

第八周

经历并享受 包罗万有的基督作美地— 我们在那地一无所缺

诗歌：388

读经：西一 12，二 6～15，19，申八 9，创十七 1，
腓一 19

【周一、周二】

壹 基督作居首位和包罗万有者，乃是众圣徒在光中所分得的分，给我们经历并享受—西一 12：

一 所分得的分指业分，如以色列人分得迦南美地之分，作他们的产业—书十四 1。

二 新约信徒所分得的分，不是物质的土地，乃是包罗万有的基督作为赐生命的灵—西二 6～7，加三 14：

1 美地的丰富预表基督那追溯不尽之丰富的不同方面，在祂的灵里作祂信徒全备的供应—申八 7～10，弗三 8，腓一 19。

2 在基督里的信徒借着享受那地的丰富，被建造为基督的身体，作神的家与神的国—弗一 22～23，二

Week Eight

Experiencing and Enjoying the All-inclusive Christ as the Good Land— a Land in Which We Do Not Lack Anything

Hymns: 510

Scripture Reading: Col. 1:12; 2:6-15, 19; Deut. 8:9; Gen. 17:1; Phil. 1:19

§ Day 1 & Day 2

I. **Christ as the preeminent and all-inclusive One is the allotted portion of the saints in the light for our experience and enjoyment—Col. 1:12:**

A. The allotted portion refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance—Josh. 14:1.

B. The New Testament believers' allotted portion is not a physical land; it is the all-inclusive Christ as the life-giving Spirit—Col. 2:6-7; Gal. 3:14:

1. The riches of the good land typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.

2. By enjoying the riches of the land, the believers in Christ are built up to be Christ's Body as the house of God and the kingdom of God—Eph. 1:22-23;

21 ~ 22, 提前三 15, 太十六 18 ~ 19, 罗十四 17。

三 我们必须“在光中”，好享受包罗万有的基督作美地；光就是神的同在一西一 12, 彼前二 9, 赛二 5, 约壹一 5:

1 神是光—5 节。

2 神的话是光—诗一一九 105, 130。

3 基督是光—约八 12, 九 5。

4 基督的生命是光—一 4。

5 信徒是光—太五 14, 腓二 15。

6 召会是灯台发光照耀—启一 20, 诗七三 16 ~ 17。

【周三】

贰 歌罗西二章六至七节启示，基督作为我们在其中一无所缺的美地，（申八 9,）乃是丰富的土壤，我们已在其中生了根，好使我们从这土壤吸收元素而长大（弗三 17 下）：

一 神是真正的农夫，保罗是神的一位同工；（林前三 6 ~ 9, 林后六 1 上；）保罗把信徒栽种到基督这土壤里。

二 我们已被栽种到基督里，日复一日我们必须花时间吸取祂；我们必须花时间享受主这包罗一切的地，使基督这丰富土壤的一切元素，都能被吸收到我们里面，好叫我们在经历中，在祂里面得了丰满—西二 10 上, 四 2:

1 我们若要吸取那作土壤之基督的丰富，就需要细嫩、新长的根—王下十九 30, 赛三七 31, 耶十七 7 ~ 8, 参可四 16 ~ 17, 林后四 16。

2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.

C. We must be in the light in order to enjoy the all-inclusive Christ as the good land; light is the presence of God—Col. 1:12; 1 Pet. 2:9; Isa. 2:5; 1 John 1:5:

1. God is light—v. 5.

2. The word of God is light—Psa. 119:105, 130.

3. Christ is light—John 8:12; 9:5.

4. The life of Christ is light—1:4.

5. The believers are light—Matt. 5:14; Phil. 2:15.

6. The church is a lampstand shining with light—Rev. 1:20; Psa. 73:16-17.

§ Day 3

II. **Colossians 2:6-7 reveals that Christ as the good land, a land in which we do not lack anything (Deut. 8:9), is the rich soil in which we have been rooted so that we may grow with the elements that we absorb from the soil (Eph. 3:17b):**

A. God is the real Farmer, and Paul was one of His co-workers (1 Cor. 3:6-9; 2 Cor. 6:1a); Paul planted the believers into Christ as the soil.

B. Day by day we need to take time to absorb Christ, the One into whom we have been planted; we must take time to enjoy the Lord as the all-inclusive land so that all the elements of Christ as the rich soil may be absorbed into us for us to be made full in Him in our experience—Col. 2:10a; 4:2:

1. If we would absorb the riches of Christ as the soil, we need to have tender, new roots—2 Kings 19:30; Isa. 37:31; Jer. 17:7-8; cf. Mark 4:16-17; 2 Cor. 4:16.

2 我们需要忘掉我们的环境、我们的光景、我们的失败以及我们的软弱，单单花时间吸取主；当我们花时间吸取祂，我们就以神在我们里面的增长而长大，为着建造基督的身体一路八 13，太十四 22～23，六 6，西二 7 上，19。

三 我们与主接触不该匆匆忙忙的；我们必须操练我们的灵，留在神的面光中来吸取祂；我们必须花更多时间吸取主—爱慕祂，赞美祂，向祂献上感谢，并且自由地对祂说话—诗二七 4，出三三 11，14，太六 6，十四 22～23，可一 35，参弗四 20～21。

四 基督身体的长大非常主观地在于我们里面神的增多，神的增多；基督身体的长大就是神建造的长大；召会的真实建造，乃是借着信徒在生命里的长大—西二 19，弗二 20～22，四 16。

【周四】

叁 歌罗西二章八至十五节对基督是土壤有完满的描述和说明，在这土壤中我们一无所缺；当我们花时间吸取祂这包罗万有的地时，这几节经文里的事实就成为我们的经历；事实是在基督里，经历是凭着基督并同着基督：

一 基督这土壤，乃是神格一切的丰满都有形有体地居住在祂里面的那一位—9 节：

1 “丰满”不是指神的丰富，乃是指神丰富的彰显；那居住在基督里的，不仅是神格的丰富，乃是神所是之丰富的彰显—9 节，一 15，18，三 10～11。

2 当我们生根在基督这土壤里，我们就在祂里面得了丰满；我们被一切神圣的丰富所充满，成为祂的彰

2. We need to forget our situation, our condition, our failures, and our weaknesses and simply take time to absorb the Lord; as we take time to absorb Him, we grow with the growth of God in us for the building up of the Body of Christ—Luke 8:13; Matt. 14:22-23; 6:6; Col. 2:7a, 19.

C. Our contact with the Lord should not be rushed; we must exercise our spirit to stay in the Lord's presence to absorb Him; we must spend more time to absorb the Lord—to adore Him, to praise Him, to offer thanks to Him, and to speak to Him freely—Psa. 27:4; Exo. 33:11, 14; Matt. 6:6; 14:22-23; Mark 1:35; cf. Eph. 4:20-21.

D. The growth of the Body depends on the growth of God, the increase of God, within us in a very subjective way; the growth of the Body is the growth of God's building; the actual building of the church is by the believers' growth in life—Col. 2:19; Eph. 2:20-22; 4:16.

§ Day 4

III. Colossians 2:8-15 presents a full description and definition of Christ as the soil, in which we do not lack anything; as we take time to absorb Him as the all-inclusive land, the facts in these verses become our experience; the facts are in Christ, and the experience is by Christ and with Christ:

A. Christ as the soil is the One in whom all the fullness of the Godhead dwells bodily—v. 9:

1. Fullness refers not to the riches of God but to the expression of the riches of God; what dwells in Christ is not only the riches of the Godhead but the expression of the riches of what God is—v. 9; 1:15, 18; 3:10-11.

2. When we are rooted in Christ as the soil, we are made full in Him; we are filled up with all the divine riches to become His expression—Eph. 3:8,

显一弗三 8，19。

3 在作土壤的基督里，我们都被充满、得完备、被成全、得满足、并彻底得着供应；我们一无所缺—参腓一 19。

二 作土壤的基督，乃是一切执政掌权者的元首—西二 10。

三 在作土壤的基督里，有杀死的能力，将肉体治死—11 节。

四 在作土壤的基督里，有一种元素使我们被埋葬—12 节上。

五 在作土壤的基督里，有一种元素使我们复活—12 节下。

六 在作土壤的基督里，有一种元素使我们活过来—13 节。

七 在作土壤的基督里，就涂抹了规条上所写的字据—14 节。

八 在作土壤的基督里，就胜过空中的邪灵—15 节。

【周五】

肆 不仅如此，基督这土壤乃是神的历史和奥秘，连同祂身位和所经过过程的一切丰富—2 节：

一 基督是神—约一 1，二十 28～29，赛九 6，约十四 9～10，林后三 17，林前十五 45 下，徒二 36。

二 基督是人—提前二 5：

1 祂是使徒—来三 1。

19.

3. In Christ as the soil we are filled, completed, perfected, satisfied, and thoroughly supplied; we do not lack anything—cf. Phil. 1:19.

B. Christ as the soil is the Head of all rule and authority—Col. 2:10.

C. In Christ as the soil there is the killing power, which puts the flesh to death—v. 11.

D. In Christ as the soil there is an element that causes us to be buried—v. 12a.

E. In Christ as the soil there is an element that causes us to be raised up—v. 12b.

F. In Christ as the soil there is an element that vivifies us—v. 13.

G. In Christ as the soil there is the wiping out of the handwriting in ordinances—v. 14.

H. In Christ as the soil there is the victory over the evil spirits in the atmosphere—v. 15.

§ Day 5

IV. Furthermore, Christ as the soil is the history and mystery of God with all the riches of His person and processes—v. 2:

A. Christ is God—John 1:1; 20:28-29; Isa. 9:6; John 14:9-10; 2 Cor. 3:17; 1 Cor. 15:45b; Acts 2:36.

B. Christ is man—1 Tim. 2:5:

1. He is the Apostle—Heb. 3:1.

- 2 祂是申言者—徒三 22 ~ 23。
- 3 祂是策士—赛九 6。
- 4 祂是教师—太二三 8, 10。
- 5 祂是帅领者—来二 10。
- 6 祂是夫子—路五 5。
- 7 祂是奴仆—赛四二 1。
- 8 祂是牧人—约十 11。
- 9 祂是见证人—启一 5。
- 10 祂是祭司—来七 25 ~ 26。
- 11 祂是中保—八 6。
- 12 祂是保证—一七 22。
- 13 祂是王—太二 2。
- 14 祂是新郎—约三 29, 林后十一 2。

三 基督是我们的所需—约十四 6:

- 1 祂是我们的光—八 12。
- 2 祂是我们的空气—二十 22。
- 3 祂是我们的水—四 14。
- 4 祂是我们的食物—六 35。
- 5 祂是我们的衣服—加三 27。
- 6 祂是我们的住处—约十五 5。
- 7 祂是我们的享受和安息—西二 16 ~ 17, 太十一 28。

【周六】

四 基督是我们神圣的供备—林前一 30:

2. He is the Prophet—Acts 3:22-23.
3. He is the Counselor—Isa. 9:6.
4. He is the Teacher—Matt. 23:8, 10.
5. He is the Leader—Heb. 2:10.
6. He is the Master—Luke 5:5.
7. He is the Slave—Isa. 42:1.
8. He is the Shepherd—John 10:11.
9. He is the Witness—Rev. 1:5.
10. He is the Priest—Heb. 7:25-26.
11. He is the Mediator—8:6.
12. He is the surety—7:22.
13. He is the King—Matt. 2:2.
14. He is the Bridegroom—John 3:29; 2 Cor. 11:2.

C. Christ is our necessities—John 14:6:

1. He is our light—8:12.
2. He is our air—20:22.
3. He is our water—4:14.
4. He is our food—6:35.
5. He is our clothing—Gal. 3:27.
6. He is our lodging—John 15:5.
7. He is our enjoyment and rest—Col. 2:16-17; Matt. 11:28.

§ Day 6

D. Christ is our divine provision—1 Cor. 1:30:

1 祂是我们的能力—24 节下。

2 祂是我们的智慧—24 节下，30 节下。

3 祂是我们的公义—30 节下。

4 祂是我们的圣别—30 节下。

5 祂是我们的救赎—30 节下。

五 基督是向着召会：

1 祂是身体的头—西—18。

2 祂是头的身体—林前十二 12。

3 祂是召会的根基—三 11。

4 祂是神家（召会）的房角石—弗二 20。

5 祂是新人一切的肢体—西三 10 ~ 11。

伍 基督作为我们所分得的分，追测不尽之丰富的美地，在其中我们一无所缺，乃是我们能天天经历并享受之全丰全足的神和那伟大的我是；祂的所是应付我们的一切所需，好应付祂的需要，为着建造祂的召会作祂的身体，并预备祂的召会作祂的新妇，使祂得以回来——12，申八 9，创十七 1，腓一 19，约八 58，来十一 6，太十六 18，启十九 7 ~ 9，二一 2。

1. He is our power—v. 24b.

2. He is our wisdom—vv. 24b, 30b.

3. He is our righteousness—v. 30b.

4. He is our sanctification—v. 30b.

5. He is our redemption—v. 30b.

E. Christ is to the church:

1. He is the Head of the Body—Col. 1:18.

2. He is the Body of the Head—1 Cor. 12:12.

3. He is the foundation of the church—3:11.

4. He is the cornerstone of the house of God, the church—Eph. 2:20.

5. He is all the members of the new man—Col. 3:10-11.

V. Christ as our allotted portion, our unsearchably rich good land in which we do not lack anything, is our All-sufficient God and the great I Am, whom we can experience and enjoy day by day; what He is meets our every need in order to meet His need for the building up of His church as His Body and the preparation of His church as His bride for His coming back—1:12; Deut. 8:9; Gen. 17:1; Phil. 1:19; John 8:58; Heb. 11:6; Matt. 16:18; Rev. 19:7-9; 21:2.

第八周·周一

晨兴喂养

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

彼前二 9 “…宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

〔所分得的分〕指业分，如以色列人分得迦南美地之分，作他们的产业。（书十四 1。）新约信徒的基业，我们所分得的分，不是物质的土地，乃是包罗万有的基督。祂是众圣徒所分得的分，作了我们神圣的基业，给我们享受。（圣经恢复本，西一 12 注 3。）

申命记八章七至九节中美地的丰富，预表基督那追测不尽之丰富的不同方面，（弗三 8，）在祂的灵里作祂信徒全备的供应。（腓一 19。）

神经纶的目标不仅仅是救赎祂的子民，拯救他们脱离埃及所预表的世界，更是要带他们进入美地所预表的基督，使他们可以据有祂，并享受祂那追测不尽的丰富。以色列人借着享受那地的丰富，就能建造圣殿作神在地上的居所，并建造耶路撒冷城，将神的国建立在地上。照样，在基督里的信徒借着享受基督那追测不尽的丰富，被建造为基督的身体，召会，就是基督的丰满，祂的彰显，（弗一 22～23，）也是神的居所（弗二 21～22，提前三 15）与神的国。（太十六 18～19，罗十四 17。）（申八 7 注 1。）

信息选读

我们的分—基督，乃是我们光中所享受的。…圣经启示，光与神、神的话、基督、基督的生命、信徒并召会有关。…唯有〔神〕是光的源头。（约

WEEK 8 — DAY 1

Morning Nourishment

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

1 Pet. 2:9 ...Tell out the virtues of Him who has called you out of darkness into His marvelous light.

The allotted portion refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance (Josh. 14:1). The New Testament believers' inheritance, their allotted portion, is not a physical land; it is the all-inclusive Christ. He is the allotted portion of the saints as their divine inheritance for their enjoyment. (Col. 1:12, footnote 2)

The riches of the good land in Deuteronomy 8:7-9 typify the unsearchable riches of Christ in different aspects (Eph. 3:8) as the bountiful supply to His believers in His Spirit (Phil. 1:19).

God's goal in His economy is not merely to redeem His people and save them from the world, typified by Egypt, but to bring them into Christ, typified by the good land, that they may possess Him and enjoy His unsearchable riches. By enjoying the riches of the land, the children of Israel were able to build up the temple to be God's habitation on earth and the city of Jerusalem to establish God's kingdom on earth. Likewise, by enjoying the unsearchable riches of Christ, the believers in Christ are built up to be Christ's Body, the church, which is Christ's fullness, His expression (Eph. 1:22-23), and which is also the habitation of God (Eph. 2:21-22; 1 Tim. 3:15) and the kingdom of God (Matt. 16:18-19; Rom. 14:17). (Deut. 8:7, footnote 1)

Today's Reading

Christ, our portion, is to be enjoyed by us in the light. The Bible reveals that the light is related to God, the Word of God, Christ, the life of Christ, the believers, and the church. God alone is the source of light [cf. 1 John 1:5]. The

壹一5。) 神的话、基督、基督的生命、信徒和召会都能够是光，因为有神作其源头。

诗篇一百一十九篇一百零五节说，神的话是我们脚前的灯，是我们路上的光；一百三十节说，神的言语一解开，就发出亮光。神的话是光，因为神的话包含了神。…圣经的源头是神，而神就是光。所以，圣经的话乃是光的照耀。

神与基督原为一。神既是光，基督也就是光。基督以非常明确的方式作世界的光。约翰九章五节的世界，乃是指社会、人类。因此，基督不是以笼统的方式，乃是以明确的方式，作社会、作人类的光。…基督的生命也是光。(一4。)…我们接受基督作生命的时候，这生命就成了我们里面的光，照耀我们，并且从里面光照我们。

凡相信基督的人也是光。…(太五14。)在腓立比二章十五节，保罗说，信徒“好像发光之体显在世界上”。发光之体，原文指返照太阳光的光体。光体本身没有光，却返照从别的光源而来的光。…我们在自己里面没有光。…我们的光源不是我们自己，乃是作为那灵的基督。

在启示录一章二十节，我们看见召会是灯台，托住并支持燃烧的灯。这灯就是基督，有神在祂里面作光。(二一23。)在宇宙中只有一种光，就是神自己。三一神乃是独一的光。

我们得救的时候，感觉到基督的甜美。我们里面的深处晓得，基督真是可享受的。然后…我们许多人受到打岔，离开了对基督的享受。我们从里面对基督甜美的感觉，转向宗教的义务。这再次把我们带进黑暗里，内里的照耀就停止了。…但有一天，我们因着绝望，撇下我们宗教的义务而转向主，并且向祂呼喊。…因着转向主，我们再一次从黑暗转入光中。然后在光中，我们又开始享受基督作众圣徒的分。(歌罗西书生命读经，六四、六六至七〇页。)

参读：歌罗西书生命读经，第七篇。

Word of God, Christ, the life of Christ, the believers, and the church can all be light because they have God as their source.

Psalm 119:105 says that the Word of God is a lamp to our feet and a light to our path, and 119:130 says that the opening of God's words gives light. The Word of God is light because it contains God...The source of the Bible is God, and God is light. Therefore, the words of the Bible are the shining of light.

God and Christ are one. Since God is light, Christ also is light. Christ is the light of the world in a very definite way. The world in John 9:5 denotes society, mankind. Thus, Christ is the light not just in a general way but in a definite way as the light of society, of mankind. The life of Christ is also light (John 1:4)...When we receive Christ as life, this life becomes light in us, shining upon us and enlightening us from within.

Those who believe in Christ are also the light...(Matt. 5:14). In Philippians 2:15 Paul says that the believers "shine as luminaries in the world." A luminary does not have light in itself; it reflects light that comes from another source...In ourselves we have no light...The source of our light is not ourselves but Christ as the Spirit.

In Revelation 1:20 we see that the church is a lampstand, a stand that holds and supports a burning lamp. The lamp is Christ with God in Him as light (21:23). In the universe there is one light, God Himself. The Triune God is the unique light.

When we were saved, we had a sense of the sweetness of Christ. Deep within, we realized how enjoyable Christ is. Then...many of us were distracted and led away from the enjoyment of Christ. We turned from the inner sense of the sweetness of Christ to religious duty. This brought us into darkness again, and the inward shining ceased...One day, out of desperation, we laid aside our religious duty, turned to the Lord, and cried out to Him... By turning to the Lord, we turned once more from darkness to light. Then, in the light, we again began to enjoy Christ as the allotted portion of the saints. (Life-study of Colossians, second edition, pp. 55-59)

Further Reading: Life-study of Colossians, msg. 7

第八周·周二

晨兴喂养

约壹一5 “神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

赛二5 “雅各家啊，来吧，我们在耶和華的光中行走。”

有分于基督并享受基督，唯一的路就是在光中。神与基督就是光。当我们转向主，进入祂的同在里，我们就在光中，并且自然而然开始享受祂作我们的分。

所有的基督徒都该读圣经。然而，连我们读圣经的时候，也可能是在黑暗里。我们也许不在主的面光中读圣经。…读圣经正确的方法乃是不只用心思，也用寻求的灵，读的时候仰望主的面光。…我们以祷读的灵来读圣经，将自己向主敞开的时候，我们就被带进祂的面光中。自然而然我们就在光中，基督就成了我们的分。（歌罗西书生命读经，七〇页。）

信息选读

我们若因着与人争辩而在黑暗里，就无法享受基督。…在黑暗里，基督不能成为我们的分；祂只能作我们的逾越节。然而，连基督作我们的逾越节，也需要我们的悔改和认罪。

因为我发现争辩会把我摆在黑暗中，我就不能容许争辩的事。一次又一次，我因着黑暗的威胁，不得不停止说话。我祷告主，求祂赦免我彰显了自己。借着这样的悔改和认罪，光回来了，我就能继续享受基督。

WEEK 8 — DAY 2

Morning Nourishment

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

Isa. 2:5 House of Jacob, come and let us walk in the light of Jehovah.

The only way to partake of Christ and to enjoy Him is in the light. God and Christ are light. When we turn to the Lord and come into His presence, we are in the light and spontaneously begin to enjoy Him as our portion.

All Christians should read the Bible. However, it is possible to be in darkness even when we are reading the holy Word. We may read the Scriptures without being in the presence of the Lord...The proper way to read the Scriptures is not only with the mind but also with our seeking spirit, looking to the Lord's countenance as we read...When we read the Bible in a pray-reading spirit, opening ourselves to the Lord, we are brought into His presence. Spontaneously, we are in the light, and Christ becomes our portion. (Life-study of Colossians, 2nd edition, p. 59)

Today's Reading

If we are in darkness because of arguing with someone, we cannot enjoy Christ...Christ cannot be our portion in darkness. He can only be our Passover. However, even for Christ to be our Passover requires that we repent and confess.

Because I have found that arguing puts me in darkness, I cannot bear to argue. Time after time, I am forced to stop speaking because of the threat of darkness. I pray to the Lord and ask Him to forgive me for expressing the self. Through such repentance and confession the light returns, and I am able to continue to enjoy Christ.

光就是神的同在。我们若要在光中，就必须从里面转向祂，然后祂的同在就成为照耀的光。这样，基督便实际地成为众圣徒的分。

我们若要与神有交通，就必须在光中行。（约壹一7。）我们在许多事上也许能够装假，但在光中享受基督这件事上，不可能装假。你可以欺哄别人，但你无法欺哄主。祂是太实际、太真实、太真诚、又太实在了。

在以赛亚的时代，以色列人忙于他们的宗教，却失去了神的光，因为他们的心偏离了耶和华。他们有圣殿、祭司体系和祭物。但因着他们的心偏离了神，他们就在黑暗里。他们没有在光中行。故此，以赛亚呼吁他们行在耶和华的光中。（赛二5。）这是悔改和认罪的呼召，为要把他们带进耶和华的同在中。

诗篇三十六篇八至九节，描述一个转向主，并且在主的同在中的人。这样的人必因神殿里的肥甘得以饱足，也必喝主乐河的水。他认识主是生命的源头，并且在主的光中得以见光。在这光中，众圣徒的分成了他的享受。我们需要住在基督里，并行在生命的光中，（约八12，）好叫我们在光中有分于基督。（弗五14。）

我们需要更多接触主；我们需要以没有帕子遮蔽的脸和敞开的心来读祂的话。我们与主交通并跟随里面膏油的涂抹，就实际地在我们里面经历祂作生命。这生命就是光。我们若跟随里面膏油的涂抹，就必在光中。我们也借着与人真实的交通，而被带进光中。在交通中，有光的照耀。再者，我们需要在召会生活里，并参加聚会，因为在召会中并在聚会里，我们就在光中。在召会的聚会里，我们里面深处常常觉得，我们是在光中享受基督作我们的分。这一切都是凭借，叫我们能在光中享受基督作众圣徒的分。（歌罗西书生命读经，七一至七三页。）

参读：马太福音生命读经，第六篇。

Light is the presence of God. If we would be in light, we must turn to Him from within. Then His presence will become the shining light. In this way Christ becomes the portion of the saints in a practical way.

If we would fellowship with God, we must walk in the light (1 John 1:7). In many things we may be able to pretend, but in this matter of enjoying Christ in the light, there is no room for pretense. You may deceive others, but you cannot deceive the Lord. He is too real, genuine, honest, and practical.

During Isaiah's time, the children of Israel were occupied with their religion, but they had lost the light of the Lord because their heart had turned from Him. They had the temple, the priesthood, and the sacrifices. But because they had turned their heart away from God, they were in darkness. They were not walking in the light. Therefore, Isaiah called them to come and walk in the light of the Lord (Isa. 2:5). This was a call to repent and to confess in order to be brought into the Lord's presence.

Psalm 36:8 and 9 describe a person who has returned to the Lord and who is in the Lord's presence. Such a one is saturated with the fatness of God's house and drinks of the river of the Lord's pleasures. He knows the Lord as the fountain of life, and in the light of the Lord he sees light. In this light the portion of the saints becomes his enjoyment. We need to abide in Christ and walk in the light of life (John 8:12) that we may partake of Christ in the light (Eph. 5:14).

We need to have more and more contact with the Lord. We need to read His Word with an unveiled face and an open heart. As we fellowship with the Lord and follow the inner anointing, we will experience Him as the life within us in a practical way. This life is the light. If we follow the inner anointing, we will be in light. We are also brought into the light by fellowshiping with others in a genuine way. In fellowship there is the shining of light. Moreover, we need to be in the church life and attend the meetings, for in the church and in the meetings, we are in the light. In the meetings of the church we often have the sense deep within that we are in the light enjoying Christ as our portion. All of these are means by which we may be in the light to enjoy Christ as the portion of the saints. (Life-study of Colossians, second edition, pp. 59-61)

Further Reading: Life-study of Matthew, msg. 6

第八周·周三

晨兴喂养

西二7“在祂里面已经生根，并正被建造…”。

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

长大和建造都在于生根。…〔基督〕既是美地，祂自己就是丰富、肥沃的土壤。我们在基督里面既已生根，〔西二7，〕就必须天天把祂丰富的滋养吸收到我们里面，作为使我们长大的元素。〔我们作为〕幼嫩的根该终日吸取基督这土壤的丰富。我们越吸取这些丰富，就越被基督所浸透，并且生机地被祂所顶替。这就是长大，以及在基督里被建造。

保罗在林前三章九节说，圣徒乃是神的耕地。他在六节说，“我栽种了…”。…神是真正的农夫，保罗是神的一位同工。（林后六1。）保罗与神同工，把信徒栽种到基督里。基督就是土壤。…许多人借着保罗所传的福音和话语的职事，被栽种到基督里。（歌罗西书生命读经，五六六至五六七页。）

信息选读

神乃是借着进到我們里面，叫我們生长的。神越加到我們里面，就越使我們生长。…在我們里面若没有神的加多，就不会有长大。基督身体的长大在于我們里面神的增长，神的加添，神的增多。所以，神是以非常主观的方式把祂自己给了我们，而叫我們生长。

有一首著名的诗歌劝我们要“花时间成为圣别”。事实上，我们的需要乃是花时间吸取神。我们每天

WEEK 8 — DAY 3

Morning Nourishment

Col.2:7 Having been rooted and being built up in Him...

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

Both the growth and the building depend on being rooted...As the good land, Christ Himself is the rich, fertile soil. Having been rooted in Him [Col. 2:7], we must daily absorb the rich nourishment of Christ into us to be the element that causes us to grow. All day long, [as] tender roots [we] should absorb the riches of Christ as the soil. The more we absorb these riches, the more we will be saturated by Christ and organically replaced by Him. This is to grow and to be built up in Christ.

Paul says that the saints are God's cultivated land (1 Cor. 3:9). In verse 6 he says, "I planted..."...God is the real Farmer, and Paul was one of His co-workers (2 Cor. 6:1). Working together with God, Paul planted the believers into Christ. Christ is the soil...Through Paul's preaching of the gospel and ministry of the word, many were planted into Christ. (Life-study of Colossians, second edition, pp. 447-448)

Today's Reading

[God] causes the growth by getting into us. The more God is added to us, the more growth He causes...Without the increase of God within us, there cannot be any growth. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God causes the growth by giving Himself to us in a very subjective way.

A well-known hymn exhorts us to "take time to be holy." Actually, our need is to take time to absorb God. As we daily take time to eat food, we

怎样花时间吃东西，我们也该照样花时间吸取主，花时间吸收基督的丰富。我们与主接触不该匆匆忙忙的。如果我们匆匆忙忙，就不能吸收多少祂的丰富。我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富。

神不仅仅是一个名词，也不仅仅是敬拜的对象。祂乃是真实的、丰富的、实在的，我们需要吸取祂。今天我们的神乃是经过过程、包罗万有的灵，而我们有灵可以吸取祂。因此，我们必须操练我们的灵，留在神的面光中来吸取祂。这是需要花时间的。…不要浪费时间在心思、情感、意志里，乃要更多花时间在灵里爱慕主，赞美祂，向祂献上感谢，并且自由地对祂说话。你这样与祂交通，就吸取祂的丰富，祂也会更多把祂自己加到你里面。神越加到我们里面，就越使我们生长。

你若看见我们在基督这丰富的土壤里生根，就会得着安慰和鼓励。…要思想你在其中生根的丰富土壤。在这土壤里，你岂不是有丰满、割礼、埋葬、复活、生命的分赐、规条的涂抹、和黑暗权势的脱下么？忘掉你的环境、你的光景、你的失败、以及你的软弱，单单花时间享受主。…倘若你花时间吸取主，你就能见证，你在基督里一无所缺。

我们每天早晨需要花足够的时间吸取主。…倘若你早晨花半小时吸取主、享受主，你在一天当中，就不会受到反面事物的搅扰。…让我们从思想、情感、意念中回转过来，将自己向主敞开，运用我们的灵说，“主耶稣，我爱你，我敬拜你，我尊崇你。主，我把自己献给你，我把心交给你，把今天每一件事都交给你。”你这样接触主的时候，切毋匆忙。要花时间，越多越好。你花间接接触主的时候，自然而然就把土壤里的丰富吸收到你里面。（歌罗西书生命读经，五六七至五六八、五八二至五八三页。）

参读：歌罗西书生命读经，第五十二篇。

should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we will not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God.

God is not simply a term or an object of worship. He is real, rich, and substantial, and we need to absorb Him. Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time...Do not spend so much time in your mind, emotion, and will, but spend more time in your spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As you fellowship with Him in this way, you will absorb His riches, and He will add more of Himself into you. The more God is added into us, the more growth He gives to us.

If you see that we have been rooted in Christ as the rich soil, you will be comforted and encouraged...Consider the rich soil in which you are rooted. In this soil do you not have the fullness, the circumcision, the burial, the raising up, the giving of life, the wiping out of the ordinances, and the stripping off of the powers of darkness? Forget your situation, your condition, your failures, and your weaknesses and simply take time to enjoy the Lord...If you take time to absorb the Lord, you will be able to testify that in Christ you have no lack.

Every morning we need to take an adequate amount of time to absorb the Lord...If you spend thirty minutes to absorb the Lord and to enjoy Him in the morning, you will not be bothered by negative things during the day...Let us turn from our thought, emotion, and intention and open ourselves to the Lord, exercising our spirit to say, "O Lord Jesus, I love You, I worship You, and I adore You. Lord, I give myself to You. I give You my heart and everything concerning this day." As you contact the Lord in this way, do not be hurried. Take time, the more the better. As you spend time contacting the Lord, spontaneously, you will absorb into you the riches of the soil. (Life-study of Colossians, second edition, pp. 448-449, 459-460)

Further Reading: Life-study of Colossians, msg. 52

第八周·周四

晨兴喂养

西二 9 ~ 10 “因为神格一切的丰满，都有形有体地居住在基督里面，你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”

歌罗西二章七节里“已经生根”这话含示土壤的意思。八至十五节详尽的描述基督乃是在其中生根的土壤。我们既然在土壤里生根，就借着从土壤里所吸收的元素长大。我们知道，作为土壤的基督乃是在我们的灵里。…这块特殊土壤的头一方面是在九节。…神格一切的丰满，都有形有体地居住在祂里面，我们在这一位里面已经生根。

我们在作土壤的基督里生根时，头一件发生的事就是，我们在祂里面得了丰满。（10。）“得了丰满”…这个希腊字含示完备、完全、满足、和完满的完成。在基督这土壤里，我们都被充满、得完备、被成全、得满足、并彻底得着供应。…土壤的头一个元素乃是神格的丰满。当我们从土壤里将丰富的养分吸收进来，我们就享受这丰满。然后这丰满使我们得了丰满，使我们完备，使我们完全，使我们满足，为我们成就一切，并彻底供应我们每一样的需要。（歌罗西书生命读经，五七四、五七六页。）

信息选读

哦，这丰满乃是包罗万有的，包括了公义、称义、圣别、成圣、以及我们所需要的一切。我们既栽种在这丰满里，就该从其中吸取滋养。我们这样作，就会发现我们一无所缺。钉十字架和复活的经历都在这丰满里。…基督既是我们已经生根于其中的美地，我们在这丰满里就已经生根了；我们在其中已经得了丰满、完备并完全。

WEEK 8 — DAY 4

Morning Nourishment

Col. 2:9-10 For in Him dwells all the fullness of the Godhead bodily, and you have been made full in Him, who is the Head of all rule and authority.

The expression having been rooted in Colossians 2:7 implies that there is soil. Verses 8 through 15 are a full description of Christ as the soil in which we have been rooted. Having been rooted in the soil, we grow with the elements that we absorb from the soil. We know that Christ as the soil is in our spirit. The first aspect of this very special soil is found in verse 9...We have been rooted in the One in whom all the fullness of the Godhead dwells bodily.

When we are rooted in Christ as the soil, the first thing to take place is that we are made full in Him (v. 10)...The Greek word [for made full] implies completion, perfection, satisfaction, and full accomplishment. In Christ as the soil, we are filled, completed, perfected, satisfied, and thoroughly supplied...The first element of the soil is the fullness of the Godhead. As we absorb into our being the rich nourishment from the soil, we enjoy this fullness. Then this fullness makes us full, completes us, perfects us, satisfies us, accomplishes everything for us, and thoroughly supplies our every need. (Life-study of Colossians, second edition, pp. 453-455)

Today's Reading

Oh, this fullness is all-inclusive. It includes righteousness, justification, holiness, sanctification, and whatever we may need. Having been planted into this fullness, we should simply absorb nourishment from it. As we do so, we will find that we have no lack. The experiences of crucifixion and resurrection are in the fullness...Since Christ is the good land in which we have been rooted, we have been rooted in this fullness; in it we have been made full, complete, and perfect.

我们在基督这美地里生根以前，…我们与肉体、规条、和黑暗的权势有关联。但如今我们已在美地里生根，这丰满就成了我们的，我们也得着一切正面事物的供应。在这包罗万有且延展无限的丰满里，我们得着了一切。我们有神，有提高的人性，并且有神圣的属性和人性的美德。你需要生命么？生命就在这丰满里。你需要爱和忍耐么？爱和忍耐也包括在这丰满里。

不仅如此，我们在基督里，也受了非人手所行的割礼；我们在受浸中与祂一同埋葬，也在受浸中与祂一同复活。（西二 11～12。）…那在规条上所写，攻击我们的字据，已经涂抹了，执政的和掌权的，也已经脱下了。（14～15。）这些事在基督里都是真实的。

以上所提的事，都是我们在其中生根之基督这丰富土壤的元素。这土壤的头一个元素就是神格的丰满，其他的元素包括割礼、埋葬、复活、规条的涂抹、以及黑暗权势的脱下。

赞美主，在基督这土壤里有割礼的元素，将肉体治死！在基督这土壤里有杀死的能力。这杀死的元素可以比作盐，加在土壤里，就能将腐败消杀。我们在其中所生根的美地，其上的土壤乃是割礼的“盐”。这种元素不能使任何作物生长，但对于杀菌却很有果效。它割除肉体，并杀死肉体。

杀死以后，就需要埋葬。…不仅如此，还有另一种元素使我们复活。因此，在基督这土壤里的元素，首先埋葬我们，然后叫我们复活。在作土壤的基督里，我们被治死、埋葬、复活、并得着生命。杀死和埋葬将反面的事物从我们身上带走，而复活将我们带离反面的事物。然后土壤里赐人生命的元素，就使我们活着。因此，在作土壤的基督里面，有杀死我们、埋葬我们、使我们复活、并使我们活着的元素。（歌罗西书生命读经，五七八、六一六至六一七、五七九至五八〇页。）

参读：歌罗西书生命读经，第五十三、五十五至五十七篇。

Before we were rooted in Christ as the good land, ...we were involved with the flesh, the ordinances, and the power of darkness. But now that we have been rooted in the good land, the fullness has become ours, and we are supplied with every positive thing. In this all-inclusive and extensive fullness, we have everything. We have God, we have an uplifted humanity, and we have divine attributes and human virtues. Do you need life? It is found in this fullness. Do you need love or patience? They also are included in the fullness.

Furthermore, in Christ we were circumcised with a circumcision not made with hands, we were buried with Him in baptism, and we were also raised together with Him (Col. 2:11-12)...The handwriting in ordinances, which was against us, has been wiped out, and the rulers and authorities have been stripped off [vv. 14-15]. All these things are true in Christ.

All the matters mentioned above are elements of Christ as the rich soil in which we are rooted. The first element of this soil is the fullness of the Godhead. Other elements include circumcision, burial, being raised, the wiping out of the ordinances, and the stripping off of the powers of darkness.

Praise the Lord that in Christ as the soil we have the element of circumcision, which puts the flesh to death! In Christ as the soil, there is killing power. This killing element can be compared to salt, which when added to soil can kill corruption. In the soil of the good land in which we are rooted is the “salt” of circumcision. This element does not cause anything to grow, but it is effective in killing germs. It cuts the flesh and kills it.

After the killing, we have burial...Furthermore, there is another element that raises us up. Thus, first, the elements in Christ as the soil bury us; then they raise us up. In Christ as the soil, we are put to death, buried, raised up, and given life. The killing and the burial take the negative things away from us, whereas being raised takes us away from the negative things. Then the element in the soil that gives life makes us living. Therefore, in Christ as the soil, there are elements that kill us, bury us, raise us up, and make us living. (Life-study of Colossians, second edition, pp. 456-457, 489, 457-458)

Further Reading: Life-study of Colossians, msgs. 53, 55-57

第八周·周五

晨兴喂养

约八 12 “于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

四 14 “…我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

基督是神。“太初有话，话与神同在，话就是神。”（约一 1。）…约翰一章中的话乃是基督。基督就是这位神。…赞美祂，祂不仅是神，祂还是人。提前二章五节说到“那人基督耶稣”。祂不仅是真神，祂也是真人。（译自英文“水流报”合订本第一册，五五八、五六二页。）

信息选读

作为人，基督乃是“申言者”。行传三章二十二至二十三节告诉我们，基督是最大的申言者。申言者从神而来，以造就我们，指示我们关于神的事，并将神未来的计划告诉我们。…基督作成了这一切，祂是神的申言者。…作为人，基督乃是“策士”。以赛亚九章六节也提到这事；祂称为“策士”。我们必须一直以祂为策士。如果我们有什么事不明白，或不知道该怎么办，我们只要以祂为我们的策士。祂是我们的策士。作为人，基督（也）是“教师”。我们需要正确的教训。当我们转向正确的教训时，就会发现基督乃是教师。今天祂乃是借着膏油的涂抹教导我们。

作为人，基督乃是“帅领者”。…祂一直帅领着我们，我们若真心跟随祂，祂必会成为我们的帅领者。…作为人，基督乃是“仆人”。…一面，祂是主人；另一面，祂是仆人。祂监管我们，祂也服事我们。祂同

WEEK 8 — DAY 5

Morning Nourishment

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

4:14 ...The water that I will give him will become in him a fountain of water springing up into eternal life.

Christ is God. “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1)...The Word in John 1 is Christ. Christ is the very God. Praise Him, He is not only God, but He is also man. First Timothy 2:5 says, “The man Christ Jesus.” He is not only the very God, but He is also the real man. (The Stream Magazine—Book 1, pp. 558, 562)

Today's Reading

As man, [Christ] is the Prophet. Acts 3:22 and 23 tell us that Christ is the greatest Prophet. A prophet is one who comes from God to edify and instruct us about God and tell us something about God's future plan. Christ did all these things. He is the Prophet of God. As man, Christ is the Counselor. This is also mentioned in Isaiah 9:6; He is called “Counselor.” We must always consider Him as the Counselor. We must take Him as our Counselor for anything we do not understand or for anything for which we do not know what to do. He is our Counselor...As man, Christ is [also] the Teacher. We do need the proper teachings. When we turn to the proper teachings, we will find that Christ is the Teacher. And He teaches us today by the anointing.

As man, Christ is the Leader...He is always leading us. If we would have a sincere heart to follow Him, He will be our Leader. As man, Christ is the Servant...On one hand He is the Master, and on the other hand He is the Servant. He masters us, and He also serves us. He is the Master as

时是主人和仆人。这事见于以赛亚四十二章一节。

作为人，基督乃是“中保”。希伯来八章六节说祂是神和我们之间的中保。我们可以说是远离神，神也远离我们，但基督是新约的中保。祂为我们与神交涉每一件事。…作为人，基督乃是“保证人”。在希伯来七章二十二节，我们看见祂是保证，就是我们与神之间交涉的担保者。我们在诸天之上的保证是基督。祂是担保者，祂是保证人。

作为人，基督乃是“新郎”。约翰三章二十九节给我们看见，祂是为着新妇而来的新郎。在林后十一章二节中，祂是丈夫。（译自英文“水流报”合订本第一册，五六二至五六三页。）

基督是每一种需要和一切的享受。…约翰八章十二节说，祂是世界的光，跟从祂的，就绝不在黑暗里行，必要得着生命的光。…基督也是我们的食物。在六章祂告诉我们，祂是活粮，我们若吃祂，就要因祂活着。（51, 57下。）…照着林前十章四节，基督是我们的灵水。在基督徒的赛程里，在包罗万有的基督这包罗万有的饮料以外，我们不该喝什么。…基督是我们的气息。约翰二十章二十二节表明，基督将祂自己吹入门徒里面。我们需要每时每刻借着呼求祂的名吸入祂。…基督甚至是我们的衣服。加拉太三章二十七节说，“你们凡浸入基督的，都已经穿上了基督。”穿上基督就是穿上基督作我们的衣服。…基督也是我们的居所，我们的住处。（约十五7上。）…基督是我们的享受和安息。（西二16~17，太十一28。）照着歌罗西二章十六至十七节，祂是我们的食物、我们的饮料、我们的节期、我们的月朔、和我们的安息日。祂是一切影儿的实体，是宇宙中一切正面事物的实际，给我们享受。（李常受文集一九九〇年第二册，七二二至七二四页。）

参读：李常受文集一九六八年第一册，新约中在那灵时期的基督，第一至四章。

well as the Servant. This is seen in Isaiah 42:1.

As man, Christ is the Mediator. In Hebrews 8:6, He is spoken of as the Mediator between God and us. In a sense we are far from God, and God is far from us, but Christ is the Mediator of the new covenant. He negotiates everything for us with God. Christ as man is the Guarantor. In Hebrews 7:22, we see that He Himself is the Guarantor, the surety for what He negotiates between God and us. Our reference in the heavens is Christ. He is the surety; He is the Guarantor.

As man, He is the Bridegroom. John 3:29 shows us that He is the Bridegroom who comes for the bride. And in 2 Corinthians 11:2, He is the Husband. (The Stream Magazine—Book 1, pp. 562-563)

Christ is every necessity and all the enjoyment...John 8:12 says that He is the light of the world and that everyone who follows Him shall not walk in darkness but shall have the light of life...Christ is also our food. In John 6 He told us that He is the living bread and that if we eat Him, we shall live because of Him (vv. 51, 57b)...According to 1 Corinthians 10:4, Christ is our spiritual drink. In the Christian race, we should not drink anything other than the all-inclusive Christ as our all-inclusive drink... Christ is our very breath. John 20:22 shows that Christ breathed Himself into the disciples. We need to breathe Him in moment by moment by calling on His name...Christ is even our clothing. Galatians 3:27 says, "As many of you as were baptized into Christ have put on Christ." To put on Christ is to wear Christ as our clothing...Christ is also our dwelling place, our abode (John 15:7a)...Christ is our enjoyment and rest (Col. 2:16-17; Matt. 11:28). According to Colossians 2:16-17, He is our food, our drink, our feast, our new moon, and our Sabbath. He is the body of all the shadows, the reality of every positive thing in the universe for our enjoyment. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 566-567)

Further Reading: The Stream Magazine—Book 1, pp. 234-239, 558-570

第八周·周六

晨兴喂养

林前一 24 “但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。”

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

作为神圣的供备，基督对我们是神的能力，（林前一 24 下，）以执行且完成祂所计划并定意的。…基督也是从神给我们的智慧。（24 下，30 下。）一天又一天，我们需要基督作我们的智慧。基督作智慧，该不断地从神流到我们，作我们经历上现实和实际的智慧。

基督是我们的公义。（30 下。）…我们借此得神称义，使我们在我们灵里得重生，得着神圣的生命。不仅如此，基督作我们主观的义，乃是住在我们里面的一位，为我们过一种能得神称义，一直蒙神悦纳的生活。…基督自己是我们的圣别。（30 下。）这就是说，基督是产生变化的元素。祂这元素一加到我们这人里面，就产生新陈代谢的改变；在祂以外，我们无法得着这样的元素。照着林前一章三十节，基督甚至是我们的救赎；这是指我们的身体得赎。（罗八 23。）基督是那作我们救赎的一位，要“将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体”。（腓三 21。）（李常受文集一九九〇年第二册，七二四至七二五页。）

信息选读

基督是召会身体的头。（西一 18。）…基督…也是头的身体。（林前十二 12。）因着祂是包罗万有的一位，祂是头，也是身体。…基督是召会的根基。（三 11。）祂是召会活的根基，托住、支持神建造的每一部

WEEK 8 — DAY 6

Morning Nourishment

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

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

As the divine provision, Christ is God's power to us (1 Cor. 1:24a) for carrying out and accomplishing what He has planned and purposed...Christ is also wisdom to us from God (vv. 24b, 30b). Day by day we need Christ to be wisdom to us. Christ as wisdom should unceasingly flow from God to us to be our present and practical wisdom in our experience.

Christ is our righteousness (v. 30b)...by which we have been justified by God so that we may be reborn in our spirit to receive the divine life. Furthermore, as our subjective righteousness, Christ is the One dwelling in us to live for us a life that can be justified by God and that is always acceptable to God. Christ Himself is our sanctification (v. 30b). This means that Christ is the element that produces transformation. Apart from Him we cannot have the element that, when added to our being, produces a metabolic change. According to 1 Corinthians 1:30, Christ is even our redemption, that is, the redemption of our body (Rom. 8:23). As the One who is our redemption, Christ “will transfigure the body of our humiliation, to be conformed to the body of His glory” (Phil. 3:21). (CWVL, 1990, vol. 2, “Messages to the Trainees in Fall 1990,” pp. 567-568)

Today's Reading

Christ is the Head of the Body, the church (Col. 1:18)...Christ is...also the Body of the Head (1 Cor. 12:12). Because He is the all-inclusive One, He is the Head and He is the Body. Christ is the foundation of the church (3:11). As the church's living foundation, He holds, supports, and dispenses Himself

分，并将祂自己分赐到神建造的每一部分里面。…基督也是神居所（召会）的房角石。（弗二 20。）祂是神建造的房角石，将犹太信徒和外邦信徒联结在一起。

在新人里，基督是一切，又在一切之内。（西三 10～11。）这就是说，祂是新人一切的肢体，又在一切肢体之内。我们也许想，召会作基督的身体，怎能是基督，基督又怎能是新人一切的肢体。在我们的经历中，这在于是谁活着。我们若单凭自己活，我们就不是基督。…召会若活基督，召会就是基督。我们若都活基督，我们就是基督。基督徒的生活该是这样。（李常受文集一九九〇年第二册，七二五至七二七页。）

耶稣这名包括耶和華的名。在希伯来文里，神这名的意思是大能者，全能神；耶和華这名的意思是我是一我是那我是。（出三 14。）动词“是”在希伯来文里不仅指现在，也包括过去和未来。因此，耶和華的正确意义是“我是那我是”，今是昔是以后永是的一位。这就是耶和華的名。唯有神是永远者。从已过的永远到将来的永远，祂都是我。…我们必须领悟，耶稣是那伟大的我是，并且相信祂是那伟大的我是。

我们需要什么，主就是什么。我们若需要救恩，祂自己就是我们的救恩。我们有一张金额栏空白的签名支票，我们可以填写我们所需要的一切。我们若需要一元，可以填写一元。…我们若觉得需要十亿，就可以填入这个数额。这支票包括我们所需要的一切。你需要什么，耶稣就是什么。你需要光、生命、能力、智慧、圣别或公义么？耶稣自己就是光、生命、能力、智慧、圣别和公义。我们所需要的一切，都可在耶稣的名里找到。这奇妙的名是何等高超，何等丰富！（马太福音生命读经，七七至七八页。）

参读：一九九〇年秋全时间训练信息合辑，第十八篇。

into every part of God's building. Christ is also the cornerstone of the house of God, the church (Eph. 2:20). As the cornerstone of God's building, He joins together the Jewish believers and the Gentile believers.

In the new man Christ is all and in all (Col. 3:10-11). This means that He is all the members of the new man and in all the members. We may wonder how the church as the Body of Christ can be Christ and how Christ can be all the members of the new man. In our experience, this depends upon who lives. If we live alone by ourselves, we are not Christ...If the church lives Christ, the church is Christ. If we all live Christ, we are Christ. The Christian life should be like this. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 568-569)

The name Jesus includes the name Jehovah. In Hebrew the name God means "the Mighty One," God the Almighty; and the name Jehovah means "I Am"—I Am Who I Am (Exo. 3:14). The verb to be in Hebrew not only refers to the present but also includes both the past and the future. Hence, the correct meaning of Jehovah is "I Am Who I Am," the One who is now in the present, who was in the past, and who will be in the future and in eternity forever. This is the name of Jehovah. Only God is the eternal One. From eternity past to eternity future, He is the I Am...We must realize that Jesus is the great I Am and believe in Him as the great I Am.

The Lord is whatever we need. If we need salvation, He Himself will be salvation to us. We have a signed check with the space for the amount left blank, and we may fill in whatever we need. If we need one dollar, we may insert one dollar...If we feel that we need one billion, we simply fill in this amount. The check covers whatever we need. Whatever you need, Jesus is. Do you need light, life, power, wisdom, holiness, or righteousness? Jesus Himself is light, life, power, wisdom, holiness, and righteousness. Everything we need is found in the name of Jesus. How high and how rich is this wonderful name! (Life-study of Matthew, second edition, pp. 59-60)

Further Reading: CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 18

第八周诗歌

WEEK 8 — HYMN

388

经历基督 — 作一切

D 大调

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3 4 | 5 - 5 | i - i | 7 - 6 | 5 - 5 | 2 - 4 | 3 - 2 | 1 - ||

一 我已得到宇宙至宝,我心因此欢呼;

欢呼基督给我得到,何等一位基督!

三 我这基督是生命树, 长在神的乐园;
祂的美果作我食物, 供应丰富、甘甜。

四 我这基督是被击磐, 流出活水江河;
在我里面是生命泉, 解我一切干渴。

六 是我智慧、是我公义、是我圣洁、实际、
是我救赎、是我能力、是我释放、胜利。

七 我这基督是我祭司, 为我显在神前,
也是先知满有启示, 且是君王掌权。

八 是我救主、中保、大夫、牧人、策士、元首、
我兄、我父、我神、我主、师尊、良人、密友。

九 基督是我元帅、先锋, 率领、争战、开路;
是我守卫、向导、侍从, 保守、引导、照护。

十 基督是我永远居所, 是我丰富美地、
是我堡垒、高台、避所, 是我永远目的。

I've found the One of peerless worth

Experience of Christ — As Everything

510

1. I've found the One of peerless worth, My heart doth sing for joy; And sing I must, for Christ I have: Oh, what a Christ have I!

3. My Christ, He is the Tree of Life
With fruit abundant, sweet;
My hunger He doth satisfy;
Of Him I daily eat.
4. My Christ, He is the smitten Rock
Whence living waters burst;
He is the fountain in my heart
Which quenches all my thirst.
6. Christ is my wisdom and my pow'r,
My boast and righteousness,
My vict'ry and redemption sure,
My truth and holiness.
7. Christ is my Savior, Shepherd, Lord,
My Advocate above,
My Counsellor, my Father, God,
My Brother, Friend, and Love.
8. Christ is my Captain and my Guard,
My Teacher and my Guide,
My Bridegroom, Master and my Head;
In me doth He reside.
9. Christ is my Prophet, Priest, and King;
My Prophet full of sight;
My Priest that stands 'twixt me and God,
My King that rules with might.
10. Christ is the Author of my faith,
And its Perfecter too,
My Mediator, Guarantee,
And faithful Witness true.
11. Christ is my everlasting home,
My all-sufficient land;
My fortress, tower, hiding-place,
And my eternal stand.

