经历基督

第二周

认识并经历基督为榜样

读经：腓二 3～9，一 19～21 上

纲要

周一

壹 我们若要认识基督为榜样，就应当里面思念基督耶稣里面所思念的—腓二 5：

一 我们要以基督的心思为我们的心思，敞开自己，好让“基督耶稣里面所思念的”得以在我们里面—3～5 节：

1 五节里，你们里面要思念的，是指三节的“看”和四节的“看重”。

2 心思卑微与私图好争并贪图虚荣相对（3）；这必定不是我们天然的卑微，乃是基督的卑微（8）。

3 当基督倒空自己，并且降卑自己的时候，祂里面有这种心思和思念—7～8 节。

二 要有这样的心思，我们需要在基督的心肠里，就是在祂内在柔细的感觉和思想里，与祂是一—一 8。

THE EXPERIENCE OF CHRIST

Week Two

Knowing and Experiencing Christ as the Pattern

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

Outline

Day 1

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

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

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

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

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

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

三 基督的心思在我们里面，意思就是这心思是活的；基督的心思其实就是基督自己，因为基督的人位显明在祂的心思里—二5，参林前二16注1。

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

周二

Day 2

贰 我们要经历基督，就需要认识祂是榜样—腓二5～9：

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

一 在腓立比二章五至九节，保罗陈明基督是榜样；我们必须让这榜样灌注到我们里面。

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

二 基督徒生活的榜样，乃是这位倒空自己并降卑自己，被神高举并荣耀的神人救主—6～9节：

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

1 主虽然与神同等，但祂不以此为强夺之珍，紧持不放；反之，祂倒空自己，将祂所有的，就是神的形状，摆在一边—6～7节上：

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

a 主成为肉体时，没有改变祂的神性。

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

b 祂只将祂外面的彰显，由神的形状变成奴仆的形状。

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

2 主成为“人的样式”—7节下～8节上：

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

a 神的形状，含示基督神格内在的实际；人的样式，指出基督人性外在的表现—6～7节。

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

b 祂外面显于人的是人，但祂里面却有神格的实际，就是神—约一1、14、18，三16，罗八3。

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

c 基督进入人性的情况，显为人的样子—腓二8上。

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

3 基督降卑自己，顺从至死—死在十字架上—8 节下：

a 降卑自己，是进一步地倒空自己。

b 基督的降卑自己，显明祂的倒空自己—7 ～ 8 节。

c 十字架的死，是基督降卑的极点。

周三

4 子甘心乐意倒空自己，成为受造的人，来作顺服权柄的代表—6 ～ 8 节：

a 主耶稣存心顺服，走顺服以至于死的路—赛五十 7，路九 51，可十 31 ～ 34。

b 主“虽然为儿子，还是因所受的苦难学了顺从”—来五 8：

㈠ 神命定基督受死，祂顺从了—腓二 8。

㈡ 祂是因受死的苦难，学了顺从。

c 主一直顺服，也把顺服的生命赐给了我们；信徒的顺从乃是接受基督作顺从之榜样的结果—8 节，西三 4。

5 主降卑自己到了极点，神却将祂升为至高，又赐给祂“那超乎万名之上的名”—腓二 9。

周四

叁 今天在主的恢复里，我们中间有个迫切的需要，就是经历基督作我们的榜样—3 ～ 8 节：

一 我们的榜样基督不仅是客观的，也是主观、可经历的；那位树立榜样，并且自己就是榜样的，如今乃

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

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

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

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

Day 3

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

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

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

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

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

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

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

Day 4

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

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

是内住的神，在我们里面运行—5、12～13节。

二 基督作我们生活内里榜样的原则，乃是我们即使有最高的标准、最高的地位，我们也不该紧持不放—3～6节。

三 我们必须在基督的人性生活上，特别是在倒空自己、降卑自己、不以自己与神同等为强夺之珍而紧持不放等事上，活基督—一20～21上，二6：

1 我们里面有一个能倒空自己并降卑自己的生命。

2 这个生命从来不以什么东西为强夺之珍而紧持不放，反而总是乐意舍弃地位、舍弃头衔—3～6节。

周五

四 我们有钉十字架的基督为我们的榜样，这榜样就是我们里面钉十字架的生命—林前一23上，二2，加二20，三1，六14：

1 在腓立比二章五至八节里基督降卑的步骤，乃是钉十字架生命各方面完满的活出。

2 基督顺从以至于死在十字架上，这就是钉十字架的生命完满且绝对地活了出来—8节。

3 当我们活基督时，我们就是活那作钉十字架生命之榜样的一位—一21上，林前二2。

周六

4 借着过钉十字架的生活，我们就能经历复活的大能—腓三10上，弗一19～22。

5 地上最高的生活，乃是钉十字架的生活；每当我们过钉十字架的生活时，神就会带我们进入复活里—腓三10～11。

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

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

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

1. We have a life in us that is self-emptying and self-humbling.

2. This life never grasps at something as a treasure but is always willing to lay aside position and title—vv. 3-6.

Day 5

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

1. The steps of Christ's humiliation in Philippians 2:5-8 are aspects of the crucified life lived out in a full way.

2. Christ's being obedient unto the death of the cross was the crucified life lived out in a full and absolute way—v. 8.

3. When we live Christ, we live the One who is the pattern of a crucified life— 1:21a; 1 Cor. 2:2.

Day 6

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

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

6 当我们借着耶稣基督之灵全备的供应，以基督这钉十字架的生命作我们日常生活的榜样，祂就在我们的日常生活里被高举—二 5，一 19 ～ 21 上。

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

第二周 ■ 周一

晨兴喂养

腓二 3～5“凡事都不私图好争，也不贪图虚荣，只要心思卑微，各人看别人比自己强；各人不单看重自己的长处，也看重别人的。你们里面要思念基督耶稣里面所思念的。”

腓立比二章包含了几个要点。第一点是在五节，这一节说，“你们里面要思念基督耶稣里面所思念的。”这一节也可翻作：“要让基督耶稣里的这心思，也在你们里面。”本节与歌罗西三章十六节类似，那一节说，“让基督的话丰丰富富地住在你们里面。”能够住在你里面的东西，定规是活的。这里的“话”是人格化的，如同一个人位。我们必须让这人位住在我们里面。基督耶稣里的心思在我们里面，意思就是这心思是活的。基督的心思其实就是基督自己。然而，保罗不是说，“要让基督在你们里面。”他乃是说，要让这心思，就是基督耶稣里的心思，在你们里面（长老训练第六册，九六至九七页）。

信息选读

腓立比书的主题乃是经历基督。这卷书首先在一章告诉我们，我们需要耶稣基督之灵包罗万有全备的供应。不仅如此，这全备的供应乃是叫我们活基督并显大基督。我们活基督的凭借，就是那灵全备的供应。接着，二章提出我们经历基督的另一个点。我们经历基督的第二种凭借，是让基督耶稣里活的心思在我们里面。宇宙中有一个活的心思，保罗称之为“这心思”。这活的心思等候你敞开自己，让祂进来。这不仅仅是你接受基督作榜样来效法祂。这里的点是说，我们所经历的基督是非常实际、便

WEEK 2 — DAY 1

Morning Nourishment

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

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

Today’s Reading

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

利的。尤其祂的心思非常活而主动。正如我们的心思是主动的，基督的心思更是主动的。

保罗在他的著作里有时候说到基督的温柔，与基督的和蔼（林后十1）。然而，温柔与和蔼不是人格化的。但这里祂的心思好比一个人位。你不能说基督的温柔或和蔼住在你里面。保罗没有使用这种说法。他乃是说，要让基督耶稣里的这心思在你们里面。这意思是说，实际说来，基督的人位是在祂的心思里得以显明。我们必须接受这位实际的基督。祂是活的，祂的心思也是活的，并且等候我们向祂敞开。我们必须将自己敞开，让这样的心思在我们里面。

我们一旦让基督活的心思在我们里面，这心思就要来变化我们。以弗所四章二十三节说，我们必须在心思的灵里得以更新；罗马十二章二节说，“要借着心思的更新而变化。”更新的心思，有灵的心思，乃是基督的心思所内住的心思。在基督里的这心思乃是使人变化的心思，将人更新的心思。基督的心思在我们里面，乃是为着我们的变化。我们不仅仅在外面跟随基督的脚踪，更让基督活的心思在里面来变化我们。借此我们会活一种调和的生命，就是神性与人性调和的生命。

腓立比二章…启示基督是神也是人。这位神人凭以活着的生命，乃是一种调和的生命。这不是一种替换的生命，乃是两种生命联合为一。祂是神，但祂没有活在神的形状里，反倒取了奴仆的形状，成为人的样子。这样的一位乃是神活在人性里，有奴仆的形状，成为人的样子。…人看祂有人的样子达三十三年半之久。祂的生活就是祂的工作。在腓立比三章九节，保罗渴望“给人看出〔他〕是在〔基督〕里面”。在二章，基督给人看出有人的样子；在三章，保罗渴望给人看出他是在基督里面。这是指着他的生活说的（长老训练第六册，九七至九九页）。

参读：长老训练第六册，第七章。

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

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

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

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

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

第二周 ■ 周二

晨兴喂养

腓二 6～7“祂本有神的形状，不以自己与神同等为强夺之珍，紧持不放，反而倒空自己，取了奴仆的形状，成为人的样式。”

神的儿子基督本有崇高的地位。…基督放弃了祂崇高的地位，不仅取了人的形状，更取了奴仆的形状。祂既显为人的样子，就降卑自己，顺从至死，且死在十字架上。这样一位基督是我们的榜样，给我们经历并享受。我们不需要为自己寻求地位或头衔，反而需要照着钉十字架生活的榜样—基督—而活。基督钉十字架的生活该是我们的经历。我们需要经历基督的降卑；这意思是说，我们需要经历祂作那倒空自己并降卑自己的一位（新约总论第十二册，二二页）。

信息选读

基督是神，本有神的彰显。虽然祂与神同等，祂却把这个同等摆在一边，倒空自己，取了人的样式。这指明借着成为肉体，祂成了一个人。然后，既显为人的样子，就降卑自己。这意思是说，当祂作人的时候，祂什么都不坚持，反而降卑自己，以至于死，且死在十字架上。这就是作我们榜样的基督。

降卑自己，是进一步地倒空自己。基督的降卑自己，显明祂的倒空自己。十字架的死，是基督降卑的极点。对犹太人而言，这是咒诅（申二一 22～23）。对外邦人而言，这是加在罪犯和奴隶身上的死刑（太二七 16～17、20～23）。因此这是件羞辱的事（来十二 2）。

WEEK 2 — DAY 2

Morning Nourishment

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

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

Today's Reading

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

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

我们若要经历基督并活基督，就必须认识基督是我们的榜样。在腓立比二章五至十一节，保罗陈明基督是我们的榜样。我们必须对这榜样有深刻的印象，甚至让这榜样灌注到我们里面。

包罗万有的基督一点不差就是神自己。然而，祂虽然与神同等，却“倒空自己，取了奴仆的形状，成为人的样式”（7）。祂不以自己与神同等为强夺之珍，紧持不放，反倒将这同等撇在一边，倒空自己。但这不是说基督就不再是神了，这只是说祂撇弃了神外表的彰显。祂虽有神的形状，却取了奴仆的形状，成为人的样式，显为人的样子。结果，祂有了人的外表，取代了神的彰显。一面，基督本有神的形状，反而倒空自己；另一面，基督既显为人的样子，就降卑自己，顺从至死，且死在十字架上。基督作为救主，有神性也有人性。祂倒空自己，并且降卑自己。因此，根据六至八节，我们可以称祂为倒空自己和降卑自己的基督。

九节说，“所以神将祂升为至高，又赐给祂那超乎万名之上的名。”这节指明神进来高举基督。基督被高举的意义，不仅是祂从地的低下之处被高举到三层天上，更是祂带着祂属人的性情，荣耀地被带回到神的形状里。基督成为肉体之前并没有人性。但借着成为肉体，祂穿上了人性。然后祂将这人性带到十字架上，流出祂的血救赎我们。祂复活之后，被神高举到诸天之上，带着祂的人性，在荣耀里被带回到神的形状里。如今祂是我们的榜样。基督徒生活的榜样，乃是这位倒空自己并降卑自己，被神高举并荣耀的神人救主（腓立比书生命读经，一〇四、四五一至四五四页）。

参读：腓立比书生命读经，第十、十七篇。

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

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

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

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

第二周 ■ 周三

晨兴喂养

腓二 8 “既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”

来五 8 “祂虽然为儿子，还是因所受的苦难学了顺从。”

主到地上来，是把祂神格中的荣耀、能力、等级、形像都倒空了，以致当时那些没有启示的人都不认识祂，不承认祂是神，以为祂不过是人，是世上一个平常的人。主在神位之中自己拣选作子，服在父的权柄底下，所以主说，我父是比我更大（约十四 28）。子的地位是主自己拣选的。在神格中满了和谐，同等的神，乐意安排父作头，子顺服；父变作权柄的代表，子变作顺服的代表（倪柝声文集第三辑第一册，一五五页）。

信息选读

我们是人，要顺服很简单，只要谦卑就能顺服。但主要顺服不简单，主的顺服比祂的创造天地还难，因为祂必须倒空了一切神格的荣耀、能力等等，必先取了奴仆的形状，才配得到顺服的资格。所以顺服是神的儿子创造的。

原来子和父是一样的荣耀，但主来到地上，一面把权柄丢掉，一面把顺服拿起来，存心要作奴仆，

WEEK 2 — DAY 3

Morning Nourishment

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

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

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

Today’s Reading

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

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

接受时间和空间的限制，作了一个人。不只到此，主又降卑自己，存心顺服，神格中的顺服是全世界顶奇妙的事。因祂顺从至死，且死在十字架上，是痛苦的死，是羞辱的死，结果神将祂升为至高。自卑的必升为高，这是神的原则。

今天人常问：为什么要我顺服？或者问：我是弟兄，你也是弟兄，我为什么要顺服你？其实人没有资格这样说，只有主有资格说，但主从来没有这样说过，连这一个思想都没有。基督就是代表顺服，并且代表完全的顺服，就如神的权柄是完全的一样。

希伯来五章八节告诉我们，主顺服是从苦难中得到的，苦难给了祂顺服。遇到苦难还能顺服才是真顺服。人的用处不在有无苦难，乃在因苦难学得了顺服。顺服神的人才有用处。心不软下来，苦难总不离开你。多有苦难是我们的路，贪安逸爱享受的人没有用处。总要学习在苦难中能顺服。因主到地上来，不是带了顺服来，乃是因苦难而学了顺服。

救恩不光是为叫人欢喜，也是为叫人顺服。人若光为喜乐，其所得的必不丰盛，惟有顺服的人才能经历救恩的丰盛，否则就把救恩的性质改变了。我们当顺服象主一样，主耶稣凭着顺从便成了我们得救的根源。神拯救我们，盼望我们顺服祂的旨意。若碰着神的权柄，顺服便很简单，明白神的旨意也很简单，因主一直顺服，也把顺服的生命赐给了我们（倪柝声文集第三辑第一册，一五五至一五六、一五九至一六〇页）。

参读：权柄与顺服，第五篇。

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

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

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

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

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

第二周 ■ 周四

晨兴喂养

腓一 20～21“这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

我们必须在〔基督〕的人性生活上，特别是在倒空自己、降卑自己、不以自己与神同等为强夺之珍而紧持不放等事上，作祂的同伙。…祂不坚持紧守神的形状不放，反而将神的形状摆在一边，甘心倒空自己，取了奴仆的形状。我们都应当在这样倒空自己的事上，作基督的同伙。…我们不该紧持不放我们所有的，乃该将这些事物摆在一边，并且倒空我们自己（腓立比书生命读经，五一四页）。

信息选读

〔我们〕不仅有常时救恩的榜样，也有这救恩的标准。这榜样包括基督从成为肉体到钉十字架的经历；这标准包括从祂复活到被高举的经历。我们天天都需要享受这个有如此榜样和标准的救恩。

假如一位弟兄的妻子为难他，在这种景况之下，他蒙拯救的路不是坚持他是头，也不是坚持妻子要服从他。他不该认为自己是王，而妻子是臣民。他也不该用以弗所五章二十二节的话来坚持妻子必须服从。这样作就是紧持他作头的地位和作丈夫的地位，而不是持守主的原则；主乃是不以自己与神同等为强夺之珍，紧持不放。要一个人撇弃作头的地位并不容易，但这正是这位弟兄所必须作的，为要经历主常时的救恩。当然，神在这位弟兄里面的运行能够拯救他；然而，腓立比二章五至八节乃是在十三节神的运行之

WEEK 2 — DAY 4

Morning Nourishment

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

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

Today's Reading

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

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

前。神必会在弟兄里面运行以拯救他；不过，他必须先照着五至八节的榜样，甘心倒空自己，撇弃作头的地位。然而，已婚的弟兄多半紧持自己作头的地位，不愿撇在一边。这就引起发怨言、起争论，以及用苦毒的言辞彼此攻击。弟兄在这里应当接触主耶稣，并说，“主啊，你不紧持自己与神同等的地位，我也不紧持自己作头的地位。我也不紧持作丈夫的地位。靠着你恩典的怜悯，我将我作头的地位撇在一边。”他只要这样作，就经历神常时救恩的第一步。现在他还必须降卑自己，以至于死，来经历其他的步骤。他不该因为必须撇弃作头的地位而对妻子怀恨在心，反该在她面前降卑自己。这就是经历从成为肉体到死在十字架上之常时救恩的榜样。这位弟兄若有这样的经历，神就会进来叫他复活，并将他高举。这样，弟兄也就经历神常时救恩的标准。结果，他的妻子会因着为难他的丈夫感到不安，而谦卑下来。她的丈夫对她没有消极的反应，反而倒空自己，降卑自己。现在她领悟，她的丈夫在对基督的经历上，得着了高举，并且登宝座。丈夫经历了常时的救恩，并这救恩的榜样和标准。

我们若要照着腓立比二章来跟从主耶稣，必须有神在我们里面运行。我们凭着自己，绝不能跟从这神圣的榜样，也无法达到神的标准。赞美主，神一直在我们里面作工！那在主耶稣里面成为肉体的神，如今就在我们里面。这位神乃是无限、永远的神，凭着祂的话创造了宇宙。借着成为肉体，这位永远的神来活在主耶稣里面。祂把耶稣作成一个榜样，并照着神圣的标准将祂提高。如今这同一位神也在我们里面运行。…因着神在我里面运行，现今我就是一个神人。所有在基督里的真信徒都必须看见，我们这些基督徒乃是神人。我们再也不必照着堕落的人性生活，因为如今神就在我们里面运行（腓立比书生命读经，五一四至五一七页）。

参读：腓立比书生命读经，第四十九篇。

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

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

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

第二周 ■ 周五

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

林前二 2 “因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”

我们凭着耶稣基督之灵，就能象耶稣一样降卑；我们凭着耶稣基督之灵，就能看别人比自己强。我们行事若出于争竞，或想与别人一较高下，耶稣基督之灵就不得彰显；但我们若看别人比自己强，我们就享受耶稣基督之灵的供应。基督这榜样在我们里面，作为耶稣基督之灵从我们里面活出祂自己。基督不仅是我们的榜样，更是我们的生命。我们里面有一个生命绝不坚持任何事，反而总是倒空自己、采取低微的地位、并降卑自己。我们需要享受基督在我们里面作这个生命（新约总论第十二册，二一页）。

信息选读

主的降卑有七步：㈠倒空自己；㈡取了奴仆的形状；㈢成为人的样式；㈣降卑自己；㈤成为顺从的；㈥顺从至死；㈦且死在十字架上。…腓立比二章五至八节所陈明的榜样，如今就是我们里面的生命，我们称这生命为钉十字架的生命。基督降卑的七步是钉十字架生命的各方面。虽然基督有神格的彰显，祂却把这个彰显摆在一边；然而祂没有丢弃祂神格的实际。祂撇弃了较高的形状—神的形状，取了非常低的形状—奴仆的形状。祂是这样倒空自己。这当然是十字架生命的印记。祂成为人且显为人的样

WEEK 2 — DAY 5

Morning Nourishment

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

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

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

Today’s Reading

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

子之后，就降卑自己，以至于死，且死在十字架上。这就是钉十字架的生命，完满且绝对地活了出来。

每当我们经历基督并活基督时，我们不知不觉就活出这种钉十字架的生命。这意思是说，当我们活基督时，我们就是活那作钉十字架生命之榜样的一位。…我们里面的确有能倒空自己并降卑自己的生命；这个生命从来不以什么东西为强夺之珍而紧持不放；相反的，它总是乐意舍弃地位、舍弃头衔。

二章给我们看见，我们应该过钉十字架的生活，使我们得以享受复活的大能。我们应该以五至八节钉十字架的生活为我们的榜样，好叫我们能经历那将基督升到宇宙至高之处（9）的复活大能。我们经历基督作钉十字架生活的榜样，并经历那将基督高举的复活大能，都是无穷尽的。日复一日，我们需要过钉十字架的生活；这就是活基督作我们的榜样。我们应该过倒空自己并降卑自己的生活，而不该私图好争，不该贪图虚荣。这就是过钉十字架的生活。借着这种生活，我们就被带进将基督高举的复活大能里。

地上最高的生活，乃是钉十字架的生活，这生活就是那倒空自己并降卑自己的基督。每当我们过钉十字架的生活时，神就会带我们进入复活的大能；在这大能里，我们就要得着高举。…我们必须为着主的见证站立得住。然而，我们不该为自己争取任何地位、头衔或身分。争取这些绝不能把我们带进复活的大能里。我们需要以钉十字架的生活为我们的榜样。至终，我们会进入复活的大能，在其中经历神的高举。我们不该寻求自己的荣耀，乃该寻求基督，并且单一寻求祂；这样，我们就经历钉十字架的生命（新约总论第十二册，一五至一八页）。

参读：新约总论，第三百四十七篇；由基督与召会的观点看新约概要，第十八章。

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

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

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

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

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

第二周 ■ 周六

晨兴喂养

腓三9“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

二9“所以神将祂升为至高，又赐给祂那超乎万名之上的名。”

腓立比二章九节中基督的高举，实际上就是复活大能的显明。复活的大能总是随着钉十字架的生活。照着三章十节，保罗渴望认识基督复活的大能、以及同祂受苦的交通。…在圣经里，使基督得高举的大能称为复活的大能。当我们过钉十字架的生活时，我们就认识复活的大能，以及同祂受苦的交通（腓立比书生命读经，一〇八页）。

信息选读

今天在主的恢复里，我们中间有个迫切的需要，就是经历基督作我们的榜样。我们迫切需要经历祂作我们钉十字架的生活。这样的生活与私图好争并贪图虚荣是完全对立的。在召会生活里，我们若不是以钉十字架的生活作我们的榜样，就是自动过着私图好争与贪图虚荣的生活。没有第三种生活方式。…这是极其严肃的问题。我们必须诚实地面对自己，想想我们在召会中向来所过的生活。你若回顾已过召会生活的年日，就会发现，每当你没有以钉十字架的生活作榜样时，你就过着争夺虚荣的生活。

最令使徒保罗受困扰的，就是知道腓立比的圣徒过着贪图虚荣的生活。他非常关切他们是否过钉十字架的生活。…这生活就是那倒空自己并降卑自己的基督。以这个钉十字架的生活作我们的榜样，就能开启复活之门，带我们进入复活的大能里。出于

WEEK 2 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

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

神的高举，绝非来自私图好争或贪图虚荣。我们越寻求虚荣，我们的光景就越可耻。追求虚荣实际上一点也不是荣耀，乃是羞耻。同样，我们与他人争竞的结果，绝不是被高举，乃是被降为卑。地上最高的生活，就是钉十字架的生活。

我恳切盼望今天在召会生活里，没有一位圣徒寻求自己的荣耀。…我们必须承认，腓立比圣徒中间争夺虚荣的情形，今天在许多地方召会中间也看得见。毫无疑问，在主恢复以外的基督徒当中有许多争夺虚荣的事。…因此，我们需要保罗论到基督是我们榜样的这些话。…当我们过着钉十字架的生活时，我们就会被引进复活的大能里，而这大能就会高举我们。

然而，我们应当受警告，不要将论到钉十字架的生活、复活的大能和神的高举这些话，作为寻求荣耀的根据。我们甚至不该将真实的荣耀当作基督以外的事物来追求。不要寻求基督自己以外的荣耀。我们必须说，“主，我只要你。我不寻求任何高举或荣耀。”我们若以钉十字架的生活作我们的榜样，我们就会经历复活的大能。这复活的大能乃是基督自己。基督不仅是钉十字架的生命，祂也是复活的大能。

圣徒时常抱怨自己软弱。什么时候我们不以钉十字架的生活作我们的榜样，我们就会软弱。你若在家庭生活、日常生活或召会生活中是软弱的，这指明你没有过钉十字架的生活，因此你也不在复活的大能里。…我们要进入复活的大能，入口乃是钉十字架的生活。保罗对腓立比圣徒的期望，乃是要他们过这种钉十字架的生活，进而经历复活的大能。

我过召会生活的这些年间，看见许多争夺虚荣的事例。所有私图好争的人都走下坡路，没有一个例外。在召会生活里，争竞是极其愚昧的。我们应该惧怕这个，过于惧怕蛇（腓立比书生命读经，一〇八至一一一页）。

参读：腓立比书生命读经，第十一篇。

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

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

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

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

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

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

第二周诗歌

77

赞美主 – 祂的生平

8 8 8 6（英86）

降 B 大调　　6/8

5 3 4 5 i i | i 7 6 5 · | 4 2 3
一 你 是 至 高、 荣 耀 的 神， 竟 肯 降

4 6 6 | 6 5 4 3 · | 5 3 4 5 i 2 |
卑 成 为 肉 身， 作 了 一 个 式

3 2 i 6 6 | 5 5 5 5 | 5 · 5 · ‖
微 的 人，主 啊，我 记 念 你!

二 你将一切神性荣耀，　全用肉身幔子遮罩，
显于外者不过枯槁，　主啊,我记念你!

三 你乃像根出于干地，　多受痛苦,常经忧悒，
被人藐视，受人厌弃，　主啊,我记念你!

四 你的心里谦卑、温柔，　任何遭遇都肯接受，
对神、对人从无怨尤，　主啊,我记念你!

五 你的为人甜美、柔细、　各方均平不偏不倚，
在神眼中犹如素祭，　主啊,我记念你!

六 神的旨意你所顾念，　从未接受撒但欺骗，
无人像你忠诚、完全，　主啊,我记念你!

七 为着顺服神的旨意，　你竟甘愿走到死地，
且在十架舍了自己，　主啊,我记念你!

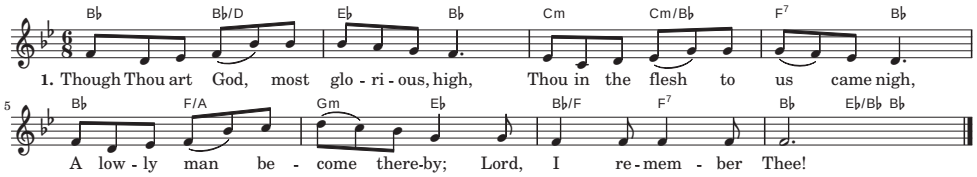
八 父神因此将你升高，　使你得着尊贵荣耀，
天地一切无不拜朝，　主啊,我敬拜你!

WEEK 2 — HYMN

Though Thou art God, most glorious, high

Praise of the Lord — His Life

86



2. Glory divine was put away
Under the tent of flesh to stay,
No outward beauty to display;
Lord, I remember Thee!

3. Thou art a root from out dry ground,
Thou wast the Man of sorrows found,
Hated, despised by man around;
Lord, I remember Thee!

4. Gentle and lowly is Thy heart,
Willing to suffer all Thou art,
To God and man complaining not;
Lord, I remember Thee!

5. Thou as a man art tender, sweet,
Balanced in every way, complete,
Meal-offering to the Father meet;
Lord, I remember Thee!

6. Doing the Father's will Thy prize,
Never accepting Satan's lies,
None like Thyself, so faithful, wise;
Lord, I remember Thee!

7. For Thine obedience to God's will,
Willing to suffer deathly ill,
E'en on the Cross my place to fill,
Lord, I remember Thee!

8. Therefore hath God exalted Thee,
Given Thee glory, majesty,
Heaven and earth will bow the knee;
O Lord, I worship Thee!

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: