经历基督

第五周

因基督，并因以认识基督为至宝，不信靠肉体，并将万事看作亏损

读经：腓三 3 ～ 8

纲要

周一

壹 我们这些在基督里的信徒，不该信靠肉体；我们该全然信靠主—腓三 3 下：

一 在腓立比三章三至四节里的肉体，包含我们天然人的一切所是和所有。

二 在这几节里，“信靠肉体”是指信靠我们肉体中的所有好的项目和资格；我们天然人里面可敬的、可爱的、优越的各方面，仍然是肉体。

三 神的儿女们最大的难处就是不知道什么叫作肉体，并且他们的肉体没有受过对付—罗八 8，加五 24：

1 自信是肉体的特点；肉体没有受对付的最显著的现象，就是自信—参三 2 ～ 3。

THE EXPERIENCE OF CHRIST

Week Five

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

Scripture Reading: Phil. 3:3-8

Outline

Day 1

I. We who believe in Christ should have no confidence in the flesh; our confidence should be wholly in the Lord—Phil. 3:3b:

A. The flesh in Philippians 3:3 and 4 comprises all that we are and have in our natural being.

B. In these verses confidence in the flesh refers to all the good items or qualifications that we have in the flesh; the honorable, lovable, and superior aspects of our natural being are still the flesh.

C. The greatest problems among God's children are that they do not know what the flesh is and that their flesh has not been dealt with—Rom. 8:8; Gal. 5:24:

1. Self-confidence is the characteristic of the flesh; the most obvious sign of unchecked flesh is self-confidence—cf. 3:2-3.

2 信靠肉体使我们离开基督—腓三 3 ～ 4、10。

周二

四 我们这些在基督里的信徒，该是那些不信靠肉体的人，不信靠我们天然的才能或遗传—3 ～ 6 节：

1 即使我们蒙了重生，我们也可能继续活在堕落的性情里，夸我们在肉体里所作的，信靠我们天然的资格—加三 2 ～ 3。

2 我们唯有蒙了神的光照，才能真说，我们不信靠天然的资格、能力或智力；唯有如此，我们才能见证我们不信靠肉体，我们全然信靠主—腓三 3，箴三 5 ～ 6。

五 我们若要经历基督，就必须不信靠肉体，只信靠主；这是经历基督的秘诀—腓三 3。

周三

贰 以认识基督为至宝，是来自祂人位的宝贵—8 节，太十七 5，西一 13：

一 以认识基督为至宝，并不是指那属于基督的认识，或基督自己所拥有的认识，乃是指我们对基督主观的认识—约十七 3：

1 腓立比三章八节的“认识”，实际的意思是对基督和祂的宝贵有启示，有异象—加一 15 ～ 16，弗一 17 ～ 23。

2 当神将基督启示给保罗，他就看见基督的超绝、无上的宝贝和超凡的价值—徒九 3 ～ 5、20、22，二二 13 ～ 16，二六 13 ～ 16。

二 以认识基督为至宝，就是基督的宝贵给我们实化了—约十六 13 ～ 14，加一 15 ～ 16：

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

Day 2

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

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

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

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

Day 3

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

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

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

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

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

1 我们需要有异象，看见基督的宝贵，并以认识那包罗万有、无限的基督为至宝—彼前二 4、7，西一 12、15 ～ 19，二 2 ～ 3、9、16 ～ 17，三 4、10。

