

第一周

寻求在上面的事

读经：西三 1～2，弗二 5～6，来四 12，林前二 14～15

纲 要

周 一

壹 “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”——西三 1：

一 在升天里，基督是坐在神的右边者——来一 3，十二 2，罗八 34：

1 “神的右边”表征尊荣的首位。

2 神的右边是宇宙中第一且至高之处，神已将升天的基督安置在那里，将全宇宙的首位和至高的尊荣给了基督——来一 13，八 1，十 12。

二 神不仅拯救我们脱离死的地位，也叫我们与基督一同坐在宇宙的至高之处——弗二 5～6：

周 二

1 神是在基督里，使我们一次永远地一同坐在诸天界里。

2 这是在基督升天时完成的，并且从我们相信祂起，就借着基督的灵应用到我们身上。

3 今天我们在灵里，借着相信这已经完成的事实，就领略并经历其实际——8 节，彼前一 8，来十一 1。

Week One

Seeking the Things Which Are Above

Scripture Reading: Col. 3:1-2; Eph. 2:5-6; Heb. 4:12; 1 Cor. 2:14-15

Outline

Day 1

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

A. In ascension Christ is the One who is sitting at the right hand of God—Heb. 1:3; 12:2; Rom. 8:34:

1. The right hand of God signifies preeminence, the first place of honor.
2. The right hand of God is the first and highest place in the universe, and God has put the ascended Christ there, giving the preeminence and the highest honor in the entire universe to Christ—Heb. 1:13; 8:1; 10:12.

B. God not only saved us from the position of death, but He also seated us with Christ in the highest place in the universe—Eph. 2:5-6:

Day 2

1. It was in Christ that God seated us all together, once for all, in the heavenlies.
2. This was accomplished when Christ ascended to the heavens, and it has been applied to us by the Spirit of Christ ever since we believed in Him.
3. Today we realize and experience this reality in our spirit through faith in the accomplished fact—v. 8; 1 Pet. 1:8; Heb. 11:1.

三 在上面的事，即在诸天之上的事，与在地上的事相对——西三 1～2：

- 1 在上面的事，包括升天的基督和关于祂的一切事。
- 2 在地上的事，包括文化、宗教、哲学和人的修行——二 8、16、18～23。

四 要寻求在上面的事，我们就必须在这些事所在的地方；因为我们在基督的升天里与祂同有一个地位（弗二 6），我们就能寻求在上面的事。

周 三

五 按新约来看，在上面的事包含基督的升天、登宝座，以及被立为元首、为主、为基督：

- 1 行传二章三十六节说，在升天里，神已经立耶稣为主为基督；祂被立为万有的主，是要得着万有；祂被立为基督，作神的受膏者（来一 9），是要完成神的使命。

周 四

- 2 基督在升天里，得以向着召会作万有的头——弗一 22：
 - a “向着召会”含示一种传输。
 - b 凡元首基督所达到、所得着的，现在都传输给祂的身体——召会。
 - c 在这传输里，召会与基督同享祂所达到的一切：从死人中复活，在超越里坐下，使万有服在脚下，以及作万有的头——19～23 节。

C. The things which are above are the things which are in the heavens, in contrast to the things which are on the earth—Col. 3:1-2:

1. The things which are above include the ascended Christ and all things related to Him.
2. The things on the earth include culture, religion, philosophy, and the improvement in behavior—2:8, 16, 18-23.

D. In order to seek the things which are above, we must be where these things are; because we have one position with Christ in His ascension (Eph. 2:6), we can seek the things which are above.

Day 3

E. According to the New Testament, the things which are above include Christ's ascension, His enthronement, and His being made the Head, the Lord, and the Christ:

1. Acts 2:36 says that God has made Jesus in His ascension both Lord and Christ; He was made the Lord of all to possess all; and He was made Christ, God's anointed One (Heb. 1:9), to carry out God's commission.

Day 4

2. In ascension Christ has been made the Head over all things to the church—Eph. 1:22:
 - a. To the church implies a kind of transmission.
 - b. Whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body.
 - c. In this transmission the church shares with Christ in all His attainments: the resurrection from the dead, His being seated in His transcendence, the subjection of all things under His feet, and the headship over all things—vv. 19-23.

- 3 主耶稣已经得了荣耀尊贵为冠冕（来二 9）；祂是开拓者，开了一条进入幔内之荣耀的路，又是先锋（六 19～20）；祂是我们的大祭司，是真帐幕的执事（八 2）；作为登宝座者，祂乃是照神永远的经纶作神行政的中心（启五 6）。
- 4 这样的事才是在上面的事，我们应当思念这些事——西三 2。
- 5 寻求在上面的事乃是回应并返照基督在祂天上职事里的活动——来二 17，四 14，七 26，八 1～2，启五 6，西三 1～2。

周 五

贰 为着寻求在上面的事并思念这些事，我们需要转向我们的灵并经历灵与魂的分开——来四 12：

一 唯有当我们在灵里，我们就在天上，思念在上面的事；当我们不在灵里，我们就是属地的，思念在地上的事——西三 2：

- 1 寻求在上面之事的路乃是转到灵里，并呼求主的名——罗八 16，十 12。
- 2 从天上的基督那里，到地上我们这里，借着我们的灵里包罗万有的灵，有一种传输在进行——弗一 19、22～23，二 22：
 - a 我们的灵是接受神圣传输的一端，天上神的宝座是输送的一端——启五 6。
 - b 我们转到灵里，就被提高到天上——四 1～2。
 - c 因着从天上神的宝座达到我们灵里的传输，当我们在地上经历并享受基督时，就同时也在天上了。

3. The Lord Jesus has been crowned with glory and honor (Heb. 2:9); He is the Pioneer, who has cut the way into glory within the veil, and the Forerunner (6:19-20); He is our High Priest and the Minister of the true tabernacle (8:2); and, as the enthroned One, He is the center of God's administration according to God's eternal economy (Rev. 5:6).
4. Such things are the things which are above, and we should set our mind on them—Col. 3:2.
5. To seek the things which are above is to respond to and reflect Christ's activities in His heavenly ministry—Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6; Col. 3:1-2.

Day 5

II. In order to seek the things which are above and to set our mind on them, we need to turn to our spirit and experience the dividing of the soul from the spirit—Heb. 4:12:

A. Only when we are in our spirit are we in heaven and mind the things which are above; when we are outside our spirit, we are earthly and mind the things which are on the earth—Col. 3:2:

1. The way to seek the things which are above is to turn to our spirit and call on the name of the Lord—Rom. 8:16; 10:12.
2. There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit in our spirit—Eph. 1:19, 22-23; 2:22:
 - a. Our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end—Rev. 5:6.
 - b. By turning to our spirit, we are lifted into heaven—4:1-2.
 - c. Because of the transmission from the throne of God in heaven into our spirit, when we experience and enjoy Christ here on earth, we are simultaneously in heaven.

d 我们在灵里便与基督同有一个地位，寻求在上面的事——西三 1。

周 六

二 我们需要经历灵与魂分开——来四 12:

1 帖前五章二十三节表明，魂与灵是不同的，是两个分开的东西；魂与灵之间有很大的不同。

2 魂与灵可以被分开，因为是两个实体，两种本质；不论我们的灵如何深藏在我们的魂里，二者仍是两个不同的器官；所以我们需要经历分开我们的魂与我们的灵——来四 12。

3 灵是这样深藏在魂里，所以必须借着神那活的、有功效的、“比一切两刃的剑更锋利”的话，把灵从魂分开——12 节。

4 林前二章十四至十五节论到两种人——属魂的人和属灵的人：

a 属魂的人，和魂本身，不能领会或领受属灵的事——14 节。

b 属灵的人看透属灵的事，并且喜欢领受属灵的事，也喜欢认识并经历在上面的事——15 节。

c 我们乃是凭灵领会并看透属灵的事，我们也是在灵里渴望得着属灵的事。

三 借着经历魂与灵的分开并借着操练我们的灵，我们就能寻求在上面的事，并思念这些事；于是基督天上职事里的丰富就传输到我们里面，我们就被变化并为基督所构成——西三 1~2，来七 25~26，八 1~2，罗十二 2，林后三 18，西三 10~11。

d. In spirit we are one in position with Christ, seeking the things which are above—Col. 3:1.

Day 6

B. We need to experience the dividing of the soul from the spirit—Heb. 4:12:

1. First Thessalonians 5:23 shows that the soul and the spirit are not the same but are two separate items; there is a great difference between the soul and the spirit.

2. The soul and the spirit can be divided because they are two entities and are of two kinds of substances; regardless of how hidden our spirit is within our soul, they are still two distinct organs; thus, we need to experience the dividing of our soul from our spirit—Heb. 4:12.

3. The spirit is so hidden in the soul that it needs to be divided from the soul by the living and operative word of God, which is “sharper than any two-edged sword”—v. 12.

4. First Corinthians 2:14 and 15 speak of two kinds of persons: the soulish man and the spiritual man:

a. The soulish man, and the soul itself, cannot understand or receive the spiritual things—v. 14.

b. The spiritual man discerns the spiritual things and likes to receive the spiritual things and to know and experience the things which are above—v. 15.

c. It is by the spirit that we understand and discern the spiritual things, and it is in the spirit that we desire to have the spiritual things.

C. By experiencing the dividing of our soul from our spirit and by exercising our spirit, we can seek the things which are above and set our mind on them; then the riches of Christ's heavenly ministry will be transmitted into us, and we will be transformed and constituted with Christ—Col. 3:1-2; Heb. 7:25-26; 8:1-2; Rom. 12:2; 2 Cor. 3:18; Col. 3:10-11.

第一周●周一

晨兴喂养

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

弗二 6 “〔神〕又叫我们在基督耶稣里〔与基督〕一同复活，一同坐在诸天界里。”

保罗在歌罗西三章一节说，“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。”请注意保罗不是说到“诸天上的事”，乃是说到“上面的事”。这些事是高的事、超越的事。然而，我们天然的美德是低的、较差的。在二节保罗继续说，“你们要思念在上面的事，不要思念在地上的事。”（歌罗西书生命读经，六二五页）

信息选读

在升天里，基督是在神右边者。罗马八章三十四节说，“有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。”基督为我们死了，复活了，现今在诸天之上神的右边为我们代求。在升天里，基督是在神的右边。“神的右边”表征尊荣的首位。神的右边是宇宙中第一且至高之处，神已将升天的基督安置在那里。神已将全宇宙的首位和至高的尊荣给了基督。我们的基督今天在至高的天上，在神右边有至高的地位（新约总论第二册，一三〇至一三一页）。

在以弗所二章六至八节我们看见，神叫我们与基督一同复活，一同坐在诸天界里，使我们靠着恩典并借

<< WEEK 1 — DAY 1 >>

Morning Nourishment

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

Eph. 2:6 ...[God] raised us up together with [Christ] and seated us together with Him in the heavenlies in Christ Jesus.

In Colossians 3:1 Paul says, “If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.” Notice that Paul does not speak of “things which are in the heavens” but of “things which are above.” These things are high, superior things. Our natural virtues, however, are low and inferior. In 3:2 Paul continues, “Set your mind on the things which are above, not on the things which are on the earth.” (Life-study of Colossians, p. 504)

Today's Reading

In ascension Christ is the One who is at the right hand of God. Romans 8:34 says, “Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.” Christ died for us, He was resurrected, and He is now in the heavens at the right hand of God interceding for us. In ascension Christ is at the right hand of God. “The right hand of God” signifies preeminence, the first place of honor. The right hand of God is the first and highest place in the universe, and God has put the ascended Christ there. God has given the preeminence and the highest honor in the entire universe to Christ. Our Christ today is in the highest heaven, holding the highest position at God's right hand.

In Ephesians 2:6-8 we see that God has raised us up together with Christ and seated us together with Him in the heavenlies for our salvation by grace through

着信得救。六节告诉我们，神“叫我们在基督耶稣里一同复活，一同坐在诸天界里”。叫我们活过来，是神生命救恩的初步；接着这一步，神又叫我们从死的地位复活。五节所说的得救，是指大能的复活。借着这个救恩，神不仅使我们一同与基督活过来，更叫我们与基督一同复活，一同坐在诸天界里。

值得注意的是，根据五至六节，我们一同与基督活过来，并且一同复活。从我们的立场看，我们是一个接一个的，从死的地位复活；但在神没有时间的因素，在祂眼中，我们在使徒彼得、约翰、保罗复活时都一同复活了。在神看，我们乃是全体一同复活，正如所有的以色列人都从红海的死水中一同起来一样（出十四）。根据出埃及记，以色列全体会众是同时得救的，因为他们一同经过红海。换句话说，以色列人出埃及过红海时，并不是一个接一个的，乃是作为一个会众同时一起的。这预表清楚地指明，我们都是同时得救的；我们都同时活过来，并且一同复活。

神生命救恩的初步，是叫我们一同与基督活过来（弗二5），第二步是叫我们从死的地位复活（6上），第三步是叫我们一同坐在诸天界里。祂不仅叫我们从死的地位复活，也叫我们坐在宇宙的至高之处。

诸天界乃是我们基督里得救，所进入的最高地位。在罗马书，基督是我们的义，将我们带进一种光景，使我们蒙神悦纳。在以弗所书，基督是我们的生命，把我们救到一个地位，远超过神的众仇敌。在这里，我们是在带着属天性质和特征的气氛里，作属天的子民。神的救恩已将我们迁移到这样的范围和气氛里（新约总论第十一册，一三四至一三五页）。

参读：新约总论，第三十一、三百三十五篇。

faith. Verse 6 tells us that God “raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.” To make us alive was the initial step of God’s salvation in life. After this, God raised us up from the position of death. The salvation spoken of in verse 5 is the resurrection in power. By this salvation God not only made us alive together with Christ but also raised us up together with Christ and seated us together with Him.

It is noteworthy that according to verses 5 and 6 we were made alive together and raised up together. From our standpoint we have been raised up from our position of death one by one. Since there is no time element with God, in His eyes we were all raised up together at the same time that the apostles Peter, John, and Paul were raised up. In God’s view we were all raised up together, just as all the Israelites were raised up together from the death waters of the Red Sea (Exo. 14). According to the book of Exodus, the entire congregation of the children of Israel was saved at the same time, for they passed through the Red Sea together. In other words, the children of Israel came out of Egypt, crossing the Red Sea not one by one at different times but as a congregation at the same time. This is a clear type showing that we were all saved together; we were all made alive and raised up at the same time.

The initial step of God’s salvation in life is to make us alive together with Christ (Eph. 2:5), the second step is to raise us up from the position of death (v. 6a), and the third step is to seat us together in the heavenlies. God not only raised us up from the position of death, but He also seated us in the highest place in the universe.

The heavenlies are the highest position, into which we have been saved in Christ. In the book of Romans, Christ as our righteousness brought us into a state in which we are acceptable to God. In the book of Ephesians, Christ as our life has saved us into a position in which we are above all God’s enemies. Here in the heavenly atmosphere, with a heavenly nature and a heavenly characteristic, we are a heavenly people. God’s salvation has transferred us into such a realm and atmosphere. (The Conclusion of the New Testament, pp. 336, 3358-3359)

Further Reading: The Conclusion of the New Testament, msgs. 31, 335

第一周●周二

晨兴喂养

彼前一 8 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出、满有荣光的喜乐。”

来十一 1 “信就是所望之事的质实，是未见之事的确证。”

我们虽然是在地上生活行动的人，却要看自己是在基督耶稣里，与基督一同坐在诸天界里。因着我们在基督里，在诸天界里，我们就不在任何人或任何难处之下；相反的，我们远超一切人和难处之上。…属地的事物无法摸着我们，因为我们是超越的。我们是超越的，因为我们是在诸天界里，借着基督的复活和升天而得以与祂有生机联结的人。

神是在基督里，使我们一次永远地一同坐在诸天界里。这是在基督升天时完成的，并且从我们相信祂起，就借着基督的灵应用到我们身上。今天我们在灵里，借着信这已经完成的事实，就领略并经历其实际（新约总论第十一册，一三五页）。

信息选读

恩典指分赐到我们里面的神。所以，靠着恩典得救，意即得着经过过程的三一神，分赐到我们里面。以弗所书启示，拯救的恩典，就是这位在基督里作到我们里面的神自己。按照以弗所书，救恩乃是成为肉体、钉十字架、复活、升天的基督，传输到我们里面。这一位进到我们里面作恩典时，我们就得救了。我们一旦接受这神圣的传输，就活过来，就复活了，并且一同与基督坐在诸天界里。神在基督里经过过程，且传输到我们里面，成了拯救的恩典和洋溢的恩典（新约总论第十一册，一三六至一三七页）。

<< WEEK 1 — DAY 2 >>

Morning Nourishment

1 Pet. 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory.

Heb. 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

Although we are persons living and moving on the earth, we should see ourselves seated together with Christ in the heavenlies in Christ Jesus. Since we are in the heavenlies in Christ, we are not under any person or problem; rather, we are far above all persons and problems....The earthly things cannot touch us, because we are transcendent. We are transcendent because we are people in the heavenlies in the organic union with Christ through His resurrection and ascension.

It was in Christ that God seated us all together, once for all, in the heavenlies. This was accomplished when Christ ascended to the heavens, and it has been applied to us by the Spirit of Christ ever since we believed in Him. Today we realize and experience this reality in our spirit through faith in the accomplished fact. (The Conclusion of the New Testament, pp. 3359-3360)

Today's Reading

Grace is God dispensed into us. Therefore, to be saved by grace means to be saved by having the processed Triune God dispensed into us. Ephesians reveals that the saving grace is God Himself in Christ wrought into our being. According to this Epistle, salvation is the transmission of the incarnated, crucified, resurrected, and ascended Christ into us. When this person comes into us as grace, we are saved. Once we receive such a divine transmission, we are made alive, raised up, and seated with Christ in the heavenlies. God processed in Christ and transmitted into our being is the saving grace and the abounding grace. (The Conclusion of the New Testament, pp. 3360-3361)

诸天联于基督，也联于召会。在上面的事，包括升天的基督和关于祂的一切事。因此，寻求在上面的事，就是寻求在召会中并与召会一同过着活基督的生活（圣经恢复本，西三1注3）。

在地上的事包括歌罗西一至二章所说的文化、宗教、哲学和人的修行（西三2注1）。

我们的地位乃是在基督里。因着我们在祂里面，而祂在神的右边（三1），我们就也在神的右边。在约翰十七章二十四节，主耶稣祷告说，“父啊，我在哪里，愿你所赐给我的人，也同我在哪里。”主耶稣在哪里，我们也在哪里，这不是地点上的问题。主在父里面，但门徒还没有在父里面，于是祂祈求使他们也能被带进父里面。所以主祷告说，祂在哪里，他们也要在哪里。

今天我们的地位既在子里面，在基督里面，我们也就在父里面。父当然是在天上，因此，我们的地位也是在上天。然而，我们这样说，与许多基督徒所领会的不同。基督徒说我们将来要在上天，他们的意思通常是说，我们将来要在父以外而在天上。但我们说，我们要在上天，意思乃是说，我们要在父里面而在天上。这里有极大的不同。我们在基督里，在父里，因此也就在上天。

如果我们停在这里，我们就不过是在道理上领会我们与基督同有一个地位。我们只知道，我们在基督里、在父里、在上天这个事实。这事实要成为实际，就需要我们与主成为一灵（林前六17）。当我们在灵里，我们在实际上、经历上，就在基督里，在父里，并在天上。

保罗在歌罗西三章一节说，我们既然与基督一同复活，就当寻求在上面的事。这一节清楚指明，我们与基督同有一个地位。如果我们不在上面，怎能寻求在上面的事？要寻求在上面的事，我们就必须在上天，就是在这些事所在的地方（歌罗西书生命读经，六四四至六四六页）。

参读：歌罗西书生命读经，第五十七至五十九篇。

The heavens are linked to Christ and joined to the church. The things above include the ascended Christ and all things pertaining to Him. Therefore, to seek the things above is to seek to live Christ in and with the church. (Col. 3:1, footnote 3)

The things on the earth include culture, religion, philosophy, and improvement in behavior, as spoken of in the preceding two chapters. (Col. 3:2, footnote 1)

Our position is that we are in Christ. Because we are in Him, we are where He is—at the right hand of God (Col. 3:1). In John 17:24 the Lord Jesus prayed, “Father, concerning that which You have given Me, I desire that they also may be with Me where I am.” To be where the Lord Jesus is, is not a matter of geography. The Lord is in the Father, and He prayed that the disciples, who were not yet in the Father, would be brought into Him. The Lord prayed, therefore, that they would be where He is.

Since our position today is that we are in the Son, in Christ, we also are in the Father. The Father, of course, is in heaven. Hence, our position also is that we are in heaven. In saying this, however, we have a different understanding from that held by many Christians. Often when Christians say that we shall be in heaven, they mean that we shall be in heaven outside the Father. But when we say that we shall be in heaven, we mean that we shall be in heaven in the Father. There is a great difference here. We are in Christ, in the Father, and therefore in heaven.

If we stop here, we shall have nothing more than a mere doctrinal understanding of our one position with Christ. We shall only know the fact that we are in Christ, in the Father, and in heaven. What makes this real is that we are one spirit with the Lord (1 Cor. 6:17). It is when we are in the spirit that we are in Christ, in the Father, and in heaven practically and experientially.

In Colossians 3:1 Paul says that since we were raised together with Christ, we should seek the things which are above. This verse indicates clearly that we have one position with Christ. How could we seek the things which are above if we were not above also? To seek the things above we must be in heaven where these things are. (Life-study of Colossians, pp. 518-520)

Further Reading: Life-study of Colossians, msgs. 57-59

第一周●周三

晨兴喂养

徒二 36 “所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”

启五 6 “我又看见宝座与四活物中间，并众长老中间，有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”

我作孩子的时候，人教导我说，上面的事就是天上的各种特色—天堂、珍珠门、黄金街。…按新约来看，上面的事包含基督的升天、登宝座，以及被立为元首、为主、为基督。彼得在行传二章三十六节说，神已经立耶稣为主为基督了。希伯来二章九节告诉我们，主耶稣已经得了荣耀尊贵为冠冕。我们在以弗所一章二十二节看见，基督在升天里，向着召会作万有的头。我们在启示录五章六节看见，基督是羔羊，有七眼，现今在宝座上执行神的行政。这样的事才是在上面的事（歌罗西书生命读经，六二五至六二六页）。

信息选读

保罗写信给歌罗西的信徒时，嘱咐他们不要再注意犹太教、智慧派学说、禁欲主义，这些都是世上的蒙学，是低的、较差的事。他们既然已经与基督一同复活，现今且与基督一同活在神里面，就当寻求在上面的事，并且思念在上面的事。基督已经得了冠冕，登上宝座；祂已经被立为万有的主，万有的头。如今祂还是有七眼的羔羊，在宇宙中执行神的行政。

<< WEEK 1 — DAY 3 >>

Morning Nourishment

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

As a child I was taught that the things above are the various features of heaven—the mansions, the pearly gates, and the golden street....According to the New Testament, the things above include Christ's ascension, His enthronement, and His being made the Head, the Lord, and the Christ. In Acts 2:36 Peter says God has made Jesus both Lord and Christ. In Hebrews 2:9 we are told that the Lord Jesus has been crowned with glory and honor. In Ephesians 1:22 we see that in ascension Christ has been made Head over all things to the church. In Revelation 5:6 we see that Christ as the Lamb with seven eyes is now on the throne executing God's government. Such things are the things above. (Life-study of Colossians, p. 504)

Today's Reading

In writing to the Colossian believers, Paul was charging them to no longer pay attention to Judaism, Gnosticism, or asceticism, all of which are elements of the world, things which are low and inferior. As those who have been raised up with Christ and who are now living with Christ in God, they should seek the things which are above and set their minds on them. Christ has been crowned and enthroned; He has been made the Lord and the Head over all things. He is even now the Lamb with seven eyes executing God's government in the universe.

思念上面的事会帮助我们经历基督。我们所经历的基督不仅是我们的食物、饮料、安息日、月朔、节期，也不仅是我们天天、周周、月月、年年的享受。我们的基督乃是得了冠冕、登上宝座的那位，祂是主，是元首，执行神行政的管理。如果我们思念这些事，我们对基督的享受就会更丰富！（歌罗西书生命读经，六二六页）

作为在升天里的一位，祂被立为主—万有的主，是要得着万有（徒十36）；祂也被立为基督—神的受膏者，是要完成神的使命（来一9）。事实上，圣灵浇灌下来就证明神已经高举主耶稣，并且已经立祂为主为基督了。

主是神，祂一直是主（路一43，约十一21，二十28）。但主是人，祂是在复活里将祂的人性带进神里面以后，才在升天里被立为主。神一直是主，但如今在宝座上有一个人是主。耶稣被钉十字架并埋葬以后，神使祂复活，叫祂坐在自己的右边，使这位拿撒勒人耶稣成为全宇宙的主。

基督的为主身分既然在祂的升天里完全得着建立，我们—与元首基督联结为一之身体上的肢体—只需要领悟这属天的事实（弗一20～23）。我们一旦领悟基督已经得着为主的身分，我们召会作为祂的身体，就必须加以应用。

基督在祂的升天里不仅被立为万有的主，也被立为神的基督，要照着神新约的经纶，完成福音的广传和召会的建造，使神所拣选的人能得救并得成全，以构成新耶路撒冷，作神永远的居所和彰显，使神得着永远的满足。

因此，作为在升天里的一位，基督被立为主为基督（徒二36），使祂借着祂属天的职事得着万有并完成神的使命，以成就神的计划（十36，来一9）（新约总论第九册，二六二至二六五页）。

参读：新约总论，第七十五至七十六、二百九十篇。

Setting our mind on the things above will help us to experience Christ. The Christ whom we may experience is not only our food, drink, Sabbath, new moon, and feast. He is not only our daily, weekly, monthly, and yearly enjoyment. Our Christ is the One crowned and enthroned, the One who is the Lord and the Head, the One carrying out God's governmental administration. How much richer our enjoyment of Christ would be if we set our mind on these things! (Life-study of Colossians, pp. 504-505)

As the One in ascension, He was made Lord—the Lord of all to possess all (Acts 10:36)—and Christ—God's Anointed to carry out God's commission (Heb. 1:9). In fact, the pouring out of the Holy Spirit is a proof that God has exalted the Lord Jesus and has made Him both Lord and Christ.

As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28). But as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. God has always been the Lord, but now a man is on the throne as the Lord. After Jesus was crucified and buried, God resurrected Him and set Him at His right hand, making this Jesus, a Nazarene, the Lord of all the universe.

Since the lordship of Christ was fully established in His ascension, we—the members of His Body identified with Christ the Head—only need to realize this heavenly fact (Eph. 1:20-23). Once we realize that Christ has obtained the lordship, we, the church as His Body, have to apply it.

Christ in His ascension has not only been made the Lord of all but also the Christ of God to work out the spreading of the gospel and the building up of the church that God's chosen people may be saved and perfected for the constitution of the New Jerusalem to be God's eternal habitation and manifestation according to God's New Testament economy for God's eternal satisfaction.

As the One in ascension, Christ was made both Lord and Christ (Acts 2:36) that He might possess all and that He might carry out God's commission through His heavenly ministry to accomplish God's plan (10:36; Heb. 1:9). (The Conclusion of the New Testament, pp. 2978-2980)

Further Reading: The Conclusion of the New Testament, msgs. 75-76, 290

第一周●周四

晨兴喂养

弗一 22 “将万有服在祂的脚下，并使祂向着召会作万有的头。”

来四 14 “所以，我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。”

〔以弗所一章二十二节的〕“向着召会”含示一种传输。这传输将天上的基督联于地上的信徒，正如电流将发电厂联于建筑物里的电器一样。这传输将天上的头，与祂在地上的身体联在一起〔23〕。

凡元首基督所达到、所得着的，现在都传输给祂的身体——召会。在这传输里，召会与基督同享祂所达到的一切：从死人中复活，在超越里坐下，使万有服在脚下，以及作万有的头（新约总论第十一册，一二七页）。

信息选读

只要有从诸天而来的传输，众召会中就有神圣的水流。

这位得着荣耀尊贵为冠冕的主耶稣，是主、基督、元首、先锋、大祭司以及属天的执事，祂正在天上执行神的行政。祂是羔羊，有七眼，就是神的七灵，借着众地方召会来执行神的行政。事实上，众召会乃是神的大使馆。因这缘故，世界的局势不是受任何属地国家元首的左右，乃是受制于众召会，因为神是借着众召会来执行祂的行政。…神的大使馆——召会——是诸天的延伸。我们的总部，我们的行政中心，乃是在天上。

<< WEEK 1 — DAY 4 >>

Morning Nourishment

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

Heb. 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

[In Ephesians 1:22] the expression to the church implies a kind of transmission. This transmission connects Christ in the heavens with the believers on the earth, just as an electrical current connects a power plant with electrical appliances in a building. This transmission connects the Head in the heavens with His Body on the earth [v. 23].

Whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body. In this transmission the church shares with Christ in all His attainments: the resurrection from the dead, His being seated in His transcendence, the subjection of all things under His feet, and the headship over all things. (The Conclusion of the New Testament, p. 3353)

Today's Reading

As long as there is a transmission coming from the heavens, there will be the divine flow in the churches.

The Lord Jesus, the One crowned with glory and honor, the One who is the Lord, the Christ, the Head, the Forerunner, the High Priest, and the heavenly Minister, is executing God's operation in the heavens. He is the Lamb with seven eyes, with the seven Spirits of God, carrying out God's administration through the local churches. Actually, the churches are God's embassies. For this reason, the world situation is not under the control of any earthly head of state but under the churches through which God is executing His administration...The churches as God's embassies are an extension of the heavens. Our headquarters, our administrative center, is in heaven.

我们不该象歌罗西人一样，受犹太教或希腊哲学的打岔。你向天观看，那里有宝座，神坐在其上，又有七眼的羔羊站立；祂借着召会作祂的大使馆来执行神的行政。

现在你领会在上面的事了么？我们若知道这些事，就会看见主耶稣已得了荣耀尊贵为冠冕，神已立祂为主为基督了。基督是万有的主，这个事实是说，全都是主的。这位登宝座并得荣耀的基督也是元首、先锋、开拓者、大祭司、属天的执事以及神行政宝座上的羔羊。从诸天上的宝座那里，神圣的传输正把在上面的事，带进众地方召会中。

我们若看见在上面之事的异象，我们的日常生活就会有极大的改变。这会使我们从注意地上的事，转而注意天上的事——转向得荣耀、登宝座的耶稣，转向属天的大祭司，转向那位向着召会作万有的头者，转向执行神圣行政的那一位。愿我们寻求这些事，并思念这些事。

我们不该注意自己的美德，只该留意主耶稣是得着冠冕的一位，祂是元首、先锋、大祭司和执事。我们应当留意天上的宝座，七眼的羔羊基督乃是从其上借着众地方召会，执行神的行政。

基督并非无事可作，祂一直在代求、供应并执行神的行政。我们在地上该回应基督在天上的活动。

在天上的基督和地上的我们之间，有一种神圣的传输，就是属天的电流。如果我们接受这种传输，我们就会回应基督在天上的工作。…我们应当对基督的代求、供应以及执行神的经纶一直有所回应。…寻求在上面的事，意思就是我们与基督天上的职事相呼应（歌罗西书生命读经，六三八至六四〇、六八二至六八三页）。

参读：新约总论，第三百三十四篇；歌罗西书生命读经，第六十二篇。

We should not be distracted, as the Colossians were, by Judaism or Greek philosophy. Look toward heaven, where there is a throne on which God is sitting and where the Lamb with seven eyes is standing to execute God's administration through the churches as His embassies.

Now do you have some understanding of the things which are above? If we know these things, we shall see that the Lord Jesus has been crowned with glory and honor, that God has made Him both Lord and Christ. The fact that Christ is Lord of all means that the whole earth is the Lord's. The enthroned and glorified Christ is also the Head, the Forerunner and Pioneer, the High Priest, the heavenly Minister, and the Lamb on the throne of God's administration. From the throne in the heavens, the divine transmission brings the things above into the local churches.

Seeing a vision of the things which are above will revolutionize our daily living. It will cause us to turn our attention from the things on earth to the things in heaven—to the glorified and enthroned Jesus, to the heavenly High Priest, to the Head over all things to the church, to the One executing the divine government. Let us seek these things and set our mind on them.

Instead of caring for our own virtues, we should care for the Lord Jesus as the crowned One, the Head, Forerunner, High Priest, and Minister. We should care for the throne in heaven from which Christ, the Lamb with seven eyes, is executing God's administration through the local churches.

Christ is not idle. He is interceding, ministering, and executing God's administration. We on earth should respond to Christ's activities in heaven.

Between Christ in heaven and us on earth there is a divine transmission, a heavenly current. If we are receiving this transmission, we shall respond to Christ's work in heaven....We should continually respond to Christ's interceding, ministering, and executing of God's administration. To seek the things above means that we correspond to Christ's heavenly ministry. (Life-study of Colossians, pp. 514-515, 549-550)

Further Reading: The Conclusion of the New Testament, msg. 334; Life-study of Colossians, msg. 62

第一周●周五

晨兴喂养

启四 1～2 “这些事以后，我观看，看哪，天上有门开了，我初次所听见那如吹号的声音，对我说，你上到这里来，我要将这些事以后必发生的事指示你。我立刻就在灵里；看哪，有一个宝座安置在天上，又有一位坐在宝座上。”

我们必须领悟基督今天乃是永远的灵，是那圣者，将祂自己带进我们灵里。父神是在我们的灵里与我们来往，所以我们若要接触神、经历基督并认识那灵，就需要分辨灵与魂。这意思是我们必须一直转向灵，并经历我们的灵与我们的魂分开。当我们转向我们的灵，我们就进入至圣所，然后就得着基督作神的同在。我们可以在祂一切的丰满里接触神，享受基督作活水流里的生命树（启二二 1～2）。生命树乃是基督作我们的恩典；而活水的流乃是传输的灵（新约总论第十三册，一五四页）。

信息选读

我们借着在灵里所经历的传输，就联于属天的发电厂。赞美主，有一种传输从天上达到我们的灵里！当我们经历这种传输，我们就真正在基督里，在父里，并在天上。我们的灵乃是直接联于天；属天的传输开始于天，终结于我们的灵。因着我们可以经历并享受这独一的传输，我们就不必为了要在天上而到天上去了。我们只要在灵里经历从天而来的传输，就在天上了。会所里的灯怎样借着电流联于发电厂，照样，我们也借着从天上神的宝座流到我们灵里之神圣的传输而联于天。

<< WEEK 1 — DAY 5 >>

Morning Nourishment

Rev. 4:1-2 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard was like a trumpet speaking with me, saying, Come up here, and I will show you the things that must take place after these things. Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

We must realize that today Christ is the eternal Spirit, the Holy One, who brings Himself into our spirit. God the Father deals with us in our spirit, so in order to contact God, experience Christ, and realize the Spirit, we must discern our spirit from our soul. This means that we must always turn to the spirit and experience the dividing of our spirit from our soul. When we turn to our spirit, we enter into the Holy of Holies. Then we have Christ as the presence of God. We can contact God in all His fullness and enjoy Christ as the tree of life in the flow of the living water (Rev. 22:1-2). The tree of life is Christ as our grace, and the flow of living water is the transmitting Spirit. (The Conclusion of the New Testament, p. 3823)

Today's Reading

By the transmission we experience in our spirit, we are connected to the heavenly power plant. Praise the Lord that a transmission is going on from heaven to our spirit! When we experience this transmission, we are truly in Christ, in the Father, and in heaven. Our spirit is directly related to heaven. The heavenly transmission begins in heaven and ends in our spirit. Because we may experience and enjoy this unique transmission, there is no need for us to go to heaven in order to be in heaven. Simply by being in our spirit where we experience the transmission from heaven, we are in heaven. Just as the lights in the meeting hall are connected to the power plant by the flow of electricity, so we are connected to heaven by the divine transmission which flows from the throne of God in heaven into our spirit.

我年轻刚信主时，想尽办法要照着圣经去领会，我怎么能在天上。就我的领会，无论我在主里多么喜乐，我还是在地上，绝不是在天上。现在我知道，因着从天上神的宝座达到我灵里的传输，当我在地上享受主时，就同时也在天上了。

这样，我们要问问自己，我们是在天上，还是在地上？我们回答这问题的时候要谨慎。正确的答复乃是：当我们在灵里，我们就在天上，但是当我们不在灵里，我们就在地上，并且就经历说，甚至是在地底下。我们根据经历晓得，在灵里我们也许在天上一分钟；然后，因着我们不留在灵里，就立刻又落到地上。比如，早晨你与主同在，把自己祷告到灵里的时候，你也许在诸天界里。但在早餐桌上，你的妻子或丈夫说了一些搅扰你的话，你就立刻从灵里出来，进到肉体里；你不再在天上，乃是在地上。这指明我们唯有在灵里，才能在天上。每当我们不在灵里，我们就是属地的。

保罗在歌罗西三章一节嘱咐我们，要寻求在上面的事。寻求这些事的路乃是转到灵里，并呼求主的名。我们的经历清楚地告诉我们，我们借着转到灵里，就摸着诸天，因为我们的灵是接受神圣传输的一端，天上神的宝座是输送的一端。因此，我们转回到灵里，就被提高到天上。这样，在经历上我们就在基督里，在父里，并且在天上。我们在灵里便与基督同有一个地位，寻求在上面的事（歌罗西书生命读经，六四五至六四七页）。

参读：神的经营，第十一章；我们人的灵，第八至十章；书信中的灵，第十篇；生命经历的基本原则，第八至九章。

When I was a young believer, I tried my best to understand, according to the Bible, how I could be in heaven. To my realization, I was on earth and was by no means in heaven, no matter how happy I may have been in the Lord. Now I realize that, because of the transmission from the throne of God in heaven into my spirit, when I enjoy the Lord here on earth, I am simultaneously in heaven.

We need to ask ourselves, then, whether we are in heaven or on earth. In answering this question we need to be careful. The proper way to answer is to say that when we are in spirit we are also in heaven, but when we are not in spirit we are on earth and, experientially, even under the earth. According to our experience, we know that in spirit we may be in heaven one minute and then, because we do not remain in our spirit, we may immediately plunge down to the earth. For example, during your time with the Lord in the morning, you may be in the heavenlies, having prayed yourself into the Spirit. But at the breakfast table your wife or husband may say something to bother you, and immediately you are drawn out of the spirit into the flesh. No longer are you in heaven; you are now on earth. This indicates that only when we are in spirit are we in heaven. Whenever we are outside the spirit, we are earthly.

In Colossians 3:1 Paul charges us to seek the things which are above. The way to seek these things is to turn to the spirit and call on the name of the Lord. Our experience tells us clearly that we touch the heavens by turning to our spirit, for our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end. Thus, by turning to our spirit, we are lifted into heaven. Then in our experience we are in Christ, in the Father, and in heaven. Then in the spirit we are one in position with Christ, seeking the things which are above. (Life-study of Colossians, pp. 519-520)

Further Reading: The Economy of God, ch. 11; Our Human Spirit, chs. 8-10; The Spirit in the Epistles, ch. 10; Basic Principles of the Experience of Life, chs. 8-9

第一周●周六

晨兴喂养

来四 12 “因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨别。”

林前二 15 “唯有属灵的人看透万事，却没有一人看透他。”

帖前五章二十三节表明，魂与灵是不同的，是两个分开的东西。希伯来四章十二节启示，灵与魂是可以分开的，就象骨髓可以从骨节分开一样。…骨髓深藏在骨头里，正象灵深藏在魂里。灵是这样深藏在魂里，所以必须借着那活的、有功效的、“比一切两刃的剑更锋利”（12）的神的话，把灵从魂分开。

魂与灵可以被分开，因为它们是两个项目，两个实体，两种本质。不论骨髓如何深藏在骨头里，它们仍是两个东西。不论我们的灵如何深藏在我们的魂里，它们仍是两个东西，两种器官，两个项目。我们都必须学习如何分开我们的魂与我们的灵（李常受文集一九六五年第三册，三五六至三五七页）。

信息选读

在魂与灵之间有很大的不同，并且魂能与灵分开，也该从灵分开。不仅如此，林前二章十四至十五节给我们看见，除非魂被灵征服，并服从灵，否则魂就抵挡灵，并与灵抵触。…〔在十四节，〕“属魂的”含示天然或心理的意思。属魂的人是天然的人，活在魂里的人。魂在属灵的事上是全然无能的。

<< WEEK 1 — DAY 6 >>

Morning Nourishment

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

1 Cor. 2:15 But the spiritual man discerns all things, but he himself is discerned by no one.

First Thessalonians 5:23 shows that the soul and spirit are not the same but are two separate items. Hebrews 4:12 reveals that the spirit and soul can be divided just like the marrow can be divided from the joints....The marrow is hidden within the bones just like the spirit is hidden within the soul. The spirit is so hidden in the soul that it needs to be divided from the soul by the living and operative word of God, which is “sharper than any two-edged sword” (v. 12).

The soul and the spirit can be divided because they are two items, two entities, two kinds of substances. Regardless of how hidden the marrow is within the bone, still they are two things. Regardless of how hidden our spirit is within our soul, still they are two things, two organs, two items. We have to learn how to divide our soul from our spirit. (Our Human Spirit, p. 51)

Today's Reading

There is a great difference between the soul and the spirit, and the soul can be divided and should be divided from the spirit. Moreover, 1 Corinthians 2:14-15 shows us that unless the soul is subdued by the spirit and submissive to the spirit, the soul is against the spirit and contradicts the spirit....[In verse 14] soulish implies the meaning of “natural” or “psychological.” A soulish man is a natural man, a man living in the soul. The soul is absolutely impotent in spiritual matters.

在这两节里，我们能看见两种人：属魂的人和属灵的人。属魂的人，和魂本身，不能领会或领受属灵的事，甚至认为属灵的事是愚拙的。然而，属灵的人看透属灵的事，并且喜欢领受属灵的事。我们乃是凭灵领会并看透属灵的事，我们也是在灵里渴望得着属灵的事。我们若是属魂的，我们根本不能领会属灵的事，我们不喜欢任何属灵的事，我们甚至以属灵的事为愚拙。因此，魂本身与灵抵触。我们能凭着我们的经历领悟这点（生命经历的基本原则，九七至九八页）。

你知道属灵是什么意思么？属灵就是在你这人里面有二灵调和在一起。属灵就是使你的灵，人重生的灵，与神的灵调和成为一灵。属灵的人活在这调和的灵里。每当你在调和的灵里，你就是属灵的，并且你有属灵的看透、属灵的认识和属灵的解释。你对人的事和神的事都能有属灵的看透（哥林多前书生命读经，一九九页）。

保罗在歌罗西三章一至二节告诉我们，不仅要寻求在上面的事，也要思念在上面的事。这意思是说，我们必须忘掉属地的事——文化、宗教、哲学和天然的人性美德。反之，让我们举目望天，思念那些奇妙、超越的事，就是在上面的事。这些事能使我们变化，因为它们把属天的元素传输到我们里面。让我们学习向诸天敞开我们的灵和我们的全人，并一直打开“开关”，使神圣发电厂的传输不断流进我们里面。不要受宗教、哲学和别的事所打岔，要专注于在上面的事，并且一直向着属天的发电厂敞开。这样，基督天上职事的丰富，就要传输到你里面，你就要得着变化，并为基督所构成（歌罗西书生命读经，六四〇至六四一页）。

参读：倪柝声文集第二辑第十七册，第二十五篇；人的破碎与灵的出来，第七篇；哥林多前书生命读经，第十七至二十一篇。

In these two verses we can see two kinds of persons: the soulish man and the spiritual man. The soulish man, and the soul itself, cannot understand or receive the spiritual things and even considers the spiritual things foolish. The spiritual man, however, discerns the spiritual things and likes to receive the spiritual things. It is by the spirit that we understand and discern the spiritual things, and it is in the spirit that we desire to have the spiritual things. If we are soulish, we simply cannot understand the spiritual things, we do not like anything spiritual, and we even think that the spiritual things are foolish. Thus, the soul itself is a contradiction to the spirit. We can realize this by our experience. (Basic Principles of the Experience of Life, pp. 82-83)

To be spiritual is to have the two spirits mingled together in your being. To be spiritual is to have your spirit, the regenerated human spirit, mingled with the Spirit of God to become one spirit. Spiritual persons live in this mingled spirit. Whenever you are in the mingled spirit, you are spiritual, and you have spiritual discernment, spiritual knowledge, and spiritual communication. You are able to discern spiritually both the things of man and the things of God. (Life-study of 1 Corinthians, p. 164)

In Colossians 3:1 and 2 Paul tells us not only to seek the things which are above but also to set our mind on them. This means that we need to forget earthly things—culture, religion, philosophy, and the natural human virtues. Instead, let us lift up our eyes to the heavens and set our mind on the wonderful, excellent things, the things that are above. These are the things which can cause us to be transformed, for they transmit a heavenly element into us. Let us learn to open our spirit and our whole being to the heavens and keep the “switch” turned on so that the transmission from the divine power plant may flow into us unceasingly. Do not be distracted by religion, philosophy, or anything else. Focus your attention on the things above and stay open to the heavenly power plant. Then the riches of Christ’s heavenly ministry will be transmitted into you, and you will be transformed and constituted of Christ. (Life-study of Colossians, pp. 515-516)

Further Reading: CWWN, vol. 37, ch. 25; vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” ch. 7; Life-study of 1 Corinthians, msg. 17-21

第一周诗歌

WEEK 1 — HYMN

379

经历基督 — 作生命

8 8 8 8 8 8 重 (英 499)

A 大调

4/4

1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |
 一 何 等 大 能! 何 等 大 力! 神 使 基
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 | 1 -
 督 从 死 复 起, 远 超 一 切, 坐 在
 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |
 神 右, 为 我 今 作 万 有 之 首。
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
 浩 大 能 力 全 为 教 会, 好 使 万
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 | 4 -
 有 尽 都 来 归, 浩 大 能 力 全 为
 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||
 教 会, 好 使 万 有 尽 都 来 归。

二 何等事实!何等奥秘! 我今乃是基督肢体;
 与众圣徒彼此相调, 新人里面同被建造;
 联于我们升天元首, 作祂身体,照神所筹。
 联于我们升天元首, 作祂身体,照神所筹。

三 何等高、深!何等长、阔! 其度、其量无法测度!
 神的基督无限、无量, 广大无边,超人所想。
 凡祂所是和祂所有, 都是为将教会成就。
 凡祂所是和祂所有, 都是为将教会成就。

Oh, what a might! Oh, what a strength

Experience of Christ — As Life

500

1. Oh, what a might! Oh, what a strength! God wrought to raise Christ from the dead.
 Far a-bove all at His right hand, O'er all to us He is the Head.
 All this great pow'r is to the Church That she o'er all her foes may tread.
 All this great pow'r is to the Church That she o'er all her foes may tread.

2. Oh, what a fact! Oh, what a bliss!
 That I of Christ a member am.
 With all the saints I blend as one
 And share the life of the new man.
 Joined to our great ascended Head,
 We'll be the Church of His own plan.

3. Oh, what a breadth! Oh, what a length!
 The height, the depth unsearchable!
 Christ the Lord is unlimited,
 So vast, immense, immeas'urable.
 All that He is and all He has
 Is now our life unspeakable.

(Repeat the last two lines of each stanza)

第一周 · 申言

申言稿: _____

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

[illegible]