二〇一三年夏季訓練

創世記結晶讀經（一）

第二篇

在基督裏的創造爲着完成神的定旨

讀經：創一 1，啓四 11，約一 3，來一 2，十一 3，啓三 14，西一 15 ~ 17

綱　　目

週　一

壹『起初神創造諸天與地』—創一 1：

一 這裏的『起初』，指時間的開始—參約一 1：

1 時間開始於宇宙的創造，繼續直到白色大寶座前末了的審判—啓二十 11 ~ 15。

2 時間乃是爲着完成神在已過永遠裏，爲着將來的永遠所立的永遠定旨—弗三 11。

二 創世記一章一節的『神』，希伯來文是『伊羅欣』（Elohim），意，大能者；這裏的希伯來名字是複數，而動詞『創造』卻是單數；這乃是神聖三一的種子：

1 神是一，但祂也是三—父、子、靈—賽四五 5，林前八 4，提前二 5，太二八 19。

2 神是三一神；創造的那一位乃是三一神。

2013 Summer Training

Crystallization-Study of GENESIS (1)

Message Two

Creation in Christ for the Fulfillment of God's Purpose

Scripture Reading: Gen. 1:1; Rev. 4:11; John 1:3; Heb. 1:2; 11:3; Rev. 3:14; Col. 1:15-17

Outline

DAY 1

I. "In the beginning God created the heavens and the earth"—Gen. 1:1:

A. Beginning here refers to the beginning of time—cf. John 1:1:

1. Time began at the creation of the universe and continues until the final judgment at the great white throne—Rev. 20:11-15.

2. Time is for the accomplishing of God's eternal purpose, which God made in eternity past for eternity future—Eph. 3:11.

B. The Hebrew word for God in Genesis 1:1 is Elohim, meaning "the Mighty One"; the Hebrew name here is plural, but the verb created is singular; this is a seed of the Trinity:

1. God is one, but He is also three—the Father, the Son, and the Spirit—Isa. 45:5; 1 Cor. 8:4; 1 Tim. 2:5; Matt. 28:19.

2. God is the Triune God; it was the Triune God who created.

三 神是惟一的創造者；惟有神能創造—可十三 19，弗三 9，啓四 11：

1 創世記一章一節裏的『創造』一辭，是指從無生出有來。

2 神是『創造宇宙和其中萬物的神』(徒十七 24)；祂是『那創造天、地、海和其中萬物的活神』(十四 15)。

週　二

四 神創造的動機是要完成祂的心願，滿足祂的喜悅—弗一 5、9。

五 神創造的定旨是要榮耀祂的兒子，並且特別要在人身上，藉着神的兒子彰顯神自己；神的兒子乃是神的具體化身以及神的形像，彰顯—西一 15 ~ 19，二 9，詩十九 1 ~ 2，羅一 20，提前三 16。

貳『你創造了萬有，並且萬有是因你的旨意存在並被創造的』—啓四 11：

一 神創造之工的根據乃是神的旨意與計畫—弗一 9 ~ 10：

1 神有一個旨意，按着這旨意祂有了計畫—三 11。

2 照着祂的旨意與計畫，祂就創造了萬有—9 節。

二 神的旨意(意願)乃是神的願望；神的意願是祂所想要作的—一 9：

1 神的喜悅是出於神的意願；祂的喜悅具體表現在祂的意願裏，所以祂的意願在先—5 節。

2 神的旨意乃是神爲完成祂定旨而有的定意—11 節，

C. God is the unique Creator; only God can create—Mark 13:19; Eph. 3:9; Rev. 4:11:

1. The word created in Genesis 1:1 means to bring something into existence out of nothing.

2. God is the One "who made the world and all things in it" (Acts 17:24); He is "the living God, who made heaven and earth and the sea and all things in them" (14:15).

DAY 2

D. The motive of God's creation was to fulfill God's desire and to satisfy His good pleasure—Eph. 1:5, 9.

E. The purpose of God's creation is to glorify the Son of God and to manifest God Himself, especially in man through His Son, who is the embodiment of God and the image, the expression, of God—Col. 1:15-19; 2:9; Psa. 19:1-2; Rom. 1:20; 1 Tim. 3:16.

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

A. The basis of God's work in creation was God's will and plan—Eph. 1:9-10:

1. God has a will, and according to this will, He conceived His plan—3:11.

2. According to His will and plan, He created all things—v. 9.

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

1. God's good pleasure is of God's will; His good pleasure is embodied in His will, so His will comes first—v. 5.

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

林前一1。

週　三

三 神是一位有定旨的神，有祂自己喜悅的旨意；祂爲着自己的旨意，創造了萬有，好成就並完成祂的定旨—啓四11，弗三9～11，西一9：

1 神的旨意就是祂心頭的願望，是祂與人的調和，也是祂永遠計畫的完成—弗一5、9、11，五17。

2 神的旨意是要爲基督得着一個身體，作祂的豐滿，祂的彰顯—羅十二2、5，弗一5、9、11、22～23。

3 神創造諸天與地，開始實施神永遠的計畫，以完成神的心意，使祂在宇宙中在人身上得着完滿的彰顯—創一1，弗三11、21。

四 我們需要充分認識神的旨意—西一9：

1 歌羅西一章九節裏神的旨意是指神永遠定旨的意願，神關於基督之經綸的意願—弗一5、9、11。

2 充分認識神的旨意，意思就是對神的計畫有啓示，以致我們知道神在這宇宙中計畫要作的—啓四11。

週　四

參『萬物是藉着祂[話]成的；凡已成的，沒有一樣不是藉着祂成的』—約一3：

一 雖然創造是神的工作，但神創造的憑藉乃是神的兒子和神的話—西一15～16，來一2，十一3，約一3，詩三三6、9。

Cor. 1:1.

DAY 3

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

1. God's will is His heart's desire, His mingling with man, and the fulfillment of His eternal plan—Eph. 1:5, 9, 11; 5:17.

2. The will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2, 5; Eph. 1:5, 9, 11, 22-23.

3. God's creation of the heavens and of the earth began the fulfillment of His eternal plan to carry out His intention to have a full expression in man in the universe —Gen. 1:1; Eph. 3:11, 21.

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

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

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

DAY 4

III. "All things came into being through Him [the Word], and apart from Him not one thing came into being which has come into being"—John 1:3:

A. Although creation was God's work, the means of His creation were the Son of God and the Word of God—Col. 1:15-16; Heb. 1:2; 11:3; John 1:3; Psa. 33:6, 9.

二 因着神是萬有的創造者，而基督就是神，所以基督是萬有的創造者，並且萬物也是藉着祂成的—來一 10，詩一〇二 25。

三 我們在約翰一章三節看見，萬物是藉着基督這話而成的：

1 萬物是藉着祂成的，沒有一樣不是藉着祂成的，這意思就是離了祂，沒有一樣能存在—3 節。

2 創造就是藉着話稱無爲有；話乃是憑藉和範圍—羅四 17，來十一 3，約一 3。

3 藉着基督作話，就是憑藉，萬物產生了；所以，基督是創造者，也是萬物憑以並藉以被造的憑藉—來一 10，約一 3。

週　五

四 基督『用祂大能的話維持、載着並推動萬有』—來一 3：

1 在創造萬有以後，基督成了維持、載着並推動萬有者；祂不僅是創造者和創造的憑藉，也是維持、載着並推動者。

2 祂創造了宇宙，如今用祂大能的話維持、載着並推動宇宙。

五 基督是『神創造之物的元始』；這是指主乃是神創造之物的起源或根源，含示祂是神工作中不變永存的根源—啓三 14。

肆『萬有，無論是在諸天之上的、在地上的…，都是在祂裏面造的；萬有都是藉

B. Since God is the Creator of all things and since Christ is God, Christ is the Creator of all things and also the means through which all things came into being—Heb. 1:10; Psa. 102:25.

C. In John 1:3 we see that all things came into being through Christ as the Word:

1. For all things to come into being through Him and for nothing to come into being apart from Him means that apart from Him nothing has existence—v. 3.

2. Creation is calling things not being as being through the Word; the Word is both the means and the sphere—Rom. 4:17; Heb. 11:3; John 1:3.

3. Through Christ as the Word, the means, all things came into being; therefore, Christ is both the Creator and the means by which and through which all things were created—Heb. 1:10; John 1:3.

DAY 5

D. Christ upholds "all things by the word of His power"—Heb. 1:3:

1. After creating all things, Christ became the Upholder of all things; He is not only the Creator and the means of creation but also the Upholder.

2. He created the universe, and now He upholds it by the word of His power.

E. Christ is "the beginning of the creation of God"; this refers to the Lord as the origin or source of God's creation, implying that He is the unchanging and ever-existing source of God's work—Rev. 3:14.

IV. "In Him all things were created, in the heavens and on the earth...; all things have been created through

着祂並爲着祂造的；…萬有也在祂裏面得以維繫』—西一 16 ～ 17：

一 『在祂裏面』，指在基督人位的能力裏—16 節：

1 萬有都是在基督所是的能力裏被造的。

2 一切受造之物，都帶着基督內在能力的特徵。

二 『藉着祂』，指明基督是主動的憑藉；藉這憑藉，萬有的創造才得依次完成—16 節。

三 『爲着祂』，或，歸於祂，指明基督是一切受造之物的歸結；萬有的被造乃是爲着歸於祂，爲祂所有—16 節。

週　六

四 『在裏面』、『藉着』並『爲着』，指明基督與創造有主觀的關聯—16 節：

1 祂不是僅僅作客觀的創造者，客觀的創造宇宙。

2 基督不是站在一旁，稱一切爲有；反之，創造的過程乃是在祂人位的能力裏進行的；基督是宇宙中獨一的能力。

3 祂不僅僅是客觀的創造者，也是創造藉以依次完成的主觀憑藉。

4 創造是憑基督人位的能力，藉祂爲主動的憑藉，並歸於祂這目標。

五 『萬有也在祂裏面得以維繫』，意指萬有靠着基督作聯繫的中心，得以維繫，互相結合一起，如同輪

Him and unto Him...And all things cohere in Him"—Col. 1:16-17:

A. In Him means in the power of Christ's person—v. 16:

1. All things were created in the power of what Christ is.

2. All creation bears the characteristics of Christ's intrinsic power.

B. Through Him indicates that Christ is the active instrument through which the creation of all things was accomplished in sequence—v. 16.

C. Unto Him indicates that Christ is the end of all creation; all things were created unto Him for His possession—v. 16.

DAY 6

D. In, through, and unto indicate that Christ is related to creation in a subjective way—v. 16:

1. He did not create the universe merely in an objective way, as an objective Creator.

2. Christ did not stand apart and call everything into being; on the contrary, the process of creation took place in the power of His person, the unique power in the universe.

3. He was not merely an objective Creator but also the subjective instrument through which creation was processed.

4. Creation took place in the power of Christ's person, through Him as the active instrument, and unto Him as the goal.

E. All things cohere in Him means that all things cohere, subsist together, in Christ as the holding center, just as the spokes of a wheel

子的輪輻靠着輪軸作中心，得以聯繫在一起—17節。

六 『一切受造之物的首生者』，是指基督在一切受造之物中居首位，因爲基督在萬有中居首位—15 ~ 18節。

are held together by the hub at their center—v. 17.

F. Firstborn of all creation refers to Christ's preeminence in all creation, for Christ has the first place in all things—vv. 15-18.

第二週．週一

晨興餧養

創一 1『起初神創造諸天與地。』

弗三 9『並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明。』

聖經是以『起初』開頭的。創世記一章一節說，『起初神創造諸天與地。』那裏的『起初』與約翰一章一節的『太初』，意義完全不同。創世記裏的『起初』是表明時間的起頭，因為那是指神的創造。因此，創世記一章一節是說到神創造萬物時間的開始。然而在約翰一章一節的『太初』，是說到已過無始的永遠。創世記一章的起初開始於神創造的時候，但約翰一章的太初是在創造以先。換句話說，創世記一章的起初是時間的起首；約翰福音的太初是未有時間以前的太初，指已過無始的永遠（約翰福音生命讀經，二〇至二一頁）。

信息選讀

時間開始於宇宙的創造，繼續直到白色大寶座前末了的審判（啓二十 11~15）。時間乃是為着完成神在已過永遠裏，為着將來的永遠所立的永遠定旨（弗三 11）（聖經恢復本，創一 1 註 1）。

〔創世記一章一節裏的『神』，希伯來文是〕Elohim， 伊羅欣，意，大能者。這裏的希伯來名字是複數，而動詞『創造』卻是單數。不僅如此，二十六節用複數代名詞『我們』和『我們的』說到神，而二十七節原文卻用代名詞『祂』（中文未譯）和『祂的』（中文譯為『自己的』）。這乃是神聖三一的種子。神是一（賽四五 5，林前八 4，提前二 5），但祂也是三—父、子、靈（太二八 19）。祂

‹‹ WEEK 2 — DAY 1 ››

Morning Nourishment

Gen. 1:1 "In the beginning God created the heavens and the earth."

Eph. 3:9 "And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things."

The Bible begins with the words, “In the beginning.” However, what Genesis 1:1 says is different from John 1:1....Although two books, Genesis and John, start with the same phrase, the meaning of each is absolutely different. The phrase in the beginning in Genesis denotes the beginning of time, for it refers to God's creation. Therefore Genesis 1:1 refers to the beginning of time in which God created all things. The meaning of this phrase in John 1:1 is different, for it refers to eternity in the past without a beginning. The beginning in Genesis 1 starts from the time of creation, but the beginning in John 1 is before the time of creation. In other words, the beginning in Genesis 1 is the beginning of time, and the beginning in John is the beginning before time existed; it refers to eternity past without a beginning. (Life-study of John, pp. 17-18)

Today's Reading

Time began at the creation of the universe and continues until the final judgment at the great white throne (Rev. 20:11-15). Time is for the accomplishing of God's eternal purpose, which God made in eternity past (Eph. 3:11) for eternity future. (Gen. 1:1, footnote 2)

[God in Genesis 1:1 is the Hebrew word] Elohim, meaning the Mighty One. The Hebrew name here is plural, but the verb created is singular. Furthermore, in verse 26 the plural pronouns Us and Our are used in reference to God, whereas in verse 27 the pronouns He and His are used. These are seeds of the Trinity. God is one (Isa. 45:5; 1 Cor. 8:4; 1 Tim. 2:5), but He is also three—the Father, the Son, and the Spirit (Matt. 28:19). He is the Triune God. It was the Triune God who created. (Gen. 1:1, footnote 3) Only God can create. To create means to bring something into existence

是三一神。創造的那一位乃是三一神(創一1註2)。惟有神能創造。創造的意思是使某樣東西從無到有。神是惟一的創造者(新約總論第一冊,一七二頁)。

保羅在行傳十七章二十四節說到創造宇宙和其中萬物的神;這話主要是針對以彼古羅派說的,他們是無神論者,並不相信神。他們不相信造物主,也不相信神聖的管理照顧。所以,保羅繼續針對以彼古羅派說,神是天地的主。這一位完全被以彼古羅派所忽畧。保羅進一步指出,神自己將生命、氣息、萬物賜給萬人;這些乃是神的供應。神供應萬物,使人可以生活。以彼古羅派不相信造物主,祂是將生命所需的一切供應人類的天地之主。

保羅在十七章的傳講非常好。他在會堂裏與猶太人辯論時,用的是聖經;但他對崇尚哲學的以彼古羅派傳講時,就說到創造。

保羅在十七章二節和二十四至二十五節所作的,與他在十三至十四章所作的相似。在十三章,他用猶太人的聖經為根據,傳講復活的基督;但在十四章,他對異教徒的傳講乃是基於神的創造。不過,保羅在十四章和十七章雖然都是用創造來傳講;但他在這兩章的發表有點不同。他在十四章告訴異教徒,那『創造天、地、海和其中萬物的活神...為自己未嘗不顯出證據來,就如常施恩惠,從天降雨,賞賜豐年,叫你們飲食飽足,滿心快樂』〔15~17〕。那裏的話不是很有哲學性。相對之下,保羅在十七章對抗以彼古羅派錯誤教訓的話,卻相當有哲學性。保羅在這裏宣告有一位造物主,天地的主,祂供應人類在地上生活所需的生命、氣息和一切(使徒行傳生命讀經,四六五至四六六頁)。

參讀:約翰福音生命讀經,第二篇;使徒行傳生命讀經,第四十七篇。

out of nothing. God is the unique Creator. (The Conclusion of the New Testament, p. 146)

In Acts 17:24 Paul speaks of the God who made the world and all things in it. This word was directed mainly against the Epicureans, who, as atheists, did not believe in God. They believed neither in the Creator nor in the divine provision. Therefore, continuing to speak against the Epicureans, Paul went on to say that God is the Lord of heaven and earth. This One was absolutely ignored by the Epicureans. Furthermore, Paul pointed out that God Himself gives to all life and breath and all things. These are the divine provisions. God provides all things so that man may live. The Epicureans did not believe in the Creator, the Lord of heaven and earth who provides all the necessities of life for human beings.

Paul's preaching in Acts 17 is very good. When he was reasoning with the Jews in the synagogues, he used the Scriptures. But when he was preaching to the philosophical Epicureans, he referred to the creation.

What Paul did in 17:2 and 17:24 and 25 is similar to what he did in chapters 13 and 14. In chapter 13 he used the Jewish Scriptures as the basis for preaching the resurrected Christ. But in chapter 14 his preaching to the heathen was based on God's creation. However, there is a difference in Paul's use of the creation in his preaching in chapters 14 and 17; his utterance in these chapters is somewhat different. In chapter 14 he told the heathen that the "living God, who made heaven and earth and the sea and all things in them...did not leave Himself without witness, in that He did good by giving you rain from heaven and fruitful seasons, filling your hearts with food and gladness" (14:15, 17). There his word was not very philosophical. By contrast, Paul's word to counter the false teachings of the Epicureans in chapter 17 is quite philosophical. Here Paul declares that there is a Creator, the Lord of heaven and earth, and that He provides life, breath, and everything necessary for man's living on earth. (Life-study of Acts, pp. 404-405)

Further Reading: Life-study of John, msg. 2; Life-study of Acts, msg. 47

第二週．週二

晨興餧養

弗一 9　『照着祂的喜悅，使我們知道祂意願的奧祕；這喜悅是祂在自己裏面豫先定下的。』

啓四 11『我們的主，我們的神，你是配得榮耀、尊貴、能力的，因為你創造了萬有，並且萬有是因你的旨意存在並被創造的。』

〔創世記一章一節〕的『創造』是指從無生出有來，與二章四節的『造』，和七節的『塑造』不同，後二者是指把已經存在的東西拿來，用以產生其他的東西。

神創造的動機是要完成祂的心願，滿足祂的喜悅（弗一 5、9）。神創造的定旨是要榮耀祂的兒子（西一 15~19），並且特別要在人身上（提前三 16），藉着祂的兒子基督彰顯神自己（詩十九 1~2，羅一 20...）；基督乃是神的具體化身以及神的形像，彰顯（西二 9，一 15）。神創造的根據，乃是神的旨意和計畫（弗一 10...）。神創造的憑藉，乃是神的兒子（西一 15~16，來一 2 下）和神的話（十一 3，約一 1~3），這二者都是基督（1、18，啓十九 13）（聖經恢復本，創一 1 註 3）。

信息選讀

神的創造...啓示祂在宇宙中的心願，顯明祂在永遠裏的目的。我們所作的事都表達我們的願望。雖然我們沒有說多少話，但我們所作的事就顯明我們的目的。神創造諸天，創造地連同其上的萬物，到末了又按着祂的形像造人，並給人權柄管理一切受造之物，祂必定有個目的。藉着祂的創造，我們能看出神有一個心願和目的。

按照以弗所一章五節和九節的話，神原初創造的動機是祂的心願和喜悅。神完成祂原初的創造，

‹‹ WEEK 2 — DAY 2 ››

Morning Nourishment

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

Rev. 4:11 "You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created."

Created [in Genesis 1:1], denoting to bring something into existence out of nothing, differs from made in 2:4 and formed in 2:7, the latter two denoting to take something that already exists and use it to produce something else.

The motive of God's creation was to fulfill God's desire and to satisfy His good pleasure (Eph. 1:5, 9). The purpose of God's creation is to glorify the Son of God (Col. 1:15-19) and to manifest God Himself (Psa. 19:1-2; Rom. 1:20...), especially in man (1 Tim. 3:16) through His Son, Christ, who is the embodiment of God and the image, the expression, of God (Col. 2:9; 1:15). The basis of God's creation is God's will and plan (Eph. 1:10...). The means of God's creation were the Son of God (Col. 1:15-16; Heb. 1:2b) and the Word of God (Heb. 11:3; John 1:1-3), both of whom are Christ (John 1:1, 18; Rev. 19:13). (Gen. 1:1, footnote 4)

Today's Reading

God's creation...reveals His desire in the universe and manifests His purpose in eternity. Anything we make expresses our desire. Although we may not say much, the thing we make manifests our purpose. When God created the heavens, the earth with so many items, and eventually man in His own image and with authority over all created things, He surely had a purpose. By His creation we can see that God had a desire and a purpose.

According to Ephesians 1:5 and 9, the motive of God's original creation was His desire and pleasure. God carried out the original creation to fulfill

是為着完成祂的心願並滿足祂的喜悅。祂願意也喜愛創造，因此祂作了這事，為要叫自己喜悅。

神創造的根據乃是神的旨意與計畫（10）。啓示錄四章十一節清楚告訴我們，萬有是因神的旨意被創造的。神有一個旨意，按着這旨意祂有了計畫，照着這旨意與計畫，祂就創造了萬有（創世記生命讀經，一一至一三頁）。

我們已看過，神聖啓示的中心路線開始於神。然後神聖的啓示給我們看見神的經綸和神的分賜。在整本聖經裏可以看見神自己、神的經綸和神的分賜。這三項乃是神聖啓示的中心路線。這神聖的啓示向我們啓示三個主要的實體：神自己、神的經綸和神的分賜。

神的經綸乃是出於神的意願、定旨、喜悅和決議。...神的意願乃是神的願望，神的渴望。神的意願是祂所願望要作的，和祂所想要作的。神的喜悅是出於神的意願。以弗所一章五節說到『祂意願所喜悅的』。祂的喜悅具體表現在祂的意願裏，所以祂的意願在先。神的意願隱藏在神裏面，是一個奧祕，因此九節說到『祂意願的奧祕』。在永遠裏，神定了一個意願。這意願隱藏在祂裏面；因此，這意願是個奧祕。神的意願，就是隱藏在神裏面的奧祕，結果帶來神的經綸，安排（三9）。從神的意願，藉着神的定旨、喜悅和決議，出來了一個結果，就是神的經綸（神聖啓示的中心路線，三〇至三一頁）。

保羅在林前一章一節說，他是憑神旨意作使徒。神的旨意乃是神為完成祂定旨而有的定意。憑這旨意，保羅蒙召成為基督的使徒。...這裏神的旨意與神的行政、神的管理有關。保羅照着神的旨意，並在神的行政之下蒙召，為要完成神新約的經綸。這件事意義重大。保羅照着神的旨意被指派並蒙召，為要完成祂的行政（哥林多前書生命讀經，九頁）。

參讀：創世記生命讀經，第一篇；神聖啓示的中心路線，第三篇。

His desire and to satisfy His pleasure. He desired and liked to create; so He did it to please Himself.

The basis of creation is God's will and plan (Eph. 1:10). Revelation 4:11 tells us clearly that all things were created according to God's will. God has a will, and according to that will He conceived His plan. According to that will and plan He created all things. (Life-study of Genesis, pp. 9-10)

We have seen that the central line of the divine revelation starts from God. Then the divine revelation shows us the divine economy and the divine dispensing. God Himself, God's economy, and God's dispensing can be seen throughout the entire Bible. These three items are the central line of the divine revelation. The divine revelation reveals to us three main entities: God Himself, God's economy, and God's dispensing.

The divine economy is an issue of God's will, purpose, good pleasure, and counsel....God's will is God's wish, God's desire. God's will is what He wishes to do and wants to do. God's good pleasure is of God's will. Ephesians 1:5 speaks of “the good pleasure of His will.” His good pleasure is embodied in His will, so His will comes first. God's will was hidden in God as a mystery, so Ephesians 1:9 speaks of “the mystery of His will.” In eternity God planned a will. This will was hidden in Him; hence, it was a mystery. God's will as a mystery hidden in God issues in God's economy, dispensation (3:9). From God's will issues God's economy through His purpose, good pleasure, and counsel. (The Central Line of the Divine Revelation, pp. 32-33)

In 1 Corinthians 1:1 Paul says that he was an apostle through the will of God. The will of God is His determination for the carrying out of His purpose. Through this will Paul was called to be an apostle of Christ....The will of God here is related to God's administration, to God's government. Paul was called according to God's will and under God's administration to carry out God's New Testament economy. This is a matter of great significance. Paul was appointed and called according to God's will to carry out His administration. (Life-study of 1 Corinthians, p. 7)

Further Reading: Life-study of Genesis, msg. 1; The Central Line of the Divine Revelation, msg. 3

第二週．週三

晨興餧養

西一 9『...願你們在一切屬靈的智慧和悟性上，充分認識神的旨意。』

弗一 5『按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

11『我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業。』

神是一位有定旨的神，有祂自己喜悅的旨意。祂為着自己的旨意，創造了萬有，好成就並完成祂的定旨。〔啓示錄〕揭示神宇宙的行政，給我們看見神的定旨。因此，〔在四章十一節，〕當二十四位長老為着神的創造而讚美時，說出祂的創造與祂的旨意有關（聖經恢復本，啓四 11 註 2）。

信息選讀

神的旨意不僅是神的心意，也不僅是神人調和，並且還是叫神的計畫得以完成的。...許多人常問說，我今天去某地，是不是神的旨意？我病了找某醫生，是不是神的旨意？我去就某種職業，是不是神的旨意？我們這些可憐的人，每一次提到神的旨意，總沒有忘記我們自己！總離不開這些生活瑣碎的事！對於神的旨意，我們是從地上來看，是從今天來看，是從自己來看。實在說來，這些生活瑣碎的事，沒有一件彀得上神的旨意！神的旨意太大了、太高了！

以弗所書給我們看見神的心意，也給我們看見神的計畫。神在基督裏的計畫，乃是根據祂的心意而有的。神在永遠裏有了這一個計畫，就定意來完成這計畫。這個定意，就是神的旨意。所以神的旨意，就是為要完成祂的計畫。神在宇宙中一切的作為，都是照着這旨意，也都是為着完

‹‹ WEEK 2 — DAY 3 ››

Morning Nourishment

Col. 1:9 "...That you may be filled with the full knowledge of His will in all spiritual wisdom and understanding."

Eph. 1:5 "Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will."

11 "In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will."

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

Today's Reading

God's will is not only His heart desire and His mingling with man but also the fulfillment of His plan....Many people ask, “Is it God's will that I go to a certain place today? Is it His will that I seek a doctor for my sickness? Is it His will that I seek this occupation?” We miserable beings can never forget ourselves when we mention the will of God! Nor can we be separated from the trivial matters of life! We always view the will of God from an earthly standpoint, from our present situation, and from ourselves. Actually, none of these trivial matters of life can come up to the will of God! How great and how high is the will of God!

The book of Ephesians reveals to us God's heart desire and God's plan. God's plan in Christ originated from His heart desire. God in eternity had a plan, which He purposed to fulfill. This plan is the will of God. Therefore, the will of God is for the fulfillment of His plan. All the works of God in this universe are according to His will and for the fulfillment of His plan. (The

成祂這計畫的（生命的經歷上冊，一九三至一九四頁）。

在舊約三十九卷書中沒有提到身體。在新約中頭一次提到身體是在羅馬十二章五節。按照羅馬十二章，我們必須為着基督奧祕的身體（5），獻上我們肉身的身體（1）。當我們獻上我們肉身的身體，並在心思裏得更新的時候，我們就看見、分辨並驗證，神的旨意乃是要為基督得着一個身體，作祂的豐滿和彰顯（2）（神聖啓示的中心路線，三一三至三一四頁）。

作為諸天與地的創造者，基督是一切受造之物的起源和源頭。這證明祂是在萬有之上，永遠受頌讚的神（九5下）。祂創造諸天與地，開始實施神永遠的計畫，以完成神的心意，使祂在宇宙中在人身上得着完滿的彰顯（新約總論第三冊，一六六頁）。

〔歌羅西一章九節裏〕神的旨意是指神永遠定旨的意願，神關於基督之經綸的意願（弗一5、9、11），並不是指神在小事上的旨意。...多年前，當青年聖徒問到婚姻或職業這類的事情時，我就向他們提到歌羅西一章九節。我對他們說，他們應當尋求屬靈的知識，好認識神的旨意。但這裏神的旨意，並不重在婚姻、職業或房子這類的事上；神的旨意乃是關於包羅萬有的基督作我們的分。神在我們身上的旨意，乃是要我們認識包羅萬有的基督，經歷祂，並以祂作我們的生命而活祂。這樣認識基督，纔是充分認識神的旨意（歌羅西書生命讀經，二三至二四頁）。

〔九節〕說到『充分認識神的旨意』。充分認識神的旨意，意思就是對神的計畫有啓示，以致藉着這啓示，我們知道神在這宇宙中計畫要作的。我們信徒必須認識神宇宙的計畫。神在已過的永遠裏所計畫，要在歷世歷代的時間裏所作的是甚麼？我們需要這樣的啓示，使我們對神永遠的計畫能有充分的認識（神的奧祕與基督的奧祕，二九至三〇頁）。

參讀：生命的經歷，第八篇；歌羅西書生命讀經，第三篇。

Experience of Life, p. 161)

The Body is not mentioned in the thirty-nine books of the Old Testament. The first mentioning of the Body in the New Testament is in Romans 12:5. According to Romans 12, we must present our physical bodies (v. 1) for the mystical Body of Christ (v. 5). When we present our bodies and are renewed in our mind, we see, discern, and prove by testing that the will of God is to obtain a Body for Christ to be His fullness and expression (v. 2). (The Central Line of the Divine Revelation, p. 268)

As the Creator of the heavens and the earth, Christ is the origination and the source of all the created things. This proves that He is the very God who is over all and is blessed forever (Rom. 9:5b). His creation of the heavens and of the earth began the fulfillment of God's eternal plan to carry out God's intention to have a full expression in man in the universe. (The Conclusion of the New Testament, p. 675)

God's will [in Colossians 1:9] refers to the will of His eternal purpose, of His economy concerning Christ (Eph. 1:5, 9, 11), not His will in minor things....Years ago, when young saints asked about things such as marriage or employment, I referred them to this verse in Colossians. I told them that they should seek spiritual knowledge in order to know God's will. But the will of God here is not focused on things such as marriage, jobs, or housing; it is concerned with the all-inclusive Christ as our portion. The will of God for us is that we know the all-inclusive Christ, experience Him, and live Him as our life. To know Christ in this way is to have the full knowledge of God's will. (Life-study of Colossians, p. 19)

[Colossians 1:9 speaks] of being filled with “the full knowledge of His will.” To be filled with the full knowledge of God's will simply means to have the revelation of God's plan, so that through this revelation we know what God plans to do in this universe. As believers we have to know God's universal plan. What did God plan in eternity past to do in time throughout all the generations? We need such a revelation so that we can have the full knowledge of God's eternal plan. (The Mystery of God and the Mystery of Christ, p. 29)

Further Reading: The Experience of Life, ch. 8; Life-study of Colossians, msg. 3

第二週．週四

晨興餧養

約一 3『萬物是藉着祂成的；凡已成的，沒有一樣不是藉着祂成的。』

來一 10『〔論到子〕...說，「主阿，你起初立了地的根基，諸天也是你手的工作。」』

雖然創造是神的工作，但祂創造的憑藉是神的兒子（西一 15~16，來一 2 下），和神的話（十一 3，約一 1~3）。新約清楚告訴我們，神是藉着那是神的兒子和神的話的基督創造了宇宙。論到基督是創造的憑藉，歌羅西一章十六節說，『因為萬有，無論是在諸天之上的、在地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的，都是在祂裏面造的；萬有都是藉着祂並為着祂造的。』關於基督是話，約翰一章三節說，『萬物是藉着祂成的；凡已成的，沒有一樣不是藉着祂成的。』（新約總論第一冊，一七一至一七二頁）

信息選讀

基督是創造者。既然神是萬有的創造者，而基督乃是神，祂必定也是萬有的創造者。這清楚啓示在希伯來一章十節。...這節引自詩篇一百零二篇二十五節，應用在子基督身上，並指明基督是神，創造諸天與地。因此，基督是宇宙的創造者（新約總論第二冊，五四頁）。

受造之物是藉話而成的。我喜歡約翰福音恢復本對一章三節的繙譯：『萬物是藉着祂成的；凡已成的，沒有一樣不是藉着祂成的。』萬物是藉着祂成的，沒有一樣不是藉着祂成的，這是甚麼意思？這乃是說，沒有一樣事物不是藉着祂存在

‹‹ WEEK 2 — DAY 4 ››

Morning Nourishment

John 1:3 "All things came into being through Him, and apart from Him not one thing came into being which has come into being."

Heb. 1:10 "And, “You in the beginning, Lord, laid the foundation of the earth, and the heavens are the works of Your hands.”"

Although creation was God's work, the means of His creation were the Son of God (Col. 1:15-16; Heb. 1:2b) and the Word of God (Heb. 11:3; John 1:1-3). The New Testament clearly tells us that God created the universe through Christ as the Son of God and the Word of God. Speaking of Christ as the means of creation, Colossians 1:16 says, “Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.” Regarding Christ as the Word, John 1:3 says, “All things came into being through Him, and apart from Him not one thing came into being which has come into being.” (The Conclusion of the New Testament, p. 146)

Today's Reading

Christ is the Creator. Since God is the Creator of all things and since Christ is God, He surely is also the Creator of all things. This is clearly revealed in Hebrews 1:10....This verse, a quotation from Psalm 102:25, is applied to Christ the Son and indicates that, as God, Christ created heaven and earth. Therefore, Christ is the Creator of the universe. (The Conclusion of the New Testament, p. 269)

The creation came into being through the Word. I like the way the Recovery Version of John renders 1:3. “All things came into being through Him, and apart from Him not one thing came into being which has come into being.” What does it mean that all things came into being through Him and that apart from Him nothing has come into being? It simply means that apart

的。有一天，許多事物藉着話而成了。就某一方面看，我們可以說，神並沒有造出任何東西，因為祂不需要作任何事。祂只要說，『有』，萬物就都有了。照我們人的觀念，認為創造需要相當的勞力；然而在神的創造裏並沒有勞力，只有說話。...無神論者會說這是荒謬的，因為他們不信神。但是我們信祂。我們不只信神，也信那包羅萬有的基督。萬物是藉着祂這話而成的。

創造是藉着話稱無為有。話是憑藉，也是範圍。只要有話，就有憑藉和範圍。因此你能說，『因為我有話作憑藉和範圍，就能使無變有。』要學着說，『藉着話使無變有。』我不再與話分開了。我在話裏面，也與話同在；因此，藉着話使無變有（約翰福音生命讀經，二五至二七頁）。

我們也許不會區別，基督作創造者和基督作創造的憑藉。我們也許將約翰一章三節的意思，解釋為話是萬物的創造者。然而，這節不是說，話是創造者；這節說，萬物藉着話而成，乃是指明話是創造者創造萬物的憑藉。基督是創造者，也是萬物受造的憑藉。

雖然基督是神，是創造者，但約翰一章三節啓示祂是話，是創造的憑藉。按這節看，萬物是藉着基督成的。欽定英文譯本在這節說，『萬物是由祂造的。』這是不準確的繙譯。這裏希臘文的介係詞該譯為『藉着』，不該譯為『由』。因此，這節不是說萬物是由基督造的，乃是說萬物是藉着基督造的。這指明基督是創造的憑藉（新約總論第二冊，五五至五六頁）。

參讀：新約總論，第十四、二十五篇。

from Him nothing has existence. One day, through the Word, so many things came into being. We may say that, in a sense, God did not make anything, for there was no need for Him to do anything. He simply said, “Being,” and everything had being. According to our human concept, creation requires a certain amount of labor. However, in God's creation there was no labor, only speaking....An atheist would say that this is nonsense, because he does not believe in God. But we believe in Him. We not only believe in God, but also in the all-inclusive Christ. Through Him as the Word all things came into being.

Creation is calling things not being as being through the Word. The Word is both the means and the sphere. As long as you have the Word, you have the means and the sphere. Thus, you can say, “Because I have the Word as the means and the sphere, things not being can come into being.” Learn to say, “Not being as being through the Word.” No longer am I apart from the Word. I am in the Word and with the Word. Hence, through the Word things not being come into being. (Life-study of John, pp. 21-23)

We may not differentiate Christ as the Creator from Christ as the means of creation. Even we may interpret John 1:3 as meaning that the Word is the Creator of all things. However, this verse does not say that the Word was the Creator; instead, this verse says that through the Word all things came into being, indicating that the Word was the means through which the Creator created all things. Christ is both the Creator and the means by which all things were created.

Although as God Christ is the Creator, John 1:3 reveals that as the Word He was the means of creation. According to this verse, all things came into existence through Christ. The King James Version of John 1:3 says, “All things were made by him.” However, this is not an accurate translation. The Greek preposition should be rendered “through” and not “by.” Hence, this verse does not say that all things were created by Christ but that all things came into existence through Christ. This indicates that Christ is the means of creation. (The Conclusion of the New Testament, p. 270)

Further Reading: The Conclusion of the New Testament, msgs. 14, 25

第二週．週五

晨興餧養

西一16~17『因為萬有，無論是在諸天之上的、在地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的，都是在祂裏面造的；萬有都是藉着祂並為着祂造的；祂在萬有之先，萬有也在祂裏面得以維繫。』

希伯來一章三節告訴我們，基督『用祂大能的話維持、載着並推動萬有』。基督在創造萬有之後，成了維持、載着並推動萬有者。地球懸在太空裏，沒有甚麼看得見的東西托住它。基督在創造地球以後，就開始托住地球；如今祂用祂大能的話托住它。

你若問科學家是甚麼托住地球，他們只會說有個東西在托住。地球是許多行星中的一個。天文學家告訴我們，所有的行星都按着自己的軌道運行。它們若在軌道之外運行，就會有星球的事故。誰托住所有的星球和整個宇宙？基督托住萬有，並且祂非常容易的托住萬有。祂不需要作甚麼—祂只要說話。祂用祂大能的話維持、載着並推動萬有（新約總論第二冊，六四至六五頁）。

信息選讀

希伯來書強調神的話。十一章三節說，宇宙是憑神的話結構起來的。現今在一章三節我們看見，宇宙是用基督大能的話維持、載着並推動的。神聖的話是有能力的。基督不僅是創造者和創造的憑藉；祂也是維持、載着並推動者。祂創造宇宙，如今祂用祂的話維持、載着並推動宇宙。

歌羅西一章十七節論到基督，說，『萬有也在祂裏面得以維繫。』在祂裏面得以維繫，意指萬有靠着基督作聯繫的中心，得以一同存在，如同輪子的輪輻靠着輪軸作中心，得以聯繫在一起。受造之物在基督

‹‹ WEEK 2 — DAY 5 ››

Morning Nourishment

Col. 1:16-17 "Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him. And He is before all things, and all things cohere in Him."

Hebrews 1:3 tells us that Christ upholds “all things by the word of His power.” After creating all things, Christ became the Upholder of all things. The earth is suspended in space. There is nothing visible supporting it. After Christ created the earth, He began to uphold it, and He upholds it now by the word of His power.

If you ask scientists what upholds the earth, they will say only that something upholds it. The earth is one of many planets. Astronomers tell us that all the planets move according to their own track. If they were to move out of orbit, there would be a global accident. Who upholds all the planets and the whole universe? Christ upholds all things, and He upholds them very easily. There is no need for Him to do anything—He simply speaks. He upholds all things by the word of His power. (The Conclusion of the New Testament, p. 278)

Today's Reading

The book of Hebrews emphasizes the word of God. Hebrews 11:3 says that the universe was framed by the word of God. Now we see in 1:3 that the universe is upheld by the word of Christ's power. The divine word is powerful. Christ is not only the Creator and the means of creation; He is also the Upholder. He created the universe, and now He upholds the universe by His word.

Speaking of Christ, Colossians 1:17 says, “All things subsist together in Him” [Darby]. Subsist together in Him [or cohere] means to exist together by Christ as the holding center, just as the spokes of a wheel are held together by the hub at their center. For creation to subsist in Christ is a further

裏得以維繫，進一步指明基督與創造有主觀的關係。

區別存在（exist）、包含（consist）、維繫（subsist）這三個辭是很重要的。...『存在』是存有，『包含』是被組成或構成，『維繫』是被聯繫得以存在。想想看輪子的輪輞、輪輻和輪軸。所有的輪輻都在輪軸裏面得以維繫。輪輻得以維繫的惟一方法，是在輪子中心的輪軸那裏聯繫在一起。這可說明基督與受造之物的關係，萬有在基督裏面得以維繫的事實。

萬有在基督裏面、藉着基督而成，並且歸於基督。沒有甚麼事物是可以與祂分開的。萬有都是在基督人位內在的能力裏，藉着祂作主動的憑藉造的，並且歸於祂這完成的目標。不僅如此，萬有都是在祂這輪軸裏面得以維繫，聯繫在一起。因為萬有都是在基督裏面、藉着基督並為着基督造的，又因為萬有都是在基督裏面得以維繫的，神就能藉着基督，那不能看見之神的像，在創造裏彰顯祂自己（新約總論第二冊，六五至六六頁）。

在啓示錄三章十四節，主也稱自己作『神創造之物的元始』。這是指主乃是神創造之物的起源或根源，含示主是神工作中不變永存的根源。這指明恢復後又墮落的召會，是因離開主這源頭而改變了（啓示錄生命讀經，二三六至二三七頁）。

歌羅西一章十六節說，『因為萬有，無論是在諸天之上的、在地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的，都是在祂裏面造的；萬有都是藉着祂並為着祂造的。』『在祂裏面』，指在基督人位的能力裏。萬有都是在基督所是的能力裏被造的。一切受造之物，都帶着基督內在能力的特徵。...『藉着祂』，指明基督是主動的憑藉。藉這憑藉，萬有的創造纔得依次完成。末了，『為着祂』或作『歸於祂』，指明基督是一切受造之物的歸結。萬有的被造乃是為着歸於祂，為祂所有（歌羅西書生命讀經，八三至八四頁）。

參讀：神的奧祕與基督的奧祕，第二至三章。

indication that Christ is subjectively related to creation.

It is important to differentiate between the words exist, consist, and subsist....To exist is to be, to consist is to be composed or constituted, and to subsist is to be held together for existence. Imagine a wheel with its rim, spokes, and hub. All the spokes subsist together in the hub. The only way for the spokes to subsist is to be held together at the hub in the center of the wheel. This illustrates Christ's relationship to creation with respect to the fact that all things subsist in Him.

All things came into being in Christ, through Christ, and unto Christ. Nothing should be regarded as separate from Him. All things were made in the intrinsic power of Christ's person, through Him as the active instrument, and unto Him as the consummate goal. Furthermore, all things subsist, [cohere], are held together, in Him as the hub. Because all things were created in Christ, through Christ, and unto Christ and because all things subsist in Christ, God can be expressed in creation through Christ, who is the image of the invisible God. (The Conclusion of the New Testament, pp. 278-279)

In Revelation 3:14 the Lord also refers to Himself as “the beginning of the creation of God.” This refers to the Lord as the origin or source of God's creation, implying that the Lord is the unchanging and ever-existing source of God's work. This indicates that the degraded recovered church is changing by leaving the Lord as the source. (Life-study of Revelation, p. 198)

Colossians 1:16 says, “Because in Him all things were created, in the heavens and on the earth, the visible and the invisible;...all things have been created through Him and unto Him.” In Him means in the power of Christ's person. All things were created in the power of what Christ is. All creation bears the characteristics of Christ's intrinsic power....Through Him indicates that Christ is the active instrument through which the creation of all things was processed. Finally, unto Him indicates that Christ is the end of all creation. All things were created for His possession. (Life-study of Colossians, p. 69)

Further Reading: The Mystery of God and the Mystery of Christ, chs. 2-3

第二週．週六

晨興餧養

西一 15『愛子是那不能看見之神的像，是一切受造之物的首生者。』

18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

基督主觀的與創造有關。基督不是僅僅作為客觀的創造者，客觀的創造宇宙。我們可以說，祂不是站在一旁，稱一切為有。相反的，創造的過程是在祂裏面，就是在祂人位的能力裏進行的。基督是宇宙中獨一的能力。祂的人位就是這個能力。所以，創造是在祂裏面進行的。這意思是說，祂不僅僅是客觀的創造者，也是創造藉以依次完成的主觀憑藉。因這緣故，創造帶有基督內在能力的特徵。聖經不是說基督創造了宇宙，乃是說萬物是藉着祂成的〔約一 3〕，或說萬有都是在祂裏面造的〔西一 16〕。『由祂』這辭是客觀的，但『藉着祂』和『在祂裏面』這些辭是主觀的（歌羅西書生命讀經，九八至九九頁）。

信息選讀

欽定英文譯本歌羅西一章十六節說，萬有都是為着祂造的。『為着祂』也可譯作『歸於祂』。『為着祂』是客觀的，而『歸於祂』是主觀的。萬有都是在基督裏面，藉着基督而造的，最終還要歸於基督。這些說法都指明基督與創造有主觀的關聯。受造之物不僅是為着祂，也是歸於祂。這意思是說，受造之物歸結在祂裏面。保羅使用『在...裏面』、『藉着』並『為着（歸於）』這三個介係詞，都指明基督與創造有主觀的關聯。創造是在基督人位的能力裏，以祂為主動的憑藉而發生的，並且還要歸於祂，作受造之物的歸結。這種關係全然是

‹‹ WEEK 2 — DAY 6 ››

Morning Nourishment

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

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

Christ is related to creation in a subjective way. Christ did not create the universe merely in an objective way as an objective Creator. He did not, so to speak, stand apart and call everything into being. On the contrary, the process of creation took place in Him, that is, in the power of His person. Christ is the unique power in the universe. His very person is this power. Therefore, creation was processed in Him. This means that He was not simply an objective Creator, but also the subjective instrument through which creation was processed. For this reason, creation bears the characteristics of Christ's intrinsic power. Instead of saying that Christ created the universe, the Bible says that all things came into being through Him or were created in Him. The words by Him are objective, whereas the words through Him and in Him are subjective. (Life-study of Colossians, p. 81)

Today's Reading

The King James Version of Colossians 1:16 says that all things have been created for Him. It is better to render the Greek “unto Him.” For Him is objective, but unto Him is subjective. All things have been created in Christ, through Christ, and, ultimately, unto Christ. These expressions indicate that Christ has a subjective relationship to creation. Creation is not simply for Him; it is also unto Him. This means that it consummates in Him. The three prepositions in, through, and unto were used by Paul to point out the subjective relationship of Christ to creation. Creation took place in the power of Christ's person, through Him as the active instrument, and unto Him as its consummation. Such a relationship is altogether subjective. Because of His

主觀的。因着基督與創造有主觀的關聯，祂便在創造裏彰顯神。創造彰顯了基督的特徵；而基督是那不能看見之神的像（歌羅西書生命讀經，九九至一〇〇頁）。

按新約看，『維繫』一辭包括或含示三件事：存在、存活並同活。萬有不僅存在基督裏面，也存活或繼續存在祂裏面。不僅如此，萬有也一同存活或一同存在祂裏面。整個宇宙是在基督裏面得以維繫，一同存在。祂是萬有得以維繫的中心。萬有不僅存在祂裏面；萬有也存活在祂裏面，並且集體的同活在祂裏面（新約總論第二冊，六六至六七頁）。

保羅在歌羅西一章十五節繼續說，基督是一切受造之物的首生者。這意思是說，在創造裏，基督是首先的。基督是神，祂是創造者；然而，基督是人，有分於受造的血肉之體（來二14上），所以祂是受造之物的一部分。一切受造之物的首生者，是指基督在一切受造之物中居首位，因為從歌羅西一章十五節到十八節，使徒着重基督在萬有中的首位。十五節啓示基督不僅是創造者，也是一切受造之物的首生者，在一切受造之物中居首位。

有些人不明白，既然基督是在不到二千年前出生，而不是在創造開始時出生，祂怎能成為一切受造之物的首生者。我們若要正確的領會這事，就必須知道，在神沒有時間的元素。

所以，根據神在永遠裏的眼光，基督在已過的永遠裏就出生了。這就是為甚麼按着神的觀點，基督始終是一切受造之物的首生者。神豫知基督要生在伯利恆馬槽裏的日子。因為基督在受造之物中居首位，我們就能說，作為包羅萬有者，祂是創造者，也是受造之物的一部分（歌羅西書生命讀經，七九至八二頁）。

參讀：歌羅西書生命讀經，第八、十篇。

subjective relationship to creation, Christ expresses God in creation. Creation expresses the characteristics of Christ who is the image of the invisible God. (Life-study of Colossians, pp. 81-82)

According to the New Testament, the word subsist includes, or implies, three things: to exist, to live, and to live together. All things not only exist in Christ but also live, or continue in existence, in Him. Furthermore, all things live together, or exist together, in Him. The entire universe subsists, exists together, in Christ. He is the center in which all things subsist. All things not only exist in Him; all things also live in Him and live together corporately in Him. (The Conclusion of the New Testament, p. 279)

In Colossians 1:15 Paul goes on to say that Christ is the Firstborn of all creation. This means that in creation Christ is the first. Christ as God is the Creator. However, as man, sharing the created blood and flesh (Heb. 2:14), He is part of the creation. “Firstborn of all creation” [Col. 1:15] refers to Christ's preeminence in all creation, since from this verse through verse 18 the apostle stresses the first place of Christ in all things. This verse reveals that Christ is not only the Creator, but also the first among all created things, the first among all creatures.

Some may wonder how Christ could be the Firstborn of all creation since He was born less than two thousand years ago, not at the very beginning of creation. If we would understand this properly, we need to realize that with God there is no time element.

Therefore, according to God's perspective in eternity, Christ was born in eternity past. This is the reason that, according to God's viewpoint, Christ has always been the first of all creatures. God foresaw the day that Christ would be born in a manger in Bethlehem. Because Christ is the first among the creatures, we can say that as the all-inclusive One He is both the Creator and part of creation. (Life-study of Colossians, pp. 66-68)

Further Reading: Life-study of Colossians, msgs. 8, 10

第二週詩歌

163 讚美主－祂的萬有包羅性

E♭ 4/4

C Dm G C

5 | 5· 6 5 3 | 5 - 4 4 | 4 6 5 2 | 3 -- 5 | 5· 6 7 i

一)主, 你 是神的 愛 子,是 神榮耀形 像; 你 是 聖徒的
二)你 是 萬有的 由 來,萬 有存在之 秘; 你 是 萬有的
三)父 願 一切的 豐 滿,全 都住你裏 面; 使 你 凡事居
四)神 之 所是全 在 你,你 是神的奧 秘; 所 積 智慧與
五)一 切 全都是 影 兒,惟 有你是實 際; 我 們 在你已
六)我 們 同你藏 神 內,你 是我們生 命; 將 來 同顯榮

Am Dm G C G7 F C

5 - 3 1 | 3 2 1 7 | 1 - - 3 | 2 3 4 6 | 6 - 5 5

永 分,我 們都 得分 享。 你 是受 造首 生 者,一
中 心,萬 有靠 你而 立。 你 是從 死首 生 者,一
首 位,凡 事得 著彰 顯。 你 已藉 死使 萬 有 全
知 識,全 都居 住於 你。 你 是榮 耀的 盼 望,現
生 根,現 在正 被建 立。 享 受所 有你 豐 富,成
耀 裏,盡 享你 的豐 盛。 在 你身 體新 人 裏,你

F D7 G7 C F C Dm G C

6 6 2 i | 7 -- 6 5 | i 3 4 6 | 6 - 5 1 | 3 2 1 7 | 1 --

切造物之 首; 萬 有靠你而 被 造,也 都歸你承 受。
切元始是 你; 你 是教會榮 耀 頭,教 會是你身 體。
都與神和 好; 好 將我們呈 神 前,聖 潔合神所 要。
今住我裏 面; 在 你我們被 成 全,使 神意足心 滿。
為你的豐 滿; 作 你身體持 守 你,長 大因神增 添。
是一切一 切; 包 羅萬有的 基 督,你 何豐富超 越！

‹‹ WEEK 2 — HYMN

Hymns, #189

1

Thou art the Son beloved,
The image of our God;
Thou art the saints' dear portion,
Imparted thru Thy blood.
Among all God's creation
Thou art the firstborn One;
By Thee all was created,
All for Thyself to own.

2

Thou art before all creatures,
In Thee all things consist;
Of all Thou art the center,
By Thee all things subsist.
Thou art the sole beginning,
The Firstborn from the dead;
And for the Church, Thy Body,
Thou art the glorious Head.

3

Because it pleased the Father,
All fulness dwells in Thee,
That Thou might have the first place
In all we ever see.
All things Thou reconciledst
To God by Thy shed blood,
To thus present us holy
And blameless unto God.

4

In Thee God's fulness dwelleth,
Thou art God's mystery;
The treasures of all wisdom
And knowledge are in Thee.
Thou art the hope of glory,
In us Thou dost abide;
In Thee we are perfected
And God is satisfied.

5

All things are but a shadow
Which unto us reveal
Thyself, in whom we're rooted,
The only One that's real.
Enjoying all Thy riches,
Thy fulness we will be;
We'll hold Thee, as Thy Body,
And grow with God in Thee.

6

With Thee in God we're hidden,
Thou art in us our life;
Thy peace in us presiding,
We rest from all our strife.
In the new man, Thy Body,
Thou art the all in all;
Our all-inclusive Savior,
Thyself we'll ever call.

第二週申言

申言稿：