

第五篇

为着一个新人，让基督的平安
在我们心里作仲裁，让基督的话丰富富地
住在我们里面，并坚定持续的祷告

读经：西三 15 ~ 17，四 2 ~ 3

纲要

周一

壹 我们需要让基督的平安在我们心里作仲裁—西三 12 ~ 15，弗二 14 ~ 18，罗五 1，太十八 21 ~ 35：

一 “作仲裁”一辞的希腊文也可译为“作裁判，作主席，登位作每件事的管治者和决断者”；基督那作仲裁的平安，消除我们与任何人的嫌隙—西三 13。

二 我们常常发现我们里面有三派：一派是积极的，另一派是消极的，还有一派是中立的；因此，需要内里的仲裁来解决我们里面的争执：

1 每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安作主席，并让这平安，就是新人的一，在我们里面管治并下最后的断语。

2 我们需要把我们的意见、观念摆在一边，听内住之裁判的话。

Message Five

**Allowing the Peace of Christ to Arbitrate in Our Hearts,
Letting the Word of Christ Dwell in Us Richly,
and Persevering in Prayer for the One New Man**

Scripture Reading: Col. 3:15-17; 4:2-3

OUTLINE

Day 1

I. We need to allow the peace of Christ to arbitrate in our hearts—Col. 3:12-15; Eph. 2:14-18; Rom. 5:1; Matt. 18:21-35:

A. The Greek term for arbitrate can also be rendered “umpire, preside, or be enthroned as a ruler and decider of everything”; the arbitrating peace of Christ dissolves our complaint against anyone—Col. 3:13.

B. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:

1. Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us and have the final word.

2. We need to set aside our opinion, our concept, and listen to the word of the indwelling Referee.

周二

三 我们若让基督的平安在我们心里作仲裁，这平安会解决我们中间所有的争执，我们就会与神有纵的平安，并与圣徒有横的平安：

- 1 借着基督的平安作仲裁，我们的难处解决了，圣徒之间的摩擦也消失了；然后召会生活就能甜美地得保全，新人也实际的得以维持。
- 2 基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断——参赛九 6～7。
- 3 如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人；我们反而会靠着主的恩典和平安，把生命供应给别人。
- 4 这平安应当将所有的信徒联结一起，成为他们的联索——弗四 3。

周三

贰 我们需要让基督的话丰丰富富地住在我们里面——西三 16～17：

- 一 当基督的平安在我们里面作仲裁，保守我们在满了一与和谐的光景中，我们就成了神说话的地方，成了神的出口——15～16 节，启二 1、7：
- 1 神的说话要求一；分裂使神的说话减少，甚至使神的说话完全停止——利一 1。
 - 2 既然一是神说话的必要条件，我们就需要让基督的平安在我们心里作仲裁——西三 15。

Day 2

C. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we shall have peace with God vertically and with the saints horizontally:

1. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.
2. The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.
3. If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them; rather, by the Lord's grace and with His peace we shall minister life to others.
4. This peace should bind all the believers together and become their uniting bond—Eph. 4:3.

Day 3

II. We need to let the word of Christ dwell in us richly—Col. 3:16-17:

- A. When the peace of Christ arbitrates in us and keeps us in a situation full of oneness and harmony, we become the place of God's speaking, His oracle—vv. 15-16; Rev. 2:1, 7:
1. God's speaking requires oneness; division causes God's speaking to diminish, even to cease altogether—Lev. 1:1.
 2. Since oneness is a necessary condition for God's speaking, we need to let the peace of Christ arbitrate in our hearts—Col. 3:15.

3 基督的话丰丰富富的住在我们里面，意思就是这话在我们里面有充分的地位，而浸润并浸透我们全人；我们要让基督的话进到里面，住在我们里面，在我们里面得胜，顶替我们的观念、意见、和哲学；这是极重要的一诗——九130，参启二123，二25。

周四

二 我们需要让主的话在我们里面居首位，使我们经历神话语的功用在我们里面运行，并将基督的丰富供应到我们这人里面——西三16：

- 1 神的话光照、（诗一一九105、130、）喂养、（太四4，提前四6、）并滋润我们，解我们的干渴。（赛五五8～11。）
- 2 神的话加强、（约壹二14下，箴四20～22、）洗涤、（弗五26、）并建造我们。（徒二十32。）
- 3 神的话借着圣别我们，（约十七17，）使我们完备并完全，（提后三15～17，）且造就我们。

三 我们借着让神的话住在我们里面，就能成为正确的人，就是神人，充满基督作神属性的实际——西三17～25，腓四5～8。

周五

叁 我们需要坚定持续地祷告——西四2～3：

- 一 我们需要有充分的时间来祷告，这使我们能更多吸取基督这包罗万有之地的丰富——一12，二6～7，四2：
- 1 我们需要花时间吸取主，确定且透彻地接触祂——路八13，太十四22～23，六6。

3. For the word of Christ to dwell in us richly means that it has adequate room in us to permeate and saturate our whole being; it is crucial for us to let the word of Christ enter into us, dwell in us, prevail in us, and replace our concepts, opinions, and philosophies—Psa. 119:130; cf. Rev. 21:23; 22:5.

Day 4

B. We need to allow the word of the Lord to have the first place in us so that we may experience the functions of the word of God operating within us and ministering the riches of Christ into our being—Col. 3:16:

1. The word of God enlightens (Psa. 119:105, 130), nourishes (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:8-11).
2. The word of God strengthens (1 John 2:14b; Prov. 4:20-22), washes (Eph. 5:26), and builds us up (Acts 20:32).
3. The word of God completes, perfects (2 Tim. 3:15-17), and edifies us by sanctifying us (John 17:17).

C. By allowing the word of God to inhabit us, we can become a proper human being, a God-man filled with Christ as the reality of the attributes of God—Col. 3:17-25; Phil. 4:5-8.

Day 5

III. We need to persevere in prayer—Col. 4:2-3:

- A. We need to allow adequate time for prayer, which will enable us to absorb more of the riches of Christ as the all-inclusive land—1:12; 2:6-7; 4:2:
1. We need to take time to absorb the Lord, contacting Him in a definite and prevailing way—Luke 8:13; Matt. 14:22-23; 6:6.

2 早晨遇见神，不仅是在一天的清早遇见祂，并且也是在满了光的情形里遇见祂；我们该独自到神前，不受任何人、事、物打岔或占有一箴四 18，出三三 11 上，三四 3～4，可一 35。

3 我们来到施恩宝座前祷告的时候，恩典就象江河一样，在我们里面涌流，并供应我们——来四 16，参启二二 1。

二 为了要在神这一边与撒但争战，我们就必须坚定持续地祷告——但六 10：

1 我们这些与神站在一起的人，发现整个宇宙都在反对我们，尤其是反对我们的祷告；敌挡祷告的不仅在我们外面，也在我们里面——太二六 41。

2 祷告就是反堕落宇宙中的潮流、趋势——路十八 1～8。

三 我们该划出定时祷告的时间；我们的态度应当把祷告当作我们最重要的事，不让任何的事打岔——但六 10，徒十二 5、12。

周 六

四 我们需要借着不断操练我们的灵，留在祷告的气氛里——弗六 18，提前四 7，提后一 7，西一 3、9：

1 我们需要不住地祷告，坚定持续地祷告，保持自己亲密地联于主——帖前五 17，太二六 41，西二 19。

2 即使在最小的事上，我们都需要求问主；这样作，就是坚定持续地祷告，并因此而活基督——参书九 14，腓四 7～8。

2. To meet with God in the morning is not only to meet with Him early in the day; it is also to meet with God in a situation that is full of light; we should go to God alone, without any persons, matters, or things to distract or occupy us—Prov. 4:18; Exo. 33:11a; 34:3-4; Mark 1:35.

3. When we pray, coming forward to the throne of grace, grace will become a river flowing in us and supplying us—Heb. 4:16; cf. Rev. 22:1.

B. In order to fight on God's side against Satan, we need to persevere in prayer—Dan. 6:10:

1. As those who take sides with God, we find that the whole fallen universe is against us and, in particular, against our prayer; resistance to prayer lies not only outside of us but even within us—Matt. 26:41.

2. To pray is to go against the current, the trend, in the fallen universe—Luke 18:1-8.

C. We need to set aside definite times for prayer; our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it—Dan. 6:10; Acts 12:5, 12.

Day 6

D. We need to remain in an atmosphere of prayer by continually exercising our spirit—Eph. 6:18; 1 Tim. 4:7; 2 Tim. 1:7; Col. 1:3, 9:

1. We need to pray without ceasing, to persevere in prayer, keeping ourselves intimately connected to the Lord—1 Thes. 5:17; Matt. 26:41; Col. 2:19.

2. Even in the smallest details we need to inquire of the Lord; to do this is to persevere in prayer and thereby to live Christ—cf. Josh. 9:14; Phil. 4:7-8.

肆 我们借着坚定持续的祷告，受基督的平安管治，并被基督的话内住，祂就以祂自己浸润并顶替我们，直到我们一切天然的区别都被消除，我们就在实际里成为新人——西三 15～17，四 2～3，三 10～11。

IV. As we are ruled by the peace of Christ and inhabited by the word of Christ through persevering in prayer, He permeates and replaces us with Himself until all our natural distinctions have been eliminated, and we become the new man in reality—Col. 3:15-17; 4:2-3; 3:10-11.

第五周 ◇ 周一

晨兴喂养

西三 15 “又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。”

弗二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

在歌罗西三章十五节，…“作仲裁”也可以翻译为“作裁判，作主席，登位作每件事的管治者和决断者”。基督那在我们心里作仲裁的平安，消除了十三节的嫌隙。…十五节的“这平安”是指基督的平安。我们乃是在基督的一个身体里，为这平安蒙召的。为着基督身体正当的生活，我们需要基督的平安在我们心里，在祂身体众肢体的关系上，仲裁、调整并断定一切的事。我们是为了基督的平安蒙召的，这也该是我们让这平安在我们心里作仲裁的动机（歌罗西书生命读经，二九八至二九九页）。

信息选读

我们若想想自己的经历就会领悟，我们基督徒里面总是有两三派。…我们常常发现我们里面有三派：一派是积极的，一派是消极的，还有一派是中立的。我们基督徒比不信的人还麻烦。得救以前，我们是在撒但那一派的控制之下。我们纵情于属世的享乐，里面一点争执都没有。但如今我们得救了，也许有一派鼓励我们作一件事，另一派却鼓励我们作另一件事。因此，我们需要里面的仲裁来解决我们里面的争执。我们需要有人来主持我们里面所开的会议。从歌罗西三章十五节来看，这个主持人，这位仲裁者，乃是基督的平安。

<< WEEK 5 — DAY 1 >>

Morning Nourishment

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

In Colossians 3:15...the Greek term for arbitrate can also be rendered “umpire, preside, or be enthroned as a ruler and decider of everything.” The arbitrating peace of Christ in our hearts dissolves the complaint mentioned in verse 13. The relative pronoun which in verse 15 refers to the peace of Christ. We were called to this peace in the one Body of Christ. For the proper Body life we need the peace of Christ to arbitrate, to adjust, to decide all things in our heart in the relationships between the members of His Body. Our having been called to the peace of Christ should also motivate us to let this peace arbitrate in our hearts. (Life-study of Colossians, p. 242)

Today's Reading

If we consider our experience, we shall realize that as Christians we have two or three parties within us....Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party. As Christians, we are more complicated than unsaved people are. Before we were saved, we were under the control of the satanic party. We could indulge in worldly amusements and entertainments without any sense of controversy within. But now that we are saved, one party may encourage us to do one thing, but another party may encourage us to do something else. Hence, there is the need for inward arbitration to settle the dispute within us. We need someone or something to preside over the conferences that take place within our being. According to Colossians 3:15, this presiding one, this arbitrator, is the peace of Christ.

