

第四週

在真正的召會生活中，
以基督為我們的生活而顯大祂，
並對付己而有在神聖榮耀裏的一

M. C. 詩歌：628

讀經：腓一 19 ~ 26，四 22，賽四三 7，林前十
31，羅十一 36，約十七 22

【週一】

壹 『我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督』—腓一 19 ~ 21 上：

- 一 活基督以顯大祂，乃是有分於基督在生命裏的救恩；這使我們得救脫離不活基督的失敗，並脫離不顯大基督的失敗—羅五 10。
- 二 腓立比一章十九節的得救指得着維持並加力，能活基督而顯大基督；這需要耶穌基督之靈全備的供應。

Week Four

**Taking Christ as Our Living for His Magnification
and Dealing with the Self for Our Oneness
in the Divine Glory in the Genuine Church Life**

M. C. Hymns: 866

Scripture Reading: Phil. 1:19-26; 4:22; Isa. 43:7; 1 Cor. 10:31; Rom. 11:36; John 17:22

§ Day 1

I. **"I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ"—Phil. 1:19-21a:**

- A. To live Christ for His magnification is to participate in Christ's salvation in life, in which we are saved from the failure of not living Christ and from the defeat of not magnifying Christ—Rom. 5:10.
- B. Salvation in Philippians 1:19 means to be sustained and strengthened to live and magnify Christ; this requires the bountiful supply of the Spirit of Jesus Christ.

三 保羅說，他得救是『藉着你們的祈求』，這是基督身體（召會）的供應；被囚並沒有使保羅與基督的身體隔離，斷絕這身體的供應。

四 保羅經歷救恩的祕訣，就是耶穌基督之靈全備的供應；當我們享受耶穌基督那包羅萬有、全備供應的那靈，並被祂充滿，基督就得着顯大，並成爲我們的彰顯—來一9下，三15下，六4下，林前十二3下。

五 我們需要在身體的生活裏，並留在建造身體的祭司事奉裏，使我們能持續的享受那靈全備的供應，就是身體的供應，好活基督以顯大基督—詩一三三2，出三十26～31，腓一19，羅十五16，彼前二5、9。

【週二】

貳 在使徒的身體受苦時，基督得着顯大，也就是祂被顯示或宣揚爲大（沒有限量）、得着高舉、得着稱讚—腓一20：

一 使徒的受苦給他機會，彰顯基督無限的偉大—徒九16，林後六4，十一23，西一24。

二 在任何境遇下顯大基督，就是經歷基督而有最高的享受—腓一18，四23。

三 當保羅被囚在羅馬監獄的時候，他顯大基督，使基督在囚禁他的人眼中顯爲大：

【週三】

1 不論環境如何，保羅總是滿了喜樂，他一直在主裏喜樂—參徒十六23～26。

2 腓立比書是說到對基督的經歷和享受，其結果乃

C. Paul said that his salvation was "through your petition"; this is the supply of the Body of Christ, the church; imprisonment did not isolate Paul from the Body of Christ or cut him off from the supply of the Body.

D. The key to Paul's experience of salvation was the bountiful supply of the Spirit of Jesus Christ; when we enjoy the all-inclusive and bountifully supplying Spirit of Jesus Christ and are filled with Him, Christ is magnified and becomes our expression—Heb. 1:9b; 3:14a; 6:4b; 1 Cor. 12:3b.

E. We need to be in the Body life and remain in the priestly service that builds up the Body so that we can maintain our enjoyment of the bountiful supply of the Spirit, the supply of the Body, in order to live Christ for magnifying Christ—Psa. 133:2; Exo. 30:26-31; Phil. 1:19; Rom. 15:16; 1 Pet. 2:5, 9.

§ Day 2

II. In the apostle's suffering in his body, Christ was magnified; that is, He was shown or declared to be great (without limitation), exalted, and extolled—Phil. 1:20:

A. The apostle's sufferings afforded him opportunity to express Christ in His unlimited greatness—Acts 9:16; 2 Cor. 6:4; 11:23; Col. 1:24.

B. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment—Phil. 1:18; 4:23.

C. As Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors:

§ Day 3

1. Regardless of the circumstances, Paul was full of joy and rejoicing in the Lord—cf. Acts 16:23-26.

2. Since Philippians is concerned with the experience and enjoyment of Christ,

是喜樂，因此是一卷充滿喜樂、歡喜的書——4、18、25，二2、17～18、28～29，三1，四1、4。

3 保羅在喜樂中一直將基督照耀並彰顯出來，這乃是宣告基督無限的偉大，並宣告基督是取用不竭的一弗三8，參賽九6。

四 保羅一切的生活和工作都不是為着彰顯他自己，或展示他的知識、能力、功勞和長處；他所是並所作的都是為着彰顯基督，甚至顯大基督——腓一20，三3～10，四22，林後四5：

1 『穿上主耶穌基督』就是憑基督活着並活出基督，而顯大基督，使祂在真正的召會生活中得着團體的彰顯——羅十三14。

2 由祭司衣服所表徵之基督的彰顯，使我們有資格作祭司事奉，並且聖別我們，使我們為着神獨一的目的分別歸神；基督的彰顯作為我們的『聖衣』，乃是為榮耀為華美——出二八2～4，彼前二5：

a 『為榮耀』的意思就是把基督的神性連同祂神聖的屬性彰顯出來——約一14，來一3，約十七22，林後三18。

b 『為華美』的意思就是把基督的人性連同祂人性的美德彰顯出來——路二四19，徒十六7，詩二七4。

c 每當我們把神聖的榮耀調和着人性美德的華美而彰顯出來時，我們就建造在一起而成為祭司的體系——彼前二5。

3 我們應當『一切都要為榮耀神而行』（林前31），好使我們能『在〔我們的〕身體上榮耀神』（六20）；在我們的身體上榮耀神，就是讓住在我們裏面的神（約壹四13），佔有、浸透我們的身體，並藉着我們的身體彰顯祂自己。

which issue in joy, it is a book filled with joy and rejoicing—1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.

3. Paul's shining forth and expressing Christ in his joy were a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible—Eph. 3:8; cf. Isa. 9:6.

D. All of Paul's life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points; what he was and what he did were for expressing Christ, even for magnifying Christ—Phil. 1:20; 3:3-10; 4:22; 2 Cor. 4:5:

1. To "put on the Lord Jesus Christ" is to live by Christ and live out Christ, thus magnifying Christ for His corporate expression in the genuine church life—Rom. 13:14.

2. The expression of Christ, signified by the priestly garments, qualifies us to serve as priests and sanctifies us unto God for His unique purpose; the expression of Christ as our "holy garments" is for glory and beauty—Exo. 28:2-4; 1 Pet. 2:5:

a. For glory means to express Christ's divinity with the divine attributes—John 1:14; Heb. 1:3; John 17:22; 2 Cor. 3:18.

b. For beauty means to express Christ's humanity with the human virtues—Luke 24:19; Acts 16:7; Psalms 27:4.

c. Whenever we express the divine glory blended with the beauty of human virtues, we are built up together as the priesthood—1 Pet. 2:5.

3. We should be those who "do all to the glory of God" (1 Cor. 10:31) so that we can "glorify God in [our] body" (6:20); to glorify God in our body is to allow God, who dwells in us (1 John 4:13), to occupy and saturate our body and express Himself through our body.

叁 我們若藉着活基督而在我們的身體上顯大祂，使祂得彰顯，我們就成了有力的因素、供應的管道，使聖徒在生命裏長大並享受主—腓一 20 ~ 26:

- 一 在保羅帶鎖鍊的身體上，基督得着高舉、頌揚、讚美和珍賞，這都是因為保羅活基督—21 節，弗六 20。
- 二 基督被顯大，是要叫基督在祂復活的實際裏被人看見，並在祂靈的實際裏得以供應給人。
- 三 當保羅寫信給腓立比人時，他正在監獄裏生活，就着外面說，他並沒有作工；他所說『我的工作有果子』，指明他的工作實際上就是他的生活—腓一 22:
 - 1 這工作的果子就是基督活出來，得着顯大，服事給人，並傳輸到別人裏面。
 - 2 這工作的果子就是保羅在獄中生活的結果。
 - 3 保羅這種活的工作，乃是將基督服事給人，並把他所顯大的基督傳輸到別人裏面。
 - 4 因着保羅顯大基督，連在該撒家裏也有人得救—四 22。
- 四 我們眾人都該渴望成為有力的因素、供應的管道，使聖徒得到信仰上的『進步』（指他們生命的長大）和『喜樂』（指他們對基督的享受）；我們能不能成為聖徒生命長大與對基督享受的因素，在於我們有沒有藉着活基督來顯大基督—一 25:
 - 1 因為保羅活基督並顯大基督到了極點，他就能把基督傳輸到聖徒裏面，並把基督服事給眾召會。

III. If we magnify Christ in our body for His expression by living Him, we will become strong factors, channels of supply, to enable the saints to grow in life and enjoy the Lord—Phil. 1:20-26:

- A. In Paul's chained body, Christ was exalted, extolled, praised, and appreciated because Paul lived Christ—v. 21; Eph. 6:20.
- B. Christ's being magnified is so that He may be seen by others in the reality of His resurrection and ministered to others in the reality of His Spirit.
- C. When Paul wrote to the Philippians, he was living in prison and not outwardly working; his speaking of "fruit for my work" indicates that his work was actually his living—Phil. 1:22:
 1. The fruit of this work was Christ lived out, magnified, ministered, and transfused into others.
 2. The fruit of this work was the issue, the result, of Paul's living in prison.
 3. Paul's living work was to minister Christ to others and to transfuse the Christ whom he magnified into them.
 4. Through Paul's magnification of Christ, even some in Caesar's household were saved—4:22.
- D. All of us should aspire to be strong factors, channels of supply, to the saints for their "progress" (their growth in life) and their "joy of the faith" (their enjoyment of Christ); whether or not we are such factors of the saints' growth in life and of their enjoyment of Christ depends on whether or not we magnify Christ by living Him—1:25:
 1. Because Paul lived and magnified Christ to the uttermost, he could transfuse Christ into the saints and minister Christ to all the churches.

- 2 關於要離世與基督同在，或是留在肉身裏，保羅的考慮不是自私的，乃是為聖徒的緣故；他完全給主和召會所佔有一23 ~ 24 節。
- 3 我們或留下或到主那裏去，對召會應該是非常要緊的；但這全在於我們有否活基督、顯大基督、供應基督並從全人的深處把基督傳輸到聖徒裏面—參二25 ~ 30。
- 4 在身體生活裏，急切需要一些人盡功用作供應的管道—亞四 12 ~ 14。

【週五】

肆 信徒要進入在神聖榮耀裏的一，就是神團體的彰顯，就必須完全對付己—約十七22，林後四5：

- 一 痲瘋表徵從人的己裏面發出來嚴重的罪，己乃是身體的仇敵；痲瘋是人背叛並不服的結果，潔淨患痲瘋者，就是使罪人脫離己，得恢復與神與人有交通—參利十三45 ~ 46。

【週六】

- 二 患痲瘋者要得潔淨，就必須『剃去所有的毛髮，把頭髮、鬍鬚、眉毛並全身的毛都剃了』（十四9）；每一種不同的毛髮表徵己的不同方面：
 - 1 頭髮表徵人自我炫耀的榮耀；每一個人都有他所誇耀之處；有人誇他的出身，有人誇他的學問，有人誇他的美德，也有人誇他的熱心愛主；每一個人都能在自己身上找出一些可誇的地方，引以為榮，而顯揚在人面前。

2. Paul's consideration to either depart and be with Christ or to remain in the flesh was not selfish but was for the saints' sake; he was absolutely occupied by the Lord and the church—vv. 23-24.
3. It should matter to the church whether we remain or go to be with the Lord, 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—cf. 2:25-30.
4. In the Body life there is the urgent need of certain ones to function as channels of supply—Zech. 4:12-14.

§ Day 5

IV. In order for the believers to enter into the oneness in the divine glory, the corporate expression of God, they must fully deal with the self—John 17:22; 2 Cor. 4:5:

- A. Leprosy signifies the serious sin that issues from within man's self, which is the enemy of the Body; leprosy results from man's rebellion and disobedience, and the cleansing of the leper is to recover the sinner from the self to the fellowship with God and with men—cf. Lev. 13:45-46.

§ Day 6

- B. In order for a leper to be cleansed, he must "shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair" (14:9); each of the different kinds of hair signifies different aspects of the self:
 1. The hair of the head signifies man's glory in self-display; everyone has his boasts in certain areas; some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord; everyone can find an area in which to boast, to glorify himself, and to make a display before man.

- 2 鬚鬚表徵人自居的尊貴；人以自己的地位、身家、或屬靈而自居尊貴，總覺得自己比別人高超。
- 3 眉毛表徵人天然的美麗，人的優越、功勞、美德和長處；這些是出於人天然的出生，並非來自對神救恩的經歷。
- 4 全身的毛髮表徵人天然的力量和才能；我們人都滿有天然的能力、辦法、主張，以為能為主作這作那，覺得甚麼都能。

三 這些己的難處必須『用剃刀剃去』，意思是必須藉着十字架被對付：

- 1 我們要對付己，就必須是背十字架的人，一直讓十字架在我們身上作工，將我們的己治死。
- 2 我們需要留在十字架上，天天將自己留在十字架的了結之下一路十四 27，羅六 6，加二 20，腓三 10，林前十五 31。
- 3 我們藉着操練靈，就能應用那在複合之靈裏基督的死（流質的沒藥表徵基督寶貴的死，香肉桂表徵基督之死的甜美與功效），好主觀的經歷已被釘十字架一出三十 23 ~ 25。

四 詩歌六百二十八首第五至六節給我們看見，我們如何在操練靈時就從己得釋放：

- 1 『靈中得着釋放，脫開了自義；脫開自覺、自責，不再理自己。』
- 2 『靈中得着釋放，脫開了己意；自愛、自驕、自榮，全都被貶抑。』

五 我們需要跟隨保羅的榜樣，他說，『我是天天死』（林前十五 31）；當我們天天向己死時，我們不傳自己，

2. The beard signifies man's self-assumed honor; people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a feeling that they are above others.
3. The eyebrows signify man's natural beauty, his excellencies, merits, virtues, and strong points, issuing from his natural birth, not from the experience of God's salvation.
4. The hair of the whole body signifies man's natural strength and ability; as human beings, we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things.

C. These problems of the self must be "shaved with a razor," which means that they must be dealt with by the cross:

1. In order to deal with the self, we must be those who bear the cross, allowing the cross to work on us continually in order to put our self to death.
2. We need to remain on the cross, keeping our self under the termination of the cross day by day—Luke 14:27; Rom. 6:6; Gal. 2:20; Phil. 3:10; 1 Cor. 15:31.
3. By exercising our spirit, we can apply the death of Christ in the compound Spirit (flowing myrrh signifies the precious death of Christ, and fragrant cinnamon signifies the sweetness and effectiveness of Christ's death) for the subjective crucifixion of our self—Exo. 30:23-25.

D. Stanzas 5 and 6 of Hymns, #866 show how we are freed from the self when we exercise our spirit:

1. "Freed within the spirit / From self-righteousness, / From self-condemnation / And self-consciousness."
2. "Freed within the spirit / From self-will and pride, / From self-love and glory, / All to override."

E. We need to follow the pattern of Paul, who said, "I die daily" (1 Cor. 15:31); as we die to ourselves daily, we do not preach ourselves for our

為着使自己得榮耀，乃向主活，為着祂神聖的榮耀；並且當基督安家在我們心裏時，我們就進一步被變化，從榮耀到榮耀，使基督在真正的召會生活中得榮耀（林後三 18，四 5，五 14～15，弗三 16～17、21 上）。

六 讓神得榮耀，乃是我們生活和事奉的目的；我們對神最高的生活和事奉，就是『一切都要為榮耀神而行』，使神得着團體的彰顯—林前十 31，賽四三 7，約七 18，八 50 上，十七 4，羅十一 36。

glory, but we live to the Lord for His divine glory; furthermore, we are being transformed from glory to glory as Christ is making His home in our hearts for His glory in the genuine church life (2 Cor. 3:18; 4:5; 5:14-15; Eph. 3:16-17, 21a).

F. The glorification of God is the purpose of our living and our service; the highest living and service that we can render to God is to "do all to the glory of God" for the corporate expression of God—1 Cor. 10:31; Isa. 43:7; John 7:18; 8:50a; 17:4; Rom. 11:36.

第四週■週一

晨興餽養

腓一 19 ~ 21 『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

（腓立比一章十九節）的得救就是（二章十二節）的作成救恩，指得着維持並加力，能活基督而顯大基督。…這需要耶穌基督之靈全備的供應（聖經恢復本，腓一 19 註 4）。

（一章十九節的祈求）是基督身體（召會）的供應。被囚並沒有使保羅與基督的身體隔離，斷絕這身體的供應（腓一 19 註 1）。

信息選讀

腓立比一章十八至二十節在原文是一個句子。十八節保羅說，『這有何妨呢？或假意，或真誠，無論怎樣，基督究竟被宣傳開了，為此我就歡喜，並且還要歡喜。』十九節以『因為』開始，這指出十九節是十八節的說明。十九節（裏）…『這事』指的是前幾節保羅所題不同傳基督的方式。保羅知道這些不同的傳揚，藉着眾聖徒的祈求，和耶穌基督之靈全備的供應，終必叫他得救。接着二十節這樣開始：『這是照着我所專切期待並盼望的』，這句話形容十九節的得救。保羅滿懷希望，期待享受救恩。二十節指明，保羅所期待享受的救恩就是：沒有一事會叫他羞愧，只要凡事放膽，總叫基督在他身體上照常顯大。

WEEK 4 — DAY 1

Morning Nourishment

Phil. 1:19-21 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

The salvation in Philippians 1:19 is the working out of the salvation in 2:12; it means to be sustained and strengthened to live and magnify Christ... This requires the bountiful supply of the Spirit of Jesus Christ. (Phil. 1:19, footnote 1)

This [petition] is the supply of the Body of Christ, the church. Imprisonment did not isolate Paul from the Body of Christ or cut him off from the supply of the Body. (Phil. 1:19, footnote 2)

Today's Reading

Philippians 1:18-21 is one sentence. In verse 18 Paul says, "What then? Only that in every way, whether in pretense or in truthfulness, 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...The word this [in verse 19] 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 in nothing he would be put to shame, but that with all boldness, as always, Christ would be magnified in his body.

保羅寫信給腓立比人時，身在遠離家鄉的異國監獄裏。保羅很有理由憂愁、哀傷。他的處境這麼艱難，他應該很容易為這種情景哀哭。…他若哀哭（而不喜樂），就不會在那種環境中經歷救恩。假定你是一個關在羅馬監獄裏的猶太人，你會喜樂麼？…保羅不哀哭，反倒在主裏喜樂。對他來說，所有發生的事，終必叫他得救。

按照這幾節的上下文，得救的意思是沒有一事會叫保羅羞愧。不只他不覺得羞愧，而且沒有一事叫他羞愧。基督在保羅的身體上顯大。二十節所說的顯大基督，正是十九節所題到的得救。這就是說，照着保羅所專切期待並盼望的那個救恩，就是他不至羞愧，反倒在他身體上顯大基督。因此，二十節說明甚麼叫作實際的享受救恩。…享受這種救恩就是活基督。所以二十一節保羅說，『因為在我，活着就是基督。』

保羅的苦難並沒有叫他羞愧，反倒給他機會顯大基督。我們若經歷這幾節所說的救恩，那麼當我們遭遇苦難時，就會顯大基督而不至羞愧。但是，我們若被苦難打倒，被苦難壓傷而滿了罣慮，這就叫我們羞愧。但我們若在苦難中顯大基督，我們就會經歷這個救恩。

保羅經歷救恩的祕訣，就是耶穌基督之靈全備的供應。藉着這全備的供應，保羅所遭遇的每一件事，終必叫他得救。…實際上，在我們的經歷裏，得救、基督和那靈全備的供應就是一個。但是，如果我們要享受基督，並經歷祂在每一種境遇中成為我們的救恩，我們就需要那靈全備的供應。使徒保羅被監禁的時候，那靈怎樣住在他裏面，今天那靈也住在我們裏面。藉着這樣一位靈的供應，保羅享受了救恩（腓立比書生命讀經，六四至六七頁）。

參讀：腓立比書生命讀經，第六至七篇。

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...If he had wept [instead of rejoiced], he would not have experienced salvation in that environment. Suppose you were a Jew held captive in a Roman prison. Would you have rejoiced?...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.

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...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. (Life-study of Philippians, pp. 55-57)

Further Reading: Life-study of Philippians, msgs. 6-7

第四週■週二

晨興餽養

腓一 20『…我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大。』

四 22『眾聖徒，尤其是該撒家裏的人，都問你們安。』

三 9『並且給人看出我是在祂裏面，不是有自己…的義…。』

在保羅的身體受苦時，基督得着顯大，也就是祂被顯示或宣揚為大（沒有限量）、得着高舉、得着稱讚。祂的受苦給他機會，彰顯基督無限的偉大。祂不要律法，不要割禮，只要基督在祂身上顯大。腓立比書是論到經歷基督。在任何境遇下顯大基督，就是經歷基督而有最高的享受。

在一章二十節有許多辭句，與保羅所說基督在祂身上顯大的事有關：『凡事放膽』、『無論是生，是死』、『在我身體上』、『現今』、『照常』。保羅不只說『放膽』，更是說『凡事放膽』。然後他特別指出，基督要在祂身體上顯大。…祂的身體上雖然帶着鎖鍊，基督仍在祂身體上顯大。此外，無論是生，是死，基督總要顯大。這指明不論環境如何，保羅盼望基督在祂身上顯大（腓立比書生命讀經，五四至五五頁）。

信息選讀

顯大的意思是使一件東西看起來變大了。…從以弗所三章來看，基督的量度一闊、長、高、深—是無法測度的，這是宇宙的量度。雖然基督是廣大、

WEEK 4 — DAY 2

Morning Nourishment

Phil. 1:20 ...My earnest expectation and hope [is] that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

4:22 All the saints greet you, and especially those of Caesar's household.

3:9 And be found in Him, not having my own righteousness...

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.

In 1:20 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...Even though his body was in chains, Christ would be magnified in his body. Moreover, Christ would be magnified whether through life or through death. This indicates that no matter what the circumstances were, Paul expected Christ to be magnified in him. (Life-study of Philippians, p. 47)

Today's Reading

The word magnify means to make something large to our sight...According to Ephesians 3, the dimensions of Christ—the breadth, length, height, and depth—are immeasurable. They are the dimensions of the universe.

寬闊、無法測度的，但在御營全軍，就是在該撒皇家衛隊的眼中，基督實際上並不存在。…然而，保羅顯大基督，他使基督在別人眼前，特別是在那些看守他的獄卒眼前顯為大。結果，有些人終於轉向基督。腓立比四章二十二節可以證明這一個點，那裏保羅說到該撒家裏的聖徒。因着保羅顯大基督，連該撒家裏也有人得救。

保羅下監的那段時間，羅馬人很藐視猶太人。羅馬人是征服者，猶太人是被征服者。被征服的人中有一位名叫耶穌的，雖然祂很偉大，也很奇妙，但在羅馬人眼中，祂卻微不足道。然而，當保羅被囚在羅馬監獄的時候，他顯大基督，使基督在囚禁他的人眼中顯為大。

我們在日常生活中也該顯大基督，使祂在別人眼中顯為大。在你的辦公室或課堂裏，人們可能輕看基督、嘲笑祂並妄稱祂的名，觸犯了第三條誡命。因此，你必須讓別人看見基督，不是很不起眼的，而是擴大、顯大的基督。

我們在家裏也應當顯大基督。有些年輕人的父母可能還沒有相信基督，反倒藐視基督。所以，這些年輕人必須負起責任，在他們的父母面前顯大基督。…我們不只需要裏面的生命，也需要外面的生活。藉着正當的生活，基督就要在別人眼中顯為大。年輕人，要讓你們的父母在你們身上看見基督的偉大。

保羅說，無論是生，是死，總叫基督在他身體上照常顯大。…保羅在生活中顯大基督，這是藉着生而顯大基督。他豫料自己即將殉道，但他還是顯大基督，這是藉着死而顯大基督。因此，無論是生，是死，基督總是在保羅被囚禁、帶鎖鍊的身體上得以顯大。這顯然不僅僅是道理，而是對基督真正的經歷（腓立比書生命讀經，五五至五七頁）。

參讀：腓立比書生命讀經，第三十一至三十三篇。

Although Christ is vast, extensive, and immeasurable, in the eyes of the praetorium, the imperial guard of Caesar, Christ was virtually non-existent... 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 Philippians 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...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.

Paul says that Christ would be magnified in him whether through life or through death...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. (Life-study of Philippians, pp. 48-49)

Further Reading: Life-study of Philippians, msgs. 31-33

第四週■週三

晨興餽養

羅十三 14『總要穿上主耶穌基督，不要為肉體打算，去放縱私慾。』

出二八 2『你要給你哥哥亞倫作聖衣，為榮耀為華美。』

雖然我們已經浸入基督，已經在基督裏面（羅六 3，加三 27），但我們還必須在日常的生活中，穿上基督，就是憑基督活着（二 20），並活出基督（腓一 21），而顯大基督（20）（聖經恢復本，羅十三 14 註 1）。

祭司的衣服主要是為榮耀為華美，表徵基督神聖榮耀和人性華美的彰顯。榮耀與基督的神性（祂的神聖屬性）有關（約一 14，來一 3）；華美與基督的人性（祂的人性美德）有關。基督的神性，由祭司衣服上的金所豫表，是為着榮耀；祂的人性，由藍色、紫色、朱紅色線和細麻所豫表，是為着華美。我們過彰顯基督神聖榮耀和人性華美的生活，就得着聖別，並得資格成為祭司體系（出二八 2 註 2）。

信息選讀

對基督富有經歷的保羅，也是以基督為他的彰顯。他一切的生活和工作都不是為着彰顯他自己，表現他的學問、才幹或其他的優點特長。他所是並所作的都是為彰顯基督，甚至為顯大基督，使基督在他身上，不只得着彰顯，甚至得着顯大（生命課程卷三，二一七至二一八頁）。

在腓立比一章十九節，保羅題到耶穌基督之靈全備的供應。如果我們讓那靈全備的供應在我們裏面運行，我們的日常生活就會改變。我們就會有負擔凡事

WEEK 4 — DAY 3

Morning Nourishment

Rom. 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.

Exo. 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

Although we have been baptized into Christ and are already in Christ (Rom. 6:3; Gal. 3:27), we must still put Him on. To put on Christ is to live by Christ (Gal. 2:20) and to live out Christ (Phil. 1:21), thus magnifying Christ (Phil. 1:20). (Rom. 13:14, footnote 1)

The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty. Glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty. A life that expresses Christ with the divine glory and the human beauty sanctifies us and qualifies us to be the priesthood. (Exo. 28:2, footnote 2)

Today's Reading

Paul, who was rich in the experience of Christ, took Christ also as his expression. All his life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points. What he was and what he did were for expressing Christ, even for magnifying Christ, that Christ would be not only expressed through him but even magnified in him. (Life Lessons, vol. 3, p. 36)

In Philippians 1:19 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

放膽，總叫基督顯大。我們顯大基督，別人就要看見祂的偉大和無限。這樣顯大基督，當然就是活基督。

保羅寫腓立比書的時候，已經是個長者。毫無疑問的，獄卒盼望他因着坐監心力交瘁而死。但保羅一點也不疲乏枯竭，反倒滿了喜樂，他一直在主裏喜樂。我確信他一直讓基督從他身上照耀出來，一直在彰顯基督。這種彰顯乃是宣告基督無限的偉大，並宣告基督是取之不盡、用之不竭的。

我們的愛總有一天會枯竭，然而基督作為愛卻是取用不竭的。照樣，我們天然的忍耐是有限的，但基督作我們的忍耐是無限的。我們多少都有忍耐，但只到某個限度，過了這個限度之後，我們就會受不了，發起脾氣來。例如，弟兄可能操練要對妻子有忍耐；然而，這樣的忍耐是有限度的，過了這個限度之後，他就會向妻子發脾氣。雖然我們天然的忍耐這樣有限，但基督作為忍耐卻是無窮無盡、無法測度的。

保羅在監獄中一定受了許多的虐待，但他還能歡喜樂，並且向獄卒顯明基督無限的偉大。保羅特別顯出基督無窮無盡的忍耐。…保羅天天在主裏喜樂，他的喜樂沒有隨着時間消滅。他能歡在喜樂中顯出他所經歷、所享受那無法測度的基督。保羅就這樣彰顯、展覽、高舉並頌揚基督。我不相信獄卒會跟保羅過不去，或是保羅會跟獄卒過不去。相反的，他是基督活的見證人，見證基督的力量、大能、忍耐、愛心和智慧，都是無限無量的。獄卒可能認為保羅很奇怪、很特別，認為他有一些東西是他們沒有的。他們在保羅身上所感覺到的，乃是顯大的基督。保羅在監獄裏，把基督的偉大擴大的彰顯了出來。…因着保羅這樣顯大基督，他就能勝過一切的環境（腓立比書生命讀經，五七至五八頁）。

參讀：生命課程，第二十九課；出埃及記生命讀經，第一百一十八篇。

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...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 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...By magnifying Christ in this way, Paul could overcome any situation. (Life-study of Philippians, pp. 49-50)

Further Reading: Life Lessons, vol. 3, lsn. 29; Life-study of Exodus, msg. 118

第四週■週四

晨興餽養

腓一 21 ~ 23 『因為在我，活着就是基督，死了就有益處。但我在肉身活着，若使我的工作有果子，我就不知道該挑選甚麼。我正困迫於兩難之間，情願離世與基督同在…。』

25 『我既然這樣深信，就知道仍要留下，繼續與你們眾人同住，使你們得到信仰上的進步和喜樂。』

腓立比一章二十一節…開頭小小的『因為』一辭很重要，指明以下所說的是前一節的解釋。基督所以能在保羅身體上顯大，乃是因為保羅活基督。我們若要顯大基督，就必須活基督。雖然活基督這麼重要，並沒有太多基督徒充分注意這事。…在保羅帶鎖鍊的身體上，基督得着高舉、頌揚、讚美和珍賞，這都是因為保羅活基督（腓立比書生命讀經，五八至五九頁）。

信息選讀

許多基督徒只關心工作，卻不在意基督。但是保羅能說『工作的果子』（腓一 22）。保羅用『果子』指明他的工作實際上就是他的生活。當保羅寫信給腓立比人時，他正在監獄裏生活，並沒有作工。這指明他的生活就是他的工作。…這工作的果子就是基督活出來，得着顯大，並服事給別人。因此，保羅工作的果子就是基督傳輸到別人裏面。…腓立比一章二十二節工作的果子，就是保羅在獄中生活的結果。

保羅活的工作，乃是將基督服事給人，並把他所顯大的基督傳輸到別人裏面。就保羅而言，死了就有益處，但活着卻是要繼續作這種活的、結果子的

WEEK 4 — DAY 4

Morning Nourishment

Phil. 1:21-23 For to me, to live is Christ and to die is gain. But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose. But I am constrained between the two, having the desire to depart and be with Christ...

25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith.

The little word for at the beginning of Philippians 1:21 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...In Paul's chained body Christ was exalted, extolled, praised, and appreciated because Paul lived Christ. (Life-study of Philippians, pp. 50-51)

Today's Reading

Many Christians care only for a work; they do not care for Christ. But Paul could speak of "fruit for my work" [Phil. 1:22]. 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...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

工作。他很難在兩者之間作取捨。…如果你必須有所選擇，你會挑選甚麼？是身體的死所得的益處，還是活的工作所產生的果子？我一定選擇在肉身活着，好繼續作活的工作，就是顯大基督並把祂傳輸到別人裏面。

二十四節保羅接着說，『然而留在肉身，為你們更是需要的。』『為你們』意思是指為召會。使徒的考慮不是自私的，乃是為聖徒的緣故。他完全給主和召會所佔有。保羅知道眾召會需要更多基督的供應。為他們的緣故，他仍願意留下，好把基督服事給他們。

不論保羅在監獄裏，或不在監獄裏，他總是聖徒們長進與喜樂的有力因素。因着他，眾召會能殼在生命裏有長進，也能殼滿了對基督的享受。今天我們也該這樣。各地召會的長老，都應該是聖徒生命長進以及享受基督的有力因素。但長老們能不能成為長進與喜樂的因素，在於他們有沒有藉着活基督來顯大基督。如果長老們活基督，基督定規能在他們身上得着顯大，那麼長老們就會成為聖徒生命長進並享受主的因素。

在二十五至二十六節裏，我們看見一個非常要緊的點，就是在身體生活裏，急切需要一些人盡功用作供應的管道。我們需要像保羅這樣的肢體。當這樣的肢體過去了，說真的，基督的傳輸就中斷了。但是，只要這些肢體與我們同住，傳輸就源源不絕，不至減弱，我們也能在他們身上在基督裏誇口。…我們或活或死，對召會應該是非常要緊的。但這全在於我們有否活基督、顯大基督、供應基督並從全人的深處把基督傳輸到聖徒裏面。如果我們這樣經歷並享受基督，我們或留下或到主那裏去與祂同在，對召會都關係重大（腓立比書生命讀經，六九至七二、七五頁）。

參讀：腓立比書生命讀經，第四十七篇。

for him to choose between the two...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.

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.

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.

In verses 25 and 26 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. 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. (Life-study of Philippians, pp. 59-61, 63-64)

Further Reading: Life-study of Philippians, msg. 47

第四週■週五

晨興餽養

利十三 45 ~ 46 『患痲瘋災病的人，…災病在他身上的日子，他就是不潔淨的；…要獨居營外。』

痲瘋來自背叛與不服。米利暗成了患痲瘋的，是由於她背叛神的代表權柄（民十二 1 ~ 10）。乃縵的痲瘋得了潔淨，是由於他的順從（王下五 1、9 ~ 14）。墮落的人類由於對神的背叛，在神眼中都成了患痲瘋的（聖經恢復本，太八 2 註 1）。

患痲瘋的，描繪出典型的罪人。痲瘋是最污染人、破壞人的疾病，…使患者與神與人隔離。…潔淨患痲瘋的，表徵使罪人恢復與神與人的交通（可一 40 註 1）。

信息選讀

看見有關己的異象，與身體很有關係。今天我們是在主的恢復裏，而主的恢復至終要來到這件極重要的事上，就是建造基督的身體。身體的仇敵就是己。身體最大的難處、最大的攔阻和反對，也是己。我們只要有了己，就沒有身體。…己是獨立的『我』。當我們獨立時，我們就是在己裏，身體不見了，我們也沒有平安（李常受文集一九六五年第三冊，二六九至二七〇頁）。

關於我們以外的事物，和我們本身，這兩種不同的對付，舊約利未記十四章二至九節所說患痲瘋者得潔淨的事，乃是一個很達意的豫表。聖經所說的患痲瘋者，乃是豫表我們墮落有罪的人。一個患痲瘋的人，他的難處還不在於他外面的污穢和醜惡，乃是在於他裏面的病

WEEK 4 — DAY 5

Morning Nourishment

Lev. 13:45-46 And as for the leper in whom the infection is,...he shall be unclean all the days during which the infection is in him;...he shall live alone; his dwelling shall be outside the camp.

Leprosy results from rebellion and disobedience. Miriam became leprous because of her rebellion against God's deputy authority (Num. 12:1-10). Naaman's leprosy was cleansed because of his obedience (2 Kings 5:1, 9-14). All fallen human beings have become leprous in the eyes of God because of their rebellion. (Matt. 8:2, footnote 1)

A leper portrays a typical sinner. Leprosy is the most contaminating and damaging disease,...causing its victim to be isolated from God and from men...The cleansing of the leper signifies the recovering of the sinner to the fellowship with God and with men. (Mark 1:40, footnote 1)

Today's Reading

Seeing the vision of the self has much to do with the Body. Today we are in the Lord's recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body...The self is the independent "I," the independent "me." When we are independent, we are in the self, the Body is gone, and we do not have peace. (CWWL, 1965, vol. 3, "The Heavenly Vision," p. 198)

The matter concerning the cleansing of leprosy (Lev. 14:2-9) is a type that very clearly shows...two different kinds of dealings related to the matters outside of us and the things of our selves. In the Bible a leper always typifies our fallen, sinful man. The problem of a leper is really not in his outward filthiness and ugliness but in the poison of the disease within. Likewise, the

毒。照樣，我們這些墮落的罪人，主要的問題，也還不是我們外面行為上的罪行，乃是我們裏面那出於撒但邪惡生命的罪性。所以這患麻瘋的豫表，實在是把我們在神面前有罪的光景，描寫得又準確、又透徹。因此，利未記（十四章）這裏所記患麻瘋者得潔淨的路，也就是說出我們在神面前受對付蒙潔淨的路。

患麻瘋者要得潔淨，第一就是『帶他去見祭司』（2）。祭司乃是豫表主耶穌。『祭司要出到營外察看』（3），因為患麻瘋者不能進到營內，必須被趕出營外。這是說，我們有罪的人，不能進到神的子民中間，不能進到神顯現賜恩的範圍裏去，但主耶穌卻出來察看我們。我們若實在從心裏悔改了，這在神看，就是麻瘋發白痊愈了。…麻瘋的污穢，在神面前是得罪神的，所以需要灑血的洗淨。這並不在於洗淨污穢的本身，而是在於消除在神面前的罪案。灑血的手續，是豫備兩隻鳥。一隻要宰殺，血流在瓦器的活水裏；一隻要活着，用以蘸血來灑患麻瘋的人。一隻鳥宰殺了，豫表主耶穌流血受死；一隻鳥活着，豫表主耶穌從死復活。活水豫表主永遠的生命，所以這是指主耶穌，在祂永遠的生命裏，為我們流血受死；而這受死所流的血，和祂永遠的生命，又是藉着祂的復活，帶到我們身上來，並發生功效的。灑血要灑七次，乃是豫表主血的潔淨是完全的，能剷除去我們在神面前一切的罪案，使我們得蒙神的悅納。活鳥蘸血灑過以後，就放到田野裏，是表明人一接受主的替死，主的血一在他身上發生功效，主復活的能力，立刻就顯在他身上，而釋放了他（李常受文集一九五三年第三冊，四九五至四九七頁）。

參讀：生命的經歷，第三層—基督住在我裏面，二二五至二三〇頁。

main problem with us fallen sinners is really not our outward sinful deeds but the sinful nature within us, which originates from the evil life of Satan. Therefore, the typology regarding leprosy is a very accurate and thorough description of our sinful condition before God. Hence, the way of cleansing related to the leper, as recorded in Leviticus, is also the way of our being cleansed and dealt with before God.

The first requirement for the cleansing of a leper was to bring him to the priest. The priest typifies the Lord Jesus. "The priest shall go forth outside the camp" (v. 3) to examine the leper, because the leper could not enter into the camp but had to remain outside. This tells us that we sinners cannot come into the midst of God's people, where God manifests His grace; but the Lord Jesus has come out to examine us. If we have really repented from our heart, then the plague of leprosy is healed in the sight of God...The filthiness of the leper is a sin before God; therefore, it requires the cleansing of the sprinkling of the blood. This is not for the cleansing of the sinful nature but for the abolishing of all record of sin before God. The procedure in the sprinkling of the blood is to prepare two birds: one to be slaughtered in an earthen vessel over running water, and the other, which is living, to be dipped in the blood, and the blood to then be sprinkled over the leper. The bird that is slaughtered typifies the Lord Jesus shedding His blood and suffering death, the living bird typifies the Lord Jesus resurrected from death, and the running water typifies the eternal life of our Lord. Therefore, this indicates that the Lord Jesus shed His blood and suffered death in His eternal life. Furthermore, the blood, shed by His death, and His eternal life are brought to us and become effective in us through His resurrection. The sprinkling of the blood seven times indicates the completeness of the cleansing of the Lord's blood; it can abolish all our sinful record before God and make us acceptable to God. After the living bird was dipped in the blood, it was set loose into the open field. This means that after a person receives the death of the Lord Jesus in his stead, the blood of the Lord becomes effective upon him, and the power of the resurrection of the Lord is manifested in him and sets him free. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 362-363)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," pp. 361-365

第四週■週六

晨興餽養

路十四 27『凡不背着自己十字架跟從我的，也不能作我的門徒。』

利十四 9『第七天，他要再剃去所有的毛髮，把頭髮、鬍鬚、眉毛、並全身的毛都剃了；又要洗衣服，用水洗身，就潔淨了。』

十字架的目的不是叫人受苦，乃是將人了結。在基督裏的信徒，已經與祂同釘十字架（被了結—加二 20，羅六 6）。他們藉信與祂有生機的聯結以後，就當留在十字架上，將他們的舊人一直留在十字架的了結裏（參羅六 3，西二 20～21）。…基督是先背十字架，後釘十字架（約十九 17～18）。但在基督裏的信徒是先釘十字架，後背十字架，使他們留在舊人的了結裏，因而經歷並享受基督作他們的生命和生命的供應（聖經恢復本，路十四 27 註 1）。

因着主死而復活，人就復活了、得釋放了，也就是蒙恩得救了。從這時候開始，就要潔除一切的污穢，也就是對付自己裏外一切的難處。

衣服是掛在人身上的東西，在聖經裏是指着我們一切的行事為人，與生活行動說的。所以，洗衣服〔參利十四 8～9〕就是指把生活中一切不妥當、不正確的行爲，都對付乾淨。這就包括…了結已往、對付罪、對付世界、與對付良心，那些頭二層裏的生命經歷（李常受文集一九五三年第三冊，四九七頁）。

信息選讀

WEEK 4 — DAY 6

Morning Nourishment

Luke 14:27 Whoever does not carry his own cross and come after Me cannot be My disciple.

Lev. 14:9 And on the seventh day he shall shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair. Then he shall wash his clothes and bathe his flesh in water, and he shall be clean.

The aim of the cross is not suffering but the termination of the person. The believers in Christ have been crucified (terminated) with Him (Gal. 2:20; Rom. 6:6). After being organically united with Him through faith, they should remain on the cross, keeping their old man under the termination of the cross (cf. Rom. 6:3; Col. 2:20-21)...Christ first carried the cross and then was crucified (John 19:17-18). But the believers in Him are first crucified and then carry the cross that they may remain in the termination of their old man, thus experiencing and enjoying Christ as their life and life supply. (Luke 14:27, footnote 1)

When a person is resurrected and liberated through the death and resurrection of the Lord, he is saved. From this time forth, he must cleanse away all his filthiness, dealing with both his inward and outward difficulties.

Clothing, which is something put upon the human body, typifies our living, deeds, and actions. Therefore, the washing of the clothes [cf. Lev. 14:8] indicates dealing with all improper and wrong deeds in our lives. This includes...the clearance of the past and the dealing with sin, the world, and the conscience, which belong to the first two stages of the experience of life. (CWWL, 1953, vol. 3, "The Experience of Life," p. 363)

Today's Reading

毛髮都是人本身所長出來的東西，所以是指着我們本身的難處說的。因此，剃毛髮（利十四9），就是指對付我們本身的難處，也就是十字架對付我們這個人的工作。人經過十字架的對付，全人纔能得着實際的潔淨。但這個對付，不是一次就可以的，必須一再的有對付纔能徹底。…這繼續而有的對付，不只徹底，並且仔細多了，不單是籠統的剃毛髮，還要認清那裏是頭髮，那裏是鬍鬚，或是眉毛，或是全身其他的毛，都要分別一一對付，剃除淨盡。

這些毛髮在聖經中都有它豫表的意思。頭髮是指人的榮耀，鬍鬚是指人的尊貴，眉毛是指人的美麗，全身的毛是指人天然的能力。每一個人都有他所誇耀、所顯揚的地方。有人自誇他的出身，有人自誇他的學問，有人自誇他的美德，也有人自誇他的熱心愛主。每一個人都能在自己身上找出一些可誇的地方，引以為榮，而顯揚在人的面前；這就是他的頭髮。人也都自居尊貴。有的人自居他的地位，或自居他的身家，或自居他的屬靈，總覺得自己比別人高超；這就是他的鬍鬚。同時在人身上還有一些天然的美麗，就是天然的長處和優點。這些不是神的救恩所帶給人的，乃是人生來就有的；這就是人的眉毛。最後，人還滿有天然的能力、辦法、主張，以為能為主作這個，能為主作那個，覺得甚麼都能。這就是說，人全身還有很長的毛沒有剃掉。凡這些，都不是我們從身外所受的玷污，而是我們本身與生俱來的難處。從身外所受的那些玷污，只要用水洗就可以了，但我們本身的這些難處，卻必須用刀來剃，也就是用十字架來對付纔可以（李常受文集一九五三年第三冊，四九七至四九九頁）。

參讀：出埃及記生命讀經，第一百五十八、一百六十四篇。

The hair, which is something grown out from a man's body, signifies the difficulties within ourselves. Therefore, shaving the hair [Lev. 14:9] means dealing with the difficulties of our own self. This is the work of the cross in dealing with our being. After one passes through the dealing of the cross, his whole being is cleansed in a practical way. This kind of dealing is not once for all; it must be repeated again and again to become thorough... This continuous dealing is not only thorough but detailed; that is, it is not only the shaving of the hair in general, but it also differentiates between the hair of the head, the beard, and the eyebrows, and the hair of the whole body. These areas must be dealt with one by one, and eventually the whole body completely shaved.

In the Bible each of the different kinds of hair has its own significance. The hair of the head signifies the glory of man, the beard represents the honor of man, the eyebrows speak of the beauty of man, and the hair of the whole body denotes the natural strength of man. Everyone has his boasts in certain areas. Some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord. Almost everyone can find an area in which to boast, to glorify himself, and to make a display before man. This is typified by the hair of the head. Moreover, people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a superior feeling that they are above others. This is their beard. At the same time, men also have some natural beauty, that is, some naturally good and strong points, which did not issue from the experience of God's salvation but from natural birth. This is the eyebrows of man. Finally, as human beings, we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things. This means that we still have very long hair all over our body; we have not been shaved. All these are not outward contaminations but problems of our natural birth. The outward contaminations need only to be washed with water; however, our own natural problems must be shaved with a razor, which means that they must be dealt with by the cross. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 363-364)

Further Reading: Life-study of Exodus, msgs. 158, 164

第四週詩歌

628

聚會—運用靈

6 5 6 5 (英 866)

D 大調

4/4

D A7 F#m Bm E7 A
 1 · 1 2 6 | 5 - 3 - | 3 · 3 #4 4 | 5 - - - |
 一 靈 要 操 練、 運 用， 頭 腦 要 拒 絕；
 D F#m G D A7 D
 i · i 5 #5 | 6 - 6 - | 5 · 3 4 2 | 1 - - - ||
 每 逢 我 們 聚 集， 以 此 為 祕 訣。

- | | |
|------------------------|------------------|
| 二 靈要操練、運用，
彼此交通、分享， | 儀式全棄絕；
基督作一切。 |
| 三 靈要操練、運用，
彼此事奉、供應， | 情感要拋棄；
基督是實際。 |
| 四 靈要操練、運用，
彼此相助、聯絡， | 魂要全捨棄；
以主為憑倚。 |
| 五 靈中得着釋放，
脫開自覺、自責， | 脫開了自義；
不再理自己。 |
| 六 靈中得着釋放，
自愛、自驕、自榮， | 脫開了己意；
全都被貶抑。 |
| 七 靈要操練、運用，
藉着洗罪寶血， | 取用主得勝；
並主大能名。 |
| 八 靈要操練、運用，
用靈接觸主話， | 如此摸着主；
飽嘗主豐富。 |
| 九 乃是藉着用靈，
乃是藉着用靈， | 基督被見證；
人們得供應。 |
| 十 靈要操練、運用，
靈要操練、運用， | 這是我需要；
如此主引導。 |

WEEK 4 — HYMN

Exercise the spirit (Meetings)

Meetings — Exercising the Spirit

866

D A D Bm E7 A A7
 1. Ex - er - cise the spir - it! Hu - man thought re - - ject;
 D/F# D G Em D/A A7 D G/D D
 Meet with one an - oth - er, Bo - dy life res - pect.

- | | |
|---|--|
| 2. Exercise the spirit!
All the forms forsake;
Share with one another,
Each of Christ partake. | 7. Exercise the spirit,
Victory to claim
By the blood which cleanses
And the mighty Name. |
| 3. Exercise the spirit!
Natural sense renounce;
Serve with one another,
Christ the Lord announce. | 8. Exercise the spirit
Thus to touch the Lord;
Ever by the spirit
Take Him thru His Word. |
| 4. Exercise the spirit!
Soulsh life deny;
Helping one another,
On the Lord rely. | 9. It is by the spirit
Christ is testified;
It is by the spirit
Man is satisfied. |
| 5. Freed within the spirit
From self-righteousness,
From self-condemnation
And self-consciousness. | 10. Exercise the spirit!
This is what we need!
Exercise the spirit!
May the Lord so lead! |
| 6. Freed within the spirit
From self-will and pride,
From self-love and glory,
All to override. | |

