

二〇二三年五月
國殤節國際特會

Int'l Memorial Day Blending Conference
(May 2023)

腓立比書中所啓示的認識、
經歷並享受基督

Knowing, Experiencing, And Enjoying Christ
As Revealed In Philippians

晨興聖言

Holy Word for Morning Revival

標語

- (一) 我們要以基督作一切並在一件事上得着祂，就必須學習一直否認己並轉向靈。
- (二) 我們需要藉着思念同一件事，在基督的心腸裏與祂是一，並讓神為着祂的美意在我們裏面運行，使我們立志並行事，而同魂，以享受基督。
- (三) 我們應當像保羅一樣，渴望認識並經歷基督、祂復活的大能以及同祂受苦的交通，並以基督的死作為基督徒生活的模子而模成祂的死。
- (四) 我們需要模成基督的死，好使我們可以達到那從死人中傑出的復活；這是主能在祂的恢復裏往前惟一的路，是主建造祂召會惟一的路，是新婦將自己豫備好惟一的路，也是主回來惟一的路。

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.

腓立比書中所啓示的認識、
經歷並享受基督

目錄

- 第一週 藉着否認己並轉向靈，以基督作一切而得着祂
- 第二週 學得在基督這位加力者裏面作一切事的祕訣，使我們活基督、顯大基督並贏得基督，好使祂在召會中得着榮耀
- 第三週 藉着思念同一件事，在基督的心腸裏與祂是一，並讓神爲着祂的美意在我們裏面運行，使我們立志並行事，而同魂，以享受基督
- 第四週 認識基督並祂復活的大能
- 第五週 認識同基督受苦的交關，以及模成祂的死
- 第六週 達到傑出的復活

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

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- Week 4: Knowing Christ and the Power of His Resurrection**
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第一週

藉着否認己並轉向靈，
以基督作一切而得着祂

詩歌：399

讀經：太三 17，十二 18，十六 24，可九 7～8，
林後二 10，加一 15 下～16 上，西二 16～17

【週一】

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

一 神的心願乃是要宇宙間所有的人事物都彰顯基督；當萬有都在基督裏歸一於一個元首之下，就有完全的平安與和諧，宇宙中的萬有都要彰顯基督—西一 15～19，三 10～11，弗一 10、22～23，四 15～16，賽五五 11～13。

二 我們活着是為着彰顯基督，我們傳福音是為着彰顯基督，我們的工作是為着彰顯基督，召會也是為着彰顯基督—四三 7，林後四 5，林前十五 58，約十七 23，弗一 23，三 19～21。

三 基督是宇宙中每一正面事物的實際—西二 16～17：

1 整個宇宙乃是神所畫的一幅大圖畫，是說到基督，是基督的描寫，為着彰顯基督—一 15～17，詩十九 1～6，羅一 20，來十一 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; Psalms 19:1-6; Rom. 1:20; Heb. 11:3.

2 我們每日喫喝基督，每週在祂裏面有完成和安息，每月在祂裏面經歷新的開始，並且終年經歷祂作我們的喜樂和享受—西二 16 ~ 18 上。

【週二】

四 我們必須有內裏的看見和領悟：神不要別的，只要基督自己；神在祂恢復中的目標是要恢復基督作我們的一切—林前一 9：

- 1 基督進到我們裏面，不僅要作我們的生命，也要作我們的一切；祂是我們生命的氣（約二十 22）、生命的水（四 14，七 37 ~ 39）、生命的糧（六 35、48）、生命的光（一 4，八 12）和生命的住處（十四 23，十五 1、4 ~ 5）。
- 2 我們行事為人必須配得過主，以致凡事蒙祂喜悅，藉着在各方面活基督、長基督、彰顯基督並繁殖基督，在一切善工上結果子—西一 9 ~ 10。
- 3 我們必須讓神把基督作到我們裏面，作到一個地步，祂實在作了我們的一切—我們極大的喜樂和極大的賞賜—弗三 16 ~ 19，詩四三 4 上，創十五 1，約十五 11，羅十四 17，腓三 14。
- 4 我們今天最大的需要，乃是要看見基督就是那靈，內住於我們的靈；我們若是沒有看見這一個，基督的一切對我們不過只是客觀的道理而已—林前十五 45 下，林後三 17 ~ 四 1，提後四 22，林前六 17，約四 24。
- 5 基督也是話；當我們用靈接觸主話的時候，祂的話就成為靈；當祂的話成為靈的時候，那靈就進到我們裏面，使我們能完全被祂佔有，被祂變化，並與祂調和，以滿足神心頭的願望—弗六 17 ~ 18，約五 39 ~ 40，六 63。

五 當我們看見了包羅萬有的基督，也學會了享受

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; Psalms 43:4a; Genesis 15:1; John 15:11; Romans 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

祂的祕訣，我們就會忠信於主的恢復—可九7～8，徒二六19、22，林前一2、9～10，二9～10，林後二10，提後四9～18，腓一19～21上：

- 1 我們該專注於祂，不該專注於祂以外的任何人事物；我們該對準祂，以祂為神所指定我們惟一的中心，好使信徒中間一切的難處得以解決—林前一9，啓二4～5，西一17下、18下。
- 2 人會離開主的恢復，就表示他從來沒有看見主的恢復是甚麼；我們是不是穩妥的在主的恢復裏，蒙保守不至於分裂，全在於我們所看見的異象；我們惟有專注於基督，纔能蒙拯救脫離分裂。
- 3 我們若只在意基督是我們獨一的中心、選擇、偏好、口味和享受，這會保守我們在主恢復中的召會裏，直到祂回來；否則，我們最終會失望、受打岔，而離棄主的恢復。

【週三】

貳 我們必須跟隨保羅在腓立比書中的榜樣，以基督作一切：

- 一 『因為在我，活着就是基督』—保羅以基督為他的生活—一21上。
- 二 『無論是生，是死，總叫基督在我身體上，現今也照常顯大』—保羅以基督為他的彰顯—20節。
- 三 『你們裏面要思念基督耶穌裏面所思念的』—保羅以基督的心思為他的心思—二5。
- 四 『並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義』—保羅以基督作

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

他所活出的義—三9。

- 五 『因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督』—保羅以認識基督為超絕—8節。
- 六 『我只有一件事，就是忘記背後，努力前面的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞』—保羅以基督為他的目標—13～14節。
- 七 『弟兄們，凡是真實的，凡是莊重的，凡是公義的，凡是純潔的，凡是可愛的，凡是有美名的；若有甚麼德行，若有甚麼稱讚，這些事你們都要思念』—保羅以基督為他的美德—四8。
- 八 『我在那加我能力者的裏面，凡事都能作』—保羅以基督作他的能力，活出基督作他絕佳的生活—13節。
- 九 『我已經學會了，無論在甚麼景況，都可以知足。我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣』—保羅以基督為他的祕訣—11～12節，參4～7節。
- 十 『我們的國籍乃是在諸天之上，我們也熱切等待救主，就是主耶穌基督，從那裏降臨；祂要按着祂那甚至能叫萬有歸服自己的動力，將我們這卑賤的身體改變形狀，使之同形於祂榮耀的身體』—保羅以基督為他的期待—三20～21。

【週四】

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 我們得着基督，好叫祂能得着我們（12，參哈一1），如以下各方面：

一 得着基督使我們感到神的同在（是靈的基督）——約二十22，出三三11上、14：

1 我們只該怕一件事，就是失去我們主的同在——林後二10，參弗四30，帖前五19。

2 『過兩天祂必使我們活過來，第三天祂必使我們興起，我們就在祂面前活着』（何六2）——第三天的實際，乃是復活之基督的人位（同在）帶着復興（哈三2）的實際。

二 得着基督使我們覺得裏面明亮清楚——啓二二1，約一4，八12，結一22、26。

三 得着基督使我們覺得裏面有供應，有基督作我們的靈食和靈水——林前十3～4，約六57，四10、14、24，林前十二3下、13。

四 得着基督使我們生命長大，並變化成爲祂的形象——西二19，林後三18，羅十二2。

五 得着基督使我們有活力並有行動——但十一32下，徒一8，五20，十三1～4，林前十四31，參結三1～3，詩六八11～13、19。

【週五】

肆 我們要以基督作一切並在一件事上得着祂，就必須學習一直否認己並轉向靈：

一 我們必須完全進到我們的靈裏，因爲主作爲那靈——基督身體的實際——是在我們的靈裏——提後四22，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 我們必須學習如何將我們的心思置於靈；換句話說，我們必須學習信靠神並倚靠主；為着召會生活過基督徒生活真正的祕訣，乃是我們要把心思置於靈——羅八 6。

三 一直轉到靈裏，乃是作基督徒的祕訣；跟隨主的路，享受主豐富的路，活在基督身體實際裏的路，並在新約職事裏盡功用的路，就是一直操練拒絕己、喪失魂生命並轉向我們的靈——林後三 3、6、16～四 1，提後四 22，腓一 19，羅八 16。

四 我們藉着聖靈的能力所作主的工，乃是由靈及靈的工作；這工作是從我們的靈開始，達到別人的靈——林前二 4～5、13、15，林後三 6，十三 3，參詩四二 7 上。

五 我們有靈為接觸並接受神，有魂為活出並彰顯神；接受神、活出神、彰顯神該是我們的喜樂、消遣和娛樂——約四 10、14、24，六 57，路一 46～47，林前十 31。

六 神創造魂的目的，乃是為了彰顯祂，不是為着魂本身的享受或愛好；在神的經綸裏，沒有自私的享受；保羅的職事乃是將基督的豐富當作恩典，分賜給信徒作他們的享受——創一 26，二 7，弗三 2。

七 否認己，意思是棄絕魂的慾望、愛好和選擇；人頭一次的罪，乃是為自己作一些事來滿足他的己——創三 1～7。

【週六】

八 凡從我們的己（我們墮落之魂的心思、情感和意志）出來的，都是與撒但和鬼聯結的——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 以色列是耶和華不貞的妻子，成了邪惡的；我們需要領悟，我們一旦棄絕神，也可能行任何一種惡事—何四 1，弗四 17 ~ 21。
- 2 我們必須領悟，若是沒有留在靈裏與神的交通中，我們就會失去神的同在，在肉體裏，行事為人與屬世的人一樣—腓二 1 ~ 2，約壹一 3，弗四 17 ~ 19，創二十，參十二 11 ~ 13，十三 18。
- 3 我們不能請假離開我們在靈中與神的交通；我們的保護不是我們的己，乃是神的同在—約壹一 3，參詩三一 20。

九 禱告是真正的否認己：

- 1 其實，我們的禱告不必很長，只要呼喊『哦，主耶穌』就穀了；即使這麼一個短短的禱告，就指明『不再是我，乃是基督』—羅十 12 ~ 13，加二 20。
- 2 我們的禱告見證我們沒有靠自己的努力，去應付處境（『趕鬼』）；我們乃是應用基督—可九 14 ~ 29。
- 3 禱告就是把基督同祂的死與復活作我們的頂替這個異象實行出來，使我們完全被『基督化』，滿足神的心願—2 ~ 13 節。

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.

第一週■週一

晨興餽養

太三 17『看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的。』

加一 15 ~ 16『…神，既然樂意將祂兒子啓示在我裏面，叫我把祂當作福音傳在外邦人中…。』

每一位長老同工，都應該越過越清楚，在神的心願裏只有基督，…神的心願完全在基督身上。…神的心意要作到一個地步，基督不僅顯在萬有中，充滿在萬有中，並且基督就是萬有。

或許你說，『我知道，這就是我們今天喫飯、穿衣，都為着榮耀基督。』這是基督教一般的說法，太淺顯了。或者你又說，『這是指着我們喫飯、穿衣，就能活着為基督，工作事奉祂。』這還不是我們所說的意思。我們的意思是，就連你身上穿衣的事、喫飯的事，都是顯明基督。神的心意是要達到一個地步，宇宙間所有的人、事、物統統是為着基督。…宇宙間（每一正面的事物）都是基督自己的彰顯（李常受文集一九六七年第一冊，二三七至二三八頁）。

信息選讀

在聖經裏有句話說，『因為一切的豐滿，樂意居住在祂裏面。』（西一 19）還有一句說，『使祂可以在萬有中居首位。』（18）為甚麼今天我們在這裏活着？乃是為着基督的彰顯。為甚麼我們要在這裏傳福音？為着基督的彰顯。為甚麼我們要在這裏有一個工作？為着基督的彰顯。為甚麼今天要在這裏有召會？為着基督的彰顯。

不僅舊約的豫表是基督的說明，連舊約的命令都

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

是基督的說明。神命令當守安息日；安息日是個說法，安息日的實際乃是基督。神命令當聖別；聖別也是一個說法，其實際乃是基督。整本聖經的每句話都是說法，其實際乃是基督自己。整個宇宙，連一棵樹木，一株花草，都是一個說法，為着說明基督。花的美是表明基督的美，美的實際是基督自己。果子的甜也是表明基督的甜，甜的實際是基督自己。所以，聖經裏是用各種樣的花，各種樣的果子說明基督。…義是基督，聖是基督，清心的清是基督，忍耐的忍是基督，力量是基督，勞苦是基督；宇宙間的一切，全都彰顯基督。

宇宙乃是神所畫的一幅大圖畫，在這幅圖畫裏，形形色色的萬物、萬事、萬人，全數都是基督的描寫。夫妻的關係是基督的描寫，主僕的關係是基督的描寫，父子的關係是基督的描寫。…你我今天要看見到一個地步，看見基督不僅是神的心願，基督更是萬事、萬物、萬有的實際。我們今天傳福音是傳甚麼？傳基督。講道是講甚麼？講基督。治理召會是治理甚麼？把基督治理到人裏面，並且把基督從人裏面治理出來。

聖經裏許多地方要人聖別、有愛心、光明、誠實、公義；這些都是影兒，基督纔是它的實際。…聖經說要忍耐，意思是要你有基督，要你活出基督。不要說，聖經要人愛人如己，我就去愛人罷。那是錯的，也是行不通的。聖經裏愛人如己的愛，就是基督。神要人誠實，意思也是要我活出基督。所以甚麼是義？義就是基督；甚麼是誠？誠就是基督；甚麼是聖？聖就是基督（李常受文集一九六七年第一冊，二三八、二四〇至二四二頁）。

參讀：事奉上的基本認識，第二篇；經歷基督作眾聖徒的分，第六、八至九篇；以西結書生命讀經，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

第一週■週二

晨興餽養

林前一9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

林後三17『而且主就是那靈；主的靈在那裏，那裏就有自由。』

聖經給我們看見，基督進到我們裏面，不僅要作我們的生命，也要作我們的一切。在四福音書裏，約翰福音的地位很特別，給我們看見，主不僅要來作我們的生命，並且還要作我們的一切。因為約翰福音這卷書不僅說主是生命，還說主是生命的光（一4，八12），是生命之氣（二十22），是生命的水（四14，七38），是生命的糧（六35、48）。以我們的肉身而論，我們的生命要得着維持，一定要有陽光、空氣、水分和糧食。…照樣，在屬靈生命上，我們生命的得着是由於基督，我們生命的維持也是由於基督。不僅如此，約翰福音到了十五章又說，主是葡萄樹，我們是主這棵樹上的枝子（5）。請想想看，枝子的一切都是從樹得來的，樹不僅是枝子的生命，也是枝子的一切（李常受文集一九六七年第一冊，二四五頁）。

信息選讀

我們必須看見，基督…是靈（林前十五45下）。…因着主就是那靈（林後三17），所以使徒說，『願主與你的靈同在。』（提後四22）…並且我們是與主聯合，與主成爲一靈（林前六17）。我們要真正敬拜神，就『必須在靈…裏敬拜』（約四24）。我們讀聖經，也必須摸着靈，因爲主說，『我對你們所說的話，就是靈。』（約六63）基督徒生活的關

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

鍵在於『照着靈而行』（羅八4）。我們『不要銷滅那靈』（帖前五19）。

我們今天最大的需要，乃是要看見主耶穌就是那靈，祂經過了成爲肉體，死而復活，成了這一個靈。這是屬靈長進與事奉的關鍵。我們若是沒有看見這一個，前面所題的都只是道理。基督是神的心願，是道理；基督是萬有的實際，也是道理；基督作我們的生命，還是道理；基督是我們的一切，仍舊是道理。我們必須有一個看見，這一位作神心願的基督，作萬有實際的基督，作我們生命的基督，作我們一切的基督，祂今天乃是靈（李常受文集一九六七年第一冊，二四七至二四八頁）。

如果我們要在一樣的意見裏彼此和諧，就必須有異象，看見基督在神經綸裏的地位。…如果你看見了包羅萬有的基督，也學會了享受祂的祕訣，你的想法和說法就會改變。你會變得單純、簡單，而不會發表自己的意見；你只在意享受基督、講說基督。你成了一個不知道別的，只知道基督的人，你就會忠信於主的恢復。

如果你能捨棄召會生活，就證明你從來沒有看見召會。召會不論好或壞，健康或不健康，活或死，召會仍是召會。如果我們看見這個，就指明我們看見了基督是神獨一的中心。…我們是不是穩妥的在主的恢復裏，蒙保守不至於分裂，全在於我們所看見的異象。如果我們看見基督是獨一的中心，我們就得以穩固，不管主的恢復裏發生甚麼事，我們都會留在召會生活裏。我們裏面會有把握，我們是在主的恢復裏。…我們要學習不在基督以外有甚麼選擇、偏好或口味。包羅萬有的基督是我們獨一的選擇、偏好、口味和享受。這會保守我們在主恢復中的召會裏，直到祂回來。否則，我們最終會失望、受打岔，而離棄主的恢復（哥林多前書生命讀經，六六至六七、六四、六八至六九頁）。

參讀：哥林多前書生命讀經，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

第一週■週三

晨興餽養

腓三 13 ~ 14『弟兄們，…我只有一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。』

新約中，特別是保羅的書信裏，主要的啓示，是神在祂新約的經綸裏，為我們所豫備的基督，成為我們的經歷。

『在我，活着就是基督。』（腓一 21）這話給我們看見，那豐豐富富經歷基督的保羅，乃是以基督為他的生活。…他是活基督。

『無論是生，是死，總叫基督在我身體上，現今也照常顯大。』（20）這話給我們看見，對基督富有經歷的保羅，也是以基督為他的彰顯。他的一切生活和工作，都不是為着彰顯他自己，表現他的學問、才幹或其他的優點特長。他所是所為，都是為彰顯基督，甚至為顯大基督，使基督在他身上，不只得着彰顯，甚至得着顯大（生命課程卷三，二一七至二一八頁）。

信息選讀

『你們裏面要思念基督耶穌裏面所思念的。』（腓二 5）…保羅不只在外面以基督為生活，為彰顯，也在裏面以基督的心思為心思。照這經文的下文看，這裏所說基督的心思所思念的，乃是祂從神的形狀變成人的樣式，而成為人，甚至倒空自己，取了奴僕的形狀，而降卑自己，順從至死，且死在十字架上。

『給人看出我是在祂裏面，不是有自己那本於律

<< 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

法的義，乃是有…那基於信、本於神的義。』（三9）保羅經歷基督，給人看出他是在基督裏的人，所有的不是他憑自己遵行律法而有的義，乃是他因信基督，從神而得的義，就是基督自己從他裏面活出來，而顯為他的義。如此他乃是以基督作他所活出的義。

那追求認識基督，要更深經歷祂的保羅，把竭力追求基督，當作他惟一的一件事，而忘記背後，努力面前的竭力追求（13～14）。…他以基督為目標，竭力追求，要得神在基督耶穌裏，召他向上去得的獎賞。這獎賞也是基督，就是基督作追求祂者的享受。

『我在那加我能力者的裏面，凡事都能作。』（四13）經歷基督的保羅，是在基督裏得着基督的加力，而凡事都能作，主要就是能活出四章八節所說，那種彰顯神屬性的美德。這給我們看見，保羅經歷基督，乃是以基督作能力，活出基督作他絕佳的生活。

『我已經學會了，無論在甚麼景況，都可以知足。我知道怎樣處卑賤，也知道怎樣處富餘；…在各事上，並在一切事上，我都學得祕訣。』（11～12）豐厚又充沛經歷基督的保羅，無論在甚麼處境，無論在甚麼事上，都學得了祕訣，知足常樂。…他所學得的這個祕訣，乃是基督。所以他是以基督作祕訣，而經歷基督，在任何環境，任何事上，都能因着基督，知足常樂。

『我們的國籍乃是在諸天之上，我們也熱切等待救主，就是主耶穌基督，從那裏降臨。』（三20）保羅所過經歷基督的生活，乃是等候救主，主耶穌基督從天上來臨，將他卑賤的身體改變形狀，使之同形於祂榮耀的身體。這是以他所經歷的基督作期待（生命課程卷三，二一八至二二二頁）。

參讀：生命課程卷三，第二十九課。

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

第一週■週四

晨興餽養

腓三 8『…我主基督耶穌…；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

12『…我乃是竭力追求，或者可以取得基督耶穌所以取得我的。』

如何知道我們是否得着了基督，有五點可以證明。第一，有神的同在，覺得神像新鮮的空氣給你吸進來了。第二，覺得自己是在光中，裏頭放明。第三，覺得裏面有供應，有活水解渴，有靈糧充飢。第四，你裏頭的光景，越過要求越高，好像溫度計一樣，是一直往上的，生命是一直在長的。第五，裏頭有活力，一到聚會中，就覺得不禱告不行，不唱詩不行，一定要有所活動纔行。你若有這五方面的感覺，就證明你得着了基督（李常受文集一九六七年第一冊，八六至八七頁）。

信息選讀

（基督作我們生命的第一方面，是有神同在的感覺。）比方，你早晨起來，經過禱讀主的話，你就覺得你這個人，是在神的面光中，是在神裏面，神和你這個人是調在一起的。神好像一朵雲彩，你在祂的覆蓋之下；神好像是一團空氣，你就活在這團空氣裏。你裏頭滿了神的感覺，滿了神的同在，這個就是你經歷基督作生命了。

其次，當你真得着基督的時候，你裏頭還有另一種感覺，就是覺得裏面明亮，滿了光。因為基督是生命，而這生命就是人的光（約一 4）。試問你每一次禱讀之後，裏面有沒有覺得放明…？在沒有禱讀之前，你裏面可能是昏暗不明的，但一開始禱讀後，

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

你越禱讀就越覺得裏面明亮。這就證明你得着了基督。所以，得着基督的路就在這裏。

第三方面，就是當你經歷基督時，你裏頭會有供應，…就是有活水和靈糧。你裏頭覺得有供應，有活水解你的乾渴，有靈糧充你的飢餓。你裏頭一經歷基督作生命，你就得着供應，覺得不乾渴，也不飢餓，有一種得飽足的光景。

第四方面，我們經歷基督是生命，就要看見這生命是活的，在我們裏面是會長大的。…從前我沒有得着多少基督，生命低淺時，對父母、兄弟姊妹的態度並不太好，但我並不覺得自己那樣是不合宜的。然而，經過持續的禱讀主的話，主的生命在我裏面長；生命一長，我就覺得自己對他們的態度不對。我知道這個不對，並不是有人指責我，而是我裏頭生命的長大，叫我感覺到的。這種對付罪、對付錯誤，是生命長大消極一面的表現。積極一面的表現，是當生命在我們裏面長大時，我們會覺察自己從前對神的奉獻太低、太淺，還有所保留，需要再奉獻。我們奉獻的標準是無法定規的，乃是以生命的高低為準則。

第五方面，這生命是會活動並行動的。…主的生命在你裏面，你經歷基督在你裏面不是死沉的，而是像一股活力在推動你。然而，若是你裏面死沉，你到聚會中，雖然表面很好，但你坐在那裏就像個死透的人。…若是生命在你裏頭，你經歷基督作生命，你到聚會中，…因為有生命，一定會有活動（唱詩、禱告），這是勉強不了的。…你是活的基督徒，或是死的基督徒，端看你有沒有行動。你若經歷基督在你裏面作生命，這生命必定叫你有所行動（李常受文集一九六七年第一冊，八〇、八二至八四、八六頁）。

參讀：李常受文集一九七八年第一冊，國度的操練為着召會的建造，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

第一週■週五

晨興餽養

提後四 22『願主與你的靈同在。願恩典與你們同在。』

羅八 6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

撒但住在我們身體的肢體裏，但神在我們靈裏。…羅馬八章六節…包含一個真正的祕訣。這裏有三樣東西：心思、肉體和靈。…我們必須學習如何將我們的心思置於靈。換句話說，我們必須學習信靠神並倚靠主。

雖然我們必須研讀聖經連同其敘述與教導，但真正的祕訣是在羅馬八章六節。我們也許非常認識聖經，但我們若沒有應用八章六節，我們所知並所作的一切，都不會有甚麼果效。

現在我們必須禱告：『主，幫助我選擇你。幫助我倚靠你，信靠你，放下我的努力與掙扎。幫助我絕不憑自己作任何事來勝過惡或試誘；卻要幫助我一直倚靠你，與你站在一邊，並且信靠你。…主，幫助我一直全人投注於你，…倚靠你。』（李常受文集一九六七年第一冊，三〇六至三〇九頁）

信息選讀

得救的人裏面不只有受造的靈，還有重生的靈，和一個內住在我們裏面的聖靈。我們的寶貝、財產、屬靈的本能和兵器，統統都在我們裏面。許多基督徒有一個錯誤的觀念，以為經過長期的禱告，天上就要來個大能力，好像原子彈臨到我們身上一樣。這樣的想法並不正確，因為我們的能力不是從天上來，我們的能力乃是在我們裏頭，在我們靈裏。所以，希伯來四章說，要坦然無懼的來到施恩的寶座

◀ 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)。…十章就說，要前來進入至聖所(19~22)，而這個至聖所就是我們的靈(四12，提後四22)。我們必須一直學習回到靈裏。在臺上講道的人更要學習回到靈裏，不被底下聽道的人所影響。…一個能這樣練達的回到裏面的人，他所講的道都是強的。一直回到靈裏，從靈裏摸着感覺，而後從靈裏有所發表。總之，一直回到靈裏，乃是作基督徒的祕訣。盼望大家都能好好學習並應用這點。

我們讀經時，要管住我們的思想。然而，要怎麼管呢？實在說，不是管住你的思想，而是不理你的思想，只管回到靈裏。你一禱讀就隨從靈，不隨從肉體。…基督徒聖別的祕訣、屬靈得勝的祕訣、生命長大的祕訣、摸着能力的祕訣、享受主豐富的祕訣只有一個，就是一直的回到靈裏。

我們的口是非常難辦的(詩三九1，一二〇2~4，一四一3)。…但今天並不需要你去管住你的口，你只要學一個功課，操練一個祕訣，就是每逢要說話之前，先回到靈裏。…我們基督徒不是管話對不對，而是要回到靈裏。在開口之前，要先回到靈裏；一切的祕訣就在這裏(李常受文集一九六七年第一冊，一二九至一三一頁)。

人第一次的罪不是姦淫、偷竊或殺人；而是照着他自己的喜好，喫了一些東西。喫果子並沒有錯，但是照着魂的喜好喫果子，乃是『己』的活動。故此，人第一次的罪乃是為自己作一些事來滿足己。…魂的被造是為着彰顯神。但是當魂作一些事來滿足它自己時，魂就變成自私的。…否認己，意思是棄絕魂的渴望、愛好和選擇。每當魂為自己有所要求的時候，我們就必須否認魂(李常受文集一九七八年第一冊，一二五頁)。

參讀：由基督與召會的觀點看新約概要卷二，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

第一週■週六

晨興餽養

太十六 24『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

羅十 13『因為「凡呼求主名的，就必得救」。』

我們必須清楚看見，今天跟隨主的路，屬靈的路，得勝的路，聖別的路，生命的路，享受主豐富的路，就是拒絕魂，並且回到靈裏。…拒絕魂，就是拒絕你的心思、情感、意志。無論你作甚麼，…要先回到靈裏。你一不在靈裏，就飄蕩，就沒有安息。神留了一個安息給我們，這個安息就在我們靈裏；我們必須竭力進入，並常常進入這安息。…在交通之前，…讀經…之前，…禱告之前，先回到靈裏。無論你作甚麼，都要學習在未作之前，先回到靈裏。因為你若不回到靈裏，就是在魂裏。…當你在魂裏時，你是和撒但聯結的。因此，無論是好也罷，壞也罷，都不要管，乃要學習回到靈裏；無論大小事都要先回到靈裏（李常受文集一九六七年第一冊，一三四頁）。

信息選讀

（在馬可九章）孩子的父親請過主的門徒把靈趕出去，他們卻無能為力（18）。…主從變化山上下來時，就遇到這種光景；接着，祂就把聾啞的靈趕了出去。…二十八節說，『耶穌進了屋子，門徒暗暗的問祂說，我們為甚麼不能趕出它去？』…二十九節是主回答門徒的話：『非用禱告，這一類的靈總不能出來。』主在這裏的話指明，門徒沒有禱告，因此不能趕出這一類的靈。

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.

禱告的意思是說，我們看見自己是一無所有，一無所能的。這含示禱告是真正的否認己。…禱告實際上就是宣告：『不再是我，乃是基督。』

門徒不禱告，卻想要趕鬼。他們也許對自己說，『我們觀察主趕鬼兩年多，已經從祂學會了。我們應當能從這個孩子身上把鬼趕出去。』…我們可以說，他們想要趕鬼，卻沒有所需要的能力、力量，也就是沒有神聖的電力。

我要強調一個事實，就是九章二十九節的『禱告』，實際上是指『不再是我，乃是基督』。在這件事上，我們要明白這個事例為甚麼緊接在啓示基督作我們的頂替，並在主說否認己的話之後（八 27 ~ 38）。

馬可九章十四至五十節，實際上就是基督作我們的頂替這個啓示的應用。門徒所得的啓示，乃是基督藉着祂的死與復活，成為完全的頂替。死亡了結我們，復活卻把基督帶給我們。結果『不再是我，乃是基督』。然而，這個啓示要怎樣應用？從趕出一個人兒子身上的啞吧靈這個事例來看，這個異象乃是藉着禱告來應用的。…我們可以在婚姻生活中用脾氣來說明一個事實，就是有些『鬼』只能藉着禱告趕出去。…如果你問主，你為甚麼不能趕出脾氣鬼，祂也許會說，『非用禱告，這一類的靈總不能出來。你需要禱告。』

其實，我們的禱告不必很長，只要呼喊『哦，主耶穌』就穀了。即使這麼一個短短的禱告，就指明『不再是我，乃是基督』。你的禱告見證你沒有靠自己的努力，去應付處境，你乃是應用基督。這就是把基督同祂的死與復活作我們頂替的這個異象實行出來（馬可福音生命讀經，二七三至二七六頁）。

參讀：馬可福音生命讀經，第二十七篇；創世記生命讀經，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

第一週詩歌

WEEK 1 — HYMN

399

經歷基督—作內住者

8 7 8 7 副 (英 538)

降 A 大調

3/4

一 神的心意所喜所愛: 基督啓示我靈中;
不是接受外面宗教, 乃讓基督來居衷。

(副) 神的心意所喜所愛: 基督作到我裏面;
不是有何外面成就, 乃讓基督來擴展。

- 二 神的心意所喜所愛: 基督活在我裏面;
不是注意外面事工, 乃享基督作恩典。
- 三 神的心意所喜所愛: 基督成形我魂間;
不是跟隨外面儀式, 乃讓基督時加添。
- 四 神的心意所喜所愛: 基督安家在心頭;
不僅外面對祂事奉, 更讓基督全佔有。
- 五 神的心意所喜所愛: 基督成爲我盼望;
不是外面客觀榮耀, 乃是基督作榮光。
- 六 神的心意所喜所愛: 基督居衷作一切;
不是外面有何得着, 乃有基督作祕訣。

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.

第一週 • 申言

申言稿: _____

Horizontal lines for writing the prophecy draft.

Composition for prophecy with main point and sub-points:

Horizontal lines for writing the prophecy composition.

第二週

學得在基督這位加力者裏面
作一切事的祕訣，使我們活基督、
顯大基督並贏得基督，
好使祂在召會中得着榮耀

詩歌：補 432

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

【週一】

壹 保羅學得在基督這位加力者裏面作一切事的祕訣—腓四 11 下 ~ 13:

- 一 『學得祕訣』這話，指明保羅進到了一個新的情形、新的環境；每當我們被擺在新的環境裏，我們就需要學習活在那個環境裏的祕訣。
- 二 『我都學得祕訣』，直譯，『我都已經被引進』；這是個隱喻，說到人被引進祕密社團，受其基本原則的教導。
- 三 保羅悔改信主之後，被引進基督與基督的身體，學得如何以基督為生命（西三 4），如何活基督（腓一 21 上）、顯大基督（20）、贏得基督（三 8、12），以及如何過召會生活（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,

【週二】

貳 信徒是門徒，學習者，正在學習祕訣，就是藉着讓實際的靈引導他們進入四福音書所記載耶穌一生真實光景的一切實際，而照着那在耶穌身上是實際者學基督；耶穌在生活中總是在神裏面，同着神並為着神行事；神是在祂的生活中，並且祂與神是一——約十六 13，弗四 20～21：

- 一 跟從基督的人乃是藉着基督在地上的人性生活作為神人的模型——在人性裏否認己而活神（約五 19、30）——而受訓練作門徒；這徹底改變了他們對人的觀念（腓三 10，一 21 上）。
- 二 因為基督在祂的人性裏否認己而活神，所以祂『因所受的苦難學了順從』（來五 8）；『順從至死，且死在十字架上』（腓二 8）。
- 三 我們照着基督的榜樣跟祂學（太十一 29），不是憑我們天然的生命，乃是憑着祂在復活裏的生命；這生命是順從的生命；門徒乃是一個在人性生活裏活神聖生命的人。
- 四 『我在主的恢復中觀察倪弟兄如何行事為人十八年之久。我在他身上所觀察到的一切，都成了將我構成門徒的事物。』（李常受文集一九九四至一九九七年第五冊，活力排，一〇二頁）
- 五 我們作為主的門徒，祂的學習者，一直在祂這恩典之神的訓練之下，祂也作為『我們救主神的恩慈，和祂對人的愛』向我們顯現；這恩典『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,

導我們棄絕不敬虔和屬世的情慾，好在今世過自守、公義、敬虔的生活，等候那有福的盼望，就是至大的神和我們的救主，耶穌基督之榮耀的顯現』—多三4，二11～13。

六 因着姊妹們在召會生活中乃是主的門徒，老年姊妹們該與主是一，訓練年輕的姊妹們『愛丈夫，愛兒女，清明自守，貞潔，料理家務，良善，服從自己的丈夫，免得神的話被毀謗』—二3～5。

七 我們作為主的門徒，需要順從主的話，『去研究…〔這〕是甚麼意思』；神願意向可憐的罪人施憐憫，照樣，祂也要我們憑愛向人施憐憫—太九12～13，彌六6～8，可十二33。

【週三】

叁 腓立比四章裏的祕訣，乃是在那位加我們能力的基督裏面作一切事—13節，補充本詩歌四三二首：

一 保羅是一個在基督裏的人（林後十二2上），他盼望給人看出他是在基督裏面；在腓立比四章十三節他宣告，他在那加他能力的基督裏面，凡事都能作；這是保羅對基督的經歷包羅並總結的話；主在約翰十五章五節說到我們與祂生機的聯結，說，『離了我，你們就不能作甚麼』；保羅在這裏是從正面說這事。

二 保羅從前完全是在猶太教裏，律法之下，並且總是給人看出他是在律法裏面；但他在悔改信主時，就從律法和先前的宗教遷到基督裏，成了『在基督裏的人』—林後十二2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 Philippians 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 Philippians 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 現今他期望所有觀察他的，都看出他是在基督裏面；這指明他渴望全人浸沒在基督裏面，給基督浸透，使所有觀察他的，都看出他是完全在基督裏面；惟有給人看出我們是在基督裏面，基督纔會從我們得着彰顯並顯大——腓三 9 上，一 20。
- 四 一面，藉着基督的加力，我們能過知足的生活（四 11～12）；另一面，藉着基督的加力，我們能成爲真實的、莊重的、公義的、純潔的、可愛的、有美名的（8）。
- 五 保羅說到基督是加力者的話，特別適用於基督加我們能力，使我們活祂作我們人性的美德，因而顯大祂那無限的偉大；要過這一切美德的生活，比作基督教的工作難多了。

【週四】

肆 在基督這加力者裏面作一切事，實際的路見於腓立比四章六至七節：『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神；神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念』：

- 一 基督自己就是神那超越人所能理解的平安——賽九 6，約十四 27，路七 50，羅三 17，五 1，八 6，十五 13，十六 20。
- 二 『告訴神』，直譯，給神知道；『給』，表示向前的動作，有活的聯合並交往之意，含示交通；因此，這裏『告訴神』的意義，乃是『在與神的交通中』——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 Philipians 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 在禱告中與神交通的結果，乃是我們得享神的平安；神的平安實際上就是平安的神自己（9），藉着我們禱告與祂交通，注入我們裏面，抗拒苦惱，化解罣慮（約十六 33）。

四 平安的神在基督裏，在我們的心懷意念前巡查，保守我們平靜安寧（參賽三十 15 上）；我們若要過一無罣慮的生活，就必須領悟，我們所有的遭遇，不論是好是壞，都是神派定的，目的是要使我們達到贏得基督、活基督並顯大基督的定命（羅八 28～30，太十 29～31，林後四 15～18）。

【週五】

伍 學習在基督這位加力者裏面作一切事的祕訣，乃是『禱告與主來往交通』，祂是我們的王、我們的主、我們的頭和我們的丈夫（詩歌五六八首）；和神接觸的禱告，乃是說出心頭的真話：

一 我們可能在悲傷、受壓、失望的光景中；我們應當把我們的難處帶到主那裏，告訴祂；祂是最好的傾聽者；祂知道我們的情感，與我們的心表同情；祂能安慰並扶助我們。

二 我們應當知道，我們在主面前，有一次的訴說，有一次的傾心，就是與祂多一次的親密，多一次的認識；當這時候，我們與祂親近一次，要勝過平常的交通幾百次；藉着這樣的接觸，我們的生命纔能進步—詩六二 6～8，五六 8，參撒上一 15。

三 一個人如果沒有在主面前流過淚，沒有將一切苦樂的事都帶到主面前與祂分一分，沒有將他

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

秘密的事和主談一談，這樣的人與主就沒有親密的交通，沒有親密的來往；一個人惟有凡事告訴主，纔能與主更親。

- 四 我們每一件難處，祂都表同情；我們的主肯擔當我們一切的憂慮，肯耐心聽我們的告訴；我們要享受祂作生命的活水，就需要對祂這靈磐石說話—民二十8，林前十4，出十七6，詩歌二〇二首。

【週六】

五 詩篇一百零二篇的標題說，『困苦人發昏的時候，在耶和華面前傾吐苦情的禱告』；我們也許向神抱怨，但我們的抱怨也許是向神最好的禱告，最討神喜悅的禱告；當我們抱怨時，神就歡樂，因為祂使萬有互相効力，叫我們得益處，使我們模成祂兒子的形像—羅八28～29。

六 詩篇七十三篇是記載尋求之詩人真誠的禱告，他因自己的受苦以及惡人興旺的光景，幾乎絆跌；他認為他徒然潔淨了自己的心，因為他沒有享受物質的興旺，反而終日遭災難，每早晨受懲治—12～16節：

- 1 詩人因惡人興旺而困惑，其解答是在神的聖所裏得着的（17）；首先，神的聖所，祂的居所，是在我們靈裏（弗二22），第二，神的聖所乃是召會（提前三15）；進入神的聖所，就是轉向我們的靈，並參加召會的聚會和職事的聚會；在我們的靈裏並在召會中，我們得着神聖的啓示，並得着一切問題的說明。
- 2 主的尋求者藉着他真誠的與主談話，並藉着進入神的聖所，至終蒙主光照到一個地步，他能對主說，

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，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。我的肉體和我的心腸衰殘，但神是我心裏的磐石，又是我的業分，直到永遠』—一詩七三 25 ~ 26。

- 3 神對尋求祂者的目的，是要他們在基督裏面得着一切，而不被打岔離開對基督絕對的享受；神在祂經綸裏終極的願望，是要我們活基督、顯大基督並贏得基督，好使祂在召會中得着榮耀—腓一 19 ~ 21 上，三 7 ~ 8，賽四三 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.

第二週■週一

晨興餽養

腓四 11 ~ 13 『…我已經學會了，無論在甚麼景況，都可以知足。我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。我在那加我能力者的裏面，凡事都能作。』

（在腓立比四章十二節，）『我都學得祕訣』，直譯，『我都已經被引進』。這是個隱喻，說到人被引進祕密社團，受其基本原則的教導。保羅悔改信主之後，被引進基督與基督的身體，學得如何以基督為生命，如何活基督、顯大基督、贏得基督，以及如何過召會生活的祕訣。這些都是基本的原則（聖經恢復本，腓四 12 註 7）。

信息選讀

保羅在腓立比書裏用了許多不尋常的辭句。其中一個見於四章十二節，保羅在這裏說，『在各事上，並在一切事上，我都學得祕訣。』『學得祕訣』這話，指明保羅進到了一個新的情形、新的環境。每當我們被擺在新的環境，我們就需要學習活在那個環境的祕訣。有人從西方到遠東，就是進到一個新的環境。他要生存，就得學習在那裏生活的祕訣。譬如，美國的弟兄姊妹來遠東訪問，需要學會用筷子喫飯的祕訣。他們若沒有學會祕訣，就喫不了飯。

保羅在腓立比四章十二節…似乎說，『在一切事上，我都學得祕訣，使我知道怎樣處缺乏，怎樣處富餘。我已經學得一種特別的祕訣。』保羅所學得

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

的祕訣是甚麼？因着保羅受教導學了某種的祕訣，所以他能處任何的情形；不管他是富或貧，飽足或飢餓，祕訣就在十三節：『我在那加我能力者的裏面，凡事都能作。』這祕訣不是基督在我們裏面，而是我們在祂裏面。

我們許多人不知道如何應用我們在基督裏的事實。以坐車來聚會為例：我來聚會的祕訣乃是坐在車裏，讓別人開車。如果我拒絕上車，或不喜歡坐在車子裏，而愚昧的要離開車子，這會造成何等的難處！在我們得救那天，神就把我們擺進屬天的車子，宇宙最好的車子裏；這車子的名字是基督。在我們得救那天，我們就被擺到祂裏面。我們若操練實際的在祂裏面，就不會急切憑自己作這麼多事；我們反而有安息、有平安。我們若在基督裏，就會有安息，不會努力去勝過諸如脾氣等類的消極事物。雖然我們得救那天就被擺在基督裏，但是就着許多基督徒的感覺來說，他們還沒有在基督裏。

在祂裏面的祕訣…需要操練。我們要操練這個祕訣，首先必須看見基督在我們裏面活着。其次，我們必須否認肉體和天然的人。我們該將萬事看作虧損，不寶貝或珍賞我們天然人的任何東西，就如我們的謙卑或其他美德。我們需要將一切的優點、特性和美德，都看作虧損。我們不該信靠基督以外的任何事物。第三，我們不該憑自己作任何事，因為我們不是單獨的；有另一個人活在我們裏面。

我們行動之前，應該等一等，看看是我們還是基督在行動。我們這樣作，就讓住在我們裏面的基督替我們活着。這就是操練這個祕訣（李常受文集一九七八年第一冊，五一二至五一五頁）。

參讀：經歷基督，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

第二週■週二

晨興餽養

弗四 20 ~ 21 『…學了基督；如果你們真是聽過祂，並在祂裏面，照着那在耶穌身上是實際者，受過教導。』

太十一 29 『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息。』

（基督）在復活裏成了賜生命的靈，並進到（門徒）裏面。祂將自己吹入他們裏面，說，『你們受聖靈。』（約二十 22）在創世記二章，神用地上的塵土造人，然後將生命之氣吹到人裏面（7）。這就叫人活了，也就是說，成了一個活的人。基督在祂復活的當日，將自己吹到祂的門徒裏面，他們也成了活的。他們靠神聖的生命得以活過來。吹入他們裏面的生命與實際之靈，要引導他們進入他們與主同在三年半之久對主所觀察之一切的實際。

跟從基督的人乃是藉着基督在地上的人性生活作為神人的模型—在人性裏否認己而活神（約五 19、30）—而受訓練作門徒；這徹底改變了他們對人的觀念（腓三 10，一 21 上）。門徒因着看見主耶穌在祂的人性裏，否認祂自己而活神，他們的觀念就徹底改變了（李常受文集一九九四至一九九七年第五冊，一〇一至一〇二頁）。

信息選讀

（跟從基督的人）藉着基督的釘十字架，廢除他們人的生命，使他們活神聖的生命（加二 20），而被構成門徒。…他們也藉着基督的復活，認識祂是神的長子（羅一 4，徒十三 33，羅八 29），而被構成門徒。身為神的獨生子，基督只有神聖的生命和

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；祂沒有任何人性的東西。但是身為神的長子，祂兼有神人二性。基督有人性的生命和性情，但祂藉着否認祂的人性生命和性情，而活神聖的生命和性情。這是祂神聖奧祕的生活，使所有跟從祂的人在三年半之中被構成祂的門徒。…他們也被構成門徒，認識祂是賜生命的靈（林前十五 45）。

基督的復活乃是為要產生神的許多兒子，作祂的繁殖與擴增（來二 10，約十二 24）。…我們若向我們裏面的那靈敞開，禱告着來思想這裏所交通的，我們就會被構成門徒。惟有被構成門徒的人，纔是活力排的構成分子。他們已經被構成門徒，成了有活力的人。門徒乃是在人性生活中活神聖生命的人。職事的活力乃是由於一個人在他人性的生活中活出神聖的生命來；這樣，他所說的就是神聖的，是出於一個被釘十字架的人性生活。我們必須否認我們人性的生命，好釋放一些神聖的東西。這是我們有活力的主要因素（李常受文集一九九四至一九九七年第五冊，一〇二至一〇三頁）。

基督對我們不僅是生命，也是榜樣（約十三 15，彼前二 21）。我們照着祂的榜樣跟祂學（太十一 29），不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命。根據新約，主耶穌並沒有直接進到我們裏面作生命。祂乃是在地上活了三十年之後，又盡職了三年半。祂在地上三十三年半的一生當中，設立了模型，模子，榜樣；這是一件意義重大的事。寫四卷福音書的一個原因，就是要給我們看見，神所要之生命的模型是甚麼，能滿足神並完成祂定旨之生命的模子是甚麼。因這緣故，新約從四方面給我們一部獨特的傳記—主耶穌的傳記。主耶穌設立了啓示在福音書裏的模型之後，就被釘在十字架上，然後進入復活。祂乃是在復活裏，進到我們裏面作我們的生命（以弗所書生命讀經，四七四至四七五頁）。

參讀：以弗所書生命讀經，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

第二週■週三

晨興餽養

林後十二 2『我認得一個在基督裏的人…。』

腓三 9『並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義。』

保羅從前完全是在猶太教裏，律法之下，並且總是給人看出他是在律法裏面。但他在悔改信主時，就從律法和先前的宗教遷到基督裏，成了『在基督裏的人』（林後十二 2）。現今他期望所有觀察他的，無論猶太人、天使或鬼魔，都看出他是在基督裏面。這指明他渴望全人浸沒在基督裏面，給基督浸透，使所有觀察他的，都看出他是完全在基督裏面。惟有給人看出我們是在基督裏面，基督纔會從我們得着彰顯並顯大（腓一 20）（聖經恢復本，腓三 9 註 1）。

信息選讀

基督活在信徒裏面，叫他們在那加他們能力者的裏面，凡事都能作。…（腓四 13）。基督加我們能力，就是使我們在裏面有動力。基督住在我們裏面（西一 27），祂加我們能力，使我們有動力，不是從外面，乃是從裏面。…保羅是一個在基督裏的人（林後十二 2），他盼望給人看出他是在基督裏面（腓三 9）。在腓立比四章十三節他宣告，他在那加他能力的基督裏面，凡事都能作。這是保羅對基督的經歷包羅並總結的話。主在約翰十五章五節說到我們與祂生機的聯結，說，『離了我，你們就不能作甚麼。』保羅在腓立比四章十三節是從正面說這事。只要我們有基督，並且在祂裏面，我們就在祂裏面凡事都能作。

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.

在腓立比三章保羅見證他追求基督，為要贏得祂，並且給人看出他是在基督裏面。如今在四章十三節保羅說，他在基督裏面。在基督那加他能力者的裏面，保羅凡事都能作。基督是他知足的祕訣。藉着在基督裏面，保羅就在祂裏面凡事都能作。…十三節的『凡事』，是指十二節所題的事，以及八節所列的美德。…藉着基督的加力，我們能過知足的生活（11～12），並且成為真實的、莊重的、公義的、純潔的、可愛的、有美名的。這就是說，我們是在基督裏的人，祂加我們能力，活出各樣的美德。這就是活基督，在祂的美德上顯大基督。

保羅說到基督是加力者的話，特別適用於基督加我們能力，使我們活祂作我們人性的美德，因而顯大祂那無限的偉大。…神按着祂的形像造人，就是按着祂愛、光、聖、義的屬性造人。…這六項，凡是真實的、莊重的、公義的、純潔的、可愛的、有美名的，都在愛、光、聖、義這四種神聖屬性裏面。這是真正的美德，因為這就是基督的彰顯。…要過這一切美德的生活，比作基督教的工作難多了。許多人能傳揚福音，教導聖經，甚至建立召會，卻無法過這樣的生活，就是滿了真實、莊重、公義、純潔、可愛、有美名之美德的生活。要活基督作我們人性的美德，以彰顯神聖的屬性，我們需要內住基督的加力。…我們若要經歷基督作加力者，使我們在祂裏面凡事都能作，我們就需要讓祂活在我們裏面（加二 20）、成形在我們裏面（四 19）、安家在我們裏面（弗三 17）並且在我們身上顯大（腓一 20）。…〔當〕基督活在我們裏面、成形在我們裏面、安家在我們裏面並且在我們身上顯大，就為祂豫備好道路，加力給我們。然後，藉着內住基督的加力，我們就能作腓立比四章八至十二節所說的一切事（新約總論第五冊，五六七至五七〇頁）。

參讀：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

第二週■週四

晨興餽養

腓四 6～7『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神；神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。』

（腓立比四章六節的告訴神，）直譯，給神知道。『給』，表示向前的動作，有活的聯合並交往之意，含示交通。因此…是在與神的交通中（聖經恢復本，腓四 6 註 4）。

在禱告中與神交通的結果，乃是得享神的平安。神的平安實際上就是平安的神自己（腓四 9），藉着我們禱告與祂交通，注入我們裏面，抗拒苦惱，化解罣慮（約十六 33）（腓四 7 註 1）。

平安的神在基督裏，在我們的心懷意念前巡查，保守我們平靜安寧（腓四 7 註 2）。

信息選讀

罣慮是與謙讓宜人對立的。罣慮像一條蟲，把我們謙讓宜人的能力吞噬。我們若沒有謙讓宜人，我們就很容易惱怒或發脾氣。怒氣常是從罣慮來的。我若為着我的將來、我的景況或我的家庭擔憂，我就會和別人處得不愉快。這些憂慮會使我厭煩每一個人。惟有當我們喜樂知足的時候，我們纔有謙讓宜人。…一個憂愁、不知足的人很容易被激怒、被得罪。保羅滿了喜樂與知足，所以他一無罣慮，並有豐盛的謙讓宜人。

我們若要有一無罣慮的生活，就必須領悟，我們所有的遭遇，不論是好是壞，都是神所派定的。我們需要對這個領悟有充分的把握。假如一位弟兄經

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，他的生意興旺，賺了一大筆錢。後來他的生意失敗了，所賠的錢比已往賺的錢還要多。賺錢和賠錢都是神派定給他的。倘若這位弟兄有充分的把握，相信他的環境是神所派定的，他就能毅為着主的安排敬拜主。或許賠錢比賺錢對他更有益處，因為藉着這樣的損失，他就得着成全並建造。

照樣，疾病與健康都是神所派定的。我們都應當切慕健康。但有時候，健康不像疾病那樣能成全我們。此外，我們不健康的時候也許比健康的時候更願意禱告。

要一無罣慮，第一個先決的條件就是要有充分的把握，知道我們所經歷的一切苦難，都是神所派定的。…祂知道我們的需要。

我年幼的時候讀過一則故事，說到兩隻麻雀的對話。它們所談的是人中間極為普遍的憂愁與煩惱。一隻麻雀對另一隻說，人類為甚麼有那麼多的煩惱。另一隻回答說，『我想這是因為他們不像我們有一位父看顧我們。我們甚麼事都不必煩惱，因為我們的父看顧我們。』不錯，我們的父的確看顧我們。但是有時候祂差派艱難、苦難給我們，目的是要使我們達到顯大基督的定命。我們能毅一無煩惱，不是因為神應許我們沒有苦難的生活，乃是因為我們知道，所有臨到我們的環境都是神所派定的。保羅不在意是生、是死，他只在意基督在他身上顯大。他領悟每一種景況都是為着他的益處。這是一無罣慮的路。

為甚麼有些聖徒會擔心賠錢？因為他們想要賺更多的錢。為甚麼有些人擔心身體的健康？他們罣慮是因為他們怕死。…我們若賠了錢，甚至失了業，也不必罣慮。這種損失乃是來自神的派定，我們不必為此罣慮（腓立比書生命讀經，六三五至六三八頁）。

參讀：初信課程，第二十二至二十四課。

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

第二週■週五

晨興餽養

太十四 12『約翰的門徒進前來，把屍體領去，埋葬了，就去報告耶穌。』

可六 30『使徒…將他們所作、所教訓的一切，都報告給祂。』

民二十 8『你拿着杖，…招聚會眾，…吩咐磐石發出水來…。』

主耶穌是人頂容易把話告訴祂的一位。任何的話，祂都讓人告訴祂。聖經記主將話告訴人的地方很多；但是，說人把話告訴主的並不多。照我所知道的，只有這裏所列的兩處聖經。一處在馬太十四章，是約翰的門徒將話告訴主（12）。又一處在馬可六章，是主耶穌自己的門徒來告訴主（30）。…一幅是傷心的圖畫，一幅是喜樂的圖畫。一幅給我們看見，施浸者約翰的門徒，眼看他們的老師死了，遭了不測的慘禍，這是多麼悲哀的一件事！約翰的門徒，把他們的老師埋葬了，就去告訴主耶穌。另一幅給我們看見，主的十二個門徒，奉差遣出去傳福音，醫病趕鬼，這是十分快樂的一件事，門徒也來告訴主（倪柝聲文集第一輯第十八冊，一〇一至一〇二頁）。

信息選讀

主耶穌是很容易讓人把話語告訴祂的一位。任何的話語，祂都讓人告訴祂。…多少的時候，我們需要有一個人，可以讓我們把我們的愁苦或者喜樂告訴他；但是，沒有人是可以告訴的。…我們遇見頂艱難不能解決的事，要告訴人，人卻以為這是無關緊要的閒事。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

們以為是天大的事，最要緊的事，跑去告訴人，人卻不理我們。有的時候，我們覺得有一件很快樂的事，跑去告訴人，人也不能領會我們，不和我們一同快樂。有的時候，我們覺得苦悶，人也不能感覺我們的苦悶。

有的人，把死人埋葬了以後就說，『我的一切都完了，我絕望了。他死了，我也失去了一切，我所有的也跟他去了。』豈知，這樣的時候，正是你當親近主的時候，你可以把你的傷心去告訴主。祂不會說你太屬世，太多情，或者說你太捨不得死人；祂知道你的情感，祂體會你的心腸。有的人從來沒有遭遇父母、妻子、兄弟、親友死亡的悲傷，但…有甚麼東西失去了，…（就覺得）所有的景物好像都毫無生氣，（他們）找不到出路。這時候，…（他們）應當像約翰的門徒，把屍首埋葬了，跑去告訴主。你知道麼？在主面前，有一次的訴說，有一次的傾心，就是與祂多一次的親密，多一次的認識。當這時候，你與祂這樣親近一次，要勝過平常的交通幾百次。惟有這樣，你的生命纔能進步。你當把你的難處帶到主那裏，告訴祂。祂能安慰你，祂能扶助你。一個人如果沒有在主面前流過淚，沒有將他一切苦樂的事都帶到主面前與祂分一分，沒有將他祕密的事和主談一談，這樣的人與主就沒有親密的交通，沒有親密的來往。我們不是說你不能請人代禱，求人幫助，我們是說，惟有告訴主，你纔能與主更親。

無論你把甚麼事來告訴主，祂都肯聽。…我們每一件難處，祂都表同情。祂看顧每一個人的事。在祂心中，好像世上只有你這一個人的事。祂背負你一切的憂患。…我們的主肯擔當我們一切的憂慮，肯耐心聽我們的告訴（倪柝聲文集第一輯第十八冊，一〇二至一〇五頁）。

參讀：撒母耳記生命讀經，第六篇；約書亞記生命讀經，第九篇；倪柝聲文集第一輯第十八冊，告訴祂。

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"

第二週■週六

晨興餽養

詩一四二 2『我在祂面前傾吐我的苦情，在祂面前訴說我的患難。』

七三 16～17『我思索要明白這事，眼看實係為難；等我進了神的聖所，我纔看清他們的結局。』

主在祂的主宰裏可能容讓我們賠錢；但是當每一分錢都沒有了，神仍然在這裏。我們也許向神抱怨，但我們的抱怨也許是向神最好的禱告，最討神喜悅的禱告。當我們抱怨時，神就歡樂，因為祂使萬有都互相効力，叫我們得益處，使我們模成祂長子的形像（李常受文集一九九一至一九九二年第二冊，六五二至六五三頁）。

信息選讀

詩篇一百零二篇七節說，『我做醒不睡，就像房頂上孤單的麻雀。』這裏的『房頂』指猶太人房屋的平頂，人常上房頂去禱告（參徒十 9）。…既然詩篇一百零二篇七節指基督，這節就指明主耶穌在地上時，可能有時候也像房頂上孤單的麻雀，在夜間做醒禱告，顧到神的權益。這也是這篇詩作者的景況。因着錫安遭破壞，他無法睡覺，也無法躺在牀上。他上房頂去，在那裏向神傾吐苦情，求祂垂顧錫安、城與殿。

七節是關於基督的受苦和祂的困苦特別的經文。祂的受苦與祂為神家的焦急有關（約二 17，詩六九 9）。基督在祂的受苦裏是做醒者，不顧自己的權益，只顧神家的權益。…這是基督受苦的一方面。…基督的受苦是為着產生召會。

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.

詩篇七十三篇二至十六節記載尋求神之詩人的受苦和困惑。二節…指明詩人因着惡人興旺而幾乎絆跌（3～12）。…這虔誠尋求神的人在受苦，但他若告訴別人關於他的情況，別人就會絆跌，並且會說，『凡遵守律法的必興旺。』（參詩一）然而這裏有一個人遵守律法，卻一點也不興旺。因此在七十三篇十六節詩人告訴我們，他很迷惑：『我思索要明白這事，眼看實係為難。』這是一句很重的話。詩人越思想這情況，就越困擾、困惑。

詩人在神的聖所裏得着了解答〔17〕。…今天神的聖所在那裏？首先，神的聖所，祂的居所，是在我們靈裏；第二，神的聖所乃是召會。因此，我們要進入神的聖所，就需要轉向我們的靈，並參加召會的聚會。我們一在聖所裏一在靈裏並在召會中，就會對惡人的情形有另一種看法，有特別的領會。

『除你以外，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。』（25）這節啓示，單純尋求神的人以神作他在天上惟一的產業，在地上獨一的愛慕。神是詩人獨一的目標；詩人除了神並得着神以外，不在意任何事物。…（同樣的，）保羅在腓立比三章八節說，他將萬事看作糞土，為要贏得基督。

詩篇七十三篇末了有這樣的話：『我的肉體和我的心腸衰殘，但神是我心裏的磐石，又是我的業分，直到永遠。』（26）這裏詩人得到關於他受苦和惡人興旺之問題的解答。不在意神的人也許贏得許多事物，並且似乎也興旺。然而，在意神的人會受神限制，甚至被神剝奪許多事物（詩篇生命讀經，五一〇、四三四至四三六頁）。

參讀：金燈臺的終極意義，第四篇；詩篇生命讀經，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

第二週詩歌

WEEK 2 — HYMN

補 432

奇妙祕訣我已學會

(英564)

降 E 大調

4/4

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

一 奇 妙 祕 訣 我 已 學 會, 就 是 住 在 主 裏 面;

5 5 | 1̇ 1̇ 5 3 | 6 5 3 1 | 2 · 2 2 3 | 2 -

在 此 暢 飲 生 命 純 泉, 日 日 飽 嘗 祂 聖 言。

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

在 祂 有 能 寶 血 底 下, 我 得 加 力 享 肥 甘;

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

敗 壞 的 “己” 日 漸 消 逝, 當 我 浸 沒 祂 裏 面。

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

(副) 我 今 住 在 主 裏 面, 相 信 祂 可 靠 聖 言;

5 5 | 1̇ 1̇ 5 3 | 6 5 3 1 | 2 - - - |

甜 美 安 息, 隱 藏 祂 愛 胸 懷 間。

0 0 5 4 | 3 3 2 1 | 5 - 4 3 | 6 · 6 6 6 | 5 -

是 的, 住 在 主 裏 面, 相 信 祂 可 靠 聖 言;

5 4 | 3 5 1̇ 5 | 6 5 4 2 | 1 - ||

甜 美 安 息, 隱 藏 祂 愛 胸 懷 間。

二 我與基督已經同釘， 祂今與我同生活；
 我已停下一切掙扎， 今是祂，不再是我。
 當我意志降服於祂， 祂靈掌權我心內；
 祂的救贖、拯救有能， 使我潔淨並脫罪。

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 hid - ing in the bosom of His love.
 Yes, a - bid - ing in the Lord And con - fid - ing in His word, I am hid - ing 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.

第三週

藉着思念同一件事，
在基督的心腸裏與祂是一，
並讓神爲着祂的美意
在我們裏面運行，
使我們立志並行事，
而同魂，以享受基督

詩歌：546

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

【週一、週二】

壹 嚴格的說，腓立比書不僅論到經歷基督，也論到享受基督；經歷基督主要是在我們的靈裏，而享受基督乃是在我們的魂（我們的心思、情感和意志）裏：

一 腓立比書既是說到對基督的經歷和享受，其結果乃是喜樂，所以該書也是充滿喜樂、歡喜的書——4、18、25，二 2、17～18、28～29，三 1，四 1、4。

二 在腓立比的聖徒，藉着使徒保羅的職事，在推廣福音上有交通；這樣的有分，包括在財物上

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

供給使徒—四 10、15 ~ 16:

- 1 經歷並享受基督的生活，乃是推廣福音、傳揚福音的生活；不是個人的，乃是團體的；我們在推廣福音上越有交通，就越經歷並享受基督；這殺死我們的己、野心、喜好和選擇。
 - 2 無論我們說話或保持靜默，我們的生命、生活、所是和全人，都必須是傳揚基督——20，四22，參林後三3。
- 三 保羅囑咐我們行事為人『配得過基督的福音』，就是要『在一個靈裏站立得住，同魂與福音的信仰一齊努力』—腓一 27:
- 1 為着福音的工作同魂，比在一個靈裏經歷基督更難；提摩太是與使徒保羅同魂的弟兄—二 19 ~ 21，參 30。
 - 2 同魂需要我們在靈裏重生以後，進一步在我們魂裏得着變化—林後三 18，羅十二 2。
 - 3 我們若在情感、思想和決定上不是一，我們就不是同魂；只要我們不是同魂，我們就不在推廣福音上所有的交通裏，行事為人就配不過福音。
 - 4 當召會的眾肢體都在一個靈裏同魂時，這個一就能說服人、征服人並吸引人，我們就會經歷基督並享受基督。
- 四 我們可能經歷基督而沒有享受基督；這裏的難處是在於我們的魂—我們的心思、情感和意志；我們就像那些被迫喫食物卻沒有享受食物的孩子，許多時候我們經歷基督卻沒有享受基督。
- 五 『我多少擔心你們對基督的享受可能不是那麼多』（李常受文集一九七八年第一冊，經歷基督，四三八頁）；許多人失去了對基督的享受，

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

原因是他們在魂裏有難處；你們若對基督沒有很多的享受，就指明你們沒有同魂，沒有在魂裏聯結—腓二 2。

【週三】

貳 我們要同魂，就需要思念同一件事：在腓立比書中，『同一件事』是指對基督主觀的認識、經歷和享受；『同一件事』乃是追求基督以贏得祂，取得祂，並據有祂—一 20 ~ 21，二 2、5，三 7 ~ 14，四 13：

一 我們要活在基督身體的實際裏，就必須藉着愛基督到極點而享受祂；我們要愛祂，我們的思想就需要蒙拯救脫離剛硬（林後三 14）、被弄瞎（四 4）、背叛（十 4 ~ 5）和敗壞（十一 2 ~ 3）。

二 我們的思念應當集中在對基督寶貴的認識，以及對基督的經歷和享受上；任何別的事物，都會使我們的思念不同，造成我們中間的不合（林前一 10，腓三 8 ~ 9、15，四 2）。

三 在主恢復裏的同一件事，唯一的事，乃是神永遠的經綸，以基督為中心和普及—西三 10 ~ 11：

1 在主的恢復裏，惟一該專注、強調並供應的事，乃是神永遠的經綸—提前一 3 ~ 4。

2 神永遠經綸的內容乃是基督：實際上，基督自己在三個時期中豐滿的職事就是神聖的經綸（約一 14，林前十五 45 下，啓一 4，三 1，四 5，五 6）；神渴望要得着一個恢復，純粹且完全是恢復基督這人位（西一 17 下、18 下，林後十二 2 上，二 10，三 3）。

四 在腓立比人中間，他們在思念上不合（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),

這令使徒受攪擾；因此，他要求他們思念相同的事，甚至思念同一件事，使他的喜樂可以滿足（二：2）：

- 1 不思念同一件事，而思念別的事，就是背叛神的經綸；神的經綸就是要我們思念同一件事；在召會生活中，我們需要幫助所有聖徒思念同一件事；為着召會生活，身體生活，我們的思念該集中於並充滿對基督的享受。
- 2 腓立比的信徒因着思念上的不合，而有不同程度的愛（2）；他們對眾聖徒沒有相同的愛以保守一；我們對聖徒的愛若受過調整並對付，我們愛聖徒時就會享受基督。
- 3 同魂，魂裏聯結，不僅是為着經歷基督，更是為着享受基督；我們要享受基督，就需要有正確的魂，就是與其他聖徒的魂是一的『共同的魂』。

【週四】

叁 我們要同魂，就需要在基督的情感裏，就是在祂的『心腸』裏與祂是一；祂的心腸表徵祂裏面的情感，柔細的憐憫和同情—腓一 8：

- 一 基督既是人，就有在祂心腸裏的經歷，包括祂的愛好、願望、喜悅和感覺—詩十六 3、7（見恢復本註解）。
- 二 保羅沒有在他天然的內在所是裏生活，乃在基督的心腸裏生活；我們若要在經歷上在基督裏，就必須在祂的心腸裏，在祂柔和、細緻的感覺裏—西三 12。
- 三 在腓利門書，我們有一幅在基督耶穌的心腸裏所過基督身體生活的圖畫—7、10～12、20 節：

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 歐尼西母與保羅一同在羅馬的監獄中時，藉着保羅而得救，保羅稱他為『我在捆鎖中所生的孩子』—10節。
 - 2 保羅打發歐尼西母帶着他的書信回腓利門那裏去時，說，『我現在打發他〔歐尼西母〕回你那裏去，他乃是我心上的人』—12節。
 - 3 保羅內在的情愛和憐恤，隨同歐尼西母到腓利門那裏去；『心上的人』，直譯與腓立比一章八節的『心腸』相同，表徵內在的情愛、慈心、憐恤—西三12。
- 四 保羅以基督的感覺為自己的感覺，而活在基督身體的實際裏；基督對身體的感覺成了他對身體的感覺；這對我們過身體生活是極其需要的一林後十二15。
- 五 我們若否認自己，認同身體，就會與身體毫無間隔，更不會脫節；我們所過的生活就完全是身體的生活，主今天也就能在地上得着祂身體的彰顯—太十六24，弗四16。
- 六 我們越活在基督耶穌的心腸裏，我們的基督身體感會越重，我們對基督身體的感覺也會越強—林前十二26～27，羅十二15。

【週五】

肆 我們要同魂，就需要與內裏奮力活動的神合作，藉此作成我們自己的救恩；神為着祂的美意在我們裏面運行，使我們『立志並行事』—腓二12～13：

- 一 我們之所以能作成自己的救恩，是因為神在我們裏面運行；我們可能說，我們沒有立志，但神正在我們裏面運行，使我們立志並行事，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；立志是在裏面，行事是在外面。

二 我們需要操練我們的靈連同降服且復活的意志，而揀選與內住的三一神合作，藉此作成我們自己的救恩；三一神在我們裏面運行，使我們立志為着祂的美意。

三 我們得着變化的意志在豫表上可見於雅歌四章四節；這節說，愛主的尋求者『頸項好像大衛建造收藏軍器的高樓，其上懸掛一千盾牌，都是勇士的擋牌』：

1 人隨己意而行、剛硬、驕傲時，聖經就說是『挺項』（硬着頸項）（賽三16）；因此，頸項是指人的意志；主看人意志的降服是人身上頂美麗的地方。

2 頸項好像高樓，表徵尋求者的意志已經被神帶到了堅固的地步，而不愛世界，不受撒但的影響了；她的意志被帶領到一個地步，完全降服於大衛（表徵基督），她的意志已被基督所擄。

3 高樓裏面所收藏的軍器，表徵基督的得勝為着保守信徒的意志，免得被仇敵奪去；盾牌和擋牌是為着保護的，『勇士』指力量。

4 在總意上，雅歌四章四節指明，信徒肯降服於基督的旨意，她對於遵行基督的旨意，是像高樓一樣堅固；她是嚴密的佈防，不讓仇敵奪去她降服的意志。

【週六】

四 我們經歷基督作我們順從的生命，以作成自己的救恩，見於挪亞所建造之方舟的豫表；建造方舟就是在我們的經歷中，建造實際、現今的基督

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

作為神的救恩，為着建造基督的身體這團體的基督，好成就神的美意—腓二 8、12 ~ 13:

- 1 挪亞所作、所進入的，乃是神的救恩，就是方舟；我們應當有一位實際、現今的基督作為神的救恩，是我們可以進入的。
- 2 方舟是基督的豫表，不僅豫表個人的基督，也豫表團體的基督，召會，就是基督的身體和新人—創六 14，林前十二 12，弗二 15 ~ 16，西三 10 ~ 11。
- 3 挪亞藉着建造並進入方舟，不僅從神用洪水對邪惡世代的審判蒙拯救，也從那世代分別出來，而被引進新的時代—創八 13 ~ 19，彼前三 20。
- 4 照樣，我們藉着在經歷中建造實際、現今的基督作為神的救恩，而建造召會並進入召會生活，也要從神用大災難（太二四 37 ~ 39，路十七 26 ~ 27，帖前五 3）對今天邪惡世代的審判蒙拯救，並要從那世代分別出來（路二一 36，啓三 10），而被引進新的時代，就是千年國時代。

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.

第三週■週一

晨興餽養

腓一 4 ~ 5『每逢為你們眾人祈求的時候，總是歡歡喜喜的祈求，為了你們從頭一天直到如今，在推廣福音上所有的交通。』

四 4『你們要在主裏常常喜樂，我再說，你們要喜樂。』

在腓立比的聖徒，藉着使徒保羅的職事，在福音上有交通，有分於福音的推廣。這樣的有分，包括在財物上供給使徒（腓四 10、15 ~ 16），結果使福音得着推廣。這種交通，使他們脫離個人主義和不同的心向，含示他們與使徒保羅是一，也彼此是一。這給他們立場經歷並享受基督，這是腓立比書的要點。經歷並享受基督的生活，乃是推廣福音、傳揚福音的生活；不是個人的，乃是團體的。因此這裏說，在推廣福音上所有的交通。我們在推廣福音上越有交通，就越經歷並享受基督。這殺死我們的己、野心、喜好和選擇（聖經恢復本，腓一 5 註 2）。

信息選讀

經歷基督主要是在我們的靈裏，而享受基督乃是在我們的魂裏。經歷基督是一回事，而享受基督又是另一回事。…有時我們經歷基督，不是以享受的方式，而是以受苦的方式。我們可能說，『我必須接受基督作我的生命，並憑祂活着。我必須經歷基督。』這不是享受基督。我們就像那些〔被迫〕喫食物卻沒有享受食物的孩子，許多時候我們經歷基督卻沒有享受基督。我們沒有享受基督，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，我們可能經歷基督而沒有享受基督。這裏的難處是在於我們的魂。

嚴格的說，腓立比書不僅論到經歷基督，也論到享受基督。在三章八節下半，保羅說他因基督將萬事看作糞土。這不僅是經歷的事，更是享受的事。以認識基督為至寶（8上），也指明了享受。至寶主要不是為着經歷，乃是為着享受。保羅在三章似乎在說，『先前的我，大數的掃羅，只享受我的身分。我是希伯來人所生的希伯來人，又是法利賽人。但現在我因基督，將萬事看作虧損。』八節所說的糞土、狗食，指明沒有享受。沒有人能從狗食得着享受。…在對基督的享受上，應當有令人愉悅的品嚐。

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

我多少擔心你們對基督的享受可能不是那麼多。…過了一段時間，你可能就失去了這享受。這原因乃是在魂裏有問題。不是姊妹們太在情感裏，就是弟兄們太在心思裏。並且我們都有頑梗意志的難處。…許多在主恢復裏多年的人，就像喫食物而沒有享受食物的小孩一樣。…青年人可能在校園非常活躍的傳福音；他們禱告讚美，又喊阿利路亞。但這一切可能變成僅僅是履行義務。…你們若對基督沒有很多的享受，就指明你們沒有在魂裏是一，你們的思想和情感與別人不同。友歐底亞和循都基二人不合（參四2）的原因，就是她們在魂裏有難處。她們沒有思念相同的事（李常受文集一九七八年第一冊，四三五至四三九頁）。

參讀：經歷基督，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

第三週■週二

晨興餽養

腓一 27『只要你們行事為人配得過基督的福音，…你們在一個靈裏站立得住，同魂與福音的信仰一齊努力。』

二 20『因我沒有人與我同魂，真正關心你們的事。』

羅十二 2『…藉着心思的更新而變化，叫你們驗證何為神…的旨意。』

我們不僅需要為着經歷基督在一個靈裏站立得住，也需要同魂與福音的信仰一齊努力。為着福音的工作同魂，比在一個靈裏經歷基督難（見腓二 20）。這需要我們在靈裏重生以後，進一步在我們的魂，特別在我們的心思，就是我們魂的主要、領先部分裏，得着變化（聖經恢復本，腓一 27 註 1）。

信息選讀

魂裏聯結，意思就是在我們的情感、愛、思想以及決定上是一。這樣的一是非常實際的。我們若要經歷基督，就需要在魂裏聯結。我們若在情感、思想和決定上不是一，我們就不是同魂。只要我們不是同魂，我們就不在福音的交通裏。

從腓立比一章二十七節至二章八節有一個貫通的思想。…我多年前讀（一章二十七節）時，以為行事為人配得過福音，意思就是說，在那些我們傳福音給他們的人面前，行為要完全。但這不是保羅在這裏的意思。…保羅在這裏不是說要愛我們的妻子，服從

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,

我們的丈夫，孝敬父母，以仁愛的態度行事為人。反之，他乃是告訴我們，要在一個靈裏同魂站立得住。我們若不是在一個靈裏同魂，我們的行事為人就配不過福音。無論我們在一個地方或一個校園裏有多少人，我們傳福音時，每一個人人都必須有深刻的印象：我們是在一個靈裏同魂。沒有甚麼比這個更具有說服力。當召會的眾肢體都在一個靈裏同魂時，這個一就能說服人、征服人並吸引人。當我們有這樣一個征服人並說服人的一時，我們就會經歷基督並享受基督。我們乃是藉着在一個靈裏同魂而享受基督。我們藉着傳福音，彰顯了我們在靈裏並魂裏的一。當我們這樣傳福音時，我們就享受了基督。我們越是這樣傳揚，就越享受基督。我們就能說，『我們關心的，主要不是有多少靈魂得救，或有多少人被帶到主面前。我們乃是在享受基督。』這樣，我們會滿了享受，而福音的傳揚就成了筵席。我們傳福音時，若不是這樣享受基督作筵席，就指明我們有了問題；我們缺少在靈裏和在魂裏的一。但我們若在一个靈裏同魂，有多少人藉我們傳福音得救還是次要的；主要的是在我們傳福音的過程中，我們飽嘗了基督作筵席，並且享受了祂。我們不只有經歷，也有享受。

我們若要憑耶穌基督之靈全備的供應，留在推廣福音的交通中，就需要在一個靈裏同魂。在腓立比書裏，關於經歷基督特別的點乃是魂裏聯結這一件事。魂裏聯結不僅是為着經歷基督，更是為着享受基督。我們對基督的經歷，也該是對基督的享受。譬如，孩子可能因着不喫就會面臨被管教的威脅而喫東西，但他們沒有享受所喫的。照樣，我們若僅僅在一個靈裏，就可能經歷基督卻沒有享受祂。我們對基督的經歷要有享受，就必須不僅在一個靈裏，也在魂裏聯結（李常受文集一九七八年第一冊，四三〇、四四〇至四四二、四四七頁）。

參讀：經歷基督的祕訣，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

第三週■週三

晨興餽養

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

三 8『不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

〔腓立比人〕要順從保羅所說，要他們思念同一件事以及魂裏聯結的話（腓二 12、2）。他們要思念的同一件事，就是為着召會生活而經歷基督。我們也可以說，這是為着召會生活而享受基督。保羅乃是懇求腓立比人思念這同一件事。

這同一件事在腓立比三章清楚的啓示出來，那裏保羅說到以認識主基督耶穌為至寶（8）。為着召會生活而經歷基督作我們的享受，乃是至寶。一切別的事物都是糞土、垃圾、狗食，不是給我們基督徒的。我們是神的兒女，不該喫狗的食物。反之，我們該喫桌上的東西（李常受文集一九七八年第一冊，四五七頁）。

信息選讀

雖然腓立比人已經從『狗』變化成為神的兒女，但到了一個時候，他們又轉回去喫狗食。我們今天也很容易作同樣的事。裝滿狗食、廢物的垃圾桶，主要的是在弟兄們的心思裏，和姊妹們的情感裏。所以，思念同一件事並在魂裏聯結，就是把垃圾桶和其中所有的狗食丟棄。我們重生成為神的兒女，不是在我們的心思或情感裏，乃是在我們的靈裏。…當我們進到靈裏，我們就在基督所在的餐桌這裏。

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.

主耶穌基督是我們的食物，餐桌就在我們靈裏。

在腓立比二章，保羅鼓勵腓立比人思念同一件事，並且魂裏聯結。這同一件事所指的不僅是客觀的基督，更是為着召會生活，主觀的經歷基督作我們的享受。這一件事該一直佔有我們的心思。我們該不斷思念如何經歷基督作我們豐富的享受，使我們能有正確的召會生活。身體生活乃是對基督之經歷和享受的結果。當我們享受基督，召會生活就自然而然產生出來。因此，召會生活來自我們對基督的經歷。…在召會生活中，我們幫助眾聖徒思念同一件事—為着召會生活享受基督。我們都為着召會生活思念經歷基督的事。

不思念同一件事，而思念別的事，就是背叛神的經綸。神的經綸就是要我們思念同一件事。某位弟兄得罪了你麼？你不該思念那件得罪你的事，因為神的經綸不容許。…這是嚴肅的事。發怨言也是背叛。神的經綸不容許我們發怨言；這樣作就是不順從。

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

（在腓立比二章二節）保羅說到關於相同的愛的話是很重的。這話有力的指出，腓立比人的愛有不同的程度。今天我們中間的光景也是這樣。…對於某些人，我們的愛太冷；對於另一些人，我們的愛又太熱。我們對每一個人的愛都必須適度。…我們的愛是否正確，乃在於我們愛別人時有否享受基督（李常受文集一九七八年第一冊，四五八、四六八至四六九、四四四頁）。

參讀：李常受文集一九六七年第一冊，一八四至一九〇頁。

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

第三週■週四

晨興餽養

腓一 8『神可為我作見證，我在基督耶穌的心腸裏，怎樣切切的想念你們眾人。』

西三 12『所以你們既是神的選民，聖別蒙愛的人，就要穿上憐恤的心腸、恩慈、卑微、溫柔、恆忍。』

門 12『我現在打發他〔歐尼西母〕回你那裏去，他乃是我心上的人。』

使徒甚至在基督的心腸，基督裏面柔細的各部分裏，與基督是一，切切的想念聖徒。這指明，保羅經歷基督乃是與基督裏面的各部分聯為一（聖經恢復本，腓一 8 註 1）。

我們既是基督身體上的肢體，就需要對身體有感覺。…這感覺乃是以頭的感覺為感覺。…（按照腓立比一章八節，）保羅是以基督的心腸為他自己的心腸來顧到召會。這也就是說他是以基督的感覺為自己的感覺，來對待基督的身體。…我們都該像保羅一樣，以頭的感覺為感覺；這對我們過身體的生活，是極其需要的。

我們應當否定自己，認同身體。這樣，我們也就與身體毫無間隔，更不會脫節，我們所過的生活就完全是身體的生活，主也就能得着祂身體的彰顯了（李常受文集一九九〇年第二冊，一一六頁）。

信息選讀

我們信主耶穌的人，是與主聯結為一的，主耶穌的心腸就是我們的心腸。…我們得救以後，主耶穌就進到我們裏面來，我們就有了祂的心腸，因此我們行事為人就不再照着我們的心腸，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

心腸了。

保羅…的想念是在主裏想念，是在主耶穌的心腸裏想念。因此這不是保羅自己一個人的想念，乃是他與主聯結為一，在主裏面的想念（李常受文集一九八三年第一冊，三四六至三四八頁）。

保羅在被囚期間，藉着那靈用神永遠的生命生了歐尼西母（約三 3，一 13）。歐尼西母這名，原文意有益處的、有用的、有幫助的，是奴僕常用的名字。他是腓利門所買來的奴僕，根據羅馬律法，是沒有人權的。他從主人那裏逃走，犯了該死的罪。當他與使徒同在羅馬監獄時，藉着使徒得救了。現今使徒打發他帶着這封書信，回到他主人那裏。

腓利門十一節（題到歐尼西母從前對腓立門）沒有益處，也是沒有用處的意思。這是指歐尼西母從腓利門那裏逃走。…（如今）歐尼西母有用處，因為他已經悔改信主，並且願意回到腓利門那裏。…（十二節的心，）直譯，心腸，…表徵內在的情愛、慈心、憐恤。保羅內在的情愛和憐恤，隨同歐尼西母到腓利門那裏去。

保羅生了這孩子以後，沒有疏忽他，或撇下他為孤兒，給別人照顧。…（保羅）甚至說他是『我心上的人』。母親對孩子常有這樣的感覺。…你對你所帶到主面前的人有這樣的感覺麼？…保羅認為歐尼西母不僅是他的孩子，也是他心上的人。保羅打發自己的孩子到腓利門那裏去，意思是他也打發自己的心到他那裏去。

有些父母沒有把肉身的孩子看作自己心上的人。他們裏面也許說，『神把這孩子賜給了我，照顧他是我的責任。在這事上我別無選擇。』把別人帶到主面前的基督徒，常有類似的態度。他們和保羅成對比，對於藉他們得救的人缺少作父母那樣深刻的關切（腓利門書生命讀經，四、七至八頁）。

參讀：主觀經歷內住的基督，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

第三週■週五

晨興餽養

腓二 12 ~ 13 『…就當恐懼戰兢，作成你們自己的救恩，因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

歌四 4 『你的頸項好像大衛建造收藏軍器的高樓，其上懸掛一千盾牌，都是勇士的擋牌。』

我們之所以能作成自己的救恩，是因為神在我們裏面運行。神是奧祕、看不見並抽象的，但祂卻在我們裏面。我們需要恐懼戰兢，免得我們失去那是我們日常救恩的神。我們若失去祂，就是失去這實際的救恩。要我們作成自己的救恩，似乎是不可能的。如果腓立比人這樣說，保羅可能回答：『你們不知道神在你們裏面運行麼？祂在你們裏面運行，使你們立志並行事。你可能說，你沒有立志，但神正在你裏面運行，使你立志。祂也在你裏面運行，使你為着祂的美意行事。祂運行而你行事。因此，你不需要憑自己作甚麼。』（李常受文集一九七八年第一冊，四六二至四六三頁）

信息選讀

以開車為例；當我們開車時，是車子推動我們，還是我們推動車子？我們沒有能力推動車子，…（乃是）車子推動我們。…照樣，當我們恐懼戰兢作成自己的救恩時，神就在我們裏面運行，使我們立志並行事。因着祂運行，所以我們能行事。這就像駕駛一輛行駛中的車子一樣。如果車子拋錨，我們就無法駕駛車子。照樣，因着神在我們裏面運行，所以我們能行事。至終，這不是恐懼戰兢的事，而是享受的事。惟一叫我們恐懼的原因，乃是我們可能失去在我們裏面這位奧

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

祕、奇妙的神。我們需要顧到內住的神。我們若顧到祂，祂就要在我們裏面運行，使我們作成自己的救恩（李常受文集一九七八年第一冊，四六三頁）。

人隨己意而行、剛硬、驕傲時，聖經就說是『挺項』（硬着頸項）（賽三16）。所以這裏的頸項，就是人在神面前意志的降服。主看人意志的降服是人身上頂美麗的地方。（雅歌四章四節從兩方面）來表明人降服的意志是如何。第一（方面）是說，『你的頸項好像…高樓。』高樓，第一個意思，就是不是駝背。…在聖經中，駝背的人是受撒但壓制、眼看地下的人（路十三11、16）。頸項像高樓，意即她已得了釋放，沒有撒但的捆綁，沒有愛世界的心。高樓，第二個意思，就是堅固的意思。意即（尋求者）的意志已經被神帶到了一個堅固的地步，而不愛世界，不受撒但的影響了。第二（方面）是說，『好像大衛…的高樓。』（歌四4）這高樓不是普通的高樓，乃像大衛的高樓。…所以在這裏，除了堅固和釋放之外，還有這女子的意志被帶領到一個地步，完全降服於大衛。她的堅固，就是在乎她降服於基督；她的釋放，也是在乎她降服於基督。我們都（該）知道意志被基督擄去的要緊。

這高樓是為着甚麼用處呢？是為着收藏軍器的。意即所有屬靈爭戰的地方，都是為着爭奪意志的。高樓裏面所收藏的軍器，表徵基督的得勝，為着保守信徒的意志，免得被仇敵奪去。但是，這裏的軍器，並非注意攻擊的，乃是為着防守的。所以你看見所題起的，乃是盾牌和擋牌。…『勇士』告訴我們說，是毅強的。所以總意乃是：為着大衛的旨意，她是肯完全降服的。她對於遵行大衛的旨意，是像高樓一樣堅固。她是嚴密的佈防，不讓仇敵奪去她降服的意志（倪柝聲文集第二輯第三冊，六九至七〇頁）。

參讀：倪柝聲文集第二輯第三冊，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

第三週■週六

晨興餽養

創六 14『你要用歌斐木造一隻方舟…。』

太二四 37～39『挪亞的日子怎樣，人子來臨也要怎樣。因為就如在洪水以前的那些日子，…直到挪亞進方舟的那日，並不知道審判要來，直到洪水來了，把他們全都沖去…。』

〔挪亞〕與神同工，也為神作工。他所作、所進入的乃是神的救恩，就是方舟（創七 7）。…許多基督徒只認識歷史上遙不可及的基督。但是根據我們在挪亞身上所看見的，我們應當有一位現今的、實際的基督，是我們可以進入的，而不僅是一位歷史上的基督，也不是一位遙不可及的基督。我們應當與神同工來建造我們的方舟—基督，我們在眾地方召會中正在建造方舟。這話你們聽起來也許覺得很奇怪，但是看看挪亞，他建造了方舟。我們是今日的挪亞，也應當建造基督（李常受文集一九八三年第二冊，二二七頁）。

信息選讀

今天我們已經得救了，但我們還需要建造基督。挪亞開始建造方舟以前就已經得救了。…他既然得救了，為甚麼還需要造方舟？因為他需要進一步蒙拯救脫離敗壞的世界。

保羅在腓立比二章十二節告訴我們，我們需要順從，恐懼戰兢的作成我們自己的救恩。我們雖然得救了，但我們還需要作成我們的救恩。神的救恩不是那麼短缺、簡短或簡單。神的救恩持續一段過程。…我們今天乃是在神救恩的通道上。我們已經進入這個通道裏，現在我們正在經過這個通道，我們的通過就是

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。…〔挪亞〕越建造方舟，就越通過神的救恩。最後他進入他所作成的工（創七7）。…你們正在建造的基督，要成爲你們將來的救恩。有一天在神主宰的權柄下，你要進入你所建造的基督裏面。

你如果在每天的經歷中與主同工，你必定會建造一些出乎基督的東西，至終你就進入你所建造的裏面，住在這位作你享受的基督裏面。這樣，你就定居在基督裏面了。許多基督徒知道約翰十五章說到住在基督裏面，但是沒有多少基督徒知道住在基督裏面的意義。…你如果不建造基督，就沒有基督可以住進去。這話從道理上說也許很奇怪，但從經歷上說卻是對的。你有基督，但你住在基督裏麼？…你要得着基督，只要信入祂就殼了，但要住在基督裏就需要一些建造。你必須建造基督，好讓你住在祂裏面。建造基督是甚麼意思？…你必須愛祂，呼求祂的名，與祂交談，並憑祂活着。

你如果從週一到週六都愛主，與祂交通，憑祂活着，與祂同行，到了主日你必定會深深的感覺到你是基督裏。…但是另一面，你如果從週一到週六都不愛主，不與祂交通，不在祂裏面活着，也不與祂同行，即使你今天想住在祂裏面，你也會覺得祂不在了。在你的經歷裏，祂並沒有與你同在。你在道理上有祂，但你在經歷上並沒有祂。你雖然渴慕住在祂裏面，但你好像不知道祂在那裏。這就是說，在已過這週裏，你沒有建造基督，你沒有建造方舟。所以當洪水來的時候，你沒有方舟可以進入。但是當你愛祂，與祂交通，憑祂活着，時時刻刻與祂同行，你就在你的經歷中將祂建造起來。你就在你的經歷中建造一位基督，使你可以進入其中，作爲你的救恩（李常受文集一九八三年第二冊，二二七至二三〇頁）。

參讀：神聖三一的神聖分賜，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

第三週詩歌

WEEK 3 — HYMN

546

裏面生命的各方面—變化

8 7 8 7 副 (英 750)

降 E 大調

4/4

E^b 3 3 3 2 3 4 | 5 1 5 3 | B^b B^b_7 2 3 4 6 5 4 | E^b 3 - - 0 |
 一 神的心意是要我 們 模成祂兒子形 像;
 E^b 3 3 3 2 3 4 | 5 1 5 3 | B^b B^b_7 2 3 4 6 5 4 | E^b 3 - -
 因此祂靈變化工 作, 必須完成我身 上。
 E^b A^b 5 5 | 6 1 - 7 6 | E^b 5 3 - 3 3 | F^m B^b 2 6 5 4 | E^b 3 - -
 (副) 求主 將我 魂的 各部, 全都 變成你形 像;
 E^b A^b 5 5 | 6 1 - 7 6 | E^b 5 1 - 1 2 | C^m B^b_7 3 5 4 . 2 | E^b 1 - - 0 ||
 用你 那靈 將我 浸透, 使我 全像你 模樣。

二 神已用祂神聖生命, 在我靈中重生我;
但祂還須在我魂中, 作那變化的工作。

三 從我靈中向外開展, 祂就變化我全魂;
更新裏面每一部分, 直到全人都歸順。

四 藉祂那靈生命大能, 照祂形狀變化我;
一部一部, 榮上加榮, 模成祂形, 新而活。

五 一直變化, 全人聖別, 直到像祂, 得成熟;
一直變化, 魂全佔有, 直到賤體蒙救贖。

God's intention is to have us

Various Aspects of the Inner Life — Transformation

750

1. God's in - ten - tion is to have us All con - formed to His dear Son;
 Thus a work of trans - form - 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.

第四週

認識基督並祂復活的大能

詩歌：362

讀經：腓三 10、12～14，約十一 25，徒二 24，
林後一 8～9，啓一 17 下～18，二 8

【週一】

壹 保羅渴望認識基督—腓三 10:

- 一 腓立比書中心的事，乃是對基督主觀的認識和經歷—二 2、5，三 7～10，四 10，13。
- 二 在腓立比三章八節，得着對基督之認識的至寶，是藉着啓示；但十節的認識基督，是藉着經歷。
- 三 以認識基督爲至寶，就是基督的寶貴給我們實化了—8 節。
- 四 保羅首先得着基督的啓示，然後尋求對基督的經歷，就是在經歷上認識並享受祂。

【週二】

五 腓立比三章十節的『認識』等於『經歷』：

- 1 認識基督意即經歷祂，享受祂，有分於祂，並分享祂—9～10 節。
 - 2 因此，認識基督就是藉經歷祂而領畧祂—8 節。
- 六 要認識基督，不僅要有關乎祂的知識，更要贏得祂那

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

獨特的人位—8 節，林後二 10，參西二 9、16～17：

- 1 贏得是需要出代價的一排三 7～8。
- 2 贏得基督就是出代價以經歷、享受並支取祂一切追測不盡的豐富—弗三 8，參啓三 18。

【週三】

- 3 基督徒的生活乃是贏得包羅萬有之基督的生活—弗三 8：
 - a 即使保羅已經相當經歷並贏得基督，但他不是以為自己已經完全經歷了，已經徹底贏得了一排三 12。
 - b 保羅仍然向着標竿前進，要贏得基督到最完滿的地步—12～14 節。
- 4 為着要贏得基督到最完滿的地步，保羅不但拋棄他在猶太教裏的經歷，也不停留在他已往對基督的經歷中—7～8、13 節：
 - a 不論已往的經歷多真實，我們若停留其中，懷記不忘，就會受阻撓，不能進一步追求基督—13 節，來六 1 上。
 - b 因着基督的豐富追測不盡，有廣闊的範圍讓我們去取得，保羅乃是努力向前，要達到這範圍的極限—弗三 8，腓三 13。

七 認識基督乃是給人看出在基督裏面的結果—9～10 節：

- 1 『那藉着信基督而有的義，就是那基於信、本於神的義』；這個義使保羅認識基督—9 節。
- 2 我們自己努力行出來的義，不能叫我們認識基督；我們越自己努力而行，就越不認識基督—9 節上。

【週四】

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

貳 保羅渴望認識並經歷基督復活的大能— 10 節：

一 基督復活的大能，就是使祂從死人中復活的復活生命—弗一 19 ~ 20。

二 基督自己就是復活—約十一 25：

1 『我是首先的，我是末後的，又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙』—啓一 17 下 ~ 18：

a 因着人墮落，死就進來作工，將每一個人聚攏到陰間。

b 死亡和陰間的鑰匙是拿在我們死而復活的救主手中—18 節。

2 『那首先的、末後的、死過又活的，這樣說』—二 8：

a 『又活的』意即復活。

b 主受過死的苦，但祂又活了；祂曾進入死亡，但死亡不能拘禁祂，因為祂是復活—徒二 24，約十一 25。

c 基督進到陰間，經過死亡，勝過死亡，並從死亡裏奏凱而出；這就是復活—參彼前三 18 ~ 22。

【週五】

3 復活就是有一個人—我們的主耶穌—衝過了限制，連最大的限制—死—也衝過了一徒二 24，弗一 19 ~ 20：

a 主的復活衝破了一切天然範圍的限制；因此，耶穌不再受任何事物（包括空間和時間）捆綁—參約七 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 我們最大的限制就是空間和時間，但這二者不能限制復活的基督。
- c 死是最大的限制，但復活已經勝過死；所以復活乃是最大的能力—腓三 10，弗一 19 ~ 20。

【週六】

三 復活乃是勝過死亡而且不被死亡毀壞、損傷的生命—約十一 25，啓一 17 下 ~ 18，二 8：

- 1 死亡不能對復活的生命作甚麼—徒二 24。
 - 2 死亡能把各樣的損害加在別種生命上；惟有一種生命是死亡損傷不了的，就是復活的生命—約十一 25，腓三 10：
- a 復活乃是經過死亡，而死亡拘禁不了的生命。
 - b 按照聖經完滿的啓示，神自己就是復活的生命—羅四 17。

四 那靈是基督復活及其大能的實際—八 9 ~ 11，林前十五 45 下，約壹五 6：

- 1 我們要經歷基督復活的生命，就需要看見，基督在復活裏成了賜生命的靈—林前十五 45 下。
- 2 復活最高的定義乃是：復活是末後的亞當基督成爲賜生命之靈的過程。
- 3 基督的復活乃是祂的變化形像，使祂成爲賜生命的靈，爲要進到信徒裏面—45 節下，約二十 22。

五 復活的原則就是天然的生命被殺死，神聖的生命代之而起—林後一 8 ~ 9：

- 1 經過死而能存在的，纔是復活—啓二 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 復活乃是從死裏出來，而且越過天然範圍的東西——徒二 24。
- 3 復活就是：沒有任何事故或任何境遇能把我們這有基督復活生命的人壓下去——林後一 8 ~ 9。
- 4 在復活裏，意思就是我們天然的生命被釘死，然後我們這人裏面神所造的部分在復活裏被拔高，在復活裏與基督成爲一——羅六 4 ~ 6。
- 5 當我們不憑天然的生命，乃憑我們裏面神聖的生命而活時，我們就在復活裏——約六 57，羅八 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.

第四週■週一

晨興餽養

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

10『使我認識基督、並祂復活的大能…。』

保羅活在一種光景裏，不是有自己的義，乃是有本於神的義，為要認識（經歷）基督、並祂復活的大能、以及同祂受苦的交通。在腓立比三章八節，得着對基督之認識的至寶，是藉着啓示；但十節的認識基督，是藉着經歷，就是對祂有經歷上的認識，在對祂充分的認識上經歷祂。保羅首先得着基督的啓示，然後尋求對基督的經歷，就是在經歷上認識並享受祂（腓立比書生命讀經，二〇四頁）。

信息選讀

我們以認識基督為至寶以後，就願意虧損萬事，看作糞土，為要贏得基督，並且給人看出我們是在祂裏面。結果，我們會在經歷上認識基督。…我們若不以認識基督為至寶（腓三 8），就不會給人看出我們是在基督裏面（9），因為以認識基督為至寶，使我們願意虧損萬事，看作糞土，為要贏得基督，並且給人看出我們是在祂裏面。然後，一旦我們贏得了基督，並且給人看出我們是在祂裏面，我們就會認識祂（10）；就是會享受祂並經歷祂。

以認識基督為至寶總是超過我們對基督的經歷。…我們對基督若沒有更高的認識，對基督就不

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

能有更高的經歷。因這緣故，我們不該受已往對基督之認識的限制，這是非常重要的。…你也許認識基督是喜樂、平安和安息。你得救以前沒有平安，但如今你既接受了主，就有平安和喜樂。我絕不貶低對基督這些方面的認識。我的確享受主耶穌作我的平安、安息和喜樂。然而，我們不該滿意於對基督這樣有限的認識，乃該在對祂的認識上往前。哦，我們何等需要以認識基督為至寶！

以認識基督為至寶會吸引我們歸向基督，並推動我們放棄在祂以外的一切。我們若看見基督超凡的價值，我們不但會願意將屬世、物質的事物看作虧損，甚至也會願意將我們的文化、宗教和哲學看作虧損。我再說，乃是以認識基督為至寶，使我們丟棄其他的一切，為要贏得基督，並且給人看出我們是在祂裏面（腓立比書生命讀經，二〇四至二〇六頁）。

當保羅還是大數的掃羅時，他對基督的超絕一無所知。他認為律法太好了，並且作為猶太人，他以律法自豪，為律法發熱心。他珍賞律法到了極點。他為律法發熱心，因此就逼迫召會。有一天，他在往大馬色的路上，忽然有光從天上四面照着他，他就被擊倒在地。那時他得着一個異象—有一個人比律法更超絕，就是活神的兒子。從那時起，保羅知道基督是無限的超越律法。…現今保羅看見一個活的人位，祂是神的具體化身。…這活的人位好比精金，律法好比泥土。我們在認識精金以前，可能會欣賞泥土。但我們看見精金之後，就會以認識精金為寶貴。這說明保羅如何經歷以認識基督為至寶。以認識基督為至寶，就是基督的寶貴給我們實化了（李常受文集一九七八年第一冊，四八五頁）。

參讀：腓立比書生命讀經，第十九篇；經歷基督，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

第四週■週二

晨興餽養

腓三 9 ~ 11 『並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義，使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，或者我可以達到那從死人中傑出的復活。』

保羅既然已經以認識基督為至寶，他為甚麼仍然尋求要認識祂？以認識基督為至寶，乃是來自啓示。但腓立比三章十節所說的認識基督，不是來自啓示，乃是來自經歷。照我所經歷的，這裏的認識等於經歷。認識祂意即經歷祂，享受祂，有分於祂，並分享祂。以喫東西為例：首先你挑選了幾樣東西，付了錢，然後就要加以烹煮。你喫了烹煮好的食物，就會認識你所買來的食物。照樣，我們也需要付代價來得着基督，並給人看出是在基督裏，不是有出於自己的義，乃是有那是神自己的義，藉我們在信裏而活出來。在這樣的光景裏，我們藉着每次經歷一點基督而認識基督。僅僅聽信息並藉啓示看見基督是不彀的（李常受文集一九七八年第一冊，五五六至五五七頁）。

信息選讀

在道理上領會給人看出我們是在基督裏面是一回事，而在我們日常生活中給人看出我們是在基督裏面，完全是另一回事。我若到你家去看望你，我會看出你在那裏？我會看出你在好行為裏面，還是在基督裏面？別人觀察我們的時候，我們在那裏，指明我們生活的範圍。我們若活在文化裏，別人就看出我們是在文化裏。我們若活得好行為裏，別人就要看出我們是在我們的行為

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

裏。不論我們活在甚麼範圍裏，別人就要看見、觀察並發現我們是在那裏。當保羅還憑律法活着的時候，別人看出他是在律法裏面。但有一天，他開始以認識基督為至寶。他看見一個異象，就是基督必須是他的一切：愛、恩慈、謙卑、智慧、忍耐、意向、態度，甚至是他的言語、發表和表情。因他以認識基督為至寶，他就甘心將萬事看作虧損。不僅如此，他還虧損萬事，看作糞土，為要贏得基督，並且給人看出他是在基督裏面。

我們必須有異象，看見基督的寶貴。然後，我們必須贏得我們所看見的這位基督。例如，有一個人去參觀珠寶店，看到陳列着許多貴重的物品。看見這些物品是一回事；但是，贏得這些物品是另一回事。要認識基督，不僅要有關乎基督的知識，更要贏得祂那獨特的人位。基督是神格豐滿的具體表現（西二9），又是一切正面事物之影兒的實際（16～17）。贏得是需要出代價的。贏得基督就是出代價以經歷、享受並支取祂一切追測不盡的豐富（弗三8）。我們既贏得基督，就該也活在祂裏面，成為一班在經歷上在祂裏面的人。這樣，當別人看見我們或觀察我們的時候，就會看出我們是在基督裏面。人不會看出我們是在自己的美德裏面；我們會給人看出我們是在基督裏面，並且只在基督裏面。哦，願我們都贏得祂，並且給人看出我們是在祂裏面！願我們都願意虧損萬事，看作糞土，為要給人看出我們是在基督裏面。

我們若贏得基督，並且活在祂裏面，祂作為我們的義，就要成為我們在神和人面前的彰顯。這樣，人不只籠統的看出我們是在基督裏面，人也要看出我們是在義裏面，這義就是基督自己從我們裏面活出來。惟有當人看出我們是在基督裏面時，主纔會得着滿足。照樣，當人看出信徒是在基督裏面時，服事主的人纔會喜樂並滿足（腓立比書生命讀經，一九六至一九七頁）。

參讀：腓立比書生命讀經，第二十篇；新約總論，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

第四週■週三

晨興餽養

腓三 12 ~ 14 『…我乃是竭力追求，或者可以取得基督耶穌所以取得我的。弟兄們，我不是以為自己已經取得了，我只有一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。』

保羅已經相當經歷並贏得基督，但他不是以為自己已經完全經歷了，已經徹底贏得了；他仍然向着標竿竭力追求，要贏得基督到最完滿的地步（聖經恢復本，腓三 13 註 1）。

為着要贏得基督到最完滿的地步，保羅不但拋棄他在猶太教裏的經歷，也不停留在他已往對基督的經歷中，他乃是忘記背後。不論已往的經歷多真實，我們若停留其中，懷記不忘，就會受阻撓，不能進一步追求基督（腓三 13 註 2）。

基督的豐富追測不盡，有廣闊的範圍讓我們去取得。保羅乃是努力向前，要達到這範圍的極限（腓三 13 註 3）。

信息選讀

（保羅）願意虧損萬事，看作糞土，為要贏得基督，並且給人看出他是在基督裏面，使他認識基督。照着保羅的觀念，我們若要認識基督，就必須先給人看出我們是在祂裏面。…我們將是活在基督裏面，並且給別人看出我們是在基督裏面的人。我們給人看出我們是在祂裏面，就必然會認識祂（腓立比書生命讀經，二〇三至二〇四頁）。

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)

（保羅）不是有因自己努力而行出來的義，乃是有那藉着信基督而有的義（腓三9），也就是說，有讓基督從我們活出來的義。腓立比三章十節…說，『使我認識基督。』這個義使保羅認識基督。我們自己努力行出來的義，不能叫我們認識基督。我們因着信，就讓基督從我們裏面活出一個義，這個義使我們認識基督。

請注意十節的『使』：『使我認識基督。』十節不是因，乃是果。我們的認識不是憑空的，而是有一件事『使』我們認識基督。…九節清楚告訴我們，我們若是靠自己努力守律法，靠自己熱心，靠自己作好，靠自己事奉神，靠自己愛人，這些自己作出來的行爲，都不能叫我們認識基督；乃是停下我們的努力，停下我們的作爲，停下我們一切的作好、熱心、事奉神、愛人，把這一切的努力都停下來，只單單的『信』，纔能使我們認識基督。信甚麼？信神，信基督在我們裏面活着，信從我們裏面能活出一個義來。

乃是有信基督而得的義，就是因信神而來的義，能使我們認識基督。這個義就是林前一章三十節的公義：『這基督成了從神給我們的智慧：公義…。』在原文裏沒有『公』字，那裏的公義和腓立比三章九節的義，原文是相同的。神使基督成爲我們的義；我們把自己停下來，我們信神、信基督，神就叫基督來作我們的義。這個義，第一步是叫我們在神面前蒙稱義，就是得救。第二步，是叫我們過義的生活，叫我們活出義，就是活出基督，叫我們過得勝的生活。這裏把得救和得勝都包括在裏面。我們得救不是憑我們自己所行的義，乃是憑基督作我們的義。同樣的，我們得救之後的得勝，也不是憑自己行出義，乃是讓基督從我們裏面活出來，作我們的義（李常受文集一九五五年第四冊，四一二至四一四頁）。

參讀：再論生命的認識，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

第四週■週四

晨興餽養

啓一 17 ~ 18 『…我是首先的，我是末後的，又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙。』

二 8 『…那首先的、末後的、死過又活的，這樣說。』

這位行走在眾召會中間，為眾召會的頭，並為眾召會所屬的基督，乃是那活着的。因此，祂的身體所顯出來的各地方召會，也該是活而新鮮並剛強的（聖經恢復本，啓一 18 註 1）。

因着人墮落而有了罪，死就進來在地上工作，將一切有罪的人聚攏到陰間。所以對於罪人，死是聚攏者，陰間是守留者；但死亡和陰間的鑰匙是拿在我們死而復活的救主手中（啓一 18 註 2）。

（在啓示錄二章十八節，）『又活的』意即復活。主受過死的苦，但祂又活了。祂曾進入死亡，但死亡不能拘禁祂（徒二 24），因為祂是復活（約十一 25）。受苦的召會也需要認識祂是這樣的一位，纔能忍受各樣的苦難。無論苦難多厲害，召會仍是存活的。基督復活的生命耐得住死亡（啓二 8 註 3）。

信息選讀

在腓立比三章十節保羅說，『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』照着這節，保羅不但渴望認識基督，也渴望認識基督復活的大能以及同祂受苦的交通。基督復活的大能，就是使祂從死人中復活的復活生命（弗

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)。基督復活大能的實際，乃是那靈（羅一 4）。我們要認識、經歷基督這大能，就需要聯於並模成基督的死。死乃是復活的根基。我們要經歷基督復活的大能，就需要照着祂生活的榜樣，過釘十字架的生活。我們模成祂的死，就叫祂復活的大能據以興起，使祂神聖的生命在我們身上彰顯出來（腓立比書生命讀經，二〇八頁）。

主所以進到死裏，又從死裏出來，乃是要死為祂作見證，見證祂是活神，見證祂復活的能力是何等超越的浩大。十字架可以來，墳墓可以來，陰府的權勢可以來，但這一切都不能制伏主裏頭那個『活』。…主是生命的王，祂原不能被死拘禁（徒二 24）。撒但利用世人，利用環境，利用十字架和墳墓，最後利用陰間對付主，這一切祂都接受了。主甘心經過死的浸，經歷陰府的幽冥，祂任憑這些暢所欲為，因為祂裏面有一個『活』，這個『活』是撒但所無法征服的。死不能拘禁祂，墳墓不能限制祂，陰府不能扣留祂，祂復活了。復活就是脫離死，復活就是勝過死。

這給我們看見，復活和活是不同的。單單活並不需要經過死，但復活卻必須經過死，並且從死裏出來。復活是經得起死的，是從死裏經過又出來的。所以主耶穌說，『我是首先的，我是末後的，又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠。』（啓一 17 ~ 18）

因此，神不只是活神，並且是復活的神。祂曾經過死，勝過死。死曾在主身上用盡了它的能力，卻不能征服主。復活的原則就是勝過死，並從死裏出來。復活的神是經過試驗的神，所以，祂的活是不能搖動的（李常受文集一九五七年第三冊，一九至二〇頁）。

參讀：腓立比書生命讀經，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

第四週■週五

晨興餽養

徒二 24『神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。』

弗一 19～20『…祂的能力向着我們這信的人，照祂力量之權能的運行，是何等超越的浩大，就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊。』

保羅在腓立比三章十節說，認識基督和祂復活的大能。為甚麼保羅不說十字架的大能，只說復活的大能？因為十字架是消極的死，是了結、終結；但復活乃是積極的，經死再活的，是了結後又得着的。由死亡中出來的，不是天然的生活的，乃是復活的。復活乃是經過死所成全的。你的口才經過死麼？死並不是使你沒有口可以喫飯，乃是叫你的口經過了結，再在復活中得回。你的思想有沒有經死的了結，然後在復活裏，神再恢復給你？你的工作是生活的，還是在復活裏的？…生活是父母給你的，復活乃是神給你的（倪柝聲文集第二輯第二十二冊，七六頁）。

信息選讀

復活是甚麼？復活就是經過死又出來的。…比方你有智慧、口才和天然的吸引力，你要對主說，『主阿，我不用這些，我不把這些作為自己的榮耀。我願經過死而復活，願這些在死中失去，在神手中又得回。』復活的經歷就是：你天然所有的，在死中讓它去，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

以它為榮耀。…你所有的都沒有了，再也不能作甚麼。過些日子（不知多久，或者三天，或者三個月，或者三年），神來了，你的口才又回到你的口中，你的智慧又回來，你的吸引力也回來了。但這時你雖然有了已往所有的，但情形完全不同：你天然的好，天然的一切，不再是你的；有一個十字架把它們和你隔開了，你不敢用，乃是主來用。你不再以為那些是自己的，乃以為是神的。

死而活的經歷乃是一個循環。經歷這樣的死與活，一切在亞當裏好的或不好的，都經過死。然後，在基督裏失而復得。這樣經過死而復得的，乃是在復活的地位上，這就使你有資格，讓聖靈的能力從你身上活出。我喜歡馬提亞的事（徒一 16 ~ 22）。…門徒們必須…從那常與他們作伴的人中，立一位與他們同作耶穌復活的見證。…這意思是說，要從約翰傳悔改，主受浸，就是主工作的起點開始，一直到主死而復活，一路都與主一同經過的人中，揀選一位同作（主復活的）見證人，一同等候在耶路撒冷，好得聖靈的能力。這些在耶路撒冷等候，要得聖靈能力的使徒們，不是馬上出去作工。…他們能在耶路撒冷等候，因為他們與基督是有歷史、有背景的。所以也必須是這樣與基督有歷史、有背景的人，纔能得着聖靈的能力，也纔能同作基督復活的見證。

凡要為基督作見證的人，就必須認識甚麼叫作在死中失去，在復活中得回（倪柝聲文集第二輯第二十二冊，七六至七八頁）。

參讀：倪柝聲文集第二輯第二十二冊，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

第四週■週六

晨興餽養

約十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

羅八 11『然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。』

復活乃是勝過死亡而且不被死亡毀壞、損傷的生命。死亡不能對復活的生命作甚麼。死亡能把各樣的損害加在別種生命上，就是加在植物、動物以及人的生命上。惟有一種生命是死亡損傷不了的，就是復活的生命。復活乃是經過死亡，而死亡絕對拘禁不了的生命。按照聖經完滿的啓示，神自己就是這復活的生命（出埃及記生命讀經，一二四七至一二四八頁）。

基督復活大能的實際乃是那靈。羅馬一章四節證明這點；這節說，基督『按聖別的靈說，是從死人的復活，以大能標出為神的兒子』。此外，八章十一節說，『然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。』這兩節經文都指明，那靈就是基督復活大能的實際。事實上，基督自己就是祂復活的大能，而那靈就是在復活裏的基督。我們必須經歷這大能，使我們能得着基督（腓立比書生命讀經，五五三頁）。

信息選讀

在主的恢復中，我們並不教人（模倣神聖的生命）。這職事的目標不是模倣，乃是分賜。我們的目標乃是分賜神聖的成分到人裏面，使人可以憑神聖的生命，就是那惟一能彰顯神的生命而活。

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 Philipians, 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.

屬人生命有一面很好，就是能決定是否要將屬人生命擺在一邊，放在十字架之死底下。神無法為我們作這決定，我們必須自己決定。…我們若樂意被釘十字架，就會下定決心贊同這事。我們會說，『弟兄們，你們若要把我釘十字架，那沒有問題。我願意被釘死，被了結，被擺在死底下。』當我們樂意被釘，並被擺到死地，釘十字架的生命就會成為復活生命興起的根基。因此，藉着被釘死，我們就會認識基督復活的大能。但我們若不被釘死，就無法認識祂復活的大能。我們要認識基督復活的大能，只有一條路，就是過釘十字架的生活。

在我們的家庭生活和召會生活中，我們都需要上十字架，並留在那裏。在我們的婚姻生活中，認識基督復活大能最好的路，就是上十字架。獨一的路不是禱告，而是釘十字架。不僅在我們的家庭生活是這樣，在召會生活中更是如此。我們在召會生活裏，在眾聖徒中間，要作好弟兄或好姊妹，就需要上十字架被釘死。不要禱告求神去改變別人；神絕不會答應這樣的禱告。你要上十字架，並留在那裏；這是按照神經綸的路。我們若願意上十字架並留在那裏，就會認識基督復活的大能。

當撒但攻擊你，你就往十字架去，留在那裏；這是你惟一需要作的。撒但無法擊敗一個釘死的人。我們已經看見，釘十字架提供一個根基，讓基督復活的大能得以興起，使神聖的生命彰顯出來。因此，我們無須反擊；事實上，甚至也不需要一直禱告。我們最需要的，是上十字架並留在那裏，過釘十字架的生活。我們若這樣作，神聖的生命就會釋放出來並得着彰顯（李常受文集一九七八年第一冊，五七一至五七二、五七四至五七五頁）。

參讀：腓立比書生命讀經，第五十一至五十二篇；經歷基督，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

第四週詩歌

362

與基督的聯合—聯於祂死與復活

8 7 8 7 雙副 (英 481)

G 大調

3/4

一 我已與基督同釘死,脫自己、罪惡、俗世;
 所以我能平安接領主從死得生的命。
 我甘願和祂同受苦,效法祂至死順服;
 我願跟主耶穌基督直走十字架的路。
 (副) 一直走十架窄路!主是受死在那裏!
 求主使我能同你一直走十架窄路!

G 3 · 3 | 3 · 2 3 · 2 | 1 5 3 · 3 | 2 · 2 5 · 4 | 3 —
 G D G
 3 · 3 | 3 · 2 1 · 2 | 3 5 3 · 3 | 2 · 3 2 · 6̣ | 2 —
 G D7 A7 D
 3 · 2 | 1 · 2 1 · 6̣ | 5 1 1 · 2 | 3 · 3 5 · 3 | 2 —
 G C G Em D
 3 · 3 | 4 · 4 5 · 6 | 5 3 5 · 6 | 5 · 1 3 · 2 | 1 —
 G7 C G D7 G
 5 · 5 | 5 · 1 3 2 | 1 — 1 2 3 | 4 · 3 2 1 | 2 —
 G Em Am A7 D
 5 5 | 1 · 5 1 2 | 3 5 · 4 6 | 5 · 4 3 2 | 1 — ||
 G G7 C G D7 G

二 我何難與基督同死, 因復活我已認識;
 我何難與耶穌同苦, 因神旨我願順服。
 主藉着復活的能力, 今生在我的靈裏,
 因此我歡樂着舉足, 直走十字架的路。
 三 同主死,就必同主生, 同受苦,必同高升;
 得勝者惟獨照這樣, 纔能蒙基督獎賞。
 真可樂!若在那早晨, 你聽主對你發聲,
 以為你曾忠心順服, 直走十字架的路!

WEEK 4 — HYMN

Crucified with Christ my Savior

481

Union with Christ — Identified with His Death and Resurrection

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."

第五週

認識同基督受苦的交通， 以及模成祂的死

詩歌：464

讀經：腓三 7～10，約十一 25，弗一 19～20，
西一 24

【週一】

壹 保羅渴望認識同基督受苦的交通——腓三 10：

- 一 對於基督，受苦和死在先，復活在後；對於我們，祂復活的大能在先，然後纔是有分於祂的受苦，模成祂的死——10 節。
- 二 我們首先接受祂復活的大能，然後藉着這大能，就能有分於祂的受苦，過釘十字架的生活，模成祂的死。

【週二】

三 基督的受苦有兩類：一類是為成功救贖，這已經由基督自己完成了；另一類是為產生並建造召會，這需要使徒和信徒將其補滿——西一 24：

1 我們不能有分於基督救贖的苦難，但我們必須有分

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

於基督產生並建造祂身體的苦難—參啓一 9，提後二 10，林後一 5 ~ 6，四 12，六 8 ~ 11。

2 基督是神的羔羊，為着救贖受苦（約一 29）；基督是一粒麥子，為着繁殖和建造受苦（十二 24）：

a 主是一粒麥子落在地裏，藉着死喪失魂生命，使祂得以在復活裏，將祂永遠的生命釋放給許多子粒—十 11、15、17 ~ 18。

b 那一粒麥子還沒有完成為建造身體所需的全部苦難；我們這許多子粒，必須像那一粒麥子那樣的受苦—十二 24 ~ 26：

(一) 我們這許多子粒，也必須藉着死喪失魂生命，纔能在復活裏享受永遠的生命—25 節。

(二) 這就是跟從主，使我們得以服事主，在這喪失魂生命而活在祂復活裏的路上與祂同行—26 節。

(三) 召會產生並擴增的路，不是藉着人的榮耀，乃是藉着十字架的死—20 ~ 24 節。

【週三】

四 為着我們的變化而受苦，和為着基督的身體而受苦不同—林後三 18，腓三 10，西一 24：

1 保羅在腓立比三章十節的話，不是指着為變化而受苦。

2 我們若比較腓立比三章十節和歌羅西一章二十四節，就會看見保羅在腓立比三章十節說到的受苦，乃是補滿基督為身體所受患難的缺欠。

3 在歌羅西一章二十四節，保羅認為他自己所受的苦難，是補滿基督為祂身體受苦的缺欠。

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 基督為祂身體的受苦仍在進行，我們需要有分於這些苦難—腓三 10，參徒九 4～5。

5 當我們為基督的身體受苦時，我們就經歷基督復活的大能—西一 24，腓三 10。

【週四】

貳 在腓立比三章十節保羅說到『模成祂的死』，這辭指明保羅渴望以基督的死作他生活的模子：

一 認識基督為至寶、將萬事看作虧損、贏得基督、給人看出是在祂裏面、認識祂、認識祂復活的大能、以及認識同祂受苦的交通，結果都產生一件事—模成基督的死—7～10 節。

二 模成基督的死，指明祂的死是一個模子—10 節：

1 腓立比三章的中心，乃在於模成基督之死模子的形狀—7、9、12～16 節。

2 我們已經被擺在這死的模子裏，現今我們需要模成這模子的形狀—加二 20，羅六 3～5。

3 基督復活生命的大能，在我們裏面帶着我們、托着我們、穿着我們，把我們擺在基督死的模子裏—約十一 25，弗一 19～20。

【週五】

三 基督之死的模子，是指基督經歷不斷的將祂屬人的生命治死，使祂得以憑神的生命活着—約六 57 上：

1 當主耶穌在地上時，祂過釘十字架的生活；藉着過釘十字架的生活，祂就向神活着，並且活神—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 祂一直治死祂屬人的生命，使祂裏面神聖的生命能流露出來—約十10下～11、17。
- 3 祂活着的時候，也是一直在死—向着舊造死，好使祂能活新造裏的生命；這是腓立比三章十節裏『祂的死』的意義。

【週六】

四 模成基督的死就是以基督的死作為我們生活的模子—10節：

- 1 基督的死是一個模子，把我們模成這模子的形狀，就像把麵團放在蛋糕模子裏，模成其形狀一樣。
- 2 神已經把我們擺進基督之死的模子裏，一天過一天神用這模子把我們模成這死—羅六3～4。
- 3 我們的生活應當模成祂這模子的形狀，就是向我們人的生命死，而活神的生命—加二20，林後四10～11。
- 4 我們若治死我們天然的生命，就會感覺我們裏面有另一個生命，就是神聖的生命；這生命會得着釋放，這樣，我們在經歷中就會模成基督的死—約十10下，約壹五11～12。
- 5 在基督之死的模子裏，天然的人消滅了，舊人釘死了，已廢掉了一林後四16，羅六6，太十六24。
- 6 我們若允許環境將我們壓到這模子裏，我們日常的生活就會模成基督之死的形狀—羅八28～29。

五 榮耀神唯一的路，就是模成基督的死；我們越模成基督的死，就越榮耀父—約十二28，十三31。

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.

第五週■週一

晨興餽養

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

提後二 11『有可信的話說，我們若與基督同死，也必與祂同活。』

得着基督的過程，就如腓立比三章十節所啓示的，乃是藉着認識祂復活的大能而認識祂。然而，我們若要認識基督復活的大能，就必須有分於祂的受苦，並認識同祂受苦的交通。同祂受苦的交通，亦即有分於基督的受苦（10，太二十 22～23，西一 24），乃是模成祂的死，經歷祂復活大能的必要條件（提後二 11）。保羅所追求認識並經歷的，不僅是基督自己的寶貴，也是祂復活的生命大能，並在祂的受苦上有分。對於基督，受苦和死在先，復活在後；對於我們，是先認識祂復活的大能，然後纔有分於祂的受苦，模成祂的死。我們首先接受祂復活的大能，然後藉着這大能，就能有分於祂的受苦，過釘十字架的生活，模成祂的死。這樣的受苦，主要的是爲着產生並建造基督的身體（新約總論第五冊，五五九頁）。

信息選讀

我們要看見基督是在復活裏，這是很重要的。當我們在復活裏經歷基督，我們就被復活的一切元素所注入，這種注入使我們能爲基督的身體有分於祂的受苦。換句話說，我們必須有基督復活的分賜，使我們能經歷祂的十字架，經歷祂的死。我們藉着認識基督的復活，就經歷祂的死。…我們越認識祂

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.

的復活，就越被擺在祂的死裏，有分於同祂受苦的交通。

所有的信徒都渴望進入神兒子的交通。然而在腓立比三章十節，保羅說到同基督受苦的交通，這是我們天然不願有分的事。但我們越經歷基督的受苦，就越贏得基督。換句話說，我們越經歷十字架，就越經歷基督。神給我們十字架，而十字架給我們基督（新約總論第五冊，五六〇至五六一頁）。

要任何人說明聖靈都是困難的。按照實際的經歷，不是按照神學，聖靈乃是我們把自己擺在一邊以後所存留的。…只要你有聖靈，祂是沒有限量的。然而，如果我們不願意把自己擺在一邊，聖靈就似乎是有限的。

我們只要運用意志，定意把自己擺在一邊。當處境艱難時，不要為你自己感到難過，卻要拿起十字架，留在十字架的死底下。這樣你就會發現那裏有死，那裏就有復活的大能。那靈，就是復活的大能，立刻會在你裏面興起，你就會喜樂的唱：『我何難與基督同死。』（詩歌三六二首）…我們走十字架的路，就享受基督復活的大能，也就是享受聖別的靈。這纔是復活大能的實際。

這位作復活大能之實際的基督乃是賜生命的靈。…我們要經歷基督，就必須一直走十字架的路。在各各他有奇妙的死，一種帶進復活的死。我們把自己放在十字架上以後，所餘留的就是聖靈。我們有了這餘留下來的，就會感受到復活的大能。我們想像宣信（A. B. Simpson）一樣，歡樂歌唱着走十字架的路，而不是憂愁哭泣着走。我們要藉着復活的大能來享受十字架的死（李常受文集一九七八年第一冊，五八〇至五八三頁）。

參讀：新約總論，第一百四十二篇；經歷基督，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

第五週■週二

晨興餽養

西一 24『現在我因着為你們所受的苦難喜樂，並且為基督的身體，就是為召會，在我一面，在我肉身上補滿基督患難的缺欠。』

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

基督所受的苦難有兩類：一類是為成功救贖，這已經由基督自己完成了；另一類是為產生並建造召會，這需要使徒和信徒將其補滿（西一 24）。我們不能有分於基督救贖的苦難，但我們必須有分於基督產生並建造祂身體的苦難。…基督是神的羔羊，為着救贖受苦（約一 29）；基督是一粒麥子，為着繁殖和建造受苦（十二 24）。主是一粒麥子落在地裏，藉着死喪失魂生命，使祂得以在復活裏，將祂永遠的生命釋放給許多子粒（十 10～11）。那一粒麥子還沒有完成為建造身體所需的全部苦難；我們這許多子粒，必須像那一粒麥子那樣的受苦（十二 24～26）。我們這許多子粒，也必須藉着死喪失魂生命，纔能在復活裏享受永遠的生命（25）。我們若服事主，就當跟從祂，在這喪失魂生命而活在祂復活裏的路上與祂同行（26）。召會產生並擴增的路，不是藉着人的榮耀，乃是藉着十字架的死（新約總論第十二冊，三四至三五頁）。

信息選讀

當我們把自己擺在一邊，並留在十字架底下，復活的大能就成為我們的分。立刻，反對就會興起來

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

對抗我們，我們就會受苦。這苦難是在同祂受苦的
交通裏，以建造身體。

在這裏我們需要區別兩種苦難：基督的苦難，以
及因我們犯錯而有的苦難。不要以為你所遭受的一
切苦難都是為着建造身體。譬如，你可能因着駕車
時犯了錯誤而遭受苦難。…但這種苦難是錯誤或疏
忽的結果，而不是基督為着產生身體的苦難。…然
而，假如你在工作中享受基督復活的大能，因此某
個上司反對你，不給你晉升，或者使你失去工作；
這種受苦可算是基督為產生並建造身體的苦難。因
此，一種苦難是由於我們的錯誤和不當，另一種是
來自我們的見證。

當我們把自己擺在一邊，並經歷復活的大能，我
們的見證就會非常剛強。這會惹動仇敵的反對，我
們就會受苦。這種受苦就是基督的受苦。我們都需
要認識同基督受苦的交通，這種受苦補滿基督為着
建造身體而有之患難的缺欠。

我們遭受反對時，就經歷基督並享受基督。…
我們越經過死，基督復活的大能就越成為我們的享
受；我們越享受復活的大能，就越藉着我們的經歷
認識基督。換句話說，四福音裏記載其生活的這位
基督，在我們裏面以同樣的方式過祂的生活。藉此，
我們得以認識祂、祂復活的大能以及同祂受苦的交通。
…因為祂在我們裏面重複祂的生活，我們就在
祂的腳蹤上與祂成為一。我們乃是藉着享受祂，與
祂成為一，而跟隨祂。這就是說，我們甚至在祂受
苦的生活中跟隨祂。這是何等奇妙！（李常受文集
一九七八年第一冊，五八五至五八七頁）。

參讀：腓立比書生命讀經，第五十二篇；羅馬書
生命讀經，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

第五週■週三

晨興餽養

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

四 10『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。』

基督是頭，祂為着成功救贖所受的苦難是完全的，但祂為着產生並建造基督身體所受的苦難還沒有完成。這樣的受苦也稱為『祂（的）受苦』（腓三 10。）…在歌羅西一章二十四節，保羅認為他自己所受的苦難，是補滿基督為祂身體受苦的缺欠。…基督為祂身體的受苦仍在進行，我們需要有分於這些苦難。…我們這些跟隨祂的人，必須有分於祂為祂的身體所受的苦難。我們若要藉着經歷基督復活的大能而認識祂，就必須有分於祂的受苦（新約總論第五冊，五五九至五六〇頁）。

信息選讀

為着我們的變化而受苦，和為着基督的身體而受苦不同。保羅在腓立比三章十節的話，不是指着為變化而受苦。我們若比較腓立比三章十節和歌羅西一章二十四節，就會看見保羅在腓立比三章十節說到的受苦，乃是補滿基督為身體所受患難的缺欠。當我們為身體受苦時，我們就經歷基督復活的大能。

我們要經歷基督，必須在祂復活的大能裏，不可在我們天然的生命裏。我們越認識基督復活的大能，就越有分於基督的受苦，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

基督徒所經歷的苦難並不都是同一類的。事實上，基督徒所經歷的苦難至少有三種。…第一種苦難是所有人類共有的。…因着人墮落了，苦難是無人能免的。由於墮落，受造之物變得老舊了。…受造之物墮落、敗壞了，並且正在朽壞。在舊造和墮落的人身上，有許多災難和疾病。…信徒與非信徒都是人，災難是人免不了的。…基督徒經歷的第二種苦難，是因着罪和錯誤所受的苦難。我們履行責任時，若是粗心愚昧，就會遭受某種損失。…基督徒經歷的第三種苦難是耶穌的治死。保羅並不是因為有甚麼不對，纔經歷這種苦難。相反的，他各方面都是對的。然而，他卻受壓、出路絕了、遭逼迫、被打倒。這些都是爲了耶穌的緣故，爲了身體的緣故，也爲了新約職事的緣故。

保羅和其他的使徒都沒有錯誤，這些特殊的苦難與他們的錯誤沒有一點關係。但他們仍然有外面的人，這個外面的人需要被銷毀。…當主耶穌在地上的時候，祂沒有犯一點錯誤，在祂身上沒有一件事是不對的。但祂外面的人需要被銷毀。因此，耶穌的治死不是懲罰、改正或管教；…改正、懲罰或管教我們，不是耶穌的治死的目的。耶穌的治死，也不是天然的災難。反之，耶穌的治死乃是有一種逼迫、反對或對付臨到我們，要銷毀我們天然的人，就是我們外面的人，我們的肉體，使我們裏面的人有機會得以發展並更新（哥林多後書生命讀經，三六一至三六五頁）。

參讀：聖經要道卷五，第四十九題。

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

第五週■週四

晨興餽養

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

羅六 5『我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長。』

我們因以認識基督為至寶，就該將萬事看作虧損，為要贏得基督，並且給人看出我們是在祂裏面，不是有自己那本於律法的義，乃是有那是神自己從我們活出的義（腓三 7～9）。這目的是使我們可以認識基督、並祂復活的大能、以及同祂受苦的交通。但保羅不停在這裏，他繼續說，『模成祂的死。』（10）以認識基督為至寶、虧損萬事、贏得基督、給人看出是在祂裏面、認識祂、認識祂復活的大能以及認識同祂受苦的交通，結果都產生一件事—模成祂的死。

在腓立比三章，使徒保羅把基督的死看作一個模型、樣式或模子。譬如，姊妹們作蛋糕或餅乾時，把麵團放進模型裏。麵團被壓進模型裏，最終就模成那個模型的形狀。這正是保羅這裏的意思。他把基督的死看作一個模子，而我們就是麵團，被放進模子裏並且被壓。結果，我們就模成基督的死（李常受文集一九七八年第一冊，五八九頁）。

信息選讀

亞當的死是可怕的，我們厭惡那個死；基督的死卻是寶貴可愛的，我們都該寶貝那個死。按照聖經，基督奇妙的死是由受浸所表徵。在福音書裏，主耶穌經歷兩次受浸：第一次在祂職事的開頭，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

浸者約翰浸入水裏；第二次在祂職事的末了，祂在十字架上受了浸。兩次受浸都表徵基督可愛的死（李常受文集一九七八年第一冊，五九〇頁）。

我們的神滿有力量，祂是那加能力者基督；祂是復活，祂是生命（約十一 25）。這一位在我們裏面，祂的生命乃是復活的大能。當我們窮苦時，祂使我們受得住窮苦的壓力；當我們富裕時，祂使我們承受富裕的試驗。當人壓迫我們時，祂在我們裏面加能力，叫我們能忍受；當人稱讚我們時，祂也在我們裏面加能力，叫我們受得住那個稱讚。…我們若肯出代價，丟棄自己的優點、長處，就會看見我們裏面的基督乃是復活的大能，在任何環境中作我們的供應。

『模成祂的死』，指明基督的死是一個模子；我們已經被擺在這死的模子裏，復活的大能就把我們模成死的模型。…麵團放在模子裏烘烤之後，…就變成和模子一樣的形狀。照樣，基督復活的大能在我們裏面帶着我們、托着我們、穿着我們，把我們擺在基督死的模型裏；這樣，我們身上就有基督死的模樣。

福音書所記載拿撒勒人耶穌的日常生活裏，我們可以看見這死的模型。在祂身上，凡不是出乎神的，凡是神之外的，死的模型都來約束、禁止。主耶穌活在地上三十三年半期間，天天都在死的陰影之下，也就是在死的模型裏；祂乃是這樣來跟隨神、事奉神、為神活着，並活出神。今天基督的生命在我們裏面，把我們擺在死的模型裏。凡不是出乎神、基督或那靈的，都要治死。復活的生命把我們擺在基督死的模型裏，將我們模成祂死的形狀（李常受文集一九五五年第一冊，四四六至四四七頁）。

參讀：經歷基督，第十七章；李常受文集一九五五年第四冊，五七八至五七九頁；生命的經歷與長大，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

第五週■週五

晨興餽養

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着…。

約六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。

在腓立比三章十節…（模成祂的死）這話指明保羅渴望以基督的死作他生活的模子。基督的死是一個模子，把我們模成這模子的形狀，就像把麵團放進蛋糕模子裏，模成其形狀一樣。保羅一直在過釘十字架的生活，就是在十字架下的生活，正如基督在祂為人的生活中所過的。藉着這樣的生活，我們就能經歷並彰顯基督復活的大能。基督之死的模子，是指基督不斷的將祂人的生命治死，使祂得以憑神的生命活着（約六 57）。我們的生活應當模成祂這模子的形狀，就是向我們人的生命死，而活神的生命。模成基督的死，乃是認識並經歷基督、和祂復活的大能、以及同祂受苦之交通的條件（新約總論第五冊，五六二至五六三頁）。

信息選讀

基督在地上的一生中不斷的經歷死。當祂活着的時候，也是一直在死—向着舊造死，好使祂能活新造裏的生命。這就是腓立比三章十節裏『祂的死』的意義。模成基督的死，該是我們天天的經歷。我們必須天天治死天然的生命，不照着這生命而活。

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

我們若治死天然的生命，就會感覺到我們裏面有另一個生命，就是神聖的生命。一旦我們外面天然的生命被治死，裏面神聖的生命就得釋放。然後在我們的經歷中，我們就模成基督的死。

三章十節有四件重要的事：認識基督、認識祂復活的大能、認識同祂受苦的交通以及模成祂的死。事實上，模成基督的死，與認識基督復活的大能以及同祂受苦的交通都有關係。『模成』這辭指明我們如何能認識基督復活的大能，以及同祂受苦的交通。藉着模成基督的死，我們經歷祂復活的大能，並進入同祂受苦的交通。…模成基督的死，是經歷基督的依據。我們若不模成基督的死，就沒有經歷基督的依據。我們要經歷基督，就必須模成祂的死。但要模成基督的死，我們必須有同祂受苦的交通。藉着有分於基督的受苦，我們被引進經歷祂復活大能的地位上。然後，當我們經歷基督復活的大能時，我們就認識祂。

當我們有分於基督為身體所受的苦難，我們就模成祂的死。主耶穌在地上時，過着釘十字架的生活。祂不斷的治死天然的生命。藉着過這種釘十字架的生活，祂就向神活着，並且活祂。當我們甘願為基督和祂的身體受苦，我們也要單單向祂活着。然後我們就真正模成祂的死，因我們有分於祂的死。一天過一天，我們要經歷祂復活的大能。這就是在經歷上認識基督的路。藉着這樣認識基督，就是在祂復活的大能裏經歷祂，我們就得着祂。…主耶穌…藉着過釘十字架的生活，…一直治死祂屬人的生命，使祂裏面神聖的生命能流露出來（約十 10 ~ 11、17）（新約總論第五冊，五六三至五六四頁；第十二冊，三五頁）。

參讀：新約總論，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

第五週■週六

晨興餽養

太十六 24『…若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

羅六 3～4『豈不知我們這浸入基督耶穌的人，是浸入祂的死麼？所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督…從死人中復活一樣。』

神已經把我們擺進基督之死的模子裏，一天過一天神用這模子，把我們模成這死（羅六 3～4）。我們應當模成這模子的形狀，就是向我們人的生命死，而活神的生命。…在基督之死的模子裏，天然的人消殺了，舊人釘死了，已廢掉了（林後四 16，羅六 6，太十六 24）。我們若允許環境將我們壓到這模子裏，我們日常的生活就會模成基督之死的形狀（羅八 28～29）（新約總論第十二冊，三六頁）。

信息選讀

基督之死的形狀，不帶着天然的人、舊人或己的徵象。這就是說，當我們有分於基督的死，祂的死就把我們塑造、模成祂死的形狀。這樣被基督的死塑造，就會對付我們天然的生命、舊人和己。這就是說，在基督的死裏，我們天然的人同天然的生命、舊人和己不斷的被治死。因此，在基督的死裏，沒有天然生命、舊人或己的活動。然而，我們若在天然的人、舊人或己裏行動，就沒有基督之死的形像。我們要有這形像，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.

我們需要牢記一個事實，就是基督的死是一個形狀、模子，我們是放進這模子裏的『麵團』。在基督死的形狀、模子裏，沒有天然的人、舊人或己。這一切都被基督之死的模子排除了。這樣被塑造、形成，就是模成基督的死。我們越經歷這事，就越認識基督、祂的復活以及同祂受苦的交關，模成祂的死（新約總論第五冊，五六四至五六五頁）。

我們模成神長子的形像，也是藉着模成基督之死的形狀，在基督的釘死之下，過否認人天然生命的生活（腓三10下）。我們要模成基督的形狀，就必須先模成祂死的形狀。…基督死的形狀就是在基督的釘死之下，過否認人天然生命的生活。在我們的生活中沒有一件事，該憑着我們天然的生命而作。在凡事上，我們都該否認我們天然的生命；那就是把死應用在我們的身上。在我們身上有一個模型，就是死，就是否認天然的生命。

神長子的形像，裏面有一部分就是死，就是否認祂自己的生命。當祂活在地上的時候，祂時時刻刻否認祂自己的生命；祂乃是照着父的生命活着。祂雖然釘十字架，那是祂在地上路程的一個終點。但是祂三十三年半，都是活在十字架這死之下，否認祂自己，而憑父的生命活着。這也是在包羅萬有之靈裏很大的一個成分。我們在愛的事上，必須問說，『主阿，這是我愛，還是你在我裏面，從我裏面，並藉着我愛？』我們憑自己來愛，那是我們天然的生命。那是沒有死，沒有復活。我們若否認我們天然的生命，而憑基督活着。我們就像保羅所說的：『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』（加二20）這就是模成基督之死的形狀（李常受文集一九九三年第一冊，四七四至四七五頁）。

參讀：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

第五週詩歌

464

十字架的道路—藉死而生

8 7 8 7 副 (英 631)

D 大調

4/4

D A7 Bm G A7 D
 3 · 3 4 3 | 2 · 2 3 2 | 1 · 1 4 3 | 2 3 1 - |
 一 我 若 認 識 復 活 大 能, 必 愛 十 架 的 模 型;
 D Em A7 F#m Bm G A7 D
 3 · 3 4 3 | 2 · 2 3 2 | 1 · 1 4 3 | 2 3 1 - |
 惟 死 能 使 生 命 長 成, 若 不 死 了, 就 不 生。
 D A7 A D
 1̇ · 7 6 5 | 4 - - 0 | 7 · 6 5 4 | 3 - - 0 |
 (副) 不 死 就 不 生, 不 死 就 不 生,
 G #° A7 D
 3 · 4 6 5 | 1̇ · 7 7 6 | 5 · 4 3 2 | 1 - - 0 ||
 惟 死 能 使 生 命 長 成, 不 死 就 不 生。

二 基督要在我心成形,
我就必須死乾淨,
天天活在十架陰影,
時時治死魂生命。

三 惟願神藉永遠的靈,
使我與主永同釘;
死在我身發動運行,
生在我身就顯明。

WEEK 5 — HYMN

If I'd know Christ's risen power

The Way of the Cross — The Way of Life

631

D A F#7/A# Bm G A7 D
 1. If I'd know Christ's ris - en pow - er. I must ev - er love the Cross;
 D A F#7/A# Bm Em A7 D
 Life from death a - lone a - ris - es; There's no gain ex - cept by loss.
 D D/F# Em A A7/C# D
Chorus
 (C) If no death, no life, If no death, no life;
 D A7/E D/F# G D/A A7 D G/D D
 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.

第六週

達到傑出的復活

詩歌：365

讀經：腓三 10～14，羅六 3～5，八 11，啓一 17 下～18

【週一】

壹 『傑出的復活』指卓越的復活，特殊的復活，這是要給得勝聖徒的獎賞—腓三 11，啓二十 4、6：

一 所有在基督裏死了的信徒，在主回來時，都要從死人中復活—帖前四 16，林前十五 52。

二 主的得勝者要享受那復活特殊、傑出的分，就是他們要在這復活中得着國度的賞賜；這是使徒保羅所追求的—腓三 11，來十一 35、26。

貳 對保羅而言，活着就是基督這傑出的復活—腓一 21 上，三 11：

一 活在保羅裏面的這位基督，在祂自己的人位裏就是傑出復活的實際—約十一 25，啓一 17 下～18，二 8。

二 傑出的復活實際上就是基督親愛、寶貴、超絕的人位；祂藉着釘死與復活，已經從舊造出來並進到神裏面—約十四 3、20，來六 19～20。

三 我們要達到傑出的復活，就必須在基督復活的大能裏認識祂，在同祂受苦的交通裏認識祂，

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,

並且藉着模成祂的死認識祂—腓三 10 ~ 11。

四 在腓立比三章十三至十四節我們看見，保羅並不是以為自己已經取得了傑出的復活；他乃是向着傑出的復活這標竿竭力追求，要得神在基督耶穌裏，召他向上去得的獎賞。

【週二、週三】

叁 我們的基督徒生活有一個目標，這目標就是傑出的復活，超越的復活—11 節：

一 保羅渴望模成基督的死，或者他可以達到那從死人中傑出的復活—10 節。

二 我們所應當活的這位基督，祂本身就是傑出的復活—一 21 上，三 11，約十一 25。

三 我們都在往傑出復活的路上；傑出的復活該是我們基督徒生活的目標和目的—腓三 11 ~ 15 上。

四 邁向傑出復活的路就是復活的過程—羅八 11：

1 這過程開始於我們受浸那天，並要結束於我們達到卓越的復活之時—六 3 ~ 5。

2 當我們朝着目標往前時，我們就是在逐漸復活的過程中；至終，我們全人的每一部分都要復活—帖前五 23。

3 我們要繼續在這過程中，直到我們達到傑出復活的目標—腓三 11。

五 達到傑出的復活，需要我們得勝的奔跑賽程，以得着獎賞—林前九 24 ~ 26，提後四 7 ~ 8，來十二 1 ~ 2。

肆 模成基督之死的結果，乃是叫我們可以達

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

到那從死人中傑出的復活—腓三 10 ~ 11:

- 一 死是我們達到傑出復活的條件—11 節。
- 二 達到傑出的復活乃是模成基督之死的結果—10 節。
- 三 模成基督的死，意即我們一直留在祂的死裏—羅六 6，加二 20，腓三 10。
- 四 我們若模成基督的死，就會在基督復活的生命裏，而在復活裏我們就會遇見基督、經歷基督並享受基督—約十一 25，弗三 8，腓一 8、19、21 上，二 5 ~ 8，三 12。
- 五 我們若留在基督的死裏，讓自己模成這死的樣式，結果就是我們全人的每一部分都要逐漸復活—10 ~ 11 節。

【週四】

伍 關於達到傑出的復活，我們需要問一個重要的問題：我們在今世就能達到傑出的復活這標竿，還是我們在今世只能奔跑賽程，盼望在來世達到這標竿？

- 一 我們若認為，我們必須等到來世，纔能達到傑出的復活這標竿，而在今世沒有達到這標竿，在來世我們也達不到。
- 二 我們應當在我們的一生之中竭力達到傑出的復活—11 節。

【週五】

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 羅馬八章十一節啓示，我們在今世就能達到傑出的復活：

- 1 這節經文說，那叫耶穌從死人中復活者的靈，若住在我們裏面，那叫基督從死人中復活的，也必賜生命給我們這人正在死去的部分，就是我們必死的身體。
- 2 十一節的『賜生命』不是指醫治，乃是指我們讓神的靈安家在我们裏面，用神的生命浸透我們全人的結果。
- 3 那靈住在我們裏面，要真實且實際的將傑出的復活作到我們全人裏面。

【週六】

陸 達到傑出的復活，指明我們全人已在逐漸不斷的復活—帖前五 23：

- 一 神首先使我們死了的靈復活；祂繼續使我們的魂和必死的身體復活，直到我們的全人—靈、魂、體—藉着並同着祂的生命，從我們的舊人完全復活過來—弗二 5～6，羅八 6、11。
- 二 這是我們在生命裏必經的歷程，也是我們當跑的賽程，直到我們達到傑出的復活，作為獎賞—腓三 11～14。
- 三 我們若模成基督的死，我們全人的每一部分就要逐漸的復活；因此，基督徒的生活是一個復活的過程。
- 四 我們惟有藉着過釘十字架的生活，纔能達到這目標—11 節，加二 20。

柒 我們需要模成基督的死，好使我們或者可以

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

達到那從死人中傑出的復活；這是主能在祂的恢復裏往前惟一的路，是主建造祂召會惟一的路，是新婦將自己豫備好惟一的路，也是我們把主帶回來惟一的路—腓三 10～11，太十六 18，啓十九 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.

第六週■週一

晨興餽養

腓三11『或者我可以達到那從死人中傑出的復活。』

啓二十6『在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。』

那從死人中傑出的復活，即卓越的復活，特殊的復活，這是要給得勝聖徒的獎賞。所有在基督裏死了的信徒，在主回來時，都要從死人中復活（帖前四16，林前十五52）。但得勝的聖徒，要享受那復活特殊、傑出的分。這就是希伯來十一章三十五節所題『更美的復活』。更美的復活不僅是頭一次的復活（啓二十四～6），生命的復活（約五28～29），並且是傑出的復活（腓三11），特殊的復活，就是主的得勝者要在其中得着國度賞賜的復活。這是使徒保羅所追求的（腓立比書生命讀經，二二四頁）。

信息選讀

向着傑出復活的標竿竭力追求（腓三11），就是竭力追求一種脫離舊造，並完全在神裏面的生活。這傑出的復活，實際上就是在復活裏的基督自己。我們也可以說，基督本身就是傑出的復活的描繪。在基督成爲肉體、釘十字架並復活之前，還沒有這幅圖畫，因爲那時還沒有傑出的復活這樣的事。在基督成爲肉體以前，神還沒有聯於受造之物。但是有一天，神的兒子進到舊造裏面。祂釘十字架的時候，將整個舊造帶到十字架上，釘在那裏。因此，基督藉着釘十字架，了結了舊造。不僅如此，祂埋葬的時候，還將舊造（由細麻布與裹頭巾所表徵）一同帶進墳墓裏。當祂復活的時候，祂把細麻布與

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

裹頭巾留在那裏（約二十 6～7）。這指明舊造已經留在墳墓裏。基督在復活裏出來的時候，祂是一個絕對脫離舊造，完全在神裏面的人。這就是『傑出的復活』一辭的意義。基督藉着釘死與復活，達到了這傑出的復活。

按照新約，我們不該將傑出的復活與基督的人位分開，因為基督自己實際上就是傑出的復活。這意思是說，我們接受主耶穌時，也接受了傑出的復活。

『思念這事』（腓三 15）與竭力追求傑出的復活有關。思念這事就是明白並領悟，我們這些蒙神揀選、救贖並重生的人，必須竭力追求一件事，就是使我們的生活脫離舊造，而在神裏面。這意思是說，我們全部的生活應當是在傑出的復活裏。…這傑出的復活實際上就是基督這親愛、寶貴、超絕的人位；祂藉着釘死與復活，已經從舊造出來，並進到神裏面。這奇妙的一位遠比天使優越。天使仍然屬於舊造，也不曾經歷釘死與復活。但是基督釘死、埋葬之後，又復活脫離舊造，並進入神裏面，…基督自己就是傑出復活的實際！現在我們必須竭力追求一種生活，這生活就是基督這奇妙的人位。我們應當能與保羅說同樣的話：『在我，活着就是基督。』（一 21）保羅也能見證說，他已經與基督同釘十字架，並且基督在他裏面活着（加二 20）。在保羅裏面活着的那位基督，本身就是傑出的復活。

我們必須向着標竿——傑出的復活——竭力追求，這標竿就是我們親愛、超絕的基督自己。看見這事是何等的有福！我們若竭力追求過一種脫離舊造並在神裏面的生活，我們在家庭生活中就會蒙何等的福（腓立比書生命讀經，五七四至五七五頁）。

參讀：腓立比書生命讀經，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

第六週■週二

晨興餽養

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

羅六 4～5『所以我們藉着浸入死，和祂一同埋葬，…我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長。』

〔腓立比三章十節〕的死是基督可愛的、成就一切的死。…死是我們達到傑出復活〔11〕的條件。…保羅渴望達到某個目標，就是傑出復活的目標。

我們…相信了主耶穌以後，就受了浸。受浸的意義就是了結我們天然的人，並因着神聖的生命而有新生的起頭。…然而受浸只是我們基督徒生活的開始。我們基督徒生活還有一個目標，這個目標就是傑出的復活。『傑出的復活』這辭的意思是，我們全人的每一部分都要復活。當我們受浸時，我們老舊的生命，我們天然屬人的生命，都了結並埋葬了；而新的生命，神聖的生命，就是基督，從我們裏面興起。那時候，我們基督徒的一生和生活行動就開始了。基督徒的生活行動包括一段漫長的過程，我們需要走一段漫長的路。這生活行動的終點就是我們需要達到的目標。…這目標就是傑出的復活，超越的復活。邁向這目標的路就是復活的過程（李常受文集一九七八年第一冊，六一五至六一六頁）。

信息選讀

受浸那天，我們就應該看見我們的舊人、天然人連同老舊的生命，都被埋葬了。藉着那次埋葬，神聖的生

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，就是永遠的生命，在我們裏面興起，我們基督徒的生活行動就開始了。一個新的生命來住在我們裏面，目標是要把我們全人帶進復活裏。在受浸與目標之間，有達到傑出復活的一段漫長過程。雖然受浸表徵我們的舊人已經被埋葬，有另一個生命興起來住在我們裏面，但我們卻沒有照着受浸所表徵的來生活。我們多半憑我們天然的生命活着，而不憑基督活着。因着我們還是那麼憑我們天然的生命而活，所以復活的過程必須繼續。

腓立比三章八至十一節是一個長句。在八節保羅說他將萬事看作虧損，因他以認識主基督耶穌為至寶。不僅如此，在九節他告訴我們，他渴望給人看出他是在基督裏面，在一種光景裏，不是有自己那本於律法的義，乃是有神自己從他活出來作他的義。這一切都是為叫他能在經歷上認識基督、祂復活的大能、以及同祂受苦的交通，模成祂的死，或者他可以達到那從死人中傑出的復活。

達到傑出的復活乃是模成基督之死的結果。模成基督的死，意即我們總是留在祂的死裏。我們若留在基督的死裏，讓自己模成這死的樣式，結果就是我們全人的每一部分都要進入復活。

按照神的經綸，我們首先在我們的靈裏復活。從那時起，我們基督徒的生活行動就是一片復活的過程。一天過一天，神叫我們經過過程，從天然的生命達到復活的生命。在十節，保羅說到模成主耶穌的死。這是持續不斷的過程，而不是一次永遠的經歷。因着我們認識祂、並祂復活的大能、以及同祂受苦的交通，我們就在模成基督之死的過程中（李常受文集一九七八年第一冊，六一六至六一九頁）。

參讀：經歷基督，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

第六週■週三

晨興餽養

林前九 24 ~ 26『豈不知在場上賽跑的都跑，但得獎賞的只有一人？你們應當這樣跑，好叫你們得着獎賞。凡較力爭勝的，諸事都有節制；他們不過是要得能壞的華冠，我們卻是要得不能壞的華冠。所以我這樣奔跑，不像無定向的；我這樣鬪拳，不像打空氣的。』

保羅在腓立比三章十一節說，『或者我可以達到那從死人中傑出的復活。』…保羅是迫切的。他就像一個賽跑選手，迫切要贏得第一。保羅的觀念是奧林匹克競賽中賽跑的觀念。他無論如何要達到傑出的復活這個目標。我們都需要有這種迫切的感覺灌注到我們裏面。我們必須迫切要達到傑出的復活（李常受文集一九七八年第一冊，五〇三至五〇四頁）。

信息選讀

標竿是最完滿的享受基督，贏得基督；獎賞是在千年國裏，對基督極點的享受。這要作奔跑新約賽程之得勝者的賞賜。爲了達到標竿，得着獎賞，保羅操練忘記背後，努力面前的。

雖然保羅是成熟的聖徒，非常老練的使徒，但他告訴我們，他不是已經得着了，已經完全了。他不以爲自己得着了對基督完滿的享受，或在生命裏完全的成熟。當然，他藉着信徒共同的信，得了信徒共有的救恩（提前一 14 ~ 16），但他仍竭力追求基督以贏得祂。不但如此，保羅也追求基督以得着復活特殊的分。

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.

我們和保羅一樣蒙了重生，但我們還沒有在生命裏完全或成熟。我們悔改相信的時候，就被基督贏得，好叫我們贏得祂。現今我們是還沒有得着、還沒有完全的人，我們一直在竭力追求基督。…竭力追求基督的路，第一面是我們不認為自己已經得着了。在這之後，我們需要作一件事：忘記背後，努力面前的。

我們竭力追求的標竿是對基督完滿的享受，而獎賞乃是對基督特殊的享受。我信對基督享受這特殊的分將在千年國裏。…這對基督特別的享受，相當於腓立比三章十一節裏傑出的復活。…所有在主回來以前死了的信徒都要復活，但有些人會享受特別的復活，卓越的復活。保羅說這是從死人中傑出的復活，給那些成功奔跑新約賽程的信徒作獎賞。

許多基督徒持守一個觀念，以為主回來時，只要他們復活，就不會有任何問題。這觀念是錯誤的。聖經啓示所有的不信者都要復活。照着約翰五章二十八至二十九節，有兩種復活：第一種是生命的復活，第二種是審判（定罪）的復活。所有死了的信徒都要復活得生命，就是得救恩。然而，不信者要在千年國以後復活被定罪而滅亡。…我們不該說，人只要復活，就不會有任何問題。…復活的時候，不但信徒和不信者的復活有區別，基督徒中間的復活也有區別。不錯，我們都要復活。但許多人會僅僅一般的有分於復活；他們不會享受傑出的復活。…然而，另有人會享受復活特殊的分（腓立比書生命讀經，二三〇至二三二頁）。

參讀：新約總論，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

第六週■週四

晨興餽養

約十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

腓一 21『因為在我，活着就是基督…。』

我們需要問一個重要的問題：我們在今世就能達到傑出的復活這標竿，還是我們在今世只能奔跑賽程，盼望在來世達到這標竿？也許有人認為，我們必須等到來世，纔能達到這標竿。但是，我們若在今世沒有達到這標竿，來世我們也達不到。我們必須在我們的一生之中竭力達到這標竿。

對保羅而言，活着〔腓一 21〕就是這標竿—基督（傑出的復活）。不僅如此，對我們而言，活着也當是傑出的復活，因為我們所應當活的這位基督，祂本身就是傑出的復活。這意思是說，我們應當天天活出傑出的復活。例如，有位弟兄非常愛他的妻子。他必須問自己：這樣的愛是天然的，還是在復活裏的？連非基督徒的丈夫也會天然的愛妻子。若是一位弟兄在復活裏愛他的妻子，他的愛就是在舊造之外，並在神裏面。這說出活基督就是活傑出的復活，亦即活一種絕對在舊造之外，並絕對在神裏面的生活（腓立比書生命讀經，五六八至五六九頁）。

信息選讀

我年輕的時候，不明白為甚麼保羅似乎很難達到這標竿。我以為是他所遭遇的逼迫所致。依我看，似乎是從別人來的反對，攔阻他奔跑基督徒的賽程。多年以後，藉着經歷我纔開始看見，叫我勝過逼迫，比叫我不照着天然的生命，而在傑出的復活裏愛妻

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

子更爲容易。我在基督裏已經五十多年了，這些年間我一直是個熱心的基督徒。在基督徒的賽程中，我遭遇過許多攔阻；我知道最大的攔阻，乃是天然的生命及其想法和習慣。我們向着標竿奔跑賽程的時候，天然的生命常常攔阻我們。

雖然你不說邪惡、毀謗的話，但你的談話也許是天然的。你可能說了許多積極的話，但你的說話可能還是在天然裏，而不是在復活裏。改良我們的品行、行爲、倫理或道德並不難，但要在復活裏生活，卻極其困難。

天然的生命有一個特點，就是罣慮。…最近我的健康有點問題，罣慮就來了。我就宣告主在腓立比四章六至七節的話：『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神；神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。』我宣告我是站在這個應許之上；然而，宣告之後，罣慮立刻又來了。…我爲甚麼會罣慮？因爲我尚未完全在復活裏。在傑出的復活裏，是沒有罣慮的。罣慮是屬舊造的，不能進入復活的範圍裏，不能進入新造的領域裏。

保羅從經歷中知道，要過一種完全脫離舊造，而在神裏面的生活，並不容易。在一章二十一節他能穀宣告說，『在我，活着就是基督。』可是一章裏只有宣告，沒有說明或解釋。三章給我們看見，活基督就是活傑出的復活，而這該是我們的標竿。我們的言語和行爲必須在復活裏。…問題不在於事情的對或錯，乃在於是否在復活裏。甚至我們的愛，也必須在復活裏（腓立比書生命讀經，五六九至五七一頁）。

參讀：李常受文集一九五五年第三冊，三四至三五頁；真理課程四級卷一，第十八課；四級卷四，第五十四課。

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

第六週■週五

晨興餽養

羅八 11『然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。』

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着…。』

〔羅馬八章十一節〕指明，我們在今世就能達到傑出的復活。這裏保羅說，那叫基督從死人中復活者的靈，要賜生命給我們這人正在死去的部分，就是我們必死的身體。我們已經看見，那靈是基督復活的實際，是傑出復活的實際。那靈住在我們裏面，要真實且實際的將傑出的復活作到我們全人裏面。因此，十一節指明，我們應當在今世就達到傑出的復活（腓立比書生命讀經，五七二頁）。

信息選讀

我們在召會生活和家庭生活中，都必須模成基督的死，向着舊造死，使我們能活新造。…我們模成基督的死，就經歷祂復活的大能，並進入同祂受苦的交通。這樣，我們就達到傑出的復活，並且達到完全從舊造出來，並完全復活進入新造的標竿。

倘若一位弟兄在經歷上達到了傑出的復活，那麼就連他對妻子的愛也會在新造裏，而不再是天然的愛、舊造裏的愛。一位弟兄也許很愛他的妻子，但他的愛可能與傑出的復活毫不相干。照樣，一位妻子也許照着她的倫理和文化背景來服從丈夫，但她的服從也許完全是在天然的範圍裏，完全在舊造裏，

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,

一點也不在新造裏。…神所要的不是天然的愛，也不是天然的服從；那樣的愛和服從，都不是在傑出的復活裏。祂要我們過一種腓立比三章所啓示的生活。爲此，我們必須贏得基督，並且給人看出是在祂裏面，爲要認識祂復活的大能並同祂受苦的交通，模成祂的死，使我們能達到傑出的復活。

傑出的復活裏毫無舊造的成分，反而滿了神聖的成分。人與一個活在傑出復活裏的人同在時，會感受到神，就是這個原因。這樣一個人的生活，他的言語、行爲乃是在復活裏。這就是我們日常生活中傑出的復活。…當〔保羅〕宣告他渴望認識基督並祂復活的大能，或者他可以達到傑出復活的時候，他心裏所想的就是這個。他不是以爲自己已經達到了，他乃是向着傑出的復活這標竿竭力追求。

標竿是傑出的復活；照樣，獎賞也是傑出的復活。標竿是要我們去得着的，獎賞是給我們享受的。我們在今世就可以達到標竿，但我們要在來世纔能享受這獎賞。

啓示錄二十章六節題到來世的獎賞，就是頭一次復活的獎賞：『在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。』在原文裏，『頭一次』與路加十五章給回頭的浪子那『上好的』袍子，是同一個字。頭一次復活，就是上好的復活、傑出的復活。…我們若今天就得着傑出的復活，這復活要成爲我們來世的獎賞。這樣，今天對我們是標竿的，在千年國我們與基督同王的時候，就成爲我們的獎賞。…神已經在基督裏召我們向上去得這獎賞。這獎賞應當是我們在今世竭力追求並得着的標竿（腓立比書生命讀經，五六二至五六三、五七一至五七二頁）。

參讀：由基督與召會的觀點看新約概要卷二，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

第六週■週六

晨興餽養

帖前五23『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

羅八6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

達到傑出的復活，意即我們全人已在逐漸不斷的復活。神首先使我們死了的靈復活（弗二5～6），然後祂從我們的靈，繼續使我們的魂（羅八6）和必死的身體（11）復活，直到我們的全人—靈、魂、體—藉着並同着祂的生命，從我們的舊人完全復活過來。這是我們在生命裏必經的歷程，也是我們當跑的賽程，直到我們達到傑出的復活，作為獎賞。因此，傑出的復活，該是我們基督徒生活的目標和目的。我們惟有藉着過釘十字架的生活，模成基督的死，纔能達到這目標。在基督的死裏，我們憑着復活，經過從舊造到新造的過程（腓立比書生命讀經，二二四至二二五頁）。

信息選讀

只要我們不在復活裏，我們就無法經歷基督，因為今天基督是在復活裏。…但是當你願意模成基督的死，並自然而然的被帶進復活裏，你就會在復活裏遇見基督。在復活這裏，基督成了我們的經歷。以作好為例，姊妹們通常都非常好。然而，這種好是天然的。有些姊妹聽到這話，可能說，難道要我們不作好麼？但是那樣作是犯罪。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。…我們若沒有模成基督的死，就完全無法經歷祂。…

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，你就會在復活裏。…我們要繼續在進入復活的過程中，直到我們全人復活。

聖經別處的經節證明，腓立比三章十一節所說到傑出的復活不僅僅是將來的事，也是現今的過程。羅馬六章四至五節說，我們怎樣在基督死的樣式裏埋葬，也照樣要在生命的新樣中生活行動。這就是說，我們將在祂復活的樣式裏得以復活。這樣式就是生命的新樣。

八章十至十一節說，基督在我們裏面，我們的身體因罪是死的，靈卻因義是生命。不僅如此，那叫基督從死人中復活的靈，也必賜生命給我們必死的身體，好使我們的身體享受復活的生命。這不僅是將來的事，也是我們今天正在經歷的復活過程。

在林後一章八至九節，保羅說他被壓太重，力不能勝，甚至連活命的指望都絕了；他還說他自己裏面也斷定是必死的。不過，那使死人復活的神，藉復活的大能扶持他。在四章十節，保羅說他身體上常帶着耶穌的治死，使耶穌的生命也顯明在他的身體上。在同一章十六節，他說外面的人雖然在毀壞，裏面的人卻日日在更新。這就是復活的過程。我們要繼續在這過程中，直到我們達到傑出復活的目標。

無論我們作甚麼，我們應該問自己有否被模成基督的死。我們需要被模成基督的死，好使我們或者可以達到那從死人中傑出的復活。這是主能在祂的恢復裏往前惟一的路，是主建造祂召會惟一的路，是主豫備祂新婦惟一的路，也是我們把主帶回來惟一的路。這惟一的路就是模成基督的死，使我們可以達到那從死人中傑出的復活（李常受文集一九七八年第一冊，六二三至六二六頁）。

參讀：再論生命的認識，第二十一篇；聖經要道卷六，第五十六題。

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

第六週詩歌

365

與基督的聯合—聯於祂死與復活

8 7 8 7 副 (英 482)

降 A 大調

6/8

5 5 | 3 2 4 7 | 1 2 3 1 6 | 5 1 5 3 1 | 2 .

一 我 與 基 督 已 同 釘 死, 十 架 已 將 我 解 釋;

5 5 | 5 3 2 1 | 1 4 6 6 | 5 1 3 5 7 | 1 0

我 與 基 督 已 同 復 活, 祂 生 我 裏, 供 應 我。

5 4 | 3 2 1 2 3 | 4 7 1 3 | 3 3 2 5 | 3 1 2 .

(副) 與 基 督 同 死, 何 等 的 安 適! 脫 世 界, 自 己, 罪 惡!

A^b 3 4 5 3 | D^b 2 1 6 4 | A^b 3 5 1 6 | A^b 5 1 3 5 7 | A^b 1 . ||

與 基 督 同 活, 何 等 的 超 脫! 祂 生 我 裏, 供 應 我。

- 二 歷世歷代所藏奧祕, 今藉信心可知悉;
榮耀盼望—基督居衷, 應當無時不歌頌。
- 三 天然景物都有隱微: 麥種死了子粒生;
賤木接在珍樹上面, 小則變大, 苦變甜。
- 四 這個就是聖潔祕訣— 不是自己無殘缺;
主阿, 求你虛我、滿我, 擴我度量給我多。
- 五 這個會使病痛得治— 只要你向自己死,
並以主的生命能力 作為全人的供給。
- 六 經過十架, 達到寶座, 主是這樣的領率,
先是死亡, 後是榮耀, 主既如此我做效。

WEEK 6 — HYMN

I am crucified with Christ

482

Union with Christ — Identified with His Death and Resurrection

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.

2. 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.
3. This the secret nature hideth,
Harvest grows from buried grain;
A poor tree with better grafted,
Richer, sweeter life doth gain.
4. This the secret of the holy,
Not our holiness, but Him;
O Lord! empty us and fill us,
With Thy fulness to the brim.
5. 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.
6. 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.

