二〇一三年國殤節特會

保羅的完成職事

第三篇

內住的基督

讀經：約十四 16 ～ 18、20，羅八 10，林後四 7，西一 27，弗三 17 上

綱　　目

週　一

壹 信基督最寶貴的結果，就是把祂接受到我們裏面來—約一 12 ～ 13，三 15，羅八 10，林後十三 5，西一 27：

一 這雖是純正奧祕的真理，卻被多數基督徒所忽畧。

二 基督已升上高天，但祂也住在我們裏面—三 1，一 27：

1 一面祂在天上作大祭司爲我們代求，作我們的辯護者，執行神的經綸—來七 25 ～ 26，約壹二 1，羅八 34。

2 另一面祂是那包羅萬有的基督，住在我們裏面—10 節。

貳 基督在復活裏，作爲賜生命的靈住在信徒裏面—約十四 16 ～ 18、20，林前十五 45 下：

2013 Memorial Day Conference

THE COMPLETING MINISTRY OF PAUL

Message Three

The Indwelling Christ

Scripture Reading: John 14:16-18, 20; Rom. 8:10; 2 Cor. 4:7; Col. 1:27; Eph. 3:17a

Outline

Day 1

I. The most precious result of our faith in Christ is that we receive Him into us—John 1:12-13; 3:15; Rom. 8:10; 2 Cor. 13:5; Col. 1:27:

A. Although this is the pure and unadulterated yet mystical truth, it has been neglected by most Christians.

B. Christ has ascended to heaven, but He is also dwelling in us—3:1; 1:27:

1. On the one hand, He is in heaven interceding for us as our great High Priest, our Advocate, to carry out God's economy—Heb. 7:25-26; 1 John 2:1; Rom. 8:34.

2. On the other hand, He is the all-inclusive Christ dwelling in us—v. 10.

II. Christ dwells in the believers as the life-giving Spirit in resurrection—John 14:16-18, 20; 1 Cor. 15:45b:

一 基督在地上時，是在門徒身外的保惠師，藉着祂的死與復活，已經成了另一位保惠師，就是實際的靈，在門徒裏面—約十四 16 ~ 18、20。

二 基督的復活乃是祂的變化形像，使祂成爲賜生命的靈，爲要進到信徒裏面—林前十五 45 下，約十四 17。

三 作爲在我們裏面的另一位保惠師，就是實際的靈，這位內住的基督是我們的生命，我們的供應，也是我們的人位—西三 4，弗三 17 上。

週 二

叁 神的福音乃是羅馬書的主題，論到基督在祂復活後，成了那靈活在信徒裏面—一 3 ～ 4，八 10：

一 羅馬書啓示基督已經復活，成了賜生命的靈；祂不再只是我們身外的基督，現今乃是我們裏面的基督—9 ~ 10、34 節。

二 羅馬書中的福音，乃是現今住在信徒裏面，作他們主觀救主者的福音—10 節。

肆 內住的基督是基督徒生活的祕訣—西一 27，腓四 12：

一 我們所享受基督的救恩，最重要的一點，就是基督的內住—林後十三 5，腓一 19，二 12 ~ 13。

二 基督對我們是主觀的；祂不僅與我們相近，更在我們裏面，在我們這人的深處。

A. The Christ who was the Comforter outside the disciples while He was on earth has become, through His death and resurrection, another Comforter, the Spirit of reality, inside the disciples—John 14:16-18, 20.

B. Christ's resurrection was His transfiguration into the life-giving Spirit in order to enter into the believers—1 Cor. 15:45b; John 14:17.

C. As another Comforter, the Spirit of reality, inside of us, the indwelling Christ is our life, our supply, and our person—Col. 3:4; Eph. 3:17a.

Day 2

III. The gospel of God, as the subject of the book of Romans, concerns Christ as the Spirit living within the believers after His resurrection—1:3-4; 8:10:

A. Romans reveals that Christ has resurrected and has become the life-giving Spirit; He is no longer merely the Christ outside of us—He is now the Christ within us—vv. 9-10, 34.

B. The gospel in Romans is the gospel of the One who is now indwelling the believers as their subjective Savior—v. 10.

IV. The indwelling Christ is the secret of the Christian life—Col. 1:27; Phil. 4:12:

A. The most crucial point in our enjoyment of Christ's salvation is the indwelling Christ—2 Cor. 13:5; Phil. 1:19; 2:12-13.

B. Christ is subjective to us; He is not only near us but also within us, in the depths of our being.

三 基督在我們裏面，這是聖經的心臟，也是我們全人的心臟—弗三 17 上。

伍 內住的基督是瓦器裏的寶貝—林後四 7：

一 神照在我們心裏，帶給我們一個寶貝，就是那是三一神的具體化身，作了我們的生命和一切之榮耀的內住基督—6 節。

二 這寶貝，內住的基督，乃是基督徒生活神聖供應的源頭—7 節。

三 我們若學習藉着觀看基督眼中所標示的，享受祂的同在，而接受祂作我們的人位，就會有一種甜美的感覺，覺得內住基督的寶貝—二 10，三 18，四 6 ~ 7。

週　三

陸 我們敬拜在諸天之上登寶座的基督，但我們經歷、享受並有分於我們靈裏內住的基督；我們非常主觀的與祂是一—西三 1，一 27，林前六 17：

一 住在我們靈裏的基督，是我們榮耀的盼望；內住的基督要浸透我們全人，使我們的身體改變形狀，同形於祂榮耀的身體—西三 4，腓三 21。

二 住在我們裏面的基督，不是小的、有限的基督，乃是包羅萬有、延展無限、居首位的基督—西一 15 ~ 16、18 ~ 19。

C. Christ in us is the heart of the Bible and the heart of our being—Eph. 3:17a.

V. The indwelling Christ is the treasure in earthen vessels—2 Cor. 4:7:

A. God's shining in our hearts brings into us a treasure, the indwelling Christ of glory, who is the embodiment of the Triune God to be our life and our everything—v. 6.

B. This treasure, the indwelling Christ, is the divine source of the supply for the Christian life—v. 7.

C. If we learn to take Christ as our person by looking at the index of His eyes and enjoying His presence, we will have a sweet sense of the preciousness of the indwelling Christ—2:10; 3:18; 4:6-7.

Day 3

VI. 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—Col. 3:1; 1:27; 1 Cor. 6:17:

A. Christ, who dwells in our spirit, is our hope of glory; the indwelling Christ will saturate our entire being so that our physical body may be transfigured and conformed to the body of His glory—Col. 3:4; Phil. 3:21.

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

三 我們需要被包羅萬有、延展無限、居首位的基督注入、浸透、充滿，直到我們經歷祂是我們的一切—二 16 ~ 17，三 4、10 ~ 11。

四 內住的基督是我們的生命；基督在宇宙一面是延展無限的，但在我們的經歷裏，祂是我們的生命，是我們的所是—4 節。

週　四

五 我們需要讓內住基督的平安，在我們心裏作仲裁；基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷—15 節。

六 我們需要讓內住基督的話，豐豐富富的住在我們裏面，好使祂運用元首的權柄，將祂的豐富供應給我們—17 節，一 18，二 19。

週　五

柒 保羅禱告，要我們得以加強到裏面的人裏，好使基督安家在我們心裏—弗三 17 上：

一 我們的心是我們內裏各部分的總和，也是我們裏面之人的中心，以及有關我們傾向、感情、喜好和願望的代表；所以，當基督安家在我們心裏，祂就掌管我們裏面的全人，並用祂自己供應、加強我們內裏的各部分。

C. 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.

D. The indwelling Christ is our life; universally, Christ is extensive, but in our experience He is our life, our being—v. 4.

Day 4

E. We need to allow the peace of the indwelling Christ to arbitrate in our hearts; 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—v. 15.

F. We need to let the word of the indwelling Christ dwell in us richly so that He may exercise His headship and minister His riches to us—v. 17; 1:18; 2:19.

Day 5

VII. Paul prayed that we would be strengthened into the inner man so that Christ may make His home in our hearts—Eph. 3:17a:

A. Our heart is the totality of our inward parts, the center of our inward being, and our representative with regard to our inclination, affection, delight, and desire; thus, when Christ makes His home in our hearts, He controls our entire inward being and supplies and strengthens every inward part with Himself.

二 基督越多在我們裏面擴展，就越多定居且安家在我們裏面，佔有、得着我們裏面的每一部分，並以祂自己浸透各部分。

三 當基督安家在我們心裏，祂就成爲我們，並使我們成爲祂—17 節上，加四 19，腓一 21 上。

週　六

四 當基督擴展到我們心裏，祂就成了我們的人位；基督成爲我們人位惟一的路，乃是祂安家在我們心裏—弗三 17 上。

五 那位正安家在我們心裏的基督，乃是無限無量、無法測量的基督—18 節。

六 當基督安家在我們心裏，我們就被充滿，成爲神一切的豐滿；神的豐滿乃是基督的身體將三一神彰顯到極致，就是三一神團體彰顯的終極總結—19 節。

七 真正的召會生活，乃是無限無量、無法測量的基督親自安家在我們心裏的結果；召會的內容乃是我們所接受作爲我們人位的基督，就是作到我們裏面的基督—17 節上，四 16。

B. The more Christ spreads within us, the more He settles down in us and makes His home in us, occupying every part of our inner being, possessing all these parts, and saturating them with Himself.

C. As Christ makes His home in our hearts, He becomes us and causes us to become Him—v. 17a; Gal. 4:19; Phil. 1:21a.

Day 6

D. When Christ spreads into our hearts, He becomes our person; the only way for Christ to be our person is for Him to make His home in our hearts—Eph. 3:17a.

E. The Christ who is making His home in our hearts is an unlimited, immeasurable Christ—v. 18.

F. When Christ makes His home in our hearts, we will be filled unto all the fullness of God; the fullness of God is the Body of Christ as the expression of the Triune God to the uttermost, the ultimate consummation of the corporate expression of the Triune God—v. 19.

G. The genuine church life is the issue of the unlimited and immeasurable Christ personally making His home in our hearts; the content of the church is the Christ whom we take as our person, the Christ who is wrought into our being—v. 17a; 4:16.

第三週 • 週一

晨興餧養

羅八 10『但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。』

約十四 16『我要求父，祂必賜給你們另一位保惠師，叫祂永遠與你們同在。』

信基督最寶貴的點，就是把祂接受到我們的裏面來。這雖是純正奧祕的真理，今天卻被一般基督徒所忽畧。他們說，基督今天是坐在天上的寶座上，並沒有住在信祂的人裏面。但是聖經說，基督現今在天上神的右邊，同時也住在信祂的人裏面（羅八 34、10）。我們的經歷也能證實，基督今天的確是在我們裏面。主耶穌當初雖然與門徒同在、同行、同住、同活，卻沒有辦法進到他們裏面。所以祂要去轉一下，就是祂要去死而復活；祂復活後還要回來，好進到門徒們裏面。...這位原是在門徒身外的保惠師，現今藉着死而復活的過程，就能進到他們裏面，成了他們裏面的保惠師（主觀經歷內住的基督，三三、三五頁）。

信息選讀

今天我們所享受基督的救恩，最關鍵、最重要的一點，就是基督的內住。基督已升上高天，但祂同時也住在我們裏面。一面祂在天上作大祭司爲我們代求，作我們的辯護者，執行神的經綸；另一面祂是那包羅萬有內住的基督，住在我們裏面，作我們的保惠師，作我們的生命和一切的供應。

主耶穌原來是在人身外的保惠師，但祂經過死而復活，就成了那實際的靈，進到我們裏面，作了我們裏面的保惠師。這位內住的基督，是我們的生命，

WEEK 3 — DAY 1

Morning Nourishment

Rom. 8:10 "But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness."

John 14:16 "And I will ask the Father, and He will give you another Comforter, that He may be with you forever."

The most precious result of our faith in Christ is that we receive Him into us. Although this is the pure and unadulterated yet mystical truth, it has been neglected by most Christians. They say that today Christ is sitting on the throne in heaven and that He does not dwell in His believers. The Bible tells us, however, that today Christ is in heaven on the right hand of God but at the same time He also dwells in His believers (Rom. 8:34, 10). Our experience also confirms that Christ is indeed in us today. In those days the Lord Jesus was with His disciples and He walked, stayed, and lived with them, but He could not enter into them. Therefore, He had to go and have a change through death and resurrection; in His resurrection He would come back to enter into His disciples....The Comforter who was formerly outside the disciples could now enter into them to be the Comforter within them through the process of death and resurrection. (The Subjective Experience of the Indwelling Christ, pp. 33-35)

Today's Reading

Today the key point, the most important point, in our enjoyment of Christ's salvation is the indwelling Christ. Christ has ascended to heaven, but at the same time He is also dwelling in us. On the one hand, He is in heaven interceding for us as our great High Priest, our Advocate, to carry out God's economy. On the other hand, He is the all-inclusive indwelling Christ who dwells in us as our Comforter to be our life and all of our supply.

The Lord Jesus was originally the Comforter outside of us, but after His death and resurrection He became the Spirit of reality to come into us to be the Comforter inside of us. This indwelling Christ is our life and our person.

也是我們的人位（主觀經歷內住的基督，四三頁）。

基督在復活裏成了賜生命的靈（林前十五45）。這不是一件容易的事情；反之，這是一件偉大的工作。主耶穌要完成成爲賜生命之靈的工作，必須經過死，然後在復活裏作一些奇妙的事。如今祂是賜人生命的靈，分賜生命給我們的靈，將自己作生命分賜到信徒裏面的靈。

基督的復活就是祂變化形像成爲賜生命的靈。祂原是在肉體裏的基督，但祂已變化形像成爲是靈的基督（pneumatic Christ），就是賜生命之靈的基督。...在祂死而復活以前，祂曾在變化山上改變形像。然而，那次改變形像是暫時的。祂真正的變化形像是祂的復活，因爲在復活裏，祂成了賜生命的靈（新約總論第三冊，三一〇頁）。

〔約翰十四章十六節裏〕『另一位保惠師』的意思是說，子在那裏已經是第一位保惠師。子是一位保惠師，但子求父賜給門徒另一位保惠師。這聽起來好像有兩位保惠師。事實上，十六至二十節給我們看見，所要賜給我們的另一位保惠師，就是那位求父之保惠師的實際。保惠師在那裏和門徒說話，也在那裏求父賜給他們另一位保惠師。另一位保惠師就是實際的靈。十七節說，『就是實際的靈，乃世人不能接受的，因爲不見祂，也不認識祂；你們卻認識祂，因祂與你們同住，且要在你們裏面。』這一節啓示出很大的進展，因爲原來的保惠師不過與門徒同住，卻不在門徒裏面。那時子只能與門徒同在，並不能在他們裏面。然而，另一位保惠師不僅要與門徒同在，也要在門徒裏面（神新約的經綸上冊，七六頁）。

參讀：主觀經歷內住的基督，第三至四章。

(The Subjective Experience of the Indwelling Christ, pp. 40-41)

In resurrection Christ became the life-giving Spirit (1 Cor. 15:45). This was not an easy matter; on the contrary, it was a great work. In order to accomplish the work of becoming the life-giving Spirit, the Lord Jesus had to pass through death and then, in resurrection, do certain wonderful things. Now He is the Spirit who gives life, the Spirit who imparts life to us, the Spirit who dispenses Himself as life into the believers.

Christ's resurrection was His transfiguration into the life-giving Spirit. He was Christ in the flesh, but He has been transfigured into the pneumatic Christ, the Christ who is the life-giving Spirit....Before His death and resurrection He was transfigured on the Mount of Transfiguration. However, that transfiguration was temporary. His actual transfiguration was His resurrection, for in resurrection He became the life-giving Spirit. (The Conclusion of the New Testament, p. 797)

[In John 14:16]"another Comforter" means that the Son was already there as the first Comforter. The Son was a Comforter, but the Son asked the Father to give the disciples another Comforter. This may sound like there are two Comforters. Actually, 14:16-20 shows us that the other Comforter to be given was the reality of the Comforter who was asking the Father. The Comforter was there talking to the disciples and was there asking the Father to give them another Comforter. This other Comforter is the Spirit of reality. Verse 17 says,"Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you." This verse reveals a great advancement because the original Comforter was only abiding with the disciples, but not in the disciples. By that time the Son was only able to be with the disciples, but He was unable to be in them. The other Comforter, however, would not only be with the disciples but would also be in the disciples. (God's New Testament Economy, p. 70)

Further Reading: The Subjective Experience of the Indwelling Christ, chs. 3-4

第三週 • 週二

晨興餧養

西一 27『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

林後四 7『但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』

神的福音乃是羅馬書的主題，論到基督在祂復活後，成了那靈活在信徒裏面。這比福音書所陳明的更高，更主觀。福音書只論到基督在成爲肉體之後，死而復活之前，在肉身裏活在門徒中間。然而，羅馬書啓示基督已經復活，成了賜生命的靈（八～），祂不再只是信徒身外的基督，也是在他們裏面的基督。因此，羅馬書中的福音，乃是現今住在信徒裏面，作他們主觀救主者的福音（羅馬書中神完整的救恩結晶讀經，三至四頁）。

信息選讀

今天，基督對我們是主觀的。祂不僅與我們相近，更在我們裏面，在我們這人的深處。這的確很奧祕。不信者不懂基督徒爲何既有美德又有歡樂。人們可能不明白，基督徒有從何而來的力量和能力，能忍受苦難，或能愛人所不能愛。這對他們是奧祕，卻已向我們啓示出來。我們知道，我們生命和能力的源頭就是裏面的基督。內住的基督是基督徒生活的祕訣。

基督在我們裏面，這是聖經的心臟，也是我們全人的心臟。在相信基督以前，我們是沒有生命的屍體。我們悔改、相信主、並呼求祂的名時，就有一顆心植入我們裏面。這顆心就是在我們裏面的基督。

WEEK 3 — DAY 2

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."

2 Cor. 4:7 "But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us."

The gospel of God, as the subject of Romans, concerns Christ as the Spirit living within the believers after His resurrection. This is higher and more subjective than what was presented in the Gospels, which concern Christ only in the flesh as He lived among His disciples after His incarnation but before His death and resurrection. This book, however, reveals that Christ has resurrected and has become the life-giving Spirit (8:9-10). He is no longer merely the Christ outside the believers, but He is now the Christ within them. Hence, the gospel in [Romans] is the gospel of the One who is now indwelling His believers as their subjective Savior. (Crystallization-study of the Complete Salvation of God in Romans, p. 9)

Today's Reading

Christ today is subjective to us. He is not only near us but also within us, in the depths of our being. This is indeed mysterious. Unbelievers do not understand why Christians are virtuous and joyful. People may wonder what the source of strength and power is that enables Christians to endure sufferings or to love when others cannot love. This is a mystery to them, but it has been revealed to us. We know that the source of our life and power is Christ within us. The indwelling Christ is the secret of the Christian life.

Christ in us is the heart of the Bible, and it is also the heart of our being. Before we believed in Christ, we were lifeless corpses. When we repented, believed in the Lord, and called upon His name, a heart was transplanted into us. That heart is Christ in us.

基督在我們裏面是奧祕，是神話語的完成，也是聖經的心臟。基督在每一位信徒裏面。歌羅西一章二十七節說，基督在我們裏面成了榮耀的盼望。我們可以彰顯基督，因爲祂在我們裏面（保羅書信中所啓示經歷基督極重要的方面，三一、四至五頁）。

神照在我們心裏，帶給我們一個寶貝，就是那是神的具體化身，作了我們的生命和一切之榮耀的基督〔林後四 6~7〕。但我們盛裝這寶貝的，卻是沒有價值且脆弱的瓦器。無價之寶竟盛裝在沒有價值的瓦器裏！這使沒有價值的器皿成爲新約的眾執事，有無上寶貴的職事。這乃是藉着在復活裏的神聖能力。這超越的能力必是屬於神，不是出於我們。這寶貝，內住的基督，在我們這些瓦器裏，乃是基督徒生活神聖供應的源頭。作新約執事的使徒，靠這寶貝超越的能力，就能過釘十字架的生活，使他們所供應基督復活的生命得以顯明。

基督照在我們裏面的實際，就是在我們這些瓦器裏面的寶貝。外面看來，我們是瓦器，但我們裏面有無價之寶。這寶貝就是那作經過過程之三一神具體化身的基督，在我們裏面乃是包羅萬有、賜生命的靈。這寶貝有能力，而這能力是超越的。基督作爲在我們裏面賜生命的靈，乃是照耀並工作的那一位。這就是我們裏面的寶貝（哥林多後書生命讀經，三一六頁）。

假如我們都學習棄絕我們的舊人位，藉着觀看祂的面，享受祂的同在，而接受祂作我們的人位，我們就要有一種甜蜜的感覺，覺得內住耶穌的寶貝。這個會使我們發光照耀，這一種照耀就是祂榮耀的返照。我能保證，如果你有這種經歷，其他人就會看出你是多麼發光照耀。你不只是快樂，並且是發光照耀。有一些東西從你裏面放出光來，那就是主耶穌的返照（內住的基督，一〇五頁）。

參讀：內住的基督，第七至十篇；保羅書信中所啓示經歷基督極重要的方面，第一至二章。

Christ being in us is the mystery and the completion of the word of God, the heart of the Bible. Christ is in every believer. Colossians 1:27 says that Christ in us is the hope of glory. We can express Christ because He is in us. (Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, pp. 30, 9)

God's shining in our hearts brings into us a treasure, the Christ of glory, who is the embodiment of God to be our life and our everything [2 Cor. 4:7]. But we who contain this treasure are earthen vessels, worthless and fragile. What a priceless treasure is contained in worthless vessels! This has made the vessels ministers of the new covenant with a priceless ministry. The excellence of the power is surely of God and not of ourselves. This treasure, the indwelling Christ, in us, the earthen vessels, is the divine source of the supply for the Christian life. It is by the excellent power of this treasure that the apostles as ministers of the new covenant are able to live a crucified life so that the resurrection life of Christ may be manifest.

The shining reality of Christ is the treasure in us, the earthen vessels. Outwardly we are earthen vessels, but inwardly we have a priceless treasure. This treasure is Christ as the embodiment of the processed Triune God to be in us the all-inclusive life-giving Spirit. This treasure has a power, and this power is excellent. Christ as the life-giving Spirit in us is the One who shines and works. This is the treasure we have in us. (Life-study of 2 Corinthians, pp. 268-269)

If we would all learn to forsake our old person, taking Him as our person by looking at the index of His face while enjoying His presence, we would have a sweet sense of the preciousness of the indwelling Jesus. This would make us so shining, a shining which is the reflecting of His glory. I can assure you that if you ever have this kind of experience, others will see how shining you are. It is not that you are merely happy, but you are shining. Something from within shines out, and that is the reflection of Jesus. (The Indwelling Christ in the Canon of the New Testament, p. 94)

Further Reading: The Indwelling Christ in the Canon of the New Testament, chs. 7-10; Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, chs. 1-2

第三週 • 週三

晨興餧養

西三 4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

10~11『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、爲奴的、自主的，惟有基督是一切，又在一切之內。』

基督對我們是客觀的，也是主觀的。我們照着道理，同時也照着經歷來認識基督。一面，我們的基督是在諸天之上的寶座上；另一面，祂是在我們的靈裏。我們敬拜在諸天之上登寶座的基督，但我們經歷、享受並有分於我們靈裏內住的基督。...基督對我們主觀到一個地步，祂與我們，我們與祂，已經成爲一靈〔林前六 17〕。與主成爲一靈，比得着恩賜和神蹟更大。我們既與主成了一靈，在我們日常生活中，就必須經歷與祂是一靈（歌羅西書生命讀經，五五一頁）。

信息選讀

歌羅西一章二十七節保羅說，『基督在你們裏面成了榮耀的盼望。』基督不僅住在我們裏面，更在我們裏面作我們榮耀的盼望。基督能成爲我們榮耀的盼望，是因爲祂住在我們的靈裏，作我們的生命和我們的人位。三章四節說，當祂顯現的時候，我們也要與祂一同顯現在榮耀裏。這指明內住的基督要浸透我們全人，叫我們的身體改變形狀，同形於祂榮耀的身體（羅八 23，腓三 21）。那時基督就要在我們身上得榮耀。這就是基督在我們裏面作榮耀的盼望（真理課程二級卷三，九二頁）。

在我們的日常生活中，基督必須成爲我們的一切。基督是神的彰顯，是神經綸的奧祕，現今活

WEEK 3 — DAY 3

Morning Nourishment

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

10-11 "And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all."

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....Christ is subjective to us to such a degree that He and we, we and He, have become one spirit [1 Cor. 6:17]. 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. (Life-study of Colossians, pp. 443-444)

Today's Reading

In Colossians 1:27 Paul speaks of"Christ in you, the hope of glory." Christ not only dwells within us; He dwells within us as our hope of glory. Christ can be our hope of glory because He dwells in our spirit to be our life and our person. Colossians 3:4 says that when Christ is manifested, we also will be manifested with Him in glory. This indicates that the indwelling Christ will saturate our entire being and cause our body to be transfigured and conformed to the body of His glory (Rom. 8:23; Phil. 3:21). At that time Christ will be glorified in us. This is Christ in us as the hope of glory. (Truth Lessons—Level Two, vol. 3, p. 84)

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

在我們裏面。那住在我們裏面的基督，不是小的、有限的基督。祂乃是那位不能看見之神的像、神豐滿的具體化身以及神經綸的中心點。這樣一位基督，現今就住在我們裏面，等候機會把祂自己擴展到我們全人裏。我們需要時時刻刻憑祂而活。

歌羅西書把基督完全的啓示出來，比加拉太書所啓示的還要極致。在加拉太書裏，保羅說到基督啓示在我們裏面，基督活在我們裏面，以及基督成形在我們裏面。但在歌羅西書中，他用了許多特殊的辭句來說到基督：眾聖徒的分、那不能看見之神的像、一切受造之物的首生者。在這短短的一卷書中，把基督一面又一面的揭示出來。因此，歌羅西書所啓示的基督是奧祕的，又是包羅萬有的。這位包羅萬有的基督，遠超過我們所能領會的。我們需要被祂注入、浸透、充滿，直到我們經歷基督是我們的一切。

另一方面是在二章十六至十七節，保羅在那裏說，飲食、節期、月朔、安息日都是『要來之事的影兒，那實體卻屬於基督』。保羅的話指明，基督是一切正面事物的實際。祂是我們的真食物、真飲料、真衣服、真住處、真交通工具、真太陽、真月亮、真地球。所以，保羅在這兩節中簡單的話，...含示包羅萬有之基督的延展無限。

然後保羅在三章四節繼續告訴我們，這位延展無限的基督乃是我們的生命。雖然基督是宇宙般的延展無限，然而祂卻以專特、特別的方式作了我們的生命。讚美主，這位延展無限的基督成了我們個人的生命！就宇宙一面說，祂是延展無限的；但在我們個人的經歷中，祂是我們的生命。

不僅如此，在十至十一節我們看見，在召會中，就是在作神新造的新人裏，這位延展無限的基督乃是一切，又在一切之內。祂是新人一切的肢體，也在一切的肢體之內。基於十一節，我們可以說，基督就是我們眾人。歌羅西書所啓示的，是何等一位延展無限、包羅萬有的基督！（歌羅西書生命讀經，三八三、一一、四八二至四八三頁）。

參讀：內住的基督，第十一至十二篇；歌羅西書生命讀經，第三十六、四十五、五十一篇。

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.

In Colossians Christ is revealed to the uttermost, much more than in Galatians. In Galatians Paul speaks of Christ being revealed in us, of Christ living in us, and of Christ being formed in us. But in Colossians he uses a number of special terms for Christ: the portion of the saints, the image of the invisible God, the Firstborn of all creation. In this short book, one aspect of Christ after another is unfolded. Therefore, Colossians reveals that Christ is profound and all-inclusive. The all-inclusive Christ transcends our understanding. Our need is to be infused, saturated, and permeated with Him until in our experience Christ is everything to us.

Another aspect is found in Colossians 2:16 and 17, where Paul says that eating, drinking, feasts, new moons, and Sabbaths are"a shadow of the things to come, but the body is of Christ." Paul's word indicates that Christ is the reality of all positive things. He is our real food, drink, clothing, dwelling place, transportation, sun, moon, and earth. Hence, Paul's simple word in these verses...implies the extensiveness of the all-inclusive Christ.

Then in 3:4 Paul goes on to tell us that this extensive Christ is our life. Although Christ is universally extensive, He is nonetheless our life in a specific and particular way. Praise the Lord that the extensive Christ has become our personal life! Universally, He is extensive. But in our personal experience, He is our life.

Furthermore, in 3:10 and 11 we see that in the church, the new man as God's new creation, the extensive Christ is all and in all. He is all the members of the new man, and He is in all the members. With 3:11 as our basis, we can say that Christ is all of us. What an extensive, all-inclusive Christ is revealed in the book of Colossians! (Life-study of Colossians, pp. 309, 9, 389)

Further Reading: The Indwelling Christ in the Canon of the New Testament, chs. 11-12; Life-study of Colossians, msgs. 36, 45, 51

第三週 • 週四

晨興餧養

西三 15~16『又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是爲了這平安；且要感恩。當用各樣的智慧，讓基督的話豐豐富富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。』

基督的平安要在我們心裏作仲裁，就必須在我們裏面施行管治。基督的平安要爲王作管治者和決斷者。我信你們都經歷過，有一位在你們裏面作王管治你們，並且下最後的決斷。...藉着基督的平安作仲裁，我們的難處就解決了，聖徒之間的摩擦也消失了。然後召會生活就能得保全，新人也實際的得以維持。

召會生活就是新人的生活，不是單靠教訓得保全的，乃是靠着我們思念在上面的事，並讓屬天的傳輸將神聖的元素分賜到我們裏面纔得以保全。然後我們就有新人的更新，並經歷基督的平安在我們裏面施行管治。基督的平安實際上就是基督自己顯在某一特別的方面。因此，基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷。在弟兄被長老得罪的事例中，基督的話是要愛那位長老，找他交通，並且和他一同享受主。這就是作平安的基督登位管治、決斷並下斷語（歌羅西書生命讀經，七〇一至七〇二頁）。

信息選讀

我們要有正確基督徒的行事爲人，並保全召會生活，就需要基督的平安作仲裁。...惟有屬天的基督，那位代求者、盡職者及管理者，纔能解決我們的難處，並消除摩擦。如果一位弟兄和他的妻子思念在諸天之上的基督，他們就會經歷神聖

WEEK 3 — DAY 4

Morning Nourishment

Col. 3:15-16 "And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful. 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."

For the peace of Christ to arbitrate in our hearts, it must rule in us. It must be enthroned as the ruler and decider. I believe you all have experienced that Someone has been enthroned in you to rule you and make the final decisions....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, and the new man is maintained in a practical way.

The church life as the life of the new man is preserved not by mere teachings, but by setting our mind on the things above and allowing the heavenly transmission to impart the divine element into us. Then we shall have the renewing of the new man and experience the peace of Christ ruling within us. The peace of Christ is actually Christ Himself in a particular aspect. Hence, 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. In the case of the brother offended by the elder, Christ's word is to love that elder, to seek him out for fellowship, and to enjoy the Lord with him. This is Christ enthroned as peace ruling, deciding, and uttering the last word. (Life-study of Colossians, pp. 564-565)

Today's Reading

In order to have a proper Christian walk and preserve the church life, we need the arbitrating peace of Christ....Only the heavenly Christ, the One who is interceding, ministering, and administrating, can solve our problems and resolve the friction. If a brother and his wife set their mind on Christ in the heavens, they will experience the divine transmission. Then the peace

的傳輸，然後基督的平安就要在他們裏面作仲裁。當基督的平安在我們心裏作王，作我們裏面獨一的裁判，我們就與神有縱的平安，與眾聖徒有橫的平安（和平）。我們讚美主，我們享受平安，並且在這平安裏，新人—召會生活就得以保全！...主恢復的治理和維持不是我們的責任。眾召會以及整個恢復，都在基督的平安作仲裁之下。基督在我們裏面是供應的恩典，也是作仲裁的平安。

我們必須先讓基督作仲裁的平安在我們裏面作王。不要求主施行主權，管治你的妻子或丈夫；反而要禱告說，『主，在我裏面作王，在我身上管治我。』（歌羅西書生命讀經，七〇二至七〇三頁）

我們...也該讓基督的話豐豐富富的住在我們裏面〔西三16〕。...基督的話就是基督所說的話。在神新約的經綸裏，神在子裏面說話，而子不僅在福音書裏親自說話，也在使徒行傳、書信和啓示錄裏，藉着祂的肢體—使徒和申言者—說話。這些都可視爲基督的話。基督的話包括整本新約。我們需要被這話充滿；這意思是：我們該讓基督的話住在我們裏面，居住在我們裏面，安家在我們裏面。

以弗所五章十八節囑咐我們，要在靈裏被三一神充滿；歌羅西三章十六節囑咐我們，要讓基督的話豐豐富富的住在我們裏面。歌羅西書的中心是基督作我們的頭和生命。基督運用祂作頭的身分，並將祂的豐富供應給我們的路，乃是藉着祂的話。...在以弗所書，話是爲着洗滌我們天然的生命（五26），並與仇敵爭戰（六17）；而在歌羅西書，話是爲着啓示基督（一25~27）的居首位、中心和普及性。這話像那靈一樣，豫備好要住在我們裏面，佔有我們、充滿我們，然而我們必須讓話豐豐富富的住在我們裏面（真理課程三級卷三，一四〇至一四二頁）。

參讀：內住的基督，第十五至十六篇；真理課程三級卷三，第五十課。

of Christ will arbitrate in them. 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!...The management and maintenance of the Lord's recovery are not our responsibility. All the churches and the recovery as a whole are under the arbitrating peace of Christ. In us Christ is the supplying grace and the arbitrating peace.

We need to allow the arbitrating peace of Christ to be enthroned in us first. Do not ask the Lord to exercise His sovereign rule over your wife or husband. Instead, pray,"Lord, be enthroned in me and exercise Your rule over me." (Life-study of Colossians, p. 565)

We also need to let the word of Christ dwell in us richly [Col. 3:16]....The word of Christ is the word spoken by Christ. In His New Testament economy, God speaks in the Son, and the Son speaks not only in the Gospels but also through His members, the apostles and prophets, in Acts through Revelation. All these books may be considered as His word. The word of Christ includes the entire New Testament. We need to be filled with this word. This means that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us.

Ephesians 5:18 charges us to be filled in spirit by the Triune God; Colossians 3:16 tells us to let the word of Christ dwell in us richly. Colossians is focused on Christ as our Head and life. The way for Christ to exercise His headship and minister His riches into us is through His word....In Ephesians the word is for washing away our natural life and fighting against the enemy (5:26; 6:17); in Colossians the word is for revealing Christ in His preeminence, centrality, and universality (1:25-27). This word, like the Spirit, is prepared to dwell in us, to occupy us, and to fill us, but we need to let the word dwell in us richly. (Truth Lessons—Level Three, vol. 3, p. 116-117)

Further Reading: The Indwelling Christ in the Canon of the New Testament, chs. 15-16; Truth Lessons—Level Three, vol. 3, lsn. 50

第三週 • 週五

晨興餧養

弗三 16~17『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

以弗所三章十六節是保羅禱告的主題。...這個禱告與一章的禱告乃是對比：一章的是求啓示的禱告，這裏的是求經歷的禱告。在一章的需要，乃是要我們看見與基督身體有關的事，看見身體是如何出現並如何構成的。但是只看見啓示還不彀，我們也需要經歷我們所看見的。因爲我們需要主觀的經歷基督，所以保羅禱告，要我們得以加強到裏面的人裏（以弗所書生命讀經，三三五頁）。

信息選讀

我們的心是由魂的各部分—心思、情感、意志，加上靈的主要部分—良心—組成的。這些是我們人內裏的各部分。藉着重生，基督進到我們的靈裏（提後四 22）。接着，我們該讓祂擴展到我們心的每一部分。我們的心是我們內裏各部分的總和，也是我們裏面之人的中心；所以，當基督安家在我們心裏，祂就掌管我們裏面的全人，並用祂自己供應、加強我們內裏的各部分（以弗所書生命讀經，三三九頁）。

我們的心，是我們傾向、愛慕事物的機關，在對事物的傾向、愛慕、喜好、願望一方面，是代表我們這個人的。...在我們未重生的時候，我們的心傾向罪惡，愛慕世界，喜好情慾的事；對於神卻是冷硬的，不傾向，不愛慕；對於屬神屬靈的事，也不喜好，甚至連願望也沒有。所以神重生我們的時候，就更新我們的心，使我們的心成

WEEK 3 — DAY 5

Morning Nourishment

Eph. 3:16-17 "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love."

In Ephesians 3:16 we have the subject of Paul's prayer....In contrast to the prayer in chapter one, which is a prayer for revelation, this is a prayer for experience. The need in chapter one is for us to see the things related to the Body of Christ, to see how the Body comes into existence and how it is constituted. But it is inadequate simply to see the revelation; we also need the experience of what we see. Because we need to experience Christ in a subjective way, Paul prayed that we would be strengthened with power into the inner man. (Life-study of Ephesians, p. 277)

Today's Reading

Our heart is composed of all the parts of our soul—the mind, the emotion, and the will—plus our conscience, the main part of our spirit. These are the inward parts of our being. Through regeneration, Christ came into our spirit (2 Tim. 4:22). Subsequently, we should allow Him to spread Himself into every part of our heart. Our heart is the totality of all our inward parts and the center of our inward being; therefore, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself. (Life-study of Ephesians, pp. 280-281)

Our heart is the organ of our inclination and affection toward things; it represents us with regard to our inclination, affection, delight, and desire toward things....Before we were regenerated, our heart was inclined toward sin, loved the world, and desired the things of passion; toward God, however, it was cold and hard, without inclination and without affection; toward the things of God and spiritual things, it had no delight and was void of any desire. So when God regenerates us, He renews our heart and makes our

爲一個新心，有新的傾向，新的愛慕，新的喜好，新的願望。因此，我們一重生得救了，我們的心就傾向神，就喜歡神，就愛慕神；對於屬神的事，屬靈的事，屬天的事，也就有喜好，有願望；一題到這些事，我們的心就喜樂，就有嚮往，就有渴慕（生命的認識，三五頁）。

我們得救時，基督就進到我們的靈裏。現今我們必須讓祂有機會，將祂自己擴展到我們內裏之人的每一部分。當我們得以加強到裏面的人裏，就給基督開門，在我們裏面擴展，從我們的靈擴展到我們的心思、情感和意志的每一部分裏。基督越多在我們裏面擴展，就越多定居且安家在我們裏面。這意思是說，祂佔有我們裏面的每一部分，並以祂自己充滿、浸透各部分。結果我們不僅得了啓示，我們也被基督充滿。然後無論我們到那裏，我們都是使徒，就是受差遣的人；也是申言者，就是爲基督說話的人（以弗所書生命讀經，三四一頁）。

我們得加強到裏面的人裏，基督就在我們裏面擴展，將祂自己更多分賜到我們這人裏面。基督藉着每日將祂自己分賜到我們裏面，至終就充滿我們的心。

基督以祂自己充滿我們這人的每一部分，藉此祂就成爲我們的內容。祂擴展到我們的心思、情感和意志裏，充滿我們的思想、考量、感覺和決定。基督佔有我們全人，據有我們，甚至成爲我們，使我們成爲祂的彰顯。這樣，我們就能說，『在我，活着就是基督。』（腓一21）當我們思考，就是基督在思考。當我們愛，就是基督在愛。當我們作決定，就是基督在作決定。基督成爲我們，也使我們成爲祂。這就是基督安家在我們心裏（保羅書信中所啓示經歷基督極重要的方面，三六頁）。

參讀：內住的基督，第十三至十四篇；保羅書信中所啓示經歷基督極重要的方面，第五章；以弗所書生命讀經，第三十二篇。

heart a new heart, with a new inclination, new affection, new delight, and new desire. Thus, once we are regenerated and saved, our heart inclines toward God, loves God, and desires God; toward the things of God, the spiritual things, and the heavenly things, it also has delight and desire. Whenever such things are mentioned, our heart is joyful, responsive, and desirous. (The Knowledge of Life, p. 37)

When we were saved, Christ came into our spirit. Now we must give Him the opportunity to spread Himself throughout all the parts of our inner being. As we are strengthened into the inner man, the door is opened for Christ to spread in us, to spread from our spirit to every part of our mind, emotion, and will. The more Christ spreads within us, the more He settles down in us and makes His home in us. This means that He occupies every part of our inner being, possessing all these parts and saturating them with Himself. As a result, not only do we receive the revelation, but we also are filled with Christ. Then wherever we may go, we shall be the apostles, the sent ones, and the prophets, those who speak for Christ. (Life-study of Ephesians, p. 282)

When we are strengthened into the inner man, Christ spreads in us and dispenses more of Himself into our being. By daily dispensing Himself into us, Christ eventually fills our heart.

Christ becomes our content by filling every part of our being with Himself. He spreads to our mind, emotion, and will, filling our thinking, considerations, feelings, and decisions. Christ occupies our entire being, possesses us, and even becomes us, making us His expression. Then we can say,"To me, to live is Christ" (Phil. 1:21). When we think, it is Christ thinking. When we love, it is Christ loving. When we make a decision, it is Christ deciding. Christ becomes us, and He causes us to become Him. This is Christ making His home in our heart. (Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, p. 33)

Further Reading: The Indwelling Christ in the Canon of the New Testament, chs. 13-14; Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, ch. 5; Life-study of Ephesians, msg. 32

第三週 • 週六

晨興餧養

弗三 18~19『使你們滿有力量，能和眾聖徒一同領畧何爲那闊、長、高、深，並認識基督那超越知識的愛，使你們被充滿，成爲神一切的豐滿。』

因爲召會不僅是基督的身體，有基督作生命，召會也是新人，有基督作人位，所以保羅在以弗所三章十七節強調基督安家在我們心裏的重要性。雖然我們的靈是盛裝神的器皿，但靈不是人格的中心；人格的中心乃是心。我們人格的各種功用—我們的心思、情感和意志—直接與我們的心有關，而不是與我們的靈有關。因爲人格所有的功用都集中於心，所以心是基督渴望安家的地方。基督這賜生命的靈，現今是在我們的靈裏。然而，祂想要擴展到我們心裏，並安家在其中（以弗所書生命讀經，八〇九頁）。

信息選讀

藉着重生，我們有基督作那靈在我們的靈裏。但藉着變化，基督要從我們的靈擴展到我們的心裏。每一個重生的人，都有基督在他的靈裏，但沒有多少人讓基督擴展到他的心裏。因這緣故，保羅禱告，要我們得以加強到裏面的人裏，使基督能安家在我們心裏（弗三16~17）。我們不僅需要接受基督在我們的靈裏作生命，也需要接受祂在我們的心裏作人位。當基督在我們的靈裏時，祂是我們的生命。然而，當祂擴展到我們心裏，祂也成了我們的人位（以弗所書生命讀經，八一〇頁）。

至終，照着以弗所三章十九節，我們會『被充滿，成爲神一切的豐滿』。首先，有裏面之人的加強。第二，基督安家在我們心裏，佔有我們全人。第三，我們全人被充滿，成爲神一切的豐滿。

WEEK 3 — DAY 6

Morning Nourishment

Eph. 3:18-19 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Because the church is not only the Body with Christ as life but also the new man with Christ as the person, Paul in Ephesians 3:17 emphasizes the importance of Christ making His home in our hearts. Although our spirit is a vessel to contain God, the spirit is not the center of personality. The center of personality is the heart. The various functions of our personality—our mind, emotion, and will—are directly related to our heart, not to our spirit. Because all the functions of personality are concentrated in the heart, it is the place where Christ desires to make His home. Christ as the life-giving Spirit is now in our spirit. However, He wants to spread into our hearts and make His home there. (Life-study of Ephesians, p. 669)

Today's Reading

Through regeneration we have Christ as the Spirit in our spirit. But through transformation Christ will spread from our spirit into our heart. Every regenerated person has Christ in his spirit, but not many have allowed Christ to spread into their hearts. This is the reason Paul prayed that we would be strengthened into our inner man so that Christ may make His home in our hearts (Eph. 3:16). We need to take Christ not only as the life in our spirit, but also as the person in our heart. When Christ is in our spirit, He is our life. However, when He spreads into our heart, He also becomes our person. (Life-study of Ephesians, pp. 669-670)

Eventually, according to Ephesians 3:19, we will be"filled unto all the fullness of God." First, there is the strengthening of the inner man. Second, Christ makes His home in our hearts, occupying our whole being. Third, our whole being is filled unto all the fullness of God. When all the members

當召會所有的肢體都是這樣的人，我們就會滿有力量，領畧那闊、長、高、深（18）。這就是說，我們會領悟基督無限無量的量度（李常受文集一九六五年第二冊，四六四頁）。

基督安家在我們心裏，我們在祂的愛裏生根立基，我們就能與眾聖徒一同領畧基督有多闊、多長、多高、多深。至終，我們甚至能經歷那超越知識的大愛。從這一切出來的結果、流出，乃是經過過程、終極完成之三一神的一切豐滿（19）。神的豐滿就是基督的身體，作三一神至完滿、至極的彰顯。神一切的豐滿，就是三一神團體彰顯的終極完成，而這終極、完成、團體的彰顯，乃是基督的身體。

我們需要有一種召會生活是享受基督豐富的結果，也是無限之基督親自安家在我們全人裏面的結果。這樣，我們就會有平靜的召會生活。至終，我們要在新耶路撒冷完全看見這個。在新耶路撒冷裏，我們不會爭執。這是因爲新耶路撒冷是我們享受基督，並讓祂安家在我們心裏的終極結果。基督的身體是信徒享受基督那追測不盡之豐富的終極完成，也是信徒經歷無限之基督安家在我們心裏的終極完成（基督身體的內在觀點，五八至六〇頁）。

召會的內容必須是我們所接受進來，作生命和人位的基督。我們若接受基督作我們的人位，當我們聚在一起時，基督就要從我們的靈，藉着我們的心彰顯出來。所有與會的人會感覺到，基督與我們同在，作我們的生命和我們的人位（以弗所書生命讀經，八一二頁）。

參讀：以弗所書生命讀經，第八十篇；保羅的完成職事，第二至四章；基督身體的內在觀點，第三章。

of the church are such people, we will be full of strength to apprehend the breadth, length, height, and depth (v. 18). This means that we will realize the unlimited, immeasurable dimensions of Christ. (Christ as the Content of the Church and the Church as the Expression of Christ, p. 9)

Christ makes His home in our heart, we are rooted and grounded in His love, and then we can apprehend with all the saints how broad, how long, how high, and how deep Christ is. Eventually, we can even experience a great love that is knowledge-surpassing. The result, the issue, the coming out of all of this is all the fullness of the processed, consummated Triune God (Eph. 3:19). The fullness of God is the Body of Christ as the expression of the Triune God to the fullest, to the uttermost. All the fullness of God is the ultimate consummation of the corporate expression of the Triune God, and this ultimate, consummated, corporate expression is the Body of Christ.

We need to have a church life which is the issue of the enjoyment of Christ's riches and the issue of the unlimited Christ personally making His home in our entire inward being. Then we can have a tranquil church life. Eventually, we will see this fully in the New Jerusalem. We will not quarrel in the New Jerusalem. This is because the New Jerusalem is the ultimate issue of our enjoyment of Christ and of Christ making His home in our hearts. The Body of Christ is the consummation of the believers' enjoyment of the unsearchable riches of Christ and the consummation of the experience of the unlimited Christ making His home in our hearts. (The Intrinsic View of the Body of Christ, pp. 51-52)

The content of the church must be the very Christ whom we take as life and as our person. If we take Christ as our person, then as we come together in the meetings Christ will be expressed from our spirit and through our heart. All those who come will sense that Christ is present both as our life and as our person. (Life-study of Ephesians, p. 671)

Further Reading: Life-study of Ephesians, msg. 80; The Completing Ministry of Paul, chs. 2-4; The Intrinsic View of the Body of Christ, ch. 3



WEEK 3 — HYMN *Hymns*, #499

1 Oh, what a life! Oh, what a peace!
The Christ who's all within me lives.
With Him I have been crucified;
This glorious fact to me He gives.
Now it's no longer I that live,
But Christ the Lord within me lives.

2 Oh, what a joy! Oh, what a rest!
Christ now is being formed in me.
His very nature and life divine
In my whole being inwrought shall be.
All that I am came to an end,
And all of Christ is all to me.

3 Oh, what a thought! Oh, what a boast!
Christ shall in me be magnified.
In nothing shall I be ashamed,
For He in all shall be applied.
In woe or blessing, death or life,
Through me shall Christ be testified.

4 Oh, what a prize! Oh, what a gain!
Christ is the goal toward which I press.
Nothing I treasure, nor aught desire,
But Christ of all-inclusiveness.
My hope, my glory, and my crown
Is Christ, the One of peerlessness.

Hymns, #500

1 Oh, what a might! Oh, what a strength!
God wrought to raise Christ from the dead.
Far above all at His right hand,
O'er all to us He is the Head.
All this great pow'r is to the Church
That she o'er all her foes may tread.

2 Oh, what a fact! Oh, what a bliss!
That I of Christ a member am.
With all the saints I blend as one
And share the life of the new man.
Joined to our great ascended Head,
We'll be the Church of His own plan.

3 Oh, what a breadth! Oh, what a length!
The height, the depth unsearchable!
Christ the Lord is unlimited,
So vast, immense, immeas'rable.
All that He is and all He has
Is now our life unspeakable.

(Repeat the last two lines of each stanza)

第三週申言

申言稿：