

第三週

藉着思念同一件事，
在基督的心腸裏與祂是一，
並讓神爲着祂的美意
在我們裏面運行，
使我們立志並行事，
而同魂，以享受基督

詩歌：546

讀經：腓一 4、8、18、25、27，二 2、12～13、
17～18、28～29，三 1，四 1、4、10、15～16

【週一、週二】

壹 嚴格的說，腓立比書不僅論到經歷基督，也論到享受基督；經歷基督主要是在我們的靈裏，而享受基督乃是在我們的魂（我們的心思、情感和意志）裏：

一 腓立比書既是說到對基督的經歷和享受，其結果乃是喜樂，所以該書也是充滿喜樂、歡喜的書——4、18、25，二 2、17～18、28～29，三 1，四 1、4。

二 在腓立比的聖徒，藉着使徒保羅的職事，在推廣福音上有交通；這樣的有分，包括在財物上

Week Three

**Being One in Soul to Enjoy Christ
by Thinking the One Thing, by Being One
with Christ in His Inward Parts,
and by Allowing God to Operate in Us
the Willing and the Working
for His Good Pleasure**

Hymns: 750

Scripture Reading: Phil. 1:4, 8, 18, 25, 27; 2:2, 12-13, 17-18, 28-29;
3:1; 4:1, 4, 10, 15-16

§ Day 1 & Day 2

I. Strictly speaking, Philippians is a book not only on the experience of Christ but also on the enjoyment of Christ; the experience of Christ is primarily in our spirit, but the enjoyment of Christ is in our soul (our mind, emotion, and will):

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

B. The saints in Philippi had fellowship unto the furtherance of the gospel, through the apostle Paul's ministry; this participation included their

供給使徒—四 10、15 ~ 16:

- 1 經歷並享受基督的生活，乃是推廣福音、傳揚福音的生活；不是個人的，乃是團體的；我們在推廣福音上越有交通，就越經歷並享受基督；這殺死我們的己、野心、喜好和選擇。
 - 2 無論我們說話或保持靜默，我們的生命、生活、所是和全人，都必須是傳揚基督——20，四22，參林後三3。
- 三 保羅囑咐我們行事為人『配得過基督的福音』，就是要『在一個靈裏站立得住，同魂與福音的信仰一齊努力』—腓一 27:
- 1 為着福音的工作同魂，比在一個靈裏經歷基督更難；提摩太是與使徒保羅同魂的弟兄—二 19 ~ 21，參 30。
 - 2 同魂需要我們在靈裏重生以後，進一步在我們魂裏得着變化—林後三 18，羅十二 2。
 - 3 我們若在情感、思想和決定上不是一，我們就不是同魂；只要我們不是同魂，我們就不在推廣福音上所有的交通裏，行事為人就配不過福音。
 - 4 當召會的眾肢體都在一個靈裏同魂時，這個一就能說服人、征服人並吸引人，我們就會經歷基督並享受基督。
- 四 我們可能經歷基督而沒有享受基督；這裏的難處是在於我們的魂—我們的心思、情感和意志；我們就像那些被迫喫食物卻沒有享受食物的孩子，許多時候我們經歷基督卻沒有享受基督。
- 五 『我多少擔心你們對基督的享受可能不是那麼多』（李常受文集一九七八年第一冊，經歷基督，四三八頁）；許多人失去了對基督的享受，

financial contributions to the apostle—vv. 10, 15-16:

1. The Christ-experiencing and Christ-enjoying life is a life in the furtherance of the gospel, a gospel-preaching life, not individualistic but corporate; 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.
 2. Whether we speak or remain silent, our life, our living, our being, and our entire person must be a preaching of Christ—1:20; 4:22; cf. 2 Cor. 3:3.
- C. Paul charges us to conduct ourselves “in a manner worthy of the gospel of Christ,” which is to “stand firm in one spirit, with one soul striving together along with the faith of the gospel”—Phil. 1:27:
1. To be with one soul and to be like-souled for the gospel work are more difficult than to be in one spirit for the experience of Christ; Timothy was a brother who was like-souled with the apostle Paul—2:19-21, cf. v. 30.
 2. To be with one soul requires that, after having been regenerated in our spirit, we go further to be transformed in our soul—2 Cor. 3:18; Rom. 12:2.
 3. If we are not one in our affections, thoughts, and decisions, we are not with one soul; as long as we are not one in soul, we are not in the fellowship unto the furtherance of the gospel, and our conduct is not worthy of the gospel.
 4. When all the members in the church are in one spirit with one soul, this oneness will be convincing, subduing, and attractive, and we will experience Christ and enjoy Him.
- D. It is possible for us to have the experience of Christ without the enjoyment of Christ; the problem here is with our soul—our mind, emotion, and will; like children who are made to eat without enjoying their food, many times we experience Christ without enjoying Him.
- E. “I am somewhat concerned that you may not have very much enjoyment of Christ” (The Collected Works of Witness Lee, 1978, vol. 1, “The Experience of Christ,” p. 340); the reason that many lose the enjoyment

原因是他們在魂裏有難處；你們若對基督沒有很多的享受，就指明你們沒有同魂，沒有在魂裏聯結—腓二 2。

【週三】

貳 我們要同魂，就需要思念同一件事：在腓立比書中，『同一件事』是指對基督主觀的認識、經歷和享受；『同一件事』乃是追求基督以贏得祂，取得祂，並據有祂—一 20 ~ 21，二 2、5，三 7 ~ 14，四 13：

一 我們要活在基督身體的實際裏，就必須藉着愛基督到極點而享受祂；我們要愛祂，我們的思想就需要蒙拯救脫離剛硬（林後三 14）、被弄瞎（四 4）、背叛（十 4 ~ 5）和敗壞（十一 2 ~ 3）。

二 我們的思念應當集中在對基督寶貴的認識，以及對基督的經歷和享受上；任何別的事物，都會使我們的思念不同，造成我們中間的不合（林前一 10，腓三 8 ~ 9、15，四 2）。

三 在主恢復裏的同一件事，唯一的事，乃是神永遠的經綸，以基督為中心和普及—西三 10 ~ 11：

1 在主的恢復裏，惟一該專注、強調並供應的事，乃是神永遠的經綸—提前一 3 ~ 4。

2 神永遠經綸的內容乃是基督：實際上，基督自己在三個時期中豐滿的職事就是神聖的經綸（約一 14，林前十五 45 下，啓一 4，三 1，四 5，五 6）；神渴望要得着一個恢復，純粹且完全是恢復基督這人位（西一 17 下、18 下，林後十二 2 上，二 10，三 3）。

四 在腓立比人中間，他們在思念上不合（腓四 2），

of Christ is the problem they have in the soul; if you do not have much enjoyment of Christ, it indicates that you are not one in soul, joined in soul—Phil. 2:2.

§ Day 3

II. In order for us to be one in soul, we need to think the one thing: the one thing in Philippians refers to the subjective knowledge, experience, and enjoyment of Christ; the one thing is the pursuing of Christ to gain Him, lay hold of Him, and possess Him—1:20-21; 2:2, 5; 3:7-14; 4:13:

A. In order to live in the reality of the Body of Christ, we must enjoy Christ by loving Him to the uttermost, and in order to love Him, our thoughts need to be rescued from being hardened (2 Cor. 3:14), blinded (4:4), rebellious (10:4-5), and corrupted (11:2-3).

B. Our thinking should be focused on the excellency of the knowledge of Christ and the experience and enjoyment of Christ; focusing on anything else causes us to think differently, thus creating dissensions among us—1 Cor. 1:10; Phil. 3:8-9, 15; 4:2.

C. The one thing, the unique thing, in the Lord's recovery is God's eternal economy with Christ as the centrality and universality—Col. 3:10-11:

1. The one thing that should be focused on, stressed, and ministered in the Lord's recovery is the eternal economy of God—1 Tim. 1:3-4.

2. The content of God's eternal economy is Christ; actually, Christ Himself in His full ministry of three stages is the divine economy (John 1:14; 1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6); God's desire is to have a recovery purely and wholly of the person of Christ (Col. 1:17b, 18b; 2 Cor. 12:2a; 2:10; 3:3).

D. Among the Philippians there was dissension in their thinking (Phil. 4:2),

這令使徒受攪擾；因此，他要求他們思念相同的事，甚至思念同一件事，使他的喜樂可以滿足（二：2）：

- 1 不思念同一件事，而思念別的事，就是背叛神的經綸；神的經綸就是要我們思念同一件事；在召會生活中，我們需要幫助所有聖徒思念同一件事；為着召會生活，身體生活，我們的思念該集中於並充滿對基督的享受。
- 2 腓立比的信徒因着思念上的不合，而有不同程度的愛（2）；他們對眾聖徒沒有相同的愛以保守一；我們對聖徒的愛若受過調整並對付，我們愛聖徒時就會享受基督。
- 3 同魂，魂裏聯結，不僅是為着經歷基督，更是為着享受基督；我們要享受基督，就需要有正確的魂，就是與其他聖徒的魂是一的『共同的魂』。

【週四】

叁 我們要同魂，就需要在基督的情感裏，就是在祂的『心腸』裏與祂是一；祂的心腸表徵祂裏面的情感，柔細的憐憫和同情—腓一 8：

- 一 基督既是人，就有在祂心腸裏的經歷，包括祂的愛好、願望、喜悅和感覺—詩十六 3、7（見恢復本註解）。
- 二 保羅沒有在他天然的內在所是裏生活，乃在基督的心腸裏生活；我們若要在經歷上在基督裏，就必須在祂的心腸裏，在祂柔和、細緻的感覺裏—西三 12。
- 三 在腓利門書，我們有一幅在基督耶穌的心腸裏所過基督身體生活的圖畫—7、10～12、20 節：

which troubled the apostle; hence, he asked them to think the same thing, even the one thing, that they might make his joy full (2:2):

1. To think something other than the one thing is to rebel against God's economy; God's economy is that we think the one thing; in the church life we need to help all the saints to think the one thing; our thoughts should be focused on and filled with the enjoyment of Christ for the church life, the Body life.
2. Because of the dissension in their thinking, the Philippian believers had different levels of love (v. 2); they did not have the same love toward all the saints for the keeping of oneness; if our love toward the saints has been regulated and dealt with, then we will enjoy Christ as we love the saints.
3. Being one in soul, joined in soul, is not only for the experience of Christ but even more for the enjoyment of Christ; in order to enjoy Christ, we need to have a proper soul, a “co-soul” that is one with the souls of other saints.

§ Day 4

III. In order for us to be one in soul, we need to be one with Christ in His emotions, His “inward parts,” signifying His inward affection, tender mercy, and sympathy—Phil. 1:8:

- A. As a man, Christ's experiences in His inward parts included His love, desire, delight, and feeling—Psa. 16:3, 7 (see footnotes in the Recovery Version).
- B. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ; if we would be those who are experientially in Christ, we must be in His inward parts, in His tender and delicate feelings—Col. 3:12.
- C. In the book of Philemon we have a picture of the Body life lived in the inward parts of Christ Jesus—vv. 7, 10-12, 20:

- 1 歐尼西母與保羅一同在羅馬的監獄中時，藉着保羅而得救，保羅稱他為『我在捆鎖中所生的孩子』—10節。
 - 2 保羅打發歐尼西母帶着他的書信回腓利門那裏去時，說，『我現在打發他〔歐尼西母〕回你那裏去，他乃是我心上的人』—12節。
 - 3 保羅內在的情愛和憐恤，隨同歐尼西母到腓利門那裏去；『心上的人』，直譯與腓立比一章八節的『心腸』相同，表徵內在的情愛、慈心、憐恤—西三12。
- 四 保羅以基督的感覺為自己的感覺，而活在基督身體的實際裏；基督對身體的感覺成了他對身體的感覺；這對我們過身體生活是極其需要的一林後十二15。
- 五 我們若否認自己，認同身體，就會與身體毫無間隔，更不會脫節；我們所過的生活就完全是身體的生活，主今天也就能在地上得着祂身體的彰顯—太十六24，弗四16。
- 六 我們越活在基督耶穌的心腸裏，我們的基督身體感會越重，我們對基督身體的感覺也會越強—林前十二26～27，羅十二15。

【週五】

肆 我們要同魂，就需要與內裏奮力活動的神合作，藉此作成我們自己的救恩；神為着祂的美意在我們裏面運行，使我們『立志並行事』—腓二12～13：

- 一 我們之所以能作成自己的救恩，是因為神在我們裏面運行；我們可能說，我們沒有立志，但神正在我們裏面運行，使我們立志並行事，好

1. While Onesimus was in prison at Rome with Paul, he was saved through Paul, who referred to him as “my child, whom I have begotten in my bonds”—v. 10.
 2. When Paul sent Onesimus back with his Epistle to Philemon, Paul said, “Him [Onesimus] I have sent back to you—him, that is, my very heart”—v. 12.
 3. Paul's inward affection and compassions went with Onesimus to Philemon; the words very heart are literally the same as inward parts in Philippians 1:8, which signify inward affection, tenderheartedness, and compassions—Col. 3:12.
- D. Paul lived in the reality of the Body of Christ by taking Christ's feeling as his own feeling; Christ's feeling for the Body became his feeling for the Body; this is most necessary for our living the Body life—2 Cor. 12:15.
- E. If we deny ourselves and identify ourselves with the Body, there will be no separation or disconnection from the Body; the life we live will fully be the Body life, and the Lord will gain the expression of His Body on earth today—Matt. 16:24; Eph. 4:16.
- F. The more we live in the inward parts of Christ Jesus, the greater will be our consciousness of the Body of Christ and the stronger will be our feeling for the Body of Christ—1 Cor. 12:26-27; Rom. 12:15.

§ Day 5

IV. In order for us to be one in soul, we need to work out our own salvation by cooperating with the inner energizing God, who operates in us both the “willing and the working for His good pleasure”—Phil. 2:12-13:

- A. We work out our own salvation because God works within us; we may say that we do not have the willingness, but God is working the willingness into us for the working out of His good pleasure; the willing is within, and

成就祂的美意；立志是在裏面，行事是在外面。

二 我們需要操練我們的靈連同降服且復活的意志，而揀選與內住的三一神合作，藉此作成我們自己的救恩；三一神在我們裏面運行，使我們立志為着祂的美意。

三 我們得着變化的意志在豫表上可見於雅歌四章四節；這節說，愛主的尋求者『頸項好像大衛建造收藏軍器的高樓，其上懸掛一千盾牌，都是勇士的擋牌』：

1 人隨己意而行、剛硬、驕傲時，聖經就說是『挺項』（硬着頸項）（賽三16）；因此，頸項是指人的意志；主看人意志的降服是人身上頂美麗的地方。

2 頸項好像高樓，表徵尋求者的意志已經被神帶到了堅固的地步，而不愛世界，不受撒但的影響了；她的意志被帶領到一個地步，完全降服於大衛（表徵基督），她的意志已被基督所擄。

3 高樓裏面所收藏的軍器，表徵基督的得勝為着保守信徒的意志，免得被仇敵奪去；盾牌和擋牌是為着保護的，『勇士』指力量。

4 在總意上，雅歌四章四節指明，信徒肯降服於基督的旨意，她對於遵行基督的旨意，是像高樓一樣堅固；她是嚴密的佈防，不讓仇敵奪去她降服的意志。

【週六】

四 我們經歷基督作我們順從的生命，以作成自己的救恩，見於挪亞所建造之方舟的豫表；建造方舟就是在我們的經歷中，建造實際、現今的基督

the working is without.

B. We need to exercise our spirit with our subdued and resurrected will to choose to work out our own salvation by cooperating with the indwelling Triune God, who operates within us the willing for His good pleasure.

C. Our transformed will can be seen typologically in Song of Songs 4:4; this verse says that the Lord's loving seeker has a "neck like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men":

1. The Bible speaks of those who walk according to their self-will, who are stubborn and proud, as stiff-necked ones (Isa. 3:16); hence, the neck denotes man's will; the Lord considers the submission of man's will as the most beautiful thing in man.

2. The neck being like a tower signifies that the seeker's will has been strengthened by God to the point that she no longer loves the world and is no longer affected by Satan; her will has been brought into complete submission to David (who signifies Christ), and her will has been taken captive by Christ.

3. The armory stored within the tower signifies the victory of Christ for the preservation of the believer's will from the enemy's usurpation; bucklers and shields are for protection; and the mighty men denote strength.

4. In summary, Song of Songs 4:4 indicates that the believer is willing to submit to Christ's will, and her will is as strong as a tower for carrying out His will; she is on guard vigilantly and does not allow the enemy to usurp her submissive will.

§ Day 6

D. Our experience of Christ as our life of obedience in order to work out our own salvation is seen in type with the ark that Noah built; to build the ark is to build up the practical and present Christ as God's salvation in

作為神的救恩，為着建造基督的身體這團體的基督，好成就神的美意—腓二 8、12～13：

- 1 挪亞所作、所進入的，乃是神的救恩，就是方舟；我們應當有一位實際、現今的基督作為神的救恩，是我們可以進入的。
- 2 方舟是基督的豫表，不僅豫表個人的基督，也豫表團體的基督，召會，就是基督的身體和新人—創六 14，林前十二 12，弗二 15～16，西三 10～11。
- 3 挪亞藉着建造並進入方舟，不僅從神用洪水對邪惡世代的審判蒙拯救，也從那世代分別出來，而被引進新的時代—創八 13～19，彼前三 20。
- 4 照樣，我們藉着在經歷中建造實際、現今的基督作為神的救恩，而建造召會並進入召會生活，也要從神用大災難（太二四 37～39，路十七 26～27，帖前五 3）對今天邪惡世代的審判蒙拯救，並要從那世代分別出來（路二一 36，啓三 10），而被引進新的時代，就是千年國時代。

our experience for the building up of the Body of Christ as the corporate Christ for God's good pleasure—Phil. 2:8, 12-13:

1. What Noah worked on and entered into was God's salvation, the ark; we should have a practical and present Christ into whom we can enter as God's salvation.
2. The ark is a type of Christ, not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man—Gen. 6:14; 1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11.
3. By building the ark and entering into it, Noah was not only saved from God's judgment on the evil generation through the flood but was also separated from that generation and ushered into a new age—Gen. 8:13-19; 1 Pet. 3:20.
4. Likewise, by building the church and entering into the church life through building up the practical and present Christ as God's salvation in our experience, we will be saved from God's judgment on today's evil generation through the great tribulation (Matt. 24:37-39; Luke 17:26-27; 1 Thes. 5:3); separated from that generation (Luke 21:36; Rev. 3:10); and ushered into a new age, the age of the millennium.

第三週■週一

晨興餽養

腓一 4 ~ 5『每逢為你們眾人祈求的時候，總是歡歡喜喜的祈求，為了你們從頭一天直到如今，在推廣福音上所有的交通。』

四 4『你們要在主裏常常喜樂，我再說，你們要喜樂。』

在腓立比的聖徒，藉着使徒保羅的職事，在福音上有交通，有分於福音的推廣。這樣的有分，包括在財物上供給使徒（腓四 10、15 ~ 16），結果使福音得着推廣。這種交通，使他們脫離個人主義和不同的心向，含示他們與使徒保羅是一，也彼此是一。這給他們立場經歷並享受基督，這是腓立比書的要點。經歷並享受基督的生活，乃是推廣福音、傳揚福音的生活；不是個人的，乃是團體的。因此這裏說，在推廣福音上所有的交通。我們在推廣福音上越有交通，就越經歷並享受基督。這殺死我們的己、野心、喜好和選擇（聖經恢復本，腓一 5 註 2）。

信息選讀

經歷基督主要是在我們的靈裏，而享受基督乃是在我們的魂裏。經歷基督是一回事，而享受基督又是另一回事。…有時我們經歷基督，不是以享受的方式，而是以受苦的方式。我們可能說，『我必須接受基督作我的生命，並憑祂活着。我必須經歷基督。』這不是享受基督。我們就像那些〔被迫〕喫食物卻沒有享受食物的孩子，許多時候我們經歷基督卻沒有享受基督。我們沒有享受基督，反而是在

WEEK 3 — DAY 1

Morning Nourishment

Phil. 1:4-5 Always in my every petition on behalf of you all, making my petition with joy, for your fellowship unto the furtherance of the gospel from the first day until now.

4:4 Rejoice in the Lord always; again I will say, rejoice.

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 (Phil. 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 that they were one 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 Philippians. 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 furtherance of 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. (Phil. 1:5, footnote 1)

Today's Reading

The experience of Christ is a matter primarily in our spirit, but the enjoyment of Christ is in our soul. To experience Christ is one thing, and to enjoy Christ is another... Sometimes we experience Christ not in the way of enjoyment but in the way of suffering. We may say, "I must take Christ as my life and live by Him. I have to experience Christ." But this is not the enjoyment of Christ. Like children who eat without enjoying their food, many times we experience Christ without enjoying Him. Instead of enjoying Christ, we suffer. Thus, we can have the experience

受苦。因此，我們可能經歷基督而沒有享受基督。這裏的難處是在於我們的魂。

嚴格的說，腓立比書不僅論到經歷基督，也論到享受基督。在三章八節下半，保羅說他因基督將萬事看作糞土。這不僅是經歷的事，更是享受的事。以認識基督為至寶（8上），也指明了享受。至寶主要不是為着經歷，乃是為着享受。保羅在三章似乎在說，『先前的我，大數的掃羅，只享受我的身分。我是希伯來人所生的希伯來人，又是法利賽人。但現在我因基督，將萬事看作虧損。』八節所說的糞土、狗食，指明沒有享受。沒有人能從狗食得着享受。…在對基督的享受上，應當有令人愉悅的品嚐。

保羅寫信給腓立比人，原因是他們雖然為着主並顧到主的僕人，他們的靈也非常好，但是他們在魂裏有難處，因為他們沒有思念相同的事。他們在思想上有難處。因此，保羅寫這封書信勸告他們，甚至求他們，要在魂裏是一。

我多少擔心你們對基督的享受可能不是那麼多。…過了一段時間，你可能就失去了這享受。這原因乃是在魂裏有問題。不是姊妹們太在情感裏，就是弟兄們太在心思裏。並且我們都有頑梗意志的難處。…許多在主恢復裏多年的人，就像喫食物而沒有享受食物的小孩一樣。…青年人可能在校園非常活躍的傳福音；他們禱告讚美，又喊阿利路亞。但這一切可能變成僅僅是履行義務。…你們若對基督沒有很多的享受，就指明你們沒有在魂裏是一，你們的思想和情感與別人不同。友歐底亞和循都基二人不合（參四2）的原因，就是她們在魂裏有難處。她們沒有思念相同的事（李常受文集一九七八年第一冊，四三五至四三九頁）。

參讀：經歷基督，第一至第六章。

of Christ without the enjoyment of Christ. The problem here is with our soul.

Strictly speaking, Philippians is a book not only on the experience of Christ but also on the enjoyment of Christ. In Philippians 3:8 Paul says that for the sake of Christ he counted all things as refuse. This is not only a matter of experience but also a matter of enjoyment. The excellency of the knowledge of Christ (v. 8) also indicates enjoyment. Excellency is not mainly for experience but for enjoyment. In chapter 3 Paul seemed to be saying, “Formerly, I, Saul of Tarsus, enjoyed my status. I was a Hebrew of the Hebrews and a Pharisee. But now I count all things loss for Christ.” The refuse, the dog food, mentioned in verse 8, indicates no enjoyment. No human being can have enjoyment from dog food...With the enjoyment of Christ there is a pleasant taste.

The reason for writing the Epistle to the Philippians was that, although they were for the Lord and cared for His servant and were very good in their spirit, they had a problem in their soul because they did not think the same thing. In their thinking they had a problem. Hence, Paul wrote this Epistle to advise them and even to beg them to be one in soul.

I am somewhat concerned that you may not have very much enjoyment of Christ...As time has gone by, you may have lost this enjoyment. The reason for this is that there is a problem in the soul. Either the sisters are too much in the emotion, or the brothers are too much in the mind. But we all have a problem with our stubborn will... Many of those who have been in the Lord's recovery a long time are like children eating food without enjoying it...The young people may be very active in preaching the gospel on the campuses. They may pray, praise, and shout Hallelujah. But all this may become merely the carrying out of a duty... If you do not have much enjoyment of Christ, it indicates that you are not one in soul. Your thoughts and emotions differ from those of others. The reason Euodias and Syntyche were not one [cf. 4:2] was that they had a problem in the soul. They were not thinking the same thing. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 338-341)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” chs. 1-6

第三週■週二

晨興餽養

腓一 27『只要你們行事為人配得過基督的福音，…你們在一個靈裏站立得住，同魂與福音的信仰一齊努力。』

二 20『因我沒有人與我同魂，真正關心你們的事。』

羅十二 2『…藉着心思的更新而變化，叫你們驗證何為神…的旨意。』

我們不僅需要為着經歷基督在一個靈裏站立得住，也需要同魂與福音的信仰一齊努力。為着福音的工作同魂，比在一個靈裏經歷基督難（見腓二 20）。這需要我們在靈裏重生以後，進一步在我們的魂，特別在我們的心思，就是我們魂的主要、領先部分裏，得着變化（聖經恢復本，腓一 27 註 1）。

信息選讀

魂裏聯結，意思就是在我們的情感、愛、思想以及決定上是一。這樣的一是非常實際的。我們若要經歷基督，就需要在魂裏聯結。我們若在情感、思想和決定上不是一，我們就不是同魂。只要我們不是同魂，我們就不在福音的交通裏。

從腓立比一章二十七節至二章八節有一個貫通的思想。…我多年前讀（一章二十七節）時，以為行事為人配得過福音，意思就是說，在那些我們傳福音給他們的人面前，行為要完全。但這不是保羅在這裏的意思。…保羅在這裏不是說要愛我們的妻子，服從

WEEK 3 – DAY 2

Morning Nourishment

Phil. 1:27 Only, conduct yourselves in a manner worthy of the gospel of Christ...that you stand firm in one spirit, with one soul striving together along with the faith of the gospel.

2:20 For I have no one like-souled who will genuinely care for what concerns you.

Rom. 12:2 ...Be transformed by the renewing of the mind that you may prove what the will of God is...

We need not only to stand firm in one spirit in order to experience Christ but also to strive together with one soul along with the faith of the gospel. To be of one soul for the gospel work is more difficult than to be in one spirit for the experience of Christ (see Phil. 2:20). To be of one soul requires that, after having been regenerated in our spirit, we go further and be transformed in our soul, especially in our mind, which is the main and leading part of our soul. (Phil. 1:27, footnote 1)

Today's Reading

To be one in soul means to be one in our affection, love, thought, and decisions. Such oneness is very practical. If we want to experience Christ, we need to be one in soul. If we are not one in our affections, thoughts, and decisions, we are not one in soul. As long as we are not one in soul, we are not in the fellowship unto the gospel.

One thought flows from Philippians 1:27 through 2:8... When I read 1:27 years ago, I thought that conduct worthy of the gospel was behavior that was perfect before those to whom we preach the gospel. But this is not Paul's meaning here... Paul does not speak here of loving our wives, submitting to our husbands, honoring our parents, or behaving in a kind,

我們的丈夫，孝敬父母，以仁愛的態度行事為人。反之，他乃是告訴我們，要在一個靈裏同魂站立得住。我們若不是在一個靈裏同魂，我們的行事為人就配不過福音。無論我們在一個地方或一個校園裏有多少人，我們傳福音時，每一個人人都必須有深刻的印象：我們是在一個靈裏同魂。沒有甚麼比這個更具有說服力。當召會的眾肢體都在一個靈裏同魂時，這個一就能說服人、征服人並吸引人。當我們有這樣一個征服人並說服人的一時，我們就會經歷基督並享受基督。我們乃是藉着在一個靈裏同魂而享受基督。我們藉着傳福音，彰顯了我們在靈裏並魂裏的一。當我們這樣傳福音時，我們就享受了基督。我們越是這樣傳揚，就越享受基督。我們就能說，『我們關心的，主要不是有多少靈魂得救，或有多少人被帶到主面前。我們乃是在享受基督。』這樣，我們會滿了享受，而福音的傳揚就成了筵席。我們傳福音時，若不是這樣享受基督作筵席，就指明我們有了問題；我們缺少在靈裏和在魂裏的一。但我們若在一个靈裏同魂，有多少人藉我們傳福音得救還是次要的；主要的是在我們傳福音的過程中，我們飽嘗了基督作筵席，並且享受了祂。我們不只有經歷，也有享受。

我們若要憑耶穌基督之靈全備的供應，留在推廣福音的交通中，就需要在一個靈裏同魂。在腓立比書裏，關於經歷基督特別的點乃是魂裏聯結這一件事。魂裏聯結不僅是為着經歷基督，更是為着享受基督。我們對基督的經歷，也該是對基督的享受。譬如，孩子可能因着不喫就會面臨被管教的威脅而喫東西，但他們沒有享受所喫的。照樣，我們若僅僅在一個靈裏，就可能經歷基督卻沒有享受祂。我們對基督的經歷要有享受，就必須不僅在一個靈裏，也在魂裏聯結（李常受文集一九七八年第一冊，四三〇、四四〇至四四二、四四七頁）。

參讀：經歷基督的祕訣，第十章。

lovable manner. Rather, he tells us to stand firm in one spirit with one soul. If we are not in one spirit with one soul, then our conduct is not worthy of the gospel. No matter how many of us there may be in a locality or on a campus, in our preaching of the gospel everyone must be fully impressed that we are in one spirit and with one soul. Nothing is more convincing than this. When all the members in the church are in one spirit with one soul, this oneness will be convincing, subduing, and attractive. When we have such a subduing and convincing oneness, we will experience Christ and enjoy Him. We will enjoy Christ by being in one spirit with one soul. By preaching the gospel we express our oneness in spirit and in soul. When we preach the gospel in this way, we have the enjoyment of Christ. The more we preach like this, the more we enjoy Christ. We will be able to say, "We don't care mainly for how many souls are saved or for how many people are brought to the Lord. We are enjoying the Lord." We will be full of enjoyment, and the preaching of the gospel will be a feast. If we do not sense that we are feasting on Christ as we preach the gospel, something is wrong. We lack the oneness in spirit and in soul. But if we are in one spirit with one soul, the number of people saved through our preaching of the gospel will be secondary. The primary thing is that in the course of our preaching, we will be feasting on Christ and enjoying Him. We will have not only experience but also enjoyment.

If we would remain in the fellowship unto the gospel by the bountiful supply of the Spirit of Jesus Christ, we need to be in one spirit with one soul. In Philippians the special point regarding the experience of Christ is this matter of being with one soul. Being one in soul is not only for the experience of Christ but even the more for the enjoyment of Christ. Our experience of Christ should also be an enjoyment of Christ. For example, children may eat food under the threat of being disciplined if they do not eat, but they may not enjoy what they are eating. Likewise, if we are merely in one spirit, we may experience Christ and yet not enjoy Him. To experience Christ with enjoyment we need to be in one spirit with one soul. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 334, 342-343, 347)

Further Reading: CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," ch. 9

第三週■週三

晨興餽養

腓二 2『你們就要使我的喜樂滿足，就是要思念相同的事，有相同的愛，魂裏聯結，思念同一件事。』

三 8『不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

〔腓立比人〕要順從保羅所說，要他們思念同一件事以及魂裏聯結的話（腓二 12、2）。他們要思念的同一件事，就是為着召會生活而經歷基督。我們也可以說，這是為着召會生活而享受基督。保羅乃是懇求腓立比人思念這同一件事。

這同一件事在腓立比三章清楚的啓示出來，那裏保羅說到以認識主基督耶穌為至寶（8）。為着召會生活而經歷基督作我們的享受，乃是至寶。一切別的事物都是糞土、垃圾、狗食，不是給我們基督徒的。我們是神的兒女，不該喫狗的食物。反之，我們該喫桌上的東西（李常受文集一九七八年第一冊，四五七頁）。

信息選讀

雖然腓立比人已經從『狗』變化成為神的兒女，但到了一個時候，他們又轉回去喫狗食。我們今天也很容易作同樣的事。裝滿狗食、廢物的垃圾桶，主要的是在弟兄們的心思裏，和姊妹們的情感裏。所以，思念同一件事並在魂裏聯結，就是把垃圾桶和其中所有的狗食丟棄。我們重生成為神的兒女，不是在我們的心思或情感裏，乃是在我們的靈裏。…當我們進到靈裏，我們就在基督所在的餐桌這裏。

WEEK 3 – DAY 3

Morning Nourishment

Phil. 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.

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

[The Philippians] were to obey Paul's word regarding thinking the one thing and being joined in soul [Phil. 2:12,2]. The one thing that they were to think is the experience of Christ for the Body life. We may also say that it is the enjoyment of Christ for the Body life. Paul was imploring the Philippians to think this one thing.

This one thing is clearly revealed in Philippians 3, where Paul speaks of the excellency of the knowledge of Christ Jesus the Lord (v. 8). To experience Christ as our enjoyment for the church is excellent... Anything other than this one thing is refuse, food for dogs, not something for us Christians. As children of God, we should not feed on dog food. Rather, we should eat at the table. (CWWL, 1978, vol. 1, "The Experience of Christ," p. 355)

Today's Reading

Although the Philippians had been transformed from dogs into children of God, at a certain point they turned away to dog food. We can easily do the same thing today. The trash can, the place where the dog food, the refuse, is cast, is primarily in the mind in the case of the brothers and in the emotion in the case of the sisters. Therefore, to think the one thing and to be one in soul eliminates the trash can and all the dog food that is in it. We were reborn as children of God, not in our mind or in our emotion but in our spirit...When we get into our spirit, we find ourselves at the dining table where Christ is.

主耶穌基督是我們的食物，餐桌就在我們靈裏。

在腓立比二章，保羅鼓勵腓立比人思念同一件事，並且魂裏聯結。這同一件事所指的不僅是客觀的基督，更是為着召會生活，主觀的經歷基督作我們的享受。這一件事該一直佔有我們的心思。我們該不斷思念如何經歷基督作我們豐富的享受，使我們能有正確的召會生活。身體生活乃是對基督之經歷和享受的結果。當我們享受基督，召會生活就自然而然產生出來。因此，召會生活來自我們對基督的經歷。…在召會生活中，我們幫助眾聖徒思念同一件事—為着召會生活享受基督。我們都為着召會生活思念經歷基督的事。

不思念同一件事，而思念別的事，就是背叛神的經綸。神的經綸就是要我們思念同一件事。某位弟兄得罪了你麼？你不該思念那件得罪你的事，因為神的經綸不容許。…這是嚴肅的事。發怨言也是背叛。神的經綸不容許我們發怨言；這樣作就是不順從。

我們都有自己的性情；我們都習慣發怨言、起爭論並埋怨人。但我們若在起爭論和發怨言的事上蒙光照，我們就會說，『主阿，赦免我的背叛。我不願意在你的經綸裏作背叛的人。我要順從你的經綸，思念同一件事。雖然有人得罪了我，我不要思念那些事，我只要思念對基督的享受和經歷。』

（在腓立比二章二節）保羅說到關於相同的愛的話是很重的。這話有力的指出，腓立比人的愛有不同的程度。今天我們中間的光景也是這樣。…對於某些人，我們的愛太冷；對於另一些人，我們的愛又太熱。我們對每一個人的愛都必須適度。…我們的愛是否正確，乃在於我們愛別人時有否享受基督（李常受文集一九七八年第一冊，四五八、四六八至四六九、四四四頁）。

參讀：李常受文集一九六七年第一冊，一八四至一九〇頁。

The Lord Jesus Christ is our food, and the dining table is in our spirit.

In Philippians 2 Paul was encouraging the Philippians to think the one thing and to be one in soul. The one thing is not merely the objective Christ but the subjective experience of Christ as our enjoyment for the church life. This one thing should occupy our mind all the time. We should constantly be thinking about how to experience Christ as our rich enjoyment so that we may have the proper church life. The Body life is the issue of the experience and enjoyment of Christ. When we enjoy Christ, the church life spontaneously issues forth. Thus, the church life comes out of our experience of Christ. In the church life we help all the saints to think one thing—the enjoyment of Christ for the church life. We all think of the experience of Christ for the Body life.

To think something other than the one thing is to rebel against God's economy. God's economy is that we think the one thing. Has a certain brother offended you? You should not think about that offense, for God's economy does not allow you to do so...This is a serious matter. Murmuring is also rebellious. God's economy does not allow us to murmur. To do so is to be disobedient.

We all have our disposition, and we all are accustomed to murmuring, reasoning, and complaining. But if we are enlightened concerning reasoning and murmuring, we will say, "Lord, forgive my rebellion. I don't want to be a rebel in Your economy. Rather, I want to be obedient, obeying Your economy to think the one thing. Although certain ones have offended me, I do not want to think about the offenses. Instead, I want to think only of the enjoyment and experience of Christ."

Paul's word [in 2:2] about having the same love is a weighty word. It is a strong indication that the Philippians had a love that was on different levels. Our situation today is the same... For some, our love is too cold; for others, it is too hot. Our love should be moderate toward everyone. Whether or not our love is proper depends on whether or not we enjoy Christ in our loving of others. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 356, 363, 344)

Further Reading: CWWL, 1967, vol. 1, pp. 142-146

第三週■週四

晨興餽養

腓一 8『神可為我作見證，我在基督耶穌的心腸裏，怎樣切切的想念你們眾人。』

西三 12『所以你們既是神的選民，聖別蒙愛的人，就要穿上憐恤的心腸、恩慈、卑微、溫柔、恆忍。』

門 12『我現在打發他〔歐尼西母〕回你那裏去，他乃是我心上的人。』

使徒甚至在基督的心腸，基督裏面柔細的各部分裏，與基督是一，切切的想念聖徒。這指明，保羅經歷基督乃是與基督裏面的各部分聯為一（聖經恢復本，腓一 8 註 1）。

我們既是基督身體上的肢體，就需要對身體有感覺。…這感覺乃是以頭的感覺為感覺。…（按照腓立比一章八節，）保羅是以基督的心腸為他自己的心腸來顧到召會。這也就是說他是以基督的感覺為自己的感覺，來對待基督的身體。…我們都該像保羅一樣，以頭的感覺為感覺；這對我們過身體的生活，是極其需要的。

我們應當否定自己，認同身體。這樣，我們也就與身體毫無間隔，更不會脫節，我們所過的生活就完全是身體的生活，主也就能得着祂身體的彰顯了（李常受文集一九九〇年第二冊，一一六頁）。

信息選讀

我們信主耶穌的人，是與主聯結為一的，主耶穌的心腸就是我們的心腸。…我們得救以後，主耶穌就進到我們裏面來，我們就有了祂的心腸，因此我們行事為人就不再照着我們的心腸，而是照着祂的

WEEK 3 – DAY 4

Morning Nourishment

Phil. 1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

Col. 3:12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering.

Philem. 12 Him I have sent back to you—him, that is, my very heart.

In longing after the saints, the apostle was one with Christ even in the bowels, the tender inward parts, of Christ. This indicates that for Paul to enjoy Christ meant that he was one with Christ's inward parts. (Phil. 1:8, footnote 1)

Since we are the members of the Body of Christ, we should have a feeling for the Body...We must take the feeling of the Head as our own feeling... [According to Philippians 1:8], Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ's feeling as his own feeling...We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life.

We should deny ourselves and should identify ourselves with the Body. By doing this, there will be no separation or disconnection from the Body. The life that we live will fully be the Body life, and the Lord will gain the expression of His Body. (CWWL, 1990, vol. 2, p. 94)

Today's Reading

We who believe in the Lord Jesus are joined to Him and are one with Him; hence, His inward parts are our inward parts... After we are saved, the Lord Jesus enters into our being, and we have His inward parts. Hence, we no longer walk or conduct ourselves according to our inward parts but

心腸了。

保羅…的想念是在主裏想念，是在主耶穌的心腸裏想念。因此這不是保羅自己一個人的想念，乃是他與主聯結為一，在主裏面的想念（李常受文集一九八三年第一冊，三四六至三四八頁）。

保羅在被囚期間，藉着那靈用神永遠的生命生了歐尼西母（約三 3，一 13）。歐尼西母這名，原文意有益處的、有用的、有幫助的，是奴僕常用的名字。他是腓利門所買來的奴僕，根據羅馬律法，是沒有人權的。他從主人那裏逃走，犯了該死的罪。當他與使徒同在羅馬監獄時，藉着使徒得救了。現今使徒打發他帶着這封書信，回到他主人那裏。

腓利門十一節（題到歐尼西母從前對腓立門）沒有益處，也是沒有用處的意思。這是指歐尼西母從腓利門那裏逃走。…（如今）歐尼西母有用處，因為他已經悔改信主，並且願意回到腓利門那裏。…（十二節的心，）直譯，心腸，…表徵內在的情愛、慈心、憐恤。保羅內在的情愛和憐恤，隨同歐尼西母到腓利門那裏去。

保羅生了這孩子以後，沒有疏忽他，或撇下他為孤兒，給別人照顧。…（保羅）甚至說他是『我心上的人』。母親對孩子常有這樣的感覺。…你對你所帶到主面前的人有這樣的感覺麼？…保羅認為歐尼西母不僅是他的孩子，也是他心上的人。保羅打發自己的孩子到腓利門那裏去，意思是他也打發自己的心到他那裏去。

有些父母沒有把肉身的孩子看作自己心上的人。他們裏面也許說，『神把這孩子賜給了我，照顧他是我的責任。在這事上我別無選擇。』把別人帶到主面前的基督徒，常有類似的態度。他們和保羅成對比，對於藉他們得救的人缺少作父母那樣深刻的關切（腓利門書生命讀經，四、七至八頁）。

參讀：主觀經歷內住的基督，第四、六章。

according to His inward parts.

Paul's longing after the saints was in the Lord, even in the inward parts of the Lord Jesus. Therefore, it was not his longing in himself alone; rather, it was his longing in the Lord, in his union with the Lord. (CWWL, 1983, vol. 1, "The Subjective Experience of the Indwelling Christ," pp. 259-260)

During his imprisonment, Paul begot Onesimus through the Spirit with the eternal life of God (John 3:3; 1:13). In Greek the name Onesimus means "profitable, useful, helpful"; it was a common name for slaves. He was Philemon's purchased bondsman, who, according to Roman law, had no human rights. He ran away from his master, committing a crime which could bring the death penalty. While he was in prison at Rome with the apostle, he was saved through him. Now the apostle sends him back with this Epistle to his master.

The word useless in Philemon 11 also means "not of service, profitless." This refers to Onesimus's running away from Philemon...Onesimus became of service because he had been converted and was willing to return to Philemon. Literally, the Greek word for heart [in verse 12] means "bowels"... It signifies inward affection, tenderheartedness, compassions. Paul's inward affection and compassions went with Onesimus to Philemon.

After begetting this child, Paul did not neglect him or leave him as an orphan in the care of others...He even referred to him as "my very heart." Mothers often feel this way toward their child... Do you have this kind of feeling concerning one whom you have brought to the Lord?... Paul considered Onesimus not only his child, but also his heart. For Paul to send his child to Philemon meant that he also sent his heart to him.

