第六周

认识并经历包罗万有、延展无限的基督作我们的生命和新人的构成成分

读经：西三 1 ～ 4、15 ～ 17

纲要

周一

壹 我们需要认识并经历包罗万有、延展无限的基督作我们的生命：

一 我们要经历基督作我们的生命，就需要看见我们与基督同有一个地位、一个生命、一个生活、一个定命和一个荣耀—西三 1 ～ 4，参林前六 17：

1 我们的地位乃是在基督里；因着我们在祂里面，所以祂在哪里，我们就在哪里—坐在神的右边—西三 1，约十四 20，十七 24，弗二 6：

a 子的地位乃是在父里面（约十 38，十四 10）；我们是在子里面（林前一 30 上），所以我们也就在父里面（约十四 20，帖前一 1，帖后一 1）。

b 当我们在灵里，我们在实际上和经历上就在基督里、在父里并在天上（参约十四 20）：

㈠ 从天上的基督那里，到地上我们这里，借着我们灵里那包罗万有的灵，有一种传输在进行着—弗一 19、22 ～ 23，二 22。

Week Six

Knowing and Experiencing the All-inclusive, Extensive Christ as Our Life and as the Constituent of the New Man

Scripture Reading: Col. 3:1-4, 15-17

Outline

Day 1

I. We need to know and experience the all-inclusive, extensive Christ as our life:

A. In order to experience Christ as our life, we need to see that we have one position, one life, one living, one destiny, and one glory with Christ—Col. 3:1-4; cf. 1 Cor. 6:17:

1. Our position is that we are in Christ; because we are in Him, we are where He is—sitting at the right hand of God—Col. 3:1; John 14:20; 17:24; Eph. 2:6:

a. The Son's position is in the Father (John 10:38; 14:10); we are in the Son (1 Cor. 1:30a), so we are in the Father (John 14:20; 1 Thes. 1:1; 2 Thes. 1:1).

b. It is when we are in the spirit that we are in Christ, in the Father, and in heaven practically and experientially (cf. John 14:20):

(1) There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit in our spirit—Eph. 1:19, 22-23; 2:22.

㈡ 那在天上坐在宝座上的基督（罗八 34），现今也在我们里面（10），也就是在我们灵里（提后四 22），这灵就是神居住的所在（弗二 22）。

㈢ 我们的灵今天既是神居住的所在，现今也就是天的门，在那里基督是梯子，把我们联于天，并把天带给我们—22 节，创二八 12 ～ 17，约一 51。

㈣ 每当我们转到我们灵里，我们就能进入天的门，借着基督作天梯，摸着天上施恩的宝座；我们的灵是在接受神圣传输的一端，而神的宝座是在输送的一端—来四 16。

周二

2 神的生命就是基督的生命，基督的生命又成了我们的生命—西三 4，约五 26：

a 基督是我们的生命，意思就是说，祂对我们是主观到了极点的——4，十四 6 上，十 10 下，林前十五 45 下，罗八 10、6、11。

b 不可能把一个人和他的生命分开，因为人的生命就是人自己；因此，说基督是我们的生命，意思就是说，基督成了我们，我们与祂同有一个生命和生活—约十四 6 上，腓一 21 上。

c 基督是信徒的生命，有三种特点，将基督的生命与天然的生命区别出来：

㈠ 基督的生命是钉十字架的生命—加二 20。

㈡ 这生命是复活的生命—约十一 25。

㈢ 这生命是藏在神里面的生命—西三 3 ～ 4，太六 1 ～ 6、16 ～ 18。

(2) The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).

(3) Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us to heaven and brings heaven to us—v. 22; Gen. 28:12-17; John 1:51.

(4) Whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder; our spirit is the receiving end of the divine transmission, whereas the throne of God is the transmitting end—Heb. 4:16.

Day 2

2. The life of God is the life of Christ, and the life of Christ has become our life—Col. 3:4; John 5:26:

a. For Christ to be our life means that He is subjective to us to the uttermost—1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:10, 6, 11.

b. It is impossible to separate a person from the life of that person, for a person's life is the person himself; thus, to say that Christ is our life means that Christ has become us and that we have one life and living with Him—John 14:6a; Phil. 1:21a.

c. With Christ as the believers' life there are three characteristics, which distinguish it from the natural life:

(1) This life is a crucified life—Gal. 2:20.

(2) This life is a resurrected life—John 11:25.

(3) This life is a life hidden in God—Col. 3:3-4; Matt. 6:1-6, 16-18.

周三

3 寻求在上面的事，并思念那些事，就是加入主天上的职事，也就是祂神圣的事业；这就是活基督，过与基督的生活是一的生活—西三 1 ～ 2：

a 在基督天上的职事里，祂今天是活着作大祭司，为众召会代求—来八 1，四 14，七 25，四 16，西四 2。

b 在基督天上的职事里，祂今天是活着作属天的执事，以基督的丰富供应圣徒—来八 1 ～ 2，弗三 8。

c 在基督天上的职事里，祂今天是活着作神行政的宇宙管理者，为了完成神的定旨—启四 1 ～ 2、5，五 6，弗一 10 ～ 11：

㈠ 从诸天之上的宝座那里，神圣的传输正把在上面的事带进众地方召会中—19、22 ～ 23 节。

㈡ 启示录四、五章里有“中央政府”的异象；一至三章里有众地方召会作“大使馆”的异象；借着七灵，有一种传输从天上的“总部”传到众召会这些“大使馆”。

㈢ 众地方召会中所发生的事，该受天上神宝座的指引；这恢复要成为“主的”恢复，就必须受主指引—西一 18，二 19，启四 2 ～ 3。

周四

4 我们的定命乃是荣耀；基督正在领我们进荣耀里去，叫我们与祂一同显现在荣耀里—来二 10，西三 4。

二 我们的生命乃是住在我们里面的基督，这生命与基督一同藏在神里面；隐藏在神里面的基督，由隐藏在金罐里的吗哪所预表—3 ～ 4 节，出十六 32 ～ 34，启二 17：

Day 3

3. To seek the things which are above and set our mind on them is to join ourselves to the Lord in His heavenly ministry, His divine enterprise; this is to live Christ, to have a living that is one with Christ's living—Col. 3:1-2:

a. In His heavenly ministry, Christ today is living as the High Priest to intercede for the churches—Heb. 8:1; 4:14; 7:25; 4:16; Col. 4:2.

b. In His heavenly ministry, Christ today is living as the heavenly Minister to supply the saints with the riches of Christ—Heb. 8:1-2; Eph. 3:8.

c. In His heavenly ministry, Christ today is living as the universal Administrator of God's government for the accomplishment of God's purpose—Rev. 4:1-2, 5; 5:6; Eph. 1:10-11:

(1) From the throne in the heavens, the divine transmission brings the things above into the local churches—vv. 19, 22-23.

(2) In Revelation 4 and 5 we have a vision of our "central government," and in Revelation 1 through 3 we have a vision of the local churches as the "embassies"; through the seven Spirits what is in the heavenly "headquarters" is transmitted into the churches as the "embassies."

(3) What takes place in the local churches should be under the direction of the throne of God in heaven; in order for the recovery to be the Lord's recovery, it must be under His direction—Col. 1:18; 2:19; Rev. 4:2-3.

Day 4

4. Our destiny is glory; Christ is leading us into glory for us to be manifested with Him in glory—Heb. 2:10; Col. 3:4.

B. Our life is the Christ who dwells within us, and this life is hidden with Christ in God; the Christ hidden in God is typified by the manna hidden in the golden pot—vv. 3-4; Exo. 16:32-34; Rev. 2:17:

1 作为隐藏吗哪的基督，在作为金罐的父神里面；父在作为约柜的基督里面，基督有神性与人性这两种性情；基督作为内住的灵，活在我们重生的灵里，成为至圣所的实际—参约十四 16 ～ 20，提后四 22。

2 我们吃基督这隐藏的吗哪时，就合并到祂里面，作神与人相互的住处—约十五 5、7，八 31，六 57、63，十四 23。

三 基督是我们的生命，有力地指明我们要以祂为生命而凭祂活着，要在日常生活中活祂—西三 4 上：

1 基督必须在实际上、在经历上是我们的生命；一天过一天，我们需要在祂的生命里得救—4 节，林前十五 45 下，罗五 10。

2 新人乃是我们接受基督作生命并活基督的自然结果—西三 3 ～ 4、10 ～ 11。

周五

贰 我们需要认识并经历包罗万有、延展无限的基督作新人的构成成分：

一 在新人里只有基督有地位；祂是新人一切的肢体，也在一切的肢体之内；在新人里祂是一切—10 ～ 11 节。

二 在新人里基督是中心，也是普及；祂是构成新人的成分；在新人里祂是一切，又在一切之内。

三 我们若要活基督作新人的构成成分，就需要受基督的平安管治（12 ～ 15），并被基督的话内住（16 ～ 17）：

1 我们需要让基督的平安在我们心里作仲裁—12 ～ 15 节，弗二 14 ～ 18，罗五 1，太十八 21 ～ 35：

1. Christ as the hidden manna is in God the Father as the golden pot; the Father is in Christ as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies—cf. John 14:16-20; 2 Tim. 4:22.

2. When we eat Christ as the hidden manna, we are incorporated into Him for the mutual abode of God and man—John 15:5, 7; 8:31; 6:57, 63; 14:23.

C. That Christ is our life is a strong indication that we are to take Him as life and live by Him, that we are to live Him in our daily life—Col. 3:4a:

1. Christ must be our life in a practical and experiential way; day by day we need to be saved in His life—v. 4; 1 Cor. 15:45b; Rom. 5:10.

2. The new man is the spontaneous issue of our taking Christ as our life and living Him—Col. 3:3-4, 10-11.

Day 5

II. We need to know and experience the all-inclusive, extensive Christ as the constituent of the new man:

A. In the new man there is room only for Christ; He is all the members of the new man and in all the members; He is everything in the new man—vv. 10-11.

B. In the new man Christ is the centrality and universality; He is the constituent of the new man, and He is all and in all in the new man.

C. If we would live Christ as the constituent of the new man, we need to be ruled by the peace of Christ (vv. 12-15) and inhabited by the word of Christ (vv. 16-17):

1. We need to allow the peace of Christ to arbitrate in our hearts—vv. 12-15; Eph. 2:14-18; Rom. 5:1; Matt. 18:21-35:

a “作仲裁”一辞的希腊文也可译为：“作裁判，作主席，登位作每件事的管治者和决断者”；基督那作仲裁的平安，消除我们与任何人的嫌隙—西三 13。

b 我们常常发现我们里面有三派：一派是积极的，另一派是消极的，还有一派是中立的；因此，需要内里的仲裁来解决我们里面的争执：

㈠ 每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安作主席，并让这平安，就是新人的一，在我们里面管治并下最后的断语。

㈡ 我们需要把我们的意见、观念摆在一边，听内住之裁判的话。

c 我们若让基督的平安在我们心里作仲裁，这平安会解决我们中间所有的争执；我们就会与神有纵的平安，并与圣徒有横的平安：

㈠ 借着基督的平安作仲裁，我们的难处解决了，圣徒之间的摩擦也消失了；然后召会生活就能甜美地得保全，新人也实际地得以维持。

㈡ 基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断—参赛九 6 ～ 7。

㈢ 如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人；我们反而会靠着主的恩典并带着祂的平安，把生命供应给别人。

㈣ 这平安应当将所有的信徒联结一起，成为他们的联索—弗四 3。

a. The Greek term for arbitrate can also be rendered “umpire, preside,” or “be enthroned as a ruler and decider of everything”; the arbitrating peace of Christ dissolves our complaint against anyone—Col. 3:13.

b. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:

(1) Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us and have the final word.

(2) We need to set aside our opinion, our concept, and listen to the word of the indwelling Referee.

c. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we shall have peace with God vertically and with the saints horizontally:

(1) Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.

(2) The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.

(3) If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them; rather, by the Lord’s grace and with His peace, we shall minister life to others.

(4) This peace should bind all the believers together and become their uniting bond—Eph. 4:3.

周六

2 我们若要活基督作新人的构成成分，就需要让基督的话丰丰富富地住在我们里面—西三 16 ～ 17：

a 当基督的平安在我们里面作仲裁，保守我们在满了一与和谐的光景中，我们就成了神说话的地方，成了神的出口—15 ～ 16 节，启二 1、7：

㈠ 神的说话要求一；分裂使神的说话减少，甚至使神的说话完全停止—利一 1。

㈡ 既然一是神说话的必要条件，我们就需要让基督的平安在我们心里作仲裁—西三 15。

㈢ 基督的话丰丰富富地住在我们里面，意思就是这话在我们里面有充分的地位，而浸润并浸透我们全人；我们要让基督的话进到我们里面，住在我们里面，在我们里面得胜，顶替我们的观念、意见和哲学；这是极重要的—诗一一九 130，参启二一 23，二二 5。

b 我们需要让主的话在我们里面居首位，使我们经历神话语的功用在我们里面运行，并将基督的丰富供应到我们这人里面—西三 16：

㈠ 神的话光照（诗一一九 105、130）、喂养（太四 4，提前四 6）并滋润我们，解我们的干渴（赛五五 1、8 ～ 11）。

㈡ 神的话加强（约壹二 14 下，箴四 20 ～ 22）、洗涤（弗五 26）并建造我们（徒二十 32）。

㈢ 神的话借着圣别我们（约十七 17），使我们完备并完全（提后三 15 ～ 17），且造就我们。

c 我们让基督的话住在我们里面，借此就能成为正确的人，就是神人，充满基督作神属性的实际—西三 16 ～ 25，腓四 5 ～ 8。

Day 6

2. If we would live Christ as the constituent of the new man, we need to let the word of Christ dwell in us richly—Col. 3:16-17:

a. When the peace of Christ arbitrates in us and keeps us in a situation full of oneness and harmony, we become the place of God's speaking, His oracle—vv. 15-16; Rev. 2:1, 7:

(1) God's speaking requires oneness; division causes God's speaking to diminish, even to cease altogether—Lev. 1:1.

(2) Since oneness is a necessary condition for God's speaking, we need to let the peace of Christ arbitrate in our hearts—Col. 3:15.

(3) For the word of Christ to dwell in us richly means that it has adequate room in us to permeate and saturate our whole being; it is crucial for us to let the word of Christ enter into us, dwell in us, prevail in us, and replace our concepts, opinions, and philosophies—Psa. 119:130; cf. Rev. 21:23; 22:5.

b. We need to allow the word of the Lord to have the first place in us so that we may experience the functions of the word of God operating within us and ministering the riches of Christ into our being—Col. 3:16:

(1) The word of God enlightens (Psa. 119:105, 130), nourishes (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:1, 8-11).

(2) The word of God strengthens (1 John 2:14b; Prov. 4:20-22), washes (Eph. 5:26), and builds us up (Acts 20:32).

(3) The word of God completes, perfects (2 Tim. 3:15-17), and edifies us by sanctifying us (John 17:17).

c. By allowing the word of God to inhabit us, we can become a proper human being, a God-man filled with Christ as the reality of the attributes of God—Col. 3:16-25; Phil. 4:5-8.

3 我们若让基督的平安在我们里面作仲裁，若被基督的话所充满，我们就实际地有新人；所有在主恢复里众召会的众圣徒，都要在一个新人里活基督。

3. If we allow the peace of Christ to arbitrate in us and if we are filled with the word of Christ, we shall have the new man in a practical way; all the saints in all the churches throughout the Lord's recovery will be living Christ in the one new man.

第六周　周一

晨兴喂养

西三 1 ～ 2 “所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事，不要思念在地上的事。”

林前六 17 “但与主联合的，便是与主成为一灵。”

歌罗西三章一至四节含示，我们与基督同有一个地位、一个生命、一个生活、一个定命和一个荣耀。因着我们与基督有同一的地位，所以祂在哪里，我们就在哪里。我们也与基督同有一个生命，甚至是一样的生命。…再者，我们与基督同有一个生活；我们的生活，就是祂的生活。…如果我们天天实际地与基督同过一个生活，就我们无论作什么，祂也作什么。这意思是说，我们谈话，祂也谈话。如果我们所作的，与基督所作的不同，我们与祂就不是同过一个生活了。比如，我们生气，但基督不生气，那时我们就不是与祂同过一个生活；在这种情况之下，我们的生活就不是祂的生活。我们都该不发脾气，不是因着我们想要遵守圣经的命令，乃是因为我们觉得那活在我们里面的基督不发脾气。如果我们只想办法控制脾气，这就是宗教。但如果我们因着与基督同活而不发脾气，我们就在生命上并在生活上与祂成为一了。（歌罗西书生命读经，六四二至六四三页。）

信息选读

我们的地位乃是在基督里。因着我们在祂里面，而祂在神的右边，（西三 1，）我们就也在神的右边。…约翰福音清楚地告诉我们，子在父里面，（十 38，十四 10，）这意思是说，子的地位乃是在父里面。今天我们的地位既在子里面，在基督里面，我们也就

WEEK 6 — DAY 1

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.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Colossians 3:1-4 implies that with Christ we have one position, one life, one living, one destiny, and one glory. Because we and Christ have one position, we are where He is. We and Christ also have one life, even the same life.... Moreover, we have one living with Christ. Our living is His living. ... If we have one living with Christ in a practical way day by day, then whatever we do, He does also. This means that when we talk, He talks. If we do something different from what Christ is doing, we do not have one living with Him. For example, if we become angry and Christ is not angry, we do not have one living with Him at that particular time. In such a case, our living is not His living. We should refrain from losing our temper not because we are trying to obey a biblical command, but because we sense that the Christ who lives in us is not losing His temper. If we simply try to control our temper, we are religious. But if we do not lose our temper because we are living with Christ, then we are one with Him in life and in living. (Life-study of Colossians, p. 517)

Today's Reading

Our position is that we are in Christ. Because we are in Him, we are where He is—at the right hand of God (Col. 3:1).... In the Gospel of John we are told clearly that the Son is in the Father (10:38; 14:10). This means that the Son's position is in the Father. Since our position today is that we are in the Son, in Christ, we also are in the Father. The Father, of course, is in

在父里面。父当然是在天上，因此，我们的地位也是在天上。…这事实要成为实际，就需要我们与主成为一灵。（林前六 17。）当我们在灵里，我们在实际上和经历上就在基督里、在父里、并在天上。

有一种传输从天上达到我们的灵里！当我们经历这种传输，我们就真正在基督里、在父里、并在天上。我们的灵乃是直接联于天；属天的传输开始于天，终结于我们的灵。

从天上的基督那里，到地上我们这里，借着包罗万有的灵，有一种传输正在进行着。…为着从三层天上输供到我们里面的传输，阿利路亚！“荣耀之中有一位，祂是我生命。”（诗歌三八三首第三节。）基督就是在荣耀中的那一人，祂是我们的生命。我们都需要有异象，看见有一种属天的传输正从得荣的基督输供到我们里面。不仅如此，我们也需要一直向着这个传输敞开，使其不至于被切断。…但愿没有绝缘体拦阻这神圣的传输。

我们的灵是在接受神圣传输的一端，天上神的宝座是在输送的一端。因此，我们转回到灵里，就被提高到天上。这样，在经历上我们就在基督里、在父里、并且在天上。（歌罗西书生命读经，六四四至六四五、六三二至六三三、六四六页。）

那在天上坐在宝座上的基督，（罗八 34，）现今也在我们里面，（10，）就是在我们的灵里，（提后四 22，）这灵就是神居所的所在。（弗二 22。）伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地。（创二八 12 ～ 17，约一 51。）我们的灵今天既是神居所的所在，这灵就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座。（圣经恢复本，来四 16 注 1。）

参读：歌罗西书生命读经，第五十九篇。

heaven. Hence, our position also is that we are in heaven....What makes this real is that we are one spirit with the Lord (1 Cor. 6:17). It is when we are in the spirit that we are in Christ, in the Father, and in heaven practically and experientially.

A transmission is going on from heaven to our spirit! When we experience this transmission, we are truly in Christ, in the Father, and in heaven. Our spirit is directly related to heaven. The heavenly transmission begins in heaven and ends in our spirit.

There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit.... Hallelujah for the transmission from the third heaven into us! “There’s a Man in the glory / Whose Life is for me” (Hymns, #505). Christ is the man in the glory, but His life is for us. We all need a vision of the heavenly transmission from the glorified Christ into us. Furthermore, we need to stay open to this transmission so that it will not be cut off.... May there be no insulation to hinder this divine transmission.

Our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end. Thus, by turning to our spirit, we are lifted into heaven. Then in our experience we are in Christ, in the Father, and in heaven. (Life-study of Colossians, pp. 518-519, 509-510, 520)

The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God’s habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

Further Reading: Life-study of Colossians, msg. 59

第六周　周二

晨兴喂养

西三 3～4“因为你们已经死了，你们的生命与基督一同藏在神里面。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。”

在歌罗西三章三至四节，保罗两次说到生命，借此指明我们与基督同有一个生命。三节说，我们的生命“与基督一同藏在神里面”。在四节他继续说，“基督是我们的生命。”

按照我们的经历和神的话，这里的生命乃是基督的生命成了我们的生命。如果只是基督的生命，就不能称为“我们的生命”。…然而，这里的生命不是我们从亚当所承受的天然生命；这样的生命绝不能与基督一同藏在神里面。神绝不容许从亚当所承受的天然生命藏在祂里面。唯一能与基督一同藏在神里面的生命，乃是神圣的生命，基督的生命。乃是这生命成了我们的生命。保罗用“我们的生命”这样的说法，指明我们与基督并神自己有同一个生命。我们不该以为神有一种生命，基督另有一种生命，而我们这些信基督的人又有一种生命。反之，神、基督、信徒同有一个生命；神的生命就是基督的生命，基督的生命又成了我们的生命。

我们看见一位温柔、安静、亲切的姊妹，就以为她既有这样的特点，就一定满了生命。我们看见一位弟兄说话有口才、有能力，就认为他的能力和口才是生命的记号。然而，我们在这两种情形中所看见的，也许都是天然的生命，不是基督所有的生命，不是与基督一同藏在神里面的生命。（歌罗西书生命读经，六四七至六四八页。）

信息选读

歌罗西三章四节说到“基督是我们的生命”。基督是神，也是生命。（约壹五 12。）那原是神的生命，

WEEK 6 — DAY 2

Morning Nourishment

Col. 3:3-4 For you died, and your life is hidden with Christ in God. When Christ our life is manifested, then you also will be manifested with Him in glory.

In Colossians 3:3 and 4 Paul twice speaks of life, indicating thereby that we have one life with Christ. In verse 3 he says that our life “is hidden with Christ in God.” In verse 4 he goes on to speak of when “Christ our life is manifested.”

According to our experience and according to the Word, life here is Christ’s life becoming our life. If it were merely Christ’s life, it could not be called “our life.”...However, the life here is not our natural life, the life inherited from Adam. Such a life could never be that which is hidden with Christ in God. God would never allow the natural life inherited from Adam to be hidden in Him. The only life that can be hidden with Christ in God is the divine life, the very life of Christ. It is this life which has become our life. Paul’s use of the expression our life indicates that we and Christ, and also God Himself, have one life. We should not think that God has one life, that Christ has another life, and that we who believe in Christ have yet another life. Rather, God, Christ, and the believers have one life. The life of God is the life of Christ, and the life of Christ has become our life.

We see a sister who is gentle, quiet, and kind, and we think that because she has such characteristics she is full of life. Seeing a brother who is an eloquent and powerful speaker, we may take his power and eloquence as signs of life. However, in both cases what we see may be the natural life, not the life that Christ has, the life hidden with Christ in God. (Life-study of Colossians, pp. 520-521)

Today’s Reading

Colossians 3:4 speaks of “Christ our life.” Christ is God and also life (1 John 5:12). The life which is God, the life that God is, is in Christ (John 1:4).

神所是的生命，就在基督里面。（约一4。）因此，主耶稣说祂是生命，（十四6，十一25，）并且祂来要叫我们得生命。（十10。）所以，人有了基督，就有生命，（约壹五12，）现今祂住在信徒里面作生命。生命如何就是神自己，生命也如何就是基督。得着生命，如何就是得着神自己；得着生命，也如何就是得着基督。基督就是神来作我们的生命。神显出来作生命，是借着基督。所以，基督现今是我们的生命。

基督必须日复一日在实际和经历上作我们的生命。祂该是我们里面的生命，我们该与祂同有一个生命和生活。…基督作我们的生命，意思就是祂对我们是至为主观的。没有一样东西比生命对我们更主观，与我们的关系更亲密。我们的生命实际上就是我们自己。要将一个人与那人的生命分开是不可能的，因为人的生命就是他自己。我们若没有生命，我们就不再存在。说基督成了我们的生命，意思就是基督成了我们。我们的生命既无法与我们分开，而基督既是我们的生命，祂就无法与我们分开。因为我们的生命就是我们自己，又因为基督是我们的生命，我们就可以说，在这意义上，基督成了我们。

基督作信徒的生命有三个特征。第一，这生命是钉十字架的生命。主耶稣在地上的时候，始终活钉十字架的生命。我们若真经历基督作我们的生命，我们也要活钉十字架的生命。这样一个钉十字架的生命，乃是经过过程并彻底受了对付的生命。基督作我们的生命，第二个特征乃是这生命是复活的生命。没有一样事物，包括死，能压抑它。最后，这乃是藏在神里面的生命。（西三3。）只有神圣的生命能藏在神里面。我们若经历基督作我们的生命，我们在召会中所作的，就不会采取显扬的方式，乃会凭着藏在神里面的生命来作。（新约总论第三册，九至一一页。）

参读：新约总论，第二十九、五十篇。

Hence, the Lord Jesus said that He is life (John 14:6; 11:25) and that He came that we may have life (John 10:10). Therefore, he who has Christ has life (1 John 5:12), and He now dwells in the believers as life. Just as life is God Himself, so also life is Christ. Just as having life is having God Himself, so also having life is having Christ. Christ is God becoming life to us. Through Christ God is manifested as life. Therefore, Christ is now our life. Christ must be our life in a practical and experiential way day by day. He should be our life within, and we should have one life and living with Him.

For Christ to be our life means that He is subjective to us to the uttermost. Nothing is more subjective to us, or more intimately related to us, than our life. Our life is actually we ourselves. It is impossible to separate a person from the life of that person, for a person's life is the person himself. If we did not have life, we would cease to be. To say that Christ has become our life means that Christ has become us. Since our life cannot be separated from us and since Christ is our life, He cannot be separated from us. Because our life is our self and because Christ is our life, we may say that, in this sense, Christ has become us.

With Christ as the believers' life there are three characteristics. First, this life is a crucified life. When the Lord Jesus was on earth, He always lived a crucified life. If we truly experience Christ as our life, we also shall live a crucified life. Such a crucified life is a life that has been processed and thoroughly dealt with. The second characteristic of Christ as our life is that this life is a resurrected life. Nothing, including death, can suppress it. Finally, this is a life hidden in God (Col. 3:3). Only the divine life can be hidden in God. If we experience Christ as our life, what we do in the church will not be done in a showy way but rather be done by a life hidden in God. (The Conclusion of the New Testament, pp. 543-545)

Further Reading: The Conclusion of the New Testament, msgs. 29, 50

第六周　周三

晨兴喂养

来八 8 “…我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边。”

七 25 “所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”

西四 2 “你们要坚定持续地祷告，在此儆醒感恩。”

寻求在上面的事，并思念在上面的事，乃是在主天上的职事里联于祂。我们需要联于那代求、尽职事、执行神行政的一位。我们的生活，该是一种寻求并思念这些属天之事的生活。这意思是说，我们的生活乃是联于属天基督的祭司职分、职事和行政。如果我们都这样生活，召会生活就会大大的提高。

我们在这里不是寻求属地的事物，乃是与基督同过一个生活。今天基督活着，乃是作大祭司、属天的执事、和宇宙的行政管理者。我们要在祂的生活里联于祂，并与祂同有一个生活。（歌罗西书生命读经，六五二至六五四页。）

信息选读

基督在天上非常积极，甚至比祂在地上的时候更忙。祂为我们代求，牧养祂的众召会，并为亿万圣徒尽职。祂是天上的大祭司，为我们代求。…基督为我们代求，将属天生命的供应服事到我们里面。祂是属天的执事，在诸天之上尽职。（来八 1 ～ 2。）根据启示录五章六节，基督〔作为升天的狮子羔羊〕，正在执行神宇宙的行政。

WEEK 6 — DAY 3

Morning Nourishment

Heb. 8:1 ...We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens.

7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

To seek the things which are above and to set our mind on them is to join ourselves to the Lord in His ministry in heaven. We need to join ourselves to the very One who is interceding, ministering, and executing God's administration. Our living should be a kind of living in which we seek these heavenly things and set our mind on them. This means that we live in such a way as to join our heavenly Christ in His priesthood, ministry, and administration. If we all live in this way, the church life will be greatly uplifted.

We are not here to seek earthly things, but to have a living that is one with Christ's living. Christ today is living as the High Priest, the heavenly Minister, and the universal Administrator. We need to join Him in His living and have one living with Him. (Life-study of Colossians, pp. 524-525)

Today's Reading

Christ in heaven is very active, even more busy than when He was on earth. He is interceding for us, shepherding all His churches, and ministering on behalf of millions of saints. As the High Priest in heaven, He is interceding for us.... As He intercedes for us, Christ is ministering the heavenly life supply into us. He is the heavenly Minister ministering in the heavens (Heb. 8:1-2). According to Revelation 5:6, as the Lamb on the throne, Christ is executing God's universal administration.

今天基督在诸天之上活着，为众召会代求，将属天生命的供应服事给圣徒，并执行神的行政。…我们感谢主，今天许多在地方召会里的人，…当他们觉得基督在天上为某件事代祷的时候，他们就联于祂，在地上为着那件事祷告。…这样与基督一同祷告，就是与祂同有一个生活。

在启示录里，我们看见更多在上面的事。这卷书不仅是一扇窗户，更是一个开启的天。天向约翰开启了，他就看见“有一个宝座安置在天上，又有一位坐在宝座上”。（四1～2。）这宝座不仅是施恩的宝座，更是权柄的宝座，神圣行政的宝座。

〔启示录〕头一个异象乃是地上的众召会，〔一12，20，〕但第二个异象乃是在诸天之上所发生的事。把这两个异象合起来看，指明在地上众召会中所发生的事，与在诸天之上的行动有关。…主在众召会中的行动，也与天上宝座的行动一致。这意思是说，众地方召会中所发生的事，该受天上神宝座的指引。这恢复要成为“主的”恢复，就必须受主的指引。只要有从诸天而来的传输，众召会中就有神圣的水流。

启示录四至五章里，有“中央政府”的异象；一至三章里有众地方召会作“大使馆”的异象。借着七灵，有一种传输从天上的“总部”传到“大使馆”。借着七灵，总部里所有的，都传输到众召会里面。…从诸天之上的宝座那里，神圣的传输正把在上面的事带进众地方召会中。（歌罗西书生命读经，六五九至六六一、六三七至六三九页。）

参读：歌罗西书生命读经，第五十八、六十至六十一篇。

Christ today is living in the heavens to intercede for the churches, to minister the heavenly life supply to the saints, and to carry out God’s administration....We thank the Lord that a number of those in the local churches today,.. .when they sense that Christ is praying in heaven for a certain matter,.. .join Him to pray on earth for that very matter....To pray together with Christ in this way is to have one living with Him.

In the book of Revelation we see even more of the things which are above. What we have in this book is not merely a window, but an opened heaven. Heaven was opened to John, and he saw “a throne set in heaven, and upon the throne there was One sitting” (Rev. 4:1-2). This throne is not simply the throne of grace, but is the very throne of authority, the throne of the divine administration.

The first vision in the book of Revelation... is of the churches on earth [1:12, 20], whereas the second vision is of what is taking place in the heavens. When considered together, these two visions indicate that what is happening in the churches on earth is related to the activity in the heavens....The Lord’s move in the churches corresponds to the action on the throne in heaven. This means that what takes place in the local churches should be under the direction of the throne of God in heaven. In order for the recovery to be the Lord’s recovery, it must be under His direction. As long as there is a transmission coming from the heavens, there will be the divine flow in the churches.

In Revelation 4 and 5 we have a vision of our “central government,” and in Revelation 1 through 3 we have a vision of the local churches as the “embassies.” Through the seven Spirits there is a transmission going on from the heavenly “headquarters” into the “embassies.” Through the seven Spirits what is in the “headquarters” is transmitted into the churches.... From the throne in the heavens, the divine transmission brings the things above into the local churches. (Life-study of Colossians, pp. 531-533, 513-515)

Further Reading: Life-study of Colossians, msgs. 58, 60-61

第六周　周四

晨兴喂养

西三3～4“因为你们已经死了，你们的生命与基督一同藏在神里面。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。”

启二17“…得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石，上面写着新名，除了那领受的以外，没有人认识。”

我们的定命乃是荣耀。今天我们藏在神里面，但基督显现的时候，我们也要与祂一同显现在荣耀里。（西三4。）…今天我们不该显扬，反倒应该一直藏在神里面，等候我们达到目的地，与基督一同进入荣耀的时候。到了指定的时候，为着神所命定的显明，神的众子就要显现在荣耀里。（歌罗西书生命读经，六五四页。）

信息选读

在出埃及十六章三十三节我们看见，一满俄梅珥吗哪盛在罐子里，存放在耶和华面前，要留到世世代代。希伯来九章四节说到“盛吗哪的金罐”。…吗哪藏在金罐内，表征我们的生命与基督一同藏在神里面。…藏在神里面的基督就是藏在金罐内的吗哪。

在圣经里，金表征神圣的性情。按照彼后一章四节，我们有分于这神圣的性情。唯有神的性情，神圣的性情，才能保存基督作我们隐藏的吗哪。…我们不能把基督保存在我们的心思或情感里，我们只能把祂保存在我们里面借着重生所得的神圣性情里。事实上，我们里面的神圣性情就是神自己。金罐内的吗哪指明我们所享受

WEEK 6 — DAY 4

Morning Nourishment

Col. 3:3-4 For you died, and your life is hidden with Christ in God. When Christ our life is manifested, then you also will be manifested with Him in glory.

Rev. 2:17 ...To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

Our destiny is glory. Today we are hidden in God, but when Christ is manifested, we shall be manifested with Him in glory (Col. 3:4)....Today we should not make a show, but should remain hidden in God, waiting for the time when we shall arrive at our destination and enter into glory with Christ. Then, at the appointed time, the time for a divinely-ordained display, there will be the manifestation of the sons of God in glory. (Life-study of Colossians, p. 526)

Today's Reading

In Exodus 16:33 we see that an omerfull of manna was placed in a pot and laid up before the Lord to be kept for future generations. Hebrews 9:4 speaks of “the golden pot that had the manna.”...The manna concealed in the golden pot signifies that our life is hidden with Christ in God.... The Christ hidden in God is the manna hidden in the golden pot.

In the Bible gold signifies the divine nature. According to 2 Peter 1:4, we are partakers of this divine nature. Only the nature of God, the divine nature, can preserve Christ as our hidden manna....We cannot preserve Christ in our mind or emotion. We can preserve Him only in the divine nature which we have within us through regeneration. Actually, the divine nature within us is God Himself. The manna in the golden pot indicates that

作我们生命供应的基督，保存在神圣的性情里，这神圣的性情如今在我们全人的最深处。基督是我们特殊的一分食物，隐藏在神圣的性情里。当我们摸着神圣的性情—金罐—时，我们就享受基督作为隐藏在其中的吗哪。（出埃及记生命读经，五二四至五二五页。）

旧约里的帐幕乃是宇宙合并的表号。基督作为隐藏的吗哪乃是帐幕的中心。隐藏的吗哪是在金罐里；金罐是在约柜里，约柜是用皂荚木包金所造的，这约柜是在至圣所里。隐藏的吗哪表征基督，乃是在金罐里，而金罐是指神说的。吗哪在金罐里，指明基督在父里。（约十四 10 上，11 上。）约柜是在至圣所里，至圣所就是我们的灵。今天，我们那有圣灵内住的灵就是至圣所。从这里我们能看见，作为隐藏吗哪的基督，在作为金罐的父神里面；父在作为约柜的基督里面，基督有神性与人性这两种性情；这基督作为内住的灵，活在我们重生的灵里，成为至圣所的实际。这就是说，子在父里面，父在子里面，而子作为灵乃是至圣所的实际。这含示并符合约翰十四章十六至二十节的四个“在…里面”。二十节说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面，”而十七节说，“实际的灵…在你们里面。”子在父里面，我们在子里面，子在我们里面，我们又由实际的灵所内住。这就是经过过程的神与重生信徒的合并。

合并到帐幕里的路，就是吃隐藏的吗哪。我们越吃基督，就越合并到三一神里面，成为一个宇宙的合并。借着吃隐藏的吗哪，我们就合并到帐幕里。（基督为父用神圣的荣耀所荣耀的结果，三〇至三一页。）

参读：出埃及记生命读经，第三十九篇；三一神作三部分人的生命，第六至七章。

the very Christ whom we enjoy as our life supply is preserved in the divine nature which is now in our inmost being. Christ is our special portion of food hidden in the divine nature. When we touch the divine nature, the golden pot, we enjoy Christ as the manna hidden within it. (Life-study of Exodus, p. 455)

The tabernacle in the Old Testament is a sign of the universal incorporation. Christ as the hidden manna is the center of the tabernacle. The hidden manna is in the golden pot; the golden pot is in the Ark, made of acacia wood overlaid with gold; and this Ark is in the Holy of Holies. The hidden manna, which signifies Christ, is in the golden pot, which refers to God. The manna in the golden pot indicates that Christ is in the Father (John 14:10a, 11a). The Ark is in the Holy of Holies, and the Holy of Holies is our spirit. Today our spirit indwelt by the Holy Spirit is the Holy of Holies. From this we can see that Christ as the hidden manna is in God the Father as the golden pot; that the Father is in Christ as the Ark with His two natures, divinity and humanity; and that this Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies. This means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies. This implies and corresponds to the four ins in John 14:16-20. Verse 20 says, “In that day you will know that I am in My Father, and you in Me, and I in you,” and verse 17 says, “The Spirit of reality... shall be in you.” The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality. This is the incorporation of the processed God with the regenerated believers.

The way to be incorporated into the tabernacle is to eat the hidden manna. The more we eat Christ, the more we are incorporated into the Triune God as a universal incorporation. By eating the hidden manna we are incorporated into the tabernacle. (CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 340-341)

Further Reading: Life-study of Exodus, msg. 39; CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” chs. 6-7

第六周　周五

晨兴喂养

西三15“又要让基督的平安在你们心里作仲裁…。”

弗二15“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

四3“以和平的联索，竭力保守那灵的一。”

按原文，〔歌罗西三章十五节的〕仲裁也可以翻译为，作裁判，作主席，登位作每件事的管治者和决断者。基督那在我们心里作仲裁的平安，消除了十三节的嫌隙。…为着基督身体正当的生活，我们需要基督的平安在我们心里，在祂身体众肢体的关系上，仲裁、调整、并断定一切的事。（歌罗西书生命读经，二九八至二九九页。）

信息选读

我们若想想自己的经历，就会领悟，我们基督徒…常常发现我们里面有三派：一派是积极的，一派是消极的，还有一派是中立的。我们基督徒比不信的人还麻烦。得救以前，我们是在撒但那一派的控制之下。我们纵情属世的享乐，里面一点争执都没有。但如今我们得救了，也许有一派鼓励我们作一件事，另一派却鼓励我们作另一件事。因此，我们需要内里的仲裁来解决我们里面的争执。…从歌罗西三章十五节来看，这个主持人，这位仲裁者，乃是基督的平安。

保罗论到包罗万有的基督，论到在新人里基督是一切，又在一切之内，并且在新人里希利尼人、犹太人、或其他文化上的差异都没有地位之后，就嘱

WEEK 6 — DAY 5

Morning Nourishment

Col. 3:15 And let the peace of Christ arbitrate in your hearts...

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

The Greek term for arbitrate [in Colossians 3:15] can also be rendered “umpire, preside,” or “be enthroned as a ruler and decider of everything.” The arbitrating peace of Christ in our hearts dissolves the complaint mentioned in verse 13.... For the proper Body life we need the peace of Christ to arbitrate, to adjust, to decide all things in our heart in the relationships between the members of His Body. (Life-study of Colossians, p. 242)

Today’s Reading

If we consider our experience, we shall realize that as Christians,...often we are conscious of three parties within us: a positive party, a negative party, and a neutral party. As Christians, we are more complicated than unsaved people are. Before we were saved, we were under the control of the satanic party. We could indulge in worldly amusements and entertainments without any sense of controversy within. But now that we are saved, one party may encourage us to do one thing, but another party may encourage us to do something else. Hence, there is the need for inward arbitration to settle the dispute within us.... According to Colossians 3:15, this presiding one, this arbitrator, is the peace of Christ.

After Paul wrote concerning the all-inclusive Christ and concerning the new man in whom Christ is all and in all and where there is no room for Greek, Jew, or other cultural distinctions, he charged the saints to care for

咐圣徒们要留意基督的平安。…这是保罗在以弗所二章十五节所说的和平，那里告诉我们，基督在祂自己里面，将两下创造成一个新人。借着将犹太人和外邦人创造成一个新人，基督已经成就了和平。

每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安作主席，并让这平安，就是新人的一，在我们里面施行管治。要让这平安，这个一，来下断语。…我们需要把我们的意见、观念摆在一边，听内住之裁判的话。

基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断。在弟兄被长老得罪的事例中，基督的话是要爱那位长老，找他交通，并且和他一同享受主。

当基督的平安在我们心里作王，作我们里面独一的裁判，我们就与神有纵的平安，与众圣徒有横的平安（和平）。我们赞美主，我们享受平安，并且在这平安里，新人—召会生活就得以保全！当基督的平安在我们心里当家，新人就不断得以更新。如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人。我们反而会靠着主的恩典并带着祂的平安，把生命供应给别人。一个地方召会里的一，和众召会之间的一，不是靠着人为的努力而维持的，这个一单单是由基督的平安作仲裁来维持的。（歌罗西书生命读经，二九九至三〇〇、三〇二、三二七、七〇二至七〇三页。）

基督在十字架上，已废掉因规条而有的一切分别，借此，祂已为祂的身体成就了和平。这和平该成为联索，将众信徒联结在一起。这和平的联索是十字架工作的结果。当我们留在十字架上，我们和人中间就有和平。这和平成了我们的联索，使我们借此保守那灵的一。（圣经恢复本，弗四 3 注 1。）

参读：歌罗西书生命读经，第二十八至三十、三十二、六十三篇。

the peace of Christ....This is the peace about which Paul speaks in Ephesians 2:15, where we are told that in Himself Christ created one new man out of two peoples. By creating the Jews and the Gentiles into one new man, Christ has made peace.

Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us. Let this peace, this oneness, have the final word. We need to set aside our opinion, our concept, and listen to the word of the indwelling referee.

The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision. [For example], in the case of [a] brother offended by [an] elder, Christ's word is to love that elder, to seek him out for fellowship, and to enjoy the Lord with him.

When the peace of Christ is enthroned in our hearts to be the unique umpire within us, we shall have peace with God vertically and with the saints horizontally. We praise the Lord that we are enjoying peace, and in this peace the church life as the new man is preserved! As the peace of Christ presides in our hearts, the renewing of the new man takes place continually. If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them. Rather, by the Lord's grace and with His peace, we shall minister life to others. The oneness in a local church and among the churches is not maintained by human endeavoring. It is maintained only by the arbitrating peace of Christ. (Life-study of Colossians, pp. 242-245, 265, 564-565)

Christ abolished on the cross all the differences that were due to ordinances. In so doing He made peace for His Body. This peace should bind all believers together and should thus become the uniting bond. The uniting bond of peace is the issue of the working of the cross. When we remain on the cross, we have peace with others. This peace becomes the uniting bond in which we keep the oneness of the Spirit. (Eph. 4:3, footnote 3)

Further Reading: Life-study of Colossians, msgs. 28-30,32,63

第六周　周六

晨兴喂养

西三 16～17“当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神；凡你们所作的，无论是什么，或说话，或行事，都要在主耶稣的名里，借着祂感谢父神。”

保罗说过基督的平安在我们里面作仲裁之后，接着就告诉我们，要让基督的话住在我们里面。〔西三 16。〕为什么保罗先提基督的平安，再提基督的话？这问题的答案与圣经里所启示的基本原则有关，就是神的说话需要合一。每当神的子民分裂，祂的言语就稀少。神不在分裂的地方说话。分裂使神的说话减少，甚至使神的说话完全停止。

以色列人在旷野的时候，神在会幕里说话。会幕就是神子民合一的表记。…在耶路撒冷建造的圣殿乃是会幕的延续。…神借着祭司说话，是从至圣所出来的，至圣所乃是帐幕和圣殿的中心。

当基督的平安在我们里面作仲裁，保守我们在满了一与和谐的光景中，我们就成了神说话的地方，成了神的出口。（歌罗西书生命读经，七〇四至七〇五、七〇八页。）

信息选读

基督的话包括整本新约。我们需要被这话充满。…主的话在我们里面必须有充分的地位，才能把基督的丰富运行并供应到我们里面的人里。不仅如此，基督的话也必须丰丰富富地住在我们里面。基督的丰富（弗三 8）是在祂的话里。这样丰富的话，其居住必是丰丰富富的。

WEEK 6 — DAY 6

Morning Nourishment

Col. 3:16-17 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God. And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

Immediately after speaking about the peace of Christ arbitrating in us, Paul goes on to tell us to let the word of Christ dwell in us [Col. 3:16]. Why does Paul mention the peace of Christ before the word of Christ? The answer to this question is related to the basic principle revealed in the Bible that God's speaking requires oneness. Whenever God's people are divided, His word becomes rare. God does not speak where there is division. Division causes God's speaking to diminish, even to cease altogether.

When the children of Israel were in the wilderness, God spoke in the Tent of Meeting. The Tent of Meeting was a sign of the oneness of God's people....The temple built in Jerusalem was the continuation of the Tent of Meeting....God's speaking through the priests came out of the Holy of Holies, the center both of the tabernacle and of the temple.

When the peace of Christ arbitrates in us and keeps us in a situation full of oneness and harmony, we become the place of God's speaking, His oracle. (Life-study of Colossians, pp. 567-568, 570)

Today's Reading

The word of Christ includes the entire New Testament. We need to be filled with this word....The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into our inner being. Furthermore, the word of Christ must dwell in us richly. The riches of Christ (Eph. 3:8) are in His word. When such a rich word inhabits us, it must inhabit us richly.

〔有些圣徒〕虽然…读圣经，神的话却仍旧在他们之外。我们必须让基督的话进到我们里面，住在我们里面，并顶替我们的观念、意见和哲学；这是十分要紧的。我们需要祷告说，“主耶稣，我乐意放弃我的观念，我要你的话在我里面有地位，我愿意忘掉自己的意见和哲学，我要让你的话在我里面得胜。”

我们不能把基督的话与祂作仲裁分开。…我们需要把我们的案件带到仲裁者那里并听祂的话。这意思是说，我们需要让基督的平安在我们心里作仲裁，并让基督的话住在我们里面。这样，我们就要满了歌唱和感恩。

我们需要基督的平安作仲裁来保守我们在一里，使基督能对我们说话。然后我们需要让神的话居首位。如果我们这样作，我们就经历神话语的功用：光照、滋养、解渴、加强、洗涤、建造、成全和造就。我们从神的话所得着的是何等的益处！

首先，神的话光照我们。如果我们没有神的话，我们就在黑暗里。但因着神的话满了光，并且光照我们，就使我们清楚许多事情。…其次，神的话是食物，满了滋养。这意思是说，神的话光照我们的时候，就滋养我们。我能作见证，多年来我借着神的话得着充分的滋养。

神的话也使人完备并完全。…我们既是基督身体上的肢体，就都该尽功用。但如果我们要尽功用，就必须先借着神的话得以完全。因为神的话滋养我们，我们就长大。然后借着长大，就产生功用。我们由神的话所得的滋养，使我们这些身体上的肢体得以完备并完全。（歌罗西书生命读经，三〇三至三〇五、七一五、七〇九、七一一至七一二页。）

参读：歌罗西书生命读经，第三十三、三十五、六十四至六十五篇。

[With certain saints], although they read the Bible, God’s word remains outside of them. It is crucial for us to let the word of Christ enter into us, dwell in us, and replace our concepts, opinions, and philosophies. We need to pray, “Lord Jesus, I am willing to let go of my concepts. I want Your word to have ground in me. I am willing to forget my opinion and philosophy. I want Your word to be prevailing in me.”

We cannot separate the word of Christ from His arbitration. .. .We need to bring our case to the Arbitrator and listen to His word. This means that we need to allow the peace of Christ to arbitrate in our hearts and the word of Christ to dwell in us. Then we shall be filled with singing and giving of thanks.

We need the arbitrating peace of Christ to preserve us in oneness that the Lord may speak to us. Then we need to give first place to the word of God. If we do this, we shall experience the functions of the word of God: enlightening, nourishing, quenching our thirst, strengthening, washing, building, perfecting, and edifying. What benefit we receive from the word of God!

First, the word of God enlightens us. If we did not have the Word, we would be in darkness. But because God’s word is full of light and it enlightens us, it can make us very clear about many different things. Second, the word of God is food, full of nourishment. This means that God’s word nourishes us while it enlightens us. I can testify that throughout the years I have been adequately nourished through the word of God.

The word of God also completes and perfects…. As members of the Body, we all should function. But if we would function, we first need to be perfected by the word of God. Because God’s word nourishes us, we have growth. Then through the growth, the functions come forth. The nourishment we receive from the word of God completes us and perfects us as members of the Body. (Life-study of Colossians, pp. 246-247, 575, 571-573)

Further Reading: Life-study of Colossians, msgs. 33,35,64-65

第六周诗歌

补27

在荣耀里有一人

A 大调　　4/4

A　　E　　A　　E
1 1 | 1 — 5 1 | 2 — 5 5 | 3 2 3 4 | 3 — 2
一、在荣 耀 里有 一 人,祂 的生命是 为 我。

F♯m　　E　　B7　　E7
1 | 1 — 7 6 | 7 1 2 3 | 7 — 6 • 5 | 5 — —
祂 是 完全 圣 洁,自 由 且超 脱,

A　　E7 A　　E7 A B7　　E
5 | 5 — 4 3 | 4 — 3 3 | 2 3 1 2 | 7 • 6 5
祂 是 全智、仁 慈,祂 是 何温 柔!

A E7　　A　　F♯m　　E　　E7
1 | 1 7 1 2 | 1 — 5 3 | 3 2 3 4 | 3 — 2
祂 荣耀里的 生 命乃 是 为着 我。

D　　E A D　　E7　　A
3 | 4 3 2 1 | 7 — 1 4 | 3 — 2 • 1 | 1 — — ‖
祂 荣耀里的 生 命乃 是 为着 我。

二、在荣耀里有一人，　祂的生命是为我。
在祂全无疾病，　祂毫无软弱，
祂是刚强、有力，　且能往上浮！
祂荣耀里的生命　乃是为着我。

三、在荣耀里有一人，　祂的生命是为我。
祂胜过了死亡，　拘禁全脱落，
在复活里作王，　权柄手中握！
祂荣耀里的生命　乃是为着我。

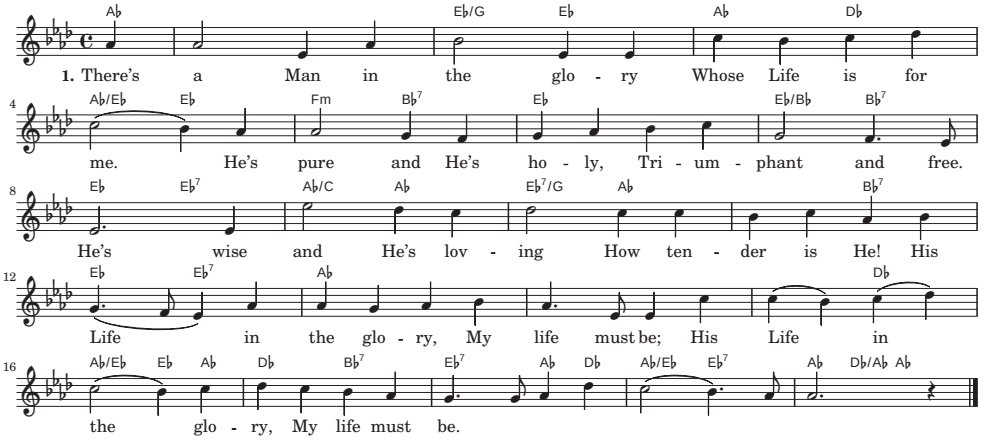
四、在荣耀里有一人，　祂的生命是为我。
祂的平安长存，　不怕何风波，
祂喜乐,发光辉，　盼望而等着，
祂荣耀里的生命　从我里透过。

WEEK 6 — HYMN

There's a Man in the glory

Experience of Christ — As Life

505



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

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

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

第六周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: