二〇一四年國殤節特會

屬天的異象

第二篇

基督的異象

讀經：西二 16 ~ 18 上、19，約十四 6，五 39 ~ 40，十六 13，約壹五 6，弗三 8、18

綱　　目

週　　一

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

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

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

1 基督日日是我們的食物和飲料，作我們的滿足和加力—林前十 3 ～ 4。

2014 Memorial Day Conference

THE HEAVENLY VISION

Message Two

The Vision of Christ

Scripture Reading: Col. 2:16-18a, 19; John 14:6; 5:39-40; 16:13; 1 John 5:6; Eph. 3:8, 18

Outline

Day 1

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

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

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

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

2 基督週週是我們的安息日，作我們在祂裏面的完成和安息—太十一 28 ～ 29。

3 基督月月是我們的月朔，作我們在黑暗中因著光而有的新開始—約一 5，八 12。

4 基督年年是我們的節期，作我們的喜樂和享受—林前五 8。

週　二

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

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

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

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

週　三

七 我們需要天天享受基督作我們一切需要的

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

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

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

Day 2

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

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

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

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

Day 3

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

實際：

1 基督是我們的氣息—約二十 22。

2 基督是我們的飲料—四 10、14，七 37～39 上。

3 基督是我們的食物—六 35、57。

4 基督是我們的光—一 4，八 12。

5 基督是我們的衣服—加三 27。

6 基督是我們的居所—約十五 5、7 上，詩九十 1，九一 1。

週　四

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

一 因著宇宙並其中的萬物和人，是爲著描述基督這個目的造的，所以祂向祂的門徒啓示祂自己時，很容易在任何環境中找到某個東西或人物作爲例子說明祂自己—西一 15～17，約一 51，十 9～11，十二 24，太十二 41～42。

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

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

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

necessities:

1. Christ is our breath—John 20:22.

2. Christ is our drink—4:10, 14; 7:37-39a.

3. Christ is our food—6:35, 57.

4. Christ is our light—1:4; 8:12.

5. Christ is our clothing—Gal. 3:27.

6. Christ is our dwelling place—John 15:5, 7a; Psa. 90:1; 91:1.

Day 4

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

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

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

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

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

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

4 礦物豫表基督，如金、銀、銅、鐵（申八9、13）和不同種類的石頭：活石（彼前二4）、磐石（林前十4）、房角石（太二一42）、頂石（亞四7）、基石（林前三11）和寶石（12）。

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

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

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

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

週　五

參這位是一切正面事物實際的基督，乃

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

4. Minerals typify Christ, such as gold, silver, copper, and iron (Deut. 8:9, 13), and different kinds of stone: the living stone (1 Pet. 2:4), the rock (1 Cor. 10:4), the cornerstone (Matt. 21:42), the topstone (Zech. 4:7), the foundation stone (1 Cor. 3:11), and precious stone (v. 12).

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

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

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

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

Day 5

III. The very Christ who is the reality of all positive things

是身體的元首；因此，持定元首就是享受基督作一切正面事物的實際—西二19：

一 我們所享受作一切的基督既是身體的元首，我們越享受祂，就越對身體有感覺：

1 這指明享受基督不是單獨的事，乃是身體的事—參弗三8，四15～16。

2 我們越享受基督，就越寶愛身體上別的肢體—西一4、8。

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

週　六

三 享受基督把我們在升天裏帶到諸天界裏；惟有享受元首基督作我們靈裏賜生命的靈，我們在經歷裏才能在諸天之上—三1～2，林後三17，提後四22，羅八10、34。

四 當我們享受基督，並持定祂作元首，我們就吸取那延展無限、包羅萬有之基督的豐富；這些豐富在我們裏面成爲神的擴增，使身體因此而長大，爲著身體的建造—西二19、6～7，弗四16。

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

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

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

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

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

Day 6

C. The enjoyment of Christ brings us into the heavenlies in ascension; we can be experientially in the heavens only by enjoying Christ, the Head, as the life-giving Spirit in our spirit—3:1-2; 2 Cor. 3:17; 2 Tim. 4:22; Rom. 8:10, 34.

D. As we enjoy Christ and hold Him as the Head, we absorb the riches of the extensive, all-inclusive Christ; these riches become in us the increase of God by which the Body grows for its building up—Col. 2:19, 6-7; Eph. 4:16.

第二週　週一

晨興餧養

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

在我們日常生活的環境中，許多事物都是基督的影兒。譬如我們喫的食物是影兒，不是真食物；真食物乃是基督。基督也是真飲料。我們所穿，遮蓋我們、美化我們、使我們保暖的衣服，也是基督的影兒。基督乃是真正遮蓋我們赤身、使我們溫暖並美化我們的那位。基督也是我們的真住處、真安息。我們所住的房子，也是基督作我們居所的影兒。我們夜裏所享受的安息，也是基督作我們安息的影兒。我們在享受美味後的滿足也不是真滿足，乃是基督作我們滿足之實際的影兒（歌羅西書生命讀經，二四五頁）。

信息選讀

在歌羅西二章十六節，保羅說到與每日生活、每週生活、每月生活和每年生活有關的事。…飲食是每日的，安息日是每週的，月朔是每月的，節期是每年的。我們生活的各面都是基督的影兒。喫喝表徵每日的滿足和加力。安息日表徵每週的完成和安息；沒有完成，我們就無法享受安息。安息來自完成和滿足；你完成一件事並因此而滿足時，你就能有安息。神在第六日完成了祂創造的工作之後，就在第七日享受安息。我也能見證，我完成我的工作，並因此而滿意之後，我才享受安息。

月朔表徵每月在黑暗中因著光而有新的開始。舊約時代月朔如何表徵新的開始，今天基督就是這樣使

WEEK 2 — DAY 1

Morning Nourishment

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

Many things in our environment of daily living are also shadows of Christ. For example, the food we eat is a shadow, not the real food. The real food is Christ. Christ is also the real drink. The clothing we wear to cover us, to beautify us, and to keep us warm is also a shadow of Christ. Christ is the One who truly covers our nakedness, who keeps us warm, and who imparts beauty to us. Christ is also our true dwelling place and real rest. The houses in which we live are a shadow of Christ as our dwelling place. The rest we enjoy at night is also a figure of Christ as our rest. Even the satisfaction we enjoy after a good meal is not the real satisfaction but a shadow of Christ as the reality of satisfaction. (Life-study of Colossians, p. 198)

Today's Reading

In Colossians 2:16 Paul covers matters related to daily life, weekly life, monthly life, and yearly life....Eating and drinking are daily, the Sabbaths weekly, the new moons monthly, and the feasts yearly. All the aspects of our living are shadows of Christ. Eating and drinking signify daily satisfaction and strengthening, and the Sabbath signifies weekly completion and rest. Without completion, we cannot enjoy rest. Rest always comes from completion and satisfaction. When you have finished a certain matter and are satisfied with it, you are then able to be at rest. After God completed His work of creation on the sixth day, He enjoyed rest on the seventh day. I can testify that I can enjoy rest only when my work has been completed and I am satisfied with it.

A new moon signifies a monthly new beginning with light in darkness. Just as the new moon marked a new beginning in Old Testament times, so Christ affords

我們在黑暗中因著光而有的新開始。最近我聽到一位猶太籍弟兄幾個月前得救的見證。他到主這裏來以前，乃是在黑暗中，就像今天所有不信主的猶太人一樣。但現在基督是他的月朔，使他在黑暗中有了光。

節期表徵每年的享受和喜樂。神的選民要一年三次聚集，過每年的節期；那時是他們在主面前一同享受、一同喜樂的時光。節期雖然是叫人享受的，但只是基督的影兒。祂才是真食物、真飲料、真完成，祂也是真月朔、真節期。我們每日喫喝基督，每週在祂裏面有完成和安息，每月在祂裏面經歷新的開始，並且終年經歷祂作我們的喜樂和享受。

保羅在二章十六節所題到的事，乃是與地球的自轉，或繞著太陽的公轉有關。沒有這樣的自轉和公轉，我們就無法維持肉身的生命。因著地球的自轉和公轉，我們才有了日、週、月和年。我們已經一再的指出，所有這些日、週、月和年之事的實際乃是基督。

保羅在十七節說，基督是一切影兒的實體。這指明祂是我們食物和飲料的實際，是我們完成和安息的實際，是我們在黑暗中因著光而有新開始的實際，也是我們享受和喜樂的實際。我們每天、每週、每月、每年都需要基督。我們日日、週週、月月、年年的生活中，所有正面的事物都必須是基督。祂不只在道理上成爲我們的一切，更在我們的經歷中成爲我們的一切。我能見證基督是我的完成、我的安息、我的新開始、我的享受、我的喜樂、我的食物、我的飲料和我的滿足。雖然基督是宇宙性的廣闊，祂也是我們每天實際生活的每一細節。日復一日，祂是我們的氣息，也是我們的一切（歌羅西書生命讀經，二四五至二四七頁）。

參讀：歌羅西書生命讀經，第十五、二十四至二十五篇；由基督與召會的觀點看新約概要，第十九章；加拉太、以弗所、腓立比、歌羅西書中的經歷基督，第一章。

us a new beginning with light in darkness today. Recently I heard the testimony of a Jewish brother who was saved a few months ago. Before he came to the Lord, he was in darkness, like all unbelieving Jews today. But now Christ is his new moon with light in darkness.

The feasts signify yearly enjoyment and joy. Three times a year, God's chosen people came together for the annual feasts, which were times of enjoyment, of rejoicing together before the Lord. Although the feasts were enjoyable, they were simply shadows of Christ. He is the real food, drink, completion, rest, new moon, and feast. Daily we eat and drink Him, weekly we have completion and rest in Him, monthly we experience a new beginning in Him, and throughout the year He is our joy and enjoyment.

The items covered by Paul in 2:16 are related either to the rotation of the earth on its axis, or to the revolution of the earth in its orbit around the sun. Without this rotation and revolution, we would have no way to maintain our physical life. Because of the earth's rotation and revolution, we have days, weeks, months, and years. As we have pointed out again and again, the reality of all these daily, weekly, monthly, and yearly things is Christ.

In verse 17 Paul says that Christ is the body of all the shadows. This means that He is the reality of our food and drink, of our completion and rest, of our new beginning with light in darkness, and of our enjoyment and joy. Every day, week, month, and year we need Christ. All the positive things in our daily life, weekly life, monthly life, and yearly life must be Christ. Christ must become everything to us not merely in a doctrinal way, but in the way of experience. I can testify that Christ is my completion, my rest, my new beginning, my enjoyment, my joy, my food, my drink, and my satisfaction. Although Christ is universally vast, He is also all the detailed aspects of our practical daily living. Day by day, He is our breath and everything to us. (Life-study of Colossians, pp. 198-200)

Further Reading: Life-study of Colossians, msgs. 15, 24-25; A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, ch. 19; CWWL, 1965, vol. 1, "The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians," ch. 1

第二週　週二

晨興餧養

約五 39 ～ 40『你們查考聖經，因你們以爲其中有永遠的生命，爲我作見證的就是這經。然而你們不肯到我這裏來得生命。』

西二 18『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，隨著自己肉體的心思，徒然自高自大。』

要愛一件東西，就必須那件東西對你是可愛的。實際上，不是我們能愛，乃是東西可愛，就吸引我們去愛。不可愛的東西，要我們愛就很勉強；可愛的東西，要我們不愛也不太容易。照樣，我們愛主，乃是因爲祂的可愛吸引了我們。祂是太富有吸引力了。二千年來，受祂吸引、爲祂著迷的人不知有多少，我們也是其中之一。…這一位滿有吸引、富有磁力的基督，就是聖經的精髓。聖經裏說到成千的事物，講論許多的道理，但只有一個中心，就是基督自己（聖經的四要素—基督、那靈、生命、召會，五三至五四頁）。

信息選讀

我們需要經歷基督作每一樣正面事物的實際，這件事必須應用到我們日常生活的每一部分。當我們喫飯時，我們應當接受基督作真食物。與其傳統式的謝飯，不如照著歌羅西書的啓示，說一些更高的話：『主耶穌，我不僅爲這些食物感謝你，把這些食物接受進來。主啊，我更接受你作這些食物的實際。』我們相信基督的人，應當照著基督來看一切、估量一切；這位基督在實際上乃是我們的一切。我們若照著基督來看一切的事物，我們的日常生活就會有所改變。

WEEK 2 — DAY 2

Morning Nourishment

John 5:39-40 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. Yet you are not willing to come to Me that you may have life.

Col. 2:18 Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by his mind set on the flesh.

We love something not because we are capable of loving; rather, it is because a certain thing is lovable and we are drawn to love it. We are very reluctant to love something that is not lovable, but it is difficult for us to refrain from loving something that is lovable. Likewise, we love the Lord because we are attracted by His loveliness. He is very attractive. In the past two thousand years, innumerable people have been attracted and charmed by Him, and we are among them....This Christ who is full of attractiveness and rich in magnetism is the essence of the Bible. The Bible covers thousands of items and deals with a great number of doctrines, but it has only one center—Christ Himself. (The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church, pp. 51-52)

Today's Reading

We need to apply the matter of experiencing Christ as the reality of every positive thing to every part of our daily life. As we eat our meals, we should take Christ as the real food. Instead of saying a word of grace in a traditional way, we should speak something higher according to the revelation in Colossians: "Lord Jesus, I do not simply thank You for this food and take it into me. Lord, I take You as the reality of this food." We who believe in Christ should consider all things and evaluate all things according to Christ, who is everything to us in a practical way. If we consider all things according to Christ, our daily living will be changed.

〔在歌羅西二章，〕保羅說了基督是影兒的實體之後，就繼續說，『不可讓人…騙取你們的獎賞』（18），這是很有意義的。根據上下文，獎賞就是享受基督作影兒的實體。享受基督的確是一個獎賞。

根據一章二十六節，藉著保羅的職事所完成之神的話，乃是『歷世歷代以來所隱藏的奧祕，但如今向祂的聖徒顯明了』。這奧祕就是基督在我們裏面，成了榮耀的盼望（27）。雖然我們可能對聖經有相當的認識，但我們若沒有日日、週週、月月、年年充分的經歷基督，就沒有神聖啓示的完成。…如果我們缺少對基督的經歷和享受，我們也就缺少神的啓示。神的啓示需要經歷上的基督作爲其完成。

保羅論到影兒的話，含示我們怎樣能實際的享受基督。飲食這樣的事既然是影兒，而基督是實質和實際，每當我們喫喝的時候，就必須被題醒，真食物、真飲料乃是基督。你喫食物的時候，同時也該喫基督。你喝飲料的時候，同時也該喝基督。你穿衣服的時候，應當記得基督才是真衣服，你應當經歷祂作真衣服。當你穿上物質的衣服，你也應該穿上基督。這樣來享受基督乃是容易的。我們每天無論作甚麼，都該題醒我們，基督乃是那件事情的實際。連我們的呼吸也該題醒我們，需要在屬靈方面吸入基督。

如果我們在日常生活中，操練接受基督作一切物質事物的實際，我們日常的行事爲人就會徹底改變且變化。我們的生活會滿了基督。我們喫喝的時候，要接受基督作我們屬靈的食物和飲料。我們所作的每一件事，都要題醒我們來接觸基督、享受基督、經歷基督，並且以基督作一切。天天這樣實行，就是真正享受基督（歌羅西書生命讀經，三六八至三六九、五九六、五九九至六〇〇、六〇二頁）。

參讀：歌羅西書生命讀經，第三十五、五十五篇；神的奧祕與基督的奧祕，第二章；從天上來的異象，第一章。

It is significant that after speaking of Christ as the body of the shadows, Paul goes on to say, “Let no one defraud you by judging you unworthy of your prize” (Col. 2:18). According to the context, the prize is the enjoyment of Christ as the body of the shadows. The enjoyment of Christ is truly a prize.

According to 1:26, the word of God completed through the ministry of Paul was “the mystery which has been hidden from the ages and from the generations but now has been manifested to His saints.” This mystery is Christ in us, the hope of glory (v. 27). Although we may have considerable knowledge of the Bible, we do not have the completion of the divine revelation unless we adequately experience Christ daily, weekly, monthly, and yearly....If we are short in the experience and enjoyment of Christ, we are also short concerning God’s revelation. His revelation needs the experiential Christ as its completion.

In Paul’s word about shadows we have a hint as to how we may enjoy Christ in a practical way. Since such things as eating and drinking are shadows of which Christ is the substance and reality, we need to be reminded whenever we eat and drink that the real food and the real drink are Christ. When you eat your food, you should simultaneously eat Christ. When you drink some beverage, you should also drink Christ. As you put on your clothing, you should be reminded that Christ is the real clothing, and you should experience Him as such. As you put on your material clothing, you should also put on Christ. It is easy to enjoy Christ in this way. Whatever we do day by day should remind us of Christ as the reality of that thing. Even our breathing should remind us of the necessity of breathing Christ spiritually.

If we follow the practice of taking Christ as the reality of all the material things in our daily life, our daily walk will be revolutionized and transformed. It will be full of Christ....Everything we do will remind us to contact Christ, to enjoy Christ, to experience Christ, and to have Christ as our everything. To practice this day by day is truly to enjoy Christ. (Life-study of Colossians, pp. 296-297, 481, 483-485)

Further Reading: Life-study of Colossians, msgs. 35, 55; The Mystery of God and the Mystery of Christ, ch. 2; The Heavenly Vision, ch. 1

第二週　週三

晨興餧養

約二十 22『〔耶穌〕說了這話，就向他們吹入一口氣，說，你們受聖靈。』

六 57『活的父怎樣差我來，我又因父活著，照樣，那喫我的人，也要因我活著。』

基督是每一種需要和一切的享受。…基督是我們的光。…基督也是我們的食物。在約翰六章祂告訴我們，祂是活糧，我們若喫祂，就要因祂活著（51、57 下）。…照著林前十章四節，基督是我們的靈水。在基督徒的賽程裏，在包羅萬有的基督這包羅萬有的飲料以外，我們不該喝甚麼。

基督是我們的氣息。約翰二十章二十二節表明，基督將祂自己吹入門徒裏面。我們需要每時每刻藉著呼求祂的名吸入祂。…基督甚至是我們的衣服。加拉太三章二十七節說，『你們凡浸入基督的，都已經穿上了基督。』穿上基督就是穿上基督作我們的衣服。…基督也是我們的居所，我們的住處（約十五 7 上）（一九九〇年秋全時間訓練信息合輯，一六〇至一六一頁）。

信息選讀

在約翰福音裏，有在靈裏享受基督的六個主要項目。這些項目包括生命（一 4，十 10），乃是首要並最基本的；還包括食物的供應（六 35）、可飲的河水（四 14，七 37）、生命之氣（二十 22）、生命之光（八 12）和居所（十五 4 ~ 5）。

維持生命的頭一項是光，第二項乃是空氣或呼吸。我們越留在魂中，就越窒息，越覺得缺少空氣。另一面，當我們把自己轉向靈，立即就感到空氣清新。

WEEK 2 — DAY 3

Morning Nourishment

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Christ is every necessity and all the enjoyment....Christ is our light....Christ is also our food. In John 6 He told us that He is the living bread and that if we eat Him, we shall live because of Him (vv. 51, 57b)....According to 1 Corinthians 10:4, Christ is our spiritual drink. In the Christian race, we should not drink anything other than the all-inclusive Christ as our all-inclusive drink.

Christ is our very breath. John 20:22 shows that Christ breathed Himself into the disciples. We need to breathe Him in moment by moment by calling on His name....Christ is even our clothing. Galatians 3:27 says, "For as many of you as were baptized into Christ have put on Christ." To put on Christ is to wear Christ as our clothing....Christ is also our dwelling place, our abode (John 15:7a). (Messages to the Trainees in Fall 1990, pp. 139-140)

Today's Reading

In the Gospel of John, there are six major items of the enjoyment of Christ in the spirit. These include life (1:4; 10:10), which is the first and most basic matter; the food supply (6:35); the living water for drinking (4:14; 7:37); the breath of life (20:22); the light of life (8:12); and the dwelling place (15:4-5).

The first item to maintain life is light. The second item to maintain life is air or breathing. The more we remain in the soul, the more we will be choked, the more we will sense the shortage of air. On the other hand, when we turn ourselves

從經歷裏，我學了一個重要的功課：轉向靈。我們都必須學習，不要顧到那麼多外面的事物，而必須一直轉向靈。我們必須忘掉我們的環境。每當我們在靈裏，我們就常覺得自己不是在地上。在我們靈裏，一切都是如此鮮活常新。這鮮活常新就是基督作我們的空氣。我們基督徒思想、考慮並憂慮太多。許多時候，我們非到迫不得已就不轉向靈。我們若事業順利，就不轉向主。因此，我們需要難處、試煉、痛苦、過不去的事，來逼使我們放棄而回轉向主。我們必須學習樂意轉向我們的靈。即使在一些事上，我們在靈之外還能過得去，我們仍該轉回靈中。我們轉向我們的靈，就能感到裏面新鮮的空氣，叫我們得著復甦、加強並拔高。…禱告是操練我們的靈最好的方法。早晨當我們穿衣、盥洗時，我們可以從靈裏向主說話。我們必須學習一直把自己轉向主。

享受基督的〔另一項〕乃是食物這件事。當我們轉向靈，我們就感覺光照、復甦和滋養。當我們讀主的話時，要學習不要太用心思。我們讀主的話若太用心思，就會疲憊而得不到滿足。我們需要學習操練我們的靈來接觸主，禱告多於讀。當我們這樣作，就會感覺得著滋養、飽足和加強，而有基督供應到我們裏面。我們若肯操練這個，就要享受何等的甘甜、寶貴與豐富，是我無法告訴你的！許多基督徒沒有時間與主在一起，而許多渴慕與主同在者卻有錯誤的實行。許多這樣的弟兄姊妹讀主的話時太用心思。他們不知道如何將自己轉回靈裏，好摸著主並遇見主。要學習轉向靈；這是惟一享受基督作光、空氣、水和食物的路。我們若學習轉向靈，整個召會就要有轉變，召會生活必有極大的改變（李常受文集一九六六年第一冊，一二四、一二九至一三〇、一三二頁）。

參讀：一九九〇年秋全時間訓練信息合輯，第十八篇；李常受文集一九六六年第一冊，基督是我們的分，第三章。

to the spirit, right away we sense the freshness of air. Through my experiences I have learned one vital lesson: to turn to the spirit. Instead of caring for so many outward things, we must learn to turn to the spirit all the time. We need to forget about our environment. When we are in spirit, we often have the sense that we are not on earth. Everything is so fresh and new in our spirit. This freshness and newness is Christ as our air. We Christians think, consider, and worry too much. Many times we will not turn to the spirit until we are forced to. If our business runs well, we do not turn to the Lord. Therefore, we often need troubles, trials, and painful sufferings, things we cannot get through, to force us to give up and turn back to the Lord. We must learn to be willing to turn to our spirit. Even if we could get through in some area outside of the spirit, we should still come back to the spirit. When we turn to our spirit, we sense the fresh air within us; we are refreshed, strengthened, and uplifted....To pray is the best way to exercise our spirit. In the morning while we are dressing or washing, we can say something to the Lord from our spirit. We must learn to turn ourselves to the Lord at all times.

The fourth item of the enjoyment of Christ is the matter of food. As we turn to our spirit, we sense enlightenment, refreshment, and nourishment. While we are reading the Word, we must learn not to exercise our mind too much. If we exercise our mind too much when we read, we will be exhausted instead of being satisfied. We must learn to exercise our spirit to contact the Lord, praying more than we read. As we do this, we will sense that we are being nourished, satisfied, and strengthened, having something of Christ ministered into us. If we would practice this, I cannot tell you what kind of sweetness, preciousness, and richness we would enjoy! Many Christians do not have a time with the Lord, and many of those who desire to be with the Lord, do so in a wrong way. Many of these brothers and sisters study the Word and read it by exercising their mind too much. They do not know how to turn themselves to the spirit in order to touch the Lord and meet with Him. Learn to turn to the spirit. This is the only way to enjoy Christ as light, air, water, and food. If we learn to turn to our spirit, the whole church will be turned, and there will be a great change in the church life. (Christ Our Portion, pp. 25, 29, 31)

Further Reading: Messages to the Trainees in Fall 1990, ch. 18; CWWL, 1966, vol. 1, “Christ Our Portion,” ch. 3

第二週　週四

晨興餧養

約十四6『耶穌說，我就是道路、實際、生命；若不藉著我，沒有人能到父那裏去。』

六63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

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

以人物的這一類爲例：亞當豫表基督是人類之首，以撒豫表基督是亞伯拉罕的子孫，大衛的兒子所羅門豫表基督是大衛的子孫。基督不僅是人類之首，也是人的後裔，甚至是女人的後裔。祂是君王，是祭司，還是申言者：說到君王，祂是由猶大和大衛來豫表；說到祭司，祂是由麥基洗德和亞倫來豫表；說到申言者，祂是由以賽亞和約拿來豫表。所以要懂得基督在人物方面所有的描繪，我們就必須讀亞當、亞伯拉罕、大衛、所羅門、麥基洗德、亞倫、以賽亞、約拿等人（聖經的四要素—基督、那靈、生命、召會，五五頁）。

信息選讀

再說動物的這一類，那更是奧妙。基督是羊、牛、獅子、老鷹，也是鴿子、斑鳩。祂是羊，爲了作祭物，解決我們的罪，使我們得贖；祂是牛，不僅作祭物，更是低肩負重，爲神作我們的奴僕；祂是獅子，作得勝的一位，替我們勝過撒但；祂是老鷹，是超絕、屬天的一位，帶我們超越一切；祂是鴿子，美麗而純良；祂是斑鳩，卑微而貧寒。

WEEK 2 — DAY 4

Morning Nourishment

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

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

Some examples from the category of human beings are Adam, typifying Christ as the Head of the human race; Isaac, typifying Christ as the seed of Abraham; and Solomon, the son of David, typifying Christ as the seed of David. Christ is not only the Head of the human race but also the seed of man and the seed of woman. He is the King, the Priest, and the Prophet. As the King, He is typified by Judah and David; as the Priest, He is typified by Melchizedek and Aaron; and as the Prophet, He is typified by Isaiah and Jonah. Hence, to understand all the portrayals of Christ in the aspect of human beings, we have to study Adam, Abraham, David, Solomon, Melchizedek, Aaron, Isaiah, Jonah, and others. (The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church, pp. 52-53)

Today's Reading

Now we come to the category of animals....As a lamb, [Christ] became an offering to deal with our sins for our redemption. As an ox, He was not only made an offering but also became lowly to bear our burdens as a slave of God for us. As a lion, He is the victorious One overcoming Satan on our behalf. As an eagle, He is the transcendent and heavenly One who carries us that we may rise above everything. As a dove, He is beautiful and guileless, and as a turtledove, He is lowly and poor.

論到植物方面，關於基督的豫表更多。主自己說，祂是真葡萄樹（約十五1）。宇宙中只有一棵葡萄樹是真的，那就是基督。雅歌二章三節說，祂是蘋果樹。『蘋果樹』的原文很難繙譯；北方人喜歡喫蘋果，所以就繙作蘋果樹；南方人喜歡喫柑子，所以就繙作柑樹。無論如何，那是指一種果子非常甜美的樹。不僅如此，舊約告訴我們，樹的各部分都豫表基督：祂是根，祂是不，祂也是樹；祂是枝子，祂也是果子。新約進一步說，祂是馬利亞腹中的果子（路一42）。最奧妙的是：基督還是樹的本身；祂是宇宙中獨一的生命樹；祂也是皂莢木，表徵祂人性的品質高貴堅剛，標準崇高優越。祂真是美妙！

每次我們來到主的話跟前，都該敞開全人，運用我們的靈，吸取聖經裏靈的豐富。我們若這樣禱讀神的話，聖經的每一句對我們就都會變成靈，變成生命。然後我們就會領悟，那靈在我們裏面的確是說話的。說話的那靈在我們裏面，會帶著我們經過一切的環境，面對所有的人事物，並應付一切的問題。…今天這位說話的那靈，就是基督。我們要認識基督，就得把舊約的六大類豫表—人物、動物、植物、礦物、祭物、食物，好好研讀過；這些豫表太豐富了。今天我們何等的有福！…一切豫表的實際元素，都在那靈裏面；那靈又是藉著主的話，將這一切豐富傳輸、分賜到我們裏面。所以我們天天都需要喫主的話，接受那靈的分賜。這如同呼吸、喝水、喫飯，不是一勞永逸，乃是天天、時時的事。不僅如此，我們也需要『運動』，就是常常在主面前操練靈、釋放靈，好與那靈合作。這樣，我們屬靈的生命必定健康，並且一直正常長大（聖經的四要素—基督、那靈、生命、召會，五五至五七、七三至七四頁）。

參讀：聖經的四要素—基督、那靈、生命、召會，第四章；新約總論，第四十八至四十九篇。

Among the plants, there are even more types concerning Christ. The Lord said that He is the true vine (John 15:1). There is only one vine in the universe that is true, and this true vine is Christ. Song of Songs 2:3 says that He is the apple tree. Moreover, the Old Testament tells us that the different parts of a tree are also types of Christ: Christ is the root (Isa. 11:10; Rev. 5:5), the stem, and the stump; He is also the branch (Isa. 11:1) and the fruit (4:2; Rev. 22:2). Furthermore, the New Testament tells us that He is the fruit of Mary's womb (Luke 1:42). The most mysterious thing is that Christ is the tree itself. He is the unique tree of life in the universe. He is also the acacia wood, which signifies that His humanity is noble and strong in quality and lofty and superior in standard.

Whenever we come to the Lord's word, we should open up our entire being and exercise our spirit to draw from the riches of the Spirit in the Bible. If we pray-read the word of God in this way, every word of the Bible becomes spirit and life to us. Then we can realize that the Spirit is definitely speaking in us. The speaking Spirit who dwells in us will lead us through every circumstance to encounter every person, event, and matter and deal with every problem....Today this speaking Spirit is Christ. To know Christ, we need to earnestly study the six major categories of types in the Old Testament—human beings, animals, plants, minerals, offerings, and foods. These types are very rich. How blessed we are today!...The elements of the reality of all the types are in the Spirit, and the Spirit transfuses and dispenses all these riches into us through the Lord's words. Therefore, day by day we need to eat the Lord's words and receive the Spirit's dispensing. This is like breathing, drinking, and eating, which are things that we do, not once for all but day by day and moment by moment. Furthermore, we also need to exercise our spirit and release our spirit before the Lord regularly for our cooperation with the Lord. Thus, our spiritual life will be healthy and will continually grow in a normal way. (The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church, pp. 53-54, 67-68)

Further Reading: The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church, ch. 4; The Conclusion of the New Testament, msgs. 48-49

第二週　週五

晨興餧養

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

一4『因聽見你們對基督耶穌的信，並對眾聖徒的愛。』

保羅在歌羅西二章十七節說，那實體卻屬於基督，但他在十九節沒有說到基督，乃是說到持定元首。基督一辭更換成元首，原因在於我們對主的享受，使我們對基督的身體有感覺。如果我們是不斷享受基督的人，我們就不會仍舊單獨。持個人主義的聖徒，乃是沒有一直享受主的人。…我們早晨應當接觸主，但晚上應當來參加召會的聚會。白天享受主，晚上卻忽畧了召會—祂的身體—的聚會，這不是正常的。即使你的環境不許可你參加所有的聚會，你裏面也該有個感覺說，你整個內裏的人都是在召會的聚會中與眾聖徒同在的。這種對身體的感覺乃是來自對基督的享受（歌羅西書生命讀經，六〇九頁）。

信息選讀

我們天天對基督的享受，實際上乃是出於作元首的基督。這就是爲甚麼我們享受基督，祂就使我們對身體有感覺。我們從經歷中得知，我們越享受基督，我們對身體的渴望就越強。然而，我們若是一段時間沒有接觸主，我們自然而然就會忽畧召會生活，或對聚會失去興趣。我們越少接觸主，就越對召會和聖徒有所批評。…這樣缺少對基督的享受，就給仇敵撒但開門，讓他進來使我們批評身體上別的肢體。但如果我們又

WEEK 2 — DAY 5

Morning Nourishment

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

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

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

Today's Reading

What we enjoy of Christ day by day is actually something of Him as the Head. This is the reason that when we enjoy Christ, He causes us to become conscious of the Body. According to our experience, we know that the more we enjoy Christ, the more intense is our desire for the Body. However, if we fail to contact the Lord for a period of time, we shall automatically neglect the church life or lose interest in the meetings. The less we contact the Lord, the more critical we become of the church or of the saints....This shortage of the enjoyment of Christ opens the door for the enemy, Satan, to come in to make us critical of other members of the Body.

開始享受主，門就漸漸關上了。我們若一直享受基督，最終門就完全關上。然後我們就不再批評召會，反而爲著召會生活讚美主，並且見證我們是何等的寶愛召會生活。帶進這一種改變的，不是勸勉，也不是改正，乃是恢復對基督的享受。

這親愛、寶貴的一位，乃是我們所享受，作我們食物、飲料、氣息的那一位；祂就是身體的元首。保羅因著對這件事有透徹的認識，他就能從基督作一切正面事物的實際給我們享受，跳到基督作元首這件事上。我們所享受作爲一切的基督，既是身體的元首，我們越享受祂，就越有身體的感覺。這指明享受基督不是單獨的事，乃是身體的事。我們這些身體上的肢體，必須以團體的方式來享受基督。

保羅在二章十九節說到『全身』。對基督的享受，保守我們這些身體上的肢體成爲一。我們越享受基督，就越寶愛身體上別的肢體。對基督的享受使我們愛召會生活中的每一個人；連我們愛不來的人，也都成了我們所親愛的、所寶貴的。…事實上，召會和聖徒還是一樣，只是我們的態度改變了。但如果有人把基督供應給我們，而我們重新開始享受主，身體上所有的肢體就再次變得可愛了。我們會有一種甜美的感覺，我們既是身體上的肢體，就寶愛所有的肢體。

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

參讀：歌羅西書生命讀經，第五十六至五十七篇。

But if we begin again to enjoy the Lord, the door will gradually close. Eventually, if we are constant in our enjoyment of Christ, the door will be completely shut. Then, instead of criticizing the church, we shall praise the Lord for the church life, and we shall testify how much we love it. What brings about such a change is not admonition or correction, but the recovery of the enjoyment of Christ.

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

In Colossians 2:19 Paul speaks of "all the Body." The enjoyment of Christ keeps us one as members of the Body. The more we enjoy Christ, the more we love the other members of the Body. The enjoyment of Christ causes us to love everyone in the church life. Even those whom we find it difficult to love become dear and precious to us....Actually, the church and the saints remain the same; it is our attitude that changes. But if the supply of Christ is ministered to us and we begin to enjoy Him again, all the members of the Body will once again become lovable to us. We shall have the pleasant realization that, as members of the Body, we love all the other members.

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

Further Reading: Life-study of Colossians, msgs. 56-57

第二週　週六

晨興餧養

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

二７『在祂裏面已經生根，並正被建造，且照著你們所受的教導，在信心上得以堅固，洋溢著感謝，就要在祂裏面行事爲人。』

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

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

信息選讀

夫妻吵嘴的時候，他們在經歷上必定不在諸天界裏。他們至少是屬地的，因爲他們吵嘴時，沒有持定基督作元首。每當我們是屬地的，我們就沒有持定元首。但如果我們在婚姻生活中一直享受基督，我們就持定祂作元首，並且有在諸天之上的經歷。這樣，我

WEEK 2 — DAY 6

Morning Nourishment

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

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

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

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

Today's Reading

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

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

根據歌羅西三章一至四節，我們的生活應當在諸天之上，就是神寶座所在之處。一面，作元首的基督乃是在我們的靈裏；另一面，祂也在諸天之上，不在地上。我們惟有在諸天之上的時候，才是持定祂作元首。享受基督就是持定元首，而持定元首就是在諸天之上。

我們在經歷中，怎樣才能在諸天之上？惟有享受元首基督作我們靈裏賜生命的靈，我們在經歷裏才能在諸天之上。林後三章十七節說，『而且主就是那靈。』如果基督只是元首，不是那靈，在經歷上我們就無法接觸祂，也無法持定祂。雖然基督的地位是元首，但在我們的經歷中，祂卻是賜生命的靈。…因此，要持定基督作元首，我們就不僅要享受祂，也要在諸天之上，更要在我們的靈裏。

當我們享受基督，並持定祂作元首時，我們就吸取祂的豐富。按照歌羅西二章十九節，有個東西從元首出來，使身體以神的增長而長大。當我們在諸天之上、在靈裏享受基督時，就能持定元首，並吸取祂的豐富。然後有個東西會從元首出來，使神在我們裏面增長。這意思是說，神的元素更多加到我們裏面，因而也加到身體裏面。這便叫身體以神的增長、神的增多而長大。

藉著持定基督作元首，我們就對基督的身體有感覺。我們經歷身體生活，就從元首吸取豐富，這些豐富乃是神的元素，在身體的肢體裏面成爲神的擴增，使全身因此而長大。所以，基督身體的長大乃是享受基督，持定祂作元首，並吸取祂的豐富所產生的結果（歌羅西書生命讀經，六一二至六一五頁）。

參讀：歌羅西書生命讀經，第五十五篇。

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

According to Colossians 3:1-4, our living should be in the heavens, where God's throne is. On the one hand, Christ as our Head is in our spirit; on the other hand, He is in the heavens, not on earth. Only when we are in the heavens do we hold Him as the Head. To enjoy Christ is to hold the Head, and to hold the Head is to be in the heavens.

We can be experientially in the heavens only by enjoying Christ, the Head, as the life-giving Spirit in our spirit. Second Corinthians 3:17 says, "And the Lord is the Spirit." If Christ were only the Head and not the Spirit, there would be no way for us to contact Him or hold Him experientially. But although Christ's position is that of the Head, in our experience He is the life-giving Spirit....Therefore, to hold Christ as the Head is not only to enjoy Him and to be in the heavens, but it is also to be in our spirit.

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

Through holding Christ as the Head, we become conscious of the Body. Experiencing the Body life, we absorb the riches out from the Head. These riches are the very elements of God which become in the members of the Body the increase of God by which the whole Body grows. Therefore, the growth of the Body is the product of enjoying Christ, holding Him as the Head, and absorbing His riches. (Life-study of Colossians, pp. 494-496)

Further Reading: Life-study of Colossians, msg. 55

第二週詩歌

經歷基督－作實際

374

D^b 4/4

C F C G_7 C F A_m
1 - 4 6 | i - i - | i. i 7 6 | 5 --- | 6 - 5 4 | 3 3
一) 基 督 是 萬 有 惟 一 的 實 際， 在 神 或 在 人
二) 一 切 的 形 像、 所 有 的 豫 表， 並 人 之 所 需，
三) 萬 事 與 萬 物 盡 都 是 虛 空， 除 非 有 基 督
四) 基 督 是 真 神， 基 督 是 真 主， 祂 是 我 真 光、
五) 所 有 的 神 學、 一 切 的 道 理， 也 都 應 該 有
六) 時 間 或 空 間， 基 督 是 實 際， 一 切 的 事 物，

D_7 G C F C D_7
3 6 | ♯4 - 2 - | 5 - - - | 3 - 4 6 | i - i - | i. i
一 切 同 此 理； 人 在 祂 以 外， 無 法
無 論 大 或 小， 全 都 是 影 兒， 象 徵
充 滿 在 其 中； 縱 然 能 得 到 並 享
是 我 真 事 物、 是 我 真 衣 食、 是 我
基 督 作 實 際； 聖 經 的 知 識 若 缺
盡 都 同 此 理； 基 督 是 萬 有 惟 一

G F C A_m F G_7 C
7 6 | 7 --- | i - 7 6 | 5 4 3 6 | 5 1 2 - | 1 ---‖
尋 到 神， 除 非 有 祂 在, 萬 有 全 不 真。
神 基 督， 表 明 祂 是 我 一 切 的 事 物。
盡 一 切， 若 沒 有 基 督, 我 仍 是 空 缺。
真 活 水、 是 我 真 生 命, 是 我 真 美 味。
少 基 督， 不 過 是 字 句, 盡 都 是 虛 無。
的 實 際， 一 直 到 永 遠, 此 理 不 更 易。

WEEK 2 — HYMN

Hymns, #496

1

Christ is the one reality of all,

Of Godhead and of man and all things else;

No man without Him ever findeth God,

Without Him man and everything is false.

2

All types and figures of the ancient time,

All things we ever need, both great and small,

Only are shadows of the Christ of God,

Showing that He must be our all in all.

3

All things are vanity of vanities,

Christ, the reality all things to fill;

Though everything we may enjoy and own,

If we're devoid of Christ we're empty still.

4

Christ is our real God, our real Lord,

Christ is our real life, our real light;

Christ is our real food, our real drink,

Our real clothing, and our real might.

5

Christ also is the one reality

Of all our doctrine and theology;

And all our scriptural knowledge without Him

Is just in letter and is vanity.

6

Christ, the reality of time and space,

Christ, the reality of every stage;

Christ is the one reality of all

Thru all eternity from age to age.

WEEK 2 — PROPHECY

第二週 • 申言

申言稿：

Composition for the prophecy with main points and sub-points: