第二周

活包罗万有、延展无限的基督，不活我们的文化

读经：弗三 11，16～17 上，腓一 20～21 上，西一 15，18，27，三 4，10～11

【周一】

壹 圣经的中心思想乃是：神渴望我们为着召会作为基督的身体，一个新人，而活基督—腓一 21 上，弗二 15～16：

一 神的心意是要我们被基督所浸透、饱和、充满，并且穿上基督，好叫我们活基督—三 17 上，加二 20，三 27，四 19。

二 基督徒的生活是基督的信徒活基督并显大基督的生活—腓一 20～21 上。

三 活基督乃是活一个人位，就是基督自己—西一 27，罗八 10：

1 我们若要活基督，就必须接受祂作我们的人位，并且与祂成为一个人位；祂与我们必须实际地成为一—林前六 17。

2 我们若有光，看见基督如何在日常生活中被顶替，就会向主承认我们没有活基督，反而活许多其他的事物，并承认我们凭文化而活，过于凭基督而活—约壹一 7。

四 我们没有活基督，因为我们没有由基督构成；

Week Two

Living the All-inclusive, Extensive Christ instead of Our Culture

Scripture Reading: Eph. 3:11, 16-17a; Phil. 1:20-21a; Col. 1:15, 18, 27; 3:4, 10-11

§Day 1

I. The central thought of the Bible is that God desires us to live Christ for the church as the Body of Christ, the one new man—Phil. 1:21a; Eph. 2:15-16:

A. God's intention is that we become saturated, permeated, filled, and clothed with Christ so that we may live Christ—3:17a; Gal. 2:20; 3:27; 4:19.

B. The Christian life is the life in which the believers of Christ live Christ and magnify Him—Phil. 1:20-21a.

C. To live Christ is to live a person, Christ Himself—Col. 1:27; Rom. 8:10:

1. If we would live Christ, we must take Him as our person and be one person with Him; He and we must be one in a practical way—1 Cor. 6:17.

2. If we have light concerning how Christ is replaced in our daily living, we will confess to the Lord that instead of living Him we live many other things, that we live more by culture than by Christ—1 John 1:7.

D. The reason we do not live Christ is that we are not constituted with Christ;

我们由什么构成，就活什么—西三 4，10 ～ 11，弗三 17 上。

what we are constituted with is what we live—Col. 3:4, 10-11; Eph. 3:17a.

【周二】

§Day 2

贰 对于包罗万有、延展无限的基督与文化相对这件事，我们需要看见，照着圣经完全的启示，神的心意是要在基督里把祂自己作到祂所拣选、救赎、并重生的人里面—加一 15 ～ 16，二 20，四 19：

II. Concerning the matter of the all-inclusive, extensive Christ versus culture, we need to see that according to the full revelation in the Bible, God's intention is to work Himself in Christ into His chosen, redeemed, and regenerated people—Gal. 1:15-16; 2:20; 4:19:

一 神在宇宙中历世历代中心的工作，祂独一的工作，乃是要在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一—弗三 17 上，林前六 17。

A. God's central work, His unique work, in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them—Eph. 3:17a; 1 Cor. 6:17.

二 神的心意是要将祂自己在基督里彻底地作到我们里面，使祂自己成为我们的内在元素—弗三 11，16 ～ 19。

B. God's intention is to thoroughly work Himself in Christ into us, making Himself our inward elements—Eph. 3:11, 16-19.

三 为着成就神永远的经纶，神需要在基督里将祂自己建造到我们里面，作我们的生命、性情和构成，使我们在生命和性情上成为神，但无分于神格—撒下七 12 ～ 14 上，罗一 3 ～ 4，弗三 17 上，约十四 23，西三 10 ～ 11：

C. For the fulfillment of God's eternal economy, God needs to build Himself in Christ into our being, building Himself in Christ into us as our life, our nature, and our constitution to make us God in life and in nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 1:3-4; Eph. 3:17a; John 14:23; Col. 3:10-11:

1 我们需要神在基督里将祂自己建造到我们内在的构成里，好使我们全人被基督重新构成—弗三 17 上。

1. We need God to build Himself in Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Eph. 3:17a.

2 基督建造召会乃是借着进到我们的灵里，并将祂自己从我们的灵扩展到我们的心思、情感和意志里，以占有我们的全魂—太十六 18，弗三 17 上。

2. Christ builds the church by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul—Matt. 16:18; Eph. 3:17a.

【周三】

§Day 3

叁 说基督与文化相对，并不是说我们应该丢弃文化，不带着任何文化而活—西三 10 ～ 11：

一 没有基督的人，当然需要照着文化而活，因为文化保全、规正并改良人。

二 每一个人在接受包罗万有、延展无限的基督之前，都需要文化。

三 我们接受基督之后，就不该让文化限制基督或拦阻我们经历并享受基督；反之，我们该开始学习照着基督生活，而不照着文化生活—二 6 ～ 7。

四 小孩在长大时，需要文化和律法—加三 23 ～ 28：

1 孩子在接受基督以前，必须照着文化并在律法之下接受训练—23 ～ 24 节。

2 他们接受基督以后，我们可以逐渐的帮助他们从文化转向基督—约一 12 ～ 13，六 57。

III. In saying that Christ is versus culture, we are not saying that we should drop our culture and live without any culture whatsoever—Col. 3:10-11:

A. Those who do not have Christ certainly need to live according to culture, for culture preserves, regulates, and improves people.

B. Prior to receiving the all-inclusive, extensive Christ, everyone needs culture.

C. After we have received Christ, we should not allow culture to limit Christ or to frustrate us from experiencing and enjoying Christ; rather, we should begin to learn to live according to Christ, not according to culture—2:6-7.

