# 第三周

## 新人的成分—顶替文化之包罗万有、延展无限的基督

读经：西一 15～18，27，二 9～10，16～18，三 4，10～11

### 【周一】

壹 我们若进入歌罗西书的深处，就会看见保罗在这卷书里所对付的，乃是人类文化这隐藏的事：

一 保罗在歌罗西三章十一节用“化外人”这辞，有力的指明这封书信对付文化。

二 文化乃是我们发展出来，使我们赖以生存并得以维生的有系统的方法—创四 16～22：

1 文化是每一个人不知不觉的生活—弗二 2～3，四 17。

2 全世界的人都受文化的影响。

三 当初文化如何对歌罗西的信徒产生了强烈的影响，今天文化也照样强烈地影响我们—西二 8～10，16～18：

1 我们不知不觉就受到生长于其中的文化所影响；这文化的元素是我们这人的一部分—加四 3，9，西二 8，20。

2 我们进入召会生活时，也带着我们的文化而来；这



# Week Three

## The Constituent of the One New Man—the All-inclusive, Extensive Christ Replacing Culture

Scripture Reading: Col. 1:15-18, 27; 2:9-10, 16-18; 3:4, 10-11

### §Day 1

**I. If we get into the depths of the book of Colossians, we will see that in this book Paul is dealing with the hidden matter of human culture:**

A. Paul's use of the word barbarian in Colossians 3:11 is a strong indication that this Epistle deals with culture.

B. Culture is the systematic method that we have developed to exist and to maintain our being—Gen. 4:16-22:

1. Culture is the unconscious living of every human being—Eph. 2:2-3; 4:17.

2. People throughout the world are under the influence of their culture.

C. Just as culture exerted a strong influence on the believers in Colossae, culture today exerts a strong influence on us—Col. 2:8-10, 16-18:

1. Unconsciously, we are under the influence of the culture into which we were born; the elements of this culture are part of our being—Gal. 4:3, 9; Col. 2:8, 20.

2. When we came into the church life, we brought our culture with us, and this

文化破坏了我们对基督和召会生活的享受。

## 【周二】

3 基督本该是召会生活里唯一的元素，却有相当大的程度被文化顶替了—8 节，三 11：

a 在下意识里或在无意之中，我们都宝贝自己的文化，并对自己特别的文化背景评价很高。

b 在召会生活中，基督被文化顶替，过于被其他任何事物顶替—11 节。

### 贰 歌罗西书启示在神的经纶中，包罗万有、延展无限的基督乃是一切—一 15 ～ 18，27：

一 我们需要有清楚的异象，看见这位美妙的基督乃是我们的一切。

二 这样的异象会了结文化对我们经历基督并对召会生活的影响；我们就成为并非讲究文化，乃被基督占有、据有、并浸透的人—三 11 下。

## 【周三】

### 叁 居首位、包罗万有、延展无限的基督乃是我们的生命和一个新人唯一的成分—4，10 ～ 11 节：

一 作为新人之召会的成分乃是基督，并且单单是基督；召会的内容一点不差就是包罗万有、延展无限的基督—一 15 ～ 18，二 9 ～ 10。

二 包罗万有、延展无限的基督，作我们的生命和一个新人的成分，以祂自己顶替了我们的文化—三 11。



culture undermines our enjoyment of Christ and the church life.

## §Day 2

3. To a large extent, Christ as the unique element in the church life has been replaced by culture—v. 8; 3:11:

a. Subconsciously and unconsciously, we all treasure our culture and place a high value on our particular cultural background.

b. In the church life Christ is replaced by culture more than by anything else—v. 11.

### II. The book of Colossians reveals that the all-inclusive, extensive Christ is everything in God's economy—1:15-18, 27:

A. We need a clear vision of this wonderful Christ being everything to us.

B. Such a vision will terminate the influence of culture on the experience of Christ and on the church life, and instead of being cultured people, we will be people occupied with, possessed by, and saturated with Christ—3:11b.

## §Day 3

### III. The preeminent, all-inclusive, extensive Christ is our life and the unique constituent of the one new man—vv. 4, 10-11:

A. The constituent of the church as the new man is Christ and Christ alone; the content of the church is nothing other than the all-inclusive, extensive Christ—1:15-18; 2:9-10.

B. As our life and the constituent of the one new man, the all-inclusive, extensive Christ replaces our culture with Himself—3:11.

三 享受基督作我们的分，结果乃是我们经历祂作一个新人的内容和成分；最终，我们所享受的基督成了新人的成分—一 12，三 11。

## 【周四】

四 按照歌罗西三章十一节，在新人里不同文化的区别不可能继续存在：

1 在一个新人里，没有文化的区别，因为新人的每一部分都由基督所构成—11 节。

2 在召会这新人里，区域、文化、或国籍的区别没有地位；任何种族、国籍、文化、或社会身分也都没有地位。

五 因着基督是新人独一的构成成分，信徒既是这新人的一部分，他们之间就不该有不同，召会与召会之间也不该有不同—林前四 17，启一 12，20，二二 16。

## 【周五】

肆 作为新人的构成成分，基督是一切，又在一切之内；基督是一切肢体，又在一切肢体之内—西三 11：

一 在召会这新人里，基督是每一个人，祂也在每一个人里面—一 27，三 11。

二 一面，天然的人在新人里没有地位，因为基督是一切的肢体。

三 另一面，基督在一切之内，这事实指明众肢体仍然存在，但不是没有基督而存在，乃是作为由基督所内住的人而存在—一 27。

C. The issue of enjoying Christ as our portion is that we experience Him as the content and the constituent of the one new man, and ultimately, the Christ we enjoy becomes the constituent of the new man—1:12; 3:11.

## §Day 4

D. According to Colossians 3:11, in the new man there is no possibility for the various cultural distinctions to continue to exist:

1. There are no cultural distinctions in the one new man, for every part of the new man is constituted with Christ—v. 11.

2. In the church as the new man, there is no room for regional, cultural, or national distinctions and no place for any race, nationality, culture, or social status.

E. Because Christ is the unique constituent of the new man, there should be no differences among the believers who are part of this new man, and there should be no differences among the churches—1 Cor. 4:17; Rev. 1:12, 20; 22:16.

## §Day 5

## IV. As the constituent of the new man, Christ is all and in all; Christ is all the members, and He is in all the members—Col. 3:11:

A. In the church as the new man, Christ is everyone and He is also in everyone—1:27; 3:11.

B. On the one hand, in the new man there is no place for the natural person, because Christ is all the members.

C. On the other hand, the fact that Christ is in all indicates that the members continue to exist, not without Christ but as those indwelt by Christ—1:27.

四 当我们接受基督作生命和成分，我们深处就感觉我们与基督是一，并感觉基督就是我们，同时我们对于基督在我们里面就有更深的感觉—三 4。

五 在召会这新人里，基督乃是一切；这含示所有的信徒都必须由基督所构成—一 15 ～ 18，二 16 ～ 17，三 4，10 ～ 11：

1 我们必须被基督漫溢，被基督浸透，并让基督生机地作到我们这人里面—加四 19，弗三 17 上。

2 至终，我们就会被基督顶替，然后在实际上，基督就是一切，又在一切之内；祂将是新人的每一部分—西三 11 下。

六 新人乃是在众圣徒里面的基督漫溢我们、顶替我们，直到所有天然的区别都消失，每一个人都由基督所构成—加四 19，弗三 17 上，西一 27。

## 【周六】

七 我们有了包罗万有、延展无限之基督的异象并对基督有充分的经历时，一个新人就会实际地在我们中间出现，我们也会实现新人的生活—三 10 ～ 17，门 10 ～ 16。

八 倘若基督是所有圣徒的生活，在新人里将只有基督，所有的圣徒，无论国籍是什么，都将活基督；然后在实际和实行上，基督就要成为新人一切的肢体—西三 11，腓一 21 上。

### 伍 新耶路撒冷将是这一个新人最终的完成—弗二 15 ～ 16，四 24，西三 10 ～ 11，启二一 2，9 ～ 10：

一 当我们成为新耶路撒冷，我们就要享受这一个

D. When we take Christ as our life and constitution, we have the sense deep within that we are one with Christ and that Christ is us, and simultaneously, we have an even deeper sense that Christ is in us—3:4.

E. In the church as the new man, Christ is everything; this implies that all the believers must be constituted with Christ—1:15-18; 2:16-17; 3:4, 10-11:

1. We must be permeated with Christ, saturated with Christ, and have Christ organically wrought into our being—Gal. 4:19; Eph. 3:17a.

2. Eventually, we will be replaced by Christ, and then, in reality, Christ will be all and in all; He will be every part of the new man—Col. 3:11b.

F. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been eliminated, and everyone is constituted with Christ—Gal. 4:19; Eph. 3:17a; Col. 1:27.

## §Day 6

G. When we have the vision of the all-inclusive, extensive Christ with the adequate experience of Christ, the one new man will appear among us in a practical way, and we will realize the life of the new man—3:10-17; Philem. 10-16.

H. If Christ is the living of all the saints, then only He will be in the new man, and all the saints, whatever their nationality, will live Christ; then in a real and practical way, Christ will be all the members of the new man—Col. 3:11; Phil. 1:21a.

### V. The New Jerusalem will be the final consummation of the one new man—Eph. 2:15-16; 4:24; Col. 3:10-11; Rev. 21:2, 9-10:

A. When we have become the New Jerusalem, we will enjoy the life of the

宇宙新人的生活。

二 今天我们借着让包罗万有、延展无限的基督顶替我们的文化，用祂自己构成我们，并在实际和实行上使我们成为一个新人的各部分，我们就能预尝这种享受—西一 27，二 10，三 4，10 ～ 11。

universal one new man.

B. Today we may have a foretaste of this enjoyment by allowing the all-inclusive, extensive Christ to replace our culture, to constitute us with Himself, and to make us all part of the one new man in reality and practicality—Col. 1:27; 2:10; 3:4, 10-11.

# 第三周■周一

## 晨兴喂养

西三 11 “在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

二 8 “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。”

保罗在歌罗西书里所对付的，乃是深藏在人类文化里的事。三章十一节用到“化外人”这辞，就是这一点很有力的证明。林前十二章十三节和加拉太三章二十八节，是和歌罗西三章十一节类似的经节，但在那两段经节里，都没有用到这辞。保罗在歌罗西书用“化外人”这辞，指明这封书信所对付的，乃是文化。

歌罗西信徒中间的难处，根源乃是文化，就是犹太文化和希腊文化。我信在小亚细亚的众召会，都被犹太文化，特别是宗教规条，以及希腊文化，特别与哲学有关的，所浸透了。在保罗的时代，地中海一带的文化包含三个主要的元素：犹太宗教、希腊哲学以及罗马政治。其中两个元素—犹太宗教和希腊哲学—已经侵入了召会。

当初文化如何对歌罗西的信徒产生了强烈的影响，今天，文化也照样强烈地影响我们。我们不知不觉就受到生长于其中的文化所影响。文化中宗教和哲学的元素好象是我们这人的一部分。在许多基督教的团体中，也有文化中政治的元素。（歌罗西书生命读经，三三八至三三九页。）

## 信息选读

# WEEK 3 — DAY 1

## Morning Nourishment

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

2:8 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.

In Colossians Paul is dealing with the hidden matter of man’s culture. A strong indicator of this is the use of the word barbarian in 3:11, a word not used in either 1 Corinthians 12:13 or Galatians 3:28, verses parallel to Colossians 3:11. Paul’s use of the word barbarian in Colossians indicates that this Epistle deals with culture.

The source of the trouble among the believers in Colossae was culture, Jewish culture and Greek culture. I believe that all the churches in Asia Minor had been saturated with Jewish culture, particularly with respect to religious observances, and with Greek culture, particularly related to philosophy. At the time of Paul, the culture in the Mediterranean region included three main elements: Jewish religion, Greek philosophy, and Roman politics. Two of these elements—Jewish religion and Greek philosophy—had invaded the church.

Just as culture exerted a strong influence on the believers in Colossae, culture today exerts a strong influence on us. Unconsciously, we are under the influence of the culture into which we were born. It seems that the religious and philosophical elements of culture are part of our being. In many groups in Christianity the political element of culture is present also. (Life-study of Colossians, pp. 273-274)

## Today’s Reading

保罗在歌罗西二章十八节说，“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；这等人留恋于所见过的，随着自己肉体的心思，徒然自高自大。”保罗在这里警告信徒，不要让人凭故意卑微，骗取了我们的奖赏。他不是警告他们不要放纵肉体的情欲。卑微是人类最好的美德之一。许多伦常的教训对卑微评价很高。就某些方面说，卑微甚至是比爱更好的美德。但是连卑微也会骗取信徒对基督的享受。

今天原则也是一样，那狡猾者撒但仍然利用伦理和宗教，骗取基督徒对基督的享受。我这么说，不是指别人，不是指那些在天主教里的人，而是专指我们这些在主恢复里的人。我们若进入歌罗西书的深处，就会看见这卷书不是对付罪，也不是对付律法，而是对付人类的文化。文化是每一个人不知不觉的生活。无论是原始社会或是进步的国家，都是如此。这个原则在各处都是一样。全世界的人都受文化的影响。…照歌罗西书看，骗取我们对基督的享受、破坏召会生活的，乃是我们的文化。

歌罗西书说到我们今天的需要。我们主要的还不是受罪恶事情的搅扰，象在哥林多前书一样；也不是受律法的搅扰，象在加拉太书一样。但我们都不知不觉地，在下意识里受了文化的影响。我们进入召会生活时，也把文化带了进来。这个文化现今一直破坏我们对基督的享受。文化乃是我们发展出来，使我们赖以生存并得以维生的有系统的方法。我们的文化越强，对别人就越挑剔。根据我们的文化，我们发展出自己禁欲的方式，自己限制肉体情欲的作法。我们的禁欲主义是我们所发明，克制自己，使自己不犯罪的方法。（歌罗西书生命读经，三三九至三四一页。）

参读：歌罗西书生命读经，第三十三篇。

In Colossians 2:18 Paul says, “Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on things which he has seen, vainly puffed up by his mind set on the flesh.” Here Paul warns the believers not to be defrauded through self-chosen lowliness, or so-called humility. He does not warn them about fleshly indulgence. Humility is one of the best human virtues. In many ethical teachings, a high value is placed on humility. In certain respects, humility is even a finer virtue than love. But even humility can be used to defraud the believers of the enjoyment of Christ.

The principle is the same today. Satan, the subtle one, is still using ethics and religion to defraud Christians of the enjoyment of Christ. In saying this, I am not referring to others, such as those in the Catholic religion, but especially to us in the Lord’s recovery. If we get into the depths of the book of Colossians, we shall see that it deals not with sin or with the law, but with man’s culture. Culture is the unconscious living of every human being. This is true both of primitive society and of advanced countries as well. The principle is the same everywhere. People throughout the world are under the influence of their culture…. According to the book of Colossians, what defrauds us of the enjoyment of Christ and frustrates the church life is our culture.

The book of Colossians speaks to our need today. Mainly we are not troubled by the sinful things, as in 1 Corinthians, nor by the law, as in Galatians. But we are all unconsciously and subconsciously under the influence of culture. When we came into the church life, we brought our culture with us. This culture is now undermining our enjoyment of Christ. Culture is the systematic method we have developed to exist and to maintain our being. The stronger our culture is, the more critical we shall be of others. Based upon the culture we have, we develop our type of asceticism, our own practices to restrict the indulgence of the flesh. Our asceticism is the method we devise to restrain ourselves and to keep from doing sinful things. (Life-study of Colossians, pp. 274-276)

Further Reading: Life-study of Colossians, msg. 33

# 第三周■周二

## 晨兴喂养

西三 10 ～ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

在歌罗西的难处是文化，不象在哥林多的难处是犯罪。禁欲主义和哲学乃是文化的两大产品。没有文化的人是野蛮的，一点禁欲主义也没有。不仅如此，那些文化低的人，也没有哲学。越有文化的人，哲学发展得越高。希利尼人擅长哲学，而犹太人以宗教规条闻名。宗教的规条多半与压抑肉体、克制自己有关。

在歌罗西的信徒很注意文化，不想与化外人或西古提人一样。因此保罗指出在召会这新人里，有文化与没有文化的，都没有地位。哲学、禁欲主义或规条，也都没有地位。…歌罗西人不象有些哥林多人那样犯罪。然而在歌罗西的信徒以各种各类的文化顶替了新人的成分—基督。有些人宝贝哲学，有些人宝贝宗教的规条。结果，这些东西就得以进到召会生活中，成了基督的代替品。然而在新人里除了基督以外，什么都没有地位。（歌罗西书生命读经，三三一至三三三页。）

## 信息选读

保罗在歌罗西三章十五至十六节嘱咐我们，要让基督的平安在我们心里作仲裁，并要让基督的话丰丰富富地住在我们里面。我们若让基督的平安在



# WEEK 3 — DAY 2

## Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

The problem in Colossae was not sinfulness, as in Corinth; it was culture. Asceticism and philosophy are two of the leading products of culture. Uncultured people are wild, altogether without any form of asceticism. Furthermore, those of a low culture do not have philosophy. The more cultured people are, the more highly developed their philosophy is. The Greeks are strong in philosophy, whereas the Jews are known for their religious observances. Most religious observances are related to the putting down of the flesh and to the suppression of the self.

The Colossian believers devoted much attention to matters of culture and did not want to be like barbarians or Scythians. Hence, Paul pointed out that in the church as the new man, there is no room for either the cultured or the uncultured. There is no place for philosophy, asceticism, or observances. The Colossians were not sinful like some of those in Corinth. However, the believers in Colossae replaced Christ, the constituent of the new man, with various aspects of culture. Some treasured philosophy, whereas others treasured religious observances. These things were allowed to come into the church life as substitutes for Christ. But in the new man there is room for nothing other than Christ. (Life-study of Colossians, pp. 268-269)

## Today’s Reading

In Colossians 3:15 and 16 Paul charges us to let the peace of Christ arbitrate in our hearts and to let the word of Christ dwell in us richly. If we allow the peace of Christ to arbitrate in our hearts, this peace will

我们心里作仲裁，这平安会止息我们中间所有的争执。…一场游戏或比赛如何需要裁判来平息纠纷，歌罗西人也需要一个裁判，一位仲裁者，来平息一切的歧见。保罗只有在歌罗西书这卷对付文化、以及文化的主义和作法的书信中，提到基督的平安在里面作仲裁，这实在很有意义。这位仲裁者止息一切出于文化的意见。

当基督的平安止息了我们的意见时，那丰丰富富住在我们里面之基督的话，就会顶替我们的意见。我们所有的，不再是我们的意见，乃是基督的话。新约清楚的启示，基督的话就是那灵。不仅如此，基督今天也是赐生命的灵。我们基督徒的生活，完全在于基督作为活的灵。我们不需要主义、哲学、作法或规条。我们需要经历基督是赐生命的灵。弟兄们不需要努力去爱妻子，姊妹们也不需要努力去服从丈夫；我们都需要接触基督，让祂作我们的爱和服从。今天基督这赐生命的灵，乃是在我们的灵里。我们需要说，“主耶稣，感谢你，你在这里。你一直在我里面，作我一切的需要。”我们若要这样实行，就需要有清楚的异象，看见基督是我们的一切。这样的异象会消杀我们一切的哲学、禁欲、意见和主义，甚至除净文化对我们经历基督的影响。这样，我们就不是讲究文化的人，乃是被基督占有，被基督充满，且被基督浸透的人。

不错，我们的心当然需要得安慰，在爱里结合一起，以致丰丰富富地在悟性上有充分的确信。然而，我们的心得安慰，目的乃是叫我们对神的奥秘就是基督，有完全的认识。〔西二2。〕我们不该只注意心得安慰，而忘了我们需要神的奥秘—基督，作我们的一切。我们每时每刻都需要接受祂作我们的生命，并且凭祂而活。（歌罗西书生命读经，三四二至三四三页。）

参读：歌罗西书生命读经，第三十二、六十三至六十四篇。

settle all the disputes among us…. Just as a referee is needed to settle disputes in a game or contest, so the Colossians needed a referee, an arbitrator, to calm down all the differing opinions. It is significant that only in the book of Colossians, a book that deals with culture and its isms and practices, does Paul speak of the inward arbitration of the peace of Christ. This arbitrator calms down all the opinions which have their source in our culture.

When the peace of Christ calms our opinions, the word of Christ, which is to dwell in us richly, replaces them. Instead of our opinions, we then have the word of Christ. The New Testament reveals clearly that the word of Christ is the Spirit. Furthermore, Christ today is the life-giving Spirit. Our Christian life is altogether a matter of Christ as the living Spirit. We do not need isms, philosophies, practices, or observances. We need the experience of Christ as the life-giving Spirit. The brothers need not try to love their wives, nor the sisters to submit to their husbands. Rather, we all should contact Christ and let Him be our love and submission. Christ today as the life-giving Spirit is in our spirit. We need to say, “Lord Jesus, I thank You that You are here. You are in me all the time to be whatever I need.” If we would practice this, we need a clear vision that Christ is everything to us. Such a vision will slay our philosophy, asceticism, opinions, and isms. It will even terminate the influence of culture on our experience of Christ. Then, instead of being cultured people, we shall be people occupied with, possessed by, and saturated with Christ.

There is no doubt that our hearts need to be comforted and knit together in love unto all the riches of the full assurance of understanding. But the goal of this comforting of our hearts is that we would have the full knowledge of Christ as the mystery of God [Col. 2:2]. We should not allow the concern with the heart to keep us from the realization that we need Christ, the mystery of God, to be everything to us. Moment by moment, we need to take Him as our life and live by Him. (Life-study of Colossians, pp. 276-277)

Further Reading: Life-study of Colossians, msgs. 32, 63-64

# 第三周■周三

## 晨兴喂养

西三 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。”

一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

在歌罗西一章九节至三章十一节，我们看见基督的七个主要方面：基督是圣徒的业分；（一 9 ～ 14；）祂是神的像和在创造并复活里的首生者；（15 ～ 23；）祂是神经纶的奥秘；（24 ～ 29；）祂是神的奥秘；（二 1 ～ 7；）祂是一切影儿的实体；（8 ～ 23；）祂是圣徒的生命；（三 1 ～ 4；）祂也是新人的成分。（5 ～ 11。）基督的这几面，是按着十分美好的次序陈明出来的。我们首先看见基督是圣徒的业分，末了看见祂是新人的成分。这指明享受基督作我们的分，最终的结果乃是经历祂作新人的内容和成分。…享受基督作众圣徒的分，结果就是经历基督作新人的成分，这么说乃是指明，享受基督的结果就产生召会生活。…基督是众圣徒包罗万有的分，这是美地所预表的。我们若享受基督作这样的分，结果将是以基督作内容的新人。…在这新人里基督是一切，又在一切之内。因此，顶要紧的乃是，我们要学习活出基督作新人的成分。（歌罗西书生命读经，三二五至三二六页。）

## 信息选读

罗马和歌罗西之间的地区，有许多不同的种族。然而，在地中海附近的这个区域里，新人出现了，



# WEEK 3 — DAY 3

## Morning Nourishment

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

1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

In Colossians 1:9—3:11 we see seven major aspects of Christ: that Christ is the portion of the saints (1:9-14), that He is the first both in creation and in resurrection (1:15-23), that He is the mystery of God's economy (1:24-29), that He is the mystery of God (2:1-7), that He is the body of all the shadows (2:8-23), that He is the life of the saints (3:1-4), and that He is the constituent of the new man (3:5-11). These aspects of Christ are presented in a marvelous sequence. First we see that Christ is the portion of the saints and last that He is the constituent of the new man. This indicates that the ultimate issue of enjoying Christ as our portion is that we experience Him as the content and constituent of the new man.... To say that the enjoyment of Christ as the portion of the saints results in the experience of Christ as the constituent of the new man indicates that the enjoyment of Christ results in the church life.... Christ is the all-inclusive portion of the saints, typified by the good land. If we enjoy Christ as such a portion, the result will be the new man with Christ as the content.... In this new man Christ is all and in all. Hence, it is crucial for us to learn to live Christ as the constituent of the new man. (Life-study of Colossians, pp. 263-264)

## Today's Reading

In the geographical region between Rome and Colossae were many different kinds of people. However, in this region near the Mediterranean,

并且实际地活出来。虽然交通不便，但众召会之间，却有相当的往来。这给我们一个教训，虽然我们享受一切近代便利的交通工具，但是今天召会之间彼此的往来，可能没有保罗那个时代密切。…我从来没有写过一封信，象歌罗西书那样，有这么多个人的问安。请看四章七至十七节提到多少名字。…保罗也说到在老底嘉的弟兄，在宁法家里的召会，以及在老底嘉的召会。…所有这些名字指明保罗有新人的感觉，有“新人感”。

这个实际活在地上的新人，按照文化和社会地位来说，是由希利尼人、犹太人、受割礼的、未受割礼的、化外人、西古提人、为奴的、和自主的所构成的。然而，…新人真正的构成成分乃是基督，而且只是基督。因为基督是新人独一的构成成分，信徒既是这新人的一部分，他们之间就不该有分别。不仅如此，召会与召会之间也不该有分别。比如，在老底嘉的召会和在歌罗西的召会不该有分别。这由保罗〔在四章十六节〕关于念书信的话得到证明。…保罗写给歌罗西人的，也是为着老底嘉人的；他写给老底嘉人的，也是为着歌罗西人的。这含示何等的交通、合一、和谐、与亲密的接触！

保罗在七节说，“一切关于我的事，有亲爱的弟兄，忠信的执事，在主里同作奴仆的推基古，要告诉你们。”保罗嘱咐推基古要将一切关于他的事，都告诉歌罗西人。如果保罗没有新人的感觉，他不会觉得需要给推基古这样的嘱咐。他反倒会认为：“我何必将我的事告诉歌罗西人？他们在小亚细亚，我在罗马这里，离他们很远。”然而保罗却有新人的感觉。（歌罗西书生命读经，三一九至三二〇页。）

参读：歌罗西书生命读经，第三十一篇。

the new man had come into being and was living in a practical way. Although travel was not convenient, there was considerable traffic among the churches. There is a lesson for us here. Although we enjoy all the modern conveniences and means of transportation, there may not be as much traffic among the churches today as there was at the time of Paul…. I have never composed a letter containing as many personal greetings as there are in the book of Colossians. Think of how many names are mentioned in 4:7-17…. Paul also refers to the brothers in Laodicea, the church in the house of Nymphas, and the church of the Laodiceans…. All these names indicate that with Paul there was a sense, a consciousness, of the new man.

This new man who was living on earth in a practical way was constituted of those who according to culture and social status were Greeks, Jews, circumcision, uncircumcision, barbarian, Scythian, slaves, and free men. However, …the actual constituent of the new man is Christ and Christ alone. Because Christ is the unique constituent of the new man, there should be no differences among the believers who are part of this new man. Furthermore, there should be no differences among the churches, for example, no difference between the church in Laodicea and the church in Colossae. This is proved by Paul’s word regarding the reading of letters [in 4:16]…. What Paul wrote to the Colossians was also for the Laodiceans, and what he wrote to the Laodiceans was for the Colossians. What fellowship, oneness, harmony, and intimate contact this implies!

In 4:7 Paul says, “All the things concerning me, Tychicus, the beloved brother and faithful minister and fellow slave in the Lord, will make known to you.” Paul had charged Tychicus to make known to the Colossians all that concerned him. If Paul did not have the consciousness of the new man, he would not have regarded it necessary to give Tychicus such a charge. Rather, he may have thought to himself, “Why should I tell those in Colossae the things that concern me? They are in Asia Minor, and I am here in Rome, far away from them.” Paul, however, had the sense of the new man. (Life-study of Colossians, pp. 258-260)

Further Reading: Life-study of Colossians, msg. 31

# 第三周■周四

## 晨兴喂养

西四 16 “这书信在你们中间念了之后，务要叫在老底嘉的召会也念，你们也要念从老底嘉来的书信。”

启一 11 ～ 12 “你所看见的，当写在书上，寄给那七个召会：给以弗所…。我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。”

新人实际的存在并活出，是具有重大意义的事。罗马帝国幅员辽阔，种族繁多。为求文化统一，罗马帝国使用希腊文。不过罗马帝国融合各民族没有成功。国家、种族、以及社会阶级的区别仍旧存在。犹太人仍是犹太人，希利尼人也仍是希利尼人。奴隶和主人的区分无法消除。但是国籍、种族、阶级的区别虽然存在，在基督耶稣里所创造的新人却实际地在地上出现了。不仅有在各城里的地方召会，还有一个新人真实而实际地显出来了。（歌罗西书生命读经，三二一页。）

## 信息选读

任何地方的召会向其他召会孤立，乃是羞耻。我们避开别地的召会，害怕他们会干涉我们的事、或麻烦我们，这种态度何等错误！…任何召会持这样的态度，就是只对自己有感觉，没有整体新人的感觉。任何人坚持这态度，就会叫新人支离破碎。虽然如此，许多召会和信徒个人的态度是你不管我，我也不管你。他们不关心其他地方的召会，他们也



# WEEK 3 — DAY 4

## Morning Nourishment

Col. 4:16 ...When this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.

Rev. 1:11-12 ...What you see write...and send it to the seven churches: to Ephesus...and to Laodicea. And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands.

The existence and living of the new man in a practical way is a matter of tremendous significance. The Roman Empire covered a vast area and embraced many different peoples. In the attempt to unify the people culturally, the Roman Empire used the Greek language. However, the Roman Empire was not successful in uniting the various peoples. The differences among the nations, races, and social classes remained. The Jews were still Jews, and the Greeks were still Greeks. The distinction between slaves and masters was by no means eliminated. But in spite of all the differences among nationalities, races, and classes, there was on earth in a practical way the one new man created in Christ Jesus. There were not merely local churches in various cities—there was one new man in a real and practical way. (Life-study of Colossians, p. 260)

## Today's Reading

It is shameful for the church in any locality to isolate itself from other churches. How wrong it is for us to have the attitude of standing apart from other local churches, fearing that others may interfere with our affairs or otherwise trouble us.... Any church which holds such an attitude has a consciousness only of itself, not of the totality of the new man. Those who insist on this attitude cause the new man to be fragmented, to be broken into pieces. Nevertheless, many churches and many individual believers as well

不愿与其他的召会有来往。持这种态度的人缺乏一个新人的感觉，缺乏“新人感”。赞美主，在〔歌罗西四章七至十七节〕里有一幅新人生活的图画！从〔这段经文〕我们看见新人实际的彰显。

保罗的心中不是只有某个地方的召会，或是某位圣徒；他心里所有的是一个新人。保罗认识许多圣徒。但是在专门为着交通的那几节里，他提到一些人作为各种不同人的代表，这些人是以基督作他们的成分而构成新人。这样，他就把新人生活一幅完整的图画呈现出来。…盼望我们对这个重点有深刻的印象。

我们若有一个新人的感觉，就不该再认为我们本国的召会与别国的召会毫无关系，反而会看见今天所有的召会乃是一个新人。愿我们仰望主，叫我们一点也不分门别类。不论是作为个别的信徒，或是作为团体的地方召会，我们都不分门别类。…假如在保罗那个交通不便的时代，召会之间还能有来往，我们今天有这么多现代化的交通工具，彼此之间岂不更该多有交通？借着众召会之间的交通，我们就实际地经历新人的生活。

保罗告诉我们基督是我们的生命，也是新人的成分之后，又嘱咐我们要让基督的平安在我们里面作仲裁，并让基督的话住在我们里面。…在巴别，人类开始有文化的分裂。…然而，照以弗所二章十五节来看，基督在十字架上的死，已经废掉并了结一切文化的规条及分歧。基督如此行的目的，乃是要在祂自己里面创造一个新人，而成就和平。…这一个和平，也就是基督的平安，乃是保罗在歌罗西三章十五节所指的。（歌罗西书生命读经，三二一至三二三、三四三至三四四页。）

参读：新约总论，第二百一十六篇。

have the attitude that they will leave others alone if others in turn will leave them alone. They do not care about the churches in other places, and they do not want other churches to be involved with them. Those who have this attitude lack the sense, the consciousness, of the one new man. Praise the Lord for the portrait of the living of the new man in Colossians 4:7-17! By these verses we see the practical expression of the new man.

In Paul’s heart was not simply a particular local church or a certain saint, but the one new man. Paul knew a great many saints. But in the verses devoted to fellowship, he mentions certain ones as representatives of the various peoples who, with Christ as their constituent, compose the new man. In this way he presents a full picture of the living of the new man. My burden in this message is that we would be impressed with this crucial point.

If we are conscious of the one new man, we should no longer think that the churches in our country have nothing to do with the churches in other nations. Instead, we shall realize that all the churches are the one new man today. May we look to the Lord that we may not be sectarian in any way. We would not be sectarian either individually as believers or corporately as local churches…. If at the time of Paul, when travel was not convenient, there could be traffic among the churches, how much more should there be today with all the modern conveniences? By means of the traffic among the churches, we experience in a practical way the living of the new man.

After Paul tells us that Christ is our life and the constituent of the new man, he charges us to let the peace of Christ arbitrate in us and to let the word of Christ inhabit us…. At Babel the cultural divisions of mankind came into being…. But according to Ephesians 2:15, Christ’s death on the cross has abolished all the cultural ordinances and differences and terminated them. Christ’s purpose in doing this was to create in Himself one new man and thereby make peace …. This very peace, the peace of Christ, is what Paul refers to in Colossians 3:15. (Life-study of Colossians, pp. 260-262, 278)

Further Reading: The Conclusion of the New Testament, msg. 216

# 第三周■周五

## 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。”

三 10～11 “并且穿上了新人；…唯有基督是一切，又在一切之内。”

保罗在歌罗西三章十至十一节说到新人，在新人里，…基督是一切的肢体，又在一切的肢体之内。天然的人没有地位。美国人、中国人、英国人、法国人、你和我，都没有地位。…在作为新人的召会里，基督就是一切。这含示祂是每一位弟兄、每一位姊妹。这也含示每一位弟兄姊妹都必须由基督所构成。…倘若我们要由基督所构成，基督就必须多而又多地加添到我们里面。我们必须被基督漫溢，被基督浸透，并让基督生机地作到我们这人里面。至终，我们就会被基督顶替，然后在实际上，基督就是一切，又在一切之内。祂乃是新人的每一肢体、每一部分。

新人不是从各国把基督徒聚在一起所产生的。那是一个新组织，不是一个新人。当我们被基督浸透、充满、漫溢，并借着生机的过程被祂所顶替时，新人就产生了。新人乃是在众圣徒里面的基督漫溢我们、顶替我们，直到所有天然的区别都消失，每一个人都由基督所构成。（歌罗西书生命读经，五六四至五六五页。）

## 信息选读

也许你不知道基督怎能成为新人的一切。这事若要成为实际，我们就必须接受基督作生命，并且活基督，不活



# WEEK 3 — DAY 5

## Morning Nourishment

Col. 1:27 ...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.

3:10-11 And have put on the new man...where...Christ is all and in all.

In Colossians 3:10 and 11 Paul speaks of the new man, where...Christ is all the members, and He is in all the members. There is no room for the natural man. There is no room for Americans or Chinese, for British or French, for you or me.... In the church as the new man, Christ is everything. This implies that He is every brother and every sister. This also implies that every brother and sister must be constituted of Christ.... If we would be constituted of Christ, Christ must be added into us more and more. We must be permeated with Christ, saturated with Christ, and have Christ organically wrought into our being. Eventually, we shall be replaced by Christ. Then, in reality, He will be all and in all. He will be every member, every part, of the new man.

The new man does not come into existence by taking Christians from various countries and bringing them together. That would be a new organization, not the new man. The new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been eliminated and everyone is constituted of Christ. (Life-study of Colossians, pp. 454-455)

## Today's Reading

Perhaps you are wondering how Christ can be all in the new man. For this to be a reality, we must take Christ as our life and live Him, not ourselves. If

我们自己。倘若基督是所有圣徒的生活，在新人里就只有基督。…所有的圣徒，无论国籍是什么，都活基督。然后在实际上、在实行上，基督就要成为新人一切的肢体。基督要成为你，也要成为我。因为我们都活基督，不活自己，基督就要成为我们众人，就是新人的每一个肢体。

在歌罗西三章十一节，保罗不仅说到基督是一切，也说到祂在一切之内。换句话说，一面，基督既是一切肢体，另一面，祂也在一切肢体之内。保罗说了基督是一切，为什么还要说，基督在一切之内？如果保罗只说基督是一切，没有说基督在一切之内，我们也许就认为，在新人里只需要基督，不需要我们。我们不该以为，基督既是新人的一切肢体，我们就算不得什么，也用不着了。一面，圣经虽然说，天然的人在新人里没有地位，因为基督是一切的肢体。但另一面，保罗说，基督在众肢体之内。基督在新人的众肢体之内，这事实指明众肢体仍然存在。

当我们接受基督作生命，并与祂同活，寻求在上面的事，我们深处就感觉我们与基督是一，并且基督就是我们。但同时我们还有一个更深的感觉，就是基督在我们里面。因此，说基督在我们里面，以及祂就是我们，都没有错。我们乃是新人的一部分，有基督在我们里面。我们仍继续存在，但我们不是没有基督而存在，我们乃是由基督所内住的人。如今我们可以欢然对主说，“主耶稣，我接受你作我的生命，与你同活的时候，你就是我，我完全与你是一。但是主，我仍然在这里，因为你在我里面。我在这里，但我是与你一同在这里。”按照我们的经历，我们都能作这样的见证。我们活基督，并与祂是一的时候，我们说，“主耶稣，这不是我，乃是你。”但同时我们觉得，我们与主同在，祂也在我们里面。（歌罗西书生命读经，六六五至六六七页。）

参读：歌罗西书生命读经，第五十二、六十篇；新约总论，第二百一十七至二百一十八篇。

Christ is the living of all the saints, then only He will be in the new man…. All the saints, whatever their nationality may be, will live Christ. Then in a way that is real and practical, Christ will be all the members of the new man. Christ will be you, and Christ will be me. Because we all live Christ, not ourselves, Christ will be all of us, every member of the new man.

In Colossians 3:11 Paul says not only that Christ is all, but also that He is in all. In other words, on the one hand, Christ is all the members, and on the other hand, He is in all the members. Since Paul says that Christ is all, why is there the need for him to say that Christ is in all? If Paul did not say that Christ is in all, only that He is all, then we may think that in the new man Christ is needed and that we are not needed. We should not think that, because Christ is all the members in the new man, we are nothing and are not needed. On the one hand, the Bible does say that in the new man there is no place for the natural person because Christ is all the members. Yet, on the other hand, Paul says that Christ is in the members. The fact that Christ is in the members of the new man indicates that the members still exist.

When we take Christ as our life and live together with Him, seeking the things which are above, we have the sense deep within that we are one with Christ and that Christ is us. But simultaneously we have an even deeper sense that Christ is in us. Therefore, it is true to say that Christ is both in us and that He is us. We are part of the new man with Christ in us. We continue to exist, but we do not exist without Christ; we are those indwelt by Christ. Now we can rejoice and say to the Lord, “Lord Jesus, when I take You as my life and live together with You, You are me. I am altogether one with You. But, Lord, I am still here, for You are in me. I am here, but I am here with You.” According to our experience, we all can give such a testimony. When we live Christ and are one with Him, we say, “Lord Jesus, this is not me—it is You.” However, at the same time, we have the sense that we are with the Lord and that He is in us. (Life-study of Colossians, pp. 536-538)

Further Reading: Life-study of Colossians, msgs. 52, 60; The Conclusion of the New Testament, msgs. 217-218

# 第三周■周六

## 晨兴喂养

西三 10“并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识。”

启二一 2“我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

按照歌罗西三章十节，新人是渐渐更新，“以致有充足的知识”。有些译本翻作“在完全的认识上”，而不是“以致有充足的知识”。然而，在希腊原文里的介系词应当翻作“以致”。这样的翻译指明，充足的知识乃是更新的结果、结局，而不是得以更新的凭借。比如，小孩子是长大以致有充足的知识，但不是借着认识而长大。小孩子越长大，所认识的就越多。…他们是长大以致有知识的；当他们成长并发展的时候，知识就加多了。

这种长大以致有知识的原则，也适用在我们属灵的生活中。如果我们寻求在地上的事，而不寻求在上面的事，新人就不能得更新。这意思是说，我们不会经历新人的长大。只要我们寻求属地的事，新人要长大就极为困难。但我们寻求在上面的事时，新人就会在我们里面长大。这种长大的结果乃是有充足的知识。因此，新人长大以致有充足的知识。几年前，你里面的新人没有多少长大，这使你很难认识属灵的事。但如今新人在你里面长大了，你认识属灵的事就容易多了。这指明长大的结果乃是知识。保罗说，新人渐渐更新，以致有充足的知识，原因就在这里。（歌罗西书生命读经，六八九至六九〇页。）

## 信息选读

# WEEK 3 — DAY 6

## Morning Nourishment

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

According to Colossians 3:10, the new man is being renewed “unto full knowledge.” Some translations say “in full knowledge” instead of “unto full knowledge.” However, the Greek preposition should be rendered “unto.” This rendering indicates that full knowledge is the issue of renewing, its result, not the means of being renewed. For example, children grow unto knowledge, but they do not grow by means of knowledge. The more children grow, the more they know.... They grow unto knowledge, increasing in knowledge as they grow and develop.

This principle of growing unto knowledge applies to our spiritual life. If we seek the things on earth instead of the things above, we shall not have the renewing of the new man. This means that we shall not experience the growth of the new man. It is extremely difficult for the new man to grow as long as we seek earthly things. But when we seek the things above, the new man grows within us. The result of this growth is full knowledge. Therefore, the new man grows unto full knowledge. Years ago, the new man within you had not grown very much. This made it difficult for you to know spiritual things. But now that the new man has grown within you, it is much easier for you to understand spiritual things. This indicates that growth issues in knowledge. This is the reason Paul says that the new man is being renewed unto full knowledge. (Life-study of Colossians, pp. 554-555)

## Today’s Reading

我们这些新约的信徒，怎能在实行上实现宇宙新人的生活？在那些思念地上之事的基督徒当中，没有新人的更新，也不可能在实行上过新人的生活。但我们思念在上面的事时，新人就自然而然地在我们里面长大，并得以更新。这使我们全人得着更新和变化。然后我们无论在哪里，就都能有新人的实行。最近我听说一位在海军服役的青年弟兄，在远东访问了许多召会，他享受到与众圣徒美好的交通。当然，这位弟兄经历了新人的生活。他虽然是美国人，却能和许多东方的圣徒在交通的灵里融合为一。

如果我们不愿思念在上面的事，就不会给新人开路，让新人在我们里面增长；这样，我们就很难实际地经历新人的生活。但我们若思念在上面的事，新人就要从我们的灵扩展到魂里。然后不论我们与何处的圣徒在一起，就都会实现新人的生活。

歌罗西书的确是一卷论到包罗万有之基督的书；然而，保罗在这卷书里也说到新人。新人实际的生活，乃是出于对基督的启示，以及对基督的经历。我们有了基督的启示，以及对基督充分的经历，新人就会实际地在我们中间出现，我们也会实现新人的生活。

神的目标乃是要得着这一个新人，至终这新人要完成于新耶路撒冷。因此，新耶路撒冷将是这一个新人最终的完成。我们在新耶路撒冷里，就会享受这一个宇宙新人的生活。今天我们思念在上面的事，并为我们灵里的新人开一条自由的通路，使其扩展到我们全人里面，我们就能预尝这种享受。（歌罗西书生命读经，六九三至六九四页。）

参读：歌罗西书生命读经，第六十二篇。

How can we, the New Testament believers, realize the life of the universal new man in a practical way? Among those Christians who set their mind on the things on earth, there is no renewing of the new man and no possibility of having the life of the new man in a practical way. But when we set our mind on the things above, spontaneously the new man grows and is renewed within us. This causes our whole being to be renewed and transformed. Then wherever we may be, we can have the practice of the new man. Recently I heard of a young brother in the Navy who visited a number of churches in the Far East. He enjoyed good fellowship with the saints. To be sure, this brother experienced the life of the new man. Although he was from the United States, he could be merged in the spirit of fellowship with so many saints from the Orient.

If we are not willing to set our minds on the things above and thus do not open the way for the new man to increase within us, it will be very difficult for us to experience the life of the new man in a practical way. But if we set our mind on the things above, the new man will spread from our spirit into our soul. Then no matter where we may be with the saints, we shall realize the life of the new man.

Colossians is definitely a book on the all-inclusive Christ. However, in this book Paul also speaks of the new man. The practical life of the new man comes out of the revelation of Christ and the experience of Christ. When we have the revelation of Christ with the adequate experience of Christ, the new man will appear among us in a practical way, and we shall realize the life of the new man.

God's goal is to have this one new man, which ultimately will consummate in the New Jerusalem. Therefore, the New Jerusalem will be the final consummation of the one new man. When we are in the New Jerusalem, we shall enjoy the life of the universal one new man. Today we may have a foretaste of this enjoyment by setting our mind on the things above and giving a free way for the new man in our spirit to spread into our whole being. (Life-study of Colossians, pp. 557-558)

Further Reading: Life-study of Colossians, msg. 62

# 第三周诗歌

## 372 经历基督 — 作神的中心与普及

G 大调　　7 7 7 7（英 495）　　3/4

G　　D7　　Am　　G　　Em
1 — 1 | 7 — 5 | 4 — 4 | 3 — — | 5 — 3 |
一 基 督 是 神 的 中 心， 祂 也

D7　　G　　D　　G　　D7
5 4 2 | 1 — 3 | 2 — — | 1 — 1 | 7 · 6 5 |
是 神 的 普 及； 祂 从 永 远

Am　　G　　G7　　Am　　D7　　G
4 — 4 | 3 — — | 5 — 3 | 2 4 6 | 1 — 7 | 1 — — ‖
到 永 远， 是 神 心 爱 与 欢 喜。

二 基督是神的化身，　　神的丰满住祂里；
祂的尊高与神性，　　无人能与祂比拟。

三 神所计划是为祂，　　要祂充满万有中；
天地宇宙的一切，　　都是为祂得尊荣。

四 一切创造全为祂，　　万有借着祂而有；
万有也靠祂而立，　　祂是中心并圆周。

五 祂是救赎的一切，　　万有借祂得复交；
借祂有效的宝血，　　万有得与神和好。

六 祂是一切的元始，　　也是教会永活头，
教会生命及内容，　　从死首生的元首。

七 祂是神国的君王，　　执掌所有的权柄；
借祂荣耀来管治，　　天地万有全从命。

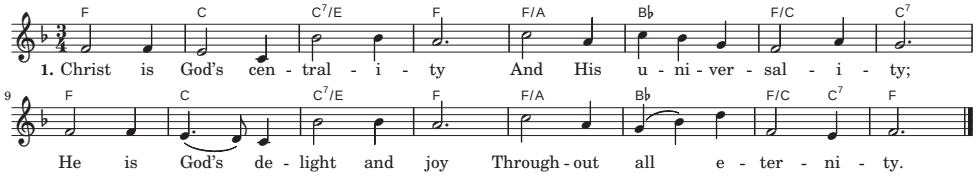
八 祂在新天新地里，　　要作万有的中心；
为着神性、为着人，　　直到永远无穷尽。

九 神的心意是要祂　　能在万有居首位；
这一万有的基督，　　现今竟作我美味！

# WEEK 3 — HYMN

## Christ is God's centrality　495

**Experience of Christ — As God's Centrality and Universality**




**2.** He's th' embodiment of God,
In Him all God's fulness dwells;
His unique supremacy
And His Godhead none excels.

**3.** All God's purpose is for Him,
That He might be all in all;
All the things in heav'n and earth
With Himself are made withal.

**4.** All creation is for Christ,
Everything was made by Him;
'Tis by Him all things subsist,
He's the hub and He's the rim.

**5.** In redemption He is all,
All through Him is reconciled;
By His blood all things with God
Now in peace are domiciled.

**6.** He the great beginning is,
And the Church's living Head;
He her life and content too,
And the firstborn from the dead.

**7.** In God's Kingdom He's the King,
All the pow'r to Him is giv'n;
In His glory He shall rule
Over all in earth and heav'n.

**8.** In new heaven and new earth
Center of all things He'll be,
For the Godhead and for man
Throughout all eternity.

**9.** God intends in everything
Christ should have preeminence,
And that such a Christ of all
We should now experience.

第三周 • 申言

申言稿：