第三周

包罗万有、延展无限的基督
在万有中居首位

读经：西一15、18，三4、10～11、17，启二4，但七9～10

纲要

周一

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

一 整个世界局势都在天上之神的诸天掌权之下，以配合神在祂经纶里的心意；基督是这经纶的中心—但七9～10，四34～35，弗一10。

二 要使基督在万有中居首位，神就需要一班子民；神若没有一班子民，就无法使基督成为居首位的—西一18，三10～11。

三 在神属天的掌权下，祂正在使用环境，使基督成为我们的中心（第一位）和普及（一切）—罗八28，西一18、27，三4、10～11。

周二

贰 在神的经纶中，基督居第一位，居首位—一18，弗一10：

Week Three

The All-inclusive, Extensive Christ Having the Preeminence in All Things

Scripture Reading: Col. 1:15, 18; 3:4, 10-11, 17; Rev. 2:4; Dan. 7:9-10

Outline

Day 1

I. God's intention in His administration is to give Christ the preeminence in all things, to cause Christ to have the first place in everything—Col. 1:15, 18:

A. The entire world situation is under the rule of the heavens by the God of the heavens to match His intention in His economy, of which Christ is the center—Dan. 7:9-10; 4:34-35; Eph. 1:10.

B. For Christ to have the preeminence in all things, God needs a people; apart from God's having a people, there is no way for Christ to be made preeminent—Col. 1:18; 3:10-11.

C. Under His heavenly rule God is using the environment to make Christ the centrality (the first) and the universality (everything) to us—Rom. 8:28; Col. 1:18, 27; 3:4, 10-11.

Day 2

II. Christ has the first place, the preeminence, in God's economy—1:18; Eph. 1:10:

一 基督是居首位的，祂在凡事上都居第一位—西一 18。

二 基督在三一神格中居首位；第一者，父，高举子；第三者，那灵，总是为子作见证—林后十三 14，腓二 9，约十五 26。

三 基督在神对祂的高举上居首位—徒二 33 上，弗一 22：

1 基督已被高举到三层天上神的右边—徒二 33 上。

2 在神对基督的高举里，神已使基督作万有的头—弗一 22。

周三

四 在旧造和新造中，在宇宙和召会中，基督都居第一位，居首位—西一 15、18。

五 基督居第一位，意思就是，祂乃是一切；基督既然在宇宙中和召会中都居第一位，祂在宇宙中和召会中就必是一切—三 10 ～ 11。

叁 基督应该在我们个人的宇宙中居首位—17 节，林前十 31：

一 我们蒙神拣选作祂的子民，为使基督居首位，我们乃是在神属天的掌权之下—但四 26，太五 3。

二 在我们的召会生活、家庭生活和日常生活中，基督这居首位者必须是中心与普及—西三 17，林前十 31。

A. Christ is the preeminent One, the One who has the first place in everything—Col. 1:18.

B. Christ is preeminent in the triune Godhead; the first, the Father, exalts the Son, and the third, the Spirit, always testifies concerning the Son—2 Cor. 13:14; Phil. 2:9; John 15:26.

C. Christ is preeminent in God's exaltation of Him—Acts 2:33a; Eph. 1:22:

1. Christ has been exalted to the right hand of God in the third heaven—Acts 2:33a.

2. In God's exaltation of Christ, He has been given to be the Head over all things—Eph. 1:22.

Day 3

D. Both in the old creation and in the new creation, both in the universe and in the church, Christ occupies the first place, the place of preeminence—Col. 1:15, 18.

E. For Christ to be the first means that He is all; since Christ is the first both in the universe and in the church, He must be all things in the universe and in the church—3:10-11.

III. Christ should have the preeminence in our personal universe—v. 17; 1 Cor. 10:31:

A. As those who have been chosen by God to be His people for Christ's preeminence, we are under His heavenly rule—Dan. 4:26; Matt. 5:3.

B. Christ, the preeminent One, must be the centrality and universality in our church life, family life, and daily life—Col. 3:17; 1 Cor. 10:31.

三 在神属天的掌权下，万有都互相效力，叫我们得益处；在我们个人的宇宙中所发生的事特别是这样—罗八 28：

1 我们个人的宇宙包括我们自己、我们的家庭以及召会。

2 在我们个人的宇宙中，每一天都发生许多事，目的乃是要使基督居首位；我们需要看见这事，并顺服神属天的掌权—弗一 11，启四 11。

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

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

周四

肆 基督应该在我们的爱上居首位—启二 4：

一 让主在凡事上居首位，就是用起初的爱来爱祂；我们需要维持并发展我们向主起初的爱—4 节。

二 人无论爱什么，他的全心，甚至全人，都是摆在所爱的上面，被其霸占并得着—提前六 10，提后三 2～4，四 8、10 上，多一 8。

三 召会究竟会不会有得胜的荣耀日子，还是败落的痛苦日子，乃在于我们是哪一类的爱者—启二 4，提后三 2～4。

四 我们对主的爱必须绝对；我们不该爱任何人或任何事物过于爱主—太十 37～39。

C. Under God's heavenly rule everything is working together for our good; this is especially true of the things in our personal universe—Rom. 8:28:

1. Our personal universe includes ourselves, our families, and the church.

2. In our personal universe many things happen day by day for the purpose of making Christ preeminent; we need to realize this and be submissive to God's heavenly rule—Eph. 1:11; Rev. 4:11.

D. In order to give Christ the preeminence in all things, we must be willing to be adjusted, to be broken, and to be made nothing so that the Lord can have a way in us, through us, and among us for the building up of His organic Body—Eph. 3:17; 4:16.

E. If we have a vision of the preeminence of Christ, our living and our church life will be revolutionized, for we will realize that in all things Christ must have the first place—Col. 1:18.

Day 4

IV. Christ should have the preeminence in our love—Rev. 2:4:

A. To give the Lord the first place in all things is to love Him with the first love; we need to maintain and develop our first love toward the Lord—v. 4.

B. Whatever one loves, his whole heart, even his whole being, is set on and occupied and possessed by—1 Tim. 6:10; 2 Tim. 3:2-4; 4:8, 10a; Titus 1:8.

C. Whether there would be a day of glory in the church's victory or grievous days of the church's decline depends on what kind of love we have—Rev. 2:4; 2 Tim. 3:2-4.

D. Our love for the Lord must be absolute; we should not love anyone or anything above Him—Matt. 10:37-39.

五 我们爱主，因为祂先爱我们，将祂爱的素质注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱祂—约壹四 19、8、16。

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

周五

伍 基督应该在我们三部分的人里居首位—西一 27，三 4、10 ～ 11、15 ～ 16：

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

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

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

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

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

四 我们应当让基督充满我们的全人，并以祂自己顶替我们天然生命的每一方面—弗三 17，西三 10 ～ 11。

E. We love the Lord because He first loved us, infusing His loving essence into us and generating within us the love with which we love Him—1 John 4:19, 8, 16.

F. We love the Lord according to the divine dispensing of the Divine Trinity as love—Rom. 5:5; 8:35, 39; 15:30.

Day 5

V. Christ should have the preeminence in our tripartite being—Col. 1:27; 3:4, 10-11, 15-16:

A. We worship the enthroned Christ in the heavens, but we experience, enjoy, and partake of the indwelling Christ in our spirit; we are one with Him in a very subjective way—v. 1; 1 Cor. 6:17; Eph. 3:17:

1. The Christ who indwells us is not a small, limited Christ but the all-inclusive, extensive, preeminent Christ—Col. 1:15-16, 18-19.

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

B. Because Christ is our life, all He has and all He has attained and obtained become subjective to us; universally, Christ is extensive, but in our experience, He is our life, our being—v. 4; Rom. 8:34, 10.

C. The content and constituent should only be the all-inclusive, extensive Christ—Col. 3:10-11.

D. We should allow Christ to fill our entire being and replace every aspect of our natural life with Himself—Eph. 3:17; Col. 3:10-11.

陆 基督应该在我们属灵的经历中居首位—一18、27，二9～13、20，三1～4：

一 基督的历史乃是基督徒的经历，并且基督的经历就是基督徒的历史—林前一30，罗六3～5，加二20，弗二5～6：

1 基督的历史成为我们的经历和我们属灵的历史—约十四19下，加二20。

2 在与基督生机的联结里，凡基督所经过的，都成了我们的历史—约十五1、4～5。

二 在歌罗西书中许多重要的辞句指向我们对基督的经历；这些发表给我们一幅正确经历基督的完整图画—一27～28，二6、8、13、19～20。

周六

柒 基督应该在我们的为人生活中居首位—三18～四1：

一 神渴望基督能借着人性生活得着彰显—腓一19～21上。

二 信徒的生活必须与基督联合；这意思是，在我们的生活中，我们必须与祂是一—林前六17，约十五4～5：

1 我们需要与主耶稣是一，正如祂与父是一一样—十30，十四10，六57。

2 我们现今与基督该同有一个生命并同过一个生活；子的生命成为我们的生命，我们的生活成为子的生活—加二20。

VI. Christ should have the preeminence in our spiritual experiences—1:18, 27; 2:9-13, 20; 3:1-4:

A. The history of Christ is the experience of the Christian, and the experience of Christ is the history of the Christian—1 Cor. 1:30; Rom. 6:3-5; Gal. 2:20; Eph. 2:5-6:

1. The history of Christ becomes our experience and our spiritual history—John 14:19b; Gal. 2:20.

2. In the organic union with Christ, whatever Christ passed through has become our history—John 15:1, 4-5.

B. In Colossians a number of phrases point to our experience of Christ; these expressions give us a complete picture of the proper experience of Christ—1:27-28; 2:6, 8, 13, 19-20.

Day 6

VII. Christ should have the preeminence in our human living—3:18—4:1:

A. God desires that Christ be expressed through human life—Phil. 1:19-21a.

B. The living of the believers must be in union with Christ; this means that in our living we need to be one with Him—1 Cor. 6:17; John 15:4-5:

1. We need to be one with the Lord Jesus just as He is one with the Father—10:30; 14:10; 6:57.

2. We and Christ should now have one life and one living; the Son's life becomes our life, and our living becomes the Son's living—Gal. 2:20.

3 信徒过与基督联合的生活，结果该是在他们的为人生活中彰显基督—西三 18 ～四 1。

三 凡我们所作的，都该在主耶稣的名里—三 17：

1 名指人位，主的人位就是那灵—林后三 17 上。

2 在主的名里行事，就是在那灵里行动；这就是活基督，并让祂在我们的为人生活中居首位—西一 18。

3. The living of the believers in union with Christ results in the expression of Christ in their human living—Col. 3:18—4:1.

C. We should do everything in the name of the Lord Jesus—3:17:

1. The name denotes the person, and the Lord's person is the Spirit—2 Cor. 3:17a.

2. To do things in the name of the Lord is to act in the Spirit; this is to live Christ and to give Him the preeminence in our human living—Col. 1:18.

第三周　周一

晨兴喂养

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

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

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

信息选读

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

WEEK 3 — DAY 1

Morning Nourishment

Dan. 7:9-10 ...And the Ancient of Days sat down. His clothing was like white snow, and the hair of His head was like pure wool; His throne was flames of fire, its wheels, burning fire. A stream of fire issued forth and came out from before Him. Thousands of thousands ministered to Him, and ten thousands of ten thousands stood before Him...

The book of Daniel... reveals that it is through their environment that Christ becomes the centrality and universality of God's elect. Through the nations as the environment, in the coming days God will eventually make Christ the centrality and universality of Israel. The principle is the same with us today. In this present age of mystery, which is not revealed in Daniel, God is using the environment to make Christ the centrality and universality to us.

We are not simple. On the one hand, we, the believers in Christ, are God's elect; on the other hand, we are parts of the old creation.... As God's elect, we need Christ to be wrought into us as our centrality and universality. However, the old creation in us is sometimes a beast [as in Daniel 7] and at other times a Nebuchadnezzar or an Antichrist seeking to defeat, capture, possess, and utilize God's elect. Since we are complicated in this way, we also need to be a Daniel and open our windows toward Jerusalem and pray that Christ will come in to cut off, to terminate, everything in us that is natural and part of the old creation. (Life-study of Daniel, p. 76)

Today's Reading

Christ becomes our centrality and universality by His appearing in two aspects. First, He has come to terminate us as the old creation and then to germinate us as the new creation. Second, He will come to clear away all

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

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

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

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

参读：但以理书生命读经，第十二篇；恢复基督在召会中作一切，第六章。

the beasts. Depending on our culture and nationality, we all have our own beasts. Those from one part of the world have one kind of beast, and those from another part have a different kind of beast. We need Christ to receive the kingdom from God and come to crush all the beasts and then to become a great mountain that comprises us and that fills the whole earth to be the kingdom of God. By terminating and germinating us and by crushing all the beasts in us, Christ is wrought into our being to become our centrality and universality.

The book of Daniel covers three crucial matters: God's heavenly rule, the preeminence of Christ, and the portion of God's people. In His economy God administrates the universe in order to fulfill His purpose. His purpose is to give Christ the preeminence in all things.... For Christ to be the preeminent One, God needs a people. Apart from God's having a people, there is no way for Christ to be made preeminent.

As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule. Concerning this, the principle is the same both in the Old Testament and in the New Testament. Under God's heavenly rule, everything is working together for our good (Rom. 8:28). This is especially true of the things in our personal universe. Our universe includes ourselves, our families, and the church. In our universe many things happen day by day for the purpose of making Christ preeminent. We need to realize this and be submissive to God's heavenly rule.

The earth is under the rule of a heavenly administration [cf. Dan. 4:26]. The heavens rule for us, and Christ is for us. Furthermore, we are under God's heavenly rule for Christ. The purpose of the heavenly ruling is to complete God's elect so that Christ may be preeminent, that He may be the first—the centrality—and everything—the universality. (Life-study of Daniel, pp. 76-78)

Further Reading: Life-study of Daniel, msg. 12; CWWL, 1978, vol. 3, "The Recovery of Christ as Everything in the Church," ch. 6

第三周　周二

晨兴喂养

腓二 9“…神将祂升为至高，又赐给祂那超乎万名之上的名。”

弗一 22“将万有服在祂的脚下，并使祂向着召会作万有的头。”

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

基督在凡事上居首位；因为一切的丰满，乐意居住在祂里面。（西一 18 下～ 19。）这丰满乐意，指明这丰满必是一个人位。祂觉得乐于居住在拿撒勒人耶稣里面。“一切的丰满，”指包含在神格里面，与神格有关的一切人、事、物。…我们的神是非常美妙的。祂是一位神，但祂的神格是在三里。神格一切的丰满，乐意居住在基督里面。（19，二 9。）（一九九〇年秋全时间训练信息合辑，一五〇至一五一页。）

信息选读

在神的旧造里，基督是一切受造之物的首生者。（西一 15 下。）祂是神创造的第一项。基督是神，祂是创造者；然而，基督是人，有分于受造的血肉之体，（来二 14 上，）所以祂是受造之物的一部分，在一切受造之物中居首位。

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

WEEK 3 — DAY 2

Morning Nourishment

Phil. 2:9 ...God highly exalted Him and bestowed on Him the name which is above every name.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

Our God is triune. He is one yet three, and He is three but still one....Among the three in the Godhead, the preeminence always goes to the second, the Son. The first, the Father, always exalts the Son (Phil. 2:9); and the third, the Spirit, always testifies concerning the Son (John 15:26).

Christ has the first place in all things; for in Him all the fullness was pleased to dwell (Col. 1:18b-19). The fullness was pleased. This indicates that the fullness must be a person. He felt happy to dwell in Jesus the Nazarene. All the fullness refers to all the matters, all the things, and all the persons involved in and with the Godhead....Our God is very wonderful. He is one God, yet His Godhead is in three. All the fullness of the Godhead was pleased to dwell in Christ (Col. 1:19; 2:9). (CWWL, 1990, vol. 2, “Messages to the Trainees in Fall 1990,” pp. 559-560)

Today’s Reading

In God’s old creation Christ is the Firstborn of all creation (Col. 1:15b). He is the first item of God’s creation. Christ as God is the Creator. However, as man, sharing the created blood and flesh (Heb. 2:14a), He is part of the creation, having the preeminence in all creation.

In God’s new creation in resurrection, Christ is the Firstborn from the dead (Col. 1:18b). Christ is the first in resurrection as the Head of the Body, having the first place in the church. Some may argue that we cannot say that

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

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

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

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

参读：一九九〇年秋全时间训练信息合辑，第十八篇；圣经中的五大奥秘，第三章；神救恩的目的，第一篇。

Jesus was the first in resurrection because others in both the Old and New Testaments were resurrected before Him (2 Kings 4:32-37; John 11:41-44). But all these other resurrections were not something that involved divinity. Those resurrected people, such as Lazarus, died again. But Jesus, once resurrected, will live forever; He will never die again. Therefore, He has the preeminence. Christ as the firstfruits of resurrection (1 Cor. 15:20) is the Firstborn from the dead to be the Firstborn among many brothers (Rom. 8:29) and the Head of the Body (Col. 1:18; Eph. 1:20-23).

We can also see the preeminence of Christ in God's exaltation.... Christ has been exalted to the right hand of God in the third heaven (Acts 2:33a). It took a tremendous amount of power to land a man on the moon, but that was very insignificant compared to the power it took to raise Christ from the dead and seat Him at the right hand of God (Eph. 1:19-20).

In God's exaltation of Christ, He has been given to be Head over all things (v. 22b). Jesus today has been ordained and appointed by God to be the Head of the entire universe. God has also given Him the name above every name (Phil. 2:9b). Since the Lord's ascension there has never been a name on this earth above the name of Jesus. Even the entire human race is under the calendar of Jesus. According to history, the one whose calendar you use is the one to whom you are in subjection. If anyone used the calendar of a certain king, he would have to be under the rule of that king. People today refer to our calendar as an international calendar, but actually it is the calendar of Christ. In this way they unconsciously admit that He is their Ruler. He is the One whose name is above every name.

Christ has the preeminence in the church, being the Head of the Body, the church (Col. 1:18a). Christ is the unique Head, and the preeminence belongs to Him only. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 560-562)

Further Reading: CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 18; CWWL, 1983, vol. 1, "The Five Great Mysteries in the Bible," ch. 3; CWWL, 1961-1962, vol. 3, "The Purpose of God's Salvation," ch. 1

第三周　周三

晨兴喂养

西一 15 “爱子是那不能看见之神的像，是一切受造之物的首生者。”

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

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

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

信息选读

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

WEEK 3 — DAY 3

Morning Nourishment

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

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

In both the old creation and the new creation Christ is the first and occupies the first place, the place of preeminence.... If we see this as a vision, not as a mere doctrine, our living and our church life will be revolutionized.

In the Bible to be the first is to be all. Since Christ is the first both in the universe and in the church, He must be all things in the universe and the church. As the first, He is all. God's way of reckoning in this matter is different from ours. According to our estimation, if Christ is the first, then something else should be the second, third, and others in sequence. However, from God's point of view, for Christ to be the first means that He is all. (Life-study of Colossians, pp. 74-75)

Today's Reading

The first Adam included not only Adam as an individual, but all of mankind. In the same principle, in the eyes of God, the firstborn of the Egyptians included all the Egyptians. The firstborn includes all. Therefore, for Christ to be the Firstborn in the universe means that He is everything in the universe. In like manner, for Christ to be the Firstborn in resurrection means that He is everything in resurrection. For Christ to be the Firstborn both of the old creation and of the new creation means that He is everything both in the old creation and in the new creation. This corresponds to Paul's word in Colossians 3:11, where he says that in the new man, in the new creation, "there cannot be Greek and Jew, circumcision and uncircumcision,

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

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

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

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

参读：歌罗西书生命读经，第九篇；新约总论，第二十四至二十五、三十、三百五十三篇；关于活力排之急切需要的交通，第十二篇。

barbarian, Scythian, slave, free man, but Christ is all and in all.” In the new man Christ is everyone and in everyone. In the new creation there is room only for Christ.

This Christ is the image of God, the full expression of God. He is not the hidden God, the concealed, mysterious God; He is God expressed, the image of the invisible God. Furthermore, He is the first among God’s creation. As we have pointed out, this indicates that He is everything. He is the Alpha, the Omega, and all the letters in between (Rev. 22:13).

Perhaps you are wondering how this understanding of Christ can help you in a practical way. If for a period of thirty days you are occupied with the revelation of Christ in Colossians, you will be revolutionized, reconstituted, and transformed. Pray over these messages on Colossians and have fellowship concerning them....When you see this vision, you will hate everything that issues from the self. You will despise not only your hatred, but even your love, kindness, and patience. As this vision causes you to hate the self, it will constrain you to love the Lord. You will say, “Lord Jesus, I love You because You are everything. Lord, there is no need for me to struggle or strive to do anything. O Lord, You are so much to me. You are God, You are the Firstborn of all creation, and You are the Firstborn from among the dead.” I suggest that you pray-read Colossians for thirty days. Pray until all the aspects of Christ revealed in this book saturate your being. We do not need regulations or teachings—we need to be infused and saturated with Christ as the all-inclusive One.

If Christ is infused into you, you will drop everything that is not Christ, and you will be constituted with Christ in your very being. Religion gives people doctrines and teaches them how to behave. The book of Colossians, on the contrary, speaks of the all-inclusive Christ. This Christ is already in us, but we need to see Him, know Him, be filled with Him, be saturated with Him, and become absolutely one with Him. (Life-study of Colossians, pp. 75-77)

Further Reading: Life-study of Colossians, msg. 9; The Conclusion of the New Testament, msgs. 24-25,30,353; CWWL, 1991-1992, vol. 3, “Fellowship concerning the Urgent Need of the Vital Groups,” ch. 12

第三周　周四

晨兴喂养

启二4“然而有一件事我要责备你，就是你离弃了起初的爱。”

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

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

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

信息选读

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

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

WEEK 3 — DAY 4

Morning Nourishment

Rev. 2:4 But I have one thing against you, that you have left your first love.

2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

What was the cause of the desolation of [the temple], God’s house? Apparently it was because the children of Israel were evil and sinful. However, the intrinsic reason for the desolation was that Christ was not exalted by God’s people; they did not give Him the preeminence, the first place, in everything. Actually their failure to give Christ the preeminence, their failure to honor and exalt Him, was the cause of their becoming sinful and evil.

The principle is the same with us in the church life today. If we do not love Christ with our first love, giving Him the first place in everything that He may have the preeminence among us, the church will become desolate. The desolation of the church as the house of God always issues from the negligence of the experience of Christ. (Life-study of the Psalms, pp. 352-353)

Today’s Reading

The problem of desolation is solved by Christ being properly appreciated and exalted by God’s people. Recently the church in Anaheim has been praying for revival. If all the saints in Anaheim would give Christ the preeminence, exalting Him to the uttermost and loving Him with the first love, there would be a genuine revival. The real revival in the church depends upon everyone in the church life giving Christ the first place in everything.

[Psalm 80:17 says], “Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself.” From

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

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

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

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

参读：诗篇生命读经，第八、三十至三十一篇。

this verse we see that Christ is at the right hand of God, the highest place in the universe. This reveals that the first place, the highest position, the preeminence, has been given to Christ.

The way of restoration is the exaltation of Christ. Whenever God's people exalt Christ, there will be restoration and revival.... If a church is somewhat cold and old and desires revival, that church should give Christ the preeminence, recognizing Him as the One who is at the right hand of God.... Whoever calls upon Him as such a One will be restored and revived. In our private life, married life, family life, and church life, Christ needs to be at the right hand of God. If He is exalted in every aspect of our living, there will be restoration everywhere. Exalting Christ is the way for revival, for restoration.

According to Psalm 80, the vine is Israel and the man at God's right hand is Christ. The world rejected Christ and put Him on the cross, but God came in to raise Him from among the dead and to seat Him at God's right hand in the heavens. Today, as we visit people for the preaching of the gospel, we need to tell them that Christ, the Son of God, became a man, died on the cross for their sins, resurrected, and ascended to the right hand of God in the heavens, and now they need to call upon Him. In the sight of God, for a sinner to call upon the Lord Jesus is to exalt Him. When a sinner exalts Christ by calling upon Him, that sinner will be regenerated.

As regenerated people we need to come together in the meetings of the church to exalt Christ by praising, singing, and shouting. Instead of being silent, we should exercise our spiritual birthright to exalt Christ. We should declare, "Lord Jesus, You are at the right hand of God. You have the preeminence in my private life, married life, family life, and church life." The more we exalt Christ, giving Him the preeminence in everything, the more we will be revived and restored. (Life-study of the Psalms, pp. 353, 364-365)

Further Reading: Life-study of the Psalms, msgs. 8, 30-31

第三周　周五

晨兴喂养

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

三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

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

信息选读

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

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

WEEK 3 — DAY 5

Morning Nourishment

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

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

Christ must become everything to us in our daily living. The Christ who is the expression of God and the mystery of God’s economy now lives in us. The Christ who indwells us is not a small, limited Christ. He is the One who is the image of the invisible God, the embodiment of the fullness of God, and the focal point of God’s economy. Such a Christ now dwells in us and is waiting for the opportunity to spread Himself throughout our being. We need to live by Him moment by moment.... All the room within us should be given over to the all-inclusive Christ who dwells in us to be our hope of glory. If we see such a vision of the indwelling, all-inclusive Christ, we shall spontaneously drop our culture....Once we see this vision, the culture within us will be replaced by Christ. (Life-study of Colossians, p. 309)

Today’s Reading

The extensive, all-inclusive Christ revealed in Colossians is subjective to us, for He dwells in us as our hope of glory (Col. 1:27), and He is our life (3:4). Nothing can be more subjective to us than our own life. In fact, our life is us. To say that Christ is our life means that Christ becomes us. How could Christ be our life without actually becoming us?

Some Christian teachers oppose the revelation we have seen concerning the subjective experience of Christ. According to them, we deify ourselves,

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

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

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

参读：歌罗西书生命读经，第三十六、五十一篇；内住的基督，第十六篇。

we make ourselves God. They claim that we teach that the self becomes the same as God and that this is self-deification. Although we definitely do not teach that we become God Himself or that we shall ever be worshipped as deity, it is nonetheless true that Christ dwells in us and that He is our life. He becomes us in our experience. As Paul says, “To me, to live is Christ” (Phil. 1:21)....Life is our very being. Hence, for Christ to be our life means that He becomes our being. For Christ to become our being is for Christ to become us.

To us, Christ is both objective and subjective. We know Christ both according to doctrine and according to experience. On the one hand, our Christ is on the throne in the heavens. On the other hand, He is in our spirit. We worship the enthroned Christ in the heavens, but we experience, enjoy, and partake of the indwelling Christ in our spirit. We are one with Him in a very subjective way. As Paul says in 1 Corinthians 6:17, “He who is joined to the Lord is one spirit.” Christ is subjective to us to such a degree that He and we, we and He, have become one spirit. To be one spirit with the Lord is greater than to have gifts and miracles. Now that we have become one spirit with the Lord, in our daily life we need to experience being one spirit with Him.

Some years ago I stayed with some saints who talked a lot about Colossians 1:27. Although they could speak of the indwelling Christ as the hope of glory, they had very little experience of Christ. To them, the indwelling Christ was merely a doctrine, not a reality. In their practical daily living, they were ethical and religious, but they did not live Christ. Even their love was a natural, ethical love, not the expression of Christ lived out from within them. In these believers you could see religion and ethics, but you could not see much of Christ.... Many Christians today... know Christ in doctrine, but they have very little genuine experience of Him. However, when Paul wrote the book of Colossians, he wrote both according to doctrine and according to experience. (Life-study of Colossians, pp. 443-444)

Further Reading: Life-study of Colossians, msgs. 36, 51; CWWL, 1973-1974, vol. 1, “The Indwelling Christ in the Canon of the New Testament,” ch. 16

第三周　周六

晨兴喂养

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

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

信息选读

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

WEEK 3 — DAY 6

Morning Nourishment

Col. 3:17-21 ...Do all things in the name of the Lord Jesus, giving thanks to God the Father through Him. Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be bitter against them. Children, obey your parents in all things, for this is well pleasing in the Lord. Fathers, do not vex your children, that they may not be disheartened.

In Colossians 3:12—4:6 Paul turns to the matter of the living of the saints in union with Christ. In 3:12-15 he speaks of the necessity of being ruled by the peace of Christ, and in verses 16 and 17, of the word of Christ dwelling in us richly. To live in union with Christ means that in our living we are not apart from Christ. In John 15 the Lord tells us to abide in Him, for apart from Him we can do nothing. In the eyes of God, whatever we do apart from Christ has no value. Therefore, if we are separated from the all-inclusive Christ revealed in Colossians, we cannot do anything. The living of the saints must be in union with Christ. This means that in our living we need to be one with Him. (Life-study of Colossians, pp. 239-240)

Today's Reading

God desires that Christ be expressed through human life. We see this in Colossians 3:18—4:1, a sister passage to Ephesians 5:22—6:9, regarding the believers' ethical relationships. In Ephesians the emphasis is on the need of spirit-filled ethical relationships for the expression of the Body in the normal church life. In Colossians the emphasis is that we should hold Christ as our Head and take Him as our life by having His rich word dwelling in us, that the highest ethical relationships, issuing not from our natural life but from Christ as our life, may be realized for His expression.

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

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

我有八个儿女，二十多个孙儿女，我这个老人能见证说，主知道如何为我们选择最好的丈夫或妻子，主也知道我们该有怎样的儿女。祂也知道怎样破碎我们，使我们成为透明的，能以彰显基督。借着家庭生活，我们从主学到许多宝贵的功课。我信天使都在观看，我们有没有在家庭生活中活出基督。在召会中活出基督，不象在家中活出基督那样困难。但若是一位弟兄或姊妹能在婚姻生活中活出基督，那真是何等的好！在主的恢复中，没有一位弟兄或姊妹该羡慕过修士或修女般的生活。到了合式的时候，弟兄姊妹们都该结婚，然后借着婚姻生活的经历学习功课，好在他们的人性生活中彰显基督。（歌罗西书生命读经，三〇九至三一一页。）

参读：歌罗西书生命读经，第二十九至三十篇。

If we live in union with Christ, Christ will be expressed through our humanity. Christ is to be expressed in the human life, not in the angelic life. Angels cannot express Christ. The Father has ordained that we, His chosen ones, be the expression of His Son. “Live Thyself, Lord Jesus, through me” should be our prayer (see Hymns, #403).

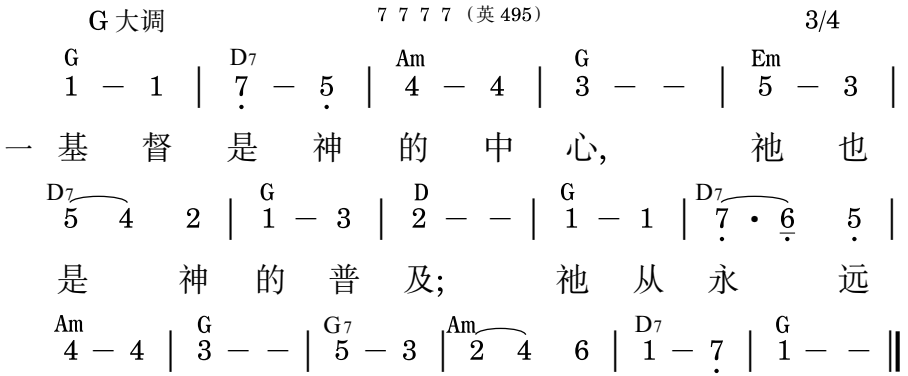
If we would be those through whom Christ can live, we need to pass through the first two and a half chapters of the book of Colossians. Then, coming to 3:15 and 16, we need to be those in whom the peace of Christ arbitrates and in whom the word of Christ dwells richly. Then Christ will be expressed in our human living. Many of those in Hinduism, Buddhism, and Catholicism have a low estimate of human life. They do not care for marriage or for the proper family life. They prefer to remain unmarried, and they aspire to live a type of angelic life. But the angelic life cannot express Christ. On the contrary, Christ needs to be expressed in those who are husbands, wives, parents, children, masters, and slaves. In order to express Christ, we need to have a proper and normal human life.

As an elderly person with eight children and more than twenty grandchildren, I can testify that the Lord knows how to choose the best husband or wife for us and what kind of children we should have. He also knows how to break us and make us transparent so that we can express Christ. Through our family life we learn many valuable lessons from the Lord. I believe that the angels are observing to see whether or not we live out Christ in our family life. It is not as difficult to live out Christ in the church as it is to live Him out at home. But how wonderful it is for a brother or sister to express Christ in his or her married life! No brother or sister in the Lord’s recovery should aspire to live like a monk or nun. At the right time, the brothers and sisters should marry and then learn through the experiences of married life to express Christ in their human living. (Life-study of Colossians, pp. 250-251)

Further Reading: Life-study of Colossians, msgs. 29-30

第三周诗歌

372 经历基督 — 作神的中心与普及



二 基督是神的化身，　　神的丰满住祂里；
祂的尊高与神性，　　无人能与祂比拟。

三 神所计划是为祂，　　要祂充满万有中；
天地宇宙的一切，　　都是为祂得尊荣。

四 一切创造全为祂，　　万有借着祂而有；
万有也靠祂而立，　　祂是中心并圆周。

五 祂是救赎的一切，　　万有借祂得复交；
借祂有效的宝血，　　万有得与神和好。

六 祂是一切的元始，　　也是教会永活头，
教会生命及内容，　　从死首生的元首。

七 祂是神国的君王，　　执掌所有的权柄；
借祂荣耀来管治，　　天地万有全从命。

八 祂在新天新地里，　　要作万有的中心；
为着神性、为着人，　　直到永远无穷尽。

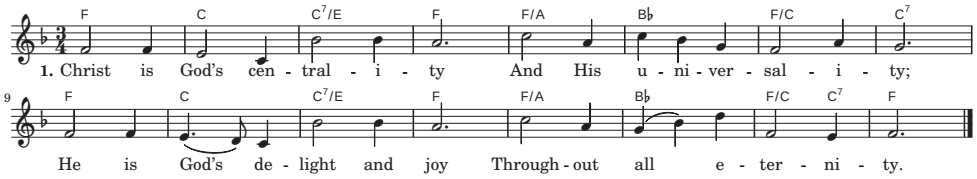
九 神的心意是要祂　　能在万有居首位；
这一万有的基督，　　现今竟作我美味！

WEEK 3 — HYMN

Christ is God's centrality

Experience of Christ — As God's Centrality and Universality

495



2. He's th' embodiment of God,
In Him all God's fulness dwells;
His unique supremacy
And His Godhead none excels.

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.

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.

5. In redemption He is all,
All through Him is reconciled;
By His blood all things with God
Now in peace are domiciled.

6. He the great beginning is,
And the Church's living Head;
He her life and content too,
And the firstborn from the dead.

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.

8. In new heaven and new earth
Center of all things He'll be,
For the Godhead and for man
Throughout all eternity.

9. God intends in everything
Christ should have preeminence,
And that such a Christ of all
We should now experience.

第三周 • 申言

申言稿：