第五周

认识并经历包罗万有、延展无限的基督作为神的奥秘

读经：西二 2～3、9～10，约一 1、14、16，弗三 8、17

纲要

周一

壹 包罗万有、延展无限的基督是神的奥秘—西二 2：

一 神自己是个奥秘，基督是这奥秘的奥秘。

二 “神的奥秘”指明无法理解且解释不来的事物。

三 包罗万有、延展无限的基督作为神的奥秘，是神的解释、说明和彰显—神的话—约一 1、14。

四 基督作为神的奥秘，乃是神的历史；神全盘的“故事”都在基督里，并且就是基督—西二 2：

1 神虽是无限、永远的，无始无终的，但祂也有历史，故事—罗十六 26，诗九十 2。

2 包罗万有、延展无限的基督—神的奥秘，神奥秘的故事—乃是神的历史。

3 神的历史是指祂在基督里所经过的过程，使祂可以进到我们里面，并使我们得以被带到祂里面；这过程包括成为肉体、人性生活、钉死、复活、升天、得荣和登宝座—约一 12～14、29，三 14，十二 24，十四 20。

Week Five

Knowing and Experiencing the All-inclusive, Extensive Christ as the Mystery of God

Scripture Reading: Col. 2:2-3, 9-10; John 1:1, 14, 16; Eph. 3:8, 17

Outline

Day 1

I. The all-inclusive, extensive Christ is the mystery of God—Col. 2:2:

A. God Himself is a mystery, and Christ is the mystery of this mystery.

B. The mystery of God indicates something incomprehensible and inexplicable.

C. As the mystery of God, the all-inclusive, extensive Christ is the definition, explanation, and expression of God—the Word of God—John 1:1, 14.

D. As the mystery of God, Christ is the history of God; the whole “story” of God is in Christ and is Christ—Col. 2:2:

1. Although God is infinite and eternal, without beginning or ending, He also has a history, a story—Rom. 16:26; Psa. 90:2.

2. The all-inclusive, extensive Christ—the mystery of God, the mysterious story of God—is the history of God.

3. God’s history refers to the process through which He passed in Christ so that He may enter into us, and we may be brought into Him; this process includes incarnation, human living, crucifixion, resurrection, ascension, glorification, and enthronement—John 1:12-14, 29; 3:14; 12:24; 14:20.

周二

五 一切智慧和知识的宝藏，都藏在那是神的奥秘之包罗万有、延展无限的基督里面—西二 3：

1 智慧与我们的灵有关，知识与我们的心思有关—弗一 8、17。

2 神是智慧和知识的独一源头—罗十六 27，十一 33。

3 这是关于基督与召会之神圣经纶的属灵智慧和知识—弗一 10，三 9，五 32。

4 智慧和知识也是指神一切的“故事”说的。

5 这一切关乎神故事的智慧和知识，都是藏在这位是神奥秘的基督里面—西二 2 ～ 3。

周三、周四

贰 基督作为神的奥秘，乃是神格丰满的具体化身—9 节：

一 “神格一切的丰满”乃指整个的神格，完整的神—9 节：

1 “神格”一辞有力的指明基督的神格。

2 神格既包含父、子、灵，神格的丰满就必是父、子、灵的丰满—太二八 19，林后十三 14。

3 基督是神格丰满的具体化身，这意思是，三一神的丰满有形有体地居住在基督里面—西二 9：

a 这含示基督在祂人性里所穿上的肉身，并且指明神格一切的丰满都居住在这位有属人身体的基督里面—约一 14，罗八 3，来二 14。

Day 2

E. In the all-inclusive, extensive Christ as the mystery of God, all the treasures of wisdom and knowledge are hidden—Col. 2:3:

1. Wisdom is related to our spirit, and knowledge is related to our mind—Eph. 1:8, 17.

2. God is the unique source of wisdom and knowledge—Rom. 16:27; 11:33.

3. This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church—Eph. 1:10; 3:9; 5:32.

4. Wisdom and knowledge also refer to all the “stories” of God.

5. All the wisdom and knowledge pertaining to God’s stories are hidden in Christ, who is the mystery of God—Col. 2:2-3.

Day 3 & Day 4

II. As the mystery of God, Christ is the embodiment of the fullness of the Godhead—v. 9:

A. All the fullness of the Godhead refers to the entire Godhead, the complete God—v. 9:

1. The word Godhead refers to deity and strongly indicates the deity of Christ.

2. Since the Godhead comprises the Father, the Son, and the Spirit, the fullness of the Godhead must be the fullness of the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14.

3. For Christ to be the embodiment of the fullness of the Godhead means that the fullness of the Triune God dwells in Christ in a bodily form—Col. 2:9:

a. This implies the physical body that Christ put on in His humanity, and it indicates that all the fullness of the Godhead dwells in Christ as the One who has a human body—John 1:14; Rom. 8:3; Heb. 2:14.

b 在基督成为肉体以前，神格的丰满乃是居住在作为永远之话的基督里面，但不是有形有体地居住在祂里面—约一 1。

c 从基督成为肉体穿上人的身体以后，神格的丰满就开始有形有体地居住在祂里面，并且居住在祂得荣的身体里（腓三 21），从今时直到永远。

二 歌罗西二章九节的“丰满”不是指神的丰富，乃是指神丰富的彰显：

1 丰富是一样东西的量，而丰满是一样东西流出来、溢出来，成为那样东西的彰显。

2 那居住在基督里的，不仅是神格的丰富，也是神所是之丰富的彰显：

a 神的丰满就是神的丰富满溢出来了，这满溢出来就是神的彰显。

b 神格的丰满就是神格的彰显，也就是神所是的彰显—9 节。

3 神格是在旧造（宇宙）中并在新造（召会）中得着彰显—一 15、18。

三 当神的儿子成为肉体成了一个人，在祂身上有神的丰满，我们从这丰满里都领受了—约一 14、16：

1 约翰一章十六节里的“恩”不是指丰富的恩，乃是指丰满的恩；丰富的恩是在神里面，而丰满的恩是在基督耶稣里—西二 9。

2 我们所领受的恩典乃是丰满的恩典；从我们得救时开始，我们就可以恩上加恩地领受。

3 约翰一章十六节的“恩上加恩”可比作滚滚海涛，一波接着一波，绵绵不绝。

b. Before His incarnation the fullness of the Godhead dwelt in Christ as the eternal Word, but it did not dwell in Him bodily—John 1:1.

c. After He became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way, and in His glorified body (Phil. 3:21) now and forever it dwells.