保罗论到包罗万有的基督，论到在新人里基督是一切，又在一切之内，并且在新人里希利尼人、犹太人或其他文化上的差异都没有地位之后，就嘱咐圣徒们要留意基督的平安。我们里面都有一样东西，称作基督的平安。这是保罗在以弗所二章十五节所说的和平，那里告诉我们，基督在祂自己里面，将两下创造成一个新人。借着将犹太人和外邦人创造成一个新人，基督已经成就了和平。这就是歌罗西三章十五节的平安。

文化背景不同、国籍不同的信徒，已经被创造成一个新人。这个新人的一就产生真正的和平。离了基督与召会，不同种族和国籍的人绝无法有真正的一。…在新人里…不分种族、阶级和国籍。相反的，在新人里有一，因为基督是一切，又在一切之内。这一乃是我们的平安。三章十五节中基督的平安，就是在新人里使人和平的一。…我们应当让基督的平安在我们心里作仲裁。各派都必须听仲裁者的话。…每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安来作主，并让这平安，就是新人的一，来管理我们。让这平安，这个一，来下断语。

基督的平安就是新人的一，这新人是由不同的种族所构成的。离了基督在十字架上的工作，不同的种族中间就不可能有一。但基督借着祂的死已经成就了和平；也就是说，祂产生了一。这个新人的一现今就在我们里面。现今我们必须让这个一，就是基督的平安，在我们心里作仲裁。它的作用应当像裁判，平息各个不同团体的争执。我们需要把我们的意见、观念摆在一边，听内住之裁判的话。我们不需要争吵、各持己见。我们应当只让基督的平安下最后的断案（歌罗西书生命读经，二九九至三〇二、三二七至三二八页）。

参读：歌罗西书生命读经，第二十八至二十九、三十二篇。

After Paul wrote concerning the all-inclusive Christ and concerning the new man in whom Christ is all and in all and where there is no room for Greek, Jew, or other cultural distinctions, he charged the saints to care for the peace of Christ. Within us we all have something called the peace of Christ. This is the peace about which Paul speaks in Ephesians 2:15, where we are told that in Himself Christ created one new man out of two peoples. By creating the Jews and the Gentiles into one new man, Christ has made peace. This is the very peace in Colossians 3:15.

Believers with different cultural backgrounds and nationalities have been created into one new man. The oneness of the new man produces genuine peace. Apart from Christ and the church, those of different races and nationalities cannot be truly one....In the new man there are no different races, classes, or nationalities. Rather, there is oneness because Christ is all and in all. This oneness is our peace. The peace of Christ in Colossians 3:15 is simply the peaceful oneness in the new man. We should allow the peace of Christ to arbitrate in our hearts. All the parties must take heed to the word of the arbitrator...Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us. Let this peace, this oneness, have the final word.

The peace of Christ is the very oneness of the new man composed of different peoples. Apart from the work of Christ on the cross, there can be no oneness among the different peoples. But through His death Christ has made peace; that is, He has produced oneness. This oneness of the new man is now within us. This oneness, the peace of Christ, must now be permitted to arbitrate in our hearts. It should function as a referee to settle the disputes among various parties. We need to set aside our opinion, our concept, and listen to the word of the indwelling referee. There is no need for us to quarrel or to express our opinion. We should simply let the peace of Christ make the final decision. (Life-study of Colossians, pp. 242-245, 265)

Further Reading: Life-study of Colossians, msgs. 28-29, 32

西三 15 “又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安…”

弗四 3 “以和平的联索，竭力保守那灵的一。”

保罗在歌罗西三章十五至十六节嘱咐我们，要让基督的平安在我们心里作仲裁，并要让基督的话丰富地住在我们里面。我们若让基督的平安在我们心里作仲裁，这平安会解决我们中间所有的争执。在歌罗西的圣徒受不同主义、哲学和作法的搅扰。…歌罗西人需要一个裁判，一位仲裁者，来平息一切的歧见，…一切出于文化的意见（歌罗西书生命读经，三四二页）。

信息选读

基督的平安要在我们心里作仲裁，就必须在我们里面施行管治。基督的平安要为王作管治者和决断者。…我们以一位弟兄被长老得罪为例。…因着主的怜悯，主会临到这位弟兄，使他思念在上面的事，因而使他再一次经历神圣的传输，带来基督的平安作仲裁。然后，这位弟兄被基督的平安所管治，他就会承认，即使长老错了，他自己更是错了。他会立即向主认罪，接受恩典，爱那位长老。借着基督的平安作仲裁，我们的难处就解决了，圣徒之间的摩擦也消失了。然后召会生活就能得保全，新人也实际地得以维持。

召会生活就是新人的生活，不是单靠教训得保全的，乃是靠着思念在上面的事，并让属天的传输将神圣的元素分赐到我们里面才得以保全。然后我们

Morning Nourishment

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body...

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

In Colossians 3:15 and 16 Paul charges us to let the peace of Christ arbitrate in our hearts and to let the word of Christ dwell in us richly. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us. The saints in Colossae were troubled by different isms, philosophies, and practices....The Colossians needed a referee, an arbitrator, to calm down all the differing opinions,...which have their source in...culture. (Life-study of Colossians, pp. 276-277)

Today's Reading

For the peace of Christ to arbitrate in our hearts, it must rule in us. It must be enthroned as the ruler and decider....Let us take as an example a brother who is offended by one of the elders....In His mercy, the Lord will come to him and cause him to set his mind on the things above so that once again he can experience the divine transmission which gives rise to the arbitrating peace of Christ. Then, ruled by the peace of Christ, the brother will admit that even though the elder might have been wrong, he himself was wrong to a greater degree. Immediately he will confess to the Lord, receive grace, and have love for that elder. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears. Then the church life is preserved, and the new man is maintained in a practical way.

The church life as the life of the new man is preserved not by mere teachings but by setting our mind on the things above and allowing the heavenly transmission to impart the divine element into us. Then we shall have the

就有新人的更新，并经历基督的平安在我们里面施行管治。基督的平安实际上就是基督自己显在某一特别的方面。因此，基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断。在弟兄被长老得罪的事例中，基督的话是要爱那位长老，找他交通，并且和他一同享受主。这就是作平安的基督登位管治、决断并下断语。

当基督的平安在我们心里作王，作我们里面唯一的裁判，我们就会与神有纵的平安，并与众圣徒有横的平安（和平）。我们赞美主，我们享受平安，并且在这平安里，新人——召会生活——就得以保全！当基督的平安在我们心里当家，新人就不断得以更新。如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人。我们反而会靠着主的恩典和平安，把生命供应给别人。一个地方召会里的一，和众召会之间的一，不是靠着人为的努力而维持的，这个一单单是由基督的平安作仲裁来维持的。…众召会以及整个恢复，都在基督的平安作仲裁之下。基督在我们里面是供应的恩典，也是作仲裁的平安。…倘若我们让基督作王的平安在我们心里作仲裁，我们的婚姻生活、家庭生活、召会生活，就要蒙保守在一的里面。

愿我们都得着鼓励，思念在上面的事，让属天的传输把神圣的实质更多带到我们里面，好为着新人的更新。然后，基督就要特别在平安这一面，在我们心里作仲裁；主就有路建造新人，并为着祂的再来预备新妇（歌罗西书生命读经，七〇一至七〇三页）。

基督在十字架上，已废掉因规条而有的一切分别，借此，祂已为祂的身体成就了和平。这和平该成为联索，将众信徒联结在一起。这和平的联索是十字架工作的结果。当我们留在十字架上，我们和人中间就有和平。这和平成了我们的联索，使我们借此保守那灵的一（圣经恢复本，弗四3注1）。

参读：歌罗西书生命读经，第三十三、六十三篇。

renewing of the new man and experience the peace of Christ ruling within us. The peace of Christ is actually Christ Himself in a particular aspect. Hence, the arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision. In the case of the brother offended by the elder, Christ's word is to love that elder, to seek him out for fellowship, and to enjoy the Lord with him. This is Christ enthroned as peace ruling, deciding, and uttering the last word.

When the peace of Christ is enthroned in our hearts to be the unique umpire within us, we shall have peace with God vertically and with the saints horizontally. We praise the Lord that we are enjoying peace, and in this peace the church life as the new man is preserved! As the peace of Christ presides in our hearts, the renewing of the new man takes place continually. If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them. Rather, by the Lord's grace and with His peace, we shall minister life to others. The oneness in a local church and among the churches is not maintained by human endeavoring. It is maintained only by the arbitrating peace of Christ....All the churches and the recovery as a whole are under the arbitrating peace of Christ. In us Christ is the supplying grace and the arbitrating peace....If we allow the enthroned peace of Christ to arbitrate in our hearts, our married life, family life, and church life will all be preserved in oneness.

May we be encouraged to set our mind on the things above so that the heavenly transmission may bring the divine substance into our being for the renewing of the new man. Then Christ in the particular aspect of peace will arbitrate in our hearts, and the Lord will have a way to build up the new man and prepare the bride for His coming. (Life-study of Colossians, pp. 564-566)

Christ abolished on the cross all the differences that were due to ordinances. In so doing He made peace for His Body. This peace should bind all believers together and should thus become the uniting bond. The uniting bond of peace is the issue of the working of the cross. When we remain on the cross, we have peace with others. This peace becomes the uniting bond in which we keep the oneness of the Spirit. (Eph. 4:3, footnote 3)

Further Reading: Life-study of Colossians, msgs. 33, 63

第五周 ◇ 周三

晨兴喂养

西三 15 ~ 16 “又要让基督的平安在你们心里作仲裁，…让基督的话丰丰富富地住在你们里面…”

诗一一九 130 “你的言语一解开，就发出亮光，使愚蒙人通达。”

启二 7 “那灵向众召会所说的话，凡有耳的，就应当听。…”

保罗〔在歌罗西三章十五节〕说过基督的平安在我们里面作仲裁之后，接着就告诉我们，要让基督的话住在我们里面〔16〕。为什么保罗先提基督的平安，再提基督的话？这问题的答案与圣经里所启示的基本原则有关，就是神的说话需要合一。每当神的子民分裂，祂的言语就稀少。神不在分裂的地方说话。分裂使神的说话减少，甚至使神的说话完全停止。

以色列人在旷野的时候，神在会幕里说话。会幕就是神子民合一的表记。十二支派在会幕四围安营，神从会幕里对百姓说话。那时候，以色列人要有神的说话，就必须来到会幕这里，来到合一的地方。…在耶路撒冷建造的圣殿乃是会幕的延续。…神借着祭司说话，是从至圣所出来的，至圣所乃是帐幕和圣殿的中心（歌罗西书生命读经，七〇四至七〇五页）。

信息选读

如果我们真与基督身体上的其他肢体是一，我们就能说神的话。然而，如果我们与圣徒不一，反倒满了怨言、抱怨、闲话，我们就无法说神的话。说

<< WEEK 5 — DAY 3 >>

Morning Nourishment

Col. 3:15-16 And let the peace of Christ arbitrate in your hearts....Let the word of Christ dwell in you richly...

Psa. 119:130 The opening of Your words gives light, imparting understanding to the simple.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches...

Immediately after speaking about the peace of Christ arbitrating in us [in Colossians 3:15], Paul goes on to tell us to let the word of Christ dwell in us [v. 16]. Why does Paul mention the peace of Christ before the word of Christ? The answer to this question is related to the basic principle revealed in the Bible that God's speaking requires oneness. Whenever God's people are divided, His word becomes rare. God does not speak where there is division. Division causes God's speaking to diminish, even to cease altogether.

When the children of Israel were in the wilderness, God spoke in the Tent of Meeting. The Tent of Meeting was a sign of the oneness of God's people. The twelve tribes were arranged around the Tent of Meeting, and God spoke to the people from within the Tent of Meeting. Any Israelite at that time who wanted God's speaking had to come to the Tent of Meeting, the place of oneness....The temple built in Jerusalem was the continuation of the Tent of Meeting....God's speaking through the priests came out of the Holy of Holies, the center both of the tabernacle and of the temple. (Life-study of Colossians, pp. 567-568)

Today's Reading

If we are truly one with other members of the Body of Christ, we shall be able to speak God's word. However, if we are not one with the saints but are filled with murmuring, complaining, and gossiping about others, we shall not be able

神的话需要合一。哪里没有合一，哪里就没有说话。倘若我们让基督的平安在我们里面作仲裁，来保守合一与和谐，我们就能说神的话。…当基督的平安在我们里面作仲裁，保守我们在满了一与和谐的光景中，我们就成了神说话的地方，成了神的出口。

基督的话就是基督所说的话。在神新约的经纶里，神在子里说话，而子不仅在四福音书里亲自说话，也在使徒行传、书信和启示录里，借着祂的肢体——使徒和申言者——说话。这些都可视为基督的话。

基督的话包括整本新约。我们需要被这话充满。这意思是说，我们应当让基督的话住在我们里面，定居在我们里面，在我们里面安家。〔在歌罗西三章十六节，〕原文翻作“住”的字，意思是，在家里，内住，居住。主的话在我们里面必须有充分的地位，才能把基督的丰富运行并供应到我们里面的人里。不仅如此，基督的话也必须丰丰富富地住在我们里面。基督的丰富（弗三8）是在祂的话里。这样丰富的话，其居住必是丰丰富富的。基督的话在我们里面应当有自由的通路…在我们里面运行。

有些圣徒喜爱圣经，并且天天读经。…虽然他们读圣经，神的话却仍旧在他们之外。我们必须让基督的话进到我们的里面，住在我们里面，并顶替我们的观念、意见和哲学；这是极重要的。我们需要祷告说，“主耶稣，我乐意放弃我的观念，我要你的话在我里面有地位，我愿意忘掉自己的意见和哲学，我要让你的话充满在我里面，我不要再让自己的观念在我里面得势。”…我们不能把基督的话与祂作仲裁分开。仲裁者是靠说话来解决争执的。我们需要把我们的案件带到仲裁者那里并听祂的话。这意思是说，我们需要让基督的平安在我们心里作仲裁，并让基督的话住在我们里面。这样，我们就要满了歌唱和感恩（歌罗西书生命读经，七〇六、七〇八、三〇二至三〇五页）。

参读：歌罗西书生命读经，第四十七、五十二、五十八篇。

to speak the word of the Lord. Speaking God's word requires oneness. Where there is no oneness, there can be no speaking. If we allow the peace of Christ to arbitrate in us to maintain oneness and harmony, we shall be able to speak the word of God. When the peace of Christ arbitrates in us and keeps us in a situation full of oneness and harmony, we become the place of God's speaking, His oracle.

The word of Christ is the word spoken by Christ. In His New Testament economy God speaks in the Son, and the Son speaks not only directly in the Gospels, but also through His members, the apostles and prophets, in Acts, in the Epistles, and in Revelation. All these may be considered as His word.

The word of Christ includes the entire New Testament. We need to be filled with this word. This means that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us. [In Colossians 3:16] the Greek word rendered "dwell" means "to be in a house, to inhabit." The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into our inner being. Furthermore, the word of Christ must dwell in us richly. The riches of Christ (Eph. 3:8) are in His word. When such a rich word inhabits us, it must inhabit us richly. The word of Christ should have [a] free course...to operate within us.

Certain saints love the Bible and read it daily....Although they read the Bible, God's word remains outside of them. It is crucial for us to let the word of Christ enter into us, dwell in us, and replace our concepts, opinions, and philosophies. We need to pray, "Lord Jesus, I am willing to let go of my concepts. I want Your word to have ground in me. I am willing to forget my opinion and philosophy. I want Your word to be prevailing in me. I do not want my concepts to prevail any longer." We cannot separate the word of Christ from His arbitration. The arbitrator settles a dispute by speaking a word. We need to bring our case to the arbitrator and listen to his word. This means that we need to allow the peace of Christ to arbitrate in our hearts and the word of Christ to dwell in us. Then we shall be filled with singing and giving of thanks. (Life-study of Colossians, pp. 569-570, 245-247)

Further Reading: Life-study of Colossians, msgs. 47, 52, 58

第五周 ◇ 周四

晨兴喂养

利一 1 “耶和华从会幕中呼叫摩西，对他说。”

西三 16～17 “当用各样的智慧，让基督的话丰富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神；凡你们所作的，无论是什么，或说话，或行事，都要在主耶稣的名里，借着祂感谢父神。”

如果基督的话要在我们里面安家，我们就必须给基督的话完全的主权、自由和权利。我们要祷告说，“主，我把全人献给你和你的话。我让你进入我里面的每一部分。主，把我内里的所是作成你自己和你话语的家。”

我们外面的行动好象是把首位留给神的话，暗地里却是把首位留给我们自己。…假如你读到马太十九章十六至二十二节，主耶稣告诉那少年人，要变卖他所有的分给穷人，还要来跟从祂。你读到这一段经文的时候，也许主吩咐你要把一些东西分给人。那是一个试验——到底是己为首，还是神的话为首？我们许多人从经历中晓得，让神的话居首位真不容易。为此，我们需要主的恩典。我们需要转向主说，“主，我作不来，但是，主啊，你能。主，为此我信靠你。”（歌罗西书生命读经，七一四至七一五页）

信息选读

我们需要基督的平安作仲裁来保守我们在一里，使基督能对我们说话。然后我们需要让神的话居首位。如果我们这样作，我们就经历神话语的功用：光照、滋养、解渴、加强、洗涤、建造、成全和造就。

<< WEEK 5 — DAY 4 >>

Morning Nourishment

Lev. 1:1 Then Jehovah called to Moses and spoke to him out of the Tent of Meeting...

Col. 3:16-17 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God. And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

If the word of Christ is to make its home in us, we must give it the full liberty, freedom, and right. We need to pray, “Lord, I offer my whole being to You and Your word. I give You access to every part of my inner being. Lord, make my inner being a home for Yourself and Your word.”

Outwardly we may act as if the first place is reserved for the word of God. But secretly the first place is for us. Suppose you are reading Matthew 19:16-22, where the Lord Jesus tells the young man to sell all that he has, give to the poor, and follow Him. As you read this portion of Scripture, the Lord may tell you to give away certain things. That would be a test of what is first—the self or the word of God. Many of us have learned from experience how difficult it is for us to give first place to the word of God. For this, we need the Lord’s grace. We need to turn to the Lord and say, “Lord, I cannot do this, but, Lord, You can. Lord, I trust in You for this.” (Life-study of Colossians, pp. 574-575)

Today’s Reading

We need the arbitrating peace of Christ to preserve us in oneness that the Lord may speak to us. Then we need to give first place to the word of God. If we do this, we shall experience the functions of the word of God: enlightening, nourishing, quenching our thirst, strengthening, washing, building, perfecting, and edifying.

首先，神的话光照我们。如果我们没有神的话，我们就在黑暗里。但因着神的话满了光，并且光照我们，就使我们清楚许多事情。…其次，神的话是食物，满了滋养。这意思是说，神的话光照我们的时候，就滋养我们。我能作见证，多年来我借着神的话得着充分的滋养。神的话在我的经历中的确是我的食物。…神的话也解我们的干渴。…一般说来，一个人不吃比不喝能撑得久一些。倘若我们没有水，我们简直活不了。神的话不仅是食物，更是生命的水，这是何等的好！神的话光照我们，喂养我们，并解我们的干渴。

神的话使我们灵里刚强，也使我们魂里刚强。我们在灵里、在魂里得着加强，我们的身体就健康了。神的话是上好的良药，使我们刚强，并医治我们。…神的话也洗涤我们。神的话生机地、新陈代谢地洗涤我们的全人。当神的话生机地进到我们的全人里面，就新陈代谢地洗涤我们。

不仅如此，神的话也把我们建造起来。我们既是召会—身体—的肢体，就必须建造起来。我们都有怪癖，所以人就很难对付我们，更不用说把我们建造起来。然而，神的话能在里面摸着我们，使我们能在召会中建造起来。

神的话也使人完备并完全。…我们既是基督身体上的肢体，就都该尽功用。但如果我们要尽功用，就必须先借着神的话得以完全。因为神的话滋养我们，我们就长大。然后借着长大，就产生功用。我们由神的话所得的滋养，使我们这些身体上的肢体得以完备并完全。

神话语的最后一项功用，乃是造就我们。…被建造与团体的召会有关，得造就主要是个人在美德的事上得着建立。我们都需要在个人方面得造就、被建立，因为我们都缺少一些美德。…我们的恩慈、忍耐、智慧、谦卑，都要因着神的话而加增（歌罗西书生命读经，七一五、七〇九至七一二页）。

参读：歌罗西书生命读经，第六十四篇。

First, the word of God enlightens us. If we did not have the Word, we would be in darkness. But because God's word is full of light and it enlightens us, it can make us very clear about many different things. Second, the word of God is food, full of nourishment. This means that God's word nourishes us while it enlightens us. I can testify that throughout the years I have been adequately nourished through the word of God. The word of God also quenches our thirst....Usually a person can go longer without eating than without drinking. If we do not have water, we simply have no way to live. How good that the word of God is not only food, but also the water of life! The word of God enlightens us, feeds us, and quenches our thirst.

The word of God makes us strong in spirit and also in soul. Strengthened in spirit and soul, we shall be healthy in body. The word of God is the best cure; it strengthens us and it heals us. The word of God also washes us. It washes our being organically and metabolically. When God's word enters into our fibers organically, it washes us metabolically.

Furthermore, the word of God builds us up. As members of the church, the Body, we all need to be built up. Because we are peculiar, it is difficult for anyone to deal with us, much less to build us together. However, the word of God can touch us inwardly and make it possible for us to be built up in the church.

The word of God also completes and perfects....As members of the Body, we all should function. But if we would function, we first need to be perfected by the word of God. Because God's word nourishes us, we have growth. Then through the growth, the functions come forth. The nourishment we receive from the word of God completes us and perfects us as members of the Body.

The last function of the word of God...is its function of edifying us....Being built up is related to the church corporately. Being edified involves being built up individually, primarily in the matter of virtues. We all need to be edified, or built up in a personal way, for we all lack certain virtues....Our kindness, patience, wisdom, and humility will all be increased by the word of God. (Life-study of Colossians, pp. 575, 571-573)

Further Reading: Life-study of Colossians, msg. 64

西二 6～7 “你们既然接受了基督，就是主耶稣，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。”

四 2 “你们要坚定持续地祷告，在此儆醒感恩。”

我们的需要乃是花时间吸取神。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的。如果我们匆匆忙忙，就不能吸收多少祂的丰富。我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富（歌罗西书生命读经，五六七至五六八页）。

既然今天我们的需要是被那灵充满并浸透，我们就必须来看，要经历那灵需要作些什么。主的话启示，在神一面，一切都预备好了。神预备好了，并且在等候我们。…我们需要作的第一件事就是到主面前去；要如此行，我们就需要学习如何确定并有效能地接触主。我怕许多信徒祷告了多年，并花了许多时间读主的话，却从来没有确定并有效能地接触主（接触主，在灵里被充满，并有正确的基督徒聚会，以完成神永远的定旨，三六页）。

信息选读

坚定持续地祷告就是坚忍、坚定并热切地祷告。…我们必须坚定持续地持续祷告，因为祷告与争战有关。神与撒但双方彼此敌对。撒但这名字是对头的意思。撒但是外面的仇敌，也是里面的对头。…撒但是对头，在神的范围、神的国度里敌挡神。

Morning Nourishment

Col. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

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

Our need is to take time to absorb God. 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 shall 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, p. 456)

Since our need today is to be filled and saturated with the Spirit, we must consider what we need to do in order to experience the Spirit. The Lord's Word reveals that on God's side everything is ready. God is ready and is waiting for us....The first thing we must do is to go to the Lord. To do this we need to learn how to contact the Lord in a definite and prevailing way. I am afraid that many believers have been praying for a number of years and have spent much time reading the Word but have never contacted the Lord in a definite and prevailing way. (Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose, p. 35)

Today's Reading

To persevere in prayer is to continue persistently, steadfastly, and earnestly....We need to persevere in prayer because prayer involves a battle, a fight. Two parties, God and Satan, are hostile to each other. The meaning of the name Satan is adversary. Satan is both the enemy without and the adversary within....As the adversary, Satan opposes God from within God's realm, God's kingdom.

虽然在宇宙中激烈进行的争战是在神与撒但之间，但…神的另一种受造之物——人——必须与撒但争战。实在说来，神需要我们。没有我们，祂就无法进行对撒但的争战。…祂需要我们来进行争战的实际工作。…为了要在神这一边与撒但争战，我们就必须坚定地持续地祷告。这种的坚定持续是必需的，因为整个世界的趋向都是远离神的。祷告乃是反堕落宇宙中的潮流、趋势。坚定持续的祷告就象逆水行舟。你若不坚定持续，就会随波逐流。…我们这些与神站在一起的人，发现整个宇宙都在反对我们，尤其是反对我们的祷告。

祷告有很大的阻力，所以我们要在这个事实的光中，非常实际地来看，如何坚定地持续地祷告。在你想要坚定地持续地祷告以前，首先该为你的祷告生活和主办交涉。…我们要对祂说，“主，我在这事上很迫切。我把自己献给你，好叫我有祷告的生活。主，保守我在祷告的灵里。如果我忘记了，忽略了，我知道你不会忘记。求你一再提醒我要祷告。”

我们为祷告和主办了这样的交涉以后，就该划出定时祷告的时间。比方说，你可以每天早晨留下十分钟。在这段时间里面，最重要的事必须是祷告。我们的态度应当把祷告当作我们最重要的事，不让任何的事打岔。如果我们没有这种态度，我们的祷告生活就无法成功。不论我们每天必须作多少事，我们至少能在某些时段留下几分钟来祷告。早晨我们可以有一些祷告，然后中午、下班后以及晚间可以再有些时间祷告。我们在一天之内划出确定的时间，就能留下半个钟头来祷告了（歌罗西书生命读经，七一七至七二一页）。

参读：歌罗西书生命读经，第三十、五十三、五十五篇；接触主，在灵里被充满，并有正确的基督徒聚会，以完成神永远的定旨，第三章。

Although the battle raging in the universe is between God and Satan,...it is necessary for another of God's creatures—man—to fight against Satan. In a very real sense, God needs us. Without us, He would not have a way to carry on the battle against Satan....He needs us to carry on the actual work of warfare. In order to fight on God's side against Satan, we need to persevere in prayer. This perseverance is needed because the course of the whole world is away from God. To pray is to go against the current, the trend, in the fallen universe. Persevering in prayer is like rowing a boat upstream. If you do not persevere, you will be carried downstream by the current....As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer.

In light of the fact that there is great resistance to praying, let us now consider in a very practical way how to persevere in prayer. Before you try to persevere in prayer, you should first make a deal with the Lord concerning your prayer life....We need to say to Him, "Lord, I am desperate about this. I offer myself to You so that I may have a prayer life. Lord, keep me in the spirit of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again about prayer."

After we make such a deal with the Lord concerning prayer, we should set aside definite times for prayer. For instance, you may reserve ten minutes every morning. During this time, prayer must be the top priority. Our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it. If we do not have this attitude, we shall not be able to have a successful prayer life. No matter how many things we have to do each day, we can reserve at least a few minutes here and there for prayer. We may pray a little in the morning. Then again at noon, after work, and in the evening we may have other times for prayer. By setting aside definite times during the day, we may be able to have a half hour reserved for prayer. (Life-study of Colossians, pp. 577-580)

Further Reading: Life-study of Colossians, msgs. 30, 53, 55; Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose, ch. 3

第五周 ◇ 周六

晨兴喂养

提前二 1 “所以我劝你，第一要为万人祈求、祷告、代求、感谢。”

西一 3 “我们感谢神，我们主耶稣基督的父，常常为你们祷告。”

9 “所以，我们自从听见的日子，也就为你们不住地祷告祈求…”

帖前五 17 “不住地祷告。”

〔不住地祷告〕即在我们的灵里，与神有不间断的交通。这需要用刚强的灵（弗六 18）坚定持续（罗十二 12，西四 2）（圣经恢复本，帖前五 17 注 1）。

你在家守定时祷告的时候，要把电话听筒拿起来，…也不要理会那些敲门的人。你奉献给主为着祷告的时间，只该用来祷告，不该为着别的事情。在这一点上，你必须刚强、坚定持续。

论到祷告，…因着仇敌的反对、周围的打岔甚至自己里面的拦阻，我遭遇了许多的失败。…祷告既是一种争战，我们就必须坚定持续在其中。

我们祷告的时候，就进入至圣所，来到施恩的宝座前。…我们来到施恩的宝座前祷告的时候，怜悯和恩典就象江河一样，在我们里面涌流，并供应我们。这是何等的赏赐！在祷告中得着恩典的水流，的确比我们的祷告得着答应还要重要（歌罗西书生命读经，七二一至七二三页）。

信息选读

我们若要经历基督并活基督，就需要留在祷告的气氛里。我们很多人可以见证，借着祷告，我们就被带进灵

<< WEEK 5 — DAY 6 >>

Morning Nourishment

1 Tim. 2:1 I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men.

Col. 1:3 We give thanks to God, the Father of our Lord Jesus Christ, praying always concerning you.

9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf...

1 Thes. 5:17 Unceasingly pray.

To have uninterrupted fellowship with God in our spirit...requires perseverance (Rom. 12:12; Col. 4:2) with a strong spirit (Eph. 6:18). (1 Thes. 5:17, footnote 1)

When you are observing a set time for prayer at home, take the telephone off the hook...[and do] not pay attention to those knocking at your door. The time you have dedicated to the Lord for prayer should be used only for prayer, not for anything else. Regarding this, you need to be strong and persevering.

As far as prayer is concerned,...I have suffered many failures because of the opposition of the enemy, the distractions around me, and even the hindrances within me....Because [prayer] is a battle, a fight, we must persevere in it.

When we pray, we enter into the Holy of Holies and approach the throne of grace....When we pray, approaching the throne of grace, mercy and grace will become a river flowing in us and supplying us. How rewarding this is! Receiving the flow of grace in prayer is actually more important than having our prayers answered. (Life-study of Colossians, pp. 580-582)

Today's Reading

If we would experience Christ and live Him, we need to remain in an atmosphere of prayer. Many of us can testify that by prayer we are brought into the

里，在灵里我们与主是一，并接受祂作我们的生命。这个经历太宝贵了，因此当我们这样享受时，我们不愿意停下来。…然而，只要我们祷告的时间过了，我们多半又回到天然生活的方式里。我们不再在祷告的气氛里，反而又自动地开始竭力想要圣别、属灵、得胜。每当我们失败了，我们就悔改，向主认罪，决心从头再来一遍。这不是过基督徒生活的路。相反的，我们日常的生活应当与我们在真正祷告里的经历一样。…要活基督就需要持续地祷告，不住地祷告。我们需要留在祷告的气氛里。

我们的需要是在祷告中接触这活的人位。然后我们需要留在祷告的气氛里。我们若这样作，就自然而然地活基督。不仅如此，我们会从我们的文化中得释放，不再去调整自己、改正自己。每一件基督之外的东西都将消逝。基督是我们的一切所需：生命、亮光、恩典、安慰、健康、力量、谦卑、忍耐、恩慈、温柔。…当我们享受主并经历祂的时候，祂就要作我们的生命，我们也要活祂。太奇妙了！这就是保罗在腓立比一章二十一节所说“因为在我，活着就是基督”的意义。…我们要活基督，就需要不住地祷告。只要我们一不祷告，我们就不活基督。

坚定持续地祷告有许多的益处。借着祷告，我们就思念在上面的事。…我们在祷告的时间里思念在上面的事，就成为基督在诸天之上职事的返照。借着我们的祷告，元首基督就得着一条路，借着祂的身体来施行祂的行政。…要有正确的祷告生活，起初总是不太容易。但你长久这样实行的话，就会越过越容易了，因为你晓得祷告的赏赐。

我们已经看见，正常基督徒的行事为人必须思念在上面的事，有新人的更新，有基督的平安在我们里面作仲裁，并让基督的话住在我们里面。然而，这四件事都需要祷告。我们要实行这四件事，经历这四件事，就需要祷告。祷告引我们进入这四件事的实际里，并保守我们在这实际里（歌罗西书生命读经，四一五至四一八、七二二、七二四页）。

参读：歌罗西书生命读经，第三十五、三十九、六十五篇。

spirit, where we are one with the Lord and take Him as our life. This experience is so precious that when we are enjoying it, we do not want it to end....However, as soon as our time of prayer is over, most of the time we revert to our natural way of living. We are no longer in an atmosphere of prayer. Automatically we begin to try once again to be holy, spiritual, and victorious. Whenever we fail, we repent, confess to the Lord, and resolve to try again. This is not the way to live the Christian life. On the contrary, our daily living should be the same as our experience in genuine prayer....To live Christ it is necessary to persevere in prayer, to pray without ceasing. We need to stay in the atmosphere of prayer.

Our need is to contact this living person in prayer. Then we need to remain in an atmosphere of prayer. If we do this, we shall live Christ spontaneously. Furthermore, we shall be freed from our culture without trying to adjust or correct ourselves. Everything other than Christ will fade away. Christ will be whatever we need: life, light, grace, comfort, health, strength, humility, patience, kindness, meekness. As we enjoy the Lord and experience Him, He will be our life and we shall live Him. How marvelous! This is what Paul means in Philippians 1:21: "For to me, to live is Christ." In order to live Christ, we need to pray without ceasing. As soon as we stop praying, we stop living Christ.

Persevering in prayer has many benefits. By prayer we set our mind on the things above....When we set our mind on the things above during our times of prayer, we become a reflection of Christ's ministry in the heavens. Through our prayer, Christ, the Head, is given a way to carry out His administration through His Body. It is always difficult at first to have a proper prayer life. But if you practice this for a long period of time, it will get easier and easier, for you will realize the rewards of praying.

We have seen that for a normal Christian walk we need to set our mind on things above, have the renewing of the new man, have the peace of Christ arbitrating in us, and allow the word of Christ to inhabit us. These four matters, however, all require prayer. To practice them and to experience them we need to pray. Prayer ushers us into the reality of these four things and keeps us in this reality. (Life-study of Colossians, pp. 334-336, 581-583)

Further Reading: Life-study of Colossians, msgs. 35, 39, 65

第五周诗歌

163

赞美主 — 祂的万有包罗性

(歌罗西书) 7 6 7 6 双 (英 189)

降 E 大调

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
 6 6 2 i | 7 - - 6 5 | i 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, | 万有存在之秘; |
| 你是万有的中心, | 万有靠你而立。 |
| 你是从死首生者, | 一切元始是你; |
| 你是教会荣耀头, | 教会是你身体。 |
| 三 父愿一切的丰满, | 全都住你里面; |
| 使你凡事居首位, | 凡事得着彰显。 |
| 你已借死使万有 | 全都与神和好, |
| 好将我们呈神前, | 圣结合神所要。 |
| 四 神之所是全在你, | 你是神的奥秘; |
| 所积智慧与知识 | 全都居住于你。 |
| 你是荣耀的盼望, | 现今住我里面; |
| 在你我们被成全, | 使神意足心满。 |
| 五 一切全都是影儿, | 唯有你是实际; |
| 我们在你已生根, | 现在正被建立。 |
| 享受所有你丰富, | 成为你的丰满; |
| 作你身体持守你, | 长大因神增添。 |
| 六 我们同你藏神内, | 你是我们生命; |
| 将来同显荣耀里, | 尽享你的丰盛。 |
| 在你身体 - 新人里, | 你是一切一切; |
| 包罗万有的基督, | 你何丰富、超越! |

WEEK 5 — 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. | Thou art the hope of glory,
In us Thou dost abide;
In Thee we are perfected
And God is satisfied. |
| 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. | 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. |
| 4. In Thee God's fulness dwelleth,
Thou art God's mystery;
The treasures of all wisdom
And knowledge are in Thee. | 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. |

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]