D. As children are growing up, they need culture and the law—Gal. 3:23-28:

1. Before children receive Christ, they must be trained according to culture and under the law—vv. 23-24.

2. After they have received Christ, gradually we can help them turn from culture to Christ—John 1:12-13; 6:57.

【周四】

§Day 4

肆 我们既然接受了基督，就不该让文化成为祂的代替品—西二 6，三 10 ～ 11：

一 每一种文化都与基督相对，基督也与每一种文化相对—11 节：

1 任何文化，不论哪一种文化，都是与基督相对的。

2 在基督以外，我们所有的一切，以及每一种人类的产品和发展，都是文化的一部分。

二 那限制对基督的享受，使其无法扩大的因素，乃是文化；我们里面的文化，自然而然地使我

IV. Since we have received Christ, we should not allow culture to become a substitute for Him—Col. 2:6; 3:10-11:

A. Every kind of culture is versus Christ, and Christ is versus every kind of culture—v. 11:

1. Any culture, no matter what kind of culture it is, is versus Christ.

2. Apart from Christ, everything we have and every human product and development are part of culture.

B. The factor that limits the expansion of the enjoyment of Christ is culture; spontaneously, the culture within us keeps us from the real experience of

们无法真正地经历基督—腓三 3～9。

三 我们的文化拦阻我们经历、享受并活基督，为这缘故，主给我们很重的负担，要所有在主恢复里的圣徒，都实际的学习接受基督作他们的生命和人位，以顶替他们的文化—弗三 17 上，西三 4。

四 在基督里我们有自由将文化摆在一旁，好使我们享受主的度量能扩大；我们里面所有的地位都必须让给基督。

五 我们里面全部的地位若都让给基督，在我们里面的文化自然而然地就被住在我们里面的基督顶替了—一 27，三 11。

【周五】

伍 很重要的是，我们必须有异象，看见基督是包罗万有且延展无限的；我们对基督若没有这样的异象，就不该想要丢弃文化—徒二六 19，弗一 17～23：

一 那住在我们里面的基督，不是小的、有限的基督；祂乃是那位不能看见之神的像、神丰满的具体化身、以及神经纶的中心点—西一 15，18，二 2，9～10：

1 这样一位基督，现今就住在我们里面，等候机会把祂自己扩展到我们全人里—一 27。

2 在我们的日常生活中，这位基督该是一切，我们该活祂，在我们的生活里不给文化任何的地位—腓一 21 上，西三 11。

二 只要我们看见了包罗万有、延展无限之基督的异象，就该开始把我们的文化背景撇开，不让

Christ—Phil. 3:3-9.

C. Because our culture hinders us from experiencing Christ, enjoying Christ, and living Christ, we are heavily burdened by the Lord that all the saints in the Lord's recovery may learn in a practical way to take Christ as their life and person to replace their culture—Eph. 3:17a; Col. 3:4.

D. In Christ we have the liberty to set aside our culture in order to enlarge our capacity to enjoy the Lord; all the room within us must be given over to Christ.

E. If our entire inward capacity is made available to Christ, spontaneously the culture within us will be replaced by the Christ who dwells in us—1:27; 3:11.

§Day 5

V. It is crucial that we see a vision of the all-inclusiveness and extensiveness of Christ; we should not endeavor to drop our culture without such a vision of Christ—Acts 26:19; Eph. 1:17-23:

A. The Christ who indwells us is not a small, limited Christ; He is the One who is the image of the invisible God, the embodiment of the fullness of God, and the focal point of God's economy—Col. 1:15, 18; 2:2, 9-10:

1. Such a Christ now dwells in us and is waiting for the opportunity to spread Himself throughout our being—1:27.

2. This Christ should be everything in our daily living, and we should live Him, not giving any ground in our living to culture—Phil. 1:21a; Col. 3:11.

B. As soon as we see the vision of the all-inclusive, extensive Christ, we should begin to set aside our cultural background and not allow it to

文化顶替或限制基督—徒九 4～5，二六 19，腓三 7～10：

1 在我们的生活里，我们不该给文化任何地位。

2 反之，我们里面所有的地位都必须让给住在我们里面那包罗万有、延展无限的基督—西一 27。

【周六】

三 我们若看见这样一位内住、包罗万有、延展无限之基督的异象，就会自然而然地丢弃我们的文化—三 10～11：

1 从前，基督是被文化顶替，然而一旦我们看见这异象，在我们里面的文化就要被基督顶替—11 节。

2 我们不要试着丢弃我们的文化，只该活基督，基督就要以祂自己顶替我们的文化—腓一 21 上。

四 我们活基督时，自然而然地就脱离了文化，并且我们所凭以活着的基督，就自动地顶替我们的文化；这乃是歌罗西书里的启示—一 15，18，27，二 2，9～10，三 4，10～11。

replace Christ or restrict Him—Acts 9:4-5; 26:19; Phil. 3:7-10:

1. We should not give any ground in our living to culture.

2. Instead, all the room within us should be given over to the all-inclusive, extensive Christ who dwells in us—Col. 1:27.

§Day 6

C. If we see such a vision of the indwelling, all-inclusive, extensive Christ, we will spontaneously drop our culture—3:10-11:

1. Formerly, Christ was replaced by culture, but once we have seen this vision, the culture within us will be replaced by Christ—v. 11.

2. Instead of trying to drop our culture, we should simply live Christ, and Christ will replace our culture with Himself—Phil. 1:21a.

D. When we live Christ, we are spontaneously delivered from culture, and automatically the Christ by whom we live replaces our culture; this is the revelation in the book of Colossians—1:15, 18, 27; 2:2, 9-10; 3:4, 10-11.

第二周■周一

晨兴喂养

腓一 20～21“这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

圣经的中心思想乃是：神渴望我们活基督，为着基督身体的建造。我们基督徒生活的要点乃是活基督。活基督该是我们主要的目标；我们基督徒生活的一切困扰，都来自我们不活基督。我们既领悟祂是我们灵里赐生命的灵，就需要操练活基督，直到我们习惯活基督。

整本圣经神圣启示的最高点，高峰，乃是活基督。我们要活基督，就必须操练与祂成为一灵；我们要操练与祂成为一灵，就必须操练我们的灵不住地祷告。我们若从灵里不住地祷告说，“主，求你活在我里面；主，求你从我活出，”我们就会建立习惯，不活自己，乃活基督；这样，我们就会习惯活基督。活基督的习惯就是祷告的习惯。我们若没有不住地祷告，就不能活基督。我们唯有借着这种持续的祷告，这种呼吸的祷告，才能自然而然地活基督。我们要过这种祷告的生活，就必须儆醒祷告，时时在灵里祷告，在各样的祷告、祈求上儆醒，并坚定持续地祷告。（太二六41，弗六18，西四2。）…此外，我们祷告的根基乃是我们向主的爱。因为我们爱主并寻求主，所以我们喜欢接触祂，向祂祷告，呼求祂。活基督的秘诀之一，乃是一再地告诉主我们爱祂。（新约总论第十二册，九至一〇页。）

信息选读

WEEK 2 — DAY 1

Morning Nourishment

Phil. 1:20-21 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

The central thought of the Bible is that God desires us to live Christ for the building up of the Body of Christ. The main point of our Christian life is to live Christ. To live Christ should be our primary goal; all the troubles in our Christian life come because of our not living Christ. We need to practice to live Christ, realizing that He is the life-giving Spirit in our spirit, until we live Christ habitually.

The climax, the highest point, of the divine revelation in the entire Bible is to live Christ. In order to live Christ, we must practice being one spirit with Him, and in order to practice being one spirit with Him, we must exercise our spirit to pray unceasingly. If we pray unceasingly from our spirit, “Lord, live in me; Lord, live through me, ” we will build up a habit of not living our self but Christ; then we will live Christ habitually. The habit of living Christ is the habit of prayer. Apart from unceasingly praying, we cannot live Christ. It is only by such continual prayer, such breathing prayer, that we can live Christ spontaneously. In order to have such a prayer life, we must watch and pray, praying at every time in spirit, watching unto prayer in all petition, and persevering in prayer (Matt. 26:41; Eph. 6:18; Col. 4:2). Moreover, the foundation for us to pray is our love for the Lord. Because we love the Lord and seek Him, we like to contact Him, pray to Him, and call upon Him. Part of the secret of living Christ is telling the Lord again and again that we love Him. (The Conclusion of the New Testament, pp. 3485-3486)

Today’s Reading

活基督不只是过圣别的生活或是活出圣别，活基督乃是活一个人位。我们应该单单活基督。我们应该过一种生活，这种生活就是基督自己。我们在基督徒生活中，常常仍是活我们天然的生命，并没有活基督。活基督就是让基督自己从我们里面活出来。

我们要活基督，就必须接受祂作我们的人位和生命。我们每天早晨都该祷告说，“主，感谢你赐给我新的一天来操练活你。主，我靠自己作不到。求你提醒我要活你，并赐我所需的恩典。”神不在意我们在自己里面有多圣别、多属灵或多得胜。事实上，要凭自己的努力来这样活，乃是挣扎努力要守律法。在神眼中算得了数的乃是基督以及活基督。我们都必须争战，竭力要真正实际地活基督。神要祂的子民活基督。我们不该关心圣别、属灵、或得胜这些事情的本身，我们也不该在意天然的美德或属性。反之，我们应该全神贯注于活基督这件事，只在意活基督，好叫祂在我们身上显大。

如果要让人看出我们是在基督里，我们就必须活基督。只有我们活基督的时候，世人、天使、和鬼魔才会看出我们是在基督里。然而，我们若只是守律法，就会给人看出我们是在律法里，而不是在基督里。我们在这里不是要彰显律法，也不是要显大律法，我们的目标乃是要彰显基督、显大基督。我们都需要祷告：“主，怜悯我，救我脱离罪恶的事，也救我脱离善事，甚至救我脱离属灵的事物，不要让这些在我的日常生活中顶替了你。主，拯救我脱离一切的事物，使我归回你自己。求你天天赐我恩典，叫我可以真正地活你，并给人看出我是在你里面。”愿我们都寻求并竭力追求这一件事—活基督。（新约总论第十二册，六至七页。）

参读：新约总论，第三百四十六篇。

To live Christ is not merely to have a holy life or to live holiness. To live Christ is to live a person. We should simply live Christ. We should live a life which is Christ Himself. In our Christian life, quite often we are still the ones living our natural life. We are not living Christ. To live Christ is to let Christ Himself live from within us.

In order to live Christ, we must take Him as our person and as our life. Every morning we should pray, “Lord, I thank You for another day to practice living You. Lord, in myself I cannot do this. I ask You to remind me to live You and grant me the grace that I need for this.” God does not care for how holy, spiritual, or victorious we are in ourselves. Actually, to live in this way by self-effort is to strive to keep the law. What counts in the eyes of God is Christ and the living of Christ. We all must fight and struggle to enter into the genuine living of Christ in a practical way. God wants His people to live Christ. We should not care for holiness, spirituality, or victory as things in themselves, and we should not care for our natural virtues or attributes. Instead, we should focus our whole attention on living Christ and care only to live Christ so that He might be magnified in us.

If we would be found in Christ, we must live Christ. Only when we live Christ will we be found in Him by others and by the angels and demons. However, if we are law-keepers, we will be found in the law instead of in Christ. We are not here to express the law or magnify the law; our goal is to express Christ and magnify Him. We all need to pray, “Lord, have mercy on me and rescue me not only from sinful things but also from good things, even spiritual things, that replace You in my daily life. Lord, rescue me from everything back to Yourself. I ask You to grant me the grace each day so that I may truly live You and be found in You.” May we all seek the one thing and pursue the one thing—to live Christ. (The Conclusion of the New Testament, pp. 3483-3484)

Further Reading: The Conclusion of the New Testament, msg. 346

第二周■周二

晨兴喂养

弗三 17“使基督借着信，安家在你们心里，叫你们在爱里生根立基。”

加四 19“我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

神的经纶乃是将基督那活的、包罗万有的人位作到我们里面。根据歌罗西书的启示，基督是众圣徒的分、一切受造之物的首生者、不能看见之神的像、身体的头、从死人中复活的首生者、一切的丰满乐意居住在其中的那一位、神经纶的奥秘、神的奥秘、一切正面事物的实际、以及新人的成分。基督是一切：祂是生命、光、大能、权能、力量、公义、圣别、恩慈、以及其他一切神圣的属性和人性的美德。因为基督是我们的一切，所以祂是包罗万有的。神经纶的目的，乃是要将这位包罗万有者作到我们里面。基督这位包罗万有者所达到的是最高的。祂已经升上诸天，且被高举到宇宙的最高处。现今祂坐在神的右边。基督已经登宝座，祂已经成为万有的主和元首。不仅如此，祂也得着了一切，因为万有都成为祂的。这个人位带着祂所达到、所得着的一切，就是神渴望作到我们里面的那位。你真信这样一位包罗万有活的人位，已经作到你里面了么？我怀疑有多少基督徒，包括在主恢复中的圣徒们，真相信这件事。（歌罗西书生命读经，四一一页。）

信息选读

神的目的乃是要将基督分赐到我们里面，使祂能作我们的生命和一切。神要基督作我们的公义、圣别、

WEEK 2 — DAY 2

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

God's economy is to work the living, all-inclusive person of Christ into us. According to the revelation in the book of Colossians, Christ is the portion of the saints, the Firstborn of all creation, the image of the invisible God, the Head of the Body, the Firstborn from among the dead, the One in whom all the fullness is pleased to dwell, the mystery of God's economy, the mystery of God, the reality of all positive things, and the constituent of the new man. Christ is everything: He is life, light, power, might, strength, righteousness, holiness, kindness, and every other divine attribute and human virtue. Because Christ is everything to us, He is all-inclusive. God's intention in His economy is to work this all-inclusive One into us. As the all-inclusive One, Christ has the highest attainments. He has ascended to the heavens and has been exalted to the highest place in the universe. He is now sitting at the right hand of God. Christ has been enthroned, and He has become the Lord and Head over all. Furthermore, He has obtained everything, for all things have become His. This person with all He has attained and obtained is the very One that God desires to work into our being. Do you truly believe that such an all-inclusive living person has been wrought into you? I doubt that very many Christians, including those in the Lord's recovery, actually believe this. (Life-study of Colossians, pp. 330-331)

Today's Reading

God's intention is to dispense Christ into us so that He may be our life and our everything. God wants Christ to be our righteousness, holiness, humility,

谦卑和忍耐。基督既是一切，我们就不需要定意作什么或成为什么。相反的，我们只应当转向主说，“主，感谢你。你是我的生命，也是我的一切。你是真神又是真人。我需要爱的时候，你就是爱。我需要谦卑的时候，主，你就是谦卑。无论我需要什么，你就是。”

我们需要看见属天的异象，就是在神的经纶里，除了基督，神不要别的。基督太奇妙了。祂是神也是人，祂经过了成为肉体、人性生活、钉十字架、复活、升天、以及登宝座。基督所是的一切，并祂所得着、所达到的一切，都已经复合到包罗万有的灵里。现今祂是那包罗万有赐生命的灵，活在我们里面。在我们的生活中，若没有将一切的地位让给祂，那是何等的愚昧！虽然我们也许爱祂，但因着我们努力要作好的基督徒丈夫或妻子，我们仍然限制、拘束了祂。在我们自己里面，我们仍想要谦卑、忍耐、恩慈、爱人。只要我们这样作，基督就无法活在我们里面。

我们应当忘记要作个好丈夫、作个好妻子，只该留意活基督。愿我们爱祂、接触祂、并与祂是一。祂是何等亲切便利！祂在我们里面与我们成为一灵，等待机会活在我们里面。我们若要让基督有地位活在我们里面，就该停止一切的努力。我们不该求主帮助我们努力，乃该祷告说，“主耶稣，离了你，我就不能作什么。我何等愚昧，我一直辛苦努力！现在，主，我看见了异象，没有你，我就不能作什么。主，感谢你，你住在我里面。主，我求你作工在我里面。主，赞美你，你是我的生命，你一直等候机会要活在我里面。主，感谢你，我在你里面。现今我乐意将所有的地位给你，让你在我里面作一切，并在我里面成为一切。”这就是基督活在我们里面的意思。（歌罗西书生命读经，四〇三至四〇六页。）

参读：歌罗西书生命读经，第三十七至三十九、四十一至四十二、四十九至五十篇。

and patience. Since Christ is everything, there is no need for us to decide to do anything or to be anything. Instead, we should simply turn to the Lord and say, “Lord, thank You. You are my life and my everything. You are the real God and the real man. When I need love, You are love. When I need humility, You, Lord, are humility. Whatever I need, You are.”

We need to see the heavenly vision that in His economy, God wants nothing except Christ. Christ is wonderful. As the One who is God and man, He has passed through incarnation, human living, crucifixion, resurrection, ascension, and enthronement. All that Christ is and all that He has obtained and attained have been compounded into the all-inclusive Spirit. Now as the all-inclusive life-giving Spirit, He lives in us. How foolish not to give all the ground in our living to Him! Although we may love Him, we may still limit and restrict Him by our efforts to be good Christian husbands or wives. In ourselves, we still try to be humble, patient, kind, and loving. As long as we do this, there is no way for Christ to live in us.

We should forget about trying to be a good husband or wife and care only to live Christ. Let us love Him, contact Him, and be one with Him. How near and available He is! He is within us and is one spirit with us, waiting to be given the opportunity to live in us. If we would give Christ the ground to live in us, we should cease from all our efforts. Instead of asking the Lord to help us in our efforts, we should pray, “Lord Jesus, I can do nothing apart from You. How foolish I have been in trying so hard! Now, Lord, I see the vision that I cannot do anything without You. Lord, I thank You that You dwell in me. I ask You, Lord, to work within me. Lord, I praise You that You are my life and that You are waiting for the opportunity to live in me. Lord, I thank You that I am in You. Now I am willing to give You all the ground to do everything and to be everything in me.” This is what it means for Christ to live in us. (Life-study of Colossians, pp. 324-326)

Further Reading: Life-study of Colossians, msgs. 37-39, 41-42, 49-50

第二周■周三

晨兴喂养

约一 12～13“凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”

六 57“…那吃我的人，也要因我活着。”

要点不是我们丢弃我们的文化，乃是活基督。问题不是文化与无文化相对，问题乃是文化与基督相对。我们需要在意基督，并凭祂而活。所以，重要的事不是我们消极地丢弃文化，乃是我们积极地活基督。（歌罗西书生命读经，四三一页。）

信息选读

我们必须照着一种文化标准来教养儿女，否则，他们将是放肆不拘的。基督徒父母告诉他们的儿女说，他们不需要文化，只需要享受基督，乃是严重的错误。孩子需要文化，直到他们长大到能经历基督并凭祂而活。任何还没有接受基督的人都必须有文化，好有正确的生活。今天的社会需要文化。越有文化的人，就越不需要受警察或法庭的管制。…我们不是只把文化摆在一边，乃是应当专注于赢得基督。我们越有基督，就越不需要凭文化而活。

事实上，凡在基督之外的事物，都是文化的一种形式。比如，吃饭用刀叉是属于文化的事，吃饭用筷子也是属于文化的事。我们都有一套自订和自加的文化。这意思是说，我们都有一套特别的生活方式。你照你的方式生活，我照我的方式

WEEK 2 — DAY 3

Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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

The crucial point is not that we drop our culture—it is that we live Christ. The issue is not culture versus no culture; it is culture versus Christ. We need to care for Christ and live by Him. Therefore, the important thing is not that we attempt to drop our culture negatively; it is that we live Christ positively. (Life-study of Colossians, p. 346)

Today's Reading

Children must be raised according to certain cultural standards. Otherwise, they will be wild and unruly. It is a serious mistake for Christian parents to tell their children that they do not need culture, but only need to enjoy Christ. Children need culture until they are old enough to experience Christ and live by Him. Anyone who has not received Christ must have culture in order to live properly. Today's society needs culture. The more cultured people are, the less they need to be controlled by the police or by the law court.... Instead of trying to lay aside culture, we should concentrate on gaining Christ. The more we have of Christ, the less we shall need to live by culture.