周四

2 以认识基督为至宝，来自于启示；没有关乎基督的启示，我们就无法认识基督—太十六 17，十一 27，加一 15 ～ 16，约十七 3。

三 我们要经历基督，首先需要以认识基督为至宝—腓三 7 ～ 10：

1 我们不借着启示认识基督，就无法经历祂—加一 15 ～ 16，二 20，四 19。

2 我们对基督若没有更高的启示，对基督就不能有更高的经历—约壹五 20。

3 我们对基督的经历，绝对不能超过我们对基督之认识的宝贵—弗一 17 ～ 21，三 14 ～ 19。

周五

叁 保罗因以认识基督为至宝，就将万事看作亏损—腓三 8 上：

一 保罗对于认识基督耶稣为至宝极为看重；这是由“我主”这辞所指明，这辞传达了他对基督那亲密、柔细的感觉。

二 保罗的眼睛被开启，看见这位奇妙、包罗万有之基督的至宝；因着这至宝，他就将万事，无论是宗教的或天然的赢得，都看作亏损。

三 八节的“万事”指明，保罗不仅放下宗教的事物，也放下万事，因他以认识基督耶稣为至宝；

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

Day 4

2. The excellency of the knowledge of Christ comes by revelation; without the revelation concerning Christ, we cannot know Christ—Matt. 16:17; 11:27; Gal. 1:15-16; John 17:3.

C. If we would experience Christ, we first need to have the excellency of the knowledge of Christ—Phil. 3:7-10:

1. We cannot experience Christ without knowing Him through a revelation of Him—Gal. 1:15-16; 2:20; 4:19.

2. If we do not have a higher revelation of Christ, we cannot have a higher experience of Christ—1 John 5:20.

3. Our experience of Christ cannot surpass the excellency of our knowledge of Christ—Eph. 1:17-21; 3:14-19.

Day 5

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

A. Paul placed great value on the excellency of the knowledge of Christ Jesus; this is indicated by the words my Lord, which convey his intimate, tender feelings concerning Christ.

B. Paul's eyes were opened to see the excellency of the wonderful, all-inclusive Christ; on account of this excellency, he counted as loss all things, whether they related to religious gain or natural gain.

C. In verse 8 all things indicates that Paul dropped not only religious things but all things on account of the excellency of the knowledge of Christ

因此，对保罗来说，亏损万事乃是失去一切。

四 我们越以认识基督为至宝，就越会将一切宗教与天然的事物看作亏损—4～8节上。

肆 保罗因基督已经亏损万事，看作粪土，为要赢得基督—7、8节下：

一 八节的“万事”包括宗教、哲学和文化的事；保罗亏损这一切，因为这些都是基督的代替品，是撒但所利用的圈套，叫人远离基督，无法经历基督。

周六

二 我们借着将从前对我们是赢得的看作粪土，而赢得基督—4、8节：

1 八节的“赢得”，原文意，获得、取得、持定。

2 赢得基督就是赢得祂的人位，以经历、享受并据有祂一切追测不尽的丰富—弗三8。

3 我们和保罗一样，不仅该因基督将万事看作亏损（腓三7），也该亏损万事，将万事看作粪土（8）。

4 我们越因基督亏损万事，看作粪土，就越赢得基督作我们的经历和享受—7～8节。

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

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

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

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

Day 6

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

1. The Greek word for gain in verse 8 means “to secure, to obtain, to lay hold of.”

2. To gain Christ is to gain His person, to experience, enjoy, and take possession of all His unsearchable riches—Eph. 3:8.

3. Like Paul, we should not only count all things as loss on account of Christ (Phil. 3:7) but also suffer the loss of all things and count all things as refuse (v. 8).

4. The more we suffer the loss of all things and count them as refuse on account of Christ, the more we will gain Christ for our experience and enjoyment—vv. 7-8.

第五周 ■ 周一

晨兴喂养

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。”

罗八 8 “而且在肉体里的人，不能得神的喜悦。”

许多基督徒以为信靠肉体，意思是信靠堕落的人性，但这不是腓立比三章三节肉体的意思。…保罗说，他有理由可以信靠肉体。他接着说，他在第八天受割礼，他是出于以色列族，属于便雅悯支派，是希伯来人所生的希伯来人；按律法说，是法利赛人；按热心说，是逼迫召会的；按律法上的义说，是无可指摘的。这些就是保罗肉体的各方面。然而，你可能从来不认为这些事是肉体。我们以为肉体仅仅包括邪恶的事，并不包括好的事物。然而，我们天然人里面可敬的、可爱的、优越的各方面，仍然是肉体。保罗按律法并按热心所作的一切，都是肉体，也都是出于肉体。他那按律法而有的义也是肉体。保罗在这几节中所列的七种特征，乃是肉体的各方面，因为这些都是天然的，既不属于基督，也不属于神的灵。任何天然的事物，无论是善的或恶的，都是肉体。犹太人信靠他们的肉体，信靠他们凭天然出生的所是。但我们基督徒不该信靠我们天生就有的任何东西，因为任何出于我们天生的，就是肉体的一部分（李常受文集一九七八年第一册，五三一至五三二页）。

信息选读

我们要经历基督，就需要看见我们作一切事必须凭着神的灵，在基督里，并且不信靠肉体。…不要

WEEK 5 — DAY 1

Morning Nourishment

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

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

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

Today's Reading

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

以为愚昧是出于肉体，而智慧必定出于那灵。只要是天然的，智慧与愚昧同样是属肉体的。…我们不该信靠我们天然的所是。只要我们信靠我们天然的所是，我们在经历基督的事上就了了（李常受文集一九七八年第一册，五三二页）。

神的儿女们最大的难处就是不知道什么叫作肉体！许多基督徒所知道的肉体，以为不过是犯罪而已。不错，肉体的确会叫人犯罪，但是，肉体不仅是叫人犯罪而已。罗马八章八节说，“在肉体里的人，不能得神的喜悦。”这里说肉体不能得神的喜悦，意思就是说肉体曾打算要得神的喜悦。许多时候，肉体的目的不一定是要得罪神，肉体的目的也可能是要讨神的喜悦。…但是结果不能。经历告诉我们，犯罪的肉体还容易对付，唯有要得神喜悦的肉体是最难对付的。

肉体没有受对付的最显著的现象，就是觉得自己“有把握”。肉体的特点就是自己“有把握”。腓立比三章三节说，“真受割礼的，乃是…不信靠肉体的。”不信靠肉体，也就是对肉体没有把握。凡被十字架击打过的人，他那个人虽然还存在着，可是他已经破碎了，他已变成战战兢兢的人了，他已变成不敢相信自己的人了，他已变成没有把握的人了。在你没有受神对付以先，每逢一件事情临到你身上，你很容易下断案，一开口就有断案；可是，在你受了神对付之后，你就不敢轻易下断案了，你会觉得自己没有把握了。所以，没有一个快出主张、相信自己有力量的人是认识十字架的。这样的人，十字架从来没有在他身上作过工。你的肉体一受割礼，你就不能相信自己，你就不会那么有把握，你就不敢轻易发表意见。我们必须看见，我们在神面前所有的，是软弱，不是刚强，是无依无靠，不是有把握（亚伯拉罕以撒雅各的神，八七至八九页）。

参读：经历基督，第六至八章；亚伯拉罕以撒雅各的神，第五章。

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

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

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

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

第五周 ■ 周二

晨兴喂养

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。”

西二 11 “你们在祂里面也受了非人手所行的割礼，乃是在基督的割礼里，脱去了肉体的身体。”

保罗在腓立比三章一至六节所说的话，…与经历基督有关。保罗若仍是个热中犹太教者，他就不可能经历基督。但是，因着他成了另一种人—凭神的灵事奉，在基督耶稣里夸口，并且不信靠肉体的人，他就能丰富地享受基督并经历基督。我们也应该不信靠肉体，不信靠天然的才干，不信靠我们的遗传或传统。相反的，我们该是一班凭那灵事奉神，在基督里夸口，并且不信靠肉体的人。我们若是这样的人，我们就会对基督有真正的经历（腓立比书生命读经，一七三页）。

信息选读

虽然我们不是热中犹太教者，但在原则上，我们可能和热中犹太教者一样。即使我们蒙了重生，我们也可能继续活在堕落的性情里，夸我们在肉体里所作的，信靠我们天然的资格。我们已经指出，腓立比三章二节的犬类、作恶的和妄自行割的，分别是指堕落的性情、行为和宗教。我们若继续照着我们的旧性情生活，以我们凭自己所作的夸口，又信靠我们的资格，我们就与热中犹太教者一样。结果，我们就会在召会里制造难处，我们就不能在经历基督的事上长进。为了要经历基督，我们必须凭神的灵，不凭堕落的性情事奉；在基督里夸口，不夸自己的行为；并且不信靠我们天然的资格，只信靠主。这乃是经历基督的秘诀。

WEEK 5 — DAY 2

Morning Nourishment

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

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

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

Today’s Reading

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

我们心里可能以为自己和热中犹太教者不同。但是，我们可能仍然活在老旧的性情里，以我们的行为夸口，并且信靠我们天然的资格。我没有把握说，大多数的圣徒会完全定罪他们堕落的性情。相反的，许多人还是照着“犬类”的性情生活、行动并活动。此外，我们多多少少还以我们的行为夸口，认为自己既聪明又能干。而且，我们还可能信靠我们的肉体，信靠我们天然的资格。

我们都要深刻且切身地摸着腓立比三章的这几节，这是很重要的。我们需要主的光来光照我们，使我们看见我们的性情、我们的行为以及我们对肉体的信靠。我们若被主照明，就要承认，虽然我们已经蒙了重生，成为神的儿女，有了神圣的生命和性情，但是我们仍然太活在我们“犬类”的性情里。不错，我们有权利宣告我们是神的儿女这事实。但是，如果这宣告与我们每日的经历背道而驰，这对我们就不过是道理。有一天，当主在这事上光照你的时候，你会仆倒在主面前，承认你的性情是何等不洁。然后，你会定罪你凭堕落的性情所作的每一件事。你会看见，在神眼中，在堕落性情里所作的一切，都是邪恶的，都是该被定罪的。已往我们夸自己的行为和资格。但是，总有一天，我们不再夸肉体同肉体的资格，反而要定罪它。然后，我们就只在基督里夸口，并且明白在自己里面，我们完全没有夸口的立场。

我们唯有蒙神光照的时候，才真能说，我们不信靠天然的资格、能力或智力。唯有如此，我们才能见证说，我们全然信靠主。这样蒙主光照之后，我们就能够经历基督。我盼望我们当中许多人能看见这光，从仅仅客观领会这些经节，转到对基督主观的享受与经历里（腓立比书生命读经，一七三至一七五页）。

参读：腓立比书生命读经，第十七篇。

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

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

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

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

第五周 ■ 周三

晨兴喂养

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

太十七 5 “…看哪，有一朵光明的云彩遮盖他们；看哪，又有声音从云彩里出来，说，这是我的爱子，我所喜悦的，你们要听祂。”

以认识基督为至宝，是来自祂人位的宝贵。犹太人认为神借摩西所赐的律法，是人类历史中的至宝；因此，他们为律法发热心。保罗曾经那样发热心。然而，当神将基督启示给他（加一 15 ～ 16），他就看见基督的宝贵、超绝、无上的宝贝和超凡的价值，是远过于律法的。他对基督的认识，结果叫他以认识基督为至宝。因此，他不仅将律法，以及根据律法所建立的宗教看作亏损，也将万事看作亏损。

在腓立比三章八节保罗并不是直接说以基督为至宝，乃是说以认识基督为至宝。本节的认识，并不是指那属于基督的认识，或基督自己所拥有的认识，乃是指我们对基督主观的认识。…以认识基督为至宝，是来自祂人位的宝贵。毫无疑问，就基督自己而言，祂是至宝。但是，…我们若对基督的宝贵缺少认识，祂的宝贵对我们就毫无意义（腓立比书生命读经，一八六至一八七页）。

信息选读

保罗在往大马色的路上那次经历之前，他对基督没有任何认识。他宝爱律法，以律法为至宝。保

WEEK 5 — DAY 3

Morning Nourishment

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

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

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

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

Today's Reading

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

罗为律法的热心表明他珍赏律法。他的热心是出自他的珍赏。保罗当然以对律法的卓越认识为傲。尽管基督远比律法宝贵，但保罗却不认识基督。然而，在他悔改信主的时候，神将这至宝的一位启示给他。有了基督这启示之后，保罗开始对基督有了认识。他开始认识基督之后，就逐渐领悟，从迦玛列所领受对律法的认识，远逊于对基督的认识。保罗写腓立比三章五至八节时知道这个对比，所以能说出以认识基督为至宝，并且为这认识的至宝亏损万事。

当然，至宝就在基督的人位里面。但是，为着我们的经历，我们对这至宝的体验是在于我们的认识。我们若缺少认识，就绝对无法体验这人位是何等的宝贵。唯有当我们认识祂的宝贵时，我们才会以认识基督为至宝。这样以认识基督为至宝，是何等的宝贵！

我们可以用观光客在香港购物为例，说明如何得着对基督之认识的至宝。那里的商人知道如何陈列他们的货品，特别是珠宝，以吸引观光客。观光客看见展示的珠宝，通常都很兴奋。进一步的，他们认识了这些东西的宝贵。他们进入商店之前，对这些珠宝的宝贵毫无所知。一旦他们看见了，也知道了这些东西的宝贵，就愿意付代价来得着它们。同样，我们需要有启示，知道基督的宝贵，祂的无上宝贝。…我们若得了基督是至宝的启示，我们自然会以认识基督为至宝。…对基督的认识是基本的。我们所说的认识，实际上是指关乎基督和祂是至宝的启示，异象。…保罗…被对基督之认识的至宝所夺取，并且因着这认识的缘故，愿意丢弃万事，看作亏损（腓立比书生命读经，一八七至一八八、一九一至一九二页）。

参读：腓立比书生命读经，第十九篇。

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

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

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

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

第五周 ■ 周四

晨兴喂养

太十六 17 “耶稣回答他说，西门巴约拿，你是有福的，因为不是血肉之人启示了你，乃是我在诸天之上的父启示了你。”

十一 27 “我父已将一切都交付了我；除了父，没有人认识子；除了子和子所愿意启示的，也没有人认识父。”

腓立比三章八节说到对基督之认识的至宝。…我们要经历基督，首先需要认识基督。我们必须认识祂。本章非常强调对基督的认识。十节说，“使我认识基督、并祂复活的大能。”因此，认识祂是我们经历祂的要点。我们不认识祂，就无法经历祂。对基督的认识是至宝的，这种认识甚至就是至宝。…这里我们必须强调对基督的认识。基督自己强调，祂不是将祂的召会建造在祂自己这磐石上，乃是建造在关乎祂的启示上。启示就是为着认识。没有关乎基督的启示，我们的确无法认识祂。我们需要这种启示来认识基督（长老训练第六册，一〇一至一〇二页）。

信息选读

在构成神圣启示之心脏的四卷书—加拉太书、以弗所书、腓立比书和歌罗西书中，保罗揭去帕子，给我们看见基督是谁，以及基督的所是。基督是包罗万有的，也是延展无限的，祂是宇宙中一切正面事物的实际。祂是神、人、永远、光以及生命的实际。我们实在没有充分的言语来表明基督是谁，以及基督的所是。

直到最近我才注意到基督的延展无限。有一天，当

WEEK 5 — DAY 4

Morning Nourishment

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

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

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

Today’s Reading

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

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

我正说到歌罗西书所启示的基督时，我自然而然用“延展无限”一辞；并且指出歌罗西书所启示的基督是延展的，甚至是延展无限的，因为基督比整个宇宙更广阔。祂是无法测量、无限无量的。因此，祂不仅是包罗万有的，也是延展无限的。

二章十六至十七节说，“所以不拘在饮食上、或在节期、月朔、或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。”这些经节指明，基督是我们的吃喝、节期、月朔和安息日。祂是宇宙中一切正面事物的实体、实际和实质。祂是我们所呼吸之空气的实际，也是我们所吃之食物的实际，还是我们所享受之阳光的实际。此外，祂是三一神的实际，也是人的实际。

我们教导基督是包罗万有的，是宇宙中一切正面事物的实际时，有些人竟然指控我们教导泛神论。…我们彻底弃绝泛神论，并且宣告这是属魔鬼的教训；我们绝没有传泛神论。然而，照圣经所说，我们的确教导说基督是神，是人，也是一切正面事物的实际。但这并不是说，宇宙中物质的事物就是神自己。我们不是神，也绝不会在神格上变成神。然而，基督在我们里面；并且实际说来，祂甚至要逐渐变成我们。歌罗西三章十至十一节说，“并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”这两节也指出基督的包罗万有。在新人，身体，召会里，没有希利尼人，也没有犹太人。同样的，没有中国人和美国人、德国人和法国人。在新人里，基督是一切，又在一切之内。祂是一切的肢体，又在一切的肢体之内。这意思是说，在新人里，基督是你，基督是我。祂实在是包罗万有，也是延展无限的（腓立比书生命读经，一八八至一九〇页）。

参读：长老训练第六册，第七章；腓立比书生命读经，第十九至二十一篇。

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

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

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

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

第五周 ■ 周五

晨兴喂养

加一 15～16“然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量。”

许多读腓立比书的人，将以认识基督为至宝，领会成以基督自己为至宝。然而，保罗特别且明确地说以认识基督为至宝。保罗对基督的认识是极其宝贵的。因他以这样的认识为至宝，他就愿意亏损万事。

在三章七节保罗说“因基督”；但是在八节里，他进一步又说，“因我以认识我主基督耶稣为至宝。”八节多了“我主”二字，指明当保罗写信的时候，他满了对基督亲密、柔细的感觉。对主耶稣的宝贵所生发的柔细感觉，在他里面升起，叫他说出“我主基督耶稣”。保罗非常看重以对他亲爱的主耶稣基督的认识为至宝（腓立比书生命读经，一八五至一八六页）。

信息选读

我们仍然固守我们民族的哲学与本国的逻辑。从某一地区来的人固守他们的逻辑，另一地区来的人也坚持他们的哲学。固守我们本国的逻辑和民族的哲学，会叫我们失去基督。就某种意义说，这把基督从我们的经历中驱除。宗教、哲学和文化的事物，以狡诈、秘密、隐藏的方式霸占信徒，甚至霸占最好的基督徒，叫他们不能经历基督。今天你不论到世界何处，你都会发现，无论哪一种民族或哪一个团体，基督在他们身上都没有路。在世界的每一个地方，民族的哲学与本国的逻辑强到一个地步，信徒里面没有什么空间容纳基督。

WEEK 5 — DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

我们若深入保罗在腓立比三章七至八节的思想，就会领悟保罗非常担忧宗教、哲学和文化的事物。他在二节说到犬类、作恶的和妄自行割的，可以证实这点。妄自行割是对割礼的轻蔑之辞，这不但与宗教有关，更特别与犹太文化有关。不仅如此，犹太文化是以犹太哲学和逻辑为基础的。在三节保罗说，“真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。”他接着说出自己从前可以信靠肉体的理由；他所列举的七个项目都与犹太宗教、哲学和文化有关。这些正是保罗因基督看作亏损的事物。你知道他为什么把这些看作亏损？因为这些都是基督的代替品，是撒但所利用叫人远离基督，无法经历基督的圈套。仇敌拦阻我们经历基督，他是何等的狡诈！…哦，仇敌的诡诈必须被暴露出来！在我们里面，至少在某种程度上，还有些事物狡诈的、秘密的代替了基督。这些代替品主要包括宗教、哲学和文化。结果，我们仍然没有完全、彻底的被基督占有。我们还没有因基督将万事看作亏损。

我们若只丢弃属世、物质的事物，还不能够经历基督。我们对三章八节里的“万事”的领会若是这样，我们距离这里所启示对基督的经历还很远。这段经文并不肤浅。照上下文来看，保罗不是说到一些肤浅、外面的事物。他所关切的主要不是物质的事物。他的观念比这些深多了，乃是关乎宗教、哲学和文化的事物，甚至与深藏在我们里面本国的逻辑和民族的哲学有关。…我们很难放下这些事物，把地位让给基督，并且来经历祂。我一生之中遇见过许多基督徒。但是就我所知道，能够放下民族哲学和本国逻辑来经历基督的并不多（腓立比书生命读经，一八〇至一八二页）。

参读：腓立比书生命读经，第十八至十九篇。

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

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

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

第五周 ■ 周六

晨兴喂养

腓三 7～8“只是从前我以为对我是赢得的，这些，我因基督都已经看作亏损。不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

赢得基督，就是赢得祂那独特的人位。基督是神格丰满的具体表现（西二 9），也是一切正面事物影儿的实际（16 ～ 17）。赢得是需要出代价的。赢得基督就是出代价以经历、享受并支取祂追测不尽的丰富（弗三 8）。

一切赢得的和基督无法相比。我们若作这样的比较，就要将万事看作亏损。我们从前将一些事物看作是赢得的，原因是我们不认识基督。但我们的眼睛一旦得开启，看见基督，我们就开始领悟，保有那些事物是何等的愚昧（新约总论第五册，五五五页）。

信息选读

从前对保罗是赢得的万事，妨碍、拦阻他有分于并享受基督。因此这一切，因基督对他都成了亏损。保罗因基督不仅将从前宗教的事物看作亏损，也将万事看作亏损。

我们也许以为，腓立比三章八节的事是指属世、物质的事。就某种意义说，这种领会只是部分正确。…按五至六节看，保罗的观念主要不是与物质的事有关。当然，属世、物质的事霸占人，使他们不能经历基督，这是事实。然而，保罗领悟真正拦阻人经历基督的，主要是宗教、哲学和文化的事。我们若进入三章保罗的灵和思想里，就会领悟保罗

WEEK 5 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

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

在写作时，当他说到“万事”的时候，他是想到宗教、哲学和文化。八节的“万事”必定包括宗教、哲学和文化这三类的事。我们若丢弃宗教、哲学和文化，的确就舍弃了一切。我们若丢弃这三类的事，就会自动丢弃属世、物质的事，这些事实际上是受宗教、哲学和文化管辖的。要胜过物质事物的影响很容易，但要胜过宗教、哲学和文化却非常困难。我们若单单将属世、物质的事看作亏损，就无法经历基督。要赢得基督，我们需要将万事，包括宗教、哲学和文化的事，看作亏损。

我们和保罗一样，不仅该因基督将万事看作亏损，也该将万事看作粪土。八节的“粪土”，原文指扔给狗的渣滓、垃圾、脏物；因此是狗食、粪土。这些东西与基督无法相比。我们越因基督亏损万事，看作粪土，就越赢得基督作我们的经历和享受（新约总论第五册，五五六至五五七页）。

有些弟兄姊妹在召会生活中，是以看橱窗的方式来聚会。他们享受听信息，却不出代价去赢得基督。出代价就是亏损万事。首先，保罗将一切在宗教上的赢得，和借天然出生而有的赢得，都看作亏损。然后他将万事看作亏损，并且亏损万事。他这样作，乃是为要赢得他所看见的基督。有许多次我花了一大笔钱去买某样物品；我买了那样物品带回家之后，就开始后悔花了那个价钱来买它。然而，当我考量那件物品并看见它的宝贝时，我就不在意所出的代价了。这就是为什么保罗说，他亏损万事以后，就将万事看作粪土。他所付出以赢得基督的东西，不过是粪土、狗食、垃圾、废物；他不为所付的代价后悔（李常受文集一九七八年第一册，五四七页）。

参读：新约总论，第一百四十二、一百六十八、三百四十八篇；经历基督，第十一至十四章。

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

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

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

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

第五周诗歌

333 奉　献 — 主的荣美吸引

9 9 10 9 副（英 437,不同调,不同律）

降 B 大调　　6/4

5 5 | 1 – 1 1 7 1 | 2 – – 6 – 6 6 | 7·7 7 7 6 5 |
一 你 的 灵 岂 非 已 见 祂　过? 你 的 心 曾 否 被 祂 所
1 – – 1 – 5 5 | 1·1 1 1 7 1 | 2 – – 6 – 6 6 |
夺?　你 当 认 祂 为 人 中 第 一　人, 欢 喜
7·7 7 5 6 7 | 1 – – 1 – 5 | 6 7 1 3 2 1 | 7·6
选 那 上 好 的 福 分。 副 你 是 千 万 人 中 之 第 一
7 – – 6 | 7 1 5 1 1 3 | 2·6 2 – – 3 | 4 3 2 6·0
人! 哦, 求 你 开 我 眼,并 夺 我 心, 摔 碎 众 偶 像,
7 | 1 2 1 5·0 6 | 7 1 5 4·3 2 | 6 7 1 – – ‖
并 欢 然 加 冠　你 为 千 万 人 中 之 第 一 人!

二 世界的一切虚荣、珍宝，尽都是偶像,使人颠倒;
镀过金,使人不容易淡泊，浸过蜜,使人真难超脱。

三 什么会使地上的偶像，失去它那美丽的模样,
并不是灰心、失望或劝勉，乃是“无价之宝”的一现!

四 并不是什么本分催促，就会使偶像化成灰土;
乃是祂荣耀美丽的倾投，并祂心里柔爱的流露。

五 有谁愿熄灭他的灯光，若非早晨的日已在望?
又有谁愿意收藏他寒衣，若非炎夏的风已兴起?

六 惟有彼得所见的泪眼，司提反所仰望的荣脸,
陪着马利亚同哭的慈心，会使我脱离地的吸引。

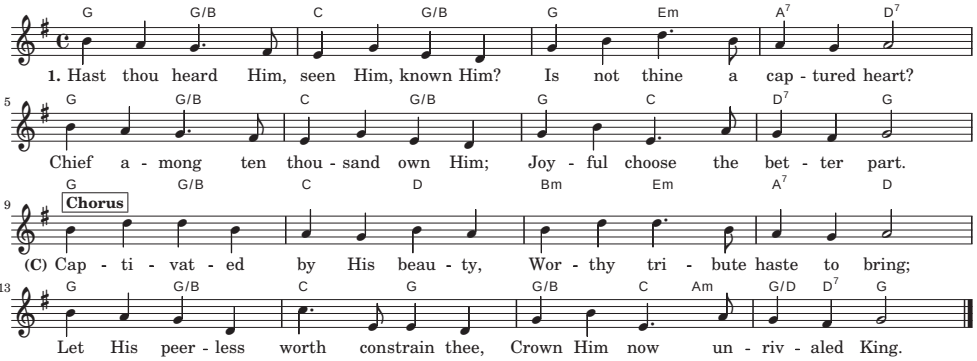
七 哦,求你来施情并吸引，直等到你充满了这心;
我们蒙救赎,是你的同伴，与偶像还有什么相干?

WEEK 5 — HYMN

Hast thou heard Him, seen Him, known Him

Consecration — Attracted by the Lord's Beauty

437



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

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

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

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

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

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

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: