

第四周

神的奥秘—基督

诗歌：163

读经：西二2～3，9～13，三1，四3，弗三8～9，约一1，14，16，林前六17

【周一】

壹 圣经里面所说的奥秘，不光是指那些向我们隐藏，我们所不知道的事，更是指隐藏在神心里的事；这就是圣经里面论到奥秘的原则——可四11，罗十六25～26，西一26～27，二2，四3，弗一9，三3～4，9，五32，六19。

贰 歌罗西二章二节说，“神的奥秘，就是基督；”神的奥秘是在基督里显明出来，所以基督就是神的奥秘。

叁 圣经中有五大奥秘：

一 宇宙的奥秘就是神，祂是宇宙的意义和目的——创一1，启四11，弗三9。

二 人的奥秘也是神——创一26，亚十二1，林前二11。

三 神的奥秘就是基督——西二2。

四 基督的奥秘就是召会——弗三4，西四3。

Week Four

The Mystery of God—Christ

Hymns: 189

Scripture Reading: Col. 2:2-3, 9-13; 3:1; 4:3; Eph. 3:8-9; John 1:1, 14, 16; 1 Cor. 6:17

§ Day 1

I. **In the Bible a mystery refers not only to things that are hidden and unknown but also to things that are hidden in God's heart; this is the principle concerning the mysteries mentioned in the Bible—Mark 4:11; Rom. 16:25-26; Col. 1:26-27; 2:2; 4:3; Eph. 1:9; 3:3-4, 9; 5:32; 6:19.**

II. **Colossians 2:2 says, "The mystery of God, Christ"; the mystery of God is manifested in Christ, so Christ is the mystery of God.**

III. **There are five great mysteries in the Bible:**

A. The mystery of the universe is God, who is the meaning and purpose of the universe—Gen. 1:1; Rev. 4:11; Eph. 3:9.

B. The mystery of man is also God—Gen. 1:26; Zech. 12:1; 1 Cor. 2:11.

C. The mystery of God is Christ—Col. 2:2.

D. The mystery of Christ is the church—Eph. 3:4; Col. 4:3.

五 召会的奥秘乃是基督的生机体，就是基督的身体作基督的扩大——弗一 22～23，四 4，16，五 30，32。

【周二】

肆 在以弗所书中，“奥秘”是一个重要的辞：

- 一 在永远里神计划了一个意愿，但这意愿隐藏在祂里面，乃是个奥秘——一 9。
- 二 神隐藏的定旨是个奥秘，这奥秘在我们调和之灵里的揭示，就是奥秘的启示——三 3，5。
- 三 神的奥秘乃是祂隐藏的定旨，这奥秘有一个经纶——奥秘的经纶——9 节。
- 四 基督是个奥秘，召会作为基督的身体彰显基督，乃是基督的奥秘——4 节，西 4:3。
- 五 基督与召会是一灵，这是极大的奥秘——林前 六 17，弗 5:32。

【周三】

伍 包罗万有的基督是神的奥秘——西 2:2:

- 一 神自己是个奥秘，基督是这奥秘的奥秘。
- 二 “神的奥秘”指明无法理解且解释不来的事物。
- 三 包罗万有、延展无限的基督作为神的奥秘，是神的解释、说明和彰显——神的话——约一 1，14:

【周四】

- 1 神虽是无限、永远的，无始无终，但祂也有历史，有故事——罗 16:26，诗 90:2。

E. The mystery of the church is the organism of Christ, the Body of Christ as the enlargement of Christ—Eph. 1:22-23; 4:4, 16; 5:30, 32.

§ Day 2

IV. In Ephesians mystery is a crucial word:

- A. In eternity God planned a will, but it was hidden in Him; it was a mystery—1:9.
- B. God's hidden purpose is the mystery, and the unveiling of this mystery in the mingled spirit is the revelation of the mystery—3:3, 5.
- C. God's mystery is His hidden purpose, and with this mystery there is an economy—the economy of the mystery—v. 9.
- D. Christ is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ—v. 4; Col. 4:3.
- E. Christ and the church as one spirit are the great mystery—1 Cor. 6:17; Eph. 5:32.

§ Day 3

V. The all-inclusive Christ is the mystery of God—Col. 2:2:

- A. God Himself is a mystery, and Christ is the mystery of this mystery.
- B. The mystery of God indicates something incomprehensible and inexplicable.
- C. As the mystery of God, the all-inclusive, extensive Christ is the definition, explanation, and expression of God—the Word of God—John 1:1, 14:

§ Day 4

1. Although God is infinite and eternal, without beginning or ending, He also has a history, a story—Rom. 16:26; Ps. 90:2.

- 2 包罗万有、延展无限的基督——神的奥秘，神奥秘的故事——乃是神的历史。
- 3 神的历史是指祂在基督里所经过的过程，使祂可以进到我们里面，并使我们得以被带到祂里面；这过程包括成为肉体、人性生活、钉死、复活、升天、得荣和登宝座——约一 12 ~ 14，29，三 14，十二 24，十四 20。

四 一切智慧和知识的宝藏，都藏在这位是神的奥秘之包罗万有、延展无限的基督里面——西二 3:

- 1 智慧与我们的灵有关，知识与我们的心思有关——弗一 8，17。
- 2 神是智慧和知识的独一无二源头——罗十六 27，十一 33。
- 3 这是关于基督与召会之神圣经纶的属灵智慧和知识——弗一 10，三 9，五 32。
- 4 智慧和知识也是指神一切的“故事”说的。
- 5 这一切关乎神故事的智慧和知识，都藏在这位是神奥秘的基督里面——西二 2 ~ 3。

【周五】

陆 基督作为神的奥秘，乃是神格丰满的具体化身——9 节：

- 一 “神格一切的丰满”乃指整个的神格，完整的神——9 节：
 - 1 “神格”一辞有力地指明基督的神格。
 - 2 神格既包含父、子、灵，神格的丰满就必是父、子、灵的丰满——太二八 19，林后十三 14。
 - 3 基督是神格丰满的具体化身，这意思是，三一神的

2. The all-inclusive, extensive Christ—the mystery of God, the mysterious story of God—is the history of God.
3. God's history refers to the process through which He passed in Christ so that He may enter into us, and we may be brought into Him; this process includes incarnation, human living, crucifixion, resurrection, ascension, glorification, and enthronement—John 1:12-14, 29; 3:14; 12:24; 14:20.

D. In this all-inclusive, extensive Christ as the mystery of God, all the treasures of wisdom and knowledge are hidden—Col. 2:3:

1. Wisdom is related to our spirit, and knowledge is related to our mind—Eph. 1:8, 17.
2. God is the unique source of wisdom and knowledge—Rom. 16:27; 11:33.
3. This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church—Eph. 1:10; 3:9; 5:32.
4. Wisdom and knowledge also refer to all the "stories" of God.
5. All the wisdom and knowledge pertaining to God's stories are hidden in Christ, who is the mystery of God—Col. 2:2-3.

§ Day 5

VI. As the mystery of God, Christ is the embodiment of the fullness of the Godhead—v. 9:

- A. All the fullness of the Godhead refers to the entire Godhead, the complete God—v. 9:
 1. The word Godhead refers to deity and strongly indicates the deity of Christ.
 2. Since the Godhead comprises the Father, the Son, and the Spirit, the fullness of the Godhead must be the fullness of the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14.
 3. For Christ to be the embodiment of the fullness of the Godhead means that

丰满有形有体地居住在基督里面——西二 9：

- a 这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面——约一 14，罗八 3，来二 14。
- b 在基督成为肉体以前，神格的丰满乃是居住在作为永远之话的基督里面，但不是有形有体地居住在祂里面——约一 1。
- c 从基督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。

二 歌罗西二章九节的“丰满”不是指神的丰富，乃是指神丰富的彰显：

- 1 丰富是一样东西的量，而丰满是一样东西流出来、溢出来，成为那样东西的彰显。
- 2 那居住在基督里的，不仅是神格的丰富，也是神所是之丰富的彰显：
 - a 神的丰满就是神的丰富满溢出来了，这满溢出来就是神的彰显。
 - b 神格的丰满乃是神格的彰显，就是神所是的彰显——9 节。
- 3 神格是在旧造（宇宙）中并在新造（召会）中得着彰显——15，18。

三 当神的儿子成为肉体成了一个人，在祂身上有神的全满，而我们从这丰满里都领受了——约一 14，16：

- 1 约翰一章十六节里的“恩”不是指丰富的恩，乃是指丰满的恩；丰富的恩是在神里面，而丰满的恩是在基督耶稣里——西二 9。

the fullness of the Triune God dwells in Christ in a bodily form—Col. 2:9:

- a. This implies the physical body that Christ put on in His humanity, and it indicates that all the fullness of the Godhead dwells in Christ as the One who has a human body—John 1:14; Rom. 8:3; Heb. 2:14.
- b. Before His incarnation the fullness of the Godhead dwelt in Christ as the eternal Word, but it did not dwell in Him bodily—John 1:1.
- c. After He 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.

B. Fullness in Colossians 2:9 refers not to the riches of God but to the expression of the riches of God:

- 1. The riches are the quantity of an object, whereas the fullness is the flowing out, the overflow, of the object to become the expression of the object.
- 2. What dwells in Christ is not only the riches of the Godhead but also the expression of the riches of what God is:
 - a. God's fullness is the overflow of His riches, and this overflow is God's expression.
 - b. The fullness of the Godhead is the expression of the Godhead, the expression of what God is—v. 9.
- 3. The Godhead is expressed both in the old creation, the universe, and in the new creation, the church—1:15, 18.

C. When the Son of God was incarnated as a man, with Him was the fullness of God, and of this fullness we have all received—John 1:14, 16:

- 1. In John 1:16 grace does not refer to the riches of grace but to the fullness of grace; the riches of grace are in God, but the fullness of grace is in Christ Jesus—Col. 2:9.

- 2 我们所领受的恩典乃是丰满的恩典；从我们得救时开始，我们就可以恩上加恩地领受。
- 3 约翰一章十六节的“恩上加恩”可比作滚滚海涛，一波接着一波，绵绵不绝。

柒 神格一切的丰满都有形有体地居住在基督里面；作为在基督里的信徒，我们在基督里得了丰满——西二 9 ~ 10:

【周六】

- 一 十节的“丰满”，原文含完备，完全意。
- 二 因着一切的丰满都居住在基督里，又因为我们已经被摆在祂里面，所以我们也得了丰满，充满一切神圣的丰富——林前一 30，弗三 8:
 - 1 所有相信基督的人，都已经被摆在基督里了；因此我们与祂联合并且与祂是一——加三 27，林后五 17。
 - 2 我们信徒已经被摆在包罗万有、延展无限的基督里面，与祂联合，归属于祂，以祂为我们的丈夫；因此，我们与祂乃是一——西一 28，罗七 2 ~ 4，林前六 17。
 - 3 因着我们与基督是一，我们就有分于祂所完成、所得着、并所达到的一切；我们承受了基督所经历并所经过的一切，领受了祂所是和所有的一切。
 - 4 凡祂所经过的一切，现今乃是我们的历史；祂所得着并所达到的一切，乃是我们所承受的基业。
 - 5 结果乃是，祂所是的一切、所有的一切都归我们，祂所经历的一切也成了我们的历史——西二 11 ~ 13，三 1。
- 三 我们需要充分地领悟我们在基督里所有的，并运用信心，好有分于我们在基督里所有的一切——弗三 17。

2. The grace we receive is the fullness of grace; beginning from the time we are saved, we may receive grace upon grace.
3. The phrase grace upon grace in John 1:16 can be compared to the rolling waves of the sea that come in wave upon wave without ceasing.

VII. As believers in Christ, we are made full in Christ, in whom all the fullness of the Godhead dwells bodily—Col. 2:9-10:

§ Day 6

- A. The Greek word translated "full" in verse 10 implies completion, perfection.
- B. Because all the fullness dwells in Christ and because we have been put into Him, we have been made full, filled with the divine riches—1 Cor. 1:30; Eph. 3:8:
 1. All those who believe in Christ have been put into Christ; therefore, we are identified with Him and are one with Him—Gal. 3:27; 2 Cor. 5:17.
 2. We the believers have been put into the all-inclusive, extensive Christ, identified with Him, and joined to Him as our Husband; hence, we are one with Him—Col. 1:28; Rom. 7:2-4; 1 Cor. 6:17.
 3. Because we are one with Christ, we partake of all that He has accomplished, obtained, and attained; we inherit all that Christ has experienced and passed through, receiving all that He is and has.
 4. All that He has passed through is now our history, and all that He has obtained and attained is our inheritance.
 5. The result is that all that He is and all that He has belong to us, and all that He has experienced has become our history—Col. 2:11-13; 3:1.
- C. We need to have a full realization of what we have in Christ and to exercise faith to partake of all that is ours in Christ—Eph. 3:17.

四 这丰满包罗万有的，因此这丰满为我们成就了一切，完全满足并供应我们，且使我们得了丰满，得以完全并完备——西二 9。

五 我们有包罗万有、无穷无尽的丰满，这丰满有形有体地居住在基督里面，并且我们在祂里面，也得了丰满——弗三 8，西二 9～10。

D. Because this fullness is all-inclusive, it accomplishes everything for us, it fully satisfies and supplies us, and it makes us full, perfect, and complete—Col. 2:9.

E. We have the all-inclusive, inexhaustible fullness that dwells in Christ bodily, and in Him we are made full—Eph. 3:8; Col. 2:9-10.

第四周■周一

晨兴喂养

西二 2 “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。”

四 3 “同时也要为我们祷告，求神给我们开传道的门，能以讲说基督的奥秘，（我也为此被捆锁。）”

神真理的中心，就是基督。神的中心，就是基督。“神的奥秘，就是基督。”（西二 2。）奥秘是藏在神心里的。神创造万有，创造人类，从来没有告诉谁，是为着什么。所以，是一个奥秘。后来，神把这个奥秘启示给保罗看，叫他说出来。这个奥秘，就是基督。（倪柝声文集第一辑第十一册，八八页。）

信息选读

我乃是要对你们讲五大奥秘。…天、地是第一个奥秘，圣经也是这样记载。头两件列入神创造记载的东西，第一是天，第二是地。天地者，奥秘也！

宇宙太奥秘了，…宇宙的大就是一个奥秘。

（圣经中第二个大奥秘）就是人。撒迦利亚十二章一节说，“铺张诸天、建立地基、造人里面之灵的耶和华。”…人和天地并大，因为这节圣经说了天、地，然后就说到人。…我们个个都是重要的，都是了不起的人物。

人之所以了不起，并不是像宇宙一样在于它的大，乃是在于我们身上有一个奥秘。这个奥秘有三

WEEK 4 — DAY 1

Morning Nourishment

Col. 2:2 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.

4:3 Praying at the same time for us also, that God would open to us a door for the word, to speak the mystery of Christ (because of which also I am bound).

The center of God's truths is Christ. God's center is Christ. "The mystery of God, Christ" (Col. 2:2). A mystery is something hidden in God's heart. God never told anyone why He created all things and why He created man. Hence, it was a mystery. Later He revealed this mystery to Paul and charged him to speak it out. This mystery is Christ. (CWWN, vol. 11, p. 732)

Today's Reading

My intention is to speak about the five great mysteries...The heavens and the earth are the first great mystery, which is also according to the sequence of the Bible. The first two items listed in the record of God's creation are first the heavens and second the earth. How mysterious are the heavens and the earth!

The universe is too mysterious; its vastness is a mystery.

The second [great mystery in the Bible] is man. Zechariah 12:1 says, "Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him."...Man is as great as the heavens and the earth, because this verse, after referring to the heavens and the earth, immediately mentions man...Every one of us is important; we are all very great persons.

Man's greatness is not like the greatness of the universe that lies in its vastness. Man is great in that there is a mystery in him, a mystery which is of

层：第一层是人外面身体的奥秘；第二层是人里面魂的奥秘；末了一层还有人最深处灵的奥秘。

圣经中第三个大奥秘乃是神。神太奥秘了！第四大奥秘乃是基督。第五大奥秘乃是召会。宇宙、人、神、基督、召会乃是圣经中给我们看见的五大奥秘。我们今天是顶天立地的人，我们有神，我们是基督徒，也在召会中。天地、人、神、基督、召会，我们都有分了。

我作基督徒半个多世纪了，圣经也读破了好几本，但我觉得我对这五大奥秘的认识还不够。圣经是一本奥秘的书，专记基督徒的奥秘。这五大奥秘是宇宙的事实，需要一本说明的书。

宇宙是一个奥秘的故事，圣经是这奥秘故事的说明。…我们有宇宙，我们也有圣经。到底天地是什么故事？人是什么故事？基督是什么故事？召会又是什么故事？圣经对此都说得很清楚。

圣经中的五大奥秘：第一，宇宙的奥秘就是神；第二，人的奥秘也是神；第三，神的奥秘就是基督；第四，基督的奥秘就是召会；第五，召会的奥秘就是基督的生机体，是祂的满溢和扩大，是神的家，是金灯台、新妇、和新耶路撒冷。这就是宇宙终极的奥秘。今天神在全地上一地一地的往前去，每一个地方召会都是一个奥秘，都是基督的生机体，都是祂的扩大和满溢，都是神的家，都是金灯台，也都是新妇。最终，我们都在永世里成了神终极的彰显——新耶路撒冷。神在宇宙里就达到了祂最终的目标。（李常受文集一九八三年第一册，二一一至二一二、二七五页。）

参读：圣经中的五大奥秘，第一至五章。

three layers. The first layer is the mystery of the body, man's outward part; the second layer is the mystery of the soul, man's inward part; and the third layer is the mystery of the spirit, man's innermost part.

The third great mystery in the Bible is God. God is too mysterious! The fourth great mystery is Christ, and the fifth is the church. The universe, man, God, Christ, and the church are the five great mysteries shown to us in the Bible. We are humans standing on the earth with the heaven above us, we have God, we are Christians, and we are in the church. We have a share in heaven and earth, in humanity, in God, in Christ, and in the church.

I have been a Christian for more than half a century and have also read and worn out several Bibles. I feel, however, that I still do not know these five great mysteries in an adequate way. The Bible is a book of mysteries that records in particular the Christian mysteries. These five great mysteries, which are universal facts, require a book of explanation.

The universe is a story of mystery, and the Bible is its explanation...We have the universe and the Bible. What is the story of heaven and earth? What is the story of man? What is the story of Christ? And what is the story of the church? All these matters are clearly spoken of in the Bible.

The five great mysteries in the Bible are, first, the mystery of the universe, which is God; second, the mystery of man, which is also God; third, the mystery of God, which is Christ; fourth, the mystery of Christ, which is the church; and fifth, the mystery of the church, which is the organism of Christ as the overflow and enlargement of Christ, the house of God, the golden lampstand, the bride, and the New Jerusalem. This is the ultimate mystery in the universe. Today God is moving on in every place throughout the whole earth. Every local church is a mystery as the organism of Christ, the enlargement and overflow of Christ, the house of God, the golden lampstand, and the bride. Finally, in eternity we will all become the ultimate expression of God—the New Jerusalem. Then God will achieve His ultimate goal in the universe. (CWWL, 1983, vol. 1, "The Five Great Mysteries in the Bible," pp. 156-157, 205)

Further Reading: CWWL, 1983, vol. 1, "The Five Great Mysteries in the Bible," chs. 1—5

第四周■周二

晨兴喂养

弗一9“照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。”

三4~5“你们念了，就能借此明了我对基督的奥秘所有的领悟，这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样。”

宇宙真实的意义，是在于神与人之间的关系和故事；而这个关系和故事，一直是奥秘的，这奥秘分为两个段落。

神的奥秘是在基督里显明出来，所以基督就是神的奥秘。（西二2。）…神一切的故事就是基督；人在基督以外，绝对找不着神的故事。歌罗西二章九节又说，“神格一切的丰满，都有形有体地居住在基督里面。”神一切的讲究，一切的故事，一切人不能明了的奥秘，都在基督里，所以基督就是神的奥秘。

基督的奥秘就是召会。（弗三4~6。）因为基督自己就是一个奥秘，基督一切的讲究，一切的故事，一切内容的奥秘，又都摆在召会里，所以召会就是基督的奥秘。（李常受文集一九五六年第二册，三一九至三二〇页。）

信息选读

我们需要分别这两个：神的奥秘是基督，基督的奥秘是召会。这两者虽是一个，但其中仍有讲究。歌罗西书是讲头，就是基督；以弗所书是讲身体，就是召会。…把头 and 身体配在一起，就是个完整的人；这是极大的奥秘。

WEEK 4 — DAY 2

Morning Nourishment

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

3:4-5 By which, in reading it, you can perceive my understanding in the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit.

The true meaning of the universe is a story of God and His relationship with man, and this story, this relationship, is a mystery that has two sections.

The mystery of God is manifested in Christ, so Christ is the mystery of God [Col. 2:2]...God's entire story is in Christ. Apart from Christ, man cannot find the story of God. Verse 9 says, "In Him dwells all the fullness of the Godhead bodily." All matters concerning God—all His stories, all the mysteries that man cannot understand—are in Christ. Christ is the mystery of God.

The mystery of Christ is the church [Eph. 3:4-6]. Christ Himself is a mystery, but all the matters concerning Christ, all the stories of Christ, and all the contents of the mystery have been placed in the church; therefore, the church is the mystery of Christ. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," pp. 243-244)

Today's Reading

We need to make a distinction between these two: the mystery of God is Christ, and the mystery of Christ is the church. Although these two are one, there are particular details concerning each. Colossians speaks of the Head, Christ, and Ephesians speaks of the Body, the church...The head and the body must be put together before we have a complete person; this is a great mystery.

基督这一个头，这一个元首，乃是神的奥秘，神一切的故事都在于这一个头，也就是在于这一位基督。而另一面，召会这一个身体乃是基督的奥秘，基督一切的故事又都在于这一个身体，召会。

说到神的奥秘，是重在神的故事，都在基督里显出来；说到基督的奥秘，是重在基督一切的故事，都在召会里显出来。基督加上召会，乃是个极大的奥秘。提前三章十六节说，“大哉！敬虔的奥秘！…祂显现于肉体。”这说出神与人，人与神之间的故事。我们要认识神与人，人与神之间的奥秘、故事、讲究，首先就必须认识基督，其次必须认识召会。基督是一个奥秘，召会也是一个奥秘。基督是一部分的奥秘，是奥秘的第一步；召会是另一部分的奥秘，是奥秘的第二步。…神的故事都在基督里，基督的故事都在召会里。所以要认识神，就必须认识基督；要认识基督，就必须认识召会。

今天人看见基督就懂得神，人看见召会就懂得基督。基督是神的彰显，召会是基督的彰显；这两者乃是一个奥秘的两部分。圣经里所有好的、重要的东西，都挂在这个奥秘上。…我们若认识这奥秘，就能懂得圣经所讲的。

这个奥秘是件太大的事，我们不仅自己要看见，更要带别人看见。在生活中，我们不必劝人忍耐，有一天人看见这奥秘，他就有忍耐。我们也不必劝人要爱，有一天人看见了这奥秘，他里面就有爱。许多为神作工的人，他们追求能力，追求丰盛的生命，岂不知只要摸着这奥秘，这奥秘就是能力，就是丰盛的生命。这奥秘乃是一切。（李常受文集一九五六年第二册，三二〇至三二一，三二九至三三〇页。）

参读：召会的历程，第一篇。

Christ, the Head, is the mystery of God, and all the stories of God are in Christ as the Head and related to Christ. On the other hand, the church, the Body, is the mystery of Christ, and all the stories of Christ are in the church as His Body.

When we speak of the mystery of God, we are emphasizing the stories of God that are manifested in Christ, and when we speak of the mystery of Christ, we are emphasizing the stories of Christ that are manifested in the church. Christ plus the church is a great mystery. First Timothy 3:16 says, “Great is the mystery of godliness: / He who was manifested in the flesh.” This verse speaks forth a story of God and man, man and God. If we would know the mystery, story, and matters of God and man, man and God, then we must know Christ and the church. Christ is a mystery, and the church is a mystery. Christ is a part of the mystery, the first step of the mystery; the church is another part of the mystery, the second step of the mystery ...All the stories of God are in Christ, and all the stories of Christ are in the church. Therefore, if we want to know God, we must know Christ, and if we want to know Christ, we must know the church.

When people today see Christ, they understand God; when they see the church, they understand Christ. Christ is the expression of God, and the church is the expression of Christ; these two are two parts of one mystery. All the good, important things in the Bible depend upon this mystery...If we know this mystery, we can understand the Bible.

This mystery is such a great matter that we must not only see it for ourselves, but we must also bring others into seeing it. In our living, we do not need to exhort people to have patience; when they see the mystery, they will have patience. Neither do we need to exhort people to love one another; when they see this mystery, they will have love within them. Many who work for God pursue power and abundant life without realizing that as long as they touch this mystery, there is power and abundant life. This mystery is everything. (CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 2: The Course of the Church,” pp. 244, 250)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 2: The Course of the Church,” ch. 1

第四周■周三

晨兴喂养

约一 1 “太初有话，话与神同在，话就是神。”

14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

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。（二 2。）我们要认识基督不仅是我们的救主和主，也是神的奥秘。

所有的基督徒都爱主耶稣。…我们爱主有多少，在于我们认识祂有多少，以及我们对祂的体验有多少。…我们越认识主耶稣，越珍赏祂，我们就越爱祂。因此，我们需要往前认识主耶稣不仅是救主和主，也是神的奥秘。（歌罗西书生命读经，一七八页。）

信息选读

我们若要认识基督是神的奥秘，就需要对歌罗西二章二节所说的每一件事都有充分的经历。保罗在这一节说，“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。”“以致”的意思是“结果就是”。如果歌罗西人的心受安慰，并在爱里结合在一起，结果就是他们丰丰富富地在悟性上有充分的确信；这悟性无疑是与神的奥秘——基督——有关的。

我们若不操练灵，就不能接触主，也无法认识祂是神的奥秘。…人的每一面——灵、魂、体——都

WEEK 4 — DAY 3

Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

The book of Ephesians is on the mystery of Christ, which is the church, the Body (3:4). Colossians is on the mystery of God, which is Christ, the Head [2:2]. It is crucial that we know Christ not only as our Savior and Lord but also as the mystery of God.

All Christians love the Lord Jesus...How much we love the Lord depends on how much we know Him and how much we realize concerning Him...The more we know the Lord Jesus and appreciate Him, the more we will love Him. Hence, we need to go on to know the Lord Jesus not only as our Savior and Lord but also as the mystery of God. (Life-study of Colossians, p. 145)

Today's Reading

If we would know Christ as the mystery of God, we need to have the full experience of everything covered in Colossians 2:2. In this verse Paul says, “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.” The word unto means “resulting in.” If the hearts of the Colossians were comforted and knit together in love, the result would be all the riches of the full assurance of understanding, an understanding no doubt related to the mystery of God, Christ.

We cannot contact the Lord or know Him as God's mystery without exercising our spirit...Every aspect of man's being—spirit, soul, and body—

是复杂的。若是你花一点时间照照镜子，你就会稀奇你这肉身的复杂。…我们的魂里有心思、情感和意志。不仅如此，我们灵里有良心、直觉和交通。我们必须操练我们这个复杂之人的每一部分，好接受基督是神的奥秘的启示。

神自己是一个奥秘，基督是这奥秘的奥秘。我们若只是读圣经的字句，当然不能测度这样的奥秘。因着基督住在我们灵里，我们就需要操练我们的灵，好认识祂是神的奥秘。绝不要认为基督仅仅是一个可以用外面的方式来认识的对象。祂是被钉十字架又复活的一位，今天活在诸天之上的宝座上，也活在我们的灵里。因此，我们操练灵来接触祂，是极为重要的。这意思是说，我们必须从全人的最深处向祂敞开，并且呼求祂。我们的灵是全人的最深处，深过我们的心，深过魂的各部分。因此，操练我们的灵就是敞开我们全人的最深处，呼求主耶稣的名，并接触祂这活在我们里面的一位。

我们要认识祂，就不只要操练我们的灵，也要叫我们的心得安慰。这意思是说，我们的心要受顾惜、得温暖。再者，我们的心思必须清明自守，我们的情感必须受规律，我们的意志也要降服。我们里面的每一部分都必须正确且正常地尽功用。这就是保罗提到完全认识基督是神的奥秘时，说到心要得安慰的原因。…我们若要在认识基督是神的奥秘上，丰丰富富地在悟性上有充分的确信，我们全人的每一部分就都必须受操练。

我们都该能说，“主耶稣，离了你，我对什么都沒有兴趣。主，我的心思、意志、和情感都绝对为着你。…我愿意为你舍命。…主啊，我全人每一个细胞都是为着你的。”你若是这样操练你的全人，你就会有在悟性上有充分的确信。（歌罗西书生命读经，一七八至一八〇、一八二至一八三页。）

参读：歌罗西书生命读经，第十八、四十八篇。

is complicated. If you spend time examining your face in a mirror, you will be impressed with the complexity of your physical body...In our soul we have the mind, the emotion, and the will. Furthermore, in our spirit we have the conscience, the intuition, and the fellowship. Every part of our complex being must be exercised to receive the revelation of Christ as the mystery of God.

God Himself is a mystery, and Christ is the mystery of this mystery. Surely we cannot fathom such a mystery simply by reading the letter of the Scriptures. Since Christ dwells in our spirit, we need to exercise our spirit in order to know Him as the mystery of God. Never regard Christ as a mere object to be known in an outward way. As the crucified and resurrected One, He is living both on the throne in the heavens and in our spirit as well. Hence, it is of utmost importance that we exercise our spirit to contact Him. This means that we must open up from the depths of our being and call on Him. Our spirit is our deepest part, deeper than the heart and all the parts of the soul. Therefore, to exercise our spirit is to open the deepest part of our being to call on the name of the Lord Jesus and to contact Him as the living One within us.

To know Him, we must not only exercise our spirit but also have our heart comforted. This means that our heart must be cherished, warmed. Moreover, our mind must be sober, our emotion must be regulated, and our will must be subdued. Every part of our inner being must be proper and function in a normal way. This is the reason Paul speaks of the hearts being comforted in relation to having the full knowledge of Christ as the mystery of God. If we would have all the riches of the full assurance of understanding concerning Christ as the mystery of God, every part of our being must be exercised.

We should be able to say, “Lord Jesus, apart from You I have no heart for anything. Lord, my mind, will, and emotion are absolutely for You... I am willing to lay down my life for You...Every fiber of my being, Lord, is for You.” If you exercise your whole being in this way, you will have the full assurance of understanding. (Life-study of Colossians, pp. 145-146, 148-149)

Further Reading: Life-study of Colossians, msgs. 18, 48

第四周■周四

晨兴喂养

西二 3 “一切智慧和知识的宝藏，都藏在祂里面。”

弗一 17 “愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

罗十一 33 “深哉，神的丰富、智慧和知识！祂的判断何其难测，祂的道路何其难寻！”

基督是神的奥秘，这事实指明祂不是简单的。…基督是神的奥秘，祂乃是不可测度、无限无量、永远的神。…尽管神是永远的，祂仍有一段历史。

基督是神的历史，也就是神的奥秘。…基督如何是神的历史，召会也照样是基督的历史。召会作为基督的历史，乃是基督的奥秘。我们在召会中，乃是这历史的延续。

我们所接受的基督，乃是有奇妙历史的神。基督是包罗万有的一位，包含了神性、人性、人性生活、钉十字架、复活、升天、得荣和登宝座。祂包含了一切神圣的属性，和属人的美德。（歌罗西书生命读经，五一七、五二一页。）

信息选读

保罗写歌罗西书时宣告，基督作为一切智慧和知识之宝藏的总和，远比智慧派哲学更好、更高、更深奥，借此对抗智慧派哲学。根据历史，犹太宗教和希腊哲学混杂而成之智慧派教训的影响，在保罗时代已侵入外邦的召会。受这一派教训影响的人，自认为很有智慧，很有知识；他们对于神，对于基督，都讲了许多不合真理的话。因此，使徒告诉歌

WEEK 4 — DAY 4

Morning Nourishment

Col. 2:3 In whom all the treasures of wisdom and knowledge are hidden.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

Rom. 11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!

The fact that Christ is the mystery of God indicates that He is not simple... As the mystery of God, Christ is the immeasurable, infinite, and eternal God. Although God is eternal, He also has a history.

As the history of God, Christ is the mystery of God. As Christ is the history of God, so the church is the history of Christ. As the history of Christ, the church is the mystery of Christ. In the church we are a continuation of this history.

The Christ we have received is God with His wonderful history. As the all-inclusive One, Christ includes divinity, humanity, human living, crucifixion, resurrection, ascension, glorification, and enthronement. He includes all the divine attributes and human virtues. (Life-study of Colossians, pp. 410, 413)

Today's Reading

In writing Colossians Paul was fighting against the Gnostic philosophy by declaring that Christ, as the totality of all the treasures of wisdom and knowledge, is far better, higher, and more profound than the Gnostic philosophy. According to history, the influence of Gnostic teaching, which is a mixture of Jewish religion and Greek philosophy, invaded the Gentile churches in Paul's time. Those who were influenced by such teaching considered themselves as having much wisdom and knowledge, but they spoke many

罗西信徒，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之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。）

这一切关乎神故事的智慧和知识，都藏在这位是神奥秘的基督里面。因此，歌罗西二章六至七节指明，我们这些接受了主基督耶稣的人，应当在祂里面行事为人，而在祂里面生根并被建造，不要去听从智慧派的人所说那些哲学、哲理等等虚空的话语。

神是智慧和知识的独一无二源头。一切智慧和知识的宝藏，都藏在那是神奥秘的基督里。因为在歌罗西的召会受到异教哲学的侵入，保罗就帮助歌罗西人，使他们追溯智慧和知识的真源头乃是神。

智慧和知识都具体化在基督里面，这事实由主自己所说的话，特别是记载在马太福音和约翰福音中的话，得着证明。在这二卷书中，主说到国度和生命。…主话语中的观念既深又奥。任何对哲学有透彻研究的人都会承认，最高的哲学乃是在耶稣基督的教训里面。一切智慧和知识的宝藏，的确都在祂里面。一切智慧和知识既藏在基督这宝藏里面，我们若没有基督，就绝不能得着智慧和知识。

我们若操练用我们的全人来接触主，基督这赐生命的灵就要浸透我们的灵和我们的心思。然后在我们的经历里，我们也就有那隐藏在基督里的智慧和知识。这样，我们就经历祂是神的奥秘。我们不该像歌罗西人，他们为外邦哲学所骗取，失去了那藏在基督里面的智慧和知识。（新约总论第十二册，九一至九三页。）

参读：新约总论，第三百五十四篇。

things concerning God and Christ that were not according to the truth. Hence, Paul told the Colossian believers 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).

All the wisdom and knowledge pertaining to God's stories are hidden in this Christ who is the mystery of God. Therefore, Colossians 2:6-7 indicates that we who have received Christ Jesus the Lord should walk in Him and be rooted and built up in Him and should not listen to the empty words of philosophy and philosophical doctrines of the Gnostics.

God is the unique source of wisdom and knowledge. All the treasures of wisdom and knowledge are hidden in the Christ who is the mystery of God. Because the church in Colossae had been invaded by pagan philosophy, Paul was helping the Colossians to trace wisdom and knowledge to their true source in God.

The fact that wisdom and knowledge are embodied in Christ is proved by His spoken words, especially those recorded in the Gospels of Matthew and John. In these books, the Lord spoke about the kingdom and about life...The concept in the Lord's words is deep and profound. Anyone who makes a thorough study of philosophy will have to admit that the highest philosophy is that found in the teachings of Jesus Christ. Truly all the treasures of wisdom and knowledge are in Him. Since wisdom and knowledge are stored up in Christ as a treasure, we cannot have wisdom and knowledge unless we have Christ.

If we exercise our being to contact the Lord, Christ as the life-giving Spirit will saturate our spirit and our mind. Then we also will have in our experience the wisdom and knowledge that are hidden in Christ. In this way we will experience Him as the mystery of God. We should not be like the Colossians, who allowed pagan philosophy to defraud them of the wisdom and knowledge hidden in Christ. (The Conclusion of the New Testament, pp. 3557-3558)

Further Reading: The Conclusion of the New Testament, msg. 354

第四周■周五

晨兴喂养

西二 9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

歌罗西二章九节“有形有体”一辞，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面。

在基督成为肉体以前，神格的丰满乃是居住在祂所是之永远的话里面，但不是有形有体的。从基督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。神格的丰满居住在基督里面，这个事实的意思是说，这样的丰满居住在祂里面，是既真实又实际的。如今神格的丰满这神圣的人位既已有形有体地居住在基督里面，这丰满就是可见、可摸、可接受的。（新约总论第十二册，一〇八至一〇九页。）

信息选读

歌罗西人是在智慧派的影响之下；智慧派认为，人的肉身和整个物质世界都是邪恶的。智慧派的人自以为有最高的智慧和知识，但他们不知道，神格的丰满有形有体地居住在基督里面。

〔歌罗西二章九节〕的“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，也是神所是之丰富的彰显。神格是在旧造（宇宙）中，并在新造（召会）中，得着彰显的。…九节的“神格”，与受造之物所显明之神性

WEEK 4 — DAY 5

Morning Nourishment

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

The word bodily [Col. 2:9] 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 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. The fact that the fullness of the Godhead dwells in Christ bodily means that it dwells in Him in a way that is both real and practical. Now that the fullness of the Godhead dwells as a divine person in Christ bodily, it is visible, touchable, and receivable. (The Conclusion of the New Testament, p. 3569)

Today's Reading

The Colossians were under the influence of Gnosticism, which regards man's physical body and the entire material world as evil. The Gnostics considered themselves to have the highest wisdom and knowledge, but they failed to realize that the fullness of the Godhead dwells in Christ bodily.

Fullness [in Colossians 2:9] 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. The Godhead is expressed both in the old creation, the universe, and in the new creation, the church. The Godhead in verse 9 refers to deity, which is different from

的特征不同。（罗一 20。）这有力地指明基督的神格。神格一切的丰满，…绝不是人世间的传统和蒙学所能比。

歌罗西二章九节中神格一切的丰满，不仅是指整个三一神——父、子、灵，更指整个三一神所是、所有、所作、所知、所能、所成就、所得着、所完成、并所达到的一切；这一切的丰满都有形有体地居住在子里面。神圣的三一神是神格的丰满，而神格的这丰满居住在基督里面。因此，基督是三一神的具体化身。父、子、灵都具体化在基督里。…父丰富，子无限，而灵没有限量。因着三一神全都具体化在基督里，所以在基督之外没有神，我们在基督之外找不着神也摸不着神。基督是神的居所、神的地址和神的家。…我们接受、经历、并享受基督时，就接受、经历、并享受了三一神——父、子和灵。

保罗在十节继续说，“你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”翻作“得了丰满”一辞的原文，是一个动词衍生为形容词，其根据的字根与九节翻作“丰满”的名词相同。我们应该明白，“得了丰满”这发表是根据九节的“丰满”这辞。因为神格一切的丰满，都有形有体地居住在基督里面，所以我们在祂里面也得了丰满。

我们在基督里面得了丰满，祂乃是一切执政掌权者的元首。一面，基督具有神格一切的丰满，因为一切的丰满都有形有体地居住在祂里面；另一面，这位基督是一切执政掌权者的元首，祂高过一切执政掌权者，就是高过那些在撒但手下，在空中有权势地位的堕落天使。（15。）基督不仅有神格的丰满，也高过一切属撒但的执政、掌权和有能者。我们已被摆在这样一位基督里面，并且在祂里面得了丰满。（新约总论第十二册，一〇九至一一一页。）

参读：新约总论，第三百五十五篇。

the divine characteristics manifested by the created things (Rom. 1:20). This strongly indicates the deity of Christ...The world's tradition and elements simply cannot be compared with the fullness of the Godhead.

All the fullness of the Godhead in Colossians 2:9 refers not only to the entire Triune God—the Father, the Son, and the Spirit—but also to all that the entire Triune God is, has, does, knows, can do, has done, has obtained, has accomplished, and has attained; all this fullness dwells in the Son bodily. The Divine Trinity is the fullness of the Godhead, and this fullness of the Godhead dwells in Christ. Therefore, Christ is the embodiment of the Triune God. The Father, the Son, and the Spirit are all embodied in Christ...The Father is rich, the Son is unlimited, and the Spirit is without measure. Because the Triune God is altogether embodied in Christ, outside of Christ there is no God, and outside of Christ we cannot find God or contact God. Christ is God's dwelling place, God's address, and God's home... When we receive, experience, and enjoy Christ, we receive, experience, and enjoy the Triune God—the Father, the Son, and the Spirit.

In Colossians 2:10 Paul continues, “You have been made full in Him, who is the Head of all rule and authority.” The Greek word translated “have been made full” is a verbal adjective based on the same root as the word translated “fullness,” a noun, in verse 9. We should understand the expression have been made full based upon the word fullness in verse 9. Because all the fullness of the Godhead dwells in Christ bodily, we have been made full in Him.

The Christ in whom we have been made full is the Head of all rule and authority. On the one hand, Christ possesses all the fullness of the Godhead, for it dwells in Him bodily; on the other hand, this Christ, who is the Head of all rule and authority, is above all rule and authority, that is, above all the fallen angels occupying positions of power in the air in subordination to Satan (v. 15). Christ not only has the fullness of the Godhead but is also above all rule, authority, and power of Satan. We have been put into such a Christ and have been made full in Him. (The Conclusion of the New Testament, pp. 3569-3571)

Further Reading: The Conclusion of the New Testament, msg. 355

第四周■周六

晨兴喂养

西二 10 “你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

歌罗西二章十节的“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。在基督里我们什么都不缺，因为我们在祂里面已经得了完全，得以完备。我们没有理由转向基督以外的任何事物。

新约清楚启示，所有相信基督的人，都已经被摆在基督里了；因此我们与祂联合并且与祂是一。结果，祂所是的一切、所有的一切都归与我们，祂所经历的一切也成了我们的历史。…不仅如此，因着我们与祂是一，我们就有分于祂所完成、所得着、并所达到的一切。（新约总论第十二册，一一一页。）

信息选读

我们信徒是包罗万有之基督的肢体。我们已经被摆在祂里面，与祂联合，归属于祂，以祂为我们的丈夫。（西一 28，罗七 2～4。）…我们是在这样一位基督里，祂也在我们里面。我们已经被摆在祂里面，与祂是一，并且领受了祂所是和所有的一切。…仅仅在头脑上领会与基督联合是不够的。我们需要运用信心，好有分于我们在基督里所有的一切。

有些基督徒喜欢在祷告中宣告他们多贫穷、多可怜、多卑下。这种祷告是没有信心、没有把握的祷

WEEK 4 — DAY 6

Morning Nourishment

Col. 2:10 And you have been made full in Him, who is the Head of all rule and authority.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

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. In Christ we lack nothing, for in Him we have been perfected and completed. There is no reason for us to turn to anything other than Christ.

The New Testament reveals clearly that all those who believe in Christ have been put into Christ. Therefore, we are identified with Him and one with Him. The result is that all that He is and all that He has belongs to us, and all that He has experienced is our history...Furthermore, because we are one with Him, we partake of all that He has accomplished, obtained, and attained. (The Conclusion of the New Testament, pp. 3571-3572)

Today's Reading

We the believers are members of the all-inclusive Christ. We have been put into Him, identified with Him, and joined to Him as our Husband (Col. 1:28; Rom. 7:2-4)...We are in such a Christ, and He is in us. We have been placed into Him, we are one with Him, and we receive all that He is and has. A mere mental understanding of our union with Christ is not adequate. We need to exercise faith in order to partake of all that is ours in Christ.

In their prayers, some Christians like to declare how poor, pitiful, and low they are. This kind of prayer is without faith or assurance. We need

告。我们需要有充分的确信，相信我们与这位丰富、包罗万有的基督是一，与那是三一神一切丰满之具体化身者是一。我们若凭充分的确信来体验这事，就绝不会认为自己是贫穷的了。

我们不该相信我们对自己的感觉，乃要望断以及于基督。（来十二2。）我们需要运用我们的信心，实化祂的所是、祂所经过、祂所得着并所达到的、以及今天祂的所在。祂既是在第三层天上，我们又与祂是一，我们也就在第三层天上。我们已经被摆在那追测不尽之丰富的基督里了。

在祂里面乃是丰满、完全和完备。事实上，祂自己就是丰满、完全和完备。因为我们在祂里面，所以我们是完全、完备的。我们是一班有基督之丰富的人。

在以弗所三章八节，保罗说到基督那追测不尽的丰富。…我们无法想像我们在基督里所拥有的是何等丰富。我们常常祷告说，“主啊！我又贫穷、又可怜。”但我们需要这样祷告：“主啊！我感谢你，我是富足、完备、充满的。主耶稣，因着我在你里面，我一无所缺。”我们应该告诉主、天使、甚至鬼魔，说，我们比地上任何亿万富翁还富足，因为我们乃是在基督里面，祂的丰富是追测不尽的。

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；我们被一切神圣的丰富所充满，成为祂的彰显。（8，17，19。）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。）基督这土壤，乃是神的历史与奥秘，包含祂身位和所经过过程的一切丰富。（西二2。）

基督既是我们已经生根于其中的美地，我们就已经在这丰满里生根了；我们在其中已经得了丰满、完备并完全。我们什么都不缺。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。（新约总论第十二册，一一一至一一四页。）

参读：新约总论，第三百五十五篇。

to believe with full assurance that we are one with the rich, all-inclusive Christ, with the One who is the embodiment of all the fullness of the Triune God. If we realize this with full assurance, we will never consider ourselves poor.

We should not believe our feelings about ourselves but look away to Christ (Heb. 12:2). We need to exercise our faith to realize what He is, what He has passed through, what He has obtained and attained, and where He is today. Since He is in the third heaven and we are one with Him, we also are in the third heaven. We have been placed into the Christ who is unsearchably rich.

In Him is the fullness, the perfection, the completion. Actually, He Himself is the fullness, perfection, and completion. Because we are in Him, we also are complete and perfect. We are those who possess the riches of Christ.

In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ...We simply have no idea what vast riches we possess in Christ. Often we have prayed: "Lord, I am poor and pitiful." But we need to pray in this way: "Lord, I thank You that I am rich, complete, and full. Lord Jesus, because I am in You, I am short of nothing." We should tell the Lord, the angels, and even the demons that we are richer than any earthly billionaire because we are in the Christ whose riches are unsearchable.

When we are rooted in Christ as the soil, the first thing to take place is that we are made full in Him; we are filled with all the divine riches to become His expression (vv. 8, 17, 19). In Christ as the soil we are filled, completed, perfected, satisfied, and thoroughly supplied; we do not lack anything (cf. Phil. 1:19). Christ as the soil is the history and mystery of God with all the riches of His person and processes (Col. 2:2).

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. We have no need whatsoever. 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 Conclusion of the New Testament, pp. 3572-3573)

Further Reading: The Conclusion of the New Testament, msg. 355

第四周诗歌

163

赞美主 — 祂的万有包罗性

降 E 大调

(歌罗西书) 7 6 7 6 双 (英 189)

4/4

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! |

WEEK 4 — HYMN

Thou art the Son beloved

Praise of the Lord — His All-Inclusiveness

189

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. | |

