第二周

认识并经历包罗万有、延展无限的基督作美地—我们所分得的分

读经：西一12，二6～15、19，出三8，申八8～9，二六9

纲要

周一

壹 基督作居首位和包罗万有者，乃是众圣徒所分得的分—西一12：

一 “所分得的分”是指业分，如以色列人分得迦南美地之分，作他们的产业—书十四1。

二 新约信徒所分得的分，不是物质的土地，乃是包罗万有的基督作为赐生命的灵—西二6～7，加三14：

1 美地的丰富预表基督那追测不尽之丰富的不同方面，在祂的灵里作祂信徒全备的供应—申八7～10，弗三8，腓一19。

2 在基督里的信徒享受那地的丰富，借此被建造成为祂的身体，作神的家与神的国—弗一22～23，二21～22，提前三15，太十六18～19，罗十四17。

Week Two

Knowing and Experiencing the All-inclusive, Extensive Christ as the Good Land—Our Allotted Portion

Scripture Reading: Col. 1:12; 2:6-15, 19; Exo. 3:8; Deut. 8:8-9; 26:9

Outline

Day 1

I. Christ as the preeminent and all-inclusive One is the allotted portion of the saints—Col. 1:12:

A. The allotted portion refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance—Josh. 14:1.

B. The New Testament believers' allotted portion is not a physical land; it is the all-inclusive Christ as the life-giving Spirit—Col. 2:6-7; Gal. 3:14:

1. The riches of the good land typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.

2. By enjoying the riches of the land, the believers in Christ are built up to be His Body as the house of God and the kingdom of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.

周二

贰 神呼召的目的，是要将神所拣选的人带进对流奶与蜜的美地所预表包罗万有、延展无限之基督的享受里—出三8，参林前一9：

一 奶和蜜是动物生命与植物生命的调和，是基督生命的两面—救赎的一面和生产的一面—申八8，二六9，参约一29，十二24：

1 基督的生命救赎这一面是为着我们法理的救赎，基督的生命生产这一面是为着我们生机的拯救—一29，十二24，启二7，罗五10。

2 主桌子的表记之物，表征基督的生命救赎与生产这两面，为着神完整的救恩；因此，美地成了给我们享受的桌子，筵席—太二六26～28，林前十17。

二 我们必须“在光中”，好在包罗万有之基督救赎与生产这两面享受祂作美地—西一12，彼前二9，赛二5：

1 神是光—约壹一5。

2 神的话是光—诗一一九105、130。

3 基督是光—约八12，九5。

4 基督的生命是光—一4。

5 信徒是光—太五14，腓二15。

6 召会是灯台发光照耀—启一20，诗七三16～17。

周三

Day 2

II. The purpose of God's calling is to bring God's chosen people into the enjoyment of the all-inclusive, extensive Christ, typified by the good land flowing with milk and honey—Exo. 3:8; cf. 1 Cor. 1:9:

A. Milk and honey, which are the mingling of both the animal life and the vegetable life, are two aspects of the life of Christ—the redeeming aspect and the generating aspect—Deut. 8:8; 26:9; cf. John 1:29; 12:24:

1. The redeeming aspect of Christ's life is for our judicial redemption, and the generating aspect of Christ's life is for our organic salvation—1:29; 12:24; Rev. 2:7; Rom. 5:10.

2. The symbols of the Lord's table signify the redeeming and generating aspects of Christ's life for God's complete salvation; thus, the good land has become a table, a feast for our enjoyment—Matt. 26:26-28; 1 Cor. 10:17.

B. We must be "in the light" in order to enjoy the all-inclusive Christ as the good land in His redeeming and generating aspects—Col. 1:12; 1 Pet. 2:9; Isa. 2:5:

1. God is light—1 John 1:5.

2. The word of God is light—Psa. 119:105, 130.

3. Christ is light—John 8:12; 9:5.

4. The life of Christ is light—1:4.

5. The believers are light—Matt. 5:14; Phil. 2:15.

6. The church is a lampstand shining with light—Rev. 1:20; Psa. 73:16-17.

Day 3

三 我们必须吃神的话，好在包罗万有之基督救赎与生产这两面享受祂作美地；神的话是奶给我们喝，是蜜给我们吃—约六 57、63、68，彼前二 2，诗一一九 103，结三 3。

四 我们借着享受基督作流奶与蜜之地，就被祂这奶与蜜所构成—“我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶”—歌四 11 上：

1 蜜是叫衰颓的人能够得着苏醒的，奶是为着喂养新蒙恩的人。

2 寻求者里面所蕴藏的是这样的丰富，好象食物在舌下，可以随时将基督的丰富分给需要的人—赛五十 4，太十二 35 ～ 36，路四 22，弗四 29 ～ 30。

3 这一种甘甜，并非在短时间内就可以产生的，乃是经过长时间的采集，经过里面的运动，并且谨慎地收藏，才有的—歌四 16，林后十二 7 ～ 9。

C. We must eat God’s words to enjoy the all-inclusive Christ as the good land in His redeeming and generating aspects; God’s word is milk for us to drink and honey for us to eat—John 6:57, 63, 68; 1 Pet. 2:2; Psa. 119:103; Ezek. 3:3.

D. By enjoying Christ as the land of milk and honey, we will be constituted with Him as milk and honey—“Your lips drip fresh honey, my bride; / Honey and milk are under your tongue”—S. S. 4:11a:

1. Honey restores the stricken ones, whereas milk feeds the new ones.

2. The seeker has stored so many riches within her that food is under her tongue, and she can dispense the riches of Christ to the needy ones at any time—Isa. 50:4; Matt. 12:35-36; Luke 4:22; Eph. 4:29-30.

3. This sweetness is not produced overnight but comes from a long period of gathering, inward activity, and careful storage—S. S. 4:16; 2 Cor. 12:7-9.