B. Fullness in Colossians 2:9 refers not to the riches of God but to the expression of the riches of God:

1. The riches are the quantity of an object, whereas the fullness is the flowing out, the overflow, of the object to become the expression of the object.

2. What dwells in Christ is not only the riches of the Godhead but also the expression of the riches of what God is:

a. God's fullness is the overflow of His riches, and this overflow is God's expression.

b. The fullness of the Godhead is the expression of the Godhead, the expression of what God is—v. 9.

3. The Godhead is expressed both in the old creation, the universe, and in the new creation, the church—1:15, 18.

C. When the Son of God was incarnated as a man, with Him was the fullness of God, and of this fullness we have all received—John 1:14, 16:

1. In John 1:16 grace does not refer to the riches of grace but to the fullness of grace; the riches of grace are in God, but the fullness of grace is in Christ Jesus—Col. 2:9.

2. The grace we receive is the fullness of grace; beginning from the time we are saved, we may receive grace upon grace.

3. The phrase grace upon grace in John 1:16 can be compared to the rolling waves of the sea that come in wave upon wave without ceasing.

周五、周六

叁 神格一切的丰满都有形有体地居住在基督里面；作为在基督里的信徒，我们在基督里得了丰满—西二9～10：

一 十节的“丰满”，原文含完备，完全意。

二 因为神格一切的丰满都居住在基督里，又因为我们已经被摆在祂里面，所以我们在祂里面就得了丰满，充满了神圣的丰富—林前一30，弗三8：

1 所有相信基督的人，都已经被摆在基督里了；因此我们与祂联合并且与祂是一—加三27，林后五17。

2 我们信徒已经被摆在包罗万有、延展无限的基督里面，与祂联合，归属于祂，以祂为我们的丈夫；因此，我们与祂乃是一—西一28，罗七2～4，林前六17。

3 因着我们与基督是一，我们就有分于祂所完成、所得着并所达到的一切；我们承受了基督所经历并所经过的一切，领受了祂所是和所有的一切。

4 凡祂所经过的一切，现今乃是我们的历史；祂所得着并所达到的一切，乃是我们所承受的基业。

5 结果乃是，祂所是的一切、所有的一切都归我们，祂所经历的一切也成了我们的历史—西二11～13，三1。

三 我们需要充分的领悟我们在基督里所有的，并运用信心，好有分于我们在基督里所有的一切—弗三17。

四 这丰满是包罗万有的，因此这丰满为我们成就了一切，完全满足并供应我们，且使我们得了丰满，得以完全并完备—西二9。

Day 5 & Day 6

III. As believers in Christ, we are made full in Christ, in whom all the fullness of the Godhead dwells bodily—Col. 2:9-10:

A. The Greek word translated “full” in verse 10 implies completion, perfection.

B. Because all the fullness of the Godhead dwells in Christ and because we have been put in Him, we have been made full in Him, filled up with the divine riches—1 Cor. 1:30; Eph. 3:8:

1. All those who believe in Christ have been put into Christ; therefore, we are identified with Him and are one with Him—Gal. 3:27; 2 Cor. 5:17.

2. We the believers have been put into the all-inclusive, extensive Christ, identified with Him, and joined to Him as our Husband; hence, we are one with Him—Col. 1:28; Rom. 7:2-4; 1 Cor. 6:17.

3. Because we are one with Christ, we partake of all that He has accomplished, obtained, and attained; we inherit all that Christ has experienced and passed through, receiving all that He is and has.

4. All that He has passed through is now our history, and all that He has obtained and attained is our inheritance.

5. The result is that all that He is and all that He has belong to us, and all that He has experienced has become our history—Col. 2:11-13; 3:1.

C. We need to have a full realization of what we have in Christ and to exercise faith to partake of all that is ours in Christ—Eph. 3:17.

D. Because this fullness is all-inclusive, it accomplishes everything for us, it fully satisfies and supplies us, and it makes us full, perfect, and complete—Col. 2:9.

五 我们有包罗万有、无穷无尽的丰满，这丰满有形有体地居住在基督里面，并且我们在祂里面，也得了丰满—弗三8，西二9～10。

E. We have the all-inclusive, inexhaustible fullness that dwells in Christ bodily, and in Him we are made full—Eph. 3:8; Col. 2:9-10.

第五周　周一

晨兴喂养

西二 2“要叫他们的心得安慰，在爱里结合一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督。”

约一 1“太初有话，话与神同在，话就是神。”

歌罗西二章二至二十三节启示，我们可以经历并享受基督作神的奥秘。保罗在二节说到“完全认识神的奥秘，就是基督”。这意思是说，基督作为神的故事和神的一切，将神完满的宣告出来。基督作为神的奥秘，乃是神的话；（约一 1，启十九 13；）基督是神的解释、说明和彰显。此外，包罗万有的基督作为神的奥秘，神奥秘的故事，更是神的历史；神全盘的故事都在基督里，并且就是基督。（约一 14，林前十五 45 下，启四 5。）神是一个奥秘。神虽是无限、永远的，无始无终的，但祂也有历史，故事。神的历史是指祂所经过的过程，使祂可以进到人里面，并使人得以被带到祂里面。（新约总论第十二册，八九页。）

信息选读

今天经过过程的三一神就是那灵。在约翰七章三十九节的时候还没有那灵，因为耶稣尚未得着荣耀。祂还没有经过死，还没有进入复活。现今基督既然经过了死，进入了复活，那灵就在这里。这灵就是基督，而基督乃是神的故事，神的奥秘。基督是神的故事；祂乃是经过过程的神，就是神经过了过程，成了包罗万有的灵，如今住在我们的灵里，并与我们的灵是一。

WEEK 5 — DAY 1

Morning Nourishment

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Colossians 2:2-23 reveals that we may experience and enjoy Christ as the mystery of God. In verse 2 Paul speaks of the “full knowledge of the mystery of God, Christ.” This means that, as God’s story and God’s everything, Christ declares God in full. As the mystery of God, Christ is the Word of God (John 1:1; Rev. 19:13); Christ is the definition, explanation, and expression of God. Moreover, as the mystery of God, the mysterious story of God, the all-inclusive Christ is the history of God; the whole story of God is in Christ and is Christ (John 1:14; 1 Cor. 15:45b; Rev. 4:5). God is a mystery. Although God is infinite and eternal, without beginning or ending, He also has a history, a story. God’s history refers to the process through which He passed so that He may come into man and that man may be brought into Him. (The Conclusion of the New Testament, p. 3555)

Today’s Reading

Today the processed Triune God is the Spirit. At the time of John 7:39, the Spirit was not yet, because Jesus had not yet been glorified. He had not yet passed through death and entered into resurrection. Now that Christ has passed through death and has entered into resurrection, the Spirit is here. This Spirit is Christ, and Christ is the story of God, the mystery of God. As the story of God, Christ is the processed God, God processed to become the all-inclusive Spirit, who now dwells in our spirit and is one with our spirit.

我们所接受的基督，乃是神的奥秘，也是神的历史。我们所接受的基督，乃是有奇妙历史的神—经过了成为肉体、人性生活、钉十字架、复活、升天、得荣、和登宝座之过程的神。基督是神的历史，也就是神的奥秘。犹太人没有基督，所以他们所相信的神就没有这样的历史。离了基督，就没有神的历史，也没有神的奥秘。

作为神的奥秘，基督也是神的具体化身（西二9）和赐生命的灵。（林前十五45下，林后三17。）要实际地认识基督是神的具体化身，我们需要经历祂是赐生命的灵。基督是神具体化身的实际，乃在于基督是赐生命的灵。作为神的奥秘，基督不仅是神丰满的具体化身，更是赐生命的灵，住在我们灵里，与我们成为一灵。我们应该告诉主：“我只在意你是神的具体化身，是在我灵里赐生命的灵。因着你在我的灵里是这样真实、这样活、这样实际，我就能凭你而活并与你同活。主，我唯一的渴望，就是这样来经历你。”

我们需要专注于神的奥秘—基督，以及基督的奥秘—召会。（弗三4～6。）包罗万有的基督是神的奥秘，乃是神的具体化身，也是赐生命的灵。召会是基督的奥秘，乃是基督的身体，基督的丰满，也是新人，作基督完满的彰显。（一23，西三10～11。）基督如何是神的历史，召会也照样是基督的历史。召会作为基督的历史，乃是基督的奥秘。我们在召会中，乃是这历史的延续。（新约总论第十二册，九〇至九一页。）

参读：新约总论，第二十二、三百五十四至三百五十五篇；神的奥秘与基督的奥秘，第一至四章；生命信息，第五十四、六十五章。

The Christ whom we have received is the mystery of God and the history of God. The Christ whom we have received is God with His wonderful history—God who passed through the process of incarnation, human living, crucifixion, resurrection, ascension, glorification, and enthronement. As the history of God, Christ is the mystery of God. Because the Jews do not have Christ, the God in whom they believe does not have such a history. Apart from Christ, there is neither the history of God nor the mystery of God.

As the mystery of God, Christ also is both the embodiment of God (Col. 2:9) and the life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17). In order to know Christ in reality as the embodiment of God, we need to experience Him as the life-giving Spirit. The reality of Christ as the embodiment of God is in Christ as the life-giving Spirit. As the mystery of God, Christ is not only the embodiment of the fullness of God but also the life-giving Spirit dwelling in our spirit to be one spirit with us. We should tell the Lord, “I care only for You as the embodiment of God and as the life-giving Spirit in my spirit. Because You are so real, living, and practical in my spirit, I can live by You and with You. Lord, my only desire is to experience You in this way.”

We need to focus our attention upon Christ as the mystery of God and the church as the mystery of Christ (Eph. 3:4-6). As the mystery of God, the all-inclusive Christ is the embodiment of God and the life-giving Spirit. As the mystery of Christ, the church is the Body of Christ, His fullness, and the new man to be the full expression of Christ (1:23; Col. 3:10-11). As Christ is the history of God, so the church is the history of Christ. As the history of Christ, the church is the mystery of Christ. In the church we are a continuation of this history. (The Conclusion of the New Testament, pp. 3556-3557)

Further Reading: The Conclusion of the New Testament, msgs. 22, 354-355; CWWL, 1961-1962, vol. 4, “The Mystery of God and the Mystery of Christ,” chs. 1-4; CWWL, 1979, vol. 1, “Life Messages, Volume 2,” chs. 54, 65

第五周　周二

晨兴喂养

西二3“一切智慧和知识的宝藏，都藏在祂里面。”

弗一8“这恩典是神用全般的智慧和明达，使其向我们洋溢的。”

17“愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

我们得救之前，没有智慧。然而，一旦我们得救了，就能经历基督作我们的智慧。众信徒都该有智慧，这是很实际的。我们需要在如何运用我们的时间和钱财上，经历基督作我们的智慧。基督是真智慧。我们若凭基督而活，祂就是我们的智慧；我们若不凭基督而活，或是基督无法活在我们里面时，我们就没有智慧。基督一直在我们里面，但我们常不让祂“活”在我们里面。当基督活在我们里面，祂就成为我们的智慧。（李常受文集一九七八年第三册，三一五页。）

信息选读

保罗写歌罗西书时宣告，基督作为一切智慧和知识之宝藏的总和，远比智慧派哲学更好、更高、更深奥，借此对抗智慧派哲学。根据历史，犹太宗教和希腊哲学混杂而成之智慧派教训的影响，在保罗的时代已侵入外邦的召会。受这一派教训影响的人，自认为很有智慧，很有知识；他们对于神，对于基督，都讲了许多不合真理的话。因此，使徒告诉歌罗西信徒，一切真智慧、真知识的宝藏，都藏在基督里面。这是关于基督与召会，神圣经纶的属灵智慧和知识。智慧与我们的灵有关，知识与我们的心

WEEK 5 — DAY 2

Morning Nourishment

Col. 2:3 In whom all the treasures of wisdom and knowledge are hidden.

Eph. 1:8 Which He caused to abound to us in all wisdom and prudence.

17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

Before we were saved, we were not wise. However, once we are saved, we can experience Christ as our wisdom. All believers should be wise. This is practical. We need to experience Christ as our wisdom in how we spend our time and our money. Christ is real wisdom. When we live by Christ, He is our wisdom. We are not wise when we do not live by Christ or when Christ is unable to live in us. Christ is always in us, but we often do not allow Him to live in us. When Christ lives in us, He becomes our wisdom. (CWWL, 1978, vol. 3, “The Recovery of Christ as Everything in the Church,” p. 229)

Today’s Reading

In writing Colossians Paul was fighting against the Gnostic philosophy by declaring that Christ, as the totality of all the treasures of wisdom and knowledge, is far better, higher, and more profound than the Gnostic philosophy. According to history, the influence of Gnostic teaching, which is a mixture of Jewish religion and Greek philosophy, invaded the Gentile churches in Paul’s time. Those who were influenced by such teaching considered themselves as having much wisdom and knowledge, but they spoke many things concerning God and Christ that were not according to the truth. Hence, Paul told the Colossian believers that all the treasures of genuine wisdom and knowledge are hidden in Christ. This is the spiritual wisdom and knowledge

思有关。（弗一 8，17。）

此外，智慧和知识是指神一切的“故事”说的。…这一切关乎神故事的智慧和知识，都是藏在这位是神奥秘的基督里面。因此，歌罗西二章六至七节指明，我们这些接受了主基督耶稣的人，应当在祂里面行事为人，而在祂里面生根并被建造，不要去听从智慧派的人所说那些哲学、哲理等虚空的话语。（新约总论第十二册，九一至九二页。）

神是智慧和知识的独一源头。一切智慧和知识的宝藏，都藏在那是神的奥秘的基督里。因为在歌罗西的召会受到异教哲学的侵入，保罗就在这里帮助歌罗西人，使他们追溯智慧和知识的真源头乃是神。基督是神的奥秘；唯独神是一切智慧和知识的源头。

智慧和知识都具体化在基督里面，这事实由主自己所说的话，特别是记载在马太福音和约翰福音中的话，得着证明。在这二卷书中，主说到国度和生命。…世上所有的哲学教训，包括孔子的伦理教训在内，都不能与其比拟。主话语中的观念既深又奥。任何对哲学有透彻研究的人都会承认，最高的哲学乃是在耶稣基督的教训里面。一切智慧和知识的宝藏，的确都在祂里面。

我们若操练用我们的全人来接触主，基督这赐生命的灵就要浸透我们的灵和我们的心思。然后在我们的经历里，我们也就有那隐藏在基督里的智慧和知识。这样，我们就经历祂是神的奥秘。我们不该象歌罗西人，他们为外邦哲学所骗取，失去了那藏在基督里面的智慧和知识。（歌罗西书生命读经，一八五至一八六页。）

参读：恢复基督在召会中作一切，第一章；歌罗西书生命读经，第十八篇。

of the divine economy concerning Christ and the church. Wisdom is related to our spirit, and knowledge is related to our mind (Eph. 1:8, 17).

Moreover, wisdom and knowledge refer to all the “stories” of God.... All the wisdom and knowledge pertaining to God’s stories are hidden in this Christ who is the mystery of God. Therefore, Colossians 2:6-7 indicates that we who have received Christ Jesus the Lord should walk in Him and be rooted and built up in Him and should not listen to the empty words of philosophy and philosophical doctrines of the Gnostics. (The Conclusion of the New Testament, pp. 3557-3558)

God is the unique source of wisdom and knowledge. All the treasures of wisdom and knowledge are hidden in the very Christ who is the mystery of God. Because the church at Colossae had been invaded by pagan philosophy, Paul was helping the Colossians trace wisdom and knowledge to their true source in God. Christ is the mystery of God, who alone is the source of all wisdom and knowledge.

The fact that wisdom and knowledge are embodied in Christ is proved by His spoken words, especially those recorded in the Gospels of Matthew and John. In these books, the Lord spoke about the kingdom and about life.... None of the teachings of the philosophers, including the ethical teachings of Confucius, compare to them. The concept in the Lord’s words is too deep and profound. Anyone who makes a thorough study of philosophy will have to admit that the highest philosophy is that found in the teachings of Jesus Christ. Truly all the treasures of wisdom and knowledge are in Him.

If we exercise our being to contact the Lord, Christ as the life-giving Spirit will saturate our spirit and our mind. Then we also shall have in our experience the wisdom and knowledge that are hidden in Christ. In this way we experience Him as the mystery of God. We should not be like the Colossians, who allowed pagan philosophy to defraud them of the wisdom and knowledge hidden in Christ. (Life-study of Colossians, pp. 150-151)

Further Reading: CWWL, 1978, vol. 3, “The Recovery of Christ as Everything in the Church,” ch. 1; Life-study of Colossians, msg. 18

第五周　周三

晨兴喂养

西二 9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

腓三 21 “…将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。”

〔在歌罗西二章九节，〕“居住”这辞指明神格的丰满必是一个人位；神格的丰满是人位化的。神格的丰满如同一个人，有形有体地居住在成肉体的基督里面，就是在有属人身体的基督里面。因此，九节“有形有体”一辞，含示基督在祂人性里所穿上的肉身，指明神格一切的丰满都居住在这位有属人身体的基督里面。

在基督成为肉体以前，神格的丰满乃是居住在祂所是之永远的话里面，但不是有形有体的。从基督成为肉体穿上人的身体以后，神格的丰满就开始有形有体地居住在祂里面，并居住在祂得荣的身体里，（腓三 21，）从今时直到永远。神格的丰满居住在基督里面，这个事实的意思是说，这样的丰满居住在祂里面，是既真实又实际的。如今神格的丰满这神圣的人位既已有形有体地居住在基督里面，这丰满就是可见、可摸、可接受的。（新约总论第十二册，一〇八至一〇九页。）

信息选读

WEEK 5 — DAY 3

Morning Nourishment

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory...

[In Colossians 2:9] the word dwells indicates that the fullness of the Godhead must be a person; the fullness of the Godhead is personified. The fullness of the Godhead dwells as a person in the incarnated Christ bodily, that is, in Christ with a human body. Hence, the word bodily in verse 9 points to the physical body that Christ put on in His humanity, indicating that all the fullness of the Godhead dwells in Christ as One who has a human body.

Before Christ's incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but not bodily. From the time that Christ became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way, and in His glorified body (Phil. 3:21) now and forever it dwells. The fact that the fullness of the Godhead dwells in Christ bodily means that it dwells in Him in a way that is both real and practical. Now that the fullness of the Godhead dwells as a divine person in Christ bodily, it is visible, touchable, and receivable. (The Conclusion of the New Testament, p. 3569)

Today's Reading

根据歌罗西二章九节，基督是神格丰满的具体化身。这里的“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，也是神所是之丰富的彰显。神格是在旧造（宇宙）中，并在新造（召会）中，得着彰显的。我们应该注意，在一章十九节和二章九节里，保罗都用“一切”来形容丰满。一切的丰满，一切的彰显，乃是在旧造中，也在新造里。

九节的神格与受造之物所显明之神性的特征不同。（罗一20。）这有力的指明基督的神格。神格一切的丰满，与人的传统和世上的蒙学相对，绝不是人世间的传统和蒙学所能比。

歌罗西二章九节中神格一切的丰满，不仅是指整个三一神—父、子、灵，更指整个三一神所是、所有、所作、所知、所能、所成就、所得着、所完成、并所达到的一切；这一切的丰满都有形有体地居住在子里面。神圣的三一是神格的丰满，而神格的这丰满居住在基督里面。因此，基督是三一神的具体化身。父、子、灵都具体化在基督里。神格的丰满是三重的：父、子和灵。父丰富，子无限，而灵没有限量。因着三一神全都具体化在基督里，所以在基督之外没有神，我们在基督之外找不着神，也摸不着神。基督是神的居所、神的地址和神的家。我们若要神却不要基督，就无法得着神。我们接受、经历、并享受基督时，就接受、经历、并享受了三一神—父、子和灵。（新约总论第十二册，一〇九至一一〇页。）

参读：主观经历内住的基督，第一章；圣经中的五大奥秘，第三章；神新约经纶中的奥秘，第一篇。

According to Colossians 2:9, Christ is the embodiment of the fullness of the Godhead. Fullness here 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 the expression of the riches of what God is. The Godhead is expressed both in the old creation, the universe, and in the new creation, the church. We should note that in both 1:19 and 2:9 Paul uses the word all to describe fullness. All the fullness, all the expression, is in the old creation and in the new creation.

The Godhead in verse 9 refers to deity, which is different from the divine characteristics manifested by the created things (Rom. 1:20). This strongly indicates the deity of Christ. The fullness of the Godhead is versus the tradition of men and the elements of the world. The world's tradition and elements simply cannot be compared with the fullness of the Godhead.

All the fullness of the Godhead in Colossians 2:9 refers not only to the entire Triune God—the Father, the Son, and the Spirit—but also to all that the entire Triune God is, has, does, knows, can do, has done, has obtained, has accomplished, and has attained; all this fullness dwells in the Son bodily. The Divine Trinity is the fullness of the Godhead, and this fullness of the Godhead dwells in Christ. Therefore, Christ is the embodiment of the Triune God. The Father, the Son, and the Spirit are all embodied in Christ. The fullness of the Godhead is threefold: the Father, the Son, and the Spirit. The Father is rich, the Son is unlimited, and the Spirit is without measure. Because the Triune God is altogether embodied in Christ, outside of Christ there is no God, and outside of Christ we cannot find God or contact God. Christ is God's dwelling place, God's address, and God's home. If we want God yet do not want Christ, we cannot have God. When we receive, experience, and enjoy Christ, we receive, experience, and enjoy the Triune God—the Father, the Son, and the Spirit. (The Conclusion of the New Testament, p. 3570)

Further Reading: CWWL, 1983, vol. 1, "The Subjective Experience of the Indwelling Christ," ch. 1; CWWL, 1983, vol. 1, "The Five Great Mysteries in the Bible," ch. 3; CWWL, 1990, vol. 2, "The Mysteries in God's New Testament Economy," ch. 1

第五周　周四

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

16 “从祂的丰满里我们都领受了，而且恩上加恩。”

千万不要把丰满当作丰富，二者是绝对不同的。丰富是一样东西的量，而丰满是一样东西流出来、溢出来，成为那样东西的彰显。神的丰满就是神的丰富满到一个地步，溢流出来；这个满而溢就是神的彰显。神是丰丰富富的，丰富到一个地步满溢出来了；这满溢出来就是神的彰显。（神的丰满，九页。）

信息选读

〔约翰一章十六节〕并不容易明了。我曾听一位希腊文教师讲论这节圣经。他说，“恩上加恩的意思，就如海中的波浪一般，是后浪推前浪，一直不断绝。”恩上加恩的“恩”不是指丰富的恩，乃是指丰满的恩。丰富的恩是在神里面，而丰满的恩是在基督耶稣里。所以，我们所领受的恩典乃是丰满的恩典。犹太人不认识主耶稣，也不接受祂。他们最多只享受神的爱，享受丰富的爱，无法像一般的基督徒一样，享受丰满的爱；因为他们只有父，没有子。

现今我们懂得约翰一章十六节，这里不是说“从祂的丰富里”，乃是说“从祂的丰满里”，我们都领受了。这里不是“丰富”，而是“丰满”；就象杯子里的水是丰富的，而溢出来的水是丰满。

WEEK 5 — DAY 4

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

16 For of His fullness we have all received, and grace upon grace.

We should never consider the riches as the fullness. These two things are absolutely different. The riches are the quantity of an object, whereas the fullness is the flowing out, the overflow, of the object to become the expression of the object. God’s fullness is the overflow of His riches, and this overflow is God’s expression. God is abundantly rich. He is so rich that His riches overflow. This overflow is the expression of God. (CWWL, 1985, vol. 2, “The Fullness of God,” p. 144)

Today’s Reading

It is not easy to understand [John 1:16]. A teacher of the Greek language once said that grace upon grace can be compared to the waves of the sea, which roll in wave upon wave without interruption. In this verse grace does not refer to the riches of grace but to the fullness of grace. The riches of grace are in God, but the fullness of grace is in Christ Jesus. Hence, the grace that we receive is the fullness of grace. The Jews do not know the Lord Jesus, and they do not receive Him. They only have the Father but not the Son. Hence, the most that they can enjoy is the rich love of God. They cannot enjoy the fullness of the love of God as Christians can.

Now we can understand John 1:16. This verse says that we have received “of His fullness,” not “of His riches.” Fullness, not riches, is used in this verse. This can be compared to water within a cup being the riches and to the water that overflows the cup being the fullness. The Lord Jesus

主耶稣就是神的溢出，子就是父的溢出。正如我在一九二八年结婚前，是个单身汉，虽然年轻力壮，却没有“满溢”。然而今天，我有八个孩子，儿子加上媳妇，女儿加上女婿，再加上第三代，总共有三十几口人；他们这群人就是我的满溢。丰富是在父亲身上看见，丰满却是在子女身上看见。

在父神身上，恩典是丰富的，爱是丰富的，亮光也是丰富的，但是却看不见多少丰满。等到子来了，祂在地上行走时，我们所看见的远超过丰富，是满溢出来的。我将这个亮光分享给你们，盼望你们从现今起，再重读四福音，看看其中所记载的这位主耶稣，祂一切的生活行动不仅富有爱心，更是满有爱心；不仅富有生命，更是满有生命；不仅富有能力，更是满有能力。当我们形容父的时候，要用“富”字，神富有这个，也富有那个；但我们形容子的时候，要把“富”改为“满”，基督满有这个，也满有那个。主不仅是富有，而且是满有。这位主耶稣就是神的丰满，这个丰满就是彰显。正如诗歌三百八十二首所说，“荣耀基督，亲爱救主，你是神的荣耀显出！”主耶稣在地上时，祂满有恩典，满有实际，满有亮光，满有生命，满有美德，满有属性，满有神所是的一切。这些都是丰满，这就是神的显出、神的彰显。

现在我们能够清楚，神的丰满是有形有体地居住在基督里面。在基督里面乃是丰丰满满地有神的恩典和实际，并且从基督这个丰满里，我们都领受了，而且恩上加恩，如后浪推前浪似的临到我们。这实实在在是一个丰满。我们从主所领受一切的恩典，都是神的彰显；我们领受神的恩典越多，我们彰显神就越多。（神的丰满，三四至三六页。）

参读：神的丰满，第一、三篇；至宝的基督，第四至五章。

is the overflow of God; the Son is the overflow of the Father. Here is an illustration. Before I was married in 1928, I was a bachelor. Even though I was young and strong, I did not have an “overflow.” Today, however, my eight children, their spouses, and my third generation add up to more than thirty people. This is my overflow. The riches are seen in the father, and the fullness is seen in the children.

In God the Father love is rich, light is rich, and grace is also rich, but we cannot see the fullness of these items in the Father. When the Son came and walked on the earth, people saw the overflow, something that surpassed the riches. Based on this light, when we read the record of the Lord Jesus in the four Gospels, we need to see that His life and walk were not merely rich in life, love, and power; His life and walk were the fullness of life, love, and power. When we describe the Father, we use the word rich. God is rich in this, and He is rich in that. However, when we describe the Son, we need to change rich to full. Christ is full of this, and He is full of that. The Lord is not only rich, but He is also full. The Lord Jesus is the fullness of God, and fullness is expression. Hymns, #501 says, “O glorious Christ, Savior mine, / Thou art truly radiance divine.” When the Lord Jesus was on earth, He was full of grace, full of reality, full of light, and full of life. He was full of the attributes of God; He was full of all that God is. This is God’s manifestation, God’s expression.

We are now clear concerning the fullness of God dwelling in Christ bodily. In Christ is the fullness of God’s grace and reality, and we have all received of Christ’s fullness, and grace upon grace. This is like wave upon wave of grace coming upon us. This surely is fullness. The grace we receive from the Lord is the expression of God. Hence, the more grace we receive, the more we express God. (CWWL, 1985, vol. 2, “The Fullness of God,” pp. 163-164)

Further Reading: CWWL, 1985, vol. 2, “The Fullness of God,” chs. 1, 3; CWWL, 1983, vol. 2, “Christ in His Excellency,” chs. 4-5

第五周　周五

晨兴喂养

西二 10 “你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

因为神格一切的丰满是在基督里面，又因为我们已经被摆在祂里面，（林前一 30，）所以我们在祂里面就得了丰满。…所有相信基督的人都已经被摆在基督里了。〔加三 27。〕因此我们与祂联合并且与祂是一。结果，祂所是的一切、所有的一切都归我们，祂所经历的一切也成了我们的历史。…不仅如此，因着我们与基督是一，我们就有分于祂所完成、所得着、并所达到的一切。（歌罗西书生命读经，二一九页。）

信息选读

我们是包罗万有之基督的肢体。我们已经被摆在祂里面，与祂联合，实实在在“嫁”给祂了。因此，我们与祂乃是一。凡祂所经过的一切，现今乃是我们的历史；祂所得着并所达到的一切，乃是我们所承受的基业。我们是在这样一位基督里，祂也在我们里面。我们已经被摆在祂里面，与祂是一，并且接受了祂一切的所是和所有。…虽然有些基督徒对这事有道理上的认识，但仅仅在头脑上领会与基督联合是不够的。我们需要运用信心，好有分于我们在基督里所有的一切。我们不该认为自己是可怜的，正如一个贫穷的女子嫁给富有的人之后，就不该再认为自己是贫穷的。即使她可能感觉贫穷，但她必须操练应用这事

WEEK 5 — DAY 5

Morning Nourishment

Col. 2:10 And you have been made full in Him, who is the Head of all rule and authority.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

Because all the fullness of the Godhead is in Christ and because we have been placed in Him (1 Cor. 1:30), we have been made full in Him....All those who believe in Christ have been put into Christ [Gal. 3:27]. Therefore, we are identified with Him and one with Him. The result is that all He is and all He has belongs to us, and all that He has experienced is our history....Furthermore, because we are one with Him, we partake of all that He has accomplished, obtained, and attained. (Life-study of Colossians, p. 178)

Today’s Reading

We are members of the all-inclusive Christ. We have been put into Him, identified with Him, truly “married” to Him. Hence, we are one with Him. All that He has passed through is now our history, and all that He has obtained and attained is our inheritance. We are in such a Christ, and He is in us. We have been placed into Him, we are one with Him, and we receive all that He is and has. Although some Christians have a doctrinal knowledge of this, a mere mental understanding of our union with Christ is not adequate. We need to exercise faith in order to partake of all that is ours in Christ. We should not consider ourselves poor, just as a poor woman who has married a rich man should no longer think of herself as poor. Even though she may feel poor, she must practice applying the fact that the riches of her husband belong to her. In like manner, because we are one with Christ, we should

实：她丈夫的丰富是属于她的。照样，因着我们与基督是一，我们就不该看自己是贫穷的。相反的，我们需要充分地体验我们在基督里所有的。

有些基督徒喜欢在祷告中宣告他们多贫穷、多可怜、多卑下。这种祷告是没有信心、没有把握的祷告。我们需要有充分的确信，相信我们与这位丰富、包罗万有的基督是一，与那是三一神一切丰满之具体化身者是一。我们若凭充分的确信来体验这事，就绝不会认为自己是贫穷的了。

不要相信你对自己的感觉，乃要望断以及于基督。运用你的信心，实化祂的所是、祂所经过、祂所得着并所达到的、以及今天祂在那里。祂既是在第三层天上，我们又与祂是一，我们也就在第三层天上。…我们已经被摆在那追测不尽之丰富的基督里了。…在这位基督里，我们得了完全，得以完备。在祂里面，我们一无所缺。不要谈论说，你多么缺乏；因为你在基督里，你是一无所缺的。在祂里面乃是丰满、完全和完备。事实上，祂自己就是丰满、完全和完备。因为我们在祂里面，所以我们是完全、完备的；我们一无所缺。我们是一班有基督之丰富的人。

在以弗所三章八节，保罗说到基督那追测不尽的丰富。我们比亿万富翁还富足，因为我们所有的丰富无法计算。我们无法想象我们在基督里所拥有的是何等丰富。我们常常祷告说，“主啊！我又贫穷、又可怜。”但少有人祷告说，“主啊！我感谢你，我是富足、完备、充满的。主耶稣，因着我在你里面，我就比最有钱的亿万富翁还富有。我一无所缺。”我盼望你读过这篇信息之后，能开始这样的祷告。要告诉主、天使、甚至魔鬼，说，你比地上任何亿万富翁还富足，因为你乃是在基督里面，祂的丰富是追测不尽的。（歌罗西书生命读经，二二〇至二二一页。）

参读：歌罗西书生命读经，第二十二篇；内住的基督，第十六篇。

not regard ourselves as in poverty. To the contrary, we need to have a full realization of what we have in Christ.

In their prayers, some Christians like to declare how poor, pitiful, and low they are. This kind of prayer is without faith or assurance. We need to believe with full assurance that we are one with the rich, all-inclusive Christ, with the One who is the embodiment of all the fullness of the Triune God. If we realize this with full assurance, we shall never consider ourselves poor.

Do not believe your feelings about yourself, but look away to Christ. Exercise your faith to realize what He is, what He has passed through, what He has obtained and attained, and where He is today. Since He is in the third heaven and we are one with Him, we are in the third heaven also....We have been placed into the Christ who is unsearchably rich. In this Christ we are made perfect, complete. In Him we do not lack anything. Do not talk about how much you lack. Because you are in Christ, you lack nothing. In Him is the fullness, the perfection, the completion. Actually, He Himself is the fullness, perfection, and completion. Because we are in Him, we are complete and perfect; we lack nothing. We are those who possess the riches of Christ.

In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ. We are more than billionaires because the riches we have are greater than can be counted. We simply have no idea what vast riches we possess in Christ. Often we have prayed, “Lord, I am poor and pitiful.” But not many have prayed in this way: “Lord, I thank You that I am rich, complete, and full. Lord Jesus, because I am in You, I am richer than the wealthiest billionaire. I am short of nothing.” I hope that after reading this message, you will begin to pray in this way. Tell the Lord, the angels, and even the demons that you are richer than any earthly billionaire because you are in the Christ whose riches are unsearchable. (Life-study of Colossians, pp. 178-179)

Further Reading: Life-study of Colossians, msg. 22; CWWL, 1973-1974, vol. 1, “The Indwelling Christ in the Canon of the New Testament,” ch. 16

第五周　周六

晨兴喂养

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

西三 1 “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。”

林前六 17 “但与主联合的，便是与主成为一灵。”

我们在基督这美地里生根以前，没有什么正面的事物。反之，我们与肉体、规条、和黑暗的权势有关联。但如今我们已在美地里生根，这丰满就成了我们的，我们也得着一切正面事物的供应。在这包罗万有且延展无限的丰满里，我们得着了一切。我们有神，有提高的人性，并且有神圣的属性和人性的美德。你需要生命么？生命就在这丰满里。你需要爱和忍耐么？爱和忍耐也包括在这丰满里。…我们在其中生根的土壤是何等丰富！这土壤供应我们一切，我们一无所缺。我们有了包罗万有、无穷无尽的丰满。…这丰满有形有体地居住在基督里面。我们在祂，就是在神格丰满的具体化身里面，也得了丰满。（歌罗西书生命读经，五七八至五七九页。）

信息选读

倘若我们花时间享受主，我们就该花充分的时间吸取祂。我们听过许多信息论到主是谁，祂是什么，以及祂在哪里。我们也学会了如何运用灵来接触祂。但如今我们必须花足够的时间吸取祂。我们在这件事上不该闲懒、怠惰。我能从经历中很强的见证，我们花时间享受主时，就把丰富土壤的一切元素吸收到我们里面了。

WEEK 5 — DAY 6

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

Col. 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Before we were rooted in Christ as the good land, we did not have anything positive. Instead, we were involved with the flesh, the ordinances, and the power of darkness. But now that we have been rooted in the good land, the fullness has become ours, and we are supplied with every positive thing. In this all-inclusive and extensive fullness, we have everything. We have God, we have an uplifted humanity, and we have divine attributes and human virtues. Do you need life? It is found in this fullness. Do you need love or patience? They also are included in the fullness.... How rich is the soil in which we have been rooted! It supplies us with everything, and we have no lack. We have the all-inclusive, inexhaustible fullness....This fullness dwells in Christ bodily. In Him, the embodiment of the fullness of the Godhead, we are made full. (Life-study of Colossians, p. 465)

Today's Reading

If we take time to enjoy the Lord, we shall take adequate time to absorb Him. We have heard a number of messages concerning who the Lord is, what He is, and where He is. We have also learned how to exercise our spirit to contact Him. But now we must take sufficient time to absorb Him. We should not be lazy or indolent in this matter. From my experience I can testify strongly that when we take time to enjoy the Lord, all the elements of the rich soil are absorbed into us.

如果你在早晨没有吸取主，就很容易受到“苍蝇”和“蝎子”的搅扰。许多圣徒能见证，早晨吸取主，就是把最好的驱虫剂供应给他们。然而，我们不但该在早晨花时间与主同在，也该整天与主同在。…我们若不忠信地花时间吸取主，我们的光景就会渐渐堕落。我们的经历能证实这事。让我们从思想、情感、意念中回转过来，将自己向主敞开，运用我们的灵说，“主耶稣，我爱你，我敬拜你，我尊崇你。主，我把自己献给你，我把心交给你，把今天每一件事都交给你。”你这样接触主的时候，切勿匆忙。要花时间，越多越好。你花时间接触主的时候，自然而然就把土壤里的丰富吸收到你里面。丰满、割礼、埋葬、复活、生命的分赐、规条的涂抹、掌权者的脱下，都会成为你的。歌罗西书中这一切的事实，都会成为你的经历。

事实是在基督里，经历却是借着基督。我们接触主，并且实际地与主是一，就经历到这些事。最近我每天早晨都向主祷告说，“主，给我恩典，使我活出与你是一灵。主，我不怀疑你与我是一灵。但是主，求你提醒我，我与你是一灵。”我们越活出与主是一灵，就越经历歌罗西书所启示包罗万有、延展无限的基督。因此，那些在基督里的事实，借着祂并因着祂，就都成为我们的经历。哦，让我们吸取祂、享受祂并经历祂！赞美祂，我们已经在那满了神圣属性和提高的人性美德，丰富、肥沃的土壤里生根！我们所需要的一切都在这土壤里面，在我们所已经生根于其中的美地上。为着召会生活的实行，让我们一直在这土壤里生根，并且吸取其中一切的丰富。（歌罗西书生命读经，五八一、五八三至五八四页。）

参读：歌罗西书生命读经，第五十三篇。

If you fail to absorb the Lord in the morning, you are apt to be troubled by “flies” and “scorpions.” Many saints can testify that absorbing the Lord in the morning supplies them with the best insect repellent. However, we should spend time with the Lord not only in the morning but also throughout the day.... If we are not faithful to take time to absorb the Lord, our condition will gradually deteriorate. Our experience confirms this. Let us turn from our thought, emotion, and intention and open ourselves to the Lord, exercising our spirit to say, “O Lord Jesus, I love You, I worship You, and I adore You. Lord, I give myself to You. I give You my heart and everything concerning this day.” As you contact the Lord in this way, do not be hurried. Take time, the more the better. As you spend time contacting the Lord, spontaneously you will absorb into you the riches of the soil. The fullness, the circumcision, the burial, the raising up, the imparting of life, the wiping out of the ordinances, and the stripping off of the authorities will be yours. All these facts in the book of Colossians will become your experience.

Whereas the facts are in Christ, the experience is by Christ. We experience these things as we contact the Lord and are one with Him in a practical way. Recently I have been praying to the Lord every morning, “Lord, grant me the grace to live one spirit with You. Lord, I have no doubt that You are one spirit with me. But, Lord, I ask You to remind me that I am one spirit with You.” The more we live one spirit with the Lord, the more we experience the all-inclusive and extensive Christ revealed in Colossians. All those things that are facts in Christ thus become our experience by Him and with Him. Oh, let us absorb Him, enjoy Him and experience Him! Praise Him that we have been rooted in a rich, fertile soil filled with the divine attributes and uplifted human virtues! Everything we need is in this soil, in this good land in which we have been rooted. For the practice of the church life, let us stay rooted in this soil and absorb all its riches. (Life-study of Colossians, pp. 467-469)

Further Reading: Life-study of Colossians, msg. 53

第五周诗歌

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经历基督 — 作神的见证

8 8 8 8（英 494）

降 E 大调　　4/4

E♭　B♭　Cm　B♭　E♭　A♭
1 — 3　4 | 5 — 6　7 | 1 — 7　6 | 5 — — — | 5 — 5　5 | 6 —
一　基　督　是　神　真　　实　见　　证，　　或　在　本　质、

Fm　B♭7　E♭　Cm　A♭
5 — | 4 — 3 — | 2 — — — | 3 — 3　2 | 1　3　5　1 | 6　5　4　3 |
或　在　言　行；　　完　满　显　出　神　　的　荣

B♭　E♭　A♭　B♭7　E♭
2 — — — | 5 — 6　7 | 1 — — 4 | 3 — 2 — | 1 — — — ‖
耀，　　使　人　看　见　神　的　性　情。

二　基督作神完满见证，　　远胜律法为神所作；
　　律法不过只用字句，　　非用生命，将神述说。

三　神性丰满住在基督，　　作了祂的内容成分；
　　祂是神的具体化身，　　神的住处、神的器皿。

四　神的荣耀、神的形像，　　基督全都彰显展览；
　　神的心意、神的道路，　　也都在祂给人看见。

五　基督现今住在我灵，　　为作我分直到永久；
　　我在灵中将祂分享，　　神性一切全归我有。

WEEK 5 — HYMN

Christ is the testimony true

Experience of Christ — As God's Testimony

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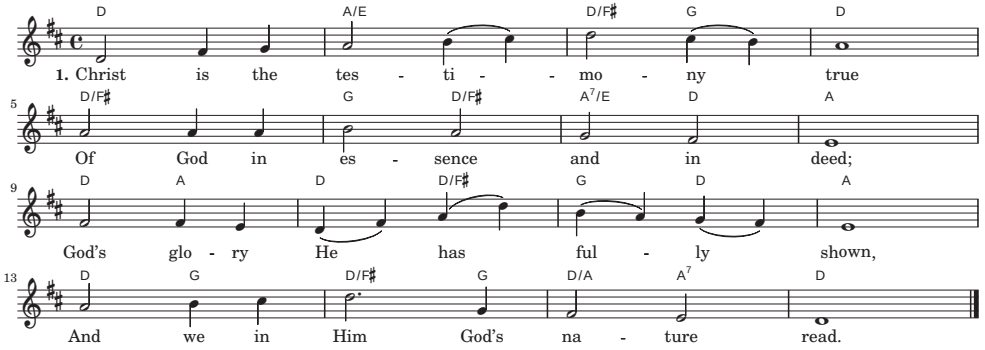

2. His testimony is more full
Than was the witness of the law,
Which only God in letter showed,
And not in endless living pow'r.

3. The fulness of the Godhead dwells
In Him, His very element;
God's full embodiment is He—
A vessel, God the resident.

4. The Father God He manifests;
God's glorious features He displays;
In Him consummately are seen
The Father's heart and all His ways.

5. Christ as the Spirit now has come
That He our portion be fore'er;
In spirit we partake of Him
And all God's being fully share.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: