

生命读经

Life-Study



腓利比书

Philippians

腓立比书生命读经

目录

■ 相关圣经恢复本经文及注解

第一篇	腓立比书的背景和主题
第二篇	在腓立比的召会
第三篇	保罗为福音所受的苦难，以及他对恩典的享受
第四篇	各种不同的传扬基督
第五篇	耶稣基督之灵全备的供应
第六篇	借着活基督显大基督
第七篇	保罗上好的拣选
第八篇	在一个灵里站立得住，同魂一齐努力
第九篇	信徒们对使徒的扶持
第十篇	以基督为我们的榜样
第十一篇	基督的高举
第十二篇	作成我们的救恩
第十三篇	将基督表明出来
第十四篇	浇奠在信徒信心之祭物上的奠祭
第十五篇	使徒对信徒的关切
第十六篇	同魂与不顾我们的魂
第十七篇	属灵信徒积极的三方面，与宗教的热中犹太教者消极的三方面相对
第十八篇	因基督看万事为亏损
第十九篇	以认识基督为至宝
第二十篇	给人看出是在基督里面

LIFE-STUDY OF PHILIPPIANS

Contents

■ Related Script and Footnotes

Msg. 1.	The Background and Subject of the Book
Msg. 2.	The Church in Philippi
Msg. 3.	Paul's Suffering for the Gospel and His Enjoyment of Grace
Msg. 4.	The Different Preachings of Christ
Msg. 5.	The Bountiful Supply of the Spirit of Jesus Christ
Msg. 6.	Magnifying Christ by Living Him
Msg. 7.	The Best Choice of Paul
Msg. 8.	Standing Firm in One Spirit, Striving Together with One Soul
Msg. 9.	The Believers' Support to the Apostle
Msg. 10.	Taking Christ as Our Pattern
Msg. 11.	The Exaltation of Christ
Msg. 12.	Working Out Our Salvation
Msg. 13.	Holding Forth Christ
Msg. 14.	A Drink Offering Poured Out Upon the Sacrifice of the Believers' Faith
Msg. 15.	The Apostle's Concern for the Believers
Msg. 16.	Being Like-Souled and Risking Our Soul
Msg. 17.	The Three Positive Aspects of the Spiritual Believers Versus the Three Negative Aspects of the Religious Judaizers
Msg. 18.	Counting All Things Loss on Account of Christ
Msg. 19.	The Excellency of the Knowledge of Christ
Msg. 20.	To Be Found in Christ

第二十一篇	追求认识基督、并祂复活的大能、以及同祂受苦的交通	Msg. 21. Seeking to Know Christ, the Power of His Resurrection, and the Fellowship of His Sufferings
第二十二篇	模成基督的死，以达到那从死人中杰出的复活	Msg. 22. Conformed to Christ's Death to Attain to the Out-Resurrection from Among the Dead
第二十三篇	借着竭力追求基督而赢得祂	Msg. 23. Gaining Christ by Pursuing Him
第二十四篇	有同样的心思，并按着那同一规则而行	Msg. 24. Having the Same Mind and Walking by the Same Rule
第二十五篇	等待基督将我们的身体改变形状	Msg. 25. Awaiting Christ for the Transfiguration of Our Body
第二十六篇	思念相同的事并在主里喜乐	Msg. 26. Thinking the Same Thing and Rejoicing in the Lord
第二十七篇	基督徒生活中优越的美德（一）	Msg. 27. Excellent Characteristics of the Christian Life (1)
第二十八篇	基督徒生活中优越的美德（二）	Msg. 28. Excellent Characteristics of the Christian Life (2)
第二十九篇	使徒在基督里知足的秘诀	Msg. 29. The Apostle's Secret of Sufficiency in Christ
第三十篇	信徒在使徒需用上的交通	Msg. 30. The Believers' Fellowship in the Apostle's Need
第三十一篇	保罗的问安与祝福	Msg. 31. Paul's Greetings and His Blessing
第三十二篇	恩典、救恩、那灵与基督	Msg. 32. Grace, Salvation, the Spirit, and Christ
第三十三篇	耶稣基督之灵全备的供应为着显大基督	Msg. 33. The Bountiful Supply of the Spirit of Jesus Christ for Magnifying Christ
第三十四篇	借着那灵活基督	Msg. 34. To Live Christ by the Spirit
第三十五篇	借着那灵接受话而活基督	Msg. 35. Living Christ by Receiving the Word Through the Spirit
第三十六篇	那灵全备供应的丰富具体化在话里面	Msg. 36. The Riches of the Bountiful Supply of the Spirit Embodied in the Word
第三十七篇	丰富的话、全备的供应、和不住的祷告，为着活基督	Msg. 37. The Rich Word, the Bountiful Supply, and Unceasing Prayer for Living Christ
第三十八篇	基督的丰富实化在那灵全备的供应里，那灵全备的供应具体化在神丰富的话里	Msg. 38. The Riches of Christ Realized in the Bountiful Supply of the Spirit and the Bountiful Supply of the Spirit Embodied in the Rich Word of God
第三十九篇	借着接受神的话，有分于那灵全备的供应，并享受基督的丰富（一）	Msg. 39. To Participate in the Bountiful Supply of the Spirit and Enjoy the Riches of Christ by Receiving the Word of God (1)
第四十篇	借着接受神的话，有分于那灵全备的供应，并享受基督的丰富（二）	Msg. 40. To Participate in the Bountiful Supply of the Spirit and Enjoy the Riches of Christ by Receiving the Word of God (2)
第四十一篇	基督借着祂的话住在我们里面而安家在我们里面	Msg. 41. Christ Making His Home in Us by His Word Inhabiting Us
第四十二篇	被主的丰富浸透，以致凡所作的都在主的名里	Msg. 42. Doing Everything in the Name of the Lord by Being Saturated with His Riches

第四十三篇	基督、救恩、神、以及生命的话
第四十四篇	神的话是活神的具体表现
第四十五篇	生命的话与活的基督乃是一
第四十六篇	神的儿女好象发光之体照耀，将生命的话表明出来
第四十七篇	在我们实际生活里常时的救恩
第四十八篇	借着耶稣基督之灵全备的供应，以及内住之神里面的运行，经历常时的救恩
第四十九篇	为着我们常时救恩之神圣、丰富的供备
第五十篇	你们信心的祭物
第五十一篇	给人看出是在基督里面，有借着信基督而有之神的义
第五十二篇	经历基督复活的大能而得着基督
第五十三篇	达到杰出的复活以得着基督
第五十四篇	向着标竿竭力追求，为要得着神召我们向上去得的奖赏
第五十五篇	独一的思念与独一的生活行动
第五十六篇	满了谦让宜人却一无挂虑的生活（一）
第五十七篇	满了谦让宜人却一无挂虑的生活（二）
第五十八篇	满了谦让宜人却一无挂虑的生活（三）
第五十九篇	满了谦让宜人却一无挂虑的生活（四）
第六十篇	满了谦让宜人却一无挂虑的生活（五）
第六十一篇	满了谦让宜人却一无挂虑的生活（六）
第六十二篇	满了谦让宜人却一无挂虑的生活（七）

■ 目录附纲要重点

Msg. 43.	Christ, Salvation, God, and the Word of Life
Msg. 44.	The Word of God Being the Embodiment of the Living God
Msg. 45.	The Word of Life Identical to the Living Christ
Msg. 46.	Children of God Shining as Luminaries by Holding Forth the Word of Life
Msg. 47.	The Constant Salvation in Our Practical Life
Msg. 48.	Constant Salvation Through the Bountiful Supply of the Spirit of Jesus Christ and the Inward Operation of the Indwelling God
Msg. 49.	The Divine and Rich Provision for Our Constant Salvation
Msg. 50.	The Sacrifice of Your Faith
Msg. 51.	To Be Found in Christ in the Righteousness of God Through the Faith of Christ
Msg. 52.	To Obtain Christ by Experiencing the Power of His Resurrection
Msg. 53.	To Obtain Christ by Attaining to the Out-Resurrection
Msg. 54.	Pursue Toward the Goal for the Prize of the High Calling
Msg. 55.	The Unique Mind and the Unique Walk
Msg. 56.	A Life Full of Forbearance but Without Anxiety (1)
Msg. 57.	A Life Full of Forbearance but Without Anxiety (2)
Msg. 58.	A Life Full of Forbearance but Without Anxiety (3)
Msg. 59.	A Life Full of Forbearance but Without Anxiety (4)
Msg. 60.	A Life Full of Forbearance but Without Anxiety (5)
Msg. 61.	A Life Full of Forbearance but Without Anxiety (6)
Msg. 62.	A Life Full of Forbearance but Without Anxiety (7)

■ Contents With Outline

相关圣经恢复本经文及注解

第一篇	腓一 1 ~ 18, 27 ~ 30, 二 1 ~ 5, 12 ~ 16, 三 2 ~ 11, 四 2 ~ 3, 14 ~ 19
第二篇	腓一 1 ~ 11 及註, 19, 27, 二 1 ~ 2, 四 2, 14 ~ 18
第三篇	腓一 7 ~ 8 及註, 12 及註
第四篇	腓一 15 及註, 16 ~ 17 及註, 18 及註, 19 ~ 21
第五篇	腓一 19 及註
第六篇	腓一 20 及註, 21 及註 1
第七篇	腓一 21 及註 2, 22, 23 及註, 24 及註, 25 及註, 26 及註
第八篇	腓一 27 及註, 28 ~ 30 及註
第九篇	腓二 1 ~ 4 及註
第十篇	腓二 5 ~ 8 及註, 9, 12 註 5, 13
第十一篇	腓二 9 ~ 11 及註
第十二篇	腓二 12, 13 註 2 ~ 5, 16
第十三篇	腓二 14 ~ 16 及註
第十四篇	腓二 17 ~ 18 及註
第十五篇	腓二 19 ~ 20 及註, 21 ~ 30
第十六篇	腓二 20, 21, 30
第十七篇	腓三 1 ~ 6 及註
第十八篇	腓三 7 及註
第十九篇	腓三 8 及註
第二十篇	腓三 9 及註
第二十一篇	腓三 10 及註 1 ~ 2
第二十二篇	腓三 10 及註 3 ~ 4, 11 及註
第二十三篇	腓三 12 ~ 14 及註
第二十四篇	腓三 15 ~ 16 及註
第二十五篇	腓三 17 ~ 21 及註
第二十六篇	腓四 1 ~ 4 及註
第二十七篇	腓四 5 ~ 7 及註
第二十八篇	腓四 8 ~ 9 及註
第二十九篇	腓四 10 ~ 13 及註, 三 9
第三十篇	腓四 14 ~ 20 及註
第三十一篇	腓四 21 ~ 23 及註
第三十二篇	腓一 7 下, 19 ~ 21 上
第三十三篇	腓一 19 ~ 21
第三十四篇	腓一 19 ~ 21

Related Script and Footnotes

Msg. 1	Phil. 1:1-18, 27-30; 2:1-5, 12-16; 3:2-11; 4:2-3, 14-19
Msg. 2	Phil. 1:1-11 and footnotes, 19, 27; 2:1-2; 4:2, 14-18
Msg. 3	Phil. 1:7-8 and footnotes, 12 and footnotes
Msg. 4	Phil. 1:15 and footnotes, 16-17 and footnotes, 18 and footnotes, 19-21
Msg. 5	Phil. 1:19 and footnotes
Msg. 6	Phil. 1:20 and footnotes, 21 and footnotes 1
Msg. 7	Phil. 1:21 and footnotes 2, 22, 23 and footnotes, 24 and footnotes, 25 and footnotes, 26 and footnotes
Msg. 8	Phil. 1:27 and footnotes, 28-30 and footnotes
Msg. 9	Phil. 2:1-4 and footnotes
Msg. 10	Phil. 2:5-8 and footnotes, 9, 12 footnotes 5, 3
Msg. 11	Phil. 2:9-11 and footnotes
Msg. 12	Phil. 2:12, 13 footnotes 2-5, 16
Msg. 13	Phil. 2:14-16 and footnotes
Msg. 14	Phil. 2:17-18 and footnotes
Msg. 15	Phil. 2:19-20 and footnotes, 21-30
Msg. 16	Phil. 2:20, 21, 30
Msg. 17	Phil. 3:1-6 and footnotes
Msg. 18	Phil. 3:7 and footnotes
Msg. 19	Phil. 3:8 and footnotes
Msg. 20	Phil. 3:9 and footnotes
Msg. 21	Phil. 3:10 and footnotes 1-2
Msg. 22	Phil. 3:10 and footnotes 3-4, 11 and footnotes
Msg. 23	Phil. 3:12-14 and footnotes
Msg. 24	Phil. 3:15-16 and footnotes
Msg. 25	Phil. 3:17-21 and footnotes
Msg. 26	Phil. 4:1-4 and footnotes
Msg. 27	Phil. 4:5-7 and footnotes
Msg. 28	Phil. 4:8-9 and footnotes
Msg. 29	Phil. 4:10-13 and footnotes, 3:9
Msg. 30	Phil. 4:14-20 and footnotes
Msg. 31	Phil. 4:21-23 and footnotes
Msg. 32	Phil. 1:7b, 19-21a
Msg. 33	Phil. 1:19-21
Msg. 34	Phil. 1:19-21

第三十五篇	腓二 12 及註, 13 註 1, 16
第三十六篇	腓一 19, 二 12 下, 16 上
第三十七篇	腓三 16 ~ 17
第三十八篇	腓一 19
第三十九篇	腓一 19 ~ 21
第四十篇	腓二 12 ~ 16
第四十一篇	腓二 16 上
第四十二篇	腓四 13
第四十三篇	腓二 5 ~ 16
第四十四篇	腓二 13, 16 上
第四十五篇	腓一 21
第四十六篇	腓二 14 ~ 16
第四十七篇	腓一 19 ~ 21
第四十八篇	腓二 12 ~ 16
第四十九篇	腓二 5 ~ 16
第五十篇	腓二 17 ~ 18, 一 25, 三 9
第五十一篇	腓三 7 ~ 9
第五十二篇	腓三 10 ~ 16
第五十三篇	腓三 11 ~ 14
第五十四篇	腓三 14
第五十五篇	腓三 15 ~ 16
第五十六篇	腓四 1 ~ 7, 一 8
第五十七篇	腓四 1, 4 ~ 5, 11 ~ 13
第五十八篇	腓四 1 ~ 2, 4 ~ 7
第五十九篇	腓四 4 ~ 7
第六十篇	腓四 10 ~ 13, 一 18 ~ 21
第六十一篇	腓四 4 ~ 7
第六十二篇	腓四 4 ~

Msg. 35	Phil. 2:12 and footnotes, 13 footnotes 1, 16
Msg. 36	Phil. 1:19, 2:12b, 16a
Msg. 37	Phil. 3:16-17
Msg. 38	Phil. 1:19
Msg. 39	Phil. 1:19-21
Msg. 40	Phil. 2:12-16
Msg. 41	Phil. 2:16a
Msg. 42	Phil. 4:13
Msg. 43	Phil. 2:5-16
Msg. 44	Phil. 2:13, 16a
Msg. 45	Phil. 1:21
Msg. 46	Phil. 2:14-16
Msg. 47	Phil. 1:19-21
Msg. 48	Phil. 2:12-16
Msg. 49	Phil. 2:5-16
Msg. 50	Phil. 2:17-18; 1:25; 3:9
Msg. 51	Phil. 3:7-9
Msg. 52	Phil. 3:10-16
Msg. 53	Phil. 3:11-14
Msg. 54	Phil. 3:14
Msg. 55	Phil. 3:15-16
Msg. 56	Phil. 4:1-7; 1:8
Msg. 57	Phil. 4:1, 4-5, 11-13
Msg. 58	Phil. 4:1-2, 4-7
Msg. 59	Phil. 4:4-7
Msg. 60	Phil. 4:10-13; 1:18-21
Msg. 61	Phil. 4:4-7
Msg. 62	Phil. 4:4-7

腓立比书的背景和主题

* * * *

经文及注解：腓一 1 ~ 18, 27 ~ 30, 二 1 ~ 5, 12 ~ 16, 三 2 ~ 11, 四 2 ~ 3, 14 ~ 19

纲要：

壹 背景

- 一 热中犹太教者对于在基督里的信徒造成影响
- 二 热中犹太教的信徒传基督
是因着嫉妒争竞，为要与使徒保罗相争
- 三 腓立比的信徒
与使徒保罗一同推广福音
- 四 存在于腓立比信徒中间的不合

贰 主题—经历基督

- 一 为要胜过热中犹太教者的影响
- 二 为着辨识出于争竞的传基督
- 三 为着在推广福音上有分
- 四 为着消除不合

* * * *

读经：腓立比书一章一至十八节，二十七至三十节，二章一至五节，十二至十六节，三章二至十一节，四章二至三节，十四至十九节。

圣经中有两卷书是讲经历过于讲道理的，就是雅歌和腓立比书。表面看来，这两卷书互不相关；但我们若深入其中，就会发现这两卷是姊妹书，二者都与经历基督有关。因这缘故，读腓立比书同时也读雅歌，一定会有帮助。

THE BACKGROUND AND SUBJECT OF THE BOOK

* * * *

Scripture and Footnotes: Phil. 1:1-18, 27-30; 2:1-5, 12-16; 3:2-11; 4:2-3, 14-19

Outline:

I. THE BACKGROUND

- A. The Judaizers Exercising Their Influence over the Believers in Christ
- B. The Judaistic Believers Preaching Christ
because of Envy and Strife in Rivalry with the Apostle Paul
- C. The Philippian Believers Participating with the Apostle Paul
in the Furtherance of the Gospel
- D. Dissension Existing among the Philippian Believers

II. THE SUBJECT—THE EXPERIENCE OF CHRIST

- A. For the Overcoming of the Influence of the Judaizers
- B. For the Discernment of the Preaching of Christ in Rivalry
- C. For the Participation in the Furtherance of the Gospel
- D. For the Abolishing of Dissension

* * * *

Scripture Reading: Phil. 1:1-18, 27-30; 2:1-5, 12-16; 3:2-11; 4:2-3, 14-19

In the Bible there are two books which are concerned with experience rather than with doctrine. These books are Song of Songs and Philippians. Apparently these books have no relation to each other. But if we get into the depths of these books, we shall find that they are sister books and that both are concerned with the experience of Christ. For this reason, it would be helpful to study the Song of Songs along with the book of Philippians.

我们曾经指出，新约中有四卷书构成神圣启示的心脏。这四卷书就是加拉太书、以弗所书、腓立比书和歌罗西书。加拉太书、以弗所书、和歌罗西书结构的模式很类似。在这三卷书里，保罗先提出道理，再说到经历。保罗陈明一种道理之后，就鼓励我们照着那个道理行事为人。例如，以弗所书分为两个主要部分。第一部分是一至三章，说到召会就是基督的身体这个道理；但由四至六章所组成的第二段，则说到我们照着前三章所启示的道理而有的行事为人。保罗这样写了以弗所书，所以这是一卷兼有道理和经历的书。原则上，加拉太书和歌罗西书也是一样。

然而，腓立比书就这一面来说就不同了；保罗写这卷书无意陈述道理。这不是说这卷书里没有道理的成分。全部新约的著作都含有道理的成分。但严格说来，腓立比书不是讲道理，而是讲对基督的经历。

在一章二十节保罗说，“总叫基督在我身体上，现今也照常显大；”在二十一节他宣告说，“在我，活着就是基督。”这两句话代表整卷书的基本观念。这卷书嘱咐我们要显大基督并活基督。显大基督不只是彰显祂，乃是使祂得着扩大而彰显祂。我们应当天天实际的活基督以显大基督。我们的日常生活应当是活基督的生活。有些伦常的教训勉励人凭一些特殊的美德来生活。然而，腓立比书没有嘱咐我们要照着伦理或美德而活；乃是嘱咐我们要照着基督而活。在我们的日常生活中，基督必须是一切。甚至祂必须就是谦卑、仁慈等美德。

保罗得救以前的生活是以律法为中心，他也活律法。但他归向基督、得重生之后，就开始活基督。基督不只成为保罗的生命，也成为保罗的生活。最终，照着保罗的经历，他能宣告：在他，活着就是基督。

壹 背景

在本篇信息中，我们要来看腓立比书的背景和主题。圣经中每一卷书都有其背景和主题。既然腓立比书是论到对基督的经历，有些人可能认为没有必要探讨其背景。然而，

We have pointed out that four New Testament books make up the heart of the divine revelation. These books are Galatians, Ephesians, Philippians, and Colossians. Galatians, Ephesians, and Colossians all have a similar pattern of composition. In these books Paul first presents doctrines, then experience. After setting forth a certain doctrine, Paul encourages us to walk according to that doctrine. Ephesians, for example, is written in two main parts. The first part, chapters one through three, sets forth the doctrine regarding the church, the Body of Christ. But the second section, composed of chapters four through six, is concerned with our walk according to the doctrine unfolded in the first three chapters. Since Ephesians is composed in this way, it is a book of both doctrine and experience. In principle, the same is true of Galatians and Colossians.

The book of Philippians, however, is different in this regard. It is not Paul's intention in writing this book to convey doctrine. This does not mean that there is no doctrinal element in this book. All the New Testament writings have a doctrinal ingredient. But strictly speaking, Philippians is not concerned with doctrine; it is concerned with the experience of Christ.

In 1:20 Paul says, "Christ shall be magnified in my body," and in 1:21 he declares, "To me to live is Christ." These two statements represent the basic concept of the whole book. In this book we are charged to magnify Christ and to live Him. To magnify Christ is not only to express Him; it is to express Christ by causing Him to be enlarged. We should magnify Christ by living Him in a practical way day by day. Our daily living should be a living that lives Christ. Certain ethical teachings encourage people to live by particular virtues. The book of Philippians, however, does not charge us to live according to ethics or virtues; it charges us to live according to Christ. Christ must be everything in our daily living. He must be even such virtues as humility and kindness.

Before Paul was saved, his life was centered around the law, and he lived the law. But after he was converted to Christ and was regenerated, he began to live Christ. Christ became not only Paul's life, but also his living. Eventually, according to his experience, Paul could declare that to him to live was Christ.

I. THE BACKGROUND

In this message we shall consider the background and subject of Philippians. Every book in the Bible has both a background and a subject. Since the book of Philippians is concerned with the experience of Christ, some may think that there is no need to consider

甚至这卷论到经历基督的书也有某种的背景，这个背景正是写这卷书的原因。我们要深究这卷书的意义，就必须知道其背景。

腓立比书没有明白说出其背景是什么。但我们思想保罗在这卷书中的陈述和劝勉，就可以看出一些有关其背景的端倪来。我们若仔细的读这卷书的各章，就会找到与其背景有关的四个因素。

一 热中犹太教者 对于在基督里的信徒造成影响

在写腓立比书的时候，热中犹太教者对于在基督里的信徒很有影响。（腓三 2～4。）这些热中犹太教者很强的支持犹太教。他们不只奉行自己的宗教，并且大力推广，甚至为此而战。其中最热心的是法利赛人，他们在祖宗遗传下来的宗教里是最正统的派别。因着犹太人分散了，这些热中犹太教者就遍布在地中海一带。哪里有犹太人，哪里就有热中犹太教者。没有一个团体比得上热中犹太教者这样热心的推广他们的宗教。就连在马其顿的一个城市—腓立比，他们也一直对信徒们造成影响。

在三章一节保罗说，“还有，我的弟兄们，你们要在主里喜乐。把同样的话写给你们，于我并不为难，于你们却是妥当。”这话指明在主里喜乐是一种保护、保障。当我们在祂里面喜乐时，我们就是安全的。喜乐护卫了我们。

保罗写腓立比书的时候，腓立比的一些信徒并没有在主里喜乐，因为他们正受到二节所说那班人的搅扰和迷惑。二节保罗说，“你们要提防犬类，提防作恶的，提防妄自行割的。”保罗一面告诉我们要喜乐，另一面告诉我们要提防犬类。我们会看见，这里的“犬类”是指热中犹太教者。

今天我们也必须提防“犬类”。事实上，在保罗的时代只有一群“犬类”，就是热中犹太教者；但今天有各种不同的“犬类”。每当这些犬类来骚扰，也许是借着散播有关主恢复的邪恶谣言来骚扰时，我们就很难喜乐。因此，我们需要保罗的劝勉：要喜乐，并要提防“犬类”。根据

the background. However, even this book on the experience of Christ was written with a certain kind of background. This background is the reason the book was written. In order to get into the depths of the significance of this book, we must know its background.

The book of Philippians does not say explicitly what the background is. But as we consider Paul's statements and exhortations in this book, we detect certain hints regarding the background. If we read the four chapters of this book carefully, we shall find four elements related to the background.

A. The Judaizers Exercising Their Influence over the Believers in Christ

At the time the book of Philippians was written, the Judaizers were exercising their influence over the believers in Christ (3:2-4). The Judaizers were very strong for the Jewish religion. They not only practiced their religion, but they promoted it and even fought for it. The most zealous of the Judaizers were the Pharisees, those who were most orthodox in the religion of their fathers. As a result of the Jewish dispersion, these Judaizers were spread over the Mediterranean region. Wherever Jews were found, there would always be some Judaizers. No other group of people could match the zeal with which the Judaizers promoted their religion. Even in Philippi, a city in Macedonia, they were exercising their influence over the believers.

In 3:1 Paul says, "For the rest, my brothers, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, and for you it is safe." This word indicates that to rejoice in the Lord is a safeguard, a security. When we rejoice in Him, we are safe. Rejoicing protects us.

When Paul wrote the book of Philippians, certain believers in Philippi were not rejoicing in the Lord, for they were being troubled or distracted by those described in verse 2. In this verse Paul says, "Beware of the dogs, beware of the evil workers, beware of the concision." On the one hand, Paul tells us to rejoice; on the other hand, he tells us to beware of the dogs. As we shall see, the "dogs" here refer to the Judaizers.

Today there are also "dogs" of which we need to beware. In fact, in Paul's time there was just one group of "dogs," the Judaizers, but today there are many different kinds of "dogs." Whenever these "dogs" exercise their influence, perhaps by spreading evil rumors about the Lord's recovery, we may find it difficult to rejoice. Thus, we need Paul's exhortation to rejoice and to beware of "dogs." According to the construction of

三章二节的结构，犬类、作恶的、妄自行割的，都是指同一班人。“犬类”与作恶的、妄自行割的有关系，这事实指明“犬类”乃是热心宗教的人。作恶的在这里不是指盗贼，而是那些主张行割礼的人。他们热心推广割礼的时候，正象狂吠的狗一般。因这缘故，保罗用了“作恶的”和“妄自行割的”这两个极端轻蔑的辞。这些热中犹太教的宗教“犬类”，不只乱吼乱叫，也乱咬人。凡是福音所到之处，有召会建立的地方，热中犹太教者就象狂吠、乱咬的宗教“犬类”来扰乱圣徒。保罗写腓立比书所对抗的背景之一，就是热中犹太教者的狂吠与乱咬。

今天有许多不同狂吠的宗教“犬类”。不论我们走到哪里，总会受到各种宗教团体的扰乱。原则上，我们的处境与当初保罗写信给腓立比人时的处境相同。我们和腓立比的信徒一样迫切的需要经历基督。如果腓立比人因着他们的背景而需要经历基督，我们处在今天的环境中，就更需要经历基督了。腓立比人只要应付一个教派，而我们必须对付许多教派，许多狂吠的宗教“犬类”。当我们起来论到经历基督的事，这些“犬类”就来狂吠、乱咬。反对者的著作中，有许多敌挡我们的不实控告，这些都可以看作宗教的“犬类”在那里乱吼乱叫。

因着热中犹太教者对圣徒的影响，保罗不得不警告腓立比的圣徒要提防“犬类”。要他说出这样一个辞来很不容易，因为这些狂吠的“犬类”是他本国的人。保罗非常爱国，他也深爱犹太民族。因此，要他称自己的一些同胞为“犬类”，实在很难。但是当时的情势逼他非使用这样强烈的措辞不可。即使热中犹太教者是保罗的同胞，是他的骨肉之亲，他也不得不称他们为“犬类”、“作恶的”、“妄自行割的”。这些“犬类”的影响在腓立比书的背景当中，占很重要的地位。原则上，我们今天的处境也是一样，所以我们必须看见腓立比书也是为我们写的。腓立比的信徒在他们的处境中需要经历基督，我们在今天的景况中更需要经历祂。

3:2, the dogs, the evil workers, and the concision all refer to the same people. The fact that the “dogs” are associated with the evil workers and the concision indicates that the “dogs” are religious people. The evil workers mentioned here were not thieves. They were those who advocated circumcision. But as they zealously promoted circumcision, they were like barking dogs. For this reason, Paul uses the terms “evil workers” and “the concision,” as expressions of extreme contempt. As religious “dogs,” the Judaizers were not only barking ones, but also biting ones. Wherever the gospel was preached and churches were established, the Judaizers came as barking, biting, religious “dogs” to trouble the saints. The barking and biting of the Judaizers was one aspect of the background against which the book of Philippians was written.

Today there are a number of different groups of barking religious “dogs.” Wherever we may go, we are troubled by the different religious parties. In principle, our situation is the same as that of the Philippians when Paul wrote to them. Like the believers at Philippi, we urgently need the experience of Christ. If the Philippians were in need of the experience of Christ because of their background, how much more do we need to experience Him because of the situation in which we find ourselves today! The Philippians had to deal with only one ism, but we must deal with many isms, with many groups of barking religious “dogs.” When we rise up to speak concerning the experience of Christ, these “dogs” come to bark and to bite. The writings of the opposers, in which many false accusations are made against us, may be regarded as the “barking” of religious “dogs.”

Because of the influence the Judaizers were exerting over the saints, Paul was compelled to warn the saints at Philippi to beware of “dogs.” It was not easy for him to utter such a word, for these barking “dogs” were his countrymen. Paul was very patriotic, and he had a deep love for the Jewish nation. This made it difficult for him to refer to certain of his countrymen as “dogs.” But the situation forced him to use such a strong expression. Even though the Judaizers were among Paul’s countrymen, his kinsmen according to the flesh, he could not refrain from calling them “dogs,” “evil workers,” “the concision.” The influence of these “dogs” was an important part of the background of the book of Philippians. Since, in principle, our situation is the same today, we must consider that Philippians was written for us also. In their situation, the Philippian believers needed the experience of Christ, and in our situation today we need all the more to experience Him.

二 热中犹太教的信徒传基督

是因着嫉妒争竞，为要与使徒保罗相争

根据一章十五至十八节，有些人传基督是“因着嫉妒争竞”，“出于私图好争”；他们特别是要与保罗相争。这样传基督的人就是那些热中犹太教的信徒；他们是在基督里的信徒，却固守犹太教，并且把犹太教的一些东西带进召会生活里。因着他们持守犹太教的东西，这就使他们在传基督的事上与保罗成了对头；因保罗已弃绝了犹太教以及犹太教的律法、仪式、传统和割礼的作法。热中犹太教的信徒仍旧持守这些宗教的事物，所以他们传基督就是出于嫉妒争竞。然而在一章十八节保罗却能说，“这有何妨呢？或假意，或真诚，无论怎样，基督究竟被宣传开了，为此我就欢喜，并且还要欢喜。”保罗承认，那些人即使是因着嫉妒争竞，仍然是传扬基督。他能因着基督被传开这事实而欢喜。保罗是传基督连同神的经纶，而其余的人传基督却搀进了犹太教。所以这里有两种传基督不同的方式。

今天的情形也是一样。许多基督徒传基督，但他们并不是传基督连同神对召会的经纶。在保罗的时代，热中犹太教的信徒传基督是出于对犹太教的关切，而不是出于对召会的关切。我们可以这么说，他们甚至是为犹太教而传基督；然而，保罗是为召会，就是为基督的身体来传基督。

保罗遭受逼迫，主要还不是为了传福音，而是为了辩护、证实福音。在一章七节他说到“辩护、证实福音”，在一章十六节他又说，他是“为辩护福音设立的”。相反的，热中犹太教的信徒却屈改、曲解福音。福音不是为着犹太教的，传福音的不该是为了把不信的人带到律法以下，使其受割礼。这样传福音就是屈改、曲解福音。保罗辩护福音的时候说得很清楚，福音的目标是要产生基督的身体，不是要叫人带着割礼的记号。保罗一面以积极、神圣的方式传福音，一面也辩护、证实福音。保罗传福音的方式与热中犹太教的信徒截然不同。因此，写腓立比书的时候有两种传福音的方式。

B. The Judaistic Believers Preaching Christ

because of Envy and Strife in Rivalry with the Apostle Paul

According to 1:15-18, some were preaching Christ “because of envy and strife” and “out of rivalry.” In particular, they were in rivalry with Paul. Those who preached Christ in this way were the Judaistic believers, believers in Christ who held to the Jewish religion and who were bringing certain aspects of Judaism into the church life. Their holding on to the things of Judaism caused them to preach Christ in rivalry with Paul, who renounced Judaism with its law, rituals, traditions, and practice of circumcision. Since the Judaistic believers still held to these religious things, they were preaching Christ out of envy and strife. Nevertheless in 1:18 Paul could say, “What then? Only that in every way, whether in pretense or in truth, Christ is announced, and in this I rejoice, yes, and I will rejoice.” Paul admitted that even those who preached because of envy and strife and out of rivalry were still preaching Christ. He could rejoice in the fact that Christ was announced. Whereas Paul preached Christ with God’s economy, others preached Christ with Judaism. Thus, there were two different ways of preaching Christ.

The same is true today. Many Christians are preaching Christ, but they are not preaching Christ with God’s economy concerning the church. In Paul’s time, the Judaistic believers preached Christ out of a concern for Judaism, not out of a concern for the church. In a sense, they even preached Christ for Judaism. Paul, however, preached Christ for the church, the Body of Christ.

Paul was persecuted not mainly for simply preaching the gospel, but in particular for defending the gospel and confirming it. In 1:7 he speaks of “the defense and confirmation of the gospel” and in 1:16 he says that he was “set for the defense of the gospel.” The Judaistic believers, on the contrary, were perverting the gospel and distorting it. The gospel is not for Judaism, and it should not be preached for the purpose of bringing unbelievers under the law and to the practice of circumcision. To preach the gospel in this way is a perversion and distortion of the gospel. In his defense of the gospel, Paul made it clear that the goal of the gospel is to bring forth the Body of Christ, not to cause anyone to bear the mark of circumcision. As Paul preached the gospel in a positive, divine way, he also defended it and confirmed it. Paul’s way of preaching the gospel was very different from that of the Judaistic believers. Therefore, at the time the book of Philippians was written, the gospel was preached in two different ways.

今天我们传福音，也与许多在组织宗教里之人所作的不同。许多人传福音，但并非与神的经纶一致。每当我们象保罗那样，照着神的经纶传福音时，我们就遭受宗教徒的反对。因着传基督有不同的方式，就有逼迫来自宗教的“犬类”。

三 腓立比的信徒 与使徒保罗一同推广福音

腓立比书另一面的背景，是关于一件非常积极的事，就是腓立比的信徒与使徒保罗一同推广福音。（一 5～7，四 14～19。）

我担心我们中间有些人对福音仍持守一种不充分的了解。福音的传扬不只包括基督是我们的救主，借着相信祂，我们就罪得赦免，蒙拯救不下地狱而上天堂，并且得着重生等等。事实上，整卷腓立比书都是福音的定义。福音乃是宣扬神照着祂的经纶而有在地上的行动。这意思是说，福音乃是传扬神的经纶。因此，福音包括显大基督与活基督，包括这卷书中所说经历基督的每一方面。对腓立比的信徒来说，与保罗一同推广福音，意思就是他们有分于神在地上经纶的行动。

神的经纶不光是要得着一班罪得赦免、得称为义、被基督的血洗净、得了重生、蒙拯救不下地狱、命定上天堂的人。这些只不过是神为了执行祂的经纶所施行之拯救的一部分。福音包括神经纶的全部。我们不该从保罗的著作中断章取义，来给福音下定义。我们必须查考整卷腓立比书以及所有的要点。我们把这些要点都放在一起，就会看见福音的全貌，并且看见福音乃是包括神照着祂的经纶而有的行动。腓立比的信徒有分于推广这样的福音，是何等有福！他们所有分的福音，不是今天许多基督徒所传低品、狭窄、肤浅的福音。腓立比的信徒有这个特权，有分于传扬并推广照着神经纶的福音。

四 存在于腓立比信徒中间的不合

Today we are also preaching the gospel in a way that is different from that followed by many in organized religion. Many are preaching the gospel, but not in the way that is in line with God's economy. Whenever we preach the gospel according to God's economy, as Paul did, we are opposed by the religionists. Because of the different ways of preaching Christ, persecution comes from the religious "dogs."

C. The Philippian Believers Participating with the Apostle Paul in the Furtherance of the Gospel

Another aspect of the background of this book concerns a matter that is very positive, the participation of the Philippian believers with the apostle Paul in the furtherance of the gospel (1:5-7; 4:14-19).

I am concerned that some among us still hold to an understanding of the gospel which is not adequate. The preaching of the gospel includes more than the fact that Christ is our Savior and that by believing in Him we shall have forgiveness of sins, salvation from hell to heaven, and regeneration. Actually, the whole book of Philippians is a definition of the gospel. The gospel is the proclamation of the move of God on earth according to His economy. This means that the gospel is the preaching of God's economy. Thus, the gospel includes the matter of magnifying Christ and living Christ. It includes every aspect of the experience of Christ covered in this book. For the Philippian believers to participate with Paul in the furtherance of the gospel meant that they were partaking in the move of God's economy on earth.

God's economy is not simply to have a group of people who are forgiven of their sins, justified, washed by the blood of Christ, regenerated, saved from hell, and destined for heaven. Such things are just part of God's salvation for the carrying out of His economy. The gospel includes the economy of God in its entirety. We should not try to define the gospel by taking a few phrases from Paul's writings out of context. We need to consider the whole book of Philippians with all the major points. If we put these points together, we shall have the totality of the gospel, and we shall see that the gospel involves God's move according to His economy. How blessed were the Philippian believers to participate in the furtherance of such a gospel! The gospel in which they had a share was not the low, narrow, superficial gospel preached by many Christians today. The Philippian believers had the privilege of sharing in the spread and furtherance of the gospel that is according to God's economy.

D. Dissension Existing among the Philippian Believers

虽然腓立比的信徒与保罗一同推广福音，但他们中间仍然有不合。（一 27，二 1～4，四 2～3。）我们会看见，他们的不合，原因乃在于他们魂里不一的事实。他们已经在灵里重生，但是他们的魂还没有变化。他们在灵里没有问题，但是在魂里，特别是在心思里，至少还有点问题。他们中间有些人观念不同，这些不同的观念造成了不合。

贰 主题—经历基督

我们已经指出，腓立比书的主题是经历基督。论到经历基督这件事，腓立比书每一章都包含一个要点。首先，第一章有显大基督。我们无论处在什么景况，都必须这样彰显基督，为要让祂得着显大。

在第二章，保罗陈明基督为我们的榜样。我们无论作什么，都需要榜样、模型、范例。就是在经历基督、享受基督的事上，我们也需要榜样。这榜样就是基督自己。

第三章指明基督该是我们的标竿，我们的目标。我们这些爱主、寻求主的人并不是没有目标，我们的目标就是基督自己。祂是我们向前直跑的标竿。

最后，第四章说到基督是我们的能力。在四章十三节保罗说，“我在那加我能力者的里面，凡事都能作。”基督不仅是榜样、标竿，祂也是力量、能力、发电机。祂是我们里面的发电机，加能力给我们，使我们活祂、显大祂，并向着祂这标竿直跑。

在腓立比书这四章中，我们看见活出的基督，显大的基督，作榜样的基督，作标竿的基督，以及作我们里面能力的基督。这卷论到经历基督的书包含四个要点：彰显、榜样、标竿和能力。我们都必须对基督有这四重的经历。

一 为要胜过热中犹太教者的影响

腓立比人必须经历基督，好胜过热中犹太教者的影响。我们若要胜过今天所面临的反对，也需要经历基督。我们

Even though the Philippian believers participated with Paul in the furtherance of the gospel, there was still at least some amount of dissension among them (1:27; 2:1-4; 4:2-3). As we shall see, the reason for this dissension lay in the fact that they were not one in soul. They had been regenerated in the spirit, but they had not yet been transformed in soul. They had no problem in the spirit, but there were at least some problems in the soul, particularly in the mind. Some among them had different concepts, and these different concepts were causing dissension.

II. THE SUBJECT—THE EXPERIENCE OF CHRIST

As we have already indicated, the subject of Philippians is the experience of Christ. Concerning the experience of Christ, each chapter of Philippians covers a major point. First in chapter one we have the magnification of Christ. No matter what the circumstances are in which we find ourselves, we need to express Christ in such a way that we magnify Him.

In chapter two Paul presents Christ as our pattern. In everything we do, we need a pattern, a model, an example. Even in the experience of Christ and the enjoyment of Christ, we need a pattern. This pattern is Christ Himself.

Chapter three indicates that Christ should be our goal, our aim. We who love the Lord and seek Him are not aimless. Our aim is Christ Himself. He is the goal toward which we press.

Finally, in chapter four, Christ is our strength. In 4:13 Paul says, “I can do all things in Him who empowers me.” Christ is not only the pattern and the goal; He is also the strength, the power, the dynamo. As the dynamo within us, He empowers us to live Him, to magnify Him, and to press on toward Him as the goal.

In the four chapters of Philippians we see Christ as the One lived out and magnified, Christ as the pattern, Christ as the goal, and Christ as our inward strength. This book on the experience of Christ covers four major points: the expression, the pattern, the goal, and the strength. We all need to experience Christ in this fourfold way.

A. For the Overcoming of the Influence of the Judaizers

It was necessary for the Philippians to experience Christ in order to overcome the influence of the Judaizers. We also need to experience Christ if we would overcome

不能凭自己所有的来胜过宗教“犬类”的狂吠。反对太激烈了，我们凭自己的努力无法胜过。为这缘故，我们必须对基督有充足的经历。我们必须这样来经历基督，好叫我们活基督，以祂为我们的榜样、标杆和能力。我们这样来经历基督，就能胜过所有的反对。

我们越遭遇反对，就越当活基督。我们该象满了气的球：越被压抑，就弹得越高。一面来说，我们该为所有的反对而感谢。因着这些反对，我们被激动起来。然而，单单被唤醒、受激动起来抵挡反对的势力还不够；我们必须进一步活基督并显大基督。我们经历了基督，就会胜过今天宗教人士消极的影响。

二 为着辨识出于争竞的传基督

借着经历基督，我们也会有辨识，辨别传基督的不同方式，特别能辨识出于争竞的传基督。（一 9～11。）我们越经历基督，就越有辨识。事实上，基督自己要成为我们的辨识，成为我们敏锐的知觉，道德的机智。借着经历基督，我们变得敏锐而机智。这种机智不是天生的，也不是从教育来的，唯独来自对基督的经历。我们经历基督，祂就要成为我们的知觉与机智，也就是我们借以看透别人意念的辨识。有基督作我们的X光，我们就可以洞察任何人的隐情。我们都需要这样的辨识。

三 为着在推广福音上有分

我们也必须经历基督，好叫我们在推广福音上有分。（一 27～30。）借着经历基督，我们就能有分于神经纶的行动。

四 为着消除不合

最后，经历基督乃是为着消除不合。（二 5，12～16。）只有借着经历基督才能消除不合。我们越经历基督，就越没有不合。

the opposition we face today. We cannot overcome the “barking” of religious “dogs” by anything we have in ourselves. The opposition is too severe to be overcome by our own efforts. For this, we need the adequate experience of Christ. We need to experience Christ in such a way that we live Him, and take Him as our pattern, goal, and power. Such an experience of Christ will enable us to overcome all opposition.

The more we are opposed, the more we should live Christ. We should be like a ball full of air: the more we are suppressed, the higher we rise up. In a sense, we should be thankful for all the opposition. Because of it, we are being stirred up. However, it is not sufficient merely to be awakened and stirred up to stand against the opposition; we must go on to live Christ and to magnify Him. As we experience Christ, we shall overcome the negative influence of today’s religionists.

B. For the Discernment of the Preaching of Christ in Rivalry

Through the experience of Christ, we shall also acquire discernment concerning the different ways of preaching Christ, in particular concerning the preaching of Christ in rivalry (1:9-11). The more we experience Christ, the more discernment we shall have. In fact, Christ Himself will become our discernment, our sensitive perception, our moral tact. By experiencing Christ we become sensitive and tactful. Such tact is neither natural nor that gained by education. It comes only through the experience of Christ. As we experience Christ, He becomes our perception and tact, the discernment by which we see through the intentions of others. With Christ as our x-ray, no one can hide from our perception. We all need such discernment.

C. For the Participation in the Furtherance of the Gospel

We also need to experience Christ so that we may participate in the furtherance of the gospel (1:27-30). Through the experience of Christ, we are able to share in God’s move in His economy.

D. For the Abolishing of Dissension

Finally, the experience of Christ is for the abolishing of dissension (2:5, 12-16). Dissension can be abolished only through the experience of Christ. The more experience of Christ we have, the less dissension there will be.

第二篇

在腓立比的召会

* * * *

经文及注解: 腓一 1 ~ 11 及注, 19, 27, 二 1 ~ 2, 四 2, 14 ~ 18

纲要:

壹 建立得有秩有序

贰 在推广福音上有交通

叁 在他们中间有不合

肆 需要更多的知识和辨识

一 爱要洋溢

二 辨识不同的传扬基督和不同的人

三 纯诚无过的鉴赏不同的事

四 借着经历基督结出义果

* * * *

读经: 腓立比书一章一至十一节, 十九节, 二十七节, 二章一至二节, 四章二节, 十四至十八节。

在本篇信息中, 我们要来看在腓立比的召会的一些特点。腓立比是古罗马帝国马其顿省的主要城市。(徒十六 12。)借着保罗第一次去欧洲尽职的旅程, (10 ~ 12,) 欧洲的第一个召会在这城兴起了。

壹 建立得有秩有序

腓立比一章一节保罗说, “基督耶稣的奴仆, 保罗和提摩太, 写信给所有在腓立比, 在基督耶稣里的圣徒, 同诸位监督和诸位执事。”这节指明在腓立比的召会建立得很有秩序。请注意保罗说到“圣徒, 同诸位监督和

Message 2

THE CHURCH IN PHILIPPI

* * * *

Scripture and Footnotes: Phil. 1:1-11 and footnotes, 19, 27; 2:1-2; 4:2, 14-18

Outline:

I. ESTABLISHED IN GOOD ORDER

II. FELLOWSHIPING IN THE FURTHERANCE OF THE GOSPEL

III. HAVING DISSENSIONS AMONG THEMSELVES

IV. NEEDING MORE KNOWLEDGE AND DISCERNMENT

A. In Love that Abounds

B. To Discern the Different Preachings of Christ and the Different Peoples

C. Testing by Purity and without Offense

D. By Experiencing Christ Issuing in the Fruit of Righteousness

* * * *

Scripture Reading: Phil. 1:1-11, 19, 27; 2:1-2; 4:2, 14-18

In this message we shall consider certain features of the church in Philippi. Philippi was the chief city in the province of Macedonia of the old Roman Empire (Acts 16:12). Through Paul's first ministry journey to Europe (Acts 16:10-12), a church was raised up in this city, the first church in Europe.

I. ESTABLISHED IN GOOD ORDER

In Philippians 1:1 Paul says, “Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, with the overseers and deacons.” This verse indicates that the church in Philippi was established in good order. Notice that Paul speaks of “the saints...with the overseers and deacons.” This is the only place in the New

诸位执事”。整本新约只在这一处有这样的说法。保罗说到圣徒，同诸位监督和诸位执事，是很有意义的。每个地方召会，这独一无二的一班人，乃是由众圣徒组成的。众圣徒是地方召会的组成分子。圣徒中间有带头的人，新约称之为长老或监督。监督是地方召会的长老。（徒二十17，28。）“长老”是说到人，“监督”是说到功用。监督就是尽功用的长老。这里说监督，不说长老，指明那些长老很尽责。

在第二世纪，以格那提（Ignatius）教导人说，监督高于长老。他声言长老是地方性的，而监督行使职权的区域比地方来得大。然而，以格那提的观念完全与圣经相反。新约清楚的指明，长老就是监督，监督就是长老。两种称谓是指同一班人。长老在召会中履行其职责时，乃是尽监督的功用。因此，监督与长老并不是两班人。

在腓立比一章一节，保罗也提到执事。执事是地方召会中，在监督指导下服事的人。（提前三8。）英文的执事（*deacon*）是希腊字狄奥克诺斯（*diakonos*）的英语化形式，意思是服事的人。

腓立比一章一节给我们看见，地方召会是由众圣徒，同领头的监督和服事的执事组成的，这指明在腓立比的召会很有秩序。保罗不是说，圣徒“与”诸位监督和诸位执事，乃是说“同”诸位监督和诸位执事。翻作“同”的希腊字是个介系词，实际上是“偕同”的意思。如果保罗用的是连接词“与”，而不是介系词“同”，就指明在地方召会中该有三班人——圣徒、监督和执事。但是他用“同”，就指明召会并不是分为这三班人。

今天组织基督教的观念是说，召会里要有各种不同的阶级。但是，地方召会中的信徒有不同的阶级是违反圣经的。新约圣经启示，地方召会只有一班人，而这一班人是由所有的圣徒组成的。

在圣灵的引导之下，保罗刻意且慎重的用了介系词“同”，而不用连接词“与”。保罗用介系词而不用连接

Testament where such an expression is found. It is significant that Paul speaks of the saints with the overseers and deacons. In every local church the unique group consists of the saints. The saints are the components of a local church. Among the saints there are leading ones, which the New Testament describes as elders or overseers. Overseers are the elders in a local church (Acts 20:17, 28). “Elder” denotes the person, whereas “overseer” denotes the function. When an elder functions, he exercises oversight. Hence, he is an overseer. Here overseers are mentioned instead of elders to indicate that the elders were proper in their responsibility.

In the second century, Ignatius taught that the overseers, or bishops, are higher than the elders. He claimed that the elders are local and that the overseers, bishops, exercise authority in an area greater than a locality. Ignatius’ concept, however, is altogether contrary to the Scriptures. The New Testament indicates clearly that the elders are the overseers and that the overseers are elders. Both titles refer to the same people. When an elder is carrying out his responsibility in the church, he is functioning as an overseer. The overseers, therefore, are not a group of people different from the elders.

In 1:1 Paul also mentions the deacons. Deacons are the serving ones in a local church under the direction of the overseers (1 Tim. 3:8). The English word *deacon* is an anglicized form of the Greek word *diakonos*, which means “a serving one”.

Philippians 1:1, which shows that a local church is composed of the saints with overseers to take the lead and deacons to serve, indicates that the church in Philippi was in good order. Paul did not say “to all the saints and the overseers and deacons”; he said “all the saints with the overseers and deacons.” The Greek preposition rendered “with” actually means together with. If Paul had used the conjunction “and” instead of the preposition “with,” this would indicate that in a local church there should be three groups of people—the saints, the overseers, and the deacons. But his use of “with” indicates that there are not three such groups in the church.

The concept of today’s organized Christianity is to have various distinct classes of people within the church. It is against the Bible, however, to have different classes of believers in a local assembly. The New Testament reveals that in a local church there is a unique group, and this group is composed of all the saints.

Writing under the leading of the Holy Spirit, Paul wrote in a deliberate, cautious way, using the preposition “with” and not the conjunction “and.” Paul’s use of the

词是很有意义的。这指明在任何地方，只该有一个召会，包括当地所有的圣徒。我们感谢主，虽然有各种的分裂，主却已经把我们恢复到召会起初的立场上：一地一会，包括所有的圣徒这独一无二的一班人。

贰 在推广福音上有交通

在腓立比的召会也在推广福音上与保罗有交通。在一章五节，保罗说到“你们从头一天直到如今，在推广福音上所有的交通”。这里的交通，意思是有分、交接。同一个希腊字在罗马十五章二十六节也翻作“交通”，而在希伯来十三章十六节翻作“供输”。在腓立比的圣徒，借着使徒保罗的职事，在福音上有交通，有分于福音的推广。这样的有分，包括在财物上供给使徒，（腓四 10，15～16，）结果使福音得着推广。这种交通，使他们脱离个人主义和不同的心向，含示他们与使徒保罗是一，也彼此是一。这给他们立场经历并享受基督，这是本书的要点。经历并享受基督的生活，乃是推广福音、传扬福音的生活；不是个人的，乃是团体的。因此这里说，“在推广福音上所有的交通。”我们在推广福音上越有交通，就越经历并享受基督。这杀死我们的己、野心、喜好和选择。

因着腓立比的信徒有分于福音的推广，有分于神照着祂的经纶而有在地上的行动，他们就与保罗同享恩典。同享恩典，就是一同有分于并享受经过过程之三一神作恩典。使徒在辩护、证实福音时是这样享受恩典的人，而腓立比的圣徒乃是他这恩典的同享者。恩典就是三一神经过种种过程，来成为我们的享受。借着与保罗在推广福音上有交通，腓立比人也享受这恩典。按照希腊文的用辞，他们成了保罗恩典的同享者，分享保罗所享受的恩典。

在腓立比的召会也为保罗祷告，（一 19，）使他的喜乐满足，并叫他欢喜，（二 1～2，）且供给他物质上的需要。毫无疑问，这是非常美好的召会。

preposition instead of the conjunction is very significant. It indicates that in any locality there should be just one church, which must include all the saints in that locality. We thank the Lord that in spite of all the divisions, we have been recovered to the original standing of the church: that of one church in a locality including all the saints as the unique group of people.

II. FELLOWSHIPING IN THE FURTHERANCE OF THE GOSPEL

The church in Philippi also had fellowship with Paul in the furtherance of the gospel. In 1:5 Paul speaks of “your fellowship unto the gospel from the first day until now.” Fellowship here means “participation, communication.” The same Greek word is translated “contribution” in Romans 15:26 and “sharing” in Hebrews 13:16. The saints in Philippi had fellowship unto the gospel, participating in the furtherance of the gospel through the apostle Paul’s ministry. This participation included their financial contributions to the apostle (4:10, 15-16), which issued in the furtherance of the gospel. This kind of fellowship, which kept them from being individualistic and diversely minded, implies their oneness with the apostle Paul and with one another. This gave them the ground for their experience and enjoyment of Christ, which is the main point of this book. The Christ-experiencing-and-enjoying life is a life in the furtherance of the gospel, a gospel-preaching life, not individualistic but corporate. Hence, there is “the fellowship unto the gospel.” The more fellowship we have in the furtherance of the gospel, the more Christ we experience and enjoy. This kills our self, ambition, preference, and choice.

As the Philippian believers were sharing in the furtherance of the gospel, in the furtherance of God’s move on earth according to His economy, they were partakers with Paul of grace. Those who partake of grace are those who share and enjoy the processed Triune God as grace. The apostle was such a one in the defense and confirmation of the gospel, and the saints at Philippi were joint-partakers with him in this grace. Grace is the Triune God processed to be our enjoyment. By having fellowship unto the gospel with Paul, the Philippians enjoyed this grace. According to the expression in Greek, they became partakers of Paul’s grace, of the very grace he enjoyed.

The church in Philippi also prayed for Paul (1:19), made his joy full and caused him to rejoice (2:1-2), and supplied his material need. There is no doubt that this church was very good.

尽管在腓立比的召会建立得很有秩序，且与保罗在推广福音上有交通，然而在他们中间仍有不合。由此我们看见，不合是很难避免的。任何时候，任何地方都可能有不合。不合起源于我们的意见；意见来自心思—魂的主要部分。在腓立比书中，保罗时常说到魂、心思和思念。在一章二十七节和二章二十节，他用“同魂”一辞；在二章二节，他说到“魂里联结”。

今天我们在召会生活中必须在魂里是一。基督徒常说在主里是一，或在灵里是一，但你听信徒说过在魂里是一么？除非我们在魂里是一，否则，我们的一就不实际。我们的一不过是隔墙拉手。基督徒谈论合一，但他们仍然各持己见。保罗对一的观念是不同的，在腓立比书中他明白指出，我们必须在魂里是一。

要在魂里是一，我们的心思必须变化且更新。罗马十二章二节说到借着心思的更新而变化。你的心思很可能非常老旧，甚至年轻人也可能如此。但如果你的心思得了更新，就算你是个老人，你的心思也会是新的，是新鲜的。我能见证，基督从来没有以任何方式屈改我的心思，但是祂的确一直在更新我的心思。

我们的心思老旧有一个原因，就是我们忘不掉已往的不愉快。几年前发生在你身上的一件事，到如今你还不愿忘记。这意思是说，就在这一件事上，你没有赦免人，因为真正的赦免含示忘记被得罪的事。因着有些圣徒牢记已往被得罪的事，他们的心思就老旧了。如果我们的心思老旧，便会造成难处，且导致不合。因此，我们都要有更新的心思，这是非常要紧的。

腓立比召会唯一的缺点，就是不同的意见所引起的不合。在腓立比四章二节保罗说，“我劝友欧底亚，也劝循都基，要在主里思念相同的事。”这两位带头的姊妹是保罗的同工。然而，她们的思念却不同。她们思念上的不同，可能不是关乎世俗的事，而是与神在地上的行动有关。就着这事，她们在魂里有不同的意见。因这两位姊妹在灵里仍然

Although the church in Philippi was established in good order and had fellowship with Paul in the furtherance of the gospel, there was nevertheless dissension among them. By this we see that it is very difficult to avoid dissension. It can exist anywhere and at any time. The source of dissension is our opinions. Opinions come from the mind, the main part of the soul. In the book of Philippians Paul speaks often of the soul, the mind, and thinking. In 1:27 he uses the expression “with one soul,” and in 2:2, the expression “joined in soul.” In 2:20 he uses the term “like-souled.”

We in the church life today need to be one in the soul. Christians frequently speak of being one in the Lord or one in the Spirit, but have you ever heard believers speak of being one in the soul? Until we are one in soul, there is no practicality to our oneness. Our oneness will be that of shaking hands over the fence. Christians talk about oneness, but they still hold to their dissenting opinions. Paul’s concept of oneness was different. In Philippians he makes it clear that we need to be one in soul.

In order to be one in soul, we need to be transformed and renewed in our mind. Romans 12:2 speaks of being transformed by the renewing of the mind. It is quite possible that your mind is very old. This may even be true of young people. But if your mind has been renewed, it will be new and fresh, even though you may be an elderly person. I can testify that Christ has never bent my mind in any way, but He certainly has been renewing it.

One reason for oldness in our mind is that we remember past offenses. Years ago a certain thing may have happened to you, but you are still not willing to forget it. This means that in this particular matter you do not show forgiveness, for genuine forgiveness implies forgetting the offense. Because certain saints remember offenses from the past, their mind is old. If our mind is old, it will cause us problems and lead to dissension. Therefore, it is crucial for us all to have a renewed mind.

The only defect in the church in Philippi was the dissension caused by different opinions. In 4:2 Paul said, “I beseech Euodias, and I beseech Syntyche, to think the same thing in the Lord.” These two leading sisters were co-workers with Paul. However, they were not one in their thinking. The differences in their thinking were probably not concerning secular matters, but concerning God’s move on earth. Concerning this, they had different opinions in the soul. Because they were still one in spirit, these sisters

是一，所以她们没有分裂。但在实行上，她们中间因着观念不同而有不合。这样的不合，在那个非常美好的腓立比召会中，乃是一个缺欠。因着她们中间的不合，腓立比的圣徒就不能同魂传扬福音。（一 27。）

在二章二节和四章二节，我们看见腓立比的圣徒没有思念相同的事，没有相同的爱，没有在魂里联结，没有思念同一件事。今天在主的恢复中有些圣徒的光景也是一样。主得着这些人来为着祂的恢复，他们知道召会的立场，也尊重这合一的立场。但是，他们不与其他圣徒思念相同的事，他们没有相同的爱，也没有在魂里联结。他们能说，他们在灵里与众圣徒是一，这是事实；但他们不能说，他们在魂里是一，思念相同的事，甚至思念同一件事。

思念相同的事和思念同一件事是什么意思呢？二章二节有这两个说法。保罗在四章二节劝友欧底亚和循都基要思念相同的事。相同的事就是基督自己，而同一件事就是追求基督好赢得祂、抓住祂并占有祂。我们不该认为保罗所说的“相同的事”，是基督以外的任何事物。许多基督教团体有他们自以为是“相同的事”的事物。但是按照保罗所说，“相同的事”乃是基督，而“同一件事”乃是追求基督为要得着祂。按腓立比书的上下文，这点是非常清楚的。

思念相同的事—基督，以及思念同一件事—追求基督为要赢得基督，使我们心思受到对付而得更新。心思得更新乃是有新陈代谢的改变，排除旧元素，补充新元素。基督的成分注入我们里面，就除去老旧的成分并取而代之。这个过程叫我们的心思得以更新。即使年轻人也有许多老旧的东西需要清除，并由基督的成分来顶替。

我们必须让基督在我们里面，成为那些叫我们的心思得以更新的积极元素。许多人可能消极的运用他们天然的聪明，贯注于那些不愉快或其他消极的事上；然而我们应该受鼓励，将心思置于基督，让我们的心思被基督占有。如果我们的心思没有得着更新，我们中间就会有不合，象有些腓立比的圣徒一样。因为他们固守天然老旧的心思，这个缺点就存在他们中间。

were not divided. But in practice there was dissension between them because of their different concepts. This dissension was a shortcoming in that very good church at Philippi. As a result of the dissension among them, the Philippian saints were not one soul in preaching the gospel (1:27).

In 2:2 and 4:2 we see that the Philippian saints were not thinking the same thing, not having the same love, not joined in soul, and not thinking the one thing. The situation of certain ones in the Lord's recovery today is the same. These ones have been caught by the Lord for His recovery. They know the ground of the church and honor this ground of oneness. However, they do not think the same thing as the rest of the saints, they do not have the same love, and they are not joined in soul. They can truthfully say that they are one in spirit with all the saints, but they cannot say that they are one in the soul, thinking the same thing and even the one thing.

What does it mean to think the same thing and to think the one thing? Both expressions are found in 2:2. In 4:2 Paul besought Euodias and Syntyche to think the same thing. The same thing is Christ Himself, and the one thing is the pursuing of Christ to gain Him, lay hold of Him, and possess Him. We should not regard anything other than Christ as the “same thing” spoken of by Paul. Many Christian groups have something that they consider to be the “same thing.” But according to Paul, the “same thing” is Christ, and the “one thing” is the seeking after Christ to possess Him. The context of Philippians makes this very clear.

To think the same thing—Christ—and the one thing—the seeking after Christ to gain Him—causes our mind to be dealt with and renewed. To be renewed in our mind is to have a metabolic change in which the old element is discharged and a new element is supplied. Something of Christ is infused into our being to discharge the old element and to replace it. This process causes our minds to be renewed. Even young people have many old things which need to be discharged and replaced by the element of Christ.

We need to allow Christ to become those positive elements in us which cause our minds to be renewed. Whereas many use their natural cleverness in a negative way, perhaps using it to focus on offenses or other negative things, we should be encouraged to set our minds on Christ and to allow our minds to be occupied by Christ. If our mind is not renewed, there will be dissension among us as there was among certain of the Philippian saints. Because they held to the natural mind with its oldness, this defect existed among them.

一 爱要洋溢

保罗的写作是绝佳的，这可从他没有直接指出腓立比圣徒的缺点上看起来。他并没有说，“亲爱的腓立比人哪，我要你们知道你们缺少爱。”在一章九节他反而说，“我所祷告的，就是要你们的爱，在充足的知识并一切的辨识上，多而又多的洋溢。”这话指明他们的爱不够、不充足。保罗承认腓立比信徒有些爱，但是他们的爱需要多而又多的洋溢。

保罗祷告要他们的爱“在充足的知识并一切的辨识上”洋溢，这是很有意义的。腓立比信徒很有爱，但他们的爱需要多而又多的洋溢，不是愚昧的，乃是有充足的知识；不是无知的，乃是有一切的辨识，使他们能鉴赏更美、不同的事。这应当包括辨识一章十五至十八节不同的福音传扬，以及三章二至三节不同的人。

保罗并没有祷告，要腓立比人的爱在热心和好心好意上洋溢。我们都知道，爱与情感有关。然而，保罗祷告，要他们的爱，在充足的知识 and 一切的辨识上洋溢，这两样都与心思有关。根据一般人的经历，爱是盲目的。当一个人保守自己心思清明，成为冷静、清晰而有知识的人时，爱就消失了。爱与清明的心思似乎不能并存。一个弟兄若不是愚昧的爱妻子，就是因着悟性清晰、心思清明而对妻子冷淡。

保罗祷告，要我们的爱，在充足的知识并一切的辨识上，多而又多的洋溢。希腊文的“辨识”即敏锐的知觉，道德的机智。辨识就是感觉事物的能力。保罗不要腓立比人愚昧的爱；相反的，他鼓励他们满有知识和辨识的心思、敏锐的知觉、道德的机智来爱。

一章九节保罗所说的知识和辨识，实际上就是基督自己。当我们经历基督，祂就成了我们的知识和辨识。我们缺少知识和辨识，无法辨别不同的福音传扬，原因在于我们对基督缺少经历。

A. In Love that Abounds

The excellence of Paul's writing is shown in the way he did not directly point out the defect of the Philippian saints. He did not say, "Dear Philippians, I want you to know that you are short of love." Instead, in 1:9 he said, "And this I pray, that your love may abound yet more and more in full knowledge and all discernment." These words indicate that their love was not adequate, not sufficient. Paul admitted that the Philippian believers had a certain amount of love, but there was still the need for their love to abound more and more.

It is significant that Paul prayed that their love would abound "in full knowledge and all discernment." The Philippian believers had much love. Yet their love needed to abound, to overflow more and more, not foolishly, but in full knowledge; not in ignorance, but in all discernment, that they might prove by testing the things which differed. This should include discernment of the different preachings of the gospel in 1:15-18 and of the different peoples in 3:2-3.

Paul did not pray that the Philippians' love would abound in zeal or in the affection of a good heart. As we all know, love is related to emotion. However, Paul prayed that their love would abound in full knowledge and all discernment, both of which are related to the mind. According to common human experience, love is blind. When a person exercises himself to have a sober mind, when he is calm, clear, and knowledgeable, love is gone. It seems that being loving and having a sober mind cannot exist together. Either a brother loves his wife foolishly, or, being clear in his understanding and sober in his mind, he becomes cold in his love for her.

Paul prayed that our love would abound more and more in full knowledge and all discernment. The Greek word for discernment means "sensitive perception, moral tact." Discernment is the ability to sense things. Paul did not want the Philippians to love in a foolish way. On the contrary, he encouraged them to love with a mind full of knowledge and discernment, sensitive perception, and moral tact.

The knowledge and discernment about which Paul speaks in 1:9 are actually Christ Himself. When we experience Christ, He becomes our knowledge and discernment. The reason we lack the knowledge and the discernment to differentiate between the different kinds of preaching is that we are short of the experience of Christ.

二 辨识不同的传扬基督和不同的人

根据一章九节的上下文，保罗的意思是腓立比人需要知识和辨识，来区别保罗的传扬，和热中犹太教之信徒的传扬。我们今天也需要辨识各种不同的传扬。今天在基督徒中间，传扬基督有许多不同的方式，这些方式各有优点。如果一种特殊的传福音方式毫无优点，就无法引人注意。但是，虽然各种传基督的方式有某些正面的特点，我们却必须问说，这样的传扬是否为着神的经纶，是否为着神今天在地上的行动。保罗深知知道，有些腓立比人已经受到热中犹太教之信徒的传扬所打岔。在这些经节里保罗似乎是说，“腓立比人哪，你们有些人已经因着热中犹太教之信徒的传讲，从神的经纶岔了出去。我同意你们要爱这些人。然而，你们的爱应该在充足的知识并一切的辨识上洋溢。不要愚昧的爱人，乃要用知识和敏锐的知觉，清明的爱他们。”

辨识是领悟的能力，敏锐的洞察事物的能力。一些著名的布道家可能很有知识，口才也很好；但如果我们有辨识，就会了解他们传扬福音的目标，乃是推广他们自己的工作，而不是促进神的经纶。我们要这样辨识别人的传扬福音，就需要更多经历基督。唯有经历基督，才能叫爱在充足的知识并一切的辨识上，在我们里面洋溢。这样的爱供应我们，我们就能爱别人，但不是愚昧的爱。毫无疑问，有些腓立比圣徒赏识热中犹太教之信徒的传扬。为这缘故，保罗祷告叫他们对这等人的爱要在充足的知识并一切的辨识上洋溢。他鼓励腓立比人要爱人，但是要凭着知识和辨识来爱，不要盲目愚昧的爱。

三 纯诚无过的鉴赏不同的事

保罗也祷告叫腓立比人能“鉴赏那更美、不同的事”，且“纯诚无过，直到基督的日子”。（一 10。）纯诚，原文意受阳光鉴定过，即试验过，证实是真的；因此是纯洁的、真诚的。无过，意思是不得罪人，不绊跌人。我们辨别事情的时候必须纯洁；内心的动机尤其要纯净，否则我们会

B. To Discern the Different preachings of Christ and the Different Peoples

According to the context of 1:9, Paul's meaning was that the Philippians needed knowledge and discernment to distinguish between Paul's preaching and that of the Judaistic believers. We today also need to discern between the many different kinds of preaching. Among Christians today, there are many different ways of preaching Christ. With all these ways, there are certain good points. If there were no good points at all in a particular way of preaching, no one would pay attention to it. But although the different ways of preaching Christ have certain positive features, we must ask whether or not such preaching is for God's economy, for His move on the earth today. Deep within, Paul realized that some of the Philippians had been distracted by the preaching of the Judaistic believers. In these verses Paul seemed to be saying, "Philippians, certain of you have been distracted from God's economy by the preaching of the Judaistic believers. I agree that you need to love these people. However, your love should abound in full knowledge and all discernment. Don't love others foolishly—love them soberly, with knowledge and sensitive perception."

Discernment is the power of perception, the ability to perceive matters in a sensitive way. Certain famous preachers may be knowledgeable and eloquent. But if we have discernment, we shall realize that the goal of their preaching is the furtherance of their own work, not the advancement of God's economy. In order to discern the preaching of others in this way, we need more experience of Christ. Only the experience of Christ can cause love to abound in us in full knowledge and all discernment. Supplied with such a love, we shall love others, but not foolishly. No doubt, certain of the Philippian saints appreciated the preaching of the Judaistic believers. For this reason, Paul prayed that their love for such ones would abound in full knowledge and all discernment. He encouraged the Philippians to love, but to love in knowledge and discernment, not in foolishness and in blindness.

C. Testing by Purity and without Offense

Paul also prayed that the Philippians would "prove by testing the things which differ" and "be pure and without offense unto the day of Christ." The Greek word rendered pure means "judged by sunlight, that is, tested as genuine; hence, pure, sincere." To be without offense means not to be offending, not to cause others to stumble. In discerning things, we need to be pure. In particular, the motives in our

绊跌人。纯诚无过的辨识事物并不容易。这和我们的动机很有关系。

四 借着经历基督结出义果

在九至十节保罗为腓立比人祷告三件事：要他们的爱在充足的知识并一切的辨识上洋溢；使他们能鉴赏那更美、不同的事；叫他们纯诚无过，直到基督的日子。这三件事的秘诀就在十一节，保罗说到“结满了那借着耶稣基督而有的义果，使荣耀称赞归与神”。根据文法，十一节是修饰语，和保罗所祷告的三点有关。腓立比人结满了义果，他们的爱就洋溢，他们就能鉴赏那更美、不同的事，他们也就纯诚无过。这指明结满了借着基督而有的义果，是达到这三件事的必要条件。要叫我们的爱洋溢，能鉴赏更美、不同的事，并且纯诚无过，首先我们必须结满了那借着耶稣基督而有的义果。

十一节实际上是指对基督的经历。我们再一次看见，诀窍乃是经历基督。我们从“借着耶稣基督”这句话知道，十一节是指对基督的经历。义果是借着基督而有的。我们有义果乃是借着我们对基督的经历。我们从所享受、所经历的基督，结出义果。我们越经历基督，这个经历就越结出义果来。义果就是信徒在神和人面前，站在义的地位上，凭着义的元素，过正确生活的活产物。这不是凭着信徒天然的人所能有的，叫他们对自己有可夸的；乃是借着耶稣基督作他们的生命，给他们经历而有的，使荣耀称赞归与神。因此，我们的爱应当照着神的经纶而洋溢。如果我们经历基督，我们的爱会洋溢，我们就能鉴赏那更美、不同的事，我们也就纯诚无过。

heart must be pure. Otherwise, we shall offend others. It is not easy to be discerning in a way that is pure and without offense. This depends very much on our motive.

D. By Experiencing Christ Issuing in the Fruit of Righteousness

In verses 9 and 10 Paul prayed three things on behalf of the Philippians: that their love would abound in full knowledge and all discernment; that they would prove by testing the things which differ; and that they would be pure and without offense unto the day of Christ. The secret to these three matters is found in verse 11, where Paul speaks of being “filled with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God.” According to grammar, verse 11 is a modifier related to the three items for which Paul prayed. Having been filled with the fruit of righteousness, the Philippians could abound in love, prove by testing all things, and be pure and without offense. This indicates that being filled with the fruit of righteousness through Jesus Christ is a necessary condition for these three matters. In order for our love to abound, to prove by testing the things which differ, and to be pure and without offense, we must first be filled with the fruit of righteousness which is through Jesus Christ.

Verse 11 actually refers to the experience of Christ. Once again we see that the key is the experience of Christ. We know that verse 11 refers to the experience of Christ because of the phrase through Jesus Christ. The fruit of righteousness is through Christ. It comes to us through our experience of Christ. From the Christ we enjoy and experience, we have the fruit of righteousness. The more we experience Christ, the more this experience will issue in the fruit of righteousness. The fruit of righteousness is the living product of a proper life with a righteous standing before God and man. This could not come about by the believers' natural man for their boast, but through Jesus Christ to the glory and praise of God. Our love, therefore, should abound in a way that is according to God's economy. If we experience Christ, our love will abound, we shall prove things by testing, and we shall be pure and without offense.

第三篇

保罗为福音所受的苦难， 以及他对恩典的享受

* * * *

经文及注解：腓一 7 ～ 8 及注，12 及注

纲要：

壹 保罗为福音所受的苦难

一 在捆锁中

二 由于辩护、证实福音

1 在消极一面，

辩护福音抵御那屈改、曲解福音的异端

2 在积极一面，用一切关乎

基督与召会之奥秘的启示证实福音

三 为着福音的进展

四 激励弟兄们讲说神的话，无所惧怕

五 坚固弟兄们为基督受苦

贰 保罗对恩典的享受

一 同享恩典

二 经历基督里面的各部分

* * * *

读经：腓立比书一章七至八节，十二至十四节，十六至十七节，二十八至三十节。

在本篇信息中，我们要来看保罗为福音所受的苦难，以及他对恩典的享受。我们很容易用天然的方式来了解为福

Message 3

PAUL'S SUFFERING FOR THE GOSPEL AND HIS ENJOYMENT OF GRACE

* * * *

Scripture and Footnotes: Phil. 1:7-8 and footnotes, 12 and footnotes

Outline:

I. PAUL'S SUFFERING FOR THE GOSPEL

A. In Bonds

B. Due to the Defense and Confirmation of the Gospel

1. Defending the Gospel

on the Negative Side from Perverting and Distorting Heresies

2. Confirming the Gospel on the Positive Side with All the Revelation

of God's Mysteries concerning Christ and the Church

C. For the Advancement of the Gospel

D. Encouraging the Brothers to Speak the Word of God without Fear

E. Strengthening the Brothers to Suffer for Christ

II. PAUL'S ENJOYMENT OF GRACE

A. Partaking of Grace

B. Experiencing the Inward Parts of Christ

* * * *

Scripture Reading: Phil. 1:7-8, 12-14, 16-17, 28-30

In this message we shall consider Paul's suffering for the gospel and his enjoyment of grace. It is easy to understand the matter of suffering for the gospel and of enjoying

音受苦以及享受恩典这件事。然而，我们来看属灵的事，必须越过天然或传统的领会。照着腓立比书，为福音受苦以及享受恩典都是深奥的事。

为福音受苦，意思是你在地上只为着神经纶的权益；为福音受苦乃是关心神经纶的完成。福音包括神的经纶，为福音受苦要求我们有分于神的经纶。因此，为福音受苦实际上就是有分于神经纶的完成。

保罗的著作指明他为福音受苦。然而，他受苦所为着的福音不是低品的、肤浅的。他为福音受苦的意义，在于他在地上是为着完成神的经纶。他不只传讲人应该相信耶稣是他们的救主，使他们可以上天堂。传扬这种狭隘的福音不需要受苦。保罗照着神的经纶传扬福音时，抛弃了宗教、律法、文化、规条、风俗、习惯和各种学说。保罗所传的福音除灭了神经纶以外的一切事物，除灭了宗教、政治和文化。就某种意义说，保罗的福音甚至除灭了我们。保罗因着传扬这样的福音，被人看作是制造麻烦的，如同瘟疫一般。（徒二四 5。）

尽管保罗的传扬福音除灭了一切与神经纶对立的事物，他却称之为和平的福音。（弗二 17，六 15。）在以弗所二章十七节保罗指出，基督钉十字架并复活之后，临到外邦人，向他们传扬和平的福音。唯有当一切与福音相对的事物除灭之后，才能有和平。为了使我们与神之间、我们彼此之间有和平，宗教、政治、文化、规条和律法都必须了结。因着保罗所传的福音牵涉到除灭这么多事物，他的传扬就不讨人的喜欢。他既不能讨好犹太人，也不能讨好外邦人。保罗只能讨神自己的喜欢。他的传扬得罪了宗教、政治、文化和各种的学说。

如果我们照着保罗的方式来传福音，我们也要受苦。但如果我们以包裹着糖衣的方式来传福音，我们就要广受欢迎。这样一来，我们就不是为着神的经纶受苦的人了。

不要照着天然的观念来领会为福音受苦。我们已经指出，为福音受苦就是为神经纶的权益站住。只要我们留

grace in a natural way. However, in approaching spiritual things, we need to go beyond the natural or traditional understanding. According to the book of Philippians, to suffer for the gospel and to enjoy grace are both deep matters.

To suffer for the gospel means that you are on earth solely for the interest of God's economy. To suffer for the gospel is to care for the accomplishment of God's economy. The gospel includes God's economy, and suffering for the gospel requires that we participate in God's economy. Thus, to suffer for the gospel actually means to share in the carrying out of God's economy.

Paul's writings indicate that he suffered for the gospel. However, the gospel for which he suffered was not low or superficial. He suffered for the gospel in the sense that he was on earth for the carrying out of God's economy. He did not simply preach that people should believe in Jesus as their Savior so that they might go to heaven. The preaching of such a limited gospel does not entail suffering. In preaching the gospel according to God's economy, Paul renounced religion, law, culture, ordinances, customs, habits, and every kind of "ism." The gospel Paul preached slaughtered everything that was apart from God's economy. It slaughtered religion, politics, and culture. In a sense, Paul's gospel slaughters even us. Because Paul preached such a gospel, he was regarded as a troublemaker, a pestilent fellow (Acts 24:5).

Even though his preaching of the gospel slaughtered everything contrary to God's economy, Paul referred to the gospel as the gospel of peace (Eph. 2:17; 6:15). In Ephesians 2:17 Paul points out that Christ, after His crucifixion and resurrection, came to the Gentiles preaching the gospel of peace. Peace is possible only when everything contrary to the gospel has been slaughtered. In order for there to be peace between us and God and with one another, religion, politics, culture, ordinances, and the law had to be terminated. Because Paul preached a gospel that involves the slaughter of so many things, his preaching was not pleasing to men. He could please neither the Jews nor the Gentiles. Paul could please only God Himself. His preaching was an offense to religion, politics, culture, and every kind of "ism."

If we preach the gospel in the way Paul did, we also shall suffer. But if we preach the gospel in a sugar-coated way, we shall be universally welcomed. In such a case, we shall not be those who suffer for God's economy.

Do not understand suffering for the gospel according to the natural concept. To suffer for the gospel, as we have pointed out, is to stand for the interest of God's

在主的恢复里，关切神经纶的完成，我们的定命就是为福音受苦。

我们在主的恢复里所传的福音，与今天的宗教对立。在启示录生命读经里我们指出，根据启示录二至三章，犹太教是属撒但的，天主教是属鬼的，而更正教是没有基督的。这样的话岂能讨宗教人士的喜欢？然而，说出这样的话，不过就是赞同主耶稣在启示录里所用的辞；乃是祂用了“撒但会堂”这个辞。（启二 9。）这个说法岂不指明，在主眼中，犹太教已经成了撒但的系统？再看表征天主教的推雅推喇，主说到“撒但深奥之事”。（24。）这辞是指撒但深奥的奥秘。这些事定规是属鬼的。论到老底嘉，我们看见基督正站在召会的门外。（三 20。）这就是我们说，更正教其实是没有基督的原因，因为基督是在门外。陶恕（A. W. Tozer）在一篇名为“基督的权柄在召会中逐渐式微”的文章中，发表了类似的观点。就连陶恕的文章也指明，更正教是没有基督的。如果我们以这种方式来传福音，就要准备好遭受反对。我们传福音的目的既不是要讨人的喜欢，也不是要得罪人。传福音只是为了宣扬神的真理。然而，神的真理会除灭许多东西。因此，凡为着神在地上经纶的完成而传福音的人，都要为福音的缘故受苦。

我们为福音受苦的同时，总是有对恩典的享受。你若为神的经纶受苦，就会有这种享受。我能作见证，在我们面临一切反对的时候，我实在享受主的恩典。为神的经纶受苦，带来恩典的供应。这种对恩典的享受，是联于为福音所受的苦难。

享受恩典乃是对基督有真正的经历，因为我们所享受的恩典就是基督自己。我不相信那些以讨好人的方式传福音的人，懂得这种对恩典的享受。那些热中犹太教的信徒，因着敌挡保罗而传福音，他们必定没有享受基督作恩典。他们的传扬，并不能带进基督作恩典，给他们享受。我们已经在别处指出，恩典一点不差就是经过过程的三一神成了我们的享受。有些人可能会怀疑这种对恩典的领会，不知道恩典是经过过程的三一神成了我们的享受这种说法是

economy. As long as we remain in the Lord's recovery, caring for the accomplishment of God's economy, our destiny is to suffer for the gospel.

The gospel we preach in the Lord's recovery is opposed to today's religion. In our Life-study of Revelation we pointed out that, according to Revelation 2 and 3, Judaism is satanic, Catholicism is demonic, and Protestantism is Christless. How could such a word be pleasing to those in religion? To utter this kind of word, however, is simply to agree with the terms used by the Lord Jesus in Revelation. He was the One to use the expression "the synagogue of Satan" (Rev. 2:9). Does not such an expression indicate that, in the eyes of the Lord, Judaism has become a satanic system? Furthermore, concerning Thyatira, which signifies Catholicism, the Lord speaks of "the deep things of Satan" (Rev. 2:24). This expression refers to deep, satanic mysteries. Such things certainly are demonic. Concerning Laodicea, we see that Christ is standing outside the door of the church (Rev. 3:20). This is the reason we say that, in a very real sense, Protestantism is Christless, for Christ is outside the door. A similar sentiment was expressed by A. W. Tozer in an article entitled "The Waning Authority of Christ in the Churches." Even Tozer's writing indicated that Protestantism is Christless. If we preach the gospel in this way, we should expect to be opposed. In preaching the gospel, our aim is neither to please people nor to offend them. It is simply to sound forth the truth of God. However, God's truth will slaughter many things. Therefore, those who preach the gospel for the carrying out of God's economy on earth will suffer for the sake of the gospel.

Along with suffering for the gospel, there is always the enjoyment of grace. If you suffer for God's economy, you will have this enjoyment. I can testify that in the midst of all the opposition we face, I truly enjoy the Lord's grace. Suffering for God's economy brings in the supply of grace. This enjoyment of grace is related to suffering on behalf of the gospel.

To enjoy grace is to have the genuine experience of Christ, for the grace we enjoy is Christ Himself. I do not believe that those who preach the gospel in a way that pleases men know anything of the enjoyment of grace. To be sure, those Judaistic believers who preached the gospel in rivalry with Paul did not have the enjoyment of Christ as grace. Their preaching could not bring in Christ as grace for their enjoyment. Elsewhere we have pointed out that grace is nothing less than the Triune God processed for our enjoyment. Some may question this understanding of grace, wondering whether it is true to say that grace is the Triune God processed for our enjoyment. Consider Paul's

否正确。请看林后十三章十四节保罗的话：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这里我们看见三一神作我们的享受。因此，恩典乃是对内住基督的经历，这位基督乃是经过过程的神成了我们的享受。我们越为着神在地上的经纶受苦，就越享受这样一位基督。

如果我不讲说主在启示录二至三章论到犹太教、天主教和更正教的话，毫无疑问的，我能借着传扬福音得着许多朋友。然而，我会失去对基督这位独一朋友的享受。我若企图讨好人，就会使祂不喜悦。我不愿以基督的欢心换取人的欢心。我愿意象保罗在腓立比三章所说，为基督的缘故，将万事看作亏损。我也愿意为着享受恩典的缘故，亏损万事。主并没有托付我讨人的喜欢。论到神的经纶，丝毫没有妥协的余地。神的真理要除灭一切违反神经纶的事物。在这件事上，我们与保罗一样，没有选择的余地。

照腓立比书来看，保罗受苦不仅是为着传扬福音，更特是为了辩护并证实福音。我们已经看见，福音与神的经纶有关，与祂在地上的行动有关，为要完成神永远的旨意。保罗写信给腓立比人的时候，有些传道人屈改、曲解了神经纶的福音。保罗起来宣告：在神的福音里，犹太教和希腊哲学都没有地位。他是为辩护福音设立的。（腓一16。）此外，保罗又传扬两面的奥秘：神的奥秘就是基督，基督的奥秘就是召会，借此来证实福音。别人虽然也传基督，却不是为了实施这两个奥秘。今天基督徒中间也是这样；有许多宣教与布道的工作，但是很少传道人充分关切神的奥秘就是基督，更不用说基督的奥秘就是召会了。许多人对召会的问题宁可避而不谈，因此，今天很少有福音的证实。主所给我们的负担不只是辩护福音，也是证实福音。这就是说，我们关切这两个奥秘的实施。为这缘故，我们遭受反对。

如果你只以肤浅的方式传福音，而没有辩护、证实福音，你会受到热烈的欢迎。在我早年尽职时，一位老牧师告诉我，

word in 2 Corinthians 13:14: “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all” (Gk.). Here we see the Triune God for our enjoyment. Grace, therefore, is the experience of the indwelling Christ, who is the processed God as our enjoyment. The more we suffer for God’s economy on earth, the more we enjoy such a Christ.

If I did not speak the Lord’s word in Revelation 2 and 3 concerning Judaism, Catholicism, and Protestantism, I could no doubt gain many friends through my preaching of the gospel. However, I would lose the enjoyment of Christ, the unique Friend. In my attempt to please people, I would displease Him. I do not care to trade Christ’s favor for man’s. Like Paul in Philippians 3, I am willing to count everything loss on account of Christ. I am also willing to suffer the loss of all things on account of the enjoyment of grace. I have not been commissioned by the Lord to please men. When it comes to the matter of God’s economy, there is no room for compromise. Everything contrary to God’s economy must be slain by the truth of God. Like Paul, we have no choice in this matter.

According to the book of Philippians, Paul suffered not simply because he preached the gospel, but in particular because he defended the gospel and confirmed it. We have seen that the gospel is related to God’s economy, to His move on earth for the fulfillment of His eternal purpose. When Paul wrote to the Philippians, certain preachers were perverting this gospel of God’s economy and distorting it. Paul rose up to declare that in the gospel of God there was no place for Judaism or for Greek philosophy. He was set for the defense of the gospel (1:16). Furthermore, Paul confirmed the gospel by preaching two mysteries: Christ as the mystery of God and the church as the mystery of Christ. Although others were preaching Christ, they were not for the carrying out of these mysteries. The same is true among Christians today. There is a great deal of mission work and gospel preaching, but not many preachers care adequately for Christ as the mystery of God, much less for the church as the mystery of Christ. Many prefer to avoid talk concerning the church. Therefore, there is not much confirmation of the gospel today. The Lord has burdened us not only with the defense of the gospel, but also for the confirmation of the gospel. This means that we care for the carrying out of the two mysteries. For this, we are opposed.

If you simply preach the gospel in a superficial way without defending it or confirming it, you will be warmly welcomed. In the early years of my ministry, I was

如果我照着他们的方式传福音，城里所有的基督徒都会欢迎我，也会与我愉快的相处。然而他说，如果我坚持我所采取的方式，会得罪很多人。他这样劝我是出于一番好意，但我必须告诉他，在这件事上我没有选择的余地。从那一天直到如今，我为福音受了我当受的苦。但是随着苦难而来的，乃是对基督丰富的享受。祂对我真是恩典，作了我的享受。

我们中间许多人能见证，我们进入召会生活以前，几乎不知道什么是享受基督。你在公会里的时候，对基督有丰富的享受么？在召会生活之外，没有一处我们能好好的享受基督。你若不信我的话，我鼓励你到各处游历，寻找一个比召会生活更能享受基督的地方。一九四八年，我鼓励一位对召会满了怨言的弟兄去找一个更好的地方，如果找到了，请他通知我，我要与他一同去。然而，他从没有回复说，他找到了一个比召会更能享受基督的地方。不错，在召会生活里，我们经历到为福音受苦，但是我们也得着恩典，就是经过过程的三一神成了我们的享受。我们所享受的，远胜于那些被神真理的传扬所除灭的事物。

壹 保罗为福音所受的苦难

一 在捆锁中

保罗写信给腓立比人的时候，正为着福音受苦。在一章七节、十三节、十四节和十七节，他提到他的捆锁，就是他被监禁的事。这清楚指明，腓立比书是在监狱里写的。虽然保罗是个囚犯，他的监牢却成了筵宴所，因为保罗在那里享受了主。保罗在七节说到同享恩典，就是指这件事。保罗在捆锁中，却能享受恩典。这一节清楚有力的指明，对保罗而言，监狱并非仅是受苦的地方，更是筵宴所。

二 由于辩护、证实福音

保罗所以坐牢，特别是因着辩护、证实福音。（一七。）

told by an elderly pastor that if I would preach in their way, all the Christians in town would welcome me and be happy with me. However, if I persisted in the way I was taking, he said, many would be offended. He advised me out of a good heart. But I had to tell him that I had no choice in the matter. From that day until now, I have had my share of suffering for the gospel. But along with the suffering I have had a rich enjoyment of Christ. He has truly been grace to me for my enjoyment.

Many of us can testify that before we came into the church life, we knew very little of the enjoyment of Christ. Did you have the rich enjoyment of Christ when you were in the denominations? Outside the church life, there is no place where we can have the proper enjoyment of Christ. If you do not believe my word, I would encourage you to travel and search for a place where we can enjoy Christ more than we do in the church life. In 1948 I encouraged a certain brother who was full of complaints about the church to find a better place and then, having done so, to inform me so that I might go there with him. However, he never reported that he found a place where there was more enjoyment of Christ than in the church. Yes, in the church life we experience suffering for the gospel, but we also have grace, the processed Triune God for our enjoyment. What we enjoy is much better than any of those things which are slaughtered by the preaching of the truth of God.

I. PAUL'S SUFFERING FOR THE GOSPEL

A. In Bonds

When Paul wrote to the Philippians, he was suffering for the gospel. In 1:7, 13, 14 and 17 he refers to his bonds, that is, his imprisonment. This indicates clearly that the book of Philippians was written from prison. Although Paul was a prisoner, his prison became a house of wine, a banqueting house, for there Paul was enjoying the Lord. Verse 7, in which Paul speaks of partaking of grace, indicates this. Paul was in bonds, but he was enjoying grace. This verse indicates clearly and strongly that for Paul prison was a place of feasting and not merely of suffering.

B. Due to the Defense and Confirmation of the Gospel

In particular Paul's imprisonment was due to the defense and confirmation of the gospel (1:7).

1 在消极一面，

辩护福音抵御那屈改、曲解福音的异端

辩护福音，是在消极一面抵御那屈改、曲解福音的异端，如加拉太书所对付的犹太教，和歌罗西书所对付的智慧派。犹太教是屈改福音，而智慧派和希腊哲学是曲解福音。保罗辩护福音，抵御所有异端的屈改和曲解。我们来看他在安提阿对抗彼得的经历。虽然彼得在行传十章领受了关于外邦人的异象，但在安提阿，他却退去不与外邦信徒同席吃饭。在这件事上，彼得没有为着福音的真理站住；相反的，他屈改了这个真理。因此，保罗当面抵挡彼得，并且责备他。

在辩护福音，抵御屈改和曲解的事上，保罗是独一无二的。照新约的记载，他强烈反对任何屈改和曲解福音的事物。他受苦多半是为这个缘故。然而，他所享受的恩典却超过这些苦难。

2 在积极一面，用一切关乎

基督与召会之奥秘的启示证实福音

证实福音，是在积极一面，与保罗书信中所揭示，一切关乎基督与召会之奥秘的启示有关。保罗的著作启示出两大奥秘——基督是神的奥秘，以及召会是基督的奥秘。没有别的使徒象保罗这样充分的启示出这些奥秘。当然，保罗的教导与传扬乃是证实福音，并证实神的经纶。

保罗是绝对为着福音的辩护与证实，而今天许多传福音的人正好相反，在这一点上他们软弱无能。他们好象没有脊椎骨一般。这些传道人没有论到神经纶的要点，只释放包着糖衣的信息讨人喜欢。但我们在主的恢复里必须辩护、证实福音。一方面，我们必须辩护福音，抵御屈改、曲解福音的教训；另一方面，我们必须借着指出神福音的目标来证实福音。

三 为着福音的进展

1. Defending the Gospel

on the Negative Side from Perverting and Distorting Heresies

The defense of the gospel is related, on the negative side, to the perverting and distorting heresies, like Judaism dealt with in Galatians and Gnosticism dealt with in Colossians. Judaism was perverting the gospel, whereas Gnosticism and Greek philosophy were distorting it. Paul defended the gospel against all heretical perversion and distortion. Consider his experience with Peter at Antioch. Although Peter had received the vision concerning the Gentiles in Acts 10, he withdrew from eating with the Gentile believers in Antioch. In this matter, Peter did not stand for the truth of the gospel. On the contrary, he perverted this truth. Therefore, Paul withstood Peter to his face and rebuked him.

In defending the gospel against perversion and distortion, Paul was unique. According to the record of the New Testament, he was the one who stood the strongest against anything that perverted and distorted the gospel. This was the reason for much of his sufferings. However, the grace he enjoyed surpassed these sufferings.

2. Confirming the Gospel on the Positive Side with All the Revelation of God's Mysteries concerning Christ and the Church

The confirmation of the gospel is related, on the positive side, to all the revelations of God's mysteries concerning Christ and the church as unveiled in Paul's Epistles. In the writings of Paul, the two great mysteries—Christ as the mystery of God and the church as the mystery of Christ—are unveiled. No other apostle unveiled these mysteries as adequately as Paul did. To be sure, his teaching and preaching were a confirmation of the gospel and of God's economy.

In contrast to Paul, who was absolute for the defense and confirmation of the gospel, many preachers of the gospel today are wishy-washy in this regard. They seem to have no backbone. Instead of dealing with the major points of God's economy, certain of these preachers simply deliver sugar-coated messages to make others happy. But we in the Lord's recovery must defend the gospel and confirm it. On the one hand, we must defend the gospel against teachings which are perverting and distorting it; on the other hand, we must confirm it by pointing out the goal of the gospel of God.

C. For the Advancement of the Gospel

在腓利比一章十二节保罗说，“弟兄们，我愿意你们知道，我所遭遇的事，更是为着福音的进展。”“进展”一辞，原文是指如同先锋在前面开路，使军队得以推进；保罗的受苦，使福音有这样的进展。保罗是先锋在前面开路，使神的军队一召会，能够前进。他知道他的受苦乃是预备道路，甚至是预备高速公路，为着福音的进展。没有这种受苦，就没有这种进展。甚至今天我们也是在保罗为福音受苦所开拓的路上前进。

历代以来，这条高速公路上弃置了许多废物，阻塞了保罗所开的路。今天我们不用另辟一条高速公路，但我们必须清理保罗所开的那条路；这也会造成仇恨。今天一些宗教人士不希望我们清除废物和障碍物，但是主已经托付我们清理这条路，好使召会能往前。我们盼望对主忠信的年轻人，能够在没有障碍的高速公路上前进。多年来，我们一直帮着清理这条路，我们信主恢复中年轻的一代会继续前进。我们巴望主的子民迟早要走在为他们清理过的康庄大道上。虽然许多人目前不愿意走这条路，但有些人在用我们的信息，并且开始谈论人的灵和地方召会。

四 激励弟兄们讲说神的话，无所惧怕

在一章十四节保罗继续说，“并且大多数的弟兄们，因我的捆锁，在主里笃信不疑，越发放胆讲说神的话，无所惧怕。”保罗坐牢并没有使弟兄们气馁，反而激励弟兄们讲说神的话，无所惧怕。我盼望今天的反对不至于令我们沮丧，反倒激励我们放胆讲说神的话。愿众圣徒都受激励，起来讲说神的话。

五 坚固弟兄们为基督受苦

保罗为福音受苦，也坚固弟兄们为基督受苦。（一 28 ~ 30。）在二十八节他嘱咐我们，凡事不为敌人所惊吓。他说，这是证明他们灭亡，我们得救。这里的灭亡是指反对者一切所是和所作的灭亡，而得救是指我们一切所是和所作的

In 1:12 Paul says, “Now I want you to know, brothers, that the things concerning me have turned out rather to the advancement of the gospel.” The Greek word rendered advancement refers to the advancement made by pioneers who cut the way before an army to further its march. Paul’s sufferings made such an advancement for the gospel. Paul was a pioneer cutting the way so that the church as the army of God could march on. He knew that his sufferings were preparing the way, even the highway, for the advancement of the gospel. Apart from such sufferings, there would not have been this advancement. Even we today are marching on the way cut by Paul in his sufferings for the gospel.

Throughout the centuries, much debris has been thrown on the highway to block the way cut by Paul. Today there is no need for us to cut another highway, but there is the need to clear the one cut by Paul. Even this causes enmity. Certain of today’s religionists do not want us to clear away the debris and obstacles. But we have been commissioned by the Lord to clear the way so that the church may advance. We expect that if the young people are faithful to the Lord, they will be able to march forward on a clear highway. For many years we have been helping to clear the way, and we trust that the young generation in the Lord’s recovery will march on. We expect that, sooner or later, the Lord’s people will travel on the way that is being cleared for them. Although many are not willing to take this way at present, some are using our materials and have begun to talk about the human spirit and the local churches.

D. Encouraging the Brothers to Speak the Word of God without Fear

In 1:14 Paul goes on to say, “And most of the brothers being confident in the Lord in my bonds are more exceedingly daring to speak the word of God without fear.” Far from being a discouragement, Paul’s imprisonment was an encouragement, an encouragement to the brothers to speak the word of God without fear. I expect that instead of discouraging us the opposition today will encourage us to speak the word of God with boldness. May all the saints be stirred up to speak God’s word.

E. Strengthening the Brothers to Suffer for Christ

Paul’s suffering for the gospel also strengthened the brothers to suffer for Christ (1:28-30). In 1:28 he charges us not to be frightened in anything by the opposers. He says that this would be proof to them of destruction, but of our salvation. Destruction here refers to the destruction of all the opposers are and do, whereas salvation

得救。保罗为基督受苦，这个刚强的榜样坚固了弟兄们，使他们愿意为祂受苦，好完成神在地上的经纶。

在二十九节保罗说，“因为你们是为了基督的缘故蒙恩，不但得以信入祂，也得以祂受苦。”“信入”含示信徒因信入基督，与祂有生机的联结。信入基督使我们全人浸没在祂里面，二者在生机上成为一。在接受基督，并因信与祂成为一之后，为祂受苦，就是有分并交通于祂的苦难，（三 10，）使我们在祂的苦难中经历并享受祂。这就是在弃绝反对祂的处境中，活基督并显大基督。

在一章三十节保罗下结论说，“经历你们在我身上从前所看见，现在所听见同样的争战。”保罗是神为着祂新约的经纶，借着祂的恩典所设立的榜样。（提前一 14～16。）新约的信徒，该象保罗在为基督受苦时所作的，借着活基督并显大基督，经历祂并享受祂，使他们成为保罗恩典的同享者。

贰 保罗对恩典的享受

一 同享恩典

在腓立比一章七节保罗告诉腓立比人，他们“都与我同享恩典”。同享恩典，就是一同有分于并享受经过过程之三一神作恩典。使徒在辩护、证实福音时是这样享受恩典的人，而腓立比的圣徒乃是他这恩典的同享者。借着恩典，保罗为福音忍受了一切的苦难。腓立比信徒为着福音的进展，与保罗同享恩典；他们与保罗一同受苦，也一同享受恩典。

二 经历基督里面的各部分

一章八节保罗继续说，“神可为我作见证，我在基督耶稣的心肠里，怎样切切的想念你们众人。”本节指明保罗经历基督的心肠。心肠表征里面的情感，指柔细的怜悯和同情。保罗甚至在基督的心肠，基督里面柔细的各部分里，与基督是一，切切的想念圣徒。

denotes the salvation of all we are and do. Paul's strong example of suffering for Christ strengthened the brothers and made them willing to suffer for Him in carrying out God's economy on earth.

In 1:29 Paul says, “Because to you it has been given on behalf of Christ not only to believe in Him, but also to suffer on His behalf.” The Greek word translated “in” means “into.” The use of this word here implies the organic union the believer has with Christ through believing in Him. To believe in Christ is to have our being merged into His that the two may be organically one. To suffer on behalf of Christ, after receiving Him and being made one with Him through believing, is to participate in, to have the fellowship of, His sufferings (3:10), that we may experience and enjoy Him in His sufferings. This is to live Him and magnify Him in a situation that rejects and opposes Him.

In 1:30 Paul concludes, “Having the same struggle which you saw in me and now hear to be in me.” Paul was a pattern set up by God's grace for His New Testament economy (1 Tim. 1:14-16). The New Testament believers should experience and enjoy Christ by living and magnifying Him as Paul did in his sufferings for Christ, that they may be partakers with him of grace.

II. PAUL'S ENJOYMENT OF GRACE

A. Partaking of Grace

In 1:7 Paul tells the Philippians that they “are all partakers with me of grace.” Partakers of grace are those who share and enjoy the processed Triune God as grace. The apostle was such a one in the defense and confirmation of the gospel, and the saints at Philippi were joint-partakers with him in this grace. By grace Paul endured all the sufferings for the gospel. Participating in this enjoyment of grace with Paul for the furtherance of the gospel, the Philippian believers were one with Paul both in his suffering and in the enjoyment of grace.

B. Experiencing the Inward Parts of Christ

In 1:8 Paul went on to say, “For God is my witness, how I long after you all in the inward parts of Christ Jesus.” This verse indicates that Paul experienced the inward parts of Christ. The Greek word rendered “inward parts” means bowels. It signifies inward affection, then tender mercy and sympathy. Paul was one with Christ even in His bowels, the tender inward parts, in longing after the saints.

七、八两节是连贯、不可分开的。原文八节的开始有个连接词“因为”，这指明恩典与基督里面的各部分有关。保罗享受恩典，因为他在基督的心肠里，切切的想念圣徒。享受基督乃是与基督里面的各部分联为一。这不仅是指享受，也是指活基督。活基督乃是住在祂里面的各部分里，在其中享受祂作恩典。

本章别处保罗说到显大基督与活基督。从经历来看，我们要显大基督并活基督，就必须留在基督里面的各部分中。简单的说，这就是住在祂里面。我们若要成为在基督里的人，就必须在祂里面的各部分里。我们必须在祂慈爱的心肠和柔细的感觉里。如果我们住在这里，我们就会享受基督作恩典，并且非常实际的经历祂。因着经历基督并享受祂作恩典，我们就得着扶持，为福音受苦，关切神今天在地上经纶的完成。

Verses 7 and 8 belong together and should not be separated. Notice that verse 8 begins with the conjunction “for.” This indicates that grace is related to the inward parts of Christ. Paul partook of grace, for he longed after all the saints in the inward parts of Christ. To enjoy Christ is to be one in Christ’s inward parts. This refers not only to enjoyment, but also to living Christ. To live Christ is to abide in His inward parts and there to enjoy Him as grace.

Elsewhere in this chapter Paul speaks of magnifying Christ and living Christ. Experientially, to magnify Christ and to live Christ require that we remain in the inward parts of Christ. In simple words, this is to abide in Him. If we would be those in Christ, we must be in His inward parts. We need to be in His tender heart and delicate feelings. If we abide here, we shall enjoy Christ as grace and experience Him in a very practical way. As we experience Christ and enjoy Him as our grace, we shall be sustained in suffering for the gospel by caring for the accomplishment of God’s economy on earth today.

各种不同的传扬基督

* * * *

经文及注解：腓一 15 及注，16 ~ 17 及注，18 及注，19 ~ 21

纲要：

壹 动机不单纯的传扬基督

贰 动机纯洁的传扬基督

叁 使徒为两种传扬基督而欢喜

肆 这两种传扬基督的方式

终必叫使徒保罗得救

* * * *

读经：腓立比书一章十五至二十一节。

在腓立比一章七至十一节，保罗用了好些重要的辞。他说到辩护福音、证实福音、充足的知识、一切的辨识、鉴赏、以及义果。八节更提到“基督耶稣的心肠”。要了解这些经节及其中的辞句，秘诀乃是经历基督。经历基督是开启腓立比书的万能钥匙。辩护福音、证实福音、知识、辨识、鉴赏、纯诚、和义果都是基督自己，这样说是正确的。的确，甚至辩护福音也是基督。我们若没有基督，就无法辩护福音。我们只能借着基督来辩护福音，而不是借着口才。我们可能时常传福音，甚至提到福音，然而在我们的话语中，却没有基督的实际。这样传福音，并没有把基督供应给人。辩护福音的路乃是供应基督。基督也是福音真正的证实，因为祂是福音的中心与焦点。离了祂，就没有福音的证实。

THE DIFFERENT PREACHINGS OF CHRIST

* * * *

Scripture and Footnotes: Phil. 1:15 and footnotes, 16-17 and footnotes, 18 and footnotes, 19-21

Outline:

I. PREACHING CHRIST OUT OF AN IMPURE MOTIVE

II. PREACHING CHRIST OUT OF A PURE MOTIVE

III. THE APOSTLE'S REJOICING IN BOTH KINDS OF PREACHING OF CHRIST

IV. THE PREACHING OF CHRIST IN BOTH WAYS

TURNING OUT TO SALVATION FOR THE APOSTLE PAUL

* * * *

Scripture Reading: Phil. 1:15-21

In 1:7-11 Paul uses a number of important terms. He speaks of “the defense of the gospel,” “the confirmation of the gospel,” “full knowledge,” “all discernment,” “proving by testing,” and “the fruit of righteousness.” In verse 8 he even refers to the “inward parts of Christ Jesus.” The key to understanding these verses and all the terms and expressions they contain is the experience of Christ. The experience of Christ is the master key which opens the door to the book of Philippians. It is proper to say that the defense of the gospel, the confirmation of the gospel, knowledge, discernment, proving by testing, purity, and the fruit of righteousness are all Christ Himself. Yes, even the defense of the gospel is Christ. If we do not have Christ, there is no way for us to defend the gospel. We can defend it only by Christ, not by eloquence. It is possible to preach the gospel and even to mention Christ quite often without having the reality of Christ in our speaking. In such a preaching of the gospel, there is no ministry of Christ to others. The way to defend the gospel is to minister Christ. Christ is also the genuine confirmation of the gospel, for He is the centrality, the focal point, of the gospel. Apart from Him, there is no confirmation of the gospel.

真实的知识与辨识也是基督自己。我们若天天经历基督，就会充满知识与辨识。我们就不会凭着天然的聪明鉴赏事情，乃是凭着住在我们里面的基督，而辨识事情。我们对基督的经历会使我们智慧而机智。内住的基督是我们洞察事物的能力。我年轻的时候，虽然真心追求主，却不知道基督能成为我的辨识、机智和洞察力。但是经年累月，我终于看见，祂正是那使我能看透事物本质的能力。内住的基督是我的洞察力。

我们读腓立比书时必须记住：经历基督是这卷书的主题和重点。使我们能明白腓立比书的管制因素，就是对基督的经历。这个主题支配这卷书的每一方面，所以我们说经历基督是开启腓立比书的万能钥匙。如果我们应用这把钥匙，开启这卷书的每一节和每一句话，就会看见，保罗在这里所关心的不是别的，乃是经历基督。举例来说，我们为福音受苦时可以享受恩典，而享受恩典就是经历基督。在腓立比三章保罗没有提到恩典，却提到基督复活的大能。然而，三章里复活的大能正是一章里的恩典。此外，进入基督受苦的交关就是为福音受苦。这指明我们即使为福音的缘故受苦，仍需要经历基督。虽然保罗在这卷书里用了许多不同的说法，他的主题只有一个——经历基督。因此，如果我们想要明白腓立比书，就必须在一个事实的光中来读腓立比书：本书的主题乃是经历基督。

在本篇信息中，我们要来看传基督的不同方式。根据一章十五至十七节，有的人传基督是因着嫉妒争竞，他们宣传基督乃是出于私图好争；然而有的人传基督是出于爱，动机纯洁。在这件事上，今天的情形与保罗在第一世纪所面临的一样。当保罗写信给腓立比人时，传基督有不同的方式。今天也是一样。

壹 动机不单纯的传扬基督

一章十五节保罗说，“有的人传基督，是因着嫉妒争竞。”有的人，在这里指那些反对保罗和他职事的基督徒。（林后十7，十一22～23。）甚至在保罗的时代，就有人传福音是因着嫉妒保罗，与他争竞。就如“争竞”一辞所

True knowledge and discernment are also Christ Himself. If we experience Christ day by day, we shall be filled with knowledge and discernment. We shall discern matters not by our natural cleverness, but by the Christ who lives within us. Our experience of Christ will make us wise and tactful. The indwelling Christ is our perceptive power. Although I was a true seeker after the Lord when I was young, I did not know that Christ could be my discernment, my tact, and my perception. But through the years I have come to see that He is the very ability by which I can see into the nature of things. The indwelling Christ is my perception.

In reading the book of Philippians, we need to remember that the experience of Christ is the subject and main emphasis of this book. The controlling factor enabling us to understand Philippians is the experience of Christ. Every aspect of the book is governed by this subject. This is the reason we say that the experience of Christ is the master key which opens the book of Philippians to us. If we apply this key to every verse and phrase in the book, we shall see that Paul's concern here is nothing other than the experience of Christ. For example, in suffering for the gospel we may enjoy grace. To enjoy grace is to experience Christ. In Philippians 3 Paul speaks not of grace, but of the power of Christ's resurrection. However, the power of resurrection in chapter three is the very grace in chapter one. Furthermore, to enter into the fellowship of Christ's sufferings is to suffer for the gospel. This indicates that even in suffering for the sake of the gospel, we need to experience Christ. Although Paul uses many different terms in this book, his subject is one—the experience of Christ. Therefore, if we wish to understand Philippians, we need to read it in light of the fact that its subject is the experience of Christ.

In this message we shall consider the different ways of preaching Christ. According to 1:15-17, some preach Christ out of envy and strife, announcing Him out of rivalry, whereas others preach Christ out of love, with a pure motive. In this matter, today's situation is the same as that faced by Paul in the first century. When Paul wrote to the Philippians, there were different ways of preaching Christ. The same is true today.

I. PREACHING CHRIST OUT OF AN IMPURE MOTIVE

In 1:15 Paul says, "Some indeed preach Christ even because of envy and strife." The word some here refers to those Christians who were opposing Paul and his ministry (2 Cor. 10:7; 11:22-23). Even at Paul's time there were some who preached the gospel from envy of Paul's influence and in strife with him. As the Greek word rendered

指明，他们传基督是因着分派与结党。在腓立比一章十七节保罗继续说，这些人“宣传基督，却是出于私图好争，并不纯洁，想要加重我捆锁的苦楚”。私图好争，原文意自私自利、私怀野心，分门结党。苦楚，原文意压力。那一等出于私图好争宣传基督的人，趁保罗在表面上被摆在一边不能传道时，毁谤他和他的职事，竭力加重保罗捆锁的压力。

保罗捆锁的苦楚，不是由于他传扬福音，乃是由于他辩护福音。热中犹太教者把律法和割礼搀进福音，保罗起来辩护，这引起暴动，把他置于捆锁之中。（徒二一27～36。）

贰 动机纯洁的传扬基督

腓立比一章十五节保罗说，有些人传基督是因着好意。这些人在传福音的事上，与保罗有交通，为辩护福音与保罗同工，他们传福音乃是出于爱。

基督徒普遍有一种想法：只要我们都相信基督是救主，敬拜同一位神，教导圣经，传扬福音，一切就都没有问题了。虽然所有的基督徒都相信同一位主耶稣，敬拜同一位神，教导同一本圣经，并且都传扬福音，但是他们传扬基督的方式却有不同。在一章十五至十七节，保罗的话说得很清楚，早在第一世纪，就有许多不同传扬基督的方式了。保罗和热中犹太教的信徒都传基督，但是二者的传扬基督却大不相同。

因着有许多不同传扬基督的方式，我们就需要有知识和辨识。所以保罗才为腓立比人祷告，使他们的“爱，在充足的知识并一切的辨识上，多而又多的洋溢”。（腓一9。）我们必须辨识不同的传扬基督。全世界的基督徒都在传扬基督，然而我们不该认为只要大家都传同一位基督，一切就都好了。我们必须看见，传扬基督有不同的方式，我们也要辨识其中的差异。因此，在本篇信息中，我们的负担就是说到各种不同传扬基督的方式。

关于福音，保罗在腓立比书用了几个富有意义的辞句：“福音…的交通，”（一5，）“辩护、证实福音”，（7，）

strife indicates, they preached Christ because of faction and partisanship. In 1:17 Paul goes on to say that these “announce Christ out of rivalry, not purely, thinking to raise up affliction in my bonds.” The Greek word for rivalry denotes “self-seeking, selfish ambition, faction.” In Greek the word affliction means “pressure.” Those who announced Christ out of rivalry endeavored to make Paul’s bonds press him more heavily by depreciating him and his ministry while he was laid aside outwardly from his preaching.

Paul’s affliction in bonds was not mainly due to his preaching of the gospel, but to his defense of the gospel. The Judaizers mixed the gospel with the law and circumcision, but Paul defended the gospel. This caused the riot which put him into bonds (Acts 21:27-36).

II. PREACHING CHRIST OUT OF A PURE MOTIVE

In 1:15 Paul says that some also preached Christ out of good will. These were the ones who had fellowship, participation, in the preaching of the gospel with Paul and worked together with him for the defense of the gospel, preaching Christ out of love.

It is commonly thought among Christians that as long as we all believe in Christ as the Savior, worship the same God, teach the Bible, and preach the gospel, everything is all right. Although all Christians believe in the same Lord Jesus, worship the same God, teach the same Bible, and preach the gospel, they may have different ways of preaching Christ. It is very clear from Paul’s word in 1:15-17 that even in the first century there were different ways of preaching Christ. Both Paul and the Judaistic believers preached Christ, but in their preaching of Him they were very different.

Because there are different ways of preaching Christ, we need knowledge and discernment. This was the reason Paul prayed for the Philippians that their “love may abound yet more and more in full knowledge and all discernment” (1:9). We need discernment concerning the different preachings of Christ. Christians all over the world are preaching Christ. However, we should not think that simply because all are preaching the same Christ, everything is fine. We need to realize that there are different ways of preaching Christ and discern between them. Hence, we are burdened in this message to cover the matter of the different ways of preaching Christ.

Concerning the gospel, Paul uses in Philippians several significant terms: “fellowship unto the gospel” (1:5), “the defense and confirmation of the gospel” (1:7), “the

“福音的进展”，（12，）以及“福音的信仰”。（27。）我们都必须清楚了解福音的这些方面，不要将这些辞句视为理所当然。每逢我们来读腓立比书的这些话时，我们里面都该有深刻的回应。

基督徒常说到传福音；然而，我们很少听到信徒谈论在福音上有交通。就连我们自己也不十分熟悉这个辞，也不习惯使用这个辞。“在福音上所有的交通”一辞，对我们可能象外国话。这指明我们仍然在宗教背景的影响之下，对保罗关于福音的用语不够熟悉。让我们学习使用保罗在福音方面的用语。我们要说到福音的交通、辩护福音、证实福音、福音的进展、以及福音的信仰。

今天许多基督徒传福音，并没有在福音上的交通，没有辩护福音，也没有证实福音，他们的传扬不可能使福音进展，他们甚至没有充分了解福音的信仰。为这缘故，传扬基督有种种不同的方式。保罗传扬基督包括了交通、辩护、证实、进展和信仰。但是热中犹太教的信徒却以完全不同的方式来传基督。他们不是在交通的方式里传基督，而是出于嫉妒；不是以辩护福音的方式来传基督，而是出于争竞。不错，热中犹太教的信徒的确传扬基督，但他们的传扬不是为着证实福音。相反的，他们传基督是出于私图好争、分门结党和自私的野心。他们没有福音一切积极的方面，只有嫉妒、争竞和私图好争。这样传福音不能使福音进展。

原则上，今天的光景与保罗的时代一样。许多人都在传基督，但在这样的传扬中，我们能看出嫉妒、争竞和私图好争，却不见交通、辩护、证实、进展和信仰。因此，我们必须采用保罗关于福音的用语，并以适当的方式，用谦卑和爱心与向我们敞开的信徒一同分享。或许主会给许多年轻人机会，与父母分享保罗所说福音的交通以及辩护、证实福音是什么意思。

advancement of the gospel” (1:12), “the faith of the gospel” (1:27). We all need to have a clear understanding of these aspects of the gospel and not take them for granted. Whenever we read these expressions in Philippians, there should be a deep response within us.

Christians often speak of preaching the gospel; however, seldom do we hear believers talk of having fellowship in the gospel or unto the gospel. Even we ourselves are not very familiar with this term or accustomed to using it. The term “fellowship unto the gospel” may seem like an utterance in a foreign language. This indicates that we are still under the influence of our religious background, not adequately familiar with Paul’s terminology concerning the gospel. Let us learn to use Paul’s language with respect to the gospel. Let us speak of the fellowship of the gospel, the defense of the gospel, the confirmation of the gospel, the advancement of the gospel, and the faith of the gospel.

When many Christians preach the gospel today, they do not do so in the way of the fellowship of the gospel. They are not engaged in the defense of the gospel, and they do not exercise for the confirmation of the gospel. Their preaching may not lead to the advancement of the gospel, and they may not even have an adequate understanding of the faith of the gospel. For this reason, there are different ways of preaching Christ. Paul’s preaching of Christ included fellowship, defense, confirmation, advancement, and faith. But when the Judaistic believers preached Christ, they preached Him in an altogether different way. Instead of preaching Christ in the way of fellowship, they preached Him because of envy. Instead of preaching Christ in a way to defend the gospel, they did so because of strife. Yes, the Judaistic believers did preach Christ, but their preaching was not for the confirmation of the gospel. On the contrary, they preached Christ out of rivalry, out of faction and selfish ambition. Instead of all the positive aspects of the gospel, there were envy, strife, and rivalry. Such a preaching of the gospel did not cause the advancement of the gospel.

In principle, today’s situation is the same as the situation in Paul’s time. Many are preaching Christ, but in this preaching we can discern envy, strife, and rivalry in place of fellowship, defense, confirmation, advancement, and faith. Therefore, we need to adopt Paul’s vocabulary concerning the gospel and in a proper way, with humility and love, share this with other believers who are open to us. Perhaps the Lord will give many of the young people an opportunity to share with their parents what Paul meant by fellowship unto the gospel and by the defense and confirmation of the gospel.

圣经是深奥的，我们不该满足于肤浅的领会。我们追求认识圣经，所留意的是神纯净的话，而不是历代以来的传统或召会历史上大会的信条。我们必须学习深究神话语的深处，追究各个单字、用辞、说法的正确意义。然后我们必须要在谈话中使用圣经的辞汇。我们不在意传统或人的系统神学，我们只在意神的圣言。

如果我们熟悉保罗关于福音的用语，我们就会看见，今天许多不同的福音教训非常低浅。曾经有一些传道人和圣经教师发现了神话语中的一些宝藏。但是许多后继者忽视了这些丰富，他们常常高估某种传统的神学背景，过于对神话语真实的认识。我们在主的恢复里不该满足于肤浅的传扬福音；我们必须回到圣经，探究其中所蕴涵的丰富。感谢主，因着祂的怜悯，我们在主的恢复里正享受这些丰富。

今天许多的传扬并不健康；这些传扬虽然也给人一些东西，却不是健康的食物。这些虽然可口，又包着糖衣，很合人的口味，却缺少营养。我们必能够鉴别这样的传扬和照着神经纶的传扬基督。

叁 使徒为 两种传扬基督而欢喜

一章十八节保罗宣告：“这有何妨呢？或假意，或真诚，无论怎样，基督究竟被宣传开了，为此我就欢喜，并且还要欢喜。”保罗的心因恩典而广阔，甚至在反对者假意宣传基督的事上，还是欢喜，这是何等正直的灵！这是活在保罗里面之基督的生命、性情、和心思所作出的结果。他对基督的经历是一种享受。不论环境如何，这样的生命总是欢喜。

肆 这两种传扬基督的方式 终必叫使徒保罗得救

一章十九节保罗继续说，“因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得

The Bible is deep and profound, and we should not be content with a superficial understanding of it. In seeking to know the Bible, we care for the pure Word, not for the centuries of tradition or for the opinions of church councils. We need to learn to dig into the depths of the Word, pursuing the right meaning of the different words, terms, and expressions. Then we need to use the vocabulary of the Bible in our conversation. We do not care for tradition or for man's systematic theology. We care only for God's holy Word.

If we become familiar with Paul's terminology regarding the gospel, we shall see that many of the different teachings of the gospel today are very shallow. There have been certain preachers and teachers who have discovered some of the treasures in God's Word. But many of those who followed them neglected these riches, often placing more value on a certain traditional theological background than on a true understanding of the Word of God. We in the Lord's recovery should not be satisfied with a shallow preaching of the gospel; we must come back to the Bible and dig into the riches contained in it. We thank the Lord that, in His mercy, we in the recovery are enjoying these riches.

Much of today's preaching is not healthy. In this preaching something is presented to the people, but it is not healthy food. Rather, it is sweet and sugarcoated, pleasant tasting, but lacking in nourishment. We must be able to discern between such preaching and the preaching of Christ according to God's economy.

III. THE APOSTLE'S REJOICING IN BOTH KINDS OF PREACHING OF CHRIST

In 1:18 Paul declares, "What then? Only that in every way, whether in pretense or in truth, Christ is announced, and in this I rejoice, yes, and I will rejoice." Paul's heart was so broadened by grace that he even rejoiced in his opposing ones' preaching of Christ in pretense. What an upright spirit is this! This is the outworking of the life, nature, and mind of Christ who lived in him. His experience of Christ was an enjoyment. Such a life rejoices no matter what the circumstances may be.

IV. THE PREACHING OF CHRIST IN BOTH WAYS TURNING OUT TO SALVATION FOR THE APOSTLE PAUL

In 1:19 Paul continues, "For I know that for me this shall turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ." Paul

救。”保罗明白这两种传扬基督的方式终必叫他得救。十九节的得救是指得着维持并加力，能活基督而显大基督。保罗所在的处境迫使他借着耶稣基督之灵全备的供应，更完满的经历并享受基督。在保罗所在的经历里，神的救恩施行了到了极致。经历这样的救恩，完全与享受基督、经历基督有关。

保罗的处境也激励他活基督并显大基督。保罗利用不同传扬福音的方式所造成的环境来经历基督、活基督并显大基督。今天我们的处境也是一样。一方面我们不赞同某些传扬基督的方式；另一方面，我们必须学习因着基督被宣传开的事实而欢喜。如果我们抱着这种态度，那么各种不同的传扬基督所造成不正常的现象，反而会激励我们象保罗一样享受基督、活基督并显大基督。

如果我们在福音上有交通，辩护、证实福音，并带进福音的进展，我们的传福音就是健康的。这些事保守正当的传扬福音。南美洲众召会的兴起说明了这个原则。一九五九年，一些弟兄带着开展主恢复的负担移民到巴西去。最初的十年，这些弟兄们受了许多苦。但是以后的十一年间，五十多处的召会在不同的国家纷纷兴起。在这件事上领头的弟兄并没有说话的恩赐。但因着他的传扬是在福音上有交通，为着福音的进展，并且为着辩护、证实福音，主就用他兴起了这些召会。为着主在南美洲借着正当、健康的传扬福音所成就的，我们赞美祂！愿我们学习鉴别各种传扬基督的方式，特别愿我们能鉴别健康与不健康的传扬。

realized that both ways of preaching Christ would turn out to salvation. Salvation in verse 19 means to be sustained and strengthened to magnify Christ and to live Him. The circumstances in which Paul found himself forced him to experience Christ and enjoy Him in a fuller way through the bountiful supply of the Spirit of Jesus Christ. In Paul's experience God's salvation was carried out to the uttermost. The experience of such a salvation is altogether related to the enjoyment of Christ and the experience of Christ.

Paul's circumstances also encouraged him to live Christ and to magnify Christ. Paul utilized the situations caused by the different preachings of the gospel to experience Christ, to live Christ, and to magnify Christ. Our situation is the same today. On the one hand, we cannot agree with certain ways in which Christ is preached; on the other hand, we must learn to be happy with the fact that Christ is being proclaimed. If this is our attitude, then the abnormal situation brought about by the different preachings of Christ will become an incentive for us to enjoy Christ, to live Him, and to magnify Him, as Paul did.

If we have the fellowship unto the gospel, the defense and confirmation of the gospel, and the advancement of the gospel, our preaching of the gospel will be healthy. The proper preaching of the gospel is safeguarded by these matters. The raising up of churches in South America illustrates this principle. In 1959 some brothers moved to Brazil with a burden for the spread of the Lord's recovery. During the first ten years these brothers faced much suffering. But during the next eleven years more than fifty churches were raised up in different countries. A certain brother who has taken the lead in this matter is not a gifted speaker. But because his preaching is in the fellowship unto the gospel, with the advancement of the gospel, and for the defense and confirmation of the gospel, the Lord has used him in raising up these churches. We praise the Lord for what He has done in South America through the proper, healthy preaching of the gospel! May we all learn to discern the different ways of preaching Christ. In particular, may we discern between healthy preaching and that which is unhealthy.

第五篇

耶稣基督之灵 全备的供应

* * * *

经文及注解：腓一 19 及注

纲要：

壹 全备的供应

贰 耶稣基督的灵

一 在创造里神的灵

二 在神与人关系中耶和华的灵

三 使人圣别的圣灵

四 受苦时耶稣的灵

五 在复活里基督的灵

六 在基督的受苦与复活里耶稣基督的灵

七 那灵—三一神包罗万有赐生命的灵

八 由复合的膏油所预表之复合的灵

九 神的七灵

* * * *

读经：腓立比书一章十九至二十一节。

在腓立比一章十九至二十一节，有三个重要的辞句：“耶稣基督之灵全备的供应，”（腓一 19，）“基督在我身体上…显大，”（20，）以及“在我，活着就是基督”。（21。）在本篇信息中，我们要来看第一个：“耶稣基督之灵全备的供应。”

Message 5

THE BOUNTIFUL SUPPLY OF THE SPIRIT OF JESUS CHRIST

* * * *

Scripture and Footnotes: Phil. 1:19 and footnotes

Outline:

I. THE BOUNTIFUL SUPPLY

II. THE SPIRIT OF JESUS CHRIST

A. The Spirit of God in Creation

B. The Spirit of Jehovah in Relationship with Man

C. The Holy Spirit in Making Man Holy

D. The Spirit of Jesus in Suffering

E. The Spirit of Christ In Resurrection

F. The Spirit of Jesus Christ in His Suffering and in His Resurrection

G. The Spirit— the All-inclusive Life-giving Spirit of the Triune God

H. The Compound Spirit Typified by the Compound Ointment

I. The Seven Spirits of God

* * * *

Scripture Reading: Phil. 1:19-21

In 1:19-21 there are three crucial expressions: “the bountiful supply of the Spirit of Jesus Christ” (v. 19), “Christ shall be magnified in my body” (v. 20), and “to me to live is Christ” (v. 21). In this message we shall consider the first of these expressions, “the bountiful supply of the Spirit of Jesus Christ.”

壹 全备的供应

一章十九节保罗说，“因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”全备的供应，不是完全照希腊原文直译，而是略略加了说明。这辞原文指歌咏团的首领，供给团员所需用的一切。保罗所用的这个希腊字含示全备的供应。歌咏团的首领供给每位团员所需用的一切，包括食物、衣着、住处、以及乐器等等。这样的供应真是全备，甚至可以说是包罗万有。人一旦加入了歌咏团，就不必为生活上所需用的操心，首领会供给他所需用的一切。保罗用“耶稣基督之灵全备的供应”这个说法，乃是将那灵的供应比喻作歌咏团首领的供应。因此，我们若要对一章十九节有正确的了解，就必须在“供应”一辞之前，加上“全备的”几个字。包罗万有之灵这全备的供应，叫保罗在为基督受苦时，能活基督并显大基督。耶稣基督之灵的供应是全备且包罗万有的。今天我们所得着的不是部分的供应，而是全备、包罗万有的供应。

贰 耶稣基督的灵

耶稣基督的灵，就是约翰七章三十九节所说的那灵。这不仅是主成为肉体前之神的灵，更是主复活后之神的灵，就是具有神性的圣灵，与主的成为肉体（人性）、十字架下的为人生活、钉十字架并复活调和而成的。在出埃及三十一章二十三至二十五节，由橄榄油和四种香料调和而成的圣膏油，是这复合之神的灵完满的预表。现今这灵乃是耶稣基督的灵。这里不是说耶稣的灵，如在行传十六章七节所提到的，也不是说基督的灵，如在罗马八章九节所说的，乃是说耶稣基督的灵。耶稣的灵主要的是为着主的人性和为人生活，基督的灵主要的是为着主的复活。我们要经历腓立比二章五至八节所描绘主的人性，就需要耶稣的灵；要经历三章十节所说主复活的大能，就需要基督的灵。保罗在受苦时，经历了主在人性中的受苦并主的复活；因此，那灵对他乃是耶稣基督的灵，就是三一神那复合、包

I. THE BOUNTIFUL SUPPLY

In 1:19 Paul says, “I know that for me this shall turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.” The words “bountiful supply” are not simply a translation of the Greek, but an interpretation of the Greek term used. Literally, the Greek word refers to the supplying of all the needs of the chorus by someone known as the *choragus*, the leader or director of the chorus. The Greek word Paul uses thus implies a bountiful supply. The choragus supplied all the needs of everyone in the chorus, the needs for food, clothing, lodging, and musical instruments. The supply of the choragus truly was bountiful, even all-inclusive. Once a person had joined the chorus, there was no need for him to be concerned about the necessities of life; the choragus would supply whatever he needed. In using the expression “the bountiful supply of the Spirit of Jesus Christ,” Paul likens the supply of the Spirit to that of the choragus. Therefore, to have a proper understanding of 1:19, we need the word bountiful with the word supply. This bountiful supply of the all-inclusive Spirit was for Paul to live Christ and magnify Christ in his sufferings for Him. The supply of the Spirit of Jesus Christ is bountiful and all-inclusive. What we have today is not a partial supply, but a bountiful, all-inclusive supply.

II. THE SPIRIT OF JESUS CHRIST

The Spirit of Jesus Christ is “the Spirit” as mentioned in John 7:39. This is not merely the Spirit of God before the Lord’s incarnation, but the Spirit of God, the Holy Spirit with divinity, after the Lord’s resurrection, compounded with the Lord’s incarnation (humanity), human living under the cross, crucifixion, and resurrection. The holy anointing ointment in Exodus 30:23-25, a compound of olive oil with four kinds of spices, was a full type of this compound Spirit of God, who is now the Spirit of Jesus Christ. Here it is not the Spirit of Jesus as in Acts 16:7 (Gk.), nor the Spirit of Christ as in Romans 8:9, but the Spirit of Jesus Christ. The Spirit of Jesus is mainly for the Lord’s humanity and human living; the Spirit of Christ is mainly for the Lord’s resurrection. To experience the Lord’s humanity, as illustrated in Philippians 2:5-8, we need the Spirit of Jesus. To experience the power of the Lord’s resurrection, as mentioned in 3:10, we need the Spirit of Christ. In his suffering, Paul experienced both the Lord’s suffering in His humanity and the Lord’s resurrection. Hence, the Spirit to him was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune

罗万有、赐生命的灵。对于象使徒那样经历并享受基督的为人生活和复活的人，这样一位灵有全备的供应，甚至就是全备的供应。至终，这复合的耶稣基督之灵，成了神的七灵，祂是神宝座前的七盏火灯，在地上完成神的行政，使神关乎召会的经纶得以成就；祂也是羔羊的七眼，为要把祂一切的所是传输到召会里面。（启一 4，四 5，五 6。）

一 在创造里神的灵

在圣经中，有关神、基督和那灵的启示是渐进的。这个启示开始于创世记一章，然后逐渐发展，直达到启示录中的终极完成。圣经中第一次提到灵是在创世记一章二节：“神的灵覆翼在水面上。”（直译。）论到与神创造的关系时，那灵特别称为神的灵。

二 在神与人关系中耶和华的灵

神与人的关系当然比祂与创造的关系更亲密。因此，说到神与人的关系时，那灵的名称乃是耶和华的灵。（士三 10，撒上十 6。）

三 使人圣别的圣灵

在基督成孕和出生时，圣经中用到圣灵一辞。（路一 35，太一 20。）圣灵这个名称与圣别、圣化和分别归神有关。借着圣灵，人里面有些成分圣化了、成为圣别了。

四 受苦时耶稣的灵

行传十六章七节说到耶稣的灵。主在地上经历受苦的一生。因此，“耶稣的灵”这个名称特别是指主受苦一面的灵。

五 在复活里基督的灵

保罗在罗马八章九至十一节说到基督的灵。照这几节经文来看，基督的灵主要与基督的复活有关。

六 在基督的受苦 与复活里耶稣基督的灵

God. Such a Spirit has, and even is, the bountiful supply for a person like Paul, who was experiencing and enjoying Christ in His human living and resurrection. Eventually, this compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before His throne to carry out His administration on earth for the accomplishment of His economy with the church, and who are the seven eyes of the Lamb for the transfusing of all that He is into the church (Rev. 1:4; 4:5; 5:6).

A. The Spirit of God in Creation

The revelation in the Bible concerning God, Christ, and the Spirit is progressive. This revelation begins in Genesis 1 and develops progressively until it reaches its consummation in the book of Revelation. The first mention of the Spirit in the Scriptures is found in Genesis 1:2, where we are told that the Spirit of God was brooding over the waters (Heb.). In relation to God's creation, the Spirit is specifically called the Spirit of God.

B. The Spirit of Jehovah in Relationship with Man

God's relationship with man, of course, is more intimate than His relationship with creation. Hence, in speaking of God's relationship with man, the title of the Spirit is the Spirit of Jehovah (Judg. 3:10; 1 Sam. 10:6).

C. The Holy Spirit in Making Man Holy

At the time of the conception and birth of Christ, the term "Holy Spirit" was used (Luke 1:35; Matt. 1:20). This title of the Spirit is related to holiness, sanctification, and separation unto God. Through the Holy Spirit something in man is sanctified, made holy.

D. The Spirit of Jesus in Suffering

In Greek, Acts 16:7 speaks of the Spirit of Jesus. The Lord's life on earth was a life of suffering. Thus, the title "the Spirit of Jesus" refers in particular to the Spirit in relation to the Lord's suffering.

E. The Spirit of Christ In Resurrection

In Romans 8:9-11 Paul speaks of the Spirit of Christ. According to the context of these verses, the Spirit of Christ is related mainly to Christ's resurrection.

F. The Spirit of Jesus Christ in His Suffering and in His Resurrection

我们已经看到在腓立比一章十九节保罗说到耶稣基督的灵。耶稣的灵既特别与主的受苦有关，而基督的灵与祂的复活有关，耶稣基督的灵当然就与受苦和复活两方面都有关系。保罗被囚的时候，不断享受那灵的两方面：耶稣之灵受苦的一面，以及基督之灵复活的一面。保罗受苦时，一直在享受基督的复活。他既然一直在经历受苦与复活，对他来说，那灵就是耶稣基督的灵。

七 那灵—三一神包罗万有赐生命的灵

约翰七章三十九节说，“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”这节说到“那灵”，在主耶稣钉十字架、复活之前，“那灵”还没有。神的灵从起初就有了，（创一1～2，）但那灵，就是耶稣基督的灵，在约翰七章三十九节的时候还没有，因为主尚未得着荣耀。耶稣是在复活时得着荣耀的。祂复活后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。虽然在主受死并复活以前，神的灵就是耶和华的灵、圣灵，但那时“那灵”还没有。保罗在他的书信中，约翰在启示录中都常常用“那灵”这个辞。保罗不说神的灵或圣灵，却常说“那灵”，就是指三一神包罗万有赐生命的灵。

八 由复合的膏油所预表之复合的灵

圣经中找不到“复合的灵”一辞。然而，在圣经中我们可以找到那灵这一方面的实际。神圣三一的真理也是一样。虽然圣经中找不到这个辞，但无可否认的，圣经的确启示神是三一的。马太二十八章十九节说到把人浸入父、子、圣灵的名里，清楚的指明神是三一的。另外，林后十三章十四节说到基督的恩，神的爱，以及圣灵的交通，也指明这一点。我们基于圣经所记载神是三一的这个事实，使用神圣三一这个辞。同样的原则，基于圣经所记载的事实，我们称那灵为复合的灵乃是正确的。根据出埃及三十章二十三至二十四节，一欣橄榄油与四种香料调和作成圣膏油。在预表上，油表征神的灵，而油与四种香料调和所制成复合的膏油则表征那灵。经过调和的过程，油成为膏油，

We have seen that in 1:19 Paul speaks of the Spirit of Jesus Christ. Since the Spirit of Jesus has particular reference to the Lord's suffering, and the Spirit of Christ, to His resurrection, the Spirit of Jesus Christ is related both to suffering and resurrection. In his imprisonment Paul was enjoying the Spirit both as the Spirit of Jesus in suffering and as the Spirit of Christ in resurrection. As he was suffering, Paul was enjoying Christ's resurrection. Since he was experiencing both suffering and resurrection, to him the Spirit was the Spirit of Jesus Christ.

G. The Spirit— the All-inclusive Life-giving Spirit of the Triune God

John 7:39 says, “But this He said concerning the Spirit, whom those who believed in Him were about to receive; for the Spirit was not yet, because Jesus was not yet glorified.” This verse speaks of “the Spirit,” telling us that before the Lord Jesus was crucified and resurrected, “the Spirit” was not yet. The Spirit of God was there from the beginning (Gen. 1:1-2), but “the Spirit” as the Spirit of Jesus Christ was “not yet” at the time of John 7:39, because the Lord had not yet been glorified. After His resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ. Even though, before the Lord's death and resurrection, the Spirit of God was the Spirit of Jehovah and the Holy Spirit, “the Spirit” was not yet. This term—“the Spirit”—is used often by Paul in his Epistles and by John in the book of Revelation. Instead of saying the Spirit of God or the Holy Spirit, Paul often said “the Spirit”—the all-inclusive life-giving Spirit of the Triune God.

H. The Compound Spirit Typified by the Compound Ointment

The term “compound Spirit” cannot be found in the Bible. However, the reality of this aspect of the Spirit is found in the Scriptures. The same is true of the Trinity. Although this term cannot be found in the Bible, it cannot be reasonably denied that the Bible reveals that God is triune. Matthew 28:19 speaks of baptizing people into the name of the Father, of the Son, and of the Holy Spirit, a clear indication that God is triune. Another indication is 2 Corinthians 13:14, which speaks of the grace of Christ, the love of God, and the fellowship of the Holy Spirit (Gk.). Based upon the fact that, according to the Bible, God is triune, the term Trinity is used. In the same principle, based upon the facts in Scripture, we may properly speak of the Spirit as the compound Spirit. According to Exodus 30:23-24, a hin of olive oil was compounded with four spices to produce the holy anointing oil, the holy ointment. In typology, oil signifies the Spirit of God, and the compound ointment, the oil blended with four spices, signifies the

用来涂抹会幕和一切与会幕有关的物件；甚至祭司受膏时，也是用圣膏油所膏。在出埃及三十章以前，这复合的膏油“还没有”；但是出埃及三十章以后，这样的膏油就确定存在了。照样，在基督钉十字架、复活、得荣耀以前，包罗万有、赐生命的那灵“还没有”。然而经过了基督钉十字架和复活的过程，由橄榄油所预表之神的灵，成了圣膏油所预表之复合的灵。

出埃及三十章用来作成膏油的四种香料，预表基督死的功效、死的甜美、复活的大能以及复活的馨香。在基督钉十字架、复活以前，神的灵还没有这四种成分；但是在基督复活之后，这些成分调进神的灵里，神的灵成了“那灵”，复合的灵。

九 神的七灵

启示录说到神的七灵。（启一4，四5，五6。）这七灵就是在神宝座前点着的七盏火灯，也是羔羊的七眼。启示录既然提到了七灵，我们就必须问神的灵到底是一个还是七个？根据我们的数学，一就是一，七就是七。但是根据圣经的数学，却有七就是一，一就是七的观念：一位灵被称为七灵。

根据对神圣三一传统的领会，父、子、灵是三个不同的身位。有些人甚至坚持三者是有别且分开的身位。然而，根据圣经，这三者是不能分开的。我不知道那些鼓吹传统观念的人怎么来解释启示录五章六节。这节告诉我们，第三者—七灵乃是第二者—羔羊的七眼。如果子与灵是两个分开的身位，七灵怎么能成为羔羊的眼睛？换句话说，三一神中的一个身位—灵，怎么会是另一个身位的眼睛？接受传统对神圣三一之领会，特别是墨守奈西亚信经条文的人，容不下“那灵”、复合的灵以及七灵的说法。事实上，那些拘泥于传统的人，他们的领会非常偏狭、有限，然而那些坚守神全部纯净话语的人，乃是非常开阔而包罗的。

我们可以用身位一辞来说到三一神的三者。然而我们必须小心，不要过分强调这辞。多马格力菲（Griffith

Holy Spirit. Through a compounding process, the oil became an ointment and was used to anoint the tabernacle and everything related to it. Even the priests were anointed with this holy ointment. Before Exodus 30, this compound ointment was “not yet,” but after Exodus 30, such an ointment was definitely in existence. In like manner, before Christ was crucified, resurrected, and glorified, the Spirit as the all-inclusive life-giving Spirit was “not yet.” But through the process of Christ’s crucifixion and resurrection, the Spirit of God, typified by the oil, became the compound Spirit, typified by the ointment.

The four spices used to make the ointment in Exodus 30 typify the effectiveness of Christ’s death, the sweetness of His death, the power of His resurrection, and the fragrance of His resurrection. Before Christ’s crucifixion and resurrection, the Spirit of God did not have these four elements. But after Christ’s resurrection, these elements were compounded into the Spirit of God, and the Spirit of God became “the Spirit,” the compound Spirit.

I. The Seven Spirits of God

The book of Revelation refers to the seven Spirits of God (Rev. 1:4; 4:5; 5:6). These seven Spirits are the seven lamps of fire burning before God’s throne and also the seven eyes of the Lamb. Since Revelation mentions the seven Spirits, we must ask whether God the Spirit is one or seven. According to the mathematics in our mentality, one is one and seven is seven. But according to the mathematics of the Bible, there is a sense in which seven is one and one is seven. The one Spirit is called the seven Spirits.

According to the traditional understanding of the Trinity, the Father, the Son, and the Spirit are regarded as three distinct Persons. Some even go so far as to insist that they are distinct and separate Persons. According to the Bible, however, the Three cannot be separated. I wonder what those who advocate the traditional understanding of the Trinity do with Revelation 5:6. This verse tells us that the seven Spirits, the third Person, are the seven eyes of the Lamb, the second Person. If the Son and the Spirit were two separate Persons, how could the seven Spirits be the eyes of the Lamb? In other words, how can one Person of the Trinity, the Spirit, be the eyes of another Person, the Son? There is no room in the traditional understanding of the Trinity, especially as it follows the formulation of the Nicene Creed, for “the Spirit,” the compound Spirit, or the seven Spirits. Actually, those who hold to the tradition are very narrow and restricted in their understanding, but those who hold to the pure Word in its entirety are very broad and inclusive.

We may use the word persons to speak of the Three of the Triune God. However, we must be careful not to press this word too far. W. H. Griffith Thomas recognized the

Thomas) 觉察到这个危险, 在他所著《神学的原理》一书中, 论到神圣的三一时这样说, “‘身位’这辞有时也遭受反对。正如所有人类的语言, 这辞可能被责难为不恰当, 甚至有确实的错误。当然不能把这辞引伸得太过, 否则将导致三神论。…” 那些太坚持身位这种说法的人, 结果不仅产生出神格中的三个身位, 甚至会演变成三位神。至终, 他们把三一神说成了三位神。许多基督教教师, 不知不觉犯了这个错误。我们必须认清, 我们绝对无法充分解释三一神。我们连人都无法透彻了解, 怎能盼望完全了解三一神的奥秘? 我们必须从奈西亚信经以及传统对神圣三一之领会的不足中, 转回到神纯正的话语上。在神话语的光中, 我们看见, 今天我们所享受的那灵不只是神的灵、耶和华的灵和圣灵; 那灵甚至也不只是耶稣的灵或基督的灵。今天我们所享受的灵乃是耶稣基督的灵, 也就是“那灵”, 是三一神包罗万有、复合、赐生命的灵。因着这灵是这么丰富、全备、且包罗万有, 祂就能供应我们一切的需要。为这缘故, 当保罗为福音的缘故受苦时, 他享受了包罗万有之灵全备的供应。

今天基督徒可能谈论那灵, 甚至写书论到那灵, 但是他们一点没有提到复合的灵或七灵。反之, 他们坚持奈西亚信经中所表达对神的灵有限、传统的领会。灵恩运动和五旬节派的人士宣称对那灵有经历; 然而, 他们也忽略了赐生命的灵、复合的灵、以及七灵。我们若要对圣灵有正确的领会, 就必须看见今天那灵一点不差的就是经过成为肉体、人性生活、钉十字架和复活这种种过程的三一神。有人反对“经过过程”一辞; 他们争辩说, 神不可能经过过程。但是, 神岂不是经过了成为肉体、人性生活、钉十字架和复活的过程? 如果这不是过程, 我们要用什么辞来说明? 我们怎样用“三一”一辞来表达圣经中三一神的启示, 照样, 我们也用“过程”一辞来表达三一神从基督成为肉体直到复活所经过的步骤。

我们不满意仅仅对耶稣基督之灵在道理上有领会。我们必须更往前, 去经历那灵、复合的灵、以及神的七灵。我们需要对复合、包罗万有、赐生命的灵, 也就是经过了种种过

danger of this. In The Principles of Theology he said this concerning the Trinity: “The term Person is also sometimes objected to. Like all human language, it is liable to be accused of inadequacy and even positive error. It certainly must not be pressed too far or it will lead to Tritheism...” Those who press the term persons too far will end up not merely with the three Persons of the Godhead, but with three Gods. Eventually, what they have is tritheism instead of the Trinity. Without realizing it, many Christian teachers have done this very thing. We need to recognize that we are simply not able to define the Trinity adequately. We do not even have a thorough understanding of man. How could we expect, then, to understand adequately the mystery of the Triune God? We need to turn from the inadequacies of the Nicene Creed and of the traditional understanding of the Trinity and come back to the pure Word of God. In the light of God’s Word, we see that the Spirit we are enjoying today is not only the Spirit of God, the Spirit of Jehovah, and the Holy Spirit; this Spirit is not even limited to the Spirit of Jesus or the Spirit of Christ. The Spirit we are enjoying is the Spirit of Jesus Christ. This Spirit is “the Spirit,” the all-inclusive, compound, life-giving Spirit of the Triune God. Because this Spirit is so rich, bountiful, and all-inclusive, He has the supply to meet our every need. For this reason, when Paul was suffering for the sake of the gospel, he enjoyed the bountiful supply of the all-inclusive Spirit.

Christians today may talk about the Spirit and even write books about the Spirit, but they say nothing concerning the compound Spirit or the seven Spirits. Instead, they hold on to the limited, traditional understanding of the Spirit of God expressed in the Nicene Creed. Those in the charismatic movement or in Pentecostalism claim to experience the Spirit. However, they also seem to neglect the life-giving Spirit, the compound Spirit, and the seven Spirits. If we would have a proper understanding of the Holy Spirit, we need to realize that the Spirit today is nothing less than the Triune God processed through incarnation, human living, crucifixion, and resurrection. Some object to the word processed. They argue that it is not possible for God to be processed. But did God not pass through incarnation, human living, crucifixion, and resurrection? If this is not a process, then what word should we use to describe it? As we use the word Trinity to convey the revelation of the Triune God in the Bible, we use the word process to convey the steps the Triune God has taken from Christ’s incarnation through His resurrection.

We are not satisfied simply to have a doctrinal understanding of the Spirit of Jesus Christ. We must go on to experience the Spirit, the compound Spirit, and the seven Spirits of God. We need more and more experience of the compound, all-inclusive,

程，作我们一切的三一神，有更多更多的经历。凭着这样一位灵，保罗为神的经纶受苦，同时他也享受全备的供应，在复活里加给他力量。保罗是个得胜者，并不是因为他有刚强的意志。他能够成为得胜者，是因为他经历并享受那带着全备供应的包罗万有之灵，住在他里面，成了他的一切。保罗从经历中体验，三一神一直把祂自己作到他的全人里面。但愿我们也经历并享受三一神作为复合、包罗万有、赐生命的灵来供应我们，并把祂自己作到我们里面。

life-giving Spirit who is the processed Triune God as everything to us. By such a Spirit Paul suffered for God's economy and simultaneously enjoyed a bountiful supply to strengthen him in resurrection. Paul was an overcomer not because he had a strong will. He could be an overcomer because he experienced and enjoyed the all-inclusive Spirit with His bountiful supply dwelling in him to be everything to him. Paul realized in his experience that the Triune God was working Himself into his being. May we also experience and enjoy the Triune God supplying us and working Himself into us as the compound, all-inclusive, life-giving Spirit.

借着活基督显大基督

* * * *

经文及注解：腓一 20 及注，21 及注 1

纲要：

壹 显大基督

贰 活基督

叁 与律法、割礼无关

* * * *

读经：腓立比书一章十九至二十一节。

在本篇信息中，我们要来看借着活基督显大基督这件事。（腓一 19 ~ 21。）二十节保罗说，“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。”在保罗的身体受苦时，基督得着显大，也就是显示或宣扬为大（没有限量）、得着高举、得着称赞。他的受苦给他机会，彰显基督无限的伟大。他不要律法，不要割礼，只要基督在他身上显大。腓立比书是论到经历基督。在任何境遇下显大基督，就是经历基督而有最高的享受。

壹 显大基督

在二十节有许多辞句，与保罗所说基督在他身上显大的事有关：“凡事放胆”、“无论是生，是死”、“在我身体上”、“现今”、“照常”。保罗不只说“放胆”，更是说“凡事放胆”。然后他特别指出，基督要在他身体上显大。他这样说是因为他的身体上带着锁链；就算不是整天带着锁链，至少在夜间保罗是和一個狱卒被铁链锁在一起。然而，他的身体上虽然带着锁链，基督仍在他身体上

MAGNIFYING CHRIST BY LIVING HIM

* * * *

Scripture and Footnotes: Phil. 1:20 and footnotes, 21 and footnotes 1

Outline:

I. MAGNIFYING CHRIST

II. LIVING CHRIST

III. HAVING NOTHING TO DO WITH THE LAW AND CIRCUMCISION

* * * *

Scripture Reading: Phil. 1:19-21

In this message we shall consider the matter of magnifying Christ by living Him (1:19-21). In verse 20 Paul said, “According to my earnest expectation and hope that in nothing I shall be put to shame, but with all boldness, as always, even now Christ shall be magnified in my body, whether through life or through death.” In Paul’s bodily sufferings, Christ was magnified, that is, shown or declared great (shown to be without limitation), exalted, and extolled. His sufferings afforded him opportunity to express Christ in His unlimited greatness. Only Christ would he have magnified in him, not the law or circumcision. Philippians is concerned with the experience of Christ. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment.

I. MAGNIFYING CHRIST

In verse 20 a number of expressions are related to Paul’s statement that Christ would be magnified in him: “with all boldness,” “as always,” “even now,” “in my body,” “whether through life or through death.” Paul does not simply say “with boldness,” but says “with all boldness.” Then he specifically points out that Christ would be magnified in his body. He said this because his body was in chains. At least during the night, if not all the time, Paul was chained to a guard. Nevertheless, even though his body was in chains, Christ would be magnified in his body. Moreover, Christ would be

显大。此外，无论是生，是死，基督总要显大。这指明不论环境如何，保罗盼望基督在他身上显大。

现在我们必须来看什么叫显大基督。显大的意思是使一件东西看起来变大了。也许你会希奇，基督已经是宇宙般大了，怎能再显大？从以弗所三章来看，基督的量度一阔、长、高、深—是无法测度的，这是宇宙的量度。虽然基督是广大、宽阔、无法测度的，但在御营全军，就是在该撒皇家卫队的眼中，基督实际上并不存在。在他们眼中，没有耶稣基督这个人。然而，保罗显大基督，他使基督在别人眼前，特别是在那些看守他的狱卒眼前显为大。结果，有些人终于转向基督。腓立比四章二十二节可以证明这一点，那里保罗说到该撒家里的圣徒。因着保罗显大基督，连该撒家里也有人得救。

保罗下监的那段时间，罗马人很藐视犹太人。罗马人是征服者，犹太人是被征服者。被征服的人中有一位名叫耶稣的，虽然祂很伟大，也很奇妙，但在罗马人眼中，祂却微不足道。然而，当保罗被囚在罗马监狱的时候，他显大基督，使基督在囚禁他的人眼中显为大。

我们在日常生活中也该显大基督，使祂在别人眼中显为大。在你的办公室或课堂里，人们可能轻看基督、嘲笑祂、并妄称祂的名，触犯了第三条诫命。因此，你必须让别人看见基督，不是很不起眼的，而是扩大、显大的基督。

我们在家也应当显大基督。有些年轻人的父母可能还没有相信基督，反倒藐视基督。所以，这些年轻人必须负起责任，在他们的父母面前显大基督。他们不仅需要向父母传讲基督，还需要显大基督。我们不只需要里面的生命，也需要外面的生活。借着正当的生活，基督就要在别人眼中显为大。年轻人，要让你们的父母在你们身上看见基督的伟大。

我们甚至能够在没有自由传讲基督的景况中显大基督。也许老师不能向学生传福音，但他们可以在教室里显大基督。他们能够让基督在学生眼中显为大。我不相信保罗在监狱中能自由的传讲基督。反而，他受了很大的限

magnified whether through life or through death. This indicates that no matter what the circumstances were, Paul expected Christ to be magnified in him.

Now we must consider what it means to magnify Christ. The word magnify means to make something large to our sight. Perhaps you are wondering how Christ can be magnified since He is already universally great. According to Ephesians 3, the dimensions of Christ—the breadth, length, height, and depth—are immeasurable. They are the dimensions of the universe. Although Christ is vast, extensive, and immeasurable, in the eyes of the praetorium, the imperial guard of Caesar, Christ was virtually nonexistent. In their eyes, there was not such a person as Jesus Christ. However, Paul magnified Christ; he made Him great before the eyes of others, especially before the eyes of those who guarded him in prison. As a result, some eventually turned to Christ. Evidence of this is found in 4:22, where Paul speaks of the saints of Caesar's household. Through Paul's magnification of Christ, even some in Caesar's household were saved.

At the time of Paul's imprisonment, the Jews were despised by the Romans. The Romans were the conquerors, and the Jews were the conquered ones. Among these conquered ones there was a man named Jesus. Although He is great and most wonderful, in the eyes of the Romans He was nothing. But as Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors.

In our daily living we also should magnify Christ, making Him great in the eyes of others. Where you work or go to school people may look down on Christ. They may ridicule Him and take His name in vain, in violation of the third commandment. Therefore, you need to let others see Christ not in a small way, but in the way of enlargement, of magnification.

We should also magnify Him at home. The parents of some of the young people may not believe in Christ, but rather may despise Him. Hence, these young people must bear the responsibility to enlarge Christ before their parents. Instead of simply preaching to their parents about Christ, they need to magnify Him. We need not simply the life within, but also the living without. Through the proper living Christ will appear to be great in the eyes of others. Young people, let your parents see Christ's greatness in you.

We can magnify Christ even in situations where we have little or no liberty to speak about Him. Although teachers may not be able to preach the gospel to their students, they can magnify Christ in the classroom. They can cause Christ to appear great in the eyes of their students. I do not believe that when Paul was in prison, he was free

制，并在严格的监管之下。然而，即使在这样的景况中，基督仍然在他身体上显大。保罗凡事放胆，总要竭力的显大基督。

保罗说，无论是生，是死，总叫基督在他身体上照常显大。无论什么事情临到他一是有机会继续活下去，还是要殉道——保罗总是盼望显大基督。保罗在生活中显大基督，这是借着生而显大基督。他预料自己即将殉道，但他还是显大基督，这是借着死而显大基督。因此，无论是生，是死，基督总是在保罗被囚禁、带锁链的身体上得以显大。这显然不仅仅是道理，而是对基督真正的经历。

在腓立比一章十九节，保罗提到耶稣基督之灵全备的供应。如果我们让那灵全备的供应在我们里面运行，我们的日常生活就会改变。我们就会有负担凡事放胆，总叫基督显大。我们显大基督，别人就要看见祂的伟大和无限。这样显大基督，当然就是活基督。

保罗写腓立比书的时候，已经是个长者。毫无疑问的，狱卒盼望他因着坐监心力交瘁而死。但保罗一点也不疲竭，反倒满了喜乐，他一直在主里喜乐。我确信他一直让基督从他身上照耀出来，一直在彰显基督。这种彰显乃是宣告基督无限的伟大，并宣告基督是取之不尽、用之不竭的。

我们的爱总有一天会枯竭，然而基督作为爱却是取用不竭的。照样，我们天然的忍耐是有限的，但基督作我们的忍耐是无限的。我们多少都有忍耐，但只到某个限度，过了这个限度之后，我们就会受不了，发起脾气来。例如，弟兄可能操练要对妻子有忍耐；然而，这样的忍耐是有限度的，过了这个限度之后，他就会向妻子发脾气。虽然我们天然的忍耐这样有限，但基督作为忍耐却是无穷无尽、无法测度的。

保罗在监狱中一定受了许多虐待，但他还能够喜乐，并且向狱卒显明基督无限的伟大。保罗特别显出基督无穷的忍耐，基督的确在保罗的肉身上显大。保罗天天在主里喜乐，他的喜乐没有随着时间消减。他能够在喜乐中显出他所经历、所享受那无法测度的基督。保罗就这样彰显、展览、高举、并颂扬基督。我不相信狱卒会跟保罗过

to do much preaching of Christ. On the contrary, he was very limited and under strict control. However, even in such circumstances, Christ was magnified in his body. With all boldness Paul sought to magnify Him always.

Paul says that Christ would be magnified in him whether through life or through death. No matter what faced him—the opportunity to go on living or martyrdom—Paul expected to magnify Christ. In his living Paul magnified Christ. This is to magnify Him through life. As he was expecting to be martyred, he also magnified Him. This is to magnify Christ through death. Thus, whether through life or death, Christ was magnified in Paul's imprisoned and chained body. Obviously this is not mere doctrine; it is the genuine experience of Christ.

In verse 19 Paul mentions the bountiful supply of the Spirit of Jesus Christ. If we allow the bountiful supply of the Spirit to work in us, our daily living will be changed. We shall be burdened to magnify Christ always and with all boldness. Through our magnifying of Christ, others will see His greatness and His unlimitedness. To magnify Christ in such a way surely is to live Him.

At the time Paul wrote the book of Philippians, he was an elderly person. No doubt, the guards expected him to be exhausted by his imprisonment. But far from being exhausted, Paul was full of joy and rejoicing in the Lord. I am confident that he was shining forth Christ and expressing Him. Such an expression was a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible.

Our love is eventually exhausted, but Christ as love is inexhaustible. Likewise, our natural patience is limited, but Christ as our patience is without limit. We all have the capacity to be patient, but only to a certain extent. Then we become provoked and angry. For example, a brother may exercise patience with his wife. Eventually, however, this patience reaches its limit, and he becomes angry with her. Although our natural patience is so limited, Christ as patience is inexhaustible and immeasurable.

Even though Paul must have been mistreated in prison, he could be happy and display to the guards the unlimited greatness of Christ. In particular, Paul displayed Christ's inexhaustible patience. Christ certainly was magnified in Paul's physical body. Day by day, Paul was happy in the Lord. His happiness did not diminish as time went by. In his happiness he could show forth the immeasurable Christ he experienced and enjoyed. By this way Paul expressed, exhibited, exalted, and extolled Christ. I do not

不去，或是保罗会跟狱卒过不去。相反的，他是基督活的见证人，见证基督的力量、大能、忍耐、爱心和智慧，都是无限无量的。狱卒可能认为保罗很奇怪、很特别，认为他有一些东西是他们没有的。他们在保罗身上所感觉到的，乃是显大的基督。保罗在监狱里，把基督的伟大扩大的彰显了出来。他凡事放胆，无论是生，是死，总叫基督显大。因着保罗这样显大基督，他就能胜过一切的环境。

贰 活基督

二十一节保罗继续说，“因为在我，活着就是基督。”这节开头小小的“因为”一辞很重要，指明以下所说的是前一节的解释。基督所以能在保罗身体上显大，乃是因为保罗活基督。我们若要显大基督，就必须活基督。虽然活基督这么重要，并没有太多基督徒充分注意这事。二十一节“因为”这辞帮助我们看见，保罗能够显大基督，是因为在他，活着就是基督。在保罗带锁链的身体上，基督得着高举、颂扬、赞美和珍赏，这都是因为保罗活基督。

我们若要活基督，就必须接受祂作我们的人位，并且与祂成为一个人位。祂与我们必须实际的成为一。在加拉太二章二十节保罗宣告说，“基督在我里面活着。”对保罗来说，这不只是个道理，更是一个事实。基督在我们里面活着，对我们也该是真实的。可悲的是，有些基督徒不信基督真的活在他们里面，也不信我们能住在基督里，且让基督住在我们里面。然而圣经明确的告诉我们，基督在我们里面，也在我们里面活着。不仅如此，我们应该住在祂里面，并让祂住在我们里面。

保罗不只能说基督在他里面活着，更能说，在他，活着就是基督。一面，基督活在保罗里面；另一面，保罗活基督。就里面说，基督是保罗的生命；就外面说，基督是保罗的生活。因此，保罗与基督同有一个生命，同过一个生活。基督的生命就是保罗的生命，保罗的生活就是基督的生活。基督与保罗，二者活着如同一人。林前六章十七节就是说到这种生活。保罗在这节说，我们与主成为一灵。我们与基督之间有了生机的联结，这使我们与祂亲近、密切到一个地步，甚至与祂成为一灵。

believe that Paul was offended by the jailers or that he offended them. Rather, he was a living witness of Christ, testifying of His ability, power, patience, love, and wisdom, all without measure. The guards may have considered Paul to be strange or peculiar, viewing him as possessing something which they did not have. What they sensed in Paul was Christ magnified. While he was in prison, Paul expressed the greatness of Christ in an enlarged way. He magnified Christ with all boldness both through life and through death. By magnifying Christ in this way, Paul could overcome any situation.

II. LIVING CHRIST

In verse 21 Paul goes on to say, “For to me to live is Christ.” The little word “for” at the beginning of this verse is important. It indicates that what is to follow is an explanation of the preceding verse. Christ could be magnified in Paul’s body because Paul lived Christ. In order to magnify Christ, we must live Him. Although the matter of living Christ is of such tremendous importance, not many Christians have paid adequate attention to it. The word “for” in verse 21 helps us to see that Paul could magnify Christ because to him to live was Christ. In Paul’s chained body Christ was exalted, extolled, praised, and appreciated because Paul lived Christ.

If we would live Christ, we must take Him as our person and be one person with Him. He and we must be one in a practical way. In Galatians 2:20 Paul declared, “Christ lives in me.” For Paul, this was not a mere doctrine; it was a fact. It should also be real to us that Christ lives in us. It is sad that some Christians do not believe that Christ actually lives in them. Neither do they believe that we can abide in Christ and have Him abide in us. But the Bible tells us definitely that Christ is in us and lives in us. Furthermore, we should abide in Him and allow Him to abide in us.

Paul could say not only that Christ lived in him, but also that to him to live was Christ. On the one hand, Christ lived in Paul; on the other hand, Paul lived Christ. Inwardly Christ was Paul’s life, and outwardly Christ was Paul’s living. Paul and Christ thus had one life and one living. Christ’s life was Paul’s life, and Paul’s living was Christ’s living. The two, Christ and Paul, lived as one. First Corinthians 6:17 refers to such a living. In this verse Paul says that we are one spirit with the Lord. The organic union that has taken place between us and Christ causes us to be so close and intimate with Him that we are even one spirit with Him.

活基督不光是过圣别的生活或是活出圣别来，活基督乃是活一个人位。我们承认“活基督”是新的发表，我们特意用这辞。已往我们说过活出基督。虽然这个说法没有什么不对，但加上“出”这个字，可能会减损正确的意义。我们应该单单活基督。我们应该过一种生活，这种生活就是基督自己。

我能从经历中作见证说，基督徒生活中最难的事莫过于操练活基督。我们可能“圣别”、“属灵”、“得胜”，而没有活基督。我们可能“圣别”、“属灵”、“得胜”，却仍然是活我们天然的生命；我们并没有活基督。

我天生是一个急性子的人。当我姊姊听到我转向了主，她很高兴，想帮助我，特别是要帮助我对付天然的急性子。她不责备我，也不纠正我，却向我说到一些说话行事慢条斯理的人。我知道她这么用心良苦，就对主说，我真后悔我性子这么急，求主使我能慢下来。但是我所作的，不过象猴子模仿人类一样。虽然我能刻意的慢个两、三天，最后老毛病又发了，还是急性子。因为我生来就是快的人，没有办法叫自己慢下来。那时我的姊姊想帮助我，她一直教导我要慢。但是她没有帮助我活基督。五十年后的今天，我能又慢、又忍耐，我也能控制我的脾气。我可以这么说，我能圣别、属灵、而且得胜。但是我又发现，即使不活基督也能如此。

我们要活基督，就必须接受祂作我们的人位和生命。虽然我在这事上有进步，但我承认我的操练还不十分成功。我差不多每天早晨都祷告说，“主，感谢你赐给我这一天来操练活你。主，我靠自己作不到。求你提醒我要活你，并赐给我为此所需要的恩典。”然而，我发现这样向主祷告后不久，我可能又回头活自己而不活基督。可能我的生活各方面都很好，但我可能还是没有活基督。我还不能有把握和保罗同作这样的见证：“在我，活着就是基督。”

在基督徒的生活中，遵循一些作法是很容易的。比方说，我们晓得自己多话，就操练三缄己口。然而，我们可能会成功，限制自己的多话，却仍旧没有活基督。遵循某一种作法是一回事，活基督又是另一回事。神不管我们在自己

To live Christ is not merely to have a holy life or to live holiness. To live Christ is to live a person. We admit that the expression “live Christ” is new. We use this term deliberately. In the past we have spoken of living out Christ. Although this expression is not incorrect, to add the word “out” may detract from the proper meaning. We should simply live Christ. We should live a life which is Christ Himself.

From my experience I can testify that the most difficult thing in our Christian life is to practice to live Christ. We may be “holy,” “spiritual,” and “victorious” without living Christ. Even though we may be “holy,” “spiritual,” and “victorious,” we are still the ones living our natural life. We are not living Christ.

By nature, I am a quick person. When my sister heard that I had turned to the Lord, she was happy and wanted to help me. In particular, she tried to help me with my natural quickness. She would not rebuke me or correct me. Instead, she would tell me about others who were slow in their speech and behavior. Realizing what she was trying to do, I told the Lord that I regretted my quickness and asked Him to enable me to slow down. But my behavior was like that of a monkey imitating a human being. Although I could deliberately be slow for a few days, eventually I reverted to my natural quickness. Because I had been born a quick person, I just could not make myself slow down. At the time my sister tried to help me, she was teaching me to be slow. But she did not help me to live Christ. Now, more than fifty years later, I can be slow and patient. I can also control my temper. In a sense, I can be holy, spiritual, and victorious. But I have come to see that it is possible to do all this without living Christ.

In order to live Christ we must take Him as our person and as our life. Although I have made progress in this matter, I admit that still my practice is not very successful. Almost every morning I pray, “Lord, I thank You for another day to practice living You. Lord, in myself, I cannot do this. I ask You to remind me to live You and grant me the grace I need for this.” I have found, however, that soon after praying to the Lord in this way, I may go back to living myself instead of living Christ. Everything about my living may be good, and yet I may not live Christ. I do not yet have the assurance to testify with Paul, “To me to live is Christ.”

In the Christian life it is easy to follow certain practices. For example, we may realize that we are talkative and may adopt the practice of limiting our speech. However, we may succeed in restricting our talkativeness and yet fail to live Christ. It is one thing to follow a certain practice; it is another thing to live Christ. God does not care for how holy,

里面有多圣别、多属灵或多得胜。事实上，这样凭自己的努力来活，乃是挣扎努力要守律法。在神眼中算得了数的乃是基督以及活基督。在活基督这件事上，今天基督徒的光景离神的目标很远。所以我们一直竭力争战，要真正实际的活基督。神要祂的子民活基督。我们不该关心圣别、属灵、或得胜这些事情的本身，我们也不该在意天然的美德或属性。相反的，我们应该全神贯注在活基督这件事上，只在意活基督，好叫祂在我们身上显大。

在腓立比书中保罗鼓励我们要思念同一件事，（二2，）这一件事就是活基督。我们只该在意活基督并显大基督。我们不该追求圣别、属灵或得胜，我们应该凡事放胆，无论是生，是死，总要竭力活基督并让基督显大。今天神的心意乃是要我们活基督。

不要让任何事物打岔你，使你失去对基督直接、亲身的经历。我们的确需要了解腓立比书的背景，并领悟什么是当前宗教的光景；也需要辨识不同传扬基督的方式。但是这些都不该使我们受打岔离开基督自己。今天我们必须专注于一件事——活基督。

叁 与律法、割礼无关

保罗的生活就是活基督；在他，活着就是基督，不是律法，也不是割礼。他不要活律法，乃要活基督；不要给人看出他是在律法里，而要给人看出他是在基督里。（三9。）基督不仅是他的生命，也是他的生活。他活基督，因为基督活在他里面。他在生命和生活上，都与基督是一；他与基督同有一个生命，同过一个生活。他们同活，如同一人。基督在他里面活着，作他的生命；他外面活基督，作基督的生活。对基督正常的经历就是活基督，而活基督就是无论环境如何，总叫基督照常显大。

保罗在监狱中，一直活基督。因此，他就能给人看出，他不是律法里面，乃是在基督里面。不论何时，世人、天使、魔鬼都可以看出他是在基督里。我们也必须给人看出我们是在基督里，而不是仅仅有好行为。年轻人，你的父母应该看

spiritual, or victorious we are in ourselves. Actually, to live in this way by self-effort is to strive to keep the law. What counts in the eyes of God is Christ and the living of Christ. Concerning the matter of living Christ, the situation of today's Christians is far from God's goal. This is the reason we are fighting and struggling to enter into the genuine living of Christ in a practical way. God wants His people to live Christ. We should not care for holiness, spirituality, or victory as things in themselves, and we should not care for our natural virtues or attributes. Instead, we should focus our whole attention on living Christ and care only to live Christ that He might be magnified in us.

In the book of Philippians Paul encourages us to think the one thing (2:2). This one thing is to live Christ. We should care only to live Christ and magnify Him. Instead of pursuing holiness, spirituality, or victory, we should seek to live Christ and magnify Him always with all boldness, whether through life or through death. God's desire today is that we live Christ.

Do not allow anything to distract you from the direct, personal experience of Christ. Yes, we need to understand the background of Philippians and realize what is the present religious situation. We also need to discern between the different preachings of Christ. But none of this should distract us from Christ Himself. Today we need to focus our attention on the one thing—to live Christ.

III. HAVING NOTHING TO DO WITH THE LAW AND CIRCUMCISION

Paul's life was to live Christ. To him, to live was Christ, not the law or circumcision. He would not live the law but would live Christ, not be found in the law but be found in Christ (3:9). Christ was not only his life within, but also his living without. He lived Christ because Christ lived in him. He was one with Christ both in life and in living. He and Christ had one life and one living. They lived together as one person. Christ lived within him as his life, and he lived Christ without as His living. The normal experience of Christ is to live Him, and to live Him is to magnify Him always, regardless of the circumstances.

When Paul was in prison, he was living Christ. Therefore, he could be found not in the law, but in Christ. At any time, men, angels, and demons could find him in Christ. We also need to be found by others in Christ, not simply in our good behavior. Young people, your parents should find you in Christ. They should sense that there

出你是在基督里。他们应该感觉到你有一点不同。我们所有的亲戚、朋友、同事，都该看出我们是在基督里面。

如果要让人看出我们是在基督里，我们就必须活基督。只有我们活基督的时候，世人、天使、和鬼才会看出我们是在基督里。然而，我们若只是守律法，别人就会看出我们是在律法里面，而不是在基督里面。我们在这里不是要彰显律法，也不是要显大律法，我们的目标乃是要彰显基督、显大基督。我们都必须祷告：“主，怜悯我，救我脱离罪恶的事，也救我脱离善事，甚至救我脱离属灵的事物，不要让这些在我的日常生活中顶替了你。主，拯救我脱离一切的事物，使我转向你自己。也求你天天赐给我恩典，叫我可以真正的活你，并给人看出我是在你里面。”我可以作见证，这种祷告是有功效的。愿我们都寻求并竭力追求那一件事——活基督并显大基督。

is something different about you. All of our relatives, friends, and colleagues should find us in Christ.

If we would be found in Christ, we must live Christ. Only when we live Christ shall we be found in Him by others and by the angels and demons. However, if we are law-keepers, we shall be found in the law instead of in Christ. We are not here to express the law or magnify the law; our goal is to express Christ and magnify Him. We all need to pray, “Lord, have mercy on me and rescue me both from sinful things and from good things, even spiritual things, that replace You in my daily life. Lord, rescue me from everything back to Yourself. Also, I ask You to grant me the grace each day that I may truly live You and be found in You.” I can testify that this kind of prayer is effective. Let us all seek the one thing and pursue the one thing—to live Christ and magnify Him.

保罗上好的拣选

* * * *

经文及注解：腓一 21 及注 2, 22, 23 及注, 24 及注, 25 及注, 26 及注

纲要：

- 保罗对救恩的经历
- 保罗经历的秘诀
- 基督与益处之间的对比
- 工作的果子
- 保罗情愿与基督同在
- 为众圣徒的进步和喜乐而留下
- 在基督耶稣里在保罗身上夸口
- 享受基督的管道

* * * *

读经：腓立比书一章十九至二十六节。

腓立比一章十八至二十节在原文是一个句子。十八节保罗说，“这有何妨呢？或假意，或真诚，无论怎样，基督究竟被宣传开了，为此我就欢喜，并且还要欢喜。”十九节以“因为”开始，这指出十九节是十八节的说明。十九节说，“因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”“这事”指的是前几节保罗所提不同传基督的方式。保罗知道这些不同的传扬，借着众圣徒的祈求，和耶稣基督之灵全备的供应，终必叫他得救。接着二十节这样开始：“这是照着我所专切期待并盼望的，”这句话形容十九节的得救。保罗满怀希望，期待享受救恩。二十节指明，保罗所期待享受的救恩就是：

THE BEST CHOICE OF PAUL

* * * *

Scripture and Footnotes: Phil. 1:21 and footnotes 2, 22, 23 and footnotes, 24 and footnotes, 25 and footnotes, 26 and footnotes

Outline:

- PAUL'S EXPERIENCE OF SALVATION
- THE KEY TO PAUL'S EXPERIENCE
- THE CONTRAST BETWEEN CHRIST AND GAIN
- FRUIT FROM WORK
- PAUL'S DESIRE TO BE WITH CHRIST
- REMAINING FOR THE SAINTS' PROGRESS AND JOY
- BOASTING IN CHRIST IN PAUL
- CHANNELS FOR THE ENJOYMENT OF CHRIST

* * * *

Scripture Reading: Phil. 1:19-26

Philippians 1:18-21 is one sentence. In verse 18 Paul says, "What then? Only that in every way, whether in pretense or in truth, Christ is announced, and in this I rejoice, yes, and I will rejoice." Verse 19 begins with the word "for." This indicates that verse 19 is an explanation of verse 18. Verse 19 says, "For I know that for me this shall turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ." The word "this" refers to the different preachings of Christ mentioned by Paul in the foregoing verses. Through the petition of the saints and the bountiful supply of the Spirit of Jesus Christ, Paul knew that these different preachings would turn out to salvation. Then verse 20 opens with the words, "according to my earnest expectation and hope." This phrase modifies salvation in verse 19. With a full hope, Paul expected to enjoy salvation. Verse 20 indicates that the salvation Paul expected to enjoy was that

没有一事会叫他羞愧，只要凡事放胆，总叫基督在他身体上照常显大。

保罗对救恩的经历

保罗写信给腓立比人时，身在远离家乡的异国监狱里。保罗很有理由忧愁、哀伤。他的处境这么艰难，他应该很容易为这种情景哀哭。然而，保罗若一直哀哭而不喜乐，他就不能说，“终必叫我得救。”他若哀哭，就不会在那种环境中经历救恩。假定你是一个关在罗马监狱里的犹太人，你会喜乐么？我信我们都会很难过，而且会很想家。但是保罗不哀哭，反倒在主里喜乐。对他来说，所有发生的事，终必叫他得救。

按照这几节的上下文，得救的意思是没有一事会叫保罗羞愧。不只他不觉得羞愧，而且没有一事叫他羞愧。基督在保罗的身体上显大。二十节所说的显大基督，正是十九节所提到的得救。这就是说，照着保罗所专切期待并盼望的那个救恩，就是他不至羞愧，反倒在他身体上显大基督。因此，二十节说明什么叫作实际的享受救恩。

享受这种救恩就是活基督。所以二十一节保罗说，“因在我，活着就是基督。”

保罗的苦难并没有叫他羞愧，反倒给他机会显大基督。我们若经历这几节所说的救恩，那么当我们遭遇苦难时，就会显大基督而不至羞愧。但是，我们若被苦难打倒，被苦难压伤而满了挂虑，这就叫我们羞愧。但我们若在苦难中显大基督，我们就会经历这个救恩。

有一天，一位弟兄的妻子过世，这对作丈夫的和孩子们是个很大的打击。我们接触这位弟兄时，如果只看到忧愁和眼泪，我们会感到羞愧。在这种情况下，失去妻子会叫他羞愧，没有让基督彰显出来，也没有让基督显大。结果，在这件事上他就没有经历救恩。如果这位弟兄因着失去妻子而悲伤，这和不信的人就没有两样。然而，这位弟兄的光景完全不同。他能喜乐、赞美主，并且还能见证主的恩

in nothing he would be put to shame, but that with all boldness, as always, Christ would be magnified in his body.

PAUL'S EXPERIENCE OF SALVATION

When Paul wrote to the Philippians, he was in prison in a foreign country, far away from his homeland. Paul had good reason to worry and be sad. Since his circumstances were so difficult, he could have easily wept about his situation. However, if Paul had been weeping instead of rejoicing, he could not have said, "For me this shall turn out to salvation." If he had wept, he would not have experienced salvation in that environment. Suppose you were a Jew held captive in a Roman prison. Would you have rejoiced? I am sure we all would have felt sorrowful and homesick. But instead of weeping, Paul rejoiced in the Lord. For him, everything that happened turned out to salvation.

According to the context of these verses, salvation means that Paul was not put to shame in anything. Not only did he not feel shameful, but nothing caused him to be put to shame. Christ was magnified in Paul's body. This magnification of Christ, spoken of in verse 20, is the very salvation mentioned in verse 19. This means that the salvation which was according to Paul's earnest expectation and hope was that he would not be put to shame, but would magnify Christ in his body. Therefore, in verse 20 we have a definition of the practical enjoyment of salvation.

To enjoy this kind of salvation is to live Christ. This is the reason Paul says in verse 21, "For to me to live is Christ."

Paul's sufferings did not put him to shame. Instead, they afforded him an opportunity to magnify Christ. If we experience the salvation mentioned in these verses, then when we undergo suffering, we shall magnify Christ and not be put to shame. But if we are defeated by suffering, suppressed by it, and filled with worry, we shall be put to shame. But if we magnify Christ in sufferings, we shall experience this salvation.

One day the wife of a certain brother died. Her death was a great loss to her husband and children. If in our contact with this brother we had seen nothing but sorrow and tears, we would have had a sense of shame. In such a case, the loss of his wife would have brought him into shame, and there would have been no manifestation of Christ and no magnification of Him. As a result, there would have been no experience of salvation. Rather, the brother's experience in grieving over the loss of his wife would not have been different from the experience of an unbeliever. However, with this brother the situation

典。在他的处境中，主实在得着彰显和显大，这位弟兄也经历了救恩。这位弟兄这样经历救恩，就叫他从失去妻子的苦难中蒙了拯救。不仅如此，这个救恩还能使这位弟兄显大基督。

这位弟兄在妻子过世后还能显大基督的经历，说明了保罗在监狱中的经历。虽然他在外邦地作囚犯，他的苦难并没有叫他羞愧。照着保罗所专切期待并盼望的，基督在他身上显大，并且保罗也享受了主的救恩。

保罗经历的秘诀

保罗经历救恩的秘诀就是耶稣基督之灵全备的供应。借着这全备的供应，保罗所遭遇的每一件事，终必叫他得救。十九节说到得救，二十节说到显大基督；十九节又说到耶稣基督之灵全备的供应。实际上，在我们的经历里，得救、基督、和那灵全备的供应就是一个。但是，如果我们要享受基督，并经历祂在每一种境遇中成为我们的救恩，我们就需要那灵全备的供应。使徒保罗被监禁的时候，那灵怎样住在他里面，今天那灵也住在我们里面。借着这样一位灵的供应，保罗享受了救恩。

基督与益处之间的对比

二十一节保罗说，“因为在我，活着就是基督，死了就有益处。”在这节圣经里，有基督和益处之间的对比。有些人会认为这里的益处是指基督。虽然就着某一面我们可以说益处是指基督，但这是指另一面的基督，不是指我们活基督时，所经历的基督。实际上，二十一节的益处就是基督的同在。当保罗说“死了就有益处”，他的意思是说死了就更能享受基督的同在。二十三节保罗说，他情愿离世与基督同在。与基督同在，不是地点问题，乃是程度问题。保罗虽然已经一直与基督同在，但他盼望进一步与基督同在。借着他身体的死，他要更完满的与基督同在，远超过他在地活着时所享受的。

保罗在监狱中的时候，他在两方面享受基督并经历基督。一面是享受基督的同在，另一面是活基督。享受基督的同

was very different. He could rejoice, praise the Lord, and testify of the Lord's grace. Truly in his situation the Lord was manifested and magnified, and the brother experienced salvation. In this experience of salvation, the brother was saved in his suffering from the loss of his wife. Furthermore, this salvation enabled the brother to magnify Christ.

The experience of this brother in magnifying Christ after the loss of his wife illustrates Paul's experience in prison. Although he was a prisoner in a foreign country, his suffering did not put him to shame. According to Paul's earnest expectation and hope, Christ was magnified in him, and Paul enjoyed the Lord's salvation.

THE KEY TO PAUL'S EXPERIENCE

The key to Paul's experience of salvation was the bountiful supply of the Spirit of Jesus Christ. Everything that happened to Paul turned out to salvation through this bountiful supply. Between salvation in verse 19 and the magnifying of Christ in verse 20, we have the bountiful supply of the Spirit of Jesus Christ. Actually, in our experience, salvation, Christ, and the bountiful supply of the Spirit are one. But if we would enjoy Christ and experience Him as our salvation in every circumstance, we need the bountiful supply of the Spirit. Just as this Spirit dwelt in the apostle Paul during his imprisonment, He also dwells within us today. Through the supply of such a Spirit, Paul enjoyed salvation.

THE CONTRAST BETWEEN CHRIST AND GAIN

In verse 21 Paul says, "For to me to live is Christ, and to die is gain." In this verse we have a contrast between Christ and gain. Some may think that the gain here refers to Christ. Although in a sense it may refer to Christ, it refers to Christ in a different way, not to the Christ we experience by living Him. In a practical way, the gain in verse 21 is the presence of Christ. When Paul said, "To die is gain," he meant that to die is to enjoy Christ's presence in a better way. In verse 23 Paul says that his desire is to depart and to be with Christ. To be with Christ is a matter of degree, not of place. While Paul was desiring to be with Christ in a higher degree, he was already with Him continually. Through his physical death, he would be with Christ to a fuller extent than he enjoyed in this earthly life.

When Paul was in prison, he enjoyed Christ and experienced Him in two ways. One way was to enjoy the presence of Christ, and the other way was to live Christ. There is a

在与活基督大不相同。比方说，我能够享受我妻子的同在，但是我不能活她。我们由此看见，我们可能享受一个人的同在而不是活那个人。保罗不仅享受主的同在，他还活基督。他知道自己死了就再没有机会来活基督，却会进入对基督同在更高的享受里。因此，他死了就有益处。保罗不只看重基督的同在，他也看重活基督的机会。

历代以来，基督徒一直受鼓励要操练与主同在。然而，几乎没有人鼓励人活基督。许多信徒熟悉“与主同在”那本著名的书，并且受激励要竭力活在神的同在中。然而，操练与神同在主要是旧约的观念，而不是新约的观念。固然，一面说，根据新约，我们也可以享受主的同在；但是，另一面，我们应当操练活基督。我们不只有主的同在，也有祂的人位。我们不只需要在祂的同在里，还需要与祂成为一个人位并活祂。活基督的经历比仅仅活在祂的同在中深多了，活基督远超过享受祂的同在。

你只想操练与基督同在，或者你也羡慕活基督？活主比与主同在好多了。不错，死了就有益处，因为死了与主同在的程度，比在地上与主同在的程度更高。但是，我们在地上活基督，更是美好。你可能为着主的同在感谢过祂，但是你是否为着活祂的经历而感谢过祂？我们顶容易为着主同在的甜美和可爱感谢祂，许多人有这样感谢的习惯。有时候当我要脱口而出向主这样感谢时，里面就定罪我，只是遵循旧约的规条，这提醒我需要活基督。林前六章十七节说，“但与主联合的，便是与主成为一灵。”我们与主成为一灵，不只叫我们可以享受祂的同在，更叫我们能活祂。但是，今天有什么基督徒得着教导与帮助来活基督？多年来，我们一再得着帮助要培养操练与主同在的习惯。这个经历是基督徒生活的第一层。如今在主的恢复里，我们必须更上一层，操练活基督。腓立比一章二十一节的活基督和在更高的程度上与基督同在，二者之间确实有所不同。我能见证，我宁愿活基督，而不是仅仅在更高的程度上与基督同在。

vast difference between enjoying the presence of Christ and living Christ. For example, I may enjoy my wife's presence, but I cannot live her. By this we see that we may enjoy a person's presence without living that person. Paul not only enjoyed the Lord's presence, but he also lived Him. He knew that when he died he would have no further opportunity to live Christ, but he would enter into a higher enjoyment of the presence of Christ. Therefore, to die would be gain. What Paul valued was not only the presence of Christ, but also the opportunity to live Him.

Throughout the centuries, Christians have been encouraged to practice the presence of the Lord. However, there has been little encouragement, if any, to live Him. Many believers are familiar with the famous book *The Practice of the Presence of God* and have been encouraged by it to endeavor to live in God's presence. However, the concept of practicing the presence of God is mainly an Old Testament concept, not a New Testament one. Yes, according to the New Testament, we may enjoy the Lord's presence on the one hand. But, on the other hand, we should practice living Him. We have not only the Lord's presence, but we also have His Person. Not only do we need to be in His presence; we also need to be one person with Him and live Him. To live Christ is a much deeper experience than simply to be in His presence. Living Him goes far beyond the enjoyment of His presence.

Do you intend just to practice the presence of Christ, or is it your desire also to live Christ? To live the Lord is even better than to be with the Lord. Yes, it is a gain to die and be with the Lord in a greater degree than on earth. But it is even better to live Him while we are on earth. Probably you have thanked the Lord for His presence, but have you ever thanked Him for the experience of living Him? It is easy for us to thank the Lord for the sweetness and loveliness of His presence. Many have the habit of doing this. Sometimes when I am about to utter such a thanksgiving to the Lord, I have the conviction within that I am simply following an Old Testament practice. I am then reminded of my need to live Christ. First Corinthians 6:17 says, "He that is joined unto the Lord is one spirit." We are one spirit with the Lord not only that we may enjoy His presence, but even more that we live Him. But what Christians today are being instructed and helped to live Christ? For years we have been helped to develop the habit of practicing the Lord's presence. This experience is on the first floor of the Christian life. Now in the Lord's recovery we must go on to the second floor, to the practice of living Christ. There certainly is a difference in verse 21 between living Christ and gaining a greater degree of His presence. I can testify that my preference is to live Christ and not just to gain a greater degree of His presence.

工作的果子

二十二节保罗接着说，“但我在肉身活着，若使我的工作有果子，我就不知道该挑选什么。”“工作”这个辞已经给人大为滥用了。许多基督徒只关心工作，却不在意基督。但是保罗能说“工作的果子”。保罗用“果子”指明他的工作实际上就是他的生活。当保罗写信给腓立比人时，他正在监狱里，并没有作工。这指明他的生活就是他的工作。从这种活的工作里会结出果子来。这工作的果子就是基督活出来，得着显大，并服事给别人。因此，保罗工作的果子就是基督传输到别人里面。因此，二十二节工作的果子，就是保罗在狱中生活的结果。

保罗活的工作乃是将基督服事给人，并把他所显大的基督传输到别人里面。就保罗而言，死了就有益处，但活着却是要继续作这种活的、结果子的工作。他很难在两者之间作取舍。所以他说，“我就不知道该挑选什么。”如果你必须有所选择，你会挑选什么？是身体的死所得的益处，还是活的工作所产生的果子？我一定选择在肉身活着，好继续作活的工作，就是显大基督并把祂传输到别人里面。

保罗情愿与基督同在

二十三节说，“我正困迫于两难之间，情愿离世与基督同在，因为那是好得无比的。”保罗写这些话时，正遭受着捆锁与苦待。在那种景况之下，我们料想他必定盼望与基督同在。凡在保罗那种处境里的信徒都会有同样的盼望。

我们已经指出，与基督同在不是地点问题，乃是程度问题。毫无疑问，保罗在监狱中定规与基督同在。他已经与基督同在的事实指明，与基督同在不是地点问题。但是，虽然保罗与基督同在已经达到了某种程度，他还盼望在更高的程度上与祂同在。保罗知道身体死了的结果，会叫他与基督同在的程度超过在地上活着的时候。为这缘故，他情愿离世与基督同在，认为这是好得无比。

为众圣徒的进步和喜乐而留下

FRUIT FROM WORK

In verse 22 Paul goes on to say, “But if to live in the flesh, this to me is fruit from work, and what I shall choose I cannot tell.” To a great extent, the word “work” has been spoiled. Many Christians care only for a work; they do not care for Christ. But Paul could speak of “fruit from work.” Paul’s use of the word fruit indicates that his work was actually his living. When Paul wrote to the Philippians, he was living in prison; he was not working. This indicates that his living was his work. From such a living work, fruit would come forth. The fruit of this work was Christ lived out, magnified, and ministered to others. The fruit of Paul’s work was thus the transfusion of Christ into others. Therefore, the fruit of work in verse 22 is the issue, the result, of Paul’s living in prison.

Paul’s living work was to minister Christ to others and to transfuse the Christ he magnified into them. As far as Paul was concerned, to die was to gain, but to live was to carry on such a living and fruitful work. It was difficult for him to choose between the two. This was the reason he said, “What I shall choose I cannot tell.” If you had to choose between the gain which comes from dying physically and the fruit which comes from a living work, what would be your choice? I would definitely prefer to live in the flesh in order to carry on the living work of magnifying Christ and transfusing Him into others.

PAUL’S DESIRE TO BE WITH CHRIST

Verse 23 says, “But I am constrained by the two, having the desire to depart and be with Christ, for it rather is much better.” When Paul wrote these words, he was in bonds suffering mistreatment. Under those circumstances, we would expect him to long to be with Christ. Any believer in Paul’s situation would have the same desire.

We have indicated that to be with Christ is a matter of degree, not of place. No doubt, Paul was with Christ in prison. The fact that he was already with Christ indicates that being with Christ is not a matter of place. But although Paul was with Christ to a certain degree, he desired to be with Him in a higher degree. Paul knew that as a result of physical death he would be with Christ to a greater extent than in his earthly life. For this reason, he could desire to depart and to be with Christ, regarding this as much better.

REMAINING FOR THE SAINTS’ PROGRESS AND JOY

二十四节保罗接着说，“然而留在肉身，为你们更是需要的。”“为你们”意思是指为召会。使徒的考虑不是自私的，乃是为圣徒的缘故。他完全给主和召会所占有。保罗知道众召会需要更多基督的供应。为他们的缘故，他仍愿意留下，好把基督服事给他们。

保罗是个满了基督的人。他说话，是说基督；他活着，是与基督同活；他工作，是与基督同工，并且把基督服事给众召会。为着召会的缘故，他愿意留在肉身，使他能够把基督服事给圣徒。

二十五节说，“我既然这样深信，就知道仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐。”这里的信仰，指圣徒所相信的；（犹3，提后4:7；）进步，指生命的长大；喜乐，指对基督的享受。保罗愿意留下，使圣徒得到信仰上的进步和喜乐。

有人也许作了多年的基督徒却没有长进、没有喜乐；没有生命的长进，也没有对主的享受。我们需要在生命里长进，也需要对基督有享受。我认识一些圣徒，一直忠信的留在主的恢复里，但是他们没有多少生命的长进，对基督也没有多少享受。结果，他们既不长进又不喜乐。你如何？你的长进、你的喜乐如何？哦！我们需要长进，也需要享受！

不论保罗在监狱里，或不在监狱里，他总是圣徒们长进与喜乐的有力因素。因着他，众召会能够在生命里有长进，也能够满了对基督的享受。今天我们也该这样。各地召会的长老，都应该是圣徒生命长进以及享受基督的有力因素。但长老们能不能成为长进与喜乐的因素，在于他们有没有借着活基督来显大基督。如果长老们活基督，基督定规能在他们身上得着显大，那么长老们就会成为圣徒生命长进并享受主的因素。

在基督耶稣里在保罗身上夸口

腓立比一章二十六节保罗说，“好叫你们的夸耀，在基督耶稣里，因我再到你们那里去，就在我身上得以洋溢。”这节圣

In verse 24 Paul continues, “But to remain in the flesh is more necessary for your sake.” The words “your sake” mean for the sake of the church. The apostle’s consideration was not selfish, but was for the sake of the saints. He was absolutely occupied by the Lord with the church. Paul realized that the churches needed more of the ministry of Christ. For their sake, he would remain in order to minister Christ to them.

Paul was a person full of Christ. When he spoke, he spoke Christ. When he lived, he lived with Christ. When he worked, he worked with Christ and ministered Christ to the churches. For the sake of the church, he was willing to remain in the flesh that he might minister Christ to the saints.

Verse 25 says, “And being confident of this, I know that I shall remain and continue with you all for your progress and joy of the faith.” The faith here refers to what the saints believe in (Jude 3; 2 Tim. 4:7); progress, to the growth in life; and joy, to the enjoyment of Christ. Paul was willing to remain for the sake of the saints’ progress and joy of the faith.

It is possible to be a Christian for years without having any progress or joy, without growing in life and without enjoying the Lord. We need both the growth in life and the enjoyment of Christ. I have known some saints who have been faithful to stay in the Lord’s recovery. But with them there have been little growth in life and little enjoyment of Christ. As a result, they have had little progress and little joy. How about you? What can you say about your progress and your joy? Oh, we need the progress and the enjoyment!

Whether Paul was in prison or out of prison, he was a strong factor of the saints’ progress and joy. Because of him the churches could have the growth in life and could be filled with the enjoyment of Christ. This should also be true of us today. All the elders in the local churches should be factors of the saints’ growth in life and of their enjoyment of Christ. But whether or not the elders are such factors of progress and joy depends on whether or not they magnify Christ by living Him. If the elders live Christ, He will surely be magnified in them. Then the elders will become factors to enable the saints to grow in life and enjoy the Lord.

BOASTING IN CHRIST IN PAUL

In verse 26 Paul says, “That your boasting may abound in Christ Jesus in me through my presence again with you.” This verse is not easy to understand. What

经不容易懂。夸耀是指什么？这辞在原文有三重意义：夸口、荣耀并欢乐。我们夸口时，就有荣耀；而我们有荣耀时，我们就欢乐。这里保罗说圣徒“的夸耀…在基督耶稣里…在我身上得以洋溢”。把“在我身上”摆在“在基督耶稣里”之前可能更好，因为这样的排列更接近、更符合保罗的思想。这里保罗是说，信徒可以在保罗身上在基督里夸口、有荣耀并欢乐。他们在保罗身上夸口，定规就是在基督里夸口。在基督里夸口相当容易，但是在某人身上在基督里夸口，就不那么容易。然而，这到底是什么意思？钦定英文译本说，“在耶稣基督里为我欢乐。”这样的翻译可能很合逻辑，但是照希腊原文来看却不够准确。希腊文里并没有说“为我”，而是清楚的说“在我身上”。保罗并不是说腓立比人为他或因着他而在基督里夸口；他乃是说，他们在基督里在他身上夸口。

在这处难懂的经节里，有一个经历基督的深奥秘诀。如果我们经历基督，我们这些信徒定规能够不只在基督自己里面夸口，也在某人身上、在基督里面夸口、有荣耀并欢乐。腓立比的圣徒必须在保罗身上、在基督里夸口。这样的夸口与一个非常要紧的事实有关——我们从基督所领受的，并不是直接在基督里领受的，而是从头经由身体上其他的肢体而得的。因此，我们是透过另一个肢体，从头领受属灵的福分。毫无疑问，保罗是身体上一个非常重要的肢体。身体若失去了他，就丧失了一个非常重要属灵福分的凭借。

我们的肉身说明肢体怎样能成为身体得供应的凭借。比如，手臂是手指得供应的凭借。没有手臂作凭借，手指就无法领受从头来的供应。保罗是基督身体上一个重要的肢体，是我们与头之间这样一个供应的凭借。我们若没有他，就会失去一个重要供应的管道。

我们没有人能直接在头里面夸口、得荣耀或欢乐。我们反倒需要借着并在一个供应的管道里，在基督里夸口。二十六节保罗说，“好叫你们的夸耀，在基督耶稣里…在我身上得以洋溢。”“在我身上”包含“借着我”的意思，但却不只是这个意思。保罗在监狱里的那段时间，外邦信徒，就如腓立比人，在保罗身上夸口。他们的夸口、荣耀、

does boasting refer to? The Greek word has a threefold meaning: boasting, rejoicing, and glorying. When we boast, we are glorying, and when we are glorying, we are rejoicing. Here Paul says that the saints' "boasting may abound in Christ Jesus in me." It may be better to place "in me" before "in Christ Jesus," since this arrangement corresponds more closely to Paul's thought. Here Paul is saying that the believers may boast, rejoice, glory in Paul in Christ. Their boasting in Paul must be in Christ. It is rather easy to boast in Christ, but it is not so easy to boast in someone in Christ. However, what does this mean? The King James Version says, "rejoicing...in Jesus Christ for me." This rendering may be logical, but it is not accurate according to the Greek. The Greek does not say "for me"; it clearly says "in me." Paul was not saying that the Philippians boasted in Christ for him or because of him. He was saying that they boasted in Christ in him.

In this difficult verse lies a deep secret concerning the experience of Christ. If we would experience Christ, we, the believers, must be able to boast, rejoice, and glory not only in Christ Himself, but also in someone in Christ. It was necessary for the saints in Philippi to boast in the apostle Paul in Christ. This boasting is related to the crucial fact that what we receive of Christ is not received directly in Christ, but is received from the Head through other members of the Body. Hence, we receive spiritual blessing from the Head through another member. No doubt, Paul was a very important member of the Body. If he had been lost to the Body, the Body would have been deprived of a very important means of spiritual blessing.

Our physical body illustrates how members can be a means of supply to the Body. The arm, for example, is such a means of supply for the fingers. Apart from the arm as a means, the fingers cannot receive any supply from the head. As an important member of the Body of Christ, Paul was such a means of supply between us and the Head. If we did not have him, we would lack an important channel of supply.

None of us can boast, rejoice, and glory directly in the Head. Rather, we need to boast in Christ in and through a certain channel of supply. In verse 26 Paul says, "That your boasting may abound in Christ Jesus in me." The words "in me" include the meaning of "through me," but are not limited to this meaning. During the time of Paul's imprisonment, Gentile believers, like those in Philippi, were boasting in Paul. Their boasting, rejoicing, glorying was not in the Judaistic preachers; it was in the

欢乐不在传扬犹太教的人身上，而是在使徒保罗身上。他们能在保罗身上夸口，因为他显大基督并活基督到了极点。因着保罗这样活基督并显大基督，他就能把基督传输到圣徒里面，并把基督服事给众召会。所以，圣徒们有理由在这样一位使徒身上夸口。如果保罗还未成熟就过去的话，他们在他身上的夸口就会被打断。但是只要保罗继续活着，他们就能在他身上在基督里夸口。因此，二十五至二十六节保罗说，他深信他仍要留下，继续与众圣徒同住，使他们得到信仰上的进步和喜乐，叫他们的夸耀，在基督耶稣里，因他再到他们那里去，就在他身上得以洋溢。

享受基督的管道

在这些经节里，我们看见一个非常要紧的点，就是在身体生活里，急切需要一些人成为供应的管道。我们需要象保罗这样的肢体。当这样的肢体过去了，说真的，基督的传输就中断了。但是，只要这些肢体与我们同住，传输就源源不绝，不至减弱，我们也能在他们身上在基督里夸口。所有在地方召会中带头的人都该是这样的管道，都该是这种供应的凭借。

我们或活或死，对召会都该非常要紧。我们活着对圣徒该是非常要紧的。然而是不是这么要紧，要看我们活基督、供应基督、并将基督灌输到别人里面的程度而定。原谅我这样说，在把基督灌输到召会里面这件事上，有些带头的人或活或死都没有多大的关系。然而有些人则不然，他们是继续与我们同住还是被主接去离开我们，与我们大有关系。我想到一个例子，我们非常亲爱的一位老弟兄，他的确是身体得供应的一个凭借。我能从内心深处说，在召会生活中，他离开我们与主同在，对我们的确是损失。这位弟兄仍留下或离世与主同在对我们太有关系了。我们每一个人也应该是这样的人。我们或活或死，对召会应该是非常要紧的。但这全在于我们有否活基督、显大基督、供应基督、并从全人的深处把基督传输到圣徒里面。如果我们这样经历并享受基督，我们或留下或到主那里去与祂同在，对召会都关系重大。

我们已经看见，我们不能直接在元首基督里夸口，反而需要一些肢体尽管道的功用，借着他们别人可以享受基督，

apostle Paul. They could boast in Paul because he magnified Christ and lived Christ to the uttermost. Because Paul lived Christ and magnified Him in this way, he could transfuse Christ into the saints and minister Christ to all the churches. Therefore, the saints had reason to boast in such an apostle. If Paul had died prematurely, their boasting in him would have been cut short. But as long as Paul continued to live, they were able to boast in him in Christ. Hence, in verses 25 and 26 Paul said that he was confident that he would remain and continue with the saints for their progress and joy of the faith so that their boasting could abound in Christ Jesus in him through his presence with them again.

CHANNELS FOR THE ENJOYMENT OF CHRIST

In these verses we see the very crucial point that in the Body life there is the urgent need of certain ones to function as channels of supply. We need members like Paul. When such members die, the transfusion of Christ is in a very real sense interrupted. But as long as such ones are with us, the transfusion continues unabated, and we can boast in them in Christ. The leading ones in all the local churches should be such channels, such means of supply.

It should matter to the church whether we live or die. Our living should matter greatly to the saints. But whether or not this is so depends on the degree to which we live Christ, minister Christ, and infuse others with Christ. I am sorry to say that, with respect to infusing Christ into the church, there are certain leading ones about whom it makes little difference whether they live or die. But with others their continuing with us or their being taken from us in death makes a great difference. I think of the example of a brother very dear to us, Eugene Gruhler, Sr. He surely was a means of supply to the Body. From the depths of my heart, I can say that his going to be with the Lord was a loss to us in the church life. It made a difference to us whether this brother remained or went to be with the Lord. The same should be true of every one of us. It should matter to the church whether we live or die. But this depends on our living Christ, magnifying Christ, ministering Christ, and transfusing Christ from the depths of our being into that of the saints. If we experience Christ and enjoy Him in this way, it will make a difference to the church whether we remain or go to be with the Lord.

We have seen that we cannot boast directly in Christ as the Head. Rather, there need to be some members to function as channels through which others may enjoy Christ

并在生命里长大。我们迫切需要这种供应的凭借。在各个国家里，即使只有一、两位，许多人就会得着基督的供应。因着保罗是这种肢体，他拣选留下，继续与圣徒同住，为使他们得到信仰上的进步和喜乐，好叫他们能在保罗身上在基督耶稣里夸口。圣徒们要经历基督，就需要有人作这样的管道。在一些国家里，人要经历基督却没有路，因为在那里没有一个人真正活基督、显大基督。结果那里的信徒就没有路享受基督。我们何等需要象保罗这样的人。当保罗活着的时候，许多人能够经历基督，并且得到信仰上的进步和喜乐。

and grow in life. There is an urgent need for such means of supply. Even if there are only one or two in a particular country, many others will receive the supply of Christ. Because Paul was this kind of member, he chose to remain and continue with the saints for their progress and their joy in the faith so that they could glory in him in Christ. If the saints are to experience Christ, there is the need for someone to serve as such a channel. In certain countries there is no way for people to experience Christ because there is not even one person in that country who truly lives Christ and magnifies Him. As a result, the believers there have no way to enjoy Christ. There is a great need for people like Paul. When Paul was alive, many could experience Christ and have the progress and joy in the faith.

在一个灵里站立得住，
同魂一齐努力

* * * *

经文及注解：腓一 27 及注，28 ~ 30 及注

纲要：

- 操练灵与操练魂
- 借努力而站住
- 不要被牵引离开了灵
- 站住的地点
- 用魂作武器
- 借着站住并努力而经历基督

* * * *

读经：腓立比书一章二十七至三十节。

腓立比书的基本观念就是经历基督。如果我们想要正确的领会腓立比一章，以及其中所使用特殊的辞句，我们就需要看见，支配整卷书的观念及控制的因素，乃是经历基督。我们不该照着天然的领会，而该照着基督，来解释保罗的用语。事实上，这卷书里的每一个点都与基督和经历基督有关。

操练灵与操练魂

一章二十七节保罗说，“只要你们行事为人配得过基督的福音，叫我或来见你们，或不在你们那里，可以听见关于你们的事，就是你们在一个灵里站立得住，同魂与福音的信仰一齐努力。”我们不仅需要为着经历基督在一个灵

STANDING FIRM IN ONE SPIRIT,
STRIVING TOGETHER WITH ONE SOUL

* * * *

Scripture and Footnotes: Phil. 1:27 and footnotes, 28-30 and footnotes

Outline:

- EXERCISING BOTH SPIRIT AND SOUL
- STANDING BY STRIVING
- NOT DRAWN OUT OF THE SPIRIT
- A PLACE TO STAND
- USING THE WEAPONS OF THE SOUL
- EXPERIENCING CHRIST BY STANDING AND STRIVING

* * * *

Scripture Reading: Phil. 1:27-30

The basic concept of the book of Philippians is the experience of Christ. If we would have a proper understanding of Philippians 1 and the extraordinary expressions used in it, we need to see that the controlling concept, the governing factor, of the whole book is the experience of Christ. We should interpret Paul's expressions not according to our natural understanding, but according to Christ. Virtually every point in this book is related to Christ and the experience of Christ.

EXERCISING BOTH SPIRIT AND SOUL

In 1:27 Paul says, "Only conduct yourselves worthily of the gospel of Christ, that whether coming and seeing you or being absent I may hear the things concerning you, that you stand firm in one spirit, with one soul striving together in the faith of the gospel." We need not only to stand firm in one spirit for the experience of Christ, but

里站立得住，也需要同魂与福音的信仰一齐努力。为着福音的工作同魂，比在一个灵里经历基督难。这需要我们在灵里重生以后，进一步在我们的魂，特别在我们的心思，就是我们魂的主要、领先部分里，得着变化。

在一章二十七节，保罗嘱咐腓立比人要在一个灵里站立得住，同魂努力。圣经里只有这个地方，把灵、魂两个字这样连在一起使用。说到站住，我们必须在一个灵里站立得住；论到一齐努力，我们必须同魂。我们必须操练我们的灵，也操练我们的魂。我们操练灵，为要站立得住；操练魂，好与福音的信仰一齐努力。努力这里是指借着争战来奋斗、作工。

借努力而站住

我们要看见，我们乃是在一个灵里站住，同魂（直译，以一个魂）努力，这是很重要的。我们必须区别“在…里”和“以”这两个介系词。我们是一个灵里站住；我们同魂（直译，以一个魂）努力。我们站住是在神面前，但我们努力却是在人面前。在神面前我们必须站住作见证，而在人面前我们必须同魂一齐努力。

事实上，照二十七节文法的结构来看，在一个灵里站立得住，以及同魂一齐努力不是两件分开的事。保罗不是先嘱咐腓立比人在一个灵里站立得住，然后又嘱咐他们要同魂一齐努力。他乃是嘱咐他们“在一个灵里站立得住，同魂…一齐努力”。保罗的写法指明，我们要站立得住，就必须努力。事实上，努力就是站住的一部分。我们是一个灵里站立得住，是借着同魂一齐努力。

“在一个灵里”与“以一个魂”有什么不同？保罗为什么不说“以一个灵”、“在一个魂里”？保罗又为什么不说“站立得住…一齐努力”，而说不说“站立得住，并要一齐努力”？我举个简单的例子。假定一位父亲对儿子说，“吃快一点，筷子要用对！”这和下面的说法不同：“吃快一点，并且筷子还要用对！”第一个命令句里，用对筷子就是吃得快的方法。第二个命令句里，吃快一点与筷子还要用对是两件不同的事。因着当时的背景，保罗不是吩咐腓立比

also to strive together with one soul in the faith of the gospel. To be with one soul for the gospel work is more difficult than to be in one spirit for the experience of Christ. This requires that, after being regenerated in our spirit, we be transformed in our soul, especially in our mind, which is the main part, the leading part, of our soul.

In 1:27 Paul charges the Philippians to stand firm in one spirit and to strive with one soul. Nowhere else in the Bible are the terms spirit and soul used together in this way. Concerning our standing, we need to be firm in one spirit; concerning striving together, we need to be with one soul. We need to exercise both our spirit and our soul. We exercise our spirit to stand firm, and we exercise our soul to strive together in the faith of the gospel. To strive here is to struggle, to work by fighting.

STANDING BY STRIVING

It is important to see that we stand in one spirit and strive with one soul. We need to differentiate between the prepositions in and with. In one spirit we stand; with one soul we strive. We stand before God, but we strive before man. Before God we must stand as a testimony, and before man we must strive together with one soul.

Actually, according to the grammatical construction of verse 27, standing firm in one spirit and striving together with one soul are not two separate things. Paul does not charge the Philippians to stand firm in one spirit and then to strive together with one soul. Rather, he charges them to “stand firm in one spirit, with one soul striving together.” Paul’s way of writing indicates that in order to stand firm, we need to strive. Striving is in fact part of standing. We stand firm in one spirit by striving together with one soul.

What is the difference between “in one spirit” and “with one soul”? Why does Paul not say “with one spirit” and “in one soul”? And why does Paul say “stand firm...striving together” instead of “stand firm and strive together”? Let me use a simple illustration. Suppose a father says to his son, “Eat quickly, using your fork properly.” This is different from saying, “Eat quickly and use your fork properly.” In the first command, using the fork properly is the way to eat quickly. In the second, eating quickly and using the fork properly are two distinct matters. Because of the background, Paul did not tell the Philippians to stand firm and strive, but to stand firm, striving together with one soul.

人站立得住，并且要努力；他乃是说，要站立得住，同魂一齐努力。因着热中犹太教者非常活跃，信徒们就必须站立得住，不受搅扰，不被动摇，也不被移动。特别是保罗不在他们那里的时候，更需要站立得住。能坚固信徒的保罗离得那么远，而那些传讲与神的经纶相反教训的犹太教师就在眼前。这就是保罗在一章末了，嘱咐信徒要站立得住的原因。然而，他们若要站立得住，就必须同魂一齐努力。他们若不努力，就不能站住。因此，在这种情况下，努力与站住是不能分开的，而努力实际上就是站住。

今天，如果我们站住而不努力，最终，我们会因着反对而动摇，或被移动。单单鼓励人要站立得住还是不够。我再说，我们要站立得住，就必须努力、争战。努力乃是站住的路。实际上，努力就是站住。换一种说法就是：我们要以攻为守。如果我们不知道怎么去进攻，我们的防御就会有缺失。如果我们想保卫自己，就必须对撒但采取攻势。这里的重点就是必须以攻为守。所以，在一章二十七节保罗没有把站立得住和一齐努力分开；反之，他指明这两件事乃是一。

有些地方的召会站立得住，却没有多少努力。如果这些召会不开始努力、争战的话，他们至终会动摇或被移动。所有的召会都需要积极进取。他们这样的努力，就能继续站住。但是，召会若不努力的话，迟早就会动摇而被移动。

不要被牵引离开了灵

如果我们要站立得住，就必须在一个灵里；如果我们要一齐努力，就必须同魂。我们从经历中知道，在一个灵里与同魂之间有很大的不同。每当召会遭受攻击和反对的时候，我们需要站立得住。我们在哪里站住呢？我们在灵里站立得住。我们若不留在灵里，就会分裂。首先，意见会进来，然后会有不合，最后分裂就发生了。即使只有三位弟兄在一起，他们若不留在灵里，迟早会分开。不同的意见、思想和观念会导致不合，这个不合会在暗中破坏合一，

Because the Judaizers were so active, it was necessary for the believers to stand firm and not be distracted, shaken, or moved. Such a firm standing was especially necessary during Paul's absence. Paul, the one who could establish the believers, was away from them, but the Judaistic teachers, those who were preaching contrary to God's economy, were at hand. This was the reason that toward the end of chapter one Paul charged the believers to stand firm. However, if they were to stand firm, they would have to strive together with one soul. Apart from striving, they would not be able to stand. Therefore, in this case striving is not a thing separate from standing. Rather, striving is the standing in actuality.

If we today only stand but do not strive, eventually we shall be shaken by the opposition or moved by it. It is not adequate simply to encourage others to stand firm. I repeat, in order to stand firm, we must strive and fight. Striving is the way to stand. Actually, to strive is to stand. Another way of putting it is to say that in order to have a defense, we need to be on the offensive. If we do not know how to go on the offensive, we shall not have an adequate defense. If we would defend ourselves, we must take the offensive against Satan. The point here is that defense requires offense. This is the reason that in 1:27 Paul does not make standing firm a separate matter from striving together. Instead, he indicates that these two matters are one.

In some places the churches are standing firm. However, they are not doing much striving. If these churches do not begin to strive and fight, eventually they will be shaken or moved. All the churches need to be aggressive. By striving in this way, they will be able to maintain their stand. But if the churches do not strive, sooner or later they will be shaken and moved.

NOT DRAWN OUT OF THE SPIRIT

If we would stand firm, we must be in one spirit. If we would strive together, we need to be with one soul. In our experience we realize that there is a great difference between being in one spirit and being with one soul. Whenever the church is attacked and opposed, we need to stand firm. Where do we stand firm? We stand firm in spirit. If we do not stay in our spirit, we shall be divided. First opinions will enter in, then there will be dissension, and eventually division will come about. Even if three brothers are together and do not remain in the spirit, they will eventually be divided. The different opinions, thoughts, and concepts will lead to dissension, and this dissension will

而造成分裂。因此，我们唯有在灵里，才能站立得住。除此之外，我们无法站立得住。

我们若回顾已往的经历，就会看见当我们遭到反对或攻击时，若是被牵引从灵里出来，我们里面就会生发怀疑和问题。假定腓立比信徒遭受热中犹太教者反对时不留在灵里，他们可能就对保罗发生怀疑，打起问号来。他们可能怀疑保罗是不是把全部的真理告诉了他们，或者他们可能会认为传扬犹太教者还有一些东西是他们所需要的。这类怀疑和问题的源头不是在灵里。当我们回到灵里，留在灵里，并且我们全人向消极的问题和怀疑关闭时，一切问题就都要迎刃而解。

这些年来，我们一直受到攻击，仇敌不断攻击我们，一直不放我们过去。在遭受攻击和反对的期间，我们可能从灵里被拉出去。如果我们晓得自己的光景是这样，就必须马上回到灵里，叫撒但的攻击不得其门而入。这样留在灵中，就是在灵里站立得住。

我与倪弟兄同在中国的那些年间，亲眼看见他遭受到许多攻击。那时，他是大伞，我藏在大伞之下。因为他是大伞，雨水打在他身上而不是打在我身上。有时候攻击才开始，我里面不知不觉就起了怀疑，特别是在清晨或是深夜的时候。偶而我会想，也许有些事情是我们错了吧。每当我觉察出仇敌这样偷袭时，我就马上回到灵里，运用我的灵来祷告，这样，我就能在一个灵里站立得住。在遭受攻击与反对的期间，最要紧的就是我们要留在灵里。在这种时候，只有我们的灵能保守我们在一起。我们不是以一个灵站立得住，而是必须在一个灵里，站立得住。

站住的地点

要站立得住，必须有适当的地点，这地点就是我们的灵。地方召会中带头的弟兄们不应该问人在某一件事上是不是同意他们。这个问题问得不对。长老们中间不需要协议，却迫切需要留在灵里。外交家可能需要协商，但长老们不需要。如果地方召会的长老们留在灵里，就不需要什么协

undermine the oneness and cause division. Therefore, we can stand firm only if we are in spirit. In no other organ of our being can we stand firm.

If we consider our experience, we shall realize that if we are drawn out of the spirit when we are opposed or attacked, doubts and questions will rise up within us. Suppose the Philippian believers did not remain in the spirit when they were opposed by the Judaizers. They might have had doubts or questions about Paul. They might have wondered if Paul had told them all the truth, or they might have thought that the Judaistic preachers had something more that they needed. Such doubts and questions do not have their source in the spirit. When we return to our spirit, stay there, and close our being to negative questions and doubts, there are no problems.

Throughout the years we have been attacked. The enemy attacks constantly and refuses to let us go. During times of attack or opposition, we may be pulled out of the spirit. If we realize that this is our situation, we must immediately return to our spirit and close the door to Satan's attack. To remain in the spirit in this way is to stand firm in the spirit.

During the years I was with Brother Nee in China, I saw how many attacks came upon him. In those days he was the umbrella, and I was one under the umbrella. Because he was the umbrella, the rain beat down on him, not on me. Sometimes, when the attacks first came, doubts would creep into my being. This would happen especially early in the morning or late at night. Occasionally the thought would come that perhaps we are wrong in certain matters. Whenever I detected such an inroad of the enemy, I would return to the spirit and exercise my spirit to pray. Then I could stand firm in one spirit. During times of attack and opposition, it is crucial that we remain in spirit. Only our spirit can keep us together at such times. We need to stand firm not with one spirit, but in one spirit.

A PLACE TO STAND

Standing firm requires a place, and this place is our spirit. The leading ones in a local church should not ask whether or not others agree with them in a particular matter. This is the wrong question. Among the elders there is no need for agreement, but there is the desperate need to remain in the spirit. Diplomats may need agreements, but elders do not. If the elders in a local church remain in the spirit, there will be no need

议。想要达成协议就指明我们不在灵里。我们不需要协议，只该在灵里站立得住。

用魂作武器

在一个灵里站立得住是防御的措施，而不是攻击的措施。我们已经指出，没有攻击就不能维持适当的防守。因此，我们要在灵里站立得住，也需要同魂（直译，以一个魂）一齐努力、争战。“在…里”这个介系词指的是范围，“以”这个介系词指的是工具。范围是我们的灵，而工具是我们的魂。

我们魂的功能好比争战时所使用的武器。我们必须用魂作武器，一齐努力。不要以为只要在灵里就够了。不，我们的**心思、情感和意志都需要操练。我们的**心思该能深思熟虑，情感要丰富，意志要坚刚。这样，我们就会有强而有力的武器，好来争战。

有些似乎属灵的人，他们的魂好象水母一样，非常软弱无力。他们从来不想争战或努力。这指明他们没有任何需要的武器。他们和使徒保罗截然不同。保罗站立时，乃是在灵中站住；但他努力时，是以非常刚强的魂来努力。

我们的难处若不是软弱无力，不运用我们魂的功能，就是时起分争，相咬相吞，而不去攻击敌人。软弱无力的人就象水母一样，这样的人不只没有脊椎骨，好象全身连一根骨头也没有。他们想要“属灵”，一举一动总是和和气气、仁慈又谦卑的，从不用他们的魂在福音的信仰上努力。然而，还有些人却是用心思、情感和意志去努力争战。但他们争战时又起分争；他们不是与仇敌争战，反而和别的圣徒争战起来。所以，保罗吩咐我们要同魂一齐努力；我们应该同魂与仇敌争战。

在一个灵里比较容易，但是，同魂一齐努力就不是那么简单。我们的灵里有良心、交通和直觉。灵的这些功能不是难处的起因。我们与别人发生难处的起因是在魂里。心思会造成困扰，情感也可能具有破坏性，意志又可能很顽固。姊妹们通常受情感“巨人”的搅扰，而弟兄们则受心思和意志这两个“巨人”的为难。男人的观

for agreement. To try to come to an agreement is an indication that we are not in spirit. Instead of trying to agree, we should simply stand firm in spirit.

USING THE WEAPONS OF THE SOUL

Standing firm in one spirit, however, is a defensive measure, not an offensive one. As we have indicated, without an offense we shall not be able to maintain a proper defense. Thus, in order to stand firm in our spirit, we also need to strive, to fight together, with one soul. Whereas the preposition “in” denotes a realm, the preposition “with” denotes an instrument. The realm is our spirit, but the instrument is our soul.

The faculties of our soul may be likened to weapons used in warfare. We need to strive together with these weapons of the soul. Do not think that it is sufficient only to be in spirit. No, we also need to be exercised in our mind, emotion, and will. We should be thoughtful in our mind, full of feeling in our emotion, and strong in our will. Then we shall have powerful weapons with which to fight.

Some seemingly spiritual people are like jellyfish in the soul. They are very wishy-washy. They never want to fight or strive. This indicates that they do not have the needed weapons. They are very different from the apostle Paul. When Paul stood, he stood in spirit. But when he strove, he strove with a very strong soul.

Our problem is that either we are wishy-washy and do not use the faculties of our soul, or we become dissenting and fight each other instead of fighting the enemy. Those who are wishy-washy are like jellyfish. Such ones not only lack backbone, but do not seem to have any bones whatever. Wanting to be “spiritual,” they always act nice, kind, and humble, never striving with their soul in the faith of the gospel. Others, however, may fight and strive, using the mind, emotion, and will. But in fighting they become dissenting. Instead of fighting the enemy, they fight against other saints. This is the reason Paul tells us to strive with one soul. With one soul we should fight against the enemy.

Although it is rather easy to be one spirit, it is not so easy to strive together with one soul. In the spirit we have the conscience, the fellowship, and the intuition. These functions of the spirit are not the cause of problems. The cause of problems between us and others is found in the soul. The mind may be troublesome, the emotion may be destructive, and the will may be stubborn. The sisters are usually troubled by the “giant” of the emotion, whereas the brothers are troubled by two “giants”—the mind and the

念和意志多半都很强，不愿愚昧的跟随别人，总要坚持自己的尊严与纯正。一般来说，姊妹们动情感过于用意或心思。结果，别人一哭她们就很容易激动。不管一位姊妹受过多好的教育，她还是女性，非常受自己情绪的影响，不论年轻的姊妹或年长的姊妹都是一样。所以，我们的问题出在魂上一弟兄们在心思上和意志上，姊妹们则在情感上。

借着站住并努力而经历基督

我们的确需要保罗叫我们同魂一齐努力的嘱咐。我们努力、争战的时候，必须提防我们的心思、情感和意志。我们必须注意我们的思想、感觉和企图。我们不应该给天然的心思、意志和情感留地步，不可让这些妨碍我们同魂一齐努力。我们这些为着神的权益争战的人，必须在一个灵里，也必须同魂一齐努力。这是我们经历基督的另一条路。站立得住就是经历基督，一齐努力也是经历基督。愿我们都借着在一个灵里站立得住，同魂一齐努力，而经历基督。

will. Most men are strong in their concept and in their will. They do not want to follow others foolishly, but insist on their own honor and integrity. For the most part, the sisters exercise the emotion more than the will or the mind. As a result, they are easily moved by the sight of someone weeping. No matter how well educated a sister may be, she is still a female and influenced much by her emotion. This is true of older sisters as well as younger ones. Our problems, therefore, are found in the soul—in the mind and will for the brothers and in the emotion for the sisters.

EXPERIENCING CHRIST BY STANDING AND STRIVING

We surely need Paul's charge to strive together with one soul. In our fighting, our striving, we need to be on the alert concerning our mind, emotion, and will. We need to be watchful with respect to our thought, our feeling, and our intention. We should not give any ground to our natural mind, will, and emotion. They must not be allowed to interfere with our striving together with one soul. We who fight for God's interest must be in one spirit, and we must strive with one soul. This is another way for us to experience Christ. To stand firm is to experience Christ, and to strive together is also to experience Christ. Let us all experience Christ by standing firm in one spirit, striving together with one soul.

信徒们对使徒的扶持

THE BELIEVERS' SUPPORT TO THE APOSTLE

* * * *

经文及注解：腓二 1 ~ 4 及注

纲要：

- 思念相同的事
- 有相同的爱
- 私图好争与贪图虚荣
- 心思卑微
- 对基督正常的经历

* * * *

读经：腓立比书二章一至四节。

腓立比二章前四节是一个长句。一至二节说，“所以在基督里若有什么鼓励，若有什么爱的安慰，若有什么灵的交通，若有什么慈心、怜恤，你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。”在一至二节，使徒恳求腓立比人给他鼓励和安慰。他们对保罗，在基督里若有什么鼓励，若有什么爱的安慰，若有什么灵的交通，若有什么慈心、怜恤，保罗求他们要使他的喜乐满足。

二章一至四节的述词是：“使我的喜乐满足。”本书既是说到对基督的经历和享受，其结果乃是喜乐，所以本书也是一本充满喜乐、欢喜的书。（腓一 4，18，25，二 17 ~ 18，28 ~ 29，三 1，四 1，4。）在腓立比人中间，他们的思想不合，（四 2，）这令使徒担忧。因此，他求他们思念相同的事，甚至思念同一件事，可以使他的喜乐满足。

* * * *

Scripture and Footnotes: Phil. 2:1-4 and footnotes

Outline:

- THINKING THE ONE THING
- HAVING THE SAME LOVE
- RIVALRY AND VAINGLORY
- LOWLINESS OF MIND
- THE NORMAL EXPERIENCE OF CHRIST

* * * *

Scripture Reading: Phil. 2:1-4

The first four verses of Philippians 2 are one long sentence. Verses 1 and 2 say, “If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions, make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.” In verses 1 and 2 the apostle appealed to the Philippians for their encouragement and consolation. He begged them to make his joy full, if they had any encouragement in Christ, any consolation of love, any fellowship of spirit, and any tenderheartedness and compassions toward him.

The predicate in 2:1-4 is “make my joy full.” Since this book is concerned with the experience and enjoyment of Christ, which issue in joy, it is also a book filled with joy and rejoicing (1:4, 25, 18; 2:17-18, 28-29; 3:1; 4:1, 4). Among the Philippians there was dissension in their thinking (4:2), dissension which troubled the apostle. Hence, he asked them to think the same thing, even the same one thing, that they might make his joy full.

在二章一至四节，我们看见信徒与使徒之间的交通。一章的交通是单向的，从使徒达到信徒。现在我们看见二章里的交通，乃是从信徒达到使徒。交通需要这样双向的往返。这种双向的交通乃是为着经历基督。因着保罗对基督富有经历，所以他能在一章里向信徒陈明他的经历；这是他对信徒们的交通。现在，他在二章里要求腓立比信徒以交通回报他。

保罗恳求腓立比人在基督里若有什么鼓励，若有什么爱的安慰，若有什么灵的交通，若有什么慈心、怜恤，他们就要使他的喜乐满足。虽然保罗能为腓立比人喜乐，但是他们中间有些情形，使他不能有满足的喜乐。保罗可以说，“腓立比人哪，我为你们喜乐，但我的喜乐还不能满足。你们中间有些情形使我的喜乐不能满足，我恳求你们使我的喜乐满足。”

腓立比二章一至四节显然是由一位满了经历、十分成熟的人写的。保罗说话的口气又亲切又柔和。因着保罗写这几节的方式，大多数读腓立比书的人都不甚了解，尤其不懂第一节。这节里保罗究竟在说些什么？他为什么问在基督里是否有什么鼓励，有什么爱的安慰，有什么灵的交通，有什么慈心、怜恤？保罗乃是说，如果腓立比人以这些供应他，就会使他的喜乐满足。如果他们有什么鼓励、安慰、交通、慈心和怜恤，他们一定会迫不及待的要使使徒保罗的喜乐满足。

这些话不可能出自一个年轻人的口。年轻人会以强烈、直截了当的方式说，“腓立比人哪，你们爱我么？如果你们爱我，你们必须鼓励我。”这样的口气刺耳而不柔和。保罗的语气和措辞证明他成熟了。他恳求他们，甚至求他们对他的交通有回应。在前一章里，他给了他们那些有益的交通，现在他要他们也以这样的交通回报他。这种交通的回报，乃是信徒们对使徒的扶持。他们的鼓励、安慰和慈心会扶持被囚的保罗。

虽然保罗是个囚犯，他所关心的却不是自己所受的监禁，反之，他关心信徒对他的态度，以及对他是怎样的灵。再

In 2:1-4 we see the fellowship between the believers and the apostle. The traffic in Philippians 1 is one-way traffic from the apostle to the believers. Now in chapter two we see the traffic from the believers to the apostle. Fellowship requires such two-way traffic. This two-way traffic is for the experience of Christ. Because Paul was rich in the experience of Christ, he could present an account of his experience to the believers in chapter one. This was his fellowship to them. Now in chapter two he asks the believers in Philippi to return the fellowship to him.

Paul appealed to the Philippians that if there was any encouragement in Christ, any consolation of love, any fellowship of spirit, any tenderheartedness and compassions toward him, they would make his joy full. Paul could rejoice over the Philippians, but something about them kept him from rejoicing in a full way. Paul could say, “Philippians, I have joy concerning you, but my joy is not full. There is something among you which hinders me from rejoicing in a full way. I beg you to make my joy full.”

Philippians 2:1-4 was obviously written by an experienced person, full of maturity. The tone of Paul’s words is tender and soft. Because of the way Paul wrote these verses, most readers of Philippians do not understand them adequately. This is especially true of verse 1. What is Paul talking about in this verse? Why does he inquire if there is any encouragement in Christ, any consolation of love, any fellowship of spirit, or any tenderheartedness and compassions? Paul was saying that if the Philippians had such things for him, they would make his joy full. If they had any encouragement, consolation, fellowship, tenderheartedness and compassions, they would be eager to cause the apostle Paul to rejoice in full.

These words could not have been uttered by a young man. A young person would have spoken in a strong, direct way, saying, “Philippians, do you love me? If you love me, you must encourage me.” The tone would have been harsh instead of soft. Paul’s tone and expression testify of his maturity. He appealed to them and begged them to respond to his fellowship. He had given them such positive fellowship in the preceding chapter. Now he wanted them to return this fellowship. Such a return of fellowship would be the believers’ support to the apostle. Their encouragement, consolation, and tenderheartedness would support Paul in his imprisonment.

Although Paul was a prisoner, his concern was not for his imprisonment. Instead, he was concerned about the attitude of the believers and for the kind of spirit they had toward

没有什么事比信徒对使徒消极的态度更叫他伤心了。换句话说，监禁难不倒保罗，倒是腓立比信徒中间的情形令他挂虑。他非常关心他们属灵的光景。因此，保罗恳求腓立比人使他的喜乐满足。保罗需要他们的鼓励、安慰和交通，作为对他的扶持。如果腓立比人给他这样的扶持，就会使他的喜乐满足。

思念相同的事

腓立比人使保罗喜乐满足的路乃在于思念相同的事，甚至是思念同一件事。（二 2。）从本书全文看，同一件事必是指对基督主观的认识和经历。（一 20～21，二 5，三 7～9，四 13。）基督，唯有基督，该是我们全人的中心和普及。我们的思念应当集中在对基督宝贵的认识和经历上。任何别的事物，都会使我们的思念不同，造成我们中间的不合。

保罗被囚时，令他担忧的就是腓立比人中间的不合。腓立比的圣徒都很好，当地的召会也建立得很有秩序。然而，他们中间有不合的情形。他们虽然在灵里是一，却没有同魂一齐努力。虽然他们都爱主，却没有思念相同的事，这叫保罗心情沉重。因着心头的重压，他恳求腓立比人要魂里联结，思念相同的事，使他的喜乐满足。

有相同的爱

思念相同的事与有相同的爱有关。保罗在二章二节说到“有相同的爱”，这指明腓立比的信徒，因着思念上的不合，而有不同程度的爱，对众圣徒没有相同的爱以保守一。

今天在召会生活中，我们对众圣徒也可能没有相同的爱，反倒有不同程度的爱。我们可能爱一位弟兄远超另一位弟兄。我们可能因着对一位弟兄爱得不多，就不会好好服事他；但是因着我们非常爱另一位弟兄，我们对他的服事可能就太多了，甚至用我们的爱把他宠坏了。在召会生活里，我们可能对不同的圣徒有不同程度的爱。如果我们的光景

him. Nothing hurt the apostle as much as a negative attitude of the believers toward him. In other words, Paul was not troubled by his imprisonment, but he was troubled by the situation among the believers in Philippi. He was very concerned about their spiritual condition. Therefore, Paul appealed to the Philippians to make him happy to the uttermost. Paul needed their encouragement, consolation, and fellowship to be a support to him. If the Philippians would render him such support, they would make his joy full.

THINKING THE ONE THING

The way the Philippians could make Paul's joy full was to think the same thing, even the one thing (2:2). According to the context of the entire book, the one thing must refer to the subjective knowledge of Christ and experience of Christ (1:20-21; 2:5; 3:7-9; 4:13). Christ, and Christ alone, should be the centrality and universality of our entire being. Our thinking should be focused on the excellency of the knowledge of Christ and the experience of Christ. Anything else causes us to think differently and thus creates dissensions among us.

What troubled Paul in his imprisonment was the dissension among the Philippians. The saints in Philippi were good, and the church in that city had been well established. However, there was dissension among them. Although they were one in spirit, they were not striving together with one soul. Although they all loved the Lord, they were not thinking the same thing. This caused Paul's heart to be heavy. Out of heaviness of heart, he appealed to the Philippians to make his joy full by being joined in soul and by thinking the same thing.

HAVING THE SAME LOVE

Thinking the same thing is related to having the same love. Paul's word in verse 2 about "having the same love" indicates that, because of their dissenting thinking, the Philippian believers had different levels of love. They did not have the same love toward all the saints for the keeping of oneness.

It is possible that we in the church life today may not have the same love for all the saints. Instead, our love may be on different levels. We may love a certain brother much more than we love another brother. Because we may love a particular brother only to a small degree, we may not be inclined to render much service to him. But because we love another brother to a very high degree, we may serve him too much and even spoil him by our love. It is possible in the church life to have different levels of love for

是这样，我们的爱就不是同魂的爱。我们爱一位弟兄时有一种的魂，但爱另一位弟兄时却有另一种的魂。结果，我们没有实际上的一，反倒有不合。

在二章二节保罗也说到魂里联结，这指明腓立比人中间的不合，是由于他们没有在魂里联结，没有在他们的心思，就是他们魂的主要部分里，思念同一件事。他们的难处不在于他们的灵，乃在于他们的魂，就是在于他们的心思。他们借着重生，有基督在他们的灵里；但他们还没有借着变化，有基督在他们的魂里。唯有让基督浸透并占有他们的全魂，他们才能在魂里成为一。

腓立比信徒已经在灵里联结，但是他们没有完全在魂里联结。有不同程度的爱，就是我们没有在魂里联结的记号。如果我们在魂里联结，我们对众圣徒就会有一样的爱。

私图好争与贪图虚荣

在二章三至四节保罗继续说，“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；各人不但看重自己的长处，也看重别人的。”保罗论私图好争与贪图虚荣的话可能指明，那些不合的腓立比人，行事是出于私图好争或贪图虚荣。这二者都会造成信徒中间的不合。私图好争和贪图虚荣可能潜伏在我们中间。连我们在召会的聚会中作见证时，都可能有私图好争。可能你分享的时候，没有多少圣徒说阿们。但是别人分享时，圣徒们反应热烈，阿们声音很大。这种情形叫你沮丧，你可能决定再也不要再在聚会中分享了。因此，在作见证这件事上也可能有私图好争。甚至在我们分享对基督的经历时，争竞的感觉可能就隐藏在我们里面。

有些弟兄曾经劝告圣徒多说阿们来鼓励那些比较软弱的圣徒，但是对刚强的就不必说这么多阿们。这种鼓励只不过是喂养肉体，加强人的魂。

我再说，在召会生活中，圣徒中间可能有私图好争。假定有一些弟兄差不多同时进入召会生活。后来，其中一位被设立为长老，另外那些人可能就不高兴了，问为

different saints. If this is our situation, our love is not the love with one soul. We have one kind of soul when we love one brother, but a different kind of soul when we love another brother. As a result, instead of practical oneness, there will be dissension.

In 2:2 Paul also speaks of being joined in soul. This indicates that the dissension among the Philippians was due to their not being joined in soul, not thinking the one thing in their mind, the leading part of the soul. Their problem was not with their spirit, but with their soul, especially with their mind. They had Christ in their spirit through regeneration, but they did not have Christ fully in their soul through transformation. Only by having Christ saturate and occupy their entire soul could they be made one in soul.

The Philippians had been joined in spirit, but they had not been fully joined in soul. To have different levels of love is a sign that we have not been joined in soul. If we have been joined in soul, we shall have the same love for all the saints.

RIVALRY AND VAINGLORY

In 2:3 and 4 Paul goes on to say, “Doing nothing by way of rivalry nor by way of vainglory, but in lowliness of mind counting one another more excellent than yourselves, not regarding each his own things, but each the things of others also.” Paul’s word about rivalry and vainglory may indicate that the dissenting Philippians were doing things out of rivalry or vainglory, both of which cause dissension among believers. Rivalry and vainglory may lie hidden among us. Even when we testify in the church meetings, there may be rivalry. Perhaps when you share, not many saints say amen. But when someone else shares, the saints are very responsive, and there are many amens. Disappointed by the situation, you may decide never to share again in the meetings. Thus, in giving testimonies there may be rivalry. Even when we share our experiences of Christ, a feeling of rivalry may be hidden within us.

Some brothers have advised the saints to say amen to the weaker ones in order to encourage them, but not to say amen as much to the strong ones. This kind of encouragement simply feeds the flesh and strengthens the soul.

I say once again that in the church life it is possible to have rivalry among the saints. Suppose a number of brothers come into the church life close to the same time. Later, one among them is appointed to be an elder. The others may be displeased and ask

什么唯独那位弟兄作了长老，他在召会里并不比别人来得久。这些弟兄们可能没有说出这样的话来，但他们心里却是这么想。

私图好争与贪图虚荣常常分不开。哪里有私图好争，哪里就有贪图虚荣。当你作见证，圣徒不说阿们时，你为什么不高兴？这是因为贪图虚荣。当有位弟兄被设立为长老，其他的弟兄为什么感到不高兴？也是因着贪图虚荣。

保罗在四章二节说，“我劝友欧底亚，也劝循都基，要在主里思念相同的事。”我信那两位姊妹之间有私图好争，可能是争谁为首。结果，她们在行事上私图好争，并且贪图虚荣。

如果在腓立比信徒中间没有私图好争与贪图虚荣，保罗就不会在二章三节提到这些事。在此保罗似乎是说，“我请求你们凡事不可私图好争，不可贪图虚荣。这会使我的喜乐满足。弟兄们，你们中间有些人在行事上私图好争，这使我担忧。我很高兴你们爱主，并且你们在腓立比那里为主的见证站住。我欢喜，但是我的喜乐不能满足。只要你们中间有私图好争，我的喜乐就不能满足。再者，你们中间有些人贪图虚荣。如果你们对我有什么爱的安慰，请你们凡事不可私图好争，不可贪图虚荣，使我的喜乐满足。只要心思卑微，各人看别人比自己强。”

要消除私图好争与贪图虚荣并不容易，因为与人争竞是我们的天性。有些国家十分鼓励儿童与人争竞。在社会里到处都是争竞。然而，在召会生活里，我们不应该争竞。我们非但不互相争竞，反倒该看别人比自己强。

心思卑微

在二章三节保罗说到心思卑微。卑微与私图好争、贪图虚荣相对。保罗所说的这种卑微不是我们天然的卑微，乃是七至八节所描述基督的卑微。我们要注意保罗提到“心思卑微”。保罗在这里用到心思一辞，再次指明腓立比人

why that particular brother was made an elder, when he has not been in the church any longer than the others. Such a word may not be uttered, but this thought may be in the heart of those brothers.

Rivalry and vainglory are often found together. Where there is rivalry, there is usually vainglory. Why are you unhappy when the saints do not say amen to your testimony? Because of vainglory. Why do the brothers not feel pleased when a certain brother is appointed an elder and they are not? Also because of vainglory.

In 4:2 Paul says, “I beseech Euodias, and I beseech Syntyche, to think the same thing in the Lord.” I believe that there was rivalry between these two sisters, perhaps competition over who would be the leading one. As a result, they were doing things in the way of rivalry and vainglory.

If there had not been rivalry and vainglory among the Philippian believers, Paul would not have mentioned these things in 2:3. Here Paul seems to be saying, “I ask you not to do anything by way of rivalry or vainglory. This will help to make my joy full. Brothers, I am troubled by the fact that some among you are doing things in the way of rivalry. I am happy that you love the Lord and that you are standing there in Philippi for the Lord’s testimony. I rejoice, but my rejoicing is not yet full. It cannot be full as long as rivalry exists among you. Furthermore, some of you are seeking vainglory. If you have any consolation of love toward me, please make my joy full by not doing anything by way of rivalry or vainglory. Instead, in lowliness of mind, count others more excellent than yourselves.”

It is not easy to get rid of rivalry and vainglory, for we have a natural tendency to compete with others. In certain countries children are encouraged strongly to compete. In society competitiveness is found everywhere. However, we should not compete in the church life. Instead of competing with one another, we should count others more excellent than ourselves.

LOWLINESS OF MIND

In 2:3 Paul speaks of lowliness of mind. Lowliness is versus both rivalry and vainglory. The kind of lowliness Paul speaks of is not our natural lowliness; it is the lowliness of Christ, as illustrated in verses 7 and 8. Notice that Paul refers to “lowliness of mind.” Paul’s use of the word mind here is another indication that the problem of

中间不合的难处，是在于他们的心思未经变化。他们需要那在基督里面的心思。（二 5。）

在四节保罗说，“各人不单看重自己的长处，也看重别人的。”这里的长处指美德和品性。我们不该只看重自己的美德和品性，也该看重别人的。

对基督正常的经历

我们已经着重地指出腓立比书是论到经历基督的。从这卷书来看，经历基督是使徒与信徒之间彼此互相的事。我们读这封书信就可以看见，保罗一直与圣徒有合式的交通。从每一方面、每一角度来看，他与信徒们的交通都是合宜的。比较之下，腓立比人与使徒的交通在各方面都不够合宜。因此，在使徒这一面，对基督的经历是正常的；但是在腓立比圣徒那一面，对基督的经历不够正常，也可以说，多少有点不正常。

如果我们以整体的眼光来看腓立比书，就会领悟经历基督应包含彼此互相的关系。这必定不是一件单方面的事。然而，今天许多基督徒受到错误的教导，以为对基督的经历是单方面的。但我们若是单独的，就不可能对基督有正常的经历，这乃是事实。经历基督是一件身体的事。凡在身体上、属于身体的，都与相互的交通有关。因此，经历基督需要有彼此的交通。如果使徒与圣徒没有合式的交通，他对基督的经历就不会正常。照样，如果信徒与使徒没有交通，他们对基督的经历也不会正常。这指明我们对基督的经历是否正常，要看我们对使徒的态度而定。在这点上，我们会受到考验。如果我们对使徒的态度不合式，我们对基督的经历就不正常。同样的原则，如果使徒在对信徒的态度上有了偏差，他对基督的经历也不会正常。

腓立比书有一幅图画，给我们看见信徒与使徒之间要有合式的交通，对基督才能有正常的经历。虽然腓立比信徒爱主，也在召会里，但他们对基督的经历并不正常。不正常的一个原因是他们中间的不合，另一个原因是他们对使徒的态度可能不够绝对。如果他们对保罗的态度是绝对的，

dissension among the Philippians was a matter of their untransformed mind. They needed to have the mind which was in Christ (2:5).

In 2:4 Paul says, “Not regarding each his own things, but each the things of others also.” The things here refer to virtues and qualities. We should not regard only our virtues and qualities, but also the virtues and qualities of others.

THE NORMAL EXPERIENCE OF CHRIST

We have pointed out emphatically that Philippians is concerned with the experience of Christ. According to this book, the experience of Christ is a matter of mutuality between the apostle and the believers. As we read this Epistle, we see that Paul carried on fellowship with the saints in a proper way. In every aspect and from every angle, his fellowship with them was right. The Philippians, by contrast, were not proper in all respects in their fellowship with the apostle. Therefore, on the apostle's side, the experience of Christ was normal. But on the side of the Philippian saints, the experience of Christ was not altogether normal. To some extent at least, it was abnormal.

If we consider the book of Philippians as a whole, we shall realize that the experience of Christ involves mutuality. It is definitely not a one-sided matter. However, many of today's Christians are subject to the mistaken teaching that the experience of Christ is one-sided. But it is a fact that we cannot have a normal experience of Christ if we are individualistic. The experience of Christ is a Body matter. Whatever is in the Body and of the Body involves mutual fellowship. The experience of Christ thus requires mutuality. If the apostle did not have proper fellowship with the saints, his experience of Christ would not have been normal. Likewise, if the believers were not in fellowship with the apostle, their experience of Christ would not be normal. This indicates that whether or not our experience of Christ is normal depends on our attitude toward the apostle. Concerning this, we shall be tested. If our attitude toward the apostle is not proper, our experience of Christ will be abnormal. In the same principle, if the apostle is out of line concerning his attitude toward the believers, his experience of Christ will be abnormal.

In the book of Philippians we have a picture of the proper fellowship between the believers and the apostle for the normal experience of Christ. Although the Philippian believers loved the Lord and were in the church, their experience of Christ was abnormal. One reason for this abnormality was that there was dissension among themselves. Another reason was that their attitude toward the apostle might not have

他们就会接受他的话，思念相同的事，有相同的爱，魂里联结，思念同一件事，凡事都不私图好争，不贪图虚荣，各人看别人比自己强，看重别人的美德与品性。如果信徒接受保罗的话，并且照着去实行，他们在经历基督的事上就会平衡且正常了。

在腓立比这卷论到经历基督与享受基督的书里，我们看见享受基督必须是身体的事，必须是在交通中彼此互相的事。如果我们对使徒的态度出了问题，我们彼此的态度也会出问题。因此，我们对使徒的态度是我们光景的考验。如果我们对使徒的态度错了，我们的光景定规不正常。若是这样，我们对基督的经历也会不正常。

今天基督徒当中，对基督几乎没有什么正常的经历。相反的，基督徒中间的光景是不正常的。使徒与信徒之间合式的交通已经被破坏到了极点。在主恢复里，我们必须从腓立比书中蒙光照，并从主接受怜悯和恩典，使得信徒与使徒之间有合式的、彼此互相的交通。

我们已经指出，我们在腓立比书中看见保罗对信徒的态度，以及保罗对信徒的灵。保罗请求信徒向他显出合式的态度和合式的灵，好叫他们之间有正常的交通。信徒和使徒之间合式的交通，乃是对基督正常经历的保障。如果我们对使徒的态度正确，与他的交通也没有问题，我们就知道自己是正常的在经历基督。

been absolute. If their attitude toward Paul was absolute, they would receive his word to think the same thing, to have the same love, to be joined in soul, to think the one thing, not to do anything by way of rivalry or vainglory, to count others more excellent than themselves, and to regard the virtues and qualities of others. If the believers took Paul's word and acted on it, they would become balanced and normal in experiencing Christ.

In Philippians, a book on the experience of Christ and enjoyment of Christ, we see that the enjoyment of Christ must be a Body matter, a matter of mutuality in fellowship. If our attitude toward the apostle is wrong, we shall also be wrong in our attitude toward one another. Hence, our attitude toward the apostle is a test of our condition. If our attitude toward him is wrong, our situation must be abnormal. In such a case, our experience of Christ will be abnormal also.

Among Christians today there is virtually no normal experience of Christ. On the contrary, the condition among Christians is abnormal. The proper fellowship between the apostles and the believers has been damaged to the extreme. In the Lord's recovery we need to be enlightened from the book of Philippians and receive mercy and grace from the Lord to have the proper mutuality between the believers and the apostles.

We have pointed out that in Philippians we see Paul's attitude and spirit toward the believers. Paul's appeal was that the believers would show a proper attitude and spirit toward him so that the fellowship between them would be normal. The proper fellowship between the believers and the apostle is a safeguard to the normal experience of Christ. If our attitude toward the apostle is proper and our fellowship with him is right, we shall know that we are experiencing Christ in a normal way.

以基督为我们的榜样

* * * *

经文及注解：腓二 5 ~ 8 及注，9，12 注 5，13

纲要：

- 让使徒的喜乐满足
- 被基督浸透，思念相同的事
- 思念相同之事的试验
- 基督在我们里面作榜样
 - 作成我们的救恩
 - 主观的经历基督
 - 神在我们里面运行
 - 是合作，不是模仿
- 基督里面所思念的
- 基督降卑的步骤
 - 倒空自己，取了奴仆的形状
 - 成为人的样式
 - 降卑自己，顺从至死，且死在十字架上
- 活出钉十字架的生命
- 这榜样成为我们的救恩

* * * *

读经：腓立比书二章五至九节，十二至十三节。

在前一篇信息里，我们看过保罗恳求腓立比圣徒使他的喜乐满足。这个恳求不限于二章头四节，乃是包含二章一至十六节，而总结于将生命的话表明出来，叫保罗在基督的日子，好夸他没有空跑，也没有徒劳。

TAKING CHRIST AS OUR PATTERN

* * * *

Scripture and Footnotes: Phil. 2:5-8 and footnotes, 9, 12 footnotes 5, 3

Outline:

- MAKING THE APOSTLE'S JOY FULL
- SATURATED WITH CHRIST TO THINK THE SAME THING
- TESTS OF THINKING THE SAME THING
- CHRIST AS THE PATTERN WITHIN US
 - Working Out Our Salvation
 - Experiencing Christ Subjectively
 - God Operating in Us
 - Cooperation, Not Imitation
- THE MIND WHICH WAS IN CHRIST
- THE STEPS OF CHRIST'S HUMILIATION
 - Emptying Himself and Taking the Form of a Slave
 - Becoming in the Likeness of Men
 - Humbling Himself and Becoming Obedient unto the Death of the Cross
- LIVING A CRUCIFIED LIFE
- THE PATTERN BECOMING OUR SALVATION

* * * *

Scripture Reading: Phil. 2:5-9, 12-13

In the foregoing message we considered Paul's appeal to the Philippian saints to make his joy full. This appeal is not confined to the first four verses of chapter two, but includes all of 2:1-16. It concludes with Paul's word about holding forth the word of life so that in the day of Christ he could boast that he had not run in vain nor labored in vain.

让使徒的喜乐满足

要让使徒的喜乐满足，只有合式的态度是不够的。假定腓立比信徒对保罗的态度很积极，非常尊重他、敬爱他，但是却不接受他的嘱咐去经历基督；即使圣徒对使徒个人的态度非常好，他仍然不会喜乐。唯一能叫使徒的喜乐满足的，就是圣徒接受他的话，充分、正常的经历基督。

在二章二节保罗吩咐圣徒，要思念相同的事，并思念同一件事。思念相同的事，乃是我们的的心思被基督占有并浸透。我们的的心思该被基督占有，不仅仅在客观一面、在道理上，更是在主观一面、在经历上，让基督从我们的灵扩展到我们的的心思，完全占有我们的的心思，甚至以祂的心思浸透我们的的心思。如果我们的的心思被基督的心思浸透，我们的的心思就会全然定准在灵上。那么，我们就是一班被基督并以基督所占有、充满并浸透的人。如果腓立比信徒的光景是这样，保罗一定会极其喜乐。他因他们而有的喜乐就满足了。

我再说，保罗不会只因着腓立比人对他态度积极就喜乐。他盼望他们能让基督得着他们，也巴望他们生命长大。如果信徒不让基督用祂自己浸透他们，不论他们对保罗的态度多合式，都会叫他忧愁。保罗所切慕的就是众圣徒都被基督占有，而因此思念相同的事。

被基督浸透，思念相同的事

唯有基督浸透我们的的心思，并占有我们的思想，我们才可能思念相同的事。这样，我们就能自然而然的思念相同的事，甚至思念同一件事。除了这样被基督浸透之外，没有两个人能思念相同的事，就连夫妻也不例外。然而，保罗所恳求、所盼望的，乃是要腓立比全召会都思念相同的事。他请求腓立比人若对他有鼓励、有安慰、有爱、有慈心和怜恤，就要借着思念相同的事，使他的喜乐满足。但是，一大群人怎么能思念同一件事？我们再次指出，唯有

MAKING THE APOSTLE'S JOY FULL

Making the apostle's joy full involves more than just having a proper attitude. Suppose the Philippian believers had a very positive attitude toward Paul, respected him, and loved him to the uttermost, but did not take his charge concerning the experience of Christ. The apostle still would not have been happy, even though the saints had such an excellent attitude toward him personally. The only thing that could make the apostle's joy full was for the saints to take his word to experience Christ adequately and normally.

In 2:2 Paul tells the saints to think the same thing and the one thing. To think the same thing is to have our minds occupied with Christ and saturated with Him. Our mind should be occupied by Christ not merely in an objective, doctrinal way, but in a subjective, experiential way, in the way of allowing Christ to spread from our spirit into our mind and to take full possession of our mind, even to saturate our mind with His. If our mind is saturated with the mind of Christ, our mind will be wholly set on the spirit. Then we shall be those who have been occupied, permeated, and saturated by Christ and with Christ. If this had been the condition of the believers in Philippi, Paul would have been extremely happy. His joy concerning them would have been full.

I repeat, Paul would not have been happy simply if the Philippians had a positive attitude toward him. He wanted them to allow Christ to possess them, and he was eager for them to grow in life. If the believers did not allow Christ to saturate them with Himself, Paul would have been troubled no matter how proper their attitude was toward him. Paul's desire was that all the saints would be occupied with Christ and thereby think the same thing.

SATURATED WITH CHRIST TO THINK THE SAME THING

It is not possible for us to think the same thing unless Christ saturates our mind and occupies our thinking. Then we shall spontaneously think the same thing, even the one thing. Apart from being saturated with Christ in this way, no two people, not even a husband and wife, will be able to think the same thing. Nevertheless, it was Paul's appeal and expectation that the whole church in Philippi would think the same thing. He begged the Philippians that, if they had encouragement, consolation, love, tenderheartedness, and compassion toward him, they make his joy full by thinking the same thing. But how can a large group of people think one thing? Once again we point out that this is possible

信徒们被基督占有，并让祂浸透他们全人的时候，这件事才有可能。那时，也唯有那时，我们才能够思念相同的事。

基督是独一的，是中心，也是普及。当基督在经历上，而不只在道理上，成为我们的中心和普及时，我们自然而然就会思念相同的事。

思念相同之事的试验

我们看看自己有没有相同的爱、魂里联结、不私图好争、不贪图虚荣、看别人比自己强，并且看重别人的美德与品性，就能试验出我们是不是真的思念相同的事。这些事总能测出我们实际被基督占有、管理并浸透的程度。如果基督真在我们里面得着我们，我们对众圣徒的爱就会在同一水平上。再者，我们就会魂里联结，我们的心思就会专注于认识基督、经历基督、追求基督、并得着基督。结果，我们行事就不会私图好争，或贪图虚荣，反倒会看别人比自己强，并看重别人的美德与品性。

本篇信息我们要来看二章五至八节。这几节我们都非常熟悉，有许多篇信息一次又一次的论到这一段。我年幼时就听人讲到腓立比二章五至八节所说，基督如何倒空自己，并且降卑自己，从天上降到地上来。大多数论到这几节圣经的信息都很平常的把这几节交待过去，这使我们很难彻底了解这些经节。

基督在我们里面作榜样

在二章五至八节，保罗陈明基督是我们的榜样。这个榜样不仅是客观的，更是主观的。然而，我年轻时所受的教导，只说到基督在客观的一面作我们的榜样。他们说，基督在地上的一生中，树立了一个榜样，我们应当跟随祂的脚踪行。基督为我们立了榜样之后，现今正在天上祈求，叫我们忠信的跟随祂。我信我们中间许多人都听过这种关于基督作我们榜样的教训。

现在我们必须进一步的问，作我们榜样的基督在哪里？祂在天上，还是在我们里面？九节清楚的指明，神已经将基督升为至高。因此，毫无疑问的，作我们榜样的基督乃是在

only when the believers are occupied by Christ and allow Him to saturate their whole being. Then, and only then, shall we be able to think the same thing.

Christ is unique, central, and universal. When in an experiential way, not just in a doctrinal way, Christ becomes our centrality and universality, we shall automatically think the same thing.

TESTS OF THINKING THE SAME THING

We can test whether or not we truly think the same thing by checking if we have the same love, are joined in soul, are free from rivalry and vainglory, count others more excellent than ourselves, and regard the virtues and qualities of others. These matters will always test to what extent we have actually been occupied by Christ, taken over by Christ, and saturated with Christ. If Christ truly possesses us inwardly, our love for all the saints will be on the same level. Furthermore, we shall be joined in soul, and our mind will be occupied with knowing Christ, experiencing Christ, pursuing Christ, and gaining Christ. As a result, we shall not do anything in the way of rivalry or vainglory, but instead we shall count others more excellent than ourselves and regard their virtues and qualities.

In this message we shall consider 2:5-8. These verses are very familiar, and messages have been given on them again and again. Even when I was a child, I heard, from Philippians 2:5-8, how Christ emptied Himself and humbled Himself, coming down from heaven to earth. Most of the messages given on these verses deal with them in an ordinary way. This makes it rather difficult for us to get into these verses in a thorough way.

CHRIST AS THE PATTERN WITHIN US

In 2:5-8 Paul presents Christ as our pattern. This pattern is not only objective, but also subjective. However, when I was young, I was taught only about the objective aspect of Christ as our pattern. I was told that in His life on earth Christ set up a pattern and that we should follow in His footsteps. Having established the pattern for us, Christ is now in heaven praying that we shall follow Him faithfully. I believe that many of us have heard such a teaching regarding Christ as the pattern.

Now we must go on to ask where is this Christ who is our pattern. Is He in heaven, or is He in us? Verse 9 indicates clearly that God has highly exalted Christ. Thus, there can be no doubt that as our pattern Christ is in heaven. He has been exalted to the

天上。祂已被高举到宇宙的至高之处，就是神所在的地方。这与榜样客观的一面有关。然而，如果基督只是客观的在三层天上，今天我们怎么能够以祂为我们的榜样？我们在地上怎么能够跟随那已被高举，现今在天上的一位？这是不可能的。我们若要以基督为榜样，这榜样必须是主观的。

作成我们的救恩

十二节指明这榜样是主观的：“这样，我亲爱的，你们既是常顺从的，不但我与你们同在的时候，就是我如今不在的时候，更是顺从的，就当恐惧战兢，作成你们自己的救恩。”我们怎么可能作成我们自己的救恩？如果我们能作成我们的救恩，救恩岂不就是本乎我们自己的行为么？假定我跌入坑中，有人把我救出来，那叫作救恩。但是如果我能够把自己救出来，那就不是救恩，而是我自己的行为。既然救恩不是本乎行为，而是本乎恩，保罗吩咐我们作出我们的救恩是什么意思？如果我们是头一个说这样的话的人，我们必定会被指控为异端。

要了解保罗的话，关键在于明白本节救恩的意义。这里的救恩并不是指脱离火湖，而是指这封书信前面保罗已经提到的救恩。十二节的“这样”一辞，指明本节保罗的话是前面所说的结果。作成我们的救恩，乃是前面几节圣经所给我们看见，以基督为我们榜样的结果。我们的榜样基督，就是我们的救恩。然而，这个救恩需要由我们作出来。

要在我们的经历中作成救恩，这个榜样对我们就不仅是客观的，还必须是主观的。这榜样如果仅仅是客观的，就不会成为我们所作成的救恩。这里的救恩，不是我们所领受的救恩，而是我们所作成的救恩。我们所领受的救恩，乃是救我们脱离神的定罪和火湖的救恩；那样的救恩是无须我们作成的。腓立比书这里的救恩是另一种救恩，或者说是不同程度的救恩；这里的救恩比行传十六章三十一节所提到的更高。那里说到，如果禁卒信靠主耶稣，他和她一家都必得救。腓立比二章十二节的救恩实际上是一个活的人位，这个人位就是我们所活、所经历、所享受的基督。仅仅客观的榜样不能这样成为我们的救恩。救恩是一个活

highest peak in the universe, where God is. This is related to the objective aspect of the pattern. However, if Christ were only in the third heaven objectively, how could we take Him as our pattern today? How could we, who are on earth, follow One who has been exalted and who is now in heaven? It would be impossible. In order for us to take Christ as our pattern, this pattern must be subjective.

Working Out Our Salvation

Verse 12 indicates that the pattern is subjective: “So then, my beloved, even as you have always obeyed, not only as in my presence, but now much rather in my absence, work out your own salvation with fear and trembling.” How is it possible for us to work out our own salvation? If we could work out our salvation, would that not make salvation a matter of our own works? Suppose I fall into a pit and someone rescues me. That is salvation. But if I succeed in delivering myself, that is not salvation, but my own working. Since salvation is not of works, but of grace, what does Paul mean by telling us to work out our salvation? If we had been the first to utter such a word, we would be charged with heresy.

The key to understanding Paul’s word is to know the meaning of salvation in this verse. Salvation here is not salvation from the lake of fire. Rather, it refers to what Paul has already said about salvation earlier in this Epistle. The words “so then” in verse 12 indicate that what Paul says in this verse is a consequence of what has gone before. Working out our salvation is the result of taking Christ as our pattern, as seen in the preceding verses. As our pattern, Christ is our salvation. However, this salvation needs to be worked out by us.

In order for this to be accomplished in our experience, the pattern must be subjective to us as well as objective. If it were only objective, it could not be the salvation worked out by us. The salvation here is not the salvation we receive; it is the salvation we work out. The salvation we receive is the salvation from God’s condemnation and from the lake of fire. There is no need for us to work out that kind of salvation. The salvation here in Philippians is salvation of another kind, or of a different degree. It is higher than that mentioned in Acts 16:31, where the jailer is told that if he believes in the Lord Jesus Christ, he and his household will be saved. The salvation in 2:12 is actually a living Person. This Person is the very Christ whom we live, experience, and enjoy. A pattern which is only objective could not be our salvation in this way. The fact that salvation is a living Person and that this Person is our pattern indicates that

的人位，而这个人位就是我们的榜样，这事实指明这个榜样不仅是客观的，更是主观的。

主观的经历基督

我们说这个榜样是客观也是主观的另一理由，乃是和腓立比书是论到经历基督的这个事实有关。与属灵经历有关的事定规是主观的。基于这个原则，并根据整卷腓立比书的上下文来看，我们的榜样基督不仅是客观的，也是主观、可经历的。

神在我们里面运行

再者，保罗说到作成我们的救恩之后，接着又说，“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”（腓二 13。）十三节开头的“因为”指明神在我们里面的运行，和我们恐惧战兢作成我们的救恩有关。是神为着祂的美意，在我们里面运行，使我们立志并行事。十三节的运行，定规是指十二节的作成。我们承认，我们无法作成我们自己的救恩，我们靠自己的确不能。但是神，就是在我们里面运行的那位却能。神既在我们里面运行，使我们立志并行事，我们就能作成我们自己的救恩。保罗说到神在我们里面运行，进一步指明基督作榜样不只是客观的，也是主观的。在道理上，这榜样是客观的；而在经历上，却非常的主观。

是合作，不是模仿

在腓立比二章里，保罗不是嘱咐我们以客观的基督作我们的榜样，来模仿祂。这是《效法基督》一书所推荐的作法。想要这样模仿基督，就象猴子想要模仿人类一样。我们不应该断章取义；当我们来看五至八节的上下文时，就看见这榜样乃是我们的救恩，而这救恩就是神自己在我们里面运行，以实际的方式拯救我们。我们在自己里面无法作成我们的救恩；然而，那位有能力的，现今正在我们里面运行，叫我们里面立志，外面行事。我们的责任就是与祂合作。当我们与神在我们里面的运行合作时，就是以基督为我们的榜样。

基督里面所思念的

the pattern is subjective as well as objective.

Experiencing Christ Subjectively

Another reason for saying that the pattern is subjective as well as objective is related to the fact that the book of Philippians is a book on the experience of Christ. Anything that is a matter of spiritual experience must be subjective. Based upon this principle and upon the context of the book of Philippians as a whole, Christ as the pattern is not only objective, but also subjective and experiential.

God Operating in Us

Furthermore, following his word about working out our salvation, Paul goes on to say, “For it is God who operates in you both the willing and the working for His good pleasure” (2:13). The word “for” at the beginning of verse 13 indicates that God’s operating in us is related to our working out our own salvation with fear and trembling. God operates in us both the willing and the working for His good pleasure. Surely the working in verse 13 refers to the working out in verse 12. We may confess that we are not able to work out our own salvation. Yes, in ourselves we are not able. But God, the One operating in us, is able. Since He is operating in us both the willing and the working, we can work out our own salvation. Paul’s word about God operating in us is a further indication that the pattern is subjective as well as objective. Doctrinally, the pattern is objective; experientially, it is very subjective.

Cooperation, Not Imitation

In Philippians 2 Paul does not charge us to take the objective Christ as our pattern and then imitate Him. This is the practice recommended in the book The Imitation of Christ. Trying to imitate Christ in this way is like a monkey trying to imitate a human being. We should not take verses 5 through 8 out of context. When we consider these verses in context, we see that the pattern is our salvation and that this salvation is God Himself operating in us to save us in a practical way. Although in ourselves we cannot work out our salvation, the One who is able is now operating in us to will inwardly and to work outwardly. Our responsibility is to cooperate with Him. When we cooperate with God’s operation in us, we take Christ as our pattern.

THE MIND WHICH WAS IN CHRIST

现在我们来查看五至八节的细节。五节保罗说，“你们里面要思念基督耶稣里面所思念的。”你们里面要思念的，是指三节的“看”和四节的“看重”。当基督倒空自己，取了奴仆的形状，显为人的样子，并且降卑自己（7～8）的时候，祂里面也有这种思念和心思。要有这样的心思，我们需要在基督的心肠里（一8）与祂是一。要经历基督，我们需要到一个地步，就是在祂内在柔细的感觉和思想里与祂是一。

基督降卑的步骤

二章六节说，“祂本有神的形状，不以自己与神同等为强夺之珍，紧持不放。”有，直译，存于。原文意，从太初存在；含示主在已过的永远就存在了。

神的形状，不是指神所是的样子，乃是指神所是的彰显，（来一3，）与神人位的素质和性质相合，因此彰显神人位的素质和性质。这是说到基督的神格。

腓立比二章六节保罗告诉我们，基督不以自己与神同等为强夺之珍，紧持不放。主虽然与神同等，但祂不以此为强夺之珍，紧持不放；反而将神的形状（并非神的性情）摆在一边，并且倒空自己，取了奴仆的形状。

倒空自己，取了奴仆的形状

七节继续说到基督“倒空自己，取了奴仆的形状，成为人的样式”。基督倒空自己的时候，就将祂所有的，就是神的形状，摆在一边。七节的形状与六节者同。主成为肉体时，没有改变祂的神性，只将祂外面的彰显，由最高的形状—神的形状，变成最低的形状—奴仆的形状。这不是素质的改变，乃是状态的改变。“成为”一辞，指明进入新的状态。

成为人的样式

根据七节，基督成为“人的样式”。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

Let us now consider verses 5 through 8 in more detail. In verse 5 Paul says, “Let this mind be in you which was also in Christ Jesus.” The Greek words translated “let this mind be in you” can also be rendered “think this in you.” The word “this” refers to the counting and regarding in verses 3 and 4. This kind of thinking, mind, attitude, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to such an extent, that is, in His tender inward feeling and in His thinking.

THE STEPS OF CHRIST'S HUMILIATION

Verse 6 says, “Who subsisting in the form of God did not regard equality with God a thing to be grasped.” The Greek word rendered subsisting denotes existing from the beginning. It implies the Lord's eternal preexistence.

The word form refers to the expression, not the fashion, of God's being (Heb. 1:3). It is identified with the essence and nature of God's Person and thus expresses His essence and nature. This refers to Christ's deity.

In verse 6 Paul tells us that Christ did not regard equality with God a thing to be grasped. Although the Lord was equal with God, He did not consider this equality a treasure to be grasped and retained. Rather, He laid aside the form of God, not the nature of God, and emptied Himself, taking the form of a slave.

Emptying Himself and Taking the Form of a Slave

Verse 7 goes on to say that Christ “emptied Himself, taking the form of a slave, becoming in the likeness of men.” When Christ emptied Himself, He laid aside what He possessed—the form of God. The word form in verse 7 is the same word as used for the form of God in verse 6. In His incarnation, the Lord did not alter His divine nature, but only His outward expression of the form of God to that of a slave. This was not a change of essence; it was a change of state. The word “becoming” indicates entering into a new state.

Becoming in the Likeness of Men

According to verse 7, Christ became in the “likeness of men.” The form of God implies the inward reality of Christ's deity; the likeness of men denotes the outward

现。祂外面显于人的是人，但祂里面却有神格的实际，就是神。

降卑自己，顺从至死， 且死在十字架上

八节继续说，“既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”当基督成为人的样式，进入人性的情况时，祂显为人的样子。“样子”含示外貌，外观；这是更详特的重复七节“样式”的意思。基督在祂人性里的外表，向人显为人的样子。

基督既显为人的样子，就降卑自己。首先，祂倒空自己，把祂神格的形状，神格外面的彰显摆在一边，成为人的样式。然后，祂降卑自己，顺从至死。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，是进一步的倒空自己。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。）

主的降卑有七步：倒空自己；取了奴仆的形状；成为人的样式；降卑自己；成为顺从的；顺从至死；且死在十字架上。

活出钉十字架的生命

这几节所陈明的榜样，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

appearance of His humanity. He appeared outwardly to men as a man, but inwardly He had the reality of deity.

Humbling Himself and Becoming Obedient unto the Death of the Cross

Verse 8 continues, “And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.” When Christ became in the likeness of men, entering into the condition of humanity, He was found in fashion as a man by men. The word fashion implies the outward guise, the semblance. What Christ looked like in His humanity was found by men to be in fashion as a man.

Being found in fashion as a man, Christ humbled Himself. First He emptied Himself by putting aside the form, the outward expression, of His deity and becoming in the likeness of men. Then He humbled Himself by becoming obedient even unto death. 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).

The Lord’s humiliation involves seven steps: emptying Himself, taking the form of a slave, becoming in the likeness of men, humbling Himself, becoming obedient, being obedient even unto death, and being obedient unto the death of the cross.

LIVING A CRUCIFIED LIFE

The pattern presented in these verses 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

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，完满且绝对的活了出来。

基督不仅是我们外面的榜样，祂也是我们里面的生命。祂是这个内里的生命，要叫我们经历祂，因而活出钉十字架的生命。在这个钉十字架的生命里，私图好争、贪图虚荣或自我高举都没有地位。相反的，这里只有倒空自己，只有降卑自己。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。那么，我们也就会倒空自己并降卑自己了。

如果我们里面没有这个钉十字架的生命，我们绝不能照着腓立比二章所陈明的榜样来生活。唯有钉十字架的生命才能活出这个榜样。如果我们的行事仍有私图好争、贪图虚荣，或者还有野心要作头、作长老，我们就不是活钉十字架的生命，我们就没有倒空自己，也没有降卑自己。然而，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；相反地，它总是乐意舍弃地位、舍弃头衔。

这榜样成为我们的救恩

当腓立比二章的榜样成为我们里面的生命时，这榜样就成了我们的救恩，我们就从私图好争与贪图虚荣中蒙拯救。如果腓立比人不愿意照着这榜样生活，他们就不能使保罗的喜乐满足。他仍然会为他们的私图好争、贪图虚荣担心。但是，如果他们愿意过钉十字架的生活，就是一再倒空自己、降卑自己、不以任何事物为强夺之珍而紧持不放的生活，他们就会对基督有真实的经历。他们经历基督作这样的榜样和里面的生命，就会叫使徒极其喜乐。

我们过钉十字架的生活，就表明我们对使徒们有在基督里的鼓励、爱的安慰、灵的交通、以及慈心和怜恤。我们唯有过钉十字架生活的时候，才能令使徒们喜乐，并使他们的喜乐满足。保罗在监狱中并不在乎别人怎样对待他，

Himself. Surely this is a mark of a crucified life. Then, after becoming a man and being 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.

Christ is not only an outward pattern for us; He is also the life within us. As this inner life, He would have us experience Him and thereby live a crucified life. In this crucified life there is no room for rivalry, vainglory, or self-exaltation. On the contrary, there is self-emptying and self-humbling. 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. Then we also shall empty ourselves and humble ourselves.

If we did not have the crucified life within us, we could never live according to the pattern presented in Philippians 2. Only the crucified life can live such a pattern. If we still do things out of rivalry and vainglory or are still ambitious to be leaders or elders, we are not living a crucified life. We are not emptying ourselves or humbling ourselves. However, 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.

THE PATTERN BECOMING OUR SALVATION

When the pattern in Philippians 2 becomes our inward life, the pattern becomes our salvation. Then we are saved from rivalry and vainglory. If the Philippians were not willing to live according to this pattern, they could not make Paul's joy full. He would still be troubled by their rivalry and vainglory. But if they were willing to live the crucified life, a life that always empties itself and humbles itself, not grasping anything as a treasure, they would have the genuine experience of Christ. Their experience of Christ as such a pattern and inward life would make the apostle extremely happy.

Living a crucified life shows that toward the apostles we have encouragement in Christ, consolation of love, fellowship of spirit, and tenderheartedness and compassion. Only when we live a crucified life can we make the apostles happy and cause their joy to be full. In prison Paul was not concerned with how he was treated

他所关切的乃是信徒有没有接受基督作他们的榜样，并且过钉十字架的生活。这是保罗心头的愿望，唯有这个能使他的喜乐满足。

by others. His concern was whether or not the believers would take Christ as their pattern and live a crucified life. This was the desire of Paul's heart, and only this would make his joy full.

基督的高举

* * * *

经文及注解：腓二 9 ~ 11 及注

纲要：

- 经历基督作我们的榜样
- 在我们的经历中高举基督
- 救恩的最高标准
- 至高的名

* * * *

读经：腓立比书二章九至十一节，以弗所书一章十九至二十二节，使徒行传二章三十六节。

在本篇信息中，我们要来看基督的高举。（腓二 9 ~ 11。）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。在前一篇信息里我们指出，二章五至八节有基督作我们的榜样，这榜样就是我们里面钉十字架的生命。接着钉十字架的生命，就是复活的大能，基督借着这大能被升为至高。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。

经历基督作我们的榜样

腓立比二章和三章之间是互相呼应的。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。三章给我们看见，保罗渴望认识基督复活的大能。我们应该以二章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的复活大能。我们经

THE EXALTATION OF CHRIST

* * * *

Scripture and Footnotes: Phil. 2:9-11 and footnotes

Outline:

- EXPERIENCING CHRIST AS OUR PATTERN
- EXALTING CHRIST IN OUR EXPERIENCE
- THE HIGHEST STANDARD OF SALVATION
- THE HIGHEST NAME

* * * *

Scripture Reading: Phil. 2:9-11; Eph. 1:19-22; Acts 2:36

In this message we shall consider the exaltation of Christ (2:9-12). The exaltation of Christ in 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 foregoing message we pointed out that in 2:5-8 we have Christ as our pattern and that this pattern is the crucified life within us. Following the crucified life, there is the power of resurrection by which Christ is exalted to the uttermost. 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.

EXPERIENCING CHRIST AS OUR PATTERN

There is a correspondence between chapters two and three of Philippians. In chapter two we see that we should live a crucified life so that we may enjoy the power of resurrection. In chapter three we see Paul's aspiration to know the power of Christ's resurrection. We should take the crucified life in 2:5-8 as our pattern so that we can experience the power of resurrection which exalted Christ to the highest peak in the

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，我们必须过钉十字架的生活；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。照保罗在三章所说，他不是以为自己对此已经经历完全了。他仍然渴望认识并经历基督复活的大能，以及同祂受苦的交通。

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。我们若不以钉十字架的生活作我们的榜样，我们就会自动过着争夺虚荣的生活。这是极其严肃的问题。我们必须诚实的面对自己，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。我们已经看见，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。追求虚荣实际一点也不不是荣耀，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。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。每当你与他人争竞时，毫无疑问你是活在己里面。我们必须定罪这种争竞，并加以弃绝。

universe. The experience of Christ as the pattern of a crucified life and the experience of the resurrection power which exalts Him is 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. According to his word in chapter three, Paul did not regard himself as having experienced this in full. He still aspired to know, to experience, the power of Christ's resurrection and the fellowship of His sufferings.

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. If we do not take the crucified life as our pattern, we shall automatically live in the way of rivalry for vainglory. 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. As we have seen, 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 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. Whenever we live a crucified life, God will bring us into the power of resurrection, and in this power we shall be exalted.

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. Whenever you are in rivalry with others, you are without question living in the self. We must condemn this rivalry and repudiate it.

此外，在召会生活里，我们没有一人应该把持个人的地位。当然，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。我们若争取这些，就永远不能把我们带进复活的大能里。

在召会生活里，我不仅看见争夺虚荣的人，也看见许多以钉十字架的生活为榜样的圣徒。至终，这些圣徒进入复活的大能，在其中经历了神的高举。

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。我们不该寻求荣耀，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。

我相信在腓立比的召会里，友欧底亚和循都基两位姊妹乃是为着地位或虚荣而私图好争。否则保罗不需要劝她们要“在主里思念相同的事”。（四2。）那里的召会若没有私图好争的难处，保罗就不必在二章三节说，“凡事都不私图好争，也不贪图虚荣。”因着腓立比圣徒中间有争夺虚荣的难处，保罗必须陈明基督作为过钉十字架生活的榜样。因为在腓立比，争夺虚荣是个确实的难处，所以保罗只在腓立比书，而没有在别卷书，提出这个榜样。只要腓立比那里的圣徒中有人寻求自己的荣耀，那里就有私图好争。因此，保罗给他们看见，神的儿子基督本有崇高的地位。祂本有神的形状，并有权利与神同等。然而，祂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；既显为人的样子，就降卑自己，顺从至死，且死在十字架上。那些为自己寻求地位和头衔的腓立比圣徒，的确需要照着过钉十字架生活的榜样——基督——而活。

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。但是我们这些在召会中的人又如何？至少在某种程度上，这种争竞还存在我们中间。因此，我们需要保罗论到基督是我们榜样的这些话。我们必须蒙光照，以这个钉十字架的生活作我们的榜样，使我们得以经历复活的大能。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。

Furthermore, none of us in the church life should hold to any personal standing. Of course, we must stand firm for the Lord's testimony. However, we should not claim any standing, title, or position for ourselves. Making such claims will never bring us into the power of resurrection.

In the church life I have seen not only those who were in rivalry for vainglory, but also a good number of saints who took the crucified life as their pattern. Eventually, these saints entered into the power of resurrection where they experienced God's exaltation.

I earnestly hope that none of the saints in the church life today will seek glory for themselves. Instead of seeking glory, we should seek Christ and Him alone. Then we shall experience the crucified life.

I believe that in the church in Philippi, two sisters, Euodias and Syntyche, were in rivalry for position or vainglory. Otherwise, there would have been no need for Paul to beg them to “think the same thing in the Lord” (4:2). If there had not been the problem of rivalry in the church there, there would have been no need for Paul to say in 2:3, “Doing nothing by way of rivalry nor by way of vainglory.” Because among the saints in Philippi there was rivalry for vainglory, it was necessary for Paul to present Christ as the pattern of a crucified life. Paul presents this pattern in Philippians, not in other books, because in Philippi rivalry for vainglory was a definite problem. As long as certain of the saints there were seeking glory for themselves, there was rivalry. Therefore, Paul showed them that Christ, the Son of God, had a very high position. He possessed the very form of God and had the right to be equal with God. Nevertheless, He did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a slave, becoming in the likeness of men. Then, being found in fashion as a man, He humbled Himself and became obedient even unto the death of the cross. Those Philippian saints who were seeking position and title for themselves surely needed to live according to Christ as the pattern of a crucified life.

We must admit that the rivalry for vainglory found among the saints in Philippi can also be found in many local churches today. No doubt, among the Christians outside the Lord's recovery there is much rivalry for vainglory. But what about us in the churches? To some extent at least, such rivalry still exists among us. Thus, we need Paul's word concerning Christ as our pattern. We need to be enlightened and take this crucified life as our pattern so that we may experience the power of resurrection. When we live the crucified life, we shall be ushered into resurrection power, and this power will exalt us.

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。我再说，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。

在我们的经历中高举基督

我在本篇信息的负担，乃是将基督的高举联于我们属灵的经历。神已经高举了基督，但你有否高举祂？在宇宙中基督已被高举，但是在你里面祂有否被高举？问题是基督已经在各处得着高举，却没有在你里面被高举。这就是为什么我不在意谈论基督客观的高举，却关切在我们主观的经历中应用基督的高举。我们若不以基督这钉十字架的生活作我们日常生活的榜样，祂就不能在我们里面被高举。

我们不该忘记，腓立比书是一卷论到经历基督的书。因此在这本书，甚至是基督的高举也与我们的经历有关。我年轻的时候，别人也教导我关于基督被高举的事。然而在信徒的生活中，我很少看见基督被高举。这充其量不过是圣经的教训而已。我们对基督的经历，必须提高到祂在我们的生活中得着高举的程度。不要以为基督被高举仅仅是客观的。正如我们必须经历那倒空自己并降卑自己的基督，照样，我们也必须经历那被高举的基督。神已经在宇宙中高举了基督，但如今在我们个人的宇宙——我们的日常生活、家庭生活和召会生活中，还需要我们高举祂。

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 life, 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. I repeat, 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.

EXALTING CHRIST IN OUR EXPERIENCE

My burden in this message is to relate the exaltation of Christ to our spiritual experience. God has already exalted Christ, but have you exalted Him? Christ has been exalted in the universe, but has He been exalted in you? The problem is that Christ has been exalted everywhere except in you. This is the reason that I do not care to talk about the exaltation of Christ in an objective way, but to apply this to our subjective experience. Christ cannot be exalted in us unless we take Him as the crucified life to be the pattern of our daily life.

We should not forget that Philippians is a book on the experience of Christ. Hence, even the exaltation of Christ in this book is related to our experience. When I was young, I was taught about Christ's exaltation. However, I did not see much of Christ's exaltation in the lives of believers. This was primarily just a teaching from the Bible. We need to experience Christ to such a high degree that in our life He is exalted. Do not consider Christ's exaltation merely in an objective way. Just as we need to experience the Christ who emptied Himself and humbled Himself, so we need to experience the Christ who has been exalted. God has already exalted Christ in the universe, but now it remains for us to exalt Him in our personal universe—in our daily life, in our family life, and in our church life.

保罗盼望在腓立比的信徒能在日常生活中高举基督。信徒若如此行，就会使保罗的喜乐满足。保罗并不只求信徒对他有积极的态度。他盼望信徒经历基督作钉十字架的生活，进而经历被高举的基督。基督的高举必须在我们的日常生活中实现出来。

救恩的最高标准

二章十二节可以证明，保罗的观念乃是基督不仅客观的在宇宙中被高举，也要主观的在我们日常生活的经历中得着高举。保罗在五至八节说到钉十字架的生命，并在九至十一节说到被高举的生命之后，在十二节说，“这样，我亲爱的，你们既是常顺从的，不但我与你们同在的时候，就是我如今不在的时候，更是顺从的，就当恐惧战兢，作成你们自己的救恩。”“这样”一辞指明，保罗在十二节所说的，乃是前几节接受基督作钉十字架生活之榜样的结果。这些话指明，基督钉十字架的生命应该是我们的经历，基督高举的生命也应该是我们的经历。一面，我们可以说基督被高举的生命；另一面，我们也可以说基督高举的生命。不论怎么说，在二章九至十一节有一个高举的生命。这样的生命也该是我们所作成之救恩的一部分。十二节里救恩的主要元素，乃是作钉十字架生命的基督，以及在高举里的基督。这该是我们借着神在我们里面的运行所作成的救恩。

基督的高举的确是我们救恩的最高标准。我们不该是一班仅仅得救的人，而该是借着基督复活的大能被高举的人。保罗说到基督的高举，目的不是客观的教导道理。这一点乃是与基督徒的经历有关，正如这卷书所包括的其他项目一样。我们必须经历基督的降卑；这意思是说，我们必须经历祂作倒空自己并降卑自己的那位。如今基督已被神高举到宇宙的至高之处，我们也必须经历祂的高举。哦，愿主开我们的眼睛，给我们看见，我们远远够不上神救恩的标准！我们所作成之救恩的标准必须高到一个地步，包括基督的高举。基督的高举该是我们对救恩的终极经历。这不仅需要基督作我们钉十字架的生命，也需要基督在复活的大能里作我们高举的生命。使祂在宇宙中被高举的大能，

Paul's desire was that the saints in Philippi would exalt Christ in their daily living. If the believers had done this, they would have made Paul's joy full. Paul did not want the saints simply to have a positive attitude toward him. His expectation was that the believers would experience Christ as the crucified life and then experience Christ in His exaltation. Christ's exaltation needs to be carried out in our daily living.

THE HIGHEST STANDARD OF SALVATION

Proof that Paul's concept was that Christ would be exalted not only objectively in the universe but also subjectively and experientially in our daily life is found in verse 12. After speaking of the crucified life in verses 5 through 8 and the exalted life in verses 9 through 11, Paul says in verse 12, "So then, my beloved, even as you have always obeyed, not only as in my presence, but now much rather in my absence, work out your own salvation with fear and trembling." The words "so then" indicate that what Paul speaks of in verse 12 is a consequence of taking Christ as the pattern of a crucified life in the preceding verses. These words indicate that Christ's crucified life should be our experience. It is also true that Christ's exalting life should be our experience. On the one hand, we may speak of Christ's exalted life; on the other hand, of His exalting life. No matter which expression we use, in 2:9-11 we have a life of exaltation. Such a life should also be part of the salvation worked out by us. The main elements of the salvation in verse 12 are Christ as the crucified life and Christ in His exaltation. This should be the salvation we work out by God operating in us.

Surely the exaltation of Christ is the highest standard of our salvation. We should not simply be those who are saved, but we should be those who are exalted through Christ's resurrection power. It was not Paul's aim in speaking of the exaltation of Christ to teach doctrine objectively. Like all the other matters covered in this book, this point is related to Christian experience. We need to experience Christ in His humiliation. This means we need to experience Him as the One who emptied Himself and humbled Himself. Now that Christ has been exalted by God to the highest peak in the universe, we need to experience Him also in His exaltation. Oh, may the Lord open our eyes to the fact that we are far below His standard of salvation! The standard of the salvation worked out by us must be so high that it includes the exaltation of Christ. Christ's exaltation should be our consummate experience in salvation. This requires that Christ be not only our crucified life, but also our exalted life in the power of resurrection. The very power that has

正是叫祂在我们里面被高举的大能。这大能一点不差就是耶稣基督之灵全备的供应。

在腓立比书里，保罗用不同的辞句说到同一个实际。耶稣基督之灵全备的供应，就是那使基督被高举的大能；这也是三章十节复活的大能，以及四章十三节所提到的能力。保罗在四章十三节说，“我在那加我能力者的里面，凡事都能作。”用以加我们能力的，就是复活的大能、高举的大能、以及耶稣基督之灵全备的供应。这个大能足以使我们作成自己的救恩，达到最高的标准。当我们达到这标准时，我们就得胜有余了。

二章十二至十六节是五至十一节的说明；这就是说，“这样”包含了十二至十六节保罗所有的话。因此，二章五至十一节需要十二至十六节作其解释和说明。

至高的名

腓立比二章九节说，“所以神将祂升为至高，又赐给祂那超乎万名之上的名。”主降卑自己到极点，但神将祂高举到极峰。这节提到的名乃是耶稣的名，如下一节所指明的。从主升天以来，地上从无一名单于耶稣的名。神已经把这一位真正的人耶稣高举成为万有的主。因此，我们呼喊“哦，主耶稣”是完全正确的。我们必须公开承认主的名。借着呼求主名来敬拜祂是何等的荣耀！事实上，新约里没有吩咐我们要敬拜基督，却清楚指示我们要呼求主名。

当保罗还是大数的扫罗时，从祭司长领了权柄，要捆绑那些呼求耶稣之名的。今天，我们因着呼求主耶稣的名，也遭受反对。但是，我们越遭受反对与攻击，我们就越当呼求祂的名。主借着被高举，得着了超乎万名之上的名。历史上从未有一名单于主耶稣的名更高。宇宙间最高、最大的名，乃是耶稣的名。

在十至十一节保罗继续说，“叫天上的、地上的和地底下的，在耶稣的名里，万膝都要跪拜，万口都要公开承认耶稣基督为主，使荣耀归与父神。”这名乃是主耶稣在祂

exalted Him in the universe is the power that causes Him to be exalted in us. This power is nothing less than the bountiful supply of the Spirit of Jesus Christ.

In the book of Philippians Paul uses different terms to refer to the same reality. The bountiful supply of the Spirit of Jesus Christ is the very power that exalts Christ. It is also the power of resurrection in 3:10 and the power referred to in 4:13, where Paul says, “I can do all things in Him who empowers me.” That with which we are empowered is the power of resurrection, the exalting power, and the bountiful supply of the Spirit of Jesus Christ. This power is adequate to enable us to work out our salvation to the highest standard. When we reach this standard, we shall be more than conquerors.

Verses 12 through 16 are the interpretation of verses 5 through 11. This means that the words “so then” include all that Paul covers in verses 12 through 16. Therefore, 2:5-11 needs 2:12-16 for its interpretation and exposition.

THE HIGHEST NAME

Philippians 2:9 says, “Wherefore also God highly exalted Him and bestowed on Him the name which is above every name.” The Lord humbled Himself to the uttermost, but God exalted Him to the highest peak. The name referred to in this verse is the name of Jesus, as indicated in the following verse. From the time of the Lord’s ascension, there has never been a name on this earth above the name of Jesus. God has exalted Jesus, a real man, to be the Lord of all. Therefore, it is altogether right for us to call, “O Lord Jesus.” We need to confess the Lord’s name openly. What a glory it is to worship the Lord by calling on His name! Actually, in the New Testament we are not told to worship Christ, but there is the clear indication that we are to call on the Lord’s name.

When Paul was Saul of Tarsus, he received authority from the chief priests to bind those who called on the name of Jesus. Today we are opposed for calling on the name of the Lord Jesus. But the more we are opposed and attacked, the more we should call on His name. By His exaltation, the Lord has been given a name which is above every name. There has never been a name in history higher than the name of the Lord Jesus. The highest name in the universe, the greatest name, is the name of Jesus.

In verses 10 and 11 Paul goes on to say, “That in the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.”

身位和工作上，一切所是之总和的表明。在耶稣的名里，意即在主一切所是的范围和元素里。我们乃是这样的敬拜主，并向祂祷告。

我们不只该呼求主耶稣的名，也当在祂的名里屈膝。这就是敬拜祂。

在十节我们看见宇宙的三个层次：天、地、以及地底下。天上的是天使，地上的是人，地底下的是死了的人。日子将到，在各个层次的都要屈膝，并承认耶稣基督为主。公开承认耶稣基督为主，就是呼求主。（罗十9～10，12～13。）为人的主耶稣，在升天里被神立为主。（徒二36。）因此，万口都要承认祂是主。这样的承认，就使荣耀归与父神。翻作“使”的希腊字，意思是“结果”。我们承认耶稣是主，结果使荣耀归与父神。这是基督在祂的身位和工作上，一切所是并所作的伟大结果。（林前十五24～28。）

The name is the expression of the sum total of what the Lord Jesus is in His Person and work. The words “in the name” mean in the sphere and element of all the Lord is. It is in this way we worship the Lord and pray to Him.

We should not only call on the name of the Lord Jesus, but also bow our knees in His name. This is to worship Him.

In verse 10 we see three levels of the universe: heaven, earth, and under the earth. Those who are in heaven are angels, those who are on earth are men, and those who are under the earth are the dead. The day is coming when those on every level will bow their knees and confess that Jesus Christ is Lord. To openly confess that Jesus Christ is Lord is to call on the Lord (Rom. 10:9-10, 12-13). The Lord Jesus as a man was made the Lord in His ascension by God (Acts 2:36). Thus, every tongue should confess that He is Lord. This confession is to the glory of God the Father. The Greek word rendered “to” means resulting in. Our confessing that Jesus is Lord results in the glory of God the Father. This is the great end of all that Christ is and has done in His Person and work (1 Cor. 15:24-28).

作成我们的救恩

WORKING OUT OUR SALVATION

* * * *

经文及注解：腓二 12, 13 注 2 ~ 5, 16

纲要：

壹 接受了最高标准的救恩

贰 需要作成这救恩

叁 神在我们里面运行

* * * *

读经：腓立比书二章十二至十六节，以弗所书二章五至八节，哥林多后书十三章三节上，五节，罗马书八章十一节，以弗所书一章五节。

腓立比二章十至十一节说，“叫天上的，地上的和地底下的，在耶稣的名里，万膝都要跪拜，万口都要公开承认耶稣基督为主，使荣耀归与父神。”我们已经看见，这名乃是主耶稣在祂的身位和工作上，一切所是之总和的表明。在耶稣的名里，万膝都要跪拜，万口都要公开承认耶稣基督为主。这含示呼求主的名。当我们呼求主的名，就有向祂屈膝跪拜的实际。保罗在十节所说的跪拜和在十一节所说的承认，含示我们一面向主跪拜，一面呼求祂的名。我们乃是借着呼求主，公开承认主的名。

我们曾一再指出，腓立比书是一卷论到经历基督的书。呼求主耶稣的名乃是经历并享受祂的路。我们中间许多人能作见证，我们开始呼求主名之前，对祂没有多少经历或享受。但是，当我们呼求主的名，我们自然而然就运用我们的灵，因而接触了那住在我们灵里的主。主作为我们灵里赐生命的灵，乃是新鲜的属灵空气，给我们享受并经历。我们愿意鼓励凡是新近进入召会生活的人，操练呼求主的

* * * *

Scripture and Footnotes: Phil. 2:12, 13 footnotes 2-5, 16

Outline:

I. HAVING RECEIVED SALVATION OF THE HIGHEST STANDARD

II. THE NEED TO WORK OUT THIS SALVATION

III. GOD OPERATING IN US

* * * *

Scripture Reading: Phil. 2:12-16; Eph. 2:5-8; 2 Cor. 13:3a, 5; Rom. 8:11; Eph. 1:5

Philippians 2:10 and 11 say, “That in the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.” We have seen that the name is the expression of the sum total of what the Lord Jesus is in His Person and work. In the name of Jesus every knee will bow, and every tongue openly confess that Jesus Christ is Lord. This implies calling on the name of the Lord. When we call on the Lord’s name, we have the reality of bowing our knees to Him. Paul’s word about bowing our knees in verse 10 and confessing in verse 11 implies that as we bow our knees to the Lord, we call on His name. We confess the Lord’s name openly by calling on Him.

We have pointed out again and again that Philippians is a book on the experience of Christ. Calling on the name of the Lord Jesus is a way to experience Him and enjoy Him. Many of us can testify that before we began to call on the Lord’s name, we did not have much experience of Him or enjoyment of Him. But when we call on the Lord, we spontaneously exercise our spirit and thereby touch the Lord who dwells in our spirit. As the life-giving Spirit in our spirit, the Lord is the fresh spiritual air for our enjoyment and experience. We would encourage all those who have recently come into the church

名。我们中间许多人能作见证，借着呼求祂的名，我们何等享受祂！为要洁净我们身体的组织，深深吸入新鲜的空气是非常有益的；照样，我们也需要借着呼求主的名，深深吸入属灵的空气。呼求主耶稣的名挑旺我们的灵，甚至叫我们的灵焚烧。让我们众人都学习从我们全人的深处呼喊：“哦，主耶稣！”这样，我们就敬拜主，并公开承认祂。

本篇信息我们要来看作成我们的救恩。在二章十二节保罗说，“这样，我亲爱的，你们既是常顺从的，不但我与你们同在的时候，就是我如今不在的时候，更是顺从的，就当恐惧战兢，作成你们自己的救恩。”作成我们自己的救恩，就是完成这救恩，将其带到终极的结局。我们已经接受神的救恩，这救恩的顶点就是被神高举在荣耀里，和主耶稣一样。（腓二 9。）我们需要恐惧战兢，常常且绝对的顺从，以完成这救恩，将这救恩带到终极的结局。我们已经凭信接受这救恩，现在我们必须借着顺从，包括我们魂里真实的一，（2，）以完成这救恩。凭信接受救恩，是一次永远的；完成救恩，却是一生之久。

在十二节保罗嘱咐我们，当恐惧战兢，作成我们的救恩。恐惧是里面的动机，战兢是外面的态度。

在十三节保罗继续说，“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”本节开始的“因为”，说出我们必须一直顺从的原因。这是因为神在我们里面运行。在神的经纶里，有主耶稣作我们的榜样，（6～11，）作我们救恩的标准，（12，）并有神在我们里面运行，使我们立志行事，都是为着完成我们的救恩，将这救恩带到终极的结局。不是我们凭自己，乃是神在我们里面运行，完成这事。我们只需要作一件事，就是顺从在里面运行的神。保罗在这里所说的立志是里面的，行事是外面的。

十二、十三、十五和十六节提到四件奇妙的事：救恩，（12，）神在我们里面运行，（13，）发光之体，（15，）以及生命的话。（16。）十二节的救恩实际上就是十三节在我们里面运行的神。那为着祂的美意在我们里面运行，使我们立志并行事的一位，就是我们的救恩。我们这些信徒乃是

life to practice calling on the name of the Lord. Many of us can testify how much we enjoy Him by calling on His name. Just as it is very helpful to breathe deeply of fresh air for the cleansing of our system, so we need to breathe deeply of the spiritual air by calling on the name of the Lord. By calling on the name of the Lord Jesus, we are stirred in spirit and even set on fire. Let us all learn to call, “O Lord Jesus,” from the depths of our being. In this way we shall worship the Lord and openly confess Him.

In this message we shall consider the matter of working out our salvation. In 2:12 Paul says, “So then, my beloved, even as you have always obeyed, not only as in my presence, but now much rather in my absence, work out your own salvation with fear and trembling.” To work out our own salvation is to carry it out, to bring it to the ultimate conclusion. We have received God’s salvation, which has as its climax to be exalted by God in glory as the Lord Jesus was (v. 9). We need to carry out this salvation, to bring it to its ultimate conclusion, by our constant and absolute obedience with fear and trembling. We have received this salvation by faith. Now we must carry it out by obedience. This includes the genuine oneness in our soul (v. 2). To receive salvation by faith is once for all; to carry it out is lifelong.

In verse 12 Paul charges us to work out our salvation with fear and trembling. Fear is the inward motive; trembling is the outward attitude.

In verse 13 Paul goes on to say, “For it is God who operates in you both the willing and the working for His good pleasure.” The word “for” at the beginning of this verse gives the reason we need to obey always. It is because God operates in us. In God’s economy we have the Lord Jesus as our pattern (vv. 6-11), as the standard of our salvation (v. 12), and we also have God operating in us both the willing and the working to carry out our salvation, to bring it to its ultimate conclusion. It is not that we by ourselves carry it out, but that God operates in us to do it. The only thing we need to do is to obey the inner operating of God. The willing Paul speaks of here is inward, whereas the working is outward.

In verses 12, 13, 15, and 16 we have four wonderful matters: salvation (v. 12), God operating in us (v. 13), lights or luminaries (v. 15), and the word of life (v. 16). The salvation in verse 12 is actually the very God who operates in us in verse 13. The One who operates in us both the willing and the working for His good pleasure is Himself our salvation. As believers, we are children of God, children of the One who is operating

神的儿女，是那位一直在我们里面运行者的儿女。因着我们是神的儿女，我们的确有神圣的生命和神圣的性情。（彼后一4。）一个孩子怎么可能没有他父亲的生命和性情？一个人没有生他之人的生命和性情，是绝对不可能的。同样的原则，我们既从神而生，是神真正的儿女，就不可能没有祂的生命和性情。我们真是从神生的，绝不仅仅是祂所收养的。

我们说我们这些神的儿女有父的生命和性情，有些人就指控我们，说我们教导他们所谓的“进化成为神”。我们确实没有宣称人会进化到神格里。然而，我们照着神的话，明确的教导人，我们这些在基督里的真信徒，都经历了一次神圣的出生。神已经实际的生在我们里面，因此我们有祂的生命和性情。我们都不以第一次的出生夸口，但我们却可以第二次的出生，就是使我们成为神儿女的神圣出生夸口。

因为我们是神的儿女，有神的生命和性情，我们就好象发光之体显在世界上。腓立比二章十五节翻作“发光之体”的希腊字，意思指返照太阳光的光体。每一位神的儿女都是返照来自神独一儿子基督之光的发光体。在宇宙间只有一个光源，这光源就是神。我们这些发光体也借着将生命的话表明出来而返照祂。

这四件重要的事都非常主观，而且都是可以经历的。我们已经接受救恩，这救恩就是神自己。如今这位神在我们里面运行；祂作为主观的救恩，在我们的经历中是真实的。祂不是沉睡的、被动的或闲懒的。祂在我们里面的运行，就是在我们里面的加力。何等奇妙，我们是从这位加力之神而生的！因此，我们有祂那满了活力的生命和性情。我们乃是加力之神满了活力的儿女！我们自然就能返照来自神这宇宙源头的光。在弯曲悖谬的世代，我们好象发光之体显在世界上。因此，我们可以将生命的话向我们周围的人表明出来。这就是接受基督作我们的榜样，并作成我们的救恩。

腓立比的信徒若这样作成他们的救恩，就会使保罗非常喜乐。众召会中的众圣徒若照这几节所说的各项，作成他们的救恩，所有服事召会的使徒和长老都会喜乐。作成我们的救恩，就是对基督有真正的经历和享受。

in us. Because we are children of God, we most assuredly have the divine life and divine nature (2 Pet. 1:4). How could a child not have the life and nature of his father? It is simply not possible for someone to be born of a particular person and not have the life and nature of that person. In the same principle, it is not possible for us to be genuine children of God, born of Him, and not have His life and nature. We have been truly born of God and not merely adopted by Him.

When we say that as children of God we have the life and nature of our Father, some accuse us of teaching what they call “evolution into God.” We definitely do not claim that man is evolving into the Godhead. However, we definitely teach according to the Word of God that, as true believers in Christ, we have experienced a divine birth. God has actually been born into us, and thereby we have His life and nature. We all may boast not in our first birth, but in the second, the divine birth which made us children of God.

Because we are children of God with the life and nature of God, we shine as lights in the world. The Greek word rendered lights in 2:15 means luminaries which reflect the light of the sun. Every child of God is a stone reflecting the light which comes from Christ, God’s unique Son. In this universe there is only one source of light, and this source is God. As those luminaries, we also hold forth the word of life.

These four important matters are very subjective and experiential. We have received a salvation which is God Himself. Now there is operating in us this very God, the One who is real in our experience as our subjective salvation. He is not dormant, passive, or idle. His operating in us is His energizing in us. How wonderful that we have been born of this energizing God! Hence, we have His energizing life and nature. We are the energetic children of the energizing God! Spontaneously we reflect the light which comes from God as the universal source. In the midst of a crooked and perverted generation, we shine as lights, as luminaries, in the world. Therefore, we can hold forth the word of life to those around us. This is to take Christ as our pattern and to work out our salvation.

If the believers in Philippi worked out their salvation in this way, they would make Paul very happy. If all the saints in all the churches would work out their salvation according to the items in these verses, all those who serve the churches, the apostles and elders, would be happy. To work out our salvation is to have the genuine experience of Christ and enjoyment of Christ.

壹 接受了最高标准的救恩

在以弗所二章五节保罗说，我们得救是靠着恩典。在八节他宣告说，“你们得救是靠着恩典，借着信。”我们唯有靠着恩典，借着信才能得救，这绝对是正确的。若没有恩典，我们就不可能得救。今天许多基督徒理直气壮的强调救恩仅仅是靠着恩典的事实。然而，他们虽然可以强调得救是靠着恩典，却没有指出神救恩的程度。照着以弗所二章，神的救恩乃是带我们到诸天之上。这指明我们接受了一个有最高标准的救恩。我们得救是靠着恩典，为要与基督一同坐在诸天界里。（弗二 6。）

虽然许多基督徒指出，我们蒙拯救脱离了罪；但以弗所二章指明，我们也蒙拯救脱离了死，因为神叫我们活过来，与基督一同复活，并与祂一同坐在三层天上。我在本篇信息所要强调的，不是我们靠着恩典得救的事实，而是神救恩的程度和标准。靠着神的恩典，我们已经得救，得以与基督一同在诸天界里。

贰 需要作成这救恩

在腓立比二章十二节，保罗明确的告诉我们，当恐惧战兢，作成我们自己的救恩。接受救恩是一回事，作成救恩又是另一回事。作成救恩不是成功救恩，乃是借着继续不断的顺从，来完成我们已接受的救恩。

保罗在十二节所说的顺从，回应他在前面所说基督的顺从。（腓二 8。）我们的榜样基督很显著的一面，乃是祂顺从至死，且死在十字架上。这位是神的基督首先采取一个重要的步骤，就是倒空自己，将祂神格的彰显撇在一边。祂既倒空自己并取了人的形状，就降卑自己。这样的降卑自己特别与顺从有关。圣经特别强调顺从的重要。例如，撒上十五章二十二节告诉我们，顺从胜于公羊的脂油。我们这些接受基督作我们救恩榜样的人，必须学习一直恐惧战兢的顺从。我们里面该有恐惧的动机，外面该有战兢的态度；这表示我们一点也不信靠自己。

I. HAVING RECEIVED SALVATION OF THE HIGHEST STANDARD

In Ephesians 2:5 Paul says that we have been saved by grace. In Ephesians 2:8 he declares, "By grace you have been saved through faith." It is absolutely true that we are saved only by grace through faith. Without grace, it is not possible for us to be saved. Many Christians today rightly emphasize the fact that salvation is by grace alone. However, although they may stress salvation by grace, they fail to point out the extent of God's salvation. According to Ephesians 2, God's salvation brings us into the heavens. This indicates that we have received a salvation with the highest possible standard. We have been saved by grace to be in the heavenlies with Christ (Eph. 2:6).

Although many Christians point out that we are saved from sin, Ephesians 2 indicates that we are also saved from death, for we have been enlivened by God, raised with Christ, and seated with Him in the third heaven. My emphasis in this message is not on the fact that we are saved by grace. It is on the extent and standard of God's salvation. We have been saved by God's grace to be with Christ in the heavenlies.

II. THE NEED TO WORK OUT THIS SALVATION

In Philippians 2:12 Paul tells us explicitly to work out our own salvation with fear and trembling. To receive salvation is one thing, and to work it out is another thing. To work out salvation is not to accomplish salvation. Rather, it is to carry out through continual obedience the salvation we have received.

Paul's word about obedience in verse 12 answers to what he has previously said about Christ becoming obedient (v. 8). A very striking aspect of Christ as our pattern is His obedience unto death, even the death of the cross. As God, Christ first took the major step of emptying Himself, of laying aside the expression of His deity. Then, having emptied Himself and having taken the form of a man, He humbled Himself. This self-humbling is particularly related to obedience. The Bible underscores the importance of obedience. For example, in 1 Samuel 15:22 we are told that to obey is better than sacrifice. We who have received Christ as the pattern of our salvation must learn to always obey with fear and trembling. Within we should have fear as the motive, and without we should have trembling as our attitude, an indication that we have no confidence in ourselves.

照着腓立比二章十三节，神一直在我们里面运行。我们的救恩不仅仅是一次的举动；乃是一个活的人位，就是三一神自己，在我们里面不断的运行。保罗在十三节所说的神乃是三一神一父、子、灵。照着约翰十四章，父与子是一，子与灵是一。腓立比二章十三节的神不仅是父，更是三一神。祂是子和灵，同时祂也是父。

我们若要证明二章十三节的神是三一神，就必须看腓立比书的全文。本书最后一节，就是四章二十三节说，“愿主耶稣基督的恩与你们的灵同在。”主的恩与我们的灵同在，这位主当然不会与在我们里面运行的神是分开的两位。与我们的灵同在的那位基督，就是那在我们里面运行的神。此外，一章十九节说到耶稣基督之灵全备的供应。毫无疑问，那供应我们的灵，就是住在我们里面的那灵。但是，这位灵也不能与在我们里面运行的神分开。我们若将这些经节摆在一起，整体来看本书的全文，我们就会看见，那在我们里面运行的神，乃是三一神一父、子、灵。这位神就是在我们里面的基督，（林后十三3上，5，）也就是在我们里面的那灵。（罗八11。）

在腓立比二章十三节保罗说，“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”这样的立志发生在我们里面的何处？必定是在我们的意志里。这指明神的运行开始于我们的灵，（参腓四23，）扩展到我们的心思、情感和意志里。我们已经指出，基督的恩与我们的灵同在。然而，神的运行使我们在里面立志，不仅与我们的灵有关，也与我们的意志有关。因此，神的运行必须从我们的灵扩展到我们的意志里。

当神在我们里面运行，使我们立志，祂就能执行祂的工作。这与罗马八章相符：神的工作（运行）乃是开始于我们的灵，（罗八4，）经过我们的心思，（6，）至终达到我们的身体。（11。）我们的意志定意，而我们的身体行事。三一神在我们里面运行，乃是开始于我们的灵，经过我们的意志，然后进入我们的身体。

According to verse 13, God is operating in us. Our salvation is not merely an action; it is a living Person, the Triune God Himself, operating in us. The God Paul speaks of in verse 13 is the Triune God, the Father, the Son, and the Spirit. According to chapter fourteen of John, the Father is one with the Son, and the Son is one with the Spirit. The God in Philippians 2:13 is not only the Father, but the Triune God. He is the Son and the Spirit as well as the Father.

In order to prove that God in 2:13 is the Triune God, we need to consider the context of the whole book of Philippians. The last verse of the book, 4:23, says, “The grace of the Lord Jesus Christ be with your spirit.” Certainly the Lord as the One whose grace is with our spirit is not separate from the God who operates in us. The very Christ who is with our spirit is the God who operates in us. Furthermore, 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. There can be no doubt that the Spirit who supplies us is the Spirit who indwells us. But this Spirit cannot be separate from the God who operates in us. If we put all these verses together and consider the context of the book as a whole, we shall see that the God who operates in us is the Triune God. He is the Father, the Son, and the Spirit. He is the very God who is Christ in us (2 Cor. 13:3a, 5) and the Spirit dwelling in us (Rom. 8:11).

In verse 13 Paul says that God operates in us “both the willing and the working for His good pleasure.” Where within us does this willing take place? It must be in our will. This indicates that God’s operation begins from our spirit and spreads into our mind, emotion, and will. We have pointed out that the grace of Christ is with our spirit. However, God’s operating to will in us involves not only our spirit but also our will. Therefore, God’s operation must spread from our spirit into our will.

As God operates the willing within us, He carries out His working. This corresponds to Romans 8, where we see that God works not only in our spirit, but also in our mind and eventually in our physical body (vv. 6, 11). We will in our will, and we work in our body. The Triune God operates in us from our spirit, through our will, and then into our physical body.

神的运行乃是为着祂的美意。祂的美意就是祂意愿所喜悦的，（弗一 5，）使我们能达到神无上救恩的顶点。凡有生命的都有喜悦，美意，神更是如此。为这缘故，保罗说到神的美意。观察母亲如何爱自己的孩子，就可知道她的喜悦。用这个例子说明神的美意（喜悦），我们可以说，神的美意（喜悦）就是以令祂喜乐的方式来爱我们。神在我们里面的运行，是要使我们能够达到祂无上救恩的顶点。赞美神，我们现今乃是在神的美意（喜悦）里！祂在我们里面运行，我们借着顺从祂与祂合作。

God's operating is for His good pleasure. His good pleasure is the heart's desire of His will (Eph. 1:5) that we may reach the climax of His supreme salvation. Every living being has a good pleasure. This is especially true of God. For this reason, Paul speaks of God's good pleasure. The good pleasure of a mother can be observed in the way she loves her child. Using this as an illustration of God's good pleasure, we may say that God's good pleasure is to love us in a way that makes Him happy. God's working in us is to enable us to reach the climax of His supreme salvation. Praise Him that we are now in God's good pleasure! As He operates in us, we cooperate with Him by obeying Him.

将基督表明出来

HOLDING FORTH CHRIST

* * * *

* * * *

经文及注解：腓二 14 ~ 16 及注

纲要：

壹 活出基督，彰显基督，作成我们的救恩
 贰 凡所行的，都不要发怨言，起争论
 叁 成为无可指摘，纯洁无杂
 肆 在弯曲悖谬的世代中，
 作神无瑕疵的儿女
 伍 好象发光之体显在世界里
 陆 将生命的话表明出来
 柒 叫使徒在基督的日子可以夸口

* * * *

读经：腓立比书二章十四至十六节。

在本篇信息中，我们要来看腓立比二章十四至十六节。在这几节里，保罗继续说到作成我们自己的救恩。在十二节保罗嘱咐我们要作成自己的救恩，在十三节他告诉我们，神在我们里面运行。现在到了十四节，保罗提出一个警告：“凡所行的，都不要发怨言，起争论。”怨言是出于情感，多半发自姊妹；争论是出于心思，多半起于弟兄。这二者都阻挠我们，使我们不能完成自己的救恩到最完满的地步，也不能经历并享受基督到极点。

这里的上下文指明，我们若发怨言，起争论，就是不顺从的。顺从神就消杀一切的怨言和争论。我们若要作成自己的救恩，就必须顺从那在我们里面运行的神。祂自己就是我们

Scripture and Footnotes: Phil. 2:14-16 and footnotes

Outline:

I. TO LIVE OUT CHRIST, TO EXPRESS CHRIST, TO WORK OUT OUR SALVATION
 II. DOING ALL THINGS WITHOUT MURMURINGS AND REASONINGS
 III. BECOMING BLAMELESS AND GUILTESS
 IV. CHILDREN OF GOD WITHOUT BLEMISH
 IN THE MIDST OF A CROOKED AND PERVERTED GENERATION
 V. SHINING AS LIGHTS IN THE WORLD
 VI. HOLDING FORTH THE WORD OF LIFE
 VII. FOR THE APOSTLE'S BOASTING IN THE DAY OF CHRIST

* * * *

Scripture Reading: Phil. 2:14-16

In this message we shall consider 2:14-16. These verses continue Paul's word about working out our salvation. In verse 12 Paul charges us to work out our salvation, and in verse 13 he tells us that God is operating in us. Now in verse 14 Paul issues a warning: "Do all things without murmurings and reasonings." Murmurings are out of our emotion, mostly on the part of the sisters; reasonings are out of our mind, mostly on the part of the brothers. Both frustrate us from carrying out our salvation to the fullest extent, from experiencing Christ to the uttermost.

The context indicates that if we murmur or reason, we do not obey. Obedience to God slays all murmurings and reasonings. In order to work out our salvation, we must obey the very God who operates in us. He Himself is our salvation, and our obedience

的救恩；我们顺服祂，就是作成我们的救恩。姊妹们必须领悟，当她们发怨言时，就是不顺从那在她们里面运行的神。同样，弟兄们必须看见，每当他们起争论时，他们就背叛了在他们里面运行的那位。唯有顺从才能治死怨言和争论。

保罗在二章十四节论到发怨言、起争论的话，进一步指明，保罗写腓立比书的目的与道理无关，却与经历非常有关。发怨言和起争论是阻挠我们基督徒生活的重要因素。保罗从经历得知，我们若要作成自己的救恩，凡我们所行的，就必须不发怨言，不起争论。我们常常在重大的事情上不发怨言，不起争论，但我们却容易在小事上发怨言，起争论。任何一种的怨言或争论，都是不顺从三一神在我们里面的运行。我们何等需要主拯救我们脱离发怨言和起争论！

在十五节保罗继续说，“使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；你们在其中好象发光之体显在世界里。”在原文里，“使”的意思是“为要使”。凡我们所行的，都不该发怨言，起争论，为要使我们无可指摘、纯洁无杂，作神无瑕疵的儿女。“纯洁无杂”也可译作简单，不造作，纯真。（太十16。）这辞原文字根意为没有搀杂。无可指摘是描述外面的行为，纯洁无杂是描述里面的品格。不造作的意思是不玩政治。玩政治的人绝不能说是纯洁无杂。我们若不造作，就是纯洁无杂、与人无伤的。

在腓立比二章十五节保罗提到“在弯曲悖谬的世代中，作神无瑕疵的儿女”。我们这些神的儿女有神的生命和性情。（彼后一4。）我们既是神的儿女，有神圣生命和性情，就是返照太阳（基督）之光的光体。这样，我们就在弯曲悖谬的世代中没有瑕疵。没有瑕疵是无可指摘和纯洁无杂的总和品德。悖谬的原文意弯翘不平，扭曲。毫无疑问，今天的世代是扭曲、弯翘不平的。在这样的世代中，我们应该象发光之体显在世界里。

在腓立比二章十六节保罗继续说，“将生命的话表明出来，叫我在基督的日子，好夸我没有空跑，也没有徒

to Him is the working out of our salvation. The sisters need to realize that when they murmur, they disobey the God who works within them. Likewise, the brothers need to see that whenever they reason, they are rebellious against the One who operates in them. Only by obedience can murmurings and reasonings be put to death.

Paul's word in 2:14 about murmurings and reasonings is a further indication that his purpose in writing the book of Philippians was not related to doctrine, but very much related to experience. Murmurings and reasonings are important factors that frustrate our Christian life. From experience Paul knew that if we would work out our salvation, we need to do all things without murmurings and reasonings. Often in important matters we may not murmur or reason. But in small matters we are prone to murmurings and reasonings. Any kind of murmuring or reasoning is disobedience to the inner working of the Triune God. How we need the Lord to save us from our murmurings and reasonings!

In verse 15 Paul continues, "That you may become blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as lights in the world." The Greek word rendered "that" means "in order that." We should do all things without murmurings and reasonings in order that we may become blameless and guileless, children of God without blemish. The Greek word translated guileless also means simple, artless, innocent; hence, harmless (Matt. 10:16). It comes from a root which means unmixed. The word blameless describes our outward behavior, and the word guileless, our inward character. To be artless means not to play politics. No one who is political can rightly be called guileless. If we are artless, we are also guileless and harmless.

In verse 15 Paul refers to "children of God without blemish in the midst of a crooked and perverted generation." As children of God, we have God's life and nature (2 Pet. 1:4). Being children of God with the divine life and nature, we are luminaries which reflect the light of the sun (Christ). As such, we are without blemish in the midst of a crooked and perverted generation. "Without blemish" is the total quality of being blameless and guileless. The Greek word translated perverted means warped or twisted. There can be no doubt that today's generation is twisted and warped. In this kind of generation we should shine as lights in the world.

In verse 16 Paul goes on to say, "Holding forth the word of life, for my boasting in the day of Christ, that I have not run in vain nor labored in vain." The Greek word for

劳。”“将…表明出来”，原文也指应用、陈明、供献。将生命的话表明出来，就是借着活出基督，向世人应用、陈明并供献生命的话。腓立比的信徒若如此行，保罗就能在基督的日子，夸他没有徒劳。基督的日子，就是主再来的日子，又称主的日子（帖前五2，帖后二2，林前一8，林后一14）和那日。（提后一18，四8。）当那日，所有的信徒都要在基督的审判台前显露出来，叫各人受到当得的报应。（林后五10，太二五19～30。）

腓立比人如何能够在基督里在保罗身上夸口；照样，保罗也盼望能够在基督的日子，在他们身上夸口、欢乐并夸耀。他盼望能够夸口说，就他们而论，他没有空跑，也没有徒劳。然而，保罗写这封书信时，他担心他可能会空跑徒劳。他的劳苦是否真为徒然，决定于腓立比信徒的行为如何。假如那里的信徒所行的都不发怨言，不起争论，因而无可指摘，纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女，并且好象发光之体显在世界里，向周围的人陈明生命的话，那么保罗就能在主回来的时候喜乐，甚至夸口。

壹 活出基督，彰显基督， 作成我们的救恩

本篇信息的题目是“将基督表明出来”。将基督表明出来，就是活出基督，彰显基督，并作成我们的救恩。我们已经指出，作成我们的救恩，就是顺从那为着祂的美意，在我们里面运行，使我们立志并行事的三一神。

这里有五件重要且彼此相关的事：作成我们的救恩，顺从神，活基督，彰显基督，以及将基督表明出来。基督徒常常说到顺从神；然而，他们对顺从的领会，多半非常肤浅。另外四个辞句——活基督、彰显基督、将基督表明出来，以及作成我们的救恩，都是不寻常的，甚至可以说是非凡的。我们若在交通的谈话里用到这些辞句，对我们会有帮助。当我们彼此交谈时，必须互相勉励活出基督并彰显基督。我们必须彼此提醒，要将基督表明出来，并作成我们

“holding forth” also means “applying, presenting, offering.” As God’s children, we need to present the word of life to others. If the Philippian believers did this, Paul would be able to boast in the day of Christ that he had not labored in vain. The day of Christ is the day of the Lord’s second coming, also called “the day of the Lord” (1 Thes. 5:2; 2 Thes. 2:2; 1 Cor. 1:8; 2 Cor. 1:14) and “that day” (2 Tim. 1:18; 4:8). In that day all believers will appear before the judgment seat of Christ to receive the reward each deserves (2 Cor. 5:10; Matt. 25:19-30).

Just as the Philippians could boast in Paul in Christ, so Paul wanted to be able to boast, rejoice, and glory in them in the day of Christ. He hoped to be able to boast that, as far as they were concerned, he had not run in vain or labored in vain. However, at the time Paul wrote this Epistle, he was concerned that his running and labor might be in vain. Whether or not his labor was actually in vain would be determined by the deeds of the believers in Philippi. Suppose the believers there did all things without murmurings or reasonings and thus became blameless and guileless, children of God without blemish in the midst of a warped and twisted generation. Suppose, moreover, that the saints in Philippi were shining forth as luminaries in the world and presented the word of life to those around them. If such were their situation, Paul would be able to rejoice and even boast at the time of the Lord’s coming back.

I. TO LIVE OUT CHRIST, TO EXPRESS CHRIST, TO WORK OUT OUR SALVATION

The title of this message is “Holding Forth Christ.” To hold forth Christ is to live out Christ, to express Christ, and to work out our salvation. As we have indicated, to work out our salvation is to obey the Triune God who is operating within us both the willing and the working for His good pleasure.

Here we have five important, interrelated matters: working out our salvation, obeying God, living Christ, expressing Christ, and holding forth Christ. Christians commonly speak of obeying God. However, in most cases their understanding of obedience is very superficial. The other four expressions—living Christ, expressing Christ, holding forth Christ, and working out our salvation—are unusual and even extraordinary. It would be helpful if we would make such expressions part of our conversation in fellowship. As we speak to one another, we need to encourage one another to live out Christ and express Christ. We need to remind one another to hold

的救恩。使用这些辞句能帮助我们将来将基督服事给人，特别是刚接受主的初信弟兄姊妹。我们不该只以一般、普通的方式谈论福音和救恩。我们必须运用根据保罗对腓立比人所说之话的辞汇，在别人里面激发他们在灵中经历主的渴慕。我们要将这些非凡的属灵辞汇，带进我们日常的交谈、祷告、交通，以及召会聚会的见证中，这是非常重要的。这会使得我们的发表更为丰富。但愿我们都接受操练来讲活出基督、彰显基督、将基督这生命的话表明出来，以及作成自己的救恩这些辞汇。

贰 凡所行的，都不要 发怨言，起争论

我们已经指出，怨言是出于情感，争论是出于心思。此外，发怨言多半是姊妹们中间的难处，起争论多半是弟兄们中间的难处。我们必须一再受保罗在腓立比二章十四节之话的提醒。姊妹们在姊妹之家洗盘子的时候，要记住：不要发怨言。弟兄们在事奉小组和召会生活中处理事务的时候，要记住：凡所行的，都不要起争论。他们不该起争论，只要在召会中事奉主。

叁 成为无可指摘，纯洁无杂

凡我们所行的，若都不发怨言，不起争论，我们就无可指摘，并且与人无伤。能不发怨言，不起争论，真是一件大事！然而，我从未见过不发怨言的姊妹，或不起争论的弟兄。发怨言和起争论的难处特别容易在婚姻生活中发生。例如，丈夫对妻子的爱和关怀若不表示感激，妻子就可能发怨言。有些弟兄已经学会了一个消除妻子怨言的方法，就是说两句简单的话：“对不起”和“谢谢”。说这两句简单的话，能使你的婚姻生活更美满。如果一位弟兄从未对妻子说过“对不起”或“谢谢”，就容易出现怨言。我们若能成功的消除怨言和争论，我们就是无可指摘、纯洁无杂。

forth Christ and to work out our salvation. Using these expressions will help us in ministering Christ to others, especially to young ones who have just received the Lord. We should not merely talk about the gospel and salvation in a common, ordinary way. We need to use expressions based on Paul's word to the Philippians to stir in others the desire to experience the Lord in their spirit. It is very important that we bring these extraordinary spiritual expressions into our daily conversation, prayer, fellowship, and testimonies in the church meetings. This will serve to enrich our utterance. May we all be exercised to speak of living out Christ, expressing Christ, holding forth Christ as the word of life, and working out our own salvation.

II. DOING ALL THINGS WITHOUT MURMURINGS AND REASONINGS

We have pointed out that murmurings issue from the emotion, whereas reasonings proceed from the mind. Furthermore, murmurings are more of a problem among the sisters, and reasonings more among the brothers. Again and again we need to be reminded of Paul's word in 2:14. When the sisters are washing dishes in the sisters' house, they should remember not to murmur. As the brothers are taking care of matters in the service groups and the church life, they should remember to do all things without reasonings. They should not reason, but simply serve the Lord in the church.

III. BECOMING BLAMELESS AND GUILTESS

If we do all things without murmurings and reasonings, we shall become blameless and harmless. What a great thing it is not to have murmurings and reasonings! However, I have never met a sister who did not murmur or a brother who did not reason. The problem of murmurings and reasonings comes out in particular in married life. For example, a wife may murmur if her husband does not show appreciation of the love and care she has for him. Some brothers have learned that one way to eliminate a wife's murmuring is to use two simple expressions: "I'm sorry" and "thank you." Using these simple expressions can make your married life much happier. If a brother never tells his wife that he is sorry or if he never says thank you, there is apt to be murmuring. If we are successful in eliminating murmurings and reasonings, we shall be blameless and guileless.

肆 在弯曲悖谬的世代中， 作神无瑕疵的儿女

在二章十五节保罗说，信徒是神的儿女。这含示重生、新生。成为神的儿女意思是我们从神而生，也就是神孕育在我们里面。当我们在灵里从神而生时，我们就与祂调和为一。孕育总是在出生之前。当我们成为神的儿女时，神就孕育在我们全人里面。这比调和更深。然而，我们的话语不足以表达我们和神之间深切的关系；这关系是因着神孕育在我们里面而产生的。祂已经孕育在我们里面，而我们也已经从祂而生，成为祂的儿女。

我们既已从神而生，就需要吃喝祂。凡我们所吃、所消化的东西，当然都被我们吸收，并与我们调和。主耶稣说，祂是从天上降下来的粮；又说，吃祂的人，都要因祂活着。（约六 50，57。）主清楚的将自己比作食物，给我们吃、消化并吸收。那些反对信徒与神调和之教训的人，缺乏正确的认识。他们不明白，我们信主的时候，神就孕育在我们里面，我们也从祂而生。那时候，我们与神，人性和神性，就奇妙的联结在一起。我们得着属灵的出生以后，必须天天吃喝神。三一神乃是我们的食物和饮料。我们真能说，我们所吃的食物，我们所喝的水，不仅与我们联结，更与我们调和。我们无法否认这事实，就是我们所接受并消化的食物和饮料，与我们调和，至终借着新陈代谢的作用，浸透我们。同样的原则，当我们接受三一神作我们的食物和饮料时，祂就与我们调和，我们也与祂调和。然而我们必须清楚，神和人这样的调和，并不会造成神性与人性的混合或混乱。一面，有真正的调和；另一面，没有混合，也没有混乱。

“神的儿女”含示丰富的意义。这辞含示神已经实际的生在我们里面，并且我们有祂的生命和性情。基督徒常说，“我是个罪人蒙主恩。”虽然这样说没有错，然而，与新约的启示相比，这太肤浅了。我们若认识主话中的真理，就不会说，我们只是个罪人蒙主恩。我们会有把握宣告说，“我是从那灵而生的神的儿女！”你若真看见你是神儿女

IV. CHILDREN OF GOD WITHOUT BLEMISH IN THE MIDST OF A CROOKED AND PERVERTED GENERATION

In 2:15 Paul says that the believers are children of God. This implies regeneration, the new birth. To be a child of God means that we have been born of God, that God has been conceived within us. When we were born of God in our spirit, we were mingled with Him. Conception always precedes birth. When we became children of God, God was conceived in our very being. This involves even more than mingling. However, we do not have words adequate to express the deep relationship between us and God that has been produced by God's being conceived within us. He has been conceived within us, and we have been born of Him to become His children.

Now that we have been born of God, we need to eat Him and drink Him. To be sure, whatever we eat and digest is assimilated by us and mingled with us. The Lord Jesus said that He is the bread which came down from heaven and also that the ones who eat Him will live because of Him (John 6:50, 57). The Lord clearly likened Himself to food for us to eat, digest, and assimilate. Those who oppose the teaching that believers are mingled with God are short of the proper knowledge. They do not realize that at the time of our conversion, God was conceived within us, and we were born of Him. At that time, we and God, humanity and divinity, were joined in a marvelous way. After our spiritual birth, we need to feed on God day by day. The Triune God is our food and drink. We can truly say that the food we eat and the water we drink are not merely united to us, but also mingled with us. We simply cannot deny the fact that the food and drink we take in and digest are mingled with us and eventually saturate us metabolically. In the same principle, when we take in the Triune God as our food and drink, He is mingled with us, and we are mingled with Him. However, we must be clear that this mingling of God and man does not produce a mixture, or a confusion, of divinity and humanity. On the one hand, there is a genuine mingling; on the other hand, there is no mixture or confusion.

The expression “children of God” is very rich in its implications. It implies that God has actually been born into us and that we possess His life and nature. Christians often say, “I'm just a sinner saved by grace.” Although this, of course, is true, it is very shallow compared with the revelation in the New Testament. If we know the truth of the Word, we shall not say we are merely sinners saved by grace. We shall have the assurance to declare, “I'm a child of God born of the Spirit!” If you have truly seen the vision that

的异象，你就要充满喜乐、惊奇和赞美。你若是美国总统的儿子，你难道不觉得特别么？你不以你的身分自豪么？神的儿女当然比总统的儿女要大得多了。就正确的意义而言，我们必须以我们是神儿女的身分夸口。毫无疑问，我们是蒙神恩而得救的罪人。但是，因着我们也从神而生，如今我们是祂的儿女。何等美妙！

照腓立比二章十五节保罗所说，我们要在弯曲悖谬的世代中，作神无瑕疵的儿女。我们活在其中的世代，乃是一个弯曲、弯翘、扭曲的世代。然而，我们这些神的儿女，必须与众不同。因为我们是神的儿女，我们应当无可指摘、纯洁无杂、没有瑕疵。

我们有神的生命，才能成为神的儿女。有神的生命，是何等的奇妙！凡是神的真儿女都必须领悟，他们里面有神的生命。

我们里面神圣的生命要长大。最近，我注意到我家后院所种的一棵棕树，生长、发旺、扩展得非常迅速。这棵树长得很大，几乎令人难以置信。这见证棕树内里的生命有何等的力量，以及这生命有何等的丰富！近来，当我注意看那棵棕树时，我有个感觉，我里面神圣的生命比那棵棕树的生命更有活力。赞美主，我们有神的生命！可悲的是，今天很少基督徒认识这生命，并且凭这生命而活。

我们不只有神的生命，也有神的性情。（彼后一 4。）虽然我们无法给神的性情下个完满的定义，但我们知道，我们这些神的儿女有分于神的性情，并且这性情就在我们里面。

各种生物都照着自己的本性活动。凡它所作的，都是出自它的本性。例如，桃树结桃子，因为树这样结桃子乃与桃树的本性一致。若有人嘱咐桃树不要结苹果，只要结桃子，就太荒谬了。与这事一样荒谬的是，许多基督徒在原则上也这样作。他们吩咐别人要如何举止，如何改良自己，却忽略了所有的真基督徒，既是神的儿女，就有神圣性情的事实。这性情应当管治我们并引导我们。基督徒生活里的每一件事，都是根据神的性情。我们有神的生命，也有神的性情，这是何等奇妙！

you are a child of God, you will be filled with joy, wonder, and praise. If you were the son of the President of the United States, would you not have a special feeling? Would you not be proud of your status? Surely to be a child of God is infinitely greater than to be a child of the President. In a proper sense, we need to boast of our status as God's children. No doubt, we are sinners who have been saved by God's grace. But because we have also been born of God, we are now His children. How marvelous!

According to Paul's word in 2:15, we are to be children of God without blemish in the midst of a crooked and perverted generation. The generation in which we live is crooked, warped, and twisted. We, however, as children of God, must be different. Because we are God's children, we should be both blameless and guileless, without blemish.

We can be children of God only by having the life of God. How marvelous it is to have God's life! All those who are truly the children of God need to realize that they have the divine life within them.

The divine life within us wants to grow. Recently I noticed how much a palm tree planted in my backyard has been growing, thriving, and spreading. It is almost unbelievable how much this tree has grown. What a testimony to the strength of the inner life of the palm tree and to the riches of this life! When I looked at that palm tree recently, I had the sense that the divine life within me is far more energetic than the life of that palm tree. Praise the Lord that we have God's very life! How sad that few Christians today know of this life and live by it.

Along with the divine life, we also have the divine nature (2 Pet. 1:4). Although we cannot fully define the divine nature, we know that as God's children we partake of it and have it within us.

Every living thing acts according to its own nature. Everything it does comes out of its nature. For example, a peach tree produces peaches because it is in keeping with the nature of a peach tree to do so. It would be absurd for anyone to charge a peach tree not to bring forth apples, but only to produce peaches. As ridiculous as this is, in principle many Christians are doing this very thing. In giving commandments to others to behave in a certain way or to improve themselves, they neglect the fact that as children of God all genuine Christians have the divine nature. This nature should govern and direct us. Everything in the Christian life is according to the nature of God. How wonderful that we have God's life with His nature!

伍 好象发光之体显在世界里

信徒好象发光之体，照耀在这弯曲悖谬世代的世人中间。实际上，我们本身没有光；我们乃是返照基督这太阳之光的光体。基督乃是独一的太阳，而召会是返照祂的月亮。赞美主，我们有光源可以返照！

陆 将生命的话表明出来

在腓立比二章十六节保罗说到“将生命的话表明出来”。生命的话与死的字句道理大不相同。生命的话是神活的呼出，（提后三 16，）是赐人生命的灵。（约六 63。）我们有主耶稣作我们的榜样，（腓二 6～11，）我们有神在里面运行，（13，）我们是神的儿女，有神的生命和神的性情，（15，）我们是发光之体，有资格返照基督神圣的光，（15，）我们还有生命的话向人表明、陈明出来。何等神圣、丰富的供备！借此我们足能完成神的救恩到顶点。

我们所表明出来的生命的话，实际上就是基督自己。（约一 1，14。）为要经历腓立比书所启示的基督，我们必须有基督作我们的榜样，有三一神在我们里面运行；我们必须成为神的儿女，有神的生命和性情；我们还需要作发光之体在合式的地位上返照基督。我们要经历基督，这一切都是必需的。

柒 叫使徒在基督的日子可以夸口

我们若将基督这生命的话表明出来，使徒就能在基督的日子，夸他没有空跑，也没有徒劳。这就使使徒的喜乐满足。从腓立比二章一至十六节我们看见，叫使徒喜乐的路，乃是过寻求基督、活基督、彰显基督、并且完满的完成神救恩的生活。因着使徒代表神，所以神看见这种生活也会喜乐。这样，在基督的日子，就是主来的日子，使徒就能够夸口并欢乐。

V. SHINING AS LIGHTS IN THE WORLD

As lights, or luminaries, the believers shine among those in this crooked and perverted generation. Actually, we have no light in ourselves; we are luminaries reflecting the light of the sun, Christ. Christ is the unique sun, and the church is the moon reflecting Him. Praise the Lord that we have a source of light to reflect!

VI. HOLDING FORTH THE WORD OF LIFE

In 2:16 Paul speaks of “holding forth the word of life.” The word of life is very different from doctrine in dead letters. The word of life is the living breathing of God (2 Tim. 3:16), the Spirit who gives life (John 6:63). We have the Lord Jesus as our pattern (vv. 6-11), we have God operating in us (v. 13), we are God’s children possessing God’s life and the divine nature (v. 15), we are luminaries qualified to reflect the divine light of Christ (v. 15), and we have the word of life to hold forth, to present to others. What a divine and rich provision! By such we are well able to carry out God’s salvation to the full extent.

The word of life we are holding forth is actually Christ Himself (John 1:1, 4). In order to have the experience of Christ revealed in the book of Philippians, we need to have Christ as our pattern, we need to have the Triune God operating in us, we need to be children of God with the divine life and nature, and we need to be luminaries positioned to reflect Christ. All these matters are necessary for the experience of Christ.

VII. FOR THE APOSTLE'S BOASTING IN THE DAY OF CHRIST

If we hold forth Christ as the word of life, the apostle will be able to boast in the day of Christ that he has not run in vain nor labored in vain. This is to make his joy full. In 2:1-16 we see that the way to make the apostle happy is to have a life of seeking Christ, living Christ, expressing Christ, and carrying out God’s salvation to its fullest. Because the apostle represents God, God will also be happy to see such a life. Then at the day of Christ, the day of the Lord’s coming, the apostle will be able to boast and rejoice.

浇奠在信徒
信心之祭物上的奠祭

* * * *

经文及注解：腓二 17 ~ 18 及注

纲要：

- 构成为奠祭
- 享受基督而构成的信心
- 让神满足并快乐
- 彼此一同喜乐
- 经历基督的两个高峰

* * * *

读经：腓立比书二章十七至十八节，提摩太后书四章六节，罗马书十五章十六节。

在腓立比二章十七节保罗说，“然而，即使我成为奠祭，浇奠在你们信心的祭物和供奉上，也是喜乐，并且与你们众人一同喜乐。”在提后四章六节保罗也说到自己是奠祭：“我现在被浇奠，我离世的时候到了。”既然保罗在腓立比书所论到的每件事，都与经历基督有关，那么二章十七节所提到的奠祭，必然也是如此。我们对基督的经历若尚未达到被构成为奠祭的地步，我们就还没有完满的经历基督。当我们经历基督到极其高超的程度时，我们就会成为奠祭。

构成为奠祭

A DRINK OFFERING POURED OUT
UPON THE SACRIFICE OF THE BELIEVERS' FAITH

* * * *

Scripture and Footnotes: Phil. 2:17-18 and footnotes

Outline:

- CONSTITUTED A DRINK OFFERING
- FAITH CONSTITUTED OF THE ENJOYMENT OF CHRIST
- SATISFYING GOD AND MAKING HIM HAPPY
- MUTUAL REJOICING
- TWO PEAKS IN THE EXPERIENCE OF CHRIST

* * * *

Scripture Reading: Phil. 2:17-18; 2 Tim. 4:6; Rom. 15:16

In 2:17 Paul says, “But if even I am poured out as a drink offering on the sacrifice and priestly service of your faith, I rejoice and rejoice together with you all.” In 2 Timothy 4:6 Paul also refers to himself as a drink offering: “For I am already being poured out as a drink offering, and the time of my departure is at hand” (lit.). Since everything Paul covers in the book of Philippians is related to the experience of Christ, this must also be true of the drink offering referred to in 2:17. If our experience of Christ has not come to the point where we have been constituted as a drink offering, we have not yet experienced Christ to the uttermost. When we experience Christ to an exceedingly high degree, we shall become a drink offering.

CONSTITUTED A DRINK OFFERING

奠祭乃是在利未记一至六章所启示的基本祭物之外附加的。（民十五 1～10，二八 7～10。）基本的祭物预表基督的各方面，奠祭预表献祭的人所享受的基督。基督这属天的酒充满献祭的人，甚至使他们成为献给神的酒。使徒保罗因着这样享受基督，就成了这样的奠祭，（提后四 6，）使他能借着流血，浇奠在信徒的信心这献给神的祭物上。

燔祭、素祭、平安祭、赎罪祭和赎愆祭，乃是基本的祭物，奠祭却不是。利未记一至六章所说到的五种基本的祭物，预表基督为我们的缘故之于神的各方面。我们若读民数记十五章一至十节和二十八章七至十节，就会看见，奠祭乃是附加的。基本的祭若没有同着奠祭献上，就指明这样献基本的祭有不及之处。献基本祭的人必定极为贫乏。实际上，奠祭表征献祭的人本身成了奠祭。然而，这不是说，献祭的人凭着自己天然的构成就能成为这样的奠祭。反之，他必须享受基督到一个地步，使基督充满他、浸透他并弥漫他。基督乃是属天的酒，给我们享受。当我们借着将祂接受进来而享受祂时，我们就要被祂充满，彻底被祂浸透。这样，我们就成为酒，作奠祭浇奠在我们向神所献的祭物上。

保罗以旧约的预表为根据，将自己视为奠祭，浇奠在信徒信心的祭物和供奉上。多年来，保罗一直饮于基督、享受基督，以致被基督充满，被基督浸透。至终，基督这属天的酒使保罗这人里面被酒所构成。这就是为什么保罗认为自己是酒，如同奠祭浇奠在信徒的信心这献给神的祭物上。

享受基督而构成的信心

在腓立比二章十七节，保罗说到“你们信心的祭物和供奉”。信徒信心的祭物和供奉，意思是说，保罗认为腓立比信徒的信心作了他们献给神的祭物，也成了他们对神的供奉。保罗的职事所产生的结果，乃是信徒的信心。二章

The drink offering was additional to the basic offerings revealed in Leviticus chapters one through seven (Num. 15:1-10; 28:7-10). The basic offerings were types of various aspects of Christ. The drink offering was a type of Christ as enjoyed by the offerer, an offering that fills him with Christ as the heavenly wine and even causes him to become wine to God. The apostle Paul became such a drink offering by so enjoying Christ that he could be poured out by the shedding of his blood upon the believers' faith as a sacrifice to God.

The burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering were the basic offerings, but the drink offering was not. The five basic offerings covered in chapters one through seven of Leviticus are types of various aspects of what Christ is to God on our behalf. If we read Numbers 15:1-10 and 28:7-10, we shall see that the drink offering was something additional. If one of the basic offerings was offered without the drink offering, this was an indication that there was something lacking with the presentation of the basic offering. The one who offered the basic offering must have been rather poor. Actually, the drink offering signifies that the offerer himself becomes the drink offering. However, this does not mean that the offerer can be such a drink offering according to his own natural constitution. Rather, he must enjoy Christ to such an extent that Christ fills him, saturates him, and permeates him. Christ is the heavenly wine for our enjoyment. When we enjoy Him by taking Him into us, we shall become filled with Him and thoroughly saturated with Him. In this way we shall become the wine to be poured out as a drink offering upon the offerings we present to God.

With the typology in the Old Testament as a basis, Paul came to regard himself as a drink offering poured out upon the sacrifice and priestly service of the believers' faith. For years Paul had been drinking of Christ and enjoying Him so that he came to the point that he was filled with Christ and saturated with Him. Eventually, Christ as the heavenly wine caused Paul to become a constitution of wine in his very being. This was the reason Paul could consider himself wine poured out as a drink offering upon the sacrifice he offered to God as a priest.

FAITH CONSTITUTED OF THE ENJOYMENT OF CHRIST

In 2:17 Paul speaks of “the sacrifice and priestly service of your faith.” The sacrifice of the believers' faith means that the faith of the Philippian believers was considered by Paul a sacrifice offered to God by him as a priest (Rom. 15:16), and his offering ministry was considered a priestly service. The issue, the result, of Paul's ministry was

十七节的信心是包罗一切的，所包含的比相信的行动丰富得多。这信心是信徒所领受、经历、并享受于基督之一切的构成与总和的表现，包括基督作基本的祭物。保罗的职事产生信徒这包罗一切的信心。信徒将这信心当作祭物献给神，保罗即使成为奠祭被浇奠在其上，也是喜乐。

毫无疑问，信徒信心的祭物是满了基督的。这包含了作为五种基本祭的基督。当我们在这几方面经历基督，并享受祂作这几种基本的祭时，这种经历和享受就成了我们的信心。在经历上，我们对作为基本祭之基督的享受，至终会成为我们的信心。因此，这信心乃是由我们所经历并享受的基督所构成的。

我们不可以犯一个错误，就是以肤浅、表面的方式来领会二章十七节所说的信心。信心乃是由我们对基督的经历所构成。这样的信心才能被保罗看作是献给神的祭物。能献给神作祭物的信心，乃是由我们对基督的享受所构成。在我们里面所构成的信心有多少，与我们对基督的享受成正比。我们越享受祂，就越有这信心；这信心乃是由对基督的享受所构成的。

我在美国尽职的这些年间，圣徒们一直在享受那服事给他们的基督。他们在许多不同的方面经历基督并享受基督。结果，圣徒里面有了一种构成，这种构成就叫作信心。没有一辞用来表征在各方面对基督的享受和经历，比“信心”更为恰当。这是保罗在二章十七节所用的辞，我们无法加以改进。保罗用信心这辞，指我们对基督的享受和经历的总和。因此，信心就是我们对基督所有经历与享受总和的表现。

我们已经指出，保罗认为由信徒对基督的经历和享受所构成的这信心，乃是献给神的祭物。我在祷告中多次有这样的感觉：信徒对基督的享受与经历，就是献给神的祭物。在主的恢复里，圣徒们中间有一种信心，是他们对基督经历与享受的构成与总和。在主的恢复里，各地的召会都可见到这样的信心。圣徒们有这样的信心，这信心是他们多年来经历基督、享受基督所构成的。这

the faith of the believers. Faith in 2:17 is all-inclusive. It refers to much more than the act of believing. Faith here includes all that the believers have received and enjoyed. Ultimately it includes what the believers themselves are. This faith was the result of Paul's ministry. Paul's ministry resulted in the all-inclusive faith of the believers, the faith which Paul offered to God as a sacrifice.

To be sure, the sacrifice of the believers' faith was full of Christ. It included Christ as the basic offerings. When we experience Christ in these different aspects and enjoy Him as these basic offerings, this experience and enjoyment become our faith. Experientially, the enjoyment of Christ as the basic offerings eventually becomes our faith. Hence, this faith is constituted of the Christ we experience and enjoy.

We must not make the mistake of understanding the faith spoken of in 2:17 in a shallow, superficial way. Faith is a constitution of our experience of Christ. As such, it could be viewed by Paul as a sacrifice to be offered to God. The faith which can be offered to God as a sacrifice is a constitution of our enjoyment of Christ. The amount of faith constituted in us is in proportion to our enjoyment of Christ. The more we enjoy Him, the more we have the faith which is constituted of the enjoyment of Christ.

During the years I have been ministering in this country, the saints have been enjoying the Christ ministered to them. They have experienced Christ and enjoyed Him in many different aspects. As a result, within the saints there is a constitution, and this constitution is called faith. There is no better word to signify the enjoyment and experience of Christ in its various aspects than the word faith. This was the word used by Paul in 2:17, and we cannot improve on it. Paul uses the word faith to denote the totality of our enjoyment of Christ and experience of Him. Therefore, faith is the total expression of our experience and enjoyment of Christ.

As we have pointed out, Paul regarded this faith, constituted of the believers' experience and enjoyment of Christ, as a sacrifice which he could offer to God as a priest. Although I by no means presume to compare myself with Paul, many times in prayer I have had the sense that the enjoyment and experience of Christ found among the believers is an offering which I can present to God. There is among the saints in the Lord's recovery a kind of faith which is the constitution and totality of their experience and enjoyment of Christ. This faith can be found in every local church in the Lord's

表明这职事不是徒然的。这职事的结果，乃是产生一种出自圣徒对基督之享受和经历的构成。在二章十七节，保罗称这个构成为信心。

旧约的原则是，奠祭需要与基本的祭一同献上；基于这原则，保罗以信徒对基督的经历所构成的信心为基本的祭，好叫他能将自己作为奠祭浇奠在其上。天上的神必定会因这种光景非常喜乐。当祂看见信心作基本的祭，又看见奠祭，必定非常喜乐！在信徒这面有信心，在使徒这面有奠祭，这是何等美妙的景象！难怪保罗能说，他与他们众人一同喜乐！保罗乐于流血成为奠祭，浇奠在信徒信心的祭物上。他不仅喜乐，还与众圣徒一同喜乐。与别人一同喜乐，意指同他们分享喜乐。使徒在为腓立比人的信心殉道的事上，与他们分享他的喜乐。因此，这含示向他们庆贺之意。我相信三一神看见这种欢乐、喜乐的情景，也与保罗一同喜乐。

作为基本祭的信徒的信心，以及奠祭，都是经过一段时间构成的。信心不是突然长大、突然发展出来的，因为信心乃是由信徒对基督的享受以及属灵的经历所构成的。照样，唯有从我们对主的经历中，才能产生奠祭。我们要成为奠祭，就必须被主充满，被主浸透。唯有如此，我们才能有属灵的构成，使我们成为奠祭。象我们这样的罪人，竟能构成为属天的酒，让神心满意足，这是何等不得了的事！

让神满足并快乐

信徒经历基督并享受基督，结果他们里面就产生一个构成，保罗称之为信心。在神眼中，这信心太超绝、美好、美妙了，神将其视为献给自己的祭物。保罗因着多年对主的经历，尤其是因着在监狱里那段期间的经历，他构成了属天的酒，能够使神喜悦快乐。信徒信心的祭物使神满足，而奠祭使神喜悦。因此，奠祭乃是在满足神的祭物之外，所献上使神喜悦的祭。祭物是非常使神满足的。在旧约里，献奠祭的人所献的，就预表说，不是出

recovery. The saints have a faith which is a constitution of their experience of Christ and enjoyment of Christ over the years. This is a sign that the ministry has not been in vain. The ministry has resulted in a constitution which comes out from the saints' enjoyment of Christ and experience of Christ. In 2:17 Paul refers to this constitution as faith.

Based upon the principle in the Old Testament that the drink offering required a basic offering, Paul regarded the faith constituted of the believers' experience of Christ as the basic offering upon which he could pour out himself as a drink offering. God in heaven must have been very happy with this situation. How pleased He must have been to see the faith as the basic offering and also to see the drink offering! On the side of the believers, there was faith; on the side of the apostle, there was the drink offering. What a marvelous scene! No wonder Paul could say that he rejoiced with them all! Paul rejoiced to have his blood shed as a drink offering upon the sacrifice of the believers' faith. He not only rejoiced, but he rejoiced together with all the saints. To rejoice together with others is to share joy with them. The apostle shared his joy with the Philippians in his martyrdom over their faith. This implies a congratulation to them. I believe that the Triune God was also rejoicing with Paul at such a happy, joyful scene.

Both the believers' faith as the basic offering and the drink offering are something which has been constituted over a period of time. Faith does not grow and develop suddenly, for it is a constitution of the believers' enjoyment of Christ and spiritual experience. Likewise, a drink offering can only be produced out of our experience with the Lord. In order to become a drink offering, we need to be filled with the Lord and saturated with Him. Only in this way can we have the spiritual constitution which makes us a drink offering. What a tremendous matter that sinners such as we can be constituted into heavenly wine for God's satisfaction!

SATISFYING GOD AND MAKING HIM HAPPY

As a result of their experience of Christ and enjoyment of Christ, the believers have a constitution which Paul terms faith. In the eyes of God, this faith is so excellent, beautiful, and marvelous that He considers it a sacrifice offered to Him. Paul, after experiencing the Lord for so many years, especially during his imprisonment, became a constitution of heavenly wine that could cheer God and make Him happy. The sacrifice of the believers' faith was satisfying to God, and the drink offering was cheering to Him. Thus, the drink offering is a cheering offering presented in addition to a satisfying sacrifice. The sacrifices were very satisfying to God. In the Old Testament, the one who offered the drink offering

于牛群羊群，乃是出于他自己和自己的经历。在新约里，我们看见，保罗借着个人对基督的享受与经历，成了令神喜悦的酒，浇奠在主面前。他对基督的经历将他构成酒，使神喜乐。

在二章十六节，保罗关切到他是否会徒劳。照着十七节，保罗领悟他在腓立比人中间的劳苦不是徒然的。他知道，他们的信心是基本的祭，使他能将自己当作奠祭浇奠在其上。“即使我成为奠祭，浇奠…，”这话指明，保罗认为自己是一个为着他的职事，不断被献为祭的人。他用“即使”一辞，含示他完全献上为祭了。他认为殉道就是将自己浇奠在信徒信心的祭物上。从人的眼光看，保罗至终被杀；但是从保罗的眼光看，殉道乃是浇奠自己当作奠祭。多年来，他为着他的职事，不断将自己献上为祭。然而，到了殉道的时候，他才成为奠祭完全被浇奠。保罗虽然作过一些重大的牺牲，却未曾这样浇奠自己。如今，即使保罗成为奠祭，浇奠在信徒信心的祭物和供奉上，他也能与他们一同喜乐。

保罗在这里所说的话非常摸着人。我能见证，他的话一次又一次深深的感动我。这里保罗含示，他为着他的职事，始终是一个祭物。我们这些服事召会，并将基督服事给圣徒的人，必须向保罗学习，成为祭物。没有祭物，就没有职事。我们不该以为，我们越成为祭物，成为牺牲，赏赐就越大。职事只问牺牲，不问赏赐。至终，我们必须达到一个地步，以致能说，即使我们成为奠祭而浇奠，也是喜乐，并且与众圣徒一同喜乐。

彼此一同喜乐

保罗说，“我…也是喜乐，并且与你们众人一同喜乐。”这话是很有意义的。他先说喜乐，接着又说与众圣徒一同喜乐。这样说的原因，是因为牵涉到两个构成：一个构成是信徒的信心；另一个构成是成为奠祭的使徒。奠祭浇奠的时候，这两个构成彼此回应。一方喜乐的时候，另一方不可能不喜乐。使徒喜乐，信徒的反应是与他一同喜乐。所以保罗能说，“你们也要同样喜乐，并且与我一同喜乐。”

presented something which, in type, came not from the flock or the herd, but out of himself and his experience. In the New Testament we see that through his personal enjoyment of Christ and experience of Him, Paul became cheering wine poured out before the Lord. His experience of Christ constituted him into wine to make God happy.

In 2:16 Paul expresses his concern about laboring in vain. According to verse 17, Paul realized that his labor among the Philippians had not been in vain. He knew that their faith was the basic offering upon which he could pour out himself as a drink offering. The words, “if even I am poured out as a drink offering,” indicate that Paul thought of himself as one who was continually being sacrificed for his ministry. His use of the word “even” suggests that he was sacrificed to the uttermost. He considered martyrdom as a pouring out of himself upon the sacrifice of the believers’ faith. From the human point of view, Paul eventually was slain. But from Paul’s viewpoint, martyrdom was the pouring out of himself as a drink offering. Throughout the years, he had continually been sacrificing himself for his ministry. However, it was not until the time of martyrdom that he was poured out to the uttermost as a drink offering. Although Paul had made great sacrifices, he had not poured himself out in this way. Now if even he was poured out as a drink offering on the sacrifice and priestly service of the believers’ faith, he could rejoice together with them all.

Paul’s word here is very touching. I can testify that time and time again I have been deeply touched by his word. Here Paul implies that he was always a sacrifice for his ministry. We who serve the churches and minister Christ to the saints must learn of Paul to become a sacrifice. If there is no sacrifice, there can be no ministry. We should not think that the more we sacrifice, the greater will be our reward. Ministry is a matter of sacrifice, not of compensation. Eventually, we need to reach the point where we can say that even if we are poured out as a drink offering, we shall be happy and rejoice together with all the saints.

MUTUAL REJOICING

It is significant that Paul says, “I rejoice and rejoice together with you.” The reason he speaks of rejoicing and then of rejoicing together with the saints is that two constitutions are involved: the faith of the believers as one constitution, and the apostle as a drink offering as the other. In the pouring out of the drink offering, these two constitutions answer to each other. It is not possible for there to be rejoicing on one side, but not on the other side. The apostle rejoices, and the believers respond by rejoicing with him. This was the reason Paul could say, “And in like manner you also rejoice and rejoice together with me.”

一方喜乐时，另一方没有喜乐的反应，这是不正常的。如果你在一个活人面前喜乐，那人该有喜乐的反应。在二章十七和十八节这里，保罗与信徒两方都喜乐。保罗喜乐时，信徒也有喜乐的反应。这就是那些有信心之构成的人，与那已经被构成奠祭，浇奠在这信心上的人一同喜乐。保罗与腓立比信徒之间有何等美妙的交流！何等美好的交通和交流！一面，保罗说，“我…喜乐，并且与你们众人一同喜乐。”另一面，他又说，“你们也要同样喜乐，并且与我一同喜乐。”大家一同喜乐，这是何等美妙的光景！

我们也许希奇，保罗即将殉道，竟是他喜乐的原因。保罗盼望腓立比人在他为他们信心的缘故殉道时，也庆贺他，同他分享他们的喜乐。保罗的殉道成了一种满了喜乐的光景。这件事能够成就，乃是因为信徒这一面有信心的构成，而保罗这一面有奠祭的构成。我们已经指出，这两个构成都不是很快就产生出来的，乃是需要许多时间来发展的。

在本篇信息中，我们看见几件事：奠祭是在基本祭之外附加的；基本祭预表基督不同的方面；奠祭预表献上基督的人所享受的基督，奠祭叫献上的人充满基督这属天的酒，并使他成为献给神的酒；使徒借着享受基督，成了这样的奠祭，使他浇奠在信徒信心的供物上。保罗将腓立比信徒的信心，视为向神所献上的祭物。照着彼前二章九节和启示录一章六节，所有新约的信徒都是神的祭司。因此，他们对主的服事，无论在哪一方面，都是祭司的供奉。（腓二 17，30。）

照着二章十七和十八节，保罗与腓立比信徒彼此同乐，彼此分享他们的喜乐。保罗欢喜，能够成为奠祭，浇奠在信徒信心的祭物上，并在他为信徒的信心而殉道的事上，与信徒分享他的喜乐。然后，腓立比信徒因着保罗这奠祭而喜乐，甚至在他为他们信心的缘故殉道时，也庆贺他。事实上，信徒喜乐的反应，乃是向保罗的庆贺。

It is not normal for one of two parties to rejoice and the other not to respond with rejoicing. If you rejoice before a living person, that person should respond with rejoicing. Here in 2:17 and 18 both parties, Paul and the believers, were rejoicing. When Paul rejoiced, the believers responded with rejoicing. Those who had the constitution of faith rejoiced with the one who had been constituted into a drink offering poured out upon this faith. What a marvelous interchange there was between Paul and the believers in Philippi! What a wonderful fellowship and communication! On the one hand, Paul said, "I rejoice and rejoice together with you all." On the other hand, he said, "You also rejoice and rejoice together with me." What a marvelous situation with everyone rejoicing together!

We may be amazed that Paul's approaching martyrdom was a cause of rejoicing. Paul expected that the Philippians would share their joy with him by congratulating him in his martyrdom for the sake of their faith. Paul's martyrdom became a situation filled with rejoicing. This was made possible by the fact that with the believers there was the constitution of faith, and with Paul there was the constitution of the drink offering. As we have indicated, neither of these constitutions can be produced in a quick way. It takes much time to develop them.

In this message we have seen that the drink offering is an offering additional to the basic offerings; that the basic offerings typify various aspects of Christ; that the drink offering is a type of Christ enjoyed by the one offering Him, an offering that fills the offerer with Christ as heavenly wine and makes him wine to God; and that the apostle became such a drink offering through the enjoyment of Christ so that he could be poured out upon the sacrifice of the believers' faith. The faith of the Philippian believers was considered by Paul a sacrifice he offered to God as a priest. According to Romans 15:16, Paul viewed himself as a priest offering the Gentile believers to God as an acceptable sacrifice. Furthermore, the service of the Philippian believers was also considered by Paul to be a sacrifice, and Paul's offering ministry was considered a priestly service.

According to 2:17 and 18, Paul and the believers in Philippi rejoiced mutually, sharing their joy with one another. Paul rejoiced to pour himself out as a drink offering upon the sacrifice of the believers' faith, and he shared his joy with them in his martyrdom over their faith. Then the Philippian believers rejoiced in Paul's drink offering and even congratulated him in his martyrdom for the sake of their faith. Actually, the believers' response of rejoicing was a kind of congratulation offered to Paul.

经历基督的两个高峰

我们在这里所看见的两个构成一信徒的构成（与他们的信心有关）和保罗的构成（与他成为奠祭有关），代表经历基督的两个高峰。信徒这一面有信心的高峰，使徒那一面有殉道的高峰。这样的殉道，乃是保罗将自己当作奠祭浇奠。因着保罗爱主耶稣，并享受主到极点，至终，他被基督构成属天的酒，成为奠祭浇奠献给神。何等有意义，何等美妙！保罗和腓立比圣徒彼此的反应都是喜乐；保罗为信徒喜乐，信徒为保罗喜乐。这样彼此喜乐也是相互庆贺，庆贺彼此的成功。保罗庆贺信徒在信心上成功，信徒庆贺保罗殉道成功。在这样彼此喜乐和彼此庆贺里，我们看见经历基督的两个高峰。但愿我们更往前，直到在经历基督和享受基督的事上，达到这两个高峰。

TWO PEAKS IN THE EXPERIENCE OF CHRIST

The two constitutions we see here—that of the believers with respect to their faith and that of Paul with respect to his becoming a drink offering—represent two peaks of the experience of Christ. On the side of the believers, there is the peak of faith, and on the side of the apostle there is the peak of martyrdom. This martyrdom was Paul's pouring out of himself as a drink offering. As one who loved the Lord Jesus and enjoyed Him to the uttermost, Paul was eventually constituted by Christ into heavenly wine poured out as a drink offering unto God. How meaningful and how marvelous! Both Paul and the saints in Philippi could respond to each other with rejoicing. Paul rejoiced over the believers, and the believers rejoiced over Paul. This mutual rejoicing was also a mutual congratulation. They congratulated one another for their success. Paul congratulated the believers for their success in faith, and they congratulated him in his success in martyrdom. Here in this mutual rejoicing and congratulation we see two peaks of the experience of Christ. May we all go on until we arrive at these peaks in our experience and enjoyment of Christ.

使徒对信徒的关切

* * * *

经文及注解：腓二 19 ~ 20 及注，21 ~ 30

纲要：

- 经历基督与关心信徒
- 需要在魂里是一
- 同魂
- 不顾我们的魂

* * * *

读经：腓立比书二章十九至三十节。

在腓立比二章十九至三十节，我们看见保罗对信徒的关切。保罗说到自己是奠祭，浇奠在信徒信心的祭物和供奉上之后，立刻说到要打发提摩太和以巴弗提两位亲密的同工，到腓立比圣徒那里。我们可能不明白，为什么保罗转到这一件似乎与经历基督无关的事上。然而，我们若进入腓立比书这一段话的深处，就会看见这段话确实与经历基督有关。

经历基督与关心信徒

在二章二十和二十一节保罗说，“因我没有人与我同魂，真正关心你们的事，因为众人都寻求自己的事，并不寻求基督耶稣的事。”这两节经文里有一个强烈的暗示，就是连保罗对信徒的关切，也是关心基督的事，关心对基督真正的经历。除了提摩太以外，保罗没有人与他同魂。保罗的魂关心基督的事。什么是基督的事？基督的事乃是众召会同众圣徒。

THE APOSTLE'S CONCERN FOR THE BELIEVERS

* * * *

Scripture and Footnotes: Phil. 2:19-20 and footnotes, 21-30

Outline:

- EXPERIENCING CHRIST AND CARING FOR THE SAINTS
- THE NEED TO BE ONE IN SOUL
- LIKE-SOULED
- RISKING OUR SOUL

* * * *

Scripture Reading: Phil. 2:19-30

In 2:19-30 we see Paul's concern for the believers. Immediately after referring to himself as a drink offering poured out upon the sacrifice and priestly service of the believers' faith, Paul speaks of sending Timothy and Epaphroditus, two intimate co-workers, to the saints in Philippi. We may wonder why Paul turned to such a matter, which seems to have no relationship to the experience of Christ. However, if we get into the depths of this portion of the book of Philippians, we shall see that it is definitely related to the experience of Christ.

EXPERIENCING CHRIST AND CARING FOR THE SAINTS

In 2:20 and 21 Paul says, "For I have no one like-souled who will genuinely care for what concerns you; for all seek their own things, not the things of Christ Jesus." In these verses we find a strong hint that even Paul's concern for the believers was the concern for the things of Christ and for the genuine experience of Christ. Besides Timothy, Paul did not have another who was like-souled with him. Paul's soul was concerned with the things of Christ. What are the things of Christ? The things of Christ are the churches with all the saints.

在这里我们看见一个很重要的点：我们若寻求基督，却没有产生对召会的关切，那么我们的寻求多少有点不正常，有点偏差。今天，许多基督徒追求属灵，但是，他们对召会同圣徒漠不关心。这种属灵的追求并不正常。今天，你在哪里能找到一班信徒，真实寻求基督，而关心召会同圣徒？我们必须就着对召会同圣徒的关切，来核对我们对基督的追求。许多人羡慕“属灵”、“圣洁”或“得胜”。凡追求属灵，却不关心召会的人，他们的追求乃是入了歧途。正常的寻求基督，包含对召会和圣徒的关切。

在本卷书信里，保罗不是用道理的方式来说到对基督的经历，乃是借着处理实际的事情，应付实际的光景，而一点一点的揭示出对基督真正的经历与享受。在二章十九至三十节，他指明经历基督必须包含对召会和圣徒的关切。我们可能有这样的观念，认为经历基督是一回事，关心召会是另一回事。许多人不领悟，经历基督、享受基督实际上就是关心召会、顾到召会；关心召会、顾到召会也就是经历基督、享受基督。我们天然的倾向是将这两件事分开。我们可能以为，我们一直享受基督，就没有时间顾到召会。或者反过来说，我们可能以为，我们忙着顾到召会，就没有时间享受基督。我们要看见在二章十九至三十节里，这两件事必须是一件事，这是很重要的。我们若真经历基督、享受基督，这应当产生一个结果，就是关心召会和众圣徒。主的话说出一个原则：我们寻求基督、经历基督，若没有产生对召会和圣徒的关心，那么我们的寻求和经历就是反常的。对基督的经历必须是为着祂的身体。

我相信，当保罗见证说，他乐意成为奠祭，浇奠在信徒的信心上时，他乃是从深处关心他们。在这几节经文里，保罗似乎是说，“我渴望成为奠祭，浇奠在你们信心的祭物和供奉上。因着我在监狱里，我无法到你们这里来。如果我有自由，我会立刻来看望你们。我既不能来，就打发提摩太到你们那里去；他因着经历基督，对众召会和众圣徒满了关切。”我愿意一再的强调这个极重要的点：真正的经历基督，总叫我们顾到召会和圣徒。

Here we see the important point that if our seeking after Christ does not result in a concern for the church, our seeking is at least somewhat abnormal or biased. Many Christians today are seeking spirituality, but they have no concern for the churches with the saints. Such a spiritual seeking is not normal. Where today can you find believers who are truly seeking after Christ with a concern for the churches and the saints? We must check our seeking after Christ in relation to the concern for the churches with the saints. Many desire to be “spiritual,” “holy,” or “victorious.” Those who pursue spirituality without a concern for the churches are misled in their seeking. The normal seeking after Christ includes a concern for the churches and the saints.

In this Epistle, Paul does not cover the experience of Christ in a doctrinal way. Rather, little by little, he unveils the genuine experience of Christ and enjoyment of Christ by dealing with practical matters and actual situations. In 2:19-30 he indicates that the experience of Christ must include a concern for the churches and the saints. We may have the concept that the experience of Christ is one thing, but the concern for the church is another. Not many of us may realize that to experience Christ and to enjoy Christ is actually to care for the church, and to care for the church is to experience Christ and enjoy Him. Our natural tendency is to separate these things. We may think that because we are enjoying Christ, we do not have time to care for the church. Or, on the other side, we may think that because we are so busy in caring for the church, we have no time to enjoy Christ. It is important for us to see in 2:19-30 that these two things must be one. If we truly experience Christ and enjoy Him, this should result in a concern for the church and the saints. There is a principle in the Word that if our seeking after Christ and our experience of Christ do not result in a concern for the churches and the saints, our seeking and our experience are abnormal. The experience of Christ must be for His Body.

I believe that, deep within, as Paul was testifying that he was willing to be poured out as a drink offering upon the believers' faith, he was concerned for them. In these verses Paul seems to be saying, “My desire is to be poured out as a drink offering upon the sacrifice and priestly service of your faith. Because I am in prison, I have no way to come to you. If I were at liberty to do so, I would visit you immediately. Since I am not able to come, I shall send Timothy, one whose experience of Christ makes him full of concern for the churches and the saints.” I wish to emphasize again and again the crucial point that the genuine experience of Christ will always cause us to care for the churches and the saints.

我常说，我们早晨与主若有美好的交通，必定渴望晚上参加召会的聚会。这也指明，真实的经历基督总叫我们转向召会，并使我们顾到众圣徒。

因着真正的经历基督而顾到召会，与流行在今天基督徒中间的所谓牧养的工作截然不同。那种工作可能打岔对基督真实的经历。然而，经历基督所生出对召会的关切，不会打岔对基督的享受。因为那种牧养的工作时常成为霸占，叫人不能享受基督，所以今天许多牧师没有时间享受主。

保罗对众召会和众圣徒的关切，来自他对基督的经历。对召会真实的关切，总是来自对基督的经历和对基督的享受。

毫无疑问，提摩太和以巴弗提都比保罗年幼。在二十二节保罗这样说到提摩太：“但你们知道提摩太蒙称许的明证，他为着福音与我一同事奉，象儿子待父亲一样。”“蒙称许的明证”原文意蒙称许的价值、经过试验的证明。我们已经看见，在二十节，保罗说提摩太是个与他同魂的人。提摩太与使徒保罗同魂，这就是他经历基督的秘诀。

需要在魂里是一

腓立比书非常着重信徒的魂。我们必须同魂与人位化的福音信仰一齐努力；（腓一 27；）我们必须魂里联结，思念同一件事；（二 2；）并且我们必须同魂，真正关心基督耶稣的事。（20～21。）在福音的工作上，在信徒的交通上，以及在主的权益上，我们的魂总是个难处。因此，我们的魂，特别是魂的主要部分—心思，必须被变化，（罗十二 2，）使我们在基督的身体生活里是一魂的，在魂里联结，并且同魂。

腓立比书的关键点乃是经历基督，而经历基督的秘诀就是在魂里是一，或在魂里联结。照这卷书看，我们若不在魂里联结，我们对基督的经历就无法往前。如果我们仅仅在灵里是一，却没有在魂里联结，我们就无法在经历基督上往前。

I have often said that if we have good fellowship with the Lord in the morning, we shall be eager to meet with the church in the evening. This is another indication that the real experience of Christ always turns us to the church and results in a care for the saints.

Caring for the church because we have the genuine experience of Christ is very different from the so-called pastoring work common among Christians today. That kind of work may be a distraction from the true experience of Christ. However, the concern for the church which issues from the experience of Christ is not a distraction from the enjoyment of Christ. Because that kind of pastoring work often becomes a preoccupation which keeps people from the enjoyment of Christ, many of today's pastors have no time to enjoy the Lord.

Paul's concern for the churches and the saints came out of his experience of Christ. The real concern for the church will always proceed from the experience of Christ and the enjoyment of Christ.

No doubt, both Timothy and Epaphroditus were younger than Paul. In verse 22 Paul says of Timothy, "But you know his approvedness, that as a child with a father he has served with me in the gospel." The Greek word rendered approvedness means "approved worth, proof of having been tested." We have seen that in verse 20 Paul speaks of Timothy as one who was like-souled. Timothy's being like-souled with the apostle Paul was the secret of his experience of Christ.

THE NEED TO BE ONE IN SOUL

The book of Philippians deals very much with the soul of believers. We must strive together with one soul in the faith of the gospel (1:27); we must be joined in soul, thinking the one thing (2:2); and we must be like-souled, genuinely caring for the things of the Lord (2:20-21). In the gospel work, in the fellowship among the believers, and in the Lord's interests, our soul is always a problem. Hence, it must be transformed, especially in its leading part, the mind (Rom. 12:2), that we may be of one soul, joined in soul, and like-souled in the Body life.

In the book of Philippians the experience of Christ is the key point, and the secret of the experience of Christ is to be one in soul or joined in soul. According to this book, we cannot go on in the experience of Christ unless we are joined in soul. If we are one only in spirit but are not joined in soul, we cannot go on in the experience of Christ.

在魂里，与在魂里是一或魂里联结，二者之间大不相同。经历基督的秘诀乃是在魂里是一，而不是在魂里。有异义的人完全是在魂里，他们不可能在魂里是一。凡运用心思、情感和意志的人，在魂里都不是一。我们若要经历基督，就必须与别人在魂里是一；也就是说，我们必须与别人同魂。当我们运用心思、情感和意志时，我们可能非常单独。但是，我们若操练灵，以致在魂里是一，我们的 minds 就会清明，情感就会有节制，意志也会受调整。这样，我们就可能与别的圣徒在魂里是一。

圣经里只有这一处用“同魂”这个特别的辞。钦定英文译本把这个希腊字翻作“同心思”。心思是魂最主要的部分。根据上下文，同魂的意思主要是指同心思。腓立比书着重信徒的心思。第二章一开始，保罗就吩咐我们要思念相同的事，甚至思念同一件事。这清楚、有力的指明，同魂就是同心思。

有些译本在翻译“同魂”这个希腊字时，犯了严重的错误。英译新美国标准译本翻作“类似的灵”，这个错误太可怕了！事实上，这是把圣言更改了。这样的翻译忽略了灵与魂的紧要分野。同一译本甚至过分到把二章二节的“魂里联结”，翻作“灵里联合”。

已过我们曾经强调一个事实，就是我们要经历基督，就必须认识我们人的灵，因为唯有在灵里，我们才能经历基督。现在我们更要往前看见，我们要经历基督，也必须在魂里是一。在灵里经历基督，主要是单独、个人的经历。但是，我们个人对基督的经历，必须产生对召会的关切。我们经历基督的结果，若产生对召会与圣徒的关切，我们就不可能单独。相反的，我们会领悟团体的需要。我们要顾到召会，就必须与别人是一。否则，我们越关心召会，惹出的问题就越多。一位弟兄在灵里享受了基督，这经历会叫他关心召会。另一位弟兄也在灵里享受基督，但却对召会产生不同的关心。关心的不同，就会引起问题。要对召会有同样的关心，唯一的路就是同魂，在魂里联结。

There is a great difference between being in the soul and being one in soul or joined in soul. The secret of experiencing Christ is to be one in soul, not to be in the soul. The dissenting ones who are altogether in the soul find it impossible to be one in soul. Those who exercise their mind, emotion, and will are not one in soul. If we would experience Christ, we need to be one with others in the soul; that is, we need to become like-souled with others. When we exercise our mind, emotion, and will, we may be very individualistic. But if we exercise our spirit to be one in soul, our mind will be sobered, our emotion will be regulated, and our will will be adjusted. Then it will be possible for us to be one in soul with other saints.

The extraordinary expression “like-souled” is used in the Bible only in this one place. The King James Version renders the Greek word as “like-minded.” The mind is the leading part of the soul. According to the context, to be like-souled primarily means to be like-minded. The book of Philippians deals much with the believers’ mind. At the beginning of chapter two, Paul tells us to think the same thing and even the one thing. This indicates clearly and strongly that to be like-souled is to be like-minded.

Some translations have made a serious mistake in their rendering of the Greek word for like-souled. The New American Standard Version says “kindred spirit.” This is terrible! In fact, it is actually a change of the holy Word. Such a rendering ignores the crucial difference between spirit and soul. This same version even goes so far as to use the expression “united in spirit” in 2:2 instead of “joined in soul.”

In the past we have emphasized the fact that to experience Christ we must know our human spirit, for only in the spirit can we experience Christ. Now we must go on to see that to experience Christ we must also be one in soul. Experiencing Christ in our spirit is primarily for our individual, personal experience. But our personal experience of Christ must issue in a concern for the churches. If our experience of Christ results in a concern for the churches and the saints, it will be impossible for us to be individualistic. Instead, we shall realize the need to be corporate. In order to care for the church, we must be one with others. Otherwise, the more concern we have for the church, the more problems we shall cause. One brother will enjoy Christ in the spirit, and this experience will give him a concern for the church. Another brother will also enjoy Christ in the spirit, but have a different kind of concern for the church. These different kinds of concern will cause problems. The only way for us to be one in our concern for the church is to be like-souled, to be joined in soul.

让我给你们举个例子，说明地方召会的带领人不能同魂时，就会产生问题。四十多年前，我必须去看望在中国某个地方的召会，帮助五位长老平息他们中间的歧见。他们个个都非常爱主，而且个个聪明、坦白又率直；不仅如此，这五位弟兄都在灵里经历主。然而，各人对召会的关切不尽相同。结果，他们一来到长老聚会中就起争辩。他们不是为属世的事争辩，乃是为召会的事务争辩。每隔数月，我就受邀到那个地方，去调停弟兄们，解决歧见。可是，不久之后，问题又来了。虽然这个召会的长老们都爱主，也在灵里经历基督，他们却不能在魂里是一。夫妻若不能在魂里是一，也会发生问题。在爱主、经历主的事上，夫妻之间没有难处。弟兄在灵里经历基督，妻子也在灵里经历基督。但是，当他们讨论事情时，丈夫有一种看法，妻子有另一种看法。换句话说，丈夫和妻子各有不同的魂。最后，妻子可能承认丈夫是头而听从他，但是她里面仍然不同意他的看法。这不是真正的同魂。

地方召会的长老们一旦发现他们没有在魂里是一，该怎么办？他们彼此之间的关系当然与夫妻之间的关系不同。长老们中间，谁是其他长老该服从的头？没有一位是头。虽然他们爱主，并在灵里经历基督，他们在魂里可能还不是一。这种一的缺欠是个漏洞，削弱了召会中的长老职分。或许有些较老练的长老不会争吵，而会保持缄默。但是这种缄默却可能是玩政治。事实上，他们可能不愿意敞开，发表他们魂里所有的。长老们既没有在魂里是一，他们关心召会和圣徒时，就缺少真正的一。他们容易在灵里是一，却不容易同魂。

同魂

保罗虽然有许多同工，但只有提摩太是他能够说与他同魂的。关于众召会的事，只有提摩太与保罗有同样的魂。我宝爱保罗在二章二十节所用“同魂”这一个辞。这个短短的辞打开了一扇窗户，给我们看见一个秘诀：如何经历

Let me give you an example of the problems caused when the leading ones in a local church are not like-souled. More than forty years ago, it was necessary for me to visit the church in a certain locality in China to help smooth over the differences among the five elders. Each of the elders loved the Lord very much. All of them were intelligent and also frank and straightforward. Furthermore, these five brothers experienced the Lord in the spirit. However, each had a different concern for the church. As a result, when they came together for an elders' meeting, they argued. They did not argue over worldly things, but over the church affairs. Every few months I was asked to visit that locality to try to reconcile the brothers and to settle the differences. However, after a short period of time the problem arose again. Even though the elders in this church loved the Lord and experienced Christ in the spirit, they were not able to be one in the soul. Problems between husband and wife also arise because the two are not one in soul. In loving the Lord and experiencing Him, they have no problems. The brother experiences Christ in his spirit, and his wife experiences Him in her spirit. However, when they talk over certain matters, the husband has one concept, and his wife has another concept. In other words, the husband and wife each have different souls. The wife may eventually recognize that her husband is the head and go along with him, but inwardly she still does not agree with his concept. They are not truly like-souled.

What should the elders in a local church do when they find that they are not one in soul? Their relationship to one another is surely different from that between a husband and wife. Who among the elders can be regarded as the head to whom the others should submit? No one is the head. Even though they love the Lord and experience Christ in the spirit, they may not be one in soul. This lack of oneness is a leakage which weakens the eldership in the churches. Perhaps certain of the elders who are more experienced will not argue. Instead, they will remain quiet. This quietness, however, may be political. Actually they may not be willing to open and express what is in their soul. Since the elders are not one in soul, they lack the genuine oneness in the concern for the church and the saints. They find it easy to be one in spirit, but not to be like-souled.

LIKE-SOULED

Although Paul had a number of co-workers, only of Timothy could he say that he was like-souled. Concerning the churches, only Timothy had the same soul as Paul. I treasure the expression "like-souled" used by Paul in 2:20. This short phrase opens a window through which we can see the secret for us to experience Christ in a way which

基督以产生对召会真实的关切。我盼望我们都认识这个宝贵的秘诀。

因着保罗和提摩太是同魂的，他们就能经历基督到顶点。然而，我们若只在灵里经历基督，而没有与那些爱主、寻求主的人在魂里是一，我们对基督的经历就有限。那些不与保罗同魂的同工，虽然也能经历基督，却达不到保罗和提摩太经历基督的程度。

我初次读到除了提摩太之外，保罗没有人与他同魂，真正关心腓立比圣徒的事时，我很吃惊。难道没有别人也真正关心众召会么？有，但是他们魂里所关心的，与保罗所关心的不同。

我们迟早都要受试验，看看我们是否与带领者、较老练者在魂里是一。如果你和带领者、老练者、那些真认识召会生活光景的弟兄们没有同魂，那么在经历基督的事上，你会受拦阻不能往前。但是，你若与这些圣徒在魂里是一，你会得着保护；在经历基督的事上，你也不会有任何难处。

不顾我们的魂

在二章二十五节保罗提到以巴弗提，说他是“我的弟兄、同工、并一同当兵的”。保罗也告诉腓立比信徒，以巴弗提是他们的使徒，就是受差遣负有使命的人，也是供应他需用的供奉者。供奉者就是象祭司那样供奉的人。所有新约的信徒都是神的祭司。（彼前二 9，启一 6。）因此，我们对主的服事，无论在哪一方面，都是祭司的供奉。（腓二 17，30。）

在二章三十节，保罗指出以巴弗提有一个显著的特点。保罗在这里告诉我们，以巴弗提为基督的工作，“冒着生命的危险，几乎至死，要补足你们在供奉我的事上所有的短缺。”冒着生命的危险，原文意不顾生死，好象赌徒下赌注。三十节的“性命”，原文是朴宿克（*psuche*），就是魂。因此，说以巴弗提冒着生命的危险，意思是他不顾他的魂。以巴弗提乃是为着召会和圣徒，甘愿牺牲他魂的人。主耶稣在约翰十章十一节清楚启示这样的牺牲魂；祂

issues in a true concern for the churches. I hope that we all will come to know this precious secret.

Because Paul and Timothy were like-souled, they could experience Christ to the uttermost. However, if we experience Christ only in our spirit and are not one in soul with others who love the Lord and are seeking Him, our experience of Christ will be limited. Those co-workers who were not like-souled with Paul could experience Christ, but not to the extent to which Paul and Timothy experienced Him.

I was shocked when I first read that apart from Timothy Paul had no one like-souled who would genuinely care for the things concerning the saints in Philippi. Were there not others who also had a genuine concern for the churches? Yes, there were, but their concern was not the same in soul as Paul's concern.

Sooner or later, we shall all be tested whether or not we are one in soul with the leading ones and with those who have more experience. If you are not like-souled with the leading ones and experienced ones, those with a true knowledge of the situation in the church life, you will be hindered from going on in the experience of Christ. But if you are one in soul with these saints, you will be protected, and you will not have any problems in experiencing Christ.

RISKING OUR SOUL

In 2:25 Paul speaks of Epaphroditus, referring to him as “my brother and fellow-worker and fellow-soldier.” Paul also tells the Philippian believers that Epaphroditus was their apostle, one sent with a commission, and a priestly minister to his need. A priestly minister is one whose ministry is like that of a priest. All New Testament believers are priests to God (1 Pet. 2:9; Rev. 1:6). Hence, our ministry to the Lord, in whatever aspect, is a priestly ministry, a priestly service (Phil. 2:17, 30).

In 2:30 Paul points out a striking feature of Epaphroditus. Here Paul tells us that for the work of Christ Epaphroditus “drew near even unto death, risking his life, that he might fill up your lack of service toward me.” The Greek word rendered “risking” means “venturing, recklessly exposing one's life, like a gambler throwing down a stake”. The Greek word for life in verse 30 is *psuche*, the word for soul. Hence, to say that Epaphroditus risked his life means that he risked his soul. Epaphroditus was one who was willing to sacrifice his soul for the churches and the saints. This sacrifice of soul is revealed clearly by the Lord Jesus in John 10:11, where He says concerning Himself

说祂是好牧人，预备好要舍弃祂的魂生命，为要叫我们得着祂神圣的生命。

在腓立比二章十九至三十节，我们看见关乎魂的两个要点。第一，我们必须在魂里是一；第二，我们必须愿意牺牲或不顾我们的魂。我们若要对召会同众圣徒有真正的关切，这两点都是必须的。提摩太是个同魂的人，以巴弗提是个不顾魂的人。我们也该在魂里是一，并且愿意不顾我们的魂。我们应该预备好牺牲我们的心思、意志和情感，与我们亲爱的同工们是一。

对于长老们和带领的人，特别重要的是要同魂，以及不顾自己的魂。不要爱你的魂，要学习不顾魂、牺牲魂，为召会生活付代价。倘若长老们没有这种魂，他们就不合式在当地的召会领头。我们若爱主、爱召会，我们首先应当在灵里经历主；然后，我们应当在经历基督以关心召会上同魂，并且也预备好愿意为圣徒的缘故牺牲我们的魂。今天在主的恢复里，我们需要这样的圣徒：在灵里寻求主、享受主，并且愿意同魂、不顾他们的魂生命，而对召会有真正的关切。我们若在魂里是一，象在灵里是一样，我们对基督的经历就会达到高峰。

that, as the good Shepherd, He was ready to lay down His soul-life so that we could receive His divine life.

In Philippians 2:19-30 we see two crucial points concerning the soul. First, we need to be one in soul; second, we need to be willing to sacrifice or risk our soul. Both are necessary if we are to have a genuine concern for the churches with all the saints. Timothy was a like-souled person, and Epaphroditus was a soul-risking person. We also should be those who are one in soul and who are willing to risk our soul. We should be ready to sacrifice our mind, will, and emotion to be one with our dear co-workers.

It is especially important for the elders and leading ones to be like-souled and to risk their soul. Instead of loving your soul, learn to risk it, to sacrifice it, and to pay the price for the church life. If the elders do not have this kind of soul, they are not adequate to take the lead in their locality. If we love the Lord and the church, we should first experience the Lord in our spirit and then be like-souled in the experience of Christ for the concern of the church and also ready and willing to sacrifice our soul for the sake of the saints. In the Lord's recovery today we need saints who seek the Lord and enjoy Him in their spirit and who also are willing to have a genuine concern for the churches by being like-souled and by risking their soul life. If we are one in soul as well as in spirit, our experience of Christ will reach the peak.

同魂与不顾我们的魂

* * * *

经文及注解：腓二 20, 21, 30

纲要：

- 分裂的根源
- 两种结果
- 在身体里经历基督
- 借着不顾我们的魂而经历基督
- 召会生活的殉道者
- 因着不能同魂而受限制
- 需要同魂并且不顾我们的魂

* * * *

读经：腓立比书二章十九至三十节。

在本篇信息中，我想就着同魂与不顾我们的魂，再有点交通。论到提摩太，保罗说，“因我没有人与我同魂，真正关心你们的事。”（腓二 20。）论到以巴弗提，他说，“因他为基督的工作，冒着性命的危险，几乎至死，要补足你们在供奉我的事上所有的短缺。”（30。）我们若没有属灵的经历，就无法充分明白保罗在这些经节里的思想。仅仅读而没有经历是不够的。借着在召会生活中的经历，并借着观察，我们多少能领会保罗所说同魂与不顾魂的意思。

分裂的根源

我们都知道，今天基督徒中间的分裂，多得无法胜数。这些分裂几乎都是有主为着主、真正爱主的基督徒所造

BEING LIKE-SOULED AND RISKING OUR SOUL

* * * *

Scripture and Footnotes: Phil. 2:20, 21, 30

Outline:

- THE SOURCE OF DIVISIONS
- TWO RESULTS
- EXPERIENCING CHRIST IN THE BODY
- EXPERIENCING CHRIST BY RISKING OUR SOUL
- MARTYRS FOR THE CHURCH LIFE
- THE LIMITATIONS DUE TO NOT BEING LIKE-SOULED
- OUR NEED TO BE LIKE-SOULED AND TO RISK OUR SOUL

* * * *

Scripture Reading: Phil. 2:19-30

In this message I would like to give a further word on the matters of being like-souled and of risking our soul. Concerning Timothy, Paul says, “I have no one like-souled who will genuinely care for what concerns you” (2:20). Regarding Epaphroditus, he says, “Because for the work of Christ he drew near even unto death, risking his life, that he might fill up your lack of service toward me” (v. 30). Without spiritual experience, we cannot have an adequate understanding of Paul’s thought in these verses. Mere reading without experience is not sufficient. Through our experience in the church life and through observation, we have come to understand at least to some extent what Paul means when he speaks of being like-souled and of risking the soul.

THE SOURCE OF DIVISIONS

As we all know, there are a great many divisions among Christians today, divisions that number in the thousands. In virtually every case, these divisions have been caused

成的。事实上，信徒越爱主耶稣，就越容易分裂。原因是基督徒一爱主，就想为主作点事；结果，却一再的产生分裂。

我们要为基督成就一些事，就必须用我们的魂。单单与主交通，只要用我们的灵就够了；但是，我们若要为祂作点事，就必须运用魂和魂的功能。这就是为什么神创造了魂和魂的功能，就是心思、情感和意志。每当我们想为主成就点事，就必须用这些功能。但是，当基督徒因着爱主耶稣而想要努力为主作点事的时候，他们却不能同魂，这是个严重的问题。他们在魂里非常不同。在魂里种种的不同，乃是分裂的主因。

一般人都认为，基督徒中间分裂的根源在于道理的不同。表面看来是如此，但是实际上，真正的根源不是道理的歧异，乃是信徒的魂不同。因着有许多基督徒不能同魂，不能真实的在魂里是一，所以那些爱主耶稣的人造成了今天我们所见大部分的分裂。因此，分裂的根源乃是人的魂。

在主恢复里的圣徒都是真心爱主耶稣的。论到爱主、享受和主之间的交通，没有一点问题。但是，当我们想照着我们在灵里与主交通时所看见的，为主作一点事的时候，我们可能就有难处，因为我们与其他的圣徒不同魂。换句话说，在我们想作的事上，我们不能同魂。

两种结果

不能同魂可能会产生两种不同的结果。第一，有些人索性离开召会生活，造成另一个分裂。第二，有些人可能持守正确的立场，就是合一的立场，留在主的恢复里；但是，他们可能变得消极、有异议或冷淡。那些仍留在恢复里，却抱着这种态度的人，可能对自己说，“弟兄们对某些事情的看法实在强硬，我无法与他们沟通。他们既然不愿意采纳我的建议，我最好从现在开始保持安静。我不再积极

by Christians who have a heart for the Lord and who truly love Him. In fact, the more the believers love the Lord Jesus, the more divisions there are apt to be. The reason for this is that, out of their love for the Lord, Christians desire to do something for Him. Time and time again, the outcome has been division.

In order to accomplish something for Christ, we must use our soul. To simply have fellowship with the Lord it is sufficient to exercise our spirit, but to do something for Him we need to exercise our soul with its faculties. This was the reason God created the soul with the faculties of mind, emotion, and will. Whenever we seek to accomplish something for the Lord, we must use these faculties. However, the serious problem is that when Christians endeavor to do something for the Lord Jesus out of their love for Him, they are not like-souled. Instead, they are very different in the soul. These differences in the soul are the primary cause of division.

It is commonly thought that divisions among Christians have their source in doctrinal differences, and apparently this is so. But actually the true source is found not in disagreement over doctrine, but in the differences in the souls of believers. Because so many Christians are not like-souled, not truly one in soul, those who love the Lord Jesus have caused most of the divisions we see today. The source of divisions, therefore, is man's soul.

The saints in the Lord's recovery have a genuine love for the Lord Jesus. As far as loving the Lord and enjoying fellowship with Him are concerned, there are no problems. But when we attempt to carry out something for the Lord according to what we have seen in our fellowship with Him in the spirit, we may have problems because we are different in soul from the other saints. In other words, in what we desire to do, we are not like-souled.

TWO RESULTS

This difference in soul may have two different kinds of results. First, some may even go so far as to leave the church life and cause yet another division. Second, some may keep the proper standing on the ground of oneness and stay in the recovery, but they may become negative, dissenting, or cold. One who remains in the recovery while holding such an attitude may say to himself, "The brothers certainly are strong in their concepts about certain things. I simply am not able to get my idea across to them. Since they are not willing to take my proposal, it is best that I am silent from now on. Instead

主动，我要退后、被动。我还是参加召会的聚会，但是召会生活中的各种事情，让别人去关心吧。”抱着这种态度的人存心可能是好的；他们可能不愿意争辩，也不愿惹麻烦。例如，一个地方召会的长老心里可能这么想：“我的看法与其他的长老们不同。依我看，我的办法比他们的好；但是他们不采纳我的建议。我不要争论，最好什么都不说；让弟兄们照他们的办法去作，让他们去背负带领召会往前的责任吧。”我看过在召会生活中许多这样的例子。

在身体里经历基督

要紧的是我们必须看见，我们若因着不同魂而持有这种态度，就会叫我们经历基督受到限制。我们就无法完满的经历基督，我们对基督的经历只能局限于在灵里与祂交通所经历的。我们会受拦阻，无法进一步在身体里经历基督。因为我们对某些事情的感受、领会或决定不同，我们就不同魂。这些歧异叫我们不能完满的经历基督，不能在身体里经历祂。我们若不在身体里经历基督，我们就没有完满的经历祂。唯有在身体里经历基督，我们对基督的经历，才达到完满。

为了在身体里经历基督，我们的经历必须是团体的。再者，我们要对基督有团体的经历，就必须与别人同魂。我们迫切需要学习与别人同魂。作长老的必须学习与其他的长老同魂，地方召会的众肢体必须学习与其他的圣徒同魂。

多年来，我们看到好些圣徒，因着不能同魂就退后，不愿完全投入召会生活里。例如，有些人不愿积极、主动的投身在召会的事奉里。他们以不要惹麻烦，只要相安无事为借口，而不投身其中。但是，他们退后的真正原因乃是他们不能同魂，也不愿意在召会生活中不顾他们的魂。我们知道有些弟兄，与召会相交始终如绅士一般。他们诚实、善良、从不引起风波。然而，他们因着意见不同，因着不能同魂，最后还是离开了主的恢复。这些弟兄放弃召会生活时，没有批评我们，只是走自己的路就是了。离开召会生活潜在的原因，乃是他们坚持

of being aggressive, I'll withdraw and become passive. I'll attend the church meetings, but I'll let someone else care for the various matters in the church life." Those who adopt such an attitude may have a good intention. They may be reluctant to argue or cause trouble. For example, an elder in a local church may consider within himself, "My concept is different from that of the other elders. According to my opinion, my way is better than theirs. But, they won't accept my proposal. Instead of arguing, it is better that I not say anything. Let the brothers do things their way and let them bear the responsibility of taking the church on." I have seen many cases of this in the church life.

EXPERIENCING CHRIST IN THE BODY

It is very important to realize that if we hold such an attitude because of differences in the soul, this will cause our experience of Christ to be limited. We shall not be able to experience Him to the full extent. Rather, our experience of Christ will be limited to what we experience in our fellowship with Him in the spirit. We shall be hindered from going further to experience Christ in the Body. Because of the differences of our emotion, understanding, or decision regarding certain matters, we are different in soul. Such differences keep us from the full experience of Christ, the experience of Him in the Body. If we do not experience Christ in the Body, we do not experience Him in full. Only by experiencing Christ in the Body do we experience Him to the fullest extent.

In order to experience Christ in the Body, our experience needs to be corporate. Furthermore, to have a corporate experience of Christ we need to be like-souled with others. It is vitally important that we learn to be like-souled. An elder must learn to be like-souled with other elders, and all the members of a local church need to learn to be like-souled with the other saints.

Throughout the years we have seen a number of saints who have been held back from full participation in the church life because they were not like-souled. For example, some have not been willing to give themselves to the church service in a positive, aggressive way. They could excuse their lack of involvement by saying they do not want to cause trouble, but want to keep the situation calm. However, the true reason for their holding back is that they are not like-souled and are not willing to risk their souls in the church life. We know some brothers who have truly behaved like gentlemen in their involvement with the church. They have been honest and good and have not caused turmoil. Nevertheless, because of their difference of opinion, because of not being like-souled, they eventually forsook the Lord's recovery. When these brothers gave up the church

魂里的差异。正如我们所指出的，基督徒中间的分裂，主要是起源于这种魂里的不同。

还有一些不能同魂的圣徒，选择留在恢复里，但是他们对一般的召会生活和专特的召会事奉，都抱着消极的态度。他们既不得罪人，也不惹麻烦，却冷淡退后。一面，他们没有离开主的恢复；另一面，他们没有刚强、积极进取的与召会一同往前。

保罗写信给腓立比人的时候，他有好些同工；然而，保罗却说，除了提摩太以外，没有人与他同魂，真正关心腓立比信徒的事。保罗面对同工们的情形是相当为难的。一面，他有许多同工。但是，当保罗想打发一位弟兄去了解腓立比圣徒的光景时，他知道只有提摩太一位是与他同魂的。所以，提摩太是保罗唯一能打发到腓立比去照料圣徒们之事的同工。

凡是保罗不能打发，对基督的身体没有这种关心的同工，无法经历基督到保罗那样的程度。因着提摩太与保罗同魂，他就有地位在基督的身体里经历基督到极点，正如保罗所经历的基督一样。但是那些不与保罗同魂的，他们对基督的经历就无法达到这么高的程度。他们因着不能同魂，对基督的经历就受到限制。

借着不顾我们的魂而经历基督

保罗在腓立比书不仅说到同魂，也说到冒性命的危险（不顾我们的魂生命）。他说以巴弗提冒性命的危险，就是不顾他的魂，为要补足腓立比人在供奉保罗的事上所有的短缺。我们说以巴弗提不顾他的魂，有些人可能会说，保罗这里的意思是以巴弗提不爱惜他肉身的生命，甘愿为基督的身体而死。以巴弗提为基督身体的缘故，不顾他肉身的生命，这话的确不错。然而，这话乃是含示他不顾他的魂。

召会生活的殉道者

life, they did not criticize us. They simply went their own way. The underlying reason for leaving the church life was holding on to the differences in their souls. As we have pointed out, the divisions among Christians originate mainly from such differences in soul.

Other saints who are not like-souled have chosen to remain in the recovery. But toward the church life in general and toward the church service in particular, they have a negative attitude. Instead of offending others or causing trouble, they withdraw and become cold. On the one hand, they do not leave the Lord's recovery; on the other hand, they do not go on with the church in a strong, positive, aggressive way.

When Paul wrote to the Philippians, he had a number of co-workers. Nevertheless, Paul said that, apart from Timothy, he had no one like-souled who would genuinely care for what concerned the believers in Philippi. Paul's situation with respect to the co-workers was quite difficult. On the one hand, there were a number of co-workers. But, when Paul was thinking of sending a brother to learn of the situation among the Philippian saints, he knew that he had only one, Timothy, who was like-souled with him. For this reason, Timothy was the only co-worker Paul could send to Philippi to care for the things concerning the saints.

Any co-worker who could not be sent by Paul with such a concern for the Body of Christ could not experience Christ to the same degree Paul did. Because Timothy was like-souled with Paul, he was in a position to experience Christ to the uttermost in the Body, just as Paul was experiencing Him. But those who were different in soul from Paul could not experience Christ to this high degree. Their experience of Christ was restricted by the differences in soul.

EXPERIENCING CHRIST BY RISKING OUR SOUL

In Philippians, Paul speaks not only of being like-souled, but also of risking our soul-life. He says of Epaphroditus that he risked his life, his soul, in order to fill up the lack of the Philippians' service toward Paul. When we speak of Epaphroditus risking his soul, some may say that Paul's meaning here is that Epaphroditus did not love his physical life, but was willing to give it up for the sake of the Body of Christ. It is certainly true to say that Epaphroditus risked his physical life for the sake of the Body. However, this implies that he risked his soul.

MARTYRS FOR THE CHURCH LIFE

多年前，我读到一篇文章说，信徒成为殉道者之前，必须先有殉道者的态度。照该文所言，每位殉道者已经具备了某种的态度，然后，到了殉道的时刻，这样的人就能舍弃肉身的生命，真正成为殉道者。这原则适用于在召会生活里不顾我们的魂。我们若无心为着基督身体的缘故，牺牲自己的心思、情感和意志，我们就不能牺牲肉身的生命来殉道。以巴弗提要不顾他肉身的生命，他必须先愿意不顾他的魂。

真正说来，我们在召会生活里，必须为着基督的身体和众圣徒成为殉道者。我们若愿意为着主的恢复与主是一，就必须甘愿牺牲自己的心思、感觉和意愿。这就是不顾我们的魂。我们要经历基督到顶点，不仅需要同魂，也需要不顾我们的魂，不顾我们的心思、情感和意志。

在二章三十节，保罗对腓立比人说，以巴弗提冒着性命的危险，要“补足你们在供奉我的事上所有的短缺”。以巴弗提不顾他的魂，为要补足腓立比信徒向着保罗所有的短缺。这指明我们若不能不顾我们的魂，就无法补足基督身体上可能有的任何短缺。补足身体上的短缺，给我们绝佳的机会来经历基督。我们必须经历基督到一个地步，能够补足身体上的短缺。我们若要经历基督到这种地步，就必须不顾我们的魂生命，牺牲我们的情感及其渴望，牺牲我们的意志及其意愿，并牺牲我们的心思及其意见。每当我们为基督身体的缘故牺牲我们的魂，我们就有机会在身体中经历基督。这就是完满的经历基督。

我们若在召会生活里，天天不顾我们的魂，我们就已经预备好，在必要的时候为主殉道。为着基督的身体不顾魂的人，能够为着主舍弃他们肉身的生命。此外，我们若不顾我们的魂，我们就很容易与别的信徒同魂。

因着不能同魂而受限制

我在中国与倪弟兄相处的那些年间，体会到他要实行他与主交通所看见的，关乎主为着祂的身体在地上的行动，并不是那么容易。原因是一些同工不能与倪弟兄同魂。因

Years ago, I read an article which said that before a believer can become a martyr, he must first have the attitude of a martyr. According to that article, every martyr has already been equipped with a certain attitude. Then when the time comes to be martyred, such a person can actually become a martyr by laying down his physical life. This principle applies to risking our soul in the church life. If we do not have the heart to sacrifice our mind, emotion, and will for the sake of the Body of Christ, we shall not be able to sacrifice our physical life in martyrdom. In order for Epaphroditus to risk his physical life, he first had to be willing to risk his soul.

In a very real sense, we in the church life need to be martyrs for the Body of Christ and for all the saints. If we desire to be one with the Lord for His recovery, we must be willing to sacrifice our mind, feeling, and intention. This is to risk our soul. In order to experience Christ to the uttermost, we need to be not only like-souled, but also to risk our soul by risking our mind, emotion, and will.

In 2:30 Paul said to the Philippians that Epaphroditus risked his life that “he might fill up your lack of service toward me.” Epaphroditus risked his soul in order to fill up what was lacking on the part of the Philippian believers toward Paul. This indicates that if we do not risk our soul, we shall not be able to fill up any lack there may be in the Body of Christ. Filling a lack in the Body affords us a splendid opportunity to experience Christ. We need to experience Christ to such an extent that we are able to fill up what is lacking in the Body. If we would experience Christ to this degree, we must risk our soul life by sacrificing our emotion with its desires, our will with its intentions, and our mind with its opinions. Whenever we sacrifice our soul for the sake of the Body, we have an opportunity to experience Christ in the Body. This is to experience Christ to the full extent.

If we daily risk our soul in the church life, we shall be ready for martyrdom should this ever be required of us. Those who risk their soul for the Body of Christ are able to lay down their physical life for the Lord. Furthermore, if we risk our soul, we shall find it easy to be like-souled with other believers.

THE LIMITATIONS DUE TO NOT BEING LIKE-SOULED

During the years I was with Brother Nee in China, I came to realize that it was not easy for him to carry out what he had seen in fellowship with the Lord concerning His move on earth for His Body. The reason for the difficulty was that some of the co-workers were not

着这些同工不能同魂，一些主恢复中非常重要的事就无法付诸实行。

有一个明显的例子可以说明这个缺失。当时有一个很杰出的年轻人要动身离开中国，前往美国求学。这个年轻人刚得救，想要受浸。倪弟兄相信，为这位年轻人施浸是对的，也是必要的。他认为，召会应当在这位年轻人离开中国之前为他施浸。但是，当地有一位同工持相反的意见。这位同工认为，这位年轻人最近才信基督，为他施浸并不妥当。倪弟兄指出，这个年轻人就要去美国了，他们不敢保证日后还有机会为他施浸；但这位同工仍然反对。倪弟兄从不同的角度试着要说服他改变主意。最后，倪弟兄甚至说，他愿意为这位年轻人施浸，并在主面前负完全的责任。但因着那位同工仍然不同意，倪弟兄什么事也不能作。

这个例子说出一些同工与倪弟兄不能同魂。那时，我不明白问题是出在他们与倪弟兄不能同魂。然而，我在腓立比书保罗话语的光中，回顾当时的光景时，我才清楚看见问题的症结所在。最后，一些与倪弟兄不能同魂的亲爱的同工受了打岔，离开了主的恢复。他们对基督的经历是有限的，他们没有在身体里继续经历基督到极致。

需要同魂并且不顾我们的魂

保罗论到同魂的话，对于所有留在主恢复里的人是一个警告。倘若我们与别人不能同魂，那么即使我们留在召会生活里，仍然不能完满的享受基督。虽然我们在灵里没有问题的感觉是对的。但是，因着你坚持自己不同的点，你对基督的经历就受到限制。因此，我们都必须学习，在召会生活中同魂，这是很要紧的。不要让你魂里的不同，拦阻你在基督的身体里经历祂。但愿我们都学习牺牲我们的魂，不顾我们的心思、情感和意志。那么，我们就能在基督的身体里与别人同魂。我们的光景若是如此，我们将要在身体里，对基督有何等的经历和享受！为要在身体里完满的经历基督，我们必须同魂，并且不顾我们的魂。

like-souled with Brother Nee. Certain very crucial things concerning the Lord's recovery could not be fulfilled in a practical way because these co-workers were not like-souled.

One clear illustration of this shortage involves the case of a brilliant young man who was about to leave China to study in the United States. This young man had just been saved and wanted to be baptized. Convinced that it was both right and necessary to baptize the young man, Brother Nee thought that the church should baptize him before he left China. However, a co-worker in that locality held an opinion to the contrary. This co-worker thought that because the young man had only recently believed in Christ, it was not safe to baptize him. When Brother Nee pointed out that the young man was about to leave for the United States and that they were not assured of another opportunity to baptize him, this co-worker still refused. From different angles Brother Nee tried to persuade him to change his mind. Eventually Brother Nee even said that he was willing to baptize the young man and bear the full responsibility of this action before the Lord. But because that co-worker still would not agree, Brother Nee was not able to do anything.

This case illustrates the differences in soul that existed between some of the co-workers and Brother Nee. At the time, I did not realize that the problem was due to the fact that they were not like-souled with him. But as I look back on the situation in the light of Paul's word in Philippians, I see clearly what the problem was. Eventually, some of those dear co-workers who were not like-souled with Brother Nee were distracted from the Lord's recovery. Their experience of Christ was limited. They did not go on to experience Christ to the uttermost in the Body.

OUR NEED TO BE LIKE-SOULED AND TO RISK OUR SOUL

Paul's word about being like-souled is a warning to all who remain in the Lord's recovery. If we are not like-souled with others, we shall not have the full enjoyment of Christ, even though we stay in the church life. Although we have no problems in our spirit, we may hold on to differences in our soul. According to your impression, the feeling you have in your soul is right. However, because you hold on to your differences, your experience of Christ is limited. Thus, it is crucial for us all to learn that in the church life we need to be like-souled. Do not allow the differences in your soul to hold you back from experiencing Christ in His Body. May we all learn to sacrifice our soul, to risk our mind, emotion, and will. Then we shall become like-souled with others in the Body of Christ. If this is our condition, how much we shall experience Christ and enjoy Him in the Body! In order to experience Christ to the full extent in the Body, we need to be like-souled and we need to risk our soul.

属灵信徒积极的三方面，
与宗教的热中犹太教者
消极的三方面相对

* * * *

经文及注解：腓三 1 ~ 6 及注

纲要：

壹 在主里喜乐

贰 宗教的热中犹太教者消极的三方面

叁 属灵信徒积极的三方面

肆 大数的扫罗—典型的热中犹太教者

一 更可以信靠肉体

二 第八天受割礼

三 出于以色列族

四 出于便雅悯支派

五 希伯来人所生的希伯来人

六 守律法的法利赛人

七 因着为律法热心而逼迫召会

八 按律法说，是无可指摘的

* * * *

读经：腓立比书三章一至六节。

腓立比书不是照着道理逻辑的顺序写的。所以，我们很难将本书分段。我们甚至会希奇，保罗在二章说到他和腓立比信徒之间彼此的交通后，为什么接着说到其他的事，

THE THREE POSITIVE ASPECTS OF
THE SPIRITUAL BELIEVERS VERSUS THE THREE
NEGATIVE ASPECTS OF THE RELIGIOUS JUDAIZERS

* * * *

Scripture and Footnotes: Phil. 3:1-6 and footnotes

Outline:

I. REJOICING IN THE LORD

II. THE THREE NEGATIVE ASPECTS OF THE RELIGIOUS JUDAIZERS

III. THE THREE POSITIVE ASPECTS OF THE SPIRITUAL BELIEVERS

IV. SAUL OF TARSUS AS A MODEL OF THE JUDAIZERS

A. Having More Confidence in the Flesh

B. Circumcised the Eighth Day

C. Of the Race of Israel

D. Of the Tribe of Benjamin

E. A Hebrew of the Hebrews

F. A Pharisee Keeping the Law

G. Persecuting the Church out of Zeal for the Law

H. Blameless according to the Law

* * * *

Scripture Reading: Phil. 3:1-6

The book of Philippians was not written in logical order according to doctrine. For this reason, it is rather difficult to divide the book into sections. We may even wonder why Paul, after speaking of the mutual fellowship between him and the believers in Philippi

也就是他所说的“还有”。（腓三 1。）我相信保罗转变话题的原因，乃是他深受热中犹太教者活动的搅扰。他知道热中犹太教者一直在扰乱召会，破坏召会生活，并且企图叫圣徒转离信仰。

腓立比书是保罗从腓立比信徒接受物质的供应时所写的。借着以巴弗提，腓立比人送来这供应，顾到保罗囚禁期间的需用。保罗受了他们的馈送以后，就给他们写了这封信。

我们已经指出，在头两章我们看见信徒对保罗的关切，以及保罗对圣徒的关切。照一章七节所说，保罗知道腓立比信徒有他们在他们心里，他们也与他同享恩典。保罗接着说，他“在基督耶稣的心肠里”，切切想念他们众人。（一 8。）因此，使徒与信徒之间有彼此的关切。

在二章末了，保罗说要打发提摩太和以巴弗提到腓立比去。打发同工去看望圣徒的话，通常都在保罗书信的末了。这也许指明，保罗本来打算在二章末了就结束这封书信。但是，他显然又有负担多写一点。他提到提摩太和以巴弗提之后，负担还没有卸下。他内心深处仍然受热中犹太教者的搅扰。我信这是他在三章开头转变话题的原因。

壹 在主里喜乐

在三章一节保罗说，“还有，我的弟兄们，你们要在主里喜乐。把同样的话写给你们，于我并不为难，于你们却是妥当。”为难，原文也有厌倦、乏味、麻烦的意思。保罗把同样的话写给圣徒，于他并不为难，也不觉得厌倦。

这里保罗嘱咐圣徒要在主里喜乐。在主里喜乐是一种保护、保障。保罗写信告诉圣徒要在主里喜乐，于他们是妥当的。保罗所用“妥当”一辞，指明三章一节和二节的关联。在腓立比必定有一种光景是需要保护，需要某种保障的。保罗心里所想的，乃是热中犹太教者所引起的难处。因此，他嘱咐信徒要在主里喜乐之后，又嘱咐他们要提防犬类，提防作恶的，提防妄自行割的。（三 2。）提防，原文意

in chapter two, goes on to speak of other matters, which he refers to as “the rest” (3:1). I believe that the reason for this change of subject lies in the fact that Paul was deeply troubled by the activity of the Judaizers. He knew that the Judaizers were disturbing the churches, damaging the church life, and trying to turn the saints away from the faith.

The Epistle to the Philippians was written when Paul received material supply from the believers in Philippi. Through Epaphroditus they had sent this supply to care for Paul's need during his imprisonment. After receiving their gift, Paul wrote them this Epistle.

As we have pointed out, in the first two chapters we see the believers' concern for Paul and Paul's concern for the saints. According to 1:7, Paul realized that the believers in Philippi had him in their heart and that they were partakers of his grace. Paul went on to say that he longed after them all “in the inward parts of Christ Jesus” (1:8). Thus, there was a mutual care between the apostle and the believers.

Toward the end of chapter two, Paul speaks of sending Timothy and Epaphroditus to Philippi. Remarks about the sending of co-workers to visit the saints are usually found at the very end of Paul's Epistles. This may indicate that Paul was planning to close this Epistle at the end of chapter two. Paul, however, was obviously burdened to write more. After he spoke of Timothy and Epaphroditus, his burden still was not discharged. Deep in his heart he was troubled by the Judaizers. I believe that this is the reason for the change of subject at the beginning of chapter three.

I. REJOICING IN THE LORD

In 3:1 Paul says, “For the rest, my brothers, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, and for you it is safe.” The Greek word rendered irksome also means “wearisome, tedious, troublesome.” Paul did not find it irksome or wearisome to write the same thing to the saints.

Paul here charges the saints to rejoice in the Lord. To rejoice in the Lord is a safeguard, a security. For Paul to write the saints about rejoicing in the Lord was safe for them. Paul's use of the word safe points to the connection between 3:1 and 2. There must have been a situation in Philippi which required a safeguard, some kind of protection. The situation Paul had in mind was the trouble caused by the Judaizers. Therefore, after telling the believers to rejoice in the Lord, he charges them to beware of the dogs, the evil workers, the concision (v. 2). The Greek word for beware means “to keep a watchful eye ever upon.”

意防备。使徒一面劝腓立比人要在主里喜乐，另一面警告他们要留意防备热中犹太教者。

貳 宗教的热中犹太教者 消极的三方面

保罗用“犬类”一辞是非常强烈的。今天我们若用这样的辞，必定会被人定罪。不过，就着措辞如此大胆而言，保罗还不是第一人。施浸者约翰和主耶稣都说，法利赛人是毒蛇的种类。（太三7，十二34。）保罗就象施浸者约翰和主耶稣一样，诚实、坦白的将事实说出来。法利赛人的确是毒蛇的种类，热中犹太教者也真是“犬类”。

在腓立比三章二节保罗说，“你们要提防犬类，提防作恶的，提防妄自行割的。”这三句之间没有连接词，所以必是指同一班人。犬类是不洁净的，（利十一27，）作恶的是邪恶的，妄自行割的是当受藐视的人。（妄自行割，意切断，是对割礼的轻蔑之辞。）犬类指热中犹太教者。在性情上，他们是不洁净的犬类；在行为上，他们是作恶的人；在宗教上，他们是妄自行割的，是可耻的人。在这样一卷关于经历并享受基督的书信里，使徒警告外邦信徒，要提防这样不洁、邪恶、可鄙的人。

保罗说到犬类，作恶的，妄自行割的，暴露出热中犹太教者的可耻。在性情上，他们是犬类；在行为上，他们是邪恶的；在宗教上，他们是可鄙的。虽然他们以他们的宗教为荣，保罗却认为他们的宗教是可耻可鄙之物。他要信徒提防犬类，提防作恶的，提防妄自行割的。

叁 属灵信徒积极的三方面

在腓立比三章三节保罗继续说，“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。”这里所说真受割礼的，乃是新约的信徒，借着基督钉十字架真正受了割礼。他们与热中犹太教者完全不同。他们不

On the one hand, the apostle advises the Philippians to rejoice in the Lord; on the other hand, he warns them to beware of, to keep a watchful eye ever upon, the Judaizers.

II. THE THREE NEGATIVE ASPECTS OF THE RELIGIOUS JUDAIZERS

In using the word “dogs” Paul was very strong. If we were to use such an expression today, we would surely be condemned. Paul, however, was not the first to be so bold in his utterance. Both John the Baptist and the Lord Jesus referred to the Pharisees as the offspring of vipers (Matt. 3:7; 12:34). Like John the Baptist and the Lord Jesus, Paul was honest and frank in speaking the facts. The Pharisees truly were the offspring of vipers, and the Judaizers really were “dogs.”

In 3:2 Paul says, “Beware of the dogs, beware of the evil workers, beware of the concision.” Since there is no conjunction used between these clauses, they must refer to the same class of people. Dogs are unclean (Lev. 11:4-8), the workers are evil, and the concision are those deserving contempt. (Concision, meaning mutilation, is a term of contempt, used in place of circumcision.) The “dogs” refer to the Judaizers. In nature they are unclean dogs, in behavior they are evil workers, and in religion they are the concision, people of shame. In such a book concerning the experience and enjoyment of Christ, the apostle warns the Gentile believers to be wary of such unclean, evil, and contemptible people.

In speaking of the dogs, the evil workers, the concision, Paul exposed the shame of the Judaizers. In nature, they were dogs; in behavior, they were evil; and in religion, they were contemptible. Although they gloried in their religion, Paul regarded it as an object of shame and contempt. He wanted the believers to beware of the dogs, the evil workers, the concision.

III. THE THREE POSITIVE ASPECTS OF THE SPIRITUAL BELIEVERS

In verse 3 Paul continues, “For we are the circumcision, who serve by the Spirit of God and boast in Christ Jesus, and have no confidence in the flesh.” Those who are the circumcision here are the New Testament believers, the ones genuinely circumcised by Christ’s crucifixion. They are absolutely different from the Judaizers. They serve as

凭律法的规条，乃凭神的灵作祭司事奉；他们不在律法上夸口，只在基督里夸口；他们不信靠肉体，只信靠那灵。

二至三节里有三重的对比：凭神的灵事奉的信徒，与犬类成对比；在基督里夸口的信徒，与作恶的成对比；不信靠肉体的信徒，与妄自行割的成对比。热中犹太教者凭堕落的性情而活，在基督里的信徒却凭神的灵事奉。因此，神的灵与“犬类”的性情成对比。热中犹太教者作了许多恶事，甚至以这些恶事夸口；然而，真信徒却在基督里夸口，他们在基督里夸耀并喜乐。这里所用的夸口一辞，含示喜乐和夸耀。我们的夸口、夸耀和喜乐不在于外面的作为，不在于我们的行为或品行，只在于基督。热中犹太教者信靠肉体，在基督里的真信徒却不信靠肉体。

三节的肉体，包含我们天然人的一切所是和所有。热中犹太教者信靠割礼，表明他们信靠肉体，不信靠那灵。他们倚靠他们天然的特质和资格，却不信靠那灵。他们信靠他们天生所是的。他们倚靠他们是犹太人的事实。相反的，保罗极力的说，我们这些信基督的人不信靠肉体。我们乃是完全信靠主。

在二至三节里，我们看见何等的对比！我们凭神的灵事奉，我们在基督里夸口，并且我们不信靠肉体，只信靠主。因着我们否认我们的旧性情，我们乃是真受割礼的。否认肉体就是真割礼，如歌罗西二章十一节所启示真正的割除肉体。

肆 大数的扫罗—典型的热中犹太教者

照腓立比三章四至六节看，保罗曾是个典型的热中犹太教者：“其实我也可以信靠肉体；若别人自以为可以信靠肉体，我更可以：论割礼，我是第八天受的，我是出于以色列族便雅悯支派，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。”保罗从前在热中犹太教者中间的时候，非常活跃，并且有许多卓越的资历。

一 更可以信靠肉体

priests by the Spirit of God, not by the ordinances of law; they boast in Christ, not in the law; and they have no confidence in the flesh, but have their confidence in the Spirit.

In verses 2 and 3 there is a threefold contrast: believers who serve by the Spirit of God in contrast to the dogs; believers who boast in Christ in contrast to evil workers; and believers who have no confidence in the flesh in contrast to the concision. The Judaizers lived by their fallen nature, whereas the believers in Christ serve by the Spirit of God. Thus, the Spirit of God is in contrast to the nature of the “dogs.” The Judaizers did evil things and even boasted in them, whereas the true believers boast in Christ. They glory and rejoice in Him. As used here, the word boast implies not only boasting, but also rejoicing and glorying. Our boasting, glorying, and rejoicing are not in our outward deeds, not in our behavior or conduct, but in Christ alone. The Judaizers had confidence in the flesh, whereas the true believers in Christ have no confidence in the flesh.

The flesh in 3:3 comprises all that we are and have in our natural being. The fact that the Judaizers had confidence in their circumcision was a sign that their confidence was in their flesh. They trusted in their natural qualities and qualifications, not in the Spirit. Their confidence was in what they were by nature. They trusted in the fact that they were Jews. By contrast Paul says strongly that we who believe in Christ do not have any confidence in the flesh. Our confidence is wholly in the Lord.

What a contrast we see in verses 2 and 3! We serve by the Spirit of God, we boast in Christ, and we have confidence not in the flesh, but only in the Lord. Because we deny our old nature, we are the true circumcision. The denial of the flesh is the real circumcision, the true cutting off of the flesh as revealed in Colossians 2:11.

IV. SAUL OF TARSUS AS A MODEL OF THE JUDAIZERS

According to verses 4 through 6, Paul had been a model of the Judaizers: “Though I myself could have confidence also in the flesh; if any other man thinks to have confidence in the flesh, I more: circumcised the eighth day; of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, persecuting the church; as to the righteousness which is in the law, become blameless.” When Paul used to be among the Judaizers, he had been very active and had many outstanding qualifications.

A. Having More Confidence in the Flesh

保罗从前在热中犹太教者中为首，所以，他比别人更有理由信靠肉体。在加拉太一章十四节，他告诉我们，他在犹太教中，比他本族许多同岁的人更有长进，为他祖宗的传统格外热心。真正说来，保罗从前在热中犹太教者中间原是一条最拔尖的“狗”。

二 第八天受割礼

在腓立比三章五节保罗说，他第八天受割礼；这是真以色列人受割礼的日子。（创十七 12。）这日子使他与较晚受割礼的以实玛利人，以及入犹太教的人不同。保罗是典型的犹太人，不是入犹太教的人。所以，当他热中于犹太教时，这给了他夸口的理由。

三 出于以色列族

保罗也是出于以色列族，就是神所呼召的族类，亚伯拉罕真正的后裔。（罗十一 1，林后十一 22。）他不是入犹太教之人的后裔，接枝到与神立约的族类中。

四 出于便雅悯支派

保罗还可以信靠一事实，就是他是出于便雅悯支派。便雅悯支派是一个可爱又忠心的支派，耶路撒冷京城同神的殿就在他们中间。（申三三 12。）

五 希伯来人所生的希伯来人

保罗也说，他是希伯来人所生的希伯来人。他是由希伯来血统的父母所生的希伯来人。不仅如此，他的祖父母和外祖父母也都是希伯来人。只有这样的人才能说，他是希伯来人所生的希伯来人。他是个纯血统的希伯来人，所以他能夸自己纯正的希伯来血统。

六 守律法的法利赛人

在腓立比三章五节保罗告诉我们，按律法说，他是法利赛人。这里的律法指摩西的律法，为所有正统的犹太人所尊重。保罗是法利赛人，属犹太教中最严紧的教派。（徒二六 5，二三 6。）这教派为摩西的律法极其热心。法利赛人以他们超凡的宗教生活、对神的虔诚、并圣经的知识为傲。

A former leading one among the Judaizers, Paul had more reason than others to have confidence in the flesh. In Galatians 1:14 he tells us that he “advanced in Judaism beyond many contemporaries in my race, being more exceedingly zealous of the traditions of my fathers.” In a very real sense, Paul had been a “top dog” among the Judaizers.

B. Circumcised the Eighth Day

In verse 5 Paul says that he was circumcised the eighth day, the day for a genuine Israelite to be circumcised (Gen. 17:12). This day distinguished him from the Ishmaelites and proselytes, who were circumcised later. Paul was a typical Jew, not a proselyte. This gave him ground to boast when he was a Judaizer.

C. Of the Race of Israel

Paul was also of the race of Israel, God’s called race, the genuine seed of Abraham (Rom. 11:1; 2 Cor. 11:22). He was not a descendant of the proselytes grafted into the race of God’s covenant.

D. Of the Tribe of Benjamin

Paul could also be confident in the fact that he was of the tribe of Benjamin. This was a lovely and faithful tribe, among whom was the royal city of Jerusalem with the temple of God (Deut. 33:12).

E. A Hebrew of the Hebrews

Paul also says that he was a Hebrew of the Hebrews. He was a Hebrew born of Hebrew parents with Hebrew ancestry on both sides. Furthermore, his grandparents on both sides were Hebrews as well. Only such a one could say that he was a Hebrew of the Hebrews. A full-blooded Hebrew, he could boast that he was of pure Hebrew blood.

F. A Pharisee Keeping the Law

In verse 5 Paul tells us that, as to the law, he was a Pharisee. The law here is the law of Moses respected by all orthodox Jews. As a Pharisee, Paul was a member of the strictest sect of the Jewish religion (Acts 26:5; 23:6), a sect exceedingly zealous for the law of Moses. The Pharisees were proud of their superior sanctity of life, devotion to God, and knowledge of the Scriptures.

七 因着为律法热心而逼迫召会

保罗为律法和犹太教极其热心，因而逼迫召会。保罗说，他“按热心说，是逼迫召会的”，（腓三 6，）他指的是为摩西的律法和犹太教所发的热心。（加一 14。）那些逼迫召会的犹太人必然是在犹太教中带头的人，没有人超越他们那样的热心。在此保罗夸口他逼迫召会的热心。

八 按律法说，是无可指摘的

最后，保罗说，“按律法上的义说，”（腓三 6，）他被人看为并证实是无可指摘的。当然，这是在人的眼中，照着人的判断。在神眼中，照着祂公义的律法，凡属肉体的人，没有一个是无可指摘的。（加二 16 下。）

保罗列出这一切资历，目的是要让腓立比人看见，他们一点不该信任热中犹太教者。保罗曾经在热中犹太教者中为首，但是在他身上有了彻底的改变；他现在和以前大不相同。这乃是有力的向腓立比信徒指明，不要跟从热中犹太教者。

保罗在三章一至六节所说的话，也与经历基督有关。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，他就能丰富的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。

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。尽管我们已经重生，我们可能仍然活在堕落的性情里，夸耀我们在肉体里所作的，并且信靠我们天然的资格。我们已经指出，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

G. Persecuting the Church out of Zeal for the Law

Out of zeal for the law and Judaism, Paul persecuted the church. When Paul says, “as to zeal, persecuting the church,” he refers to zeal for the law of Moses and the Jewish religion (Gal. 1:14). Those Jews who persecuted the church were certainly among the leading ones in Judaism. No one could surpass them in their zeal. Paul boasted in his zeal in persecuting the church.

H. Blameless according to the Law

Finally, Paul says that “as to the righteousness which is in the law,” he was found, or proven, blameless. This, of course, was in the eyes of man according to man’s judgment. In the eyes of God, according to His righteous law, no flesh is blameless (Gal. 2:16).

Paul presented this list of qualifications for the purpose of showing the Philippians that they should not have any trust in the Judaizers. Paul once had been a leading Judaizer, but a radical change had taken place in him. Now he was very different from what he had been before. This was a strong indication to the believers in Philippi not to follow the Judaizers.

Paul’s word in 3:1-6 is also 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.

Although we are not Judaizers, in principle we may actually be the same as the Judaizers were. 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 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.

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；并且不依靠我们天然的资格，只信靠主。这乃是经历基督的秘诀。

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的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 and 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。

唯有我们蒙神光照的时候，我们才真能说，我们不信靠天然的资格、能力或聪明。那时，我们才能见证说，我们完全信靠主。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。

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.

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.

因基督看万事为亏损

* * * *

经文及注解：腓三 7 及注纲要：

- 宗教、哲学和文化
- 落入撒但的圈套
- 民族的哲学与本国的逻辑
- 实际的话

* * * *

读经：腓立比书三章七至八节。

腓立比三章七至八节说，“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。”我们要来看的这两节经节，乃是腓立比书的中心。这里将我们引进对基督的经历。

在七节保罗说到“从前我以为对我是赢得的”，指的是五至六节所说的事。从前保罗以为对他是赢得的，他因基督都看作亏损。保罗将各样对他是赢得的事，都看作亏损，因为这些对他是赢得的事，都带来一个结果，就是失去基督，如“因基督”所指明的。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。

保罗在七节特别提到宗教的事，而在八节他接着说，“我也将万事看作亏损。”保罗因基督，不仅将五至六节所列从前宗教的事物看作亏损，也将万事看作亏损。在本篇信息中，我特别有负担要指出万事所包含的项目。

COUNTING ALL THINGS LOSS ON ACCOUNT OF CHRIST

* * * *

Scripture and Footnotes: Phil. 3:7 and footnotesOutline:

- RELIGION, PHILOSOPHY, AND CULTURE
- HOOKED BY SATAN
- NATIONAL PHILOSOPHY AND DOMESTIC LOGIC
- A PRACTICAL WORD

* * * *

Scripture Reading: Phil. 3:7-8

Philippians 3:7 and 8 say, “But what things were gains to me, these I have counted loss on account of Christ. But surely I count also 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 to be refuse that I may gain Christ.” When we come to these verses, we come to the heart of this book. Here we are initiated into the experience of Christ.

In verse 7 Paul speaks of “what things were gains to me.” These are the things mentioned in verses 5 and 6. The things that were gains to him Paul counted loss on account of Christ. All the different gains were counted as one loss by Paul because they all issued in one thing, that is, the loss of Christ, as indicated by “on account of Christ.” 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.

Whereas in verse 7 Paul refers specifically to religious things, in verse 8 he goes on to say, “I count also all things to be loss.” Paul counted as loss on account of Christ not only the things of his former religion, but all other things as well. In this message I have a particular burden to point out what these things include.

多年前，我们许多人受教导说，八节的万事指的是属世、物质的事。就某种意义说，这种领会有部分是正确的。然而，这样解释保罗的话不是很实际。照五至六节看，保罗的观念主要还不是论到物质的事物。当然，属世、物质的事物的确霸占人，叫人不能经历基督。但是，保罗领悟，真正拦阻人经历基督的事物，主要的还是宗教、哲学和文化。大致而言，有思想、探讨哲理的人不太受物质事物的霸占；那些不爱思考、不重哲理的人常受物质事物的打岔。哲学思考较深的人多半关心宗教、文化和哲学。你出外传福音时，会发现宗教、哲学、和文化乃是抗拒福音最坚固的营垒。

保罗悔改信主之前，不是喜爱物质事物的人。相反的，他完全沉缅于犹太宗教、哲学和文化里。他全人都是为着犹太教和其中所包括的一切事物。犹太人表面上关心他们的宗教；实际上，他们更关心文化和哲学。当然，每个种族、文化和国籍的人都是这样。例如，回教徒已完全被他们自己那一套的思想、逻辑、哲学和文化所充满。

我们再复习一下保罗在五至六节所提到的各项。他说，他第八天受割礼；他是出于以色列族便雅悯支派，是希伯来人所生的希伯来人；按律法说，他是法利赛人；按热心说，他是逼迫召会的；按律法上的义说，他是无可指摘的。这些项目都与宗教、哲学和文化有关。这有力的指明，当保罗写这两节的时候，他所想的不是物质的事物，而是宗教、哲学以及文化的事物。保罗写腓立比书的时候，罗马帝国的人多半热中于宗教、哲学或政治。事实上，西方文化的三个主要元素，乃是犹太的宗教、希腊的哲学和罗马的政治，今昔皆然。

落入撒但的圈套

几千年来，神的仇敌撒但一直利用宗教、哲学和文化霸占人，叫人不能经历基督。人乃是为着基督造的。神照着

Years ago, many of us were taught that the things in verse 8 refer to worldly, material things. In a sense, this understanding is partly right. However, to interpret Paul's word in this way is not very practical. 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 truly frustrate people from experiencing Christ are mainly the things of religion, philosophy, and culture. For the most part, the thoughtful, philosophical people are not occupied by material things. Those who are not thoughtful or philosophical are the ones usually distracted by material things. Those who are more philosophical care for religion, culture, and philosophy. When you go out to preach the gospel, you will discover that religion, philosophy, and culture are the most powerful strongholds of resistance to the gospel.

Before Paul was converted, he was not one who loved material things. On the contrary, he was a person fully given to Jewish religion, philosophy, and culture. His whole being was for Judaism and everything included in it. Apparently Jews care for their religion. Actually they care much more for their culture and philosophy than for religion. The same is true, of course, for people of every race, culture, and nationality. Moslems, for example, are fully occupied with their own type of thought, logic, philosophy, and culture.

Let us review the items covered by Paul in verses 5 and 6. He says 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 of Hebrews, that concerning the law he was a Pharisee, that concerning zeal he persecuted the church, and that concerning righteousness which is in the law, he was blameless. These items are related to religion, philosophy, and culture. This is a strong indication that as Paul was writing these verses he was conscious not of material things, but rather of religious, philosophical, and cultural things. At the time the book of Philippians was written, most of the people in the Roman Empire were for religion, philosophy, or politics. In fact, the three main elements of Western culture, then as well as now, were Jewish religion, Greek philosophy, and Roman politics.

HOOKED BY SATAN

For thousands of years, Satan, the enemy of God, has been using religion, philosophy, and culture to possess people and to keep them from experiencing Christ.

祂的形像造人，（创一 26，）而神的形像就是基督。（西一 15。）人是照着神的形像，为着基督造的。但是，撒但利用宗教、哲学和文化将人圈住，使他们远离基督。较简单的人可能易于被物质的事物牢笼，但有思想的人则易于被宗教、哲学和文化圈住。实际上，控制全地的就是被这些事物霸占的人。有思想、探讨哲理并受过文化熏陶的人，是最有权势的人。然而，撒但已经利用宗教、哲学和文化来霸占这些人，使他们受制于撒但。

保罗信基督之前，也落入撒但的圈套中，被撒但钉住了。他被犹太宗教、哲学和文化套住。他为着犹太教是何等的狂热！可能没有人比他更绝对为着犹太宗教、哲学和文化。对于象大数扫罗这样的人来说，财富和物质的事物，与他们的宗教、哲学和文化相比，实在一文不值。

我们若进入腓立比三章中保罗的灵和思想，就会领悟，当他说“万事”的时候，他想的是宗教、哲学和文化。八节的“万事”必定包含宗教、哲学和文化这三类事物。我们若丢弃我们的宗教、哲学和文化，我们就真是放弃了一切。我们丢弃这三类事物，就会自动丢弃属世、物质的事物，这些实际上是被宗教、哲学和文化所管辖。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。爱主的人可能很容易为主的缘故，放弃物质的事物，却不容易撇弃自己独特的思想和逻辑。你可能多年爱主、寻求主，却没有丢弃一点你个人的哲学或逻辑。

民族的哲学与本国的逻辑

每一个民族和每一种文化，各有其独特的逻辑与哲学模式。例如，英国人以他们的外交闻名，外交就是他们逻辑与哲学的具体表现。中国人和日本人则沉浸在他们本国的逻辑和哲学里。每一个民族都执着于他们独有的那种文化特质。这种种不同的逻辑和哲学，使基督今天在地上，不论在哪一班人中间都没有路。祂在东方人中间没有路，在西方人中间也没有路。宗教改革的时候，基督试着在德国人中间寻找出路，但没有成功。后来，祂试着在英国人中

Man was made for Christ. God created man in the image of God (Gen. 1:26), and the image of God is Christ (Col. 1:15). Man was made in the image of God for Christ. But Satan uses religion, philosophy, and culture to hook people and to keep them from Christ. Although the more simple people may be hooked by material things, the more thoughtful ones are hooked by religion, philosophy, and culture. Actually it is the people who are occupied by these things who control the earth. The thoughtful, philosophical, and cultured ones are the most powerful ones. However, Satan has used religion, philosophy, and culture both to occupy these people and also to nail them on his wall.

Before Paul believed in Christ, he also was one hooked and nailed by Satan. He had been hooked by Jewish religion, philosophy, and culture. How strong he was for Judaism! Perhaps there has not been another person more absolute for Jewish religion, philosophy, and culture. To people like Saul of Tarsus, wealth or material things mean nothing compared with their religion, philosophy, and culture.

If we get into Paul's spirit and thought in Philippians 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 things, philosophical things, and cultural things. If we would drop our religion, philosophy, and culture, we would truly abandon everything. By dropping these 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. Those who love the Lord may easily abandon material things for His sake. But it is not easy for them to lay aside their particular thought and logic. You may love the Lord and seek Him for years without dropping one bit of your personal philosophy or logic.

NATIONAL PHILOSOPHY AND DOMESTIC LOGIC

Every nationality and culture has its particular type of logic and philosophy. The British, for example, are noted for their diplomacy, which embodies their logic and philosophy. The Chinese and Japanese are steeped in their own national logic and philosophy. Every nationality is strong in its particular kind of cultural peculiarity. As a result of all the different kinds of logic and philosophy, Christ does not have a way with any group of people on earth today. He does not have a way either with those in the Orient or with those in the West. At the time of the Reformation, Christ tried to find a way with the Germans, but He was not successful. Later, He tried to find a way with the British, also

间寻找出路，仍然没有成功。我们再说，今天在地上，没有一班人能让基督在他们中间完全有路。撒但借着宗教、哲学和文化，占有并圈住各个民族的人。主很难找到一班合用的人，来为着祂在地上的行动。

要紧的是我们都必须领悟，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。多年前，我应邀至某地作贵宾。我观察当地的人举止行动，印象颇深，因为他们太执着于他们的宗教、哲学与文化，基督无法在他们中间有路。

大体而言，人为着个人的益处，都愿意接受神的救恩，但他们不愿意给基督完全的地位。一面，他们接受了救恩；但是，就经历而言，他们可能没有接受基督，让祂在他们里面自由活动。这难处的原因乃是宗教、哲学和文化。

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，我们这真受割礼的，乃是凭神的灵事奉，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！

without success. We repeat, there is not one group of people on earth with whom Christ has been able to fully have His way. People of every nationality have been taken over by Satan and hooked by him through religion, philosophy, and culture. It has been difficult for the Lord to find any group of people available to Him for His move on earth.

It is important for us all to realize that 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. Years ago, I was invited to stay in a certain place as an honored guest. As I observed the way the people there behaved themselves, I was deeply impressed that because they were so strong in their religion, philosophy, and culture, Christ had no way to get through in them.

For the most part, people are willing to accept God's salvation for their personal benefit, but they are not willing to give full ground to Christ. In a sense, they receive salvation, but, experientially speaking, they may not receive Christ and allow Him to have a free way in them. The cause of this problem is religion, philosophy, and culture.

If we would get into the depths of Paul's thought in 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!

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。

我们许多人读过三章七至八节好多年，也非常熟悉这两节。但是，我们可能还没有摸着三章这一段的深处。若是没有摸着，我们就无法被引进对基督真正的经历。你们可能听过了许多篇信息，论到保罗因基督，也因以认识基督为至宝，而将万事看作亏损；但是，客观的知道这两节，会带你进入对基督真正的经历么？我相信我们若诚实，就必须承认，我们并没有照着这两节来经历基督。缺少经历的原因在于：直至如今，我们还没有探入圣经这一段话语中保罗思想的深处。

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。这两节并不肤浅。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。正如我们所指出的，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。

实际的话

论到我们民族哲学和本国逻辑的这些话，是极其实际的。这些话暴露出隐藏着代替基督的事物，也暴露出拦阻我们经历基督的狡诈的仇敌。靠着主的怜悯和恩典，我们既领悟民族哲学和本国逻辑是基督的替代品，叫我们不能更深的经历基督，就愿我们学习说，因基督我们将这些都看作亏损。不错，我们多多少少对基督有经历；但是，我们的经历严重受到我们民族哲学和本国逻辑的限制和拦阻。或许我们能作见证，我们不受宗教的影响。但是，谁能诚实

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.

Many of us have known 3:7 and 8 for years, and we are very familiar with these verses. However, we probably have not touched the depths of this part of chapter three. Without this, we cannot be initiated into the genuine experience of Christ. You may have heard many messages on how Paul counted all things loss on account of Christ and on account of the excellency of the knowledge of Christ. But has knowing these verses in an objective way brought you into the real experience of Christ? I believe that, if we are honest, we shall have to admit that we have not experienced Christ according to these verses. The reason for this lack of experience is that, until now, we have not probed into the depths of Paul's thought in this portion of the Word.

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. As we have indicated, 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.

A PRACTICAL WORD

This word about our national philosophy and domestic logic is extremely practical. It exposes a hidden substitute for Christ and a subtle enemy of the experience of Christ. By the Lord's mercy and grace, may we learn to say that on account of Christ we count as loss our national philosophy and domestic logic, realizing that these things are a substitute for Christ and keep us from the deeper experience of Christ. Yes, we have experienced Christ to a certain degree, but our experience has been severely limited and blocked by our national philosophy and domestic logic. Perhaps we can testify that we are free from the influence of religion. But who can say honestly that he is not

的说，他不受民族哲学或本国逻辑的阻挠？我们必须承认，我们还是被这个狡诈的基督代替品所阻挠；撒但仍然利用我们的民族哲学和本国逻辑，来圈住我们、霸占我们，叫我们在经历基督的事上，无法再往前、再深入。但愿仇敌的狡诈被暴露；但愿我们因基督和对基督的经历与享受，真能将万事，包括我们自己的哲学和逻辑，都看作亏损！

hindered by his national philosophy or domestic logic? We must confess that we are still hindered by this subtle substitute for Christ, that Satan is still using our national philosophy and domestic logic to hook us, to occupy us, and to keep us from going further and deeper in the experience of Christ. May the enemy's subtlety be exposed and may we truly count all things loss, including our own philosophy and logic, on account of Christ and the experience and enjoyment of Him!

以认识基督为至宝

* * * *

经文及注解：腓三 8 及注纲要：

- 律法与基督的对比
- 来自基督人位的宝贵
- 基督的包罗万有
- 我们急切需要以认识基督为至宝

* * * *

读经：腓立比书三章五至八节。

在腓立比三章八节保罗说，“我也将万事看作亏损，因我以认识我主基督耶稣为至宝。”在本篇信息中，我们要来看以认识基督为至宝。

律法与基督的对比

保罗写三章五至八节的时候，毫无疑问是想到律法与基督的对比。保罗对基督与律法，都有许多的经历。借着他的经历，他对基督和律法都得着完全的认识。

律法和基督是组成圣经的两大要素。就一面说，旧约主要是以律法为基本因素而组成的。所以旧约可视为一本律法书。相反的，新约是以基督为基本、管治的因素而组成的。因此，旧约是以律法为基础，新约是以基督为基础。

保罗对律法与基督都很有认识。在犹太教的年日里，他对律法得着了详尽的认识。他的认识不是局外人的认识，乃是一个极其热心的内行人的认识。不过，当保罗写腓立

THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST

* * * *

Scripture and Footnotes: Phil. 3:8 and footnotesOutline:

- THE CONTRAST BETWEEN THE LAW AND CHRIST
- DERIVED FROM THE EXCELLENCY OF THE PERSON OF CHRIST
- THE ALL-INCLUSIVENESS OF CHRIST
- OUR URGENT NEED FOR THE EXCELLENT KNOWLEDGE OF CHRIST

* * * *

Scripture Reading: Phil. 3:5-8

In 3:8 Paul says, “I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord.” In this message we shall consider the excellency of the knowledge of Christ.

THE CONTRAST BETWEEN THE LAW AND CHRIST

As Paul was writing 3:5-8, he was no doubt mindful of the contrast between the law and Christ. Paul had much experience both with Christ and with the law. Through his experience, he gained a full knowledge both of Christ and of the law.

The law and Christ are two major factors in the composition of the Bible. In a sense, the Old Testament is composed mainly with the law as a basic factor. It may be regarded as a book of the law. The New Testament, on the contrary, is composed with Christ as the basic and governing factor. Hence, the Old Testament is based on the law, and the New Testament is based on Christ.

Paul was very knowledgeable concerning both the law and Christ. Through his years in Judaism, he gained a detailed knowledge of the law. His knowledge was not that of an outsider, but of a very zealous insider. But by the time Paul wrote the book of

比书的时候，他已经从律法之下迁到基督里。不仅如此，他还对基督这奇妙、包罗万有、延展无限的人位有认识，有经历。保罗活在这人位里，所以他能够说自己是在基督里的人。（林后十二 2。）

腓立比三章五至六节的“按”，也可译作“照着”，共用了三次，说到律法、热心和义。七至八节的“因”，也可译作“由于”，也共用了三次，两次说到基督，一次说到对基督之认识的至宝。基督是与律法、向律法的热心、以及律法上的义相对；对基督之认识的至宝，以及基督自己，是与万事和律法相对。保罗因基督，并因对基督之认识的至宝，就丢弃了律法、向律法的热心、以及律法上的义和其他的万事。这指明基督以及对基督之认识的至宝，远超过律法和万事。

照八节所说，保罗不仅因他以认识基督为至宝，而将万事看作亏损，并且已经亏损万事；他实际上更是将万事看作粪土。粪土的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。

我们必须领悟，在三章八节保罗不是说以基督为至宝，乃是说以认识基督为至宝，这点非常重要。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，保罗特别且明确的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。

来自基督人位的宝贵

Philippians, he had been transferred out from under the law into Christ. Furthermore, he had both the knowledge and the experience of the wonderful, all-inclusive, and extensive Person of Christ. Paul lived in this Person and could therefore speak of himself as a man in Christ (2 Cor. 12:2).

The phrase “as to” in 3:8, which may also be rendered “according to,” is used three times in verses 5 and 6, referring to the law, zeal, and righteousness. The phrase “on account of,” which may also be rendered “because of,” is also used three times, in verses 7 and 8, referring to Christ, the excellency of the knowledge of Christ, and Christ again. Christ stands in contrast to the law, the zeal for it, and the righteousness in it. The excellency of the knowledge of Christ and Christ Himself are in contrast to all other things, including the law. On account of Christ and the excellency of the knowledge of Christ, Paul gave up the law, his zeal for it, the righteousness in it, and all other things. This indicates that Christ and the excellency of the knowledge of Him are far superior to the law and all other things.

According to verse 8, Paul not only counted all things to be loss on account of the excellency of the knowledge of Christ and suffered the loss of all things, but he actually counted them to be refuse. The Greek word for refuse denotes “dregs, rubbish, filth, what is thrown to the dogs; hence, dog food, dung.” There is no comparison between such things and Christ.

It is important to realize that in 3:8 Paul does not speak of the excellency of Christ, but of the excellency of the knowledge of Christ. Many readers of Philippians take the word excellency 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. Paul’s knowledge of Christ was excellent. On account of the excellency of this knowledge, he was willing to suffer the loss of all things.

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.

DERIVED FROM THE EXCELLENCY OF THE PERSON OF CHRIST

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。

在这里保罗并不是直接说以基督为至宝，乃是以认识基督为至宝。腓立比三章八节的认识，并不是属于基督的认识，或基督自己所拥有的认识，乃是我们对基督主观的认识。对你而言，哪一样更宝贵——是基督的人位，还是你对基督的认识？根据道理或看法，你可能会说，基督的人位比对基督的认识更宝贵。但是保罗能从经历说，更宝贵的乃是对基督的认识。

我们已经指出，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，我们若不认识基督，我们怎会认识祂的宝贵？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。

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

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 3:8 is not the knowledge that belongs to Christ, the knowledge that Christ Himself has; it is our subjective knowing of Christ. To you, which is more excellent—the Person of Christ or your knowing Christ? According to doctrine or opinion, you may say that the Person of Christ is more excellent than the knowledge of Christ. However, Paul, speaking from his experience, could say that it is the knowledge of Christ which is more excellent.

We have pointed out that 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 do not have the knowledge of Christ, how shall we know His excellency? If we lack the knowledge of Christ's excellency, His excellency will not mean anything to us.

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. 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 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

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！

基督的包罗万有

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。

你在主的恢复里，得着加拉太书、以弗所书、腓立比书和歌罗西书向你打开之前，你对基督认识到什么程度？也许你只知道，基督是神的儿子，父因着祂的怜悯，差遣基督，为了拯救罪人死在十字架上。你知道祂是童女所生，死在十字架上，从死人中复活，并且被高举到诸天之上。你相信祂是你亲爱的救赎主，是你宝贵的拯救主，这样你便得救了。然后你知道你需要祂帮助你，过一种荣耀父的生活。这样认识基督虽好，但是对祂这样的认识太有限了。

四十八年以前，我对基督的认识也是这么有限。但是，从一九三二年开始，主借着祂的恢复，渐渐揭去帕子，使我对祂有更完满的认识。一点一点的，帕子就都挪去了。我相信，主恢复里的许多圣徒都能作同样的见证。

直到最近我才注意到基督的延展无限。有一天，当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。

照圣经所说，基督实在是包罗万有的。一九三二年，我初次看见基督的包罗万有，就循着这条线来尽职事。虽然圣经清楚的启示基督的包罗万有，但是许多信徒听见我们这样说，还大感惊奇。

to know His excellency do we have the excellency of the knowledge of Christ. How precious is this excellency of the knowledge of Christ!

THE ALL-INCLUSIVENESS OF CHRIST

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.

What was the extent of your knowledge of Christ before the books of Galatians, Ephesians, Philippians, and Colossians were opened to you in the Lord's recovery? Perhaps you knew only that Christ is the Son of God sent by the Father in His mercy to die on the cross for the salvation of sinners. You knew that He was born of a virgin, that He died on the cross, that He was raised from among the dead, and that He was exalted to the heavens. You believed in Him as your dear Redeemer and precious Savior, and in this way you were saved. Then you realized that you need Him to help you live in such a way as to glorify the Father. It is good to know Christ in this way, but this knowledge of Him is far too limited.

Forty-eight years ago, I also had such a limited knowledge of Christ. But beginning in 1932 the Lord through the recovery has gradually been opening the veil that I may have a fuller knowledge of Him. Little by little, the veil has been taken away. I believe that many saints in the Lord's recovery can give the same testimony.

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

According to the Bible, Christ truly is all-inclusive. In 1932 I first began to see the all-inclusiveness of Christ and to minister along this line. Although Christ's all-inclusiveness is clearly revealed in the Bible, many believers are greatly surprised when they hear us speak of it.

歌罗西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。他们指控我们把神等同于物质的受造之物。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，我们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。

我们急切需要 以认识基督为至宝

保罗从前在犹太教中的时候，对包罗万有的基督是盲目的。基督一直存在，是延展无限的一位，保罗对祂却一无所知。那时，保罗对律法有透彻、卓越的认识。但是有一天，他在往大马色的路上，基督向他显现，呼叫他，说，“扫罗，扫罗，你为什么逼迫我？”（徒九4。）虽然保罗不认识基督，也看不见基督，他却一直逼迫基督。保罗得着主

Colossians 2:16 and 17 say, “Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of Sabbaths, which are a shadow of 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. They accuse us of identifying God with the material creation. 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 having 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, freeman, 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.

OUR URGENT NEED FOR THE EXCELLENT KNOWLEDGE OF CHRIST

When Paul was still in Judaism, he was blind to the all-inclusive Christ. Christ existed as the all-extensive One, but Paul was totally ignorant of Him. At that time, Paul had a thorough and excellent knowledge of the law. But one day, as he was on the road to Damascus, Christ appeared to him, called to him, and said, “Saul, Saul, why persecutest thou me?” (Acts 9:4). Although Paul did not know Christ and was blind to Christ, he was nevertheless persecuting Him. After the Lord was revealed to him and

的启示，悔改归主之后，就有鳞片从眼睛上掉下来。他的眼睛被开启，就开始看见基督并认识基督。他越看见基督，就越认识基督。所以，他在腓立比三章八节说，他以认识他的主基督耶稣为至宝。

对基督的认识确实是至宝。你若见证基督是至宝，却对祂没有认识，那你只不过是根据传统说说而已。事实上，你的话语极其无知。因着你自己对基督没有卓越的认识，你说的是你不知道的。除非我们对基督有卓越的认识，不然，我们无法说基督是宝贵的。我们急切需要对基督至宝的认识。保罗迫切要得着对基督至宝的认识，到一个地步，他愿意因这认识，将万事看作亏损。

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。

在本篇信息中，我的负担不是在道理的一面；我的负担乃是，我们都要看见异象，得着基督是至宝的启示。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。

三章八节说到以认识基督为至宝，而对基督真实的经历乃是在十节。不过，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。当保罗在宗教里瞎眼的时候，他看不见基督；他只能看见律法。因此，他以认识律法为至宝。但是，基督向他启示之后，他就开始以认识基督为至宝。他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。

he was converted, scales fell from his eyes. His eyes having been opened, he began to see Christ and to know Him. The more he saw Christ, the more he received the knowledge of Him. This is the reason he speaks in Philippians 3:8 of the excellency of the knowledge of Christ Jesus his Lord.

There surely is such a thing as the excellency of knowing Christ. If you testify that Christ is excellent but do so without having the knowledge of Him, you will be speaking merely according to tradition. Actually your word will be uttered in ignorance. You will be speaking something you do not know, because you yourself have not received the excellent knowledge concerning Christ. Unless we have the excellent knowledge of Christ, we cannot say that Christ is excellent. We urgently need the excellent knowledge of Christ. Paul was so desperate to have the excellency of the knowledge of Christ that he was willing to count all things loss on account of this knowledge.

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.

My burden in this message is not related to doctrine; my burden is that we see a vision and receive a revelation of the excellency of Christ. If we have a revelation of Christ's excellency, we shall automatically have the excellency of the knowledge of Christ.

The excellency of the knowledge of Christ is in 3:8, whereas the actual experience of Christ is in 3:10. The knowledge of Christ, however, is basic. By knowledge we actually mean a revelation, a vision, concerning Christ and His excellence. When Paul was blind and in religion, he could not see Christ; he could see only the law. Thus, he had the excellency of the knowledge of the law. But after Christ was revealed to him, he began to have the excellency of the knowledge of Christ. He 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.

给人看出是在基督里面

* * * *

经文及注解：腓三 9 及注

纲要：

- 保罗的渴望
- 基于信、本于神的义
- 基督之宝贵的异象
- 六千年的传统
- 我们唯一的彰显
- 神救恩的标准

* * * *

读经：腓立比书三章八至九节。

我们若要正确的领会腓立比三章九节，就不该将它和八节分开。八节末了和九节的开头应当连起来读。保罗宣告说，“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。”照着这两节，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。

保罗的渴望

在九节我们看见，保罗切慕给人看出他是在基督里面。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

TO BE FOUND IN CHRIST

* * * *

Scripture and Footnotes: Phil. 3:9 and footnotes

Outline:

- PAUL'S ASPIRATION
- THE RIGHTEOUSNESS OF GOD BASED ON FAITH
- A VISION OF THE PRECIOUSNESS OF CHRIST
- THE SIX-THOUSAND-YEAR TRADITION
- OUR UNIQUE EXPRESSION
- THE STANDARD OF GOD'S SALVATION

* * * *

Scripture Reading: Phil. 3:8-9

If we would have a proper understanding of 3:9, we should not isolate it from verse 8. Rather, the end of verse 8 must be read in connection with the beginning of verse 9. "I have suffered the loss of all things," Paul declares, "and count them to be refuse that I may gain Christ, and be found in Him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God based on faith." According to these verses, 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.

PAUL'S ASPIRATION

In verse 9 we see that Paul's earnest desire was to be found in Christ. 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

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。

保罗悔改相信基督之前，是活在律法里面，在律法之下。每当人遇见保罗时，就看出保罗是在律法里面，并且被律法包围。大数的扫罗是一个完全被律法包裹，被律法禁闭的人。他凭律法而活，带着律法而活，也活在律法之下。但有一天，他从律法之下出来，迁入基督里面。因此，每当别人看见他或观察他时，他们能说，他成了在基督里的人。保罗不在文化、哲学或宗教里。他是活在基督里的人；他所切慕、所期望的，就是给人看出他是在基督里面。保罗亏损万事，看作粪土，一面是要赢得基督，另一面是要给人看出他是在基督里面。

基于信、本于神的义

保罗在腓立比三章九节的说法不是仅仅概括的，更是十分明确的。他说，他不要有自己的义，乃要有那借着信基督而有的义，就是那基于信、本于神的义。“不是有自己…的义，乃是有那…本于神的义。”这是保罗渴望给人看出他是在基督里面的光景。他不要活在自己的义里，乃要活在神的义里，并且给人看出他是在这样超越的光景里彰显神，不是借着守律法，乃是借着活基督。

保罗得救以前，一点也不知道基督能够成为他的义。本于律法的义，就如六节所提到的，乃是人凭自己努力守律法而有的义。从前保罗活在照着律法的义里面，别人总是看出他被律法的义所包围。但是现在保罗渴望被人观察出，他是一个活在基督里面的人，并且有基督作他的义。

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.

Before Paul was converted to Christ, he lived in the law and under the law. Whenever someone met Paul, that person found Paul in the law and enveloped by the law. Saul of Tarsus was a person altogether encased by the law, fully boxed in by it. He was living by the law, with the law, and under the law. But one day he was transferred out from under the law into Christ. Henceforth, whenever others saw him or observed him, they could tell that he had become a person in Christ. Paul was not in culture, philosophy, or religion. He was a person who lived in Christ, and his aspiration and expectation were that he would be found by others in Christ. Paul suffered the loss of all things and counted them refuse in order to gain Christ on the one hand and to be found in Him on the other.

THE RIGHTEOUSNESS OF GOD BASED ON FAITH

In verse 9 Paul does not speak merely in a general way, but in a very definite way. He says that he did not want to have his own righteousness, but he wanted the righteousness which is through the faith of Christ, the righteousness which is of God based on faith. “Not having my own righteousness...but...the righteousness which is of God” is the condition in which Paul desired to be found in Christ. He wanted to live not in his own righteousness, but in the righteousness of God, and to be found in such a transcendent condition, expressing God by living Christ, not by keeping the law.

Before Paul was saved, he had no idea that Christ could be his righteousness. The righteousness of the law is the righteousness which comes from man’s own effort to keep the law, as mentioned in verse 6. Formerly, Paul lived in that righteousness which was according to the law. Others could invariably find him enveloped by the righteousness of the law. But now Paul’s desire was to be observed as a person living in Christ and having Christ as his righteousness.

保罗盼望给人看出他在其中的义，乃是“借着信基督而有的义，就是那基于信、本于神的义”。信基督，直译，基督的信，或，在基督里的信。我们这种对基督的信，乃是出于我们对基督的认识和珍赏。借着我们对祂的珍赏，基督自己就注入我们里面，成了我们的信——在祂里面的信。因此，这也是基督的信，将我们带进与祂生机的联结里。

基于信、本于神的义，就是神自己从我们活出来，成了我们在基督里借着信而有的义。这样的义乃是活在我们里面之神的彰显。这义是基于信，因为是在信的根基或条件上。信是根基、条件，叫我们接受并得着从神来的义，最高的义，就是基督。（林前一 30。）

基督之宝贵的异象

在道理上领会给人看出我们是在基督里面是一回事，而在我们日常生活中给人看出我们是在基督里面，完全是另一回事。我若到你家去看望你，我会看出你在哪里？我会看出你在好行为里面，还是在基督里面？别人观察我们的时候，我们在哪里，指明我们生活的范围。我们若活在文化里，别人就看出我们是在文化里。我们若活得好行为里，别人就要看出我们是在我们的行为里。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。（二

The righteousness in which Paul wanted to be found was the righteousness “which is through the faith of Christ, the righteousness which is of God based on faith.” The expression “the faith of Christ” implies our believing in Christ. Such faith issues from our knowing and appreciating Christ. It is Christ Himself infused into us through our appreciation of Him, who becomes our faith in Him. Hence, it is also the faith of Christ that brings us into an organic union with Him.

The righteousness which is of God based on faith is that righteousness which is God Himself lived out of us to be our righteousness through our faith in Christ. Such righteousness is the expression of God, who lives in us. It is based on faith because it is on the basis, or condition, of faith. Faith is the basis, the condition, for us to receive and possess the righteousness out from God, the highest righteousness, which is Christ (1 Cor. 1:30).

A VISION OF THE PRECIOUSNESS OF CHRIST

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

16～17。) 赢得是需要出代价的。赢得基督就是出代价以经历、享受并支取祂一切追溯不尽的丰富。(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，人不只笼统的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。

六千年的传统

你若访问一个国家，住在一位弟兄家里，你可能会发现，你无法避开那里普遍的民族味道。原因是我们仍然在六千年传统的影响之下。保罗写腓立比三章时，他里面深知人类传统的生活方式，霸占了每一个人。不论一个人有没有罪，有没有道德，都被基督以外的事物，被人类几千年历史中的一些元素所霸占。我们可以称之为人类六千年的传统。

一千九百多年来，这传统一直拦阻召会的建造。主耶稣说，“看哪，我必快来！”(启二 22:12。) 但是，一千九百多年过去了，祂还没有来。主在地上的定旨还没有实现，祂怎能回来？撒但这狡猾者正隐藏在人类六千年传统的背后。因着他的影响，我们就活在这传统里面，而不活在基督里面。除了保罗之外，几乎没有人碰过这强有力的营垒。不论我们多属灵，别人难得看出我们是在基督里面。相反的，他们看出我们是在基督以外的事物里面，在人类六千年传统的某些生活方式里面。我们祷告的时候，可能暂时从这个传统里得着释放。然而，即使在圣徒的祷

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.

THE SIX-THOUSAND-YEAR TRADITION

If you visit another country and stay in a brother's home, you will probably find it impossible to avoid the national flavor prevailing there. The reason for this is that we are all still under the influence of six thousand years of tradition. When Paul wrote Philippians 3, deep within him was the realization that the traditional forms of human living occupy everyone. Whether a person is sinful or not sinful, moral or immoral, that person is occupied by something other than Christ, by some element of the thousands of years of human history. We may call this the six-thousand-year human tradition.

The building up of the church has been hindered by this tradition for more than nineteen hundred years. The Lord Jesus said, "Behold, I come quickly" (Rev. 22:12). But more than nineteen centuries have passed, and still He has not come. How can the Lord come back when His purpose on earth has not been accomplished? Satan, the subtle one, is lurking behind the six-thousand-year human tradition. Due to his influence, we live in this tradition instead of in Christ. With the exception of Paul, hardly anyone has ever touched this powerful stronghold. No matter how spiritual we may be, others rarely find us in Christ. Rather, they find us in something other than Christ, in some aspect of man's six thousand years of traditional living. During times of prayer, we may be released temporarily from this tradition. But even in the prayers of the saints

告中，我们有时候也可以闻到六千年传统的气味。这种光景是多么严重！

我们若要给人看出是在基督里面，而不在数千年的传统里面，我们就必须乐意忘记我们的过去，甚至忘记已往的基督徒生活，在主面前谦卑下来，求祂怜悯我们。在主的恢复里，我们正面临一块巨石，阻挡我们的去路。我们中间许多人似乎无法再往前。不仅如此，许多人已经到一个地步，似乎连主也很难在我们身上通行。这与别人看见我们时，常常看出我们不在基督里面，而在别的事物里面大有关系。

你若去看望一位弟兄，你可能不会看出他在作什么罪恶或错误的事。但是，你可能不是看出他在基督里面，而是看出他在好行为或习惯性的生活方式里面。你若到我家来看望我，我也不敢保证，你会看出我是在基督里面。相反的，你可能察觉到，我这个年长的人，只是活在天然的良善里。你可能看出，我是在基督以外许许多多的事物里。

腓立比书是写于保罗尽职事的末期，也就是在他离世之前不久写的。所以，保罗写这封书信的时候，已经相当成熟。但是，他仍然没有把握说，他可以给人看出是在基督里面。为这缘故，在八至九节中，他用的是现在式，说，“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，并且给人看出我是在祂里面。”

我们若要给人看出是在基督里面，就必须时刻注意，不断儆醒的活在基督里面。我们若不儆醒，就会立刻从基督岔出去，活在基督以外的事物里。或许我们活得非常好，但是在经历上，我们并不在基督里面。

我们唯一的彰显

我的负担是：我们不可将三章八至九节保罗的话仅仅视为道理。我们必须在主面前认真考量，我们现在到底在哪里。我们在基督里么？天使和鬼魔观察我们的时候，他们看出我们是在基督里面么？当别人遇见我们的时候，他们看出我们是在哪

it is sometimes possible to sense the flavor of the six-thousand-year tradition. What a serious situation this is!

If we would be found in Christ instead of in the thousands of years of tradition, we must be willing to forget our past, even our past Christian life, humble ourselves before the Lord, and ask Him to have mercy on us. In the Lord's recovery we have come to the place where we are facing a huge rock standing in our way. For many of us, there seems to be no way to go on. Furthermore, many of us have come to a stage where it seems difficult for even the Lord to get through in us. This is very much related to the fact that when others see us, it is very probable that they will find us in something other than Christ.

Should you visit a certain brother, you may not find him doing anything sinful or wrong. But, instead of finding him in Christ, you may find him in his good behavior or in his habitual way of living. I do not have the assurance that if you visit me at home, you will find me in Christ. On the contrary, you may observe that, as an elderly person, I live simply in my natural goodness. You may find me in so many things other than Christ.

The book of Philippians was written by Paul in his later ministry, not long before he was to depart from this earth. Hence, when Paul wrote this Epistle, he was quite mature. Nevertheless, he still did not have the assurance that he would be found by others in Christ. For this reason in verses 8 and 9 he used the present tense, saying, "I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord...and count them to be refuse that I may gain Christ and be found in Him."

If we would be found in Christ, we need to be watchful moment by moment, continually on the alert to live in Christ. If we are not alert, we shall immediately be distracted from Christ and live in something other than Christ. Our living may be very good, but in our experience we are not in Christ.

OUR UNIQUE EXPRESSION

I am burdened that we must not regard Paul's word in 3:8 and 9 as mere doctrine. We need to consider seriously before the Lord just where we are right now. Are we in Christ? As the angels and demons observe us, do they find us in Christ? When others meet us, where do they find us—in Christ or in some good

里？是在基督里，还是在基督自己以外一些美好的事物里？保罗所说给人看出是在基督里面的这话，意义非常重大。保罗深处有个渴望，就是给人看出他是在基督里面。但愿我们都渴望给人看出是在基督里面。我们必须祷告：“主，我渴望给人看出我是在你里面。在每天所作的每一件事上，我都要给人看出我是在你里面。”不过，我怀疑我们有多少人这样祷告过。

保罗能说，他将万事看作粪土，为要赢得基督，并且给人看出他是在基督里面。这是个非常重要的声明。他在五至七节中的话，帮助他说出在八至九节中所表达的渴望。我们要祷告，叫妻子、丈夫、儿女、亲戚、邻居、同事、以及同学，都能看出我们是在基督里面。

人若真看出我们是在基督里，所有其他的事物就不能再辖制我们。我们再也不会受到宗教、哲学或文化的影响。给人看出我们单单在基督里面，是何等的美好！当我们给人看出是在祂里面时，宗教、哲学和文化就失去效力了。

给人看出我们是在基督里面，意即祂是我们唯一的彰显。保罗能给人看出是在基督里面，所以基督就成了他的彰显。从每一方面、每一角度来看，在他身上只能看见基督。保罗渴望基督是他唯一的彰显。他不愿意给人看出他是在谦虚、忍耐和爱这些天然的美德里面。他把这些东西也看作粪土、垃圾，为要赢得基督，并且给人看出他是在基督里面。文化、人的耐心、天然的爱和服从等等，与基督相比，全是粪土。我们不该渴望给人看出我们是在自己对别人的爱里，或是在我们天然的服从里。我们应当真诚的渴望，给人看出我们单单在基督里面。

神救恩的标准

神救恩的标准非常高。保罗在以下的话里论到这救恩：“因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”（腓一 19。）这里叫保罗得救的救恩，就是基督自己，是人可以看出，甚至天使和魔鬼也可以看出我们在祂里面的这位基督。

我们若看见神救恩这个高的标准，就会领悟我们何等迫切需要神的怜悯。我们远远够不上这标准，因为别人能看

thing that is not Christ Himself? Paul's word about being found in Christ is of great significance. Deep within Paul was the aspiration to be found in Christ. May we all aspire to be found in Christ. We need to pray, "Lord, my desire is to be found in You. In everything I do day by day, I want to be found in You." However, I doubt that many of us have prayed in this way.

Paul could say that he counted all things as refuse in order to gain Christ and be found in Him. This is a very important statement. All that he says in verses 5 through 7 help him to reveal his aspiration expressed in verses 8 and 9. Let us pray that we may be found in Christ by our wife or husband, by our children and relatives, and by our neighbors, colleagues, and classmates.

If we are truly found in Christ, all other things will lose their hold on us. We shall no longer be under the influence of religion, philosophy, or culture. How marvelous to be found only in Christ! When we are found in Him, religion, philosophy, and culture are annulled.

To be found in Christ means that He is our unique expression. Because Paul could be found in Christ, Christ was his expression. In every aspect and from every angle, only Christ could be seen upon him. Paul's aspiration was that Christ would be his only expression. He did not want to be found in such natural virtues as humility, patience, and love. These were among the things that he counted refuse, trash, in order to gain Christ and be found in Him. Culture, human patience, natural love, and submission—all are refuse when compared to Christ. We should not aspire to be found in our own love for others or in our natural submission. Our earnest desire should be to be found only in Christ.

THE STANDARD OF GOD'S SALVATION

The standard of God's salvation is very high. Paul refers to this salvation when he says, "I know that for me this shall turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ" (1:19). Salvation here is Christ Himself, the very Christ in whom we may be found by others and even by angels and demons.

If we see the high standard of God's salvation, we shall realize how desperately we need God's mercy. We are far below His standard, for people can find us in many good

出我们是在基督以外的许多美好事物里面。这些事物都属于人类六千年的传统。神的仇敌撒但利用这传统为手段，来霸占我们，拦阻我们，使我们不能更高、更丰富的经历基督。为这缘故，在腓立比书这卷论到照着神的高标准经历基督的书中，保罗表达了一个渴望，愿我们经历基督到一个地步，叫人可以看出我们是在祂里面。

哦，我们都必须在主面前屈膝祷告说，“主，怜悯我。使保罗的渴望也成为我的渴望。哦，主，在我里面制造出追求你的饥渴，好使别人可以看出我是在你里面。我不要给人看出我是在你自己以外的任何事物里面。我要成为一个完全在你里面的人，我要给人看出我是在你里面。”愿主怜悯我们，叫我们可以给人看出是在祂里面！

things other than Christ. All these things belong to the six thousand years of human tradition. Satan, God's enemy, uses this tradition as a means to occupy us, to frustrate us, and to keep us from the higher and richer experience of Christ. For this reason, in Philippians, a book on the experience of Christ according to God's high standard, Paul expresses the aspiration that we would experience Christ to such an extent that we may be found in Him.

Oh, we all need to bow down before the Lord and pray, "Lord, have mercy on me. Cause Paul's aspiration to become my aspiration also. O Lord, create in me the hunger and thirst to pursue after You that I may be found in You. I don't want others to find me in anything other than Yourself. I want to be a person wholly in You, and I want others to find me in You." May the Lord grant us mercy that we may be found in Him!

追求认识基督、
并祂复活的大能、
以及同祂受苦的交通

* * * *

经文及注解：腓三 10 及注 1 ~ 2

纲要：

- 启示与经历
- 对基督更高的认识
- 我们缺少活基督
- 在复活的大能里经历基督
- 极其需要基督的异象
- 更多的认识为着更多的经历

* * * *

读经：腓立比书三章八至十一节，以弗所书一章十九至二十节，罗马书一章四节，马太福音十章二十二至二十三节，歌罗西书一章二十四节，提摩太后书二章十一节。

我们若要领会腓立比三章八至十一节，就需要留意这些经文的写法。在希腊文里，八至十一节是一长句。十节开始于“使我认识”。这语句与“赢得基督，并且给人看出…”这话有关。这指明认识基督乃是给人看出在基督里面的结果。九节“给人看出我是在祂里面”，和十节“使我认识基督”之间所有的话，描述保罗渴望给人看出他是在基督里面的光景。他愿意亏损万事，看作粪土，为要赢得基督，并且给人看出他是在基督里面，使他认识基督。照着保罗的观念，我们若要认识基督，就必须先给人看出我们是在祂里面。不

SEEKING TO KNOW CHRIST,
THE POWER OF HIS RESURRECTION,
AND THE FELLOWSHIP OF HIS SUFFERINGS

* * * *

Scripture and Footnotes: Phil. 3:10 and footnotes 1-2

Outline:

- REVELATION AND EXPERIENCE
- A HIGHER KNOWLEDGE OF CHRIST
- OUR SHORTAGE IN LIVING CHRIST
- EXPERIENCING CHRIST IN THE POWER OF RESURRECTION
- THE CRUCIAL NEED FOR A VISION OF CHRIST
- MORE KNOWLEDGE FOR MORE EXPERIENCE

* * * *

Scripture Reading: Phil. 3:8-11; Eph. 1:19-20; Rom. 1:4; Matt. 20:22-23; Col. 1:24; 2 Tim. 2:11

If we would understand 3:8-11, we need to pay attention to the way these verses are composed. In Greek verses 8 through 11 are one long sentence. Verse 10 begins with the infinitive “to know.” This infinitive phrase is related to the phrase “gain Christ and be found.” This indicates that to know Christ is a result of being found in Him. All the words between “be found in Him” in verse 9 and “to know Him” in verse 10 describe in what condition Paul aspired to be found in Christ. He was willing to suffer the loss of all things and count them to be refuse that he might gain Christ and be found in Him to know Him. According to Paul’s concept, if we would know Christ, we must first be found in Him. Moreover, to be found in Him requires that

但如此，给人看出我们是在祂里面，需要我们将万事看作亏损，以认识基督为至宝，然后亏损万事，看作粪土。唯有我们以认识基督为至宝，看见基督无上宝贝和超凡价值的异象，我们才会愿意放开其他的一切，将那些事看作粪土。然后我们会赢得基督，并且给人看出我们是在祂里面。我们将是活在基督里面，并且给别人看出我们是在基督里面的人。我们给人看出我们是在祂里面，就必然会认识祂。

启示与经历

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

赢得基督是一回事，经历祂是另一回事。我们可用购买食品杂货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品杂货，经历基督可比喻为吃先前买来且煮好的食物。然而，我们购买食品杂货以前，必须先以认识食品杂货为宝贵。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，首先我们以认识食品杂货为宝贵，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

we count all things loss on account of the excellency of the knowledge of Christ and then suffer the loss of all things and count them to be refuse. Only when we have the excellency of the knowledge of Christ, a vision of the supreme preciousness and surpassing worth of Christ, shall we be willing to let go of everything else and count those things as refuse. Then we shall gain Christ and be found in Him. We shall be those who live in Christ and who are found by others in Christ. Being found in Him, we shall surely know Him.

REVELATION AND EXPERIENCE

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 verse 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 refuse in order to gain 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. However, before we buy any groceries, we must first have the excellency of the knowledge of groceries. 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

他是在祂里面，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祂里面，结果总是认识祂，享受并经历祂。

对基督更高的认识

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。

你也许认识基督是喜乐、平安和安息。你得救以前没有平安，但如今你既接受了主，就有平安和喜乐。我绝不贬低对基督这些方面的认识。我的确享受主耶稣作我的平安、安息和喜乐。然而，我们不该满足于对基督这样有限的认识，乃该在对祂的认识上往前。哦，我们何等需要以认识基督为至宝！

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

我们缺少活基督

我们的日常生活指明，就着经历基督，我们到底是什么，以及我们在哪里。我们也许谈基督谈得很多，但在日常生活中，我们也许没有实际在基督里面。反之，我们也许在我们的文化、民族的哲学、或本国的逻辑里。我们在召会的聚会中或与圣徒同在时，关于基督，可能有许多可说的。但在日常生活中，我们也许活在我们民族的哲学、本国的逻辑、或家庭的观念里。

我们在主恢复中这些年来，已经认识主是包罗万有的灵，并认识我们与祂是一灵。如今主就是住在我们灵里的那灵。

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.

A HIGHER KNOWLEDGE OF CHRIST

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.

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

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

OUR SHORTAGE IN LIVING CHRIST

Our daily living is an indication of what we are and where we are concerning the experience of Christ. We may talk a great deal about Christ, but in our daily living we may not actually be in Christ. Instead, we may be in our culture, national philosophy, or domestic logic. When we are in the church meetings or with the saints, we may have a lot to say about Christ. But in our daily life we may live in our national philosophy, domestic logic, or family concept.

During the years we have been in the Lord's recovery, we have come to know that the Lord is the all-inclusive Spirit and that we are one spirit with Him. The Lord is now

虽然我们知道这道理，但在日常生活中，许多时候我们没有活出与主是一灵。反之，我们常活在我们的文化里。我们也许祷告：“主，我们感谢你，你是赐生命的灵，我们与你是一灵。”然而，日复一日，我们没有时时刻刻活基督。我们没有实行一直与祂是一灵。

最近主向我指出，我缺少活基督。我向祂的认罪，多半与这缺欠有关。日复一日，我花太少的时间活出与主是一灵。太多的时候，我是活在基督以外的事物里，活在许多不是基督自己的美好事物里。因为这是我们的情形，所以我们众人都需要主怜悯我们。

我们与主都来到了紧要关头。今天我们许多人的确面临一种要命的情形。不错，我们看见了异象，看见基督是我们的生命，祂是赐生命的灵，并且我们与祂是一灵，我们谈论基督也谈得很多。然而，在我们每天实际的生活中，我们没有每时刻活基督。我们没有一直给别人看出我们是在基督里面。我们也许非常熟悉腓立比三章七至十节。但我们赢得了多少基督？我们给人看出我们是在基督里面有多少？我们在经历上认识基督又有多少？因着我们迫切需要经历基督，所以我在这些信息中的负担不是陈明圣经的教训，乃是供应基督给圣徒，使他们在神圣的生命里，就是在基督自己里面长大，并且在经历基督、享受基督上往前。

在复活的大能里经历基督

在十节保罗说，“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”照着这节，保罗不但渴望认识基督，也渴望认识基督复活的大能、以及同祂受苦的交通。基督复活的大能，就是使祂从死人中复活的复活生命。（弗一 19～20。）基督复活大能的实际，乃是那灵。（罗一 4。）我们要认识、经历基督这大能，就需要联于并模成基督的死。死乃是复活的根基。我们要经历基督复活的大能，就需要照着祂生活的榜样，过钉十字架的生活。我们模成祂的死，就叫祂复活的大能据以兴起，使祂神圣的生命在我们身上彰显出来。

the Spirit dwelling in our spirit. Although we know this as a doctrine, in our daily life much of the time we do not live one spirit with the Lord. Instead, we often live in our culture. We may pray, “Lord, we thank You that You are the life-giving Spirit and that we are one spirit with You.” Nevertheless, day by day we do not live Christ moment by moment. We do not practice being one spirit with Him all the time.

Recently the Lord has pointed out to me my shortage in living Christ. Most of the confession I make to Him is related to this lack. Day by day, I spend too little time living one spirit with the Lord. Too much of the time I live in something other than Christ, in many good things that are not Christ Himself. Because this is our situation, all of us need the Lord to have mercy on us.

Both we and the Lord have come to a point of crisis. A critical situation definitely exists among many of us today. Yes, we have seen the vision that Christ is our life, that He is the life-giving Spirit, and that we are one spirit with Him, and we talk a great deal about Christ. However, in our practical life day by day, we do not live Christ every moment. We are not found by others in Christ continually. We may be very familiar with 3:7-10. But how much have we gained Christ, how much are we found in Christ, and how much do we experientially know Christ? Because of our urgent need to experience Christ, it is not my burden in these messages to present Bible teachings. It is to minister Christ to the saints that they may grow in the divine life, which is Christ Himself, and may advance in the experience of Christ and enjoyment of Christ.

EXPERIENCING CHRIST IN THE POWER OF RESURRECTION

In verse 10 Paul says, “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.” According to this verse, Paul aspired not only to know Christ, but also to know the power of Christ’s resurrection and the fellowship of His sufferings. The power of Christ’s resurrection is His resurrection life which 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.

“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。）保罗所追求认识并经历的，不仅是基督自己的宝贵，也是祂复活的生命大能，并在祂受苦上的有分。对于基督，受苦和死在先，复活在后；对于我们，祂复活的大能先，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。（西一 24。）

模成基督的死是经历基督的根基。我们若没有模成基督的死，就没有经历基督的根基。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。

在腓立比三章，顺序是认识基督，认识基督复活的大能，认识同祂受苦的交通，并模成祂的死。但在我们属灵的经历中，顺序相反。我们天天模成基督的死；然后我们有分于祂的苦难，认识祂复活的大能；而借着认识复活的大能，我们就认识基督自己。照着保罗的顺序，首先，我们因着看见基督的异象，以认识基督为至宝；第二，我们将万事看作粪土；第三，我们赢得基督，并且给人看出我们是在祂里面；第四，我们认识基督，经历基督。

我们要经历基督，就必须在复活的大能里。不能在我们天然的生命里。我们越认识基督复活的大能，就越有分于基督的苦难，因此有同祂受苦的交通。我们若经历同基督受苦的交通，就会模成祂的死。我们模成基督的死，就被引进祂复活的大能。我们乃是借着这复活的大能，认识基督并经历基督。

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. Paul was pursuing to know and experience not only the excellency of Christ Himself, but also the life power of His resurrection and the participation in His sufferings. With Christ, the sufferings and death came first, followed by the resurrection. With us, the power of His resurrection comes first, then the fellowship of His sufferings and conformity to His death. We first 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.

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.

In Philippians 3 the sequence is knowing Christ, knowing the power of Christ's resurrection, knowing the fellowship of His sufferings, and being conformed to His death. But in our spiritual experience, the sequence is reversed. Daily we are conformed to Christ's death; then we participate in His sufferings, know the power of His resurrection, and, by knowing the power of resurrection, we know Christ Himself. According to Paul's sequence, first we receive the excellency of the knowledge of Christ by seeing the vision of Christ; second, we count all things to be refuse; third, we gain Christ and are found in Him; and fourth, we know Christ, experience Him.

In order to experience Christ, we must be in the power of resurrection. We cannot be in our natural life. The more we know the power of Christ's resurrection, the more we shall participate in the sufferings of Christ and thereby have the fellowship of His sufferings. If we experience the fellowship of Christ's sufferings, we shall then be conformed to His death. As we are conformed to the death of Christ, we are ushered into the power of His resurrection. It is by this resurrection power that we know Christ and experience Him.

我们看见基督的异象，因而以认识基督为至宝，乃是极其重要的。我能见证，因着根据歌罗西书释放许多篇关于基督的信息，我得着很大的帮助，以认识基督为至宝。这卷书所包含对基督的认识，使我有深刻的印象。照着歌罗西书，基督是所分给众圣徒的分、那不能看见之神的像、一切受造之物的首生者、身体的头、以及从死人中复活的首生者。歌罗西书里有包罗万有、延展无限之基督的启示。

我们若从歌罗西书得着对基督至宝的认识，就能见证基督不但是平安和喜乐，祂也是所分给众圣徒的分、神的奥秘、和神格丰满的具体表现。不错，歌罗西书的确启示基督是我们的平安。但在这卷书中，平安不是以普通的方式启示出来。反之，在歌罗西三章十五节我们看见，基督的平安在我们心里作仲裁。单说基督是平安，不太需要对基督至宝的认识。然而，认识基督是在我们心里作仲裁的平安，的确需要对祂有至宝的认识。

在腓立比三章保罗用了好些特别的说法。在本章保罗不是说基督是我们的喜乐、平安或安息。他乃是说到赢得基督，并且给人看出他是在祂里面；说到认识基督、并祂复活的大能、以及同基督受苦的交通；又说到模成祂的死。首先，我们需要看见这一切事。然后我们需要祷告，求主给我们恩典经历祂。

许多基督徒不认识歌罗西书和腓立比书中所启示的基督。他们认识主耶稣是他们的救主和救赎主，也是他们的喜乐、平安和安息。但他们还没有认识祂是所分给众圣徒的分、神的像、一切受造之物的首生者、或从死人中复活的首生者。哦，我们何等需要对基督有至宝的认识！

在这一切方面认识基督，实际上就是经历祂并享受祂。我们需要享受同基督受苦的交通，使我们模成祂的死，并认识祂复活的大能。为此，我们需要忘记背后，努力面前的。（腓三13。）愿我们众人都忘记背后的，往前到关于基督更高、更深、更奥的事。

It is crucial that we see a vision of Christ and thereby receive the excellency of the knowledge of Christ. I can testify that by giving so many messages on Christ from the book of Colossians, I have been greatly helped to have the excellency of the knowledge of Christ. The knowledge of Christ contained in this book has made a deep impression on me. According to Colossians, Christ is the portion of the saints, the image of the invisible God, the Firstborn of all creation, the Head of the Body, and the Firstborn from among the dead. In Colossians we have a revelation of the all-inclusive and all-extensive Christ.

If we have gained the excellency of the knowledge of Christ from Colossians, we shall be able to testify not only that Christ is peace and joy, but that He is the portion of the saints, the mystery of God, and the embodiment of the fullness of the Godhead. Yes, the book of Colossians does reveal that Christ is our peace. But in this book peace is not revealed in an ordinary way. Rather, in Colossians 3:15 we see that the peace of Christ arbitrates in our hearts. Simply to say that Christ is peace does not require much excellency of knowledge concerning Christ. However, to know that Christ is the arbitrating peace in our hearts does require the excellency of the knowledge concerning Him.

In Philippians 3 Paul uses a number of extraordinary expressions. In this chapter Paul does not say that Christ is our joy, peace, or rest. Rather, he speaks of gaining Christ and being found in Him; of knowing Christ, the power of His resurrection, and the fellowship of Christ's sufferings; and of being conformed to His death. First, we need to see all these matters. Then we need to pray that the Lord would grant us the grace to experience Him.

Many Christians do not know the Christ revealed in Colossians and Philippians. They know the Lord Jesus as their Savior and Redeemer and also as their joy, peace, and rest. But they have not yet come to know Him as the portion of the saints, the image of God, the Firstborn of all creation, or the Firstborn from among the dead. Oh, how we all need the excellency of the knowledge of Christ!

To know Christ in all these aspects is truly to experience Him and enjoy Him. We need to enjoy the fellowship of Christ's sufferings that we may be conformed to His death and know the power of His resurrection. For this, we need to forget the things which are behind and stretch forward to the things which are before (v. 13). May we all forget the things behind and go on to something higher, deeper, and more profound concerning Christ.

更多的认识为着更多的经历

从七节到十一节，保罗带我们步步高升。这些经文不是都在同样的水平上，乃是如同向上的台阶。每一节带我们步步高升，一直达到十一节的顶点。我鼓励圣徒们仔细、详细思考这些经文里的要点。我们需要借着多方祷告和祷告来默想这些要点，使我们的认识能越发加增。我们对属灵的事物不该满足于初步的认识。我们需要学习什么是以认识基督为至宝，将万事看作粪土是什么意思；什么是赢得基督，并且给人看出我们是在祂里面；什么是认识祂、并祂复活的大能、以及同祂受苦的交通。我们也需要领略模成基督的死是什么意思。我们需要求主给我们看见这一切事。关于这些经文里的每件事，我们都要求问祂。因为这些事很深，所以我们无法迅速或容易的领会。

我们不该满足于一直作肤浅的基督徒。腓立比书不是小学的著作，乃是属灵经历“研究所”的书。因此，我们对这卷书不该仅仅满足于笼统的认识。反之，我们需要熟悉保罗在这封书信中所用特别的辞句。在我们能有经历以前，我们必须熟悉保罗的用辞。这会带我们脱离老旧，并拯救我们脱离讲说基督时的老生常谈，陈腔滥调。愿主怜悯我们，使我们对基督有更多的认识，为要对祂有更多的经历。

MORE KNOWLEDGE FOR MORE EXPERIENCE

In verses 7 through 11 Paul brings us higher and higher. These verses are not all on the same level, but are like ascending steps of a staircase. Each verse brings us higher and higher until we reach the peak in verse 11. I would encourage the saints to consider the points in these verses carefully and in detail. We need to ponder them with much prayer and pray-reading so that our knowledge may increase more and more. We should not be content with simply an elementary knowledge of spiritual things. We need to learn what is the excellency of the knowledge of Christ and what it means to count all things to be refuse; what it is to gain Christ and be found in Him; what it is to know Him, the power of His resurrection, and the fellowship of His sufferings. We also need to grasp what it means to be conformed to the death of Christ. We need to ask the Lord to show us all these things. We need to inquire of Him concerning every matter in these verses. Because these matters are deep, we cannot understand them quickly or easily.

We should not be satisfied to remain superficial Christians. The book of Philippians is not an elementary writing; it is a book in the “graduate school” of spiritual experience. Thus, we should not be content merely with a general knowledge of this book. On the contrary, we need to become familiar with the extraordinary expressions Paul uses in this Epistle. Before we can have the experience, we must become familiar with Paul’s expressions. This will bring us out of our oldness and save us from being so common and general in speaking of Christ. May the Lord grant us mercy that we may have more knowledge of Christ in order to have more experience of Him.

模成基督的死，
以达到那从死人中杰出的复活

* * * *

经文及注解：腓三 10 及注 3 ~ 4, 11 及注

纲要：

- 民族特性的影响
- 需要以认识基督为至宝
- 基督复活的大能
- 模成基督的死
- 借着属人的生命活神圣的生命
- 严重的难处
- 在复活里经过过程

* * * *

读经：腓立比书三章十节下至十一节，约翰福音六章五十七节，哥林多前书九章二十四至二十六节，提摩太后书四章七至八节，帖撒罗尼迦前书四章十六节，哥林多前书十五章五十二节，希伯来书十一章三十五节，以弗所书二章五至六节，罗马书八章六节，十一节。

民族特性的影响

我们很容易看见，物质的事物在我们的生活中可能成为基督的代替品，或阻挠我们享受祂。但我们不容易看见，非物质的事物，如宗教、哲学和文化，也可能成为基督的代替品。历年来，我见过好些不同国籍的属灵人，他们是真正寻求主的人。然而，他们在属灵上虽然长进到某种程

CONFORMED TO CHRIST'S DEATH TO ATTAIN TO
THE OUT-RESURRECTION FROM AMONG THE DEAD

* * * *

Scripture and Footnotes: Phil. 3:10 and footnotes 3-4, 11 and footnotes

Outline:

- THE INFLUENCE OF NATIONAL CHARACTERISTICS
- THE NEED FOR THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST
- THE POWER OF CHRIST'S RESURRECTION
- CONFORMITY TO THE DEATH OF CHRIST
- LIVING THE DIVINE LIFE BY THE HUMAN LIFE
- A SERIOUS PROBLEM
- PROCESSED IN RESURRECTION

* * * *

Scripture Reading: Phil. 3:10b-11; John 6:57; 1 Cor. 9:24-26; 2 Tim. 4:7-8; 1 Thes. 4:16; 1 Cor. 15:52; Heb. 11:35; Eph. 2:5-6; Rom. 8:6, 11

THE INFLUENCE OF NATIONAL CHARACTERISTICS

It is easy to see that material things may be substitutes for Christ in our lives or may frustrate us from enjoying Him. But it is not easy to see that things that are not material, such as religion, philosophy, and culture, may also be substitutes for Christ. Throughout the years, I have met a good number of spiritual people from different nationalities who were genuine seekers of the Lord. However, although they were progressing spiritually

度，但几乎没有一个活在本国的文化以外。例如，在中国所有真正寻求基督的人中间，很少人活在中国伦理的哲学以外。这种哲学已作到他们里面。为这缘故，甚至最好的基督徒也免不了受其影响。这不是说，这些伦理教训是错误的。历世纪以来，这些教训一直被用来保守人。问题乃是：这样的伦理教训是在基督自己以外的事物。我们照着某种伦理教训而活，这不是神的愿望。伦理不是新造的一部分，也不是属于基督、那灵、或复活生命的事物。任何属于基督的事物，必定是在复活里，在新造里，并属于那灵。

倪弟兄是一个能分辨伦理与基督的人。我从未见过一个人比他更清楚认识基督与伦理的不同。有一次他与我透彻交通到基督与照着孔子教训所发展之伦理的不同。然而，中国人中间许多寻求的基督徒无法分辨这个不同。问题不单是他们没有活在中国伦理的哲学以外，更严重的问题是 他们不知道中国哲学的伦理与基督的不同。

关于这点，我担心许多在主恢复里的圣徒，虽然多年在这职事之下，却仍未能正确分辨哲学的伦理与基督。不但如此，甚至那些略有分辨力的人，仍可能不知不觉或潜意识的活在伦理的范围里，过于活在基督里。我们的伦理也许非常好，但这样一种伦理的生活不是在复活里的生活，与基督、那灵、或新造无分无关。

我能见证，因着主的怜悯，我能分辨基督与伦理的不同。基督全然在中国的伦理以外；基督与伦理无关，伦理也与基督无关。但我虽然有这种分辨力，却没有把握，在日常生活中，我是全然在伦理的范围以外，而完全在基督里。至少在某种程度上，我很可能仍在伦理教训的影响之下。唯有当我完全被带进复活里并且被提时，我才会有把握，我是全然在基督里。目前，我只能见证我有分辨力，但并非我已活在伦理的范围以外，而完全在基督里。毫无疑问，伦理教训非常好，但这些教训不是基督。要活在伦理以外，而活在基督自己里面，第一步就是要发展对伦理与基督的分辨力。

to a certain extent, hardly any lived outside their national culture. For example, among all the true seekers of Christ in China, very few lived outside their Chinese ethical philosophy. This philosophy had been wrought into them. For this reason, not even the best Christians were free from its influence. This is not to say that these ethical teachings are wrong. They were used to preserve people for centuries. The point is that such ethical teachings are something other than Christ Himself. It is not God's desire that we live according to certain ethical teachings. Ethics is not part of the new creation. It is not something of Christ, of the Spirit, or of resurrection life. Anything that is of Christ must be in resurrection, in the new creation, and of the Spirit.

Brother Nee was one who could discern between ethics and Christ. I have never met a person who knew more clearly than he the difference between Christ and ethics. One time he had a thorough fellowship with me concerning the difference between Christ and the ethics developed according to the teaching of Confucius. However, many seeking Christians among the Chinese cannot discern this difference. The problem is not simply that they do not live outside their Chinese ethical philosophy. A more serious problem is that they do not know the difference between Chinese philosophical ethics and Christ.

Regarding this, I am concerned about many of the saints in the Lord's recovery. Although they have been under this ministry for years, they still have not acquired the proper discernment between philosophical ethics and Christ. Furthermore, even those who have some measure of discernment may still unconsciously and subconsciously live more in the realm of ethics than in Christ. Our ethics may be very good, but such an ethical living is not a living in resurrection. It has nothing to do with Christ, the Spirit, or the new creation.

I can testify that by the Lord's mercy I can discern between Christ and ethics. Christ is altogether apart from Chinese ethics. Christ has nothing to do with ethics, and ethics has nothing to do with Christ. But although I have this discernment, I do not have the assurance that in my daily living I am altogether outside the realm of ethics and wholly in Christ. It is very possible that at least to some extent I am still under the influence of ethical teachings. Only when I have been fully brought into resurrection and raptured will I have the assurance that I am altogether in Christ. At present, I can testify only that I have the discernment, not that I live apart from the sphere of ethics and fully in Christ. No doubt, ethical teachings are very good, but these teachings are not Christ. A first step toward living apart from ethics and in Christ Himself is to develop the discernment between ethics and Christ.

伦理对中国基督徒的影响，正如各国的文化对不同国籍的基督徒的影响一样。多年前，我应邀为贵宾，住在英国一个地方，当地的基督徒以属灵闻名。我在那里的时候，留意到当地的圣徒非常照着英国的外交手腕而活。长老们尤其如此。长老们顺从领头的长老，他们同他在一起的时候，和气有礼；但他们不时会说到他消极的事。虽然这地方是许多属灵书报的发源地，但当地的信徒实际上没有彰显多少真正的属灵。反之，他们照着他们那种外交手腕而活。他们爱主是没有疑问的。但在日常生活中，他们实行外交手腕，而没有活在基督里。正如中国哲学的伦理已经作到中国人的血轮里，英国的外交手腕照样也已经作到那些英国圣徒里面。

我举这些例证，是要指出一个事实，信徒无论多认真寻求主，他们仍在其民族特性的影响之下。在日常生活中，他们受文化的影响，过于受基督的影响。保罗说他将万事都看作亏损，不但指物质的事物，也指宗教、哲学、和文化这类的事物。我们也许愿意因基督将物质的事物看作亏损，却没有将文化或民族特性看作亏损。但保罗把宗教、文化、和民族特性看作粪土、垃圾，为要赢得基督，并且给人看出他是在祂里面。这些事物也许非常好，却不是复活里，也不是在新造里；并且不是属于基督或那灵。

需要以认识基督为至宝

我们也许非常爱主，并且天天花时间将自己祷告到那灵里，但在实际的生活里，我们也许活在基督以外的事物中。中国的圣徒也许活在伦理中，英国的圣徒也许活在外交手腕中。我们很自动、自然的就这样生活。我们何等需要基督为至宝的异象。我们若以认识基督为至宝，就会看见祂远超最好的民族特性。我们会认识，基督远比我们文化的各种元素优越。唯有以认识基督为至宝，会使我们免于一切不是基督自己之事物的影响。

What is true of Chinese Christians concerning ethics is also true of Christians of different nationalities concerning their cultures. Years ago I was invited to stay as an honored guest in a place in England known for the spirituality of the Christians there. While I was there, I noticed that the saints in that place lived very much according to British diplomacy. This was especially true of the elders. The elders were obedient to the leading elder. When they were with him, they were kind and polite. But on occasion they spoke negative things concerning him. Although this place was the source of many books about spiritual things, the believers there actually did not express much genuine spirituality. Instead, they lived according to their type of diplomacy. There can be no doubt that they loved the Lord. But in their daily life they practiced diplomacy instead of living in Christ. Just as the Chinese philosophical ethics has been wrought into the very fiber of the Chinese people, so British diplomacy had been wrought into the being of those saints in England.

I use these illustrations to point out the fact that no matter how earnestly the believers may seek the Lord, they are still under the influence of their national characteristics. In their daily living, they are influenced more by their culture than by Christ. When Paul said that he counted all things loss, he meant not only material things, but also things such as religion, philosophy, and culture. We may be willing to count material things as loss for Christ, but we may not count as loss our culture or our national characteristics. But religion, culture, and national characteristics were among the things Paul counted to be trash, refuse, in order to gain Christ and be found in Him. These things may be very good, but they are not in resurrection and they are not in the new creation. Moreover, they are not of Christ or of the Spirit.

THE NEED FOR THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST

Even though we may love the Lord very much and daily take time to pray ourselves into the Spirit, in our actual living we may live in things other than Christ. The Chinese saints may live in their ethics, and the British saints may live in their diplomacy. We live this way automatically and spontaneously. How we need a vision of the excellency of Christ. If we have the excellency of the knowledge of Christ, we shall see that He far surpasses the best national characteristics. We shall know that Christ is far superior to every element of our culture. Only the excellency of the knowledge of Christ will rid us of the influence of all the things that are not Christ Himself.

我们相当容易应用基督作我们的平安、喜乐和安息。但我们思想基督更高的方面，就发觉相当难应用。例如，基督是神经纶的奥秘。虽然我们可能知道祂是神经纶的奥秘，但我们在日常的行事为人里，不容易在这方面应用祂。基督这方面与我们日常生活之间的差距极大。我们也发觉很难经历基督作一切正面事物的实体、实际。我们急切需要为此祷告。

虽然光在我们中间照耀明亮，但在我们的日常生活中似乎不太有果效。在聚会中，在光的照耀之下，我们也许对基督的宝贵有深刻的印象，但我们散会后回家，却依然故我。我们迫切需要祷告，使我们看见对基督之认识的至宝。我们若真实、实际的有这样的认识，我们为人生活中一切不是基督自己的元素，都会被治死。以认识基督为至宝，废掉我们民族特性和本国哲学的影响。我能从经历见证，以认识基督为至宝，消杀一切在我们日常生活中顶替基督的美好事物。

基督复活的大能

在腓立比三章十节保罗说到基督复活的大能。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。）基督神圣的生命包含复活的元素。甚至在祂复活以前，祂就能对马大说，“我是复活，我是生命。”（约十一 25。）基督复活生命的实际，乃是那灵。复活是抽象、奥秘的；没有人能解释。但我们能认识那灵作为复活的实际。基督的灵是基督复活的实际。因此，基督的灵在哪里，哪里就有复活。因为这灵现今在我们里面，所以基督复活的大能也在我们里面。

我们不该受灵恩派的观念影响或左右，以为我们若禁食祷告一段时期，就会忽然得着属灵的能力。照着这观念，神圣的能力会忽然降在祷告禁食的寻求者身上。这与新约里所启示真正属灵的路不合。真正属灵的路，乃是我们相信主耶稣时就得了重生，那灵就分赐给我们，并且在我们里面成为复活的大能。

It is rather easy for us to apply Christ as our peace, joy, and rest. But when we consider higher aspects of Christ, we find them rather difficult to apply. For example, Christ is the mystery of God's economy. Although we may know Him as the mystery of God's economy, it is not easy for us to apply Him in this aspect in our daily walk. The gap between such an aspect of Christ and our daily living is extremely great. We also find it difficult to experience Christ as the body, the reality, of all the positive things. There is an urgent need for us to pray concerning this.

Although the light is shining brightly among us, there seems to be too little effect in our daily living. In the meetings, under the shining of the light, we may be impressed with the excellency of Christ, but when we go home after the meeting, we are very much the same. We desperately need to pray that we may see the excellency of the knowledge of Christ. If we have such a knowledge in a real and practical way, all the elements of our human living which are not Christ Himself will be put to death. The excellency of the knowledge of Christ annuls the influence of our national characteristics and domestic philosophy. From my experience I can testify that the excellency of the knowledge of Christ kills all the good things that replace Christ in our daily living.

THE POWER OF CHRIST'S RESURRECTION

In 3:10 Paul speaks of the power of Christ's resurrection. The power of Christ's resurrection is His resurrection life that raised Him from among the dead (Eph. 1:19-20). Christ's divine life includes the element of resurrection. Even before He was resurrected, He could say to Martha, "I am the resurrection and the life" (John 11:25). The reality of Christ's resurrection life is the Spirit. Resurrection is abstract and mysterious; no one can define it. But we can know the Spirit as the reality of resurrection. The Spirit of Christ is the reality of the resurrection of Christ. Thus, where the Spirit of Christ is, there is resurrection. Because this Spirit is now within us, the power of Christ's resurrection is within us also.

We should not be affected or influenced by the Pentecostal concept that if we fast and pray for a period of time, we shall suddenly be endued with spiritual power. According to this concept, divine power suddenly falls upon those who seek it by prayer and fasting. This is not according to the true spiritual way revealed in the New Testament. According to this spiritual way, when we believe in the Lord Jesus, we are regenerated, and the Spirit is imparted to us and becomes in us the power of resurrection.

我们可用康乃馨的种子说明复活生命得释放的路。康乃馨的种子虽然非常小，却包含能产生康乃馨植物的生命能力。既然这生命的元素已经在种子里面，就无须从外面将能力加给种子。唯一需要的是种子落在地里死了。种子若经过死，它的外壳就会破裂，生命就会得释放，不是从高处，乃是从种子里面释放出来。

模成基督的死

这康乃馨种子的例证与新约的启示一致。我们重生的人，有神的种子在我们里面。按照约壹三章九节，神的种子住在凡神所生的人里面。这种子包含神圣的生命，这生命就是复活的大能。复活的生命要从种子里面得释放，种子的外壳就必须破裂。这需要受苦。

在腓立比三章十节保罗继续说到同基督受苦的交通，以及模成祂的死。同基督受苦的交通，就是我们有分于祂的受苦。基督在祂一生中，经过了破碎的过程，使生命的能力能从祂里面得着释放。尤其当祂死于十字架的时候，祂就被破碎。神圣生命的种子已栽种到我们里面；现今我们也需要被破碎，使种子里面生命的能力能得着释放。我们外面的人若被破碎，我们里面的种子就能释放其生命的能力。

至终，这外面的人被破碎的过程，会使我们完全模成基督的死。这样，基督的死就成为使我们被破碎的模子，或模型。然后在日常生活中，我们就能将基督应用到我们的每一需要上。我们若需要能力，祂就会成为我们的能力。我们若需要忍耐，祂自己就会成为我们的忍耐。这就是认识基督，经历祂，并享受祂。

在三章十节保罗用“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，是指基督不断的将祂人的生命治死，使祂

We may use a carnation seed to illustrate the way resurrection life is released. Although a carnation seed is very small, it contains the life power capable of producing a carnation plant. Since this life element is already in the seed, there is no need for power to be added to the seed from without. The only thing necessary is that the seed fall into the earth and die. Should the seed pass through death, its shell will be broken, and life will be released, not from on high, but from within the seed.

CONFORMITY TO THE DEATH OF CHRIST

This illustration of a carnation seed is in keeping with the revelation of the New Testament. As reborn ones, we have the seed of God within us. According to 1 John 3:9, the seed of God remains in all those who have been born of God. This seed contains the divine life, and this life is the power of resurrection. In order for resurrection life to be released from within the seed, the outer shell of the seed must be broken. This requires suffering.

In 3:10 Paul goes on to speak of the fellowship of Christ's suffering and of being conformed to His death. The fellowship of Christ's sufferings is our participation in His sufferings. During His entire life, Christ underwent a process of breaking so that the life power could be released from within Him. In particular, He was broken when He died on the cross. The divine life seed has been planted into our being. Now we also need to be broken that the life power within the seed can be released. If our outer man is broken, the seed within us will be able to release its life power.

Eventually, this process of the breaking of the outer man will result in full conformity to the death of Christ. In this way the death of Christ becomes a model, or pattern, for our breaking. Then in our daily life we shall be able to apply Christ to our every need. If we need power, He will become power to us. If we need patience, He Himself will be our patience. This is to know Christ, to experience Him, and to enjoy Him.

In 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

得以凭神的生命活着。（约六 57。）我们的生活应当模成祂这模子的形状，就是向我们人的生命死，而活神的生命。模成基督的死，乃是认识并经历基督、和祂复活的大能、以及同祂受苦之交通的条件。

我们在日常生活中，该是“面团”，被模成基督之死这模子的形状。我们若允许环境将我们压到这模子里，我们的日常生活就会模成基督之死的模型。这是保罗说到模成基督之死的观念。

借着属人的生命活神圣的生命

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。神的愿望是要那人耶稣借着祂属人的生命来活神圣的生命。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。

我们可以用一棵树的枝子接枝到另一棵树时所发生的事，来说明这种生活。接到树上的枝子不是活出自己的生命，乃是活所接到其上之树的生命。这就是说，树的生命借着所接上的枝子流露出来。

主耶稣在地上时，总是将祂属人的生命摆在死地，使祂里面神圣的生命能活出来。这是基督之死的模型。在人眼中，主耶稣是在祂尽职的末了被钉十字架。但在神眼中，祂在地上的一生之中，都被钉十字架。这事的证明是祂出来尽职时受浸，指明祂已将自己治死。主受约翰的浸，指明祂在十字架杀死的能力之下过人性的生活。祂的生活乃是属人的生命被钉十字架的生活，使神圣的生命能活出。主耶稣所过的是何等奇妙的生活！

这奇妙的生活含示基督之死的模型。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。请

God (John 6:57). Our life should be conformed to such a mold—dying to our human life in order to live the divine life. Being conformed to the death of Christ is the condition for knowing and experiencing Him, the power of His resurrection, and the fellowship of His sufferings.

In our daily living we should be “dough” conformed to the mold of Christ’s death. If we allow our circumstances to press us into this mold, our daily life will be molded into the pattern of Christ’s death. This was Paul’s concept when he spoke of being conformed to the death of Christ.

LIVING THE DIVINE LIFE BY THE HUMAN LIFE

When the Lord Jesus was on earth, He lived a crucified life. Christ had two lives—the divine life and the human life. It was God’s desire that the man Jesus live the divine life by means of His 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.

This kind of living can be illustrated by what happens when a branch from one tree is grafted into another tree. The branch that has been grafted into the tree does not live out its own life; instead, it lives the life of the tree into which it has been grafted. This means that the life of the tree flows out through the branch which has been grafted into it.

When the Lord Jesus was on earth, He always put His human life to death so that the divine life within Him could be lived out. This is the pattern of Christ’s death. In the eyes of man, the Lord Jesus was crucified at the end of His ministry. But in the eyes of God, He was crucified throughout His life on earth. This is proved by the fact that He was baptized when He came forth to minister, as an indication that He had put Himself into death. The Lord’s baptism by John indicated that He was living His human life under the killing power of the cross. His was a life in which the human life was crucified, so that the divine life could be lived out. What a wonderful living the Lord Jesus had!

This wonderful living implies the pattern of Christ’s death. 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

注意，主的属人生命不是因为有什么不对才被治死；祂属人的生命被治死，是为使神圣的生命能活出来。这是主的属人生命必须被弃绝、破碎、并治死的原因。今天我们的原则是一样的。我们这些相信基督并由那灵重生的人，有属人的生命和神圣的生命。无论我们属人的生命有多好，若要活出神圣的生命，属人的生命就必须被治死。

然而，大多数基督徒以为，只有属人生命消极的元素需要被治死。照着他们的领会，倘若人的属人生命各面都很好，就不需要治死。这种领会是错误的。属人生命的各面，无论好坏，都必须被治死，使神圣的生命能得着释放。这就是说，甚至象中国的伦理和英国的外交手腕这样属人生命的元素，也必须被治死。只要是属于属人生命的事物，都必须被治死，好叫神圣的生命得以活出。我们天天都需要过这样钉十字架的生活，让属人的生命一直被治死，使我们里面神圣的生命有机会活出来。这就是模成基督之死的意思。

不要以为信徒只在殉道的时候模成基督的死。不，模成基督的死该是我们天天的经历。我们与丈夫或妻子、父母、儿女、或我们周围一同工作或上课的人说话时，必须治死我们天然的生命，不照这生命而活。我们若治死我们天然的生命，就会感觉我们里面有另一个生命，神圣的生命。一旦我们外面天然的生命被治死，里面神圣的生命就会得着释放。这样，我们在经历中就会模成基督的死。

严重的难处

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。几乎没有基督徒愿意丢弃其民族的特性，以活出神圣的生命。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。我们若不是有意的宝贵这些特性，就是潜意识的这样作。结果，我们天然生命的基本元素没有

life. Please pay attention to the fact that the Lord's human life was not put to death because it was wrong in some way; it was put to death so that the divine life could be lived out. This was the reason the Lord's human life had to be rejected, broken, and put to death. The principle should be the same with us today. As those who believe in Christ and who have been regenerated by the Spirit, we have both the human life and the divine life. No matter how good our human life may be, it must be put to death if the divine life is to be lived out.

However, most Christians think that only the negative elements of the human life need to be put to death. According to their understanding, a person would not need to put his human life to death if every aspect of it were good. This understanding is wrong. Every aspect of the human life, the good as well as the bad, must be put to death so that the divine life can be released. This means that even such elements of the human life as Chinese ethics and British diplomacy must be put to death. As long as something belongs to the human life, it must be put to death in order for the divine life to be lived out. Daily we need to live such a crucified life, a life in which the human life is always put to death so that there may be an opportunity for the divine life within us to be lived out. This is what it means to be conformed to Christ's death.

Do not think that a believer is conformed to the death of Christ only at the time of martyrdom. No, being conformed to Christ's death should be our experience day by day. As we speak with our husband or wife, with our parents, with our children, or with those around us at work or school, we must put our natural life to death and not live according to it. If we put to death our natural life, we shall have the consciousness that we have another life, the divine life, within us. Once our outward natural life is put to death, the inner divine life will be released. Then in our experience we shall be conformed to Christ's death.

A SERIOUS PROBLEM

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. Hardly any Christians are willing to drop their national characteristics in order to live out the divine life. Although we may be willing to put so many other things to death, we hold these national characteristics as a priceless treasure. If we do not treasure these characteristics consciously, we do so subconsciously. As a result, a basic

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。

宝贵我们天然生命的一部分，对经历基督造成严重的难处。我们不愿意我们这人的某一部分被治死，并模成基督的死。因此，我们天然生命的这部分仍然阻挠神圣生命的释放。因这缘故，我们多年寻求主并经历祂以后，也许到了一个境地，发觉自己停顿，无法往前了。我们在基督徒生活的早期，也许长得相当快。但因为民族特性的“石头”仍在我们里面，现今生命的成长就被扣住。我们许多人能见证，这正是我们的情形。

有些圣徒被这“石头”阻挡了好久。年复一年，他们依旧不变；他们没有进一步属灵的长进。这个缺欠的原因是他们没有治死其民族特性，将其看作粪土。这些圣徒也许愿意将其他的一切看作粪土，却不愿意将自己的民族特性看作粪土。有些人也许宣告，他们将万事看作粪土，但至少有一件事存留、隐藏在他们里面。愿主光照我们，给我们看见我们的缺欠和缺欠的原因！

我们缺少长进的原因，是我们没有完全模成基督的死。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。

在复活里经过过程

在腓立比三章十一节保罗继续说，“或者我可以达到那从死人中杰出的复活。”这需要得胜的奔跑赛程，以得着奖赏。（林前九 24～26，提后四 7～8。）

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

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.

Treasuring part of our natural life creates a serious problem with respect to the experience of Christ. We are not willing for a certain part of our being to be put to death and conformed to the death of Christ. Thus, this part of our natural life remains as a frustration to the release of the divine life. This is the reason that, after years of seeking the Lord and experiencing Him, we may reach a place where we find ourselves stopped and unable to go on. In the early stages of our Christian life, we may have grown rather quickly. But because the “rock” of our national characteristics remains within us, our growth in life is now held back. Many of us can testify that this is precisely our situation.

Some saints have been stopped by this “rock” for a long time. Year after year has passed, but they remain the same. They have not made any further spiritual progress. The reason for this shortage is that they have not put to death their national characteristics and counted them as refuse. These saints may be willing to count everything else as refuse, but not their national characteristics. Some may proclaim that they count all things as refuse, but at least this one matter remains, hidden within them. May the Lord shine on us and show us our lack and the reason for it!

The reason for our lack of progress is that we have not been conformed to Christ's death in a full way. 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.

PROCESSED IN RESURRECTION

In verse 11 Paul goes on to say, “If by any means I may attain to the out-resurrection from among the dead.” To attain means to arrive at. This requires us to run triumphantly the race for the prize (1 Cor. 9:24-26; 2 Tim. 4:7-8).

The out-resurrection from among 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 among the dead at the Lord's coming back (1 Thes. 4:16; 1 Cor. 15:52). But the overcoming saints will enjoy an extra,

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的复活。神首先使我们死了的灵复活，（弗二5～6，）然后祂从我们的灵，继续使我们的魂（罗八6）和必死的身体（11）复活，直到我们的全人一灵、魂、体—借着并同着祂的生命，从我们的旧人完全复活过来。这是我们在生命里必经的历程，也是我们当跑的赛程，直到我们达到杰出的复活，作为奖赏。因此，杰出的复活，该是我们基督徒生活的目标和目的。我们唯有借着过钉十字架的生活，模成基督的死，才能达到这目标。在基督的死里，我们凭着复活，经过从旧造到新造的过程。

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.

借着竭力追求基督而赢得祂

GAINING CHRIST BY PURSUING HIM

* * * *

* * * *

经文及注解：腓三 12 ~ 14 及注

纲要：

壹 不是已经完全了，乃是竭力追求

贰 竭力追求的路

叁 神召我们向上去得之奖赏的标竿

* * * *

* * * *

读经：腓立比书三章十二至十四节。

Scripture and Footnotes: Phil. 3:12-14 and footnotes

Outline:

I. NOT YET PERFECTED, BUT PURSUING

II. THE WAY TO PURSUE

III. THE GOAL FOR THE PRIZE OF THE HIGH CALLING

Scripture Reading: Phil. 3:12-14

壹 不是已经完全了，乃是竭力追求

I. NOT YET PERFECTED, BUT PURSUING

在腓立比三章七至十一节，保罗给我们经历基督的路。在十二至十四节保罗将七至十一节所陈明的事应用到自己身上。在十二节他说，“这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。”完全了，原文也有完成了，或在生命里成熟了的意思。保罗在这里的意思是他仍在长大，因他不以为自己是达到了成熟的人。即使保罗在生命里这样长进，对基督有这么多的经历，他还得说他不是已经得着了，或已经完全了，我们对自己就更该有这样的态度了！

In 3:7-11 Paul gives us the way to experience Christ. In verses 12 through 14 Paul applies to himself the things presented in verses 7 through 11. In verse 12 he says, “Not that I have already obtained or am already perfected, but I pursue, if also I may lay hold of that for which I also have been laid hold of by Christ Jesus.” The Greek word rendered perfected also means “completed or matured in life.” Paul’s meaning here is that he was still growing, for he did not regard himself as one who had reached maturity. If Paul needed to say that he had not already obtained or was not already perfected, even though he had so much growth in life and so much experience of Christ, how much more should we have such an attitude about ourselves!

在十二节保罗说，“我乃是竭力追求，或者可以取得基督耶稣所以取得我的。”取得，原文也可译为赢得，抓住，据有，甚至可译为握住。为了简明起见，在本篇信息中，我们将用赢得这辞。保罗渴望赢得基督耶稣所以赢得他的。保罗在悔改信主时，被基督赢得。基督赢得保罗，目的是要保罗赢得祂。

In verse 12 Paul says, “I pursue, if also I may lay hold of that for which I also have been laid hold of by Christ Jesus.” The Greek word translated “lay hold of” may also be rendered “gain, grasp, or get possession of.” It may even be rendered “seize.” For simplicity, in this message we shall use the word gain. Paul aspired to gain that for which he had been gained by Christ Jesus. At the time of his conversion Paul was gained by Christ. Christ had gained Paul with the intention that Paul would gain Him.

很少基督徒象保罗这样说到自己的悔改信主。你有没有听人说过，他悔改相信时，基督赢得祂，好叫他赢得基督？我们需要看见，基督赢得了我们，好叫我们赢得祂。然后我们需要用保罗的发表，来拔高我们关于悔改信主的谈话。基督赢得我们，不仅仅是为着赦免、救赎、救恩、或天堂的缘故。我再说，祂赢得我们，是为着确定的目的，好叫我们赢得祂。

你知道你被基督赢得了么？你悔改相信的时候，基督就取得你、握住你、抓住你。你悔改归向基督时，祂就完全占有了你。现今你不可能逃脱祂的掌握。全地都握在主手中。你怎能期望逃离祂？主非常有忍耐；祂不轻易被得罪或发怒。有时候基督徒错讲主耶稣，给人错误的印象，以为人若作错事，祂会立刻发怒。然而，主也许容忍你相当久，却没有向你发怒。祂没有因你想要逃离祂而受困扰。祂知道一旦祂赢得了你，你就离不开了。

我们初次呼求主耶稣的名而得救时，就被主“钩住”了。呼求主是非常重要的事，因我们呼求祂，就被祂赢得。一旦主赢得我们，我们就无法逃离祂。有些人曾见证，他们多年想要离开主，至终却必须归向祂。

主据有我们，好叫我们据有祂。这是祂抓住我们的目的。基督要我们赢得祂。主在祂救恩里的目标是要握住我们，好叫我们完全据有祂。甚至保罗写腓立比书时，他也不以为自己已经完全赢得了基督。反之，他仍然竭力追求基督以赢得祂。

在腓立比三章保罗使用三个希腊字，译为赢得、得着和取得。这些辞的意义非常接近，因为得着就是赢得，赢得就是取得。这些辞最强的是取得。基督取得了我们，好叫我们取得祂。祂赢得了我们，好叫我们赢得祂。因此，基督徒的生活是赢得基督的生活。你赢得了基督有多少？这是要紧的问题。我们乃是借着赢得基督而在生命里长大。我们赢得基督的程度，就是我们凭基督长大的程度。我们

Not many Christians speak of their conversion in the way Paul spoke of his. Have you ever heard anyone say that at the time he was converted Christ gained him so that he might gain Christ? We need to realize that Christ has gained us that we might gain Him. Then we need to use Paul's expression to uplift our conversation about conversion. Christ gained us not merely for the sake of forgiveness, redemption, salvation, or heaven. I repeat, He gained us for the definite purpose that we might gain Him.

Do you realize that you have been gained by Christ? At the time of your conversion, Christ laid hold of you, seized you, grasped you. When you were converted to Christ, He took full possession of you. Now it is impossible for you to escape His grasp. The Lord holds the whole earth in His hands. How do you expect to be able to run away from Him? The Lord is very patient; He is not easily offended or angered. Sometimes Christians misrepresent the Lord Jesus and give others the impression that He will immediately become angry if they do something wrong. However, the Lord may bear with you quite a long time without becoming angry with you. He is not troubled by your attempts to escape from Him. He knows that once He has gained you, you cannot get away.

When we first called on the name of the Lord Jesus for our salvation, we were “hooked” by the Lord. It is a very important matter to call on the Lord, for when we call on Him, we are gained by Him. Once the Lord has gained us, there is no escaping from Him. Some have testified that they tried to get away from the Lord for many years, but eventually had to return to Him.

The Lord has taken possession of us so that we might take possession of Him. This was His purpose in grasping us. Christ wants us to gain Him. The Lord's aim in His salvation is to seize us that we might take full possession of Him. Not even when Paul was writing to the Philippians did he regard himself as having gained Christ in a full way. Rather, he was still pursuing Christ in order to gain Him.

In Philippians 3 Paul uses three Greek words that are rendered gained, obtained, and laid hold of. The meaning of these words is very close, for to obtain is to gain, and to gain is to lay hold of. The strongest of these expressions is lay hold of. Christ has laid hold of us that we might lay hold of Him. He has gained us that we might gain Him. Thus, the Christian life is a life of gaining Christ. How much have you gained of Christ? This is a crucial question. We grow in life by gaining Christ. The degree to which we have gained Christ is the degree to which we have grown with Christ. We all need to

都需要赢得基督，好在生命里长大。属灵的长大由我们赢得基督有多少来衡量。

我盼望圣徒们说到悔改信主和得救的时候，会用三章十二节来增进他们的语汇。照着这节，悔改信主的意思是基督赢得人，好叫这人赢得祂。赢得基督是一生之久的事。日复一日，我们的标竿该是赢得祂。保罗甚至在被监禁的期间，仍竭力追求基督以赢得祂。

保罗在十二节用小小的辞“或者”，指明他不确定自己在生命里的长大。确信我们的得救是对的，但不要确定我们在生命里的长大。我们若确信自己在生命里已经长大到很长进的程度，我们可能还没有长大到那个程度。我们该与保罗同说，“或者可以取得…”。

在十三至十四节保罗继续说，“弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”即使保罗已经相当经历并赢得基督，他也不是以为自己已经完全经历了，已经彻底赢得了。为这缘故，他仍然向着标竿前进，要赢得基督到最完满的地步。

在十三节保罗说到忘记背后。为着要赢得基督到最完满的地步，保罗不但抛弃他在犹太教里的经历，也不停留在他已往对基督的经历中，而受其限制，他乃是忘记背后。不论已往的经历多真实，我们若停留其中，怀记不忘，就会受阻挠，不能进一步追求基督。

在十三节保罗告诉我们，他努力面前的。他认识基督的丰富追测不尽，有广阔的范围让我们去取得。他就努力向前，要赢得这些丰富，更多进入这范围。

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。这是借着竭力追求基督而赢得祂的路。

gain Christ in order to grow in life. Spiritual growth is measured by how much we have gained of Christ.

I hope that the saints will use 3:12 to improve their vocabulary concerning conversion and salvation. According to this verse, conversion means that Christ gains a person so that this person may gain Him. Gaining Christ is a lifelong matter. Day by day our goal should be to gain Him. Even during his imprisonment, Paul was pursuing Christ in order to gain Him.

Paul's use of the little word "if" in verse 12 indicates that he was not certain about his growth in life. It is right to be sure of our salvation, but not to be certain of our growth in life. If we have the assurance that we have grown in life to an advanced degree, we probably have not grown to that extent. We should join Paul in saying, "If also I may lay hold...."

In verses 13 and 14 Paul goes on to say, "Brothers, I do not yet reckon myself to have laid hold, but one thing—forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize of the high calling of God in Christ Jesus." Even though Paul had experienced and gained Christ tremendously, he did not consider that he had experienced Him in full or gained Him to the uttermost. For this reason he was still advancing toward the goal—the gaining of Christ to the fullest extent.

In verse 13 Paul speaks of forgetting the things behind. In order to gain Christ to the fullest extent, Paul not only forsook his experience in Judaism, but also refused to dwell on his past experiences of Christ and be limited by them. To dwell on our past experiences, no matter how real they may have been, frustrates our further pursuing after Christ.

In verse 13 Paul tells us that he was stretching forward to the things which are before. He knew that Christ is unsearchably rich, that there is a vast territory of His riches to be possessed. He was stretching forward to gain these riches and to advance further into this territory.

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. This is the way to gain Christ by pursuing Him.

虽然保罗是成熟的圣徒，非常老练的使徒，但他告诉我们，他不是已经得着了，已经完全了。他不以为自己得着了对基督完满的享受，或在生命里完全的成熟。当然，他借着信徒共同的信，得了信徒共有的救恩，（提前一 14～16，）但他仍竭力追求基督以赢得祂。不但如此，保罗也追求基督以得着复活特殊的分。要得着这复活的分，就是杰出的复活，我们必须竭力追求，奔跑赛程，并得胜的跑完我们的路程。

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。

贰 竭力追求的路

竭力追求基督的路，第一面是我们不认为自己已经得着了。在这之后，我们需要作一件事：忘记背后，努力面前的。我们竭力追求的标竿是对基督完满的享受，而奖赏乃是对基督特殊的享受。我信对基督享受这特殊的分将在千年国里。在千年国里，得胜者要特别的享受基督。这对基督特别的享受，相当于十一节里杰出的复活。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。虽然数百名学生也许同时毕业，但只有少数人会享受这特别的分。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。保罗说这是从死人中杰出的复活，给那些成功的奔跑新约赛程之信徒作奖赏。

许多基督徒持守一个观念，以为主回来时，只要他们复活，就不会有任何问题。这观念是错误的。圣经启示所有的不信者都要复活。照着约翰五章二十八至二十九节，有两种复活：第一种是生命的复活，第二种是审判（定罪）的复活。所有死了的信徒都要复活得生命，就是得救恩。然而，不信者要在千年国以后复活被定罪而灭亡。

Even though Paul was a matured saint and a very experienced apostle, he tells us that he had not already obtained and had not yet been perfected. He did not regard himself as one who had obtained the full enjoyment of Christ or the full maturity in life. He, of course, had obtained the common salvation by the common faith (1 Tim. 1:14-16), but he was still pursuing Christ in order to gain Him. Furthermore, Paul was also seeking Christ in order to have the extra portion of resurrection. In order to have this 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.

II. THE WAY TO PURSUE

The first aspect of the way to pursue Christ is that we do not consider ourselves to have gained. Following this, we need to do one thing: forget the things which are behind and stretch forward to the things which are before. The goal toward which we are pursuing is the full enjoyment of Christ, and the prize is the extra enjoyment of Christ. I believe this extra portion of the enjoyment of Christ will be in the millennial kingdom. In the millennial kingdom the overcomers will enjoy Christ in an extraordinary way. This extraordinary enjoyment of Christ corresponds to the out-resurrection in verse 11. This 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. Although hundreds of students may graduate at the same time, only a small number will enjoy this special 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. Paul speaks of this as the out-resurrection from among the dead, a prize to those believers who are successful in running the New Testament race.

Many Christians hold the concept that as long as they are resurrected when the Lord comes back, they will not have any problems. This concept is wrong. The Bible reveals that all unbelievers will be resurrected. According to John 5:28-29, there are two classes of resurrection: the first class is resurrection to life, and the second is resurrection to condemnation. All the believers who have died will be resurrected unto life, that is, unto salvation. However, the unbelievers will be resurrected after the millennium unto

复活不只有一种；因此，按这原则，我们不该说，人只要复活，就不会有任何问题。复活的信徒和不信者也许仍然面临问题。复活的时候，不但信徒和不信者的复活有区别，基督徒中间的复活也有区别。不错，我们都要复活。但许多人会仅仅一般的有分于复活；他们不会享受杰出的复活。他们要象大多数高中毕业班的人。然而，其他的人会享受复活特殊的分。他们会象毕业班少数享受卓越毕业的人。

有些基督徒也许不赞同把三章十四节的标竿和奖赏解释为与千年国有关。但无论我们怎样解释这节，事实仍是：有个标竿要我们去达到，有个奖赏要我们去赢得。我不坚持我对这节的解释，但我要将你指向标竿和奖赏。要达到标竿，赢得奖赏，你必须跑得正确；不然，你会达不到标竿，得不着奖赏。

身为信徒，你必会复活，但不要满足于这事实。不错，你会在复活里“毕业”，但你会得着复活特殊的分么？不要受今天基督徒所欢迎之教训的影响，以为所有的信徒都要在千年国里作王。所有的真信徒都永远得救；然而，就赏赐而论，并非所有的基督徒都在同样的水平上。基督回来的时候，将是赏赐的时候。我们是否从祂得着赏赐，在于我们今天如何奔跑赛程。

叁 神召我们向上去得之奖赏的标竿

我们曾指出，标竿是完满的享受基督，赢得基督；奖赏将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。这奖赏乃是神在基督耶稣里召我们向上去得的奖赏。召我向上，就是去得神从上头、从诸天之上召我去得的奖赏。这属天的呼召，（来三 1，）与二十节在诸天之上的国籍相符，不象那赐给在肉体里之以色列人属地的呼召。这向上的呼召，是要得着基督；而向以色列人属地的呼召，是要得着物质的地土。

condemnation, unto perdition. In light of the principle that there is more than one kind of resurrection, we should not say that simply because a person will be resurrected he will not have any problems. Resurrected believers as well as unbelievers may still face a problem. There will be a distinction not only between the resurrection of the believers and the unbelievers, but also a distinction among Christians at the time of resurrection. Yes, we shall all be resurrected. But many will participate in resurrection merely in a common way; they will not enjoy the out-resurrection. They will be like the majority of a high school graduating class. Others, however, will enjoy the extra portion of resurrection. They will be like the few out of the graduating class who enjoy an outstanding graduation.

Some Christians may not agree with the interpretation that the goal and the prize in 3:14 are related to the millennial kingdom. But no matter how we interpret this verse, the fact remains that there is a goal for us to reach and a prize for us to gain. I do not insist on my interpretation of this verse, but I would point you to the goal and the prize. In order to reach the goal and gain the prize, you must run in a proper way. Otherwise, you will come short of the goal and fail to receive the prize.

Do not be content with the fact that, as a believer, you will be resurrected. Yes, you will “graduate” in resurrection, but will you have the extra portion of resurrection? Do not be under the influence of the teaching popular with Christians today that all believers will be kings in the millennium. All true believers are eternally saved. However, not all Christians will be on the same level as far as reward is concerned. The time Christ comes back will be the time of reward. Whether or not we receive a reward from Him depends on how we run the race today.

III. THE GOAL FOR THE PRIZE OF THE HIGH CALLING

We have pointed out that the goal is the full enjoyment and gain of Christ and that the prize will be the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race. This prize is the prize of the high calling of God in Christ Jesus. The Greek word rendered high means “above.” The high calling is the calling by God from above, from the heavens. It is a heavenly calling (Heb. 3:1), corresponding to the heavenly citizenship in verse 20, not an earthly one like that given to the children of Israel in the flesh. This high calling is to take possession of Christ, whereas the earthly calling to the children of Israel was to take possession of a physical land.

我们所得着的不是属地的呼召，乃是向上的呼召，属天的呼召。神呼召我们去赢得基督作我们真正的地土。在预表里，神用属地的呼召来呼召以色列人去赢得美地。现今神用属天的呼召来呼召我们去赢得基督。

我愿再次强调，我们需要顾到三章十四节里的一些事实。无论我们怎样解释保罗论到标竿和奖赏的话，我们都不能否认，二者都是事实，包含一些重点。即使你不赞同奖赏是在千年国里对基督拔尖的享受这种解释，你仍需要顾到有个奖赏要你去得着的事实。我们要得着奖赏，就必须达到标竿；我们要达到标竿，就必须奔跑赛程。这些事实非常重要。

我们来看这些事实时，需要照着腓立比三章的上下文，将其应用于我们的情形。在这章里保罗给我们看见，我们需要赢得基督。基督是标竿，也是奖赏。不要受打岔，努力明白你达到标竿时会得着怎样的奖赏。要紧的是你要领悟，照着神圣的启示，神设立了基督作你的标竿和奖赏。不但如此，祂呼召了你向着标竿努力往前。

有些基督徒也许争辩，三章十四节里的奖赏不是指千年国里的享受。我再说，即使你不赞同这解释，你也无法逃避神的确有奖赏要给我们的事实。照着腓立比三章的上下文，标竿和奖赏都是基督。不然，为什么保罗会说，基督赢得了他，好叫他赢得基督？在十二节他说，“我乃是竭力追求，或者可以取得基督耶稣所以取得我的。”然后在十三至十四节他继续说，“弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”我劝你留意神设立了标竿，预备了奖赏的事实。我也劝你留意，需要好好奔跑赛程，忘记背后，努力面前的，竭力追求基督。我相信“面前的”就是关于基督和祂的身体，召会的事。让我们都忘记背后，留意我们前面光明的前途，就是赢得基督，并在祂的身体里经历祂到极点。

We have received not an earthly calling, but a high calling, a heavenly calling. God has called us to gain Christ as our real land. In typology, God called Israel with an earthly calling to gain the good land. Now God has called us with a heavenly calling to gain Christ.

Once again I wish to emphasize that we need to take care of certain facts in 3:14. No matter how we may interpret Paul's word concerning the goal and the prize, we cannot deny that both are facts with certain points. Even if you do not agree with the interpretation that the prize is the top enjoyment of Christ in the millennial kingdom, you still need to take care of the fact that there is a prize for you to obtain. To receive the prize we must reach the goal, and to reach the goal we must run the race. These facts are of great importance.

As we consider these facts, we need to apply them to our situation according to the context of Philippians 3. In this chapter Paul shows us our need to gain Christ. Christ is the goal and also the prize. Do not be distracted by the effort to understand just what kind of prize you will obtain when you reach the goal. What is crucial is that you realize that, according to the divine revelation, God has set forth Christ as your goal and prize. Furthermore, He has called you to stretch forth toward the goal.

Some Christians may argue that the prize in 3:14 does not refer to enjoyment in the millennial kingdom. Again I say, even if you disagree with this interpretation, you cannot avoid the fact that God does have a prize for us. According to the context of Philippians 3, both the goal and the prize are Christ. Otherwise, why would Paul say that Christ had gained him so that he might gain Christ? In verse 12 he says, "I pursue, if also I may lay hold of that for which I also have been laid hold of by Christ Jesus." Then in verses 13 and 14 he continues, "Brothers, I do not yet reckon myself to have laid hold, but one thing—forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize of the high calling of God in Christ Jesus." I urge you to care for the fact that God has set up a goal and prepared a prize. I also urge you to care for the need to run a good race and to pursue Christ by forgetting the things which are behind and stretching forth to the things which are before. I believe that the things which are before are things concerning Christ and His Body, the church. Let us all forget the things behind and pay attention to the bright future ahead of us, a future of gaining Christ and experiencing Him to the uttermost in His Body.

我们不该仅仅满足于圣经的知识，甚至对腓立比三章的认识。我们需要真实的竭力追求基督。竭力追求，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。在保罗得救前，他搅扰基督，不放祂过去，反面的逼迫基督；但他得救并被基督赢得以后，仍然逼迫祂，不过是正面的，因他不肯放基督过去。我们也该这样逼迫基督。这就是竭力追求基督以赢得祂。不要放基督过去。要搅扰祂，逼迫祂，以赢得祂。这样逼迫基督乃是会叫人筋疲力竭的。我们逼迫基督时，该完全花费自己。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。

We should not be satisfied simply with Bible knowledge, not even with the knowledge of Philippians 3. We need to have the actual pursuing of Christ. 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. Before Paul was saved, he bothered Christ and would not let Him go, persecuting Him negatively. But after he was saved and had been gained by Christ, he still persecuted Him, but positively, for he refused to let Christ go. We also should persecute Christ in this way. This is to pursue Christ in order to gain Him. Do not let Christ go. Bother Him, persecute Him, in order to gain Him. To persecute Christ in this way is exhausting. As we persecute Christ, we should spend ourselves completely. 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.

有同样的心思，
并按着那同一规则而行

* * * *

经文及注解：腓三 15 ~ 16 及注

纲要：

- 思念这事
- 神唯一的标竿
- 唯一的事
- 按着基本原则而行
- 被基督赢得以赢得基督
- 同一路径
- 一些特别的发表
- 竭力追求基督

* * * *

读经：腓立比书三章十三至十六节。

在本篇信息中，我们主要的是要说到腓立比三章十五至十六节。在十五节保罗说，“所以我们凡是长成的人，都要思念这事；你们若思念任何别的事，神也必将这事启示你们。”长成的意思是成熟的，完全的。成熟是个阶段。我们也许是成熟的，但不一定完全成熟。在十五节保罗用“长成的人”一辞，乃是相对的，是相对的成熟，既不是小孩子，也不是完全的成熟。因此，需要进一步的追求，进一步的长大。

那些长成的人仍然需要竭力追求基督的心思。保罗写腓立比书的时候，是长成的。然而，他仍在长大。这证实甚至长成或成熟的事，也可能是相对的。今天我们没有人能

HAVING THE SAME MIND
AND WALKING BY THE SAME RULE

* * * *

Scripture and Footnotes: Phil. 3:15-16 and footnotes

Outline:

- THIS MIND
- GOD'S UNIQUE GOAL
- ONLY THIS
- WALKING BY THE BASIC PRINCIPLE
- GAINED BY CHRIST TO GAIN CHRIST
- THE SAME PATH
- A NUMBER OF EXTRAORDINARY EXPRESSIONS
- PURSUING CHRIST

* * * *

Scripture Reading: Phil. 3:13-16

In this message we shall be concerned mainly with 3:15 and 16. In verse 15 Paul says, “Let us therefore, as many as are full grown, have this mind; and if in anything you are otherwise minded, this also God shall reveal to you.” The Greek word rendered “full grown” means mature, perfect. Maturity is a matter of stages. We may be mature, but not mature in full. In verse 15 Paul uses the expression “full grown” in a relative sense, meaning relatively mature, neither childish nor absolutely mature. Hence, further pursuing, further growth, is needed.

Those who are full grown still need a mind to pursue Christ. At the time Paul wrote the book of Philippians, he was full grown. However, he was still growing. This confirms that even the matter of full growth, or maturity, may be relative. Today none of us can

说，我们达到了标杆。虽然我们可能不是小孩子，事实上也可能有几分长成，但我们仍没有达到标杆。

思念这事

照着十五节，“我们凡是长成的人，都要思念这事。”本书对付腓立比的信徒，集中于对付他们魂的主要部分——心思。本书嘱咐他们，要与人位化的福音同魂努力，（腓一27，）要思念相同的事，要在魂里联结，甚至要思念同一件事，（二2，四2，）要在里面思念基督里面所思念的，（二5，）并且要思念一事，就是专注于追求并赢得基督到极点。当我们的心思这样被占有，我们就有相同的心思，思念相同的事，甚至思念同一件事，就是完全赢得基督，在魂里联结，同魂，（20，）并且成为一魂。

保罗在十五节里的话含示，我们若没有思念这事，可能就是小孩子。没有思念这事，表征我们没有长成。我们看今天基督徒中间的情形，就看见许多幼稚的光景。很少信徒思念这事——寻求最完满的享受基督，赢得基督。想想看，倘若所有寻求的基督徒，心思都集中于竭力追求基督，以完满的享受并赢得祂；倘若寻求的基督徒都这样，地上的情形将会是绝佳、美妙的。然而，今天基督徒中间的情形是混乱、复杂的。这是由于寻求的基督徒没有思念这事。他们没有寻求神独一的标杆，而追求其他的目标。这些不同的目标引起困扰。在主的恢复里，我们该只有一个标杆，这标杆该是竭力追求基督，好叫我们最完满的享受祂，并且完满的赢得祂。

神唯一的标杆

在三章十五节保罗说，“你们若思念任何别的事，神也必将这事启示你们。”追求基督必须是我们的标杆，我们不该思念任何别的事。神向我们启示，我们需要这样的心思，就是专注于追求基督的心思。神一直要调整我们的心思，向着祂这中心。

say that we have reached the goal. Although we may not be childish and may actually be somewhat full grown, we still have not reached the goal.

THIS MIND

According to verse 15, “as many as are full grown” should have “this mind.” This book’s dealing with the Philippian believers is focused on the mind, the leading part of the soul. It charges them to strive together for the gospel with one soul (1:27), to think the same thing, to be joined in soul, even to think the one thing (2:2; 4:2), to let the mind which was in Christ be in them (2:5), and to have this mind, a mind focused on the pursuing and gaining of Christ to the uttermost. When our mind is thus occupied, we have the same mind, thinking the same thing, even thinking the one thing—the fullest gain of Christ—joined in soul, like-souled (2:20), and with one soul.

Paul’s word in verse 15 implies that if we do not have this mind, we may be childish. Not having this mind is a sign that we are not full grown. As we consider the situation among Christians today, we see a great deal of childishness. Not many believers have this mind, the mind to seek after the fullest enjoyment and gain of Christ. Imagine how marvelous the situation would be if all seeking Christians had a mind focused on pursuing Christ for the full enjoyment and gaining of Him. If the seeking Christians were like this, the situation on earth would be excellent and wonderful. However, the situation among Christians today is confused and complicated. This is due to the fact that seeking Christians do not have this mind. Instead of seeking God’s unique goal, they pursue other goals. These different goals cause trouble. We in the Lord’s recovery should have one goal, and this goal should be to pursue Christ that we may have the fullest enjoyment of Him and may gain Him in full.

GOD’S UNIQUE GOAL

In 3:15 Paul says that “if in anything you are otherwise minded, this also God shall reveal to you.” Pursuing after Christ must be our goal. We should not be otherwise minded. God wants always to adjust our mind to His center by revealing to us the need of such a mind, a mind focused on the pursuing of Christ.

保罗在十五节的话指明他确信只有一个标杆。因着这种确信，他能说我们若思念任何别的事，神也必将这事启示我们。保罗不是说，基督徒没有其他的目标。他乃是说，神必将这事启示他们。

我们都需要看见神唯一的标杆。我们感谢主，历年来神的标杆保守了我们，使我们不受打岔。我们在基督徒生活中，非常容易受打岔，因为有许多打岔的因素围绕着我们。我们若没有固定的标杆，唯一的标杆，也就是神在永远里所设立的标杆，并且持守这标杆，我们至终就会受打岔。唯一能保守我们在神这道路上的，就是祂唯一的标杆——基督作我们至高的享受和终极的赢得。我们若以这标杆作我们终极的标杆，我们就会蒙保守。

唯一的事

在三章十六节保罗继续说，“然而，我们无论到了什么地步，都当按着那同一规则而行。”要明确的翻译“然而”的希腊文，相当困难。这辞也可译为：但是、无论如何、唯独。这是前面几节的结语，吩咐我们这唯一的事，就是按着那同一规则而行。“我们无论到了什么地步”，这话乃是形容“行”。

按着基本原则而行

十六节的“行”，希腊文，*stoicheo*，史托依奇欧，意按次序而行，由 *steicho*，史泰依叩，引伸而来，意以规则的行列排队，以军队的行伍前进，使步伐一致，合乎德行与敬虔，如在罗马四章十二节，加拉太五章二十五节，六章十六节者。本辞与腓立比三章十七至十八节的“行”不同，该辞意生活、为人、行事、行为，如在罗马六章四节，八章四节，十三章十三节，林前三章三节，加拉太五章十六节，以弗所四章一节、十七节所用者。使徒用本辞嘱咐我们，无论到了什么地步，达到什么光景，都当按着那同一的规则，在同一的路线，同一的路径上，以同一的步伐行动，并规律我们的生活。我们属灵的生活，无论到了什么光景，都必须按着那同一规则，在同一路径中行动，象使徒一样，就是向着标杆追求基督，使我们能最完满的赢得祂，作为神召我们向上去得的奖赏。

Paul's word in verse 15 indicates his assurance that there was just one goal. Because of this assurance he could say that if in anything we were otherwise minded, this also God would reveal to us. Paul did not mean that Christians did not have other goals. What he said was that God would reveal this to them.

We all need to see God's unique goal. We thank the Lord that throughout the years God's goal has kept us from being distracted. It is very easy to be distracted in the Christian life, for there are many distracting factors surrounding us. If we do not have a fixed goal, the unique goal, the goal set up by God in eternity, and hold to it, we shall eventually be distracted. The only thing that can keep us on God's way is His unique goal—Christ for our highest enjoyment and ultimate gain. If we take this goal as our ultimate goal, we shall be preserved.

ONLY THIS

In 3:16 Paul goes on to say, “Only this, whereunto we have attained, by the same rule let us walk.” It is rather difficult to translate the Greek word rendered “only this” in a definite way. It may also be rendered “but rather,” “nevertheless,” or “however.” It is a concluding word to the preceding verses, charging us with only this: to walk by the same rule. The words “whereunto we have attained” modify walk.

WALKING BY THE BASIC PRINCIPLE

In verse 16 the Greek word for walk is *stoicheo*, which means to walk orderly. It is derived from *steicho*, which means to range in regular line, to march in military rank, to keep step, to conform to virtue and piety, as used in Romans 4:12; Galatians 5:25; 6:16. It is different from the word walk in Philippians 3:17 and 18, which means to live, to deport oneself, to be occupied with, to walk about, as used in Romans 6:4; 8:4; 13:13; 1 Corinthians 3:3; Galatians 5:16; and Ephesians 4:1, 17. By this word the apostle charges us to walk and order our lives by the same rule, in the same line, in the same path, in the same footsteps, whereunto we have attained, at the state to which we have attained. Whatever state we have attained to in our spiritual life, we all must walk by the same rule, in the same path, as the apostle did; that is, to pursue Christ toward the goal that we may gain Him to the fullest extent as the prize of God's calling from above.

史托依奇欧是个动词，其名词形态原意为基本原理（element）。有一种译本在此译为“遵守基本原理”；这相当能表达原意，但我在此不愿用遵守一辞。原文可能该译为“按着基本原则而行”，因为其意思乃指基本原则成为我们的行事为人。在古希腊人中间，和今天一样，有遵循某些基本原则的社团或组织。作基督徒也有基本原则、基本原理。这些原理该成为基督徒的行事为人。这是保罗在三章十六节用这特殊的“行”字的观念。

我们曾指出，这里的“行”字，原文是由另一字引伸而来，意以规则的行列排队，以军队的行伍前进。保罗在罗马四章十二节用这字，说到“照我们祖宗亚伯拉罕…之信的脚步而行的人”。照亚伯拉罕之信的脚步而行，就是合乎他的信，使我们自己合乎某种德行或敬虔。这希腊字的意义非常丰富。

被基督赢得以赢得基督

保罗在腓立比三章十六节的主要思想是，身为基督徒，我们基督徒生活最重要的原则该是竭力追求基督。所以，竭力追求基督，该是我们照着而行的主要原则。保罗在十二节已经指明这点，他说他竭力追求，要取得基督耶稣所以取得他的。照着这节，我们悔改相信和得救的原则是我们已被基督赢得，为要赢得祂。这原则必须成为我们基督徒的行事为人里，基本和管治的原理。

很可惜，今天许多基督徒没有遵守这管治的原则。他们没有追求神唯一的标竿，反而寻求其他的事物。例如，五旬节运动或灵恩运动的人也许寻求能力或属灵的恩赐。他们也许追求说方言、神医、或其他恩赐的显明。有这样追求的人没有遵循基督徒生活的基本原则。这原则就是竭力追求基督，好叫我们赢得祂。

基督赢得了我们，不是叫我们赢得恩赐，乃是叫我们赢得祂。宣信（A. B. Simpson）在他所写最好的一首诗歌里说：

The Greek word stoicheo is a verbal form of the noun which means “element.” We do not have an English equivalent for this word. In English we can use element as a noun, but not as a verb. One version adopts the rendering “observe the elements.” This conveys much of the original meaning; however, I do not care to use the word observe here. Perhaps the Greek should be rendered “walk according to the elementary principles,” since the meaning is that the elementary principles become our walk. Among the ancient Greeks, there were, as there are today, societies or organizations which followed certain basic principles. There are also basic principles, basic elements, involved in being a Christian. These elements should become a Christian’s walk. This was Paul’s concept in using this particular word for walk in 3:16.

We have pointed out that this word is derived from a word which means to range in regular line or march in military rank. Paul uses this term in Romans 4:12, where he speaks of “those who walk in the steps of that faith of our father Abraham.” To walk in the steps of Abraham’s faith is to conform to his faith, to conform ourselves to certain virtue or piety. This Greek word is very rich in meaning.

GAINED BY CHRIST TO GAIN CHRIST

Paul’s main thought in 3:16 is that, as Christians, the most important principle of our Christian life should be to pursue Christ. Pursuing Christ, therefore, should be the major principle according to which we walk. Paul has already indicated this in verse 12 by saying that he pursues in order to lay hold of that for which he has also been laid hold of by Christ Jesus. According to this verse, the principle of our conversion and salvation is that we have been gained by Christ in order to gain Him. This principle must become a basic and governing element in our Christian walk.

Unfortunately, many of today’s Christians do not follow this governing principle. Instead of pursuing God’s unique goal, they seek other things. For example, those in the Pentecostal movement or charismatic movement may seek power or spiritual gifts. They may pursue speaking in tongues, healing, or manifestations of other gifts. Those who have such pursuits are not following the basic principle of the Christian life. This principle is to pursue Christ that we may gain Him.

Christ has gained us not that we may gain gifts, but that we may gain Him. In one of his best hymns, A. B. Simpson says:

前要的是祝福，今要主自己；
前要的是医治，今要主而已；
前我贪求恩赐，今要赐恩者。（诗歌第三九四首）

如这首诗歌所指明的，基督徒生活的管治原则不是恩赐或医治—乃是基督自己。宣信领悟这点，他也出版一本小册，题目是“祂自己”。

同一路径

我们要看见基督徒生活基本和管治的原则是我们赢得基督，这对我们是很要紧的。我们凡是长成的人，都要按着这规则，这基本原则而行。在十六节里，可能路径这辞比规则更好。我们若用这辞，这节就会译为“我们…都当按着那同一路径而行”。这领会也是基于这希腊字不同的意义：列队行走，在军队行列中前进，步伐一致，合乎德行与敬虔。保罗用这希腊字指明，我们当按着同一路径，照着基本原则而行。

一些特别的发表

在三章七至十六节保罗用了许多不寻常的措辞和发表。在七节他说从前有些事“是赢得的”，又说他因基督，将这样的事都看作亏损。保罗在其他卷书没有用这些措辞。在八节他说到“以认识我主基督耶稣为至宝”，这是新而特别的发表。在这节里他说，他将这些事看作粪土，为要赢得基督。“粪土”和“赢得基督”这二辞也不寻常。在九节保罗继续说到“给人看出我是在祂里面”，在十节说到认识基督、并祂复活的大能、以及同祂受苦的交通。十节也用“模成祂的死”这特别的发表。在十一节我们看见一个独特的辞说到复活—“那从死人中杰出的复活。”十二节里独特的发表包括：“这不是说，我已经得着了，”“已经完全了，”“我乃是竭力追求，”“取得基督耶稣所以取得我的。”在十三节保罗说，“忘记背后，努力面前的，”在十四节他说，“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。”这些经文里的发表也是新的，甚至是特别的。在十五节保罗宣告：“所以我们凡是长成的人，

Once it was the blessing, Now it is the Lord...
Once His gift I wanted, Now, the Giver own;
Once I sought for healing, Now Himself alone. (Hymns, #513)

As this hymn indicates, the governing principle of the Christian life is not gifts or healing—it is Christ Himself. Realizing this, A. B. Simpson also put out a tract on this theme entitled “Himself.”

THE SAME PATH

It is crucial for us to see that the basic and governing principle of the Christian life is that we gain Christ. As many as are full grown, let us walk according to this rule, this elementary principle. Perhaps path is a better word than rule in verse 16. If we use this word, the verse will read “by the same path let us walk.” This understanding is also based on the various meanings of the Greek word: to range in line, to march in military rank, to keep step, to conform to virtue and piety. Paul’s use of this Greek word indicates that by the same path we should walk according to the elementary principle.

A NUMBER OF EXTRAORDINARY EXPRESSIONS

In 3:7-16 Paul uses many unusual terms and expressions. In verse 7 he says that certain “things were gains,” and he speaks of having counted such things loss on account of Christ. In no other book does Paul use these terms. In verse 8 he speaks of “the excellency of the knowledge of Christ Jesus,” a new and extraordinary expression. In this verse he says that he counts certain things to be refuse in order to gain Christ. The term “refuse” and the expression “gain Christ” are also unusual. In verse 9 Paul goes on to speak of being “found in Him” and in verse 10 of knowing Christ, the power of His resurrection, and the fellowship of His sufferings. Verse 10 also uses the extraordinary expression “conformed to His death.” In verse 11 we find a unique term for resurrection—“the out-resurrection from among the dead.” The unique expressions in verse 12 include “not that I have already obtained,” “already perfected,” “I pursue,” “lay hold of that for which I also have been laid hold of.” In verse 13 Paul says, “forgetting the things which are behind and stretching forward to the things which are before,” and in verse 14, “I pursue toward the goal for the prize of the high calling of God in Christ Jesus.” The expressions in these verses are also new and even extraordinary. In verse 15 Paul declares, “Let us

都要思念这事。”“思念这事”一辞是独特的。你能在保罗其他的书信里找着这样的发表么？保罗说“思念这事”，意思是心思专注于竭力追求基督，心思集中于享受基督并赢得祂。在十五节保罗继续说到思念别的事，在十六节他用“然而”这辞来说到那唯一的事。二者都是首次在这里使用的新辞。

竭力追求基督

正如我们所指出的，在十六节保罗说到按着那同一规则而行。我们也看见，本节的行字，原文的意思是照着基本原则而行。我们基督徒生活的管治原则，该是竭力追求对基督的享受和对基督的经历。这原则会保守我们在正确的一里。已往我们说过，真正一的立场保守我们在真正的一里。这是确切的，今天我们继续宣扬这教训。然而，独一的立场多少可视为外面的事。我们同时也需要里面的事来管治我们，并保守我们在一里。这里面的事就是保罗所描述的“思念这事”；（三 15；）这也是我们基督徒行事为人唯一的路径。唯一的心思和唯一的路径，都与竭力追求基督有关。竭力追求基督以经历祂并享受祂，该是我们基督徒生活的基础、基本原则。

倘若所有的基督徒都思念这事，并且行在这路径上，那会是何等美妙！今天基督徒中间混乱和分裂的原因是，很少人愿意照着这基本原则而行。在腓立比书这里保罗不是对付召会的问题。他的负担是要指出，我们的需要是竭力追求基督。我信保罗写这封书信时，用尽了可用的语汇，来表达他关于基督徒行事为人的负担。身为基督徒，我们需要行在特别的路线上，这路线，途径，就是竭力追求基督。我们只该留意这“一件事”，（13，）不是许多不同的道理和实行。但今天信徒因着预言、蒙头、洗脚、受浸的方式以及用哪一种水、擘饼时用哪一种饼、甚至用来盛葡萄酒或葡萄汁的杯的大小，而受到打岔。这样的情形何等可怜！反之，我们若看见神为我们设立了标竿，为我们预备了奖赏，并且我们有竭力追求基督的心思，世界就会转向主，主耶稣就会有路快回来。

therefore, as many as are full grown, have this mind.” The phrase “this mind” is unique. Can you find such an expression in any of Paul’s other Epistles? By “this mind” Paul means a mind focused on pursuing Christ, a mind centered on enjoying Christ and gaining Him. In verse 15 Paul goes on to speak of being otherwise minded, and in verse 16 he uses the phrase “only this.” Both are new terms used here for the first time.

PURSUING CHRIST

As we have pointed out, in verse 16 Paul speaks of walking by the same rule. We have also seen that the Greek word for walk in this verse means to walk according to the elementary principles. The governing principle of our Christian life should be the pursuing after the enjoyment of Christ and the experience of Christ. This principle will preserve us in the proper oneness. In the past we have said that the genuine ground of oneness keeps us in the real oneness. This is true, and we continue to proclaim this teaching today. However, the ground of unique oneness may be considered somewhat as an outward matter. Along with this, we need something inward to govern us and preserve us in the oneness. This inward matter is what Paul describes as “this mind”; it is also the unique path for our Christian walk. Both the unique mind and the unique path are related to pursuing Christ. Pursuing Christ in order to experience Him and enjoy Him should be the basic and elementary principle of our Christian life.

How wonderful it would be if all Christians had this mind and walked in this path! The reason for the confusion and the divisions among Christians today is that so few are willing to walk according to this basic principle. Here in Philippians Paul did not deal with the problem of the church. His burden was to point out that our need is to pursue Christ. I believe that as Paul was writing this Epistle, he exhausted the vocabulary available to him to express his burden concerning the Christian walk. As Christians, we need to walk in a particular lane—the lane, the path, of pursuing Christ. We should care for “only this,” this “one thing,” not so many different doctrines and practices. But today believers are distracted by things such as prophecy, head covering, foot washing, the mode of baptism and the kind of water used, the type of bread used at the Lord’s table, and even the size of the cup used to contain the wine or grape juice. How poor is such a situation! If, by contrast, we would see that God has set up a goal for us and has prepared a prize for us, and if we would have the mind to pursue Christ, the world would be turned to the Lord, and the Lord Jesus would have a way to come back soon.

今天的基督教没有冲击力、能力和权柄，因为基督教已支离破碎，一片混乱。这样堕落情形的救治是什么？救治是在主的恢复里，在于单单竭力追求我们奇妙的基督。我们众人若都将心思置于竭力追求基督，就没有问题了。

唯有基督能使不同国籍和文化的信徒真正成为一。让我们都竭力追求基督到这样的地步，甚至愿意因基督将民族的哲学和特性看作亏损。我们不该允许这些事物成为隐藏在我们里面深处的石头，霸占属于基督的地位。如我们在别处所指出的，我们的民族特性被仇敌撒但利用，成了基督的代替品。仇敌利用这些使基督在我们这人里面不能得着充分的地位。愿主怜悯我们，使我们思念这一件事，就是竭力追求基督到极点，并且照着基督徒生活的基本原则而行！这原则就是我们竭力追求基督，忘记背后，努力向着神所设立的标竿往前，使我们得着祂为我们所预备的奖赏。

Today's Christianity is without impact, power, and authority because it has been cut into pieces and made subject to confusion. What is the remedy for such a degraded situation? The remedy, found in the Lord's recovery, consists simply in pursuing our wonderful Christ. If we would all set our mind on pursuing Christ, there would be no problems.

Only Christ can enable believers of different nationalities and cultures to be truly one. Let us all pursue Christ to such an extent that we are willing to count as loss even our national philosophy and characteristics on account of Him. We should not allow these things to remain as rocks hidden deep within us, occupying a place which belongs to Christ. As we have pointed out elsewhere, our national characteristics are used by the enemy, Satan, as substitutes for Christ. The enemy uses them to keep Christ from having adequate ground in our being. May the Lord have mercy on us that we would have a mind to pursue Christ to the uttermost and to walk according to the elementary principle of the Christian life! This principle is that we pursue Christ, forgetting the things behind and stretching forward to the goal established by God that we may obtain the prize He has prepared for us.

等待基督将我们的身体
改变形状

* * * *

经文及注解：腓三 17 ~ 21 及注

纲要：

- 保罗的基本思想
- 心思的变化与更新
- 我们的魂需要接受手术
- 物质的身体及其享受
- 在诸天之上的国籍
- 身体改变形状

* * * *

读经：腓立比书三章十七至二十一节。

为了要对腓立比三章十七至二十一节有充分的领会，我们必须认识保罗在这些经文里的基本思想。这需要经历与洞察力。

保罗的基本思想

保罗写一、二章的用意，是要在他与腓立比的信徒之间有来往、交通，使他们可以分享他对基督的经历，叫信徒受鼓励，完全有分于他对基督的享受。在三章开头，保罗所着重的点改变了。虽然要追溯保罗在这里的思想相当困难，但我在本篇信息中的负担，是要看保罗在腓立比三章里的基本思想。

我们若仔细读这一章，就会看见保罗说到在地中海区域有强大影响力的两班人。第一班是热中犹太教者，犹太宗

AWAITING CHRIST
FOR THE TRANSFIGURATION OF OUR BODY

* * * *

Scripture and Footnotes: Phil. 3:17-21 and footnotes

Outline:

- PAUL'S BASIC THOUGHT
- TRANSFORMATION AND THE RENEWING OF THE MIND
- THE NEED FOR SURGERY ON OUR SOUL
- THE PHYSICAL BODY AND ITS ENJOYMENT
- CITIZENSHIP IN THE HEAVENS
- THE TRANSFIGURATION OF THE BODY

* * * *

Scripture Reading: Phil. 3:17-21

In order to have an adequate understanding of 3:17-21, we need to know Paul's basic thought in these verses. This requires experience and insight.

PAUL'S BASIC THOUGHT

In chapters one and two Paul's intention was to have communication, fellowship, between him and the believers in Philippi that he might share his experience of Christ so that the believers might be encouraged to have a full participation in his enjoyment of Christ. At the beginning of chapter three, Paul changes his emphasis. Although it is rather difficult to trace Paul's thought in this chapter, my burden in this message is to consider Paul's basic concept in Philippians 3.

If we read this chapter carefully, we shall see that Paul refers to two groups of people who were exerting a strong influence in the Mediterranean area. The first group was the

教徒，他们是为传统的宗教发热心。保罗在二节说他们是犬类、作恶的、妄自行割的。第二班由持守以彼古罗派哲学的人所组成，他们提倡纵情吃喝，事事享乐，这一切都与基督的十字架相对。（腓三 18～19。）从二节我们看见，热中犹太教者对腓立比的信徒是一种破坏；由十八节我们看见，以彼古罗派的人对他们另一种破坏；前者出于犹太教，后者源于异教。保罗在这章里的基本思想与这两班人有关。我们会看见，保罗在说到热中犹太教者时，是对付魂，（1～16，）特别是对付心思；在暗指以彼古罗派时，是对付身体。（17～21。）

热中犹太教者不提倡物质事物的享受；反之，他们热心提倡自己特殊的宗教哲学。宗教和哲学都与心思有关。宗教人士与哲学人士多半不是被物质的事霸占，他们不愿在诸如吃喝这样的事上放纵自己；反之，他们甚至在这些事上约束自己。我们曾指出，保罗在三至七节所指的，不是物质的事物，乃是与宗教、哲学和文化有关的事物，与我们的心思息息相关的事物。

腓立比的信徒已经在灵里得救并重生，但他们仍然需要正确的顾到他们的魂和身体。保罗写三章时，他深处有个用意，要教导腓立比的信徒如何对付魂和身体。所以，他首先说到热中犹太教者，为要在对付魂的事上造就腓立比人。然后他提到以彼古罗派，为要在对付身体的事上教导信徒。

心思的变化与更新

我们若要对付魂，就必须将一切宗教、哲学、和文化的事物看作粪土。宗教、哲学和文化的主要成分，引起有思想之人的兴趣。这指明宗教、哲学和文化，与魂和心理世界密切相关。

关于变化，我们已往说得非常多，甚至有一首诗歌的主题就是变化。（诗歌五四六首。）然而，可能还有许多人不能领悟变化与心思的更新有关。照着罗马十二章二节，心思的更新是变化的基本方面。我们魂的变化非常

Judaizers, the Jewish religionists, who were zealous for their traditional religion. In verse 2 Paul speaks of them as dogs, evil workers, the concision. The second group consisted of those who held to the Epicurean philosophy, which promoted indulgence in the pleasure of eating and drinking and self-gratification in other things, all of which are contrary to the cross of Christ (vv. 18-19). From verse 2 we see that Judaizers were causing damage to the Philippian believers. From verse 18 we see that those who practiced according to the Epicureans were also causing damage to them. The former was of Jewish origin; the latter, of a heathen source. Paul's underlying thought in this chapter is related to these two groups. As we shall see, in speaking of the Judaizers, Paul deals with the soul, especially with the mind, but in speaking of the Epicureans, he deals with the body.

The Judaizers did not promote the enjoyment of material things. Rather, they zealously promoted their particular religious philosophy. Both religion and philosophy involve the mind. For the most part, religious people and philosophical people are not occupied with material things. They do not care to indulge themselves in such things as eating and drinking. On the contrary, they may even restrict themselves in these matters. As we have pointed out, the things to which Paul refers in verses 3 through 7 are not material things, but things related to religion, philosophy, and culture, things which have much to do with our mind.

The believers in Philippi had been saved and regenerated in spirit, but there was still the need for them to care for their soul and body in a proper way. As Paul was writing chapter three, deep within him was the intention to give certain instructions to the Philippian believers concerning how to deal with the soul and the body. Therefore, he first spoke of the Judaizers in order to edify the Philippians in dealing with the soul. Then he referred to the Epicureans in order to instruct the believers in dealing with the body.

TRANSFORMATION AND THE RENEWING OF THE MIND

If we would deal with the soul, we need to count as refuse all religious matters, philosophical things, and cultural elements. The main ingredients of religion, philosophy, and culture are things which appeal to thoughtful people. This indicates that religion, philosophy, and culture are intimately related to the soul and to the psychological world.

In the past we have spoken very much about transformation. We even have a hymn on the subject of transformation (Hymns, #750). However, it is still possible that many do not realize that transformation involves the renewing of the mind. According to Romans 12:2, the renewing of the mind is a basic aspect of transformation. The

在于我们心思的更新。我们的心思若不更新，我们的魂就会依然不变。

说我们的心思得更新，意思是我们的想法改变了。许多信徒的思想仍被宗教、哲学、和文化的事物，就是保罗在腓立比三章七至八节所提到的事物霸占。这些事与心理世界，就是魂的世界有关。许多人也被天然的想法占有。这样的圣徒也许不错，但他们的魂今天与许多年前相同。我们缺少变化，基本的原因是有一块巨大的石头，就是民族特性的石头，霸占了我们的魂，顶替属于基督的地位。民族的特性霸占了我们的魂，没有一个人例外。我们的魂被这石头占有了。

我们的魂需要接受手术

我们也可以将霸占我们魂的民族特性，比喻为长在人胃里的肿瘤，使胃几乎没有空间为着别的。在我们心理的胃里长了肿瘤，并且几乎占有了该为基督保留的所有地位。为这缘故，我们里面的人无法容纳多少属灵的食物，也无法正常的尽功用。每一个国家的信徒，甚至某一国家不同地区的信徒，都有他们肿瘤的特征。这肿瘤特别长在我们天然的心思里，长到一个地步，成了我们构成的一部分。从多年的经历我能见证，所有的信徒心理的胃里都有一个肿瘤，没有例外；唯一的不同是肿瘤的大小。唯有技术最高明的外科医生——主耶稣自己——能除去隐藏在我们里面的肿瘤。

在三章一至十六节保罗对付这肿瘤；他给我们的魂，特别是给我们的思想动手术。当保罗是大数的扫罗时，他魂里有很大的肿瘤。这肿瘤影响了保罗对犹太宗教、律法、割礼、和传统的想法。但有一天，主耶稣这位最伟大 的外科医生，给保罗动手术，巨大的肿瘤就从他的心思除去了。然而，对我们大多数人而言，这手术还没有进行。肿瘤仍在我们的魂里。

好些年来，我里面受一个问题困扰，无法找着答案。为什么真正爱主并且认真寻求主的基督徒，年复一年没有 在生命里长大？他们虽然忠信的读圣经，却没有看见什么。

transformation of our soul depends to a great extent on the renewing of our mind. If our mind is not renewed, our soul will remain unchanged.

To say that our mind is renewed means that a change has taken place in our way of thinking. The thoughts of many believers are still occupied with religious, philosophical, and cultural things, the very things mentioned by Paul in 3:7 and 8. These matters are related to the psychological world, to the world of the soul. Many are also taken over by a natural way of thinking. Such saints may be good, but they are the same in soul today as they were many years ago. A primary reason for our lack of transformation is that a huge rock, the rock of national characteristics, is occupying our soul, taking the place that belongs to Christ. In the case of every one of us, national characteristics occupy our soul. Our soul has been taken over by this rock.

THE NEED FOR SURGERY ON OUR SOUL

We may also liken national characteristics that occupy our soul to a tumor which grows in a person's stomach until there is room for little else. In our psychological stomach a tumor has grown and has taken over nearly all the room which should be reserved for Christ. For this reason, our inner being cannot contain much spiritual food and it cannot function normally. Believers from every country, and even from different regions in a particular country, have a tumor characteristic of them. This tumor grows especially in our natural mind. It has grown to such a degree that it has become part of our very constitution. From years of experience I can testify that, without exception, all believers have such a tumor in their psychological stomach. The only difference among us regarding this tumor is its size. Only the most skillful Surgeon—the Lord Jesus Himself—is able to remove the tumor hidden within us.

In 3:1-16 Paul deals with this tumor; he operates on our soul, especially on our thinking. When he was Saul of Tarsus, Paul had a large tumor in his soul. This tumor influenced Paul's thoughts about the Jewish religion, law, circumcision, and tradition. But one day the Lord Jesus, the greatest Surgeon, operated on Paul, and a huge tumor was removed from his mind. However, with most of us, this surgery has not yet taken place. The tumor is still in our soul.

For a number of years I was bothered within by a question for which I was not able to find an answer. Why do Christians who truly love the Lord and seek Him earnestly go on year after year without growing in life? Even though they read the Bible faithfully, they

现在我至少有部分答案。他们在生命上缺少长大，读主的话也缺少启示，是由于他们心理的胃里有肿瘤。我领悟这事的严重性，就有负担一再强调，在三章七至八节，保罗不是指物质的事物，乃是指宗教、哲学、和文化的事物，特别是指霸占我们魂的思想、观念和主意。因为这样的事物象肿瘤一样长在我们里面，我们就迫切需要接受手术。我们需要彻底对付魂，特别是对付心思。

在三章十五节保罗说，“所以我们凡是长成的人，都要思念这事。”我们若要思念这事，就必须有无肿瘤的心思，就是被基督充满的心思，只顾寻求基督、赢得祂、并享受祂的心思。要有这样的心思，我们必须让主动手术，将我们心理的肿瘤除去。哦，愿主给我们看见，我们何等需要这样的心思！

物质的身体及其享受

保罗在三章一至十六节对付魂以后，在三章十七至二十一节继续对付身体。这五节对付物质的享受，特别是以彼古罗派所实行的。我们这些真正寻求基督的人，需要接受手术，以除去我们宗教和哲学的思想，也需要正确的对付物质的身体。在十九节保罗说到一些人，“他们的神就是自己的肚腹，”但在二十至二十一节他说我们等待主耶稣基督，“祂要…将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。”在这些经文里，保罗对付物质的身体及其享受。我们不该以为保罗只对付魂，任凭身体放纵情欲。在对付魂时，保罗没有摸物质的事物。但在对付身体时，他的确摸这些事。

我愿意再一次指出，保罗在一至二章与信徒交通以后，在三章就教导他们如何对付魂与身体。要对付魂，他们必须将一切宗教、哲学、和文化的事物看作粪土，不宝贵这些事物。宗教的事物无一该视为宝贝，哲学的事物无一能与基督相比，文化的元素也无一该被允许作祂的代替。我们必须定罪一切宗教、哲学、和文化的事物，将其看作粪土，为要在我们的魂里赢得基督，并在我们

do not see anything. Now I have at least part of the answer. The lack of growth in life and shortage of revelation in reading the Word are caused by a tumor in their psychological stomach. Realizing the seriousness of this, I am burdened to emphasize again and again that in 3:7 and 8 Paul refers not to material things, but to religious, philosophical, and cultural things, in particular to thoughts, concepts, and ideas that occupy our soul. Because such things have grown within us like a tumor, we are in desperate need of surgery. We need a thorough dealing with the soul, especially with the mind.

In 3:15 Paul says, “Let us therefore, as many as are full grown, have this mind.” If we would have “this mind,” we must have a mind without a tumor, a mind filled with Christ and occupied with seeking Christ, gaining Him, and enjoying Him. In order to have such a mind, we must be operated on by the Lord and have our psychological tumor removed. Oh, may the Lord show us how we need such a mind!

THE PHYSICAL BODY AND ITS ENJOYMENT

After dealing with the soul in 3:1-16, Paul goes on to deal with the body in 3:17-21. These five verses deal with physical enjoyment, especially as practiced by the Epicureans. As genuine seekers of Christ, we need surgery to eliminate our religious and philosophical thoughts, and we also need a proper dealing with the physical body. In verse 19 Paul speaks of those “whose God is the belly,” but in verses 20 and 21 he says that we are awaiting the Lord Jesus Christ, “Who will transfigure the body of our humiliation, conforming it to the body of His glory.” In these verses Paul deals with the physical body and its enjoyment. We should not think that Paul deals only with the soul and leaves the body free to indulge itself in its lusts. In dealing with the soul, Paul does not touch physical things. But in dealing with the body, he does touch these things.

Once again I wish to point out that, after his fellowship with the believers in chapters one and two, Paul gave them instructions in chapter three concerning how to deal with the soul and the body. To deal with the soul, they had to count as refuse all religious, philosophical, and cultural things and not treasure them. Nothing religious should be regarded as a treasure. Nothing philosophical can compare with Christ, and no cultural element should be allowed to be a substitute for Him. We must condemn all religious, philosophical, and cultural things and count them as refuse in order to gain

的魂里，特别在我们的脑子里被他充满。这是对付我们魂的方式。

保罗在十七节转到物质享受的事，他说，“弟兄们，你们要一同效法我，你们怎样以我们为榜样，也当留意那些这样行的人。”这里的榜样，不是指保罗在前几节所说的。这乃是那些正确对付物质身体的人所立的榜样。我们如何知道十七节不是指魂的事，乃是指身体的事？乃是因十八节开始于“因为”一辞，指明这节是十七节的解释。十八节说，“因为有许多人，就是那些我屡次告诉你们，现在又流泪告诉你们的，他们的行事为人，是基督十字架的仇敌。”他们是基督十字架的仇敌，这十字架了结了情欲的身体。（加五 24。）

我们曾指出，以彼古罗派只顾纵情吃喝，事事享乐。保罗在腓立比三章十九节提到这点，说，“他们的结局就是灭亡，他们的神就是自己的肚腹，他们以自己的羞辱为荣耀，是思念地上之事的人。”这些就是敬拜自己的肚腹，事奉自己肠胃的以彼古罗派人。他们提倡吃喝享乐，注重肉身的放纵，过于伦理或道德。他们的肚腹就是他们的神。今天许多人走以彼古罗派的路，沉湎于物质的享受。到了周末，有些人沉溺于运动和物质的享乐，把其他一切都忘了。保罗也说以彼古罗派的人“思念地上之事”。他所说地上之事，意思是指肉身、物质、吃喝的事。

照着歌罗西书，保罗不赞同禁欲主义，苦待己身的实行。但他也不赞同以彼古罗派沉湎于物质的享受。我们需要食物和衣着等类的东西。没有这些，我们无法生存。然而，我们不该在这些事上放纵自己。

在四章十一节保罗说，“我已经学会了，无论在什么景况，都可以知足。”“知足”原文是斯多亚派的用语，指明与以彼古罗派相对的作法。斯多亚派教导人在一切景况中都该知足，不在意享受，也不在意受苦。保罗用这说法，见证他已经学会了知足的秘诀。原则上，我们基督徒不赞同以彼古罗派，也不赞同禁欲主义者。在某种意义上，我们也许多少赞同斯多亚派。

Christ in our soul and to be filled with Him in our soul, especially in our mind. This is the way to deal with our soul.

Turning to the matter of physical enjoyment, Paul says in verse 17, “Be imitators together of me, brothers, and observe attentively those who thus walk as you have us for an example.” The example here does not refer to what Paul has covered in the foregoing verses. Instead, it is the example set by those who deal with the physical body in a proper way. How do we know that verse 17 refers not to the things of the soul, but to the things of the body? We know it by the fact that verse 18 begins with the word “for,” indicating that this verse is an explanation of verse 17. Verse 18 says, “For many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ.” They were enemies of the cross of Christ, which has terminated the indulgence of the lusts of the physical body.

As we have pointed out, the Epicureans care for indulgence in the enjoyment of eating and drinking. Paul refers to this in verse 19, which says, “Whose end is destruction, whose God is the belly, and whose glory is in their shame, who set their minds on earthly things.” These are those who worship their belly and serve their stomach; their belly was their god. In promoting the enjoyment of eating and drinking, the Epicureans were more concerned with physical indulgence than with ethics or morality. Today many take the way of the Epicureans to indulge in physical enjoyments. On the weekends some are so given to sports and physical pleasures that they forget everything else. Of the Epicureans Paul also says that they “set their minds on earthly things.” By earthly things he means physical things, material things, matters of eating and drinking.

According to the book of Colossians, Paul did not agree with asceticism, with the practice of treating the body severely. But neither would he agree with the Epicurean indulgence in physical enjoyment. We need such things as food and clothing. Without them, we cannot live. However, we should not indulge ourselves in these things.

In 4:11 Paul says, “I have learned in whatever circumstances I am to be content.” The Greek word rendered “content” is a Stoic term, indicating a practice opposite to that of the Epicureans. The Stoics taught that a person should be content in all circumstances, caring neither for enjoyment nor for suffering. Paul used this expression in testifying that he had learned the secret to be content. In principle, we Christians agree neither with the Epicureans nor with the ascetics. In a sense, we may somewhat stand with the Stoics.

保罗写信给腓立比人时，他深处领悟，热中犹太教者和以彼古罗派对召会生活都是破坏的原因。信徒有受到以彼古罗派误引，以致沉湎于物质享受的危险。我们曾指明，保罗写腓立比三章，是要帮助信徒对付魂与身体。今天我们需要这样教导的话。在我们的魂这一面，我们不该固守宗教、哲学、和文化的事物。反之，我们必须愿意将民族特性的肿瘤除去。但愿我们都让属天的外科医生给我们的魂动手术，除去任何的肿瘤。我们的魂这样受对付乃是要紧的。在我们的身体这一面，我们需要吃得正确，并得着滋养，好得着长寿，作主的彰显。但我们该避免放纵或过度享受物质的事物。我们不该实行以彼古罗主义。我们也需要衣着、住处、和交通工具，但我们不该沉湎于这些事。一面，我们必须弃绝热中犹太教者；另一面，我们也必须避开以彼古罗派。在这些事上我们该跟随保罗，并且效法他和那些跟随他的人。

在诸天之上的国籍

在二十节保罗接着说，“我们的国籍乃是在诸天之上，我们也热切等待救主，就是主耶稣基督，从那里降临。”国籍，或译作国家；原文指全体的公民，生活的结合体。我们的国家生活不在任何属地的国家，乃在诸天之上。我们真正的国籍，我们真实的全体公民，是在诸天之上。有时候我在旅行，人问我是哪里人。虽然我必须告诉他们我是中国人，但我更喜欢说我是诸天之上的人，我的国籍在诸天之上。

因为我们的国籍在诸天之上，我们就不该被属地的事物，被为着生存的物质事物所霸占。我们不该过分看重物质的事物。当然，这不是说，我们不该有正确的食衣住行。我们确实需要这些事物。但任何超过需要的事物，都可归类为放纵。这样的放纵要被定罪。我们若宝爱为人生活所需要的物质事物，这就指明我们不宝贵我们属天的国籍。愿我们都记得，我们的国籍在诸天之上，我们是寄居在地上的属天子民。我们若有食衣住行，以维持生活，我们就该知足。让我们不在任何属地、物质的事上放纵自己。

As Paul was writing to the Philippians, deep within him was the realization that both the Judaizers and the Epicureans were a cause of damage to the church life. There was the danger that the believers would be misled by the Epicureans into the indulgence of physical enjoyment. As we have indicated, Paul wrote Philippians 3 to help the believers deal with both the soul and the body. We today need such a word of instruction. Concerning our soul, we should not hold on to religious, philosophical, and cultural things. Rather, we must be willing to have the tumor of national characteristics removed. May we allow the heavenly Surgeon to operate on our soul and to rid it of any tumor. It is crucial that our soul be dealt with in this way. Concerning our body, we need to eat properly and be nourished in order to have a long life for the Lord's expression. But we should avoid indulgence or excessive enjoyment of physical things. We should not practice Epicureanism. We need clothing, a house, and transportation. But we should not indulge in these things. On the one hand, we must reject the Judaizers; on the other hand, we must also avoid the Epicureans. In these matters we should follow Paul and imitate both him and those who followed him.

CITIZENSHIP IN THE HEAVENS

In verse 20 Paul goes on to say, "For our citizenship is in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ." The Greek word rendered "citizenship" may also be rendered "commonwealth" or "associations of life." Our national life is not in any earthly country; it is in the heavens. Our real citizenship, our true commonwealth, is in the heavens. Sometimes as I am traveling, people ask me where I come from. Although I may have to tell them that I come from China, I prefer to say that I come from the heavens and that my citizenship is in the heavens.

Because our citizenship is in the heavens, we should not be occupied with earthly things, with the physical things needed for our existence. We should not place such a high value on material things. This does not mean, of course, that we should not have proper food, clothing, housing, and transportation. We definitely need these things. But anything that goes beyond need falls into the category of indulgence. Such indulgence is to be condemned. If we love the earthly things needed for human life, this is an indication that we do not treasure our heavenly citizenship. May we all remember that our citizenship is in the heavens and that we are a heavenly people sojourning on earth. If we have food, clothing, housing, and transportation to maintain life, we should be content. Let us not indulge ourselves in any earthly, material things.

我们热切等待救主，就是主耶稣基督，从诸天降临，祂“要按着祂那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体”。（腓三21。）我们的身体改变形状，是神救恩的终极完成。神在祂的救恩里，首先重生我们的灵，（约三6，）现今变化我们的魂，（罗十二2，）最终要将我们的身体改变形状，使我们全人三部分都与基督相同。

在二十一节保罗说到我们的身体是“卑贱的身体”。这描述我们天然的身体，由没有价值的尘土所造，（创二7，）且为罪恶、软弱、疾病和死亡所侵害。（罗六6，七24，八11。）但有一天，这身体要改变形状，同形于基督荣耀的身体。基督荣耀的身体就是祂复活的身体，这身体为神的荣耀所浸透，（路二四26，）并且超越朽坏和死亡。（罗六9。）

无论我们如何喂养身体，给它穿着，无论我们用哪一种汽车作它的交通工具，或给它住怎样的居所，它仍是卑贱的身体。你也许让你的身体在最豪华、最昂贵的床上休息，但它却是卑贱的身体。然而，我们不该恨恶或轻视自己的身体。我们若轻视自己的身体，就会实行禁欲主义。实在说来，我们该为着主的缘故宝爱自己的身体。我们需要顾到身体，不允许它放纵。有一天，主耶稣要来，将卑贱的身体改变形状，使之同形于祂荣耀的身体。

在二十一节保罗说，卑贱的身体改变形状，是“按着祂那甚至能叫万有归服自己的动力”。我们的身体改变形状，是凭主那叫万有归服祂的动力，（弗一19～22，）这是全宇宙中的大能大力。

我信，现在我们就能够领会保罗在腓立比三章里基本的思想。在这章里，保罗教导我们如何对付魂，并如何对付身体。要对付魂，我们必须将一切宗教、哲学、和文化的事物看作亏损，使基督能占有我们全人，我们也能赢得祂到极点。要对付身体，我们该顾到肉身的需要，但不要沉湎于肉身过度的享受。我们的目标该是正确的

From the heavens we are eagerly awaiting a Savior, the Lord Jesus Christ, who “will transfigure the body of our humiliation, conforming it to the body of His glory, according to the operation of Him who is able even to subject all things to Himself.” The transfiguration of our body will be the ultimate consummation of God’s salvation. In His salvation God first regenerated our spirit (John 3:6), now He is transforming our soul (Rom. 12:2), and, consummately, He will transfigure our body, making us the same as Christ in all three parts of our being.

In verse 21 Paul refers to our body as “the body of our humiliation.” This describes our natural body, made of worthless dust (Gen. 2:7) and damaged by sin, weakness, sickness, and death (Rom. 6:6; 7:24; 8:11). But one day this body will be transfigured and conformed to the body of Christ’s glory. Christ’s body of glory is His resurrected body, saturated with God’s glory (Luke 24:26) and transcendent over corruption and death (Rom. 6:9).

No matter how we may feed and clothe our body and no matter what kind of automobile we use to transport it or dwelling place to house it, it is still a body of humiliation. You may allow your body to rest on the best and most expensive bed, but it is nonetheless a body of humiliation. However, we should not hate or despise our body. If we despise our body, we shall practice asceticism. In a very real sense, we should love our body for the Lord’s sake. We need to care for the body without allowing it to indulge itself. One day, the Lord Jesus will come and transfigure the body of humiliation and conform it to the body of His glory.

In verse 21 Paul says that the transfiguration of the body of humiliation is “according to the operation of Him who is able even to subject all things to Himself.” The transfiguration of our body is by the great power which subjects all things to the Lord (Eph. 1:19-22). This is the almighty power in the whole universe.

I believe that now we can grasp Paul’s basic thought in Philippians 3. In this chapter Paul instructs us both concerning how to deal with the soul and how to deal with the body. To deal with the soul, we must count as loss all religious, philosophical, and cultural things so that Christ may occupy our entire being and that we may gain Him to the uttermost. To deal with our body, we should take care of our physical need, but not indulge in excessive physical enjoyment. Our aim should be to care for the body

顾到身体，使其健康，作主的彰显。但我们的存心不该是要过度享受物质的事物，借此炫耀物质的身体。我们的身体不是这样得荣耀的，乃是在主回来的时候得荣耀。那时候，祂要将我们卑贱的身体改变形状。因此，我们在等待救主回来，使我们被带进神救恩的终极完成——我们的身体改变形状。

我们在等待主回来时，该顾到自己肉身的需要，但不沉湎于物质的事物。同时，我们该对付魂，将一切宗教、哲学、和文化的事物看作亏损，使我们的魂完全被变化。日复一日，我们在经历魂里变化的过程，我们在等待主回来时将我们的身体改变形状，借此将我们带进神救恩的终极完成。

in a proper way that it may be healthy for the Lord's expression. But our intention should not be to glorify the physical body through the overenjoyment of physical things. Our body is not to be glorified in this way, but is to be glorified at the time of the Lord's coming back. At that time, He will transfigure our body of humiliation. Thus, we are waiting for Christ to come back that we may be brought into the ultimate consummation of God's salvation—the transfiguration of our body.

While we are waiting for the Lord's coming, we should take care of our physical needs without indulging in material things. At the same time, we should deal with our soul, counting as loss all religious, philosophical, and cultural things so that our soul may be transformed in full. Day by day, we are undergoing the process of transformation in our soul as we are waiting for the Lord to come to transfigure our body and thereby to bring us into the ultimate consummation of God's salvation.

思念相同的事 并在主里喜乐

* * * *

经文及注解：腓四 1 ~ 4 及注

纲要：

- 腓立比三章里的一些难题
- 两种对付
- 结语
- 思念相同的事
- 真实同负一轭的
- 在主里喜乐的重要

* * * *

读经：腓立比书四章一至四节。

我们读圣经时，不该将任何事情都视为理所当然。我们不该将一句话，甚或一个短语，一个辞，视为理所当然，以为我们领会了。我们读圣经时若将事情视为理所当然，就会自欺。我读主的话时，总是操练不将任何事情视为理所当然，我特别留意那些相当难解的事。在我们往前到四章一至四节以前，我要指出三章七至十六节里一些难解的部分。

腓立比三章里的一些难题

在七节保罗说，“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。”保罗所说的赢得和亏损是什么意思？不但如此，为什么他说到赢得是复数的，亏损是单数的？

THINKING THE SAME THING AND REJOICING IN THE LORD

* * * *

Scripture and Footnotes: Phil. 4:1-4 and footnotes

Outline:

- SOME PUZZLES IN PHILIPPIANS 3
- TWO DEALINGS
- A CONCLUDING WORD
- THINKING THE SAME THING
- GENUINE YOKEFELLOW
- THE IMPORTANCE OF REJOICING IN THE LORD

* * * *

Scripture Reading: Phil. 4:1-4

In reading the Bible we should not take anything for granted. We should not take one sentence, or even a phrase or word, for granted, assuming that we understand it. If we take things for granted when reading the Bible, we shall deceive ourselves. In my reading of the Word I always exercise not to take anything for granted. In particular, I pay attention to those things which are rather puzzling. Before we go on to 4:1-4, I would like to point out some of the puzzling elements in 3:7-16.

SOME PUZZLES IN PHILIPPIANS 3

In verse 7 Paul says, “But what things were gains to me, these I have counted loss on account of Christ.” What does Paul mean by gains and by loss? Furthermore, why does he speak of gains in the plural and loss in the singular?

在八节保罗继续说，“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。”保罗用至宝一辞令人难解。他所说的这辞是什么意思？“以认识我主基督耶稣为至宝”又是什么意思？许多人读这经节时，以为是至宝的认识，而不是以认识为至宝。然而，在至宝的认识与以认识为至宝之间，有很大的不同。在这节里保罗也说到亏损，并将一些事看作粪土。为什么他用粪土这辞？为什么他不说，“我将这些看作无有？”再者，亏损与粪土之间有什么不同？

在九节保罗说，“给人看出我是在祂里面。”给人看出在基督里面，是什么意思？为什么保罗不说“给人认识我是在基督里面”，或“给人看见我是在基督里面”？为什么他用“看出”这辞？

十节说，“使我认识基督、并祂复活的大能、以及同祂受苦的交谊，模成祂的死。”我们曾指出，认识基督的意思就是经历祂并享受祂。为什么保罗在这里不用享受和经历这些辞？我们也需要更留意“祂复活的大能”这辞。我不信我们对这点有充分的说明。我们也该查问“同祂受苦的交谊”这句话是指什么？有些人也许说，同基督受苦的交谊，是指我们有分于这些苦难。但保罗在这里用“交谊”这辞，用意何在？不但如此，为什么他用“模成”这辞？我们需要仔细研读保罗所说模成基督的死，并解决这辞所引起的难题。

在十一节保罗继续说，“或者我可以达到那从死人中杰出的复活。”保罗用“杰出的复活”这辞令人难解。甚至“或者”这辞也需要仔细思考。

在十二节保罗说，“这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。”为什么保罗在这里用“得着”这辞，而不用“赢得”？他所说“取得基督耶稣所以取得我的”，又是什么意思？这一切事都令人费解。

In verse 8 Paul continues, “But surely I count also 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 to be refuse that I may gain Christ.” Paul’s use of the word excellency is puzzling. What does he mean by this word? And what is “the excellency of the knowledge of Christ”? In reading this verse, many think of excellent knowledge rather than of the excellency of the knowledge. There is a great difference, however, between excellent knowledge and the excellency of the knowledge. In this verse Paul also speaks of suffering loss and counting certain things to be refuse. Why does he use the word refuse? Why does he not say, “I counted them to be nothing”? Furthermore, what is the difference between loss and refuse?

In verse 9 Paul says, “And be found in Him.” What does it mean to be found in Christ? Why does Paul not say “known in Christ” or “seen in Christ”? Why did he use the word found?

Verse 10 says, “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.” We have pointed out that to know Christ means to experience Him and enjoy Him. Why does Paul not use the words enjoy and experience here? We also need to pay more attention to the expression “the power of His resurrection.” I do not believe that we yet have an adequate definition of this. We should also inquire about “the fellowship of His sufferings.” To what does this refer? Some may say that the fellowship of Christ’s sufferings denotes our participation in these sufferings. But what does Paul intend by the word fellowship here? Furthermore, why does he use the word conformed? We need to study carefully Paul’s word about being conformed to Christ’s death and solve the puzzle raised by this expression.

In verse 11 Paul continues, “If by any means I may attain to the out-resurrection from among the dead.” Paul’s use of the term “out-resurrection” is puzzling. Even the words “by any means” require careful consideration.

In verse 12 Paul says, “Not that I have already obtained or am already perfected, but I pursue, if also I may lay hold of that for which I also have been laid hold of by Christ Jesus.” Why does Paul use the word obtained here instead of gained? Also what does he mean by laying hold of that for which he had been laid hold of by Christ Jesus? All these matters are puzzling.

在十三至十四节保罗接着说，“弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”保罗在这里所说的“以为”是什么意思？我们也需要问，如何才可能“忘记背后”？似乎只有我们不想忘记的事，我们才能忘记；但我们若想要忘记某事，就会记得更牢。那我们如何领会保罗所说的“忘记”？我们能忘记自己的民族特性么？无论我们去哪里，这些特性都随着我们。保罗用“努力面前的”这说法，也是独特的，值得仔细查考。“努力面前的”是什么意思？我们也需要思想十四节的“标竿”和“奖赏”，不要以为自己对这两项有完全的领会。我们也需要思想保罗所说的“召我向上去得”这句话。为什么他不说从上头来的呼召，或从诸天来的呼召？为什么保罗要说“神在基督耶稣里”，而不说“神在耶稣基督里”？换句话说，为什么他将基督这名称放在耶稣这名字之前？这里的顺序必然是很重要的，也很有意义。不仅如此，保罗在这里按原文直译是说“神…的呼召”，为什么他不说“由神…所呼召”，乃说“神…的呼召”？有些人也许说，这不过是惯用语的问题，但这并没有解决难题。在原文里，保罗两种说法都能用。他在这里说“神的”，而不说“由神”，必有原因。我们若问这类的问题，就会学习在读圣经时不将事情视为理所当然。我们读主的话时，需要领悟我们事实上领会得何等少。

十五节继续说，“所以我们凡是长成的人，都要思念这事；你们若思念任何别的事，神也必将这事启示你们。”为什么保罗用“长成”这辞？这辞表征生命，因任何生长的东西必是活的。虽然我们对“长成”这辞有一些领会，但这仍叫人相当费解。

在十五节保罗所说的“思念这事”和“思念任何别的事”，是什么意思？这些简单的话表达重要的观念。

最后，在十六节保罗说，“然而，我们无论到了什么地步，都当按着那同一规则而行。”“然而”和“我们无论到了什么地步”，是什么意思？在这节里几乎每个辞都是难题。

In verses 13 and 14 Paul goes on to say, “Brothers, I do not yet reckon myself to have laid hold, but one thing—forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize of the high calling of God in Christ Jesus.” What does Paul mean by the word reckon here? Also we need to ask how it is possible to forget the things behind. It seems we can forget things only when we do not want to forget them. But when we try to forget something, we remember it all the more. How then are we to understand Paul’s word about forgetting? Can we forget our national characteristics, when they are with us wherever we go? Paul’s expression “stretching forward” is also unique and worthy of close examination. What does it mean to stretch forward to the things which are before? We also need to ponder the goal and the prize in verse 14, not assuming that we have a full understanding of these two items. We also need to consider Paul’s word concerning the high calling. Why does he not speak of the calling from above or the calling from the heavens? Why does Paul say that the high calling of God is in Christ Jesus? Why does he not say that it is in Jesus Christ? In other words, why does he put the title Christ before the name Jesus? Surely the order is significant and meaningful. Moreover, why does Paul speak not of the high calling by God, but of the high calling of God? Some may say that this is simply a matter of idiom. But this does not resolve the puzzle. In Greek Paul could have said it either way. There must be a reason he said of God here and not by God. If we ask questions such as these, we shall learn not to take things for granted in reading the Bible. As we read the Word, we need to realize how little we actually understand it.

Verse 15 continues, “Let us therefore, as many as are full grown, have this mind; and if in anything you are otherwise minded, this also God shall reveal to you.” Why does Paul use the term “full grown”? This expression signifies life, for anything that grows must be living. Although we may have some understanding of the expression “full grown,” it is still rather puzzling.

In verse 15 what does Paul mean by “this mind” and by “otherwise minded”? These simple words convey important concepts.

Finally, in verse 16 Paul says, “Only this, whereunto we have attained, by the same rule let us walk.” What is the meaning of “only this” and of “whereunto we have attained”? In this verse almost every phrase is a puzzle.

圣经是神的话，是神圣的气，神自己的呼出。因此我们不该用读报纸或杂志的方式读圣经。反之，我们不该将任何事情都视为理所当然，乃该借着问问题，认真找出圣经的辞、短语、和句子的意思和含意。我们若留意三章七至十六节所有难解的部分，就会得着更多属灵的丰富。

两种对付

在腓立比书二章，我们看见使徒与信徒之间的交通，属灵的来往。我们曾指出，三章与两种对付有关——对付魂并对付身体。照着腓立比三章，正确的对付魂，就是将一切宗教、哲学、和文化的事物看作亏损，甚至看作粪土。我们也许不领悟这样的事物已作到我们的魂里。我们的魂不但被这些元素充满，甚至被它们构成。这些事物也许对社会有用，但对基督徒的生活却是破坏。这些是霸占我们里面属于基督之地位的石头。虽然你接受了基督，但你也许将祂局限在你的灵里，不让祂扩展到你的魂里。你的魂里也许没有基督的地位。你的魂也许已被宗教、哲学、和文化的事物充满，尤其被你民族的特性充满。不论在东方或西方，我看见每位圣徒在魂里都被这些事物构成。但保罗将这些事物看作粪土，借此蒙了拯救。他不愿再宝贵任何宗教、哲学、或文化的事物。为要赢得基督，他将其他的事物完全看作粪土。

我们曾指明，在腓立比三章保罗对付魂，也对付身体。他指出信徒不该在物质的事上有过度的享受。

结 语

保罗写完第三章以后，他的负担卸下了。所以，第四章乃是结语。在这结语里，保罗没有陈明任何附加的要点。四章的内容与保罗前面写过的有关，也是这些点的加强。不但如此，四章的点是用来嘱咐信徒的。

四章一节说，“所以，我所亲爱所切慕的弟兄们，我的喜乐和冠冕——亲爱的，你们要这样在主里站立得住。”“所以”指明保罗所要说的是结语。

The Bible is God's word; it is the divine breath, the breathing out of God Himself. Thus we should not read it the way we read a newspaper or magazine. Instead, we should not take anything for granted, but, by asking questions, earnestly seek out the meaning and significance of the words, phrases, and sentences of the Bible. If we pay attention to all the puzzling elements in 3:7-16, we shall receive more spiritual riches.

TWO DEALINGS

In the first two chapters of Philippians we see the fellowship, the spiritual traffic, between the apostle and the believers. As we have pointed out, the third chapter is concerned with two kinds of dealing—the dealing with the soul and with the body. According to Philippians 3, to deal with our soul in a proper way is to count as loss, even as refuse, all religious, philosophical, and cultural things. We may not realize that such things have been wrought into our soul. Our soul is not only filled with these elements, but even constituted of them. These things may be useful for society, but they are damaging to the Christian life. They are rocks occupying room in our being that belongs to Christ. Although you have received Christ, you may confine Him to your spirit and not allow Him to spread out into your soul. In your soul there may be no room for Christ. Your soul may have been filled with the things of religion, philosophy, and culture, in particular with your national characteristics. Both in the Orient and the West, I have seen that every saint has been constituted of these things in the soul. But Paul was rescued by counting these things to be refuse. No longer would he treasure anything of religion, philosophy, or culture. In order to gain Christ, he was absolute in counting other things to be refuse.

As we have indicated, in Philippians 3 Paul deals with the body as well as the soul. He points out that the believers should not have excessive enjoyment in physical things.

A CONCLUDING WORD

After writing chapter three, Paul's burden was discharged. Therefore, chapter four serves as a conclusion. In this conclusion, Paul does not present any additional main points. The contents of chapter four are related to what Paul has already written and are a confirmation of these points. Furthermore, the points in chapter four function as a charge to the believers.

Philippians 4:1 says, "So then, my brothers, beloved and longed for, my joy and crown, so stand firm in the Lord, beloved." The words "so then" indicate that what Paul is about to say is a conclusion.

这里保罗说到弟兄们是“所亲爱所切慕的”，是他的“喜乐和冠冕”。这些辞指明保罗满了情感，充满感觉。他两次用亲爱的这辞；他说到信徒是他所亲爱的以后，再次称呼他们为亲爱的。信徒是他里面的喜乐，也是他外面的冠冕。喜乐是里面的，而冠冕显在外面。在这节里保罗说，信徒是他里面的喜乐，也是他外面的荣耀。

在四章一节，保罗嘱咐信徒“要这样在主里站立得住”。“这样站立”，意思是以特别的方式站立，以前几章所陈明的方式站立。在这节里保罗力劝腓立比的信徒，要以他所指示他们的方式站立。

思念相同的事

在二节保罗继续说，“我劝友欧底亚，也劝循都基，要在主里思念相同的事。”这节指明这两位姊妹彼此不合，没有相同的心思。因此这卷书在前面劝勉说，要与人位化的福音同魂，（腓一 27，）要在魂里联结，思念同一件事，（二 2，）还要有相同的心思，竭力追求基督。（三 14～15。）

照着三节，这两位是非常好的姊妹，是曾对保罗有帮助的。保罗说到她们“在福音上曾与我和革利免、并我其余的同工一同努力，他们的名字都在生命册上”。“努力”原文是运动用语；意思是一同劳苦，一同奋斗，一同较力，如一队运动员。这两位姊妹对保罗和其余的同工曾有帮助，在福音上曾与他们一同努力。然而，甚至这两位姊妹也需要得帮助，借着在主里思念相同的事而成为一。照着前几章，思念相同的事与追求基督以赢得祂并完全享受祂有关。友欧底亚和循都基没有追求基督到极点。凡受试诱要与人不合的人，都该留意保罗对这两位姊妹所说的，要思念相同的事。

真实同负一轭的

在四章三节保罗用了“同负一轭的”这辞。古时农夫用二牛同拖一犁；因此同负一轭的，指与别人结合在一起，共担同负。保罗写信给腓立比人时，寻找真实同负一轭

Here Paul speaks of the brothers as the “beloved and longed for,” his “joy and crown.” These words indicate that Paul was filled with emotion, full of feeling. Twice he uses the word beloved. After referring to the believers as his beloved, he again addresses them as beloved ones. The believers were his joy within and his crown without. Joy is inward, whereas a crown is manifested outwardly. In this verse Paul was saying that the believers were both his inward happiness and his outward glory.

In 4:1 Paul charges the believers to “so stand firm in the Lord.” The expression “so stand” means to stand in a particular way, in the way presented in the foregoing chapters. In this verse Paul was urging the believers in Philippi to stand in the way he had shown them.

THINKING THE SAME THING

In verse 2 Paul continues, “I beseech Euodias, and I beseech Syntyche, to think the same thing in the Lord.” This verse indicates that these two sisters were dissenting from one another. They were not of the same mind. Hence, there was the exhortation to strive together with one soul for the gospel (1:27), to be joined in soul, thinking the one thing (2:2), and to have the same mind to pursue after Christ (3:14-15).

According to verse 3, these were very good sisters who had been helpful to Paul. Paul says of them that they “contended with me in the gospel, with both Clement and the rest of my fellow-workers, whose names are in the book of life.” The Greek word rendered “contended” is an athletic term; it means to labor with, to strive together for, to wrestle in company with, as a team of athletes. These sisters were a help to Paul and the other workers, contending with them in the gospel. However, even these sisters needed help to be one by thinking the same thing in the Lord. According to the foregoing chapters, to think the same thing is related to pursuing Christ in order to gain Him and enjoy Him in full. Euodias and Syntyche were not pursuing Christ to the uttermost. Any who are tempted to be dissenting should heed Paul’s word to these sisters to think the same thing.

GENUINE YOKEFELLOW

In 4:3 Paul uses the term yokefellow. In ancient times farmers used two oxen to pull a plow. The term yokefellow thus refers to being yoked together with another to bear a common burden. In writing to the Philippians, Paul was seeking a genuine

的，就是愿在相同的轭下，与他共担同负的人。我们若不寻求基督到极点，就还没有负轭。反之，我们在思想上仍相当自由。我们若真是负轭的，就会与保罗思念相同的事。那些没有与保罗一同负轭的人，无法在友欧底亚和循都基的事上帮助他。保罗有负担帮助这两位姊妹思念相同的事——追求基督，好赢得祂并经历祂。但因为保罗身在罗马监狱，离腓立比甚远，他需要在腓立比那里有人与他一同负轭，背负这担子。保罗期望在腓立比的圣徒中间，至少有一个人在追求基督上与他相同。因为保罗已负轭，他在思想或观念上没有自由。他的心思已负轭，思念同一件事。

保罗不惜任何代价，无论如何，要追求基督到极点。这是他的心思。因此，他的心智完全被基督套上了轭。在基督以外，他没有自由思想任何事情。他的心思完全被基督套住，在基督里负轭，并以基督为轭。他写信给腓立比人时，正在寻找至少一位圣徒，能与他同工，帮助这两位不合的姊妹思念相同的事。这是非常实际的话，保罗以此为这封书信的结语。

保罗说到“真实同负一轭的”，意思似乎是说，“我给你们写了这封书信，但我没有把握这封信会把事情作得完全。我需要你们中间有人真实在寻求基督这相同的心思之下负轭。这样的人能帮助这两位姊妹思念相同的事。任何要帮助她们的人，首先必须在我相同的心思之下负轭。”“思念这事”和“思念相同的事”，就是真实同负一轭。

今天也需要真实同负一轭的人。主的职事被许多人恨恶并弃绝。你也许接受这职事，甚至宝爱这职事，但宝爱职事是一件事，在追求基督的心思之下负轭是另一件事。我们都需要借着“思念这事”而负轭。

思想保罗所说真实同负一轭的，该提醒我们不要肤浅的读圣经，也不要把事情视为理所当然。保罗所说“真实同负一轭的”这辞，看起来也许意义不大；事实上这辞极其重要，因为是与祂嘱咐腓立比的信徒要思念这事，思念相

yokefellow, one who would bear the same burden as he, under the same yoke. If we do not seek Christ to the uttermost, we have not yet been yoked. Rather, we are still quite free in our thinking. If we have truly been yoked, we shall think the same thing as Paul. Those who had not been yoked together with Paul would not have been able to help him with Euodias and Syntyche. Paul was burdened to help these sisters to think the same thing—to pursue after Christ that they might gain Him and experience Him. But because Paul was in a Roman prison far away from Philippi, he needed someone there in Philippi to be yoked together with him to bear this burden. Paul expected that among the saints in Philippi there would be at least one who was the same as he was in pursuing Christ. Because Paul had been yoked, he had no freedom in his thought or concept. His mind had been yoked to think the one thing.

At any cost and by any means, Paul wanted to pursue Christ to the uttermost. This was his mind. Hence, his mentality had been absolutely yoked by Christ. Apart from Christ, he had no liberty to think anything. His mind had been fully yoked by Christ, in Christ, and with Christ. As he was writing to the Philippians, he was looking for at least one saint who could work together with him to help the two dissenting sisters to think the same thing. This was a very practical word with which to conclude this Epistle.

In speaking of a “genuine yokefellow,” it seems as if Paul was saying, “I have written you this Epistle, but I don’t have the assurance that this letter will do the full job. I need someone among you who is genuinely yoked under the same mind to seek Christ. Such a one will be able to help these sisters to think the same thing. Anyone who wants to help them must first be yoked under the same mind as I have.” To have “this mind” and “to think the same thing” is to be a genuine yokefellow.

Today there is also the need for a genuine yokefellow. The Lord’s ministry is hated and rejected by many. You may accept this ministry and even love it, but to love the ministry is one thing, and to be yoked under the mind to pursue Christ is another. We all need to be yoked by having “this mind.”

Considering Paul’s word about a genuine yokefellow should remind us not to read the Bible in a superficial way and not to take things for granted. Paul’s expression “genuine yokefellow” may seem insignificant; actually it is extremely important, for it is related to his charge to the Philippian believers to have this mind, to think the same thing, even to think the one thing. After issuing this charge, he mentions two sisters

同样的事，甚至思念同一件事有关。他这样嘱咐以后，就提到两位不合的姊妹。然后他接着力劝有人与他一同劳苦，作真实同负一轭的，好帮助友欧底亚和循都基思念相同的事，转离他们的不合，将她们的心思置于追求基督。

在主里喜乐的重要

在四章四节保罗说，“你们要在主里常常喜乐，我再说，你们要喜乐。”无论信徒有没有不合，他们都必须喜乐。不愿喜乐的人是错的，能喜乐的人才是对的。然而，我不信不合的人能非常喜乐。照着保罗这里的话，我们应当在主里常常喜乐。这喜乐给我们力量，使我们能有二至三节所说的一。友欧底亚和循都基要思念相同的事，就需要学习喜乐。在主里喜乐，也是得到五至九节所列优越美德的秘诀。我们若要得到见于这些经文里的美德，就需要在主里喜乐。在主里喜乐，是非常重要的事。

who were dissenting. Then he goes on to urge someone to labor together with him as a genuine yokefellow to assist Euodias and Syntyche to think the same thing, to turn from their dissension and set their minds on the pursuing of Christ.

THE IMPORTANCE OF REJOICING IN THE LORD

In 4:4 Paul says, “Rejoice in the Lord always; again I will say, rejoice.” Whether or not the believers were dissenting, they all had to rejoice. Those who would not rejoice were wrong, but those who could rejoice were right. I do not believe, however, that dissenting ones can rejoice very much. According to Paul’s word here, we should rejoice in the Lord always. This rejoicing affords us the strength for the oneness spoken of in verses 2 and 3. In order for Euodias and Syntyche to think the same thing, it was necessary for them to learn to rejoice. Rejoicing in the Lord is also the secret of having the excellent characteristics listed in verses 5 through 9. If we would have the virtues found in these verses, we need to rejoice in the Lord. To rejoice in the Lord is a very important matter.

基督徒生活中
优越的美德（一）

* * * *

经文及注解：腓四 5 ~ 7 及注

纲要：

壹 谦让宜人

贰 一无挂虑

* * * *

读经：腓立比书四章五至九节。

我们读腓立比书时，要找出推动保罗写作的基本因素是什么，这是很重要的。在三章，推动的因素是需要对付魂和身体。我们看见，保罗在教导圣徒如何对付魂和身体时，说到两班人，就是热中犹太教者和以彼古罗派的人。现在我们来到四章五至九节，找着八个优越的特征。我们需要问，为什么保罗写到这里要提起这些特征。

四章乃是结语。保罗写这结语时，仍然是由那些使他写前三章的因素所推动。他仍在思想这样的事，如借着追求基督而思念相同的事，并且在主里喜乐以享受基督的丰富。在腓立比书前三章，保罗说到经历基督的内里实际。但在四章以前，他并没有说明这实际的外在彰显。我们若享受基督并经历祂，就会有某种内里的实际；这种内里的实际必定产生外在的彰显。在四章五至九节我们找着这内里实际的完满彰显——活基督之生活的完满彰显。

EXCELLENT CHARACTERISTICS
OF THE CHRISTIAN LIFE (1)

* * * *

Scripture and Footnotes: Phil. 4:5-7 and footnotes

Outline:

I. FORBEARANCE

II. WITHOUT ANXIETY

* * * *

Scripture Reading: Phil. 4:5-9

In reading the book of Philippians it is important to find out what are the basic factors which motivated Paul in his writing. In chapter three the motivating factors are the need for the dealing with the soul and with the body. We have seen that Paul referred to two groups of people, the Judaizers and the Epicureans, in giving instructions to the saints concerning how to deal with the soul and with the body. As we come now to 4:5-9, we find eight excellent characteristics. We need to ask why at this point in his writing Paul mentions these characteristics.

Chapter four is a word of conclusion. As he was composing this concluding word, Paul was still motivated by those factors which caused him to write the first three chapters. He was still considering such matters as thinking the same thing by pursuing Christ and rejoicing in the Lord in order to enjoy the riches of Christ. In the first three chapters of Philippians Paul refers to the inner reality of the experience of Christ. But prior to chapter four, he does not give any illustrations of the outer expression of this reality. If we enjoy Christ and experience Him, we shall have a certain inner reality. Such an inward reality invariably issues in an outward expression. In 4:5-9 we find a full expression of this inward reality, a full expression of a life that lives Christ.

在一章二十一节保罗宣告：“在我，活着就是基督。”这句话是保罗内里实际的见证。但活基督之生活的真正彰显是什么？这彰显见于四章五至九节所列的美德。同样的原则，在二章保罗说明基督是我们的榜样。假定我们以被钉死并得高举的基督为我们的榜样，照着这榜样所过生活的彰显会是什么？这彰显就在四章五至九节。关于保罗在三章所说，将万事看作亏损，甚至看作粪土，以赢得基督，也是这样。人若定罪哲学，弃绝文化，抛弃宗教，将这些看作粪土，为要赢得基督，他的生活将会有怎样的彰显？这样的人会过怎样的生活？这生活实际的彰显会是什么？我们要再指出，这彰显乃见于四章五至九节。

虽然腓立比书是简短的一卷书，但推动保罗写这卷书的因素很丰富，也很深奥。在这些信息中，我们努力挖掘腓立比书的深处，并揭示这些因素。这也是我们思考第四章的目的。推动保罗那样写这结语的因素是什么？为什么保罗说到在主里喜乐以后，接着立刻说到谦让宜人和一无挂虑？为什么他继续指出某些美德？为什么这些美德不包括圣别、得胜、和忍耐这样的事？在保罗里面推动他写这结语的基本因素，乃是一个需要，要表明一种活基督，以基督为榜样，将一切宗教、哲学、和文化的事物看作粪土，并享受基督作一切之生活的彰显。保罗有了这个动机，就写了第四章作为这封书信的结语。

本篇信息的题目是“基督徒生活中优越的美德”，但也可称为“活基督之生活的彰显”。后者比前者更深更奥。腓立比书这段话陈明活基督之生活——以基督为榜样，并将万事看作粪土以赢得更多基督之生活——的彰显。

壹 谦让宜人

活基督之生活的彰显，第一面乃是谦让宜人。腓立比四章五节说，“当叫众人知道你们的谦让宜人。”以后我们会看见，第二面是一无挂虑。在活基督的生活里，会有谦

In 1:21 Paul declares, “To me to live is Christ.” This statement is a testimony of Paul’s inner reality. But what is the real expression of a life that lives Christ? This expression is found in the virtues listed in 4:5-9. In the same principle, in chapter two Paul sets forth Christ as our pattern. Suppose we take the crucified and exalted Christ as our pattern. What will be the expression of a life which lives according to this pattern? The expression is in 4:5-9. The same is true with respect to Paul’s word in chapter three concerning counting all things loss, even refuse, in order to gain Christ. What kind of expression will there be in a person’s life if that one condemns philosophy, rejects culture, and renounces religion, counting them as refuse in order to gain Christ? What kind of life will such a person live, and what will be the practical expression of this life? Once again we would point out that the expression is seen in 4:5-9.

Although Philippians is a short book, the factors which motivated the writing of this book are rich and profound. In these messages we have been exercised to dig into the depths of Philippians and bring these factors to light. This is also our purpose in considering chapter four. What was the factor which motivated Paul to write this concluding chapter in the way he did? Why immediately after speaking of rejoicing in the Lord does he go on to speak of forbearance and anxiety? Why does he continue with naming certain virtues, and why do these virtues not include such things as holiness, victory, and patience? The basic factor within Paul motivating him to write this concluding word was the need to show the expression of a life that lives Christ, that takes Christ as the pattern, that counts all religious, philosophical, and cultural things as refuse, and that enjoys Christ as everything. With this as his motivation, Paul composed chapter four as a concluding word to this Epistle.

The title of this message is “Excellent Characteristics of the Christian Life.” But it could be entitled “The Expression of a Life Which Lives Christ.” The latter title is deeper and more profound than the former. This portion of Philippians presents the expression of a life that lives Christ—a life that takes Christ as the pattern and counts all things refuse in order to gain more of Christ.

I. FORBEARANCE

The first aspect of the expression of a life that lives Christ is forbearance. Philippians 4:5 says, “Let your forbearance be known to all men.” Later we shall see that a second aspect is the absence of anxiety. In a life that lives Christ there will be forbearance, but

让宜人，但没有挂虑，没有忧愁。保罗认为谦让宜人和没有挂虑是活基督之生活彰显的头两面。

活基督的生活是平静、安宁、平安、且安静的。反之，风波的生活是活撒但的生活。谦让宜人是安宁生活最重要的元素。谦让宜人是待人合理，体谅，顾到别人，不严格要求合法的权利。我们若要过平静的生活，就必须谦让宜人。

谦让宜人包括忍耐和适度，但还不只这些。你若谦让宜人，就不会与人争辩，与人争斗，或与人争论。你也许有许多可说的，但你对待别人忍耐并适度，被惹动或激怒时也不会说什么以回应。

假定一班姊妹住在一起。最宝贵的姊妹将是最谦让宜人的姊妹。难处发生时，她会平静、安静。即使别人得罪她，她也不会报复。然而，缺乏谦让宜人的姊妹被得罪时，也许很容易反应。她们的生活里没有平静，没有安宁，没有适度。正确的基督徒生活是平静的生活。过这样的生活，意思是我们不与人争辩，或与人争斗。

谦让宜人与私图好争、贪图虚荣这两件保罗所提消极的事相对。谦让宜人也与发怨言、起争论相对。有些圣徒一直私图好争、贪图虚荣，而有些人常常发怨言、起争论。每当我们私图好争、贪图虚荣、发怨言、起争论的时候，就没有平静，没有安宁，没有谦让宜人。

我从经历中已学到，活基督之生活的第一面是安宁。我们若活基督，就不会与别人争辩。我们会知道，甚至平静的话在什么时候说才合宜；即使是平静的话，若在不当的时候说出来，也能助长争辩。有人得罪你，你若立即回答，你的话不会是谦让宜人的话。有人对你生气，最好不要说什么。要操练谦让宜人，并等候适当的时候说平静的话。已婚的弟兄姊妹实行这点尤其重要。你的丈夫或妻子若好争辩，要谨慎你说话的方式；甚至不要大声呼求主，这可能是智慧的，因为大声呼求主也可能激起麻烦。你外面不要说话，要使自己平静，里面呼求主，一直等到情况安宁才说。

no anxiety, no worry. Paul considers forbearance and the lack of anxiety as the first two aspects of the expression of a life that lives Christ.

A life that lives Christ is calm, tranquil, peaceful, and quiet. A life of turmoil, on the contrary, is a life that lives Satan. Forbearance is the most important element of a tranquil life. Forbearance is reasonableness and consideration in dealing with others. To have forbearance is to deal with others without strictness of legal right. If we would live a calm life, we must have forbearance.

Forbearance includes patience and moderation, but goes beyond them. If you have forbearance, you will not argue with others, fight with them, or debate with them. You may have a great deal to say, but you will have patience and moderation in dealing with others and will not say anything in response to provocation or irritation.

Suppose a group of sisters live together. The most precious sister will be the one who is the most forbearing. When difficulties arise, she will be calm and quiet. Even if others offend her, she will not retaliate. Sisters who lack forbearance, however, may easily react when they are offended. In their living there is no calm, no tranquility, no moderation. A proper Christian life is a life of calm. To live such a life means that we do not argue with people or fight with them.

Forbearance is versus rivalry and vainglory, two negative things mentioned by Paul. Forbearance is also opposed to murmurings and reasonings. Some saints are given to the pursuit of rivalry and vainglory, whereas others are given to murmurings and reasonings. Whenever we have rivalry, vainglory, murmurings, and reasonings, there is no calm, no tranquility, no forbearance.

From my experience I have learned that the first aspect of a life which lives Christ is tranquility. If we live Christ, we shall not argue with others. We shall know what is the right time to speak even a calm word. Even a calm statement made at the wrong time can contribute to an argument. If you reply as soon as someone offends you, your word will not be one of forbearance. If someone is angry with you, it is best not to say anything. Exercise forbearance and wait for the right time to utter a calm word. It is especially important for married brothers and sisters to practice this. If your husband or wife is argumentative, be careful about the way you speak. It may be wise not even to call on the Lord aloud. Such a calling may stir up trouble. Instead of speaking outwardly, calm yourself, call on the Lord inwardly, and wait until the situation is tranquil before you say anything.

教导这点很容易，但实行相当困难。这样的生活需要恩典。一个弟兄的妻子对他生气时，他非常容易被激动。他也许怒发冲冠，他的情感也许沸腾。这样的時候，要平静、安宁极其困难。为此，我们需要主的恩典。要在这样的情况里谦让宜人，需要许多恩典。但我们若靠主的恩典操练平静，气氛至终会成为安宁的；然后才是合式说平静的話的時候。

我一直不明白，为什么保罗在前三章说了这样深奥的事以后，在四章五节却说，“当叫众人知道你们的谦让宜人。”与保罗已经说过的相比，谦让宜人似乎是次要的事。然而，谦让宜人乃是非常实际的试验我们是否活基督。

在四章五节保罗又说，“主是近的。”许多读腓立比书的人认为这是说到主来。我不说这一点不是说到主来；然而，我信这主要的不是说到祂来。反之，这主要的是说到主与我们同在。主是近的；祂与我们同在。当我们活祂，以祂为我们的榜样，并将万事看作亏损以赢得祂，我们就觉得祂与我们同在。祂在空间和时间上都是近的。就空间说，主对我们是近的，是很便当的帮助；就时间说，主与我们是近的，不久就要来。主既是近的，我们何需受到困扰并激动？

我们活基督，知道祂是近的，就当叫别人知道我们的谦让宜人，我们的适度。我再说，这是活基督之生活彰显的第一面。要确信每当你活基督的时候，就会表现出这样的谦让宜人，这样适度和安宁的态度。但你私图好争、贪图虚荣、或发怨言、起争论时，就不是这样谦让宜人。缺少谦让宜人，证明你没有活基督。我们活基督的第一个试验，就是我们是否谦让宜人。

保罗无意象孔子那样教导我们忍耐并忍受艰难。推动他写这些经文的因素，是他渴望表明一种活基督之生活的彰显。因此，在四章五至九节，我们看见活基督之生活的一幅图画。我们若活基督，就当叫众人知道我们的谦让宜人。他们该看见我们是平静、安宁并适度的，没有一事能搅扰我们内里的平静。然而，我们不平静时，必定不在基督里。那么在我们的经历中，主就不是近的。我们也许没有平静，

It is easy to teach this, but it is quite difficult to practice it. To live in this way requires grace. When a brother's wife is angry with him, it is very easy for him to be stirred up. He may bristle with anger, and his emotions may boil over. At such a time it is extremely difficult to calm down and be tranquil. For this, we need the Lord's grace. It takes much grace to be forbearing in this kind of situation. But if we exercise to be calm by the Lord's grace, the atmosphere will eventually become tranquil. Then there will come a proper time to speak a calm word.

I have wondered why after covering such profound matters in the first three chapters, Paul says in 4:5, "Let your forbearance be known to all men." Compared with what Paul has already covered, forbearance seems to be a secondary matter. However, in a very practical way, forbearance is a test of whether or not we live Christ.

In 4:5 Paul also says, "The Lord is near." Many readers of Philippians take this as a reference to the Lord's coming. I do not say that this does not refer at all to the coming of the Lord; however, I believe that it does not mainly refer to His coming. On the contrary, it refers primarily to the Lord's presence with us. The Lord is near; He is with us. When we live Him, taking Him as our pattern and counting all things loss in order to gain Him, we sense that He is present with us. He is near both in space and in time. In space, He is close to us, ready to help; in time, He is at hand, coming soon. Since the Lord is near, what need is there for us to be troubled and stirred up?

When we live Christ, knowing that He is near, we should let others know our forbearance, our moderation. Again I say, this is the first aspect of the expression of a life which lives Christ. Be assured that whenever you live Christ, you will show forth such a forbearance, such a moderate and tranquil attitude. But when you are striving in rivalry for vainglory or when you are murmuring or reasoning, you do not have this forbearance. This lack of forbearance proves that you are not living Christ. The first test of our living Christ is whether or not we express forbearance.

Paul had no intention to be like Confucius in teaching us to be patient and to bear difficulties. The factor which motivated him to write these verses was his desire to show the expression of a life that lives Christ. Thus, in 4:5-9 we see a picture of a life that lives Christ. If we are living Christ, we should let others know our forbearance. They should see that we are calm, tranquil, and moderate and that nothing can disturb our inward calm. However, when we are not calm, we surely are not in Christ. Then in our experience the Lord is not near. Instead of calm, we may have anxiety, which

倒有破坏我们安宁，并使我们失去内里平安的挂虑。每当我们失去安宁的时候，就无法活基督。我们不可能与别人争斗或争辩，同时又活基督。活基督需要绝对的安宁，绝对的平静。

贰 一无挂虑

在六节保罗接着说，“应当一无挂虑。”我们听见坏消息，往往就会担忧而陷入挂虑。挂虑暗中破坏活基督的生活。我们不该挂虑，只要凡事借着祷告、祈求，带着感谢，将我们所要的告诉神。这样，神的平安，必在基督耶稣里，保卫我们的心怀意念。（腓四7。）这样，神的平安拯救我们脱离忧愁和挂虑。保罗这里的话证明，我们照着经历对这些经文的解释是正确的。免于挂虑，目的是为着使我们平静、安宁。

在六节保罗嘱咐我们：“凡事借着祷告、祈求，带着感谢，将你们所要的告诉神。”“凡事”指每天临到我们的许多不同的事。在主的祝福之下，许多积极的事发生，使我们听见好消息；然而，我们有时也经历消极的事，听见坏消息。虽然如此，我们该凡事借着祷告、祈求，带着感谢，将我们所要的告诉神。祷告是一般的，带着敬拜和交通的成分；祈求专一的，为着特殊的需要。要注意保罗是说“带着感谢”，不是说“和感谢”。这指明我们的祷告和祈求，都该带着对主的感谢。

保罗说，“将你们所要的告诉神，”这似乎很容易领会。但我们不该将这话视为理所当然，以为我们领会了。我花了相当的时间研读“告诉神”这句话。这里直译是给神知道。“给”，原文常译为“与…同在”，（约一1，可九19，林后五8，约壹一2，）表示向前的动作，有活的联合并交往之意，含示交通。因此，这里告诉神的意义，乃是在与神的交通中。我们应当在这样的交通里，在这样的联合并交往里，将我们所要的告诉神。这需要我们祷告接触神。

我们向神的祷告，其中必须有敬拜和交通的成分，也必须有为着特殊需要的祈求。即使我们没有特殊的需要，我

destroys our tranquility and causes us to lose the inward peace. Whenever we lose our tranquility, we are unable to live Christ. It is not possible to fight with others or to argue and at the same time to live Christ. Living Christ requires absolute tranquility, absolute calm.

II. WITHOUT ANXIETY

In verse 6 Paul goes on to say, “In nothing be anxious.” Often when we hear bad news, we worry and fall into anxiety. Anxiety undermines the living of Christ. Instead of being anxious, in everything by prayer and petition with thanksgiving we should make our requests known to God. Then the peace of God will guard our hearts and thoughts in Christ Jesus (v. 7). The peace of God saves us from worry and anxiety. Paul’s word here proves that our interpretation of these verses according to our experience is correct. Being free from anxiety is for the purpose of keeping us calm and tranquil.

In verse 6 Paul charges us “in everything, by prayer and petition with thanksgiving, let your requests be made known to God.” The words “in everything” refer to the many different things which happen to us day by day. Under the Lord’s blessing, many positive things happen, and we hear good news. However, we also experience negative things and hear bad news. Nevertheless, in everything by prayer and petition with thanksgiving, we should make our requests known to God. Prayer is general with the essence of worship and fellowship; petition is special for particular needs. Notice that Paul says “with thanksgiving,” not “and thanksgiving.” This indicates that both our prayer and petition should be accompanied by thanksgiving to the Lord.

It may seem easy to understand Paul’s word, “Let your requests be made known to God.” But we should not take this word for granted, assuming that we understand it. I have spent considerable time studying the phrase “to God.” It may also be rendered “before God” or “in the presence of God.” The Greek preposition is *pros*, often translated “with” (John 1:1; Mark 9:19; 2 Cor. 5:8; 1 Cor. 16:6; 1 John 1:2). It denotes motion towards, in the sense of a living union and communion, implying fellowship. Hence, the force of “to God” here is in fellowship with God. We should let our requests be made known to God in such a fellowship, in such a union and communion. This requires that we pray to contact God.

In our prayer to God there must be the essence of worship and fellowship, and also petitions for particular needs. Even if we do not have specific needs, we still need a

们每天仍需要一段祷告的时间，以敬拜主，并与祂有交通。我们在祷告中敬拜主，并与祂有交通，就享受与祂的来往，并实行与祂生机的联合。

实行与主生机的联合，结果乃是神的平安在基督耶稣里，保卫我们的心怀意念。（腓四 7。）神的平安实际上就是平安的神自己，（9，）借着我们祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑。（约十六 33。）

坏消息或艰难的环境，也许使我们忧愁或挂虑。我们祷告，实行与神来往，并享受与祂生机的联合时，就化解这挂虑。自然而然，甚至不知不觉，神的平安就灌输到我们里面的人里。这灌输的平安抗拒苦恼，化解挂虑。从经历我们知道，借着祷告，神的平安注入我们里面，我们就得以化解挂虑。有神的平安抗拒我们的苦恼，意思不是苦恼会消失；苦恼仍在，但我们能抗拒。不但如此，挂虑的毒素仍在我们里面，但我们能化解—借着我们在祷告中与神交通，神的平安就灌输到我们这人里面，化解挂虑。我们享受神作我们的平安，我们里面就平静下来。

在腓立比四章七节保罗说，神的平安必在基督耶稣里，保卫我们的心怀意念。“保卫”也可译作“守卫”。平安的神在基督里，在我们的心怀意念前巡查或守卫，保守我们平静安宁。心怀是源头，意念是发出。神的平安保卫我们的心怀和意念。这就是说，神的平安在基督耶稣里，象来回走动的守卫一样，在我们的心怀意念前巡查。神的平安在我们里面的人里这样巡查，就保守我们平静安宁。即使我们有许多苦恼，许多挂虑，也没有一事会搅扰我们。这不是仅仅教训，乃是符合我们经历的话。从经历我们知道，神注入我们里面的平安，保守我们平静。

对人我们需要五节所提的谦让宜人，对神我们需要保罗在六至七节所说的交通。谦让宜人和交通是活基督之生活彰显的主要两面，使我们里面保持宁静。这样我们就会成为安宁的人。然而，这不是说，没有消极的事会临到我们。这乃是说，我们不需要被消极的事搅扰。不

time of prayer day by day to worship the Lord and have fellowship with Him. As we worship the Lord and have fellowship with Him in prayer, we enjoy communion with Him and practice the organic union with Him.

The issue, the result, of practicing the organic union with the Lord is that the peace of God guards our hearts and thoughts in Christ Jesus (v. 7). The peace of God is actually God as peace (v. 9), infused into us through our fellowship with Him by prayer. This peace is the counterpoise of troubles and the antidote to anxiety (John 16:33).

Bad news or difficult situations may cause us to worry or to be anxious. We find the antidote to this anxiety when we pray, practice communion with God, and enjoy the organic union. Then spontaneously, even unconsciously, the peace of God is transfused into our inner being. This transfused peace becomes the counterpoise of trouble and becomes the antidote to anxiety. From experience we know that through prayer we receive this antidote to anxiety when the peace of God is infused into us. Having the peace of God as the counterpoise to our troubles does not mean that the troubles will disappear. The troubles remain, but we have a counterpoise. Furthermore, the poison of anxiety is still within us, but we have an antidote—the peace of God transfused into our being through our fellowship with God in prayer. When we enjoy God as our peace, we are made calm within.

In verse 7 Paul says that the peace of God will guard our hearts and our thoughts in Christ Jesus. The Greek word rendered “guard” may also be rendered “mount guard over.” The God of peace patrols or stands guard before our hearts and thoughts in Christ. The heart is the source, and the thoughts are the issue. The peace of God guards both our hearts and our thoughts. This means that in Christ Jesus the peace of God patrols as a guard who goes back and forth before our hearts and our thoughts. The peace of God which patrols within our inner being in such a way keeps us calm and tranquil. Even though we may have many troubles and much anxiety, nothing will disturb us. This is not a mere teaching, but a word which corresponds to our experience. From experience we know that the peace of God infused into us keeps us calm.

Toward man we need the forbearance mentioned in verse 5, and with God we need the fellowship to which Paul refers in verses 6 and 7. As two leading aspects of the expression of a life that lives Christ, forbearance and fellowship cause us to remain calm inwardly. In this way we shall become a tranquil people. This does not mean, however, that nothing negative will happen to us. Rather, it means that we need not be

要抱怨你生活的环境。要活基督！你活基督的第一个彰显，将是谦让宜人。

说我们该谦让宜人并免于挂虑，意思不是我们每天只会接到好消息。撒但常常会送给我们坏消息。但我们不需要被这些坏消息困扰，因我们里面有神的平安，就是神自己作平安，保卫我们里面的感觉。然而，我们若要经历神这平安，就需要祷告，并与神有交通。

在四章五至七节，除了谦让宜人和一无挂虑之外，保罗没有提起第三件事。他单单指出活基督之生活重要的两面——我们谦让宜人，却一无挂虑。我们谦让宜人并免于挂虑，就保持安宁，并在平静的气氛里。然后我们就能活基督，并对基督有完满的享受。

disturbed by negative things. Do not complain about your living situation. Live Christ! The first expression of your living of Christ will be forbearance.

To say that we should be forbearing and free of anxiety does not mean that every day we shall receive only good news. Quite often Satan will send us bad news. But we need not be troubled by this bad news, for we have the peace of God, God Himself as peace, within us, guarding our inner feelings. However, if we would experience this peace of God, we need to pray and have fellowship with God.

In 4:5-7 Paul does not mention a third thing apart from forbearance and not having anxiety. Instead, he simply points out two important aspects of a life that lives Christ—that we have forbearance, but no anxiety. When we are forbearing and free from anxiety, we are kept tranquil and in a calm atmosphere. Then we can live Christ and have the full enjoyment of Christ.

第二十八篇

基督徒生活中 优越的美德（二）

* * * *

经文及注解：腓四 8 ～ 9 及注

纲要：

叁 末了的话

一 凡是真实的

二 凡是庄重的

三 凡是公义的

四 凡是纯洁的

五 凡是可爱的

六 凡是有美名的

七 若有什么德行，若有什么称赞

肆 在使徒身上所学习的、所领受的、

所听见的、所看见的

* * * *

读经：腓立比书四章五至九节。

在前一篇信息里，我们开始来看基督徒生活中某些优越的美德；我们指出，腓立比四章五至九节有活基督之生活的彰显。从五至六节我们看见，这样的生活展现了谦让宜人，却一无挂虑。在本篇信息中，就是前一篇的延续，我们要往前看活基督之生活管治的六方面。

叁 末了的话

Message 28

EXCELLENT CHARACTERISTICS OF THE CHRISTIAN LIFE (2)

* * * *

Scripture and Footnotes: Phil. 4:8-9 and footnotes

Outline:

III. THE REST

A. Whatever is True

B. Whatever Is Honorable

C. Whatever Is Righteous

D. Whatever Is Pure

E. Whatever Is Lovely

F. Whatever Is Well-Spoken Of

G. If Any Virtue and Any Praise

IV. THE THINGS LEARNED, RECEIVED,

HEARD, AND SEEN IN THE APOSTLE

* * * *

Scripture Reading: Phil. 4:5-9

In the foregoing message we began to consider certain excellent characteristics of the Christian life, pointing out that in 4:5-9 we have the expression of a life that lives Christ. From verses 5 and 6 we saw that such a life exhibits forbearance, but has no anxiety. In this message, a continuation of the preceding one, we shall go on to see six governing aspects of a life that lives Christ.

III. THE REST

保罗在八节给我们这些管治的方面：“末了的话，弟兄们，凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有什么德行，若有什么称赞，这些事你们都要思念。”

一 凡是真实的

活基督之生活管治的第一方面是“凡是真实的”。这里的真实一辞，意思是道德上的，不仅仅是事情上的。在活基督之生活的彰显中，不能有虚假，不能有说谎。我们所作或所说的一切，都必须是真实的。没有一个活基督的人该有任何虚假的作法。彰显基督的生活乃是真实的生活。

二 凡是庄重的

第二方面是“凡是庄重的”。庄重的原文意可敬的，值得尊敬的，高贵的，端庄的，（提前三 8，11，多二 2，）含尊严意，能激发并引起人的敬意。活基督的生活将会是庄重的、高贵的、端庄的、稳重的、有分量的、并尊严的。

我们不该以为只有较年长的人才应当有分量。所有的年轻人，甚至十几岁的少年人，也该有尊严。甚至初中的年轻弟兄也该有尊严，因为有神在他里面。他是盛装神的器皿，神是他的价值、分量和尊严。

有尊严不是行动表现得很显要，乃是活神。装钻戒的宝盒很高贵，不是因着盒子本身，乃是因着钻石。使盒子显得高贵的，是盒子里的钻石。同样，我们是盛装基督的器皿。我们若活祂，就会有真实的尊严。别人看见我们带有这样的尊严，就会对我们有很深的敬意。庄重一辞的原文所含示的尊严，总是激发由衷的敬意。这尊严是活基督之生活管治的第二方面。

三 凡是公义的

在八节保罗也说到“凡是公义的”。这指在神和人面前是对的（不是指正直的）。行对的事，是与活基督有关之管治的另一面。

四 凡是纯洁的

Paul gives us these governing aspects in verse 8: “For the rest, brothers, whatever is true, whatever is honorable, whatever is righteous, whatever is pure, whatever is lovely, whatever is well-spoken of, if there is any virtue and if any praise, take account of these things.”

A. Whatever is True

The first governing aspect of a life that lives Christ is “whatever is true.” The word true here means truthful ethically, not merely true in matter of fact. In the expression of a life that lives Christ there can be no falsehood, no lying. Everything we do or say must be truthful. No one who lives Christ should practice falsehood of any kind. A life that is the expression of Christ is a truthful one.

B. Whatever Is Honorable

The second aspect is “whatever is honorable.” The Greek word rendered honorable means venerable, worthy of reverence, noble, grave (1 Tim. 3:8, 11; Titus 2:2), implying the idea of dignity, which inspires and invites reverence. A life that lives Christ will be honorable, noble, grave, solid, weighty, and dignified.

We should not think that only older people should be weighty. All the young people, even the teen-agers, should also have dignity. Even a young brother in junior high school should have dignity, for he has God within him. He is a vessel containing God as his worth, weight, and dignity.

To have dignity is not to act important; it is to live God. A jewelry box containing a diamond ring has dignity not because of the box itself, but because of the diamond. It is the diamond in the box which gives dignity to the box. In like manner, we are a vessel containing Christ. If we live Him, we shall have true dignity. When others see us bearing such a dignity, they will have a deep respect for us. The dignity implied in the Greek word for honorable always inspires a profound respect. This dignity is the second governing aspect of the expression of a life that lives Christ.

C. Whatever Is Righteous

In verse 8 Paul also speaks of “whatever is righteous.” This refers to what is right (not just) before God and man. Doing what is right is another governing aspect related to the living of Christ.

D. Whatever Is Pure

在“凡是纯洁的”这短句里的“纯洁”一辞，意思是在意愿和行动上是单纯的，毫无掺杂。这样的纯洁就是没有装假。纯洁也是活基督之生活管治的一方面。

五 凡是可爱的

这样的生活管治还有一方面：“凡是可爱的”。“可爱的”这辞意思是令人爱的，合人意的，令人喜爱的。

六 凡是有美名的

保罗接着提到“凡是有美名的”。这意思是凡是有好名声的，吸引人的，动人的，亲切的。

在八节保罗没有提到恩慈、忍耐或圣别。他反而提到六项，是活基督之生活管治的六方面。我们若活基督，我们的生活必定会彰显这几方面。在我们的生活里就不会有虚假、松散或轻率。反之，我们的生活将是庄重的、纯洁的、公义的、可爱的、并有美名的。在许许多多基督徒的德行中，保罗挑选了这六样，作为管治的六方面。

在这里我要指出，所有人性的美德都是神所造的。照着创世记一章二十六节，我们是照着神的形像造的。我们人性的美德是受造的器皿，盛装神圣的美德，正如手套是照着手的形像造的，以盛装手。圣经启示神的像就是基督。（西一 15，林后四 4。）所以，说人是照着神的形像造的，意思是他是照着基督的形状造的。人照着基督被造，使他能盛装基督并彰显祂。手套是照着手的样式设计的，使它能盛装手。同样，人是神所设计的，带有基督的样式。当基督进到人里面，那人就成为盛装基督的器皿。

罗马九章指明我们是器皿，盛装神的荣耀。神的荣耀指神的彰显，这彰显就是基督。人性的美德如真实、尊严、纯洁和可爱，都是人这器皿的各方面，以盛装基督作实际。

基于保罗的话：“在我，活着就是基督，”（腓一 21，）我们能正确的说，四章八节的美德是活基督之生活彰显的各

The word pure in the expression “whatever is pure” means single in intention and action, without any mixture. To be pure in this way is to have no pretense. Purity is also a governing aspect of the life that lives Christ.

E. Whatever Is Lovely

Yet another governing aspect of such a life is “whatever is lovely.” The word “lovely” means “lovable, agreeable, endearing.”

F. Whatever Is Well-Spoken Of

Next Paul goes on to mention “whatever is well-spoken of.” This means whatever is of good repute, renowned, attractive, winning, and gracious. The Greek word means “sounding well.”

In verse 8 Paul does not mention kindness, patience, or holiness. Instead, he mentions six items which are governing aspects of a life that lives Christ. If we live Christ, we shall surely have a life that is an expression of all these aspects. In our living there will be no falsehood, looseness, or lightness. Instead, our living will be honorable, pure, right, lovely, and well-spoken of. Of the many, many Christian virtues, Paul selected these six as governing aspects.

Here I wish to point out that all human virtues were created by God. According to Genesis 1:26, we were made in God’s image. Our human virtues are a vessel made to contain the divine virtues, just as a glove is made in the image of a hand to contain the hand. The Bible reveals that the image of God is Christ (Col. 1:15; 2 Cor. 4:4). Therefore, to say that man was made in the image of God means that he was made according to the form of Christ. Man was created according to Christ so that he could contain Christ and express Him. A glove is designed in the pattern of a hand so that it can contain the hand. Likewise, man was designed by God to bear the pattern of Christ. When Christ comes into a person, that person becomes a vessel containing Christ.

Romans 9 indicates that we are vessels to contain the glory of God. The glory of God denotes the expression of God, and this expression is Christ. Human virtues such as truthfulness, dignity, purity, and loveliness are all aspects of man as a vessel to contain Christ as the reality.

On the basis of Paul’s word, “To me to live is Christ” (1:21), we can rightly say that the virtues in 4:8 are aspects of the expression of a life that lives Christ. Since Paul

方面。既然保罗自己活基督，他当然不会嘱咐圣徒活别的事物而不活基督。所以，他在四章八节所提的美德，必是保罗和其他圣徒所活之实际的彰显。这实际就是基督自己。

不但如此，在二章我们看见基督是榜样，在三章我们看见追求基督以赢得祂。保罗为要赢得基督，就将基督以外的万事看作粪土。那么，在四章他怎么可能高举属人的美德？这又指明这章里的美德不是基督自己以外的事物。这些美德必是信徒所活之基督的彰显。

我们若仔细思想四章八节所列的美德，就必须承认我们在自己里面无法过这样的生活。孔子的伦常教训非常高，却不如保罗在腓立比书这里的教导。我研读过儒家的著作“大学”，但这无法与保罗所提的美德相比。在我们自己里面，的确不可能有这样的生活，带着这样的彰显。所以，我们必须往前到四章十三节，那里保罗说，“我在那加我能力者的里面，凡事都能作。”四章八节所有的美德，都是基督的彰显；保罗在祂里面凡事都能作。基于腓立比书的全文，我们能说四章八节的六项美德是活基督的彰显。这些不是仅仅属人的美德，甚至不是照着孔子的教训所发展的美德。这些美德是我们所活之基督的彰显。

七 若有什么德行，若有什么称赞

到四章八节末了，保罗改变他的措辞，并且说，“若有什么德行，若有什么称赞。”德行，原文意优越，即道德的能力，表现在有活力的行动上。称赞指值得称赞的事，是伴同着德行的。头六项归类为“凡是”，末二项归类为“若有什么”，指明末二项是前六项的总纲；前六项，每项都有一些德行或优越，都有值得称赞的。

德行和称赞不是附加的两方面，乃是已经提过的六方面的价值。德行是一般的说法，而不是专一的方面。在真实、庄重、纯洁、可爱、公义、以及有美名里面，都有德行。称赞的原则也是这样：在基督徒生活的这六方面，都有值得称赞的事。

himself lived Christ, he certainly would not charge the saints to live something else instead of Christ. Therefore, the virtues he mentions in 4:8 must be the expression of the reality lived by Paul and by other saints. This reality is Christ Himself.

Furthermore, in chapter two we see Christ as the pattern, and in chapter three, the pursuing of Christ with a view to gaining Him. In order to gain Christ, Paul counted all other things as refuse. How then could he exalt human virtues in chapter four? This is another indication that the virtues in this chapter are not something apart from Christ Himself. Rather, these virtues must be the very expression of the Christ lived by the believers.

If we consider carefully the virtues listed in 4:8, we shall have to confess that there is no way for us to live such a life in ourselves. The ethical teachings of Confucius are very high, but they are inferior to Paul's instructions here in Philippians. I studied Confucius' writing entitled The Highest Learning, but it cannot compare to the virtues mentioned by Paul. In ourselves it surely is impossible to have such a life with such an expression. Therefore, we must go on to 4:13, where Paul says, "I can do all things in Him who empowers me." All the virtues in 4:8 are the expression of the very Christ in whom Paul could do everything. Based on the whole context of the book of Philippians, we can say that the six virtues in 4:8 are the expression of the living of Christ. These are not mere human virtues, not even the virtues developed according to the teachings of Confucius. These virtues are the expression of the very Christ whom we live.

G. If Any Virtue and Any Praise

Toward the end of 4:8 Paul changes his expression and says, "If there is any virtue and if any praise." The Greek word for virtue here means excellence, that is, ethical energy exhibited in vigorous action. Praise refers to things worthy of praise, as the companion of virtue. The first six items are categorized as "whatever is"; the last two are categorized as "if any." This indicates that the last two are a summing up of the six foregoing items, in all of which are some virtue or excellence and something worthy of praise.

Virtue and praise are not two additional aspects, but values of the six aspects already mentioned. Virtue is a general term rather than a specific aspect. There is virtue in truthfulness, dignity, purity, loveliness, rightness, and being well spoken of. The principle is the same with praise: there is something worthy of praise in all these six aspects of the Christian life.

活基督之生活的彰显何等优越！八节里的六方面的确是基督徒生活中优越的美德。真实、庄重、公义、纯洁、可爱、以及有美名，乃是优越的。在这些优越的方面，每一方面都有某种德行，和值得称赞的事。这些事我们都该思念；就是说，我们该思想、沉思、考虑这些事。

肆 在使徒身上所学习的、 所领受的、所听见的、所看见的

在九节保罗下结论：“你们在我身上所学习的、所领受的、所听见的、所看见的，这些事你们都要去行。”信徒不但该思念八节所说的，也该实行在使徒身上所学习、领受、听见并看见的。毫无疑问，保罗所过的生活，乃是彰显八节所列的各方面。因此，信徒在他身上学习、领受、听见、看见了一些事。为这缘故，保罗嘱咐他们在实行这些事上跟随他。

九节结束于“平安的神就必与你们同在”的话。这是祝福，也是应许。平安的神乃是八至九节所说一切事的源头。借着与祂交通，并有祂与我们同在，这一切德行就要产生在我们的生活中。

保罗在七节说到神的平安，在八节说到平安的神。他首先说神的平安必保卫我们的心怀意念，然后说平安的神自己必与我们同在。事实上，神的平安与平安的神乃是一。神与我们同在，平安也就与我们同在。我们所享受真实的平安，乃是神自己。享受平安之神的路，是借着祷告与祂有交通。

我们若没有腓立比四章这些关于活基督之生活彰显的经文，就不知道这是怎样的生活。这样生活的榜样是主耶稣在地上生活的那些年间所建立的。你若仔细读四福音，就会看见主完全在宗教、文化、和哲学以外过生活。除了主耶稣以外，没有另一个人的生活是这样纯洁，这样不受宗教、文化、和哲学的影响。主在祂的生活中完全被父占有。祂一点也不受宗教、文化、哲学、习惯、风俗、和传统的元素霸占。在祂的魂里——在祂的心思、情感和意志里，宗教、文化、和哲学都没有地位。祂里面的全人被父神管理。

How excellent is the expression of the life that lives Christ! The six aspects in verse 8 certainly are excellent characteristics of the Christian life. It is excellent to be truthful, honorable, right, pure, lovely, and of good report. In each of these excellent aspects there is some virtue and something worthy of praise. We should “take account of these things”; that is, we should think on them, ponder them, consider them.

IV. THE THINGS LEARNED, RECEIVED, HEARD, AND SEEN IN THE APOSTLE

In verse 9 Paul concludes, “The things which you have also learned and received and heard and seen in me, practice these things.” Not only should the believers think on the things mentioned in verse 8; they should also practice the things which they have learned, received, heard, and seen in the apostle. To be sure, Paul lived in such a way as to express all the aspects listed in verse 8. Hence, the believers had learned of him, had received from him, had heard of him, and had seen certain things in him. For this reason, Paul charged them to follow him in practicing these things.

Verse 9 closes with the word, “And the God of peace shall be with you.” This is both a blessing and a promise. The God of peace is the source of all the things mentioned in verses 8 and 9. By fellowshiping with Him and having Him with us, all these virtues will issue forth in our life.

In verse 7 Paul speaks of the peace of God, and in verse 9, of the God of peace. First he says that the peace of God will guard our hearts and thoughts, then that the God of peace Himself will be with us. Actually the peace of God and the God of peace are one. When God is with us, peace is with us also. The genuine peace we enjoy is God Himself. The way to enjoy the God of peace is by praying to have fellowship with Him.

If we did not have these verses in Philippians 4 concerning the expression of a life that lives Christ, we would not know what kind of life this is. The pattern of such a life was established by the Lord Jesus during the years He lived on earth. If you read the four Gospels carefully, you will see that the Lord lived a life absolutely outside religion, culture, and philosophy. Apart from the Lord Jesus, there has not been another person whose life was so pure and so free from the influence of religion, culture, and philosophy. In His living the Lord was wholly occupied by the Father. He was not occupied in the least by the elements of religion, culture, philosophy, habit, custom, and tradition. In His soul—in His mind, emotion, and will—there was no place for religion, culture, and philosophy. His

所以，主能过一种不受宗教、文化、和哲学事物影响的生活。祂的生活是神圣生命的完全彰显。因这缘故祂能说，“人看见了我，就是看见了父，”（约十四 9，）并且“我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事”。（10。）主耶稣在地上的生活中，活父并彰显祂。

我要鼓励你们在这光中再读一遍四福音。福音书说到一种生活，就是主耶稣的生活，是纯粹、完全被父神占有的。主耶稣说话时，就把父神说出来。主耶稣无论作什么，都是父某一属性的彰显。主从未彰显任何宗教、文化、或哲学的事物。祂没有活出习惯、风俗和传统。祂乃是被父占有，活父，并彰显父。

主耶稣的生活为我们立了榜样。我们若照着这榜样生活，就会将一切宗教、文化、和哲学的事物看作亏损，甚至看作粪土。不但如此，我们也会将习惯、风俗、和传统的事物看作亏损，使我们完全被基督占有。然后我们每天所活出的，都会是基督，也单单是基督。

多年前，我和许多其他的基督徒一样，认为腓立比四章五至九节不过是关于伦常和行为的劝勉。我听过有人把这些经文当作伦常道德来讲道。甚至不信的人也喜欢引用保罗的话。保罗的话实在美妙，远胜于孔子或苏格拉底所说的。然而，甚至我年轻时，听见别人引用这些经文，想要仅仅将其应用作伦常或行为准则，我里面深处就感到困扰。但许多年后，我才对这些经文有正确的领会。

有一天主向我指出，四章五至九节所有的是活基督之生活的彰显。照着腓立比书的全文，这些经文必须这样解释。我们曾指出，在一章二十一节保罗说，“在我，活着就是基督。”在二章他接着陈明基督是我们的榜样。然后照着三章，我们看见我们必须将万事看作亏损和粪土，使我们达到目标，并赢得基督到极点。最终，到这封书信的末了，保罗见证他在那加他能力者的里面，凡事都能作。但在保罗所说追求基督和他所说得着基督加他能力之间，

entire inner being had been taken over by God the Father. Therefore, the Lord could live a life that was free of the influence of religious, cultural, and philosophical things. His life was the full expression of the divine life. This was the reason He could say, “He who has seen Me has seen the Father” (John 14:9), and, “The words which I speak to you, I do not speak from Myself; but the Father who abides in Me, He does His works” (John 14:10). In His living on earth, the Lord Jesus lived the Father and expressed Him.

I would encourage you to read through the four Gospels once again under this light. The Gospels speak of a life, the living of the Lord Jesus, which was occupied purely and entirely by God the Father. When the Lord Jesus spoke, God the Father was spoken forth. Whatever the Lord Jesus did was the expression of a certain attribute of the Father. The Lord never expressed anything of religion, culture, or philosophy. He did not live out habits, customs, and traditions. Rather, He was occupied by the Father, lived the Father, and expressed the Father.

The life of the Lord Jesus has set up a pattern for us. If we live according to this pattern, we shall count as loss, even as refuse, all religious, cultural, and philosophical things. Furthermore, we shall count as loss the things of habit, custom, and tradition so that we may be fully occupied by Christ. Then whatever we live out day by day will be Christ and Christ alone.

Years ago, along with many other Christians, I considered Philippians 4:5-9 simply as an exhortation regarding ethics and behavior. I heard sermons on these verses which treated them in an ethical way. Even unbelievers quote Paul’s word favorably. Paul’s word surely is marvelous, far better than anything spoken by Confucius or Socrates. However, even when I was young, I was troubled deep within when I heard others quoting these verses with the intention of applying them merely as ethics or principles of behavior. But only after many years did I gain the proper understanding of these verses.

One day the Lord pointed out to me that what we have in 4:5-9 is the expression of a life that lives Christ. According to the context of the book of Philippians as a whole, these verses must be interpreted in such a way. As we have pointed out, in 1:21 Paul says, “To live is Christ.” In chapter two he goes on to present Christ as our pattern. Then according to chapter three, we see that we must count all things loss and as refuse that we may reach the goal and gain Christ to the uttermost. Finally, toward the end of this Epistle, Paul testifies that he can do all things in the One who empowers him. But between Paul’s word about pursuing Christ and his word about being empowered by

他指明我们该有彰显基督的生活。当然，这彰显不该只是人的伦常或道德的彰显。反之，这必定是我们所活出之基督的彰显。

假定我们有一点谦让宜人，有对付挂虑的祷告，也有八节所提六项美妙的人性美德，但我们里面没有基督。倘若这是我们的情形，我们就仍是虚空的，全然缺少实际。

若是保罗说了这么多关于经历基督的事之后，在四章又纯粹以伦常的方式提到人性的美德，那的确是不合逻辑的。这些经文里所说基督徒生活中优越的美德，必定不仅仅是天然的属性——这些必定是那活在我们里面之基督的彰显。

我们曾指明，这些优越的特征可比喻为彰显手的手套，基督可比喻为适合作手套内容的手。神所造的人性美德是“手套”，盛装神圣的属性作实际。用另一说法，人性的美德是器皿，盛装基督这神圣的内容。我们有谦让宜人真实、尊严这样的美德。但这些是影儿，不是实际；这些是器皿或容器，不是内容。神圣的谦让宜人、真实和尊严，是属人的谦让宜人、真实、和尊严的实际和本质。我们的美德乃是虚空的器皿，虚空的手套，直到基督进入我们里面，并占有我们这人的每一部分。但基督在里面占有了我们，充满我们里面之人的每一部分以后，“手套”就被活的“手”充满。没有手的手套是虚空、没有生命的。这样的手套不但里面没有活的东西，甚至也显不出活的样子。当手进入了手套，虽然手套仍是手套，如今却有活的东西在里面。手进入手套以后，手套开始有活的彰显。原则上，我们的美德是一样的。除非我们的美德被基督占有并彰显基督，否则这些美德就是虚空的，缺少真实的生命。但我们的美德若被活的基督占有，就充满了实际，并成为基督的彰显。

重要的是，我们要看见照着伦常教训的生活和彰显基督的生活之间的不同。孔子的教训可能是最好的伦常教训；他教导人要修养、发展他们的人性美德。但孔子不可能加给人什么。他所能作的，是教导人发展已有的美德。

Christ, he indicates that we should have a living that expresses Christ. To be sure, this expression should not simply be the expression of human ethics or morality. Rather, it must be the expression of the very Christ whom we are living out.

Suppose we have a kind of forbearance, prayer to deal with anxiety, and also have the six wonderful human virtues mentioned in verse 9, but we do not have Christ inside of us. If this is our situation, we are still empty and altogether lacking in reality.

It certainly would not be logical for Paul to speak so much about the experience of Christ and then in chapter four mention human virtues in a purely ethical way. The excellent characteristics of the Christian life given in these verses must be more than natural human attributes—they must be the very expression of the Christ who lives in us.

As we have indicated, these excellent characteristics may be likened to a glove which expresses a hand, and Christ may be likened to the hand which fits into the glove as its content. Human virtues were created by God as a “glove” to contain the divine attributes as the reality. Using another term, human virtues are a vessel to contain Christ as the divine content. We have such virtues as forbearance, truthfulness, and dignity. But these are shadows, not the reality; they are vessels or containers, not the content. The divine forbearance, truthfulness, and dignity are the reality and substance of human forbearance, truthfulness, and dignity. Our virtues are an empty vessel, an empty glove, until Christ comes into us and occupies every part of our being. But after Christ has occupied us inwardly, filling every part of our inner being, then the “glove” is filled with the living “hand.” A glove without a hand is empty and lifeless. Not only is there nothing living in the glove; there is not even the appearance of livingness. But when the hand gets into the glove, the glove is still the glove, but now it has something living in it. After the hand enters into the glove, the glove begins to have a living expression. In principle, the same is true of our virtues. Unless our virtues are occupied by Christ and express Him, they are empty and devoid of true life. But when they are occupied by the living Christ, they are filled with reality and become His expression.

It is important for us to see the difference between a living that is according to ethical teachings and a living that is the expression of Christ. Probably the best ethical teachings are those of Confucius, who taught people to cultivate, to develop, their human virtues. But it was not possible for Confucius to add anything to people. All he could do was to teach them to develop the virtues they already possessed.

毫无疑问，我们这些神所造的人有某些美德。其中最好的美德，孔子称为“明德”。他知道在人里面有光明、照耀的美德。照着他的教训，大学之道，在明明德，就是发展人光明的美德。

这与神的经纶何等不同！神的经纶不是要发展我们的美德，乃是要给这些美德加上基督。我们的美德加上基督，就不再是虚空的，乃是满了基督作其内容与实际。我们愿再次强调这事实：人性的美德是器皿、容器，彰显基督作真实的内容。

我说这话，特别是对年轻人有负担。年轻人也许不领悟他们何等蒙福，领受这样关于基督徒生活的话。五十多年前我们许多人认真寻求主，但没有机会听见你们今天所能听见的话。我们若有机会，会愿意为这样的话付任何代价。但一年一年过去，我不过是收集豆荚。年轻人，你们蒙了何等丰富的祝福！甚至知道“生机的联结”这辞，也是祝福。我年轻时，对于基督徒生活生机的事，是一无所知。

四章五至九节乃是给我们看见活基督之生活的清楚彰显，这样的领会是何等美妙！在这个描绘里我们看见，我们需要谦让宜人，也需要抗拒挂虑。不仅如此，我们需要活基督之生活管治的六方面。看见这些事真是美妙！我盼望我们中间许多人，尤其是年轻人，会为这些事祷告，祷读相关的经文，就着这些事有交通，并且彼此见证这些事。在腓立比书这里，有广大的领域给我们探究，也有无穷无尽的丰富给我们寻找并经历。

There can be no doubt that as human beings created by God we have certain virtues. The best of these virtues Confucius called the “bright virtue.” He learned that within man there is a virtue which is bright and shining. According to his teaching, the highest learning was to cultivate and develop this bright virtue.

How different this is from God’s economy! God’s economy is not to develop our virtues, but to add Christ to them. When Christ is added to our virtues, they are no longer empty, but are filled with Christ as their content and reality. Once again, we wish to emphasize the fact that human virtues are a vessel, a container, to express Christ as the real content.

In giving this word I am especially burdened for the young people. The young people may not realize how much they are blessed to receive such a word concerning the Christian life. More than fifty years ago, many of us were earnestly seeking the Lord, but had no opportunity to hear the word you can hear today. If we had had the opportunity, we would have been willing to pay any price for such a word. But year after year went by, and I collected little more than husks. Young people, how richly you have been blessed! Even to know the term “organic union” is a blessing. When I was young, I did not know anything organic with respect to the Christian life.

How wonderful it is to realize that 4:5-9 shows us the clear expression of a life that lives Christ! In this portrait we see that we need forbearance and also an antidote for anxiety. Moreover, we need the six governing aspects of a life that lives Christ. It is truly marvelous to see these things! I hope that many among us, especially the young people, will pray about these matters, pray-read the verses which speak of them, have fellowship concerning them, and testify to one another about them. Here in Philippians there is a vast territory for us to explore and inexhaustible riches for us to search out and experience.

使徒在基督里知足的秘诀

* * * *

经文及注解：腓四 10 ~ 13 及注，三 9

纲要：

- 学习秘诀
- 应用秘诀
- 神对我们景况主宰的安排
- 在那加我们能力者的里面，凡事都能作
- 化解挂虑
- 基督徒生活中的白昼与黑夜
- 在各事上，并在一切事上

* * * *

读经：腓立比书四章十至十三节，三章九节。

在本篇信息中，我们要来看保罗在基督里知足的秘诀。保罗学会了知足、满足、满意的秘诀。这秘诀实际上就是基督自己。在第一章，基督是给我们所活的生命；在第二章，基督是给我们跟随的榜样；在第三章，基督是给我们追求的标杆和奖赏。如今在第四章，基督是给我们享受的秘诀和能力。在作许多事的时候，我们首先必须知道秘诀，更要有能力、力量、动力，来成就这些事。

学习秘诀

我们教导人作事，甚至微不足道的事，主要也是教导他们秘诀。例如，教导人烤肉的技巧就是如此。若没有学得烤肉的秘诀，可能会把肉糟蹋了。一面也许烤焦了，另一面却是生的。同样，我们也许不知道腓立比四章在

THE APOSTLE'S SECRET OF SUFFICIENCY IN CHRIST

* * * *

Scripture and Footnotes: Phil. 4:10-13 and footnotes, 3:9

Outline:

- LEARNING THE SECRET
- APPLYING THE SECRET
- GOD'S SOVEREIGN ARRANGEMENT OF OUR CIRCUMSTANCES
- DOING ALL THINGS IN HIM WHO EMPOWERS US
- COUNTERACTING ANXIETY
- DAY AND NIGHT IN THE CHRISTIAN LIFE
- IN EVERYTHING AND IN ALL THINGS

* * * *

Scripture Reading: Phil. 4:10-13; 3:9

In this message we shall consider Paul's secret of sufficiency in Christ. Paul had learned the secret of sufficiency, of satisfaction, of contentment. This secret is actually Christ Himself. In chapter one, Christ is the life for us to live; in chapter two, Christ is the pattern for us to follow; and in chapter three, Christ is the goal and the prize for us to pursue. Now in chapter four, Christ is the secret and also the power for us to enjoy. In doing many things we must first know the secret and also have the power, the strength, the energy, to accomplish those things.

LEARNING THE SECRET

In teaching people to do things, even insignificant things, we mainly teach them the secret. This is true, for example, in teaching someone the art of barbecuing meat. If a person does not learn the secret of barbecuing, he may ruin the meat. One side may be overdone, and the other side raw. Likewise, we may not know the secret of sufficiency

基督里知足的秘诀。关于腓立比书，我们也许谈论了许多，却不知道经历基督的秘诀。换个比方说，因为我们没有钥匙，我们就无法打开经历基督的门。我再说，四章有秘诀和能力。一面，保罗说，“我都学得秘诀；”（腓四 12；）另一面，他见证：“我在那加我能力者的里面，凡事都能作。”（13。）

在十一节保罗说，“我并不是因缺乏说这话，因为我已经学会了，无论在什么景况，都可以知足。”按文法，“知足”这辞该联于“我已经学会了”。保罗已经学会了，在一切景况里，都可以知足。他能说，“无论我在什么景况，我已经学会了知足。”

在十二节保罗继续说，“我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。”我都学得秘诀，直译，我都被引进。这是个隐喻，说到人被引进秘密社团，受其基本原则的教导。保罗不但学得秘诀；他已经被引进，并学得某些基本原则。

在希腊人中间有好些秘密社团。任何人要成为这样一个社团的成员，都必须学习该社团的基本原则。必须有人教导他这些原则，借此将他引进该社团。保罗用这隐喻说到召会，召会是相当奥秘的，有某些基本原则。保罗悔改信主后，就某种意义说，是被引进召会生活。这就是说，他学得如何享受基督，如何以基督为生命，如何活基督、显大基督、赢得基督，以及如何过召会生活的秘诀。这些都是召会生活的基本原则。

虽然召会—基督的身体—有几分奥秘，但召会确实不是秘密社团。反之，召会是立在山上光明的城。不但如此，召会对凡愿意来的人都是敞开的。但因为召会有奥秘的方面，就需要属灵的引进，以学习召会生活的原则。

召会生活的基本原则与世界的原则全然不同。我们也许知道一切世界的原则，却不知道任何召会生活的

in Christ found in Philippians 4. We may talk a great deal about the book of Philippians, but not know the secret of experiencing Christ. To change the figure of speech, because we do not have the key, we cannot open the door to the experience of Christ. I say again, in chapter four we have the secret and the power. On the one hand, Paul says, “I have learned the secret” (v. 12); on the other hand, he testifies, “I can do all things in Him who empowers me” (v. 13).

In verse 11 Paul says, “Not that I speak according to want, for I have learned in whatever circumstances I am to be content.” To what word should the phrase “to be content” be joined? This phrase should not be connected with “I am,” for the words “I am” are related to the expression “in whatever circumstances.” Rather, “to be content” should be connected to “I have learned.” Paul had learned to be content in all circumstances. He could say, “I have learned to be content in whatever circumstances I am.”

In verse 12 Paul continues, “I know both how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to be in want.” The words “I have learned the secret” are an interpretation of the Greek word which means “I have been initiated.” The metaphor is that of a person being initiated into a secret society with instruction in its rudimentary principles. Paul had not only learned a secret; he had been initiated and had learned certain basic principles.

Among the Greeks there were a number of secret societies. Anyone who was to become a member of such a society had to learn the rudimentary principles of that society. Others had to initiate him into the society by instructing him in its principles. By using this metaphor, Paul was saying that a church, which is rather mysterious, has certain basic principles. After Paul was converted to Christ, he was in a sense initiated into the church life. This means that he was instructed in the secret of how to enjoy Christ, how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and also how to have the church life. These are the rudimentary principles of the church life.

Although the church, the Body of Christ, is somewhat mysterious, the church definitely is not a secret society. On the contrary, the church is a bright city set on a hill. Furthermore, the church is open to all who are willing to come. But because the church has a mysterious aspect, there is the need of a spiritual initiation in order to learn the principles of the church life.

The basic principles of the church life are altogether different from the basic principles of the world. We may know all the rudimentary principles of the world and yet

事。因此，我们得救并进入召会——基督的身体——一时就需要借着学习某些基本原则而被引进。身体生活的秘诀是以基督为我们的生活、活基督、追求基督、赢得基督、显大基督、并彰显基督。这些是召会——基督的身体——的基本原则。保罗这已经被引进基督身体的人，已经学得秘诀。

今天许多基督徒没有这样被引进召会生活。虽然他们已经归向基督，受了浸，也加入了一个公会，但他们没有被引进基督的身体。他们没有学会如何以基督为生命，如何活基督，如何以基督为他们的榜样，并如何将一切宗教、文化、和哲学的事物看作粪土，为要赢得基督。他们和保罗不同，他们没有学得经历基督的秘诀。保罗已经被引进正确的基督徒生活，和正确的召会生活。

应用秘诀

照着四章十至十三节，保罗将他所学得的秘诀应用到他在监牢里的景况。身为在罗马的囚犯，他远离许多信徒和许多借着他的职事所兴起的召会。毫无疑问的，他在被监禁的期间，身心都受了苦。他需要物质的供应。在监牢里处于这种景况之下，对他实在不容易。

照着新约的记载，保罗在欧洲往来尽职时，在腓立比的召会是唯一顾到保罗物质需用的。在四章十五节他说，“腓立比人哪，你们也知道我初传福音，离开马其顿的时候，在授受的账上，除了你们以外，并没有一个召会与我有交通。”保罗在这里用“账”字指明，腓立比的信徒用财物供给使徒，在他那里开了一个账户。我们在下篇信息会更完全的看见，腓立比信徒在保罗那里开了一个账户，就象今天我们在银行开账户一样。腓立比的圣徒不只一次将财物存入这账户。在十六节保罗提醒他们：“就是我在帖撒罗尼迦，你们也一次两次的，打发人供给我的需用。”在十七节保罗又说到信徒在他那里开的账户：“我并不寻求什么馈赠，只寻求你们的果子增多，归入你们的账上。”

我们曾指出，腓立比的信徒在保罗那里开了属天的账户，并且众人都知道他们是那样的供给保罗物质的需用。然而，

not know anything of the church life. Thus, when we are saved and come into the church, the Body of Christ, we need to be initiated by learning certain basic principles. The secret of the Body is to take Christ as our life, to live Christ, to pursue Christ, to gain Christ, to magnify Christ, and to express Christ. These are the basic principles of the church, the Body of Christ. As one who had been initiated into the Body, Paul had learned the secret.

Many Christians today have not been initiated into the church life in such a way. Although they have been converted to Christ, baptized, and have joined a denomination, they have not been initiated into the Body of Christ. They have not learned how to take Christ as life, how to live Christ, how to take Christ as their pattern, and how to count all religious, cultural, and philosophical things as refuse in order to gain Christ. In contrast to Paul, they have not learned the secret of experiencing Christ. Paul had been initiated both into the proper Christian life and into the proper church life.

APPLYING THE SECRET

According to 4:10-13, Paul applies the secret he has learned to his circumstances in prison. As a prisoner in Rome, he was far away from many of the believers and from many churches which had been raised up through his ministry. No doubt, during his imprisonment, he suffered both psychologically and physically. He was in need of a material supply. It certainly was not easy for him to be in prison under such circumstances.

According to the record in the New Testament, when Paul was journeying in Europe for the ministry, the church in Philippi was unique in taking care of Paul's material needs. In 4:15 he says, "And you yourselves also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, not one church shared with me in the account of giving and receiving but you only." Paul's use of the word "account" here indicates that the Philippian believers' supply of material things to the apostle opened an account with him. As we shall see more fully in the next message, the believers in Philippi had opened an account with Paul in a way similar to opening an account in a bank today. More than once, the Philippian saints had made deposits into this account. In verse 16 Paul reminds them, "For even in Thessalonica you sent both once and again to my need." In verse 17 Paul again refers to the account the believers had opened with him: "Not that I seek the gift, but I seek the fruit which increases to your account."

We have pointed out that the Philippian believers had opened a heavenly account with Paul and were known for the way they had supplied his material needs. However,

保罗在监牢里的时候，仍有某些物质的需用。因为保罗还是人，他期望腓立比人继续纪念他。但有一个时期，腓立比人没有这样作。这由保罗在十节的话所含示：“我在主里大大的喜乐，因为你们对我的思念，如今终于重新发生；你们向来就思念我，只是未得机会。”请注意“终于”和“重新发生”二辞。腓立比人对保罗的思念曾有一段时间停止了，甚至可能枯萎了。他们对他的思念的确没有发生。但保罗写这节时，冬天已过，春天到了。他现在能说，他们对他的思念开始重新发生，犹如植物萌芽、开花。保罗很有恩慈的说，“你们向来就思念我，只是未得机会。”然而，保罗的话含示，在他们对他的思念重新发生以前，保罗曾盼望从他们得着一些物质的供应。他盼望得着这个唯一在他那里开了属天账户的召会的供应。但有一段时期，没有存款进来。“花”在冬天枯萎了；但如今春天既然到了，就重新开花。

来自腓立比人的物质供应暂时停止了，这是主的主宰。不错，他们在保罗那里开了账户，但若没有存款进来，账户有什么用？没有供应的时候，对保罗是试验的时候，是处卑贱的时候。毫无疑问，以巴弗提带着供应而来，大笔的存入属天的账户，那是保罗处富余的时候。所以，在十二节他能宣告：“我知道怎样处卑贱，也知道怎样处富余。”他知道怎样卑微并处在低微的景况里，也知道怎样生活有富余。

在十二节保罗用了一些令人不解的辞句。他说，“在各事上，并在一切事上。”我们也许问，各事和一切事之间有什么不同？这些不是相同的辞么？再者，在这节开头保罗说，他知道“怎样处卑贱”，也知道“怎样处富余”。但到这节末了，他将次序倒过来，说“或饱足、或饥饿、或富余、或缺乏”，他都学得秘诀。在研读主话时，我们必须留意这样的事。

在这些经文里，保罗指明他有所缺乏；他需要物质的供应。他缺乏时，就是处卑贱。在禁卒、守卫、甚至御营全军面前，他缺乏，并且处卑贱。可能别人会说他：“可怜

when Paul was in prison, he had certain physical needs. Because Paul was still human, he expected the Philippians to continue remembering him. But for a period of time, the Philippians did not do this. This is implied by Paul's word in verse 10: "But I rejoiced in the Lord greatly that now at length you caused your thinking for me to blossom anew; wherein you did indeed take thought, but you lacked opportunity." Notice the words "at length" and "blossom anew." For some time, the Philippians' thinking of Paul had been dormant; it might even have withered. Their thinking for him certainly was not blossoming. But when Paul wrote this verse, winter had passed, and spring had come. He could now say that their thinking for him had begun to blossom anew. Paul was very kind in saying, "You did indeed take thought, but you lacked opportunity." In Paul's words, however, there is the implication that before this blossoming anew of their thinking for him, Paul had hoped to receive from them some material supply. He had hoped to be supplied by the church which was unique in having opened a heavenly account with him. But for a period of time, no deposits came in. The "blossoms" had withered during the winter. But now that spring had arrived, there was a new blossoming.

It was sovereign of the Lord that the material supply from the Philippians had stopped temporarily. Yes, they had opened an account with Paul, but what is the use of an account if no deposits come in? This time when there was no supply was a time of testing for Paul, a time for him to be abased. No doubt, when Epaphroditus came with the supply, making a large deposit into the heavenly account, that was the time for Paul to abound. Therefore, in verse 12 he could declare, "I know both how to be abased, and I know how to abound." He knew both how to be humbled and be in lowly circumstances and also how to live with abundance.

In verse 12 Paul uses some puzzling expressions. He says, "in everything and in all things." What, we may ask, is the difference between everything and all things? Are not these identical terms? Also, at the beginning of the verse Paul says that he knows "both how to be abased" and "how to abound." But toward the end of the verse he reverses the order and says that he has learned the secret "both to be filled and to hunger, both to abound and to be in want." In studying the Word we must pay attention to matters such as these.

In these verses Paul indicates that he was in want; he needed a material supply. When he was in want, he was abased. In the presence of the jailers, the guards, and even the whole praetorium he was in want and was abased. Perhaps others said of him,

的囚犯！没有人照顾他，也没有东西作他的供应。”然后忽然以巴弗提带着腓立比人的馈送到了。在十八节保罗说，“但我一切都收到了，并且有余，我已经充足，因我从以巴弗提受了你们的馈送，如同馨香之气，可收纳的祭物，是神所喜悦的。”保罗得着他们丰富的供应，就一无所缺。他能说，“我一切都收到了，并且有余。”

在以巴弗提来以前，保罗处卑贱。他带着供应而来以后，保罗就处富余。但保罗不知道这富余会持续多久。他知道可能时候将到，他会再度缺乏。他曾在低微的景况里；如今他在高峰。但可能不久他会再度低微。这就是他首先说，“我知道怎样处卑贱，也知道怎样处富余”的原因。但因为以巴弗提带着供应到了，保罗就将次序更换，并且说，“或饱足、或饥饿、或富余、或缺乏，…我都学得秘诀。”保罗知道他的景况不久会再度改变，就说他不但知道怎样处卑贱，怎样处富余；也知道怎样处富余，怎样处缺乏。

神对我们景况主宰的安排

我详细讲述这事，原因是要指出，我们的景况总是神主宰安排的。祂主宰的安排有时候将我们放在低微的情形里，也有的时候将我们放在相当好的景况里。保罗领悟，即使供应已经从腓立比的召会来到，他的景况仍在神手中。在神主宰的安排里，腓立比的召会到如今才送来供应。可能他们有心给他馈送，但直到以巴弗提来，他们才得机会。机会到了，腓立比的信徒就给保罗馈送。这供应将他从卑微、缺乏、和卑贱的光景带出来，将他置于高峰。但他不知道那会持续多久。然而，他确信他知道怎样处卑贱，怎样处富余；怎样处富余，怎样处缺乏。他学得了秘诀；他已经被引进基督与召会的基本原则。

在十三节，我们找着与使徒在基督里知足的秘诀有关的基本原则：“我在那加我能力者的里面，凡事都能作。”保罗是一个在基督里的人，（林后十二2，）他盼望给别人看出他是在基督里面。现在他宣告，他在那加他能力的基督里

“Poor prisoner! No one takes care of him, and nothing comes as a supply to him.” Then suddenly Epaphroditus arrived with a gift from the Philippians. In verse 18 Paul says, “But I have all things and abound; I have been filled, receiving from Epaphroditus the things from you, a fragrant odor, an acceptable sacrifice, well-pleasing to God.” Now that Paul had received their rich supply, he was not lacking in anything. He could say, “I have all things and abound.”

Before Epaphroditus came, Paul was abased. After he came with the supply, Paul was abounding. But he did not know how long this abounding would last. He knew that probably the time would come when once again he would be in want. He had been in a low situation; now he was at a peak. But perhaps in not too long a time he would be low again. This was the reason he first said, “I know both how to be abased, and I know how to abound.” But because Epaphroditus had arrived with the supply, Paul then changed the order and said, “I have learned the secret both to be filled and to hunger, both to abound and to be in want.” Knowing that his circumstances could change again very soon, Paul said that he knew not only how to be abased and how to abound, but also how to abound and how to be in want.

GOD'S SOVEREIGN ARRANGEMENT OF OUR CIRCUMSTANCES

My reason for dwelling on this matter is to point out that our circumstances are always sovereignly arranged by God. Sometimes His sovereign arrangement puts us in a low situation, and at other times in circumstances that are quite good. Paul realized that even though the supply had come from the church at Philippi, his circumstances were still in the hand of God. In God's sovereign arrangement, the Philippian church did not send the supply until now. Perhaps they had the heart to send him a gift, but not the opportunity until Epaphroditus could come. When the opportunity was available, the Philippian believers sent a gift to Paul. This supply brought him out of the condition of humiliation, want, and abasement and set him on a peak. But he did not know how long that would last. Nevertheless, he had the assurance that he knew both how to be abased and how to abound, both how to abound and how to be in want. He had learned the secret; he had been initiated into the basic principles of Christ and the church.

In verse 13 we find a basic principle related to the apostle's secret of sufficiency in Christ: “I can do all things in Him who empowers me.” Paul was a person in Christ (2 Cor. 12:2), and he desired to be found in Christ by others. Now he declared that he could do all things in Him, in the very Christ who empowered him. This is an all-

面，凡事都能作。这是他对基督的经历包罗并总结的话。主在约翰十五章五节说到我们与祂生机的联结，说，“离了我，你们就不能作什么。”保罗在这里是从正面说这事。

在那加我们能力者的里面，凡事都能作

在腓立比四章十三节，保罗说到基督是“那加我能力”的一位。这样得加力，就是得以在里面有动力。基督住在我们里面，（西一 27，）祂加我们能力，使我们有动力，不是从外面，乃是从里面。借着这样里面的加力，保罗在基督里面凡事都能作。

在腓立比四章十三节，我们找着保罗在十二节所说的秘诀。这里保罗说，他在基督里，在那加他能力者里面。在三章保罗见证他追求基督，为要赢得基督，并给人看出他是在基督里面。如今在四章十三节保罗说，他在基督里面。在基督这加他能力者里面，保罗凡事都能作。他能说，“基督是我知足的秘诀。只要我有祂，只要我在祂里面，就凡事都能作。”

我们要珍赏保罗的话，就需要将四章十三节的“在…里面”这辞联于三章九节同样的辞。在三章九节保罗渴望给人看出他是在祂里面；在四章十三节保罗宣告，他既在祂里面，就在那加祂能力者的里面，凡事都能作。这乃是秘诀。

你看见了秘诀么？你有这秘诀么？我们的景况也许改变。在某些景况里我们也许处富余，在别的景况里我们也许处卑贱。但无论我们处富余或处卑贱，对主的享受都是相同的。保罗甚至可能在处卑贱的时候，比处富余的时候更享受基督；也许他贫穷的时候，比他富裕的时候更享受基督。然而，这是我的领会。保罗也许会说，“不，我处卑贱的时候，和我处富余的时候，同样的享受基督。无论富裕或贫穷，无论高或低，对我都没有两样。对基督的享受是相同的。”即使享受可能相同，味道仍有可能不同。无论在享受或在味道上是否不同，保罗的确学得了秘诀。

化解挂虑

inclusive and concluding word concerning his experience of Christ. It is the converse of the Lord's word concerning our organic relationship with Him in John 15:5: "Apart from Me you can do nothing."

DOING ALL THINGS IN HIM WHO EMPOWERS US

In 4:13 Paul refers to Christ as the One who "empowers me." To be so empowered is to be made dynamic inwardly. Christ dwells in us (Col. 1:27). He empowers us, makes us dynamic, from within, not from without. By such inward empowering Paul could do all things in Christ.

In 4:13 we find the secret to which Paul refers in verse 12. Here Paul says that he is in Christ, in the One who empowers him. In chapter three Paul testified that he pursued Christ in order to gain Him and be found in Him. Now in 4:13 Paul says that he is in Him. In Christ as the One who empowers him Paul could do all things. He could say, "Christ is my secret of sufficiency. As long as I have Him and as long as I am in Him, I can do all things in Him."

To appreciate Paul's word we need to join the phrase "in Him" in 4:13 to the same phrase in 3:9. In 3:9 Paul aspired to be found in Him; in 4:13 Paul declared that being in Him he could do all things in the One who empowered him. This is the secret.

Have you seen the secret? Do you have this secret? Our circumstances may change. In certain circumstances we may abound, and in others we may be abased. But whether we abound or are abased, the enjoyment of the Lord is the same. It may even have been the case that Paul enjoyed Christ more when he was abased than when he was abounding. Perhaps he enjoyed more of Christ when he was poor than when he was rich. This, however, is my understanding. Perhaps Paul would say, "No, I enjoy Christ equally when I am abased and when I am abounding. It makes no difference to me whether I am rich or poor, high or low. The enjoyment of Christ is the same." Even though the enjoyment might be the same, the taste might still be different. Whether or not there was any difference in enjoyment or in taste, it is certain that Paul had learned the secret.

COUNTERACTING ANXIETY

我们若学得秘诀，就会知道怎样化解挂虑。你若贫穷，不需要挂虑或忧愁。主仍是近的，祂会照顾你。我们生来就会忧愁、挂虑，穷人与富人都是这样。穷人有他们的忧愁，富人也有他们的忧愁。唯有在经历中真正在基督里，以及里面得祂加力的人，才不需要忧愁或挂虑。

我们曾指出，当腓立比的召会没有机会供应保罗时，他就缺乏。他处卑微，处卑贱。你想保罗在那处卑贱的期间会忧虑么？我们有根据可以回答是或不是。一面，我们能说保罗不忧愁，因他告诉我们，无论处卑贱，或处富余，他都学得秘诀。另一面，他说到他的情形时，含示他必有某种忧愁或挂虑的属人感觉。保罗若没有任何忧愁，他为什么要说到自己的情形？他缺乏时，对于缺乏必有某种感觉。不然，他不会告诉腓立比人，他在主里大大的喜乐，因为他们对他的思念，如今“终于”重新发生。这积极的话含示，在借着以巴弗提得着供应以前，保罗是担心的。保罗似乎是说，“你们对我的思念终于重新发生了。有一段时期，你们也许忘了我，没有顾到我。你们对我的思念经过了冬天。但如今我很喜乐，你们对我的思念重新发生了。”

保罗若没有忧愁或挂虑的感觉，为什么他觉得需要在给腓立比人的书信中写到这样的事？保罗是人，他的确因物质缺乏而受苦。保罗不是天使，他也不象无生命无感觉的雕像。无疑的，他学会了在基督里知足的秘诀。当他有缺乏，并受试探为他的情形忧愁时，就应用这秘诀。然后，在他的经历中，这秘诀就消除他的忧愁。所以，他能放胆见证，他知道怎样处卑贱，也知道怎样处富余。保罗知道怎样处卑贱的事实指明，他经历了卑贱的感觉。他知道在苦难的时候有忧愁和挂虑是怎么回事。但那些时候，他应用了内住的基督这个秘诀。他能给人看出他是在基督里，这位基督就是他所应用的；祂是真的、活的、近的、便利的、并得胜的。这就是作保罗秘诀的基督。

If we have learned the secret, we shall know how to counteract anxiety. If you are in poverty, there is no need for you to be anxious or to worry. The Lord is still at hand, and He will take care of you. By nature, we are given to worry, to anxiety. This is true as much of the rich as it is of the poor. Those who are poor have their particular worries, and those who are rich have theirs. Only those who are truly in Christ in their experience and who are inwardly empowered by Him have no need to worry or to be anxious.

We have pointed out that when the church at Philippi did not have the opportunity to supply Paul, he was in want. He was humiliated and abased. Do you think that during that time of abasement Paul was worrying? We may have the ground to answer this question with both a yes and a no. On the one hand, we can say that Paul was not worried, for he tells us that he had learned the secret both to be abased and to abound. On the other hand, there is an implication that, in referring to his situation, he must have had some human feeling of worry or anxiety. If Paul did not have any worry, why then did he refer to his situation? When he was in want, he must have had some feeling about it. Otherwise, he would not have told the Philippians that he rejoiced in the Lord greatly that “at length” they had caused their thinking for him to blossom anew. This positive word implies that, prior to receiving the supply through Epaphroditus, Paul was concerned. It seems as if Paul was saying, “Your thinking for me has blossomed anew. For a period of time, you may have forgotten me and did not care for me. Your thinking concerning me passed through a time of winter. But now I rejoice that your thinking for me has blossomed anew.”

If Paul did not have any feelings of worry or anxiety, why would he find it necessary to write such things in his Epistle to the Philippians? As a human being, Paul did undergo suffering with respect to material needs. Paul was not an angel, and he was not like a lifeless statue without feelings. No doubt, he had learned the secret of sufficiency in Christ. When he was in want and was tempted to worry about his situation, he applied this secret. Then, in his experience, this secret eliminated his worry. Therefore, he could have the boldness to testify that he knew both how to be abased and how to abound. The very fact that Paul knew how to be abased indicates that he experienced feelings of abasement. He knew what it was to have worry and anxiety in times of suffering. But at those times he applied the secret of the indwelling Christ. He applied the very Christ in whom he could be found. This Christ is real, living, near, available, and prevailing. This was the Christ who was Paul's secret.

保罗使用斯多亚派的用语，说他已经学会了，无论在什么景况，都可以知足。虽然保罗用斯多亚派的话，但他绝不是斯多亚派。反之，他是在基督里的人，他在一切景况中经历并应用基督。保罗能知足，不是因为他受过斯多亚派的教导，而是因为他应用他在其中生活、住留的基督。我再说，这位基督成了保罗的秘诀。

基督徒生活中的白昼与黑夜

在基督徒的生活中，我们经历黑夜与白昼。照着创世记一章，黑夜比白昼先来临。保罗处卑贱时是在黑夜，处富余时是在白昼。白昼怎样随着黑夜，照样黑夜也会随着白昼。这就是说，在卑贱的黑夜以后，富余的白昼就来临。然而保罗领悟，至终会有另一个黑夜随着这白昼而来。我们无法更改神宇宙的原则。宇宙中有黑夜与白昼，有白昼与黑夜。

基督徒的生活不是停留在一个水平，乃是有许多上上下下。上上下下，下下上上，乃是正常的。停留在一个水平，没有经历上上下下，是不正常的。同样，经历白昼，没有经历黑夜，也不是正常的。谁的属灵白昼有数百小时之久？我没有这样的白昼。我有白昼也有黑夜，有高昂也有下沉。然而，我们的账目该是平衡的：高昂该与下沉相等，借方该与贷方相等。我们在经历中有这样的平衡，就是正常的。

照着主主宰的安排，我们需要上上下下以经历基督。我为着主带我经过的一切山谷感谢祂。但随着谷也有山。基督徒的生活不是一片广大的平原，乃是有许多山与谷的地。借着山与谷，我们就经历基督。

青年人，不要梦想你的生活将会是平坦的、平淡的。反之，你要面临许多山与许多谷。你会遭遇各种的景况。但在这些景况里，你可应用基督作你的秘诀并经历祂。我们学习应用基督是很要紧的。

在各事上，并在一切事上

Using a Stoic term, Paul could say that he had learned, in whatever circumstances he was, to be content. Although Paul used a Stoic word, he was by no means a Stoic. On the contrary, he was a person in Christ, and he experienced Christ and applied Him in all circumstances. Paul could be content not because he had been instructed by the Stoics, but because he applied the very Christ in whom he lived and in whom he remained. Again I say, this Christ became Paul's secret.

DAY AND NIGHT IN THE CHRISTIAN LIFE

In the Christian life we experience both night and day. According to Genesis 1, night comes before day. When Paul was abased, he was in the night, and when he was abounding, he was in the day. Just as day follows night, night in turn will follow day. This means that after the night of abasement came the day of abounding. Paul realized, however, that this day would eventually be followed by another night. We cannot change the principle of God's universe. In the universe there is night and day, day and night.

The Christian life does not stay on one level; it has many ups and downs. It is normal to be up and down, down and up. It is not normal to remain on one level and not experience ups or downs. Likewise, it is not normal to experience day and not night. Whose spiritual day is two hundred hours long? I do not have such days. I have nights as well as days, downs as well as ups. However, our account should be balanced: the ups should equal the downs, and the debit should equal the credit. When we have such a balance in our experience, we are normal.

According to the Lord's sovereign arrangement, we need both the ups and downs in order to experience Christ. I thank the Lord for all the valleys through which He has taken me. But with the valleys, there have also been hills. The Christian life is not one vast plain; it is a land with many hills and valleys. It is by the hills and valleys that we experience Christ.

Young people, do not dream that your life will be level and plain. On the contrary, you will face many valleys and many hills. You will encounter all kinds of circumstances. But in these circumstances you may apply Christ as your secret and experience Him. It is crucial that we learn to apply Christ.

IN EVERYTHING AND IN ALL THINGS

我们先前曾指出，在十二节保罗用了一个令人不解的辞句：“在各事上，并在一切事上”。在“各事”和“一切事”之间有什么不同？我们一次只经历一件事，我们无法一次经历一切事。所以，照着我们在时间里的经历，乃是各事。但一段时期的经历过去了以后，各事就成为一切事。

我们必须记得，腓立比书是照着经历写的。在时间里我们经历一件事又一件事。这事实由“各事”一辞所指明。但在一段漫长时期的经历以后，各事就成为一切事。“在各事上”这辞是指在特别的时候，我们经历主的某件事。“一切事”这辞是指一段时期中范围广大的经历。保罗能说，在特别的场合里，并在一切的场合里，在特定的时间里，并在他一生所有的过程里，他都学得秘诀。保罗时刻经历基督。一面，他在特别的时间，在特别的事上经历基督。另一面，他在一切的时间，在一切的事上经历基督。

得着这样关于经历基督的话，是何等的祝福！我盼望青年人尤其要领悟他们是何等蒙福，并且要祷告：“主，即使我还年轻，我就渴望以腓立比书里所陈明的路来寻求你，追求你，并经历你。就着对基督正常的经历和享受这一面来说，我要作今日的保罗。我不寻求作伟大的使徒、传福音者、或基督的工人。但我的确渴望作正常的基督徒，天天在各事上，甚至一生之久在一切事上，经历你并享受你。”愿我们都渴望享受基督到这样的地步。

Earlier we pointed out that in verse 12 Paul uses the puzzling expression “in everything and in all things.” What is the difference between “everything” and “all things”? We experience one thing at a time. We cannot experience all things at once. Therefore, according to our experience in time, it is everything. But after a long period of experiences has gone by, the everything becomes all things.

We need to recall that the book of Philippians was written according to experience. In time we experience one thing after another. This fact is denoted by the word “everything.” But after a prolonged period of experience, the everything becomes all things. The words “in everything” refer to a particular time when we experience a certain thing of the Lord. The words “all things” refer to a broad range of experiences over a period of time. Paul could say that both on a particular occasion and on all occasions, both at a certain time and throughout the course of his life, he had learned the secret. Paul experienced Christ moment by moment. On the one hand, he experienced Christ in particular things at particular times. On the other hand, he experienced Christ in all things and at all times.

What a blessing it is to receive such a word concerning the experience of Christ! I hope that the young people especially will realize how blessed they are and will pray, “Lord, even in my youth I desire to seek You, pursue You, and experience You in the way presented in the book of Philippians. As far as the normal experience and enjoyment of Christ are concerned, I want to be today’s Paul. I do not seek to be a great apostle, evangelist, or a worker for Christ. But I do desire to be a normal Christian experiencing You and enjoying You in everything day by day, even in all things, for my whole life.” May we all aspire to enjoy Christ to such an extent.

信徒在使徒需用上的交通

* * * *

经文及注解：腓四 14 ~ 20 及注

纲要：

壹 使徒因着信徒的重新关切而在主里喜乐

贰 信徒对使徒的思念

叁 使徒记念信徒已往的供应

肆 腓立比人借着以巴弗提供供应使徒

伍 愿荣耀归与我们的神与父，直到永永远远

* * * *

读经：腓立比书四章十节，十四至二十节。

在本篇信息中，我们要来看信徒在使徒需用上的交通。许多基督徒在供给的事上没有交通。交通的意思不仅仅是有来往或彼此分享，交通也包含生命的供应。我们彼此有交通，就彼此供应生命。许多基督徒彼此馈送东西时，没有很深的感觉到，在这来往里面有生命的供应。但我们若祷读以上所列的经文，就会从使徒这面，也从给他馈送的信徒这面，摸着生命的供应。毫无疑问，腓立比的圣徒不但送给保罗物质的供应，也将生命供应给他。因此，在使徒和信徒双方之间，有生命的交通，和彼此生命的供应。我们要学习在这样生命的交通和生命的供应里供给人，这是很重要的。

壹 使徒因着信徒的重新关切
而在主里喜乐

THE BELIEVERS' FELLOWSHIP IN THE APOSTLE'S NEED

* * * *

Scripture and Footnotes: Phil. 4:14-20 and footnotes

Outline:

I. THE APOSTLE REJOICING IN THE LORD FOR THE BELIEVERS' RENEWED CONCERN

II. THE BELIEVERS' THINKING FOR THE APOSTLE

III. THE APOSTLE'S REMEMBRANCE OF THE BELIEVERS' SUPPLY IN THE PAST

IV. THE PHILIPPIANS' SUPPLY TO THE APOSTLE THROUGH EPAPHRODITUS

V. GLORY TO OUR GOD AND FATHER FOREVER AND EVER

* * * *

Scripture Reading: Phil. 4:10, 14-20

In this message we shall consider the believers' fellowship in the apostle's need. In their giving, many Christians do not have fellowship. By fellowship we do not simply mean communication or mutual participation. Fellowship also involves the ministering of life. When we have fellowship with one another, we minister life to one another. When many Christians give something as a gift, they do not have the deep sense that in this transaction there is the ministry of life. But if we pray-read the verses listed above, we shall touch the ministry of life, both from the side of the apostle and also from the side of the believers who sent a gift to him. No doubt, the saints in Philippi not only sent the material supply to Paul, but also ministered life to him. Thus, between the two parties, the apostle and the believers, there was the fellowship of life and the mutual ministry of life. It is important that we learn to give in such a fellowship of life and ministry of life.

I. THE APOSTLE REJOICING IN THE LORD
FOR THE BELIEVERS' RENEWED CONCERN

在四章十节保罗说，“我在主里大大的喜乐，因为你们对我的思念，如今终于重新发生。”也许是一些环境，使腓立比信徒不能继续送给保罗物质的供应。他们打发以巴弗提带馈送来，保罗就认为这是他们对他的思念再度发生。照着保罗的感觉，打发以巴弗提带馈送来，是他们对他的关切再度发生。

“重新发生”原文意萌芽、开花，这是优美的辞句，含义丰富。无生命的东西怎能开花？保罗用发生这辞，含示信徒对他的思念是生命的事，是彰显生命的事。不但如此，“重新发生”含示信徒对保罗的关切停止了一段时间，经过了冬季。植物要重新开花，需要经过冬季一段枯萎或休止的时期。这样的冬季，就是圣徒未得机会顾到保罗的时候，对他是受苦的时候。但这苦难给他机会，更丰富的经历基督。

贰 信徒对使徒的思念

在四章十节保罗也对腓立比人说，“你们向来就思念我，只是未得机会。”这些话表明保罗的经历与成熟。有时候他责备圣徒。例如，他写信给哥林多人时，责备他们，并问他们是否要他带着刑杖来。（林前四 21。）然而在写信给腓立比人时，他说得非常积极，告诉他们，他们对他的思念终于重新发生，他们向来就思念他，只是未得机会。

我们曾指明，“重新发生”原文含示，供给财物是生命和生命供应的事。若不是这样，保罗不会用这样的辞。

我们必须仔细留意“发生”这辞。这辞含示我们将财物供给任何召会，供给任何主的仆人，并供给任何圣徒，都必须是活的，是能萌芽、开花的。这交通不只包含分享，也包含生命之流的循环。照着圣经，交通总是来自生命。约壹一章二至三节启示，交通是来自生命。交通的源头乃是生命。为这缘故，在腓立比四章十节保罗用“发生”这辞，在十四节用“有分”这辞（原文字根为“交通”）：“然而，

In 4:10 Paul says, “But I rejoiced in the Lord greatly that now at length you caused your thinking for me to blossom anew.” It might have been circumstances which kept the Philippian believers from continuing to send the material supply to Paul. When they sent a gift with Epaphroditus, Paul considered this the blossoming again of their thinking for him. According to Paul’s feeling, the sending of a gift with Epaphroditus was the blossoming again of their concern for him.

The words “blossom anew” are a beautiful expression, rich in their implication. How can something blossom without life? Paul’s use of the word blossom implies that the believers’ thought of him was a matter of life, something that expressed life. Furthermore, “blossom anew” implies that the believers’ concern for Paul had been dormant for a time, having passed through a winter season. For a plant to blossom anew requires that it undergo a period of withering or dormancy during the winter season. This winter season, during which the saints lacked the opportunity to care for Paul, was a time of suffering for him. But this suffering afforded him the opportunity to experience Christ in a richer way.

II. THE BELIEVERS’ THINKING FOR THE APOSTLE

In 4:10 Paul also says to the Philippians, “You did indeed take thought, but you lacked opportunity.” These words show Paul’s experience and maturity. There were times that he rebuked the saints. For example, in writing to the Corinthians he rebuked them and asked if they wanted him to come with a rod (1 Cor. 4:21). In writing to the Philippians, however, he speaks in a very positive way, telling them that at length they caused their thinking for him to blossom anew, that they indeed did take thought, but lacked opportunity.

As we have indicated, the words “blossom anew,” a literal translation of the Greek, imply that the giving of material things is a matter of life and of the ministry of life. If this were not so, Paul would not have used such an expression.

We must pay careful attention to the word blossom. This word implies that our giving of material things to any church, to any servant of the Lord, and to any of the saints must be something living that is able to blossom. This fellowship involves more than participation; it involves the circulation of the current of life. According to the Bible, fellowship always comes from life. First John 1:2 and 3 reveal that fellowship issues from life. The source of fellowship is life. For this reason, in Philippians 4:10 Paul uses the word blossom, and in verse 14, the word fellowship: “Nevertheless

你们有分于我的患难，乃是美事。”似乎保罗说，“我被监禁时，你们将生命供应我，并且帮助扶持我。我受苦时，你们借着将生命供应我而帮助我。你们也必然会得着生命供应的回报。”

生命里的交通可用人身体里的血液循环来说明。一面，当血液循环时，血流出去；另一面，血流回来。同样，我们在生命里的交通总有出去同回来。只有流出而没有相当的流入，就不是真实的交通。交通总是包括循环。生命出去，生命也回来。生命带着供应到对方，然后带着对方的供应回来。每当我们在主的引导之下将财物给人时，我们就该经历这样在生命里的交通；该有开花和彼此生命的供应。

腓立比的信徒与保罗之间的交通，是为着推广福音。（腓一5。）他们送出财物的供应，是为着推广福音。我们曾指出，这里的福音等于神为着祂的经纶在地上的行动。福音不但包括救恩、救赎、赦免、称义、和永远生命的佳音。尤其在腓立比书这样的一卷书里，福音是表征神在祂经纶里的行动。所以，甚至在给人财物的供应上，交通也是为着推广神在祂经纶里的行动。

叁 使徒记念

信徒已往的供应

在四章十五至十六节，保罗说到腓立比的信徒已往几次在物质上供应他。然后在十七节，保罗接着说，“我并不寻求什么馈送，只寻求你们的果子增多，归入你们的账上。”为什么保罗说到他们已往的供给？这必定不是偶然写的，因为保罗不会漫无目的的写什么。无论他写什么，都带着目的，并且是照着负担。领会保罗写这些经文的目的，秘诀在于“账”字。（四15，17。）腓立比的信徒用财物供给使徒，在他那里开了一个账户。在十七节保罗就是说到他们在十五节所开的账户。

圣经给我们看见属天银行制度的启示。在马太六章主耶稣说到要将财宝存入我们属灵的银行账户。照着祂的话，

you did well to have fellowship with me in my affliction.” It seems as if Paul is saying, “You ministered life to me and helped to sustain me in my imprisonment. When I was suffering, you helped me by ministering life to me. Surely you will receive a supply of life in return.”

The fellowship in life can be illustrated by the circulation of blood in the human body. On the one hand, as the blood circulates, it flows out; on the other hand, it returns. In like manner, our fellowship in life always has a going out with a return. Any outflow without a corresponding inflow is not true fellowship. Fellowship always involves circulation. The life goes out, and the life also returns. The life goes with a supply to the other party, and then it comes back with a supply from this party. Whenever we give material things under the leading of the Lord, we should experience such a fellowship in life. There should be the blossoming and the mutual supply of life.

The fellowship the believers in Philippi had with Paul was for the furtherance of the gospel (1:5). Their sending of the supply of material things was for the furtherance of the gospel. As we have pointed out, the gospel here equals God’s move on earth for His economy. The gospel includes not only the good news of salvation, redemption, forgiveness, justification, and eternal life. Especially in a book like Philippians, the gospel signifies the move of God in His economy. Therefore, fellowship, even in the sending of a material supply, is for the furtherance of God’s move in His economy.

III. THE APOSTLE’S REMEMBRANCE OF THE BELIEVERS’ SUPPLY IN THE PAST

In 4:15 and 16 Paul refers to those times in the past when the believers in Philippi supplied him materially. Then in verse 17 Paul goes on to say, “Not that I seek the gift, but I seek the fruit which increases to your account.” Why does Paul refer to their giving in the past? Surely this was not written by accident, for Paul would not write anything without a purpose. Whatever he wrote was with a purpose and according to a burden. The secret to understanding Paul’s purpose in these verses is in the word account (vv. 15, 17). The Philippian believers’ supply of material things to the apostle opened an account with him. In verse 17 Paul refers to the account opened in verse 15.

In the Bible we have a revelation of the heavenly banking system. In Matthew 6 the Lord Jesus speaks of making a deposit in our spiritual bank account. According to

我们需要将财宝存入诸天之上的账户。当然，马太六章没有用账字。在这件事上，圣经里的启示也是渐进的。因此，在腓立比书里保罗特意用账字说到属天的银行制度。

在四章十五节保罗说，“腓立比人哪，你们也知道我初传福音，离开马其顿的时候，在授受的账上，除了你们以外，并没有一个召会与我有交通。”这节指明腓立比的召会是唯一在保罗那里开账户的。这账户有授受两面，即有供给的一面，和接受的另一面。这是复式账目，是供给和接受的账目。当然，在保罗那里开的账户，腓立比的信徒给得很多。在腓立比的召会开了账户，顾到使徒的需用。十五节里反映出来的这账目，存在属天的银行里。他们给保罗馈送，他们也得着神的报答。

保罗在十九节说到这点：“我的神必在荣耀中，照着祂的丰富，在基督耶稣里，使你们一切所需用的都充足”。在使徒的经历中，他深知确信他与神是一，神是他的神。他既将腓立比人供给他物质的馈送，当作给神的祭物，就确信那与他是一、且属于他的神，会丰丰富富的报答腓立比人。信徒为着神，将东西送给神的仆人。为此，神必会偿还他们。祂不会欠信徒什么。属天的账户会为腓立比的信徒记入贷方与借方。

你想总账哪一方较大笔一借方或贷方？供给的一方或接受的一方？较大的总是接受的一方。例如，你也许为神给人十元，但神也许偿还你一千元，就是一百倍。因此，在你的账目上，你有九百九十元的余额。这指明你不是真正的供给者，神才是供给者。你不愿有这样的账户么？没有一个地上的银行账户能与此相比。然而，你若是为了致富而开这样的账户，神也许不在此世报答你。祂也许等到你的贪婪受了对付才报答你。

虽然腓立比人在保罗那里开了账户，就是在帖撒罗尼迦，也一次两次的，打发人供给他的需用，但有一段时期没有来往。为这缘故，保罗说到信徒已往的供给。他期望这来

His word, we need to make deposits into our account in the heavens. In Matthew 6, of course, the word account is not used. In this matter also, the revelation in the Bible is progressive. Hence, in the Epistle to the Philippians Paul deliberately uses the word account in referring to the heavenly banking system.

In 4:15 Paul says, “And you yourselves also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, not one church shared with me in the account of giving and receiving but you only.” This verse indicates that the church in Philippi was unique in opening an account with Paul. With this account there is the side of giving, and the other side of receiving. Here we have a double entry account, an account of both giving and receiving. To be sure, in the account opened with Paul, the Philippian believers gave a great deal. The church in Philippi had opened an account to care for the needs of the apostle. This account, reflected in verse 15, was kept in the heavenly bank. They sent gifts to Paul, and in return they received God’s repayment.

Paul speaks of this in verse 19: “And my God shall fill every need of yours according to His riches in glory in Christ Jesus.” In the apostle’s experience, he had the conviction and assurance that God was his God through his being one with Him. Since he considered the Philippians’ material gift to him a sacrifice to God, he assuredly believed that God, who was one with him and who was his God, would richly repay the Philippians. On behalf of God, the believers sent something to God’s servant. For this, God would be sure to pay them back. He would not owe the believers anything. The heavenly account would enter both a credit and a debit for the Philippian believers.

Which side of the ledger do you think would be bigger—the debit side or the credit side, the giving side or the receiving side? It is always the receiving side which is greater. For example, on behalf of God you may give ten dollars, but God may repay you a thousand dollars, that is, a hundredfold. Thus, in your account you have a balance of nine-hundred ninety dollars. This indicates that you are not actually the giver; God is the One who gives. Would you not like to have such an account? No earthly bank account can compare with it. However, if you open such an account with the intention of enriching yourself, God’s repayment may not be given to you in this age. Rather, He may wait until your greediness has been dealt with before He repays you.

Although the Philippians had opened an account with Paul and even in Thessalonica had sent “both once and again” to his need, there was a period of time when no transactions took place. For this reason, Paul referred to the believers’ giving in the

往不会停止，而会有继续的供给和接受。如保罗在十七节所说的，他不寻求什么馈送，只寻求信徒的果子增多，归入他们的账上。这是指贷方的增多。在这些经文里，保罗鼓励信徒保持他们的账目活跃，在供给与接受的事上没有间断。然后果子就会增多，归入信徒的账上。

肆 腓立比人借着以巴弗提 供应使徒

在十八节保罗继续说，“但我一切都收到了，并且有余，我已经充足，因我从以巴弗提受了你们的馈送，如同馨香之气，可收纳的祭物，是神所喜悦的。”“你们的馈送”，乃是供给使徒的财物。保罗受了这些馈送，就能说他得着丰满的供应。他认为给他的馈送是“馨香之气，可收纳的祭物，是神所喜悦的。”“馨香之气”原文与以弗所五章二节者同。这是献与神之祭物的馨香之气。（创八21。）使徒将腓立比供给他需用的财物，当作可收纳的祭物，是神所喜悦的。（来十三16。）保罗赞赏的指出，腓立比人向他所作的，就是向神作的。这含示他确信他与神是一，并且他的工作是凭着神，也是为着神。

在十九节保罗说，他的神必丰盛的报答信徒。保罗在他的经历中，深知确信神是他的神。他能说，“我的神必…使你们一切所需用的都充足。”神是保罗的神，因为保罗与祂是一。因此，保罗将腓立比信徒供给他物质的馈送，当作给神的祭物。不但如此，他确信神必丰丰富富的报答他们。这里我们看见，每当我们受了馈送的时候，我们需要确信这馈送不但是给我们的，也是给神的。然后我们需要深知，神必报答供给这馈送的人。神在祂的报答里，必使供给者一切所需用的都充足，丰满的供应那人并满足他。

保罗告诉腓立比人，神必在荣耀中，照着祂的丰富，在基督耶稣里，使他们一切所需用的都充足。因为腓立比人顾念神所差遣的人，神就顾念他们一切所需用的。不但如

past. He expected that the transactions would not cease, but that there would be a continual giving and receiving. As Paul says in verse 17, he did not seek the gift, but the fruit which increases to the believers' account. This refers to the increase on the credit side. In these verses Paul was encouraging the believers to keep their account active, to have no gaps in the giving and receiving. Then there would be fruit which increased to the believers' account.

IV. THE PHILIPPIANS' SUPPLY TO THE APOSTLE THROUGH EPAPHRODITUS

In verse 18 Paul continues, “But I have all things and abound; I have been filled, receiving from Epaphroditus the things from you, a fragrant odor, an acceptable sacrifice, well-pleasing to God.” The “things from you” were the material things given as a supply to the apostle. Receiving these things, Paul could say that he was fully supplied. He regarded the things sent to him as “a fragrant odor, an acceptable sacrifice, well-pleasing to God.” The Greek term rendered “fragrant odor” is the same as that used as sweet-smelling savor in Ephesians 5:2. It is a fragrant odor of sacrifices offered to God (Gen. 8:21). The Philippians' material gift to supply the apostle's need was considered by him a sacrifice to God, acceptable and well-pleasing (Heb. 13:16). Paul indicates in his appreciation that what the Philippians did to him was actually done to God. This implies his assurance that he was one with God and that his work was by God and for God.

In verse 19 Paul says that his God will abundantly repay the believers. In his experience Paul had the conviction and assurance that God was his God. He could say, “And my God shall fill every need of yours.” God was Paul's God because Paul was one with Him. Thus, Paul regarded the material gift sent to him from the Philippian believers as a sacrifice to God. Furthermore, he believed with assurance that God would richly repay them. Here we see that whenever we receive a gift, we need to have the assurance that this gift is presented not only to us, but also to God. Then we need to have the conviction that God will repay the one who gives this gift. In His repayment, God will fill every need of the giver, fully supplying that one and satisfying him.

Paul told the Philippians that God would fill every need of theirs according to His riches in glory in Christ Jesus. Because the Philippians cared for God's sent one, God would care for their every need. Furthermore, Paul indicates that God

此，保罗指明神供应我们，不是照着我们的需要，乃是照着祂的丰富。祂的丰富超过我们的需要。

我们需要仔细来看，十九节的“在荣耀中”这辞。这辞形容“使你们…充足。”荣耀是神的彰显，就是在荣美里彰显出来的神。神给信徒，祂儿女的丰富供应，彰显神并带着神的荣耀。使徒向腓立比人保证，神会丰足的供应他们一切所需用的，以致把他们带进祂的荣耀里。

这里保罗不是说，神的丰富是荣耀的丰富。他乃是见证神对供给者的报答是在荣耀中。神必在荣耀中，使腓立比人一切所需用的都充足。祂这样作，要表明祂荣耀的荣美，并将供给者带进这荣耀中。

在这里，让我从自己的经历分享神如何在荣耀中，照着祂的丰富，应付我们的需要。一九三七年一月，我接到倪弟兄的电报，要我立刻到上海去参加非常重要的同工特会。那次特会以后，我回到华北的家以前，访问了好些城市。然而，我随身带的钱很少，不够支付我旅行的费用。不仅如此，因为要我赴上海的电文紧急，我必须将妻子和儿女留在家中。一面，我上火车时随身带的钱很少。另一面，我妻子在家里的钱也很少，却要照顾家庭的需用。然而，我们都信靠主。我离家不久以后，我妻子的钱就用完了。她学了功课，不将需要告诉别人，就叫大儿子来，一同为着需用祷告。那天晚上，一位年长姊妹来看我妻子，告诉她主在她里面感动，要送一笔钱给我妻子。这位年长姊妹不知道我离家，并且我的家有需要。那位姊妹离开时，我的妻子在主面前哭了。这是她那面的经历。

现在让我分享我这面的经历。上海那次特会以后，我到南京去，在一些聚会里尽职。忽然消息传来，一位同工的妻子病重，他需要立刻回家照顾她。我听见消息以后，里面有感觉，要给这位弟兄一笔钱。我犹预不决，因为知道自己需要这笔钱买火车票。我若将这笔钱给这位弟兄，我就不知道如何才能买车票。但我不能与主争辩。我知道我无法有平安，除非我顺从祂，将那笔钱给弟兄。主给我感

supplies our need according to His riches, not according to our needs. His riches exceed our needs.

The phrase “in glory” in verse 19 requires careful consideration. This phrase modifies fill; it does not modify “His riches.” Glory is the expression of God; it is God expressed in splendor. God’s rich supply to the believers, who are His children, expresses God and bears the glory of God. The apostle assured the Philippians that God would abundantly supply all their needs so as to bring them into His glory.

Here Paul is not saying that God’s riches are the riches of glory. Rather, he is testifying that God’s repayment to the giver is in glory. In glory God will fill every need of the Philippians. In doing so, He will show forth the splendor of His glory and bring the givers into this glory.

At this point let me share from my experience how God meets our needs in glory according to His riches. In January 1937 I received a cable from Brother Nee to come immediately to Shanghai to a very important conference of co-workers. After that conference, I visited a number of cities before returning home in the north of China. However, I had very little money with me to cover my travel expenses. Moreover, because the message to come to Shanghai was urgent, I had to leave my wife and children at home. On the one hand, I had very little money to take with me on the train. On the other hand, my wife had very little at home to take care of the needs of the family. However, we both trusted in the Lord. Not long after I left home, my wife’s supply of money was exhausted. Having learned the lesson not to tell others of the need, she called the oldest child and prayed together with her concerning the need. Later that day, in the evening, an elderly sister came to visit my wife, telling her that the Lord had stirred within her to give a certain amount of money to my wife. This elderly sister did not know that I was away from home and that my family was in need. When that sister departed, my wife wept before the Lord. This was the experience on her side.

Let me now share the experience on my side. After that conference in Shanghai, I went to Nanking, where I was ministering in some meetings. Suddenly the news came that the wife of a particular co-worker was seriously ill and that he needed to return home immediately to care for her. After I heard the news, something within told me to give this brother a certain amount of money. I hesitated, realizing that I needed this money for a train ticket. I wondered how I would be able to buy the ticket if I gave this money to the brother. But I could not argue with the Lord. I knew that I could not have

觉，不要信靠我所有的那笔钱，只要信靠祂。我告诉主我信靠祂，就前去把钱给了弟兄。结果，一面，我的负担卸下，但另一面，我忧虑如何买火车票。那天晚上散会后，我接到一个人的奉献款。那奉献款是我给弟兄钱数的好几倍。我打开信封，看到那笔款，非常惊讶。当然，我的忧虑消失，顶替的是羞愧的感觉。我觉得很羞愧，甚至觉得很难向主感谢。我给弟兄的，主偿还我好几倍；祂是在荣耀中，照着祂的丰富而行。不错，起初我的确觉得羞愧，但主所作的至终将我带进祂的荣耀里，并且加强了我。主实在照着祂的丰富，并在荣耀中，报答那些将款项存入属天账户的人。

腓立比四章十九节指明，主的报答也是“在基督耶稣里”。“在基督耶稣里”这辞也是形容“使…你们充足”。基督是包罗万有的一位，祂是根基、元素、范围和管道；神在祂里面，且借着祂，在荣耀中照着神的丰富，照顾祂的子民。

我们曾一再指出，腓立比书是关于经历基督的书。这里所写的，必定与经历基督有关。我们若不将这原则应用在授受的事上，就不会完全领会保罗在四章十节，十四至二十节所说关于授受的事。在这些经文里，保罗说到发生、交通、给神的祭物、馨香之气，以及神在荣耀中，照着祂的丰富，在基督耶稣里供应一切所需用的。这些说法和辞句都指明，甚至财物的授受，也与经历基督有密切的关系。在我们这面，这与生命有关；在神那面，这与祂的荣耀有关。我们以生命的方式，在生命的交通里授受。我们这样作，就会在生命里开花，这是生命繁茂的标记，也是基督身体里正常生命循环的标记。这在生命交通里的授受，结果就是神的荣耀。

今天在大多数基督徒中间，没有这样开花、交通、祭物、和荣耀的迹象。但保罗写到财物的授受时，用开花、交通、馨香之气、给神的祭物、在荣耀中、并照着祂的丰富这样的辞句。这一切都指向经历基督。毫无疑问，当那些腓立

peace unless I obeyed Him and gave that money to the brother. The Lord impressed me not to trust in the amount of money I had, but to trust only in Him. Telling the Lord that I trusted Him, I proceeded to give the money to the brother. As a result, on the one hand, my burden was gone, but, on the other hand, I became anxious concerning how I would purchase the train ticket. Later that day, in the evening after the meeting, I received a gift from someone. That gift was several times the amount I had given to the brother. When I opened the envelope and saw the amount of the gift, I was greatly surprised. Of course, my anxiety disappeared, but in its place was a feeling of shame. I felt so ashamed that I found it difficult even to give thanks to the Lord. In repaying me several times what I had given to the brother, the Lord acted in glory according to His riches. Yes, I did feel shame at first, but what the Lord did eventually brought me into His glory and strengthened me. Truly the Lord's repayment of those who make deposits into the heavenly account is always according to His riches and in glory.

Philippians 4:19 indicates that the Lord's repayment is also "in Christ Jesus." The phrase "in Christ Jesus" also modifies fill. Christ is the all-inclusive One as the base, the element, the sphere, and the channel in which and by which God cares for His people according to His riches and in glory.

Again and again we have pointed out that the book of Philippians is a book on the experience of Christ. Whatever is written here must be related to the experience of Christ. If we do not apply this principle to the matter of giving and receiving, we shall not have a full understanding of what Paul says concerning giving and receiving in 4:10, 14-20. In these verses Paul speaks of blossoming, fellowship, a sacrifice to God, a sweet odor, and God supplying every need according to His riches in glory in Christ Jesus. All these terms and expressions indicate that even the giving and receiving of material things is intimately related to the experience of Christ. On our side, it is related to life; on God's side, it is related to His glory. We give and receive in the way of life, in the fellowship of life. When we do this, there will be the blossoming in life, the sign that life is flourishing, that there is a normal circulation of life in the Body of Christ. The issue of this giving and receiving in the fellowship of life is the glory of God.

Among most Christians today, there is no trace of such blossoming, fellowship, sacrifice, and glory. But in Paul's writing concerning the giving and receiving of material things, he uses such expressions as blossom, fellowship, sweet odor, sacrifice to God, according to His riches, and in glory. All this points to the experience of Christ.

比的圣徒给保罗物质的馈送时，他们是在生命里并同着基督作这事的。因此，保罗接到他们的馈送，就享受生命的供应和安慰。于是保罗写这封书信，回复腓立比人。保罗给腓立比人的书信，不但供应生命给他们，也供应了历世纪无数的信徒。如果当时我们在腓立比接到这封书信，可能会读它百次以上。

信徒在供给使徒上，有分于生命的供应。保罗接到他们馈送时的回答，对腓立比的信徒，并对读这段话的众圣徒，也都是生命的供应。借此我们看见，甚至物质馈送的授受，也能成为对基督丰富的经历，结果使神得着荣耀。神这样眷临供给的人和接受的人，为要彰显祂的荣美、祂的荣耀。因此，在授受之事上的交通，不但供应生命给一切有关的人，也将各方都带进神的荣耀中。

腓立比四章十九至二十节是以美妙的方式，以主观、亲密、并荣耀的方式写的。在十九节保罗告诉圣徒，他的“神必…使你们一切所需用的都充足”。他们供给保罗的，实际上是由神接受。因此，欠他们债的不是保罗，乃是神。所以，神有义务偿还信徒。神与保罗同伙。保罗在神属天的事业里与神是一。神的经纶是祂属天的公司，在这公司里神与保罗是同伙。为这缘故，腓立比的信徒供给保罗东西时，欠他们债的是神。保罗知道神会偿还他们。

然而我们要领悟，唯有我们在基督里供给人，神才欠我们的债，这是很重要的。我们若不是在基督里给人馈送，神就没有义务偿还我们。但每当我们在基督里供给召会，供给需要的圣徒，或供给主在祂恢复里的工作时，神就欠我们的债。祂欠债的原因是，我们在基督里供给召会、圣徒、或主的工作，实际上就是给神自己和祂的事业，给祂的经纶。

因为保罗与神是一，并能说祂是“我的神”，所以他能告诉信徒，神必照着祂的丰富，使他们一切所需用的都充足。保罗无以偿还圣徒。然而，神会偿还他们，不是照着他们所给祂的，乃是照着祂的丰富。不但如此，神甚至可能偿还他们百倍。

No doubt, when those saints in Philippi sent material gifts to Paul, they did so in life and with Christ. Thus, when Paul received their gifts, he enjoyed the ministry of life and comfort. Paul responded to the Philippians by writing them this Epistle. Paul's Epistle to the Philippians ministered life not only to them, but to countless believers throughout the centuries. If we had been in Philippi receiving this Epistle, we might have read it more than a hundred times.

In giving to the apostle, the believers participated in the ministry of life. Paul's answer upon receiving their gift was also a ministry of life, both to the believers in Philippi and to all the saints who read this portion of the Word. By this we see that even the giving and receiving of material gifts can become a rich experience of Christ which issues in the glorification of God. God comes in to visit both the ones who give and the one who receives in such a way as to express His splendor, His glory. Thus, the fellowship in the matters of giving and receiving not only ministers life to all concerned, but also brings all parties into the glory of God.

Philippians 4:19 and 20 are composed in a wonderful way, in a way that is subjective, intimate, and glorious. In verse 19 Paul tells the saints that his “God shall fill every need of yours.” What they gave to Paul was actually received by God. Thus, it was not Paul who was in debt to them, but God. Hence, God was obligated to pay back the believers. God and Paul were in partnership. Paul was one with God in God's heavenly enterprise. God's economy is His heavenly corporation. In this corporation God and Paul were partners. For this reason, when the Philippian believers gave something to Paul, it was God who became indebted to them. Paul knew that God would repay them.

It is important for us to realize, however, that it is only when we give in Christ that God becomes indebted to us. If we do not present our gifts in Christ, God will not be obligated to repay us. But whenever in Christ we give something to the church, to the needy saints, or to the Lord's work in His recovery, God becomes indebted to us. The reason for His indebtedness is that by giving something in Christ to the church, the saints, or the work, we are actually giving to God Himself and to His concern, to His economy.

Because Paul was one with God and could speak of Him as “my God,” he could tell the believers that God would fill every need of theirs according to His riches. Paul did not have anything with which to repay the saints. However, God would repay them, not according to what they gave Him, but according to His riches. Furthermore, He might even repay them a hundredfold.

我们曾指出，神也必在荣耀中，并在基督耶稣里，使我们的需用充足。荣耀是神在祂的荣美里彰显出来，将我们带进对祂彰显的享受。神在荣耀中报答我们，就将我们带进祂的荣美里。我非常鼓励你们这样经历基督。每个活基督并显大祂的人，都该经历为着神的权益把东西给神，也得着神照着祂的丰富并在荣耀中的报答，被带进对祂在荣美之荣耀彰显的享受。

十九节的“使…充足”由三个短句形容：第一，“在荣耀中”；第二，“照着祂的丰富”；第三，“在基督耶稣里”。基督这包罗万有的一位，是神报答的元素、范围、管道和气氛。

腓立比四章所描述授受的事，不是天然的慷慨，不是由于甘愿牺牲而捐赠东西。不，这里所描述的是对基督真实的经历。我们若照着保罗的话供给人，就不是在自己里面，乃是在基督里面供给人。我们的馈送在基督里并借着基督给出去的时候，就成为开花的生命之事。不但如此，这会成为馨香之气，神所喜悦的祭物，并且会使神的荣耀向我们显明。这就是在为着主的权益供给财物的事上经历基督。

伍 愿荣耀归与我们的神与父， 直到永永远远

保罗对腓立比书这段的结语是：“愿荣耀归与我们的神与父，直到永永远远。阿们。”（腓四 20。）请注意在这节里，保罗说到“我们的神与父”。这指明神不只是使徒的神，也是信徒的神。保罗若没有插入所有格代名词“我们的”，也没有什么错。然而，用这代名词很有意义，因这指明神是我们的神。

愿荣耀归与我们的神与父，直到永永远远。我们曾指明，荣耀乃是神在祂的荣美和优越里彰显出来，给我们珍赏。愿荣耀归与神，就是愿神这样得着彰显。

神在祂荣美里的彰显，可用康乃馨开花来说明。康乃馨开花的时候，就得着荣耀；开花使康乃馨一切的荣耀显出来。因此，康乃馨的开花就是它的得荣。同样，我们为着

As we have pointed out, God will also fill our needs in glory and in Christ Jesus. Glory is God expressed in His splendor to bring us into the enjoyment of His expression. When God repays us in glory, He brings us into His splendor. I strongly encourage you to experience Christ in this way. Everyone who lives Christ and magnifies Him should have the experience of giving something to God for His interests and of being repaid by Him according to His riches and in glory, being brought into the enjoyment of His glorious expression in His splendor.

In verse 19 the word fill is modified by three phrases: first, “according to His riches”; second, “in glory”; and third, “in Christ Jesus.” As the all-inclusive One, Christ is the element, realm, channel, and atmosphere of God’s repayment.

The matter of giving and receiving in the way described in Philippians 4 is not a matter of natural generosity, of donating something out of a willingness to sacrifice. No, what is described here is an actual experience of Christ. If we give according to Paul’s word, we give not in ourselves, but in Christ. When our gift is presented in Christ and through Christ, it becomes something of life that blossoms. Furthermore, it becomes a sweet odor, a sacrifice well-pleasing to God. This will cause God’s glory to be manifested to us. This is the experience of Christ in giving material things for the Lord’s interest.

V. GLORY TO OUR GOD AND FATHER FOREVER AND EVER

Paul concludes this portion of Philippians with the words, “Now to our God and Father be the glory forever and ever. Amen” (v. 20). Notice that in this verse Paul speaks of “our God and Father.” This indicates that God is not only the apostle’s God, but also the believers’ God. If Paul had not inserted the possessive pronoun our, there would not have been anything wrong. The use of this pronoun, however, is significant, for it indicates that God is our God.

To our God and Father is the glory forever and ever. As we have indicated, glory is God expressed in His splendor and excellency for our appreciation. For glory to be to God means that God is expressed and praised in this way.

The expression of God in His splendor may be illustrated by the blossoming of a carnation flower. When a carnation blossoms, it is glorified; the blossom brings out all the glory of the carnation flower. Thus, its blossoming is its glorification. In like manner,

神的权益，在基督里向神而有的供给，带来神的荣耀，不仅叫我们有享受，也叫神得荣耀。所以，神得着荣耀，我们得着享受。我们享受神的得荣。我们若从来没有在为着神的权益供给财物的事上，享受基督并经历祂，就无法这样珍赏神彰显的荣美或优越。

二十节说到神在荣美里得着彰显。我们为着神的权益在基督里供给财物，就供应生命给身体，并带进神的荣耀。神的荣耀得着显明，我们就珍赏祂的荣美和优越。这珍赏是享受也是经历。没有这样的经历，我们就无法有这样的珍赏。神在祂的荣美和优越里得着彰显，就叫我们珍赏，并使我们满足。在腓立比信徒的一面，这带进丰满的供应；在罗马保罗的一面，这带进完全的满足。所以，信徒在使徒需用上的交通，结果乃是生命和荣耀。生命供应给人，神也得着荣耀。

when we give something in Christ to God for God's interest, this brings in God's glory, not only for our enjoyment, but also for God's glorification. Therefore, God is glorified, and we gain enjoyment. We enjoy the glorification of God. If we have never enjoyed Christ and experienced Him in giving material things for God's interest, we shall not be able to appreciate the splendor or the excellency of God's expression in this way.

According to verse 20, God is expressed in splendor and then praised by the believers. When we give material things in Christ for God's interest, life is ministered to the Body, and God's glory is brought in. As God's glory is manifested, we appreciate His splendor and excellency. This appreciation is both an enjoyment and an experience. Without such an experience we cannot have this kind of appreciation. God is expressed in His splendor and excellency for our appreciation and satisfaction. On the part of the believers in Philippi, this brought in the full supply; on the part of Paul in Rome, it brought in full satisfaction. Therefore, the result of the believers' fellowship in the apostle's need is life and glory. Life is supplied to man, and God is glorified.

保罗的问安与祝福

* * * *

经文及注解：腓四 21 ~ 23 及注

纲要：

壹 问安

- 一 使徒问在基督里的各位圣徒安
- 二 与使徒同在的弟兄们都问圣徒们安
- 三 在罗马的众圣徒，尤其是该撒家里的人，
都问在腓立比的圣徒们安

贰 祝福

- 一 我们主耶稣基督的恩
- 二 与我们的灵同在

* * * *

读经：腓立比书四章二十一至二十三节。

在四章末了的几节，保罗加上了简短的问安（腓四 21 ~ 22）与祝福。（23。）

壹 问安

一 使徒问在基督里的各位圣徒安

在二十节保罗宣告：“愿荣耀归与我们的神与父，直到永远。阿们。”然后在二十一节他接着说，“请问在基督里的各位圣徒安，与我同在的弟兄们都问你们安。”这里保罗问安的话，和他在二十节说到荣耀归与我们的神与父有关。这指明他用二十节所说到之荣耀的分量问圣徒们安。

PAUL'S GREETINGS AND HIS BLESSING

* * * *

Scripture and Footnotes: Phil. 4:21-23 and footnotes

Outline:

I. GREETINGS

- A. The Apostle Greeting Every Saint in Christ
- B. The Brothers Who Were with the Apostle Greeting the Saints
- C. All the Saints in Rome, Especially Those of Caesar's Household,
Greeting the Saints in Philippi

II. BLESSING

- A. The Grace of Our Lord Jesus Christ
- B. With Our Spirit

* * * *

Scripture Reading: Phil. 4:21-23

In the closing verses of chapter four Paul extends a brief word of greetings (vv. 21-22) and blessing (v. 23).

I. GREETINGS

A. The Apostle Greeting Every Saint in Christ

In verse 20 Paul exclaims, "Now to our God and Father be the glory forever and ever. Amen." Then in verse 21 he goes on to say, "Greet every saint in Christ Jesus. The brothers who are with me greet you." Paul's words of greeting here are related to what he says in verse 20 about glory to our God and Father. This indicates that he greeted the saints with the very weight of glory spoken of in verse 20.

我们问别人安，或请别人替我们问某些人安，也许用我们最高的敬意或用我们的爱问他们安。然而，保罗没有肤浅的，仅仅用他最好的敬意或用他的爱问腓立比的圣徒安。我信他写这问安的话时，他里面所有的神丰富的供应和荣耀。保罗刚写过：“我的神必在荣耀中，照着祂的丰富，在基督耶稣里，使你们一切所需用的都充足。”（19。）毫无疑问，这是他向圣徒们问安的实质。他要每位圣徒都在基督里得着这样的问安。

二 与使徒同在的弟兄们都问圣徒们安

在二十一节保罗也说，“与我同在的弟兄们都问你们安。”与保罗同在的弟兄们，必定以保罗那样的方式问圣徒们安。这就是说，他们不是用他们最好的敬意，乃是用对神报答的确信并用祂的荣耀问信徒们安。

我们甚至可以说，保罗和与他同在的人用整卷腓立比书的全部内容，问在基督耶稣里的圣徒们安。这就是说，保罗和与他同在的人以这卷书里所有的话问他们安。保罗只说，问在基督里的各位圣徒安，没有特别说该如何问圣徒们安，这暗示他是用这封书信里所说一切的点问他们安。因此，在二十一节保罗实际上是说，“照着我在这封书信所写的一切事，问在基督里的各位圣徒安。”任何不愿接受这一切点的圣徒，都无法有分于保罗的问安。那些要有分于他问安的人，必须先享受这封书信里所说一切的点。这些点是保罗送给他们最好的问安。保罗对圣徒们最好的问安是要他们活基督，显大基督，以基督为他们的榜样，将基督表明出来，将万事看作亏损，为要赢得基督，并给人看出他们是在祂里面，追求基督，取得基督，并在基督里作一切事。从整卷书的上下文来看，保罗是用经历基督的一切深奥方面问各位圣徒安。

保罗在二十一节用“在基督耶稣里”一辞，进一步指明以上所说，他向圣徒们问安时的观念。这辞暗示整卷书的内容，因为，如我们一再指出的，这卷书是论到对基督并在基督里的经历。保罗盼望圣徒们是在我们所活、所显大、所接受为我们榜样、所表明为生命的话、并所追求的基督里，得着问安。我们读二十一节时，不但该对“各位圣徒”

When we send greetings to others, or ask others to greet certain ones on our behalf, we may greet them with our best regards or with our love. However, Paul did not greet the saints in Philippi in a superficial way, merely with his best regards or with his love. I believe that what was within him as he wrote this word of greeting was God's rich supply and glory. Paul had just written, "And my God shall fill every need of yours according to His riches in glory in Christ Jesus" (v. 19). No doubt this was the substance of his greetings to the saints. He wanted every saint to be greeted in Christ in this way.

B. The Brothers Who Were with the Apostle Greeting the Saints

In verse 21 Paul also says, "The brothers who are with me greet you." The brothers who were with Paul certainly must have greeted the saints in the same way Paul did. This means that they greeted the believers not with their best regards, but with the assurance of God's repayment and with His glory.

We may even say that Paul and those with him greeted the saints in Christ Jesus with the entire contents of the whole book of Philippians. This means that Paul and the others greeted them with all the words in this book. The very fact that Paul simply said to greet every saint in Christ, not specifying in what way the saints should be greeted, implies that he greeted them with all the points covered in this Epistle. Hence, in verse 21 Paul was actually saying, "Greet every saint in Christ according to all the things I have written in this Epistle." Any saint who would not receive all these points could not have a share in Paul's greeting. Those who would participate in his greeting must first enjoy all the points covered in this Epistle. These points were Paul's best regards sent to them. Paul's best regards to the saints were that they would live Christ, magnify Christ, take Christ as their pattern, hold forth Christ, count all things loss in order to gain Christ and be found in Him, pursue Christ, lay hold of Christ, and do all things in Christ. Seen in the context of the whole book, Paul greeted every saint with all the profound aspects of the experience of Christ.

A further indication that this was Paul's concept in sending greetings to the saints is that in verse 21 he uses the expression "in Christ Jesus." This phrase implies the contents of the whole book, for, as we have pointed out again and again, this book deals with the experience of Christ and in Christ. Paul wanted the saints to be greeted in the very Christ whom we live, magnify, take as our pattern, hold forth as the word of life, and pursue. In reading verse 21 we should be impressed not only with the words

这辞有深刻的印象，更要特别对“在基督耶稣里的各位圣徒”这辞有深刻的印象。保罗和与他同在的人，用腓立比书的全部内容，问在基督耶稣里的圣徒们安。

三 在罗马的众圣徒，尤其是该撒家里的人，都问在腓立比的圣徒们安

在二十二节保罗继续说，“众圣徒，尤其是该撒家里的人，都问你们安。”该撒家里的人，包括所有联属于尼罗官廷的人，这些人有的因与保罗接触，悔改信主，成了罗马城在基督里的信徒。

“该撒家里的人”一辞，困惑人也激励人。这辞困惑人，因为我们不完全确定所指何人；这辞也激励人，因为表明福音的推广。福音甚至已扩展到该撒尼罗的家里。神在祂经纶里的行动甚至得着了一些该撒家里的人。许多评注圣经的人没有胆量说，尼罗的某些亲戚真正得救了。他们多半宣称，“尼罗家里的人”指尼罗的皇家侍卫，因照着当时的风俗，皇家侍卫算为该撒家里的人的一部分。我们需要清楚这只是一种解释。在二十二节保罗不是说“皇家侍卫”；他是说“该撒家里的人”。基于他用家里的人一辞，我们信尼罗家里某些人真正得救了。何等大的得胜！这指明交通带进福音的推广，带进神为着祂的经纶在地上行动的扩展，这样的交通是何等有价值。

保罗写信给腓立比人，特意说到“该撒家里的人”，是很有意义的。我信保罗与这些人有交通，甚至可能告诉他们，他在写信给腓立比的信徒。然后那些弟兄姊妹必定请保罗问腓立比的圣徒们安。这是保罗能说“众圣徒，尤其是该撒家里的人，都问你们安”的原因。

贰 祝福

一 我们主耶稣基督的恩

“every saint,” but especially with the expression “every saint in Christ Jesus.” Paul and those with him greeted the saints in Christ Jesus with the whole contents of the book of Philippians.

C. All the Saints in Rome, Especially Those of Caesar’s Household, Greeting the Saints in Philippi

In verse 22 Paul continues, “All the saints greet you, and especially those of Caesar’s household.” Caesar’s household included all who were attached to the palace of Nero. Some of these were converted through contact with Paul and became believers in Christ in Rome.

The expression “those of Caesar’s household” is both puzzling and encouraging. It is puzzling because we are not altogether sure to whom it refers; it is encouraging because it shows the furtherance of the gospel. The gospel had spread even into the household of Caesar Nero. God’s move in His economy had gained even some of Caesar’s household. Many commentators do not have the boldness to say that certain relatives of Nero were actually saved. Rather, for the most part, they claim that “Caesar’s household” refers to Nero’s royal guard, for, according to the custom of the time, the royal guard was counted as part of Caesar’s household. We need to be clear that this is simply an interpretation. In verse 22 Paul does not say “the royal guard”; he says “Caesar’s household.” Based upon his use of the word household, we believe that certain members of Nero’s family actually were saved. What a tremendous victory! This indicates how worthwhile it is to have fellowship which results in the furtherance of the gospel, in the spread of God’s move on earth for His economy.

It is significant that in writing to the Philippians Paul deliberately refers to “those of Caesar’s household.” I believe that Paul had fellowship with these ones, perhaps even telling them that he was writing a letter to the believers in Philippi. Then those brothers and sisters must have asked Paul to send their greetings to the saints in Philippi. This was the reason Paul could say, “All the saints greet you, and especially those of Caesar’s household.”

II. BLESSING

A. The Grace of Our Lord Jesus Christ

保罗在他祝福的话里说，“愿主耶稣基督的恩与你们的灵同在。”恩典就是神在基督里作我们的供应和享受，借着耶稣基督之灵全备的供应，（一 19，）传输并实化给我们。我们要象保罗那样经历基督，就需要这恩典。

历年来，我们给恩典下过好些的定义。现在我们看见，简单的说，恩典就是神自己在基督里作我们生命的供应和享受。这供应和享受，借着耶稣基督之灵全备的供应，传输给我们，并借着这灵，给我们实化。保罗说，“愿主耶稣基督的恩与你们的灵同在，”意思是凭着并借着耶稣基督之灵全备的供应，三一神的供应并对祂的享受该与我们同在。我们得着这样的供应，就终日享受并经历三一神。

二 与我们的灵同在

照着保罗在二十三节的话，主耶稣基督的恩与我们的灵同在。这里的灵乃是我们重生、有基督之灵内住的灵。我们乃是在这灵里，象保罗那样经历并享受基督。

今天许多基督徒错失重生的灵。他们对于圣灵谈论得很多，却很少说到人的灵。因着这样疏忽人重生的灵，他们就很少经历基督或享受包罗万有的恩典。

在林后十三章十四节保罗说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”爱是源头，恩是流道，交通是水流。这里有子基督，父神，与那灵——对三一神的享受。不但如此，在这节里有三一神分赐到我们里面作为爱、恩和交通。然而，这三者实际上是一；三者都与对三一神的享受有关。借着爱作源头，恩作流道，以及交通作水流，三一神就将祂自己分赐到我们这人里面，成为我们的享受。这是与我们的灵同在的恩典。何等美妙，三一神这包罗万有的灵现今住在我们的灵里！这奇妙的享受与我们的灵同在。

我们若要享受与我们的灵同在的恩典，就需要操练我们的灵。操练灵的路乃是祷告、祷读主话、并呼求主耶稣的名。每当我们呼求主耶稣或向父神祷告时，我们就自然而

In his word of blessing Paul says, “The grace of the Lord Jesus Christ be with your spirit.” Grace is God in Christ as our supply and enjoyment conveyed to us and realized through the bountiful supply of the Spirit of Jesus Christ (1:19). To experience Christ as Paul did we need this grace.

Throughout the years, we have given a number of definitions of grace. Now we see that, in brief, grace is God Himself in Christ as our life supply and enjoyment. This supply and enjoyment is conveyed to us by the bountiful supply of the Spirit of Jesus Christ, and it is realized by us through this Spirit. When Paul says, “The grace of the Lord Jesus Christ be with your spirit,” he means that the supply and enjoyment of the Triune God by and through the bountiful supply of the Spirit of Jesus Christ should be with us. When we have such a supply, we enjoy and experience the Triune God all day long.

B. With Our Spirit

According to Paul’s word in verse 23, the grace of the Lord Jesus Christ is with our spirit. The spirit here is our regenerated spirit indwelt by the Spirit of Christ. It is in this spirit of ours that we enjoy Christ and experience Him as Paul did.

Many Christians today have missed the mark of the regenerated spirit. They speak much about the Holy Spirit, but not of the human spirit. Because of this neglect of the regenerated human spirit, there is very little experience of Christ or enjoyment of the all-inclusive grace.

In 2 Corinthians 13:14 Paul says, “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all” (lit.). Love is the source, grace is the course, and fellowship is the flow. Here we have Christ the Son, God the Father, and the Spirit—the enjoyment of the Triune God. Furthermore, in this verse we have the dispensing of the Triune God into us as love, grace, and fellowship. However, these three are actually one; they are all related to the enjoyment of the Triune God. By means of love as the source, grace as the course, and fellowship as the flow, the Triune God dispenses Himself into our being to become our enjoyment. This is the grace which is with our spirit. How wonderful that the Triune God as the all-inclusive Spirit now indwells our spirit! This marvelous enjoyment is with our spirit.

If we would enjoy the grace which is with our spirit, we need to exercise our spirit. The way to exercise the spirit is to pray, pray-read the Word, and call on the name of the Lord Jesus. Whenever we call on the Lord Jesus or pray to God the Father, we

然的操练我们的灵。然而，这与宗教、形式的祷告很不相同。那样的祷告不需要操练灵，只需要操练头脑。反之，我们呼求主、正确的祷告、并祷读主话，就真正操练我们的灵。这样操练我们的灵，是享受与我们的灵同在之恩典的秘诀。我读圣经、研究圣经五十多年了，我能见证，没有一事比祷读主话更带我进入对三一神的享受。哦，我们都需要更多操练灵享受主！

我们知道人有三部分：灵、魂、体。操练身体是需要、有益的。我操练身体，夜里就睡得较好。我们几乎不需要说到操练魂，尤其是操练心思，因为学校里非常强调这事。但我们极其需要强调：我们需要操练灵。

召会是属灵的体育馆，在这里我们能操练我们的灵。我们越操练灵，我们全人就会越健康，越刚强。我们的肉身会健康，我们的心思会清明、敏锐，我们的灵也会得着能力。我能见证，日复一日我操练身体，操练魂，也操练灵。我再说，操练灵是秘诀，是唯一的路，使我们有分于恩典，就是三一神这包罗万有的灵。我们享受祂，我们的灵和全人就成为健康的、刚强的。

我遗憾的说，今天许多基督徒太骄傲，他们不肯借着呼求主名或祷读主话来享受主。我们感谢神，在祂的怜悯里，借着祷告、祷读、并呼求主耶稣亲爱超绝的名而操练灵，祂已将我们好些人带进对三一神的享受里。这样我们就充满了喜乐、满了对三一神之享受的召会生活。

automatically exercise our spirit. This is very different, however, from praying in a religious, formal manner. That kind of prayer does not require the exercise of the spirit, but simply exercises the mentality. In contrast, when we call on the Lord, pray in a proper way, and pray-read the Word, we truly exercise our spirit. Exercising our spirit in this way is the secret to enjoying the grace which is with our spirit. As one who has been reading the Bible and studying it for more than fifty years, I can testify that nothing brings me into more enjoyment of the Triune God than pray-reading the Word. Oh, we all need more exercise of the spirit to enjoy the Lord!

We know that man has three parts: the spirit, the soul, and the body. Bodily exercise is necessary and profitable. When I exercise physically, I sleep better at night. It is hardly necessary to speak of the exercise of the soul, especially of the mind, since this is emphasized so much in the schools. But there is a great need to emphasize the need to exercise the spirit.

The church is a spiritual gymnasium where we can exercise our spirit. The more we exercise the spirit, the more we shall be healthy and strong in our entire being. Our physical body will be healthy, our mind will be sober and keen, and our spirit will be energized. I can testify that day by day I have bodily exercise, psychological exercise, and spiritual exercise. Again I say, the exercise of the spirit is the secret, the unique way, to participate in the very grace which is the Triune God as the all-inclusive Spirit. As we enjoy Him, we become healthy and strong in our spirit and in our whole being.

I regret to say that today many Christians are too proud to enjoy the Lord by calling on His name or by pray-reading the Word. We thank God that, in His mercy, He has brought a good number of us into the enjoyment of the Triune God through the exercise of the spirit by prayer, pray-reading, and calling on the dear and excellent name of the Lord Jesus. In this way we have the church life full of rejoicing, full of the enjoyment of the Triune God.

恩典、救恩、那灵与基督

* * * *

经文及注解：腓一 7 下，19 ~ 21 上

纲要：

- 不同种类的救恩
- 保罗所需救恩的两面
- 保罗的恩典和我们的恩典
- 辩护、证实福音
- 经历的恩典
- 在主里喜乐
- 经历那灵
- 享受那灵并显大基督

* * * *

读经：腓立比书一章七节下，十九至二十一节上。

在本篇信息中，我们要来看保罗在腓立比书里所使用四个非常重要的辞：恩典、救恩、那灵与基督。在一章七节保罗告诉腓立比人：“无论我在捆锁之中，或在辩护、证实福音的时候，你们众人都与我同享恩典。”“与我同享恩典”，直译，“是我恩典的同享者”。请注意这里保罗说到“我的恩典”。然后在十九节他接着说，“因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

在这节里保罗说到得救（救恩）和那灵。然后在二十至二十一节他说，“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。”在这些经文里，恩典、救恩、

GRACE, SALVATION, THE SPIRIT, AND CHRIST

* * * *

Scripture and Footnotes: Phil. 1:7b, 19-21a

Outline:

- DIFFERENT KINDS OF SALVATION
- TWO ASPECTS OF THE SALVATION NEEDED BY PAUL
- PAUL'S GRACE AND OURS
- THE DEFENSE AND CONFIRMATION OF THE GOSPEL
- EXPERIENTIAL GRACE
- REJOICING IN THE LORD
- EXPERIENCING THE SPIRIT
- ENJOYING THE SPIRIT AND MAGNIFYING CHRIST

* * * *

Scripture Reading: Phil. 1:7b, 19-21a

In this message we shall consider four very important terms used by Paul in Philippians: grace, salvation, the Spirit, and Christ. In 1:7 Paul tells the Philippians, “Both in my bonds and in the defense and confirmation of the gospel you are all partakers of my grace” (lit.). Notice that here Paul speaks of “my grace.” Then in verse 19 he goes on to say, “For I know that for me this shall turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.” In this verse Paul speaks of salvation and of the Spirit. Then in verses 20 and 21 he says, “Even now Christ shall be magnified in my body...For to me to live is Christ.”

In these verses grace, salvation, the Spirit, and Christ are not defined in a doctrinal way. Rather, they are related to experience. When Paul says “my grace,” he is referring to grace in his experience. Likewise, when he tells us that for him this will turn out to

那灵与基督，都不是以道理的方式解释的，而是与经历有关。保罗说“我的恩典”，指他经历中的恩典。同样，他告诉我们，这事终必叫他得救，他不是说到仅仅客观的救恩，道理上的救恩，乃是说到经历上的救恩。不但如此，他提到那灵，必是说到他经历中的那灵。当然，他说到显大基督并活祂，也是非常主观的、可经历的。我们在二十至二十一节所看见的，不是客观的基督，乃是保罗生活中主观的基督。

不同种类的救恩

很不幸，许多基督徒在读圣经时习惯将事情视为理所当然的。他们熟悉恩典、救恩、那灵、与基督这样的辞，就以为他们领会这些。然而，若请他们解释这些事，也许就有困难。例如，保罗所说“我的恩典”，是什么意思？不但如此，保罗所说“叫我得救”，是什么意思？保罗写这封书信时，已得救多年，甚至成了使徒。那为什么他指明，他仍需要得救？我们既然已经得救，为什么仍需要得救？保罗说，他所遭遇的一切，逼迫、监禁、甚至出于私图好争的异议传扬，也终必叫他得救，这是什么意思？他所谈论的是怎样的得救？

我们若声称救恩不完全，借此答复这问题，这种说法根本不准确。反之，我们需要指出，照着圣经，救恩不只一种。神的救恩拯救我们脱离祂的定罪。照着神公义的律法，我们罪人被公义的神所定罪。因此，我们需要救恩。赞美主，我们借着基督的救赎，已经得救脱离了神的定罪！不但如此，我们罪人原在撒但霸占的手下，并在死的权势之下，命定要下火湖。所以，我们需要能拯救我们脱离火湖的救恩。然而，除了得救脱离神的定罪和火湖，我们也需要别种的救恩。例如，我们需要得救脱离我们的脾气。年轻的和年长的同样需要蒙拯救脱离坏脾气。不但如此，丈夫和妻子在婚姻生活中需要经历救恩。妻子需要某种救恩，丈夫需要另一种的救恩，因二人面临不同的情形和难处。借着这些例子我们能看见，圣经里陈明不只一种的救恩。保罗写信给腓立比人时说，他需要某种救恩。

salvation, he is not speaking of a mere objective salvation, a doctrinal salvation, but of a very experiential salvation. Furthermore, when he mentions the Spirit, he is surely speaking of the Spirit in his experience. Certainly his word about magnifying Christ and living Him is very subjective and experiential. In verses 20 and 21 we do not have an objective Christ, but the subjective Christ in Paul's living.

DIFFERENT KINDS OF SALVATION

Unfortunately, many Christians have the habit of taking things for granted in their reading of the Bible. Familiar with such terms as grace, salvation, the Spirit, and Christ, they may assume that they understand them. However, if they are asked to explain these things, they may have difficulty. For example, what does Paul mean by “my grace”? Furthermore, what does Paul mean by “my salvation” (KJV)? When Paul wrote this Epistle, he had been saved for many years and had even become an apostle. Why then does he indicate that he still needs salvation? Since we are already saved, why do we still need to be saved? What did Paul mean by saying that all that was happening to him, persecution, imprisonment, and even the dissenting preaching out of rivalry, would turn out for him to salvation? What kind of salvation is he talking about?

It would not at all be accurate to try to answer this question by asserting that salvation is not complete. Rather, we need to point out that, according to the Bible, there is more than one kind of salvation. God's salvation rescues us from His condemnation. As sinners, we were condemned by the righteous God according to His righteous law. Thus, we were in need of salvation. Praise the Lord that we have been saved from God's condemnation by the redemption of Christ! Furthermore, as sinners, we were under the usurping hand of Satan and under the power of death, destined for hell. Therefore, we needed a salvation that could save us from hell. However, in addition to being saved from God's condemnation and from hell, we also need other kinds of salvation. For example, we need to be saved from our temper. Young and old alike need to be delivered from a bad temper. Furthermore, husbands and wives need to experience salvation in their married life. The wives need a certain kind of salvation, and the husbands need another kind of salvation, for both face different situations and problems. By these examples we can see that there is more than one kind of salvation presented in the Bible. When Paul wrote to the Philippians, he needed a certain kind of salvation.

保罗所需救恩的两面

我们需要怎样的救恩，在于我们的情形。我们若在神的审判之下，就需要拯救我们脱离这事的救恩。我们若在撒但的手下，就需要适合那情形的救恩。同样，我们若被我们的脾气困扰，或面临婚姻生活中的难处时，我们还需要别种的救恩。因为保罗是囚犯，所以他需要适用于他在监牢中之情形的救恩。保罗是犹太人，不是平常牢狱里的囚犯；他是该撒皇家侍卫（御营）的囚犯。保罗的事例是特别的。他没有犯任何罪。他被监禁是由于他传基督。因为保罗传基督，他就被捉拿，至终被监禁。每天至少有部分时间，他和一个侍卫锁在一起。毫无疑问，保罗在监牢里受苦。他必定受到藐视，受到轻蔑的对待。当然，他需要一种特别的救恩。我的意思不是说，他所需要的是从监牢得释放。不，他需要在监牢里经历救恩。

他在二十节说，“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。”这里我们看见，保罗的期待是他不至羞愧。假定保罗为他的情形哭泣，那岂不是羞愧么？他的哭泣会指明他被击败了，他失去了他的信心、把握、和对主的信靠。或者假定保罗对禁卒生气，并与他争辩，这也会是羞愧。然而，无论保罗受到怎样的对待，他若都能喜乐，那就会是荣耀。要维持基督的使徒这样一种得胜的地位，保罗就需要一种特别的救恩。

在二十节我们看见保罗所需救恩的两面。第一面是保罗在任何事上都不至羞愧；第二面是基督要在保罗身体上照常显大。保罗期待他的情形终必叫他得救，这样就没有一事会叫他羞愧，反而基督会在他身体上显大。这里保罗似乎在说，“我需要救恩，使我不至因着苦难或逼迫羞愧；反而，我主基督会在我身体上显大。”

保罗的恩典和我们的恩典

TWO ASPECTS OF THE SALVATION NEEDED BY PAUL

The kind of salvation we need depends on our situation. If we are under God's judgment, we need a salvation that rescues us from this. If we are under Satan's hand, we need a salvation appropriate to that situation. Likewise, if we are troubled by our temper or face difficulties in our married life, we need still further kinds of salvation. Because Paul was a prisoner, he needed a salvation that applied to his situation in prison. Paul, a Jew, was not a prisoner in an ordinary jail; he was a prisoner of Caesar's royal guard, the praetorium. Paul's case was extraordinary. He had not committed any crime. His imprisonment was due to the fact that he preached Christ. Because he preached Christ, Paul was arrested and eventually imprisoned. At least part of the time each day, he was chained to a guard. No doubt, Paul suffered there in prison. He must have been despised and treated with contempt. To be sure, he needed a specific kind of salvation. By this I do not mean that what he needed was release from prison. No, he needed to experience salvation there in prison.

He says in verse 20, "According to my earnest expectation and hope that in nothing I shall be put to shame, but with all boldness, as always, even now Christ shall be magnified in my body, whether through life or through death." Here we see that Paul's expectation was that he would not be put to shame. Suppose Paul wept over his situation. Would not that have been a shame? His weeping would have indicated that he was defeated, that he had lost his faith, confidence, and trust in the Lord. Or suppose that Paul became angry with the jailer and argued with him. This also would have been a shame. However, if Paul could rejoice no matter how he was treated, that would be a glory. In order to maintain such a victorious standing as an apostle of Christ, Paul needed a particular kind of salvation.

In verse 20 we see two aspects of the salvation needed by Paul. The first aspect was that Paul would not be put to shame in anything; the second, that Christ would be magnified in Paul's body. Paul expected that his situation would turn out to his salvation so that in nothing he would be put to shame, but that Christ would be magnified in his body. Here Paul seems to be saying, "I need salvation so that I shall not be put to shame by suffering or persecution. Instead, Christ my Lord will be magnified in my body."

PAUL'S GRACE AND OURS

现在我们来查看“我的恩典”这辞的意义。我们若从整卷腓立比书的上下文看这辞，就会看见保罗的恩典，一点不差就是保罗所享受、所经历，并他所有分的三一神。因此，保罗的恩典不是客观的神，乃是主观并经历上的神，就是那经过过程的三一神作他的分。保罗的确享受并经历经过过程的三一神。他对父、子、灵的经历是丰富的。这位经过过程的三一神乃是保罗的恩典。

我们熟悉“惊人恩典”这首诗歌。这虽是一首好诗，却没有说到三一神作我们的分，给我们享受。作者写这首诗时，主的子民当中对神经历上的认识还没有达到这点。甚至近在五十年以前，基督徒也还没有领会，恩典就是我们所经历并享受的三一神。但我们站在前人的肩膀上，就认识到恩典远超仅仅不配得的恩惠。恩典乃是经过过程的三一神—父、子、灵—给我们经历并享受。

今天我们的三一神不再是未经过程的神，或“生的”神。反之，祂经过了成为肉体、钉十字架、和复活的过程。有系统神学背景的人，也许被“经过过程的神”和“生的神”所困扰。他们也许争辩说，在圣经里我们找不着这样的辞。虽然圣经没有用这些辞，事实却在那里。同样，我们在圣经里找不着“三一”和“三一神”这些辞。然而，毫无疑问，圣经启示神是三一的事实。同样，我们无法否认成为肉体是一个过程。不但如此，钉十字架引到复活，复活引到升天，钉十字架和复活也是在神所经过过程里的步骤。神经过了过程，不但救赎我们，也使我们得以享受祂作恩典。今天我们所享受作我们恩典的一位，乃是经过了成为肉体、钉十字架、和复活的三一神。祂是这样的一位，预备好给我们接受并享受。

约翰一章十七节说，律法是借着摩西赐的，恩典却是借着耶稣基督来的。这恩典在我们的经历中成为我们的恩典，我们就享受三一神，我们也能说我的恩典，我们的恩典。我们的恩典就是我们所享受的三一神。

Let us now consider the meaning of the words “my grace.” If we consider this expression in the context of the entire book of Philippians, we shall see that the grace which was Paul’s grace was nothing less than the Triune God whom Paul enjoyed and experienced and of whom Paul was a partaker. Thus, Paul’s grace was not God in an objective way; it was God subjectively and experientially, the Triune God processed to be his portion. Paul truly enjoyed and experienced the processed Triune God. He was rich in his experience of the Father, Son, and Spirit. This processed Triune God was Paul’s grace.

We are familiar with the hymn “Amazing Grace.” Although this is a good hymn, it does not speak of the Triune God as our portion for our enjoyment. When this hymn was written, the experiential knowledge of God among the Lord’s people had not come to this point. Even as recent as fifty years ago, Christians did not have the understanding of grace as the Triune God experienced and enjoyed by us. But standing on the shoulders of those who have gone before us, we have come to know that grace is far more than merely unmerited favor. Grace is the Triune God—the Father, the Son, and the Spirit—processed for our experience and enjoyment.

Today our Triune God is no longer the unprocessed God, or the “raw” God. Rather, He has been processed through incarnation, crucifixion, and resurrection. Those with a background in systematic theology may be troubled by the expressions “processed God” and “raw God.” They may argue that in the Bible we cannot find such terms. Although these terms are not used, the facts are there. In like manner, we cannot find the terms “Trinity” and “Triune God” in the Bible. However, there is no doubt that the Bible reveals the fact that God is triune. Likewise, we cannot deny that the incarnation was a process. Furthermore, the crucifixion, which led to resurrection, and the resurrection, which led to ascension, were also steps in God’s process. God has passed through a process not only to redeem us, but also to make it possible for us to enjoy Him as grace. Today the One we enjoy as our grace is the Triune God who has passed through incarnation, crucifixion, and resurrection. As such a One, He is ready for us to take and enjoy.

John 1:17 says that the law was given through Moses, but grace came through Jesus Christ. When this grace becomes ours in our experience, we then enjoy the Triune God, and we can speak of my grace, our grace. Our grace is the very Triune God enjoyed by us.

最近我的妻子和我祷告，为着主所赐给我们对祂自己的一切享受感谢祂。主对我们何等美善！我们能见证我们非常经历祂并享受祂。因为我们有分于祂，祂对我们就真正成了恩典。如今这恩典乃是我们的恩典。

在你的经历中，你岂不也有你的恩典么？可能你在召会生活里并在日常生活里，经历了三一神作你的恩典。一位弟兄也许见证，甚至他在会所里帮忙排椅子时，也经历神作他的恩典。一位结了婚的姊妹也许见证，在她与丈夫和儿女相处的家庭生活里，她经历主作她的恩典。这样经历主并作见证，非常美好。但这些情形几乎不能与保罗在监牢里所面临的相比。

辩护、证实福音

保罗在受监禁，和辩护、证实福音时，都经历神。在腓立比一章七节保罗说到“辩护、证实福音”；他在这里没有提到传扬福音。传扬福音并不特别，但辩护、证实福音却是特别的事。在消极方面，保罗辩护福音，抵御那屈改、曲解福音的异端，如他在加拉太书里所对付的犹太教，和在歌罗西书里所对付的智慧派。在积极方面，保罗用他书信中所揭示，一切关乎基督与召会之奥秘的启示，证实福音。在保罗的时代，福音已经被犹太教和希腊哲学屈改、曲解。因为他辩护福音，他就受逼迫。热中犹太教者和希腊哲学家都对他不悦。此外，保罗更证实福音。他积极的使人清楚福音的目标。

福音的目标是基督与召会。保罗传讲一篇又一篇的信息，告诉人关于神的经纶。他教导基督是神的奥秘，召会是基督的奥秘。这样，他证实福音，使所有接受福音的人都清楚福音积极的目标。

今天也有辩护、证实福音的迫切需要。很少基督徒愿意说到召会。结果，即使他们传扬福音，许多人也不认识福音的目标。他们传扬福音的目标不过是拯救罪人，得着灵魂。因此，我们需要告诉人福音的目标，借此证实福音。然而，我们若这样作，就会遭遇反对。辩护福音和证实福

Recently my wife and I were praying, thanking the Lord for all the enjoyment of Himself that He has given us. How good the Lord has been to us! We can testify that we have experienced Him and enjoyed Him very much. Because we have partaken of Him, He has truly become grace to us. This grace is now our grace.

In your experience do you not also have your grace? Perhaps you have experienced the Triune God as your grace in the church life and in your daily life. A brother may testify that even in helping to arrange the chairs in the meeting hall he experiences God as his grace. Also, a married sister may testify that in her life at home with her husband and children she experiences the Lord as her grace. It is very good to experience the Lord in this way and testify of it. But these situations can hardly be compared to what Paul faced in prison.

THE DEFENSE AND CONFIRMATION OF THE GOSPEL

Paul experienced God both in his imprisonment and in the defense and confirmation of the gospel. In 1:7 Paul speaks of “the defense and confirmation of the gospel”; he does not here mention the preaching of the gospel. To preach the gospel is not unusual, but to defend the gospel and confirm it are extraordinary things. Paul defended the gospel, on the negative side, from perverting and distorting heresies, such as Judaism, dealt with in Galatians, and Gnosticism, dealt with in Colossians. Paul confirmed the gospel, on the positive side, with all the revelations of God’s mysteries concerning Christ and the church as unveiled in Paul’s Epistles. During Paul’s time, the gospel had been perverted and distorted by Judaism and Greek philosophy. Because he defended the gospel, he was persecuted. Neither the Judaizers nor the Greek philosophers were happy with him. In addition, Paul confirmed the gospel. He made the goal of the gospel clear to people in a positive way.

The goal of the gospel is Christ and the church. Paul preached message after message telling people about God’s economy. He taught that Christ is the mystery of God and that the church is the mystery of Christ. In this way, he confirmed the gospel by making the positive goal of the gospel clear to all who received it.

Today there is also the urgent need for the defense and confirmation of the gospel. Not many Christians are willing to speak concerning the church. As a result, even though they may preach the gospel, many do not know the goal of the gospel. Their goal in preaching the gospel is simply to save sinners, to win souls. Hence, there is the need for us to confirm the gospel by telling others of the goal of the gospel. If we do this,

音，都是艰巨的工作和沉重的担子。

经历的恩典

因着辩护、证实福音，保罗受到逼迫、捉拿和监禁。所交给他辩护、证实福音的责任，需要神圣的供应。这无法用平常的方法完成。保罗需要神圣的加强和加力。这神圣的力量和能力就是三一神自己。保罗辩护、证实福音时，神与他同在而供应他。不但如此，保罗正遭受逼迫、讥诮和嘲笑。若没有特别神圣的供应，没有一个平常的人能忍受这样的对待。但保罗在被监禁时，能享受神并经历祂。至终，保罗所经历这位经过过程的三一神成了他的恩典。腓立比的信徒非常蒙福，有分于保罗的恩典。这就是说，他们有分于保罗的神——他所经历的神。

现在我们领会“我的恩典”这辞的意义。这是指保罗所经历、享受、并有分的神。这不是客观的恩典，乃是主观经历上的恩典。这样的恩典与仅仅解释为不配得的恩惠者很不相同。我们曾一再指出，恩典实际上是活的、神圣的人位，三一神，经过了过程，对我们成为恩典。

在主里喜乐

保罗所经历的恩典，成了他的救恩。凡保罗所享受于三一神的，都成了他的救恩。保罗必定是爱国的犹太人，他爱他的国家，并且极其厌恶罗马帝国主义。因着他传扬主耶稣基督，他成了囚犯，落在罗马帝国主义者的控制之下。事实上，将保罗交给罗马人的，是他的同胞。毫无疑问，保罗在监牢里遭受逼迫时，必定在思想他的工作。在他被监禁以前，他的工作美妙而有能力，甚至在欧洲扩展。但如今他的工作停止了。有些与他同时代的人，由于私图好争，欢喜看见保罗在监牢里受限制，不能完成他的工作。保罗若在这样的景况中哭泣，就会被击败并且羞愧。然而，我们从腓立比书知道，保罗没有哭泣，反倒在主里喜乐。在这短短的一卷书里，保罗

however, we shall meet opposition. Both the defense of the gospel and the confirmation of the gospel are difficult tasks and heavy burdens.

EXPERIENTIAL GRACE

Because of the defense and confirmation of the gospel, Paul was persecuted, arrested, and imprisoned. The responsibility given to him to defend and confirm the gospel required a divine supply. It could not be carried out by ordinary means. Paul needed the divine strengthening and energizing. This divine strength and energy is the Triune God Himself. As Paul was defending the gospel and confirming it, God was with him to supply him. Furthermore, Paul was suffering persecution, mockery, and ridicule. No ordinary human being can bear such treatment without a special divine supply. But in the midst of imprisonment, Paul could enjoy God and experience Him. Eventually, this processed Triune God experienced by Paul became his grace. The Philippian believers were very blessed to partake of Paul's grace. This means that they partook of Paul's God, the very God he experienced.

Now we understand the meaning of the expression "my grace." This denotes the very God experienced, enjoyed, and partaken of by Paul. It is not objective grace; it is subjective, experiential grace. Such grace is very different from something defined simply as unmerited favor. As we have pointed out again and again, it is actually a living, divine Person, the Triune God, processed to become grace to us.

REJOICING IN THE LORD

The grace experienced by Paul became his salvation. Whatever Paul enjoyed of the Triune God became his salvation. Paul must certainly have been a patriotic Jew, one who loved his nation and intensely disliked Roman imperialism. Because of his preaching of the Lord Jesus Christ, he became a prisoner under the control of the Roman imperialists. Actually, it was Paul's countrymen who had handed him over to the Romans. No doubt, as Paul was suffering persecution in prison, he was thinking about his work. Prior to his imprisonment, his work had been marvelous and powerful. It was spreading even in Europe. But now his work had ceased. Certain ones among his contemporaries, out of rivalry with him, were glad that Paul was in prison and restricted from carrying out his work. If in the midst of such circumstances Paul wept, he would have been defeated and put to shame. However, we know from the book of Philippians that, instead of weeping, Paul rejoiced in the Lord. In this short book Paul

一再说到喜乐。这指明他在监牢里时，乃是在主里喜乐。侍卫没有听见他哭泣，反而能听见他喜乐。在此，保罗经历并享受三一神作恩典，这恩典成了他的救恩。他所遭遇的一切，都叫他得救。

保罗被主使用，带腓立比的人归向基督，他无疑满了喜乐。然而，保罗若只能在那种环境中喜乐，却不能在监牢中喜乐，就不是真正的得胜者。保罗不仅在腓立比的工作兴旺时喜乐；在监牢里，当他为着主的工作受限制时，他也喜乐。在此我们看见真正的得胜。这得胜就是救恩，就是保罗的救恩。不但如此，我们曾指明，保罗的救恩就是他的恩典，神自己作他的享受。所以，保罗的恩典就是他的救恩，他的救恩就是他在最艰难的环境中扶持他的三一神。这样的救恩不是客观的，而是非常主观的、可经历的。这就是在腓立比书里保罗没有以神学的方式，也没有以客观道理的方式，却以直接、主观、个人、经历的方式说到神的原因。保罗能说，“我的恩典一点不差就是我的神。神是我的恩典，主是我主观、经历上的救恩。”

经历那灵

三一神能成为保罗经历上的救恩，因为今天神就是那灵。为这缘故，在说到救恩的上下文里，保罗也提到那灵。

三一神若要成为我们的经历和享受，就必须是那灵。一章十九节的那灵实际上就是三一神。约翰七章三十九节说，“那时还没有那灵，因为耶稣尚未得着荣耀。”在三十七节主耶稣站着高声说，“人若渴了，可以到我这里来喝。”祂也说信入祂的人，从他们腹中要流出活水的江河来。（约七 38。）照着三十九节，耶稣这话是指着那灵说的。那时还没有那灵，因为耶稣尚未得着荣耀，也就是还没有完全经过过程。但如今主耶稣既得了荣耀，完全经过过程，那灵就在这里给我们享受。这位灵乃是经过了神圣的过程，对我们成为便利的、作我们全备供应的三一神。

我们只要呼喊“哦，主耶稣”，就能经历那灵。我们从我们的经历见证，我们呼求主耶稣的名，就饮于那灵。我

speaks again and again of rejoicing. This indicates that when he was there in prison, he was rejoicing in the Lord. The guards did not hear him weeping; they could hear him rejoicing. In this, Paul experienced and enjoyed the Triune God as grace, and this grace became his salvation. Whatever happened to him turned out for his salvation.

When Paul was used of the Lord to bring those in Philippi to Christ, he was no doubt full of rejoicing. However, if Paul could rejoice only in that kind of environment but not in prison, he would not have been a true overcomer. Paul rejoiced not only when the work in Philippi was flourishing, but he also rejoiced in prison when his work for the Lord was restricted. In this we see real victory. This victory is the salvation which was Paul's salvation. Furthermore, as we have indicated, Paul's salvation was his grace, God Himself as his enjoyment. Therefore, Paul's grace was his salvation, and his salvation was the Triune God sustaining him in a most difficult environment. Such a salvation is not objective; it is very subjective and experiential. This is the reason that in the book of Philippians Paul does not speak of God in a theological way, nor in an objective doctrinal way, but in a direct, subjective, personal, experiential way. Paul could say, "My grace is nothing less than my God. God is my grace, and the Lord is my subjective, experiential salvation."

EXPERIENCING THE SPIRIT

The Triune God could become Paul's experiential salvation because God today is the Spirit. For this reason, in the context of speaking of salvation, Paul also mentions the Spirit.

If the Triune God is to be our experience and enjoyment, He must be the Spirit. The Spirit in 1:19 is actually the very Triune God. John 7:39 says, "The Spirit was not yet, because Jesus was not yet glorified." In verse 37 the Lord Jesus had stood and cried out, saying, "If anyone thirst, let him come to Me and drink." He also said that those who believed in Him would have rivers of living water flowing out of their innermost being (v. 38). According to verse 39, "This He said concerning the Spirit." The reason the Spirit was not yet was that Jesus was not yet glorified; that is, He had not yet been fully processed. But since the Lord Jesus has now been glorified, fully processed, the Spirit is here for us to enjoy. This Spirit is the very Triune God who has passed through a divine process to become available to us as our bountiful supply.

We can experience the Spirit simply by calling "O Lord Jesus." We testify from our experience that when we call on the name of the Lord Jesus, we drink of the Spirit. As we

们早晨在户外深呼吸，里面就觉得新鲜；照样，我们借着呼求主耶稣接受那灵，里面也觉得新鲜。

借着呼求主接受那灵，不是奥秘派的实行。不，这是奇妙属灵的实际，如此甜美、舒畅、并可享受。我们呼求华盛顿、林肯、柏拉图、或孔子这些人的名，不会有这种经历。但我们说，“主耶稣，我爱你，”我们就觉得何等不同！这不是迷信，或仅仅心理作用，乃是运用我们重生的灵享受主。

赞美主，祂如今在我们的灵里！因为我们的神对我们如此主观，无论我们在哪里，祂都与我们同在。只要借着呼求祂，我们就接受祂，享受祂，并经历祂。借着呼求主的名，或用圣经里的几句话祷告，我们就享受那灵同祂全备的供应。那灵是实际上成为我们救恩的一位。我们已经指出，我们的救恩就是我们的恩典，我们的恩典就是我们对神的享受。

享受那灵并显大基督

我们享受那灵并有分于祂时，基督就显出来并得着显大。一面，我们享受那灵；另一面，得着显大的是基督。照着圣经并照着我们的经历，都是这样。我们呼喊“主耶稣”，里面就享受那灵。但享受那灵的结果，乃是基督得着显大。祂就成为我们的彰显。

在我们的经历中，恩典、救恩、那灵、与基督实际上就是一。我们的恩典就是我们的救恩；我们的救恩就是那灵；那灵就是得着显大的基督。我们也可以说，得着显大的基督就是内住的灵，内住的灵就是我们的救恩，我们的救恩就是我们的恩典，也就是我们所享受并经历的三一神。

sense freshness within when we breathe deeply in the open air in the morning, we also have an inner sense of freshness when we receive the Spirit by calling on the Lord Jesus.

Receiving the Spirit by calling on the Lord is not the practice of mysticism. No, it is a marvelous spiritual reality, so sweet, refreshing, and enjoyable. We would not have this experience by calling on the name of such persons as George Washington, Abraham Lincoln, Plato, or Confucius. But what a difference we sense when we say, “Lord Jesus, I love You!” This is not superstition or a mere psychological phenomenon; it is the exercise of our regenerated spirit to enjoy the Lord.

Praise the Lord that He is now in our spirit! Because our God is so subjective to us, He is with us wherever we may be. Simply by calling on Him we receive Him, enjoy Him, and experience Him. By calling on the Lord’s name or by praying over even a few words in the Bible, we enjoy the Spirit with His bountiful supply. The Spirit is the One who actually becomes our salvation. We have pointed out that our salvation is our grace and that our grace is our enjoyment of God.

ENJOYING THE SPIRIT AND MAGNIFYING CHRIST

When we enjoy the Spirit and partake of Him, Christ comes forth and is magnified. On the one hand, we enjoy the Spirit; on the other hand, Christ is the One who is magnified. This is true both according to the Bible and according to our experience. When we call “Lord Jesus,” we inwardly enjoy the Spirit. But as a result of the enjoyment of the Spirit, Christ is magnified. He becomes our expression.

In our experience, grace, salvation, the Spirit, and Christ actually are one. Our grace is our salvation; our salvation is the Spirit; and the Spirit is the magnified Christ. We may also say that the magnified Christ is the indwelling Spirit, that the indwelling Spirit is our salvation, and that our salvation is our grace, the Triune God whom we enjoy and experience.

耶稣基督之灵全备的供应
为着显大基督

* * * *

经文及注解：腓一 19 ~ 21

纲要：

- 每日的救恩
- 身体的供应
- 复合的膏油
- 应用那灵
- 复合的灵是为着身体并为着对神的事奉
- 经历荣耀的救恩

* * * *

读经：腓立比书一章十九至二十节，出埃及记三十章二十三至三十节。

在前一篇信息中，我们看过四个重要的辞：恩典、救恩、那灵与基督。在本篇信息中，我们要往前看耶稣基督之灵全备的供应为着显大基督。

我们曾指出，许多基督徒读圣经时，可能不知不觉的习惯将事情视为理所当然。因为他们熟悉所读的话，就将这些话视为理所当然，并且以为他们领会这些话。很少人养成习惯，探讨不同的字、辞、和短句的意义。例如，我们看到“我的恩典”这辞，该求问主关于这辞的意义。同样，我们读一章十九节时，该问为什么保罗说到耶稣基督的灵，而不说圣灵，也不说神的灵。为什么保罗在这里用指定冠词，说到那灵全备的供应？他在这里用指定冠词，有强调

THE BOUNTIFUL SUPPLY OF THE SPIRIT
OF JESUS CHRIST FOR MAGNIFYING CHRIST

* * * *

Scripture and Footnotes: Phil. 1:19-21

Outline:

- A DAILY SALVATION
- THE SUPPLY OF THE BODY
- THE COMPOUND OINTMENT
- APPLYING THE SPIRIT
- THE COMPOUND SPIRIT FOR THE BODY AND FOR GOD'S SERVICE
- EXPERIENCING A GLORIOUS SALVATION

* * * *

Scripture Reading: Phil. 1:19-20; Exo. 30:23-30

In the foregoing message we considered four important terms: grace, salvation, the Spirit, and Christ. In this message we shall go on to consider the bountiful supply of the Spirit of Jesus Christ for magnifying Christ.

As we have pointed out, many Christians have the habit, perhaps unconsciously, of taking things for granted in reading the Bible. Because they are familiar with the words they read, they take them for granted and assume that they understand them. Not many have developed the habit of inquiring concerning the meaning of different words, terms, and phrases. For example, when we come across the expression “my grace,” we should inquire of the Lord concerning its meaning. In like manner, in reading 1:19 we should ask why Paul speaks of the Spirit of Jesus Christ and not of the Holy Spirit nor of the Spirit of God. Why does Paul here speak of the bountiful supply of the Spirit? His

之意。基督徒常说到圣灵或神的灵，却很少说到耶稣基督的灵。我们不该将一章十九节视为理所当然，乃该问为什么保罗用特别的辞说到那灵。

不但如此，我们读二十节时该问，为什么保罗用显大这辞。为什么他在这里不说“基督要得着彰显”？为什么他说显大，而不说显明？我们众人读主的话时，需要建立问这样问题的习惯。

我们若养成这习惯，读一章二十一节时我们就会问，为什么保罗说，“活着就是基督。”为什么他不说，行为就是基督，或行事为人就是基督？为什么他用活着这辞？我们不可将事情视为理所当然，却需要问这样的问题。

每日的救恩

腓立比一章十八至二十一节在原文是一长句。在这句里要紧的点在十九、二十节，保罗说没有一事会叫他羞愧，只叫基督在他身体上显大。保罗知道他的处境终必叫他得着特别的救恩，就是每日的、个人的、即时的救恩。我们和保罗一样接受了永远的救恩；但除了这救恩以外，我们仍需要每日的救恩，就是我们能时刻经历的救恩。例如，可能一分钟以前，一位弟兄对他妻子非常亲切；但现在他对待她的方式却完全相反，甚至可以说，他的行为是属魔鬼的。我们从经历知道，这一刻我们也许活真圣徒的生命，下一刻我们的行为却象魔鬼的行为。原因就在于我们有一段时间失去了这个人的、每日的救恩。然而，我们也许立刻转向主，并继续经历祂时刻的救恩。

保罗在一章十九节说到的救恩，不是永远的救恩，不是脱离神的审判或火湖的救恩。反之，这是每日、持续的救恩，能时刻应用的救恩。保罗经历这样的救恩，期待无论有什么景况、环境或苦难，他都不至于羞愧，反而基督要在他身上显大。

假定在聚会中，一位弟兄非常释放的祷告要活基督并显大祂。然而，这位弟兄若在应邀吃饭的客人面前，表现他对妻子的不悦或怒气，他就会羞愧；别人不会在他

use of the definite article here is emphatic. Christians often speak of the Holy Spirit or of the Spirit of God, but rarely of the Spirit of Jesus Christ. We should not take 1:19 for granted, but ask why Paul uses a particular term for the Spirit.

Furthermore, in reading verse 20 we should ask why Paul uses the word magnify. Why does he not say here, “Christ shall be expressed”? Why does he say magnified instead of manifested? We all need to build up the habit of asking such questions when we read the Word.

If we develop this habit, in our reading of 1:21 we shall ask why Paul says “to live is Christ.” Why does he not say to behave is Christ, or to walk is Christ? Why does he use the word live? Instead of taking things for granted, we need to ask questions such as these.

A DAILY SALVATION

Philippians 1:18-21 is one long sentence. In this sentence the crucial points are in verses 19 and 20, where Paul says that in nothing he would be put to shame, but that Christ would be magnified in his body. Paul knew that his situation would turn out to be for him a particular kind of salvation, a daily, personal, and instant salvation. Like Paul, we have received eternal salvation. But in addition to this salvation, we still need a daily salvation, a salvation we can experience moment by moment. For example, perhaps a minute ago a brother was very kind to his wife. But now he is just the opposite in the way he deals with her; we may even say that his behavior is devilish. From our experience we know that one moment we may be living the life of a true saint, and the next moment our behavior is like that of a devil. The reason for this is that we lose for a time this personal, daily salvation. However, we may quickly turn to the Lord and continue to experience His salvation moment by moment.

The salvation of which Paul speaks in 1:19 is not eternal salvation; it is not salvation from God’s judgment or from hell. On the contrary, it is a daily, continual salvation, a salvation that can be applied at every instant. Experiencing such a salvation, Paul expected that no matter what the circumstances, environment, or suffering may be, he would not be put to shame. Instead, Christ would be magnified in him.

Suppose in the meeting a brother prays in a very released way about living Christ and magnifying Him. However, if this brother, in the presence of guests invited for dinner, expresses unhappiness or anger toward his wife, he will be put to shame.

脸上看见基督的显大。但假定无论家里的情形如何，弟兄的脸都因主发光，那就是荣耀的；基督的确在这位弟兄身上得着显大。

每当我们不能活基督并显大祂时，我们就羞愧。保罗在腓立比一章所期待的，是他的景况终必叫他得救，这样就没有一事会叫他羞愧，只叫基督在他身上显大。这就是保罗的救恩。

保罗，一个典型的犹太人，被罗马帝国主义者监禁。每天至少有部分时间，他和一个侍卫锁在一起。不但如此，由于被监禁，他不能为主作工。毫无疑问，在那样的环境里，任何人都很难有发光的脸；反而很容易在脸上显出悲伤和沮丧的表情。保罗若显出这样悲伤的迹象，就会羞愧。但他期待没有一事会叫他羞愧。他越受苦待，他的脸就越因主发光。保罗毫不羞愧，反而在他身体上显大基督。这是他期待在监牢里经历的救恩。

有几次我在一位弟兄家里作客吃饭，觉得羞愧。甚至在餐桌前，那弟兄也对妻子发脾气。这样的事发生，我就觉得羞愧。弟兄缺少神即时的救恩。没有救恩，反有羞愧。

在这样的事例中，的确缺少基督。然而，实际上这是缺少耶稣基督之灵全备的供应。我们若有耶稣基督之灵全备的供应，就会经历即时和常时的救恩。这样，没有一事会叫我们羞愧，我们却要在凡事上显大基督。

羞愧就是被击败。保罗的脸若表现沮丧或悲伤，就表示他被侍卫、逼迫、讥诮、和苦难击败了。如果那是保罗的光景，他就会羞愧。但我愿再指出，保罗宣告他的处境终必叫他得救。没有一事会叫他羞愧，只叫基督在他身上显大。

身体的供应

在本篇信息中，我们来到一个要点，就是如何能有这种救恩。请注意保罗在十九节所说的：“因为我知道，这事

Others will not see on his face the magnification of Christ. But suppose no matter what the situation is at home, the brother's face is glowing with the Lord. That would be glorious, a true instance of Christ being magnified in the brother.

Whenever we fail to live Christ and magnify Him, we are put to shame. Paul's expectation in Philippians 1 was that his circumstances would turn out for his salvation so that in nothing he would be put to shame, but that Christ would be magnified in him. This was Paul's salvation.

Paul, a typical Jew, was imprisoned by the Roman imperialists. At least part of the time each day, he was chained to a guard. Furthermore, due to imprisonment, he was kept from his work for the Lord. No doubt, in that kind of environment it would be very difficult for anyone to have a shining face. It would be very easy to show sadness or discouragement through his facial expression. If Paul had shown such signs of sadness, he would have been put to shame. But he expected that he would not be put to shame in anything. Instead, the more he was mistreated, the more his face would shine with the Lord. Far from being put to shame, Paul would magnify Christ in his body. This was the salvation he expected to experience in prison.

A few times I have felt ashamed as a dinner guest in a brother's home. Even at the table, the brother lost his temper toward his wife. When that happened, I felt ashamed. The brother was lacking in God's instant salvation. Instead of salvation, there was shame.

In such a case there is definitely a shortage of Christ. However, the shortage is actually the lack of the bountiful supply of the Spirit of Jesus Christ. If we have the bountiful supply of the Spirit of Jesus Christ, we shall experience instant and constant salvation. Then we shall not be put to shame in anything, but we shall magnify Christ in all things.

To be put to shame is to be defeated. If Paul's face expressed discouragement or sadness, that would have been a sign that he was defeated by the guards, persecution, mockery, and suffering. If that had been his condition, Paul would have been put to shame. But once again I wish to point out that Paul declared that his situation would turn out for him to salvation. In nothing he would be put to shame, but Christ would be magnified in him.

THE SUPPLY OF THE BODY

In this message we come to the crucial point of how we can have this kind of salvation. Notice what Paul says in verse 19: "For I know that for me this shall turn out to salvation

借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”不要将这节视为理所当然，乃要思想“你们的祈求”这辞的意义。许多读者也许以为，这不过是指那些关爱保罗之圣徒的祷告。说保罗在这里是指圣徒们为着他的祷告，固然没有错；然而，保罗的话所含示的，比这个多得多。要领会这辞完全的意义，我们需要在七节的光中思想这辞，那里保罗告诉圣徒们，在辩护、证实福音上，他们都与他同享恩典。我们若将七节联于十九节，就会看见“你们的祈求”是指明身体的供应。表面看来保罗在监牢里；实际上他在身体里。监禁没有使他与身体隔离，或使他与身体的供应隔绝。保罗里面有清楚的感觉，他是在身体里，身体的众肢体在供应他，扶持他，并与他站在一起。

在一章十九节保罗首先说到圣徒们的祈求，然后说到那灵全备的供应，这是值得注意的。为什么他不先提那灵全备的供应？保罗说到那灵全备的供应以前，先说到身体的供应，原因是那灵在身体上。诗篇一百三十三篇说明这点：浇在亚伦头上的油流到他的身体。这描绘出一个事实：那油，复合之灵全备的供应，乃是在身体上。保罗领悟他不是整个身体，而只是身体上的一个肢体。他是肢体，需要身体的供应。身体若起来供应他，那灵全备的供应就会借着身体临到他。

我们也许常请某弟兄为我们祷告。但即使他为我们祷告，我们也为他祷告，这祷告却可能少有功效。缺少功效的原因，乃是在祷告上也许离开了身体。每当我们离开身体而祷告的时候，甚至我们的祷告也会枯干，我们的代求也会没有功效。膏油涂抹不是个别的在我们身上，乃是在身体上。

保罗和腓立比的信徒是在身体里。因为身体是宇宙的，即使保罗远离腓立比，他和腓立比的信徒仍在一个身体里。借着身体上众肢体的祈求，身体上的油就流到保罗这在身体上一个特别的肢体，并供应他。所以保罗能说，他的景况借着身体的祷告，并借着那灵全备的供应，终必叫他得救。

through your petition and the bountiful supply of the Spirit of Jesus Christ.” Do not take this verse for granted. Rather, consider what is the significance of the expression “your petition.” Many readers may think that this refers only to the prayers of the saints who had a loving concern for Paul. It is correct to say that here Paul is referring to the prayers of the saints on his behalf. Paul’s word, however, implies much more than this. To understand the full significance of this phrase, we need to consider it in the light of verse 7, where Paul tells the saints that in the defense and confirmation of the gospel they are partakers of his grace. If we join verses 7 and 19 we shall see that the phrase “your petition” indicates the supply of the Body. Apparently Paul was in prison; actually he was in the Body. Imprisonment did not isolate him from the Body or cut him off from the supply of the Body. Paul had the clear sense within that he was in the Body and that the members of the Body were supplying him, supporting him, and standing with him.

It is worthy of note that in 1:19 Paul speaks first of the saints’ petition, then of the bountiful supply of the Spirit. Why does he not mention the bountiful supply of the Spirit first? The reason Paul speaks of the supply of the Body before the bountiful supply of the Spirit is that the Spirit is upon the Body. Psalm 133 illustrates this: the ointment poured upon Aaron’s head flowed down to the body. This portrays the fact that the ointment, the bountiful supply of the compound Spirit, is upon the Body. Paul realized that he was not the whole Body, but just a member of the Body. As a member, he needed the Body’s supply. If the Body would be exercised to supply him, the bountiful supply of the Spirit would come to him through the Body.

We may often ask a brother to pray for us. But even if he prays for us and we pray for him, this prayer may have little effect. The reason for this lack of effectiveness is that in praying we may stand apart from the Body. Whenever we stand apart from the Body as we pray, even our prayer will be dry, and our intercession will be ineffective. The anointing is not upon us individually; it is upon the Body.

Paul and the believers in Philippi were in the Body. Because the Body is universal, they were all in one Body even though Paul was far away from Philippi. Through the petition of the members of the Body, the ointment which is upon the Body flowed to Paul, a particular member of the Body, and supplied him. Therefore, Paul could say that his circumstances would turn out to him for salvation through the prayer of the Body and through the bountiful supply of the Spirit.

保罗说到那灵全备的供应时，用了一个特别的希腊字，这字原文指古时歌咏团的首领，供给团员所需用的一切。在腓立比一章十九节保罗用这字描述耶稣基督之灵全备的供应。

复合的膏油

我们在出埃及三十三章二十三至三十节，说到复合之膏油的一段话中，看见那灵这供应的美妙图画。因着属灵的事既抽象又奥秘，我们光凭话语，还不能领会这些事。为这缘故，主在圣经里除了直接的叙述以外，也用图画。在旧约里有许多属灵事物的预表、表号和影儿。出埃及三十三章的膏油，就是一个预表，描绘那灵。

在创世记一章二节，我们读到神的灵；在腓立比一章十九节，我们读到耶稣基督的灵；在启示录二十二章十七节，我们单单读到那灵。神的灵在创造里是活跃的。但关于成为肉体，神的灵称为圣灵。（太一 20。）圣灵使人性的元素圣别归神，因此说到成为肉体时，就使用圣灵这辞。在基督钉十字架并复活之后，这灵称为耶稣基督的灵，就是那成了人、死于十字架、现今在复活里的一位的灵。耶稣基督的灵不是为着创造或成为肉体，乃是为着给我们经历基督的钉十字架与复活。照着腓立比一章十九节，耶稣基督的灵是全备供应的灵。

为着出埃及三十三章二十三至三十节所描述之圣膏油的预表，我们感谢主。这膏油不仅是用油组成的，乃是用油与其他四种成分调和而成的。橄榄油表征神的灵。圣膏油是橄榄油与没药、肉桂、菖蒲、和桂皮这四种香料的复合物。这四种香料与橄榄油复合以后，油便成为膏油。

四种香料的每一种都有属灵的意义。没药表征基督之死的甜美，肉桂表征基督之死的功效。菖蒲，一种生长在泥泞环境里的芦荻，表征基督的复活。桂皮是用作驱虫剂的香料，象征基督复活的大能。所以，在这四种香料里，我们看见基督之死的甜美与功效、基督的复活、以及基督复活的大能。这四种香料与橄榄油复合，这事实表征基督复

In speaking of the bountiful supply of the Spirit, Paul uses a particular Greek word, choragus. Literally this Greek word refers to the supplying of all the needs of a chorus in ancient times by the leader of the chorus, who was called the choragus. In 1:19 Paul uses this word to describe the bountiful supply of the Spirit of Jesus Christ.

THE COMPOUND OINTMENT

We see a wonderful picture of this supply of the Spirit in Exodus 30:23-30, a portion of the Word which speaks of the compound ointment. Because spiritual things are abstract and mysterious, we need something more than words to understand them. For this reason, in the Bible the Lord uses pictures as well as direct statements. In the Old Testament we have many types, figures, and shadows of spiritual things. The ointment in Exodus 30 is a type portraying the Spirit.

In Genesis 1:2 we read of the Spirit of God; in Philippians 1:19, of the Spirit of Jesus Christ; and in Revelation 22:17, simply of the Spirit. The Spirit of God was active in creation. But with respect to the incarnation, the Spirit of God is called the Holy Spirit (Matt. 1:20). The Holy Spirit made the element of humanity holy unto God. This was the reason the term Holy Spirit is used concerning the incarnation. After the crucifixion and resurrection of Christ, this Spirit is called the Spirit of Jesus Christ, the Spirit of the One who had become a man, who had died on the cross, and who is now in resurrection. The Spirit of Jesus Christ is not for creation or incarnation, but for our experience of the crucifixion and resurrection of Christ. According to 1:19, the Spirit of Jesus Christ is the bountiful Spirit.

Thank the Lord for the type of the holy ointment described in Exodus 30:23-30. This ointment is composed not only of oil, but with oil blended with four other ingredients. Olive oil signifies the Spirit of God. The holy ointment was a compound of olive oil with four spices: myrrh, cinnamon, calamus, and cassia. After these spices were compounded with the olive oil, the oil became an ointment.

Each of the four spices has a spiritual significance. Myrrh signifies the sweetness of the death of Christ, and cinnamon, the effectiveness of Christ's death. Calamus, a reed that grows in a muddy environment, signifies Christ's resurrection. Cassia was a spice used as a repellent; it is a symbol of the power of Christ's resurrection. Therefore, in these four spices we see the sweetness and the effectiveness of the death of Christ, the resurrection of Christ, and the power of Christ's resurrection. The fact that these four

活以后，神的灵成了复合的灵。在这灵里有基督之死的甜美，祂死的功效，以及基督的复活同其大能。

在圣膏油的记载里所用到的数字也很有意义。在膏油里含示五这数字——油加上四种香料。一是神的数字，四是人这受造之物的数字。五这数字表征负责任：一这数字（神）加上四这数字（神所造的人）。三这数字由一个事实含示，就是四种香料是分在三个五百舍客勒的单位里：没药五百舍客勒；肉桂和菖蒲各二百五十舍客勒，也组成了五百舍客勒；以及桂皮五百舍客勒。第二和第三种香料，肉桂和菖蒲，形成一个单位，而第一和第四种香料，没药和桂皮，各为完整的单位。这三个单位指着神圣的三一，父、子、灵。第二个单位分为两个各二百五十舍客勒的分量，指明神圣三一的第二者，子，在十字架上被裂开。所以，在香料的分量和关于膏油的数字里，有人与三一神，甚至有神圣三一第二者的被裂开。这里有神性、人性、钉十字架、基督之死的甜美、祂死的功效、基督的复活、以及祂复活的大能。这是复合的灵。

应用那灵

在今天的基督徒中间，很缺乏对那灵真实的领会。即使我们许多人听过关于复合之灵的信息，也可能仅仅是道理的知识。我们可能没有在每天的处境里应用那灵。

假定一位弟兄邀请我到他家吃午餐。然而，他没有事先通知他妻子有客人要来。不但她没有预备，她的孩子也难为她。作妻子的受困扰，且被得罪。这处境如何能叫弟兄得救？他只需要应用复合的膏油，复合的灵。复合的灵在他重生之人的灵里。他不该思想他与妻子的处境，不该观看他困难的环境，乃该转向灵，应用复合的灵，并以没有帕子遮蔽的脸观看主。然后他会返照主。这位弟兄若应用复合的灵，并观看主，膏油的元素就会应用到他身上。基督的死与基督的复活会在他里面运行，并且他会被复合的灵所涂抹。在这灵里有他所需要的一切：基督的死及其功效，基督的复活及其大能，以及基

spices were compounded with the olive oil signifies that after the resurrection of Christ, the Spirit of God became the compound Spirit. In this Spirit we have the sweetness of Christ's death, the effectiveness of His death, and Christ's resurrection with its power.

The numbers used in the account of the holy anointing oil are also significant. In the ointment the number five is implied—the oil plus four spices. One is the number of God, and four is the number of man as a creature. The number five signifies responsibility: the number one (God) added to the number four (man as God's creation). The number three is implied by the fact the four spices are in three units of five hundred shekels each: five hundred shekels of myrrh; five hundred shekels made up of two hundred fifty each of cinnamon and calamus; and five hundred shekels of cassia. The second and third spices, cinnamon and calamus, form one unit, whereas the first and fourth spices, myrrh and cassia, are each a complete unit. These three units point to the Trinity, the Father, the Son, and the Spirit. The fact that the second unit was divided into two measures of two hundred fifty shekels each indicates that the second of the Trinity, the Son, was cut on the cross. Therefore, in the measurements of the spices and in the numbers pertaining to the ointment we have man and the Triune God. We even have the cutting of the second of the Trinity. We have divinity, humanity, crucifixion, the sweetness of Christ's death, the effectiveness of His death, Christ's resurrection, and the power of His resurrection. This is the compound Spirit.

APPLYING THE SPIRIT

The true understanding of the Spirit is lacking among Christians today. Even though many of us have heard messages on the compound Spirit, we may have little more than doctrinal knowledge. We may not apply the Spirit in our situations day by day.

Suppose a brother invites me to his home for lunch. However, he does not notify his wife beforehand that a guest is coming. Not only is she unprepared, but her children are giving her a difficult time. The wife is troubled and offended. How can this situation turn out for the brother's salvation? He simply needs to apply the compound ointment, the compound Spirit. The compound Spirit is in his regenerated human spirit. Instead of considering the situation with his wife and beholding his difficult environment, he should turn to the spirit, apply the compound Spirit, and behold the Lord with an unveiled face. Then he will reflect the Lord. If this brother applies the compound Spirit and beholds the Lord, the elements of the ointment will be applied to him. Both the death of Christ and the resurrection of Christ will operate in him, and he will be anointed with the compound Spirit. In this Spirit is all he needs: the death of Christ and its effectiveness,

督神圣的性情与属人的性情。借着应用这复合的灵，弟兄就会经历神即时的救恩。然后，他丝毫不至于羞愧，反而会显大基督。不但如此，与他同在的人看见基督这样荣耀的显大，就必会在主里喜乐。

圣经启示基督经过了成为肉体、钉十字架、与复活的过程。结果，神的灵如今乃是耶稣基督的灵，那包括神性、人性、死与复活之元素的灵。这是包罗万有的灵。我们运用我们的灵呼求主耶稣的名时，那内住、包罗万有的灵就会应用到我们里面的人，用复合的灵一切的元素摸着我们这人。这样，我们就会成为经历基督神性、人性、死与复活的人。这复合之灵的涂抹是我们的救恩。我们越被这灵涂抹，我们就越得救。我们不是借着道理或教训得救；我们是借着复合之灵的涂抹得救。

牧师在婚礼中，通常用保罗在以弗所五章的话教导新娘和新郎。新郎可能承诺要爱他妻子，新娘也可能承诺要服从她丈夫。然而，在婚姻生活实际的情形里，这教训并不管用。但弟兄和他妻子若都学习经历那灵全备的供应，就必定会有正确的婚姻生活。我们都需要更多经历那灵全备的供应。

复合的灵是为着身体 并为着对神的事奉

照着出埃及三十章的预表，复合的膏油是用来涂抹帐幕（神的居所），以及用于帐幕事奉的一切器具和器皿。不但如此，祭司也是由这复合的膏油所膏。这表征复合的灵是为着身体，召会，神的居所，也是为着对神的事奉。我们若不在身体里，或者我们若不在意对神的事奉，就会很难有分于这复合的灵。要享受那灵，我们需要成为帐幕和祭司体系的一部分，就是神居所和对祂之事奉的一部分。自然而然我们就会被膏油所涂抹，并享受那灵全备的供应。

我们从经历知道，我们若对召会有难处，或拒绝有分于召会的事奉，就不会享受包罗万有的灵。虽然我们可能多

the resurrection of Christ and its power, and Christ's divine nature and human nature. By applying this compound Spirit, the brother will experience God's instant salvation. Then, far from being put to shame, he will magnify Christ. Furthermore, those with him will want to rejoice in the Lord when they see such a glorious magnification of Christ.

The Bible reveals that Christ has passed through the process of incarnation, crucifixion, and resurrection. As a result, the Spirit of God is now the Spirit of Jesus Christ, the Spirit who includes the elements of divinity, humanity, death, and resurrection. This is the all-inclusive Spirit. When we exercise our spirit to call on the name of the Lord Jesus, the indwelling all-inclusive Spirit will be applied to our inner being, touching our being with all the elements of the compound Spirit. Then we shall become those who experience Christ's divinity, humanity, death, and resurrection. This anointing of the compound Spirit is our salvation. The more we are anointed with this Spirit, the more we are saved. We are saved not by doctrine or teaching; we are saved by the anointing of the compound Spirit.

It is common for pastors to use Paul's words in Ephesians 5 in giving instructions to a bride and groom during a wedding ceremony. The groom may promise to love his wife, and the bride may promise to submit to her husband. However, in the actual situations of married life, this teaching does not work. But if a brother and his wife both learn how to experience the bountiful supply of the Spirit, they will surely have a proper married life. We all need more experience of the bountiful supply of the Spirit.

THE COMPOUND SPIRIT FOR THE BODY AND FOR GOD'S SERVICE

According to the type in Exodus 30, the compound ointment was used to anoint the tabernacle, God's dwelling place, as well as all furnishings and utensils used in the service of the tabernacle. Furthermore, the priests were anointed with this compound ointment. This signifies that the compound Spirit is for the Body, the church, God's house, and also for God's service. If we are not in the Body or if we do not care for God's service, it will be very difficult for us to partake of this compound Spirit. To enjoy the Spirit we need to be part of the tabernacle and of the priesthood, part of God's dwelling and of His service. Then spontaneously we shall be anointed with the ointment and enjoy the bountiful supply of the Spirit.

From our experience we know that if we have a problem with the church or refuse to participate in the service of the church, we do not enjoy the all-inclusive Spirit.

多祷告，但我们的祷告没有功效。因着我们相信复合之灵的实际，我们也许就呼吁主怜悯我们，我们也告诉祂，我们何等需要祂。然而，我们仍没有经历那灵的供应。原因是我们使自己与身体隔绝，没有实际的成为帐幕的一部分。不但如此，我们无分于祭司的事奉。照着出埃及三十一章，复合的膏油是为着涂抹帐幕和祭司的。我们要领悟，复合的灵，耶稣基督的灵，是为着身体，神的帐幕，并为着对神的事奉，祭司体系，这是非常重要的。因着今天许多基督徒与基督的身体和祭司的事奉隔绝，他们要有分于那灵全备的供应就极其困难。

我们曾指出保罗活在身体里。他虽是个了不起的使徒，仍需要圣徒们的祷告和祈求。这清楚指明保罗与身体有正确的关系。不但如此，保罗也有分于祭司体系。因着他在身体（帐幕）里，因着他是祭司体系（对神的事奉）的一部分，他就在正确的地位上，接受身体上膏油的流淌。

我们许多人能见证，在进入召会以前，我们对那灵全备的供应没有享受。但我们进入主恢复的召会生活，并开始有分于召会的事奉以后，我们就觉得自己在那灵全备供应的流淌之下。

在召会生活里，我们若对某些圣徒，尤其是对长老不悦，我们就可能使自己与身体隔绝，并从祭司的事奉退去。我们可能仍旧有个人的祷告，但这样的祷告没有功效。事实上，我们越有个人的祷告，我们就越变得枯干。我们没有经历复合之灵的涂抹。但我们若与召会是一，并留在祭司的事奉里，我们就享受包罗万有之灵丰富的涂抹。甚至一点祷告或呼求主名，可能只说“阿们”，就使我们享受这涂抹。

假定一位弟兄对他妻子不悦。然而，在聚会中他转向主并开始说，“主耶稣，我爱你。”因着他被滋润，且被涂抹，不悦的感觉就消失了。散会后他回家时，他的脸发光。他的妻子看见，她的丈夫经历了那灵新鲜的涂抹。她先前看见他的时候，他的脸是悲伤的，他是不悦的。但现

Although we may pray very much, our prayer is not effective. Believing in the reality of the compound Spirit, we may cry out to the Lord to have mercy on us, and we tell Him how much we need Him. However, we still do not experience the supply of the Spirit. The reason is that we have severed ourselves from the Body and are not part of the tabernacle in a practical way. Furthermore, we do not partake of the priestly service. According to Exodus 30, the compound ointment was for the anointing of the tabernacle and the priests. It is very important to realize that the compound Spirit, the Spirit of Jesus Christ, is for the Body, God's tabernacle, and for God's service, the priesthood. Because so many Christians today are cut off from the Body and from the priestly service, it is extremely difficult for them to share the bountiful supply of the Spirit.

We have pointed out that Paul lived in the Body. Although he was a wonderful apostle, he still needed the prayers and petitions of the saints. This is a clear indication that Paul had a right relationship with the Body. Furthermore, Paul also shared in the priesthood. Because he was in the Body, the tabernacle, and because he was part of the priesthood, God's service, he was in a proper position to receive the flow of the ointment which is upon the Body.

Many of us can testify that before we came into the church, we did not have any enjoyment of the bountiful supply of the Spirit. But after we came into the church life in the Lord's recovery and began to participate in the church service, we had the sense that we were under the flowing of the bountiful supply of the Spirit.

If in the church life we become unhappy with certain saints, especially with the elders, we may cut ourselves off from the Body and withdraw from the priestly service. Although we may still pray individualistically, such prayer is not effective. In fact, the more we pray individualistically, the more dried up we become. We do not experience the anointing of the compound Spirit. But if we are one with the church and stay in the priestly service, we enjoy the rich anointing of the all-inclusive Spirit. Even a little praying or calling on the name of the Lord, perhaps simply saying “amen,” causes us to enjoy this anointing.

Suppose a brother is unhappy with his wife. However, during a meeting he turns to the Lord and begins to say, “Lord Jesus, I love You.” Because he is watered and anointed, his feeling of unhappiness disappears. When he comes home after the meeting, his face is shining. His wife realizes that her husband has experienced a fresh anointing of the Spirit. When she saw him last, his face was sad, and he was unhappy. But now his face

在他的脸发光，并且他在主里喜乐。这是经历那灵涂抹的结果。

经历荣耀的救恩

我们需要一再说，“主耶稣，我爱你。”我们越这样接触主，我们就越觉得膏油涂抹，就越成为喜乐并释放的。在美国，大家都喜欢度假。我能见证，最美好的假期就是呼求主耶稣的名，并享受我们灵里复合之灵的涂抹。

耶稣基督的灵有全备的供应。这供应是包罗万有的饮料，包含许多的成分。我们所需要的一切都在这神圣的饮料里。即时的救恩总是来自耶稣基督之灵这全备的供应。当我们有真实的祷告，并呼求主的名时，复合的膏油就在我们的处境里应用到我们身上，我们就享受那灵全备供应的丰富。这样，我们就不至于羞愧，却经历荣耀的救恩。这救恩使基督在我们身上显大。借着身体的祈求，并借着耶稣基督之灵全备的供应，我们的景况终必叫我们得救。这样，就没有一事叫我们羞愧，只叫基督在我们身上显大。

is shining, and he is rejoicing in the Lord. This comes from experiencing the anointing of the Spirit.

EXPERIENCING A GLORIOUS SALVATION

Again and again we need to say, “Lord Jesus, I love You.” The more we contact the Lord in this way, the more we sense the anointing and the more we become happy and released. In this country people enjoy taking a vacation. I can testify that the best vacation is to call on the name of the Lord Jesus and to enjoy the anointing of the compound Spirit in our spirit.

With the Spirit of Jesus Christ there is a bountiful supply. This supply is an all-inclusive drink containing many ingredients. Everything we need is in this divine beverage. Instant salvation always comes from this bountiful supply of the Spirit of Jesus Christ. When we pray in a genuine way and when we call on the name of the Lord, the compound ointment is applied to us in our situation, and we enjoy the riches of the bountiful supply of the Spirit. Then instead of being put to shame, we experience a glorious salvation. This salvation causes Christ to be magnified in us. By the petitions of the Body and by the bountiful supply of the Spirit of Jesus Christ, our circumstances turn out to be for our salvation. Then we are not put to shame in anything, but Christ is magnified in us.

借着那灵活基督

* * * *

经文及注解：腓一 19 ~ 21

纲要：

- 活基督
- 接受圣气
- 互相内在的生活
- 不住的祷告
- 呼吸以活基督
- 借着呼求主的名接受那灵
- 应用主并享受祂

* * * *

读经：腓立比书一章十九至二十一节，约翰福音十四章十七至二十节，六章五十七节，六十三节，哥林多后书三章六节下，十七节上，加拉太书五章二十五节，帖撒罗尼迦前书五章十七至十九节。

在我作基督徒的早年，没有人告诉我作基督徒的目标是什么。当然我受教导，我们得救为要上天堂。我所得着的印象是，作基督徒的目的不过是要上天堂。我们认为天堂是神为所有相信基督之人所定的定命。然而，至终我看见作基督徒的目标是活基督。不但如此，神在祂的经纶里为我们所定的定命也是我们要活基督。基督是我们的道路、我们的目标、我们的定命、和我们的目的地。

活基督

TO LIVE CHRIST BY THE SPIRIT

* * * *

Scripture and Footnotes: Phil. 1:19-21

Outline:

- LIVE CHRIST
- RECEIVING THE HOLY BREATH
- A LIFE OF COINHERENCE
- PRAYING WITHOUT CEASING
- BREATHING TO LIVE CHRIST
- RECEIVING THE SPIRIT BY CALLING ON THE NAME OF THE LORD
- APPLYING THE LORD AND ENJOYING HIM

* * * *

Scripture Reading: Phil. 1:19-21; John 14:17-20; 6:57, 63; 2 Cor. 3:6b, 17a; Gal. 5:25; 1 Thes. 5:17-19

During my early years as a Christian, no one told me what was the goal of being a Christian. Of course I was taught that we were saved in order to go to heaven. The impression I received was that the purpose of being a Christian was simply to go to heaven. Heaven supposedly is the destiny ordained by God for all who believe in Christ. However, I eventually came to see that the goal of being a Christian is to live Christ. Furthermore, the destiny God has ordained for us in His economy also is that we might live Christ. Christ is our way, our goal, our destiny, and our destination.

LIVE CHRIST

我不信甚至到晚近一九七〇年，基督徒就已熟悉“活基督”这辞。那时甚至在主的恢复里，在我们中间这辞也不为人所知。我们听过为基督而活、活出基督、以及凭基督而活，但没有听过活基督。这是新辞。凭基督而活、为基督而活，以及活出基督，多少都与单单活基督不同。

我们可以借着读约翰福音而得着帮助，认识活基督是什么意思。这卷福音书启示，基督，话，就是神。（约一1。）有一天，话成了肉体；（14；）就是神成为肉体。施浸者约翰指着那成了肉体的话宣告说，“看哪，神的羔羊，除去世人之罪的！”（29。）约翰三章说到重生。这里我们看见，我们必须在我们的灵里借着那灵从神而生。

在约翰十四章主耶稣说，“人看见了我，就是看见了父。”（十四9。）主接着又说，“我在父里面，父在我里面。”（11。）主耶稣与父是一，看见祂就是看见父。在这章里主耶稣也说到实际的灵，祂告诉门徒，实际的灵与他们同住，且要在他们里面。（17。）主耶稣指明，当实际的灵来了，祂自己也就要来。十九节说，“因为我活着，你们也要活着。”二十节继续说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”这里说到我们与基督同活。我们在基督里面，基督也在我们里面。这就是说，我们与祂同活。祂活，我们也活。我们在祂里面、凭着祂、也同着祂而活，我们甚至活祂。

在约翰十五章，主用了葡萄树与枝子的例证，令人印象非常深刻。祂说，“我是葡萄树，你们是枝子。”（十五5。）枝子就是葡萄树的生活。

接受圣气

主耶稣进入复活以后，来到祂的门徒那里。照着约翰二十章二十二节，祂“向他们吹入一口气，说，你们受圣灵”。灵的希腊文 **pneuma**，纽玛，意思也是气。这指明主耶稣吩咐门徒受圣气。约翰福音开始于话，接着说到羔羊和葡萄树。最终，在约翰二十章二十二节我们看见，那是话、神、羔羊、和葡萄树的一位，也是给我们接受的圣气。一面，祂呼出；另一面，门徒吸入。

I do not believe that even as recently as 1970 Christians were familiar with the term “live Christ.” This expression was not known even among us in the Lord’s recovery. We had heard of living for Christ, living out Christ, and living by Christ, but not of living Christ. This is a new term. To live by Christ and for Christ and to live Christ out are all somewhat different from simply living Christ.

We can be helped to know what it means to live Christ by reading the Gospel of John. This Gospel reveals that Christ, the Word, is God (1:1). One day, the Word became flesh (1:14); that is, God was incarnated. Referring to the Word made flesh, John the Baptist declared, “Behold, the Lamb of God who takes away the sin of the world” (1:29). The third chapter of the Gospel of John speaks of regeneration. Here we see that we must be born of God through the Spirit in our spirit.

In John 14 the Lord Jesus said, “He who has seen Me has seen the Father” (v. 9). The Lord also went on to say, “I am in the Father and the Father is in Me” (v. 11). The Lord Jesus was one with the Father. To see Him was to see the Father. In this chapter the Lord Jesus also spoke of the Spirit of reality, telling the disciples that the Spirit of reality abode with them and would be in them (v. 17). The Lord Jesus indicated that when the Spirit of reality came, He Himself would come also. Verse 19 says, “Because I live, you shall live also.” Verse 20 continues, “In that day you shall know that I am in My Father, and you in Me, and I in you.” Here we have our living together with Christ. We are in Christ, and Christ is in us. This means that we and He live together. He lives, and we live also. We live in Him, by Him, and with Him, and we even live Him.

In John 15 the Lord gives the very impressive illustration of the vine and the branches. He says, “I am the vine, you are the branches” (v. 5). The branches are the very living of the vine.

RECEIVING THE HOLY BREATH

After the Lord Jesus entered into resurrection, He came to His disciples. According to John 20:22, “He breathed on them and said to them, Receive the Holy Spirit.” The Greek word for Spirit, **pneuma**, also means breath. This indicates that the Lord Jesus was telling the disciples to receive the holy breath. The Gospel of John begins with the Word and goes on to speak of the Lamb and the vine. Finally, in John 20:22 we see that the very One who is the Word, God, the Lamb, and the vine is also the breath for us to receive. On the one hand, He breathed out; on the other hand, the disciples breathed in.

在二十章二十二节主耶稣吩咐门徒受圣气，圣灵。我们不该分析这气，只要借着把气吸入我们里面而接受这气。不幸的是，今天许多基督徒只知道推理并思考；他们没有吸入圣气的经历。宣信（A. B. Simpson）是一个认识吸入基督之经历的人。他有一首诗歌第一行就说，“主，求你向我吹圣灵，教我如何吸入你。”（诗歌二一〇首。）

约翰福音里有神圣过程的记载。那是神的话成了肉体。至终，祂经过了钉十字架与复活，成了圣气给我们吸入。

我们若看见这过程的各个步骤，就会对约翰福音有正确、透彻的领会。照着约翰一章一节和十四节，那太初与神同在，并且就是神的话成了肉体。在二十九节我们看见，这成了肉体的话，就是神的羔羊。一面，祂是羔羊为要完成救赎；另一面，祂是树为要分赐生命。所以，我们可以说祂是羔羊树。照着约翰十五章，葡萄树的枝子就是葡萄树的生活。最终，羔羊树成为圣气。阿利路亚！在我们的经历中，我们有基督作为话、羔羊、树和气。话是为着彰显，羔羊是为着救赎，树是为着分赐生命，气是为着我们的生活。

我们不呼吸就无法生存。中国人不说某人死了，却说他断气了。毫无疑问，断气就是死；继续呼吸就是活着。无论我们从多少学校毕业，我们绝不能从呼吸毕业。没有人能说自己因为学识渊博或成熟了，就不再需要呼吸。反之，人越年老，可能越关切他的呼吸。何等奇妙，为着我们属灵的生命，我们有圣气使我们活着！

互相内在的生活

约翰福音启示，我们这些相信基督的人，需要活基督。约翰六章五十七节说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”主耶稣怎样因父活着，我们也该因祂活着。我们曾指出，主耶稣指着祂复活的日子说，“到那日，你们就知道我在我父里面，你们在我里面，

In 20:22 the Lord Jesus told the disciples to receive the holy breath, the Holy Spirit. We should not analyze the breath, but receive it by breathing it into us. Unfortunately, many of today's Christians know only to reason and consider; they do not have any experience of breathing the holy breath. A. B. Simpson was one who knew the experience of breathing in of Christ. The opening lines of one of his hymns read: "O Lord, breathe Thy Spirit on me, Teach me how to breathe Thee in" (Hymns, #255).

In the Gospel of John we have a record of the divine process. The Word, who was God, became flesh. Eventually, having passed through crucifixion and resurrection, He became the holy breath for us to breathe in.

If we see the steps of this process, we shall have a proper and thorough understanding of the Gospel of John. According to John 1:1 and 14, the Word, who was in the beginning with God and who is God, became flesh. In verse 29 we see that this Word become flesh is the Lamb of God. On the one hand, He is the Lamb for accomplishing redemption; on the other hand, He is the tree for imparting life. Therefore, we may speak of Him as the Lamb-tree. According to John 15, the branches of the vine are the living of the vine. Ultimately, the Lamb-tree becomes the holy breath. Hallelujah! In our experience we have Christ as the Word, the Lamb, the tree, and the breath. The Word is for expression, the Lamb is for redemption, the tree is for the impartation of life, and the breath is for our living.

We cannot live without breathing. Instead of saying that a certain person has died, the Chinese say that he has stopped breathing. No doubt, to stop breathing is to die. However, to keep on breathing is to live. No matter how many schools we may graduate from, we can never graduate from breathing. No one can say that because he has become so knowledgeable or mature, it is no longer necessary for him to breathe. Rather, the older a person becomes, the more concerned he may be about his breathing. How marvelous that for our spiritual life we have the holy breath for our living!

A LIFE OF COINHERENCE

The Gospel of John reveals that, as those who believe in Christ, we need to live Christ. John 6:57 says, "As the living Father sent Me, and I live because of the Father, so he who eats Me shall also live because of Me." Just as the Lord Jesus lived because of the Father, we should live because of Him. As we have pointed out, the Lord Jesus, referring to the day of His resurrection, said, "In that day you shall know that I am in

我也在你们里面。”（约十四 20。）祂又说，因为祂活着，我们也要活着。（19。）照着约翰十四章十九至二十节，我们是以互相内在的方式活在基督里面。祂活在父里面，我们活在祂里面，祂也活在我们里面。我们不但与基督同时并存，我们更是与祂互相内在。这就是说，祂活在我们里面，我们也活在祂里面。这种互相内在的生活是何等美妙！

我们与基督有互相内在的生活，因为祂不但是话、羔羊和树，祂更是那气，那灵。祂若只是话、羔羊和树，我们就无法活在祂里面，祂也无法活在我们里面。赞美祂，今天祂不仅仅是话、羔羊和树，也是纽玛，那气，那灵！

不住的祷告

在帖前五章十七节保罗嘱咐我们要不住的祷告。不住的祷告是什么意思？我们每天也许吃好几餐，一天中也多次喝水，但没有人能不住的吃喝。然而，我们确实不住的呼吸。保罗嘱咐我们不住的祷告，含示不住的祷告就象呼吸。但我们的祷告如何能成为我们属灵的呼吸？我们如何将祷告转为呼吸？这样作的路就是呼求主的名。我们需要不断呼求主耶稣。这就是不住的呼吸，不住的祷告的路。因为我们不习惯这样作，所以我们需要一直实行呼求主的名。活着就是呼吸。就属灵一面而言，呼吸就是呼求主名并祷告。借着呼求主耶稣的名，我们就吸入那灵。

保罗嘱咐我们要不住的祷告，并且凡事谢恩，然后他就告诉我们，不要销灭那灵。（帖前五 19。）这指明我们若没有不住的祷告并凡事谢恩，就是在销灭那灵。停止祷告就是停止呼吸。因此，销灭那灵就是停止呼吸。

在帖前五章十九节，保罗是说到那灵，不是说到神的灵或圣灵。我们看过，照着新约，那灵就是三一神经过过程，成为赐生命的灵。我们若不呼求主的名，就会销灭那灵。

呼吸以活基督

My Father, and you in Me, and I in you” (John 14:20). He also said that because He lives, we shall live also (v. 19). According to John 14:19 and 20, we live in Christ in the way of coinherence. He lives in the Father, we live in Him, and He lives in us. We not only coexist with Christ—we coinhere with Him. This means that He lives in us and we live in Him. How wonderful is this life of coinherence!

We have a life of coinherence with Christ because He is not only the Word, the Lamb, and the tree, but also the breath, the Spirit. If He were only the Word, the Lamb, and the tree, we could not live in Him, and He could not live in us. Praise Him that today He is not merely the Word, the Lamb, and the tree, but also the pneuma, the breath, the Spirit!

PRAYING WITHOUT CEASING

In 1 Thessalonians 5:17 Paul charges us to pray without ceasing. What does it mean to pray unceasingly? Although we may eat several meals a day and although we may drink many times during the day, no one can eat and drink without ceasing. But we certainly breathe unceasingly. Paul's command to pray without ceasing implies that unceasing prayer is like breathing. But how can our prayer become our spiritual breathing? How can we turn prayer into breathing? The way to do this is to call on the name of the Lord. We need to call on the Lord Jesus continually. This is the way to breathe, to pray without ceasing. Because we are not accustomed to this, we need to practice calling on the Lord's name all the time. To live is to breathe. Spiritually speaking, to breathe is to call on the Lord's name and to pray. By calling on the name of the Lord Jesus, we breathe the Spirit.

After Paul charges us to pray without ceasing and to give thanks in everything, he tells us not to quench the Spirit (1 Thes. 5:19). This indicates that if we do not pray and give thanks, we quench the Spirit. To stop praying is to stop breathing. Thus, to quench the Spirit is to cease from breathing.

In 1 Thessalonians 5:19 Paul speaks of the Spirit, not of the Spirit of God nor of the Holy Spirit. We have seen that, according to the New Testament, the Spirit is the Triune God processed to become the life-giving Spirit. If we do not call on the Lord's name, we shall quench the Spirit.

BREATHING TO LIVE CHRIST

在肉身上我们怎样必须呼吸以生存，在属灵上我们也必须呼吸以活基督。属灵呼吸的路就是呼求主的名。我从经历学会，活基督的路就是不断的呼求祂。仅仅每天早晨、下午、晚上祷告好几次并不够。我们若只在这些时候祷告，却没有不断的呼求主，就会销灭那灵。我们从早到晚，无论在哪里，无论作什么，都需要呼求主。无论我们作什么，我们都该呼求主耶稣。我能见证，甚至我为主说话时，我也呼求祂，在我里面深处呼吸于祂。

在每种处境中，甚至你即将发脾气时，你要呼求主的名。借着呼求主，你就活基督。然而，你若定意不发脾气，你还是会失败。你的脾气会更坏。不要努力控制脾气，要转向主，并呼求祂。你要说，“主耶稣，我爱你。主，我要发脾气了。在这事上你要与我是一。”你若这样作，就会得救脱离你的脾气，你也会活基督。

借着呼求主的名而不住的祷告，就是活祂。借着呼求主，我们自动以祂为我们的生命，并且自然而然的活祂。我们若祷告，就不会凭自己，离开基督作事。反之，借着不住的祷告，我们就会活基督。

基督不但是我们的生命，也是我们的气息。你曾领悟基督是你的气息么？你若一直呼吸祂，你就会活祂。我摸索多年以后发现，活基督的路就是呼吸祂，而呼吸祂的路就是不住的呼求祂。

在提前六章十二节保罗说，“持定永远的生命；你已蒙召进入这永远的生命。”我们已蒙召进入永远的生命。现今我们必须借着终日呼求主，持定这生命。借着呼求祂，我们就呼吸祂。

圣经启示，今天我们的神是非常美妙的。祂照着祂的计划创造宇宙和万有。有一天，基督，就是这位神，成为肉体，由童女所生。祂活在地上三十三年半以后，被钉在十字架上，借着除去我们的罪而救赎我们。在十字架上，主耶稣也废除了祂的仇敌魔鬼。然后祂被埋在坟墓里，并到阴间去。祂游历死的范围以后，就在复活里出来。照着行传二章二十四节，阴间运用其权势要拘禁祂，却徒劳无功。

Just as we must breathe in order to live physically, we must breathe spiritually in order to live Christ. The way to breathe spiritually is to call on the name of the Lord. From my experience I have learned that the way to live Christ is to call on Him continually. It is not sufficient simply to pray several times during the day, in the morning, in the afternoon, and at night. If we pray at these times but do not call on the Lord continually, we shall quench the Spirit. All day long, no matter where we are or what we are doing, we need to call on the Lord. Whatever we are doing, we should call on the Lord Jesus. I can testify that even when I speak for the Lord I call on Him and breathe of Him deep within.

Call on the Lord's name in every situation, even when you are about to lose your temper. By calling on the Lord, you will live Christ. However, if you make up your mind not to lose your temper, you will be defeated. Your temper will be worse. Instead of trying to control your temper, turn to the Lord and call on Him. Say, "Lord Jesus, I love You. Lord, I am going to lose my temper. Be one with me in this." If you do this, you will be saved from your temper, and you will live Christ.

To pray without ceasing by calling on the Lord's name is to live Him. By calling on the Lord, we automatically take Him as our life and spontaneously live Him. If we pray, we shall not do things by ourselves, apart from Christ. Instead, by praying without ceasing, we shall live Christ.

Christ is not only our life, but also our breath. Have you ever realized that Christ is your breath? If you breathe Him all the time, you will live Him. After years of groping, I have discovered that the way to live Christ is to breathe Him, and the way to breathe Him is to call on Him without ceasing.

In 1 Timothy 6:12 Paul says, "Lay hold on the eternal life to which you were called." We have been called to eternal life. Now we must lay hold on this life by calling on the Lord all day long. By calling on Him, we breathe Him.

The Bible reveals that our God today is very wonderful. He created the universe and all things in it according to His plan. One day Christ, who is the very God, was incarnated, born of a virgin. After living on earth for thirty-three and a half years, He was crucified on the cross to redeem us by taking away our sins. On the cross, the Lord Jesus also destroyed His enemy, the Devil. Then He was buried in the tomb and went into Hades. After touring the region of death, He came forth in resurrection. According to Acts 2:24, Hades exercised its power to hold Him, but to no avail. As the very

祂这复活的生命，不能被死拘禁。祂进入复活，祂物质的身体就变化形像成为荣耀属灵的身体。在复活里的基督仍有身体，这乃是事实。然而，圣经也启示，在复活里，祂成了赐生命的灵：“末后的亚当成了赐生命的灵。”（林前十五 45。）这灵现今是我们的气息。

林后三章六节说，“那字句杀死人，那灵却叫人活。”照着达秘（Darby）的新译本，七至十六节是插进的话。这指明达秘认为十七节直接接续六节。十七节宣告：“主就是那灵。”主就是那叫人活的灵，这灵乃是我们的气息。

一面，主在天上的宝座上。我们敬拜祂，尊崇祂，并赞美祂是我们升天并登宝座的主。另一面，祂在地上与我们同在。每当人相信祂的时候，祂就进入那人里面，并且印涂祂。这印实际上就是主自己。这就是说，我们呼求主并相信祂的时候，祂就联于我们，并使我们联于祂。从那时起，祂与我们就是一。“与主联合的，便是与主成为一灵。”（林前六 17。）

借着呼求主的名

接受那灵

由于缺少认识，有些基督徒作出古怪的事来，为要经历那灵。有些人教导说，我们要接受那灵，就该跳、哭、抖、甚或摇椅子（如台湾一班基督徒所实行的）。要接受赐生命的灵，不需要作这样的事。我们只需要运用我们的灵，并呼求主耶稣的名。我们也可以借着祷读主的话，有分于对那灵的享受。我再说，无论你作什么，都要呼求主耶稣的名。你若不住的呼求，就不会销灭那灵。

我能从自己的经历见证，我若不呼求主，就无法生活。但我若呼求祂，一切就都是好的。你问人安，问他好么，他常会回答：“哦，我很好。”事实上，人多半不好。唯有那些不住的呼求主耶稣的人，才真能说他们很好。我们在日常生活中常被一些小事情困扰。也许汽车发不动，或者鞋带断了。这样的事能激怒人，并使我们生气。你为发不动的汽车或为断了的鞋带生气时，能诚实的说你很好么？

resurrection life, He could not be held by death. When He entered into resurrection, His physical body was transformed into a glorious spiritual body. It is a fact that Christ in resurrection still has a body. Nevertheless, the Bible also reveals that in resurrection He became the life-giving Spirit: “The last Adam became a life-giving Spirit” (1 Cor. 15:45). This Spirit is now our breath.

Second Corinthians 3:6 says, “The letter killeth, but the Spirit giveth life.” According to Darby’s New Translation, verses 7 through 16 are in parentheses. This indicates that Darby regards verse 17 as the direct continuation of verse 6. Verse 17 declares, “Now the Lord is the Spirit.” The Lord is the Spirit who gives life, and this Spirit is our breath.

On the one hand, the Lord is on the throne in heaven. We worship Him, adore Him, and praise Him as our ascended and enthroned Lord. On the other hand, He is with us on earth. Whenever a person believes in Him, He comes into that one and seals him. This seal is actually the Lord Himself. This means that when we call on the Lord and believe in Him, He attaches Himself to us and causes us to be attached to Him. From that time onward, He and we are one. “He that is joined unto the Lord is one spirit” (1 Cor. 6:17).

RECEIVING THE SPIRIT

BY CALLING ON THE NAME OF THE LORD

Due to their lack of knowledge, some Christians have done strange things in order to experience the Spirit. Some have taught that to receive the Spirit we should jump, cry, quake, or even shake chairs (as practiced by a group of Christians in Taiwan). There is no need to do such things to receive the life-giving Spirit. We simply need to exercise our spirit and call on the name of the Lord Jesus. We may also share in this enjoyment by pray-reading the Word. Again I say, no matter what you are doing, call on the name of the Lord Jesus. If you call without ceasing, you will not quench the Spirit.

I can testify from my own experience that if I do not call on the Lord, I cannot live. But if I call on Him, everything is fine. Often when you greet a person and ask him how he is, he will answer, “Oh, I’m fine.” Actually, for the most part, people are not fine. Only those who call on the Lord Jesus without ceasing can truly say that they are fine. Often we are troubled by little things in our daily life. The car may not start, or a shoelace may break. Such things can be aggravating and make us angry. When you are angry over a car that will not start or over a broken shoelace, can you honestly say that you

我再说，唯有那些呼求主耶稣之名的人，才是真正的好。

不需要故意或特意一直呼求主。我们也许在潜意识里、不知不觉、无意之间呼求祂。这是真正的呼吸。呼吸是无意识的。让我们实行建立呼求主名的习惯，直到我们不知不觉、无意之间仍在呼求。

应用主并享受祂

我们不应当在意系统神学，却要在意对我们活的主有正确并丰富的享受。祂是神、话、羔羊、树、和赐生命的灵，作我们的气息，是如此应时且便利。祂借着祂的血救赎了我们，现今祂是那灵，住在我们里面。我们住在祂里面，祂也住在我们里面。我们是葡萄树的枝子，在生命上与葡萄树是一，并经历葡萄树内里生命的涌流。今天我们所享受的救恩何等奇妙！三一神经过了过程，成为我们的气息。现今我们借着呼求主耶稣的名，就将祂吸入。

我们借着呼求祂的名接受祂，就将祂应用到我们自己身上。然后我们会有很深的感觉，我们在享受祂。我无法否认一个事实，每当我呼求主耶稣的时候，里面就有甜美的感觉。哦，祂滋润、复苏、滋养、加强、并光照我！祂是如此可享受，有时候甚至使我喜乐忘形。经过过程的三一神如此伟大，但祂却是如此可享受并可得着的。

我鼓励你们呼求主，向祂说，“主耶稣，我爱你。”你们这样享受主的时候，也许由于觉得祂的甜美、可爱、和宝贵而流泪。我们呼求祂，祂就在里面摸着我们。这是借着呼吸圣气，而对活基督有真正的经历。愿我们众人多而又多的操练自己，接受并享受圣气。

are fine? I repeat, only those who call on the name of the Lord Jesus truly are fine.

There is no need always to call on the Lord purposely or deliberately. We may call on Him subconsciously, unconsciously, and unintentionally. This is true breathing. Breathing is unintentional. Let us practice to build up a habit of calling on the Lord's name until we call unconsciously and unintentionally.

APPLYING THE LORD AND ENJOYING HIM

We should be those who do not care for systematic theology, but care for the proper and rich enjoyment of our living Lord. He is God, the Word, the Lamb, the tree, and the life-giving Spirit as our breath, so present and available. He has redeemed us through His blood, and now, as the Spirit, He dwells in us. We abide in Him, and He abides in us. As branches of the vine, we are one in life with the vine and experience the inward flowing of the life of the vine. How marvelous is the salvation we enjoy today! The very Triune God has passed through a process to become our breath. Now by calling on the name of the Lord Jesus, we breathe Him in.

When we receive Him by calling on His name, we apply Him to ourselves. Then we have a deep sense that we are enjoying Him. I cannot deny the fact that whenever I call on the Lord Jesus, I have a sweet sense within. Oh, He waters, refreshes, nourishes, strengthens, and enlightens me! He is so enjoyable that sometimes I am beside myself with joy. The processed God is so great, yet He is so enjoyable and obtainable.

I encourage you to call on the Lord, saying, "Lord Jesus, I love You." As you enjoy the Lord in this way, you may weep out of a sense of His sweetness, loveliness, and preciousness. When we call on Him, He touches us inwardly. This is the true experience of living Christ by breathing the holy breath. May we all exercise ourselves more and more to receive and enjoy the holy breath.

借着那灵接受话
而活基督

* * * *

经文及注解：腓二 12 及注，13 注 1，16

纲要：

- 经历救恩
- 得救脱离发怨言和起争论
- 神的运行与我们的合作
- 得着显大的基督
- 那灵、神、基督与话
- 话与那灵
- 临到我们的神
- 天线与地线
- 两个极端
- 借着祷告接受话
- 运用我们的灵
- 处方与药剂

* * * *

读经：腓立比书一章十九至二十一节上，二章十二节下至十三节上，十六节上，约翰福音一章一节，六章六十三节，以弗所书六章十七节下至十八节上，五章十八至二十节，希伯来书四章十二节，歌罗西书三章十六至十七节，提摩太后书三章十六节上。

LIVING CHRIST BY RECEIVING THE WORD
THROUGH THE SPIRIT

* * * *

Scripture and Footnotes: Phil. 2:12 and footnotes, 13 footnotes 1, 16

Outline:

- EXPERIENCING SALVATION
- SAVED FROM MURMURINGS AND REASONINGS
- GOD'S OPERATION AND OUR COOPERATION
- CHRIST MAGNIFIED
- THE SPIRIT, GOD, CHRIST, AND THE WORD
- THE WORD AND THE SPIRIT
- GOD REACHING US
- THE ANTENNA AND THE GROUND WIRE
- TWO EXTREMES
- RECEIVING THE WORD BY MEANS OF PRAYER
- EXERCISING OUR SPIRIT
- THE PRESCRIPTION AND THE DOSE

* * * *

Scripture Reading: Phil. 1:19-21a; 2:12b-13a, 16a; John 1:1; 6:63; Eph. 6:17b-18a; 5:18-20; Heb. 4:12; Col. 3:16-17; 2 Tim. 3:16a

腓立比一章十九至二十一节上半说到救恩，耶稣基督之灵全备的供应，显大基督，以及活基督。二章十二节下半、十三节上半、和十六节上半说到作成我们自己的救恩，神在我们里面运行，以及将生命的话表明出来。腓立比书这两段里有两条线：第一条线是救恩、那灵与基督；第二条线是救恩、神与话。这一个比较相当有启示。

经历救恩

在一章十九节保罗说，他的处境、环境、和情况终必叫他得救。但在二章十二节他嘱咐我们作成我们自己的救恩。照着保罗在一章十九节的话，我们所面临的困难处境能叫我们得救。我们的景况是否叫我们得救，在于我们是否享受耶稣基督之灵全备的供应。我们若没有享受这全备的供应，我们的景况终必叫我们羞愧。我们所面临的每一个处境，不是叫我们得救，就是叫我们羞愧。例如，假定一位弟兄的妻子难为他。对弟兄而言，这处境可能叫他得救，也可能叫他羞愧，这全在于他有否享受耶稣基督之灵全备的供应。他若享受那灵的供应，就会经历即时的救恩，并且基督就会在他身上显大。他若没有享受供应，却对妻子生气，他就会羞愧。我再说，弟兄与他妻子之间的情形，若是叫他得救，基督就会显大。实在说来，一章十九节的救恩就是那得着显大的基督。

在二章十二节保罗又说到救恩。然而这次他不是说到他的得救，乃是嘱咐圣徒们作成他们自己的救恩。论到他自己，保罗说他的景况终必叫他得救。但论到圣徒们，他告诉他们必须作成他们自己的救恩。

为着我们每天，尤其在我们的家庭生活和召会生活中，所面临的问题，我们需要神的救恩。我们为着不同种类的问题，需要不同种类的救恩。一位弟兄在对待所有不同的圣徒上，需要一种救恩。但他在与妻子的关系上，需要另一种救恩。照着神的命定，人独居不好，每位弟兄都该有妻子。然而，在婚姻生活中，问题是无可避免的。为着这一切问题，我们需要神的救恩。神命定婚姻，使我们有机

In 1:19-21a we have salvation, the bountiful supply of the Spirit of Jesus Christ, the magnifying of Christ, and the living of Christ. In 2:12, 13a, and 16a we have the matters of working out our own salvation, of God operating in us, and of holding forth the word of life. In these two portions of Philippians we have two lines: the first line is salvation, the Spirit, and Christ; the second line is salvation, God, and the word. This comparison is quite revealing.

EXPERIENCING SALVATION

In 1:19 Paul says that his situation, environment, and surroundings will turn out to him for salvation. But in 2:12 he charges us to work out our own salvation. According to Paul's word in 1:19, the difficult situations we face can turn out to our salvation. Whether or not our circumstances turn out for us to salvation depends on whether or not we enjoy the bountiful supply of the Spirit of Jesus Christ. If we do not enjoy this bountiful supply, our circumstances will turn out to be for shame. Every situation we face will turn out either for salvation or shame. Suppose, for example, a brother's wife gives him a difficult time. For the brother this situation can be either a salvation or a shame. It all depends on whether or not he enjoys the bountiful supply of the Spirit of Jesus Christ. If he enjoys the supply of the Spirit, he will experience an instant salvation, and Christ will be magnified in him. If he does not enjoy the supply, but becomes angry with his wife, he will be put to shame. I repeat, if the brother's situation with his wife turns out to be for his salvation, Christ will be magnified. In a very real sense, the salvation in 1:19 is Christ magnified.

In 2:12 Paul again speaks of salvation. This time, however, he does not speak of his salvation, but charges the saints to work out their own salvation. Concerning himself, Paul says that his circumstances will turn out for salvation. But concerning the saints, he tells them that they must work out their own salvation.

For the problems we face day by day, especially in our family life and in the church life, we need God's salvation. We need different kinds of salvation for different kinds of problems. A brother needs one kind of salvation in his dealings with all the different saints. But he needs another kind of salvation in his relationship with his wife. According to God's ordination, it is not good for a man to be alone. Every brother should have a wife. However, in married life problems are unavoidable. For all these problems we need God's salvation. God ordained marriage so that we might have the

会享受祂。我们若享受主，就会在我们的婚姻生活中经历祂的救恩。

圣经里所启示神的救恩有许多种类。我们可以天天，甚至时刻经历神救恩的不同方面。我们年年、月月、周周、日日、甚至时时刻刻，都需要经历神的救恩。没有神的救恩，我简直不能活。

得救脱离发怨言和起争论

保罗告诉我们要作成我们自己的救恩时，不是说到得救脱离火湖，也不是说到得救脱离神的定罪。我们不能作成那种救恩。请注意保罗告诉圣徒要“作成你们自己的救恩”。丈夫不该留意他妻子所需要的救恩，反而该专注于作成他自己的救恩。

保罗说到作成我们自己的救恩，这该与他在十四节说到发怨言和起争论的嘱咐联起来看。在这节里他说，“凡所行的，都不要发怨言，起争论。”我们先前曾指出，发怨言与情感有关，起争论与心思有关。不但如此，姊妹们特别有发怨言的难处，而弟兄们有起争论的困扰。我从未听过不发怨言的妻子。姊妹们需要在发怨言上作成她们自己的救恩。她们需要得救脱离发怨言。同样，弟兄们需要在起争论上作成他们自己的救恩。我们的婚姻生活和召会生活若满了发怨言和起争论，这就证明我们缺少神的救恩。我们的家庭生活和召会生活该满了救恩，而没有发怨言和起争论。在我们当地的召会里若没有发怨言或起争论，却有丰盛的救恩，这将是何等的美妙！

神的运行与我们的合作

一面，我们作成我们自己的救恩；另一面，神在我们里面运行。在十三节保罗宣告：“因为乃是神…在你们里面运行。”神在我们里面运行，而我们与祂合作。这就是说，我们照着神的运行作成我们的救恩。姊妹发怨言，或弟兄起争论的时候，神就运行使他们能作出他们自己的救恩，

opportunity to enjoy Him. If we enjoy the Lord, we shall experience His salvation in our married life.

God's salvation as revealed in the Bible is of many categories. Day by day and even moment by moment we may experience different aspects of God's salvation. Yearly, monthly, weekly, daily, and even moment by moment we need to experience salvation. I simply cannot live without God's salvation.

SAVED FROM MURMURINGS AND REASONINGS

When Paul tells us to work out our own salvation, he is not speaking of salvation from hell nor salvation from God's condemnation. We are not able to work out that kind of salvation. Notice that Paul tells the saints to “work out your own salvation.” A husband should not pay attention to the salvation needed by his wife. Instead, he should concentrate on working out his salvation.

Paul's word about working out our own salvation should be considered in relation to his charge concerning murmurings and reasonings in verse 14. In this verse he says, “Do all things without murmurings and reasonings.” As we have pointed out previously, murmurings are related to the emotions, and reasonings, to the mind. Furthermore, sisters in particular have a problem with murmurings, whereas brothers are troubled by reasonings. I have never heard of a wife who did not murmur. A sister needs to work out her own salvation with respect to her murmurings. She needs salvation from murmuring. Likewise, the brothers need to work out their own salvation with respect to reasonings. If our married life and church life are filled with murmurings and reasonings, this is proof that we are lacking God's salvation. Our family life and our church life should be full of salvation and without any murmurings and reasonings. How marvelous it would be if in the church in our locality there were no murmurings or reasonings, but an abundance of salvation!

GOD'S OPERATION AND OUR COOPERATION

On the one hand, we work out our own salvation; on the other hand, God operates in us. In verse 13 Paul exclaims, “For it is God who operates in you.” God operates in us, and we cooperate with Him. This means that we work out our salvation according to God's operation. At the very time a sister is murmuring or a brother is reasoning, God operates to enable them to work out their salvation from murmurings and reasonings.

而脱离发怨言和起争论。当我们转向主并说，“哦，主耶稣，我爱你，”我们就得救脱离发怨言和起争论。

运行原文也可译为“使…有力”。神从里面使我们有力。因为我们在许多处境里不容易经历神的救恩，所以祂就使我们有力。例如，一位弟兄也许在起争论上非常强烈。这位弟兄若要作成他自己的救恩，脱离起争论，就需要神使他有力。

神创造诸天和地时，只须说话。但神要拯救我们脱离发怨言和起争论，就必须使我们有力。这指明祂拯救我们脱离发怨言和起争论，比祂创造天地更为困难。神要创造某样东西，只要说话，那样东西就有了。然而，祂若吩咐我们不要发怨言或起争论，我们也许不留意。因此，我们里面与神之间有摔跤。你岂没有多次与神摔跤么？这摔跤证明神很难拯救我们。为要拯救我们而不破坏我们，神就在我们里面加力。基督徒的生活是摔跤的生活，是与那在我们里面加力的神摔跤的生活。

在我们里面加力的神是供应的灵。我们曾一再指出，在一章十九节保罗说，他的景况借着那灵全备的供应，终必叫他得救。神若不在我们里面运行，我们就不可能经历来自那灵的供应。神在我们里面运行，好带给我们那灵全备的供应。这不是仅仅道理；这是属灵经历的事实。

得着显大的基督

借着那灵全备的供应，基督就在我们身上显大。保罗在一章二十节所说到的是显大基督，但在二章十六节他说到将生命的话表明出来。将生命的话表明出来，等于显大基督。基督自己是生命的话；我们将生命的话表明出来，这话就是基督。

那灵、神、基督与话

我非常喜欢腓立比书这两段。一面，我们从一章看见，我们的环境可能叫我们得救。另一面，我们从二章看见，我们需要借着与神的加力合作，作成我们自己的救恩。然

When we turn to the Lord and say, “O Lord Jesus, I love You,” we are saved from murmurings and reasonings.

The Greek word rendered “operates” can also be translated “energizes.” God is energizing us from within. Because it is not easy for us to experience God’s salvation in many situations, He energizes us. For example, a brother may be very strong in his reasonings. If this brother is to work out his own salvation from reasonings, he needs God to energize him.

In creating the heavens and the earth God simply had to speak. But to rescue us from murmurings and reasonings, it is necessary for Him to energize us. This indicates that it is more difficult for Him to save us from murmurings and reasonings than it was for Him to create the earth. When God wanted to create something, He simply spoke, and that thing came into being. However, if He tells us not to murmur or reason, we may not pay attention. Thus, there is a wrestling inwardly between us and God. Have you not wrestled with God many times? This wrestling is a proof that it is difficult for God to rescue us. In order to rescue us without damaging us, He energizes within us. The Christian life is a wrestling life, a life of wrestling with the God who operates in us.

The very God who operates in us is the supplying Spirit. Again and again we have pointed out that in 1:19 Paul says that his circumstances will turn out to his salvation through the bountiful supply of the Spirit. If God does not operate in us, it will not be possible for us to experience the supply from the Spirit. God operates in us in order to bring to us the bountiful supply of the Spirit. This is not mere doctrine; it is a fact of spiritual experience.

CHRIST MAGNIFIED

Through the bountiful supply of the Spirit, Christ is magnified in us. What Paul speaks of in 1:20 is the magnification of Christ, but in 2:16 he speaks of holding forth the word of life. Holding forth the word of life is equal to magnifying Christ. Christ Himself is the word of life. We hold forth the word of life, and this word is Christ.

THE SPIRIT, GOD, CHRIST, AND THE WORD

I am very fond of these two portions of Philippians. On the one hand, we see from chapter one that it is possible for our environment to turn out to our salvation. On the other hand, we see from chapter two that we need to work out our salvation by

而，照着我们堕落的性情，我们倾向于违反神的心愿。我们需要神在我们里面运行。然后我们若与祂合作，就会作成我们即时的救恩，并将生命的话表明出来。

我们需要对一个事实有深刻的印象，就是一章十九节的那灵等于二章十三节的神，一章二十、二十一节的基督等于二章十六节的生命的话。事实上，那灵、神、基督、与生命的话乃是一。

话与那灵

我们看过，为要显大基督并活基督，我们需要那灵全备的供应。现在我们必须往前看见，这全备的供应是储藏在话里。照着圣经，那灵与话是一。在约翰六章六十三节主耶稣说，“我对你们所说的话，就是灵，就是生命。”这指明话就是灵。以弗所六章十七至十八节指明，那灵就是话。提后三章十六节说，圣经都是神的呼出。圣经的每一个字都是神的气。我们曾指出这气就是纽玛，那灵。所以，因着话与那灵都是神的气，二者的确是一。那灵是神的气，话也是神的气。不但如此，神的气就是祂的纽玛，那灵。一面，神的话是灵；另一面，神的灵是话。

我们从经历知道，我们借着说，“哦，主耶稣，我爱你，”就能接触那灵，并且经历那灵在我们里面运行。那灵这内里的运行，常带进从主而来的话。例如，假定一位弟兄不满意他的妻子。但他转向主并说，“主耶稣，我爱你，”那灵就在他里面运行。然后那灵在他里面的运行就成为给他的一句话：“不要那样想你的妻子。”首先弟兄接触那灵；然后那灵成为在他里面发表的话。不但如此，这话成为从弟兄里面照耀的光，使他将生命的话表明出来。

还有些时候，我们在经历中首先接受话，然后这话成为在我们里面运行的灵。无论我们先经历那灵然后经历话，或者先经历话然后经历那灵，那灵与话都是一。

临到我们的神

cooperating with God's energizing. However, according to our fallen disposition, our tendency is to go contrary to God's desire. We need God to operate in us. Then if we cooperate with Him, we shall work out our instant salvation and hold forth the word of life.

We need to be impressed with the fact that the Spirit in 1:19 equals God in 2:13, and that Christ in 1:20 and 21 equals the word of life in 2:16. Actually, the Spirit, God, Christ, and the word of life are one.

THE WORD AND THE SPIRIT

We have seen that in order to magnify Christ and to live Christ, we need the bountiful supply of the Spirit. Now we must go on to see that this bountiful supply is stored in the Word. According to the Bible, the Spirit and the Word are one. In John 6:63 the Lord Jesus says, "The words which I have spoken unto you are spirit and are life." This indicates that the Word is the Spirit. Ephesians 6:17-18 indicates that the Spirit is the Word. Second Timothy 3:16 says that all Scripture is God-breathed. Every word of the Bible is the breath of God. We have pointed out that this breath is the pneuma, the Spirit. Thus, because both the Word and the Spirit are the breath of God, they are truly one. The Spirit is the breath of God, and the Word also is God's breath. Furthermore, God's breath is His pneuma, the Spirit. On the one hand, the Word of God is the Spirit; on the other hand, the Spirit of God is the Word.

From our experience we know that we can contact the Spirit and experience the moving of the Spirit within us by saying, "O Lord Jesus, I love You." This inner moving of the Spirit often issues in a word from the Lord. For example, suppose a brother is unhappy with his wife. But he turns to the Lord and says, "Lord Jesus, I love You," and the Spirit moves within him. Then this moving of the Spirit becomes a word to him: "Do not think of your wife in that way." First the brother contacts the Spirit; then the Spirit becomes the word uttered within him. Furthermore, this word becomes a light shining from within the brother, causing him to hold forth the word of life.

At other times in our experience we first receive the Word, and then the Word becomes the Spirit moving within us. Whether we first experience the Spirit and then the Word, or first the Word and then the Spirit, the Spirit and the Word are one.

GOD REACHING US

新约向我们保证，话与那灵是一。约翰一章一节说，“太初有话。”但在约翰二十章二十二节，主耶稣向门徒们吹气并且说，“你们受圣灵。”在约翰福音的开头，基督是话，但在这卷福音书的末了，祂吹出那灵。在六章六十三节祂说，话就是灵。借着话与灵，神就临到我们。

神若不是话与灵，就无法临到我们。那灵就是临到我们的神。每当我们摸着主或者主摸着我们的时候，我们就经历神圣的临及。神作为那灵临到我们。然而，照着一些基督徒的观念，那灵不过是神用来临到我们的凭借。不，那灵就是神自己临到我们。我们可用电流为例证。神好象电，那灵好象电流。说电流有别于电本身，这当然是错误的。电在流动时，就成为电流。因此，电流就是动态的电本身。电流临到我们，那仍然是电，不是与电分开的东西。然而，有些基督徒坚持，那灵临到我们时，父神留在天上的宝座上。不，那灵临到我们时，就是神自己临到我们。

天线与地线

那灵是奥秘、抽象、且难以领会的。但随着那灵，我们有话。再以电为例子，我们可以说到天线与地线。那灵可比喻为天线，话可比喻为地线。借着天线和地线，我们就经历电的传输。我们若有那灵而没有话，或者有话而没有那灵，就无法接受神圣的传输。那灵与话，天线与地线，都是需要的。

两个极端

在今天的基督徒当中，基要派代表一个极端，灵恩派代表另一个极端。基要派注重话，却常忽略灵；这是一个极端。另一面，许多灵恩派的人注重灵，却忽略话；这是另一个极端。我们不该在任何一个极端，却该得着平衡，灵与话并重。我们里面有那灵，我们手中有话，就是圣经。

The New Testament assures us that the Word and the Spirit are one. John 1:1 says, “In the beginning was the Word.” But in John 20:22, the Lord Jesus breathed upon the disciples and said, “Receive the Holy Spirit.” At the beginning of the Gospel of John, Christ is the Word, but at the end of this Gospel, He breathes out the Spirit. In 6:63 He says that the Word is the Spirit. Through the Word and the Spirit God reaches us.

If God were not the Word and the Spirit, He could not reach us. The Spirit is God reaching us. Whenever we touch the Lord or the Lord touches us, we experience a divine reaching. God reaches us as the Spirit. However, according to the concept of some Christians, the Spirit is simply a means used by God to reach us. No, the Spirit is God Himself reaching us. We may use the flow of electricity as an illustration. God is like the electricity, and the Spirit is like the electric current. Surely it is wrong to say that electric current is different from electricity itself. When electricity flows, it becomes the current. Hence, the current of electricity is electricity itself in motion. When the current reaches us, it is still electricity, not something apart from electricity. However, some Christians insist that when the Spirit comes to us, God the Father is left on the throne in heaven. No, when the Spirit reaches us, that is God Himself reaching us.

THE ANTENNA AND THE GROUND WIRE

The Spirit is mysterious, abstract, and difficult to understand. But along with the Spirit, we have the Word. Once again using electricity as an example, we may speak of the antenna and the ground wire. The Spirit can be compared to the antenna, and the Word, to the ground wire. By the antenna and the ground wire we experience the transmission of electricity. If we have the Spirit without the Word or the Word without the Spirit, we shall not be able to receive the divine transmission. Both the Spirit and the Word, both the antenna and the ground wire, are necessary.

TWO EXTREMES

Among Christians today, Fundamentalists represent one extreme and Pentecostals another. The Fundamentalists care for the Word, but often neglect the Spirit. This is one extreme. On the other hand, many Pentecostals care for the Spirit, but neglect the Word. This is another extreme. We should not be at either extreme, but should be balanced, caring both for the Spirit and the Word. Within, we have the Spirit, and in our hands we have the Word, the Bible.

在以弗所六章十七至十八节保罗告诉我们，要借着各样的祷告和祈求，接受那灵的剑，那灵就是神的话。这里保罗说到话与灵两方面。不但如此，他告诉我们，要借着各样的祷告，时时在灵里祷告，来接受神的话。我们可借着各样的祷告：听得见的祷告和静默的祷告，长的祷告和短的祷告，快的祷告和慢的祷告，私下的祷告和公开的祷告，来接受神的话。

借着祷告接受神的话，就是祷读神的话。每当我们来到神的话跟前，我们不该仅仅运用我们的眼睛看，或用我们的的心思领会，也该运用我们的灵。我能从经历见证，我们若接触圣经而不祷告，只用我们的眼睛和心思，圣经对我们就会成为死的字句。我们的读经该与祷告调和。这就是祷读。例如，我们祷读创世记一章一节时可以说，“起初神创造天地。起初，阿们。主，感谢你，起初。哦，起初神在那里。主，感谢你，你是起初，起源。”我们这样祷读主的话，话对我们就成为神活的气，就是那灵。结果，我们就得着滋润、滋养、复苏和光照。圣经绝不是死的字句的书，反而在我们的经历中成为滋养的灵。

在以弗所六章十七至十八节，保罗明确的嘱咐我们，要借着祷告接受神的话。有些反对实行祷读的人坚持，这些经文不能这样应用。然而，照着原文，我们必须说，我们该凭着祷告或借着祷告来接受神的话。这里保罗告诉我们，要接受神的话，也给了我们接受祂话的路—借着祷告。所以，我们无法否认，在圣经里有祷读主的话这样一件事。

我们需要读主的话，并借着祷告接受主的话。历世纪以来，许多圣徒在原则上都这样实行。有的人是说，我们读圣经的时候需要祷告。另有的人指出，我们该带着祷告来读圣经。带着祷告来读圣经就是祷读主的话。许多主的子民曾实行祷读而不知道这辞。他们来到主的话跟前，自然而然用主的话，也就着主的话祷告。我信在你听见祷读这辞以前，也许曾实行祷读约翰三章十六节。你也许读了这话：“神爱世人”，然后祷告：“哦，神，感谢你爱世人。

In Ephesians 6:17 and 18 Paul tells us to receive the sword of the Spirit, which is the word of God, by means of all prayer and petition. Here Paul covers the aspects both of the Word and of the Spirit. Furthermore, he tells us to receive the Word of God by means of all prayer, praying at every time in spirit. We may receive the Word of God by means of all kinds of prayer: audible prayer and silent prayer, long prayer and short prayer, quick prayer and slow prayer, private prayer and public prayer.

To take the Word of God by means of prayer is to pray-read the Word. Whenever we come to the Word of God, we should not merely exercise our eyes to read or our mind to understand, but also exercise our spirit. I can testify from experience that if we touch the Bible without prayer, using only our eyes and our mind, the Bible will be dead letters to us. Our reading of the Bible should be mingled with prayer. This is pray-reading. For example, in pray-reading Genesis 1:1, we may say, “In the beginning God created the heavens and the earth. In the beginning, amen. Thank You, Lord, in the beginning. Oh, God was there in the beginning. Thank You, Lord, that You are the beginning, the origin.” When we pray-read the Word in such a way, the Word becomes to us the living breath of God, the Spirit. As a result, we are watered, nourished, refreshed, and enlightened. Far from being a book of dead letters, the Bible becomes in our experience the nourishing Spirit.

In Ephesians 6:17 and 18 Paul definitely charges us to receive the Word of God by means of prayer. Some who oppose the practice of pray-reading insist that these verses cannot be applied this way. However, according to the Greek text, we must say that we should receive the Word of God either by means of prayer or through prayer. Here Paul tells us to receive the Word of God and also gives us the way to receive it—by means of prayer. Therefore, we cannot deny that in the Bible there is such a thing as pray-reading the Word.

We need to read the Word and receive it by prayer. Throughout the centuries many saints have practiced this in principle. Some have said that we need to pray when we read the Bible. Others have pointed out that we should read the Bible prayerfully. To read the Bible prayerfully is to pray-read the Word. Many of the Lord's people have practiced pray-reading without knowing this term. Spontaneously in coming to the Word they have prayed with the Word and over the Word. I believe that before you heard of pray-reading, you may have pray-read John 3:16. You may have read the words, “God so loved the world,” and then prayed, “O God, thank You for loving the

父，我感谢你爱我。你甚至爱我到一个地步，将你的儿子赐给我。”这就是祷读。

运用我们的灵

我们祷读主的话时，就运用了我们的灵。我们这些得救、重生的人，在我们灵里有神的灵。因此，我们祷读主的话，而运用我们的灵时，就将主的话应用到我们身上，并将话与灵调和。立刻，我们就接受那灵全备的供应。

处方与药剂

圣经启示基督是神，也是神的具体化身。有一天，基督成了人。祂在地上的年间，过最高的人性生活。借着祂的钉死与复活，祂的人性被拔高，并被带进神性里。主耶稣在地上过了奇妙且完全的生活，然后上十字架，为我们的罪在那里受死，成就完满、完整、且完全的救赎。第三天，祂复活了。在祂的升天里，祂得着荣耀、冠冕，并且登了宝座；祂得着作元首的身分、作主的身分、以及君王的职分。除了这三件要紧的事，圣经也启示，基督在复活里成了赐生命的灵。（林前十五 45。）现今这赐生命的灵住在我们重生的灵里。

赐生命的灵包含了：基督的神性；祂被拔高、复活的人性；祂完全的人性生活，就是神的彰显；祂包罗万有之死的功效，为着完成救赎；祂复活的大能，将神圣的生命和性情、并基督被拔高的属人性情，分赐到我们里面；以及祂的升天，带着祂作元首的身分、作主的身分、和君王的职分。这一切都是复合之灵的元素。然而，我们若没有圣经，就不会知道这些事。我们不会知道这包罗万有的药剂里包含什么成分。哦，何等奇妙的丰富构成那灵全备的供应！我们可将全备供应里的丰富应用到我们一切的景况中。

赞美主，我们有那灵与话！我们曾一再指出，那灵与话是一。话是处方，那灵是应用。借着读主的话，我们就知道我们在那灵全备的供应里所接受的是什么。借着话我们领悟，我们乃是接受基督的神性、人性、人性生活、包罗万有的死、复活与升天。不但如此，我们领会，我们乃是

world. Father, I thank You that You loved me. You even loved me to such an extent that You gave Your Son for me." This is pray-reading.

EXERCISING OUR SPIRIT

When we pray-read the Word, we exercise our spirit. As saved and regenerated ones, we have the Spirit of God in our spirit. Thus, when we exercise our spirit in pray-reading the Word, we apply the Word to us and mingle the Word and the Spirit. Immediately, we receive the bountiful supply of the Spirit.

THE PRESCRIPTION AND THE DOSE

The Bible reveals that Christ is God and also the embodiment of God. One day, Christ became a man. During His years on earth, He lived the highest human life. Through His crucifixion and resurrection, His humanity was uplifted and brought into divinity. After living a marvelous and perfect life on earth, the Lord Jesus went to the cross and died there for our sins, accomplishing a full, complete, and perfect redemption. On the third day, He was resurrected. In His ascension He was glorified, crowned, and enthroned; He received the headship, the lordship, and the kingship. In addition to these crucial matters, the Bible also reveals that Christ in His resurrection became the life-giving Spirit (1 Cor. 15:45). Now this life-giving Spirit indwells our regenerated spirit.

The life-giving Spirit contains Christ's divinity, His uplifted resurrected humanity, His perfect human living which was the expression of God, the effectiveness of His all-inclusive death for the accomplishment of redemption, the power of His resurrection which imparts into us the divine life and nature and Christ's uplifted human nature, and His ascension with His headship, lordship, and kingship. All these are elements of the compound Spirit. However, if we did not have the Bible, we would not know about these things. We would not know what ingredients are contained in this all-inclusive dose. Oh, what marvelous riches constitute the bountiful supply of the Spirit! We may apply the riches in the bountiful supply to all our circumstances.

Praise the Lord that we have the Spirit and the Word! As we have pointed out repeatedly, the Spirit and the Word are one. The Word is the prescription, and the Spirit is the application. Through reading the Word we know what we are receiving in the bountiful supply of the Spirit. Through the Word we realize that we receive Christ's divinity, humanity, human living, all-inclusive death, resurrection, and ascension. Furthermore, we

与作元首、作主、作君王的基督是一。这一切元素都包括在复合的灵里。这一切都是那灵全备供应的各方面。阿利路亚，现今我们可以借着那灵接受话而活基督！

understand that we are one with Christ in His headship, lordship, and kingship. All these elements are included in the compound Spirit. All are aspects of the bountiful supply of the Spirit. Hallelujah, we may now live Christ by receiving the Word through the Spirit!

那灵全备供应的丰富
具体化在话里面

* * * *

经文及注解：腓一 19，二 12 下，16 上

纲要：

- 人是照着神的形像造的
- 与三一神是一
- 被我们先入为主的观念所霸占
- 喂养和启示
- 主话里的丰富和供应
- 吃主的话
- 基督丰富的元素
- 祷读主的话
- 活基督并显大祂
- 接受具体化在话里的丰富

* * * *

读经：腓立比书一章十九节，二章十二节下，十六节上，以弗所书三章八节，五章十八至二十节，歌罗西书三章十六至十七节，提摩太前书四章六节，六章三节。

圣经的基本思想，是三一神渴望将祂自己作到人里面，使人接受祂作生命并且活祂。要完成这愿望，三一神经过了奇妙的过程。成为肉体 and 钉十字架是这过程中的步骤。基督借着祂在十字架上的死，对付了罪性、罪行和撒但；祂也将神圣的生命释放出来。在基督包罗万有的死之后，乃是祂的复活。借着成为肉体，基督成了人；借着钉十字架，

THE RICHES OF THE BOUNTIFUL SUPPLY
OF THE SPIRIT EMBODIED IN THE WORD

* * * *

Scripture and Footnotes: Phil. 1:19, 2:12b, 16a

Outline:

- MAN CREATED IN GOD'S IMAGE
- ONE WITH THE TRIUNE GOD
- PREOCCUPIED BY OUR CONCEPTS
- NOURISHMENT AND REVELATION
- THE RICHES AND THE SUPPLY IN THE WORD
- EATING THE WORD
- THE ELEMENTS OF CHRIST'S RICHES
- PRAY-READING THE WORD
- LIVING CHRIST AND MAGNIFYING HIM
- RECEIVING THE RICHES EMBODIED IN THE WORD

* * * *

Scripture Reading: Phil. 1:19; 2:12b, 16a; Eph. 3:8; 5:18-20; Col. 3:16-17; 1 Tim. 4:6; 6:3

The basic thought of the Bible is that the Triune God desires to work Himself into man so that man may take Him as life and live Him. In order to fulfill this desire, the Triune God has passed through a wonderful process. Both the incarnation and the crucifixion were steps in this process. Through His death on the cross, Christ dealt with sin, sins, and Satan. He also released the divine life. Christ's all-inclusive death was followed by His resurrection. By incarnation, Christ became a man; through crucifixion

祂对付了一切消极的事物；在复活里，祂将自己分赐到一切相信祂的人里面，使他们在生命和性情上与祂成为一。

人是照着神的形像造的

因着神的创造，人乃是神的造物。作为神的造物，人没有神圣的生命或神圣的性情。然而，人是照着神的形像，并按着祂的样式造的。神这样造我们，因为祂的心意是要进到人里面，并与人成为一。为这缘故，神这样造人，使人能接受祂，并与祂成为一。

神与照着祂的形像所造之人的关系，可用为着盛装手而设计的手套来说明。手套是照着手的形像造的，目的是要盛装手。手进到手套里，手与手套就成为一。照样，人是照着神的形像所造的器皿，目的是要盛装神。罗马九章指明我们是为着盛装神而造的器皿。

与三一神是一

在人这面，人受造是器皿以盛装神。在神那面，需要一段过程。三一神经过成为肉体、钉十字架、与复活以后，就预备好进到人里面。主耶稣复活以后，嘱咐祂的跟从者使万民作祂的门徒，将信徒浸入父、子、圣灵的名里。（太二八 19。）将信徒浸入三一神的名里，就是将他们浸入三一神的人位里。名是指人位；人位乃是名的实际。保罗在他的书信里说到浸入基督。（罗六 3，加三 27。）将信徒浸入基督里，与将他们浸入三一神的人位里是同样的。那些相信基督并浸入祂里面的人，就在生命和性情上与三一神成为一。

我们赞美主，我们信徒有神圣的生命，并有分于神圣的性情。彼后一章四节清楚指明，我们有分于神的性情。因为我们有分于神的性情，所以能正确的说，我们是神圣的。然而，这确实不是说，我们要进化为神，或者我们要成为神作敬拜的对象。圣经没有教导信徒要成为神作敬拜的对象。但照着神的话，我们相信基督的人的确是从神生的。因此，我们是祂所生的真儿子，不是养子。因为我们是神

He dealt with all negative things; and in resurrection He imparted Himself into all those who believe in Him so that they might become one with Him in life and in nature.

MAN CREATED IN GOD'S IMAGE

By creation man is God's creature. As a creature of God, man does not have the divine life or the divine nature. However, man was created in God's image and after His likeness. God created us in this way because His intention is to come into man and be one with man. For this reason, God created man in such a way that man could receive Him and become one with Him.

The relationship between God and the man created in God's image may be illustrated by a glove designed to contain a hand. The glove is made in the image of the hand for the purpose of containing the hand. When a hand enters into a glove, the hand and the glove become one. In a similar way, man is a vessel created in the image of God for the purpose of containing God. Romans 9 indicates that we are vessels created to contain God.

ONE WITH THE TRIUNE GOD

On man's side, man was created as a vessel to contain God. On God's side, a certain process was necessary. After passing through the process of incarnation, crucifixion, and resurrection, the Triune God was ready to come into man. After His resurrection, the Lord Jesus charged His followers to disciple the nations and baptize the believers into the name of the Father, of the Son, and of the Holy Spirit (Matt. 28:19). To baptize believers into the name of the Triune God is to immerse them into the very Person of the Triune God. The name denotes the person; and the person is the reality of the name. In his Epistles Paul speaks of being baptized into Christ (Rom. 6:3; Gal. 3:27). To baptize believers into Christ is the same as baptizing them into the Person of the Triune God. Those who believe in Christ and are baptized into Him become one with the Triune God in life and in nature.

We praise the Lord that, as believers, we have the divine life and partake of the divine nature. Second Peter 1:4 indicates clearly that we are partakers of the divine nature. Because we partake of the divine nature, it can rightly be said that we are divine. However, this definitely does not mean that we are evolving into God or that we shall ever become God as an object of worship. The Bible does not teach that believers will ever be deified. But, according to the Word of God, we who believe in Christ have truly been born of God. Thus, we are genuine sons born of Him, not adopted sons.

的儿子，我们就有神的生命和性情。因着有神圣的生命和性情，我们就与神是一。但我们必须重申，这确实不是说，我们要成为神自己作敬拜的对象。

我们照着圣经，教导人我们与神是一，因为借着重生，我们就有了神的生命和性情。正如孩子有他父亲的生命和性情，照样，我们这些神的儿子有神的生命和性情。但有些基督徒因宗教式的谦卑，虽然承认他们已由神而生，却不敢说他们有神的神情。他们只会说，他们是蒙了神怜悯的罪人。他们不愿意承认他们有神的神情，并与祂是一。

重生没有使我们成为神格的一部分。说信徒成为神格的一部分作敬拜的对象，乃是亵渎神。我们无法有分于神格。但我们能有分于神圣的神情。有分于神格是一件事，有分于神圣的神情是另一件事。在神的生命和性情上与祂是一，是何等大的祝福！

被我们先入为主的观念所霸占

这事在圣经里虽然很要紧，今天许多基督徒却不留意，因为他们被伦常、文化、宗教、和哲学先入为主的观念所霸占。他们读圣经时，对一些劝戒，就如吩咐儿女要孝敬父母，丈夫要爱妻子，妻子要服从丈夫等，有深刻的印象。有些基督徒丈夫赏识圣经，因为圣经教导妻子要服从自己的丈夫。同样，基督徒妻子也许赏识圣经，因为圣经要求丈夫要爱自己的妻子。那些被伦常和宗教所霸占的人，会留意圣经里他们认为是合乎伦常或宗教的事。然而，他们没有看见圣经里基本的启示。

假如一个中国人听见福音的传讲，并相信基督；他读圣经时，也许特别留意主的话里看来与伦常有关的段落。他也许不太领会创世记一章二十六节，说到神照着祂自己的形像造人；但他也许一口气读完箴言，赏识其中一切的伦常教训。同样，他也许赏识保罗说到丈夫和妻子该如何行的话，因这些听起来很象孔子的教训。他也许赞美主的救

Because we are sons of God, we have the life and nature of God. By having the divine life and nature, we are one with God. But we repeat that this certainly does not mean that we shall ever become God Himself as an object of worship.

According to the Bible we teach that we are one with God because, through regeneration, we have the life and nature of God. Just as a child has the life and nature of his father, so we, as sons of God, have the life and nature of God. But some Christians are humble in a religious way, and, although they confess that they have been born of God, they dare not say that they have God's nature. They will say only that they are sinners who have received God's mercy. They are reluctant to confess that they have God's nature and are one with Him.

Regeneration does not make us part of the Godhead. To say that believers become part of the Godhead as objects of worship is to blaspheme God. We cannot share the Godhead. But we can partake of the divine nature. To share in the Godhead is one thing; to partake of the divine nature is another. What a great blessing it is to be one with God in His life and nature!

PREOCCUPIED BY OUR CONCEPTS

Although this matter is so crucial in the Bible, many Christians today do not pay attention to it because they are preoccupied by ethical, cultural, religious, and philosophical concepts. When they come to the Bible, they are impressed with admonitions such as the command for children to honor their parents, for husbands to love their wives, and for wives to submit to their husbands. Some Christian husbands appreciate the Bible because it teaches a wife to submit to her husband. Likewise, Christian wives may appreciate the Bible because it requires a husband to love his wife. Those who are occupied with ethics and religion will pay attention to those matters in the Bible which they regard as ethical or religious. However, they do not see the basic revelation in the Scriptures.

Suppose that a Chinese hears the preaching of the gospel and believes in Christ. In his reading of the Bible, he may pay special attention to those portions of the Word which seem to be concerned with ethics. He may have very little understanding of Genesis 1:26, a verse which says that God created man in His own image, but he may devour the book of Proverbs, appreciating all its ethical teachings. Likewise, he may appreciate Paul's words concerning the behavior of husbands and wives, for these sound much like the teachings of

恩，因为这帮助他合乎伦常、道德。我们可以说，他在日常生活中是“孔子基督徒”，就是将圣经的教训视为与孔子的伦常教训相同的信徒。

另一个文化背景不同的信徒赏识圣经，可能是因为圣经教导我们不要炫耀自己。他也许留意主的话里看来与他的民族特性与文化背景一致的那些事。因此，活基督这事就被伦常和文化所顶替。

喂养和启示

我们来到圣经跟前，该忘记伦常、文化、和不同种类的民族特性。我们该以没有帕子遮蔽的脸，和不被任何先入为主的事物所霸占的里面之人，来祷读主的话。我们这样作，就不但会得着启示，也会得着喂养。

在提前四章六节保罗说到喂养：“在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养。”喂养与生命有关。圣经里所有的话都是生命的话，是喂养人并健康的话。保罗甚至用“健康的教训”一辞，（提前一 10，多一 9，）来说到喂养我们并使我们健康的教训。我们都要从神的话得着喂养，这是很重要的。

我们若要借着主的话得着喂养，就必须脱离一切先入为主的观念。我们需要撇弃文化、本国逻辑、和民族哲学的帕子。我们必须不戴任何一种有色眼镜，就是没有任何先入为主的观念，来读神的话。这样，我们就会得着喂养和启示。

人得救以后，常定意改良自己。他们也许说，“我从前不信神，是邪恶的。我苦待我的父母、兄弟姊妹和儿女。从现在起，我要祷告，求全能的神帮助我善待每个人。我定意绝不再发脾气。我要爱人。”我信每位基督徒几乎都这样定意过。然而，信徒这样定意并不正确。我从经历中学会了，我们不需要定意行善，或祷告神帮助我们改良。我们所需要的是来到活的话这里，并得着喂养。

Confucius. He may praise the Lord's salvation because it helps him to be ethical and moral. We may say that in his daily life he is a "Confucius Christian," a believer who regards the teachings of the Bible as if they were the same as the ethical teachings of Confucius.

A believer with a different cultural background may appreciate the Bible because it teaches us not to make a display of ourselves. He may pay attention to those matters in the Word which seem to be in line with his national characteristics and cultural background. Thus, living Christ is replaced by ethics and culture.

NOURISHMENT AND REVELATION

When we come to the Bible, we should forget about ethics, culture, and different kinds of national characteristics. With an unveiled face and an inner being that is not preoccupied with anything, we should pray-read the Word. In doing this, we shall receive not only revelation, but also nourishment.

In 1 Timothy 4:6 Paul speaks of nourishment: "Being nourished with the words of the faith and of the good teaching which you have closely followed." Nourishment is related to life. All the words in the Bible are words of life, words that are nourishing and healthy. Paul even uses the expression "healthy teaching" (1 Tim. 1:10; Titus 1:9), referring to teaching that nourishes us and makes us healthy. It is important that we all receive nourishment from the Word of God.

If we would be nourished by the Word, we must be free from all preoccupying concepts. We need to lay aside the veils of culture, domestic logic, and national philosophy. We need to read the Word of God without wearing any kind of colored glasses, that is, without any preoccupying concepts. Then we shall receive both nourishment and revelation.

Often after people are saved, they make up their minds to improve themselves. They may say, "I used to be godless and evil. I mistreated my parents, my brothers and sisters, and my children. From now on I will pray that almighty God will help me to be kind to everyone. I make up my mind never to lose my temper again. Instead, I shall be loving." I believe that virtually every Christian has made a decision like this. However, for believers to make such decisions is not the right way. From experience I have learned that there is no need for us to make up our minds to be good, or to pray that God will help us to improve. What we need is to come to the living Word and receive nourishment.

主话里的丰富和供应

圣经启示神格的丰满都具体化在基督里面。这就是说，神所有并所是的一切丰富，都具体化在基督里面。基督经过了成为肉体、钉十字架、与复活的过程，现今是带着全备供应的包罗万有之灵。腓立比一章十九节里那灵全备的供应，一点不差就是以弗所三章八节里基督的丰富。保罗见证他得了恩典，好将基督那追测不尽的丰富，当作福音来传扬。就基督而论，有追测不尽的丰富，但就那灵而论，有全备的供应。我再说，那灵全备的供应就是基督那追测不尽的丰富。丰富和供应都具体化在主的话里，在圣经里。我们若要摸着基督那追测不尽的丰富，并有分于那灵全备的供应，就必须来到圣经跟前。

神的心意是要将祂自己分赐给我们，并将祂自己作到我们里面。祂乃是借着那灵为“天线”，以及圣经为“地线”来作这事。以这些为凭借，属天的丰富就传输到我们里面。在我们这面，我们需要放弃努力行善，不再仅仅将圣经当作伦常的书，转而到主的话这里来得喂养。我们不该仅仅研读圣经，查考圣经；我们也需要祷读圣经。

吃主的话

明白圣经并不够——我们也需要吃圣经的话。耶利米十五章十六节说，“我得着你的言语，就当食物吃了。”不但如此，马太四章四节说，“人活着不是单靠食物，乃是靠神口里所出的一切话。”圣经不但适于研读和查考，更适于给我们吃。哦，我们需要吃神的话！

吃神的话最好的路就是祷读。我们若要享受那灵全备的供应，就需要吃主的话。我们曾指出，那灵全备的供应等于基督的丰富，而基督的丰富是具体化在主的话里。所以，我们要享受基督的丰富，就必须祷读主的话。

基督丰富的元素

基督的丰富有某些基本元素。第一是神性，第二是人性。在基督里我们有真实的神性和正确、拔高的人性，就是彰显

THE RICHES AND THE SUPPLY IN THE WORD

The Bible reveals that the fullness of the Godhead is embodied in Christ. This means that all the riches of what God has and of what He is are embodied in Christ. Having passed through the process of incarnation, crucifixion, and resurrection, Christ is now the all-inclusive Spirit with the bountiful supply. The bountiful supply of the Spirit in 1:19 is nothing less than the riches of Christ in Ephesians 3:8. Paul testifies that he was given grace to preach the gospel of the unsearchable riches of Christ. With respect to Christ, there are the unsearchable riches, but with respect to the Spirit, there is the bountiful supply. I repeat, the bountiful supply of the Spirit is the unsearchable riches of Christ. Both the riches and the supply are embodied in the Word, in the Bible. If we would touch the unsearchable riches of Christ and partake of the bountiful supply of the Spirit, we must come to the Bible.

God's intention is to impart Himself to us and work Himself into us. He does this by means of the Spirit as the "antenna" and the Bible as the "ground wire." By these means, the heavenly riches are transmitted into us. On our part, we need to turn away from trying to do good and away from taking the Bible merely as a book of ethics and instead come to the Word for nourishment. We should not simply read the Bible and study it; we also need to pray-read it.

EATING THE WORD

It is not sufficient to understand the Bible—we also need to eat the words of the Bible. Jeremiah 15:16 says, "Thy words were found, and I did eat them." Furthermore, Matthew 4:4 says, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God." The Bible is not only good for reading and studying, but, even the more, it is especially good for eating. Oh, we need to eat the Word of God!

The best way to eat the Word is to pray-read. If we want to enjoy the bountiful supply of the Spirit, we need to eat the Word. We have pointed out that the bountiful supply of the Spirit is equal to the riches of Christ and that the riches of Christ are embodied in the Word. Therefore, to enjoy the riches we must pray-read the Word.

THE ELEMENTS OF CHRIST'S RICHES

The riches of Christ have certain basic elements. The first is divinity, and the second, humanity. In Christ we have true divinity and a proper, uplifted humanity, a humanity

神的人性。基督丰富的第三种元素，是主耶稣的人性生活。主耶稣的人性生活全然美妙。在祂地上的为人生活里，神得着了彰显。第四种元素是祂在十字架上奇妙、包罗万有的死。下一个成分是基督的复活。我们可用康乃馨的种子说明复活。康乃馨的种子种在地里以后，就萌芽、生长并发展，至终会有康乃馨花朵出现。这是复活的图画。复活是在生命里起来并生长的事。主耶稣钉十字架并埋葬以后，祂复活了。在康乃馨种子的例证里，我们不但看见生命的长大，也看见生命的形状、生命的功用、和生命的能力。基督的复活连同这一切方面，是祂丰富的另一元素。还有基督的升天和祂的得荣，同祂的登宝座，也是基督丰富的成分。

新约启示基督的神性、人性、人性生活、死、复活、升天、以及得荣同登宝座。随着这七种基本元素，还有无数其他的成分：光、生命、爱、圣别、公义、平安、喜乐、忍耐、恩慈、智慧。然而，这一切都是附属的元素；基本的元素是神性、人性、人性生活、死、复活、升天和得荣。

基督的丰富这一切奇妙的元素都具体化在圣经里。但这些丰富不是系统的具体化在神的话里。神的话根本无法系统化。神的丰富太深奥了，不能系统化。

我们曾指出，那灵全备的供应具体化在圣经里。不但如此，我们看见了那灵与话实际上乃是一。因为话就是灵，灵就是话，所以二者是无法分开的。

祷读主的话

我们读主的话时，该将我们的读经与祷告调和。我们运用我们的眼睛和心思时，也该运用我们的灵来摸那灵。然后在我们的经历中，主话里的一切就要成为那灵全备的供应。

让我们用诗篇一百三十三篇来表明，分析圣经与借着祷读享受其中所包含的养分，二者之间的不同。有些基督徒在个人追求的时候，也许读到诗篇一百三十三篇。他们读的时候，也许开始分析并探询贵重的油、胡须、衣襟、甘露和黑门山。他们没有接受全备的供应，却留下许多未解

which expresses God. The third element of the riches of Christ is the human living of the Lord Jesus. The human living of the Lord Jesus was altogether wonderful. In His human life on earth God was expressed. The fourth element is His wonderful, all-inclusive death on the cross. The next ingredient is Christ's resurrection. We may use a carnation seed to illustrate resurrection. After a carnation seed is sown into the earth, it sprouts, grows, and develops, and eventually a carnation blossom appears. This is a picture of resurrection. Resurrection is a matter of rising up and growing up in life. After the Lord Jesus was crucified and buried, He rose up. In the illustration of the carnation seed, we see not only the growth of life, but also the life shape, the life function, and the life power. Christ's resurrection with all these aspects is another element of His riches. Yet other ingredients are Christ's ascension and His glorification, with His enthronement.

The New Testament reveals Christ's divinity, humanity, human living, death, resurrection, and glorification with enthronement. Along with these seven basic elements, there are innumerable other ingredients: light, life, love, holiness, righteousness, peace, joy, patience, kindness, wisdom. All these, however, are subordinate elements; the primary elements are divinity, humanity, human living, death, resurrection, ascension, and glorification.

All these marvelous elements of the riches of Christ are embodied in the Bible. But they are not embodied in the Word in a systematized way. The Word of God simply cannot be systematized. God's riches are too profound for this.

We have pointed out that in the Bible there is embodied the bountiful supply of the Spirit. Furthermore, we have seen that the Spirit and the Word actually are one. Because the Word is the Spirit and the Spirit is the Word, they cannot be separated.

PRAY-READING THE WORD

When we read the Word, we should mingle our reading with prayer. As we exercise our eyes and our mind, we should also exercise our spirit to touch the Spirit. Then all that is in the Word will become in our experience the bountiful supply of the Spirit.

Let us use Psalm 133 to show the difference between analyzing the Bible and enjoying the nourishment contained in it by pray-reading. In their time of personal devotions, some Christians may read Psalm 133. As they read, they may begin to analyze and to ask about the precious ointment, the beard, the skirts, the dew, and Mount Hermon. Instead of receiving the bountiful supply, they are left with many

答的问题。但我们若祷读诗篇一百三十三篇，就会以生命的方式接受这段话。我们祷读时可以说，“看哪，阿们！弟兄和睦同居，阿们！是何等的善，何等的美，阿们。”我们借着这样接受主的话，就会将包罗万有的灵应用于我们里面的人。借着祷读，我们就运用灵从主的话得着属灵的喂养。我们借着这喂养，就在生命里长大。我们就得着信仰的话和健康教训的喂养。我们只要花短短十分钟祷读一段话，就会得着喂养。不但如此，我们会经历基督丰富的各种元素。

一面，我们每天所吃的食物喂养我们；另一面，食物里包含杀菌的元素。我们不需要设法杀死我们身体里的病菌。我们只该正确的吃，并让我们所吃食物里的元素成就这工作。同样，我们借着祷读主的话，就经历得喂养，以及治死我们里面消极的事物。我们祷读时，就不知不觉、自然而然有分于基督丰富的基本元素：神性、人性、人性生活、死、复活、升天和得荣。一面，基督包罗万有之死的元素杀死我们里面消极的事物。另一面，祂的复活加强我们并建造我们。这不是来自外面的教导，乃是来自里面的喂养。

活基督并显大祂

我们若借着祷读主话接受基督的丰富，我们就不需要定意行善或改良自己。我们自然而然会活基督。我们会过一种满了基督丰富之基本元素的生活。在我们的生活中会有神性、人性、对基督之死的经历、以及在祂复活生命里的加强。这样的生活就是将生命的话表明出来，并且显大基督。

不但如此，我要指出我们不需要定意显大基督。有些人听见关于活基督并显大祂的信息，也许说，“从现在起我要显大基督。我要在家里，在工作中，无论何处都显大祂。哦，主，求你帮助我显大你。”不要这样定意，这样祷告。只要来到主的话跟前，来到基督之丰富和那灵全备之供应的具体化这里。你天天正确的从主的话得喂养，你就会长大。肉体、天然的人、己、以及不同的邪恶倾向和意图，都会受对付。借着祷读所接受，具体化在主话里那灵全备

unanswered questions. But if we pray-read Psalm 133, we shall take this portion in the way of life. As we pray-read, we may say, “Behold, amen! How good and how pleasant, amen.” By taking the Word in this way, we shall apply the all-inclusive Spirit to our inner being. By pray-reading we exercise our spirit to receive spiritual nourishment from the Word. Through this nourishment we grow in life. We are nourished with the words of faith and healthy teaching. If we take even as little as ten minutes to pray-read a portion of the Word, we shall receive nourishment. Furthermore, we shall experience the various elements of Christ’s riches.

On the one hand, the food we eat each day nourishes us; on the other hand, it contains elements that kill germs. There is no need for us to try to kill the germs in our body. We should simply eat properly and allow the elements in the food we eat to accomplish this work. In like manner, through pray-reading the Word, we experience both nourishment and the putting to death of the negative things within us. As we pray-read, we unconsciously and automatically partake of the basic elements of Christ’s riches: divinity, humanity, human living, death, resurrection, ascension, and glorification. On the one hand, the element of Christ’s all-inclusive death kills the negative things within us. On the other hand, His resurrection strengthens us and builds us up. This does not come from outward teaching, but from inward nourishing.

LIVING CHRIST AND MAGNIFYING HIM

If we receive the riches of Christ by pray-reading the Word, it will not be necessary for us to decide to do good or to improve ourselves. Spontaneously we shall live Christ. We shall live a life full of the basic elements of Christ’s riches. In our living there will be divinity, humanity, the experience of Christ’s death, and the strengthening in His resurrection life. To live in this way is to hold forth the word of life and to magnify Christ.

Furthermore, I wish to point out that there is no need for us to make up our minds to magnify Christ. When some hear messages on living Christ and magnifying Him, they may say, “From now on I shall magnify Christ. I shall magnify Him at home, at work, and wherever I may be. Oh, Lord, I ask You to help me to magnify You.” Instead of making this kind of decision and praying in this way, simply come to the Word, to the embodiment of the riches of Christ and of the bountiful supply of the Spirit. As you feed on the Word in a proper way day by day, you will grow. The flesh, the natural man, the self, and different evil tendencies and intents will be dealt with. The bountiful supply of the Spirit

的供应，会成就这工作。不但如此，基督复活的生命会将神圣的丰富释放到你里面，加强你的灵，并造就你的全人。你会自然而然，不知不觉，自动自发的活基督。这样活基督，等于将生命的话表明出来。当你活基督，过一种满了神性、人性、基督的人性生活、死、和祂复活馨香的日常生活时，你就会显大基督。这就是借着具体化在主话里那灵全备供应的丰富而活基督的意思。

接受具体化在话里的丰富

我们该天天来到正确的源头一来到作为基督丰富之具体化的话这里。我们祷读主的话时，这些丰富对我们就成为那灵包罗万有并全备的供应。让我们天天来到主的话这里，祷读、吃、并吸收基督的丰富。我们借着祷读，就会接受具体化在主话里的丰富。

虽然我对每天所吃物质食物的组成知道得不多，但我吃了七十多年。就食物而论，重要的事不是知道—乃是借着吃将食物接受到我们的身体里。然后食物一切的元素和成分就会进到我們里面，并在我们里面尽功用，喂养我们，加强我们，建造我们，并消杀病菌。这样，我们就会健康，并有正确的日常生活。我们曾指出，基督徒生活也是这样。基督徒生活不是伦常、宗教、文化、甚或道德的生活。基督徒生活实际上就是基督自己，祂比最高的伦常或拔尖的道德还高。我们若要过正确的基督徒生活，神渴望我们体验，我们已从祂而生，现今是祂的儿女。我们是基督的肢体，有神圣的生命同神圣的性情。不但如此，我们有那灵与话，就是接受神圣传输的凭借。我们必须每天带着祷告的灵来到主的话跟前，接受基督的丰富和那灵全备的供应。这样借着话得着喂养，我们就会长大，并且自然而然过一种满了基督丰富一切不同元素的生活。在我们的生活里会有基督拔高的人性、基督奇妙之死的运行、以及祂复活的馨香与大能。我们里面一切消极的事物—肉体、己、和天然的生命—都会被消除。这样，我们就会将生命的话表明出来。这就是显大基督。

embodied in the Word taken by pray-reading will accomplish this work. Furthermore, Christ's resurrection life will release the divine riches into you, strengthen your spirit, and edify your whole being. Spontaneously, unconsciously, and automatically you will live Christ. Living Christ in this way is equal to holding forth the word of life. As you live Christ, having a daily life full of divinity, humanity, Christ's human living, death, and the fragrance of His resurrection, you will magnify Christ. This is what it means to live Christ by the riches of the bountiful supply of the Spirit embodied in the Word.

RECEIVING THE RICHES EMBODIED IN THE WORD

Day by day we should come to the right source—to the Word as the embodiment of the riches of Christ. As we pray-read the Word, these riches will become to us the all-inclusive and bountiful supply of the Spirit. Let us come to the Word every day to pray-read, to eat and absorb the riches of Christ. By pray-reading we shall receive the riches embodied in the Word.

Although I do not know very much about the composition of the physical food I eat each day, I have been eating for more than seventy years. As far as food is concerned, the important thing is not to know—it is to receive the food into our bodies by eating. Then all the elements and ingredients of the food will come into us and function within us to nourish us, strengthen us, build us up, and to kill the germs. Then we shall be healthy and have a proper daily life. As we have pointed out, the same is true of the Christian life. The Christian life is not a life of ethics, religion, culture, or even morality. The Christian life actually is Christ Himself, who is higher than the highest ethics or the top morality. If we are to live a proper Christian life, God desires that we realize that we have been born of Him and are now His children. As members of Christ, we possess the divine life with the divine nature. Furthermore, we have the Spirit and the Word, the means to receive the divine transmission. Daily we must come to the Word with a praying spirit to receive both the riches of Christ and the bountiful supply of the Spirit. Nourished by the Word in this way, we shall grow and spontaneously live a life full of all the different elements of Christ's riches. In our living there will be an uplifted humanity, the operation of Christ's wonderful death, and the fragrance and power of His resurrection. All the negative things within us—the flesh, the self, and the natural life—will be nullified. Then we shall hold forth the word of life. This is the magnification of Christ.

我赞美主，并感谢祂给我们看见这条接受主话的路。这是合乎圣经的路，生命的路。何等奇妙，三一神已将祂自己作到我们里面，并且已在外面将祂的圣言赐给我们，在里面将祂的灵赐给我们！现今我们能来到主的话这里，借着运用我们的灵，接受具体化在主话里的丰富，且将包罗万有的灵应用于我们的全人。这样我们就会活基督。

I praise the Lord and thank Him for showing us this way to take the Word. This is the biblical way, the way of life. How marvelous that the Triune God has wrought Himself into us and has also given us His holy Word without and His Spirit within! Now we can come to the Word and by exercising our spirit receive the riches embodied in the Word and apply the all-inclusive Spirit to our whole being. Then we shall live Christ.

丰富的话、全备的供应、
和不住的祷告，为着活基督

* * * *

经文及注解：腓三 16 ~ 17

纲要：

- 神的经纶与人天然的观念相对
- 不是外面的改正，乃是里面的灌输
- 由我们所吃的构成
- 基督的话丰丰富富的住在我们里面
- 唱主的话
- 凡所作的都要在主的名里
- 话成为全备供应的灵

* * * *

读经：歌罗西书三章十六至十七节，以弗所书五章十八至二十节，帖撒罗尼迦前书五章十七至十九节，腓立比书一章十九至二十一节上。

神的经纶与人天然的观念相对

神的经纶与人天然的观念，二者中间有很大的不同。我们的观念是我们得救以后，该定意改良自己的行为。可能许多真基督徒都曾这样定意。照着我们的观念，我们需要改良自己。我们知道自己的软弱，就求神帮助我们。然而，神不答应这样的祷告。我们越祷告，求祂帮助我们改良，祂就越不作。反之，我们的行为也许更坏。这原因乃是，从神接受帮助以改良我们行为的观念，违背神的经纶。神

THE RICH WORD, THE BOUNTIFUL SUPPLY,
AND UNCEASING PRAYER FOR LIVING CHRIST

* * * *

Scripture and Footnotes: Phil. 3:16-17

Outline:

- GOD'S ECONOMY VERSUS THE NATURAL CONCEPT
- NOT OUTWARD CORRECTION BUT INWARD TRANSFUSION
- CONSTITUTED OF WHAT WE EAT
- THE WORD OF CHRIST DWELLING IN US RICHLY
- SINGING THE WORD
- DOING ALL IN THE NAME OF THE LORD
- THE WORD BECOMING THE BOUNTIFUL SPIRIT

* * * *

Scripture Reading: Col. 3:16-17; Eph. 5:18-20; 1 Thes. 5:17-19; Phil. 1:19-21a

GOD'S ECONOMY VERSUS THE NATURAL CONCEPT

There is a great difference between God's economy and the natural human concept. Our concept is that after we are saved we should make up our minds to improve our behavior. Probably every genuine Christian has made such a decision. According to our concept, we need to improve ourselves. Conscious of our weakness, we beg God to help us. However, God does not answer this kind of prayer. The more we pray that He will help us to improve, the less He will do. On the contrary, our behavior may even worsen. The reason for this is that the concept of receiving help from God to improve

的经纶是要将祂自己分赐到我们里面，并将祂自己作到我们里面，使我们接受祂作我们的生命和生命的供应以活祂。这不是要改良的属人性格，乃是要活神。照着神的经纶，祂的心意是要将祂的元素、祂的本质、和祂性情的成分，分赐到我们的所是里，使我们活祂。

基督徒已落入想要改良自己性格的陷阱里。我们感谢主，在祂的恢复里，我们正从这陷阱得拯救。许多年前，我习惯祷告求主帮助我改良我的行为。我想作非常高尚的人，尤其是要更爱我的妻子。但我领悟自己没有能力，就求主帮助我。现在我不是这样祷告了，我乃是享受神的经纶。我看见祂的心意是要将祂自己分赐或灌输到我里面，使我活祂。

不是外面的改正，乃是里面的灌输

我们可用其他的辞描述神渴望将祂自己分赐到我们里面。神要浇灌我们，喂养我们，复苏我们，并滋养我们。这些辞指明，神要作我们的生命、生命的供应、食物、饮料和空气。祂是我们的食物滋养我们；是我们的饮料解我们的干渴；是我们的空气使我们复苏；又是我们生命的供应使我们丰富。这神圣的一位用祂的元素注入我们里面，使我们在生命和性情上与祂一样。

在神的经纶里，神不是在外面改良我们，乃是将祂一切的所是传输到我们里面。外面的改正与里面的灌输不同，这可用化妆和因为吃得正确而有健康肤色的不同来说明。人的方法是化妆。神的方法是新陈代谢的变化我们，就是滋养、复苏、浇灌、丰富、并加强我们。这就是神的经纶。神在祂的滋养、浇灌、喂养、复苏、和照耀上是丰富的。哦，祂的照耀带进祂的丰富！空气、水、和食物也将祂的丰富供应我们。在圣经里，神将祂自己比喻为食物、水、空气和阳光。诗篇八十四篇十一节说主是我们的日头。神不是仅仅教导我们；祂乃是滋养我们、浇灌我们、并将祂一切的丰富注入我们里面的人里。这是神的方法。

由我们所吃的构成

our behavior is contrary to God's economy. God's economy is to dispense Himself into us and to work Himself into us that we may take Him as our life and life supply in order to live Him. This is not to have an improved human character; it is to live God. According to His economy, God's intention is to impart His element, His substance, and the ingredients of His nature into our being that we may live Him.

Christians have fallen into the trap of trying to improve their character. We thank the Lord that in His recovery we are being rescued from this trap. Many years ago it was my habit to pray that the Lord would help me to improve my behavior. I wanted to be a very refined human being. Especially, I wanted to have more love for my wife. Realizing my inability, I asked the Lord to help me. Now instead of praying in this way, I enjoy God's economy. I see that His intention is to dispense, or transfuse, Himself into me that I may live Him.

NOT OUTWARD CORRECTION BUT INWARD TRANSFUSION

We may use other terms to describe God's desire to dispense Himself into us. God wants to water us, feed us, refresh us, and nourish us. These terms indicate that God wants to be our life, life supply, food, drink, and air. He is our food to nourish us; our drink to quench our thirst; our air to refresh us; and our life supply to enrich us. As the divine Being, He infuses us with His elements, causing us to be the same as He in life and nature.

In His economy God does not improve us outwardly. Instead, He transmits all that He is into us. The difference between outward correction and inward transfusion can be illustrated by the difference between applying makeup and having a healthy complexion because of eating properly. Man's way is to apply makeup. God's way is to transform us metabolically; it is to nourish, refresh, water, enrich, and strengthen us. This is God's economy. God is rich in His nourishing, watering, feeding, refreshing, and shining. Oh, His shining brings in His riches! The air, water, and food also supply His riches to us. In the Bible God likens Himself to food, water, air, and sunshine. Psalm 84:11 says that the Lord is our sun. God does not merely teach us; He nourishes us, waters us, and infuses all His riches into our inner being. This is God's way.

CONSTITUTED OF WHAT WE EAT

神将祂的丰富传输到我们里面，目的是叫我们活祂。营养学家告诉我们，我们吃什么，就是什么。我们若大量的吃某种食物，就会由那种食物构成。我年轻的时候，留意到住在我外祖父母家里的每个人，都有鱼的味道。母亲向我解释，那一带的人每天三餐都吃鱼。他们因着吃这么多鱼，就由鱼所构成。这说明我们吃什么，就是什么。我们若吃基督，就会由祂所构成。

神的经纶是要我们吃基督，并由祂所构成。在约翰六章主耶稣说，祂是生命的粮，从天上降下来的粮，并且那吃祂的人，要因祂活着。（约六 35, 41, 57。）然后在约翰七章祂发出呼召：“人若渴了，可以到我这里来喝。”（七 37。）主耶稣这话是指着那灵说的。启示录二十二章十七节再次呼召人来喝。主呼召我们来喝那灵，喝经过过程的三一神。三一神经过了神圣过程的种种步骤，现今乃是宇宙、包罗万有的饮料，是预备好的、便利的。

召会每个聚会都该是筵席。主呼召我们有分于祂作我们的食物和饮料。一个聚会是否出于主，决定于那个聚会中有没有“餐桌”。你若去天主教堂，你所看见的是迷信，而不是筵席。反之，召会的聚会乃是筵席。在每个聚会里都有餐桌为我们摆设，我们都有机会吃喝三一神。

现在我们该清楚，我们所需要的不是外面的改良或改正；我们所需要的乃是借着吃喝三一神，将祂接受进来。照着神的命定，有分于祂的路就是吃祂并喝祂。

基督的话丰丰富富的住在我们里面

现在我们来看一件极重要的事：在何处可以找着经过过程的三一神这包罗万有的饮料。说祂在天上是正确的。说祂在我们里面也是正确的。然而，三一神这包罗万有的灵虽住在我们里面，祂也许不是丰丰富富的住在我们里面。在歌罗西三章十六节保罗说，“当用各样的智慧，让基督的话丰丰富富的住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”让基督的话丰丰富富的住在我们

God's purpose in transmitting His riches into us is that we may live Him. Dietitians tell us that we are what we eat. If we eat a great deal of a certain kind of food, we shall be constituted of that food. When I was young, I noticed that everyone who lived in the home of my grandparents smelled like fish. My mother explained to me that the people in that area eat fish three times a day. Because they ate so much fish, they became constituted of fish. This illustrates the fact that we are what we eat. If we eat Christ, we shall be constituted of Him.

God's economy is that we eat Christ and become constituted of Him. In John 6 the Lord Jesus says that He is the bread of life, the bread which came down from heaven, and that those who eat Him will live because of Him (vv. 35, 41, 57). Then in John 7 He sounds the call: "If anyone thirst, let him come to Me and drink" (v. 37). This the Lord Jesus said concerning the Spirit. In Revelation 22:17 the call is sounded once again to come and drink. The Lord calls us to drink of the Spirit, of the processed Triune God. Having passed through the steps of a divine process, the Triune God is now a universal, all-inclusive drink, prepared and available.

Every meeting of the church should be a feast. The Lord calls us to partake of Him as our food and drink. Whether or not a particular meeting is of the Lord can be determined by whether or not there is a "dining table" in that meeting. If you go to a Catholic cathedral, you will find superstition instead of feasting. The church meetings, by contrast, are a feast. In every meeting there is a dining table set for us, and we have the opportunity to eat and drink of the Triune God.

By now it should be clear that what we need is not outward improvement or correction. Our need is to take in the Triune God by eating and drinking of Him. According to God's ordination, the way to partake of Him is to eat Him and drink Him.

THE WORD OF CHRIST DWELLING IN US RICHLY

Now we come to the crucial matter of where to find the processed Triune God as the all-inclusive drink. It is true to say that He is in heaven. It is also true that He is in us. But although the Triune God indwells us as the all-inclusive Spirit, He may not dwell in us richly. In Colossians 3:16 Paul says, "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to God." What does it mean to let the word of Christ dwell in us richly? Years ago I thought that this meant that we should memorize Bible

里面，是什么意思？许多年前，我以为这意思是我们该记住圣经节，并且能背诵。照着我当时的观念，让基督的话丰丰富富的住在我里面，就是记住多而又多的圣经节。然而，这不是保罗在歌罗西三章十六节这句话的意思。

基督的话丰丰富富的住在我们里面，意思是丰丰富富的居住、安居在我们里面。这可用吃来说明。我们吃过饭后，食物就丰丰富富的住在我们里面。食物包含许多丰富、营养的元素。我们将这营养的食物接受到我们里面并吸收以后，这食物就丰丰富富的住在我们里面。同样，基督的话丰丰富富的住在我们里面，意思就是以滋养我们，使我们丰富的方式住在我们里面。这不是要记住圣经节，乃是要让那包含了基督追测不尽之丰富的话，以滋养我们并使我们丰富的方式住在我们里面。

我曾遇见一些背过整卷以弗所书的人，甚至遇见一个背过马太福音的人。但是把新约一卷一卷的背过，并不表示基督的话就丰丰富富的住在我们里面了。例如，我们将食物接受到我们里面，但我们的胃也许没有正确的消化食物。消化不良指明食物没有丰丰富富的进入我们里面。食物也许营养丰富，但我们吃了以后若消化不良，食物就没有丰丰富富的进入我们里面。在这样的情形里，我们没有能力吸收食物的丰富。但我们若有正确的新陈代谢，并消化我们所吃的食物，食物的元素就会丰丰富富的进入我们里面。我们需要基督的话这样住在我们里面。

同样的圣经节进到我们里面，可能是丰富的，也可能是贫穷的。这一次你也许不能消化并吸收某一节。但改天这句话也许就丰丰富富的进入你里面，并住在你里面。我们都需要让基督的话丰丰富富的住在我们里面。

唱主的话

现在我们要来看让基督的话丰丰富富的住在我们里面的路，这是很重要的。保罗在歌罗西三章十六节把路给了我们，他说，“当用各样的智慧，让基督的话丰丰富富的住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”这里保罗指明，我们应当教导并劝戒，不

verses and be able to recite them. According to my concept at the time, to let the word of Christ dwell in me richly was to memorize more and more verses. However, this is not the meaning of Paul's word in Colossians 3:16.

For the word of Christ to dwell in us richly means that it inhabits us, indwells us, in a rich way. This can be illustrated by eating. After we eat a meal, the food inhabits us in a rich way. The food contains many rich, nourishing elements. When we take this nourishing food into us and assimilate it, it indwells us richly. In like manner, for the word of Christ to dwell in us richly means that it inhabits us in the way of nourishment and enrichment. This is not a matter of memorizing verses, but a matter of having the Word containing the unsearchable riches of Christ dwell in us in such a way that it nourishes us and enriches us.

I have met some people who had memorized the whole book of Ephesians and even one who had memorized the Gospel of Matthew. But to memorize entire books of the New Testament does not mean that the word of Christ is dwelling in us richly. For example, we may take food into us, but our stomach may not digest it properly. Indigestion indicates that the food does not enter into us richly. The food may be rich in nourishment, but its entering into us is not rich if we suffer from indigestion after eating it. In such a case we do not have the ability to absorb the riches of the food. But if we have a proper metabolism and digest the food we eat, the elements of the food will enter into us richly. We need the word of Christ to dwell in us in this way.

It is possible for the same verse of the Bible to enter into us either in a rich way or in a poor way. At one time you may not be able to digest and assimilate a particular verse. But at another time the Word may be rich in its entering into you and dwell in you richly. We all need to let the word of Christ dwell in us richly.

SINGING THE WORD

At this point it is important to consider the way to let the word of Christ inhabit us richly. Paul gives us the way in Colossians 3:16, where he says “in all wisdom teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to God.” Here Paul indicates that we should teach and admonish, not in an ordinary way, but in psalms, hymns, and spiritual songs. Psalms are often rather

是用普通的方式，乃是用诗章、颂辞、灵歌。诗章常是相当长，灵歌趋向简短，颂辞通常中等长度。我们用诗章、颂辞、灵歌，互相劝戒时，应当心被恩感歌颂神。我们需要运用灵歌颂。我们越这样歌颂，就越受感而火热起来。借着这样的歌颂，我们就让基督的话丰丰富富的住在我们里面。

假定在聚会中我们唱一首用以弗所三章十六至二十一节写成的诗歌。我们若运用灵唱这些经节，这段话就会丰丰富富的住在我们里面，我们就会得着营养。这营养首先供应灵，不是供应头脑。借着用我们的灵歌颂，我们就有路让基督的话带着其一切的丰富住在我们里面，滋养我们。

凡所作的都要在主的名里

在歌罗西三章十七节保罗继续说，“凡你们所作的，无论是什么，或说话，或行事，都要在主耶稣的名里，借着祂感谢父神。”凡所作的都要在主的名里，是什么意思？在某人的名里行动，就是与祂是一，甚至成为祂。我若不与某人是一，我怎能在祂的名里作什么？凡我们所作的，若要在主的名里，我们就必须与祂是一，甚至成为祂。这样作就是活基督。

我们越借着诵读、祷读、尤其唱读，接受主的话，主话的丰富就越浸透我们，并使我们与主成为一。这样，我们行事就不会在我们自己的名里，乃在主耶稣的名里。

活基督的路，就是借着运用我们的灵接受主的话。仅仅用我们的心思读主的话并不够。我们也必须祷告主的话，唱主的话，借此运用我们的灵。我盼望在召会的聚会中，我们会花更多的时间唱神的话。让我们首先读神的话，然后祷读神的话。接着，让我们唱神的话。这样，我们就会彻底被话的丰富所浸透。

因为话是基督丰富的具体化，被话浸透就是被基督的元素注入并饱和。这个注入并饱和使我们与基督成为一，并使我们所作的，都在祂的名里。在我们所说、所作的一切事上，我们都要与祂是一。我们被丰富的话所饱和，我们

long, spiritual songs tend to be short, and hymns are usually of medium length. As we admonish one another in psalms, hymns, and spiritual songs, we should sing with grace in our hearts to God. We need to sing with the exercise of the spirit. The more we sing in this way, the more we shall be inspired and set on fire. By this kind of singing, we let the word of Christ dwell in us richly.

Suppose in a meeting we sing a hymn composed of Ephesians 3:16-21. If we sing these verses with the exercise of the spirit, this portion of the Word will inhabit us richly, and we shall receive nourishment. This nourishment is supplied first to the spirit, not to the mentality. By singing with our spirit we have a way to let the word of Christ inhabit us with all its riches to nourish us.

DOING ALL IN THE NAME OF THE LORD

In Colossians 3:17 Paul goes on to say, “And in everything, whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.” What does it mean to do all things in the name of the Lord? To act in a person’s name is to be one with him and even to become him. If I am not one with a particular person, how can I do anything in his name? If we are to do everything in the name of the Lord, we must be one with Him and even become Him. To do this is to live Christ.

The more we take the Word by reading, pray-reading, and especially sing-reading, the more the riches of the Word will saturate us and make us one with the Lord. Then we shall do things not in our own name, but in the name of the Lord Jesus.

The way to live Christ is to take the Word by exercising our spirit. It is not sufficient merely to use our mind to read the Word. We must also exercise our spirit by praying the Word and singing it. I hope that in the church meetings we shall spend more time singing the Word of God. Let us first read the Word and then pray-read it. Following this, let us sing the Word. Then we shall become thoroughly saturated with the riches of the Word.

Because the Word is the embodiment of the riches of Christ, to be saturated with the Word is to be infused with and permeated by the elements of Christ. This infusion and permeation causes us to become one with Christ and to do everything in His name. In all that we say and do, we shall be one with Him. As we are permeated by the enriching

就与主耶稣成为一，并且在祂的名里作一切事。这就是活基督的路。

神的心意是要得着一班与祂是一的人，不是在祂的神格上，乃是在祂的生命和性情上与祂是一。那些在神圣的生命和性情上与神是一的人，就能彰显祂。今天神所寻找的，乃是一班借着将丰富的话接受到他们里面，而活基督的人。

话成为全备供应的灵

每当我们被话的丰富所浸透，我们里面的话就成为全备供应的灵。这是借着我们不住的祷告而发生。可能你不知道这种祷告与歌唱有什么关系。歌唱是祷告绝佳的路。当你借着运用你的灵而歌唱，你就是在祷告。我们能献给神最好的祷告，往往就是我们向祂的歌唱。假定你唱：“何等生命！何等平安！基督活在我的里面。”这就是绝佳的祷告。

我们感谢神，也就是祷告。我们在主耶稣的名里行事，也该借着祂感谢父神。

借着祷告、歌唱和感谢，我们就被基督注入，被祂饱和，并与祂调和。我们许多人能见证，我们享受某段主的话时，自然而然就有旋律从里面涌出。然后我们开始用这旋律向主唱这段话。借着歌唱，我们就被话浸透，并得着话丰富的滋养。这使我们向神感谢。那时我们真与基督是一。凡我们所作的，无论是什么，或说话，或行事，就都在主耶稣的名里。我再说，这就是活基督。

我们需要看见，话、那灵全备的供应、以及不住的祷告，带着歌颂和感谢，都是并行的。借着我们的祷告，带着歌颂和感谢，我们里面丰富的话就成为全备供应的灵。然后因着我们与那灵、与话、并与基督是一，我们就活基督；在我们所说、所作的一切事上，我们就真正与祂是一。

我们每天都必须来到主的话跟前，并让主的话丰丰富富的进入我们里面。为此，我们不仅需要读主的话，我们也需要祷告、歌颂、感谢并赞美。我们这样将话接受到我们里面，话就成为全备供应的灵。然后我们就被主浸透，与

Word, we become one with the Lord Jesus and do everything in His name. This is the way to live Christ.

God's intention is to have a people who are one with Him, not in His Godhead, but in His life and nature. Those who are one with God in the divine life and nature are able to express Him. What God is seeking today is a group of people who live Christ by taking the rich Word into them.

THE WORD BECOMING THE BOUNTIFUL SPIRIT

Whenever we are saturated with the riches of the Word, the Word within us becomes the bountiful Spirit. This takes place through our unceasing prayer. Perhaps you are wondering what this kind of prayer has to do with singing. Singing is an excellent way to pray. When you sing by exercising your spirit, you pray. Often the best prayer we can offer to God is our singing unto Him. Suppose you sing "Oh, what a life! Oh what a peace! The Christ who's all within me lives." This is an excellent prayer.

We also pray when we thank God. When we do things in the name of the Lord Jesus, we should also give thanks to God the Father through Him.

By praying, singing, and thanking we are infused with Christ, permeated by Him, and mingled with Him. Many of us can testify that, as we were enjoying a certain portion of the Word, spontaneously a melody welled up from within. Then we began to use this melody to sing the Word to the Lord. By singing, we were saturated with the Word and nourished by its riches. This caused us to be thankful to God. At that time we were truly one with Christ. Whatever we did in word or work was done in the name of the Lord Jesus. Again I say, this is to live Christ.

We need to see that the Word, the bountiful supply of the Spirit, and unceasing prayer with singing and thanking all go together. By our prayer with singing and giving thanks, the rich Word within us becomes the bountiful Spirit. Then because we are one with the Spirit, with the Word, and with Christ, we live Christ, we are truly one with Him in all we say and do.

Every day we must come to the Word and allow the Word to enter into us in a rich way. For this, we need more than just the reading of the Word. We also need praying, singing, thanking, and praising. When we take the Word into us in this way, the Word becomes the Spirit with the bountiful supply. Then we are saturated with the Lord,

祂调和，并且实际的在生命和性情上与祂是一。逐渐的，话中杀死的元素会对付我们里面消极的事物—肉体、己、和天然的生命。同时，话会滋养、加强、并丰富我们，供应我们属灵成长所需要的一切元素。一面，我们被话与灵浸透；另一面，消极的事物逐渐减少。这就使我们活基督，并在祂里面长大。

我要再次劝你们将丰富的话、全备供应的灵、以及不住的祷告结合起来。不但要借着读，也要借着祷读和唱读来接受神的话。还要赞美主，并感谢祂。要将丰富的话和那灵全备的供应，与不住的祷告结合起来。然后你就会享受主、有分于祂、与祂是一、活祂、在祂里面长大、并显大祂。这是神今天所渴望的。

我们需要实行本篇信息中所陈明的，盼望我们对此都有深刻的印象。不要照着人天然的观念祷告；反而要运用你的灵祷告主的话，唱主的话，感谢神并赞美祂。这样你就会有主的话进入你里面，使你得着主话一切丰富的滋养。然后，借着你不不住的祷告，这些丰富就会成为那灵全备的供应。你就会享受主、与祂是一、并且活祂。

mingled with Him, and one with Him in a practical way in life and nature. Gradually, the killing element in the Word will deal with the negative things in us—the flesh, the self, and the natural life. At the same time, the Word will nourish, strengthen, and enrich us, supplying us with all the elements we need for our spiritual growth. On the one hand, we are saturated with the Word and the Spirit; on the other hand, the negative things are gradually reduced. This will cause us to live Christ and grow in Him.

Once again I would urge you to combine the rich Word, the bountiful Spirit, and unceasing prayer. Take the Word of God not only by reading, but also by pray-reading and sing-reading. Also praise the Lord and give thanks to Him. Combine the rich Word and the bountiful supply of the Spirit with unceasing prayer. Then you will enjoy the Lord, partake of Him, be one with Him, live Him, grow in Him, and magnify Him. This is what God desires today.

I hope that we shall all be deeply impressed with the need to practice what has been presented in this message. Do not pray according to the natural, human concept. Rather, exercise your spirit to pray the Word, to sing the Word, and to thank God and praise Him. In this way you will allow the Word to enter into you that you may be nourished with all its riches. These riches will then become the bountiful supply of the Spirit through your unceasing prayer. Then you will enjoy the Lord, be one with Him, and live Him.

基督的丰富实化在
那灵全备的供应里，
那灵全备的供应
具体化在神丰富的话里

* * * *

经文及注解：腓一 19

纲要：

- 包罗万有并延展无限的基督
- 我们的生命和生命的供应
- 作神的儿子活基督
- 圣经与圣灵
- 三一神临到我们
- 由那灵内住
- 话与灵
- 丰满、丰富、供应和话
- 被三一神饱和以活基督
- 天线与地线

* * * *

读经：歌罗西书二章九节，以弗所书三章八节，腓立比书一章十九节，歌罗西书三章十六节，约翰福音十六章十三至十五节，六章六十三节。

神的愿望乃是要我们这些已经蒙救赎、得拯救、被血洗净、由那灵重生、并接受神的生命和性情的人活基督。仅

THE RICHES OF CHRIST REALIZED IN THE BOUNTIFUL SUPPLY OF THE SPIRIT AND THE BOUNTIFUL SUPPLY OF THE SPIRIT EMBODIED IN THE RICH WORD OF GOD

* * * *

Scripture and Footnotes: Phil. 1:19

Outline:

- THE ALL-INCLUSIVE AND EXTENSIVE CHRIST
- OUR LIFE AND LIFE SUPPLY
- LIVING CHRIST AS SONS OF GOD
- THE HOLY BIBLE AND THE HOLY SPIRIT
- THE TRIUNE GOD REACHING US
- INDWELT BY THE SPIRIT
- THE WORD AND THE SPIRIT
- THE FULLNESS, THE RICHES, THE SUPPLY, AND THE WORD
- PERMEATED WITH THE TRIUNE GOD TO LIVE CHRIST
- THE ANTENNA AND THE GROUND WIRE

* * * *

Scripture Reading: Col. 2:9; Eph. 3:8; Phil. 1:19; Col. 3:16; John 16:13-15; 6:63

God's desire is that we who have been redeemed, saved, washed by the blood, and regenerated by the Spirit, and have received the life and nature of God should live Christ. It is not adequate simply to improve our behavior or the standard of our living.

仅改良我们的行为或我们的生活标准并不够。我们需要非常实际的在经历上活基督。

包罗万有并延展无限的基督

我们要活基督，就必须领悟基督是谁，基督是什么。我们从歌罗西书看见，基督不但是包罗万有的，也是延展无限的。祂是神的奥秘，也是神经纶的奥秘。基督是神、人、和宇宙中一切正面事物的实际。当然，这不是泛神论。这是照着歌罗西二章十六至十七节，见证基督是一切正面事物的实体、实际。

在歌罗西二章十六至十七节保罗说，“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。”照着这两节里所陈明的原则，基督是真正的节日或圣日。基督作我们的节日，乃是我们的安息、喜乐和享受。有基督，每天都是节日。没有祂，每天都是悲惨的。甚至在艰难的时期，我们若有基督作我们的喜乐、享受和安息，我们也可以经历真正的节日。

基督也是我们的月朔。我们都一再需要月朔所表征的新起头、新开始。基督对我们就是这样的月朔。在我们每天与祂的接触中，我们可以经历月朔，就是新起头。

照着歌罗西书这些经文，基督也是我们的饮食和节期。言语无法述尽说竭基督的延展无限和包罗万有。虽然基督是这样的延展无限且包罗万有，但祂是我们的享受和经历，并且我们能活祂。

我们的生命和生命的供应

我们和所有的真基督徒一样，相信基督是我们的救赎主和救主。祂是成为肉体的神，并且在地上生活为人三十三年半；然后祂死在十字架上，流出祂的血，洗净我们的罪；现今祂在复活里，乃是我们的救主。我们不只坚信基督是我们的救赎主和救主，并且这样经历祂；我们更看见了，基督也是我们的生命。一面，祂作生命已一次永远的供应我们；另一面，祂继续不断的作生命供应我们。生命需要不断的供应。我们

In a way that is very experiential and practical, we need to live Christ.

THE ALL-INCLUSIVE AND EXTENSIVE CHRIST

In order to live Christ, we must realize who Christ is and what Christ is. From the book of Colossians we have seen that Christ is not only all-inclusive, but also extensive. He is both the mystery of God and the mystery of God's economy. Christ is God, man, and the reality of every positive thing in the universe. This, of course, is not pantheism. It is to testify according to Colossians 2:16 and 17 that Christ is the body, the reality, of all positive things.

In Colossians 2:16 and 17 Paul says, "Let no one therefore judge you in eating and drinking or in respect of a feast or of a new moon or of Sabbaths, which are a shadow of things to come, but the body is of Christ." According to the principle set forth in these verses, Christ is the real holiday, or holy day. As our holiday, Christ is our rest, joy, and enjoyment. With Christ every day is a holiday. Without Him, every day is miserable. Even during difficult times, we may experience a true holiday if we have Christ as our joy, enjoyment, and rest.

Christ is also our new moon. Again and again we all need a new start, a new beginning, as signified by a new moon. Christ is such a new moon to us. Every day in our contact with Him, we may experience a new moon, a new start.

According to these verses from Colossians, Christ is also our eating, drinking, and feast. Words cannot exhaust what Christ is in His extensiveness and all-inclusiveness. Although Christ is so extensive and all-inclusive, He is our enjoyment and experience, and we can live Him.

OUR LIFE AND LIFE SUPPLY

Along with all genuine Christians, we believe that Christ is our Redeemer and Savior. He is God incarnate, and He lived on earth as a man for thirty-three and a half years. Then He died on the cross, shedding His blood to cleanse us from our sins. Now He is our Savior in resurrection. Although we emphatically believe that Christ is our Redeemer and Savior and have experienced Him as such, we have come to realize that Christ is also our life. On the one hand, as life He has been supplied once for all; on the other hand, He is supplied to us continually as life. Life requires a continual supply. If

若有生命，却缺少维持生命的凭借，我们就会丧命。例如，呼吸是生命必需的事。既是这样，呼吸就必须不断进行。我们可以从学校毕业，但我们不能从呼吸毕业，而仍然活着。从生命的事毕业，意思就是死。我们赞美主，基督是我们的救赎主、救主，也是我们的生命和生命的供应！

作神的儿子活基督

我们这些已蒙救赎、得拯救、并得重生的人，有神的生命和性情。何等奇妙，堕落的人竟能宣告，我们有神的生命和性情！我们有神的性情，因为我们已由祂而生。神不但是我们的创造者；祂也是我们的父。“你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，我们也真是祂的儿女。”（约壹三 1。）因着对我们的爱，父已将祂的生命和性情分赐给我们。现今我们是神的儿女，有神圣的生命和性情。

你知道身为基督徒，你有怎样的身分？你是全能的神的儿子。神真是你的父。你的父亲若是美国总统，你会非常自豪。我们有全能的神作我们的父，更该自豪！我们有权利宣告：“阿利路亚，我们是全能的神的儿子！”

我们是神的儿子，应当活基督，不该活伦理、道德或行为。伦理也许非常好，崇高标准的道德无疑是绝佳的，但这些无法与基督相比。基督徒生活的标准乃是基督自己，不是伦理、道德、或高尚的品格。在腓立比书里，保罗是要使我们对活基督这事有深刻的印象。保罗能说，“在我，活着就是基督。”（腓一 21。）他期待无论是生、是死，基督总在他身体上显大。何等的标准！基督徒生活的标准远超过伦理、道德、或任何一种哲学。我再说，基督徒生活的标准乃是基督，我们必须活祂并显大祂。

基督是保罗的目标，他渴望给人看出他是在基督里面。（三 9。）我们也该渴望给别人看出我们是在基督里面。无论我们在哪里，我们都该给人看出我们是在基督里面。给人看出我们是在我们天然的生命或文化里，是何等羞耻！但别人若能见证他们看出我们是在基督里面，那是何等美好！我们的目标是基督，我们的标准

we have life but lack the means to maintain it, we shall die. Breathing, for example, is a necessary matter of life. As such, it must go on continually. Although we may graduate from school, we cannot graduate from breathing and remain alive. Graduation from the matters of life can only mean death. We praise the Lord that Christ is our Redeemer, Savior, and also our life and life supply!

LIVING CHRIST AS SONS OF GOD

As those who have been redeemed, saved, and regenerated, we have God's life and nature. How marvelous that fallen human beings can declare that we have the life and nature of God! We have the nature of God because we have been born of Him. God is not only our Creator; He is also our Father. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God" (1 John 3:1, lit.). In His love for us the Father has imparted His life and nature to us. Now we are children of God possessing the divine life and nature.

Have you ever realized what kind of status you have as a Christian? You are a son of the almighty God. God is actually your Father. If your father were the President of the United States, you would be very proud. How much more proud we should be of having the almighty God as our Father! We have the right to declare, "Hallelujah, we are sons of the almighty God!"

As sons of God, we should live Christ, not ethics, morality, or behavior. Ethics may be very good and a high standard of morality is no doubt excellent, but there is no comparison between these things and Christ. The standard of the Christian life is Christ Himself; it is not ethics, morality, or high character. In the book of Philippians Paul wants to impress us with the matter of living Christ. Paul could say, "To me to live is Christ" (1:21). It was his expectation that whether by life or by death, Christ would be magnified in him. What a standard! The standard of the Christian life far exceeds that of ethics, morality, or any kind of philosophy. To repeat, the standard of the Christian life is Christ, and we must live Him and magnify Him.

Christ was Paul's goal, and his desire was to be found in Christ (Phil. 3:9). It should also be our desire to be found by others in Christ. Wherever we may be, we should be found in Christ. What a shame to be found in our natural life or in our culture! But how good it is if others could testify of finding us in Christ! Our goal is Christ, and our standard also is Christ. Wherever we are, the people we meet

也是基督。无论我们在哪里，我们所遇见的人都该对基督有印象。然后，因着我们活基督，我们就给别人看出我们是在祂里面。

我们若活某件事，无疑我们会给人看出我们是在那件事里。例如，我们若活我们的文化，别人就会看出我们是在文化里。同样，我们若时时活基督，我们就会一直给人看出我们是在基督里面。我们若要给人看出我们是在基督里面，我们就必须先活基督。我们青年人、中年人或老年人，都不该天然的活着，而该活基督。哦，活基督并给人看出我们是在祂里面，乃是大事！

活基督是抽象、奥秘的。活基督就是奥秘的活着。一面，这种生活是真实、具体的；另一面，这是无法下定义的。别人看出我们是在基督里面，但他们很难描述我们。我们似乎相当奥秘。虽然我们是人，与别人没有很大的不同，但我们就是有点奥秘，甚至特别。基督是奥秘的，活祂的人也是奥秘的。因为基督是抽象、奥秘的，所以到底要如何活祂，就不容易解释。

照着圣经的中心思想，三一神要作我们的生命，而我们需要在祂里面。在马太二十八章十九节，主耶稣嘱咐门徒将信徒浸入三一神的名里，就是浸入父、子、圣灵的名里。将信徒浸入三一神里面，就是将他们放在与父、子、圣灵生机的联结里。

在我们得救以前，三一神对我们完全是客观的。但借着救赎、救恩、称义和重生，祂成了主观的。现今我们在祂里面，祂也在我们里面。三一神在我们里面，不但作我们的救赎主和救主，也作我们的生命和生命的供应。神的愿望不是要我们为祂作某些事，乃是要我们与祂成为一灵，并且活祂。活三一神就是活基督。这就是显大基督，荣耀祂，并彰显祂。这是在我们所接触的人眼中显大基督。圣经的中心点乃是与活基督有关。

圣经与圣灵

活基督虽是奥秘的，却不是奥秘到我们完全无法领会。我们会看见，活基督与基督的丰富实化在那灵全备供应里，以及那灵全备的供应具体化在神丰富的话里，有密切的关

should be impressed with Christ. Then, because we live Christ, we shall be found by others in Him.

If we live a certain thing, we shall no doubt be found in that thing. For example, if we live our culture, others will find us in culture. Likewise, if we live Christ all the time, we shall always be found in Christ. If we want to be found in Christ, we must first live Christ. Instead of living in a natural way as a young person, middle-aged person, or elderly person, we should live Christ. Oh, it is a great matter to live Christ and to be found in Him!

Living Christ is abstract and mysterious. To live Christ is to live in a mysterious way. On the one hand, this kind of living is real and substantial; on the other hand, it is indefinable. When others find us in Christ, it will be difficult for them to describe us. We shall seem to be quite mysterious. Although as human beings we are not very different from others, there is something mysterious and even special about us. Christ is mysterious, and those who live Him also are mysterious. Because Christ is abstract and mysterious, it is not easy to explain how to live Him.

According to the central thought of the Bible, the Triune God is to be our life, and we need to be in Him. In Matthew 28:19 the Lord Jesus charged the disciples to baptize believers into the name of the Triune God, that is, into the name of the Father, the Son, and the Holy Spirit. To baptize the believers into the Triune God is to place them into an organic union with the Father, Son, and Holy Spirit.

Before we were saved, the Triune God was altogether objective to us. But through redemption, salvation, justification, and regeneration, He has become subjective. Now we are in Him, and He is in us. The Triune God is in us to be not only our Redeemer and Savior, but also our life and life supply. God's desire is not that we do certain things for Him, but that we be one spirit with Him and live Him. To live the Triune God is to live Christ. It is to magnify Christ, to glorify Him, and to express Him. It is to magnify Christ in the eyes of the people with whom we are in contact. The focal point of the Bible is related to living Christ.

THE HOLY BIBLE AND THE HOLY SPIRIT

Although living Christ is mysterious, it is not so mysterious that we cannot understand it at all. As we shall see, living Christ has much to do with the riches of Christ realized in the bountiful supply of the Spirit, and the bountiful supply of the

系。圣经不但是神的话，也是祂的说话，甚至是祂的呼出。在提后三章十六节保罗说，圣经都是神的呼出。借着神的说话，借着祂的呼出，许多奇妙的事就启示出来。

我们若没有语言，神就无法向我们说话。祂是说话的神，借着我们人的语言向我们说话。语言赐给人，是为着神的说话作预备。

我们赞美主，我们基督徒手中有圣经，我们的灵和心里有圣灵。现今我们需要来看圣灵是什么，也要看圣经是什么。

三一神临到我们

基督徒被问到关于圣灵时，常说那灵是神格的第三个身位。他们指出神格包括三个身位：父、子、灵。虽然说圣灵是神格的第三者乃是正确的，但这领会并不充分。看见父和子完全实化在那灵这神格的第三者里，是非常重要的。这就是说，我们无法将圣灵与子或父分开。

神格的三者不但同时并存，也互相内在。因此，父、子、灵中间，有同时并存，也有互相内在。神是三一的；祂是三而一。同时并存，意思是同时一起存在。要说明或领会互相内在，就困难得多。这辞应用于三一神，意思是父、子、圣灵存在彼此里面。圣经清楚启示，子来了，父就与祂同来。同样，灵来了，祂就与子和父同来。不但如此，子来了，父就与子同来，不是外面的，乃是里面的、主观的、在子里与祂同来。

关于父与子以及子与灵之间的关系，约翰福音用了一个特别的希腊文介系词，这介系词可译为“从…同…”。（约六46，十六27。）子不但从父而来，甚至是从父并同父而来。祂从父而来，也与父同来。这指明子来了，父也来了。父在子里来。所以主能说，“人看见了我，就是看见了父。”（十四9。）祂也能见证：“我在父里面，父在我里面。”（10。）一面，父和子是二；另一面，祂们是一。因为父不但与子同来，也在子里来，所以主耶稣，就是子能说，“我

Spirit embodied in the rich Word of God. Not only is the Bible God's Word; it is also His speaking, even His breathing. In 2 Timothy 3:16 Paul says that all Scripture is God-breathed. By God's speaking, by His breathing, many wonderful things are revealed.

If we did not have language, there would be no way for God to speak to us. As the speaking God, He speaks to us through our human language. Language was given to man as a preparation for God's speaking.

We praise the Lord that, as Christians, we have both the Holy Bible in our hands and the Holy Spirit in our spirit and heart. Now we need to consider what the Holy Spirit is and also what the Holy Bible is.

THE TRIUNE GOD REACHING US

When Christians are asked about the Holy Spirit, they often say that the Spirit is the third Person of the Godhead. They point out that the Godhead includes three Persons: the Father, the Son, and the Spirit. Although it is true to say that the Holy Spirit is the third of the Godhead, this understanding is not adequate. It is very important to see that the Father and the Son are fully realized in the Spirit as the third of the Godhead. This means that we cannot separate the Holy Spirit from the Son or the Father.

The three of the Godhead not only coexist, but They also coinhere. Hence, among the Father, Son, and Spirit there are both coexistence and coinherence. God is triune; He is three-one. Coexistence means to exist together at the same time. Coinherence is much more difficult to define or understand. Applied to the Triune God, this term means that the Father, Son, and Holy Spirit exist in one another. The Bible reveals clearly that when the Son came, the Father came with Him. Likewise, when the Spirit comes, He comes with the Son and the Father. Furthermore, when the Son came, the Father came with the Son not in an outward way, but inwardly, subjectively, within the Son.

Regarding the relationship between the Father and the Son and between the Son and the Spirit, the Gospel of John uses a particular Greek preposition, a preposition which can be translated “from with” (6:46; 16:27). The Son came not only from the Father, but even from with the Father. He came from the Father and also with Him. This indicates that when the Son came, the Father came also. The Father came in the Son. Therefore the Lord could say, “He who has seen Me has seen the Father” (John 14:9). He could also testify, “I am in the Father, and the Father is in Me” (John 14:10). On the one hand, the Father and the Son are two; on the other hand, They are one. Because the Father came not only with

对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”（10。）不但如此，照着圣经，我们若有了子，也就有了父。（约壹二 23。）因为父与子同在，甚至在子里面，所以我们接受了子，就接受了父。不仅如此，灵来了，乃是与子和父同来。所以，有了灵，就有了子和父。

圣灵是三一神终极完成的临到我们。不要以为圣灵临到你，只有祂这神格的第三者来，而父和子留在天上。有些基督徒有这样的领会。他们不信基督在我们里面，只宣称基督差遣圣灵来作祂在我们里面的代表。这观念全然错误。圣经没有说到那灵在信徒里面代表子。反之，照着圣经，圣灵来，子就同着祂且在祂里面也来了。父也与子和灵同来。这就是说，圣灵临到我们，整个三一神就来了。照着圣经，我们可以说父是源头，子是流道，那灵是水流。何等奇妙，圣灵是三一神终极完成的临到你和我！

由那灵内住

我们这些相信基督的人，也许充分的确信圣灵住在我们里面；然而，关于这点，今天基督徒中间非常混乱。有些人坚持，人成了基督徒以后，还必须祷告以接受圣灵。有些人甚至宣称，说方言是接受那灵唯一的标记。照着圣经，我们相信主耶稣，呼求祂的名，并接受祂作我们的救主时，圣灵就进入我们里面。从那时起，我们就有那灵的内住。我们不需要说方言，作我们接受了圣灵的标记。

我们接受了圣灵，有一个明确的指标，就是我们呼叫我们的父神时，里面有甜美的感觉。有一天，一个年轻人问倪弟兄关于罗马八章十六节，这节说那灵同我们的灵见证我们是神的儿女。他要得帮助，好领会圣灵同我们的灵这样见证是什么意思。因着那年轻人已经结婚了，倪弟兄就问他，他称岳父为“爸爸”，与他这样称呼自己的父亲，是否觉得同样的甜美。那年轻人见证在两个情况中，甜美

the Son but also in Him, the Son, the Lord Jesus, could say, “The words which I speak to you, I do not speak from Myself; but the Father who abides in Me, He does His works” (John 14:10). Furthermore, according to the Bible, if we have the Son, we have the Father also (1 John 2:23). Because the Father is with the Son and even in Him, we receive the Father when we receive the Son. Moreover, when the Spirit comes, He comes with both the Son and the Father. Therefore, to have the Spirit is to have the Son and the Father.

The Holy Spirit is the ultimate and consummate reaching of the Triune God to us. Do not think that when the Holy Spirit reaches you, only He, the third of the Godhead, comes, and that the Father and the Son remain in heaven. Some Christians have such an understanding. Instead of believing that Christ is in us, they claim that Christ sent the Holy Spirit to function as His representative in us. This concept is altogether wrong. The Bible does not speak of the Spirit representing the Son in the believers. On the contrary, according to the Scriptures, when the Holy Spirit comes, the Son comes with Him and in Him. The Father also comes with the Son and the Spirit. This means that when the Holy Spirit comes to us, the entire Triune God comes. According to the Bible, we may say that the Father is the source, the Son is the course, and the Spirit is the flow. How marvelous that the Holy Spirit is the consummate reaching of the Triune God to you and me!

INDWELT BY THE SPIRIT

As those who believe in Christ, we may have the full assurance that the Holy Spirit dwells within us. However, concerning this there is much confusion among Christians today. Some insist that after a person has become a Christian, he must still pray to receive the Holy Spirit. Some go so far as to claim that speaking in tongues is the unique sign of receiving the Spirit. According to the Bible, when we believed in the Lord Jesus, called on His name, and received Him as our Savior, the Holy Spirit entered into us. From that time onward, we have been indwelt by the Spirit. We do not need to speak in tongues as a sign that we have received the Holy Spirit.

One definite indicator that we have received the Holy Spirit is that we have a sweet sense within when we call on God our Father. One day a young man asked Brother Nee about Romans 8:16, a verse which says that the Spirit witnesses with our spirit that we are children of God. He wanted help to understand what it means to say that the Holy Spirit witnesses with our spirit in this way. Since that young man was married, Brother Nee asked him if he sensed the same sweetness when he called his father-in-law “Daddy” as he did when he addressed his own father in this way. The young man testified that he did not have the same

的感觉并不相同。倪弟兄向他指出，他能这样甜美的称自己的父亲为“爸爸”，因为他是父亲生的。然后倪弟兄问他称神为他的父时，里面有没有甜美的感觉。那年轻人确定的说，他的确经历这种甜美。倪弟兄回答：“你确实得救了。你觉得这种甜美，原因是你里面有那灵。现在你有儿子名分的灵。你呼叫父神时所经历的甜美，是你接受了那灵的标记。”无论我们有没有说方言，我们都可确信我们接受了圣灵，现今是神的儿女。

话与灵

在新约里我们看见，灵与话是一。主耶稣说，“我对你们所说的话，就是灵，就是生命。”（约六 63。）我们不该将我们里面所有的圣灵与我们手中所有的圣经分开。这二者是一个神圣的实际。离了圣灵，圣经是空洞的，全然没有实际。圣经的实际乃是圣灵。然而，我们若没有圣经，圣灵就不会具体化。离了话，就没有那灵的具体化。一面，圣经是那灵的具体化；另一面，那灵是圣经的实际。我们绝不该将二者分开。

为着两个美妙的恩赐——里面的圣灵和外面的圣经，我们感谢主。我们看过圣灵是三一神终极完成的临到我们。圣灵临到我们，三一神就与我们同在。然而，那灵是抽象、奥秘的。因此，看见那灵具体化在话里是很重要的。我们若要活基督，就需要经历里面的那灵，并享受外面的话。在我们的经历中，灵与话必须是一。每当我们读圣经的时候，我们也该祷告。这就是祷读主话。借着祷读，我们运用我们的灵接触圣灵。这样，我们就将圣灵与圣经结合。结果，在我们的经历中，灵与话就是一种享受，这享受就是三一神。

丰满、丰富、供应和话

新约里四节基本的经文是歌罗西二章九节，以弗所三章八节，腓立比一章十九节，和歌罗西三章十六节。这些经文里有四个重要的辞。第一，在歌罗西二章九节我们看见，神格的丰满有形有体的居住在基督里面。这里要紧的辞是丰满。

sense of sweetness in both cases. Brother Nee pointed out to him that he could call his own father “Daddy” in a sweet way because he had been born of him. Brother Nee then asked him if he had a sense of sweetness within when he called God his Father. The young man said with assurance that he did experience this sweetness. Brother Nee replied, “You are certainly saved. The reason you sense this sweetness is that you have the Spirit within. You now have the spirit of sonship. The sweetness you experience when you call on God the Father is a sign that you have received the Spirit.” Whether or not we ever speak in tongues, we may have the assurance that we have received the Holy Spirit and are now children of God.

THE WORD AND THE SPIRIT

In the New Testament we see that the Spirit and the Word are one. The Lord Jesus said, “The words which I have spoken unto you are spirit and are life” (John 6:63). We should not separate the Holy Spirit whom we have within us from the holy Word which we have in our hands. These two are one divine reality. Apart from the Holy Spirit, the Bible is empty, altogether without reality. The reality of the Bible is the Holy Spirit. However, if we did not have the Bible, we would not have the embodiment of the Holy Spirit. Apart from the Word, there is no embodiment of the Spirit. On the one hand, the Bible is the embodiment of the Spirit; on the other hand, the Spirit is the reality of the Bible. We should never separate the two.

We thank the Lord for two wonderful gifts, the Holy Spirit within and the Holy Bible without. We have seen that the Holy Spirit is the Triune God reaching us in a consummate way. When the Holy Spirit reaches us, the Triune God is with us. The Spirit, however, is abstract and mysterious. Hence, it is important to see that the Spirit is embodied in the Word. Now if we would live Christ, we need to experience the Spirit within and enjoy the Word without. In our experience, the Spirit and the Word must be one. Whenever we read the Bible, we should also pray. This is to pray-read the Word. By pray-reading, we exercise our spirit to contact the Holy Spirit. In this way, we combine the Holy Spirit with the Holy Bible. As a result, in our experience the Spirit and the Word are one enjoyment, and this enjoyment is the Triune God.

THE FULLNESS, THE RICHES, THE SUPPLY, AND THE WORD

Four basic verses in the New Testament are Colossians 2:9; Ephesians 3:8; Philippians 1:19; and Colossians 3:16. In these verses we have four strategic terms. First, in Colossians 2:9 we see that the fullness of the Godhead dwells in Christ bodily. Here the crucial term is fullness. Second, in Ephesians 3:8 Paul says that

第二，在以弗所三章八节保罗说，他将基督那追溯不尽的丰富，当作福音传扬。保罗的福音就是基督的丰富。这里要紧的事是基督的丰富。第三，在腓立比一章十九节，保罗说到耶稣基督之灵全备的供应。第四，歌罗西三章十六节告诉我们，基督的话该丰丰富富的住在我们里面，安居在我们里面。基督的话丰丰富富的住在我们里面，意思是这话在其丰富里，也以丰富的方式住在我们里面。所以，这四节经文里有丰满、丰富、全备的供应、以及话丰丰富富的住在我们里面。丰满与神格有关，丰富与基督有关，全备的供应与那灵有关，基督的话丰丰富富的住在我们里面与话有关。简单的说，有神格、基督、那灵和话。我极力劝你们，一有机会就祷读这四节经文，享受神格的丰满、基督的丰富、那灵全备的供应、以及丰丰富富住在你们里面的基督的话。

丰满、丰富、全备的供应、和话彼此相关。神格的丰满实际上就是基督的丰富，基督的丰富就是那灵全备的供应。就神格说，有丰满；就基督说，丰满成了追溯不尽的丰富；就那灵说，丰富成了全备的供应。不但如此，那灵全备的供应具体化在话里。当神的话带着耶稣基督之灵全备的供应住在我们里面时，这话就真正丰丰富富的住在我们里面。

我年轻的时候，很容易就能背诵许多圣经节。然而，虽然我能背诵约翰三章十六节这样的经文，但这节经文并没有丰丰富富的住在我里面，反而是贫贫穷穷的住在我里面。但现今我能见证，这节经文同着许多其他的经文，带着其中一切的丰富住在我里面。这些经文丰丰富富的住在我里面。每当我默想某些经文，我就对三一神满了享受。今天的经历与我从前所有的很不相同。那时我能背诵歌罗西二章九节，但我对神格的丰满没有多少享受。但今天我默想这节经文，就有极其丰富的享受。

被三一神饱和以活基督

要紧的是，我们必须看见：具体化在子里之神格的丰满，成了基督追溯不尽的丰富；子基督的丰富实化为那灵全备的供应；这全备的供应现今具体化在话里。我们读主的话，并且祷读这话，就能摸着话的素质和本质：耶稣基督之灵

he preaches the unsearchable riches of Christ as the gospel. Paul's gospel was the riches of Christ. The crucial matter here is the riches of Christ. Third, in Philippians 1:19 Paul speaks of the bountiful supply of the Spirit of Jesus Christ. Fourth, Colossians 3:16 tells us that the word of Christ should dwell in us, inhabit us, richly. For the word of Christ to dwell in us richly means that it inhabits us in its riches and also in a rich way. Therefore, in these four verses we have the fullness, the riches, the bountiful supply, and the Word dwelling in us richly. The fullness is related to the Godhead, the riches are related to Christ, the bountiful supply is related to the Spirit, and the word of Christ indwelling us richly is related to the Word. In brief, we have the Godhead, Christ, the Spirit, and the Word. I strongly recommend that at the first opportunity you pray-read these four verses, enjoying the fullness of the Godhead, the riches of Christ, the bountiful supply of the Spirit, and the word of Christ inhabiting you richly.

The fullness, the riches, the bountiful supply, and the Word are mutually related. The fullness of the Godhead is actually the riches of Christ, and the riches of Christ are the bountiful supply of the Spirit. With the Godhead, there is the fullness; with Christ, the fullness becomes the unsearchable riches; and with the Spirit, the riches become the bountiful supply. Furthermore, this bountiful supply of the Spirit is embodied in the Word. When the Word of God inhabits us with the bountiful supply of the Spirit of Jesus Christ, it truly inhabits us richly.

When I was young, I could easily recite many Bible verses. However, although I could recite a verse like John 3:16, this verse did not inhabit me in a rich way. On the contrary, it dwelt in me in a poor way. But now I can testify that this verse, along with a great many others, inhabits me with all its riches. It dwells in me richly. Whenever I muse upon certain verses, I am filled with the enjoyment of the Triune God. My experience today is very different from what I used to have. Then I could recite Colossians 2:9, but I did not have much enjoyment of the fullness of the Godhead. But when I muse upon this verse today, the enjoyment is exceedingly rich.

PERMEATED WITH THE TRIUNE GOD TO LIVE CHRIST

It is crucial for us to see that the fullness of the Godhead embodied in the Son becomes the unsearchable riches of Christ, that the riches of Christ, the Son, are realized as the bountiful supply of the Spirit, and that this bountiful supply is now embodied in the Word. When we read the Word and pray-read it, we can touch the essence and substance of the

全备的供应。我们若仅仅读主的话而没有祷告，也许只带着客观的知识。但借着用主的话祷告，我们就摸着那灵。结果，我们享受到那灵全备的供应、基督的丰富、和神格的丰满。现在你也许就能领会，为什么本篇信息有这样长的题目：“基督的丰富实化在那灵全备的供应里，那灵全备的供应具体化在神丰富的话里。”

我们若要活基督，就需要读主的话，并且祷读这话，使我们有分于神的丰满、基督的丰富、和那灵全备的供应。哦，我们需要被神格的丰满、基督的丰富、和那灵全备的供应浸没且浸透！然后，我们被三一神饱和，就会活基督。

我们都需要被那灵全备的供应、基督的丰富、和神格的丰满所饱和。这一切都在话里，也在灵里。因此，我们必须一直来到话这里，并且不住的祷告。借着祷读主话，我们就会摸着那灵的供应、基督的丰富、和神格的丰满。然后我们会有分于三一神一切的所是，我们就会自然而然的活祂。这就是活基督。

活基督不是定意在我们的生活方式上有所改变。我们不该说，“现在我知道了活基督的意思。我定意要活祂，并且我祷告，求神帮助我这样作。神啊，帮助我活基督。”这样作不管用。你若这样祷告，就会发觉你祷告以后，立刻继续活自己。活基督的方法是首先被祂同祂一切的丰富所饱和。我们已一再指出，这些丰富是在灵里，也在话里。

天线与地线

我们可将那灵全备的供应比作电，借着天线与地线临到我们。那灵自己象天线，圣经象地线。我们有天线与地线，有灵与话一同起作用，我们就得着那灵全备的供应作属天的电。我们的经历证实这点。我们运用我们的灵祷读一节经文，里面就感觉得着供应、复苏、光照、浇灌、滋养、安慰并加强。这是对神圣之电的享受。要用天线与地线，就是灵与话，你就会得着这全备的供应。

Word: the bountiful supply of the Spirit of Jesus Christ. If we merely read the Word without prayer, we may not get anything more than objective knowledge. But by praying with the Word we touch the Spirit. As a result, we enjoy the bountiful supply of the Spirit, the riches of Christ, and the fullness of the Godhead. Perhaps now you can understand why this message has such a long title: “The Riches of Christ Realized in the Bountiful Supply of the Spirit and the Bountiful Supply of the Spirit Embodied in the Rich Word of God.”

If we would live Christ, we need to read the Word and pray-read it in such a way that we partake of the fullness of God, the riches of Christ, and the bountiful supply of the Spirit. Oh, we need to be immersed in and saturated with the fullness of the Godhead, the riches of Christ, and the bountiful supply of the Spirit! Then, having been permeated with the Triune God, we shall live Christ.

We all need to be permeated with the bountiful supply of the Spirit, the riches of Christ, and the fullness of the Godhead. All this is in the Word and in the Spirit. Thus, we must come to the Word constantly and pray unceasingly. By pray-reading the Word, we shall touch the supply of the Spirit, the riches of Christ, and the fullness of the Godhead. Then we shall partake of all that the Triune God is, and spontaneously we shall live Him. This is to live Christ.

Living Christ is not a matter of making up our mind to have a change in our way of living. We should not say, “Now I have learned what it means to live Christ. I make up my mind to live Him, and I pray that God will help me do this. O God, help me to live Christ.” This way does not work. If you pray like this, you will find that immediately after praying you will continue to live yourself. The way to live Christ is to first be permeated by Him with all His riches. Again and again we have pointed out that these riches are in the Spirit and in the Word.

THE ANTENNA AND THE GROUND WIRE

We may liken the bountiful supply of the Spirit to electricity, which reaches us by means of an antenna and a ground wire. The Spirit Himself is like the antenna, and the Bible is like the ground wire. When we have both the antenna and the ground wire, both the Spirit and the Word, functioning together, we receive the bountiful supply of the Spirit as the heavenly electricity. Our experience testifies of this. When we exercise our spirit to pray-read a verse, we have the sense within of being supplied, refreshed, enlightened, watered, nourished, comforted, and strengthened. This is the enjoyment of the divine electricity. Use the antenna and the ground wire, the Spirit and the Word, and you will receive this bountiful supply.

要明白神的旨意，原则也是一样。明白神旨意的路不是祷告：“主啊，你知道我何等愚昧。给我看见你的路。”这样的祷告不太管用。不要这样祷告，只要享受话与灵，让属天的电带着三一神注入你里面。你接受那灵全备供应的注入，就会自动并自然的清楚神的旨意。你会知道你不该作某些事，因这些不是神的旨意。你也会知道你该作某些其他的事，因这些是神的旨意。你不需要别人告诉你要作什么。你里面所享受神圣的注入会使你清楚。不但如此，当你浸没在三一神里面，并被耶稣基督之灵全备的供应所饱和时，你就会自然而然活基督。

赞美主给我们看见活基督的路！路就是借着诵读并祷读主话，享受三一神。我们摸着那灵全备的供应时，就会过彰显基督的生活，这生活实际上就是基督自己。

The principle is the same with coming to know the will of God. The way to know God's will is not to pray, "O Lord, You know how foolish I am. Show me Your way." This kind of prayer does not work very well. Instead of praying like this, simply enjoy the Word and the Spirit, allowing the heavenly electricity to infuse you with the Triune God. As you receive the infusion of the bountiful supply of the Spirit, the will of God will become clear to you automatically and spontaneously. You will know that you should not do certain things, for they are not the will of God. You will also know that you should do certain other things, for they are God's will. You will not need others to tell you what to do. The divine infusion you enjoy inwardly will make you clear. Furthermore, as you are immersed in the Triune God and permeated with the bountiful supply of the Spirit of Jesus Christ, you will spontaneously live Christ.

Praise the Lord for showing us the way to live Christ! The way is to enjoy the Triune God by reading and pray-reading the Word. When we touch the bountiful supply of the Spirit, we shall live a life that expresses Christ, a life which actually is Christ Himself.

借着接受神的话，
有分于那灵全备的供应，
并享受基督的丰富（一）

* * * *

经文及注解：腓一 19 ~ 21

纲要：

- 基督住在我们里面并活在我们里面
- 基督安家在我们里面，并成形在我们里面
- 由基督所构成
- 新陈代谢的改变
- 可经历的基督
- 显大的基督
- 借着内住的灵和运行的神得救
- 好象发光之体照耀，将生命的话表明出来
- 活基督的解释
- 被生命的话浸透

* * * *

读经：腓立比书一章十九至二十一节，二章十二至十六节，歌罗西书三章十六节，以弗所书五章十八至十九节，第六章十七至十八节。

照着新约里所启示神的经纶，基督徒生活的目标是活基督。我年轻的时候受教导，圣经的中心思想与基督有关。现在我领悟圣经的中心思想不但是基督，也是活基督。

TO PARTICIPATE IN THE BOUNTIFUL SUPPLY
OF THE SPIRIT AND ENJOY THE RICHES OF CHRIST
BY RECEIVING THE WORD OF GOD (1)

* * * *

Scripture and Footnotes: Phil. 1:19-21

Outline:

- CHRIST ABIDING IN US AND LIVING IN US
- CHRIST MAKING HIS HOME IN US AND BEING FORMED IN US
- CONSTITUTED OF CHRIST
- A METABOLIC CHANGE
- THE EXPERIENTIAL CHRIST
- CHRIST MAGNIFIED
- SAVED THROUGH THE INDWELLING SPIRIT AND THE OPERATING GOD
- SHINING AS LUMINARIES AND HOLDING FORTH THE WORD OF LIFE
- A DEFINITION OF LIVING CHRIST
- SATURATED WITH THE WORD OF LIFE

* * * *

Scripture Reading: Phil. 1:19-21; 2:12-16; Col. 3:16; Eph. 5:18-19; 6:17-18

According to God's economy revealed in the New Testament, the goal of the Christian life is to live Christ. When I was young, I was taught that the central thought of the Bible is related to Christ. Now I realize that the central thought of the Bible is not only Christ, but also to live Christ.

基督住在我们里面并活在我们里面

只说基督是圣经的中心思想，相当客观。在我们的经历中，基督对我们应当非常主观。比如，主耶稣说，“你们要住在我里面，我也住在你们里面。”（约十五4。）这句话很简单，但意义很深奥。我们怎能住在另一个人里面，并且那人也住在我们里面？对人而言，人不可能彼此内住。但人的生命住在神的生命里，神的生命也住在人的生命里，这是可能的。这就是说，神能住在我们里面，我们也能住在神里面。

有些人也许希奇，我们这些渺小的人怎能住在神里面，而伟大、全能的神又怎能住在我们里面。最近，有些人想要告诉我们，因为神的伟大是无限的，而人是这么微小，所以祂不可能住在我们里面。他们问，这样微小的容器怎能盛装这样广大的内容。他们的话指明，他们不相信主耶稣在约翰十五章所说的。他们指控我们是异端，并且声称：我们一面将神降低到我们的尺度，一面教导人进化成为神，相信人实际上能成为神自己。于是我们问他们，主说，“你们要住在我里面，我也住在你们里面，”这话是什么意思，他们就回答，这不过是指亲密的关系或交通。他们的答复表明，照着人天然的头脑，是不可能相信我们能实际的住在基督里面，并且基督也住在我们里面。然而，我们必须相信主的话：“你们要住在我里面，我也住在你们里面，”并对这话说“阿们”。

在加拉太二章二十节保罗说，“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。”说基督活在我们里面，比说祂住在我们里面更强。我访问别的地方时，也许住在一位弟兄家里。然而，我不能说我在那里生活。我不过暂时住在那里，我仍有某些限制。但我回到家里，就能在那里生活。在某地生活，是有完全的自由。你是住在家里，还是在那里生活？当然你会回答，你在那里生活。但你不会说，你在汽车旅馆里生活。说基督活在我们里面，意思是祂有完全的自由说话、行动并举止。祂渴望作什么，就能在我们里面作什么，因祂救赎了我们，并使我们成为祂的居所。

基督安家在我们里面，并成形在我们里面

CHRIST ABIDING IN US AND LIVING IN US

Simply to say that Christ is the central thought of the Bible is rather objective. In our experience, Christ should be very subjective to us. For instance, the Lord Jesus says, “Abide in Me and I in you” (John 15:4). This expression is simple, but the meaning is profound. How can we abide in another person and have that person abide in us? With human beings it is impossible for people to abide in one another. But it is possible for the human life to abide in the divine life, and the divine life to abide in the human life. This means that God can abide in us, and we can abide in God.

Some may wonder how we, little human beings, can abide in God, and how the great, almighty God can abide in us. Recently, some tried to tell us that because God is unlimited in His greatness and man is so small, it is impossible for Him to abide in us. They asked how such a small container could hold such a vast content. Their word indicates that they do not believe what was spoken by the Lord Jesus in John 15. They charge us with heresy and claim that, on the one hand, we reduce God to our scale and that, on the other hand, we teach evolution into God and believe that human beings can actually become God Himself. When we asked them the meaning of the Lord’s word, “Abide in Me and I in you,” they answered that this refers merely to intimate relationship or fellowship. Their reply shows that, according to the natural human mentality, it is impossible to believe that we can actually abide in Christ and have Him abide in us. Nevertheless, we must believe the Lord’s word, “Abide in Me and I in you,” and say “amen” to it.

In Galatians 2:20 Paul says, “I have been crucified with Christ, and it is no longer I who live, but Christ lives in me.” To say that Christ lives in us is even stronger than to say that He abides in us. When I visit another locality, I may abide in a brother’s home. However, I cannot say that I live there. I only abide there temporarily with certain limitations. But when I return to my home, I can live there. To live in a certain place is to have full liberty. Do you abide in your home or do you live there? Of course you would answer that you live at home. But you would not say that you live in a motel. To say that Christ lives in us means that He has the full liberty to speak, act, and behave. He is able to do in us whatever He desires, for He has redeemed us and made us His dwelling place.

CHRIST MAKING HIS HOME IN US AND BEING FORMED IN US

照着以弗所三章，保罗祷告父，借着那灵，使我们得以加强到里面的人里，使基督安家在我们心里。首先基督住在我们里面，然后祂活在我们里面，接着定居在我们里面，安家在我们里面的全人里。一面，基督也许活在我们的灵里。但另一面，我们也许没有给祂多少地位，活在我们的心思、意志或情感里。我们从经历知道，有时候我们把基督限制在我们的灵里。当祂想要从我们的灵扩展到我们的情感里，我们也许不让祂这样作。例如，一位弟兄也许早晨向主祷告，享受祂，并且宣告：“阿利路亚，主耶稣活在我的灵里！”但过不久他受试诱去作某事。即使活在他灵里的主不同意，这位照着情感而活的弟兄，仍坚持作那件事。他与主争论，想要说服祂留在他的灵里，并给他自由照着情感而活。他甚至应许第二天会给主自由扩展到他的情感里。但第二天到了，他却不遵守诺言。因此，主得不着自由定居在这位弟兄的情感里。

因为我们不容易给主机机会安家在我们心里，保罗就需要祷告父，借着那灵，使我们得以加强到我们里面的人里，使基督安家在我们心里。照着圣经，心是由心思、意志、情感、和良心组成。心围绕灵，且比灵大。我们接受主耶稣时，祂就进到我们的灵里，现今祂活在这里。起初，我们甚至没有给主自由活在我们的灵里。我们只让祂住在那里。然而，渐渐的，我们给祂机会活在我们的灵里。但我们仍不愿意让祂完全进到我们里面的人里。这是为什么我们需要得加强到我们里面的人，我们重生的灵里。然后基督就能安家在我们心里。祂不但要住在我们里面，并活在我们里面，也要扩展到我们里面之人的每一部分，并定居在那里。

经年累月下来，我经历主很多，但我没有信心说，基督完全定居在我里面的人里。可能我给了祂完全的自由占有我的心思或情感，但我也许仍为自己保留一部分的意志。

我们必须看见，基督在我们的经历中对我们应当非常主观，这是很重要的。祂住在我们里面，祂活在我们里面，并且祂渴望安家、定居在我们里面的全人里。

According to Ephesians 3, Paul prayed that the Father would strengthen us through the Spirit in our inner man that Christ may make His home in our hearts. First Christ abides in us, then He lives in us, and then He settles down in us, making His home in our whole inner being. On the one hand, Christ may live in our spirit. But on the other hand, we may not give Him much room to live in our mind, will, or emotion. From experience we know that sometimes we restrict Christ to our spirit. When He tries to spread from our spirit into our emotion, we may not allow Him to do so. For example, in the morning a brother may pray to the Lord, enjoy Him, and declare, “Hallelujah, the Lord Jesus is living in my spirit!” But, later that day he is tempted to do a certain thing. Even though the Lord who lives in his spirit does not agree, the brother, living according to his emotion, insists on doing that thing. He reasons with the Lord, trying to persuade Him to stay in his spirit and give him the freedom to live according to his emotion. He even promises that the next day he will give the Lord the freedom to spread into his emotion. But when the next day comes, he does not keep his promise. Thus, the Lord is not given the liberty to settle down in this brother’s emotion.

Because we do not easily give the Lord the opportunity to make His home in our hearts, it was necessary for Paul to pray that the Father would strengthen us in our inner man through the Spirit that Christ may make His home in our hearts. According to the Bible, the heart is composed of the mind, will, emotion, and conscience. The heart surrounds the spirit and is larger than the spirit. When we received the Lord Jesus, He came into our spirit, and now He lives here. At first, we might not even have given the Lord the freedom to live in our spirit. We simply allowed Him to abide there. Gradually, however, we gave Him opportunity to live in our spirit. But still we were not willing to give Him full access to our inner being. This is why we need our inner man, our regenerated spirit, to be strengthened. Then Christ will be able to make His home in our hearts. He will not only abide in us and live in us, but spread into every part of our inner being and settle down there.

Although I have experienced the Lord a great deal throughout the years, I do not have the confidence to say that Christ is fully settled in my inner being. Perhaps I have given Him the full freedom to occupy my mind or emotion, but I still may reserve a part of my will for myself.

It is important for us to see that Christ should be subjective to us in our experience. He abides in us, He lives in us, and He desires to make His home, to settle Himself, throughout our inner being.

在加拉太四章十九节保罗说，“我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”基督成形在我们里面，意思是祂住在我们里面，活在我们里面，定居在我们里面，然后浸透我们这人的每一部分。

由基督所构成

我们都是基督徒，但里面所有基督的度量并不相同。有些人给了基督较多的地位；有些人给了祂较少的地位让祂在他们里面长大。毫无疑问，保罗里面基督的度量是丰满的。这就是说，基督完全成形在他里面。在腓立比一章二十一节，保罗甚至能宣告：“在我，活着就是基督。”基督已作到保罗里面，实际上已成为他的构成成分。所以，保罗是完全被基督构成的人。这是他能说，在他，活着就是基督的原因。

营养学家常告诉我们，我们吃什么，就是什么。我们所吃的食物，至终成为我们的构成。这食物就作到我们的组织，甚至我们的细胞里。人若大量吃某种食物，至终就会由那种食物所构成。

保罗写腓立比书的时候，他相信基督将近三十年了。那些年间，基督多而又多的作到保罗里面的人里。保罗不断的吃基督，有分于祂。至终，他由基督所构成了，他成了基督人。他这由基督所构成的人能见证：“在我，活着就是基督。”

我们今天该是保罗见证的继续。我们在这里活基督，让基督作到我们里面，直到我们的思想、情感、和意志被祂构成。

新陈代谢的改变

在罗马十二章二节，保罗嘱咐我们不要模仿这世代，反要借着心思的更新而变化。模仿这世代，就是照着世代的样式，照着世界的潮流，在外面被塑成形。变化是在里面、生机的得更新。有些人曾毁谤我们，控告我们弯曲人的心思。我们完全否认这不实的控告。我们因着主的恩典，寻求供应神圣、属灵、能变化人心思的东西。弯曲心思是外面影响人心思的结果，但更新心思包含生命中内在、生机、

In Galatians 4:19 Paul says, “My children, of whom I am again in travail until Christ is formed in you.” For Christ to be formed in us means that He abides in us, lives in us, settles down in us, and then saturates every part of our being.

CONSTITUTED OF CHRIST

As Christians, we differ in the measure of Christ we have within us. Some have given more ground to Christ; others have given Him less room to grow in them. No doubt Paul's measure of Christ was full. This means that Christ had been fully formed in him. In Philippians 1:21 Paul could even declare, “To me to live is Christ.” Christ had been wrought into Paul and had actually become his constituent. Therefore, Paul was a man completely constituted of Christ. This was the reason he could say that to him to live was Christ.

Dietitians often tell us that we are what we eat. The food we eat eventually becomes our constitution. It is wrought into our fibers and even our cells. If a person eats a great deal of a certain food, he will eventually become constituted of that food.

By the time Paul wrote the book of Philippians, he had been a believer in Christ for nearly thirty years. Throughout those years, Christ had been more and more wrought into Paul's inner being. Paul was continually eating Christ, partaking of Him. Eventually, having been constituted of Christ, he became a Christ-man. As one who was constituted of Christ, he could testify, “To me to live is Christ.”

We today should be the continuation of Paul's testimony. We are here to live Christ, to have Christ wrought into us until our mind, emotion, and will are constituted of Him.

A METABOLIC CHANGE

In Romans 12:2 Paul charges us not to be conformed to this age, but to be transformed by the renewing of the mind. To be conformed to this age is to be fashioned outwardly according to the style of the age, according to the trend of the world. To be transformed is to be inwardly and organically renewed. Some have defamed us, accusing us of bending people's minds. We utterly repudiate this false accusation. By the Lord's grace we seek to minister something divine and spiritual which can transform a person's mind. Mind bending is the result of an outward influence on a person's mind, but mind

新陈代谢的变化。我们留在主的恢复里越久，我们的心思就越有新陈代谢的变化。我们的思想自动就会更新并改变。这事的发生，是因为新的元素加到我们这人里面，排除并顶替旧的元素。这就是变化。一天过一天，一次聚会又一次聚会，神圣、属灵、圣别、并属天的东西灌注到我们里面。这元素就是基督连同祂追测不尽的丰富。基督的丰富注入我们里面，就成为我们里面新的元素，排除老旧，产生里面、内在、新陈代谢的改变。

我们越变化，基督就越得着地位，定居在我们里面。事实上，变化的过程就是被基督占有并得着的过程。我们的心思变化，意思是基督占有这心思，并以祂自己浸透这心思。同样，我们的情感和意志被基督浸透，祂就成为这些内里部分的构成成分。这样，基督对我们就成为主观的。

可经历的基督

历世纪以来，主观的基督一直为信徒所忽略。许多忠心的基督徒把爱归给客观的基督。他们相信祂，尊敬祂，高举祂，并以祂为敬拜的对象。然而，在许多时候，他们看祂是远在天上的一位。虽然他们爱祂，但他们也许没有经历祂住在他们里面。他们也许为基督殷勤作工，却不领悟基督不但在天上，也住在他们里面。有些人甚至接受了错误的教训，以为基督不住在信徒里面，而仅仅由圣灵在他们里面作代表。他们以为圣灵是基督差来的代理者，代表祂，在他们里面作工，在他们里面运行，并感动他们。然而，照着神的话，内住的灵不是基督的代理者；祂实际上就是基督自己。照着基督徒的经历，住在我们里面的基督，与住在我们里面的灵是同一位。这内住的灵就是实际的基督，主观、可经历的基督。我们对此若有正确的领悟，就不会想要将那灵与基督分开。神格的三者乃是一。父在子里，子实化为灵。当灵临到我们，并来住在我们里面时，神格的三者就都来住在我们里面。何等奇妙，基督在我们里面！我们的基督是主观、可经历的。

renewing involves inward, organic, metabolic transformation in life. The longer we stay in the Lord's recovery, the more our mind is transformed metabolically. Automatically our thinking is renewed and changed. This happens because a new element is added into our being to discharge the old element and to replace it. This is transformation. Day by day and meeting by meeting, something divine, spiritual, holy, and heavenly is being transfused into us. This element is Christ with His unsearchable riches. As the riches of Christ are infused into us, they become the new element within us which discharges the oldness and causes an intrinsic, inward, metabolic change.

The more we are transformed, the more Christ is given room to settle down in us. In fact, the process of transformation is the process of being occupied and possessed by Christ. For our mind to be transformed means that Christ has taken possession of it and saturated it with Himself. Likewise, when our emotion and will are saturated with Christ, He becomes the very constituent of these inward parts. In this way Christ becomes subjective to us.

THE EXPERIENTIAL CHRIST

For centuries, the subjective Christ has been ignored by the believers. Many devoted Christians have directed their love to the objective Christ. They believe in Him, respect Him, exalt Him, and take Him as the object of their worship. However, in many cases, they regard Him as One who is far away in heaven. Although they may love Him, they may not experience Him abiding in them. They may work diligently for Christ, but not realize that Christ is not only in heaven, but also dwelling within them. Some have even received the wrong teaching that Christ does not dwell in the believers, but is merely represented in them by the Holy Spirit. They think of the Holy Spirit as an agent sent by Christ to represent Him, to work in them, to move in them, and to inspire them. However, according to the Word of God, the indwelling Spirit is not an agent of Christ; He is actually Christ Himself. According to Christian experience, the Christ who dwells in us is identical to the Spirit who indwells us. The indwelling Spirit is the practical Christ, the subjective and experiential Christ. If we have a proper realization of this, we shall not try to separate the Spirit from Christ. The Three of the Godhead are one. The Father is in the Son, and the Son is realized as the Spirit. When the Spirit reaches us and comes to live in us, all Three of the Godhead come to dwell in us. How wonderful that Christ is in us! Our Christ is subjective and experiential.

我们若要活基督，就必须领悟祂是客观的，也是主观的。就着基督是全能的神，万有的主，升到诸天之上、登宝座、并得着荣耀为冠冕的一位，祂乃是客观的。对此我们不该有任何疑惑。但基督也是主观的。祂住在我们里面，祂活在我们里面，祂要定居在我们里面，并且祂也作工，要以祂自己浸透我们全人。

显大的基督

现在我们来看腓立比一章十九至二十一节。在十九节保罗说，他的景况借着众圣徒的祈求，和耶稣基督之灵全备的供应，终必叫他得救。照着二十节，我们看见保罗所期待经历的救恩，就是他不至于羞愧，只要凡事放胆，叫基督在他身上显大。因此，保罗的环境终必叫他得救，意思是这环境终必叫基督在他身上显大。因此，这里的救恩，实际上就是基督在他身上显大。二十一节的“在我，活着就是基督”，这话是解释显大基督的意思。显大基督就是活祂。消极一面，保罗期望他不至于羞愧；积极一面，他期望基督在他身上显大。

照着这些经节的上下文，这里的得救不是得救脱离火湖，乃是得救脱离羞愧。保罗在狱中，若忧伤、沮丧，那就是羞愧。假定提摩太来探望保罗，发觉他为艰难的处境哀哭。那对保罗是何等羞愧！但假定保罗在主里喜乐，并向主歌颂，那么即使他在罗马是囚犯，基督却真要在他的身体上显大。这就是这里所说的得救。

假定一位弟兄在非常忧伤的处境里，有人来探望他。那位弟兄若在哀哭，并为着他的忧伤而抱怨，那就是羞愧。这位弟兄需要在他的处境里经历神的救恩。然后若有人探望他，那位受苦的弟兄就能对他说，“赞美主！主的恩典够用。我在三层天上。阿利路亚！”这会是何等荣耀的见证！我们会看见弟兄的受苦叫他得救。

保罗专切的期待是他不至于羞愧，反而显大基督。在一切景况中显大基督，是何等浩大的救恩！禁卒和守卫能看见保罗在主里喜乐。基督在他身上显大。这样显大基督就

If we would live Christ, we must realize that He is subjective as well as objective. As the mighty God, the Lord of all, the One who has ascended to the heavens, and who has been enthroned and crowned with glory, Christ is objective. Of this we should not have any doubt. But Christ is also subjective. He dwells in us, He lives in us, He is seeking to settle Himself in us, and He is also working to saturate our entire being with Himself.

CHRIST MAGNIFIED

Let us now consider Philippians 1:19-21. In verse 19 Paul says that his circumstances will turn out for his salvation through the petition of the saints and the bountiful supply of the Spirit of Jesus Christ. According to verse 20, we see that the salvation Paul expected to experience was that instead of being put to shame, in everything Christ would be magnified in him with all boldness. Thus, for Paul's environment to turn out to be for his salvation means that it would turn out for the magnification of Christ in him. Hence, salvation here is actually Christ magnified in him. The words, "To me to live is Christ" in verse 21 are an explanation of what it means to magnify Christ. To magnify Christ is to live Him. On the negative side, Paul expected that he would not be put to shame; on the positive side, he expected Christ to be magnified in him.

According to the context of these verses, salvation here is not salvation from hell. Instead, it is salvation from being put to shame. If Paul had been sorrowful and downcast when he was in prison, that would have been a shame. Suppose Timothy came to visit Paul and found him weeping over his difficult situation. What a shame that would have been to Paul! But suppose Paul rejoiced in the Lord and sang praises to Him. Then Christ truly would have been magnified in his body, even though he was a prisoner in Rome. This is the salvation spoken of here.

Suppose a brother is in a very sorrowful situation, and someone comes to visit him. If that brother is weeping and complaining about his sorrows, that will be a shame. This brother needs to experience God's salvation in his situation. Then should someone visit him, that suffering brother will be able to say to him, "Praise the Lord! The Lord's grace is sufficient. I am in the third heaven. Hallelujah!" What a glorious testimony this would be! We would see that a brother's suffering has turned out to be for his salvation.

Paul's earnest expectation was that instead of being put to shame, he would magnify Christ. What a tremendous salvation it is to magnify Christ in all circumstances! The

是活祂。

借着内住的灵 和运行的神得救

在二章十二节保罗嘱咐我们要恐惧战兢，作成我们自己的救恩。在一章十九至二十节，保罗说到一些事终必叫他得救；但在二章十二节他告诉我们，要作成我们的救恩。在十三节他继续解释：“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”在一章里，救恩是借着耶稣基督之灵全备的供应而来。但在这里，救恩是来自在我们里面运行的神。现在我们必须看见，运行的神实际上就是耶稣基督的灵。那位为着祂的美意，在我们里面运行，使我们立志并行事的，就是带着祂全备供应的耶稣基督内住的灵。

我们应当谨慎，甚至恐惧战兢，以免得罪那在我们里面运行的神。这是保罗在二章十四节说“凡所行的，都不要发怨言，起争论”的原因。怨言多半发自姊妹，争论多半起于弟兄。我们若发怨言或起争论，就得罪内住并运行的神。我们发怨言或起争论时，也许里面深处就有感觉，我们得罪了运行的神，叫内住的灵忧愁。不但如此，我们也许有感觉，内住的灵在告诉我们，不要发怨言或起争论，乃要作成我们自己的救恩。我们已经接受了包罗万有的救恩，就是基督自己，但现今我们必须作成这救恩。神，就是带着全备供应的那灵，正在我们里面运行。让我们恐惧战兢，尊敬祂并与祂合作，好作成我们的救恩。我们若这样作，就会得救脱离怨言和争论。这是照着神内里的运行，所作成实际并即时的救恩。

好象发光之体照耀， 将生命的话表明出来

在十五至十六节保罗继续说，“使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；你们在

jailers and the guards could see Paul rejoicing in the Lord. In him Christ was magnified. To magnify Christ in such a way is to live Him.

SAVED THROUGH THE INDWELLING SPIRIT AND THE OPERATING GOD

In 2:12 Paul charges us to work out our own salvation with fear and trembling. In 1:19-20 Paul speaks of something turning out for salvation, but in 2:12 he tells us to work out our salvation. In verse 13 he goes on to explain, “For it is God who operates in you both the willing and the working for His good pleasure.” In chapter one salvation comes by the bountiful supply of the Spirit of Jesus Christ. But here salvation comes from the operating God within us. Now we must see that the operating God is actually the Spirit of Jesus Christ. The One who operates in us both the willing and the working for His good pleasure is the indwelling Spirit of Jesus Christ with His bountiful supply.

We should be careful, and even be fearful and trembling, lest we offend the God who is operating within us. This is the reason Paul says in 2:14, “Do all things without murmurings and reasonings.” Murmurings are found mainly with the sisters, and reasonings, mainly with the brothers. If we murmur or reason, we offend the indwelling and operating God. When we murmur or reason, we may have the sense deep within that we are offending the operating God, grieving the indwelling Spirit. Furthermore, we may have the sense that the indwelling Spirit is telling us not to reason or murmur, but to work out our own salvation. We have received an all-inclusive salvation, which is Christ Himself, but now we must work out this salvation. The very God who is the Spirit with the bountiful supply is operating in us. With fear and trembling, let us respect Him and cooperate with Him to work out our salvation. If we do this, we shall be saved from murmurings and reasonings. This is a practical and instant salvation worked out according to the inward operation of God.

SHINING AS LUMINARIES AND HOLDING FORTH THE WORD OF LIFE

In verses 15 and 16 Paul continues, “That you may become blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation,

其中好象发光之体显在世界上，将生命的话表明出来。”好象发光之体照耀，就是显大基督。这指明二章的救恩等于一章的救恩。运行的神等于带着全备供应的那灵。好象发光之体照耀，等于显大基督。

照着十六节，好象发光之体照耀的路，就是将生命的话表明出来。要充分领会“表明”这辞的意思，相当困难。这辞的意思是向人陈明某件事，向他们供献某件事，甚至向他们应用某件事。将生命的话表明出来，就是向别人供献这样的话，向他们陈明这话，甚至向他们应用这话。这是向别人供应基督，向他们供献基督。你向你的家人、亲戚、同事、朋友、或同学供献什么？你向他们陈明什么？你应当回答说，你向他们供献基督，向他们陈明基督，并在他们的处境里向他们应用基督。这就是将生命的话表明出来。生命的话实际上就是基督活的彰显。好象发光之体照耀，就是显大基督；将生命的话表明出来，就是活基督。

活基督的解释

一章十九至二十一节和二章十二至十六节是指同样的事。在一章里保罗说，他的景况终必叫他得救。然后他不要羞愧，反要显大基督。这就是活基督。在二章里保罗嘱咐我们，要照着神在我们里面的运行作成我们的救恩。然后我们就会不发怨言，不起争论，反要象发光之体照耀，将生命的话表明出来。因此，腓立比二章十二至十六节是一章十九至二十一节的解释。一章十九节有耶稣基督之灵全备的供应。这灵就是那在我们里面运行的神。不但如此，显大基督乃是好象发光之体照耀，没有发怨言或起争论；而活基督就是将生命的话表明出来。

被生命的话浸透

这把我们带到一件极重要的事：我们要活基督，首先必须接受生命的话，并由这话所构成。我们从出生的时候起，就逐渐由文化所构成。文化由我们的家人和社会注入我们里面。至终，注入我们里面的文化成为我们的构成。我们自动照着构成到我们里面的文化而活，我们也活所注入我

among whom you shine as lights in the world, holding forth the word of life.” To shine as luminaries is to magnify Christ. This indicates that the salvation in chapter two equals the salvation in chapter one. The operating God equals the Spirit with the bountiful supply, and shining as luminaries is equal to magnifying Christ.

According to verse 16, the way we shine as luminaries is to hold forth the word of life. It is rather difficult to understand adequately the meaning of the phrase “holding forth.” It means “to present something to people, to offer them something, and even to apply something to them.” To hold forth the word of life is to offer such a word to others, to present it to them, and even to apply it to them. This is to minister Christ to others, to offer Christ to them. What do you offer to your family, relatives, neighbors, colleagues, friends, or classmates? What do you present to them? Your answer should be that you offer Christ to them, present Christ to them, and apply Christ to them in their situation. This is to hold forth the word of life. The word of life is actually the living expression of Christ. To shine as luminaries is to magnify Christ, and to hold forth the word of life is to live Christ.

A DEFINITION OF LIVING CHRIST

Both 1:19-21 and 2:12-16 refer to the same thing. In chapter one Paul says that his circumstances will turn out to his salvation. Then instead of being put to shame, he will magnify Christ. This is to live Christ. In chapter two Paul charges us to work out our salvation according to God’s operation within us. Then instead of murmuring and reasoning, we shall shine as luminaries, holding forth the word of life. Philippians 2:12-16 is thus a definition of 1:19-21. In 1:19 we have the bountiful supply of the Spirit of Jesus Christ. This Spirit is the very God who operates in us. Furthermore, to magnify Christ is to shine as luminaries without murmuring or reasoning, and to live Christ is to hold forth the word of life.

SATURATED WITH THE WORD OF LIFE

This brings us to a crucial matter: to live Christ we must first receive the word of life and be constituted of it. From the time we were born, we were gradually constituted of culture. Culture was infused into us by our family and our society. Eventually, the culture infused into us became our constitution. Automatically we lived according to the culture which had been constituted into us. We also live what has been infused into

们里面的。孩子照着他们父母所注入他们里面的而活。我们既得救了，就应当不再活文化。例如，来自中国的信徒应当不再活中国的文化、哲学或伦理。反之，他应当活基督。但我们怎能活基督？我们若要活基督，就需要将主的话接受到我们这人里面，并让这话浸透我们。浸透我们的话会逐渐顶替注入我们里面的文化。我们越被话注入，就越得着变化。自然而然，我们的思想、爱、渴慕和谈话，就会成为基督。这样，我们就不会活文化，乃活基督。活基督唯一的路，就是被祂生命的话浸透。注入我们里面生命的话会洗去文化的元素，并成为我们里面之人新的构成成分。然后我们就会活基督。

us. Children live according to what has been infused into them by their parents. Now that we have been saved, we should no longer live culture. For example, a believer from China should no longer live Chinese culture, philosophy, or ethics. Instead, he should live Christ. But how can we live Christ? If we would live Christ, we need to receive the Word into our being and allow it to saturate us. The Word which is saturating us will gradually replace the culture which has been infused into us. The more we are infused with the Word, the more we shall be transformed. Spontaneously our thought, love, aspiration, and conversation will become Christ. Then instead of living culture, we shall live Christ. The only way to live Christ is to be saturated with His word of life. The word of life infused into us will wash away the elements of culture and become the new constituent in our inner being. Then we shall live Christ.

借着接受神的话，
有分于那灵全备的供应，
并享受基督的丰富（二）

* * * *

经文及注解：腓二 12 ~ 16

纲要：

- 活的人位
- 用各样的智慧
- 彼此教导，互相劝戒
- 向主歌唱
- 借着歌唱被话浸透
- 在灵里被充满
- 接受话以活基督

* * * *

读经：腓立比书一章十九至二十一节，二章十二至十六节，歌罗西书三章十六节，以弗所书五章十八至十九节，六章十七至十八节。

歌罗西三章十六节说，“当用各样的智慧，让基督的话丰富富的住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”这里保罗说，基督的话该住在我们里面，定居在我们里面。这含示基督的话是活的。某样东西要住在我们里面，或定居在我们里面，就必须是活的。

活的人位

TO PARTICIPATE IN THE BOUNTIFUL SUPPLY
OF THE SPIRIT AND ENJOY THE RICHES OF CHRIST
BY RECEIVING THE WORD OF GOD (2)

* * * *

Scripture and Footnotes: Phil. 2:12-16

Outline:

- A LIVING PERSON
- IN ALL WISDOM
- TEACHING AND ADMONISHING ONE ANOTHER
- SINGING TO THE LORD
- SATURATED WITH THE WORD BY SINGING
- FILLED IN SPIRIT
- RECEIVING THE WORD TO LIVE CHRIST

* * * *

Scripture Reading: Phil. 1:19-21; 2:12-16; Col. 3:16; Eph. 5:18-19; 6:17-18

Colossians 3:16 says, "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to God." Here Paul says that the word of Christ should dwell in us, inhabit us. This implies that the word of Christ is living. In order for something to dwell in us or to inhabit us, it must be living.

A LIVING PERSON

保罗在这一节的发表，指明基督的话很象一个活的人位。保罗几乎将基督的话人位化了；他告诉我们，要让基督的话住在我们里面，好象这话是个活的人位。基督的话实际上就是基督这活的人位。不仅如此，照着新约，基督这活的人位就是那灵。耶稣是这人位的名字，而这人位的实际就是那灵。为这缘故，每当我们呼求主耶稣的名，来临的乃是那灵。我们也曾指出，话与灵是一。因此，基督的话住在我们里面时，那灵就定居在我们里面。

用各样的智慧

在歌罗西三章十六节保罗告诉我们，当“用各样的智慧”，让基督的话丰丰富富的住在我们里面。你曾否想过，用各样的智慧让基督的话住在你里面，是什么意思？我们若要领会这发表的意思，就必须区别智慧与知识。知识主要与心思的功用有关，而智慧与我们灵的功用有关。这就是说，倘若要用各样的智慧让基督的话住在我们里面，我们就需要运用我们的灵。我们若用心思记忆这话，这话就会在知识上住在我们里面。背圣经是与知识有关的心思的功用，不是与智慧有关的灵的功用。用各样的智慧让这话住在我们里面，就是指借着运用灵，尽可能的让这话住在我们里面。智慧比知识更深、更细、且更深奥，乃是来自运用灵。

知识与智慧之间的不同，可用婚姻生活来说明。假定一位弟兄的妻子在发怨言，甚至责备他。他若还击，与她争论，就会运用心思同其知识。这样，就没有智慧。但假定他妻子发怨言的时候，他呼求主耶稣的名，并且祷告。这就是智慧。争论与知识有关，但祷告与智慧有关。祷读和歌唱也与智慧有关。这位弟兄也可以运用他的灵，分享他最近在召会聚会中所听见对人有帮助的见证，借此展现智慧。这里的点是，知识与运用心思有关，而智慧与运用灵有关，是以祷告、祷读、歌唱、和见证为凭借。

保罗在歌罗西三章十六节说到让基督的话丰丰富富的住在我们里面时，他没有提到读主的话；读是运用心思。他

Paul's expression in this verse indicates that the word of Christ is very much like a living person. Paul almost personifies the word of Christ; he tells us to let this word inhabit us, as if it were a living person. The word of Christ is actually the living Person of Christ. Moreover, according to the New Testament, the living Person of Christ is the Spirit. Jesus is the name of this Person, and the reality of this Person is the Spirit. For this reason, whenever we call on the name of the Lord Jesus, it is the Spirit who comes. We have also pointed out that the Word and the Spirit are one. Hence, when the word of Christ dwells in us, the Spirit inhabits us.

IN ALL WISDOM

In Colossians 3:16 Paul tells us to let the word of Christ dwell in us richly “in all wisdom.” Have you ever considered what it means for the word of Christ to dwell in you in all wisdom? If we would understand the meaning of this expression, we must differentiate between wisdom and knowledge. Knowledge is related primarily to the function of the mind, whereas wisdom is related to the function of our spirit. This means that if the word of Christ is to dwell in us in all wisdom, we need to exercise our spirit. If we use our mind to memorize the Word, the Word will then dwell in us in knowledge. Memorizing Bible verses is a function of the mind related to knowledge, not a function of the spirit related to wisdom. For the Word to dwell in us in all wisdom refers to its indwelling every way possible through the exercise of the spirit. Wisdom is deeper, finer, and more profound than knowledge. It comes from the exercise of the spirit.

The difference between knowledge and wisdom can be illustrated in married life. Suppose a brother's wife is murmuring and even rebukes him. If he fights back by reasoning with her, he will exercise his mind with its knowledge. In this, there is no wisdom. But suppose while his wife is murmuring, he calls on the name of the Lord Jesus and prays. This is wisdom. To reason is related to knowledge, but to pray is related to wisdom. Pray-reading and singing may also be related to wisdom. The brother may also show wisdom by exercising his spirit to share a helpful testimony he heard recently in a church meeting. The point here is that knowledge involves the exercise of the mind, but wisdom involves the exercise of the spirit by such means as praying, pray-reading, singing, and testifying.

When Paul speaks in Colossians 3:16 of letting the word of Christ dwell in us richly, he does not mention reading, which is an exercise of the mind. Rather, he mentions

乃是提到智慧；智慧含示运用灵。运用灵所产生的结果乃是智慧，但运用心思所得着的乃是知识。

彼此教导，互相劝戒

在本节保罗也说到“用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神”。这里保罗不是说到普通的教导和劝戒，乃是说到用诗章、颂辞、灵歌来教导和劝戒。不但如此，保罗指明让基督的话丰丰富富的住在我们里面，乃是借着歌唱。我们也可以借着歌唱来教导并劝戒。

向主歌唱

因为我们许多人生在基督教里，长在基督教里，甚至是由基督教所构成，所以我们必须承认，至少在某种程度上，我们仍在基督教宗教的影响之下，尤其是我们聚在一起聚会的方式。新约没有一处告诉基督徒，我们该聚在一起，只是安静的坐着，等候某人开始聚会。照着诗篇，以色列人每年三次来在一起过节，他们的聚会不是在圣殿里才开始，乃是在锡安山脚下就开始了。他们登山时，唱着上行之诗。（诗一二〇～一三四。）同样，召会的聚会不该到会所里才开始，而该在我们家里或在来聚会的路上开始。聚会该是我们日常生活的展览，是我们在家里、在学校里、或在工作里生活的展览。聚会该满了歌唱和赞美，因为我们天天都歌唱并赞美主。我喜欢一首诗歌的副歌：“这是我见证，是我诗歌，赞美我救主，终日欢乐！”（诗歌二六五首。）但你在哪里能找着终日赞美主的基督徒？许多唱这首诗歌的基督徒，并没有在日常生活中赞美他们的救主。但我们的日常生活该满了向主的歌唱。

我们许多人多年读圣经，却不晓得我们能借着歌唱来接受神的话。你有否实行，不但借着读，也借着唱，来接受圣经节？基督徒受教导要查考圣经，研读圣经，却没有受教导要歌唱圣经。我们感谢主恢复祷读主话。现今我们必须往前到唱读神的话。我们需要借着歌唱，用各样的智慧，让基督的话丰丰富富的住在我们里面。这不是我的教导；这是使徒保罗在歌罗西三章十六节所给的嘱咐。

wisdom, which implies the exercise of the spirit. What issues from the exercise of the spirit is wisdom, but what comes through the exercise of the mind is knowledge.

TEACHING AND ADMONISHING ONE ANOTHER

In this verse Paul also speaks of “teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace” in our hearts to God. Here Paul does not speak of teaching and admonishing in an ordinary way, but of teaching and admonishing in psalms, hymns, and spiritual songs. Furthermore, Paul indicates that it is by singing that we let the word of Christ dwell in us richly. We may also teach and admonish by singing.

SINGING TO THE LORD

Because many of us were born into Christianity, raised in Christianity, and even constituted of Christianity, we must admit that, at least to some extent, we are still under the influence of the religion of Christianity, especially in the way we gather together for the meetings. Nowhere in the New Testament are Christians told that we should gather together and sit quietly, waiting for someone to start the meeting. According to the book of Psalms, when the children of Israel came together for the feasts three times a year, they began their meetings not in the temple, but at the foot of Mount Zion. As they ascended the mountain, they psalmed the songs of ascent (Psalms 120 through 134). Likewise, the church meetings should begin not in the meeting hall, but either in our homes or on our way to the meeting. The meeting should be an exhibition of our daily life, of the way we live at home, at school, or at work. The meeting should be full of singing and praising because we sing and praise the Lord day by day. I appreciate the chorus of the hymn, “This is my story, this is my song, praising my Savior all the day long.” But where can you find a Christian who praises the Lord all day long? Many Christians who sing this hymn do not praise their Savior in their daily living. But our daily life should be filled with singing to the Lord.

Many of us have read the Bible for years without realizing that we can receive the Word of God by singing. Is it your practice to take a verse of the Bible not only by reading, but also by singing? Christians have been taught to study the Bible and to read it, but not to sing it. We are thankful for the recovery of pray-reading the Word. Now we must go on to sing-read the Word of God. We need to let the word of Christ dwell in us richly in all wisdom by singing. This is not my teaching; it is the charge given by the apostle Paul in Colossians 3:16.

多年来我们一直读歌罗西书，却没有充分留意借着歌唱接受神的话。许多基督徒宣称自己合乎圣经，但他们没有完全合乎圣经，反而可能是流于形式和宗教。唱神的话的确是合乎圣经的。

我们不但应当在聚会中唱神的话，在我们的日常生活中更该如此。我们尤其应当在家里唱神的话。你独自在房间里或同别人在餐桌旁，要唱神的话。唱神的话是运用灵绝佳的路。祷告是运用灵，但歌唱更是运用灵绝佳的路。

圣经最长的一卷是诗篇，包含一百五十篇。写这卷书不仅仅是为着研读，更是为着歌唱，甚至是为着颂咏。颂咏比歌唱更高。在歌罗西三章十六节，保罗提到诗章、颂辞、灵歌。灵歌通常很短；颂辞中等长度；诗章通常是较长的作品。我们需要歌唱、颂咏神的话。颂咏比歌唱更高、更深、且更深奥。

借着歌唱被话浸透

我们若真渴望被活的话浸透，使我们活基督，就需要跟随保罗在歌罗西三章十六节所提倡的实行。这就是说，我们必须让基督的话丰丰富富的住在我们里面，不是单单凭着来自心思的知识，乃是凭着来自我们灵的各样智慧，包括歌唱和颂咏。哦，我们需要歌唱并颂咏神的话！歌唱神的话比读神的话更好，颂咏神的话又比歌唱神的话更好。颂咏神的话包括默想这话，并享受这话。我们颂咏神的话时，就思想这话，默想这话，并享受这话，因此给这话更多的机会浸透我们。

我们若只读神的话，我们所读的那段话就不太有机会深入我们里面，并浸透我们这人。但我们若歌唱神的话，特别是颂咏这话，就将我们全人更完全的向话敞开，并给这话机会深入我们，并浸透我们。例如，我们若唱诗篇第一篇，就会享受这篇短诗里的丰富。让我们不单在聚会中歌唱并颂咏神的话。让我们天天来到话跟前，用我们全人歌唱并颂咏这话。在歌唱并颂咏神的话时，让我们运用我们的声音、我们的的心思、我们的心、和我们的灵。

Even though we have been reading Colossians for years, we have not paid adequate attention to taking the Word by singing. Many Christians claim to be scriptural. But instead of being wholly scriptural, they may be formal and religious. It certainly is scriptural to sing the Word of God.

We should sing the Word not only in the meetings, but especially in our daily life. In particular, we should sing the Word at home. When you are alone in your room or with others at the dining table, sing the Word of God. Singing the Word is an excellent way to exercise the spirit. To pray is to exercise the spirit, but to sing is an especially good way to exercise the spirit.

The longest book of the Bible is the book of Psalms, containing one hundred fifty psalms. This book was composed not merely for reading; it was written for singing, even for psalming. Psalming is more elevated than singing. In Colossians 3:16 Paul mentions psalms, hymns, and spiritual songs. Spiritual songs are usually short; hymns, of medium length; and psalms are usually longer compositions. We need to sing and psalm the Word of God. Psalming is higher, deeper, and more profound than singing.

SATURATED WITH THE WORD BY SINGING

If we sincerely desire to be saturated with the living Word so that we may live Christ, we need to follow the practice advocated by Paul in Colossians 3:16. This means that we must let the word of Christ inhabit us in a rich way, not by mere knowledge from the mind, but by every kind of wisdom from our spirit, including singing and psalming. Oh, we need to sing and psalm the Word of God! To sing the Word is better than reading it, and to psalm the Word is even better than singing it. Psalming the Word includes musing upon it and enjoying it. As we psalm the Word, we dwell upon it, muse on it, and enjoy it, thereby giving more opportunity for the Word to saturate us.

If we only read the Word, there is little opportunity for the portion we read to sink into us and saturate our being. But if we sing the Word, and especially if we psalm it, we open our being more fully to the Word and give it the opportunity to sink into us and saturate us. For example, if we sing Psalm 1, we shall enjoy the riches found in this short psalm. Let us sing and psalm the Word of God not only in the meetings. Let us come to the Word daily to sing and psalm it with our whole being. In singing and psalming the Word of God, let us exercise our voice, our mind, our heart, and our spirit.

不但如此，我盼望从现在起，在召会的聚会中，会将更多的地位给自然的歌唱神的话一事。可能在某个聚会中，我们会歌唱或颂咏以弗所书。毫无疑问，我们若花整个聚会这样作，就会摸着这封书信里的丰富。

在歌罗西三章十六节保罗没有提到读，反而强调唱，这是令人惊讶的。我们可能读神的话，而没有运用我们的灵，没有接触神。但借着祷告、歌唱和颂咏，我们就被带进那灵里。要接受生命的话，并且被基督的元素所浸透，上好的路就是唱神的话。

在灵里被充满

以弗所五章十八至十九节是与歌罗西三章十六节平行的。在这两节里保罗说，“不要醉酒，醉酒使人放荡，乃要在灵里被充满，用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏。”请注意在歌罗西三章十六节保罗告诉我们，让基督的话丰丰富富的住在我们里面，但在以弗所五章十八节他告诉我们，要在灵里被充满。我们将两处经文放在一起，就看见我们应当在灵里被基督的话充满。这两段话有相同的目标——我们应当使我们的灵被主的话充满。

我们可将我们的灵比作需要汽油的汽车，并将话，圣经，比作加油站。我们觉得虚空时，就该来到话这里被充满。在话里有属灵汽油无穷无尽的供应。汲取这“汽油”到我们里面的路，乃是借着歌唱并颂咏主的话。我们若这样被充满，必然会用诗章、颂辞、灵歌，彼此对说。我们也会发现，歌唱并颂咏主的话比祷读主的话更高。

我们越歌唱并颂咏神的话，就越会得拯救脱离宗教的影响，就是那使我们在形式上来聚会的影响。让我们建立天天歌唱主话的习惯。然后我们的聚会就不会流于形式。聚会不会成为一种表演，反而会满了我们日常生活的展览。我们在召会聚会中所展览的，将是我们每天生活的内容。我们尤其要在聚会中歌唱，因为我们每天都歌唱主的话。

Furthermore, I hope that from now on in the church meetings more place will be given to spontaneous singing of the Word. Perhaps in a certain meeting we shall sing or psalm the whole book of Ephesians. No doubt, if we spend an entire meeting to do this, we shall touch the riches in this Epistle.

It is surprising that in Colossians 3:16 Paul does not mention reading. Instead, he emphasizes singing. It is possible to read the Word without exercising our spirit and without contacting God. But by praying, singing, and psalming, we are ushered into the Spirit. The best way to receive the word of life and to be saturated with the element of Christ is to sing the Word.

FILLED IN SPIRIT

Ephesians 5:18-19 is parallel to Colossians 3:16. In these verses Paul says, “Do not be drunk with wine, in which is dissipation, but be filled in spirit, speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord.” Notice that in Colossians 3:16 Paul tells us to let the word of Christ dwell in us richly, but in Ephesians 5:18 he tells us to be filled in spirit. When we put these verses together, we see that we should be filled in spirit with the word of Christ. These two portions of the Word have the same goal—that we should have our spirit filled with the Word.

We may compare our spirit to an automobile needing gasoline, and the Word, the Bible, to a gas station. When we sense that we are empty, we should come to the Word to be filled. In the Word we have an inexhaustible supply of spiritual gasoline. The way to pump this “gasoline” into us is by singing and psalming the Word. If we are filled in this way, surely we shall speak to one another in psalms, hymns, and spiritual songs. We shall also discover that singing and psalming the Word are higher than pray-reading it.

The more we sing and psalm the Word of God, the more we shall be delivered from the influence of religion, the influence which causes us to come to the meetings in a formal way. Let us build up the habit of singing the Word day by day. Then our meetings will not be formal. Instead of any kind of performance, the meetings will be filled with an exhibition of our daily life. What we exhibit in the church meetings will be the way we live day by day. In particular, we shall sing in the meetings because we sing the Word daily.

关于歌唱神的话，我主要的负担不是使聚会得以丰富，乃是使我们被活的话所浸透。我们要借着接受神的话，有分于那灵全备的供应，并享受基督的丰富。

已往我失去许多被主话浸透的机会，因为我不懂得唱主的话。我花了许多时间研读、查考圣经，把好几本圣经写满了注解，但我不晓得我能歌唱或颂咏主的话。读以弗所二章是一回事，祷读这话是另一回事。但我要再强调，歌唱主的话比祷读更好。今天许多基督徒只运用心思研读、查考主的话。他们根本不歌唱主的话，有些人实际上反对祷读的实行。我相信我们越歌唱并颂咏主的话，我们就越被基督的元素洗涤并浸透。

接受话以活基督

关于那些生命所必需的事，要紧的不是领会，乃是接受。关于我们所喝的水，特别我们所吃的食物，我们也许不很领会，然而我们需要吃喝。借着吃喝，我们就接受所需要的，以维持生命。同样，我们需要借着吃，将主的话接受到我们里面。不错，我们能借着正确的读，来吃主的话。不但如此，我们从经历知道，我们能借着祷读接受主的话作食物。但现在我们必须往前看见，要将主的话接受到我们这人里面，没有比歌唱主的话更好的路。我们越歌唱并颂咏神的话，这话就会越深入我们这人深处，并浸透我们。我们若花一点时间歌唱主的话，就会觉得我们里面被这话充满并浸透。那么我们自然而然就会活基督。

当基督的元素借着我们的歌唱并颂咏主的话，注入我们里面时，我们就自然且自动的活基督。有时候我们也许读主的话，而没有任何基督的元素注入我们这人里面。但我们歌唱并颂咏主的话，我们就被包含在话里，并借着话传达给我们的神圣元素所浸透。我们越歌唱并颂咏主的话，就越给话机会住在我们里面，深入我们里面，并用神圣的元素饱和我们。然后我们就会由基督的元素所构成。我们便自动成为我们所吃的，并活出我们所吸收的。这就是活基督的路。

Concerning the singing of the Word of God, my main burden is not that the meetings will be enriched; it is that we shall be saturated with the living Word. We shall participate in the bountiful supply of the Spirit and enjoy the riches of Christ by receiving the Word of God.

In the past I lost many opportunities to be saturated with the Word because I did not know to sing the Word. I spent a great deal of time reading and studying the Bible, filling several Bibles with notes, but I did not realize I could sing or psalm the Word. It is one thing to read Ephesians 2 and another thing to pray-read it. But once again I wish to emphasize that singing the Word is even better than pray-reading. Many of today's Christians exercise only their mind to read and study the Word. They do not sing the Word at all, and some actually oppose the practice of pray-reading. I am confident that the more we sing and psalm the Word, the more we shall be washed by and saturated with the element of Christ.

RECEIVING THE WORD TO LIVE CHRIST

Concerning those things necessary for life, what is important is not understanding, but receiving. We may not understand very much about the water we drink and especially about the food we eat, but we need to drink and eat nevertheless. By eating and drinking we receive what is necessary to maintain life. In like manner, we need to receive the Word into us by eating it. Yes, we can eat the Word by reading it in a proper way. Furthermore, from experience we know that we can take the Word as food by pray-reading it. But now we must go on to see that there is no better way to receive the Word into our being than by singing the Word. The more we sing and psalm the Word of God, the more it will sink into the depths of our being and saturate us. If we take even a little time to sing the Word, we shall sense that we are inwardly filled and saturated with it. Then spontaneously we shall live Christ.

When the element of Christ has been infused into us by our singing and psalming the Word, we live Christ spontaneously and automatically. Sometimes we may read the Word without having any element of Christ infused into our being. But when we sing and psalm the Word, we are saturated with the divine element contained in the Word and conveyed to us through the Word. The more we sing and psalm the Word, the more we give opportunity to the Word to dwell in us, sink into us, and permeate us with the divine element. Then we shall be constituted of the element of Christ. Automatically we shall become what we eat and live out what we have absorbed. This is the way to live Christ.

基督借着祂的话住在我们里面
而安家在我们里面

* * * *

经文及注解：腓二 16 上

纲要：

- 话与灵
- 接受话以活基督
- 歌唱基督的话
- 借着那灵被话浸透

* * * *

读经：以弗所书三章八节，十六至十七节上，十九节下，十六章十七节下至十八节上，歌罗西书三章十六节，腓立比书二章十六节上，约翰福音十四章二十三节，十五章四节，七节。

以上所列的经节好比一块一块的拼图，我们将这些放在一起，就能看见完整的图画。

在以弗所三章八节，保罗说到基督那追测不尽的丰富。基督那追测不尽的丰富就是神格的丰满。（西二 9。）这些丰富必是何等包罗万有、延展无限！神格的丰满成了基督那追测不尽的丰富。

我们思想以弗所三章八节和十六至十七节上半，就看见基督安家在我们心里的意思，乃是祂追测不尽的丰富必须占有我们全人，必须充满我们的心，包括心思、情感、意志和良心。毫无疑问，我们的心若被基督占有并得着，我们也会在灵里与祂是一。然后我们里面的全人会被基督占有，并与祂是一。

CHRIST MAKING HIS HOME IN US
BY HIS WORD INHABITING US

* * * *

Scripture and Footnotes: Phil. 2:16a

Outline:

- THE WORD AND THE SPIRIT
- RECEIVING THE WORD TO LIVE CHRIST
- SINGING THE WORD OF CHRIST
- SATURATED WITH THE WORD THROUGH THE SPIRIT

* * * *

Scripture Reading: Eph. 3:8, 16-17a, 19b; 6:17b-18a; Col. 3:16; Phil. 2:16a; John 14:23; 15:4, 7

The verses printed above may be compared to the pieces of a puzzle. When we put the pieces together, we see a complete picture.

In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ. The unsearchable riches of Christ are the fullness of the Godhead (Col. 2:9). How all-inclusive and extensive these riches must be! The very fullness of the Godhead has become the unsearchable riches of Christ.

As we consider Ephesians 3:8 and 16-17a, we see that for Christ to make His home in our heart means that His unsearchable riches must possess our entire being. They must fill our heart, including the mind, emotion, will, and conscience. No doubt, if our heart has been occupied and possessed by Christ, we shall also be one with Him in spirit. Then our whole inner being will be possessed by Christ and be one with Him.

神的丰满就是基督的丰富，而基督的丰富占有我们里面的人，这话对我们也许不过是道理。我们必须继续问，基督的丰富如何能实际的充满我们。神格的丰满和基督那追测不尽的丰富，乃是由那灵并在那灵里实化的。不但如此，那灵又具体化在话里。一面，在以弗所三章八节和十七节，保罗说到基督的丰富，以及基督安家在我们心里；另一面，在歌罗西三章十六节他嘱咐我们，要让基督的话丰丰富富的住在我们里面。

“丰丰富富的”与基督的丰富相符，“住”相当于“安家”。基督带着追测不尽的丰富，渴望安家在我们心里。歌罗西三章十六节是说到这些丰富，也说到基督的话定居、住在我们里面的事。

不仅如此，照着以弗所三章十九节，基督若安家在我们心里，我们就会被充满，成为神一切的丰满。我们开始于神格的丰满，现在又回到这丰满。从永世以来之神丰满，成了基督那追测不尽的丰富。现在这位基督带着祂追测不尽的丰富安家在我们心里，使我们被充满，成为神格一切的丰满。所以，这里有完满的循环：开始于神格的丰满，也回到这丰满。我们赞美主，借着那灵与话，我们得以经历基督那追测不尽的丰富，并且被充满，成为神一切的丰满！

话与灵

关于那灵，有两个极端，一个是在基要派中间，另一个是在灵恩派中间。有些基要派的基督徒，因着惧怕对那灵的经历，所以基本上只注重圣经的道理。然而只有圣经的道理，而没有那灵，就是一个无生命的身体。那灵是具体化在话里；因此，话可称为那灵的身体。将灵与话分开，就只有一个无生命的身体。那灵是圣经生命的内容；离了那灵，圣经就是死的字句。然而，基要派的基督徒常惧怕听见对基督、那灵、和内里生命的经历。他们代表一个极端。

The word about the fullness of God being the riches of Christ and the riches of Christ possessing our inner being may be little more than a doctrine to us. We must go on to ask how in a practical way the riches of Christ can fill us. The fullness of the Godhead and the unsearchable riches of Christ are realized by the Spirit and in the Spirit. Furthermore, the Spirit is embodied in the Word. On the one hand, in Ephesians 3:8 and 17 Paul speaks of the riches of Christ and of Christ making His home in our heart; on the other hand, in Colossians 3:16 he charges us to let the word of Christ dwell in us richly.

The word richly corresponds to “riches,” and the word dwell corresponds to “make His home.” The Christ with the unsearchable riches desires to make His home in our heart. Colossians 3:16 refers both to these riches and to the matter of the word of Christ inhabiting us, indwelling us.

Moreover, according to Ephesians 3:19, if Christ makes His home in our heart, we shall be filled unto all the fullness of God. We began with the fullness of the Godhead, and now we return to this fullness. The fullness of God, which is from eternity, has become the unsearchable riches of Christ. Now this Christ with His unsearchable riches is making His home in our hearts so that we may be filled unto all the fullness of the Godhead. Therefore, here we have a full circle beginning with the fullness of the Godhead and also coming back to this fullness. We praise the Lord that through the Spirit and the Word we may experience the unsearchable riches of Christ and be filled unto all the fullness of God!

THE WORD AND THE SPIRIT

Concerning the Spirit, there are two extremes, one found among fundamentalists and the other among Pentecostals. Because they are afraid of the experience of the Spirit, certain fundamental Christians care primarily for Bible doctrine. But to have only the doctrine of the Bible without the Spirit is to have a lifeless body. The Spirit is embodied in the Word. Hence, the Word may be called the body of the Spirit. To separate the Spirit from the Word is to have a lifeless body. The Spirit is the life content of the Bible. Apart from the Spirit, the Bible is dead letters. Nevertheless, fundamental Christians are often afraid to hear about the experience of Christ, the Spirit, and the inner life. They represent one extreme.

灵恩派代表另一个极端。他们会忽略话，并且不正常、不平衡的强调那灵。

神的经纶避开了这两个极端。在神的经纶里，那灵是三一神终极完成的临到人。我们看过，当那灵临到我们，三一神就来了。随着那灵，神将话给我们。一面，我们有那灵作三一神终极完成的临及；另一面，我们有话作那灵的具体化。我们绝不该将话与灵分开。我们的生命与我们的肉身怎样是一个实体，一个完整、活的生机体，灵与话也照样是一。我们人必须有看得见、摸得着的身体，也有看不见、摸不着的生命。同样，我们信徒需要话与灵。不但如此，我们身体里面看不见的生命，怎样使我们的身体有活力且活跃，那灵也照样使话成为活的。

三一神乃是包罗万有的灵与我们同在。不需要禁食祷告以接受那灵；我们只要借着呼求主耶稣的名，就能接受这灵。我们从经历知道，每当我们呼求：“哦，主耶稣，”我们就接受那灵。（林前十二 3。）然后那灵就使我们转向话。我们许多人能见证，我们用信与爱呼求我们主耶稣的名，就接受那灵。我们自动被吸引到圣经跟前。这指明灵与话是一。神的经纶在于话与灵。我们必须两者都有，并且不可将两者分开。我们需要话作身体，灵作生命。

我们若要让基督占有我们，并安家在我们里面，就必须被基督的话充满。在约翰十四章二十三节主耶稣说，“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”这里我们看见，主的话与父和子到我们这里来，同我们安排住处之间的关系。很难说这住处是为着父和子，还是为着我们。事实上，这是相互的住处。一面，主使我们成为祂的住处；另一面，祂是我们的住处。这由主在约翰十五章四节关于住的话所证明：“你们要住在我里面，我也住在你们里面。”这是指互相的居住和相互的住处。毫无疑问，约翰十五章是十四章的继续。十四章有相互的住处，十五章有互相的居住。因为有个住处是给主居住，也给我们居住的，如今我们就能住在祂里面，祂也能住在我们里面。

The Pentecostalists represent another extreme. They may neglect the Word and emphasize the Spirit in an abnormal, unbalanced way.

God's economy avoids both extremes. In the economy of God, the Spirit is the ultimate and consummate reaching of the Triune God to man. As we have seen, when the Spirit comes to us, the Triune God comes. Along with the Spirit, God gives us the Word. On the one hand, we have the Spirit as the ultimate and consummate reaching of the Triune God; on the other hand, we have the Word as the embodiment of the Spirit. We should never divorce the Word from the Spirit. Just as our life and our physical body are one entity, one complete living organism, so the Spirit and the Word are one. As human beings, we must have both a visible and tangible body and also an invisible and intangible life. In like manner, as believers, we need both the Word and the Spirit. Furthermore, just as it is the invisible life within our body which makes our body vigorous and active, it is the Spirit who causes the Word to be living.

The Triune God as the all-inclusive Spirit is with us. There is no need to fast and pray in order to receive the Spirit. We can receive this Spirit simply by calling on the name of the Lord Jesus. From our experience we know that whenever we call, "O Lord Jesus," we receive the Spirit (1 Cor. 12:3). Then the Spirit turns us to the Word. Many of us can testify that when we call on the name of the Lord Jesus with faith and love, we receive the Spirit. Automatically, we are drawn to the Bible. This indicates that the Spirit and the Word are one. God's economy depends on both the Word and the Spirit. We must have both and never separate them. We need the Word as the body and the Spirit as the life.

If we would allow Christ to occupy us and make His home in us, we must be filled with the word of Christ. In John 14:23 the Lord Jesus says, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him." Here we see the connection between the Lord's word and the Father and the Son coming to us and making an abode with us. It is difficult to say whether this abode is for the Father and the Son or for us. Actually, it is a mutual abode. On the one hand, the Lord makes us His abode; on the other hand, He is an abode to us. This is proved by the Lord's word in John 15:4 concerning abiding: "Abide in Me and I in you." This refers to the mutual abiding and to the mutual abode. No doubt, John 15 is the continuation of chapter fourteen. In chapter fourteen we have the mutual abode and in chapter fifteen, the mutual abiding. Because there is an abode both for the Lord and for us, we now can abide in Him and He can abide in us.

照着约翰十五章四节和七节，主的话住在我们里面，意思就是主自己住在我们里面。四节说，“你们要住在我里面，我也住在你们里面。”在七节主继续说，“你们若住在我里面，我的话也住在你们里面…”这两节指明，主的话等于主自己。基督若要实际的住在我们里面，祂的话就必须住在我们里面。我们无法在经历上有基督在我们里面，除非我们也有祂的话在我们里面。

我们赞美主，我们有基督、那灵与话！因为基督是神，祂是真的；因为祂是那灵，祂是活的；因为祂是话，祂是非常实际的。没有人能否认，我们这些相信基督的人，有灵与话。何等奇妙，灵与话乃是一！

接受话以活基督

现在我们来谈一件非常要紧的事：需要天天接受话。我们不该有一个态度，认为我们作基督徒多年，已经得着了相当的知识，所以不需要每天来到话跟前。我们吃饭已经多年了，但每天仍继续吃，才得以存活。说我们因为已往常常吃，如今不再需要吃，乃是愚昧的。同样，我们必须每天来到话这里，甚至一天几次。我们应当以物质上和属灵上美好的早餐，开始每一天。每天我们都需要将活的话接受到我们里面，并且被充满。

我们听见关于活基督的信息以后，也许真有渴望要活祂。然而，我们每天若不从话得喂养，就不可能活基督。我们在属灵上很健康，因为我每天都吃、消化、并吸收话，得着这话的喂养。

神已使基督成为我们的生命和一切，并且祂已命定我们活基督。我们若活基督，就会是地上最蒙福的人。我们会有喜乐、满足、和各样祝福。如我们所指出的，活基督的路就是将祂的话接受到我们里面，并且被这话充满。

要将话接受到我们这人里面，我们不该仅仅读这话，也该将我们的读与祷告、歌唱、颂咏、和呼求主名调和。每当我打开神的话，或是为着工作，或是为着自己的滋养，我都浸沉在祷告的气氛和气息里。我常常借着我所读的经

According to John 15:4 and 7, for the Lord's word to abide in us means that the Lord Himself abides in us. Verse 4 says, "Abide in Me and I in you." In verse 7 the Lord goes on to say, "If you abide in Me and My words abide in you...." These verses indicate that the Lord's words are equal to the Lord Himself. If Christ is to abide in us in a practical way, His words must abide in us. We cannot have Christ in us experientially unless we have His words in us also.

We praise the Lord that we have Christ, the Spirit, and the Word! Because Christ is God, He is real; because He is the Spirit, He is living; and because He is the Word, He is very practical. None of us can deny that, as those who believe in Christ, we have the Spirit and the Word. How wonderful that the Spirit and the Word are one!

RECEIVING THE WORD TO LIVE CHRIST

Now we come to a very crucial matter: the need to receive the Word day by day. We should not have the attitude that because we have acquired a certain amount of knowledge during our years as Christians, there is no need for us to come to the Word daily. Even though we have been eating for years, we continue to eat day by day in order to stay alive. It would be foolish to say that because we have eaten so often in the past, we no longer need to eat. In like manner, we must come to the Word every day, even several times during the day. We should begin each day with a good breakfast both physically and spiritually. Every day we need to take the living Word into us and be filled.

After hearing the messages on living Christ, we may have the genuine desire to live Him. However, if we do not feed on the Word daily, it will not be possible for us to live Christ. I am healthy spiritually because daily I eat, digest, and assimilate the Word and am nourished by it.

God has made Christ to be our life and our everything, and He has destined us to live Christ. If we live Christ, we shall be the most blessed people on earth. We shall have joy, satisfaction, and every blessing. As we have pointed out, the way to live Christ is to receive His word into us and be filled with it.

In order to receive the Word into our being, we should not merely read the Word, but should mingle our reading with prayer, singing, psalming, and calling on the name of the Lord. Whenever I open the Word of God, either for the work or for my own nourishment, I am immersed in the atmosphere and aspiration of prayer. Often I converse with the

文与主交谈。这样我就被注入并得滋养，在我灵里被活的话充满，这话实际上就是基督自己，也就是那灵。

不要以为你只要定意活基督，就能活基督。有人也许听见关于活基督的信息，然后祷告：“主，我要活你。我定意从现在起活基督。请帮助我这样作。”然而，这样的祷告没有功效。这好比你求主使你健康，却不好好的吃。你若不吃营养的食物，定意要健康是没有用的。同样，我们若没有被主的话滋养，定意活基督是无效的。唯有借着吃主的话，我们才能活基督。

我们被基督的话充满，就自然被基督的丰富和神格的丰满所充满。我们每天都需要将活的话作为食物接受到我们里面。我们来到话跟前，该敞开我们的全人，并运用我们的灵。首先我们该祷告，然后祷读、唱读、并颂读。在歌唱并颂咏主的话时，我们可用任何一种曲调，甚至用我们自己作的自来调。

歌唱基督的话

有些基督徒，特别是灵恩派里的人，把圣经的经文拿来唱。然而，他们多半唱旧约的部分；这是不错，但这远不如唱新约那样丰富。我们尤其该唱构成神圣启示心脏的四卷书——加拉太书、以弗所书、腓立比书、和歌罗西书，来享受基督那追测不尽的丰富。

在召会的聚会中，我们有时候唱：“耶和華救贖的民必歸回，歌唱來到錫安。”（賽五一11。）唱這節經文能感動人、釋放人，但在豐富上無法與唱以弗所書的經文相比。我們尤其需要唱那些向我們傳達基督豐富的經文。我還要鼓勵你們唱讀加拉太書、以弗所書、腓立比書、和歌羅西書，這四卷滿了神聖豐富的书。在歌羅西二章九節和以弗所三章十七節這樣的經文里，我們可找着何等的豐富——神格一切的丰满都居住在基督里面，并且基督安家在我们心里！

我们不该以为加拉太书、以弗所书、腓立比书、和歌罗西书仅仅是保罗写的话，不是基督的话。保罗写这些书信

Lord by means of the verse I am reading. In this way I am infused and nourished, filled in my spirit with the living Word, which is actually Christ Himself as the Spirit.

Do not think that you will be able to live Christ simply by making up your mind to do so. Someone may hear a message on living Christ and then pray, “Lord, I want to live You. I make up my mind to live Christ from now on. Please help me do this.” This kind of prayer, however, is not effective. It can be compared to asking the Lord to make you healthy when you do not eat properly. It is useless to make up your mind to be healthy if you do not eat nourishing food. Likewise, if we are not nourished by the Word, it will be to no avail to make up our minds to live Christ. Only by eating the Word can we live Christ.

When we are filled with the word of Christ, we are automatically filled with the riches of Christ and the fullness of the Godhead. Every day we need to take the living Word into us as food. When we come to the Word, we should open our entire being and exercise our spirit. First we should pray and then pray-read, sing-read, and psalm-read. In singing and psalming the Word, we may use any kind of melody, even a spontaneous one of our own composition.

SINGING THE WORD OF CHRIST

Certain Christians, especially those in Pentecostalism, sing verses from the Bible. However, for the most part, they sing portions from the Old Testament. This is good, but it is not nearly as rich as singing from the New Testament. In particular, we should sing the four books which make up the heart of the divine revelation—Galatians, Ephesians, Philippians, and Colossians—to enjoy the unsearchable riches of Christ.

In the meetings of the church we sometimes sing, “Therefore the redeemed of the Lord shall return, and come with singing unto Zion” (Isa. 51:11). Singing this verse can be inspiring and releasing. But it cannot compare in richness with singing verses from the book of Ephesians. We especially need to sing those verses which convey to us the riches of Christ. Again, I would encourage you to sing-read Galatians, Ephesians, Philippians, and Colossians, four books filled with the divine riches. What riches are to be found in verses like Colossians 2:9 and Ephesians 3:17—all the fullness of the Godhead dwelling in Christ, and Christ making His home in our hearts!

We should not think that Galatians, Ephesians, Philippians, and Colossians are merely words written by Paul and are not the word of Christ. When Paul wrote these

时，基督作为那灵乃是在他里面。因此，基督能在保罗的书写中书写。这就是说，保罗的话就是基督的话。

照着希伯来一章，神今天是借着祂的儿子说话。使徒们是信徒，有神的儿子基督活在他们里面。因此，使徒们同着基督所说的，都是基督的话。为这缘故，我们该将保罗所写的，视为基督的话。事实上我们该将全本新约，视为基督的话。我盼望有一天，我们能将全本新约配上音乐，好帮助我们歌唱基督的话。这样，新约的每一节都有曲调给我们唱。

我所关切的不是形式的歌唱，乃是自然的歌唱主的话，这样的歌唱使我们的全人都得以运用。我们歌唱主的话时，需要运用我们的眼睛来看，我们的心思来领会，我们的情感来爱主的话，我们的意志来接受主的话，也要运用我们的灵来祷告、歌唱、赞美、颂咏，为着主的话感谢祂。

借着那灵被话浸透

已往，我们许多人来到话跟前，都没有运用我们的全人。我们常常只用我们的心思研读圣经。我们甚至没有充分运用我们的情感爱主的话，或刚强的运用我们的意志接受主的话。但我们若运用我们的全人将话接受进来，至终我们会被活的话充满、占有并浸透。因着话是那灵的具体化，又因着那灵是基督的实际，我们自然就会被基督充满。然后我们无论作什么或说什么，都会在基督的名里。这就是活基督。我们借着那灵被基督的话浸透，就自然的活基督。

我们越吃活的话，就越被话构成。我们会被浸透，并完全被基督构成。然后我们的思想将是基督的思想，我们的说话将是基督的说话，我们的行动也将是基督的行动。这是活基督的路。

借着被话浸透而活基督，与定意活基督，然后求主在这件事上帮助我们很不相同。我从经历知道，这样的定意不管用。已往我常常说，“主，求你帮助我，从现在起活你。”短时间内我会成功，只是当天稍后我又不活主了。然后我会承认我的失败，并求主怜悯我，帮助我活祂。至终，我学会活基督的路不是求祂帮助，乃是天天被活的话

Epistles, Christ was in him as the Spirit. Thus, Christ could write in Paul's writing. This means that Paul's words are the word of Christ.

According to Hebrews 1, God today speaks through His Son. As believers, the apostles have the Son of God, Christ, living in them. Thus, whatever the apostles speak with Christ is the word of Christ. For this reason, we should regard all the words written by Paul, in fact the whole New Testament, as the word of Christ. I hope that one day we shall be able to set the entire New Testament to music as a help in singing the word of Christ. Then we shall have a tune for every verse in the New Testament.

My concern is not with formal singing; it is with the spontaneous singing of the Word, a singing which causes our whole being to be exercised. As we sing the Word, we need to exercise our eyes to read, our mind to understand, our emotion to love the Word, our will to receive the Word, and also our spirit to pray, sing, praise, psalm, thank the Lord for His Word.

SATURATED WITH THE WORD THROUGH THE SPIRIT

In the past, many of us did not exercise our whole being when we came to the Word. Often we used only our mind to study the Bible. We did not even exercise our emotion adequately to love the Word, or exercise our will strongly to receive the Word. But if we exercise our whole being to take in the Word, eventually we shall be filled, occupied, and saturated with the living Word. Because the Word is the embodiment of the Spirit and because the Spirit is the reality of Christ, we shall automatically be filled with Christ. Then whatever we do or say will be in the name of Christ. This is to live Christ. We live Christ automatically when we are saturated with the word of Christ through the Spirit.

The more we eat the living Word, the more we shall be constituted of the Word. We shall be saturated and fully constituted of Christ. Then our thinking will be Christ's thinking, our speaking will be Christ's speaking, and our actions will be Christ's actions. This is the way to live Christ.

Living Christ by being saturated with the Word is very different from making up our minds to live Christ and then asking the Lord to help us in this matter. I know from experience that this kind of determining does not work. In the past I often said, "Lord, I ask You to help me to live You from now on." I would be successful for a short period of time, only to fail the Lord again later in the day. Then I would confess my failure and ask the Lord to have mercy on me and help me to live Him. Eventually, I learned that

滋养。例如，我们不该祷告求身体健康，乃该学习天天吃营养的食物。同样，我们若要在属灵上健康，并且活基督，就需要一再将神的话接受到我们里面。单单祈求主的帮助并不管用。管用的乃是每天来到神活的话面前，被基督的丰富注入。我们都需要从我们这人深处敞开，不仅仅借着读，也借着祷告、歌唱、颂咏、感谢、和呼求主，运用我们的灵，将神的话接受到我们里面。然后话的丰富就会浸透我们这人。

主在祂的恢复里不是要恢复任何形式或实行。主的目标是要恢复祂自己作我们的经历，并恢复来自实际经历祂而有的正当召会生活。今天主是灵，也是话。我们有话可默想，并借着话与主交谈。我们也能祷告、歌唱、并颂咏主的话，并且能借着话感谢父神。这样操练的目标，不仅仅是得着圣经的知识，主要的乃是接受那具体化在话里，并借着话所传达，基督自己这神圣人位的元素、本质、素质。让我们祷告主的话，并歌唱主的话，好借着那灵接受主话的丰富。

the way to live Christ is not to ask Him for help; it is to be daily nourished with the living Word. For example, instead of praying to be healthy physically, we should learn to eat nourishing meals day by day. Likewise, if we want to be spiritually healthy and live Christ, we need to take the Word of God into us again and again. Simply praying for the Lord's help does not work. But what does work is coming to the living Word of God every day and being infused with the riches of Christ. We all need to open from the depths of our being and exercise our spirit to receive the Word of God into us not merely by reading, but also by praying, singing, psalming, thanking, and calling on the Lord. Then the riches of the Word will saturate our being.

In His recovery the Lord is not seeking to recover any formalities or practices. The Lord's goal is to recover Himself as our experience and to recover the proper church life which comes from experiencing Him in a practical way. Today the Lord is the Spirit and also the Word. We have the Word to muse upon and through which to converse with the Lord. We can also pray, sing, and psalm the Word, and we can thank God the Father through the Word. The goal of such an exercise is not merely to gain knowledge of the Bible; it is mainly to receive the element, the substance, the essence, of the divine Person, Christ Himself, embodied in the Word and conveyed through the Word. Let us pray the Word and sing the Word to receive the riches of the Word through the Spirit.

被主的丰富浸透，
以致凡所作的都在主的名里

* * * *

经文及注解：腓四 13

纲要：

- 在主的名里祷告
- 主观的经历基督
- 互相内在
- 被话浸透
- 与主是一
- 正常的基督徒生活

* * * *

读经：歌罗西书三章十六节至四章二节，以弗所书五章十八至二十五节，六章十七至十八节上，腓立比书四章十三节。

在歌罗西三章十七节保罗嘱咐我们，凡所作的，都要在主耶稣的名里。在腓立比四章十三节他见证：“我在那加我能力者的里面，凡事都能作。”要领会在那加我们能力的主里面，凡事都能作的意思，相当容易，但要领会凡所作的，都要在主的名里，就相当困难。当然，名是指人位。我们叫某人的名，那人就回应。因此，名是指人位。没有人位，名是虚空、无意义的。因为名是指人位，所以在主的名里作事，意思必是在祂的人位里作事。

在主的名里祷告

DOING EVERYTHING IN THE NAME OF THE LORD
BY BEING SATURATED WITH HIS RICHES

* * * *

Scripture and Footnotes: Phil. 4:13

Outline:

- PRAYING IN THE NAME OF THE LORD
- EXPERIENCING CHRIST SUBJECTIVELY
- COINHERENCE
- SATURATED WITH THE WORD
- ONE WITH THE LORD
- THE NORMAL CHRISTIAN LIVING

* * * *

Scripture Reading: Col. 3:16—4:2; Eph. 5:18-25; 6:17-18a; Phil. 4:13

In Colossians 3:17 Paul charges us to do everything in the name of the Lord Jesus. In Philippians 4:13 he testifies, “I can do all things in Him who empowers me.” It is somewhat easy to understand what it means to be able to do all things in the Lord who empowers us, but it is quite difficult to understand what it means to do all things in the name of the Lord. The name, of course, denotes a person. When we call someone by name, that person responds. Hence, a name denotes a person. Apart from the person, the name is empty and meaningless. Because the name denotes a person, to do things in the name of the Lord must mean to do things in His person.

PRAYING IN THE NAME OF THE LORD

许多基督徒在祷告末了加上一句：“奉耶稣的名，阿们。”他们用主的名作印记、图章或签名，担保他们的祷告。然而，照着圣经，这不是在主的名里祷告的意思。在约翰十五章十六节主耶稣说，“你们在我的名里，无论向父求什么，祂就赐给你们。”这里主说到在主的名里求父。约翰十四章十三至十四节说，“你们在我的名里无论求什么，我必作成，叫父在子身上得荣耀。你们若在我的名里求我什么，我必作成。”我们若在子的名里向父求什么，我们的祈求很可能是用子的名作担保的签名。但我们直接向祂求什么，当然不能这样用主的名。照着约翰十四至十五章所启示的基本真理，在主的名里，意思是与主是一，凭主而活，并让主活在我们里面。主在父的名里来，并在父的名里行事。（约五 43，十 25。）这就是说，祂与父是一，（十 30，）凭父活着，（六 57，）并且父在祂里面作事。（十四 10。）在福音书里，主作父的彰显，在父的名里行事。在使徒行传里，门徒作主的彰显，在祂的名里作更大的事。（约十四 12。）所以，在主的名里，意思是在实际上与祂是一。

在约翰五章四十三节主耶稣说，“我在我父的名里来，你们并不接受我。”主耶稣在父的名里来，意思不是祂用父的名作图章。主在父的名里来，这事实的意思是祂同着父并在父里面来。祂来了，父也来了。不但如此，照着约翰十章二十五节，主耶稣说，“我已经告诉你们，你们不信；我在我父的名里所行的事，为我作见证。”主在父的名里行事，就是与父是一，并在父的人位里行事。为这缘故，主耶稣能说，“我与父原是一。”（十 30。）在约翰六章五十七节主耶稣说，活的父差祂来，祂又因父活着。这里的思想是主耶稣与父是一，所以祂是在父的人位里，并在父的名里。这一切经文指明，照着圣经的用法，在一个人的名里，意思是与那人是一。因此，名不仅仅是结束祷告时用作担保的签名、图章或印记。

主观的经历基督

At the end of their prayers many Christians add the words “In the name of Jesus, amen.” They use the Lord’s name as a seal, stamp, or signature to endorse their prayers. According to the Bible, however, this is not the meaning of praying in the Lord’s name. In John 15:16 the Lord Jesus says, “Whatever you ask the Father in My name, He may give you.” Here the Lord speaks of asking the Father in the Lord’s name. John 14:13 and 14 say, “And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it.” If we ask something of the Father in the name of the Son, it may be possible for our petition to use the Son’s name as a signature of endorsement. But we certainly cannot use the Lord’s name in this way when we are asking something of Him directly. According to the basic truth revealed in John 14 and 15, to be in the Lord’s name means to be one with the Lord, to live by the Lord, and to let the Lord live in us. The Lord came in the name of the Father and did things in the Father’s name (John 5:43; 10:25). This means that He was one with the Father (John 10:30) and lived by the Father (John 6:57), and the Father worked in Him (John 14:10). In the Gospels, the Lord as the expression of the Father did things in the Father’s name. In the Acts, the disciples as the expression of the Lord did even greater things (John 14:12) in His name. Therefore, to be in the Lord’s name means to be one with Him in actuality.

In John 5:43 the Lord Jesus says, “I have come in the name of My Father, and you do not receive Me.” For the Lord Jesus to come in the name of the Father did not mean that He used the Father’s name as a stamp. The fact that the Lord came in the name of the Father means that He came with the Father and in the Father. When He came, the Father came also. Furthermore, according to John 10:25, the Lord Jesus said, “I told you, and you do not believe; the works which I do in the name of My Father, these testify concerning Me.” For the Lord to do works in the name of the Father is to be one with the Father and to do things in the person of the Father. For this reason, the Lord Jesus could say, “I and the Father are one” (John 10:30). In John 6:57 the Lord Jesus said that the living Father sent Him and that He lived because of the Father. The thought here is that the Lord Jesus was one with the Father and therefore was in the person of the Father and in the Father’s name. All these verses indicate that, according to biblical usage, to be in a person’s name means to be one with that person. Thus, the name is not merely a signature, stamp, or seal used as an endorsement to conclude a prayer.

EXPERIENCING CHRIST SUBJECTIVELY

许多基督徒不领悟，我们信徒该主观的经历基督。圣经启示神的愿望和心意，是要将基督作到我们里面。还有什么能比将基督作到我们这人里面更主观？保罗说到基督安家在我们心里，（弗三17，）就是指这点。基督这延展无限、包罗万有的一位，为神所膏的一位，不但要住在我们里面，更要安家在我们里面。这的确是一件主观的事。以弗所三章十七节的“安家”，原文与家同字根。仅仅说到基督住在我们里面并不充分，因这没有表达原文完全的意思。我们必须说，基督要定居、安家在我们里面。经历基督安家在我们里面，的确非常主观。然而，这经历多半为今天的基督徒所忽略。

基督徒中间的教训，主要是强调基督是我们的救赎主和救主；强调基督是神，应当是我们敬拜的对象；强调基督徒应当改良自己的行为。我们完全相信基督是我们的救赎主和救主，祂是神，并且我们应当敬拜祂。然而，照着圣经，关于基督徒改良自己的行为，这点有待商榷。好行为是什么意思？我们不赞同仅仅由人自己努力所产生的好行为。但我们的确赞同，我们需要有那凭基督而变化之基督徒生命所产生的好行为。圣经说到好行为，不是指天然生命的好行为；反之，乃是指变化的生命正确的生活或行为。这里要紧的一点乃是：许多基督徒偏离了神经纶的目标、中心点。他们没有从神的话看见，三一神渴望进到我們里面，作我们的生命、我们生命的供应、和我们的一切、甚至我们的人位，使我们与祂是一。

互相内在

我要再强调，在主的名里，不仅仅是在祷告末了用祂的名作图章或签名。在主的名里，意思是在主耶稣的人位里。当子基督在父的名里来，祂不是用父的名作签名或图章。祂乃是在父的人位里来。我们不该以为主耶稣来的时候，只有子来，而父没有来。不，当子来时，父就在祂里面并同着祂来。约翰十四章二十三节证明这点：“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”一面，这里主说到父爱我们；另一面，

Many Christians do not realize that as believers we should experience Christ subjectively. The Bible reveals that God's desire and intention is to work Christ into us. What could be more subjective than having Christ wrought into our very being? Paul refers to this when he speaks of Christ making His home in our hearts (Eph. 3:17). As the extensive, all-inclusive One, the One anointed by God, Christ wants not only to dwell in us, but also to make His home in us. This certainly is a subjective matter. The root of the Greek word rendered "make home" in Ephesians 3:17 is the same as that for house. It is not adequate merely to speak of Christ dwelling in us, for this does not convey the full meaning of the Greek word. We must say that Christ wants to house Himself, make His home, in us. The experience of Christ housing Himself in us is indeed very subjective. However, for the most part, this experience is neglected by Christians today.

The teachings among Christians mainly stress that Christ is our Redeemer and Savior, that as God Christ should be the object of our worship, and that Christians should improve their behavior. We fully believe that Christ is our Redeemer and Savior, that He is God, and that we should worship Him. However, according to the Bible, the point about Christians improving their behavior is questionable. What is meant by good behavior? We do not agree with good behavior that is merely the product of a person's self-effort. But we definitely agree that we need good behavior which is the product of the Christian life transformed with Christ. When the Bible speaks of good behavior, it does not refer to the good behavior of the natural life. On the contrary, it denotes the proper living, or behavior, of a transformed life. The important matter here is that many Christians have missed the mark, the focal point, of God's economy. They do not see from the Word of God that the Triune God desires to come into us to be our life, our life supply, and everything to us, even our person, that we may be one with Him.

COINHERENCE

I wish to emphasize once again that to be in the name of the Lord is not merely to use His name as a stamp or signature at the end of a prayer. It means to be in the person of the Lord Jesus. When Christ the Son came in the name of the Father, He did not use the Father's name as a signature or stamp. Instead, He came in the person of the Father. We should not think that when the Lord Jesus came, only the Son came and not the Father also. No, when the Son came, the Father came in Him and with Him. John 14:23 proves this: "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him." On the one hand, here the Lord speaks of the Father loving us; on the other hand,

祂说到父与子到我们这里来，同我们安排住处。照着这节，我们若爱子，父必爱我们。然后父与子要同我们安排住处。这指明子到我们这里来时，父也来。然而，这不是说父伴随子而来。父乃是在子里，以互相内在、彼此内住的方式来。约翰十四章十一节说到子在父里面，父在子里面。“在…里面”这小小的辞非常要紧，因为是指着互相内在的事。主在父里面并同着在祂里面的父而来。这就是子在父的名里来的意思。

关于在主的名里祷告，并在祂的名里行事的意思，我们的思想需要更新。我们不当再“把‘在主耶稣的名里’一辞当作担保的图章。我们要看见在主耶稣的名里，意思就是我们与祂是一，我们在祂里面，祂也在我们里面，这是很要紧的。正如子在父里面，父在子里面，是互相内在的，我们也必须这样与主是一。我们与主耶稣也该互相内在；就是我们需要在祂里面，并有祂在我们里面。这样，我们就真正在主的名里。

被话浸透

在歌罗西三章十七节保罗说，“凡你们所作的，无论是什，或说话，或行事，都要在主耶稣的名里，借着祂感谢父神。”凡所作的都要在主耶稣的名里，与让基督的话浸透我们并饱和我们有关。我们借着祷告、歌唱、颂咏主的话，并为着话感谢父神，就被话充满、浸透并饱和。这样我们就挑旺我们的全人——我们的思想、意志、情感与灵。

然而，许多基督徒没有被话挑旺，不热中于主的话；他们与话的接触是极其冷淡的。我们不该这样读圣经。反之，我们需要借着歌唱、祷告、颂咏和感谢，让基督的话住在我们里面。我们越这样操练，我们里面的人就越被挑旺，基督的话不但会更多浸透我们，也更多与我们调和。这样我们整个里面的人就会被基督的话浸透。

基督的话实际上就是基督的具体化。因此，话作为基督的具体化，与我们里面的人调和时，我们里面就与基督是一。这时候，我们自然就能在主的名里行事。因为主已浸

He speaks of the Father and the Son coming to us and making an abode with us. According to this verse, if we love the Son, the Father will love us. Then the Father and the Son will make an abode with us. This indicates that when the Son comes to us, the Father comes also. However, this does not mean that the Father comes alongside the Son. The Father comes in the Son, in the way of coinherence, of mutual indwelling. John 14:11 speaks of the Son being in the Father and the Father being in the Son. The little word “in” is very important, for it points to the matter of coinherence. The Lord came in the Father and with the Father in Him. This is what it means to say that the Son came in the name of the Father.

Our thinking needs to be renewed with respect to the meaning of praying in the Lord’s name and of doing things in His name. No longer should we consider the expression, “in the name of the Lord Jesus,” as a stamp of endorsement. It is vital for us to see that to be in the name of the Lord Jesus means that we are one with Him, that we are in Him and He in us. As the Son is in the Father and the Father in the Son in the way of coinherence, we also must be one with the Lord in this way. We and the Lord Jesus should coinhere; that is, we need to be in Him and have Him in us. Then truly we shall be in the Lord’s name.

SATURATED WITH THE WORD

In Colossians 3:17 Paul says, “And in everything, whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.” Doing all things in the name of the Lord Jesus is related to letting the word of Christ saturate us and permeate us. We are filled, saturated, and permeated with the Word by praying, singing, and psalming the Word and giving thanks to God the Father for the Word. In this way we stir up our whole being, our mind, will, emotion, and spirit.

However, instead of being stirred up by the Word, many Christians are halfhearted in relation to the Word; their contact with the Word is extremely cool. We should not read the Bible in this way. On the contrary, we need to let the word of Christ inhabit us by singing, praying, psalming, and thanking. The more we exercise in this way, the more our inner being will be stirred up, and the more the word of Christ will not only saturate us, but become mingled with us. In this way our entire inner being will be saturated with the word of Christ.

The word of Christ is actually the embodiment of Christ. Thus, when the Word as the embodiment of Christ is mingled with our inner being, inwardly we are one with Christ. It is at such a time that we can spontaneously do things in the name of the Lord.

透我们，饱和我们，并使自己与我们调和，使我们与祂是一，所以凡我们所作的，就能在祂的名里。在主的名里行事，意思就是在祂里面行事。

歌罗西三章十七节与腓立比四章十三节互相呼应，那里保罗告诉我们，他在那加他能力者的里面，凡事都能作。我们若要使“在…里面”对我们不仅是个辞，乃是实用与实际，就需要让基督的话浸透我们全人。当基督的话进到我们里面，并在里面挑旺我们时，我们就真与基督是一；我们就在实际和经历上在祂里面。然后，就如我们凭我们所吃、所消化、所吸收的食物而活，照样，凡我们所作的，也会在那将我们饱和、浸透，与我们调和，并且我们实际与其是一的那位的名里。

与主是一

歌罗西三章十八节至四章一节，是保罗对作妻子、丈夫、儿女、父亲、奴仆、和主人者的嘱咐。妻子要服从丈夫，丈夫要爱妻子；儿女要顺从父母，父亲不要惹儿女的气；奴仆要顺从主人，主人要公公平平的对待奴仆。但妻子怎样服从丈夫，丈夫怎样爱妻子？服从或爱唯一的路就是在主的名里，与主是一。

请注意三章十八节至四章一节是直接继续保罗在三章十六至十七节的话。这就是说，我们若不借着让基督的话丰丰富富的住在我们里面，而在主耶稣的名里，与祂是一，我们就无法服从或爱。要履行保罗在歌罗西这段所给的一切嘱咐，就要“在主耶稣的名里”。姊妹若与主调和，并与祂是一，自然会服从丈夫。同样，丈夫若与主调和，自然会爱妻子。照样，儿女会孝敬父母，父亲会避免惹儿女的气，奴仆会顺从主人，主人也会公公平平的对待奴仆。这就是说，妻子必须在主的名里服从丈夫，丈夫必须在主的名里爱妻子。不但如此，儿女孝敬父母，父母照顾儿女，奴仆顺从主人，主人公平的对待奴仆，这一切都该在主的名里。

在四章二节保罗继续说，“你们要坚定持续的祷告，在此儆醒感恩。”我们既已借着歌唱、颂咏、祷告、和感谢

Because the Lord has saturated us, permeated us, and mingled Himself with us, making us one with Him, we can do all things in His name. To do things in the Lord's name means to do things in Him.

Colossians 3:17 corresponds to Philippians 4:13, where Paul tells us that he can do all things in the One who empowers him. If the words “in Him” are not to be simply terminology but a practicality and a reality to us, we need to let the word of Christ saturate our whole being. When the word of Christ enters into us and stirs us inwardly, we are truly one with Christ. We are in Him actually and experientially. Then just as we live by the food we have eaten, digested, and assimilated, we shall do all things in the name of the One with whom we have been permeated, saturated, and mingled and with whom we are one in a practical way.

ONE WITH THE LORD

In Colossians 3:18—4:1 Paul gives a charge to wives, husbands, children, fathers, slaves, and masters. The wives are to be subject to their husbands, the husbands are to love their wives, the children are to obey their parents, the fathers are not to provoke their children, the slaves are to obey their masters, and the masters are to grant their slaves that which is just and equal. But how is a wife to submit to her husband, or a husband to love his wife? The only way to submit or to love is to be in the name of the Lord, to be one with the Lord.

Notice that 3:18—4:1 is the direct continuation of Paul's word in verses 16 and 17. This means that if we are not in the name of the Lord Jesus, one with Him by having the word of Christ dwell in us richly, we cannot submit or love. The fulfillment of all the charges given by Paul in this portion of Colossians comes out of being “in the name of the Lord Jesus.” If a sister is mingled with the Lord and one with Him, she will spontaneously submit to her husband. Likewise, if a husband is mingled with the Lord, he will automatically love his wife. In like manner, a child will honor his parents, a father will refrain from provoking his children, a slave will obey his master, and a master will give to his slave what is just and equal. This means that a wife must submit to her husband in the name of the Lord, and a husband must love his wife also in the name of the Lord. Furthermore, children should obey their parents, parents should care for their children, servants should obey their masters, and masters should be fair to their slaves—all in the name of the Lord.

In 4:2 Paul goes on to say, “Persevere in prayer, watching in it with thanksgiving.” Having become one with the Lord by singing, psalming, praying, and thanking, we need

与主成为一，就需要借着坚定持续的祷告，保守这一。我们借着祷告保守一，保守与主的调和。坚定持续的祷告就是不断、不住的祷告。我们若要活基督，这是必需的。

正常的基督徒生活

在以弗所五章十八节保罗告诉我们，要在我们的灵里被充满。我们的灵该被什么充满？我们需要在灵里被基督丰富的话充满。我们让基督的话丰富富的住在我们里面，这话就会浸透我们，在里面充满我们。我们该被那包含在话里之基督的丰富所充满，甚至被充满成为神一切的丰满。当弟兄这样被充满时，神就会借着他来爱妻子。同样，儿女这样被充满时，他们的孝敬父母就会带着神的丰满。

今天许多基督徒受教导要照着伦理而活。他们忽略了三一神将自己分赐到信徒里面，并使自己与他们调和，使他们活祂。有些人甚至反对这启示。他们指控我们贬低神，高举人，并教导泛神论和进化成神。何等瞎眼、无知！圣经教导说，神成为肉体；祂甚至降卑到生在马槽里。至终，基督被钉在十字架上，然后被埋在坟墓里，甚至降到阴间，好预备道路进到我们里面。不是我们高举了人，乃是基督高举了我们。照着新约，祂升天时，我们也升天。不然，我们怎能与祂一同坐在诸天界里？（弗二 6。）

真可悲，今天许多神圣的真理被基督徒忽略了。但主在祂的怜悯里，已给我们看见这些事。我们已从圣经看见，三一神要进到我们的里面，使祂自己与我们调和，并将我们高举到诸天之上，使我们与祂同活，并与祂是一。倘若这是我们的经历，那么凡我们所作的，都会在主耶稣的名里。看见这奇妙的真理，是何等的祝福！我们需要到永世才完全明白，我们看见的这点是蒙了主多少的祝福。哦，何等的福分，凡我们所作的，都能在三一神的名里！姊妹若在三一神的名里服从丈夫，她的服从就会是美妙、神圣的，全然不同于照着孔子伦理的服从。她的服从不会凭着人天然的生命，乃会凭着那作到她里面神圣的生命。

to preserve this oneness by persevering in prayer. By prayer we preserve the oneness, the mingling with the Lord. To persevere in prayer is to pray continually, unceasingly. This is necessary if we are to live Christ.

THE NORMAL CHRISTIAN LIVING

In Ephesians 5:18 Paul tells us to be filled in our spirit. With what should our spirit be filled? We need to be filled in spirit with the rich word of Christ. When we let the word of Christ inhabit us richly, this word will saturate us and produce an inner filling. We shall be filled with the riches of Christ contained in the Word, filled even unto all the fullness of God. When a brother is filled in this way, God will love his wife through him. Likewise, when children are filled like this, their honoring of their parents will be with the fullness of God.

Most Christians today are taught to live according to ethics. They neglect the Triune God dispensing Himself into the believers and mingling Himself with them that they may live Him. Some even go so far as to oppose this revelation. They accuse us of lowering God, of uplifting man, and of teaching pantheism and evolution into God. What blindness and ignorance! The Bible teaches that God was incarnated. He even stooped so low as to be born in a manger. Eventually, after Christ was crucified on the cross, He was buried in a tomb and even descended into Hades in order to prepare the way to enter into us. It is not we who have uplifted man; it is Christ who has uplifted us. According to the New Testament, when He ascended, we ascended also. Otherwise, how could we be seated with Him in the heavenlies (Eph. 2:6)?

It is indeed sad that so many divine truths are neglected by Christians today. But in His mercy the Lord has shown these things to us. We have seen from the Bible that the Triune God wants to come into us, mingle Himself with us, and uplift us to the heavens that we may live with Him and be one with Him. If this is our experience, then everything we do will be in the name of the Lord Jesus. What a blessing it is to see this marvelous truth! It will take eternity to make known how much we have been blessed by the Lord in seeing this. Oh, what a blessing that we can do all things in the name of the Triune God! If a sister submits to her husband in the name of the Triune God, her submission will be wonderful, divine, altogether different from submission that is according to the ethics of Confucius. Her submission will not be by the natural human life, but by the divine life which has been wrought into her.

我们信徒有神圣的性情，这是奇妙的事实。彼后一章四节说，我们有分于神的性情。扩大我们里面神圣性情范围的路，就是接受基督的话，不但借着诵读，也借着祷告、歌唱、颂咏和感谢。基督的话若要丰丰富富的住在我们里面，我们就需要敞开我们的全人，并运用我们的灵。然后话就会进到我們里面，挑旺我们，并与我们调和，使我们真正、实际的与主成为一。结果，凡我们所作的，都会在主耶稣的名里。我们自然会活基督。我们会在行为和言语上与基督是一。

所以，在主的名里作一切事，就是与主是一来作一切事，这是借着诵读、祷告、歌唱、并颂咏主的话，运用我们的灵与话调和，因而在经历上与基督成为一。这样，我们就会活基督，在祂的名里作一切事。这就是正常的基督徒生活。

It is a wonderful fact that as believers we possess the divine nature. Second Peter 1:4 says that we are partakers of the divine nature. The way to enlarge the sphere of the divine nature within us is to take the word of Christ not only by reading, but also by praying, singing, psalming, and thanking. If the word of Christ is to dwell in us richly, we need to open our entire being and exercise our spirit. Then the Word will enter into us, stir us up, and become mingled with us, causing us to be one with the Lord in an actual and practical way. As a result, we shall do all things in the name of the Lord Jesus. Spontaneously we shall live Christ. We shall be one with Christ in deeds and words.

Therefore, to do all things in the Lord's name is to do all things in oneness with the Lord by reading, praying, singing, and psalming the Word, exercising our spirit to be mingled with the Word and thereby to become one with Christ experientially. Then we shall live Christ, doing all things in His name. This is the normal Christian living.

基督、救恩、神、以及生命的话

CHRIST, SALVATION, GOD, AND THE WORD OF LIFE

* * * *

经文及注解：腓二 5 ~ 16纲要：

- 基督是榜样
- 翻印榜样
- 脱离发怨言和起争论的救恩
- 神在我们里面运行
- 将生命的话表明出来
- 借着灵与话经历救恩

* * * *

读经：腓立比书二章五至十六节。

腓立比二章五至十六节给我们看见基督、救恩、神、以及生命的话。这些是构成这几节经文的四个基本元素。在五节保罗陈明基督是我们的榜样：“你们里面要思念基督耶稣里面所思念的。”然后保罗接着描述这位基督，说祂顺从至死。在十二节保罗说到作成我们自己的救恩，在十三节他接着说到神在我们里面运行。因此，我们有基督作我们救恩的榜样，我们也必须照着神在我们里面的运行，作成自己的救恩。神在我们里面运行的结果，乃是我们将生命的话表明出来。（腓二 16。）所以，二章五至十六节的四个基本元素乃是基督、救恩、神、以及生命的话。在本篇信息中，我们要来看这四个元素彼此之间的关系。

基督是榜样

* * * *

Scripture and Footnotes: Phil. 2:5-16Outline:

- CHRIST AS THE PATTERN
- REPRINTING THE PATTERN
- SALVATION FROM MURMURINGS AND REASONINGS
- GOD OPERATING IN US
- HOLDING FORTH THE WORD OF LIFE
- SALVATION THROUGH THE SPIRIT AND THE WORD

* * * *

Scripture Reading: Phil. 2:5-16

In 2:5-16 we have Christ, salvation, God, and the word of life. These are the four basic elements of the structure of these verses. In verse 5 Paul presents Christ as our pattern: “Let this mind be in you which was also in Christ Jesus.” Then Paul goes on to describe this Christ, saying that He was obedient unto death. In verse 12 Paul speaks of working out our own salvation, and in verse 13 he goes on to say that God is operating in us. Therefore, we have Christ as the pattern of our salvation and we must work out our own salvation according to God’s operation in us. The issue of God’s operation within us is that we hold forth the word of life (v. 16). Hence, the four basic elements in 2:5-16 are Christ, salvation, God, and the word of life. In this message we shall consider how these four elements are related to one another.

CHRIST AS THE PATTERN

腓立比书是一卷论到经历基督的书。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。

基督是奇妙的，祂实在是包罗万有的一位。从歌罗西书中我们看见，基督是包罗万有的，也象宇宙般延展无限。这位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”。（腓二7。）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。

二章九节说，“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，荣耀的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。

翻印榜样

二章五至十一节所启示的榜样，现今必须成为我们的救恩。这由十二节开头的“这样”二字所指明。保罗清楚的给我们看见基督是我们奇妙的榜样之后，就接着说，“这样，我亲爱的，…就当恐惧战兢，作成你们自己的救恩。”

Philippians is a book on the experience of Christ. If we would experience Christ and live Him, we must know Him as our pattern. In 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.

Christ is wonderful; He truly is all-inclusive. From the book of Colossians we have seen that Christ is both all-inclusive and universally extensive. This 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, “Wherefore 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.

REPRINTING THE PATTERN

The very pattern revealed in 2:5-11 must now become our salvation. This is indicated by the words “so then” at the beginning of verse 12. After giving us a clear view of Christ as our wonderful pattern, Paul says, “So then, my beloved...work out your own salvation with fear and trembling.”

作我们榜样的基督是包罗的，也是排他的。这个榜样是排他的，因为祂排除一切世界、肉体或罪恶的事物。消极的事物与基督无分无关，也无法进到祂里面。但在积极一面，祂是包罗万有的，因为祂是那倒空自己、降卑自己，并且被神高举并荣耀的神人救主。这样的榜样对我们既是如此便利，现今我们就必须作成自己的救恩。

作成我们自己的救恩，就是作出这榜样，在我们的经历中成为这榜样的翻印。作为榜样的基督，可比作印刷书籍所用的原版，而我们对这榜样的主观经历成为我们的救恩，可比作书页的印刷。在制作一本书的过程中，每一页原版都要一再的翻印，才能作出许多书来。在我们的经历中，神人救主应该被翻印，成为我们主观的救恩。我们所要作成的救恩，乃是作为我们榜样的基督。

脱离发怨言和起争论的救恩

二章十二节的救恩，不是指脱离神的定罪或脱离火湖的救恩，乃是指我们每日所经历的救恩，特别是指脱离发怨言和起争论的救恩。在十四节保罗说，“凡所行的，都不要发怨言，起争论。”我们需要即时的救恩，拯救我们脱离发怨言和起争论。

我们曾经指出，姊妹们特别有发怨言的难处，弟兄们则容易起争论。作妻子的常会发怨言，作丈夫的常会起争论。我们都受到发怨言和起争论的困扰，所以我们需要这种不仅能拯救我们脱离神的定罪和火湖，更能拯救我们脱离发怨言和起争论的救恩。这就是说，我们需要主观的、时刻的救恩。

我们已经看见，作为我们榜样的基督如何倒空自己、降卑自己，又被神高举并荣耀。姊妹们，当你发怨言的时候，你想神会高举你么？弟兄们，当你和人起争论的时候，你信神会荣耀你么？我们发怨言或起争论的时候，神必不会高举我们，也不会荣耀我们。哦，我们需要脱离发怨言和起争论的救恩！

As our pattern, Christ is both inclusive and exclusive. The pattern is exclusive because it excludes everything worldly, fleshly, or sinful. There is no way for negative things to have any part in Him or access to Him. But, on the positive side, He is all-inclusive, for He is the God-man Savior who emptied and humbled Himself and who has been exalted and glorified by God. With such a pattern available to us, we now must work out our own salvation.

To work out our salvation is to work out this pattern and to become in our experience a reprint of the pattern. Christ as the pattern can be compared to a page of type used in printing a book, and our subjective experience of the pattern becoming our salvation can be compared to the printing of the pages of a book. In making a book, each page of type is reprinted again and again until there are many copies. In our experience, the God-man Savior should be reprinted and become our subjective salvation. The very salvation we are to work out is Christ as our pattern.

SALVATION FROM MURMURINGS AND REASONINGS

The salvation in 2:12 is not salvation from the condemnation of God or from hell. Rather, salvation here refers to the salvation we experience day by day. In particular, it is salvation from murmurings and reasonings. In verse 14 Paul says, “Do all things without murmurings and reasonings.” We need an instant salvation to deliver us from our murmurings and reasonings.

We have pointed out that the sisters have a particular problem with murmurings, and the brothers, with reasonings. Usually the wives are given to murmuring, and the husbands, to reasoning. Because we all are troubled by murmurings or reasonings, we need the kind of salvation that can rescue us, not only from God’s condemnation and from the lake of fire, but also from our murmurings and reasonings. This means that we need a subjective, moment-by-moment salvation.

We have seen that, as our pattern, Christ emptied Himself and humbled Himself and also was exalted and glorified by God. Sisters, do you think that while you are murmuring, God will come in to exalt you? Brothers, do you believe that while you are reasoning, God will come in to glorify you? Surely God will not exalt us or glorify us when we are murmuring or reasoning. Oh, we need salvation from murmurings and reasonings!

发怨言和起争论都是背叛和不服的记号。在十二节保罗说，腓立比人是“常顺从的”。我们也必须顺从，顺从作为我们榜样的基督。作为我们榜样的主耶稣，不发怨言，不起争论，反而倒空自己，并且降卑自己。如今，我们既看见基督不发怨言，不起争论，反而倒空自己，降卑自己，我们就必须顺从这榜样。弟兄们受试探想要起争论的时候，要记住那倒空自己并降卑自己之基督的榜样。弟兄们应当顺从这榜样，不起争论。这样的顺从就是作成我们自己的救恩。每当我们顺从基督作我们的榜样时，我们就自然而然的作成我们自己的救恩，脱离发怨言和起争论。

基督徒常会问别人是否已经得救。我年轻时，别人若问起这问题，我会坚决的回答说，我已经得救了。但今天人若再问我这问题，我会说，“你所谓的‘得救’是什么？你若是指脱离神的审判和脱离火湖的得救，我满有把握，我已经得救了。然而，你若是指脱离起争论的得救，我就不得不承认，我只得救了一部分，尚未完全得救。”

多年前，我一直不明白，保罗为什么把十四节放在这一章里。依我看，保罗所写的既然这么高，似乎不需要加上这一节。保罗说，神将基督升为至高，又赐给祂那超乎万名之上的名，万口都要公开承认耶稣基督为主；此外，我们还需要照着神在我们里面的运行，作成我们自己的救恩。接着，保罗突然吩咐我们，凡所行的，都不要发怨言，起争论。依我看，发怨言和起争论似乎太微不足道，不值得一提。然而，当我有了更多的经历之后，我就知道我们的确需要实际的蒙拯救，脱离发怨言和起争论。

不论在召会生活，或是在我们的婚姻生活中，都有许多的怨言和争论。姊妹们也许外面举止合宜，里面却在埋怨弟兄们。有哪一位姊妹能说，她从来没有对召会生活任何一件事发过怨言？姊妹们若在外面没有抱怨，就必定在里面发怨言。弟兄们听见姊妹们发怨言，他们的反应可能就是起争论。因着我们会发怨言，起争论，所以我们需要腓立比二章所启示的实际救恩。这里的救恩并不是指我们所领受一次永远的救恩，乃是指我们必须作成的救恩，叫我

Both murmurings and reasonings are signs of rebellion and disobedience. In verse 12 Paul says that the Philippians “have always obeyed.” We also need to obey—to obey Christ as our pattern. As the One who became our pattern, the Lord Jesus did not murmur or reason. Instead, He emptied Himself and humbled Himself. Now we must obey this pattern, realizing that Christ does not murmur or reason, but empties Himself and humbles Himself. When the brothers are tempted to reason, they need to remember the pattern of the self-emptying and self-humbling Christ. The brothers should then obey this pattern without reasoning. This obedience is the working out of our salvation. Whenever we obey Christ as our pattern, we automatically work out our salvation from our murmurings and reasonings.

Christians often ask others if they have been saved. When I was asked this question as a young man, I answered strongly that I had been saved. But if I were asked this question today, I would reply, “What do you mean by ‘saved’? If you mean saved from God’s judgment and from the lake of fire, I most assuredly have been saved. However, if you mean saved from reasonings, I would have to admit that I have been saved in part, but not yet in full.”

Years ago, I used to wonder why Paul included verse 14 in this chapter. It seemed to me that what Paul had written was so high that there was no need for this verse. After saying that Christ was exalted and given a name above every name, that every tongue would confess that Jesus Christ is Lord, and that we must work out our own salvation according to God’s operating within us, Paul suddenly tells us to do all things without murmurings and reasonings. It seemed to me that murmurings and reasonings were too insignificant to be mentioned here. However, after more experience I learned that we definitely need to be saved in a practical way from reasonings and murmurings.

In the church life and in our married life there is a lot of murmuring and reasoning. The sisters may behave properly, but within they may murmur against the brothers. What sister can say that she has never murmured about anything in the church life? If the sisters do not complain outwardly, they certainly murmur inwardly. When the brothers hear of the sisters’ murmuring, they may react by reasoning. Because we have murmurings and reasonings, we need the practical salvation revealed in Philippians 2. The salvation here is not the salvation we have received once for all. On the contrary, it is the salvation which we need to work out in order to be rescued daily from our

们天天蒙拯救，脱离我们的软弱。我们已经指出，这救恩就是基督作我们的榜样。因此，榜样与救恩乃是一。榜样就是救恩，救恩就是在我们身上作出来的榜样。

神在我们里面运行

腓立比二章十三节说，“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”这里的“因为”一辞将十三节和十二节连在一起。这指明我们能作成我们自己的救恩，是因为神在我们里面运行。救恩是榜样，而神乃是那一直运行，将这榜样作到我们里面的一位。因此，我们可以说，救恩就是神自己在我们里面运行。救恩、榜样和神，不是三件分开的事；三者乃是一。榜样就是救恩，而救恩就是神。这里我们看见一件事的三方面。榜样是基督，就是那倒空自己，降卑自己，又被神高举并荣耀的神人。然而，这位基督就是神自己，成了我们每天所要作出的救恩。不仅如此，这救恩实际上就是在我们里面运行的神。

神在我们里面运行成为我们的救恩，这件事对我们而言，不该只是个道理，乃该成为我们每天实际的经历。姊妹在抱怨或发怨言的时候，常会感觉里面有个东西在限制她，督促她住口。这种里面的感觉是来自在她里面运行的神。她若因着神的怜悯，顺从里面的感觉，她就会经历救恩，并且充满喜乐。

我们可以说，从外在、客观的一面而言，基督是榜样；但是这榜样在我们里面作工时，就成了运行的神。基督不仅死在十字架上作我们的救主，现今祂也活在我们里面作运行的神。基督作为人无法活在我们里面。然而，祂作为神就可以住在我们里面。因此，基督在客观方面是榜样，在主观方面是运行的神。我们再次看见，榜样、基督、神三者乃是一。

在二章十三节保罗清楚的说，神在我们里面运行。但是在别处，他通常说基督在我们里面，或说那灵在我们里面。多年来我一直不明白，保罗在二章十三节为什么说神，而不说那灵。现在我知道，保罗特意这样写，为要给我们看见，那作我们救恩榜样的基督，就是在我们里面运行的神。我们若思想这一节

weaknesses. We have pointed out that this salvation is Christ as our pattern. Hence, the pattern and the salvation are one. The pattern is the salvation, and the salvation is the pattern worked out in us.

GOD OPERATING IN US

Philippians 2:13 says, “For it is God who operates in you both the willing and the working for His good pleasure.” The little word “for” at the beginning of verse 13 connects it to verse 12. This indicates that we can work out our own salvation because God is operating in us. Salvation is the pattern, and God is the One who is operating, working this pattern into us. Therefore, we may say that salvation is God Himself operating in us. Salvation, the pattern, and God are not three separate things; they are one. The pattern is the salvation, and the salvation is God. Here we have one thing in three aspects. The pattern is Christ, the God-man who emptied and humbled Himself and who has been exalted and glorified by God. This Christ, however, is the very God Himself to be the daily salvation for us to work out. Furthermore, this salvation is actually the God who is operating in us.

The matter of God operating in us to be our salvation should not be merely a doctrine, but should be something we experience in a practical way day by day. Often when a sister is complaining or murmuring, she may sense that something within is constraining her and urging her to stop. This inner sense comes from God operating in her. If, by God's mercy, she obeys this inner sense, she will experience salvation and be filled with joy.

We may say that, outwardly, objectively, Christ is the pattern. But when the pattern works within us, it becomes the operating God. Not only did Christ die on the cross as our Savior, but now He lives within us as the operating God. Christ as a man was not able to live in us. However, as God it is possible for Him to dwell in us. Thus, Christ is both the pattern objectively and the operating God subjectively. Once again we see that the pattern, Christ, and God are one.

In 2:13 Paul clearly says that God is operating in us. But elsewhere he usually speaks either of Christ or of the Spirit being in us. For years I did not understand why in 2:13 Paul spoke of God and not of the Spirit. Now I realize that Paul did this deliberately in order to show us that the Christ who is the pattern for our salvation is the very God operating in us. If we consider the context of this verse, we shall see

的上下文，就会看见，作为榜样的基督，也就是运行的神。在客观一面，祂是榜样；在主观一面，当祂进到我們里面，并在我們里面运行的时候，祂就是运行的神。在十字架上，祂是基督；但在我們里面，祂是运行的神。在十字架上，祂这位基督为我们设立一个榜样；但在我們里面，祂这位神乃是那不断运行以作出这榜样的一位。因此，榜样就是救恩，救恩就是运行的神。

我们每天都可以经历运行的神作我们实际的救恩。每当我们与那在我們里面运行的神合作，我们就享受救恩。神的运行成了我们的救恩。不仅如此，这救恩还是这榜样的翻印、复制。榜样在我們里面翻印，就成了我们的救恩。这榜样的翻印乃是借着神在我們里面运行而得以成就的。

将生命的话表明出来

十六节开头说，“将生命的话表明出来。”当神在我們里面运行时，我们就自然而然将生命的话表明出来。事实上，生命的话就是在我們里面运行的神。神乃是借着祂的话在我們里面作工。祂是作为生命的话，而在我們里面运行。我们一再说到的运行的神，现在我们必须看见，神乃是具体化在生命的话里面。这意思是说，生命的话乃是运行之神的具体化。

我们必须天天就近生命的话——圣经，而将这样的领会付诸实行。每当我们来读主的话时，我们也当就近神。然而，这并不是把圣经当作神自己。不过，我们不该把神与祂的话分开，因为神乃是具体化在话里面。神非常奥秘，所以人很难领略祂。但我们何等感谢祂，因为祂已经将自己具体化在祂的话里，也就是在圣经里！话乃是那看不见、奥秘之神的浓缩。我们很多人都能从经历中作见证，每当我们来读圣经，将我们自己敞开时，我们就摸着神，神也就在我們里面作工。每当我们摸着生命的话，我们就经历神在我們里面运行，在我們里面行动，以产生这榜样的翻印。这就是我们实际的救恩。

现在我们能看见，基督、救恩、神、生命的话乃是一。此外，照着我们所描述的方式经历基督、救恩、神、生命的话，就是活基督。

that Christ as the pattern is also the operating God. Objectively, He is the pattern. Subjectively, when He comes into us and operates within us, He is the operating God. On the cross, He was Christ. But within us, He is the operating God. On the cross He, as Christ, established a pattern for us. But within us He, as God, is the operating One to work out this pattern. Therefore, the pattern is the salvation, and the salvation is the operating God.

We may experience the operating God daily as our practical salvation. Whenever we cooperate with God operating in us, we enjoy salvation. God's operation becomes our salvation. Furthermore, this salvation is the reprint, the reproduction, of the pattern. When the pattern is reprinted in us, it becomes our salvation. The reprinting of the pattern is accomplished by God operating in us.

HOLDING FORTH THE WORD OF LIFE

Verse 16 opens with the words, “Holding forth the word of life.” When God operates in us, we spontaneously hold forth the word of life. In fact, the word of life is actually the God who operates in us. God works in us by His word. He operates in us by being the word of life. We have spoken repeatedly of the operating God. Now we must see that God is embodied in the word of life. This means that the word of life is the embodiment of the operating God.

We need to put this understanding into practice by coming daily to the word of life, the Bible. Whenever we come to the Word, we should also come to God. This, however, is not to regard the Bible as God Himself. But we should not separate God from His Word, for God is embodied in the Word. Because God is mysterious, it is difficult for anyone to apprehend Him. How we thank Him that He has embodied Himself in the Word, the Bible! The Word is the condensation of the invisible and mysterious God. Many of us can testify from our experience that whenever we come to the Bible and open ourselves, we touch God, and God works within us. Whenever we touch the word of life, we experience God operating in us, moving in us, to produce a reprint of the pattern. This is our practical salvation.

Now we can see that Christ, salvation, God, and the word of life are one. Furthermore, to experience Christ, salvation, God, and the word of life in the way we have described is to live Christ.

保罗在一章十九节和二章十二节都提到救恩。在一章十九节保罗能说，他的景况终必叫他得救。这指明保罗即使在监狱里，也享受神的救恩。二章十二节的救恩是实际的救恩，天天拯救我们脱离发怨言和起争论。一章十九节和二章十二节的救恩在原则上是一样的。这两种救恩都是天天、时刻、实际的救恩。

按照一章十九节，保罗借着耶稣基督之灵全备的供应，享受了救恩。表面看来，我们在二章并没有看见这个全备的供应，只看见生命的话。然而，那灵全备的供应与生命的话实际上乃是一。保罗借着那灵全备的供应享受每日的救恩，我们也可以借着生命的话享受每日的救恩。此外保罗说，借着那灵全备的供应享受救恩，就是显大基督并活基督。同样的原则，当我们每天借着神在生命之话里的运行而享受救恩时，我们也就活基督。因此，实际享受神的救恩就是活基督，也就是将生命的话表明出来。我们要活基督，首先必须以基督作活的榜样。然后，我们必须顺从在我们里面运行的神，并接受祂生命的话。这样，我们就自然而然的活基督。

救恩、基督、神、生命的话是四而一的。至终，在我们的经历里，榜样就是生命的话。生命的话借着运行的神作出榜样，将救恩应用到我们的日常生活中。这样，我们就享受基督并活基督。

Paul speaks of salvation both in 1:19 and in 2:12. In 1:19 Paul could say that his circumstances would turn out to him for salvation. This indicates that even in his imprisonment Paul enjoyed God's salvation. The salvation in 2:12 is the practical salvation which rescues us daily from murmurings and reasonings. However, salvation in both 1:19 and 2:12 is the same in principle. In both cases salvation is a practical, daily, moment-by-moment salvation.

According to 1:19, Paul enjoyed salvation through the bountiful supply of the Spirit of Jesus Christ. Apparently, we do not find this bountiful supply in chapter two. Instead, we have the word of life. However, the bountiful supply of the Spirit and the word of life actually are one. Paul enjoyed daily salvation through the bountiful supply of the Spirit, and we may enjoy daily salvation by the word of life. Moreover, Paul says that to enjoy salvation through the bountiful supply of the Spirit is to magnify Christ and to live Christ. In the same principle, when we enjoy salvation daily through God operating in the word of life, we also live Christ. Thus, to enjoy God's salvation in a practical way is to live Christ, that is, to hold forth the word of life. In order to live Christ, we must first take Christ as the living pattern. Then we need to obey the operating God within us and receive His word of life. Then spontaneously we shall live Christ.

Salvation, Christ, God, and the word of life are four-in-one. Eventually, in our experience, the pattern is the word of life. The word of life works out the pattern by the operating God to apply salvation to our daily life. In this way we enjoy Christ and live Him.

神的话
是活神的具体表现

* * * *

经文及注解：腓二 13, 16 上

纲要：

- “神—婴孩”与赐生命的灵
- 经过过程的神
- 神的说话
- 灵与话
- 神在我们里面运行
- 将生命的话表明出来

* * * *

读经：腓立比书二章十三节，十六节上，约翰福音一章一至二节，十四节，六章六十三节，希伯来书一章一至二节，提摩太后书三章十五节，使徒行传六章七节，十二章二十四节，十九章二十节。

圣经启示神的作为、行事与活动。按着祂的计划，祂首先创造了宇宙和其中的万物。神所作的还包括成为肉体、钉十字架、复活、升天、成为那灵降下，以及将来基督的再临、国度、新天新地同新耶路撒冷。神绝不是静止不动的；相反的，祂成就了许许多多的事情。若没有神创造的活动，宇宙就无法存在，宇宙乃是出自神的活动而有的。

成为肉体是一件比创造更为感人的事。借着成为肉体，神成为人。作为一个人，基督完成了救赎的工作，为我们

THE WORD OF GOD
BEING THE EMBODIMENT OF THE LIVING GOD

* * * *

Scripture and Footnotes: Phil. 2:13, 16a

Outline:

- THE GOD-CHILD AND THE LIFE-GIVING SPIRIT
- THE PROCESSED GOD
- GOD'S SPEAKING
- THE SPIRIT AND THE WORD
- GOD OPERATING IN US
- HOLDING FORTH THE WORD OF LIFE

* * * *

Scripture Reading: Phil. 2:13, 16a; John 1:1-2, 14; 6:63; Heb. 1:1-2; 2 Tim. 3:15; Acts 6:7; 12:24; 19:20

The Bible reveals God's doings, His deeds and activities. First, according to His plan, He created the universe and all things in it. God's deeds also include incarnation, crucifixion, resurrection, ascension, descending as the Spirit, and, in the future, Christ's second coming, the kingdom, and the new heaven and the new earth with the New Jerusalem. God is by no means inactive. On the contrary, He has accomplished a great many things. If it were not for God's activity in creation, the universe would not have come into existence. The universe came out of God's activity.

Incarnation is an even more impressive matter than creation. Through incarnation God became a man. As a man, Christ accomplished the work of

的罪死在十字架上。在复活里，祂将祂的人性带进神里面。这是何等奇妙！

“神—婴孩”与赐生命的灵

基督徒常说，神的儿子成为肉体。当然，这话没有错。不过，约翰一章十四节不是说神的儿子成为肉体，乃是说“话成了肉体”。约翰一章一节说，“太初有话，话与神同在，话就是神。”按照十四节，这话成了肉体。这指明神自己成了一个。首先，话成了一个，然后在复活里，基督—在肉体里的末后亚当，成了赐生命的灵。约翰一章十四节和林前十五章四十五节都使用“成了”一辞，这两个“成了”非常重要：话“成了”肉体，以及末后的亚当“成了”赐生命的灵。首先，基督成了一个，为要完成救赎。为这缘故，祂死在十字架上，并且埋葬了。然后在复活里，祂成了赐生命的灵。今日我们的神乃是赐生命的灵。

神经过了一个奇妙的过程。祂借着由童女所生，生在马槽里，而成为一个人。因此，以赛亚九章六节宣告说，有一婴孩为我们而生，祂名称为全能的神。童女所生的那婴孩是全能的神；这意思是说，全能的神实际成了一个婴孩。你有否看见，我们的神有一天成了一个婴孩？宇宙中独一无二的神竟成为一个婴孩！我们甚至可以说，这婴孩是“神—婴孩”。当然，圣经里并没有这个辞。然而，圣经却清楚的启示神成了婴孩的事实。我们讲“神—婴孩”并不是异端，这乃是神圣的事实。我们现在所看的，是圣经中两次极其关键的用到“成了”一辞。第一次是话成了肉体，神成了一个婴孩，生在马槽里。

我们已经指出，第二次极其关键的用“成了”一辞，是在林前十五章四十五节。这一节告诉我们，末后的亚当成了赐生命的灵。这位末后的亚当是谁？毫无疑问，末后的亚当就是那人基督耶稣，就是神成为肉体。借着复活，祂成了赐生命的灵。

我们基督徒都必须承认，话（也就是神）成了肉体。这位神真的成了一个婴孩。我们也必须承认，基督钉十字架之后，在复活里成了赐生命的灵。然而，有些基督徒反对这个教训，说这是异端。他们质问说，神圣三一的第二者—

redemption, dying on the cross for our sins. In His resurrection He brought His humanity into God. How marvelous!

THE GOD-CHILD AND THE LIFE-GIVING SPIRIT

Christians often say that the Son of God was incarnated. This, of course, is true. However, John 1:14 does not say that the Son of God became flesh; it says, “The Word became flesh.” John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” This Word, according to verse 14, became flesh. This indicates that God Himself became a man. First, the Word became a man. Then in resurrection Christ, the last Adam in the flesh, became a life-giving Spirit. In John 1:14 and 1 Corinthians 15:45 we have two important uses of the word became: the Word became flesh, and the last Adam became a life-giving Spirit. First, Christ became a man in order to accomplish redemption. For this, He died on the cross and was buried. Then in resurrection He became a life-giving Spirit. Our God today is the life-giving Spirit.

God has passed through a marvelous process. He became a man by being born of a virgin in a manger. For this reason, Isaiah 9:6 declares that unto us a child is born and that this child is called the mighty God. That child born of a virgin was the mighty God. This means that the mighty God actually became a child. Do you realize that one day our God became a child? The unique God, the only God in the universe, became a child! We may even speak of this child as the God-child. Of course, this term is not found in the Bible. However, the fact of God becoming a child is clearly revealed in Scripture. To speak of the God-child is not heresy; it is a divine fact. We are considering two crucial times the word “became” is used. The first is that the Word became flesh, God became a child born in a manger.

As we have indicated, the second crucial time the word “became” is used is in 1 Corinthians 15:45, where we are told that the last Adam became a life-giving Spirit. Who was this last Adam? No doubt the last Adam was the man Christ Jesus, God incarnate. Through resurrection He became a life-giving Spirit.

As Christians we all must recognize that the Word, which was God, became flesh. The very God actually became a child. We also must recognize that Christ, after His crucifixion and in resurrection, became a life-giving Spirit. Some Christians, however, oppose this teaching and say that it is heretical. They ask how Christ, the second

基督，怎么可能是神圣三一的第三者—圣灵？但按照林前十五章四十五节，末后的亚当基督，成了赐生命的灵。这里赐生命的灵难道不是圣灵？否认这点，就是持守异端的看法，认为有两个赐生命的灵。

经过过程的神

我们必须离弃传统的神学，回到神纯净的话语。根据圣经，三一神已经经过了过程，成为赐生命的灵。根据神话语的启示，我们可以说，今天我们的神乃是经过过程的神。祂不再是没有经过过程，或是“生的”神。说神经过过程，意思是祂成了童女所生的婴孩，成为一个人，被钉死，埋葬，游历了阴间，并进到复活里。这的确是一个过程。因此，我们可以说，我们的神乃是经过过程的神。

基督从降生到复活，都一直在经过过程。祂人性生活的全部历程，从成为肉体到复活，乃是一段过程。如今，祂进入复活的状态之后，已成了赐生命的灵。

因着基督是赐生命的灵，所以我们很容易将祂吸入。根据罗马十章，神离我们不远；祂乃是非常的近，甚至就在我们口里，我们只需要将祂吸到我们里面。这实在是个好消息，是个福音。

福音就是独一的神，创造者，有一天成了一个人，并且经过过程，为要成为赐生命的灵，让我们吸入。字句杀死人，但这灵却叫人活，赐人生命。（林后三6。）

我们的神已经作了一切必须的事，来成为赐生命的灵。如今，我们不仅有神和救主，我们还有赐生命的灵。犹太人不知道神已经成了一个，名叫耶稣基督。他们只认识神是创造者，却不认识祂是成为肉体来作救主的一位。今天甚至有许多基督徒，仅仅客观的认识神和基督。他们没有看见，基督就是神自己，祂如今乃是赐生命的灵。我们无法将神、基督、那灵分开；这三者乃是一。我们可以享受三一神作为那灵，因为祂已经进到我们的灵里，使我们与祂成为一灵。林前六章十七节说，“但与主联合的，便是与主成为一灵。”这是何等奇妙！

of the Trinity, could be the Spirit, who is the third of the Trinity. But according to 1 Corinthians 15:45, Christ as the last Adam became a life-giving Spirit. Is not the life-giving Spirit here the Holy Spirit? To deny this is to hold the heretical view that there are two life-giving Spirits.

THE PROCESSED GOD

We must turn away from traditional theology and come back to the pure Word of God. According to the Bible, the Triune God has been processed to become the life-giving Spirit. Based upon the revelation in the Word, we may say that today our God is the processed God. He is no longer unprocessed, or “raw.” To say that God has been processed means that He became a child born of a virgin and that, as a man, He was crucified, buried, visited Hades, and entered into resurrection. This certainly was a process. Therefore, we may speak of our God as the processed God.

From the time of His birth through His resurrection, Christ was being processed. The entire span of His human life, from incarnation through resurrection, was a period of process. Now, having entered into the state of resurrection, He has become the life-giving Spirit.

Because Christ is the life-giving Spirit, it is easy for us to breathe Him in. According to Romans 10, God is not far from us. On the contrary, He is very near, even in our mouth. All we need to do is breathe Him into us. This surely is good news, glad tidings.

The gospel is that the unique God, the Creator, one day became a man and passed through a process in order to become the life-giving Spirit for us to breathe in. The letter kills, but this Spirit gives life (2 Cor. 3:6).

Our God has done everything necessary to become the life-giving Spirit. Now we not only have God and the Savior—we also have the life-giving Spirit. The Jews do not know that God has become a man named Jesus Christ. Instead, they know God as the Creator and fail to recognize Him as the One who has been incarnated to be the Savior. Even many Christians today only know God and Christ in an objective way. They do not realize that, as the very God Himself, Christ today is the life-giving Spirit. We cannot separate God, Christ, and the Spirit. These three are one. We may enjoy the three-one God as the Spirit because He has come into our spirit and has made us one spirit with Him. First Corinthians 6:17 says, “He that is joined unto the Lord is one spirit.” How wonderful!

神所作、所行的一切，乃是总结于赐生命的灵。首先，神创造了万有；其次，借着成为肉体，祂成了一个人；第三，借着死与复活，祂经过过程，成了赐生命的灵。如今神不仅是创造者、救赎主、拯救主；至终，祂还终极完成的成了赐生命的灵。这灵是包罗万有的饮料，给我们享受。赞美主，在祂的话中向我们启示，那位是我们的神、创造者、拯救主、救赎主、主、主人者，也是住在我们灵里之赐生命的灵。

神的说话

圣经除了启示神的作为之外，还启示了神的说话。神是一位说话的神。希伯来一章一至二节说，“神既在古时，借着众申言者，多分多方向列祖说话，就在这末后的日子，在子里向我们说话。”因着神的作为，我们有了赐生命的灵；因着神的说话，我们有了话。不仅如此，这话还是生命的话。

灵与话

我们可以用电为例来说明灵与话。我们要使用电，通常都需要有天线和地线。借着天线和地线，电就可以多方应用，并且流通。灵可比作天线，话可比作地线。今天许多基督徒只专注地线一话，却轻忽了天线一灵。许多人，尤其是神学院和圣经学校的人，研读圣经，却忽略了灵一天线。而走另一个极端的就是灵恩派的人。他们强调天线一灵，却不太注意地线一圣经。在主恢复里，我们应该是平衡的，有天线也有地线，有灵也有话。我们若在灵与话之间取得平衡，就会经历神圣电流的传输与流通。

神这属天的电流已经安装在我们里面，作我们的享受。然而，我们要享受祂，就需要灵与话。赞美神，我们的手中有话，我们的灵里有赐生命的灵！灵与话乃是神给我们的两大恩赐。

重要的是，我们必须看见，话乃是活神的具体表现。不仅如此，话就是灵，就是生命。主耶稣说，“我对你们所说的

The consummation of God's deeds, of all He has done, is the life-giving Spirit. First, God created all things. Second, through incarnation He became a man. Third, through death and resurrection He was processed to become the life-giving Spirit. Now God is not only the Creator, the Redeemer, and the Savior. Ultimately and consummately, He is the life-giving Spirit. This Spirit is an all-inclusive drink for us to enjoy. Praise the Lord for the revelation in the Word that the very One who is our God, Creator, Savior, Redeemer, Lord, and Master is also the life-giving Spirit dwelling in our spirit!

GOD'S SPEAKING

In addition to the doings of God, the Bible reveals God's speaking. God is a speaking God. Hebrews 1:1 and 2 say, "In many portions and in many ways, God, having spoken of old to the fathers in the prophets, has at the last of these days spoken to us in the Son." As a result of God's doings, we have the life-giving Spirit, and as a result of God's speaking, we have the Word. Furthermore, the Word is the word of life.

THE SPIRIT AND THE WORD

We may use electricity as an illustration of the Spirit and the Word. With the application of electricity, there is often the need for an antenna and a ground wire. By means of an antenna and a ground wire electricity may be applied in different ways and the electricity will flow. The Spirit may be compared to the antenna, and the Word, to the ground wire. Many Christians today concentrate on the Word as the ground wire, but they neglect the Spirit as the antenna. Many, especially those in the seminaries and Bible colleges, study the Bible, but neglect the Spirit, the antenna. At the other extreme are the Pentecostals who emphasize the Spirit, the antenna, but do not adequately care for the Bible, the ground wire. We in the Lord's recovery should be balanced and have both the antenna and the ground wire, both the Spirit and the Word. If we are balanced concerning the Spirit and the Word, we shall experience the transmission, the flowing, of the divine electricity.

As the heavenly electricity, God has been installed in us for our enjoyment. However, in order to enjoy Him, we need the Spirit and the Word. Praise Him that in our hands we have the Word and that in our spirit we have the life-giving Spirit! The Spirit and the Word are two great gifts.

It is important for us to realize that the Word is the embodiment of the living God. Furthermore, the Word is spirit and life. The Lord Jesus said, "The words which I have

话，就是灵，就是生命。”（约六 63。）我们绝对不该把神、灵与话分开；这三者乃是一。神就是话，而话就是灵。

如果神不是话，那么对我们来说，祂就仍然是个极大的奥秘。例如，一个人如果不说出他里面所有的，他就非常奥秘。但他若说话，别人就会了解他，他里面所有的，就会显露出来。借着说话，神将祂自己启示出来。神是说话的神，所以祂是透亮的。一个人越说话，祂就越透亮。

我们赞美主！借着祂的工作，祂成了那灵；借着祂的说话，祂成了话。我们每天都必须敞开我们的灵，运用我们的灵来就近话。这样，我们不仅从话中得着亮光，更进入光的范围、领域里。每当我们带着纯洁的心和正确的灵来读圣经，我们就进入光的领域里。这样，我们不仅接受光照，我们更是在光的范围里。仅仅从话中看见亮光是不够的；我们还必须在光的领域里。

神在我们里面运行

当我们借着读经、祷告，合式的接触主话时，我们就经历到神圣的电流。这乃是神为着祂的美意，在我们里面运行，使我们立志并行事。（腓二 13。）我们若花时间在主的话上，却没有经历神在我们里面运行，我们必定在某方面出了问题。也许我们欠缺对天线—灵—的经历，只剩下地线—话。但我们若有灵，也有话，我们就能经历里面神圣的活动。我们里面的东西会有所行动，我们就因此得着刚强、安慰、滋养、供应并复苏。这就是神在我们里面运行。

将生命的话表明出来

因着神在我们里面运行，结果我们就自然而然过一种生活，将生命的话向人表明出来。将生命的话表明出来，就是向人陈明、供献并应用生命的话。神若在我们里面运行，我们也被话充满，那么，不论我们在哪里，不论我们说什么或作什么，我们都是活神的彰显。这就是将生命的话表明出来；这也就是活基督。

spoken unto you are spirit and are life” (John 6:63). We should never separate God, the Spirit, and the Word. These three are one. God is the Word, and the Word is the Spirit.

If God were not the Word, He would remain a great mystery as far as we are concerned. For example, if a person does not speak out what is in him, he will be mysterious. But if he speaks, he will make himself known, and what is in him will be revealed. By His speaking, God has revealed Himself. Because God is a speaking God, He is transparent. The more a person speaks, the more transparent he becomes.

We praise the Lord that through His doings He has become the Spirit and that through His speaking He has become the Word. Day by day we need to come to the Word with an open, exercised spirit. Then we shall not only receive light from the Word; we shall enter into a realm, a sphere, of light. Whenever we come to the Bible with a pure heart and a right spirit, we enter into a sphere of light. Then instead of simply receiving enlightenment, we shall be in a realm of light. Simply to see light from the Word is not adequate. We need to be in the sphere of light.

GOD OPERATING IN US

When we contact the Word in a proper way by reading and praying, we experience the current of the divine electricity. This is God operating in us both the willing and the working for His good pleasure (Phil. 2:13). If we do not experience God operating in us when we spend time in the Word, we must be wrong in some way. Probably something is defective in our experience of the antenna, the Spirit, leaving us with only the Word as the ground wire. But if we have both the Spirit and the Word, we shall experience an inward divine activity. Something in us will move, and we shall be strengthened, comforted, nourished, supplied, and refreshed. This is God operating in us.

HOLDING FORTH THE WORD OF LIFE

As a result of God's operating in us, we spontaneously have a life in which the word of life is held forth to others. To hold forth the word of life is to present it to others, to offer it to them, to apply it to them. If God operates in us and we are filled with the Word, then wherever we are and whatever we say or do, we shall be an expression of the living God. This is to hold forth the word of life. This is also to live Christ.

我信我们大部分的人都有这样的经历：当我们的灵是对的，心是纯洁的，全人向主敞开来读主的话，我们就感觉我们是进入光的领域里。然后，当我们祷读一段主的话时，我们就感觉里面有个东西在运作、运行，安慰、刚强、满足并复苏我们。有的时候，我们会喜乐得想要欢呼。有的时候，我们歌唱赞美主。我们周围的人会希奇我们因着这样接触主的话而有的改变。

我们需要天天、时时、甚至刻刻与主有这种的接触。为这缘故，我们可以随身携带一本袖珍本圣经，好帮助我们在一天当中，抓住机会来祷读主的话。我们越用正确的灵和纯洁的心来祷读，我们就越享受属天的电，也越经历活神在我们里面运行。这样，我们忧伤时，祂会安慰我们；我们干渴时，祂会浇灌我们；我们饥饿时，祂会使我们饱足；我们失望时，祂会鼓励我们。自然而然的，凡我们所说、所作的，都要将生命的话表明、陈明出来。这意思是说，在我们的日常生活里，有一个神圣的彰显。这就是活基督，使祂在我们身上显大。这实在就是正当的基督徒生活。

基督徒生活与赐生命的灵以及生命的话有密切的关系。神已经经过过程并且终极完成，如今祂乃是赐生命的灵。不仅如此，祂说话时，祂也就是话。祂已经赐给我们灵与话这两个美妙的恩赐。现在我们有天线，也有地线，有灵也有话，使我们可以接触并享受属天的电流。享受神圣的电流与传统的基督教和神学迥然有别。这种享受乃是借着话，主观的接触那住在我们里面，作为赐生命之灵的神。我们越经历作为活神具体表现的生命之话，神就越成为我们的享受。这样，我们就将生命的话表明出来。这就是活基督，使祂可以在我们身上显大。

I believe that most of us have experienced that when we are right in our spirit and pure in our heart, and then come to the Word with our whole being open to the Lord, we have the sense that we enter into a sphere of light. Then as we pray-read a portion of the Word, we sense that something inwardly is moving, operating in us to comfort, strengthen, satisfy, and refresh us. Sometimes we may want to shout for joy. At other times we may sing and praise the Lord. Those around us may be surprised at the change which takes place in us as a result of contacting the Word in this way.

We need to have this kind of contact with the Lord day after day, hour after hour, and even moment by moment. For this reason, it is helpful to carry a pocket version of the New Testament in order to take advantage of opportunities to pray-read the Word during the day. The more we pray-read with a right spirit and a pure heart, the more we shall enjoy the heavenly electricity and experience the living God operating in us. Then if we are sorrowful, He will comfort us; if we are dry, He will water us; if we are hungry, He will satisfy us; and if we are disappointed, He will encourage us. Spontaneously, what we say and do will be a holding forth, a presenting, of the word of life. This means that in our daily living there will be a divine expression. This is to live Christ that He might be magnified in us. Truly this is the proper Christian life.

The Christian life is intimately related to the life-giving Spirit and the word of life. As the consummation of His process, God is now the life-giving Spirit. Furthermore, in His speaking He is the Word. He has given us the Spirit and the Word as two wonderful gifts. Now we have both the antenna and the ground wire, both the Spirit and the Word, for us to contact and enjoy the heavenly electricity. The enjoyment of the divine electricity is very different from traditional Christianity and theology. It is to contact God subjectively as the One who dwells in us as the life-giving Spirit through the Word. The more we experience the word of life as the embodiment of the living God, the more God will become our enjoyment. Then we shall hold forth the word of life. This is to live Christ that He may be magnified in us.

生命的话
与活的基督乃是一

* * * *

经文及注解：腓一 21

纲要：

- 三一神
 - 属天的语言
 - 虽有分别，却不分开
 - 三一的名
- 那灵
- 那灵具体化在话里
- 运用我们的灵“划擦”主的话
- 祷读主话的见证
- 灵的重要
 - 沉睡的灵
 - 经历话中的火
- 经历神圣的属性
- 领受主的话作生命树
- 主与祂的话住在我们里面
- 正当的基督徒生活

* * * *

读经：约翰一书一章一至二节，约翰福音十五章五节，七至八节，歌罗西书三章十六节，约翰一书二章十四节下，启示录一章二至九节，十九章十三节。

THE WORD OF LIFE
IDENTICAL TO THE LIVING CHRIST

* * * *

Scripture and Footnotes: Phil. 1:21

Outline:

- THE THREE-ONE GOD
 - A Heavenly Language
 - Distinct but Not Separate
 - A Three-one Name
- THE SPIRIT
- THE SPIRIT EMBODIED IN THE WORD
- EXERCISING OUR SPIRIT TO “STRIKE” THE WORD
- TESTIMONIES OF PRAY-READING THE WORD
- THE IMPORTANCE OF THE SPIRIT
 - The Spirit Being Dormant
 - Experiencing the Fire in the Word
- EXPERIENCING THE DIVINE ATTRIBUTES
- TAKING THE WORD AS THE TREE OF LIFE
- THE LORD AND HIS WORDS ABIDING IN US
- THE PROPER CHRISTIAN LIFE

* * * *

Scripture Reading: 1 John 1:1-2; John 15:5, 7-8; Col. 3:16; 1 John 2:14b; Rev. 1:2-9; 19:13

在前一篇信息里我们指出，生命的话乃是活神的具体表现。现在我们要接着来看，生命的话与活的基督乃是一。话是活神的具体表现，也与活的基督是一。约壹一章一至二节说，“论到那从起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过，我们的手也摸过的；（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。）”这两节经文指明，生命的话就是神的儿子基督。因此，生命的话与活的基督乃是一。

三一神

三一神非常奥秘，是我们领会不来的。说神是三一的，意思是祂是三而一的。英文的“三一”（triune）一辞源自拉丁文，tri- 的意思是三，-une 的意思是一。因此，triune 的意思实际上不是三位一体（three-in-one），乃是三一（three-one）。

属天的语言

语言与文化有密切的关系，它表达文化的种种层面。在人类的文化中，没有一样事物是三一的。然而，那奥秘、看不见的神，却是三一的。三一不是地上的语言，乃是神圣、属天的语言。

约翰一章一节说，“太初有话，话与神同在，话就是神。”在这节经文里，上半句说，话与神同在；下半句却说，话就是神。说“话与神同在”，似乎指明话与神是两位；但又说“话就是神”，指明话与神乃是一位。话与神是一位，还是两位？我们可以说，祂们是二而一的；不过在我们的语言里，没有这种说法，因为我们的文化里没有这个事实。然而，我们需要神圣的语言，来表达神圣的实际。

虽有分别，却不分开

今天，许多基要派的基督徒声称，父、子、灵是三个分开的身位。然而，根据圣经，我们可以说，父、子、灵虽

In the foregoing message we pointed out that the word of life is the embodiment of the living God. Now we shall go on to see that the word of life is identical to the living Christ. The Word is both the embodiment of the living God and identical to the living Christ. First John 1:1 and 2 say, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us).” These verses indicate that the word of life is the Son of God, Christ. Therefore, the word of life is identical to the living Christ.

THE THREE-ONE GOD

The Triune God is mysterious, far beyond our comprehension. To say that God is triune means that He is three-one. The English word triune is derived from the Latin tri-, meaning three, and -une, meaning one. Hence, the word triune does not actually mean three-in-one; it means three-one.

A Heavenly Language

Language is intimately related to culture and expresses various aspects of culture. However, in man's culture there is nothing which is three-one. But God, the mysterious, invisible One, is triune; He is three-one. The expression three-one is not that of an earthly language, but of a divine, heavenly language.

John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” In this verse one clause says that the Word was with God, whereas another clause declares that the Word was God. To say that the Word was with God would seem to indicate that the Word and God are two. But to go on to say that the Word was God indicates that the Word and God are one. Are the Word and God one or two? We may say that they are two-one, even though there is not such an expression in our language because there is not such a fact in our culture. However, we need a divine language to express the divine reality.

Distinct but Not Separate

Today many fundamental Christians claim that the Father, the Son, and the Spirit are three separate Persons. However, according to the Bible, we may say that the Father,

有分别，却绝对不是分开的。主耶稣说，“我在父里面，父在我里面。”（约十四 10。）这样，父与子怎么会是分开的？祂也说，“人看见了我，就是看见了父。”（9。）因此，子怎么可能是个与父分开的人位？不仅如此，约翰福音的原文所用的介系词帕拉，para，也是很有意义的，它的意思是“从…同…”。主耶稣—子—不仅从神而来，也同神而来。祂一面从神而来，另一面仍旧与神同在。（约六 46，八 16，29，十六 32。）同样，那灵不仅是从父那里差来的，也是从父并同父而来的。（十五 26。）这指明当那灵从父那里来的时候，祂乃是与父同来。因此，父、子、灵虽有分别，却不分开。神格的三者是不能分开的。祂们虽是三，却又真正是一。事实上，祂们乃是三一。

三一的名

根据圣经，我们的神乃是独一的神，祂名称为父、子、圣灵。马太二十八章十九节指出，神格的三者只有一个名。这节经文说到将信徒浸入父、子、圣灵的名（单数）里。这里给我们看见三一的名。虽然我们的语言不够表达，但这却是个神圣的事实。

今天有许多基督徒也许在下意识里持守三神论，相信有三位神。传统的三一神教训偏向三神论。但我们不相信三神论；我们相信照着圣经关于三一神的启示。

主话中有许多论到神格的部分都颇为难解。例如，希伯来一章二节说，神在子里向我们说话。但根据八节，子被称为神。再者，说到神时，九节用了“你的神”一辞。按照文法，这里的意思必定是神的神。我们怎么能领会这事？这实在是太奥秘了。这类的经节指出，我们必须蒙拯救，脱离用天然、传统、宗教的方式来明白圣经。

那灵

要紧的是，我们必须领悟，三一神经过了一个过程的种种步骤，如今已成了那灵。约翰七章三十九节说，“那时还没有那灵，因为耶稣尚未得着荣耀。”虽然神的灵始终就存在，然而这节经文说，那时还没有那灵。这里的“那灵”

Son, and Spirit are distinct, but They definitely are not separate. The Lord Jesus said, “I am in the Father, and the Father is in Me” (John 14:10). How, then, can the Father and the Son be separate? He also said, “He who has seen Me has seen the Father” (John 14:9). How, then, can the Son be a separate Person from the Father? Furthermore, the use of the Greek preposition which means “from with” in the Gospel of John (para) is very significant. The Lord Jesus, the Son, is not only from God, but also with God. While He is from God, He is still with Him (John 6:46; 8:16, 29; 16:32). Likewise, the Spirit was sent not only from the Father but from with the Father (John 15:26). This indicates that when the Spirit comes from the Father, He comes with the Father. Therefore, although the Father, Son, and Spirit are distinct, They cannot be separate. The Three of the Godhead are inseparable. Although They are three, They are truly one. In fact, They are three-one.

A Three-one Name

According to the Bible we have the unique God, who is called the Father, Son, and Holy Spirit. Matthew 28:19 indicates that the Three of the Godhead have just one name. This verse speaks of baptizing believers into the name of the Father, Son, and Spirit. Here we have a three-one name. This is a divine fact, although our language is not adequate to express it.

Many Christians today, perhaps unconsciously, hold to tritheism, the belief in three Gods. The traditional teaching of the Trinity has a tendency toward tritheism. But we do not believe in tritheism; we believe in the revelation of the Triune God according to the Bible.

Concerning the Godhead, many portions of the Word are rather puzzling. For example, Hebrews 1:2 says that God has spoken to us in the Son. But according to verse 8, the Son is addressed as God. Furthermore, speaking of God, verse 9 then uses the expression “Your God.” According to grammar, this must mean the God of God. How are we to understand this? It certainly is mysterious. Verses such as these indicate that we need to be delivered from the natural, traditional, and religious way of understanding the Bible.

THE SPIRIT

It is crucial for us to realize that, having passed through the various steps of a process, the Triune God today has become the Spirit. John 7:39 says, “The Spirit was not yet, because Jesus was not yet glorified.” Although the Spirit of God has always been in existence, this verse nevertheless says that the Spirit was not yet. The expression “the

是指三一神—父、子、圣灵—经过过程，成了包罗万有赐生命的灵。这个灵是包罗万有的，因为祂不仅包含神性，也包含人性、人性生活、钉死、复活和升天。祂包含三一神一切所是、所有、所成就并所达到的。因此，那灵乃是三一神一切所是、所有、所成就、所达到的总和。

那灵具体化在话里

要给话下定义，甚至比给那灵下定义还要困难。在新约里，神的儿子被称为话。启示录十九章十三节说到神的儿子：“祂的名称为神的话。”在已过我们曾指出，基督是神的话，意思是祂是神的说明、解释和彰显。不过，这样的领会还不完全。我们必须进一步看见，新约指明话就是那灵。主耶稣说，“我对你们所说的话，就是灵，就是生命。”（约六 63。）此外，以弗所六章十七节甚至说那灵就是话。因此，父、子、圣灵，那灵，话，非常奥秘的成为一。

在前一篇信息里我们已经指出，那灵是三一神经过过程的终极完成。我们也指明，话乃是神说话的终极完成。但是，为什么话就是那灵，而那灵就是话？我承认，这件事很难领会，也很难解释清楚。

为了帮助我们明白，我们可以用点燃火柴为例来说明。火柴是磷作的；因此，火柴是磷的具体化身。实际上，火柴与磷就是一个。这意思是说，火柴就是磷，磷就是火柴。我们将这例子应用到圣经与那灵的关系上，可以将圣经比作火柴，将那灵比作磷。不仅如此，因着火柴是磷作的，是磷的具体化身，火柴就使磷对我们非常便利。如今三一神就是那灵，而那灵具体化在话里面。虽然我们很难掌握那灵，但我们却可以容易的携带圣经。正如我们有了火柴，就有了磷；照样，我们有了圣经，就有了那灵。

运用我们的灵“划擦”主的话

Spirit” here denotes the Triune God—the Father, the Son, and the Holy Spirit—processed to become the all-inclusive life-giving Spirit. This Spirit is all-inclusive because it includes not only divinity, but also humanity, human living, crucifixion, resurrection, and ascension. It includes all the three-one God is, has, and has accomplished and attained. Therefore, the Spirit is the totality of all the three-one God is, has, and has accomplished and attained.

THE SPIRIT EMBODIED IN THE WORD

It is even more difficult to define the Word than it is to define the Spirit. In the New Testament, the Son of God is called the Word. Revelation 19:13 says of Him, “His name is called The Word of God.” In the past we have pointed out that for Christ to be the Word of God means that He is the definition, explanation, and expression of God. However, this understanding is not adequate. We must go on to see that the New Testament indicates that the Word is the Spirit. The Lord Jesus said, “The words which I have spoken unto you are spirit and are life” (John 6:63). Furthermore, Ephesians 6:17 even identifies the Word as the Spirit. Hence, the Father, the Son, the Holy Spirit, the Spirit, and the Word are one in a very mysterious way.

In the previous message we pointed out that the Spirit is the consummation of the process through which the Triune God has passed. We also indicated that the Word is the consummation of God’s speaking. But why is the Word the Spirit and the Spirit, the Word? I admit that this matter is very difficult to understand and explain.

As a help to our understanding, we may use the striking of matches as an illustration. Matches are made of phosphorus. Hence, a match is the embodiment of phosphorus. As such, in a very practical way it is identical to phosphorus. This means that the match is phosphorus and phosphorus is the match. Applying this illustration to the Bible and the Spirit, we may compare the Bible to the match and the Spirit to phosphorus. Furthermore, because a match is made of phosphorus and is the embodiment of phosphorus, it makes phosphorus available to us. The Triune God today is the Spirit, and the Spirit is embodied in the Word. Although it is rather difficult for us to handle the Spirit, we can easily carry a Bible. Just as we have phosphorus by having a match, so we have the Spirit by having the Bible.

EXERCISING OUR SPIRIT TO “STRIKE” THE WORD

虽然话是那灵的具体化，许多基督徒却没有借着那灵来接触话。用火柴为比方，当这些信徒接触话时，虽然他们非常宝爱圣经，但“火柴”却没有点燃。我们若要点燃火柴，光爱火柴是不够的，我们必须用适当的方法来划擦火柴。同样的原则，我们若要接触具体化在话里的那灵，就必须运用我们的灵来“划擦”话的“火柴”。

倘若有人想要借着分析火柴，或运用情感表示他爱火柴，来点燃火柴，这样作实在无济于事，甚至是愚昧的。点燃火柴不需要我们分析火柴或爱火柴。我们只要用适当的方法划擦火柴，火柴就会马上燃烧起来。照样，我们若想借着话来接触那灵，就不该仅仅分析话里的“火柴”，或仅仅表示我们爱它而已。我再说，我们必须在适当的地方“划擦”主的话，那个地方就是我们的灵。然而，神学院和圣经学校却教导信徒去分析“火柴”、爱“火柴”，而不强调“划擦”火柴的方法。

我们若要“划擦”话里的“火柴”，就必须学习运用我们的灵。不要用你的心思或情感来划擦主的话。在我们的经历中，我们唯有在灵里划擦主的话，主的话才会点燃起来。所以，当我们来读神的话时，必须运用我们的灵来祷告。这就是祷读主的话。

祷读主话的见证

历代以来，许多信徒实行用神的话祷告；虽然他们没有用“祷读”这个辞，但在他们的经历中，却有这样的事实。其中一位实行祷告圣经的话的人，是怀特腓乔治（George Whitefield），他和卫斯理约翰（John Wesley）是同一时代的人。怀特腓的实行是一面屈着膝，一面用希腊原文的新约圣经来祷告；这是他有能力、属灵的秘诀。怀特腓乃是祷读生命的话。祷告主的话，就是用我们的灵来“划擦”主的话。

我研读圣经已有五十多年。我年轻的时候，就爱慕神的话，立下雄心要彻底认识圣经。然而，我只知道用眼睛和心思来读圣经。后来有人鼓励我，不只要读主的话，还要

However, even though the Word is the embodiment of the Spirit, many Christians do not contact the Word through the Spirit. To use the illustration of the match, when these believers strike the Word, the “match” does not light, even though they may love the Bible very much. If we want to light a match, it is not adequate merely to love the match. We need to strike the match in a proper way. In the same principle, if we would contact the Spirit embodied in the Word, we need to “strike” the “match” of the Word by exercising our spirit.

Suppose someone tried to light a match by analyzing it or by exercising his emotion to express his love for it. This indeed would be useless, even foolish. To light a match does not require that we analyze it or love it. We simply need to strike it in a proper way, and it will suddenly burst into flame. In like manner, if we want to contact the Spirit through the Word, we should not merely analyze the “match” of the Word or express our affection for it. Once again I say we need to “strike” the Word in the proper place, and that place is our spirit. Seminaries and Bible schools, however, instruct believers to analyze the “match” or to love it. They do not emphasize the way to “strike” it.

If we would “strike” the “match” of the Word, we must learn to exercise our spirit. Do not use your mind or emotion to strike the Word. The Word will only light up in our experience if we strike it in our spirit. This is the reason we need to exercise our spirit to pray when we come to the Word of God. This is to pray-read the Word.

TESTIMONIES OF PRAY-READING THE WORD

Many believers throughout the centuries had the practice of praying with the Word of God. Although they did not use the term pray-reading, they nonetheless had the fact in their experience. One of those who practiced praying the words of the Bible was George Whitefield, a contemporary of John Wesley. George Whitefield’s practice was to pray the New Testament in Greek while on his knees. This was the secret of his power and spirituality. George Whitefield pray-read the word of life. To pray the Word is to use our spirit to “strike” the Word.

I have been reading and studying the Bible for more than fifty years. When I was a young man, I loved the Word of God and was ambitious to know it thoroughly. However, I only knew to read the Bible with my eyes and my mind. Then someone encouraged me

默想主的话。我就开始花工夫沉思、考量并细想主的话。这多少有点帮助。我读到慕勒乔治（George Müller）的自传，也颇得帮助。照慕勒所言，我们不只该读圣经、默想圣经，也应该就着圣经来祷告。在慕勒的自传里，他并没有说我们应该祷告主的话；但他的确说，我们读过一段圣经之后，就该有祷告。例如，我们读到一节论到爱的经节之后，应该就着爱来祷告。同样，我们读到论悔改的经节之后，就该就着悔改来祷告。读过一节经节就立刻祷告，这与祷读非常类似。慕勒乔治的自传使我非常得帮助，我就开始照着他的作法读经、祷告。事实上，我时常用圣经纯净的话来祷告，将某一节的经文当作我向主的祷告。实际上，我就是在祷读。

灵的重要

虽然我实行一面读主的话一面祷告，但我还是不知道如何运用灵。在这事上，我从倪柝声弟兄得着帮助。倪弟兄强调运用灵的必要。他说，我们和人说话，特别是释放信息时，必须运用灵，好把我们的灵推出去。他指出，我们对人说话的时候，用的是我们这人的哪一部分，我们的话就会摸着别人的哪一部分。例如，我们若用心思说话，就会摸着别人的心思；我们若从情感说话，就会摸着别人的情感。倪弟兄告诉我们，我们若要摸着别人的灵，就必须运用我们的灵。

沉睡的灵

因着人堕落了，人的灵就沉睡了，但魂里的心思和情感却极其活跃。男人的心思活跃，而女人的情感活跃。堕落之人里面最闲懒、最沉寂的部分就是灵。甚至我们得救重生之后，我们的灵可能还是松懒、沉睡的。有些姊妹祷告的时候，可能是用情感，而不是用灵。当她们为着难处向主祷告时，可能会哭泣。如果她们不运用情感，而运用灵，她们为难处的祷告就会完全不同。她们不会哭泣，反而会说，“主，为着所有的为难，我感谢赞美你。为着我的景况，主，我感谢你。”

not only to read the Word, but also to meditate on it. I began to spend time to ponder the Word, to consider it, to dwell on it. This was somewhat helpful. I was also helped by reading George Müller's autobiography. According to Mueller, we should not only read the Bible and meditate on it, but also pray over it. In his autobiography Mueller does not say that we should pray the Word; however, he does say that after reading a certain portion we should pray. For example, if we read a verse concerning love, we should then pray regarding love. Likewise, we should pray concerning repentance when reading about repentance in the Word. This practice of praying immediately after reading a verse is similar to pray-reading. George Mueller's autobiography was very helpful, and I began to read the Bible and pray according to his practice. Often I actually prayed with the pure word of the Bible, making a certain verse my prayer to the Lord. In effect, I was pray-reading.

THE IMPORTANCE OF THE SPIRIT

Although I had adopted the practice of praying while reading the Word, I did not yet know how to exercise the spirit. From brother Watchman Nee I received help in this matter. Brother Nee emphasized the necessity of exercising the spirit. He said that when we speak to others, especially in giving a message, we need to send forth our spirit by exercising it. He pointed out that if we use a certain part of our being while speaking to others, we shall touch the same part in them. For example, if we use our mind, we shall touch the mind of others. If we speak from our emotion, we shall touch others in their emotion. If we would touch others' spirit, Brother Nee told us, we must use our spirit.

The Spirit Being Dormant

Because man is fallen, his spirit is dormant, whereas the mind and the emotion of the soul are extremely active. With men the mind is active; with women, it is the emotion which is active. The most idle and dormant part of the being of fallen man is the spirit. Even after we have been saved and regenerated, our spirit may remain idle and dormant. When certain sisters pray, they may pray by the emotion instead of by the spirit. As they pray to the Lord about their problems, they may weep. If they exercise their spirit instead of the emotion, they will pray in a very different manner about their problems. Instead of crying, they may say, "Lord, I thank You and praise You for all my troubles. I thank You, Lord, for my circumstances."

我们的心思、情感、意志也许都很刚强，但我们的灵却可能是软弱、松懈、沉睡的。我们的心思、情感或意志对事情也许立刻有反应。然而，我们灵的反应可能非常迟钝。甚至当我们来读圣经的时候，我们的灵可能还是沉睡的，而我们这人其他的部分，特别是心思，却非常活跃。我们读圣经的时候，可能太少运用灵了。

经历话中的火

我们读主话语的时候，若没有运用我们的灵，就不能在我们的灵里“划擦火柴”。结果，“磷”一具体化在话中的那灵一就不会燃烧起来。我们若要经历具体化在火柴里的磷，就是具体化在话中的那灵，我们就必须运用灵来祷读主的话。这样，我们就是在正确的地方划擦火柴，因而经历话中的火。我们都能作见证，借着用正确的方式，就是运用我们的灵来领受主的话，我们就经历灵里的焚烧。

经历神圣的属性

在圣经里，光与生命是一，生命与爱是一，爱与圣别有关，而圣别与公义有关。这些加起来就是能力。这些神圣的属性—光、生命、爱、圣别、公义、能力，实际上就是三一神自己，借着话，作为那灵临到我们。当我们借着话接触三一神作为那灵时，我们就经历祂作我们的光、生命、爱、圣别、公义和能力。这就是我们所经历的基督。我们这样主观的经历基督，自然而然的就活基督。

生命的话不仅与基督是一，也与这些神圣的属性是一。我们能从经历中作见证，每当我们用灵划擦主的话，我们就得着了光。生命的话在我们的经历中，成了我们的光。不仅如此，话也成了生命，这生命包含爱、圣别、公义、能力、力量和权能。这就是生命的话与活的基督是一，也与三一神各种的属性是一。

领受主的话作生命树

我们不该将圣经仅仅视为一本神学的书，启示神是谁，神有什么所是，以及神要我们作什么以接触祂。圣经不仅是客

Although we may be very strong in our mind, emotion, or will, our spirit may be weak, idle, and dormant. Our mind, emotion, or will may react immediately to things. Our spirit, however, may be very slow to respond. Our spirit may even be dormant when we come to the Bible, whereas other parts of our being, especially the mind, may be extremely active. In reading the Bible, we may have very little exercise of the spirit.

Experiencing the Fire in the Word

If we fail to exercise our spirit in reading the Word, we fail to “strike” the “match” in our spirit. As a result, the “phosphorus,” the Spirit embodied in the Word, does not ignite. If we want to experience the phosphorus embodied in the match, the Spirit embodied in the Word, we need to exercise our spirit to pray-read the Word. Then we shall strike the match in the right place and experience the fire in the Word. We can testify that by taking the Word in the proper way, exercising our spirit, we experience the burning in our spirit.

EXPERIENCING THE DIVINE ATTRIBUTES

In the Bible light is one with life, life is one with love, love is related to holiness, and holiness, to righteousness. When all these are put together, we have power. These divine attributes—light, life, love, holiness, righteousness, and power—are actually the Triune God Himself coming to us as the Spirit through the Word. When we contact the Triune God as the Spirit through the Word, we experience Him as our light, life, love, holiness, righteousness, and power. This is Christ in our experience. Experiencing Christ in such a subjective way, we spontaneously live Him.

The word of life is not only identical to Christ; it is identical also to these divine attributes. From experience we can testify that whenever we strike the Word with our spirit, we have light. The word of life becomes light to us in our experience. Furthermore, the Word becomes life, including love, holiness, righteousness, power, strength, and might. This is the word of life being identical to the living Christ and also to the various attributes of the Triune God.

TAKING THE WORD AS THE TREE OF LIFE

We should not regard the Bible simply as a book of theology revealing who God is, what God is, and what God wants us to do in order to contact Him. The Bible is

观的启示神和神的要求，圣经也该是给我们吃的生命树。圣经对我们而言，可能是一本知识的书，也可能是一本生命的书；可能是知识树，也可能是生命树。知识树带来死亡，生命树却带来神圣的生命供应。我可以作见证，已往我接触圣经，只把圣经当作知识树，得着了许许多多的知识。结果，我因着白纸黑字的圣经而发死，甚至被杀死。这符合了保罗所说的：“字句杀死人。”（林后三 6。）字句的圣经是会杀死人的，这是将圣经当作知识树来领受的结果。但我们若运用我们的灵，从主的话得着喂养，圣经在我们的经历中，就成为一本生命的书，成为生命树。这样，我们就要借着每一节圣经，得着生命的供应。许多基督徒已经被圣经死的字句杀死了。他们所需要的，不是更多的道理，乃是那灵的生命。他们来到圣经跟前，必须将圣经当作生命树。

主与祂的话住在我们里面

我能作见证，我所以活而有动力，因为我从作为生命树的话中领受了生命的供应。话就是我所爱之主的具体化。因着我爱祂，我借着话接触祂，这话与主自己就是一。约翰十五章有两节经文指明这点。在四节主耶稣说，“你们要住在我里面，我也住在你们里面。”但是在七节祂说，“你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。”请注意，四节是说主住在我们里面，而七节是说祂的话住在我们里面。这指明主的话住在我们里面，就等于主自己住在我们里面。如果没有主的话住在我们里面，我们就很难经历主住在我们里面。主是抽象的，但祂的话却是具体的。

我们接触主的话不仅要用我们的心思，也必须用我们重生的灵。当我们运用我们的灵接触主的话时，主的话在我们的经历中，就与主自己成为一。这样，主的话就是活的、使人有动力的，并且满了光、生命、爱、圣别、公义和能力等神圣的属性。我们这样领受主的话，就能活基督。

正当的基督徒生活

我绝对相信，保罗的生活就是活基督的生活。他能够说，“在我，活着就是基督。”（腓一 21。）他还嘱咐我们，

not just an objective revelation of God and His requirements. The Bible should also be the tree of life for us to eat. To us the Bible may be either a book of knowledge or a book of life, either the tree of knowledge or the tree of life. The tree of knowledge brings death, but the tree of life brings the divine life supply. I can testify that in the past I acquired a great deal of knowledge by approaching the Bible as the tree of knowledge. The result was that I was deadened, even killed, by the Bible in black and white letters. This is according to Paul's word, "The letter kills" (2 Cor. 3:6). The Scripture in letters can kill. This comes from taking the Bible as the tree of knowledge. But if we exercise our spirit to feed on the Word, the Bible will become in our experience a book of life, even the tree of life. We shall then be supplied with life through every verse. Many Christians have been killed by the Bible in dead letters. What they need is not more doctrine, but the life of the Spirit. They need to come to the Bible as the tree of life.

THE LORD AND HIS WORDS ABIDING IN US

I can testify that I am living and energized because I receive the life supply from the Word as the tree of life. The Word is the embodiment of the very Lord whom I love. Because I love Him, I contact Him through the Word, which is identical to the Lord Himself. Two verses in John 15 indicate this. In verse 4 the Lord Jesus says, "Abide in Me and I in you." But in verse 7 He says, "If you abide in Me and My words abide in you, ask whatever you will, and it shall come to pass to you." Notice that in verse 4 it is the Lord who abides in us, whereas in verse 7 His words abide in us. This indicates that the Lord's words abiding in us are equal to the Lord Himself abiding in us. If we do not have His words abiding in us, it will be difficult for us to experience Him abiding in us. The Lord is abstract, but His word is concrete.

We need to contact the Word not only with our mind, but also with our regenerated spirit. When we exercise our spirit to contact the Word, the Word becomes identical to the Lord Himself in our experience. Then the Word is living, energizing, and filled with the divine attributes of light, life, love, holiness, righteousness, and power. By taking the Word in this way, we live Christ.

THE PROPER CHRISTIAN LIFE

I have no doubt that Paul's life was a life of living Christ. He could say, "To me to live is Christ" (Phil. 1:21). He also charged us to let the word of Christ dwell in us

要让基督的话丰丰富富的住在我们里面。（西三 16。）我们已经指出，歌罗西三章十六节的“住”字，意思是定居、安家在我们里面。让基督的话安家在我们里面，就是让基督的话浸透我们全人。至终，当我们经历话、基督和三一神调和为一时，我们就活基督。我们就过一个满了光、生命、爱、圣别、公义和能力等神圣美德的生活。这就是正当的基督徒生活。

richly (Col. 3:16). As we have pointed out, the word dwell in Colossians 3:16 means to inhabit, to house itself, in us. To let the word of Christ house itself in us is to let the Word saturate our whole being. Eventually, when in our experience the Word, Christ, and the Triune God are mingled together as one, we live Christ. We have a life full of the divine virtues of light, life, love, holiness, righteousness, and power. This is the proper Christian life.

神的儿女好象发光之体照耀，
将生命的话表明出来

* * * *

经文及注解：腓二 14 ~ 16

纲要：

- 祷读主的话
- 歌唱主的话
- 话中取用不尽的丰富
- 被话充满而彰显基督
- 神的儿女
- 照耀的功能

* * * *

读经：腓立比书二章十四至十六节。

祷读主的话

在腓立比二章十四至十六节里，有许多重要的字辞和语句：发怨言、起争论、无可指摘、纯洁无杂、弯曲悖谬的世代、神的儿女、无瑕疵、好象发光之体显在世界里、将生命的话表明出来。我们必须一再祷读这些话。例如，我们若就着二章十四节的发怨言和起争论来祷告，就会吸入神的气息。不仅如此，我们会恨恶自己发怨言、起争论，并渴慕从其中蒙拯救。我们祷读主的话，就会对话有反应。这样，在我们的经历中，主的话就不是一本死字句的书，乃是神的气息，甚至是神的呼吸。

CHILDREN OF GOD SHINING AS LUMINARIES
BY HOLDING FORTH THE WORD OF LIFE

* * * *

Scripture and Footnotes: Phil. 2:14-16

Outline:

- PRAY-READING THE WORD
- SINGING THE WORD
- THE INEXHAUSTIBLE RICHES IN THE WORD
- FILLED WITH THE WORD TO MANIFEST CHRIST
- CHILDREN OF GOD
- THE FUNCTION OF SHINING

* * * *

Scripture Reading: Phil. 2:14-16

PRAY-READING THE WORD

In 2:14 through 16 there are many important words and phrases: murmurings, reasonings, blameless and guileless, children of God, without blemish, crooked and perverted generation, shine as lights, holding forth the word of life. We need to pray-read these words again and again. For example, if we pray with the words murmurings and reasonings in 2:14, we shall breathe in the breath of God. Furthermore, we shall come to hate our murmurings and reasonings and aspire to be saved from them. By pray-reading the Word, we respond to it. Then in our experience the Word is not a book in dead letters; instead, it is God's breath, even His breathing.

我们祷读主的话，可能有时候一次就祷告整节圣经。不过，通常逐辞逐句祷读比较好。没有人可以一次吃下一整只鸡，我们一次只能吃一点。同样的原则，我们祷读主话的时候，应该一次祷读一点，甚至也许逐辞祷读。我们若用二章十四节的辞，如发怨言、起争论来祷告，我们就会得着神圣的注射，属天的预防接种，这会拯救我们脱离发怨言和起争论。

在我们的肉身上，有时候我们的皮肤有毛病，也许是病菌感染。有些情形，不论是清洗或擦皮肤外用药都治不好。然而，医生可能开内服药，却能药到病除。圣经是神圣的药剂，是对付一切消极事物最有效的解毒剂。应用主的话作为解毒剂的方法，不仅是思想、探讨或分析。我们更要借着运用我们的灵来祷读主的话，领受主的话作为解毒剂。

耶利米十五章十六节说，“我得着你的言语，就当食物吃了。”我们也要象申言者耶利米一样吃神的话。然而，有些基督徒反对这个观念；他们坚称，圣经只适合阅读及研究。但是，圣经不只是给人阅读、研究的，更是给人吃的。主耶稣说，“人活着不是单靠食物，乃是靠神口里所出的一切话。”（太四4。）这指明圣经的每一个字，甚至象发怨言、起争论这一类的话，都能供应我们生命。因此，我们可以逐字逐辞的，祷读象腓立比二章十四节这样的经节。如此，我们就能靠神口里所出的一切话而活着。

歌唱主的话

我们或许没有看见，甚至在读经的方式上，我们多么受到传统基督教的影响。歌罗西三章十六节说，“当用各样的智慧，让基督的话丰丰富富的住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”这里保罗并没有说到阅读、分析、或默想主的话；他乃是鼓励我们要歌唱主的话。我们不仅该借着阅读，更该借着歌唱、颂咏和赞美，领受基督的话。不论我们唱得好不好，主都喜欢听我们歌唱祂的话。当我们从我们的灵里，从我们的心里歌唱时，祂就喜乐。如果我们不知道用什么曲调

Sometimes when we pray-read the Word, we may pray a whole verse at one time. However, often it is better to pray-read word by word or phrase by phrase. No one can eat a whole chicken at once. Instead, we eat a little at a time. In the same principle, we should pray-read the Word a little at a time, perhaps even word by word. If we pray with the words murmurings and reasonings in 2:14, we shall receive a divine injection, a heavenly inoculation, which will save us from our murmurings and our reasonings.

In our physical body, we sometimes develop a problem with our skin, perhaps an infection or a fungus. In some cases, neither cleansing nor application of medications to the skin will bring about healing. However, a physician may prescribe medication to be taken internally which will clear up the whole problem. The Bible is a divine medication, the most effective antidote to all negative things. The way to apply the Word as an antidote is not merely to think about it, consider it, or analyze it. We receive the antidote of the Word by exercising our spirit to pray-read it.

Jeremiah 15:16 says, “Thy words were found, and I did eat them.” Like the prophet Jeremiah, we also would eat the Word of God. Some Christians, however, oppose this concept, claiming that the Bible is good only for reading and studying. But the Bible is not only for reading and studying, but also for eating. The Lord Jesus said, “Man shall not live on bread alone, but on every word that proceeds out through the mouth of God” (Matt. 4:4). This indicates that every word of the Bible, even words such as murmurings and reasonings, can supply us with life. Hence, we may pray-read a verse like 2:14 word by word. In this way, we shall live by every word that proceeds out through the mouth of God.

SINGING THE WORD

We may not realize how much we are influenced by traditional Christianity even in the way we read the Bible. Colossians 3:16 says, “Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to God.” Here Paul does not speak of reading, analyzing, or meditating on the Word. Instead, he encourages us to sing the Word. We should receive the word of Christ not only by reading, but also by singing, psalming, and praising. Whether or not we sing well, the Lord is pleased to hear us singing the Word. He is happy when we sing from our spirit and from our heart. If we do not know a melody to use in singing a particular verse, we may

来唱某一节圣经，我们可以自己谱一个曲调。重要的是，我们要学习歌唱神的话。我信有一天在聚会中，我们会用大部分的时间歌唱象以弗所书这样的一卷书。

我们已经指出，主耶稣说，人活着不是单靠食物，乃是靠神口里所出的一切话。不过，话不仅是我们的食物和生命的供应，话也是属灵的抗生素。我们不只应该借着话得着喂养，也该接受话的注射，好对付各种不同的困扰、难处、软弱和“疾病”。我们必须接受话的注射，来预防发怨言和起争论这些属灵的疾病。一天过一天，我们必须祷读主的话并歌唱主的话，好接受更多的预防注射。我们若祷读腓立比二章十四节，就会得着预防注射，能以抵抗发怨言和起争论。

我们必须将圣经当作一本生命的书。整本圣经都是生命的话。圣经既是生命的话，就是我们的食物。如果我们只研究食物而不吃它，岂不是很愚昧么？如果我们研究食物，而不肯吃下去，最终我们会饿死。照样，如果我们不吃主的话，也会导致属灵的死亡。我们要借着祷读和歌唱来吃主的话，这是非常要紧的。

我们祷读二章十四至十六节时，不应该只是笼统的祷读，乃该专注于重要的字辞和语句。我们必须祷读：发怨言、起争论、无可指摘、纯洁无杂、弯曲、悖谬、世代、神的儿女、无瑕疵、发光之体、显在世界里、生命、话、表明出来等这些字辞。也许我们强烈的厌恶发怨言、起争论、和弯曲悖谬的世代。但是，如果我们祷读并歌唱这几节里的“发怨言”、“起争论”、“弯曲悖谬的世代”等辞，我们就会从这些话中得着生命的供应。我们应当恨恶发怨言，但我们却该宝贵祷读“发怨言”这个辞。此外，我们不只该吃这些话，也要消化、吸收这些话，使这些话成为我们构成的一部分。

话中取用不尽的丰富

听了释放信息多年的弟兄姊妹们，有时候会觉得稀奇，为什么我总是有新鲜的话语供应圣徒们。我越祷读二章十四至十六节，就越觉得可以就着这些经节释放一篇又一篇的信息。

make up one of our own. The important thing is that we learn to sing the Word of God. I believe that one day in a meeting we may spend most of the time singing a book like Ephesians.

We have pointed out that the Lord Jesus said that man does not live by bread alone, but by every word that proceeds out of the mouth of God. The Word, however, is not only food to us and our life supply; it is also a spiritual antibiotic. We should not only be fed by the Word, but should also be inoculated with it against many different kinds of troubles, problems, weaknesses, and “diseases.” Murmurings and reasonings are spiritual diseases against which we need to be inoculated by the Word. Day by day we need to pray-read the Word and sing the Word in order to receive further inoculations. If we pray-read 2:14, we shall be inoculated against murmurings and reasonings.

We need to take the Bible as a book of life. The whole Bible is the word of life. As the word of life, the Bible is food to us. Would it not be foolish only to study food and not eat it? If we would study our food and refuse to eat it, we would eventually die. Likewise, if we do not eat the Word, we shall die spiritually. It is crucial that we eat the Word by pray-reading it and by singing it.

In pray-reading 2:14 through 16, we should not simply pray-read these verses as a whole, but should concentrate on the important words and phrases. We need to pray-read the words murmurings, reasonings, blameless, guileless, without blemish, children of God, crooked, perverted, generation, shine, lights, world, holding forth, word, and life. We may strongly dislike murmurings, reasonings, and the crooked and perverted generation. Nevertheless, the words “murmurings,” “reasonings,” and “crooked and perverted generation” in these verses can supply us with life if we pray-read and sing them. We should hate murmurings, but we should appreciate pray-reading the word “murmurings.” Furthermore, we should not only eat these words, but also digest them and assimilate them so that they may become part of our constitution.

THE INEXHAUSTIBLE RICHES IN THE WORD

Those who have been listening to my messages for many years sometimes wonder why I always have something new and fresh to minister to the saints. The more I pray-read 2:14-16, the more I realize that we can give message after message on these

我们可以释放一篇信息专门交通到发怨言，另一篇信息交通到起争论。我们还需要几篇信息交通到无可指摘、纯洁无杂。无可指摘是指外面的行为没有缺点，纯洁无杂是指里面的品格纯一清洁。我们外面的行为必须没有缺点；我们里面的品格必须纯一清洁。这些事当然都可以作为一篇篇完整信息的主题。然而，基督徒读过这些经节之后，常将其视为理所当然，而不去探究这里保罗所说无可指摘、纯洁无杂是什么意思。

想想看，光是“神的儿女”一辞就需要有多少篇信息！我们既是神的儿女，就有神圣的生命和性情。这些事是深奥的，需要许多篇的信息才能交通得完全。

我们还可以释放许多篇信息说到无瑕疵，以及弯曲悖谬的世代。弯曲与悖谬有什么不同？十五节的世代是什么？保罗所说的世界又是什么意思？如果我们能提出这类的问题，并且祷读这些经节，我们就会深深体会，主话里的丰富是取用不尽的。我们必须天天借着祷读并歌唱主的话，来领受这些丰富。

被话充满而彰显基督

我们若天天充满活话的丰富，就自然而然将生命的话表明出来。我们会向人陈明并供献生命的话。这就是显大基督并活基督。基督自己就是活的话、生命的话。因此，当我们充满生命的话时，我们就彰显基督并显大基督。这就是活基督的路。

神的儿女

本篇信息的题目是“神的儿女好象发光之体照耀，将生命的话表明出来”，以上所说的只是介言。“神的儿女”一辞含示神的生命和性情。我们既是神的儿女，就有祂的生命和性情。一个孩子有他父亲的生命和性情，因为他是从他父亲生的，不是收养的；照样，我们有父神的生命和性情，因为我们是从神生的，不是祂收养的。赞美主，我们是三一神的儿子，有神圣的生命和性情！

verses. We may give one message on murmurings, and another on reasonings. Then we need messages on being blameless and guileless. To be blameless is to be without defect in our outward behavior, and to be guileless is to be pure in our inward character. Outwardly, in our behavior, we need to be without defect; inwardly, in our character, we need to be pure. Surely such matters can be the subject of entire messages. However, Christians may read these verses and take them for granted. They may not inquire what Paul means here by blameless and guileless.

Imagine how many messages we need on the expression “children of God”! As children of God, we have the divine life and nature. These matters are profound and require many messages to cover them adequately.

We also could give messages on being without blemish, and on the crooked and perverted generation. What is the difference between crooked and perverted? What is the generation in verse 15, and what does Paul mean by the world? If we ask questions such as these and if we pray-read these verses, we shall be impressed with the fact that the riches in the Word are inexhaustible. Day by day we need to receive these riches by pray-reading the Word and by singing it.

FILLED WITH THE WORD TO MANIFEST CHRIST

If we are filled with the riches of the living Word day by day, spontaneously we shall hold forth the word of life. We shall present the word of life to others and offer it to them. This is to magnify Christ and to live Christ. Christ Himself is the living Word, the word of life. For this reason, when we are filled with the word of life, we manifest Christ and magnify Him. This is the way to live Christ.

CHILDREN OF GOD

What I have said so far is an introductory word to this message, which is entitled “Children of God Shining as Luminaries by Holding Forth the Word of Life.” The expression “children of God” implies the life and nature of God. As God’s children, we have His life and nature. Just as a child has the life and nature of his father because he was born of him, not adopted by him, so we have the life and nature of God the Father because we were born of Him and not merely adopted by Him. Praise the Lord that we are sons of the Triune God with the divine life and nature!

如果你是美国总统的儿子，你难道不会有一种特别的骄傲感么？你难道不觉得光荣，并以此夸耀么？然而，我们却有一种更高的儿子名分。我们乃是神的儿子，有神圣的生命和性情！以前我们是罪人，但如今我们是神的儿子。太荣耀了，我们是神神圣的儿子！

因着我们有神圣的生命和神圣的性情，我们真能说我们是神圣的。不过，这意思当然不是说，我们进化到神格里，或是说我们要成为神这位受人敬拜的对象。此外，我们也不是教导泛神论或是把人神格化了。然而，我们可以放胆的宣告，我们既是神的儿子，有神圣的生命和性情，我们就是神圣的。阿利路亚，我们是神的儿女，有神圣的生命和神圣的性情！

我们不只该祷读“神的儿女”一辞，也该用我们熟悉的曲调，或用自己谱的曲调唱出来。我们若这样唱主的话，就要得着话的注入，受感动，里面得着加强。同时，我们也会得着神圣的预防注射。

照耀的功能

在二章十五节保罗接着说，我们作为神的儿女，“好象发光之体显在世界里”。翻作“发光之体”的希腊字，原文指返照太阳光的光体。象发光之体照耀，指明我们尽功用的能力。赞美主，我们能够照耀！我们不仅是神的儿女，更是发光之体，有返照基督这真太阳的属天功能。

每一种生命都有其特殊的功能。苹果树的功能是结苹果；我们既是具有神圣生命和性情的发光之体，我们的功能就是照耀。我们既是神的儿子，有神圣的生命，我们就有照耀的功能。在日常生活中，我们不该仅仅遵照某种标准来行事为人，我们应当发光照耀。

我们这些发光之体本身并没有什么光。我们所以照耀，不过是返照我们从另一光源所接受的光。基督是光，是真太阳，我们借着将生命的话表明出来而返照祂。因此，我们的照耀实际上就是返照那作我们光源的基督。

Would you not have a special feeling of pride if you were the son of the President of the United States? Would you not feel honored and want to boast of this fact? We, however, have a much higher kind of sonship. We are sons of God possessing the divine life and nature! Once we were sinners, but now we are sons of God. How glorious that we are God's divine sons!

Because we have the divine life and the divine nature, we can truly say that we are divine. However, this certainly does not mean that we are evolving into the Godhead or that we shall ever become God as an object of worship. Furthermore, this is not to teach pantheism or the deification of man. Nevertheless, we may be bold to declare that as sons of God with the divine life and nature we are divine. Hallelujah, we are children of God with the divine life and divine nature!

We should not only pray-read the words “children of God”; we should also sing them, either using a familiar tune or making up our own melody. If we sing the Word in this way, we shall be infused, inspired, and inwardly strengthened. We shall also receive a divine inoculation.

THE FUNCTION OF SHINING

In 2:15 Paul goes on to say that as children of God we “shine as lights in the world.” The Greek word rendered lights means luminaries which reflect the light of the sun. The matter of shining as luminaries indicates our ability to function. Praise the Lord that we are able to shine! We are not only children of God, but are also luminaries with the heavenly function of reflecting Christ as the real sun.

Every kind of life has its particular function. The function of an apple tree is to bear apples, and our function as luminaries possessing the divine life and nature is to shine. As sons of God with the divine life, we have the function of shining. In our daily living we should not merely behave ourselves according to a certain standard—we should shine.

As luminaries, we in ourselves do not possess any light. Our shining is simply the reflection of light which we receive from another source. Christ is the light, the real sun, and we reflect Him by holding forth the word of life. Thus, our shining is actually our reflection of Christ as the source of our light.

我们乃是借着将生命的话表明出来而照耀。根据歌罗西三章十六节，我们应当让基督的话丰丰富富的住在我们里面，安家在我们里面。这样，我们就有生命的话可以照耀。要将生命的话表明出来，首先我们里面必须有神圣的生命。因着我们得着这生命的供应，并借这生命得着动力，我们就能将生命的话表明出来，以致象发光之体照耀。我们越吃生命的话，越消化、吸收这话而得着滋养，我们里面所积存的话就越多。这样，我们自然因着领受到我们里面生命的话而照耀。这样的照耀就是将奇妙的生命的话向人表明、陈明出来。别人接触我们一段时间之后，就会因此得着我们的帮助。如果我们每天消化基督作为生命的话，主观、生机的积存话中的丰富，我们就有活的、生机的东西可与人分享。这是正确的传福音与宣扬真理。正如我们所指出的，这是显大基督并活基督的路。

愿我们都运用灵祷读并歌唱主的话。当我们接触话与灵的时候，愿我们都从各种的捆绑里得着释放。我们若运用灵祷读、歌唱并颂咏腓立比二章十四至十六节，我们就要赞美主说，我们是神的儿女，也是发光之体，借着将生命的话表明出来而照耀。如果我们操练逐字逐辞的祷读这些经节，也操练歌唱神的话，我们就要被活话里丰富的供应所弥漫并浸透。这样，我们里面的人就要被基督的丰富所充满。我们会自然而然、不知不觉、甚至在无意之中，就过着一种彰显基督，并将生命的话表明出来的生活。今天在主的恢复里，主所需要的不是一班宗教徒，乃是一班活基督，并将生命的话表明出来，以致象发光之体照耀的人。

We shine by holding forth the word of life. According to Colossians 3:16, we should allow the word of Christ to dwell in us, to inhabit us, richly. Then we shall have the word of life with which to shine. In order to hold forth the word of life, we must first have the divine life within us. Because we are supplied with this life and energized by it, we can shine as luminaries by holding forth the word of life. The more we are nourished by feeding on the word of life, digesting and assimilating this word, the greater will be the accumulation of the word within us. Then spontaneously we shall shine with the very word of life we have taken into us. This shining will then be our holding forth, our presenting, the wonderful word of life to others. Those who have contact with us over a period of time will thus receive help from us. If we daily digest Christ as the word of life, accumulating the riches of the Word in a subjective, organic way, we shall have something living and organic to share with others. This is the proper gospel preaching and proclamation of the truth. As we have pointed out, this is the way to magnify Christ and live Him.

May we all pray-read the Word and sing the Word by exercising our spirit. May we be liberated from every kind of bondage in our dealing with the Word and the Spirit. If we exercise our spirit to pray-read, sing, and psalm 2:14-16, we shall praise the Lord that we are children of God and luminaries shining by holding forth the word of life. If we practice pray-reading these verses word by word and also exercise to sing the Word of God, we shall be permeated and saturated with the rich supply from the living Word. Then our inner being will be filled with the riches of Christ. Spontaneously, unconsciously, and even unintentionally, we shall live a life that expresses Christ and holds forth the word of life. What the Lord needs in His recovery today is not a group of people who are religious, but a group of people who live Christ and who shine as luminaries by holding forth the word of life.

在我们实际生活里常时的救恩

THE CONSTANT SALVATION IN OUR PRACTICAL LIFE

* * * *

经文及注解：腓一 19 ~ 21纲要：

- 为着显大基督的主观救恩
- 享受常时的救恩以活基督
- 从普通事物中蒙拯救
- 将生命的话表明出来
- 特别的景况和一般的景况
- 活基督的意义

* * * *

读经：腓立比书一章十九至二十一节，二章十二至十六节。

照着腓立比书，在我们实际的生活里，有一种常时的救恩。说这救恩是常时的，意思是说，这种救恩是我们可以天天、每时每刻来经历的。

为着显大基督的主观救恩

在腓立比一章和二章里，保罗两次用到救恩一辞。在一章十九节他说，“因为我知道，这事…终必叫我得救。”在二章十二节，他对腓立比的圣徒说，“就当恐惧战兢，作成你们自己的救恩。”一章十九节的得救，是指保罗被囚在罗马时所经历的救恩。保罗是个道地的犹太人，却远离本乡，被关在罗马的监狱里。用今天的话说，保罗是罗马帝国的阶下囚。一个犹太人竟关在罗马的监狱里，实在是件羞耻、不名誉的事。保罗大部分的时间可能是和守卫用铁链锁在一起。一个受过教育的上流犹太人，竟和罗马

* * * *

Scripture and Footnotes: Phil. 1:19-21Outline:

- A SUBJECTIVE SALVATION FOR MAGNIFYING CHRIST
- ENJOYING A CONSTANT SALVATION TO LIVE CHRIST
- SAVED FROM ORDINARY THINGS
- HOLDING FORTH THE WORD OF LIFE
- PARTICULAR SITUATIONS AND COMMON SITUATIONS
- WHAT IT MEANS TO LIVE CHRIST

* * * *

Scripture Reading: Phil. 1:19-21; 2:12-16

According to the book of Philippians, there is a salvation which is constant in our practical life. To say that this salvation is constant means that it is a salvation we may experience every day, every hour, and every moment.

A SUBJECTIVE SALVATION FOR MAGNIFYING CHRIST

In Philippians 1 and 2 Paul uses the word salvation twice. In 1:19 he says, “For I know that for me this shall turn out to salvation.” In 2:12 he says to the saints in Philippi, “Work out your own salvation with fear and trembling.” The salvation in 1:19 denotes the salvation Paul experienced during his imprisonment in Rome. A typical Jew, he was held a prisoner in Rome, far from his native land. Using today’s terms, Paul was held captive by the Roman imperialists. It certainly was a shameful, dishonorable thing for a Jew to be held in a Roman prison. Most of the time, Paul was probably chained to a guard. It certainly must have been an insult for an educated upper-class Jew to be chained to a guard in a Roman prison. It was also dishonorable for such an

监狱里的守卫同锁，实在是一种侮辱。这样一位主耶稣的使徒，竟如此下监，也是一种羞辱。然而，保罗作见证说，他的处境终必叫他得救。

保罗在一章十九节所指的，不是脱离火湖和脱离神审判的永远救恩；那种救恩是客观的。这里保罗所想的，乃是非常主观，可以经历的救恩；这救恩不是一次永远的救恩，乃是每时每刻所经历的救恩。

当保罗说他盼望他的景况终必叫他得救时，他所想的并不是得释放出监牢。有些读腓立比书的人，也许以为保罗盼望借着众圣徒的祷告，特别是腓立比圣徒的祷告，使他得以释放出监牢。然而，按照一章十九至二十一节的文法结构，这里的得救绝不是这个意思。十九节的得救与二十节有关；那里保罗说，没有一事叫他羞愧，无论是生，是死，总叫基督在他身体上照常显大。因此，二十节就是十九节所提之得救的说明。所以这里的得救，包括没有一事叫我们羞愧，却在凡事上显大基督。

这里的得救，意思实在不是指得释放出监牢，乃是指不论保罗的景况有多艰难，多羞辱人，却没有一事叫他羞愧，反叫基督在他身体上显大。甚至和一个守卫锁在一起，也不能拦阻保罗显大基督。这就是我们所说常时救恩的意思。

实际上，“常时”一辞还不够说明一章十九节的救恩。我们所有的语言都与文化有关。我们文化中不存在的东西，就没有言语可以表达。这里的救恩太奇妙、太好了，没有言语能够描述得完全。保罗即使在监狱中，也不至于羞愧。他知道他不至于羞愧，反而要显大基督。这就是保罗的救恩。

假如保罗没有在主里喜乐，反而为他的景况哀哭，还抱怨说，“我是个受过教育的犹太人，也是主耶稣基督的使徒。祂呼召我、任命我、差遣我，现在我却在这监狱里，和一个守卫锁在一起。真是不幸！”保罗若哀哭、抱怨，他就必定蒙羞。然而，保罗不哀哭，也不抱怨。相反的，他

apostle of the Lord Jesus to be imprisoned in such a way. Nevertheless, Paul testified that his situation would turn out to him for salvation.

In 1:19 Paul is not referring to eternal salvation, the salvation from hell and the judgment of God. That salvation is objective. What Paul has in mind here is a very subjective, experiential salvation, a salvation experienced not once for all, but moment by moment.

When Paul said that he expected his situation to turn out for his salvation, he did not have in mind release from prison. Some readers of the book of Philippians may think that Paul's expectation was that, through the prayers of the saints, especially those in Philippi, he would be released from prison. However, according to the grammatical construction of 1:19-21, this cannot be the meaning of salvation here. The salvation in verse 19 is related to Paul's word in verse 20 about not being put to shame in anything and about Christ being magnified in his body, whether through life or through death. Hence, in verse 20 we have the definition of the salvation mentioned in verse 19. Therefore, salvation here consists of not being put to shame in anything, but of magnifying Christ in everything.

Salvation here certainly does not mean release from prison. Instead, it means that, no matter how difficult Paul's situation was and no matter how insulting, he would not be put to shame in anything. Rather, Christ would be magnified in his body. Not even being chained to a guard would hinder Paul from magnifying Christ. This is what we mean by constant salvation.

Actually, the word constant is not adequate to describe the salvation in 1:19. All our words are related to our culture. If a certain matter does not exist in our culture, we shall not have a word for it. The salvation here is altogether wonderful and marvelous, and no word is sufficient to describe it fully. Not even in prison would Paul be put to shame. Instead of being put to shame, he knew that he would magnify Christ. This was Paul's salvation.

Suppose instead of rejoicing in the Lord, Paul wept about his situation and complained, saying, "I'm an educated Jew and also an apostle of the Lord Jesus Christ, called, commissioned, and sent by Him. Now I'm in prison chained to a guard. How terrible!" If Paul had wept and complained, he would have been put to shame. However, Paul did not weep or complain. On the contrary, he rejoiced in the Lord. Anyone who

在主里喜乐。凡到监狱去看望他的人，都会惊奇、诧异。也许保罗甚至还向狱卒作见证，说他在主里很高兴，他是在主里喜乐。保罗在监狱里享受基督，也许就是欧尼西母（一个脱逃的奴隶）得救的主要原因。每一个在狱中观察保罗的人，都会看见一个赞美主并喜乐洋溢的人。

保罗在腓立比下监的时候，他和西拉唱诗赞美主。（徒十六 23 ~ 26。）腓立比信徒必定知道保罗在狱中的经历。他们知道，保罗和西拉的赞美使地大震动。毫无疑问，保罗在罗马的监狱里，照样操练向主唱诗赞美。别人能发现他一点没有抱怨或哀哭，反而在主里喜乐，向祂歌唱赞美，并为祂作见证。这就是常时的救恩。

享受常时的救恩以活基督

我们许多人作了多年的基督徒，却从来没有听过这常时的救恩。当然，我们都清楚永远的救恩，这种救恩是客观的。我盼望大家都清楚，我的确不轻看永远的救恩。我宝贝且深深珍赏这救恩。在神永远的救恩里，祂拯救我们脱离火湖和祂公义的审判。但是，日复一日我们必须往前，在实际的生活里经历常时的救恩。保罗在狱中，不仅享受神永远的救恩，以及这种救恩所带给他的盼望；他也时时刻刻享受常时的救恩。享受这样的救恩就是活基督。实际上，活基督就是在我们的日常生活中享受常时的救恩。

神救恩的每一方面都带我们从消极的事物里出来，并引我们进入积极的事物里。消极一面，保罗蒙拯救不至于羞愧；积极一面，基督在他身上显大。这是何等奇妙的救恩！

从普通事物中蒙拯救

保罗在腓立比二章十二节告诉腓立比的圣徒说，“就当恐惧战兢，作成你们自己的救恩。”一章十九节里常时的救恩，是为着在特别景况中特别的人；二章十二节里常时的救恩，乃是为着在一般景况中所有的信徒。我们已经看见，一章十九节的救恩在保罗被囚的特别景况中拯救了保罗，叫他不至于羞愧，反而显大基督。现在我们必须看见，

visited him in prison may have been astonished and amazed. Perhaps Paul even testified to the jailer that he was happy in the Lord and rejoiced in Him. Possibly Paul's enjoyment of Christ in prison may have been a factor in bringing Onesimus, a runaway slave, to salvation. Anyone who observed Paul in prison would have seen a man praising the Lord and rejoicing.

When Paul was imprisoned in Philippi, he and Silas sang praises to the Lord (Acts 16:23-26). To be sure, the Philippian believers knew of Paul's experience there in prison. They knew that the praises of Paul and Silas brought in a great earthquake. No doubt, while in prison in Rome, Paul also exercised himself to sing praises to the Lord. Far from being found complaining or weeping, he could be found rejoicing in the Lord, singing praises to Him, and testifying concerning Him. This is constant salvation.

ENJOYING A CONSTANT SALVATION TO LIVE CHRIST

Many of us have been Christians for years, but we have never heard anything about this constant salvation. We knew, of course, about eternal salvation. That kind of salvation is objective. I wish to make it very clear that I certainly do not belittle eternal salvation in any way. I treasure it and deeply appreciate it. In His eternal salvation God has rescued us from hell and from His righteous judgment. But day by day we need to go on to experience a constant salvation in our practical life. When Paul was in prison, what he enjoyed was not simply God's eternal salvation with the hope it afforded him; he also enjoyed a constant salvation hour by hour. To enjoy this salvation is to live Christ. Actually to live Christ is to enjoy constant salvation in our daily life.

Every aspect of God's salvation brings us out of something on the negative side and ushers us into something on the positive side. Negatively, Paul was saved from being put to shame; positively, Christ was magnified in him. What a wonderful salvation!

SAVED FROM ORDINARY THINGS

In 2:12 Paul tells the saints in Philippi, "Work out your own salvation with fear and trembling." The constant salvation in 1:19 is for a particular person in a particular situation, whereas the constant salvation in 2:12 is for all believers in common situations. We have seen that the salvation in 1:19 saved Paul in the particular situation of his imprisonment in such a way that he would not be put to shame, but instead would magnify Christ. Now we need to see that, according to the context of 2:12,

照着二章十二节的上下文，常时的救恩也能拯救信徒脱离他们日常生活中普通的事物。

从十四至十五节我们看见，这些普通的事物包括发怨言、起争论、指摘、搀杂、瑕疵、弯曲、悖谬、黑暗。这些事物乃是各处堕落人类光景的共同特点。不论我们在哪里，都会有发怨言、起争论、指摘、搀杂、瑕疵、弯曲、悖谬和黑暗。这些情形不仅在社会中普遍存在，甚至也发生在信徒的家庭生活里。妻子发怨言，丈夫起争论，都是常有的事。可能妻子埋怨一件事情，丈夫就为自己表白。这样，丈夫和妻子都有可指摘之处，双方都有搀杂和瑕疵。有时候，夫妻也以弯曲和悖谬彼此相待。谁能说自己从未以弯曲待人？就连儿女也可能以弯曲待他们的父母。虽然我们接受了神永远的救恩，但我们在某种程度上还是弯曲的，在某些事上并不完全诚实、正直。因此，对十四至十五节所提到的这些消极事物，我们所需要的乃是常时的救恩。

保罗告诉我们，我们必须作成我们自己的救恩。我们作成这样的救恩，就能从发怨言、起争论、指摘、搀杂、瑕疵、弯曲、悖谬、和黑暗中蒙拯救。要蒙拯救脱离这些事的确不容易。保罗特意使用这些辞，以指明众人共有的堕落光景。

将生命的话表明出来

然而，一章十九节的救恩如何有消极的一面和积极的一面；照样，二章十二节的救恩也有两面。十四至十五节说到消极的一面；在十六节保罗则说到积极的一面：“将生命的话表明出来。”“表明出来”原文意应用、陈明、供献。将生命的话表明出来，就是向人陈明、供献生命的话，并将生命的话应用在他们的景况里。不论我们在哪里，我们必须将生命的话表明出来；我们必须将生命的话陈明给人。我们供应给周遭之人的，不该是怨言或争论的话，也不是任何弯曲、悖谬的事。我们只该供应生命的话。

constant salvation is also for the believers to be saved from ordinary things in their daily living.

From verses 14 and 15 we see that these things include murmurings, reasonings, blame, guile, blemishes, crookedness, perverseness, and darkness. These are general characteristics of the condition of fallen man everywhere. No matter where we may be, there will be murmuring, reasoning, blame, guile, blemishes, crookedness, perverseness, and darkness. These may be found not only in society generally, but even in the family life of believers. It is common for wives to murmur, and for husbands to reason. A wife may complain about something, and her husband may vindicate himself. Then neither the wife nor the husband is blameless, and both may also have guile and blemishes. At times, a husband and wife are also crooked and perverted in their dealings with each other. Who can say that he has never been crooked in his relationships with others? Children may even be crooked in relation to their own parents. Although we have received God's eternal salvation, to a certain extent we may still be crooked, not altogether honest and straightforward in certain matters. Thus, we need a constant salvation with respect to all the negative things in verses 14 and 15.

Paul tells us that we need to work out our own salvation. By working out this salvation we shall be saved from murmurings, reasonings, blame, guile, blemishes, crookedness, perverseness, and darkness. To be sure, it is not easy to be saved from such things. Paul deliberately used these words to indicate the fallen condition common to all.

HOLDING FORTH THE WORD OF LIFE

However, just as the salvation in 1:19 has both a negative side and a positive side, the salvation in 2:12 has two sides. The negative side is in verses 14 and 15; the positive side is in verse 16, where Paul speaks of “holding forth the word of life.” The Greek word rendered holding forth means to apply, present, offer. To hold forth the word of life is to present it to others and offer it to them, applying it to them in their situation. Wherever we may be, we need to hold forth the word of life; we need to present the word of life to others. What we offer to those around us should not be words of murmuring or reasoning, nor anything related to crookedness or perverseness. We should offer nothing other than the word of life.

将生命的话表明出来，与活基督乃是同一件事。我们何时活基督，我们就将生命的话表明出来。我们再一次看见，腓立比书是一卷论到经历基督和活基督的书。保罗在这封书信里所写的，都与经历基督和活基督有关。

我盼望我们对于必须天天在实际的生活里享受常时的救恩，都有深刻的印象。我们需要一种救恩，是可称作我们自己的救恩。这救恩不是拯救我们脱离火湖，也不仅仅拯救我们脱离罪，乃是拯救我们脱离发怨言、起争论、指摘、搀杂、瑕疵、弯曲、悖谬和黑暗。我们经历了这救恩，自然而然就将生命的话表明给我们周围的人，陈明给他们，并应用在他们身上。这就是活基督。

特别的景况和一般的景况

腓立比一至二章给我们看见常时的救恩，这救恩一面是为着在特别景况中特别的人，另一面是为着在日常生活一般景况中的所有信徒。因着神主宰的安排，我们也许会成为一个人处于特殊景况的人。保罗被囚在罗马的监狱中，就成为这样的人。囚禁使他成为一个景况特别艰难的人。但是，那种景况正好提供他一个绝佳的机会来经历并享受常时的救恩。我们有时候也会遭遇特别的景况。例如，一位弟兄突然失业了，这位弟兄就需要一章十九节的救恩。

我们的景况多半相当平凡、普通。我们已经指出，堕落人类日常的光景包含了发怨言、起争论、和许多其他消极的事。在婚姻生活里，我们需要常时的救恩，使我们蒙拯救脱离发怨言和起争论。我们也需要常时的救恩，好蒙拯救脱离弯曲和悖谬。例如，一位弟兄可能对妻子不诚实、不正直。因此，他需要现今、常时的救恩。他若不经历这救恩，就无法将生命的话表明出来。

我们每日都需要常时的救恩，好拯救我们脱离一切基督以外的事物。这种救恩带我们进入一种光景，使我们自然而然的活基督。这样，在我们的生活里，我们就将生命的

To hold forth the word of life is identical to living Christ. Whenever we live Christ, we hold forth the word of life. Once again we see that the book of Philippians is a book on the experience of Christ and a book also on living Christ. What Paul wrote in this Epistle is related to the experience of Christ and to living Christ.

I hope that we all shall be deeply impressed with the need to enjoy constant salvation in our practical life day by day. We need a salvation which we can term our own salvation. This salvation saves us not from hell, nor even merely from sin, but from murmurings, reasonings, blame, guile, blemishes, crookedness, perverseness, and darkness. When we experience this salvation, we spontaneously hold forth, present, apply, the word of life to those around us. This is to live Christ.

PARTICULAR SITUATIONS AND COMMON SITUATIONS

In Philippians 1 and 2 we see a constant salvation that is, on the one hand, for a particular person in a particular situation and, on the other hand, for all believers in the common situations of daily life. Under God's sovereignty, we may become a person in a particular situation. Paul became such a person when he was imprisoned in Rome. Imprisonment caused him to be a person in a particularly difficult situation. But being a person in that kind of situation afforded him an excellent opportunity to experience and enjoy constant salvation. We may also find ourselves in particular situations. For example, a brother may suddenly find himself without a job. This brother needs the salvation in 1:19.

Most of the time our situation is rather common, ordinary. As we have pointed out, the daily situation of fallen man includes murmurings, reasonings, and many other negative things. In our married life we need a constant salvation in order to be rescued from murmurings and reasonings. We also need a constant salvation in order to be rescued from crookedness and perverseness. For example, a brother may not be honest or straightforward in dealing with his wife. Thus, he needs a present, constant salvation. If he does not experience this salvation, there will be no way for him to hold forth the word of life.

Day by day we need a constant salvation to save us from anything that is not Christ. This salvation brings us into a condition where spontaneously we live Christ. Then in our living we shall present the word of life to others. This word of life held forth by us

话陈明给人。我们所表明出来的生命的话，也就是基督自己。因此，将生命的话表明出来，就是活基督。

在婚姻生活里，我们何等需要主常时的救恩！假如一位弟兄在屋外作工，妻子叫他吃饭。但是他作得太专心了，所以没有回答。妻子叫了几次之后，就开始埋怨、抱怨。丈夫的反应可能是起争论，为自己表白。在这种情况下，他们彼此都以弯曲、悖谬相待。因此，他们都需要常时的救恩。

我感谢主，在祂的恢复里，主得着了许多爱祂并追求祂的圣徒。虽然我们都追求主，但我们必须承认，至少在某种程度上，我们还是以弯曲待人，特别是对待我们的家人。父母和儿女之间彼此的关系可能不是正直的。这暴露出我们需要每日的救恩，好拯救我们脱离堕落的光景。

保罗认识堕落之人的光景。在腓立比一章，他陈明自己的事例，作为神常时救恩的例证。接着在二章他指出，这救恩也是为着在日常生活一般景况中的所有信徒。即使一章十九节的救恩可能不常专特的应用在你的景况中，但你不能否认，你需要二章十二节的救恩。也许你不是特别的人，有特别的遭遇。但你总是一个普通的人，活在平常的景况中。在一般日常的生活中，我们都受发怨言、起争论、弯曲、悖谬的困扰。因此，我们每日都需要常时的救恩。

活基督的意义

我们需要这种救恩，不仅带我们脱离消极的事物，更带我们进入荣耀的光景里，就是向我们周围的人陈明生命的话。一章十九节的救恩将我们带进一种光景里，叫基督在我们身上显大；而二章十二节的救恩将我们带进一种光景里，使我们向人表明活的基督作为生命的话。我们得着这种每日、每时都需要的救恩，就是实际的活基督。

你知道活基督是什么意思么？活基督就是不论在何种景况，基督都在我们身上显大，并且没有一事叫我们羞愧。因此，一章十九节的救恩就等于活基督。享受并经历这样的救恩，就是活基督。此外，活基督也是指我们在日常生

also is Christ. For this reason, to hold forth the word of life is to live Christ.

How much we need the Lord's constant salvation in our married life! Suppose a brother is working around the house and his wife calls him to dinner. However, because he is occupied with what he is doing, he does not respond. After calling him again and again, the wife may begin to murmur, to complain. The husband may react by reasoning to vindicate himself. Then their dealings with each other in this situation become crooked and perverse. Both need a constant salvation.

I thank the Lord that in His recovery He has gained a good number of saints who love Him and seek Him. Although we pursue the Lord, we must admit that, at least to a certain extent, we are still crooked in dealing with others, especially with those in our household. Parents and children may not be straightforward in their relationship with one another. This exposes our need for a daily salvation to rescue us from our fallen condition.

Paul knew the situation of fallen man. In Philippians 1 he presents his own case as an illustration of God's constant salvation. Then in chapter two he shows that this salvation is for all believers in the common situations of daily life. Although the salvation in 1:19 may not always apply to you specifically in your circumstances, you cannot deny your need for the salvation in 2:12. You may not be a particular person with a particular case, but you certainly are an ordinary person in a common situation. In ordinary daily life we all are bothered by murmurings, reasonings, crookedness, and even perverseness. Thus, we need a constant salvation day by day.

WHAT IT MEANS TO LIVE CHRIST

We need this salvation not only to bring us out of negative things, but also to bring us into a glorious condition of presenting the word of life to those around us. The salvation in 1:19 brings us into a state where Christ is magnified in us, and the salvation in 2:12 brings us into a condition where we hold forth the living Christ as the word of life to others. To have this salvation, which we need daily and hourly, is to live Christ in a practical way.

Do you know what it means to live Christ? To live Christ means that no matter what our circumstances may be, Christ is magnified in us and we are not put to shame in anything. Hence, the salvation in 1:19 is equal to living Christ. To enjoy and experience this salvation is to live Christ. Furthermore, to live Christ also means that in our daily

活里，蒙拯救脱离发怨言、起争论、弯曲和悖谬，并向我们每日所遇见的人陈明我们活的主作为生命的话。何等浩大的救恩！我们都需要这种每日、常时的救恩，而这救恩一点不差就是基督自己。

life we are saved from murmurings, reasonings, crookedness, and perverseness and that we present our living Lord as the word of life to those whom we meet day by day. What a tremendous salvation! We all need this daily, constant salvation, a salvation which is nothing other than Christ Himself.

借着耶稣基督之灵全备的供应，
以及内住之神里面的运行，
经历常时的救恩

* * * *

经文及注解：腓二 12 ~ 16

纲要：

- 在我们的家庭生活和召会生活里，需要常时的救恩
- 蒙拯救脱离弯曲
- 我们每日救恩的凭借
- 与三一神的生机联结
- 全备供应的内容
 - 神性
 - 人性
 - 钉死、复活和升天
 - 神圣的属性和人性的美德
- 蒙拯救脱离发怨言、起争论
- 神在我们里面运行
- 常时的救恩拯救我们脱离细微的罪
- 借着赐生命的灵以及经过过程的神蒙拯救

* * * *

读经：腓立比书一章十九至二十一节，二章十二至十六节。

腓立比书虽然简短，却非常丰富、深奥。新约中没有一卷书以这样实际、经历的方式来启示救恩。从马太一章我

CONSTANT SALVATION THROUGH THE BOUNTIFUL
SUPPLY OF THE SPIRIT OF JESUS CHRIST AND
THE INWARD OPERATION OF THE INDWELLING GOD

* * * *

Scripture and Footnotes: Phil. 2:12-16

Outline:

- THE NEED FOR CONSTANT SALVATION IN OUR FAMILY LIFE AND CHURCH LIFE
- SAVED FROM CROOKEDNESS
- THE MEANS OF OUR DAILY SALVATION
- AN ORGANIC UNION WITH THE TRIUNE GOD
- THE CONTENTS OF THE BOUNTIFUL SUPPLY
 - Divinity
 - Humanity
 - Crucifixion, Resurrection, and Ascension
 - The Divine Attributes and Human Virtues
- SAVED FROM MURMURINGS AND REASONINGS
- GOD OPERATING IN US
- A CONSTANT SALVATION FROM REFINED SINS
- SAVED THROUGH THE LIFE-GIVING SPIRIT AND THE PROCESSED GOD

* * * *

Scripture Reading: Phil. 1:19-21; 2:12-16

Although Philippians is a short book, it is rich and profound. No other book in the New Testament reveals salvation in such a practical and experiential way. We

们知道，基督成了一个人，名叫耶稣和以马内利。耶稣的意思是“耶和華救主”，以马内利的意思是“神与我们同在”。我得救以后，非常宝贝这两个名字。但是，直至主带我进入腓立比书的实际后，我才在经历中认识这两个名字的含义。这卷书给我们看见神那实际、可经历、主观且常时之救恩的细节。腓立比书陈明神救恩的方式，比罗马书更实际，更重在经历。罗马书说到救恩，是重在道理一面；但腓立比书说到救恩，是重在经历一面。

在我们的家庭生活和召会生活里， 需要常时的救恩

神在基督里的救恩不仅是永远的，也是常时的、实际的。就某种意义说，永远的救恩是相当的遥远。我们需要一种救恩，能够应用到我们每日的景况中，特别是应用到我们的婚姻生活和家庭生活里。婚姻生活可比作监狱；我们的配偶是禁卒，我们的儿女是守卫。在这种景况中，我们需要实际、常时、经历上的救恩。腓立比书启示一种我们可以天天经历的救恩，一种可以在婚姻生活的“监狱”里享受的救恩。

我们不仅需要在家庭生活里经历现时的救恩，也需要在召会生活里经历现时的救恩。在召会里，有许多不同国籍的圣徒，带着各种的性情和个性。我们若要一同留在召会生活里，就需要现时、实际的救恩。如果我们不仅要经历地方的召会，也要经历召会作宇宙的新人，就特别有这个需要。因此，为着我们的家庭生活、我们所在地方召会的生活，以及我们在新人里的生活，我们都需要救恩。

假定你准备去访问世界各地的召会；当你接触到不同文化、不同国籍、不同性情的圣徒时，你就会领悟，我们何等需要在召会生活里经历神的救恩。我们若要实行召会生活，让这么多不同的弟兄姊妹聚在一起如同一人，我们就需要腓立比书所启示常时的救恩。

在腓立比一章十九节保罗说，“因为我知道，这事…终必叫我得救。”身为罗马监狱里的囚犯，保罗需要实际的救恩。假如有人和他提起永远的救恩，保罗可能会说，“弟

know from the first chapter of Matthew that Christ became a man named Jesus and Emmanuel. Jesus means “Jehovah the Savior,” and Emmanuel means “God with us.” After I was saved, I treasured these names. However, I did not know their meaning in an experiential way until the Lord brought me into the reality of the book of Philippians. In this book we have the details of God’s practical, experiential, subjective, and constant salvation. Philippians presents God’s salvation in a way that is more practical and experiential than the way it is presented in Romans. Romans speaks of salvation more in a doctrinal way, but Philippians speaks of it more in an experiential way.

THE NEED FOR CONSTANT SALVATION IN OUR FAMILY LIFE AND CHURCH LIFE

God’s salvation in Christ is not only eternal, but also constant and practical. In a sense, eternal salvation is rather remote. We need a salvation that can be applied to our daily situations, especially to our married life and family life. Married life can be compared to a prison. Our spouse is the jailer, and our children are guards. For such a situation, we need a salvation that is practical, constant, and experiential. The book of Philippians reveals a salvation that we can experience day by day, a salvation that we can enjoy in the “prison” of married life.

We need to experience a present salvation not only in our family life, but also in the church life. In the church there are saints of many different nationalities and with all kinds of dispositions and personalities. In order for us to stay together in the church life, we need a present and practical salvation. This is especially necessary if we are to experience the church not only locally, but also as the new man universally. Hence, we need salvation for our family life, for our local church life, and for our life in the one new man.

Suppose you plan to visit churches in different parts of the world. As you come in contact with saints of different cultures, nationalities, and dispositions, you will realize how much we need to experience God’s salvation in the church life. If we are to practice the church life with so many different brothers and sisters meeting together as one, we need the constant salvation revealed in the book of Philippians.

In 1:19 Paul says, “I know that for me this shall turn out to salvation.” As a prisoner in Rome, Paul needed a practical salvation. Suppose someone spoke to him about eternal salvation. Paul could have said, “Brother, don’t talk about something so remote

兄，不要谈一些离我目前的景况如此遥远的事。我现在是一个带锁链的囚犯。我需要一个能应用到这景况的救恩。”

蒙拯救脱离弯曲

在二章十二至十五节，保罗说到作成我们自己的救恩，这救恩与发怨言、起争论、指摘、搀杂、弯曲、悖谬和瑕疵有关。这指明我们需要一种救恩，使我们脱离这一切消极的事物。倘若我们还有一点弯曲，那么不论我们是不是基督徒，我们仍是现今弯曲世代中的一部分。蒙拯救脱离弯曲的世代，就是蒙拯救脱离弯曲。我们都需要一种为着今日的救恩，就是腓立比书中所启示的救恩。

我们每日救恩的凭借

在本篇信息中我们要来看，借着耶稣基督之灵全备的供应，以及内住之神里面的运行，我们可以得着常时、每日的救恩。救恩是需要能力的。这意思是说，我们需要一种能力，以提供我们常时的救恩。神成就这救恩的凭借，实在大得难以形容。照着腓立比书，这凭借有两个：耶稣基督之灵全备的供应，以及内住之神里面的运行。我们天天，甚至时时都可以因这两个凭借而蒙拯救。

请注意：我们每日救恩的凭借，并不是“神”的灵全备的供应，以及“眷临”之神的运行；乃是耶稣基督之灵全备的供应，以及内住之神里面的运行。拯救我们的神不仅眷临我们，祂更住在我们里面。一面，保罗能说，借着耶稣基督之灵全备的供应，他的景况终必叫他得救。另一面，他嘱咐众圣徒，要照着神在他们里面的运行，作成他们自己的救恩。因此，那灵全备的供应和内住之神里面的运行，乃是使我们天天实际的蒙拯救的两个凭借。

与三一神的生机联结

我们相信基督时，我们与三一神之间就有了生机的联结。我们已经实际的与三一神联合，与三一神联结了。我们相信基督，就从神而生，神也生到我们里面。这种神圣的出

from my present situation. I am a prisoner in chains. I need a salvation that can be applied to this situation.”

SAVED FROM CROOKEDNESS

In 2:12-15 Paul speaks of working out our own salvation in relation to murmurings, reasonings, blame, guile, blemishes, crookedness, and perverseness. This indicates that we need a salvation from all these negative things. If we are still crooked in some way, then, whether or not we are Christians, we are part of today's crooked generation. To be saved from the crooked generation is to be saved from crookedness. We all need a salvation for today, the salvation revealed in the book of Philippians.

THE MEANS OF OUR DAILY SALVATION

In this message we shall see that we may have constant, daily salvation through the bountiful supply of the Spirit of Jesus Christ and the inward operation of the indwelling God. Salvation requires power. This means that a certain power is necessary to afford us a constant salvation. God's means for the accomplishment of this salvation are unspeakably great. According to Philippians, the means are two: the bountiful supply of the Spirit of Jesus Christ and the inward operation of the indwelling God. Daily and even hourly we may be saved by these two means.

Please notice that the means of our daily salvation are not the bountiful supply of the Spirit of God and the operation of the visiting God. They are the bountiful supply of the Spirit of Jesus Christ and the inward operation of the indwelling God. The God who saves us is not one who merely visits us; He is the One who indwells us. On the one hand, Paul could say that his circumstances would turn out to him for salvation through the bountiful supply of the Spirit of Jesus Christ. On the other hand, he charged the saints to work out their own salvation according to the inward operation of God. Thus, the bountiful supply of the Spirit and the inward operation of the indwelling God are the two means whereby we are saved in a practical way day by day.

AN ORGANIC UNION WITH THE TRIUNE GOD

When we believed in Christ, an organic union took place between us and the Triune God. We have actually been joined to the Triune God, united with Him. By believing in Christ we were born of God, and God was born into us. This divine birth makes the

生使生机的联结有可能发生。当三一神这包罗万有的灵，耶稣基督的灵进到我们灵里的时候，我们就从神而生。在我们相信主耶稣时，即使我们可能不领悟，也没有察觉，这种生机的联结就发生了。包罗万有的灵既进到我们灵里，祂就带着全备的供应留在我们的灵里。

全备供应的内容

神性

我们必须看见那灵全备的供应包含些什么。第一，全备的供应包含神圣的人位，带着神圣的生命与性情。所以，全备的供应包含了神性，而神性包含神圣的生命、性情、所是及人位；换言之，就是包含了神自己。我们在全备的供应里，得享神带着祂的生命、性情、所是及人位。

人性

全备的供应也包含拔高的人性，就是一种带着正确生命、生活、性情和人位的人性。主耶稣是神又是人；祂里面有神性，也有人性。因此，祂在地上的时候，过着是神又是人的生活。主在地上三十三年半所经历的一切，如今都在包罗万有的灵里。因此，神性和人性，包括主耶稣的人性生活，都在包罗万有之灵全备的供应里。

钉死、复活和升天

主耶稣在十字架上完成了一个奇妙的死。基督包罗万有的死对付了宇宙中每一件消极的事物。因着祂的死，一切罪恶的事物都被了结。这奇妙的死也包含在那灵全备的供应里。基督的复活和升天也包含在这供应里。如今在那灵全备的供应里，有基督的神性、人性、钉死、复活和升天。

神圣的属性和人性的美德

那灵全备的供应也包含神圣的属性和人性的美德。神是爱，也是光；是圣别的，也是公义的。这些乃是神的属性。此外，为人的基督还有一切人性的美德。神圣的属性和人性的美德，都在耶稣基督包罗万有的灵里。

organic union possible. We were born of God when the Triune God as the all-inclusive Spirit, the Spirit of Jesus Christ, came into our spirit. This transaction took place at the time we believed in the Lord Jesus, even though we probably did not realize it and were not conscious of it. Having come into our spirit, the all-inclusive Spirit remains there with His bountiful supply.

THE CONTENTS OF THE BOUNTIFUL SUPPLY

Divinity

We need to see what the bountiful supply of the Spirit includes. First, the bountiful supply includes the divine Person with the divine life and nature. Thus, the bountiful supply includes divinity, and divinity includes the divine life, nature, being, and person. In other words, it is God Himself. In the bountiful supply we have God with His life, nature, being, and person.

Humanity

The bountiful supply also includes an uplifted humanity, a humanity with a proper life, living, nature, and person. The Lord Jesus is both God and man. Within Him there are both divinity and humanity. Thus, when He was on earth, He lived as God and also as man. All that the Lord passed through in thirty-three and a half years of life on earth is now in the all-inclusive Spirit. Therefore, divinity and humanity, including the human living of the Lord Jesus, are in the bountiful supply of the all-inclusive Spirit.

Crucifixion, Resurrection, and Ascension

On the cross the Lord Jesus died a wonderful death. The all-inclusive death of Christ dealt with every negative thing in the universe. By His death all sinful things were terminated. This wonderful death is also included in the bountiful supply of the Spirit. Christ's resurrection and ascension are included as well. Now in the bountiful supply of the Spirit we have Christ's divinity, humanity, crucifixion, resurrection, and ascension.

The Divine Attributes and Human Virtues

The bountiful supply of the Spirit also includes the divine attributes and the human virtues. God is love and light, and He is holy and righteous. These are some of His attributes. Furthermore, as a man Christ has all the human virtues. Both the divine attributes and the human virtues are in the all-inclusive Spirit of Jesus Christ.

我们每日所需要的服从与爱，也在那灵全备的供应里。虽然圣经吩咐作妻子的要服从丈夫，作丈夫的要爱妻子，但实际上，凭着我们自己，我们既没有真正的服从，也没有真正的爱。我们没有服从，反而有背叛。我们没有合式的爱，却有失衡、弯曲的爱。真实的服从和真实的爱，乃是在那灵全备的供应里。

当我们享受那灵全备的供应时，我们就不知不觉有分于这供应里的成分。例如，我们会爱别人，却不觉得我们在爱人。照样，我们服从人，自己却不知道。然而，我们若刻意的尝试去爱人、服从人，我们的爱与服从就不真。真实的爱与真实的服从，总是自自然然、不知不觉的。真服从自己丈夫的姊妹，会对自己的服从没有感觉，因为她的服从乃是出自耶稣基督之灵全备的供应。

有时候，姊妹们的服从是有目的，有企图的。一位姊妹也许这样想：要属灵，就一定要服从丈夫。这种服从是要政治手腕。有些姊妹服从的目的，是要树立一个好榜样，给她的女儿来效法。这种服从也是要政治手腕，甚至是假冒为善。这是表演，而不是自然的表显。我再说，真实的服从乃是自然的，是享受那灵全备供应的结果。

我们何时不享受耶稣基督之灵全备的供应，而要努力作出好行为，我们就是要政治手腕、假冒为善。事实上，每一种宗教所教导人行事的方式，都是要政治手腕。我们受了这影响，会认为为了丈夫、妻子的缘故，为了儿女或亲族的缘故，甚至为了召会的缘故，我们应当有特别的行为。这种行为乃是要政治手腕，也是假冒为善。

真实美德的源头乃是耶稣基督之灵全备的供应。保罗在罗马监狱里的喜乐，并不是刻意表现出来的。他的喜乐不是自我努力的结果，更不是一种表演。因着保罗爱三一神，向三一神敞开自己，与三一神有交通，三一神就得着自由的通道，将祂一切的所是注入到保罗里面。结果，保罗能够体验，这位三一神有耶稣基督之灵全备的供应。因着他

The submission and love we need day by day are also found in the bountiful supply of the Spirit. Although the Bible commands a wife to submit to her husband and a husband to love his wife, actually in ourselves we do not have either genuine submission or love. Instead of submission, we have rebellion. Instead of a proper love, we have an unbalanced, twisted love. True submission and love are in the bountiful supply of the Spirit.

As we enjoy the bountiful supply of the Spirit, we partake of the ingredients of this supply without being aware of it. For example, we may love others without being conscious of the fact that we are loving. In like manner, we may be submissive without realizing that we are submissive. However, if we deliberately try to love or submit, our love or submission will not be genuine. True love and true submission are always spontaneous and not something of which we are conscious. A sister who is genuinely submissive to her husband has no consciousness of being submissive, for her submission comes out of the bountiful supply of the Spirit of Jesus Christ.

Sometimes sisters submit purposely and intentionally. A sister may think that she must submit to her husband in order to be spiritual. This kind of submission is political. Other sisters may submit for the purpose of setting a good example for their daughters to follow. This submission is also political and even hypocritical. It is a performance rather than something spontaneous. I repeat, real submission is spontaneous; it is the issue of enjoying the bountiful supply of the Spirit.

Whenever we try to behave ourselves apart from enjoying the bountiful supply of the Spirit of Jesus Christ, we are political and hypocritical. Actually, every kind of religion teaches people to act in a political way. Under this influence, we may think that for the sake of our husband or wife, for the sake of our children or relatives, and even for the sake of the church, we should behave in a particular way. Such behavior is political, hypocritical.

The source of true virtue is the bountiful supply of the Spirit of Jesus Christ. When Paul was rejoicing there in prison in Rome, he was not deliberately trying to act joyful. His rejoicing was not the result of his own effort, and it certainly was not a performance. Because Paul loved the Triune God, opened himself to the Triune God, and communicated with the Triune God, the Triune God had a free course to infuse all He is into Paul. As a result, Paul could realize that with this Triune God there is the

经历这样的供应，所以他虽是带锁链的囚犯，他也能在主里喜乐。

今天那灵不仅是神的灵、耶和华的灵、或是圣灵。那灵经过了成为肉体、人性生活、钉死、复活、升天等过程，如今成了耶稣基督的灵。祂里面有活的供应，包含了各种神圣、属灵、属天的成分。保罗借着耶稣基督之灵这全备的供应，他的景况至终转成他的救恩。借着这全备的供应，他持续不断、时时刻刻的蒙拯救。因此，他每日救恩的源头，乃是耶稣基督之灵全备的供应。

蒙拯救脱离发怨言、起争论

在腓立比一章，保罗借着那灵全备的供应，蒙拯救脱离一个特别的景况。在二章保罗接着指出，信徒如何在日常生活中平常的事上经历常时的救恩。例如，二章十四节说，“凡所行的，都不要发怨言，起争论。”发怨言并起争论是我们每日的经历。我们也许不会每天都恨人或发脾气，但我们的确天天发怨言并起争论。在婚姻生活里，妻子特别容易发怨言，丈夫特别容易起争论。就某种意义说，天然的婚姻生活是一个发怨言、起争论的生活。一位弟兄若是单身，没有妻子作伴，他就不太有机会发怨言、起争论。但是，婚姻生活提供他足够的机会来发怨言、起争论。同样，一位姊妹结婚之前，也许不会为着小挫折发怨言。当她结婚以后，可能会为着最轻微的挫折就发起怨言来。她的丈夫对她的发怨言也有反应，就与她争论起来，为自己表白，并指控对方。他们发怨言、起争论，也许是为着床铺没有整理，刷子没有归位，灯泡烧坏了，房间不干净这类的事。万一丈夫下班回家，发现家里乱七八糟，他很难会保持沉默。就算他试着如此作，也不会喜乐的沉默。我们为这些事发怨言、起争论，显示我们需要常时的救恩。哦，我们何等需要天天蒙拯救，脱离发怨言和起争论！

神在我们里面运行

什么能拯救我们脱离发怨言和起争论？在二章十二和十三章，保罗嘱咐我们，要作成我们自己的救恩，因为“乃是神

bountiful supply of the Spirit of Jesus Christ. Because he experienced this supply, he could rejoice in the Lord even while a prisoner in chains.

The Spirit today is not merely the Spirit of God, the Spirit of Jehovah, or the Holy Spirit. Having passed through the process of incarnation, human living, crucifixion, resurrection, and ascension, the Spirit is now the Spirit of Jesus Christ. Within Him there is a living supply which includes all kinds of divine, spiritual, heavenly ingredients. Through this bountiful supply of the Spirit of Jesus Christ, Paul's circumstances turned out to his salvation. He was saved constantly and instantly through this bountiful supply. Thus, the source of his daily salvation was the bountiful supply of the Spirit of Jesus Christ.

SAVED FROM MURMURINGS AND REASONINGS

In Philippians 1 Paul was saved from a particular situation through the bountiful supply of the Spirit. In chapter two he goes on to point out how the believers may experience a constant salvation in the ordinary things of daily life. For example, 2:14 says, "Do all things without murmurings and reasonings." Murmurings and reasonings are things we experience daily. We may not experience hate or anger every day, but we certainly reason and murmur every day. In married life, the wives are especially given to murmuring, and the husbands, to reasoning. In a sense, the natural married life is a life of murmurings and reasonings. If a brother lived alone, without a wife as his companion, he might have little occasion for murmuring and reasoning. Married life, however, affords him ample opportunity for both. Likewise, before a sister is married, she may not murmur over minor frustrations. Now after she is married, she may murmur over the slightest frustration. Her husband may react to her murmuring by reasoning with her, vindicating himself and accusing her. There may be murmurings and reasonings over such things as a bed that is not made, a brush that is out of place, a burned-out light bulb, or a room that is not clean. Should a husband come home from work and find the house not in proper order, he may find it difficult to be silent. Even if he manages to be quiet, he may not be silent joyfully. Our murmurings and reasonings over matters such as these reveal our need for constant salvation. Oh, how we need to be saved daily from murmurings and reasonings!

GOD OPERATING IN US

What can save us from our murmurings and reasonings? In 2:12 and 13 Paul charges us to work out our own salvation, for "it is God who operates in you both the

为着祂的美意，在你们里面运行，使你们立志并行事”。然而，对我们而言，神在我们里面运行，可能只是个道理。当我们在家里面对某些景况时，可能没有神在我们里面运行的实际，而完全落在自己里面。但我们若要经历常时的救恩，我们就必须领悟，这救恩乃是神自己在我们里面运行。

多年来，我一直受一事实的搅扰，就是保罗在二章十三节乃是提到神，而不是提到基督或那灵。在这一节里，保罗特意说到神，目的是要指出，我们常时的救恩，一点不差就是神自己。然而，二章十三节所启示的神，和创世记一章一节所启示的神不尽相同。我们来到腓立比书的时候，神已经经过了成为肉体、人性生活、钉死、复活和升天的过程。照着以赛亚九章六节，为我们而生的婴孩称为全能的神。那生在伯利恒的马槽里，长在拿撒勒木匠家里的一位，乃是全能的神。由此我们看见，活的神经历了人性生活。全能的神在一个人里面，在人类中间生活三十多年之久。之后，为要成功救赎，祂被钉在十字架上，进入死，游历了阴间，又在复活里出来。不仅如此，我们的神——耶稣基督——还升到天上，被立为万有的主。现今祂有主权、王权和元首的地位。如今我们的神不仅是创造者、救赎主、救主和主，祂更是包罗万有的一位。腓立比二章十三节的“神”，乃是指这位奇妙、经过过程、包罗万有的神。这位内住的神如今在我们里面运行。内住并运行的神，乃是父、子、圣灵。此外，祂也是我们的榜样、生命的话、以及包罗万有的灵。

这位内住者不是被动的，乃是主动的，满了活力，在我们里面行动、作工并运行。二章十三节的“运行”，原文意“使…有力”。内住的神从里面使我们有力，作我们常时救恩的源头、能力、力量与活力。

蒙拯救脱离发怨言和起争论，并不是一件小事。离了内住并运行的神，我们就无法蒙拯救脱离这些事。我们也必须蒙拯救脱离弯曲和悖谬。我们在某些方面都是弯曲、悖谬的。悖谬就是弯翘不平的，扭曲的。我们很不容易在这些事上实际的蒙拯救。

willing and the working for His good pleasure.” However, the matter of God operating in us may be merely a doctrine. When we face certain situations at home, we may not have the reality of the inward operation of God. Instead, we may be fully in ourselves. Nevertheless, if we are to experience constant salvation, we need to realize that this salvation is God Himself operating within us.

For years I was bothered by the fact that in 2:13 Paul speaks of God and not of Christ or the Spirit. Paul deliberately speaks of God in this verse in order to indicate that our constant salvation is nothing less than God Himself. However, there is a difference between the God revealed in 2:13 and the God revealed in Genesis 1:1. By the time we come to the book of Philippians, God has passed through incarnation, human living, crucifixion, resurrection, and ascension. According to Isaiah 9:6, the child born to us was called the mighty God. The One who was born in a manger in Bethlehem and who lived in a carpenter's home in Nazareth was the mighty God. By this we see that the living God experienced human life. In a man, the mighty God lived among human beings for more than thirty years. Then for the accomplishment of redemption, He was crucified, entered into death, took a tour of Hades, and came forth in resurrection. Furthermore, our God, Jesus Christ, ascended to heaven and was made the Lord of all. Now He has the lordship, the kingship, and the headship. Today our God is not only the Creator, the Redeemer, the Savior, and the Lord. He is the all-inclusive One. The word God in 2:13 points to this wonderful, processed, all-inclusive God. This indwelling God is now operating in us. The indwelling and operating God is the Father, the Son, and the Holy Spirit. Furthermore, He is our pattern, the word of life, and the all-inclusive Spirit.

This indwelling One is not passive; on the contrary, He is active and energetic, moving, working, and operating in us. The Greek word rendered “operates” in 2:13 means energizes. The English word energize is an anglicized form of this word. The indwelling God energizes us from within to be the source, power, strength, and energy for our constant salvation.

To be saved from murmurings and reasonings is not an insignificant matter. Apart from the indwelling and operating God, we have no way to be saved from these things. We also need to be saved from crookedness and perverseness. In certain ways we all are crooked and perverted. To be perverted is to be warped, twisted. It is not easy to be saved from these things in a practical way.

常时的救恩拯救我们脱离细微的罪

保罗在腓立比二章提到发怨言、起争论、指摘、搀杂、弯曲、悖谬、瑕疵和黑暗。这与罗马一章所提到粗鄙的罪——拜偶像、淫乱、凶杀——形成对比。事实上，蒙拯救脱离粗鄙的罪还比较容易，但要蒙拯救脱离发怨言、起争论、弯曲和悖谬，就非常困难。我们也许不会犯粗鄙的罪，但我们天天仍然受到保罗在腓立比二章所列举消极事物的搅扰。我们不仅需要蒙拯救脱离粗鄙的罪，也需要脱离被认为是细微的罪，如发怨言和起争论。我们若要无可指摘，纯洁无杂，就需要常时的救恩。

唯一能这样拯救我们的，乃是一神；祂经过了过程，成为包罗万有、赐生命、复合的灵。今日我们的神乃是这样一位包罗万有的灵。这位奇妙的神现今住在我们里面，在我们里面作工、加力、运行，天天寻找机会来拯救我们。

我年轻的时候，只听过神救恩的两方面。第一，基督死在十字架上，为要拯救我们。第二，倘若我们信靠祂，这位在诸天之上的全能者，就能拯救我们到底。多年来我一直无法精确的知道，主耶稣如何实际的拯救我们。现在腓立比书给我们看见，我们有常时的救恩，不仅是为着特别的景况，也是为着一般的日常生活。那拯救我们的一位，不仅是诸天之上的全能者；我们蒙拯救，乃是借着耶稣基督之灵全备的供应，并借着内住之神在我们里面的运行。

借着赐生命的灵

以及经过过程的神蒙拯救

今天我们的神是主观的。祂已经成为我们里面的供应，在任何特别的景况中，以祂的丰富来扶持我们；这些丰富如今都在那灵全备的供应里，成了我们的分。我们享受这全备的供应时，自然而然就从我们特别的景况中蒙拯救。此外，这灵乃是住在我们里面的神，为要在我们里面运行，以拯救我们脱离日常生活的一般景况。

A CONSTANT SALVATION FROM REFINED SINS

In Philippians 2 Paul refers to murmurings, reasonings, blame, guile, blemishes, crookedness, perverseness, and darkness. By contrast, in Romans 1 he speaks of gross sins such as idolatry, fornication, and murder. Actually, to be saved from gross sins is relatively easy, but to be saved from murmurings, reasonings, crookedness, and perverseness is very difficult. We may not commit gross sins, but day by day we are still bothered by the negative things listed by Paul in Philippians 2. We need salvation not only from gross sins, but also from sins that may be considered somewhat refined, such as murmuring and reasoning. If we would be blameless and guileless, we also need a constant salvation.

The only one who can possibly save us in this way is the Triune God who has been processed to become the all-inclusive, life-giving, compound Spirit. Today our God is such an all-inclusive Spirit. This wonderful God now indwells us and is working, energizing, operating, within us, looking for the opportunity to rescue us day by day.

When I was young, I heard only two aspects of God's salvation. First, I was told that Christ died on the cross to save us. Second, I learned that, as the almighty One, He is in the heavens, able to save us to the uttermost if we trust in Him. For years I did not know specifically how the Lord Jesus saves us in a practical way. Now in the book of Philippians we see that we have a constant salvation both for particular situations and for ordinary daily life. The One who saves us is not merely the almighty One in the heavens; we are saved through the bountiful supply of the Spirit of Jesus Christ and by the inward operation of the indwelling God.

SAVED THROUGH THE LIFE-GIVING SPIRIT

AND THE PROCESSED GOD

Today our God is subjective. He has become our inward supply to support us in any particular situation with His riches, all of which are now our portion in the bountiful supply of the Spirit. As we enjoy this bountiful supply, we are spontaneously saved from our particular situations. Furthermore, this Spirit is the God who dwells in us to operate within us to save us from the common situations of daily life.

我在美国的这些年间，不断的将包罗万有的基督作为赐生命的灵和经过过程的三一神供应给众圣徒。腓立比一章给我们看见包罗万有、赐生命、复合的灵，二章给我们看见经过过程的神。今天我们的神不再仅仅是我们敬拜的对象；祂已经经过过程，住在我们里面。神不再是没有经过过程，不再是“生的”。神经过了整个过程的种种步骤，如今住在我们的灵里，给我们经历并享受。阿利路亚，我们有经过过程的神，作我们的分！祂在我们里面运行，天天拯救我们。至终，祂自己成了我们常时的救恩。

实际上，在我们里面运行的内住之神，就是包罗万有的灵，也就是耶稣基督的灵。祂既是这样的一位，我们实在无法将祂系统化。这位神就是基督，也是那灵。我们常时救恩的源头，乃是这位经过过程的神；祂是包罗万有、赐生命、复合的灵。我们有了这灵，就有全备的供应；我们有了经过过程的神，就有里面的运行。这个供应和运行，就是我们常时救恩的源头。借着这奇妙的源头，我们就能蒙拯救脱离特别的景况，以及日常生活一般的景况。这样，我们就能蒙拯救脱离发怨言、起争论、弯曲和悖谬。这不是理论；这乃是实际的，是可以经历的。当我们享受这常时的救恩，我们就活基督。我们乃是借着在日常生活中享受常时的救恩而活基督。

During the years I have been in this country, I have continually ministered to the saints the all-inclusive Christ as the life-giving Spirit and the processed God. In Philippians 1 we have the all-inclusive, life-giving, compound Spirit, and in Philippians 2 we have the processed God. Today our God is no longer merely the object of our worship. As the processed One, He dwells in us. God is no longer unprocessed, no longer “raw.” Having passed through the steps of a process, He now dwells in our spirit for our experience and enjoyment. Hallelujah, we have the processed God as our portion! He is operating in us to save us day by day. Eventually, He Himself becomes our constant salvation.

Actually, the indwelling God who operates in us is the all-inclusive Spirit, the Spirit of Jesus Christ. Because He is such, we simply cannot systematize Him. This God is Christ and also the Spirit. The source of our constant salvation is the processed God who is the all-inclusive, life-giving, compound Spirit. With this Spirit we have the bountiful supply, and with the processed God we have the inward operation. The supply and the operation are the source of our constant salvation. By means of this wonderful source we are saved from our particular situation and from the common situations of daily life. In this way we can be saved from murmurings, reasonings, crookedness, and perverseness. This is not a theory; it is practical and experiential. When we enjoy this constant salvation, we live Christ. We live Christ by enjoying constant salvation in our daily life.

为着我们常时救恩之神圣、
丰富的供备

* * * *

经文及注解：腓二 5 ~ 16

纲要：

- 榜样与标准
- 运行的神
- 神的儿女
- 好象发光之体照耀
- 生命的话

* * * *

读经：腓立比书二章五至十六节。

在腓立比二章五至十六节，保罗不仅说到常时的救恩及其源头，他还给我们看见，为着这救恩之神圣、丰富的供备。我们要作成自己的救恩，就需要这供备。

二章五至十一节记载了基督的成为肉体、受死、复活和得高举。然而，这里一点没有提到基督的救赎。在这几节经文里，保罗似乎刻意不提基督的救赎。他的目的乃是要这样来陈明主耶稣和祂的成为肉体、人性生活、受死、复活和得高举，好给我们一个每日救恩的榜样。

唯有基督够资格成功救赎，我们不能有分于这工作。说我们能分于救赎的工作，乃是一种亵渎。我们享受基督的救赎，但我们无法有分于基督救赎的工作。

THE DIVINE AND RICH PROVISION
FOR OUR CONSTANT SALVATION

* * * *

Scripture and Footnotes: Phil. 2:5-16

Outline:

- THE PATTERN AND THE STANDARD
- THE OPERATING GOD
- CHILDREN OF GOD
- SHINING AS LUMINARIES
- THE WORD OF LIFE

* * * *

Scripture Reading: Phil. 2:5-16

In 2:5-16 Paul not only speaks of constant salvation and its source, but also shows us the divine and rich provision for this salvation. For the working out of our own salvation we need this provision.

In 2:5-11 we have a record of Christ's incarnation, death, resurrection, and exaltation. However, here nothing is said about Christ's redemption. It seems that in these verses Paul purposely does not refer to the redemption of Christ. His purpose is to present the Lord Jesus and His incarnation, human living, death, resurrection, and exaltation in such a way as to give us a pattern for our daily salvation.

Christ alone was qualified to accomplish redemption. We cannot share in this work. It would be blasphemy to say that we participate in the accomplishing of redemption. We enjoy Christ's redemption, but we cannot participate in Christ's work of redemption.

虽然我们不能有分于基督救赎的工作，但我们必须在祂的人性生活上，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，作祂的同伴。主虽然有神的形状，且与神同等，却不以此为强夺之珍，紧持不放。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。我们都应当有这样倒空自己的事上，作基督的同伴。这意思是说，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。

基督倒空自己，成为人的样式，并显为人的样子，就降卑自己，甚至顺从至死，且死在十字架上。于是，神使祂从死人中复活，将祂升为至高。这里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。他不应认为自己是王，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她必须服从。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。靠着您恩典的怜悯，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

Although we cannot share in Christ's redemption, we need to be partners with Him in His human living, especially in His emptying Himself, humbling Himself, and in His not grasping equality with God as a treasure. Although the Lord subsisted in the form of God and was equal to God, He did not consider this equality a treasure to be grasped and retained. 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. This means that instead of grasping what we have, we should lay these things aside and empty ourselves.

After Christ emptied Himself, becoming in the likeness of men and being found in fashion as a man, He humbled Himself to such an extent that He was obedient even unto the death of the cross. Then God raised Him from among the dead and highly exalted Him. Here 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, 2:5-8 comes before God's 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

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。他经历了常时的救恩，并这救恩的榜样和标准。

在二章五至十六节，我们看见如何作成我们自己的救恩。我们也看见常时救恩的源头和能力。我们思想这里所提的榜样和标准时，就会看见，我们必须在基督的榜样与标准上，作祂的同伴。这是为着我们常时救恩之神圣、丰富供备的第一方面。

运行的神

我年轻的时候，就知道二章五至八节有主降卑的七步：倒空自己、取了奴仆的形状、成为人的样式、降卑自己、成为顺从的、顺从至死、且死在十字架上。我也受教导说，我们身为基督徒，就当在这七步上效法主耶稣。然而，我越努力跟从祂、效法祂，我堕落的天性就越暴露出来。从经历中我领悟，效法基督的传统教训并不管用，因为我根本没有一种性情能这样跟从主。主耶稣是神成为肉体，是个神人，就是有神圣元素的人。而我是个堕落的人，甚至缺少正确的人性元素，并且完全没有神圣的元素，那么我怎能跟从这位神人？主耶稣既有神圣的元素，也有正确的人性元素。虽然祂将神的形状撇在一边，但祂从未撇弃神的性情。神圣性情的实际、素质、实质仍然在祂里面。因此，祂是一个充满神圣元素的人。祂能够经过七步的降卑。但我无法效法祂。

渐渐的，我开始明白，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

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.

In 2:5-16 we see how to work out our own salvation. We also see the source and the power for a constant salvation. As we consider the pattern and the standard found here, we see that we need to be partners with Christ in His pattern and standard. This is the first aspect of the divine and rich provision for our constant salvation.

THE OPERATING GOD

When I was young, I learned that in 2:5-11 there are seven steps in the Lord's humiliation: emptying Himself, taking the form of a slave, becoming in the likeness of men, humbling Himself, becoming obedient, being obedient unto death, and being obedient unto the death of the cross. I was also taught that, as Christians, we should follow the Lord Jesus in these steps. However, the more I tried to follow Him and imitate Him, the more my fallen nature was exposed. I realized from my experience that the traditional teaching of imitating Christ does not work, for I simply did not have a nature that could follow the Lord in this way. The Lord Jesus was God incarnate, a God-man, a man with the divine element. How could I, a fallen human being, one who lacked even the proper human element and entirely lacked the divine element, follow this God-man? The Lord Jesus has both the divine element and the proper human element. Although He put aside the form of God, He never laid aside the nature of God. The reality, essence, substance, of the divine nature was still in Him. Thus, He was a man filled with the divine element. He could pass through the seven steps of His humiliation. However, I could not imitate Him.

Gradually I began to understand that 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

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。祂把耶稣作成一個榜样，并照着神圣的标准將祂提高。如今這同一位神也在我們里面运行。我头一次有这样领悟的时候，喜乐的不得了。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。阿利路亚，神住在我们里面，并且在我们里面运行，所以我们是神人！神在我们里面的运行，乃是常时救恩之神圣、丰富供备的第二方面。

神的儿女

第三方面是：我们是神的儿女。（腓二 15。）因着我们宣扬这个真理，竟有人错误的指控我们教导人会进化成为神。我们绝没有教导人说，人会进化成为神。我们乃是照着圣经见证一个事实，就是我们这些神的儿女乃是从神生的。狗的儿女有狗的生命和性情，人的儿女有人的生命和性情；照样，我们这些神的儿女，也有神的生命和性情。

倘若我们不是神的儿女，没有神圣的生命和性情，我们就无法明白神在我们里面的运行，也无法与这运行合作。我们与神的运行合作，可以比作二人三脚的竞赛。参加这种比赛的人，一条腿可以自由活动，另一条腿则与同伴的腿绑在一起。人不可能与动物绑在一起来参加这种比赛，因为动物没有人的生命和性情来与人合作。用比喻说，因着我们有神圣的生命和性情，我们就好象以神为我们的同伴而参加了二人三脚的竞赛。保罗说，“但那与主联合的，便是与主成为一灵。”（林前六 17。）我们的神成为肉体，在地上生活，设立了一个救恩的榜样后，就被钉十字架，后来照着神圣的标准复活并被高举，之后祂成了赐生命的灵。（十五 45。）这样的一位灵已经进到我們里面，现今祂是包罗万有、经过过程的神住在我们里面。祂在我们里面运行，乃是根据祂重生了我们，并将祂神圣的生命和性情放在我们里面的这事实。这是宇宙中最大的神迹！神树立了榜样，设立了标准之后，就将祂的生命和性情放在我们里面。现今祂照着这个榜样和标准，借着祂神圣的生命和性

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. When I first realized this, I was overjoyed. 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. Hallelujah, because God dwells in us and is operating in us, we are God-men! This inward operation of God is the second aspect of the divine and rich provision for constant salvation.

CHILDREN OF GOD

The third aspect is that we are children of God (2:15). Because we have proclaimed this truth, some have falsely accused us of teaching evolution into God. We certainly do not teach evolution into God. According to the Bible, we testify the fact that, as children of God, we have been born of God. Just as an offspring of a dog has the life and nature of a dog, and a child has the life and nature of his parents, so as children of God we have God's life and nature.

If we were not children of God with the divine life and nature, we could not understand God's operation within us or cooperate with it. Our cooperation with God's operation can be compared to a three-legged race. In such a race, each person has one leg free and the other bound to one of his partner's legs. It is impossible for a human being to run a three-legged race tied to an animal, because an animal does not have the life and nature to cooperate with a human being. Figuratively speaking, because we have the divine life and nature, we are running a three-legged race with God as our partner. Paul says, "He that is joined unto the Lord is one spirit" (1 Cor. 6:17). After our God came through incarnation, lived on earth to establish a pattern of salvation, was crucified, and was raised and exalted according to the divine standard, He became the life-giving Spirit (1 Cor. 15:45). As such a Spirit, He has entered into us and now dwells in us as the all-inclusive, processed God. His operation within us is based on the fact that He has regenerated us and deposited into us His divine life with the divine nature. This is the greatest wonder in the universe! After setting up the pattern and establishing the standard, God put His life and nature into us. Now He is motivating, operating, and energizing within by His divine life and nature according

情，一直在我们里面推动、运行并加力。我们呼求主，或向父祷告，就能经历这个内里的运行。

我们已经看见，为着我们常时救恩之神圣供备的第一方面，是榜样和标准，第二方面是那成为肉体、在十字架上受死、复活并得高举的神在里面的运行。这位神已经进到我们里面，为要在我们身上活出这个榜样。首先祂重生了我们，将祂神圣的生命和性情分赐到我们里面，使我们成为神人，神的儿女。现今祂住在我们里面，好在我们里面不断的运行。因着我们有内住的神在我们里面运行，所以希伯来八章十一节说，“他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必认识我。”因着神在我们里面运行，我们就知道祂要作什么，也知道我们当作什么。例如，一位弟兄的妻子为难他的时候，他不需要牧师来教导他。借着运行的神，他知道他应当撇弃作头的身分，并且照着主耶稣的榜样，甘心象奴仆一样服事妻子。

好象发光之体照耀

在腓立比二章十五节保罗说，我们“好象发光之体显在世界上”。这里的“发光之体”，原文指返照太阳光的光体。我们既是神的儿女，有神圣的生命和性情，我们就有一个特殊的功能——照耀。因着我们有神圣的生命和性情，我们就成了返照基督这真太阳的发光体。无论何时我们照着神圣的生命和性情，与神在我们里面的运行合作，我们就以基督的光而照耀。这是常时救恩之神圣、丰富供备的第四方面。

生命的话

第五方面是在“将生命的话表明出来”这个短句里。（腓二 16。）一章十九节有耶稣基督之灵全备的供应，二章十六节有生命的话。这两节之间有救恩的榜样与标准、运行的神、神圣的生命和性情，以及返照基督之光的功能。何等浩大的供备！有了这么丰富的供备，我们就能不断的蒙拯救。

to the pattern with the standard. When we call on the Lord or pray to the Father, we experience this inner operation.

We have seen that the first aspect of the divine provision for our constant salvation is the pattern with the standard and that the second aspect is the inward operation of the God who became incarnate, died on the cross, and was resurrected and exalted. This God has come into us to live out this pattern in us. First He regenerated us, imparting His divine life with the divine nature into us to make us God-men, children of God. Now He dwells in us to operate in us continually. Because we have the indwelling God operating in us, Hebrews 8:11 says, “And they shall by no means teach each one his fellow citizen and each one his brother, saying, Know the Lord, for all shall know Me from the little one to the great among them.” Because God is operating in us, we know what He wants to do and what we should do. For example, when a brother’s wife gives him a difficult time, he does not need a pastor to instruct him. Through the operating God he knows that he should lay aside his headship and, according to the pattern of the Lord Jesus, be willing to serve her as a slave.

SHINING AS LUMINARIES

In verse 15 Paul says that we “shine as lights in the world.” The Greek word rendered lights denotes luminaries which reflect the light of the sun. As children of God with the divine life and nature, we have a special function—the function of shining. Because we have the divine life and nature, we have become luminaries reflecting Christ as the real sun. Whenever we cooperate with God’s inward operation according to the divine life and nature, we shine with the light of Christ. This is the fourth aspect of the divine and rich provision for constant salvation.

THE WORD OF LIFE

The fifth aspect is found in the phrase “holding forth the word of life” (v. 16). In 1:19 we have the bountiful supply of the Spirit of Jesus Christ, and in 2:16 we have the word of life. Between them we have the pattern of salvation with the standard, the operating God, the divine life with the divine nature, and the function of reflecting the light of Christ. What a tremendous provision! With such a rich provision we can be saved constantly.

我们感谢主给我们两大礼物：灵与话（圣经）。每个神的儿女都必须学习，如何凭着神圣的生命和性情进入神的话。这就是操练我们的灵以摸着内住的神，而来接触圣经。这种以神圣的生命和性情为基础的接触，与仅仅用心思读圣经截然不同。有些基督徒纯粹用头脑分析圣经；有些人强调背经；还有些人，特别是受过神学训练的，用道理来解释主的话。我们若只用这些方式来接触圣经，就摸不着生命的话；圣经对于我们，就是一本知识、道理、教训和神学的书。因着我们已经由那灵重生，我们就有神圣的生命和神圣的性情，甚至有神圣的人位，就是神自己，住在我们灵里。现今我们每次读主的话时，都必须运用我们的灵。倘若我们这样作，圣经的每一行、每一句、每一个字，对我们就都是生命。

所有与神有关的事物都是活的，所以神的话必定是活的话，生命的话。我们若用活的灵来接触圣经，我们就自然而然享受了生命的话。这样，我们就得着供应、加强、点活、光照、复苏、滋养并洗涤。

当我们这样经历生命的话，我们就该向人表明、陈明、供献并应用这话。这就是向我们周围的人讲说生命的话。我们不该被反对者征服，乃该在爱里向他们说生命的话。我们讲说生命的话，就将生命的话陈明给人。我们应当是说话的子民。我们一有机会，就当为主说话。传扬主不是我们的职业，乃是我们的生活。我们必须用这种活的方式进入生命的话，使我们凭着这话而活，并且讲说这话。我们这样将生命的话表明出来，就享受常时的救恩。

在本篇信息中，我们交通到为着我们常时救恩之神圣、丰富供备的五方面：榜样及其标准、神在里面的运行、神的儿女、发光之体、以及生命的话。我们若享受这几方面，我们就经历常时的救恩。那位树立榜样，并且自己就是榜样的，如今乃是内住的神，在我们里面运行。我们借着重生，就成了神的儿女，有神圣的生命和性情。这使我们成为发光之体，具有返照基督的功能。不仅如此，我们还有生命的话，我们可以进入这话，享受话中的丰富，并向我

We thank the Lord for two great gifts—the Spirit and the Word, the Bible. Every child of God must learn how to get into the Word of God by the divine life and nature. This is to contact the Scripture by exercising our spirit to touch the indwelling God. Such contact, based on the divine life and nature, is very different from reading the Bible merely with the exercise of the mind. Some Christians analyze the Bible purely in a mental way, others emphasize the memorization of Bible verses, and still others, especially those with seminary training, expound the Word in a doctrinal way. If we approach the Bible only in these ways, we shall not touch the word of life. Instead, to us the Bible will be a book of knowledge, doctrine, teaching, and theology. Because we have been regenerated of the Spirit, we have the divine life, the divine nature, and even the divine Person, God Himself, dwelling in our spirit. Now we need to exercise our spirit whenever we come to the Word. If we do this, every line, phrase, and word of the Bible will become life to us.

Because everything related to God is living, God's words must be living words, words of life. If we come to the Bible with a living spirit, spontaneously we shall enjoy the word of life. Then we shall be supplied, strengthened, quickened, enlightened, refreshed, nourished, and washed.

As we experience the word of life in this way, we should hold forth the word to others, presenting it, offering it, and applying it to them. This is to speak the word of life to those around us. Far from being subdued by opposers, we should in love speak the word of life to them. By speaking the word of life, we present the word of life to others. We should be a speaking people. Whenever we have opportunity, we should speak for the Lord. Preaching is not our profession; it is our living. We need to enter into the word of life in such a living way that we live by this word and speak it. By holding forth the word of life in this way we enjoy constant salvation.

In this message we have covered five aspects of the divine and rich provision for our constant salvation: the pattern with its standard, the inward operation of God, the children of God, the luminaries, and the word of life. If we enjoy all these aspects, we shall experience constant salvation. The One who set up the pattern and who Himself is the pattern now operates in us as the indwelling God. Through regeneration, we have become children of God with the divine life and nature. This makes us luminaries with the function of reflecting Christ. Furthermore, we have the word of life, and we may enter into this word, enjoy its riches, and declare it to those

们周围的人宣扬。这样，消极的事物就被击败，我们就享受常时救恩的得胜。

around us. In this way the negative things are defeated, and we enjoy the victory of constant salvation.

你们信心的祭物

THE SACRIFICE OF YOUR FAITH

* * * *

经文及注解：腓二 17 ~ 18，一 25，三 9

纲要：

- 信心为祭物献给神
- 信心、话与那灵
- 因着信心的元素而得着加强
- 享受基督
- 信仰上的喜乐
- 由基督所构成而成为祭物
- 信心与将生命的话表明出来

* * * *

读经：腓立比书二章十七至十八节，一章二十五节，三章九节，以弗所书一章十三节，二章八节，三章十七节，加拉太书二章二十节，五章六节，歌罗西书一章三至四节，二章十二节。

在腓立比二章十七节保罗说，“然而，即使我成为奠祭，浇奠在你们信心的祭物和供奉上，也是喜乐，并且与你们众人一同喜乐。”在这节里，保罗说到“你们信心的祭物和供奉”，这句话圣经学者很难领会。这里提到两件与信徒的信心有关的事：祭物和供奉。保罗认为腓立比信徒的信心作了他们献给神的祭物，也成了他们对神的供奉。在本节保罗似乎是说，“腓立比人啊，你们的信心乃是献给神的祭物；向祂献上这样的祭物，乃是一种祭司的供奉。”在本篇信息中，我们要来看我们信心的祭物；我们暂不说到祭司的供奉。

* * * *

Scripture and Footnotes: Phil. 2:17-18; 1:25; 3:9

Outline:

- FAITH AS A SACRIFICE OFFERED TO GOD
- FAITH, THE WORD, AND THE SPIRIT
- STRENGTHENED BY THE ELEMENT OF FAITH
- THE ENJOYMENT OF CHRIST
- THE JOY OF FAITH
- CONSTITUTED OF CHRIST TO BE A SACRIFICE
- FAITH AND HOLDING FORTH THE WORD OF LIFE

* * * *

Scripture Reading: Phil. 2:17-18; 1:25; 3:9; Eph. 1:13; 2:8; 3:17; Gal. 2:20; 5:6; Col. 1:3-4; 2:12

In 2:17 Paul says, “But if even I am poured out as a drink offering on the sacrifice and priestly service of your faith, I rejoice and rejoice together with you all.” In this verse Paul speaks of “the sacrifice and priestly service of your faith,” a phrase which is difficult for students of the Bible to understand. Here two matters are related to the believers’ faith: the sacrifice and the priestly service. Paul regards the believers’ faith as a sacrifice offered to God. The priestly service refers to the offering of sacrifices by a priest. In this verse Paul seems to be saying, “Philippians, I consider your faith as a sacrifice offered to God, and my offering of this sacrifice to Him is a priestly service.” In this message we shall consider the sacrifice of our faith. We shall not cover the matter of priestly service.

保罗在腓立比书中用了一些极不平凡的发表，如“耶稣基督之灵全备的供应”，（腓一 19，）“将生命的话表明出来”，（二 16，）以及“你们信心的祭物和供奉”。（17。）我们若要认识这卷书所启示经历基督的秘诀，就必须明白这些发表。

信心为祭物献给神

什么是能构成献给神之祭物的信心？身为信徒，我们都有某种程度的信心。我们若没有信心，就不可能是在基督里的信徒。我们虽然有信心，但问题是：我们能否以这样的信心为祭物，喜乐的献给神。保罗是新约的祭司，他在罗马十五章十六节说，“使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。”保罗是福音的祭司，将他所带领悔改信主的人当作祭物献给神。但在腓立比二章十七节里，信徒本人不是祭物，信徒的信心才被视为祭物。腓立比二章十七节的思想比罗马十五章十六节更深。你认为你的信心是祭物，可以献给神么？

照着腓立比二章十七节，保罗愿意成为奠祭，浇奠在信徒信心的祭物和供奉上。保罗知道，有一天他要殉道。他殉道就是成为奠祭，浇奠在他们信心的祭物上。在旧约里，奠祭是浇奠在一种基本祭上。没有基本祭，就没有奠祭。保罗以他的殉道为奠祭。这奠祭是要浇奠在基本祭——腓立比信徒的信心上。我们要明白，哪一种信心能成为祭物，使奠祭能浇奠在其上，这是非常重要的。因此，在本篇信息中，我们要力求明白保罗在二章十七节所说的信心。

信心、话与那灵

本节的信心与圣经别处所提到的信有些不同。以弗所一章十三节说，“你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记。”我们听了真理的话，也在基督里面信了，结果乃是受了圣灵为印记。在这节里有话、信和那灵。借着听

In the book of Philippians Paul uses certain extraordinary expressions such as “the bountiful supply of the Spirit of Jesus Christ” (1:19), “holding forth the word of life” (2:16), and “the sacrifice and priestly service of your faith.” If we would know the secret of experiencing Christ as revealed in this book, we need to understand these expressions.

FAITH AS A SACRIFICE OFFERED TO GOD

What is the faith that can constitute a sacrifice offered to God? As believers, we all have some amount of faith. If we did not have faith, we could not be believers in Christ. Although we have faith, the question remains whether or not this faith can be regarded as a sacrifice offered to God in a joyful way by the apostles. Paul was a New Testament priest. He says in Romans 15:16, “That I should be a minister of Christ Jesus to the nations, ministering as a priest the gospel of God, that the offering of the nations might be acceptable, having been sanctified in the Holy Spirit.” As a gospel priest, Paul offered his converts to God as a sacrifice. In Philippians 2:17 it is not the believers themselves which are the sacrifice; it is the faith of the believers which is considered a sacrifice. The thought in 2:17 is deeper than that in Romans 15:16. Do you think of your faith as a sacrifice which such a ministering one can offer to God?

According to verse 17, Paul was willing to be poured out as a drink offering on the sacrifice and priestly service of the believers' faith. Paul realized that one day he would be martyred. As a martyr, he would be a drink offering poured out upon the sacrifice of their faith. In the Old Testament a drink offering was poured out on one of the basic offerings. Without a basic offering, there could not have been the drink offering. Paul regarded his death as a martyr as a drink offering. The basic offering upon which this drink offering was to be poured was the faith of the believers in Philippi. It is very important for us to understand what kind of faith can become the sacrifice on which the drink offering is poured. Thus, in this message we shall seek to understand the faith to which Paul refers in 2:17.

FAITH, THE WORD, AND THE SPIRIT

The faith in this verse is somewhat different from that mentioned elsewhere in the Bible. Ephesians 1:13 says, “In whom you also, hearing the word of the truth, the gospel of your salvation, in whom also believing, you were sealed with the Holy Spirit of the promise.” As a result of hearing the word of the truth and of believing in Christ, we were sealed with the Holy Spirit. In this verse we have the word, faith, and the Spirit. By

话并信话，我们就接受那灵。话、信和那灵乃是一。话乃是神的彰显；（约一 1；）神是话的源头。我们有了话，就有了神，因为话乃是神的彰显。

照着约翰福音，话是神，也是那灵。不仅如此，基督也是神、那灵和话。基督是话，而话就是神。因此，神、基督、那灵、和话之间有着美妙的关系。话就是神，也是那灵。同时，基督是神，又是那灵。一面，基督是话；另一面，话是基督。照样，神是那灵，那灵也是神。在此我们看见，三一神具体化在话里。

三一神具体化在话里，而话已经临到了我们。那原与神同在，并且就是神的话，已经成为肉体，支搭帐幕在我们中间。（约一 1，14。）照着约翰二十章，成为肉体的这话是被人当作神来敬拜的。多马这样说到祂：“我的主，我的神。”（二十 28。）话不仅是我们的神，也是我们的神临到我们。我们的神乃是具体化在话里而临到我们。此外，照着以弗所六章十七节，那灵就是话。奇妙的三一神具体化在话里，而这话已经临到我们。话来到的时候，神、基督、那灵也都来了。三一神的三者都与话同来。

话的第一个功能，就是将信心注入我们里面。我不信一个人可以重复宣读一节圣经十遍，而没有得着信心的注入。假使一位无神论者把约翰三章十六节一读再读，甚至这位无神论者也会借着话得着信心的注入。

信心借着话注入我们里面，乃是那灵的功用。信心是话的果效，也是那灵的功用。当话临到我们，我们也接触这话时，我们就领受那灵。这意思是说，当话临到我们，我们摸着话时，在我们的经历里，话就成了那灵。因此，先是话临到我们，然后话在我们里面成为那灵。

在我们的经历中，话成为那灵，可以用点燃火柴为例来说明。火柴头是用磷作的小圆球。我们若正确的划擦火柴，磷就会燃烧起来。火焰与磷不同么？不，火焰其实就是磷的爆炸。照样，那灵就是话的“爆炸”。我们经历这个爆炸的时候，就会被“火”“焚烧”。这个焚烧就是信心。

hearing the word and believing it, we receive the Spirit. The word, faith, and the Spirit are one. The Word is the expression of God (John 1:1). God is the source of the Word. When we have the Word, we have God, for the Word is God's expression.

According to the Gospel of John, the Word is both God and the Spirit. Furthermore, Christ is also God, the Spirit, and the Word. Christ is the Word, and the Word is God. Thus, there is a marvelous interrelationship between God, Christ, the Spirit, and the Word. The Word is God and also the Spirit. At the same time Christ is both God and the Spirit. On the one hand, Christ is the Word; on the other hand, the Word is Christ. Likewise, God is the Spirit and the Spirit is God. Here we see the Triune God embodied in the Word.

The Triune God is embodied in the Word, and the Word has come to us. The very Word which was with God and which is God became flesh and tabernacled among us (John 1:1, 14). According to John 20, this Word who became flesh was worshipped as God. Thomas said concerning Him, "My Lord and my God" (John 20:28). The Word is not only our God, but also the coming of our God to us. Our God comes to us embodied in the Word. Furthermore, according to Ephesians 6:17, the Spirit is the Word. The wonderful Triune God is embodied in the Word, and the Word has come to us. When the Word comes, God, Christ, and the Spirit come. The Three of the Triune God come with the Word.

The first function of the Word is to infuse us with faith. I do not believe it is possible for someone to repeat a Bible verse ten times without being infused with faith. Suppose an atheist reads John 3:16 and repeats this verse again and again. Even this atheist would be infused with faith through the Word.

The faith infused into us through the Word is the function of the Spirit. Faith is both the issue of the Word and the function of the Spirit. When the Word comes to us and is contacted by us, we receive the Spirit. This means that when the Word reaches us and we touch it, the Word becomes the Spirit in our experience. Thus, the Word first comes to us and then it becomes the Spirit in us.

The Word becoming the Spirit in our experience can be illustrated by the lighting of a match. The head of a match is a ball made of phosphorus. When we strike a match in a proper way, the phosphorus bursts into flame. Is the flame different from the phosphorus? No, it is simply the explosion of the phosphorus. In like manner, the Spirit is the "explosion" of the Word. When we experience this explosion, we are "burned" by the "fire." This burning is faith.

我年轻初信主时，就切慕有信心。我读过许多论到信心的书籍；然而，没有一本书告诉我信心实际上是什么。乃是到近年来，我才在经历中发现什么是信心。信心乃是从话来的，而这话将神圣的元素注入我们里面。因此，信心乃是话的果效，以及那灵发生功用所产生的结果。我们有了话同着那灵，我们自然就有信心。正如我们曾指出的，信心、话、那灵乃是一。

你若在主面前思想这个对信心的解释，你必定会敬拜祂。你会看见，何时你里面有真信心，就含有有话，那灵也变化在那里。离了话与那灵，我们不可能有信心。

因着信心的元素而得着加强

以弗所三章十六至十九节说，父照着祂荣耀的丰富，借着祂的灵，用大能使我们得以加强到里面的人里时，就使基督借着信，安家在我们心里。然后，我们就在爱里生根立基，使我们满有力量，能和众圣徒一同领略何为那阔、长、高、深，并认识基督那超越知识的爱，使我们被充满，成为神一切的丰满。我们若花时间祷读这些经节，默想这些经节，我们的信心必定得着加强。我们里面会有个东西得着加强，使我们体验基督正在我们的心里安家，我们也一直在爱里生根立基，使我们领略基督的度量，甚至我们要被充满，成为神一切的丰满。某种元素已经注入我们里面以加强我们，这个元素就是信心。

我们祷读这些经节以前，可能觉得软弱；但祷读之后，就得着加力，好象车胎打足了气一样。在经历中我们会看见，信心、话、那灵实在是一，作了我们的分。不仅如此，我们也会在信心里享受基督。我们会享受被大能加强，基督安家在我们心里，在爱里生根立基，经历基督的度量，并且被充满，成为神一切的丰满。

享受基督

As a young Christian, I earnestly desired to have faith. I read a number of books about faith. However, none of these books told me what faith is in actuality. Only in recent years have I discovered through my experience what faith is. Faith comes out of the word that infuses us with the divine element. Hence, faith is the issue of the word and of the Spirit's function. When we have the word with the Spirit, we spontaneously have faith. As we have pointed out, faith, the word, and the Spirit are one.

If you consider this definition of faith in the presence of the Lord, you will worship Him. You will see that whenever there is genuine faith in you, the word is implied and the Spirit is realized. Apart from the word and the Spirit, it is impossible for us to have faith.

STRENGTHENED BY THE ELEMENT OF FAITH

Ephesians 3:16-19 says that when the Father grants us according to the riches of His glory, to be strengthened with power through His Spirit into our inner man, Christ will make His home in our hearts by faith. Then, being rooted and grounded in love, we shall be strong to apprehend with all the saints what is the breadth, length, height, and depth, and know the knowledge-surpassing love of Christ that we may be filled unto all the fullness of God. If we take time to pray-read these verses and to muse upon them, our faith will be strengthened. Something within us will be strengthened to realize that Christ is making His home in our hearts, that we are being rooted and grounded in love, that we are apprehending the dimensions of Christ, and that we are even being filled unto all the fullness of God. A certain element has been infused into us to strengthen us, and this element is faith.

Before we pray-read these verses, we may feel weak. But after we pray-read them, we shall be empowered. We shall be like an automobile tire that has been filled with air. In our experience we shall realize that faith, the word, and the Spirit are truly one as our portion. Furthermore, we shall have the enjoyment of Christ in faith. We shall enjoy being strengthened with power, having Christ make His home in our hearts, being rooted and grounded in love, experiencing the dimensions of Christ, and being filled unto all the fullness of God.

THE ENJOYMENT OF CHRIST

我们若从保罗的书信中找一段话，花时间仔细的思想，我们就能感觉到里面有个东西，带着大能渐渐升起。这就是我们的信心与话和那灵调和。这样的调和总是带进对基督的享受。我们所得着的特别享受，在于话所传输给我们的特别成分。举例来说，倘若一个罪人思想提前一章十五节：“基督耶稣降世，为要拯救罪人，”一种对基督是他救主的珍赏，就会注入他里面。他就会认识，基督能够拯救他。对基督这方面的珍赏，就是信心。我们在别处曾指出，信心乃是对基督的珍赏，以及对祂之于我们的所是并为我们所作而产生的反应。每当罪人这样珍赏基督，他就有了得救的信心；他就是真实的享受基督作他的救主。

我们也可以祷读以弗所三章十七节来享受基督。我们会特别享受，基督借着信安家在我们心里，因为这是本节经文所要传输给我们的。我们在信心里所享受的，总是在于话所传输给我们的。因此，在基督徒中间，享受基督的程度不尽相同。真正的信心会有信心的喜乐或享受，以及信心的祭物。我们看过，以弗所一章十三节说到信。信是主话的果效，也是那灵的功用。

在以弗所书里，至少有两节经文指明，信带给我们对基督的享受。二章八节说，“你们得救是靠着恩典，借着信。”我们得救是借着信，所以我们是因着信，享受基督作我们的救主。因此，信使我们享受救主并祂的救恩。三章十七节说，基督借着信，安家在我们心里。这指明信使我们享受基督安家在我们心里。所有的基督徒都能对二章八节说阿们，但是很少基督徒能对三章十七节说阿们。我怀疑有多少基督徒享受基督安家在祂们里面。我们若要享受基督安家在我们心里，就必须读以弗所三章十五至十九节，并思想这些经节。此外，我们还应当祷读，甚至唱读这段话。

加拉太二章二十节也指明信与对基督的享受有关：“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。”根据这节，基督在我们里面活着；并且我们如今所活的生命，

If we take a portion from Paul's Epistles and dwell on it for a period of time, we shall sense something rising up in us with power. This is the mingling of the word and the Spirit with our faith. This mingling always results in the enjoyment of Christ. What we enjoy in particular will depend on what specifically the Word conveys to us. For example, should a sinner dwell on 1 Timothy 1:15, a verse which says that Christ Jesus came into the world to save sinners, he will be infused with an appreciation of Christ as his Savior. He will know that Christ is able to save him. This appreciation of Christ in this aspect is faith. As we have pointed out elsewhere, faith is the appreciation of Christ and the reflection of what He is and does for us. Whenever a sinner has such an appreciation of Christ, he has the faith to be saved. He truly enjoys Christ as his Savior.

We can also enjoy Christ by pray-reading Ephesians 3:17. In particular, we shall enjoy Christ making His home in our hearts through faith, for this is what this verse conveys to us. What we enjoy in faith always depends on what is conveyed to us by the Word. For this reason, among Christians the enjoyment of Christ is of different degrees. With genuine faith there is both the joy, or enjoyment, of faith and the sacrifice of faith. We have seen that Ephesians 1:13 speaks of faith. Faith is the issue of the Word and the function of the Spirit.

At least two verses in the book of Ephesians indicate that faith brings us the enjoyment of Christ. Ephesians 2:8 says, "By grace you have been saved through faith." Because we have been saved through faith, it is by faith that we enjoy Christ as our Savior. Thus, faith brings us the enjoyment of the Savior with His salvation. Ephesians 3:17 says that Christ makes His home in our hearts through faith. This indicates that faith brings us the enjoyment of Christ making His home in us. Although all Christians can say amen to 2:8, not many can say amen to 3:17. I doubt that very many believers enjoy Christ making His home in them. If we would enjoy Christ making His home in our hearts, we need to read Ephesians 3:15-19 and dwell on these verses. Furthermore, we should pray-read this portion of the Word and even sing it.

Galatians 2:20 also indicates that faith is related to the enjoyment of Christ: "I have been crucified with Christ, and it is no longer I who live, but Christ 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 for me." According to this verse, Christ lives in us, and the life which we now live we live in faith. Therefore, according to this verse, faith brings the

是在神儿子的信里，与祂联结所活的。所以，根据这节，信使我们享受那活在我们里面的基督。这是何等美妙的享受！

在加拉太五章六节保罗又说，“因为在基督耶稣里，受割礼不受割礼，全无效力；唯独借着爱运行的信，才有效力。”唯有借着信，我们才能享受加拉太书所启示的基督。信使我们享受基督。

歌罗西书也将信联于对基督的享受。保罗提到信徒“对基督耶稣的信”（西一4）之后，又说，歌罗西人“在受浸中与祂一同埋葬”，也在受浸中，“借着…神所运行的信心，与祂一同复活。”（二12。）信使我们享受神的运行。我们从前死了，但如今我们可以享受从死人中复活。信使我们享受那叫我们从死人中复活之运行的神。

这些经节都说明一件事：有真正的信心，就必有喜乐或享受。我们有什么特别的享受，在于我们借着信心领受哪一段主的话。换句话说，信心的享受在于某一节圣经所传输给我们的是什么。

在歌罗西一章二十五节，保罗说到完成神的话。若没有保罗的职事，尤其是加拉太书、以弗所书、腓立比书、歌罗西书所涵括的，神的话就没有完成。这意思是说，我们若没有进入保罗这四卷书的话里，我们借着信对基督的享受就不充分，就无法与这四卷书里所包含的丰富相配。

许多基督徒借着信对基督有某一种的享受，但是他们没有为着召会、在召会里、与召会一同享受包罗万有的基督。我能作见证，我年轻初信主时，的确在某种程度上享受基督。然而，直到我进入主的恢复之前，我没有与召会一同丰丰富富的享受祂。在主恢复里的这些年间，加拉太书、以弗所书、腓立比书、歌罗西书都成了我的信心。今天我的信心不单单是约翰三章十六节和五章二十四节这类经节的果效，更是保罗所写这四卷书的果效。

我绝非轻看圣经中任何一卷书。不过我确信，读传道书不会使你对基督有太多的享受。你可能领悟凡事都是虚空，你也渴望你的生活中没有一事是虚空的；然而，这卷书并

enjoyment of Christ living in us. What a marvelous enjoyment this is!

In Galatians 5:6 Paul goes on to say, “For in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith operating through love.” The Christ revealed in Galatians can be enjoyed only through faith. It is faith which brings us the enjoyment of Christ.

The book of Colossians also relates faith to the enjoyment of Christ. After referring to the believers’ “faith in Christ Jesus” (1:4), Paul says that the Colossians were “buried together with Him in baptism” and in Him “were raised together through the faith of the operation of God” (2:12). Faith brings us the enjoyment of God’s operation. Once we were dead, but now we can enjoy being raised up from the dead. Faith brings us the enjoyment of the operating God who raises us from the dead.

All these verses illustrate the fact that with genuine faith there is joy or enjoyment. The particular enjoyment we have depends on what portion of the Word we are receiving by faith. In other words, the enjoyment of faith depends on what a certain verse conveys to us.

In Colossians 1:25 Paul speaks of completing the Word of God. If it were not for Paul’s ministry, especially as contained in Galatians, Ephesians, Philippians, and Colossians, the Word of God would not be complete. This means that if we do not get into Paul’s words in these four books, our enjoyment of Christ through faith will not be adequate. It will not match the riches contained in these books.

Many Christians have a certain kind of enjoyment of Christ through faith. But they do not enjoy the all-inclusive Christ for the church, in the church, and with the church. I can testify that, as a young Christian, I did enjoy Christ to a certain degree. However, I did not enjoy Him in a rich way with the church until I came into the Lord’s recovery. Through my years in the recovery, the four books of Galatians, Ephesians, Philippians, and Colossians have all become faith to me. Today my faith is not simply the issue of verses such as John 3:16 and 5:24; it is the issue of these four books written by Paul.

I by no means belittle any book of the Bible. Nevertheless, I am sure that by reading the book of Ecclesiastes, you will not have much enjoyment of Christ. You may realize that all things are vanity, and you may earnestly desire that in your living nothing will

不能使你丰富的享受基督。对基督完满的享受，乃是在加拉太书、以弗所书、腓立比书、歌罗西书里。

你进入主的恢复以前，曾否享受包罗万有的基督？你在召会中，为着召会，并与召会一同享受这位基督么？或许你享受了一点路加十五章所启示的基督，却没有享受保罗书信里所启示包罗万有的基督。我们进入主的恢复之前，没有享受包罗万有的基督，因为我们没有进入加拉太书、以弗所书、腓立比书、歌罗西书这四卷书里。我在弟兄会的那些年间，参加了许多特会，特会的主题都是大灾难和圣经预言。我听了许多信息说到那不法的人、末次号筒、被提、但以理二章的大人像、但以理九章的七十个七，但以理七章和启示录十三章的兽。不错，圣经的每一章都是神的气息，甚至就是神的呼出。然而，事实上，我们读但以理七章时，不象读加拉太书、以弗所书、腓立比书、歌罗西书那样的享受基督。使徒行传虽然说了许多关于召会的事，但我们在这卷书所享受的基督，还是无法象我们借着加拉太书、以弗所书、腓立比书、歌罗西书这四卷书所享受的那么多。

信仰上的喜乐

享受基督就是得到信仰上的喜乐。保罗在腓立比一章二十五节说到信仰上的喜乐：“我既然这样深信，就知道仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐。”当时保罗是在两难之间：他情愿离世与基督同在，但他需要为着众圣徒的缘故留在肉身。（腓一 23 ~ 24。）末了他的结论是：他仍要留下，继续与信徒们同住，使他们得到信仰上的进步和喜乐。保罗盼望将更多的基督服事给众圣徒，使他们更多经历祂。借着保罗的职事，他们要得着更多的注入，结果他们就有了更多的信心。这信心又使他们更多享受基督。这样，他们就得到信仰上的进步和喜乐。

今天我们有了神完成的话。我鼓励你们读整本圣经，但特别鼓励你们读加拉太书、以弗所书、腓立比书、歌罗西书这四卷书，因为这四卷书完成了神的话。你若要有信心，使你与召会一同完满的享受基督，你就必须熟读这四卷书。

be vanity. However, this book does not bring you into the rich enjoyment of Christ. The full enjoyment of Christ is found in Galatians, Ephesians, Philippians and Colossians.

Before you came into the Lord's recovery, did you enjoy the all-inclusive Christ? Did you enjoy this Christ in the church, for the church, and with the church? You probably enjoyed something of Christ as revealed in Luke 15, but not the all-inclusive Christ revealed in Paul's Epistles. We did not enjoy the all-inclusive Christ before coming into the Lord's recovery because we did not get into the four books of Galatians, Ephesians, Philippians, and Colossians. During the years I was with the Brethren, I attended many conferences which covered the subjects of the tribulation and Bible prophecy. I heard messages on the man of sin, the last trumpet, the rapture, the image in Daniel 2, the seventy weeks in Daniel 9, and the beasts in Daniel 7 and Revelation 13. There is no doubt that every chapter of the Bible is God's breath, even His breathing. Nevertheless, it is a fact that in Daniel 7 we do not enjoy as much of Christ as we do in Galatians, Ephesians, Philippians, and Colossians. Even though Acts speaks a great deal about the church, we cannot enjoy as much of Christ in this book as through the four books of Galatians, Ephesians, Philippians, and Colossians.

THE JOY OF FAITH

To have the enjoyment of Christ is to have the joy of faith. Paul speaks of the joy of faith in Philippians 1:25: "And being confident of this, I know that I shall remain and continue with you all for your progress and joy of the faith." Paul was constrained by two things: the desire to depart and be with Christ and the need to remain in the flesh for the sake of the saints (vv. 23-24). Eventually he concluded that he would remain and continue with the believers for their progress and enjoyment of faith. Paul's expectation was that he would minister more of Christ to the saints so that they would have more experience of Him. Through Paul's ministry they would receive more infusion and as a result would have more faith. This faith would then bring them a greater enjoyment of Christ. In this way they would have the progress and joy of the faith.

Today we have the completed word of God. I encourage you to study the whole Bible, but especially to study the four books of Galatians, Ephesians, Philippians, and Colossians, books which complete God's word. If you would have the faith which brings you into the full enjoyment of Christ with the church, you need to become thoroughly familiar with these four books.

享受信心把我们构成祭物，这个祭物就是我们所经历、所享受的基督。借着享受基督，我们就经历基督、赢得基督，并且据有基督。甚至我们全人都由基督所构成。这样，我们的信心就成为能够献给神的祭物。

我盼望在众圣徒中间看见信心的祭物。我不愿意花多年时间，将基督与召会服事给信徒，却发现他们对基督没有多少的经历或享受。我们若没有赢得基督，就无法有祭物；我们若没有享受基督，就没有信心的祭物能够献给神。我们要有信心的祭物，就必须接触生命的话，好使话在我们的经历中，成为那灵全备的供应。这样，我们就会有信心；这信心乃是话与那灵和我们的珍赏调和的结果。这是可以献给神的祭物。

腓立比二章十七节所用的“信心”代表对基督的享受、对基督的经历，以及对基督的赢得。我们对基督的享受、经历和赢得，成了献给神的馨香祭物。这样，我们就会喜乐的将这祭物献给神，同时服事者也能以自己为奠祭浇奠在其上。

我鼓励众圣徒花更多的时间在加拉太书、以弗所书、腓立比书、歌罗西书上，加以默想、祷读、甚至歌唱。我们必须“划擦火柴”并经历“焚烧”，使我们可以赢得基督、经历基督、享受基督、并且据有基督。这样，我们就有信心作为祭物献给神。我们都必须有一种信心，是与神的话和那灵全备的供应调和，使我们有祭物给神享受。

信心与将生命的话表明出来

腓立比二章十六和十七节应当一起看。按照文法，这两节由“然而”这个连接词连接起来。这指明十七节的信心与十六节将生命的话表明出来有关。换句话说，在经历上，将生命的话表明出来与信心的祭物有关。在这两节里，保罗的观念是：圣徒若将生命的话表明出来，在基督的日子他就有可夸的。今世是人的日子，（林前四3，）而来世是基督的日子。谁的日子就是谁掌权。现今是人的日子，所以人在地上掌权。

The enjoyment of faith constitutes us into a sacrifice. This sacrifice is the very Christ experienced and enjoyed by us. Through the enjoyment of Christ, we experience Christ, gain Christ, and possess Christ. Our being is even constituted of Christ. In this way our faith becomes a sacrifice which can be offered to God.

I look forward to seeing the sacrifice of faith among the saints. I do not want to spend many years ministering Christ and the church to the believers only to find that they do not have much experience of Christ or enjoyment of Him. If we do not gain Christ, there can be no sacrifice. We shall not have the enjoyment of Christ, and the ministering one will not have the sacrifice of faith to offer to God. In order to have the sacrifice of faith, we need to touch the word of life in such a way that it becomes in our experience the bountiful supply of the Spirit. Then we shall have faith, faith which is the result of the Word and the Spirit mingled with our appreciation. This is the sacrifice which can be offered to God.

As used in 2:17, faith stands for the enjoyment of Christ, the experience of Christ, and the gaining of Christ. Our enjoyment, experience, and gaining of Christ become a sweet sacrifice offered to God. Then the ministering one will be happy to offer this sacrifice to God and at the same time pour out himself upon it as a drink offering.

I encourage all the saints to spend more time in the books of Galatians, Ephesians, Philippians, and Colossians, musing upon them, pray-reading them, and even singing them. We need to “strike the match” and experience the “burning” that we may gain Christ, experience Christ, enjoy Christ, and possess Christ. Then we shall have the faith as a sacrifice offered to God. We all need to have a faith which is mingled with the Word of God and the bountiful supply of the Spirit that we may have the sacrifice for God’s enjoyment.

FAITH AND HOLDING FORTH THE WORD OF LIFE

Philippians 2:16 and 17 should be taken together. According to grammar, these verses are joined by the conjunction “but.” This indicates that the faith in verse 17 is related to the holding forth of the word of life in verse 16. In other words, the holding forth of the word of life is related experientially to the sacrifice of faith. Paul’s concept in these verses is that if the saints hold forth the word of life, he will have something of which to boast in the day of Christ. The present age is the day of man (1 Cor. 4:3), and the coming age will be the day of Christ. The one whose day it is, is the one to exercise authority. Because now is the day of man, man has authority on earth.

但是在基督的日子，祂就要掌权。信徒若在人的日子将生命的话表明出来，保罗就能在基督的日子，因着他们而夸自己没有空跑，也没有徒劳。

保罗说到信徒将生命的话表明出来，以及他在基督的日子有可夸的之后，在腓立比二章十七节又接着说，“然而，即使我成为奠祭，浇奠在你们信心的祭物和供奉上，也是喜乐，并且与你们众人一同喜乐。”甚至现今，就是在人的日子，保罗也可以成为奠祭，浇奠在信徒将生命的话表明出来所产生的祭物上。这意思是说，当信徒将生命的话表明出来时，保罗就有一种基本祭，使他能将自己当作奠祭浇奠在其上。

我们仔细思想这些经节，就看见我们对基督的一切经历，都出自于我们的信心。我们的信心乃是我们经历基督的总和。十六节里将生命的话表明出来，正是十七节所提到的信心；连接这两节经文的“然而”一辞指明这个事实。在基督的日子，保罗渴望能夸信徒将生命的话表明出来。然而，甚至现今在人的日子，保罗就能有信心的祭物为基本祭，可将自己浇奠在其上。这信心的祭物与圣徒将生命的话表明出来，乃是同一件事。

保罗在十六节说到夸口，在十七节说到喜乐。在这两节经文里，夸口和喜乐可视为同义辞。保罗能夸信徒将生命的话表明出来，又因他们信心的祭物而喜乐。在十六节，夸口与将生命的话表明出来有关；在十七节，喜乐与信徒信心的祭物有关。十七节的喜乐与十六节的夸口，意义是相同的，正如信心的祭物与将生命的话表明出来是同一件事一样。我们再次看见，这里的信心乃是我们所经历、享受、并赢得之基督的总和。

But in the day of Christ, He will have authority. If in the day of man the believers hold forth the word of life, Paul will be able to boast concerning them in the day of Christ that he had not run in vain or labored in vain.

After speaking of the believers' holding forth the word of life and of his being able to boast in the day of Christ, Paul goes on to say in verse 17, "But if even I am poured out as a drink offering on the sacrifice and priestly service of your faith, I rejoice and rejoice together with you all." Even now, in the day of man, Paul could be poured out as a drink offering on the sacrifice produced by the believers' holding forth of the word of life. This means that when the believers hold forth the word of life, Paul has a basic sacrifice on which to pour out himself as a drink offering.

As we consider these verses carefully, we see that whatever we experience of Christ issues out of our faith. Our faith is the sum total of our experience of Christ. The holding forth of the word in verse 16 is the very faith mentioned in verse 17. The conjunction "but" joining these verses indicates this fact. On the day of Christ, Paul desired to boast that the believers held forth the word of life. However, even at present, in the day of man, Paul could have the sacrifice of faith as a basic sacrifice upon which to be poured out. This sacrifice of faith is identical to the saints' holding forth of the word of life.

In verse 16 Paul speaks of boasting, and in verse 17, of rejoicing. In these verses the words boast and rejoice may be regarded as synonyms. Paul could boast in the believers' holding forth of the word of life and rejoice in the sacrifice of their faith. In verse 16 we have the boasting related to the holding forth of the word, and in verse 17 we have the rejoicing related to the sacrifice of the believers' faith. The rejoicing in verse 17 is synonymous with the boasting in verse 16, just as the sacrifice of faith is identical to the holding forth of the word of life. Once again we see that faith here is the sum total of our experience, enjoyment, and gain of Christ.

给人看出是在基督里面，
有借着信基督而有之神的义

* * * *

经文及注解：腓三 7～9

纲要：

- 以认识基督为至宝
- 赢得基督，并且给人看出是在祂里面
- 必要的条件
- 神的义以及我们自己的义
- 基督的信
- 那灵与话
- 得着神的注入

* * * *

读经：腓立比书三章七至九节，加拉太书二章十九至二十节。

腓立比三章九节说，“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。”照着这节经文，保罗自己的义与律法有密切的关系。我们若要给人看出是在基督里面，就必须履行这条件：不是有自己那本于律法的义，乃是有不是我们自己的义——那借着信基督而有的义，就是那基于信、本于神的义。所以，本篇信息的题目是“给人看出是在基督里面，有借着信基督而有之神的义”。在神的义里，我们可以给人看出是在基督里面，而这义是借着信基督而有的。

以认识基督为至宝

TO BE FOUND IN CHRIST IN THE RIGHTEOUSNESS
OF GOD THROUGH THE FAITH OF CHRIST

* * * *

Scripture and Footnotes: Phil. 3:7-9

Outline:

- THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST
- TO GAIN CHRIST AND BE FOUND IN HIM
- A NECESSARY CONDITION
- THE RIGHTEOUSNESS OF GOD AND OUR OWN RIGHTEOUSNESS
- THE FAITH OF CHRIST
- THE SPIRIT AND THE WORD
- INFUSED WITH GOD

* * * *

Scripture Reading: Phil. 3:7-9; Gal. 2:19-20

Philippians 3:9 says, “And be found in Him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God based on faith.” According to this verse, Paul’s own righteousness was intimately related to the law. If we are to be found in Christ, we must fulfill the condition of not having our own righteousness which is of the law, but a righteousness which is not our own—that which is through the faith of Christ, the righteousness which is of God based on faith. Therefore, the title of this message is “To Be Found in Christ in the Righteousness of God through the Faith of Christ.” In the righteousness of God we may be found in Christ, and this righteousness is through the faith of Christ.

THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST

在三章八节保罗说到以认识基督耶稣为至宝。乃是借着这样的认识，我们得知祂是怎样的一位基督。这种认识乃是至宝。

保罗是借着启示才得以认识基督为至宝。他在犹太教时，是在律法之下。他的所见所思，都被律法霸占。他热切寻求并追求认识律法。就他而言，认识律法是至宝，他甚至甘愿为此牺牲。但是有一天，在往大马色的路上，主开了保罗的眼睛，叫他看见神关乎基督的经纶。从那时起，保罗有了一个转变，从以认识律法为至宝，转到以认识基督为至宝。

加拉太书、以弗所书、腓立比书、歌罗西书这四卷书所启示的基督，不仅是包罗万有的一位，也是延展无限的一位。基督自己就是那阔、长、高、深。作为这样的一位，祂的度量是无法测度的。谁能够测度这高和这深？彼得领受的启示是，基督是活神的儿子，为着建造召会。然而，彼得所见的基督，不及保罗所见的多。那赐给保罗的启示，产生一个结果，就是使他以认识基督的延展无限为至宝。

保罗以这样的认识为至宝，就愿意亏损万事，看作粪土。换句话说，他看见了关于基督的启示之后，万事都成了渣滓、垃圾、粪土。他自然而然领悟，不仅宗教是粪土、狗食，连文化也是粪土。保罗为什么将万事看作亏损？因为他以认识这位延展无限、包罗万有的基督为至宝。不仅如此，他愿意亏损万事，为要赢得基督。

赢得基督，并且给人看出是在祂里面

有了关于基督的启示，并不表示我们已经赢得基督。保罗看见启示之后，还必须竭力追求，为要赢得基督。照样，我们可能以认识基督为至宝，但是在我们的经历中，基督还不是我们的。因此，我们必须象保罗一样竭力追求基督，为要赢得基督。

在八节的末了保罗说到赢得基督，在九节他说到给人看出是在祂里面。这是一件事的两面。保罗渴慕赢得基督，

In 3:8 Paul speaks of “the excellency of the knowledge of Christ Jesus.” The excellency of the knowledge of Christ does not refer to Christ’s knowledge; it refers to our knowledge of Christ. It is the knowledge by which we know what kind of Christ He is. This knowledge has its excellency.

Paul obtained the excellency of the knowledge of Christ through revelation. When he was in Judaism, he was under the law. His vision and his thought were occupied with the law. Paul earnestly sought the knowledge of the law and pursued it. To him, the knowledge of the law was so excellent that he was even willing to sacrifice for it. But one day on the road to Damascus, the Lord opened Paul’s eyes to see God’s economy concerning Christ. From that time onward Paul turned from the excellency of the knowledge of the law to the excellency of the knowledge of Christ.

In the four books of Galatians, Ephesians, Philippians, and Colossians Christ is revealed not only as the all-inclusive One, but also as the all-extensive One. Christ Himself is the breadth, length, height, and depth. As such, His dimensions are immeasurable. Who can measure this height or depth? Peter received the revelation concerning Christ as the Son of the living God for the building up of the church. However, Peter did not see as much concerning Christ as Paul did. The revelation given to Paul issued in an excellent knowledge of the extensiveness of Christ.

On account of the excellency of this knowledge, Paul was willing to suffer the loss of all things and count them to be refuse. In other words, after seeing the revelation concerning Christ, all other things became refuse, trash, dung. Spontaneously he realized that not only religion was refuse, dog food, but culture was refuse as well. Why did Paul count all things loss? It was because of the excellency of the knowledge of the extensive, all-inclusive Christ. Furthermore, he was willing to count all things loss in order to gain Christ.

TO GAIN CHRIST AND BE FOUND IN HIM

To have the revelation concerning Christ does not mean we have already gained Christ. After seeing the revelation, there was the need for Paul to pursue in order to gain Christ. Likewise, we may have the excellency of the knowledge of Christ, but Christ may not yet be ours in our experience. Therefore, like Paul, we need to pursue Christ that we may gain Him.

At the end of verse 8 Paul speaks of gaining Christ, and in verse 9 he speaks of being found in Him. These are two aspects of one thing. Paul desired to gain Christ and be

并且给人看出是在基督里面。以认识基督为至宝是一件事，但赢得基督，并且给人看出是在基督里面，又是另一件事。虽然我看见了基督延展无限并包罗万有的启示，但我可能还给人看出是在伦理、文化、好行为里面，而不是在基督里面。若有人到你家去拜访你，人会看出你是在基督里面么？你可以宣告说，“阿利路亚，我在基督里面！我已经从亚当里迁到基督里了。”然而，这也许只是一个宣告，而不是我们实际经历的事实。

在二章十四节保罗说，“凡所行的，都不要发怨言，起争论。”我们可能没有给人看出是在基督里面，反而给人看出是在发怨言和起争论里面。例如，妻子向丈夫发怨言，而丈夫的反应可能是起争论。在这种情形里，夫妻二人都不能给人看出是在基督里面。

关于基督与宗教、文化、哲学相对，我们已经说过许多。然而，在大部分的时间里，别人还是看出我们是在我们的文化、自取的宗教、和自创的哲学里面。或许我们给自己订立一个方针，要在婚姻生活或召会生活中遵循。因此，别人会看出我们不是在基督里面，而是在我们针对婚姻生活和召会生活所订的方针里面。这个方针也许就是我们许多怨言、争论和批评的源头。我们还会用这个方针作量尺来衡量别人。哦，我们以认识基督为至宝后，还必须赢得基督，并且给人看出是在祂里面，这是何等紧要！

必要的条件

我们已经指出，要给人看出是在基督里面，是有一个要求或条件的。这个条件是：我们不是有自己那本于律法的义，乃是有那基于信、本于神的义。有时候，我们似乎给人看出是在基督里面。然而，就在这些时候，我们若不履行这个条件——有那借着信基督而有之神的义，我们就没有实际。我再说，我们必须给人看出是在基督里面，有借着信基督而有之神的义。本篇信息的题目所用“神的义”一辞，指出这是实际给人看出在基督里面的条件。因此，这个条件最紧要的一面，就是神的义。

found in Him. To have the excellency of the knowledge of Christ is one thing. However, it is another thing to gain Him and be found in Him. Although I may have seen the revelation concerning the extensiveness and all-inclusiveness of Christ, I may be found in ethics, culture, or good behavior and not in Christ. If someone visits you at home, will you be found in Christ? You may declare, “Hallelujah, I am in Christ! I have been transferred out of Adam and into Christ.” However, this may be merely a declaration, not a fact of actual experience.

In 2:14 Paul says, “Do all things without murmurings and reasonings.” Instead of being found in Christ, we may be found in our murmurings and reasonings. For example, a wife may murmur to her husband, and he may react by reasoning. In such a case, neither the wife nor the husband is found in Christ.

We have spoken a great deal about Christ versus religion, culture, and philosophy. Nevertheless, most of the time we are found in our culture, self-imposed religion, and self-made philosophy. We may make up a certain policy for ourselves to follow in our married life or in the church life. Hence, others may find us not in Christ, but in our self-made policy concerning married life and the church life. This policy may be the source of much of our murmuring, reasoning, and criticizing. We may also use this policy as a yardstick for measuring others. Oh, it is crucial that, having the excellency of the knowledge of Christ, we gain Him and be found in Him!

A NECESSARY CONDITION

We have pointed out that there is a certain requirement or condition for being found in Christ. This condition is that we do not have our own righteousness which is of the law, but that we have the righteousness which is of God based on faith. It may seem to us at times that we are found in Christ. However, there will be no reality in these times unless we fulfill the condition of having the righteousness of God through the faith of Christ. To repeat, we need to be found in Christ in the righteousness of God through the faith of Christ. The phrase “in the righteousness of God” used in the title of this message points to the fact that this is the condition of being found in Christ in reality. Thus, the crucial aspect of the condition is the righteousness of God.

神的义以及我们自己的义

在这一点上，我要提出三章九节里关于义的新定义或新解释。在这节里，义表明一种于神、于人都是对的日常生活。保罗在三章六节说到他的已往：“按律法上的义说，”他是无可指摘的。在他迁到基督里之前，按律法说，他是个无可指摘的法利赛人。保罗以为在他的日常生活中，他于神、于人都是对的。事实上，他与神的关系完全不对。义表明一种生活，于神、于人都真实是对的；这种义必定是本于神的义。“神的义”一辞不仅指这义是属于神的，更指这义就是神自己。例如，神的生命、神的光、神的爱这些辞的意思，不仅指生命、光、爱是属于神；神的生命就是神自己，神的光和神的爱也是如此。神自己是光，也是爱。原则上，神的义也是一样。神的生命、神的光怎样就是神自己，神的义照样也是神自己。因此，于神、于人都是对的生活，必须是神作我们日常生活中的彰显，就是神自己借着 we 活出来。

我们思考何谓我们自己的义时，这就更加清楚了。我们自己的义是我们自己的彰显，就是“我”的彰显。我的义就是我的活出。但神的义乃是神从我们活出来，是神成了我们的日常生活和彰显。我们爱别人时，我们的爱是神的彰显。此外，我们的谦卑不单单是伦理上的谦卑，乃是神圣的谦卑，就是神自己从我们活出来。我们若要给人看出是在基督里面，就必须有这种光景：神借着 we 得着彰显，并且成了我们的日常生活。

我年轻时以为，九节的义是指神借着称义而赐给我们的义。然而，多年来我深处一直感觉，这不是该节经文中义的准确意义。直到有一天我才明白，三章九节的神的义，实际上就是神自己成了我们的日常生活。我们若要有这义，就必须过一种彰显神的生活。我们必须履行这个条件，使我们能够实际的给人看出是在基督里面。

基督的信

THE RIGHTEOUSNESS OF GOD AND OUR OWN RIGHTEOUSNESS

At this point I would like to present a new definition, or interpretation, of righteousness as found in 3:9. In this verse righteousness signifies a daily living which is right with God and man. Speaking of his past, Paul says in 3:6 that “as to the righteousness which is in the law,” he had become blameless. Before he was transferred into Christ, he was a Pharisee blameless in the law. Paul thought that in his daily living he was right with man and God. Actually he was not right with God at all. The righteousness which signifies a living that is truly right with God and man must be a righteousness which is of God. The expression “righteousness of God” does not simply mean that righteousness belongs to God; it also means that this righteousness is God Himself. For example, the terms life of God, light of God, and love of God do not mean merely that life, light, and love belong to God. The life of God is God Himself. The same is true of the light of God and the love of God. God Himself is light and love. In principle, this is also true of the righteousness of God. Just as the life of God and the light of God are God Himself, so the righteousness of God is God Himself. Therefore, the living which is right with both God and man must be God as our expression in our daily living, God Himself lived out through us.

This becomes more clear when we consider what it means to speak of our own righteousness. Our own righteousness is the expression of ourselves, the expression of “I.” My righteousness is just the living out of me. But the righteousness of God is God lived out from us. It is God becoming our daily living and expression. When we love others, our love is God expressed. Furthermore, our humility is not mere ethical humility; it is a divine humility, God Himself living out of us. If we are to be found in Christ, we must be in such a condition that God is expressed through us and becomes our daily living.

When I was young, I thought that the righteousness in verse 9 referred to the righteousness God gives us through justification. However, for many years I sensed deep within that this was not the accurate meaning of righteousness here. One day I realized that the righteousness of God in 3:9 is actually God Himself becoming our daily living. If we would have this righteousness, we must have a living which is the expression of God. We must fulfill this condition in order to be found in Christ in reality.

THE FAITH OF CHRIST

神的义怎么能够成为我们的日常生活？唯有借着基督的信。（腓立比三章九节的“信基督”，直译，基督的信。）神的义如何是神自己，基督的信照样就是基督自己。基督的信不仅仅是属乎基督的东西；这信实际上就是基督自己。唯有借着听主的话，基督的信才能够成为我们的信。借着话，基督的成分就注入我们里面。同时，我们也经历那灵的功用。这种注入和功用所产生的结果就是信，使我们与三一神之间有一种生机的联结。这个信实际上就是基督自己，使我们与神有生机的联结。在这种生机的联结里，我们与神乃是一灵。我们活着，神也在我们里面活着。神活着，我们也在祂里面活着。

我们不该认为我们在神里面，而神不在我们里面，或者神在我们里面，而我们不在神里面。反之，我们与神之间有一种相互的关系：我们在神里面，神也在我们里面。因此，主耶稣能够说，“你们要住在我里面，我也住在你们里面。”（约十五4。）

生机的联结使我们与三一神联合，并使我们与祂成为一灵；借着这生机的联结，我们便有了神的义。神的这义绝非本于律法的义；这义完全是本于信的。我们在因信所产生的生机联结里活出神来，神也从我们里面活出来，成为我们的义。我们在这样的义里，就是在正确的光景里，可以给人看出我们是在基督里面。这里的思想非常深。但我们若看见这一点，我们就经历神救恩的最高一面，并从其他一切事物中蒙拯救。愿我们都切慕赢得基督，并且在这种光景里，给人看出是在基督里面。

那灵与话

我们要对腓立比三章九节有正确的领会，就当照着整卷腓立比书的内容来看。在一章十九节，保罗说到耶稣基督之灵全备的供应。这全备的供应不仅是属于那灵的；这全备的供应实际上就是那灵自己。同样的原则，“耶稣基督之灵”的意思不仅指那灵是属于基督的，更指那灵就是基督。神的儿子如何是神自己，照样，基督的灵就是基督自己。基督乃是那灵，而那灵就是全备的供应。

How can the righteousness of God become our daily living? This can take place only through the faith of Christ. Just as the righteousness of God is God Himself, so the faith of Christ is Christ Himself. The faith of Christ is not simply something which belongs to Christ; it is actually Christ Himself. Only through the hearing of the Word can the faith of Christ become ours. Through the Word we are infused with the element of Christ. At the same time, we experience the function of the Spirit. The issue of this infusion and function is the faith which brings about an organic union between us and the Triune God. This faith, which is really Christ Himself, causes us to be organically united with God. In such an organic union we and God are one spirit. We live, and God lives in us. God lives, and we live in Him.

We should not think that we are in God but God is not in us, or that God is in us but we are not in God. On the contrary, there is a mutual relationship between us and God: we are in God, and God is in us. For this reason the Lord Jesus could say, “Abide in Me and I in you” (John 15:4).

By means of the organic union which joins us to the Triune God and makes us one spirit with Him, we have the righteousness of God. This righteousness of God definitely is not of the law. It is altogether of faith. In the organic union produced by faith we live out God, and God lives out from within us and becomes righteousness to us. When we are in this righteousness, we are in the proper condition to be found in Christ. The thought here is very deep. But if we see it, we would experience the highest aspect of God’s salvation and be rescued from all other things. May we all aspire to gain Christ and to be found in Him in such a condition.

THE SPIRIT AND THE WORD

To have a proper understanding of 3:9 we should consider it according to the context of the whole book of Philippians. In 1:19 Paul speaks of the bountiful supply of the Spirit of Jesus Christ. This bountiful supply does not merely belong to the Spirit; it is actually the Spirit Himself. In the same principle the expression “the Spirit of Jesus Christ” does not mean that the Spirit simply belongs to Christ; it means that the Spirit is Christ. Just as the Son of God is God Himself, so the Spirit of Christ is Christ Himself. Christ is the Spirit, and the Spirit is the bountiful supply.

在二章十六节，保罗接着说到生命的话。我们再一次看见，这里的话不仅是属于生命的，这话实际上就是生命。根据新约的用法，生命的话就是生命本身。约壹一章一节提到生命的话；在约翰六章六十三节主耶稣也说，祂所说的话就是生命。在腓立比书里，一面，我们有耶稣基督之灵作供应；另一面，我们有生命的话作凭借。

我们必须整体的来看腓立比一至三章，把那灵的供应，生命的话，以及那基于信、本于神的义摆在一起。在经历上，我们有那灵、话和信的时候，我们就得着神自己注入我们里面。然后，注入我们里面的神，就成了我们的日常生活；保罗将这种生活描述为神的义。

得着神的注入

我们有了那灵的供应、生命的话、以及基于信而有之神的义时，我们就得着神的注入。这位注入的神就从我们里面活出来，作我们的日常生活。这种日常生活可以称为神的义。这不仅是赢得基督，更是实际的经历并享受基督。这就是享受神的注入，使我们可以借着那灵的供应，生命的话，以及那基于信、本于神的义，将祂活出来；因着符合这条件，我们就给人看出是在基督里面。我深信且满有把握，这就是保罗写腓立比书时的观念。

在这件事上，保罗很有经历。从生命的话，并借着那灵的供应，他得着了信心。这信心把神的注入带给他。自然而然的，保罗就活出神，作他的日常生活，并能够给人看出是在基督里面，有神的义。保罗所期待并盼望的，就是他总是在这种光景中，给人看出是在基督里面。保罗不仅渴慕赢得基督，他更渴慕在这种美好的光景中，给人看出是在基督里面，使人能够认出他是一个活出神的人。作为这样的人，保罗不是一个在文化、宗教、哲学、伦理、或道德里的人；他是一个绝对在基督里，将神活出作他日常生活的人。

In 2:16 Paul goes on to speak of the word of life. Once again we see that the word here does not simply belong to life, but actually is life. In New Testament usage, the word of life is life itself. First John 1:1 mentions the Word of life, and in John 6:63 the Lord Jesus says that the words He speaks are life. In the book of Philippians, on the one hand, we have the Spirit of Jesus Christ as the supply and, on the other hand, the word of life as the means.

We need to consider Philippians 1 through 3 as a whole and put together the supply of the Spirit, the word of life, and the righteousness which is of God based on faith. When in our experience we have the Spirit, the word, and faith, we are infused with God Himself. Then the very God who has been infused into us becomes our daily living, the living which Paul describes as the righteousness of God.

INFUSED WITH GOD

When we have the supply of the Spirit, the word of life, and the righteousness of God through faith, we are infused with God. This infused God will then be lived out of us as our daily life. This kind of daily life can be called the righteousness of God. This is not merely the gaining of Christ; it is the experience and enjoyment of Christ in a very practical way. This is to be found in Christ under the condition of enjoying God's infusion that we may live Him out through the supply of the Spirit, the word of life, and the righteousness of God through faith. I am fully persuaded and assured that this was Paul's concept when he composed the book of Philippians.

Paul was very experienced in this matter. From the word of life and through the supply of the Spirit he obtained faith. This faith brought him God's infusion. Spontaneously Paul lived God out as his daily living and could be found in Christ, having the righteousness of God. It was Paul's expectation and also his aspiration that he would always be found in Christ in such a condition. Paul desired not only to gain Christ, but also to be found in Him in such a marvelous condition that people could recognize that he was a man living out God. As such a person, Paul was not a man in culture, religion, philosophy, ethics, or morality; he was absolutely a man in Christ who lived out God as his daily life.

经历基督复活的大能 而得着基督

* * * *

经文及注解：腓三 10 ~ 16

纲要：

- 获得基督的三个阶段
- 为身体受苦
- 脱离属地的缠累
- 基督的复活和受苦
- 模成祂的死
- 基督复活的实际
- 神圣生命内在的大能

* * * *

读经：腓立比书三章十至十六节，罗马书一章四节，八章十一节。

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、歌罗西书—是取之不尽、用之不竭的宝矿。我们越挖掘这宝矿，就越领略其中的丰富是无穷无尽的。在腓立比三章十节这一节里，我们至少看见四颗“钻石”。首先，保罗说到“认识基督”，就是认识这包罗万有的一位。其次，这节说到基督复活的大能。第三，说到同祂受苦的交通。第四，说到模成祂的死。这节经文真是太丰富了！

保罗接着在十一节说，“或者我可以达到那从死人中杰出的复活。”这里我们发现另一颗“钻石”—从死人中杰出的复活，就是卓越的复活。

TO OBTAIN CHRIST BY EXPERIENCING THE POWER OF HIS RESURRECTION

* * * *

Scripture and Footnotes: Phil. 3:10-16

Outline:

- THREE STAGES OF SECURING CHRIST
- SUFFERING FOR THE BODY
- FREE FROM EARTHLY ENTANGLEMENTS
- CHRIST'S RESURRECTION AND SUFFERINGS
- CONFORMED TO HIS DEATH
- THE REALITY OF CHRIST'S RESURRECTION
- THE INTRINSIC POWER OF THE DIVINE LIFE

* * * *

Scripture Reading: Phil. 3:10-16; Rom. 1:4; 8:11

The four books which make up the heart of the divine revelation—Galatians, Ephesians, Philippians, and Colossians—are an inexhaustible mine. The more we dig into this mine, the more we realize that its riches are inexhaustible. In one verse, Philippians 3:10, we see at least four “diamonds.” Here Paul first says “to know Him.” The pronoun “Him” here denotes Christ as the all-inclusive One. Second, this verse speaks of the power of Christ’s resurrection; third, of the fellowship of His sufferings; and fourth, of being conformed to His death. What riches are in this verse!

In verse 11 Paul goes on to say, “If by any means I may attain to the out-resurrection from among the dead.” Here we find another “diamond”—the out-resurrection from among the dead, the outstanding resurrection.

在三章七至十六节，保罗至少用了三个不同的希腊字来表达赢得的思想。在八节他说，他亏损万事，看作粪土，为要“赢得”（gain）基督。赢得的希腊原文有获得、得着、取得之意。保罗在十二节用了另外两个字，意思是得着（obtain）、取得（lay hold of）。因此，他说到赢得基督、得着基督、并取得基督。取得的意思是抓住或据有。保罗所渴慕的，不仅是赢得基督，还要得着基督，甚至取得基督。

照着十二节，保罗的愿望乃是要取得基督耶稣所以取得他的。保罗在往大马色的路上，问那位向他显现的说，“主啊，你是谁？”（徒九5。）主回答说，“我就是…耶稣，”这时祂就取得了保罗。如今在腓立比书里，保罗能说，他要竭力追求，为要取得基督所以取得他的。

我们得救时，基督就取得我们了。起初我们也许不晓得。但是所有尝试逃离主掌握的人都知道，我们怎么逃也逃不掉。基督的确把我们抓住、取得了，所以现在我们可以赢得祂、得着祂、并取得祂。

获得基督的三个阶段

保罗用三个不同的希腊字来表达赢得的观念，指明主的心意是要我们赢得祂、得着祂、并取得祂。有些读者以为这几个辞不过是一种重复罢了。然而，这几个辞并不是重复，而是指获得基督的三个阶段。在腓立比三章八节保罗说，“我因祂已经亏损万事，看作粪土，为要赢得基督。”这指明获得基督的开始。在十节保罗接着说，“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”这是第二阶段，就是得着基督的过程。实际上，这节经文所说的，就是得着基督的路。至终，在第三阶段，我们取得基督。（腓三12。）这是获得基督之过程的完成。

我们都经历了第一个阶段，因为我们都已经赢得基督。我们信主、接受主的时候，就赢得祂了。这是我们赢得基督的开始。现在我们必须不断的赢得祂。不断的赢得基督，就是得着基督。至终，这个过程的完成，就是我们取得了基督。

In 3:7 through 16 Paul uses at least three different Greek words to express the thought of gaining. In verse 8 he says that he suffered the loss of all things and counted them refuse that he “may gain Christ.” The King James Version renders the Greek here as “may win Christ.” But this does not convey Paul’s meaning. The Greek word means to secure, to obtain, to lay hold of. In verse 12 Paul uses two other words which mean “obtain” and “lay hold of.” Thus, he speaks of gaining, obtaining, and laying hold of Christ. To lay hold means to grasp or to take possession. Paul’s desire was not only to gain Christ, but also to obtain Him and even lay hold of Him.

According to verse 12, Paul’s desire was to lay hold of that for which he had been laid hold of by Christ Jesus. On the way to Damascus, Paul inquired of the One who had appeared to him, “Who art thou, Lord?” (Acts 9:5). When the Lord answered, “I am Jesus,” He laid hold of Paul. Now in Philippians Paul can say that he was seeking to lay hold of that for which Christ had laid hold of him.

When we were saved, Christ laid hold of us. Perhaps we did not realize this at first. But as all those who have tried to escape His grasp realize, it is impossible to run away from Him. Christ has indeed laid hold of us so that we may now gain Him, obtain Him, and lay hold of Him.

THREE STAGES OF SECURING CHRIST

Paul’s use of three different Greek words to express the idea of gaining indicates the Lord’s desire is that we gain Him, obtain Him, and lay hold of Him. Some readers may think that these expressions are mere repetitions. However, instead of being repetitious, they point to three stages of the securing of Christ. In verse 8 Paul says, “I have suffered the loss of all things and count them refuse that I may gain Christ.” This marks the beginning of securing the Lord. In verse 10 Paul goes on to say, “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.” Here we have the second stage, the process of obtaining Christ. What we have in this verse is actually the way to obtain Him. Eventually, in the third stage, we lay hold of Christ (v. 12). This is the completion of the securing of Christ.

We all have experienced the first stage, for we all have gained Christ. When we believed in the Lord and received Him, we gained Him. This was the beginning of our gaining of Christ. Now we need to gain Him continually. To gain Christ continually is to obtain Him. Eventually the completion of this process is that we lay hold of Christ.

从十二节我们知道，保罗并不以为自己已经得着了。这里保罗似乎是说，“我还没有得着，我仍然在过程中。我一直在得着基督的过程中，好叫我能够取得基督。”

在八节、十节、十二节里，我们看见赢得基督的开端，以及赢得基督的延续，就是得着基督；还有得着基督的完成，就是取得基督。在本篇信息中，我的负担不是要交通开端的赢得和最后的取得。我的负担乃是关于不断得着基督的过程，这个过程是介于开端的赢得基督与最后的取得基督之间。

为身体受苦

照十节所启示的，这个得着基督的过程，就是借着认识基督复活的大能认识祂。然而，我们若要认识基督复活的大能，就必须有分于祂的苦难，并认识同祂受苦的交通。

实际说来，基督的苦难还没有完成。有人听见这话就会说，“基督死了、埋葬了，还一次永远的复活了。如今祂坐在宝座上。你怎么能说，祂的苦难还没有完成？”我们来看保罗在歌罗西一章二十四节所说的话：“现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。”基督当然是在宝座上，但祂的苦难仍有缺欠。就着基督是头而言，祂的苦难已经完成了。但是基督为着身体的苦难尚未完成。这种苦难也是祂的受苦。（腓三 10。）不仅如此，在歌罗西一章二十四节，保罗认为他自己所受的苦难，乃是为着基督的身体，要补满基督患难的缺欠。为这缘故，保罗在腓立比三章十节指明，我们必须有分于基督的苦难。基督为着祂身体的苦难仍在持续，我们必须有分于这种苦难。基督在地上时受了苦；我们这些跟从祂的人，也必须为着祂的身体，有分于祂的苦难。我们若要借着经历基督复活的大能来认识基督，就必须有分于祂的苦难。得着基督的过程与祂的复活、祂的受苦、并祂的死有关。我们要认识祂，就必须有分于祂的苦难，并模成祂的死，使我们可以经历祂复活的大能。

脱离属地的缠累

We know from verse 12 that Paul did not regard himself as one who had already obtained. Here Paul seems to be saying, “I have not yet obtained, but I am on the way. I am in the process of obtaining Christ that I may lay hold of Him.”

In verses 8, 10, and 12 we see the initial gaining of Christ, the continual gaining of Him, which is the obtaining, and the completion of the obtaining, which is the laying hold of Christ. In this message I am not burdened to cover either the initial gaining of Christ or the final laying hold of Him. My burden is related to the process of the continual obtaining of Christ, the process which takes place between the initial gaining of Christ and the final laying hold of Him.

SUFFERING FOR THE BODY

This process of obtaining Christ, as revealed in verse 10, is to know Him by knowing the power of His resurrection. However, if we would know the power of Christ's resurrection, we must share in His sufferings and know the fellowship of His sufferings.

In a very real sense, Christ's sufferings have not yet been completed. When some hear this, they may say, “Christ died, was buried, and was resurrected once for all. Now He is on the throne. How can you say that His sufferings have not been completed?” Consider Paul's word in Colossians 1:24: “Now I rejoice in my sufferings on your behalf, and fill up that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church.” To be sure, Christ is on the throne, but there is still a lack with respect to His sufferings. As the Head, Christ's sufferings are complete. But the sufferings of Christ for the Body are not yet finished. Such sufferings are also called “His sufferings.” Furthermore, in Colossians 1:24 Paul regarded his own sufferings as the filling up of what is lacking of Christ's sufferings for His Body. For this reason, Paul indicates in Philippians 3:10 that we need to share in Christ's sufferings. The sufferings of Christ for His Body are still going on, and we need to share in them. When Christ was on earth, He suffered. As those who follow Him, we must share in His sufferings for His Body. If we would know Christ by experiencing the power of His resurrection, we must share His sufferings. The process of obtaining Christ is related to His resurrection, His sufferings, and His death. To know Him we must share His sufferings and be conformed to His death that we may experience the power of His resurrection.

FREE FROM EARTHLY ENTANGLEMENTS

十节的开头是“使我认识基督”。这句话与八至九节“为要赢得基督，并且给人看出我是在祂里面”有关。首先，我们必须亏损万事，看作粪土，为要赢得基督。这样赢得基督，不仅仅是相信基督或接受基督，乃是将万事看作亏损，亏损万事，然后看作粪土。保罗是一个亏损万事，将万事看作粪土的人；他脱离了一切属地的缠累。为要赢得基督，他放弃了一切，包括宗教和文化，把一切都看作粪土、垃圾、狗食。因此，保罗能在一条没有障碍的路上赢得基督，并且给人看出是在祂里面，为要认识祂。

十节的“使我认识基督”，直译是“以认识祂”（to know Him）。按照原文，保罗是说他要赢得基督并给人看出是在祂里面，以认识祂。我们也必须象保罗一样，脱离一切属地的缠累，并将万事看作粪土。这样，我们就能够说，“主耶稣，我只在乎你。我要赢得你，要给人看出是在你里面，并且认识你。”

我们曾指出，十二节的得着基督乃是八节赢得基督的延续。保罗渴慕赢得基督，为要认识基督，并取得基督。保罗追求赢得基督，使他可以借着认识基督、并祂复活的大能、以及同祂受苦的交通，而得着祂。

基督的复活和受苦

“使我认识基督”是指一般的认识基督。但是认识基督复活的大能，以及同祂受苦的交通，并模成祂的死，都是与认识基督有关的细节。事实上，这里认识基督的意思，就是认识祂复活的大能，并认识同祂受苦的交通。有些基督徒宣称，他们认识基督多年了；但他们虽然领悟基督大有能力，并领悟祂叫拉撒路从死里复活时展现了这个大能，他们却不认识基督复活的大能。拉撒路的复活与基督复活的大能极为不同。拉撒路至终还是死了，埋葬在坟墓里；但是基督的复活乃是将祂带到宝座上的复活。保罗说到基督复活的大能时，他所思想的，是与拉撒路复活时所彰显的能力不相同的东西。保罗所说的复活，可称为基督的复活。他要认识祂复活的大能。

Verse 10 opens with the infinitive “to know Him.” This infinitive is related to a compound predicate found in verses 8 and 9: “that I may gain Christ and be found in Him.” First we need to suffer the loss of all things and count them as refuse that we may gain Christ. To gain Christ in this way is not simply to believe in Him or receive Him. It is to count all things as loss, to suffer the loss of all things, and then to count them as refuse. Paul was one who suffered the loss of all things and counted them refuse. He was free from all earthly entanglements. To gain Christ he had given up everything, including religion and culture, and counted it all as refuse, trash, dog food. Therefore, the way was clear for Paul to gain Christ and to be found in Him in order to know Him.

The rendering “to know Him” is a literal translation of the Greek. Many versions, however, do not use the infinitive. Instead, they say “that I may know Him,” or “in order that I may know Him.” Nevertheless, according to the Greek, Paul was saying that he wanted to gain Christ and be found in Him to know Him. Like Paul, we need to be free from all earthly entanglements and also count everything as refuse. Then we shall be able to say, “Lord Jesus, I care only for You. I want to gain You, be found in You, and know You.”

We have pointed out that the obtaining in verse 12 is a continuation of the gaining of Christ in verse 8. Paul’s desire was to gain Christ in order to know Him and obtain Him. Paul was seeking to gain Christ that he might obtain Him by knowing Him, the power of His resurrection, and the fellowship of His sufferings.

CHRIST’S RESURRECTION AND SUFFERINGS

“To know Him” refers to knowing Christ in a general way. But knowing the power of Christ’s resurrection and the fellowship of His sufferings and being conformed to His death are details related to knowing Christ. Actually to know Christ here means to know the power of His resurrection and the fellowship of His sufferings. Some Christians claim that they have known Christ for years, but they do not know the power of Christ’s resurrection, although they may realize that Christ is powerful and that He displayed this power by raising Lazarus from the dead. However, the resurrection of Lazarus is very different from the power of Christ’s resurrection. Eventually, Lazarus died and was again buried in the tomb, but Christ’s resurrection was a resurrection that brought Him to the throne. When Paul speaks of the power of Christ’s resurrection, he has in mind something different from the power manifested in the resurrection of Lazarus. Paul is speaking of a resurrection that can be called Christ’s resurrection. He wanted to know the power of His resurrection.

在十节保罗提到同基督受苦的交托。我们可能受苦，却无分于基督的受苦。例如，有人因工作不力而失业，这会叫他受苦；但是这种受苦却与基督的受苦无分无关。

为着我们的变化所受的苦，与为着身体所受的苦难也不相同。保罗在三章十节所说的话，不是指为着变化所受的苦难。我们若将腓立比三章十节与歌罗西一章二十四节作比较，就会看见，他这里所说的受苦，乃是为着基督的身体，要补满基督患难的缺欠而受苦。我们为着身体受苦的时候，才会经历基督复活的大能。毫无疑问，为着我们被变化，苦难是需要的。但是，我们不该认为，这种苦难就是基督的苦难，因为祂不需要这样受苦。

许多基督徒甚至对于为着变化所受的苦难，都没有正确的领会，更不用说为着身体所受的苦难。有些圣经教师强调苦难是一种管教或惩罚。他们警告人要顺从主，要照着神的话行事为人，以免受神管教。有些人引用希伯来十二章的话，指出苦难的功效，乃是要使我们成为圣别。（来十二 10。）然而，他们通常没有解释成为圣别是什么意思。

在罗马书里，保罗没有把苦难说成管教，他却提到变化和模成。罗马八章二十八节说，神使万有都互相效力，叫爱神的人得益处。有些圣经教师非常强调这节圣经，却没有把这一节与下一节连在一起；二十九节指出，神的心意是要我们模成祂儿子的形像。这模成乃是变化的结果。万有都互相效力，为要叫我们得益处，使我们得以变化，并模成神儿子的形像。毫无疑问，这个过程包含了苦难，这苦难帮助我们成为成熟的儿子。我们遭受这种苦难时，也可以经历基督复活的大能，但不象我们为着基督的身体受苦难时所经历的那么多。

苦难不只一种；照样，复活也不只一种。所有的死人都要复活，有的归到“生命的复活”，有的归到“审判的复活”。（约五 29。）在本篇信息中，我们所论到的复活，乃是基督的复活及其大能。基督徒认识这独特复活大能的并不多。

In verse 10 Paul mentions the fellowship of Christ's sufferings. It is possible to suffer without participating in Christ's sufferings. For example, someone may lose his job because he fails to work properly, and this may cause him to suffer. But this suffering has nothing to do with Christ's sufferings.

There is also a difference between those sufferings which are for our transformation and those which are for the Body. Paul's word in 3:10 does not refer to suffering for transformation. If we compare 3:10 with Colossians 1:24, we shall see that the sufferings about which he is speaking here are those which make up the lack of Christ's afflictions for the Body. It is when we suffer for the Body that we shall experience the power of Christ's resurrection. No doubt, sufferings are needed for us to be transformed. But we should not identify such sufferings with the sufferings of Christ, for He did not suffer in this way.

Many Christians do not even have a proper understanding of those sufferings which are for transformation, much less those sufferings which are for the Body. Some Bible teachers stress suffering as a discipline or punishment. They warn others to obey the Lord and to walk according to the Word of God, lest they be disciplined by Him. Some use Hebrews 12 to point out that sufferings may work to make us holy (v. 10). However, they often do not explain what it means to be holy.

In the book of Romans Paul does not speak of suffering as a discipline. However, he refers to transformation and conformation. Romans 8:28 says that God causes all things to work together for good to those who love God. Certain Bible teachers place great emphasis on this verse without connecting it to the following verse, which indicates that God's intention is to have us conformed to the image of His Son. This conformation is the result of transformation. All things work together for our good that we may be transformed and conformed to the image of the Son of God. No doubt, this process involves suffering, suffering which helps us become mature sons. As we undergo this kind of suffering, we also can experience the power of Christ's resurrection, but not as much as when we suffer for the Body.

Just as there is more than one kind of suffering, there is more than one kind of resurrection. All the dead will be resurrected, some to the "resurrection of life" and others to the "resurrection of judgment" (John 5:29). The kind of resurrection with which we are concerned in this message is Christ's resurrection and its power. Not many Christians know the power of this unique resurrection.

认识基督复活的大能，与认识同祂受苦的交通有关。保罗乃是这样经历基督复活的大能。当我们在基督的名里，为身体的缘故受苦时，我们也会经历祂复活的大能。我能作见证，当我放胆为主站住时，就经历膏油的涂抹和加力。然而，你若羞于承认自己是基督徒，尤其是在召会生活里的基督徒，你就没有大能。但你若见证你是站在召会立场上的基督徒，你就会得着加力。

模成祂的死

我们为着基督的身体有分于基督的苦难时，我们就模成祂的死。主耶稣在地上的时候，祂向神以外的一切，包括祂的家人和亲友在内，都是死的。主活出一种钉十字架的生活：祂不断治死祂天然的生命。借着过这种钉十字架的生活，祂就向神活着，并且活神。

当我们愿意为基督和祂的身体受苦时，我们向祂以外的一切也都是死的，而只向祂活着。这样，我们就能真实的模成祂的死，因为我们有分于祂的死。日复一日，我们就经历祂复活的大能。这就是以经历的方式来认识基督的路。我们这样认识基督，在祂复活的大能里经历祂，我们就得着祂。

基督复活的实际

基督复活大能的实际乃是那灵。罗马一章四节证明这点；这节说，基督“按圣别的灵说，是从死人的复活，以大能标出为神的儿子”。此外，罗马八章十一节说，“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”这两节经文都指明，那灵就是基督复活大能的实际。事实上，基督自己就是祂复活的大能，而那灵就是在复活里的基督。我们必须经历这大能，使我们能得着基督。

神圣生命内在的大能

Knowing the power of Christ's resurrection is related to knowing the fellowship of His sufferings. Paul experienced the power of Christ's resurrection in this way. When we suffer for the sake of the Body in the name of Christ, we also shall experience the power of His resurrection. I can testify that when I am bold to stand for the Lord, I experience anointing and empowering. However, if you are ashamed to say that you are a Christian, especially a Christian in the church life, you will have no power. But if you testify that you are a Christian standing on the church ground, you will be empowered.

CONFORMED TO HIS DEATH

As we partake of Christ's sufferings for the Body, we are conformed to His death. When the Lord Jesus was on earth, He was dead to everything other than God, including His family and relatives. The Lord lived a crucified life; He continually put His natural life to death. By living such a crucified life, He was alive to God and lived Him.

When we are willing to suffer for Christ and His Body, we also shall be dead to everything other than Him, and we shall live only to Him. Then we shall truly be conformed to His death, for we shall share in His death. Day by day we shall experience the power of His resurrection. This is the way to know Christ in an experiential way. By knowing Christ in this way, experiencing Him in the power of His resurrection, we obtain Him.

THE REALITY OF CHRIST'S RESURRECTION

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

THE INTRINSIC POWER OF THE DIVINE LIFE

基督复活的大能与祂展示在创造里的大能不同。创造见证神是大能的：“自从创造世界以来，神那看不见永远的大能，和神性的特征，是人所洞见的，乃是借着受造之物，给人晓得的，叫人无法推诿。”（罗一 20。）然而，我们为着基督的身体所必须经历的，不是神创造的大能，乃是基督复活的大能。复活的大能不是外面的、物质的能力，乃是里面的、内在的能力。这样的大能，乃是生命的大能。我们若要得着基督，就必须经历这个内在的生命大能。我们越经历基督复活的大能，就越得着基督。因此，我们乃是借着经历祂复活的大能而得着祂。

为要展示祂复活的内在大能，基督首先成为一个人。然后祂死了，游历了死亡的领域——阴间。借着祂的复活，祂里面那内在的生命大能就得着显明。天使无法经历这个大能；但是我们这些血肉之人，若有分于基督的苦难，并模成祂的死，就能经历这个大能。

今天许多基督徒强调基督创造的大能，却不重视基督复活的大能。这些基督徒说到基督的大能时，是想到创造的大能，而不是复活的大能。基督已经从死里经过，祂永远不再死；作为这样的一位，基督在复活里，将神圣生命的内在大能显明出来。这就是祂复活的大能。我们借着经历基督复活的大能，就能实际的得着基督。

There is a difference between the power of Christ's resurrection and His power exhibited in creation. Creation testifies that God is powerful: "The invisible things of Him from the creation of the world, being apprehended by the things made, are clearly seen, both His eternal power and divinity" (Rom. 1:20). However, what we need to experience for the Body is not God's creating power, but the power of Christ's resurrection. Resurrection power is not an outward physical power; it is an inward, intrinsic power. As such, it is a life power. If we would obtain Christ, we must experience this intrinsic life power. The more we experience the power of Christ's resurrection, the more we obtain Him. Thus, we obtain Him by experiencing the power of His resurrection.

To exhibit the intrinsic power of His resurrection, Christ first became a man. Then He died and visited Hades, the realm of the dead. Through His resurrection the intrinsic power of life within Him was manifested. Angels cannot experience this power. But we, human beings of blood and flesh, can experience it, if we share in Christ's sufferings and are conformed to His death.

Many Christians today emphasize Christ's creative power, not the power of Christ's resurrection. When these Christians speak of the power of Christ, they think of creative power, not resurrection power. As the One who has passed through death, never to die again, Christ has manifested in His resurrection the intrinsic power of the divine life. This is the power of His resurrection. By experiencing the power of Christ's resurrection we obtain Christ in reality.

达到杰出的复活 以得着基督

* * * *

经文及注解：腓三 11 ~ 14

纲要：

- 标竿与奖赏
- 脱离旧造，进入新造
- 保罗的标竿
- 向旧造死，向神活着
- 认识在复活里的基督
- 模成基督的死
- 活在新造里

* * * *

读经：腓立比书三章十至十四节。

在腓立比三章十至十四节保罗强调杰出的复活。十一节说，“或者我可以达到那从死人中杰出的复活。”保罗竭力要达到这杰出的复活。在十二节他接着说，“这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。”这里保罗承认，他尚未达到杰出的复活，但他继续竭力追求，为要取得这复活。基督已经为着这杰出的复活取得了他；现在，保罗的心愿乃是要取得杰出的复活。基督取得保罗的目的，是叫他可以得着杰出的复活。因此，在十一至十二节里，杰出的复活就是保罗的标竿，也就是他追求的目标。

TO OBTAIN CHRIST BY ATTAINING TO THE OUT-RESURRECTION

* * * *

Scripture and Footnotes: Phil. 3:11-14

Outline:

- THE GOAL AND THE PRIZE
- OUT OF THE OLD CREATION AND INTO THE NEW CREATION
- PAUL'S GOAL
- DYING TO THE OLD CREATION AND LIVING TO GOD
- KNOWING CHRIST IN RESURRECTION
- CONFORMED TO CHRIST'S DEATH
- LIVING IN THE NEW CREATION

* * * *

Scripture Reading: Phil. 3:10-14

In 3:10-14 Paul emphasizes the out-resurrection. Verse 11 says, "If by any means I may attain to the out-resurrection from among the dead." Paul's endeavor was to attain to this outstanding resurrection. In verse 12 he goes on to say, "Not that I have already obtained or am already perfected, but I pursue, if also I may lay hold of that for which I also have been laid hold of by Christ Jesus." Here Paul admits that he had not yet attained the out-resurrection, but he continued to pursue that he may lay hold of it. For this out-resurrection, Christ had laid hold of him, and now Paul's desire was to lay hold of the out-resurrection. The purpose of Christ in laying hold of him was that he might obtain the out-resurrection. Hence, in verses 11 and 12 the out-resurrection is Paul's goal, the object of his pursuit.

在十三至十四节，保罗接着说，“弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”在此我们看见，保罗并不是以为自己已经取得了杰出的复活；他乃是向着杰出的复活这标竿竭力追求，要得神在基督耶稣里，召他向上去得的奖赏。

标竿与奖赏

标竿与奖赏不同。保罗向着标竿竭力追求，要得神召他向上去得的奖赏。每一个呼召都是有目的、有标竿的。神召我们向上去得的目的和标竿是什么？这里所用“召我向上去得”一辞，指明这个呼召是从上头，就是从诸天之上来的。在希伯来三章一节保罗用了“属天呼召”。杰出的复活就是神属天呼召的目的和标竿。因此，我们若仔细思考腓立比三章十至十四节，就会看见，杰出的复活乃是保罗的主题。

圣经里只有三章十一节有“杰出的复活”（out-resurrection）一辞。据我所知，大多数的译本都忽略了这一个希腊字的字首艾克（ek），有杰出的意思。这里保罗在一般所用“复活”一辞前面加上这字首。他为什么这样加呢？照着保罗的异象和经历，他领悟神在宇宙中的心意，乃是完全与新的事、在复活里的事有关，但这复活的意义非常特别，与一般所指的复活不同。

脱离旧造，进入新造

复活一般的意义是指一个东西死了，又活过来。拉撒路就是这样复活的。他死了，埋葬了，甚至开始发臭了。然后，主耶稣来了，祂大声喊着说，“拉撒路，出来！”拉撒路就从坟墓出来了。（约十一 43～44。）拉撒路的复活是杰出的复活么？不是。拉撒路虽然从死人中起来，而且活过来，但新造没有作到他里面。他仍然是一个在旧造里的人。拉撒路最多经历了复原；他从死亡复原到天然的生命里。但是那时候他既没有重生，也没有得着新的构成。你曾否听过一篇信息告诉你，拉撒路的复活仍然在旧造的范围里，

In verses 13 and 14 Paul continues, “Brothers, I do not yet reckon myself to have laid hold, but one thing—forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize of the high calling of God in Christ Jesus.” Here we see that Paul did not reckon himself to have laid hold of the out-resurrection already. However, he pursued toward the goal, the goal of the out-resurrection, for the prize of the high calling of God in Christ Jesus.

THE GOAL AND THE PRIZE

There is a difference between the goal and the prize. Paul pursued toward the goal for the prize of God’s high calling. Every calling has a purpose with a goal. What are the purpose and goal of God’s high calling? The expression “high calling” used here does not mean that the calling is high; it means that this calling is from above, that is, from the heavens. Literally translated, the Greek means “the above calling.” In Hebrews 3:1 Paul uses the term “heavenly calling.” The out-resurrection is both the purpose and the goal of God’s heavenly calling. Therefore, if we consider 3:10-14 carefully, we shall realize that the out-resurrection is Paul’s subject.

The term “out-resurrection” is found in the Bible only in 3:11. According to my knowledge, most translations ignore the Greek prefix *ek*, which means “out.” Here Paul adds this prefix to the usual Greek word for resurrection. What was his reason for doing this? According to his vision and experience, Paul realized that God’s intention in the universe is altogether related to something which is new, something in resurrection, but resurrection in a very particular sense, not resurrection in an ordinary sense.

OUT OF THE OLD CREATION AND INTO THE NEW CREATION

The common meaning of resurrection is that something dies and comes to life again. Lazarus was resurrected in this way. He had died, had been buried, and had even begun to smell bad. Then the Lord Jesus came and cried out, “Lazarus, come forth!” and Lazarus came out of the tomb (John 11:43-44). Was the resurrection of Lazarus a case of the out-resurrection? No. Even though Lazarus was raised from the dead and came to life again, nothing of the new creation was wrought into him. Instead, he continued to be a person in the old creation. At most, Lazarus experienced restoration; he was restored from death to the natural life. But he was neither regenerated at that time nor did he receive a new constitution. Have you ever heard a message telling you that the resurrection of Lazarus was still in the

他并没有复活到新造里？有一天拉撒路还是死了，他那曾经复活的身体再次躺在坟墓里，这就证明拉撒路并没有借着复活被带到新造里。

腓立比三章十一节杰出的复活与拉撒路的复活截然不同。保罗一旦得着了杰出的复活，还等着回到坟墓去么？当然不！在腓立比三章保罗一直竭力追求的复活，绝对与旧造无关，并且绝对是在新造里。保罗所说杰出的复活，乃是指脱离旧造，进入新造的复活。

保罗的标竿

按照文法，十一节杰出的复活，就是十节保罗所追求的标竿。保罗在这两节经文里说，“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，或者我可以达到那从死人中杰出的复活。”十节给我们看见，保罗渴望认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。他愿意认识基督、经历基督、并享受基督。在十一节我们看见保罗的标竿——达到杰出的复活。事实上，这不仅是十节的标竿，也是八节和九节的标竿。保罗将万事看作粪土，为要赢得基督，（腓三 8，）并且给人看出是在祂里面，（9，）使他认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，使他可以达到杰出的复活。根据文法，这是对八至十一节的正确解释。保罗的标竿乃是达到杰出的复活。

在本篇信息中，我们需要来看如何达到杰出的复活这标竿。为此，我们必须在基督复活的大能这一面认识祂，在同祂受苦的交通这一面认识祂，还要借着模成祂的死来认识祂。

向旧造死，向神活着

主耶稣借着成为肉体，穿上了人的性情；祂穿上了一个血肉的身体。这身体是属旧造，还是属新造？血肉之体乃是旧造的一部分。林前十五章五十节说，“血肉之人不能承受神的国。”这包括了主耶稣的血肉之体。这里的原则是：凡属旧造的，都与神的国无关。因此，主耶稣所穿上的身体，乃是属旧造的。

realm of the old creation and that Lazarus was not resurrected into the new creation? The fact that Lazarus was not brought into the new creation through resurrection is proved in that one day he died again and his once-resurrected body was laid once more in a tomb.

The out-resurrection in 3:11 is very different from the resurrection of Lazarus. Did Paul expect to return to the tomb once he obtained the out-resurrection? Certainly not! The resurrection Paul was pursuing in Philippians 3 was something absolutely apart from the old creation and in the new creation. What Paul terms the out-resurrection refers to a resurrection out of the old creation and into the new creation.

PAUL'S GOAL

According to grammar, the out-resurrection in verse 11 is the goal of what Paul is seeking in verse 10. In these verses Paul says, “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if by any means I may attain to the out-resurrection from among the dead.” In verse 10 we see that Paul aspired to know Christ, the power of His resurrection, and the fellowship of His sufferings, being conformed to His death. He wanted to know Christ, experience Christ, and enjoy Christ. Paul’s goal is found in verse 11—attaining to the out-resurrection. In fact, this is the goal not only of verse 10, but also of verses 8 and 9. Paul counted all things refuse in order to gain Christ (v. 8) and be found in Him (v. 9), to know Christ, the power of His resurrection and the fellowship of His sufferings, being conformed to His death, that he might attain to the out-resurrection. According to grammar, this is the proper interpretation of verses 8 through 11. Paul’s goal was to attain to the out-resurrection.

In this message we need to consider how to attain this goal of the out-resurrection. For this, we must know Christ in the power of His resurrection, we must know Him in the fellowship of His sufferings, and we must know Him by being conformed to His death.

DYING TO THE OLD CREATION AND LIVING TO GOD

By incarnation the Lord Jesus took on human nature. He put on a body of blood and flesh. Did this body belong to the old creation or the new creation? Blood and flesh are part of the old creation. First Corinthians 15:50 says that “flesh and blood cannot inherit the kingdom of God.” This includes the flesh and blood of the Lord Jesus. The principle here is that nothing which belongs to the old creation has anything to do with the kingdom of God. Therefore, the body taken on by the Lord Jesus belonged to the old creation.

主耶稣在地上的年日里过人性生活。那么主的人性生活是属旧造，还是属新造？主耶稣虽然有属旧造的血肉之体，也生活在旧造的环境里，但他所过的生活却不属旧造。反之，主耶稣所过的生活，完全是属新造的。但是，祂既有属旧造的身体，又活在旧造的环境里，怎么能过属新造的生活？祂能这样，乃是借着不断的向旧造的身体死，向旧造的环境死，并向神活着。这就是祂过完全属新造生活的路。

我们不该认为，主耶稣只在钉十字架的时候死。不，祂一生下来就开始死，就开始过钉十字架的生活。主的确是过人性生活，但祂的生活是一个钉十字架的生活。借着过钉十字架的生活，祂就向旧造死。

在主十二岁的时候发生了一件事，可以说明祂那时就过钉十字架的生活。祂的父母寻找祂好几天，最后找着了祂。祂的母亲说，“孩子，为什么向我们这样行？看哪，你父亲和我多么伤心的在找你。”（路二 48。）主耶稣回答说，“你们为什么找我？岂不知我必须以我父的事为念么？”（49。）在此我们看见，主甚至在十二岁的时候，就过钉十字架的生活。祂从母亲马利亚得着旧造的生命，但是祂没有照着旧造的生命活，反而向旧造的生命死，并照着另一个生命活，就是照着祂父的生命活。

约翰六章五十七节帮助我们明白这点。在那里主耶稣说，“活的父怎样差我来，我又因父活着。”不错，主耶稣是活着，但祂是凭着父活着。父活在祂里面，而祂活父。这意思是说，祂不是活从母亲所得着的旧造生命。因此，即使祂有属旧造的身体，也处在旧造的环境里，祂却不是活旧造的生命。祂乃是活神圣、永远的生命，就是神的生命在旧造里活了出来。这种生活就是新造的成分。

保罗两次说到新造。在加拉太六章十五节他说，“受割礼不受割礼，都无关紧要，要紧的乃是作新造。”在林后五章十七节他宣告说，“若有人在基督里，他就是新造。”这新造是从何时开始？旧造开始于创世记一章一节：“起

During His years on earth, the Lord Jesus lived a human life. Was the Lord's human living part of the old creation or of the new creation? Although the Lord Jesus had a body of flesh and blood belonging to the old creation and although He lived in the environment of the old creation, the life He lived did not belong to the old creation. On the contrary, the life lived by the Lord Jesus belonged wholly to the new creation. But how could He, a person with a body belonging to the old creation and dwelling in the environment of the old creation, live a life that belonged to the new creation? He could do this by continually dying to His old creation body and environment and living to God. This was the way He lived a life belonging entirely to the new creation.

We should not think that the Lord Jesus died only when He was crucified. No, He began to die, to live a crucified life, as soon as He was born. The Lord surely lived a human life, but it was a crucified life. By living a crucified life He died to the old creation.

The Lord's living of a crucified life is illustrated by an incident which took place when He was twelve years of age. When His mother and father found Him after spending days looking for Him, His mother said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing" (Luke 2:48). The Lord Jesus replied, "How is it that ye sought me? knew ye not that I must be about my Father's business?" (v. 49). Here we see that even at the age of twelve the Lord was living a crucified life. Through His mother, Mary, He had received the life of the old creation. But instead of living according to this old creation life, He died to it and lived according to another life, according to the life of His Father.

John 6:57 helps us to understand this. Here the Lord Jesus said, "The living Father sent Me, and I live because of the Father." Yes, the Lord Jesus lived, but He lived by the Father. The Father lived in Him, and He lived the Father. This means that He did not live the life of the old creation received from His mother. Therefore, even though He had a body belonging to the old creation and was in the environment of the old creation, He did not live the life of the old creation. Rather, He lived a life which is divine and eternal, God's life lived out in the old creation. Such a living is the element of the new creation.

Paul speaks twice of the new creation. In Galatians 6:15 he says, "For neither is circumcision anything nor uncircumcision, but a new creation." In 2 Corinthians 5:17 he declares, "Therefore if any man be in Christ, he is a new creation" (lit.). When did this new creation begin? The old creation began in Genesis 1:1, a verse which says,

初神创造天地。”新造开始于主耶稣过另一种生活，就是过钉十字架生活的时候。祂虽然身在属旧造的身体里，处在旧造的环境里，却过新造的生活。因着祂这样活着，祂就不断向旧造的一切死。

有一天，因着撒但和他跟从者的帮助，主耶稣的身体实际且完全的被治死。然后祂旧造的身体被埋葬在坟墓里。三天以后，这个身体复活了。不过，拉撒路复活的身体和耶稣基督复活的身体有极大的不同。拉撒路复活的身体没有改变，仍是属旧造的；但耶稣基督复活的身体在性质上和形状上都有了改变。旧造的身体是血肉之体，但新造的身体却成了属灵的身体。

认识在复活里的基督

这位成为肉体、钉十字架并复活的基督，已经成为一粒种子撒在我们里面。我们所接受的基督，并非一位天然的基督，乃是一位复活并经过变化的基督。彼得认识在肉体里的基督，那时祂还在旧造的身体里。但是，我们今天所经历的基督，乃是完全在新造里的基督。你还羡慕门徒们认识在肉体里的主耶稣么？你还盼望象约翰一样靠着耶稣的胸膛么？我们内心深处，下意识里，也许偷偷盼望能活在彼得、约翰、雅各的时代，因为他们与在肉体里的主同在。然而，在基督复活的大能、领域和成分里，以及在同祂受苦的交通中来认识基督，更是好得无比。

模成基督的死

我们也许鄙视旧造，想要脱离它。但我们越厌恶旧造，旧造越纠缠我们。我们唯有在基督的身体里，才能从旧造里得着释放。我们唯有借着基督的身体，并且被基督的身体占有时，才能得着释放，不至花那么多时间去想自己。保罗被基督的身体占有，以致他这人里面没有空间去考虑自己的事。因着保罗如此关心基督的身体，他就有分于基督受苦的交通。这样，他就模成基督的死。

“In the beginning God created the heavens and the earth” (lit.). The new creation had its beginning when the Lord Jesus began to live another life, a crucified life. He lived the life of the new creation while in a body belonging to the old creation and in the environment of the old creation. As He lived in this way, He was continually dying to everything of the old creation.

One day, with the help of Satan and his followers, the body of the Lord Jesus was put to death actually and absolutely. Then His old creation body was buried in a tomb. After three days this body was resurrected. However, there was a great difference between the resurrected body of Lazarus and the resurrected body of Jesus Christ. The resurrected body of Lazarus was unchanged; it still belonged to the old creation. But the resurrected body of Jesus Christ was changed both in nature and in form. As a body in the old creation, it was a body of flesh and blood, but as a body in the new creation, it became a spiritual body.

KNOWING CHRIST IN RESURRECTION

This incarnated, crucified, and resurrected Christ has become a seed sown into us. The Christ we have received is not a natural Christ, but a resurrected and transformed Christ. Peter knew Christ in the flesh, when He was still in the old creation body. But the Christ we experience today is a Christ altogether in the new creation. Are you still envious of the disciples who knew the Lord Jesus in the flesh? Do you still desire, like John, to lean upon His bosom? Deep within, perhaps subconsciously, we may secretly wish that we had lived at the time of Peter, John, and James, for they were with the Lord in the flesh. However, it is far better to know Christ in the power, sphere, and element of His resurrection and in the fellowship of His sufferings.

CONFORMED TO CHRIST'S DEATH

We may despise the old creation and want to be free from it. But the more we loathe it, the more it clings to us. Only in the Body can we be free from the old creation. Only when we are occupied with the Body and by the Body are we able to be free from spending so much time thinking about ourselves. Paul was so occupied with the Body that in his being there was no capacity for him to consider his own things. Because Paul was so concerned for the Body, he shared in the fellowship of Christ's sufferings. In this way he was conformed to the death of Christ.

在腓立比三章十节有四件重要的事：认识基督、认识祂复活的大能、认识同祂受苦的交通、以及模成祂的死。事实上，模成基督的死与认识基督复活的大能，以及同祂受苦的交通有关。“模成”乃是说出我们如何能认识基督复活的大能，并同祂受苦的交通。

我们曾指明，基督在地上的一生乃是不断的死。祂活着的时候，也是一直在死，向着旧造死，好使祂能活新造里的生命。这是十节里“祂的死”的意义。我们在召会生活和家庭生活中，都必须模成基督的死，向着旧造死，使我们能活新造。

保罗在三章十节使用“模成”一辞，含示基督的死是一个模子。姊妹们烤蛋糕的时候，常常要使用模子。生面团放进模子里，就会模成模子的形状。从我们开始过基督徒生活的那日起，我们就象一块生面团，被摆进基督之死的模子里。我们为身体受苦时，就模成基督之死的形状。这就是模成基督之死之义。

我们模成基督的死，就经历祂复活的大能，并进入同祂受苦的交通。这样，我们就达到杰出的复活，并且达到完全从旧造出来，并完全复活进入新造的标竿。

活在新造里

倘若一位弟兄在经历上达到了杰出的复活，那么就连他对妻子的爱也会在新造里，而不再是天然的爱、旧造里的爱。一位弟兄也许很爱他的妻子，但他的爱可能与杰出的复活毫不相干。照样，一位妻子也许照着她的伦理和文化背景来服从丈夫，但她的服从也许完全是在天然的范围里，完全在旧造里，一点也不在新造里。假设一位姊妹努力使自己要服从丈夫；她不愿服从，但她也许流泪勉强自己服从。这样的服从是在旧造里。神所要的不是天然的爱，也不是天然的服从；那样的爱和服从，都不是在杰出的复活里。祂要我们过一种腓立比三章所启示的生活。为此，我

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

We have indicated that Christ's death took place throughout His life on earth. As He was living, He was also dying, dying to the old creation in order to live a life in the new creation. This is the meaning of "His death" in verse 10. We need to be conformed to Christ's death both in the church life and in our family life, dying to the old creation that we may live the new creation.

Paul's use of the word conformed in 3:10 implies that Christ's death is a mold. Often when sisters bake a cake they use a mold. Dough is placed into the mold and conformed to its shape. On the day we began to live the Christian life, we, like a piece of dough, were put into the mold of Christ's death. When we suffer for the Body, we are shaped into the form of the death of Christ. This is what it means to be conformed to His death.

By being conformed to the death of Christ, we experience the power of His resurrection and enter into the fellowship of His sufferings. It is in this way that we attain to the out-resurrection and reach the goal of being fully out of the old creation and wholly resurrected into the new creation.

LIVING IN THE NEW CREATION

If a brother attains to the out-resurrection in his experience, even his love for his wife will be in the new creation. No longer will it be a natural love, a love in the old creation. A brother may love his wife very much, but his love may have nothing to do with the out-resurrection. Likewise, a wife may be submissive to her husband according to her ethics and cultural background, but her submission may also be altogether in the natural realm, in the old creation, not at all in the new creation. Suppose a sister makes herself submit to her husband. She does not want to submit, but, perhaps with tears, she forces herself to do so. This submission is in the old creation. God does not want a natural love or a natural submission, a love and submission which are not in the out-resurrection. Instead, He wants us to live the kind of life revealed in Philippians 3. For

们必须赢得基督，并且给人看出是在祂里面，为要认识祂复活的大能、并同祂受苦的交陪，模成祂的死，使我们能达到杰出的复活。

保罗写信给腓立比人时，并不以为自己已经达到了杰出的复活。因此，他能够说，“这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。”（腓三 12。）保罗只在意一件事——忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召他向上去得的奖赏。背后的一切属于旧造，而面前的一切属于新造。神已经拯救我们脱离旧造，把我们放在赛程里，要我们向着标竿直跑，为要得着奖赏。现在我们必须奔跑这赛程，好达到从死人中杰出的复活，以及新造里的一切事物。

this, we need to gain Christ and be found in Him to know the power of His resurrection and the fellowship of His sufferings, being conformed to His death, that we may attain to the out-resurrection.

As Paul was writing the Epistle to the Philippians, he did not regard himself as having attained to the out-resurrection. Therefore, he could say, “Not that I have already obtained or am already perfected, but I pursue, if also I may lay hold of that for which I also have been laid hold of by Christ Jesus.” Paul cared for one thing—forgetting the things which are behind and stretching forward to the things which are before, he pursued toward the goal for the prize of God’s high calling in Christ Jesus. All the things behind are of the old creation, but the things before are of the new creation. God has rescued us from the old creation and put us in a race toward the goal for the prize. Now we must run this race to attain to the out-resurrection from the dead and all the things of the new creation.

向着标竿竭力追求，
为要得着神召我们向上去得的奖赏

* * * *

经文及注解：腓三 14

纲要：

■ 杰出复活的定义

* * * *

读经：腓立比书三章十至十四节，罗马书八章十一节，启示录二十章六节。

本篇信息的中心是腓立比三章十四节的两个辞——标竿与奖赏。我们若达到标竿，就会得着奖赏。因此，向着标竿竭力追求，为的是要得着奖赏。那么，什么是标竿？什么是奖赏？许多人会回答说，标竿和奖赏都是基督。这样回答虽然正确，但在本篇信息中，我们必须从三章十至十四节来看标竿与奖赏一些特别的点。

十至十三节能帮助我们明白十四节的标竿与奖赏。我们可以说，十一节之杰出的复活，实际上就是基督的同义辞。在十节保罗说到认识基督、并祂复活的大能、以及同祂受苦的交通。这节经文清楚指明，我们若要认识基督，就必须认识祂的复活。然而，许多基督徒把这一件重要的事忽略了。他们至多认识基督和祂的死，却不认识祂复活的大能。今天在基督徒中间，难得有一篇正确且完全的信息，论到基督的大能。少有传道人像保罗那样说到基督复活的大能。

我们曾指出，保罗渴望赢得基督，并且给人看出是在祂里面，为要认识祂、并祂复活的大能、以及同祂受苦的交通。这样认识基督，乃是赢得祂并给人看出是在祂里面的

PURSUE TOWARD THE GOAL
FOR THE PRIZE OF THE HIGH CALLING

* * * *

Scripture and Footnotes: Phil. 3:14

Outline:

■ A DEFINITION OF OUT-RESURRECTION

* * * *

Scripture Reading: Phil. 3:10-14; Rom. 8:11; Rev. 20:6

This message will focus on two words found in 3:14—goal and prize. If we reach the goal, we shall receive the prize. Thus, pursuing toward the goal is for obtaining the prize. But what is the goal, and what is the prize? Many would answer that both the goal and the prize are Christ. Although such an answer may be regarded as correct, in this message we need to see from 3:10-14 something particular concerning the goal and the prize.

Philippians 3:10-13 helps us understand the goal and the prize in verse 14. In verse 11 we may say that the out-resurrection is actually a synonym for Christ. In verse 10 Paul speaks of knowing Christ, the power of His resurrection, and the fellowship of His sufferings. This verse indicates clearly that if we would know Christ, we must know His resurrection. However, many Christians neglect this important matter. At most, they know only Christ and His death, not the power of His resurrection. Among Christians today rarely is there a proper and adequate message on the power of Christ. Few preachers speak of the power of Christ's resurrection in the way Paul spoke.

We have pointed out that Paul's desire was to gain Christ and be found in Him, to know Him, the power of His resurrection, and the fellowship of His sufferings. Knowing Christ in this way is the result of gaining Him and being found in Him. The thought

结果。这里的思想很深，以致很少基督徒给予应有的注意。我们天然的心思无法摸着“认识基督、并祂复活的大能”意义的深处。

现在，我们要问一个重要的问题：今天耶稣基督在哪里？在本篇信息中，我要回答说，基督乃是在复活里。毫无疑问，基督一面是在诸天之上，另一面也在我们里面。但是我要强调一个奇妙的事实：今天基督乃是在复活里。在已过的永远里就存在的那位基督，有一天，借着成为肉体，成了一个人。后来，祂被钉十字架，并且埋葬了。祂经过死，进入另一个范围，就是复活的范围。在万物存在以先，在永远里基督就是神，并且与神同在。祂借着成为肉体，成了一个在肉体里的人；然后祂经过钉死与埋葬，就进到复活里。你们曾否听过，如今基督乃是在复活里？在祂复活的那日，天使就告诉那几个妇女说，在坟墓里是找不着基督的，因为祂已经从死人中复活了。（路二四 1～6。）这指明基督乃是在复活里。

如今基督乃是在复活里，所以我们若不认识祂复活的大能，就无法在经历上认识祂。今天有些基督徒认识基督的成为肉体 and 钉十字架；但是在腓立比三章，保罗渴慕认识基督，不仅认识祂的死，更认识祂的复活。

保罗在十一节接着十节说，“或者我可以达到那从死人中杰出的复活。”“杰出的复活”一辞很难明白。基督复活之后，成了一个完全在复活里的人。不仅如此，如今基督所在的复活，不是象拉撒路那种平凡的复活，而是一种卓越的复活。为这缘故，保罗在复活这字前面加上一个字首艾克（ek），以表明基督的复活是非常杰出、卓越的。祂的复活乃是杰出的复活。

杰出复活的定义

在杰出的复活里，意思就是离开一切旧造的事物，并被带进神里面。拉撒路虽然复活了，但他既没有离开旧造的事物，也没有被带进神里面。在来世的末了，所有已死的不信者都要复活，但那种复活不会使他们离开旧造，也不会把他们带进神里面。只有一种复活能把我们带出旧造并

here is so deep that few Christians have given it the attention it deserves. Our natural mind cannot touch the depths of what it means “to know Him and the power of His resurrection.”

At this juncture we need to ask an important question: Where is Jesus Christ today? In this message I would answer by saying that Christ is in resurrection. No doubt, on the one hand, Christ is in the heavens and, on the other hand, He is in us. However, I want to emphasize the marvelous fact that Christ today is in resurrection. One day, as the One who existed in eternity, Christ became a man by incarnation. Eventually, He was crucified and buried. Through death He entered into another realm, the realm of resurrection. In His preexistence, Christ was God and was with God in eternity; by incarnation He became a man in the flesh; and then, through crucifixion and burial, He entered into resurrection. Have you ever heard that Christ is now in resurrection? On the day of His resurrection angels told the women that Christ could not be found in the tomb, for He had risen from the dead (Luke 24:1-6). This indicates that Christ is in resurrection.

Because Christ is now in resurrection, we cannot know Him experientially unless we know the power of His resurrection. Today some Christians know Christ in His incarnation and crucifixion. But in Philippians 3 Paul aspires to know Him not only in His death, but even the more in His resurrection.

In verse 11, a continuation of verse 10, Paul says, “If by any means I may attain to the out-resurrection from among the dead.” The expression “the out-resurrection” is puzzling. After Christ was resurrected, He became a person wholly in resurrection. Furthermore, the resurrection wherein Christ is today is not an ordinary resurrection, like the resurrection of Lazarus; it is an extraordinary resurrection. For this reason, Paul adds the prefix ex to the Greek word for resurrection to show that Christ’s resurrection is extraordinary. His resurrection is the out-resurrection.

A DEFINITION OF OUT-RESURRECTION

To be in the out-resurrection means to leave everything of the old creation and to be brought into God. Although Lazarus was resurrected, he neither left the things of the old creation nor was he brought into God. At the end of the coming age all the dead unbelievers will be resurrected. Nevertheless, that resurrection will not bring them out of the old creation, and it will not bring them into God. There is only one kind of resurrection which

带进神里面，这种复活就是基督的复活。因此，基督的复活乃是杰出的复活。基督是那独一经过旧造，又从旧造出来，进入神里面的一位。在前一篇信息里我们曾指出，基督在旧造的身体和环境里生活了三十三年半。祂经过死与复活，就撇下了旧造，并被带进神里面。

我们不该以为基督从未在旧造里。根据歌罗西一章十五节，基督是神受造之物的首生者。祂物质的身体是属于旧造；祂又在拿撒勒一个木匠家里生活，就是在旧造的环境里生活。至终，祂将旧造担在自己身上，并将其钉在十字架上。如今在复活里，基督已经完全脱离旧造，并完全在神里面。祂一切的所是、所有并所作，都是在神里面。这就是杰出复活的意义。

我们若要认识基督，就必须认识这杰出的复活，并且达到这复活。保罗说“达到杰出的复活”，含示有一个标竿。腓立比三章十四节所提及的这标竿，就是十一节里杰出的复活。因此，达到杰出的复活，就是达到标竿。在十二至十三节，保罗承认他不是以为自己已经达到了这标竿。他乃是忘记背后，努力面前的，向着杰出的复活这标竿竭力追求。

在前面有一篇信息里，我说标竿就是基督自己。现在我要说，标竿就是杰出的复活。说基督是标竿，是照着八节和九节笼统的说法；但准确的说，标竿乃是杰出的复活。我们若就着十一节来看十四节，就会看见，标竿必定是杰出的复活。因此，笼统的说，标竿是基督；专一的说，标竿是杰出的复活。

现在我们要问一个重要的问题：我们在今世就能达到杰出的复活这标竿，还是我们在今世只能奔跑赛程，盼望在来世达到这标竿？也许有人认为，我们必须等到来世，才能达到这标竿。但是，我们若在今世没有达到这标竿，来世我们也达不到。我们必须在我们的一生之中竭力达到这标竿。

在一章二十一节保罗说，“在我，活着就是基督。”这位基督是他的标竿。因此，对保罗而言，活着就是这标竿——基督（杰出的复活）。不仅如此，对我们而言，活着也当是杰出的复活，因为我们所应当活的这位基督，祂本身就是杰出

brings us out of the old creation and into God, and this is the resurrection of Christ. Thus, Christ's resurrection is the outstanding resurrection. Christ is the unique One to pass out of the old creation and to enter into God. In the foregoing message we pointed out that Christ lived in an old creation body and environment for thirty-three and a half years. Through His death and resurrection He left the old creation behind and was brought into God.

We should not think that Christ was never in the old creation. According to Colossians 1:15 Christ was the Firstborn of God's creation. His physical body belonged to the old creation and, living in a carpenter's home in Nazareth, He lived in the environment of the old creation. Eventually, He took the old creation upon Himself as a burden and nailed it to the cross. Now in resurrection Christ is absolutely out of the old creation and in God. All He is, all He has, and all He does are in God. This is the significance of the out-resurrection.

If we would know Christ, we must know this out-resurrection and attain to it. Paul's words "attain to the out-resurrection" imply a goal. This goal, mentioned in verse 14, is the out-resurrection in verse 11. Hence, to attain to the out-resurrection is to arrive at the goal. In verses 12 and 13 Paul confessed that he did not reckon himself as one who had attained to this goal. But forgetting the things behind and stretching forward to the things before, he pursued toward the goal of the out-resurrection.

In a previous message I said that the goal is Christ Himself, and now I am saying that the goal is the out-resurrection. To say that Christ is the goal is to speak in a general way according to verses 8 and 9. But to speak in a specific way, the goal is the out-resurrection. If we consider verse 14 in relation to verse 11, we shall see that the goal must be the out-resurrection. Therefore, in general the goal is Christ, but in particular the goal is the out-resurrection.

Now we need to ask an important question: Can we reach the goal of the out-resurrection in this age, or can we only run the race and hope to reach the goal in the coming age? Some may think that we must wait until the coming age to reach the goal. But if we do not arrive at the goal in this age, we shall not attain to it in the next age. We must endeavor to arrive at the goal during our lifetime.

In 1:21 Paul says, "To me to live is Christ." This Christ was his goal. Hence, for Paul to live was the goal—Christ as the out-resurrection. Furthermore, for us to live should also be the out-resurrection, for the very Christ whom we should live is Himself the out-resurrection. This means that day by day we should live the out-

的复活。这意思是说，我们应当天天活杰出的复活。例如，有位弟兄非常爱他的妻子。他必须问自己：这样的爱是天然的，还是在复活里的？连非基督徒的丈夫也会天然的爱妻子。若是一位弟兄在复活里爱他的妻子，他的爱就是在旧造之外，并在神里面。这说出活基督就是活杰出的复活，亦即活一种绝对在旧造之外，并绝对在神里面的生活。

我年轻的时候，不明白为什么保罗似乎很难达到这标竿。我以为是他所遭遇的逼迫所致。依我看，似乎是从别人来的反对，拦阻他奔跑基督徒的赛程。多年以后，借着经历我才开始看见，叫我胜过逼迫，比叫我不照着天然的生命，而在杰出的复活里爱妻子更为容易。我在基督里已经五十多年了，这些年来我一直是个热心的基督徒。在基督徒的赛程中，我遭遇过许多拦阻；我知道最大的拦阻，乃是天然的生命及其想法和习惯。我们向着标竿奔跑赛程的时候，天然的生命常常拦阻我们。

你曾否问过自己，你每日的谈话中，有多少是天然的，有多少是在杰出的复活里的？虽然你不说邪恶、毁谤的话，但你的谈话也许是天然的。你可能说了许多积极的话，但你的说话可能还是在天然里，而不是在复活里。改良我们的品行、行为、伦理、或道德并不难，但要在复活里生活，却极其困难。

天然的生命有一个特点，就是挂虑。你完全没有挂虑，没有担忧么？最近我的健康有点问题，挂虑就来了。我就宣告主在腓立比四章六至七节的话：“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”我宣告我是站在这个应许之上，然而，宣告之后，挂虑立刻又来了。我想要脱离挂虑，但是挂虑始终不放我过去。你知道我为什么会挂虑么？因为我尚未完全在复活里。在杰出的复活里，是没有挂虑的。挂虑是属旧造的，不能进入复活的范围里，不能进入新造的领域里。

保罗从经历中知道，要过一种完全脱离旧造，而在神里面的生活，并不容易。在一章二十一节他能够宣告说，“在我，活着就是基督。”可是一章里只有宣告，没有说明或

resurrection. For example, suppose a certain brother loves his wife very much. He needs to ask himself whether this love is natural or in resurrection. Even non-Christian husbands may love their wives in a natural way. If a brother loves his wife in resurrection, his love will be out of the old creation and in God. This shows that to live Christ is to live the out-resurrection, to live a life absolutely out of the old creation and in God.

When I was young I wondered why it seemed difficult for Paul to reach the goal. I thought that the persecutions he suffered made this difficult. It seemed to me opposition from others hindered him in running the Christian race. Years later, through experience I came to see that it is easier for me to overcome persecutions than to love my wife in the out-resurrection and not according to the natural life. I have been in Christ for more than fifty years. During all this time I have been a zealous Christian. Having encountered many hindrances in the Christian race, I have learned that the greatest hindrance is the natural life with its thoughts and habits. The natural life frustrates in running the race toward the goal.

Have you ever asked yourself how much of your daily conversation is natural and how much is in the out-resurrection? Although you may not speak in an evil, slanderous way, your talk may be natural. You may speak many positive things, but your words may be spoken in a natural way, not in resurrection. It is easy to improve our character, behavior, ethics, or morality, but it is extremely difficult to live in resurrection.

One characteristic of the natural life is anxiety. Are you free from anxiety and worry? Recently I had a problem with my health, and I was anxious about it. I claimed the Lord's word in Philippians 4:6 and 7: "In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus." However, immediately after declaring that I stood on this promise, I was anxious again. I wanted to be free from anxiety, but it refused to let me go. Do you know why I was anxious? I was anxious because I was not fully in resurrection. There is no anxiety in the out-resurrection. Anxiety belongs to the old creation, and it cannot enter into the realm of resurrection, into the sphere of the new creation.

Paul knew from experience that it is not easy to live a life which is wholly out of the old creation and in God. In 1:21 he could declare, "To me to live is Christ." But in chapter one we simply have the declaration, not the explanation or definition. In chapter three

解释。三章给我们看见，活基督就是活杰出的复活，而这该是我们的标杆。我们的言语和行为必须在复活里。某一种行为若不是在复活里，我们就不该作。某些话若不是在复活里，我们就不该说。问题不在于事情的对或错，乃在于是否在复活里。甚至我们的爱，也必须在复活里。

杰出的复活里毫无旧造的成分，反而满了神圣的成分。人与一个活在杰出复活里的人同在时，会感受到神，就是这个原因。这样一个人的生活，他的言语、行为，乃是在复活里。这就是我们日常生活中杰出的复活。在腓立比三章，保罗就是竭力追求这种生活。当他宣告他渴望认识基督并祂复活的大能，或者他可以达到杰出复活的时候，他心里所想的就是这个。他不是以为自己已经达到了，他乃是向着杰出的复活这标杆竭力追求。

我们感谢主，给我们看见腓立比三章这些经文的深处。主所说关于杰出的复活这些话，必不徒然返回。我相信我们中间许多人会过一种脱离旧造，并在神里面的生活。

标杆是杰出的复活；照样，奖赏也是杰出的复活。标杆是要我们去得着的，奖赏是给我们享受的。我们在今世可以达到标杆，但我们要在来世才能享受这奖赏。

在罗马八章十一节保罗说，“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。”这节经文指明，我们在今世就能达到杰出的复活。这里保罗说，那叫基督从死人中复活者的灵，要赐生命给我们这人正在死去的部分，就是我们必死的身體。我们已经看见，那灵是基督复活的实际，是杰出复活的实际。那灵住在我们里面，要真实且实际的将杰出的复活作到我们全人里面。因此，罗马八章十一节指明，我们应当在今世就达到杰出的复活。

启示录二十章六节提到来世的奖赏，就是头一次复活的奖赏：“在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。”在原文里，“头一次”与路加十五章给回头的浪子那“上好的”袍子，是同一个字。

we see that to live Christ is to live the out-resurrection and that this should be our goal. Our deeds and words must be in resurrection. If a certain deed is not in resurrection, we should not do it. If a certain word is not in resurrection, we should not say it. The question is not whether a particular thing is right or wrong, but whether or not it is in resurrection. Even our love needs to be in resurrection.

In the out-resurrection there is no element of the old creation. Instead, everything is full of the divine element. This is the reason that people sense God when they are with a person who lives in the out-resurrection. The living of such a person, his deeds and words, is in resurrection. This is the out-resurrection in our daily life. In Philippians 3 Paul was pursuing this kind of living. This is what he had in mind when he declared that his desire was to know Christ and the power of His resurrection and by any means to attain to the out-resurrection. Not regarding himself as having attained, he pursued toward the goal of the out-resurrection.

We thank the Lord for showing us the depths of these verses in Philippians 3. What He has spoken regarding the out-resurrection will not be in vain. I believe that many among us will have a living which is out of the old creation and in God.

Just as the goal is the out-resurrection, so the prize is also the out-resurrection. The goal is for us to gain, whereas the prize is for us to enjoy. We may reach the goal in this age, but we shall enjoy the prize in the coming age.

In Romans 8:11 Paul says, “But if the Spirit of Him who raised Jesus from among the dead dwells in you, He who raised Christ Jesus from among the dead will also give life to your mortal bodies through His Spirit who indwells you.” This verse indicates that we can attain to the out-resurrection in this age. Here Paul says that the Spirit of Him who raised Christ from among the dead will give life to that part of our being which is dying, our mortal bodies. We have seen that the Spirit is the reality of Christ’s resurrection, the reality of the out-resurrection. The Spirit is dwelling in us to work the out-resurrection into our being in a real and practical way. Thus, Romans 8:11 indicates that we should attain to the out-resurrection in this age.

Revelation 20:6 refers to the prize in the coming age, the prize of the first resurrection: “Blessed and holy is he who has part in the first resurrection: over these the second death has no authority; but they shall be priests of God and of Christ and shall reign with Him a thousand years.” The Greek word rendered “first” is the same word used for the “best” robe given to the returned prodigal in Luke 15. The

头一次复活，就是上好的复活、杰出的复活。倘若我们在今世不竭力追求过一种绝对脱离旧造，而完全在神里面的生活，我们在来世就得不着奖赏作我们的享受。但我们若今天就得着杰出的复活，这复活要成为我们来世的奖赏。这样，今天对我们是标竿的，在千年国我们与基督同王的时候，就成为我们的奖赏。那就是享受杰出的复活作我们的奖赏。神已经在基督里召我们向上去得这奖赏。这奖赏应当是我们在今世竭力追求并得着的标竿。

first resurrection is the best resurrection, the out-resurrection. If in this age we do not pursue a life which is absolutely out of the old creation and fully in God, we shall not have the prize for our enjoyment in the coming age. But if we obtain the out-resurrection today, it will become a prize to us in the next age. Then what is now our goal will become our prize when, during the millennium, we reign as co-kings with Christ. That will be the enjoyment of the out-resurrection as our prize. In Christ God has called us from above for this prize. This prize should be the goal we pursue and obtain in this age.

独一的思念与独一的生活行动

* * * *

经文及注解：腓三 15 ~ 16

纲要：

- 思念竭力追求杰出的复活
- 不思念任何别的事
- 领悟与决心
- 受独一思念的管治，而有独一的生活行动
- 照新造的准则而行

* * * *

读经：腓立比书三章十五至十六节，加拉太书五章二十五节，六章十五至十六节。

腓立比三章向我们启示一个独一的人位—超绝、包罗万有的基督。在本篇信息中，我们要来看，我们这些基督徒里面应当有独一的心思，外面应当有独一的生活行动。

思念竭力追求杰出的复活

保罗在三章十五节总结一至十四节的话，说，“所以我们凡是长成的人，都要思念这事；你们若思念任何别的事，神也必将这事启示你们。”保罗说“思念这事”是什么意思？我们要回答这个问题，就必须思考保罗在十三至十四节所说的话：“弟兄们，我不是以为自己已经取得了。我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”保罗所说“思念这事”的意思，就是忘记背后，努力面前的，向着标竿竭力追求，为要得着奖赏。

THE UNIQUE MIND AND THE UNIQUE WALK

* * * *

Scripture and Footnotes: Phil. 3:15-16

Outline:

- A MIND TO PURSUE THE OUT-RESURRECTION
- NOT OTHERWISE MINDED
- A REALIZATION AND A RESOLUTION
- GOVERNED BY THE UNIQUE MIND TO HAVE THE UNIQUE WALK
- WALKING BY THE RULE OF THE NEW CREATION

* * * *

Scripture Reading: Phil 3:15-16; Gal. 5:25; 6:15-16

In Philippians 3 we have a revelation of a unique Person—the excellent, all-inclusive Christ. In this message we shall see that, as Christians, we should have the unique mind inwardly and the unique walk outwardly.

A MIND TO PURSUE THE OUT-RESURRECTION

In verse 15 Paul says, as a word of conclusion to 3:1-14, “Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God shall reveal to you.” What does Paul mean by “this mind”? To answer this question we need to consider Paul’s word in verses 13 and 14: “Brothers, I do not yet reckon myself to have laid hold, but one thing—forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize of the high calling of God in Christ Jesus.” What Paul means by “this mind” is to have a mind to forget the things behind and to stretch forward to the things before in order to pursue toward the goal for the prize.

我们曾指出，那标杆就是我们的生活、行事、为人完全脱离旧造，而在神里面。这就是杰出复活的标杆。（腓三11。）向着杰出复活的标杆竭力追求，就是竭力追求一种脱离旧造，并完全在神里面的生活。这杰出的复活，实际上就是在复活里的基督自己。我们也可以说，基督本身就是杰出的复活的描绘。在基督成为肉体、钉十字架并复活之前，还没有这幅图画，因为那时还没有杰出的复活这样的事。在基督成为肉体以前，神还没有联于受造之物。但是有一天，神的儿子进到旧造里面。祂钉十字架的时候，将整个旧造带到十字架上，钉在那里。因此，基督借着钉十字架，了结了旧造。不仅如此，祂埋葬的时候，还将旧造（由细麻布与裹头巾所表征）一同带进坟墓里。当祂复活的时候，祂把细麻布与裹头巾留在那里。（约二十6～7。）这指明旧造已经留在坟墓里。基督在复活里出来的时候，祂是一个绝对脱离旧造，完全在神里面的人。这就是“杰出的复活”一辞的意义。基督借着钉死与复活，达到了这杰出的复活。

按照新约，我们不该将杰出的复活与基督的人位分开，因为基督自己实际上就是杰出的复活。这意思是说，我们接受主耶稣时，也接受了杰出的复活。然而，历代以来，从第一世纪直到现今，这件事传扬得还不够。我们何等感谢主，因着祂的怜悯，祂开启了我们的眼睛，叫我们看见何谓从死人中杰出的复活！

“思念这事”与竭力追求杰出的复活有关。思念这事就是明白并领悟，我们这些蒙神拣选、救赎并重生的人，必须竭力追求一件事，就是使我们的生活脱离旧造，而在神里面。这意思是说，我们全部的生活应当是在杰出的复活里。我们已经看见，这杰出的复活实际上就是基督这亲爱、宝贵、超绝的人位；祂借着钉死与复活，已经从旧造出来，并进到神里面。这奇妙的一位远比天使优越。天使仍然属于旧造，也不曾经历钉死与复活。但是基督钉死、埋葬之后，又复活脱离旧造，并进入神里面，你曾听过别人这样描述主耶稣么？阿利路亚，基督自己就是杰出复活的实际！现在我们必须竭力追求一种生活，这生活就是基督这奇妙的人位。我们应当能与保罗说同样的话：“在我，活着就

We have pointed out that the goal is to live, walk, and have our being absolutely out of the old creation and in God. This is the goal of the out-resurrection (v. 11). To pursue toward the goal of the out-resurrection is to pursue a life which is out of the old creation and wholly in God. This out-resurrection is actually Christ Himself in resurrection. We may also say that in His Person Christ portrays the out-resurrection. Before the incarnation, crucifixion, and resurrection of Christ, there was no such portrait, for there was not yet such a thing as the out-resurrection. Before Christ's incarnation, God had not been joined to His creation. But one day the Son of God came into the old creation. When He was crucified, He brought the entire old creation to the cross and nailed it there. Hence, through crucifixion, Christ terminated the old creation. Furthermore, when He was buried, He brought the old creation, which was symbolized by the graveclothes, with Him into the tomb. When He was resurrected, He left the graveclothes behind (John 20:6-7). This indicates that the old creation was left in the tomb. When Christ came forth in resurrection, He was a Person absolutely out of the old creation and in God. This is the meaning of the expression “the out-resurrection.” Christ attained to this out-resurrection through crucifixion and resurrection.

According to the New Testament, we should not separate the out-resurrection from the Person of Christ, for Christ Himself is actually the out-resurrection. This means that when we received the Lord Jesus, we also received the out-resurrection. However, throughout the centuries, from the first century until the present, this matter has not been proclaimed adequately. How we thank the Lord that, in His mercy, He has opened our eyes to see what is the out-resurrection from among the dead!

Having “this mind” is related to pursuing the out-resurrection. To have this mind is to have the understanding and realization that, as those who have been chosen, redeemed, and regenerated by God, we must pursue one thing—to have our living out of the old creation and in God. This means that our whole life should be in the out-resurrection. We have seen that this out-resurrection is actually the dear, precious, excellent Person of Christ, the very One who, through crucifixion and resurrection, has passed out of the old creation and has entered into God. This wonderful One is far more excellent than the angels. Angels still belong to the old creation. They have not experienced crucifixion or resurrection. But after Christ was crucified and buried, He was resurrected out of the old creation and into God. Have you ever heard such a description of the Lord Jesus? Hallelujah, Christ Himself is the reality of the out-resurrection! Now we must pursue a life which is this wonderful Person of Christ. With

是基督。”（腓一 21。）保罗也能见证说，他已经与基督同钉十字架，并且基督在他里面活着。（加二 20。）在保罗里面活着的那位基督，本身就是杰出的复活。

只要我们活在旧造里，即使我们所作的事非常美好，我们仍然没有活基督。就算有人遵照比孔子更高的伦理标准生活，那样的生活还不是基督，只不过是伦理的生活，在旧造里属伦理的生活。我们不仅要追求胜过罪，也要追求胜过旧造最好的各方面，包括属旧造的伦理道德。我们必须向着标杆——杰出的复活——竭力追求，这标杆就是我们亲爱、超绝的基督自己。看见这事是何等的有福！我们若竭力追求过一种脱离旧造并在神里面的生活，我们在家庭生活中就会蒙何等的福。

我们都必须“思念这事”，就是思念追求基督这杰出的复活。青年人若要竭力追求这个标杆，不仅要改良自己的行为和性格，或是成为更好的学生，乃是要过一种生活，这种生活实际上就是在复活里的基督自己。这是一种完全在旧造之外，并完全在神里面的生活。愿我们都有这独一的思念。

不思念任何别的事

在腓立比三章十五节保罗说，我们若思念任何别的事，神也必将这事启示我们。今天基督徒中间普遍思念别的事，他们对事情的想法、领会和体验有数百种之多。哦，信徒中间所思念的事何其多！但是保罗勉励我们要只有一个心思，只“思念这事”。

我在中国传福音的时候，时而有人指控我心胸狭窄。他们劝我不要说唯有基督是救主。他们宣称，传扬耶稣基督是人类独一的救主，就是心胸太狭窄。我告诉他们，论到基督，我的心胸还不够狭窄；我还必须狭窄到一个地步，只有基督自己。基督徒也劝我不要心胸狭窄；他们特别敦促我，不要说我们在主恢复里所走的路才是正路。我回答说，“倘若这条路不对，我就不能走下去。若这是正路，我不仅自己必须接受，还要鼓励别人也接受。否则我就是欺骗自己，也欺骗别的信徒。你们以为

Paul we should be able to say, “To me to live is Christ” (1:21). Paul could also testify that he had been crucified with Christ and that Christ lived in him (Gal. 2:20). The very Christ who lived in Paul is the One who, in His own Person, is the out-resurrection.

As long as we have our living in the old creation, we do not live Christ, even if the things we do are very good. Suppose someone lives according to an ethical standard higher than that of Confucius. Nevertheless, such a living is not Christ; it is merely an ethical living, the living of ethics in the old creation. We must seek not only to overcome sins, but also to overcome the best aspects of the old creation, including the ethics of the old creation. We need to pursue toward the goal—the goal of the out-resurrection, which is our dear and excellent Christ Himself. What a blessing it is to see this! How blessed we would be in our family life if we pursued a life which is out of the old creation and in God.

We all need to have “this mind,” a mind to pursue Christ as the out-resurrection. For a young person to pursue this goal is not merely to improve his behavior or character or to become a better student. It is to live a life which is actually Christ Himself in resurrection. This is a life which is fully out of the old creation and in God. May we all have this unique mind.

NOT OTHERWISE MINDED

In verse 15 Paul says that if in anything we are otherwise minded, this also God shall reveal to us. Being “otherwise minded” is common among Christians today. Christians have hundreds of different ways of thinking, understanding, and realizing matters. Oh, how many minds there are among believers! But Paul encourages us to have one mind, “this mind.”

Sometimes when I was preaching the gospel in China, others accused me of narrow-mindedness. They advised me not to say that Christ alone is the Savior. They claimed that it is too narrow-minded to preach that Jesus Christ is the unique Savior of mankind. I told them that, concerning Christ, I was not yet narrow-minded enough, that I needed to be narrowed down to nothing other than Christ Himself. Christians also have exhorted me not to be narrow-minded. In particular, they urged me not to say that the way we follow in the Lord’s recovery is the right way. I replied, “If this way is not right, I cannot follow it. But if it is the right way, I must both take it myself and encourage others to do so. Otherwise, I shall first cheat myself and then cheat other believers.

自己心胸宽大，实际上你们是自欺欺人。你们不知道这正路，你们也没有走在正路上。”关于属灵的事，神定罪人的“心胸宽大”。主耶稣说，引到生命的，那门窄，那路狭。（太七 14。）

按照圣经，我们只有一位神，一位主，一位灵，一个召会。神的话非常强调一。只有一位创造者和一位救主；与此不同的教导，完全是属鬼魔的。

保罗说，我们若思念别的事，“神也必将这事启示”我们；这指明思念别的事，就是缺少启示。我们若思念别的事，就需要启示。为这缘故，在腓立比三章十五节保罗并不是说，神要教导我们；他乃是说，神要将这事启示我们。

信徒仅仅靠着读圣经的字句，并不能思念相同的事。主耶稣来到地上的时候，旧约三十九卷书都已经完成。宗教徒虽然查考圣经，却不肯到基督这里来得生命。在约翰五章三十九至四十节主耶稣说，“你们查考圣经，因你们以为其中有永远的生命，为我作见证的就是这经。然而你们不肯到我这里来得生命。”我们若查考圣经，却不到主这里来，我们就会思念许多不同的事。有些人可能比较喜欢摩西，有些人比较喜欢以利亚或耶利米。我们唯有到基督这独一的人位这里来时，才可能思念同一件事。

主复活以后，对祂的门徒说，“这就是我从前还与你们同在的时候，对你们所说的话：摩西的律法、申言者的书、和诗篇上所记关于我的一切事，都必须应验。”（路二四 44。）这指明我们必须在圣经里看见基督。

今天基督徒中间的光景，乃是当日主耶稣在地上时宗教徒情形的重演。事实上，今天的光景更差。现在读圣经的人不只有三十九卷书，乃是有六十六卷书。今天比第一世纪有更多的“法利赛人”、“撒都该人”和“经学家”，这是因为有更多的人读圣经，也有更多的信徒思念别的事。

虽然今天基督徒中间，所思念的有数百种不同的事，但我们的目标不是要使信徒联合。然而，当基督这独一的人位启示给我们的时候，我们就在祂里面联合，并且是祂将我们联合。事实上，祂自己就是我们的联合。

You consider yourselves to be broad-minded. But actually you are cheating yourselves and others. You do not know the right way and you are not on it." Concerning spiritual matters, God condemns man's broad-mindedness. The Lord Jesus said that the gate is narrow and the way is constricted which leads unto life (Matt. 7:14).

According to the Bible, we have one God, one Lord, one Spirit, and one church. The emphasis in the Word is on oneness. There is one Creator and one Savior, and it is utterly devilish to teach otherwise.

The fact that Paul says that if we are otherwise minded, "this also God shall reveal" indicates that to be otherwise minded is to be lacking in revelation. If we are otherwise minded, we need revelation. For this reason, Paul does not say in verse 15 that God will teach us; instead, he says that God will reveal this to us.

Believers cannot have one mind simply by reading the Bible in letters. When the Lord Jesus came, the thirty-nine books of the Old Testament had already been written. But even though the religionists searched the Scriptures, they were not willing to come to Christ that they might have life. In John 5:39 and 40 the Lord Jesus said, "You search the Scriptures, because you think that in them you have eternal life, and it is these that testify concerning Me; and you are not willing to come to Me that you may have life." If we search the Scriptures without coming to the Lord, we shall have many different minds. Some may prefer Moses and others, Elijah or Jeremiah. Only when we come to Christ, the unique One, can we have one mind.

After His resurrection, the Lord said to His disciples, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). This indicates that in the Scriptures we need to see Christ.

The situation among Christians today is a repetition of that of the religionists when the Lord Jesus was on earth. In fact, today's situation is worse. Now readers of the Bible have sixty-six books instead of thirty-nine. There are more "Pharisees," "Sadducees," and "scribes" today than in the first century, for there are many more readers of the Bible and more believers who are otherwise minded.

Although there are hundreds of different minds among Christians today, it is not our goal to unify the believers. However, when Christ, the unique Person, is revealed to us, we are unified in Him and by Him. In fact, He Himself is our unification.

我们不但以联合信徒为目标；事实上，我们也不指望有大批的信徒会走主恢复的道路。主耶稣在地上职事的末期，并没有得着许多跟从者。根据行传一章，只有一百二十人聚集在耶路撒冷的那间楼房上。我们的目标不是要受热烈的欢迎，也不是要得着众多的人数。说到这一点，我们必须受提醒，保罗写腓立比书的时候，并没有受到群众的欢迎。相反的，他写这封书信的时候，乃是被人拒绝、遭人逼迫，并且下了监牢。

倘若有几百万的基督徒走主恢复的道路，主的恢复也许就不存在了。信徒中间许多不同的心思可能会使主的恢复终结。主的恢复实在是一条窄路，是大多数基督徒难以接受的窄路。所有在恢复里的人必须注意保罗的话，要“思念这事”。

领悟与决心

我们不能否认，我们已经从主领受了关于包罗万有之基督的启示。唯有神的启示才能叫我们“思念这事”，有独一的思念，这思念在保罗里面，也在许多爱主耶稣并寻求主耶稣的人里面。这种思念不是竭力追求一种工作或运动，乃是竭力追求过一种完全脱离旧造，而在神里面的生活。这就是腓立比三章所说那独一的思念。

“思念这事”包含一种领悟与决心，要向着标竿竭力追求。宗教的作法和伦理的作法，与对神标竿的领悟以及向这标竿竭力追求的决心全然不同。思念这事就是思念要竭力追求在复活里的基督，使我们可以活基督这杰出的复活。我们都需要思念这事，有这样的领悟和这样的决心；这样，我们就能够向着这标竿竭力追求。

受独一思念的管治， 而有独一的生活行动

我们若有独一的思念，也必有独一的生活行动。我们人都是受心思控制的；是心思支配行动，而不是行动支配心思。我们的所思所想，总是管治我们的言行。因此，我们

Not only is it not our aim to try to unify the believers; actually we do not expect that a great number of believers will take the way of the Lord's recovery. At the end of His earthly ministry, the Lord Jesus did not have a large following. According to Acts 1, only one hundred twenty were gathered together in that upper room in Jerusalem. It is not our goal to be warmly welcomed or to have a huge number. At this point, we need to be reminded that Paul did not write the book of Philippians at a time when he was welcomed by the multitudes. On the contrary, this Epistle was written when Paul was rejected, persecuted, and imprisoned.

Probably if millions of Christians took the way of the Lord's recovery, the recovery would cease to exist. It would be terminated by the many different minds among the believers. The Lord's recovery truly is a narrow way, a way difficult for most Christians to take. All those in the recovery must heed Paul's word to have "this mind."

A REALIZATION AND A RESOLUTION

We cannot deny that we have received revelation from the Lord concerning the all-inclusive Christ. Only God's revelation can cause us to have "this mind," the unique mind, the mind which was in Paul and in many who love the Lord Jesus and seek Him. This is a mind not to pursue a work or a movement, but to pursue a life which is absolutely out of the old creation and in God. This is the unique mind in Philippians 3.

"This mind" involves both a realization and a resolution to pursue toward the goal. The practice of religion and ethics is altogether different from the realization of God's goal and the resolution to pursue it. To have this mind is to have a mind to pursue Christ in His resurrection that we may live Him as the out-resurrection. We all need such a mind, such a realization and resolution, that we may pursue toward this goal.

GOVERNED BY THE UNIQUE MIND TO HAVE THE UNIQUE WALK

If we have the unique mind, we shall also have the unique walk. As human beings, we are under the control of our mind. It is the mind which directs the walk, not the walk that directs the mind. What we think governs what we say and do. Hence, our thinking

的思想支配并控制我们全部的生活。这是我们需要借着心思的更新而变化的原因。

有人诬告并毁谤我们扭曲人的心思。我们绝没有扭曲人的心思，但我们的确鼓励更新心思。我们的心思必须更新，才能有正确的领悟与决心。这样，我们基督徒的生活行动，就会受被神更新过的心思所支配。

腓立比三章十六节翻作“行”的希腊字不是一般的“行”；加拉太五章二十五节也是用这个字。这个字非常特别，它是“基本原则”（**element**）这个名词的动词形式。至少有一个英文译本将这里的希腊字翻作“遵守基本原则”。这里的“行”原文为“史托依奇欧”（**stoicheo**），源自“史泰依叩”（**steicho**），意按次序而行，在军队行列中前进，步伐一致。这样的行进，乃是在某一条道路或路径上行走。这种行走是有规律的，象士兵按着步调行进，他们同时行进，而且节奏相同。

有些人也许会怀疑，经历深浅不一的圣徒，怎么可能按着同一步伐、同一步调行走？例如，一位在主里有五十多年经历的弟兄，怎么能够和刚得救的弟兄按着那同一步伐而行？不要认为这样的行是不可能的。圣经中教导的方式与世俗教育制度的作法不同。在学校里，不同年龄的学生有不同的教科书。然而，我们基督徒只有圣经这本独一的教科书。就着属灵方面而言，幼稚园和研究所都只有一本教科书，就是圣经。

保罗在十五节提到“凡是长成的人”，这话含示有些信徒比其他的人更成熟。但保罗在十六节接着说，“然而，我们无论到了什么地步，都当按着那同一规则而行。”“我们无论到了什么地步”指明所有的圣徒，不论他们成熟不成熟，都包括在内。我们都必须按着同一规则而行。即使是最年幼的圣徒，也应当与很成熟的圣徒走同一条路径。在这一点上，神的意念高过我们的意念。我们都应当“思念这事”，走同一条路径。

至终，我们都要受独一的思念和独一的生活行动之启示所管治。然后我们自然而然会说，“主耶稣，我现在爱你和从前爱你不一样。主，我在你面前，决心要竭力追求你这杰出的复活。

directs and controls our entire life. This is the reason we need to be transformed by the renewing of the mind.

We have been falsely and slanderously accused of mind-bending. We by no means practice mind-bending, but we do promote the renewing of the mind. Our mind needs to be renewed in order to have a proper realization and resolution. Then our Christian walk will be directed by a mind which has been renewed by God.

The Greek word rendered walk in verse 16 is not the ordinary word for walk, but the word found also, for example, in Galatians 5:25. It is a very particular word, the verbal form of the noun “element.” At least one translation renders the Greek here as “to observe the elements.” The Greek word, **stoicheo**, derived from **steicho**, means to walk orderly, to march in military rank, to keep step. To walk in this way is to walk in a certain lane or path. This is a walk which is regulated like that of soldiers marching in cadence, who walk at the same time and in the same rhythm.

Some may wonder how it is possible for saints with different degrees of experience to walk in the same steps or in cadence. How, for example, can a brother with over fifty years’ experience in the Lord walk in the same steps as one who has recently been saved? Do not think that such a walk is impossible. The way of teaching in the Bible is different from that practiced in the worldly educational system. In schools there are different textbooks for students of different ages. As Christians, however, we have the Bible as our unique textbook. Both for those who, spiritually speaking, are in kindergarten and for those who are in graduate school, the Bible is our only textbook.

In verse 15 Paul refers to “as many as are full-grown.” This implies that some believers are more mature than others. But in verse 16 Paul goes on to say, “Only this, whereunto we have attained, by the same rule let us walk.” The words “whereunto we have attained” indicate that all the saints, regardless of their degree of maturity, are included. We all must walk by the same rule. Even the very youngest of the saints should walk the same path as those who are very mature. Concerning this, God’s mind is higher than ours. We all should have “this mind” and walk the same path.

Eventually we all shall be governed by the revelation of the unique mind and the unique walk. Then spontaneously we shall say, “Lord Jesus, I love You in a way I have never loved You before. Lord, in Your presence I resolve to pursue You as the out-

我盼望我生活里的一切都脱离旧造，而在神里面。”我们若看见这样的启示，也下了这样的决心，我们就会有独一的生活行动，这独一的生活行动乃是受独一思念的控制并支配的。

照新造的准则而行

加拉太六章十五至十六节指明，这独一的生活行动乃是照新造的准则而行的：“受割礼不受割礼，都无关紧要，要紧的乃是作新造。凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。”照新造的准则而行，就是照杰出复活的准则而行。我们若照这准则而行，我们就是神的真以色列。

以色列这名字的意思是“神的王子”。我们成为神的王子，乃是借着有独一的思念，这思念支配我们采取独一的生活行动，也就是向着杰出的复活这标杆竭力追求。今天主盼望要得着一班竭力追求这标杆的人。愿我们都看见独一的思念支配独一的生活行动这件事的重要性，也愿我们都向着这独一的标杆——基督，就是杰出的复活——竭力追求。

resurrection. I want everything in my life to be out of the old creation and in God.” If we see this revelation and have this resolution, we shall have the unique walk controlled and directed by the unique mind.

WALKING BY THE RULE OF THE NEW CREATION

Galatians 6:15 and 16 indicate that this unique walk is a walk by the rule of the new creation: “For neither is circumcision anything nor uncircumcision, but a new creation. And as many as shall walk by this rule, peace be upon them and mercy, even upon the Israel of God.” To walk by the rule of the new creation is to walk by the rule of the out-resurrection. If we walk by this rule, we shall be the true Israel of God.

The name Israel means “a prince of God.” We become a prince of God by having the unique mind which directs us to take the way of the unique walk, that is, to pursue toward the goal of the out-resurrection. Today the Lord desires to have a group of people pursuing this goal. May we all see the crucial importance of the unique mind directing the unique walk, and may we all pursue toward the unique goal—Christ as the out-resurrection.

满了谦让宜人
却一无挂虑的生活（一）

* * * *

经文及注解：腓四 1 ~ 7，一 8

纲要：

- 需要学得秘诀
- 在主里站立得住
- 一无挂虑
- 以少于我们所当得的为满足
- 包罗万有的美德
- 叫人知道我们的谦让宜人而显大基督
- 主是近的
- 杰出复活的彰显
- 体谅别人
- 活在杰出的复活里

* * * *

读经：腓立比书四章一至七节，一章八节，哥林多后书十章一节。

我们读腓立比书的时候，也许会觉得保罗在四章一至七节的思想，似乎不如前三章所表达的思想那么高。他在一章说到活基督和显大基督；在二章说到以基督为我们的榜样，好象发光之体显在世界里，将生命的话表明出来；在三章说到以认识基督为至宝，以及向着标竿竭力追求，要得神在基督耶稣里，召我们向上去得的奖赏。接着保罗在四章用了一些表面看来相当平凡的语句：“在主里常常喜

A LIFE FULL OF FORBEARANCE
BUT WITHOUT ANXIETY (1)

* * * *

Scripture and Footnotes: Phil. 4:1-7; 1:8

Outline:

- THE NEED TO LEARN THE SECRET
- STANDING FIRM IN THE LORD
- NO ANXIETY
- SATISFIED WITH LESS THAN OUR DUE
- AN ALL-INCLUSIVE VIRTUE
- MAGNIFYING CHRIST BY MAKING KNOWN OUR FORBEARANCE
- THE NEARNESS OF THE LORD
- THE EXPRESSION OF THE OUT-RESURRECTION
- CONSIDERING OTHERS
- LIVING IN THE OUT-RESURRECTION

* * * *

Scripture Reading: Phil. 4:1-7; 1:8; 2 Cor. 10:1a

In our reading of the book of Philippians it may seem that Paul's thought in 4:1-7 is not nearly as high as that expressed in the first three chapters. In chapter one he speaks of living Christ and magnifying Him; in chapter two, of taking Christ as our pattern, of shining as lights in the world, and of holding forth the word of life; and in chapter three, of the excellency of the knowledge of Christ and of pursuing toward the goal for the prize of the high calling of God in Christ Jesus. Then in chapter four Paul uses expressions that apparently are quite ordinary: "Rejoice in the Lord"; "Let

乐”，“当叫众人知道你们的谦让宜人”，以及“应当一无挂虑”。你若一直向着标竿竭力追求，为要得着奖赏，这时突然有人勉励你不要挂虑，你难道不认为这是一种打岔，于是说，“我一直在竭力追求基督。我想要达到杰出的复活这标竿。你为什么和我谈到挂虑？”许多读腓立比书的人宝贝前三章，但他们也许不知不觉的认为，四章的水平比一至三章低一些。

多年以前，我珍赏腓立比书前三章，远胜于第四章。我觉得保罗在一、二、三章升到高峰之后，在四章似乎骤降至较低的水平。我无法领会保罗写这封书信的时候，为何会有这突如其来的转变。

需要学得秘诀

保罗在四章十二节说，“我都学得秘诀。”我们要作四章所说的事，就需要神圣的生命。保罗已经学得秘诀，就是在那加他能力者的里面，凡事都能作。他在四节劝勉我们，要在主里常常喜乐。我们可能认为，在主里喜乐并不难。事实上，要在主里喜乐需要杰出的复活。我们要在主里喜乐，就必须在祂这位加我们能力者的里面。因此，甚至主里喜乐这件表面看来很简单的事，也需要我们学得秘诀。我们若不知道秘诀，就不能够喜乐。

保罗在四章五节说，“当叫众人知道你们的谦让宜人。”他在林后十章一节说，“我…借着基督的温柔与谦让宜人劝你们。”（另译。）腓立比四章五节提到的谦让宜人，不是一般的谦让宜人或道德上的谦让宜人。这乃是基督的谦让宜人，是一种属灵的属性，一种基督的美德。这种谦让宜人必须成为我们的谦让宜人，然后我们当叫众人知道我们的谦让宜人，就是基督的谦让宜人。

何谓谦让宜人？保罗为什么在四章五节提到谦让宜人，而不提别的美德？保罗若告诉我们，当叫众人知道我们的爱或恩慈，这一节对我们就不成为问题。但是保罗在这里不提爱、恩慈、谦卑、或其他人性的美德，唯独提起谦让宜人。我们都知道爱、恩慈、和谦卑是什么，但是谁能给

your forbearance be known to all men”; and “In nothing be anxious.” Suppose as you are pursuing toward the goal for the prize someone suddenly encouraged you not to be anxious. Would you not consider this an interruption and say, “I am pursuing Christ. I want to arrive at the goal of the out-resurrection. Why do you talk to me about anxiety?” Many readers of Philippians treasure the first three chapters, but, perhaps unconsciously, they may consider chapter four to be on a lower level than chapters one through three.

Years ago I appreciated the first three chapters of Philippians much more than I appreciated chapter four. It seemed to me that after ascending a high peak in chapters one, two, and three, Paul suddenly came down to a lower level in chapter four. I could not understand why there was such a sudden change in Paul’s writing.

THE NEED TO LEARN THE SECRET

In 4:12 Paul says, “I have learned the secret.” To do the things spoken of in chapter four requires the divine life. Paul had learned the secret of being able to do all things in the One who empowered him. In verse 4 he exhorts us to rejoice in the Lord always. We may think that it is easy to rejoice in the Lord. Actually, rejoicing in Him requires the out-resurrection. In order to rejoice in the Lord we need to be in Him as the One who empowers us. Thus, even the apparently simple matter of rejoicing in the Lord requires that we learn the secret. If we do not know the secret, we shall not be able to rejoice.

In 4:5 Paul says, “Let your forbearance be known to all men.” In 2 Corinthians 10:1 he says, “I beseech you through the meekness and forbearance of Christ” (lit.). The forbearance mentioned in 4:5 is not an ordinary forbearance or an ethical forbearance. It is the forbearance of Christ, a spiritual attribute or a virtue of Christ. This forbearance must become our forbearance, and then we should make our forbearance, the forbearance of Christ, known to all men.

What is the meaning of forbearance, and why does Paul mention forbearance in 4:5 instead of some other virtue? If Paul had told us to let our love or kindness be made known to all men, this verse would not be a problem to us. But here Paul does not speak of love, kindness, humility, or some other human virtue. Instead, he singles out forbearance. We know what love, kindness, and humility are, but who can give an

谦让宜人下一个完整的定义？几年前若有人问我谦让宜人的定义，我会说，谦让宜人的意思是恒久的背负重担。然而，这个定义很天然，并不能帮助我们明白保罗为什么在四章五节说到谦让宜人，而没有说到别的美德。

保罗告诉我们，当叫众人知道我们的谦让宜人之后，在五节他接着又说，“主是近的。”许多解经家认为，这节的意思是说主来临的日子近了。我不敢说这里没有这个意思；但是保罗在这里不是说主快来了；他乃是说，主已经是近的。然后在下一节保罗告诉我们，应当一无挂虑，只要“凡事借着祷告、祈求，带着感谢”，将我们所要告诉神。叫众人知道我们的谦让宜人、一无挂虑、以及凡事将我们所要告诉神，在这三件事的中间，保罗宣告说，主是近的。

我们凭着自己，无法叫众人知道我们的谦让宜人，也无法免于挂虑，甚至也不能将我们所要告诉神。有些人认为祷告很简单；事实上，祷告是件困难的事。我们若要象保罗一样凡事都能作，就必须学得秘诀。我们也必须在那加我们能力者的里面。

在主里站立得住

腓立比四章一至七节是保罗所写一、二、三章结语的一部分。他在四章一至七节所说的话，乃是根据他前面所写的：活基督、显大基督、以基督作我们的榜样、以认识基督为至宝、向着标竿竭力追求、以及活在杰出的复活里。

他在四章一节说，“所以，我所亲爱所切慕的弟兄们，我的喜乐和冠冕——亲爱的，你们要这样在主里站立得住。”我们从三章得知，保罗渴望给人看出他是在基督里面。他在四章一节告诉我们，要在主里站立得住。在主里站立得住，乃是叫众人知道我们谦让宜人的关键。我们若没有在主里站立得住，别人就无法知道我们的谦让宜人。我们不论作什么事，都必须有正确的立足点；叫人知道我们的谦让宜人也是如此。故此，我们必须在主里站立得住，也就是说，我们必须留在祂里面。所以保罗说在主里站立得住，等于主所说住在祂里面。（约十五 4。）

adequate definition of forbearance? If I had been asked years ago to define forbearance, I would have said that to forbear means to carry a heavy burden for a long period of time. However, this definition is natural. It does not help us to understand why Paul speaks of forbearance in 4:5 instead of some other virtue.

After telling us to let our forbearance be known to all men, Paul goes on to say, also in verse 5, “The Lord is near.” Many expositors think that this means that the coming of the Lord is at hand. I dare not say that this meaning is not included; however, here Paul does not say that the Lord is coming soon, but that He is near already. Then in the next verse Paul tells us not to be anxious in anything, but “in everything, by prayer and petition with thanksgiving” to make our requests known to God. In the midst of making our forbearance known to all men, in not being anxious in anything, but in everything making our requests known to God, Paul declares that the Lord is near.

In ourselves, we are not able to make our forbearance known to all men, to be free from anxiety, or even to make our requests known to God. Some may think that it is easy to pray; actually, prayer is a difficult thing. In order to do all these things we, like Paul, must learn the secret. We also need to be in the One who empowers us.

STANDING FIRM IN THE LORD

Philippians 4:1-7 is part of Paul’s concluding word to chapters one, two, and three. What he says in 4:1-7 is based on what he has previously written about living Christ, magnifying Christ, taking Christ as our pattern, knowing the excellency of Christ, pursuing toward the goal, and living in the out-resurrection.

In 4:1 he says, “So then, my brothers, beloved and longed for, my joy and crown, so stand firm in the Lord, beloved.” We know from chapter three that Paul aspired to be found in Christ. In 4:1 he tells us to stand firm in the Lord. Standing firm in the Lord is the key to letting our forbearance be known to all men. If we do not stand firm in the Lord, there is no way to make our forbearance known. In order to do anything we must have a proper standing. This is true of making known our forbearance. For this, we must stand firm in the Lord; that is, we must remain in Him. Hence, Paul’s word about standing firm in the Lord is equal to the Lord’s word about abiding in Him (John 15:4).

保罗在腓立比四章二节接着说，“我劝友欧底亚，也劝循都基，要在主里思念相同的事。”我们这些在主里站立得住的人，也应当“在主里思念相同的事”。离了主，我们就无法思念相同的事。我们若要在主里思念相同的事，就必须先在主里站立得住。

三节接着说，“是的，我也求你这真实同负一轭的，帮助她们；她们在福音上曾与我和革利免、并我其余的同工一同努力，他们的名字都在生命册上。”保罗在这里要求那些真实同负一轭的，帮助友欧底亚和循都基思念相同的事。保罗似乎在说，“这两位姊妹是我的同工，但她们至少暂时没有在主里面。我勉励你们这真实同负一轭的，尽力将她们带回到主里面，并且帮助她们在主里思念相同的事。”这两位姊妹是同工，在福音上曾与保罗一同努力，她们的名字都在生命册上。然而，她们目前不在主里面。

保罗在四节说，“你们要在主里常常喜乐，我再说，你们要喜乐。”在我们的经历中，当我们不在主里的时候，就没有什么喜乐，我们也喜乐不起来。从前友欧底亚和循都基能够喜乐，但是现在她们不在主里面，所以不能够在主里喜乐。

我们可以实际的知道我们到底在不在主里面。你只要与召会中的一位弟兄或一位姊妹不一，你就不在主里面。当然，就地位而言，你永远在基督里，什么都不能影响我们在基督里的地位。但是在实际上和经历上，我们可能没有留在祂里面。我们与某位圣徒不一的事实，就证明我们不在主里面。

甚至与一位弟兄或姊妹不一，就是一件非常严重的事。大部分的圣徒至少都与一位圣徒不一。例如，几位姊妹一同服事爱筵，一位姊妹也许不喜欢另一位姊妹服事的作法，就拒绝与她一同服事，甚至撇下这位姊妹迳自走开。她离开这位姊妹，实际上就是从主里面走出来。她不当拒绝与那位姊妹一同服事，却该在那种情况中叫人知道她的谦让宜人。

In verse 2 Paul goes on to say, “I beseech Euodias, and I beseech Syntyche, to think the same thing in the Lord.” As those who stand firm in the Lord, we should also “think the same thing in the Lord.” Apart from the Lord, we cannot think the same thing. If we would think the same thing in the Lord, we must first stand firm in Him.

Verse 3 continues, “Yes, I ask you also, genuine yokefellow, assist them, who contended with me in the gospel, with both Clement and the rest of my fellow-workers, whose names are in the book of life.” Here Paul is asking those who were genuine yokefellows to help Euodias and Syntyche to think the same thing. Paul seems to be saying, “These two sisters are my co-workers, but at least temporarily they are not in the Lord. I encourage you, genuine yokefellow, to do your best to bring them back to the Lord and help them to think the same thing in the Lord.” These sisters were co-workers who had labored with Paul and contended with him in the gospel and whose names were in the book of life. Nevertheless, for the time being they were not in the Lord.

In verse 4 Paul says, “Rejoice in the Lord always; again I will say, rejoice.” When in our experience we are not in the Lord, we do not have any joy and we cannot rejoice. Formerly Euodias and Syntyche could rejoice, but now, because they are not in the Lord, they cannot rejoice in Him.

There is a practical way by which we can know whether or not we are in the Lord. As long as you are not one with a certain brother or sister in the church, you are not in the Lord. Of course, as far as position is concerned, you are in Christ eternally. Nothing can affect our position in Christ. But practically and experientially we may not remain in Him. The fact that we are not one with a particular saint proves that we are not in the Lord.

It is very serious not to be one with even one brother or sister. Most of the saints have at least one other saint with whom they are not one. For example, suppose some sisters are serving together at a love feast. One sister may not like the way another sister is serving and she may refuse to serve with her. She may even walk away from this sister. By walking away from the sister, she actually walks out of the Lord. Instead of refusing to serve with the sister, she should make her forbearance known in that situation.

在召会中与众圣徒一同事奉，不是一件容易的事。工厂里的员工如果工作不力，老板可以开除他。但是在召会里面，没有人是雇来的，也没有人可以被解雇。就如我们生在一个家庭里，不能被开除而不成家中的一分子；照样，我们也是生在召会里，不能被开除而不成召会的一分子。难处临到时，我们不当撇下圣徒，或是拒绝与他们一同服事；我们反该谦让宜人。

一无挂虑

我们若谦让宜人，就不至挂虑。何时我们叫人知道我们的谦让宜人，何时我们的挂虑就除去。我们谦让宜人的时候，就能在主里喜乐；我们在主里喜乐的时候，我们的挂虑就消失了。因此，谦让宜人能够维持我们的喜乐，而喜乐能驱除我们的挂虑。但我们何时没有谦让宜人，我们就不能喜乐；那么，挂虑就有路可以进来。这不仅是道理，更摸着我们基督徒生活的实际光景。

以少于我们所当得的为满足

在这点上，我们必须更完满的来看谦让宜人的意义。谦让宜人的意思是我们很容易满足，甚至以少于我们所当得的为满足。这就是谦让宜人原文的意义。以少于我们所当得的为满足，与合法的苛求形成对比。谦让宜人是向人无所要求；不论对方对我们作什么、为我们作什么，我们都能满足。假如一位弟兄想喝杯热饮，而他的妻子为他摆上冷饮，他很不满意，就责备她，这就不是谦让宜人，而是一种合法的苛求。倘若这位弟兄能够向妻子显出谦让宜人，那么不论她摆上什么，即使他不能喝，他也满意。他会以少于他所当得的为满足。

包罗万有的美德

卫斯特（Wuest）在他的“字义研究”一书中指出，翻作谦让宜人的希腊字，意思不仅是以少于我们所当得的为满足，也有甜美的合理之意。这辞还包括自制、忍耐、适度、恩慈、以及温和的意思。此外，照着基督徒的经历，谦让宜人是包

It is not easy to serve with the saints in the church. If an employee in a factory does not do a good job, the boss can fire him. But in the church life no one is hired and no one can be fired. Just as we have been born into a family and cannot be fired from being a member of the family, so we have been born into the church and cannot be fired from being a member of the church. When difficulties arise, we should not walk away from the saints or refuse to serve with them. Instead, we should exercise our forbearance.

NO ANXIETY

If we exercise forbearance, we shall not be anxious. Whenever we make our forbearance known, our anxiety is crossed out. When we exercise forbearance, we can rejoice in the Lord, and when we rejoice in the Lord, our anxiety disappears. Thus, forbearance maintains our rejoicing, and rejoicing drives away our anxiety. But whenever we do not exercise forbearance, we are not able to rejoice. Then the way is open for anxiety to enter in. This is not a mere doctrine; it is a word which touches the actual situation of our Christian life.

SATISFIED WITH LESS THAN OUR DUE

At this point we need to consider in a fuller way the meaning of forbearance. Forbearance means that we are easily satisfied, even with less than our due. This is the meaning of the Greek word rendered forbearance. To be satisfied with less than our due is in contrast to being just in an exacting way. To forbear is to make no demands on others; it is to be satisfied with whatever another party does to us or for us. Suppose a brother's wife serves him a cold drink when he preferred a hot one, and, very dissatisfied, he rebukes her for what she has done. This is not forbearance; it is being just in a very exacting manner. If the brother had shown forbearance toward his wife, he would have been satisfied with whatever she served him, even if he had not been able to drink it. He would have been satisfied with less than his due.

AN ALL-INCLUSIVE VIRTUE

In his Word Studies Wuest points out that the Greek word rendered forbearance not only means satisfied with less than our due, but also means sweet reasonableness. The word includes self-control, patience, moderation, kindness, and gentleness. Furthermore, according to Christian experience, forbearance is all-inclusive, for it

罗一切的，因为它包含了基督徒一切的美德。这意思是说，我们若不能谦让宜人，我们就没有任何基督徒的美德。倘若一位弟兄的妻子为他摆上不合他胃口的冷饮，他便埋怨起来，那时他就没有展现基督徒的美德。但他若借着基督的恩典，以少于他所当得的为满足，对他的妻子谦让宜人，既不批评她，也不定罪她，他在这样的谦让宜人之中，就显出一种基督徒包罗一切的美德。他的谦让宜人包括忍耐、谦卑、自制、仰望主，甚至包括承认主在一切事上有主宰权柄的美德。

有时候我们行事为人的态度失当，原因就是缺少谦让宜人。我们态度消极，话语没有恩慈，也是由于缺少谦让宜人。我们不能爱人，是因为我们没有谦让宜人。同样，我们不能容忍，是因为我们缺少谦让宜人。甚至多话也是没有谦让宜人的结果。我们若没有谦让宜人，就没有和平。我们若不向着家人显出谦让宜人，我们的家庭生活就没有和平。和平乃是从谦让宜人来的。

叫人知道我们的谦让宜人 而显大基督

保罗知道，谦让宜人是个包罗一切的美德，所以他说，“当叫众人知道你们的谦让宜人。”这谦让宜人实际上就是基督自己。保罗在一章二十一节说，“在我，活着就是基督。”基督既是谦让宜人，保罗活着就是谦让宜人。保罗所专切期待的，就是无论是生是死，总叫基督在他身上照常显大。保罗显大基督，就是叫人知道他的谦让宜人。因此，叫基督在我们身上显大，等于叫众人知道我们的谦让宜人；这是因为谦让宜人就是我们实际所经历的基督。我们可以谈论活基督，也见证我们活着就是基督。然而，我们每日在家庭生活中所需要的，乃是谦让宜人。我们若有谦让宜人，我们的经历里就真有基督。倘若一位弟兄的妻子得罪了他，他必须叫她知道，基督是他的谦让宜人。

要作个好丈夫、好妻子相当困难。作好丈夫、好妻子的关键，乃是谦让宜人。我再说，谦让宜人所包含的，比温和或谦卑要多得多。谦让宜人这个基督徒包罗一切的美德，

includes all Christian virtues. This means that if we fail to exercise forbearance, we fail to exercise any Christian virtue. If a brother's wife serves him a cold drink contrary to his preference and he complains about it, then at that time he does not exhibit any Christian virtue. But if by the grace of Christ he is satisfied with less than his due and exercises forbearance toward his wife, not criticizing her or condemning her, he will show in his forbearance an all-inclusive Christian virtue. His forbearance will include patience, humility, self-control, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things.

The reason we sometimes behave in an unseemly manner is that we lack forbearance. Negative attitudes and unkind words also come from a shortage of forbearance. When we fail to love, it is because we have no forbearance. Likewise, we may be intolerant because we lack forbearance. Even talkativeness may result from having no forbearance. If we do not have forbearance, we shall not have peace. If we do not show forbearance toward the members of our family, there will be no peace in our family life. Peace comes out of forbearance.

MAGNIFYING CHRIST BY MAKING KNOWN OUR FORBEARANCE

Paul realized that forbearance is an all-inclusive virtue. This is the reason he says, "Let your forbearance be known to all men." This forbearance is actually Christ Himself. In 1:21 Paul says, "To me to live is Christ." Since Christ is forbearance, for Paul to live was forbearance. Paul's earnest expectation was that Christ would be magnified in him, whether through life or through death. For Paul to magnify Christ was for him to make known his forbearance. Thus, for Christ to be magnified in us is equal to making our forbearance known to all men. The reason for this is that forbearance is Christ experienced by us in a practical way. We may speak of living Christ and testify that for us to live is Christ. However, day by day in our life at home what we need is forbearance. If we have forbearance, then in our experience we truly have Christ. If a brother's wife offends him, what he needs to make known to her is Christ as his forbearance.

It is very difficult to be a good husband or wife. The key to being a good husband or wife is forbearance. To repeat, forbearance includes much more than gentleness or humility. As an all-inclusive Christian virtue, forbearance is Christ

就是基督自己。我们在家庭生活和召会生活里，都必须过一种谦让宜人的生活来活基督。

我们越探讨谦让宜人的意义，就越能珍赏保罗为什么在四章五节说到这点。我们基督徒生活的失败和挫败，全是因为我们缺少谦让宜人。所有的圣徒，不论是年轻的或是年长的，都一样有忽略谦让宜人的倾向。我们若要活基督，就必须以少于我们所当得的为满足。我们不该向别人苛求。

主耶稣在地上时，过的是一种谦让宜人的生活。一面，祂非常严格；另一面，祂也非常宽容。例如，祂自己多方祷告，但祂在祷告的事上并不要求祂的门徒，也不因着他们祷告不够而定罪他们。

主是近的

保罗说到谦让宜人之后，紧接着就说，“主是近的。”我已经指出，我不反对将这句话领会成主来的日子近了。然而，我们若不照着道理，而照着经历来看，我要说，这话是指主今日与我们同在。这也加强了保罗的劝勉，要我们叫众人知道我们的谦让宜人。因着主是近的，我们就没有借口不叫人知道我们的谦让宜人。我们常常没有谦让宜人，因为我们忘记主是近的，我们甚至不记得祂实际上就在我们里面。当一位弟兄的妻子为他摆上的是冷饮，而不是热饮时，他在意的是饮料，还是主？倘若他在意的是饮料，而不是主，那么在他的经历中，只有饮料是近的，主却非常的遥远。因着我们没有体会主是近的，所以我们没有谦让宜人。相反的，我们严以待人，对别人强制苛求，没有考虑别人的处境。我们越体会主是近的，就越能满足，越能体谅他人，也越能甜美合理的看待他们的处境。我们若体会主是近的，就会从旧造转向新造，转向杰出的复活；这复活彰显出来，就是谦让宜人。

杰出复活的彰显

拿撒勒人耶稣要过一种满了谦让宜人的生活，就必须过复活里的生活。唯有在杰出复活里的生活，才会是谦让宜人的

Himself. In both the family life and in the church life, we need to live Christ by living a life of forbearance.

The more we consider the significance of forbearance, the more we can appreciate why Paul spoke of it in 4:5. Our failures and defeats in the Christian life come because we are short of forbearance. All the saints, young and old alike, have a tendency to neglect forbearance. If we would live Christ, we must be satisfied with less than our due. We should not make exacting demands on others.

The Lord Jesus lived a life of forbearance when He was on earth. In one sense, He was very strict, but in another sense He was very tolerant. For example, although He prayed a great deal, He did not make demands of His disciples concerning prayer or condemn them because they did not pray enough.

THE NEARNESS OF THE LORD

Immediately after speaking about forbearance, Paul goes on to say, “The Lord is near.” As I have indicated, I do not oppose the understanding that this refers to the nearness of the Lord’s coming. Nevertheless, according to experience, not according to doctrine, I would say that this word refers to the Lord’s presence with us today. It also strengthens Paul’s exhortation that we make our forbearance known to all men. Because the Lord is near, we have no excuse for not making known our forbearance. Often we fail to exercise forbearance because we forget that the Lord is near. We do not even remember that He is actually within us. When a brother’s wife serves him a cold drink instead of a hot one, will he care for the drink or for the Lord? If he cares about the drink instead of the Lord, then in his experience only the drink will be at hand, for the Lord will be far away. Because we do not realize that the Lord is near, we do not exercise forbearance. Instead, we are strict in dealing with others and make exacting demands of them without considering their situation. The more we realize the nearness of the Lord, the more satisfied we shall be and the more we shall be considerate of others and sweetly reasonable regarding their situation. If we realize that the Lord is near, we shall turn from the old creation to the new creation, to the out-resurrection, which is expressed as forbearance.

THE EXPRESSION OF THE OUT-RESURRECTION

For Jesus, the Nazarene, to live a life full of forbearance required that He live a life in resurrection. Only a life in the out-resurrection can be a life of forbearance.

生活。谦让宜人实际上就是在杰出的复活里，也就是不在旧造而在新造里之生活的彰显。叫众人知道我们的谦让宜人，不仅是有恩慈或忍耐，更是让别人看见一种正当的基督徒生活。这种生活就是基督这杰出的复活借着谦让宜人彰显出来。

体谅别人

我们曾强调过，在召会生活和家庭生活中都需要谦让宜人。我们若谦让宜人，与别人相处时就会体谅别人。例如，一位姊妹想要帮助另一位姊妹改进她在召会中事奉的方式。想要帮助人的姊妹必须先考虑，她所要帮助的姊妹是不是能够接受改正。她也应当考虑，自己改正别人的时候是在灵里，还是在肉体里。

谦让宜人要求我们对人说话不急促，反而在开口之前必须多加考虑。我们对待召会中的弟兄姊妹和家人太急促时，就会伤害他们。

我能作见证，身为一位年长的人，我现在对待家人的方式，与四十年前大不相同。今天我显出的谦让宜人，比那时候要多得多了。我从前站在作丈夫和作父亲的地位上，说些我觉得必须说的话。然而，我从学习中知道，这么作常会伤人。现在我对妻子说话之前，都考虑到她和她的情形。我问问自己，她能不能承受我所要对她说的话，并问自己什么时候说才适当。我还考虑她会多快乐，会得多少安慰，以及我想要对她说的话，她能够接受多少。这些都与显出谦让宜人有关。

当主耶稣与两个门徒在往以马忤斯的路上同行时，祂显出了谦让宜人。祂问他们在谈论些什么，其中一位回答说，“独有你在耶路撒冷作客，不知道这几天在那里所发生的事么？”（路二四 18。）主虽然什么都知道，还是问他们：“什么事？”（19。）然后祂耐心听他们告诉祂所发生的事。后来，在适当的时候，主才让他们认出祂来。祂对这两个门徒实在是谦让宜人。

我们若向别人显出谦让宜人，他们就会得着滋养、医治，并且得着帮助而长大。我们绝不会绊倒别人或伤害别人。然而，我们因着缺少谦让宜人，就在召会中和家庭生活中伤了人。

Forbearance is actually the expression of a living which is in the out-resurrection, in the new creation instead of the old creation. To let our forbearance be known to all men is not simply to be kind or patient. Rather, it is to let others see a proper Christian living. This living is Christ as the out-resurrection expressed through forbearance.

CONSIDERING OTHERS

We have emphasized the need of forbearance in the church life and in our family life. If we are forbearing, we shall be considerate in dealing with others. For example, suppose one sister wants to help another sister improve her way of serving in the church. The sister who wants to offer help needs to consider whether or not the sister she intends to help is able to receive correction. She should also consider whether in offering correction she herself is in the spirit or in the flesh.

Forbearance requires that we not speak to others in haste. On the contrary, we need to have much consideration before saying anything. We can damage brothers and sisters in the church and also members of our family by being too hasty in dealing with them.

I can testify that, as an elderly man, I now deal with my family in a way much different from the way I practiced forty years ago. Today I show much more forbearance than I did then. Previously I stood on my position as a husband and father and said whatever I felt was necessary. However, I learned that this practice was often harmful to others. Now before saying certain things to my wife, I consider her and her situation. I ask myself if she is able to bear what I intend to say and when is the right time to say it. I also consider how happy and comforted she is and how much she is able to receive what I desire to say to her. All this is involved in showing forbearance.

When the Lord Jesus walked with the two disciples on the way to Emmaus, He displayed forbearance. When He asked them what they were talking about, one of them replied, “Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?” (Luke 24:18). Even though He knew all things, the Lord asked them, “What things?” (v. 18). Then He patiently listened to them while they told Him what had happened. Later, at the appropriate time, the Lord made Himself known to them. He certainly was forbearing with those disciples.

If we show forbearance toward others, they will be nourished, healed, and helped to grow. We shall not cause them to stumble or hurt them in any way. However, because of our lack of forbearance, we have damaged others in the church and in our family life.

活在杰出的复活里

我愿意强调一件事，就是谦让宜人不是一件伦理道德的事；谦让宜人乃是基督。保罗在腓立比一、二、三章说了许多关于基督的事，然后在四章五节他没有说到基督，却说到谦让宜人。事实上，他说“当叫众人知道你们的谦让宜人”，就是说“当叫基督在众人面前得着彰显并显大”。保罗先说到活基督、显大基督、以基督为榜样，以及竭力追求基督这标竿；接着他指出，我们必须活这位基督作我们的谦让宜人。我们都需要主作我们的谦让宜人。活基督作我们的谦让宜人，实在说来，就是活在杰出的复活里。

LIVING IN THE OUT-RESURRECTION

I wish to emphasize the fact that forbearance is not a matter of ethics. Forbearance is Christ. In chapters one, two, and three of Philippians, Paul has much to say concerning Christ. Then in 4:5 he speaks of forbearance, not of Christ. Actually, when he says, “Let your forbearance be known to all men,” he is saying, “Let Christ be manifested and magnified before all men.” After speaking about living Christ, magnifying Christ, taking Christ as the pattern, and pursuing Christ as the goal, Paul indicates that we need to live this Christ as our forbearance. We all need the Lord to be our forbearance. To live Him as forbearance is truly to live in the out-resurrection.

满了谦让宜人
却一无挂虑的生活（二）

* * * *

经文及注解：腓四 1，4～5，11～13

纲要：

- 叫人知道基督
- 基督的彰显
- 叫人知道我们的谦让宜人
- 合式并合宜
- 基督的谦让宜人
- 基督作我们的谦让宜人

* * * *

读经：腓立比书四章一节，四至五节，十一至十三节，提摩太前书三章三节，提多书三章二节，雅各书三章十七节。

保罗在腓立比四章五节说，“当叫众人知道你们的谦让宜人。”我们虽然熟悉谦让宜人这个辞，却不容易充分加以解释。许多人会说，谦让宜人就是忍耐；然而，这个辞是用在一卷强调经历基督之书信的末了。腓立比书主要不是论到道德、行为、性格或伦理。这卷书信的主题乃是经历基督，全书的四章都与经历基督有关。

叫人知道基督

我们读四章的头几节时，也许不觉得这几节的主题仍是经历基督。但是十三节说，“我在那加我能力者的里面，凡事都能作。”“凡事”必定包含了五节所提到的谦让宜人。

A LIFE FULL OF FORBEARANCE
BUT WITHOUT ANXIETY (2)

* * * *

Scripture and Footnotes: Phil. 4:1, 4-5, 11-13

Outline:

- MAKING CHRIST KNOWN
- AN EXPRESSION OF CHRIST
- MAKING OUR FORBEARANCE KNOWN
- FITTING AND SUITABLE
- THE FORBEARANCE OF CHRIST
- CHRIST AS OUR FORBEARANCE

* * * *

Scripture Reading: Phil. 4:1, 4-5, 11-13; 1 Tim. 3:3; Titus 3:2; James 3:17

In 4:5 Paul says, “Let your forbearance be known to all men.” Although we are familiar with the word forbearance, it is not easy for us to define it adequately. Many would say that forbearance is patience. However, this term is used at the end of a book which emphasizes the experience of Christ. Philippians is not primarily concerned with morality, behavior, character, or ethics. The subject of this Epistle is the experience of Christ. All four chapters of this book are related to the experience of Christ.

MAKING CHRIST KNOWN

As we read the first several verses of chapter four, we may not have the impression that these verses still have the experience of Christ as their subject. But verse 13 says, “I can do all things in Him who empowers me.” “All things” must include the exercise of

保罗嘱咐圣徒要谦让宜人，那么他自己必然是过着谦让宜人的生活。如果他自己不实行谦让宜人，却劝勉别人要叫众人知道他们的谦让宜人，那么他就是假冒为善。保罗在四章五节所说的话，必定是根据他亲身的生活、经历和实行。因此，谦让宜人必定是对基督的经历。此外，保罗说，他在那加他能力者的里面，凡事都能作，这事实也指明谦让宜人就是基督。

保罗在一章二十和二十一节说到显大基督和活基督。他在二章陈明基督是我们独一的榜样，然后又说到将生命的话表明出来。将生命的话表明出来，等于彰显基督。三章给我们看见，基督该是我们的标竿和奖赏；我们必须向着标竿竭力追求，为要得着神在基督里，召我们向上去得的奖赏。（腓三14。）我们不论是年幼的或是年长的，都应当竭力追求基督。这是保罗在三章十六节的观念，那里说，“然而，我们无论到了什么地步，都当按着那同一规则而行。”我们都当活基督、显大基督、彰显基督、并且竭力追求基督。接着，保罗在四章说到在主里站立得住，在主里喜乐，并叫众人知道我们的谦让宜人。我们若对腓立比书的主题有正确的领会，领悟这卷书的中心点就是经历基督，我们就会看见，叫人知道我们的谦让宜人，实际上就是叫人知道基督。我信这乃是保罗的思想。

明白圣经最好的路，就是进入作者的思想里，抓住作者写这卷书所根据的要点。毫无疑问，我们探讨腓立比书这四章时，会看见保罗在这卷书信里的基本思想，就是基督是他的生活、榜样、标竿同奖赏、以及能力。保罗在这卷书里所说的乃是：我们必须活基督，以基督为我们的榜样，竭力追求作我们标竿的基督，并经历基督作我们的能力。这些都该产生一种生活，就是彰显基督的生活。

基督的彰显

你会用什么辞来形容彰显基督的生活？你会形容这生活是满了爱的、顺从的、忍耐的、谦卑的、有恩慈的么？这几个辞当中没有一个能表达得完全。不错，彰显基督的生活必定是满了爱、顺从、忍耐、谦卑、有恩慈的；然而，彰显基督的生活所包含的，比这些还要多得多。这些辞保

forbearance spoken of in verse 5. Paul charged the saints to have forbearance. Certainly he himself lived a life of forbearance. Otherwise, he would have been hypocritical in exhorting others to make their forbearance known when he himself did not practice forbearance. Paul's word in 4:5 must be based on his own living, experience, and practice. Thus, forbearance must be an experience of Christ. Furthermore, the fact that Paul says that he can do all things in Him who empowers him is an indication that forbearance is Christ.

In 1:20 and 21 Paul speaks of magnifying Christ and of living Him. In chapter two he presents Christ as our unique pattern and then speaks of holding forth the word of life. Holding forth the word of life is equal to expressing Christ. In chapter three we see that Christ should be our goal and prize. We need to pursue toward the goal for the high calling of God in Christ Jesus (3:14). Whether we are young or old, we all should pursue Christ. This was Paul's concept when he said in 3:16, "Only this, whereunto we have attained, by the same rule let us walk." We all should live Christ, magnify Christ, express Christ, and pursue Christ. Then in chapter four Paul speaks of standing firm in the Lord, rejoicing in Him, and letting our forbearance be known to all men. If we have a proper understanding of the subject of Philippians, realizing that this book is focused on the experience of Christ, we shall see that to make our forbearance known is actually to make Christ known. I believe that this was Paul's thought.

The best way to understand the Bible is to get into the thought of the writer and grasp the major points according to which he wrote a particular book. No doubt, by considering the four chapters of Philippians, we shall see that Paul's basic thought in this Epistle is that Christ was his living, pattern, goal with the prize, and power. In this book Paul is saying that we need to live Christ, take Christ as our pattern, pursue Christ as our goal, and experience Christ as our power. All this should result in a certain kind of living, a living which expresses Christ.

AN EXPRESSION OF CHRIST

What word would you use to describe a life that expresses Christ? Would you describe it as loving, submissive, patient, humble, kind? None of these words is adequate. Yes, a life that expresses Christ certainly is loving, submissive, patient, humble, and kind; however, it includes much more than this. It is significant that Paul does not use any of these terms in 4:5. Instead, he uses the word forbearance.

罗在四章五节都没有用到，这是很有意义的。他用的是谦让宜人一辞。他不是吩咐我们，叫众人知道我们的爱、我们的忍耐，乃是叫众人知道我们的谦让宜人。

保罗为什么在四章五节吩咐我们，当叫众人知道我们的谦让宜人？他为什么不说到一些其他的美德，如圣别或公义？若是你写这封书信，你会用哪个辞？也许有些人会用忠心、顺从或合一，但是这些辞似乎都不合式。说“当叫众人知道你们的忠心”，或说“当叫众人知道你们的合一”似乎都不够。就算我们竭尽所能，也找不出一个适当的辞来代替谦让宜人。即使我们不能完满的解释或说明什么是谦让宜人，我们读这节的时候还是觉得，只有谦让宜人才是唯一适合这节的辞。

当保罗说我们应当叫人知道我们的谦让宜人时，他指的是我们完满的谦让宜人。能叫众人知道的谦让宜人不是有限的，也不是部分的，乃是完满的。

我们若要明白谦让宜人的意义，就不该转向哲学或道德的书。我们该转向圣经，从圣经中寻找四章五节中谦让宜人的意义。我们已经看见，谦让宜人必定是基督的彰显。保罗首先嘱咐我们，当叫众人知道我们的谦让宜人；他知道我们作不到，所以接着又说，“我在那加我能力者的里面，凡事都能作。”这指明谦让宜人至少是基督部分的彰显。

我们从整卷腓立比书的上下文来思考四章五节时，就更清楚的看见，谦让宜人与彰显基督有关。保罗在一章二十和二十一节说到显大基督和活基督。叫人知道我们的谦让宜人，必定与活基督和显大基督有关。这意思是说，我们的谦让宜人必定就是我们所活、所显大的基督。我们不该把四章与这卷书其他的部分隔开。保罗在一章说到显大基督，又在这卷书的末了说到叫人知道我们的谦让宜人。我们所叫人知道的谦让宜人，必定是我们所显大的基督。

保罗在二章陈明基督是我们独一的榜样。毫无疑问，谦让宜人必定与基督作我们的榜样有关。这意思是说，谦让宜人必定与二章所启示经历并彰显作我们榜样的基督有关。

He does not tell us to make our love or patience known, but to make our forbearance known.

In 4:5 why does Paul tell us to make our forbearance known to all men? Why does he not speak of some other virtue, such as holiness or righteousness? What word would you have used if you were writing this Epistle? Perhaps some would use faithfulness, obedience, or oneness. But none of these words seems to fit. It does not seem adequate to say, "Let your faithfulness be made known," or, "Let your oneness be made known." Try as we may, we cannot find an adequate replacement for the word forbearance. Even though we cannot fully define forbearance or explain what it is, we sense as we read this verse that forbearance is the only word which is fitting in this verse.

When Paul says that we should make our forbearance known to all men, he indicates the fullness of our forbearance. A forbearance which can be made known to all is not a limited or partial forbearance; it is the fullness of forbearance.

If we would understand the meaning of forbearance, we should not turn to books of philosophy or ethics. Instead, we need to turn to the Bible and seek to learn from the Scriptures the significance of forbearance in 4:5. As we have seen, this must be an expression of Christ. First Paul charges us to make our forbearance known to all men. Realizing that we are not able to do this, he goes on to say, "I can do all things in the One who empowers me." This indicates that forbearance is at least part of the expression of Christ.

That forbearance is related to the expression of Christ becomes even more clear when we consider 4:5 in the context of the whole book of Philippians. In 1:20 and 21 Paul speaks of magnifying Christ and living Him. Certainly making our forbearance known must involve living Christ and magnifying Him. This means that our forbearance must be the very Christ we live and magnify. We should not separate chapter four from the rest of the book. In chapter one Paul speaks of magnifying Christ and then, toward the end of the book, of making our forbearance known. The forbearance we make known must be the very Christ we magnify.

In chapter two Paul presents Christ as our unique pattern. Certainly, forbearance must be related to Christ as our pattern. This means that forbearance must involve the experience and the expression of Christ as the pattern revealed in chapter two.

我们曾指出，在三章有基督作我们的标竿。我们必须和保罗一同向着这标竿竭力追求。我们所竭力追求的标竿基督，必定也包括了谦让宜人。否则，保罗怎么可能在三章激励我们竭力追求基督，然后在四章五节又嘱咐我们，当叫众人知道一个不是基督的事物？若是这样就不合逻辑了。如果保罗是前后一致的，那么他在四章五节嘱咐我们当叫众人知道的，必定就是他在三章所鼓励我们要竭力追求的标竿。保罗既已鼓励我们竭力追求基督，他在四章五节必不会吩咐我们，当叫众人知道基督以外的什么事物。保罗既然在前三章里这么多说到基督，他在四章所说的，必定也与基督有关。因此我们相信，四章五节的谦让宜人就是基督。

倘若四章五节的谦让宜人可以用别的辞来代替，那个辞一定是基督。我们可以不说“当叫众人知道你们的谦让宜人”，而说“当叫众人知道你们的基督”。这意思就是叫众人知道我们所活、所显大的基督，我们引以为榜样的基督，以及我们所竭力追求的标竿基督。

叫人知道我们的谦让宜人

谦让宜人就是基督作我们的生活。我们所活的基督成了我们的谦让宜人，也成了别人所知道的谦让宜人。我们若有这样的看见，就会领悟谦让宜人具有重大的意义。它绝不是基督徒生活中一个孤立的美德。相反的，谦让宜人在我们的基督徒生活中，实在就是基督的同义辞。一面，我们可以说，我们基督徒的生活就是基督；另一面，我们可以说，基督徒的生活就是谦让宜人的生活。因此，叫人知道我们的谦让宜人，意思就是叫人知道我们的基督。

我们若不能叫人知道我们的谦让宜人，那我们只不过在道理或用辞上有基督，在我们的经历上却没有基督。青年人，你们的父母也许知道基督在你们里面。然而，你们必须叫父母知道你们的谦让宜人，好叫他们知道基督。我们必须叫我们每天所接触的人知道我们的基督。这就是叫众人知道我们的谦让宜人。

As we have pointed out, in chapter three we have Christ as our goal. With Paul, we must pursue toward this goal. Christ as the goal toward which we pursue must include forbearance. Otherwise, how could Paul encourage us to pursue Christ in chapter three and then in 4:5 charge us to make something other than Christ known to all men? That would not be logical. For Paul to be consistent, what he charges us to make known in 4:5 must be the very goal toward which he encourages us to pursue in chapter three. Since Paul encourages us to pursue Christ, in 4:5 he must not be telling us to make something other than Christ known to all men. Since Paul speaks so much of Christ in the first three chapters of the book, what he says in chapter four must also be related to Christ. Therefore, we believe that the forbearance in 4:5 is Christ.

If the word forbearance in 4:5 can be replaced by any other word, it must be the word Christ. Instead of saying, “Let your forbearance be made known,” we can say, “Let your Christ be made known.” This means to let the Christ whom we live and magnify, whom we take as our pattern and pursue as our goal, be made known to all men.

MAKING OUR FORBEARANCE KNOWN

Forbearance is Christ as our living. The Christ whom we live becomes the forbearance we exercise and make known. If we see this, we shall realize that forbearance is a matter of great significance. It is by no means an isolated virtue in the Christian life. On the contrary, forbearance is actually a synonym for Christ in our Christian living. On the one hand, we may say that our Christian life is Christ. On the other hand, we may say that the Christian life is a life of forbearance. To make our forbearance known, therefore, means to make our Christ known.

If we do not make known our forbearance, we shall have Christ only in doctrine or terminology, but we shall not have Christ in our experience. Young people, your parents may know that Christ is in you. However, you need to let Christ be made known to your parents by making your forbearance known to them. To all those whom we contact day by day we need to let our Christ be made known. This is to let our forbearance be known to all men.

我盼望强调一个事实，就是谦让宜人一点不差就是基督自己。我们可以在道理上谈论基督，但在我们的经历中必须有谦让宜人。叫人知道我们的谦让宜人，就是叫他们知道我们所经历、所活、所显大的基督。这乃是在基督徒经历的光中对四章五节正确的领会。

腓立比书的每一章都启示基督。然而，在四章里，保罗用了一个特别的辞——谦让宜人，来表示在我们经历中的基督。不要以为腓立比四章的水平比一、二、三章的水平低。不，四章有基督给我们经历，并借着我们得以彰显为谦让宜人。我们可以说，我们基督徒生活的中心点就是基督。我当然同意这个说法；但是从我们基督徒实际经历的观点来看，基督徒生活的中心点乃是谦让宜人。谦让宜人是个包罗万有的基督徒美德。谦让宜人包含爱、忍耐、恩慈、谦卑、怜恤、体谅、以及服从，就是心甘情愿的降服。我们若有这样一个包罗万有的美德，也就有了公义与圣别。

基督徒的生活乃是一种满了谦让宜人却一无挂虑的生活。唯有当我们有了谦让宜人，我们才会有一无挂虑的生活。我们的全人若是满了谦让宜人，就没有任何空间让挂虑进来了。

合式并合宜

谦让宜人的希腊字在不同的译本里有不同的译法。有些译本将这个希腊字翻作让步（yieldingness）。中文和合本翻作谦让的心。这些领会都没有错，不过都相当肤浅。还有一些译者指出，这个希腊字的意思是合理的、体谅人的、合宜的、合式的。一个谦让宜人的人总是摆得合式的，他的行为总是合宜的。

有些圣徒好是好，但他们就是摆得不合式。他们从一地迁到另一地，但是他们不论往哪里去都不愉快。这些圣徒摆得不合式，原因在于他们不谦让宜人。不论景况或环境如何，一个谦让宜人的人总是摆得合式的，他的行为总是合宜的。

谦让宜人也包括和平、温和与温柔。你若合理、体谅人，又能摆得合式，那么毫无疑问，你必是温柔的、有恩慈的、温和的、和平的，你也是柔和而有节制的，对别人满有怜

I wish to emphasize the fact that forbearance is nothing less than Christ Himself. In doctrine, we may talk about Christ; but in our experience, we need to have forbearance. To let our forbearance be made known is to make known to others the Christ whom we experience, live, and magnify. This is the proper understanding of 4:5 in the light of Christian experience.

In every chapter of Philippians Christ is revealed. However, in chapter four a particular term—*forbearance*—is used to denote Christ in our experience. Do not think that chapter four of Philippians is on a lower level than chapters one, two, and three. No, in chapter four we have Christ experienced by us and expressed through us as *forbearance*. We may say that the central focus of our Christian life is Christ. I certainly agree with such a statement. But from the standpoint of our practical Christian experience, the focus of the Christian life is *forbearance*. *Forbearance* is an all-inclusive Christian virtue. It includes love, patience, kindness, humility, compassion, considerateness, and submissiveness, a willingness to yield. If we have such an all-inclusive virtue, we shall also have righteousness and holiness.

The Christian life is a life full of *forbearance* but without anxiety. Only when we have *forbearance* can we have a life without anxiety. If our whole being is filled with *forbearance*, there will not be any room for anxiety.

FITTING AND SUITABLE

The Greek word for *forbearance* is rendered different ways by different translations. Some versions translate the Greek word as *yieldingness*. The word used in the Chinese version means to give in humbly. These understandings are correct, but they are rather shallow. Other translators point out that the Greek word means “reasonable, considerate, suitable, and fitting.” A *forbearing* person is one who always fits in, one whose behavior is always suitable.

Certain saints are good, but they do not fit in. They may move from place to place, but no matter where they may go, they are not happy. The reason these saints do not fit in is that they are not *forbearing*. A *forbearing* person is one who always fits in, whose behavior is always suitable, no matter what the circumstances or environment may be.

Forbearance also includes peacefulness, mildness, and gentleness. If you are reasonable, considerate, and able to fit in, you will no doubt be gentle, kind, mild, and peaceful. You will also be meek and moderate, full of compassion for others. As we

恤。我们已经在上一篇信息中指出，与谦让宜人相对的，乃是合法的苛求。缺少谦让宜人的人，对别人总会强行苛求。但谦让宜人的意思是我们以少于我们所当得的为满足。阿福德（Alford）说，谦让宜人的原文意不严格要求合法的权益。例如，某一样东西也许是我们的，但我们不照着严格的、合法的权益去要求享用。这就是谦让宜人。

基督的谦让宜人

主耶稣的生活是谦让宜人最好的说明。想想祂如何对那两个往以马忤斯去的门徒说话。路加二十四章十五节说，这两个门徒“正谈话讨论的时候，耶稣亲自就近他们，和他们同行”。主耶稣对他们说，“你们走路彼此交谈的是什么事？”（路二四 17。）两个门徒的其中一位带着责备的口吻说，“独有你在耶路撒冷作客，不知道这几天在那里所发生的事么？”（18。）主好象一无所知的问道：“什么事？”（19。）然后他们就开始告诉祂关于拿撒勒人耶稣的事，他们形容祂是个“申言者，在神和众百姓面前，行事说话都有大能”。他们接着又说，祭司长和官长把祂解去定了死罪，钉祂十字架。主比这两个门徒知道得更多，却听这两个门徒讲说，这看出主是何等的谦让宜人！他们走了一段相当长的路程，“将近他们所要去村子，耶稣好象还要往前行。”（28。）然而，“他们却强留祂说，请你同我们住下吧，因为时候晚了，日头已经平西了。耶稣就进去，要同他们住下。”（29。）主甚至与他们一同坐席。当祂拿起饼来，祝福了，擘开，递给他们的時候，“他们的眼睛开了，这才认出祂来。”（31。）在这整个过程中，我们看见主的谦让宜人。

除了主耶稣以外，没有人曾经实行这样谦让宜人的生活。你若读名人传记，就会看见，没有人是真的谦让宜人。但你若读四福音书，就会看见，主耶稣的人性生活满了谦让宜人。主耶稣对祂的门徒满有谦让宜人。你能找到主耶稣“开除”门徒的事例么？甚至对犹大，主耶稣都是谦让宜人的。

基督作我们的谦让宜人

pointed out in the previous message, the opposite of forbearance is being just in a very exacting way. A person who lacks forbearance will be exacting and demanding of others. But to be forbearing means that we are satisfied with less than our due. Alford says that the Greek word for forbearance means to not be strict with respect to legal rights. For example, a certain thing may be ours, but we do not claim it according to strict, legal right. This is forbearance.

THE FORBEARANCE OF CHRIST

The life of the Lord Jesus is the best illustration of forbearance. Consider how He spoke to those two disciples on the way to Emmaus. Luke 24:15 says that while these disciples “communed together and reasoned, Jesus himself drew near, and went with them.” The Lord Jesus said to them, “What manner of communications are these that ye have one to another, as ye walk, and are sad?” (v. 17). With a rebuking tone, one of the disciples answered, “Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?” (v. 18). Appearing not to know anything, the Lord asked, “What things?” (v. 19). Then they proceeded to tell Him about Jesus of Nazareth, One they described as a “prophet mighty in deed and word before God and all the people.” They went on to say that the chief priests and the rulers delivered Him to be condemned to death and crucified Him. How forbearing the Lord was to listen to the disciples speak things which He knew much better than they did! After walking quite a distance, “they drew nigh unto the village, whither they went: and he made as though he would have gone further” (v. 28). However, “they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them” (v. 29). The Lord even sat down to dine with them. When He took bread, blessed it, broke it, and gave it to them, “their eyes were opened, and they knew him” (v. 31). In all this we see the Lord’s forbearance.

Besides the Lord Jesus, no human being has ever practiced a life of such forbearance. If you study the biographies of famous people, you will see that not one was truly a person of forbearance. However, if you read the four Gospels, you will see that the human living of the Lord Jesus was full of forbearance. The Lord Jesus exercised forbearance with His disciples. Can you find a case where the Lord Jesus “fired” one of them? The Lord was forbearing even with Judas.

CHRIST AS OUR FORBEARANCE

我们在召会生活中需要谦让宜人，特别是在我们一同服事的时候。假如某一位姊妹服事得不恰当，与她一起服事的姊妹至少面临四种选择：走开、和她一同糟糕的服事、纠正她、或尽力改进她。这四种选择当中，没有一个含有谦让宜人。倘若这位姊妹有谦让宜人，她当然不会走开而不顾另一位姊妹。至少她会与那位姊妹一同服事一段时间，然后运用智慧来看那位姊妹的光景，再决定能不能在爱里说一点纠正或改进的话。倘若那位姊妹不能接受这样的话，这位姊妹就要再等候。至终，她会有机会说话，不是照着自己的意念，乃是照着那灵的引导。这就是谦让宜人。我们若都有谦让宜人，召会就会美好的建造起来。

谦让宜人这美德是包罗一切的，包括爱、恩慈、怜悯、合理、能摆得合式、以及许多其他的美德。现在我们也许能明白，保罗为什么在一卷这么深的论到经历基督的书末了说到谦让宜人。当保罗劝勉我们当叫众人知道我们的谦让宜人，他所说的话是具有重大意义的。没有一个人凭着天然的生命可以满足这样的要求。孔子也许非常好，但他还是有罪、堕落的。唯有主耶稣过一种满了谦让宜人的生活，而今天唯有基督才能成为我们完全的谦让宜人。我们若要总括基督人性美德的总和，最适当的辞就是谦让宜人。叫人知道我们的谦让宜人，就是过彰显基督的生活，这生活乃是彰显我们所凭以活着的基督。这样的生活就是基督自己作一切人性美德的总和。这就是基督作我们的谦让宜人。

We need forbearance in the church life, especially in our serving together. Suppose a particular sister is serving in a way that is not adequate. The sister serving with her faces at least four options: walk away, join her in serving in her poor way, correct her, or try to improve her. None of these options involves forbearance. If the one sister exercises forbearance, she certainly will not walk away from the other sister. At least for a while, she will join the sister in her serving. Then she will exercise wisdom to see the sister's situation and to determine whether or not she can speak a word of correction or improvement in love. If the sister is not able to receive such a word, the other one needs to wait before saying anything. Eventually, she may have an opportunity to speak not according to her own intention, but according to the leading of the Spirit. This is to exercise forbearance. If we all exercise forbearance, the church will be built up in a wonderful way.

The virtue of forbearance is all-inclusive. It includes love, kindness, mercy, reasonableness, the ability to fit in, and many other virtues. Perhaps now we can understand why Paul speaks of forbearance toward the end of a profound book on the experience of Christ. When Paul exhorts us to let our forbearance be made known to all men, he is saying something of great significance. No human being is able by the natural life to fulfill such a requirement. Confucius may have been very good, but he was still sinful and fallen. Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today. The best word to sum up the totality of Christ's human virtues is forbearance. To make known our forbearance is to live a life which expresses Christ; it is to express the Christ by whom we live. Such a life is Christ Himself as the totality of all human virtues. This is Christ as our forbearance.

满了谦让宜人
却一无挂虑的生活（三）

* * * *

经文及注解：腓四 1～2，4～7

纲要：

- 包罗万有的美德
- 在我们的家庭生活中需要谦让宜人
- 长老们的需要
- 众圣徒的需要
- 神的谦让宜人
- 一本谦让宜人的书
- 基督的谦让宜人
- 保罗的谦让宜人
- 需要长大
- 按着谦让宜人的规则而行
- 知足的秘诀

* * * *

读经：腓立比书四章一至二节，四至七节，十一至十三节，三章十五至十六节。

谦让宜人的希腊字是由两个字组成的。头一个字是介系词艾比（epi），它加到另一个字上，就有广阔或完满的意思。提后二章二十五节的“认识”，有完全认识之意，原文也是由艾比组成的。第二个希腊字有很多意思：合理的、体谅的、以及合宜的。因此，谦让宜人的原文是广阔的合理或完满的合理。

A LIFE FULL OF FORBEARANCE
BUT WITHOUT ANXIETY (3)

* * * *

Scripture and Footnotes: Phil. 4:1-2, 4-7

Outline:

- AN ALL-INCLUSIVE VIRTUE
- THE NEED OF FORBEARANCE IN OUR FAMILY LIFE
- NEEDED BY ELDERS
- NEEDED BY ALL THE SAINTS
- GOD'S FORBEARANCE
- A BOOK OF FORBEARANCE
- CHRIST'S FORBEARANCE
- PAUL'S FORBEARANCE
- THE NEED OF GROWTH
- WALKING BY THE RULE OF FORBEARANCE
- THE SECRET OF CONTENTMENT

* * * *

Scripture Reading: Phil. 4:1-2, 4-7, 11-13; 3:15-16

The Greek word for “forbearance” is composed of two words. The first is the preposition epi which, when added to another word, can have the meaning of extensive or full. This word is a component of the Greek word for “full knowledge” used in 2 Timothy 2:25. The second Greek word has various meanings: “reasonable, considerate, and suitable.” Thus, the meaning of the Greek is “extensively reasonable or fully reasonable.”

根据对这个希腊字的字义分析，并根据我们的属灵经历，根据神在祂经纶里的作为，也根据主在地上的生活，我们能看见，要有充足的谦让宜人，需要有许多其他的美德。谦让宜人乃是包罗万有的美德。

在许多人性美德中，保罗在腓立比四章五节挑出谦让宜人来说。我们会看见，这个特别的美德，与腓立比三至四章中其他重要的事有关。例如，谦让宜人与在基督里凡事都能作有关，也与学得在一切景况都能知足的秘诀有关。此外，我们要有谦让宜人，就必须合乎三章十五、十六节所提到的资格。

谦让宜人的意思是完全合理、体谅并合宜。这需要对当前的情况有真正的了解。假如两位学生在辩论一个数学上的问题，他们辩不出结果，就拿那个问题来请教你。你若不懂数学，就不能给他们作个公平合理的判断。就算你有了必要的了解，你可能还缺少智慧来应付当事者。

在我们的家庭生活中需要谦让宜人

我们在家庭生活中极其需要谦让宜人。美好的家庭生活乃是从谦让宜人产生出来的。夫妻若彼此显出谦让宜人，也对儿女显出谦让宜人，就会有最美满的婚姻生活和家庭生活。但他们若不谦让宜人，就会严重的破坏他们共同的家庭生活。

父母对待儿女不该太严厉，但也不该太纵容。过度的严厉与纵容都会伤害孩子。那么，作父母的要如何照管儿女才正确？正确的路就是满了谦让宜人。

假如一个孩子作错事，父亲知道了，他不该火急的去责备孩子，也不该在怒气中责打他。保罗在以弗所六章吩咐我们，不要惹儿女的气。（弗六4。）父母通常因着在怒气中对付儿女，而惹了儿女的气。你若生孩子的气，首先必须求主除去你的怒气。一旦你的怒气被主对付，你就必须

Based on the analysis of the Greek word, our spiritual experience, God's activities in His economy, and the Lord's living on earth, we can realize that to have adequate forbearance requires that we also have many other virtues. Forbearance is an all-inclusive virtue.

Of the many human virtues, Paul chose to speak of forbearance in 4:5. As we shall see, this particular virtue is related to other important matters in Philippians 3 and 4. For example, it is related to being able to do all things in Christ and also to learning the secret of contentment in all circumstances. Furthermore, in order to have forbearance we must be qualified according to what is mentioned in 3:15 and 16.

Forbearance means to be fully reasonable, considerate, and suitable. This requires a genuine understanding of the situation at hand. Suppose two students are arguing about a problem in mathematics. Unable to settle their argument, they bring the problem to you. But if you are ignorant of mathematics, it will not be possible for you to give them a fair and reasonable judgment. Even if you have the necessary understanding, you may lack wisdom to deal with the people involved.

THE NEED OF FORBEARANCE IN OUR FAMILY LIFE

There is a great need of forbearance in our family life. A good family life is the product of forbearance. If a husband and wife show forbearance toward each other and toward their children, they will have an excellent married life and family life. However, if they do not exercise forbearance, they will seriously damage their life together as a family.

In dealing with their children, parents should be neither too strict nor too tolerant. Both excessive strictness and excessive tolerance are damaging to children. Then what is the right way for parents to care for their children? The right way is the way which is full of forbearance.

Suppose a child does something wrong, and the matter is made known to his father. He should not rebuke his child in a hasty way or spank him in anger. In Ephesians 6 Paul tells us not to provoke our children. Usually parents provoke their children by dealing with them in anger. If you are angry with your child, you first need to ask the Lord to take away your anger. Once your anger has been dealt with by the Lord, you

用悟性来了解，孩子为什么犯了那个错误。毫无疑问，孩子是错了。然而，你还必须了解他的处境。他犯错也许是因着你的粗心大意；要不是你在那特别的一面粗心，孩子也不会犯那个错。乃是因着你的大意，使他有机会作错事，所以你不该完全责怪他，反该先责备自己，然后再管教孩子。这些都包括在以谦让宜人对待孩子这事里。

父母对儿女说话需要运用智慧。也许孩子需要改正，但是父母一定要摸摸感觉，什么时候说才合式。作父亲的应当先问自己，该不该当着其他孩子的面，甚至当着母亲的面责备孩子。有时候当着别人的面管教孩子是不智的。我们照管孩子需要多少的智慧！我们若没有谦让宜人，就不会有智慧。从另一面说，我们若没有足够的智慧，也无法谦让宜人。

我们要显出谦让宜人，也需要忍耐。大部分的父母管教儿女时不容易忍耐。如果一位弟兄要责备自己的孩子，他若等几小时再说话，情况就会好得多。但是，连等几分钟都十分困难，更不用说等几小时了。我们天然的倾向就是要火急的对付孩子。这么无法忍耐是会伤害人的。

不能忍耐也会破坏我们的婚姻生活。假如一位弟兄觉得需要对妻子谈起一件不愉快的事。他若真是谦让宜人，就会等到对的时候，就是等到说了这话会有建设性效果的时候再说。同样的原则，作妻子的必须忍耐她的丈夫，等候适当的时机来表达对一些事情的感觉。可是这样的忍耐与谦让宜人，对我们来说都非常困难。

谦让宜人这包罗万有的美德不仅含示了解、智慧和忍耐，也含示怜悯、恩慈、爱与同情。这里所包含的美德，几乎是列举不完的。我们曾指出，翻成谦让宜人的希腊字含示体谅。谦让宜人是考虑到别人的景况。我们若愿意在婚姻生活和家庭生活中操练谦让宜人，就会有愉快的婚姻生活和美满的家庭生活。

长老们的需要

need to exercise your understanding to realize why the child made that particular mistake. No doubt, the child was wrong. Nevertheless, you still must understand his situation. Perhaps he was wrong because you were careless. If you had not been careless in that particular way, the child would not have made that mistake. Because your carelessness afforded him the opportunity to do something wrong, you should not put the full blame on him. Rather, first you must blame yourself and then discipline the child. All this is included in exercising forbearance toward our children.

Parents need to exercise wisdom in speaking to their children. A child may need correction, but the parents need to sense when is the right time to speak to him. A father should ask himself whether or not he should rebuke his child in front of other children or even in front of the mother. Sometimes it is not wise to discipline a child in the presence of others. How much wisdom we must exercise in caring for our children! If we do not have forbearance, we shall not exercise wisdom. On the other hand, if we do not have adequate wisdom, we shall not be able to exercise forbearance.

If we would show forbearance, we also need patience. Most parents find it difficult to be patient when they are disciplining their children. Suppose a brother is about to rebuke one of his children. It would be much better if he waited a few hours before saying anything. However, it is extremely difficult to wait even a few minutes, much less a few hours. The natural tendency is to deal with the children in haste. Such impatience is damaging.

Impatience is also damaging in our married life. Suppose a brother feels it is necessary to speak to his wife about a certain matter that is not pleasant. If he is truly forbearing, he will wait for the right time to speak, a time when the conversation will be constructive. In the same principle, a wife needs to be patient with her husband and wait for the proper time to express her feelings about certain matters. However, to be patient and forbearing in such a way is very difficult for us.

As an all-inclusive virtue, forbearance implies not only understanding, wisdom, and patience, but also mercy, kindness, love, and sympathy. The list of virtues is almost endless. As we have pointed out, the Greek word rendered forbearance implies considerateness. To be forbearing is to consider the situation of others. If we would exercise forbearance in our married life and family life, we would have a pleasant married life and an excellent family life.

NEEDED BY ELDERS

保罗在提前三章三节指明，地方召会的长老们必须和蔼（即谦让宜人）。长老们若不是充分的谦让宜人，当地的召会就不能建造起来。

以弗所四章和歌罗西三章告诉我们，召会是新人，是由不同国籍、不同文化的信徒所组成的。要把许多不同背景的圣徒所组成的召会建造起来，的确需要大量的谦让宜人。长老们对众圣徒与他们的特点都要有正确的了解。他们照顾众圣徒的时候，也必须有智慧。倘若长老们缺少了解与智慧，就不能谦让宜人，他们也许会造成不少伤害。在地方召会中，为着众圣徒之间的建造，每一位长老最需要的美德，就是谦让宜人。

众圣徒的需要

在召会中，谦让宜人不仅是长老们的需要，也是众圣徒的需要。召会中有不同的事奉小组，我们在这些小组中聚在一起时，尤其需要谦让宜人。我们在召会中一同事奉的时候，必须彼此显出谦让宜人。一面，我们不该弃绝任何人；另一面，我们也不该过度纵容事奉不当的人。我们何等需要谦让宜人！

神的谦让宜人

圣经启示，在神的经纶里，祂运用了极大的谦让宜人。人堕落以后，神立刻在对付人的事上开始显出谦让宜人。我们若从谦让宜人的观点来读创世记三章，就会看见，神对堕落的人是何等的谦让宜人。一面，神完全了解、知道人的处境和需要；另一面，祂也用智慧来对待堕落的人。

神为要完成祂永远的定旨，为要执行祂的经纶，祂一直是谦让宜人的。祂的谦让宜人还带着了解、智慧、怜悯、恩慈、爱和恩典。甚至生命丰富的供应也包含在神的谦让宜人里。神从来不会命令我们作什么事，而不顾我们的需要，或不将祂的供应赐给我们。作父母的如果吩咐儿女作一项工作，却不供应他们所需要的，这就不是谦让宜人。谦让宜人总是包括充足的供应，以应付需要。

In 1 Timothy 3:3 Paul indicates that the elders in a local church need to be forbearing. If the elders do not have adequate forbearance, the church in their locality will not be built up.

We know from Ephesians 4 and Colossians 3 that the church is the new man, made up of believers with different nationalities and cultures. A great deal of forbearance is needed to build up a church composed of saints with many different backgrounds. The elders need a proper understanding of all the saints and their particular characters. They also need to exercise wisdom in caring for them. If the elders lack understanding and wisdom, they will not be able to exercise forbearance and may cause a great deal of damage. For the building up among the saints in a local church, the virtue most needed by every elder is forbearance.

NEEDED BY ALL THE SAINTS

In the church forbearance is needed not only by the elders, but also by all the saints. We especially need to exercise forbearance when we come together in different groups for the church service. As we serve together in the church, we need to show forbearance toward one another. On the one hand, we should not reject anyone; on the other hand, we should not be excessively tolerant with someone who serves in a way that is not adequate. How we need forbearance!

GOD'S FORBEARANCE

The Bible reveals that in His economy God has exercised great forbearance. Immediately after the fall of man, God began to show forbearance in His dealings with man. If you read Genesis 3 from the viewpoint of forbearance, you will see how forbearing God was with fallen man. God exercised His understanding, fully realizing man's situation and need. He also exercised His wisdom to deal with fallen man.

For the accomplishment of His eternal purpose, for the carrying out of His economy, God has always exercised forbearance. With His forbearance, He has understanding, wisdom, mercy, kindness, love, and grace. Even the rich supply of life is included in God's forbearance. God never commands us to do anything without considering our need and granting us His supply. If a parent charges his children to do a certain task but does not supply them with what they need, that parent is not forbearing. Forbearance always includes the adequate supply to meet the need.

我们读圣经的时候，看见神以不同的方式对待不同的人。例如，祂对待亚当是一种方式，对待亚伯是另一种方式，对待该隐又是另一种方式。有些研究圣经的人说，圣经有不同的时代（dispensations），就是神对待人的不同方式。这些对待人的方式，实际上与谦让宜人有关。神在某个时期以某种方式对待人，乃是显出祂的谦让宜人。神是谦让宜人的，所以祂知道怎样对待每一个人。祂以某种方式临到你，因为祂知道你就是那种人。但是，祂却以另一种完全不同的方式，来就近另一个人。

圣经启示，神执行祂的经纶时是谦让宜人的。倘若我们以我们对待别人的方式来对待堕落的人，祂就无法完成祂的定旨。神如今已经叫众人知道祂的谦让宜人。祂亲自设立一个谦让宜人的例子、榜样，好叫历代的人都知道祂的谦让宜人。神以合理、合宜、且体谅我们的方式来对待我们，便叫人知道祂的谦让宜人。神从来没有不深思熟虑就管教人。祂常常是等候了多时才惩治人。神实在是谦让宜人，满了对人的了解、智慧、忍耐、体谅、同情、怜悯、恩慈、爱、以及生命的供应。例如，我们想想祂对待以色列人是何等谦让宜人。你读到以色列人在旷野的旅程，就会看见神对他们真是谦让宜人。神对我们也一直是谦让宜人的。祂象一位智慧且慈爱的父亲，满了谦让宜人的来对待我们。

一本谦让宜人的书

整本圣经启示神的谦让宜人。我们甚至可以说，圣经是一本论到谦让宜人的书，并且如圣经所启示的，神自己就是谦让宜人。因此，你若要我给谦让宜人下一个定义，我首先要说，谦让宜人就是神。

基督的谦让宜人

在前几篇信息里我们曾指出，基督自己就是我们的谦让宜人。四福音启示，主耶稣乃是过着谦让宜人的生活。祂对犹大是谦让宜人的，对彼得也是如此。祂十二岁的时候，对祂的母亲马利亚和约瑟有谦让宜人。一次又一次，主展

As we read the Bible, we see that God dealt with different people in different ways. For example, He dealt with Adam in one way, with Abel in another way, and with Cain in yet another way. Some students of the Bible say that in the Scriptures there are different dispensations, different ways God deals with man. These dispensations are actually related to forbearance. For God to deal with people in a particular way during a certain age is for Him to show forbearance. Because God is forbearing, He knows how to deal with everyone. He may come to you in a certain way because He knows that you are a certain kind of person. However, He may approach another person in a very different way.

The Bible reveals that God exercises forbearance in carrying out His economy. If God had dealt with fallen man in the way we deal with others, there would have been no way for Him to fulfill His purpose. But God has made His forbearance known to all men. Thus, God Himself set up an example, a pattern, of forbearance, making known His forbearance to men throughout all generations. God makes known His forbearance by dealing with us in a way that is reasonable, suitable, and considerate. God never disciplines anyone without proper consideration. He often waits a long period of time before chastising someone. God certainly is forbearing and full of understanding, wisdom, patience, consideration, sympathy, mercy, kindness, love, and the supply of life. Consider, for example, how forbearing He was in dealing with Israel. If you read of Israel's journey in the wilderness, you will see that God truly was forbearing toward them. God has also been forbearing with us. He has dealt with us like a wise and loving father, full of forbearance.

A BOOK OF FORBEARANCE

The entire Bible reveals the divine forbearance. We may even say that the Bible is a book of forbearance and that, as revealed in the Scriptures, God Himself is forbearance. Hence, if you ask me to define forbearance, I would say firstly that forbearance is God.

CHRIST'S FORBEARANCE

As we have pointed out in foregoing messages, Christ Himself is our forbearance. The four Gospels reveal that the Lord Jesus lived a life of forbearance. He was forbearing with Judas and in His dealings with Peter. When He was twelve years old, He exercised forbearance toward His mother, Mary, and Joseph. In case after case, the Lord

现了他对人的了解、智慧、忍耐、怜悯、恩慈和爱。他对犹大是有恩慈的，对彼得是满有恩典的。

基督对彼得显出谦让宜人的绝佳例子，见于马太十七章二十四至二十五节。那些收殿税的人来见彼得，问他说，“你们的老师不纳殿税么？”（太十七 24。）彼得立刻回答说，“纳。”等到彼得进了屋子，主耶稣没有责备他，反而满了谦让宜人的对他说话。最后，主耶稣还教了彼得一个方法，叫他得着供应去纳殿税。主耶稣对彼得有谦让宜人，也借此教导彼得要谦让宜人。毫无疑问，彼得在等候那条口里有一块钱的鱼时，他的确有个好机会来操练谦让宜人。

在约翰十一章，我们看见主对拉撒路的姊妹马大和马利亚的谦让宜人。当主听说拉撒路病了，祂并不匆促的采取行动，反而故意耽延。这一耽延，人就被暴露了。主应付这种情况时，多方运用了对人的了解、智慧、体谅、怜悯和恩慈。至终，拉撒路的复活显出了极大的生命供应。

保罗的谦让宜人

保罗的生活也是谦让宜人的见证。他乃是在罗马的监狱里写腓立比书。保罗正在受苦，而且照着四章，他还缺少供应，以致匮乏。在众召会当中，腓立比的召会是一个最顾到保罗需要的召会。但是照着主的主宰，因着某种原因，腓立比人有一段时间似乎忘记了保罗和他的需要。所以他才在四章十节说，“我在主里大大的喜乐，因为你们对我的思念，如今终于重新发生。”这话含示保罗经历了一个受苦的“冬天”，而随着腓立比人对他的关切重新发生，“春天”就来到了。但是保罗虽然遭受监禁、逼迫、攻击，被忽略，又缺乏供应，他仍然是谦让宜人的，并且他还能宣告：“我已经学会了，无论在什么景况，都可以知足。我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作。”（腓四 11～13。）他嘱咐众圣徒当叫众人知道他们的谦让宜人以先，自己先操练谦让宜人。毫无疑问，保罗周围的人都知道他的谦让

displayed understanding, wisdom, patience, mercy, kindness, and love. He was kind toward Judas, and with Peter He was full of grace.

An excellent example of Christ's forbearance toward Peter is found in Matthew 17:24 and 25. Those who received the half-shekel for the poll tax came to Peter and asked, "Does not your teacher pay the half-shekel?" (v. 24). Immediately Peter answered, "Yes." When he came into the house, the Lord Jesus did not rebuke him. Rather, He spoke to him in a way that was full of forbearance. Eventually, the Lord Jesus even gave Peter a means of supply to pay the poll tax. By exercising forbearance toward Peter the Lord Jesus also taught him forbearance. No doubt, when Peter was waiting for a fish with a shekel in its mouth, he had a good opportunity to be forbearing.

In John 11 we see the Lord's forbearance with Martha and Mary, the sisters of Lazarus. Instead of acting in haste, when He heard that Lazarus was sick, the Lord deliberately delayed. Through this delay others were exposed. In dealing with this situation the Lord exercised much understanding, wisdom, consideration, mercy, and kindness. Eventually there was a great supply of life manifested in the resurrection of Lazarus.

PAUL'S FORBEARANCE

Paul's life was also a testimony of forbearance. He wrote the book of Philippians from a prison in Rome. Paul was suffering and, according to chapter four, he was short of supply and in want. Among all the churches, the church in Philippi was the best in caring for Paul's needs. But for some reason, according to the Lord's sovereignty, there was a period of time when the Philippians seemingly forgot Paul and his need. This was the reason he says in 4:10, "But I rejoiced in the Lord greatly that now at length you caused your thinking for me to blossom anew." This word implies that Paul had passed through a "winter" of suffering and that "spring" had come with the blossoming anew of the Philippians' concern for him. But even though Paul was suffering imprisonment, persecution, attack, negligence, and the lack of supply, he still exercised forbearance and could declare, "I have learned, in whatever circumstances I am, to be content. I know both how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to be in want. I can do all things in Him who empowers me" (4:11-13). Before he charged the saints to let their forbearance be known to all men, he exercised forbearance himself. No doubt, Paul's forbearance was made known to those around him. He was full of

宜人。他满了对人的了解、智慧、体谅、同情、怜悯和恩慈，他也满了生命的供应。

我们若仔细的读腓立比书，就会看见三章十七至二十一节自成一段。这意思是说，就属灵一面说，四章一节是接着三章十六节的。保罗劝勉众圣徒当按着那同一规则而行之，就嘱咐他们要“在主里站立得住”。（四 1。）然后他又督促他们要在主里喜乐，（4，）并叫众人知道他们的谦让宜人。（5。）在四章稍后他见证说，他在那加他能力者的里面，凡事都能作。因此，保罗能够叫众圣徒知道他的谦让宜人，因为他是在那加他能力者的里面。不仅如此，他还是知足的，因为他已经学得秘诀，知道如何处卑贱，也知道如何处富余。

需要长大

叫众人知道我们的谦让宜人不是一件容易的事。这需要长大，需要我们在属人的生命和属灵的生命上都长大。一个人越长大、越成熟，他的谦让宜人就越多。因此，谦让宜人需要生命的长大，需要成熟。

保罗在三章十五节说，“所以我们凡是长成的人，都要思念这事。”我们曾指出，思念这事就是思念活基督并竭力追求基督。然而，我们所活并竭力追求的基督，应当以谦让宜人彰显出来。我们若将三章和四章这些经节摆在一起，就会看见，谦让宜人需要成熟。我们若不长，也不成熟，要叫人知道我们的谦让宜人就十分困难。

我们不该期望一个初信基督的人能有多少谦让宜人。我们不该要求初信者有谦让宜人，但我们自己却该是个谦让宜人的人。例如，在一个家庭里，父母必须先谦让宜人，借此设立榜样，使儿女可以效法。弟兄若对妻子、儿女不谦让宜人，他就不该奢望儿女会知道什么是谦让宜人。他不该命令别人谦让宜人，自己反该先建立谦让宜人的榜样，给儿女效法。正如我们所指明的，要有这样的谦让宜人需要成熟。

按着谦让宜人的规则而行

understanding, wisdom, considerateness, sympathy, mercy, and kindness. He was also full of the life supply.

If we read the book of Philippians carefully, we shall see that 3:17-21 is a separate section. This means that, spiritually speaking, 4:1 is the continuation of 3:16. After exhorting the saints to walk by the same rule, Paul charges them to “stand firm in the Lord” (4:1). Then he urges them to rejoice in the Lord (v. 4) and to let their forbearance be known to all men (v. 5). Later in chapter four he testifies that he can do all things in the One who empowers him. Thus, Paul could make his forbearance known to the saints because he was in the One who empowered him. Furthermore, he was content, having learned the secret both how to be abased and how to abound.

THE NEED OF GROWTH

It is not easy to make our forbearance known to all men. This requires growth, in both our human life and our spiritual life. The more a person grows and matures, the more forbearance he has. Therefore, forbearance requires the growth of life. It demands maturity.

In 3:15 Paul says, “Let us therefore, as many as are full-grown, have this mind.” We have pointed out that to have this mind is to have the mind to live Christ and pursue Him. However, the very Christ whom we live and pursue should be expressed as forbearance. If we put together these verses from chapters three and four, we see that forbearance requires maturity. Without growth and maturity it will be extremely difficult to make known our forbearance.

We should not expect a new believer in Christ to be able to exercise much forbearance. Instead of requiring a new believer to exercise forbearance, we should be the ones to be forbearing. For example, in a family the parents must first be forbearing and thereby set up an example of forbearance for the children to follow. If a brother is not forbearing toward his wife and children, he should not expect his children to know what forbearance is. Instead of commanding others to be forbearing, he himself should establish a pattern of forbearance for his children to follow. As we have indicated, to have such forbearance requires maturity.

WALKING BY THE RULE OF FORBEARANCE

保罗在三章十六节说，“然而，我们无论到了什么地步，都当按着那同一规则而行。”不错，这里的规则是竭力追求基督。但是在我们实际的日常生活里，基督应当彰显为谦让宜人，所以我们可以说，按着那同一规则而行，就是按着谦让宜人的规则而行。

知足的秘诀

保罗在四章五节说到谦让宜人后，又说，“我已经学会了，无论在什么景况，都可以知足。”（11。）保罗已经学会了知足的秘诀。借此我们看见，我们要谦让宜人，就必须满足、知足。我们若不知足，就不能谦让宜人。

我从经历中能见证说，什么时候我不满足，我就不能谦让宜人。但什么时候我满足且知足了，就很容易谦让宜人。

一个人快乐的时候，不容易发脾气。但他不快乐、疲倦、又饥又渴的时候，就很容易发脾气。相反的，一个满足的人是愉快喜乐的。我们满了喜乐的时候，就很难生气。为人父母的都知道，当我们满足喜乐时，孩子若不守规矩，我们会用一种方式，就是满了谦让宜人的方式来对待孩子。但是我们不满足、不快乐的时候，孩子若同样的不守规矩，我们就会用另一种方式，就是缺少谦让宜人的方式来对待他。不同之处在于：在一种情况里，我们满了基督，我们是快乐满足的；然而，在另一种情况里，我们缺少基督，缺少在祂里面的满足。

保罗能够叫众圣徒知道他的谦让宜人，因为他已经知足了。他一无所缺，全然满足。无论别人如何对待他，无论腓立比的圣徒有没有顾到他的需要，保罗都能满足。他的生活满了知足。

现在我们看见，谦让宜人需要生命的成熟，也需要在基督里的满足和知足。我们中间很少人是完全成熟的，但我们可以感谢主，我们至少在某种程度上是成熟的。照着我们成熟的程度，我们享受主生命的满足。当我们知足并满足了，我们就能谦让宜人。

In 3:16 Paul says, “Only this, whereunto we have attained, by the same rule let us walk.” It is true that the rule here is the rule of pursuing Christ. But since in our practical daily life Christ is to be expressed as forbearance, we may say that to walk by the same rule is to walk by the rule of forbearance.

THE SECRET OF CONTENTMENT

After speaking of forbearance in 4:5, Paul says, “I have learned, in whatever circumstances I am, to be content” (v. 11). Paul had learned the secret of contentment. By this we see that in order to be forbearing, we must be satisfied and content. If we are not content, we shall not be able to forbear.

From experience I can testify that whenever I am not satisfied, I am not able to exercise forbearance. But whenever I am satisfied and content, it is easy to be forbearing.

When a person is happy, he is not easily upset. But if he is unhappy, tired, hungry, and thirsty, he can be upset easily. A satisfied person, on the contrary, is pleasant and happy. When we are full of joy, it is difficult for us to become angry. Those who are parents know that if a child misbehaves when we are satisfied and happy, we shall deal with the child in one way, in a way full of forbearance. But if he behaves in exactly the same way when we are dissatisfied and unhappy, we shall deal with him differently, in a way that is short of forbearance. The difference is that on one occasion we are full of Christ and are happy and satisfied, whereas on the other occasion we are short of Christ and short of satisfaction in Him.

Paul could let his forbearance be known to all the saints because he was content. He did not lack anything, but was fully satisfied. No matter how he was treated by others, no matter whether the saints in Philippi cared for his need or not, Paul was satisfied. His life was full of contentment.

Now we can see that forbearance requires maturity of life and also satisfaction and contentment in Christ. Few of us are fully mature, but we can thank the Lord that we are mature at least to some extent. According to our degree of maturity, we enjoy the contentment of the Lord's life. Knowing contentment and satisfaction, we can then exercise our forbearance.

召会中的长老们越成熟、越知足，就越容易在神的家中谦让宜人。照样，一位父亲越成熟、越知足，他就越容易对家人谦让宜人。毫无疑问，我们的神是从亘古就有的一位，祂是成熟、满足、知足到极点的。因此，祂能够完全的运用祂的谦让宜人。主耶稣也有生命的长成、生命的满足，以及生命的知足。因此，不论祂在哪里，都满了谦让宜人，并且能够对众人谦让宜人。

当我们过着这样一种满了谦让宜人的生活时，我们就不会有任何的挂虑。在以下几篇信息里我们会看见，当我们的生活满了谦让宜人的时候，我们就一无挂虑。

The more the elders in a church become mature and content, the easier it will be for them to exercise forbearance in the house of God. In like manner, the more a father is mature and content, the easier it will be for him to exercise forbearance with the members of his family. No doubt, as the ancient One, our God is mature, satisfied, and content to the uttermost. Thus, He is able to exercise His forbearance in full. The Lord Jesus also had the growth in life, the satisfaction of life, and the contentment of life. Therefore, wherever He was, He was full of forbearance and could exercise His forbearance toward all.

When we live such a life full of forbearance, we shall not have any anxiety. In the following messages we shall see that when our living is full of forbearance, we shall be free from anxiety.

满了谦让宜人
却一无挂虑的生活（四）

* * * *

经文及注解：腓四 4 ~ 7

纲要：

- 谦让宜人的意义
- 丰富的供应
- 在主里喜乐
- 谦让宜人的榜样
- 需要了解与智慧
- 祷告与谦让宜人
- 婚姻生活、家庭生活和召会生活

* * * *

读经：腓立比书四章四至七节，十至十三节。

我们在前一篇信息里强调，在婚姻生活、家庭生活、和召会生活中都需要谦让宜人。为着召会的建造，长老们与众圣徒都必须操练谦让宜人。同样，我们要有愉快的婚姻生活和美满的家庭生活，也必须谦让宜人。我盼望所有为人父母的圣徒都有深刻的印象，就是他们需要在日常的家庭生活中操练谦让宜人。

谦让宜人的意义

腓立比四章五节翻作谦让宜人的希腊字，是由艾比（epi）和艾可斯（eikos）两个字所组成的。艾比这个介系词的意思是达到；艾可斯的意思是适宜的、适当的、合宜的。艾比

A LIFE FULL OF FORBEARANCE
BUT WITHOUT ANXIETY (4)

* * * *

Scripture and Footnotes: Phil. 4:4-7

Outline:

- THE MEANING OF FORBEARANCE
- A RICH SUPPLY
- REJOICING IN THE LORD
- A PATTERN OF FORBEARANCE
- THE NEED FOR UNDERSTANDING AND WISDOM
- PRAYER AND FORBEARANCE
- MARRIED LIFE, FAMILY LIFE, AND THE CHURCH LIFE

* * * *

Scripture Reading: Phil. 4:4-7, 10-13

In the foregoing message we emphasized the need of forbearance in our married life, family life, and church life. For the building up of the church, the elders and all the saints need to exercise forbearance. Likewise, for a pleasant married life and an excellent family life we need to be forbearing. I hope that all the saints with children will be deeply impressed with the need to exercise forbearance in their daily living at home.

THE MEANING OF FORBEARANCE

The Greek word rendered forbearance in 4:5 is composed of two words: epi, a preposition which means unto, and eikos, which means seemly, fitting, or suitable. When the preposition epi is added to other Greek words as a prefix, it often bears

这个介系词加在别的希腊字之前作字首时，常带有完满或广阔的意思。例如，我们来看提后二章二十五节所用的“认识”（原文，**epignosis**）一辞。在这一节里，保罗说到认识真理，按原文有完全认识之意。因此，艾比加到认识（**gnosis**）之前，形成一个字，意思就是完全的认识。这个介系词用作腓立比四章五节谦让宜人这个希腊字的一部分，指明这个字的意义是完全合理，适当或合宜到极点。我们必须有完满而广阔的合理和体谅。此外，我们的行为必须完全适当、完全合宜。这些意思都包含在保罗在四章五节所用的希腊字里面。

四章五节翻作谦让宜人的希腊字实际上不是名词，而是形容词再加上一个定冠词，作为名词用。这种形容词当作名词使用的用法，是要强调这个字的意义。例如，保罗在提前六章十七节说，“你要嘱咐那些今世富足的人，不要心思高傲。”这里的“那些…富足的人”，原文也是形容词当作名词用，以加强语气。保罗在腓立比四章五节特意将形容词当作名词用，为要特别强调谦让宜人一辞。

丰富的供应

我们在前一篇信息里指出，要谦让宜人，就需要有对人的了解、智慧、忍耐、以及许多其他的美德。我们要谦让宜人，就必须有怜悯、恩慈和怜恤。此外，要谦让宜人，的确还需要有许多方面的能力。我们必须有能力去了解人、对人忍耐、帮助人、并给人必需的供应。在对我们的谦让宜人里，神的确赐给我们丰富的供应。

神对堕落的人谦让宜人，是有目的的。祂显出谦让宜人，目的是要完成祂的经纶。神若不给人充足的供应，不向人显出谦让宜人，神就无法完成祂的经纶，实现祂的定旨。

在主里喜乐

我们已经看见，谦让宜人需要成熟，以及满足和知足。现在我们必须看见，谦让宜人也与在主里喜乐有关。保罗在四章四节说，“你们要在主里常常喜乐，我再说，你们要喜

the meaning of full or extensive. Consider, for example, the word **epignosis** used in 2 Timothy 2:25. In this verse Paul speaks of “the full knowledge of the truth.” Hence, **epi** added to **gnosis** gives a word which means full knowledge. The use of this preposition as a component of the Greek word for “forbearance” in 4:5 indicates that the meaning of this word is to be fully reasonable, or fitting or suitable to the fullest extent. We need to have a full and extensive reasonableness and considerateness. Furthermore, we need to act in a way that is fitting and suitable to the fullest extent. All these meanings are included in the Greek word used by Paul in 4:5.

The Greek word rendered forbearance in 4:5 is not actually a noun; it is an adjective used as a noun with a definite article. This use of an adjective as a noun serves to emphasize the meaning of the word. For example, in 1 Timothy 6:17 Paul says, “Charge those who are rich in the present age not to be high-minded.” This is more emphatic than saying, “Charge the rich man not to be high-minded.” In 4:5 Paul deliberately uses an adjective as a noun in order to place special emphasis on forbearance.

A RICH SUPPLY

In the previous message we pointed out that forbearance requires understanding, wisdom, patience, and many other virtues. If we would be forbearing, we need to be merciful, kind, and compassionate. Furthermore, to forbear definitely requires a certain ability in a number of areas. We need the ability to understand, to be patient, to help others, and to afford them the necessary supply. In His forbearance toward us, God certainly has given us a rich supply.

God forbears with fallen man for a purpose. His purpose in showing forbearance is to accomplish His economy. If God did not afford man the adequate supply and show forbearance to man, there would be no way for God to fulfill His purpose of accomplishing His economy.

REJOICING IN THE LORD

We have seen that forbearance requires maturity and also satisfaction and contentment. Now we need to see that forbearance is also related to rejoicing in the Lord. In 4:4 Paul says, “Rejoice in the Lord always; again I will say, rejoice.” Immediately

乐。”接着他立刻又说，“当叫众人知道你们的谦让宜人。”我们若不在主里喜乐，就不能谦让宜人。我们要叫人知道我们的谦让宜人，就必须在主里欢喜快乐。悲伤难过的人不可能谦让宜人。相反的，他们很容易受刺激、发怨言或发脾气。四章五节的谦让宜人，乃是四节所说在主里喜乐的结果。我们从经历中得知，喜乐与谦让宜人是并行的。

谦让宜人的榜样

在四章十一至十三节，我们看见知足与谦让宜人之间的关系。保罗在十一节见证说，“我已经学会了，无论在什么景况，都可以知足。”在十二节他接着说，“我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。”因为保罗学得知足的秘诀，所以他能够对众召会和众圣徒谦让宜人。他说，“我在那加我能力者的里面，凡事都能作。”（腓四 13。）照着上下文来看，他所能作的包括叫众圣徒知道基督的谦让宜人。

我们想想保罗写腓立比书时的处境；他的景况完全不是积极的。那时他是个囚犯，关在罗马的监狱里。他遭到宗教徒的反对；甚至圣徒们，包括已往一直忠心供给他需要的腓立比人，也有一段时间忽略了他。保罗在四章十节说，“我在主里大大的喜乐，因为你们对我的思念，如今终于重新发生；你们向来就思念我，只是未得机会。”“重新发生”含示保罗度过了“冬天”的经历，现在“春天”来到了，因为腓立比人对他的关切重新发生，犹如植物萌芽、开花。保罗虽然暗示他“冬天”的经历，以及圣徒们暂时忽略了他，但他写信给他们的时候，却满了对他们的谅解。他写这封书信的时候，满了谦让宜人。因此，使徒保罗这个对环境和圣徒们满了谅解的人，乃是谦让宜人的绝佳榜样。

需要了解与智慧

我们之所以没有谦让宜人，常是因着误解。在召会生活中，我们可能常常不了解弟兄姊妹。在家庭生活中，我们也可能不了解自己的丈夫或妻子。缺少了解会导致缺少谦

after this he says, “Let your forbearance be known to all men.” If we do not rejoice in the Lord, we shall not be able to forbear. If we would make known our forbearance, we need to be happy and joyful in the Lord. Those who are sad or sorrowful cannot have forbearance. Instead, they find it easy to be upset, to complain, or to lose their temper. Forbearance in 4:5 is the issue, the result, of rejoicing in the Lord, mentioned in verse 4. From experience we know that rejoicing and forbearing go together.

A PATTERN OF FORBEARANCE

In 4:11-13 we see the relationship between contentment and forbearance. In verse 11 Paul testifies, “I have learned, in whatever circumstances I am, to be content.” In verse 12 he goes on to say, “I know both how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to be in want.” Because Paul had learned the secret of contentment, he was able to forbear with all the churches and all the saints. He says, “I can do all things in Him who empowers me” (v. 13). According to the context, this includes the ability to make His forbearance known to the saints.

Consider Paul’s situation when he wrote the book of Philippians. His circumstances were not at all positive. He was a prisoner in Rome; he was opposed by the religionists; and even the saints, including the Philippians who had been faithful to supply his needs in the past, neglected him for a period of time. In 4:10 Paul says, “But I rejoiced in the Lord greatly that now at length you caused your thinking for me to blossom anew; wherein you did indeed take thought, but you lacked opportunity.” The words “blossom anew” imply that Paul had passed through a “winter” in his experience, but now it was “spring,” with the Philippians’ concern for him blossoming anew. Although Paul alluded to his “winter” experience and the saints’ temporary neglect of him, he exercised great understanding in writing to them. As he was composing this epistle, he exercised great forbearance. Thus, the apostle Paul, one who was full of understanding concerning the situation and concerning the saints, was an excellent pattern of forbearance.

THE NEED FOR UNDERSTANDING AND WISDOM

Often we are not forbearing because of misunderstanding. In the church life often we may not understand the brothers and sisters. In our family life we may fail to understand our husband or wife. This lack of understanding causes a lack of

让宜人。假如保罗误解腓立比人，他必定不会写这么美好的一封信给他们，反而会指出他最需要他们援助的时候，援助却没有来到。现在他们想到他，派人送来馈赠，已经太迟了。然而，保罗完全明白神的经纶和神的行动；他也明白撒但诡诈的攻击；他更明白腓立比圣徒和他们的光景。对他而言，每一件事都象水晶般的透亮。因此，在他这一面没有任何误会。他写信给腓立比信徒的时候，能够显出他是极其谦让宜人。

保罗写信给腓立比人的时候，也相当有智慧。他知道该说什么，也知道该说多少。我们若仔细读这封信，就会看见保罗的遣词用字非常精确。他的写法既不太冗长，也不太简略。在此我们看见保罗的智慧。

保罗写信给腓立比人时需要有智慧；我们在婚姻生活中也需要有智慧。丈夫对妻子说话时需要有智慧，妻子与丈夫交谈时也需要有智慧。我在这里要强调，妻子与丈夫谈话时，一定要有智慧。假如一位姊妹想要和丈夫谈一件特别的事，那么在她说话之前，一定先要有了解、体谅和智慧。倘若她说话的时机不对，或是说得太多，就会使丈夫不仅生她的气，更迁怒于召会生活中其他的人，甚至迁怒于长老。有时候，丈夫对长老不满，就是因为妻子传达消息给他的时候，缺少了解、体谅和智慧。甚至姊妹传递消息给丈夫时，也极其需要谦让宜人。故此，她必须对自己丈夫和丈夫的光景有正确的了解。她若晓得丈夫是个急性子的人，对事情易起急促的反应，容易生气或受刺激，她就需要考虑帮助他忍耐、慢下来。她尤其需要考虑，需要对丈夫说多少话。也许她一开始只交通一点。然后，再多说一点之前，她该先考虑当时的气氛，分辨那是不是让丈夫再多听一点的适当时机。头一次她可以先交通一点，下次再交通一点，其余的留到再下一次。倘若这位姊妹有谦让宜人，有了解、体谅和智慧，她对丈夫说话的结果，对他们的婚姻生活和召会生活都会有莫大的助益。

forbearance. Suppose Paul had misunderstood the Philippians. He certainly would not have written them such a marvelous epistle. Instead, he might have pointed out that when he most needed their help, it was not forthcoming. Now that they remembered him and sent him a gift, it arrived too late. Paul, however, had a full understanding of God's economy and His move; he also understood the subtlety of Satan's attack. Moreover, he understood the saints in Philippi and their situation. To him everything was crystal clear. Thus, on his part there was no misunderstanding. He could exercise much forbearance in writing to the believers in Philippi.

In writing to the Philippians, Paul also exercised wisdom. He knew what to say and how much to say. If we read this epistle carefully, we shall realize that Paul's wording is very exact. Paul wrote in a way that was neither too lengthy nor too brief. Here we see Paul's wisdom.

Paul needed to exercise wisdom in writing to the Philippians, and there is the need for us also to exercise wisdom in our married life. Husbands need wisdom in speaking with their wives, and wives need wisdom in sharing matters with their husbands. Here I would emphasize the need for the wife to have wisdom toward her husband. Suppose a sister intends to talk about a particular matter with her husband. Before she says anything, she needs to exercise understanding, consideration, and wisdom. If she speaks to him at the wrong time or if she says too much to him concerning the subject at hand, she may cause him to become angry not only with her, but also with others in the church life, even with the elders. Sometimes a husband becomes upset with the elders simply because his wife gives him information without exercising understanding, consideration, and wisdom. Even in passing on information to her husband, a sister needs a great deal of forbearance. For this, she needs a proper understanding of her husband and of his situation. If she realizes that her husband is a quick person, one who reacts hastily to things and who is easily angered or upset, she needs to consider how to help him to be patient and slow down. In particular, she needs to consider how much she should speak to him. Perhaps at first she should share only part of the information. Before saying more, she should consider the atmosphere and discern whether it is the proper time for her husband to hear more. She may share something at one time, something further at another time, and the remainder at still another time. If the sister is forbearing, exercising understanding, consideration, and wisdom, the result of her speaking with her husband will be very profitable both for their married life and for the church life.

正如五节是接续四节，照样，六节是接续五节。我们若看见这里的连续性，就会领悟谦让宜人需要祷告。保罗在六节说，“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神。”“当叫众人知道你们的谦让宜人”，与“将你们所要的告诉神”似乎没有什么关联；实际上，二者之间有密切的关系。我们实行谦让宜人的时候，就领悟我们多么需要祷告。为着许多关于家庭或召会的事，我们也许会挂虑并害怕。此外，我们也知道，我们若谈论我们所挂心的事，可能会引起难处。那么我们应该怎么办？保罗嘱咐我们不要挂虑之后，又劝我们要祷告。我们若祷告，主就会将我们所需要的了解、体谅、和智慧赐给我们。姊妹与丈夫交通一件特别的事之前，如果先有祷告，她就会知道该对丈夫说什么，也知道什么时候说最合式。不仅如此，她若忠心的祷告，她也能将丰富的供应服事给她的丈夫。这样，她的谦让宜人带着丰富的供应，就会在那种景况中完成神的定旨。

倘若在主恢复里的众圣徒，都能在他们的婚姻生活中，并在教养儿女的事上，操练谦让宜人，我们就会有最好的家庭生活。我们也能歌颂美妙、荣耀的召会生活。我们不仅能见证美妙的召会生活，也能见证美妙的婚姻生活。

婚姻生活、家庭生活和召会生活

我们必须先建立正确的婚姻生活和家庭生活，然后才能建立召会生活。一位弟兄若不知道如何在家庭中建立愉快的婚姻生活，也不知道如何与儿女建立美满的家庭生活，他就很难有分于召会的建造。他和别人一同参加召会的事奉时，可能很有礼貌，但是他对妻子和儿女也许就很无礼。我们对召会中的弟兄姊妹也许很有礼貌，但是对自己的丈夫、妻子和儿女，却可能非常的不礼貌。

我们的家庭生活是最暴露我们自己的地方。不要以为一位弟兄对召会中的圣徒和善、仁慈、彬彬有礼，他在家中就必也是如此。你若想要认识他，你一定要看他妻子、

Just as verse 5 is the continuation of verse 4, so verse 6 is the continuation of verse 5. If we see the continuation here, we shall realize that forbearance requires prayer. In verse 6 Paul says, “In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God.” There does not seem to be a relation between the words “Let your forbearance be known” and “Let your requests be made known.” Actually, they are closely related. When we exercise forbearance, we shall realize how much we need to pray. We may be anxious and fearful about many things concerning our family or concerning the church. Furthermore, we may realize that if we talk about our concerns, we may cause problems. What then should we do? After charging us not to be anxious, Paul urges us to pray. If we pray, the Lord will give us the understanding, consideration, and wisdom we need. If a sister prays before sharing a particular matter with her husband, she will know what to say to him and when is the proper time to speak. Furthermore, if she is faithful to pray, she will also have a rich supply to minister to her husband. Then her forbearance with its rich supply will accomplish God’s purpose in that situation.

If all the saints in the Lord’s recovery exercise forbearance in their married life and also in training their children, we shall have the best family life. Then we shall be able to sing about the wonderful, glorious church life. We shall be able to testify not only of a wonderful church life, but also of a wonderful married life.

MARRIED LIFE, FAMILY LIFE, AND THE CHURCH LIFE

First we need to build up the proper married life and family life, and then we shall be able to build up the church life. If a brother does not know how to build up a pleasant married life at home and an excellent family life with his children, it will be very difficult for him to share in building up the church. When he comes together with others for the church service, he may exercise politeness. However, he may not be polite to his wife or children. We may be polite to the brothers and sisters in the church, but be very impolite to our husband or wife or to our children.

Our home life is where we are exposed the most. Do not think that simply because a certain brother is nice, kind, and polite with the saints in the church he is necessarily that way at home. If you want to know him, you need to see how he lives with his wife

儿女相处得如何。哦，我们在婚姻生活和家庭生活中何等需要谦让宜人，使我们能建立起正当的召会生活！

我们越领悟谦让宜人的需要，就越看见，作一个正确的人何等不容易。不论作妻子、作丈夫、作父母，或是作召会的一分子，都不容易。今天大多数的基督徒对真正的召会生活一无所知。他们顶多只是许多人在主日聚在一起，作一小时的礼拜；他们并没有召会生活的实行。此外，在我们的社会里，婚姻生活已经遭到严重的破坏。甚至有许多人同居却不愿结婚，因为他们不想接受婚姻的约束。这是完全弃绝了谦让宜人的实行。

我们需要完全受我们婚姻生活、家庭生活、和召会生活的约束。把我们绑在一起的联结是永久的。在真正的家庭生活和召会生活中，没有人是雇来的，也没有人可以被解雇。我们可以雇一个人来作我们的孩子，或者我们可以把一个儿女解雇么？当然不行。召会的每一分子都不是雇来的，也不能被解雇。照样，倘若主的仆人可以把同工解雇，他们就不是真在主里同工的。在主的工作里，没有雇用或解雇这回事。因此，我们在家庭生活、召会生活中、以及为主的权益同工的事上，都需要有谦让宜人。谦让宜人是不可少的，因为我们是永久的绑在一起了。

我要再次提醒你们，谦让宜人是一个包罗万有的美德。这项美德包含了解、智慧、忍耐、体谅、以及帮助并提供足够供应的能力。我们若都操练谦让宜人，我们就会有愉快的婚姻生活、美满的家庭生活、以及美妙的召会生活。

and children. Oh, how much we need forbearance in our married life and family life that we may build up the proper church life!

The more we realize the need of forbearance, the more we shall see how difficult it is to be a proper human being. It is not easy to be a wife or husband, a parent, or a member of the church. Most Christians today know nothing of the genuine church life. At most, many gather together for a worship service for an hour on the Lord's Day. There is no practice of the church life. Furthermore, in our society married life has been severely damaged. Many even live together without being married because they do not want to accept the limitations of marriage. This is to utterly forsake the practice of forbearance.

We need to be fully committed to our married life, family life, and the church life. The ties that bind us together are permanent. In the genuine family life and church life, no one is hired or fired. Can we hire someone to be our child, or can we fire one of our children? Of course not. Neither can members of the church be hired or fired. Likewise, if a servant of the Lord can fire one of his co-workers, then they are not truly working together in the Lord. In the Lord's work there is no such thing as hiring or firing. Therefore, in the family life, in the church life, and in working together for the Lord's interests, we need forbearance. Forbearance is necessary because we are bound together permanently.

Once again I would remind you that forbearance is an all-inclusive virtue. This virtue includes understanding, wisdom, patience, consideration, and the ability to help and render the adequate supply. If we all exercise forbearance, we shall have a pleasant married life, an excellent family life, and a wonderful church life.

满了谦让宜人
却一无挂虑的生活（五）

* * * *

经文及注解：腓四 10 ~ 13，一 18 ~ 21

纲要：

- 神所派定的环境
- 人类生活的总和与基督徒生活的总和
- 活基督
- 显大基督
- 知足与谦让宜人
- 神的派定

* * * *

读经：腓立比书四章四至七节，一章十八至二十一节，四章十至十三节。

我们已经一再强调，腓立比书是一卷论到经历基督的书。我们要经历基督，就必须活基督，以显大基督。（腓一 20 ~ 21。）然后我们必须以祂为我们的榜样，并竭力追求祂作我们的标竿。在我们基督徒的生活中，我们应当思念独一的事，就是思念追求基督并赢得基督。保罗交通到经历基督的这几方面之后，令我们有点惊讶的是，他在四章却说到谦让宜人和挂虑。在积极一面，我们需要谦让宜人；在消极一面，我们应当一无挂虑。

在这样一卷论到经历基督深奥的书信末了，保罗为什么要提到谦让宜人和挂虑？表面看来，一、二、三章所交通的事，与保罗论到谦让宜人和挂虑的话之间没有关

A LIFE FULL OF FORBEARANCE
BUT WITHOUT ANXIETY (5)

* * * *

Scripture and Footnotes: Phil. 4:10-13; 1:18-21

Outline:

- THE CIRCUMSTANCES ASSIGNED BY GOD
- THE TOTALITY OF HUMAN LIFE AND OF THE CHRISTIAN LIFE
- LIVING CHRIST
- MAGNIFYING CHRIST
- CONTENTMENT AND FORBEARANCE
- GOD'S ASSIGNMENT

* * * *

Scripture Reading: Phil. 4:4-7; 1:18-21; 4:10-13

We have repeatedly emphasized that the book of Philippians is a book on the experience of Christ. To experience Christ we need to live Him that we may magnify Him (1:20-21). Then we need to take Him as our pattern and pursue Him as our goal. In our Christian life we should have the unique mind—the mind to pursue Christ and gain Him. After covering these aspects of the experience of Christ, Paul, somewhat to our surprise, speaks in chapter four of forbearance and anxiety. On the positive side, we need forbearance; on the negative side, we should not have any anxiety.

Why at the conclusion of such a profound book on the experience of Christ does Paul mention forbearance and anxiety? Apparently there is no connection between the matters covered in chapters one, two, and three and Paul's word about forbearance

联。许多年前，我认为挂虑一事不值得保罗来提说；照着我的观念，他应当继续讲更高的事，虽然我不清楚更高的事是什么。

神所派定的环境

保罗在以弗所一章三节和二章六节说到诸天界。在你的经历中，你是天天在诸天界里，还是天天在挂虑里？我们多半都在挂虑里，很少在诸天界里。人堕落以后，人类的生活就成了挂虑和担忧的组合。你若仔细读创世记三章，就会看见，挂虑乃是从神派定给我们的环境来的。例如，我们有些挂虑是从儿女来的。从孩子出世那一刻开始，作父母的就一直为他担忧。没有孩子的人也许梦想有一天要有个孩子，但他们不领悟，生养儿女会带来多少的担忧和挂虑。凡影响我们儿女生活的事，都会引起我们的挂虑。我们会为他们的呼吸、饮食、穿着挂心。大多数的父母都能见证，就着儿女这一面而言，他们的日子充满挂虑，过于充满快乐。

创世记三章指明，堕落的人还要为谋生挂虑。在十七节耶和华对那人说，“地必为你的缘故受咒诅；你必终身劳苦，才能从地里得吃的。”在十九节耶和华说，“你必汗流满面才得糊口。”人必须劳苦才能维持生存，所以人满了挂虑。每个农夫都为他的收成挂虑。他担心天气，也担心灾病与昆虫所造成的伤害。事实上，没有一种工作是不叫我们挂虑的。连那些事业成功的人也为他们的工作挂虑。挂虑是无可避免的。

还有许多挂虑是从婚姻生活来的。青年人都盼望结婚。婚姻生活虽好，但其中所包含的烦恼和挂虑，比喜乐要来得多。我鼓励青年人到了适婚年龄都该结婚，但他们不该期盼能有一个免于挂虑的婚姻生活。

人生充满了挂虑。可是，天使没有挂虑，因为他们没有什么环境叫他们担忧。他们不嫁不娶，也不必为谋生或照顾家庭担心。天使甚至不必睡觉。有些人犯了一个错误，想要过天使般的日子。但是神已经命定人生的一切环境，尽管这些环境所产生的挂虑比喜乐还多。忧愁似乎总是比

and anxiety. Years ago, I did not consider it worthwhile for Paul to speak of anxiety. According to my concept, he should have continued to speak about higher things, although I was not clear what these higher things should be.

THE CIRCUMSTANCES ASSIGNED BY GOD

In Ephesians 1:3 and 2:6 Paul talks about the heavenlies. In your experience day by day are you in the heavenlies or in anxiety? More often than not, we are in anxiety, not in the heavenlies. After the fall of man, human life became a composition of anxiety and worry. If you read Genesis 3 carefully, you will see that anxiety comes from the environment assigned to us by God. For example, we have anxiety with respect to our children. From the moment a child is born, his parents worry about him. Those who do not have children may dream of having a child one day. But they do not realize the worry and anxiety associated with giving birth to a child and raising him. Everything that affects the living of our children gives rise to anxiety. We may worry about their breathing, their diet, and their clothing. Most parents can testify that as far as their children are concerned, their days are filled more with anxiety than with happiness.

Genesis 3 indicates that fallen man is also anxious about making a living. In Genesis 3:17 the Lord said to the man, “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.” In verse 19 the Lord says, “In the sweat of thy face shalt thou eat bread.” Because man must labor to maintain his existence, he is full of anxiety. Every farmer is anxious about his crops. He worries about the weather and also about damage caused by disease and insects. Actually there is not one kind of work which leaves us free from anxiety. Even those who are successful in their profession are anxious about their work. Anxiety is unavoidable.

There is also a good deal of anxiety related to married life. Young people desire to be married. Married life is good, but it involves more worry and anxiety than happiness. I encourage all the young people to get married at the proper time, but they should not expect a married life free from anxiety.

Human life is full of anxiety. Angels, however, are not subject to anxiety because they do not have any circumstances to worry about. They do not marry, and they do not need to be concerned about earning a living or taking care of a family. It is not even necessary for angels to sleep. Some people make the mistake of trying to live as if they were angels. But God has ordained all the circumstances of human life, even though

快乐持久。快乐或许只有片时，接踵而来的却是更长久的忧愁、烦恼或挂虑。

神派定这些引起挂虑的环境给我们，目的何在？照着罗马八章，我们除了救赎和内住的灵之外，还需要“万有”。二十八节说，“还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”当然，“万有”也包括苦难、挂虑和烦恼。神要成全我们，苦难是不可少的。我们从经历中能够知道，实际上“万有”所包括的每一件事，都牵连到挂虑。

人类生活的总和与基督徒生活的总和

我是个老年人，历尽人世沧桑。在主主宰的手下，我遭遇过许多不同的环境。我经历过贫穷，也经历过需要得着供应。我可以见证，人生一切的境遇都离不开挂虑。一言以蔽之，人生就是挂虑；人生的总和就是挂虑。你若请一个老年人谈谈挂虑，他会告诉你，他这一辈子几乎天天都在挂虑。

保罗在四章六节说到挂虑，因为他领悟，挂虑就是人生的总和。保罗也领悟，谦让宜人是正确基督徒生活的总和。保罗知道，人生是由忧虑所构成，而基督徒的生活是由谦让宜人所构成。因此，活基督就是谦让宜人而一无挂虑。

我们若仅仅在字句上研读腓立比四章，还不能充分的明白这一章。我们要明白保罗的意思，就必须对主有经历。五十年前，我对这一章没有正确的领会。但是借着多年的研读，以及在属人生活和基督徒生活中的经历，主开了我的眼睛，叫我看见，真正的基督徒生活乃是谦让宜人的生活。我逐渐领悟，挂虑如何是人生的总和，谦让宜人也照样是基督徒生活的总和。这就是保罗把谦让宜人和挂虑这两个辞摆在一起，来嘱咐圣徒的原因。在积极一面，我们应当叫人知道我们的谦让宜人。凡接触我们的人都当知道我们的谦让宜人。在消极一面，我们必须过一种没有挂虑的生活。

these circumstances give rise more to anxiety than to happiness. It seems that sorrow always lasts longer than happiness. There may be a short period of happiness and then a much longer time of sorrow, worry, or anxiety.

What is God's purpose in assigning circumstances to us which cause anxiety? According to Romans 8, in addition to redemption and the indwelling Spirit, we need "all things." Verse 28 says, "And we know that God causes all things to work together for good to those who love God, to those who are called according to the purpose." To be sure, included in "all things" are sufferings, anxieties, and worries. In order for God to perfect us, sufferings are necessary. From our experience we know that virtually every matter included in "all things" involves anxiety.

THE TOTALITY OF HUMAN LIFE AND OF THE CHRISTIAN LIFE

As an elderly person, I have passed through a great many experiences in human life. Under the sovereign hand of the Lord, I have been in a great many different circumstances. I have known poverty, and I have known what it is to have my needs supplied. I can testify that in all the circumstances of human life anxiety is present. Anxiety is a word that can sum up human life. The totality of human life is anxiety. If you ask an older person about anxiety, he will tell you that he has known anxiety almost every day of his life.

Paul speaks of anxiety in 4:6 because he realizes that it is the totality of man's life. Paul also realized that forbearance is the totality of a proper Christian life. Paul knew that human life is constituted of anxiety and that the Christian life is constituted of forbearance. Thus, to live Christ is to have forbearance without anxiety.

It is not possible to understand Philippians 4 adequately simply by studying this chapter in letters. We need experience with the Lord in order to understand Paul's meaning. Fifty years ago I did not have a proper understanding of this chapter. But through many years of study and experience, both in human life and in the Christian life, the Lord has opened my eyes to see that the genuine Christian life is a life of forbearance. I have come to realize that just as anxiety is the totality of human life, so forbearance is the totality of the Christian life. This is the reason Paul uses the words forbearance and anxiety together in charging the saints. Positively, we should make known our forbearance. All those who come in contact with us should know our forbearance. Negatively, we need to have a life without anxiety.

我们若要作正确的人，就必须作基督徒；要作正常的基督徒，就必须过召会生活。然而，我们若要有正确且真实的召会生活，就需要过一种满了谦让宜人却一无挂虑的生活。过这样的生活就是活基督。

活基督

保罗在加拉太二章二十节说，“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。”许多年前，我就开始读论到这节圣经的书籍。然而，我还是不明白基督在我里面活着是什么意思。加拉太二章二十节的解释，不是在加拉太书，乃是在腓立比书。保罗在腓立比书不仅说基督在我们里面活着，更进一步启示，活着就是基督。活基督远超过只有基督在我们里面活着。活基督的意思是，我们有一种满了谦让宜人却一无挂虑的生活。

任何一点挂虑都会减少我们经历中基督的度量，甚至稍微挂虑一下，也会使基督的度量减少。在我们的日常生活中，基督同在的程度取决于谦让宜人和挂虑的分量。我们若有谦让宜人，就有基督；我们若有挂虑，就缺少基督。你每天的生活里有多少的谦让宜人，又有多少的挂虑？谦让宜人的程度和挂虑的程度，哪一个比较高？我们大部分的人可能都要承认，在我们的日常生活里，我们的挂虑多于谦让宜人。

我盼望强调这个事实：活基督乃是谦让宜人却一无挂虑。我们若谦让宜人，就不会有挂虑；但我们若有挂虑，就没有谦让宜人。谦让宜人和挂虑是不能并存的。

显大基督

腓立比四章四节说，“你们要在主里常常喜乐，我再说，你们要喜乐。”在四章十节保罗一开始就说，“我在主里大大的喜乐。”此外，保罗在一章十八节论到他的苦难时说，“这有何妨呢？或假意，或真诚，无论怎样，基督究竟被宣传开了。为此我就欢喜，并且还要欢喜。”当我们想到保罗的景况时，他论到喜乐的话就格外有意义。他被囚于罗马，而一些反对他的人又竭尽所能的破坏他的职事。然而，保罗

To be a proper human being we need to be Christians, and to be normal Christians we need to have the church life. However, if we are to have the proper and genuine church life, we need a life full of forbearance but without anxiety. To have such a life is to live Christ.

LIVING CHRIST

In Galatians 2:20 Paul says, “I have been crucified with Christ, and it is no longer I who live, but Christ lives in me.” Years ago, I began to read books on this verse. However, I could not understand what it meant for Christ to live in me. The explanation of Galatians 2:20 is found not in Galatians, but in Philippians. In Philippians Paul says not only that Christ lives in us; he goes on to reveal that to live is Christ. To live Christ surpasses simply having Christ live in us. Living Christ means that we have a life full of forbearance but without anxiety.

Any amount of anxiety decreases the measure of Christ in our experience. Even a little anxiety causes the measure of Christ to diminish. The extent to which Christ is present in our daily life is determined by the amount of forbearance and anxiety. If we have forbearance, we have Christ. But if we have anxiety, we are short of Christ. In your living day by day, how much forbearance do you have and how much anxiety? Which is greater—the degree of forbearance or of anxiety? Probably most of us would have to admit that in our daily life we have more anxiety than forbearance.

I wish to emphasize the fact that to live Christ is to have forbearance but no anxiety. If we have forbearance we shall not have anxiety. But if we have anxiety, we shall not have forbearance. Forbearance and anxiety cannot coexist.

MAGNIFYING CHRIST

Philippians 4:4 says, “Rejoice in the Lord always; again I will say, rejoice.” Paul opens 4:10 with the words, “But I rejoiced in the Lord greatly.” Furthermore, in 1:18 Paul, speaking of his affliction, says, “What then? Only that in every way, whether in pretense or in truth, Christ is announced, and in this I rejoice, yes, and I will rejoice.” Paul’s word about rejoicing is especially significant when we consider his circumstances. He was a prisoner in Rome, and certain of his opposers were doing everything possible to damage his ministry. Nevertheless, Paul declares, “For I know that for me this shall turn

宣告说，“因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”（19。）我们先前已指出，这里的得救，意思是借着活基督而显大基督。因此保罗说，“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。”（20。）保罗盼望没有一事叫他羞愧。

假如有一位保罗的同工到狱中去看望他，发现他在挂虑、悲伤，并且愁容满面。毫无疑问，去看望他的人会说，“真羞耻！居然看见这位将基督服事给我们的使徒这么悲伤，这么挂虑。”倘若保罗的光景是这样，他就要羞愧。但保罗却显大基督。不论他的景况多么艰难，他都一无挂虑。因着保罗不为任何事挂虑，所以没有一事叫他羞愧，反而叫基督在他身上显大。

保罗能够显大基督，因为他有谦让宜人。连保罗在监禁的期间，他也满了谦让宜人。他顾念众召会，对众圣徒有正确的了解，并且他还有能力将爱、怜悯、恩慈和同情，供应众圣徒和在他周围的人。因着他完满的谦让宜人，所以在他身上就没有挂虑的痕迹。保罗甚至能够说，无论是生，是死，他盼望基督在他身体上照常显大。这指明保罗并不为死担心；死不足以叫他挂虑。

知足与谦让宜人

我们已经看见，挂虑是与谦让宜人对立的。挂虑象一条虫，把我们谦让宜人的能力吞噬。我们若没有谦让宜人，我们就很容易恼怒或发脾气。怒气常是从挂虑来的。我若为着我的将来、我的景况、或我的家庭担忧，我就会和别人处得不愉快。这些忧虑会使我厌烦每一个人。唯有当我们喜乐知足的时候，我们才有谦让宜人。

我们在先前的一篇信息里指出，喜乐与知足乃是产生谦让宜人的两个要素。唯有喜乐、满足的人才能够谦让宜人。相反的，一个忧愁、不知足的人很容易被激怒、被得罪。保罗满了喜乐与知足，所以他一无挂虑，并有丰盛的谦让宜人。

out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ” (v. 19). As we have pointed out previously, salvation here means to magnify Christ by living Him. Thus, Paul says, “According to my earnest expectation and hope that in nothing I shall be put to shame, but with all boldness, as always, even now Christ shall be magnified in my body, whether through life or through death” (v. 20). Paul did not expect to be put to shame in anything.

Suppose one of Paul’s co-workers visited him in prison and found him anxious, sorrowful, and full of worry. No doubt the one visiting him would have said, “What a shame to see the very apostle who ministered Christ to us so sorrowful and anxious!” If this had been Paul’s situation, he would have been put to shame. But Paul magnified Christ. No matter how difficult his circumstances were, he did not have any anxiety. Because Paul was not anxious in anything, he was not put to shame in anything. Instead, Christ was magnified in him.

Paul could magnify Christ because he had forbearance. Even during his imprisonment, Paul had a great deal of forbearance. He considered the churches, he had a proper understanding of the saints, and he had the ability to supply the saints and those around him with love, mercy, kindness, and sympathy. Because he exercised his forbearance in full, there was not a trace of anxiety. Paul could even say that he expected Christ to be magnified in him whether through life or through death. This indicates that Paul was not worried about death. The thought of death did not make him anxious.

CONTENTMENT AND FORBEARANCE

We have seen that anxiety is opposed to forbearance. Anxiety is like a worm which devours our ability to forbear. If we have no forbearance, it will be easy for us to be upset or to lose our temper. Anger often comes out of anxiety. If I am worried about my future, my circumstances, or my family, I will not be happy with others. This worry will cause me to be upset with everyone. Only when we are happy and contented do we have forbearance.

In a previous message we pointed out that happiness and contentment are two elements which produce forbearance. Only a happy, satisfied person can forbear. One who is sorrowful and discontented, on the contrary, is easily irritated or offended. Because Paul was full of happiness and contentment, with him there was no anxiety, but an abundance of forbearance.

我们从保罗在四章十至十二节的话可以得知，他至少有一段时间缺乏供给。但是他能够作见证说，“我已经学会了，无论在什么景况，都可以知足。”他能够说，“我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。”因着保罗学得秘诀，他就能知足，结果就有丰盛的谦让宜人。

许多人曾指出，腓立比书是一卷论到喜乐的书。保罗一再的劝勉我们要在主里喜乐。保罗的处境叫任何人都很难喜乐。我们通常都不会认为监狱是一个叫人喜乐的地方。但是保罗一无挂虑，他不为当前的景况或未来担忧，所以他能够在主里喜乐，也能够谦让宜人。

神的派定

我们若要有一无挂虑的生活，就必须领悟，我们所有的遭遇，不论是好是坏，都是神所派定的。我们需要对这个领悟有充分的把握。假如一位弟兄经商，他的生意兴旺，赚了一大笔钱。后来他的生意失败了，所赔的钱比已往赚的钱还要多。赚钱和赔钱都是神派定给他的。倘若这位弟兄有充分的把握，相信他的环境是神所派定的，他就能够为着主的安排敬拜主。或许赔钱比赚钱对他更有益处，因为借着这样的损失，他就得着成全并建造。

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

要一无挂虑，第一个先决的条件就是要有充分的把握，知道我们所经历的一切苦难，都是神所派定的。何必为那些事担心？是神将这些事派定给我们的。祂知道我们的需要。

我年幼的时候读过一则故事，说到两只麻雀的对话。它们所谈的是人中间极为普遍的忧愁与烦恼。一只麻雀对另一只说，人类为什么有那么多的烦恼。另一只回答说，“我想这是因为我们不象我们有一位父看顾我们。我们什么事都不必烦恼，因为我们的父看顾我们。”不错，我们的父的确看顾我们。但是

We know from Paul's word in 4:10-12 that, at least for a period of time, he was short of supply. But he could testify, "I have learned, in whatever circumstances I am, to be content." He could say, "I know both how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to be in want." Because Paul had learned the secret, he could be content and, as a result, have an abundance of forbearance.

Many have pointed out that Philippians is a book of joy. Again and again Paul exhorts us to rejoice in the Lord. Paul's environment would have made it difficult for anyone to be joyful. We do not usually think of a prison as a place for rejoicing. But because Paul had no anxiety, no worry about his circumstances or future, he could rejoice in the Lord and be forbearing.

GOD'S ASSIGNMENT

If we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God. We need to have this realization with a full assurance. Suppose a brother is in business as a merchant. His business may prosper, and he may earn a good deal of money. Later his business may fail and he may lose much more than he earned. Both earning money and losing it are God's assignment to him. If this brother has the full assurance that his circumstances come from God's assignment, he will be able to worship the Lord for His arrangement. Perhaps losing money will benefit him more than earning money, for through such a loss he may be perfected and built up.

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

The first prerequisite to having no anxiety is to have the full assurance that all the sufferings we experience are God's assignment. What need is there to worry about things? God has assigned them to us. He knows what we need.

When I was very young, I read a story about a conversation between two sparrows who were talking about the sorrows and the worries common among human beings. One sparrow asked the other why people worry so much. The other sparrow answered, "I don't think they have a Father who cares for them like we do. We don't need to worry about anything because our Father takes care of us." Yes, our Father does care for us.

有时候祂差派艰难、苦难给我们，目的是要使我们达到显大基督的定命。我们能够一无烦恼，不是因为神应许我们没有苦难的生活，乃是因为我们知道，所有临到我们的环境都是神所派定的。保罗不在意是生、是死，他只在意基督在他身上显大。他领悟每一种景况都是为着他的益处。这是一无挂虑的路。

为什么有些圣徒会担心赔钱？因为他们想要赚更多的钱。为什么有些人担心身体的健康？他们挂虑是因为他们怕死。如果我们病了，我们必须宣告说，“撒但，你能把我怎样？我不怕死。死并不能叫我挂虑，反而给我机会来显大基督。”如果神差遣贫穷、疾病或死亡临到我们，我们不该惧怕，反要欢迎。这样，我们就一无挂虑，因为我们知道，每一种景况都是从父那里来的，是祂所派定的。然而，这不是说，我们为着要受苦就自讨苦吃。我们不该作自讨苦吃的事。作生意的人就该赚钱，作职员的人就该寻求升迁。但是我们若赔了钱，甚至失了业，也不必挂虑。这种损失乃是来自神的派定，我们不必为此挂虑。

But sometimes He sends us hardships and sufferings to serve in fulfilling our destiny to magnify Christ. We can be freed from worry not because God has promised us a life without suffering, but because we know that all our circumstances come to us as God's assignment. Paul did not care about life or death. He cared only that Christ would be magnified in him. He realized that every circumstance was for his good. This is the way to have no anxiety.

Why do certain saints worry about losing money? Simply because their desire is to have more money. Why are others anxious about their health? They are anxious because they are afraid to die. If we are ill, we need to declare, "Satan, what can you do to me? I am not worried about death. Death does not make me anxious. Rather, the possibility of dying gives me another opportunity to magnify Christ." Instead of fearing poverty, illness, or death, we should welcome them if God sends them to us. Then we shall have no anxiety, for we shall know that every circumstance is an assignment from our Father. This does not mean, however, that we should seek suffering for its own sake. We should not do things that will cause us to suffer. Those who are in business should seek to make money, and those who are employees should try to get a promotion. But if we lose money or even lose our job, we need not be anxious. Such a loss comes from God's assignment, and we need not be anxious about it.

满了谦让宜人
却一无挂虑的生活（六）

* * * *

经文及注解：腓四 4～7

纲要：

- 两种生活
- 两个源头
 - 神—谦让宜人的源头
 - 撒但—挂虑的源头
 - 神如何使用撒但
- 谦让宜人与挂虑不能并存
- 活基督作我们的谦让宜人

* * * *

读经：腓立比书四章四至七节，帖撒罗尼迦前书五章十六至十八节，约伯记一章二十至二十二节，哥林多后书四章十六至十七节，十二章七至九节。

我们在本篇信息和下一篇信息中，要来看满了谦让宜人却一无挂虑之生活的许多细节和小点。我们特别要来看实现保罗在四章六节所说“应当一无挂虑”这句话的路。

我们曾一再指出，腓立比书的主题是经历基督。在这卷书信的前三章，保罗写作的标准非常高。然而，到了这卷书结语部分的第四章，保罗强调谦让宜人和挂虑，似乎降低了水平。

五十多年前，腓立比四章就使我困惑。我珍赏保罗在前三章所写的话。一章给我们看见，我们应当借着活基

A LIFE FULL OF FORBEARANCE
BUT WITHOUT ANXIETY (6)

* * * *

Scripture and Footnotes: Phil. 4:4-7

Outline:

- TWO LIVES
- TWO SOURCES
 - God, the Source of Forbearance
 - Satan, the Source of Anxiety
 - How God Uses Satan
- NO COEXISTENCE OF FORBEARANCE AND ANXIETY
- LIVING CHRIST AS OUR FORBEARANCE

* * * *

Scripture Reading: Phil. 4:4-7; 1 Thes. 5:16-18; Job 1:20-22; 2 Cor. 4:16-17; 12:7-9

In this message and in the message following we shall consider many of the details and fine points regarding a life full of forbearance but without anxiety. In particular we shall consider the way to fulfill Paul's word in 4:6, "In nothing be anxious."

We have pointed out repeatedly that the subject of the book of Philippians is the experience of Christ. In the first three chapters of this Epistle, the standard of Paul's writing is very high. However, in chapter four, the concluding portion of this book, Paul seems to descend to a lower level in emphasizing forbearance and anxiety.

More than fifty years ago, I was troubled by Philippians 4. I appreciated Paul's words in the first three chapters. In chapter one we see that we should magnify Christ

督而显大基督；二章说到我们应当以基督为基督徒生活的榜样；三章说到基督远超过一切宗教、文化的事物，我们必须将万事看作亏损，为要竭力追求祂并赢得祂。到了四章，保罗突然说到谦让宜人和挂虑。我知道谦让宜人是一项美德；但是依我看，保罗论到谦让宜人的话，与他在前三章所写的无法相比。不仅如此，保罗强调挂虑也令我不解。可是近几年来，关于谦让宜人与挂虑相对，这件事的光越照越明。如今我深深珍赏保罗所说的话：“当叫众人知道你们的谦让宜人，”（腓四 5，）以及“应当一无挂虑”。（6。）

两种生活

挂虑是天然人生活的总和。一般人的生活乃是天天，甚至时时充满挂虑。每一个正常的人都有挂虑。你的心思越清明，挂虑就越多。你若是深思熟虑、细心谨慎的人，那么你会有许多挂虑。敏感的人尤其受挂虑所搅扰。特别迟钝或不敏感的人也许没有多少挂虑，但是感觉敏锐的人常常有许多挂虑。

挂虑如何是一般人生活的总和，照样，谦让宜人也是正确基督徒生活的总和。因此，挂虑与谦让宜人代表两种生活。人类中间只有两种生活：属人的生活 and 基督徒的生活。属人的生活是挂虑的生活，而基督徒的生活乃是谦让宜人的生活。我们若看见这个对比，就会明白保罗在腓立比四章强调谦让宜人与挂虑，的确非常重要。他强调谦让宜人与挂虑，因为二者代表两种不同的生活。每一个人都是挂虑缠身，但我们若是合乎神圣标准的基督徒，就会有满了谦让宜人却一无挂虑的生活。我在本篇信息中所要强调的头一点，就是谦让宜人与挂虑代表两种生活。

两个源头

第二，谦让宜人是神来的，而挂虑是从撒但来的。这意思是说，谦让宜人与挂虑代表两个不同的源头——神与撒但。

by living Him; in chapter two, that we should take Christ as the pattern of the Christian life; and in chapter three, that Christ is far superior to all things of religion and culture and that we must count all things loss in order to pursue Him and gain Him. Then in chapter four Paul suddenly talks about forbearance and anxiety. I realized that forbearance was a virtue, but in my opinion Paul's word about forbearance could not compare with what he had written in the three previous chapters. Furthermore, I was troubled by the fact that Paul emphasized anxiety. But in recent years the light on the issue of forbearance versus anxiety has gradually become brighter and brighter. Now I have a deep appreciation for Paul's words, "Let your forbearance be known to all men" (v. 5) and, "In nothing be anxious" (v. 6).

TWO LIVES

Anxiety is the totality of the natural human life. Day by day and even hour by hour, the common human life is filled with anxiety. Every normal human being is anxious. The more sober you are in mind, the more anxious you will be. If you are a person who is thoughtful and careful, you will have a great deal of anxiety. Sensitive people are especially bothered by anxiety. Those who are unusually dull or insensitive may not have much anxiety, but those who are sensitive usually have many anxieties.

Just as anxiety is the totality of common human life, so forbearance is the totality of the proper Christian life. Hence, the words anxiety and forbearance represent two kinds of lives. Among human beings there are only two kinds of lives: the human life and the Christian life. Human life is a life of anxiety, whereas the Christian life is a life of forbearance. If we see this contrast, we shall realize that it is a matter of great importance for Paul to emphasize forbearance and anxiety in chapter four of Philippians. He emphasizes forbearance and anxiety because they represent two different kinds of lives. Every human being is subject to anxiety. But if we are a Christian according to the divine standard, we shall have a life full of forbearance and without anxiety. The first point I would emphasize in this message is that forbearance and anxiety represent two kinds of lives.

TWO SOURCES

Second, forbearance comes from God, and anxiety comes from Satan. This means that forbearance and anxiety represent two different sources—God and Satan.

神—谦让宜人的源头

谦让宜人的源头乃是神。神赐给我们谦让宜人，使我们能够完成祂的定旨。神对我们个人、对我们的家庭、以及对召会，都有一个定旨。我们要完成神对我们、对我们的家庭、以及对召会的定旨，就需要谦让宜人。我们若缺少谦让宜人这包罗万有的美德，就不可能完成神的定旨；这就是说，我们将不可能让神达成祂对我们、对我们的家庭、以及对召会的定旨。

神对我们每一个人都有三重的定旨。祂对于我们个人有定旨，对于我们家庭的一面有定旨，对于我们的召会生活也有定旨。我们必须认识，神对我们有这样一个三重的定旨，这是很要紧的。我们要达到这个神圣的定旨，就需要谦让宜人。我们若没有谦让宜人，就不能让神实现祂对我们、对我们的家庭、以及对召会的定旨。

我们已经看见，谦让宜人的意思是待人全然合理、体贴、了解。我们若谦让宜人，就会有智慧与能力来供应别人的需要。我们也有充分的知识，知道要对别人说什么话，以及该何时说。例如，谦让宜人的父母会知道如何对儿女说话，也知道该何时说。我们在家庭生活中若不操练谦让宜人，我们的家庭就不能建立，以实现神的定旨。谦让宜人不仅是正确基督徒生活的总和，也是神给我们的凭借，以实现祂在我们每一个人身上三重的定旨。何等宝贵，谦让宜人的源头乃是神！我们所实行，并叫别人知道的谦让宜人，乃是从神来的。

撒但—挂虑的源头

挂虑的源头乃是撒但。挂虑是从撒但来的，要拦阻神定旨的实现。不要以为是神把挂虑派定给我们的。我在前一篇信息里说过，挂虑是从神派定给我们的环境而来的。说挂虑是从神的派定而来的，与说挂虑就是神的派定，二者的差别极大。因着人的堕落，神就把苦难派定给我们。例如，神命定女人要经历生产之苦。祂也命定男人要对付荆棘和蒺藜。创世记三章十七至十九节说，“地必为你的缘故受咒诅；你

God, the Source of Forbearance

The source of forbearance is God. God gives us forbearance so that we may accomplish His purpose. God has a purpose with us individually, with our families, and with us in the church. In order to carry out God's purpose related to us, to our families, and to the church, we need forbearance. If we lack the all-inclusive virtue of forbearance, it will be impossible for us to fulfill God's purpose. This means it will not be possible for us to allow God to fulfill His purpose with us, with our family, and with the church.

God has a threefold purpose with every one of us. He has a purpose for us individually, a purpose for us in relation to our family, and a purpose for us in the church life. It is crucial for us to realize that God has such a threefold purpose concerning us. For the fulfillment of such a divine purpose, we need forbearance. Without forbearance we shall not allow God to fulfill His purpose with us, with our family, or with the church.

We have seen that forbearance means to be utterly reasonable, considerate, and understanding in dealing with others. If we are forbearing, we shall have the wisdom and the ability to supply others with what they need. We shall also have the full knowledge of what to say to them and when to say it. For example, a parent who is forbearing will know how and when to speak to his children. If we do not exercise forbearance in our family life, we shall not be able to build up our family for the fulfillment of God's purpose. Not only is forbearance the totality of the proper Christian life; it is also the means given by God for the fulfillment of His threefold purpose with each of us. How precious that the source of forbearance is God! The forbearance we exercise and make known to others comes from God.

Satan, the Source of Anxiety

The source of anxiety is Satan. Anxiety comes from Satan to frustrate the fulfillment of God's purpose. Do not think that God assigns anxiety to us. In the foregoing message I said that anxiety comes from the circumstances assigned by God. To say that anxiety comes from God's assignment is quite different from saying that anxiety is God's assignment. Because of the fall, God has assigned sufferings to us. For example, God has ordained that women experience suffering in childbearing. He also ordained that men cope with thorns and thistles. Genesis 3:17-19, say, "Cursed is the ground for thy

必终身劳苦，才能从地里得吃的。地必给你长出荆棘和蒺藜来…。你必汗流满面才得糊口。”神虽然把这些苦难派定给我们，但祂并没有把挂虑派定给我们。神作了派定之后，撒但就来，用神所派定的苦难来引起我们的挂虑。挂虑不是从神来的。挂虑乃是从神的对头撒但来的；他利用神所命定的苦难，引起人类生活中的挂虑。因此，挂虑是从撒但来的，代表撒但；而谦让宜人是从神来的，代表神。

神如何使用撒但

圣经向我们启示神使用撒但，特别在约伯记里我们看见了这点。我初次读约伯记时，读到撒但竟然可以在诸天之上进到神面前，这个事实令我困惑。约伯记一章六节说，“有一天，神的众子来侍立在耶和华面前，撒但也来在其中。”以下几节记载神与撒但的对话。我不明白怎么可能有这样的谈话。神为什么会允许这位恶者与祂谈话？祂为什么不毁灭撒但，或至少将他赶走？神乃是使用撒但来对付约伯。约伯在自己里面既正直又完全，但是他没有真实的认识神。因此，约伯必须被破碎，被神彻底对付。神使用撒但来完成这事，允许撒但在限定的范围之内，对约伯作点事。

我们从林后十二章可以看见，神也容许撒但的使者叫保罗受苦。保罗领悟，他肉体上的刺是从撒但来的。他说，“又恐怕我因所得启示的超越，就过于高抬自己，所以有一根刺，就是撒但的使者，加在我的肉体上，为要攻击我，免得我过于高抬自己。”（林后十二7。）保罗与约伯这两个事例里的原则是一样的。神如何容许撒但苦待保罗，祂也照样允许撒但苦待约伯。

照着约伯记一章，撒但一得了许可苦待约伯，就立刻打发灾祸来到。首先有人来报信说，示巴人把牛、驴掳去，又用刀杀了仆人。（伯一14～15。）随即又来了一个报恶信的，说，有火从天上降下来，将约伯的羊和另一些仆人都烧灭了。又有人来报告说，迦勒底人把骆驼掳去，并用刀杀了其他的仆人。接着第四样灾祸的消息也来了：“有狂风从旷野刮来，”把约伯的儿女正在其中吃饭喝酒的房

sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee...in the sweat of thy face shalt thou eat bread.” Although God has assigned such sufferings, He has not assigned anxiety. After God made His assignment, Satan came in to cause anxiety through the sufferings assigned by God. Anxiety does not come from God. It comes from God’s adversary, Satan, who uses the sufferings ordained by God to cause anxiety in human life. Therefore, anxiety comes from Satan and represents Satan, whereas forbearance comes from God and represents God.

How God Uses Satan

The Bible reveals that God uses Satan. We see this especially in the book of Job. When I first read this book, I was troubled by the fact that Satan had access to God’s presence in the heavens. Job 1:6 says, “Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.” The next verses record a conversation between God and Satan. I wondered how this conversation could take place. Why would God allow such an evil one to talk with Him? Why did He not destroy Satan, or at least drive him away? God used Satan to deal with Job. Job was righteous and perfect in himself; however, he did not truly know God. Thus, Job needed to be broken, to be dealt with thoroughly by God. God used Satan to accomplish this work, allowing Satan, within certain prescribed limits, to do certain things to Job.

From 2 Corinthians 12 we see that God also permitted a messenger from Satan to afflict Paul. Paul realized that his thorn in the flesh came from Satan. He says, “And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure” (v. 7). The principle is the same both in the case of Paul and of Job. Just as Satan was permitted by God to afflict Paul, he was allowed to afflict Job.

According to the first chapter of the book of Job, soon after Satan received permission to afflict Job, he sent calamities. First, a report came that the Sabeans had stolen the oxen and the asses and slain the servants (Job 1:14-15). Immediately the report came of another calamity: fire had fallen from heaven and had consumed Job’s sheep and other of his servants. Then the report came about the Chaldeans who stole the camels and slew still other servants. Then the news came of the fourth calamity: a “great wind from the wilderness” destroyed the house where Job’s sons and daughters

屋吹毁，他们就都死了。这里我们看见，撒但能够利用人、火、风带来极大的毁坏。我初次读约伯记一章的时候，不明白神为什么允许撒但作这些事。撒但先打发了灾祸，然后又来叫人挂虑。

神容许撒但苦待约伯是有目的的。神的目的是要破碎约伯这个完全而自义的人。神利用撒但来作一些人所作不到的事。约伯的朋友既然对付不了他，神就用撒但来对付他。魔鬼经常替神完成一些艰巨的任务。有时候神用别人行不通，祂就可能容许撒但来对付你。就着约伯而言，神的目的就是要破碎他。至于保罗，神许可撒但差遣一个使者来折磨他的身体，目的是要叫他不因所领受的异象和启示而骄傲。毫无疑问，撒但的目的总是要攻击神的百姓。这个目的是消极的。然而，神许可撒但来攻击，却有一个非常积极的目的。我们所经历的一切苦难，都是神为着积极的目的而派定给我们的。

保罗在林后四章十六至十七节说到这个目的：“所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。因为我们这短暂轻微的苦楚，要极尽超越的为我们成就永远重大的荣耀。”苦难虽然是神所派定的，却不是直接从神来的；反之，每一样苦难、灾祸、灾害或灾难，都是从撒但来的。但这些事临到我们是因着神的许可，为要达到神成全我们的定旨。所以保罗能够宣告说，如今这短暂轻微的苦楚，要为我们成就永远重大的荣耀。神在我们身上有一个定旨要完成，这个定旨有时候也需要撒但的协助。

几个月前，我的健康出了一点问题。我知道这个问题是魔鬼撒但引起的；可是我也领悟，这是神所许可的，为着一个目的。主要摸我里面的某一点，祂就用这个作凭借来摸我。

我们看看约伯和保罗的例子，就会明白，神容许撒但引起苦难。只要苦难一来，撒但就来叫人挂虑。撒但所引起的挂虑是为着拦阻神的定旨。我再说，谦让宜人是从神来的，为要完成祂的定旨；但是挂虑却是从撒但来的，为要拦阻神的定旨。我们若有这样的看见，就会领悟，保罗在腓立比四章五至六节将谦让宜人和挂虑相提并论，绝不是一件没有意义的事。

were feasting, and they all were killed. Here we see that Satan is able to use people, fire, and wind to bring in great destruction. When I first read Job 1, I did not understand why God allowed Satan to do such things. First Satan sends the calamities. Then he comes to cause anxiety.

God had a purpose in permitting Satan to afflict Job. God's purpose was to break Job, who was a perfect and self-righteous person. God used Satan to do what no human being was able to do. Since Job's friends could not deal with him, God used Satan for this task. Often the Devil accomplishes certain difficult assignments for God. Sometimes if God cannot get through by using other people, He will permit Satan to deal with you. Concerning Job, God's purpose was to break him. Concerning Paul, God's purpose in allowing Satan to send a messenger to afflict his body was to keep him from being proud because of the visions and revelations he received. No doubt, Satan's purpose is always to attack God's people. This purpose is negative. But in permitting a satanic attack to take place, God has another purpose, a very positive one. All the sufferings we undergo are assigned to us by God for a positive purpose.

Paul speaks of this purpose in 2 Corinthians 4:16 and 17: "For which cause we faint not; but though our outward man is being consumed, yet the inward man is being renewed day by day. For the momentary lightness of the affliction worketh for us a far more exceeding and eternal weight of glory" (lit.). Although the afflictions are assigned by God, they do not come from Him directly. Rather, every affliction, disaster, calamity, or catastrophe comes from Satan. But they come with God's permission and for His purpose to perfect us. This was the reason Paul could declare that the present lightness of affliction works for us an exceeding weight of glory. God has a purpose to fulfill concerning us, and this purpose sometimes requires Satan's help.

A few months ago I had a problem with my health. I knew this problem was caused by the Devil, Satan. But I also realized that it was permitted by God for a purpose. The Lord wanted to touch something in me, and He used this means to do it.

If we look at the cases of Job and Paul, we shall see that God permits Satan to cause affliction. As soon as the affliction comes, Satan comes to cause anxiety. The anxiety caused by Satan is for the frustration of God's purpose. To repeat, forbearance comes from God for the fulfillment of His purpose, but anxiety comes from Satan for the frustration of God's purpose. If we see this, we shall realize that it is not an insignificant matter for Paul to speak of forbearance and anxiety together in Philippians 4:5 and 6.

谦让宜人与挂虑不能并存

我们若有谦让宜人，就不会有挂虑；但我们若有挂虑，就不会有谦让宜人。神与撒但如何不能两立，谦让宜人与挂虑也照样不能并存。谦让宜人一来，挂虑就必须去。但挂虑若与我们同在，我们就全无谦让宜人。没有一个谦让宜人的人会挂虑。但你若不是谦让宜人的人，就会挂虑，满了担忧。

我们从经历（而不是从道理）逐渐明白，当我们有完全的谦让宜人时，一切的挂虑就消失了。我们若靠着神的怜悯和恩典，对每一人事物都谦让宜人，我们就一无挂虑。我们必须靠着神的怜悯和恩典，对人事物谦让宜人。我们若这样谦让宜人，就不会受挂虑搅扰。

活基督作我们的谦让宜人

我们已经看见，谦让宜人实际上就是基督自己从我们里面活出来。腓立比一、二、三章里的基督，就是保罗在四章五节所说的谦让宜人。因此，叫人知道我们的谦让宜人，就是叫人知道我们的基督。谦让宜人实际上就是基督的显大。保罗在一章二十节说，基督要在他身上显大，但是在四章五节他嘱咐我们，要叫人知道我们的谦让宜人。我们把这二节摆在一起，就看见基督在我们身上显大，就是叫人知道我们的谦让宜人。因此，在我们的经历中，谦让宜人就是基督自己。

我们若活基督作我们的谦让宜人，就不可能有挂虑。凡有基督作谦让宜人的人，都不可能有挂虑。你知道我们为什么挂虑，为什么担忧么？我们挂虑、担忧，是因为我们不活基督。“活基督”这几个字也许只是一个道理上的用辞，一种说法，却没有在实行上成为我们实际的生活。但我们天天活基督的时候，挂虑在我们里面就没有地位。

我再说，谦让宜人就是活基督。在这样一种凭着神的恩典凡事谦让宜人的生活里，挂虑是没有地位的。当我们借着活基督而显大基督的时候，挂虑就摸不着我们。这样，因着我们活基督作我们的谦让宜人，我们就会一无挂虑。

NO COEXISTENCE OF FORBEARANCE AND ANXIETY

If we have forbearance, we shall not have anxiety. But if we have anxiety, we shall not have forbearance. Just as God and Satan cannot stand together, so forbearance and anxiety cannot coexist. Whenever forbearance comes, anxiety must go. But if anxiety is with us, we shall be utterly lacking in forbearance. No one who exercises forbearance can be anxious. But if you are not a forbearing person, you will be anxious and filled with worry.

From experience, not from doctrine, we have come to understand that when we exercise forbearance in full, all anxiety disappears. If by God's mercy and grace we forbear with everyone, everything, and every matter, we shall not be anxious in anything. By God's mercy and grace we need to forbear with persons, things, and matters. If we are forbearing in this way, we shall not be subject to anxiety.

LIVING CHRIST AS OUR FORBEARANCE

We have seen that forbearance is actually Christ Himself lived out of us. The Christ in Philippians 1, 2, and 3 is the very forbearance Paul speaks of in 4:5. Thus, to make our forbearance known is to make our Christ known. Forbearance is actually the magnification of Christ. In 1:20 Paul says that Christ will be magnified in him, but in 4:5 he tells us to let our forbearance be known. When we put these verses together, we see that to let our Christ be magnified is to let our forbearance be known. Therefore, in our experience forbearance is Christ Himself.

If we live Christ as our forbearance, it will not be possible for us to be anxious. Anxiety is an impossibility for those who have Christ as their forbearance. Do you know why we are anxious and why we worry? We are anxious and worried because we do not live Christ. The words "live Christ" may merely be a doctrinal term, a way of speaking, not our actual living in a practical way. But when we live Christ day by day, anxiety has no ground within us.

I repeat, to forbear is to live Christ. In such a life, a life of forbearing everything by the grace of God, there is no room for anxiety. When we magnify Christ by living Him, anxiety has no way to touch us. Then because we live Christ as our forbearance, we shall be anxious for nothing.

满了谦让宜人
却一无挂虑的生活（七）

* * * *

经文及注解：腓四 4～7

纲要：

- 与主是一
- 满足的秘诀
- 祷告和祈求，带着感谢
- 接受主的旨意
 - 经历祂够用的恩典
 - 信靠主
- 正确的领悟
- 要领会并操练的六个点

* * * *

读经：腓立比书四章四至七节，帖撒罗尼迦前书五章十六至十八节，哥林多后书十二章七至九节。

我们在前一篇信息里指出，谦让宜人与挂虑代表两种生活；谦让宜人是从神来的，挂虑是从撒但来的；谦让宜人与挂虑不能并存。此外，我们看见，活基督作我们的谦让宜人，就是过一无挂虑的生活。在本篇信息中，我们要来看另外几件与满了谦让宜人却一无挂虑之生活有关的事。

与主是一

我们若活基督，就真实的与主是一。保罗在四章四节说，“你们要在主里常常喜乐，我再说，你们要喜乐。”在主里

A LIFE FULL OF FORBEARANCE
BUT WITHOUT ANXIETY (7)

* * * *

Scripture and Footnotes: Phil. 4:4-7

Outline:

- ONE WITH THE LORD
- THE SECRET OF SATISFACTION
- PRAYER AND PETITION WITH THANKSGIVING
- ACCEPTING THE LORD'S WILL
 - Experiencing His Sufficient Grace
 - Trusting the Lord
- A PROPER REALIZATION
- SIX POINTS TO UNDERSTAND AND PRACTICE

* * * *

Scripture Reading: Phil. 4:4-7; 1 Thes. 5:16-18; 2 Cor. 12:7-9

In the foregoing message we pointed out that forbearance and anxiety represent two kinds of life, that forbearance comes from God and anxiety comes from Satan, and that forbearance and anxiety cannot coexist. Furthermore, we saw that to live Christ as our forbearance is to have a life free from anxiety. Now in this message we shall consider some further matters related to a life full of forbearance but without anxiety.

ONE WITH THE LORD

If we live Christ, we are truly one with the Lord. In 4:4 Paul says, "Rejoice in the Lord always; again I will say, rejoice." To rejoice in the Lord is to be one with Him. When

喜乐，就是与祂是一。我们若与主是一，就能一无挂虑，因为我们不仅在祂主宰的手下，更是在主自己里面。我们若过这种生活，怎么会有挂虑？我们越操练与主是一，就越领悟祂的定命就是我们的定命。祂要我们在地上多留一段时间，就会保守我们活着。但祂的心意若是要我们到祂那里去，祂就会接我们到祂那里。既然万事都在于祂的旨意，而我们又实际的与祂是一，我们就没有什么理由可以挂虑。

我们与主分开的时候，事事都叫我们挂虑。人类生活中的每一件事都会引起挂虑。但我们若与主是一，就与天然人的生活及其挂虑分开。我们若要叫众人知道我们的谦让宜人，并且一无挂虑，就必须操练与主是一。所以保罗在劝勉我们当叫人知道我们的谦让宜人之前，就嘱咐我们要在主里喜乐。

几个月前，当我的健康出了一点问题，我就受搅扰。有一天，主问我是不是与祂是一。当我说我与祂是一时，似乎祂对我说，“你既然与我是一，就不该为你的健康挂虑。”

什么时候我们不实际的与主是一，我们就会有挂虑。在道理上，我们永远与祂是一。但是在实行上，我们常常没有与祂是一。我们也许释放信息告诉圣徒们说，我们与主是一灵。但是在我们的日常生活中，我们必须受试验，看看我们究竟有没有实际的经历。我们若在实际且在上与主是一，就不会有什么挂虑。

保罗虽是个犯人，被囚在罗马，但他一无挂虑，因为他在实际并实行上，完全与主是一。他甚至能说，死比活着更好。保罗与主是一到一个地步，知道主就是他的定命。不仅保罗的定命是在主的手里，他的定命就是主自己。因着保罗与主是一，他知道撒但虽然差遣了使者，就是肉体上的一根刺来攻击他，也不能对他如何。保罗不担心撒但的作为，因为主就是他的定命。

满足的秘诀

we are one with the Lord, we are not anxious about anything, for we are not only under the Lord's sovereign hand, but we are in the Lord Himself. If we live this kind of life, how could we be anxious? The more we practice being one with the Lord, the more we shall realize that His destiny is our destiny. If He wants us to stay on earth for a longer period of time, He will keep us alive. But if it is His desire that we go to Him, He will take us to Himself. Since everything depends on His will and since we are one with Him in a practical way, there is no reason for us to be anxious.

When we are separated from the Lord, we are anxious about everything. Everything in human life gives rise to anxiety. But when we are one with the Lord, we are separated from the natural human life and its anxiety. If we would make our forbearance known to all men and not be anxious in anything, we need to practice being one with the Lord. This is the reason Paul charges us to rejoice in the Lord before he exhorts us to make known our forbearance.

When I had a problem with my health a few months ago, I was bothered. One day the Lord checked with me and asked me if I was one with Him. When I said that I was one with Him, it was as if He said, "Since you are one with Me, you should not be anxious about your health."

We become anxious whenever we are not one with the Lord in a practical way. Doctrinally speaking, we are always one with Him. However, quite often we are not one with Him in practice. We may give messages to the saints, telling them that we are one spirit with the Lord. But in our daily living we need to be tested to see if we have the actual experience. If we are one with the Lord actually and practically, we shall not be anxious.

Even though Paul was a prisoner in Rome, he was not anxious about anything, because he was one with the Lord actually, practically, and thoroughly. He could even say that to die was better than to live. Paul was so one with the Lord that he knew that the Lord was his destiny. Not only was Paul's destiny in the hand of the Lord—his destiny was the Lord Himself. Because Paul was one with the Lord, he knew that Satan could not do anything to him, even though he might send a messenger, a thorn in the flesh, to buffet him. Paul was not worried about what Satan might do, for the Lord was his destiny.

THE SECRET OF SATISFACTION

我们若在经历中真实的与主是一，消极的事临到我们的时候，我们不用挂虑，也不必受搅扰。我们若不实际的与主是一，事实上每个人、每件事、以及每样东西都会搅扰我们。我们的丈夫、妻子、儿女都会搅扰我们。当我们没有与主是一的时候，没有一件事会令我们满意。例如，你若离了主，没有一个工作会让你满意。满足的秘诀乃是与基督是一。我们与主是一的时候，就会满意于我们的景况，对于每个人、每件事、和每一样东西，我们也能谦让宜人。唯有我们与基督是一的时候，才能有极致的谦让宜人，并且在一切的景况中满足。

我们若要一无挂虑，就必须承认，一切的患难、苦难、灾祸、灾害和灾难，都是神所派定的。我们还必须在经历中与主是一。不错，我们可能领悟经历苦难和患难的需要；但是我们要免于挂虑，就不仅需要这领悟，还必须与主是一。否则，我们的景况或临到我们的事物，至终都会引起挂虑，并且对任何事或任何人，我们都不能满意。

人越老，越难满足。多年来，我观察了许多没有基督的老年人。他们越老，越不满足。有些人几乎对每件事和每个人都厌烦透了。我们若不操练与主是一，那我们越老，光景越糟。因着我们感觉不满足，我们就会责怪我们的环境或我们的家人。要满足孩子、年轻人还容易，可是要满足年纪大的人就很困难。这个事实应当激励我们，要实际的与主是一，使我们免于挂虑，而过谦让宜人的生活。

祷告和祈求，带着感谢

保罗在四章六至七节说，“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”保罗写这几节时，必定经过深思熟虑。他在六节说到祷告、祈求和感谢。祷告是一般的，包括了交通和敬拜的成分；祈求专一的，与特殊的需要有关。照着基督徒的经历，祷告乃是与主来往交通，并且敬拜祂。我们每

If we are truly one with the Lord in our experience and something negative happens to us, we need not be anxious or troubled. If we are not one with the Lord in a practical way, virtually every person, every matter, and every thing will bother us. We may be disturbed by our husband or wife or by our children. When we are not one with the Lord, nothing will be satisfactory to us. For example, apart from the Lord, no job is satisfying. The secret of satisfaction is to be one with Christ. When we are one with the Lord, we can be satisfied with our circumstances, and we can be forbearing with everyone, every thing, and every matter. Only when we are one with Christ can we be forbearing to the uttermost and be satisfied in all situations.

If we would not have any anxiety, we must recognize that all afflictions, sufferings, calamities, disasters, and catastrophes are assigned by God. We also must be one with the Lord in our experience. Yes, we may realize the necessity of passing through suffering and affliction. But if we would be free from anxiety, we need something more than this realization. We must also be one with the Lord. Otherwise, eventually our circumstances or the things which happen to us will cause anxiety, and we shall not be satisfied with anything or anyone.

The older a person becomes, the more difficult it is for him to be satisfied. Throughout the years I have observed a good number of elderly persons who did not have Christ. The older they were, the more dissatisfied they became. Some were disgusted with almost everything and everyone. If we do not practice being one with the Lord, our situation will also become worse as we grow older. Out of a feeling of dissatisfaction, we may blame our circumstances or the members of our family. It is easy to satisfy a child or a young person, but difficult to satisfy someone who is older. This fact should motivate us to be one with the Lord in a practical way that we may be free from anxiety and have a life of forbearance.

PRAYER AND PETITION WITH THANKSGIVING

In 4:6 and 7 Paul says, “In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.” Paul certainly composed these verses in a very thoughtful way. In verse 6 he speaks of prayer, petition, and thanksgiving. Prayer is general and includes the essence of worship and fellowship; petition is special and is related to particular needs. According to Christian experience, to pray is to have fellowship, communion, with the

天需要分别一段时间来接触主，与祂交通，并敬拜祂。在我们交通的过程中，可以有特殊的祈求。这样，我们不仅有一般的祷告，也向主有特殊的祈求。我们乃是向我们正与祂交通的那位献上祈求。因此，祈求是我们在祷告过程中所作专一的要求。

保罗在四章六节不是说祷告、祈求和感谢，乃是说祷告和祈求，带着感谢；他这么说相当有意义。我们祷告、祈求的时候，都该伴随着对主的感谢。最近我又学了一次感谢主的功课。我求主恢复我健康的时候，祂责备我，没有为着目前仍然拥有的健康感谢祂。每当我们生病的时候，必须对主说，“主，我感谢你，我多少还有点健康。主，我病了，可是我还没有病到一个地步，不能把基督服事给众圣徒。但是，主啊，你知道，我不是完全的健康。因此，我求你使我康复，完全健康起来。”我们都必须学习这样向主祈求。

假如一位弟兄祷告，求主改变他的妻子，主会问他，为什么不为着他的妻子献上感谢。这位弟兄应当这样祷告：“主，我感谢你，给我一位好妻子。”他向主献上感谢以后，就可以往前求主变化他的妻子。

另一位弟兄可能失业了，他向主求一个工作。他不该说，“主，我失业了，我需要你怜悯我。”他应当先感谢主。也许他该这么说，“主，我感谢你，今天以前我没有失去这份工作。主，我感谢你，我仍有养家的凭借。哦，主啊，还有好多事情要感谢你。”然后，他可以一面感谢，一面求主再给他另一个工作。可是就连他为着新的工作祷告时，仍然应当感谢说，“主，我信你会给我一个新的工作。主，你知道我需要什么。为着你要给我的工作，我甚至预先感谢你。”

我们都需要学习带着感谢来祷告、祈求。我们若向主感谢，就会远离挂虑。但我们若忧心愁愁的向主祷告，挂虑就会增加。为着我们的处境祷告，事实上可能叫我们的挂虑增加。可是我们若带着感谢来祷告、祈求，我们的挂虑就会被驱离。

Lord and to worship Him. Daily we need to have a time to contact the Lord, to have fellowship with Him, and to worship Him. During the course of our fellowship, we may have particular requests. Thus, we not only pray in a general way, but make petitions to the Lord in a particular way. We offer our petitions to the One with whom we are having fellowship. Petition, therefore, is a special request made during the course of our prayer.

It is significant that in 4:6 Paul does not speak of prayer, petition, and thanksgiving, but of prayer and petition with thanksgiving. Both our prayer and petition should be accompanied by thanksgiving to the Lord. Recently I once again learned the lesson of being thankful to the Lord. When I asked the Lord to restore my health, I was rebuked by Him for not thanking Him for the measure of health I still had. Whenever we are ill, we need to say, “Lord, I thank You that I am still healthy to a certain degree. Lord, I am ill, but I am not so ill that I cannot minister Christ to the saints. But, Lord, You know that I am not altogether healthy. Therefore, I ask You to improve my health and make me fully healthy again.” We all need to learn to petition the Lord in this way.

Suppose a brother prays that the Lord will change his wife. If he prays in this way, the Lord may ask him why he does not offer thanks for his wife. Then the brother should pray, “Lord, I thank You for giving me a good wife.” After offering thanks to the Lord, he then may proceed to ask Him to transform his wife.

Another brother may lose his job and pray to the Lord concerning employment. Instead of saying, “Lord, I have lost my job and I need You to have mercy on me,” he should first thank the Lord. Perhaps he should say, “Lord, I thank You that I did not lose this job before now. Lord, I also thank You for the means I still have to support my family. O Lord, I have many things for which to thank You.” Then along with his thanksgiving, he may ask the Lord to give him another job. But even as he prays concerning a new job, he should still be thankful and say, “Lord, I believe that You will give me a new job. Lord, You know what I need. I even thank You ahead of time for the job You will give me.”

Let us all learn to pray and petition with thanksgiving. If we are thankful to the Lord, this will keep us from anxiety. But if we pray to the Lord out of worry, our anxiety will increase. Praying about our situation may actually cause our anxiety to grow. But if we pray and petition with thanksgiving, our anxiety will be driven away.

我必须作见证，我学会带着感谢来祷告、祈求，不是从道理来的，乃是从对主的经历来的。最近我生病的时候，主的确责备我没有感谢祂。祂提醒我，我还有足够的健康，能释放话语尽功用。祂责备我容让一点小病搅扰我，还为了目前的景况抱怨，而没有操练谦让宜人。主责备我感谢祂不够，借此帮助我能够在祂里面满足，一无挂虑。这个训练是因着一段生病的时间以及借着主的责备而有的，为着这个训练我感谢主。

接受主的旨意

经历祂够用的恩典

我们已经看见，要胜过挂虑，就必须祷告，与主交通并敬拜祂。然后，我们还必须带着感谢，将我们所祈求的告诉神。我们这样作时，也许以为主总会答应我们的祷告，将我们所要的赐给我们。但是有时候主并不答应。我们来看保罗肉体上一根刺的经历。在林后十二章八节他说，“为这事，我三次求过主，叫这刺离开我。”可是主没有答应保罗的要求，反而对他说，“我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。”（林后十二 9。）因此，保罗能够宣告说，“所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。”这里关键的点乃是：保罗接受了神的旨意；他领悟神的旨意是要那根刺仍然留在他身上，叫他能够经历祂够用的恩典。因着保罗接受了主的旨意，所以他一无挂虑。

不错，我们需要带着感谢来祷告、祈求。但是，主不答应我们祈求的时候，我们的挂虑可能会增加，不会减少。这时，我们领悟主不会改变我们的环境，反而允许“刺”留着。祂知道我们需要那根刺。祂也需要那根刺，使祂可以显明祂够用的恩典，还能训练我们信靠祂。我们若不接受主的旨意，反而坚持照着我们自己的意思祈求，我们就无法摆脱挂虑。

假如你得了一种病，你向主祷告。主也许会答应你的祷告而医治你。祂这么作，特别是为着那些在经历主的事上还幼嫩的人。以后你又病了，再求主医治你。祂也许不立

I must testify that I have learned to pray and petition with thanksgiving not from doctrine, but from my experience with the Lord. When I was ill recently, the Lord did rebuke me for not thanking Him. He reminded me that I am still healthy enough to function by releasing the Word. He rebuked me for allowing a little illness to disturb me and for complaining about my situation instead of exercising forbearance. By rebuking me for not thanking Him sufficiently, the Lord helped me to be satisfied in Him and not to be anxious. I thank the Lord for this training, which has come through a time of illness and through the Lord's rebuke.

ACCEPTING THE LORD'S WILL

Experiencing His Sufficient Grace

We have seen that to overcome anxiety we need to pray and have fellowship with the Lord and worship Him. Then with thanksgiving we need to make our petitions known. When we do this, we may think that the Lord will always answer us and give us what we ask. However, sometimes the Lord will say no. Consider Paul's experience of the thorn in the flesh. In 2 Corinthians 12:8 he says, "For this thing I besought the Lord thrice, that it might depart from me." However, the Lord denied Paul's request, and said to him, "My grace is sufficient for thee: for my strength is made perfect in weakness" (v. 9). Therefore, Paul could declare, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." The crucial point here is that Paul accepted the will of God. He realized that God's will was to leave the thorn with him so that he could experience His sufficient grace. Because Paul accepted the Lord's will, he did not have any anxiety.

Yes, we need to pray and petition the Lord with thanksgiving. But when the Lord does not grant our petition, our anxiety may increase instead of decrease. At such a time, we realize that the Lord will not change our situation. Instead, He allows the "thorn" to remain. He knows that we need the thorn. He also needs it that He may reveal His sufficient grace and in addition train us to trust in Him. If we do not accept the Lord's will but insist on making petitions according to our own will, we shall not be able to escape anxiety.

Suppose you pray to the Lord when you are suffering from a certain illness. The Lord may answer your prayer and heal you. He does this especially on behalf of those who are rather young in their experience of Him. At a later time, however, you may

刻医治，而是慢慢的医治你，或根本不医治你。最终，你清楚了，主要这病留着。你若在这件事上接受祂的旨意，你就会有平安，不会有任何挂虑。

倪弟兄年轻的时候，就得了心脏病。他尽职供应话语的时候，常常痛到一个地步，要靠在台子上才支持得住。他虽然三十岁之前就得了心脏病，但他后来又带着这病活了四十年左右。虽然他知道他可能随时会病发而死，但他还是接受了主的旨意，而一无挂虑。他领悟这病是神给他的一根刺，为着完成神的定旨。

信靠主

我们在特别的事上接受主的旨意，不仅使我们经历祂够用的恩典，也教导我们过信靠主的生活。倘若那根刺从保罗身上挪去，也许他就不象有刺的时候那样信靠主。正因为神允许那根刺留下，保罗就必须天天过着信靠主的生活。

我们都比较喜欢神把艰难和苦难从我们身上挪去。但有的时候主会说，“不，我不能答应你的要求。苦难还是留着比较好，这样你就可以学习信靠我，学习不挂虑。”我们若接受主的旨意并信靠祂，就不会有什么挂虑。但我们若不接受祂的旨意，或不借着信靠祂而活着，我们就会挂虑。

照着我天然的生命，我是个喜欢事事完美的人。我若生了什么病，我就盼望彻底得着医治。甚至衣服有点不整齐，我也要整理好，以求尽善尽美。我要每一件我所管理的事，都井然有序。但是疾病临不临到我，不是我所能控制的。主也许把疾病分派给我，祂知道我需要疾病，叫我可以学习信靠祂而没有挂虑。为此，我必须说，“主，我感谢你，这个病帮助了我。主，我还感谢你，连这件事也是为着完成你的定旨。”我们越这样感谢主，就越没有挂虑，反而有谦让宜人。

正确的领悟

again become sick and ask the Lord to heal you. Instead of healing you suddenly, He may heal you gradually, or He may not heal you at all. Eventually, it may become clear to you that the Lord intends for the illness to remain. If you accept His will in the matter, you will be at peace. You will not have any anxiety.

When Brother Nee was a young man, he suffered from heart disease. Often when he ministered the Word he was in such pain that he had to lean on a stand for support. Although he contracted this disease before he was thirty years of age, he lived with that illness for nearly forty years. Although he knew that he could die from that disease at any time, he accepted the Lord's will and was not anxious. He realized that his illness was a thorn given him for the fulfillment of God's purpose.

Trusting the Lord

Accepting the Lord's will in particular matters not only enables us to experience His sufficient grace; it also teaches us to have a life of trusting the Lord. If the thorn had been taken away from Paul, Paul probably would not have trusted in the Lord as much as he did with the thorn. Simply because the thorn was allowed to remain, day by day Paul had to live a life of trusting in the Lord.

We all prefer that hardships and sufferings be taken away from us. But sometimes the Lord will say, "No, I cannot answer your request. It is better for this thing to remain so that you may learn to trust Me and not be anxious." If we accept the Lord's will and trust Him, we shall not be anxious. However, if we do not accept His will or if we do not live by trusting in Him, we shall be anxious.

According to my natural life, I am the kind of person who likes everything to be perfect. If I become ill in some way, my desire is to be healed thoroughly. Even if there is something wrong with an article of clothing, I want it fixed and made perfect. I want everything under my management to be right in every way. But I cannot control whether or not sickness comes to me. The Lord may assign illness to me, realizing that I need it so that I may learn to trust Him and not worry. For this I need to say, "Lord, I thank You that this sickness is a help to me. I also thank You, Lord, that even this fulfills Your purpose." The more we thank the Lord in this way, the more we shall have forbearance in place of anxiety.

A PROPER REALIZATION

我们在困难的处境中能不能有谦让宜人，乃在于我们有何种的领悟和实行。我们若领悟某一个特别的环境是出于主的，而且为着成全我们是必要的，然后为此感谢祂，我们就不至挂虑、惊恐。我们能够说，“主，为着这事，我感谢你。我不惊恐，因为我知道我与你是一，并且临到我的每一件事，都是你所派定的。主，我也知道你允许这事存在，好帮助你完成你的定旨，并且来成全我。”我们若领悟每一件事都是主所派定的，并且愿意接受祂的旨意，为此感谢祂，我们就能与保罗一同说，“所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。因为我们这短暂轻微的苦楚，要极尽超越的为我们成就永远重大的荣耀。”（林后四 16～17。）这样，我们就一无挂虑。

基督徒常说，要免于挂虑，只要相信主就可以。按照这种领会，一个人挂虑，就表示他不相信主。但是保罗在腓立比四章六节并不是说，我们相信主就能一无挂虑。在这节的上下文里，他一点没有提到相信这件事。

要领会并操练的六个点

我们若要一无挂虑，就必须领会并操练我们在前一篇信息和本篇信息中所交通的六个点。第一，我们要领悟，挂虑如何是人类生活的总和，谦让宜人也照样是基督徒生活的总和。第二，我们必须看见，谦让宜人的源头乃是神，而挂虑的源头是撒但。

第三件事就是要领悟，谦让宜人和挂虑是不能并存的，因为谦让宜人实际上是一个人位一基督自己。唯有基督从我们里面活出来时，我们才有谦让宜人。保罗在腓立比一、二、三章中一再说到了基督，指明这件事。他强调显大基督，以基督为我们的榜样，以及竭力追求基督作我们的标杆。但是到了四章，他用了谦让宜人一辞，嘱咐我们要叫众人知道我们的谦让宜人，实际上，这里的谦让宜人，就是前几章所启示的基督。因此，叫人知道我们的谦让宜人，就是活基督。

我们已经看见，神可能会派定某些苦难给我们。苦难虽然是神的派定，却不是从神来的，乃是从撒但来的。约伯和

Whether or not we can exercise forbearance in difficult situations depends on the kind of realization and practice we have. If we realize that a particular situation is of the Lord, that it is needed to perfect us, and then thank Him for it, we shall not be anxious or threatened. We shall be able to say, “Lord, I thank You for this. I am not threatened by this thing, because I know that I am one with You and that everything which comes to me is Your assignment. Lord, I also know that You allow this thing to remain that it may help You to fulfill Your purpose and to perfect me.” If we realize that everything is the Lord’s assignment and if we accept His will and thank Him for it, we shall be able to say with Paul, “For which cause we faint not; but though our outward man is consumed, yet the inward man is being renewed day by day. For the momentary lightness of the affliction worketh for us a far more exceeding and eternal weight of glory” (2 Cor. 4:16-17, lit.). Then we shall not have any anxiety.

Christians often say that the way to be freed from anxiety is simply to believe in the Lord. According to this understanding, the fact that a person is anxious means that he does not believe in the Lord. However, in 4:6 Paul does not say that it is by believing that we do not have anxiety in anything. In this context he does not say a word about believing.

SIX POINTS TO UNDERSTAND AND PRACTICE

If we would be free from anxiety, we need to understand and practice the six points we have covered in the foregoing message and in this message. First, we need to realize that just as anxiety is the totality of human life, so forbearance is the totality of the Christian life. Second, we need to see that the source of forbearance is God and that the source of anxiety is Satan.

The third matter is to realize that forbearance and anxiety cannot exist together. The reason for this is that forbearance is actually a person, Christ Himself. Only when Christ is lived out of us do we have forbearance. This is indicated by the fact that in Philippians 1, 2, and 3 Paul speaks of Christ again and again. He emphasizes magnifying Christ, taking Christ as our pattern, and pursuing Christ as our goal. But in Philippians 4 he uses the term forbearance and charges us to make our forbearance known to all men. Actually, this forbearance is the very Christ revealed in the foregoing chapters. Therefore, to let our forbearance be known is to live Christ.

We have seen that God may assign certain sufferings to us. But although the sufferings are God’s assignment, they do not come from God, but from Satan. The experiences of

保罗的经历都是例证。神派定给我们的灾祸，实际上是从撒但临到我们的；撒但是使者，把这些事带给我们。神派定给保罗一根刺，祂容许撒但把这根刺带给他。撒但带给我们一些困难或苦难之后，立刻来挑起挂虑。挂虑不是神派定的，也不是从神来的。相反的，挂虑总是由撒但引起的，为要拦阻神的定旨。我们若完全领悟这事，就会看见我们需要基督作我们的谦让宜人。我们若有这样的谦让宜人，就不会有挂虑。但我们若有挂虑，就不会有谦让宜人。

我们需要领会并操练的第四件事，就是我们需要实际的与主是一，才能过一种满了谦让宜人却一无挂虑的生活。就经历而言，与主是一就是在祂里面。

第五，我们需要祷告。这就是说，我们需要有一段时间与主交通并敬拜祂。祷告的意思不是仅仅向主求讨什么。祷告包含了与主交谈，在交通中和祂来往，并且敬拜祂。当我们这样花时间与主同在时，就当带着感谢，将我们的祈求告诉神。

第六，我们祷告、与主交通、敬拜祂、并且将我们的祈求告诉祂之后，我们就会知道主的旨意是什么。例如，我们生病了，就会知道主的心意是要医治我们，还是允许这病留着。我们一旦知道神的旨意，就该接受，经历祂够用的恩典，信靠祂，并且感谢祂。这样，我们就能有满了谦让宜人却一无挂虑的生活。

both Job and Paul illustrate this. The calamities assigned to us by God actually come to us from Satan. Satan is the messenger who brings these things to us. God assigned a certain thorn to Paul, and He permitted Satan to bring the thorn to him. Immediately after sending us a certain difficulty or affliction, Satan comes to cause anxiety. This anxiety is not assigned by God and it does not come from Him. On the contrary, it is always caused by Satan to frustrate God's purpose. If we have a full realization of this, we shall see the need for Christ as our forbearance. If we have this forbearance, we shall not have anxiety. But if we have anxiety, we shall not have forbearance.

The fourth matter we need to understand and exercise is that to have a life full of forbearance but without anxiety, we need to be one with the Lord in a practical way. To be one with the Lord experientially is to be in Him.

Fifth, we need to pray. This means we need to have a time of fellowship with the Lord and to worship Him. Prayer does not mean merely to ask the Lord for things. Prayer involves conversing with the Lord, communicating with Him in fellowship, and worshipping Him. As we spend time with the Lord in this way, we should make known our petitions with thanksgiving.

Sixth, after praying, having fellowship with the Lord, worshipping Him, and making our petitions known to Him, we shall know what the will of the Lord is. For example, if we are ill, we shall know whether the Lord intends to heal us or allow the sickness to remain. Once we know God's will, we should accept it, experience His sufficient grace, trust in Him, and thank Him. Then we shall have a life full of forbearance but without anxiety.

■ 目录附纲要重点

第一篇 腓立比书的背景和主题

壹 背景

- 热中犹太教者对于在基督里的信徒造成影响 ▪ 热中犹太教的信徒传基督是因着嫉妒争竞，为要与使徒保罗相争 ▪ 腓立比的信徒与使徒保罗一同推广福音 ▪ 存在于腓立比信徒中间的不合

贰 主题——经历基督

- 为要胜过热中犹太教者的影响 ▪ 为着辨识出于争竞的传基督 ▪ 为着在推广福音上有分 ▪ 为着消除不合

第二篇 在腓立比的召会

壹 建立得有秩序

贰 在推广福音上有交通

叁 在他们中间有不合

肆 需要更多的知识和辨识

- 爱要洋溢 ▪ 辨识不同的传扬基督和不同的人 ▪ 纯诚无过的鉴赏不同的事 ▪ 借着经历基督结出义果

第三篇 保罗为福音所受的苦难，以及他对恩典的享受

壹 保罗为福音所受的苦难

- 在捆锁中 ▪ 由于辩护、证实福音 ▪ 为着福音的进展 ▪ 激励弟兄们讲说神的话，无所惧怕 ▪ 坚固弟兄们为基督受苦

贰 保罗对恩典的享受

- 同享恩典 ▪ 经历基督里面的各部分

■ Contents With Outline

Msg. 1: The Background and Subject of the Book

I. THE BACKGROUND

- The Judaizers Exercising Their Influence over the Believers in Christ▪The Judaistic Believers Preaching Christ because of Envy and Strife in Rivalry with the Apostle Paul▪The Philippian Believers Participating with the Apostle Paul in the Furtherance of the Gospel▪Dissension Existing among the Philippian Believers

II. THE SUBJECT—THE EXPERIENCE OF CHRIST

- For the Overcoming of the Influence of the Judaizers▪For the Discernment of the Preaching of Christ in Rivalry▪For the Participation in the Furtherance of the Gospel▪For the Abolishing of Dissension

Msg. 2: The Church in Philippi

I. ESTABLISHED IN GOOD ORDER

II. FELLOWSHIPPING IN THE FURTHERANCE OF THE GOSPEL

III. HAVING DISSENSIONS AMONG THEMSELVES

IV. NEEDING MORE KNOWLEDGE AND DISCERNMENT

- In Love that Abounds▪To Discern the Different preachings of Christ and the Different Peoples▪Testing by Purity and without Offense▪By Experiencing Christ Issuing in the Fruit of Righteousness

Msg. 3: Paul's Suffering for the Gospel and His Enjoyment of Grace

I. PAUL'S SUFFERING FOR THE GOSPEL

- In Bonds▪Due to the Defense and Confirmation of the Gospel▪For the Advancement of the Gospel▪Encouraging the Brothers to Speak the Word of God without Fear▪Strengthening the Brothers to Suffer for Christ

II. PAUL'S ENJOYMENT OF GRACE

- Partaking of Grace▪Experiencing the Inward Parts of Christ

第四篇 各种不同的传扬基督

- 壹 动机不单纯的传扬基督
- 贰 动机纯洁的传扬基督
- 叁 使徒为两种传扬基督而欢喜
- 肆 这两种传扬基督的方式终必叫使徒保罗得救

第五篇 耶稣基督之灵全备的供应

- 壹 全备的供应
- 贰 耶稣基督的灵

- 在创造里神的灵 ▪ 在神与人关系中耶和华的灵 ▪ 使人圣别的圣灵 ▪ 受苦时耶稣的灵 ▪ 在复活里基督的灵 ▪ 在基督的受苦与复活里耶稣基督的灵 ▪ 那灵—三一神包罗万有赐生命的灵 ▪ 由复合的膏油所预表之复合的灵 ▪ 神的七灵

第六篇 借着活基督显大基督

- 壹 显大基督
- 贰 活基督
- 叁 与律法、割礼无关

第七篇 保罗上好的拣选

- 保罗对救恩的经历
- 保罗经历的秘诀
- 基督与益处之间的对比
- 工作的果子
- 保罗情愿与基督同在
- 为众圣徒的进步和喜乐而留下
- 在基督耶稣里在保罗身上夸口
- 享受基督的管道

Msg. 4: The Different Preachings of Christ

- I. PREACHING CHRIST OUT OF AN IMPURE MOTIVE
- II. PREACHING CHRIST OUT OF A PURE MOTIVE
- III. THE APOSTLE'S REJOICING IN BOTH KINDS OF PREACHING OF CHRIST
- IV. THE PREACHING OF CHRIST IN BOTH WAYS TURNING OUT TO SALVATION FOR THE APOSTLE PAUL

Msg. 5: The Bountiful Supply of the Spirit of Jesus Christ

- I. THE BOUNTIFUL SUPPLY
- II. THE SPIRIT OF JESUS CHRIST
 - The Spirit of God in Creation ▪ The Spirit of Jehovah in Relationship with Man ▪ The Holy Spirit in Making Man Holy ▪ The Spirit of Jesus in Suffering ▪ The Spirit of Christ In Resurrection ▪ The Spirit of Jesus Christ in His Suffering and in His Resurrection ▪ The Spirit— the All-inclusive Life-giving Spirit of the Triune God ▪ The Compound Spirit Typified by the Compound Ointment ▪ The Seven Spirits of God

Msg. 6: Magnifying Christ by Living Him

- I. MAGNIFYING CHRIST
- II. LIVING CHRIST
- III. HAVING NOTHING TO DO WITH THE LAW AND CIRCUMCISION

Msg. 7: The Best Choice of Paul

- PAUL'S EXPERIENCE OF SALVATION
- THE KEY TO PAUL'S EXPERIENCE
- THE CONTRAST BETWEEN CHRIST AND GAIN
- FRUIT FROM WORK
- PAUL'S DESIRE TO BE WITH CHRIST
- REMAINING FOR THE SAINTS' PROGRESS AND JOY
- BOASTING IN CHRIST IN PAUL
- CHANNELS FOR THE ENJOYMENT OF CHRIST

- 操练灵与操练魂
- 借努力而站住
- 不要被牵引离开了灵
- 站住的地点
- 用魂作武器
- 借着站住并努力而经历基督

第九篇 信徒们对使徒的扶持

- 思念相同的事
- 有相同的爱
- 私图好争与贪图虚荣
- 心思卑微
- 对基督正常的经历

第十篇 以基督为我们的榜样

- 让使徒的喜乐满足
- 被基督浸透·思念相同的事
- 思念相同之事的试验
- 基督在我们里面作榜样
 - 作成我们的救恩▪主观的经历基督▪神在我们里面运行▪是合作，不是模仿
- 基督里面所思念的
- 基督降卑的步骤
 - 倒空自己，取了奴仆的形状▪成为人的样式▪降卑自己，顺从至死，且死在十字架上
- 活出钉十字架的生命
- 这榜样成为我们的救恩

第十一篇 基督的高举

Msg. 8: Standing Firm in One Spirit, Striving Together with One Soul

- EXERCISING BOTH SPIRIT AND SOUL
- STANDING BY STRIVING
- NOT DRAWN OUT OF THE SPIRIT
- A PLACE TO STAND
- USING THE WEAPONS OF THE SOUL
- EXPERIENCING CHRIST BY STANDING AND STRIVING

Msg. 9: The Believers' Support to the Apostle

- THINKING THE ONE THING
- HAVING THE SAME LOVE
- RIVALRY AND VAINGLORY
- LOWLINESS OF MIND
- THE NORMAL EXPERIENCE OF CHRIST

Msg. 10: Taking Christ as Our Pattern

- MAKING THE APOSTLE'S JOY FULL
- SATURATED WITH CHRIST TO THINK THE SAME THING
- TESTS OF THINKING THE SAME THING
- CHRIST AS THE PATTERN WITHIN US
 - Working Out Our Salvation▪Experiencing Christ Subjectively▪God Operating in Us▪Cooperation, Not Imitation
- THE MIND WHICH WAS IN CHRIST
- THE STEPS OF CHRIST'S HUMILIATION
 - Emptying Himself and Taking the Form of a Slave▪Becoming in the Likeness of Men▪Humbling Himself and Becoming Obedient unto the Death of the Cross
- LIVING A CRUCIFIED LIFE
- THE PATTERN BECOMING OUR SALVATION

Msg. 11: The Exaltation of Christ

- 经历基督作我们的榜样
- 在我们的经历中高举基督
- 救恩的最高标准
- 至高的名

第十二篇 作成我们的救恩

- 壹 接受了最高标准的救恩
- 贰 需要作成这救恩
- 叁 神在我们里面运行

第十三篇 将基督表明出来

- 壹 活出基督，彰显基督，作成我们的救恩
- 贰 凡所行的，都不要发怨言，起争论
- 叁 成为无可指摘，纯洁无杂
- 肆 在弯曲悖谬的世代中，作神无瑕疵的儿女
- 伍 好象发光之体显在世界里
- 陆 将生命的话表明出来
- 柒 叫使徒在基督的日子可以夸口

第十四篇 浇灌在信徒信心之祭物上的奠祭

- 构成为奠祭
- 享受基督而构成的信心
- 让神满足并快乐
- 彼此一同喜乐
- 经历基督的两个高峰

第十五篇 使徒对信徒的关切

- 经历基督与关心信徒
- 需要在魂里是一
- 同魂

- EXPERIENCING CHRIST AS OUR PATTERN
- EXALTING CHRIST IN OUR EXPERIENCE
- THE HIGHEST STANDARD OF SALVATION
- THE HIGHEST NAME

Msg. 12: Working Out Our Salvation

- I. HAVING RECEIVED SALVATION OF THE HIGHEST STANDARD
- II. THE NEED TO WORK OUT THIS SALVATION
- III. GOD OPERATING IN US

Msg. 13: Holding Forth Christ

- I. TO LIVE OUT CHRIST, TO EXPRESS CHRIST, TO WORK OUT OUR SALVATION
- II. DOING ALL THINGS WITHOUT MURMURINGS AND REASONINGS
- III. BECOMING BLAMELESS AND GUILTESS
- IV. CHILDREN OF GOD WITHOUT BLEMISH IN THE MIDST OF A CROOKED AND PERVERTED GENERATION
- V. SHINING AS LIGHTS IN THE WORLD
- VI. HOLDING FORTH THE WORD OF LIFE
- VII. FOR THE APOSTLE'S BOASTING IN THE DAY OF CHRIST

Msg. 14: A Drink Offering Poured Out Upon the Sacrifice of the Believers' Faith

- CONSTITUTED A DRINK OFFERING
- FAITH CONSTITUTED OF THE ENJOYMENT OF CHRIST
- SATISFYING GOD AND MAKING HIM HAPPY
- MUTUAL REJOICING
- TWO PEAKS IN THE EXPERIENCE OF CHRIST

Msg. 15: The Apostle's Concern for the Believers

- EXPERIENCING CHRIST AND CARING FOR THE SAINTS
- THE NEED TO BE ONE IN SOUL
- LIKE-SOULED

■不顾我们的魂

第十六篇 同魂与不顾我们的魂

- 分裂的根源
- 两种结果
- 在身体里经历基督
- 借着不顾我们的魂而经历基督
- 召会生活的殉道者
- 因着不能同魂而受限制
- 需要同魂并且不顾我们的魂

第十七篇 属灵信徒积极的三方面，与宗教的热中犹太教者消极的三方面相对

壹 在主里喜乐

贰 宗教的热中犹太教者消极的三方面

叁 属灵信徒积极的三方面

肆 大数的扫罗—典型的热中犹太教者

- 更可以信靠肉体 ▪ 第八天受割礼 ▪ 出于以色列族 ▪ 出于便雅悯支派 ▪ 希伯来人所生的希伯来人 ▪ 守律法的法利赛人 ▪ 因着为律法热心而逼迫召会 ▪ 按律法说，是无可指摘的

第十八篇 因基督看万事为亏损

- 宗教、哲学和文化
- 落入撒但的圈套
- 民族的哲学与本国的逻辑
- 实际的话

第十九篇 以认识基督为至宝

- 律法与基督的对比
- 来自基督人位的宝贵

■RISKING OUR SOUL

Msg. 16: Being Like-Souled and Risking Our Soul

- THE SOURCE OF DIVISIONS
- TWO RESULTS
- EXPERIENCING CHRIST IN THE BODY
- EXPERIENCING CHRIST BY RISKING OUR SOUL
- MARTYRS FOR THE CHURCH LIFE
- THE LIMITATIONS DUE TO NOT BEING LIKE-SOULED
- OUR NEED TO BE LIKE-SOULED AND TO RISK OUR SOUL

Msg. 17: The Three Positive Aspects of the Spiritual Believers Versus the Three Negative Aspects of the Religious Judaizers

I. REJOICING IN THE LORD

II. THE THREE NEGATIVE ASPECTS OF THE RELIGIOUS JUDAIZERS

III. THE THREE POSITIVE ASPECTS OF THE SPIRITUAL BELIEVERS

IV. SAUL OF TARSUS AS A MODEL OF THE JUDAIZERS

- Having More Confidence in the Flesh ▪ Circumcised the Eighth Day ▪ Of the Race of Israel ▪ Of the Tribe of Benjamin ▪ A Hebrew of the Hebrews ▪ A Pharisee Keeping the Law ▪ Persecuting the Church out of Zeal for the Law ▪ Blameless according to the Law

Msg. 18: Counting All Things Loss on Account of Christ

- RELIGION, PHILOSOPHY, AND CULTURE
- HOOKED BY SATAN
- NATIONAL PHILOSOPHY AND DOMESTIC LOGIC
- A PRACTICAL WORD

Msg. 19: The Excellency of the Knowledge of Christ

- THE CONTRAST BETWEEN THE LAW AND CHRIST
- DERIVED FROM THE EXCELLENCY OF THE PERSON OF CHRIST

- 基督的包罗万有
- 我们急切需要以认识基督为至宝

第二十篇 给人看出是在基督里面

- 保罗的渴望
- 基于信、本于神的义
- 基督之宝贵的异象
- 六千年的传统
- 我们唯一的彰显
- 神救恩的标准

第二十一篇 追求认识基督、并祂复活的大能、以及同祂受苦的交通

- 启示与经历
- 对基督更高的认识
- 我们缺少活基督
- 在复活的大能里经历基督
- 极其需要基督的异象
- 更多的认识为着更多的经历

第二十二篇 模成基督的死，以达到那从死人中杰出的复活

- 民族特性的影响
- 需要以认识基督为至宝
- 基督复活的大能
- 模成基督的死
- 借着属人的生命活神圣的生命
- 严重的难处
- 在复活里经过过程

第二十三篇 借着竭力追求基督而赢得祂

- THE ALL-INCLUSIVENESS OF CHRIST
- OUR URGENT NEED FOR THE EXCELLENT KNOWLEDGE OF CHRIST

Msg. 20: To Be Found in Christ

- PAUL'S ASPIRATION
- THE RIGHTEOUSNESS OF GOD BASED ON FAITH
- A VISION OF THE PRECIOUSNESS OF CHRIST
- THE SIX-THOUSAND-YEAR TRADITION
- OUR UNIQUE EXPRESSION
- THE STANDARD OF GOD'S SALVATION

Msg. 21: Seeking to Know Christ, the Power of His Resurrection, and the Fellowship of His Sufferings

- REVELATION AND EXPERIENCE
- A HIGHER KNOWLEDGE OF CHRIST
- OUR SHORTAGE IN LIVING CHRIST
- EXPERIENCING CHRIST IN THE POWER OF RESURRECTION
- THE CRUCIAL NEED FOR A VISION OF CHRIST
- MORE KNOWLEDGE FOR MORE EXPERIENCE

Msg. 22: Conformed to Christ's Death to Attain to the Out-Resurrection from Among the Dead

- THE INFLUENCE OF NATIONAL CHARACTERISTICS
- THE NEED FOR THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST
- THE POWER OF CHRIST'S RESURRECTION
- CONFORMITY TO THE DEATH OF CHRIST
- LIVING THE DIVINE LIFE BY THE HUMAN LIFE
- A SERIOUS PROBLEM
- PROCESSED IN RESURRECTION

Msg. 23: Gaining Christ by Pursuing Him

壹 不是已经完了，乃是竭力追求

贰 竭力追求的路

叁 神召我们向上去得之奖赏的标竿

第二十四篇 有同样的心思，并按着那同一规则而行

- 思念这事
- 神唯一的标竿
- 唯一的事
- 按着基本原则而行
- 被基督赢得以赢得基督
- 同一路径
- 一些特别的发表
- 竭力追求基督

第二十五篇 等待基督将我们的身体改变形状

- 保罗的基本思想
- 心思的变化与更新
- 我们的魂需要接受手术
- 物质的身体及其享受
- 在诸天之上的国籍
- 身体改变形状

第二十六篇 思念相同的事并在主里喜乐

- 腓立比三章里的一些难题
- 两种对付
- 结语
- 思念相同的事
- 真实同负一轭的
- 在主里喜乐的重要

第二十七篇 基督徒生活中优越的美德（一）

I. NOT YET PERFECTED, BUT PURSUING

II. THE WAY TO PURSUE

III. THE GOAL FOR THE PRIZE OF THE HIGH CALLING

Msg. 24: Having the Same Mind and Walking by the Same Rule

- THIS MIND
- GOD'S UNIQUE GOAL
- ONLY THIS
- WALKING BY THE BASIC PRINCIPLE
- GAINED BY CHRIST TO GAIN CHRIST
- THE SAME PATH
- A NUMBER OF EXTRAORDINARY EXPRESSIONS
- PURSUING CHRIST

Msg. 25: Awaiting Christ for the Transfiguration of Our Body

- PAUL'S BASIC THOUGHT
- TRANSFORMATION AND THE RENEWING OF THE MIND
- THE NEED FOR SURGERY ON OUR SOUL
- THE PHYSICAL BODY AND ITS ENJOYMENT
- CITIZENSHIP IN THE HEAVENS
- THE TRANSFIGURATION OF THE BODY

Msg. 26: Thinking the Same Thing and Rejoicing in the Lord

- SOME PUZZLES IN PHILIPPIANS 3
- TWO DEALINGS
- A CONCLUDING WORD
- THINKING THE SAME THING
- GENUINE YOKEFELLOW
- THE IMPORTANCE OF REJOICING IN THE LORD

Msg. 27: Excellent Characteristics of the Christian Life (1)

壹 谦让宜人

贰 一无挂虑

第二十八篇 基督徒生活中优越的美德（二）

叁 末了的话

- 凡是真实的 ▪ 凡是庄重的 ▪ 凡是公义的 ▪ 凡是纯洁的 ▪ 凡是可爱的 ▪ 凡是有美名的 ▪ 若有什么德行，若有什么称赞

肆 在使徒身上所学习的、所领受的、所听见的、所看见的

第二十九篇 使徒在基督里知足的秘诀

■ 学习秘诀

■ 应用秘诀

■ 神对我们景况主宰的安排

■ 在那加我们能力者的里面，凡事都能作

■ 化解挂虑

■ 基督徒生活中的白昼与黑夜

■ 在各事上，并在一切事上

第三十篇 信徒在使徒需用上的交通

壹 使徒因着信徒的重新关切而在主里喜乐

贰 信徒对使徒的思念

叁 使徒记念信徒已往的供应

肆 腓立比人借着以巴弗提供应使徒

伍 愿荣耀归与我们的神与父，直到永永远远

第三十一篇 保罗的问安与祝福

壹 问安

- 使徒问在基督里的各位圣徒安 ▪ 与使徒同在的弟兄们都问圣徒们安 ▪ 在罗马的众圣徒，尤其是该撒家里的人，都问在腓立比的圣徒们安

贰 祝福

I. FORBEARANCE

II. WITHOUT ANXIETY

Msg. 28: Excellent Characteristics of the Christian Life (2)

III. THE REST

- Whatever is True ▪ Whatever Is Honorable ▪ Whatever Is Righteous ▪ Whatever Is Pure ▪ Whatever Is Lovely ▪ Whatever Is Well-Spoken Of ▪ If Any Virtue and Any Praise

IV. THE THINGS LEARNED, RECEIVED, HEARD, AND SEEN IN THE APOSTLE

Msg. 29: The Apostle's Secret of Sufficiency in Christ

■ LEARNING THE SECRET

■ APPLYING THE SECRET

■ GOD'S SOVEREIGN ARRANGEMENT OF OUR CIRCUMSTANCES

■ DOING ALL THINGS IN HIM WHO EMPOWERS US

■ COUNTERACTING ANXIETY

■ DAY AND NIGHT IN THE CHRISTIAN LIFE

■ IN EVERYTHING AND IN ALL THINGS

Msg. 30: The Believers' Fellowship in the Apostle's Need

I. THE APOSTLE REJOICING IN THE LORD FOR THE BELIEVERS' RENEWED CONCERN

II. THE BELIEVERS' THINKING FOR THE APOSTLE

III. THE APOSTLE'S REMEMBRANCE OF THE BELIEVERS' SUPPLY IN THE PAST

IV. THE PHILIPPIANS' SUPPLY TO THE APOSTLE THROUGH EPAPHRODITUS

V. GLORY TO OUR GOD AND FATHER FOREVER AND EVER

Msg. 31: Paul's Greetings and His Blessing

I. GREETINGS

- The Apostle Greeting Every Saint in Christ ▪ The Brothers Who Were with the Apostle Greeting the Saints ▪ All the Saints in Rome, Especially Those of Caesar's Household, Greeting the Saints in Philippi

II. BLESSING

第三十二篇 恩典、救恩、那灵与基督

- 不同种类的救恩
- 保罗所需救恩的两面
- 保罗的恩典和我们的恩典
- 辩护、证实福音
- 经历的恩典
- 在主里喜乐
- 经历那灵
- 享受那灵并显大基督

第三十三篇 耶稣基督之灵全备的供应为着显大基督

- 每日的救恩
- 身体的供应
- 复合的膏油
- 应用那灵
- 复合的灵是为着身体并为着对神的事奉
- 经历荣耀的救恩

第三十四篇 借着那灵活基督

- 活基督
- 接受圣气
- 互相内在的生活
- 不住的祷告
- 呼吸以活基督
- 借着呼求主的名接受那灵
- 应用主并享受祂

第三十五篇 借着那灵接受话而活基督

Msg. 32: Grace, Salvation, the Spirit, and Christ

- DIFFERENT KINDS OF SALVATION
- TWO ASPECTS OF THE SALVATION NEEDED BY PAUL
- PAUL'S GRACE AND OURS
- THE DEFENSE AND CONFIRMATION OF THE GOSPEL
- EXPERIENTIAL GRACE
- REJOICING IN THE LORD
- EXPERIENCING THE SPIRIT
- ENJOYING THE SPIRIT AND MAGNIFYING CHRIST

Msg. 33: The Bountiful Supply of the Spirit of Jesus Christ for Magnifying Christ

- A DAILY SALVATION
- THE SUPPLY OF THE BODY
- THE COMPOUND OINTMENT
- APPLYING THE SPIRIT
- THE COMPOUND SPIRIT FOR THE BODY AND FOR GOD'S SERVICE
- EXPERIENCING A GLORIOUS SALVATION

Msg. 34: To Live Christ by the Spirit

- LIVE CHRIST
- RECEIVING THE HOLY BREATH
- A LIFE OF COINHERENCE
- PRAYING WITHOUT CEASING
- BREATHING TO LIVE CHRIST
- RECEIVING THE SPIRIT BY CALLING ON THE NAME OF THE LORD
- APPLYING THE LORD AND ENJOYING HIM

Msg. 35: Living Christ by Receiving the Word Through the Spirit

- 经历救恩
- 得救脱离发怨言和起争论
- 神的运行与我们的合作
- 得着显大的基督
- 那灵、神、基督与话
- 话与那灵
- 临到我们的神
- 天线与地线
- 两个极端
- 借着祷告接受话
- 运用我们的灵
- 处方与药剂

第三十六篇 那灵全备供应的丰富具体化在话里面

- 人是照着神的形像造的
- 与三一神是一
- 被我们先入为主的观念所霸占
- 喂养和启示
- 主话里的丰富和供应
- 吃主的话
- 基督丰富的元素
- 祷读主的话
- 活基督并显大祂
- 接受具体化在话里的丰富

第三十七篇 丰富的话、全备的供应、和不住的祷告，为着活基督

- 神的经纶与人天然的观念相对
- 不是外面的改正，乃是里面的灌输
- 由我们所吃的构成

- EXPERIENCING SALVATION
- SAVED FROM MURMURINGS AND REASONINGS
- GOD'S OPERATION AND OUR COOPERATION
- CHRIST MAGNIFIED
- THE SPIRIT, GOD, CHRIST, AND THE WORD
- THE WORD AND THE SPIRIT
- GOD REACHING US
- THE ANTENNA AND THE GROUND WIRE
- TWO EXTREMES
- RECEIVING THE WORD BY MEANS OF PRAYER
- EXERCISING OUR SPIRIT
- THE PRESCRIPTION AND THE DOSE

Msg. 36: The Riches of the Bountiful Supply of the Spirit Embodied in the Word

- MAN CREATED IN GOD'S IMAGE
- ONE WITH THE TRIUNE GOD
- PREOCCUPIED BY OUR CONCEPTS
- NOURISHMENT AND REVELATION
- THE RICHES AND THE SUPPLY IN THE WORD
- EATING THE WORD
- THE ELEMENTS OF CHRIST'S RICHES
- PRAY-READING THE WORD
- LIVING CHRIST AND MAGNIFYING HIM
- RECEIVING THE RICHES EMBODIED IN THE WORD

Msg. 37: The Rich Word, the Bountiful Supply, and Unceasing Prayer for Living Christ

- GOD'S ECONOMY VERSUS THE NATURAL CONCEPT
- NOT OUTWARD CORRECTION BUT INWARD TRANSFUSION
- CONSTITUTED OF WHAT WE EAT

- 基督的话丰丰富富的住在我们里面
- 唱主的话
- 凡所作的都要在主的名里
- 话成为全备供应的灵

第三十八篇 基督的丰富实化在那灵全备的供应里，
那灵全备的供应具体化在神丰富的话里

- 包罗万有并延展无限的基督
- 我们的生命和生命的供应
- 作神的儿子活基督
- 圣经与圣灵
- 三一神临到我们
- 由那灵内住
- 话与灵
- 丰满、丰富、供应和话
- 被三一神饱和以活基督
- 天线与地线

第三十九篇 借着接受神的话，有分于那灵全备的供应，并享受基督的丰富（一）

- 基督住在我们里面并活在我们里面
- 基督安家在我们里面，并成形在我们里面
- 由基督所构成
- 新陈代谢的改变
- 可经历的基督
- 显大的基督
- 借着内住的灵和运行的神得救
- 好象发光之体照耀，将生命的话表明出来
- 活基督的解释
- 被生命的话浸透

- THE WORD OF CHRIST DWELLING IN US RICHLY
- SINGING THE WORD
- DOING ALL IN THE NAME OF THE LORD
- THE WORD BECOMING THE BOUNTIFUL SPIRIT

Msg. 38: The Riches of Christ Realized in the Bountiful Supply of the Spirit and the Bountiful Supply of the Spirit Embodied in the Rich Word of God

- THE ALL-INCLUSIVE AND EXTENSIVE CHRIST
- OUR LIFE AND LIFE SUPPLY
- LIVING CHRIST AS SONS OF GOD
- THE HOLY BIBLE AND THE HOLY SPIRIT
- THE TRIUNE GOD REACHING US
- INDWELT BY THE SPIRIT
- THE WORD AND THE SPIRIT
- THE FULLNESS, THE RICHES, THE SUPPLY, AND THE WORD
- PERMEATED WITH THE TRIUNE GOD TO LIVE CHRIST
- THE ANTENNA AND THE GROUND WIRE

Msg. 39: To Participate in the Bountiful Supply of the Spirit and Enjoy the Riches of Christ by Receiving the Word of God (1)

- CHRIST ABIDING IN US AND LIVING IN US
- CHRIST MAKING HIS HOME IN US AND BEING FORMED IN US
- CONSTITUTED OF CHRIST
- A METABOLIC CHANGE
- THE EXPERIENTIAL CHRIST
- CHRIST MAGNIFIED
- SAVED THROUGH THE INDWELLING SPIRIT AND THE OPERATING GOD
- SHINING AS LUMINARIES AND HOLDING FORTH THE WORD OF LIFE
- A DEFINITION OF LIVING CHRIST
- SATURATED WITH THE WORD OF LIFE

第四十篇 借着接受神的话，有分于那灵全备的供应，
并享受基督的丰富（二）

- 活的人位
- 用各样的智慧
- 彼此教导，互相劝戒
- 向主歌唱
- 借着歌唱被话浸透
- 在灵里被充满
- 接受话以活基督

第四十一篇 基督借着祂的话住在我们里面而安家在
我们里面

- 话与灵
- 接受话以活基督
- 歌唱基督的话
- 借着那灵被话浸透

第四十二篇 被主的丰富浸透，以致凡所作的都在主
的名里

- 在主的名里祷告
- 主观的经历基督
- 互相内在
- 被话浸透
- 与主是一
- 正常的基督徒生活

第四十三篇 基督、救恩、神、以及生命的话

- 基督是榜样
- 翻印榜样
- 脱离发怨言和起争论的救恩

Msg. 40: To Participate in the Bountiful Supply of the Spirit and Enjoy the Riches of Christ by Receiving the Word of God (2)

- A LIVING PERSON
- IN ALL WISDOM
- TEACHING AND ADMONISHING ONE ANOTHER
- SINGING TO THE LORD
- SATURATED WITH THE WORD BY SINGING
- FILLED IN SPIRIT
- RECEIVING THE WORD TO LIVE CHRIST

Msg. 41: Christ Making His Home in Us by His Word Inhabiting Us

- THE WORD AND THE SPIRIT
- RECEIVING THE WORD TO LIVE CHRIST
- SINGING THE WORD OF CHRIST
- SATURATED WITH THE WORD THROUGH THE SPIRIT

Msg. 42: Doing Everything in the Name of the Lord by Being Saturated with His Riches

- PRAYING IN THE NAME OF THE LORD
- EXPERIENCING CHRIST SUBJECTIVELY
- COINHERENCE
- SATURATED WITH THE WORD
- ONE WITH THE LORD
- THE NORMAL CHRISTIAN LIVING

Msg. 43: Christ, Salvation, God, and the Word of Life

- CHRIST AS THE PATTERN
- REPRINTING THE PATTERN
- SALVATION FROM MURMURINGS AND REASONINGS

- 神在我们里面运行
- 将生命的话表明出来
- 借着灵与话经历救恩

第四十四篇 神的话是活神的具体表现

- “神—婴孩”与赐生命的灵
- 经过过程的神
- 神的说话
- 灵与话
- 神在我们里面运行
- 将生命的话表明出来

第四十五篇 生命的话与活的基督乃是一

三一神

- 属天的语言 ▪ 虽有分别，却不分开 ▪ 三一的名
- 那灵
- 那灵具体化在话里
- 运用我们的灵“划擦”主的话
- 祷读主话的见证
- 灵的重要
 - 沉睡的灵 ▪ 经历话中的火
- 经历神圣的属性
- 领受主的话作生命树
- 主与祂的话住在我们里面
- 正当的基督徒生活

第四十六篇 神的儿女好象发光之体照耀，将生命的话表明出来

- 祷读主的话
- 歌唱主的话

- GOD OPERATING IN US
- HOLDING FORTH THE WORD OF LIFE
- SALVATION THROUGH THE SPIRIT AND THE WORD

Msg. 44: The Word of God Being the Embodiment of the Living God

- THE GOD-CHILD AND THE LIFE-GIVING SPIRIT
- THE PROCESSED GOD
- GOD'S SPEAKING
- THE SPIRIT AND THE WORD
- GOD OPERATING IN US
- HOLDING FORTH THE WORD OF LIFE

Msg. 45: The Word of Life Identical to the Living Christ

- THE THREE-ONE GOD
 - A Heavenly Language ▪ Distinct but Not Separate ▪ A Three-one Name
- THE SPIRIT
- THE SPIRIT EMBODIED IN THE WORD
- EXERCISING OUR SPIRIT TO “STRIKE” THE WORD
- TESTIMONIES OF PRAY-READING THE WORD
- THE IMPORTANCE OF THE SPIRIT
 - The Spirit Being Dormant ▪ Experiencing the Fire in the Word
- EXPERIENCING THE DIVINE ATTRIBUTES
- TAKING THE WORD AS THE TREE OF LIFE
- THE LORD AND HIS WORDS ABIDING IN US
- THE PROPER CHRISTIAN LIFE

Msg. 46: Children of God Shining as Luminaries by Holding Forth the Word of Life

- PRAY-READING THE WORD
- SINGING THE WORD

- 话中取用不尽的丰富
- 被话充满而彰显基督
- 神的儿女
- 照耀的功能

第四十七篇 在我们实际生活里常时的救恩

- 为着显大基督的主观救恩
- 享受常时的救恩以活基督
- 从普通事物中蒙拯救
- 将生命的话表明出来
- 特别的景况和一般的景况
- 活基督的意义

第四十八篇 借着耶稣基督之灵全备的供应，以及内住之神里面的运行，经历常时的救恩

- 在我们的家庭生活和召会生活里，需要常时的救恩
- 蒙拯救脱离弯曲
- 我们每日救恩的凭借
- 与三一神的生机联结
- 全备供应的内容
 - 神性 ▪ 人性 ▪ 钉死、复活和升天 ▪ 神圣的属性和人性的美德
- 蒙拯救脱离发怨言、起争论
- 神在我们里面运行
- 常时的救恩拯救我们脱离细微的罪
- 借着赐生命的灵以及经过过程的神蒙拯救

第四十九篇 为着我们常时救恩之神圣、丰富的供备

- 榜样与标准
- 运行的神

- THE INEXHAUSTIBLE RICHES IN THE WORD
- FILLED WITH THE WORD TO MANIFEST CHRIST
- CHILDREN OF GOD
- THE FUNCTION OF SHINING

Msg. 47: The Constant Salvation in Our Practical Life

- A SUBJECTIVE SALVATION FOR MAGNIFYING CHRIST
- ENJOYING A CONSTANT SALVATION TO LIVE CHRIST
- SAVED FROM ORDINARY THINGS
- HOLDING FORTH THE WORD OF LIFE
- PARTICULAR SITUATIONS AND COMMON SITUATIONS
- WHAT IT MEANS TO LIVE CHRIST

Msg. 48: Constant Salvation Through the Bountiful Supply of the Spirit of Jesus Christ and the Inward Operation of the Indwelling God

- THE NEED FOR CONSTANT SALVATION IN OUR FAMILY LIFE AND CHURCH LIFE
- SAVED FROM CROOKEDNESS
- THE MEANS OF OUR DAILY SALVATION
- AN ORGANIC UNION WITH THE TRIUNE GOD
- THE CONTENTS OF THE BOUNTIFUL SUPPLY
 - Divinity ▪ Humanity ▪ Crucifixion, Resurrection, and Ascension ▪ The Divine Attributes and Human Virtues
- SAVED FROM MURMURINGS AND REASONINGS
- GOD OPERATING IN US
- A CONSTANT SALVATION FROM REFINED SINS
- SAVED THROUGH THE LIFE-GIVING SPIRIT AND THE PROCESSED GOD

Msg. 49: The Divine and Rich Provision for Our Constant Salvation

- THE PATTERN AND THE STANDARD
- THE OPERATING GOD

- 神的儿女
- 好象发光之体照耀
- 生命的话

第五十篇 你们信心的祭物

- 信心为祭物献给神
- 信心、话与那灵
- 因着信心的元素而得着加强
- 享受基督
- 信仰上的喜乐
- 由基督所构成而成为祭物
- 信心与将生命的话表明出来

第五十一篇 给人看出是在基督里面，有借着信基督而有之神的义

- 以认识基督为至宝
- 赢得基督，并且给人看出是在祂里面
- 必要的条件
- 神的义以及我们自己的义
- 基督的信
- 那灵与话
- 得着神的注入

第五十二篇 经历基督复活的大能而得着基督

- 获得基督的三个阶段
- 为身体受苦
- 脱离属地的缠累
- 基督的复活和受苦
- 模成祂的死
- 基督复活的实际

- CHILDREN OF GOD
- SHINING AS LUMINARIES
- THE WORD OF LIFE

Msg. 50: The Sacrifice of Your Faith

- FAITH AS A SACRIFICE OFFERED TO GOD
- FAITH, THE WORD, AND THE SPIRIT
- STRENGTHENED BY THE ELEMENT OF FAITH
- THE ENJOYMENT OF CHRIST
- THE JOY OF FAITH
- CONSTITUTED OF CHRIST TO BE A SACRIFICE
- FAITH AND HOLDING FORTH THE WORD OF LIFE

Msg. 51: To Be Found in Christ in the Righteousness of God Through the Faith of Christ

- THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST
- TO GAIN CHRIST AND BE FOUND IN HIM
- A NECESSARY CONDITION
- THE RIGHTEOUSNESS OF GOD AND OUR OWN RIGHTEOUSNESS
- THE FAITH OF CHRIST
- THE SPIRIT AND THE WORD
- INFUSED WITH GOD

Msg. 52: To Obtain Christ by Experiencing the Power of His Resurrection

- THREE STAGES OF SECURING CHRIST
- SUFFERING FOR THE BODY
- FREE FROM EARTHLY ENTANGLEMENTS
- CHRIST'S RESURRECTION AND SUFFERINGS
- CONFORMED TO HIS DEATH
- THE REALITY OF CHRIST'S RESURRECTION

- 神圣生命内在的大能

第五十三篇 达到杰出的复活以得着基督

- 标杆与奖赏
- 脱离旧造，进入新造
- 保罗的标杆
- 向旧造死，向神活着
- 认识在复活里的基督
- 模成基督的死
- 活在新造里

第五十四篇 向着标杆竭力追求，为要得着神召我们向上去得的奖赏

- 杰出复活的定义

第五十五篇 独一的思念与独一的生活行动

- 思念竭力追求杰出的复活
- 不思念任何别的事
- 领悟与决心
- 受独一思念的管治，而有独一的生活行动
- 照新造的准则而行

第五十六篇 满了谦让宜人却一无挂虑的生活（一）

- 需要学得秘诀
- 在主里站立得住
- 一无挂虑
- 以少于我们所当得的为满足
- 包罗万有的美德
- 叫人知道我们的谦让宜人而显大基督
- 主是近的
- 杰出复活的彰显

- THE INTRINSIC POWER OF THE DIVINE LIFE

Msg. 53: To Obtain Christ by Attaining to the Out-Resurrection

- THE GOAL AND THE PRIZE
- OUT OF THE OLD CREATION AND INTO THE NEW CREATION
- PAUL'S GOAL
- DYING TO THE OLD CREATION AND LIVING TO GOD
- KNOWING CHRIST IN RESURRECTION
- CONFORMED TO CHRIST'S DEATH
- LIVING IN THE NEW CREATION

Msg. 54: Pursue Toward the Goal for the Prize of the High Calling

- A DEFINITION OF OUT-RESURRECTION

Msg. 55: The Unique Mind and the Unique Walk

- A MIND TO PURSUE THE OUT-RESURRECTION
- NOT OTHERWISE MINDED
- A REALIZATION AND A RESOLUTION
- GOVERNED BY THE UNIQUE MIND TO HAVE THE UNIQUE WALK
- WALKING BY THE RULE OF THE NEW CREATION

Msg. 56: A Life Full of Forbearance but Without Anxiety (1)

- THE NEED TO LEARN THE SECRET
- STANDING FIRM IN THE LORD
- NO ANXIETY
- SATISFIED WITH LESS THAN OUR DUE
- AN ALL-INCLUSIVE VIRTUE
- MAGNIFYING CHRIST BY MAKING KNOWN OUR FORBEARANCE
- THE NEARNESS OF THE LORD
- THE EXPRESSION OF THE OUT-RESURRECTION

- 体谅别人
- 活在杰出的复活里

第五十七篇 满了谦让宜人却一无挂虑的生活（二）

- 叫人知道基督
- 基督的彰显
- 叫人知道我们的谦让宜人
- 合式并合宜
- 基督的谦让宜人
- 基督作我们的谦让宜人

第五十八篇 满了谦让宜人却一无挂虑的生活（三）

- 包罗万有的美德
- 在我们的家庭生活中需要谦让宜人
- 长老们的需要
- 众圣徒的需要
- 神的谦让宜人
- 一本谦让宜人的书
- 基督的谦让宜人
- 保罗的谦让宜人
- 需要长大
- 按着谦让宜人的规则而行
- 知足的秘诀

第五十九篇 满了谦让宜人却一无挂虑的生活（四）

- 谦让宜人的意义
- 丰富的供应
- 在主里喜乐
- 谦让宜人的榜样
- 需要了解与智慧

- CONSIDERING OTHERS
- LIVING IN THE OUT-RESURRECTION

Msg. 57: A Life Full of Forbearance but Without Anxiety (2)

- MAKING CHRIST KNOWN
- AN EXPRESSION OF CHRIST
- MAKING OUR FORBEARANCE KNOWN
- FITTING AND SUITABLE
- THE FORBEARANCE OF CHRIST
- CHRIST AS OUR FORBEARANCE

Msg. 58: A Life Full of Forbearance but Without Anxiety (3)

- AN ALL-INCLUSIVE VIRTUE
- THE NEED OF FORBEARANCE IN OUR FAMILY LIFE
- NEEDED BY ELDERS
- NEEDED BY ALL THE SAINTS
- GOD'S FORBEARANCE
- A BOOK OF FORBEARANCE
- CHRIST'S FORBEARANCE
- PAUL'S FORBEARANCE
- THE NEED OF GROWTH
- WALKING BY THE RULE OF FORBEARANCE
- THE SECRET OF CONTENTMENT

Msg. 59: A Life Full of Forbearance but Without Anxiety (4)

- THE MEANING OF FORBEARANCE
- A RICH SUPPLY
- REJOICING IN THE LORD
- A PATTERN OF FORBEARANCE
- THE NEED FOR UNDERSTANDING AND WISDOM

- 祷告与谦让宜人
- 婚姻生活、家庭生活和召会生活

第六十篇 满了谦让宜人却一无挂虑的生活（五）

- 神所派定的环境
- 人类生活的总和与基督徒生活的总和
- 活基督
- 显大基督
- 知足与谦让宜人
- 神的派定

第六十一篇 满了谦让宜人却一无挂虑的生活（六）

- 两种生活
- 两个源头
 - 神—谦让宜人的源头 ▪ 撒但—挂虑的源头 ▪ 神如何使用撒但
- 谦让宜人与挂虑不能并存
- 活基督作我们的谦让宜人

第六十二篇 满了谦让宜人却一无挂虑的生活（七）

- 与主是一
- 满足的秘诀
- 祷告和祈求，带着感谢
- 接受主的旨意
 - 经历祂够用的恩典 ▪ 信靠主
- 正确的领悟
- 要领会并操练的六个点

- PRAYER AND FORBEARANCE
- MARRIED LIFE, FAMILY LIFE, AND THE CHURCH LIFE

Msg. 60: A Life Full of Forbearance but Without Anxiety (5)

- THE CIRCUMSTANCES ASSIGNED BY GOD
- THE TOTALITY OF HUMAN LIFE AND OF THE CHRISTIAN LIFE
- LIVING CHRIST
- MAGNIFYING CHRIST
- CONTENTMENT AND FORBEARANCE
- GOD'S ASSIGNMENT

Msg. 61: A Life Full of Forbearance but Without Anxiety (6)

- TWO LIVES
- TWO SOURCES
 - God, the Source of Forbearance ▪ Satan, the Source of Anxiety ▪ How God Uses Satan
- NO COEXISTENCE OF FORBEARANCE AND ANXIETY
- LIVING CHRIST AS OUR FORBEARANCE

Msg. 62: A Life Full of Forbearance but Without Anxiety (7)

- ONE WITH THE LORD
- THE SECRET OF SATISFACTION
- PRAYER AND PETITION WITH THANKSGIVING
- ACCEPTING THE LORD'S WILL
 - Experiencing His Sufficient Grace ▪ Trusting the Lord
- A PROPER REALIZATION
- SIX POINTS TO UNDERSTAND AND PRACTICE