经历基督

第六周

给人看出在基督里面，认识基督并竭力追求基督

读经：腓三 9 ～ 14

纲要

周一

壹 保罗渴望给人看出他是在基督里面，不是有自己的义，乃是有“那借着信基督而有的义，就是那基于信、本于神的义”—腓三 9：

一 保罗深处渴望全人浸没在基督里面，给基督浸透，使所有观察他的，都看出他是完全在基督里面；我们也该有殷切的渴望给人看出是在基督里面—9 节上。

周二

二 保罗要给人看出他是在基督里面—不是有自己的义，乃是有那本于神的义的光景，以基督为他主观、活出的义—9 节：

1 基督成为信徒的义有两面：

THE EXPERIENCE OF CHRIST

Week Six

Being Found in Christ, Knowing Christ, and Pursuing Christ

Scripture Reading: Phil. 3:9-14

Outline

Day 1

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

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

Day 2

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

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

a 第一面是基督作信徒的义，使他们在神面前客观地得称义—罗三 24 ～ 26，徒十三 39，加三 24 下。

b 第二面是基督作信徒的义，从他们活出来作神的显明；这位神就是在基督里赐给信徒的义，使他们主观地蒙神称义—罗四 25，彼前二 24 上，雅二 24，太五 20，启十九 8。

2 在腓立比三章九节里，神主观的义事实上乃是神自己成了我们于神、于人都是对的日常生活：

a 保罗不要活在自己的义里，就是人凭自己努力守律法而有的义—6、9 节。

b 保罗渴望活在神的义里，并且给人看出他是在活基督而彰显神的光景里；我们若要给人看出是在基督里面，就必须有这种光景—一 20 ～ 21 上。

三 信是根基、条件，叫我们接受并得着从神来的义，就是基督—三 9，林前一 30。

周三

贰 保罗活在一种光景里，不是有自己的义，乃是有本于神的义，为要认识（经历）基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，达到那杰出的复活—腓三 10 ～ 11：

一 得着对基督之认识的至宝（8），是借着启示；但认识基督（10），是借着经历，就是对祂有经历上的认识：

1 经历基督，就是在经历上认识并享受祂—二 17 ～ 18，四 4、10。

a. The first aspect is Christ being the believers' righteousness for them to be justified by God objectively—Rom. 3:24-26; Acts 13:39; Gal. 3:24b.

b. The second aspect is Christ being the believers' righteousness lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified subjectively—Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8.

2. The subjective righteousness of God in Philippians 3:9 is actually God Himself becoming our daily living, a living that is right with God and man:

a. Paul did not want to live in his own righteousness, the righteousness that comes from man's own effort to keep the law—vv. 6, 9.

b. Paul desired to live in the righteousness of God and to be found in the condition of expressing God by living Christ; if we would be found in Christ, we must be in such a condition—1:20-21a.

C. Faith is the basis, the condition, on which we receive and possess the righteousness that is out of God, which is Christ—3:9; 1 Cor. 1:30.

Day 3

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

A. To have the excellency of the knowledge of Christ (v. 8) is by revelation, but to know Christ (v. 10) is by experience—to have an experiential knowledge of Him:

1. To experience Christ is to know and enjoy Christ in an experiential way— 2:17-18; 4:4, 10.

2 认识基督，不仅要有关乎祂的知识，更要赢得祂的人位—林后二 10。

3 赢得基督就是出代价以经历、享受并据有祂一切追测不尽的丰富—腓三 8，弗三 8。

4 我们需要经历基督、享受基督、与祂是一、让祂在我们里面活着，借此来认识祂；这样，我们就会借着启示并经历而认识祂—腓三 10，林前六 17，加二 20。

周四

二 保罗渴望认识基督复活的大能以及同祂受苦的交通—腓三 10：

1 基督复活的大能，就是使祂从死人中复活的复活生命—弗一 19 ～ 20：

a 那灵是基督复活及其大能的实际—罗八 9 ～ 11，林前十五 45 下，约壹五 6。

b 复合着基督之复活及其大能的那灵，住在我们的灵里，将基督的复活及其大能，分赐到我们的全人里—腓一 19，出三十 23 ～ 25，罗八 6 下、10 ～ 11。

c 我们若把自己摆在一边，并留在十字架的死底下，就会经历基督复活的大能，自然而然地，我们所经历复活的大能就会建造基督的身体—腓三 10，弗四 12、16。

2 腓立比三章十节“同祂受苦的交通”这辞，是指有分于基督的受苦，这是经历祂复活大能的必要条件—太二十 22 ～ 23，西一 24：

a 我们首先经历基督复活的大能，然后借着这大能，就能有分于祂的受苦—腓三 10。

2. To know Christ is not merely to have the knowledge of Him but to gain His person—2 Cor. 2:10.

3. To gain Christ is to experience, enjoy, and take possession of all His unsearchable riches by paying a price—Phil. 3:8; Eph. 3:8.

4. We need to know Christ by experiencing Him, enjoying Him, being one with Him, and having Him live within us; in this way we know Him by both revelation and experience—Phil. 3:10; 1 Cor. 6:17; Gal. 2:20.

Day 4

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

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

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

b. The Spirit compounded with Christ's resurrection and its power indwells our spirit to dispense Christ's resurrection and its power into our entire being—Phil. 1:19; Exo. 30:23-25; Rom. 8:6b, 10-11.

c. If we put ourselves aside and remain under the death of the cross, we will experience the power of Christ's resurrection, and spontaneously, the power of resurrection experienced by us will build up the Body—Phil. 3:10; Eph. 4:12, 16.

2. The expression the fellowship of His sufferings in Philippians 3:10 refers to the participation in Christ's sufferings, a necessary condition for the experience of the power of His resurrection—Matt. 20:22-23; Col. 1:24:

a. We first experience the power of Christ's resurrection, and then by this power we are enabled to participate in His sufferings—Phil. 3:10.

b 这样的受苦，主要的是为着基督的身体，召会—西一 24。

周五

三 腓立比三章十节也说到“模成祂的死”；这指明保罗渴望以基督的死作他生活的模子：

1 模成基督的死，是经历基督的基础—一 20 ～ 21 上，三 9 ～ 10。

2 基督之死的模子，是指基督不断地将祂天然的生命治死，使祂得以凭神的生命活着—约六 57 上。

3 借着模成基督的死，我们就在祂的死里经历祂，使生命得以释放、分赐并繁增，并且荣耀父—十二 24 ～ 26、28，十三 31，林后四 12。

周六

四 模成基督之死的结果，乃是叫我们可以达到那从死人中杰出的复活，这是要给得胜者的奖赏—腓三 11：

1 达到杰出的复活，意即我们全人已在逐渐不断地复活—帖前五 23。

2 杰出的复活，乃是脱离旧造，进入新造的复活—林后五 17，加六 15。

叁 我们该象保罗一样，竭力追求基督自己，并且“向着标竿竭力追求，要得…奖赏”—腓三 12、14：

一 我们要竭力追求基督，就不该以为自己已经得着了，我们该忘记背后，“努力面前的”—12 ～ 13 节。

b. These sufferings are mainly for Christ’s Body, the church—Col. 1:24.

Day 5

C. Philippians 3:10 also speaks of “being conformed to His death”; this indicates that Paul desired to take Christ’s death as the mold of his life:

1. Being conformed to Christ’s death is the base of the experience of Christ— 1:20-21a; 3:9-10.

2. The mold of Christ’s death refers to Christ’s continually putting to death His natural life so that He might live by the life of God—John 6:57a.

3. By being conformed to Christ’s death, we experience Christ in His death for the release, impartation, and multiplication of life, and we also glorify the Father—12:24-26, 28; 13:31; 2 Cor. 4:12.

Day 6

D. The result of being conformed to Christ’s death is that we attain to the out-resurrection from the dead, which will be a prize to the overcomers—Phil. 3:11:

1. To attain to, to arrive at, the out-resurrection means that our entire being is gradually and continually resurrected—1 Thes. 5:23.

2. The out-resurrection is a resurrection out of the old creation into the new creation—2 Cor. 5:17; Gal. 6:15.

III. Like Paul, we should pursue Christ Himself and “pursue toward the goal for the prize”—Phil. 3:12, 14:

A. In order to pursue Christ, we should not think that we have attained, and we should forget the things which are behind and stretch “forward to the things which are before”—vv. 12-13.

二 我们竭力追求的标竿是完满地享受基督，赢得基督，而奖赏乃是在千年国里对基督极点的享受，作奔跑新约赛程之得胜者的赏赐—14 节，林前九 24，来十 35，十一 26，十二 1 ～ 2。

B. The goal toward which we are pursuing is the full enjoyment and gaining of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race—v. 14; 1 Cor. 9:24; Heb. 10:35; 11:26; 12:1-2.

第六周 ■ 周一

晨兴喂养

腓三8～9“…我…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，并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

照着腓立比三章八至九节，保罗亏损万事，看作粪土，为要赢得基督，并且给人看出他是在基督里面。此外，保罗渴望给人看出他在基督里的光景，不是有自己的义，乃是有那基于信、本于神的义。

保罗从前完全是在犹太教里，律法之下，并且总是给人看出他是在律法里面。但他在悔改信主时，就从律法和先前的宗教迁到基督里，成了在基督里的人（林后十二2）。现今他期望所有观察他的，无论犹太人、天使或鬼魔，都看出他是在基督里面。这指明他渴望全人浸没在基督里面，给基督浸透，使所有观察他的，都看出他是完全在基督里面。我们也该渴望给人看出我们是在基督里面。给人看出我们是在基督里面，真正的意思是给人观察、看到或发现我们是在基督里面（腓立比书生命读经，一九三至一九四页）。

信息选读

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

WEEK 6 — DAY 1

Morning Nourishment

Phil. 3:8-9 ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ and be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

According to Philippians 3:8-9, Paul suffered the loss of all things and counted them to be refuse in order to gain Christ and be found in Him. Furthermore, Paul's desire was to be found in Christ in the condition of having the righteousness which is of God based on faith, not of having his own righteousness.

In the past Paul was fully in the Jewish religion under the law and was always found by others in the law. But at his conversion he was transferred from the law and his former religion into Christ, and he became "a man in Christ" (2 Cor. 12:2). Now he expected to be found in Christ by all those who observed him—the Jews, the angels, and the demons. This indicates that he aspired to have his whole being immersed in Christ and saturated with Christ so that all who observed him could discover him in Christ. We also should aspire to be found by others in Christ. To be found in Christ actually means to be observed, seen, or discovered by others in Christ. (Life-study of Philippians, p. 163)

Today's Reading

It is one thing to have a doctrinal understanding of being found in Christ; it is quite another thing to be found in Christ in our daily living. If I were to visit you in your home, where would I find you? Would I find you in your good behavior or in Christ? Where we are when others observe us indicates the realm in which we live. If we live in our culture, we shall be found by others in culture. If we live in our good behavior, we shall be discovered by others

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

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

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

参读：腓立比书生命读经，第二十、五十一篇；新约总论，第三百四十八篇。

in our behavior. In whatever realm we live, that is where we shall be seen, observed, and discovered by others. When Paul was still living by the law, he was found in the law. But one day he began to have the excellency of the knowledge of Christ. He saw the vision that Christ must be his everything: love, kindness, humility, wisdom, patience, intention, attitude, and even his words, utterances, and expressions. On account of this excellency of the knowledge of Christ, he was willing to count all things to be loss. Furthermore, he suffered the loss of all things and counted them refuse in order to gain Christ and be found in Him.

We need to have a vision of the preciousness of Christ. Then we need to gain the very Christ we have seen. For example, suppose a person visits a jewelry store and sees many valuable items on display. To see these items is one thing, but to gain them is another. To know Christ is not merely to have the knowledge concerning Him, but to gain His very person. Christ is the embodiment of the fullness of the Godhead (Col. 2:9) and the reality of the shadows of all positive things (Col. 2:16-17). To gain Him is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8). As we gain Christ, we should also live in Him and become those who are in Him in experience. Then when others see us or observe us, they will find us in Christ. We shall not be found in our own virtues—we shall be found in Christ and in Him alone. Oh, that we may gain Him and be found in Him! May we be willing to suffer the loss of all things and count them refuse in order to be found in Christ.

If we gain Christ and live in Him, He as our righteousness will become our expression before both God and man. Then we shall not simply be found in Christ in a general way, but we shall be found in the very righteousness which is Christ Himself lived out of us. Only when we are found in Christ will the Lord be satisfied. Likewise, those who serve the Lord will be pleased and satisfied only when the believers are found in Christ. (Life-study of Philippians, pp. 165-166)

Further Reading: Life-study of Philippians, msgs. 20, 51; The Conclusion of the New Testament, msg. 348

第六周 ■ 周二

晨兴喂养

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

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

在腓立比三章九节保罗…说，“不是有自己…的义。”这话形容〔上文的〕“给人看出”一辞。我们需要给人看出在基督里，乃是在一种光景里，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。保罗没有他自己的义，他乃是有神的义。义是指合式、正直、正当的生活。保罗被天使和他周围所有的人看出，他在一种光景里，不是从他自己活出正直的生活，而是从神活出来。这就是说，神从保罗活出来。当他在基督里面，在基督里为人、行动、行走并作一切事时，保罗就活出神。因此，神在他正直的生活里得着彰显。他的生活不是他的行为，而是神自己（李常受文集一九七八年第一册，五五一页）。

信息选读

在道理一面很难辨别一位弟兄的义是他自己的，还是神的彰显。但是鉴别他义的味道，就很容易得知。我们凭着嗅觉，不是凭着视觉，就能辨别芳香的味道和不悦的味道。例如，某种爱可能会发出一种气味使我们不舒服。这种爱不只是天然、属人的爱，更是属肉体的爱。虽然这是爱，却有一股恶臭。在别的情形里，我们可能闻到一种爱是属天、新鲜、纯洁、甜美并神圣的。这种爱乃是神爱的彰显；这是爱的神借着祂的儿女显明出

WEEK 6 — DAY 2

Morning Nourishment

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

In Philippians 3:9 Paul also says, “Not having my own righteousness.” This phrase modifies the word found. We need to be found in Christ in a condition of not having our own righteousness, which is out of the law, but having the righteousness that is through faith in Christ, the righteousness which is out of God and based on faith. Paul did not have his own righteousness; he had God’s righteousness. Righteousness refers to proper and upright living, to a life that is right. Paul was found by the angels and by all who were around him in a condition of not having his upright living out of himself but out of God. This means that God was lived out of Paul. As he was in Christ, having his being in Christ, and moving, walking, and doing everything in Christ, Paul lived out God. Thus, God was expressed in his right living. His living was not his behavior; it was God Himself. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 428)

Today’s Reading

Doctrinally, it is difficult to tell whether a brother’s righteousness is his own or is the expression of God. But it is quite easy to tell by discerning the scent of his righteousness. By our sense of smell, not by our sense of sight, we can discern a pleasant scent from a disagreeable one. For example, a certain kind of love may give off an odor that makes us sick. This kind of love is not only natural, human love but fleshly love. Although it is love, it has a very foul odor. In other cases we can smell a love that is heavenly, fresh, pure, sweet, and divine. This kind of love is the expression of the love of God; it is the

来。这就是基于信、本于神的义。

基于信而有的义乃是以信为条件的。不是凭我们的努力、奋斗、挣扎，而是单单凭着基督的信。因此，我们不必挣扎、奋斗或努力。我们只要赢得基督、活在祂里面、甚至安息在祂里面。基督是我的信；我已经与基督同钉十字架，基督活在我里面，并且我如今所活的生命，是我在基督的信里所活的（加二 20）。我今天的生活是以基督的信为条件，是以基督的信为根基，不是以我自己能产生的信为根基。因此，基督不只是我的生命，祂也是我的信。借着信，我就弃绝自己，并接受基督作生命。因为我不信靠肉体，我就把肉体摆在一边，凭信接受基督，并凭祂活着。自然地，神就从我活出来，借着我显现出来，从我里面彰显出来。这样的生活乃是正确、正直的生活。

这种正确、正直的生活不是按律法，乃是因着神，因为这是神自己借着我们彰显出来。今天大多数基督徒没有看见这个，所以他们活在另一个范围，另一个领域里。但我们是在基督的领域里，从我们里面将神活出来。这不需要行为或奋斗，乃是安息。我们只需要安息在祂里面，安息在那作我们的生命和信的主里面。这样，我们就活出神作我们正确、正直的生活。这就是那基于信、本于神的义。但愿我们都给人看出我们是在基督里。一天过一天，天使和我们周围的人都看出我们是在这种光景里。我们应该能够说，“天使，请看在主恢复中的基督徒。他们是在一种有神从他们里面活出来的光景里。他们不在意行为或举止，他们只在意接受基督作他们的生命。他们总是接受基督作生命，并安息在祂里面。每当你看见他们，就会看出他们是在基督里，在一种有神从他们活出来的光景里。”这是有活见证的正确召会生活。这是主今天所渴望得着的（李常受文集一九七八年第一册，五五一至五五三页）。

参读：经历基督，第十三至十四章。

loving God manifested through His children. This is the righteousness which is out of God and based on faith.

The righteousness that is based on faith is conditioned by faith. It does not come by our efforts, endeavors, or struggles. It comes simply by the faith of Christ. Hence, there is no need for us to strive, struggle, or endeavor. We simply need to gain Christ, live in Him, and even rest in Him. Christ is my faith. I have been crucified with Christ, Christ lives in me, and the life which I now live I live in the faith of Christ (Gal. 2:20). My living today is conditioned by Christ’s faith. It is based on the faith of Christ, not on a faith that I myself can produce. Thus, Christ is not only my life; He is also my faith. By faith I repudiate myself and take Christ as my life. Because I have no trust in my flesh, I set it aside, take Christ by faith, and live by Him. Spontaneously, God is lived out of me, manifested through me, and expressed from within me. Such a living is a proper and upright living.

This type of upright living is not as to the law but on account of God, for it is God Himself expressed through us. Because most of today’s Christians do not see this, they are living in another realm, in another sphere. But we are in the sphere of Christ, living out God from within us. This is not a matter of behaving or struggling but of resting. We simply need to rest in Him, resting in our Lord, who is our life and our faith. In this way we live out God as our upright living. This is the righteousness out of God and based on faith. May we all be found in Christ in this condition! Day by day, angels and all who are around us need to find us in such a condition. We should be able to say, “Angels, look at the Christians in the Lord’s recovery. They are in a condition of having God lived out of them. They don’t care for behavior or conduct. They care only for taking Christ as their life. They always take Christ as life and rest in Him. Whenever you see them, you find them in Christ in a condition of having God lived out of them.” This is the proper church life with a living testimony. This is what the Lord desires today. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 428-429)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” chs. 13-14

第六周 ■ 周三

晨兴喂养

腓三 8“不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝…。”

10“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

要认识基督，不仅要有关乎祂的知识，更要赢得祂的人位（林后二 10）。赢得是需要出代价的；赢得基督就是出代价以经历、享受并据有祂一切追测不尽的丰富（弗三 8）。基督已经得着我们，据有我们，好叫我们能赢得祂，据有祂（腓三 12）。

我们需要享受基督、经历基督、与祂是一、让祂在我们里面活着并与我们同行，借此来认识祂。这样，我们就会借着启示并经历而认识祂。至终，祂成为我们，我们也成为祂（新约总论第十二册，三二至三三页）。

信息选读

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

我们以认识基督为至宝以后，就愿意亏损万事，看作粪土，为要赢得基督，并且给人看出我们是在

WEEK 6 — DAY 3

Morning Nourishment

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord...

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

To know Christ is not merely to have the knowledge concerning Him but to gain His person (2 Cor. 2:10). To gain something requires the paying of a price; to gain Christ is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8) by paying a price. Christ has gained us, taken possession of us, that we might gain Him, take possession of Him (Phil. 3:12).

We need to know Christ by enjoying Him, experiencing Him, being one with Him, and having Him live within us and walk with us. In this way we know Him by both revelation and experience. Eventually, He becomes us, and we become Him. (The Conclusion of the New Testament, pp. 3505-3506)

Today's Reading

Paul lived in a condition of not having his own righteousness but having the righteousness of God, in order to know (to experience) Christ and the power of His resurrection and the fellowship of His sufferings. To have the excellency of the knowledge of Christ in Philippians 3:8 is by revelation. But to know Him in verse 10 is by experience—to have the experiential knowledge of Him, to experience Him in the full knowledge of Him. Paul first received the revelation of Christ and then sought for the experience of Christ—to know and enjoy Him in an experiential way.

After we receive the excellency of the knowledge of Christ, we shall be willing to suffer the loss of all things and count them as refuse in order to gain

祂里面。结果，我们会在经历上认识基督。所以，九节来自八节，十节来自九节。我们若不以认识基督为至宝（8），就不会给人看出我们是在基督里面（9），因为以认识基督为至宝，使我们愿意亏损万事，看作粪土，为要赢得基督，并且给人看出我们是在祂里面。然后，一旦我们赢得了基督，并且给人看出我们是在祂里面，我们就会认识祂（10）；就是会享受祂并经历祂。

赢得基督是一回事，经历祂是另一回事。我们可用购买食材与吃买来且预备好的食物之间的不同，来说明这个差别。赢得基督可比喻为购买食材，经历基督可比喻为吃先前买来且煮好的食物。…我们购买任何东西以前，首先以认识那样东西为宝贵而受到吸引。因此，首先我们以认识食材为宝贵，然后我们买下来，得着那些东西，最终我们借着吃而享受食物。同样，保罗首先以认识基督为至宝，然后他付代价赢得基督，并且给人看出他是在基督里面，最终他经历基督并享受祂。保罗领悟，赢得基督并且给人看出他是在基督里面，结果总是认识基督，享受并经历基督。

我们对基督的经历绝不能超过我们对基督之认识的宝贵。反之，以认识基督为至宝总是超过我们对基督的经历。从来没有一个事例，信徒对基督的经历超过他对基督的认识。我们对基督若没有更高的认识，对基督就不能有更高的经历。因这缘故，我们不该受已往对基督之认识的限制，这是非常重要的（腓立比书生命读经，二〇四至二〇五页）。

参读：新约总论，第三百四十九篇；腓立比书生命读经，第二十一、五十二篇。

Christ and be found in Him. As a result, we shall know Christ experientially. Therefore, verse 9 comes out of verse 8, and verse 10 comes out of verse 9. If we do not have the excellency of the knowledge of Christ (v. 8), we shall not be found in Christ, for it is having the excellency of the knowledge of Christ which makes us willing to suffer the loss of all things and count them as refuse in order to gain Christ and be found in Him. Then, once we have gained Christ and are found in Him, we shall know Him; that is, we shall enjoy Him and experience Him.

To gain Christ is one thing, and to experience Him is another. We may illustrate this difference by the difference between buying groceries and eating food which has been purchased and prepared. Gaining Christ may be compared to buying groceries, and the experience of Christ may be compared to the eating of the food we have first purchased and cooked....Before we purchase anything, we are first attracted by the excellency of the knowledge of that thing. Thus, first we have the excellency of the knowledge of the groceries, then we gain them by buying them, and finally we enjoy the food by eating it. In like manner, Paul first received the excellency of the knowledge of Christ, then he paid the price to gain Christ and be found in Him, and finally he experienced Christ and enjoyed Him. Paul realized that to gain Christ and be found in Him always results in knowing Him, in enjoying and experiencing Him.

Our experience of Christ can never surpass the excellency of our knowledge of Christ. Rather, the excellency of the knowledge of Christ always exceeds our experience of Christ. There has never been a case where a believer's experience of Christ surpassed his knowledge of Christ. If we do not have a higher knowledge of Christ, we cannot have a higher experience of Christ. This is why it is very important that we not be limited by our past knowledge of Christ. (Life-study of Philippians, pp. 171-173)

Further Reading: The Conclusion of the New Testament, msg. 349; Life-study of Philippians, msgs. 21, 52

第六周 ■ 周四

晨兴喂养

弗一 18 ～ 20 “…使你们知道…祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边。”

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通…。”

保罗不但渴望认识基督，也渴望认识基督复活的大能、以及同祂受苦的交通。基督复活的大能，就是使祂从死人中复活的复活生命（弗一 19 ～ 20）。基督复活大能的实际，乃是那灵（罗一 4）。我们要认识、经历基督这大能，就需要联于并模成基督的死。死乃是复活的基础。我们要经历基督复活的大能，就需要照着祂生活的榜样，过钉十字架的生活。我们模成祂的死，就叫祂复活的大能据以兴起，使祂神圣的生命在我们身上彰显出来（腓立比书生命读经，二〇八页）。

信息选读

“同祂受苦的交通”，即有分于基督的受苦（太二十 22 ～ 23，西一 24）。这是模成祂的死，经历祂复活大能的必要条件（提后二 11）。…对于基督，受苦和死在先，复活在后；对于我们，祂复活的大能在先，然后才是有分于祂的受苦，模成祂的死。我们首先接受祂复活的大能，然后借着这大能，就能有分于祂的受苦，过钉十字架的生活，模成祂的死。这样的受苦，主要的是为着产生并建造基督的身体。

WEEK 6 — DAY 4

Morning Nourishment

Eph. 1:18-20 ...That you may know...what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings...

Paul aspired not only to know Christ, but also to know the power of Christ's resurrection and the fellowship of His sufferings. The power of Christ's resurrection is His resurrection life, which raised Him from among the dead (Eph. 1:19-20). The reality of the power of Christ's resurrection is the Spirit (Rom. 1:4). To know, to experience, this power requires identification with Christ's death and conformity to it. Death is the base of resurrection. To experience the power of Christ's resurrection, we need to live a crucified life according to the pattern of His life. Our conformity to His death affords a base for the power of His resurrection to rise up that His divine life may be expressed in us. (Life-study of Philippians, pp. 174-175)

Today's Reading

The participation in Christ's suffering—"the fellowship of His sufferings"—(Matt. 20:22-23; Col. 1:24) is a necessary condition for the experience of the power of His resurrection (2 Tim. 2:11) by being conformed to His death.... With Christ, the sufferings and death came first, followed by the resurrection. With us, the power of His resurrection comes first, then the fellowship of His sufferings and conformity to His death. We first receive the power of His resurrection. Then by this power we are enabled to participate in His sufferings and live a crucified life in conformity to His death. Such sufferings are mainly for producing and building up the Body of Christ.

模成基督的死是经历基督的基础。我们若没有模成基督的死，就没有经历基督的基础。我们要经历基督，就必须模成祂的死。但我们要模成基督的死，就必须有同祂受苦的交通。我们借着有分于基督的苦难，就被引进一个地位，经历祂复活的大能。然后，当我们经历基督复活大能的时候，我们就认识祂（腓立比书生命读经，二〇八至二〇九页）。

如果不信者把自己摆在一边，什么也不会余留，因为他们没有那灵留在他们里面，我们却不同。我们若把自己摆在一边，就有那灵在我们里面留下。摆在一边的是己，留下的是那灵。如果一位弟兄在妻子与他争吵时把自己摆在一边，那灵就会出来。这就是复活的大能。我们只需要作一件事——一直把自己摆在一边。这样作就是把己摆在死底下，把己留在十字架上。若是这样，我们就过钉十字架的生活，并且让复活的大能有根基得以显明出来。

享受基督复活的大能是美妙的，但复活的大能主要不是为着我们的享受。在神的经纶里，没有自私的享受。基督复活的大能乃是为着产生并建造基督的身体。神的心意不是要借着一些个人来彰显祂，乃是要借着许多信徒所组成的身体来彰显祂。…〔这彰显〕乃是团体的。假如我们把自己摆在一边，并留在十字架的死底下，我们就会享受复活的大能。立刻，复活的大能就会产生身体。这个产生并建造身体的目标，激起了反对。撒但惧怕这目标，就激起反对来抵挡。…当反对来到时，我们就受苦。我们乃是这样进入同基督受苦的交通。…按照歌罗西一章二十四节，这些苦难乃是为着身体（李常受文集一九七八年第一册，五八〇、五八三页）。

参读：经历基督，第十五至十六章；基督徒的生活，第十五篇。

Being conformed to Christ's death is the very base of the experience of Christ. If we are not conformed to the death of Christ, we do not have the base for the experience of Christ. In order to experience Christ, we must be conformed to His death. But to be conformed to the death of Christ, we must have the fellowship of His sufferings. By participating in Christ's sufferings, we are ushered into a position to experience the power of His resurrection. Then, when we experience the power of Christ's resurrection, we know Him. (Life-study of Philippians, p. 175)

If unbelievers set themselves aside, nothing will remain, for they do not have the Spirit as the remainder in them. We are different. If we put ourselves aside, we have the Spirit as the remainder within us. What is set aside is the self, and what remains is the Spirit. If a brother will set himself aside when his wife is arguing with him, the Spirit will come out. This is the power of resurrection. We need to do only one thing—always put ourselves aside. To do this is to put the self under death and to keep it on the cross. When we do this, we live a crucified life and have a base for the power of resurrection to be manifested.

Although it is wonderful to enjoy the power of Christ's resurrection, the power of resurrection is not mainly for our enjoyment. In God's economy there is no selfish enjoyment. The power of Christ's resurrection is for the producing and the building up of the Body. God's intention is not to express Himself through certain individuals; it is to express Himself through a Body composed of many believers.... [It is] a corporate matter. If we put ourselves aside and remain under the death of the cross, we will enjoy the power of resurrection. Immediately, the power of resurrection will produce the Body. This goal of producing and building up the Body stirs up opposition. Satan knows of this goal, and he stirs up opposition against it.... When the opposition comes, we suffer. In this way we enter into the fellowship of Christ's sufferings.... According to Colossians 1:24, these sufferings are for the Body. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 450, 452)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 15-16; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 15

第六周 ■ 周五

晨兴喂养

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

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

在腓立比三章十节保罗用“模成祂的死”这辞，指明保罗渴望以基督的死作他生活的模子。基督的死是个模子，使我们被模成这模子的形状；这就象面团放在糕饼的模子里，模成模子的形状一样。保罗一直过钉十字架的生活，就是在十字架下的生活，正如基督在祂为人的生活中所过的。借着这样的生活，我们就能经历并彰显基督复活的大能。基督之死的模子，是指基督不断地将祂人的生命治死，使祂得以凭神的生命活着（约六 57）。我们的生活应当模成祂这模子的形状，就是向我们人的生命死，而活神的生命（腓立比书生命读经，二一九页）。

信息选读

当主耶稣在地上时，祂过的是钉十字架的生活。基督有两个生命—神圣的生命和属人的生命。…神不要祂单单活出属人的生命。神的心意乃是要主耶稣借着属人生命作管道，来活神圣的生命。…照着这模型，基督不断治死祂属人的生命，使祂神圣的生命能流露出来。这是基督之生命与基督之死的模子。…毫无疑问，主耶稣的属人生命是绝佳的。但甚至这样绝佳的属人生命，为着神圣生命释放的缘故，也被治死。

WEEK 6 — DAY 5

Morning Nourishment

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

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

In Philippians 3:10 Paul uses the expression being conformed to His death. This expression indicates that Paul desired to take Christ's death as the mold of his life. Christ's death is a mold to which we are conformed in much the same way that dough is put in a cake mold and conformed to it. Paul continually lived a crucified life, a life under the cross, just as Christ did in His human living. Through such a life, the resurrection power is experienced and expressed. The mold of Christ's death refers to the continual putting to death of His human life that He might live by the life of God (John 6:57). Our life should be conformed to such a mold—dying to our human life in order to live the divine life. (Life-study of Philippians, p. 184)

Today's Reading

When the Lord Jesus was on earth, He lived a crucified life. Christ had two lives—the divine life and the human life.... God did not want Him simply to live out the human life. Rather, it was God's intention that the Lord Jesus live the divine life through the channel of the human life.... According to this pattern, Christ continually put to death His human life so that His divine life could flow out. This is the mold of the life of Christ and the death of Christ. There can be no doubt that the human life of the Lord Jesus was excellent. But even such an excellent human life was put to death for the sake of the release of the divine life.

大多数的基督徒只治死他们天然生命消极的方面。他们宝贵好的方面，想要保留这些优点。每个民族的人都宝贵其民族特性和哲学。中国人也许以他们哲学的伦理自豪，而美国人也许夸耀他们的坦率和开朗。…我们虽然愿意治死许多其他的事物，却持守这些民族特性，如同无价之宝。…结果，我们天然生命的基本元素没有被治死。这元素就成为大石块，拦阻基督复活的大能从我们里面释放出来。…几年前，你模成基督的死也许远比今天多。因为你没有在模成基督的死上长进，你在生命里的长大就被扣住，你对基督复活大能的经历也极其有限。这拦阻你对基督有进一步、更高的经历。因此，你说不出最近有什么经历，反而只是凭着已往的经历而活，一再讲说已往的经历（腓立比书生命读经，二二〇至二二四页）。

当我们被模成基督的死，我们就经历祂成就一切的死。首先，我们若与基督同死，就要保守自己的魂生命归入永远的生命（约十二 25）。其次，我们若愿意模成基督的死，我们将会胜过世界并击败撒但（31，来二 14）。第三，借着模成基督的死，我们就在祂的死里经历祂，使生命得以释放、分赐并繁增（约十二 24 ～ 26，林后四 12）。我们需要模成基督的死，好使我们里面神圣的生命得着释放，并分授到别人里面，使神圣的生命繁增。第四，当我们模成基督的死，我们里面神圣的生命自然而然会得着释放，父神这生命的源头就得着荣耀。因此，我们越模成基督的死，就越荣耀父（约十二 28，十三 31）。…第五，借着基督在十字架上的死，人被吸引归向基督（十二 32）。…这种吸引来自生命的释放；这是钉十字架的生命，同其吸引的能力（新约总论第十二册，三六至三七页）。

参读：腓立比书生命读经，第二十二篇；经历基督，第十七至十八章；基督徒的生活，第十六至十七篇。

Most Christians only put to death the negative aspects of their natural life. They treasure the good aspects and seek to preserve them. Those of every nationality treasure their own national characteristics and philosophy. The Chinese may pride themselves on their philosophical ethics, whereas Americans may boast of their frankness and openness.... Although we may be willing to put so many other things to death, we hold these national characteristics as a priceless treasure.... As a result, a basic element of our natural life is not put to death. This element then becomes a huge rock hindering the release of the power of Christ's resurrection from within us. Years ago, you may have had much more conformity to Christ's death than today. Because you have not progressed in being conformed to the death of Christ, your growth in life has been held back, and your experience of the power of Christ's resurrection has been severely limited. This hinders you from further and higher experiences of Christ. Thus, instead of speaking of up-to-date experiences, you try to live on your past experiences and speak of them again and again. (Life-study of Philippians, pp. 185-188)

As we are conformed to Christ's death, we experience His all-accomplishing death. First, if we die with Christ, we will keep our soul-life unto eternal life (John 12:25). Second, if we are willing to be conformed to Christ's death, we will overcome the world and defeat Satan (v. 31; Heb. 2:14). Third, by being conformed to His death, we experience Christ in His death for the release, impartation, and multiplication of life (John 12:24-26; 2 Cor. 4:12). We need to be conformed to the death of Christ so that the divine life within us may be released and imparted into others and thereby multiplied. Fourth, when we are conformed to the death of Christ, spontaneously the divine life within us will be released, and God the Father, the source of this life, will be glorified. Hence, the more we are conformed to Christ's death, the more we glorify the Father (John 12:28; 13:31).... Fifth, through His death on the cross, people are drawn to Christ (12:32).... Such an attraction comes through the release of life; this is the crucified life with its attracting power. (The Conclusion of the New Testament, pp. 3508-3509)

Further Reading: Life-study of Philippians, msg. 22; CWWL, 1978, vol. 1, "The Experience of Christ," chs. 17-18; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 16

第六周 ■ 周六

晨兴喂养

腓三 10 ～ 11 “…模成祂的死，或者我可以达到那从死人中杰出的复活。”

14 “向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

那从死人中杰出的复活，即卓越的复活，特殊的复活，这是要给得胜圣徒的奖赏。所有在基督里死了的信徒，在主回来时，都要从死人中复活（帖前四 16，林前十五 52）。但得胜的圣徒，要享受那复活特殊、杰出的分。这就是希伯来十一章三十五节所提“更美的复活”。更美的复活不仅是头一次的复活（启二十 4 ～ 6），生命的复活（约五 28 ～ 29），并且是杰出的复活（腓三 11），特殊的复活，就是主的得胜者要在其中得着国度赏赐的复活。这是使徒保罗所追求的。

达到杰出的复活，意即我们全人已在逐渐不断地复活。神首先使我们死了的灵复活（弗二 5 ～ 6），然后祂从我们的灵，继续使我们的魂（罗八 6）和必死的身体（11）复活，直到我们的全人—灵、魂、体—借着并同着祂的生命，从我们的旧人完全复活过来。这是我们在生命里必经的历程，也是我们当跑的赛程，直到我们达到杰出的复活，作为奖赏。因此，杰出的复活，该是我们基督徒生活的目标和目的。我们唯有借着过钉十字架的生活，模成基督的死，才能达到这目标。在基督的死里，我们凭着复活，经过从旧造到新造的过程（腓立比书生命读经，二二四至二二五页）。

信息选读

WEEK 6 — DAY 6

Morning Nourishment

Phil. 3:10-11 ...Being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

The out-resurrection from the dead denotes the outstanding resurrection, the extra-resurrection, which will be a prize to the overcoming saints. All believers who are dead in Christ will participate in the resurrection from the dead at the Lord’s coming back (1 Thes. 4:16; 1 Cor. 15:52). But the overcoming saints will enjoy an extra, outstanding portion of that resurrection. This is the “better resurrection” mentioned in Hebrews 11:35. The better resurrection is not only “the first resurrection” (Rev. 20:4-6), “the resurrection of life” (John 5:28-29), but also the out-resurrection, the resurrection in which the Lord’s overcomers will receive the reward of the kingdom, which the apostle Paul sought after.

To arrive at the out-resurrection means that our entire being has been gradually and continually resurrected. God first resurrected our deadened spirit (Eph. 2:5-6). Then from our spirit He proceeds to resurrect our soul (Rom. 8:6) and our mortal body (Rom. 8:11), until our entire being—spirit, soul, and body—is fully resurrected out of our old being by His life and with His life. This is a process in life through which we must pass and a race for us to run until we arrive at the out-resurrection as the prize. Hence, the out-resurrection should be the goal and destination of our Christian life. We can only reach this goal by being conformed to the death of Christ, by living a crucified life. In the death of Christ we are processed in resurrection from the old creation to the new. (Life-study of Philippians, pp. 188-189)

Today’s Reading

保罗向着标竿竭力追求，为要得着奖赏。基督是标竿，也是奖赏。标竿是最完满的享受基督，赢得基督；奖赏是在千年国里对基督极点的享受。这要作奔跑新约赛程之得胜者的赏赐。为了达到标竿，得着奖赏，保罗操练忘记背后，努力面前的。

要得着这一分的复活，就是杰出的复活，我们必须竭力追求，奔跑赛程，并得胜地跑完我们的路程。…我们和保罗一样蒙了重生，但我们还没有在生命里完全或成熟。我们悔改相信的时候，就被基督赢得，好叫我们赢得祂。现今我们是还没有得着，还没有完全的人，我们一直竭力追求基督。…竭力追求基督的路，第一面是我们不认为自己已经得着了。在这之后，我们需要作一件事：忘记背后，努力面前的。…这杰出的复活可用高中毕业班一些人的经历来说明。毕业的时候，一些卓越的学生会享受特殊的分。…同样，所有在主回来以前死了的信徒都要复活，但有些人会享受特别的复活，卓越的复活。

我们不该仅仅满意于圣经的知识，…“竭力追求”〔腓三 12〕，原文也可译为逼迫。保罗在得救前，是逼迫基督；得救后，他竭力追求基督到一个地步，我们甚至可说他也是逼迫基督，不过是在正面上。逼迫人就是搅扰他，不肯放他过去。…我们全人同一切的力量都该消耗于竭力追求基督。我盼望我们中间许多人会有深刻的印象，需要竭力追求基督，并且被挑旺起来，甚至以逼迫的方式寻求祂。不要让基督离开你，却要寻求祂，竭力追求祂，以这种正面的方式逼迫祂。这样，你就会赢得祂（腓立比书生命读经，二三〇至二三二、二三五至二三六页）。

参读：腓立比书生命读经，第二十三、五十三至五十四篇；经历基督，第九、十九章。

Paul was pursuing toward the goal for the prize. Christ is both the goal and the prize. The goal is the fullest enjoyment and gain of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race. In order to reach the goal for the prize, Paul was exercised to forget the things which are behind and to stretch forward to the things which are before.

In order to have the extra portion of resurrection, …called the out-resurrection, we must pursue, run the race, and finish our course triumphantly. Like Paul, we have been regenerated, but we are not yet perfected, or matured, in life. At the time of our conversion, we were gained by Christ so that we may gain Him. Now as those who have not yet obtained and who have not yet been perfected, we are pursuing Christ. The first aspect of the way to pursue Christ is that we do not consider ourselves to have gained. Following this, we need to do one thing: forget the things which are behind and stretch forward to the things which are before. [The] out-resurrection can be illustrated by the experience of a few members of a high school graduating class. At the time of graduation, a few outstanding students will enjoy an extra portion.... In like manner, all believers who die before the Lord comes back will be resurrected, but some will enjoy an extraordinary resurrection, an outstanding resurrection.

We should not be satisfied simply with Bible knowledge....The Greek word for pursue can also be translated “persecute.” Before Paul was saved, he was persecuting Christ in a negative way. After he was saved, he pursued Christ to such an extent we may even say he persecuted Christ, but in a very positive way. To persecute a person is to trouble him and refuse to let him go....Our whole being with all of our strength should be consumed in pursuing Christ. I hope that many among us will be impressed with the need to pursue Christ and be stirred up to seek Him even in a persecuting way. Do not allow Christ to get away from you, but seek Him, pursue Him, persecute Him in such a positive way. Then you will gain Him. (Life-study of Philippians, pp. 194-195, 198)

Further Reading: Life-study of Philippians, msgs. 23, 53-54; CWWL, 1978, vol. 1, “The Experience of Christ,” chs. 9, 19

第六周诗歌

362 与基督的联合 – 联于祂死与复活

8 7 8 7 双副（英 481）

G 大调 3/4

3 · 3 | 3 · 2 3 · 2 | 1 5 3 · 3 | 2 · 2 5 · 4 | 3 –
一 我 已 与 基 督 同 钉 死,脱 自 己、罪 恶、俗 世;

3 · 3 | 3 · 2 1 · 2 | 3 5 3 · 3 | 2 · 3 2 · 6 | 2 –
所 以 我 能 平 安 接 领 主 从 死 得 生 的 命。

3 · 2 | 1 · 2 1 · 6 | 5 1 1 · 2 | 3 · 3 5 · 3 | 2 –
我 甘 愿 和 祂 同 受 苦,效 法 祂 至 死 顺 服;

3 · 3 | 4 · 4 5 · 6 | 5 3 5 · 6 | 5 · 1 3 · 2 | 1 –
我 愿 跟 主 耶 稣 基 督 直 走 十 字 架 的 路。

5 · 5 | 5 · 1 3 2 | 1 – 1 2 3 | 4 · 3 2 1 | 2 –
一 直 走 十 架 窄 路! 主 是 受 死 在 那 里!

5 5 | 1 · 5 1 2 | 3 5 · 4 6 | 5 · 4 3 2 | 1 – ‖
求 主 使 我 能 同 你 一 直 走 十 架 窄 路!

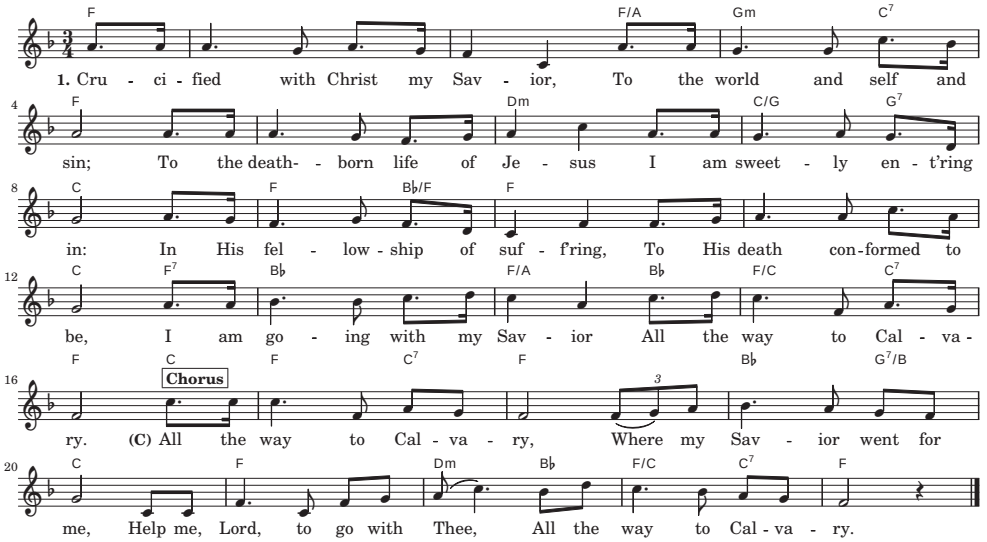
二 我何难与基督同死, 因复活我已认识;
我何难与耶稣同苦, 因神旨我愿顺服。
主借着复活的能力, 今生在我的灵里,
因此我欢乐着举足, 直走十字架的路。

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

WEEK 6 — HYMN

Crucified with Christ my Savior 481

Union with Christ — Identified with His Death and Resurrection



2. 'Tis not hard to die with Christ
When His risen life we know;
'Tis not hard to share His suff'rings
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."

第六周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: