

第四周

认识包罗万有的基督 并以神的增长而长大

诗歌：诗 163

读经：西一 18, 27 ~ 28, 二 2 ~ 3, 三 1 ~ 4

【周一】

壹 我们能认识并经历歌罗西书中所启示包罗万有的基督，乃是祝福：

一 基督是“召会身体的头；…使祂可以在万有中居首位”——18：

1 在旧造和新造中，基督都是第一的，并且居首位。

2 在宇宙中并在召会中，基督都是居首位者。

二 “基督在你们里面成了荣耀的盼望”——27 节：

1 这位住在我们灵里作我们生命和人位的基督，乃是我们的荣耀的盼望。

2 当祂来时，我们就要在祂里面得荣耀。

3 这指明内住的基督要浸透我们全人，叫我们的身体改变形状，同形于祂荣耀的身体。

【周二】

Week Four

Knowing the All-inclusive Christ and Growing with the Growth of God

Hymns: 189

Scripture Reading: Col. 1:18, 27-28; 2:2-3; 3:1-4

§ Day 1

I. **It is a blessing that we can know and experience the all-inclusive Christ as revealed in Colossians:**

A. Christ is “the Head of the Body, the church;...that He Himself might have the first place in all things”—1:18:

1. In both the old creation and the new creation, Christ is the first and occupies the first place.

2. Both in the universe and in the church, Christ is the preeminent One.

B. “Christ in you, the hope of glory”—v. 27:

1. Christ, who dwells in our spirit to be our life and person, is our hope of glory.

2. When He comes, we will be glorified in Him.

3. This indicates that the indwelling Christ will saturate our entire being so that our physical body may be transfigured and conformed to the body of His glory.

§ Day 2

三 在歌罗西书中有许多重要的辞句指向我们对基督的经历：

- 1 “基督在你们里面” —27 节。
- 2 “在基督里成熟” —28 节。
- 3 “在祂里面行事为人” —二 7。
- 4 “照着基督” —8 节。
- 5 “一同与基督活过来” —13 节。
- 6 “与基督同死” —20 节。
- 7 “持定元首” —19 节。
- 8 “本于祂” —19 节。
- 9 “以神的增长而长大” —19 节。
- 10 这些发表给我们一幅正确经历基督的完整图画。

【周三、周四】

- 11 “神的奥秘，就是基督；一切智慧和知识的宝藏，都藏在祂里面” —2 ~ 3 节：
 - a 歌罗西书是讲神的奥秘，就是元首基督。
 - b 一切真智慧、真知识的宝藏，都藏在基督里面—3 节。
 - c 这是关于基督与召会之神圣经纶的属灵智慧和知识。
 - d 智慧与我们的灵有关，知识与我们的心思有关—弗 1:8, 17。
- 12 “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” —西二 9 ~ 10：

C. In Colossians a number of important phrases point to our experience of Christ:

1. “Christ in you”—v. 27.
2. “Full-grown in Christ”—v. 28.
3. “Walk in Him”—2:6.
4. “According to Christ”—v. 8.
5. “Made alive together with Him”—v. 13.
6. “Died with Christ”—v. 20.
7. “Holding the Head”—v. 19.
8. “Out from whom”—v. 19.
9. “Grows with the growth of God”—v. 19.
10. These expressions give us a complete picture of the proper experience of Christ.

§ Day 3 & Day 4

11. “The mystery of God, Christ, in whom all the treasures of wisdom and knowledge are hidden”—vv. 2-3:
 - a. Colossians concerns the mystery of God, which is Christ the Head.
 - b. All the treasures of genuine wisdom and knowledge are hidden in Christ—v. 3.
 - c. This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church.
 - d. Wisdom is related to our spirit, and knowledge is related to our mind—Eph. 1:8, 17.
12. “In Him dwells all the fullness of the Godhead bodily, and you have been made full in Him”—Col. 2:9-10:

- a 那居住在基督里面的，不仅是神格的丰富，乃是神所是之丰富的彰显。
- b 神格一切的丰满都居住在这位有属人身体的基督里面。

四 “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”——三 1:

- 1 一至四节含示，我们与基督有同一的地位、生命、生活、定命和荣耀。
- 2 在诸天之上的神，该是我们生活的范围；我们该与基督一同活在神里面。

【周五】

贰 “持定元首；本于祂，全身…得了丰富的供应，…就以神的增长而长大”——二 19:

- 一 长大就是有基督加到我们里面——林前三 6~7，加四 19。
- 二 基督身体的长大在于出自元首基督的东西——弗四 15~16:
 - 1 当身体借着持定元首而得着供应，身体就以神的增长而长大——西二 19。
 - 2 身体是从元首长出来的，因为一切的供应都是来自于元首——弗四 15。

【周六】

三 基督身体的长大在于我们里面神的增长，神的加添，神的增多——西二 19:

- 1 神使我们生长，乃是以主观的方式把祂自己赐给我们。

- a. What dwells in Christ is not only the riches of the Godhead but the expression of the riches of what God is.
- b. All the fullness of the Godhead dwells in Christ as One who has a human body.

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

- 1. Verses 1 through 4 imply that with Christ we have one position, one life, one living, one destiny, and one glory.
- 2. God in the heavens should be the sphere of our living; with Christ we should live in God.

§ Day 5

II. “Holding the Head, out from whom all the Body, being richly supplied..., grows with the growth of God”——2:19:

- A. To grow is to have Christ added into us——1 Cor. 3:6-7; Gal. 4:19.
- B. The growth of the Body depends on what comes out of Christ as the Head——Eph. 4:15-16:
 - 1. When the Body is supplied by holding the Head, the Body grows with the growth of God——Col. 2:19.
 - 2. The Body grows out from the Head, for all the supply comes from the Head——Eph. 4:15.

§ Day 6

C. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us——Col. 2:19:

- 1. God gives the growth by giving Himself to us in a subjective way.

2 神越加到我们里面，就越使我们生长；这就是神叫人生长的路—林前三 6 ~ 7。

3 唯有神能叫人生长；唯有神才能把祂自己赐给我们；没有祂，我们就无法长大—6 ~ 7 节：

a 神加到我们里面，就是祂使我们生长。

b 神使我们生长，事实上乃是把祂自己赐给我们—罗八 11。

四 基督身体的长大就是基督身体的建造—弗四 16，西二 19：

1 以弗所四章十二至十六节在新约里占有特别的地位，因为这段经文显示建造基督身体的奥秘。

2 基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来—三 17 上：

a 当基督进到圣徒里面，活在他们里面，众圣徒里面的基督就成为召会—西三 10 ~ 11。

b 基督的身体因着基督在我们里面的长大而长大，也就得着了建造—一 18，二 19。

3 基督的身体在爱里把自己建造起来，这爱不是我们自己的爱，乃是在基督里面神的爱，成了在我们里面基督的爱；借着这爱，我们爱基督和祂身体上同作肢体者—约壹四 7 ~ 8，11，16，19，罗五 5，八 39：

a 爱是神内在的本质；当我们进到神这内在的本质里，我们就享受是爱的神，并在这甜美的神圣之爱里享受祂的同在，而像基督一样的爱别人—弗五 25。

b 我们在这样的爱里持守着真实，就是持守基督同祂的身体，不受教训之风的影响，也不带进异于身体的元素—四 14 ~ 15。

2. The more God is added into us, the more growth He gives to us; this is the way God gives the growth—1 Cor. 3:6-7.

3. Only God can give growth; only God can give us Himself, and without Him, we cannot have growth—vv. 6-7:

a. The addition of God into us is the growth He gives.

b. For God to give us growth actually means that He gives us Himself—Rom. 8:11.

D. The growth of the Body is the building up of the Body—Eph. 4:16; Col. 2:19:

1. Ephesians 4:12-16 occupies a special place in the New Testament because it shows the mystery concerning the building up of the Body of Christ.

2. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself—3:17a:

a. When Christ enters into the saints and lives within them, the Christ within the saints becomes the church—Col. 3:10-11.

b. The Body of Christ grows by the growth of Christ within us and is built up this way—1:18; 2:19.

3. The love in which the Body builds itself up is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body—1 John 4:7-8, 11, 16, 19; Rom. 5:5; 8:39:

a. Love is the inner substance of God; when we enter into God's inner substance, we enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did—Eph. 5:25.

b. It is in such a love that we hold to truth, that is, to Christ with His Body, and are kept from being influenced by the winds of teaching and from bringing in elements that are foreign to the Body—4:14-15.

第四周■周一

晨兴喂养

西一 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。”

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。”

〔保罗〕在加拉太三章十四节说，“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”…根据上下文来看，这福必是指美地。在创世记十二章，神应许赐给亚伯拉罕的福乃是那地。在加拉太三章十四节，保罗将亚伯拉罕的福，与那灵的应许联在一起。这指明亚伯拉罕所得的应许，美地的应许，就是那灵。因此，那灵就是美地。

这灵一点不差就是包罗万有的基督。美地既是基督包罗万有的预表，并且基督既成了那灵，所以那灵，也就是包罗万有之灵作为经过过程的神，至终对我们新约的信徒就是美地，应验了神给亚伯拉罕的应许：地上的万国都要因他得福。（创十二 3。）（歌罗西书生命读经，五八至五九页。）

信息选读

神有两个创造：旧造与新造。歌罗西一章十八节所指的是新造。…基督乃是身体的头；这身体就是召会，神的新造。基督不仅是旧造的首生者，（参 15～17，）也是在新造里从死人中复活的首生者。在旧造里、在新造里，基督都是元首。…我们作为召会乃是新造，是在基督里、借着基督、并归于基督；

WEEK 4 — DAY 1

Morning Nourishment

Col. 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.

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

In Galatians 3:14 [Paul] says, “In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.”…According to the context,…this blessing must refer to the good land. In Genesis 12 the blessing God promised to give Abraham was the land. In Galatians 3:14 Paul links the blessing of Abraham to the promise of the Spirit. This indicates that the promise of Abraham, the promise of the good land, is the Spirit. Hence, the Spirit is the good land.

This Spirit is nothing less than the all-inclusive Christ. As the good land is an all-inclusive type of Christ, and as Christ has become the Spirit, so the Spirit, the all-inclusive Spirit as the processed God, is eventually the good land to us, the New Testament believers, as a fulfillment of God’s promise to Abraham that all the families of the earth would be blessed in him (Gen. 12:3). (Life-study of Colossians, second edition, pp. 49-50)

Today’s Reading

God has two creations: the old creation and the new creation. Colossians 1:18 refers to the new creation…Christ is the Head of the Body, the church, which is God’s new creation. Christ is not only the Firstborn of the old creation [cf. vv. 15-17] but also the Firstborn from the dead in the new creation. Both in the old creation and in the new creation, Christ is the first…As the new creation, we, the church, are in Christ, through Christ, and unto Christ. Moreover, we are moment

我们更是时时刻刻在基督里得以维系。你是在旧造里还是在新造里？我们外面是旧造，里面却是新造。

在旧造里并在新造里，基督都是首生者，为着彰显神。保罗说过神的两个创造之后，在一章十九节说，“因为一切的丰满，乐意居住在祂里面。”…基督是神的像也是神的丰满，为要彰显神。“像”就是彰显，彰显就是丰满。这彰显乃是透过旧造和新造而有的。借着这两个创造，我们就有丰满。这丰满就是彰显，而这彰显就是“像”。

十五至十九节实际上是一个长句子的一部分。这句话启示基督包罗万有的头一面，就是祂是那不能看见之神的像。在旧造里并在新造里，基督都是神的丰满，神的彰显。

我们也许不懂，关于基督这样的启示与我们有什么实际上的关系。在二十六至二十七节里，保罗说到一个奥秘。这奥秘就是前几节的“像”、“丰满”。按照二十七节来看，在外邦人中的奥秘，就是基督在我们里面成了荣耀的盼望。你知不知道，在你里面的基督是那不能看见之神的像，是神的丰满，是受造之物的首生者，也是从死人中复活的首生者？…在二十八至二十九节我们看见，保罗劳苦并竭力奋斗，好将各人在基督里成熟地献上。…这位基督乃是在我们里面。但是现今我们需要长大，直到我们在基督里成熟。这种长大受了文化的拦阻。

顶要紧的是，我们要领悟，我们能在各式各样的造物中看到基督。我们需要放下我们对天、地、以及物质东西的观念；我们需要看见，基督是旧造的首生者，也是新造的首生者。因此，基督是一切；祂是包罗万有的。我们既看见基督是一切，就需要有一种体会，这位基督在我们里面乃是我们荣耀的盼望。我们今天所需要的，乃是在祂里面长大，达到成熟。（歌罗西书生命读经，三五五至三五八页。）

参读：歌罗西书生命读经，第六、二十四、三十四篇。

by moment cohering in Christ. Are you in the old creation or in the new creation? Outwardly, we are the old creation, but inwardly, we are the new creation.

Both in the old creation and in the new creation Christ is the Firstborn for the purpose of expressing God. After Paul speaks of God's two creations, he says in 1:19, "For in Him all the fullness was pleased to dwell." The word fullness in this verse is equal to the image in verse 15...Christ is the image of God and the fullness of God in order to express God. The image is the expression, and the expression is the fullness. This expression is through both the old creation and the new creation. Through these two creations we have the fullness. This fullness is the expression, and the expression is the image.

Verses 15 through 19 reveal that the first aspect of Christ's all-inclusiveness is that He is the image of the invisible God. In the old creation and in the new creation, Christ is the fullness of God, His expression.

We may wonder what such a revelation of Christ has to do with us in a practical way. In 1:26 and 27 Paul speaks of the mystery. This mystery is the image, the fullness, in the foregoing verses. According to verse 27, the mystery among the Gentiles is Christ in us, the hope of glory. Have you ever realized that the Christ who is in you is the image of the invisible God, the fullness of God, the Firstborn of creation, and the Firstborn from the dead?...In 1:28 and 29 we see that Paul labored and struggled in order to present every man full-grown in Christ. Christ is in us. But now we need to grow until we are full-grown in Christ. This growth is hindered by culture.

It is crucial for us to realize that we can see Christ in all the items of creation. We need to drop our concept of the heavens, the earth, and the physical things; we need to see that Christ is the Firstborn of the old creation and the Firstborn of the new creation. Hence, Christ is everything; He is all-inclusive. Seeing that Christ is everything, we need to have the realization that this Christ is in us to be our hope of glory. What we need today is to grow in Him unto maturity. (Life-study of Colossians, second edition, pp. 286-288)

Further Reading: Life-study of Colossians, msgs. 6, 24, 34

第四周■周二

晨兴喂养

西二 6～7 “你们既然接受了基督，就是主耶稣，…就要在祂里面行事为人。”

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。”

在歌罗西书中有许多重要的辞句或发表，说到我们对基督的经历。这些辞句包括“基督在你们里面”，（一 27，）“在基督里成熟”，（28，）“在祂里面行事为人”，（二 7，）“照着基督”，（8，）“一同与基督活过来”，（13，）“与基督同死”，（20，）“持定元首”，“本于祂”，“以神的增长而长大”。（19。）这九个辞句给我们一幅正确经历基督的完整图画。在这方面我们需要特别注意“在…里面”、“照着”、“与（同）”、以及“本于”等介系词。此外，祷读所有与这些重点有关的经节，将很有帮助。（歌罗西书生命读经，四四五页。）

信息选读

在我们里面的基督是延展无限、无法测度、追溯不尽的。何等奇妙，这样一位基督竟然住在我们里面！我们需要在这样一位基督里面长大成熟，在祂里面行事为人，并且照着祂生活行动。我们既与基督同死，并且一同与祂活过来，就当持定祂作元首，本于祂，全身就以神的增长而长大。（以上这九点）都指明基督是亲切、便利、又可应用的。…基督若不是可应用的，我们就无法在祂里面行事为人、照着祂、或与祂同死同活。我们也无法持定祂作元首，本于祂，使全身以神的增长而长大。所有这些点都与主观经历

WEEK 4 — DAY 2

Morning Nourishment

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him.

19...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.

In the book of Colossians a number of important phrases or expressions point to our experience of Christ. Some of these phrases are Christ in you (1:27), full-grown in Christ (v. 28), walk in Him (2:6), according to Christ (v. 8), made alive together with Him (v. 13), died with Christ (v. 20), holding the Head (v. 19), out from whom (v. 19), and grows with the growth of God (v. 19). These nine expressions give us a complete picture of the proper experience of Christ. In this regard, we need to pay special attention to the prepositions in, according to, with, and out from. Furthermore, it would be a great help to pray-read all the verses related to these points. (Life-study of Colossians, second edition, p. 355)

Today's Reading

The Christ who is in us is the extensive, immeasurable, unsearchable One. How marvelous that such a Christ dwells in us! We need to become full-grown in such a Christ, to walk in Him, and to be according to Him. Having died with Christ and having been made alive with Him, we should hold Him as the Head out from whom the whole Body grows with the growth of God. [These nine expressions] indicate that Christ is near, available, and applicable...Unless Christ were applicable, we could not walk in Him, be according to Him, or die and be made alive together with Him. Neither could we hold Him as the Head out from whom the Body grows with the growth of God. All these points are related to the subjective experience of Christ. Furthermore, these points are

基督有关。并且今天的基督徒，都忽视或完全缺少这些点，很少人强调在基督里行事为人，照着基督或持定元首基督。…基督对我们若仅仅是客观的，祂就不能在我们里面，我们也无法在祂里面长大成熟。…对于这九个点，唯一够格的人位乃是那灵。

借着成为肉体，神被带到人里面；借着基督的复活，人就被带到神里面。借着基督的复活，与人调和的三一神，就成了那灵。这灵总括了神、成为肉体、人性、人性生活、钉死和复活。蒙救赎和被提高的人性是在这灵里面。包罗万有赐生命的灵，乃是三一神终极的临到我们。这就是那灵。不仅如此，今天基督就是这灵。因此基督就容易在我们里面，我们也容易在祂里面；我们也就有可能在祂里面长大成熟，在祂里面行事为人，并且照着祂生活行动。

一面，基督在我们里面；另一面，我们在基督里面。…今天经过过程的三一神这包罗万有、赐生命的灵，乃是我们的空气。这空气在我们里面，我们也在这空气里面，甚至在这空气里面行事为人。再者，我们还能成为一班人，是照着这空气生活，并在这空气中以神的生长而长大成熟。所以，包罗万有的基督乃是经历上的基督；祂是一位能在我们里面的基督，也是一位我们能在祂里面行事为人的基督。我们可以在祂里面生活、行事、行动并为人。

我们不该照着哲学、伦理、文化或宗教，我们也不该照着旧人。反之，我们在此乃是照着经过过程、包罗万有、赐生命的三一神。然而这不应当仅仅是个道理。比如弟兄不该照着文化对待他的妻子；他应当照着基督，照着经过过程的三一神对待她。…如果我们的生活、举止、为人都是照着包罗万有、赐生命、经过过程的三一神，我们就都会像使徒保罗一样。（歌罗西书生命读经，四四六至四四九页。）

参读：歌罗西书生命读经，第四十二篇。

neglected or altogether lacking among today's Christians, where there is little emphasis on walking in Christ, being according to Christ, or holding Christ as the Head. If Christ were merely objective to us, He could not be in us, and we could not be full-grown in Him...The unique person qualified for all these nine points is the Spirit.

Through incarnation God was brought into man, and through Christ's resurrection man was brought into God. Through Christ's resurrection the Triune God, mingled with man, became the Spirit. This Spirit includes God, incarnation, humanity, human living, crucifixion, and resurrection. Redeemed and uplifted humanity is in this Spirit. The all-inclusive life-giving Spirit is the Triune God reaching us in a final and ultimate way. This is the Spirit. Furthermore, the very Christ today is this Spirit. Therefore, it is easy for Christ to be in us and for us to be in Him. It is also possible for us to become full-grown in Him, to walk in Him, and to be according to Him.

On the one hand, Christ is in us; on the other hand, we are in Christ...Today the processed Triune God as the all-inclusive life-giving Spirit is our air. This air is in us, and we are in this air and even walk in this air. Moreover, we can be people according to this air who grow in this air with the growth of God. The all-inclusive Christ is, therefore, the experiential Christ. He is a Christ who can be in us, and a Christ in whom we can walk. We can live, walk, move, and have our being in Him.

We should not be according to philosophy, ethics, culture, or religion. We should not in any way be according to the old man. Rather, we are here to be according to the processed, all-inclusive, life-giving Triune God. This, however, should not be a mere doctrine. For example, a brother should not deal with his wife according to culture; he should deal with her according to Christ, according to the processed Triune God. If we would live, behave, and have our being according to the all-inclusive, life-giving, processed Triune God, we would all be like Paul the apostle. (Life-study of Colossians, second edition, pp. 356-358)

Further Reading: Life-study of Colossians, msg. 42

第四周■周三

晨兴喂养

西二 2 ~ 3 “要叫他们的心得安慰，在爱里结合在一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督；一切智慧和知识的宝藏，都藏在祂里面。”

我们在爱里结合在一起，与情感有关；丰丰富富地在悟性上有充分的确信，与心思有关。若是我们的心得安慰，在爱里结合在一起，我们的心思也正确地尽功用，我们对基督是神的奥秘就会有完全的认识。

以弗所书是讲基督的奥秘，就是召会—身体；（三 4；）歌罗西书是讲神的奥秘，就是基督—头。使徒告诉歌罗西人，一切真智慧、真知识的宝藏，都藏在基督里面。这是关于基督与召会，神圣经纶的属灵智慧和知识。智慧与我们的灵有关，知识与我们的心思有关。（弗一 8，17。）（圣经恢复本，西二 2 注 4，注 5，3 注 1。）

信息选读

歌罗西一章十九节说，一切的丰满乐意居住在基督里面。这个思想与二章九节相呼应，那里保罗说，“因为神格一切的丰满，都有形有体地居住在基督里面。”这丰满不是指神的丰富，乃是指这些丰富的彰显。神丰富的彰显乃是居住在基督里面。（歌罗西书生命读经，一五〇至一五一页。）

〔神格一切的丰满，都有形有体地居住在基督里面，〕含示基督在祂人性里所穿上的肉身，指明神格一切的丰满都居住在这位有属人身体的基督里

WEEK 4 — DAY 3

Morning Nourishment

Col. 2:2-3 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ, in whom all the treasures of wisdom and knowledge are hidden.

To be knit together in love involves the emotion, whereas to have the riches of the full assurance of understanding involves the mind. When our hearts have been comforted, we being knit together in love, and our minds function properly, we will have the full knowledge of Christ as the mystery of God. (Col. 2:2, footnote 4)

The book of Ephesians concerns the mystery of Christ, which is the church, the Body (3:4). Colossians concerns the mystery of God, which is Christ, the Head. (Col. 2:2, footnote 5) The apostle told the Colossians that all the treasures of genuine wisdom and knowledge are hidden in Christ. This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church. Wisdom is related to our spirit, and knowledge is related to our mind (Eph. 1:8, 17). (Col. 2:3, footnote 1)

Today's Reading

Colossians 1:19 says that all the fullness was pleased to dwell in Christ. This thought is echoed in 2:9, where Paul says, “In Him dwells all the fullness of the Godhead bodily.” The fullness both in the old creation and in the new creation dwells in Christ. This fullness refers not to the riches of God but to the expression of these riches. The expression of God’s riches dwells in Christ. (Life-study of Colossians, second edition, p. 123)

[The fullness of the Godhead dwelling in Christ bodily] points to the physical body that Christ put on in His humanity, indicating that all the fullness of the Godhead dwells in Christ as One who has a human body. Before

面。在祂成为肉体以前，神格一切的丰满乃是居住在祂所是之永远的话里面，（约一 1，）并不是有形有体的。从祂成为肉体穿上人的身体以后，神格的丰满就开始有形有体地居住在祂里面，并居住在祂得荣的身体里，（腓三 21，）从今时直到永远。

（在歌罗西二章十节，）得了丰满，原文含完备，完全意。因着一切的丰满居住在基督里面，所以我们被摆在祂里面之后，（林前一 30，）也就得了丰满，充满一切神圣的丰富。因此，我们不需要别的源头。基督既是我们的完全和完备，我们就不需要别的执政掌权者作崇拜的对象，因为祂是这一切的元首。（圣经恢复本，西二 9 注 3，10 注 1。）

歌罗西三章一至四节含示，我们与基督同有一个地位，一个生命，一个生活，一个定命和一个荣耀。因着我们与基督有同一的地位，所以祂在哪里，我们就在哪里。…祂所有的生命，我们也有。再者，我们与基督同有一个生活；…如果我们天天实际的与基督同过一个生活，就我们无论作什么，祂也作什么。这意思是说，我们谈话，祂也谈话。…（倘若）我们生气，但基督不生气，那时我们就不是与祂同过一个生活；在这种情况下，我们的生活就不是祂的生活。我们都该不发脾气，不是因着我们想要遵守圣经的命令，乃是因为我们觉得那活在我们里面的基督不发脾气。如果我们只想办法控制脾气，这就是宗教。但如果我们因着与基督同活而不发脾气，我们就在生命上并在生活上与祂成为一了。

我们与基督也同有一个荣耀和定命。我们的前途和定命乃是荣耀。如今主耶稣乃是在荣耀里。然而，祂在荣耀里，向人却是隐藏的。…有一天，基督在荣耀里不再是隐藏的，乃是公开的、显明的；那时全地的人都晓得，主耶稣是在荣耀里。基督的定命乃是要公开的显在荣耀里，这也是我们的定命。（歌罗西书生命读经，六四二至六四三页。）

参读：歌罗西书生命读经，第十五、三十五、四十八篇。

Christ's incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but not bodily. From the time that Christ became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way; and in His glorified body (Phil. 3:21) now and forever it dwells. (Col. 2:9, footnote 3)

The Greek word [translated "full" in Colossians 2:10] implies completion, perfection. Because all the fullness dwells in Him, after we have been put into Christ (1 Cor. 1:30), we are made full, filled up, with all the divine riches. Hence, we need no other source. Because Christ is our perfection and completion, we do not need other rules and authorities as objects of adoration, for He is the Head of all these. (Col. 2:10, footnote 1)

Colossians 3:1-4 implies that with Christ we have one position, one life, one living, one destiny, and one glory. Because we and Christ have one position, we are where He is...The life He has we have also. Moreover, we have one living with Christ...If we have one living with Christ in a practical way day by day, then whatever we do, He does also. This means that when we talk, He talks...If we become angry and Christ is not angry, we do not have one living with Him at that particular time. In such a case, our living is not His living. We should refrain from losing our temper not because we are trying to obey a biblical command but because we sense that the Christ who lives in us is not losing His temper. If we simply try to control our temper, we are religious. But if we do not lose our temper because we are living with Christ, then we are one with Him in life and in living.

We also have one glory and destiny with Christ. Glory is our future and our destination. The Lord Jesus is now in glory. However, He is in glory in a way that is hidden from mankind...One day Christ will be in glory no longer in a hidden way but in an open way, in the way of manifestation. Then everyone on earth will know that the Lord Jesus is in glory. Christ's destiny is to be openly in glory. This is our destiny as well. (Life-study of Colossians, second edition, pp. 509-510)

Further Reading: Life-study of Colossians, msgs. 15, 35, 48

第四周■周四

晨兴喂养

西三 1 ~ 4 “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。因为你们已经死了，你们的生命与基督一同藏在神里面。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。”

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，（西三 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。

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、在天上这个事实。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。（歌罗西书生命读经，六四四至六四五页。）

信息选读

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。我们只要在灵里经历从天而来的传输，就

WEEK 4 — DAY 4

Morning Nourishment

Col. 3:1-4 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. For you died, and your life is hidden with Christ in God. When Christ our life is manifested, then you also will be manifested with Him in glory.

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.

If we stop here, we will have nothing more than a mere doctrinal understanding of our one position with Christ. We will 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. (Life-study of Colossians, 2nd edition, pp. 510-511)

Today's Reading

Praise the Lord that 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

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。

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。正确的答覆乃是：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。…（如此，我们）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。

在三节保罗继续说，“因为你们已经死了，你们的生命与基督一同藏在神里面。”因我们的生命（不是天然的生命，乃是属灵的生命，就是基督），与基督一同藏在神，就是那在诸天之上的神里面，所以我们不该再顾念在地上的事。在诸天之上的神，该是我们生活的范围。我们该与基督一同活在神里面。…在四节保罗继续说，“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。”在神里面，基督是我们的生命；我们的己，我们的魂，不是我们的生命。这生命现今是隐藏的，但将来要显现出来。那时，我们要与这生命一同显现在荣耀里。（歌罗西书生命读经，六四五至六四七、二七七至二七八页。）

参读：歌罗西书生命读经，第二十七篇。

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.

We need to ask ourselves...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...[Then] 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.

In 3:3 Paul goes on to say, “For you died, and your life is hidden with Christ in God.” Because our life (not our natural life but our spiritual life, which is Christ) is hidden with Christ in God, who is in the heavens, we should no longer care for things on the earth. God in the heavens should be the sphere of our living. With Christ we should live in God. In verse 4 Paul continues, “When Christ our life is manifested, then you also will be manifested with Him in glory.” In God, Christ, not our self, our soul, is our life. This life is now hidden, but it will be manifested. Then we will be manifested with this life in glory. (Life-study of Colossians, second edition, pp. 511-512, 224)

Further Reading: Life-study of Colossians, msg. 27

第四周■周五

晨兴喂养

西二 7 “在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

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。”

身体持定元首（西二 19）的意思是，身体不（让任何事物使）自己与头分开。…当我们凭文化活着，而不凭基督活着的时候，我们就使自己与元首基督分开了，我们的奖赏（对基督的享受）就被骗取了。…我们若在基督里生根，并且在祂行动的时候行事为人，我们就自然而然地把基督的丰富吸收到我们里面，并且以神的增长而长大。这长大乃是借着持定基督作元首而有的。

歌罗西二章十九节说到供应，以及身体结合在一起。身体借着持定元首而得着供应并结合一起，就以神的增长而长大。本节中“本于祂”这辞很重要，指明基督的身体是本于元首而长大的，因为一切的供应都来自元首。一面，基督是元首；另一面，祂乃是土壤。当我们吸收土壤的丰富，我们就持定了元首。照样，从元首接受供应，就是从土壤吸取丰富。…我们因着土壤之丰富的增加而长大；作为身体，我们也是本于元首得着供应而长大。（歌罗西书生命读经，四七四至四七五页。）

信息选读

歌罗西二章七节说到在基督里面已经生根，并正被建造。植物越长大，就越把自己建造起来。比如，一棵树从土壤里吸取丰富，就把自己建造起来。这

WEEK 4 — DAY 5

Morning Nourishment

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

19...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.

For the Body to hold the Head [Col. 2:19] means that the Body does not allow itself to be separated from the Head...by anything. When we live by our culture instead of by Christ, we separate ourselves from Christ as the Head and are defrauded of our prize, which is the enjoyment of Christ. If we are rooted in Christ and walk as He moves, we will spontaneously absorb the riches of Christ into our being and grow with the growth of God. This growth is by holding Christ as the Head.

Colossians 2:19 speaks of the supply and of the Body being knit together. When the Body is supplied and knit together by holding the Head, the Body grows with the growth of God. The phrase out from whom in this verse is important. It indicates that the Body grows out from the Head, for all the supply comes from the Head. In one sense, Christ is the Head; in another sense, He is the soil. As we absorb the riches of the soil, we hold the Head. Likewise, to receive the supply from the Head is to absorb the riches from the soil .. We grow with the increase from the soil; we also grow as the Body with the supply out from the Head. (Life-study of Colossians, 2nd edition, pp. 376-377)

Today's Reading

Colossians 2:7 speaks of having been rooted in Christ and of being built up in Him. The more a plant grows, the more it builds itself up. A tree, for example, builds itself up by absorbing into itself nourishment from the soil. This implies

含示生机的活动。借着这样的活动，就把土壤里的养分吸收到树里面。

在二章七节，保罗把生根和建造相提并论，这是很有意义的。原因在于：生根是为着长大，而长大就是真正的建造。长大不只是为着建造，长大事实上就是建造。一棵树长大后，就把自己建造起来。人也是这样。作母亲的都知道，孩子越得着健康食物的滋养，他们就越长大，而借着长大，他们就被建造。他们里面所进行的生机活动，使他们长大；这个长大就是他们肉身的建造。

生根带进长大，而长大就是建造。我们若没有长大，就不能有什么建造。我们乃是借着吸取土壤中丰富、营养的元素而长大。我们在基督里面已经生根，如今在祂里面正被建造。我们已经在基督里生根，并且借着把祂的丰富吸收到我们里面而长大。这个长大就是在基督里把自己建造起来。

在二章十九节保罗说到，“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。”持定元首等于住在基督里。当然，持定元首含示我们没有与祂分离，没有与祂隔绝。保罗写信给歌罗西人的时候，他们因着文化，已经有点与基督分离了。文化能成为一种绝缘体，使我们离开基督。持定元首就是留在基督里，在我们与祂之间没有任何的绝缘体。

十九节里“本于祂”一辞指明有些东西从元首出来，使身体长大。身体的长大在于有东西从基督这位元首出来，正如植物的长大在于养分从土壤进到植物里。植物若没有从土壤里吸取养分，就无法长大。照样，我们若没有接受从基督这元首所出来的，身体也无法长大。所以，持定元首就等于在基督这土壤里面生根。（歌罗西书生命读经，五六一至五六三页。）

参读：歌罗西书生命读经，第四十四、五十一篇。

organic activity. Through this activity the nourishment from the soil is absorbed into the tree.

It is significant that in 2:7 Paul puts being rooted and building together. The reason for this is that being rooted is for growing, and growing is genuine building. Growth is not only for building but is actually the building itself. As a tree grows, it builds itself up. The same is true of human beings. As all mothers realize, the more their children are nourished with healthy food, the more they grow, and by growing, they are built up. The organic activity that takes place within them causes them to grow. This growth is the building of their physical bodies.

Being rooted brings in the growing, and the growing is the building. If we do not grow, we cannot have any building. We grow by absorbing the rich, nourishing element of the soil. Having been rooted in Christ, we now are being built up in Him. We have been rooted in Christ, and we grow by absorbing His riches into us. This leads to growth, which is the building up of ourselves in Christ.

In 2:19 Paul speaks of “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.” Holding the Head is equal to abiding in Christ. Of course, to hold the Head implies that we are not detached, or severed, from Him. At the time Paul wrote to the Colossians, they had been somewhat detached from Christ by their culture. Culture can be a form of insulation that keeps us from Christ. To hold the Head is to remain in Christ without any insulation between us and Him.

Out from whom in verse 19 indicates that something is coming out from the Head to cause the Body to grow. The growth of the Body depends on what comes out of Christ as the Head, just as the growth of a plant depends on what comes into the plant from the soil. If a plant does not absorb nutrients from the soil, the plant cannot grow. Likewise, if we do not receive what comes out from Christ as the Head, the Body cannot grow. Holding the Head is, therefore, equal to being rooted in Christ as the soil. (Life-study of Colossians, 2nd edition, pp. 444-445)

Further Reading: Life-study of Colossians, msgs. 44, 51

第四周■周六

晨兴喂养

弗四 11 ~ 12 “祂所赐的，…为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

15 ~ 16 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身…便叫身体渐渐长大，以致在爱里把自己建造起来。”

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，亚波罗浇灌了，唯有神叫他生长。”…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。…以后，亚波罗来浇灌保罗所栽种的。虽然保罗栽种了，亚波罗浇灌了，但叫人生长的乃是神。

神乃是借着进到我們里面，叫我們生长。…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。

神既然借着这种方式叫人生长，我们就需要花时间来吸取祂。…我们每天怎样花时间吃东西，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。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。（歌罗西书生命读经，五六六至五六八页。）

信息选读

保罗在以弗所书里也说到长大与建造。二章二十一节说，“在祂里面，全房联结一起，长成在

WEEK 4 — DAY 6

Morning Nourishment

Eph. 4:11-12 And He Himself gave some...for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body...causes the growth of the Body unto the building up of itself in love.

In 1 Corinthians 3:9 Paul says that the saints are God's cultivated land. In verse 6 he says, "I planted, Apollos watered, but God caused the growth."... Through Paul's preaching of the gospel and ministry of the word, many were planted into Christ...Later, Apollos came to water what Paul had planted. Although Paul planted and Apollos watered, it was God who caused the growth.

God causes the growth...by getting into us...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.

Since God causes growth in this way, we need to take time to absorb Him... As we daily take time to eat food, we 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. (Life-study of Colossians, second edition, pp. 447-448)

Today's Reading

In Ephesians Paul also speaks of growth and building. In Ephesians 2:21 he says, "In whom all the building, being fitted together, is growing into a holy

主里的圣殿。”这一节是指宇宙的召会。在神眼中，宇宙的召会乃是一个建造。这建造是借着吸取基督的丰富而长成的。

在四章十五至十六节保罗继续说，“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”…我们必须的爱里持守着真实，就得以在一切事上长到元首里面。“供应”一辞指明，我们在元首里长大，从祂得着滋养。借着从元首而来的供应，身体便长大，在爱里把自己建造起来。这里所含示的意义很丰富。十五至十六节所含示的中心点，乃是我们应当在基督里生根，并且把祂的滋养吸取到我们里面，成为我们长大并被建造的元素和实质。

我们首先个别地长大，然后团体地长大。个别的长大成了团体的长大。因此，不仅肢体个别地建造起来，身体也团体地建造起来。我们肉身的身体可以说明这件事。你的身体乃是借着个别肢体的长大而建造起来的。如果肢体没有长大，身体就无法长大。身体上的肢体没有长大，就不能把自己建造起来。…身体的建造在于身体上个别肢体的建造。倘若所有的肢体都个别地长大，并且把自己建造起来，身体就会团体地被建造起来。

召会在一个地方一段时期以后，圣徒们中间…可能会发生摩擦。…但在基督里的长大会消除这一切的摩擦。所以，我们能喜乐的在一起，并且真正是一。基督的丰富补满了我们当中的缺欠，然后我们就个别地长大，也团体地长大。这就是召会真正的建造。召会的建造乃是基于个别肢体的建造。不仅如此，肢体的建造乃是在于肢体的长大，肢体的长大又是在于在基督里生根，并吸取基督的丰富，好成为肢体借以长大的元素。（歌罗西书生命读经，五七〇至五七二页。）

参读：歌罗西书生命读经，第五十二、五十六篇。

temple in the Lord.” This verse refers to the universal church. In the eyes of God, the universal church is a building. This building is growing by absorbing the riches of Christ.

In 4:15 and 16 Paul goes on to say, “But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.”...We must hold to the truth in love so that we may grow into the Head in all things. Out from the Head in whom we have grown, we have nourishment, as indicated by the word supply. Through the supply that comes out from the Head, the Body grows and builds itself up in love. Much is implied here. The focal point of the implications of Ephesians 4:15 and 16 is that we should be rooted in Christ and absorb His nourishment into our being to become the element and substance with which we grow and are built up.

First, we grow individually, then corporately. Individual growth becomes corporate growth. Hence, not only are the members built up individually, but the Body is built up corporately. Our physical bodies illustrate this. Your body is built up through the growth of the individual members. If the members do not grow, the body cannot grow. Without growing, the members of the body cannot build themselves up...The building of the body depends on the building up of the individual members of the body. If all the members grow and build themselves up individually, the body will be built up corporately.

After a church has been in a locality for a certain period of time, friction may develop between the saints...The growth in Christ [cancels] out all this friction. Therefore, we can be happy together and truly one. The shortages among us are filled by the riches of Christ. Then we grow both individually and corporately. This is the genuine building of the church. The building up of the church is based upon the building up of the individual members. Furthermore, the building of the members depends on their growth, which, in turn, depends upon being rooted in Christ and absorbing the riches of Christ to become the very element with which the members grow. (Life-study of Colossians, second edition, pp. 450-451)

Further Reading: Life-study of Colossians, msgs. 52, 56

第四周诗歌

WEEK 4 — HYMN

Thou art the Son beloved

Praise of the Lord — His All-Inclusiveness

189

163

赞美主 — 祂的万有包罗性

降 E 大调 (歌罗西书) 7 6 7 6 双 (英 189) 4/4

5 | 5·6 5 3 | 5-4 4 | 4 6 5 2 | 3--5 | 5·6 7 i |
 一 主,你是神的爱子,是神荣耀形像; 你是圣徒的
 5-3 1 | 3 2 1 7 | 1--3 | 2 3 4 6 | 6-5 5 |
 永分,我们都得分享。你是受造首生者,一
 A^b F⁷ B^{b7} E^b A^b E^b F^m B^b E^b
 6 6 2 i | 7--6 5 | 1 3 4 6 | 6-5 1 | 3 2 1 7 | 1-- ||
 切造物之首; 万有靠你而被造,也都归你承受。

- | | |
|---|---|
| 二 你是万有的由来,
你是万有的中心,
你是从死首生者,
你是教会荣耀头, | 万有存在之秘;
万有靠你而立。
一切元始是你;
教会是你身体。 |
| 三 父愿一切的丰满,
使你凡事居首位,
你已借死使万有
好将我们呈神前, | 全都住你里面;
凡事得着彰显。
全都与神和好,
圣洁合神所要。 |
| 四 神之所是全在你,
所积智慧与知识
你是荣耀的盼望,
在你我们被成全, | 你是神的奥秘;
全都居住于你。
现今住我里面;
使神意足心满。 |
| 五 一切全都是影儿,
我们在你已生根,
享受所有你丰富,
作你身体持守你, | 惟有你是实际;
现在正被建立。
成为你的丰满;
长大因神增添。 |
| 六 我们同你藏神内,
将来同显荣耀里,
在你身体—新人里,
包罗万有的基督, | 你是我们生命;
尽享你的丰盛。
你是一切一切;
你何丰富、超越! |

1. Thou art the Son be - lov - ed, The i - mage of our God; Thou
 art the saints' dear por - tion, Im - part - ed thru Thy blood. A -
 mong all God's cre - a - tion Thou art the first - born One; By
 Thee all was cre - a - ted, All for Thy - self to own.

- | | |
|--|---|
| 2. Thou art before all creatures,
In Thee all things consist;
Of all Thou art the center,
By Thee all things subsist.
Thou art the sole beginning,
The Firstborn from the dead;
And for the Church, Thy Body,
Thou art the glorious Head. | 5. All things are but a shadow
Which unto us reveal
Thyself, in whom we're rooted,
The only One that's real.
Enjoying all Thy riches,
Thy fulness we will be;
We'll hold Thee, as Thy Body,
And grow with God in Thee. |
| 3. Because it pleased the Father,
All fulness dwells in Thee,
That Thou might have the first place
In all we ever see.
All things Thou reconciledst
To God by Thy shed blood,
To thus present us holy
And blameless unto God. | 6. With Thee in God we're hidden,
Thou art in us our life;
Thy peace in us presiding,
We rest from all our strife.
In the new man, Thy Body,
Thou art the all in all;
Our all-inclusive Savior,
Thyself we'll ever call. |
| 4. In Thee God's fulness dwelleth,
Thou art God's mystery;
The treasures of all wisdom
And knowledge are in Thee.
Thou art the hope of glory,
In us Thou dost abide;
In Thee we are perfected
And God is satisfied. | |