周四

Day 4

叁 我们既在那作我们活的土地之基督里面已经生根，就能在祂里面行事为人，并且吸收祂作我们丰富的土壤，使我们能凭着从这土壤所吸收的元素而长大—西二 6 ～ 7，参林前三 6、9，西二 19：

III. We can walk in Christ as our living land and absorb Christ as our rich soil, in which we have been rooted, so that we may grow with the elements that we absorb from the soil—Col. 2:6-7; cf. 1 Cor. 3:6, 9; Col. 2:19:

一 歌罗西二章八至十五节，对基督是土壤有完满的描述和说明，在这土壤中我们一无所缺；当我们花时间吸取祂这包罗万有的土地时，这几节经文里的事实就成为我们的经历：

A. Colossians 2:8-15 presents a full description and definition of Christ as the soil in which we do not lack anything; as we take time to absorb Him as the all-inclusive land, the facts in these verses become our experience:

1 基督这土壤，乃是神格一切的丰满都有形有体地居住在祂里面的那一位—9 节：

1. Christ as the soil is the One in whom all the fullness of the Godhead dwells bodily—v. 9:

a “丰满”不是指神的丰富，乃是指神丰富的彰显；那居住在基督里的，不仅是神格的丰富，更是神所是之丰富的彰显—9 节，一 15、19，三 10 ～ 11。

b 当我们生根在基督这土壤里，我们就在祂里面得了丰满；我们被一切神圣的丰富所充满，成为祂的彰显—弗三 8、17、19。

c 在作土壤的基督里，我们都被充满、得完备、被成全、得满足并彻底得着供应；我们一无所缺—参腓一 19。

d 基督这土壤，乃是神的历史与奥秘，包含祂身位和所经过过程的一切丰富—西二 2。

2 作土壤的基督，乃是一切执政掌权者的元首—10 节。

周五

3 在作土壤的基督里，有杀死的能力，将肉体治死—11 节。

4 在作土壤的基督里，有一种元素使我们被埋葬—12 节上。

5 在作土壤的基督里，有一种元素使我们复活—12 节下。

6 在作土壤的基督里，有一种元素使我们得生命—13 节。

7 在作土壤的基督里，就涂抹了规条上所写的字据—14 节。

周六

8 在作土壤的基督里，就胜过空中的邪灵—15 节。

二 我们必须花时间享受主这包罗一切的土地，使基督这丰富土壤的一切元素，都能被吸收到我们里面，好叫我们在经历中，在祂里面得了丰满—10 节上，四 2：

a. Fullness refers not to the riches of God but to the expression of the riches of God; what dwells in Christ is not only the riches of the Godhead but also the expression of the riches of what God is—v. 9; 1:15, 19; 3:10-11.

b. When we are rooted in Christ as the soil, we are made full in Him; we are filled up with all the divine riches to become His expression—Eph. 3:8, 17, 19.

c. In Christ as the soil we are filled, completed, perfected, satisfied, and thoroughly supplied; we do not lack anything—cf. Phil. 1:19.

d. Christ as the soil is the history and mystery of God with all the riches of His person and processes—Col. 2:2.

2. Christ as the soil is the Head of all rule and authority—v. 10.

Day 5

3. In Christ as the soil there is the killing power, which puts the flesh to death—v. 11.

4. In Christ as the soil there is an element that causes us to be buried—v. 12a.

5. In Christ as the soil there is an element that causes us to be raised up—v. 12b.

6. In Christ as the soil there is an element that vivifies us—v. 13.

7. In Christ as the soil there is the wiping out of the handwriting in ordinances—v. 14.

Day 6

8. In Christ as the soil there is the victory over the evil spirits in the atmosphere—v. 15.

B. We must take time to enjoy the Lord as the all-inclusive land so that all the elements of Christ as the rich soil may be absorbed into us for us to be made full in Him in our experience—v. 10a; 4:2:

1 我们若要吸取作土壤之基督的丰富，就需要细嫩、新长的根—参林后四 16。

2 我们需要忘掉我们的环境、我们的光景、我们的失败以及我们的软弱，单单花时间吸取主；当我们花时间吸取祂，我们就以神在我们里面的增长而长大，为着建造基督的身体—路八 13，太十四 22～23，六 6，西二 7 上、19。

1. If we would absorb the riches of Christ as the soil, we need to have tender, new roots—cf. 2 Cor. 4:16.

2. We need to forget our situation, our condition, our failures, and our weaknesses and simply take time to absorb the Lord; as we take time to absorb Him, we grow with the growth of God in us for the building up of the Body of Christ—Luke 8:13; Matt. 14:22-23; 6:6; Col. 2:7a, 19.

第二周　周一

晨兴喂养

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

二 6～7 “你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，…就要在祂里面行事为人。”

保罗写歌罗西二章时，乃是想到旧约中美地的图画，这美地就是包罗万有之基督的预表。一章十二节含示这点，保罗在这节说到基督是众圣徒的分。然后，保罗在二章七节告诉我们，要在基督里面行事为人。这含示基督是我们能在其中行事为人的美地，领域，范围。不仅如此，他在七节说到在基督里生根，这也指明他想到那美地。我们要在基督里生根，祂就必须成为我们的地土、我们的土壤。（歌罗西书生命读经，一九九至二〇〇页。）

信息选读

保罗…知道神的选民在旧约时代享受美地作他们的分。…借着美地，他们才能敬拜神，并且建造圣殿，作神的见证，并作神独一的居所。借着美地，以色列人才能完成神的定旨。保罗十分清楚美地对神的选民有什么意义，所以他写信给歌罗西人时，乃是想着美地的这幅图画。因此，我们若要经历这卷书中所启示之包罗万有的基督，我们就需要看见，这样一位基督乃是迦南美地所预表的。这位由美地所预表的基督，乃是经过过程的三一神成了赐生命的灵。

WEEK 2 — DAY 1

Morning Nourishment

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him...

As Paul was writing...chapter 2 of Colossians, he was considering the picture of the good land in the Old Testament as a type of the all-inclusive Christ. There is a suggestion of this in 1:12, where Paul says that Christ is the portion of the saints. Then in 2:6 Paul tells us to walk in Christ. This implies that Christ is the land, the territory, the realm, in which we may walk. Furthermore, his reference to being rooted in Christ in 2:7 also indicates that he was thinking of the good land. In order to be rooted in Christ, He must be our land, our soil. (Life-study of Colossians, p. 162)

Today's Reading

Paul...was aware that God's chosen people in Old Testament times enjoyed the good land as their portion.... It was through the good land that they could worship God and build the temple for God's testimony and for His unique dwelling place. It was through the good land that God's purpose could be fulfilled through the children of Israel. Fully realizing what the good land meant to God's chosen people, Paul composed the Epistle to the Colossians with the portrait of the good land in mind. Therefore, if we would experience the all-inclusive Christ as revealed in this book, we need to realize that such a Christ is typified by the land of Canaan. The Christ who is typified by the good land is the processed Triune God as the life-giving Spirit.

在约书亚五章十一至十二节，我们看到一个提示，美地接续吗哪作基督的预表。十一节说到以色列的百姓吃美地的出产。…吗哪预表基督是神百姓生命的供应。正如约书亚记中这二节所指明，美地的出产乃是吗哪的延续。因此，吗哪若是预表基督，美地的出产必定也是预表祂。借着旷野中吗哪的供应，神的百姓就能建立会幕作神的居所。同样的原则，因着那地丰富出产的供应，他们就能建造圣殿作神更稳固的居所。毫无疑问，以色列子民所享受的美地，乃是基督一个重大的预表，因为乃是借着享受美地，圣殿才得以建立。

地是旧约圣经的紧要中心，这就是为什么神在旧约中一再说到那地的原因。神呼召亚伯拉罕出来，告诉他要把他带到一个地方，那个地方就是迦南美地。想想看，从创世记十二章到旧约末了，有多少次神提到那地。事实上，旧约的中心乃是在美地上所建造之城里的圣殿。我们若认识圣经，也有从神来的亮光，我们就明白，神永远计划的中心，按预表说，乃是美地连同殿和城。…美地乃是包罗万有之基督的图画，预表基督之于我们乃是一切。（歌罗西书生命读经，二〇〇、二〇二至二〇四页。）

以色列人在美地上的经历，预表今天我们对基督的享受。基督是我们的美地，基督丰富的各方面由那地的出产所预表。我们若享受基督丰富的供应，就能活基督。这一切事—过基督徒生活、击败仇敌、建立神的国、并建造神的居所—都出于对基督丰富的享受。（哥林多前书生命读经，五三二页。）

参读：歌罗西书生命读经，第六、二十至二十一篇；基督是我们的分，第一章。

In Joshua 5:11 and 12 we see a hint that the good land typifies Christ as the continuation of the manna. Verse 11 says that the children of Israel ate of the produce of the land.... Manna was a type of Christ as the life supply for God's people. As these verses in Joshua point out, the produce of the good land is the continuation of the manna. Therefore, if the manna typified Christ, the produce of the good land must also typify Him. By means of the supply of manna in the wilderness, God's people were able to build the tabernacle as God's dwelling place. In the same principle, through the supply of the rich produce of the land they were able to build the temple as a more solid dwelling place for God. No doubt, the good land enjoyed by the children of Israel is a significant type of Christ, for through the enjoyment of it the temple was built.

The land is the crucial focus of the Old Testament. This is the reason that in the Old Testament the Lord speaks of the land again and again. He called out Abraham and told him that He would bring him into a certain land, which was the land of Canaan. Consider how many times from Genesis 12 to the end of the Old Testament the Lord referred to the land. Actually, the center of the Old Testament is the temple within the city built in the good land. If we know the Scriptures and have light from God, we shall realize that the center of God's eternal plan, speaking according to the type, is the land with its temple and city....The land is the figure of the all-inclusive Christ, a type of Christ as everything to us. (Life-study of Colossians, pp. 162-165)

The experience of the children of Israel in the good land typifies our enjoyment of Christ today. Christ is our good land, and the various aspects of the riches of Christ are typified by the produce of the land. If we enjoy the rich supply of Christ, we shall be able to live Christ.... All these matters—living the Christian life, defeating the enemies, establishing the kingdom of God, and building the house of God—issue out from the enjoyment of the riches of Christ. (Life-study of 1 Corinthians, p. 449)

Further Reading: Life-study of Colossians, msgs. 6, 20-21; CWWL, 1966, vol. 1, "Christ Our Portion," ch. 1

第二周　周二

晨兴喂养

出三 8 “我下来要救他们脱离埃及人的手，领他们从那地出来，上到美好、宽阔、流奶与蜜之地…。”

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

奶与蜜乃是两种生命—动物生命和植物生命—结合而成的产品。奶产自吃草的牛，蜜由蜜蜂采花蜜而成。奶与蜜表征基督的丰富来自祂生命的两方面—动物生命所预表祂救赎的生命，（约一 29，）以及植物生命所预表祂生产的生命。（十二 24。）（圣经恢复本，出三 8 注 2。）

每当我们来到主的桌子前享受基督这包罗万有的一位，在我们的经历中，我们就在美地享受那地的丰富。这就是说，美地成了给我们享受的桌子，筵席。在这桌子，这筵席前，我们得着满足，神也得着满足。我们若看见这点，就会领悟，进入美地就是来到主的桌子前。…这桌子是给我们享受的筵席。…我们领会来到这桌子前就是享受基督作美地，这是很要紧的。（哥林多前书生命读经，五三一至五三二页。）

信息选读

许多人读到歌罗西一章十二节，也许没有注意“在光中”这辞。我们的分—基督，乃是我们在光中所享受的。

在约翰八章十二节，主耶稣说，祂是世界的光，跟从祂的，就绝不在黑暗里行，必要得着生命的光。但我们若不跟从祂这光，我们就要在黑暗里。

WEEK 2 — DAY 2

Morning Nourishment

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey…

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

Both milk and honey are products of the combination of two kinds of lives—the animal life and the vegetable life. Milk is produced by cattle that feed on grass, and honey is made by bees from the nectar of flowers. Milk and honey signify the riches of Christ, which come from the two aspects of His life—His redeeming life, typified by the animal life (John 1:29), and His generating life, typified by the vegetable life (John 12:24). (Exo. 3:8, footnote 2)

Whenever we come to the Lord’s table to enjoy Christ as the all-inclusive One, in our experience we are in the good land enjoying the riches of the land. This means that the good land has become a table, a feast, for our enjoyment. At this table, this feast, we are satisfied, and God is satisfied also. If we see this, we shall realize that to enter into the good land is to come to the Lord’s table. The table is a feast for our enjoyment.... It is crucial for us to understand that to come to the table is to enjoy Christ as the good land. (Life-study of 1 Corinthians, pp. 448-449)

Today’s Reading

Many may read Colossians 1:12 without paying attention to the phrase in the light. Christ, our portion, is to be enjoyed by us in the light.

In John 8:12 the Lord Jesus said that He is the light of the world and that whoever follows Him will not walk in darkness, but have the light of life. However, if we do not follow Him as the light, we shall be in darkness.

约壹一章五节说，神就是光。唯有祂是光的源头。神的话、基督、基督的生命、信徒和召会都能够是光，因为有神作其源头。

诗篇一百一十九篇一百零五节说，神的话是我们脚前的灯，是我们路上的光；一百三十节说，神的言语一解开，就发出亮光。神的话是光，因为神的话包含了神。…圣经的源头是神，而神就是光。所以，圣经的话乃是光的照耀。

在约翰九章五节，主耶稣说，“我在世界的时候，是世界的光。”神与基督原为一。神既是光，基督也就是光。基督以非常明确的方式作世界的光。…基督不是以笼统的方式，乃是以明确的方式，作社会、作人类的光。

基督的生命也是光。一章四节说，“生命在祂里面，这生命就是人的光。”我们接受基督作生命的时候，这生命就成了我们里面的光，照耀我们，并且从里面光照我们。

凡相信基督的人也是光。主耶稣论到信徒说，“你们是世上的光。”（太五14。）在腓立比二章十五节，保罗说，信徒“好象发光之体显在世界里”。发光之体，原文指返照太阳光的光体。光体本身没有光，却返照从别的光源而来的光。信徒们乃是发光之体。我们在自己里面没有光。光是从我们里面焚烧的油（就是那灵）来的。我们的光源不是我们自己，乃是作为那灵的基督。

在启示录一章二十节，我们看见召会是灯台，托住并支持焚烧的灯。这灯就是基督，有神在祂里面作光。（二一23。）在宇宙中只有一种光，就是神自己。三一神乃是独一的光。（歌罗西书生命读经，六四至六八页。）

参读：哥林多前书生命读经，第五十篇；歌罗西书生命读经，第七篇。

First John 1:5 says that God is light. He alone is the source of light. The Word of God, Christ, the life of Christ, the believers, and the church can all be light because they have God as their source.

Psalm 119:105 says that the Word of God is a lamp to our feet and a light to our path, and 119:130 says that the opening of God’s words gives light. The Word of God is light because it contains God....The source of the Bible is God, and God is light. Therefore, the words of the Bible are the shining of light.

In John 9:5 the Lord Jesus said, “While I am in the world, I am the light of the world.” God and Christ are one. Since God is light, Christ also is light. Christ is the light of the world in a very definite way....Christ is the light not just in a general way, but in a definite way as the light of society, of mankind.

The life of Christ is also light. John 1:4 says, “In Him was life, and the life was the light of men.” When we receive Christ as life, this life becomes light in us, shining upon us and enlightening us from within.

Those who believe in Christ are also the light. Speaking of the believers, the Lord Jesus said, “You are the light of the world” (Matt. 5:14). In Philippians 2:15 Paul says that the believers “shine as lights in the world” (KJV). The Greek for lights is better rendered luminaries. A luminary does not have light in itself; it reflects light that comes from another source. The believers are luminaries. In ourselves we have no light. The light comes from the oil, the Spirit, burning within us. The source of our light is not ourselves, but Christ as the Spirit.

In Revelation 1:20 we see that the church is a lampstand, a stand that holds and supports a burning lamp. The lamp is Christ with God in Him as light (Rev. 21:23). In the universe there is one light, God Himself. The Triune God is the unique light. (Life-study of Colossians, pp. 55-57)

Further Reading: Life-study of 1 Corinthians, msg. 50; Life-study of Colossians, msg. 7

第二周　周三

晨兴喂养

约六 57 “…那吃我的人，也要因我活着。”

63 “…我对你们所说的话，就是灵，就是生命。”

彼前二 2 “…切慕那纯净的话奶，叫你们靠此长大，以致得救。”

诗一一九 103 “你的言语在我上膛何等甘美！在我口中比蜜更甜！”

〔约翰六章九节说到“五个大麦饼、两条鱼”。〕饼属于植物生命，象征基督的生命生产的一面；鱼属于动物生命，象征基督的生命救赎的一面。作为生产的生命，基督长在陆地，神所创造的地上；作为救赎的生命，基督活在海中，撒但所败坏的世界里。为重生我们，祂长在神所造的地上为着繁殖；为救赎我们，祂活在撒但罪恶的世界里。但祂没有罪，也不受世界影响，正如鱼活在盐水中，却不是咸的。…大麦饼和鱼都是小东西，表征基督是微小的，好作我们生命的供应。那些求神迹的人，认为基督是神所应许的申言者，要强逼祂作王；（约六 14 ～ 15；）但祂不愿自居为宗教伟人，宁愿成为小饼小鱼，好给人吃。（圣经恢复本，约六 9 注 2。）

信息选读

长大是生命的事，也是在生命里的事。我们借着重生得着了神的生命，就需要由神的话所传输的奶得着滋养，在这生命里并因这生命而长大。（圣经恢复本，彼前二 2 注 4。）

WEEK 2 — DAY 3

Morning Nourishment

John 6:57 ...He who eats Me, he also shall live because of Me.

63 ...The words which I have spoken to you are spirit and are life.

1 Pet. 2:2 ...Long for the guileless milk of the word in order that by it you may grow unto salvation.

Psa. 119:103 How sweet are Your words to my taste! Sweeter than honey to my mouth!

[John 6:9 speaks of “five barley loaves and two fish.”] Loaves are of the vegetable life and signify the generating aspect of Christ’s life. Fish are of the animal life and signify the redeeming aspect of Christ’s life. As the generating life, Christ grows in the land, the God-created earth; as the redeeming life, He lives in the sea, the Satan-corrupted world. In order to regenerate us, He grew on the God-created earth that He might reproduce; in order to redeem us, He lived in the satanic and sinful world. But He is not sinful, not affected by the world, just as fish live in salt water but are not salty. Barley loaves and fish are small items, signifying Christ’s smallness, through which He can be the life supply to us. Those who sought miracles considered Him the promised Prophet and would have forced Him to be King (John 6:14-15), but He would not seek to be a giant in religion; rather, He preferred to be small loaves and little fish that people might eat Him. (John 6:9, footnote 2)

Today’s Reading

To grow is a matter of life and in life. We received the divine life through regeneration, and we need to grow in this life and with this life by being nourished with the milk conveyed in the word of God. (1 Peter 2:2, footnote 4)

〔雅歌四章十一节：“我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服的香气如同利巴嫩的香气。”〕一切人世的、天然的香品，没有一样是赶得上女子身上膏油的香气的。这就自然能够叫她嘴唇能以滴蜜。蜜，是甜美的，是叫衰颓的人能够得着苏醒的。但是这一种甘甜，并非在短时间内就可以产生的，乃是经过长时间的采集，经过里面的活动，并且谨慎的收藏，才有的。这是一个常在神面前受教的人所独有的。所以，从这女子口中所发出来的，并非闲话、笑话、冒失的话，乃是甘甜、使人苏醒的话。她的话语并非像山洪暴发的往外倾泻，乃是一滴一滴地像蜂房的滴蜜。这是一种最慢的滴。有的人，他们必须说话，他们说话像溪水奔流一样。就是他们所说的是关系属灵的事，但他们那一种说法就已经够显明，他们是没有经过恩典更深的工作的。这里不只注意到她的嘴唇如何慢慢地滴出甘甜的蜜来，这里也注意到她里面所收藏的是什么。所以说“你的舌下有蜜有奶”。舌上，是人咽食物的地方；舌下，是人藏食物的地方。意即她里面收藏了这些东西，里面是丰丰富富地有这些东西。这可见她自己的粮食是有余的。蜜是为着复兴软弱的人，奶是为着喂养幼稚的人。她里面所蕴藏的是这样的丰富，好象食物在舌下可以随时分给需要的人。但是，她并不倾吐她所有的一切，象有的人里面有多少，外面也拿出多少一样。蜜和奶还是在她的舌下，不都是在她的唇边。（歌中的歌，八三至八四页。）

祂享受从她嘴唇所出的话如同新蜜（为着复兴软弱的人），并她舌下的话如同蜜和奶（为着复兴软弱的人，并喂养未成熟的人）。祂也享受她行为的香气，如同升天的香气。（雅歌生命读经，四一页。）

参读：歌中的歌，第三段；雅歌生命读经，第四篇。

Song of Songs 4:11 says, “Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the fragrance of your garments / Is like the fragrance of Lebanon.”... No human or natural smell can be compared to the fragrance that emanates from the maiden. This naturally makes her lips drop as the honeycomb. Honey is sweet, and it restores the stricken ones. But this sweetness is not produced overnight. It comes from a long period of gathering, inward activity, and careful storage. This is the unique possession of one who is taught by God. From the mouth of the maiden issue forth sweet and refreshing words, not gossip, jokes, or rash words. Her words are not outbursts of torrents, but drops of honey from the honeycomb. This is the slowest kind of dripping. Some people have the urge to speak; their words are like the babbling of brooks. Even when they speak about spiritual things, the way they speak shows that they have not passed through the deeper work of grace. In this verse we can notice not only her lips slowly dropping sweet honey, but the things that are stored within her. “Honey and milk are under your tongue.” The top of the tongue is where man takes in food, whereas under the tongue is where man stores food. This means that she has stored up these things; there are riches within her. She has more than enough food. Honey restores the weak ones, whereas milk feeds the immature ones. She has stored so many riches within her that food seems to be under her tongue, and she can dispense to the needy ones at any time. However, she does not reveal all that she has. She is not like many people who exhibit on the outside all that they have inside. Honey and milk are under her tongue; they are not on her lips. (CWWN, vol. 23, “The Song of Songs,” pp. 71-72)

He enjoys her word as fresh honey (for restoring the weak), which comes from her lips, and her word as honey and milk (for restoring the weak and feeding the immature ones), which are under her tongue, and the fragrance of her conduct as the fragrance of ascension. (Life-study of Song of Songs, p. 32)

Further Reading: CWWN, vol. 23, “The Song of Songs,” sect. 3; Life-study of Song of Songs, msg. 4

第二周　周四

晨兴喂养

西二 6～7“你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，…就要在祂里面行事为人。”

9～10“因为神格一切的丰满，都有形有体地居住在基督里面，你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”

歌罗西二章八至十五节这一段…其中有许多的要点，…都是关于基督是美地，是我们已经在其中生根的丰富土壤。七节里“已经生根”这话含示土壤的意思。…我们既然在土壤里生根，就借着从土壤里所吸收的元素长大。我们知道，作为土壤的基督乃是在我们的灵里。现在我们必须往前看见，八至十五节乃是描述我们在其中生根的土壤。（歌罗西书生命读经，五七四页。）

信息选读

这块特殊土壤的头一方面是在歌罗西二章九节。…神格一切的丰满，都有形有体地居住在祂里面，我们在这一位里面已经生根。我们不该让人把我们从这样的土壤中移开。从这块土壤中移开，就是被拔除。当保罗写歌罗西书的时候，有些人想要把信徒从基督里拔出来。

在十节，…我们对基督这土壤更多的实质有进一步的看见。土壤的一方面是神格的丰满；另一方面乃是基督是一切执政掌权者的元首。在基督这美地上，有许多不同的元素。

WEEK 2 — DAY 4

Morning Nourishment

Col. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him...

9-10 For in Him dwells all the fullness of the Godhead bodily, and you have been made full in Him, who is the Head of all rule and authority.

The section of Colossians which includes 2:8-15...contains a number of important points, many... related to Christ as the good land, as the rich soil in which we have been rooted. The expression “having been rooted” in verse 7 implies that there is soil.... Having been rooted in the soil, we grow with the elements we absorb from the soil. We know that Christ as the soil is in our spirit. Now we must go on to see, from verses 8 through 15, a description of the very soil in which we have been rooted. (Life-study of Colossians, pp. 461-462)

Today’s Reading

The first aspect of this very special soil is found in Colossians 2:9....We have been rooted in the One in whom all the fullness of the Godhead dwells bodily. We should not allow anyone to carry us away from such a soil. To be carried away from this soil is to be uprooted from it. When the book of Colossians was written, some were trying to uproot the believers from Christ.

In verse 10...we see more concerning the substance of Christ as the soil. One aspect of the soil is that of the fullness of the Godhead; another aspect is that Christ is the Head of all rule and authority. In Christ as the good land we have a number of different elements.

我们在作土壤的基督里生根时，头一件发生的事就是，我们在祂里面得了丰满。（二10。）“得了丰满”这话含意很广，需要扩充的翻译，来显示其真实的意义。这个希腊字含示完备、完全、满足、和完满的完成。在作土壤的基督里，我们都被充满、得完备、被成全、得满足、并彻底得着供应。…土壤的头一个元素乃是神格的丰满。当我们从土壤里将丰富的养分吸收进来，我们就享受这丰满。然后这丰满使我们得了丰满，使我们完备，使我们完全，使我们满足，为我们成就一切，并彻底供应我们每一样的需要。…这丰满是取用不竭的。这样无穷无尽的丰满，乃是我们在其中已经生根之丰富土壤的头一个元素。神已将我们栽种于丰富的土地上。这土地的头一面乃是神格的丰满，就是神在旧造和新造里的彰显。因此，丰满含示神在旧造和新造里的彰显。我们既栽种在这样丰富的土壤中，就从土壤里吸收养分。土壤的丰富，头一个元素就是丰满。我们在这丰满里，便得了丰满。因此，我们一无所缺。

保罗要歌罗西的信徒晓得，他们既在基督里得了丰满，就不需要敬拜天使。基督是一切执政掌权者的元首；天使不过是神造物中的一项罢了。在这丰满里我们已经得了丰满、完备和完全。一切必需的事都成就了，我们已经得着供应，并且已经满足了。哦，这丰满乃是包罗万有的，包括了公义、称义、圣别、成圣、以及我们所需要的一切。我们既栽种在这丰满里，就该从其中吸取滋养。我们这样作，就会发现我们一无所缺。钉十字架和复活的经历都在这丰满里。赞美主，我们可以享受宇宙的、永远的、延展无限的、包罗万有的丰满！这丰满有形有体地居住在基督里面。基督既是我们已经生根于其中的美地，我们在这丰满里就已经生根了；我们在其中已经得了丰满、完备并完全。我们什么都不缺。（歌罗西书生命读经，五七四至五七八页。）

参读：歌罗西书生命读经，第四十四、四十六、五十一篇。

When we are rooted in Christ as the soil, the first thing to take place is that we are made full in Him (2:10). The phrase made full implies a great deal and requires an amplified translation in order to bring out its real significance. The Greek word implies completion, perfection, satisfaction, and full accomplishment. In Christ as the soil we are filled, completed, perfected, satisfied, and thoroughly supplied....The first element of the soil is the fullness of the Godhead. As we absorb into our being the rich nourishment from the soil, we enjoy this fullness. Then this fullness makes us full, completes us, perfects us, satisfies us, accomplishes everything for us, and thoroughly supplies our every need. This fullness is inexhaustible. Such an inexhaustible fullness is the first element of the rich soil in which we are rooted. God has planted us into a rich land. The first aspect of this land is the fullness of the Godhead, the expression of God in the old creation and in the new creation. Thus, the fullness implies the expression of God in the old creation and in the new creation. Having been planted into such rich soil, we absorb nourishment from the soil. The first element of the riches of the soil is the fullness. In this fullness we have been made full. Thus, we are short of nothing.

Paul wanted the Colossian believers to realize that since they had been made full in Christ, they had no need to worship angels. Christ was the Head of all rule and authority, and angels were just one item of God's creation. In the fullness we are made full, complete, and perfect. Everything necessary is accomplished, and we are supplied and satisfied. Oh, this fullness is all-inclusive. It includes righteousness, justification, holiness, sanctification, and whatever we may need. Having been planted into this fullness, we should simply absorb nourishment from it. As we do so, we shall find that we have no lack. The experiences of crucifixion and resurrection are in the fullness. Praise the Lord that we may enjoy the universal, eternal, extensive, all-inclusive fullness! This fullness dwells in Christ bodily. Since Christ is the good land in which we have been rooted, we have been rooted in this fullness; in it we have been made full, complete, and perfect. We have no need whatever. (Life-study of Colossians, pp. 462-465)

Further Reading: Life-study of Colossians, msgs. 44, 46, 51

第二周　周五

晨兴喂养

西二 12 ～ 14 “在受浸中与祂一同埋葬，也在受浸中，借着那叫祂从死人中复活之神所运行的信心，与祂一同复活。…神赦免了你们一切的过犯，叫你们一同与基督活过来；涂抹了规条上所写，攻击我们…的字据，并且把它撤去，钉在十字架上。”

我们在歌罗西二章十一至十五节能看见更多〔土壤〕的元素。…土壤还包含基督的割礼，〔11，〕表明割除和杀死。因此，这土壤里也有杀死的元素。十二节说，我们在受浸中与基督一同埋葬，指明土壤也包含埋葬的元素。在基督这土壤里有一个实质，使我们被埋葬。我们埋葬以后，又复活。在十二节，保罗说到那叫基督从死人中复活的神。这说法指明在基督这土壤里，有一个叫我们复活的元素。按照十三节来看，我们也活过来了。在土壤里有一个元素赐我们生命，点活我们。在林前十五章四十五节，保罗说到赐生命的灵。在歌罗西二章十三节，他用同样的希腊字说到赐人生命叫人活过来，但是用过去式。基督作为土壤，已叫我们活过来，祂已赐给我们生命。（歌罗西书生命读经，五七五页。）

信息选读

在歌罗西二章十四至十五节，…我们看见，在基督这土壤里更多的元素。涂抹了在规条上所写的字据，是在土壤里的一种元素；将一切执政的和掌权的脱下，把他们公然示众，仗着十字架在凯旋中向他们夸胜，也是如此。基督是土壤，包含了这一切奇妙的元素。赞美主，祂是这样丰富的土壤！我们

WEEK 2 — DAY 5

Morning Nourishment

Col. 2:12-14 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead. And you…He made alive together with Him, having forgiven us all our offenses; wiping out the handwriting in ordinances, which was against us;…and He has taken it out of the way, nailing it to the cross.

In Colossians 2:11 through 15 we find more elements [of the soil]….The soil also includes the circumcision of Christ [v. 11], which denotes cutting and killing. In the soil there is, therefore, a killing element. Verse 12, which says that we were buried together with Christ in baptism, indicates that the soil also contains the element of burial. In Christ as the soil there is a substance which causes us to be buried. After burial, we are raised up. In verse 12 Paul speaks of God who raised Christ from among the dead. This expression indicates that in Christ as the soil there is an element which causes us to be raised up. According to verse 13, we also are made alive. There is an element in the soil which gives us life, enlivens us. In 1 Corinthians 15:45 Paul speaks of the life-giving Spirit. In Colossians 2:13 he uses the same Greek term for life-giving, only in the past tense. As the soil, Christ has made us alive; He has given us life. (Life-study of Colossians, pp. 462-463)

Today’s Reading

In Colossians 2:14 and 15…we have more elements that are found in Christ as the soil. The wiping out of the handwriting in ordinances is an element in the soil. The same is true of the stripping off of the rulers and the authorities, the making of a display of them openly, and the triumphing over them in the cross. As the soil, Christ includes all these marvelous elements. Praise Him that He is such a rich soil! We have been rooted

在这土壤里已经生根；一天过一天，我们的根需要更加深入到基督这独一的土壤里。

然而，十一至十五节指明，在消极方面有肉体、规条、以及执政掌权者。我们男女老幼、有文化的、没有文化的，都受这三类反面事物的搅扰。我们都有肉体，都有某种规条，也都服从空中邪恶的掌权者。罪、世界、过犯的根源都在这些反面的事物里。赞美主，在基督这土壤里有割礼的元素，将肉体治死！在基督这土壤里有杀死的能力。这杀死的元素可以比作盐，加在土壤里，就能将腐败消杀。我们在其中所生根的美地，其上的土壤乃是割礼的“盐”。这种元素不能使任何作物生长，但对于杀菌却很有果效。它割除肉体，并杀死肉体。杀死以后，就需要埋葬。在作土壤的基督里面有一种元素，使我们被埋葬。不仅如此，还有另一种元素使我们复活。因此，在基督这土壤里的元素，首先埋葬我们，然后叫我们复活…并得着生命。

根据十四节，在规条上所写，攻击我们、反对我们的字据，已经被涂抹，已经被钉在十字架上。在这土壤里，也有涂抹规条的元素。

我们在日常行事为人的方式上，都有某种的规条。这些规条也许不是成文的，却是刻在我们的头脑里。也许你从来不觉得，但规条却拦阻你在生命里长大。你要长得合式，这些规条就必须涂抹掉，钉在十字架上。…今天我们不需要规条，我们只需要从土壤里吸收丰富，使我们长大，并且被建造。（歌罗西书生命读经，五七五至五七六、五七九至五八〇页。）

参读：歌罗西书生命读经，第五十二至五十三篇。

in this soil. Day by day, our roots need to sink deeper into Christ as the unique soil.

On the negative side, however, as 2:11-15 indicates, we have the flesh, the ordinances, and the rulers and authorities. Young and old, male and female, cultured and uncultured—we all are troubled by these three categories of negative things. We all have the flesh, we all have some type of ordinances, and we all are subject to the evil authorities in the atmosphere. Sin, worldliness, and offenses have their source in these negative things. Praise the Lord that in Christ as the soil we have the element of circumcision which puts the flesh to death! In Christ as the soil there is killing power. This killing element can be compared to salt, which when added to soil can kill corruption. In the soil of the good land in which we are rooted is the “salt” of circumcision. This element does not cause anything to grow, but it is effective in killing germs. It cuts the flesh and kills it. After the killing, we have burial. In Christ as the soil there is an element which causes us to be buried. Furthermore, there is another element which raises us up. Thus, first the elements in Christ as the soil bury us; then they raise us up...and make us living.

According to 2:14, the handwriting in ordinances, which was against us and contrary to us, has been wiped out. It has been nailed to the cross. In the soil there is also the element of the wiping out of the ordinances.

We all have certain kinds of ordinances concerning the way we conduct our daily life. These ordinances may not be in writing, but they are inscribed in our mentality. Perhaps you have never realized this, but ordinances hinder your growth in life. In order for you to grow properly, they need to be wiped out, nailed to the cross....Today we do not need ordinances. We simply need to assimilate the riches from the soil that we may grow and be built up. (Life-study of Colossians, pp. 463, 465-466)

Further Reading: Life-study of Colossians, msgs. 52-53

第二周　周六

晨兴喂养

西二7“在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

15“既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜。”

土壤里面还有一个元素，就是脱下执政的和掌权的，而在凯旋中向他们夸胜；（西二15；）这元素胜过空中的邪灵。信徒和不信的人都觉察到，有邪恶的事物围绕着他们。人想要行善，却有个东西使他们作恶；…我们若想要凭自己与空中的黑暗权势争战，就必失败。但在作土壤的基督里面，有一种击败邪灵的元素。…土壤里面有一个脱下黑暗权势的元素。我们已经栽种在这土壤里面，现今必须享受其中一切的丰富。（歌罗西书生命读经，五八〇至五八一页。）

信息选读

我们已经在基督这丰富、肥沃的土壤里生了根。〔西二7。〕我们既在祂里面生根，就应当继续吸取祂的丰富。…从土壤里吸收到树里面的元素，使树能长大。…我们既已生根到基督里面，就该天天实际地留在祂里面。我们在经历中，必须一直在基督里生根。然而，我们若在饮食这样的事上忘了基督，在经历上就没有生根于基督。我们进餐的时候，也许忘了基督。饭后，我们可能花一点时间祷告。但甚至在祷告的开头，我们还没有在实际并经历上在基督里生根，因为我们可能祷告许多不必要的事物。

WEEK 2 — DAY 6

Morning Nourishment

Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

In the soil there is also an element which strips off the rulers and authorities and triumphs over them (Col. 2:15). This element is victorious over the evil spirits in the atmosphere. Both believers and unbelievers realize that there is something evil surrounding them. People try to be good, but something causes them to do evil.... If we try in ourselves to combat the power of darkness in the atmosphere, we shall be defeated. But there is an element in Christ as the soil which defeats the evil spirits....There is an element in the soil which strips off the power of darkness. We have been planted into this soil, and now we must enjoy all its riches. (Life-study of Colossians, pp. 466-467)

Today's Reading

We are rooted in Christ, who is the rich, fertile soil [Col. 2:7]. Having been rooted in Him, we should go on to absorb His riches....The elements absorbed into a tree from the soil enable the tree to grow.... Since we have been rooted into Christ, we should remain in Him in a practical way day by day. In our experience, we need to stay rooted in Christ. However, if we forget Christ in matters such as eating and drinking, we are not rooted in Him in our experience. When we eat our food, we may not remember Christ. After our meal, we may spend some time in prayer. But even at the beginning of our prayer, we may not actually and experientially be rooted in Christ, for we may pray many unnecessary things. But in His mercy and

但在主的怜悯和忍耐里，祂一直等到我们开始真正的祷告；然后我们就在经历上吸取基督的丰富。然而，我们祷告的时间结束之后，也许没有继续消化我们从祂所吸收的。照着主在约翰十五章所说的，就是我们可能没有住在祂里面。

许多圣徒早晨花时间与主同在。然而，虽然他们花了一点时间与主同在，却没有吸取多少祂的丰富；原因在于他们太匆忙了。我们若要把基督的丰富吸收进来作养分，就不该匆匆忙忙的。

我们若要吸取作为土壤之基督的丰富，就需要有细嫩的新根。不要让自己老化了，乃要天天新鲜而更新。要向主祷告：“主，我要让我的奉献是新鲜的，我要重新向你敞开。我要我的根是细嫩的，好吸取你的丰富。主，不要让我的根老化。”如果我们的根细嫩新鲜，吸取基督的丰富，我们就自然会因着所吸取的丰富而长大。这就是天天、时时主观地享受基督并经历祂。

你若看见我们在基督这丰富的土壤里生根，就会得着安慰和鼓励。…在这土壤里，你岂不是有丰满、割礼、埋葬、复活、生命的分赐、规条的涂抹、和黑暗权势的脱下么？忘掉你的环境、你的光景、你的失败、以及你的软弱，单单花时间享受主。要花时间吸取祂，从祂这土壤里吸收丰富的元素。倘若你花时间吸取主，你就能见证，你在基督里一无所缺。

倘若你早晨花半小时吸取主、享受主，你在一天当中，就不会受到反面事物的搅扰。“苍蝇”和“蝎子”不会来烦扰你，因为土壤里的元素会驱逐它们。（歌罗西书生命读经，六〇三至六〇四、五八二至五八三页。）

参读：歌罗西书生命读经，第四十七至四十八、五十五篇。

patience, the Lord waits until we begin to pray in a genuine way. Then in our experience we absorb Christ's riches. However, when our time of prayer is finished, it may happen that we do not go on to assimilate what we have absorbed of Him. According to the Lord's words in John 15, it could be that we do not abide in Him.

In the morning many saints spend time with the Lord. However, even though they spend a certain amount of time with Him, they may not absorb much of His riches. The reason is that they are in too much of a hurry. If we would absorb the riches of Christ into us as our nourishment, we should not be rushed.

If we would absorb the riches of Christ as the soil, we need to have tender, new roots. Do not let yourself get old, but be fresh and renewed day by day. Pray to the Lord, "Lord, I want my consecration to be fresh, and I want to open to You anew. I want my roots to be tender that I may absorb Your riches. Lord, don't let my roots get old." If our roots are tender and new to absorb the riches of Christ, we shall grow automatically with the riches we assimilate. This is to enjoy Christ and to experience Him subjectively daily and hourly.

If you see that we have been rooted in Christ as the rich soil, you will be comforted and encouraged....In this soil do you not have the fullness, the circumcision, the burial, the raising up, the giving of life, the wiping out of the ordinances, and the stripping off of the powers of darkness? Forget your situation, your condition, your failures, and your weaknesses and simply take time to enjoy the Lord. Take time to absorb Him, to assimilate the rich elements from Him as the soil. If you take time to absorb the Lord, you will be able to testify that in Christ you have no lack.

If you spend thirty minutes to absorb the Lord and to enjoy Him in the morning, you will not be bothered by negative things during the day. The "flies" and "scorpions" will not pester you, for the elements in the soil will repel them. (Life-study of Colossians, pp. 486-487, 468)

Further Reading: Life-study of Colossians, msgs. 47-48, 55

第二周诗歌

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鼓　励 — 与主交通

6 5 6 5 双（英 643）

F 大调　　6/4

F　　B♭　　F　　C7　　F
3 — — 3　2　3 | 4 — — 3 — — | 1 — — 2　1　7̇ | 1 — — 1 — — |
一　用　功朝见　主　面，　多　和主对　讲，

F　　B♭　　F　　C　　G7　　C7
3 — — 3　2　3 | 4 — — 3 — — | 2 — — 2　2　2 | 2 — — 2 — — |
常　住在祂　里　面，　以　祂话为　粮。

F
4 — — 4　3　2 | 3 — — 5 — — | C7
4 — — 4　3　2 | 3 — — 3 — — |
等　候在祂　面　前，　柔　顺且降　服，

F7　　B♭　　F　　C7　　F
5 — — 5　4　3 | 6 — — 4 — — | 3 — — 2　1　7̇ | 1 — — 1 — — ‖
每　件事上　不　忘　　寻　求祂祝　福。

二　用功朝见主面，　　事务虽忙碌；
　　多花时间单独　　和主在密处。
　　借着仰望耶稣，　　你变祂形像；
　　在你行为之上，　　人见祂模样。

三　用功朝见主面，　　让祂作领导；
　　任何事情发生，　　不在祂前跑；
　　无论是乐是苦，　　始终跟随主，
　　始终相信祂话，　　常仰望耶稣。

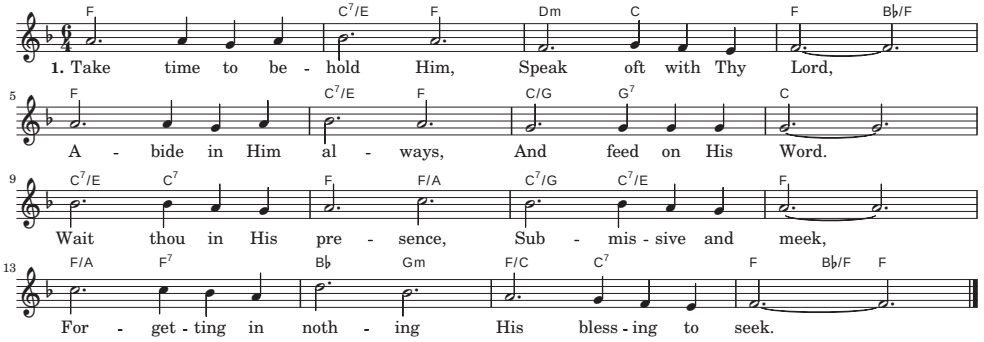
四　用功朝见主面，　　内心须宁静；
　　让祂前来管理　　意念和性情。
　　祂灵把你带到　　爱的发源所，
　　如此你才配作　　属天的工作。

WEEK 2 — HYMN

Take time to behold Him

Encouragement — For Fellowship with the Lord

643



2. Take time to behold Him,
The world rushes on;
Spend much time in secret
With Jesus alone.
By looking to Jesus
Like Him thou shalt be;
Thy friends, in thy conduct,
His likeness shall see.

3. Take time to behold Him,
Let Him be thy guide;
And run not before Him
Whatever betide;
In joy or in sorrow
Still follow thy Lord,
And, looking to Jesus,
Still trust in His Word.

4. Take time to behold Him,
Be calm in thy soul,
Each thought and each temper
Beneath His control.
Thus led by His Spirit
To fountains of love,
Thou then shalt be fitted
His mercy to prove.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: