

第四篇

为着一个新人，经历基督 作我们的生命，我们的人位

读经：西三 1～4、10～11

纲要

周一

壹 我们要经历基督作我们的生命，我们的人位，就需要看见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—西三 1～4，参林前六 17：

一 我们的地位乃是在基督里；因着我们在祂里面，所以祂在哪里，我们就在哪里—坐在神的右边—西三 1，约十七 24，弗二 6：

1 子的地位乃是在父里面；（约十 38，十四 10；）我们是在子里面，（林前一 30 上，）所以我们也就在父里面。（约十四 20，帖前一 1，帖后一 1。）

2 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：

a 从天上的基督那里，到地上我们这里，借着我们灵里包罗万有的灵，有一种传输在进行着—弗一 19、22～23，二 22。

b 那在天上坐在宝座上的基督，（罗八 34，）现今也在我们里面，（10，）也就是在我们灵里，（提后四 22，）这灵就是神居住的所在。（弗二 22。）

Message Four

Experiencing Christ as Our Life, Our Person, for the One New Man

Scripture Reading: Col. 3:1-4, 10-11

OUTLINE

Day 1

I. In order to experience Christ as our life, our person, we need to see that we have one position, one life, one living, one destiny, and one glory with Christ—Col. 3:1-4; cf. 1 Cor. 6:17:

A. Our position is that we are in Christ; because we are in Him, we are where He is—sitting at the right hand of God—Col. 3:1; John 17:24; Eph. 2:6:

1. The Son's position is in the Father (John 10:38; 14:10); we are in the Son (1 Cor. 1:30a), so we are in the Father (John 14:20; 1 Thes. 1:1; 2 Thes. 1:1).

2. It is when we are in the spirit that we are in Christ, in the Father, and in heaven practically and experientially:

a. There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit in our spirit—Eph. 1:19, 22-23; 2:22.

b. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).

- c 今天的我们的灵既是神居住的所在，现今也就是天的门，在那里基督是梯子，把我们联于天，并把天带给我们—22 节，创二八 12 ~ 17，约一 51。
- d 每当我们转到我们灵里，我们就能借着基督作天梯，进入天的门，摸着天上施恩的宝座；我们的灵是在接受神圣传输的一端，而神的宝座是在输送的一端—来四 16。

周二

- 二 神的生命就是基督的生命，而基督的生命成了我们的生命—约五 26，西三 4：
- 1 基督是我们的生命，意思就是说，祂对我们是主观到了极点的一约一 4，十四 6 上，十 10 下，林前十五 45 下，罗八 10、6、11。
- 2 不可能把一个人和他的生命分开，因为人的生命就是人自己；因此，说基督是我们的生命，意思就是说，基督成了我们，我们与祂同有一个生命和生活—约十四 6 上，腓一 21 上。
- 3 基督是信徒的生命，有三种特点，将这生命与我们天然的生命区别出来：
- a 这生命是钉十字架的生命—加二 20。
- b 这生命是复活的生命—约十一 25。
- c 这生命是藏在神里面的生命—西三 3 ~ 4，太六 1 ~ 6、16 ~ 18。

周三

- 三 寻求在上面的事，并思念那些事，就是加入主天上的职事，也就是祂神圣的事业；这就是活

- c. Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us to heaven and brings heaven to us—v. 22; Gen. 28:12-17; John 1:51.
- d. Whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder; our spirit is the receiving end of the divine transmission, whereas the throne of God is the transmitting end—Heb. 4:16.

Day 2

- B. The life of God is the life of Christ, and the life of Christ has become our life—John 5:26; Col. 3:4:
1. For Christ to be our life means that He is subjective to us to the uttermost—John 1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:10, 6, 11.
2. It is impossible to separate a person from the life of that person, for a person's life is the person himself; thus, to say that Christ is our life means that Christ has become us and that we have one life and living with Him—John 14:6a; Phil. 1:21a.
3. With Christ as the believers' life, there are three characteristics that distinguish this life from the natural life:
- a. This life is a crucified life—Gal. 2:20.
- b. This life is a resurrected life—John 11:25.
- c. This is a life hidden in God—Col. 3:3-4; Matt. 6:1-6, 16-18.

Day 3

- C. To seek the things which are above and set our mind on them is to join ourselves to the Lord in His heavenly ministry, His divine enterprise; this

基督，过与基督的生活是一的生活，为着一个新人—西三 1～2、10～11：

- 1 在基督天上的职事里，祂今天是活着作大祭司，为众召会代求—来八 1，四 14，七 25，四 16，西四 2。
- 2 在基督天上的职事里，祂今天是活着作属天的执事，以基督的丰富供应圣徒—来八 1～2，弗三 8。
- 3 在基督天上的职事里，祂今天是活着作神宇宙行政的管理者，为了完成神的定旨—启四 1～2、5，五 6，一 10～11：
 - a 从诸天上的宝座那里，神圣的传输正把在上面的事带进众地方召会中—弗一 19、22～23。
 - b 启示录四至五章里，有中央政府的异象；在一至三章里，有众地方召会作“大使馆”的异象；借着七灵，有一种传输从天上的总部传到众召会这些大使馆。
 - c 众地方召会中所发生的事，该受天上神宝座的指引；这恢复要成为“主的”恢复，就必须受主指引—西一 18，二 19，启四 2～3。

周 四

四 我们的定命乃是荣耀；基督正在领我们进荣耀里去，叫我们与祂一同显现在荣耀里—来二 10，西三 4。

贰 我们的生命乃是住在我们里面的基督，这生命与基督一同藏在神里面；隐藏在神里面的基督，由隐藏在金罐里的吗哪所预表—3～4 节，出十六 32～34，启二 17：

is to live Christ, to have a living that is one with Christ's living for the one new man—Col. 3:1-2, 10-11:

1. In His heavenly ministry Christ today is living as the High Priest to intercede for the churches—Heb. 8:1; 4:14; 7:25; 4:16; Col. 4:2.
2. In His heavenly ministry Christ today is living as the heavenly Minister to supply the saints with the riches of Christ—Heb. 8:1-2; Eph. 3:8.
3. In His heavenly ministry Christ today is living as the universal Administrator of God's government for the accomplishment of God's purpose—Rev. 4:1-2, 5; 5:6; 1:10-11:
 - a. From the throne in the heavens, the divine transmission brings the things above into the local churches—Eph. 1:19, 22-23.
 - b. In Revelation 4 and 5 we have a vision of our central government, and in Revelation 1 through 3 we have a vision of the local churches as the “embassies”; through the seven Spirits what is in the heavenly headquarters is transmitted into the churches as the embassies.
 - c. What takes place in the local churches should be under the direction of the throne of God in heaven; in order for the recovery to be the Lord's recovery, it must be under His direction—Col. 1:18; 2:19; Rev. 4:2-3.

Day 4

D. Our destiny is glory; Christ is leading us into glory for us to be manifested with Him in glory—Heb. 2:10; Col. 3:4.

II. Our life is the Christ who dwells within us, and this life is hidden with Christ in God; the Christ hidden in God is typified by the manna hidden in the golden pot—vv. 3-4; Exo. 16:32-34; Rev. 2:17:

一 作为隐藏吗哪的基督，是在作为金罐的父神里面；父在作为约柜的基督里面，基督有神圣与属人的两种性情；基督作为内住的灵，活在我们重生的灵里，成为至圣所的实际—参约十四 16～20，提后四 22。

二 当我们吃基督这隐藏的吗哪时，我们就合并到祂里面，作神与人相互的住处—约十五 5、7，八 31，六 57、63，十四 23。

周 五

叁 基督是我们的生命，有力地指明我们要以祂为生命而凭祂活着，要在日常生活中活祂—西三 4 上：

一 基督必须在实际上、在经历上是我们的生命；一天过一天，我们需要在祂的生命里得救—4 节上，林前十五 45 下，罗五 10：

- 1 在神圣的生命里得救，脱离罪的奴役、罪的律，乃是借着终极完成之灵的律的释放—八 2。
- 2 在神圣的生命里得救，脱离世界现今的世代，乃是借着终极完成之灵的圣别—十二 2 上，六 19 下、22 下。
- 3 在神圣的生命里得救，脱离我们天然的人，乃是借着赐生命之灵的变化—十二 2 下。
- 4 在神圣的生命里得救，脱离个人主义，乃是借着被建造在基督的身体里—5 节。

周 六

5 在神圣的生命里得救，脱离己的样式，乃是借着分赐生命之灵的模式—八 29。

A. Christ as the hidden manna is in God the Father as the golden pot; the Father is in Christ as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies—cf. John 14:16-20; 2 Tim. 4:22.

B. When we eat Christ as the hidden manna, we are incorporated into Him for the mutual abode of God and man—John 15:5, 7; 8:31; 6:57, 63; 14:23.

Day 5

III. That Christ is our life is a strong indication that we are to take Him as life and live by Him, that we are to live Him in our daily life—Col. 3:4a:

A. Christ must be our life in a practical and experiential way; day by day we need to be saved in His life—v. 4a; 1 Cor. 15:45b; Rom. 5:10:

1. To be saved in the divine life from the slavery of sin, the law of sin, is by the release of the law of the consummated Spirit—8:2.
2. To be saved in the divine life from the present age of the world is by the sanctification of the consummated Spirit—12:2a; 6:19b, 22b.
3. To be saved in the divine life from our natural being is by the transformation of the life-giving Spirit—12:2b.
4. To be saved in the divine life from individualism is by being built up in the Body of Christ—v. 5.

Day 6

5. To be saved in the divine life from self-likeness is by the conformation of the life-imparting Spirit—8:29.

6 在神圣的生命里得救，脱离我们卑贱的身体，乃是借着在神圣生命的美德里改变形像—30 节，腓三 21，罗八 11。

7 在神圣的生命里得救，就是在神圣的生命中作王—五 17。

8 在神圣的生命里得救，结果是胜过撒但—十六 20。

二 新人乃是我们接受基督作生命并活基督的自然结果—西三 3～4、10～11。

6.To be saved in the divine life from our body of humiliation is by the transfiguration in the virtue of the divine life—v. 30; Phil. 3:21; Rom. 8:11.

7.To be saved in the divine life is to reign in the divine life—5:17.

8.To be saved in the divine life will result in the victory over Satan—16:20.

B.The new man is the spontaneous issue of our taking Christ as our life and living Him—Col. 3:3-4, 10-11.

晨兴喂养

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

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。我们也与基督同有一个生命，甚至是一样的生命；祂所有的生命，我们也有。再者，我们与基督同有一个生活；我们的生活，就是祂的生活。我们活着，祂也活着，因为祂在我们的生活里活着。如果我们天天实际地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。…〔然而〕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。…这也是我们的定命（歌罗西书生命读经，六四二至六四三页）。

信息选读

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。”…我们的地位不仅是在基督里面，也是在父里面。约翰福音清楚地告诉我们，子在父里面（十 38，十四 10），这意思是说，子

Morning Nourishment

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

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. We and Christ also have one life, even the same life. The life He has we have also. Moreover, we have one living with Christ. Our living is His living. When we live, He lives, for He lives in our living. 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....[However], 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 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....This is our destiny as well. (Life-study of Colossians, pp. 517-518)

Today's Reading

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.”...Our position is not only in Christ but also in the Father. In the Gospel of John we are told clearly that the Son is in the Father (10:38; 14:10). This means that the Son's position is in the Father. Since our position

的地位乃是在父里面。今天我们的地位既在子里面，在基督里面，我们也就在父里面。父当然是在天上，因此，我们的地位也是在天。…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。

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。

从天上的基督那里，到地上我们这里，借着包罗万有的灵，有一种传输在进行。…为着从三层天上输供到我们里面的传输，阿利路亚！“荣耀之中有一位，祂是我生命。”（诗歌三八三首第三节）基督就是在荣耀中的那一人，祂是我们的生命。我们都需要有异象，看见有一种属天的传输正从得荣的基督输供到我们里面。不仅如此，我们也需要一直向着这个传输敞开，使其不至于被切断。…但愿没有绝缘体拦阻这神圣的传输。…我们的灵是在接受神圣传输的一端，天上神的宝座是在输送的一端。因此，我们转回到灵里，就被提高到天上。这样，在经历上我们就在基督里，在父里，并且在天上。我们在灵里便与基督同有一个地位，寻求在上面的事（歌罗西书生命读经，六四四至六四五、六三二至六三三、六四六至六四七页）。

那在天上坐在宝座上的基督（罗八 34），现今也在我们里面（10），就是在我们的灵里（提后四 22），这灵就是神居所的所在（弗二 22）。伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地（创二八 12～17，约一 51）。我们的灵今天既是神居所的所在，这灵就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座（圣经恢复本，来四 16 注 1）。

参读：歌罗西书生命读经，第五十九篇。

today is that we are in the Son, in Christ, we also are in the Father. The Father, of course, is in heaven. Hence, our position also is that we are in heaven....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.

A transmission is going on from heaven to our spirit! When we experience this transmission, we are truly in Christ, in the Father, and in heaven. Our spirit is directly related to heaven. The heavenly transmission begins in heaven and ends in our spirit.

There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit....Hallelujah for the transmission from the third heaven into us! "There's a Man in the glory / Whose Life is for me" (Hymns, #505). Christ is the Man in the glory, but His life is for us. We all need a vision of the heavenly transmission from the glorified Christ into us. Furthermore, we need to stay open to this transmission so that it will not be cut off....May there be no insulation to hinder this divine transmission. Our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end. Thus, by turning to our spirit, we are lifted into heaven. Then in our experience we are in Christ, in the Father, and in heaven. Then in the spirit we are one in position with Christ, seeking the things which are above. (Life-study of Colossians, pp. 518-519, 509-510, 520)

The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

Further Reading: Life-study of Colossians, msg. 59

西三 3～4 “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。”

在歌罗西三章三至四节，保罗两次说到生命，借此指明我们与基督同有一个生命。三节说，我们的生命“与基督一同藏在神里面”。在四节他继续说，“基督是我们的生命。”

按照我们的经历和神的话，这里的生命乃是基督的生命成了我们的生命。如果只是基督的生命，就不能称为“我们的生命”。这里所说“我们的生命”，指明这是说到某种东西已经成为我们的。然而，这里的生命不是我们从亚当所承受的天然生命；这样的生命绝不能与基督一同藏在神里面。神绝不容许从亚当所承受的天然生命藏在祂里面。唯一能与基督一同藏在神里面的生命，乃是神圣的生命，基督的生命。乃是这生命成了我们的生命。保罗用“我们的生命”这样的说法，指明我们与基督并神自己有同一个生命。我们不该以为神有一种生命，基督另有一种生命，而我们这些信基督的人又有一种生命。反之，神、基督、信徒同有一个生命；神的生命就是基督的生命，而基督的生命成了我们的生命。

我们看见一位温柔、安静、亲切的姊妹，就以为她既有这样的特点，就一定满了生命。我们看见一位弟兄说话有口才、有能力，就认为他的能力和口才是生命的记号。然而，我们在这两种情形中所看见的，也许都是天然的生命，不是基督所有的生命，不是与基督一同藏在神里面的生命（歌罗西书生命读经，六四七至六四八页）。

Col. 3:3-4 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.

In Colossians 3:3 and 4 Paul twice speaks of life, indicating thereby that we have one life with Christ. In verse 3 he says that our life “is hidden with Christ in God.” In verse 4 he goes on to speak of when “Christ our life is manifested.”

According to our experience and according to the Word, life here is Christ’s life becoming our life. If it were merely Christ’s life, it could not be called “our life.” The very fact that it is “our life” indicates that it refers to something which has become ours. However, the life here is not our natural life, the life inherited from Adam. Such a life could never be that which is hidden with Christ in God. God would never allow the natural life inherited from Adam to be hidden in Him. The only life that can be hidden with Christ in God is the divine life, the very life of Christ. It is this life which has become our life. Paul’s use of the expression “our life” indicates that we and Christ, and also God Himself, have one life. We should not think that God has one life, that Christ has another life, and that we who believe in Christ have yet another life. Rather, God, Christ, and the believers have one life. The life of God is the life of Christ, and the life of Christ has become our life.

We see a sister who is gentle, quiet, and kind, and we think that because she has such characteristics she is full of life. Seeing a brother who is an eloquent and powerful speaker, we may take his power and eloquence as signs of life. However, in both cases what we see may be the natural life, not the life that Christ has, the life hidden with Christ in God. (Life-study of Colossians, pp. 520-521)

歌罗西三章四节说到“基督是我们的生命”。基督是神，也是生命（约壹五12）。那原是神的生命，神所是的生命，就在基督里面（约一4）。因此，主耶稣说祂是生命（十四6，十一25），并且祂来要叫我们得生命（十10）。所以，人有了基督，就有生命（约壹五12），现今祂住在信徒里面作生命。生命如何就是神自己，生命也如何就是基督。得着生命，如何就是得着神自己；得着生命，也如何就是得着基督。基督就是神来作我们的生命。神显出来作生命，是借着基督。所以，基督现今是我们的生命。…基督必须日复一日在实际和经历上作我们的生命。祂该是我们里面的生命，我们该与祂同有一个生命和生活。

基督作我们的生命，意思就是祂对我们是至为主观的。没有一样东西比生命对我们更主观，与我们的关系更亲密。我们的生命实际上就是我们自己。要将一个人与那人的生命分开是不可能的，因为人的生命就是他自己。我们若没有生命，我们就不再存在。说基督成了我们的生命，意思就是基督成了我们。我们的生命既无法与我们分开，而基督既是我们的生命，祂就无法与我们分开。因为我们的生命就是我们自己，又因为基督是我们的生命，我们就可以说，在这意义上，基督成了我们。

基督作信徒的生命有三个特征。第一，这生命是钉十字架的生命。主耶稣在地上的时候，始终活钉十字架的生命。我们若真经历基督作我们的生命，我们也要活钉十字架的生命。这样一个钉十字架的生命，乃是经过过程并彻底受了对付的生命。基督作我们的生命，第二个特征乃是这生命是复活的生命。没有一样事物，包括死，能压抑它。最后，这乃是藏在神里面的生命（西三3）。只有神圣的生命能藏在神里面。我们若经历基督作我们的生命，我们在召会中所作的，就不会采取显扬的方式，乃会凭着藏在神里面的生命来作（新约总论第三册，九至一一页）。

参读：新约总论，第五十篇。

Colossians 3:4 speaks of “Christ our life.” Christ is God and also life (1 John 5:12). The life which is God, the life that God is, is in Christ (John 1:4). Hence, the Lord Jesus said that He is life (John 14:6; 11:25) and that He came that we may have life (John 10:10). Therefore, he who has Christ has life (1 John 5:12), and He now dwells in the believers as life. Just as life is God Himself, so also life is Christ. Just as having life is having God Himself, so also having life is having Christ. Christ is God becoming life to us. Through Christ God is manifested as life. Therefore, Christ is now our life. Christ must be our life in a practical and experiential way day by day. He should be our life within, and we should have one life and living with Him.

For Christ to be our life means that He is subjective to us to the uttermost. Nothing is more subjective to us, or more intimately related to us, than our life. Our life is actually we ourselves. It is impossible to separate a person from the life of that person, for a person's life is the person himself. If we did not have life, we would cease to be. To say that Christ has become our life means that Christ has become us. Since our life cannot be separated from us and since Christ is our life, He cannot be separated from us. Because our life is our self and because Christ is our life, we may say that, in this sense, Christ has become us.

With Christ as the believers' life there are three characteristics. First, this life is a crucified life. When the Lord Jesus was on earth, He always lived a crucified life. If we truly experience Christ as our life, we also shall live a crucified life. Such a crucified life is a life that has been processed and thoroughly dealt with. The second characteristic of Christ as our life is that this life is a resurrected life. Nothing, including death, can suppress it. Finally, this is a life hidden in God (Col. 3:3). Only the divine life can be hidden in God. If we experience Christ as our life, what we do in the church will not be done in a showy way but rather be done by a life hidden in God. (The Conclusion of the New Testament, pp. 543-545)

Further Reading: The Conclusion of the New Testament, msg. 50

晨兴喂养

来八 1 “我们所讲之事的要点，就是我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边。”

七 25 “所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”

西四 2 “你们要坚定持续地祷告，在此儆醒感恩。”

寻求在上面的事，并思念在上面的事，乃是在主天上的职事里联于祂。我们需要联于那代求、尽职事、执行神行政的一位。我们的生活该是一种寻求并思念这些属天之事的生活。这意思是说，我们的生活乃是联于属天基督的祭司职分、职事和行政。

我们在这里不是寻求属地的事物，乃是与基督同过一个生活。今天基督活着，乃是作大祭司、属天的执事和宇宙的行政管理者。我们要在祂的生活里联于祂，并与祂同有一个生活（歌罗西书生命读经，六五二至六五四页）。

信息选读

基督在天上非常积极，甚至比祂在地上的时候更忙。祂为我们代求，牧养祂的众召会，并为亿万圣徒尽职。祂是天上的大祭司，为我们代求。…基督为我们代求，将属天生命的供应服事到我们里面。祂是属天的执事，在诸天之上尽职（来八 1～2）。根据启示录五章六节，基督是宝座上的羔羊，正在执行神宇宙的行政。基督在天上为着我们既是这样的积极，我们就当寻求在上面的事，并且思念这些事。

Morning Nourishment

Heb. 8:1 ...We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens.

7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

To seek the things which are above and to set our mind on them is to join ourselves to the Lord in His ministry in heaven. We need to join ourselves to the very One who is interceding, ministering, and executing God's administration. Our living should be a kind of living in which we seek these heavenly things and set our mind on them. This means that we live in such a way as to join our heavenly Christ in His priesthood, ministry, and administration.

We are not here to seek earthly things but to have a living that is one with Christ's living. Christ today is living as the High Priest, the heavenly Minister, and the universal Administrator. We need to join Him in His living and have one living with Him. (Life-study of Colossians, pp. 524-525)

Today's Reading

Christ in heaven is very active, even more busy than when He was on earth. He is interceding for us, shepherding all His churches, and ministering on behalf of millions of saints. As the High Priest in heaven, He is interceding for us....As He intercedes for us, Christ is ministering the heavenly life supply into us. He is the heavenly Minister ministering in the heavens (Heb. 8:1-2). According to Revelation 5:6, as the Lamb on the throne, Christ is executing God's universal administration. Because Christ is so active for us in the heavens, we should seek the things that are above and set our mind on them.

寻求在上面的事，并思念在上面的事，就是活基督，与祂同有一个生活。基督在天上祷告的时候，我们就该在地上祷告。这意思是说，基督在天上的祷告，与我们在地上的祷告之间，有一种传输。借着这种传输，我们就可以与祂在一里祷告。

今天基督在诸天之上活着，为众召会代求，将属天生命的供应服事给圣徒，并执行神的行政。…我们感谢主，今天许多在地方召会里的人，…当他们觉得基督在天上为某件事代祷的时候，他们就联于祂，在地上为着那件事祷告。…这样与基督一同祷告，就是与祂同有一个生活。

在启示录里，我们看见更多在上面的事。…天向约翰开启了，他就看见“有一个宝座安置在天上，又有一位坐在宝座上”（四1～2）。这宝座不仅是施恩的宝座，更是权柄的宝座，神圣行政的宝座。

启示录的头一个异象乃是…地上的众召会〔一12、20〕，但第二个异象乃是在诸天之上所发生的事。把这两个异象合起来看，指明在地上众召会中所发生的事，与在诸天之上的行动有关。…主在众召会中的行动，也与天上宝座的行动一致。这意思是说，众地方召会中所发生的事，该受天上神宝座的指引。这恢复要成为“主的”恢复，就必须受主的指引。只要有从诸天而来的传输，众召会中就有神圣的水流。

启示录四至五章里，有中央政府的异象；一至三章里，有众地方召会作“大使馆”的异象。借着七灵，有一种传输从天上的总部传到众召会这些大使馆。借着七灵，总部里所有的，都传输到众召会里面。…从诸天上的宝座那里，神圣的传输正把在上面的事，带进众地方召会中（歌罗西书生命读经，六五九至六六一、六三七至六三九页）。

参读：歌罗西书生命读经，第五十八、六十篇。

To seek the things above and to set our mind on them is to live Christ, to have one living with Him. When Christ prays in heaven, we should pray on earth. This means that there is a transmission between the Christ praying in heaven and us praying on earth. By means of this transmission we may pray in oneness with Him.

Christ today is living in the heavens to intercede for the churches, to minister the heavenly life supply to the saints, and to carry out God's administration....We thank the Lord that a number of those in the local churches today..., when they sense that Christ is praying in heaven for a certain matter,...join Him to pray on earth for that very matter....To pray together with Christ in this way is to have one living with Him.

In the book of Revelation we see even more of the things which are above....Heaven was opened to John, and he saw "a throne set in heaven, and upon the throne there was One sitting" (Rev. 4:1-2). This throne is not simply the throne of grace, but is the very throne of authority, the throne of the divine administration.

The first vision [in the book of Revelation] is of the churches on earth [1:12, 20], whereas the second vision is of what is taking place in the heavens. When considered together, these two visions indicate that what is happening in the churches on earth is related to the activity in the heavens....The Lord's move in the churches corresponds to the action on the throne in heaven. This means that what takes place in the local churches should be under the direction of the throne of God in heaven. In order for the recovery to be the Lord's recovery, it must be under His direction. As long as there is a transmission coming from the heavens, there will be the divine flow in the churches.

In Revelation 4 and 5 we have a vision of our central government, and in Revelation 1 through 3 we have a vision of the local churches as the "embassies." Through the seven Spirits there is a transmission going on from the heavenly headquarters into the embassies. Through the seven Spirits what is in the headquarters is transmitted into the churches....From the throne in the heavens, the divine transmission brings the things above into the local churches. (Life-study of Colossians, pp. 531-533, 513-515)

Further Reading: Life-study of Colossians, msgs. 58, 60

来二 10 “原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者…”

启二 17 “那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石，上面写着新名，除了那领受的以外，没有人认识。”

我们的定命乃是荣耀。今天我们藏在神里面，但基督显现的时候，我们也要与祂一同显现在荣耀里（西三 4）。当我们与基督一同显现的时候，要显给全宇宙观看…。然而，今天我们不该显扬，反倒应该一直藏在神里面，等候我们达到目的地，与基督一同进入荣耀的时候。到了指定的时候，为着神所命定的显明，神的众子就要显现在荣耀里（歌罗西书生命读经，六五四页）。

信息选读

在出埃及十六章三十三节我们看见，一满俄梅珥吗哪盛在罐子里，存放在耶和華面前，要留到世世代代。希伯来九章四节说到“盛吗哪的金罐”。因此，隐藏的吗哪是在金罐里。吗哪藏在金罐内，表征我们的生命与基督一同藏在神里面〔参西三 3〕。…藏在神里面的基督就是藏在金罐内的吗哪。

在圣经里，金表征神圣的性情。按照彼后一章四节，我们有分于这神圣的性情。唯有神的性情，神圣的性情，才能保存基督作我们隐藏的吗哪。赞美主，在我们里面有金罐；那就是说，我们有神圣的性情。我们不能把基督保存在我们的心思或情感里。我们只能把祂保存

Morning Nourishment

Heb. 2:10 For it was fitting for Him,...in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

Our destiny is glory. Today we are hidden in God, but when Christ is manifested, we shall be manifested with Him in glory (Col. 3:4). When we are manifested with Christ, we shall be on display to the whole universe....However, today we should not make a show, but should remain hidden in God, waiting for the time when we shall arrive at our destination and enter into glory with Christ. Then, at the appointed time, the time for a divinely-ordained display, there will be the manifestation of the sons of God in glory. (Life-study of Colossians, p. 526)

Today's Reading

In Exodus 16:33 we see that an omer full of manna was placed in a pot and laid up before the Lord to be kept for future generations. Hebrews 9:4 speaks of “the golden pot that had the manna.” Thus, the hidden manna was in a golden pot. The manna concealed in the golden pot signifies that our life is hidden with Christ in God [cf. Col. 3:3]....The Christ hidden in God is the manna hidden in the golden pot.

In the Bible gold signifies the divine nature. According to 2 Peter 1:4, we are partakers of this divine nature. Only the nature of God, the divine nature, can preserve Christ as our hidden manna. Praise the Lord that within us we have a golden pot; that is, we have the divine nature. We cannot preserve Christ in our mind or emotion. We can preserve Him only in the divine nature which we

在我们里面借着重生所得的神圣性情里。事实上，我们里面的神圣性情就是神自己。金罐内的吗哪指明我们所享受作我们生命供应的基督，保存在神圣的性情里，这神圣的性情如今在我们全人的最深处。基督是我们特殊的一分食物，隐藏在神圣的性情里。当我们摸着神圣的性情—金罐—时，我们就享受基督作为隐藏在其中的吗哪（出埃及记生命读经，五二四至五二五页）。

旧约里的帐幕乃是宇宙合并的表号。基督作为隐藏的吗哪乃是帐幕的中心。隐藏的吗哪是在金罐里；金罐是在约柜里，约柜是用皂荚木包金所造的，这约柜是在至圣所里。隐藏的吗哪表征基督，乃是在金罐里，而金罐是指神说的。吗哪在金罐里，指明基督在父里（约十四 10 上、11 上）。约柜是在至圣所里，至圣所就是我们的灵。今天，我们那有圣灵内住的灵就是至圣所。从这里我们能看见，基督作为隐藏的吗哪是在作为金罐的父神里；父是在作为约柜的基督（带着祂的两种性情—神性和人性）里；这基督作为内住的灵活在我们重生的灵里，作至圣所的实际。这就是说，子在父里面，父在子里面，而子作为灵乃是至圣所的实际。这含示并符合约翰十四章十六至二十节的四个“在…里面”。二十节说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面，”而十七节说，“实际的灵…在你们里面。”子在父里面，我们在子里面，子在我们里面，我们又由实际的灵所内住。这就是经过过程的神与重生信徒的合并。

合并到帐幕里的路，就是吃隐藏的吗哪。我们越吃基督，就越合并到三一神里面，成为一个宇宙的合并。借着吃隐藏的吗哪，我们就合并到帐幕里（基督为父用神圣的荣耀所荣耀的结果，三〇至三一页）。

参读：出埃及记生命读经，第三十九篇；基督为父用神圣的荣耀所荣耀的结果，第四章。

have within us through regeneration. Actually, the divine nature within us is God Himself. The manna in the golden pot indicates that the very Christ whom we enjoy as our life supply is preserved in the divine nature which is now in our inmost being. Christ is our special portion of food hidden in the divine nature. When we touch the divine nature, the golden pot, we enjoy Christ as the manna hidden within it. (Life-study of Exodus, p. 455)

The tabernacle in the Old Testament is a sign of the universal incorporation. Christ as the hidden manna is the center of the tabernacle. The hidden manna is in the golden pot; the golden pot is in the Ark, made of acacia wood overlaid with gold; and this Ark is in the Holy of Holies. The hidden manna, which signifies Christ, is in the golden pot, which refers to God. The manna in the golden pot indicates that Christ is in the Father (John 14:10a, 11a). The Ark is in the Holy of Holies, and the Holy of Holies is our spirit. Today, our spirit indwelt by the Holy Spirit is the Holy of Holies. From this we can see that Christ as the hidden manna is in God the Father as the golden pot; that the Father is in Christ as the Ark with His two natures, divinity and humanity; and that this Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies. This means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies. This implies and corresponds to the four ins in John 14:16-20. Verse 20 says, “In that day you will know that I am in My Father, and you in Me, and I in you,” and verse 17 says, “The Spirit of reality...shall be in you.” The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality. This is the incorporation of the processed God with the regenerated believers.

The way to be incorporated into the tabernacle is to eat the hidden manna. The more we eat Christ, the more we are incorporated into the Triune God as a universal incorporation. By eating the hidden manna we are incorporated into the tabernacle. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 30-31)

Further Reading: Life-study of Exodus, msg. 39; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 4

晨兴喂养

罗五 10 “因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”

十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神…的旨意。”

5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

在救恩里，基督不仅是我们的救主；祂也是我们主观的生命。在歌罗西三章四节，保罗说到“基督是我们的生命”。“我们的生命”一辞有力地指明，我们需要在日常生活中经历基督。基督（不是我们的己，我们的魂）该是我们的生命。

〔罗马五章十节〕说到基督和好的死，以及基督拯救的生命。和好包括救赎与称义。基督为着救赎我们，在十字架上受死。借着救赎，我们已得神称义，并与祂和好。如今我们与神之间已没有间隔。然而，我们仍有好些主观的难处。为这缘故，甚至我们与神和好以后，仍需要在基督的生命里得救（新约总论第二册，一〇三至一〇四页）。

信息选读

我们这些蒙神救赎的人，凭着终极完成之灵的律的释放，而在基督的神圣生命里得救，脱离罪的捆绑与奴役，就是罪的律（罗八 2）。终极完成之灵的律，乃是从罪的捆绑得释放的凭借。…但是为了使终极完成之灵的律运行，需要我们的合作，将心思置于调和的灵（6 下），并照着调和的灵而行（4）。

Morning Nourishment

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is...

5 So we who are many are one Body in Christ, and individually members one of another.

In salvation Christ is not only our objective Savior; He is also our subjective life. In Colossians 3:4 Paul speaks of “Christ our life.” The expression “our life” is a strong indication that we need to experience Christ in our daily living. Christ, not our self, our soul, should be our life.

[Romans 5:10] covers both the reconciling death of Christ and the saving life of Christ. Reconciliation includes redemption and justification. Christ died on the cross for our redemption. Through redemption we have been justified by God and reconciled to Him. Now there is nothing between us and God. However, we still have a number of subjective problems. For this reason, even after we have been reconciled to God, we still need to be saved in Christ’s life. (The Conclusion of the New Testament, p. 312)

Today’s Reading

We, as God’s redeemed people, are saved in the divine life of Christ by the release of the law of the consummated Spirit from the bondage, the slavery, of sin, the law of sin (Rom. 8:2). The law of the consummated Spirit is the means for the release from the bondage of sin....But in order for the law of the consummated Spirit to operate, there is the need of our cooperation by setting our mind on the mingled spirit (v. 6b) and by walking according to the mingled spirit (v. 4).

我们也要凭着终极完成之灵的圣别，而在基督的神圣生命里得救，脱离世界现今的世代（十二 2 上，六 19 下、22 下）。…借着成为肉体、死与复活，神的灵得了装备并够资格将生命分授给人，并在神圣的生命中使人得救。…我们需要凭终极完成的灵（不是凭我们刚强的意志或心思）得以圣别，使我们脱离世界现今的世代。我可以看报纸，为要对世界局势有所了解。但…我却不愿意摩登，我不愿意模成摩登世代的样子。反之，我愿意被那灵变化。

我们凭着赐生命之灵的变化（十二 2 下），而在基督的神圣生命里得救，脱离我们天然的所是。变化不仅是在外面样子的改变，更是内在新陈代谢的改变，是与生机有关的事。

变化是借着我们心思的更新（2 下）。我们的心思从前是置于肉体。现今我们必须改变我们心思的位置，将其置于灵。心思置于灵，乃是生命平安（八 6）。改变我们心思的位置，会变化我们的心思。

我们是凭神圣生命元素的新陈代谢而得以变化。基督是我们的生命（西三 4）。在任何一种生机的生命里都有生机的元素。基督是生机的元素，在我们里面长大并变化我们。

我们凭着在基督的身体里被建造（罗十二 5），而在基督的神圣生命里得救，脱离个人主义。今天在地上，少有基督徒被建造在基督的身体里。我们众人还在被建造在基督身体里的途中。我们仍然太过于单独，我们里面仍然有某些比例的个人主义成分存留。

我们被建造在基督的身体里，并蒙拯救脱离个人主义，是凭着将身体献上当作活祭（1），并凭着不看自己过于所当看的（3）。…召会生活中大部分的难处，都是来自看自己过于所当看的（三一神作三部分人的生命，七五至八〇页）。

参读：新约总论，第二十九篇。

We also need to be saved in the divine life of Christ by the sanctification of the consummated Spirit from the present age of the world (12:2a; 6:19b, 22b)....Through incarnation, death, and resurrection, the Spirit of God became equipped and qualified to impart life to man and to save man in the divine life. We need to be sanctified by the consummated Spirit, not by our strong will or mind, from the present age of this world. I may read the newspaper in order to realize something concerning the world situation..., [but] I do not want to be modern or to be conformed to the modern age. Rather, I want to be transformed by the Spirit.

We are saved in the divine life of Christ from our natural being by the transformation of the life-giving Spirit (12:2b). Transformation is not merely a change in outward appearance. Transformation is an inward, metabolic change, which involves something organic.

Transformation is by the renewing of our mind (v. 2b). Formerly, our mind was set on the flesh. Now, we must change the position of our mind by setting it on the spirit. The mind set on the spirit is life and peace (8:6). Changing the position of our mind will transform our mind.

We are transformed by the metabolism in the element of the divine life (Col. 3:4). Christ is our life. In any kind of organic life there is an organic element. Christ is the organic element that grows within us and transforms us.

We are saved in the divine life of Christ from individualism by being built in the Body of Christ (Rom. 12:5). Today on the earth there are very few Christians who have been built into the Body of Christ. All of us are still on the way of being built in the Body of Christ. We are still too individualistic. There is a certain percentage of individualism that still remains in us.

We are built in the Body of Christ and saved from individualism by presenting our bodies a living sacrifice (v. 1) and by not thinking more highly of ourselves than what we are (v. 3)....Most of the troubles in the church life mainly come from thinking more highly of ourselves than what we are. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 284-287)

Further Reading: The Conclusion of the New Testament, msg. 29

晨兴喂养

罗八 29 ~ 30 “因为神所预知的人，祂也预定他们模成神儿子的形像。…祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”

西三 10 ~ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此…唯有基督是一切，又在一切之内。”

我们凭着分授生命之灵的模式（罗八 29 下），而在基督的神圣生命里得救，脱离己的样式。这是那灵的另一方面。无论我们是好是坏，是善良是粗鄙，我们仍然带着己的样式。所以我们需要借着变化成神儿子的形像而被模成。这模成是为使我们在神圣生命里得以成熟。

我们在基督的神圣生命里得救的结果，是在神圣生命的美德里改变形状，脱去我们卑贱的身体（30 下，腓三 21，罗八 11）。我们的身体改变形状，就是借着内住的灵使我们的身体得赎。当内住的灵完全浸透我们，我们的身体就必得赎。我们的身体被那灵浸透了，就是我们的身体改变形状。…我们卑贱的身体改变形状，乃是凭着作初熟果子（预尝）的内住之灵，使我们的身体得赎（23）（三一神作三部分人的生命，八〇至八一页）。

信息选读

当我们借着得释放、圣别、变化、模成和改变形状，而在神圣的生命中得救时，我们就能在神圣的生命中作王（罗五 17）。我们越在神圣的生命中活着，并在神圣的生命中得救，我们就越多运用作王的权柄，越多在

Morning Nourishment

Rom. 8:29-30 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son...; and those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where...Christ is all and in all.

We are saved in the divine life of Christ from self-likeness by the conformation of the life-imparting Spirit (Rom. 8:29b). This is another aspect of the Spirit. Whether we are bad or good, nice or rough, we still bear our self-likeness. Therefore, we need conformation through transformation into the very image of the Son of God. This conformation is for the maturity in the divine life.

The issue of our being saved in the divine life of Christ is transfiguration, in the virtue of the divine life, from our body of humiliation (v. 30c; Phil. 3:21; Rom. 8:11). The transfiguration of our body is the redemption of our body through the indwelling Spirit. When the indwelling Spirit saturates us thoroughly, our body will be redeemed. The saturation of our body with the Spirit will be the transfiguration of our body...The transfiguration from our body of humiliation is by the redeeming of our body through the indwelling Spirit as the firstfruits, the foretaste (v. 23). (CWVL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 287-288)

Today's Reading

When we are saved in the divine life by being released, sanctified, transformed, conformed, and transfigured, we can reign in the divine life (Rom. 5:17). The more we live and are saved in the divine life, the more we exercise the kingship and reign in the divine life. The divine life is kingly and royal. The overcomers

神圣的生命中作王。神圣的生命是作王的，是君尊的。得胜者要在千年国里与基督一同作王（启二十4、6），因为他们要被神圣的生命浸透并吞没。因为他们满了生命，他们就成了生命的具体化身，他们也有完全的王权。他们作王是因为他们满了生命。约翰曾说到在神圣生命中作王的事（4、6），这也是在保罗著作中所强调的特别项目之一（罗五17，提后二12）。

我们借着接受从基督而来的洋溢之恩而作王，管治罪、世界、撒但、天然的人、己和个人主义，为要完成基督生机身体的建造，成就神新约的经纶。…（罗五17）。恩典就是神圣的生命作了我们的经历和享受，洋溢的恩典乃是神圣生命之丰富的洋溢。…我们凭着以上所有的项目而在神圣的生命里得救，结果乃是胜过撒但（十六20）。撒但要被践踏在我们的脚下。撒但被践踏，我们有神作我们的平安，有基督作我们的恩典。我们有这样的生命，在其中我们享受神的平安，就是神自己；也享受主的恩典，就是主自己（三一神作三部分人的生命，八二至八三页）。

我们与基督同活不是没有目标的；这样的同活有确定的目的。这目的就是在基督为众召会的代求里，在祂将属天生命的供应服事给圣徒的职事上，并在祂执行神行政的事上，与祂是一。…这样与主同活的结果乃是新人。我们无法用组织来产生新人，新人乃是我们接受基督作生命并活基督的自然结果。

神的心愿是要得着新人。这是祂在已过永远里的计划，也是祂创造宇宙，并在基督里为我们成功救赎的原因。福音的传扬以及新造，也同样是为着新人。神使新人彰显于地的时候已经来到。如果我们接受基督作生命，并与祂同活，新人就会产生，使神的愿望得着满足（歌罗西书生命读经，六六四至六六五页）。

参读：三一神作三部分人的生命，第六至七章。

will be co-kings with Christ in the millennium (Rev. 20:4, 6) because they will be saturated and swallowed up by the divine life. Because they are full of life, they become the embodiment of life, and they will also have the kingship in full. They reign because they are full of life. The matter of reigning in the divine life is referred to by John (Rev. 20:4, 6) and is also one of the particular items stressed in Paul's writings (Rom. 5:17; 2 Tim. 2:12).

For the accomplishing of the building up of the organic Body of Christ to fulfill the New Testament economy of God, we rule as kings over sin, the world, Satan, the natural man, the self, and individualism by the receiving of the abundance of grace through Christ...(Rom. 5:17). Grace is the divine life for our experience and enjoyment. The abundance of grace is just the abundance of the riches of the divine life. The result of all the items by which we are saved in the divine life is the victory over Satan (16:20). Satan will be crushed under our feet. Satan is crushed, and we have God as our peace and Christ as our grace. We have such a life in which we enjoy the peace of God, which is God Himself, and the grace of the Lord, which is the Lord Himself. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 289-290)

Our living with Christ is not aimless; it has a definite purpose. This purpose is to be one with Christ in His intercession for the churches, in His ministry of the heavenly life supply to the saints, and in His administration of God's government....The result of living together with the Lord in such a way is the new man. We cannot produce the new man by organization. The new man is the spontaneous issue of our taking Christ as our life and living Him.

The desire of God's heart is to have the new man. This was His plan in eternity past, and this was the reason He created the universe and accomplished redemption for us in Christ. The preaching of the gospel and the new creation are likewise for the new man. The time has come for God to have the new man expressed on earth. If we take Christ as our life and live together with Him, the new man will come forth to satisfy God's desire. (Life-study of Colossians, pp. 535-536)

Further Reading: CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," chs. 6-7

第四周诗歌

补 27

在荣耀里有一人

(英505)

A 大调

4/4

1 1 | 1 - 5 1 | 2 - 5 5 | 3 2 3 4 | 3 - 2
 一 在 荣 耀 里 有 一 人, 祂 的 生 命 是 为 我。
 1 | 1 - 7 6 | 7 1 2 3 | 7 - 6 . 5 | 5 - -
 祂 是 完 全 圣 洁, 自 由 且 超 脱,
 5 | 5 - 4 3 | 4 - 3 3 | 2 3 1 2 | 7 . 6 5
 祂 是 全 智、仁 慈, 祂 是 何 温 柔!
 1 | 1 7 1 2 | 1 - 5 3 | 3 2 3 4 | 3 - 2
 祂 荣 耀 里 的 生 命 乃 是 为 着 我。
 3 | 4 3 2 1 | 7 - 1 4 | 3 - 2 . 1 | 1 - - ||
 祂 荣 耀 里 的 生 命 乃 是 为 着 我。

二 在荣耀里有一人, 祂的生命是为我。
 在祂全无疾病, 祂毫无软弱,
 祂是刚强、有力, 且能往上浮!
 祂荣耀里的生命 乃是为着我。

三 在荣耀里有一人, 祂的生命是为我。
 祂胜过了死亡, 拘禁全脱落,
 在复活里作王, 权柄手中握!
 祂荣耀里的生命 乃是为着我。

四 在荣耀里有一人, 祂的生命是为我。
 祂的平安长存, 不怕何风波,
 祂喜乐, 发光辉, 盼望而等着,
 祂荣耀里的生命 从我里透过。

WEEK 4 — HYMN

There's a Man in the glory

Experience of Christ — As Life

505

1. There's a Man in the glo - ry Whose Life is for
 me. He's pure and He's ho - ly, Tri - um - phant and free.
 He's wise and He's lov - ing How ten - der is He! His
 Life in the glo - ry, My life must be; His Life in
 the glo - ry, My life must be.

2. There's a Man in the glory

Whose Life is for me.
 He overcame Satan;
 From bondage He's free.
 In Life He is reigning;
 How kingly is He!
 His Life in the glory,
 My life must be;
 His Life in the glory,
 My life must be.

3. There's a Man in the glory

Whose Life is for me.
 In Him is no sickness;
 No weakness has He.
 He's strong and in vigor,

How buoyant is He!
 His Life in the glory
 My life may be;
 His Life in the glory
 My life may be.

4. There's a Man in the glory

Whose Life is for me.
 His peace is abiding;
 How patient is He!
 He's joyful and radiant,
 Expecting to see
 His Life in the glory
 Lived out in me;
 His Life in the glory
 Lived out in me.

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]