第一周

我们的文化急切需要被包罗万有、延展无限的基督顶替

读经：西一12～13，15～18，27，二8，14～15，三4，10～11

【周一】

壹 使徒写歌罗西书，乃因在歌罗西的召会已经被文化渗透，并且圣徒们被文化打岔离开了基督—西二8，16～17，三10～11：

一 在歌罗西，文化已经充斥在召会中，顶替基督，并且将圣徒掳去—二8。

二 神的仇敌利用文化来顶替基督；他会尝试用文化好的方面来顶替基督—参腓三4～8。

三 按照歌罗西书，基督被文化所顶替；歌罗西书指明，基督最终的代替品乃是我们的文化。

【周二】

四 在歌罗西书，“黑暗的权势”特别是指文化以及我们天然人好的一面—一12～13：

1 在歌罗西的圣徒因着容让文化的最高方面侵入召会，而落到黑暗的权势之下—二8。

2 文化的最高产物不过就是黑暗权势的各方面，为撒但所用以控制人—一13。

Week One

The Urgent Need for Our Culture to Be Replaced by the All-inclusive, Extensive Christ

Scripture Reading: Col. 1:12-13, 15-18, 27; 2:8, 14-15; 3:4, 10-11

§Day 1

I. The book of Colossians was written because the church in Colossae had been pervaded with culture, and the saints had been distracted from Christ by culture—2:8, 16-17; 3:10-11:

A. In Colossae culture had flooded the church, replaced Christ, and carried off the saints as spoil—2:8.

B. The enemy of God uses culture to replace Christ; he will try to use the good aspects of culture to replace Christ—cf. Phil. 3:4-8.

C. According to the book of Colossians, Christ is replaced by culture; Colossians indicates that the ultimate replacement for Christ is our culture.

§Day 2

D. In Colossians the authority of darkness refers especially to the good aspects of culture and of our natural being—1:12-13:

1. The saints in Colossae came under the authority of darkness by allowing the highest aspects of culture to invade the church—2:8.

2. The highest products of culture are nonetheless aspects of the authority of darkness by which Satan controls people—1:13.

3 任何代替基督的事物都成了控制我们的黑暗权势—13 节。

【周三】

贰 人类文化是在人堕落之后兴起的—创四 16～22：

一 该隐离开神的面之后，为着保护和自存，就建造了一座城—16～17 节：

1 他在这城里产生了无神文化。

2 在伊甸园中，神是人的一切—人的保护、维持、供应和娱乐；人失去神，就失去了一切。

3 人失去神，迫使人发明人的文化，其主要元素是城为着生存、畜牧为着维生、音乐为着娱乐、以及武器为着防御—20～22 节。

【周四】

二 表面看来，这种无神的文化是不走神的路而失去神的人所发明的；其实，文化的内在因素，乃是神的仇敌撒但在远离神之人里面的煽动和挑唆—7，16～17 节，太十二 26：

1 这种无神而与撒但联结的文化，成了一种典型，代表历代人类所有的文化，表明这些文化都是无神，跟从撒但，与撒但联结的—参路四 6 注 1。

2 无神文化在创世记四章作为种子开始，要在整个人类的历史中发展，直到终极完成于启示录十八章的大巴比伦。

3 主在马太二十四章三十七至三十九节的话，指明挪

3. Anything that is a substitute for Christ becomes the authority of darkness to control us—v. 13.

§Day 3

II. Human culture arose after the fall of man—Gen. 4:16-22:

A. After leaving God's presence, Cain constructed a city for his protection and self-existence—vv. 16-17:

1. Within this city he produced a culture without God, a godless culture.

2. In the garden God was everything to man—his protection, maintenance, supply, and amusement; when man lost God, he lost everything.

3. Man's loss of God forced man to invent human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for enjoyment, and weapons for defense—vv. 20-22.

§Day 4

B. Apparently, a culture without God was invented by the man who refused to go God's way and thereby lost God; actually, the intrinsic factor of culture was the instigation and incitement of Satan, God's enemy, within the man who departed from God—vv. 7, 16-17; Matt. 12:26:

1. Such a culture, which was without God and was united with Satan, became a model representing all human cultures throughout the ages and signifying that these cultures are without God and have followed Satan and are united with Satan—cf. Luke 4:6, footnote 1.

2. The godless culture began as a seed in Genesis 4, and it will develop throughout the history of the human race until it consummates in Babylon the Great in Revelation 18.

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

亚时代的无神文化要在主来临的时期发展到极点。

【周五】

叁 文化阻挠神关于基督与召会的定旨—弗三 10～11，五 32：

一 一件很诡诈的东西挡在基督与召会这条路上；这诡诈的敌对元素就是文化—西三 10～11，弗二 14～15，西二 14～15。

二 文化是经历基督的一大阻挠；我们在无意中并在下意识里，都受了文化的阻挠，以致无法经历并享受基督—腓三 7～8。

三 我们在一切事上长到基督里，以及达到长成的人，都受我们诡诈、隐藏的文化所拦阻—西二 19，弗四 13，15～16。

肆 人类的文化与神的国敌对—太十 16～25，34～39，十二 29，46～50：

一 有罪的事物敌对神的国，不如人类文化敌对神的国那样厉害。

二 人类文化已成了撒但国度基本的一部分，且是极大的一部分—26 节。

三 文化已成了撒但坚固的营垒；撒但诡诈地把持文化，利用文化敌对神的国—徒二六 18，西一 12～13。

【周六】

伍 基督这包罗万有、延展无限的一位与文化相对，并且应当以祂自己顶替我们的文化—18 节，三 4，10～11：

time of Noah will develop to its uttermost in the period of the Lord's coming.

§Day 5

III. Culture is a frustration to God's purpose concerning Christ and the church—Eph. 3:10-11; 5:32:

A. Something very subtle stands in the way of Christ and the church; this subtle opposing element is culture—Col. 3:10-11; Eph. 2:14-15; Col. 2:14-15.

B. Culture is a great frustration to experiencing Christ; unconsciously and subconsciously, we are frustrated by culture from the experience and enjoyment of Christ—Phil. 3:7-8.

C. Our growing up into Christ in all things and arriving at a full-grown man is hindered by our subtle, hidden culture—Col. 2:19; Eph. 4:13, 15-16.

IV. Human culture stands in opposition to the kingdom of God—Matt. 10:16-25, 34-39; 12:29, 46-50:

A. Sinful things do not oppose the kingdom of God as much as human culture does.

B. Human culture has become a basic part and a great portion of the kingdom of Satan—v. 26.

C. Culture has become a stronghold of Satan; in a subtle way he maintains a hold on culture and utilizes it to oppose God's kingdom—Acts 26:18; Col. 1:12-13.

§Day 6

V. Christ as the all-inclusive, extensive One is versus culture and should replace our culture with Himself—v. 18; 3:4, 10-11:

一 歌罗西书里对基督延展无限的启示，目的乃是要对付文化—二 8，三 10 ～ 11。

二 在这卷书里，保罗陈明包罗万有、延展无限之基督的异象，为要使我们深刻地看见这位基督应当顶替我们的文化—一 27。

陆 那位顶替文化的，乃是包罗万有、延展无限、居首位、作神经纶中心与普及的基督—15 ～ 18 节，二 16 ～ 17，三 4，10 ～ 11：

一 那位能顶替我们的文化，并成为我们一切的基督，乃是包罗万有、延展无限的基督—一 15，18。

二 使徒写歌罗西书，是要启示这位包罗万有、延展无限的基督，祂以祂自己对付并顶替我们的文化—三 4，10 ～ 11。

三 神在祂的救恩里，不仅拯救我们脱离罪、审判、火湖、世界和己；祂也拯救我们脱离一切顶替基督的事物，包括我们的文化—来七 25。

四 包罗万有、延展无限的基督在我们里面，我们必须让祂充满我们全人，并以祂自己顶替我们的文化—弗三 17 上，西一 27，三 11。

A. The purpose of the extensive revelation of Christ in the book of Colossians is to deal with culture—2:8; 3:10-11.

B. In this book Paul presents a vision of the all-inclusive, extensive Christ to impress us with the fact that this Christ should replace our culture—1:27.

VI. The kind of Christ who replaces culture is the all-inclusive, extensive Christ, the preeminent One, the centrality and universality of God's economy—vv. 15-18; 2:16-17; 3:4, 10-11:

A. The Christ who can replace our culture and become everything to us is the all-inclusive, extensive Christ—1:15, 18.

B. The book of Colossians was written in order to reveal the all-inclusive, extensive Christ who deals with our culture and replaces our culture with Himself—3:4, 10-11.

C. In His salvation God not only saves us from sin, judgment, the lake of fire, the world, and the self; He also saves us from everything that replaces Christ, including our culture—Heb. 7:25.

D. The all-inclusive, extensive Christ is in us, and we need to allow Him to fill our entire being and replace our culture with Himself—Eph. 3:17a; Col. 1:27; 3:11.

第一周■周一

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。”

腓三8“…我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

歌罗西一带的文化包含了希伯来宗教、希腊哲学、禁欲主义、神秘主义和智慧派学说。…保罗在歌罗西三章十一节说，在新人里，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。这些辞指明宗教和文化的区别。受割礼的和未受割礼的是指宗教，化外人和西古提人是指文化。因此，歌罗西书指明，基督最终的代替品乃是我们的文化。（歌罗西书生命读经，五四二页。）

信息选读

召会本该是一个充满基督，并由基督所构成的家，而〔歌罗西〕的召会竟然被文化侵入。基督本该是召会生活唯一的元素，却有相当大的程度被这个混杂文化的各方面顶替了。召会的构成成分应该是基督，也只该是基督，因为召会乃是基督的身体。因此，召会的内容应当一点不差的就是基督自己。然而，文化中那些好的元素，特别是哲学和宗教，已经侵入召会并且把召会浸透了。

歌罗西书主要的点乃是：在神眼中，除了基督，没有一样东西算得了数。这个事实把一切东西，不论是好的或坏的，是罪恶的或文雅的，全都撇在一边，

WEEK 1 — DAY 1

Morning Nourishment

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

Phil. 3:8 ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord;...I have suffered the loss of all things and count them as refuse that I may gain Christ.

The culture in the region of Colossae included Hebrew religion, Greek philosophy, asceticism, mysticism, and Gnosticism.... In Colossians 3:11 Paul says that in the new man there is no Greek or Jew, no circumcision or uncircumcision, no barbarian or Scythian. These terms indicate both religious and cultural distinctions. Circumcision and uncircumcision refer to religion, whereas barbarian and Scythian refer to culture. Thus, the book of Colossians indicates that the ultimate replacement for Christ is our culture. (Life-study of Colossians, p. 437)

Today's Reading

The church should be a house filled with Christ and constituted with Him. Instead, the church in Colossae had been invaded by culture. To a large extent, Christ as the unique element in the church life was being replaced by various aspects of this mixed culture. The constituent of the church should be Christ and Christ alone, for the church is the Body of Christ. Therefore, the content of the church should be nothing other than Christ Himself. Nevertheless, the good elements of culture, especially philosophy and religion, had invaded the church and saturated it.

The main point in the Epistle of Colossians is the fact that in the eyes of God nothing counts except Christ. This fact excludes both good things and bad things, both sinful things and cultured things. In particular, it eliminates

特别是消除了文化中所有好的方面。我们曾一再的指出，神的仇敌利用文化来顶替基督；这是与神相敌的。如果撒但不能用邪恶的事物来腐化我们，神知道撒但就会尝试用文化好的方面来顶替基督。在今天的基督徒当中，你在哪里能找到一班信徒，叫你觉得在他们身上，除了基督以外，什么都没有？在今天各样的基督徒团体中，你可以看到许多的优点。但这些好的方面并不是基督自己这人位，而是狡猾的代替品。因这缘故，在许多基督徒的团体中，很不容易遇见基督。某些人可能传讲基督，或教导基督的道理；但是连这样的传讲与教导，也成了基督自己的代替品。如果我们对今天基督徒当中的光景一目了然，我们就会领会，歌罗西书的背景恰好符合今天的光景。这卷书不只是为了在歌罗西的圣徒，更是为着我们写的。

我们若完全了解这卷书信的背景，就会领悟我们唯一能走的路，乃是十字架的路。十字架是窄路，也是高速公路。对不愿背十字架的人来说，十字架就是一条窄路。但对甘心走这条路的人，十字架就成了高速公路。在召会中我们不要想有头有脸，也不要想大干一番。这就是保罗说的，我们已经死了、已经埋葬了的态度。要把握住这个点，我们需要启示。不管我们是谁，不管我们有什么，不管我们作什么，都可能成为基督的代替品。我们越好，越会作事情，在我们的经历中，基督就越多被顶替。我们需要经过十字架，而成为一无所是，一无所有，一无所能。否则，我们的所是、所有、所能，会成为基督的代替。那么，在我们基督徒的生活中，基督就不是一切，也不在一切之内了。歌罗西书教导我们，在召会生活中，基督必须是一切，又在一切之内。凡不是基督的，都必须除去。（歌罗西书生命读经，三、七至八页。）

参读：歌罗西书生命读经，第一、四至六、三十二至三十四、三十六、四十五、四十九至五十、五十五篇。

all the good aspects of culture. We have pointed out again and again that the enemy of God utilizes culture to replace Christ. This is offensive to God. If Satan cannot corrupt us with evil things, God knows that he will try to use the good aspects of culture to replace Christ. Among today's Christians, where can you find a group of believers with whom you can sense nothing but Christ? Among the various Christian groups we see many good points. However, these good things are not the person of Christ Himself, but something that has replaced Him in a subtle way. For this reason, in many groups of Christians it is difficult to meet Christ. Some may preach Christ or teach the doctrines regarding Christ, but even this preaching and teaching becomes a substitute for Christ Himself. If we have a clear view of the situation among Christians today, we shall realize that the background of the book of Colossians exactly corresponds to today's situation. This book was written for us, not only for the saints at Colossae.

If we have a clear understanding of the background of this Epistle, we shall realize that the only way for us to take is the way of the cross. The cross is both a narrow way and a highway. For those not willing to take the cross, the cross is a narrow way. But for those who are willing to take this way, the cross becomes a highway. In the church we all should be nothing and nobody. This was Paul's attitude when he said that we have died and have been buried. To lay hold of this, we need revelation. Whatever we are, whatever we have, and whatever we do can become a substitute for Christ. The better we are or the more capable we are of doing things, the more Christ may be replaced in our experience. Through the cross, we need to become nothing, to have nothing, and to be able to do nothing. Otherwise, what we are, what we have, or what we can do will become a substitute for Christ. Then in our Christian life Christ will not be all in all. The book of Colossians teaches us that in the church life Christ must be all and in all. Everything that is not Christ must go. (Life-study of Colossians, pp. 2-3, 6-7)

Further Reading: Life-study of Colossians, msgs. 1, 4-6, 32-34, 36, 45, 50, 55

第一周■周二

晨兴喂养

西一 12 ～ 13 “感谢父，叫你们够资格在光中同得所分给众圣徒的分；祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

在歌罗西书，黑暗的权势是指文化好的方面，以及我们的性格、个性、和天然人的优点。黑暗的权势包含我们的美德、宗教、哲学、仪文、规条、原则和道德规范。神已经救了我们脱离这一切，并把我们迁入祂爱子的国里，在那里我们生活在属天的管理和约束之下。在这国里，我们不在严厉的管理之下，乃在子爱的管理之下。在这里我们不觉得是在公义、能力或权柄之下，乃是在可爱可亲的主耶稣之下。我们越告诉主耶稣我们爱祂，一面我们就越得以自由，另一面却越受约束、越受管理。因着我们爱祂，我们就渴慕以祂为我们的人位和生命。这就是为着召会生活的正当基督徒生活。（歌罗西书生命读经，四二页。）

信息选读

在歌罗西的圣徒虽然没有落入邪恶的事里，却因着容让文化的最高产物侵入召会，而落到黑暗的权势之下。…在我们这个人身上或是在我们的日常生活中，凡是没有基督的部分，都是在黑暗里。…例如在我们的婚姻生活中，我们可能仍旧在黑暗的权势下。当一位弟兄和妻子吵嘴时，两个人都在黑暗里。因着他们在黑暗里，就彼此控告、指责。…我们的经历证明，每当我们在自己里面生活、为人、

WEEK 1 — DAY 2

Morning Nourishment

Col. 1:12-13 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light; who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

In Colossians the authority of darkness refers to the good aspects of culture and of our character, disposition, and natural being. The authority of darkness includes our virtues, religion, philosophy, observances, ordinances, principles, and ethical standards. God has delivered us out of all this and has transferred us into the kingdom of the Son of His love, where we live under a heavenly rule and restriction. In this kingdom we are not under a harsh rule, but under the loving rule of the Son. Here we do not sense that we are under righteousness, power, or authority, but under the loving and lovable Lord Jesus. The more we tell the Lord Jesus that we love Him, the more we are freed on the one hand, and the more we are restricted and ruled on the other hand. Because we love Him, we desire to take Him as our person and as our life. This is the proper Christian life for the church life. (Life-study of Colossians, p. 35)

Today’s Reading

Although the saints in Colossae did not fall into evil things, they did come under the authority of darkness by allowing the highest products of culture to invade the church. Any part of our being or of our daily life that is without Christ is in darkness…. For example, we may still be under the authority of darkness in our married life. When a brother is exchanging words with his wife, both he and his wife are in darkness. Because they are in darkness, they accuse and blame each other…. Our experience testifies that whenever we live, walk, and behave in the self, we are in darkness. There is no need to

行动时，我们就在黑暗里。我们不需要犯什么大罪，才在黑暗里。我们只要照着自己生活，就在黑暗里，因为这使我们与基督分开。

我们一在天然的人里，不接受基督作我们的人位，不凭祂而活，我们就在黑暗里。我们必须记住，唯有祂才是光。祂必须浸透并充满我们日常生活的每一面。否则，我们每天的生活行动，至少有些部分会没有被基督充满，我们生活的那些部分就在黑暗里。

我们的家有许多房间。有些房间是在光中，有些房间是黑暗的。我们里面的人和日常生活也是一样。我们的生活、为人，有些方面是明亮的，充满了光，因为基督在那里居首位。但我们这人的其他部分，或生活中的其他方面，很可能向主关闭，而没有让祂来摸我们。我们的生命和生活向基督关闭的那些部分，自然而然就在黑暗里，因为基督这唯一的光没有得着地位。唯有基督占有我们的每一部分和日常生活的每一方面时，我们才能完全在光中，并完全蒙拯救脱离黑暗权势的控制。

歌罗西人所犯的错误，就是接受并跟随基督以外的事物。接受任何顶替基督的事物，不仅是在黑暗中，更是在黑暗权势的控制之下。任何代替基督的事物—哲学、宗教、性格、美德、观念、意见—都成了控制我们的黑暗权势。在歌罗西，黑暗的权势是犹太宗教的仪文、异教的规条、哲学、神秘主义以及禁欲主义。虽然这些东西似乎是好的，实际上却是黑暗的权势，因为这些事物顶替了基督，使基督这光被摆在一边。因此，黑暗又猖狂起来，而辖制了召会中的圣徒。这是当时歌罗西的光景，也可能是今天的光景。（歌罗西书生命读经，四五至四八页。）

参读：至宝的基督，第二章。

commit some gross sin in order to be in darkness. Simply living according to the self puts us in darkness, for it causes us to be separated from Christ.

Whenever we are in the natural man, not taking Christ as our person and living by Him, we are in darkness. We must remember that He alone is light. He must saturate and prevail in every aspect of our daily living. Otherwise, at least certain parts of our daily walk will not be filled with Christ, and those parts of our life will be in darkness.

Our homes have many rooms. Some rooms may be in the light, whereas others may be dark. The same may be true of our inner being and of our daily living. In certain respects, our life and our walk may be bright, full of light, because Christ occupies the prevailing position there. However, in other parts of our being or in other aspects of our living, we may be closed to the Lord and not allow Him to touch us. Those parts of our life and living that are closed off from Christ are spontaneously in darkness because Christ, the One who is the very light, has no place. Only when Christ occupies every part of us and every aspect of our daily walk can we be wholly in the light and altogether be delivered from the control of the authority of darkness.

The mistake the Colossians were making was that of receiving and following something other than Christ. To accept something in place of Christ is not only to be in darkness, but also to be under the controlling authority of darkness. Anything that is a substitute for Christ—philosophy, religion, character, virtues, concepts, opinions—becomes the authority of darkness to control us. At Colossae, the authority of darkness was Jewish religious observances, pagan ordinances, philosophy, mysticism, and asceticism. Although these things seemed to be good, they were actually the authority of darkness because they replaced Christ. They caused Christ, the light, to be set aside. Therefore, darkness became prevailing once again and controlled the saints in the church. This was the situation in Colossae, and may also be the situation today. (Life-study of Colossians, pp. 38, 40-41)

Further Reading: CWWL, 1983, vol. 2, “Christ in His Excellency, ” ch. 2

第一周■周三

晨兴喂养

创四 16 ～ 17 “于是该隐离开耶和华的面，去住在伊甸东边挪得之地。…该隐建造了一座城…。”

20 ～ 21 “…雅八是居住帐棚、牧养牲畜之人的始祖。雅八的兄弟名叫犹八；他是一切弹琴吹箫之人的始祖。”

该隐离开神的面，走他自己的路。他作的第一件事是建造一座城。他产生了无神的文化。（创四 16 ～ 24。）…我们必须认识人类文化的起源并其发展的原因。人类文化的发展乃是由于人类失去了神。原初那位创造人的神乃是人的一切。神是人的保护、维持、供应、喜乐、娱乐和防御。神就是一切。在园子里，人除了耕地与神合作外，什么事都不需要作。在园子里神是人的一切。然而，人失去了神，就失去了一切。他失去了保护、保障、维持、供应和娱乐。人失去了神，就不得不发明自己的文化。人因为失去了一切，就需要有所发明。（创世记生命读经，三九六页。）

信息选读

犹八发明了音乐。（创四 21。）他发明了琴和箫。事实上，犹八这名的意思是“欢腾”，“快乐之声”或“音乐”。什么是音乐？音乐是一种娱乐，叫人快乐。人为什么需要这样的娱乐呢？因为他失去了神作他的喜乐。神是人真正的享受。从前有多次我的朋友邀我去看电影，我对他们说，“我不需要这个，我有比你们的电影更好的东西。”我甚至不需

WEEK 1 — DAY 3

Morning Nourishment

Gen. 4:16-17 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden. And...he built a city...

20-21 ...Jabal...was the father of those who dwell in tents and raise cattle. And his brother's name was Jubal; he was the father of all those who play the lyre and pipe.

Cain left the presence of God and went his own way. The first thing he did was to build a city. He produced a culture without God (Gen. 4:16-24). We must realize the source of human culture and the reason for its development. Human culture developed because humanity had lost God. Originally, God, the Creator of man, was everything to man. God was man's protection, maintenance, supply, joy, amusement, and defense. God was everything. In the garden, man had no need to do anything except to till the ground to cooperate with God. God was everything to man in the garden. However, when man lost God, he lost everything. He lost protection, safeguard, maintenance, supply, and amusement. This loss of God forced him to invent human culture. Because man had lost everything, he had to invent something. (Life-study of Genesis, pp. 323-324)

Today's Reading

Jubal invented music (Gen. 4:21). He invented harps and pipes. In fact, the very name Jubal means “jubilee” or “a joyful sound” or “music.” What is music? Music is a type of amusement which makes people joyful. Why does man need such amusement? Because he has lost God as his joy. God is man's true enjoyment. A number of times in the past when my friends invited me to attend the movies with them, I said to them, “I don't need that. I have something much better than your movie.” I do not even need to watch

要看电视，因为我有属天的电视。新耶路撒冷的每样东西，都播放给我了。我永远不会忘记，我访问休士顿时的一个经历。一个朋友要带我逛逛那城市，但是我告诉他：“我已经看过新耶路撒冷，我不需要看任何地上的城市了。”

一九三七年，一天我正在首都南京传福音。那时传福音的情形很好，那福音是得胜的。一次聚会之后，一位漂亮的青年女子，穿着非常世俗时髦，来见我说，“李先生，我被你所传的折服了，我甚至要决定相信你的耶稣。但这决定要根据一件事。我是个戏迷。请告诉我，成了基督徒以后，还可以去看戏么？”…我一面考虑如何回答她，一面仰望主给我智慧的答复，主就给我一个答复。我对这年轻女子说，“你的小孩和你在一起。假定有一天他在玩一把锐利的刀，你觉得他这样玩太危险了，你对他怎么办？你是强迫他丢了那刀呢，还是把刀从他手里夺过来？”她说，“不必，我只要掷一些糖果或苹果在地板上，他就会丢了刀子去拾取糖果或苹果。他手里满了更好的东西，就把刀放下了。”于是我说，“这与你去看戏的事刚好相同。如果你接受耶稣，祂会充满你，你就不能容纳别的了。”她说，“太好了，我愿意信。”于是我告诉她：“你必须现在就信。”她回答说，“好，我现在就信。我相信主耶稣。”她就得救了。

我不去看电影，不是因为召会有规定不准去看。召会并没有列出诫命，禁止这样的事。虽然没有这样的禁止，我不会去看电影，就是给我几千块美金也不去。我有比这更好的。我被基督充满，我就不能容纳别的事物了。（创世记生命读经，三九九至四〇〇页。）

参读：创世记生命读经，第二十四篇。

television, for I have a heavenly television. Everything in the New Jerusalem has been televised to me. I can never forget an experience I had when visiting the city of Houston. A friend was taking me on a tour of the city. However, I told him, “As long as I have seen the New Jerusalem, I don’t need to see any earthly city.”

One day, in the year 1937, I was preaching the gospel in the capital city of Nanking. It was a good time of preaching, and the gospel was prevailing. After one of the meetings, a smart young lady, dressed in a very worldly and fashionable way, came to me and said, “Mr. Lee, I have been convinced by your preaching. I would even decide to believe in your Jesus. But this decision depends upon one thing. I am a lover of the theater. Tell me, after becoming a Christian, will I still be allowed to attend the theater?”… As I was considering the way to answer her, I looked to the Lord for a wise reply, and He gave me one. I said to this young lady, “You have your young son with you. Suppose that one day he plays with a sharp knife, and you feel that it is dangerous for him to do this. How would you deal with him? Would you force him to drop the knife, or would you grab the knife out of his hand?” She said, “No, I would simply throw some candies or apples on the floor. I’m sure that he would drop the knife and pick up the candies and apples. The knife would be gone because his hands would be filled with better things.” Then I said, “It is exactly the same with you in attending the theater. If you will take Jesus, He will fill you up, and you will have no capacity for anything else.” She said, “Marvelous, I will believe.” Then I told her, “You must do it now.” She replied, “Yes, I will do it now. I believe in the Lord Jesus.” She was saved.

The reason I do not attend the movies is not because the church has a regulation against it. The church does not have a list of commandments against such things. However, although there is no such prohibition, I would not attend a movie even if you paid me thousands of dollars to do it. I have something better. I am filled with Christ and I have no capacity for anything else. (Life-study of Genesis, pp. 325-327)

Further Reading: Life-study of Genesis, msg. 24

第一周■周四

晨兴喂养

太二四 37 ～ 39 “挪亚的日子怎样，人子来临也要怎样。因为就如在洪水以前的那些日子，人又吃又喝，又娶又嫁，直到挪亚进方舟的那日，并不知道审判要来，直到洪水来了，把他们全都冲去；人子来临也要这样。”

该隐因不走神救赎的路，而失去了神和从神来的一切福分，走他自己所选择的死亡之路，必是满了不安全的感觉。他成了一个没有目标，没有满足，没有安息，没有保障，流离飘荡在地上的人。因此他在人类中，就首先开始建造城池以自守。（创四 17。）他按着他儿子的名，将那城叫作以诺，并未以神的名称呼它，这是人向神独立的一个宣告，也是人无安全感，在神之外寻求保障的明证。他的后裔也就发明了畜牧以养生，音乐以自娱，并利器以自卫。（20 ～ 22。）这就是失去神和神一切福分的人，在神之外所发明的自守、自养、自娱和自卫的无神文化。（真理课程二级卷二，三四页。）

信息选读

人失去了神和神之于人的一切，就不得不发明一些代替品，好使自己得着保障，可以生存在地上。这是人类文化形成的原因。这种无神文化，就使人放纵情欲，多娶多妻；无法无神，凶杀残暴。（创四 23 ～ 24。）该隐的后代中，有一名叫拉麦者，娶了两个妻子，（19，）实行一夫多妻制。他

WEEK 1 — DAY 4

Morning Nourishment

Matt. 24:37-39 For just as the days of Noah were, so will the coming of the Son of Man be. For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark, and they did not know that judgment was coming until the flood came and took all away, so also will the coming of the Son of Man be.

Because Cain refused to take God's way of redemption and chose to go the way of death, he lost God and all the blessings that come from God. Consequently, he must have been filled with a sense of insecurity. He became a fugitive and a vagabond on the earth, a person who had no goal, no satisfaction, no rest, and no protection. Hence, among the human race, he was the first one to build a city for self-preservation (Gen. 4:17). He named the city Enoch, after the name of his son. The fact that he did not name the city after the name of God was a declaration that man had become independent of God. His descendants invented cattle-raising for making a living, music for amusing themselves, and weapons for self-defense (vv. 20-22). This was a godless culture that was for self-preservation, self-support, self-amusement, and self-defense. It was invented apart from God by the man who lost God and all God's blessings. (Truth Lessons—Level Two, vol. 2, p. 34)

Today's Reading

When man lost God and all that God was to him, he had to invent something for his own protection so that he might exist on the earth. This is the reason that human culture was formed. In such a godless culture man indulged in lusts and took many wives. Moreover, man became lawless, godless, murderous, and violent (Gen. 4:23-24). Among Cain's descendants, there was one named Lamech, who married two wives (v. 19), thus practicing polygamy. In order

为着满足肉体的情欲，首先破坏了神为着人类繁衍所命定的婚姻原则——一夫一妻。（二24。）他且夸口说，他杀了一个壮年人，又害了一个少年人，真是无法无天，狂妄自大。…结果，这文化就使全人类败坏了。人终日所思想的尽都是恶，地上满了他们的强暴，使神后悔造人，心中忧伤，不得不把人类全都毁灭，（六5～7，11～13，）只留下挪亚一家八口。

表面看来，这种无神的文化是不走神的路而失去神的人所发明的；其实，文化的内在因素，乃是神的仇敌撒但在远离神之人里面的煽动和挑唆。撒但那恶者，在人堕落的时候，就将他自己注入到人里面，化身为罪，住在人的肉体里。这就象一粒邪恶的种子，种到人的里面，首先发展为嫉妒，又发展为忿怒、仇恨、凶杀和谎言，（四5～9，）然后发展为情欲、残暴，（19，23，）至终把整个人类都败坏了。

这种无神而与撒但联结的文化，成了一种典型，代表历代人类所有的文化，表明这些文化都是远离神、无神，跟从撒但，与撒但联结的。无神文化在创世记四章作为种子开始，要在整个人类的历史中发展，直到终极完成于启示录十八章的大巴比伦，其结果也必遭到神清除的审判。神这清除的审判，就是基督再临审判世界。所以主耶稣在马太二十四章三十七至三十九节，把洪水的审判当作祂再临的一个表征。…因此当主再来的时候，也必再次清除整理世界和整个人类。（真理课程二级卷二，三五至三七页。）

参读：真理课程二级卷二，第十六课。

to fulfill the lusts of his flesh, Lamech was the first to break the principle of marriage ordained by God for human propagation, that is, the principle of one wife for one husband (2:24). He also boasted that he had slain a man and had killed a young man. Thus, he was truly lawless and arrogant…. Consequently, such a culture caused the whole human race to be corrupted. Because every imagination of the thoughts of man's heart was only evil continually, and because the earth was filled with man's violence, God repented that He had made man and was grieved in His heart. Thus, He had to destroy the human race completely (6:5-7, 11-13), preserving only Noah's family of eight.

Apparently, such a culture without God was invented by the man who refused to go God's way and thereby lost God. Actually, its intrinsic factor was the instigation and incitement of Satan, God's enemy, within the man who departed from God. At the time of man's fall, Satan, the evil one, injected himself into man and embodied himself in sin to dwell in man's flesh. This was like an evil seed that was sown into man. This seed developed first into jealousy, then into anger, hatred, murder, and lies (4:5-9), and then into lusts and violence (vv. 19, 23). Eventually, it destroyed the entire human race.

Such a culture, which was without God and was united with Satan, became a model representing all human cultures throughout the ages and signifying that these cultures have departed from God and are without God, and that they have followed Satan and are united with Satan. The godless culture began as a seed in Genesis 4, and it will develop throughout the history of the entire human race until it consummates in Babylon the Great in Revelation 18, which also will be cleared away by God's judgment. This clearing away by God's judgment is Christ's judgment of the world at His coming back. Therefore, in Matthew 24:37-39 the Lord Jesus considered the judgment of the flood as a prefigure of His coming…. When the Lord comes back, He will again clear up and put in order the world and the entire human race. (Truth Lessons—Level Two, vol. 2, pp. 34-36)

Further Reading: Truth Lessons—Level Two, vol. 2, lsn. 16

第一周■周五

晨兴喂养

太十 37 ～ 39 “爱父母过于爱我的，配不过我；爱儿女过于爱我的，配不过我；不背起他的十字架，并跟从我的，也配不过我。得着魂生命的，必要丧失魂生命；为我的缘故丧失魂生命的，必要得着魂生命。”

人类文化的基本元素是宗教、政治、和家庭生活。人类文化是人类最好的发明。然而，我们必须看见，撒但诡诈的利用人类文化，来敌对神的国。…文化已成了撒但坚固的营垒。撒但把持人类文化，利用人类文化作他的国度。人类文化已成了撒但国度基本的一部分，且是极大的一部分。对这事实，我们需要有启示。（李常受文集一九七二年第二册，二四五至二四六页。）

信息选读

主在马太十章十六至二十二节说，祂差遣国度的子民去，如同绵羊在狼中间。祂接着说，他们会被交给议会，也要在会堂里被鞭打。…主也说，他们要被带到官长和君王面前，这明显是指政治人士。这些经节告诉我们，宗教和政治反对神的国。他们为什么敌对神的国？因为他们有自己的国；宗教是宗教人士的国度，政治是政治人士的国度。…今天的光景也是一样，…如果我们与人类的文化和宗教相偕而行，我们必会受欢迎，不会受逼迫。但如果我们为着主的国度，宗教就要敌对我们。

主说到宗教和政治之后，就提到家庭。（21。）主说到父亲和儿子，母亲和女儿，以及其他的家庭

WEEK 1 — DAY 5

Morning Nourishment

Matt. 10:37-39 He who loves father or mother above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me; and he who does not take his cross and follow after Me is not worthy of Me. He who finds his soul-life shall lose it, and he who loses his soul-life for My sake shall find it.

The primary elements of human culture are religion, politics, and the family life. Human culture is the best invention of mankind. However, we have to realize that Satan in a subtle way utilizes human culture to oppose God’s kingdom…. [Culture] has become the stronghold of Satan. Satan maintains a hold on human culture, utilizing it as his kingdom. Human culture has become a basic part and a great portion of the kingdom of Satan. We need a revelation of this fact. (CWWL, 1972, vol. 2, “The Kingdom, ” p. 189)

Today’s Reading

In Matthew 10:16-22 the Lord said that He was sending the kingdom people forth as sheep in the midst of wolves. He went on to say that they will be delivered up to sanhedrins and scourged in the synagogues. The Lord also said that they will be brought before governors and kings, a clear reference to the political people. These verses tell us that both religion and politics are against the kingdom of God. Why are they opposed to God’s kingdom? It is because they have their own kingdoms; religion is a kingdom for religious people, and politics is a kingdom for political people…. The situation is the same today…. If we go along with human culture and religion, we will be welcomed and not persecuted. But if we are for the Lord’s kingdom, religion will oppose us.

After the Lord spoke about religion and politics, He referred to the family (v. 21). The Lord spoke about fathers and sons, mothers and daughters, and

关系。（35 ～ 37。）不是你所有的亲人都会支持国度。今天的光景和那时一样，不要以为今天的人比那时的好。有文化的人也许比没有文化的人更加粗暴、更加严厉。我不是鼓励你破坏家庭生活，与你的父亲为敌，或逼迫你的妻子。如果你仔细读主的话，你会看见国度子民应当是受逼迫的，而不是逼迫人的。我们不该是仇敌，不该是逼迫者。我们必须是受逼迫者。我们若能逃，就应当逃；但如果不能逃，就必须受苦。按照圣经其他的部分，我们必须为反对者和逼迫者祷告。（太五 44。）我们必须爱他们，并为他们祷告，好使他们变成和我们一样。主要的，我们必须看见这个原则：整个人类文化都敌对神的国。

我们不该因此受搅扰，因为人类文化的敌对能成为我们的“加油站”，在此我们为自己的器皿买额外的一分油。（二五 9。）这意思是说，我们抓住机会，付代价丧失我们的魂生命。（十 38 ～ 39。）我们必须付的代价，乃是我们的魂生命。有时作丈夫的被国度抓住，但他的妻子却仍是人类文化的一部分。在这样的情况下，作丈夫的必须丧失他的魂生命。主耶稣清楚地说到这些事。祂从不欺骗我们。祂说祂来并不是带来和平，乃是带来刀剑。（34。）

主耶稣真是搅扰了犹太教，包括所有的祭司。并且祂产生许多“制造麻烦者”—首先是十二个，然后是七十个，并差遣这许多“制造麻烦者”去产生更多麻烦。如果我们在地方召会里的人，在国度的事上向主是认真的，如果我们对国度是忠信的，我们对今天的基督教就会造成更多的麻烦，因为今天的基督教已经成为人类文化的组成成分。因着基督教是现今文化强有力的要素，它对神的国就成为最强的敌对。（李常受文集一九七二年第二册，二四六至二四八页。）

参读：国度，第二十二章。

other family relations (vv. 35-37). Not all of your relatives will be in favor of the kingdom. The situation is the same today as then. Do not think that people are nicer today than then. The cultured people may be even tougher and more severe than the uncultured people. I am not encouraging you to damage your family life, to be an enemy toward your father, or to persecute your wife. If you read the Lord’s word carefully, you will see that the kingdom people should be the persecuted ones, not the persecuting ones. We should not be the enemies, and we should not be the persecutors. We have to be the persecuted ones. We should flee if we can, but if we cannot, we must suffer. According to other portions of the Bible, we must pray for the opposers and the persecutors (5:44). We must love them and pray that they will become the same as we are. Mainly, we need to realize this principle: the whole of human culture opposes the kingdom of God.

We should not be disturbed by this, because the opposition of human culture can become our “gasoline station” where we can purchase the extra portion of oil for our vessel (25:9). This means that we take the opportunity to pay the price of losing our soul-life (10:38-39). The price we must pay is our soul-life. Sometimes a husband is caught for the kingdom, but his wife remains a part of human culture. In such a case the husband must lose his soul-life. The Lord Jesus spoke clearly about these matters. He has never cheated us. He said that He did not come to bring peace, but a sword (v. 34).

The Lord Jesus really troubled Judaism, including all the priests. And He created many “troublemakers”—first twelve, then seventy—and sent out these “troublemakers” to create even more trouble. If we in the local churches mean business with the Lord about His kingdom, and if we are faithful to the kingdom, we will cause more trouble to today’s Christianity, because today’s Christianity has become a constituent of human culture. Since Christianity is a strong factor of contemporary culture, it becomes the strongest opposition to the kingdom of God. (CWWL, 1972, vol. 2, “The Kingdom,” pp. 189-191)

Further Reading: CWWL, 1972, vol. 2, “The Kingdom,” ch. 22

第一周■周六

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。”

来七 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。”

神在祂的救恩里，不仅拯救我们脱离罪、审判、火湖、世界和己；祂也拯救我们脱离一切顶替基督的事物，包括我们的文化。因为文化在我们的日常生活中实际地顶替了基督，所以文化在神眼中是可恨的。…怎样的基督才能顶替我们的文化？顶替文化的基督，乃是延展无限的基督，不是大多数的基督徒所知道有限的基督。…那位能顶替我们的文化，并成为我们一切的基督，乃是包罗万有、延展无限的基督。（歌罗西书生命读经，四八五页。）

信息选读

虽然我们失去了神，基督却把我们带回来，使我们与祂和好了。如今我们又有了神，作为使我们生存有意义、有目的的因素。…歌罗西书是要启示这位延展无限、包罗万有的基督；这位基督对付我们的文化，甚至顶替我们的文化。我们不需要遵守饮食的条例—我们一直在吃基督。我们不需要谨守日子、节期或月朔—基督就是我们的月朔、节期、安息日。基督既然永不改变，并且祂对我们是每周中每日的实际，所以日日就都是一样的。但如果我们坚持要有饮食、守日的规条，别人就要因这些事论断我们。如果我们只在意包罗万有的基督，并且照

WEEK 1 — DAY 6

Morning Nourishment

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

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

In His salvation God saves us not only from sin, judgment, the lake of fire, the world, and the self; He also saves us from everything which replaces Christ, including our culture. Because culture replaces Christ in a practical way in our daily living, it is hateful in the eyes of God. What kind of Christ can replace our culture? The Christ who replaces culture is the extensive Christ, not the limited Christ known by most Christians.... The Christ who can replace our culture and become everything to us is the all-inclusive, extensive Christ. (Life-study of Colossians, p. 391)

Today's Reading

Although we had lost God, Christ has brought us back, reconciled us, to Him. Now we once again have God as the factor which gives meaning and purpose to our existence.... The book of Colossians was written in order to reveal the extensive, all-inclusive Christ who deals with our culture and even replaces our culture. There is no need for us to observe ordinances about eating—we are eating Christ. We do not need to keep certain days, feasts, or new moons—Christ is our new moon, feast, and Sabbath. Since Christ is ever the same and since He is the reality of every day of the week to us, every day is the same. But if we insist on having ordinances concerning food and days, others will judge us with respect to these things. If we care only for the all-inclusive Christ and live according to Him instead of according

祂活着，而不照文化活着，就没有人有立场来论断我们。基督乃是生活的意义和目的。我们都需要看见这样一位包罗万有之基督延展无限的启示。

我们既接受了基督，祂这位包罗万有、延展无限者就必须以祂自己顶替我们文化的每一方面。我们已经看见，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。…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。我们就要被基督充满，达到我们度量所及的地步。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。

基督是延展无限且包罗万有的，所以在祂并没有缺乏。我们在经历中若有这样一位基督，就不需要其他的东西了。没有一个需要，是祂不能应付的；没有一个接受祂的度量，是祂不能充满的。我们既有包罗万有的基督，就不需要犹太教、智慧派学说或禁欲主义了。我们有包罗万有且延展无限的基督，以及祂的丰满。祂能充满全宇宙，仍然不会用尽。我们不需要任何古今的东西来代替基督。我们甚至不需要自己制订并加诸己身的文化。我很关心许多人仍旧照着他们加诸己身的文化而活；这些圣徒总是把限制加在自己身上，并且照着这些限制而活。我们不需要被自己制订的文化所监禁。反之，我们应当留在基督里，留在基督的自由里。我们需要让基督充满而满溢。…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。…但愿我们让纯洁的基督充满我们全人，并以祂自己来顶替我们天然人性生活中的每一方面。（歌罗西书生命读经，四八六、五二八至五二九页。）

参读：由基督与召会的观点看新约概要，第十九章。

to culture, no one will have ground to judge us. Christ is the meaning and purpose of life. We all need to see an extensive revelation of such an all-inclusive Christ.

Now that we have received Christ, He, the all-inclusive, extensive One, must replace every aspect of our culture with Himself. We have seen that fallen man uses culture as a substitute for God. First, such a culture is a substitute for God. Then Christ comes in to replace this substitute with Himself… We should love Christ. If we are filled to the brim with Christ, there will not be any room in our being for anything else. Every part of us will be occupied by Christ and with Christ. Then in our experience we shall have the fullness of Christ. We shall be filled with Christ to the extent of our capacity. The Christ who fills our being will replace our culture with Himself. This is the revelation in the book of Colossians.

Because Christ is extensive and all-inclusive, with Him there is no scarcity. If we have such a Christ in our experience, we shall not need anything else. There is no need that He cannot meet, and no capacity to receive Him that He cannot fill. Since we have the all-inclusive Christ, we do not need Judaism, Gnosticism, or asceticism. We have the all-inclusive and extensive Christ with His fullness. He could fill the whole universe, and still He would not be exhausted. We do not need anything, ancient or modern, in place of Christ. We do not even need our self-made and self-imposed culture. I am concerned that many among us still live according to their self-imposed culture. These saints are always imposing restrictions on themselves and living according to them. There is no need for us to remain in the custody of our self-made culture. Instead, we should stay in Christ and in the freedom we have in Christ. We need to be filled to the brim with Christ…. Christ, the extensive One, must replace every element of our natural human life…. Let us allow the pure Christ to fill our being and replace every aspect of our natural human life with Himself. (Life-study of Colossians, pp. 391-392, 426-427)

Further Reading: CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon, ” chs. 19-20

第一周诗歌

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经历基督 — 作内住者

8 7 8 7 副（英 538）

降 A 大调　　3/4

1 · 2 | 3 · 1 2 3 | 2 1 1 · 6 | 5 · 1 7 1 | 2 —
一 神 的 心 意 所 喜 所 爱: 基 督 启 示 我 灵 中;

1 · 2 | 3 · 1 2 3 | 2 1 1 · 6 | 5 1 2 7 | 1 —
不 是 接 受 外 面 宗 教, 乃 让 基 督 来 居 衷。

3 · 4 | 5 · 3 4 3 | 3 2 2 · 3 | 4 · 2 3 4 | 3 —
（副）神 的 心 意 所 喜 所 爱: 基 督 作 到 我 里 面;

3 · 2 | 1 · 2 1 7 | 6 1 1 · 2 | 3 1 2 7 | 1 — ‖
不 是 有 何 外 面 成 就, 乃 让 基 督 来 扩 展。

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

三　神的心意所喜所爱:　　基督成形我魂间;
　　不是跟随外面仪式,　　乃让基督时加添。

四　神的心意所喜所爱:　　基督安家在心头;
　　不仅外面对祂事奉,　　更让基督全占有。

五　神的心意所喜所爱:　　基督成为我盼望;
　　不是外面客观荣耀,　　乃是基督作荣光。

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

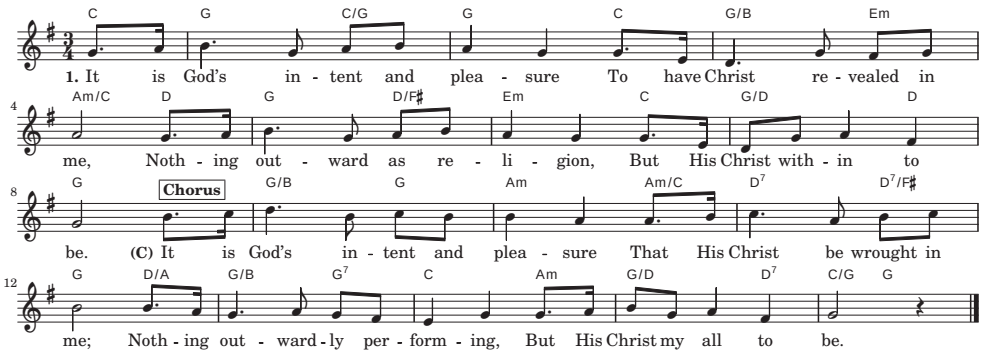
WEEK 1 — HYMN

It is God's intent and pleasure

Experience of Christ — As the Indwelling One

538

C G C/G G C G/B Em
1. It is God's in - tent and plea - sure To have Christ re - vealed in
Am/C D G D/F♯ Em C G/D D
me, Noth - ing out - ward as re - li - gion, But His Christ with - in to
G Chorus G/B G Am Am/C D7 D7/F♯
be. (C) It is God's in - tent and plea - sure That His Christ be wrought in
G D/A G/B G7 C Am G/D D7 C/G G
me; Noth - ing out - ward - ly per - form - ing, But His Christ my all to be.



2. It is God's intent and pleasure
　That His Christ may live in me;
Nothing as an outward practice,
　But Christ working inwardly.

3. It is God's intent and pleasure
　That His Christ be formed in me;
Not the outward forms to follow,
　But Christ growing inwardly.

4. It is God's intent and pleasure
　That His Christ make home in me;
Not just outwardly to serve Him,
　But Christ dwelling inwardly.

5. It is God's intent and pleasure
　That His Christ my hope may be;
It is not objective glory,
　But 'tis Christ subjectively.

6. It is God's intent and pleasure
　That His Christ be all in me;
Nothing outwardly possessing,
　But His Christ eternally.

申言稿：

Composition for prophecy with main point and sub-points: