第一周

神关于包罗万有、延展无限之基督的旨意

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

纲要

周一

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

一 神的意愿（旨意）乃是神的愿望；神的意愿是神所想要作的—弗一 9。

二 神的喜悦是出于祂的意愿，并且具体表现在祂的意愿里—5 节。

三 神的意愿乃是神为完成祂定旨而有的定意—11 节，林前一 1。

四 神借着祂在基督里的启示，就是借着基督的成为肉体、钉十字架、复活并升天，使我们知道祂意愿的奥秘—弗一 9，三 9。

五 神按祂意愿所决议的，行作万事；神的意愿指祂的目的，神的决议指祂的思量，要怎样完成祂的意愿—一 11。

Week One

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

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

Outline

Day 1

I. God is a God of purpose, having a will of His own pleasure, and He created all things for His will that He might accomplish and fulfill His purpose—Rev. 4:11; Eph. 3:9-11; Col. 1:9:

A. God's will is God's wish; God's will is what He wants to do—Eph. 1:9.

B. God's good pleasure is of God's will; His good pleasure is embodied in His will—v. 5.

C. God's will is His determination for the carrying out of His purpose—v. 11; 1 Cor. 1:1.

D. God has made known to us the mystery of His will through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension—Eph. 1:9; 3:9.

E. God works all things according to the counsel of His will; God's will is His intention, and His counsel is His consideration of the way to accomplish His will—1:11.

周二

贰 歌罗西书是一卷论到神伟大、永远之旨意的书——一 9，四 12 ：

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

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

三 我们需要充分认识神的旨意—西一 9：

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

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

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

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

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

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

b 智慧是在我们的灵里，以察知神永远的旨意；属灵的悟性是在我们由那灵更新的心思里，以明白并翻译我们在灵里所察知的—弗一 17，四 23。

Day 2

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

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

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

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

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

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

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

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

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

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

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

周三

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

五 我们需要得以成熟，站立得住，在神一切的旨意上满有确信—西四 12。

周四

叁 神在我们身上的旨意，乃是要我们认识包罗万有、延展无限的基督，经历祂，并以祂作我们的生命而活祂—一 9、15 ～ 18，三 4：

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

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

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

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

周五

三 歌罗西书中所揭示的基督，乃是包罗万有、延展无限、居首位者，是神经纶的中心与普及，中心与圆周—一 15 ～ 18、27，二 16 ～ 17，三 4、10 ～ 11，弗一 10，三 11：

Day 3

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

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

Day 4

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

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

B. For Christ to be the Firstborn of both the original creation and the new creation means that He is both all-inclusive and extensive—vv. 15, 18:

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

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

Day 5

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

1 歌罗西书启示包罗万有的基督—这一位是神，是人，也是宇宙中一切正面事物的实际—二 9、16 ～ 17。

2 在神的经纶里，基督是一切；神要的是基督，并且祂只要基督，就是那奇妙、居首位、包罗万有、是一切又在一切之内的基督—太十七 5，西三 10 ～ 11。

3 包罗万有、延展无限的基督是神经纶的中心；神的分赐完全与基督有关，也完全集中在基督身上—弗三 17 上。

4 神在祂经纶里的意愿，目的，乃是要将这位奇妙、包罗万有、延展无限的基督作到我们里面，作我们的生命和一切，使我们成为三一神团体的彰显—西一 27，三 4、10 ～ 11。

周六

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

1 在一章九节里，神的旨意是指基督；神的旨意是深奥的，与我们认识、经历包罗万有、延展无限的基督，并在祂里面生活息息相关。

2 神对我们的旨意乃是要我们认识基督，经历基督，享受基督，被基督浸透，并使基督成为我们的生命和人位—三 4、10 ～ 11，弗三 16 ～ 17。

3 神的旨意是我们既然得着了包罗万有、延展无限的基督，就该在祂里面行事为人—西二 6 ～ 7：

a 在基督里面行事为人，就是在祂里面生活、行动、举止、为人。

1. Colossians reveals the all-inclusive Christ—the One who is God, man, and the reality of every positive thing in the universe—2:9, 16-17.

2. In God's economy Christ is everything; God wants Christ and Christ alone—the wonderful, preeminent, all-inclusive Christ, who is all in all—Matt. 17:5; Col. 3:10-11.

3. The all-inclusive, extensive Christ is the center of God's economy; God's dispensing is altogether related to Christ and focused on Him—Eph. 3:17a.

4. God's will, His intention, in His economy is to work the wonderful, all-inclusive, extensive Christ into our being as our life and everything so that we may become the corporate expression of the Triune God—Col. 1:27; 3:4, 10-11.

Day 6

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

1. In 1:9 God's will refers to Christ; the will of God is profound in relation to our knowing, experiencing, and living in the all-inclusive, extensive Christ.

2. God's will for us is that we would know Christ, experience Christ, enjoy Christ, be saturated with Christ, and have Christ become our life and person—3:4, 10-11; Eph. 3:16-17.

3. God's will is that we, having the all-inclusive, extensive Christ, should walk in Him—Col. 2:6-7:

a. To walk in Christ is to live, act, behave, and have our being in Him.

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

五 我们应当照着包罗万有、延展无限的基督，来评断、衡量一切事物—8节：

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

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

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

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

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

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

b 包罗万有、延展无限的基督渴望以祂自己顶替我们天然生命和文化的每一元素，使我们能成为一个新人，作祂团体的彰显；这就是歌罗西书的信息—三10～11。

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

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

1. Christ is the governing principle of all genuine wisdom and knowledge, the reality of all genuine teaching, and the only measure of all concepts acceptable to God.

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

F. We need to be infused, saturated, and permeated with the all-inclusive, extensive Christ until in our experience He is everything to us—1:27; 2:16-17; 3:4, 10-11:

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

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

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

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

第一周　周一

晨兴喂养

启四 11 “…你创造了万有，并且万有是因你的旨意存在并被创造的。”

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

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

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

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

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

信息选读

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

WEEK 1 — DAY1

Morning Nourishment

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

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

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

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

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

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

Today's Reading

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

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

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

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

参读：基督的中心与普及，第一章；长老训练第六册，第七章；歌罗西书生命读经，第一、三篇。

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

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

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

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

第一周　周二

晨兴喂养

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

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

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

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

信息选读

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

WEEK 1 — DAY 2

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

参读：由基督与召会的观点看新约概要，第十九章；内住的基督，第十六篇。

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

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

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

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

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

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

第一周　周三

晨兴喂养

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

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

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

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

信息选读

WEEK 1 — DAY 3

Morning Nourishment

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

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

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

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

Today’s Reading

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

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

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

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

参读：由基督与召会的观点看新约概要，第二十章；歌罗西书生命读经，第三十六、四十二、五十一、五十三至五十五篇。

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

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

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

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

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

第一周　周四

晨兴喂养

西一 15“爱子是那不能看见之神的像，是一切受造之物的首生者。”

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

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

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

信息选读

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

WEEK 1 — DAY 4

Morning Nourishment

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

17-18 And He is before all things, and all things cohere in Him; and He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

The revelation concerning Christ in Colossians is both all-inclusive and extensive. Colossians reveals that Christ is everything. Christ is the Firstborn both of the old creation, the universe, and of the new creation, the church (1:15, 18). The new creation is not as extensive as the old creation, the universe. The church is all-inclusive, but it is not extensive. For Christ to be the Firstborn of both the original creation and the new creation means that He is both extensive and all-inclusive. In the new man there is room only for Christ; Christ is all and in all (3:11). This shows His all-inclusiveness. However, the fact that He is the Firstborn of all creation indicates His extensiveness. In the words of Ephesians 3, Christ is the breadth, length, height, and depth.

The completion of the Word of God found in Colossians is the mystery of God's economy—Christ in us, the hope of glory (1:27). This means that without Christ in us as the hope of glory, God's revelation would have no completion. (Life-study of Colossians, pp. 433-434)

Today's Reading

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

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

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

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

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

参读：歌罗西书生命读经，第八至十、十五、三十九至四十一、四十五至四十六、四十八、五十篇。

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

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

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

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

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

第一周　周五

晨兴喂养

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

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

信息选读

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

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

WEEK 1 — DAY 5

Morning Nourishment

Col. 1:17-18 And He is before all things, and all things cohere in Him; and He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

As the all-inclusive One, Christ is the centrality and universality of God. This expression was first used by Brother Nee in 1934.... He pointed out from the book of Colossians that the all-inclusive Christ is the center and the circumference of God's purpose. Christ is both the centrality and universality of God's purpose. He is the hub and also the rim. In other words, Christ is all.... This is not pantheism. It is simply a statement of the fact that Christ is both the center and the circumference of God's economy. (Life-study of Colossians, p. 43)

Today's Reading

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

The enemy within us is subtle. We have certain standards, either the standards we have inherited or those we have made for ourselves. Because these standards are good, we do not condemn them. Nevertheless, these good standards are not Christ Himself. God does not want something good produced by us; He wants Christ and Christ alone. In the eyes of God, only Christ counts for anything. God's intention is to work Christ into us so that we may have the full enjoyment of Him. When Christ has the free course within

成为我们的享受和经历时，我们的文化就要受对付。

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

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

我们若看见这事，就会停止我们一切的作为。在召会生活中，神不要我们作许多；祂只要基督活在我们里面、长在我们里面。我若有加拉太二章二十节的异象—不再是我，乃是基督在我里面活着—我就绝不再以为自己能作什么。我会自然而然地停止我一切的努力，因为我知道我一无所是，我算不得什么，并且知道基督乃是一切。这位活在我们里面并作我们生命的，乃是我们的一切。祂是我们的圣别、我们的能力、我们的智慧。但祂需要得着机会，在我们里面作一切。我们若给祂地位，祂就要进来成为一切，并作一切的事。这就是让基督活在我们里面的意思。（歌罗西书生命读经，三八八、三九六至三九七、四〇七至四〇八页。）

参读：歌罗西书生命读经，第五、十四、二十四至二十五、三十七至三十九篇。

us to become our enjoyment and experience, our culture will be dealt with.

The time has come for all of us in the churches to hear this message, to see this vision, and to condemn our cultural standards. Then we shall realize that what God wants is Christ and that Christ today is the life-giving Spirit mingled with our spirit. Instead of living according to a certain standard, we should simply live by the Christ who dwells in our spirit. As we live in the spirit, we should let Christ have a free course throughout our whole being. Then we shall enjoy Him, experience Him, and be delivered from our culture.

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

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

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

第一周　周六

晨兴喂养

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

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

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

信息选读

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

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

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

WEEK 1 — DAY 6

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

神经纶中的地位有清楚的看见时，我们才能识破欺骗和诱骗的事。

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

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

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

参读：歌罗西书生命读经，第三十二、三十四至三十六、三十九、二十一、二十六、二十八至二十九、四十九篇。

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

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

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

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

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

第一周诗歌

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经历基督 — 作一切

6 5 6 5 双副（英 513）

F 大调　　6/8

F
1　5　1　2 | 3 · 1 · | B♭ 3　2　1　6 | F 5 · 5　0 |

一 前 要 的 是　祝　福，　今 要 主 自　己；

1　2　3　4 | 5 · 1 · | C 2　2　G7 2　3 | C 2 · 2　0 | C7 4　4　6　5 |

前 要 的 是　医　治，　今 要 主 而　已；　前 我 贪 求

F
5 · 3 · | 5　5　B♭ 1　6 | F 5 · 5　0 | Dm 1　2　3　4 | F 5 · 1 · |

恩　赐，　今 要 赐 恩　者；　前 我 寻 求　能　力，

Gm　C7　F
2　1　3　2 | 1 · 1　0 | 5　3　5　1 | B♭ 4 · 3 · | F 1　5　1 2　3 |

今 要 全 能　者。（副）永 远 举 起　耶　稣，　赞 美 主　不

C7　F　B♭　F　C7　F
2 · 5　0 | 5　3　2　1 | 4　6　5 · | 1　5　3　2 | 1 · 1　0 ‖

歇；　一 切 在 于　基　督，　主 是 我 一　切。

二　前常用手抓主,今主手牵我；　前常无所适从,今抛锚稳妥;
　　前是宝贵感觉,今凭主口说；　前是频频苦试,今完全信托。

三　前是忙于打算,今则靠祈求；　前是悬切挂虑,今则主担忧;
　　前随我之所欲,今听主支配；　前不住地讨问,今不断赞美。

四　前我欲利用主,今则主用我；　前是我的事业,今为主工作;
　　前欲得人称赞,今求主欢喜；　前不过半得救,今被救到底。

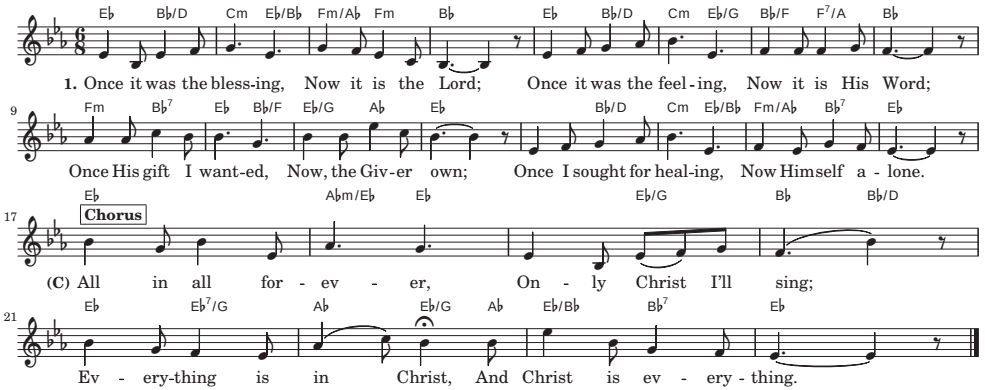
五　前羡慕得着主,今知主属我；　前我灯将熄灭,今则光炳烁;
　　前所望的是死,今等候被提；　我所有的一切,都在主自己。

WEEK 1 — HYMN

Once it was the blessing

Experience of Christ — As Everything

513



2. Once 'twas painful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost;
Once 'twas ceaseless holding,
Now He holds me fast;
Once 'twas constant drifting,
Now my anchor's cast.

3. Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now He has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking,
Now 'tis ceaseless praise.

4. Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once the pow'r I wanted,
Now the Mighty One;
Once for self I labored,
Now for Him alone.

5. Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail;
And my hopes are anchored
Safe within the veil.

申言稿：

Composition for prophecy with main point and sub-points: