第四周

认识并经历包罗万有、延展无限的基督作一切正面事物的实际

读经：西二 16～18 上，约十四 6 上，17，约壹五 6，约十六 13

纲要

周一、周二

壹 “所以不拘在饮食上或在节期、月朔或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。不可让人凭故意卑微，并敬拜天使，所作反对你们的判断，骗取你们的奖赏。”—西二 16～18 上：

一 二章十七节里的实体，就如人的身体，乃是实质；律法里的仪式是基督的影儿，就如人身体的影儿，基督才是福音的实质和实际；歌罗西书揭示这样一位包罗万有的基督，乃是神经纶的中心点—一 17 上、18 上，三 11。

二 基督日日、周周、月月、年年都是每一正面事物的实际，含示这位包罗万有的基督宇宙性的广阔：

1 基督日日是我们的食物和饮料，作我们的满足和加力—林前十 3～4。

Week Four

Knowing and Experiencing the All-inclusive, Extensive Christ as the Reality of All Positive Things

Scripture Reading: Col. 2:16-18a; John 14:6a, 17; 1 John 5:6; John 16:13

Outline

Day 1 & Day 2

I. “Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ. Let no one defraud you by judging you unworthy of your prize”—Col. 2:16-18a:

A. As with a man’s physical body, the body in 2:17 is the substance, and like the shadow of a man’s body, the rituals in the law are the shadow of Christ, who is the substance and reality of the gospel; Colossians unveils such an all-inclusive Christ as the focus of God’s economy—1:17a, 18a; 3:11.

B. Daily, weekly, monthly, and yearly, Christ is the reality of every positive thing, implying the universal extensiveness of the all-inclusive Christ:

1. Daily, Christ is our food and drink for our satisfaction and strengthening—1 Cor. 10:3-4.

2 基督周周是我们的安息日，作我们在祂里面的完成和安息—太十一 28 ～ 29。

3 基督月月是我们的月朔，作我们在黑暗中因着光而有的新开始—约一 5，八 12。

4 基督年年是我们的节期，作我们的喜乐和享受—林前五 8。

三 包罗万有、延展无限的基督，满了吸引力且富有磁力，乃是圣经的素质—路二四 44，约五 39 ～ 40，太一 1，参启二二 21。

四 按照上下文，歌罗西二章十八节的“奖赏”，乃是对基督作为影儿之实体的享受；我们的奖赏被骗取，就是对基督主观的享受被骗取了—参创十五 1，腓三 8。

五 我们的需要乃是主观的基督成为我们的享受，在我们里面完成神圣的启示；如果我们缺少对基督的经历和享受，我们也就缺少神的启示—西一 25 ～ 28。

六 我们每天所作的无论是什么，都该提醒我们，基督乃是那件事情的实际；如果我们在日常生活中，操练接受基督作一切物质事物的实际，我们日常的行事为人就会彻底改变且变化，我们也会满了基督—林后四 16，腓一 19 ～ 21 上。

周三

七 我们需要天天享受基督作我们一切需要的实际：

1 基督是我们的气息 — 约二十 22。

2 基督是我们的饮料 — 四 10、14，七 37 ～ 39 上。

3 基督是我们的食物 — 六 35、57。

2. Weekly, Christ is our Sabbath for our completion and rest in Him—Matt. 11:28-29.

3. Monthly, Christ is our new moon as a new beginning with light in darkness—John 1:5; 8:12.

4. Yearly, Christ is our feast for our joy and enjoyment—1 Cor. 5:8.

C. The all-inclusive, extensive Christ, who is full of attractiveness and rich in magnetism, is the essence of the Bible—Luke 24:44; John 5:39-40; Matt. 1:1; cf. Rev. 22:21.

D. According to the context, “the prize” in Colossians 2:18 is the enjoyment of Christ as the body of the shadows; to be defrauded of our prize is to be defrauded of the subjective enjoyment of Christ—cf. Gen. 15:1; Phil. 3:8.

E. Our need is for the subjective Christ to become our enjoyment to complete the divine revelation within us; if we are short in the experience and enjoyment of Christ, we are also short concerning God’s revelation—Col. 1:25-28.

F. Whatever we do day by day should remind us of Christ as the reality of that thing; if we follow the practice of taking Christ as the reality of all the material things in our daily life, our daily walk will be revolutionized and transformed, and we will be full of Christ—2 Cor. 4:16; Phil. 1:19-21a.

Day 3

G. We need to enjoy Christ day by day as the reality of all our necessities:

1. Christ is our breath—John 20:22.

2. Christ is our drink—4:10, 14; 7:37-39a.

3. Christ is our food—6:35, 57.

4 基督是我们的光 — 一 4，八 12。

5 基督是我们的衣服 — 加三 27。

6 基督是我们的居所 — 约十五 5、7 上。

周四

贰 包罗万有、延展无限的基督是宇宙中一切正面事物的实际—参罗一 20，弗三 18，诗歌三七四首：

一 因着宇宙并其中之万物和万人被造的目的是为着描述基督，所以祂向祂的门徒启示祂自己时，很容易在任何环境中找到某个东西或人物作为例子说明祂自己—西一 15～17，约一 51，十 9～11，十二 24，太十二 41～42。

二 旧约使用六个主要类别的东西作为预表来描述基督—人物、动物、植物、矿物、祭物和食物：

1 人物预表基督，如亚当（罗五 14）、麦基洗德（来七 1）、以撒（太一 1）、约拿（十二 41）和所罗门（42）。

2 动物预表基督，如羔羊（约一 29）、狮子、牛、鹰（结一 10）和羚羊（歌二 9）。

3 植物预表基督（祂是生命树—创二 9），如葡萄树（约十五 1）、苹果树（歌二 3）、无花果树、石榴树和橄榄树（申八 8）；树的不同部分也是基督的预表，如根、不、嫩条、苗、枝子和果子（赛十一 1、10，四 2，路一 42，启五 5）。

4 矿物预表基督，如金、银、铜、铁（申八 9、13），和不同种类的石头：活石（彼前二 4）、磐

4. Christ is our light—1:4; 8:12.

5. Christ is our clothing—Gal. 3:27.

6. Christ is our dwelling place—John 15:5, 7a.

Day 4

II. The all-inclusive, extensive Christ is the reality of all the positive things in the universe—cf. Rom. 1:20; Eph. 3:18; Hymns, #496:

A. Because the universe with the billions of things and persons in it was created for the purpose of describing Christ, He, in revealing Himself to His disciples, could easily find in any environment something or someone to serve as an illustration of Himself—Col. 1:15-17; John 1:51; 10:9-11; 12:24; Matt. 12:41-42.

B. The Old Testament uses six major categories of things as types to describe Christ—human beings, animals, plants, minerals, offerings, and foods:

1. Human beings typify Christ, such as Adam (Rom. 5:14), Melchizedek (Heb. 7:1), Isaac (Matt. 1:1), Jonah (12:41), and Solomon (v. 42).

2. Animals typify Christ, such as a lamb (John 1:29), a lion, an ox, an eagle (Ezek. 1:10), and a gazelle (S. S. 2:9).

3. Plants typify Christ (who is the tree of life—Gen. 2:9), such as the vine tree (John 15:1), the apple tree (S. S. 2:3), the fig tree, the pomegranate tree, and the olive tree (Deut. 8:8); the different parts of a tree are also types of Christ, such as the root, the stump, the sprout, the shoot, the branch, and the fruit (Isa. 11:1, 10; 4:2; Luke 1:42; Rev. 5:5).

4. Minerals typify Christ, such as gold, silver, copper, and iron (Deut. 8:9, 13), and different kinds of stone: the living stone (1 Pet. 2:4), the rock (1 Cor.

石（林前十 4）、房角石（太二一 42）、顶石（亚四 7）、基石和宝石（林前三 11 ～ 12）。

5 祭物预表基督，如赎罪祭、赎愆祭、燔祭、素祭、平安祭、摇祭、举祭和奠祭—利一～七，出二九 26 ～ 28，民二八 7 ～ 10，参约四 24。

6 食物预表基督，如粮（饼）、小麦、大麦、葡萄、无花果、石榴、橄榄、奶和蜜—六35，申八8～9，二六9。

三 在新约里，基督是实际的灵，使祂所是一切无法追踪的丰富，对我们成为真实的，引导我们进入祂这神圣的实际里—约十四 6 上，约壹五 6，约十四 17，十六 13。

四 一切预表的实际，其元素都在那灵里；那灵借着主的话，将这一切丰富输送并分赐到我们里面—腓一19，约六63，西三16，弗六17～18，启二7。

周五

叁 这位是一切正面事物实际的基督，乃是身体的元首；因此，持定元首就是享受基督作一切正面事物的实际—西二 19：

一 我们所享受作一切的基督既是身体的元首，我们越享受祂，就越对身体有感觉：

1 这指明享受基督不是单独的事，乃是身体的事—参弗三 8，四 15 ～ 16。

2 我们越享受基督，就越宝爱身体上别的肢体—西一 4、8。

二 因着基督作元首是在复活里（18），享受基督自然而然就把我们带到复活里，并拯救我们脱离天然的人。

10:4), the cornerstone (Matt. 21:42), the topstone (Zech. 4:7), the foundation stone, and precious stones (1 Cor. 3:11-12).

5. Offerings typify Christ, such as the sin offering, trespass offering, burnt offering, meal offering, peace offering, wave offering, heave offering, and drink offering—Lev. 1—7; Exo. 29:26-28; Num. 28:7-10; cf. John 4:24.

6. Foods typify Christ, such as bread, wheat, barley, grapes, figs, pomegranates, olives, milk, and honey—6:35; Deut. 8:8-9; 26:9.

C. In the New Testament, Christ is the Spirit of reality who makes the untraceable riches of all that He is real to us, guiding us into Himself as the divine reality—John 14:6a; 1 John 5:6; John 14:17; 16:13.

D. The elements of the reality of all the types are in the Spirit, and the Spirit transfuses and dispenses all these riches into us through the Lord's words—Phil. 1:19; John 6:63; Col. 3:16; Eph. 6:17-18; Rev. 2:7.

Day 5

III. The very Christ who is the reality of all positive things is the One who is the Head of the Body; thus, to hold the Head is simply to enjoy Christ as the reality of all positive things—Col. 2:19:

A. Since the Christ we enjoy as our everything is the Head of the Body, the more we enjoy Him, the more we become Body-conscious:

1. This indicates that the enjoyment of Christ is not an individualistic matter but a Body matter—cf. Eph. 3:8; 4:15-16.

2. The more we enjoy Christ, the more we love the other members of the Body—Col. 1:4, 8.

B. Because Christ's headship is in resurrection (v. 18), the enjoyment of Christ spontaneously brings us into resurrection and saves us from our natural being.

周六

三 享受基督把我们在升天里带到诸天界里；唯有在我们灵里享受元首基督这赐生命的灵，我们在经历里才能在诸天之上—三1～2，林后三17，提后四22，罗八10、34。

四 当我们享受基督，并持定祂作元首，我们就吸取那包罗万有、延展无限之基督的丰富；这些丰富在我们里面成为神的扩增，使身体因此而长大，为着身体的建造—西二19、6～7，弗四16。

Day 6

C. The enjoyment of Christ brings us into the heavenlies in ascension; we can be experientially in the heavens only by enjoying Christ, the Head, as the life-giving Spirit in our spirit—3:1-2; 2 Cor. 3:17; 2 Tim. 4:22; Rom. 8:10, 34.

D. As we enjoy Christ and hold Him as the Head, we absorb the riches of the all-inclusive, extensive Christ; these riches become in us the increase of God by which the Body grows for its building up—Col. 2:19, 6-7; Eph. 4:16.

第四周　周一

晨兴喂养

西二 16～17 “所以不拘在饮食上、或在节期、月朔、或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。”

〔歌罗西二章十六至十七节〕指明，我们一切所需的实际就是基督。我们需要食物、饮料和节期。月朔指明一个新的开始，而安息日是为着安息。然而，这一切只是影儿，不是真实的东西。基督自己才是这一切事物的实际。

当一个人站在光中时，就有影子，但影子不是真实的人；真实的人是那影子的实体。在整个宇宙中，一切的事物只是影儿；基督自己才是实际。我们所穿的衣服不是真实的衣服，只是影儿。基督是我们的真衣裳。我们若没有将基督穿在身上，我们在神面前就仍是赤身的。我们所看见的光，不是真实的光。…即使我们有最好的光，若没有基督，我们仍是在黑暗中。太阳不是真实的太阳，只是预表。太阳的实际乃是基督这公义的太阳。（玛四 2。）甚至我们所住的房子，也不是我们真实的住处。我们的真住处乃是基督。我们所需的一切都是影儿；一切事物的实际乃是基督。当然，基督不是宇宙中消极事物的实际，如罪、世界、己、撒但和邪灵。宇宙中一切积极的事物才是基督的影儿。（李常受文集一九六四年第二册，四四六页。）

信息选读

WEEK 4 — DAY 1

Morning Nourishment

Col. 2:16-17 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ.

[Colossians 2:16-17 indicates] that the reality of all that we need is Christ. We need food, drink, and the feasts. A new moon indicates a new start, and the Sabbath is for rest. However, all these are simply a shadow; they are not the real things. Christ Himself is the reality of all these things.

When a person stands in the light, he casts a shadow, but the shadow is not the real person. The real person is the body of that shadow. All things in the entire universe are only a shadow; Christ Himself is the reality. The clothes that we wear are not the real clothes; they are shadows. Christ is our real clothing. If we do not have Christ to clothe us, we are still naked before God. The light we see is not the real light.... Even if we have the best light, without Christ we are still in darkness. The sun is not the real sun; it is a type. The reality of the sun is Christ, the Sun of righteousness (Mal. 4:2). Even the house in which we dwell is not our real dwelling place. Our real dwelling place is Christ. Everything we need is a shadow; the reality of all things is Christ. To be sure, Christ is not the reality of the negative things in the universe, such as sin, the world, self, Satan, and the evil spirits. Rather, all the positive things in the universe are shadows of Christ. (CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon,” pp. 331-332)

Today’s Reading

歌罗西书给我们看见，神已经使基督成为一切。祂是神自己，祂也是人。祂是创造主，也是受造之物。祂完成了救赎，祂也是从死人中复活的首生者。祂是召会的头，祂甚至就是身体。基督是一切！我们要看见这个，就需要歌罗西书。我们若从圣经中拿去这卷书，就没有人能这样深奥的认识基督。…若有人想找出圣经中提到关于基督的一切项目，可能穷其一生都列举不完。…我们若没有基督，就一无所有。虽然我们的确有影儿，却是虚空，因为影儿很容易消逝。即使我们有宫殿，也可能在一夜之间就在火中烧去，或被地震震倒。一切都很快消逝，因为都是影儿。只有基督是实际，只有祂永存不变。

我能从心里说，我不爱别的事物，我只爱祂，我日日夜夜爱祂。对我来说，没有其他事物象祂这么亲爱。从我十几岁开始到现在，过去半个世纪以来，我注意国际间和国内各种事件的一切变迁，以及家庭与社会中一切的改变。一切都是影儿，很快就过去。我从其中体会到，地上没有一件事是可爱的，是值得相信的。对我来说，只有一位是那么亲爱，那么真实。我不能相信任何一件事或任何一个人；我只能信靠祂。祂是实际，祂也是我们的分。

盼望我们都学习认识祂并且爱祂。单单地爱祂，不要寻求任何其他的事物；其他任何事物都只是影儿。当然，我们还在地上的时候，需要许多东西；然而，我们必须以看见基督为我们的实际而使用这些东西。神赐给我们唯一的分，就是这位奇妙的基督。我们必须学习认识祂，活祂，接受祂，经历祂并实化祂。（李常受文集一九六四年第二册，四四七至四四九页。）

参读：由基督与召会的观点看新约概要，第十九章。

Colossians shows us that God has made Christ to be everything. He is God Himself; and He is man. He is the Creator, and He is a creature. He accomplished redemption, and He is the Firstborn from the dead. He is the Head of the church, and He is even the Body. Christ is everything! In order to see this, we need Colossians. If we remove this book from the Bible, no one could understand Christ in such a profound way.... If some would try to discover all the items mentioned in the Scriptures about Christ, they may not be able to finish the list in their lifetime. If we do not have Christ, we have nothing. Although we do have the shadows, they are vanity, because it is easy for shadows to depart. Even if we had a palace, in only one night it could burn up in a fire or be brought down by an earthquake. Everything soon fades away because it is all a shadow. Only Christ is the reality. Only He exists forever without change.

I can say from my heart that I love nothing else. Only Him do I love. All night and all day I love Him. Nothing is so dear to me as He is. During the past half century from my teenage years to the present time, I have noticed all the changes in international and national affairs, in families, and in society. Everything is a shadow that passes away quickly. From this I have learned that nothing on earth is lovable or trustworthy. Only One is so dear to me, and He is so real to me. In nothing or no one else can I put my trust; I can trust only Him. He is the reality, and He is our portion.

I hope that we all would learn to realize Him and love Him. Simply love Him, and do not seek anything else. Everything else is merely a shadow. Of course, while we are still on this earth, we need many things. However, we must use these things in the way of realizing Christ as our reality. The only portion that God gives to us is this wonderful Christ. We must learn to know Him, to live Him, to take Him, to experience Him, and to realize Him. (CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon,” pp. 332-333)

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

第四周　周二

晨兴喂养

太十一 28 ～ 29“凡劳苦担重担的，可以到我这里来，我必使你们得安息。…你们要负我的轭，…你们魂里就必得安息。”

林前十 3“并且都吃了一样的灵食。”

基督不但是我们的生命和一切，祂也是宇宙中每一正面事物的实际。我们所见、所尝、并所摸的一切物质事物都不是真实的。这些仅仅是表号和影儿，其实际乃是基督自己。我们每天所吃的食物不是真实的。我们若没有基督，就必定饥饿，没有食物。…基督是为着我们的灵、我们的魂、和我们身体的真食物。圣经告诉我们，人活着不是单靠食物，乃是靠神口里所出的一切话；圣经也告诉我们，基督自己就是神的话。（太四 4，约一 1。）…按同样的原则，我们知道基督是我们的真生命。我们从父母所接受肉身的生命不是真生命。我们若没有基督，就没有生命；我们只是死了的人。这就是约壹五章十二节所清楚陈述的，这节说，“人有了神的儿子，就有生命；没有神的儿子，就没有生命。”神在祂永远的计划里，立了基督作我们的真食物，我们的真生命，和宇宙中一切正面事物的实际。（神的奥秘与基督的奥秘，六九页。）

信息选读

基督是一切，这个事实对我们不能单单是道理，乃必须实化在我们的经历中。…我们需要领悟，基督才是我们的真心思。（林前二 16。）…我们也许

WEEK 4 — DAY 2

Morning Nourishment

Matt. 11:28-29 Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you...and you will find rest for your souls.

1 Cor. 10:3 And all ate the same spiritual food.

Christ is not only our life and everything; He is also the reality of every positive thing in the universe. All the physical things that we see, taste, and touch are not real. They are merely figures and shadows, the reality of which is Christ Himself. The food that we eat every day is not real. If we do not have Christ, we are surely hungry and without food.... Christ is the real food for our spirit, our soul, and our body. The Scriptures reveal that man shall not live on bread alone but on every word that proceeds out through the mouth of God and also that Christ Himself is the Word of God (Matt. 4:4; John 1:1)....According to the same principle, we know that Christ is our real life. The physical life that we received from our parents is not the real life. If we do not have Christ, we do not have life; we are just dead people. This is clearly stated in 1 John 5:12, which says, “He who has the Son has the life; he who does not have the Son of God does not have the life.” In His eternal plan God has made Christ to be our real food, our real life, and the reality of all positive things in the universe. (CWWL, 1961-1962, vol. 4, “The Mystery of God and the Mystery of Christ,” pp. 157-158)

Today’s Reading

The fact that Christ is everything cannot simply be a doctrine to us; it must be realized in our experience....We need the realization that Christ is our real mind (1 Cor. 2:16).... We may think that we have wisdom,

以为我们有智慧，但我们必须领悟，我们的智慧算不得什么。基督才是真智慧。（一30。）…我们也许有一些知识，但基督是唯一的真知识。（西二3。）…我们也许有爱，但我们必须领悟，基督才是真爱。（罗八39，林后五14，弗三19，提前一14。）…我们也许以为我们有忍耐，但真忍耐乃是基督自己。（参加五22。）…有神，但这位神在基督里。…有人，但这人在基督里。（约一14，林前十五47。）…有子，这位子就是基督。…有生命，但唯有基督是真生命。（约十四6。）…有光，这光就是基督自己。（八12。）每天早晨我们穿上衣裳，我们感觉基督是我们的真遮盖、真衣裳么？（罗十三14，加三27。）我们预备上床躺下，我们感觉基督是我们的真安息、真床铺么？（太十一28。）我们在回家的路上，感觉主是我们的家、我们的居所么？（参诗九十1，约十五4。）我们上楼梯时，领悟基督是我们的真梯子，在祂以外，我们既不能上去，也不能下来么？（参一51。）我们出门，有没有告诉主：“主，你是我的门，是我的入口和出口”？（十9。）我们有没有经历基督作这一切项目的实际？我们能不能告诉主：“主，你是我的日头、我的月亮、和我的道路”？（玛四2，西二16～17，约十四6。）我们的目标不仅仅是照着印出来的白纸黑字领会圣经。反之，我们来到神的活话前，是要得着基督是一切的深刻感觉，并且被带进这经历。这就是神在已过的永远里所计划的，这也是神今天所作的。虽然主的儿女很少人领悟这点，但神的心意乃是要基督作我们的一切。既然这是神的心意，我们就必须学习实际经历、接触、并应用基督的路。（神的奥秘与基督的奥秘，七〇至七一页。）

参读：神的奥秘与基督的奥秘，第二、六章；加拉太、以弗所、腓立比、歌罗西书中的经历基督，第一章。

but we have to realize that our wisdom is nothing. Christ is the real wisdom (1:30).... We may have some knowledge, but Christ is the only real knowledge (Col. 2:3)....We may have love, but we have to realize that Christ is the real love (Rom. 8:39; 2 Cor. 5:14; Eph. 3:19; 1 Tim. 1:14)....We may think that we have patience, but real patience is Christ Himself (cf. Gal. 5:22)....There is a God, but this God is in Christ....There is man, but this man is in Christ (John 1:14; 1 Cor. 15:47)....There is a Son, and this Son is Christ....There is life, but only Christ is the real life (John 14:6)....There is light, and this light is Christ Himself (8:12). Every morning when we put on our clothes, do we have the sense that Christ is our real covering and our real clothing (Rom. 13:14; Gal. 3:27)? When we are preparing to lie down on our bed, do we have the realization that Christ is our true rest, our real bed (Matt. 11:28)? When we are on our way home, do we have the feeling that the Lord is our home, our dwelling place (cf. Psa. 90:1; John 15:4)? When we are walking upstairs, do we realize that Christ is our real stairs and that apart from Him we can neither go up nor down (cf. 1:51)? When we are going out of a door, do we tell the Lord, “Lord, You are my door, my entrance and my exit” (10:9)? Do we experience Christ as the reality of all these items? Can we tell the Lord, “Lord, You are my sun, my moon, and my way” (Mal. 4:2; Col. 2:16-17; John 14:6)? Our goal is not merely to understand the Bible according to the printed black and white letters. Rather, we are coming to the living Word of God to gain the deep sense that Christ is everything and to be brought into this experience. This is what God planned in eternity past, and this is what God is doing today. Although very few of the Lord’s children realize this, God’s intention is that Christ would be everything to us. Since this is God’s intention, we must learn the practical way to experience, contact, and apply Christ. (CWWL, 1961-1962, vol. 4, “The Mystery of God and the Mystery of Christ,” pp. 158-159)

Further Reading: CWWL, 1961-1962, vol. 4, “The Mystery of God and the Mystery of Christ,” chs. 2, 6; CWWL, 1965, vol. 1, “The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians,” ch. 1

第四周　周三

晨兴喂养

约一 4 “生命在祂里面，这生命就是人的光。”

八 12 “…耶稣…对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

在约翰福音里，有在灵里享受基督的六个主要项目。这些项目包括生命，（一 4，十 10，）乃是首要并最基本的；还包括食物的供应、（六 35、）可饮的河水、（四 14，七 37、）生命之气、（二十 22、）生命之光（八 12）和居所。（十五 4 ～ 5。）…生命要存在，就必须有食物、水、空气与光；这四样乃是为着维持生命。宇宙中若没有阳光，一切活物都会死。…照样，人也不能长时间（或许不超过三、四分钟）没有空气。若是我们不吸入空气，很快就会丧命。我们也必须吃喝，好维持我们的生命。（李常受文集一九六六年第一册，一二四页。）

信息选读

许多基督徒在知识、道理、教训上，知道基督是他们的生命、灵食、活水、新鲜空气、光与住处。然而，对于享受基督作可食之粮，可饮之活水，可吸之新鲜空气，可行于其中之光，可居之住处或居所，许多人却不知道其正确而实际的路。实际享受基督为这一切项目的路，乃是在我们调和的灵里，这灵就是我们人的灵调和着神圣的灵。（罗八 16，林前六 17。）…主耶稣借着在十架上的工作完成了救赎，并且经过死而进入复活之后，祂成了那灵，就是赐生命的灵。（约二十 22，林前十五 45 下。）

WEEK 4 — DAY 3

Morning Nourishment

John 1:4 In Him was life, and the life was the light of men.

8:12 ...Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

In the Gospel of John, there are six major items of the enjoyment of Christ in the spirit. These include life (1:4; 10:10), which is the first and most basic matter; the food supply (6:35); the living water for drinking (4:14; 7:37); the breath of life (20:22); the light of life (8:12); and the dwelling place (15:4-5)....In order for life to exist, food, water, air, and light are needed. These four items are for the maintenance of life. Without sunlight in the universe, all the living things would die.... Similarly, man cannot live without air for a long period of time, perhaps less than three or four minutes. If we do not breathe, we will die within a short period of time. We also must eat and drink in order to sustain our life. (CWWL, 1966, vol. 1, “Christ Our Portion,” p. 93)

Today’s Reading

Many Christians may have the knowledge, the doctrine, and the teaching that Christ is their life, their spiritual food, their living water, their fresh air, their light, and their abode. However, many do not know the proper way, the practical way, to enjoy Christ as their food to eat, their living water to drink, their fresh air to breathe, their light to walk in, and their abode, or dwelling place, in which to abide. The practical way to enjoy Christ as all these items is in our mingled spirit, which is our human spirit mingled with the divine Spirit (Rom. 8:16; 1 Cor. 6:17).... After the Lord Jesus accomplished redemption through His work on the cross and passed through death into resurrection, He became the Spirit, the life-giving Spirit (John 20:22; 1 Cor.

作为那灵，主亲自住在我们灵里。（林后三 17，提后四 22。）

要维持生命，第一就需要光。…我们必须看见，我们一不在灵里，就在黑暗里。不管我们有多少的知识，或读多少的圣经，只要我们不在灵里，我们就在黑暗里。光之所在，乃是我们人的灵，（箴二十 27，）也就是蒙重生、由圣灵内住的灵。在我们魂里乃是黑暗；在我们肉体，身体里，乃是罪。（罗七 17 ～ 18。）在灵之外，我们不是在黑暗里就是在罪里。我们若想要在魂里寻求主的引导，不论我们多努力，多花工夫，仍是在黑暗里。但另一面，我们若是转向灵并留于其中，就立即感觉到光，一切就都明朗而透亮。…早晨，我们可能非常明亮，到了一天的末了，我们却可能在黑暗中。这原因是，在早晨当我们祷告时，我们将自己祷告到灵里。但祷告之后，我们就从灵里出来。若是我们再转回灵里，天空就要晴朗，一切就都透亮。然而，若是我们转到心思里去分析、思考，就又要落在黑暗里。…每当我们有难处，最好处理的方法乃是转回到灵里。若是我们转向灵，一切就都明亮。在光中是容易的。我们的难处是不借着转向灵而留在光中。…大多时候，当我们有难处时，就用心思来解决或找人帮忙我们解决。…最好的方法乃是安静地转到灵里。这是非常容易的，甚至初信的人都可以这样操练。…基督这活的主，是如此的真实。祂是基督徒生活大能的中心，因为祂是赐生命的灵。每当我们转回我们的灵里，就遇见祂。（李常受文集一九六六年第一册，一二五至一二六、一二八至一二九页。）

参读：一九九〇年秋全时间训练信息合辑，第十八篇；基督是我们的分，第三章；歌罗西书生命读经，第五十五篇。

15:45b). As the Spirit, the Lord Himself dwells in our spirit (2 Cor. 3:17; 2 Tim. 4:22).

In order to maintain life, the first item is light....We must realize that whenever we are not in spirit, we are in darkness. Regardless of how much knowledge we have or how much we read the Scriptures, as long as we are out of the spirit, we are in darkness. The place of light is in our human spirit (Prov. 20:27), regenerated and indwelt by the Holy Spirit. In our soul is darkness, and in our flesh, our body, is sin (Rom. 7:17-18). Outside of the spirit, we are either in darkness or in sin. If we are in our soul trying to seek the guidance of the Lord, regardless of how much energy or effort we exercise, we will still be in darkness. On the other hand, if we turn to the spirit and remain there, immediately we will sense the light, and everything will be clear and transparent.... In the morning we can be so clear, and later in the day we can be in darkness. The reason for this is that perhaps in the morning while we were praying, we prayed ourselves into the spirit. But after the prayer we came out of the spirit. If we simply turn back to the spirit again, the sky will be clear, and everything will be transparent. However, if we turn to the mind to analyze or consider, we will again be in darkness....Whenever we have a problem, the best way to handle it is to turn back to the spirit. If we turn to the spirit, everything will be so clear. To be in the light is easy. Our problem is that we do not practice to be in the light by turning to our spirit. Most of the time when we have problems, we exercise the mind to solve them, or we go to other people to help us solve them....The best way is to simply turn quietly to the spirit. This is so easy that even a new believer can practice it.... Christ, the living Lord, is so real; He is the dynamic center of the Christian life because He is the life-giving Spirit. Whenever we turn back to our spirit, we meet Him. (CWWL, 1966, vol. 1, “Christ Our Portion,” pp. 94-96)

Further Reading: CWWL, 1990, vol. 2, “Messages to the Trainees in Fall 1990,” ch. 18; CWWL, 1966, vol. 1, “Christ Our Portion,” ch. 3; Life-study of Colossians, msg. 55

第四周　周四

晨兴喂养

约六 63 “赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”

弗六 17 ～ 18 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

旧约里的预表有六大类。第一类是人物，第二类是动物，第三类是植物，第四类是矿物，第五类是祭物，第六类是食物。这六大类都有基督的预表。

〔在〕动物的这一类，…基督是羊、牛、狮子、鹰，也是鸽子、斑鸠。祂是羊，为了作祭物，解决我们的罪，使我们得赎；祂是牛，不仅作祭物，更是低肩负重，为神作我们的奴仆；祂是狮子，作得胜的一位，替我们胜过撒但；祂是鹰，是超绝、属天的一位，带我们超越一切；祂是鸽子，美丽而纯良；祂是斑鸠，卑微而贫寒。（圣经的四要素—基督、那灵、生命、召会，五五至五六页。）

信息选读

神从来没有应许我们有一帆风顺的环境，从地上一路顺利到天上，从今世一直顺利到国度。只要是人，必定会有难处。但基督徒与外邦人不同的地方，在于我们在患难中，还能一无挂虑地喜乐；其实不是我们能喜乐，乃是我们里面的那灵喜乐。我们要

WEEK 4 — DAY 4

Morning Nourishment

John 6:63 It is the Spirit who gives life;.. .the words which I have spoken to you are spirit and are life.

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

There are six major categories of types in the Old Testament. The first category is human beings; the second, animals; the third, plants; the fourth, minerals; the fifth, offerings; and the sixth, foods. All these six major categories contain types of Christ.

[In] the category of animals,...Christ is a lamb, an ox, a lion, an eagle, a dove, and a turtledove. As a lamb, He became an offering to deal with our sins for our redemption. As an ox, He was not only made an offering but also became lowly to bear our burdens as a slave of God for us. As a lion, He is the victorious One overcoming Satan on our behalf. As an eagle, He is the transcendent and heavenly One who carries us in order that we may rise above everything. As a dove, He is beautiful and guileless, and as a turtledove, He is lowly and poor. (CWWL, 1984, vol. 1, “The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church,” pp. 146-147)

Today’s Reading

God has never promised us a smooth environment that we may sail smoothly from the earth to heaven and from this age all the way into the kingdom age. Human beings will always have problems. However, the difference between Christians and unbelievers is that we Christians can still rejoice in our afflictions and not be anxious. Actually, it is not that we

有一无挂虑且常常喜乐的生活，就需要经历基督，需要认识那灵。

感谢主，祂给了我们这本圣经。这本圣经太宝贵了，它的素质和范围是基督，而它所讲的基督至终就成为那灵。…罗马八章十六节说，“那灵自己同我们的灵见证。”这就是说，那灵是在我们里面，并与我们一同说话。启示录二章七节说，“那灵向众召会所说的话。”二十二章十七节说，“那灵和新妇说。”那灵乃是说话的灵。所以主耶稣说，“我对你们所说的话，就是灵，就是生命。”（约六63。）这指明主的话、主的灵、主自己就是一，是永远不能分开的。…我们…该…天天操练运用灵祷读主话，从主吸取丰富的供应，因为主的话就是灵，就是生命。…我们不该用头脑来读圣经。每次我们来到主的话跟前，都该敞开全人，运用我们的灵，吸取圣经里灵的丰富。我们若这样祷读神的话，圣经的每一句对我们就都会成为灵，成为生命。…说话的那灵在我们里面，会带着我们经过一切的环境，面对所有的人事物，并应付一切的问题。

今天这位说话的那灵，就是基督。我们要认识基督，就得把旧约的六大类预表—人物、动物、植物、矿物、祭物和食物，好好研读过；这些预表太丰富了。…我们已经实际地得着这一切的丰富。一切预表的实际，其元素都在那灵里；那灵又是借着主的话，将这一切丰富传输、分赐到我们里面。所以我们天天都需要吃主的话，接受那灵的分赐。（圣经的四要素—基督、那灵、生命、召会，七二至七三页。）

参读：圣经的四要素—基督、那灵、生命、召会，第四章；新约总论，第四十八至四十九篇；以弗所书生命读经，第三十篇。

can rejoice; rather, it is the Spirit in us who rejoices. To have a life that is anxious for nothing but always rejoicing, we need to experience Christ and know the Spirit.

We thank the Lord that He has given us the Bible, which is very precious. Its essence and sphere are Christ, and this Christ of whom it speaks eventually became the Spirit.... Romans 8:16 says, “The Spirit Himself witnesses with our spirit.” This means that the Spirit is in us and speaks together with us. Revelation 2:7 says, “The Spirit says to the churches,” and 22:17 says, “The Spirit and the bride say.” The Spirit is the speaking Spirit. Therefore, the Lord Jesus said, “The words which I have spoken to you are spirit and are life” (John 6:63). This indicates that the Lord’s words, the Lord’s Spirit, and the Lord Himself are one and can never be separated....We should daily exercise our spirit to pray-read the words of the Lord and take in the rich supply from Him, because His words are spirit and are life....We should not read the Bible with our mind. Whenever we come to the Lord’s word, we should open up our entire being and exercise our spirit to draw from the riches of the Spirit in the Bible. If we pray-read the word of God in this way, every word of the Bible becomes spirit and life to us....The speaking Spirit who dwells in us will lead us through every circumstance to encounter every person, event, and matter and deal with every problem.

Today this speaking Spirit is Christ. To know Christ, we need to earnestly study the six major categories of types in the Old Testament—human beings, animals, plants, minerals, offerings, and foods. These types are very rich....We have already received all these riches in reality. The elements of the reality of all the types are in the Spirit, and the Spirit transfuses and dispenses all these riches into us through the Lord’s words. Therefore, day by day we need to eat the Lord’s words and receive the Spirit’s dispensing. (CWWL, 1984, vol. 1, “The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church,” pp. 159-160)

Further Reading: CWWL, 1984, vol. 1, “The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church,” ch. 4; The Conclusion of the New Testament, msgs. 48-49; Life-study of Ephesians, msg. 30

第四周　周五

晨兴喂养

西二19“…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

一4“因听见你们对基督耶稣的信，并对众圣徒的爱。”

保罗在歌罗西二章十九节没有说到基督，乃是说到持定元首。〔十七节的〕基督一辞〔在十九节〕更换成元首，原因在于我们对主的享受，使我们对基督的身体有感觉。如果我们是不断享受基督的人，我们就不会仍旧单独。…我们越享受基督，就越对身体有感觉。…白天享受主，晚上却忽略了召会—祂的身体—的聚会，这不是正常的。即使你的环境不许可你参加所有的聚会，你里面也该有个感觉说，你整个内里的人都是在召会的聚会中与众圣徒同在的。这种对身体的感觉乃是来自对基督的享受。（歌罗西书生命读经，六〇九页。）

信息选读

我们越享受基督，我们对身体的渴望就越强。然而，我们若是一段时间没有接触主，我们自然而然就会忽略召会生活，或对聚会失去兴趣。…这样缺少对基督的享受，就给仇敌撒但开门，让他进来使我们批评身体上别的肢体。但如果我们又开始享受主，门就渐渐关上了。我们若一直享受基督，最终门就完全关上。然后我们就不再批评召会，反而为着召会生活赞美主，并且见证我们是何等的宝爱召

WEEK 4 — DAY 5

Morning Nourishment

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

1:4 Because we have heard of your faith in Christ Jesus and the love which you have unto all the saints.

In Colossians 2:19 Paul speaks not of Christ, but of holding the Head. The reason for the change in terminology from Christ [in verse 17] to the Head is that our enjoyment of the Lord causes us to become conscious of the Body. If we are those who enjoy Christ continually, we shall not continue to be individualistic....The more we enjoy Christ, the more we become Body-conscious.... It is not normal to enjoy the Lord during the day and neglect the meetings of the church, which is His Body. Even if your environment does not allow you to attend all the meetings, inwardly you should have the sense that your whole inner being is with the saints in the church meeting. This consciousness of the Body comes from the enjoyment of Christ. (Life-study of Colossians, p. 491)

Today's Reading

The more we enjoy Christ, the more intense is our desire for the Body. However, if we fail to contact the Lord for a period of time, we shall automatically neglect the church life or lose interest in the meetings....This shortage of the enjoyment of Christ opens the door for the enemy, Satan, to come in to make us critical of other members of the Body. But if we begin again to enjoy the Lord, the door will gradually close. Eventually, if we are constant in our enjoyment of Christ, the door will be completely shut. Then, instead of criticizing the church, we shall praise the Lord for the church life,

会生活。带进这一种改变的，不是劝勉，也不是改正，乃是恢复对基督的享受。

这亲爱、宝贵的一位，乃是我们所享受，作我们食物、饮料、气息的那一位；祂就是身体的元首。保罗因着对这件事有透彻的认识，他就能从基督作一切正面事物的实际给我们享受，跳到基督作元首这件事上。我们所享受作一切的基督既是身体的元首，我们越享受祂，就越对身体有感觉。这指明享受基督不是单独的事，乃是身体的事。我们这些身体上的肢体，必须以团体的方式来享受基督。

保罗在歌罗西二章十九节说到“全身”。对基督的享受，保守我们这些身体上的肢体成为一。我们越享受基督，就越宝爱身体上别的肢体。对基督的享受使我们爱召会生活中的每一个人；连我们爱不来的人，也都成了我们所亲爱的、所宝贵的。然而，我们若不持续享受基督，我们就会轻看召会中的一些人。事实上，召会和圣徒还是一样，只是我们的态度改变了。但如果有人把基督供应给我们，而我们重新开始享受主，身体上所有的肢体就再次变得可爱了。我们会有一种甜美的感觉，我们既是身体上的肢体，就宝爱所有的肢体。

因着基督作元首是在复活里，享受基督自然而然就把我们带到复活里，并拯救我们脱离天然的人。我们都是天然的，如果我们没有借着享受基督而被带到复活里，我们就会留在天然的人里面。赞美主，享受基督就把我们带到复活里！我们享受祂越多，我们的天然就越少。这也不仅是道理，乃是基督徒经历的事实。（歌罗西书生命读经，六〇九至六一二页。）

参读：歌罗西书生命读经，第十五、二十四至二十五、三十五、四十五、五十六至五十七篇。

and we shall testify how much we love it. What brings about such a change is not admonition or correction, but the recovery of the enjoyment of Christ.

The dear, precious One whom we enjoy as our food, drink, and breath is the Head of the Body. Because Paul had a thorough realization of this, he could leap from Christ as the reality of all positive things for our enjoyment to the matter of Christ as the Head. Since the Christ we enjoy as our everything is the Head of the Body, the more we enjoy Him, the more we become Body-conscious. This indicates that the enjoyment of Christ is not an individualistic matter. It is a Body matter. We need to enjoy Christ as members of the Body in a corporate way.

In Colossians 2:19 Paul speaks of “all the Body.” The enjoyment of Christ keeps us one as members of the Body. The more we enjoy Christ, the more we love the other members of the Body. The enjoyment of Christ causes us to love everyone in the church life. Even those whom we find it difficult to love become dear and precious to us. However, if we do not keep on enjoying Christ, we shall despise certain ones in the church. Actually, the church and the saints remain the same; it is our attitude that changes. But if the supply of Christ is ministered to us and we begin to enjoy Him again, all the members of the Body will once again become lovable to us. We shall have the pleasant realization that, as members of the Body, we love all the other members.

Because Christ’s headship is in resurrection, the enjoyment of Christ spontaneously brings us into resurrection and saves us from our natural being. We all are natural. If we are not brought into resurrection through the enjoyment of Christ, we shall remain in our natural person. Praise the Lord that the enjoyment of Christ brings us into resurrection! The more we enjoy Him, the less natural we are. Once again, this is not a mere doctrine, but a fact of Christian experience. (Life-study of Colossians, pp. 491-493)

Further Reading: Life-study of Colossians, msgs. 15, 24-25, 35, 45, 56-57

第四周　周六

晨兴喂养

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

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。”

享受基督也把我们带到升天里。我们越享受祂，在经历上就越在诸天界里。这意思是说，借着享受基督，我们就属天了。我们不仅不再是天然的，也不再是属地的了。享受基督使我们在复活里，也在升天里。我们越享受基督，就越在诸天之上。因此，持定基督作元首，就使我们经历在诸天之上。在诸天之上就是持定元首，这样说也是很对的。在经历上，持定元首和在诸天之上乃是一件事，二者是一样的。

如果我们在经历上暂时放下基督，不继续持定祂作元首，我们就会觉得，我们是属地的。比如说，一位姊妹购物时没有持定基督作元首，这样至少她在购物时，就放弃了元首。（歌罗西书生命读经，六一二页。）

信息选读

夫妻吵嘴的时候，他们在经历上必定不在诸天界里。他们至少是属地的，因为他们吵嘴时，没有持定基督作元首。每当我们是属地的，我们就没有持定元首。但如果我们在婚姻生活中一直享受基督，

WEEK 4 — DAY 6

Morning Nourishment

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

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.

The enjoyment of Christ also brings us into the ascension. The more we enjoy Him, the more we are in the heavenlies experientially. This means that through the enjoyment of Christ, we become heavenly. Not only are we no longer natural, but we are no longer earthly. The enjoyment of Christ causes us to be both in resurrection and in ascension. The more we enjoy Christ, the more we are in the heavens. Therefore, to hold Christ as the Head is to be in the heavens in our experience. It is also true to say that to be in the heavens is to hold the Head. Experientially, holding the Head and being in the heavens are one and the same.

If in our experience we temporarily abandon Christ and do not continue holding Him as the Head, we shall sense that we are earthly. For example, suppose a sister does not hold Christ as the Head in the matter of shopping. Then at least temporarily, during the time she is shopping, she has given up the Head. (Life-study of Colossians, pp. 493-494)

Today's Reading

When a husband and wife are exchanging words, they certainly are not in the heavenlies in their experience. To say the least, they are earthly, for when they are arguing, they are not holding Christ as the Head. Whenever we are earthly, we are not holding the Head. But if in our married life we

我们就持定祂作元首，并且有在诸天之上的经历。这样，我们就是属天的人。没有什么能把我们从诸天之上拉到地上。可惜在我们的经历里，我们很快就落下来了，甚至一句话、一个不好的脸色，就使我们从诸天之上掉到地上。我们在日常生活中太容易不持定元首了！

根据歌罗西三章一至四节，我们的生活应当在诸天之上，就是神宝座所在之处。一面，作元首的基督乃是在我们的灵里；另一面，祂也在诸天之上，不在地上。我们唯有在诸天之上的时候，才是持定祂作元首。享受基督就是持定元首，而持定元首就是在诸天之上。…我们在经历中，怎样才能在诸天之上？唯有在我们灵里享受元首基督这赐生命的灵，我们在经历里才能在诸天之上。…基督在诸天之上是元首，但在我们的灵里却是那灵。因此，要持定基督作元首，我们就不仅要享受祂，也要在诸天之上，更要在我们的灵里。我们若要持定元首，就必须在灵里。

当我们享受基督，并持定祂作元首时，我们就吸取祂的丰富。按照二章十九节，有个东西从元首出来，使身体以神的增长而长大。当我们在诸天之上、在灵里享受基督时，就能持定元首，并吸取祂的丰富。然后有个东西会从元首出来，使神在我们里面增长。这意思是说，神的元素更多加到我们里面，因而也加到身体里面。这便叫身体以神的增长、神的增多而长大。

当我们持定元首，我们就能吸取那延展无限、包罗万有之基督的丰富。这些丰富就是神的元素；这些元素从元首出来，在我们里面成为神的扩增，使身体因此而长大。至终，基督的身体要成为一个新人，基督在其中是一切，又在一切之内。因着基督是新人独一的构成成分，祂就是新人的每一个肢体，又在每一个肢体之内。（歌罗西书生命读经，六一二至六一五页。）

参读：歌罗西书生命读经，第五十六篇。

consistently enjoy Christ, we shall hold Him as the Head and be in the heavens in our experience. Then we shall be a heavenly people. Nothing will be able to pull us down from the heavens to the earth. Unfortunately, in our experience we quickly make this descent. Even a single word or unpleasant look can cause us to fall from the heavens to the earth. How quickly in our daily living we may cease from holding the Head!

According to Colossians 3:1-4, our living should be in the heavens, where God's throne is. On the one hand, Christ as our Head is in our spirit; on the other hand, He is in the heavens, not on earth. Only when we are in the heavens do we hold Him as the Head. To enjoy Christ is to hold the Head, and to hold the Head is to be in the heavens. How in our experience can we be in the heavens? We can be experientially in the heavens only by enjoying Christ, the Head, as the life-giving Spirit in our spirit.... In the heavens, Christ is the Head, but in our spirit, He is the Spirit. Therefore, to hold Christ as the Head is not only to enjoy Him and to be in the heavens, but it is also to be in our spirit. If we would hold the Head, we must be in spirit.

As we enjoy Christ and hold Him as the Head, we absorb His riches. According to 2:19, something proceeds out from the Head which causes the Body to grow with the growth of God. When we enjoy Christ in the heavens and in our spirit, we hold the Head and absorb His riches. Then out from the Head something will proceed to produce the growth of God in us. This means that more of the element of God is added into our being and thereby into the Body. This causes the Body to grow with the growth, the increase, of God.

As we hold the Head, we absorb the riches of the extensive, all-inclusive Christ. These riches are the elements of God, the very elements that proceed out from the Head and become in us the increase of God by which the Body grows. Eventually, the Body will be the one new man in which Christ is all and in all. Because Christ is the unique constituent of the new man, He is every member of the new man and in every member. (Life-study of Colossians, pp. 494-496)

Further Reading: Life-study of Colossians, msgs. 55-56

第四周诗歌

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经历基督 — 作一切

6 5 6 5 双副（英 513）

F 大调 6/8

F 1 5 1 2 | 3 · 1 · | B♭ 3 2 1 6 | F 5 · 5 0 |

一 前 要 的 是 祝 福， 今 要 主 自 己；

1 2 3 4 | 5 · 1 · | C 2 2 G7 2 3 | C 2 · 2 0 | C7 4 4 6 5 |

前 要 的 是 医 治， 今 要 主 而 已； 前 我 贪 求

F 5 · 3 · | 5 5 B♭ 1 6 | F 5 · 5 0 | Dm 1 2 3 4 | F 5 · 1 · |

恩 赐， 今 要 赐 恩 者； 前 我 寻 求 能 力，

Gm 2 1 C7 3 2 | F 1 · 1 0 | 5 3 5 1 | B♭ 4 · F 3 · | 1 5 1 2 3 |

今 要 全 能 者。 (副) 永 远 举 起 耶 稣， 赞 美 主 不

C7 2 · 5 0 | F 5 3 2 1 | B♭ 4 6 F 5 · | 1 5 C7 3 2 | F 1 · 1 0 ‖

歇； 一 切 在 于 基 督， 主 是 我 一 切。

二 前常用手抓主,今主手牵我； 前常无所适从,今抛锚稳妥；
前是宝贵感觉,今凭主口说； 前是频频苦试,今完全信托。

三 前是忙于打算,今则靠祈求； 前是悬切挂虑,今则主担忧；
前随我之所欲,今听主支配； 前不住地讨问,今不断赞美。

四 前我欲利用主,今则主用我； 前是我的事业,今为主工作；
前欲得人称赞,今求主欢喜； 前不过半得救,今被救到底。

五 前羡慕得着主,今知主属我； 前我灯将熄灭,今则光炳烁；
前所望的是死,今等候被提； 我所有的一切,都在主自己。

WEEK 4 — HYMN

Christ is the one reality of all

Experience of Christ — As the Reality

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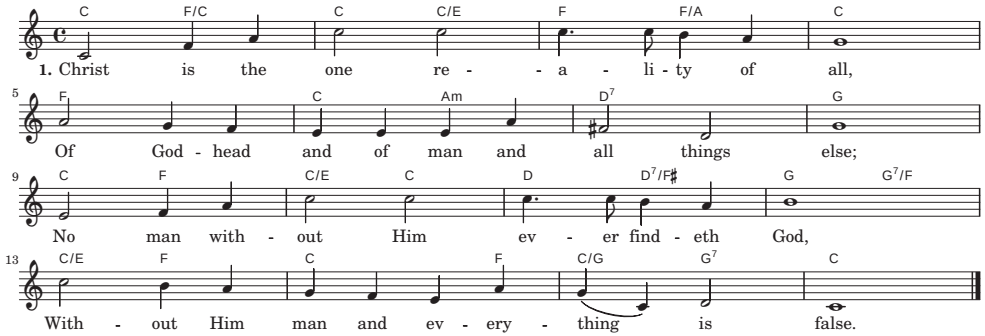
C F/C C C/E F F/A C
1. Christ is the one re - - a - li - ty of all,

5 F C Am D7 G
Of God - head and of man and all things else;

9 C F C/E C D D7/F♯ G G7/F
No man with - out Him ev - er find - eth God,

13 C/E F C F C/G G7 C
With - out Him man and ev - ery - thing is false.



2. All types and figures of the ancient time,
All things we ever need, both great and small,
Only are shadows of the Christ of God,
Showing that He must be our all in all.

3. All things are vanity of vanities,
Christ, the reality all things to fill;
Though everything we may enjoy and own,
If we're devoid of Christ we're empty still.

4. Christ is our real God, our real Lord,
Christ is our real life, our real light;
Christ is our real food, our real drink,
Our real clothing, and our real might.

5. Christ also is the one reality
Of all our doctrine and theology;
And all our scriptural knowledge without Him
Is just in letter and is vanity.

6. Christ, the reality of time and space,
Christ, the reality of every stage;
Christ is the one reality of all
Thru all eternity from age to age.

第四周 • 申言

申言稿：