

二〇二三年五月  
国殇节国际特会

**Int'l Memorial Day Blending Conference**  
**(May 2023)**

腓立比书中所启示的认识、  
经历并享受基督

**Knowing, Experiencing, And Enjoying Christ**  
**As Revealed In Philippians**

晨兴圣言

**Holy Word for Morning Revival**

## 标语

- (一) 我们要以基督作一切并在一切事上得着祂，就必须学习一直否认己并转向灵。
- (二) 我们需要借着思念同一件事，在基督的心肠里与祂是一，并让神为着祂的美意在我们里面运行，使我们立志并行事，而同魂，以享受基督。
- (三) 我们应当像保罗一样，渴望认识并经历基督、祂复活的大能以及同祂受苦的交感，并以基督的死作为基督徒生活的模子而模成祂的死。
- (四) 我们需要模成基督的死，好使我们可以达到那从死人中杰出的复活；这是主能在祂的恢复里往前唯一的路，是主建造祂召会唯一的路，是新妇将自己预备好唯一的路，也是主回来唯一的路。

## Key Statements

- ① In order to take Christ as everything and gain Him in all things, we must learn to continually deny our self and turn to our spirit.
- ② We need to be one in soul to enjoy Christ by thinking the one thing, by being one with Christ in His inward parts, and by allowing God to operate in us the willing and the working for His good pleasure.
- ③ Like Paul, we should aspire to know and experience Christ, the power of His resurrection, and the fellowship of His sufferings and to be conformed to His death as the mold of the Christian life.
- ④ We need to be conformed to Christ's death so that we may attain to the out-resurrection—the only way for the Lord to go on in His recovery, the only way to build up His church, the only way for the bride to make herself ready, and the only way for the Lord to come back.

腓立比书中所启示的认识、  
经历并享受基督

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- 第三周 借着思念同一件事，在基督的心肠里与祂是一，并让神为着祂的美意在我们里面运行，使我们立志并行事，而同魂，以享受基督
- 第四周 认识基督并祂复活的大能
- 第五周 认识同基督受苦的交通，以及模成祂的死
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**Knowing, Experiencing, And Enjoying Christ  
As Revealed In Philipians**

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## 第一周

借着否认己并转向灵，  
以基督作一切而得着祂

诗歌：399

读经：太三 17，十二 18，十六 24，可九 7～8，  
林后二 10，加一 15 下～16 上，西二 16～17

### 【周一】

壹 基督是神的心愿—太三 17，十二 18，十七 5，加一 15 下～16 上：

一 神的心愿乃是要宇宙间所有的人事物都彰显基督；当万有都在基督里归一于一个元首之下，就有完全的平安与和谐，宇宙中的万有都要彰显基督—西一 15～19，三 10～11，弗一 10、22～23，四 15～16，赛五五 11～13。

二 我们活着是为着彰显基督，我们传福音是为着彰显基督，我们的工作是为着彰显基督，召会也是为着彰显基督—四三 7，林后四 5，林前十五 58，约十七 23，弗一 23，三 19～21。

三 基督是宇宙中每一正面事物的实际—西二 16～17：

1 整个宇宙乃是神所画的一幅大图画，是说到基督，是基督的描写，为着彰显基督—一 15～17，诗十九 1～6，罗一 20，来十一 3。

## Week One

**Taking Christ as Everything to Gain Him  
by Denying Our Self and Turning to Our Spirit**

Hymns: 538

Scripture Reading: Matt. 3:17; 12:18; 16:24; Mark 9:7-8; 2 Cor. 2:10; Gal. 1:15a, 16a; Col. 2:16-17

### § Day 1

**I. Christ is the desire of God's heart—Matt. 3:17; 12:18; 17:5; Gal. 1:15a, 16a:**

A. God's heart's desire is that every person, every matter, and everything in the universe would express Christ; when everything is headed up in Christ, there will be absolute peace and harmony, and everything in the universe will express Christ—Col. 1:15-19; 3:10-11; Eph. 1:10, 22-23; 4:15-16; Isa. 55:11-13.

B. We exist for the expression of Christ, we preach the gospel for the expression of Christ, our work is for the expression of Christ, and the church is for the expression of Christ—43:7; 2 Cor. 4:5; 1 Cor. 15:58; John 17:23; Eph. 1:23; 3:19-21.

C. Christ is the reality of every positive thing in the universe—Col. 2:16-17:

1. The entire universe is a great painting drawn by God that speaks of Christ, describes Christ, and is for the expression of Christ—1:15-17; Psa. 19:1-6; Rom. 1:20; Heb. 11:3.

2 我们每日吃喝基督，每周在祂里面有完成和安息，每月在祂里面经历新的开始，并且终年经历祂作我们的喜乐和享受—西二 16 ~ 18 上。

## 【周二】

四 我们必须有内里的看见和领悟：神不要别的，只要基督自己；神在祂恢复中的目标是要恢复基督作我们的一切—林前一 9：

- 1 基督进到我们里面，不仅要作我们的生命，也要作我们的一切；祂是我们生命的气（约二十 22）、生命的水（四 14，七 37 ~ 39）、生命的粮（六 35、48）、生命的光（一 4，八 12）和生命的住处（十四 23，十五 1、4 ~ 5）。
- 2 我们行事为人必须配得过主，以致凡事蒙祂喜悦，借着在各方面活基督、长基督、彰显基督并繁殖基督，在一切善工上结果子—西一 9 ~ 10。
- 3 我们必须让神把基督作到我们里面，作到一个地步，祂实在作了我们的一切—我们极大的喜乐和极大的赏赐—弗三 16 ~ 19，诗四三 4 上，创十五 1，约十五 11，罗十四 17，腓三 14。
- 4 我们今天最大的需要，乃是要看见基督就是那灵，内住于我们的灵；我们若是没有看见这一个，基督的一切对我们不过只是客观的道理而已—林前十五 45 下，林后三 17 ~ 四 1，提后四 22，林前六 17，约四 24。
- 5 基督也是话；当我们用灵接触主话的时候，祂的话就成为灵；当祂的话成为灵的时候，那灵就进到我们里面，使我们能完全被祂占有，被祂变化，并与祂调和，以满足神心头的愿望—弗六 17 ~ 18，约五 39 ~ 40，六 63。

五 当我们看见了包罗万有的基督，也学会了享受

2. Daily we eat and drink Christ, weekly we have completion and rest in Him, monthly we experience a new beginning in Him, and throughout the year He is our joy and enjoyment—Col. 2:16-18a.

## § Day 2

D. We must see and realize inwardly that God does not want anything other than Christ Himself; God's goal in His recovery is to recover Christ as everything to us—1 Cor. 1:9:

1. When Christ enters into us, He not only wants to be our life but also our everything; He is our breath of life (John 20:22), water of life (4:14; 7:37-39), bread of life (6:35, 48), light of life (1:4; 8:12), and abode of life (14:23; 15:1, 4-5).
2. We must walk worthily of the Lord to please Him in all things, bearing fruit in every good work by living Christ, growing Christ, expressing Christ, and propagating Christ in every respect—Col. 1:9-10.
3. We must allow God to work Christ into us to such an extent that He is everything to us—our exceeding joy and our exceedingly great reward—Eph. 3:16-19; Psa. 43:4a; Gen. 15:1; John 15:11; Rom. 14:17; Phil. 3:14.
4. The greatest need for us today is to see that Christ is the Spirit indwelling our spirit; if we do not see this point, everything of Christ will be merely an objective doctrine to us—1 Cor. 15:45b; 2 Cor. 3:17—4:1; 2 Tim. 4:22; 1 Cor. 6:17; John 4:24.
5. Christ is also the Word; when we contact the Lord's Word with our spirit, His words become spirit, and when His words become spirit, the Spirit enters into us so that we can be completely occupied by Him, transformed by Him, and mingled with Him to satisfy the desire of God's heart—Eph. 6:17-18; John 5:39-40; 6:63.

E. When we have seen the all-inclusive Christ and have learned the secret

祂的秘诀，我们会忠信于主的恢复—可九7~8，徒二六19、22，林前一2、9~10，二9~10，林后二10，提后四9~18，腓一19~21上：

- 1 我们该专注于祂，不该专注于祂以外的任何人事物；我们该对准祂，以祂为神所指定我们唯一的中心，好使信徒中间一切的难处得以解决—林前一9，后二4~5，西一17下、18下。
- 2 人会离开主的恢复，就表示他从来没有看见主的恢复是什么；我们是不是稳妥地在主的恢复里，蒙保守不至于分裂，全在于我们所看见的异象；我们唯有专注于基督，才能蒙拯救脱离分裂。
- 3 我们若只在意基督是我们独一的中心、选择、偏好、口味和享受，这会保守我们在主恢复中的召会里，直到祂回来；否则，我们最终会失望、受打岔，而离弃主的恢复。

### 【周三】

贰 我们必须跟随保罗在腓立比书中的榜样，以基督作一切：

- 一 “因为在我，活着就是基督”—保罗以基督为他的生活—一21上。
- 二 “无论是生，是死，总叫基督在我身体上，现今也照常显大”—保罗以基督为他的彰显—20节。
- 三 “你们里面要思念基督耶稣里面所思念的”—保罗以基督的心思为他的心思—二5。
- 四 “并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义”—保罗以基督作

of enjoying Him, we will be faithful to the Lord's recovery—Mark 9:7-8; Acts 26:19, 22; 1 Cor. 1:2, 9-10; 2:9-10; 2 Cor. 2:10; 2 Tim. 4:9-18; Phil. 1:19-21a:

1. We should concentrate on Him, not on any persons, things, or matters other than Him; we should focus on Him as our unique center appointed by God so that all the problems among the believers may be solved—1 Cor. 1:9; Rev. 2:4-5; Col. 1:17b, 18b.
2. For a person to leave the Lord's recovery means that he has never seen what the recovery is; whether or not we are secure in the recovery and protected from divisiveness depends on the vision we have seen; it is only by focusing on Christ that we can be saved from division.
3. If we care only for Christ as our unique center, choice, preference, taste, and enjoyment, this will preserve us in the church in the Lord's recovery until He comes back; otherwise, we will be disappointed or distracted and forsake the Lord's recovery.

### § Day 3

II. We must follow the pattern of Paul in Philippians to take Christ as everything:

- A. “For to me, to live is Christ”—Paul took Christ as his living—1:21a.
- B. “As always, even now Christ will be magnified in my body, whether through life or through death”—Paul took Christ as his expression—v. 20.
- C. “Let this mind be in you, which was also in Christ Jesus”—Paul took the mind of Christ as his mind—2:5.
- D. “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”—Paul took Christ as his lived-out

他所活出的义—三9。

五 “因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督”——保罗以认识基督为超绝—8节。

六 “我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏”——保罗以基督为他的目标—13~14节。

七 “弟兄们，凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有什么德行，若有什么称赞，这些事你们都要思念”——保罗以基督为他的美德—四8。

八 “我在那加我能力者的里面，凡事都能作”——保罗以基督作他的能力，活出基督作他绝佳的生活—13节。

九 “我已经学会了，无论在什么景况，都可以知足。我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀”——保罗以基督为他的秘诀—11~12节，参4~7节。

十 “我们的国籍乃是在诸天之上，我们也热切等待救主，就是主耶稣基督，从那里降临；祂要按着祂那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体”——保罗以基督为他的期待—三20~21。

## 【周四】

righteousness—3:9.

E. “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”—Paul considered the knowledge of Christ to be supereminent—v. 8.

F. “One thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward”—Paul took Christ as his goal—vv. 13-14.

G. “Brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things”—Paul took Christ as his virtues—4:8.

H. “I am able to do all things in Him who empowers me”—Paul took Christ as his power to live out Christ as his magnificent living—v. 13.

I. “I have learned, in whatever circumstances I am, to be content. 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”—Paul took Christ as his secret—vv. 11-12; cf. vv. 4-7.

J. “Our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ, who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself”—Paul took Christ as his expectation—3:20-21.

## § Day 4



叁 我们得着基督，好叫祂能得着我们（12，参哈一1），如以下各方面：

一 得着基督使我们感到神的同在（是灵的基督）—约二十22，出三三11上、14：

1 我们只该怕一件事，就是失去我们主的同在—林后二10，参弗四30，帖前五19。

2 “过两天祂必使我们活过来，第三天祂必使我们兴起，我们就在祂面前活着”（何六2）—第三天的实际，乃是复活之基督的人位（同在）带着复兴（哈三2）的实际。

二 得着基督使我们觉得里面明亮清楚—启二二1，约一4，八12，结一22、26。

三 得着基督使我们觉得里面有供应，有基督作我们的灵食和灵水—林前十3~4，约六57，四10、14、24，林前十二3下、13。

四 得着基督使我们生命长大，并变化成为祂的形象—西二19，林后三18，罗十二2。

五 得着基督使我们有活力并有行动—但十一32下，徒一8，五20，十三1~4，林前十四31，参结三1~3，诗六八11~13、19。

## 【周五】

肆 我们要以基督作一切并在一切事上得着祂，就必须学习一直否认己并转向灵：

一 我们必须完全进到我们的灵里，因为主作为那灵—基督身体的实际—是在我们的灵里—提后四22，弗一17，二22，三5、16，四23，五18，六18。

## III. We gain Christ that He might gain us (v. 12; cf. Hab. 1:1) according to the following aspects:

A. Gaining Christ causes us to have a sense of God's presence (the pneumatic Christ)—John 20:22; Exo. 33:11a, 14:

1. We should be afraid of only one thing—that we would lose the presence of our Lord—2 Cor. 2:10; cf. Eph. 4:30; 1 Thes. 5:19.

2. “He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence” (Hosea 6:2)—the reality of the third day is the person, the presence, of the resurrected Christ with the reality of revival (Hab. 3:2).

B. Gaining Christ causes us to feel bright and clear inwardly—Rev. 22:1; John 1:4; 8:12; Ezek. 1:22, 26.

C. Gaining Christ causes us to feel inwardly supplied with Christ as our spiritual food and spiritual drink—1 Cor. 10:3-4; John 6:57; 4:10, 14, 24; 1 Cor. 12:3b, 13.

D. Gaining Christ causes us to grow in life and be transformed into His image—Col. 2:19; 2 Cor. 3:18; Rom. 12:2.

E. Gaining Christ causes us to have vitality and to take action—Dan. 11:32b; Acts 1:8; 5:20; 13:1-4; 1 Cor. 14:31; cf. Ezek. 3:1-3; Psa. 68:11-13, 19.

## § Day 5

IV. In order to take Christ as everything and gain Him in all things, we must learn to continually deny our self and turn to our spirit:

A. We must enter into our spirit completely because the Lord as the Spirit, the reality of the Body, is in our spirit—2 Tim. 4:22; Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.

- 二 我们必须学习如何将我们的心思置于灵；换句话说，我们必须学习信靠神并倚靠主；为着召会生活过基督徒生活真正的秘诀，乃是我们要将心思置于灵——罗八 6。
- 三 一直转到灵里，乃是作基督徒的秘诀；跟随主的路，享受主丰富的路，活在基督身体实际里的路，并在新约职事里尽功用的路，就是一直操练拒绝己、丧失魂生命并转向我们的灵——林后三 3、6、16～四 1，提后四 22，腓一 19，罗八 16。
- 四 我们借着圣灵的能力所作主的工，乃是由灵及灵的工作；这工作是从我们的灵开始，达到别人的灵——林前二 4～5、13、15，林后三 6，十三 3，参诗四二 7 上。
- 五 我们有灵为了接触并接受神，有魂为了活出并彰显神；接受神、活出神、彰显神该是我们的喜乐、消遣和娱乐——约四 10、14、24，六 57，路一 46～47，林前十 31。
- 六 神创造魂的目的，乃是为了彰显祂，不是为着魂本身的享受或爱好；在神的经纶里，没有自私的享受；保罗的职事乃是将基督的丰富当作恩典，分赐给信徒作他们的享受——创一 26，二 7，弗三 2。
- 七 否认己，意思是弃绝魂的欲望、爱好和选择；人头一次的罪，乃是为自己作一些事来满足他的己——创三 1～7。

## 【周六】

- 八 凡从我们的己（我们堕落之魂的心思、情感和意志）出来的，都是与撒但和鬼联结的——太十六 21～27：

- B. We must learn how to set our mind on the spirit; in other words, we must learn how to trust in God and depend on the Lord; the real secret of living the Christian life for the church life is for us to set our mind on the spirit—Rom. 8:6.
- C. Turning to the spirit is the secret of being a Christian; the way to follow the Lord, enjoy the Lord's riches, live in the reality of the Body of Christ, and function in the New Testament ministry is to continually exercise to reject our self, lose our soul-life, and turn to our spirit—2 Cor. 3:3, 6, 16—4:1; 2 Tim. 4:22; Phil. 1:19; Rom. 8:16.
- D. The work of the Lord, which we carry out by the power of the Holy Spirit, is a work that begins with the spirit and ends with the spirit; this work begins from our spirit and ends in others' spirits—1 Cor. 2:4-5, 13, 15; 2 Cor. 3:6; 13:3; cf. Psalms 42:7a.
- E. We have a spirit to contact and receive God and a soul to live out and express God; taking in God, living out God, and expressing God should be our joy, amusement, and entertainment—John 4:10, 14, 24; 6:57; Luke 1:46-47; 1 Cor. 10:31.
- F. The soul was created by God for the purpose of expressing Him, not to have its own enjoyment or preferences; in God's economy there is no selfish enjoyment; Paul's ministry was to dispense the riches of Christ as grace to the believers for their enjoyment—Gen. 1:26; 2:7; Eph. 3:2.
- G. To deny our self means to reject the soul's desire, preference, and choice; man's first sin was to do something for himself, to satisfy the self—Gen. 3:1-7.

## § Day 6

- H. Anything that comes out of our self (the mind, emotion, and will of our fallen soul) is connected to Satan and to demons—Matt. 16:21-27:

- 1 以色列是耶和华不贞的妻子，成了邪恶的；我们需要领悟，我们一旦弃绝神，也可能行任何一种恶事—何四 1，弗四 17 ~ 21。
- 2 我们必须领悟，若是没有留在灵里与神的交通中，我们会失去神的同在，在肉体里，行事为人与属世的人一样—腓二 1 ~ 2，约壹一 3，弗四 17 ~ 19，创二十，参十二 11 ~ 13，十三 18。
- 3 我们不能请假离开我们在灵中与神的交通；我们的保护不是我们的己，乃是神的同在—约壹一 3，参诗三一 20。

#### 九 祷告是真正的否认己：

- 1 其实，我们的祷告不必很长，只要呼喊“哦，主耶稣”就够了；即使这么一个短短的祷告，就指明“不再是我，乃是基督”—罗十 12 ~ 13，加二 20。
- 2 我们的祷告见证我们没有靠自己的努力，去应付处境（“赶鬼”）；我们乃是应用基督—可九 14 ~ 29。
- 3 祷告就是把基督同祂的死与复活作我们的顶替这个异象实行出来，使我们完全被“基督化”，满足神的心愿—2 ~ 13 节。

1. As the unchaste wife of Jehovah, Israel became evil; we need to realize that once we forsake God, we too can do any kind of evil—Hosea 4:1; Eph. 4:17-21.
2. We must realize that if we do not remain in fellowship with God in our spirit, we lose God's presence and are capable of being in the flesh and of behaving like the worldly people—Phil. 2:1-2; 1 John 1:3; Eph. 4:17-19; Gen. 20; cf. 12:11-13; 13:18.
3. We cannot afford to take a vacation from our fellowship with God in our spirit; our protection is not our self; it is God's presence—1 John 1:3; cf. Psa. 31:20.

#### I. Prayer is the real denial of the self:

1. Actually, we do not need to pray in a lengthy way; it is sufficient simply to call “O Lord Jesus”; even such a short prayer means “no longer I but Christ”—Rom. 10:12-13; Gal. 2:20.
2. Our prayer testifies that we do not exercise our self-effort to deal with the situation (to “cast out demons”); instead, we apply Christ—Mark 9:14-29.
3. To pray is to practice the vision concerning Christ with His death and resurrection being our replacement so that we may be fully “Christified” to satisfy the desire of God's heart—vv. 2-13.



# 第一周■周一

## 晨兴喂养

太三 17 “看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。”

加一 15 ~ 16 “…神，既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中…”。

每一位长老同工，都应该越过越清楚，在神的心愿里只有基督，…神的心愿完全在基督身上。…神的心意要作到一个地步，基督不仅显在万有中，充满在万有中，并且基督就是万有。

或许你说，“我知道，这就是我们今天吃饭、穿衣，都为着荣耀基督。”这是基督教一般的说法，太浅显了。或者你又说，“这是指着我们吃饭、穿衣，就能活着为基督，工作事奉祂。”这还不是我们所说的意思。我们的意思是，就连你身上穿衣的事、吃饭的事，都是显明基督。神的心意是要达到一个地步，宇宙间所有的人、事、物统统是为着基督。…宇宙间（每一正面的事物）都是基督自己的彰显（李常受文集一九六七年第一册，二三七至二三八页）。

## 信息选读

在圣经里有句话说，“因为一切的丰满，乐意居住在祂里面。”（西一 19）还有一句说，“使祂可以在万有中居首位。”（18）为什么今天我们在这里活着？乃是为着基督的彰显。为什么我们要在这里传福音？为着基督的彰显。为什么我们要在这里有一个工作？为着基督的彰显。为什么今天要在這裡有召会？为着基督的彰显。

不仅旧约的预表是基督的说明，连旧约的命令都

# WEEK 1 — DAY 1

## Morning Nourishment

Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Gal. 1:15-16 But when it pleased God...to reveal His Son in me that I might announce Him as the gospel among the Gentiles...

As the elders and co-workers go on with the Lord, they should become more and more clear that God's heart's desire is only Christ...The desire of God's heart is entirely centered on Christ...God's intention is to work to such an extent that Christ will be expressed in all things, fill all things, and even be all things.

Perhaps you may say, "I know that our food and clothing should glorify Christ." This type of speaking is common in Christianity, but it is too shallow. You also may say, "Since food and clothing refer to our living, this means that our living, our working, and our serving should be for Christ," but this is not what we mean. Rather, we should express Christ Himself even in matters related to food and clothing. God's heart's desire is that every person, every matter, and every thing in the universe would express Christ...Every positive item in the universe should express Christ Himself. (CWWL, 1967, vol. 1, p. 179)

## Today's Reading

Colossians 1:19 says, "In Him all the fullness was pleased to dwell." Verse 18 speaks of Christ having "the first place in all things." We exist for the expression of Christ, we preach the gospel for the expression of Christ, our work is for the expression of Christ, and the church is for the expression of Christ.

The Old Testament types and the Old Testament commandments are

是基督的说明。神命令当守安息日；安息日是个说法，安息日的实际乃是基督。神命令当圣别；圣别也是一个说法，其实际乃是基督。整本圣经的每句话都是说法，其实际乃是基督自己。整个宇宙，连一棵树木，一株花草，都是一个说法，为着说明基督。花的美是表明基督的美，美的实际是基督自己。果子的甜也是表明基督的甜，甜的实际是基督自己。所以，圣经里是用各种样的花，各种样的果子说明基督。…义是基督，圣是基督，清心的清是基督，忍耐的忍是基督，力量是基督，劳苦是基督；宇宙间的一切，全都彰显基督。

宇宙乃是神所画的一幅大图画，在这幅图画里，形形色色的万物、万事、万人，全数都是基督的描写。夫妻的关系是基督的描写，主仆的关系是基督的描写，父子的关系是基督的描写。…你我今天要看一个地步，看见基督不仅是神的心愿，基督更是万事、万物、万有的实际。我们今天传福音是传什么？传基督。讲道是讲什么？讲基督。治理召会是治理什么？把基督治理到人里面，并且把基督从人里面治理出来。

圣经里许多地方要人圣别、有爱心、光明、诚实、公义；这些都是影儿，基督才是它的实际。…圣经说要忍耐，意思是要你有基督，要你活出基督。不要说，圣经要人爱人如己，我就去爱人吧。那是错的，也是行不通的。圣经里爱人如己的爱，就是基督。神要人诚实，意思也是要我活出基督。所以什么是义？义就是基督；什么是诚？诚就是基督；什么是圣？圣就是基督（李常受文集一九六七年第一册，二三八、二四〇至二四二页）。

参读：事奉上的基本认识，第二篇；经历基督作众圣徒的分，第六、八至九篇；以西结书生命读经，第十一篇。

explanations of Christ. God commands that we keep the Sabbath, and Christ is the reality of the Sabbath. God commands that we be holy, and Christ is the reality of holiness. Every sentence in the entire Bible points to the reality of Christ Himself. The entire universe, even every tree, flower, and blade of grass, speaks of Christ. The beauty of a flower expresses the beauty of Christ because the reality of beauty is Christ Himself. The sweetness of a piece of fruit expresses the sweetness of Christ, because the reality of sweetness is Christ Himself. Hence, the Bible uses many flowers and fruits to show forth many aspects of Christ...Righteousness is Christ. Holiness is Christ. Purity is Christ. Patience is Christ. Power is Christ. Suffering is Christ. Everything in the universe is an expression of Christ.

The universe is a great painting drawn by God. In this painting, various things, matters, and persons describe Christ. The relationship between a husband and a wife is a description of Christ. The relationship between a master and a servant is a description of Christ. The relationship between a father and a son is a description of Christ...Today our vision of Christ must be so clear that we see that Christ is not only the desire of God's heart but even more the reality of all positive things, matters, and persons. In our gospel preaching we should preach Christ. In our messages we should speak Christ. In our administration of the church, we should administrate so that Christ can be ministered into people and then be ministered into others through them.

The Bible tells us in many places that we should be holy, loving, righteous, and patient; these things are shadows of Christ, who is the reality...When the Bible speaks of patience, it means that we should turn to Christ and live out Christ who is the reality of patience. It is wrong to think that we must try our best to love others because the Bible says that we should love others as ourselves. The love which the Bible speaks of is actually Christ. Also, God wants us to be honest by living out Christ. It is the same with respect to righteousness, sincerity, and holiness. God wants Christ to be our righteousness, sincerity, and holiness. (CWWL, 1967, vol. 1, pp. 179, 181-182)

Further Reading: CWWL, 1967, vol. 1, pp. 179-188, 59-68, 81-104; Life-study of Ezekiel, msg. 11

# 第一周■周二

## 晨兴喂养

林前一9 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

林后三 17 “而且主就是那灵；主的灵在哪里，哪里就有自由。”

圣经给我们看见，基督进到我们里面，不仅要作我们的生命，也要作我们的一切。在四福音书里，约翰福音的地位很特别，给我们看见，主不仅要来作我们的生命，并且还要作我们的一切。因为约翰福音这卷书不仅说主是生命，还说主是生命的光（一 4，八 12），是生命之气（二十 22），是生命的水（四 14，七 38），是生命的粮（六 35、48）。以我们的肉身而论，我们的生命要得着维持，一定要有阳光、空气、水分和粮食。…照样，在属灵生命上，我们生命的得着是由于基督，我们生命的维持也是由于基督。不仅如此，约翰福音到了十五章又说，主是葡萄树，我们是主这棵树上的枝子（5）。请想想看，枝子的一切都是从树得来的，树不仅是枝子的生命，也是枝子的一切（李常受文集一九六七年第一册，二四五页）。

## 信息选读

我们必须看见，基督…是灵（林前五 45 下）。…因着主就是那灵（林后三 17），所以使徒说，“愿主与你的灵同在。”（提后四 22）…并且我们是与主联合，与主成为一灵（林前六 17）。我们要真正敬拜神，就“必须在灵…里敬拜”（约四 24）。我们读圣经，也必须摸着灵，因为主说，“我对你们所说的话，就是灵。”（约六 63）基督徒生活的关

# WEEK 1 — DAY 2

## Morning Nourishment

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

The Bible shows that when Christ enters into us, He not only wants to be our life, but also our everything. Of the four Gospels the Gospel of John has a very special place, showing that the Lord has come not only to be our life but also to be our everything. The Gospel of John speaks not only of the Lord as life but also of the Lord as the light of life (1:4; 8:12), the breath of life (20:22), the water of life (4:14; 7:38), and the bread of life (6:35, 48). In order to sustain our physical life, we must have sunshine, air, water, and food...Similarly, we obtain our spiritual life from Christ, but our spiritual life is also sustained by Christ. In John 15:5 the Lord said that He is the vine and that we are the branches of the vine. Everything that the branches have comes from the vine; the vine provides both life and a life supply to the branches. (CWWL, 1967, vol. 1, p. 184)

## Today's Reading

We...must see that Christ is the Spirit [1 Cor. 15:45b]. Since the Lord is the Spirit [2 Cor. 3:17], Paul said, “The Lord be with your spirit” (2 Tim. 4:22)...Furthermore, we are “joined to the Lord” and are “one spirit” with Him (1 Cor. 6:17). If we would genuinely worship God, we must “worship in spirit” (John 4:24). When we read the Bible, we must also touch the spirit, because the Lord says, “The words which I have spoken to you are spirit” (6:63). The key to the Christian life lies in walking “according to

键在于“照着灵而行”（罗八4）。我们“不要销灭那灵”（帖前五19）。

我们今天最大的需要，乃是要看见主耶稣就是那灵，祂经过了成为肉体，死而复活，成了这一个灵。这是属灵长进与事奉的关键。我们若是没有看见这一个，前面所提的都只是道理。基督是神的心愿，是道理；基督是万有的实际，也是道理；基督作我们的生命，还是道理；基督是我们的一切，仍旧是道理。我们必须有一个看见，这一位作神心愿的基督，作万有实际的基督，作我们生命的基督，作我们一切的基督，祂今天乃是灵（李常受文集一九六七年第一册，二四七至二四八页）。

如果我们要在一样的意见里彼此和谐，就必须有异象，看见基督在神经纶里的地位。…如果你看见了包罗万有的基督，也学会了享受祂的秘诀，你的想法和说法就会改变。你会变得单纯、简单，而不会发表自己的意见；你只在意享受基督、讲说基督。你成了一个不知道别的，只知道基督的人，你就会忠信于主的恢复。

如果你能舍弃召会生活，就证明你从来没有看见召会。召会不论好或坏，健康或不健康，活或死，召会仍是召会。如果我们看见这个，就指明我们看见了基督是神独一的中心。…我们是不是稳妥地在主的恢复里，蒙保守不至于分裂，全在于我们所看见的异象。如果我们看见基督是独一的中心，我们就得以稳固，不管主的恢复里发生什么事，我们都会留在召会生活里。我们里面会有把握，我们是在主的恢复里。…我们要学习不在基督以外有什么选择、偏好或口味。包罗万有的基督是我们独一的选择、偏好、口味和享受。这会保守我们在主恢复中的召会里，直到祂回来。否则，我们最终会失望、受打岔，而离弃主的恢复（哥林多前书生命读经，六六至六七、六四、六八至六九页）。

参读：哥林多前书生命读经，第三至四、六篇。

the spirit” (Rom. 8:4). Furthermore, we should not “quench the Spirit” (1 Thes. 5:19).

The greatest need for us today is to see that the Lord Jesus is the Spirit. He passed through incarnation, death, and resurrection, and became the life-giving Spirit. This is the key to our spiritual growth and service. If we do not see this point, everything that we speak will become doctrine, including Christ being God’s heart’s desire, Christ being the reality of all positive things, Christ being our life, and Christ being everything to us. We must see that the Christ who is the desire of God’s heart, the Christ who is the reality of all things, the Christ who is our life, and the Christ who is everything to us today is the Spirit. (CWWL, 1967, vol. 1, pp. 185-186)

If we would be attuned in the same opinion, we need to have a vision of the place of Christ in God’s economy...When you have seen the all-inclusive Christ and have learned the secret of enjoying Him, your way of thinking and speaking will be changed. Then you will become pure and simple. Instead of expressing your own opinions, you will care only to enjoy Christ and speak of Him. Having become a person who does not know anything except Christ, you will be faithful to the Lord’s recovery.

If you are able to give up the church life, this proves that you have never seen the church. Whether the church is good or bad, healthy or unhealthy, living or dead, it is still the church. If we realize this, it indicates that we have seen that Christ is God’s unique center. Whether or not we are secure in the recovery and protected from divisiveness depends on the vision we have seen. If we have seen that Christ is the unique center, we shall be secure. No matter what may take place in the recovery, we shall remain in the church life. We shall have the assurance within us that we are in the Lord’s recovery. Let us learn not to have any choice, preference, or taste other than Christ. The all-inclusive Christ is our unique choice, preference, taste, and enjoyment. This will preserve us in the church in the Lord’s recovery until He comes back. Otherwise, eventually we shall be disappointed or distracted and forsake the Lord’s recovery. (Life-study of 1 Corinthians, pp. 56, 53-54, 57-58)

Further Reading: Life-study of 1 Corinthians, msgs. 3-4, 6



# 第一周■周三

## 晨兴喂养

腓三 13～14 “弟兄们，…我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

新约中，特别是保罗的书信里，主要的启示，是神在祂新约的经纶里，为我们所预备的基督，成为我们的经历。

“在我，活着就是基督。”（腓一 21）这话给我们看见，那丰丰富富经历基督的保罗，乃是以基督为他的生活。…他是活基督。

“无论是生，是死，总叫基督在我身体上，现今也照常显大。”（20）这话给我们看见，对基督富有经历的保罗，也是以基督为他的彰显。他的一切生活和工作，都不是为着彰显他自己，表现他的学问、才干或其他的优点特长。他所是所为，都是为彰显基督，甚至为显大基督，使基督在他身上，不只得着彰显，甚至得着显大（生命课程卷三，二一七至二一八页）。

## 信息选读

“你们里面要思念基督耶稣里面所思念的。”（腓二 5）…保罗不只在外面以基督为生活，为彰显，也在里面以基督的心思为心思。照这经文的下文看，这里所说基督的心思所思念的，乃是祂从神的形状变成人的样式，而成为人，甚至倒空自己，取了奴仆的形状，而降卑自己，顺从至死，且死在十字架上。

“给人看出我是在祂里面，不是有自己那本于律

# << WEEK 1 – DAY 3

## Morning Nourishment

Phil. 3:13-14 Brothers,...one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

The main revelation in the New Testament, especially in Paul's Epistles, is the very Christ, whom God in His economy has prepared for us to be our experience.

“For to me, to live is Christ” (Phil. 1:21). This word reveals to us that Paul, who experienced Christ richly and abundantly, took Christ as his living...He lived Christ.

“As always, even now Christ will be magnified in my body, whether through life or through death” (Phil. 1:20). This word shows us that Paul, who was rich in the experience of Christ, took Christ also as his expression. All his life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points. What he was and what he did were for expressing Christ, even for magnifying Christ, that Christ would be not only expressed through him but even magnified in him. (Life Lessons, vol. 3, p. 36)

## Today's Reading

“Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5)...Paul not only took Christ as his living and expression without, but he also took the mind of Christ as his mind within. According to the text which follows, the thinking in the mind of Christ in this verse was that of One who changed from the form of God into the likeness of man to become a man, even emptying Himself to take the form of a slave and to humble Himself, becoming obedient unto death, even the death of a cross.

“And be found in Him, not having my own righteousness...but...the

法的义，乃是有…那基于信、本于神的义。”（三9）保罗经历基督，给人看出他是在基督里的人，所有的不是他凭自己遵行律法而有的义，乃是他因信基督，从神而得的义，就是基督自己从他里面活出来，而显为他的义。如此他乃是以基督作他所活出的义。

那追求认识基督，要更深经历祂的保罗，把竭力追求基督，当作他唯一的一件事，而忘记背后，努力面前地竭力追求（13～14）。…他以基督为目标，竭力追求，要得神在基督耶稣里，召他向上去得的奖赏。这奖赏也是基督，就是基督作追求祂者的享受。

“我在那加我能力者的里面，凡事都能作。”（四13）经历基督的保罗，是在基督里得着基督的加力，而凡事都能作，主要就是能活出四章八节所说，那种种彰显神属性的美德。这给我们看见，保罗经历基督，乃是以基督作能力，活出基督作他绝佳的生活。

“我已经学会了，无论在什么景况，都可以知足。我知道怎样处卑贱，也知道怎样处富余；…在各事上，并在一切事上，我都学得秘诀。”（11～12）丰厚又充沛经历基督的保罗，无论在什么处境，无论在什么事上，都学得了秘诀，知足常乐。…他所学得的这个秘诀，乃是基督。所以他是基督作秘诀，而经历基督，在任何环境，任何事上，都能因着基督，知足常乐。

“我们的国籍乃是在诸天之上，我们也热切等待救主，就是主耶稣基督，从那里降临。”（三20）保罗所过经历基督的生活，乃是等候救主，主耶稣基督从天上来临，将他卑贱的身体改变形状，使之同形于祂荣耀的身体。这是以他所经历的基督作期待（生命课程卷三，二一八至二二二页）。

参读：生命课程卷三，第二十九课。

righteousness which is out of God and based on faith” (Phil. 3:9). In experiencing Christ, Paul was found by others to be a man in Christ, not having a righteousness which was from his own keeping of the law, but having the righteousness from God through his faith in Christ, which is just Christ Himself lived out from him to be expressed as his righteousness. In such a way, Paul took Christ as the righteousness which he lived out.

Paul, who pursued the knowledge of Christ in order to experience Him more deeply, considered his pursuit of Christ to be his only task. Thus, he pursued by forgetting the things which were behind and stretching forward to the things which were before [Phil. 3:13-14]...He took Christ as his goal, pursuing to obtain the prize of the high calling of God in Christ Jesus. This prize is also Christ, that is, Christ as the enjoyment of His pursuers.

“I am able to do all things in Him who empowers me” (Phil. 4:13). Paul, who experienced Christ, was empowered by Christ; hence, he was able to do all things in Christ, which is mainly to live out the various kinds of virtues which express God's attributes mentioned in verse 8 preceding this word. This shows us that Paul experienced Christ by taking Christ as power to live out Christ as his magnificent living.

“I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret...” (Phil. 4:11-12). In any environment and in any matter, Paul, who experienced Christ richly and abundantly, learned the secret to be content and to rejoice always...The secret he learned was just Christ. Thus, he took Christ as the secret to experience Christ, being content and rejoicing always in any situation and in any matter.

“For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ...” (Phil. 3:20-21). The life which Paul lived in the experience of Christ was one that awaited the Savior, the Lord Jesus Christ, who would come from the heavens to transfigure his body of humiliation, conforming it to the body of His glory. Thus, he took the Christ whom he experienced as his expectation. (Life Lessons, vol. 3, pp. 36-39)

Further Reading: Life Lessons, vol. 3, lsn. 29

# 第一周■周四

## 晨兴喂养

腓三 8 “…我主基督耶稣…；我因祂已经亏损万事，看作粪土，为要赢得基督。”

12 “…我乃是竭力追求，或者可以取得基督耶稣所以取得我的。”

如何知道我们是否得着了基督，有五点可以证明。第一，有神的同时，觉得神像新鲜的空气给你吸进来了。第二，觉得自己是在光中，里头放明。第三，觉得里面有供应，有活水解渴，有灵粮充饥。第四，你里头的光景，越过要求越高，好像温度计一样，是一直往上的，生命是一直在长的。第五，里头有活力，一到聚会中，就觉得不祷告不行，不唱诗不行，一定要有所活动才行。你若有这五方面的感觉，就证明你得着了基督（李常受文集一九六七年第一册，八六至八七页）。

## 信息选读

（基督作我们生命的第一方面，是有神同在的感觉。）比方，你早晨起来，经过祷读主的话，你就觉得你这个人，是在神的面光中，是在神里面，神和你这个人是在调在一起的。神好像一朵云彩，你在祂的覆盖之下；神好像是一团空气，你就活在这团空气里。你里头满了神的感觉，满了神的同时，这个就是你经历基督作生命了。

其次，当你真得着基督的时候，你里头还有另一种感觉，就是觉得里面明亮，满了光。因为基督是生命，而这生命就是人的光（约一 4）。试问你每一次祷读之后，里面有没有觉得放明…？在没有祷读之前，你里面可能是昏暗不明的，但一开始祷读后，

# WEEK 1 — DAY 4

## Morning Nourishment

Phil. 3:8 ...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.

Phil. 3:12 ...I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Whether or not we have actually gained Christ can be proven by five points. First, we will have the presence of God; we will sense that God is like fresh air being breathed in by us. Second, we will sense that we are in the light and are shining inwardly. Third, we will feel that we are supplied within, having living water to quench our thirst and living bread to satisfy our hunger. Fourth, the demands related to positive and negative matters will become higher and higher, just like a rising thermometer. This indicates that life is continually growing. Fifth, we will have an inward vitality. Whenever we come to the meeting, we will feel that we have to pray and sing; we will feel that we must be active. These five aspects are proof that we have gained Christ. (CWWL, 1967, vol. 1, pp. 67-68)

## Today's Reading

[The first aspect of Christ being life to us is that we sense the presence of God.] Suppose after pray-reading the Word in the morning, we feel that we are in God's presence, we are in God, and we are mingled with God as one. God is like a cloud, and we feel as if we are under His covering; God is like a mass of air, and we feel as if we are full of God's consciousness, God's presence. This is the experience of Christ as life.

Next, when we have truly gained Christ, we have another feeling; we feel clear, bright, and full of light inwardly. This is because Christ is life, and this life is the light of men (John 1:4). When we finish pray-reading, we feel bright within...Before we pray-read, we may sense darkness within; however, the more we pray-read, the more we are shining within. This is proof that we

你越祷读就越觉得里面明亮。这就证明你得着了基督。所以，得着基督的路就在这里。

第三方面，就是当你经历基督时，你里头会有供应，…就是有活水和灵粮。你里头觉得有供应，有活水解你的干渴，有灵粮充你的饥饿。你里头一经历基督作生命，你就得着供应，觉得不干渴，也不饥饿，有一种得饱足的光景。

第四方面，我们经历基督是生命，就要看见这生命是活的，在我们里面是会长大的。…从前我没有得着多少基督，生命低浅时，对父母、兄弟姐妹的态度并不太好，但我并不觉得自己那样是不合宜的。然而，经过持续地祷读主的话，主的生命在我里面长；生命一长，我就觉得自己对他们的态度不对。我知道这个不对，并不是有人指责我，而是我里头生命的长大，叫我感觉到的。这种对付罪、对付错误，是生命长大消极一面的表现。积极一面的表现，是当生命在我们里面长大时，我们会觉察自己从前对神的奉献太低、太浅，还有所保留，需要再奉献。我们奉献的标准是无法定规的，乃是以生命的高低为准则。

第五方面，这生命是会活动并行动的。…主的生命在你里面，你经历基督在你里面不是死沉的，而是像一股活力在推动你。然而，若是你里面死沉，你到聚会中，虽然表面很好，但你坐在那里就像个死透的人。…若是生命在你里头，你经历基督作生命，你到聚会中，…因为有生命，一定会有活动（唱诗、祷告），这是勉强不了的。…你是活的基督徒，或是死的基督徒，端看你有没有行动。你若经历基督在你里面作生命，这生命必定叫你有所行动（李常受文集一九六七年第一册，八〇、八二至八四、八六页）。

参读：李常受文集一九七八年第一册，国度的操练为着召会的建造，第六章。

have gained Christ. This is the way to gain Christ.

The third aspect of the experience of Christ as life is our being inwardly supplied...Christ is the living water and living bread. When we are inwardly supplied, the living water quenches our thirst, and the spiritual bread satisfies our hunger. Once we experience Christ as life, we are inwardly supplied. Rather than feeling thirsty or hungry, we are satisfied.

The fourth aspect related to the experience of Christ as life involves the ability of life to grow in us...A person who is not gaining much of Christ and who has a low level of life may not have a good attitude toward his parents and siblings. He also may feel that there is nothing improper with his attitude. After pray-reading the Word, the Lord's life will begin to grow in him. After there has been some growth in life, he will begin to feel that his attitude toward his parents is not proper. This knowledge does not come from someone's rebuke; it is the growth in life within that causes him to have this feeling. Dealing with sins and mistakes is a manifestation of the growth in life that relates to negative matters. In regard to positive matters, the growth in life may cause a person to perceive that his consecration to God is too low and shallow and that he needs to consecrate again in order to deal with his reservations before God. There is no way to determine a standard for consecration; the criterion depends on the level of our life.

The fifth aspect of the experience of Christ is that life is active and takes action...When we are experiencing the Lord's life in us, we will sense that Christ is not dead within us; rather, He is vigorously motivating us. However, if we are deadened within, we may look nice on the surface when we come to the meeting, but we will act like a dead person...If we are experiencing Christ as life, surely there will be activities in us [singing and praying] related to life...Whether we are a living Christian or a dead Christian depends on whether or not we move. If we experience Christ as life in us, this life will surely cause us to move. (CWWL, 1967, vol. 1, pp. 63, 65-68)

Further Reading: CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," ch. 6

# 第一周■周五

## 晨兴喂养

提后四22“愿主与你的灵同在。愿恩典与你们同在。”

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

撒但住在我们身体的肢体里，但神在我们灵里。…罗马八章六节…包含一个真正的秘诀。这里有三样东西：心思、肉体和灵。…我们必须学习如何将我们的心思置于灵。换句话说，我们必须学习信靠神并倚靠主。

虽然我们 must 研读圣经连同其叙述与教导，但真正的秘诀是在罗马八章六节。我们也许非常认识圣经，但我们若没有应用八章六节，我们所知并所作的一切，都不会有什么果效。

现在我们必须祷告：“主，帮助我选择你。帮助我倚靠你，信靠你，放下我的努力与挣扎。帮助我绝不凭自己作任何事来胜过恶或试诱；却要帮助我一直倚靠你，与你站在一边，并且信靠你。…主，帮助我一直全人投注于你，…倚靠你。”（李常受文集一九六七年第一册，三〇六至三〇九页）

## 信息选读

得救的人里面不只有受造的灵，还有重生的灵，和一个内住在我们里面的圣灵。我们的宝贝、财产、属灵的本能和兵器，统统都在我们里面。许多基督徒有一个错误的观念，以为经过长期的祷告，天上就要来个大能力，好像原子弹临到我们身上一样。这样的想法并不正确，因为我们的能力不是从天上来，我们的能力乃是在我们里头，在我们灵里。所以，希伯来四章说，要坦然无惧地来到施恩的宝座

# << WEEK 1 – DAY 5

## Morning Nourishment

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Satan dwells in the members of our body, but God is in our spirit...Romans 8:6 contains a real secret. In this verse there are three things: the mind, the flesh, and the spirit. We must learn how to set our mind on the spirit. In other words, we must learn to trust in God and depend on the Lord.

Although we must study the Bible with its narratives and instructions, the real secret is in Romans 8:6. We may be very knowledgeable of the Scriptures, but if we do not apply Romans 8:6, whatever we know and do will accomplish little.

Now we must pray, “Lord, help me to choose You. Help me to rely on You, depend on You, and drop my effort and striving. Help me to never do anything by myself to overcome evil or temptation. Rather, help me always to rely on You, stand with You, and trust in You...Lord, help me always to thrust myself upon You...and depend on You.” (CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon,” pp. 232, 234-235)

## Today's Reading

A person who is saved not only has a created spirit but also a regenerated spirit and a spirit indwelt by the Holy Spirit. Our treasure, our possession, and our spiritual capacities and weapons are in us. Many Christians have a wrong concept; they think that they must pray for an extended period of time in order for power to come upon them from heaven like an atomic bomb. This kind of thinking is not accurate, because our power does not come from heaven; our power is in our spirit. Hence, Hebrews 4:16 says that we should come forward with boldness to the throne of grace...Chapter 10 then speaks

前(16)。…十章就说,要前来进入至圣所(19~22),而这个至圣所就是我们的灵(四12,提后4:22)。我们必须一直学习回到灵里。在台上讲道的人更要学习回到灵里,不被底下听道的人所影响。…一个能这样练达地回到里面的人,他所讲的道都是强的。一直回到灵里,从灵里摸着感觉,而后从灵里有所发表。总之,一直回到灵里,乃是作基督徒的秘诀。盼望大家都能好好学习并应用这点。

我们读经时,要管住我们的思想。然而,要怎么管呢?实在说,不是管住你的思想,而是不理你的思想,只管回到灵里。你一祷告就随从灵,不随从肉体。…基督徒圣别的秘诀、属灵得胜的秘诀、生命长大的秘诀、摸着能力的秘诀、享受主丰富的秘诀只有一个,就是一直地回到灵里。

我们的口是非常难办的(诗三九1,一二〇2~4,一四一3)。…但今天并不需要你去管住你的口,你只要学一个功课,操练一个秘诀,就是每逢要说话之前,先回到灵里。…我们基督徒不是管话对不对,而是要回到灵里。在开口之前,要先回到灵里;一切的秘诀就在这里(李常受文集一九六七年第一册,一二九至一三一页)。

人第一次的罪不是奸淫、偷窃或杀人;而是照着他自己的喜好,吃了一些东西。吃果子并没有错,但是照着魂的喜好吃果子,乃是“己”的活动。故此,人第一次的罪乃是为自己作一些事来满足己。…魂的被造是为着彰显神。但是当魂作一些事来满足它自己时,魂就变成自私的。…否认己,意思是弃绝魂的渴望、爱好和选择。每当魂为自己有所要求的时候,我们就必须否认魂(李常受文集一九七八年第一册,一二五页)。

参读:由基督与召会的观点看新约概要卷二,第十一章。

of entering and coming forward to the Holy of Holies [vv. 19, 22]. This Holy of Holies is our spirit (4:12; 2 Tim. 4:22). We must learn to turn to our spirit. Those who minister the word should learn even more to turn to their spirit and not be affected by those who listen to them...One who is experienced in turning to his spirit can give powerful messages because he can sense the feeling of the Spirit and then utter something from his spirit. Turning to the spirit is the secret of being a Christian. I hope that we will learn and earnestly apply this secret.

When we read the Bible, we must control our thoughts, but it is not truly even a matter of controlling our thoughts. Rather, we should just ignore them by turning to our spirit. As soon as we pray-read, we will follow the spirit, not the flesh...The secret to a Christian's sanctification, spiritual victory, growth in life, power, and enjoyment of the Lord is to turn to the spirit.

Our tongue is very difficult to manage [Psa. 39:1; 120:2-4; 141:3]...However, today we do not need to try to control our mouth. We only need to learn the secret and practice the secret; that is, whenever we are about to speak, we must turn to our spirit...As Christians we should not care whether we are saying the right thing, but whether we are turning to our spirit. Before we open our mouth, we should turn to our spirit. This is the secret. (CWWL, 1967, vol. 1, pp. 99-101)

Man's first sin was not adultery, stealing, or murder; it was taking something according to his own preference. To take fruit was not wrong, but to take fruit according to the preference of the soul was the activity of the self. Therefore, man's first sin was to do something for himself, to satisfy the self. The soul was made to express God. But when the soul does something to satisfy itself, it becomes selfish...To deny ourselves means to reject the soul's desire, preference, and choice. Whenever the soul wants something for itself, we must deny the soul. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," p. 102)

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. 11

# 第一周■周六

## 晨兴喂养

太十六 24 “于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

罗十 13 “因为‘凡呼求主名的，就必得救’。”

我们必须清楚看见，今天跟随主的路，属灵的路，得胜的路，圣别的路，生命的路，享受主丰富的路，就是拒绝魂，并且回到灵里。…拒绝魂，就是拒绝你的心思、情感、意志。无论你作什么，…要先回到灵里。你一不在灵里，就飘荡，就没有安息。神留了一个安息给我们，这个安息就在我们灵里；我们必须竭力进入，并常常进入这安息。…在交通之前，…读经…之前，…祷告之前，先回到灵里。无论你作什么，都要学习在未作之前，先回到灵里。因为你若不回到灵里，就是在魂里。…当你在魂里时，你是和撒但联结的。因此，无论是好也罢，坏也罢，都不要管，乃要学习回到灵里；无论大小事都要先回到灵里（李常受文集一九六七年第一册，一三四页）。

## 信息选读

（在马可九章）孩子的父亲请过主的门徒把灵赶出去，他们却无能为力（18）。…主从变化山上下来时，就遇到这种光景；接着，祂就把聋哑的灵赶了出去。…二十八节说，“耶稣进了屋子，门徒暗暗地问祂说，我们为什么不能赶出它去？”…二十九节是主回答门徒的话：“非用祷告，这一类的灵总不能出来。”主在这里的话指明，门徒没有祷告，因此不能赶出这一类的灵。

# WEEK 1 — DAY 6

## Morning Nourishment

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Rom. 10:13 For “whoever calls upon the name of the Lord shall be saved.”

We must see clearly that the way to follow the Lord, the way to spirituality, the way to victory, the way to sanctification, the way to life, and the way to enjoy the Lord's riches is to reject our soul and turn to our spirit...To reject our soul means to reject our mind, emotion, and will...We must turn to our spirit before we do anything. As soon as we get out of the spirit, we will wander and be without rest. God has a rest for us, and this rest is in our spirit. We must be diligent to enter into this rest. Before we fellowship,...before we read the Bible,...before we pray, we must turn to our spirit. Whatever we plan to do, we should learn to turn to our spirit first, because if we do not turn to our spirit, we will be in our soul...When we are in our soul, we are connected to Satan. Hence, we should not care whether we are about to do something that is good or bad. Instead, we should learn to turn to our spirit. In matters both great and small, we must first turn to our spirit. (CWWL, 1967, vol. 1, p. 103)

## Today's Reading

[In Mark 9] the father of the child had asked the Lord's disciples to cast out the demon, but they were not able to do so [v. 18]..When the Lord came down from the Mount of Transfiguration, He came into that situation. He then proceeded to cast out the dumb and deaf spirit. Verse 28 says, “And when He entered into the house, His disciples questioned Him privately, Why were we not able to cast it out?” In verse 29 we have the Lord's answer to the disciples' question: “This kind cannot come out by any means, except prayer.” The Lord's word here indicates that the disciples failed to pray, and that was the reason they could not cast out the demon.

祷告的意思是说，我们看见自己是一无所有，一无所能的。这含示祷告是真正的否认己。…祷告实际上就是宣告：“不再是我，乃是基督。”

门徒不祷告，却想要赶鬼。他们也许对自己说，“我们观察主赶鬼两年多，已经从祂学会了。我们应当能从这个孩子身上把鬼赶出去。”…我们可以说，他们想要赶鬼，却没有所需要的能力、力量，也就是没有神圣的电力。

我要强调一个事实，就是九章二十九节的“祷告”，实际上是指“不再是我，乃是基督”。在这件事上，我们要明白这个事例为什么紧接在启示基督作我们的顶替，并在主说否认己的话之后（八 27 ~ 38）。

马可九章十四至五十节，实际上就是基督作我们的顶替这个启示的应用。门徒所得的启示，乃是基督借着祂的死与复活，成为完全的顶替。死亡了结我们，复活却把基督带给我们。结果“不再是我，乃是基督”。然而，这个启示要怎样应用？从赶出一个人儿子身上的哑巴灵这个事例来看，这个异象乃是借着祷告来应用的。…我们可以在婚姻生活中用脾气来说明一个事实，就是有些“鬼”只能借着祷告赶出去。…如果你问主，你为什么不能赶出脾气鬼，祂也许会说，“非用祷告，这一类的灵总不能出来。你需要祷告。”

其实，我们的祷告不必很长，只要呼喊“哦，主耶稣”就够了。即使这么一个短短的祷告，就指明“不再是我，乃是基督”。你的祷告见证你没有靠自己的努力，去应付处境，你乃是应用基督。这就是把基督同祂的死与复活作我们顶替的这个异象实行出来（马可福音生命读经，二七三至二七六页）。

参读：马可福音生命读经，第二十七篇；创世记生命读经，第五十五篇。

To pray means that we realize that we are nothing and that we can do nothing. This implies that prayer is the real denial of the self...To pray is actually to declare, "Not I, but Christ."

Perhaps they said to themselves, "We have been watching the Lord cast out demons for more than two years, and we have learned of Him. We should be able to cast the demon out of this child..." We may say that they tried to cast out the demon without the necessary power, energy, divine electricity.

I wish to emphasize the fact that the word prayer in 9:29 actually indicates "no longer I but Christ." Concerning this matter, we need to understand why this case immediately follows the revelation of Christ as our replacement and the Lord's word about denying ourselves [8:27-38].

Mark 9:14-50 is actually a practicing of the revelation of Christ as our replacement. It had been revealed to the disciples that Christ is the entire replacement through His death and resurrection. Death terminates us, and resurrection brings Christ to us. The result is "no longer I but Christ." But how can this revelation be applied? According to the case of the casting of the dumb spirit out of the man's son, this vision is applied by prayer...We may use the matter of temper, especially in married life, as an illustration of the fact that certain "demons" can be cast out only through prayer. If you ask the Lord why you are not able to cast out the demon of your temper, He may say, "This kind cannot be cast out except by prayer. You need to pray."

Actually, we do not need to pray in a lengthy way. It is sufficient simply to call, "O Lord Jesus!" Even such a short prayer indicates "no longer I but Christ." Your prayer testifies that you do not exercise your self-effort to deal with the situation. Instead, you apply Christ. This is to practice the vision concerning Christ with His death and resurrection being our replacement. (Life-study of Mark, pp. 240-242)

Further Reading: Life-study of Mark, msg. 27; Life-study of Genesis, msg. 55



# 第一周诗歌

399

## 经历基督 — 作内住者

8 7 8 7 副 (英 538)

降 A 大调

3/4

1. 2 | 3. 1 2 3 | 2 1 1. 6 | 5. 1 7 1 | 2 -  
 一 神 的 心 意 所 喜 所 爱: 基 督 启 示 我 灵 中;  
 1. 2 | 3. 1 2 3 | 2 1 1. 6 | 5. 1 2 7 | 1 -  
 不 是 接 受 外 面 宗 教, 乃 让 基 督 来 居 衷。  
 3. 4 | 5. 3 4 3 | 3 2 2. 3 | 4. 2 3 4 | 3 -  
 (副) 神 的 心 意 所 喜 所 爱: 基 督 作 到 我 里 面;  
 3. 2 | 1. 2 1 7 | 6 1 1. 2 | 3 1 2 7 | 1 - ||  
 不 是 有 何 外 面 成 就, 乃 让 基 督 来 扩 展。

二 神的心意所喜所爱: 基督活在我里面;  
 不是注意外面事工, 乃享基督作恩典。  
 三 神的心意所喜所爱: 基督成形我魂间;  
 不是跟随外面仪式, 乃让基督时加添。  
 四 神的心意所喜所爱: 基督安家在心头;  
 不仅外面对祂事奉, 更让基督全占有。  
 五 神的心意所喜所爱: 基督成为我盼望;  
 不是外面客观荣耀, 乃是基督作荣光。  
 六 神的心意所喜所爱: 基督居衷作一切;  
 不是外面有何得着, 乃有基督作秘诀。

# WEEK 1 — HYMN

## It is God's intent and pleasure

Experience of Christ — As the Indwelling One

538

1. It is God's in - tent and plea - sure To have Christ re - vealed in  
 me, Noth - ing out - ward as re - li - gion, But His Christ with - in to  
 be. (C) It is God's in - tent and plea - sure That His Christ be wrought in  
 me; Noth - ing out - ward - ly per - form - ing, But His Christ my all to be.

2. It is God's intent and pleasure  
That His Christ may live in me;  
Nothing as an outward practice,  
But Christ working inwardly.
3. It is God's intent and pleasure  
That His Christ be formed in me;  
Not the outward forms to follow,  
But Christ growing inwardly.
4. It is God's intent and pleasure  
That His Christ make home in me;  
Not just outwardly to serve Him,  
But Christ dwelling inwardly.
5. It is God's intent and pleasure  
That His Christ my hope may be;  
It is not objective glory,  
But 'tis Christ subjectively.
6. It is God's intent and pleasure  
That His Christ be all in me;  
Nothing outwardly possessing,  
But His Christ eternally.



## 第二周

学得在基督这位加力者里面  
作一切事的秘诀，使我们活基督、  
显大基督并赢得基督，  
好使祂在召会中得着荣耀

诗歌：补 432

读经：腓一 19 ~ 21 上，二 2，三 14，四 6 ~ 8、  
11 ~ 13

### 【周一】

壹 保罗学得在基督这位加力者里面作一切事的秘诀—腓四 11 下 ~ 13:

- 一 “学得秘诀”这话，指明保罗进到了一个新的情形、新的环境；每当我们被摆在新的环境里，我们就需要学习活在那个环境里的秘诀。
- 二 “我都学得秘诀”，直译，“我都被引进”；这是个隐喻，说到人被引进秘密社团，受其基本原则的教导。
- 三 保罗悔改信主之后，被引进基督与基督的身体，学得如何以基督为生命（西三 4），如何活基督（腓一 21 上）、显大基督（20）、赢得基督（三 8、12），以及如何过召会生活（一 8、19，二 1 ~

## Week Two

**Learning the Secret of Doing All Things  
in Christ as the Empowering One for Us  
to Live Christ, Magnify Christ, and Gain Christ  
for His Glory in the Church**

Hymns: 564

Scripture Reading: Phil. 1:19-21a; 2:2; 3:14; 4:6-8, 11-13

### § Day 1

**I. Paul learned the secret of doing all things in Christ as the empowering One—Phil. 4:11b-13:**

- A. 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.
- B. 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.
- C. After Paul was converted to Christ, he was initiated into Christ and into the Body of Christ; he then learned the secret of how to take Christ as life (Col. 3:4), how to live Christ (Phil. 1:21a), how to magnify Christ (v. 20), how to gain Christ (3:8, 12), and how to have the church life (1:8, 19; 2:1-4,

## 【周二】

贰 信徒是门徒，学习者，正在学习秘诀，就是借着让实际的灵引导他们进入四福音书所记载耶稣一生真实光景的一切实际，而照着那在耶稣身上是实际者学基督；耶稣在生活中总是在神里面，同着神并为着神行事；神是在祂的生活中，并且祂与神是一——约十六13，弗四20～21：

- 一 跟从基督的人乃是借着基督在地上的人性生活作为神人的模型——在人性里否认己而活神（约五19、30）——而受训练作门徒；这彻底改变了他们对人的观念（腓三10，一21上）。
- 二 因为基督在祂的人性里否认己而活神，所以祂“因所受的苦难学了顺从”（来五8）；“顺从至死，且死在十字架上”（腓二8）。
- 三 我们照着基督的榜样跟祂学（太十一29），不是凭我们天然的生命，乃是凭着祂在复活里的生命；这生命是顺从的生命；门徒乃是一个在人性生活里活神圣生命的人。
- 四 “我在主的恢复中观察倪弟兄如何行事为人十八年之久。我在他身上所观察到的一切，都成了将我构成门徒的事物。”（李常受文集一九九四至一九九七年第五册，活力排，一〇二页）
- 五 我们作为主的门徒，祂的学习者，一直在祂这恩典之神的训练之下，祂也作为“我们救主神的恩慈，和祂对人的爱”向我们显现；这恩典“教

## § Day 2

**II. The believers are disciples, learners, who are learning the secret, which is to learn Christ as the reality is in Jesus by allowing the Spirit of reality to guide them into all the reality of the actual condition of the life of Jesus as recorded in the four Gospels, a life in which Jesus did everything in God, with God, and for God; God was in His living, and He was one with God—John 16:13; Eph. 4:20-21:**

- A. The followers of Christ were disciplined through Christ's human living on the earth as the model of a God-man—living God by denying Himself in His humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).
- B. Because Christ lived God by denying Himself in His humanity, He “learned obedience from the things which He suffered” (Heb. 5:8), “becoming obedient even unto death, and that the death of a cross” (Phil. 2:8).
- C. We learn Christ (Matt. 11:29) according to His example, not by our natural life but by His life in resurrection, which is a life of obedience; a disciple is one who lives the divine life in his human life.
- D. “I was in the recovery observing how Brother Watchman Nee acted for eighteen years. All that I observed in him became things disciplining me” (The Collected Works of Witness Lee, 1994-1997, vol. 5, “The Vital Groups,” p. 76).
- E. As the Lord's disciples, His learners, we are continually under His training as the grace of God, who also appeared to us as “the kindness and the love to man of our Savior God”; this grace is “training us that,

导我们弃绝不敬虔和属世的情欲，好在今世过自守、公义、敬虔的生活，等候那有福的盼望，就是至大的神和我们的救主，耶稣基督之荣耀的显现”——多三4，二11～13。

六 因着姊妹们在召会生活中乃是主的门徒，老年姊妹们该与主是一，训练年轻的姊妹们“爱丈夫，爱儿女，清明自守，贞洁，料理家务，良善，服从自己的丈夫，免得神的话被毁谤”——二3～5。

七 我们作为主的门徒，需要顺从主的话，“去研究…〔这〕是什么意思”；神愿意向可怜的罪人施怜悯，照样，祂也要我们凭爱向人施怜悯——太九12～13，弥六6～8，可十二33。

### 【周三】

叁 腓立比四章里的秘诀，乃是在那位加我们能力的基督里面作一切事——13节，补充本诗歌四三二首：

一 保罗是一个在基督里的人（林后十二2上），他盼望给人看出他是在基督里面；在腓立比四章十三节他宣告，他在那加他能力的基督里面，凡事都能作；这是保罗对基督的经历包罗并总结的话；主在约翰十五章五节说到我们与祂生机的联结，说，“离了我，你们就不能作什么”；保罗在这里是从正面说这事。

二 保罗从前完全是在犹太教里，律法之下，并且总是给人看出他是在律法里面；但他在悔改信主时，就从律法和先前的宗教迁到基督里，成了“在基督里的人”——林后十二2上。

denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the present age, awaiting the blessed hope, even the appearing of the glory of our great God and Savior, Jesus Christ”——Titus 3:4; 2:11-13.

F. Because the sisters in the church life are the Lord's disciples, the older sisters should be one with the Lord to train the young sisters “to love their husbands, to love their children, to be of a sober mind, pure, workers at home, good, subject to their own husbands, that the word of God would not be blasphemed”——2:3-5.

G. As the Lord's disciples, we need to obey the Lord's word to “go and learn what this means”; God desires to show mercy to pitiful sinners, so He wants us to show mercy in love to others——Matt. 9:12-13; Micah 6:6-8; Mark 12:33.

### § Day 3

**III. The secret in Philipians 4 is to do all things in Christ as the One who empowers us—v. 13; Hymns, #564:**

A. Paul was a man in Christ (2 Cor. 12:2a), and he desired to be found in Christ by others; in Philipians 4:13 he declared that he was able to do all things in Him, the very 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 in John 15:5 concerning our organic relationship with Him: “Apart from Me you can do nothing.”

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 became “a man in Christ”——2 Cor. 12:2a.

- 三 现今他期望所有观察他的，都看出他是在基督里面；这指明他渴望全人浸没在基督里面，给基督浸透，使所有观察他的，都看出他是完全在基督里面；唯有给人看出我们是在基督里面，基督才会从我们得着彰显并显大——腓三9上，一20。
- 四 一面，借着基督的加力，我们能过知足的生活（四11~12）；另一面，借着基督的加力，我们能成为真实的、庄重的、公义的、纯洁的、可爱的、有美名的（8）。
- 五 保罗说到基督是加力者的话，特别适用于基督加我们能力，使我们活祂作我们人性的美德，因而显大祂那无限的伟大；要过这一切美德的生活，比作基督教的工作难多了。

## 【周四】

肆 在基督这加力者里面作一切事，实际的路见于腓立比四章六至七节：“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念”：

- 一 基督自己就是神那超越人所能理解的平安——赛九6，约十四27，路七50，罗三17，五1，八6，十五13，十六20。
- 二 “告诉神”，直译，给神知道；“给”，表示向前的动作，有活的联合并交往之意，含示交通；因此，这里“告诉神”的意义，乃是“在与神的交通中”——腓四6。

- C. Now he expected to be found in Christ by all who observed him; this indicates that he aspired to have his whole being immersed in and saturated with Christ so 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.
- D. 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).
- E. 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 4

**IV. The practical way to do all things in Christ as the empowering One is seen in Philippians 4:6-7: “In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus”:**

- A. Christ Himself is the peace of God, which surpasses every man's understanding—Isa. 9:6; John 14:27; Luke 7:50; Rom. 3:17; 5:1; 8:6; 15:13; 16:20.
- B. To God denotes motion toward, in the sense of a living union and communion, implying fellowship; hence, the sense of to God here is “in the fellowship with God”—Phil. 4:6.

三 在祷告中与神交通的结果，乃是我们得享神的平安；神的平安实际上就是平安的神自己（9），借着我们的祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑（约十六 33）。

四 平安的神在基督里，在我们的心怀意念前巡查，保守我们平静安宁（参赛三十 15 上）；我们若要过一无挂虑的生活，就必须领悟，我们所有的遭遇，不论是好是坏，都是神派定的，目的是要使我们达到赢得基督、活基督并显大基督的定命（罗八 28～30，太十 29～31，林后四 15～18）。

## 【周五】

伍 学习在基督这位加力者里面作一切事的秘诀，乃是“祷告与主来往交通”，祂是我们的王、我们的主、我们的头和我们的丈夫（诗歌五六八首）；和神接触的祷告，乃是说出心头的真话：

一 我们可能在悲伤、受压、失望的光景中；我们应当把我们的难处带到主那里，告诉祂；祂是最好的倾听者；祂知道我们的情感，与我们的心表同情；祂能安慰并帮助我们。

二 我们应当知道，我们在主面前，有一次的诉说，有一次的倾心，就是与祂多一次的亲密，多一次的认识；当这时候，我们与祂亲近一次，要胜过平常的交通几百次；借着这样的接触，我们的生命才能进步—诗六二 6～8，五六 8，参撒上一 15。

三 一个人如果没有在主面前流过泪，没有将一切苦乐的事都带到主面前与祂分一分，没有将他

C. The result of practicing fellowship with God in prayer is that we enjoy the peace of God; the peace of God is actually God as peace (v. 9) infused into us through our fellowship with Him by prayer, as the counterpoise to troubles and the antidote to anxiety (John 16:33).

D. The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil (cf. Isa. 30:15a); if we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God in order to serve us in fulfilling our destiny to gain Christ, live Christ, and magnify Christ (Rom. 8:28-30; Matt. 10:29-31; 2 Cor. 4:15-18).

## § Day 5

**V. To learn the secret of doing all things in Christ as the empowering One is to “pray to fellowship with Jesus,” who is our King, our Lord, our Head, and our Husband (Hymns, #784); prayer that contacts God consists of words spoken genuinely from the heart:**

A. We may be in a situation of sorrow, depression, and disappointment; we should bring our problems to the Lord and tell Him about them; He is the best listener; He knows our emotion, and He sympathizes with our heart; He can comfort us and help us.

B. We should realize that when we have a thorough talk with the Lord and pour out our heart to Him, our intimacy with the Lord is one step further, and we know Him a little more; intimate contact with Him at these times is hundreds of times better than our ordinary fellowship with Him; it is by these contacts that we grow in life—Psa. 62:6-8; 56:8; cf. 1 Sam. 1:15.

C. If a person has never shed tears before the Lord, never shared his joy or sorrow with the Lord, and never talked with the Lord about his private

秘密的事和主谈一谈，这样的人与主就没有亲密的交通，没有亲密的来往；一个人唯有凡事告诉主，才能与主更亲。

四 我们每一件难处，祂都表同情；我们的主肯担当我们一切的忧虑，肯耐心听我们的告诉；我们要享受祂作生命的活水，就需要对祂这灵磐石说话—民二十8，林前十4，出十七6，诗歌二〇二首。

## 【周六】

五 诗篇一百零二篇的标题说，“困苦人发昏的时候，在耶和華面前倾吐苦情的祷告”；我们也许向神抱怨，但我们的抱怨也许是向神最好的祷告，最讨神喜悦的祷告；当我们抱怨时，神就欢乐，因为祂使万有互相效力，叫我们得益处，使我们模成祂儿子的形像—罗八28~29。

六 诗篇七十三篇是记载寻求之诗人真诚的祷告，他因自己的受苦以及恶人兴旺的光景，几乎绊跌；他认为他徒然洁净了自己的心，因为他没有享受物质的兴旺，反而终日遭灾难，每早晨受惩治—12~16节：

- 1 诗人因恶人兴旺而困惑，其解答是在神的圣所里得着的（17）；首先，神的圣所，祂的居所，是在我们灵里（弗二22），第二，神的圣所乃是召会（提前三15）；进入神的圣所，就是转向我们的灵，并参加召会的聚会和职事的聚会；在我们的灵里并在召会中，我们得着神圣的启示，并得着一切问题的说明。
- 2 主的寻求者借着祂真诚地与主谈话，并借着进入神的圣所，至终蒙主光照到一个地步，他能对主说，

matters, he has never had any intimate fellowship with the Lord, and he has never had any deep acquaintance with the Lord; one can only be drawn closer to the Lord through telling Him everything.

D. He is sympathetic to every one of our problems; our Lord is willing to bear all our anxieties, and He is happy to listen to our speaking; in order to enjoy Him as the living water of life, we need to speak to Him as our spiritual rock—Num. 20:8; 1 Cor. 10:4; Exo. 17:6; Hymns, #248.

## § Day 6

E. The title of Psalm 102 says, “A Prayer of an afflicted one, when he is fainting and pours out his complaint before Jehovah”; we may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God; while we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His Son—Rom. 8:28-29.

F. Psalm 73 is a record of the sincere prayer of the seeking psalmist who was nearly stumbled by his own suffering and by the prosperity of the wicked; he considered that he had purified his heart in vain because, instead of enjoying material prosperity, he was plagued all day long and chastened every morning—vv. 12-16:

1. The solution to the psalmist's perplexity concerning the prosperity of the wicked was obtained in God's sanctuary (v. 17); first, God's sanctuary, His habitation, is in our spirit (Eph. 2:22) and, second, it is the church (1 Tim. 3:15); to go into the sanctuary of God is to turn to our spirit and go to the meetings of the church and the meetings of the ministry; in our spirit and in the church we receive divine revelation and obtain the explanation to all our problems.
2. Through his honest conversation with the Lord and his entering into God's sanctuary, the Lord's seeker was eventually enlightened by the Lord to the



“除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。我的肉体和我的心肠衰残，但神是我心里的磐石，又是我的业分，直到永远”——诗七三 25 ~ 26。

3 神对寻求祂者的目的，是要他们在基督里面得着一切，而不被打岔离开对基督绝对的享受；神在祂经纶里终极的愿望，是要我们活基督、显大基督并赢得基督，好使祂在召会中得着荣耀——腓一 19 ~ 21 上，三 7 ~ 8，赛四三 7，林前十 31，六 20，彼前四 11，弗三 16 ~ 21。

extent that he was able to say to Him, “Whom do I have in heaven but You? / And besides You there is nothing I desire on earth. / My flesh and my heart fail, / But God is the rock of my heart and my portion forever”—Psa. 73:25-26.

3. God's intention with His seekers is that they may find everything in Christ and not be distracted from the absolute enjoyment of Christ; God's ultimate desire in His economy is for us to live Christ, magnify Christ, and gain Christ for His glory in the church—Phil. 1:19-21a; 3:7-8; Isa. 43:7; 1 Cor. 10:31; 6:20; 1 Pet. 4:11; Eph. 3:16-21.



## 第二周■周一

### 晨兴喂养

腓四 11 ~ 13 “…我已经学会了，无论在什么景况，都可以知足。我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作。”

〔在腓立比四章十二节，〕“我都学得秘诀”，直译，“我都被引进”。这是个隐喻，说到人被引进秘密社团，受其基本原则的教导。保罗悔改信主之后，被引进基督与基督的身体，学得如何以基督为生命，如何活基督、显大基督、赢得基督，以及如何过召会生活的秘诀。这些都是基本的原则（圣经恢复本，腓四 12 注 7）。

### 信息选读

保罗在腓立比书里用了许多不寻常的辞句。其中一个见于四章十二节，保罗在这里说，“在各事上，并在一切事上，我都学得秘诀。”“学得秘诀”这话，指明保罗进到了一个新的情形、新的环境。每当我们被摆在新的环境，我们就需要学习活在那个环境的秘诀。有人从西方到远东，就是进到一个新的环境。他要生存，就得学习在那里生活的秘诀。譬如，美国的弟兄姊妹来远东访问，需要学会用筷子吃饭的秘诀。他们若没有学会秘诀，就吃不了饭。

保罗在腓立比四章十二节…似乎说，“在一切事上，我都学得秘诀，使我知道怎样处缺乏，怎样处富余。我已经学得一种特别的秘诀。”保罗所学得

## WEEK 2 — DAY 1

### Morning Nourishment

Phil. 4:11-13 ...I have learned, in whatever circumstances I am, to be content. 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.

[I have learned the secret literally means] “I have been initiated.” The metaphor in Philippians 4:12 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. (Phil. 4:12, footnote 4)

### Today’s Reading

In the book of Philippians Paul uses a number of unusual expressions. One of these expressions is found in verse 12 of chapter 4. Here Paul says, “In everything and in all things I have learned the secret.” 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.

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

的秘诀是什么？因着保罗受教导学了某种的秘诀，所以他能处任何的情形；不管他是富或贫，饱足或饥饿，秘诀就在十三节：“我在那加我能力者的里面，凡事都能作。”这秘诀不是基督在我们里面，而是我们在祂里面。

我们许多人不知道如何应用我们在基督里的事实。以坐车来聚会为例：我来聚会的秘诀乃是坐在车里，让别人开车。如果我拒绝上车，或不喜欢坐在车子里，而愚昧地要离开车子，这会造成何等的难处！在我们得救那天，神就把我们摆进属天的车子，宇宙最好的车子里；这车子的名字是基督。在我们得救那天，我们就被摆到祂里面。我们若操练实际地在祂里面，就不会急切凭自己作这么多事；我们反而有安息、有平安。我们若在基督里，就会有安息，不会努力去胜过诸如脾气等类的消极事物。虽然我们得救那天就被摆在基督里，但是就着许多基督徒的感觉来说，他们还没有在基督里。

在祂里面的秘诀…需要操练。我们要操练这个秘诀，首先必须看见基督在我们里面活着。其次，我们必须否认肉体 and 天然的人。我们该将万事看作亏损，不宝贝或珍赏我们天然人的任何东西，就如我们的谦卑或其他美德。我们需要将一切的优点、特性和美德，都看作亏损。我们不该信靠基督以外的任何事物。第三，我们不该凭自己作任何事，因为我们不是单独的；有另一个人活在我们里面。

我们行动之前，应该等一等，看看是我们还是基督在行动。我们这样作，就让住在我们里面的基督替我们活着。这就是操练这个秘诀（李常受文集一九七八年第一册，五一二至五一五页）。

参读：经历基督，第十章。

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.

Most of us do not know how to apply the fact that we are in Christ. Take riding in a car to the meeting as an example. My secret in coming to the meeting is simply to sit in the car and to let someone else drive. What a problem it would be if I refused to get into the car or did not like being in the car and did certain foolish things to get out of the car! On the day we were saved, God put us into the heavenly car, the best car in the universe. The name of this car is Christ. On the day we were saved, we were put into Him. If we would exercise to be in Him in a practical way, we would not be active to do so many things on our own. Instead, we would simply rest and be at peace. If we are in Christ, we will be at rest and not endeavor to overcome negative things such as our temper. Although we were put into Christ on the day we were saved, to the feeling of many Christians they are not yet in Christ.

The secret of being in Him... 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.

Before we act, we should wait a while to see whether it is we or Christ who is acting. By doing this we allow the Christ who dwells in us to live for us. This is the practice of the secret. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 399-401)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 10

## 第二周■周二

### 晨兴喂养

弗四 20 ~ 21 “...学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

太十一 29 “我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息。”

〔基督〕在复活里成了赐生命的灵，并进到〔门徒〕里面。祂将自己吹入他们里面，说，“你们受圣灵。”（约二十 22）在创世记二章，神用地上的尘土造人，然后将生命之气吹到人里面（7）。这就叫人活了，也就是说，成了一个活的人。基督在祂复活的当日，将自己吹到祂的门徒里面，他们也就成了活的。他们靠神圣的生命得以活过来。吹入他们里面的生命与实际之灵，要引导他们进入他们与主同在三年半之久对主所观察之一切的实际。

跟从基督的人乃是借着基督在地上的人性生活作为神人的模型—在人性里否认己而活神（约五 19、30）—而受训练作门徒；这彻底改变了他们对人的观念（腓三 10，一 21 上）。门徒因着看见主耶稣在祂的人性里，否认祂自己而活神，他们的观念就彻底改变了（李常受文集一九九四至一九九七年第五册，一〇一至一〇二页）。

### 信息选读

〔跟从基督的人〕借着基督的钉十字架，废除他们人的生命，使他们活神圣的生命（加二 20），而被构成门徒。…他们也借着基督的复活，认识祂是神的长子（罗一 4，徒十三 33，罗八 29），而被构成门徒。身为神的独生子，基督只有神圣的生命和

## WEEK 2 — DAY 2

### Morning Nourishment

Eph. 4:20-21 ...Learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

In resurrection He [Christ] became the life-giving Spirit and entered into them [the disciples]. He breathed Himself into them, saying, “Receive the Holy Spirit” (John 20:22). In Genesis 2 God formed man from the dust of the ground and breathed into man the breath of life (v. 7). This caused man to become living, that is, a living person. On the day of His resurrection Christ breathed Himself into His disciples, and they also became living. They were made alive with the divine life. The Spirit of life and of reality who was breathed into them would guide them into all the reality of what they had observed of the Lord when they were with Him for three and a half years.

The followers of Christ were discipled through Christ’s human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a). The concept of the disciples was revolutionized by what they saw of the Lord Jesus living God by denying Himself in His humanity. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 76)

### Today’s Reading

They were discipled through Christ’s crucifixion to annul their human life for them to live the divine life (Gal. 2:20). They were also discipled through Christ’s resurrection to know Him as God’s firstborn Son (Rom. 1:4; Acts 13:33; Rom. 8:29). As the only begotten Son of God, Christ had only the divine life and nature. He had nothing human. But as the firstborn Son of

性情；祂没有任何人性的东西。但是身为神的长子，祂兼有神人二性。基督有人性的生命和性情，但祂借着否认祂的人性生命和性情，而活神圣的生命和性情。这是祂神圣奥秘的生活，使所有跟从祂的人在三年半之中被构成祂的门徒。…他们也被构成门徒，认识祂是赐生命的灵（林前十五 45）。

基督的复活乃是为要产生神的许多儿子，作祂的繁殖与扩增（来二 10，约十二 24）。…我们若向我们里面的那灵敞开，祷告着来思想这里所交通的，我们就会被构成门徒。唯有被构成门徒的人，才是活力排的构成分子。他们已经被构成门徒，成了有活力的人。门徒乃是在人性生活中活神圣生命的人。职事的活力乃是由于一个人在他人性的生活中活出神圣的生命来；这样，他所说的就是神圣的，是出于一个被钉十字架的人性生活。我们必须否认我们人性的生命，好释放一些神圣的东西。这是我们有活力的主要因素（李常受文集一九九四至一九九七年第五册，一〇二至一〇三页）。

基督对我们不仅是生命，也是榜样（约十三 15，彼前二 21）。我们照着祂的榜样跟祂学（太十一 29），不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。根据新约，主耶稣并没有直接进到我们里面作生命。祂乃是在地上活了三十年之后，又尽职了三年半。祂在地上三十三年半的一生当中，设立了模型，模子，榜样；这是一件意义重大的事。写四卷福音书的一个原因，就是要给我们看见，神所要之生命的模型是什么，能满足神并完成祂定旨之生命的模子是什么。因这缘故，新约从四方面给我们一部独特的传记—主耶稣的传记。主耶稣设立了启示在福音书里的模型之后，就被钉在十字架上，然后进入复活。祂乃是在复活里，进到我们里面作我们的生命（以弗所书生命读经，四七四至四七五页）。

参读：以弗所书生命读经，第四十六、四十九、九十三篇。

God, He is both divine and human. Christ had the human life and nature, but He lived the divine life and nature through the denying of His human life and nature. This was His divine and mystical living to disciple all His followers for three and a half years. They were also disciplined to know Christ as the life-giving Spirit (1 Cor. 15:45).

Christ's resurrection was for the producing of the many sons of God as His multiplication and increase (Heb. 2:10; John 12:24). If we open to the Spirit within us as we prayerfully consider this fellowship, we will be disciplined. Only the disciplined ones are the constituents of the vital groups. They have been disciplined to be vital. A disciple is one who lives the divine life in his human life. The vitality of the ministry is due to a person's living the divine life out of his human life. Then what he utters is divine out of a crucified human life. We need to deny our human life for the releasing of something divine. This is the main factor of our being vital. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 76-77).

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life. According to the New Testament, the Lord Jesus did not come into us as life directly. Rather, after living on earth for thirty years, He ministered for another three and a half years. During the thirty-three and a half years of His life on earth, He set up a pattern, a mold, a model. This is a matter of great significance. One reason the four Gospels were written was to show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose. For this reason, the New Testament gives us a unique biography, the biography of the Lord Jesus, written from four directions. After the Lord Jesus set up the pattern revealed in the Gospels, He was crucified on the cross and then He entered into resurrection. It is in resurrection that He comes into us to be our life. (Life-study of Ephesians, p. 393)

Further Reading: Life-study of Ephesians, msgs. 46, 49, 93

## 第二周■周三

### 晨兴喂养

林后十二 2 “我认得一个在基督里的人…”

腓三 9 “并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

保罗从前完全是在犹太教里，律法之下，并且总是给人看出他是在律法里面。但他在悔改信主时，就从律法和先前的宗教迁到基督里，成了“在基督里的人”（林后十二 2）。现今他期望所有观察他的，无论犹太人、天使或鬼魔，都看出他是在基督里面。这指明他渴望全人浸没在基督里面，给基督浸透，使所有观察他的，都看出他是完全在基督里面。唯有给人看出我们是在基督里面，基督才会从我们得着彰显并显大（腓一 20）（圣经恢复本，腓三 9 注 1）。

### 信息选读

基督活在信徒里面，叫他们在那加他们能力者的里面，凡事都能作。…（腓四 13）。基督加我们能力，就是使我们在里面有动力。基督住在我们里面（西一 27），祂加我们能力，使我们有动力，不是从外面，乃是从里面。…保罗是一个在基督里的人（林后十二 2），他盼望给人看出他是在基督里面（腓三 9）。在腓立比四章十三节他宣告，他在那加他能力的基督里面，凡事都能作。这是保罗对基督的经历包罗并总结的话。主在约翰十五章五节说到我们与祂生机的联结，说，“离了我，你们就不能作什么。”保罗在腓立比四章十三节是从正面说这事。只要有基督，并且在祂里面，我们就在祂里面凡事都能作。

## WEEK 2 — DAY 3

### Morning Nourishment

2 Cor. 12:2 I know a man in Christ...

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.

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 became “a man in Christ” (2 Cor. 12:2). 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. 1:20). (Phil. 3:9, footnote 1)

### Today's Reading

Christ lives in the believers for them to be able to do all things in Him who empowers them ...(Phil. 4:13). To be empowered by Christ is to be made dynamic inwardly. Christ dwells in us (Col. 1:27), and He empowers us, makes us dynamic, from within, not from without. Paul was a person in Christ (2 Cor. 12:2) and he desired to be found in Christ by others (Phil. 3:9). In 4:13 he declared that he could do all things in Christ, the One who empowered him. This is an all-inclusive and concluding word of Paul's 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.

在腓立比三章保罗见证他追求基督，为要赢得祂，并且给人看出他是在基督里面。如今在四章十三节保罗说，他在基督里面。在基督那加他能力者的里面，保罗凡事都能作。基督是他知足的秘诀。借着在基督里面，保罗就在祂里面凡事都能作。…十三节的“凡事”，是指十二节所提的事，以及八节所列的美德。…借着基督的加力，我们能过知足的生活（11～12），并且成为真实的、庄重的、公义的、纯洁的、可爱的、有美名的。这就是说，我们是在基督里的人，祂加我们能力，活出各样的美德。这就是活基督，在祂的美德上显大基督。

保罗说到基督是加力者的话，特别适用于基督加我们能力，使我们活祂作我们人性的美德，因而显大祂那无限的伟大。…神按着祂的形像造人，就是按着祂爱、光、圣、义的属性造人。…这六项，凡是真实的、庄重的、公义的、纯洁的、可爱的、有美名的，都在爱、光、圣、义这四种神圣属性里面。这是真正的美德，因为这就是基督的彰显。…要过这一切美德的生活，比作基督教的工作难多了。许多人能传扬福音，教导圣经，甚至建立召会，却无法过这样的生活，就是满了真实、庄重、公义、纯洁、可爱、有美名之美德的生活。要活基督作我们人性的美德，以彰显神圣的属性，我们需要内住基督的加力。…我们若要经历基督作加力者，使我们在祂里面凡事都能作，我们就需要让祂活在我们里面（加二20）、成形在我们里面（四19）、安家在我们里面（弗三17）并且在我们身上显大（腓一20）。…〔当〕基督活在我们里面、成形在我们里面、安家在我们里面并且在我们身上显大，就为祂预备好道路，加力给我们。然后，借着内住基督的加力，我们就能作腓立比四章八至十二节所说的一切事（新约总论第五册，五六七至五七〇页）。

参读：活力排，第二至三、十至十一篇。

In Philippians 3 Paul testified that he pursued Christ in order to gain Him and be found in Him. Now in 4:13 Paul says that he is in Him. In Christ as the One who empowers him Paul could do all things. Christ was his secret of sufficiency. By being in Him Paul could do all things in Him. The “all things” in Philippians 4:13 refer to the things mentioned in verse 12 and to the virtues listed in verse 8... By the empowering of Christ we can live a contented life (vv. 11-12) and be true, honorable, 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.

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...God created man in His image, that is, in His attributes of love, light, holiness, and righteousness...The six items, whatever is true, honorable, righteous, pure, lovely, and well spoken of, are in these four divine attributes of love, light, holiness, and righteousness. This is the real virtue, for it is the expression of Christ. 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, honorable, 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 (Gal. 4:19), make His home in us (Eph. 3:17), and be magnified in us (Phil. 1:20)...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 shall be able to do all the things spoken of in Philippians 4:8 through 12. (The Conclusion of the New Testament, pp. 1554-1556)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” chs. 2-3, 10-11



## 第二周■周四

### 晨兴喂养

腓四 6~7 “应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

（腓立比四章六节的告诉神，）直译，给神知道。“给”，表示向前的动作，有活的联合并交往之意，含示交通。因此…是在与神的交通中（圣经恢复本，腓四 6 注 4）。

在祷告中与神交通的结果，乃是得享神的平安。神的平安实际上就是平安的神自己（腓四 9），借着我们祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑（约十六 33）（腓四 7 注 1）。

平安的神在基督里，在我们的心怀意念前巡查，保守我们平静安宁（腓四 7 注 2）。

### 信息选读

挂虑是与谦让宜人对立的。挂虑像一条虫，把我们谦让宜人的能力吞噬。我们若没有谦让宜人，我们就很容易恼怒或发脾气。怒气常是从挂虑来的。我若为着我的将来、我的景况或我的家庭担忧，我就会和别人处得不愉快。这些忧虑会使我厌烦每一个人。唯有当我们喜乐知足的时候，我们才有谦让宜人。…一个忧愁、不知足的人很容易被激怒、被得罪。保罗满了喜乐与知足，所以他一无挂虑，并有丰盛的谦让宜人。

我们若要有一无挂虑的生活，就必须领悟，我们所有的遭遇，不论是好是坏，都是神所派定的。我们需要对这个领悟有充分的把握。假如一位弟兄经

## WEEK 2 — DAY 4

### Morning Nourishment

Phil. 4:6-7 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

[To God in Philippians 4:6] denotes motion toward, in the sense of a living union and communion, implying fellowship, hence,...in the fellowship with God. (Phil. 4:6, footnote 4)

The result of practicing fellowship with God in prayer is that we enjoy the peace of God. The peace of God is actually God as peace (Phil. 4:9) infused into us through our fellowship with Him by prayer, as the counterpoise to troubles and the antidote to anxiety (John 16:33). (Phil. 4:7, footnote 1)

The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil. (Phil. 4:7, footnote 2)

### Today's Reading

Anxiety is opposed to forbearance. Anxiety is like a worm that devours our ability to forbear. If we have no forbearance, it will be easy for us to be upset or to lose our temper. Anger often comes out of anxiety. If I am worried about my future, my circumstances, or my family, I will not be happy with others. This worry will cause me to be upset with everyone. Only when we are happy and contented do we have forbearance...One who is sorrowful and discontented, on the contrary, is easily irritated or offended. Because Paul was full of happiness and contentment, with him there was no anxiety but an abundance of forbearance.

If we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God. We need to have this realization with a full assurance. Suppose a brother is in business

商，他的生意兴旺，赚了一大笔钱。后来他的生意失败了，所赔的钱比已往赚的钱还要多。赚钱和赔钱都是神派定给他的。倘若这位弟兄有充分的把握，相信他的环境是神所派定的，他就能够为着主的安排敬拜主。或许赔钱比赚钱对他更有益处，因为借着这样的损失，他就得着成全并建造。

照样，疾病与健康都是神所派定的。我们都应当切慕健康。但有时候，健康不像疾病那样能成全我们。此外，我们不健康的时候也许比健康的时候更愿意祷告。

要一无挂虑，第一个先决的条件就是要有充分的把握，知道我们所经历的一切苦难，都是神所派定的。…祂知道我们的需要。

我年幼的时候读过一则故事，说到两只麻雀的对话。它们所谈的是人中间极为普遍的忧愁与烦恼。一只麻雀对另一只说，人类为什么有那么多的烦恼。另一只回答说，“我想这是因为他们不像我们有一位父看顾我们。我们什么事都不必烦恼，因为我们的父看顾我们。”不错，我们的父的确看顾我们。但是有时候祂差派艰难、苦难给我们，目的是要使我们达到显大基督的定命。我们能够一无烦恼，不是因为神应许我们没有苦难的生活，乃是因为我们知道，所有临到我们的环境都是神所派定的。保罗不在意是生、是死，他只在意基督在他身上显大。他领悟每一种景况都是为着他的益处。这是一无挂虑的路。

为什么有些圣徒会担心赔钱？因为他们想要赚更多的钱。为什么有些人担心身体的健康？他们挂虑是因为他们怕死。…我们若赔了钱，甚至失了业，也不必挂虑。这种损失乃是来自神的派定，我们不必为此挂虑（腓立比书生命读经，六三五至六三八页）。

参读：初信课程，第二十二至二十四课。

as a merchant. His business may prosper, and he may earn a good deal of money. Later his business may fail, and he may lose much more than he earned. Both earning money and losing it are God's assignment to him. If this brother has the full assurance that his circumstances come from God's assignment, he will be able to worship the Lord for His arrangement. Perhaps losing money will benefit him more than earning money, for through such a loss he may be perfected and built up.

Likewise, both illness and good health come from God as His assignment. We should all aspire to be healthy. But sometimes good health does not perfect us as much as a period of illness. Furthermore, when our health fails, we may be more inclined to pray than when we are in good health.

The first prerequisite to having no anxiety is to have the full assurance that all the sufferings we experience are God's assignment... He knows what we need.

When I was very young, I read a story about a conversation between two sparrows who were talking about the sorrows and the worries common among human beings. One sparrow asked the other why people worry so much. The other sparrow answered, "I don't think they have a Father who cares for them like we do. We don't need to worry about anything because our Father takes care of us." Yes, our Father does care for us. But sometimes He sends us hardships and sufferings to serve in fulfilling our destiny to magnify Christ. We can be freed from worry, not because God has promised us a life without suffering but because we know that all our circumstances come to us as God's assignment. Paul did not care about life or death. He cared only that Christ would be magnified in him. He realized that every circumstance was for his good. This is the way to have no anxiety.

Why do certain saints worry about losing money? Simply because their desire is to have more money. Why are others anxious about their health? They are anxious because they are afraid to die... If we lose money or even lose our job, we need not be anxious. Such a loss comes from God's assignment, and we need not be anxious about it. (Life-study of Philippians, pp. 530-532)

Further Reading: CWWL, 1959, vol. 3, "Lessons for New Believers," lsns. 22-24

## 第二周■周五

### 晨兴喂养

太十四 12 “约翰的门徒进前来，把尸体领去，埋葬了，就去报告耶稣。”

可六 30 “使徒…将他们所作、所教训的一切，都报告给祂。”

民二十 8 “你拿着杖，…招聚会众，…吩咐磐石发出水来…”

主耶稣是人最容易把话告诉祂的一位。任何的话，祂都让人告诉祂。圣经记主将话告诉人的地方很多；但是，说人把话告诉主的并不多。照我所知道的，只有这里所列的两处圣经。一处是在马太十四章，是约翰的门徒将话告诉主（12）。又一处是在马可六章，是主耶稣自己的门徒来告诉主（30）。…一幅是伤心的图画，一幅是喜乐的图画。一幅给我们看见，施浸者约翰的门徒，眼看他们的老师死了，遭了不测的惨祸，这是多么悲哀的一件事！约翰的门徒，把他们的老师埋葬了，就去告诉主耶稣。另一幅给我们看见，主的十二个门徒，奉差遣出去传福音，医病赶鬼，这是十分快乐的一件事，门徒也来告诉主（倪柝声文集第一辑第十八册，一〇一至一〇二页）。

### 信息选读

主耶稣是很容易让人把话语告诉祂的一位。任何的话语，祂都让人告诉祂。…多少的时候，我们需要有一个人，可以让我们把我们的愁苦或者喜乐告诉他；但是，没有人是可以告诉的。…我们遇见顶艰难不能解决的事，要告诉人，人却以为这是无关紧要的闲事。在我

## WEEK 2 — DAY 5

### Morning Nourishment

Matt. 14:12 And his disciples came and took the corpse and buried it; and they came and reported the matter to Jesus.

Mark 6:30 And the apostles...reported to Him all that they did and all that they taught.

Num. 20:8 Take the rod, and gather the assembly,...and speak to the rock...so that it yields its water...

The Lord Jesus is a person in whom men can most easily confide. He allows others to tell Him anything. The Bible records many instances in which the Lord spoke to men. But it does not record many instances of men speaking to Him. To my knowledge, there are only two passages of Scripture that talk about this. The first is in Matthew 14, where John's disciples came to tell the Lord something [v. 12]. The second is in Mark 6, where the Lord's own disciples came to tell Him something [v. 30]. One is a sad picture; the other is a happy picture. One picture shows us that John the Baptist's disciples realized that their teacher was dead and had come to a tragic end. What a sad thing this was! After John's disciples had buried their teacher, they came to tell Jesus about it. The other picture shows us the Lord's twelve disciples being sent to preach the gospel, heal the sick, and cast out demons. This was a happy experience, and the disciples came and told the Lord about it. (CWWN, vol. 18, p. 327)

### Today's Reading

Men can easily tell the Lord what they want to say. Any words can be told to Him...Many times we need someone to share our sorrow or joy, but we are unable to find someone... If we encounter a difficult or unsolvable problem, we want to tell others, but they may think that it is an unimportant matter. It is something very important and crucial to us. But when we tell others about

们以为是天大的事，最要紧的事，跑去告诉人，人却不理我们。有的时候，我们觉得有一件很快乐的事，跑去告诉人，人也不能领会我们，不和我们一同快乐。有的时候，我们觉得苦闷，人也不能感觉我们的苦闷。

有的人，把死人埋葬了以后就说，“我的一切都完了，我绝望了。他死了，我也失去了一切，我所有的也跟他去了。”岂知，这样的時候，正是你当亲近主的时候，你可以把你的伤心去告诉主。祂不会说你太属世，太多情，或者说你太舍不得死人；祂知道你的情感，祂体会你的心肠。有的人从来没有遭遇父母、妻子、兄弟、亲友死亡的悲伤，但…有什么东西失去了，…（就觉得）所有的景物好像都毫无生气，（他们）找不到出路。这时候，…（他们）应当像约翰的门徒，把尸首埋葬了，跑去告诉主。你知道么？在主面前，有一次的诉说，有一次的倾心，就是与祂多一次的亲密，多一次的认识。当这时候，你与祂这样亲近一次，要胜过平常的交通几百次。唯有这样，你的生命才能进步。你当把你的难处带到主那里，告诉祂。祂能安慰你，祂能扶助你。一个人如果没有在主面前流过泪，没有将他一切苦乐的事都带到主面前与祂分一分，没有将他秘密的事和主谈一谈，这样的人与主就没有亲密的交通，没有亲密的来往。我们不是说你不能请人代祷，求人帮助，我们是说，唯有告诉主，你才能与主更亲。

无论你把什么事来告诉主，祂都肯听。…我们每一件难处，祂都表同情。祂看顾每一个人的事。在祂心中，好像世上只有你这一个人的事。祂背负你一切的忧患。…我们的主肯担当我们一切的忧虑，肯耐心听我们的告诉（倪柝声文集第一辑第十八册，一〇二至一〇五页）。

参读：撒母耳记生命读经，第六篇；约书亚记生命读经，第九篇；倪柝声文集第一辑第十八册，告诉祂。

it, they ignore us. Sometimes we tell others about something very joyous, but they do not understand and share our joy. At other times we feel depressed, but others cannot share our depression.

Some would bury their dead and then say, “Everything with me is over. I have lost all hope. He is dead, and I have lost everything. Everything I had left with him.” Yet these are the times when we should draw near to the Lord. We can tell the Lord our sorrow. He will not rebuke us as being too worldly, too affectionate, or too attached to our dead ones. He knows our emotion, and He sympathizes with our heart. Some may have never experienced the sorrow of losing their parents, wife, brothers, or relatives. Nevertheless, when they lose something,...they feel...that everything around them has lost its ardor; they find no way out. At such times...they should bury the corpse, like the disciples of John did, and go and tell the Lord. We should realize that when we have a thorough talk with the Lord and pour out our heart to Him, our intimacy with the Lord is one step further, and we know Him a little more. Intimate contact with Him at these times is hundreds of times better than our ordinary fellowship with Him. By these contacts we advance in life. We should bring our problems to the Lord and tell Him about them. He can comfort us and help us. If a person has never shed tears before the Lord, if he has never shared his joy or sorrow with the Lord, and if he has never talked with the Lord about his private matters, he has never had any intimate fellowship with the Lord; he has never had any deep acquaintance with Him. We are not saying that you cannot ask others to pray for you or ask others to help you. We are saying that one can only be drawn closer to the Lord through telling Him everything.

No matter what we tell Him, He will listen...He is sympathetic to every one of our problems. He cares for the affairs of us all. In His heart, there seems to be no one else's affairs but ours. He bears all our sorrows...Our Lord is willing to bear all our anxieties and patient to listen to our speaking. (CWWN, vol. 18, pp. 327-329)

Further Reading: Life-study of 1 & 2 Samuel, msg. 6; Life-study of Joshua, msg. 9; CWWN, vol. 18, issue no. 34, “Tell Him”

## 第二周■周六

### 晨兴喂养

诗一四二 2 “我在祂面前倾吐我的苦情，在祂面前诉说我的患难。”

七三 16~17 “我思索要明白这事，眼看实系为难；等我进了神的圣所，我才看清他们的结局。”

主在祂的主宰里可能容让我们赔钱；但是当每一分钱都没有了，神仍然在这里。我们也许向神抱怨，但我们的抱怨也许是向神最好的祷告，最讨神喜悦的祷告。当我们抱怨时，神就欢乐，因为祂使万有都互相效力，叫我们得益处，使我们模成祂长子的形像（李常受文集一九九一至一九九二年第二册，六五二至六五三页）。

### 信息选读

诗篇一百零二篇七节说，“我儆醒不睡，就像房顶上孤单的麻雀。”这里的“房顶”指犹太人房屋的平顶，人常上房顶去祷告（参徒十9）。…既然诗篇一百零二篇七节指基督，这节就指明主耶稣在地上时，可能有时候也像房顶上孤单的麻雀，在夜间儆醒祷告，顾到神的权益。这也是这篇诗作者的景况。因着锡安遭破坏，他无法睡觉，也无法躺在床上。他上房顶去，在那里向神倾吐苦情，求祂垂顾锡安、城与殿。

七节是关于基督的受苦和祂的困苦特别的经文。祂的受苦与祂为神家的焦急有关（约二17，诗六九9）。基督在祂的受苦里是儆醒者，不顾自己的权益，只顾神家的权益。…这是基督受苦的一方面。…基督的受苦是为着产生召会。

## WEEK 2 — DAY 6

### Morning Nourishment

Psa. 142:2 I pour out my complaint before Him; I declare my trouble before Him.

73:16-17 When I considered this in order to understand it, it was a troublesome task in my sight, until I went into the sanctuary of God; then I perceived their end.

The Lord in His sovereignty may allow us to lose our money, but when every cent is gone, God is still here. We may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God. While we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His firstborn Son. (CWWL, 1991-1992, vol. 2, "The Christian Life," p. 488)

### Today's Reading

Psalm 102:7 says, "I watch, and I am like / A lone sparrow on a housetop." The "housetop" here refers to the flat roof of a Jewish house. People would often go to the housetop to pray [cf. Acts 10:9]... Since Psalm 102:7 refers to Christ, this verse indicates that when the Lord Jesus was on earth, probably there were times when in the night He, like a lone sparrow on a housetop, would watch and pray, caring for God's interest. This was also the situation of the writer of this psalm. Because of the devastation of Zion, he could not sleep or stay in bed. Instead, he went to the housetop where he poured out his complaint to God, asking Him to look upon Zion, the city, and the temple.

Verse 7 is a particular verse concerning Christ's suffering, His affliction. His affliction was related to His zeal for God's house (John 2:17; Psa. 69:9). In His suffering Christ was a watcher, caring not for His own interest but for the interest of God's house... This was an aspect of Christ's suffering... Christ's suffering was for the producing of the church.

诗篇七十三篇二至十六节记载寻求神之诗人的受苦和困惑。二节…指明诗人因着恶人兴旺而几乎绊跌（3～12）。…这虔诚寻求神的人在受苦，但他若告诉别人关于他的情况，别人就会绊跌，并且会说，“凡遵守律法的必兴旺。”（参诗一）然而这里有一人遵守律法，却一点也不兴旺。因此在七十三篇十六节诗人告诉我们，他很迷惑：“我思索要明白这事，眼看实系为难。”这是一句很重的话。诗人越思想这情况，就越困扰、困惑。

诗人在神的圣所里得着了解答〔17〕。…今天神的圣所在哪里？首先，神的圣所，祂的居所，是在我们灵里；第二，神的圣所乃是召会。因此，我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会。我们一在圣所里—在灵里并在召会中，就会对恶人的情形有另一种看法，有特别的领会。

“除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。”（25）这节启示，单纯寻求神的人以神作他在天上唯一的产业，在地上独一的爱慕。神是诗人独一的目标；诗人除了神并得着神以外，不在意任何事物。…〔同样的，〕保罗在腓立比三章八节说，他将万事看作粪土，为要赢得基督。

诗篇七十三篇末了有这样的话：“我的肉体和我心肠衰残，但神是我心里的磐石，又是我的业分，直到永远。”（26）这里诗人得到关于他受苦和恶人兴旺之问题的解答。不在意神的人也许赢得许多事物，并且似乎也兴旺。然而，在意神的人会受神限制，甚至被神剥夺许多事物（诗篇生命读经，五一〇、四三四至四三六页）。

参读：金灯台的终极意义，第四篇；诗篇生命读经，第三十、三十七篇。

Psalm 73:2 through 16 is a record of the sufferings and puzzles of the God-seeking psalmist. Verse 2... indicates that the psalmist was nearly stumbled by the situation concerning the prosperity of the wicked (vv. 3-12)... This pious seeker of God was suffering, but if he had told others about his situation, they would have been stumbled and would have said, "Whoever keeps the law will be prosperous" [Psa. 1]. However, here is one who kept the law, yet was not at all prosperous. In 73:16 the psalmist tells us that he was puzzled. "When I considered this in order to understand it, / It was a troublesome task in my sight." This is a heavy word. The more the psalmist considered the situation, the more he was troubled and puzzled.

The psalmist obtained the solution in the sanctuary of God [v. 17]...Where is God's sanctuary today? First, God's sanctuary, His habitation, is in our spirit. Second, God's sanctuary is the church. Thus, to go into the sanctuary of God, we need to turn to our spirit and then go to the meetings of the church. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation concerning the wicked.

"Whom do I have in heaven but You? / And besides You there is nothing I desire on earth" (v. 25). This verse reveals that God's pure seeker would have God as his only possession in heaven and his unique desire on earth. God was the psalmist's unique goal. The psalmist did not care for anything except God and gaining Him... [Similarly], Paul said that he counted all things as refuse in order to gain Christ [Phil. 3:8].

Psalm 73 ends with these words: "My flesh and my heart fail, / But God is the rock of my heart and my portion forever" (v. 26). Here we have the answer to the psalmist's question concerning his suffering and the prosperity of the wicked. The one who does not care for God may gain many things and seem to prosper. However, the one who cares for God will be restricted by God and even stripped by God of many things. (Life-study of the Psalms, pp. 419, 353-355)

Further Reading: CWWL, 1977, vol. 3, "The Ultimate Significance of the Golden Lampstand," ch. 4; Life-study of the Psalms, msgs. 37, 30

## 第二周诗歌

### 奇妙秘诀我已学会

(英564)

降 E 大调

补 432

4/4

5 4 | 3 3 2 1 | 5 5 4 3 | 6 . 6 6 6 | 5 -  
 一 奇 妙 秘 诀 我 已 学 会, 就 是 住 在 主 里 面;  
 5 5 | i i 5 3 | 6 5 3 1 | 2 . 2 2 3 | 2 -  
 在 此 畅 饮 生 命 纯 泉, 日 日 饱 尝 祂 圣 言。  
 5 4 | 3 3 2 1 | 5 5 4 3 | 6 . 6 6 6 | 5 -  
 在 祂 有 能 宝 血 底 下, 我 得 加 力 享 肥 甘;  
 5 4 | 3 5 i 5 | 6 5 4 2 | 1 . 1 3 2 | 1 -  
 败 坏 的 “己” 日 渐 消 逝, 当 我 浸 没 祂 里 面。  
 1 3 | 5 . 5 3 2 | 1 - 2 3 | 4 . 3 4 6 | 5 -  
 (副) 我 今 住 在 主 里 面, 相 信 祂 可 靠 圣 言;  
 5 5 | i i 5 3 | 6 5 3 1 | 2 - - - |  
 甜 美、安 息, 隐 藏 祂 爱 胸 怀 间。  
 0 0 5 4 | 3 3 2 1 | 5 - 4 3 | 6 . 6 6 6 | 5 -  
 是 的, 住 在 主 里 面, 相 信 祂 可 靠 圣 言;  
 5 4 | 3 5 i 5 | 6 5 4 2 | 1 - ||  
 甜 美、安 息, 隐 藏 祂 爱 胸 怀 间。

- 二 我与基督已经同钉, 祂今与我同生活;  
 我已停下一切挣扎, 今是祂, 不再是我。  
 当我意志降服于祂, 祂灵掌权我心内;  
 祂的救赎、拯救有能, 使我洁净并脱罪。
- 三 我将疾病带来归祂, 由祂一一都担去;  
 我告祂以软弱、忧、惧, 祂使我一无挂虑。  
 我的力量取自基督, 生活行动祂指点;  
 祂赐我以生命、信、爱, 使我活出祂意念。
- 四 我以祂智作我言语, 凭祂灵力而工作;  
 祂的同在作我道路, 不住保卫、引导我。  
 祂是无穷喜乐泉源, 作我永分藏心房—  
 是我救主、圣别、医治、 荣耀主、永世君王。

## WEEK 2 — 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 - biding 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.





## 第三周

借着思念同一件事，  
在基督的心肠里与祂是一，  
并让神为着祂的美意  
在我们里面运行，  
使我们立志并行事，  
而同魂，以享受基督

诗歌：546

读经：腓一 4、8、18、25、27，二 2、12～13、  
17～18、28～29，三 1，四 1、4、10、15～16

### 【周一、周二】

壹 严格地说，腓立比书不仅论到经历基督，也论到享受基督；经历基督主要是在我们的灵里，而享受基督乃是在我们的魂（我们的心思、情感和意志）里：

一 腓立比书既是说到对基督的经历和享受，其结果乃是喜乐，所以该书也是充满喜乐、欢喜的书——4、18、25，二 2、17～18、28～29，三 1，四 1、4。

二 在腓立比的圣徒，借着使徒保罗的职事，在推广福音上有交通；这样的有分，包括在财物上

## Week Three

**Being One in Soul to Enjoy Christ  
by Thinking the One Thing, by Being One  
with Christ in His Inward Parts,  
and by Allowing God to Operate in Us  
the Willing and the Working  
for His Good Pleasure**

Hymns: 750

Scripture Reading: Phil. 1:4, 8, 18, 25, 27; 2:2, 12-13, 17-18, 28-29;  
3:1; 4:1, 4, 10, 15-16

### § Day 1 & Day 2

**I. Strictly speaking, Philippians is a book not only on the experience of Christ but also on the enjoyment of Christ; the experience of Christ is primarily in our spirit, but the enjoyment of Christ is in our soul (our mind, emotion, and will):**

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 saints in Philippi had fellowship unto the furtherance of the gospel, through the apostle Paul's ministry; this participation included their

## 供给使徒—四 10、15 ~ 16:

- 1 经历并享受基督的生活，乃是推广福音、传扬福音的生活；不是个人的，乃是团体的；我们在推广福音上越有交通，就越经历并享受基督；这杀死我们的己、野心、喜好和选择。
  - 2 无论我们说话或保持静默，我们的生命、生活、所是和全人，都必须是传扬基督——20，四22，参林后三3。
- 三 保罗嘱咐我们行事为人要“配得过基督的福音”，就是要“在一个灵里站立得住，同魂与福音的信仰一齐努力”——腓一 27:
- 1 为着福音的工作同魂，比在一个灵里经历基督更难；提摩太是与使徒保罗同魂的弟兄——二 19 ~ 21，参 30。
  - 2 同魂需要我们在灵里重生以后，进一步在我们魂里得着变化——林后三 18，罗十二 2。
  - 3 我们若在情感、思想和决定上不是一，我们就不是同魂；只要我们不是同魂，我们就不在推广福音上所有的交通里，行事为人就配不过福音。
  - 4 当召会的众肢体都在一个灵里同魂时，这个一就能说服人、征服人并吸引人，我们就会经历基督并享受基督。
- 四 我们可能经历基督而没有享受基督；这里的难处是在于我们的魂——我们的的心思、情感和意志；我们就像那些被迫吃食物却没有享受食物的孩子，许多时候我们经历基督却没有享受基督。
- 五 “我多少担心你们对基督的享受可能不是那么多”（李常受文集一九七八年第一册，经历基督，四三八页）；许多人失去了对基督的享受，

## financial contributions to the apostle—vv. 10, 15-16:

1. The Christ-experiencing and Christ-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—1:20; 4:22; cf. 2 Cor. 3:3.
- C. 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”—Phil. 1:27:
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; Timothy was a brother who was like-souled with the apostle Paul—2:19-21, cf. v. 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.
- D. It is possible for us to have the experience of Christ without the enjoyment of Christ; the problem here is with our soul—our mind, emotion, and will; like children who are made to eat without enjoying their food, many times we experience Christ without enjoying Him.
- E. “I am somewhat concerned that you may not have very much enjoyment of Christ” (The Collected Works of Witness Lee, 1978, vol. 1, “The Experience of Christ,” p. 340); the reason that many lose the enjoyment

原因是他们在魂里有难处；你们若对基督没有很多的享受，就指明你们没有同魂，没有在魂里联结—腓二 2。

### 【周三】

贰 我们要同魂，就需要思念同一件事：在腓立比书中，“同一件事”是指对基督主观的认识、经历和享受；“同一件事”乃是追求基督以赢得祂，取得祂，并据有祂—一 20～21，二 2、5，三 7～14，四 13：

一 我们要活在基督身体的实际里，就必须借着爱基督到极点而享受祂；我们要爱祂，我们的思想就需要蒙拯救脱离刚硬（林后三 14）、被弄瞎（四 4）、背叛（十 4～5）和败坏（十一 2～3）。

二 我们的思念应当集中在对基督宝贵的认识，以及对基督的经历和享受上；任何别的事物，都会使我们的思念不同，造成我们中间的不合（林前一 10，腓三 8～9、15，四 2）。

三 在主恢复里的同一件事，唯一的事，乃是神永远的经纶，以基督为中心和普及—西三 10～11：

1 在主的恢复里，唯一该专注、强调并供应的事，乃是神永远的经纶—提前一 3～4。

2 神永远经纶的内容乃是基督：实际上，基督自己在三个时期中丰满的职事就是神圣的经纶（约一 14，林前十五 45 下，后一 4，三 1，四 5，五 6）；神渴望要得着一个恢复，纯粹且完全是恢复基督这人位（西一 17 下、18 下，林后十二 2 上，二 10，三 3）。

四 在腓立比人中间，他们在思念上不合（腓四 2），

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—Phil. 2:2.

### § Day 3

**II. In order for us to be one in soul, we need to think the one thing: the one thing in Philippians refers to the subjective knowledge, experience, and enjoyment of Christ; the one thing is the pursuing of Christ to gain Him, lay hold of Him, and possess Him—1:20-21; 2:2, 5; 3:7-14; 4:13:**

A. In order to live in the reality of the Body of Christ, we must enjoy Christ by loving Him to the uttermost, and in order to love Him, our thoughts need to be rescued from being hardened (2 Cor. 3:14), blinded (4:4), rebellious (10:4-5), and corrupted (11:2-3).

B. Our thinking should be focused on the excellency of the knowledge of Christ and the experience and enjoyment of Christ; focusing on anything else causes us to think differently, thus creating dissensions among us—1 Cor. 1:10; Phil. 3:8-9, 15; 4:2.

C. The one thing, the unique thing, in the Lord's recovery is God's eternal economy with Christ as the centrality and universality—Col. 3:10-11:

1. The one thing that should be focused on, stressed, and ministered in the Lord's recovery is the eternal economy of God—1 Tim. 1:3-4.

2. The content of God's eternal economy is Christ; actually, Christ Himself in His full ministry of three stages is the divine economy (John 1:14; 1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6); God's desire is to have a recovery purely and wholly of the person of Christ (Col. 1:17b, 18b; 2 Cor. 12:2a; 2:10; 3:3).

D. Among the Philippians there was dissension in their thinking (Phil. 4:2),

这令使徒受搅扰；因此，他要求他们思念相同的事，甚至思念同一件事，使他的喜乐可以满足（二：2）：

- 1 不思念同一件事，而思念别的事，就是背叛神的经纶；神的经纶就是要我们思念同一件事；在召会生活中，我们需要帮助所有圣徒思念同一件事；为着召会生活，身体生活，我们的思念该集中于并充满对基督的享受。
- 2 腓立比的信徒因着思念上的不合，而有不同程度的爱（2）；他们对众圣徒没有相同的爱以保守一；我们对圣徒的爱若受过调整并对付，我们爱圣徒时就会享受基督。
- 3 同魂，魂里联结，不仅是为着经历基督，更是为着享受基督；我们要享受基督，就需要有正确的魂，就是与其他圣徒的魂是一的“共同的魂”。

## 【周四】

叁 我们要同魂，就需要在基督的情感里，就是在祂的“心肠”里与祂是一；祂的心肠表征祂里面的情感，柔细的怜悯和同情—腓一 8：

- 一 基督既是人，就有在祂心肠里的经历，包括祂的爱好、愿望、喜悦和感觉—诗十六 3、7（见恢复本注解）。
- 二 保罗没有在他天然的内在所是里生活，乃在基督的心肠里生活；我们若要在经历上在基督里，就必须在祂的心肠里，在祂柔和、细致的感觉里—西三 12。
- 三 在腓利门书，我们有一幅在基督耶稣的心肠里所过基督身体生活的图画—7、10～12、20 节：

which troubled the apostle; hence, he asked them to think the same thing, even the one thing, that they might make his joy full (2:2):

1. 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; in the church life we need to help all the saints to think the one thing; our thoughts should be focused on and filled with the enjoyment of Christ for the church life, the Body life.
2. Because of the dissension in their thinking, the Philippian believers had different levels of love (v. 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.
3. Being one in soul, joined in soul, is not only for the experience of Christ but even more for the enjoyment of Christ; in order to enjoy Christ, we need to have a proper soul, a “co-soul” that is one with the souls of other saints.

## § Day 4

**III. In order for us to be one in soul, we need to be one with Christ in His emotions, His “inward parts,” signifying His inward affection, tender mercy, and sympathy—Phil. 1:8:**

- A. As a man, Christ's experiences in His inward parts included His love, desire, delight, and feeling—Psa. 16:3, 7 (see footnotes in the Recovery Version).
- B. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ; if we would be those who are experientially in Christ, we must be in His inward parts, in His tender and delicate feelings—Col. 3:12.
- C. In the book of Philemon we have a picture of the Body life lived in the inward parts of Christ Jesus—vv. 7, 10-12, 20:

- 1 欧尼西母与保罗一同在罗马的监狱中时，借着保罗而得救，保罗称他为“我在捆锁中所生的孩子”——10 节。
  - 2 保罗打发欧尼西母带着他的书信回腓利门那里去时，说，“我现在打发他〔欧尼西母〕回你那里去，他乃是我心上的人”——12 节。
  - 3 保罗内在的情爱和怜恤，随同欧尼西母到腓利门那里去；“心上的人”，直译与腓立比一章八节的“心肠”相同，表征内在的情爱、慈心、怜恤——西三 12。
- 四 保罗以基督的感觉为自己的感觉，而活在基督身体的实际里；基督对身体的感觉成了他对身体的感觉；这对我们过身体生活是极其需要的一林后十二 15。
- 五 我们若否认自己，认同身体，就会与身体毫无间隔，更不会脱节；我们所过的生活就完全是身体的生活，主今天也就能在地上得着祂身体的彰显——太十六 24，弗四 16。
- 六 我们越活在基督耶稣的心肠里，我们的基督身体感会越重，我们对基督身体的感觉也会越强——林前十二 26～27，罗十二 15。

## 【周五】

肆 我们要同魂，就需要与内里奋力活动的神合作，借此作成我们自己的救恩；神为着祂的美意在我们里面运行，使我们“立志并行事”——腓二 12～13：

- 一 我们之所以能作成自己的救恩，是因为神在我们里面运行；我们可能说，我们没有立志，但神正在我们里面运行，使我们立志并行事，好

1. While Onesimus was in prison at Rome with Paul, he was saved through Paul, who referred to him as “my child, whom I have begotten in my bonds”—v. 10.
  2. When Paul sent Onesimus back with his Epistle to Philemon, Paul said, “Him [Onesimus] I have sent back to you—him, that is, my very heart”—v. 12.
  3. Paul's inward affection and compassions went with Onesimus to Philemon; the words very heart are literally the same as inward parts in Philippians 1:8, which signify inward affection, tenderheartedness, and compassions—Col. 3:12.
- D. Paul lived in the reality of the Body of Christ by taking Christ's feeling as his own feeling; Christ's feeling for the Body became his feeling for the Body; this is most necessary for our living the Body life—2 Cor. 12:15.
- E. If we deny ourselves and identify ourselves with the Body, there will be no separation or disconnection from the Body; the life we live will fully be the Body life, and the Lord will gain the expression of His Body on earth today—Matt. 16:24; Eph. 4:16.
- F. The more we live in the inward parts of Christ Jesus, the greater will be our consciousness of the Body of Christ and the stronger will be our feeling for the Body of Christ—1 Cor. 12:26-27; Rom. 12:15.

## § Day 5

**IV. In order for us to be one in soul, we need to work out our own salvation by cooperating with the inner energizing God, who operates in us both the “willing and the working for His good pleasure”—Phil. 2:12-13:**

- A. We work out our own salvation because God works within us; we may say that we do not have the willingness, but God is working the willingness into us for the working out of His good pleasure; the willing is within, and

成就祂的美意；立志是在里面，行事是在外面。

二 我们需要操练我们的灵连同降服且复活的意志，而拣选与内住的三一神合作，借此作成我们自己的救恩；三一神在我们里面运行，使我们立志为着祂的美意。

三 我们得着变化的意志在预表上可见于雅歌四章四节；这节说，爱主的寻求者“颈项好像大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的挡牌”：

1 人随己意而行、刚硬、骄傲时，圣经就说是“挺项”（硬着颈项）（赛三16）；因此，颈项是指人的意志；主看人意志的降服是人身上顶美丽的地方。

2 颈项好像高楼，表征寻求者的意志已经被神带到了坚固的地步，而不爱世界，不受撒但的影响了；她的意志被带领到一个地步，完全降服于大卫（表征基督），她的意志已被基督所掳。

3 高楼里面所收藏的军器，表征基督的得胜为着保守信徒的意志，免得被仇敌夺去；盾牌和挡牌是为着保护的，“勇士”指力量。

4 在总意上，雅歌四章四节指明，信徒肯降服于基督的旨意，她对于遵行基督的旨意，是像高楼一样坚固；她是严密的布防，不让仇敌夺去她降服的意志。

## 【周六】

四 我们经历基督作我们顺从的生命，以作成自己的救恩，见于挪亚所建造之方舟的预表；建造方舟就是在我们的经历中，建造实际、现今的基督

the working is without.

B. We need to exercise our spirit with our subdued and resurrected will to choose to work out our own salvation by cooperating with the indwelling Triune God, who operates within us the willing for His good pleasure.

C. Our transformed will can be seen typologically in Song of Songs 4:4; this verse says that the Lord's loving seeker has a “neck like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men”:

1. The Bible speaks of those who walk according to their self-will, who are stubborn and proud, as stiff-necked ones (Isa. 3:16); hence, the neck denotes man's will; the Lord considers the submission of man's will as the most beautiful thing in man.

2. The neck being like a tower signifies that the seeker's will has been strengthened by God to the point that she no longer loves the world and is no longer affected by Satan; her will has been brought into complete submission to David (who signifies Christ), and her will has been taken captive by Christ.

3. The armory stored within the tower signifies the victory of Christ for the preservation of the believer's will from the enemy's usurpation; bucklers and shields are for protection; and the mighty men denote strength.

4. In summary, Song of Songs 4:4 indicates that the believer is willing to submit to Christ's will, and her will is as strong as a tower for carrying out His will; she is on guard vigilantly and does not allow the enemy to usurp her submissive will.

## § Day 6

D. Our experience of Christ as our life of obedience in order to work out our own salvation is seen in type with the ark that Noah built; to build the ark is to build up the practical and present Christ as God's salvation in

作为神的救恩，为着建造基督的身体这团体的基督，好成就神的美意—腓二 8、12 ~ 13:

- 1 挪亚所作、所进入的，乃是神的救恩，就是方舟；我们应当有一位实际、现今的基督作为神的救恩，是我们可以进入的。
- 2 方舟是基督的预表，不仅预表个人的基督，也预表团体的基督，召会，就是基督的身体和新人—创六 14，林前十二 12，弗二 15 ~ 16，西三 10 ~ 11。
- 3 挪亚借着建造并进入方舟，不仅从神用洪水对邪恶世代的审判蒙拯救，也从那世代分别出来，而被引进新的时代—创八 13 ~ 19，彼前三 20。
- 4 照样，我们借着在经历中建造实际、现今的基督作为神的救恩，而建造召会并进入召会生活，也要从神用大灾难（太二四 37 ~ 39，路十七 26 ~ 27，帖前五 3）对今天邪恶世代的审判蒙拯救，并要从那世代分别出来（路二一 36，启三 10），而被引进新的时代，就是千年国时代。

our experience for the building up of the Body of Christ as the corporate Christ for God's good pleasure—Phil. 2:8, 12-13:

1. What Noah worked on and entered into was God's salvation, the ark; we should have a practical and present Christ into whom we can enter as God's salvation.
2. The ark is a type of Christ, not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man—Gen. 6:14; 1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11.
3. By building the ark and entering into it, Noah was not only saved from God's judgment on the evil generation through the flood but was also separated from that generation and ushered into a new age—Gen. 8:13-19; 1 Pet. 3:20.
4. Likewise, by building the church and entering into the church life through building up the practical and present Christ as God's salvation in our experience, we will be saved from God's judgment on today's evil generation through the great tribulation (Matt. 24:37-39; Luke 17:26-27; 1 Thes. 5:3); separated from that generation (Luke 21:36; Rev. 3:10); and ushered into a new age, the age of the millennium.





## 第三周■周一

### 晨兴喂养

腓一 4 ~ 5 “每逢为你们众人祈求的时候，总是欢欢喜喜地祈求，为了你们从头一天直到如今，在推广福音上所有的交通。”

四 4 “你们要在主里常常喜乐，我再说，你们要喜乐。”

在腓立比的圣徒，借着使徒保罗的职事，在福音上有交通，有分于福音的推广。这样的有分，包括在财物上供给使徒（腓四 10、15 ~ 16），结果使福音得着推广。这种交通，使他们脱离个人主义和不同的心向，含示他们与使徒保罗是一，也彼此是一。这给他们立场经历并享受基督，这是腓立比书的要点。经历并享受基督的生活，乃是推广福音、传扬福音的生活；不是个人的，乃是团体的。因此这里说，在推广福音上所有的交通。我们在推广福音上越有交通，就越经历并享受基督。这杀死我们的己、野心、喜好和选择（圣经恢复本，腓一 5 注 2）。

### 信息选读

经历基督主要是在我们的灵里，而享受基督乃是在我们的魂里。经历基督是一回事，而享受基督又是另一回事。…有时我们经历基督，不是以享受的方式，而是以受苦的方式。我们可能说，“我必须接受基督作我的生命，并凭祂活着。我必须经历基督。”这不是享受基督。我们就像那些〔被迫〕吃食物却没有享受食物的孩子，许多时候我们经历基督却没有享受基督。我们没有享受基督，反而是在

## WEEK 3 — DAY 1

### Morning Nourishment

Phil. 1:4-5 Always in my every petition on behalf of you all, making my petition with joy, for your fellowship unto the furtherance of the gospel from the first day until now.

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

The saints in Philippi had fellowship unto the gospel, participating in the furtherance of the gospel through the apostle Paul's ministry. This participation included their financial contributions to the apostle (Phil. 4:10,15-16), which issued in the furtherance of the gospel. This kind of fellowship, which kept them from being individualistic and diversely minded, implies that they were one with the apostle Paul and with one another. This gave them the ground for their experience and enjoyment of Christ, which is the main point of Philippians. The Christ-experiencing and -enjoying life is a life in the furtherance of the gospel, a gospel-preaching life, not individualistic but corporate. Hence, there is the fellowship unto the furtherance of the gospel. 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. (Phil. 1:5, footnote 1)

### Today's Reading

The experience of Christ is a matter primarily in our spirit, but the enjoyment of Christ is in our soul. To experience Christ is one thing, and to enjoy Christ is another... 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

受苦。因此，我们可能经历基督而没有享受基督。这里的难处是在于我们的魂。

严格地说，腓立比书不仅论到经历基督，也论到享受基督。在三章八节下半，保罗说他因基督将万事看作粪土。这不仅是经历的事，更是享受的事。以认识基督为至宝（8上），也指明了享受。至宝主要不是为着经历，乃是为着享受。保罗在三章似乎在说，“先前的我，大数的扫罗，只享受我的身分。我是希伯来人所生的希伯来人，又是法利赛人。但现在我因基督，将万事看作亏损。”八节所说的粪土、狗食，指明没有享受。没有人能从狗食得着享受。…在对基督的享受上，应当有令人愉悦的品尝。

保罗写信给腓立比人，原因是他们虽然为着主并顾到主的仆人，他们的灵也非常好，但是他们在魂里有难处，因为他们没有思念相同的事。他们在思想上有难处。因此，保罗写这封书信劝告他们，甚至求他们，要在魂里是一。

我多少担心你们对基督的享受可能不是那么多。…过了一段时间，你可能就失去了这享受。这原因乃是在魂里有问题。不是姊妹们太在情感里，就是弟兄们太在心思里。并且我们都有顽梗意志的难处。…许多在主恢复里多年的人，就像吃食物而没有享受食物的小孩一样。…青年人可能在校园非常活跃地传福音；他们祷告赞美，又喊阿利路亚。但这一切可能变成仅仅是履行义务。…你们若对基督没有很多的享受，就指明你们没有在魂里是一，你们的思想和情感与别人不同。友欧底亚和循都基二人不合（参四2）的原因，就是她们在魂里有难处。她们没有思念相同的事（李常受文集一九七八年第一册，四三五至四三九页）。

参读：经历基督，第一至第六章。

of Christ without the enjoyment of Christ. The problem here is with our soul.

Strictly speaking, 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. In chapter 3 Paul seemed to be saying, “Formerly, I, Saul of Tarsus, enjoyed my status. I was a Hebrew of the Hebrews and a Pharisee. But now I count all things loss for Christ.” The refuse, the dog food, mentioned in verse 8, indicates no enjoyment. No human being can have enjoyment from dog food...With the enjoyment of Christ there is a pleasant taste.

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.

I am somewhat concerned that you may not have very much enjoyment of Christ...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... Many of those who have been in the Lord's recovery a long time are like children eating food without enjoying it...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... 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 [cf. 4:2] 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. 338-341)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” chs. 1-6

## 第三周■周二

### 晨兴喂养

腓一 27 “只要你们行事为人配得过基督的福音，…你们在一个灵里站立得住，同魂与福音的信仰一齐努力。”

二 20 “因我没有人与我同魂，真正关心你们的事。”

罗十二 2 “…借着心思的更新而变化，叫你们验证何为神…的旨意。”

我们不仅需要为着经历基督在一个灵里站立得住，也需要同魂与福音的信仰一齐努力。为着福音的工作同魂，比在一个灵里经历基督难（见腓二 20）。这需要我们在灵里重生以后，进一步在我们的魂，特别在我们的心思，就是我们魂的主要、领先部分里，得着变化（圣经恢复本，腓一 27 注 1）。

### 信息选读

魂里联结，意思就是在我们的情感、爱、思想以及决定上是一。这样的一是非常实际的。我们若要经历基督，就需要在魂里联结。我们若在情感、思想和决定上不是一，我们就不是同魂。只要我们不是同魂，我们就不在福音的交通里。

从腓立比一章二十七节至二章八节有一个贯通的思想。…我多年前读（一章二十七节）时，以为行事为人配得过福音，意思就是说，在那些我们传福音给他们的人面前，行为要完全。但这不是保罗在这里的意思。…保罗在这里不是说要爱我们的妻子，服从

## WEEK 3 – DAY 2

### Morning Nourishment

Phil. 1:27 Only, conduct yourselves in a manner worthy of the gospel of Christ...that you stand firm in one spirit, with one soul striving together along with the faith of the gospel.

2:20 For I have no one like-souled who will genuinely care for what concerns you.

Rom. 12:2 ...Be transformed by the renewing of the mind that you may prove what the will of God is...

We need not only to stand firm in one spirit in order to experience Christ but also to strive together with one soul along with the faith of the gospel. To be of one soul for the gospel work is more difficult than to be in one spirit for the experience of Christ (see Phil. 2:20). To be of one soul requires that, after having been regenerated in our spirit, we go further and be transformed in our soul, especially in our mind, which is the main and leading part of our soul. (Phil. 1:27, footnote 1)

### Today's Reading

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

One thought flows from Philippians 1:27 through 2:8... When I read 1:27 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... Paul does not speak here of loving our wives, submitting to our husbands, honoring our parents, or behaving in a kind,

我们的丈夫，孝敬父母，以仁爱的态度行事为人。反之，他乃是告诉我们，要在一个灵里同魂站立得住。我们若不是在一个灵里同魂，我们的行事为人就配不过福音。无论我们在一个地方或一个校园里有多少人，我们传福音时，每一个人都必须有深刻的印象：我们是在一个灵里同魂。没有什么比这个更具有说服力。当召会的众肢体都在一个灵里同魂时，这个一就能说服人、征服人并吸引人。当我们有这样一个征服人并说服人的一时，我们就会经历基督并享受基督。我们乃是借着在一个灵里同魂而享受基督。我们借着传福音，彰显了我们在灵里并魂里的一。当我们这样传福音时，我们就享受了基督。我们越是这样传扬，就越享受基督。我们就能说，“我们关心的，主要不是有多少灵魂得救，或有多少人被带到主面前。我们乃是在享受基督。”这样，我们会满了享受，而福音的传扬就成了筵席。我们传福音时，若不是这样享受基督作筵席，就指明我们有了问题；我们缺少在灵里和在魂里的一。但我们若在一个灵里同魂，有多少人借我们传福音得救还是次要的；主要的是在我们传福音的过程中，我们饱尝了基督作筵席，并且享受了祂。我们不只有经历，也有享受。

我们若要凭耶稣基督之灵全备的供应，留在推广福音的交通中，就需要在一个灵里同魂。在腓立比书里，关于经历基督特别的点乃是魂里联结这一件事。魂里联结不仅是为着经历基督，更是为着享受基督。我们对基督的经历，也该是对基督的享受。譬如，孩子可能因着不吃就会面临被管教的威胁而吃东西，但他们没有享受所吃的。照样，我们若仅仅在一个灵里，就可能经历基督却没有享受祂。我们对基督的经历要有享受，就必须不仅在一个灵里，也在魂里联结（李常受文集一九七八年第一册，四三〇、四四〇至四四二、四四七页）。

参读：经历基督的秘诀，第十章。

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.

If we would remain in the fellowship unto the gospel by the bountiful supply of the Spirit of Jesus Christ, we need to be in one spirit with one soul. In Philippians the special point regarding the experience of Christ is this matter of being with one soul. Being one in soul is not only for the experience of Christ but even the more for the enjoyment of Christ. Our experience of Christ should also be an enjoyment of Christ. For example, children may eat food under the threat of being disciplined if they do not eat, but they may not enjoy what they are eating. Likewise, if we are merely in one spirit, we may experience Christ and yet not enjoy Him. To experience Christ with enjoyment we need to be in one spirit with one soul. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 334, 342-343, 347)

Further Reading: CWWL, 1980, vol. 2, “The Secret of Experiencing Christ,” ch. 9

## 第三周■周三

### 晨兴喂养

腓二 2 “你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。”

三 8 “不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

〔腓立比人〕要顺从保罗所说，要他们思念同一件事以及魂里联结的话〔腓二 12、2〕。他们要思念的同一件事，就是为着召会生活而经历基督。我们也可以说，这是为着召会生活而享受基督。保罗乃是恳求腓立比人思念这同一件事。

这同一件事在腓立比三章清楚地启示出来，那里保罗说到以认识主基督耶稣为至宝（8）。为着召会生活而经历基督作我们的享受，乃是至宝。一切别的事物都是粪土、垃圾、狗食，不是给我们基督徒的。我们是神的儿女，不该吃狗的食物。反之，我们该吃桌上的东西（李常受文集一九七八年第一册，四五七页）。

### 信息选读

虽然腓立比人已经从“狗”变化成为神的儿女，但到了那个时候，他们又转回去吃狗食。我们今天也很容易作同样的事。装满狗食、废物的垃圾桶，主要的是在弟兄们的心思里，和姊妹们的情感里。所以，思念同一件事并在魂里联结，就是把垃圾桶和其中所有的狗食丢弃。我们重生成为神的儿女，不是在我们的心思或情感里，乃是在我们的灵里。…当我们进到灵里，我们就在基督所在的餐桌这里。

## WEEK 3 – DAY 3

### 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.

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.

[The Philippians] were to obey Paul's word regarding thinking the one thing and being joined in soul [Phil. 2:12,2]. The one thing that they were to think is the experience of Christ for the Body life. We may also say that it is the enjoyment of Christ for the Body life. Paul was imploring the Philippians to think this one thing.

This one thing is clearly revealed in Philippians 3, where Paul speaks of the excellency of the knowledge of Christ Jesus the Lord (v. 8). To experience Christ as our enjoyment for the church is excellent... Anything other than this one thing is refuse, food for dogs, not something for us Christians. As children of God, we should not feed on dog food. Rather, we should eat at the table. (CWWL, 1978, vol. 1, "The Experience of Christ," p. 355)

### Today's Reading

Although the Philippians had been transformed from dogs into children of God, at a certain point they turned away to dog food. We can easily do the same thing today. The trash can, the place where the dog food, the refuse, is cast, is primarily in the mind in the case of the brothers and in the emotion in the case of the sisters. Therefore, to think the one thing and to be one in soul eliminates the trash can and all the dog food that is in it. We were reborn as children of God, not in our mind or in our emotion but in our spirit...When we get into our spirit, we find ourselves at the dining table where Christ is.

主耶稣基督是我们的食物，餐桌就在我们灵里。

在腓立比二章，保罗鼓励腓立比人思念同一件事，并且魂里联结。这同一件事所指的不仅是客观的基督，更是为着召会生活，主观地经历基督作我们的享受。这一件事该一直占有我们的的心思。我们该不断思念如何经历基督作我们丰富的享受，使我们能有正确的召会生活。身体生活乃是对基督之经历和享受的结果。当我们享受基督，召会生活就自然而然产生出来。因此，召会生活来自我们对基督的经历。…在召会生活中，我们帮助众圣徒思念同一件事—为着召会生活享受基督。我们都为着召会生活思念经历基督的事。

不思念同一件事，而思念别的事，就是背叛神的经纶。神的经纶就是要我们思念同一件事。某位弟兄得罪了你么？你不该思念那件得罪你的事，因为神的经纶不容许。…这是严肃的事。发怨言也是背叛。神的经纶不容许我们发怨言；这样作就是不顺从。

我们都有自己的性情；我们都习惯发怨言、起争论并埋怨人。但我们若在起争论和发怨言的事上蒙光照，我们就会说，“主啊，赦免我的背叛。我不愿意在你的经纶里作背叛的人。我要顺从你的经纶，思念同一件事。虽然有人得罪了我，我不要思念那些事，我只要思念对基督的享受和经历。”

（在腓立比二章二节）保罗说到关于相同的爱的话是很重的。这话有力地指出，腓立比人的爱有不同的程度。今天我们中间的光景也是这样。…对于某些人，我们的爱太冷；对于另一些人，我们的爱又太热。我们对每一个人的爱都必须适度。…我们的爱是否正确，乃在于我们爱别人时有否享受基督（李常受文集一九七八年第一册，四五八、四六八至四六九、四四四页）。

参读：李常受文集一九六七年第一册，一八四至一九〇页。

The Lord Jesus Christ is our food, and the dining table is in our spirit.

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. 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.

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...This is a serious matter. Murmuring is also rebellious. God's economy does not 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 don't want to be a rebel in Your economy. Rather, 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."

Paul's word [in 2:2] 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... For some, our love is too cold; for others, it is too hot. Our love should be moderate toward everyone. Whether or not our love is proper depends on whether or not we enjoy Christ in our loving of others. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 356, 363, 344)

Further Reading: CWWL, 1967, vol. 1, pp. 142-146

## 第三周■周四

### 晨兴喂养

腓一 8 “神可为我作见证，我在基督耶稣的心肠里，怎样切切地想念你们众人。”

西三 12 “所以你们既是神的选民，圣别蒙爱的人，就要穿上怜悯的心肠、恩慈、卑微、温柔、恒忍。”

门 12 “我现在打发他〔欧尼西母〕回你那里去，他乃是我心上的人。”

使徒甚至在基督的心肠，基督里面柔细的各部分里，与基督是一，切切的想念圣徒。这指明，保罗经历基督乃是与基督里面的各部分联为一（圣经恢复本，腓一 8 注 1）。

我们既是基督身体上的肢体，就需要对身体有感觉。…这感觉乃是以头的感觉为感觉。…（按照腓立比一章八节，）保罗是以基督的心肠为他自己的心肠来顾到召会。这也就是说他是以基督的感觉为自己的感觉，来对待基督的身体。…我们都该像保罗一样，以头的感觉为感觉；这对我们过身体的生活，是极其需要的。

我们应当否定自己，认同身体。这样，我们也就与身体毫无间隔，更不会脱节，我们所过的生活就完全是身体的生活，主也就能得着祂身体的彰显了（李常受文集一九九〇年第二册，一一六页）。

### 信息选读

我们信主耶稣的人，是与主联结为一的，主耶稣的心肠就是我们的心肠。…我们得救以后，主耶稣就进到我们的里面来，我们就有了祂的心肠，因此我们行事为人就不再照着我们的心肠，而是照着祂的

## WEEK 3 – DAY 4

### Morning Nourishment

Phil. 1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

Col. 3:12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering.

Philem. 12 Him I have sent back to you—him, that is, my very heart.

In longing after the saints, the apostle was one with Christ even in the bowels, the tender inward parts, of Christ. This indicates that for Paul to enjoy Christ meant that he was one with Christ's inward parts. (Phil. 1:8, footnote 1)

Since we are the members of the Body of Christ, we should have a feeling for the Body...We must take the feeling of the Head as our own feeling... [According to Philippians 1:8], Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ's feeling as his own feeling...We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life.

We should deny ourselves and should identify ourselves with the Body. By doing this, there will be no separation or disconnection from the Body. The life that we live will fully be the Body life, and the Lord will gain the expression of His Body. (CWWL, 1990, vol. 2, p. 94)

### Today's Reading

We who believe in the Lord Jesus are joined to Him and are one with Him; hence, His inward parts are our inward parts... After we are saved, the Lord Jesus enters into our being, and we have His inward parts. Hence, we no longer walk or conduct ourselves according to our inward parts but

心肠了。

保罗…的想念是在主里想念，是在主耶稣的心肠里想念。因此这不是保罗自己一个人的想念，乃是他与主联结为一，在主里面的想念（李常受文集一九八三年第一册，三四六至三四八页）。

保罗在被囚期间，借着那灵用神永远的生命生了欧尼西母（约三 3，一 13）。欧尼西母这名，原文意有益处的、有用的、有帮助的，是奴仆常用的名字。他是腓利门所买来的奴仆，根据罗马律法，是没有人权的。他从主人那里逃走，犯了该死的罪。当他与使徒同在罗马监狱时，借着使徒得救了。现今使徒打发他带着这封书信，回到他主人那里。

腓利门十一节（提到欧尼西母从前对腓立门）没有益处，也是没有用处的意思。这是指欧尼西母从腓利门那里逃走。…（如今）欧尼西母有用处，因为他已经悔改信主，并且愿意回到腓利门那里。…（十二节的心，）直译，心肠，…表征内在的情爱、慈心、怜恤。保罗内在的情爱和怜恤，随同欧尼西母到腓利门那里去。

保罗生了这孩子以后，没有疏忽他，或撇下他为孤儿，给别人照顾。…（保罗）甚至说他是“我心上的人”。母亲对孩子常有这样的感觉。…你对你所带到主面前的人有这样的感觉么？…保罗认为欧尼西母不仅是他的孩子，也是他心上的人。保罗打发自己的孩子到腓利门那里去，意思是他也打发自己的心到他那里去。

有些父母没有把肉身的孩子看作自己心上的人。他们里面也许说，“神把这孩子赐给了我，照顾他是我的责任。在这事上我别无选择。”把别人带到主面前的基督徒，常有类似的态度。他们和保罗成对比，对于借他们得救的人缺少作父母那样深刻的关切（腓利门书生命读经，四、七至八页）。

参读：主观经历内住的基督，第四、六章。

according to His inward parts.

Paul's longing after the saints was in the Lord, even in the inward parts of the Lord Jesus. Therefore, it was not his longing in himself alone; rather, it was his longing in the Lord, in his union with the Lord. (CWWL, 1983, vol. 1, "The Subjective Experience of the Indwelling Christ," pp. 259-260)

During his imprisonment, Paul begot Onesimus through the Spirit with the eternal life of God (John 3:3; 1:13). In Greek the name Onesimus means "profitable, useful, helpful"; it was a common name for slaves. He was Philemon's purchased bondsman, who, according to Roman law, had no human rights. He ran away from his master, committing a crime which could bring the death penalty. While he was in prison at Rome with the apostle, he was saved through him. Now the apostle sends him back with this Epistle to his master.

The word useless in Philemon 11 also means "not of service, profitless." This refers to Onesimus's running away from Philemon...Onesimus became of service because he had been converted and was willing to return to Philemon. Literally, the Greek word for heart [in verse 12] means "bowels"... It signifies inward affection, tenderheartedness, compassions. Paul's inward affection and compassions went with Onesimus to Philemon.

After begetting this child, Paul did not neglect him or leave him as an orphan in the care of others...He even referred to him as "my very heart." Mothers often feel this way toward their child... Do you have this kind of feeling concerning one whom you have brought to the Lord?... Paul considered Onesimus not only his child, but also his heart. For Paul to send his child to Philemon meant that he also sent his heart to him.

There are some parents who do not regard their children in the flesh as their own heart. They may say within themselves, "God has given me this child, and it is my duty to take care of him. In this matter I have no choice." Often Christians who bring others to the Lord have a similar attitude. In contrast to Paul, they lack a deep parental concern for the one saved through them. (Life-study of Philemon, pp. 3, 6)

Further Reading: CWWL, 1983, vol. 1, "The Subjective Experience of the Indwelling Christ," chs. 4, 6



## 第三周■周五

### 晨兴喂养

腓二 12 ~ 13 “…就当恐惧战兢，作成你们自己的救恩，因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

歌四 4 “你的颈项好像大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的盾牌。”

我们之所以能作成自己的救恩，是因为神在我们里面运行。神是奥秘、看不见并抽象的，但祂却在我们里面。我们需要恐惧战兢，免得我们失去那是我们日常救恩的神。我们若失去祂，就是失去这实际的救恩。要我们作成自己的救恩，似乎是不可能的。如果腓立比人这样说，保罗可能回答：“你们不知道神在你们里面运行么？祂在你们里面运行，使你们立志并行事。你可能说，你没有立志，但神正在你里面运行，使你立志。祂也在你里面运行，使你为着祂的美意行事。祂运行而你行事。因此，你不需要凭自己作什么。”（李常受文集一九七八年第一册，四六二至四六三页）

### 信息选读

以开车为例；当我们开车时，是车子推动我们，还是我们推动车子？我们没有能力推动车子，…（乃是）车子推动我们。…照样，当我们恐惧战兢作成自己的救恩时，神就在我们里面运行，使我们立志并行事。因着祂运行，所以我们能行事。这就像驾驶一辆行驶中的车子一样。如果车子抛锚，我们就无法驾驶车子。照样，因着神在我们里面运行，所以我们能行事。至终，这不是恐惧战兢的事，而是享受的事。唯一叫我们恐惧的原因，乃是我们可能失去在我们里面这位奥

## WEEK 3 — DAY 5

### Morning Nourishment

Phil. 2:12-13 ...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.

S. S. 4:4 Your neck is like the tower of David, built for an armory: a thousand bucklers hang on it, all the shields of the mighty men.

We can work out our own salvation because God works within us. God is mysterious, invisible, and abstract, but He is nonetheless within us. We need to be in fear and trembling lest we miss God, who is our daily salvation. If we miss Him, we miss this practical salvation. It may seem that it is impossible for us to work out our own salvation. If the Philippians had said this, Paul might have replied, “Don’t you know that God is working in you? He is working in you both the willing and the working. You may say that you do not have the willingness. But God is working the willingness into you. He is also working in you for the working out of His good pleasure. He works in and you work out. Thus, there is no need for you to do the work by yourself.” (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 359)

### Today’s Reading

Take the example of driving a car. When we drive a car, does the car move us, or do we move the car? We do not have the power to move the car. Thus, it is the car that moves us... Likewise, as we work out our salvation with fear and trembling, God is working in us both the willing and the working. Because He works in, we can work out. This is like driving a car that is already running. If the car were not running, we could not drive it. In like manner, because God is working within us, we are able to work. Eventually, this is not something fearful; it is an enjoyment. The only reason to be fearful is that we may miss the mysterious, marvelous God within us. We need to

秘、奇妙的神。我们需要顾到内住的神。我们若顾到祂，祂就要在我们里面运行，使我们作成自己的救恩（李常受文集一九七八年第一册，四六三页）。

人随己意而行、刚硬、骄傲时，圣经就说是“挺项”（硬着颈项）（赛三16）。所以这里的颈项，就是人在神面前意志的降服。主看人意志的降服是人身上顶美丽的地方。（雅歌四章四节从两方面）来表明人降服的意志是如何。第一（方面）是说，“你的颈项好像…高楼。”高楼，第一个意思，就是不是驼背。…在圣经中，驼背的人是受撒但压制、眼看地下的人（路十三11、16）。颈项像高楼，意即她已得了释放，没有撒但的捆绑，没有爱世界的心。高楼，第二个意思，就是坚固的意思。意即（寻求者）的意志已经被神带到了一个坚固的地步，而不爱世界，不受撒但的影响了。第二（方面）是说，“好像大卫…的高楼。”（歌四4）这高楼不是普通的高楼，乃像大卫的高楼。…所以在这里，除了坚固和释放之外，还有这女子的意志被带领到一个地步，完全降服于大卫。她的坚固，就是在乎她降服于基督；她的释放，也是在乎她降服于基督。我们都（该）知道意志被基督掳去的要紧。

这高楼是为着什么用处呢？是为着收藏军器的。意即所有属灵争战的地方，都是为着争夺意志的。高楼里面所收藏的军器，表征基督的得胜，为着保守信徒的意志，免得被仇敌夺去。但是，这里的军器，并非注意攻击的，乃是为着防守的。所以你看见所提起的，乃是盾牌和挡牌。…“勇士”告诉我们说，是够强的。所以总意乃是：为着大卫的旨意，她是肯完全降服的。她对于遵行大卫的旨意，是像高楼一样坚固。她是严密的布防，不让仇敌夺去她降服的意志（倪柝声文集第二辑第三册，六九至七〇页）。

参读：倪柝声文集第二辑第三册，歌中的歌，第三段。

care for the indwelling God. If we take care of Him, He will drive the car; that is, He will work in us so that we may work out our salvation. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 359)

The Bible speaks of those who walk according to their self-will, who are stubborn and proud, as stiff-necked ones (Isa. 3:16). Hence, the neck denotes man’s will under God. The Lord considers the submission of man’s will as the most beautiful thing in man. In Song of Songs 4:4 there are two aspects of a submissive will. First, “your neck is like the tower.” A tower describes a condition that is opposite to that of a hunchback... In the Bible, hunchbacks are bound by Satan to face the earth all the time (Luke 13:11, 16). The neck being like a tower means that the person is released; there is no bondage of Satan and no love for the world. A tower also means strength. The maiden’s will has been strengthened by God to the point that she no longer loves the world and is no longer affected by Satan. Second, “your neck is like the tower of David” [S. S. 4:4]. This is not an ordinary tower, but the tower of David. In addition to the sense of strength and deliverance, we also see that the maiden’s will has been brought into complete submission to David. Her strength lies in her submission to Christ, and her deliverance also lies in her submission to Christ. We should all realize the importance of being taken captive by Christ.

What is the use of this tower? It is “built for an armory.” This means that spiritual warfare is fought for the purpose of claiming the will. The armory stored within the tower signifies the victory of Christ for the preservation of the believers’ will from the enemy’s usurpation. However, the weapons are not for attack, but for defense. Therefore, only bucklers and shields are mentioned... “Mighty men” denotes strength. In summary, this verse indicates that the maiden is willing to submit completely to David’s will. She is as strong as a tower in carrying out David’s will. She is on guard vigilantly and does not allow the enemy to usurp her submissive will. (CWWN, vol. 23, “The Song of Songs,” pp. 61-62)

Further Reading: CWWN, vol. 23, “The Song of Songs,” sec. 3

## 第三周■周六

### 晨兴喂养

创六 14 “你要用歌斐木造一只方舟…”。

太二四 37～39 “挪亚的日子怎样，人子来临也要怎样。因为就如在洪水以前的那些日子，…直到挪亚进方舟的那日，并不知道审判要来，直到洪水来了，把他们全都冲去…”。

〔挪亚〕与神同工，也为神作工。他所作、所进入的乃是神的救恩，就是方舟（创七 7）。…许多基督徒只认识历史上遥不可及的基督。但是根据我们在挪亚身上所看见的，我们应当有一位现今的、实际的基督，是我们可以进入的，而不仅是一位历史上的基督，也不是一位遥不可及的基督。我们应当与神同工来建造我们的方舟—基督，我们在众地方召会中正在建造方舟。这话你们听起来也许觉得很奇怪，但是看看挪亚，他建造了方舟。我们是今日的挪亚，也应当建造基督（李常受文集一九八三年第二册，二二七页）。

### 信息选读

今天我们已经得救了，但我们还需要建造基督。挪亚开始建造方舟以前就已经得救了。…他既然得救了，为什么还需要造方舟？因为他需要进一步蒙拯救脱离败坏的世界。

保罗在腓立比二章十二节告诉我们，我们需要顺从，恐惧战兢地作成我们自己的救恩。我们虽然得救了，但我们还需要作成我们的救恩。神的救恩不是那么短缺、简短或简单。神的救恩持续一段过程。…我们今天乃是在神救恩的通道上。我们已经进入这个通道里，现在我们正在经过这个通道，我们的通过就是

## WEEK 3 — DAY 6

### Morning Nourishment

Gen. 6:14 Make yourself an ark of gopher wood...

Matt. 24:37-39 For just as the days of Noah were, so will the coming of the Son of Man be. For as they were in those days before the flood...until the day in which Noah entered into the ark, and they did not know that judgment was coming until the flood came and took all away...

[Noah] worked with God and for God. What he worked on and entered into was just God's salvation, the ark (Gen. 7:7)... Many Christians only know a historical and distant Christ. But according to the picture that we see with Noah, we should have a present and practical Christ whom we can enter into, not just a historical Christ or a Christ of distance. And we should work together with God on Christ. Christ is our ark, and in the local churches we are building up this ark. It may sound strange to us to hear that we should build up Christ. But look at Noah. He was building up the ark, and as today's Noahs, we also should build up Christ. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 179-180)

### Today's Reading

Today we are saved, but we still need to work on Christ. Noah also was saved before he began working on the ark... Since he was already saved, why did he need to build the ark? He needed further salvation from the corrupted world.

Paul told us in Philippians 2:12 that we need to be obedient and to work out our own salvation with fear and trembling. Although we have been saved, we still need to work out our salvation. God's salvation is not so short or so brief or so simple. God's salvation has a long span...Today we are in the passage of God's salvation. We have entered into this passage. Now we are going through this passage, and our going through is our working...The more

作成。…〔挪亚〕越建造方舟，就越通过神的救恩。最后他进入他所作成的工（创七7）。…你们正在建造的基督，要成为你们将来的救恩。有一天在神主宰的权柄下，你要进入你所建造的基督里面。

你如果在每天的经历中与主同工，你必定会建造一些出乎基督的东西，至终你就进入你所建造的里面，住在这位作你享受的基督里面。这样，你就定居在基督里面了。许多基督徒知道约翰十五章说到住在基督里面，但是没有多少基督徒知道住在基督里面的意义。…你如果不建造基督，就没有基督可以住进去。这话从道理上说也许很奇怪，但从经历上说却是对的。你有基督，但你住在基督里么？…你要得着基督，只要信入祂就够了，但要住在基督里就需要一些建造。你必须建造基督，好让你住在祂里面。建造基督是什么意思？…你必须爱祂，呼求祂的名，与祂交谈，并凭祂活着。

你如果从周一到周六都爱主，与祂交通，凭祂活着，与祂同行，到了主日你必定会深深地感觉到你是在基督里。…但是另一面，你如果从周一到周六都不爱主，不与祂交通，不在祂里面活着，也不与祂同行，即使你今天想住在祂里面，你也会觉得祂不在了。在你的经历里，祂并没有与你同在。你在道理上有祂，但你在经历上并没有祂。你虽然渴慕住在祂里面，但你好像不知道祂在哪里。这就是说，在已过这周里，你没有建造基督，你没有建造方舟。所以当洪水来的时候，你没有方舟可以进入。但是当你爱祂，与祂交通，凭祂活着，时时刻刻与祂同行，你就在你的经历中将祂建造起来。你就在你的经历中建造一位基督，使你可以进入其中，作为你的救恩（李常受文集一九八三年第二册，二二七至二三〇页）。

参读：神圣三一的神圣分赐，第二至三章。

[Noah] built the ark, the more he passed through God's salvation. Eventually, he entered into what he worked out (Gen. 7:7)...The very Christ whom we are building up will become our future salvation. One day under God's sovereignty we will enter into the very Christ whom we have built up.

If you work together with the Lord in your daily experience, you surely build up something of Christ, and eventually you get into what you have built up, and you dwell in this Christ as your enjoyment. Then you abide in Christ. Many Christians realize that John 15 speaks of abiding in Christ, but not many know what it means to abide in Christ... If you do not build up Christ, you have no Christ to abide in. Doctrinally this may sound strange, but experientially it is right. You have Christ, but do you abide in Christ?...Just to believe in Christ is sufficient for you to have Him, but to abide in Christ needs some building up. You have to build up Christ for you to abide in Him. What does it mean to build up Christ?...You have to love Him. You have to talk to Him by calling on His name. You have to live by Him.

If you spend from Monday through Saturday loving the Lord, fellowshiping with Him, living by Him, and walking together with Him, surely on the Lord's Day you would have the deep sensation that you are in Christ...But if, on the other hand, you spent from Monday through Saturday not loving the Lord and not fellowshiping with Him, not living in Him, and not walking with Him, even if you wanted to abide in Him today, you would feel that He is absent. In your experience He is not with you. You have Him in doctrine, but you do not have Him in experience. Although you might desire to abide in Him, it seems that you do not know where He is. This would mean that for the past week you did not build Christ. You did not work on the ark. So when the flood came, you had no ark to enter into. But when you love Him and fellowship with Him and live by Him and walk with Him day after day and hour after hour, you build Him up in your experience. You build up a Christ in your experience for you to enter into as your salvation. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 180-181)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 2-3

## 第三周诗歌

### 里面生命的各方面 – 变化

546

8 7 8 7 副 (英 750)

降 E 大调

4/4

3 3 3 2 3 4 | 5 1̇ 5 3 | 2 3 4 6 5 4 | 3 - - 0 |  
 一 神的心意是要我们模成祂儿子形像;  
 3 3 3 2 3 4 | 5 1̇ 5 3 | 2 3 4 6 5 4 | 3 - -  
 因此祂灵变化工作, 必须完成我身上。  
 5 5 | 6 1̇ - 7 6 | 5 3 - 3 3 | 2 6 5 4 | 3 - -  
 (副) 求主将我魂的各部, 全都变成你形像;  
 5 5 | 6 1̇ - 7 6 | 5 1̇ - 1 2 | 3 5 4 . 2 | 1 - - 0 ||  
 用你那灵将我浸透, 使我全像你模样。

- 二 神已用祂神圣生命, 在我灵中重生我;  
 但祂还须在我魂中, 作那变化的工作。
- 三 从我灵中向外开展, 祂就变化我全魂;  
 更新里面每一部分, 直到全人都归顺。
- 四 借祂那灵生命大能, 照祂形状变化我;  
 一部一部, 荣上加荣, 模成祂形, 新而活。
- 五 一直变化, 全人圣别, 直到像祂, 得成熟;  
 一直变化, 魂全占有, 直到贱体蒙救赎。

## WEEK 3 — HYMN

### God's intention is to have us

Various Aspects of the Inner Life — Transformation

750

1. God's in - tention is to have us All con - formed to His dear Son;  
 Thus a work of transform - a - tion By the Spir - it must be done. Lord, trans -  
 form us to Thine i - mage In e - mo - tion, mind, and will; Sa - tu -  
 rate us with Thy Spir - it, All our be - ing whol - ly fill.

2. God hath us regenerated  
 In our spirit with His life;  
 But He must transform us further—  
 In our soul by His own life.
3. Spreading outward from our spirit  
 Doth the Lord transform our soul,  
 By the inward parts renewing,  
 Till within His full control.
4. By the power of His Spirit  
 In His pattern He transforms;  
 From His glory to His glory  
 To His image He conforms.
5. He transforms, all sanctifying,  
 Till like Him we are matured;  
 He transforms, our soul possessing,  
 Till His stature is secured.



## 第四周

### 认识基督并祂复活的大能

诗歌：362

读经：腓三 10、12～14，约十一 25，徒二 24，  
林后一 8～9，启一 17 下～18，二 8

#### 【周一】

##### 壹 保罗渴望认识基督—腓三 10:

- 一 腓立比书中心的事，乃是对基督主观的认识和经历—二 2、5，三 7～10，四 10，13。
- 二 在腓立比三章八节，得着对基督之认识的至宝，是借着启示；但十节的认识基督，是借着经历。
- 三 以认识基督为至宝，就是基督的宝贵给我们实化了—8 节。
- 四 保罗首先得着基督的启示，然后寻求对基督的经历，就是在经历上认识并享受祂。

#### 【周二】

##### 五 腓立比三章十节的“认识”等于“经历”：

- 1 认识基督意即经历祂，享受祂，有分于祂，并分享祂—9～10 节。
  - 2 因此，认识基督就是借经历祂而领略祂—8 节。
- 六 要认识基督，不仅要有关乎祂的知识，更要赢得祂那

## Week Four

### Knowing Christ and the Power of His Resurrection

Hymns: 481

Scripture Reading: Phil. 3:10, 12-14; John 11:25; Acts 2:24; 2 Cor. 1:8-9; Rev. 1:17b-18; 2:8

#### § Day 1

##### I. Paul aspired to know Christ—Phil. 3:10:

- A. In the book of Philippians, the central matter is the subjective knowledge and experience of Christ—2:2, 5; 3:7-10; 4:10, 13.
- B. 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.
- C. The excellency of the knowledge of Christ is the excellency of Christ realized by us—v. 8.
- D. Paul first received the revelation of Christ, then sought the experience of Christ—to know and enjoy Christ in an experiential way.

#### § Day 2

##### E. The word know in Philippians 3:10 is equal to experience:

1. To know Christ means to experience Him, to enjoy Him, to participate in Him, and to partake of Him—vv. 9-10.
2. To know Christ is thus to apprehend Him by experiencing Him—v. 8.

##### F. To know Christ is not merely to have the knowledge concerning Him but

独特的人位—8节，林后二10，参西二9、16～17：

- 1 赢得是需要出代价的一腓三7～8。
- 2 赢得基督就是出代价以经历、享受并支取祂一切追测不尽的丰富—弗三8，参启三18。

### 【周三】

- 3 基督徒的生活乃是赢得包罗万有之基督的生活—弗三8：
  - a 即使保罗已经相当经历并赢得基督，但他不是以为自己已经完全经历了，已经彻底赢得了一腓三12。
  - b 保罗仍然向着标竿前进，要赢得基督到最完满的地步—12～14节。
- 4 为着要赢得基督到最完满的地步，保罗不但抛弃他在犹太教里的经历，也不停留在他已往对基督的经历中—7～8、13节：
  - a 不论已往的经历多真实，我们若停留其中，怀记不忘，就会受阻挠，不能进一步追求基督—13节，来六1上。
  - b 因着基督的丰富追测不尽，有广阔的范围让我们去取得，保罗乃是努力向前，要达到这范围的极限—弗三8，腓三13。

七 认识基督乃是给人看出在基督里面的结果—9～10节：

- 1 “那借着信基督而有的义，就是那基于信、本于神的义”；这个义使保罗认识基督—9节。
- 2 我们自己努力行出来的义，不能叫我们认识基督；我们越自己努力而行，就越不认识基督—9节上。

### 【周四】

to gain His very person—v. 8; 2 Cor. 2:10; cf. Col. 2:9, 16-17:

1. To gain something requires the paying of a price—Phil. 3:7-8.
2. To gain Christ is to experience, enjoy, and take possession of His unsearchable riches by paying a price—Eph. 3:8; cf. Rev. 3:18.

### § Day 3

3. The Christian life is a life of gaining Christ in His all-inclusiveness—Eph. 3:8:
  - a. Even though Paul had experienced and gained Christ tremendously, he did not consider that he had experienced Him in full or gained Him to the uttermost—Phil. 3:12.
  - b. Paul was still advancing toward the goal—the gaining of Christ to the fullest extent—vv. 12-14.
4. In order to gain Christ to the fullest extent, Paul not only forsook his experience in Judaism but also would not linger in his past experiences of Christ—vv. 7-8, 13:
  - a. Not to forget but to linger in our past experiences, however genuine they were, frustrates our further pursuing of Christ—v. 13; Heb. 6:1a.
  - b. Because Christ is unsearchably rich, and there is a vast territory of His riches to be possessed, Paul was stretching out to reach the farthest extent of this territory—Eph. 3:8; Phil. 3:13.

G. To know Christ is a result of being found in Him—vv. 9-10:

1. The righteousness “which is through faith in Christ, the righteousness which is out of God and based on faith,” caused Paul to know Christ—v. 9.
2. The righteousness that we work out by our own effort does not cause us to know Christ; the more we do by our own effort, the less we know Christ—v. 9a.

### § Day 4



## 贰 保罗渴望认识并经历基督复活的大能—10 节:

一 基督复活的大能，就是使祂从死人中复活的复活生命—弗一 19 ~ 20。

二 基督自己就是复活—约十一 25:

1 “我是首先的，我是末后的，又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙” —启一 17 下 ~ 18:

a 因着人堕落，死就进来作工，将每一个人聚拢到阴间。

b 死亡和阴间的钥匙是拿在我们死而复活的救主手中—18 节。

2 “那首先的、末后的、死过又活的，这样说” —二 8:

a “又活的” 意即复活。

b 主受过死的苦，但祂又活了；祂曾进入死亡，但死亡不能拘禁祂，因为祂是复活—徒二 24，约十一 25。

c 基督进到阴间，经过死亡，胜过死亡，并从死亡里奏凯而出；这就是复活—参彼前三 18 ~ 22。

### 【周五】

3 复活就是有一个人—我们的主耶稣—冲过了限制，连最大的限制—死—也冲过了一徒二 24，弗一 19 ~ 20:

a 主的复活冲破了一切天然范围的限制；因此，耶稣不再受任何事物（包括空间和时间）捆绑—参约七 6 ~ 8。

## II. Paul aspired to know and experience the power of Christ's resurrection—v. 10:

A. The power of Christ's resurrection is His resurrection life, which raised Him from the dead—Eph. 1:19-20.

B. Christ Himself is resurrection—John 11:25:

1. “I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades”—Rev. 1:17b-18:

a. Because of the fall, death came in and is now working to gather everyone into Hades.

b. The keys of death and of Hades are in the hand of our Savior, who died and was resurrected—v. 18.

2. “These things says the First and the Last, who became dead and lived again”—2:8:

a. Lived again refers to resurrection.

b. The Lord suffered death and lived again; He entered into death, but death could not hold Him because He is the resurrection—Acts 2:24; John 11:25.

c. Christ went into Hades, passed through death, overcame death, and came out of death triumphantly; this is resurrection—cf. 1 Pet. 3:18-22.

### § Day 5

3. Resurrection means that a man—our Lord Jesus—has broken through the barriers, even the greatest barrier of all—death—Acts 2:24; Eph. 1:19-20:

a. The Lord's resurrection broke all the barriers of the natural realm; thus, Jesus is no longer bound by anything, including space and time—cf. John 7:6-8.

- b 我们最大的限制就是空间和时间，但这二者不能限制复活的基督。
- c 死是最大的限制，但复活已经胜过死；所以复活乃是最大的能力—腓三 10，弗一 19 ~ 20。

## 【周六】

三 复活乃是胜过死亡而且不被死亡毁坏、损伤的生命—约十一 25，启一 17 下 ~ 18，二 8：

- 1 死亡不能对复活的生命作什么—徒二 24。
  - 2 死亡能把各样的损害加在别种生命上；唯有一种生命是死亡损伤不了的，就是复活的生命—约十一 25，腓三 10：
- a 复活乃是经过死亡，而死亡拘禁不了的生命。
  - b 按照圣经完满的启示，神自己就是复活的生命—罗四 17。

四 那灵是基督复活及其大能的实际—八 9 ~ 11，林前十五 45 下，约壹五 6：

- 1 我们要经历基督复活的生命，就需要看见，基督在复活里成了赐生命的灵—林前十五 45 下。
- 2 复活最高的定义乃是：复活是末后的亚当基督成为赐生命之灵的过程。
- 3 基督的复活乃是祂的变化形像，使祂成为赐生命的灵，为要进到信徒里面—45 节下，约二十 22。

五 复活的原则就是天然的生命被杀死，神圣的生命代之而起—林后— 8 ~ 9：

- 1 经过死而能存在的，才是复活—启二 8。

- b. Our biggest limitations are space and time, but these two things cannot limit the resurrected Christ.
- c. Death is the greatest limitation, but resurrection has conquered death; therefore, resurrection is the greatest power of all—Phil. 3:10; Eph. 1:19-20.

## § Day 6

C. Resurrection is life that overcomes death without being damaged or injured by death—John 11:25; Rev. 1:17b-18; 2:8:

1. Death is powerless to do anything with resurrection life—Acts 2:24.
  2. Death can inflict all kinds of damage on other forms of life; only one kind of life cannot be hurt by death, and this is resurrection life—John 11:25; Phil. 3:10:
- a. Resurrection is life that passes through death and cannot be held by it.
  - b. According to the full revelation of the Scriptures, God Himself is the resurrection life—Rom. 4:17.

D. The Spirit is the reality of Christ's resurrection and its power—8:9-11; 1 Cor. 15:45b; 1 John 5:6:

1. In order to experience the resurrection life of Christ, we need to see that in resurrection Christ became the life-giving Spirit—1 Cor. 15:45b.
2. The highest definition of resurrection is that it is the process by which Christ, the last Adam, became the life-giving Spirit.
3. Christ's resurrection was His transfiguration into the life-giving Spirit in order to enter into His believers—v. 45b; John 20:22.

E. The principle of resurrection is that the natural life is killed and that the divine life rises up in its place—2 Cor. 1:8-9:

1. That which passes through death and still remains is resurrection—Rev. 2:8.

- 2 复活乃是从死里出来，而且越过天然范围的东西——徒二 24。
- 3 复活就是：没有任何事故或任何境遇能把我们这有基督复活生命的人压下去——林后— 8 ~ 9。
- 4 在复活里，意思就是我们天然的生命被钉死，然后我们这人里面神所造的部分在复活里被拔高，在复活里与基督成为——罗六 4 ~ 6。
- 5 当我们不凭天然的生命，乃凭我们里面神圣的生命而活时，我们就在复活里——约六 57，罗八 11。

2. Resurrection is something that has come out of death and that is beyond the natural realm—Acts 2:24.
3. Resurrection means that no event or circumstance can cause us, who have the resurrection life of Christ, to be held down—2 Cor. 1:8-9.
4. To be in resurrection means that our natural life is crucified and that the God-created part of our being is uplifted in resurrection to be one with Christ in resurrection—Rom. 6:4-6.
5. When we do not live by our natural life but live by the divine life within us, we are in resurrection—John 6:57; Rom. 8:11.



## 第四周■周一

### 晨兴喂养

腓三 8 “不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

10 “使我认识基督、并祂复活的大能…”。

保罗活在一种光景里，不是有自己的义，乃是有本于神的义，为要认识（经历）基督、并祂复活的大能、以及同祂受苦的交通。在腓立比三章八节，得着对基督之认识的至宝，是借着启示；但十节的认识基督，是借着经历，就是对祂有经历上的认识，在对祂充分的认识上经历祂。保罗首先得着基督的启示，然后寻求对基督的经历，就是在经历上认识并享受祂（腓立比书生命读经，二〇四页）。

### 信息选读

我们以认识基督为至宝以后，就愿意亏损万事，看作粪土，为要赢得基督，并且给人看出我们是在祂里面。结果，我们会在经历上认识基督。…我们若不认识基督为至宝（腓三 8），就不会给人看出我们是在基督里面（9），因为以认识基督为至宝，使我们愿意亏损万事，看作粪土，为要赢得基督，并且给人看出我们是在祂里面。然后，一旦我们赢得了基督，并且给人看出我们是在祂里面，我们就会认识祂（10）；就是会享受祂并经历祂。

以认识基督为至宝总是超过我们对基督的经历。…我们对基督若没有更高的认识，对基督就不

## WEEK 4 — DAY 1

### 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...

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. (Life-study of Philippians, pp. 171-172)

### Today's Reading

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 Christ and be found in Him. As a result, we shall know Christ experientially... If we do not have the excellency of the knowledge of Christ (Phil. 3:8), 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.

The excellency of the knowledge of Christ always exceeds our experience of Christ... If we do not have a higher knowledge of Christ, we cannot have

能有更高的经历。因这缘故，我们不该受已往对基督之认识的限制，这是非常重要的。…你也许认识基督是喜乐、平安和安息。你得救以前没有平安，但如今你既接受了主，就有平安和喜乐。我绝不贬低对基督这些方面的认识。我的确享受主耶稣作我的平安、安息和喜乐。然而，我们不该满足于对基督这样有限的认识，乃该在对祂的认识上往前。哦，我们何等需要以认识基督为至宝！

以认识基督为至宝会吸引我们归向基督，并推动我们放弃在祂以外的一切。我们若看见基督超凡的价值，我们不但会愿意将属世、物质的事物看作亏损，甚至也会愿意将我们的文化、宗教和哲学看作亏损。我再说，乃是以认识基督为至宝，使我们丢弃其他的一切，为要赢得基督，并且给人看出我们是在祂里面（腓立比书生命读经，二〇四至二〇六页）。

当保罗还是大数的扫罗时，他对基督的超绝一无所知。他认为律法太好了，并且作为犹太人，他以律法自豪，为律法发热心。他珍赏律法到了极点。他为律法发热心，因此就逼迫召会。有一天，他在往大马色的路上，忽然有光从天上四面照着他，他就被击倒在地。那时他得着一个异象—有一个人比律法更超绝，就是活神的儿子。从那时起，保罗知道基督是无限地超越律法。…现今保罗看见一个活的人位，祂是神的具体化身。…这活的人位好比精金，律法好比泥土。我们在认识精金以前，可能会欣赏泥土。但我们看见精金之后，就会以认识精金为宝贵。这说明保罗如何经历以认识基督为至宝。以认识基督为至宝，就是基督的宝贵给我们实化了（李常受文集一九七八年第一册，四八五页）。

参读：腓立比书生命读经，第十九篇；经历基督，第七章。

a higher experience of Christ. This is why it is very important that we not be limited by our past knowledge of Christ. You may know that Christ is joy, peace, and rest. Before you were saved, you did not have the peace. But now that you have received the Lord, you have peace and joy. By no means do I belittle these aspects of the knowledge of Christ. I certainly enjoy the Lord Jesus as my peace, rest, and joy. Nevertheless, we should not be content with such a limited knowledge of Christ, but should advance in our knowledge of Him. Oh, how we need the excellency of knowing Christ!

The excellency of the knowledge of Christ will attract us to Christ and motivate us to lay aside everything other than Him. If we see the surpassing worth of Christ, we shall be willing to count as loss not only worldly, material things, but even our culture, religion, and philosophy. I repeat, it is the excellency of the knowledge of Christ which causes us to drop everything else so that we may gain Christ and be found in Him. (Life-study of Philippians, pp. 172-173)

When Paul was Saul of Tarsus, he knew nothing of the excellency of Christ. Rather, he thought that the law was marvelous, and, as a Jew, he was proud of it and zealous for it. He appreciated the law to the uttermost. In his zeal for the law, he persecuted the church. One day, on the road to Damascus, a light from heaven suddenly shined upon him, and he was knocked to the ground. At that time he had a vision of Someone more excellent than the law—the Son of the living God. From that time onward, Paul knew that Christ was infinitely superior to the law...Now Paul had seen a living person who was the embodiment of God...This living person may be likened to gold and the law to clay. Before knowing about gold, we may appreciate clay, but by seeing the gold, we receive the excellency of the knowledge of the gold. This illustrates Paul's experience in coming to the excellency of the knowledge of Christ. The excellency of the knowledge of Christ is the excellency of Christ realized by us. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 376-377)

Further Reading: Life-study of Philippians, msg. 19; CWWL, 1978, vol. 1, "The Experience of Christ," ch. 7

## 第四周■周二

### 晨兴喂养

腓三 9 ~ 11 “并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义，使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，或者我可以达到那从死人中杰出的复活。”

保罗既然已经以认识基督为至宝，他为什么仍然寻求要认识祂？以认识基督为至宝，乃是来自启示。但腓立比三章十节所说的认识基督，不是来自启示，乃是来自经历。照我所经历的，这里的认识等于经历。认识祂意即经历祂，享受祂，有分于祂，并分享祂。以吃东西为例：首先你挑选了几样东西，付了钱，然后就要加以烹煮。你吃了烹煮好的食物，就会认识你所买来的食物。照样，我们也需要付代价来得着基督，并给人看出是在基督里，不是有出于自己的义，乃是有那是神自己的义，借我们在信里而活出来。在这样的光景里，我们借着每次经历一点基督而认识基督。仅仅听信息并借启示看见基督是不够的（李常受文集一九七八年第一册，五五六至五五七页）。

### 信息选读

在道理上领会给人看出我们是在基督里面是一回事，而在我们日常生活中给人看出我们是在基督里面，完全是另一回事。我若到你家去看望你，我会看出你在哪里？我会看出你在好行为里面，还是在基督里面？别人观察我们的时候，我们在哪里，指明我们生活的范围。我们若活在文化里，别人就看出我们是在文化里。我们若活得好行为里，别人就要看出我们是在我们的行为

## WEEK 4 — DAY 2

### Morning Nourishment

Phil. 3:9-11 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, to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

Since Paul already had the excellency of the knowledge of Christ, why was he still seeking to know Him? The excellency of the knowledge of Christ comes by revelation, but the knowing of Him spoken of in Philippians 3:10 comes not by revelation but by experience. According to my experience, the word know here is equal to experience. To know Him means to experience Him, to enjoy Him, to participate in Him, and to partake of Him. Take eating as an example. First you select certain groceries, you pay for them, and then you cook them. By eating what you have cooked, you come to know the food you have bought. In like manner we also need to pay the price to gain Christ and to be found in Him, not having the righteousness which is out of ourselves but the righteousness that is God Himself lived out of our being in faith. In such a condition we are to know Christ through experiencing Him a little at a time. It is not sufficient to listen to messages and to see Christ by revelation. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 432-433)

### 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 in our behavior. In whatever realm we live, that is where we

里。不论我们活在什么范围里，别人就要看见、观察并发现我们是在哪里。当保罗还凭律法活着的时候，别人看出他是在律法里面。但有一天，他开始以认识基督为至宝。他看见一个异象，就是基督必须是他的一切：爱、恩慈、谦卑、智慧、忍耐、意向、态度，甚至是他的言语、发表和表情。因他以认识基督为至宝，他就甘心将万事看作亏损。不仅如此，他还亏损万事，看作粪土，为要赢得基督，并且给人看出他是在基督里面。

我们必须有异象，看见基督的宝贵。然后，我们必须赢得我们所看见的这位基督。例如，有一个人去参观珠宝店，看到陈列着许多贵重的物品。看见这些物品是一回事；但是，赢得这些物品是另一回事。要认识基督，不仅要有关乎基督的知识，更要赢得祂那独特的人位。基督是神格丰满的具体表现（西二9），又是一切正面事物之影儿的实际（16~17）。赢得是需要出代价的。赢得基督就是出代价以经历、享受并支取祂一切追测不尽的丰富（弗三8）。我们既赢得基督，就该也活在祂里面，成为一班在经历上在祂里面的人。这样，当别人看见我们或观察我们的时候，就会看出我们是在基督里面。人不会看出我们是在自己的美德里面；我们会给人看出我们是在基督里面，并且只在基督里面。哦，愿我们都赢得祂，并且给人看出我们是在祂里面！愿我们都愿意亏损万事，看作粪土，为要给人看出我们是在基督里面。

我们若赢得基督，并且活在祂里面，祂作为我们的义，就要成为我们在神和人面前的彰显。这样，人不只笼统地看出我们是在基督里面，人也要看出我们是在义里面，这义就是基督自己从我们里面活出来。唯有当人看出我们是在基督里面时，主才会得着满足。照样，当人看出信徒是在基督里面时，服事主的人才会喜乐并满足（腓立比书生命读经，一九六至一九七页）。

参读：腓立比书生命读经，第二十篇；新约总论，第一百四十二篇。

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 as 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 (vv. 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 as 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, msg. 20; The Conclusion of the New Testament, msg. 142



## 第四周■周三

### 晨兴喂养

腓三 12 ~ 14 “…我乃是竭力追求，或者可以取得基督耶稣所以取得我的。弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

保罗已经相当经历并赢得基督，但他不是以为自己已经完全经历了，已经彻底赢得了；他仍然向着标竿竭力追求，要赢得基督到最完满的地步（圣经恢复本，腓三 13 注 1）。

为着要赢得基督到最完满的地步，保罗不但抛弃他在犹太教里的经历，也不停留在他已往对基督的经历中，他乃是忘记背后。不论已往的经历多真实，我们若停留其中，怀记不忘，就会受阻挠，不能进一步追求基督（腓三 13 注 2）。

基督的丰富追测不尽，有广阔的范围让我们去取得。保罗乃是努力向前，要达到这范围的极限（腓三 13 注 3）。

### 信息选读

（保罗）愿意亏损万事，看作粪土，为要赢得基督，并且给人看出他是在基督里面，使他认识基督。照着保罗的观念，我们若要认识基督，就必须先给人看出我们是在祂里面。…我们将是活在基督里面，并且给别人看出我们是在基督里面的人。我们给人看出我们是在祂里面，就必然会认识祂（腓立比书生命读经，二〇三至二〇四页）。

## WEEK 4 — DAY 3

### Morning Nourishment

Phil. 3:12-14 ...I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus. Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Paul had experienced and gained Christ tremendously, yet he did not account of himself to have experienced Christ in full or gained Him to the uttermost. He still endeavored to pursue toward the goal—the gaining of Christ to the fullest extent. (Phil. 3:13, footnote 1)

In order to gain Christ to the fullest extent, Paul not only forsook his experiences in Judaism but also would not linger in his past experiences of Christ. He forgot the past. Not to forget but to linger in our past experiences, however genuine they were, frustrates our further pursuing of Christ. (Phil. 3:13, footnote 2)

Christ is unsearchably rich. There is a vast territory of His riches to be possessed. Paul was stretching out to reach the farthest extent of this territory. (Phil. 3:13, footnote 3)

### Today's Reading

[Paul] was willing to suffer the loss of all things and count them as refuse that he might gain Christ and be found in Him to know Him. According to Paul's concept, if we would know Christ, we must first be found in Him... [and] be those who live in Christ and who are found by others in Christ. Being found in Him, we shall surely know Him. (Life-study of Philipians, p. 171)

〔保罗〕不是有因自己努力而行出来的义，乃是有那借着信基督而有的义（腓三9），也就是说，有让基督从我们活出来的义。腓立比三章十节…说，“使我认识基督。”这个义使保罗认识基督。我们自己努力行出来的义，不能叫我们认识基督。我们因着信，就让基督从我们里面活出一个义，这个义使我们认识基督。

请注意十节的“使”：“使我认识基督。”十节不是因，乃是果。我们的认识不是凭空的，而是有一件事“使”我们认识基督。…九节清楚告诉我们，我们若是靠自己努力守律法，靠自己热心，靠自己作好，靠自己事奉神，靠自己爱人，这些自己作出来的行为，都不能叫我们认识基督；乃是停下我们的努力，停下我们的作为，停下我们一切的作好、热心、事奉神、爱人，把这一切的努力都停下来，只单单的“信”，才能使我们认识基督。信什么？信神，信基督在我们里面活着，信从我们里面能活出一个义来。

乃是有信基督而得的义，就是因信神而来的义，能使我们认识基督。这个义就是林前一章三十节的公义：“这基督成了从神给我们的智慧：公义…”。在原文里没有“公”字，那里的公义和腓立比三章九节的义，原文是相同的。神使基督成为我们的义；我们把自己停下来，我们信神、信基督，神就叫基督来作我们的义。这个义，第一步是叫我们在神面前蒙称义，就是得救。第二步，是叫我们过义的生活，叫我们活出义，就是活出基督，叫我们过得胜的生活。这里把得救和得胜都包括在里面。我们得救不是凭我们自己所行的义，乃是凭基督作我们的义。同样的，我们得救之后的得胜，也不是凭自己行出义，乃是让基督从我们里面活出来，作我们的义（李常受文集一九五五年第四册，四一二至四一四页）。

参读：再论生命的认识，第十九篇。

Paul did not have a righteousness that was worked out by his own effort but the righteousness that is through faith in Christ, that is, the righteousness Christ lives out of us. Philippians 3:10 says, “To know Him.” This righteousness caused Paul to know Christ. The righteousness that we work out by our own effort does not cause us to know Christ. The more we do by our own effort, the less we know Christ; the more we love others by our own effort, the less we know Christ; the more zealous we are by our own effort, the less we know Christ. Instead, through faith Christ can live out righteousness from within us, and this righteousness causes us to know Christ.

Please pay attention to the word to in verse 10: To know Christ. Verse 10 is not the cause but the result. Our knowledge is not without a basis; however, there is only one thing that causes us to know Christ.. Verse 9 says clearly that relying on our own effort to keep the law, to be zealous, to do good, to serve God, and to love others will not cause us to know Christ. We need to stop our effort, stop our work, and stop all our doing good, being zealous, serving God, and loving others. We will know Christ only when we cease all our efforts and simply have faith. Our faith is in God, in Christ living in us, and in righteousness being lived out from us.

Having the righteousness that is through faith in Christ, which is the righteousness through faith in God, causes us to know Christ. This righteousness is the righteousness in 1 Corinthians 1:30: “Who became wisdom to us from God: both righteousness and sanctification and redemption.” God made Christ our righteousness. When we stop ourselves and believe in God and in Christ, God causes Christ to become our righteousness. In the first step this righteousness causes us to be justified before God, that is, to be saved. In the second step this righteousness causes us to live a righteous life, to live out righteousness, which is to live out Christ, and to live an overcoming life. Both salvation and overcoming are included. Our salvation is not through the righteousness that we work out but through Christ being our righteousness. Similarly, after being saved, our overcoming is not through the righteousness we work out but through allowing Christ to live out of us as our righteousness. (CWWL, 1955, vol. 4, “Further Talks on the Knowledge of Life,” pp. 314-315)

Further Reading: CWWL, 1955, vol. 4, “Further Talks on the Knowledge of Life,” ch. 19

## 第四周■周四

### 晨兴喂养

启一 17 ~ 18 “…我是首先的，我是末后的，又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”

二 8 “…那首先的、末后的、死过又活的，这样说。”

这位行走在众召会中间，为众召会的头，并为众召会所属的基督，乃是那活着的。因此，祂的身体所显出来的各地方召会，也该是活而新鲜并刚强的（圣经恢复本，启一 18 注 1）。

因着人堕落而有了罪，死就进来在地上工作，将一切有罪的人聚拢到阴间。所以对于罪人，死是聚拢者，阴间是守留者；但死亡和阴间的钥匙是拿在我们死而复活的救主手中（启一 18 注 2）。

（在启示录二章十八节，）“又活的”意即复活。主受过死的苦，但祂又活了。祂曾进入死亡，但死亡不能拘禁祂（徒二 24），因为祂是复活（约十一 25）。受苦的召会也需要认识祂是这样的一位，才能忍受各样的苦难。无论苦难多厉害，召会仍是存活的。基督复活的生命耐得住死亡（启二 8 注 3）。

### 信息选读

在腓立比三章十节保罗说，“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”照着这节，保罗不但渴望认识基督，也渴望认识基督复活的大能以及同祂受苦的交通。基督复活的大能，就是使祂从死人中复活的复活生命（弗

## WEEK 4 — DAY 4

### Morning Nourishment

Rev. 1:17-18 ...I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

2:8 ...These things says the First and the Last, who became dead and lived again.

The very Christ who walks in the midst of the churches, who is the Head of the churches and to whom the churches belong, is the living One. Hence, the churches also, as the expression of His Body, should be living, fresh, and strong. (Rev. 1:18, footnote 1)

Because of the fall and sin of man, death came in and is now working on earth to gather all the sinful people into Hades. Thus, death is a collector and Hades is a keeper. However, the keys of death and of Hades are in the hand of our Savior, who died and was resurrected. (Rev. 1:18, footnote 2)

Lived again [in Revelation 2:8] refers to resurrection. The Lord suffered death and lived again. He entered into death, but death could not hold Him (Acts 2:24) because He is the resurrection (John 11:25). The suffering church needs to know Him as such a One also, so that she can endure any kind of suffering. However severe the suffering, the church will still be alive. The resurrection life of Christ can endure death. (Rev. 2:8, footnote 3)

### Today's Reading

In Philippians 3:10 Paul says, “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.” According to this verse, 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

一 19 ~ 20)。基督复活大能的实际，乃是那灵（罗一 4）。我们要认识、经历基督这大能，就需要联于并模成基督的死。死乃是复活的根基。我们要经历基督复活的大能，就需要照着祂生活的榜样，过钉十字架的生活。我们模成祂的死，就叫祂复活的大能据以兴起，使祂神圣的生命在我们身上彰显出来（腓立比书生命读经，二〇八页）。

主所以进到死里，又从死里出来，乃是要死为祂作见证，见证祂是活神，见证祂复活的能力是何等超越的浩大。十字架可以来，坟墓可以来，阴府的权势可以来，但这一切都不能制伏主里头那个“活”。…主是生命的王，祂原不能被死拘禁（徒二 24）。撒但利用世人，利用环境，利用十字架和坟墓，最后利用阴间对付主，这一切祂都接受了。主甘心经过死的浸，经历阴府的幽冥，祂任凭这些畅所欲言，因为祂里面有一个“活”，这个“活”是撒但所无法征服的。死不能拘禁祂，坟墓不能限制祂，阴府不能扣留祂，祂复活了。复活就是脱离死，复活就是胜过死。

这给我们看见，复活和活是不同的。单单活并不需要经过死，但复活却必须经过死，并且从死里出来。复活是经得起死的，是从死里经过又出来的。所以主耶稣说，“我是首先的，我是末后的，又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远。”（启一 17 ~ 18）

因此，神不只是活神，并且是复活的神。祂曾经过死，胜过死。死曾在主身上用尽了它的能力，却不能征服主。复活的原则就是胜过死，并从死里出来。复活的神是经过试验的神，所以，祂的活是不能摇动的（李常受文集一九五七年第三册，一九至二〇页）。

参读：腓立比书生命读经，第二十一篇。

raised Him from 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)

The Lord's entering into death and emerging from it testify to the fact that He is the living God and to the surpassing greatness of His resurrection power. The cross, the grave, and the power of Hades could not subdue the living Lord...The Lord is the Lord of life. It was not possible for Him to be held by death (Acts 2:24). Satan utilized the world, the environment, the cross, the grave, and lastly, Hades in order to attack the Lord, but the Lord withstood every attack. The Lord willingly passed through the baptism of death and entered into Hades, letting them do whatever they wanted, because He is the living Lord, whom Satan cannot conquer. Death could not hold the Lord, the grave could not restrict Him, and Hades could not detain Him; He resurrected. Resurrection is deliverance from death. Resurrection is the overcoming of death.

Resurrection is different from being living. In order to be living, one does not need to pass through death, but in order to be in resurrection, one must pass through death and emerge from it. Resurrection stands the test of death, that is, passes through and emerges from death. Hence, the Lord Jesus said, "I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades" (Rev. 1:17-18).

Hence, God is not only the living God but also the God of resurrection. He died, but He overcame death. Death fought the Lord with all its might, but it could not conquer Him. The principle of resurrection is overcoming death and emerging from death. The God of resurrection has been tested and proven to possess an unshakable life. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 12-13)

Further Reading: Life-study of Philippians, msg. 21

## 第四周■周五

### 晨兴喂养

徒二 24 “神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”

弗一 19 ~ 20 “…祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边。”

保罗在腓立比三章十节说，认识基督和祂复活的大能。为什么保罗不说十字架的大能，只说复活的大能？因为十字架是消极的死，是了结、终结；但复活乃是积极的，经死再活的，是了结后又得着的。由死亡中出来的，不是天然的生活的，乃是复活的。复活乃是经过死所成全的。你的口才经过死么？死并不是使你没有口可以吃饭，乃是叫你的口经过了结，再在复活中得回。你的思想有没有经死的了结，然后在复活里，神再恢复给你？你的工作是生活的，还是在复活里的？…生活是父母给你的，复活乃是神给你的（倪柝声文集第二辑第二十二册，七六页）。

### 信息选读

复活是什么？复活就是经过死又出来的。…比方你有智慧、口才和天然的吸引力，你要对主说，“主啊，我不用这些，我不把这些作为自己的荣耀。我愿经过死而复活，愿这些在死中失去，在神手中又得回。”复活的经历就是：你天然所有的，在死中让它去，不倚靠它，不

## WEEK 4 — DAY 5

### Morning Nourishment

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Eph. 1:19-20 ...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.

Paul said in Philippians 3:10 that we have to know Christ and the power of His resurrection. Why did Paul not say the power of the cross?...This is because the cross is a negative death, a termination and an end. However, resurrection is something positive; it is a life that is raised from death, a regaining after a termination. Resurrection is something that has come out of death; it is something beyond the natural realm. It is what is perfected through death. Has your eloquence passed through death? Death will not make your mouth lose its ability to function, but it will terminate the activity of your mouth, and in resurrection you will regain this activity. Have your thoughts passed through the terminating death and returned to you from God in resurrection? Is your work in the realm of ordinary living, or is it in the realm of resurrection?...The realm of ordinary living is what we have inherited from our parents, whereas the realm of resurrection is what we receive from God. (CWWN, vol. 42, pp. 291-292)

### Today's Reading

What is resurrection? It is that which has passed through death and which has come out of death... For example, you may have wisdom, eloquence, and natural attraction. You have to say to the Lord, “I will not employ these things. I will not claim these things for my own glory. I am willing to go through death and resurrection and to give these things up in death so that I can claim them back from God's hand.” The experience of resurrection is

以它为荣耀。…你所有的都没有了，再也不能作什么。过些日子（不知多久，或者三天，或者三个月，或者三年），神来了，你的口才又回到你的口中，你的智慧又回来，你的吸引力也回来了。但这时你虽然有了已往所有的，但情形完全不同：你天然的好，天然的一切，不再是你的；有一个十字架把它们和你隔开了，你不敢用，乃是主来用。你不再以为那些是自己的，乃以为是神的。

死而活的经历乃是一个循环。经历这样的死与活，一切在亚当里好的或不好的，都经过死。然后，在基督里失而复得。这样经过死而复得的，乃是在复活的地位上，这就使你有资格，让圣灵的能力从你身上活出。我喜欢马提亚的事（徒一 16 ~ 22）。…门徒们必须…从那常与他们作伴的人中，立一位与他们同作耶稣复活的见证。…这意思是说，要从约翰传悔改，主受浸，就是主工作的起点开始，一直到主死而复活，一路都与主一同经过的人中，拣选一位同作（主复活的）见证人，一同等候在耶路撒冷，好得圣灵的能力。这些在耶路撒冷等候，要得圣灵能力的使徒们，不是马上出去作工。…他们能在耶路撒冷等候，因为他们与基督是有历史、有背景的。所以也必须是与基督有历史、有背景的人，才能得着圣灵的能力，也才能同作基督复活的见证。

凡要为基督作见证的人，就必须认识什么叫作在死中失去，在复活中得回（倪柝声文集第二辑第二十二册，七六至七八页）。

参读：倪柝声文集第二辑第二十二册，第三十七篇。

letting go of everything that is natural through death, not trusting in them any longer, and not glorying in them... Everything that you have is gone, and you cannot do anything anymore. After some time, perhaps three days, three months, or three years (no one knows how long it will be), God comes in again, and your eloquence is returned to you, your wisdom is returned to you, and your attraction comes back. However, even though you have regained these things, they have changed. Your natural goodness and everything you naturally have are no longer yours; a cross now separates you from these things. You dare not use these things any longer, leaving them instead to the Lord to be employed according to His pleasure. These things are no longer your own; instead, you recognize them as God's.

The experience of death and resurrection is a cycle; it puts everything in Adam, both good and bad, through death, and gives it back to us in Christ. The process of death and regaining puts us on the ground of resurrection, and qualifies us to express the power of the Spirit. I like the story of Matthias [Acts 1:16-22]...The disciples had to choose from among the men who accompanied them,...who had been with the Lord from the time of John's preaching of repentance and the Lord's baptism, that is, the beginning of the Lord's work, to the time of His death and resurrection. The one who was chosen had to be a witness [of His resurrection] and wait together with them in Jerusalem for the power of the Holy Spirit. The apostles who waited in Jerusalem for the power of the Holy Spirit did not go out to work right away... They were able to remain in Jerusalem because there was a history and background between them and the Lord already. Only those who have had such a history and background can receive the power of the Holy Spirit to be a witness of the resurrection of Christ.

Everyone who desires to be a witness for Christ must know what it means to lose in death and regain in resurrection. (CWWN, vol. 42, pp. 292-294)

Further Reading: CWWN, vol. 42, ch. 37

## 第四周■周六

### 晨兴喂养

约十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

罗八 11 “然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

复活乃是胜过死亡而且不被死亡毁坏、损伤的生命。死亡不能对复活的生命作什么。死亡能把各样的损害加在别种生命上，就是加在植物、动物以及人的生命上。唯有一种生命是死亡损伤不了的，就是复活的生命。复活乃是经过死亡，而死亡绝对拘禁不了的生命。按照圣经完满的启示，神自己就是这复活的生命（出埃及记生命读经，一二四七至一二四八页）。

基督复活大能的实际乃是那灵。罗马一章四节证明这点；这节说，基督“按圣别的灵说，是从死人的复活，以大能标出为神的儿子”。此外，八章十一节说，“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”这两节经文都指明，那灵就是基督复活大能的实际。事实上，基督自己就是祂复活的大能，而那灵就是在复活里的基督。我们必须经历这大能，使我们能得着基督（腓立比书生命读经，五五三页）。

### 信息选读

在主的恢复中，我们并不教人（模仿神圣的生命）。这职事的目标不是模仿，乃是分赐。我们的目标乃是分赐神圣的成分到人里面，使人可以凭神圣的生命，就是那唯一能彰显神的生命而活。

## WEEK 4 — DAY 6

### Morning Nourishment

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Resurrection is life that overcomes death without being damaged or injured by death. Death is powerless to do anything with resurrection life. Death can inflict all kinds of damage on other forms of life—plant life, animal life, and human life. Only one kind of life cannot be hurt by death, and this is resurrection life. Resurrection is life which passes through death and can never be held by it. According to the full revelation of the Scriptures, God Himself is this resurrection life. (Life-study of Exodus, p. 1083)

The reality of the power of Christ's resurrection is the Spirit. Romans 1:4 proves this by saying that Christ was “designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead.” Furthermore, Romans 8:11 says, “If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.” Both verses indicate that the Spirit is the reality of the power of Christ's resurrection. Actually, Christ Himself is the power of His resurrection, and the Spirit is Christ in resurrection. We need to experience this power that we may obtain Christ. (Life-study of Philippians, p. 463)

### Today's Reading

In the Lord's recovery we are not teaching people to [imitate the divine life]. The goal of this ministry is not imitation but dispensation. Our goal is to dispense something divine into you so that you may live by the divine life, the only life that can express God.

属人生命有一面很好，就是能决定是否要将属人生命摆在一边，放在十字架之死底下。神无法为我们作这决定，我们必须自己决定。…我们若乐意被钉十字架，就会下定决心赞同这事。我们会说，“弟兄们，你们若要把我钉十字架，那没有问题。我愿意被钉死，被了结，被摆在死底下。”当我们乐意被钉，并被摆到死地，钉十字架的生命就会成为复活生命兴起的根基。因此，借着被钉死，我们就会认识基督复活的大能。但我们若不被钉死，就无法认识祂复活的大能。我们要认识基督复活的大能，只有一条路，就是过钉十字架的生活。

在我们的家庭生活和召会生活中，我们都需要上十字架，并留在那里。在我们的婚姻生活中，认识基督复活大能最好的路，就是上十字架。独一的路不是祷告，而是钉十字架。不仅在我们的家庭生活是这样，在召会生活中更是如此。我们在召会生活里，在众圣徒中间，要作好弟兄或好姊妹，就需要上十字架被钉死。不要祷告求神去改变别人；神绝不会答应这样的祷告。你要上十字架，并留在那里；这是按照神经纶的路。我们若愿意上十字架并留在那里，就会认识基督复活的大能。

当撒但攻击你，你就往十字架去，留在那里；这是你唯一需要作的。撒但无法击败一个钉死的人。我们已经看见，钉十字架提供一个根基，让基督复活的大能得以兴起，使神圣的生命彰显出来。因此，我们无须反击；事实上，甚至也不需要一直祷告。我们最需要的，是上十字架并留在那里，过钉十字架的生活。我们若这样作，神圣的生命就会释放出来并得着彰显（李常受文集一九七八年第一册，五七一至五七二、五七四至五七五页）。

参读：腓立比书生命读经，第五十一至五十二篇；经历基督，第十四至十五章。

The one good aspect of the human life is that it is capable of making a decision whether or not to put the human life aside and to place it under the death of the cross. God cannot make this decision for us. We need to make it ourselves... If we are willing for this, we will make a strong decision in favor of it. We will say, "Brothers, if you want to crucify me, it is all right. I want to be crucified, terminated, placed under death." When we are willing for this and are placed into death, the crucified life will become the base for the resurrection life to rise up. Thus, by being crucified, we will come to know the power of Christ's resurrection. But if we are not crucified, we cannot know the power of His resurrection. There is only one way for us to know the power of His resurrection, and that is to live a crucified life.

In our family life and in the church life, we all need to go to the cross and remain there. The best way to know the power of Christ's resurrection in our married life is to go to the cross. The unique way is not to pray; it is to be crucified. This is true not only in our family life but even the more in the church life. To be a good brother or sister among the saints in the church life requires that we go to the cross to be crucified. Do not pray for God to change others. God will never answer such a prayer. Instead, go to the cross and remain there. This is the way that is according to His economy. If we are willing to go to the cross and stay there, we will know the power of Christ's resurrection.

When Satan attacks you, go to the cross and remain there. That is all you need to do. Satan cannot defeat a crucified one. As we have seen, crucifixion affords a base for the power of Christ's resurrection to rise up so that the divine life may be expressed. Thus, there is no need for us to counterattack. In fact, it will not always be necessary even to pray. What we need the most is to go to the cross and stay there to live a crucified life. If we do this, the divine life will be released and manifested. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 442-445)

Further Reading: Life-study of Philippians, msgs. 51-52; CWWL, 1978, vol. 1, "The Experience of Christ," chs. 14-15



# 第四周诗歌

# WEEK 4 — HYMN

## Crucified with Christ my Savior

481

Union with Christ — Identified with His Death and Resurrection

### 362 与基督的联合 — 联于祂死与复活

8 7 8 7 双副 (英 481)

G 大调

3/4

3 · 3 | 3 · 2 3 · 2 | 1 5 3 · 3 | 2 · 2 5 · 4 | 3 -  
 一 我 已 与 基 督 同 钉 死, 脱 自 己、罪 恶、俗 世;  
 3 · 3 | 3 · 2 1 · 2 | 3 5 3 · 3 | 2 · 3 2 · 6 | 2 -  
 所 以 我 能 平 安 接 领 主 从 死 得 生 的 命。  
 3 · 2 | 1 · 2 1 · 6 | 5 1 1 · 2 | 3 · 3 5 · 3 | 2 -  
 我 甘 愿 和 祂 同 受 苦, 效 法 祂 至 死 顺 服;  
 3 · 3 | 4 · 4 5 · 6 | 5 3 5 · 6 | 5 · 1 3 · 2 | 1 -  
 我 愿 跟 主 耶 稣 基 督 直 走 十 字 架 的 路。  
 5 · 5 | 5 · 1 3 2 | 1 - 1 2 3 | 4 · 3 2 1 | 2 -  
 一 直 走 十 架 窄 路! 主 是 受 死 在 那 里!  
 5 5 | 1 · 5 1 2 | 3 5 · 4 6 | 5 · 4 3 2 | 1 - ||  
 求 主 使 我 能 同 你 一 直 走 十 架 窄 路!

二 我何难与基督同死, 因复活我已认识;  
 我何难与耶稣同苦, 因神旨我愿顺服。  
 主借着复活的能力, 今生在我的灵里,  
 因此我欢乐着举足, 直走十字架的路。

三 同主死, 就必同主生, 同受苦, 必同高升;  
 得胜者惟独照这样, 才能蒙基督奖赏。  
 真可乐! 若在那早晨, 你听主对你发声,  
 以为你曾忠心顺服, 直走十字架的路!

1. 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."



## 第五周

### 认识同基督受苦的交通， 以及模成祂的死

诗歌：464

读经：腓三 7～10，约十一 25，弗一 19～20，  
西一 24

#### 【周一】

壹 保罗渴望认识同基督受苦的交通——腓三 10：

- 一 对于基督，受苦和死在先，复活在后；对于我们，祂复活的大能在先，然后才是有分于祂的受苦，模成祂的死——10 节。
- 二 我们首先接受祂复活的大能，然后借着这大能，就能有分于祂的受苦，过钉十字架的生活，模成祂的死。

#### 【周二】

三 基督的受苦有两类：一类是为成功救赎，这已经由基督自己完成了；另一类是为产生并建造召会，这需要使徒和信徒将其补满——西一 24：

1 我们不能有分于基督救赎的苦难，但我们必须有分

## Week Five

### Knowing the Fellowship of Christ's Sufferings and Being Conformed to His Death

Hymns: 631

Scripture Reading: Phil. 3:7-10; John 11:25; Eph. 1:19-20; Col. 1:24

#### § Day 1

I. Paul aspired to know the fellowship of Christ's sufferings—Phil. 3:10:

- A. With Christ, the sufferings and death came first, followed by the resurrection; with us, the power of His resurrection comes first, followed by the participation in His sufferings and conformity to His death—v. 10.
- B. 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.

#### § Day 2

C. Christ's sufferings are of two categories: those for accomplishing redemption, which were completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers—Col. 1:24:

1. We cannot participate in Christ's sufferings for redemption, but we must

于基督产生并建造祂身体的苦难—参后一 9，提后二 10，林后一 5 ~ 6，四 12，六 8 ~ 11。

2 基督是神的羔羊，为着救赎受苦（约一 29）；基督是一粒麦子，为着繁殖和建造受苦（十二 24）：

a 主是一粒麦子落在地里，借着死丧失魂生命，使祂得以在复活里，将祂永远的生命释放给许多子粒—十 11、15、17 ~ 18。

b 那一粒麦子还没有完成为建造身体所需的全部苦难；我们这许多子粒，必须像那一粒麦子那样的受苦—十二 24 ~ 26：

(一) 我们这许多子粒，也必须借着死丧失魂生命，才能够在复活里享受永远的生命—25 节。

(二) 这就是跟从主，使我们得以服事主，在这丧失魂生命而活在祂复活里的路上与祂同行—26 节。

(三) 召会产生并扩增的路，不是借着人的荣耀，乃是借着十字架的死—20 ~ 24 节。

### 【周三】

四 为着我们的变化而受苦，和为着基督的身体而受苦不同—林后三 18，腓三 10，西一 24：

1 保罗在腓立比三章十节的话，不是指着为变化而受苦。

2 我们若比较腓立比三章十节和歌罗西一章二十四节，就会看见保罗在腓立比三章十节说到的受苦，乃是补满基督为身体所受患难的缺欠。

3 在歌罗西一章二十四节，保罗认为他自己所受的苦难，是补满基督为祂身体受苦的缺欠。

take part in the sufferings of Christ for the producing and building up of the Body—cf. Rev. 1:9; 2 Tim. 2:10; 2 Cor. 1:5-6; 4:12; 6:8-11.

2. Christ as the Lamb of God suffered for redemption (John 1:29); Christ as the grain of wheat suffered for reproducing and building (12:24):

a. The Lord, as a grain of wheat that fell into the ground, lost His soul-life through death so that He might release His eternal life in resurrection to the many grains—10:11, 15, 17-18.

b. The one grain did not complete all the sufferings that are needed for the building up of the Body; as the many grains, we must suffer in the same way the one grain suffered—12:24-26:

(1) As the many grains, we also must lose our soul-life through death that we may enjoy eternal life in resurrection—v. 25.

(2) This is to follow Him that we may serve Him and walk with Him on this way, the way of losing our soul-life and living in His resurrection—v. 26.

(3) The way for the church to come into being and to increase is not by human glory; it is by the death of the cross—vv. 20-24.

### § Day 3

D. There is a difference between the sufferings that are for our transformation and the sufferings that are for the Body—2 Cor. 3:18; Phil. 3:10; Col. 1:24:

1. Paul's word in Philippians 3:10 does not refer to sufferings for transformation.

2. If we compare 3:10 with Colossians 1:24, we will see that the sufferings about which Paul was speaking in Philippians 3:10 are those that make up the lack of Christ's afflictions for the Body.

3. In Colossians 1:24 Paul regarded his own sufferings as the filling up of what is lacking of Christ's sufferings for His Body.

4 基督为祂身体的受苦仍在进行，我们需要有分于这些苦难—腓三 10，参徒九 4～5。

5 当我们为基督的身体受苦时，我们就经历基督复活的大能—西一 24，腓三 10。

## 【周四】

贰 在腓立比三章十节保罗说到“模成祂的死”，这辞指明保罗渴望以基督的死作他生活的模子：

一 认识基督为至宝、将万事看作亏损、赢得基督、给人看出是在祂里面、认识祂、认识祂复活的大能、以及认识同祂受苦的交托，结果都产生一件事—模成基督的死—7～10 节。

二 模成基督的死，指明祂的死是一个模子—10 节：

1 腓立比三章的中心，乃在于模成基督之死模子的形状—7、9、12～16 节。

2 我们已经被摆在这死的模子里，现今我们需要模成这模子的形状—加二 20，罗六 3～5。

3 基督复活生命的大能，在我们里面带着我们、托着我们、穿着我们，把我们摆在基督死的模子里—约十一 25，弗一 19～20。

## 【周五】

三 基督之死的模子，是指基督经历不断地将祂属人的生命治死，使祂得以凭神的生命活着—约六 57 上：

1 当主耶稣在地上时，祂过钉十字架的生活；借着过钉十字架的生活，祂就向神活着，并且活神—加二

4. The sufferings of Christ for His Body are still going on, and we need to share in them—Phil. 3:10; cf. Acts 9:4-5.

5. It is when we suffer for the Body that we experience the power of Christ's resurrection—Col. 1:24; Phil. 3:10.

## § Day 4

**II. In Philippians 3:10 Paul spoke of “being conformed to His death”; this expression indicates that Paul desired to take Christ's death as the mold of his life:**

A. The excellency of the knowledge of Christ, counting all things as loss, gaining Christ, being found in Him, knowing Him, knowing the power of His resurrection, and knowing the fellowship of His sufferings all issue in one thing—being conformed to Christ's death—vv. 7-10.

B. Being conformed to Christ's death indicates that His death is a mold—v. 10:

1. The center of Philippians 3 is the matter of being conformed to the mold of Christ's death—vv. 7, 9, 12-16.

2. We have been placed into this mold of death, and now we need to be conformed to this mold—Gal. 2:20; Rom. 6:3-5.

3. The power of the resurrection life of Christ in us leads us, carries us, bears us, and places us into the mold of Christ's death—John 11:25; Eph. 1:19-20.

## § Day 5

C. The mold of Christ's death refers to Christ's experience of continually putting to death His human life that He might live by the life of God—John 6:57a:

1. When the Lord Jesus was on earth, He lived a crucified life; by living a crucified life He was alive to God and lived Him—Gal. 2:20; 3:1; 5:24.

20，三1，五24。

- 2 祂一直治死祂属人的生命，使祂里面神圣的生命能流露出来—约十10下~11、17。
- 3 祂活着的时候，也是一直在死—向着旧造死，好使祂能活新造里的生命；这是腓立比三章十节里“祂的死”的意义。

## 【周六】

### 四 模成基督的死就是以基督的死作为我们生活的模子—10节：

- 1 基督的死是一个模子，把我们模成这模子的形状，就像把面团放在蛋糕模子里，模成其形状一样。
- 2 神已经把我们摆进基督之死的模子里，一天过一天神用这模子把我们模成这死—罗六3~4。
- 3 我们的生活应当模成祂这模子的形状，就是向我们的生命死，而活神的生命—加二20，林后四10~11。
- 4 我们若治死我们天然的生命，就会感觉我们里面有另一个生命，就是神圣的生命；这生命会得着释放，这样，我们在经历中就会模成基督的死—约十10下，约壹五11~12。
- 5 在基督之死的模子里，天然的人消杀了，旧人钉死了，已废掉了一林后四16，罗六6，太十六24。
- 6 我们若允许环境将我们压到这模子里，我们日常的生活就会模成基督之死的形状—罗八28~29。

### 五 荣耀神唯一的路，就是模成基督的死；我们越模成基督的死，就越荣耀父—约十二28，十三31。

2. He always put His human life to death so that the divine life within Him could flow out—John 10:10b-11, 17.
3. As He was living, He was also dying—dying to the old creation in order to live a life in the new creation; this is the meaning of “His death” in Philippians 3:10.

## § Day 6

### D. To be conformed to Christ's death is to take Christ's death as the mold of our life—v. 10:

1. Christ's death is a mold to which we are conformed in much the same way that dough is put into a cake mold and conformed to it.
2. God has put us into the mold of Christ's death, and day by day God is molding us to conform us to this death—Rom. 6:3-4.
3. Our life should be conformed to such a mold—dying to our human life in order to live the divine life—Gal. 2:20; 2 Cor. 4:10-11.
4. If we put to death our natural life, we will have the consciousness that we have another life, the divine life, within us; this life will be released, and then in our experience we will be conformed to Christ's death—John 10:10b; 1 John 5:11-12.
5. In the mold of Christ's death the natural man is killed, the old man is crucified, and the self is nullified—2 Cor. 4:16; Rom. 6:6; Matt. 16:24.
6. If we allow our circumstances to press us into this mold, our daily life will be molded into the form of Christ's death—Rom. 8:28-29.

### E. The only way to glorify God is to be conformed to Christ's death; the more we are conformed to Christ's death, the more we glorify the Father—John 12:28; 13:31.

# 第五周■周一

## 晨兴喂养

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

提后二 11 “有可信的话说，我们若与基督同死，也必与祂同活。”

得着基督的过程，就如腓立比三章十节所启示的，乃是借着认识祂复活的大能而认识祂。然而，我们若要认识基督复活的大能，就必须有分于祂的受苦，并认识同祂受苦的交通。同祂受苦的交通，亦即有分于基督的受苦（10，太二十 22～23，西一 24），乃是模成祂的死，经历祂复活大能的必要条件（提后二 11）。保罗所追求认识并经历的，不仅是基督自己的宝贵，也是祂复活的生命大能，并在祂的受苦上有分。对于基督，受苦和死在先，复活在后；对于我们，是先认识祂复活的大能，然后才有分于祂的受苦，模成祂的死。我们首先接受祂复活的大能，然后借着这大能，就能有分于祂的受苦，过钉十字架的生活，模成祂的死。这样的受苦，主要的是为着产生并建造基督的身体（新约总论第五册，五五九页）。

## 信息选读

我们要看见基督是在复活里，这是很重要的。当我们在复活里经历基督，我们就被复活的一切元素所注入，这种注入使我们能为基督的身体有分于祂的受苦。换句话说，我们必须有基督复活的分赐，使我们能经历祂的十字架，经历祂的死。我们借着认识基督的复活，就经历祂的死。…我们越认识祂

# WEEK 5 — DAY 1

## 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 Tim. 2:11 Faithful is the word: For if we died with Him, we will also live with Him.

The process of obtaining Christ, as revealed in Philippians 3:10, is to know Him by knowing the power of His resurrection. However, if we would know the power of Christ's resurrection, we must share in His sufferings and know the fellowship of His sufferings. The participation in Christ's sufferings—"the fellowship of His sufferings"—(Phil. 3:10; 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. Paul was pursuing to know and experience not only the excellency of Christ Himself but also the life power of His resurrection and the participation in His sufferings. 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 received 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. (The Conclusion of the New Testament, pp. 1546-1547)

## Today's Reading

It is crucial for us to realize that Christ is in resurrection. When we experience Christ in His resurrection, we are infused with all the elements of resurrection, and this infusion enables us to partake of His sufferings for the Body. In other words, we must have the dispensing of Christ's resurrection so that we may experience His cross, His death. It is by knowing Christ's resurrection that we experience His death.

的复活，就越被摆在祂的死里，有分于同祂受苦的交通。

所有的信徒都渴望进入神儿子的交通。然而在腓立比三章十节，保罗说到同基督受苦的交通，这是我们天然不愿有分的事。但我们越经历基督的受苦，就越赢得基督。换句话说，我们越经历十字架，就越经历基督。神给我们十字架，而十字架给我们基督（新约总论第五册，五六〇至五六一页）。

要任何人说明圣灵都是困难的。按照实际的经历，不是按照神学，圣灵乃是我们把自己摆在一边以后所存留的。…只要你有圣灵，祂是有限量的。然而，如果我们不愿意把自己摆在一边，圣灵就似乎是有限的。

我们只要运用意志，定意把自己摆在一边。当处境艰难时，不要为你自己感到难过，却要拿起十字架，留在十字架的死底下。这样你就会发现哪里有死，哪里就有复活的大能。那灵，就是复活的大能，立刻会在你里面兴起，你就会喜乐地唱：“我何难与基督同死。”（诗歌三六二首）…我们走十字架的路，就享受基督复活的大能，也就是享受圣别的灵。这才是复活大能的实际。

这位作复活大能之实际的基督乃是赐生命的灵。…我们要经历基督，就必须一直走十字架的路。在各各他有奇妙的死，一种带进复活的死。我们把自己放在十字架上以后，所余留的就是圣灵。我们有了这余留下来的，就会感受到复活的大能。我们要像宣信（A. B. Simpson）一样，欢乐歌唱着走十字架的路，而不是忧愁哭泣着走。我们要借着复活的大能来享受十字架的死（李常受文集一九七八年第一册，五八〇至五八三页）。

参读：新约总论，第一百四十二篇；经历基督，第十六章。

The more we know His resurrection, the more we shall be put into His death to share in the fellowship of His sufferings.

All believers desire to enter into the fellowship of the Son of God [cf. 1 Cor. 1:9]. However, in Philippians 3:10 Paul speaks of the fellowship of Christ's sufferings, something in which we are not naturally inclined to share. But the more we experience Christ's sufferings, the more we shall gain Christ. In other words, the more we experience the cross, the more we experience Christ. God gives us the cross, and the cross gives us Christ. (The Conclusion of the New Testament, p. 1548)

It is difficult for anyone to define the Holy Spirit. According to practical experience, not theology, the Holy Spirit is what remains after we put ourselves aside... As long as you have the Spirit, there is no limitation. However, the Spirit may seem limited if we are not willing to put ourselves aside.

We simply need to exercise our will to decide to put ourselves aside. When the circumstances are difficult, do not feel sorry for yourself but take up the cross and remain under the death of the cross... You will discover that where death is, there the power of resurrection is also. Immediately, the Spirit, the power of resurrection, will rise up within you, and you will sing with joy, "Tis not hard to die with Christ" [Hymns, #481]... We enjoy going to Calvary, and we enjoy the power of Christ's resurrection, the Spirit of holiness. This is the reality of the power of resurrection.

The Christ who is the reality of the power of resurrection is the life-giving Spirit... In order to experience Christ, we must go all the way to Calvary. At Calvary there is a wonderful death, a death that brings in resurrection. After we have put the self on the cross, what remains will be the Holy Spirit. With this remainder we will sense the power of resurrection. This is the power of Christ's resurrection. Like A. B. Simpson, we will go all the way to Calvary, not sorrowfully and with weeping but joyfully and with singing. We will enjoy death through the power of resurrection. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 450-452)

Further Reading: The Conclusion of the New Testament, msg. 142; CWWL, 1978, vol. 1, "The Experience of Christ," ch. 16



## 第五周■周二

### 晨兴喂养

西一 24 “现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。”

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

基督所受的苦难有两类：一类是为成功救赎，这已经由基督自己完成了；另一类是为产生并建造召会，这需要使徒和信徒将其补满（西一 24）。我们不能有分于基督救赎的苦难，但我们必须有分于基督产生并建造祂身体的苦难。…基督是神的羔羊，为着救赎受苦（约一 29）；基督是一粒麦子，为着繁殖和建造受苦（十二 24）。主是一粒麦子落在地里，借着死丧失魂生命，使祂得以在复活里，将祂永远的生命释放给许多子粒（十 10～11）。那一粒麦子还没有完成为建造身体所需的全部苦难；我们这许多子粒，必须像那一粒麦子那样的受苦（十二 24～26）。我们这许多子粒，也必须借着死丧失魂生命，才能在复活里享受永远的生命（25）。我们若服事主，就当跟从祂，在这丧失魂生命而活在祂复活里的路上与祂同行（26）。召会产生并扩增的路，不是借着人的荣耀，乃是借着十字架的死（新约总论第十二册，三四至三五页）。

### 信息选读

当我们把自己摆在一边，并留在十字架底下，复活的大能就成为我们的分。立刻，反对就会兴起来

## WEEK 5 — DAY 2

### Morning Nourishment

Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church.

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.

Christ's sufferings are of two categories: those for accomplishing redemption, which were completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers (Col. 1:24). We cannot participate in Christ's suffering for redemption, but we must take part in the sufferings of Christ for the producing and building up of the Body...Christ as the Lamb of God suffered for redemption (John 1:29); Christ as the grain of wheat suffered for reproducing and building (12:24). The Lord, as a grain of wheat that fell into the ground, lost His soul-life through death that He might release His eternal life in resurrection to the many grains (10:10-11). The one grain did not complete all the sufferings that are needed for the building up of the Body; as the many grains, we must suffer in the same way the one grain suffered (12:24-26). As the many grains, we also must lose our soul-life through death that we may enjoy eternal life in resurrection (v. 25). This is to follow Him that we may serve Him and walk with Him on the way of losing the soul-life and living in resurrection (v. 26). The way for the church to come into being and to increase is not by human glory but by the death of the cross. (The Conclusion of the New Testament, p. 3507)

### Today's Reading

When we put ourselves aside and remain under the cross, the power of resurrection will be our portion. Immediately, opposition will rise up against

对抗我们，我们就会受苦。这苦难是在同祂受苦的交通里，以建造身体。

在这里我们需要区别两种苦难：基督的苦难，以及因我们犯错而有的苦难。不要以为你所遭受的一切苦难都是为着建造身体。譬如，你可能因着驾车时犯了错误而遭受苦难。…但这种苦难是错误或疏忽的结果，而不是基督为着产生身体的苦难。…然而，假如你在工作中享受基督复活的大能，因此某个上司反对你，不给你晋升，或者使你失去工作；这种受苦可算是基督为产生并建造身体的苦难。因此，一种苦难是由于我们的错误和不当，另一种是来自我们的见证。

当我们把自己摆在一边，并经历复活的大能，我们的见证就会非常刚强。这会惹动仇敌的反对，我们就会受苦。这种受苦就是基督的受苦。我们都需要认识同基督受苦的交通，这种受苦补满基督为着建造身体而有之患难的缺欠。

我们遭受反对时，就经历基督并享受基督。…我们越经过死，基督复活的大能就越成为我们的享受；我们越享受复活的大能，就越借着我们的经历认识基督。换句话说，四福音里记载其生活的这位基督，在我们里面以同样的方式过祂的生活。借此，我们得以认识祂、祂复活的大能以及同祂受苦的交通。…因为祂在我们里面重复祂的生活，我们就在祂的脚踪上与祂成为一。我们乃是借着享受祂，与祂成为一，而跟随祂。这就是说，我们甚至在祂受苦的生活中跟随祂。这是何等奇妙！（李常受文集一九七八年第一册，五八五至五八七页）。

参读：腓立比书生命读经，第五十二篇；罗马书生命读经，第二十篇。

us, and we will suffer. This suffering is in the fellowship of the sufferings of Christ for the building up of the Body.

At this point we need to differentiate between two kinds of sufferings—the sufferings of Christ and the sufferings that come from our mistakes. Do not think that all the sufferings you undergo are for the building up of the Body. For example, you may suffer because you make a mistake in driving... This suffering, however, is the result of a mistake or carelessness; it is not the suffering of Christ for the producing of the Body... However, suppose on your job you enjoy the power of Christ's resurrection. Because of this, your superiors may oppose you, either passing you up for a promotion or causing you to be dismissed from your job. This suffering may be counted as the suffering of Christ for the producing and building up of the Body. Thus, one category of suffering is due to our mistakes and wrongdoings, and the other results from our testimony.

When we set ourselves aside and experience the power of resurrection, our testimony will be very strong. This will arouse the opposition of the enemy, and we will suffer. This kind of suffering is the suffering of Christ. We all need to know the fellowship of Christ's sufferings, the sufferings that make up what is lacking of Christ's sufferings for the building up of the Body.

In suffering opposition we experience Christ and enjoy Christ... The more we pass through death, the more Christ's resurrection power becomes our enjoyment; and the more we have the enjoyment of resurrection power, the more we know Christ by our experience. In other words, the very Christ whose life is recorded in the four Gospels lives His life again in us and in the same way. Therefore, we know Him, the power of His resurrection, and the fellowship of His sufferings... Because He repeats His life in us, we become one with Him in His steps. We follow Him by enjoying Him and by being one with Him. This means that we even follow Him in His suffering life. How wonderful this is! (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 453-455)

Further Reading: Life-study of Philippians, msg. 52; Life-study of Romans, msg. 20

## 第五周■周三

### 晨兴喂养

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

四 10 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”

基督是头，祂为着成功救赎所受的苦难是完全的，但祂为着产生并建造基督身体所受的苦难还没有完成。这样的受苦也称为“祂〔的〕受苦”〔腓三 10。〕…在歌罗西一章二十四节，保罗认为他自己所受的苦难，是补满基督为祂身体受苦的缺欠。…基督为祂身体的受苦仍在进行，我们需要有分于这些苦难。…我们这些跟随祂的人，必须有分于祂为祂的身体所受的苦难。我们若要借着经历基督复活的大能而认识祂，就必须有分于祂的受苦（新约总论第五册，五五九至五六〇页）。

### 信息选读

为着我们的变化而受苦，和为着基督的身体而受苦不同。保罗在腓立比三章十节的话，不是指着为变化而受苦。我们若比较腓立比三章十节和歌罗西一章二十四节，就会看见保罗在腓立比三章十节说到的受苦，乃是补满基督为身体所受患难的缺欠。当我们为身体受苦时，我们就经历基督复活的大能。

我们要经历基督，必须在祂复活的大能里，不可在我们天然的生命里。我们越认识基督复活的大能，就越有分于基督的受苦，因而有同祂受苦的交通（新

## WEEK 5 — DAY 3

### Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

As the Head, Christ's sufferings for the accomplishment of redemption are complete, but the sufferings of Christ for the producing and building up of the Body are not yet finished. Such sufferings are also called "His sufferings" [Phil. 3:10]... In Colossians 1:24 Paul regarded his own sufferings as the filling up of what is lacking of Christ's sufferings for His Body... The sufferings of Christ for His Body are still going on, and we need to share in them... As those who follow Him, we must share in His sufferings for His Body. If we would know Christ by experiencing the power of His resurrection, we must share His sufferings. (The Conclusion of the New Testament, p. 1547)

### Today's Reading

There is a difference between those sufferings which are for our transformation and those which are for the Body. Paul's word in Philippians 3:10 does not refer to suffering for transformation. If we compare 3:10 with Colossians 1:24, we shall see that the sufferings about which he is speaking in 3:10 are those which make up the lack of Christ's afflictions for the Body. It is when we suffer for the Body that we experience the power of Christ's resurrection.

In order to experience Christ, we must be in the power of His resurrection. We cannot be in our natural life. The more we know the power of Christ's resurrection, the more we shall participate in the sufferings of Christ and

基督徒所经历的苦难并不都是同一类的。事实上，基督徒所经历的苦难至少有三种。…第一种苦难是所有人类共有的。…因着人堕落了，苦难是无人能免的。由于堕落，受造之物变得老旧了。…受造之物堕落、败坏了，并且正在朽坏。在旧造和堕落的人身上，有许多灾难和疾病。…信徒与非信徒都是人，灾难是人免不了的。…基督徒经历的第二种苦难，是因着罪和错误所受的苦难。我们履行责任时，若是粗心愚昧，就会遭受某种损失。…基督徒经历的第三种苦难是耶稣的治死。保罗并不是因为有什么不对，才经历这种苦难。相反的，他各方面都是对的。然而，他却受压、出路绝了、遭逼迫、被打倒。这些都是为了耶稣的缘故，为了身体的缘故，也为了新约职事的缘故。

保罗和其他的使徒都没有错误，这些特殊的苦难与他们的错误没有一点关系。但他们仍然有外面的人，这个外面的人需要被销毁。…当主耶稣在地上的时候，祂没有犯一点错误，在祂身上没有一件事是不对的。但祂外面的人需要被销毁。因此，耶稣的治死不是惩罚、改正或管教；…改正、惩罚或管教我们，不是耶稣的治死的目的。耶稣的治死，也不是天然的灾难。反之，耶稣的治死乃是有一种逼迫、反对或对付临到我们，要销毁我们天然的人，就是我们外面的人，我们的肉体，使我们里面的人有机会得以发展并更新（哥林多后书生命读经，三六一至三六五页）。

参读：圣经要道卷五，第四十九题。

thereby have the fellowship of His sufferings. (The Conclusion of the New Testament, pp. 1547-1548)

Not all the sufferings experienced by Christians are of the same category. Actually there are at least three kinds of sufferings Christians may experience. The first kind of suffering is that which is common to all human beings... Suffering is universal because of the fall of man. Due to the fall, creation has become old...Creation is fallen, corrupt, and decaying. With the old creation and fallen man, there are a great many calamities and illnesses... Believers and unbelievers are human beings, and as human beings, we cannot avoid calamities. The second kind of suffering Christians experience is suffering that comes from sins and mistakes. If we are careless or foolish in the exercise of our responsibilities, we may suffer a certain kind of loss. The third category of suffering experienced by Christians is the putting to death of Jesus. Paul did not experience this because he was wrong. On the contrary, he was right in every way. Nevertheless, he was afflicted, perplexed, persecuted, and cast down. But all of this was for the sake of Jesus, for the sake of the Body, and for the sake of the new covenant ministry.

Paul and the other apostles were not wrong, and these particular sufferings were not related to any mistakes of theirs. But they still had the outward man [that] needed to be consumed. When the Lord Jesus was on earth, He did not make any mistakes, and He was not wrong in anything. But He had an outward man that needed to be consumed. Therefore, the putting to death of Jesus is not punishment, correction, or discipline...To correct us, punish us, or discipline us is not the goal of the putting to death of Jesus. Neither is it a matter of natural calamities. Instead, it is a kind of persecution, operation, or dealing that comes upon us to consume our natural man, our outward man, our flesh, so that our inward man may have the opportunity to develop and be renewed. (Life-study of 2 Corinthians, pp. 308-309, 311)

Further Reading: CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 5," ch. 49

## 第五周■周四

### 晨兴喂养

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

罗六 5 “我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。”

我们因以认识基督为至宝，就该将万事看作亏损，为要赢得基督，并且给人看出我们是在祂里面，不是有自己那本于律法的义，乃是有那是神自己从我们活出的义（腓三 7～9）。这目的是使我们可以认识基督、并祂复活的大能、以及同祂受苦的交通。但保罗不停在这里，他继续说，“模成祂的死。”（10）以认识基督为至宝、亏损万事、赢得基督、给人看出是在祂里面、认识祂、认识祂复活的大能以及认识同祂受苦的交通，结果都产生一件事—模成祂的死。

在腓立比三章，使徒保罗把基督的死看作一个模型、样式或模子。譬如，姊妹们作蛋糕或饼干时，把面团放进模型里。面团被压进模型里，最终就模成那个模型的形状。这正是保罗这里的意思。他把基督的死看作一个模子，而我们就是面团，被放进模子里并且被压。结果，我们就模成基督的死（李常受文集一九七八年第一册，五八九页）。

### 信息选读

亚当的死是可怕的，我们厌恶那个死；基督的死却是宝贵可爱的，我们都该宝贝那个死。按照圣经，基督奇妙的死是由受浸所表征。在福音书里，主耶稣经历两次受浸：第一次在祂职事的开头，祂被施

## WEEK 5 — DAY 4

### 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.

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

On account of the excellency of the knowledge of Christ, we should count all things as loss in order that we may gain Christ and be found in Him, not having our own righteousness out of the law, but the righteousness that is God Himself lived out of us (Phil. 3:7-9). The purpose of this is that we might know Him, the power of His resurrection, and the fellowship of His sufferings. But Paul does not stop here; he continues by saying, “Being conformed to his death” (v. 10). The excellency of the knowledge of Christ, the counting loss of all things, the gaining of Christ, being found in Him, knowing Him, knowing the power of His resurrection, and knowing the fellowship of His sufferings all issue in one thing—being conformed to His death.

In Philippians 3 the apostle Paul considered the death of Christ to be a model, a form, or a mold. For example, when the sisters make cakes or cookies, they put the dough into a mold. By being pressed into the mold, the dough eventually is conformed to the shape of the mold. This is precisely Paul’s meaning here. He regards the death of Christ as a mold and us as the dough to be put into the mold and pressed. The result is that we are conformed to the death of Christ. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 457)

### Today’s Reading

The death of Adam is terrible, and we loathe it. The death of Christ, however, is precious and lovable, and we all should treasure it. According to the Bible, the wonderful death of Christ is symbolized by baptism. In the Gospels the Lord Jesus experienced two baptisms: the first at the beginning

浸者约翰浸入水里；第二次在祂职事的末了，祂在十字架上受了浸。两次受浸都表征基督可爱的死（李常受文集一九七八年第一册，五九〇页）。

我们的神满有力量，祂是那加能力者基督；祂是复活，祂是生命（约十一25）。这一位在我们里面，祂的生命乃是复活的大能。当我们穷苦时，祂使我们受得住穷苦的压力；当我们富裕时，祂使我们承受富裕的试验。当人压迫我们时，祂在我们里面加能力，叫我们能忍受；当人称赞我们时，祂也在我们里面加能力，叫我们受得住那个称赞。…我们若肯出代价，丢弃自己的优点、长处，就会看见我们里面的基督乃是复活的大能，在任何环境中作我们的供应。

“模成祂的死”，指明基督的死是一个模子；我们已经被摆在这死的模子里，复活的大能就把我们模成死的模型。…面团放在模子里烘烤之后，…就变成和模子一样的形状。照样，基督复活的大能在我们里面带着我们、托着我们、穿着我们，把我们摆在基督死的模型里；这样，我们身上就有基督死的模样。

福音书所记载拿撒勒人耶稣的日常生活里，我们可以看见这死的模型。在祂身上，凡不是出乎神的，凡是神之外的，死的模型都来约束、禁止。主耶稣活在地上三十三年半期间，天天都在死的阴影之下，也就是在死的模型里；祂乃是这样来跟随神、事奉神、为神活着，并活出神。今天基督的生命在我们里面，把我们摆在死的模型里。凡不是出乎神、基督或那灵的，都要治死。复活的生命把我们摆在基督死的模型里，将我们模成祂死的形状（李常受文集一九五五年第一册，四四六至四四七页）。

参读：经历基督，第十七章；李常受文集一九五五年第四册，五七八至五七九页；生命的经历与长大，第十二篇。

of His ministry, when He was baptized in water by John, and the second at the end of His ministry, when He was baptized on the cross. Both baptisms symbolize the lovable death of Christ. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 457-458)

We have a God who is full of power, who is the Christ who empowers us; He is the resurrection and the life (John 11:25). This One is in us, and His life is the resurrection power. When we are impoverished, He enables us to withstand the pressures of poverty. When we are prosperous, He empowers us to withstand the test of prosperity. When others persecute us, He empowers us inwardly so that we can endure. When others praise us, He empowers us inwardly so that we can withstand the praise... If we are willing to pay the price and lose our good qualities and strengths, we will see that Christ is the resurrection power as our inward supply in every situation.

Being conformed to His death indicates that Christ's death is a mold. We have been placed into this mold of death, and then the resurrection power conforms us to this mold... After baking [dough in a mold], the dough becomes the same shape as the mold. In like manner the resurrection power of Christ in us leads us, carries us, bears us, and places us into the mold of Christ's death. In this way we bear the image of Christ's death.

We can see this mold of death in the daily living of Jesus the Nazarene, as recorded in the four Gospels. Everything that was not of God or apart from God was terminated and restricted by the mold of death. The Lord Jesus lived on the earth for thirty-three and a half years under the shadow of death, that is, in the mold of death. In this way He followed God, served God, lived for God, and lived out God. Today Christ's life in us puts us into the mold of His death. Everything that is not of God, Christ, or the Spirit must be put to death. The resurrection life puts us into the mold of Christ's death to conform us to His death. (CWWL, 1955, vol. 1, pp. 337-338)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 17; CWWL, 1955, vol. 4, p. 446; CWWL, 1989, vol. 3, "The Experience and Growth in Life," ch. 12

# 第五周■周五

## 晨兴喂养

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…。

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。

在腓立比三章十节…（模成祂的死）这话指明保罗渴望以基督的死作他生活的模子。基督的死是一个模子，把我们模成这模子的形状，就像把面团放进蛋糕模子里，模成其形状一样。保罗一直在过钉十字架的生活，就是在十字架下的生活，正如基督在祂为人的生活中所过的。借着这样的生活，我们就能经历并彰显基督复活的大能。基督之死的模子，是指基督不断地将祂人的生命治死，使祂得以凭神的生命活着（约六 57）。我们的生活应当模成祂这模子的形状，就是向我们人的生命死，而活神的生命。模成基督的死，乃是认识并经历基督、和祂复活的大能、以及同祂受苦之交通的条件（新约总论第五册，五六二至五六三页）。

## 信息选读

基督在地上的一生中不断的经历死。当祂活着的时候，也是一直在死一向着旧造死，好使祂能活新造里的生命。这就是腓立比三章十节里“祂的死”的意义。模成基督的死，该是我们天天的经历。我们必须天天治死天然的生命，不照着这生命而活。

# WEEK 5 — 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.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

In Philippians 3:10...this expression [being conformed to His death] 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 into 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. Being conformed to the death of Christ is the condition for knowing and experiencing Him, the power of His resurrection, and the fellowship of His sufferings. (The Conclusion of the New Testament, pp. 1549-1550)

## Today's Reading

Christ's death took place throughout His life on earth. As He was living, He was also dying, dying to the old creation in order to live a life in the new creation. This is the meaning of "His death" in Philippians 3:10. Being conformed to Christ's death should be our experience day by day. Daily we must put our natural life to death and not live according to it. If we put to

我们若治死天然的生命，就会感觉到我们里面有另一个生命，就是神圣的生命。一旦我们外面天然的生命被治死，里面神圣的生命就得释放。然后在我们的经历中，我们就模成基督的死。

三章十节有四件重要的事：认识基督、认识祂复活的大能、认识同祂受苦的交通以及模成祂的死。事实上，模成基督的死，与认识基督复活的大能以及同祂受苦的交通都有关系。“模成”这辞指明我们如何能认识基督复活的大能，以及同祂受苦的交通。借着模成基督的死，我们经历祂复活的大能，并进入同祂受苦的交通。…模成基督的死，是经历基督的依据。我们若不模成基督的死，就没有经历基督的依据。我们要经历基督，就必须模成祂的死。但要模成基督的死，我们必须有同祂受苦的交通。借着有分于基督的受苦，我们被引进经历祂复活大能的地位上。然后，当我们经历基督复活的大能时，我们就认识祂。

当我们有分于基督为身体所受的苦难，我们就模成祂的死。主耶稣在地上时，过着钉十字架的生活。祂不断地治死天然的生命。借着过这种钉十字架的生活，祂就向神活着，并且活祂。当我们甘愿为基督和祂的身体受苦，我们也要单单向祂活着。然后我们就真正模成祂的死，因我们有分于祂的死。一天过一天，我们要经历祂复活的大能。这就是在经历上认识基督的路。借着这样认识基督，就是在祂复活的大能里经历祂，我们就得着祂。…主耶稣…借着过钉十字架的生活，…一直治死祂属人的生命，使祂里面神圣的生命能流露出来（约十 10 ~ 11、17）（新约总论第五册，五六三至五六四页；第十二册，三五页）。

参读：新约总论，第一百四十三篇。

death our natural life, we shall have the consciousness that we have another life, the divine life, within us. Once our outward natural life is put to death, the inner divine life will be released. Then in our experience we shall be conformed to Christ's death.

There are four important matters in 3:10: to know Christ, to know the power of His resurrection, to know the fellowship of His sufferings, and to be conformed to His death. Actually, being conformed to Christ's death is related to knowing both the power of Christ's resurrection and the fellowship of His sufferings. The words being conformed indicate how we may know the power of Christ's resurrection and the fellowship of His sufferings. By being conformed to the death of Christ we experience the power of His resurrection and enter into the fellowship of His sufferings. Being conformed to Christ's death is the 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.

As we partake of Christ's sufferings for the Body, we are conformed to His death. When the Lord Jesus was on earth, He lived a crucified life. He continually put His natural life to death. By living such a crucified life He was alive to God and lived Him. When we are willing to suffer for Christ and His Body, we also shall live only to Him. Then we shall truly be conformed to His death, for we shall share in His death. Day by day we shall experience the power of His resurrection. This is the way to know Christ in an experiential way. By knowing Christ in this way, experiencing Him in the power of His resurrection, we obtain Him. The Lord Jesus,...by living a crucified life,... always put His human life to death so that the divine life within Him could flow out (John 10:10-11, 17). (The Conclusion of the New Testament, pp. 1550-1551, 3508)

Further Reading: The Conclusion of the New Testament, msg. 143



## 第五周■周六

### 晨兴喂养

太十六 24 “…若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

罗六 3～4 “岂不知我们这浸入基督耶稣的人，是浸入祂的死么？所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督…从死人中复活一样。”

神已经把我们摆进基督之死的模子里，一天过一天神用这模子，把我们模成这死（罗六 3～4）。我们应当模成这模子的形状，就是向我们人的生命死，而活神的生命。…在基督之死的模子里，天然的人消杀了，旧人钉死了，已废掉了（林后四 16，罗六 6，太十六 24）。我们若允许环境将我们压到这模子里，我们日常的生活就会模成基督之死的形状（罗八 28～29）（新约总论第十二册，三六页）。

### 信息选读

基督之死的形状，不带着天然的人、旧人或己的征象。这就是说，当我们有分于基督的死，祂的死就把我们塑造、模成祂死的形状。这样被基督的死塑造，就会对付我们天然的生命、旧人和己。这就是说，在基督的死里，我们天然的人同天然的生命、旧人和己不断地被治死。因此，在基督的死里，没有天然生命、旧人或己的活动。然而，我们若在天然的人、旧人或己里行动，就没有基督之死的形像。我们要有这形像，就需要模成基督的死。

## WEEK 5 — DAY 6

### Morning Nourishment

Matt. 16:24 ...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Rom. 6:3-4 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death? We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead...so also we might walk in newness of life.

God has put us into the mold of Christ's death, and day by day God is molding us to conform us to this death (Rom. 6:3-4). We should be conformed to such a mold by our dying to our human life to live the divine life... In the mold of Christ's death, the natural life is killed, the old man is crucified, and the self is nullified (2 Cor. 4:16; Rom. 6:6; Matt. 16:24). If we allow our circumstances to press us into this mold, our daily life will be molded into the form of Christ's death (Rom. 8:28-29). (The Conclusion of the New Testament, p. 3508)

### Today's Reading

The form of Christ's death does not bear any indication of the natural man, the old man, or the self. This means that as we are participating in Christ's death, His death will shape us, will conform us, to the form of His death. This shaping by Christ's death will deal with our natural life, our old man, and our self. This means that in Christ's death our natural man with the natural life, the old man, and the self are continually put to death. In Christ's death, therefore, there is not any activity of the natural life, of the old man, or of the self. However, if we behave in our natural man, in our old man, or in the self, we do not bear the image of the death of Christ. In order to bear this image, we need to be conformed to Christ's death.

我们需要牢记一个事实，就是基督的死是一个形状、模子，我们是放进这模子里的“面团”。在基督死的形状、模子里，没有天然的人、旧人或己。这一切都被基督之死的模子排除了。这样被塑造、形成，就是模成基督的死。我们越经历这事，就越认识基督、祂的复活以及同祂受苦的交陪，模成祂的死（新约总论第五册，五六四至五六五页）。

我们模成神长子的形像，也是借着模成基督之死的形状，在基督的钉死之下，过否认人天然生命的生活（腓三10下）。我们要模成基督的形状，就必须先模成祂死的形状。…基督死的形状就是在基督的钉死之下，过否认人天然生命的生活。在我们的生活中没有一件事，该凭着我们天然的生命而作。在凡事上，我们都该否认我们天然的生命；那就是把死应用在我们的身上。在我们身上有一个模型，就是死，就是否认天然的生命。

神长子的形像，里面有一部分就是死，就是否认祂自己的生命。当祂活在地上的时候，祂时时刻刻否认祂自己的生命；祂乃是照着父的生命活着。祂虽然钉十字架，那是祂在地上路程的一个终点。但是祂三十三年半，都是活在十字架这死之下，否认祂自己，而凭父的生命活着。这也是在包罗万有之灵里很大的一个成分。我们在爱的事上，必须问说，“主啊，这是我爱，还是你在我里面，从我里面，并借着我爱？”我们凭自己来爱，那是我们天然的生命。那是没有死，没有复活。我们若否认我们天然的生命，而凭基督活着。我们就像保罗所说的：“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（加二20）这就是模成基督之死的形状（李常受文集一九九三年第一册，四七四至四七五页）。

参读：基督徒的生活，第十六篇；神生命的救恩，第三篇。

We need to be impressed with the fact that Christ's death is a form, a mold, and that we are the "dough" that is placed into this mold. In the form, the mold, of Christ's death there is no natural man, old man, or self. All these are ruled out by the mold of the death of Christ. To be molded, formed, in this way is to be conformed to Christ's death. The more we experience this, the more we know Christ, His resurrection, and the fellowship of His sufferings, being conformed to His death. (The Conclusion of the New Testament, p. 1551)

To be conformed to the image of the firstborn Son of God is to live a life of denying our natural life under the crucifixion of Christ by being conformed to His death (Phil. 3:10c). To be conformed to the image of Christ, we need to be conformed first to His death...The mold of Christ's death is to live a life of denying our natural life under the crucifixion of Christ. In our daily life we should not do anything by our natural life. Rather, in everything we must deny our natural life. This is to apply death to ourselves. We have a mold in us, and that mold is death, the denying of our natural life.

In the image of the firstborn Son of God there is the element of death, that is, the denying of His own life. While He was living on the earth, He denied His own life every moment and lived by the Father's life instead. Although His crucifixion was the final stop of His journey on earth, throughout the thirty-three and a half years of His life, He lived under the death of the cross by denying Himself and living by the Father's life. This also is a great element in the all-inclusive Spirit. In the matter of love we have to ask, "Lord, is it I who love, or is it You who loves in me, from me, and through me?" If we love by ourselves, that is a love by our natural life and is without death or resurrection. If we deny our natural life and live by Christ, then we are according to the apostle Paul's word: "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). This is to be conformed to the death of Christ. (CWWL, 1993, vol. 1, "God's Salvation in Life," p. 380)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," p. 497; CWWL, 1993, vol. 1, "God's Salvation in Life," ch. 3

# 第五周诗歌

464

## 十字架的道路 — 借死而生

8 7 8 7 副 (英 631)

D 大调

4/4

3 · 3̣ 4 3 | 2 · 2̣ 3 2 | 1 · 1̣ 4 3 | 2 3 1 - |  
 一 我若认识 复活大能, 必爱十架 的模型;  
 3 · 3̣ 4 3 | 2 · 2̣ 3 2 | 1 · 1̣ 4 3 | 2 3 1 - |  
 唯死能使 生命长成, 若不死了, 就不生。  
 i̇ · 7̇ 6 5 | 4 - - 0 | 7̇ · 6̇ 5 4 | 3 - - 0 |  
 (副) 不死就不 生, 不死就不 生,  
 3 · 4̣ 6 5 | i̇ · 7̇ 7̇ 6 | 5 · 4̣ 3 2 | 1 - - 0 ||  
 唯死能使 生命长成, 不死就不 生。

二 基督要在我心成形,  
 我就必须死干净,  
 天天活在十架阴影,  
 时时治死魂生命。

三 唯愿神借永远的灵,  
 使我与主永同钉;  
 死在我身发动运行,  
 生在我身就显明。

# WEEK 5 — HYMN

## If I'd know Christ's risen power

The Way of the Cross — The Way of Life

631

The musical score is written in G major (one sharp) and 4/4 time. It consists of four staves of music. The first two staves are the main melody with lyrics. The third staff is the chorus, and the fourth staff is a continuation of the chorus. Chords are indicated above the notes.

1. If I'd know Christ's ris - en pow - er. I must ev - er love the Cross;  
 Life from death a - lone a - ris - es; There's no gain ex - cept by loss.

**Chorus**  
 (C) If no death, no life, If no death, no life;  
 Life from death a - lone a - ris - es; If no death, no life.

2. If I'd have Christ formed within me,  
 I must breathe my final breath,  
 Live within the Cross's shadow,  
 Put my soul-life e'er to death.
3. If God thru th' Eternal Spirit  
 Nail me ever with the Lord;  
 Only then as death is working  
 Will His life thru me be poured.



## 第六周

### 达到杰出的复活

诗歌：365

读经：腓三 10～14，罗六 3～5，八 11，启一 17 下～18

#### 【周一】

壹 “杰出的复活”指卓越的复活，特殊的复活，这是要给得胜圣徒的奖赏—腓三 11，启二十 4、6：

一 所有在基督里死了的信徒，在主回来时，都要从死人中复活—帖前四 16，林前十五 52。

二 主的得胜者要享受那复活特殊、杰出的分，就是他们要在这复活中得着国度的赏赐；这是使徒保罗所追求的—腓三 11，来十一 35、26。

贰 对保罗而言，活着就是基督这杰出的复活—腓一 21 上，三 11：

一 活在保罗里面的这位基督，在祂自己的人位里就是杰出复活的实际—约十一 25，启一 17 下～18，二 8。

二 杰出的复活实际上就是基督亲爱、宝贵、超绝的人位；祂借着钉死与复活，已经从旧造出来并进到神里面—约十四 3、20，来六 19～20。

三 我们要达到杰出的复活，就必须在基督复活的大能里认识祂，在同祂受苦的交托里认识祂，

## Week Six

### Attaining to the Out-resurrection

Hymns: 482

Scripture Reading: Phil. 3:10-14; Rom. 6:3-5; 8:11; Rev. 1:17b-18

#### § Day 1

I. **“The out-resurrection” refers to the outstanding resurrection, the extra-resurrection, which will be a prize to the overcoming saints—Phil. 3:11; Rev. 20:4, 6:**

A. 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.

B. The Lord's overcomers will enjoy an extra, outstanding portion of that resurrection, a resurrection in which they will receive the reward of the kingdom; this is what the apostle Paul sought after—Phil. 3:11; Heb. 11:35, 26.

II. **For Paul, to live was Christ as the out-resurrection—Phil. 1:21a; 3:11:**

A. The Christ who lived in Paul is the One who, in His own person, is the reality of the out-resurrection—John 11:25; Rev. 1:17b-18; 2:8.

B. The out-resurrection is actually the dear, precious, excellent person of Christ, the One who, through crucifixion and resurrection, has passed out of the old creation and has entered into God—John 14:3, 20; Heb. 6:19-20.

C. In order to attain to the out-resurrection, we need to know Christ in the power of His resurrection, know Him in the fellowship of His sufferings,

并且借着模成祂的死认识祂—腓三 10 ~ 11。

四 在腓立比三章十三至十四节我们看见，保罗并不是以为自己已经取得了杰出的复活；他乃是向着杰出的复活这标竿竭力追求，要得神在基督耶稣里，召他向上去得的奖赏。

## 【周二、周三】

叁 我们的基督徒生活有一个目标，这目标就是杰出的复活，超越的复活—11 节：

一 保罗渴望模成基督的死，或者他可以达到那从死人中杰出的复活—10 节。

二 我们所应当活的这位基督，祂本身就是杰出的复活—一 21 上，三 11，约十一 25。

三 我们都在往杰出复活的路上；杰出的复活该是我们基督徒生活的目标和目的—腓三 11 ~ 15 上。

四 迈向杰出复活的路就是复活的过程—罗八 11：

1 这过程开始于我们受浸那天，并要结束于我们达到卓越的复活之时—六 3 ~ 5。

2 当我们朝着目标往前时，我们就是在逐渐复活的过程中；至终，我们全人的每一部分都要复活—帖前五 23。

3 我们要继续在这过程中，直到我们达到杰出复活的目标—腓三 11。

五 达到杰出的复活，需要 we 得胜地奔跑赛程，以得着奖赏—林前九 24 ~ 26，提后四 7 ~ 8，来十二 1 ~ 2。

肆 模成基督之死的结果，乃是叫我们可以达

and know Him by being conformed to His death—Phil. 3:10-11.

D. In verses 13 and 14 we see that Paul did not account of himself to have laid hold of the out-resurrection already; he pursued toward the goal of the out-resurrection for the prize to which God in Christ Jesus had called him upward.

## § Day 2 & Day 3

**III. Our Christian life has a goal, and this goal is the out-resurrection, the extraordinary resurrection—v. 11:**

A. Paul aspired to be conformed to Christ's death so that, by any means, he might arrive at the out-resurrection from the dead—v. 10.

B. The Christ whom we should live is Himself the out-resurrection—1:21a; 3:11; John 11:25.

C. We all are on the way to the out-resurrection; the out-resurrection should be the goal and destination of our Christian life—Phil. 3:11-15.

D. The way toward the out-resurrection is the process of resurrection—Rom. 8:11:

1. This process began on the day that we were baptized and will conclude when we arrive at the outstanding resurrection—6:3-5.

2. As we move toward the goal, we are in the process of being resurrected; eventually, every part of our being will be resurrected—1 Thes. 5:23.

3. We will continue in this process until we arrive at the goal of the out-resurrection—Phil. 3:11.

E. To attain to the out-resurrection is to arrive at the out-resurrection; this requires us to triumphantly run the race for the prize—1 Cor. 9:24-26; 2 Tim. 4:7-8; Heb. 12:1-2.

**IV. The result of being conformed to Christ's death is that we**

到那从死人中杰出的复活—腓三 10 ~ 11:

- 一 死是我们达到杰出复活的条件—11 节。
- 二 达到杰出的复活乃是模成基督之死的结果—10 节。
- 三 模成基督的死，意即我们一直留在祂的死里—罗六 6，加二 20，腓三 10。
- 四 我们若模成基督的死，就会在基督复活的生命里，而在复活里我们就会遇见基督、经历基督并享受基督—约十一 25，弗三 8，腓一 8、19、21 上，二 5 ~ 8，三 12。
- 五 我们若留在基督的死里，让自己模成这死的样式，结果就是我们全人的每一部分都要逐渐复活—10 ~ 11 节。

#### 【周四】

伍 关于达到杰出的复活，我们需要问一个重要的问题：我们在今世就能达到杰出的复活这标竿，还是我们在今世只能奔跑赛程，盼望在来世达到这标竿？

- 一 我们若认为，我们必须等到来世，才能达到杰出的复活这标竿，而在今世没有达到这标竿，在来世我们也达不到。
- 二 我们应当在我们的一生之中竭力达到杰出的复活—11 节。

#### 【周五】

**may attain to the out-resurrection from the dead—Phil. 3:10-11:**

- A. Death is the condition for our attaining to the out-resurrection—v. 11.
- B. Arriving at the out-resurrection is the result, the issue, of being conformed to Christ's death—v. 10.
- C. To be conformed, molded, to the death of Christ means that we remain always in His death—Rom. 6:6; Gal. 2:20; Phil. 3:10.
- D. If we are being conformed to Christ's death, we will be in the resurrection life of Christ, and in resurrection we will meet Christ, experience Christ, and enjoy Christ—John 11:25; Eph. 3:8; Phil. 1:8, 19, 21a; 2:5-8; 3:12.
- E. If we remain in Christ's death, allowing ourselves to be molded into its likeness, the outcome will be that every part of our being will be gradually resurrected—vv. 10-11.

#### § Day 4

**V. Concerning attaining to the out-resurrection, we need to ask an important question: Can we reach the goal of the out-resurrection in this age, or can we only run the race and hope to reach the goal in the coming age?**

- A. If we think that we must wait until the coming age to reach the goal of the out-resurrection but do not arrive at this goal in this age, we will not attain to it in the next age.
- B. We should endeavor to arrive at the out-resurrection during our lifetime—v. 11.

#### § Day 5

三 罗马八章十一节启示，我们在今世就能达到杰出的复活：

- 1 这节经文说，那叫耶稣从死人中复活者的灵，若住在我们里面，那叫基督从死人中复活的，也必赐生命给我们这人正在死去的部分，就是我们必死的身体。
- 2 十一节的“赐生命”不是指医治，乃是指我们让神的灵安家在我们里面，用神的生命浸透我们全人的结果。
- 3 那灵住在我们里面，要真实且实际地将杰出的复活作到我们全人里面。

## 【周六】

陆 达到杰出的复活，指明我们全人已在逐渐不断地复活——帖前五 23：

- 一 神首先使我们死了的灵复活；祂继续使我们的魂和必死的身體复活，直到我们的全人——灵、魂、体——借着并同着祂的生命，从我们的旧人完全复活过来——弗二 5～6，罗八 6、11。
- 二 这是我们在生命里必经的历程，也是我们当跑的赛程，直到我们达到杰出的复活，作为奖赏——腓三 11～14。
- 三 我们若模成基督的死，我们全人的每一部分就要逐渐地复活；因此，基督徒的生活是一个复活的过程。
- 四 我们唯有借着过钉十字架的生活，才能达到这目标——11 节，加二 20。

柒 我们需要模成基督的死，好使我们或者可以

C. Romans 8:11 reveals that we can attain to the out-resurrection in this age:

1. This verse says that if the Spirit of the One who raised Jesus from the dead dwells in us, He who raised Christ from the dead will also give life to that part of our being that is dying—our mortal body.
2. Gives life in verse 11 does not refer to healing but to the result of our allowing the Spirit of God to make His home in us and saturate our entire being with the divine life.
3. The Spirit is dwelling in us to work the out-resurrection into our being in a real and practical way.

## § Day 6

**VI. To arrive at the out-resurrection indicates that our entire being is gradually and continually resurrected—1 Thes. 5:23:**

- A. God first resurrected our deadened spirit; He proceeds to resurrect our soul and our mortal body until our whole being—spirit, soul, and body—is fully resurrected out of our old being by His life and with His life—Eph. 2:5-6; Rom. 8:6, 11.
- B. This is a process in life through which we must pass and a race that we must run until we arrive at the out-resurrection as the prize—Phil. 3:11-14.
- C. If we are conformed to Christ's death, every part of our being will be gradually resurrected; thus, the Christian life is a process of resurrection.
- D. We can reach this goal only by living a crucified life—v. 11; Gal. 2:20.

**VII. We need to be conformed to Christ's death so that by any**



达到那从死人中杰出的复活；这是主能在祂的恢复里往前唯一的路，是主建造祂召会唯一的路，是新妇将自己预备好唯一的路，也是我们把主带回来唯一的路—腓三 10～11，太十六 18，启十九 7～9 上，二二 14、20。

**means we may attain to the out-resurrection from the dead; this is the only way for the Lord to go on in His recovery, the only way to build up His church, the only way for the bride to make herself ready, and the only way to bring the Lord back—Phil. 3:10-11; Matt. 16:18; Rev. 19:7-9a; 22:14, 20.**



# 第六周■周一

## 晨兴喂养

腓三11“或者我可以达到那从死人中杰出的复活。”

启二十6“在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。”

那从死人中杰出的复活，即卓越的复活，特殊的复活，这是要给得胜圣徒的奖赏。所有在基督里死了的信徒，在主回来时，都要从死人中复活（帖前四16，林前十五52）。但得胜的圣徒，要享受那复活特殊、杰出的分。这就是希伯来十一章三十五节所提“更美的复活”。更美的复活不仅是头一次的复活（启二十四4~6），生命的复活（约五28~29），并且是杰出的复活（腓三11），特殊的复活，就是主的得胜者要在其中得着国度赏赐的复活。这是使徒保罗所追求的（腓立比书生命读经，二二四页）。

## 信息选读

向着杰出复活的标竿竭力追求（腓三11），就是竭力追求一种脱离旧造，并完全在神里面的生活。这杰出的复活，实际上就是在复活里的基督自己。我们也可以说，基督本身就是杰出的复活的描绘。在基督成为肉体、钉十字架并复活之前，还没有这幅图画，因为那时还没有杰出的复活这样的事。在基督成为肉体以前，神还没有联于受造之物。但是有一天，神的儿子进到旧造里面。祂钉十字架的时候，将整个旧造带到十字架上，钉在那里。因此，基督借着钉十字架，了结了旧造。不仅如此，祂埋葬的时候，还将旧造（由细麻布与裹头巾所表征）一同带进坟墓里。当祂复活的时候，祂把细麻布与

# WEEK 6 — DAY 1

## Morning Nourishment

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

The out-resurrection from the dead [Phil. 3:11] 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. (Life-study of Philipians, p. 188)

## Today's Reading

To pursue toward the goal of the out-resurrection [Phil. 3:11] is to pursue a life which is out of the old creation and wholly in God. This out-resurrection is actually Christ Himself in resurrection. We may also say that in His person Christ portrays the out-resurrection. Before the incarnation, crucifixion, and resurrection of Christ, there was no such portrait, for there was not yet such a thing as the out-resurrection. Before Christ's incarnation, God had not been joined to His creation. But one day the Son of God came into the old creation. When He was crucified, He brought the entire old creation to the cross and nailed it there. Hence, through crucifixion, Christ terminated the old creation. Furthermore, when He was buried, He brought the old creation, which was symbolized by the grave clothes, with Him into the tomb. When He was resurrected, He left the grave clothes behind

裹头巾留在那里（约二十 6～7）。这指明旧造已经留在坟墓里。基督在复活里出来的时候，祂是一个绝对脱离旧造，完全在神里面的人。这就是“杰出的复活”一辞的意义。基督借着钉死与复活，达到了这杰出的复活。

按照新约，我们不该将杰出的复活与基督的人位分开，因为基督自己实际上就是杰出的复活。这意思是说，我们接受主耶稣时，也接受了杰出的复活。

“思念这事”（腓三 15）与竭力追求杰出的复活有关。思念这事就是明白并领悟，我们这些蒙神拣选、救赎并重生的人，必须竭力追求一件事，就是使我们的生活脱离旧造，而在神里面。这意思是说，我们全部的生活应当是在杰出的复活里。…这杰出的复活实际上就是基督这亲爱、宝贵、超绝的人位；祂借着钉死与复活，已经从旧造出来，并进到神里面。这奇妙的一位远比天使优越。天使仍然属于旧造，也不曾经历钉死与复活。但是基督钉死、埋葬之后，又复活脱离旧造，并进入神里面，…基督自己就是杰出复活的实际！现在我们必须竭力追求一种生活，这生活就是基督这奇妙的人位。我们应当能与保罗说同样的话：“在我，活着就是基督。”（一 21）保罗也能见证说，他已经与基督同钉十字架，并且基督在他里面活着（加二 20）。在保罗里面活着的那位基督，本身就是杰出的复活。

我们必须向着标竿—杰出的复活—竭力追求，这标竿就是我们亲爱、超绝的基督自己。看见这事是何等的有福！我们若竭力追求过一种脱离旧造并在神里面的生活，我们在家庭生活中就会蒙何等的福（腓立比书生命读经，五七四至五七五页）。

参读：腓立比书生命读经，第二十二至二十三、五十三至五十六篇。

(John 20:6-7). This indicates that the old creation was left in the tomb. When Christ came forth in resurrection, He was a person absolutely out of the old creation and in God. This is the meaning of the expression the out-resurrection. Christ attained to this out-resurrection through crucifixion and resurrection.

According to the New Testament, we should not separate the out-resurrection from the person of Christ, for Christ Himself is actually the out-resurrection. This means that when we received the Lord Jesus, we also received the out-resurrection.

Having “this mind” [Phil. 3:15] is related to pursuing the out-resurrection. To have this mind is to have the understanding and realization that, as those who have been chosen, redeemed, and regenerated by God, we must pursue one thing—to have our living out of the old creation and in God. This means that our whole life should be in the out-resurrection...This out-resurrection is actually the dear, precious, excellent person of Christ, the very One who, through crucifixion and resurrection, has passed out of the old creation and has entered into God. This wonderful One is far more excellent than the angels. Angels still belong to the old creation. They have not experienced crucifixion or resurrection. But after Christ was crucified and buried, He was resurrected out of the old creation and into God...Christ Himself is the reality of the out-resurrection! Now we must pursue a life which is this wonderful person of Christ. With Paul we should be able to say, “To me, to live is Christ” (1:21). Paul could also testify that he had been crucified with Christ and that Christ lived in him (Gal. 2:20). The very Christ who lived in Paul is the One who, in His own person, is the out-resurrection.

We need to pursue toward the goal—the goal of the out-resurrection, which is our dear and excellent Christ Himself. What a blessing it is to see this! How blessed we would be in our family life if we pursued a life which is out of the old creation and in God. (Life-study of Philipians, pp. 481-483)

Further Reading: Life-study of Philipians, msgs. 22-23,53-56

## 第六周■周二

### 晨兴喂养

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

罗六 4～5 “所以我们借着浸入死，和祂一同埋葬，…我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。”

〔腓立比三章十节〕的死是基督可爱的、成就一切的死。…死是我们达到杰出复活〔11〕的条件。…保罗渴望达到某个目标，就是杰出复活的目标。

我们…相信了主耶稣以后，就受了浸。受浸的意义就是了结我们天然的人，并因着神圣的生命而有新生的起头。…然而受浸只是我们基督徒生活的开始。我们基督徒生活还有一个目标，这个目标就是杰出的复活。“杰出的复活”这辞的意思是，我们全人的每一部分都要复活。当我们受浸时，我们老旧的生命，我们天然属人的生命，都了结并埋葬了；而新的生命，神圣的生命，就是基督，从我们里面兴起。那时候，我们基督徒的一生和生活行动就开始了。基督徒的生活行动包括一段漫长的过程，我们需要走一段漫长的路。这生活行动的终点就是我们需要达到的目标。…这目标就是杰出的复活，超越的复活。迈向这目标的路就是复活的过程（李常受文集一九七八年第一册，六一五至六一六页）。

### 信息选读

受浸那天，我们就应该看见我们的旧人、天然人连同老旧的生命，都被埋葬了。借着那次埋葬，神圣的生

## WEEK 6 — DAY 2

### 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.

Rom. 6:4-5 We have been buried therefore with Him through baptism into His death...For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

The death here [in Philippians 3:10] is the lovable, all-accomplishing death of Christ...Death is the condition for our attaining to the out-resurrection [v. 11]...Paul desired to arrive at a certain goal, the goal of the out-resurrection.

After we believed in the Lord Jesus..., we were baptized. The significance of baptism is to terminate our natural being and to be germinated with the divine life... Baptism, however, is simply the beginning of our Christian life. Our Christian life also has a goal, and this goal is the out-resurrection. This term out-resurrection means that every part of our being will be resurrected. When we were baptized, our old life, our natural human life, was terminated and buried, and a new life, the divine life, which is Christ, rose up from within. At that time we began our Christian life and walk. The Christian walk involves a long process, and it takes us a long way. At the end of this walk is the goal at which we need to arrive...This goal is the out-resurrection, the extraordinary resurrection. The way toward this goal is the process of resurrection. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 475)

### Today's Reading

On the day we were baptized, we should have realized that our old man, the natural man with the old life, was buried. Through that burial, the divine

命，就是永远的生命，在我们里面兴起，我们基督徒的生活行动就开始了。一个新的生命来住在我们里面，目标是要把我们全人带进复活里。在受浸与目标之间，有达到杰出复活的一段漫长过程。虽然受浸表征我们的旧人已经被埋葬，有另一个生命兴起来住在我们里面，但我们却没有照着受浸所表征的来生活。我们多半凭我们天然的生命活着，而不凭基督活着。因着我们还是那么凭我们天然的生命而活，所以复活的过程必须继续。

腓立比三章八至十一节是一个长句。在八节保罗说他万事看作亏损，因他以认识主基督耶稣为至宝。不仅如此，在九节他告诉我们，他渴望给人看出他是在基督里面，在一种光景里，不是有自己那本于律法的义，乃是有神自己从他活出来作他的义。这一切都是为叫他能在经历上认识基督、祂复活的大能、以及同祂受苦的交托，模成祂的死，或者他可以达到那从死人中杰出的复活。

达到杰出的复活乃是模成基督之死的结果。模成基督的死，意即我们总是留在祂的死里。我们若留在基督的死里，让自己模成这死的样式，结果就是我们全人的每一部分都要进入复活。

按照神的经纶，我们首先在我们的灵里复活。从那时起，我们基督徒的生活行动就是一片复活的过程。一天过一天，神叫我们经过过程，从天然的生命达到复活的生命。在十节，保罗说到模成主耶稣的死。这是持续不断的过程，而不是一次永远的经历。因着我们认识祂、并祂复活的大能、以及同祂受苦的交托，我们就在模成基督之死的过程中（李常受文集一九七八年第一册，六一六至六一九页）。

参读：经历基督，第七、九、十八至十九、二十一、二十三章。

life, the eternal life, rose up within us, and our Christian walk began. A new life had come to live in us with the goal of bringing our whole being into resurrection. Between baptism and the goal there is the long process of arriving at the out-resurrection. Although our baptism signified that our old man had been buried and that another life had risen up to live in us, we did not live according to what was signified by our baptism. Most of the time we lived by our natural life, not by Christ. Because we still live so much by our natural life, the process of resurrection must continue.

Remember that [Philippians 3:8-11 is] one long sentence. In verse 8 Paul says that he counts all things as loss on account of the excellency of the knowledge of Christ Jesus the Lord. Furthermore, in verse 9 he tells us that he desires to be found in Christ in such a condition that he does not have his own righteousness out of the law but that he has God Himself lived out of him as his righteousness. All of this is for the purpose of experientially knowing Christ, the power of His resurrection, and the fellowship of His sufferings and also of being conformed to His death in order to arrive, by any means, at the out-resurrection from the dead.

Arriving at the out-resurrection is the result, the issue, of being conformed to Christ's death. To be conformed, molded, to the death of Christ means that we remain always in His death. If we remain in Christ's death, allowing ourselves to be molded into its likeness, the outcome will be that every part of our being will be gradually resurrected.

According to God's economy, we are first resurrected in our spirit. From that time onward, our Christian walk is a process of resurrection. Day by day God is processing us from the natural life to the resurrected life. In Philippians 3:10 Paul speaks of being conformed to Christ's death. This is a continual process, not a once-for-all experience. As we know Him, the power of His resurrection, and the fellowship of His sufferings, we are under the process of being conformed to Christ's death. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 475-477)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 7, 9, 18-19, 21, 23

## 第六周■周三

### 晨兴喂养

林前九 24 ~ 26 “岂不知在场上赛跑的都跑，但得奖赏的只有一人？你们应当这样跑，好叫你们得着奖赏。凡较力争胜的，诸事都有节制；他们不过是要得能坏的华冠，我们却是要得不能坏的华冠。所以我这样奔跑，不像无定向的；我这样斗拳，不像打空气的。”

保罗在腓立比三章十一节说，“或者我可以达到那从死人中杰出的复活。”…保罗是迫切的。他就像一个赛跑选手，迫切要赢得第一。保罗的观念是奥林匹克竞赛中赛跑的观念。他无论如何要达到杰出的复活这个目标。我们都需要有这种迫切的感觉灌注到我们里面。我们必须迫切要达到杰出的复活（李常受文集一九七八年第一册，五〇三至五〇四页）。

### 信息选读

标杆是最完满的享受基督，赢得基督；奖赏是在千年国里，对基督极点的享受。这要作奔跑新约赛程之得胜者的赏赐。为了达到标杆，得着奖赏，保罗操练忘记背后，努力面前的。

虽然保罗是成熟的圣徒，非常老练的使徒，但他告诉我们，他不是已经得着了，已经完全了。他不以为自己得着了对基督完满的享受，或在生命里完全的成熟。当然，他借着信徒共同的信，得了信徒共有的救恩（提前一 14 ~ 16），但他仍竭力追求基督以赢得祂。不但如此，保罗也追求基督以得着复活特殊的分。

## WEEK 6 — DAY 3

### Morning Nourishment

1 Cor.9:24-26 Do you not know that those who run on a racecourse all run, but one receives the prize? Run in this way, that you may lay hold. And everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible. I therefore run in this way, not as though without a clear aim; I box in this way, not as though beating the air.

In Philippians 3:11 Paul says, “If perhaps I may attain to the out-resurrection from the dead.”...Paul was desperate. He was like a runner in a race who is desperate to be first. Paul’s concept was that of a race in the Olympic Games. By any means, he wanted to arrive at the goal of the out-resurrection. We all need to have this sense of desperation infused into us. We need to be desperate to attain to the out-resurrection. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 391)

### Today’s Reading

The goal is the fullest 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. 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.

Even though Paul was a matured saint and a very experienced apostle, he tells us that he had not already obtained and had not yet been perfected. He did not regard himself as one who had obtained the full enjoyment of Christ or the full maturity in life. He, of course, had obtained the common salvation by the common faith (1 Tim. 1:14-16), but he was still pursuing Christ in order to gain Him. Furthermore, Paul was also seeking Christ in order to have the extra portion of resurrection.

我们和保罗一样蒙了重生，但我们还没有在生命里完全或成熟。我们悔改相信的时候，就被基督赢得，好叫我们赢得祂。现今我们是还没有得着、还没有完全的人，我们一直在竭力追求基督。…竭力追求基督的路，第一面是我们不认为自己已经得着了。在这之后，我们需要作一件事：忘记背后，努力面前的。

我们竭力追求的标竿是对基督完满的享受，而奖赏乃是对基督特殊的享受。我信对基督享受这特殊的分将在千年国里。…这对基督特别的享受，相当于腓立比三章十一节里杰出的复活。…所有在主回来以前死了的信徒都要复活，但有些人会享受特别的复活，卓越的复活。保罗说这是从死人中杰出的复活，给那些成功奔跑新约赛程的信徒作奖赏。

许多基督徒持守一个观念，以为主回来时，只要他们复活，就不会有任何问题。这观念是错误的。圣经启示所有的不信者都要复活。照着约翰五章二十八至二十九节，有两种复活：第一种是生命的复活，第二种是审判（定罪）的复活。所有死了的信徒都要复活得生命，就是得救恩。然而，不信者要在千年国以后复活被定罪而灭亡。…我们不该说，人只要复活，就不会有任何问题。…复活的时候，不但信徒和不信者的复活有区别，基督徒中间的复活也有区别。不错，我们都要复活。但许多人会仅仅一般地有分于复活；他们不会享受杰出的复活。…然而，另有人会享受复活特殊的分（腓立比书生命读经，二三〇至二三二页）。

参读：新约总论，第一百八十三、三百四十九篇。

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 goal toward which we are pursuing is the full enjoyment of Christ, and the prize is the extra enjoyment of Christ. I believe this extra portion of the enjoyment of Christ will be in the millennial kingdom...This extraordinary enjoyment of Christ corresponds to the out-resurrection in Philippians 3:11... All believers who die before the Lord comes back will be resurrected, but some will enjoy an extraordinary resurrection, an outstanding resurrection. Paul speaks of this as the out-resurrection from among the dead, a prize to those believers who are successful in running the New Testament race.

Many Christians hold the concept that as long as they are resurrected when the Lord comes back, they will not have any problems. This concept is wrong. The Bible reveals that all unbelievers will be resurrected. According to John 5:28-29, there are two classes of resurrection: the first class is resurrection to life, and the second is resurrection to condemnation. All the believers who have died will be resurrected unto life, that is, unto salvation. However, the unbelievers will be resurrected after the millennium unto condemnation, unto perdition...We should not say that simply because a person will be resurrected he will not have any problems...There will be a distinction not only between the resurrection of the believers and the unbelievers, but also a distinction among Christians at the time of resurrection. Yes, we shall all be resurrected. But many will participate in resurrection merely in a common way; they will not enjoy the out-resurrection...Others, however, will enjoy the extra portion of resurrection. (Life-study of Philippians, pp. 194-195)

Further Reading: The Conclusion of the New Testament, msgs. 183, 349



## 第六周■周四

### 晨兴喂养

约十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

腓一 21 “因为在我，活着就是基督…”。

我们需要问一个重要的问题：我们在今世就能达到杰出的复活这标竿，还是我们在今世只能奔跑赛程，盼望在来世达到这标竿？也许有人认为，我们必须等到来世，才能达到这标竿。但是，我们若在今世没有达到这标竿，来世我们也达不到。我们必须在我们的一生之中竭力达到这标竿。

对保罗而言，活着〔腓一 21〕就是这标竿—基督（杰出的复活）。不仅如此，对我们而言，活着也当是杰出的复活，因为我们所应当活的这位基督，祂本身就是杰出的复活。这意思是说，我们应当天天活出杰出的复活。例如，有位弟兄非常爱他的妻子。他必须问自己：这样的爱是天然的，还是在复活里的？连非基督徒的丈夫也会天然地爱妻子。若是一位弟兄在复活里爱他的妻子，他的爱就是在旧造之外，并在神里面。这说出活基督就是活杰出的复活，亦即活一种绝对在旧造之外，并绝对在神里面的生活（腓立比书生命读经，五六八至五六九页）。

### 信息选读

我年轻的时候，不明白为什么保罗似乎很难达到这标竿。我以为是他所遭遇的逼迫所致。依我看，似乎是从别人来的反对，拦阻他奔跑基督徒的赛程。多年以后，借着经历我才开始看见，叫我胜过逼迫，比叫我不照着天然的生命，而在杰出的复活里爱妻

## WEEK 6 — DAY 4

### Morning Nourishment

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Phil. 1:21 For to me, to live is Christ...

We need to ask an important question: Can we reach the goal of the out-resurrection in this age, or can we only run the race and hope to reach the goal in the coming age? Some may think that we must wait until the coming age to reach the goal. But if we do not arrive at the goal in this age, we shall not attain to it in the next age. We must endeavor to arrive at the goal during our lifetime.

For Paul, to live [Phil. 1:21] was the goal—Christ as the out-resurrection. Furthermore, for us, to live should also be the out-resurrection, for the very Christ whom we should live is Himself the out-resurrection. This means that day by day we should live the out-resurrection. For example, suppose a certain brother loves his wife very much. He needs to ask himself whether this love is natural or in resurrection. Even non-Christian husbands may love their wives in a natural way. If a brother loves his wife in resurrection, his love will be out of the old creation and in God. This shows that to live Christ is to live the out-resurrection, to live a life absolutely out of the old creation and in God. (Life-study of Philipians, p. 476)

### Today's Reading

When I was young, I wondered why it seemed difficult for Paul to reach the goal. I thought that the persecutions he suffered made this difficult. It seemed to me opposition from others hindered him in running the Christian race. Years later, through experience I came to see that it is easier for me to overcome persecutions than to love my wife in the out-resurrection and not

子更为容易。我在基督里已经五十多年了，这些年间我一直是个热心的基督徒。在基督徒的赛程中，我遭遇过许多拦阻；我知道最大的拦阻，乃是天然的生命及其想法和习惯。我们向着标竿奔跑赛程的时候，天然的生命常常拦阻我们。

虽然你不说邪恶、毁谤的话，但你的谈话也许是天然的。你可能说了许多积极的话，但你的说话可能还是在天然里，而不是在复活里。改良我们的品行、行为、伦理或道德并不难，但要在复活里生活，却极其困难。

天然的生命有一个特点，就是挂虑。…最近我的健康有点问题，挂虑就来了。我就宣告主在腓立比四章六至七节的话：“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”我宣告我是站在这个应许之上；然而，宣告之后，挂虑立刻又来了。…我为什么会挂虑？因为我尚未完全在复活里。在杰出的复活里，是没有挂虑的。挂虑是属旧造的，不能进入复活的范围里，不能进入新造的领域里。

保罗从经历中知道，要过一种完全脱离旧造，而在神里面的生活，并不容易。在一章二十一节他能够宣告说，“在我，活着就是基督。”可是一章里只有宣告，没有说明或解释。三章给我们看见，活基督就是活杰出的复活，而这该是我们的标竿。我们的言语和行为必须在复活里。…问题不在于事情的对或错，乃在于是否在复活里。甚至我们的爱，也必须在复活里（腓立比书生命读经，五六九至五七一页）。

参读：李常受文集一九五五年第三册，三四至三五页；真理课程四级卷一，第十八课；四级卷四，第五十四课。

according to the natural life. I have been in Christ for more than fifty years. During all this time I have been a zealous Christian. Having encountered many hindrances in the Christian race, I have learned that the greatest hindrance is the natural life with its thoughts and habits. The natural life frustrates in running the race toward the goal.

Although you may not speak in an evil, slanderous way, your talk may be natural. You may speak many positive things, but your words may be spoken in a natural way, not in resurrection. It is easy to improve our character, behavior, ethics, or morality, but it is extremely difficult to live in resurrection.

One characteristic of the natural life is anxiety... Recently, I had a problem with my health, and I was anxious about it. I claimed the Lord's word in Philippians 4:6 and 7: "In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus." However, immediately after declaring that I stood on this promise, I was anxious again. I wanted to be free from anxiety, but it refused to let me go...I was anxious because I was not fully in resurrection. There is no anxiety in the out-resurrection. Anxiety belongs to the old creation, and it cannot enter into the realm of resurrection, into the sphere of the new creation.

Paul knew from experience that it is not easy to live a life which is wholly out of the old creation and in God. In 1:21 he could declare, "To me, to live is Christ." But in chapter 1 we simply have the declaration, not the explanation or definition. In chapter 3 we see that to live Christ is to live the out-resurrection and that this should be our goal. Our deeds and words must be in resurrection. If a certain deed is not in resurrection, we should not do it. If a certain word is not in resurrection, we should not say it. The question is not whether a particular thing is right or wrong, but whether or not it is in resurrection. Even our love needs to be in resurrection. (Life-study of Philippians, pp. 476-477)

Further Reading: CWWL, 1955, vol. 3, pp. 31-32; Truth Lessons—Level Four, vol. 1, lsn. 18; Truth Lessons—Level Four, vol. 4, lsn. 54

## 第六周■周五

### 晨兴喂养

罗八 11 “然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着他住在你们里面的灵，赐生命给你们必死的身体。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…”

〔罗马八章十一节〕指明，我们在今世就能达到杰出的复活。这里保罗说，那叫基督从死人中复活者的灵，要赐生命给我们这人正在死去的部分，就是我们必死的身体。我们已经看见，那灵是基督复活的实际，是杰出复活的实际。那灵住在我们里面，要真实且实际地将杰出的复活作到我们全人里面。因此，十一节指明，我们应当在今世就达到杰出的复活（腓立比书生命读经，五七二页）。

### 信息选读

我们在召会生活和家庭生活中，都必须模成基督的死，向着旧造死，使我们能活新造。…我们模成基督的死，就经历祂复活的大能，并进入同祂受苦的交。这样，我们就达到杰出的复活，并且达到完全从旧造出来，并完全复活进入新造的标竿。

倘若一位弟兄在经历上达到了杰出的复活，那么就连他对妻子的爱也会在新造里，而不再是天然的爱、旧造里的爱。一位弟兄也许很爱他的妻子，但他的爱可能与杰出的复活毫不相干。照样，一位妻子也许照着她的伦理和文化背景来服从丈夫，但她的服从也许完全是在天然的范围里，完全在旧造里，

## WEEK 6 — DAY 5

### Morning Nourishment

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

Romans 8:11 indicates that we can attain to the out-resurrection in this age. Here Paul says that the Spirit of the One who raised Christ from the dead will give life to that part of our being which is dying, our mortal bodies. We have seen that the Spirit is the reality of Christ's resurrection, the reality of the out-resurrection. The Spirit is dwelling in us to work the out-resurrection into our being in a real and practical way. Thus, Romans 8:11 indicates that we should attain to the out-resurrection in this age. (Life-study of Philippians, p. 478)

### Today's Reading

We need to be conformed to Christ's death both in the church life and in our family life, dying to the old creation that we may live the new creation. By being conformed to the death of Christ, we experience the power of His resurrection and enter into the fellowship of His sufferings. It is in this way that we attain to the out-resurrection and reach the goal of being fully out of the old creation and wholly resurrected into the new creation.

If a brother attains to the out-resurrection in his experience, even his love for his wife will be in the new creation. No longer will it be a natural love, a love in the old creation. A brother may love his wife very much, but his love may have nothing to do with the out-resurrection. Likewise, a wife may be submissive to her husband according to her ethics and cultural background, but her submission may also be altogether in the natural realm,

一点也不在新造里。…神所要的不是天然的爱，也不是天然的服从；那样的爱和服从，都不是在杰出的复活里。祂要我们过一种腓立比三章所启示的生活。为此，我们必须赢得基督，并且给人看出是在祂里面，为要认识祂复活的大能并同祂受苦的交通，模成祂的死，使我们能达到杰出的复活。

杰出的复活里毫无旧造的成分，反而满了神圣的成分。人与一个活在杰出复活里的人同在时，会感受到神，就是这个原因。这样一个人的生活，他的言语、行为乃是在复活里。这就是我们日常生活中杰出的复活。…当〔保罗〕宣告他渴望认识基督并祂复活的大能，或者他可以达到杰出复活的时候，他心里所想的就是这个。他不是以为自己已经达到了，他乃是向着杰出的复活这标竿竭力追求。

标竿是杰出的复活；照样，奖赏也是杰出的复活。标竿是要我们去得着的，奖赏是给我们享受的。我们在今世就可以达到标竿，但我们要在来世才能享受这奖赏。

启示录二十章六节提到来世的奖赏，就是头一次复活的奖赏：“在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。”在原文里，“头一次”与路加十五章给回头的浪子那“上好的”袍子，是同一个字。头一次复活，就是上好的复活、杰出的复活。…我们若今天就得着杰出的复活，这复活要成为我们来世的奖赏。这样，今天对我们是标竿的，在千年国我们与基督同王的时候，就成为我们的奖赏。…神已经在基督里召我们向上去得这奖赏。这奖赏应当是我们在今世竭力追求并得着的标竿（腓立比书生命读经，五六二至五六三、五七一至五七二页）。

参读：由基督与召会的观点看新约概要卷二，第十八章。

in the old creation, not at all in the new creation...God does not want a natural love or a natural submission, a love and submission which are not in the out-resurrection. Instead, He wants us to live the kind of life revealed in Philippians 3. For this, we need to gain Christ and be found in Him to know the power of His resurrection and the fellowship of His sufferings, being conformed to His death, that we may attain to the out-resurrection.

In the out-resurrection there is no element of the old creation. Instead, everything is full of the divine element. This is the reason that people sense God when they are with a person who lives in the out-resurrection. The living of such a person, his deeds and words, is in resurrection. This is the out-resurrection in our daily life...This is what [Paul] had in mind when he declared that his desire was to know Christ and the power of His resurrection and by any means to attain to the out-resurrection. Not regarding himself as having attained, he pursued toward the goal of the out-resurrection.

Just as the goal is the out-resurrection, so the prize is also the out-resurrection. The goal is for us to gain, whereas the prize is for us to enjoy. We may reach the goal in this age, but we shall enjoy the prize in the coming age.

Revelation 20:6 refers to the prize in the coming age, the prize of the first resurrection: “Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.” The Greek word rendered “first” is the same word used for the “best” robe given to the returned prodigal in Luke 15. The first resurrection is the best resurrection, the out-resurrection... If we obtain the out-resurrection today, it will become a prize to us in the next age. Then what is now our goal will become our prize when, during the millennium, we reign as co-kings with Christ... In Christ God has called us from above for this prize. This prize should be the goal we pursue and obtain in this age. (Life-study of Philippians, pp. 470-471, 477-479)

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

## 第六周■周六

### 晨兴喂养

帖前五23“且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

达到杰出的复活，意即我们全人已在逐渐不断地复活。神首先使我们死了的灵复活（弗二5～6），然后祂从我们的灵，继续使我们的魂（罗八6）和必死的身体（11）复活，直到我们的全人一灵、魂、体—借着并同着祂的生命，从我们的旧人完全复活过来。这是我们在生命里必经的历程，也是我们当跑的赛程，直到我们达到杰出的复活，作为奖赏。因此，杰出的复活，该是我们基督徒生活的目标和目的。我们唯有借着过钉十字架的生活，模成基督的死，才能达到这目标。在基督的死里，我们凭着复活，经过从旧造到新造的过程（腓立比书生命读经，二二四至二二五页）。

### 信息选读

只要我们不在复活里，我们就无法经历基督，因为今天基督是在复活里。…但是当你愿意模成基督的死，并自然而然地被带进复活里，你就会在复活里遇见基督。在复活这里，基督成了我们的经历。以作好为例，姊妹们通常都非常好。然而，这种好是天然的。有些姊妹听到这话，可能说，难道要我们不作好么？但是那样作是犯罪。基督徒生活的路不是要作好，也不是不作好，乃是模成基督的死。…我们若没有模成基督的死，就完全无法经历祂。…

## WEEK 6 — DAY 6

### Morning Nourishment

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

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 (v. 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. (Life-study of Philippians, p. 188)

### Today's Reading

As long as we are not in resurrection, we cannot experience Christ, because Christ today is in resurrection... But when you are willing to be conformed to Christ's death and are spontaneously brought into resurrection, you will meet Christ in resurrection. Here, in resurrection, Christ becomes our experience. Take being nice as an example. The sisters are usually very nice. This niceness, however, is natural. When some sisters hear this, they may decide to no longer be nice. But to do that is to be sinful. The way is neither to be nice nor to not be nice; it is to be conformed to the death of Christ... If we are not conformed to the death of Christ, we simply cannot experience Him... If you are being

你若模成基督的死，你就会被在复活里。…我们要继续在进入复活的过程中，直到我们全人复活。

圣经别处的经节证明，腓立比三章十一节所说到杰出的复活不仅仅是将来的事，也是现今的过程。罗马六章四至五节说，我们怎样在基督死的样式里埋葬，也照样要在生命的新样中生活行动。这就是说，我们将在祂复活的样式里得以复活。这样式就是生命的新样。

八章十至十一节说，基督在我们里面，我们的身体因罪是死的，灵却因义是生命。不仅如此，那叫基督从死人中复活的灵，也必赐生命给我们必死的身体，好使我们的身体享受复活的生命。这不仅是将来的事，也是我们今天正在经历的复活过程。

在林后一章八至九节，保罗说他被压太重，力不能胜，甚至连活命的指望都绝了；他还说他自己里面也断定是必死的。不过，那使死人复活的神，借复活的大能扶持他。在四章十节，保罗说他身体上常带着耶稣的治死，使耶稣的生命也显明在他的身体上。在同一章十六节，他说外面的人虽然在毁坏，里面的人却日日在更新。这就是复活的过程。我们要继续在这过程中，直到我们达到杰出复活的目标。

无论我们作什么，我们应该问自己有无被模成基督的死。我们需要被模成基督的死，好使我们或者可以达到那从死人中杰出的复活。这是主能在祂的恢复里往前唯一的路，是主建造祂召会唯一的路，是主预备祂新妇唯一的路，也是我们把主带回来唯一的路。这唯一的路就是模成基督的死，使我们可以达到那从死人中杰出的复活（李常受文集一九七八年第一册，六二三至六二六页）。

参读：再论生命的认识，第二十一篇；圣经要道卷六，第五十六题。

conformed to His death, you will be in resurrection ...We will continue to be processed into resurrection until our whole being is resurrected.

Other verses prove that the out-resurrection spoken of in Philippians 3:11 is not merely a future event but a present process. Romans 6:4 and 5 say that as we have been buried in the likeness of Christ's death, so we will also walk in newness of life. This means that we will be resurrected in the likeness of His resurrection. This likeness is the newness of life.

Romans 8:10 and 11 say that we have Christ within us, that our body is dead because of sin, but that our spirit is life because of righteousness. Furthermore, the Spirit who raised Christ from the dead will give life to our mortal body so that our body may enjoy resurrection life. This is not only a future matter; it is the process of resurrection that we are undergoing today.

In 2 Corinthians 1:8 and 9 Paul says that he was excessively burdened, beyond power, and even despaired of living; he also says that he had the response of death in himself. Nevertheless, God, who raises the dead, sustained him by the power of resurrection. In 2 Corinthians 4:10 Paul says that he was always bearing about in the body the putting to death of Jesus so that the life of Jesus might be manifested in his body. In verse 16 of the same chapter he says that the outer man is decaying, but the inner man is being renewed day by day. This is the process of the resurrection. We will continue in this process until we arrive at the goal of the out-resurrection.

In whatever we do, we should ask whether or not we are being conformed to the death of Christ. We need to be conformed to His death so that by any means we may arrive at the out-resurrection from the dead. This is the only way for the Lord to go on in His recovery, the only way for the Lord to build up His church, the only way for Him to prepare His bride, and the only way for us to bring the Lord back. The unique way is to be conformed to the death of Christ so that we may attain to the out-resurrection from the dead. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 480-483)

Further Reading: CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," ch. 21; CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6," ch. 56

# 第六周诗歌

# WEEK 6 — HYMN

## I am crucified with Christ

482

Union with Christ — Identified with His Death and Resurrection

### 365 与基督的联合 — 联于祂死与复活

8 7 8 7 副 (英 482)

降 A 大调

6/8

5 5 | 3 2 4 7 | 1 2 3 1 6 | 5 1 5 3 1 | 2 .  
 一 我 与 基 督 已 同 钉 死, 十 架 已 将 我 解 释;  
 5 5 | 5 3 2 1 | 1 4 6 6 | 5 1 3 5 7 | 1 0  
 我 与 基 督 已 同 复 活, 祂 生 我 里, 供 应 我。  
 5 4 | 3 2 1 2 3 | 4 7 1 3 | 3 3 2 5 | 3 1 2 . |  
 (副) 与 基 督 同 死, 何 等 的 安 适! 脱 世 界、自 己、罪 恶!  
 3 4 5 3 | 2 1 6 4 | 3 5 1 6 | 5 1 3 5 7 | 1 . ||  
 与 基 督 同 活, 何 等 的 超 脱! 祂 生 我 里, 供 应 我。

- 二 历世历代所藏奥秘, 今借信心可知悉:  
 荣耀盼望—基督居衷, 应当无时不歌颂。
- 三 天然景物都有隐征: 麦种死了子粒生;  
 贱木接在珍树上面, 小则变大, 苦变甜。
- 四 这个就是圣洁秘诀— 不是自己无残缺;  
 主啊, 求你虚我、满我, 扩我度量给我多。
- 五 这个会使病痛得治— 只要你向自己死,  
 并以主的生命能力 作为全人的供给。
- 六 经过十架, 达到宝座, 主是这样的领率,  
 先是死亡, 后是荣耀, 主既如此我仿效。

1. I am cru - ci - fied with Christ, And the cross hath set me  
 free; I have ris'n a - gain with Christ, And He lives and reigns in  
 me. (C) Oh! it is so sweet to die with Christ, To the world, and self, and sin;  
 Oh! it is so sweet to live with Christ, As He lives and reigns with - in.

- Mystery hid from ancient ages!  
 But at length to faith made plain:  
 Christ in me the Hope of Glory,  
 Tell it o'er and o'er again.
- This the secret nature hideth,  
 Harvest grows from buried grain;  
 A poor tree with better grafted,  
 Richer, sweeter life doth gain.
- This the secret of the holy,  
 Not our holiness, but Him;  
 O Lord! empty us and fill us,  
 With Thy fulness to the brim.
- This the balm for pain and sickness,  
 Just to all our strength to die,  
 And to find His life and fulness,  
 All our being's need supply.
- This the story of the Master,  
 Thru the Cross, He reached the Throne,  
 And like Him our path to glory,  
 Ever leads through death alone.