Actually, everything we have apart from Christ is some form of culture. For example, to eat with a knife and fork is a matter of culture, and to eat with chopsticks is also a matter of culture. We all have our own kind of self-made and self-imposed culture. This means that we all have our particular way to live. You live according to your way, and I live according to mine. To live

生活。照着我们的方式生活，就是照着我们的文化生活。…这是享受基督最大的阻挠，也是最大的仇敌。所以，让我们天天实际地，更多注意经历基督并活基督。

许多事物拦阻神完全救恩的完成。两个比较明显的拦阻是罪与世界，然而最诡诈的拦阻乃是文化。文化阻挠神所拣选的人，使他们不能经历基督、享受基督。包罗万有的基督是与文化相对的。然而，我们不是说我们该丢弃文化，象野蛮人一样行动。…那些没有基督的人，当然需要文化。小孩在长大时，不仅需要文化，还需要律法。但我们接受基督之后，不该让文化限制基督，或是拦阻我们经历基督。所有的人在接受基督之前，都需要文化。但接受基督之后，我们应当照着基督生活，而不是照着文化生活。…文化保全人、规正人并改良人。但是基督进到我们里面之后，在我们的经历里，我们就当开始凭基督而活。难处乃在于，基督受到我们文化的限制。

神的目的是要把基督作到祂所拣选的人里面。神用文化来保全人，直到他们接受基督。孩子们在接受基督以前，必须照着文化并在律法之下接受训练。千万不要告诉小孩子说，他们不需要文化；反倒要教导他们孝敬父母、爱别人、以及与别人分享他们的东西。最终，当他们长得相当成熟时，他们就会决定，把基督接受到他们里面。然后我们需要帮助他们长到基督里，并且与基督同长。这样，我们就逐渐地帮助他们从文化转向基督。至终他们不是照着文化，乃是照着基督而活。青年人，不要宣告你们丢弃了文化，反而要向别人作见证说，你们已经接受了基督，现在你们活基督、长基督并产生基督。（歌罗西书生命读经，四三一至四三二、三七七至三七八页。）

参读：歌罗西书生命读经，第三十六、四十篇。

according to our way is to live according to our culture…. This is the greatest frustration to the enjoyment of Christ and its ultimate enemy. Therefore, let us care more and more for the experience of Christ and for living Christ in a practical way day by day.

Many things hinder the accomplishment of God's full salvation. Two of the more obvious hindrances are sin and worldliness. The most subtle hindrance, however, is culture. Culture frustrates God's chosen people from experiencing Christ and enjoying Him. The all-inclusive Christ is versus culture. However, we are not saying that we should drop our culture and act like barbarians…. Those who do not have Christ certainly need culture. As children are growing up, they need not only culture, but also the law. But after we have received Christ, we should not allow our culture to limit Christ or to frustrate us from experiencing Him. Prior to receiving Christ, all people need culture. But after receiving Christ, we should live according to Christ, not according to culture…. Culture preserves, regulates, and improves people. But after Christ has come into us, in our experience we should begin to live by Christ. The problem is that Christ is limited by our culture.

God's intention is to work Christ into His chosen people. God uses culture to preserve people until they receive Christ. Before children receive Christ, they must be trained according to culture and under the law. Never tell little children that they have no need for culture. On the contrary, teach them to honor their parents, to love others, and to share their possessions with others. Eventually, when they attain to a certain maturity, they will decide to receive Christ into them. Then we need to help them grow into Christ and with Christ. Gradually we can help them turn from culture to Christ. Eventually, instead of living according to culture, they will live according to Christ. Young people, do not proclaim that you have dropped your culture. Instead, testify to others that you have received Christ and that now you are living Christ, growing Christ, and producing Christ. (Life-study of Colossians, pp. 346-347, 304-305)

Further Reading: Life-study of Colossians, msgs. 36, 40

第二周■周四

晨兴喂养

西二8～9“你们要谨慎，恐怕有人用他的哲学，和虚空的欺骗，照着人的传统，照着世上的蒙学，不照着基督，把你们掳去；因为神格一切的丰满，都有形有体地居住在基督里面。”

我们若没有看见基督是我们的生命和一切，而想丢弃我们的文化，我们就不过是更换另一种文化而已。想要没有文化，也就成为另一种文化。文明人有一种文化，未开化的人也有一种文化，虽然形式很不相同。我们若有这样的体会，就会看见，光是决定丢弃我们的文化是没有用的。离了基督，我们的所是和所作，多少都与文化有关。每一个人都有文化。文化有的是高度发展的，有的是未发展的，有的高，有的低，但是无论怎样总是文化。…历世历代以来，每个种族、每个国家都有自己特别的文化。这里的重点是，每一种文化都与基督相对，而基督也与每一种文化相对。不论哪一种文化，都是与基督相对的。在祂以外，每一种人类的产品和发展都是文化的一部分。（歌罗西书生命读经，四一〇至四一一页。）

信息选读

我们若没有这样一位基督的异象，就不该想要丢弃文化。…基督进来了，我们的文化就必须离开。但我们若没有基督，就不该丢弃文化。事实上，我们所关心的不在于文化，乃在于对基督的经历。我们要说的乃是，我们既然接受了基督，就不该让文化成为祂的代替品。在基督里我们有自由将文化摆在一旁，好使我们享受主的度量能够扩大。我们里

WEEK 2 — DAY 4

Morning Nourishment

Col. 2:8-9 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ; for in Him dwells all the fullness of the Godhead bodily.

If we try to drop our culture without seeing that Christ is our life and our everything, we shall succeed only in exchanging one kind of culture for another. To be uncultured is also to have a culture. Those who are cultured have a culture, and those who are uncultured also have a culture, although of a very different kind. If we realize this, we shall see that it is of no avail simply to decide to drop our culture. Apart from Christ, whatever we are and whatever we do is related to culture in some way. Every human being has culture. The culture may be developed or undeveloped, high or low, but it is nonetheless a culture.... Throughout the thousands of years of history, every race and nationality has had its particular kind of culture. The crucial point here is that every kind of culture is versus Christ and that Christ is versus every kind of culture. Any culture, no matter what kind of culture it is, is versus Christ. Apart from Him, every human product and development is part of culture. (Life-study of Colossians, p. 330)

Today's Reading

We should not endeavor to drop our culture without ... a vision of Christ.... When Christ comes in, our culture must go. But we should not try to drop culture without Christ. Actually our concern is not with culture—it is for the experience of Christ. The point we are making is that since we have received Christ, we should not allow culture to become a substitute for Him. In Christ we have the liberty to set aside our culture in order to enlarge our capacity to enjoy the Lord. All the room within us must be given over to Christ. If our

面所有的地位都必须让给基督。我们里面全部的地位若都让给祂，我们里面的文化自然而然就被基督顶替了。不过，没有基督而丢弃文化，却是非常可怕的。但是基督来了，我们就当告诉主，我们要祂来拥有并占有我们里面所有的地位。

文化是经历基督的一大阻挠。在主的恢复里，主的确已经眷临我们。使我们不能享受祂的，主要的不是罪，不是世界，乃是文化。我们在无意中或在下意识里，都受了文化的阻挠，以致无法经历基督。许多圣徒多年渴望更多经历基督，然而他们对基督的经历并没有扩大。那限制对基督的享受，使其无法扩大的因素，乃是文化。我们里面的文化，自然而然地使我们无法真正的经历基督。在聚会中，我们也许宣告基督是我们的生命，召会生活真荣耀。但是我们散会回家之后，又自动地照着我们的文化，不照着基督而活。管治我们家庭生活的原则不是基督，乃是我们的文化。我们在聚会中一同赞美并领受同样的启示时，彼此好象都一样；但在聚会之外，在文化观念和行为上，我们又各不相同了。我们也许照着文化的影响去作一些事，或是不作一些事。因此，我们的生活不是受基督规律并管理，乃是受文化规律并管理。有中国背景的人就照着中国文化而活，美国人则照着美国文化而活。

我们需要祷告说，“主耶稣，我愿被你接管，被你占有，被你拥有。我里面全部的地位，一切的空间，都让给你。主，我不要在经历你的事上受到限制、受到阻挠。我要无限无量、无拘无束地享受你。主，我单单要你，不要文化。我要凭你而活，不凭任何一种文化而活。”（歌罗西书生命读经，三七九至三八〇、三八五页。）

参读：神新约的经纶，第二十七章。

entire inward capacity is made available to Him, spontaneously the culture within us will be replaced by Christ. However, it is terrible to drop culture apart from Christ. But when Christ comes, we should tell the Lord that we want Him to possess and occupy all the ground within us.

Culture is a great frustration to the experience of Christ. In His recovery the Lord surely has come to visit us. What keeps us from enjoying Him is not mainly sin or worldliness; it is culture. Unconsciously and subconsciously, we are frustrated by culture from the experience of Christ. Many saints have been desiring for years to experience more of Christ. However, their experience of Him has not expanded. The factor that limits the expansion of the enjoyment of Christ is culture. Spontaneously the culture within us keeps us from the real experience of Christ. In the meetings we may declare that Christ is our life and that the church life is glorious. But when we return home after the meetings, we automatically live according to our culture, not according to Christ. The governing principle of our life at home is not Christ; it is our culture. In the meetings all of us may be the same as we share in the same praises and aspirations, but outside the meetings we are different in our cultural concepts and behavior. We may do certain things or refrain from doing those things according to the influence of culture. Hence, our living is regulated and governed not by Christ, but by culture. Those with a Chinese background live according to Chinese culture, and the Americans live according to American culture.

We need to pray, “Lord Jesus, I want to be taken over, occupied, and possessed by You. I want to give You my full capacity and all the room in my being. Lord, I don’t want to be limited or frustrated in my experience of You. I want to enjoy You without limitation, restriction, or confinement. Lord, I want to have only You, not culture. I want to live by You, not by any kind of culture.” (Life-study of Colossians, pp. 306-307, 310-311)

Further Reading: CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 27

第二周■周五

晨兴喂养

西一 15 “爱子是那不能看见之神的像，是一切受造之物的首生者。”

二 2 “…能以完全认识神的奥秘，就是基督。”

10 “你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”

三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

当我们在召会聚会中唱诗赞美时，我们也许受到聚会空气的感染。但是在家庭里，我们是照着自己的文化活着。为这缘故，主给我们很重的负担，要所有在主恢复里的圣徒，都实际地学习如何接受基督作他们的生命和人位，以顶替他们的文化。我再说，重点不是丢弃文化，乃是接受基督作我们的生命和人位，而逐日、逐时、逐刻地顶替我们的文化。我们若这样行，就真是凭基督，而不是凭我们的文化活着。（歌罗西书生命读经，三八一页。）

信息选读

你们也许不懂，照着文化和照着基督而活之间有什么不同。在召会中，有来自不同背景的人。照着各人的文化，有些圣徒是敞开、坦诚、爽快的，他们很难保守任何秘密；但是他们缺少忍耐。有些圣徒的背景又不同，他们是保守、隐藏的；人很难说出他们的心事，或他们对事情的感觉。还有人有另一种不同的文化背景，他们可以说是没有什么表情的；这样的人，你说不出他是喜欢你，还是不喜欢

WEEK 2 — DAY 5

Morning Nourishment

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

2:2 …Unto the full knowledge of the mystery of God, Christ.

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

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

As we sing and praise the Lord in the church meetings, we may conform to the atmosphere of the meetings. But at home we live according to our culture. For this reason, we are heavily burdened by the Lord that all the saints in the Lord's recovery may learn in a practical way how to take Christ as their life and person to replace their culture. Once again I say that the point is not that we drop our culture. It is that we take Christ as our life and as our person to replace our culture day by day, hour by hour, and even moment by moment. If we do this, we shall truly live by Christ, not by our culture. (Life-study of Colossians, pp. 307-308)

Today's Reading

Perhaps you are wondering what the difference is between living according to culture and living according to Christ. In the church we have those from different cultural backgrounds. According to their culture, some saints are open, frank, and quick. It is very difficult for them to keep anything secret. However, they are lacking in patience. Other saints, with a different background, are reserved and hidden. It is very difficult for anyone to tell what is taking place within them or how they feel about things. Others, with still a different cultural background, may be virtually expressionless. You

你。即使这些背景不同的人得救了，也开始寻求主了，他们还是保留自己文化的特征，甚至把这些特征带到召会生活中。难处在于，他们在召会中照着自己的文化而活，远过于照着基督而活。他们爱主耶稣，但他们仍然凭他们的文化而活。不管他们的文化背景怎样，他们没有让基督在他们里面有多少地位。所以日常的召会生活就被文化占据，而没有被基督占有。

最要紧的是，我们都必须看见包罗万有之基督的异象。在我们的日常生活中，基督必须成为我们的一切。基督是神的彰显，是神经纶的奥秘，现今活在我们里面。那住在我们里面的基督，不是小的、有限的基督。祂乃是那位不能看见之神的像、神丰满的具体化身、以及神经纶的中心点。这样一位基督，现今就住在我们里面，等候机会把祂自己扩展到我们全人里。我们需要时时刻刻凭祂而活。在生活中，我们不该给文化留任何地位，反而该把我们里面一切的地位，都留给那住在我们里面，作我们荣耀盼望之包罗万有的基督。我们若看见这样一位内住、包罗万有之基督的异象，就会自然而然地丢弃我们的文化。从前，基督是被文化顶替，然而一旦我们看见这异象，我们里面的文化就要被基督所顶替。

我们不该被人的花言巧语所欺骗，也不该被人的哲学、传统或文化所掳去。我们应当只在意基督。基督应当占有我们、拥有我们、并接管我们。在我们里面的人里，不该有任何地位留给哲学或世上的初阶原则。我们里面之人的每一部分，都该被基督占有。对我们来说，基督是真神、真食物、真饮料、真衣服、以及真安息日。祂是一切正面事物的实际。所以我们里面不该让基督之外的任何事物有地位。（歌罗西书生命读经，三八一至三八四页。）

参读：基督徒的生活，第一至二篇。

cannot tell whether such a person is happy with you or displeased with you. Even after those from these different cultures are saved and have begun to seek the Lord, they retain their cultural characteristics and even bring them into the church life. The problem is that in the church they all live much more according to their culture than according to Christ. They love the Lord Jesus, but they still live by their culture. No matter what their cultural background may be, they do not give Christ very much ground within them. Therefore, the daily church life is occupied by culture instead of by Christ.

It is vital for us all to see a vision concerning the all-inclusiveness of Christ. Christ must become everything to us in our daily living. The Christ who is the expression of God and the mystery of God's economy now lives in us. The Christ who indwells us is not a small, limited Christ. He is the One who is the image of the invisible God, the embodiment of the fullness of God, and the focal point of God's economy. Such a Christ now dwells in us and is waiting for the opportunity to spread Himself throughout our being. We need to live by Him moment by moment. We should not give any ground in our living to culture. Instead, all the room within us should be given over to the all-inclusive Christ who dwells in us to be our hope of glory. If we see such a vision of the indwelling, all-inclusive Christ, we shall spontaneously drop our culture. Formerly, Christ was replaced by culture. But once we see this vision, the culture within us will be replaced by Christ.

We should not be deluded by persuasive speech or carried off by man's philosophy, tradition, or culture. We should care only for Christ. Christ should occupy us, possess us, and take us over. In our inner being there should be no room for philosophy or for the rudimentary principles of the world. Every part of our inward being should be occupied by Christ and with Christ. To us Christ is the real God, the real food, the real drink, the real clothing, and the real Sabbath. He is the reality of every positive thing. Therefore, we would not give ground in our being to anything other than Christ. (Life-study of Colossians, pp. 308-310)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life, " chs. 1-2

第二周■周六

晨兴喂养

西一27“神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

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。”

在召会聚会中，我们也许很享受地唱：“主活我里面，主活我里面。”〔补充本诗歌一二〇首。〕然而，聚会一过，活的是我们自己，不是基督。不是基督活在我们里面；反之，我们里面的人被我们自己占有了。但我们若看见基督活在我们里面的异象，我们就会停止自己一切的作为。何等有福，我们不必作什么，只要让基督活在我们里面！主不要我们努力改良自己的行为。祂不要我们努力作个好丈夫、好妻子。基督徒的生活乃是基督在我们里面活着。在这样的生活里，我们和基督同有一个生命和一个生活。基督活在我们的生活里。…我们需要祷告：“主，给我们看见这异象，就是神只要一个人位，祂要基督活在我们里面。”这个异象会自然而然地终止我们一切的努力和作为。它要将我们从自己的努力转向内住的基督。（歌罗西书生命读经，四〇六页。）

信息选读

在歌罗西书中，保罗告诉我们，要谨防哲学、传统、世上的蒙学。这意思是说，我们应当谨防各种形式的文化：种族的文化、国籍的文化、以及自订和自加的文化。我们不该容许文化成为基督的代替品。虽然我们不需要刻意丢弃文化，但我们应当不再珍赏文化。…如果我们看见文化会成为基督的代替品，我们

WEEK 2 — DAY 6

Morning Nourishment

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

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

In the church meetings, we may enjoy singing, “Christ liveth in me, Christ liveth in me.” However, when the meeting is over, we are the ones who live, not Christ. Instead of Christ living in us, our inward being is occupied with ourselves. But if we see the vision of Christ living in us, we shall stop all our doing. How blessed it is to do nothing and to let Christ live in us! The Lord does not want us to try to improve our behavior. He does not want us to try to be a good husband or wife. The Christian life is Christ living in us. In such a life, we and Christ have one life and one living. Christ lives in our living. Oh, we desperately need to see this vision! We need to pray, “Lord, show me the vision that God only wants one person. He wants Christ to live in me.” This vision will spontaneously terminate all of our efforts and doings. It will turn us from our trying to the indwelling Christ. (Life-study of Colossians, p. 327)

Today’s Reading

In the Epistle to the Colossians, Paul tells us to beware of philosophy, tradition, and the elements of the world. This means that we should beware of culture in every form: racial culture, national culture, and self-made and self-imposed culture. We should not allow culture to become a substitute for Christ. Although there is no need for us to deliberately try to drop our culture, we should stop appreciating it.... If we see that culture can be a

就不再宝贝文化或高度珍赏文化，反而看见我们乃是在基督里生根的活植物。…我们只该在祂这块活的土地上行事为人，并借着把土壤的丰富吸收到我们里面而长大。这样，土壤的丰富，也就是元首的丰富，就会供应到我们里面。结果，全身就以三一神的增长而长大。自然而然地，基督就会顶替我们的文化。…我们越在基督里行事为人，我们就越吸收土壤的丰富，就是元首丰富的供应。这样，我们既持定元首，就经历在基督里真正而正确的长大。

今天我能作见证，靠着主的恩典，我不再想要克制自己，我只要活基督。…基督就是我的文化，我的目标，我人生的意义和目的。在我日常的行事为人里，所有的地位都是为着基督。因这缘故，罪、世界、肉体、己就没有地位。既然我的全人都是为着基督，文化也就没有地位了。我只要活基督，不是活一位有限的基督，乃是活一位延展无限的基督，就是那在万有中充满万有的一位。

基督从天上降到地上，然后在祂的死与复活之间下到阴间。在复活里，祂从阴间升到地上，然后在升天里，又从地上升到天上。这样宇宙旅行的结果，就使基督充满了万有。因此，祂乃是延展无限的一位。这样延展无限的一位，就是我们的生命，并且我们可以活祂。在歌罗西书里，保罗陈明这样一位延展无限的基督，为要使我们有深刻的印象，看见这位基督应当顶替我们的文化这个事实。不要试着丢弃你的文化。…只要活基督，基督就要以祂自己来顶替你的文化。

我们不该宝贝任何一种主义，因为所有的主义都与文化有关。我们不该照着主义而活，只该活基督这个活的人位；祂是众圣徒的分、那不能看见之神的像、旧造和新造的首生者，祂是万有都在祂里面并为着祂而造的一位，也是在新人里作我们生命的一位。这样一位延展无限的基督乃是我们文化的顶替。（歌罗西书生命读经，四七六、四八八至四八九页。）

参读：歌罗西书生命读经，第四十四至四十五篇。

substitute for Christ, we shall no longer treasure it or appreciate it so highly. Instead, we see that we are living plants rooted in Christ…. We should simply walk in Him as the living land and grow by absorbing the riches of the soil into us. In this way the riches from the soil, who is also the Head, will be ministered into us. As a result, all the Body will grow with the growth of the Triune God. Automatically, our culture will be replaced by Christ. The more we walk in Christ, the more we shall absorb the riches of the soil, the rich supply of the Head. Then, holding the Head, we shall experience the genuine and proper growth in Christ.

Today I can testify that, through the Lord's grace, I no longer try to suppress myself. I simply live Christ…. Christ is my culture, my goal, and the meaning and purpose of my human life. In my daily walk all the room is for Christ. For this reason, there is no room for sin, the world, the flesh, or the self. Since my whole being is for Christ, there is also no room for culture. I simply live Christ, and not a limited Christ, but an extensive Christ, the One who fills all and is in all.

Christ descended from the heavens to the earth and then, in the interval between His death and resurrection, He descended into Hades. In resurrection He ascended from Hades to earth and then, in His ascension, from the earth to the heavens. As a result of such a universal traveling, Christ fills all things. Thus, He is the extensive One. As such an extensive One, He is our life, and we may live Him. In the book of Colossians Paul presents such an extensive Christ in order to impress us with the fact that this Christ should replace our culture. Do not try to drop your culture…. Simply live Christ, and Christ will replace your culture with Himself.

We should not treasure any type of ism, for all isms have to do with culture. Instead of living according to an ism, we should live Christ, a living Person, who is the portion of the saints, the image of the invisible God, the Firstborn of both the old creation and the new creation, the One in whom and unto whom all things were created, and the One who is our life in the new man. Such an extensive Christ is the replacement for our culture. (Life-study of Colossians, pp. 383-384, 394)

Further Reading: Life-study of Colossians, msgs. 44-45

第二周诗歌

163 **赞美主** — 祂的万有包罗性

降 E 大调　（歌罗西书）7 6 7 6 双（英 189）　4/4

E♭ Fm B♭ E♭
5 | 5 · 6 5 3 | 5 — 4 4 | 4 6 5 2 | 3 — — 5 | 5 · 6 7 i |

一 主,你 是 神 的 爱 子,是 神 荣 耀 形 像; 你 是 圣 徒 的

Cm Fm B♭ E♭ B♭7 A♭ E♭
5 — 3 1 | 3 2 1 7 | 1 — — 3 | 2 3 4 6 | 6 — 5 5 |

永 分,我 们 都 得 分 享。 你 是 受 造 首 生 者,一

A♭ F7 B♭7 E♭ A♭ E♭ Fm B♭ E♭
6 6 2 i | 7 — — 6 5 | i 3 4 6 | 6 — 5 1 | 3 2 1 7 | 1 — — ‖

切 造 物 之 首; 万 有 靠 你 而 被 造,也 都 归 你 承 受。

二 你是万有的由来，　万有存在之秘；
你是万有的中心，　万有靠你而立。
你是从死首生者，　一切元始是你；
你是教会荣耀头，　教会是你身体。

三 父愿一切的丰满，　全都住你里面；
使你凡事居首位，　凡事得着彰显。
你已借死使万有　全都与神和好，
好将我们呈神前，　圣洁合神所要。

四 神之所是全在你，　你是神的奥秘；
所积智慧与知识　全都居住于你。
你是荣耀的盼望，　现今住我里面；
在你我们被成全，　使神意足心满。

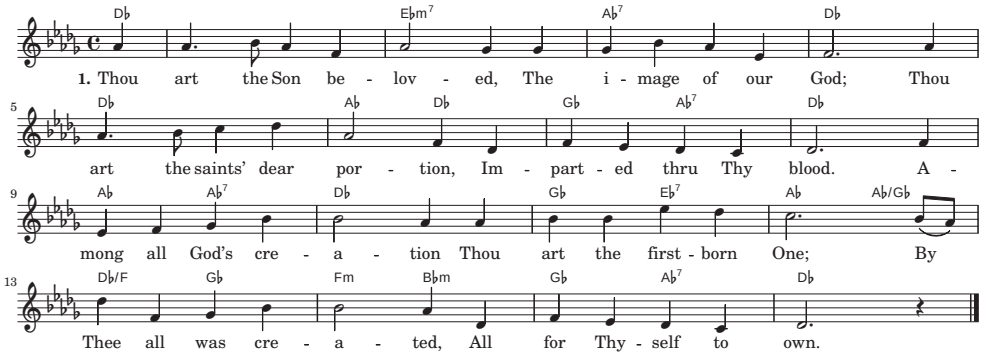
五 一切全都是影儿，　惟有你是实际；
我们在你已生根，　现在正被建立。
享受所有你丰富，　成为你的丰满；
作你身体持守你，　长大因神增添。

六 我们同你藏神内，　你是我们生命；
将来同显荣耀里，　尽享你的丰盛。
在你身体－新人里，　你是一切一切；
包罗万有的基督，　你何丰富、超越!

WEEK 2 — HYMN

Thou art the Son beloved

Praise of the Lord — His All-Inclusiveness　189



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

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

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

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

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

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: