

二〇一九年國殤節特會

**2019 Memorial Day Conference**

經歷基督

**THE EXPERIENCE OF CHRIST**

晨興聖言

**Holy Word Morning Revival**

## 標語

- ① 我們該作的最重要的事，乃是今天就經歷基督作我們的享受，使召會能建造起來，使祂得着榮耀；這是我們蒙保守在主的恢復裏，直到祂回來的路。
- ② 今天在主的恢復裏，我們中間有個迫切的需要，就是認識並經歷基督徒生活的榜樣—基督作為神人救主，倒空自己並降卑自己，被神高舉並榮耀。
- ③ 學習在基督這加能力者裏面的祕訣，就是學習住在基督裏的祕訣；住在基督裏就是居住在祂裏面，留在與祂的交通裏，使我們經歷並享受祂住在我們裏面。
- ④ 在主今日的恢復裏，我們應當渴慕給人看出是在基督裏面，不是有自己的義，乃是有那本於神的義，並且經歷基督、享受祂、與祂是一、讓祂在我們裏面活着，藉此來認識基督。

## KEY STATEMENTS

- ① The most important thing for us to do is to experience Christ as our enjoyment today so that the church may be built up for His glory; this is the way for us to be preserved in the Lord's recovery until He comes back.
- ② There is an urgent need among us in the Lord's recovery today to know and experience the pattern of the Christian life—Christ as the God-man Savior, who emptied Himself and humbled Himself and who was exalted and glorified by God.
- ③ To learn the secret of being in Christ as the empowering One is to learn the secret of abiding in Christ; to abide in Christ is to dwell in Him, to remain in fellowship with Him, so that we may experience and enjoy His abiding in us.
- ④ In the Lord's recovery today, we should aspire to be found in Christ, not having our own righteousness but the righteousness which is out of God, and to know Christ by experiencing Him, enjoying Him, being one with Him, and having Him live within us.

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# 經歷基督

## 第一週

### 經歷基督的 內在意義

讀經：腓一 3 ~ 6、19 ~ 21 上、27，二 2、20 ~ 21、30，三 1，四 1、4

## 綱要

### 週一

#### 壹 對基督的經歷是個奧秘：

- 一 神是個奧秘，基督是神的奧秘（西二 2），而召會是基督的奧秘（弗三 4）；因此，召會實際上是奧秘中的奧秘。
- 二 我們的基督徒生活是個奧秘，譬如，人的愛雖然有限，但基督徒所活出正確的愛卻是無限的；因此，基督徒的愛是個奧秘—參 19 節上。
- 三 顯大基督就是無止境的彰顯基督（腓一 20），也就是對全宇宙表明，我們憑以活着的基督，乃是無限的。
- 四 保羅經歷基督作他無限的忍耐，乃是顯大無限的基督；我們憑耶穌基督之靈全備的供應而活基督，所顯的任何屬性都是無限的，因此是奧秘的—19 ~ 21 節上。

# THE EXPERIENCE OF CHRIST

## Week One

### The Intrinsic Significance of the Experience of Christ

Scripture Reading: Phil. 1:3-6, 19-21a, 27; 2:2, 20-21, 30; 3:1; 4:1, 4

## Outline

### Day 1

#### I. The experience of Christ is a mystery:

- A. God is a mystery, Christ is the mystery of God (Col. 2:2), and the church is the mystery of Christ (Eph. 3:4); hence, the church is actually a mystery within a mystery.
- B. Our Christian living is a mystery; for example, although human love is limited, the proper love lived out by a Christian is unlimited; hence, it is a mystery—cf. v. 19a.
- C. To magnify Christ is to express Christ without limitation (Phil. 1:20); it is to show the whole universe that the very Christ by whom we live is unlimited.
- D. Paul's experience of Christ as his unlimited endurance was the magnification of the unlimited Christ; any attribute we have through living Christ by the bountiful supply of the Spirit of Jesus Christ will be unlimited and thus mysterious—vv. 19-21a.

## 週二

- 五 甚至我們對人的赦免也必須是基督的顯大；我們的赦免就是那沒有窮盡的基督自己在我們裏面得顯大——太十八 21 ~ 22。
- 六 在苦難中，我們只要單純的愛主並經歷祂；這樣，我們就會顯大基督，彰顯祂作無限的一位；藉着苦難顯大基督，乃是喜樂的事——林後十二 7 ~ 10。
- 七 經歷基督乃是個奧祕，舉凡我們對基督的經歷都是無限的；我們若看見這個異象，這異象就不僅會控制我們的生活，更會加強我們基督徒的行事為人；神的心意是要藉着我們顯大基督。
- 八 召會生活是我們基督徒生活的總和；我們都活基督，而我們基督徒的生活加起來，就成為召會生活；當我們作為召會來在一起時，我們乃是一個完全的奧祕——提前三 15 ~ 16。
- 九 保羅說，『在我，活着就是基督』（腓一 21 上）；這意思是說，我們能活着就是基督；我們所經歷並所活的基督是個奧祕；我們不該對我們的經歷有把握，因為一切對基督的經歷都是奧祕的。

## 週三

貳 腓立比書揭示，經歷基督乃是我們在推廣福音上有交通，直到主耶穌回來——一 3 ~ 6:

- 一 從我們得救起，到主耶穌回來的時候，我們的基督徒生活該是傳揚福音的生活：

## Day 2

- E. Even our forgiveness of others needs to be a magnification of Christ; our forgiveness is the inexhaustible Christ Himself being magnified in us—Matt. 18:21-22.
- F. In the midst of suffering, we should simply love the Lord and experience Him; then we will magnify Christ, expressing Him as the One who is unlimited; it is a joy to magnify Christ through suffering—2 Cor. 12:7-10.
- G. The experience of Christ is a mystery, and whatever we experience of Christ is unlimited; if we see this vision, it will not only control our life but also strengthen our Christian walk; God's intention is to magnify Christ through us.
- H. The church life is the sum total of our Christian living; we all live Christ, and our Christian living is added together to make the church life; when we come together as the church, we are a complete mystery—1 Tim. 3:15-16.
- I. Paul says, "To me, to live is Christ" (Phil. 1:21a); this means that we can live to be Christ; the Christ whom we experience and whom we live is a mystery; we should not have any assurance of our experience, for all experiences of Christ are mysterious.

## Day 3

II. Philippians unveils that the experience of Christ is our fellowship unto the furtherance of the gospel until the Lord Jesus comes back—1:3-6:

- A. From the time that we are saved until the time the Lord Jesus comes back, our Christian life should be a gospel-preaching life:

1 經歷並享受基督的生活，乃是推廣福音的生活，傳揚福音的生活，不是個人的，乃是團體的；我們越在推廣福音上有交通，就越經歷並享受基督；這殺死我們的己、野心、喜好和揀選。

2 無論我們說話或保持靜默，我們的生命、生活、所是和全人，都必須是基督的傳揚。

## 週四

二 保羅囑咐我們行事為人要『配得過基督的福音』，就是要『在一個靈裏站立得住，同魂與福音的信仰一齊努力』—27 節：

1 為着福音的工作同魂，比在一個靈裏經歷基督更難—二 20 ~ 21、30。

2 同魂需要我們在靈裏得着重生以後，進一步在我們的魂裏得着變化—林後三 18，羅十二 2。

3 我們若在情感、思想和決定上不是一，我們就不是同魂；只要我們不是同魂，我們就不在推廣福音上所有的交通裏，行事為人就配不過福音。

4 當召會的眾肢體都在一個靈裏同魂時，這個一就能說服人、征服人並吸引人，我們就會經歷基督並享受基督。

## 週五

1. The Christ-experiencing and -enjoying life is a life in the furtherance of the gospel, a gospel-preaching life, not individualistic but corporate; the more fellowship we have in the furtherance of the gospel, the more Christ we experience and enjoy; this kills our self, ambition, preference, and choice.

2. Whether we speak or remain silent, our life, our living, our being, and our entire person must be a preaching of Christ.

## Day 4

B. Paul charges us to conduct ourselves “in a manner worthy of the gospel of Christ,” which is to “stand firm in one spirit, with one soul striving together along with the faith of the gospel”—v. 27:

1. To be with one soul and to be like-souled for the gospel work are more difficult than to be in one spirit for the experience of Christ—2:20-21, 30.

2. To be with one soul requires that, after having been regenerated in our spirit, we go further to be transformed in our soul—2 Cor. 3:18; Rom. 12:2.

3. If we are not one in our affections, thoughts, and decisions, we are not with one soul; as long as we are not one in soul, we are not in the fellowship unto the furtherance of the gospel, and our conduct is not worthy of the gospel.

4. When all the members in the church are in one spirit with one soul, this oneness will be convincing, subduing, and attractive, and we will experience Christ and enjoy Him.

## Day 5



叁 嚴格的說，腓立比書不僅論到經歷基督，也論到享受基督：

- 一 腓立比書既是說到對基督的經歷和享受，其結果乃是喜樂，所以該書也是一卷充滿喜樂、歡喜的書——4、18、25，二 2、17～18、28～29，三 1，四 1、4。
- 二 經歷基督主要是在我們的靈裏，而享受基督乃是在我們的魂裏；我們就像那些被迫喫食物而沒有享受食物的孩子，許多時候我們經歷基督而沒有享受基督。
- 三 因此，我們可能經歷基督而沒有享受基督；這裏的難處是在於我們的魂——我們的心思、情感和意志。
- 四 『我多少擔心你們對基督的享受可能不是那麼多』（《經歷基督》，三〇頁）；許多人失去了對基督的享受，原因是他們在魂裏有難處；你們若對基督沒有很多的享受，就指明你們沒有在魂裏是一，沒有在魂裏聯結（二 2）。

## 週六

- 五 在腓立比人中間，他們在思念上不合（四 2），這令使徒受攪擾；因此，他要求他們思念相同的事，甚至思念同一件事，使他的喜樂可以滿足（二 2）：
  - 1 從本書全文看，『同一件事』必是指對基督主觀的認識和經歷（二，一 20～21，二 5，三 7～9，四 13）；基督，惟有基督，該是我們全人的中心和普及。

III. Strictly speaking, Philippians is a book not only on the experience of Christ but also on the enjoyment of Christ:

- A. Since Philippians is concerned with the experience and enjoyment of Christ, which issue in joy, it is a book filled with joy and rejoicing—1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.
- B. The experience of Christ is primarily in our spirit, but the enjoyment of Christ is in our soul; like children who are made to eat without enjoying their food, many times we experience Christ without enjoying Him.
- C. Thus, we can have the experience of Christ without the enjoyment of Christ; the problem here is with our soul—our mind, emotion, and will.
- D. “I am somewhat concerned that you may not have very much enjoyment of Christ” (The Experience of Christ, p. 29); the reason that many lose the enjoyment of Christ is the problem they have in the soul; if you do not have much enjoyment of Christ, it indicates that you are not one in soul, joined in soul (2:2).

## Day 6

- E. Among the Philippians there was dissension in their thinking (4:2), which troubled the apostle; hence, he asked them to think the same thing, even the same one thing, that they might make his joy full (2:2):
  1. According to the context of this book, the one thing must refer to the subjective knowledge and experience of Christ (v. 2; 1:20-21; 2:5; 3:7-9; 4:13); Christ, and Christ alone, should be the centrality and universality of our entire being.

- 2 同一件事乃是為着召會生活，身體生活，主觀經歷基督作我們的享受；這同一件事該一直佔有我們的心思；我們若思念同一件事，對基督的享受就立刻成為我們的分。
- 3 我們的思念應當集中在對基督寶貴的認識和經歷上；集中於任何別的事物，都會使我們的思念不同，因而造成我們中間的不合（三 8、10）。
- 4 不思念同一件事，而思念別的事，就是背叛神的經綸；神的經綸就是要我們思念同一件事。
- 5 腓立比的信徒因着思念上的不合，而有不同程度的愛（二 2）；他們對眾聖徒沒有相同的愛以保守一；我們對聖徒的愛若受過調整並對付，我們愛聖徒時就會享受基督。
- 6 在魂裏是一，魂裏聯結，不僅是為着經歷基督，更是為着享受基督；我們對基督的經歷，也該是對基督的享受。
- 7 我們對基督的經歷要有享受，就必須在一個靈裏，並且要同魂；我們要享受基督，就需要有正確的魂，就是『共同的魂』，與其他聖徒的魂是一的魂。
- 8 我們該作的最重要的事，乃是今天就經歷基督作我們的享受，使召會能建造起來，使祂得着榮耀；這是我們蒙保守在主的恢復裏，直到祂回來的路。

2. The one thing is the subjective experience of Christ as our enjoyment for the church life, the Body life; this one thing should occupy our mind all the time; if we think the one thing, immediately the enjoyment of Christ will be our portion.
3. Our thinking should be focused on the excellency of the knowledge and experience of Christ (3:8, 10); focusing on anything else causes us to think differently, thus creating dissensions among us.
4. To think something other than the one thing is to rebel against God's economy; God's economy is that we think the one thing.
5. Because of the dissension in their thinking, the Philippian believers had different levels of love (2:2); they did not have the same love toward all the saints for the keeping of oneness; if our love toward the saints has been regulated and dealt with, then we will enjoy Christ as we love the saints.
6. Being one in soul, joined in soul, is not only for the experience of Christ but even more for the enjoyment of Christ; our experience of Christ should also be an enjoyment of Christ.
7. To experience Christ with enjoyment, we need to be in one spirit with one soul; in order to enjoy Christ, we need to have a proper soul, a "co-soul" that is one with the souls of other saints.
8. The most important thing for us to do is to experience Christ as our enjoyment today so that the church may be built up for His glory; this is the way for us to be preserved in the Lord's recovery until He comes back.





# 第一週 ■ 週一

## 晨興餽養

腓一 20 ~ 21 『這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

我們的基督徒生活是個奧祕，我們的愛和謙卑也是個奧祕。孔子所教導的謙卑不是奧祕；但是當我們基督徒活出謙卑時，這個謙卑是奧祕的。凡從我們裏面活出來的，都該是奧祕的。論到我們的謙卑時，別人應當說，『我們無法解釋這個人所過的那種生活。雖然他謙卑，但他的謙卑與眾不同。他的愛也不同。他好像不愛任何人，但實際上他真是愛人。他的愛是奧祕的。他的愛似乎是無限的。』人的愛雖然有限，但基督徒所活出正確的爱卻是無限的。因此，基督徒的爱是個奧祕。

我常聽人說，『我再也受不了了。這處境耗盡了我的忍耐。』假如我們的忍耐能耗盡，這表示那不是基督的忍耐。我們基督徒必須活出一種無限的忍耐。環境越消耗我們的忍耐，我們就越忍耐，因為我們的忍耐是耗不盡的；這是個奧祕，使別人希奇我們為何能如此忍耐（李常受文集一九七八年第一冊，四一三頁）。

## 信息選讀

顯大基督就是無止境的彰顯基督，也就是對全宇宙表明，那位作我們的生命，並我們憑以活着的基督，乃是無限的。人的觀念以為基督是有限的。但是當人們看見我們憑基督活着，他們就會領悟，基督是

# WEEK 1 — DAY 1

## Morning Nourishment

Phil. 1:20-21 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

Our Christian living is a mystery. Our Christian love and humility are also mysterious. The humility taught by Confucius was not a mystery. But when we Christians live out humility, this humility is mysterious. Whatever we live out from within us should be mysterious. Regarding our humility, others should say, "We cannot explain the kind of life this person lives. Although he is humble, his humility is different from that of others. His love is also different. It seems that he does not love anyone, but actually he loves others. His love is mysterious. There seems to be no limit to his love." Although human love is limited, the proper love lived out by a Christian is unlimited. Hence, it is a mystery.

Often I have heard people say, "I simply cannot tolerate this anymore. This situation has exhausted my patience." If our patience can be exhausted, this indicates that it is not the patience of Christ. We Christians need to live out a patience that is unlimited. The more the circumstances exhaust our patience, the more patient we are, for our patience is inexhaustible. This is a mystery. It causes others to wonder how we can be so patient. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 321-322)

## Today's Reading

To magnify Christ is to express Christ without limitation. It is to show to the whole universe that the very Christ who is our life and by whom we live is unlimited. According to the human concept, Christ is limited. But when people see us living by Him, they will realize that He is not limited. If the apostle Paul

無限的。假如使徒保羅沒有被監禁在牢獄裏，就沒有人能曉得基督是何等的無限。藉着保羅的坐監，那位保羅所憑以活着的基督，就被彰顯為無限的一位。因着保羅的忍耐是基督自己，所以無論保羅留在監裏多久，都不能耗盡他的忍耐；因此，那忍耐是取之不盡、無限無量的。有時候基督徒到了忍耐的盡頭，所以就請求別人為他們禱告。這種忍耐不是基督的忍耐，因為這種忍耐不是顯大的忍耐。我們所經歷作為忍耐的基督，是取用不盡的。我們若憑祂活着，祂就會被顯大，而顯出祂的無窮無盡。因着保羅的忍耐就是基督，所以這忍耐是無限的。如此無限的忍耐，乃是無限之基督的顯大。對宇宙而言，這乃是一個奧祕。

在腓立比一章二十節保羅說，基督要在他身體上顯大。很少基督徒知道這節所說『顯大』一辭的意義。有人可能說顯大的意思就是彰顯、高舉、榮耀或尊崇。不錯，這辭是有這些意思，但都還沒有觸及『顯大』一辭的真義。基督在我們身上顯大，意思就是我們經歷無限無量的基督。基督是藉着祂的無限無量而得着顯大的。譬如，我們的愛是有限的，因為我們的愛不是基督。為甚麼有這麼多的分居和離婚？原因是人的愛是有限的。基督是無限的，但我們是有限的。我們在某件事上若憑基督活着，那件事就是無限的。但我們在同一件事上若憑自己活着，那件事就是有限的。我們若用自己的愛去愛人，就會發現我們的愛至終會耗盡。我們所愛的人對我們的要求會越來越多，來耗盡我們的愛。丈夫的愛被妻子耗盡，父母的愛被兒女耗盡，長老的愛被聖徒耗盡。我們雖然會耗盡，但基督絕不會耗盡。我們要求的愛越多，祂就供應越多的愛來滿足我們的要求。所以，在愛人這件事上憑基督活着，就是藉着基督的無限無量來顯大祂（李常受文集一九七八年第一冊，四一四、五二二頁）。

參讀：經歷基督，第一、十一章。

had not been put in prison, no one would have understood how unlimited Christ was. It was through Paul's imprisonment that the Christ by whom Paul lived was expressed as the unlimited One. Because Paul's endurance was Christ Himself, it would have been impossible to exhaust his endurance no matter how long Paul had been kept in prison. Hence, it was inexhaustible and unlimited. Sometimes Christians ask others to pray for them because they are coming to the end of their endurance. Such endurance is not Christian endurance, for it is not endurance magnified. The Christ whom we experience as endurance cannot be exhausted. If we live by Him, He will be magnified; that is, He will show forth His exhaustlessness. Because Paul's endurance was Christ, it was unlimited. Such an unlimited endurance is the magnification of the unlimited Christ. To the universe this is a mystery.

[In Philippians 1:20] Paul says that Christ would be magnified in his body. Not many Christians know the significance of the word magnify in this verse. Some may say that to be magnified means to be expressed, exalted, glorified, or honored. Yes, it does mean these things, but these words do not touch the significance of the word magnify. For Christ to be magnified in us means that we experience the unlimited Christ. Christ is magnified through His unlimitedness. For example, our love is limited because it is not Christ. The reason there are so many separations and divorces is that human love is limited. Christ is unlimited, but we are limited. If we live by Christ in any matter, that matter will be unlimited. But if we live by ourselves in the same matter, it will be limited. If we love others with our own love, we will discover that eventually our love will be exhausted. The ones we love will place more and more demands upon us to exhaust our love. The love of a husband is exhausted by his wife, the love of parents is exhausted by their children, and the love of the elders is exhausted by the saints. Although we may be exhausted, Christ is never exhausted. The more love we require, the more love He affords to meet our requirements. Therefore, to live by Christ in the matter of loving others is to magnify Christ by His unlimitedness. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 322, 405-406)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 1, 11

# 第一週 ■ 週二

## 晨興餽養

林後十二 9『祂對我說，我的恩典殼你用的，因為我的能力，是在人的軟弱上顯得完全。所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。』

提前三 15 ~ 16『…活神的召會，真理的柱石和根基。並且，大哉！敬虔的奧秘！這是眾所公認的，就是：祂顯現於肉體…。』

經歷基督乃是個奧秘，舉凡我們對基督的經歷都是無限的。我們若看見這個異象，這異象就不僅會控制我們的生活，更會加強我們基督徒的行事為人。神的心意是要藉着我們顯大基督。召會生活是我們基督徒生活的總和。我們都憑基督活着，而我們基督徒的生活加起來，就成為召會生活。我們基督徒的生活是個奧秘，我們所活出任何一面的基督，也是個奧秘。我們都是奧秘的，因為奧秘的基督在我們裏面活着。譬如，我們可以憑基督說話，而我們憑基督說話乃是個奧秘。雖然是奧秘，卻又是實際。今天我們對基督的經歷乃是奧秘。一天又一天，我們的生活是奧秘的。因此，當我們作為召會來在一起時，我們乃是一個完全的奧秘。這一切奧秘的總和就是召會生活。這個奧秘使那無限的一位得以顯明出來（李常受文集一九七八年第一冊，四一六至四一七頁）。

## 信息選讀

就像忍耐一樣，我們的忠信、耐心和謙卑也必須是無限的。我們憑基督活着而有的任何美德都是無限的，因此也是奧秘的。藉此我們能看見，屬人的美德和顯大基督的美德是不同的。所有屬人的美德都是有限的。譬如，屬人的容忍終究會耗盡；但我們若活出

# WEEK 1 — DAY 2

## Morning Nourishment

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

1 Tim. 3:15-16 ...The church of the living God, the pillar and base of the truth. And confessedly, great is the mystery of godliness: He who was manifested in the flesh...

The experience of Christ is a mystery, and whatever we experience of Christ is unlimited. If we see this vision, it will not only control our life but also strengthen our Christian walk. God's intention is to magnify Christ through us. The church life is the sum total of our Christian living. We all live by Christ, and our Christian living is added together to make the church life. Our Christian life is a mystery, and whatever of Christ we live out is also a mystery. We all are mysterious because Christ lives in us. For example, we may speak by Christ, but our speaking by Christ is a mystery. Although it is a mystery, it is nonetheless a fact. What we are experiencing of Christ today is a mystery. Day by day our living is mysterious. Thus, when we come together as the church, we are a complete mystery. The sum total of all these mysteries is the church life. This mystery manifests the One who is unlimited. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 323-324)

## Today's Reading

Like endurance, our faithfulness, patience, and humility must also be unlimited. Any attribute we have through living by Christ will be unlimited and thus mysterious. By this we can see the difference between the human virtues and the virtues that are the magnification of Christ. All human virtues are limited. For example, human tolerance will eventually be exhausted.

基督的顯大，就不會耗盡。這個奧祕能征服魔鬼、污靈和所有邪惡的天使，也會使所有的人信服。所有的人會因着看見基督的顯大而信服。我們基督徒的忍耐是個奧祕，因為那是基督的顯大。基督的顯大不僅是基督的顯明，更是基督顯明為無限的一位。

甚至我們對人的赦免也必須是基督的顯大。彼得在馬太十八章問主，他應該赦免他的弟兄多少次，是否該赦免七次。但主告訴他必須赦免七十個七次。這是沒有窮盡的赦免。這種赦免乃是基督的顯大。我們的赦免就是那沒有窮盡的基督自己。年復一年，我們一再的赦免人。這種無限的赦免乃是基督在我們身上的顯大。

基督徒的美德該是無窮盡的，所以神往往不減輕我們的苦難。反之，為了顯大基督，祂常會增加苦難。我們要顯大基督，受苦是必需的。假如你這樣禱告：『哦神，我的父，你既慈愛，又有憐憫。你知道我無法忍受太多，請減輕我的苦楚。』神若答應你的禱告，減輕你的苦楚，基督就無法得着顯大。我們需要苦難，好使基督顯大。當我們的苦難增加了，基督也就越發顯大。然而，不要去掛心那一種苦難會使我們顯大基督。我們不必分析，只要單純的愛主並經歷祂。

顯大基督的意思就是彰顯祂作無限的一位。藉着我們苦難的加增，祂就被顯大。不要害怕苦難，因為藉着苦難顯大基督，乃是喜樂的事。許多基督教的教師，都認為腓立比書是一卷喜樂的書。保羅在這卷書中一再的告訴我們，要在主裏喜樂。當我們在歡愉的環境中，喜樂可能沒有多少意義。但是當我們在監牢中喜樂，那就大有意義（李常受文集一九七八年第一冊，四一四至四一六頁）。

參讀：經歷基督，第十一章。

But the very magnification of Christ lived out of us cannot be exhausted. This mystery subdues the devil, the demons, and all the evil angels. It also convinces everyone. Any proper human being will be convinced by seeing the magnification of Christ. Our Christian patience is a mystery because it is the magnification of Christ. This is not merely Christ manifested; it is Christ manifested as the unlimited One.

Even our forgiveness of others needs to be a magnification of Christ. In Matthew 18 Peter asked the Lord how many times he should forgive his brother. He asked if he should forgive him even seven times. But the Lord told him that he must forgive seventy times seven. This is inexhaustible forgiveness. Such forgiveness is the magnification of Christ. Our forgiveness is the inexhaustible Christ Himself. Again and again, throughout the years, we forgive others. This unlimited forgiveness is Christ magnified in us.

Because the Christian virtues should be inexhaustible, often God will not reduce our sufferings. Rather, in order to magnify Christ, often He will increase them. In order to magnify Christ, it is necessary that we suffer. Suppose you pray, "O God, my Father, You are kind and merciful. You know that I cannot endure very much. Please reduce my suffering." If God answered your prayer and reduced your suffering, Christ would not be magnified. We need the sufferings for the manifestation of Christ. As our sufferings increase, Christ is magnified all the more. However, do not be concerned about what kind of suffering enables us to magnify Christ. Instead of analyzing this matter, we should simply love the Lord and experience Him.

To magnify Christ means to express Him as the One who is unlimited. He is magnified through the increase of our sufferings. Do not be afraid of suffering, for it is a joy to magnify Christ through suffering. Many Christian teachers realize that the book of Philippians is a book of joy. Over and over again, in this book Paul tells us to rejoice in the Lord. When we are in a pleasant environment, it may not mean very much to be joyful. But to rejoice when we are in prison means a great deal. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 322-323)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 1



## 晨興餽養

腓一3~6『我…感謝我的神; …歡歡喜喜的祈求, 爲了你們從頭一天直到如今, 在推廣福音上所有的交通; 我深信那在你們裏面開始了善工的, 必完成這工, 直到基督耶穌的日子。』

(腓立比一章五至六節) 指出, 在推廣福音上所有的交通就是善工, 這工是由基督發起的。基督必完成這工, 直到基督耶穌的日子。腓立比書揭示了一個事實: 經歷基督乃是在推廣福音上的交通, 直到主耶穌回來。請注意, 保羅在五節不是說傳福音, 而是說在推廣福音上的交通。…從我們得救起, 到主耶穌回來的時候, 我們的基督徒生活該是傳揚福音的生活。我們在這裏並不是爲着我們的教育、工作或家庭, 也不是爲着賺錢, 或是要得着聲望或地位。我們在這裏乃是過傳揚福音的生活, 傳講基督的生活。我們的生活必須是我們的傳揚。若有人問你的職業是甚麼, 你應當說, 『我的職業是傳福音。』因此, 我們的生活首要的是傳揚福音的生活。無論我們說話或保持靜默, 我們的生命、生活、所是和全人, 都是基督的傳揚(李常受文集一九七八年第一冊, 四二三頁)。

## 信息選讀

我們傳福音的生活不該是個人主義的, 乃該是團體的。這就是我們在福音的傳揚上有交通的原因。『交通』這辭…在原文的意思是溝通、彼此交流。就着傳福音而言, 今天的光景非常可憐。基督徒若不是不傳福音, 就是以個人主義的方式傳福音, 而不是以團體的方式傳福音。…似乎人越會傳福音,

## Morning Nourishment

Phil. 1:3-6 I thank my God,...making my petition with joy, for your fellowship unto the furtherance of the gospel from the first day until now, being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus.

[Philippians 1:5 and 6] indicate that the fellowship unto the gospel is a good work, a work initiated by Christ. Christ will complete this work until the day of Christ Jesus. Philippians unveils the fact that the experience of Christ is the fellowship unto the gospel until the Lord Jesus comes back. Notice that in verse 5 Paul does not speak of the preaching of the gospel but of the fellowship unto the gospel....From the time we are saved until the time the Lord Jesus comes back, our Christian life should be a gospel-preaching life. We are not here for our education, job, or family, and we are not here to earn money or to gain a reputation or position. We are here to live a gospel-preaching life, a life that preaches Christ. Our living should be our preaching. If someone asks your profession, you should say, "My profession is preaching the gospel." Thus, our life is primarily a gospel-preaching life. Whether I speak or remain silent, my life, my living, my being, and my entire person are a preaching of Christ. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 329-330)

## Today's Reading

Our gospel-preaching life should not be individualistic; rather, it must be corporate. This is the reason that in the preaching of the gospel we have fellowship....The Greek word rendered "fellowship," koinonia, means "communication, mutual interchange." As far as the preaching of the gospel is concerned, today's situation is very poor. Either Christians do not preach the gospel or they preach it individualistically, not corporately.... It seems that

就越個人主義。在他們的傳福音上幾乎沒有交通。許多傳福音者因為在推廣福音上沒有交通，所以他們沒有對基督的經歷。

即使我們了結已往，把自己奉獻給主，隨從裏面膏油的塗抹，我們可能還未必對基督有很多的經歷。但是我們若以團體的方式傳福音，我們就會充滿對基督的經歷。…我非常高興我們中間有許多人熱心到校園傳福音，但我不知道他們是否在推廣福音上有交通。我們若僅僅傳福音，對基督就不會有很多的經歷。對基督的經歷主要的不是在傳揚，而是在交通。我們需要在交通裏傳福音。只要你在傳福音上有交通，你就會經歷基督。

你們在學校的課業上，熱中要得第一是很好的，但在傳福音的事上不要這樣。反之，你們傳福音時，要甘心樂意作無有的人。那些傳基督是出於嫉妒、爭競和私圖好爭的，必定不會在推廣福音上有交通。我們若沒有交通，就不會對基督有經歷。

我非常喜樂看見青年人在校園裏熱心傳福音，但我必須問，在他們的傳福音裏，是否對基督有經歷。這在於他們是否在推廣福音上有交通。要有這種交通不是一件簡單的事，這要求我們把自己、野心、名譽和地位都擺在一邊。這是真正十字架的殺死。在推廣福音上的交通會殺死我們的己、肉體和天然的人，也殺死我們的野心、願望、喜好和揀選。這就是為甚麼在傳揚福音上的交通，會使我們經歷基督。因此，照着使徒保羅在腓立比書裏的話，經歷基督的第一條路，就是在推廣福音上有交通（李常受文集一九七八年第一冊，四二三至四二五頁）。

參讀：經歷基督，第二章。

the more evangelistic people are, the more individualistic they are. In their preaching of the gospel there is no fellowship. Because there is no fellowship unto the gospel, there is no experience of Christ.

Even if we clear the past, consecrate ourselves to the Lord, and follow the inner anointing, we still may not necessarily have that much experience of Christ. But if we preach the gospel in a corporate way, we will be full of the experience of Christ.... I am very glad that many among us are zealous for the preaching of the gospel on the campuses. But I wonder if in this preaching of the gospel there is the fellowship unto the gospel. If we simply engage in the preaching of the gospel, we will not have very much experience of Christ. The experience of Christ is not mainly in the preaching; it is in the fellowship. We need to preach the gospel in fellowship. As long as you have fellowship in your preaching of the gospel, you will experience Christ.

In your schoolwork it is all right to be zealous to be first but not in the preaching of the gospel. Rather, in the preaching of the gospel, you should be willing to be nothing. Those who preach Christ out of envy, strife, and rivalry certainly do not have fellowship unto the gospel. If we do not have fellowship, we cannot have the experience of Christ.

I am very happy that the young people are zealous to preach the gospel on the campuses. But now I must ask whether or not in their preaching of the gospel they have the experience of Christ. This depends upon whether or not they have the fellowship unto the gospel. It is not a simple matter to have this fellowship. It requires that we put ourselves, our ambition, our reputation, and our position aside. This is a real killing. The fellowship unto the gospel kills the self, the flesh, and the natural man. It also kills our ambition, desire, preference, and choice. This is the reason that the fellowship in the preaching of the gospel causes us to experience Christ. Thus, according to the word of the apostle Paul in Philippians, the first way to experience Christ is in the fellowship unto the gospel. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 330-331)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 2

# 第一週 ■ 週四

## 晨興餽養

腓一 27 『只要你們行事為人配得過基督的福音，叫我或來見你們，或不在你們那裏，可以聽見關於你們的事，就是你們在一個靈裏站立得住，同魂與福音的信仰一齊努力。』

二 20 ~ 21 『因我沒有人與我同魂，真正關心你們的事，因為眾人都尋求自己的事，並不尋求基督耶穌的事。』

我們如何能在一個靈裏並同魂？憑着我們的靈是不可能的，因為我們的靈是嫉妒的靈。當我們看到別人領頭時，我們就嫉妒。然後我們會開始在私圖好爭的靈裏爭競。雖然我們的靈是如此，但耶穌的靈卻不然。福音書中所陳明耶穌的生活，是沒有嫉妒、爭競或私圖好爭的。惟有在耶穌的靈裏，我們纔有可能在一個靈裏並同魂。

同魂主要的意思是同一個心思。基督徒不能同魂，原因乃是每個人都想作頭，沒有人願意在後。…如果我們說，『我要在耶穌的靈裏，』我們立刻會有對基督的經歷，並且與別人是同靈同魂。然後我們就會為着福音一齊努力。腓立比一章二十七節的『一齊』，意思是我們是配搭的；不是個人主義的，乃是團體的（李常受文集一九七八年第一冊，四二七至四二八頁）。

## 信息選讀

腓立比二章二節…說到魂裏聯結。魂裏聯結，意思就是在我們的情感、愛、思想以及決定上是一。這樣的一是非常實際的。我們若要經歷基督，就需要在魂裏聯結。我們若在情感、思想和決定上不是

# WEEK 1 — DAY 4

## Morning Nourishment

Phil. 1:27 Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel.

2:20-21 ...I have no one like-souled who will genuinely care for what concerns you; for all seek their own things, not the things of Christ Jesus.

How can we have one spirit and one soul? This is not possible by our spirit, for our spirit is a spirit of envy. When we see others taking the lead, we are envious. Then we begin to strive in the spirit of rivalry. Although our spirit is like this, the Spirit of Jesus is not. Consider the life of Jesus as presented in the Gospels. His life was a life without envy, strife, or rivalry. To be one in spirit and in soul is possible only in the Spirit of Jesus.

To be one soul mainly means to be one mind. The reason Christians cannot be one soul is that each desires to be first and that no one is willing to be last.... If we say, "I want to be in the Spirit of Jesus," we will immediately have the experience of Christ and be one spirit and one soul with others. Then we will strive together for the gospel. The word together in Philippians 1:27 means that we are coordinated and that we are not individualistic but corporate. (CWWL, 1978, vol. 1, "The Experience of Christ," p. 333)

## Today's Reading

[Philippians 2:2] speaks of being one in soul. To be one in soul means to be one in our affection, love, thought, and decisions. Such oneness is very practical. If we want to experience Christ, we need to be one in soul. If we are not one in our affections, thoughts, and decisions, we are not one in

一，我們就不是同魂；只要我們不是同魂，我們就不在推廣福音上所有的交通裏。

腓立比一章末了和二章開頭的部分，實際上是一段話，不應當分開。從一章二十七節至二章八節有一個貫通的思想。保羅在一章二十七節說，『只要你們行事為人配得過基督的福音。』我多年前讀這節經文時，以為行事為人配得過福音，意思就是說，在那些我們傳福音給他們的人面前，行為要完全。但這不是保羅在這裏的意思。二十七節下半說，『叫我…可以聽見關於你們的事，就是你們在一個靈裏站立得住，同魂與福音的信仰一齊努力。』保羅在這裏不是說要愛我們的妻子，服從我們的丈夫，孝敬父母，以仁愛的態度行事為人。反之，他乃是告訴我們，要在一個靈裏同魂站立得住。我們若不是在一個靈裏同魂，我們的行事為人就配不過福音。…無論我們在一個地方或一個校園裏有多少人，我們傳福音時，每一個人人都必須有深刻的印象：我們是在一個靈裏同魂。沒有甚麼比這個更具有說服力。當召會的眾肢體都在一個靈裏同魂時，這個一就能說服人、征服人並吸引人。當我們有這樣一個征服人並說服人的一時，我們就會經歷基督並享受基督。我們乃是藉着在一個靈裏同魂而享受基督。我們藉着傳福音，彰顯了我們在靈裏並魂裏的一。當我們這樣傳福音時，我們就享受了基督。我們越是這樣傳揚，就越享受基督。我們就能說，『我們關心的，主要不是有多少靈魂得救，或有多少人被帶到主面前。我們乃是在享受基督。』這樣，我們會滿了享受，而福音的傳揚就成了筵席。我們傳福音時，若不是這樣享受基督作筵席，就指明我們有了問題；我們缺少在靈裏和在魂裏的一。但我們若是在一個靈裏同魂，有多少人藉我們傳福音得救還是次要的；主要的是在我們傳福音的過程中，我們飽嘗了基督作筵席，並且享受了祂。我們不只有經歷，也有享受（李常受文集一九七八年第一冊，四三〇、四四〇至四四二頁）。

參讀：經歷基督，第三章。

soul. As long as we are not one in soul, we are not in the fellowship unto the gospel.

The last part of Philippians 1 and the first part of Philippians 2 are actually one portion and should not be separated. One thought flows from 1:27 through 2:8. In 1:27 Paul says, "Only, conduct yourselves in a manner worthy of the gospel of Christ." When I read this verse years ago, I thought that conduct worthy of the gospel was behavior that was perfect before those to whom we preach the gospel. But this is not Paul's meaning here. The remainder of verse 27 says, "That whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel." Paul does not speak here of loving our wives, submitting to our husbands, honoring our parents, or behaving in a kind, lovable manner. Rather, he tells us to stand firm in one spirit with one soul. If we are not in one spirit with one soul, then our conduct is not worthy of the gospel. No matter how many of us there may be in a locality or on a campus, in our preaching of the gospel everyone must be fully impressed that we are in one spirit and with one soul. Nothing is more convincing than this. When all the members in the church are in one spirit with one soul, this oneness will be convincing, subduing, and attractive. When we have such a subduing and convincing oneness, we will experience Christ and enjoy Him. We will enjoy Christ by being in one spirit with one soul. By preaching the gospel we express our oneness in spirit and in soul. When we preach the gospel in this way, we have the enjoyment of Christ. The more we preach like this, the more we enjoy Christ. We will be able to say, "We don't care mainly for how many souls are saved or for how many people are brought to the Lord. We are enjoying the Lord." We will be full of enjoyment, and the preaching of the gospel will be a feast. If we do not sense that we are feasting on Christ as we preach the gospel, something is wrong. We lack the oneness in spirit and in soul. But if we are in one spirit with one soul, the number of people saved through our preaching of the gospel will be secondary. The primary thing is that in the course of our preaching, we will be feasting on Christ and enjoying Him. We will have not only experience but also enjoyment. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 334, 342-343)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 3



# 第一週 ■ 週五

## 晨興餽養

腓二 2『你們就要使我的喜樂滿足，就是要思念相同的事，有相同的愛，魂裏聯結，思念同一件事。』

四 4『你們要在主裏常常喜樂，我再說，你們要喜樂。』

我們要來區別經歷基督與享受基督的不同。經歷基督主要是在我們的靈裏，而享受基督乃是在我們的魂裏。…以喫東西爲例，把食物喫進去是一回事，而享受食物又是另一回事。有時候父母強迫他們的孩子喫東西，孩子可能因怕受懲罰而喫，但他們沒有享受所喫的食物。反之，他們喫的時候是在受苦。有時我們經歷基督，但不是以享受的方式，而是以受苦的方式。我們可能說，『我必須接受基督作我的生命，並憑祂活着。我必須經歷基督。』這不是享受基督。我們就像那些（被迫）喫食物而沒有享受食物的孩子，許多時候我們經歷基督而沒有享受基督。我們沒有享受基督，反而是在受苦。因此，我們可能經歷基督而沒有享受基督。這裏的難處是在於我們的魂（李常受文集一九七八年第一冊，四三五至四三六頁）。

## 信息選讀

腓立比書不僅論到經歷基督，也論到享受基督。在三章八節下半，保羅說他因基督將萬事看作糞土。這不僅是經歷的事，更是享受的事。以認識基督爲至寶（8上），也指明了享受。至寶主要不是爲着經歷，乃是爲着享受。…在對基督的享受上，應當有令人愉悅的品嚐。

# WEEK 1 — DAY 5

## Morning Nourishment

Phil. 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.

4:4 Rejoice in the Lord always; again I will say, rejoice.

We can make a distinction between the experience of Christ and the enjoyment of Christ. The experience of Christ is a matter primarily in our spirit, but the enjoyment of Christ is in our soul.... Consider the example of eating food. It is one thing to eat food and another thing to enjoy it. Sometimes parents force their children to eat certain foods. Although the children may eat out of the fear of being disciplined, they do not enjoy the food they are eating. Rather, they suffer as they eat. Sometimes we experience Christ not in the way of enjoyment but in the way of suffering. We may say, "I must take Christ as my life and live by Him. I have to experience Christ." But this is not the enjoyment of Christ. Like children who eat without enjoying their food, many times we experience Christ without enjoying Him. Instead of enjoying Christ, we suffer. Thus, we can have the experience of Christ without the enjoyment of Christ. The problem here is with our soul. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 338-339)

## Today's Reading

Philippians is a book not only on the experience of Christ but also on the enjoyment of Christ. In Philippians 3:8 Paul says that for the sake of Christ he counted all things as refuse. This is not only a matter of experience but also a matter of enjoyment. The excellency of the knowledge of Christ (v. 8) also indicates enjoyment. Excellency is not mainly for experience but for enjoyment....With the enjoyment of Christ there is a pleasant taste.



雖然腓立比人很好，但他們失去了對基督的享受。他們可能有正確的靈，但他們的魂裏有難處。他們可能曾經在靈裏是一，但他們在魂裏確實不是一。這就是腓立比書的背景。

新約中每封書信都是為着特別的原因寫的。保羅寫信給腓立比人，原因是他們雖然為着主並顧到主的僕人，他們的靈也非常好，但是他們在魂裏有難處，因為他們沒有思念相同的事。他們在思想上有難處。因此，保羅寫這封書信勸告他們，甚至求他們，要在魂裏是一。

我們今天的需要和腓立比人很相似。在一章保羅對腓立比人說，『我每逢想念你們，就感謝我的神；每逢為你們眾人祈求的時候，總是歡歡喜喜的祈求。』（3～4）我對主恢復裏親愛的眾聖徒也有同樣的感覺。我能真誠的說，我為着眾聖徒讚美主。雖然如此，我多少擔心你們對基督的享受可能不是那麼多。也許你頭一次到你當地的召會時，你對基督有相當的享受。但過了一段時間，你可能就失去了這享受。這原因乃是在魂裏有問題。不是姊妹們太在情感裏，就是弟兄們太在心思裏。並且我們都有頑梗意志的難處。我的負擔乃是：這頑梗的意志必須受對付。許多在主恢復裏多年的人，就像喫食物而沒有享受食物的小孩一樣。他們剛來的時候，一切都是可享受的；但今天許多人沒有這種享受了。許多人失去了對基督的享受，原因是他們在魂裏有難處。青年人可能在校園非常活躍的傳福音；他們禱告讚美，又喊阿利路亞。但這一切可能變成僅僅是履行義務，而對基督沒有多少的享受。你們若對基督沒有很多的享受，就指明你們沒有在魂裏是一，你們的思想和情感與別人不同。友歐底亞和循都基二人不合的原因，就是她們在魂裏有難處。她們沒有思念相同的事（李常受文集一九七八年第一冊，四三七至四三九頁）。

參讀：經歷基督，第四章。

Although the Philippians were good, they had lost their enjoyment of Christ. They may have had a proper spirit, but there was a problem in their soul. They might have been one in spirit, but they were definitely not one in soul. This is the background.

The reason for writing the Epistle to the Philippians was that, although they were for the Lord and cared for His servant and were very good in their spirit, they had a problem in their soul because they did not think the same thing. In their thinking they had a problem. Hence, Paul wrote this Epistle to advise them and even to beg them to be one in soul.

Our need today is very similar to that of the Philippians. In chapter 1 Paul said of the Philippians, "I thank my God upon all my remembrance of you, always in my every petition on behalf of you all, making my petition with joy" (vv. 3-4). I feel the same way toward all the dear saints in the Lord's recovery. I can sincerely say that I praise the Lord for all the saints. Nevertheless, I am somewhat concerned that you may not have very much enjoyment of Christ. Perhaps when you first arrived in your locality, you had considerable enjoyment of Him. But as time has gone by, you may have lost this enjoyment. The reason for this is that there is a problem in the soul. Either the sisters are too much in the emotion, or the brothers are too much in the mind. But we all have a problem with our stubborn will. My burden is that this stubborn will would be dealt with. Many of those who have been in the Lord's recovery a long time are like children eating food without enjoying it. When they first came, everything was enjoyable, but many do not have this enjoyment today. The reason many lose the enjoyment of Christ is the problem they have in the soul. The young people may be very active in preaching the gospel on the campuses. They may pray, praise, and shout Hallelujah. But all this may become merely the carrying out of a duty. There may not be much enjoyment of Christ. If you do not have much enjoyment of Christ, it indicates that you are not one in soul. Your thoughts and emotions differ from those of others. The reason Euodias and Syntyche were not one was that they had a problem in the soul. They were not thinking the same thing. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 340-341)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 4

# 第一週 ■ 週六

## 晨興餽養

腓三 8『不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

在腓立比二章，保羅鼓勵腓立比人思念同一件事，並且魂裏聯結。這同一件事所指的不僅是客觀的基督，更是為着召會生活，主觀的經歷基督作我們的享受。這同一件事該一直佔有我們的心思。我們該不斷思念如何經歷基督作我們豐富的享受，使我們能有正確的召會生活。身體生活乃是對基督之經歷和享受的結果。當我們享受基督，召會生活就自然而然產生出來。因此，召會生活來自我們對基督的經歷（李常受文集一九七八年第一冊，四五八頁）。

## 信息選讀

召會生活將屬鬼魔的事物從我們的心思奪去。在召會生活中，我們幫助眾聖徒思念同一件事——為着召會生活享受基督。我們都為着召會生活思念經歷基督的事。我們這樣作，就是順從的。

每當我們思念別的事物，我們就是不順從並背叛的。不思念同一件事，而思念別的事，就是背叛神的經綸。神的經綸就是要我們思念同一件事。某位弟兄得罪了你麼？你不該思念那件得罪你的事，因為神的經綸不容許。你若思念那件事，你就是背叛神。這是嚴肅的事。發怨言也是背叛。神的經綸不

# WEEK 1 — DAY 6

## Morning Nourishment

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

In Philippians 2 Paul was encouraging the Philippians to think the one thing and to be one in soul. The one thing is not merely the objective Christ but the subjective experience of Christ as our enjoyment for the church life. This one thing should occupy our mind all the time. We should constantly be thinking about how to experience Christ as our rich enjoyment so that we may have the proper church life. The Body life is the issue of the experience and enjoyment of Christ. When we enjoy Christ, the church life spontaneously issues forth. Thus, the church life comes out of our experience of Christ. (CWWL, 1978, vol. 1, "The Experience of Christ," p. 356)

## Today's Reading

The church life robs the devilish things from our minds. In the church life we help all the saints to think one thing—the enjoyment of Christ for the church life. We all think of the experience of Christ for the Body life. In doing this, we are obedient.

Whenever we think other things, we are disobedient and rebellious. To think something other than the one thing is to rebel against God's economy. God's economy is that we think the one thing. Has a certain brother offended you? You should not think about that offense, for God's economy does not allow you to do so. If you think about the offense, you rebel against God. This is a serious matter. Murmuring is also rebellious. God's economy does not

容許我們發怨言；這樣作就是不順從。

我們都有自己的性情；我們都習慣發怨言、起爭論並埋怨人。但我們若在起爭論和發怨言的事上蒙光照，我們就會說，『主阿，赦免我的背叛。…我要順從你的經綸，思念同一件事。雖然有人得罪了我，我不要思念那些事，我只要思念對基督的享受和經歷。』

在腓立比二章二節我們不只看見心思，也看見情感，因為愛是情感的事。在二節保羅懇求腓立比人要有相同的愛。因此，他們不僅要在他們的心思裏思念相同的事，也要在他們的情感裏有相同的愛。今天我們中間有許多人沒有相同的愛。

保羅說到關於相同的愛的話是很重的。這話有力的指出，腓立比人的愛有不同的程度。今天我們中間的光景也是這樣。不錯，我們彼此相愛，但我們的愛有差別，我們愛的溫度也不一樣。我們與某些人接觸時，像冰一樣；但我們與另一班人接觸時，又像沸水一般。對於某些人，我們的愛太冷；對於另一些人，我們的愛又太熱。我們對每一個人的愛都必須適度，不應該太熱或太冷。有時候人告訴我說他們愛我，但我裏面說，『你們的愛如此冰冷。你們越愛我，我就越冰冷。但你們對別人的愛卻熱得沸騰。』

會劇烈改變溫度的愛，乃是出自我們天然的生命。這樣的愛來自未受過對付的魂。我們絕不可能在這種愛裏享受基督。我們對聖徒的愛若受過調整並對付，我們愛聖徒時就會享受基督。我們的愛是否正確，乃在於我們愛別人時有否享受基督。如果你愛別人，卻沒有在那愛裏享受基督，你的愛就是錯誤的；這愛不適度，也不正確（李常受文集一九七八年第一冊，四六八至四六九、四四三至四四四頁）。

參讀：經歷基督，第五章。

allow us to murmur. To do so is to be disobedient.

We all have our disposition, and we all are accustomed to murmuring, reasoning, and complaining. But if we are enlightened concerning reasoning and murmuring, we will say, "Lord, forgive my rebellion...I want to be obedient, obeying Your economy to think the one thing. Although certain ones have offended me, I do not want to think about the offenses. Instead, I want to think only of the enjoyment and experience of Christ."

[In Philippians 2:2] we find not only the matter of the mind but also the matter of the emotion, for love is a matter of emotion. In verse 2 Paul implores the Philippians to have the same love. Thus, they were not only to think the same thing in their mind but to have the same love in their emotion. Many among us today do not have the same love.

Paul's word about having the same love is a weighty word. It is a strong indication that the Philippians had a love that was on different levels. Our situation today is the same. Yes, we love one another, but our love differs, and the temperature of our love is not the same. When we contact certain ones, we are like ice, but when we contact others, we are like boiling water. For some, our love is too cold; for others, it is too hot. Our love should be moderate toward everyone. It should be neither too hot nor too cold. Sometimes people have told me that they love me. But within I said, "Your love is so cold. The more you love me, the colder I become. But your love for others is boiling hot."

To have a love that fluctuates in its temperature is to have a love that issues out of our natural life. Such a love comes from a soul that has not been dealt with. We can never enjoy Christ in this kind of love. If our love toward the saints has been regulated and dealt with, then we will enjoy Christ as we love the saints. Whether or not our love is proper depends on whether or not we enjoy Christ in our loving of others. If you love others without having the enjoyment of Christ in that love, your love is wrong. It is neither moderate nor proper. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 363, 344)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 5

# 第一週詩歌

補 859

為福音而活

(腓立比一章) (英1295)

G 大調

4/4

G C Cm G

5̣ 3̣ · 4̣ 5̣ 1̣ | 3̣ 3̣ · #2̣ 3̣ 1̣ | 6̣ 1̣ · 1̣ 2̣ 1̣ | 5̣ — 0 |

一 福音的交通, 我們同有分, 從頭一天至今;

G A D

5̣ 3̣ · 4̣ 5̣ 1̣ | 3̣ 3̣ · #2̣ 3̣ 1̣ | 2̣ 2̣ · 2̣ 2̣ 3̣ | 2̣ — 0 |

為推廣福音, 眾人如一人, 主話偏傳遠近。

D G C G Am D

5̣ 7̣ · 1̣ 2̣ 5̣ | 5̣ 1̣ · 2̣ 3̣ 1̣ | 4̣ 4̣ · 4̣ 3̣ 2̣ 1̣ | 2̣ — 0 |

辯護且證實, 我們活福音, 在此同享主恩;

G G7 Am D7 G

5̣ 3̣ · 4̣ 5̣ 1̣ | 3̣ 3̣ · 4̣ 5̣ 3̣ | 2̣ 2̣ · 2̣ 1̣ 7̣ | 1̣ — 0 ||

主既動善工, 必成全無遜, 直至榮中降臨。

二 每日的境遇,無論苦或甜, 都為福音進展;  
為福音死、活,使主顯人前, 生活在地如天。  
篤信無畏懼,靈中常放膽, 講說神的聖言;  
在愛裏行事,憑大能爭戰, 與主聯結無間。

三 凡事能放膽,不怕仇敵阻, 主靈供應充足;  
基督常顯大,無論何事故, 生死都不在乎。  
無一事羞愧,我們只切慕 活着就是基督—  
惟祂作人位,從我們活出, 事事處處無誤。

四 行事並為人與福音是一, 無論何事臨及;  
在一個靈裏,為福音站立, 同魂一齊努力。  
讓我們宣揚福音的奧祕, 使主稱心如意;  
基督作生命,召會為身體, 傳遍居人之地。

# WEEK 1 — HYMN

Ours is a fellowship in the gospel

Preaching of the Gospel — The Fellowship of the Gospel

1295

1. Ours is a fel - low - ship in the gos - pel Since we received the Lord;  
We're for the fur - ther - ance of the gos - pel, Spread - ing to all His Word.  
For its defense and strong con - firma - tion We all partake of grace—  
He who began this work will perfect it Till we shall see His face.

2. May all the things that come to us daily  
Unto the gospel turn,  
That all may see we're bound for the gospel  
And of the Lord may learn.  
May we be bold and fearless in spirit,  
Speaking the Word of God,  
Do it in love and do it in power,  
While living in the Lord.
3. Lord, we're expecting that we'll be given  
Boldness with every breath.  
Christ must be magnified in our body  
Whether by life or death.  
We hope in nothing to be ashamed,  
For us to live is Christ—  
He is the Person in all our living,  
Our everything, our life.
4. May all our lives be worthy the gospel  
Whatever may betide,  
All standing fast in oneness of spirit,  
All striving side by side.  
Let us proclaim the gospel in fullness  
To satisfy the Lord:  
Christ is the life, the church His expression,  
Sound everywhere abroad.





# 經歷基督

## 第二週

### 認識並經歷基督 為榜樣

讀經：腓二 3～9，一 19～21 上

## 綱要

### 週一

壹 我們若要認識基督為榜樣，就應當裏面思念基督耶穌裏面所思念的——腓二 5：

一 我們要以基督的心思為我們的心思，敞開自己，好讓『基督耶穌裏面所思念的』得以在我們裏面——3～5 節：

1 五節裏，你們裏面要思念的，是指三節的『看』和四節的『看重』。

2 心思卑微與私圖好爭並貪圖虛榮相對（3）；這必定不是我們天然的卑微，乃是基督的卑微（8）。

3 當基督倒空自己，並且降卑自己的時候，祂裏面有這種心思和思念——7～8 節。

二 要有這樣的心思，我們需要在基督的心腸裏，就是在祂內在柔細的感覺和思想裏，與祂是一——8。

# THE EXPERIENCE OF CHRIST

## Week Two

### Knowing and Experiencing Christ as the Pattern

Scripture Reading: Phil. 2:3-9; 1:19-21a

## Outline

### Day 1

I. If we would know Christ as the pattern, we should let the mind which was in Christ Jesus be in us—Phil. 2:5:

A. We need to take Christ's mind as our mind, opening ourselves to "let this mind" be in us—vv. 3-5:

1. This in verse 5 refers to the considering in verse 3 and the regarding in verse 4.

2. Lowliness of mind is in contrast to both selfish ambition and vainglory (v. 3); this must not be our natural lowliness but the lowliness of Christ (v. 8).

3. This kind of mind, this kind of thinking, was in Christ when He emptied Himself and humbled Himself—vv. 7-8.

B. To have "this mind" requires us to be one with Christ in His inward parts, in His tender, inward feeling and in His thinking—1:8.

三 基督的心思在我們裏面，意思就是這心思是活的；基督的心思其實就是基督自己，因為基督的人位顯明在祂的心思裏—二5，參林前二16註1。

## 週二

貳 我們要經歷基督，就需要認識祂是榜樣—腓二5～9：

一 在腓立比二章五至九節，保羅陳明基督是榜樣；我們必須讓這榜樣灌注到我們裏面。

二 基督徒生活的榜樣，乃是這位倒空自己並降卑自己，被神高舉並榮耀的神人救主—6～9節：

1 主雖然與神同等，但祂不以此為強奪之珍，緊持不放；反之，祂倒空自己，將祂所有的，就是神的形狀，擺在一邊—6～7節上：

a 主成為肉體時，沒有改變祂的神性。

b 祂只將祂外面的彰顯，由神的形狀變成奴僕的形狀。

2 主成為『人的樣式』—7節下～8節上：

a 神的形狀，含示基督神格內在的實際；人的樣式，指出基督人性外在的表現—6～7節。

b 祂外面顯於人的是人，但祂裏面卻有神格的實際，就是神—約一1、14、18，三16，羅八3。

c 基督進入人性的情況，顯為人的樣子—腓二8上。

C. For the mind of Christ to be in us means that this mind is something living; actually, the mind of Christ is Christ Himself, for the person of Christ is manifested in His mind—2:5; cf. 1 Cor. 2:16, footnote 1.

## Day 2

II. In order to experience Christ, we need to know Him as the pattern—Phil. 2:5-9:

A. In Philippians 2:5-9 Paul presents Christ as the pattern; we need to have this pattern infused into us.

B. The pattern of the Christian life is the God-man Savior, who emptied Himself and humbled Himself and who has been exalted and glorified by God—vv. 6-9:

1. Although the Lord was equal with God, He did not consider being equal with God a treasure to be grasped and retained; rather, He emptied Himself, laying aside what He possessed—the form of God—vv. 6-7a:

a. In His incarnation the Lord did not alter His divine nature.

b. He changed only the outward expression, from the form of God to the form of a slave.

2. The Lord became “in the likeness of men”—vv. 7b-8a:

a. The form of God implies the inward reality of Christ’s deity; the likeness of men denotes the outward appearance of His humanity—vv. 6-7.

b. He appeared to men as a man outwardly, but as God, He had the reality of deity inwardly—John 1:1, 14, 18; 3:16; Rom. 8:3.

c. Christ entered into the condition of humanity, and He was found in fashion as a man—Phil. 2:8a.

3 基督降卑自己，順從至死—死在十字架上—8 節下：

a 降卑自己，是進一步的倒空自己。

b 基督的降卑自己，顯明祂的倒空自己—7 ~ 8 節。

c 十字架的死，是基督降卑的極點。

### 週三

4 子甘心樂意倒空自己，成為受造的人，來作順服權柄的代表—6 ~ 8 節：

a 主耶穌存心順服，走順服以至於死的路—賽五十七，路九 51，可十 31 ~ 34。

b 主『雖然為兒子，還是因所受的苦難學了順從』—來五 8：

(一) 神命定基督受死，祂順從了—腓二 8。

(二) 祂是因受死的苦難，學了順從。

c 主一直順服，也把順服的生命賜給了我們；信徒的順從乃是接受基督作順從之榜樣的結果—8 節，西三 4。

5 主降卑自己到了極點，神卻將祂升為至高，又賜給祂『那超乎萬名之上的名』—腓二 9。

### 週四

叁 今天在主的恢復裏，我們中間有個迫切的需要，就是經歷基督作我們的榜樣—3 ~ 8 節：

一 我們的榜樣基督不僅是客觀的，也是主觀、可經歷的；那位樹立榜樣，並且自己就是榜樣的，如今乃

3. Christ humbled Himself by becoming obedient even unto death—the death of a cross—v. 8b:

a. Humbling Himself was a further step in emptying Himself.

b. Christ's self-humbling manifested His self-emptying—vv. 7-8.

c. The death of a cross was the climax of Christ's humiliation.

### Day 3

4. The Son willingly emptied Himself to become a created man as the representation of submission to authority—vv. 6-8:

a. The Lord Jesus set His heart to subject Himself to the way of submission, even unto death—Isa. 50:7; Luke 9:51; Mark 10:31-34.

b. "Even though He was a Son," the Lord "learned obedience from the things which He suffered"—Heb. 5:8:

(1) God ordained that Christ should die, and Christ obeyed—Phil. 2:8.

(2) He learned this obedience through the suffering of death.

c. The Lord, who was submissive throughout His life, has given us His life of submission; a believer's obedience is a consequence of taking Christ as a pattern of obedience—v. 8; Col. 3:4.

5. The Lord humbled Himself to the uttermost, but God exalted Him to the highest peak and bestowed on Him "the name which is above every name"—Phil. 2:9.

### Day 4

III. There is an urgent need among us in the Lord's recovery today to experience Christ as our pattern—vv. 3-8:

A. Christ as our pattern is not only objective but also subjective and experiential; the One who set up the pattern and who Himself is the

是內住的神，在我們裏面運行—5、12～13節。

二 基督作我們生活內裏榜樣的原則，乃是我們即使有最高的標準、最高的地位，我們也不該緊持不放—3～6節。

三 我們必須在基督的人性生活上，特別是在倒空自己、降卑自己、不以自己與神同等為強奪之珍而緊持不放等事上，活基督—一20～21上，二6：

- 1 我們裏面有一個能倒空自己並降卑自己的生命。
- 2 這個生命從來不以甚麼東西為強奪之珍而緊持不放，反而總是樂意捨棄地位、捨棄頭銜—3～6節。

## 週五

四 我們有釘十字架的基督為我們的榜樣，這榜樣就是我們裏面釘十字架的生命—林前一23上，二2，加二20，三1，六14：

- 1 在腓立比二章五至八節裏基督降卑的步驟，乃是釘十字架生命各方面完滿的活出。
- 2 基督順從以至於死在十字架上，這就是釘十字架的生命完滿且絕對的活了出來—8節。
- 3 當我們活基督時，我們就是活那作釘十字架生命之榜樣的一位—一21上，林前二2。

## 週六

4 藉着過釘十字架的生活，我們就能經歷復活的大能—腓三10上，弗一19～22。

5 地上最高的生活，乃是釘十字架的生活；每當我們過釘十字架的生活時，神就會帶我們進入復活裏—腓三10～11。

pattern is now operating within us as the indwelling God—vv. 5, 12-13.

B. The principle of Christ as the inward pattern for our living is that even if we have the highest standard of the highest position, we should not grasp it—vv. 3-6.

C. We need to live Christ in His human living, especially in His emptying Himself and humbling Himself and in His not grasping equality with God as a treasure—1:20-21a; 2:6:

1. We have a life in us that is self-emptying and self-humbling.
2. This life never grasps at something as a treasure but is always willing to lay aside position and title—vv. 3-6.

## Day 5

D. We have Christ crucified as our pattern, and this pattern is the crucified life within us—1 Cor. 1:23a; 2:2; Gal. 2:20; 3:1; 6:14:

1. The steps of Christ's humiliation in Philippians 2:5-8 are aspects of the crucified life lived out in a full way.
2. Christ's being obedient unto the death of the cross was the crucified life lived out in a full and absolute way—v. 8.
3. When we live Christ, we live the One who is the pattern of a crucified life—1:21a; 1 Cor. 2:2.

## Day 6

4. By living a crucified life, we can experience the power of resurrection—Phil. 3:10a; Eph. 1:19-22.

5. The highest life on earth is a crucified life; whenever we live a crucified life, God will bring us into resurrection—Phil. 3:10-11.

6 當我們藉着耶穌基督之靈全備的供應，以基督這釘十字架的生命作我們日常生活的榜樣，祂就在我們的日常生活裏被高舉——二 5，一 19 ~ 21 上。

6. Christ is exalted in our daily life as we, by the bountiful supply of the Spirit of Jesus Christ, take Him as the crucified life to be the pattern of our daily life—2:5; 1:19-21a.





## 第二週 ■ 週一

### 晨興餽養

腓二 3～5『凡事都不私圖好爭，也不貪圖虛榮，只要心思卑微，各人看別人比自己強；各人不單看重自己的長處，也看重別人的。你們裏面要思念基督耶穌裏面所思念的。』

腓立比二章包含了幾個要點。第一點是在五節，這一節說，『你們裏面要思念基督耶穌裏面所思念的。』這一節也可繙作：『要讓基督耶穌裏的這心思，也在你們裏面。』本節與歌羅西三章十六節類似，那一節說，『讓基督的話豐豐富富的住在你們裏面。』能殼住在你裏面的東西，定規是活的。這裏的『話』是人格化的，如同一個人位。我們必須讓這人位住在我們裏面。基督耶穌裏的心思在我們裏面，意思就是這心思是活的。基督的心思其實就是基督自己。然而，保羅不是說，『要讓基督在你們裏面。』他乃是說，要讓這心思，就是基督耶穌裏的心思，在你們裏面（長老訓練第六冊，九六至九七頁）。

### 信息選讀

腓立比書的主題乃是經歷基督。這卷書首先在一章告訴我們，我們需要耶穌基督之靈包羅萬有全備的供應。不僅如此，這全備的供應乃是叫我們活基督並顯大基督。我們活基督的憑藉，就是那靈全備的供應。接着，二章題出我們經歷基督的另一個點。我們經歷基督的第二種憑藉，是讓基督耶穌裏活的心思在我們裏面。宇宙中有一個活的心思，保羅稱之為『這心思』。這活的心思等候你敞開自己，讓祂進來。這不僅僅是你接受基督作榜樣來效法祂。這裏的點是說，我們所經歷的基督是非常實際、便

## WEEK 2 — DAY 1

### Morning Nourishment

Phil. 2:3-5 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves; not regarding each his own virtues, but each the virtues of others also. Let this mind be in you, which was also in Christ Jesus.

Chapter 2 of Philippians contains several crucial points. The first is found in verse 5, which says, “Let this mind be in you, which was also in Christ Jesus.” This verse is similar to Colossians 3:16, which says, “Let the word of Christ dwell in you richly.” Something that can dwell in you must be living. The word there is personified; it is the word as a person. We must let this person dwell in us. For the mind which was in Christ Jesus to be in us means that this mind is something living. To translate this phrase as “take the mind of Christ” or “possess the mind of Christ” would be to lose the proper significance of this verse. The mind of Christ actually is just Christ Himself. However, Paul does not say, “Let Christ be in you.” Rather, he says to let this mind, this particular mind which was in Christ Jesus, be in you. (CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” p. 521)

### Today’s Reading

The subject of the book of Philippians is the experience of Christ. This book first tells us in chapter 1 that we need the all-inclusive, bountiful supply of the Spirit of Jesus Christ. Furthermore, this bountiful supply is for us to live Christ and to magnify Christ. The means for us to live Christ is the bountiful supply of the Spirit. Following this, chapter 2 gives us another point concerning our experience of Christ. The second means for us to experience Christ is to let the living mind that was in Christ Jesus be in us. There is in the universe a living mind, a mind that Paul calls “this mind.” This living mind is waiting for you to open yourself up and let Him in. It is not simply that you take Christ as a pattern to imitate Him. The point here is that the Christ

利的。尤其祂的心思非常活而主動。正如我們的心思是主動的，基督的心思更是主動的。

保羅在他的著作裏有時候說到基督的溫柔，與基督的和藹（林後十1）。然而，溫柔與和藹不是人格化的。但這裏祂的心思好比一個人位。你不能說基督的溫柔或和藹住在你裏面。保羅沒有使用這種說法。他乃是說，要讓基督耶穌裏的這心思在你們裏面。這意思是說，實際說來，基督的人位是在祂的心思裏得以顯明。我們必須接受這位實際的基督。祂是活的，祂的心思也是活的，並且等候我們向祂敞開。我們必須將自己敞開，讓這樣的心思在我們裏面。

我們一旦讓基督活的心思在我們裏面，這心思就要來變化我們。以弗所四章二十三節說，我們必須在心思的靈裏得以更新；羅馬十二章二節說，『要藉着心思的更新而變化。』更新的心思，有靈的心思，乃是基督的心思所內住的心思。在基督裏的這心思乃是使人變化的心思，將人更新的心思。基督的心思在我們裏面，乃是為着我們的變化。我們不僅僅在外面跟隨基督的腳蹤，更讓基督活的心思在裏面來變化我們。藉此我們會活一種調和的生命，就是神性與人性調和的生命。

腓立比二章…啓示基督是神也是人。這位神人憑以活着的生命，乃是一種調和的生命。這不是一種替換的生命，乃是兩種生命聯合為一。祂是神，但祂沒有活在神的形狀裏，反倒取了奴僕的形狀，成為人的樣子。這樣的一位乃是神活在人性裏，有奴僕的形狀，成為人的樣子。…人看祂有人的樣子達三十三年半之久。祂的生活就是祂的工作。在腓立比三章九節，保羅渴望『給人看出（他）是在（基督）裏面』。在二章，基督給人看出有人的樣子；在三章，保羅渴望給人看出他是在基督裏面。這是指着他的生活說的（長老訓練第六冊，九七至九九頁）。

參讀：長老訓練第六冊，第七章。

whom we experience is very practical and available. His mind especially is so living and active.

In Paul's writings he sometimes refers to Christ's meekness and Christ's gentleness (2 Cor. 10:1). However, meekness and gentleness are not personified. But here His mind is likened to a person. You cannot say that the meekness or the gentleness of Christ dwell in you. Paul does not use this expression. Rather, he says to let this mind which is in Christ Jesus be in you. This means, practically speaking, the person of Christ is manifested in His mind. We must take the practical Christ. He is living, and His mind is living and waiting for us to open to Him. We must open ourselves to let such a mind be in us.

Once we let the living mind of Christ be in us, this mind will transform us. Ephesians 4:23 says that we need to be renewed in the spirit of our mind, and Romans 12:2 says, "Be transformed by the renewing of the mind." The renewed mind, the mind with the spirit, is the mind indwelt by the mind of Christ. This mind which was in Christ is a transforming mind, a renewing mind. To have the mind of Christ in us is for our transformation. We do not merely follow Christ's steps outwardly, but we let Christ's living mind be in us inwardly to transform us. By this we will live a life that is a mingled life, a life of divinity mingled with humanity.

Christ is revealed here [in Philippians 2] to be both God and man. The life lived by this God-man is a mingled life. It is not an exchanged life but two lives in one union. He was God, yet He did not live in the form of God. Rather, He took the form of a slave and was found in fashion as a man. Such a one was God living in humanity with the form of a slave in the fashion of a man.... For thirty-three and a half years He was found in the fashion of a man. His living was His work. In Philippians 3:9 Paul desired to "be found in Him." In chapter 2 Christ was found in the fashion of a man, and in chapter 3 Paul desired to be found in Him. This refers to his living. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 522-523)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," ch. 7

## 第二週 ■ 週二

### 晨興餽養

腓二 6～7『祂本有神的形狀，不以自己與神同等為強奪之珍，緊持不放，反而倒空自己，取了奴僕的形狀，成為人的樣式。』

神的兒子基督本有崇高的地位。…基督放棄了祂崇高的地位，不僅取了人的形狀，更取了奴僕的形狀。祂既顯為人的樣子，就降卑自己，順從至死，且死在十字架上。這樣一位基督是我們的榜樣，給我們經歷並享受。我們不需要為自己尋求地位或頭銜，反而需要照着釘十字架生活的榜樣—基督—而活。基督釘十字架的生活該是我們的經歷。我們需要經歷基督的降卑；這意思是說，我們需要經歷祂作那倒空自己並降卑自己的一位（新約總論第十二冊，二二頁）。

### 信息選讀

基督是神，本有神的彰顯。雖然祂與神同等，祂卻把這個同等擺在一邊，倒空自己，取了人的樣式。這指明藉着成為肉體，祂成了一個人。然後，既顯為人的樣子，就降卑自己。這意思是說，當祂作人的時候，祂甚麼都不堅持，反而降卑自己，以至於死，且死在十字架上。這就是作我們榜樣的基督。

降卑自己，是進一步的倒空自己。基督的降卑自己，顯明祂的倒空自己。十字架的死，是基督降卑的極點。對猶太人而言，這是咒詛（申二一 22～23）。對外邦人而言，這是加在罪犯和奴隸身上的死刑（太二七 16～17、20～23）。因此這是件羞辱的事（來十二 2）。

## WEEK 2 — DAY 2

### Morning Nourishment

Phil. 2:6-7 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped, but emptied Himself, taking the form of a slave, becoming in the likeness of men.

Christ, the Son of God, had a very high position.... Christ gave up His high standing and took the form not only of a man but also of a slave. Being found in fashion as a man, He humbled Himself and became obedient even unto the death of the cross. As such a person, Christ is our pattern for our experience and enjoyment. Instead of seeking a position and title for ourselves, we need to live according to Christ as the pattern of a crucified life. Christ's crucified life should be our experience. We need to experience Christ in His humiliation. This means that we need to experience Him as the One who emptied Himself and humbled Himself. (The Conclusion of the New Testament, p. 3496)

### Today's Reading

Christ was God with the expression of God. Although He was equal with God, He put aside this equality and emptied Himself by taking the likeness of men. This indicates that He became a man through incarnation. Then, being found in the appearance of a man, He humbled Himself. This means that when He was a man, He did not insist on anything. Rather, He humbled Himself to the point of dying on the cross. This is Christ as our pattern.

Humbling Himself was a further step in emptying Himself. Christ's self-humbling manifests His self-emptying. The death of the cross was the climax of Christ's humiliation. To the Jews this was a curse (Deut. 21:22-23). To the Gentiles it was a death sentence imposed upon malefactors and slaves (Matt. 27:16-17, 20-23). Hence, it was a shameful thing (Heb. 12:2).

我們若要經歷基督並活基督，就必須認識基督是我們的榜樣。在腓立比二章五至十一節，保羅陳明基督是我們的榜樣。我們必須對這榜樣有深刻的印象，甚至讓這榜樣灌注到我們裏面。

包羅萬有的基督一點不差就是神自己。然而，祂雖然與神同等，卻『倒空自己，取了奴僕的形狀，成為人的樣式』（7）。祂不以自己與神同等為強奪之珍，緊持不放，反倒將這同等撇在一邊，倒空自己。但這不是說基督就不再是神了，這只是說祂撇棄了神外表的彰顯。祂雖有神的形狀，卻取了奴僕的形狀，成為人的樣式，顯為人的樣子。結果，祂有了人的外表，取代了神的彰顯。一面，基督本有神形狀，反而倒空自己；另一面，基督既顯為人的樣子，就降卑自己，順從至死，且死在十字架上。基督作為救主，有神性也有人性。祂倒空自己，並且降卑自己。因此，根據六至八節，我們可以稱祂為倒空自己和降卑自己的基督。

九節說，『所以神將祂升為至高，又賜給祂那超乎萬名之上的名。』這節指明神進來高舉基督。基督被高舉的意義，不僅是祂從地的低下之處被高舉到三層天上，更是祂帶着祂屬人的性情，榮耀的被帶回到神的形狀裏。基督成為肉體之前並沒有人性。但藉着成為肉體，祂穿上了人性。然後祂將這人性帶到十字架上，流出祂的血救贖我們。祂復活之後，被神高舉到諸天之上，帶着祂的人性，在榮耀裏被帶回到神的形狀裏。如今祂是我們的榜樣。基督徒生活的榜樣，乃是這位倒空自己並降卑自己，被神高舉並榮耀的神人救主（腓立比書生命讀經，一〇四、四五一至四五四頁）。

參讀：腓立比書生命讀經，第十、十七篇。

If we would experience Christ and live Him, we must know Him as our pattern. In Philippians 2:5-11 Paul presents Christ as our pattern. We need to be deeply impressed with this pattern and even have it infused into us.

[The] all-inclusive Christ is nothing less than God. But even though He is equal with God, He “emptied Himself, taking the form of a slave, becoming in the likeness of men” (v. 7). He did not regard His equality with God as a thing to grasp. Rather, He laid aside this equality and emptied Himself. This does not mean, however, that Christ was no longer God. It simply means that He put aside His outward expression of God. Although He subsisted in the form of God, He took on the form of a slave and became in the likeness of men and in the fashion of a man. As a result, He had the appearance of a man instead of the expression of God. On the one hand, having the form of God, Christ emptied Himself. On the other hand, being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross. As the Savior, Christ has both divinity and humanity. He both emptied Himself and humbled Himself. Thus, according to verses 6 through 8, we may speak of the self-emptying and self-humbling Christ.

Philippians 2:9 says, “Therefore also God highly exalted Him and bestowed on Him the name which is above every name.” This verse indicates that God came in to exalt Christ. For Christ to be exalted means not only that He was uplifted to the third heaven from the lower parts of the earth; it also means that in a glorious way He was brought back with His human nature to the form of God. Before His incarnation, Christ did not have the human nature. But through incarnation He took on humanity. Then He brought this human nature to the cross, shedding His blood for our redemption. After His resurrection, He was uplifted to the heavens and with His human nature was brought back to the form of God in glory. Now He is our pattern. The pattern of the Christian life is the God-man Savior who emptied Himself and humbled Himself and who was exalted and glorified by God. (Life-study of Philippians, pp. 87-88, 377-378)

Further Reading: Life-study of Philippians, msgs. 10, 43



## 第二週 ■ 週三

### 晨興餽養

腓二 8『既顯為人的樣子，就降卑自己，順從至死，且死在十字架上。』

來五 8『祂雖然為兒子，還是因所受的苦難學了順從。』

主到地上來，是把祂神格中的榮耀、能力、等級、形像都倒空了，以致當時那些沒有啓示的人都不認識祂，不承認祂是神，以為祂不過是人，是世上一個平常的人。主在神位之中自己揀選作子，服在父的權柄底下，所以主說，我父是比我更大（約十四 28）。子的地位是主自己揀選的。在神格中滿了和諧，同等的神，樂意安排父作頭，子順服；父變作權柄的代表，子變作順服的代表（倪柝聲文集第三輯第一冊，一五五頁）。

### 信息選讀

我們是人，要順服很簡單，只要謙卑就能順服。但主要順服不簡單，主的順服比祂的創造天地還難，因為祂必須倒空了一切神格的榮耀、能力等等，必先取了奴僕的形狀，纔配得到順服的資格。所以順服是神的兒子創造的。

原來子和父是一樣的榮耀，但主來到地上，一面把權柄丟掉，一面把順服拿起來，存心要作奴僕，

## WEEK 2 — DAY 3

### Morning Nourishment

Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

Heb. 5:8 Even though He was a Son, learned obedience from the things which He suffered.

When the Lord came down to earth, He emptied Himself of the glory, power, position, and image in His deity. As a result of His emptying, those without revelation did not recognize Him and would not acknowledge Him as God, considering Him merely as an ordinary man. In the Godhead the Lord voluntarily chose to be the Son, submitting Himself to the authority of the Father. Hence, He said that the Father was greater than He (John 14:28). The Son's position was a voluntary choice of our Lord. In the Godhead there is full harmony. In the Godhead there is equality, yet it is happily arranged that the Father should be the Head and that the Son should submit. The Father became the representation of authority, and the Son became the representation of submission. (CWWN, vol. 47, "Authority and Submission," pp. 141-142)

### Today's Reading

We are human. Submission for us is simple. We can submit as long as we humble ourselves. But the Lord's submission is not a simple matter. The Lord's submission is more difficult than His creation of the heavens and the earth. In order to submit He had to empty Himself of all the glory, power, position, and image in His deity. He also had to take on the form of a slave. Only then could He receive the qualification of submission. Hence, submission is something created by the Son of God.

Formerly, the Father and the Son shared the same glory. When the Lord came down to earth, He dropped authority on the one hand and picked up submission



接受時間和空間的限制，作了一個人。不只到此，主又降卑自己，存心順服，神格中的順服是全世界頂奇妙的事。因祂順從至死，且死在十字架上，是痛苦的死，是羞辱的死，結果神將祂升為至高。自卑的必升為高，這是神的原則。

今天人常問：為甚麼要我順服？或者問：我是弟兄，你也是弟兄，我為甚麼要順服你？其實人沒有資格這樣說，只有主有資格說，但主從來沒有這樣說過，連這一個思想都沒有。基督就是代表順服，並且代表完全的順服，就如神的權柄是完全的一樣。

希伯來五章八節告訴我們，主順服是從苦難中得到的，苦難給了祂順服。遇到苦難還能順服纔是真順服。人的用處不在有無苦難，乃在因苦難學得了順服。順服神的人纔有用處。心不軟下來，苦難總不離開你。多有苦難是我們的路，貪安逸愛享受的人沒有用處。總要學習在苦難中能順服。因主到地上來，不是帶了順服來，乃是因苦難而學了順服。

救恩不光是為叫人歡喜，也是為叫人順服。人若光為喜樂，其所得的必不豐盛，惟有順服的人纔能經歷救恩的豐盛，否則就把救恩的性質改變了。我們當順服像主一樣，主耶穌憑着順從便成了我們得救的根源。神拯救我們，盼望我們順服祂的旨意。若碰着神的權柄，順服便很簡單，明白神的旨意也很簡單，因主一直順服，也把順服的生命賜給了我們（倪柝聲文集第三輯第一冊，一五五至一五六、一五九至一六〇頁）。

參讀：權柄與順服，第五篇。

on the other hand. He set His heart to become a slave, to be restricted in time and space as a man. But this is not all. The Lord humbled Himself, becoming obedient. The obedience in the Godhead is the most wonderful thing in the whole universe. He became obedient unto death, even the death of the cross, a painful and shameful death. In the end, God exalted Him to the highest. He that humbles himself will be exalted. This is God's principle.

Today many ask, "Why do I have to submit?" They also ask, "Why do I have to submit to you? I am a brother, and you are a brother." Actually, men do not have a right to say such things. Only the Lord is qualified to speak this way, but He never said such things. There was not even such a thought in Him. Christ represents submission, a perfect submission, just as God's authority is perfect authority.

Hebrews 5:8 tells us that the Lord's obedience was learned through suffering. Suffering brought obedience to Him. True submission is found when there is still obedience in spite of suffering. A man's usefulness is not in whether he has suffered, but in whether he has learned obedience in suffering. Only those who are obedient to God are useful. If the heart is not softened, the suffering will not go away. Our way is the way of manifold sufferings. A man who yearns after ease and enjoyment is of no use. We must all learn to be obedient in sufferings. When the Lord came to the earth, He did not bring obedience with Him; rather, He learned it through sufferings.

Salvation not only brings joy; it also brings submission. If a man is only for joy, his experiences will not be abundant. Only submissive ones will experience the fullness of salvation. Otherwise, we change the nature of salvation. We need to be submissive, even as the Lord was submissive. The Lord became the source of our salvation through obedience. God saved us with the hope that we would submit to His will. When one meets God's authority, submission is a simple matter, and knowing God's will is also a simple matter, because the Lord, who was submissive throughout His life, has already given us His life of submission. (CWWN, vol. 47, "Authority and Submission," pp. 142-143, 146)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 5

## 第二週 ■ 週四

### 晨興餽養

腓一 20 ~ 21 『這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

我們必須在（基督）的人性生活上，特別是在倒空自己、降卑自己、不以自己與神同等為強奪之珍而緊持不放等事上，作祂的同夥。…祂不堅持緊守神的形狀不放，反而將神的形狀擺在一邊，甘心倒空自己，取了奴僕的形狀。我們都應當在這樣倒空自己的事上，作基督的同夥。…我們不該緊持不放我們所有的，乃該將這些事物擺在一邊，並且倒空我們自己（腓立比書生命讀經，五一四頁）。

### 信息選讀

（我們）不僅有常時救恩的榜樣，也有這救恩的標準。這榜樣包括基督從成為肉體到釘十字架的經歷；這標準包括從祂復活到被高舉的經歷。我們天天都需要享受這個有如此榜樣和標準的救恩。

假如一位弟兄的妻子為難他，在這種景況之下，他蒙拯救的路不是堅持他是頭，也不是堅持妻子要服從他。他不該認為自己是王，而妻子是臣民。他也不該用以弗所五章二十二節的話來堅持妻子必須服從。這樣作就是堅持他作頭的地位和作丈夫的地位，而不是持守主的原則；主乃是不以自己與神同等為強奪之珍，緊持不放。要一個人撇棄作頭的地位並不容易，但這正是這位弟兄所必須作的，為要經歷主常時的救恩。當然，神在這位弟兄裏面的運行能救他；然而，腓立比二章五至八節乃是在十三節神的運行之

## WEEK 2 — DAY 4

### Morning Nourishment

Phil. 1:20-21 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

We need to be partners with [Christ] in His human living, especially in His emptying Himself, humbling Himself, and in His not grasping equality with God as a treasure....He did not insist on holding onto the form of God, but was willing to empty Himself by laying aside the form of God and putting on the form of a slave. We all should be partners with Christ in this self-emptying.... Instead of grasping what we have, we should lay these things aside and empty ourselves. (Life-study of Philippians, pp. 429-430)

### Today's Reading

We have not only a pattern for our constant salvation but also the standard for this salvation. The pattern includes Christ's experience from incarnation through crucifixion; the standard includes His experience from resurrection to exaltation. Daily we need to enjoy a salvation which has such a pattern and standard.

Suppose the wife of a certain brother gives him a difficult time. The way for him to be saved in this situation is not to insist on his headship or on her subordination. He should not regard himself as a king and her as a subject. Neither should he use Ephesians 5:22 to insist that she submit to him. To do this would be to grasp his headship, his "husbandship." This would not be in keeping with the principle that the Lord did not regard equality with God a thing to be grasped. Although it is difficult for one who has the headship to lay it aside, this is just what the brother must do in order to experience the Lord's constant salvation. Of course, the brother can be saved by the inward operation of God. However, [Philippians] 2:5-8 comes before God's

前。神必會在弟兄裏面運行以拯救他；不過，他必須先照着五至八節的榜樣，甘心倒空自己，撇棄作頭的地位。然而，已婚的弟兄多半緊持自己作頭的地位，不願撇在一邊。這就引起發怨言、起爭論，以及用苦毒的言辭彼此攻擊。弟兄在這裏應當接觸主耶穌，並說，『主阿，你不緊持自己與神同等的地位，我也不緊持自己作頭的地位。我也不緊持作丈夫的地位。靠着你的憐憫，我將我作頭的地位撇在一邊。』他只要這樣作，就經歷神常時救恩的第一步。現在他還必須降卑自己，以至於死，來經歷其他的步驟。他不該因為必須撇棄作頭的地位而對妻子懷恨在心，反該在她面前降卑自己。這就是經歷從成為肉體到死在十字架上之常時救恩的榜樣。這位弟兄若有這樣的經歷，神就會進來叫他復活，並將他高舉。這樣，弟兄也就經歷神常時救恩的標準。結果，他的妻子會因為為難他的丈夫感到不安，而謙卑下來。她的丈夫對她沒有消極的反應，反而倒空自己，降卑自己。現在她領悟，她的丈夫在對基督的經歷上，得着了高舉，並且登寶座。丈夫經歷了常時的救恩，並這救恩的榜樣和標準。

我們若要照着腓立比二章來跟從主耶穌，必須有神在我們裏面運行。我們憑着自己，絕不能跟從這神聖的榜樣，也無法達到神的標準。讚美主，神一直在我們裏面作工！那在主耶穌裏面成為肉體的神，如今就在我們裏面。這位神乃是無限、永遠的神，憑着他的話創造了宇宙。藉着成為肉體，這位永遠的神來活在主耶穌裏面。祂把耶穌作成一個榜樣，並照着神聖的標準將祂提高。如今這同一位神也在我們裏面運行。…因着神在我裏面運行，現今我就是一個神人。所有在基督裏的真信徒都必須看見，我們這些基督徒乃是神人。我們再也不必照着墮落的人性生活，因為如今神就在我們裏面運行（腓立比書生命讀經，五一四至五一七頁）。

參讀：腓立比書生命讀經，第四十九篇。

operation, which is in verse 13. Surely God will operate in the brother to save him. Nevertheless, he must be willing to empty himself and lay aside his headship according to the pattern in 2:5-8. However, in most cases, a married brother grasps his headship and refuses to lay it aside. This may give rise to murmurings, reasonings, and bitter exchange of words. The brother here should contact the Lord Jesus and say, "Lord, You did not grasp equality with God, and I do not grasp my headship. Neither do I insist on my position as a husband. By Your gracious mercy, I lay aside my headship." Simply by doing this, he experiences the first step of God's constant salvation. Now he must go on to experience the rest by humbling himself, even unto death. Instead of feeling resentment toward his wife for having to lay aside his headship, he should humble himself before her. This is to experience the pattern of constant salvation from incarnation to the death of the cross. If the brother experiences this, God will come in to raise him and exalt him. Then the brother will also experience the standard of God's instant salvation. As a result, his wife may be humbled, troubled by the fact that she has been giving him a difficult time. Instead of reacting to her in a negative way, her husband emptied himself and humbled himself. Now she realizes that in his experience of Christ he is exalted and enthroned. He has experienced constant salvation with its pattern and standard.

To follow the Lord Jesus according to Philippians 2, we need to have God operating within us. In ourselves we are not able to follow the divine pattern or reach God's standard. Praise the Lord that God is working in us! The very God who became incarnate in the Lord Jesus is now in us. This God is the infinite God, the eternal God, the One who created the universe by His word. Through incarnation, this eternal God came to live in the Lord Jesus. He made Jesus a pattern and uplifted Him according to the divine standard. Now this same God is operating in us....Because God is operating in me, I am now a God-man. All genuine believers in Christ need to see that, as Christians, we are God-men. No longer need we live according to our fallen humanity, for God is now operating in us. (Life-study of Philippians, pp. 430-432)

Further Reading: Life-study of Philippians, msg. 49

## 第二週 ■ 週五

### 晨興餽養

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

林前二 2『因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。』

我們憑着耶穌基督之靈，就能像耶穌一樣降卑；我們憑着耶穌基督之靈，就能看別人比自己強。我們行事若出於爭競，或想與別人一較高下，耶穌基督之靈就不得彰顯；但我們若看別人比自己強，我們就享受耶穌基督之靈的供應。基督這榜樣在我們裏面，作為耶穌基督之靈從我們裏面活出祂自己。基督不僅是我們的榜樣，更是我們的生命。我們裏面有一個生命絕不堅持任何事，反而總是倒空自己、採取低微的地位、並降卑自己。我們需要享受基督在我們裏面作這個生命（新約總論第十二冊，二一頁）。

### 信息選讀

主的降卑有七步：(一)倒空自己；(二)取了奴僕的形狀；(三)成為人的樣式；(四)降卑自己；(五)成為順從的；(六)順從至死；(七)且死在十字架上。…腓立比二章五至八節所陳明的榜樣，如今就是我們裏面的生命，我們稱這生命為釘十字架的生命。基督降卑的七步是釘十字架生命的各方面。雖然基督有神格的彰顯，祂卻把這個彰顯擺在一邊；然而祂沒有丟棄祂神格的實際。祂撇棄了較高的形狀—神的形狀，取了非常低的形狀—奴僕的形狀。祂是這樣倒空自己。這當然是十字架生命的印記。祂成為人且顯為人的樣

## WEEK 2 — DAY 5

### Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

By the Spirit of Jesus Christ we can be as humble as Jesus was, and by the Spirit of Jesus Christ we can consider one another more excellent than ourselves. When we do things out of rivalry or in competition with others, the Spirit of Jesus Christ is not expressed, but when we consider one another more excellent than ourselves, we enjoy the supply of the Spirit of Jesus Christ. Christ as the pattern is in us, living Himself out from within us as the Spirit of Jesus Christ. Christ is not only our pattern but also our life. We have within us a life that never insists on being anything but always empties itself, takes a lower place, and humbles itself. We need to enjoy Christ as such a life within us. (The Conclusion of the New Testament, p. 3496)

### Today's Reading

The Lord's humiliation involved seven steps: (1) emptying Himself; (2) taking the form of a slave; (3) becoming in the likeness of men; (4) humbling Himself; (5) becoming obedient; (6) being obedient even unto death; and (7) being obedient unto the death of the cross. The pattern presented in Philippians 2:5-8 is now the life within us. This life is what we call a crucified life. The seven steps of Christ's humiliation are all aspects of the crucified life. Although Christ had the expression of deity, He laid aside this expression. However, He did not lay aside the reality of His deity. He laid aside the higher form, the form of God, and took on a much lower form, the form of a slave. In this, He emptied Himself. Surely this is a mark of a crucified life. Then, after becoming a man and being

子之後，就降卑自己，以至於死，且死在十字架上。這就是釘十字架的生命，完滿且絕對的活了出來。

每當我們經歷基督並活基督時，我們不知不覺就活出這種釘十字架的生命。這意思是說，當我們活基督時，我們就是活那作釘十字架生命之榜樣的一位。…我們裏面的確有能倒空自己並降卑自己的生命；這個生命從來不以甚麼東西為強奪之珍而堅持不放；相反的，它總是樂意捨棄地位、捨棄頭銜。

二章給我們看見，我們應該過釘十字架的生活，使我們得以享受復活的大能。我們應該以五至八節釘十字架的生活為我們的榜樣，好叫我們能經歷那將基督升到宇宙至高之處（9）的復活大能。我們經歷基督作釘十字架生活的榜樣，並經歷那將基督高舉的復活大能，都是無窮盡的。日復一日，我們需要過釘十字架的生活；這就是活基督作我們的榜樣。我們應該過倒空自己並降卑自己的生活，而不該私圖好爭，不該貪圖虛榮。這就是過釘十字架的生活。藉着這種生活，我們就被帶進將基督高舉的復活大能裏。

地上最高的生活，乃是釘十字架的生活，這生活就是那倒空自己並降卑自己的基督。每當我們過釘十字架的生活時，神就會帶我們進入復活的大能；在這大能裏，我們就要得着高舉。…我們必須為着主的見證站立得住。然而，我們不該為自己爭取任何地位、頭銜或身分。爭取這些絕不能把我們帶進復活的大能裏。我們需要以釘十字架的生活為我們的榜樣。至終，我們會進入復活的大能，在其中經歷神的高舉。我們不該尋求自己的榮耀，乃該尋求基督，並且單一尋求祂；這樣，我們就經歷釘十字架的生命（新約總論第十二冊，一五至一八頁）。

參讀：新約總論，第三百四十七篇；由基督與召會的觀點看新約概要，第十八章。

found in the appearance of a man, Christ humbled Himself even unto the death of the cross. This was the crucified life lived out in a full and absolute way.

Whenever we experience Christ and live Christ, we automatically live such a crucified life. This means that when we live Christ, we live the One who is the pattern of a crucified life. We have a life within us that truly is a self-emptying and self-humbling life. This life never grasps at something as a treasure. Instead, it is always willing to lay aside position and title.

In Philippians 2 we see that we should live a crucified life so that we may enjoy the power of resurrection. We should take the crucified life in verses 5 through 8 as our pattern so that we can experience the power of resurrection, which exalted Christ to the highest peak in the universe (v. 9). Both the experience of Christ as the pattern of a crucified life and the experience of the resurrection power that exalts Him are endless. Day by day we need to live a crucified life. This is to live Christ as our pattern. Instead of having a life of rivalry and vainglory, we should live a life of self-emptying and self-humbling. This is to live a crucified life. By means of this life, we are ushered into the power of resurrection by which Christ is exalted.

The highest life on earth is the crucified life, that is, Christ Himself as the One who emptied Himself and humbled Himself. Whenever we live a crucified life, God will bring us into the power of resurrection, and in this power we will be exalted.... We must stand firm for the Lord's testimony, yet we should not claim any standing, title, or position for ourselves. Making such claims will never bring us into the power of resurrection. We need to take the crucified life as our pattern. Eventually, we will enter into the power of resurrection where we experience God's exaltation. Instead of seeking glory for ourselves, we should seek Christ and Him alone; then we will experience the crucified life. (The Conclusion of the New Testament, pp. 3491-3493)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," ch. 18



## 第二週 ■ 週六

### 晨興餽養

腓三 9 『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

二 9 『所以神將祂升為至高，又賜給祂那超乎萬名之上的名。』

腓立比二章九節中基督的高舉，實際上就是復活大能的顯明。復活的大能總是隨着釘十字架的生活。照着三章十節，保羅渴望認識基督復活的大能、以及同祂受苦的交通。…在聖經裏，使基督得高舉的大能稱為復活的大能。當我們過釘十字架的生活時，我們就認識復活的大能，以及同祂受苦的交通（腓立比書生命讀經，一〇八頁）。

### 信息選讀

今天在主的恢復裏，我們中間有個迫切的需要，就是經歷基督作我們的榜樣。我們迫切需要經歷祂作我們釘十字架的生活。這樣的生活與私圖好爭並貪圖虛榮是完全對立的。在召會生活裏，我們若不是以釘十字架的生活作我們的榜樣，就是自動過着私圖好爭與貪圖虛榮的生活。沒有第三種生活方式。…這是極其嚴肅的問題。我們必須誠實的面對自己，想想我們在召會中向來所過的生活。你若回顧已過召會生活的年日，就會發現，每當你沒有以釘十字架的生活作榜樣時，你就過着爭奪虛榮的生活。

最令使徒保羅受困擾的，就是知道腓立比的聖徒過着貪圖虛榮的生活。他非常關切他們是否過釘十字架的生活。…這生活就是那倒空自己並降卑自己的基督。以這個釘十字架的生活作我們的榜樣，就能開啓復活之門，帶我們進入復活的大能裏。出於

## WEEK 2 — DAY 6

### Morning Nourishment

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name.

The exaltation of Christ in Philippians 2:9 is actually the manifestation of resurrection power. Resurrection power always follows the living of a crucified life. According to 3:10, Paul aspired to know the power of Christ's resurrection and the fellowship of His sufferings....In the Bible the power to exalt Christ is called the power of resurrection. When we live a crucified life, we know the power of resurrection and the fellowship of Christ's sufferings. (Life-study of Philippians, p. 91)

### Today's Reading

There is an urgent need among us in the Lord's recovery today to experience Christ as our pattern. We desperately need to experience Him as our crucified life. Such a life stands altogether in contrast to a life of rivalry and vainglory. In the church life we either take the crucified life as our pattern or automatically live a life of rivalry and vainglory. There is no third way.... The issue here is extremely serious. We need to be honest with ourselves and consider the kind of life we have been living in the church. If you review the time you have been in the church life, you will see that whenever you did not take the crucified life as your pattern, you were living a life of rivalry for vainglory.

Nothing was more troubling to the apostle Paul than to learn that the saints in Philippi were living in the way of vainglory. He was very concerned that they live a crucified life....This life is Christ Himself as the One who emptied Himself and humbled Himself. Taking this crucified life as our pattern opens the gate of resurrection and brings us into the power of resurrection. The



神的高舉，絕非來自私圖好爭或貪圖虛榮。我們越尋求虛榮，我們的光景就越可恥。追求虛榮實際上一點也不是榮耀，乃是羞恥。同樣，我們與他人爭競的結果，絕不是被高舉，乃是被降為卑。地上最高的生活，就是釘十字架的生活。

我懇切盼望今天在召會生活裏，沒有一位聖徒尋求自己的榮耀。…我們必須承認，腓立比聖徒中間爭奪虛榮的情形，今天在許多地方召會中間也看得見。毫無疑問，在主恢復以外的基督徒當中有許多爭奪虛榮的事。…因此，我們需要保羅論到基督是我們榜樣的這些話。…當我們過着釘十字架的生活時，我們就會被引進復活的大能裏，而這大能就會高舉我們。

然而，我們應當受警告，不要將論到釘十字架的生活、復活的大能和神的高舉這些話，作為尋求榮耀的根據。我們甚至不該將真實的榮耀當作基督以外的事物來追求。不要尋求基督自己以外的榮耀。我們必須說，『主，我只要你。我不尋求任何高舉或榮耀。』我們若以釘十字架的生活作我們的榜樣，我們就會經歷復活的大能。這復活的大能乃是基督自己。基督不僅是釘十字架的生命，祂也是復活的大能。

聖徒時常抱怨自己軟弱。甚麼時候我們不以釘十字架的生活作我們的榜樣，我們就會軟弱。你若在家庭生活、日常生活或召會生活中是軟弱的，這指明你沒有過釘十字架的生活，因此你也不在復活的大能裏。…我們要進入復活的大能，入口乃是釘十字架的生活。保羅對腓立比聖徒的期望，乃是要他們過這種釘十字架的生活，進而經歷復活的大能。

我過召會生活的這些年間，看見許多爭奪虛榮的事例。所有私圖好爭的人都走下坡路，沒有一個例外。在召會生活裏，爭競是極其愚昧的。我們應該懼怕這個，過於懼怕蛇（腓立比書生命讀經，一〇八至一一一頁）。

參讀：腓立比書生命讀經，第十一篇。

exaltation which is of God will never come by way of rivalry or vainglory. The more we seek vainglory, the more shameful our situation will be. To pursue vainglory is not a glory at all; it is a shame. Likewise, when we are in rivalry with others, the result is never exaltation. Inevitably the result is that we are brought low. The highest life on earth is the crucified life.

I earnestly hope that none of the saints in the church life today will seek glory for themselves. We must admit that the rivalry for vainglory found among the saints in Philippi can also be found in many local churches today.... Thus, we need Paul's word concerning Christ as our pattern.... When we live the crucified life, we shall be ushered into resurrection power, and this power will exalt us.

We should be warned, however, not to take this word about the crucified life, the power of resurrection, and God's exaltation as a ground for seeking glory. We should not even seek true glory as something apart from Christ. Do not seek any glory that is other than Christ Himself. We need to say, "Lord, I want only You. I am not seeking any exaltation or glory." If we take the crucified life as our pattern, we shall experience the power of resurrection. This resurrection power is Christ Himself. Christ is not only the crucified life, but He is also the power of resurrection.

Often the saints complain of weaknesses. We are weak whenever we do not take the crucified life as our pattern. If you are weak in your family, daily life, or church life, it is an indication that you are not taking the crucified life and therefore are not in the power of resurrection....The gate through which we enter into the power of resurrection is the crucified life. Paul's expectation concerning the saints in Philippi was that they would live this crucified life and then experience the power of resurrection.

During the years I have been in the church life, I have known many cases of those who were in rivalry for vainglory. Without exception, all those who engaged in such rivalry went downhill. It is utterly foolish to have rivalry in the church life. We should fear this more than we fear a serpent. (Life-study of Philippians, pp. 92-94, 92-93)

Further Reading: Life-study of Philippians, msg. 11

## 第二週詩歌

77

### 讚美主—祂的生平

8 8 8 6 (英 86)

降 B 大調

6/8

$\overset{B^b}{5}$   $\overset{B^b}{3}$   $\overset{B^b}{4}$   $\overset{B^b}{5}$   $\overset{B^b}{i}$   $\overset{B^b}{i}$  |  $\overset{E^b}{i}$   $\overset{E^b}{7}$   $\overset{B^b}{6}$   $\overset{B^b}{5}$  · |  $\overset{F7}{4}$   $\overset{F7}{2}$   $\overset{F7}{3}$   
 一 你 是 至 高、 榮 耀 的 神， 竟 肯 降  
 $\overset{B^b}{4}$   $\overset{B^b}{6}$   $\overset{B^b}{6}$  |  $\overset{B^b}{6}$   $\overset{B^b}{5}$   $\overset{B^b}{4}$   $\overset{B^b}{3}$  · |  $\overset{B^b}{5}$   $\overset{B^b}{3}$   $\overset{B^b}{4}$   $\overset{B^b}{5}$   $\overset{B^b}{i}$   $\overset{B^b}{\dot{2}}$  |  
 卑 成 爲 肉 身， 作 了 一 個 式  
 $\overset{B^b7}{\dot{3}}$   $\overset{B^b7}{\dot{2}}$   $\overset{E^b}{i}$   $\overset{E^b}{6}$   $\overset{E^b}{6}$  |  $\overset{B^b}{5}$   $\overset{B^b}{5}$   $\overset{F7}{5}$   $\overset{F7}{5}$  |  $\overset{B^b}{5}$  ·  $\overset{B^b}{5}$  · ||  
 微 的 人， 主 阿， 我 記 念 你！

- |                            |                        |
|----------------------------|------------------------|
| 二 你將一切神性榮耀，<br>顯於外者不過枯槁，   | 全用肉身幔子遮罩，<br>主阿，我記念你！  |
| 三 你乃像根出於乾地，<br>被人藐視，受人厭棄，  | 多受痛苦，常經憂悒，<br>主阿，我記念你！ |
| 四 你的心裏謙卑、溫柔，<br>對神、對人從無怨尤， | 任何遭遇都肯接受，<br>主阿，我記念你！  |
| 五 你的爲人甜美、柔細，<br>在神眼中猶如素祭，  | 各方均平、不偏不倚，<br>主阿，我記念你！ |
| 六 神的旨意你所顧念，<br>無人像你忠誠、完全，  | 從未接受撒但欺騙，<br>主阿，我記念你！  |
| 七 爲着順服神的旨意，<br>且在十架捨了自己，   | 你竟甘願走到死地，<br>主阿，我記念你！  |
| 八 父神因此將你升高，<br>天地一切無不拜朝，   | 使你得着尊貴、榮耀，<br>主阿，我敬拜你！ |

## WEEK 2 — HYMN

### Though Thou art God, most glorious, high

Praise of the Lord — His Life

86

$B^b$   $B^b/D$   $E^b$   $B^b$   $Cm$   $Cm/B^b$   $F^7$   $B^b$   
 1. Though Thou art God, most glo - ri - ous, high, Thou in the flesh to us came nigh,  
 $B^b$   $F/A$   $Gm$   $E^b$   $B^b/F$   $F^7$   $B^b$   $E^b/B^b$   $B^b$   
 A low - ly man be - come there-by; Lord, I re - mem - ber Thee!

- |  |   |
|--|---|
| 2. Glory divine was put away<br>Under the tent of flesh to stay,<br>No outward beauty to display;<br>Lord, I remember Thee!                | 6. Doing the Father's will Thy prize,<br>Never accepting Satan's lies,<br>None like Thyself, so faithful, wise;<br>Lord, I remember Thee! |
| 3. Thou art a root from out dry ground,<br>Thou wast the Man of sorrows found,<br>Hated, despised by man around;<br>Lord, I remember Thee! | 7. For Thine obedience to God's will,<br>Willing to suffer deathly ill,<br>E'en on the Cross my place to fill,<br>Lord, I remember Thee!  |
| 4. Gentle and lowly is Thy heart,<br>Willing to suffer all Thou art,<br>To God and man complaining not;<br>Lord, I remember Thee!          | 8. Therefore hath God exalted Thee,<br>Given Thee glory, majesty,<br>Heaven and earth will bow the knee;<br>O Lord, I worship Thee!       |
| 5. Thou as a man art tender, sweet,<br>Balanced in every way, complete,<br>Meal-offering to the Father meet;<br>Lord, I remember Thee!     |   |



# 經歷基督

## 第三週

# 經歷基督

## 作我們常時的救恩

讀經：腓二 12 ~ 16

## 綱要

### 週一

壹 腓立比二章十二節的救恩，不是指救我們脫離神的定罪和火湖的永遠救恩，乃是指每天和常時的救恩，就是基督這活的人位：

一 這種實行、天天、時時的救恩，是我們以所活、所經歷、所享受的基督，作外面和裏面的榜樣而有的結果：

- 1 這救恩的主要元素，乃是作釘十字架生命的基督（5 ~ 8），以及在高舉裏的基督（9 ~ 11）。
- 2 當這榜樣成爲我們內裏的生命時，就成了我們的救恩。
- 3 作成我們自己的救恩，就是作出這榜樣，在經歷上成爲這榜樣的翻印—參彼前二 21。

# THE EXPERIENCE OF CHRIST

## Week Three

# Experiencing Christ as Our Constant Salvation

Scripture Reading: Phil. 2:12-16

## Outline

### Day 1

- I. The salvation in Philippians 2:12 is not eternal salvation from God's condemnation and from the lake of fire but the daily and constant salvation that is Christ as a living person:
  - A. This practical, daily, moment-by-moment salvation results from taking the very Christ whom we live, experience, and enjoy as our inward as well as outward pattern:
    1. The main elements of this salvation are Christ as the crucified life (vv. 5-8) and Christ in His exaltation (vv. 9-11).
    2. When this pattern becomes our inward life, the pattern becomes our salvation.
    3. To work out our salvation is to work out this pattern and to become in experience a reprint of this pattern—cf. 1 Pet. 2:21.

二 腓立比一章十九節常時的救恩，是為着特定的信徒，在特別的景況中，從特殊遭遇中得救；二章十二節常時的救恩，是為着所有的信徒，在日常生活的一般景況中，從普通的事物中得救。

## 週二

貳 作成我們自己的救恩，就是完成我們的救恩，將這救恩帶到終極的結局—12 節：

一 我們已經接受神的救恩，這救恩的頂點就是被神高舉在榮耀裏，和主耶穌一樣—9 節。

二 現今我們需要在裏面的動機上恐懼，並在外面的態度上戰兢，常常且絕對的順從，以完成這救恩，將這救恩帶到終極的結局—12 節，參 8 節，撒十五 22。

三 內裏運行的神自己乃是我們的救恩，順從祂就是作成我們的救恩—腓二 12 ~ 13。

叁 我們必須一直順從的原因，是因為神在我們裏面運行—13 節：

一 不是我們憑自己，乃是神在我們裏面運行，完成我們的救恩；我們只需要作一件事，就是順從在裏面運行，使我們有力的神—參西一 29。

二 那在我們裏面運行，作我們主觀救恩的神，乃是三一神—父、子、靈；這位神就是在我們裏面的基督（林後十三 3 上、5），也就是在我們裏面的那靈（羅八 11）。

B. The constant salvation in Philippians 1:19 is one in which a particular believer is saved from a specific encounter in a particular situation, whereas the constant salvation in 2:12 is one in which any believer is saved from ordinary things in common situations in his daily living.

## Day 2

II. To work out our own salvation is to carry it out, to bring it to the ultimate conclusion—v. 12:

A. We have received God's salvation, which has as its climax our being exalted by God in glory as the Lord Jesus was—v. 9.

B. Now we need to carry out this salvation, to bring it to its ultimate conclusion, by our constant and absolute obedience with the inward motive of fear and the outward attitude of trembling—v. 12, cf. v. 8; 1 Sam. 15:22.

C. The inner operating God Himself is our salvation, and obedience to Him is the working out of our salvation—Phil. 2:12-13.

III. The reason we need to obey always is that God operates in us—v. 13:

A. It is not that we by ourselves carry out our salvation but that God operates in us to do it; the only thing we need to do is to obey the inner operating, energizing God—cf. Col. 1:29.

B. The God who operates in us as our subjective salvation is the Triune God—the Father, the Son, and the Spirit—the very God who is Christ in us (2 Cor. 13:3a, 5) and the Spirit in us (Rom. 8:11).



## 週三

肆 神為着祂的美意，在我們裏面運行，使我們立志並行事——腓二 13:

- 一 立志是在裏面，行事是在外面。
- 二 立志發生在我們的意志裏，指明神的運行開始於我們的靈，擴展到我們的心思、情感和意志，最終達到我們的身體——羅八 4、6、11。
- 三 神意願所喜悅的（弗一 5），是要在我們裏面運行，使我們能達到神無上救恩的頂點——參羅五 10、17。

伍 怨言和爭論阻撓我們，使我們不能完成自己的救恩到最完滿的地步，也不能經歷並享受基督到極點——腓二 14:

- 一 怨言是出於情感，多半發自姊妹；爭論是出於心思，多半起於弟兄。
- 二 發怨言、起爭論，乃是由於不順從神；順從神就消殺一切的怨言和爭論。

## 週四

三 凡我們所行的，都應當不要發怨言，起爭論，使我們無可指摘、純潔無雜，作神無瑕疵的兒女——15 節:

- 1 『無可指摘』是描述外面的行為，『純潔無雜』是描述裏面的品格；純潔無雜就是簡單，不造作（不玩政治），純真——太十 16。
- 2 我們是神的兒女，有神的生命和性情——約三 16，彼

## Day 3

IV. God operates in us both the willing and the working for His good pleasure—Phil. 2:13:

- A. The willing is within; the working is without.
- B. The willing takes place in our will, indicating that God's operation begins from our spirit and spreads into our mind, emotion, will, and eventually into our physical body—Rom. 8:4, 6, 11.
- C. The good pleasure of God's will (Eph. 1:5) is to operate in us so that we may reach the climax of His supreme salvation—cf. Rom. 5:10, 17.

V. Murmurings and reasonings frustrate us from carrying out our salvation to the fullest extent and from experiencing and enjoying Christ to the uttermost—Phil. 2:14:

- A. Murmurings are of our emotion and come mainly from the sisters; reasonings are of our mind and come mainly from the brothers.
- B. Murmurings and reasonings are due to disobedience to God; obedience to God slays all murmurings and reasonings.

## Day 4

C. We should do all things without murmurings and reasonings in order that we may become blameless and guileless, children of God without blemish—v. 15:

1. Blameless describes our outward behavior, and guileless our inward character; to be guileless is to be simple, artless (not political), or innocent—Matt. 10:16.
2. As children of God, we have God's life and nature—John 3:16; 2 Pet.

後一4。

陸 在撒但所霸佔之黑暗敗壞的世界裏（約壹五 19，二 15～17），我們的功用乃是好像發光之體照耀，將生命的話表明出來——腓二 15～16：

- 一 基督是太陽，有召會（月亮）和信徒（行星），藉着表明生命的話返照祂。
- 二 將生命的話表明出來，就是藉着活出基督，向世人應用、陳明並供獻生命的話——徒五 20。

## 週五

柒 腓立比二章十二至十六節是一章十九至二十一節活基督的解釋：

- 一 在我們裏面運行的神（二 13），就是供應的那靈（一 19）。
- 二 好像發光之體照耀（二 15），就是顯大基督（一 20）；將生命的話表明出來（二 16），就是活基督（一 21 上）。
- 三 活基督惟一的路，就是被生命的話浸透：
  - 1 生命的話是神活的呼出（提後三 16），是賜人生命的靈（約六 63）。
  - 2 我們需要禱讀主話，藉着各樣的禱告和祈求接受神的話——弗六 17～18。

## 週六

- 3 我們需要唱讀神的話，藉着歌唱，用各樣的智慧，讓基督的話豐豐富富的住在我們裏面——西三 16。

1:4.

VI. In the midst of the dark and corrupt world, which is usurped by Satan (1 John 5:19; 2:15-17), our function is to shine as luminaries, holding forth the word of life—Phil. 2:15-16:

- A. Christ is the sun, with the church as the moon and the believers as the planets to reflect Him by holding forth the word of life.
- B. To hold forth the word of life is to apply it, to present it, and to offer it to the world by living out Christ—Acts 5:20.

## Day 5

VII. Philippians 2:12-16 is a definition of living Christ in 1:19-21:

- A. The God who operates in us (2:13) is the supplying Spirit (1:19).
- B. To shine as luminaries (2:15) is to magnify Christ (1:20), and to hold forth the word of life (2:16) is to live Christ (1:21a).
- C. The only way to live Christ is to be saturated with the word of life:
  1. The word of life is the living breath of God (2 Tim. 3:16), the Spirit who gives life (John 6:63).
  2. We need to pray-read the Word, receiving the word of God by means of all prayer and petition—Eph. 6:17-18.

## Day 6

3. We need to sing-read the Word, letting the word of Christ dwell in us richly in all wisdom by singing—Col. 3:16.

4 我們若天天充滿活話的豐富，就自然而然將生命的話表明出來；這就是活基督，使祂在我們身上顯大。

捌 腓立比二章五至十六節啓示，神聖、豐富的供備作我們常時的救恩：

- 一 我們有主耶穌為我們的榜樣—6～11 節。
- 二 我們有神在裏面運行—13 節。
- 三 我們是神的兒女，有神的生命和神的性情—15 節。
- 四 我們是發光之體，有資格返照基督神聖的光—15 節。
- 五 我們有生命的話向人表明、陳明出來—16 節。

4.If we are filled with the riches of the living Word day by day, spontaneously we will hold forth the word of life; this is to live Christ that He may be magnified in us.

VIII. Philippians 2:5-16 reveals the divine and rich provision for our constant salvation:

- A. We have the Lord Jesus as our pattern—vv. 6-11.
- B. We have God operating in us—v. 13.
- C. We are God's children, having God's life and the divine nature—v. 15.
- D. We are luminaries qualified to reflect the divine light of Christ—v. 15.
- E. We have the word of life to hold forth, to present, to others—v. 16.



## 晨興餽養

腓二 5～7 『你們裏面要思念基督耶穌裏面所思念的：祂本有神的形狀，不以自己與神同等為強奪之珍，緊持不放，反而倒空自己，取了奴僕的形狀…。』

12 『這樣，我親愛的，你們既是常順從的，不但我與你們同在的時候，就是我如今不在的時候，更是順從的，就當恐懼戰兢，作成你們自己的救恩。』

（腓立比二章十二節的救恩）不是指救我們脫離神的定罪和火湖的永遠救恩，乃是指每天的救恩，就是一位活的人；這是我們以所活、所經歷、所享受的基督，作外面和裏面的榜樣而有的結果。這救恩的主要元素，乃是作釘十字架生命的基督（5～8），以及在高舉裏的基督（9～11）。當這榜樣成為信徒內裏的生命時，就成了他們的救恩。只有這事會叫使徒的喜樂滿足（聖經恢復本，腓二 12 註 5）。

## 信息選讀

腓立比二章五至十一節所啓示的榜樣，現今必須成為我們的救恩。這由十二節開頭的『這樣』二字所指明。保羅清楚的給我們看見基督是我們奇妙的榜樣之後，就接着說，『這樣，我親愛的，…就當恐懼戰兢，作成你們自己的救恩。』…作我們榜樣的基督是包羅的，也是排他的。這個榜樣是排他的，因為祂排除一切世界、肉體或罪惡的事物。消極的事物與基督無分無關，也無法進到祂裏面。但在積極一面，祂是包羅萬有的，因為祂是那倒空自己、降卑自己，並且被神高舉並榮耀的神人救主。這樣的榜樣對我們既是如此便利，現今我們就必須作成自己的救恩。

## Morning Nourishment

Phil. 2:5-7 Let this mind be in you, which was also in Christ Jesus, who, existing in the form of God, did not consider being equal with God a treasure to be grasped, but emptied Himself, taking the form of a slave...

12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling.

[The salvation in Philippians 2:12 is] not eternal salvation from God's condemnation and from the lake of fire but the daily salvation that is a living Person. This daily salvation results from taking the very Christ whom we live, experience, and enjoy as our inward as well as outward pattern. The main elements of this salvation are Christ as the crucified life (vv. 5-8) and Christ in His exaltation (vv. 9-11). When this pattern becomes the believers' inward life, the pattern becomes their salvation. Only this would make the apostle's joy full. (Phil. 2:12, footnote 4)

## Today's Reading

The very pattern revealed in Philippians 2:5-11 must now become our salvation. This is indicated by the words so then at the beginning of verse 12. After giving us a clear view of Christ as our wonderful pattern, Paul says, "So then, my beloved,... work out your own salvation with fear and trembling." As our pattern, Christ is both inclusive and exclusive. The pattern is exclusive because it excludes everything worldly, fleshly, or sinful. There is no way for negative things to have any part in Him or access to Him. But, on the positive side, He is all-inclusive, for He is the God-man Savior who emptied and humbled Himself and who has been exalted and glorified by God. With such a pattern available to us, we now must work out our own salvation.



作成我們自己的救恩，就是作出這榜樣，在我們的經歷中成爲這榜樣的翻印。作爲榜樣的基督，可比作印刷書籍所用的原版，而我們對這榜樣的主觀經歷成爲我們的救恩，可比作書頁的印刷。在製作一本書的過程中，每一頁原版都要一再的翻印，纔能作出許多書來。在我們的經歷中，神人救主應該被翻印，成爲我們主觀的救恩。我們所要作成的救恩，乃是作爲我們榜樣的基督。

多年來我一直不明白，保羅在二章十三節爲甚麼說神，而不說那靈。現在我知道，保羅特意這樣寫，爲要給我們看見，那作我們救恩榜樣的基督，就是在我們裏面運行的神。我們若思想這一節的上下文，就會看見，作爲榜樣的基督，也就是運行的神。在客觀一面，祂是榜樣；在主觀一面，當祂進到我們裏面，並在我們裏面運行的時候，祂就是運行的神。在十字架上，祂是基督；但在我們裏面，祂是運行的神。在十字架上，祂這位基督爲我們設立一個榜樣；但在我們裏面，祂這位神乃是那不斷運行以作出這榜樣的一位。因此，榜樣就是救恩，救恩就是運行的神。

我們每天都可以經歷運行的神作我們實際的救恩。每當我們與那在我們裏面運行的神合作，我們就享受救恩。神的運行成了我們的救恩。不僅如此，這救恩還是這榜樣的翻印、複製。榜樣在我們裏面翻印，就成了我們的救恩。這榜樣的翻印乃是藉着神在我們裏面運行而得以成就的（腓立比書生命讀經，四五三至四五四、四五八頁）。

在一章，救恩是來自耶穌基督之靈全備的供應；在二章，救恩是來自在我們裏面運行的神。運行的神就是耶穌基督的靈。在這兩處，救恩都是實行的、天天的、時時的。一章十九節常時的救恩，是爲着特別的人，在特別的景況中，從特殊的遭遇中得救；二章十二節常時的救恩，是爲着所有的信徒，在日常生活的一般景況中，從普通的事物中得救（聖經恢復本，腓二 12 註 5）。

參讀：腓立比書生命讀經，第四十三、四十八至四十九篇。

To work out our salvation is to work out this pattern and to become in our experience a reprint of the pattern. Christ as the pattern can be compared to a page of type used in printing a book, and our subjective experience of the pattern becoming our salvation can be compared to the printing of the pages of a book. In making a book, each page of type is reprinted again and again until there are many copies. In our experience, the God-man Savior should be reprinted and become our subjective salvation. The very salvation we are to work out is Christ as our pattern.

For years I did not understand why in Philippians 2:13 Paul spoke of God and not of the Spirit. Now I realize that Paul did this deliberately in order to show us that the Christ who is the pattern for our salvation is the very God operating in us. If we consider the context of this verse, we shall see that Christ as the pattern is also the operating God. Objectively, He is the pattern. Subjectively, when He comes into us and operates within us, He is the operating God. On the cross, He was Christ. But within us, He is the operating God. On the cross He, as Christ, established a pattern for us. But within us He, as God, is the operating One to work out this pattern. Therefore, the pattern is the salvation, and the salvation is the operating God.

We may experience the operating God daily as our practical salvation. Whenever we cooperate with God operating in us, we enjoy salvation. God's operation becomes our salvation. Furthermore, this salvation is the reprint, the reproduction, of the pattern. When the pattern is reprinted in us, it becomes our salvation. The reprinting of the pattern is accomplished by God operating in us. (Life-study of Philippians, pp. 378-379, 382)

In Philippians 1 salvation comes through the bountiful supply of the Spirit of Jesus Christ, but in 2:12 salvation comes from the operating God within us. The operating God is actually the Spirit of Jesus Christ. In both these cases salvation is a practical, daily, moment-by-moment salvation. The constant salvation in 1:19 is one in which a particular believer is saved from a specific encounter in a particular situation, whereas the constant salvation in 2:12 is one in which any believer is saved from ordinary things in common situations in his daily living. (Phil. 2:12, footnote 4)

Further Reading: Life-study of Philippians, msg. 43, 48-49

## 第三週 ■ 週二

### 晨興餽養

腓二 12 ~ 13 『這樣，我親愛的，你們既是常順從的，不但我與你們同在的時候，就是我如今不在的時候，更是順從的，就當恐懼戰兢，作成你們自己的救恩，因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

作成我們自己的救恩，就是完成這救恩，將其帶到終極的結局。我們已經接受神的救恩，這救恩的頂點就是被神高舉在榮耀裏，和主耶穌一樣（腓二 9）。我們需要恐懼戰兢，常常且絕對的順從，以完成這救恩，將這救恩帶到終極的結局。我們已經憑信接受這救恩，現在我們必須藉着順從，包括我們魂裏真實的一（2），以完成這救恩。憑信接受救恩，是一次永遠的；完成救恩，卻是一生之久（腓立比書生命讀經，一一九頁）。

### 信息選讀

在腓立比二章十二節保羅囑咐我們，當恐懼戰兢，作成我們的救恩。恐懼是裏面的動機，戰兢是外面的態度。…在十三節保羅繼續說，『因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』本節開始的『因為』，說出我們必須一直順從的原因。這是因為神在我們裏面運行。在神的經綸裏，有主耶穌作我們的榜樣（6 ~ 11），作我們救恩的標準（12），並有神在我們裏面運行，使我們立志行事，都是為着完成我們的救恩，將這救恩帶到終極的結局。不是我們憑自己，乃是神在我們裏面運行，完成這事。我們只需要作一件事，就是順從在裏面運行的神。保羅在這裏所說的立志是裏面的，行事是外面的。

## WEEK 3 — DAY 2

### Morning Nourishment

Phil. 2:12-13 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling; for it is God who operates in you both the willing and the working for His good pleasure.

To work out our own salvation is to carry it out, to bring it to the ultimate conclusion. We have received God's salvation, which has as its climax to be exalted by God in glory as the Lord Jesus was (Phil. 2:9). We need to carry out this salvation, to bring it to its ultimate conclusion, by our constant and absolute obedience with fear and trembling. We have received this salvation by faith. Now we must carry it out by obedience. This includes the genuine oneness in our soul (v. 2). To receive salvation by faith is once for all; to carry it out is lifelong. (Life-study of Philippians, p. 100)

### Today's Reading

In Philippians 2:12 Paul charges us to work out our salvation with fear and trembling. Fear is the inward motive; trembling is the outward attitude. In verse 13 Paul goes on to say, "For it is God who operates in you both the willing and the working for His good pleasure." The word for at the beginning of this verse gives the reason we need to obey always. It is because God operates in us. In God's economy we have the Lord Jesus as our pattern (vv. 6-11), as the standard of our salvation (v. 12), and we also have God operating in us both the willing and the working to carry out our salvation, to bring it to its ultimate conclusion. It is not that we by ourselves carry it out, but that God operates in us to do it. The only thing we need to do is to obey the inner operating of God. The willing Paul speaks of here is inward, whereas the working is outward.

作成救恩不是成功救恩，乃是藉着繼續不斷的順從，來完成我們已接受的救恩。…保羅在十二節所說的順從，回應他在前面所說基督的順從（8）。我們的榜樣基督很顯着的一面，乃是祂順從至死，且死在十字架上。這位是神的基督首先採取一個重要的步驟，就是倒空自己，將祂神格的彰顯撇在一邊。祂既倒空自己並取了人的形狀，就降卑自己。這樣的降卑自己特別與順從有關。聖經特別強調順從的重要。例如，撒十五章二十二節告訴我們，聽從勝於獻祭。我們這些接受基督作我們救恩榜樣的人，必須學習一直恐懼戰兢的順從。我們裏面該有恐懼的動機，外面該有戰兢的態度；這表示我們一點也不信靠自己。

照着腓立比二章十三節，神一直在我們裏面運行。我們的救恩不僅僅是一次的舉動；乃是一個活的人位，就是三一神自己，在我們裏面不斷的運行。保羅在十三節所說的神乃是三一神—父、子、靈。

我們若要證明十三節的神是三一神，就必須看腓立比書的全文。本書最後一節，就是四章二十三節說，『願主耶穌基督的恩與你們的靈同在。』主的恩與我們的靈同在，這位主當然不會與在我們裏面運行的神是分開的兩位。與我們的靈同在的那位基督，就是那在我們裏面運行的神。此外，一章十九節說到耶穌基督之靈全備的供應。毫無疑問，那供應我們的靈，就是住在我們裏面的那靈。但是，這位靈也不能與在我們裏面運行的神分開。我們若將這些經節擺在一起，整體來看本書的全文，我們就會看見，那在我們裏面運行的神，乃是三一神—父、子、靈。這位神就是在我們裏面的基督（林後十三3上、5），也就是住在我們裏面的那靈（羅八11）（腓立比書生命讀經，一一九至一二〇、一二三至一二四頁）。

參讀：腓立比書生命讀經，第十二篇。

To work out salvation is not to accomplish salvation. Rather, it is to carry out through continual obedience the salvation we have received. Paul's word about obedience in verse 12 answers to what he has previously said about Christ becoming obedient (v. 8). A very striking aspect of Christ as our pattern is His obedience unto death, even the death of the cross. As God, Christ first took the major step of emptying Himself, of laying aside the expression of His deity. Then, having emptied Himself and having taken the form of a man, He humbled Himself. This self-humbling is particularly related to obedience. The Bible underscores the importance of obedience. For example, in 1 Samuel 15:22 we are told that to obey is better than sacrifice. We who have received Christ as the pattern of our salvation must learn to always obey with fear and trembling. Within we should have fear as the motive, and without we should have trembling as our attitude, an indication that we have no confidence in ourselves.

According to Philippians 2:13, God is operating in us. Our salvation is not merely an action; it is a living Person, the Triune God Himself, operating in us. The God Paul speaks of in verse 13 is the Triune God, the Father, the Son, and the Spirit.

In order to prove that God in 2:13 is the Triune God, we need to consider the context of the whole book of Philippians. The last verse of the book, 4:23, says, "The grace of the Lord Jesus Christ be with your spirit." Certainly the Lord as the One whose grace is with our spirit is not separate from the God who operates in us. The very Christ who is with our spirit is the God who operates in us. Furthermore, 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. There can be no doubt that the Spirit who supplies us is the Spirit who indwells us. But this Spirit cannot be separate from the God who operates in us. If we put all these verses together and consider the context of the book as a whole, we shall see that the God who operates in us is the Triune God. He is the Father, the Son, and the Spirit. He is the very God who is Christ in us (2 Cor. 13:3a, 5) and the Spirit dwelling in us (Rom. 8:11). (Life-study of Philippians, pp. 100, 103-104)

Further Reading: Life-study of Philippians, msg. 12

## 第三週 ■ 週三

### 晨興餽養

腓二 13 ~ 14『因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。凡所行的，都不要發怨言，起爭論。』

弗一 5『按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

（腓立比二章十三節）的立志發生在我們裏面的何處？必定是在我們的意志裏。這指明神的運行開始於我們的靈（參四 23），擴展到我們的心思、情感和意志裏。…基督的恩與我們的靈同在。然而，神的運行使我們在裏面立志，不僅與我們的靈有關，也與我們的意志有關。因此，神的運行必須從我們的靈擴展到我們的意志裏。…當神在我們裏面運行，使我們立志，祂就能執行祂的工作。這與羅馬八章相符：神的工作（運行）乃是開始於我們的靈（4），經過我們的心思（6），至終達到我們的身體（11）。我們的意志定意，而我們的身體行事。三一神在我們裏面運行，乃是開始於我們的靈，經過我們的意志，然後進入我們的身體（腓立比書生命讀經，一二四至一二五頁，參腓二 13 註 2）。

### 信息選讀

神的運行乃是為着祂的美意。祂的美意就是祂意願所喜悅的（弗一 5），使我們能達到神無上救恩的頂點。…保羅說到神的美意。觀察母親如何愛自己的孩子，就可知道她的喜悅。用這個例子說明神的美意（喜悅），我們可以說，神的美意（喜悅）就是以令祂喜樂的方式來愛我們。神在我們裏面的運行，是要使我們能達到祂無上救恩的頂點。讚美神，我們現今乃是在神的美意（喜悅）裏！祂在我們裏面運行，我們藉着順從祂與祂合作。

## WEEK 3 — DAY 3

### Morning Nourishment

Phil. 2:13-14 For it is God who operates in you both the willing and the working for His good pleasure. Do all things without murmurings and reasonings.

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

Where within us does the willing [in Philippians 2:13] take place? It must be in our will. This indicates that God's operation begins from our spirit and spreads into our mind, emotion, and will....The grace of Christ is with our spirit. However, God's operating to will in us involves not only our spirit but also our will. Therefore, God's operation must spread from our spirit into our will. As God operates the willing within us, He carries out His working. This corresponds to Romans 8, where we see that God works not only in our spirit, but also in our mind and eventually in our physical body (vv. 6, 11). We will in our will, and we work in our body. The Triune God operates in us from our spirit, through our will, and then into our physical body. (Life-study of Philippians, p. 104)

### Today's Reading

God's operating is for His good pleasure. His good pleasure is the heart's desire of His will (Eph. 1:5) that we may reach the climax of His supreme salvation. Paul speaks of God's good pleasure. The good pleasure of a mother can be observed in the way she loves her child. Using this as an illustration of God's good pleasure, we may say that God's good pleasure is to love us in a way that makes Him happy. God's working in us is to enable us to reach the climax of His supreme salvation. Praise Him that we are now in God's good pleasure! As He operates in us, we cooperate with Him by obeying Him.

(在腓立比二章十四至十六節，) 保羅繼續說到作成我們自己的救恩。在十二節保羅囑咐我們要作成自己的救恩，在十三節他告訴我們，神在我們裏面運行。現在到了十四節，保羅提出一個警告：『凡所行的，都不要發怨言，起爭論。』怨言是出於情感，多半發自姊妹；爭論是出於心思，多半起於弟兄。這二者都阻撓我們，使我們不能完成自己的救恩到最完滿的地步，也不能經歷並享受基督到極點。…這裏的上下文指明，我們若發怨言，起爭論，就是不順從的。順從神就消滅一切的怨言和爭論。我們若要作成自己的救恩，就必須順從那在我們裏面運行的神。祂自己就是我們的救恩；我們順從祂，就是作成我們的救恩。姊妹們必須領悟，當她們發怨言時，就是不順從那在她們裏面運行的神。同樣，弟兄們必須看見，每當他們起爭論時，他們就背叛了在他們裏面運行的那位。惟有順從纔能治死怨言和爭論。

保羅在十四節論到發怨言、起爭論的話，進一步指明，保羅寫腓立比書的目的與道理無關，卻與經歷非常有關。發怨言和起爭論是阻撓我們基督徒生活的重要因素。保羅從經歷得知，我們若要作成自己的救恩，凡我們所行的，就必須不發怨言，不起爭論。我們常常在重大的事情上不發怨言，不起爭論，但我們卻容易在小事上發怨言，起爭論。任何一種的怨言或爭論，都是不順從三一神在我們裏面的運行。我們何等需要主拯救我們脫離發怨言和起爭論！

我們已經指出，怨言是出於情感，爭論是出於心思。…我們必須一再受保羅在二章十四節之話的題醒。姊妹們在姊妹之家洗盤子的時候，要記住：不要發怨言。弟兄們在事奉小組和召會生活中處理事務的時候，要記住：凡所行的，都不要起爭論。他們不該起爭論，只要在召會中事奉主（腓立比書生命讀經，一二六至一二七、一三〇頁）。

參讀：腓立比書生命讀經，第十三篇。

Philippians 2:14-16 continues Paul's word about working out our salvation. In verse 12 Paul charges us to work out our salvation, and in verse 13 he tells us that God is operating in us. Now in verse 14 Paul issues a warning: "Do all things without murmurings and reasonings." Murmurings are out of our emotion, mostly on the part of the sisters; reasonings are out of our mind, mostly on the part of the brothers. Both frustrate us from carrying out our salvation to the fullest extent, from experiencing Christ to the uttermost. The context indicates that if we murmur or reason, we do not obey. Obedience to God slays all murmurings and reasonings. In order to work out our salvation, we must obey the very God who operates in us. He Himself is our salvation, and our obedience to Him is the working out of our salvation. The sisters need to realize that when they murmur, they disobey the God who works within them. Likewise, the brothers need to see that whenever they reason, they are rebellious against the One who operates in them. Only by obedience can murmurings and reasonings be put to death.

Paul's word in 2:14 about murmurings and reasonings is a further indication that his purpose in writing the book of Philippians was not related to doctrine, but very much related to experience. Murmurings and reasonings are important factors that frustrate our Christian life. From experience Paul knew that if we would work out our salvation, we need to do all things without murmurings and reasonings. Often in important matters we may not murmur or reason. But in small matters we are prone to murmurings and reasonings. Any kind of murmuring or reasoning is disobedience to the inner working of the Triune God. How we need the Lord to save us from our murmurings and reasonings!

We have pointed out that murmurings issue from the emotion, whereas reasonings proceed from the mind.... Again and again we need to be reminded of Paul's word in 2:14. When the sisters are washing dishes in the sisters' house, they should remember not to murmur. As the brothers are taking care of matters in the service groups and the church life, they should remember to do all things without reasonings. They should not reason, but simply serve the Lord in the church. (Life-study of Philippians, pp. 104-105, 107-108, 110)

Further Reading: Life-study of Philippians, msg. 13



## 第三週 ■ 週四

### 晨興餽養

腓二 15～16『使你們無可指摘、純潔無雜，在彎曲悖謬的世代中，作神無瑕疵的兒女；你們在其中好像發光之體顯在世界裏，將生命的話表明出來，叫我在基督的日子，好誇我沒有空跑，也沒有徒勞。』

在腓立比二章十五節保羅…說，『使你們無可指摘、純潔無雜，在彎曲悖謬的世代中，作神無瑕疵的兒女；你們在其中好像發光之體顯在世界裏。』在原文裏，『使』的意思是『爲要使』。凡我們所行的，都不要發怨言，起爭論，爲要使我们無可指摘、純潔無雜，作神無瑕疵的兒女。『純潔無雜』也可譯作簡單，不造作，純真（參太十16）。這辭原文字根意爲沒有攙雜。『無可指摘』是描述外面的行爲，『純潔無雜』是描述裏面的品格。不造作的意思是不玩政治。玩政治的人絕不能說是純潔無雜。我們若不造作，就是純潔無雜、與人無傷的（腓立比書生命讀經，一二七頁）。

### 信息選讀

在腓立比二章十五節保羅題到『在彎曲悖謬的世代中，作神無瑕疵的兒女』。我們是神的兒女，有神的生命和性情（彼後一4）。我們既是神的兒女，有神聖生命和性情，就是返照太陽（基督）之光的光體。這樣，我們就在彎曲悖謬的世代中沒有瑕疵。沒有瑕疵是無可指摘和純潔無雜的總和品德。悖謬的原文意彎翹不平，扭曲。毫無疑問，今天的世代是扭曲、彎翹不平的。在這樣的世代中，我們應該像發光之體顯在世界裏（腓立比書生命讀經，一二七至一二八頁）。

## WEEK 3 — DAY 4

### Morning Nourishment

Phil. 2:15-16 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world, holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

In Philippians 2:15 Paul continues, “That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world.” The Greek word rendered “that” means “in order that.” We should do all things without murmurings and reasonings in order that we may be blameless and guileless, children of God without blemish. The Greek word translated “guileless” also means “simple, artless, innocent; hence, harmless” (cf. Matt. 10:16). It comes from a root which means “unmixed.” The word blameless describes our outward behavior, and the word guileless, our inward character. To be artless means not to play politics. No one who is political can rightly be called guileless. If we are artless, we are also guileless and harmless. (Life-study of Philippians, p. 108)

### Today's Reading

In Philippians 2:15 Paul refers to “children of God without blemish in the midst of a crooked and perverted generation.” As children of God, we have God's life and nature (2 Pet. 1:4). Being children of God with the divine life and nature, we are luminaries which reflect the light of the sun (Christ). As such, we are without blemish in the midst of a crooked and perverted generation. “Without blemish” is the total quality of being blameless and guileless. The Greek word translated “perverted” means “warped or twisted.” There can be no doubt that today's generation is twisted and warped. In this kind of generation we should shine as lights in the world. (Life-study of Philippians, p. 108)

（發光之體）原文指返照太陽光的光體。信徒是這樣的發光之體，照耀在世界裏。他們本身沒有光，卻有返照基督這光的屬天能力。基督是太陽，有召會（月亮）和信徒（行星），藉着表明生命的話返照祂（腓二 16）（聖經恢復本，腓二 15 註 5）。

在腓立比二章十六節保羅繼續說，『將生命的話表明出來，叫我在基督的日子，好誇我沒有空跑，也沒有徒勞。』『將…表明出來』，原文也指應用、陳明、供獻。將生命的話表明出來，就是藉着活出基督，向世人應用、陳明並供獻生命的話。

將基督表明出來，就是活出基督，彰顯基督，並作成我們的救恩。…作成我們的救恩，就是順從那為着祂的美意，在我們裏面運行，使我們立志並行事的三一神。…這裏有五件重要且彼此相關的事：作成我們的救恩，順從神，活基督，彰顯基督，以及將基督表明出來。

因着神在我們裏面運行，結果我們就自然而然過一種生活，將生命的話向人表明出來。將生命的話表明出來，就是向人陳明、供獻並應用生命的話。神若在我們裏面運行，我們也被話充滿，那麼，不論我們在那裏，不論我們說甚麼或作甚麼，我們都是活神的彰顯。這就是將生命的話表明出來；這也就是活基督。

在十六節保羅…說到…『將生命的話表明出來』。…將生命的話表明出來，就是向人陳明、供獻生命的話，並將生命的話應用在他們的景況裏。不論我們在那裏，我們必須將生命的話表明出來；我們必須將生命的話陳明給人。我們供應給周遭之人的，不該是怨言或爭論的話，也不是任何彎曲、悖謬的事。我們只該供應生命的話。…將生命的話表明出來，與活基督乃是同一件事。我們何時活基督，我們就將生命的話表明出來（腓立比書生命讀經，一二八至一二九、四六八、四九六頁）。

參讀：腓立比書生命讀經，第四十四、四十七篇。

[In Philippians 2:15] luminaries reflect the light of the sun. As such luminaries, the believers shine in the world. They do not possess any light in themselves but have a heavenly ability to reflect the light of Christ. Christ is the sun, with the church as the moon and the believers as the planets to reflect Him by holding forth the word of life (v. 16). (Phil. 2:15, footnote 5)

In verse 16 Paul goes on to say, “Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.” The Greek word for holding forth also means “applying, presenting, offering.” As God’s children, we need to present the word of life to others.

To hold forth Christ is to live out Christ, to express Christ, and to work out our salvation....To work out our salvation is to obey the Triune God who is operating within us both the willing and the working for His good pleasure. Here we have five important, interrelated matters: working out our salvation, obeying God, living Christ, expressing Christ, and holding forth Christ.

As a result of God’s operating in us, we spontaneously have a life in which the word of life is held forth to others. To hold forth the word of life is to present it to others, to offer it to them, to apply it to them. If God operates in us and we are filled with the Word, then wherever we are and whatever we say or do, we shall be an expression of the living God. This is to hold forth the word of life. This is also to live Christ.

In verse 16...the Greek word rendered holding forth means to apply, present, offer. To hold forth the word of life is to present it to others and offer it to them, applying it to them in their situation. Wherever we may be, we need to hold forth the word of life; we need to present the word of life to others. What we offer to those around us should not be words of murmuring or reasoning, nor anything related to crookedness or perverseness. We should offer nothing other than the word of life. To hold forth the word of life is identical to living Christ. Whenever we live Christ, we hold forth the word of life. (Life-study of Philippians, pp. 108-109, 390, 415)

Further Reading: Life-study of Philippians, msgs. 44, 47

## 第三週 ■ 週五

### 晨興餽養

腓一 19 ~ 21 『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

腓立比一章十九至二十一節上半說到救恩，耶穌基督之靈全備的供應，顯大基督，以及活基督。二章十二節下半、十三節上半和十六節上半說到作成我們自己的救恩，神在我們裏面運行，以及將生命的話表明出來。腓立比書這兩段裏有兩條線：第一條線是救恩、那靈與基督；第二條線是救恩、神與話。

在我們裏面加力的神是供應的靈。…在一章十九節保羅說，他的景況藉着那靈全備的供應，終必叫他得救。神若不在我們裏面運行，我們就不可能經歷來自那靈的供應。神在我們裏面運行，好帶給我們那靈全備的供應。這不是僅僅道理；這是屬靈經歷的事實（腓立比書生命讀經，三六〇、三六四頁）。

### 信息選讀

好像發光之體照耀，就是顯大基督。這指明腓立比二章的救恩等於一章的救恩。運行的神等於帶着全備供應的那靈。好像發光之體照耀，等於顯大基督。

照着十六節，好像發光之體照耀的路，就是將生命的話表明出來。…將生命的話表明出來，就是向別人供獻這樣的話，向他們陳明這話，甚至向他們應用這話。

## WEEK 3 — DAY 5

### Morning Nourishment

Phil. 1:19-21 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

In Philippians 1:19-21a we have salvation, the bountiful supply of the Spirit of Jesus Christ, the magnifying of Christ, and the living of Christ. In 2:12, 13a, and 16a we have the matters of working out our own salvation, of God operating in us, and of holding forth the word of life. In these two portions of Philippians we have two lines: the first line is salvation, the Spirit, and Christ; the second line is salvation, God, and the word.

The very God who operates in us is the supplying Spirit.... In 1:19 Paul says that his circumstances will turn out to his salvation through the bountiful supply of the Spirit. If God does not operate in us, it will not be possible for us to experience the supply from the Spirit. God operates in us in order to bring to us the bountiful supply of the Spirit. This is not mere doctrine; it is a fact of spiritual experience. (Life-study of Philippians, pp. 303, 306)

### Today's Reading

To shine as luminaries [Phil. 2:15] is to magnify Christ. This indicates that the salvation in chapter 2 equals the salvation in chapter 1. The operating God equals the Spirit with the bountiful supply, and shining as luminaries is equal to magnifying Christ.

According to 2:16, the way we shine as luminaries is to hold forth the word of life....To hold forth the word of life is to offer such a word to others, to present it to them, and even to apply it to them. This is to minister Christ

這是向別人供應基督，向他們供獻基督。你向你的家人、親戚、同事、朋友或同學供獻甚麼？…你向他們供獻基督，向他們陳明基督，並在他們的處境裏向他們應用基督。這就是將生命的話表明出來。生命的話實際上就是基督活的彰顯。好像發光之體照耀，就是顯大基督；將生命的話表明出來，就是活基督。

爲要顯大基督並活基督，我們需要那靈全備的供應。…這全備的供應是儲藏在話裏。照着聖經，那靈與話是一。在約翰六章六十三節主耶穌說，『我對你們所說的話，就是靈，就是生命。』這指明話就是靈。以弗所六章十七節指明，那靈就是話。提後三章十六節說，聖經都是神的呼出。聖經的每一個字都是神的氣。我們曾指出這氣就是紐瑪，那靈。…那靈是神的氣，話也是神的氣。不但如此，神的氣就是祂的紐瑪，那靈。一面，神的話是靈；另一面，神的靈是話。

在以弗所六章十七至十八節保羅告訴我們，要藉着各樣的禱告和祈求，接受那靈的劍，那靈就是神的話。這裏保羅說到話與靈兩方面。不但如此，他告訴我們，要藉着各樣的禱告，時時在靈裏禱告，來接受神的話。我們可藉着各樣的禱告：聽得見的禱告和靜默的禱告，長的禱告和短的禱告，快的禱告和慢的禱告，私下的禱告和公開的禱告，來接受神的話。

藉着禱告接受神的話，就是禱讀神的話。每當我們來到神的話跟前，我們不該僅僅運用我們的眼睛看，或用我們的心思領會，也該運用我們的靈。…我們的讀經該與禱告調和。這就是禱讀。我們這樣禱讀主的話，話對我們就成爲神活的氣，就是那靈。結果，我們就得着滋潤、滋養、復甦和光照。聖經…（就）在我們的經歷中成爲滋養的靈（腓立比書生命讀經，四一八、三六五、三六八至三六九頁）。

參讀：腓立比書生命讀經，第三十五、三十九篇。

to others, to offer Christ to them. What do you offer to your family, relatives, neighbors, colleagues, friends, or classmates?...You offer Christ to them, present Christ to them, and apply Christ to them in their situation. This is to hold forth the word of life. The word of life is actually the living expression of Christ. To shine as luminaries is to magnify Christ, and to hold forth the word of life is to live Christ.

In order to magnify Christ and to live Christ, we need the bountiful supply of the Spirit....This bountiful supply is stored in the Word. According to the Bible, the Spirit and the Word are one. In John 6:63 the Lord Jesus says, "The words which I have spoken to you are spirit and are life." This indicates that the Word is the Spirit. Ephesians 6:17-18 indicates that the Spirit is the Word. Second Timothy 3:16 says that all Scripture is God-breathed. Every word of the Bible is the breath of God. We have pointed out that this breath is the pneuma, the Spirit....The Spirit is the breath of God, and the Word also is God's breath. Furthermore, God's breath is His pneuma, the Spirit. On the one hand, the Word of God is the Spirit; on the other hand, the Spirit of God is the Word.

In Ephesians 6:17 and 18 Paul tells us to receive the sword of the Spirit, which is the word of God, by means of all prayer and petition. Here Paul covers the aspects both of the Word and of the Spirit. Furthermore, he tells us to receive the Word of God by means of all prayer, praying at every time in spirit. We may receive the Word of God by means of all kinds of prayer: audible prayer and silent prayer, long prayer and short prayer, quick prayer and slow prayer, private prayer and public prayer.

To take the Word of God by means of prayer is to pray-read the Word. Whenever we come to the Word of God, we should not merely exercise our eyes to read or our mind to understand, but also exercise our spirit.... Our reading of the Bible should be mingled with prayer. This is pray-reading... When we pray-read the Word,...the Word becomes to us the living breath of God, the Spirit. As a result, we are watered, nourished, refreshed, and enlightened....The Bible becomes in our experience the nourishing Spirit. (Life-study of Philippians, pp. 350-351, 307, 309-310)

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



## 第三週 ■ 週六

### 晨興餽養

西三 16『當用各樣的智慧，讓基督的話豐豐富富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。』

弗五 18～19『不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿，用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠。』

我們許多人多年讀聖經，卻不曉得我們能藉着歌唱來接受神的話。你有否實行，不但藉着讀，也藉着唱，來接受聖經節？基督徒受教導要查考聖經，研讀聖經，卻沒有受教導要歌唱聖經。我們感謝主恢復禱讀主話。現今我們必須往前到唱讀神的話。我們需要藉着歌唱，用各樣的智慧，讓基督的話豐豐富富的住在我們裏面。這不是我的教導；這是使徒保羅在歌羅西三章十六節所給的囑咐（腓立比書生命讀經，四二四至四二五頁）。

### 信息選讀

我們若真渴望被活的話浸透，使我們活基督，就需要跟隨保羅在歌羅西三章十六節所提倡的實行。這就是說，我們必須讓基督的話豐豐富富的住在我們裏面，不是單單憑着來自心思的知識，乃是憑着來自我們靈的各樣智慧，包括歌唱和頌詠。哦，我們需要歌唱並頌詠神的話！歌唱神的話比讀神的話更好，頌詠神的話又比歌唱神的話更好。頌詠神的話包括默想這話，並享受這話。我們頌詠神的話時，就思想這話，默想這話，並享受這話，因此給這話更多的機會浸透我們。

我們若只讀神的話，我們所讀的那段話就不太有機會深入我們裏面，並浸透我們這人。但我們若歌唱神的

## WEEK 3 — DAY 6

### Morning Nourishment

Col. 3:16 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.

Eph. 5:18-19 ...Be filled in spirit, speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord.

Many of us have read the Bible for years without realizing that we can receive the Word of God by singing. Is it your practice to take a verse of the Bible not only by reading, but also by singing? Christians have been taught to study the Bible and to read it, but not to sing it. We are thankful for the recovery of pray-reading the Word. Now we must go on to sing-read the Word of God. We need to let the word of Christ dwell in us richly in all wisdom by singing. This is not my teaching; it is the charge given by the apostle Paul in Colossians 3:16. (Life-study of Philippians, pp. 355-356)

### Today's Reading

If we sincerely desire to be saturated with the living Word so that we may live Christ, we need to follow the practice advocated by Paul in Colossians 3:16. This means that we must let the word of Christ inhabit us in a rich way, not by mere knowledge from the mind, but by every kind of wisdom from our spirit, including singing and psalming. Oh, we need to sing and psalm the Word of God! To sing the Word is better than reading it, and to psalm the Word is even better than singing it. Psalming the Word includes musing upon it and enjoying it. As we psalm the Word, we dwell upon it, muse on it, and enjoy it, thereby giving more opportunity for the Word to saturate us.

If we only read the Word, there is little opportunity for the portion we read to sink into us and saturate our being. But if we sing the Word, and

話，特別是頌詠這話，就將我們全人更完全的向話敞開，並給這話機會深入我們，並浸透我們。…讓我們不單在聚會中歌唱並頌詠神的話。讓我們天天來到話跟前，用我們全人歌唱並頌詠這話。在歌唱並頌詠神的話時，讓我們運用我們的聲音、我們的心思、我們的心和我們的靈。…不但如此，我盼望從現在起，在召會的聚會中，會將更多的地位給自然的歌唱神的話一事。可能在某個聚會中，我們會歌唱或頌詠以弗所書。毫無疑問，我們若花整個聚會這樣作，就會摸着這封書信裏的豐富。

以弗所五章十八至十九節是與歌羅西三章十六節平行的。…我們將兩處經文放在一起，就看見我們應當在靈裏被基督的話充滿。這兩段話有相同的目標—我們應當使我們的靈被主的話充滿。

當基督的元素藉着我們歌唱並頌詠主的話，注入我們裏面時，我們就自然且自動的活基督。有時候我們也許讀主的話，而沒有任何基督的元素注入我們這人裏面。但我們歌唱並頌詠主的話，我們就被包含在話裏，並藉着話傳達給我們的神聖元素所浸透。我們越歌唱並頌詠主的話，就越給話機會住在我們裏面，深入我們裏面，並用神聖的元素飽和我們。然後我們就會由基督的元素所構成。我們便自動成爲我們所喫的，並活出我們所吸收的。這就是活基督的路。

在腓立比二章十六節保羅說到『將生命的話表明出來』。生命的話與死的字句道理大不相同。生命的話是神活的呼出（提後三 16），是賜人生命的靈（約六 63）。我們有主耶穌作我們的榜樣（腓二 6 ~ 11），我們有神在裏面運行（13），我們是神的兒女，有神的生命和神的性情（15），我們是發光之體，有資格返照基督神聖的光（15），我們還有生命的話向人表明、陳明出來。何等神聖、豐富的供備！藉此我們足能完成神的救恩到頂點（腓立比書生命讀經，四二六至四二七、四二九、一三四至一三五頁）。

參讀：腓立比書生命讀經，第四十至四十一、四十六篇。

especially if we psalm it, we open our being more fully to the Word and give it the opportunity to sink into us and saturate us.... Let us sing and psalm the Word of God not only in the meetings. Let us come to the Word daily to sing and psalm it with our whole being. In singing and psalming the Word of God, let us exercise our voice, our mind, our heart, and our spirit. Furthermore, I hope that from now on in the church meetings more place will be given to spontaneous singing of the Word. Perhaps in a certain meeting we shall sing or psalm the whole book of Ephesians. No doubt, if we spend an entire meeting to do this, we shall touch the riches in this Epistle.

Ephesians 5:18-19 is parallel to Colossians 3:16.... When we put these verses together, we see that we should be filled in spirit with the word of Christ. These two portions of the Word have the same goal—that we should have our spirit filled with the Word.

When the element of Christ has been infused into us by our singing and psalming the Word, we live Christ spontaneously and automatically. Sometimes we may read the Word without having any element of Christ infused into our being. But when we sing and psalm the Word, we are saturated with the divine element contained in the Word and conveyed to us through the Word. The more we sing and psalm the Word, the more we give opportunity to the Word to dwell in us, sink into us, and permeate us with the divine element. Then we shall be constituted of the element of Christ. Automatically we shall become what we eat and live out what we have absorbed. This is the way to live Christ.

In Philippians 2:16 Paul speaks of “holding forth the word of life.” The word of life is very different from doctrine in dead letters. The word of life is the living breathing of God (2 Tim. 3:16), the Spirit who gives life (John 6:63). We have the Lord Jesus as our pattern (Phil. 2:6-11), we have God operating in us (v. 13), we are God’s children possessing God’s life and the divine nature (v. 15), we are luminaries qualified to reflect the divine light of Christ (v. 15), and we have the word of life to hold forth, to present to others. What a divine and rich provision! By such we are well able to carry out God’s salvation to the full extent. (Life-study of Philippians, pp. 356-359, 114)

Further Reading: Life-study of Philippians, msgs. 40-41, 46



# 第三週詩歌

# WEEK 3 — HYMN

補 34

讚美基督，救恩成功

(英1130)

D 大調

3/2

1 - | 3 4 5 -  $\dot{1}$  - | 7 6 5 - 6 · 5 | 4 3 2 - 3 4 | 2 - 1 -

一 來 向 基 督 讚 美 歌 頌， 神 使 救 恩 藉 祂 成 功；

1 - | 3 4 5 -  $\dot{1}$  - | 7 6 5 - 6 · 5 | 4 3 2 - 3 4 | 2 - 1 -

得 救 惟 靠 神 聖 生 命， 律 法 規 條 一 無 所 成；

Bm C#7 F#m Bm A E A A7 D

$\dot{1}$  - | 7 6 5 -  $\dot{1}$  - | 7 6 5 - 5 - | 1 2 3 - 1 - |

人 雖 努 力 不 能 得 勝， 神 聖 生 命 纔

B E7 A Em A D

3 #4 5 - 5 - | 6 4 2 - 3 4 | 2 - 1 - ||

有 大 能； 將 人 改 變 帶 來 重 生。

二 藉祂賜下生命能力， 祂將信徒拯救到底；  
神聖生命注入人裏， 供應救恩時刻不息。  
人雖失喪祂來臨及， 拯救罪人脫離仇敵；  
帶領眾子進榮耀裏。

三 祂是祭司為神所立， 賜人生命帶來實際；  
神的生命就在祂裏， 拯救世人脫罪勝己；  
永遠生命不朽不已， 所施救恩全備無比；  
讚美我主完全能力。

四 祂的生命足能擔保， 帶領我們達到榮耀；  
若非祂曾得勝宣告， 我們有何可以信靠。  
祂受試驗屹立不搖， 終於十架始自馬槽；  
不受死亡陰間纏繞。

(辭接後面)

Sing praise to Christ Who lives in us  
Assurance and Joy of Salvation — So Great a Salvation

1130

1. Sing praise to Christ Who lives in us, The God of our sal -  
va - tion; Who saves us by His life di - vine, And not by re - gu -  
la - tion; Aft - er we've worked—done all we can, His life has power to  
change a man: His life di - vine can change us.

2. He saves us to the uttermost  
By His life-giving power;  
Transfusing Himself into us,  
He saves us hour by hour.  
He saved the lost by coming in,  
He's saving now from more than sin:  
He's saving us to glory!
3. Our Lord was constituted priest  
To be a real life-giver;  
Life is the nature of this One  
Who can from self deliver:  
His life is indestructible,  
By it He saves us to the full:  
Praise God, He's fully able!
4. His life is fully qualified  
To bring us through to glory;  
Were it not for His tested life,  
'Twould be another story  
His life was fully tried on earth,  
To crucifixion from His birth:  
He passed through death and Hades.

- 五 祂作憑質供人接受，擔保信徒完全得救；  
 全備供應包羅萬有，親自成全終能成就；  
 屬人生命失敗、老舊，惟祂生命堅定永久；  
 祂作生命完全拯救。
- 六 基督今日高過諸天，忠信代求直到永遠；  
 不受軟弱、死亡阻攔，祭司職分無需更換；  
 長遠活着，立於神前，代求滿足神、人心願；  
 祂已高升遠超諸天。
- 七 來到神前，靠主寶血，絕不退縮而遭毀壞；  
 來到神前，得着生命，各盡功用，不作嬰孩；  
 來到神前，享受生命，作祂子民，蒙祂所愛；  
 生命作王，死亡不再。

5. He's pledged to save us to the full,  
 His life is operating;  
 He's doing everything for us  
 'Tis all for our perfecting;  
 Our life's a failure at its best,  
 Only His life can stand the test:  
 His life brings full salvation!
6. He's living now to intercede,  
 Continuing forever;  
 He undertakes into the age,  
 His priesthood changes never;  
 He always lives to intercede,  
 Such a High Priest is what we need:  
 He's higher than the heavens.
7. Come forward now to God through Him,  
 Ne'er shrink back to destruction;  
 Come forward now to get the life,  
 Which brings the proper function;  
 Come forward now the life to take,  
 By life His people us He'll make,  
 And swallow death forever.

### 第三週 • 申言

申言稿： \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**Composition for prophecy with main point and sub-points:**

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

# 經歷基督

## 第四週

### 住在基督這加能力者裏面—— 經歷基督的祕訣

讀經：腓四 12～13，約十四 23，十五 4～5，約壹二 27～28，三 24，四 13，啓二一 3、22

## 綱要

### 週一

壹 我們需要學習在基督這加能力者裏面的祕訣：

一 在腓立比四章十二至十三節保羅說，『我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一件事上，我都學得祕訣。我在那加我能力者的裏面，凡事都能作』：

- 1 『學得祕訣』這話，指明保羅進到了一個新的情形、新的環境；每當我們被擺在新的環境，我們就需要學習活在那個環境的祕訣：
  - a 『我都學得祕訣』，直譯，『我都已經被引進』；這是個隱喻，說到人被引進祕密社團，受其基本原則的教導。

# THE EXPERIENCE OF CHRIST

## Week Four

### Abiding in Christ as the Empowering One—— the Secret of Experiencing Christ

Scripture Reading: Phil. 4:12-13; John 14:23; 15:4-5; 1 John 2:27-28; 3:24; 4:13; Rev. 21:3, 22

## Outline

### Day 1

I. We need to learn the secret of being in Christ as the empowering One:

A. In Philippians 4:12-13 Paul says, “I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me”:

1. The phrase learned the secret indicates that Paul had come into a new situation, a new environment; whenever we are put in a new environment, we need to learn the secret of living in that environment:
  - a. I have learned the secret literally means “I have been initiated”; the metaphor here refers to a person’s being initiated into a secret society with instruction in its rudimentary principles.

- b 保羅悔改信主之後，被引進基督與基督的身體。
  - c 他學得如何以基督為生命，如何活基督、顯大基督、贏得基督，以及如何過召會生活的祕訣；這些都是基本的原則。
- 2 在各事上，指在每件事上；在一切事上，指在所有的事上；二者加起來，就是在整個人生過程中的事上。
  - 3 保羅學得隨事隨在都經歷基督的祕訣；這也是更多得着基督積蓄到我們裏面的祕訣。

## 週二

- 4 這祕訣是在腓立比四章十三節：『我在那加我能力者的裏面，凡事都能作』：
  - a 保羅是一個在基督裏的人（林後十二 2），他盼望給人看出他是在基督裏面；現在他宣告，他在那加他能力的基督裏面，凡事都能作：
    - (一) 這是他對基督的經歷包羅並總結的話；主在約翰十五章五節是從反面說到我們與祂生機的聯結：『離了我，你們就不能作甚麼。』
    - (二) 『加能力』原文意，『使人在裏面有動力。』
    - (三) 基督住在我們裏面（西一 27）；祂加我們能力，使我們有動力，不是從外面，乃是從裏面；藉着這樣裏面的加力，保羅在基督裏面凡事都能作。
  - b 保羅從前完全是在猶太教裏，律法之下，並且總是給人看出他是在律法裏面；但他在悔改信主時，就從律法和先前的宗教遷到基督裏，成了『在基督裏

- b. After Paul was converted to Christ, he was initiated into Christ and into the Body of Christ.
  - c. He then learned the secret of how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which things are rudimentary principles.
2. In everything means in each matter; in all things means in all matters; together, these two phrases encompass all the things in the course of human life.
  3. Paul learned the secret of experiencing Christ in everything and in every place; this is also the secret of having more of Christ accumulated within us.

## Day 2

4. The secret is in Philippians 4:13: "I am able to do all things in Him who empowers me":
  - a. Paul was a man in Christ (2 Cor. 12:2), and he desired to be found in Christ by others; now he declared that he was able to do all things in Him, the very Christ who empowered him:
    - (1) This is an all-inclusive and concluding word on his experience of Christ; it is the converse of the Lord's word in John 15:5 concerning our organic relationship with Him: "Apart from Me you can do nothing."
    - (2) The Greek word for empowers means "makes dynamic inwardly."
    - (3) Christ dwells in us (Col. 1:27); He empowers us, makes us dynamic from within, not from without; by such inward empowering Paul was able to do all things in Christ.
  - b. Paul had been altogether in the Jewish religion under the law and had always been found by others in the law, but at his conversion he was transferred from the law and his former religion into Christ and

的人』—林後十二2。

c 現今他期望所有觀察他的，無論猶太人、天使或鬼魔，都看出他是在基督裏面；這指明他渴望全人浸沒在基督裏面，給基督浸透，使所有觀察他的，都看出他是完全在基督裏面；惟有給人看出我們是在基督裏面，基督纔會從我們得着彰顯並顯大—腓三9上，—20。

二 一面，憑着基督的加力，我們能過知足的生活（四11~12）；另一面，憑着基督的加力，我們能成爲真實的、莊重的、公義的、純潔的、可愛的、有美名的（8）。

三 保羅說到基督是加力者的話，特別適用於基督加我們能力，使我們活祂作我們人性的美德，因而顯大祂那無限的偉大；要過這一切美德的生活，比作基督教的工作難多了。

### 週三

貳 學習在基督這加能力者裏面的祕訣，就是學習住在基督裏面的祕訣；住在基督裏就是居住在祂裏面，留在與祂的交通裏，使我們經歷並享受祂住在我們裏面—約十五4~5，約壹二27：

一 住在基督裏，就是在神聖三一裏面活着—以基督爲我們的居所—6、24、27~28節，三6、24，四13：

1 住在基督裏就是住在子裏面，並住在父裏面（二24）；這就是停留並居住在主裏面（約十五4~5）。

2 住在基督裏，也就是住在神聖生命的交通裏，並在

became “a man in Christ”—2 Cor. 12:2.

c. Now he expected to be found in Christ by all who observed him—the Jews, the angels, and the demons; this indicates that he aspired to have his whole being immersed in and saturated with Christ that all who observed him might find him fully in Christ; only when we are found in Christ, will Christ be expressed and magnified—Phil. 3:9a; 1:20.

B. On the one hand, by the empowering of Christ, we can live a contented life (4:11-12); on the other hand, by the empowering of Christ, we can be true, dignified, righteous, pure, lovely, and well spoken of (v. 8).

C. Paul’s word about Christ as the empowering One specifically applies to Christ’s empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness; to live a life of these virtues is much more difficult than doing a Christian work.

### Day 3

II. To learn the secret of being in Christ as the empowering One is to learn the secret of abiding in Christ; to abide in Christ is to dwell in Him, to remain in fellowship with Him, that we may experience and enjoy His abiding in us—John 15:4-5; 1 John 2:27:

A. To abide in Christ is to live in the Divine Trinity—taking Christ as our dwelling place—vv. 6, 24, 27-28; 3:6, 24; 4:13:

1. To abide in Christ is to abide in the Son and in the Father (2:24); this is to remain and dwell in the Lord (John 15:4-5).

2. To abide in Christ is to abide in the fellowship of the divine life and



神聖的光中行，就是住在神聖的光中—約壹—2～3、6～7，二10。

二 有基督住在我們裏面，就是與神聖三一同活—有基督的同在作我們的享受，使祂與我們成爲一，與我們所是的每一部分和我們生活的每一面同在—太—23，十八20，二八20，提後四22，林後二10，林前七24：

- 1 有基督住在我們裏面，就是有基督的話住在我們裏面，爲要結常存的果子，使父得榮耀—約十五7～8、16。
- 2 有基督住在我們裏面，就是有作爲三一神同在之實際的靈住在我們裏面—十四17。

## 週四

叁 我們需要住在作我們王和君尊住處的基督裏，使祂能住在我們裏面，把我們作成祂的王后和祂的王宮，祂榮耀的召會—詩四五13、8，約十五4～5，弗五27，啓二二5，羅五17，參歌六4：

- 一 住在基督裏，就是住在亙古的神我們的主裏面，在祂裏面過生活，以祂爲我們的一切—約十五4～5，約壹四15～16，啓二一22，申三三27上，詩九十。
- 二 我們必須住在神裏面，每時每刻活在祂裏面，因爲在祂以外，只有罪和苦難—3～11節，約十六33。
- 三 以神爲我們的住處，我們永遠的居所，是對神最高、最完滿的經歷—詩九一。

to walk in the divine light, that is, to abide in the divine light—1 John 1:2-3, 6-7; 2:10.

B. To have Christ abiding in us is to live with the Divine Trinity—having Christ's presence as our enjoyment for Him to be one with us and to be with every part of our being and every aspect of our living—Matt. 1:23; 18:20; 28:20; 2 Tim. 4:22; 2 Cor. 2:10; 1 Cor. 7:24:

1. To have Christ abiding in us is to have the words of Christ abiding in us for the bearing of remaining fruit to glorify the Father—John 15:7-8, 16.
2. To have Christ abiding in us is to have the Spirit of reality as the presence of the Triune God abiding in us—14:17.

## Day 4

III. We need to abide in Christ as our King and as our royal abode so that He can abide in us to make us His queen and His royal palace, His glorious church—Psa. 45:13, 8; John 15:4-5; Eph. 5:27; Rev. 22:5; Rom. 5:17; cf. S. S. 6:4:

- A. To abide in Christ is to dwell in Him, the eternal God, as our Lord, having our living in Him and taking Him as our everything—John 15:4-5; 1 John 4:15-16; Rev. 21:22; Deut. 33:27a; Psa. 90.
- B. We need to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions—vv. 3-11; John 16:33.
- C. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God—Psa. 91.

肆 住在基督裏，以祂為我們的居所，並讓祂住在我們裏面，以我們為祂的居所，乃是活在經過過程並終極完成之三一神與蒙救贖並得重生之信徒宇宙合併的實際裏——約十四 2、10～11、17、20、23：

- 一 新耶路撒冷乃是經過過程並終極完成之三一神，與重生、聖別、更新、變化、模成並榮化之三部分召會的終極合併——啓二一 3、22。
- 二 新耶路撒冷是神的帳幕，帳幕的中心是作為隱藏嗎哪的基督；合併到這神人二性宇宙的合併（神與人相互的居所）裏的路，乃是喫基督這隱藏的嗎哪——3 節，出十六 32～34，來九 4，啓二 17。

伍 我們住在基督裏，使祂也住在我們裏面，乃是藉着愛祂——約十四 21、23：

- 一 當我們愛主耶穌的時候，祂就親自向我們顯現，父就與祂同來，與我們一同安排住處，作我們的享受；這住處是相互的住處，在其中三一神住在我們裏面，我們也住在祂裏面——23 節。
- 二 我們越愛主，就越有祂的同在，並且我們越在祂的同在裏，就越享受祂之於我們的一切；主的恢復乃是恢復愛主耶穌——林前二 9～10，弗六 24。

## 週五

陸 我們住在基督裏，使祂也住在我們裏面，乃是藉着顧到包羅萬有之膏油塗抹的內裏

IV. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, is to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers——John 14:2, 10-11, 17, 20, 23:

- A. The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church——Rev. 21:3, 22.
- B. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna——v. 3; Exo. 16:32-34; Heb. 9:4; Rev. 2:17.

V. We abide in Christ so that He may abide in us by loving Him——John 14:21, 23:

- A. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual abode, in which the Triune God abides in us and we abide in Him——v. 23.
- B. The more we love the Lord, the more we will have His presence, and the more we are in His presence, the more we will enjoy all that He is to us; the Lord's recovery is a recovery of loving the Lord Jesus——1 Cor. 2:9-10; Eph. 6:24.

## Day 5

VI. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing——1

## 教導—約壹二 27:

- 一 我們藉着經歷主血的洗淨，並應用膏抹的靈到我們內裏的所是裏，就住在與基督神聖的交通裏—約十五 4～5，約壹一 5、7，二 20、27。
- 二 元首基督是受膏者也是施膏者，我們是祂的肢體，享受祂作內裏的膏油塗抹，以完成祂的定旨—來一 9，三 14，林後一 21～22。
- 三 膏油塗抹乃是在我們裏面複合之靈的運行和工作，將神塗抹到我們裏面來，使我們被神浸透，據有神，並領會神的心思；膏油塗抹藉着生命內裏的感覺、內裏的知覺，將基督這身體的頭的心思，交通給祂的肢體—詩一三三，林前二 16，羅八 6、27。
- 四 當頭要身體的一個肢體行動時，祂是藉着內裏的膏油塗抹叫人知道，當我們順從膏油塗抹時，生命就自由的從頭流到我們；如果我們拒絕膏油塗抹，我們與頭的關係就被打岔，我們裏面生命的流也被停止了—西二 19。
- 五 那靈膏油塗抹的教訓，與對錯毫無關係，乃是生命內裏的感覺—徒十六 6～7，林後二 13。
- 六 如果我們天然的生命受十字架的對付，順從基督的元首權柄，活出身體的生命來，我們就有那靈的膏抹，我們就能享受身體的交通—弗四 3～6、15～16。

## 週六

柒 我們住在基督裏，使祂也住在我們裏面，乃是藉着將我們靈裏生命之靈的律的『開關打開』—羅八 2、4:

## John 2:27:

- A. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord's blood and the application of the anointing Spirit to our inner being—John 15:4-5; 1 John 1:5, 7; 2:20, 27.
- B. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing for the fulfillment of His purpose—Heb. 1:9; 3:14; 2 Cor. 1:21-22.
- C. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life—Psa. 133; 1 Cor. 2:16; Rom. 8:6, 27.
- D. When the Head wants a member of the Body to move, He intimates it through the inner anointing, and as we yield to the anointing, life flows freely from the Head to us; if we resist the anointing, our relationship with the Head is interfered with, and the flow of life within us is stopped—Col. 2:19.
- E. The teaching of the anointing of the Spirit has nothing to do with right or wrong; it is an inner sense of life—Acts 16:6-7; 2 Cor. 2:13.
- F. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body—Eph. 4:3-6, 15-16.

## Day 6

VII. We abide in Christ so that He may abide in us by “switching on” the law of the Spirit of life in our spirit—Rom. 8:2, 4:

一 主住在我們裏面，我們住在祂裏面，完全在於祂是賜生命的靈在我們的靈裏；藉着我們靈裏這全備供應、沒有限量的靈，我們就有充分的確據，知道我們與神是一，並且彼此互住——林前十五 45 下，羅八 16，林前六 17，腓一 19，約三 34，約壹三 24，四 13。

二 我們住在基督這加能力者裏面，使祂在我們裏面得以啓動為內裏運行的神，就是生命之靈的律，其路乃是藉着常常喜樂，不住的禱告，凡事謝恩——腓四 13，二 13，帖前五 16～18，西三 17。

捌 我們住在基督裏，使祂也住在我們裏面，乃是藉着接觸我們身外聖經裏常時的話，以及我們裏面應時的話，就是那靈——約五 39～40，六 63，林後三 6，啓二 7：

一 藉着外面寫出來的話，我們有這位奧秘之主的說明、解釋和發表；藉着裏面活的話，我們經歷內住的基督，並享有實際之主的同在——弗五 26，六 17～18。

二 我們若住在主常時並寫出來的話裏，祂即時並活的話就住在我們裏面——約八 31，十五 7，約壹二 14。

三 我們住在主裏面，祂的話也住在我們裏面，使我們在祂裏面說話，祂也在我們裏面說話，為着將神建造到人裏面，並將人建造到神裏面——約十五 7，林後二 17，十三 3，林前十四 4 下。

A. The Lord's abiding in us and our abiding in Him are altogether a matter of Him being the life-giving Spirit in our spirit; by the bountiful, immeasurable Spirit in our spirit, we know with full assurance that we and God are one and that we abide in each other—1 Cor. 15:45b; Rom. 8:16; 1 Cor. 6:17; Phil. 1:19; John 3:34; 1 John 3:24; 4:13.

B. The way to abide in Christ as the empowering One so that He may be activated within us as the inner operating God, the law of the Spirit of life, is by rejoicing always, praying unceasingly, and giving thanks in everything—Phil. 4:13; 2:13; 1 Thes. 5:16-18; Col. 3:17.

VIII. We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us——John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7:

A. By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord——Eph. 5:26; 6:17-18.

B. If we abide in the Lord's constant and written word, His instant and living words will abide in us——John 8:31; 15:7; 1 John 2:14.

C. We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God——John 15:7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b.





## 第四週 ■ 週一

### 晨興餽養

腓四 12 ~ 13 『我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。我在那加我能力者的裏面，凡事都能作。』

保羅在腓立比書裏用了許多不尋常的辭句。其中一個見於四章十二節，…『學得祕訣』這話，指明保羅進到了一個新的情形、新的環境。每當我們被擺在新的環境，我們就需要學習活在那個環境的祕訣。有人從西方到遠東，就是進到一個新的環境。他要生存，就得學習在那裏生活的祕訣。譬如，美國的弟兄姊妹來遠東訪問，需要學會用筷子喫飯的祕訣。他們若沒有學會祕訣，就喫不了飯（李常受文集一九七八年第一冊，五一二頁）。

### 信息選讀

保羅在腓立比四章十二節…似乎說，『在一切事上我都學得祕訣，使我知道怎樣處缺乏，怎樣處富餘。我已經學得一種特別的祕訣。』保羅所學得的祕訣是甚麼？因着保羅受教導學了某種的祕訣，所以他能處任何的情形；不管他是富或貧，飽足或飢餓，祕訣就在十三節：『我在那加我能力者的裏面，凡事都能作。』這祕訣不是基督在我們裏面，而是我們在祂裏面。

單單說基督活在我們裏面是太客觀了。我們也需要經歷活在基督裏面，並在祂裏面作一切事。活在祂裏面是何等的救恩！我們若活在祂裏面，就每一天都會享受祂的救恩。這樣享受救恩好比坐車；只

## WEEK 4 — DAY 1

### Morning Nourishment

Phil. 4:12-13 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me.

In the book of Philippians Paul uses a number of unusual expressions. One of these expressions is found in verse 12 of chapter 4...The phrase learned the secret indicates that Paul had come into a new situation, a new environment. Whenever we are put in a new environment, we need to learn the secret of living in that environment. For someone from the West to go to the Far East is for him to go into a new environment. In order to live, he must learn the secret of life there. For example, when brothers and sisters from the United States visit the Far East, they need to learn the secret of eating with chopsticks. If they do not learn the secret, they will not be able to eat. (CWWL, 1978, vol. 1, "The Experience of Christ," p. 399)

### Today's Reading

In Philippians 4:12...Paul seems to be saying, "In all things I have been instructed with the secret so that I know how to be in want and how to abound. I have been initiated with a type of secret knowledge." What is the secret Paul learned? Because Paul had been instructed with the particular secret, he could handle any situation, whether he was rich or poor, filled or hungry. The secret is in Philippians 4:13: "I am able to do all things in Him who empowers me." The secret is not that Christ is in us; it is that we are in Him.

Simply to say that Christ lives in us is to be too objective. We also need to experience living in Christ and doing all things in Him. What a salvation it is to live in Him! If we live in Him, we will enjoy His salvation day by day. This salvation can be compared to riding in a car. As long as we remain in the car,

要我們留在基督這車子裏，我們就享受救恩。我坐車的時候，並不擔心要走那個方向或任何別的事。我可以安息自在的禱告、讀經或看風景。照樣，當我們在基督裏，我們該簡單的安息自在。我們應當享受在基督裏的生活。

我…的負擔乃是我們都要學習在祂裏面的祕訣。我們能在祂裏面作一切事。這似乎是個小祕訣，但實際上意義是重大的。這祕訣乃是我們經歷基督並享受基督的路，也是更多得着基督積蓄到我們裏面的祕訣。

這樣一個祕訣需要操練。我們要操練這個祕訣，首先必須看見基督在我們裏面活着。其次，我們必須否認肉體和天然的人。我們該將萬事看作虧損，不寶貝或珍賞我們天然的任何東西，就如我們的謙卑或其他美德。我們需要將一切的優點、特性和美德，都看作虧損。我們不該信靠基督以外的任何事物。第三，我們不該憑自己作任何事，因為我們不是單獨的；有另一個人活在我們裏面（李常受文集一九七八年第一冊，五一二至五一四頁）。

在十二節…『我都學得祕訣』，直譯，『我都已經被引進』。這裏的隱喻是指人被引進祕密社團，受其基本原則的教導。保羅悔改信基督之後，被引進基督與基督的身體。然後他學得如何以基督為生命，如何活基督、顯大基督、贏得基督，以及如何過召會生活的祕訣。這些都是基本的原則。身體的祕訣是以基督為我們的生命、活基督、追求基督、贏得基督、顯大基督並彰顯基督。這些是召會—基督的身體—的基本原則。保羅這已經被引進基督身體的人，已經學得祕訣（新約總論第十二冊，五八頁）。

參讀：經歷基督，第十章；腓立比書生命讀經，第二十九篇。

we enjoy salvation. When I ride in a car, I am not worried about what direction I am going or anything else. I may rest, pray, or enjoy sightseeing. I simply rest and enjoy myself. In like manner, when we are in Christ, we should simply rest and enjoy ourselves. We should enjoy the life in Christ.

My burden in this chapter is that we would all learn the secret of being in Him. We can do all things in Him. This may seem to be a small secret, but actually it has great significance. This secret is the way for us to experience Christ and to enjoy Christ. It is also the secret of having more of Christ accumulated within us.

Such a secret needs to be put into practice. In order to practice this secret, we first need to realize that Christ lives in us. Second, we must deny the flesh and the natural man. We should count all things as loss and not treasure or appreciate anything of our natural man, such as our humility or other virtues. All our good points, attributes, and virtues need to be counted as loss. We should not have any confidence in anything other than Christ. Third, we should not do anything by ourselves, for we are not alone. Another person lives in us. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 399-401)

In Philippians 4:12...the phrase I have learned the secret is an interpretation of the Greek word which literally means "I have been initiated." The metaphor here refers to a person's being initiated into a secret society with instruction in its rudimentary principles. After Paul was converted to Christ, he was initiated into Christ and the Body of Christ. He then learned the secret of how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which things are rudimentary principles. The secret of the Body is to take Christ as our life, to live Christ, to pursue Christ, to gain Christ, to magnify Christ, and to express Christ. These are the basic principles of the church, the Body of Christ. As one who had been initiated into the Body, Paul learned the secret. (The Conclusion of the New Testament, pp. 3527-3528)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 10; Life-study of Philippians, msg. 29

## 第四週 ■ 週二

### 晨興餽養

西一 27『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

腓四 13『我在那加我能力者的裏面，凡事都能作。』

在腓立比四章十三節，…我們找着保羅在十二節所說（在基督裏知足）的祕訣：『或飽足、或飢餓、或富餘、或缺乏，…我都學得祕訣。』基督是他知足的祕訣。

得着基督的加力，就是使人在裏面有動力。基督住在我們裏面（西一 27），祂加我們能力，使我們有動力，不是從外面，乃是從裏面。藉着這樣裏面的加力，保羅在基督裏面凡事都能作。

保羅是一個在基督裏的人（林後十二 2），他盼望給人看出他是在基督裏面。現在他宣告，他在那加他能力的基督裏面，凡事都能作。這是他對基督的經歷包羅並總結的話。主在約翰十五章五節是從反面說到我們與祂生機的聯結：『離了我，你們就不能作甚麼。』只要我們有基督，又在祂裏面；我們在祂裏面就凡事都能作（新約總論第十二冊，五九至六〇頁）。

### 信息選讀

腓立比四章十三節的『凡事』，是指十二節所題的事，和八節所列的美德。這就是說，十三節的應用限於八至十二節。一面，憑着基督的加力，我們能過知足的生活（11～12）。我們在那加我們能力的基督裏面，凡事都能作，就是在任何環境中，都藉基督而滿足；祂加我們能力，作我們日常基督徒生活的祕訣。另一面，

## WEEK 4 — DAY 2

### Morning Nourishment

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

Phil. 4:13 I am able to do all things in Him who empowers me.

In Philippians 4:13...we find the secret [of sufficiency in Christ] to which Paul refers in verse 12: "The secret both to be filled and to hunger, both to abound and to lack." Christ was his secret of sufficiency.

To be empowered by Christ is to be made dynamic inwardly. Christ dwells in us (Col. 1:27). He empowers us, makes us dynamic from within, not from without. By such inward empowering, Paul could do all things in Christ.

Paul was a person in Christ (2 Cor. 12:2), and he desired to be found in Christ by others. Now he declared that he could do all things in Him, in the Christ who empowered him. This is an all-inclusive and concluding word concerning his experience of Christ. It is the converse of the Lord's word concerning our organic relationship with Him in John 15:5: "Apart from Me you can do nothing." As long as we have Christ and are in Him, we can do all things in Him. (The Conclusion of the New Testament, p. 3529)

### Today's Reading

The "all things" in Philippians 4:13 refer to the things mentioned in verse 12 and to the virtues listed in verse 8. This means that the application of verse 13 is limited by the context of verses 8 through 12. On the one hand, by the empowering of Christ, we can live a contented life (vv. 11-12). For us to be able to do all things in Christ who empowers us is to be satisfied in any circumstance through Christ who empowers us as the secret of our daily

憑着基督的加力，我們能成爲真實的、莊重的、公義的、純潔的、可愛的、有美名的。這就是說，我們是一班在基督裏面的人，祂加我們能力，使我們活出每一種的美德。這就是活基督，在基督的美德上顯大基督。

我們需要領悟，保羅說到基督是加力者的話，特別適用於基督加我們能力，使我們活祂作我們人性的美德，因而顯大祂那無限的偉大。八節所題的六種美德，實際上是神的形像。神按着祂的形像造人，就是按着祂愛、光、聖、義的屬性造人。人是按着神的形像造的，意即人是按着愛、光、聖、義的形像造的。這六項，凡是真實的、莊重的、公義的、純潔的、可愛的、有美名的，都在愛、光、聖、義這四種神聖屬性裏面。這是真正的美德，因爲這就是基督的彰顯。基督加給信徒能力，在这一切的美德上活祂並顯大祂。我們在加我們能力的基督裏面，就能實行這些事，彰顯這最高的人性美德；我們在加我們能力的基督裏面，就能成爲真實的、莊重的、公義的、純潔的、可愛的、有美名的。

要過這一切美德的生活，比作基督教的工作難多了。許多人能傳福音，教導聖經，甚至建立召會，卻無法過這樣的生活，就是滿了真實、莊重、公義、純潔、可愛、有美名之美德的生活。要活基督作我們人性的美德，以彰顯神聖的屬性，我們需要內住基督的加力。

我們若要經歷基督作加力者，使我們在祂裏面凡事都能作，我們就需要讓祂活在我們裏面（加二 20），成形在我們裏面（四 19），安家在我們裏面（弗三 17），並且在我們身上顯大（腓一 20）。否則，祂就無法加力給我們。但基督活在我們裏面，成形在我們裏面，安家在我們裏面，並且在我們身上顯大，就爲祂豫備好道路，加力給我們。然後，藉着內住基督的加力，我們就能作四章八至十二節所說的一切事（新約總論第十二冊，六〇至六一頁）。

參讀：新約總論，第三百五十一篇。

Christian life. On the other hand, by the empowering of Christ, we can be true, dignified, righteous, pure, lovely, and well spoken of. This means that we are persons in Christ, who empowers us to live out every kind of virtue. This is to live Christ, to magnify Christ in His virtues.

We need to realize that Paul's word about Christ as the empowering One specifically applies to Christ's empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness. The six virtues mentioned in verse 8 are actually the image of God. God created man in His image, that is, in His attributes of love, light, holiness, and righteousness. The fact that man was made in the image of God means that he was made in the form of love, light, holiness, and righteousness. The six items—what things are true, dignified, righteous, pure, lovely, and well spoken of—are in these four divine attributes of love, light, holiness, and righteousness. These are the real virtues, for they are the expression of Christ. Christ empowers the believers to live Him and magnify Him in all these virtues. In Christ who empowers us, we can practice these things, expressing these highest human virtues; in Christ who empowers us, we can be true, dignified, righteous, pure, lovely, and well spoken of.

To live a life of all these virtues is much more difficult than doing a Christian work. Many can preach the gospel, teach the Bible, and even establish churches, but they are not able to live this kind of life, a life full of the virtues of being true, dignified, righteous, pure, lovely, and well spoken of. In order to live Christ as our human virtues for the expression of the divine attributes, we need to be empowered by the indwelling Christ.

If we would experience Christ as the empowering One enabling us to do all things in Him, we need to let Him live in us (Gal. 2:20), be formed in us (4:19), make His home in us (Eph. 3:17), and be magnified in us (Phil. 1:20). If we fail to do these things, He will not have the way to empower us, but when Christ lives in us, is formed in us, makes His home in us, and is magnified in us, the way is prepared for Him to empower us. Then, empowered by the indwelling Christ, we will be able to do all the things spoken of in Philippians 4:8 through 12. (The Conclusion of the New Testament, pp. 3529-3530)

Further Reading: The Conclusion of the New Testament, msg. 351



## 第四週 ■ 週三

### 晨興餽養

約十五 4～5『你們要住在我裏面，我也住在你們裏面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裏面，也是這樣。…離了我，你們就不能作甚麼。』

約壹二 24『至於你們，務要讓那從起初所聽見的住在你們裏面；那從起初所聽見的若住在你們裏面，你們也就住在子裏面，並住在父裏面。』

在神聖的三一裏活着，就是住在基督這真葡萄樹裏（約十五 5）。…在三一神裏面活着，就像枝子住在葡萄樹上。基督這三一神的具體化身乃是葡萄樹，…在全地蔓延並生長。

『住』字原文的意思是，不僅停留或暫住，更是居家或安家。…在基督這位三一神的具體化身裏活着，意思就是我們以基督為我們日常生活的居所。…葡萄樹及其枝子，乃是三一神的生機體。因此，在三一神裏活着，就是住在作神生機體的基督裏。

在約翰壹書裏我們看見，我們需要住在主裏面，住在子裏面，住在父裏面，並住在神裏面（參二 24、27～28，三 6、24，四 13）。這陳明一幅在三一神裏面活着的完整圖畫。在三一神裏面活着，就是在作三一神生機體的基督裏面，在主帶着祂為首的身分並祂的主權裏面，在子帶着祂兒子的名分裏面，在父帶着祂為父的身分裏面，在神帶着祂要我們信祂兒子並愛祂所有眾子的誠命裏面，過日常的生活。我們和神、父、子、主、基督之間的連結，聯繫，乃是那靈（在神聖三一裏並同神聖三一活着，九七至九八、一〇一頁）。

## WEEK 4 — DAY 3

### Morning Nourishment

John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me....Apart from Me you can do nothing.

1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

To live in the Divine Trinity is to abide in Christ as the true vine (John 15:5)...To live in the Triune God is just like the branches abiding in a vine tree....Christ as the embodiment of the Triune God is a vine tree...spreading and growing over the entire earth.

The Greek word for abide means not only to remain or to stay but also to have our home, or to make our home....To live in Christ as the embodiment of the Triune God means that we take Christ as our dwelling place for our daily life....The vine tree with its branches is the very organism of the Triune God. Thus, to live in the Triune God is to abide in Christ as God's organism.

In 1 John we see that we need to abide in the Lord, in the Son, in the Father, and in God [cf. 2:24, 27-28; 3:6, 24; 4:13]. This presents a full portrait of living in the Triune God. To live in the Triune God is to have a daily life in Christ as the organism of the Triune God, in the Lord with His headship, with His lordship, in the Son with His sonship, in the Father with His fatherhood, and in God with His commandments of believing in His Son and of loving all His other sons.... We abide in God by the Spirit of God (v. 24b)... The linking, the connection, between us and God, the Father, the Son, the Lord, and Christ is the Spirit. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 340-343)



在祂裏面活着，把我們放在享受祂的地位上。同祂活着乃是享受的本身。同神聖三一活着，就是享受神聖的三一。與一個人一同生活，就是享受那個人。因此，同三一神活着乃是我們對三一神的享受。…按照我大畧的估計，新約的四分之一是為着我們在三一神裏活着，四分之三是為着我們同三一神活着。…在神聖三一裏活着，就是住在基督裏；同神聖三一活着，就是有基督住在我們裏面（約十五5）。當我們住在基督裏，基督就也住在我們裏面，並且祂的住就是祂與我們同在。…我們（就）有祂與我們同在，作我們的享受。

有基督住在我們裏面，就是有基督的話住在我們裏面，為要結常存的果子（7～8、16）。在約翰十五章七節，主說，『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。』這種的祈求是與結果子（8）有關的，並且必定會得着應允。我們若要作前去傳福音的人，就必須是愛基督的話的人。我們必須是那些有活的話，有生命的話住在我們裏面的人。如果我們不是這樣的人，我們傳福音就不會持久。基督活的話會激勵我們前去結果子。

有基督住在我們裏面，就是有實際的靈住在我們裏面（十四17）。…事實上，基督的話和實際的靈乃是一。在第六章六十三節主告訴我們，祂所說的話就是靈。神的話和神的靈，都是神的呼出或氣。當這氣進到我們裏面，並停留在我們裏面時，這氣就是靈。當這氣藉着我們的說話從我們裏面出來時，就成了話（在神聖三一裏並同神聖三一活着，一一八至一二二頁）。

參讀：在神聖三一裏並同神聖三一活着，第四、八至十章；住在主裏面，享受主生命，第一至二篇；約翰壹書生命讀經，第二十五篇。

To live in Him puts us into the position of the enjoyment of the Lord. To live with Him is the enjoyment itself. To live with the Divine Trinity is to enjoy the Divine Trinity. To live with a person is to enjoy that person. Thus, to live with the Triune God is our enjoyment of the Triune God. According to my rough estimation, one-fourth of the New Testament is for our living in the Triune God, but three-fourths of the New Testament is for our living with the Triune God. To live in the Divine Trinity is to abide in Christ, and to live with the Divine Trinity is to have Christ abide in us (John 15:5). When we abide in Christ, Christ abides in us, and His abiding is His presence with us; ...we have Him with us for our enjoyment.

To have Christ abiding in us is to have the words of Christ abiding in us for the bearing of remaining fruit (vv. 7-8, 16). In John 15:7 the Lord said, "If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you." This kind of asking is related to fruit-bearing (v. 8) and surely will be fulfilled. If we are to be those who go forth to preach the gospel, we must be those who love the word of Christ. We must be those who have the living word, the word of life, abiding in us. If we are not such persons, our preaching of the gospel will not last long. The living word of Christ stirs us up to go forth and bear fruit.

To have Christ abiding in us is to have the Spirit of reality abiding in us (14:17).... Actually, the words of Christ and the Spirit of reality are one. In John 6:63 the Lord told us that the words which He has spoken are spirit. God's word and God the Spirit are both God's breath. When this breath gets into us and remains in us, this breath is the Spirit. When this breath comes out of us through our speaking, it becomes the word. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 355-357)

Further Reading: CWWL, 1988, vol.1, "Living in and with the Divine Trinity," chs. 4, 8-10; CWWL, 1983, vol. 3, "Abiding in the Lord to Enjoy His Life," chs. 1-2; Life-study of 1 John, msg. 25

## 第四週 ■ 週四

### 晨興餽養

詩九十 1～2『主阿，你世世代代作我們的居所。  
諸山未曾生出，地與世界你未曾造成，從亙古  
到永遠，你是神。』

詩篇九十篇是摩西寫的，他…宣告，神世世代代是我們的居所。…這是新的思想，全然是前所未有的事。

（在約翰十五章）主耶穌說，『你們要住在我裏面，我也住在你們裏面。』（4上）…住在基督裏，就是居住在祂裏面，不僅是停留或居留而已。我們住在我們家裏，就在那裏過生活。

照着摩西在詩篇九十篇一節的話，我們的家，我們的居所，乃是我們的主—三一神。…當我們經歷三一神到以祂為居所的地步，我們對神就有更深的經歷（詩篇生命讀經，四八八至四八九頁）。

### 信息選讀

以神為我們的住處，我們的居所，是對神最高、最完滿的經歷。以神為我們的居所，乃是經歷祂到最完滿的地步。我們中間可能沒有人敢說，他一直住在神裏面。但這是基督所作的。祂在地上過人性生活時，一直以父神為祂的居所。…我們能在基督的死、復活和升天裏與祂聯合，惟一的路就是住在基督裏；而住在基督裏不僅是停留在祂裏面，更是居住在祂裏面，以祂為我們的一切。…住在神裏面，就是在神裏面過生活。…我要住在神裏面，每時每刻活在祂裏面，因為在祂以外，只有罪和苦難（詩篇生命讀經，四九〇、四九三頁）。

書信裏啓示出神的目標，乃是要得着祂自己與

## WEEK 4 — DAY 4

### Morning Nourishment

Psa. 90:1-2 O Lord, You have been our dwelling place in all generations. Before the mountains were brought forth, and before You gave birth to the earth and the world, indeed from eternity to eternity, You are God.

[In Psalm 90 Moses proclaimed] that God is our dwelling place in all generations....This was a new thought, something altogether unprecedented.

In John 15 the Lord Jesus said, “Abide in Me and I in you” (v. 4a)....To abide in Christ is to dwell in Him, not just remain or stay in Him. When we dwell in our house, we have our life and our living there.

According to Moses’ word in Psalm 90:1, our house, our dwelling place, is the Triune God as our Lord... When we experience the Triune God to the degree that we take Him as our dwelling place, we have the deeper experience of God. (Life-study of the Psalms, p. 399)

### Today’s Reading

To take God as our habitation, our dwelling place, is the highest and fullest experience of God. To take God as our dwelling place is to experience Him to the fullest extent. Probably no one among us would dare to say that he dwells in God all the time. But this is what Christ did. When He was living His human life on earth, He continually took God the Father as His habitation. The only way that we can be identified with Christ in His death, resurrection, and ascension is to abide in Christ, and to abide in Christ is not only to remain in Him but also to dwell in Him, taking Him as our everything.... To dwell in God is to have our living in God.... I want to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions. (Life-study of the Psalms, pp. 400, 402)

The Epistles reveal that God’s goal is to have a great universal

祂的信徒一個偉大的宇宙合併。至終，這合併就是新耶路撒冷，那就是神的目標。…合併到帳幕裏的路，就是喫隱藏的嗎哪。我們越喫基督，就越合併到三一神裏面，成爲一個宇宙的合併。藉着喫隱藏的嗎哪，我們就合併到帳幕裏。舊約裏的帳幕是新耶路撒冷的表號，新耶路撒冷乃稱爲神的帳幕。作爲神的帳幕，新耶路撒冷就是宇宙的合併。這個宇宙的合併是神永遠的目標。新耶路撒冷是神的帳幕，這帳幕的中心乃是基督作爲隱藏的嗎哪給我們喫。進入新耶路撒冷的路就是喫基督。我們越喫基督，就越合併到這宇宙的合併裏（基督爲父用神聖的榮耀所榮耀的結果，四〇、三一頁）。

當我們愛祂的時候，不僅祂的靈住在我們裏面，祂自己也親自向我們顯現。這意思是說，當我們與所愛的那一位交通時，我們有祂的同在。如果我們愛耶穌，耶穌就愛我們，父也愛我們。當子親自向我們顯現時，父就與祂同來，與我們一同安排住處，與我們住在一起。…我們…愛主，…主會親自向我們顯現，父和子會與我們一同安排住處，作我們的享受（在神聖三一裏並同神聖三一活着，四五至四六頁）。

我們越愛祂，就越享受祂的同在。甚麼是祂的同在？那就是對祂自己的享受。只要我們有祂的同在，我們就享受祂，我們越愛祂，就越有祂的同在。並且我們越在祂的同在裏，就越享受祂之於我們的一切所是。我們只需要愛祂。知識算不得甚麼，只有愛纔算數。我們何等需要愛祂！我愛祂已經有五十多年了，今天我覺得祂比從前更可愛。無人像祂那麼可愛。雅歌說，祂是全然可愛（五 16）。主的恢復乃是恢復愛主耶穌。我們若不愛祂，我們對祂的恢復就了了（約翰福音生命讀經，四三〇頁）。

參讀：詩篇中所啓示並豫表的基督與召會，第十六章；雅歌結晶讀經，第十一篇。

incorporation of Himself with His believers. Ultimately, this incorporation is the New Jerusalem, which is God's goal. 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 tabernacle in the Old Testament is a figure of the New Jerusalem, which is called the tabernacle of God. As the tabernacle of God, the New Jerusalem is the universal incorporation. This universal incorporation is God's eternal goal. The New Jerusalem is the tabernacle of God, and the center of this tabernacle is Christ as the hidden manna for us to eat. The way to be in the New Jerusalem is to eat Christ. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 347-348, 341)

When we love [the Lord], not only does His Spirit abide in us but also He Himself will manifest Himself to us. This means that we have the presence of the One whom we love in our fellowship with Him. If we love Jesus, Jesus loves us, and the Father loves us also. When the Son manifests Himself to us, the Father comes with Him to make an abode with us, to stay with us.... By loving Him,...He will manifest Himself to us, and the Father and the Son will make Their abode with us for our enjoyment. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity" pp. 304-305)

The more we love Him, the more we enjoy His presence. What is His presence? It is simply the enjoyment of Himself. As long as we have His presence, we enjoy Him. The more we love Him, the more we shall have His presence. The more we are in His presence, the more we shall enjoy all that He is to us. We need only to love Him. Knowing means nothing; only loving counts. How we all need to love Him! I have been loving Him for fifty years, and today I feel that He is more lovable than ever. No one is as lovely as He is. Song of Songs says that He is altogether lovely (5:16). The Lord's recovery is a recovery of loving the Lord Jesus. If we do not love Him, we are finished with His recovery. (Life-study of John, p. 383)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 16; CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," ch. 11

## 第四週 ■ 週五

### 晨興餽養

約壹二 20『你們有從那聖者來的膏油塗抹，並且你們眾人都知道。』

27『你們從祂所領受的膏油塗抹，住在你們裏面，並不需要人教導你們，乃有祂的膏油塗抹，在凡事上教導你們；這膏油塗抹是真實的，不是虛謊的，你們要按這膏油塗抹所教導你們的，住在祂裏面。』

住在主裏面，享受主生命的生活，就是常常經歷寶血的洗淨，時時享受膏油的塗抹。你只要有一點點錯的感覺，或覺得是活在肉體、舊造、自己裏，就要立刻認罪，求主赦免。你一認罪，就證明你在光中，寶血就來洗淨你，膏油也跟着來塗抹你，使你裏面神的成分加多，你就更多享受神的所是，你也就實實在在的是住在主裏面，享受主生命（住在主裏面，享受主生命，一〇一頁）。

### 信息選讀

聖經給我們看見，神的膏油乃是僅僅為着完全合祂心意的那一位，就是神的兒子基督。那麼為甚麼身體也受膏了？詩篇一百三十三篇給我們看見，貴重的油是澆在亞倫的頭上，流到鬍鬚，又流到他的衣襟。…膏倒在受膏者頭上之後，卻是向下流的，以致流到他的全身。頭是基督，所以身體也是基督。基督乃是神的受膏者，召會是祂的身體，所以當基督受膏時，祂的整個身體也一同受膏。…膏的用處乃在維持身體與頭的關係，膏的用處也是為着維持

## WEEK 4 — DAY 5

### Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

A life of abiding in the Lord and enjoying His life is a life in which we constantly experience the cleansing of the blood and enjoy the anointing moment by moment. Whenever you have even a slight feeling that something is wrong or have the sense that you are living in the flesh, in the old creation, or in the self, you should immediately confess your sin and ask for the Lord's forgiveness. When you confess according to this sense, it proves that you are in the light. Then the blood cleanses you, and the anointing follows to anoint you, increasing the element of God within you. You then enjoy more of what God is. You are practically abiding in the Lord and enjoying His life. (CWWL, 1983, vol. 3, "Abiding in the Lord to Enjoy His Life," p. 376)

### Today's Reading

The Bible shows us that God's anointing is only for the One who has totally satisfied God's heart—His Son, Christ. If this is so, why does the Body receive the anointing? Psalm 133 shows us that the fine oil was poured on Aaron's head and ran down upon his beard to the hem of his garments.... After the oil is poured, it runs downward and eventually flows to the whole body. Because the Head is Christ, the anointed One, the Body is also Christ. Christ is God's Anointed. The church is His Body. When Christ was anointed, the whole Body was anointed with Him. The function of the anointing is to maintain the link between the Head and the Body, as well as the link between all the members.



眾肢體間的關係。膏油就是聖靈在人裏面的功用。

當頭要身體的一個肢體行動時，祂藉着內裏的膏油塗抹叫人知道，當我們順從膏油塗抹時，生命就自由的從頭流到我們。如果我們拒絕膏油塗抹，我們與頭的關係就被打岔，我們裏面生命的流也被停止了。為甚麼許多信徒不知道主的引導呢？因為他們沒有在頭底下。…只有信徒直接在頭底下，他們纔能接受從頭流到全身體的恩膏。

那靈膏油塗抹的教訓，不是對不對、該不該、是不是的問題，乃是生命內裏的感覺。許多人的工作，還是憑着亞當喫善惡知識樹果子的方法，就是所謂是非的原則。但在基督裏，神的工作乃是生命的問題，乃是聖靈膏抹的問題。膏所在的地方，就是生命所在的地方。

我們所以能有交通，乃是因着基督是身體的生命，基督是身體的頭；另一面，交通的享受乃是聖靈。我們越在身體的交通中，就越享受聖靈的膏抹。但這是有條件的，就是要讓十字架深深對付肉體，對付天然的生命。信徒能否享受交通，要看有沒有對付天然的生命。我們的天然肉體只配死，只配躺在灰塵中，只配釘在十字架上。我們不能憑自己想，不配出主意；我們必須讓基督有絕對的主權，讓祂完全作主。如果我們天然的生命受十字架的對付，順服基督的元首權柄，活出身體的生命來，我們就有那靈的膏抹，我們就能享受身體的交通（倪柝聲文集第二輯第二十四冊，九九至一〇三、一〇五頁）。

參讀：在靈裏與主互住的生活，第三篇；約翰的修補職事，第八章；那靈，第十二篇；生命的經歷，第七篇。

The anointing is the operation of the Holy Spirit within man.

When the Head wishes a member of the Body to move, He intimates it through the anointing, and as we yield to the anointing, life flows freely from the Head. If we resist the anointing, the relationship with the Head is interfered with and the flow of life stops. Many believers miss the leading of the Lord because they are not under the Head... Believers can receive the anointing which flows from the Head to the Body only when they are directly under the Head.

The teaching of the anointing of the Spirit has nothing to do with right or wrong, what should or should not be done, or what is true or false. It is an inner feeling of life. Many people still work according to the principle of the tree of the knowledge of good and evil, the tree from which Adam ate. This is to walk according to the principle of right and wrong; however, God's work in Christ is a matter of life. It is a matter of the anointing of the Spirit. Where the anointing is, there is life.

We can fellowship with one another because Christ is the life of the Body and the Head of the Body. At the same time, the enjoyment of this fellowship is the Holy Spirit. The more we live in the fellowship of the Body, the more we enjoy the anointing of the Spirit. But there is a condition to this: We have to allow the cross to deal with our flesh and our natural life in a thorough way. Whether or not a believer can enjoy this fellowship depends on whether he has dealt with his natural life. Our natural flesh only deserves to die; it only deserves to be in ashes, to be on the cross. We cannot think by ourselves; we are not qualified to propose anything by ourselves. We must allow Christ to have the absolute sovereignty over everything. We must allow Him to be the Lord in an absolute way. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body. (CWWN, vol. 44, "The Mystery of Christ," pp. 815-818, 820)

Further Reading: CWWL, 1983, vol. 3, "A Living of Mutually Abiding with the Lord in Spirit," ch. 3; CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 8; CWWL, 1990, vol. 1, "The Spirit," ch. 12; CWWL, 1953, vol. 3, "The Experience of Life," ch. 7



## 第四週 ■ 週六

### 晨興餽養

帖前五 16～18『要常常喜樂，不住的禱告，凡事謝恩；因為這是神在基督耶穌裏對你們的旨意。』

約五 39～40『你們查考聖經，…為我作見證的就是這經。然而你們不肯到我這裏來得生命。』

十五 7『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。』

主住在我們裏面，我們住在祂裏面，完全在於祂是賜生命的靈在我們的靈裏；藉着我們靈裏這全備供應、沒有限量的靈，我們就有充足的確據，知道我們與神是一，並且彼此互住。…我們住在基督這加能力者裏面，使祂在我們裏面得以啓動為內裏運行的神，就是生命之靈的律，其路乃是藉着常常喜樂，不住的禱告，凡事謝恩。…我們住在基督裏，使祂也住在我們裏面，乃是藉着接觸我們身外聖經裏常時的話，以及我們裏面應時的話，就是那靈。…藉着外面寫出來的話，我們有這位奧祕之主的說明、解釋和發表；藉着裏面活的話，我們經歷內住的基督，並享有實際之主的同在。…我們若住在主常時並寫出來的話裏，祂即時並活的話就住在我們裏面。…我們住在主裏面，祂的話也住在我們裏面，使我們在祂裏面說話，祂也在我們裏面說話，為着將神建造到人裏面，並將人建造到神裏面（新約總論第十三冊，三五八至三五九頁）。

### 信息選讀

電燈一享受電，一住在電裏面，它就能正常的盡功用。但若是開關裝得不牢靠，電燈就無法穩定的

## WEEK 4 — DAY 6

### Morning Nourishment

1 Thes. 5:16-18 Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you.

John 5:39-40 You search the Scriptures...and it is these that testify concerning Me. Yet you are not willing to come to Me that you may have life.

15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

The Lord's abiding in us and our abiding in Him are altogether a matter of His being the life-giving Spirit in our spirit; by the bountiful, immeasurable Spirit in our spirit, we know with full assurance that we and God are one and that we abide in each other.... The way to abide in Christ as the empowering One so that He may be activated within us as the inner operating God, the law of the Spirit of life, is by rejoicing always, praying unceasingly, and giving thanks in everything.... We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us.... By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord.... If we abide in the Lord's constant and written word, His instant and living words will abide in us.... We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God. (The Conclusion of the New Testament, pp. 3994-3995)

### Today's Reading

Alight bulb functions properly when it “enjoys” and “abides” in the electricity. However, if the switch was not securely installed, the light bulb

發光，也就不能正常的盡功用。…屬靈的電若要不關掉，最好就是裝個保險箱封鎖起來。怎麼封鎖？方法就是：『不住禱告，凡事謝恩。』

常常我們一禱告，裏面就明亮了；若再加上謝恩，我們裏面就活過來了。禱告就如接電，謝恩就如發光；有時我們接上電了，卻覺得好像沒有甚麼反應，這是因為光禱告不謝恩，還亮不起來。所以要我們的生活一直『發光不閃爍』，就需要『不住禱告，凡事謝恩』。

謝恩和禱告就如人的兩隻腳，…只有禱告沒有謝恩不行，光謝恩沒有禱告也是不行。因此我們必須禱告加上謝恩，謝恩帶着禱告；…至於那個先那個後，都沒有關係；只要兩個都有，你走起基督徒生活的路來就很便利。

在天然景物裏，有甚麼能用來表徵不住的禱告？至終我就找到，只有一件事，就是我們的呼吸。…喫飯、喝水、睡覺都有間歇，…呼吸一間歇，就會致命。無論喫飯、喝水、睡覺，你也都必須呼吸。所以我們不住的呼吸，實在就是象徵不住的禱告。

靈的活動，就是向主禱告。不必我開口出聲，我的靈自然的在裏面會呼吸，會與主交通。有時覺得癆氣，就需要深呼吸一下，我就呼喊：『哦，主耶穌！』雖然無聲無息，卻在呼吸，在吸入主自己。我們都應當操練有這樣無聲無息，卻無間時刻的禱告。…不住的禱告，乃是要你常常操練靈接觸主。…我們在活潑的靈裏生活行動，就是不住的禱告；我們也就自然住在主裏面，享受主作生命（住在主裏面，享受主生命，二八至三〇、三三、三五至三八頁）。

參讀：經歷基督，第二十三章；約翰福音生命讀經，第三十四篇。

does not function properly and, therefore, does not shine steadily. The best way to keep the spiritual electricity from being turned off is to install a safety box and lock the switch in. How do you lock it in? The way is to unceasingly pray and in everything give thanks.

When we pray, we are shining within, but if we also give thanks, we will become enlivened within. Prayer may be likened to connecting the wires, and thanksgiving, to shining the light. Sometimes our “wires” have been connected, yet it seems that we do not sense any reaction. The light does not shine if there is only prayer but no thanksgiving. Therefore, if we want to have a life that is always shining without flickering, we need to pray unceasingly and give thanks in everything.

Prayer and thanksgiving are like our two feet; ...prayer without thanksgiving will not work; thanksgiving without prayer also will not work. Hence, we must not only pray but also give thanks, and we must give thanks with prayer... It does not matter which comes first. As long as you have both, you can conveniently walk on the pathway of your Christian life.

What can we find in nature to signify unceasing prayer? Eventually, I found that there is only one thing: our breathing...Eating, drinking, and sleeping are intermittent;... [however], when breathing is interrupted, the result is death. While you are eating, drinking, and sleeping, you must still breathe. Therefore, our uninterrupted breathing is actually a picture of our unceasing prayer.

The spirit's activity is to pray to the Lord. Even without opening my mouth to make a sound, my spirit automatically “breathes” in me to have fellowship with the Lord. Sometimes I may feel deflated; at that time I need to take a deep breath and call, “O Lord Jesus!” I may not make a sound, but still I am breathing in the Lord. We all should practice this kind of inaudible yet uninterrupted prayer... To pray unceasingly means that we should always exercise our spirit to contact the Lord... When we live and walk in our activated spirit, we pray unceasingly, and spontaneously we abide in the Lord and enjoy Him as our life. (CWWL, 1983, vol. 3, “Abiding in the Lord to Enjoy His Life,” pp. 319-321, 323-327)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” ch. 23; Life-study of John, msg. 34

# 第四週詩歌

補432

奇妙祕訣我已學會

(英564)

降 E 大調

4/4

5 4 | 3 3 2 1 | 5 5 4 3 | 6 · 6 6 6 | 5 -  
 一 奇 妙 祕 訣 我 已 學 會, 就 是 住 在 主 裏 面;  
 5 5 | 1̇ 1̇ 5 3 | 6 5 3 1 | 2 · 2 2 3 | 2 -  
 在 此 暢 飲 生 命 純 泉, 日 日 飽 嘗 祂 聖 言。  
 5 4 | 3 3 2 1 | 5 5 4 3 | 6 · 6 6 6 | 5 -  
 在 祂 有 能 寶 血 底 下, 我 得 加 力 享 肥 甘;  
 5 4 | 3 5 1̇ 5 | 6 5 4 2 | 1 · 1 3 2 | 1 -  
 敗 壞 的 “己” 日 漸 消 逝, 當 我 浸 沒 祂 裏 面。  
 1 3 | 5 · 5 3 2 | 1 - 2 3 | 4 · 3 4 6 | 5 -  
 (副) 我 今 住 在 主 裏 面, 相 信 祂 可 靠 聖 言;  
 5 5 | 1̇ 1̇ 5 3 | 6 5 3 1 | 2 - - - |  
 甜 美、安 息, 隱 藏 祂 愛 胸 懷 間。  
 0 0 5 4 | 3 3 2 1 | 5 - 4 3 | 6 · 6 6 6 | 5 -  
 是 的, 住 在 主 裏 面, 相 信 祂 可 靠 聖 言;  
 5 4 | 3 5 1̇ 5 | 6 5 4 2 | 1 - ||  
 甜 美、安 息, 隱 藏 祂 愛 胸 懷 間。

- 二 我與基督已經同釘， 祂今與我同生活；  
 我已停下一切掙扎， 今是祂，不再是我。  
 當我意志降服於祂， 祂靈掌權我心內；  
 祂的救贖、拯救有能， 使我潔淨並脫罪。
- 三 我將疾病帶來歸祂， 由祂一一都擔去；  
 我告祂以軟弱、憂、懼， 祂使我一無罣慮。  
 我的力量取自基督， 生活行動祂指點；  
 祂賜我以生命、信、愛， 使我活出祂意念。
- 四 我以祂智作我言語， 憑祂靈力而工作；  
 祂的同在作我道路， 不住保衛、引導我。  
 祂是無窮喜樂泉源， 作我永分藏心房—  
 是我救主、聖別、醫治、 榮耀主、永世君王。

# WEEK 4 — HYMN

## I have learned the wondrous secret

Experience of Christ — Abiding in Him

564

1. I have learned the wondrous se-cret Of a - bid - ing in the Lord; I have tast - ed life's pure  
 foun-tain, I am drink - ing of His word; I have found the strength and sweetness Of a -  
 bid - ing 'neath the blood; I have lost my - self in Je - sus, I am sink - ing in - to  
 God. (C) I'm a - bid - ing in the Lord And con - fid - ing in His word; I am hiding in the bosom of His love.  
 Yes, a - bidding in the Lord And con - fid - ing in His word, I am hiding in the bosom of His love.

2. I am crucified with Jesus,  
 And He lives and dwells with me;  
 I have ceased from all my struggling,  
 'Tis no longer I, but He.  
 All my will is yielding to Him,  
 And His Spirit reigns within;  
 And His precious blood each moment  
 Keeps me cleansed and free from sin.
3. All my sicknesses I bring Him,  
 And He bears them all away;  
 All my fears and griefs I tell Him,  
 All my cares from day to day,  
 All my strength I draw from Jesus,  
 By His breath I live and move;  
 E'en His very mind He gives me,  
 And His faith, and life, and love.
4. For my words I take His wisdom,  
 For my works His Spirit's power;  
 For my ways His ceaseless presence  
 Guards and guides me every hour.  
 Of my heart, He is the portion,  
 Of my joy the boundless spring;  
 Savior, Sanctifier, Healer,  
 Glorious Lord, and coming King.



# 經歷基督

## 第五週

因基督，並因以認識基督  
為至寶，不信靠肉體，  
並將萬事看作虧損

讀經：腓三 3～8

## 綱要

### 週一

壹 我們這些在基督裏的信徒，不該信靠肉體；  
我們該全然信靠主——腓三 3 下：

一 在腓立比三章三至四節裏的肉體，包含我們天然人的一切所是和所有。

二 在這幾節裏，『信靠肉體』是指信靠我們肉體中的所有好的項目和資格；我們天然人裏面可敬的、可愛的、優越的各方面，仍然是肉體。

三 神的兒女們最大的難處就是不知道甚麼叫作肉體，並且他們的肉體沒有受過對付——羅八 8，加五 24：

1 自信是肉體的特點；肉體沒有受對付的最顯著的現象，就是自信——參三 2～3。

# THE EXPERIENCE OF CHRIST

## Week Five

**Having No Confidence in the Flesh and Counting  
All Things to Be Loss on Account of Christ  
and the Excellency of the Knowledge of Christ**

Scripture Reading: Phil. 3:3-8

## Outline

### Day 1

- I. We who believe in Christ should have no confidence in the flesh; our confidence should be wholly in the Lord——Phil. 3:3b:
  - A. The flesh in Philippians 3:3 and 4 comprises all that we are and have in our natural being.
  - B. In these verses confidence in the flesh refers to all the good items or qualifications that we have in the flesh; the honorable, lovable, and superior aspects of our natural being are still the flesh.
  - C. The greatest problems among God's children are that they do not know what the flesh is and that their flesh has not been dealt with——Rom. 8:8; Gal. 5:24:
    1. Self-confidence is the characteristic of the flesh; the most obvious sign of unchecked flesh is self-confidence——cf. 3:2-3.



2 信靠肉體使我們離開基督—腓三 3 ~ 4、10。

## 週二

四 我們這些在基督裏的信徒，該是那些不信靠肉體的人，不信靠我們天然的才能或遺傳—3 ~ 6 節：

1 即使我們蒙了重生，我們也可能繼續活在墮落的性情裏，誇我們在肉體裏所作的，信靠我們天然的品質—加三 2 ~ 3。

2 我們惟有蒙了神的光照，纔能真說，我們不信靠天然的資格、能力或智力；惟有如此，我們纔能見證我們不信靠肉體，我們全然信靠主—腓三 3，箴三 5 ~ 6。

五 我們若要經歷基督，就必須不信靠肉體，只信靠主；這是經歷基督的祕訣—腓三 3。

## 週三

貳 以認識基督為至寶，是來自祂人位的寶貴—8 節，太十七 5，西一 13：

一 以認識基督為至寶，並不是指那屬於基督的認識，或基督自己所擁有的認識，乃是指我們對基督主觀的認識—約十七 3：

1 腓立比三章八節的『認識』，實際的意思是對基督和祂的寶貴有啓示，有異象—加一 15 ~ 16，弗一 17 ~ 23。

2 當神將基督啓示給保羅，他就看見基督的超絕、無上的寶貝和超凡的價值—徒九 3 ~ 5、20、22，二二 13 ~ 16，二六 13 ~ 16。

二 以認識基督為至寶，就是基督的寶貴給我們實化了—約十六 13 ~ 14，加一 15 ~ 16：

2. Confidence in the flesh keeps us from Christ—Phil. 3:3-4, 10.

## Day 2

D. As believers in Christ, we should be those who have no confidence in the flesh, no trust in our natural ability or heritage—vv. 3-6:

1. Although we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications—Gal. 3:2-3.

2. Only when we have been enlightened by God will we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence; only then will we be able to testify that we have no confidence in the flesh and that our confidence is wholly in the Lord—Phil. 3:3; Prov. 3:5-6.

E. If we would experience Christ, we must not trust in the flesh but trust only in the Lord; this is the secret to the experience of Christ—Phil. 3:3.

## Day 3

II. The excellency of the knowledge of Christ is derived from the excellency of His person—v. 8; Matt. 17:5; Col. 1:13:

A. The excellency of the knowledge of Christ is not the knowledge that belongs to Christ, the knowledge that Christ Himself has; rather, this knowledge is our subjective knowing of Christ—John 17:3:

1. In Philippians 3:8 knowledge actually means a revelation, a vision, concerning Christ and His excellency—Gal. 1:15-16; Eph. 1:17-23.

2. When Christ was revealed to him by God, Paul saw the supereminence, the supreme preciousness, and the surpassing worth of Christ—Acts 9:3-5, 20, 22; 22:13-16; 26:13-16.

B. The excellency of the knowledge of Christ is the excellency of Christ realized by us—John 16:13-14; Gal. 1:15-16:

- 1 我們需要有異象，看見基督的寶貴，並以認識那包羅萬有、無限的基督為至寶—彼前二 4、7，西一 12、15～19，二 2～3、9、16～17，三 4、10。

## 週四

- 2 以認識基督為至寶，來自於啓示；沒有關乎基督的啓示，我們就無法認識基督—太十六 17，十一 27，加一 15～16，約十七 3。
- 三 我們要經歷基督，首先需要以認識基督為至寶—腓三 7～10：
  - 1 我們不藉着啓示認識基督，就無法經歷祂—加一 15～16，二 20，四 19。
  - 2 我們對基督若沒有更高的啓示，對基督就不能有更高的經歷—約壹五 20。
  - 3 我們對基督的經歷，絕對不能超過我們對基督之認識的寶貴—弗一 17～21，三 14～19。

## 週五

叁 保羅因以認識基督為至寶，就將萬事看作虧損—腓三 8 上：

- 一 保羅對於認識基督耶穌為至寶極為看重；這是由『我主』這辭所指明，這辭傳達了他對基督那親密、柔細的感覺。
- 二 保羅的眼睛被開啓，看見這位奇妙、包羅萬有之基督的至寶；因着這至寶，他就將萬事，無論是宗教的或天然的贏得，都看作虧損。
- 三 八節的『萬事』指明，保羅不僅放下宗教的事物，也放下萬事，因他以認識基督耶穌為至寶；

1. We need to have a vision of the preciousness of Christ and the excellency of the knowledge of the all-inclusive, unlimited Christ—1 Pet. 2:4, 7; Col. 1:12, 15-19; 2:2-3, 9, 16-17; 3:4, 10.

## Day 4

2. The excellency of the knowledge of Christ comes by revelation; without the revelation concerning Christ, we cannot know Christ—Matt. 16:17; 11:27; Gal. 1:15-16; John 17:3.
- C. If we would experience Christ, we first need to have the excellency of the knowledge of Christ—Phil. 3:7-10:
  1. We cannot experience Christ without knowing Him through a revelation of Him—Gal. 1:15-16; 2:20; 4:19.
  2. If we do not have a higher revelation of Christ, we cannot have a higher experience of Christ—1 John 5:20.
  3. Our experience of Christ cannot surpass the excellency of our knowledge of Christ—Eph. 1:17-21; 3:14-19.

## Day 5

III. On account of (or because of) the excellency of the knowledge of Christ, Paul counted all things to be loss—Phil. 3:8a:

- A. Paul placed great value on the excellency of the knowledge of Christ Jesus; this is indicated by the words my Lord, which convey his intimate, tender feelings concerning Christ.
- B. Paul's eyes were opened to see the excellency of the wonderful, all-inclusive Christ; on account of this excellency, he counted as loss all things, whether they related to religious gain or natural gain.
- C. In verse 8 all things indicates that Paul dropped not only religious things but all things on account of the excellency of the knowledge of Christ

因此，對保羅來說，虧損萬事乃是失去一切。

四 我們越以認識基督為至寶，就越會將一切宗教與天然的事物看作虧損—4～8節上。

肆 保羅因基督已經虧損萬事，看作糞土，為要贏得基督—7、8節下：

一 八節的『萬事』包括宗教、哲學和文化的事；保羅虧損這一切，因為這些都是基督的代替品，是撒但所利用的圈套，叫人遠離基督，無法經歷基督。

## 週六

二 我們藉着將從前對我們是贏得的看作糞土，而贏得基督—4、8節：

- 1 八節的『贏得』，原文意，獲得、取得、持定。
- 2 贏得基督就是贏得祂的人位，以經歷、享受並據有祂一切追測不盡的豐富—弗三8。
- 3 我們和保羅一樣，不僅該因基督將萬事看作虧損（腓三7），也該虧損萬事，將萬事看作糞土（8）。
- 4 我們越因基督虧損萬事，看作糞土，就越贏得基督作我們的經歷和享受—7～8節。

Jesus; thus, to Paul, the loss of all things was the loss of everything.

D. The more we have the excellency of the knowledge of Christ, the more we will count as loss everything religious and natural—vv. 4-8a.

IV. On account of Christ, Paul suffered the loss of all things and counted them as refuse in order to gain Christ—vv. 7, 8b:

A. All things in verse 8 includes the things of religion, philosophy, and culture; Paul suffered the loss of all these things because they were substitutes for Christ, hooks used by Satan to keep people from Christ and the experience of Christ.

## Day 6

B. We gain Christ by suffering the loss of all things that were once a gain for us and by counting them as refuse—vv. 4, 8:

1. The Greek word for gain in verse 8 means “to secure, to obtain, to lay hold of.”
2. To gain Christ is to gain His person, to experience, enjoy, and take possession of all His unsearchable riches—Eph. 3:8.
3. Like Paul, we should not only count all things as loss on account of Christ (Phil. 3:7) but also suffer the loss of all things and count all things as refuse (v. 8).
4. The more we suffer the loss of all things and count them as refuse on account of Christ, the more we will gain Christ for our experience and enjoyment—vv. 7-8.

# 第五週 ■ 週一

## 晨興餽養

腓三 3『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。』

羅八 8『而且在肉體裏的人，不能得神的喜悅。』

許多基督徒以為信靠肉體，意思是信靠墮落的人性，但這不是腓立比三章三節肉體的意思。…保羅說，他有理由可以信靠肉體。他接着說，他在第八天受割禮，他是出於以色列族，屬於便雅憫支派，是希伯來人所生的希伯來人；按律法說，是法利賽人；按熱心說，是逼迫召會的；按律法上的義說，是無可指摘的。這些就是保羅肉體的各方面。然而，你可能從來不認為這些事是肉體。我們以為肉體僅僅包括邪惡的事，並不包括好的事物。然而，我們天然人裏面可敬的、可愛的、優越的各方面，仍然是肉體。保羅按律法並按熱心所作的一切，都是肉體，也都是出於肉體。他那按律法而有的義也是肉體。保羅在這幾節中所列的七種特徵，乃是肉體的各方面，因為這些都是天然的，既不屬於基督，也不屬於神的靈。任何天然的事物，無論是善的或惡的，都是肉體。猶太人信靠他們的肉體，信靠他們憑天然出生的所是。但我們基督徒不該信靠我們天生就有的任何東西，因為任何出於我們天生的，就是肉體的一部分（李常受文集一九七八年第一冊，五三一至五三二頁）。

## 信息選讀

我們要經歷基督，就需要看見我們作一切事必須憑着神的靈，在基督裏，並且不信靠肉體。…不要

# WEEK 5 — DAY 1

## Morning Nourishment

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

Rom. 8:8 And those who are in the flesh cannot please God.

Many Christians think that having confidence in the flesh means having confidence in the sinful elements of our human nature, but this is not the meaning of flesh in Philippians 3:3.... After Paul says that he had no confidence in the flesh, he goes on to say that he was circumcised the eighth day, that he was of the race of Israel, that he was of the tribe of Benjamin, that he was a Hebrew born of the Hebrews, that as to the law he was a Pharisee, that as to zeal he persecuted the church, and that as to the righteousness which is in the law he had become blameless. All these things were aspects of Paul's flesh. However, probably you have never regarded such things as the flesh. We think that the flesh includes only evil things but not good things. Nevertheless, the honorable, lovable, and superior aspects of our natural being are still the flesh. All that Paul did as to the law and as to zeal was flesh and of the flesh. His righteousness as to the law was also flesh. All the seven characteristics listed by Paul in these verses are aspects of the flesh because they all are natural and are neither of Christ nor of the Spirit of God. Anything natural, whether it is good or evil, is the flesh. The Jews had confidence in their flesh, having confidence in what they were by their natural birth. But we Christians should not have confidence in anything we have by our natural birth, for anything of our natural birth is part of the flesh. (CWWL, 1978, vol. 1, "The Experience of Christ," p. 412)

## Today's Reading

In order to experience Christ, we need to see that everything we do must be by the Spirit of God, in Christ, and with no confidence in the flesh....Do not



以為愚昧是出於肉體，而智慧必定出於那靈。只要是天然的，智慧與愚昧同樣是屬肉體的。…我們不該信靠我們天然的所是。只要我們信靠我們天然的所是，我們在經歷基督的事上就了了（李常受文集一九七八年第一冊，五三二頁）。

神的兒女們最大的難處就是不知道甚麼叫作肉體！許多基督徒所知道的肉體，以為不過是犯罪而已。不錯，肉體的確會叫人犯罪，但是，肉體不僅是叫人犯罪而已。羅馬八章八節說，『在肉體裏的人，不能得神的喜悅。』這裏說肉體不能得神的喜悅，意思就是說肉體曾打算要得神的喜悅。許多時候，肉體的目的不一定要得罪神，肉體的目的也可能是要討神的喜悅。…但是結果不能。經歷告訴我們，犯罪的肉體還容易對付，惟有要得神喜悅的肉體是最難對付的。

肉體沒有受對付的最顯着的現象，就是覺得自己『有把握』。肉體的特點就是自己『有把握』。腓立比三章三節說，『真受割禮的，乃是…不信靠肉體的。』不信靠肉體，也就是對肉體沒有把握。凡被十字架擊打過的人，他那個人雖然還存在着，可是他已經破碎了，他已變成戰戰兢兢的人了，他已變成不敢相信自己的人，他已變成沒有把握的人了。在你沒有受神對付以先，每逢一件事情臨到你身上，你很容易下斷案，一開口就有斷案；可是，在你受了神對付之後，你就不敢輕易下斷案了，你會覺得自己沒有把握了。所以，沒有一個快出主張、相信自己有力量的人是認識十字架的。這樣的人，十字架從來沒有在他身上作過工。你的肉體一受割禮，你就不能相信自己，你就不會那麼有把握，你就不敢輕易發表意見。我們必須看見，我們在神面前所有的，是軟弱，不是剛強，是無依無靠，不是有把握（亞伯拉罕以撒雅各的神，八七至八九頁）。

參讀：經歷基督，第六至八章；亞伯拉罕以撒雅各的神，第五章。

think that foolishness is of the flesh and that wisdom is necessarily of the Spirit. As long as it is natural, wisdom is just as fleshly as foolishness.... To Paul, whatever he was by his natural birth was the flesh. We should not have any confidence in our natural being. As long as we have confidence in our natural being, we are through with the experience of Christ. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 412-413)

The greatest problem among God's children is that they do not know what the flesh is! The flesh that many Christians know is merely related to the matter of sin. It is true that the flesh causes us to sin. But the flesh does not cause man to just sin. Romans 8:8 says that "those who are in the flesh cannot please God." This means that the flesh has tried to please God. Many times, the goal of the flesh may not be to try to offend God; its goal may be to try to please God.... However, it cannot make it. Our experience tells us that it is comparatively easy to deal with the sinning flesh, but it is very difficult to deal with the flesh that tries to please God.

The most obvious sign of unchecked flesh is self-confidence. Self-confidence is the characteristic of the flesh. Philippians 3:3 says, "We are the circumcision, the ones who...have no confidence in the flesh." To put no trust in the flesh is to have no confidence in the flesh. All those who have been smitten by the cross are broken. Although their person may remain, they have learned to fear God and no longer put their trust and confidence in themselves. Before a person is dealt with by the Lord, he quickly judges anything that comes his way. He opens his mouth and makes judgments quickly. But after a person has been dealt with by the Lord, he does not judge lightly; he no longer has any confidence. No one who makes quick proposals and believes in his own strength knows the cross. Such a person has never experienced the work of the cross. Once our flesh is circumcised, we will not believe in ourselves any longer. We will not be that full of confidence, and we will not express our opinions easily. Before the Lord, we must see that we are weak, powerless, helpless, and faltering. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," pp. 66-67)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 6 -8; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 5



## 第五週 ■ 週二

### 晨興餽養

腓三3『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。』

西二11『你們在祂裏面也受了非人手所行的割禮，乃是在基督的割禮裏，脫去了肉體的身體。』

保羅在腓立比三章一至六節所說的話，…與經歷基督有關。保羅若仍是個熱中猶太教者，他就不可能經歷基督。但是，因着他成了另一種人—憑神的靈事奉，在基督耶穌裏誇口，並且不信靠肉體的人，他就能豐富的享受基督並經歷基督。我們也應該不信靠肉體，不信靠天然的才幹，不信靠我們的遺傳或傳統。相反的，我們該是一班憑那靈事奉神，在基督裏誇口，並且不信靠肉體的人。我們若是這樣的人，我們就會對基督有真正的經歷（腓立比書生命讀經，一七三頁）。

### 信息選讀

雖然我們不是熱中猶太教者，但在原則上，我們可能和熱中猶太教者一樣。即使我們蒙了重生，我們也可能繼續活在墮落的性情裏，誇我們在肉體裏所作的，信靠我們天然的資格。我們已經指出，腓立比三章二節的犬類、作惡的和妄自行割的，分別是指墮落的性情、行為和宗教。我們若繼續照着我們的舊性情生活，以我們憑自己所作的誇口，又信靠我們的資格，我們就與熱中猶太教者一樣。結果，我們就會在召會裏製造難處，我們就不能在經歷基督的事上長進。爲了要經歷基督，我們必須憑神的靈，不憑墮落的性情事奉；在基督裏誇口，不誇自己的行為；並且不信靠我們天然的資格，只信靠主。這乃是經歷基督的祕訣。

## WEEK 5 — DAY 2

### Morning Nourishment

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ.

Paul's word in Philippians 3:1-6 is...related to the experience of Christ. Had Paul remained a Judaizer, it would have been impossible for him to experience Christ. But because he became another kind of person, one who served by the Spirit of God, boasted in Christ Jesus, and had no confidence in the flesh, he could enjoy Christ and experience Him in a very rich way. We also should be those who have no confidence in the flesh, in our natural ability, or in our heritage or tradition. Rather, we should be those who serve God by the Spirit, who boast in Christ, and who put no trust in the flesh. If we are such persons, we shall have the genuine experience of Christ. (Life-study of Philippians, pp. 144-145)

### Today's Reading

Even though we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications. We have pointed out that in Philippians 3:2 the dogs, the evil workers, and the concision refer respectively to the fallen nature, deeds, and religion. If we continue to live according to our old nature, boast in what we do in ourselves, and have confidence in our qualifications, we shall be the same as the Judaizers. As a result, we shall cause problems in the church, and we shall not be able to progress in the experience of Christ. In order to experience Christ, we must serve by the Spirit of God, not by our fallen nature; boast in Christ, not in our own doings; and not trust our natural qualifications, but trust only in the Lord. This is a secret to the experience of Christ.

我們心裏可能以為自己和熱中猶太教者不同。但是，我們可能仍然活在老舊的性情裏，以我們的行為誇口，並且信靠我們天然的資格。我沒有把握說，大多數的聖徒會完全定罪他們墮落的性情。相反的，許多人還是照着『犬類』的性情生活、行動並活動。此外，我們多多少少還以我們的行為誇口，認為自己既聰明又能幹。而且，我們還可能信靠我們的肉體，信靠我們天然的資格。

我們都要深刻且切身的摸着腓立比三章的這幾節，這是很重要的。我們需要主的光來光照我們，使我們看見我們的性情、我們的行為以及我們對肉體的信靠。我們若被主照明，就要承認，雖然我們已經蒙了重生，成為神的兒女，有了神聖的生命和性情，但是我們仍然太活在我們『犬類』的性情裏。不錯，我們有權利宣告我們是神的兒女這事實。但是，如果這宣告與我們每日的經歷背道而馳，這對我們就不過是道理。有一天，當主在這事上光照你的時候，你會仆倒在主面前，承認你的性情是何等不潔。然後，你會定罪你憑墮落的性情所作的每一件事。你會看見，在神眼中，在墮落性情裏所作的一切，都是邪惡的，都是該被定罪的。已往我們誇自己的行為和資格。但是，總有一天，我們不再誇肉體同肉體的資格，反而要定罪它。然後，我們就只在基督裏誇口，並且明白在自己裏面，我們完全沒有誇口的立場。

我們惟有蒙神光照的時候，纔真能說，我們不信靠天然的資格、能力或智力。惟有如此，我們纔能見證說，我們全然信靠主。這樣蒙主光照之後，我們就能殼經歷基督。我盼望我們當中許多人能看見這光，從僅僅客觀領會這些經節，轉到對基督主觀的享受與經歷裏（腓立比書生命讀經，一七三至一七五頁）。

參讀：腓立比書生命讀經，第十七篇。

We may consider within ourselves that we are different from the Judaizers. However, we may still live in our old nature, boast in our deeds, and have trust in our natural qualifications. I do not have the assurance that most of the saints fully condemn their fallen nature. Instead, many may still live, move, and act according to the “dog” nature. Furthermore, to some extent at least, we may still boast in our deeds, considering ourselves intelligent and capable. Moreover, we also may have confidence in our flesh, in our natural qualifications.

It is important that we all be deeply and personally touched by these verses in Philippians 3. We need the Lord’s light to shine on us concerning our nature, our deeds, and our confidence in the flesh. If we are enlightened by the Lord, we shall confess that although we have been regenerated to become children of God with the divine life and nature, we still live too much in our “dog” nature. Yes, we have a right to proclaim the fact that we are children of God. But if this declaration is contrasted with our daily experience, it may be little more than a doctrine to us. One day, when the light shines on you concerning this, you will want to prostrate yourself before the Lord and confess how unclean your nature is. Then you will condemn everything you do by your fallen nature. You will see that in the eyes of God whatever is done in the fallen nature is evil and worthy of condemnation. Formerly, we boasted in our deeds and qualifications. But the time will come when instead of boasting in the flesh with its qualifications, we shall condemn it. Then we shall boast in Christ alone, realizing that in ourselves we have absolutely no ground for boasting.

Only when we have been enlightened by God shall we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence. Only then shall we be able to testify that our confidence is wholly in the Lord. After we are enlightened in this way, we shall be able to experience Christ. I hope that many among us will see this light and turn from a mere objective understanding of these verses to the subjective enjoyment and experience of Christ. (Life-study of Philippians, pp. 145-146)

Further Reading: Life-study of Philippians, msg. 17

## 第五週 ■ 週三

### 晨興餽養

腓三 8『…我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

太十七 5『…看哪，有一朵光明的雲彩遮蓋他們；看哪，又有聲音從雲彩裏出來，說，這是我的愛子，我所喜悅的，你們要聽祂。』

以認識基督為至寶，是來自祂人位的寶貴。猶太人認為神藉摩西所賜的律法，是人類歷史中的至寶；因此，他們為律法發熱心。保羅曾經那樣發熱心。然而，當神將基督啟示給他（加一 15～16），他就看見基督的寶貴、超絕、無上的寶貝和超凡的價值，是遠過於律法的。他對基督的認識，結果叫他以認識基督為至寶。因此，他不僅將律法，以及根據律法所建立的宗教看作虧損，也將萬事看作虧損。

在腓立比三章八節保羅並不是直接說以基督為至寶，乃是說以認識基督為至寶。本節的認識，並不是指那屬於基督的認識，或基督自己所擁有的認識，乃是指我們對基督主觀的認識。…以認識基督為至寶，是來自祂人位的寶貴。毫無疑問，就基督自己而言，祂是至寶。但是，…我們若對基督的寶貴缺少認識，祂的寶貴對我們就毫無意義（腓立比書生命讀經，一八六至一八七頁）。

### 信息選讀

保羅在往大馬色的路上那次經歷之前，他對基督沒有任何認識。他寶愛律法，以律法為至寶。保

## WEEK 5 — DAY 3

### Morning Nourishment

Phil. 3:8 ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.

Matt. 17:5 ...Behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

The excellency of the knowledge of Christ is derived from the excellency of His person. The Jews consider the law of God given through Moses the most excellent thing in history. Hence, they are zealous for the law. Paul participated in that zeal. But when Christ was revealed to him by God (Gal. 1:15-16), he saw that the excellency, the supereminence, the supreme preciousness, the surpassing worth, of Christ far exceeded the excellency of the law. His knowledge of Christ issued in the excellency of the knowledge of Christ. On account of this, not only did he count the law and the religion founded on the law to be loss, but he counted all things loss.

Here Paul speaks not directly of the excellency of Christ, but of the excellency of knowing Christ. The knowledge in Philippians 3:8 is not the knowledge that belongs to Christ, the knowledge that Christ Himself has; it is our subjective knowing of Christ. The excellency of the knowledge of Christ is derived from the excellency of His person. There can be no doubt that in Himself Christ is excellent. But if...we lack the knowledge of Christ's excellency, His excellency will not mean anything to us. (Life-study of Philippians, p. 157)

### Today's Reading

Before Paul's experience on the road to Damascus, he did not have any knowledge of Christ. He treasured the law and regarded it as most excellent.

羅為律法的熱心表明他珍賞律法。他的熱心是出自他的珍賞。保羅當然以對律法的卓越認識為傲。儘管基督遠比律法寶貴，但保羅卻不認識基督。然而，在他悔改信主的時候，神將這至寶的一位啓示給他。有了基督這啓示之後，保羅開始對基督有了認識。他開始認識基督之後，就逐漸領悟，從迦瑪列所領受對律法的認識，遠遜於對基督的認識。保羅寫腓立比三章五至八節時知道這個對比，所以能說出以認識基督為至寶，並且為這認識的至寶虧損萬事。

當然，至寶就在基督的人位裏面。但是，為着我們的經歷，我們對這至寶的體驗是在於我們的認識。我們若缺少認識，就絕對無法體驗這人位是何等的寶貴。惟有當我們認識祂的寶貴時，我們纔會以認識基督為至寶。這樣以認識基督為至寶，是何等的寶貴！

我們可以用觀光客在香港購物為例，說明如何得着對基督之認識的至寶。那裏的商人知道如何陳列他們的貨品，特別是珠寶，以吸引觀光客。觀光客看見展示的珠寶，通常都很興奮。進一步的，他們認識了這些東西的寶貴。他們進入商店之前，對這些珠寶的寶貴毫無所知。一旦他們看見了，也知道了這些東西的寶貴，就願意付代價來得着它們。同樣，我們需要有啓示，知道基督的寶貴，祂的無上寶貝。…我們若得了基督是至寶的啓示，我們自然會以認識基督為至寶。…對基督的認識是基本的。我們所說的認識，實際上是指關乎基督和祂是至寶的啓示，異象。…保羅…被對基督之認識的至寶所奪取，並且因着這認識的緣故，願意丟棄萬事，看作虧損（腓立比書生命讀經，一八七至一八八、一九一至一九二頁）。

參讀：腓立比書生命讀經，第十九篇。

Paul's zeal for the law was a sign of his appreciation of the law. His zeal came out of his appreciation. Paul certainly was proud of his excellent knowledge of the law. Even though Christ is infinitely more excellent than the law, Paul did not have the knowledge of Christ. But at the time of his conversion, this excellent One was revealed to him. With this revelation of Christ, Paul began to have the knowledge of Christ. After he began to acquire the knowledge of Christ, Paul came to realize that the knowledge of the law received through Gamaliel was far inferior to the knowledge of Christ. Conscious of this comparison as he was writing Philippians 3:5-8, Paul could speak of the excellency of the knowledge of Christ and of suffering the loss of all things for the excellency of this knowledge.

To be sure, the excellency is in the very person of Christ. But for our experience, our realization of this excellency depends on our knowledge. If we lack knowledge, there is simply no way for us to realize that this person is so excellent. Only when we come to know His excellency do we have the excellency of the knowledge of Christ. How precious is this excellency of the knowledge of Christ!

Gaining the excellency of the knowledge of Christ may be illustrated by the experience of tourists shopping in Hong Kong. The merchants there know how to display their products, especially jade, in a way to make them very attractive to tourists. Often when tourists see precious items on display, they become excited. Furthermore, they acquire a knowledge of the excellency of these things. Before they entered the store, they did not know anything of the excellency of these precious items. But once they saw them and gained the excellency of the knowledge concerning them, they were willing to pay the price to possess them. In like manner, we need a revelation of Christ's excellency, of His supreme preciousness. If we have a revelation of Christ's excellency, we shall automatically have the excellency of the knowledge of Christ. By knowledge we actually mean a revelation, a vision, concerning Christ and His excellence.... Paul was captured by the excellency of knowing Christ, and for the sake of this knowledge, he was willing to drop all things and count them to be loss. (Life-study of Philippians, pp. 157-158, 161)

Further Reading: Life-study of Philippians, msg. 19



## 第五週 ■ 週四

### 晨興餽養

太十六 17『耶穌回答他說，西門巴約拿，你是有福的，因為不是血肉之人啓示了你，乃是我在諸天之上的父啓示了你。』

十一 27『我父已將一切都交付了我；除了父，沒有人認識子；除了子和子所願意啓示的，也沒有人認識父。』

腓立比三章八節說到對基督之認識的至寶。…我們要經歷基督，首先需要認識基督。我們必須認識祂。本章非常強調對基督的認識。十節說，『使我認識基督、並祂復活的大能。』因此，認識祂是我們經歷祂的要點。我們不認識祂，就無法經歷祂。對基督的認識是至寶的，這種認識甚至就是至寶。…這裏我們必須強調對基督的認識。基督自己強調，祂不是將祂的召會建造在祂自己這磐石上，乃是建造在關乎祂的啓示上。啓示就是為着認識。沒有關乎基督的啓示，我們的確無法認識祂。我們需要這種啓示來認識基督（長老訓練第六冊，一〇一至一〇二頁）。

### 信息選讀

在構成神聖啓示之心臟的四卷書—加拉太書、以弗所書、腓立比書和歌羅西書中，保羅揭去帕子，給我們看見基督是誰，以及基督的所是。基督是包羅萬有的，也是延展無限的，祂是宇宙中一切正面事物的實際。祂是神、人、永遠、光以及生命的實際。我們實在沒有充分的言語來表明基督是誰，以及基督的所是。

直到最近我纔注意到基督的延展無限。有一天，當

## WEEK 5 — DAY 4

### Morning Nourishment

Matt. 16:17 ...Jesus...said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens.

11:27 All things have been delivered to Me by My Father, and no one fully knows the Son except the Father; neither does anyone fully know the Father except the Son and him to whom the Son wills to reveal Him.

[Philippians 3:8] speaks of the excellency of the knowledge of Christ...To experience Christ we first need the knowledge of Christ. We must know Him. This chapter stresses very much the knowledge of Christ. Verse 10 says, "To know Him and the power of His resurrection." Therefore, to know Him is crucial to our experience of Him. We cannot experience Him without knowing Him. The knowledge of Christ is excellent, and this knowledge is even an excellency.... We must stress here the knowing of Christ. Christ Himself stressed that He would build His church not upon Himself as the rock but upon the revelation concerning Him. The revelation is for knowing. Without the revelation concerning Christ surely we could not know Him. We need this revelation to know Christ. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 524-525)

### Today's Reading

In the four books that make up the heart of the divine revelation—Galatians, Ephesians, Philippians, and Colossians—Paul opens the veil to show us who Christ is and what Christ is. Christ is all-inclusive and all-extensive, the reality of every positive thing in the universe. He is the reality of God, man, eternity, light, and life. We simply do not have adequate words to declare who and what Christ is.

Only recently have I been impressed with the extensiveness of Christ. One



我正說到歌羅西書所啓示的基督時，我自然而然用『延展無限』一辭；並且指出歌羅西書所啓示的基督是延展的，甚至是延展無限的，因為基督比整個宇宙更廣闊。祂是無法測量、無限無量的。因此，祂不僅是包羅萬有的，也是延展無限的。

二章十六至十七節說，『所以不拘在飲食上、或在節期、月朔、或安息日方面，都不可讓人論斷你們，這些原是要來之事的影兒，那實體卻屬於基督。』這些經節指明，基督是我們的喫喝、節期、月朔和安息日。祂是宇宙中一切正面事物的實體、實際和實質。祂是我們所呼吸之空氣的實際，也是我們所喫之食物的實際，還是我們所享受之陽光的實際。此外，祂是三一神的實際，也是人的實際。

我們教導基督是包羅萬有的，是宇宙中一切正面事物的實際時，有些人竟然指控我們教導泛神論。…我們徹底棄絕泛神論，並且宣告這是屬魔鬼的教訓；我們絕沒有傳泛神論。然而，照聖經所說，我們的確教導說基督是神，是人，也是一切正面事物的實際。但這並不是說，宇宙中物質的事物就是神自己。我們不是神，也絕不會在神格上變成神。然而，基督在我們裏面；並且實際說來，祂甚至要逐漸變成我們。歌羅西三章十至十一節說，『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』這兩節也指出基督的包羅萬有。在新人，身體，召會裏，沒有希利尼人，也沒有猶太人。同樣的，沒有中國人和美國人、德國人和法國人。在新人裏，基督是一切，又在一切之內。祂是一切的肢體，又在一切的肢體之內。這意思是說，在新人裏，基督是你，基督是我。祂實在是包羅萬有，也是延展無限的（腓立比書生命讀經，一八八至一九〇頁）。

參讀：長老訓練第六冊，第七章；腓立比書生命讀經，第十九至二十一篇。

day as I was speaking on the Christ revealed in Colossians, I spontaneously used the term extensive and pointed out that the revelation in Colossians concerning Christ is extensive, even all-extensive, for Christ is more extensive than the whole universe. He is immeasurable, limitless. Hence, He is not only all-inclusive, but also all-extensive.

Colossians 2:16-17 says, "Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ." These verses indicate that Christ is our eating, drinking, feast, new moon, and Sabbath. He is the body, the reality, the substance, of all the positive things in the universe. He is the reality of the air we breathe, of the food we eat, and of the sunshine we enjoy. Furthermore, He is the reality of both the Triune God and of man.

When we teach that Christ is all-inclusive, the reality of all positive things in the universe, some go so far as to accuse us of teaching pantheism... We utterly repudiate pantheism and declare that it is a devilish teaching. We do not preach pantheism in any way. However, according to the Bible, we do teach that Christ is God, man, and the reality of all positive things. But this does not mean that the material things in the universe are God Himself. We are not God and we never shall become God. Nevertheless, Christ is in us and, in a very real sense, He is even becoming us. Colossians 3:10 and 11 say, "And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all." These verses also point to the all-inclusiveness of Christ. In the new man, the Body, the church, there cannot be Greek and Jew. Likewise, there cannot be Chinese and American, German and French. In the new man Christ is all and in all. He is all the members and in all the members. This means that in the new man Christ is you and Christ is me. He truly is all-inclusive and all-extensive. (Life-study of Philippians, pp. 158-160)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," ch. 7; Life-study of Philippians, msgs. 19-21

## 第五週 ■ 週五

### 晨興餽養

加一 15 ~ 16 『然而那把我從母腹裏分別出來，又藉着祂的恩典呼召我的神，既然樂意將祂兒子啓示在我裏面，叫我把祂當作福音傳在外邦人中，我就即刻沒有與血肉之人商量。』

許多讀腓立比書的人，將以認識基督為至寶，領會成以基督自己為至寶。然而，保羅特別且明確的說以認識基督為至寶。保羅對基督的認識是極其寶貴的。因他以這樣的認識為至寶，他就願意虧損萬事。

在三章七節保羅說『因基督』；但是在八節裏，他進一步又說，『因我以認識我主基督耶穌為至寶。』八節多了『我主』二字，指明當保羅寫信的時候，他滿了對基督親密、柔細的感覺。對主耶穌的寶貴所生發的柔細感覺，在他裏面升起，叫他說出『我主基督耶穌』。保羅非常看重以對他親愛的主耶穌基督的認識為至寶（腓立比書生命讀經，一八五至一八六頁）。

### 信息選讀

我們仍然固守我們民族的哲學與本國的邏輯。從某一地區來的人固守他們的邏輯，另一地區來的人也堅持他們的哲學。固守我們本國的邏輯和民族的哲學，會叫我們失去基督。就某種意義說，這把基督從我們的經歷中驅除。宗教、哲學和文化的事物，以狡詐、祕密、隱藏的方式霸佔信徒，甚至霸佔最好的基督徒，叫他們不能經歷基督。今天你不論到世界何處，你都會發現，無論那一種民族或那一個團體，基督在他們身上都沒有路。在世界的每一個地方，民族的哲學與本國的邏輯強到一個地步，信徒裏面沒有甚麼空間容納基督。

## WEEK 5 — DAY 5

### Morning Nourishment

Gal. 1:15-16 But when it pleased God, who set me apart from my mother's womb and called me through His grace, to reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood.

Many readers of Philippians take the word excellency [in 3:8] to refer not to the knowledge of Christ but to Christ Himself. However, Paul specifically and definitely speaks of the excellency of the knowledge of Christ.

In verse 7 Paul says “on account of Christ,” but in verse 8 he goes further and says “on account of the excellency of the knowledge of Christ Jesus my Lord.” The addition of the words my Lord indicates that as Paul was writing, he was filled with intimate, tender feelings concerning Christ. Tender feelings concerning the preciousness of the Lord Jesus rose up within him, causing him to speak of “Christ Jesus my Lord.” Paul placed great value on the excellency of the knowledge of his dear Lord Jesus Christ. (Life-study of Philippians, pp. 156-157)

### Today's Reading

We still hold on to our national philosophy and domestic logic. Those from one part of the country hold to their logic, and those from another region cling to their philosophy. Holding to our domestic logic and national philosophy deprives us of Christ. In a sense, this drives Christ away from us in our experience. In a subtle, secret, and hidden way, the religious, philosophical, and cultural things occupy the believers, even the best of Christians, and keep them from the experience of Christ. Wherever you may go in the world today, you will find that Christ simply does not have a way with any nationality or group of people. In every part of the world, the national philosophy and the domestic logic are so strong that there is little ground in the believers for Christ.

我們若深入保羅在腓立比三章七至八節的思想，就會領悟保羅非常擔憂宗教、哲學和文化的事物。他在二節說到犬類、作惡的和妄自行割的，可以證實這點。妄自行割是對割禮的輕蔑之辭，這不但與宗教有關，更特別與猶太文化有關。不僅如此，猶太文化是以猶太哲學和邏輯為基礎的。在三節保羅說，『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。』他接着說出自己從前可以信靠肉體的理由；他所列舉的七個項目都與猶太宗教、哲學和文化有關。這些正是保羅因基督看作虧損的事物。你知道他為甚麼把這些看作虧損？因為這些都是基督的代替品，是撒但所利用叫人遠離基督，無法經歷基督的圈套。仇敵攔阻我們經歷基督，他是何等的狡詐！…哦，仇敵的詭詐必須被暴露出來！在我們裏面，至少在某種程度上，還有些事物狡詐的、祕密的代替了基督。這些代替品主要包括宗教、哲學和文化。結果，我們仍然沒有完全、徹底的被基督佔有。我們還沒有因基督將萬事看作虧損。

我們若只丟棄屬世、物質的事物，還不能穀經歷基督。我們對三章八節裏的『萬事』的領會若是這樣，我們距離這裏所啓示對基督的經歷還很遠。這段經文並不膚淺。照上下文來看，保羅不是說到一些膚淺、外面的事物。他所關切的主要不是物質的事物。他的觀念比這些深多了，乃是關乎宗教、哲學和文化的事物，甚至與深藏在我們裏面本國的邏輯和民族的哲學有關。…我們很難放下這些事物，把地位讓給基督，並且來經歷祂。我一生之中遇見過許多基督徒。但是就我所知道，能穀放下民族哲學和本國邏輯來經歷基督的並不多（腓立比書生命讀經，一八〇至一八二頁）。

參讀：腓立比書生命讀經，第十八至十九篇。

If we would get into the depths of Paul's thought in Philippians 3:7 and 8, we would realize that Paul was very concerned about the matters of religion, philosophy, and culture. His word about the dogs, the evil workers, and the concision in verse 2 confirms this. The concision, a contemptuous term for circumcision, is a matter not only related to religion, but is a matter especially related to Jewish culture. Moreover, Jewish culture is based upon Jewish philosophy and logic. In verse 3 Paul says that we are the circumcision, who serve by the Spirit of God, boast in Christ Jesus, and have no confidence in the flesh. Then he goes on to give the reasons he once had for confidence in the flesh, listing seven items related to Jewish religion, philosophy, and culture. These are the very things Paul counted as loss on account of Christ. Do you know why he counted them loss? It is because they were all substitutes for Christ, hooks used by Satan to keep people from Christ and from the experience of Christ. How subtle is the enemy in keeping us from the experience of Christ! Oh, the subtlety of the enemy needs to be exposed! To some extent at least, we still have within us certain things which are a substitute for Christ in a subtle, secret way. These substitutes mainly involve religion, philosophy, and culture. As a result, we still are not fully and thoroughly occupied by Christ. We have not yet counted all things loss on account of Christ.

We cannot experience Christ if we only drop the worldly, material things. If this is our understanding of all things in 3:8, we are far from the experience of Christ revealed here. These verses are not shallow. According to the context, Paul is not speaking of superficial, outward things. He is not concerned mainly with material things. His concept is much deeper and is related to religious, philosophical, and cultural things, even to our domestic logic and national philosophy, things hidden deep within us.... It is very difficult for us to set aside these things in order to give ground to Christ and experience Him. During my lifetime I have met many Christians. But I do not know many who have been able to drop their national philosophy and domestic logic in favor of the experience of Christ. (Life-study of Philippians, pp. 150-152)

Further Reading: Life-study of Philippians, msgs. 18-19

## 第五週 ■ 週六

### 晨興餽養

腓三7~8『只是從前我以為對我是贏得的，這些，我因基督都已經看作虧損。不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

贏得基督，就是贏得祂那獨特的人位。基督是神格豐滿的具體表現（西二9），也是一切正面事物影兒的實際（16~17）。贏得是需要出代價的。贏得基督就是出代價以經歷、享受並支取祂追測不盡的豐富（弗三8）。

一切贏得的和基督無法相比。我們若作這樣的比較，就要將萬事看作虧損。我們從前將一些事物看作是贏得的，原因是我們不認識基督。但我們的眼睛一旦得開啓，看見基督，我們就開始領悟，保有那些事物是何等的愚昧（新約總論第五冊，五五五頁）。

### 信息選讀

從前對保羅是贏得的萬事，妨礙、攔阻他有分於並享受基督。因此這一切，因基督對他都成了虧損。保羅因基督不僅將從前宗教的事物看作虧損，也將萬事看作虧損。

我們也許以為，腓立比三章八節的事是指屬世、物質的事。就某種意義說，這種領會只是部分正確。…按五至六節看，保羅的觀念主要不是與物質的事有關。當然，屬世、物質的事霸佔人，使他們不能經歷基督，這是事實。然而，保羅領悟真正攔阻人經歷基督的，主要是宗教、哲學和文化的事。我們若進入三章保羅的靈和思想裏，就會領悟保羅

## WEEK 5 — DAY 6

### Morning Nourishment

Phil. 3:7-8 But what things were gains to me, these I have counted as loss on account of Christ...On account of [Christ] I have suffered the loss of all things and count them as refuse that I may gain Christ.

To gain Christ is to gain His very person. Christ is the embodiment of the fullness of the Godhead (Col. 2:9) and the reality of the shadows of all positive things (Col. 2:16-17). To gain Him is to experience, enjoy, and take possession of His unsearchable riches (Eph. 3:8).

There is no comparison between any gain and Christ. If we make such a comparison, we shall count everything loss. The reason we regarded certain things as gain in the past was that we did not know Christ. But once our eyes were opened to see Christ, we began to realize how foolish it was to keep those other things. (The Conclusion of the New Testament, p. 1543)

### Today's Reading

All the things which were once gains to Paul hindered him and held him back from participating in Christ and enjoying Him. Hence, on account of Christ, all the gains were a loss to him. Paul counted as loss on account of Christ not only the things of his former religion but all other things as well.

We may think that the things in Philippians 3:8 refer to worldly, material things. In a sense, this understanding is partly right. However, ...according to verses 5 and 6, Paul's concept is not mainly related to material things. It is true, of course, that worldly, material things occupy people and keep them from experiencing Christ. However, Paul realized that the things which really frustrate people from experiencing Christ are mainly the things of religion, philosophy, and culture. If we get into Paul's spirit and thought in Philippians

在寫作時，當他說到『萬事』的時候，他是想到宗教、哲學和文化。八節的『萬事』必定包括宗教、哲學和文化這三類的事。我們若丟棄宗教、哲學和文化，的確就捨棄了一切。我們若丟棄這三類的事，就會自動丟棄屬世、物質的事，這些事實上是受宗教、哲學和文化管轄的。要勝過物質事物的影響很容易，但要勝過宗教、哲學和文化卻非常困難。我們若單單將屬世、物質的事看作虧損，就無法經歷基督。要贏得基督，我們需要將萬事，包括宗教、哲學和文化的事，看作虧損。

我們和保羅一樣，不僅該因基督將萬事看作虧損，也該將萬事看作糞土。八節的『糞土』，原文指扔給狗的渣滓、垃圾、髒物；因此是狗食、糞土。這些東西與基督無法相比。我們越因基督虧損萬事，看作糞土，就越贏得基督作我們的經歷和享受（新約總論第五冊，五五六至五五七頁）。

有些弟兄姊妹在召會生活中，是以看櫥窗的方式來聚會。他們享受聽信息，卻不出代價去贏得基督。出代價就是虧損萬事。首先，保羅將一切在宗教上的贏得，和藉天然出生而有的贏得，都看作虧損。然後他將萬事看作虧損，並且虧損萬事。他這樣作，乃是為要贏得他所看見的基督。有許多次我花了一大筆錢去買某樣物品；我買了那樣物品帶回家之後，就開始後悔花了那個價錢來買它。然而，當我考量那件物品並看見它的寶貝時，我就不在意所出的代價了。這就是為甚麼保羅說，他虧損萬事以後，就將萬事看作糞土。他所付出以贏得基督的東西，不過是糞土、狗食、垃圾、廢物；他不為所付的代價後悔（李常受文集一九七八年第一冊，五四七頁）。

參讀：新約總論，第一百四十二、一百六十八、三百四十八篇；經歷基督，第十一至十四章。

3, we shall realize that as he was writing he was thinking of religion, philosophy, and culture when he spoke of "all things." The "all things" in verse 8 must certainly include the three categories of religious, philosophical, and cultural things. If we would drop our religion, philosophy, and culture, we would truly abandon everything. By dropping these three categories of things, we would automatically drop the worldly, material things, which are actually dominated by religion, philosophy, and culture. Although it is easy to overcome the influence of material things, it is very difficult to overcome religion, philosophy, and culture. We cannot experience Christ if we count as loss only the worldly, material things. In order to gain Christ, we need to count all things as loss, including the things of religion, philosophy, and culture.

Like Paul, we should not only count all things loss on account of Christ but also count all things refuse. The Greek word for refuse in Philippians 3:8 refers to dregs, rubbish, filth, what is thrown to the dogs; hence, dog food, dung. There is no comparison between such things and Christ. The more we count all things loss and refuse on account of Christ, the more we shall gain Christ for our experience and enjoyment. (The Conclusion of the New Testament, pp. 1544-1545)

Some brothers and sisters in the church life come to the meetings in the way of window-shopping. They enjoy listening to the messages, but they do not pay the price to gain Christ. To pay the price is to suffer the loss of all things. First, Paul counted as loss all religious gain and all gain by natural birth. Then he counted all things as loss and suffered the loss of all things. He did this in order to gain the Christ he had seen. A number of times I have spent a large amount of money to buy a particular item. After purchasing that item and bringing it home, I began to regret the price I had paid for it. However, when I considered the item and realized the excellency of it, I did not care about the price I had paid. This is why Paul said that after suffering the loss of all things, he counted them as refuse. What he paid to gain Christ was nothing but dung, dog food, trash, rubbish, refuse. He did not regret the price he had paid. (CWWL, 1978, vol. 1, "The Experience of Christ," p. 425)

Further Reading: The Conclusion of the New Testament, msgs. 142, 168, 348; CWWL, 1978, vol. 1, "The Experience of Christ," chs. 11-14



# 第五週詩歌

333

奉獻—主的榮美吸引

9 9 10 9 副 (英 437, 不同調, 不同律)

降 B 大調

6/4

5 5 | 1-1 1 7 1 | 2--6-6 6 | 7·7 7 7 6 5 |  
 一 你的靈豈非已見祂 過? 你的心曾否被祂所  
 B<sup>b</sup> 1--1-5 5 | 1·1 1 1 7 1 | 2--6-6 6 |  
 奪? 你當認祂為人中第一 人, 歡喜  
 F7 7·7 7 5 6 7 | 1--1-5 | 6 7 1 3 2 1 | 7·6  
 選那上好的福分。 (副) 你是千萬人中之第一  
 7--6 | 7 1 5 1 1 3 | 2·6 2--3 | 4 3 2 6·0  
 人! 哦, 求你開我眼, 並奪我心, 摔碎眾偶像,  
 7 | 1 2 1 5·0 6 | 7 1 5 4·3 2 | 6 7 1-- ||  
 並歡然加冠 你為千萬人中之第一人!

二 世界的一切虛榮、珍寶， 盡都是偶像，使人顛倒；  
 鍍過金，使人不容易淡泊， 浸過蜜，使人真難超脫。

三 甚麼會使地上的偶像， 失去它那美麗的模樣，  
 並不是灰心、失望或勸勉， 乃是“無價之寶”的一現！

四 並不是甚麼本分催促， 就會使偶像化成灰土；  
 乃是祂榮耀美麗的傾投， 並祂心裏柔愛的流露。

五 有誰願熄滅他的燈光， 若非早晨的日已在望？  
 又有誰願意收藏他寒衣， 若非炎夏的風已興起？

六 惟有彼得所見的淚眼， 司提反所仰望的榮臉，  
 陪着馬利亞同哭的慈心， 會使我脫離地的吸引。

七 哦，求你來施情並吸引， 直等到你充滿了這心；  
 我們蒙救贖，是你的同伴， 與偶像還有甚麼相干？

# WEEK 5 — HYMN

## Hast thou heard Him, seen Him, known Him

Consecration — Attracted by the Lord's Beauty

437

1. Hast thou heard Him, seen Him, known Him? Is not thine a cap-tured heart?  
 Chief a-mong ten thou-sand own Him; Joy-ful choose the bet-ter part.  
 (C) Cap-ti-vat-ed by His beau-ty, Wor-thy tri-bute haste to bring;  
 Let His peer-less worth constrain thee, Crown Him now un-riv-aled King.

2. Idols once they won thee, charmed thee,  
 Lovely things of time and sense;  
 Gilded thus does sin disarm thee,  
 Honeyed lest thou turn thee thence.

3. What has stripped the seeming beauty  
 From the idols of the earth?  
 Not a sense of right or duty,  
 But the sight of peerless worth.

4. Not the crushing of those idols,  
 With its bitter void and smart;  
 But the beaming of His beauty,  
 The unveiling of His heart.

5. Who extinguishes their taper  
 Till they hail the rising sun?  
 Who discards the garb of winter  
 Till the summer has begun?

6. 'Tis that look that melted Peter,  
 'Tis that face that Stephen saw,  
 'Tis that heart that wept with Mary,  
 Can alone from idols draw:

7. Draw and win and fill completely,  
 Till the cup o'erflow the brim;  
 What have we to do with idols  
 Who have companied with Him?



# 經歷基督

## 第六週

給人看出在基督裏面，  
認識基督並竭力追求基督

讀經：腓三 9 ~ 14

### 綱要

#### 週一

壹 保羅渴望給人看出他是在基督裏面，不是有自己的義，乃是有『那藉着信基督而有的義，就是那基於信、本於神的義』—腓三 9:

一 保羅深處渴望全人浸沒在基督裏面，給基督浸透，使所有觀察他的，都看出他是完全在基督裏面；我們也該有殷切的渴望給人看出是在基督裏面—9 節上。

#### 週二

二 保羅要給人看出他是在基督裏面—不是有自己的義，乃是有那本於神的義的光景，以基督爲他主觀、活出的義—9 節：

1 基督成爲信徒的義有兩面：

# THE EXPERIENCE OF CHRIST

## Week Six

**Being Found in Christ,  
Knowing Christ, and Pursuing Christ**

Scripture Reading: Phil. 3:9-14

### Outline

#### Day 1

I. Paul's desire was to be found in Christ, not having his own righteousness but "that which is through faith in Christ, the righteousness which is out of God and based on faith"—Phil. 3:9:

A. Deep within Paul was the aspiration to have his whole being immersed in and saturated with Christ so that all who observed him might find him fully in Christ; we also should have the earnest desire to be found in Christ—v. 9a.

#### Day 2

B. Paul wanted to be found in Christ in the condition of not having his own righteousness but the righteousness of God, taking Christ as his subjective, lived-out righteousness—v. 9:

1. There are two aspects of Christ being righteousness to the believers:

- a 第一面是基督作信徒的義，使他們在神面前客觀的得稱義—羅三 24 ~ 26，徒十三 39，加三 24 下。
  - b 第二面是基督作信徒的義，從他們活出來作神的顯明；這位神就是在基督裏賜給信徒的義，使他們主觀的蒙神稱義—羅四 25，彼前二 24 上，雅二 24，太五 20，啓十九 8。
- 2 在腓立比三章九節裏，神主觀的義事實上乃是神自己成了我們於神、於人都是對的日常生活：
- a 保羅不要活在自己的義裏，就是人憑自己努力守律法而有的義—6、9 節。
  - b 保羅渴望活在神的義裏，並且給人看出他是在活基督而彰顯神的光景裏；我們若要給人看出是在基督裏面，就必須有這種光景—一 20 ~ 21 上。
- 三 信是根基、條件，叫我們接受並得着從神來的義，就是基督—三 9，林前一 30。

### 週三

貳 保羅活在一種光景裏，不是有自己的義，乃是有本於神的義，為要認識（經歷）基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，達到那傑出的復活—腓三 10 ~ 11：

- 一 得着對基督之認識的至寶（8），是藉着啓示；但認識基督（10），是藉着經歷，就是對祂有經歷上的認識：
- 1 經歷基督，就是在經歷上認識並享受祂—二 17 ~ 18，四 4、10。

- a. The first aspect is Christ being the believers' righteousness for them to be justified by God objectively—Rom. 3:24-26; Acts 13:39; Gal. 3:24b.
  - b. The second aspect is Christ being the believers' righteousness lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified subjectively—Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8.
2. The subjective righteousness of God in Philippians 3:9 is actually God Himself becoming our daily living, a living that is right with God and man:
- a. Paul did not want to live in his own righteousness, the righteousness that comes from man's own effort to keep the law—vv. 6, 9.
  - b. Paul desired to live in the righteousness of God and to be found in the condition of expressing God by living Christ; if we would be found in Christ, we must be in such a condition—1:20-21a.
- C. Faith is the basis, the condition, on which we receive and possess the righteousness that is out of God, which is Christ—3:9; 1 Cor. 1:30.

### Day 3

II. Paul lived in a condition of having not his own righteousness but the righteousness that is out of God in order to know (experience) Christ and the power of His resurrection and the fellowship of His sufferings, to be conformed to His death, and to attain to the out-resurrection—Phil. 3:10-11:

- A. To have the excellency of the knowledge of Christ (v. 8) is by revelation, but to know Christ (v. 10) is by experience—to have an experiential knowledge of Him:
1. To experience Christ is to know and enjoy Christ in an experiential way— 2:17-18; 4:4, 10.

- 2 認識基督，不僅要有關乎祂的知識，更要贏得祂的人位—林後二 10。
- 3 贏得基督就是出代價以經歷、享受並據有祂一切追測不盡的豐富—腓三 8，弗三 8。
- 4 我們需要經歷基督、享受基督、與祂是一、讓祂在我們裏面活着，藉此來認識祂；這樣，我們就會藉着啓示並經歷而認識祂—腓三 10，林前六 17，加二 20。

## 週四

二 保羅渴望認識基督復活的大能以及同祂受苦的交通—腓三 10:

- 1 基督復活的大能，就是使祂從死人中復活的復活生命—弗一 19 ~ 20：
  - a 那靈是基督復活及其大能的實際—羅八 9 ~ 11，林前十五 45 下，約壹五 6。
  - b 複合着基督之復活及其大能的那靈，住在我們的靈裏，將基督的復活及其大能，分賜到我們的全人裏—腓一 19，出三十 23 ~ 25，羅八 6 下、10 ~ 11。
  - c 我們若把自己擺在一邊，並留在十字架的死底下，就會經歷基督復活的大能，自然而然的，我們所經歷復活的大能就會建造基督的身體—腓三 10，弗四 12、16。
- 2 腓立比三章十節『同祂受苦的交通』這辭，是指有分於基督的受苦，這是經歷祂復活大能的必要條件—太二十 22 ~ 23，西一 24：
  - a 我們首先經歷基督復活的大能，然後藉着這大能，就能有分於祂的受苦—腓三 10。

2. To know Christ is not merely to have the knowledge of Him but to gain His person—2 Cor. 2:10.
3. To gain Christ is to experience, enjoy, and take possession of all His unsearchable riches by paying a price—Phil. 3:8; Eph. 3:8.
4. We need to know Christ by experiencing Him, enjoying Him, being one with Him, and having Him live within us; in this way we know Him by both revelation and experience—Phil. 3:10; 1 Cor. 6:17; Gal. 2:20.

## Day 4

B. Paul aspired to know the power of Christ's resurrection and the fellowship of His sufferings—Phil. 3:10:

1. The power of Christ's resurrection is His resurrection life, which raised Him from the dead—Eph. 1:19-20:
  - a. The Spirit is the reality of Christ's resurrection and its power—Rom. 8:9-11; 1 Cor. 15:45b; 1 John 5:6.
  - b. The Spirit compounded with Christ's resurrection and its power indwells our spirit to dispense Christ's resurrection and its power into our entire being—Phil. 1:19; Exo. 30:23-25; Rom. 8:6b, 10-11.
  - c. If we put ourselves aside and remain under the death of the cross, we will experience the power of Christ's resurrection, and spontaneously, the power of resurrection experienced by us will build up the Body—Phil. 3:10; Eph. 4:12, 16.
2. The expression the fellowship of His sufferings in Philippians 3:10 refers to the participation in Christ's sufferings, a necessary condition for the experience of the power of His resurrection—Matt. 20:22-23; Col. 1:24:
  - a. We first experience the power of Christ's resurrection, and then by this power we are enabled to participate in His sufferings—Phil. 3:10.



b 這樣的受苦，主要的是為着基督的身體，召會—西—24。

## 週五

三 腓立比三章十節也說到『模成祂的死』；這指明保羅渴望以基督的死作他生活的模子：

- 1 模成基督的死，是經歷基督的基礎—一 20 ~ 21 上，三 9 ~ 10。
- 2 基督之死的模子，是指基督不斷的將祂天然的生命治死，使祂得以憑神的生命活着—約六 57 上。
- 3 藉着模成基督的死，我們就在祂的死裏經歷祂，使生命得以釋放、分賜並繁增，並且榮耀父—十二 24 ~ 26、28，十三 31，林後四 12。

## 週六

四 模成基督之死的結果，乃是叫我們可以達到那從死人中傑出的復活，這是要給得勝者的獎賞—腓三 11：

- 1 達到傑出的復活，意即我們全人已在逐漸不斷的復活—帖前五 23。
- 2 傑出的復活，乃是脫離舊造，進入新造的復活—林後五 17，加六 15。

叁 我們該像保羅一樣，竭力追求基督自己，並且『向着標竿竭力追求，要得…獎賞』—腓三 12、14：

- 一 我們要竭力追求基督，就不該以為自己已經得着了，我們該忘記背後，『努力面前的』—12 ~ 13 節。

b. These sufferings are mainly for Christ's Body, the church—Col. 1:24.

## Day 5

C. Philippians 3:10 also speaks of “being conformed to His death”; this indicates that Paul desired to take Christ's death as the mold of his life:

1. Being conformed to Christ's death is the base of the experience of Christ—1:20-21a; 3:9-10.
2. The mold of Christ's death refers to Christ's continually putting to death His natural life so that He might live by the life of God—John 6:57a.
3. By being conformed to Christ's death, we experience Christ in His death for the release, impartation, and multiplication of life, and we also glorify the Father—12:24-26, 28; 13:31; 2 Cor. 4:12.

## Day 6

D. The result of being conformed to Christ's death is that we attain to the out-resurrection from the dead, which will be a prize to the overcomers—Phil. 3:11:

1. To attain to, to arrive at, the out-resurrection means that our entire being is gradually and continually resurrected—1 Thes. 5:23.
2. The out-resurrection is a resurrection out of the old creation into the new creation—2 Cor. 5:17; Gal. 6:15.

III. Like Paul, we should pursue Christ Himself and “pursue toward the goal for the prize”—Phil. 3:12, 14:

- A. In order to pursue Christ, we should not think that we have attained, and we should forget the things which are behind and stretch “forward to the things which are before”—vv. 12-13.

二 我們竭力追求的標竿是完滿的享受基督，贏得基督，而獎賞乃是在千年國裏對基督極點的享受，作奔跑新約賽程之得勝者的賞賜——14 節，林前九 24，來十 35，十一 26，十二 1～2。

B. The goal toward which we are pursuing is the full enjoyment and gaining of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race—v. 14; 1 Cor. 9:24; Heb. 10:35; 11:26; 12:1-2.



## 第六週 ■ 週一

### 晨興餽養

腓三 8～9 『…我…將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義。』

照着腓立比三章八至九節，保羅虧損萬事，看作糞土，為要贏得基督，並且給人看出他是在基督裏面。此外，保羅渴望給人看出他在基督裏的光景，不是有自己的義，乃是有那基於信、本於神的義。

保羅從前完全是在猶太教裏，律法之下，並且總是給人看出他是在律法裏面。但他在悔改信主時，就從律法和先前的宗教遷到基督裏，成了在基督裏的人（林後十二 2）。現今他期望所有觀察他的，無論猶太人、天使或鬼魔，都看出他是在基督裏面。這指明他渴望全人浸沒在基督裏面，給基督浸透，使所有觀察他的，都看出他是完全在基督裏面。我們也該渴望給人看出我們是在基督裏面。給人看出我們是在基督裏面，真正的意思是給人觀察、看到或發現我們是在基督裏面（腓立比書生命讀經，一九三至一九四頁）。

### 信息選讀

在道理上領會給人看出我們是在基督裏面是一回事，而在我們日常生活中給人看出我們是在基督裏面，完全是另一回事。我若到你家去看望你，我會看出你在那裏？我會看出你在好行為裏面，還是在基督裏面？別人觀察我們的時候，我們在那裏，指明我們生活的範圍。我們若活在文化裏，別人就看出我們是在文化裏。我們

## WEEK 6 — DAY 1

### Morning Nourishment

Phil. 3:8-9 ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ and be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

According to Philippians 3:8-9, Paul suffered the loss of all things and counted them to be refuse in order to gain Christ and be found in Him. Furthermore, Paul's desire was to be found in Christ in the condition of having the righteousness which is of God based on faith, not of having his own righteousness.

In the past Paul was fully in the Jewish religion under the law and was always found by others in the law. But at his conversion he was transferred from the law and his former religion into Christ, and he became “a man in Christ” (2 Cor. 12:2). Now he expected to be found in Christ by all those who observed him—the Jews, the angels, and the demons. This indicates that he aspired to have his whole being immersed in Christ and saturated with Christ so that all who observed him could discover him in Christ. We also should aspire to be found by others in Christ. To be found in Christ actually means to be observed, seen, or discovered by others in Christ. (Life-study of Philippians, p. 163)

### Today's Reading

It is one thing to have a doctrinal understanding of being found in Christ; it is quite another thing to be found in Christ in our daily living. If I were to visit you in your home, where would I find you? Would I find you in your good behavior or in Christ? Where we are when others observe us indicates the realm in which we live. If we live in our culture, we shall be found by others in culture. If we live in our good behavior, we shall be discovered by others

若活的好行為裏，別人就要看出我們是在我們的行為裏。不論我們活在甚麼範圍裏，別人就要看見、觀察並發現我們是在那裏。當保羅還憑律法活着的時候，別人看出他是在律法裏面。但有一天，他開始以認識基督為至寶。他看見一個異象，就是基督必須是他的一切：愛、恩慈、謙卑、智慧、忍耐、意向、態度，甚至是他的言語、發表和表情。因他以認識基督為至寶，他就甘心將萬事看作虧損。不僅如此，他還虧損萬事，看作糞土，為要贏得基督，並且給人看出他是在基督裏面。

我們必須有異象，看見基督的寶貴。然後，我們必須贏得我們所看見的這位基督。例如，有一個人去參觀珠寶店，看到陳列着許多貴重的物品。看見這些物品是一回事；但是，贏得這些物品是另一回事。要認識基督，不僅要有關乎基督的知識，更要贏得祂那獨特的人位。基督是神格豐滿的具體表現（西二9），又是一切正面事物影兒的實際（16～17）。贏得是需要出代價的。贏得基督就是出代價以經歷、享受並據有祂一切追測不盡的豐富（弗三8）。我們既贏得基督，就該也活在祂裏面，成為一班在經歷上在祂裏面的人。這樣，當別人看見我們或觀察我們的時候，就會看出我們是在基督裏面。人不會看出我們是在自己的美德裏面；我們會給人看出我們是在基督裏面，並且只在基督裏面。哦，願我們都贏得祂，並且給人看出我們是在祂裏面！願我們都願意虧損萬事，看作糞土，為要給人看出我們是在基督裏面。

我們若贏得基督，並且活在祂裏面，祂作為我們的義，就要成為我們在神和人面前的彰顯。這樣，人不只籠統的看出我們是在基督裏面，人也要看出我們是在義裏面，這義就是基督自己從我們裏面活出來。惟有當人看出我們是在基督裏面時，主纔會得着滿足。照樣，當人看出信徒是在基督裏面時，服事主的人纔會喜樂並滿足（腓立比書生命讀經，一九六至一九七頁）。

參讀：腓立比書生命讀經，第二十、五十一篇；新約總論，第三百四十八篇。

in our behavior. In whatever realm we live, that is where we shall be seen, observed, and discovered by others. When Paul was still living by the law, he was found in the law. But one day he began to have the excellency of the knowledge of Christ. He saw the vision that Christ must be his everything: love, kindness, humility, wisdom, patience, intention, attitude, and even his words, utterances, and expressions. On account of this excellency of the knowledge of Christ, he was willing to count all things to be loss. Furthermore, he suffered the loss of all things and counted them refuse in order to gain Christ and be found in Him.

We need to have a vision of the preciousness of Christ. Then we need to gain the very Christ we have seen. For example, suppose a person visits a jewelry store and sees many valuable items on display. To see these items is one thing, but to gain them is another. To know Christ is not merely to have the knowledge concerning Him, but to gain His very person. Christ is the embodiment of the fullness of the Godhead (Col. 2:9) and the reality of the shadows of all positive things (Col. 2:16-17). To gain Him is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8). As we gain Christ, we should also live in Him and become those who are in Him in experience. Then when others see us or observe us, they will find us in Christ. We shall not be found in our own virtues—we shall be found in Christ and in Him alone. Oh, that we may gain Him and be found in Him! May we be willing to suffer the loss of all things and count them refuse in order to be found in Christ.

If we gain Christ and live in Him, He as our righteousness will become our expression before both God and man. Then we shall not simply be found in Christ in a general way, but we shall be found in the very righteousness which is Christ Himself lived out of us. Only when we are found in Christ will the Lord be satisfied. Likewise, those who serve the Lord will be pleased and satisfied only when the believers are found in Christ. (Life-study of Philippians, pp. 165-166)

Further Reading: Life-study of Philippians, msgs. 20, 51; The Conclusion of the New Testament, msg. 348



## 第六週 ■ 週二

### 晨興餽養

腓三 9『並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義。』

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

在腓立比三章九節保羅…說，『不是有自己…的義。』這話形容（上文的）『給人看出』一辭。我們需要給人看出在基督裏，乃是在一種光景裏，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義。保羅沒有他自己的義，他乃是有神的義。義是指合式、正直、正當的生活。保羅被天使和他周圍所有的人看出，他在一種光景裏，不是從他自己活出正直的生活，而是從神活出來。這就是說，神從保羅活出來。當他在基督裏面，在基督裏為人、行動、行走並作一切事時，保羅就活出神。因此，神在他正直的生活裏得着彰顯。他的生活不是他的行為，而是神自己（李常受文集一九七八年第一冊，五五一頁）。

### 信息選讀

在道理一面很難辨別一位弟兄的義是他自己的，還是神的彰顯。但是鑑別他義的味道，就很容易得知。我們憑着嗅覺，不是憑着視覺，就能辨別芳香的味道和不悅的味道。例如，某種愛可能會發出一種氣味使我們不舒服。這種愛不只是天然、屬人的愛，更是屬肉體的愛。雖然這是愛，卻有一股惡臭。在別的情形裏，我們可能聞到一種愛是屬天、新鮮、純潔、甜美並神聖的。這種愛乃是神愛的彰顯；這是愛的神藉着祂的兒女顯明出

## WEEK 6 — DAY 2

### Morning Nourishment

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

In Philippians 3:9 Paul also says, “Not having my own righteousness.” This phrase modifies the word found. We need to be found in Christ in a condition of not having our own righteousness, which is out of the law, but having the righteousness that is through faith in Christ, the righteousness which is out of God and based on faith. Paul did not have his own righteousness; he had God’s righteousness. Righteousness refers to proper and upright living, to a life that is right. Paul was found by the angels and by all who were around him in a condition of not having his upright living out of himself but out of God. This means that God was lived out of Paul. As he was in Christ, having his being in Christ, and moving, walking, and doing everything in Christ, Paul lived out God. Thus, God was expressed in his right living. His living was not his behavior; it was God Himself. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 428)

### Today’s Reading

Doctrinally, it is difficult to tell whether a brother’s righteousness is his own or is the expression of God. But it is quite easy to tell by discerning the scent of his righteousness. By our sense of smell, not by our sense of sight, we can discern a pleasant scent from a disagreeable one. For example, a certain kind of love may give off an odor that makes us sick. This kind of love is not only natural, human love but fleshly love. Although it is love, it has a very foul odor. In other cases we can smell a love that is heavenly, fresh, pure, sweet, and divine. This kind of love is the expression of the love of God; it is the

來。這就是基於信、本於神的義。

基於信而有的義乃是以信為條件的。不是憑我們的努力、奮鬥、掙扎，而是單單憑着基督的信。因此，我們不必掙扎、奮鬥或努力。我們只要贏得基督、活在祂裏面、甚至安息在祂裏面。基督是我的信；我已經與基督同釘十字架，基督活在我裏面，並且我如今所活的生命，是我在基督的信裏所活的（加二 20）。我今天的生活是以基督的信為條件，是以基督的信為根基，不是以我自己能產生的信為根基。因此，基督不只是我的生命，祂也是我的信。藉着信，我就棄絕自己，並接受基督作生命。因為我不信靠肉體，我就把肉體擺在一邊，憑信接受基督，並憑祂活着。自然的，神就從我活出來，藉着我顯現出來，從我裏面彰顯出來。這樣的生活乃是正確、正直的生活。

這種正確、正直的生活不是按律法，乃是因着神，因為這是神自己藉着我們彰顯出來。今天大多數基督徒沒有看見這個，所以他們活在另一個範圍，另一個領域裏。但我們是在基督的領域裏，從我們裏面將神活出來。這不需要行為或奮鬥，乃是安息。我們只需要安息在祂裏面，安息在那作我們的生命和信的主裏面。這樣，我們就活出神作我們正確、正直的生活。這就是那基於信、本於神的義。但願我們都給人看出我們是在基督裏。一天過一天，天使和我們周圍的人都看出我們是在這種光景裏。我們應該能說，『天使，請看在主恢復中的基督徒。他們是在一種有神從他們裏面活出來的光景裏。他們不在意行為或舉止，他們只在意接受基督作他們的生命。他們總是接受基督作生命，並安息在祂裏面。每當你看見他們，就會看出他們是在基督裏，在一種有神從他們活出來的光景裏。』這是有活見證的正確召會生活。這是主今天所渴望得着的（李常受文集一九七八年第一冊，五五一至五五三頁）。

參讀：經歷基督，第十三至十四章。

loving God manifested through His children. This is the righteousness which is out of God and based on faith.

The righteousness that is based on faith is conditioned by faith. It does not come by our efforts, endeavors, or struggles. It comes simply by the faith of Christ. Hence, there is no need for us to strive, struggle, or endeavor. We simply need to gain Christ, live in Him, and even rest in Him. Christ is my faith. I have been crucified with Christ, Christ lives in me, and the life which I now live I live in the faith of Christ (Gal. 2:20). My living today is conditioned by Christ's faith. It is based on the faith of Christ, not on a faith that I myself can produce. Thus, Christ is not only my life; He is also my faith. By faith I repudiate myself and take Christ as my life. Because I have no trust in my flesh, I set it aside, take Christ by faith, and live by Him. Spontaneously, God is lived out of me, manifested through me, and expressed from within me. Such a living is a proper and upright living.

This type of upright living is not as to the law but on account of God, for it is God Himself expressed through us. Because most of today's Christians do not see this, they are living in another realm, in another sphere. But we are in the sphere of Christ, living out God from within us. This is not a matter of behaving or struggling but of resting. We simply need to rest in Him, resting in our Lord, who is our life and our faith. In this way we live out God as our upright living. This is the righteousness out of God and based on faith. May we all be found in Christ in this condition! Day by day, angels and all who are around us need to find us in such a condition. We should be able to say, "Angels, look at the Christians in the Lord's recovery. They are in a condition of having God lived out of them. They don't care for behavior or conduct. They care only for taking Christ as their life. They always take Christ as life and rest in Him. Whenever you see them, you find them in Christ in a condition of having God lived out of them." This is the proper church life with a living testimony. This is what the Lord desires today. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 428-429)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 13-14

## 第六週 ■ 週三

### 晨興餽養

腓三 8『不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶…。』

10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

要認識基督，不僅要有關乎祂的知識，更要贏得祂的人位（林後二 10）。贏得是需要出代價的；贏得基督就是出代價以經歷、享受並據有祂一切追測不盡的豐富（弗三 8）。基督已經得着我們，據有我們，好叫我們能贏得祂，據有祂（腓三 12）。

我們需要享受基督、經歷基督、與祂是一、讓祂在我們裏面活着並與我們同行，藉此來認識祂。這樣，我們就會藉着啓示並經歷而認識祂。至終，祂成爲我們，我們也成爲祂（新約總論第十二冊，三二至三三頁）。

### 信息選讀

保羅活在一種光景裏，不是有自己的義，乃是有本於神的義，爲要認識（經歷）基督、並祂復活的大能、以及同祂受苦的交通。在腓立比三章八節，得着對基督之認識的至寶，是藉着啓示；但十節的認識基督，是藉着經歷，就是對祂有經歷上的認識，在對祂充分的認識上經歷祂。保羅首先得着基督的啓示，然後尋求對基督的經歷，就是在經歷上認識並享受祂。

我們以認識基督為至寶以後，就願意虧損萬事，看作糞土，爲要贏得基督，並且給人看出我們是在

## WEEK 6 — DAY 3

### Morning Nourishment

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord...

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

To know Christ is not merely to have the knowledge concerning Him but to gain His person (2 Cor. 2:10). To gain something requires the paying of a price; to gain Christ is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8) by paying a price. Christ has gained us, taken possession of us, that we might gain Him, take possession of Him (Phil. 3:12).

We need to know Christ by enjoying Him, experiencing Him, being one with Him, and having Him live within us and walk with us. In this way we know Him by both revelation and experience. Eventually, He becomes us, and we become Him. (The Conclusion of the New Testament, pp. 3505-3506)

### Today's Reading

Paul lived in a condition of not having his own righteousness but having the righteousness of God, in order to know (to experience) Christ and the power of His resurrection and the fellowship of His sufferings. To have the excellency of the knowledge of Christ in Philippians 3:8 is by revelation. But to know Him in verse 10 is by experience—to have the experiential knowledge of Him, to experience Him in the full knowledge of Him. Paul first received the revelation of Christ and then sought for the experience of Christ—to know and enjoy Him in an experiential way.

After we receive the excellency of the knowledge of Christ, we shall be willing to suffer the loss of all things and count them as refuse in order to gain

祂裏面。結果，我們會在經歷上認識基督。所以，九節來自八節，十節來自九節。我們若不以認識基督為至寶（8），就不會給人看出我們是在基督裏面（9），因為以認識基督為至寶，使我們願意虧損萬事，看作糞土，為要贏得基督，並且給人看出我們是在祂裏面。然後，一旦我們贏得了基督，並且給人看出我們是在祂裏面，我們就會認識祂（10）；就是會享受祂並經歷祂。

贏得基督是一回事，經歷祂是另一回事。我們可用購買食材與喫買來且豫備好的食物之間的不同，來說明這個差別。贏得基督可比喻為購買食材，經歷基督可比喻為喫先前買來且煮好的食物。…我們購買任何東西以前，首先以認識那樣東西為寶貴而受到吸引。因此，首先我們以認識食材為寶貴，然後我們買下來，得着那些東西，最終我們藉着喫而享受食物。同樣，保羅首先以認識基督為至寶，然後他付代價贏得基督，並且給人看出他是在基督裏面，最終他經歷基督並享受祂。保羅領悟，贏得基督並且給人看出他是在基督裏面，結果總是認識基督，享受並經歷基督。

我們對基督的經歷絕不能超過我們對基督之認識的寶貴。反之，以認識基督為至寶總是超過我們對基督的經歷。從來沒有一個事例，信徒對基督的經歷超過他對基督的認識。我們對基督若沒有更高的認識，對基督就不能有更高的經歷。因這緣故，我們不該受已往對基督之認識的限制，這是非常重要的（腓立比書生命讀經，二〇四至二〇五頁）。

參讀：新約總論，第三百四十九篇；腓立比書生命讀經，第二十一、五十二篇。

Christ and be found in Him. As a result, we shall know Christ experientially. Therefore, verse 9 comes out of verse 8, and verse 10 comes out of verse 9. If we do not have the excellency of the knowledge of Christ (v. 8), we shall not be found in Christ, for it is having the excellency of the knowledge of Christ which makes us willing to suffer the loss of all things and count them as refuse in order to gain Christ and be found in Him. Then, once we have gained Christ and are found in Him, we shall know Him; that is, we shall enjoy Him and experience Him.

To gain Christ is one thing, and to experience Him is another. We may illustrate this difference by the difference between buying groceries and eating food which has been purchased and prepared. Gaining Christ may be compared to buying groceries, and the experience of Christ may be compared to the eating of the food we have first purchased and cooked....Before we purchase anything, we are first attracted by the excellency of the knowledge of that thing. Thus, first we have the excellency of the knowledge of the groceries, then we gain them by buying them, and finally we enjoy the food by eating it. In like manner, Paul first received the excellency of the knowledge of Christ, then he paid the price to gain Christ and be found in Him, and finally he experienced Christ and enjoyed Him. Paul realized that to gain Christ and be found in Him always results in knowing Him, in enjoying and experiencing Him.

Our experience of Christ can never surpass the excellency of our knowledge of Christ. Rather, the excellency of the knowledge of Christ always exceeds our experience of Christ. There has never been a case where a believer's experience of Christ surpassed his knowledge of Christ. If we do not have a higher knowledge of Christ, we cannot have a higher experience of Christ. This is why it is very important that we not be limited by our past knowledge of Christ. (Life-study of Philippians, pp. 171-173)

Further Reading: The Conclusion of the New Testament, msg. 349; Life-study of Philippians, msg. 21, 52



## 第六週 ■ 週四

### 晨興餽養

弗一 18 ~ 20 『…使你們知道…祂的能力向着我們這信的人，照祂力量之權能的運行，是何等超越的浩大，就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊。』

腓三 10 『使我認識基督、並祂復活的大能、以及同祂受苦的交通…。』

保羅不但渴望認識基督，也渴望認識基督復活的大能、以及同祂受苦的交通。基督復活的大能，就是使祂從死人中復活的復活生命（弗一 19 ~ 20）。基督復活大能的實際，乃是那靈（羅一 4）。我們要認識、經歷基督這大能，就需要聯於並模成基督的死。死乃是復活的基礎。我們要經歷基督復活的大能，就需要照着祂生活的榜樣，過釘十字架的生活。我們模成祂的死，就叫祂復活的大能據以興起，使祂神聖的生命在我們身上彰顯出來（腓立比書生命讀經，二〇八頁）。

### 信息選讀

『同祂受苦的交通』，即有分於基督的受苦（太二十 22 ~ 23，西一 24）。這是模成祂的死，經歷祂復活大能的必要條件（提後二 11）。…對於基督，受苦和死在先，復活在後；對於我們，祂復活的大能在先，然後纔是有分於祂的受苦，模成祂的死。我們首先接受祂復活的大能，然後藉着這大能，就能有分於祂的受苦，過釘十字架的生活，模成祂的死。這樣的受苦，主要的是為着產生並建造基督的身體。

## WEEK 6 — DAY 4

### Morning Nourishment

Eph. 1:18-20 ...That you may know...what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings...

Paul aspired not only to know Christ, but also to know the power of Christ's resurrection and the fellowship of His sufferings. The power of Christ's resurrection is His resurrection life, which raised Him from among the dead (Eph. 1:19-20). The reality of the power of Christ's resurrection is the Spirit (Rom. 1:4). To know, to experience, this power requires identification with Christ's death and conformity to it. Death is the base of resurrection. To experience the power of Christ's resurrection, we need to live a crucified life according to the pattern of His life. Our conformity to His death affords a base for the power of His resurrection to rise up that His divine life may be expressed in us. (Life-study of Philippians, pp. 174-175)

### Today's Reading

The participation in Christ's suffering—"the fellowship of His sufferings"—(Matt. 20:22-23; Col. 1:24) is a necessary condition for the experience of the power of His resurrection (2 Tim. 2:11) by being conformed to His death... With Christ, the sufferings and death came first, followed by the resurrection. With us, the power of His resurrection comes first, then the fellowship of His sufferings and conformity to His death. We first receive the power of His resurrection. Then by this power we are enabled to participate in His sufferings and live a crucified life in conformity to His death. Such sufferings are mainly for producing and building up the Body of Christ.



模成基督的死是經歷基督的基礎。我們若沒有模成基督的死，就沒有經歷基督的基礎。我們要經歷基督，就必須模成祂的死。但我們要模成基督的死，就必須有同祂受苦的交通。我們藉着有分於基督的苦難，就被引進一個地位，經歷祂復活的大能。然後，當我們經歷基督復活大能的時候，我們就認識祂（腓立比書生命讀經，二〇八至二〇九頁）。

如果不信者把自己擺在一邊，甚麼也不會余留，因為他們沒有那靈留在他們裏面，我們卻不同。我們若把自己擺在一邊，就有那靈在我們裏面留下。擺在一邊的是己，留下的是那靈。如果一位弟兄在妻子與他爭吵時把自己擺在一邊，那靈就會出來。這就是復活的大能。我們只需要作一件事——一直把自己擺在一邊。這樣作就是把己擺在死底下，把己留在十字架上。若是這樣，我們就過釘十字架的生活，並且讓復活的大能有根基得以顯明出來。

享受基督復活的大能是美妙的，但復活的大能主要不是為着我們的享受。在神的經綸裏，沒有自私的享受。基督復活的大能乃是為着產生並建造基督的身體。神的心意不是要藉着一些個人來彰顯祂，乃是要藉着許多信徒所組成的身體來彰顯祂。…（這彰顯）乃是團體的。假如我們把自己擺在一邊，並留在十字架的死底下，我們就會享受復活的大能。立刻，復活的大能就會產生身體。這個產生並建造身體的目標，激起了反對。撒但懼怕這目標，就激起反對來抵擋。…當反對來到時，我們就受苦。我們乃是這樣進入同基督受苦的交通。…按照歌羅西一章二十四節，這些苦難乃是為着身體（李常受文集一九七八年第一冊，五八〇、五八三頁）。

參讀：經歷基督，第十五至十六章；基督徒的生活，第十五篇。

Being conformed to Christ's death is the very base of the experience of Christ. If we are not conformed to the death of Christ, we do not have the base for the experience of Christ. In order to experience Christ, we must be conformed to His death. But to be conformed to the death of Christ, we must have the fellowship of His sufferings. By participating in Christ's sufferings, we are ushered into a position to experience the power of His resurrection. Then, when we experience the power of Christ's resurrection, we know Him. (Life-study of Philippians, p. 175)

If unbelievers set themselves aside, nothing will remain, for they do not have the Spirit as the remainder in them. We are different. If we put ourselves aside, we have the Spirit as the remainder within us. What is set aside is the self, and what remains is the Spirit. If a brother will set himself aside when his wife is arguing with him, the Spirit will come out. This is the power of resurrection. We need to do only one thing—always put ourselves aside. To do this is to put the self under death and to keep it on the cross. When we do this, we live a crucified life and have a base for the power of resurrection to be manifested.

Although it is wonderful to enjoy the power of Christ's resurrection, the power of resurrection is not mainly for our enjoyment. In God's economy there is no selfish enjoyment. The power of Christ's resurrection is for the producing and the building up of the Body. God's intention is not to express Himself through certain individuals; it is to express Himself through a Body composed of many believers.... [It is] a corporate matter. If we put ourselves aside and remain under the death of the cross, we will enjoy the power of resurrection. Immediately, the power of resurrection will produce the Body. This goal of producing and building up the Body stirs up opposition. Satan knows of this goal, and he stirs up opposition against it.... When the opposition comes, we suffer. In this way we enter into the fellowship of Christ's sufferings.... According to Colossians 1:24, these sufferings are for the Body. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 450, 452)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 15-16; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 15

## 第六週 ■ 週五

### 晨興餽養

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。

約十二 24 我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

在腓立比三章十節保羅用『模成祂的死』這辭，指明保羅渴望以基督的死作他生活的模子。基督的死是個模子，使我們被模成這模子的形狀；這就像麵團放在糕餅的模子裏，模成模子的形狀一樣。保羅一直過釘十字架的生活，就是在十字架下的生活，正如基督在祂為人的生活中所過的。藉着這樣的生活，我們就能經歷並彰顯基督復活的大能。基督之死的模子，是指基督不斷的將祂人的生命治死，使祂得以憑神的生命活着（約六 57）。我們的生活應當模成祂這模子的形狀，就是向我們人的生命死，而活神的生命（腓立比書生命讀經，二一九頁）。

### 信息選讀

當主耶穌在地上時，祂過的是釘十字架的生活。基督有兩個生命—神聖的生命和屬人的生命。…神不要祂單單活出屬人的生命。神的心意乃是要主耶穌藉着屬人生命作管道，來活神聖的生命。…照着這模型，基督不斷治死祂屬人的生命，使祂神聖的生命能流露出來。這是基督之生命與基督之死的模子。…毫無疑問，主耶穌的屬人生命是絕佳的。但甚至這樣絕佳的屬人生命，為着神聖生命釋放的緣故，也被治死。

## WEEK 6 — DAY 5

### Morning Nourishment

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

In Philippians 3:10 Paul uses the expression being conformed to His death. This expression indicates that Paul desired to take Christ's death as the mold of his life. Christ's death is a mold to which we are conformed in much the same way that dough is put in a cake mold and conformed to it. Paul continually lived a crucified life, a life under the cross, just as Christ did in His human living. Through such a life, the resurrection power is experienced and expressed. The mold of Christ's death refers to the continual putting to death of His human life that He might live by the life of God (John 6:57). Our life should be conformed to such a mold—dying to our human life in order to live the divine life. (Life-study of Philippians, p. 184)

### Today's Reading

When the Lord Jesus was on earth, He lived a crucified life. Christ had two lives—the divine life and the human life.... God did not want Him simply to live out the human life. Rather, it was God's intention that the Lord Jesus live the divine life through the channel of the human life.... According to this pattern, Christ continually put to death His human life so that His divine life could flow out. This is the mold of the life of Christ and the death of Christ. There can be no doubt that the human life of the Lord Jesus was excellent. But even such an excellent human life was put to death for the sake of the release of the divine life.

大多數的基督徒只治死他們天然生命消極的方面。他們寶貴好的方面，想要保留這些優點。每個民族的人都寶貴其民族特性和哲學。中國人也許以他們哲學的倫理自豪，而美國人也許誇耀他們的坦率和開朗。…我們雖然願意治死許多其他的事物，卻持守這些民族特性，如同無價之寶。…結果，我們天然生命的基本元素沒有被治死。這元素就成爲大石塊，攔阻基督復活的大能從我們裏面釋放出來。…幾年前，你模成基督的死也許遠比今天多。因爲你沒有在模成基督的死上長進，你在生命裏的長大就被扣住，你對基督復活大能的經歷也極其有限。這攔阻你對基督有進一步、更高的經歷。因此，你說不出最近有甚麼經歷，反而只是憑着已往的經歷而活，一再講說已往的經歷（腓立比書生命讀經，二二〇至二二四頁）。

當我們被模成基督的死，我們就經歷祂成就一切的死。首先，我們若與基督同死，就要保守自己的魂生命歸入永遠的生命（約十二 25）。其次，我們若願意模成基督的死，我們將會勝過世界並擊敗撒但（31，來二 14）。第三，藉着模成基督的死，我們就在祂的死裏經歷祂，使生命得以釋放、分賜並繁增（約十二 24 ~ 26，林後四 12）。我們需要模成基督的死，好使我們裏面神聖的生命得着釋放，並分授到別人裏面，使神聖的生命繁增。第四，當我們模成基督的死，我們裏面神聖的生命自然而然會得着釋放，父神這生命的源頭就得着榮耀。因此，我們越模成基督的死，就越榮耀父（約十二 28，十三 31）。…第五，藉着基督在十字架上的死，人被吸引歸向基督（十二 32）。…這種吸引來自生命的釋放；這是釘十字架的生命，同其吸引的能力（新約總論第十二冊，三六至三七頁）。

參讀：腓立比書生命讀經，第二十二篇；經歷基督，第十七至十八章；基督徒的生活，第十六至十七篇。

Most Christians only put to death the negative aspects of their natural life. They treasure the good aspects and seek to preserve them. Those of every nationality treasure their own national characteristics and philosophy. The Chinese may pride themselves on their philosophical ethics, whereas Americans may boast of their frankness and openness.... Although we may be willing to put so many other things to death, we hold these national characteristics as a priceless treasure.... As a result, a basic element of our natural life is not put to death. This element then becomes a huge rock hindering the release of the power of Christ's resurrection from within us. Years ago, you may have had much more conformity to Christ's death than today. Because you have not progressed in being conformed to the death of Christ, your growth in life has been held back, and your experience of the power of Christ's resurrection has been severely limited. This hinders you from further and higher experiences of Christ. Thus, instead of speaking of up-to-date experiences, you try to live on your past experiences and speak of them again and again. (Life-study of Philippians, pp. 185-188)

As we are conformed to Christ's death, we experience His all-accomplishing death. First, if we die with Christ, we will keep our soul-life unto eternal life (John 12:25). Second, if we are willing to be conformed to Christ's death, we will overcome the world and defeat Satan (v. 31; Heb. 2:14). Third, by being conformed to His death, we experience Christ in His death for the release, impartation, and multiplication of life (John 12:24-26; 2 Cor. 4:12). We need to be conformed to the death of Christ so that the divine life within us may be released and imparted into others and thereby multiplied. Fourth, when we are conformed to the death of Christ, spontaneously the divine life within us will be released, and God the Father, the source of this life, will be glorified. Hence, the more we are conformed to Christ's death, the more we glorify the Father (John 12:28; 13:31).... Fifth, through His death on the cross, people are drawn to Christ (12:32).... Such an attraction comes through the release of life; this is the crucified life with its attracting power. (The Conclusion of the New Testament, pp. 3508-3509)

Further Reading: Life-study of Philippians, msg. 22; CWWL, 1978, vol. 1, "The Experience of Christ," chs. 17-18; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 16

## 第六週 ■ 週六

### 晨興餽養

腓三 10 ~ 11 『…模成祂的死，或者我可以達到那從死人中傑出的復活。』

14 『向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。』

那從死人中傑出的復活，即卓越的復活，特殊的復活，這是要給得勝聖徒的獎賞。所有在基督裏死了的信徒，在主回來時，都要從死人中復活（帖前四 16，林前十五 52）。但得勝的聖徒，要享受那復活特殊、傑出的分。這就是希伯來十一章三十五節所題『更美的復活』。更美的復活不僅是頭一次的復活（啓二十 4 ~ 6），生命的復活（約五 28 ~ 29），並且是傑出的復活（腓三 11），特殊的復活，就是主的得勝者要在其中得着國度賞賜的復活。這是使徒保羅所追求的。

達到傑出的復活，意即我們全人已在逐漸不斷的復活。神首先使我們死了的靈復活（弗二 5 ~ 6），然後祂從我們的靈，繼續使我們的魂（羅八 6）和必死的身體（11）復活，直到我們的全人一靈、魂、體—藉着並同着祂的生命，從我們的舊人完全復活過來。這是我們在生命裏必經的歷程，也是我們當跑的賽程，直到我們達到傑出的復活，作為獎賞。因此，傑出的復活，該是我們基督徒生活的目標和目的。我們惟有藉着過釘十字架的生活，模成基督的死，纔能達到這目標。在基督的死裏，我們憑着復活，經過從舊造到新造的過程（腓立比書生命讀經，二二四至二二五頁）。

### 信息選讀

## WEEK 6 — DAY 6

### Morning Nourishment

Phil. 3:10-11 ...Being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

The out-resurrection from the dead denotes the outstanding resurrection, the extra-resurrection, which will be a prize to the overcoming saints. All believers who are dead in Christ will participate in the resurrection from the dead at the Lord's coming back (1 Thes. 4:16; 1 Cor. 15:52). But the overcoming saints will enjoy an extra, outstanding portion of that resurrection. This is the "better resurrection" mentioned in Hebrews 11:35. The better resurrection is not only "the first resurrection" (Rev. 20:4-6), "the resurrection of life" (John 5:28-29), but also the out-resurrection, the resurrection in which the Lord's overcomers will receive the reward of the kingdom, which the apostle Paul sought after.

To arrive at the out-resurrection means that our entire being has been gradually and continually resurrected. God first resurrected our deadened spirit (Eph. 2:5-6). Then from our spirit He proceeds to resurrect our soul (Rom. 8:6) and our mortal body (Rom. 8:11), until our entire being—spirit, soul, and body—is fully resurrected out of our old being by His life and with His life. This is a process in life through which we must pass and a race for us to run until we arrive at the out-resurrection as the prize. Hence, the out-resurrection should be the goal and destination of our Christian life. We can only reach this goal by being conformed to the death of Christ, by living a crucified life. In the death of Christ we are processed in resurrection from the old creation to the new. (Life-study of Philipians, pp. 188-189)

### Today's Reading

保羅向着標竿竭力追求，為要得着獎賞。基督是標竿，也是獎賞。標竿是最完滿的享受基督，贏得基督；獎賞是在千年國裏對基督極點的享受。這要作奔跑新約賽程之得勝者的賞賜。為了達到標竿，得着獎賞，保羅操練忘記背後，努力面前的。

要得着這一分的復活，就是傑出的復活，我們必須竭力追求，奔跑賽程，並得勝的跑完我們的路程。…我們和保羅一樣蒙了重生，但我們還沒有在生命裏完全或成熟。我們悔改相信的時候，就被基督贏得，好叫我們贏得祂。現今我們是還沒有得着，還沒有完全的人，我們一直竭力追求基督。…竭力追求基督的路，第一面是我們不認為自己已經得着了。在這之後，我們需要作一件事：忘記背後，努力面前的。…這傑出的復活可用高中畢業班一些人的經歷來說明。畢業的時候，一些卓越的學生會享受特殊的分。…同樣，所有在主回來以前死了的信徒都要復活，但有些人會享受特別的復活，卓越的復活。

我們不該僅僅滿意於聖經的知識，…『竭力追求』（腓三 12），原文也可譯為逼迫。保羅在得救前，是逼迫基督；得救後，他竭力追求基督到一個地步，我們甚至可說他也是逼迫基督，不過是在正面上。逼迫人就是攪擾他，不肯放他過去。…我們全人同一切的力量都該消耗於竭力追求基督。我盼望我們中間許多人會有深刻的印象，需要竭力追求基督，並且被挑旺起來，甚至以逼迫的方式尋求祂。不要讓基督離開你，卻要尋求祂，竭力追求祂，以這種正面的方式逼迫祂。這樣，你就會贏得祂（腓立比書生命讀經，二二〇至二三二、二三五至二三六頁）。

參讀：腓立比書生命讀經，第二十三、五十三至五十四篇；經歷基督，第九、十九章。

Paul was pursuing toward the goal for the prize. Christ is both the goal and the prize. The goal is the fullest enjoyment and gain of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race. In order to reach the goal for the prize, Paul was exercised to forget the things which are behind and to stretch forward to the things which are before.

In order to have the extra portion of resurrection, ...called the out-resurrection, we must pursue, run the race, and finish our course triumphantly. Like Paul, we have been regenerated, but we are not yet perfected, or matured, in life. At the time of our conversion, we were gained by Christ so that we may gain Him. Now as those who have not yet obtained and who have not yet been perfected, we are pursuing Christ. The first aspect of the way to pursue Christ is that we do not consider ourselves to have gained. Following this, we need to do one thing: forget the things which are behind and stretch forward to the things which are before. [The] out-resurrection can be illustrated by the experience of a few members of a high school graduating class. At the time of graduation, a few outstanding students will enjoy an extra portion.... In like manner, all believers who die before the Lord comes back will be resurrected, but some will enjoy an extraordinary resurrection, an outstanding resurrection.

We should not be satisfied simply with Bible knowledge...The Greek word for pursue can also be translated "persecute." Before Paul was saved, he was persecuting Christ in a negative way. After he was saved, he pursued Christ to such an extent we may even say he persecuted Christ, but in a very positive way. To persecute a person is to trouble him and refuse to let him go....Our whole being with all of our strength should be consumed in pursuing Christ. I hope that many among us will be impressed with the need to pursue Christ and be stirred up to seek Him even in a persecuting way. Do not allow Christ to get away from you, but seek Him, pursue Him, persecute Him in such a positive way. Then you will gain Him. (Life-study of Philipians, pp. 194-195, 198)

Further Reading: Life-study of Philipians, msgs. 23, 53-54; CWWL, 1978, vol. 1, "The Experience of Christ," chs. 9, 19



# 第六週詩歌

# WEEK 6 — HYMN

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與基督的聯合—聯於祂死與復活

8 7 8 7 雙副 (英 481)

G 大調

3/4

3 · 3 | 3 · 2 3 · 2 | 1 5 3 · 3 | 2 · 2 5 · 4 | 3 —

一 我 已 與 基 督 同 釘 死, 脫 自 己、罪 惡、俗 世;

3 · 3 | 3 · 2 1 · 2 | 3 5 3 · 3 | 2 · 3 2 · 6̣ | 2 —

所 以 我 能 平 安 接 領 主 從 死 得 生 的 命。

3 · 2 | 1 · 2 1 · 6̣ | 5 1 1 · 2 | 3 · 3 5 · 3 | 2 —

我 甘 願 和 祂 同 受 苦, 效 法 祂 至 死 順 服;

3 · 3 | 4 · 4 5 · 6̣ | 5 3 5 · 6̣ | 5 · 1 3 · 2 | 1 —

我 願 跟 主 耶 穌 基 督 直 走 十 字 架 的 路。

5 · 5 | 5 · 1 3 2 | 1 — 1 2 3 | 4 · 3 2 1 | 2 —

(副) 一 直 走 十 架 窄 路! 主 是 受 死 在 那 裏!

5 5 | 1 · 5 1 2 | 3 5 · 4 6̣ | 5 · 4 3 2 | 1 — ||

求 主 使 我 能 同 你 一 直 走 十 架 窄 路!

二 我何難與基督同死, 因復活我已認識;  
我何難與耶穌同苦, 因神旨我願順服。  
主藉着復活的能力, 今生在我的靈裏,  
因此我歡樂着舉足, 直走十字架的路。

三 同主死, 就必同主生, 同受苦, 必同高升;  
得勝者惟獨照這樣, 纔能蒙基督獎賞。  
真可樂! 若在那早晨, 你聽主對你發聲,  
以為你會忠心順服, 直走十字架的路!

## Crucified with Christ my Savior

Union with Christ — Identified with His Death and Resurrection

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I. Cru - ci - fied with Christ my Sav - ior, To the world and self and sin; To the death - born life of Je - sus I am sweet - ly en - t'ring in: In His fel - low - ship of suf - fring, To His death con - formed to be, I am go - ing with my Sav - ior All the way to Cal - va - ry. (C) All the way to Cal - va - ry, Where my Sav - ior went for me, Help me, Lord, to go with Thee, All the way to Cal - va - ry.

2. 'Tis not hard to die with Christ  
When His risen life we know;  
'Tis not hard to share His sufferings  
When our hearts with joy o'erflow.  
In His resurrection power  
He has come to dwell in me,  
And my heart is gladly going  
All the way to Calvary.

3. If we die we'll live with Christ,  
If we suffer we shall reign;  
Only thus the prize of glory  
Can the conqueror attain.  
Oh, how sweet, on that glad morning  
Should the Master say to thee,  
"Yes, my child, thou didst go with me  
All the way to Calvary."

