人裏除了基督以外，甚麼都沒有地位。（歌羅西書生命讀經，三三一至三三三頁。）

信息選讀

保羅在歌羅西三章十五至十六節囑咐我們，要讓基督的平安在我們心裏作仲裁，並要讓基督的話豐豐富富的住在我們裏面。我們若讓基督的平安在

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

我們心裏作仲裁，這平安會止息我們中間所有的爭執。…一場遊戲或比賽如何需要裁判來平息糾紛，歌羅西人也需要一個裁判，一位仲裁者，來平息一切的歧見。保羅只有在歌羅西書這卷對付文化、以及文化的主義和作法的書信中，題到基督的平安在裏面作仲裁，這實在很有意義。這位仲裁者止息一切出於文化的意見。

當基督的平安止息了我們的意見時，那豐豐富富住在我們裏面之基督的話，就會頂替我們的意見。我們所有的，不再是我們的意見，乃是基督的話。新約清楚的啓示，基督的話就是那靈。不僅如此，基督今天也是賜生命的靈。我們基督徒的生活，完全在於基督作為活的靈。我們不需要主義、哲學、作法或規條。我們需要經歷基督是賜生命的靈。弟兄們不需要努力去愛妻子，姊妹們也不需要努力去服從丈夫；我們都需要接觸基督，讓祂作我們的愛和服從。今天基督這賜生命的靈，乃是在我們的靈裏。我們需要說，『主耶穌，感謝你，你在這裏。你一直在我裏面，作我一切的需要。』我們若要這樣實行，就需要有清楚的異象，看見基督是我們的一切。這樣的異象會消殺我們一切的哲學、禁慾、意見和主義，甚至除淨文化對我們經歷基督的影響。這樣，我們就不是講究文化的人，乃是被基督佔有，被基督充滿，且被基督浸透的人。

不錯，我們的心當然需要得安慰，在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信。然而，我們的心得安慰，目的乃是叫我們對神的奧祕就是基督，有完全的認識。（西二2。）我們不該只注意心得安慰，而忘了我們需要神的奧祕—基督，作我們的一切。我們每時每刻都需要接受祂作我們的生命，並且憑祂而活。（歌羅西書生命讀經，三四二至三四三頁。）

參讀：歌羅西書生命讀經，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

第三週■週三

晨興餽養

西三 4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

在歌羅西一章九節至三章十一節，我們看見基督的七個主要方面：基督是聖徒的業分；（一 9～14；）祂是神的像和在創造並復活裏的首生者；（15～23；）祂是神經綸的奧祕；（24～29；）祂是神的奧祕；（二 1～7；）祂是一切影兒的實體；（8～23；）祂是聖徒的生命；（三 1～4；）祂也是新人的成分。（5～11。）基督的這幾面，是按着十分美好的次序陳明出來的。我們首先看見基督是聖徒的業分，末了看見祂是新人的成分。這指明享受基督作我們的分，最終的結果乃是經歷祂作新人的內容和成分。…享受基督作眾聖徒的分，結果就是經歷基督作新人的成分，這麼說乃是指明，享受基督的結果就產生召會生活。…基督是眾聖徒包羅萬有的分，這是美地所豫表的。我們若享受基督作這樣的分，結果將是以基督作內容的新人。…在這新人裏基督是一切，又在一切之內。因此，頂要緊的乃是，我們要學習活出基督作新人的成分。（歌羅西書生命讀經，三二五至三二六頁。）

信息選讀

羅馬和歌羅西之間的地區，有許多不同的種族。然而，在地中海附近的這個區域裏，新人出現了，

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,

並且實際的活出來。雖然交通不便，但眾召會之間，卻有相當的往來。這給我們一個教訓，雖然我們享受一切近代便利的交通工具，但是今天召會之間彼此的往來，可能沒有保羅那個時代密切。…我從來沒有寫過一封信，像歌羅西書那樣，有這麼多個人的問安。請看四章七至十七節題到多少名字。…保羅也說到在老底嘉的弟兄，在寧法家裏的召會，以及在老底嘉的召會。…所有這些名字指明保羅有新人的感覺，有『新人感』。

這個實際活在地上的新人，按照文化和社會地位來說，是由希利尼人、猶太人、受割禮的、未受割禮的、化外人、西古提人、為奴的、和自主的所構成的。然而，…新人真正的構成成分乃是基督，而且只是基督。因為基督是新人獨一的構成成分，信徒既是這新人的一部分，他們之間就不該有分別。不僅如此，召會與召會之間也不該有分別。譬如，在老底嘉的召會和在歌羅西的召會不該有分別。這由保羅（在四章十六節）關於念書信的話得到證明。…保羅寫給歌羅西人的，也是為着老底嘉人的；他寫給老底嘉人的，也是為着歌羅西人的。這含示何等的交通、合一、和諧、與親密的接觸！

保羅在七節說，『一切關於我的事，有親愛的弟兄，忠信的執事，在主裏同作奴僕的推基古，要告訴你們。』保羅囑咐推基古要將一切關於他的事，都告訴歌羅西人。如果保羅沒有新人的感覺，他不會覺得需要給推基古這樣的囑咐。他反倒會認為：『我何必將我的事告訴歌羅西人？他們在小亞細亞，我在羅馬這裏，離他們很遠。』然而保羅卻有新人的感覺。（歌羅西書生命讀經，三一九至三二〇頁。）

參讀：歌羅西書生命讀經，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

第三週■週四

晨興餽養

西四 16『這書信在你們中間念了之後，務要叫在老底嘉的召會也念，你們也要念從老底嘉來的書信。』

啓一 11～12『你所看見的，當寫在書上，寄給那七個召會：給以弗所…。我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺。』

新人實際的存在並活出，是具有重大意義的事。羅馬帝國幅員遼闊，種族繁多。為求文化統一，羅馬帝國使用希臘文。不過羅馬帝國融合各民族沒有成功。國家、種族、以及社會階級的區別仍舊存在。猶太人仍是猶太人，希利尼人也仍是希利尼人。奴隸和主人的區分無法消除。但是國籍、種族、階級的區別雖然存在，在基督耶穌裏所創造的新人卻實際的在地上出現了。不僅有在各城裏的地方召會，還有一個新人真實而實際的顯出來了。（歌羅西書生命讀經，三二一頁。）

信息選讀

任何地方的召會向其他召會孤立，乃是羞恥。我們避開別地的召會，害怕他們會干涉我們的事、或麻煩我們，這種態度何等錯誤！…任何召會持這樣的態度，就是只對自己有感覺，沒有整體新人的感覺。任何人堅持這態度，就會叫新人支離破碎。雖然如此，許多召會和信徒個人的態度是你不管我，我也不管你。他們不關心其他地方的召會，他們也

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

不願與其他的召會有來往。持這種態度的人缺乏一個新人的感覺，缺乏『新人感』。讚美主，在（歌羅西四章七至十七節）裏有一幅新人生活的圖畫！從（這段經文）我們看見新人實際的彰顯。

保羅的心中不是只有某個地方的召會，或是某位聖徒；他心裏所有的是一個新人。保羅認識許多聖徒。但是在專門為着交通的那幾節裏，他題到一些人作為各種不同人的代表，這些人是以基督作他們的成分而構成新人。這樣，他就把新人生活一幅完整的圖畫呈現出來。…盼望我們對這個重點有深刻的印象。

我們若有一個新人的感覺，就不該再認為我們本國的召會與別國的召會毫無關係，反而會看見今天所有的召會乃是一個新人。願我們仰望主，叫我們一點也不分門別類。不論是作為個別的信徒，或是作為團體的地方召會，我們都不分門別類。…假如在保羅那個交通不便的時代，召會之間還能有來往，我們今天有這麼多現代化的交通工具，彼此之間豈不更該多有交通？藉着眾召會之間的交通，我們就實際的經歷新人的生活。

保羅告訴我們基督是我們的生命，也是新人的成分之後，又囑咐我們要讓基督的平安在我們裏面作仲裁，並讓基督的話住在我們裏面。…在巴別，人類開始有文化的分裂。…然而，照以弗所二章十五節來看，基督在十字架上的死，已經廢掉並了結一切文化的規條及分歧。基督如此行的目的，乃是要在祂自己裏面創造一個新人，而成就和平。…這一個和平，也就是基督的平安，乃是保羅在歌羅西三章十五節所指的。（歌羅西書生命讀經，三二一至三二三、三四三至三四四頁。）

參讀：新約總論，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

第三週■週五

晨興餽養

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

三 10～11『並且穿上了新人；…惟有基督是一切，又在一切之內。』

保羅在歌羅西三章十至十一節說到新人，在新人裏，…基督是一切的肢體，又在一切的肢體之內。天然的人沒有地位。美國人、中國人、英國人、法國人、你和我，都沒有地位。…在作為新人的召會裏，基督就是一切。這含示祂是每一位弟兄、每一位姊妹。這也含示每一位弟兄姊妹都必須由基督所構成。…倘若我們要由基督所構成，基督就必須多而又多的加添到我們裏面。我們必須被基督漫溢，被基督浸透，並讓基督生機的作到我們這人裏面。至終，我們就會被基督頂替，然後在實際上，基督就是一切，又在一切之內。祂乃是新人的每一肢體、每一部分。

新人不是從各國把基督徒聚在一起所產生的。那是一個新組織，不是一個新人。當我們被基督浸透、充滿、漫溢，並藉着生機的過程被祂所頂替時，新人就產生了。新人乃是在眾聖徒裏面的基督漫溢我們、頂替我們，直到所有天然的區別都消失，每一個人都由基督所構成。（歌羅西書生命讀經，五六四至五六五頁。）

信息選讀

也許你不知道基督怎能成為新人的一切。這事若要成為實際，我們就必須接受基督作生命，並且活基督，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

我們自己。倘若基督是所有聖徒的生活，在新人裏就只有基督。…所有的聖徒，無論國籍是甚麼，都活基督。然後在實際上、在實行上，基督就要成為新人一切的肢體。基督要成為你，也要成為我。因為我們都活基督，不活自己，基督就要成為我們眾人，就是新人的每一個肢體。

在歌羅西三章十一節，保羅不僅說到基督是一切，也說到祂在一切之內。換句話說，一面，基督既是一切肢體，另一面，祂也在一切肢體之內。保羅說了基督是一切，為甚麼還要說，基督在一切之內？如果保羅只說基督是一切，沒有說基督在一切之內，我們也許就認為，在新人裏只需要基督，不需要我們。我們不該以為，基督既是新人的一切肢體，我們就算不得甚麼，也用不着了。一面，聖經雖然說，天然的人在新人裏沒有地位，因為基督是一切肢體。但另一面，保羅說，基督在眾肢體之內。基督在新人的眾肢體之內，這事實指明眾肢體仍然存在。

當我們接受基督作生命，並與祂同活，尋求在上面的事，我們深處就感覺我們與基督是一，並且基督就是我們。但同時我們還有一個更深的感覺，就是基督在我們裏面。因此，說基督在我們裏面，以及祂就是我們，都沒有錯。我們乃是新人的一部分，有基督在我們裏面。我們仍繼續存在，但我們不是沒有基督而存在，我們乃是由基督所內住的人。如今我們可以歡然對主說，『主耶穌，我接受你作我的生命，與你同活的時候，你就是我，我完全與你是一。但是主，我仍然在這裏，因為你在我裏面。我在這裏，但我是與你一同在這裏。』按照我們的經歷，我們都能作這樣的見證。我們活基督，並與祂是一的時候，我們說，『主耶穌，這不是我，乃是你。』但同時我們覺得，我們與主同在，祂也在我們裏面。（歌羅西書生命讀經，六六五至六六七頁。）

參讀：歌羅西書生命讀經，第五十二、六十篇；新約總論，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

第三週■週六

晨興餽養

西三 10『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識。』

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

按照歌羅西三章十節，新人是漸漸更新，『以致有充足的知識』。有些譯本繙作『在完全的認識上』，而不是『以致有充足的知識』。然而，在希臘原文裏的介系詞應當繙作『以致』。這樣的繙譯指明，充足的知識乃是更新的結果、結局，而不是得以更新的憑藉。譬如，小孩子是長大以致有充足的知識，但不是藉着認識而長大。小孩子越長大，所認識的就越多。…他們是長大以致有知識的；當他們成長並發展的時候，知識就加多了。

這種長大以致有知識的原則，也適用在我們屬靈的生活中。如果我們尋求在地上的事，而不尋求在上面的事，新人就不能得更新。這意思是說，我們不會經歷新人的長大。只要我們尋求屬地的事，新人要長大就極爲困難。但我們尋求在上面的事時，新人就會在我們裏面長大。這種長大的結果乃是有充足的知識。因此，新人長大以致有充足的知識。幾年前，你裏面的新人沒有多少長大，這使你很難認識屬靈的事。但如今新人在你裏面長大了，你認識屬靈的事就容易多了。這指明長大的結果乃是知識。保羅說，新人漸漸更新，以致有充足的知識，原因就在這裏。（歌羅西書生命讀經，六八九至六九〇頁。）

信息選讀

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

我們這些新約的信徒，怎能在實行上實現宇宙新人的生活？在那些思念地上之事的基督徒當中，沒有新人的更新，也不可能再實行上過新人的生活。但我們思念在上面的事時，新人就自然而然的在我們裏面長大，並得以更新。這使我們全人得着更新和變化。然後我們無論在那裏，就都能有新人的實行。最近我聽說一位在海軍服役的青年弟兄，在遠東訪問了許多召會，他享受到與眾聖徒美好的交通。當然，這位弟兄經歷了新人的生活。他雖然是美國人，卻能和許多東方的聖徒在交通的靈裏融合為一。

如果我們不願思念在上面的事，就不會給新人開路，讓新人在我們裏面增長；這樣，我們就很難實際的經歷新人的生活。但我們若思念在上面的事，新人就要從我們的靈擴展到魂裏。然後不論我們與何處的聖徒在一起，就都會實現新人的生活。

歌羅西書的確是一卷論到包羅萬有之基督的書；然而，保羅在這卷書裏也說到新人。新人實際的生活，乃是出於對基督的啓示，以及對基督的經歷。我們有了基督的啓示，以及對基督充分的經歷，新人就會實際的在我們中間出現，我們也會實現新人的生活。

神的目標乃是要得着這一個新人，至終這新人要完成於新耶路撒冷。因此，新耶路撒冷將是這一個新人最終的完成。我們在新耶路撒冷裏，就會享受這一個宇宙新人的生活。今天我們思念在上面的事，並為我們靈裏的新人開一條自由的通路，使其擴展到我們全人裏面，我們就能豫嘗這種享受。（歌羅西書生命讀經，六九三至六九四頁。）

參讀：歌羅西書生命讀經，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

第三週詩歌

WEEK 3 — HYMN

372

經歷基督—作神的中心與普及

G 大調 7 7 7 7 (英 495) 3/4

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

— 基督是神的中心，祂也

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

是神的普及；祂從永遠

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

到永遠，是神心愛與歡喜。

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

495

Christ is God's centrality

Experience of Christ — As God's Centrality and Universality

F C C7/E F F/A Bb F/C C7
1. Christ is God's cen - tral - i - ty And His u - ni - ver - sal - i - ty;

F C C7/E F F/A Bb F/C C7 F
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. |

第四週

因復活生命的新鮮供應日日得更新，
以頂替我們的文化，
並藉着成爲像新耶路撒冷一樣的新，
而在實際裏成爲一個新人

讀經：林後四 16，弗二 15，四 22～24，西三 10～11

【週一】

壹 以弗所四章二十二節說，『在從前的生活樣式上，脫去了舊人』：

一 『舊人』指我們魂裏天然的生命；舊人乃是我們這個由神所創造卻因罪墮落的人—羅六 6：

- 1 舊人以及舊人所包括的一切，對召會生活乃是一種損害；那裏有舊人，那裏就無法有召會；這意思是說，我們的所是、所有並所作，使召會生活不可能實行。
- 2 我們若繼續按着舊人活着，召會生活就會受到嚴重的破壞，甚至被了結；我們若脫去舊人和從前的生活樣式，就會有一個美妙的召會生活，一個新耶路撒冷之縮影的召會生活；在這樣的召會生活中，不可能有分裂。

二 『生活樣式』一辭所含示的很廣；世界上的各個國家、各個民族，都有特殊的生活樣式：

- 1 從前的生活樣式包括每一件與我們有關的事；我們

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

必須脫去我們一切所是的、一切所作的和一切所有的；我們必須脫去我們生活的方式和我們的文化；我們的文化越強，對別人就越挑剔—參弗四 31 ~ 32，西三 12 ~ 14。

【週二】

- 2 我們若真的渴望得更新，就必須脫去從前的生活樣式；從前的生活樣式與我們的生活方式和我們的文化有關；在新人裏，希利尼人和猶太人、化外人和西古提人、為奴的和自主的，都不可能存在，因為見於這些人中間從前的生活樣式已經除去了。
- 3 每當我們回到老舊的生活樣式時，我們就自然而然的感覺到我們裏面是昏暗的，並且與神的生命隔絕—弗四 17 ~ 19。
- 4 爲了過召會生活，從不同文化和不同國家來的人，必須脫去那具體表現在他們從前生活樣式裏的舊人；在召會生活中，只有基督有地位—西三 10 ~ 11。
- 5 有些所謂的召會是按着國籍組成的，那是何等可悲！我們不該寶貝我們的遺傳，而該否認它；我們自然而然的就喜好舊的團體生活，但我們的生活方式必須在性情上、在樣式上、並在實行上完全是新的。

【週三】

貳 既然以弗所二章十五至十六節裏的新人是一個團體的人，四章二十四節的新人必定也是團體的；根據四章二十四節，我們需要穿上那在基督裏已經創造成的新人：

- 一 我們受浸時已經脫去了舊人，這舊人已經與基督同釘十字架，並且已經埋葬了；我們也是在

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;

受浸時穿上了新人—22 ~ 24 節，羅六 6，4。

二 脫去舊人以及穿上新人，乃是已完成的事實；現今我們必須藉着在我們心思的靈裏得以更新，來經歷並實化這些事實—弗四 23：

1 脫去舊人，就是藉着將十字架應用於己，否認並棄絕我們老舊的己—22 節，太十六 24。

2 穿上新人，就是藉着耶穌基督之靈全備的供應，活基督並顯大基督；（腓一 19 ~ 21 上；）這是應用基督在創造新人時所完成的。（弗二 15，四 24。）

三 我們那與神的靈調和的靈必須成為我們心思的靈；（23；）這樣，我們一切的生活就都是憑着靈，我們所作的也都是照着靈；當我們被這靈更新時，我們就穿上了新人。

四 我們行事為人必須照着那正擴展到我們心思裏，並充滿其中的調和之靈；這樣，新人的日常生活就是在心思的靈裏；這乃是召會生活的祕訣—23 節。

五 新人是在我們的靈裏；穿上新人的路，在於讓我們那與聖靈調和的靈（其中有神、神的居所和新人），成為我們心思的靈—二 22，四 23：

1 靈成了我們心思的靈，意思就是說，靈指引、管理、支配、制伏並據有我們的心思；（參林前二 15 ~ 16，林後二 13，十 4 ~ 5；）當靈指引我們的心思時，靈就管理我們的全人。

2 我們穿上新人有多少，乃在於我們的靈指引我們這個人有多少；（林前二 15；）當我們的靈支配並指引我們時，文化、意見、或規條就沒有地位；因着我們全人是受我們的靈支配、管理、管制並指引，所以我們的辦法沒有地位。

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 調和的靈越多滲透、浸透、據有我們的心思，我們就越讓基督的心思成為我們的心思—腓二 5，林前二 16，羅十二 2。

六 當我們相信主耶穌時，賜生命的靈就進到我們靈裏，隨祂同來的是新人這個已經完成的產品；現今新人必須浸透並擴展到我們的每一部分；這個擴展就是穿上新人，也是更新。

七 我們不該照着心思的虛妄生活，乃該照着心思的靈生活；這是團體的一個新人日常生活的關鍵，也是召會生活滿有神的特性、基督的香氣、和那靈的一的祕訣—弗四 3～4，17～18，23～24。

八 藉着我們愛主，操練我們的靈禱告，並天天讀主的話，我們的心思就被調和的靈充滿；這使我們的心思得以改變並更新；我們在心思的靈裏得以更新，乃是在一切對人生事物的觀念上，受聖經的教訓和聖靈的光照，而有的去舊更新—詩一一九 105，130，提後三 15～17，申十七 18～20。

九 神的定旨在今世得以完成，以得着一個新人的實際，惟一的可能乃是我們都願意在我們心思的靈裏得以更新。

【週四】

叁 保羅給歌羅西人的話，其中心點是關乎心思的更新，以致對那是神形像的基督有充足的知識；新人是在我們靈裏創造的，並且正在照着基督的形像，在我們的心思裏漸漸得更新，以致有充足的知識—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 新人原是用我們屬於舊造的人創造的，所以需要更新；這更新主要的發生在我們的心思裏，如『以致有充足的知識』所指明的—10 節。
- 二 新人照着神被創造，這已經完成；但在我們的經歷中，新人正一點一點的漸漸更新，以致有充足的知識；我們越穿上新人，就越照着神的所是被更新，也越有祂的形像，就是祂所是的彰顯—10 節。
- 三 得更新就是得着神的元素加到我們裏面，以頂替並排除我們老舊的元素—啓二一 5 上，林後五 17，羅十二 2，林後四 16：
 - 1 我們天然和本國的頭腦，是照着我們的種族和文化背景受教育並建立起來的；這是新人得以實際出現的最大攔阻。
 - 2 要使一個新人得以完滿的出現，我們就必須經歷心思徹底的更新，這心思是照着我們的國籍和文化建立起來的。
- 四 新就是神；所以，成爲新的就是在生命、性情上，但不在神格上成爲神：
 - 1 神是常新的，祂將祂那常新不舊的素質灌注到我們內部，以更新我們全人—羅十二 2，西三 10。
 - 2 神的靈更新我們，乃是用神常新不舊、永存不衰的屬性，灌注我們裏面的各部分—啓二一 5 上。
 - 3 更新的靈將新人的神聖素質分賜到我們裏面，使我們成爲新造，新人—多三 5，林後五 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 我們需要因復活生命的新鮮供應日日得更新，以頂替我們的文化，並藉着成爲像新耶路撒冷一樣的新，而在實際裏成爲一個新人—林後四 16:

一 穿上新人不是一次而永遠完成的；相反的，這是一生之久的事，是我們基督徒一生中漸進的過程。

二 我們重生的信徒是新人的一部分，應當在復活裏，在神聖生命的新樣中生活行動，並在靈的新樣裏服事—羅六 4，七 6。

三 信徒既然都要在生命的新樣中生活行動（六 4）而成爲新耶路撒冷，並都要在靈的新樣裏服事（七 6）而建造新耶路撒冷，就該得更新，好成爲像新耶路撒冷一樣的新。

四 我們在心思的靈裏得以更新，乃是爲着使我們逐日變化成爲基督的形像，這是藉着我們外面的人被環境中的苦難所銷毀，好使我們裏面的人被更新—林後四 16:

1 當我們在苦難中，我們需要得着更新；不然，我們所經過的苦難，對我們就毫無意義；在我們裏面有一避難所—我們的靈—詩九一 1，二七 5，三一 20，賽三二 2，提後四 22，加六 17 ~ 18。

2 神安排我們的環境，好使我們外面的人一點一點、一天一天的被銷毀，我們裏面的人被是靈的基督這復活生命之新鮮的供應所更新—林後四 16。

五 我們要日日得更新，就需要每早晨得復興—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, 林後四 16。

六 我們憑四個項目而日日得更新：十字架；（10 ~ 12, 16 ~ 18；）聖靈，憑聖靈我們就因神聖的生命得着重修、再製和改造；（多三 5；）我們調和的靈；（弗四 23；）以及神的聖言。（五 26。）

七 我們需要在新樣裏來赴主的筵席；（太二六 29；）主絕不喫喝舊的筵席；我們需要得更新，學習說，『對不起，請赦免我。』

【週六】

伍 新人的更新，在於我們尋求在上面的事——西三 1 ~ 2, 弗二 5 ~ 6:

一 尋求在上面的事乃是回應並返照基督在祂天上職事裏的活動——來二 17, 四 14, 七 26, 八 1 ~ 2, 啓五 6, 西三 1 ~ 2:

1 從天上的基督那裏，到地上我們這裏，藉着我們靈裏包羅萬有的靈，有一種傳輸在進行——弗一 19, 22 ~ 23, 二 22:

a 我們的靈是接受神聖傳輸的一端，而天上神的寶座是輸送的一端——啓五 6。

b 我們轉到靈裏，就被提高到天上；因着從天上神的寶座達到我們靈裏的傳輸，當我們在地上經歷並享受基督時，同時也在天上了一四 1 ~ 2。

2 基督在祂天上的職事裏一直在牧養人，我們需要與祂合作牧養人；我們若接受這個交通，地上會有一個大復興，將主帶回來——彼前五 1 ~ 4, 參太九 36, 十 1 ~ 6, 約二一 15 ~ 17, 彼前二 25, 來十三 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 我們若轉向屬天的基督連同祂一切的活動，並將我們的心思置於這些事，新人的更新就會自然而然的發生—八 1～2，十二 2，西三 2。
- 三 這完成神使信徒成為新造的新人以終極完成於新耶路撒冷的意願；新人作為神工作的傑作，乃是宇宙中全新的東西，是神的新發明—10～11 節，林後五 17，加六 15～17，弗二 10，15。
- 四 神的目標是要得着一個新人，這新人最終將終極完成於新耶路撒冷，作為一個新人最終的完成。

- 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.

第四週■週一

晨興餽養

弗四 22『在從前的生活樣式上，脫去了舊人，這舊人是照着那迷惑的情慾敗壞的。』

羅六 6『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕。』

〔舊人（羅六 6）〕指我們魂裏天然的生命。舊人乃是神所創造而因罪墮落的人，與加拉太二章二十節的『我』同。這不是魂本身，乃是魂的生命，被神看為無望，而擺在十字架上，與基督一同釘死。我們的魂原是獨立的，有舊人為其生命和個格。如今舊人既已釘十字架，我們的魂就應當作基督的器官，受我們靈的支配，有基督為其生命。（聖經恢復本，羅六 6 註 2。）

信息選讀

以弗所四章二十二節指明，舊人是包羅一切的。…保羅在這裏說到，在從前的生活樣式上，脫去了舊人。從前的生活樣式包括每一件與我們有關的事：我們的所是、我們的所有、我們的家庭生活、以及我們的社會生活。保羅在這裏的意思是，我們必須脫去我們一切所是的、一切所作的和一切所有的。我們要脫去我們生活的方式。

舊人以及舊人所包括的一切，對召會生活乃是一種損害。那裏有舊人，那裏就無法有召會。這意思是說，我們的所是、所有並所作，使召會生活不可能實行。

規條、道理和舊人，乃是破壞召會生活三個主要

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

的消極事物。我們若是有規條，召會生活就完了。我們若是滿了道理，就不可能有正當的召會生活。此外，我們若繼續按着舊人活着，召會生活就會受到嚴重的破壞，甚至被了結。然而，我們若是沒有規條或道理，並且脫去舊人和從前的生活樣式，就會有一個美妙的召會生活，一個新天新地裏新耶路撒冷之縮影的召會生活。在這樣的召會生活中，不可能有分裂。

以弗所四章和歌羅西三章都指明，我們要穿上新人，就需要先脫去舊人。以弗所四章二十二節說，『在從前的生活樣式上，脫去了舊人。』『生活樣式』一辭所含示的很廣。你得救前，有某種的生活樣式。也許你一週工作五天，然後在晚上或週末以一些世俗的娛樂為消遣。對有些人來說，他們的生活樣式可能是賭博；對另一些人，可能是旅遊或喫點好東西。這些都是生活樣式的一部分。世界上的各個國家、各個民族，都有特殊的生活樣式。

我們若真的渴望更新，就必須脫去從前的生活樣式。我們藉着脫去從前的生活樣式，就實際的脫去了舊人。埋葬從前的生活樣式，實際上就和埋葬舊人相同。所以，我…的負擔不僅是鼓勵你們脫去舊人，更是專一的鼓勵你們脫去從前的生活樣式。

許多在主恢復裏的聖徒，仍然持守他們老舊的生活樣式。我告訴你們要脫去從前的生活樣式，不要以為我這樣說就是古板、保守、老舊。你若對我在這裏說的話持這種態度，這就是一個記號，說出你已經落在今日撒但系統的邪惡潮流中。我們不該被這世代的潮流捲走，反而應當埋葬我們從前的生活樣式，甚至為從前的生活樣式舉行葬禮。（以弗所書生命讀經，七〇九至七一〇、二六五至二六六頁。）

參讀：以弗所書生命讀經，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

第四週■週二

晨興餽養

西三 10 ~ 11『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

我們若進入歌羅西書的深處，就會看見這卷書不是對付罪，也不是對付律法，而是對付人類的文化。文化是每一個人不知不覺的生活。…騙取我們對基督的享受、破壞召會生活的，乃是我們的文化。…今天我們主要的還不是受罪惡事情的攪擾，像在哥林多前書一樣；也不是受律法的攪擾，像在加拉太書一樣。但我們都不知不覺的，在下意識裏受了文化的影響。我們進入召會生活時，也把文化帶了進來。這個文化現今一直破壞我們對基督的享受。文化乃是我們發展出來，使我們賴以生存並得以維生的有系統的方法。我們的文化越強，對別人就越挑剔。根據我們的文化，我們發展出自己禁慾的方式，自己限制肉體情慾的作法。我們的禁慾主義是我們所發明，克制自己，使自己不犯罪的方法。（歌羅西書生命讀經，三四〇至三四一頁。）

信息選讀

文生（Vincent）在他的『新約字研』裏說，『沒有』（西三 11）這辭，原文的語氣很強，表示沒有可能的意思。在新人裏，希利尼人和猶太人、化外人和西古提人、為奴的和自主的，都不可能存在，因為見於這些人中間從前的生活樣式已經除去了。毫無疑問的，在歌羅西召會中，有人是從這一切背景中出來的。然而，根據保羅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,

節的話，他們都必須脫去他們從前的生活樣式。藉此，他們就得以更新。

藉着重生，一個新人已經放到我們這些從前因着巴別所造成的區別而受影響的人裏面。…我們對這個遺傳該如何？我們該埋葬它。這意思是說，我們必須脫去從前的生活樣式。不要稱義你的生活樣式或引以為榮。問題不在於生活樣式的對錯。每一種生活方式都與規條有關，所以我們都必須脫去。有些所謂的召會是按着國籍組成的，那是何等可悲！…當我們來在一起實行真正的召會生活時，我們都必須脫去並忘掉我們民族的遺傳。…我們不該寶貝我們的遺傳，而該否認它。在積極一面，我們必須看見新人已經創造成了，並且已經藉着重生放在我們的靈裏。現今所需要的，乃是使我們的靈成為管理我們全人的部分。這意思是說，我們那與神的靈調和的靈，必須成為我們心思的靈。（23。）我們的靈若是心思的靈，我們一切的生活就都是憑着靈。凡我們所作的，都是照着靈。我們這心思的靈就要成為更新的靈。當我們被這靈更新時，我們就穿上了新人。

每當我們回到老舊的生活樣式時，我們就自然而然的感覺到我們裏面是昏暗的，並且與神的生命隔絕。我們若堅持照着從前的生活樣式而活，至終我們會硬化、麻木。

請看保羅在十七至十九節用了多少的辭，來描述墮落之人的生活。他題到虛妄、昏暗、無知、剛硬和隔絕。每當我們照着老舊的團體生活而活時，我們裏面不覺得有甚麼光照或明亮。我們也許講理說，某一件事是可以作的；但我們知道，那事使我們與神的生命隔絕，使我們落在黑暗裏。（以弗所書生命讀經，二六六、二六八至二六九、九四〇至九四一頁。）

參讀：歌羅西書生命讀經，第三十三篇；以弗所書生命讀經，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

第四週■週三

晨興餽養

弗四 17『所以我這樣說，且在主裏見證，你們行事為人，不要再像外邦人在他們心思的虛妄裏行事為人。』

23『…在你們心思的靈裏得以更新。』

（以弗所四章十七節的）外邦人是墮落的人，在他們的推想上變為虛妄。（羅一 21。）他們在心思的虛妄裏，行事為人沒有神，受他們虛妄思想的控制和擺佈。…因此，墮落之人日常生活的基本元素乃是心思的虛妄。

我們在召會這新人裏，不該照着心思的虛妄生活，乃該照着心思的靈（弗四 23）生活。這是團體的一個新人日常生活的關鍵。…我們行事為人必須照着那正擴展到我們心思裏，並充滿其中的靈。這樣，新人的日常生活就是在心思的靈裏。這乃是召會生活的祕訣。（以弗所書生命讀經，九四四至九四五頁。）

信息選讀

在以弗所三章十六節保羅…說到裏面的人：『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏。』裏面的人是我們重生的靈，有神的生命為其生命。…我們都需要得以加強到裏面的人裏，使基督能安家在我們心裏。…我們的心是我們內裏各部分的總和，也是我們裏面之人的中心；所以，當基督安家在我們心裏，祂就掌管我們裏面的全人，並用祂自己供應、加強我們內裏的各部分。

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.

我們（在）四章就看見，得了加強的靈必須成爲我們心思裏更新的靈。保羅在二十三節說，『在你們心思的靈裏得以更新。』這裏的靈…是信徒重生的靈，調和了神內住的靈。這樣調和的靈擴展到我們的心思，就成了我們心思的靈。我們乃是在這樣的靈裏得以更新，使我們得着變化。（羅十二2，林後三18。）…我們得了加強的靈，是我們全人得更新的憑藉。我們的靈得了加強時，就會擴展到我們的心思裏，使其得更新。我們的靈更新了我們的心思，就進一步更新我們的情感和意志。藉着這樣更新的靈，召會就有正確的、作爲一個新人的生活。

當我們照着心思的靈行事爲人，我們就得以更新。更新不是僅僅外面的調整、改正或改良，乃是有新的元素，神聖的元素，作到我們裏面。這意思是說，在召會生活中我們不該注意外面的改正或調整，我們應當注意內裏的更新。…我們若要更新，就必須脫去舊人並穿上新人。請注意，保羅並沒有說，我們應當努力改良舊人。許多聖徒不想脫去舊人，穿上新人，反而定意要改良自己，甚至成全自己。他們也許想要調整自己，好適應召會生活。這是錯誤的。在真正的召會生活中，沒有調整或改正，只有脫去舊人並穿上新人。事實上，這個脫去和穿上就是更新。

得以更新，意思就是舊元素被新元素頂替了。我們的靈是更新的靈，因爲有活的基督作更新的元素內住於其中。因着我們的靈裏有新的元素，當更新的靈擴展到我們的心思，我們就能在心思的靈裏得以更新。我們越轉向心思的靈，越在心思的靈裏行事爲人，我們的心思就越得以更新。然後，舊的元素就能實際的被新的元素所頂替。這樣，我們就脫去舊人並穿上新人。（以弗所書生命讀經，九四七至九四九、九五二至九五三頁。）

參讀：以弗所書生命讀經，第四十七、九十四篇；歌羅西書生命讀經，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

第四週■週四

晨興餽養

弗二 15『…好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

四 24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

西三 10『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識。』

以弗所二章告訴我們，新人已經被創造了；但歌羅西三章十節告訴我們，這新人乃是照着創造他者的形像漸漸更新，以致有充足的知識。…因為新人原是用我們屬於舊造的人創造的，所以新人需要更新。這更新主要的發生在我們的心思裏，如『以致有充足的知識』所指明的。在我們的靈裏，新人已經創造了。新人在我們靈裏，在復活中被創造之前，我們裏面還沒有神的靈，也沒有神的生命。雖然我們有靈，然而我們的靈並沒有神聖的生命。但新造在我們靈裏，在復活中發生時，聖靈帶着神聖的生命就加到我們裏面。那靈與神聖的生命加到我們靈裏，產生了一個新的所是，就是新人。（歌羅西書生命讀經，二八六至二八七頁。）

信息選讀

代表我們魂的心思需要被更新。至終，我們的身體改變形狀時，也要得着更新。…一面，在我們的靈裏，新人已經被創造，有新的元素，就是神聖生命與聖靈的元素；另一面，在我們的魂裏，新人漸漸在更新。

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.

以弗所四章二十四節...只告訴我們新人是照着神自己創造的；但在歌羅西三章十節我們看見，新人是照着創造他者的形像漸漸更新的。...新人更新的結果，就是有充足的知識，而這充足的知識乃是照着神的形像。

保羅在歌羅西書中用了三次『充足的知識』。(一9—中文譯作『充分認識』，二2—中文譯作『完全認識』，三10。)歌羅西信徒的難處是他們有錯誤的認識。他們接受了那些不照着基督的哲學。在二章八節，保羅說到哲學是照着人的傳統，照着世上的蒙學，不照着基督。...關於新人，我們的心思需要照着基督這位不能看見之神的彰顯被更新，以致有這樣充足的知識。我們的心思需要更新到一個地步，使我們對神的形像—基督—有清楚的看見。...歌羅西人會被欺騙，是因他們心思裏並沒有照着神的彰顯而有充足的知識。今天的基督徒也是這樣。有些人被擄去了，因為他們的心思沒有照着作神形像之包羅萬有的基督被更新，以致有充足的知識。

當我們的心思對(某)個東西更新了，我們的情感同愛好也會得着更新。當心思得了更新，情感就自然而然的得更新。我們的經歷證實這件事。...我的心思越被更新，以致對祂有正確的認識時，我就越發愛祂。我能見證說，即使我現在是一位年老的人，我對祂的愛仍是新鮮的。事實上，我今天比以前更愛祂。我一說到祂，就有一團熱火在我裏面燒起。這照着神的形像發生在我心思裏的更新，使我對祂有充足的知識，因此就在我裏面產生對主的珍賞。這使我愛祂，... (並)說，『主耶穌，我願出任何代價跟隨你。我願出一切代價，甚至自己性命的代價，好與你是一並為着你。主，我願接受你作我的生命並作我的人位。我要活你，使你增長，並產生你。主耶穌，我在這裏是為着你，並且只為着你。』(歌羅西書生命讀經，二八七至二九一頁。)

參讀：歌羅西書生命讀經，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

第四週■週五

晨興餽養

林後四 16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

弗四 22～23『在從前的生活樣式上，脫去了舊人，…而在你們心思的靈裏得以更新。』

神有最好的供備，幫助我們得更新。頭一項供備乃是十字架，就是耶穌的治死。按林後四章，保羅常常在十字架（主的死）的殺死之下。十字架是為我們成就更新的最大幫助。

第二項供備乃是聖靈。提多書三章五節說到『聖靈的更新』。…（聖靈）主要的工作先是重生我們，然後日日更新我們。我們日日在接受那靈新的供應，使我們有新陳代謝的更新。…神賜給我們的第三項供備乃是我們調和的靈，就是我們人靈與神靈調和的靈。在我們人的靈裏，有聖靈居住、工作、並且更新我們。以弗所四章二十三節說，我們需要在我們心思的靈裏得更新。我們的靈是我們得更新的所在。我們調和的靈擴展到我們的心思裏，就成了我們心思的靈。在這樣的靈裏，我們得以更新，使我們得以變化。（日日在更新，一〇至一一頁。）

信息選讀

許多時候，我們受了苦，就問：『我為甚麼受苦？是甚麼原因？』…當我們在苦難中，我們需要得着更新。不然，我們所經過的苦難，對我們就毫無意義。在我們裏面，有一避難所；這避難所就是我們的靈。我們需要從心思轉到靈裏。這樣，我們就蒙護衛、隱藏、遮蔽，脫離任何的攻擊。我們乃是在我們的靈裏得更新。

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、聖靈、和我們的靈以外，我們還有聖言。身體的頭藉着話中之水的洗滌潔淨召會，就是祂的身體。（弗五 26。）因為我研究聖經很久了，我能記得像馬太一章、羅馬八章這樣的章節。…我想到羅馬八章四節—照着靈而行—我就得着洗滌。我們都需要日日得着話中之水的洗滌。

我們也許感到所經過的許多事都不公平，但我們要曉得，十字架並不公平。當彼拉多宣判主耶穌死刑的時候，是否公平？…發生在主耶穌身上的事，都不公平。我們不應當說，『這不公平。』沒有苦難是公平的。主可以這樣回答我們：『是的，苦難本身不公平，可是我呼召你受苦是公平的。我把你擺到這不公平的對待裏，使你能得着更新，這完全是對的。』…（我們受苦時，）必須學習怎樣轉到我們的靈裏。那是我們得着更新的避難所、藏身處。…我們也許甚至無法忍受所處的環境，但是當我們來到主的話前，不管是甚麼章節，主的話必定會洗滌我們。話中有水洗滌我們。『洗滌』乃是『更新』的同義辭。憑着十字架、聖靈、我們調和的靈、以及聖言這四項，我們就能得着更新。

每逢我們來赴主的筵席，我們需要更新。主耶穌設立這筵席的時候，說，『從今以後，我絕不喝這葡萄樹的產品，直到我在我父的國裏，同你們喝新的那日子。』（太二六 29。）主…絕不喫喝舊的筵席。祂設立的筵席是新的，祂在祂父的國裏喫喝的筵席也是新的。我們必須在新樣裏，在新樣的原則裏來赴主的筵席。（日日在更新，一一至一二頁。）

參讀：神救恩生機的一面，第三篇；神生機救恩的祕訣—『那靈自己同我們的靈』，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

第四週■週六

晨興餽養

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

歌羅西三章一節…清楚指明，我們與基督同有一個地位。如果我們不在上面，怎能尋求在上面的事？

尋求在上面的事的路乃是轉到靈裏，並呼求主的名。從天上的基督那裏，到地上我們這裏，藉着我們靈裏包羅萬有的靈，有一種傳輸在進行。（弗一 19, 22 ~ 23, 二 22。）…因着從天上神的寶座達到我們靈裏的傳輸，當我們在地上享受主時，就同時也在天上了。這樣，在經歷上我們就在基督裏，在父裏，並且在天上。我們在靈裏便與基督同有一個地位，尋求在上面的事。（新約總論第十二冊，一五二至一五三頁。）

信息選讀

為主說話、說出主來、並將主說到人裏面，乃是為着建造召會，就是基督的身體。一人講眾人聽可以建造一個會，但絕不能建造基督身體這個生機體。…我們來在一起要生機的建造基督的身體，一人講眾人聽的作法是行不通的。基督的身體要得着建造，所有的肢體都需要說話。一位聖徒可以說兩分鐘，另一位五分鐘，再一位三分鐘。

倘若我們有兩百人一同聚會…九十分鐘，各人都負起責任，有話要為主說；每一個人若說三分鐘，

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

就有三十人能說話。這將是一個令人舒暢的聚會。每逢新人說話，他的說話總是特別新鮮而令人舒暢的，每一個人都會『阿們』他所說的話。我們要建造基督身體的各部分，就需要都起來為主說話。

我們召會的聚會應該是基督之豐富的筵席。當我們應邀赴筵的時候，不是只享受一道菜。…我們的聚會裏若有許多種『菜餚』，那是何等的美妙！我們沒有一人會對這樣的聚會感到厭煩。我們的聚會該是滿了享受的筵席。

若是所有的聖徒都在聚會中為主說話，這聚會必定滿了保養、顧惜、調整和改正。在聚會裏的一位弟兄也許有不太適合於召會生活的習慣。只有一人講眾人聽，也許永遠不會有一篇信息摸着這位弟兄的習慣。但聚會中若有二十或三十位聖徒說話，終究有人會說到摸着這位弟兄習慣的話。因着在聚會裏有許多人擺出他們的一分，就能摸着許多事。在這樣的聚會裏，聖徒在不知不覺中就得了改正。不僅如此，聖徒也得了建造、供應和裝備。這就是為甚麼使徒保羅有負擔強調申言。

在基督身體的建造上，你若不申言，就不超越。為着建造基督的身體，申言乃是超越的恩賜。

我們申言，為要『使眾人學習』。（林前十四31。）我們若不先學習，如何能說話而叫人學習？…我們乃是藉着經歷，藉着主話的裝備，（提後三16～17，）藉着不住的禱告，（帖前五17～20，）將自己禱告到靈裏，藉着憑靈生活行動，（加五16，25，）並藉着操練，而學習申言。我們若作這些事，就會學習為主說特別的話。（建造召會的超越恩賜，一一至一四頁。）

參讀：新約總論，第三十一、七十五至七十六、三百五十七篇；約翰福音結晶讀經，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

第四週詩歌

補27

在榮耀裏有一人

A 大調

(英505)

4/4

1 1 | 1 - 5 1 | 2 - 5 5 | 3 2 3 4 | 3 - 2
 一 在 榮 耀 裏 有 一 人, 祂 的 生 命 是 為 我。

1 | 1 - 7 6 | 7 1 2 3 | 7 - 6 . 5 | 5 - -
 祂 是 完 全 聖 潔, 自 由 且 超 脫,

5 | 5 - 4 3 | 4 - 3 3 | 2 3 1 2 | 7 . 6 5
 祂 是 全 智、 仁 慈, 祂 是 何 溫 柔!

1 | 1 7 1 2 | 1 - 5 3 | 3 2 3 4 | 3 - 2
 祂 榮 耀 裏 的 生 命 乃 是 為 着 我。

3 | 4 3 2 1 | 7 - 1 4 | 3 - 2 . 1 | 1 - - ||
 祂 榮 耀 裏 的 生 命 乃 是 為 着 我。

- 二 在榮耀裏有一人, 祂的生命是為我。
 在祂全無疾病, 祂毫無軟弱,
 祂是剛強、有力, 且能往上浮!
 祂榮耀裏的生命 乃是為着我。
- 三 在榮耀裏有一人, 祂的生命是為我。
 祂勝過了死亡, 拘禁全脫落,
 在復活裏作王, 權柄手中握!
 祂榮耀裏的生命 乃是為着我。
- 四 在榮耀裏有一人, 祂的生命是為我。
 祂的平安長存, 不怕何風波,
 祂喜樂、發光輝, 盼望而等着,
 祂榮耀裏的生命 從我裏透過。

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.

第五週

照着那在耶穌身上是實際者學基督，
藉此過一個新人的生活，
而不是過我們文化的生活

讀經：弗四 20～21，太十一 28～30，十四 19，約五 19，30，七 18，十 30

【週一】

壹 我們生活的標準不該是照着我們的文化，乃必須是照着那在耶穌身上的實際，就是照着主耶穌在地上所活出的實際—弗四 20～21：

一 主耶穌在地上生活的方式，乃是今天一個新人該有的生活方式—太十一 28～30，約六 57，四 34，五 17，19，30，六 38，十七 4。

二 『那在耶穌身上是實際者』，（弗四 21，）是指耶穌一生的真實光景，如四福音所記載的；耶穌在生活中總是在神裏面，同着神並為着神行事；神是在祂的生活中，並且祂與神是一。

【週二】

三 耶穌的生活總是符合神的義和聖；在耶穌的生活裏，總是展示出那實際的義和聖—24 節：

1 耶穌的人性生活是照着這實際，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

滿了義和聖。

2 新人是在這實際的義和聖中所創造的；這實際就是神得着榮耀和彰顯。

四 我們需要學基督，並在祂裏面受教導，過實際的生活；學基督，就是在基督這榜樣的模子裏，模成基督的形像—20～21 節，羅八 28～29，約貳 1，約四 23～24。

五 新人是團體人，該過一種實際的生活，如同那在耶穌身上是實際者，就是彰顯神的生活。

六 我們若照着心思的靈生活，就會有團體新人的日常生活，就是符合那在耶穌身上是實際者的生活—弗四 23。

【週三】

貳 一個新人的生活，該與耶穌所過的生活完全一樣；為着一個新人作為團體的神人，我們需要過神人的生活—腓一 19～21 上，三 10，弗四 20～21，參約壹四 17 與註 5：

一 基督的人性生活，就是人將神活出，在人性的美德裏彰顯神的屬性；祂的人性美德被神聖的屬性充滿、調和並浸透—路一 26～35，七 11～17，十 25～37，十九 1～10：

1 主耶穌在地上時，雖是人，卻因神活着一約六 57，五 19，30，六 38，八 28，七 16～17。

2 主耶穌在一切事上活神並彰顯神；祂無論作甚麼，都是神從祂裏面並藉着祂作出來的—十四 10。

3 馬可福音啓示，主耶穌所過的生活乃是完全照着並為着神新約的經綸。

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.

【週四】

二 我們是第一位神人的擴展、擴增、複製和繼續，該過祂所過同樣的生活—約壹二 6:

- 1 主的神人生活為我們的神人生活設立了一個模型—被釘死而活，使神在人性裏得彰顯—加二 20。
- 2 我們需要靠祂的靈全備的供應，否認己，模成基督的死，並顯大祂—太十六 24，腓三 10，一 19 ~ 21 上。
- 3 我們必須棄絕修養自己，並且定罪建立天然的人；我們需要領悟，基督徒的美德在素質上與神聖的生命、神聖的性情、和神自己有關—加五 22 ~ 23。
- 4 這位過神人生活的，如今乃是那靈，在我們裏面活着並藉着我們活出來；我們不該讓這一位以外的任何事物充滿並佔有我們—林後三 17，十三 5，弗三 16 ~ 19。
- 5 我們需要全人向主敞開，（以禱告的靈和氣氛）接受主在路加六章三十六節的囑咐：『你們要有憐恤，正如你們的父有憐恤一樣』；我們需要每早晨接觸主這位憐恤者—哀三 22 ~ 23，羅九 15 與註 2，出三四 6，詩一〇三 8，路一 78 ~ 79，十 25 ~ 37，羅十二 1。

【週五】

叁 主在用五餅二魚食飽五千人所行的神蹟上，訓練門徒要跟祂學—太十四 14 ~ 21，十一 28 ~ 30:

- 一 馬太十四章十九節說，祂拿着五個餅兩條魚，在祝福餅和魚的時候，是望着天：
 - 1 『望着天』指明祂仰望祂的源頭，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 這指明祂知道祝福的源頭不是祂；祝福的源頭該是父這差遣者，而不是受差遣者—參羅十一 36。

b 無論我們能作多少，或多麼懂得作甚麼，我們必須領悟，我們需要差遣者祝福我們所作的，使我們能藉着信靠祂，不信靠我們自己，而成爲供應的管道—參太十四 19 下，民六 22 ~ 27。

2 祂仰望天上的父，指明作爲在地上的子受天上的父所差遣，祂與父是一並信靠父—約十 30：

a 我們所知道的，我們所能作的，都算不得甚麼；在我們盡職時，與主是一並信靠祂纔是最重要的一參林前二 3 ~ 4。

b 惟有當我們與主是一，並信靠祂，祝福纔會臨到—參林後一 8 ~ 9。

3 主不從自己作甚麼—約五 19，參太十六 24：

a 我們應當否認己，不要存心從自己作任何事，乃要存心從祂作每一件事。

b 我們需要不斷操練我們的靈，靠耶穌基督之靈全備的供應拒絕己，並憑另一個生命活着一腓一 19 ~ 21 上。

4 主不尋求自己的意思，只尋求那差祂來者的意思—約五 30 下，六 38，太二六 39，42：

a 祂拒絕自己的想法、打算和目的。

b 我們每個人都該在這一件事上有警覺—當我們受差遣作一個工作時，我們不該利用那個機會尋求自己的目標；我們去，只該尋求那差遣我們的主的想法、目的、標的、目標和打算—參提前五 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.

【週六】

5 主不尋求自己的榮耀，只尋求那差祂來的父的榮耀—約七 18，五 41，參十二 43：

a 有野心就是尋求自己的榮耀—參約叁 9。

b 我們必須看見，在我們的工作中，我們的己、企圖、野心乃是三條大『蛀蟲』；我們必須學習恨惡牠們。

二 在主的恢復中，我們若要一直被主使用，就必須為着一個新人的緣故，否認我們的己，棄絕我們的企圖，並放棄我們的野心—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.

第五週■週一

晨興餽養

弗四 20 ~ 21 『但你們並不是這樣學了基督；如果你們真是聽過祂，並在祂裏面，照着那在耶穌身上是實際者，受過教導。』

那在耶穌身上是實際者，是指耶穌一生的真實光景，如四福音書所記載的，乃是滿了實際、滿了真實的一生。…耶穌的生活總是符合神的義和聖。…保羅在以弗所四章二十四節說，新人是照着神，在那實際的義和聖中所創造的。無疑的，這實際就是那在耶穌身上是實際者。我們生活的標準不該是照着法律或社會的標準；我們生活的標準必須是照着那在耶穌身上是實際者，就是照着耶穌在地上時所活出的實際。因此，耶穌的生活該是我們今天在召會裏的生活。換句話說，新人的生活該與耶穌的生活一模一樣。耶穌在地上生活的方式，乃是今天新人所該生活的方式。

我們若要以這樣的方式生活，就不該照着對錯來講理，乃該照着那在耶穌身上是實際者，來看我們日常生活的每一面。譬如，我們若要上街購物，我們該問主耶穌是否也上街購物。一個新人的生活必須是出於耶穌之實際的生活。我們若都照着屬天、神聖、公義、聖別、榮耀的方式生活，在召會中就會有美妙的團體生活。這就是新人的團體生活。（以弗所書生命讀經，九四一至九四二頁。）

信息選讀

基督對我們不僅是生命，也是榜樣。（約十三 15，彼前二 21。）我們照着祂的榜樣跟祂學，（太十一 29，）不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命。

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.

一個人得救之後，他裏面深處就渴望照着主耶穌所設立的模型過生活。然而，許多人不是忽視這渴望，就是錯誤的培養這渴望，以為憑着自己的努力可以成功的效法祂。我們以為靠着運用天然的生命可以效法基督，這是錯誤的。基督的信徒應當效法祂，但他們不該照着天然的生命效法祂。

那在耶穌身上是實際者，是指耶穌一生的真實光景，如四福音書所記載的。外邦墮落之人不敬虔的行事為人乃是虛妄；但在耶穌敬虔的生活裏乃是真實，實際。耶穌在生活中總是在神裏面，同着神並為着神行事。神是在祂的生活中，並且祂與神是一。這就是在耶穌身上是實際者。我們信徒既以基督作我們的生命得了重生，並在祂裏面受過教導，就照着那在耶穌身上是實際者學了基督。

憑着我們天然的生命努力效法基督是錯誤的。…當我們相信主耶穌而得救時，神就把我們放在作為模子的基督裏。這模子就是記載在四福音書裏耶穌的生活，這是完全照着實際而有的生活。實際（真理）是光的照耀，光的彰顯。因為神就是光，（約壹一5，）所以實際（真理）就是神的彰顯。福音書裏所記載耶穌的生活，每一面都是神的彰顯。祂所說所行的，都彰顯神。神的這個彰顯就是光的照耀；因此，這彰顯就是實際（真理）。耶穌這照着實際而有的生活乃是模型，神已經把我們放在其中。在這模型裏，我們照着那在耶穌身上是實際者，學了基督。這意思是，我們照着福音書所給我們看見的實際，亦即照着主耶穌那完全照着神實際的生活，學了基督。這生活是光的照耀。光的照耀是實際（真理），而實際（真理）是神的彰顯。所以，在耶穌的生活裏有實際。主耶穌所設立的模型，其素質乃是實際。這意思是，耶穌之生活的素質乃是實際。我們照着那在耶穌身上是實際者，學了基督。（以弗所書生命讀經，四七四、四七六至四七七頁。）

參讀：以弗所書生命讀經，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

第五週■週二

晨興餽養

弗四 22 ~ 24 『在從前的生活樣式上，脫去了舊人，這舊人是照着那迷惑的情慾敗壞的；而在你們心思的靈裏得以更新，並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

保羅不是說，我們已經受過教導要脫去舊人，並且要穿上新人。不，我們已經脫去了舊人，並且穿上了新人。我們的舊人已經在受浸的水裏被埋葬；因此，我們脫去了舊人。不僅如此，當我們在復活裏從水裏起來時，我們就穿上了新人。因此，我們已經在基督裏，照着那在耶穌身上是實際者，受過教導，就是我們已經脫去了舊人，並且穿上了新人。

脫去了舊人，並且穿上了新人，乃是學基督的條件。（以弗所書生命讀經，四八三頁。）

信息選讀

羅馬八章二十九節指明，我們要模成基督的形像，使基督在許多弟兄中作長子。長子是模型，而長子的眾弟兄就是那些要模成這模型的人。學基督就是被模成基督的模型，也就是模成基督的形像。…（這）就是模成主在地上年日中所設立的模型。

基於脫去舊人以及穿上新人這完成的事實，以弗所四章二十三節告訴我們，要在我們心思的靈裏得以更新。得以更新，是為着我們變化成基督的形像。（羅十二 2，林後三 18。）這裏的靈是信徒重生的靈，

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

調和了神內住的靈。這樣調和的靈擴展到我們的心思，就成了我們心思的靈。我們乃是在這樣的靈裏得以更新，得以變化。我們天然的心思乃是這樣被征服、被降服，且置於靈之下。當然這含示新陳代謝的變化過程。當這過程發生時，調和的靈就進入我們的心思，佔有我們的心思，而成了我們心思的靈。

我們藉着心思的靈得以更新，好在經歷上成就脫去舊人以及穿上新人所完成的。…我們必須藉着在我們心思的靈裏得以更新，來經歷並實化這些事實。當這些事實在經歷中被實化時，我們就過着與耶穌的生活相符的生活。…當我們在我們心思的靈裏得以更新，而施行脫去舊人並穿上新人的事實時，我們所過的生活，就是照着那在耶穌身上是實際者的生活。

以弗所四章二十四節說，新人是照着神創造的。舊人是外面照着神的形像創造的，沒有神的生命和性情。（創一 26 ~ 27。）但新人是裏面照着神自己創造的，有神的生命和性情。（西三 10。）

義（弗四 24）是照着神公義的法則，與神與人都是對的。聖是在神面前的敬虔、虔誠。…在耶穌的生活裏，總是顯出那實際的義和聖。新人是在那實際的義和聖中所創造的，那實際就是神的實化和彰顯。

這意思是說，我們脫去了魔鬼的情慾和虛謊，並且穿上了神的義和聖。這位神就是實際，這實際顯在耶穌地上的生活中。耶穌的人性生活是照着這實際，就是照着神自己，滿了義和聖。（以弗所書生命讀經，四七五至四七六、四八四至四八五、四八七至四八八頁。）

參讀：以弗所書生命讀經，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

第五週■週三

晨興餽養

約六 57『活的父怎樣差我來，我又因父活着…。』

五 30『我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審判也是公平的，因為我不尋求自己的意思，只尋求那差我來者的意思。』

八 28『…我不從自己作甚麼；我說這些話，乃是照着父所教訓我的。』

主耶穌是神人，有神性連同神聖屬性，作祂的內容與實際，為着彰顯神。這位神人有神的素質、神的性情、和神的屬性。祂是真正的人，有真實的人性和完美的人性美德，以彰顯神。然而，為着彰顯神，祂必須有神作祂的內容與實際。我們可以…用手套作例子。手套彰顯手。但手套若要彰顯手，必須有手作內容與實際。這位神人是『手套』也是『手』，因祂有人性作容器，也有神性作內容。（路加福音生命讀經，六〇三頁。）

信息選讀

現在我們接着來看人救主的神人生活。這是一個真人的生活，卻不是憑着人的生命—人的心思、意志、情感—在人的美德裏彰顯人。

主耶穌在約翰五章三十節說，『我從自己不能作甚麼；…我不尋求自己的意思，只尋求那差我來者的意思。』在六章三十八節祂接着說，『因為我從天上降下來，不是要行我自己的意思，乃是要行那差我來者的意思。』…真正說來，我們的意志代表

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

我們的全人。…心思僅僅是在思想上代表我們這人，意志卻是在行為上代表我們這人，或我們的魂。你也許思想了許多事，但你作了多少？我們也許想過一百件事，只作成兩件。…主耶穌不尋求自己的意思，也不行自己的意思，指明祂過為人生活時，不是憑着自己的心思、意志、情感生活。這就是說，祂不是憑着自己的生命生活。這裏的『生命』等於我們這人，而我們這人是由我們的心思、意志、情感組成的。人救主，這位神人，過着為人的生活，但祂不憑着自己的心思、意志、情感生活。

主耶穌憑着神的心思、意志、情感過着真正之人的生活—在神的屬性裏彰顯神。…祂來不是要行自己的意思，乃是要行神的意思。這就是說，祂來過人的生活，不是憑着人的生命，乃是憑着神的生命。祂憑着神的心思、意志、情感生活，在神的屬性裏彰顯神。這些屬性乃是包含在祂的人性美德裏，調和在祂的人性美德裏。

主的神人生活構成祂作人救主的資格。同時，這生活構成祂之於信徒的模型。…這模型是為着信徒裏面神人的『大量生產』—複製。（路加福音生命讀經，六〇四至六〇六、六〇八頁。）

我們在馬可福音看見一位神人，祂的生活是完全照着神新約的經綸，並為着神新約經綸的。…主耶穌釘死、復活、升天，並將跟從祂的人帶進那死、復活與升天，藉此就產生了新人作神國的實際。首先，這新人產生召會；然後，這新人在來世時要發展為千年國。至終，新人要在新天新地裏終極完成於新耶路撒冷。…馬可福音陳明一位神人，祂一步一步照着神的經綸生活、行動、舉止並工作。（馬可福音生命讀經，五〇五、五一二至五一四頁。）

參讀：馬可福音生命讀經，第五十二篇；路加福音生命讀經，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

第五週■週四

晨興餽養

約壹二 6『那說自己住在祂裏面的，就該照祂所行的去行。』

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

經過過程並終極完成之三一神，經過了人性生活，為許多將來的神人設立一個模型—被釘死而活，使神藉着人性得彰顯。這清楚的揭示於彼前二章二十一節，那裏說，基督在祂的人性生活中，給我們留下一個榜樣，一個範本，使我們作祂的複本。（過照着聖經中神聖啓示高峯之生活實行的路，一一頁。）

在腓立比三章保羅說，他所過的生活，是模成基督的死。（10。）…保羅將他自己放在那個死的模子裏，在那裏被模成基督的死。…他的舊生命藉着基督復活的大能，模成基督之死的形像。復活的大能加強他過神人的生活。主盼望我們許多人也成為這樣的人。（關於相調的實行，三六至三七頁。）

信息選讀

孔子所教導的人性美德是人工努力的產品。這些美德在素質上沒有出於神的任何東西。但聖經所教導的真正基督徒美德，不是人工努力的結果。

聖經所教導的基督徒美德與僅僅人性的美德，是迥然不同的。其間的差別在於基督徒美德的性質乃

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。彼得在彼得後書論到這事說，我們得有分於神聖的性情。（一4。）因此，基督徒的美德不是外面努力的產品，乃是內裏性情，就是我們藉重生所得之神聖性情的產品。基督徒的美德在素質上與神聖的生命、神聖的性情、和神自己有關。

從人的觀點來說，為着社會的益處，我們都該顧到倫理、道德、行為與性格。…然而，在活神與彰顯祂的一面，僅僅有屬人的美德，是徒然無功的；反而會打岔我們活主並彰顯主。

我們若要活神並彰顯神，就必須看見，甚至天然的人性美德，也必須了結。…福音的開始含示一切神以外的事物都了結了。

照着新約所陳明神經綸的異象，我們這班神所揀選的人，已經被基督頂替，且有基督作頂替了，所以我們只該活出神的生活。這意思是說，若有已婚的弟兄想要盡力作個好丈夫，他應該放棄這種想法，簡簡單單的活出神的生活。…他不該活文化、宗教或倫常的生活。他不該注意這些事物，而該只見耶穌。至終，他的生活方式將比文化、宗教、倫常、道德更高。他對妻子的愛，將比他天然屬人的愛更高。

我們不該被倫常或性格改良這些好事物所霸佔或攔阻；反之，我們應當被三一神佔有並完全充滿。這一位過着完全照着神新約經綸，並為着神新約經綸生活的，也就是那以祂自己來頂替我們的，如今就是那靈，藉着我們活出來。我們不該讓這一位以外的任何事物充滿並佔有我們。（馬可福音生命讀經，五四二至五四三、六四〇頁。）

參讀：過照着聖經中神聖啓示高峯之生活實行的路，第一、六章；關於相調的實行，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

第五週■週五

晨興餽養

太十一 28～30『凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；因為我的軛是容易的，我的擔子是輕省的。』

主在用五餅二魚食飽五千人所行的神蹟上，訓練門徒要跟祂學。在馬太十一章二十九節，主告訴門徒要跟祂學，指明祂乃是他們的榜樣。

十四章十九節說，祂拿着五個餅兩條魚，在祝福的時候，是望着天。換句話說，祂是望着天而為食物祝福。『望着天』指明祂仰望祂在天上的父。這指明祂知道祝福的源頭不是祂。祂乃是受差遣者，受差遣者不應當是祝福的源頭。差遣者是父，祂纔是祝福的源頭。…我們必須看見，主在這裏為我們所立的榜樣。…祂在門徒面前…（為餅和魚）祝福之後，就告訴門徒該作甚麼。毫無疑問的，祂所作的乃是榜樣，要門徒跟祂學。（神人的生活，一四六頁。）

信息選讀

一個同工被邀請到一個地方講道，他可能以為自己已經為主說話多年，所以知道如何說。我們都必須放下這種態度，看見我們不是源頭。沒有一樣祝福是出於我們的。無論我們能作多少，無論我們多麼懂得作甚麼，我們必須領悟，我們需要差遣者祝福我們所作的，我們信靠祂而不信靠我們自己。甚至在我們喫飯的時候，也該學主仰望那作我們源頭的父。

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，指明作為在地上的子受天上的父所差遣，祂與父是一並信靠父。（約十 30。）這是非常重要的原則。每當我為主說話時，我必須感覺我是信靠主，與主是一。我所知道的，我所能作的，都算不得甚麼。在我們盡職時，與主是一並信靠祂纔是最重要的。我們絕不該留在自己裏面，信靠我們所能作的，去供應話語。我們若信靠我們所能作的，我們就完了。惟有當我們與主是一，並且信靠祂，祝福纔會臨到。

主不從自己作甚麼。（五 19。）這也是祂給門徒的榜樣。雖然整個宇宙都是藉着祂創造的，但祂不從自己作甚麼。這就是祂多次所教導的，否認我們的己。祂說凡跟從祂的人，都必須背起自己的十字架，並否認己。（太十六 24。）祂乃是過着否認己的生活。…我們應…我們應當否認己，不要存心從自己作任何事，乃要存心從祂作每一件事。

主不尋求自己的意思，只尋求那差祂來者的意思。（約五 30 下。）首先，祂否認自己；第二，祂拒絕自己的想法、打算和目的。祂只尋求那差祂來者的意思。我們每個人都該在這一件事上有警覺—當我們受差遣作一個工作時，我們不該利用那個機會尋求自己的目標。我們去作神的工作時，我們去是尋求我們的目的，還是神的目的？倪柝聲弟兄總是很擔心，當他差遣一位弟兄出去作主的工時，那位弟兄會利用機會遂行自己的目的。…我們不容易有一個單純的心，沒有自己的目的、目標和想法。我們只該尋求那差遣我們的主的想法、目的、目標和打算。這需要我們這一面多有學習。（神人的生活，一四七至一四九頁。）

參讀：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

第五週■週六

晨興餽養

約七 18『那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。』

太十六 24『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

第一個神人不尋求自己的榮耀，只尋求那差祂來的父的榮耀。（約七 18。）我與倪弟兄在一起大約二十年。對於同工，最使他受攪擾的是，很難看到一個是沒有野心的。有野心就是尋求自己的榮耀。在召會生活裏，我們對主的服事中，常常有我們的野心。一個弟兄可能有野心作長老。爲了要作長老，他覺得必須先作執事。對他來說，作執事是被提高到長老職分的一步。…我們都是墮落亞當的子孫，患了同樣的病，有同樣的罪。…靠主的憐憫，我學了祕訣，對付我的己和我的目的；這幫助我對付我的自我榮耀。（神人的生活，一四九至一五〇頁。）

信息選讀

我們必須看見，在我們的工作中，我們的己、企圖、野心，乃是三條大『蛀蟲』。在主的恢復中，我們若要一直被主使用，就必須否認我們的己，棄絕我們的企圖，並放棄我們的野心。我們不該有我們自己的企圖；我們只該有主的意思。我們都必須學這三件事：沒有己，沒有企圖，沒有野心。我們只該知道爲祂勞苦、作工，否認我們的己，棄絕我們的企圖，並放棄我們的野心。己、企圖、野心，在我們裏面就像三條蛇或蠍子。我們必須學習恨惡牠們。

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.

主耶穌獨自『出去上山禱告，整夜禱告神』。次日，祂就設立十二使徒，要他們去看望並照顧那些被污靈纏磨的人，並醫治他們。（路六 12～18。）路加福音啓示，主的差遣是根據父對祂禱告的答應。祂問父，在跟從祂的人中間誰有資格作使徒。

現在我們需要來看，從主的榜樣裏我們該學習甚麼。如果我們看見一位弟兄遭遇困苦、有難處、或患病，我們該作甚麼？我們可能無心照顧他。另一面，我們可能關心他，想要為他作些事，顧到他的需要。結果，我們可能急忙去看這位弟兄，為他作些事。這是我們天然人的作為；而不是神聖的作為。我們應當從主耶穌學習。我們該到主那裏禱告說，『主，我的弟兄病重。你要作甚麼？你要給我負擔去照顧他麼？若是這樣，我願意接受負擔。不然，我就不願憑自己以人的身分作甚麼。我要憑着你照顧他，好使這個照顧不是人的作為，而是神聖的作為。』有時我們為着某位有需要的弟兄到主那裏去，主可能不要我們在那時就接觸這位弟兄，因為他是在主的手中。（神人的生活，一五〇、一二七至一二八頁。）

我們與所有聖徒的接觸，無論他們是弟兄或姊妹，年長或年輕，我們都必須用全般的純潔。（提前 5:2。）對老年姊妹說話如同對母親說話，你在動機上就需要純潔。有不純潔的動機是邪惡的。有不純潔的動機，意思就是為我們自己尋求利益，尋求某種方便或提拔。在召會生活中，我們與所有聖徒的接觸，應該只有一個動機—供應基督給他們，使他們在主裏長大。（提摩太前書生命讀經，九八頁。）

參讀：提摩太前書生命讀經，第九篇；長老訓練第一冊，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

第五週詩歌

補131

基督是我們人位

(英1180)

降 B 大調

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一 我的舊人已經被廢除， 在十架上已與主同死；
二 藉這人位成形在我裏， 我成祂身上的一肢體，

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現在他再無任何用處， 對我他已故。
所有行動都不再單獨， 全在配搭裏。

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我的新人在我靈裏住， 在我裏面如活井湧出，
基督必須是我們人位， 我們天然個性須拆毀，

0 3̣ 3̣ 5̣ 5̣ 7̣ 7̣ | 6̣ . 7̣ i̇ - | 0 5̣ 5̣ 5̣ 5̣ | 5̣ - - - |

以祂豐盛生命來充滿 我的每一部。
天天拆毀直到拆乾淨， 基督作一切！

0 i̇ i̇ i̇ i̇ i̇ i̇ | i̇ . 7̇ 6̇ - | 0 7̇ 7̇ 7̇ 7̇ 7̇ 7̇ | 7̇ . 6̇ 5̇ - |

基督在我靈裏作人位， 我心天天向祂不別歸，
惟有基督是我們人位， 再無自己的願望目的，

0 6̇ 6̇ 6̇ 6̇ 6̇ 6̇ | 6̇ . 5̇ 4̇ 3̇ 3̇ | 2̇ 2̇ 3̇ 3̇ 4̇ 4̇ 5̇ 5̇ |

好讓裏面的人有個家：一個地方可以安息，一個
直到召會是基督自己，建造成為一個新人，實現

6̇ 6̇ 7̇ 7̇ i̇ 2̇ || : 0 3̇ 3̇ 3̇ 3̇ 3̇ 3̇ | 4̇ . 3̇ 2̇ - | 0 3̇ 3̇ 3̇ 3̇ 3̇ 3̇ |

地方成為祂的一 那裏是我完全的實際， 將祂所是向我
神的永遠旨意——神人完完全全的調和， 得到一個合式
不是單單基督的自己， 還有召會同配

4̇ . 3̇ 2̇ - | 0 3̇ 3̇ 2̇ 2̇ i̇ i̇ | 6̇ . 7̇ i̇ - | 0 i̇ i̇ 2̇ 7̇ | i̇ - - - : ||

全開啓， 豐豐富富居住我心裏， 作我真人位。
的居所， 建立起祂國度的權柄， 在這全地上。
合為一， 取用基督自己作一切， 成一個新人。

WEEK 5 — HYMN

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.

第六週

按照神經綸的宇宙歷史—
人類歷史裏的神聖歷史，
成就主的心願，
就是要得着一個在實際裏的新人

讀經：珥一 4，三 11，弗一 3～6，二 15，四 22～24，
彌五 2，啓十九 7～9

【週一】

壹 這個宇宙中有兩個歷史：人的歷史（人類的歷史）和神的歷史（神聖的歷史）；前者如同外殼，後者如同外殼裏面的核仁——參珥一 4：

一 聖經相當詳細的啓示人類歷史裏的神聖歷史；神的歷史就是我們的歷史，因為祂與我們聯結：

1 我們需要看見，神在已過永遠裏的歷史，是要為祂與人聯結的行動作豫備：

a 神聖的歷史開始於永遠的神和祂的經綸；按照神的經綸，神要把祂自己作到人裏面，與人成爲一，作人的生命、生命的供應和一切，並得着人作祂的彰顯——弗三 9～10，一 10，創一 26，二 9。

【週二】

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 神在祂神聖的三一裏，在永遠裏舉行了一個會議，決定基督那極重要的死，為着完成神永遠的經綸——徒二 23。
- c 神聖三一的第二者，豫備要從永遠裏出來，進到時間裏，生於伯利恆，成為一個人——彌五 2。
- d 神在創立世界以前，在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了信徒——弗一 3 ~ 6。

【週三】

- 2 神在人裏的歷史，開始於成為肉體，繼續於祂經過人性生活、釘死、復活、以及升天的過程；何西阿十一章四節說，這些乃是人的繩，愛的索：
 - a 神聖的歷史，就是神在人裏的行動，乃是以經過過程的基督這位神人作為原型，而達到新人，以終極完成於新耶路撒冷這偉大的神人，就是神永遠經綸終極的完成。
 - b 基督藉着祂的成為肉體和人性生活，將無限的神帶到有限的人裏面；將三一神與三部分人聯結並調和一起；藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性。

【週四】

- c 基督的釘死是個代替的死，是包羅萬有的死，是包羅萬有法理的救贖，了結舊造並解決所有的問題；（約一 29；）在祂的釘死裏，祂救贖神所創造卻墮落在罪中的一切，（來二 9，西一 20，）用祂神聖的元素創造（孕育）新人，（弗二 15，）且從祂人性的體殼裏，將祂神聖的生命釋放出來。（約十二 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 在祂的復活裏，祂生為神的長子，（徒十三 33，羅一 4，八 29，）成為賜生命的靈，（林前十五 45 下，）並重生千萬的人，使他們成為神的眾子作基督身體的肢體和一個新人（召會）的成分。（彼前一 3，西三 10～11。）

e 祂升上諸天，然後作為那靈降下，以產生召會作一個新人，使三一神得着團體的彰顯—珥二 28～32，徒二 1～4，16～21。

二 因此，召會作為一個新人的實際，也是神聖歷史的一部分；這歷史是人類外在歷史裏之神聖奧祕的內在歷史；在神聖歷史這部分的末了，基督要再來，帶着祂的得勝者作祂的軍隊，（珥一 4，三 11，）擊敗敵基督和他的軍隊。

三 接着，千年國就要來臨；至終，這國度要終極完成於新天新地裏的新耶路撒冷；新耶路撒冷將是神的歷史終極完成的一步。

【週五】

貳 在彼得（捕魚的職事）、保羅（建造的職事）、和約翰（修補的職事）身上，我們可以看出主的心願乃是要得着一個新人：

一 五旬節那天，神用彼得帶進許多猶太信徒；（徒二 5～11；）再者，哥尼流在禱告中得着異象，（十 30，）彼得也在禱告中得着異象；（17，19；）藉此神為着一個新人實際的出現得着外邦人的計畫和行動得以實施。（9 下～14，27～29。）

二 在以弗所二章十四至十五節保羅揭示，基督藉着祂創造新人的死，將猶太人和外邦人創造成一個新人；（參四 22～24；）在林前十二章十三節保羅告訴我

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

們，我們『不拘是猶太人或希利尼人』，都受浸成了一個身體；在加拉太三章二十七至二十八節保羅告訴我們，凡浸入基督的，都已經穿上了基督，『沒有猶太人或希利尼人』；在歌羅西三章十至十一節保羅告訴我們，在新人裏猶太人和希利尼人都沒有地位。

三 約翰告訴我們，主用自己的血『從各支派、各方言、各民族、各邦國中，買了人來』；（啓五 9；）這些蒙救贖的人構成召會這一個新人；藉着約翰我們也看見眾召會是金燈臺，（一 11～12，）這些金燈臺要終極完成為新耶路撒冷；在金燈臺和新耶路撒冷裏，我們看不見民族與民族之間的不同。

四 這一切都指明每天我們都需要喝一位靈，（林前十二 13，）好使我們在實際日常生活的每一面，都在我們心思的靈裏得以更新，藉此脫去舊人並穿上新人，以完成主的心願，就是要得着一個在實際裏的新人。（弗四 22～24。）

【週六】

叁 在神聖的歷史中有一個新造—新人同着新心、新靈、新生命、新性情、新歷史、和新的終結—詩歌十一首，結三六 26，林後三 16，太五 8，多三 5：

一 神聖的歷史，神在人裏的歷史，是從基督的成肉體直到祂的升天，成為賜生命的靈，然後繼續於祂住在我們裏面，藉着神生機的救恩，就是重生、聖別、更新、變化、模成並榮化，把我們帶進一個新人完滿的實際裏，並使我們成為基督榮耀的新婦—弗四 22～24，羅五 10，啓十九 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 現在我們要問自己一個問題：我們是活在神聖的歷史裏，還是僅僅活在人類的歷史裏？

1 我們都在人類的歷史裏出生，卻在神聖的歷史裏再生，重生；我們若活在這個世界，就是活在人類的歷史裏；但我們若活在召會這一個新人的實際裏，就是活在神聖的歷史裏；在召會生活中，神的歷史就是我們的歷史；現在這兩方—神和我們—有同一個歷史，就是神聖的歷史。

2 讚美主，我們在神聖的歷史裏，經歷並享受奧祕、神聖的事物，為着我們生機的救恩，並藉着將和平的福音傳遍整個居人之地使祂得擴展，（弗二 14 ~ 17，六 15，參太二四 14，）好使我們成為實際裏的一個新人，作祂得勝的新婦。

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.

第六週■週一

晨興餽養

珥一 4『剪蝗剩下的，羣蝗來喫；羣蝗剩下的，舔蝗來喫；舔蝗剩下的，毀蝗來喫。』

三 11『四圍的列國阿，你們要速速的來，一同聚集。耶和華阿，求你使你的大能者在那裏降臨！』

聖經記載兩個歷史：人的歷史（人類的歷史）和神的歷史（神聖的歷史）。前者如同外殼，後者如同外殼裏面的核仁。小申言者書對人類歷史有清楚的說明，由約珥書一章四節所題的四種蝗蟲所表徵；也相當詳細的啓示了在人類歷史裏的神聖歷史。神聖的歷史是三一神在人性裏的神聖奧祕，開始於已過永遠裏永遠的神和祂永遠的經綸；（彌五 2 下，提前一 4，弗一 4～5，9～11；）繼續於基督的成爲肉體；（彌五 2 上；）祂的死、埋葬和復活，使神的救贖和救恩傳佈給地上的萬民；（拿一 17，二 10；）祂將終極完成的靈澆灌下來，以產生召會，作三一神團體的彰顯；（珥二 28～32；）祂要第二次來臨，作萬國所羨慕的（該二 7 上）和公義的日頭；（瑪四 2 上；）祂要帶着作祂軍隊的得勝者同來，擊敗敵基督和他的軍隊；（珥三 1～15；）祂也要在千年國裏在錫安掌權。（三 16～21，彌四 7。）至終，國度要終極完成於新天新地裏的新耶路撒冷，直到永遠。新耶路撒冷將是神的歷史終極完成的一步。（聖經恢復本，珥一 4 註 1。）

信息選讀

（聖經）是由四十幾位作者，費了大約一千五百

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

年寫成的。頭一位作者是摩西，末了一位作者是約翰。…我們可以說，聖經乃是神的自傳，因為它是神自己藉着許多受聖靈感動的作者，所寫關於神的一本書。…整本聖經乃是三一神的歷史。

神的歷史成了我們的歷史，因為祂與我們聯結。我們可以用夫妻之間的聯結來說明這事。…聖經就是神與我們聯結的歷史。祂是我們的丈夫，我們這些蒙祂揀選、救贖的人是祂的妻子。

基督徒的生活乃是與神聯結的生活。新約聖經說，作為神具體表現的基督乃是丈夫，召會乃是妻子。（弗五 25～32，林後十一 2。）…啓示錄十九章說到基督的婚娶和祂的婚筵。（7～9。）二十一、二十二章給我們看見，化身於基督裏的神，與蒙祂揀選、救贖之人在永世裏的婚配生活。…因此，當我們摸着神的歷史，我們就摸着我們的基督徒生活。…基督徒的生活乃是嫁給三一神之妻子的生活。

我們的神有一部歷史，祂的歷史最奇妙的一部分乃是祂與人聯結的歷史。甚至在舊約裏，神就說到祂自己是丈夫，祂的子民是祂的妻子。（賽五四 5，六二 5，耶二 2，三 1，14，三一 32，結十六 8，二三 5，何二 7，19。）神在舊約裏所要得着與祂子民的婚配生活，乃是在新約裏得以實化。（神在祂與人聯結中的歷史，四至五頁。）

三一神是永遠的。…在祂沒有起始。這永遠的一位在祂自己裏面定了一個經綸。按照祂的經綸，神要把祂自己作到人裏面，與人成爲一，作人的生命、生命的供應和一切，並得着人作祂的彰顯。所以，神在祂經綸裏的心願，就是要有一個團體的實體，由神和人構成，作祂永遠的彰顯。這神聖的歷史開始於永遠的神和祂的經綸。（約珥書生命讀經，二四九頁。）

參讀：約珥書生命讀經，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

第六週■週二

晨興餽養

徒二 23『祂既按着神的定議先見被交給人，你們就藉着不法之人的手，把祂釘在十字架上殺了。』

彌五 2『伯利恆以法他阿，你在猶大諸城中為小，將來必有一位從你那裏為我而出，在以色列中作掌權者；祂是從亙古，從太初而出。』

神在祂神聖的三一裏，在永遠裏舉行了一個會議。（徒二 23 與註 1。）…父神、子神、靈神在永遠裏舉行了一個會議，決定基督那極重要的死，為着完成神永遠的經綸。神立了一個經綸，但是神必須決定要如何完成祂的經綸。為了完成神的經綸，基督必須受那包羅萬有的死。（神在祂與人聯結中的歷史，一六頁。）

信息選讀

神聖三一的第二者，豫備要完成祂從永遠進到時間裏的『出來』，生在伯利恆成為人。彌迦書五章二節告訴我們，基督要生在伯利恆，那是神『出來』的一部分。…在神聖三一的第二者在時間裏來生在伯利恆之前，祂在已過的永遠裏，乃是豫備要來。神在創立世界以前，在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了信徒。（弗一 3～6。）…在我們受造以前，祂在兩件事上祝福了我們。…在已過的永遠裏，神揀選我們，使我們成為聖別，成聖歸祂自己，有祂聖別的情性。（4。）…〔這〕指明祂要與我們成為一，也就是說，祂的情性要成為我們

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。因着這性情，我們就被聖別，分別出來歸給神。神的性情是聖別的，祂要將我們在性情上作成像祂一樣。（來二 11，彼後一 4。）

…神在已過的永遠裏〔也〕豫定我們，標出我們，得兒子的名分，將我們作成祂的眾子，歸於祂自己，有祂神聖的生命。（弗一 5 下。）因此，神在已過的永遠裏祝福了我們，給我們兩件東西，就是祂的性情和祂神聖的生命。神在已過的永遠裏，按着祂的意願所喜悅的，（5 上，）曾用諸天界裏各樣屬靈的福分，祝福了我們，使祂恩典的榮耀得着稱讚，這恩典是祂在基督那蒙祂所愛者裏面所恩賜我們的。（6。）

在已過的永遠裏，神立了一個經綸，為要產生召會，為着祂的彰顯，並且要將萬有，包括我們，在基督裏都歸一於一個元首之下。祂也舉行了一次會議，決定神聖三一的第二者來替我們死，以完成祂的經綸。然後，在已過的永遠裏，祂揀選了我們，使我們有祂的性情，也使我們有祂神聖的生命，叫我們與祂一樣的聖別，並叫我們成為祂的兒子，作祂的兒女，來彰顯祂。這就是神在已過永遠裏的歷史，這歷史就是我們的歷史。（神在祂與人聯結中的歷史，一六至一九頁。）

在舊約裏，神在成為肉體以前，祂只同着人，並在人中間行動。…但那不是完成神為着基督與召會之永遠經綸的直接行動。…因此，在舊約裏沒有題到召會。召會是隱藏的奧祕。…神在新約裏的經綸，絕對是獨一的。在舊約裏，你看不見神為着祂永遠經綸的直接行動。神間接作了許多準備，好使祂有一日能來直接的作工。…舊約乃是為着神在新約裏在人裏面直接的行動作準備。（神在人裏的行動，五至七頁。）

參讀：神在祂與人聯結中的歷史，第一章；神在人裏的行動，第一章；彌迦書生命讀經，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

第六週■週三

晨興餽養

何十一 4『我用慈繩愛索牽引他們…。』

太四 19～20『耶穌對他們說，來跟從我，我要使你們作得人的漁夫。他們就立刻撇下網，跟從了祂。』

聖經可被視為神的歷史。…神的歷史有兩部分：在舊約中神同着人的歷史，以及在新約中神在人裏的歷史。在舊約中神的歷史是同着人的歷史；在新約中神的歷史是在人裏的歷史，因為這個歷史關係到神與人是一。因此，神在新約中的歷史，乃是在人性裏的神聖歷史。（約珥書生命讀經，二五四頁。）

信息選讀

（在何西阿十一章四節，）『慈繩（人的繩）愛索』這辭指明神用祂神聖的愛愛我們，不是在神性的水平上，乃是在人性的水平上。…神所藉以牽引我們的繩子，包括基督的成為肉體、人性生活、釘死、復活和升天。藉着基督在祂人性裏的這一切步驟，神在祂救恩裏的愛纔臨到我們。（羅五 8，約壹四 9～10。）（聖經恢復本，何十一 4 註 1。）

基督豐滿的職事，在第一個成肉體的時期中，將無限的神帶到有限的人裏面。…這乃是我們今天的新語言。神是無限的，我們人是有限的。

基督豐滿的職事，在第一個成肉體的時期中，也將三一神與三部分人聯結並調和一起。三一神很奧祕，三部分人也相當費解。如果只說，基督將神與人聯結並調和一起，這還容易。但是照神聖奧祕的

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

範圍裏新文化的新語言，我們必須說，基督乃是將三一神與三部分人聯結並調和在一起。論到三一神，父是源頭，子是顯出，靈是進入；論到三部分人，靈在最裏面，魂居中，體在外面。

基督豐滿的職事，在第一個成肉體的時期中，也藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性。基督人性的美德是芬芳的，誰也無法否認，甚至連非基督徒讀四福音，也都覺得其中所記載的那位耶穌是甘甜芬芳的，具有芬芳的美德，因為祂在祂的人性裏，彰顯了全備之神豐富的屬性。

『屬性』就是指人所是的特質。…我們的神也有祂的屬性，並且祂的屬性是豐富的，因為祂是偉大而全備的一位。祂是愛，祂是光，祂是聖，祂是義。這位全備之神豐富的屬性，都由主耶穌在祂的人性裏彰顯出來，而成爲祂在人性裏芬芳的美德。

基督在祂的人性中彰顯神，也是藉着祂那吸引並奪取人的芬芳美德。…（在馬太四章十八至二十二節，）門徒…撇下一切跟從了祂。我絕對相信，當時從主耶穌身上，從祂的面容上，從祂的聲音裏，彰顯出一種芬芳的力量，相當吸引並奪取人。

基督能顯出那吸引並奪取人的芬芳美德，不是在祂的肉體裏，憑祂人性的生命活着，乃是在祂的復活中，憑祂神聖的生命活着。不錯，祂是在肉體裏，但祂卻不是在肉體裏憑祂人性的生命活着；祂乃是在祂的復活中，憑祂神聖的生命活着。今天我們這些神人，…可以離開這個肉體的範圍，而進入復活的範圍，在復活中，就是在那神聖奧祕的範圍中，憑神聖的生命活着。（如何作同工與長老，並如何履行同工與長老的義務，一一至一五、一七頁。）

參讀：約珥書生命讀經，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. (CWWL, 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

第六週■週四

晨興餽養

約一 29 『次日，約翰看見耶穌向他走來，就說，看哪，神的羔羊，除去世人之罪的！』

弗二 15 『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

基督包羅萬有之法理的救贖有五方面。第一，了結一切舊造的東西。第二，救贖神所創造、卻墮落在罪中的一切東西。（來二 9，西一 20。）…第三，用祂神聖的元素創造（孕育）新人。以弗所二章十五節說，祂在自己裏面，在十字架上，把猶太信徒和外邦信徒創造成一個新人。那個創造就是孕育。…基督在自己裏面創造（孕育）新人，這指明祂就是那個孕育新人的元素。祂在自己那個元素裏，將兩下孕育成爲一個新人。主耶穌在十字架上受死的時候，同時就在創造新人。

第四，基督包羅萬有之法理的救贖，也從祂人性的體殼裏，將祂神聖的生命釋放出來。約翰十二章二十四節說，主耶穌乃是一粒麥子。…基督有神聖的生命，卻是隱藏在祂人性的體殼裏；所以祂需要在十字架上受死，使祂人性的體殼破裂，而從祂人性的體殼中釋放出祂神聖的生命。

第五，基督包羅萬有之法理的救贖，也爲祂生機的救恩立下根基，並且設定達成祂在總括時期中之職事的手續。（如何作同工與長老，並如何履行同工與長老的義務，一八至一九頁。）

信息選讀

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

主耶穌在地上生活並盡職，末了祂甘心樂意的上十字架。祂的釘死是個包羅萬有、代替的死，了結舊造，並解決所有的問題。祂的死把祂引進復活：一面，在祂的復活裏，祂生為神的長子；（徒十三33，羅一4，八29；）另一面，在祂的復活裏，並藉着祂的復活，祂成了賜生命的靈。（林前十五45下。）

此外，藉着基督的復活，千萬的人從神而生，由神重生，（彼前一3，）成為神的眾子和基督身體上的肢體，就是召會。這位成為肉體、釘十字架、復活、升上諸天、然後降下成為那靈的基督，產生了召會，作三一神團體的彰顯。今天的召會就是基督顯現的擴大。因此，召會也是神聖歷史的一部分；這歷史是外在人類歷史裏之神聖奧祕的內在歷史。

在神聖歷史這部分的末了，基督要再來，帶着祂的得勝者作祂的軍隊，從天降臨，（珥三11，）為要擊敗敵基督和他的軍隊。這兩個人物將要相會一敵基督（外在、人類歷史裏的人物），以及基督同祂的得勝者（內在、神聖歷史裏的人物）。神聖歷史裏的人物要擊敗人類歷史裏的人物，把他扔在火湖裏。（啓十九20。）接着，千年國就要來臨。至終，這國度要終極完成於新天新地裏的新耶路撒冷。新耶路撒冷將是神的歷史終極完成的一步。

人的歷史，世界的歷史，是外在的。神聖的歷史，就是神在人裏並同着人的歷史，是內裏的。這個歷史是在人性裏之三一神的神聖奧祕。（約珥書生命讀經，二五〇至二五一頁。）

參讀：如何作同工與長老，並如何履行同工與長老的義務，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

第六週■週五

晨興餽養

徒十 45『那些奉割禮…的信徒，因聖靈的恩賜也澆灌在外邦人身上，就都驚奇。』

林前十二 13『…我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

啓五 9『他們唱新歌，說，你配拿書卷，配揭開它的七印，因為你曾被殺，用自己的血從各支派、各方言、各民族、各邦國中，買了人來歸與神。』

按照新約的記載，有三位顯著而領頭的使徒：彼得、保羅和約翰。在這三位使徒身上，我們可以看見主心頭的願望乃是要得着一個新人。

按照新約的記載，彼得捕魚，聚集材料，為着召會的建造。保羅是織帳棚的。（徒十八 3。）他的生意是建造的生意，他的職事就是建造的職事。當約翰蒙主呼召時，他和雅各正在船上補網。（太四 21。）後來，約翰成了真正的補網者，藉着他生命的職事，彌補召會的破口。…因此，在新約裏我們看見捕魚的職事、建造的職事、和修補的職事。（李常受文集一九七七年第三冊，六六三至六六四頁。）

信息選讀

五旬節那天，神用彼得帶進許多猶太信徒。在的主宰權柄之下，他們許多人來自不同的文化，說不同的語言。（徒二 8～11。）這含示神的心願是要聚集不同種族、不同語言的人，使他們成爲一。…在行傳十章，當彼得守着他禱告的時間，他得着了關於神的計畫和行動的異象。彼得禱告時，無疑的是在

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

靈裏。當他在靈裏，他看見了異象。使徒行傳告訴我們，他『魂遊象外』。(十10。)…彼得在這魂遊象外中，看見有一器皿降下，好像一塊大布，縫在地上，裏面有各樣不潔淨的動物〔，象徵外邦人〕。

保羅在猶太教裏比彼得更深、更強。彼得是出身於加利利的漁夫，保羅卻是猶太教的學者。…雖然保羅有很強的猶太背景，他卻能在林前十二章十三節告訴我們，我們『不拘是猶太人或希利尼人』，都受浸成了一個身體。在加拉太三章二十七至二十八節保羅告訴我們，凡浸入基督的，都已經穿上了基督，『沒有猶太人或希利尼人。』在歌羅西三章十至十一節保羅告訴我們，在新人裏猶太人和希利尼人都沒有地位。…保羅受過深而強的猶太教育，他說這樣的話指明他的頭腦有了奇妙的更新。

在啓示錄裏，約翰告訴我們，主用自己的血『從各支派、各方言、各民族、各邦國中，買了人來』。(五9。)我們不該忘記，約翰也是猶太人，但這話指明，他的心思大大的被更新了。他肯定的說，基督死在十字架上，從不同的支派、方言、民族、邦國中，救贖了人。藉着約翰我們也看見，眾召會是金燈臺，(一11~12，)這些金燈臺要終極完成為新耶路撒冷。在金燈臺和新耶路撒冷裏，我們看不見民族與民族之間的不同。

我們能看見，我們在日常生活中的一切事上多麼需要更新。…這不是調整我們的行爲，乃是藉着在我們心思的靈裏得以更新而變化，使我們成爲另一個人。每天我們都需要脫去舊人，並穿上新人。爲此我們需要喝一位靈，好使我們在實際日常生活的每一面，都在我們心思的靈裏得以更新。(李常受文集一九七七年第三冊，六六四至六六五、六六七、六六九、六七三至六七四頁。)

參讀：一個新人，第二、五至七章；神人，第一章；歷代志生命讀經，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, msgs. 2, 4

第六週■週六

晨興餽養

結三六 26『我也要賜給你們新心，將新靈放在你們裏面…。』

太二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期纔來到。』

弗二 17『又來傳和平為福音…。』

我們都在人類的歷史裏出生，卻在神聖的歷史裏再生，重生。現在我們需要問自己一個問題：我們是活在神聖的歷史裏，還是僅僅活在人類的歷史裏？我們若活在這個世界，就是活在人類的歷史裏。但我們若活在召會中，就是活在神聖的歷史裏。在召會生活中，神的歷史就是我們的歷史。現在這兩方—神和我們，有同一個歷史，就是神聖的歷史。

在神聖的歷史中有一個新造—新人同着新心、新靈、新生命、新性情、新歷史、和新的終結。讚美主，我們在神聖的歷史裏，經歷並享受奧祕、神聖的事物。（約珥書生命讀經，二五二頁。）

信息選讀

按照以弗所二章，基督…來傳和平為福音。這指明升天基督的來到。大數的掃羅逼迫召會時，他不知道他所逼迫的乃是聯於天的，他不知道在地上的召會是聯於升天基督的。主耶穌向大數的掃羅顯現，掃羅自然而然的，甚至不知不覺的呼求祂的名說，『主阿，你是誰？』（徒九 5。）因着掃羅向主敞開自己，並且呼求祂，主帶着祂神聖的豐滿就得以進到他裏面，並且進一步將他構成賜給祂身體的恩賜。

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

一個曾是逼迫召會的人，就這樣成爲能成全聖徒的人。保羅成爲這樣的恩賜，不是藉着教育，乃是藉着被神聖的豐滿所浸透。所以大數的掃羅至終成了使徒保羅，能餵養聖徒、傳揚基督那追測不盡的豐富，並將基督供應給同作信徒者，使他們得餵養、長大、被成全，並盡他們的功用。

如果我們要被成全，...〔我們就〕需要...被基督構成。...我們需要更多將祂接受進來，直到我們被祂浸透。這樣，我們就能成爲基督身體上盡功用的肢體，就是由那位釘十字架、復活、並且升天又降下的基督所構成的恩賜。

基督藉着祂的死征服了所有的仇敵，並且解決了所有的難處。...藉着祂的復活，祂將一切神聖的豐富釋放出來；並且藉着祂的升天，祂得着了神所揀選的人，以及神聖的豐滿。基督從升天起就一直工作，要爲着祂的身體，將所有被征服的仇敵構成恩賜。首先，祂臨到那些被征服的仇敵，並且進到他們裏面。然後祂以自己漸漸充滿他們，並且浸透他們。至終，那些曾是祂仇敵的人就被變化，並被構成有用的恩賜，可以賜給祂的身體。這些恩賜不是僅僅教訓人，乃是把基督灌注到人裏面。這樣，基督身體的肢體就接受保養並得着顧惜。然後他們就被聖化、潔淨、並變化成爲有功用的肢體。結果，全身就藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

我們越因着保養顧惜而長大，就越能在召會生活中正確的盡功用。聖徒若是對主絕對，短時間之內許多人就會顯出功用來。（以弗所書生命讀經，九三一至九三三頁。）

參讀：以弗所書生命讀經，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

第六週詩歌

11

敬拜父—祂的新鮮

8 6 8 6 副 (英 16)

D 大調

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 松樹, 永 遠 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 長 存 的 主, 直 到 永 遠 不 敗!

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 遠 不 知 陳 舊!

2 | 3 3 5 5 | i i 2 i 6 | 5 5 6 7 | i . i ||

千 萬 億 載 仍 是 鮮 新! 儘 管 年 日 悠 久。

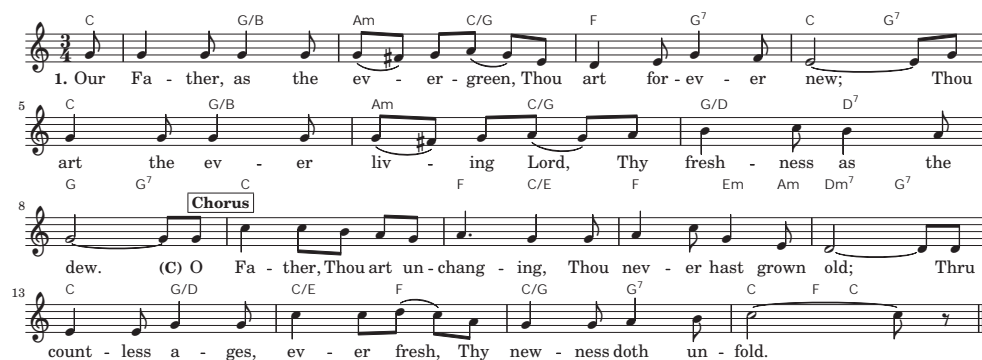
- 二 父, 你是神也就是“新,” 無你就是陳舊;
 有你, 雖然代遠年湮, 仍是常新不朽。
- 三 你向我們所賜之福, 都是新而不舊;
 約是新約、路是新路, 都要永遠存留。
- 四 我們乃是你的新造, 新人、新心、新靈;
 日日更新, 永不衰老, 滿有新樣、新生。
- 五 最終新天、新地、新城, 一切全都更新;
 月月都有新果供應, 永遠不再變陳。
- 六 父神, 你是常新不舊, 我們讚美不休!
 永遠讚美、永遠歌謳: 你是常新不舊!

WEEK 6 — HYMN

Our Father, as the evergreen

Worship of the Father — His Newness

16



1. Our Fa - ther, as the ev - er - green, Thou art for - ev - er new; Thou
 art the ev - er liv - ing Lord, Thy fresh - ness as the
 dew. (C) O Fa - ther, Thou art un - chang - ing, Thou nev - er hast grown old; Thou
 count - less a - ges, ev - er fresh, Thy new - ness doth un - fold.

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.