There are some parents who do not regard their children in the flesh as their own heart. They may say within themselves, "God has given me this child, and it is my duty to take care of him. In this matter I have no choice." Often Christians who bring others to the Lord have a similar attitude. In contrast to Paul, they lack a deep parental concern for the one saved through them. (Life-study of Philemon, pp. 3, 6)

Further Reading: CWWL, 1983, vol. 1, "The Subjective Experience of the Indwelling Christ," chs. 4, 6

第三週■週五

晨興餽養

腓二 12 ~ 13 『…就當恐懼戰兢，作成你們自己的救恩，因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

歌四 4 『你的頸項好像大衛建造收藏軍器的高樓，其上懸掛一千盾牌，都是勇士的擋牌。』

我們之所以能作成自己的救恩，是因為神在我們裏面運行。神是奧祕、看不見並抽象的，但祂卻在我們裏面。我們需要恐懼戰兢，免得我們失去那是我們日常救恩的神。我們若失去祂，就是失去這實際的救恩。要我們作成自己的救恩，似乎是不可能的。如果腓立比人這樣說，保羅可能回答：『你們不知道神在你們裏面運行麼？祂在你們裏面運行，使你們立志並行事。你可能說，你沒有立志，但神正在你裏面運行，使你立志。祂也在你裏面運行，使你為着祂的美意行事。祂運行而你行事。因此，你不需要憑自己作甚麼。』（李常受文集一九七八年第一冊，四六二至四六三頁）

信息選讀

以開車為例；當我們開車時，是車子推動我們，還是我們推動車子？我們沒有能力推動車子，…（乃是）車子推動我們。…照樣，當我們恐懼戰兢作成自己的救恩時，神就在我們裏面運行，使我們立志並行事。因着祂運行，所以我們能行事。這就像駕駛一輛行駛中的車子一樣。如果車子拋錨，我們就無法駕駛車子。照樣，因着神在我們裏面運行，所以我們能行事。至終，這不是恐懼戰兢的事，而是享受的事。惟一叫我們恐懼的原因，乃是我們可能失去在我們裏面這位奧

WEEK 3 – DAY 5

Morning Nourishment

Phil. 2:12-13 ...Work out your own salvation with fear and trembling; for it is God who operates in you both the willing and the working for His good pleasure.

S. S. 4:4 Your neck is like the tower of David, built for an armory: a thousand bucklers hang on it, all the shields of the mighty men.

We can work out our own salvation because God works within us. God is mysterious, invisible, and abstract, but He is nonetheless within us. We need to be in fear and trembling lest we miss God, who is our daily salvation. If we miss Him, we miss this practical salvation. It may seem that it is impossible for us to work out our own salvation. If the Philippians had said this, Paul might have replied, “Don’t you know that God is working in you? He is working in you both the willing and the working. You may say that you do not have the willingness. But God is working the willingness into you. He is also working in you for the working out of His good pleasure. He works in and you work out. Thus, there is no need for you to do the work by yourself.” (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 359)

Today’s Reading

Take the example of driving a car. When we drive a car, does the car move us, or do we move the car? We do not have the power to move the car. Thus, it is the car that moves us... Likewise, as we work out our salvation with fear and trembling, God is working in us both the willing and the working. Because He works in, we can work out. This is like driving a car that is already running. If the car were not running, we could not drive it. In like manner, because God is working within us, we are able to work. Eventually, this is not something fearful; it is an enjoyment. The only reason to be fearful is that we may miss the mysterious, marvelous God within us. We need to

祕、奇妙的神。我們需要顧到內住的神。我們若顧到祂，祂就要在我們裏面運行，使我們作成自己的救恩（李常受文集一九七八年第一冊，四六三頁）。

人隨己意而行、剛硬、驕傲時，聖經就說是『挺項』（硬着頸項）（賽三16）。所以這裏的頸項，就是人在神面前意志的降服。主看人意志的降服是人身上頂美麗的地方。（雅歌四章四節從兩方面）來表明人降服的意志是如何。第一（方面）是說，『你的頸項好像…高樓。』高樓，第一個意思，就是不是駝背。…在聖經中，駝背的人是受撒但壓制、眼看地下的人（路十三11、16）。頸項像高樓，意即她已得了釋放，沒有撒但的捆綁，沒有愛世界的心。高樓，第二個意思，就是堅固的意思。意即（尋求者）的意志已經被神帶到了一個堅固的地步，而不愛世界，不受撒但的影響了。第二（方面）是說，『好像大衛…的高樓。』（歌四4）這高樓不是普通的高樓，乃像大衛的高樓。…所以在這裏，除了堅固和釋放之外，還有這女子的意志被帶領到一個地步，完全降服於大衛。她的堅固，就是在乎她降服於基督；她的釋放，也是在乎她降服於基督。我們都（該）知道意志被基督擄去的要緊。

這高樓是為着甚麼用處呢？是為着收藏軍器的。意即所有屬靈爭戰的地方，都是為着爭奪意志的。高樓裏面所收藏的軍器，表徵基督的得勝，為着保守信徒的意志，免得被仇敵奪去。但是，這裏的軍器，並非注意攻擊的，乃是為着防守的。所以你看見所題起的，乃是盾牌和擋牌。…『勇士』告訴我們說，是毅強的。所以總意乃是：為着大衛的旨意，她是肯完全降服的。她對於遵行大衛的旨意，是像高樓一樣堅固。她是嚴密的佈防，不讓仇敵奪去她降服的意志（倪柝聲文集第二輯第三冊，六九至七〇頁）。

參讀：倪柝聲文集第二輯第三冊，歌中的歌，第三段。

care for the indwelling God. If we take care of Him, He will drive the car; that is, He will work in us so that we may work out our salvation. (CWWL, 1978, vol. 1, "The Experience of Christ," p. 359)

The Bible speaks of those who walk according to their self-will, who are stubborn and proud, as stiff-necked ones (Isa. 3:16). Hence, the neck denotes man's will under God. The Lord considers the submission of man's will as the most beautiful thing in man. In Song of Songs 4:4 there are two aspects of a submissive will. First, "your neck is like the tower." A tower describes a condition that is opposite to that of a hunchback... In the Bible, hunchbacks are bound by Satan to face the earth all the time (Luke 13:11, 16). The neck being like a tower means that the person is released; there is no bondage of Satan and no love for the world. A tower also means strength. The maiden's will has been strengthened by God to the point that she no longer loves the world and is no longer affected by Satan. Second, "your neck is like the tower of David" [S. S. 4:4]. This is not an ordinary tower, but the tower of David. In addition to the sense of strength and deliverance, we also see that the maiden's will has been brought into complete submission to David. Her strength lies in her submission to Christ, and her deliverance also lies in her submission to Christ. We should all realize the importance of being taken captive by Christ.

What is the use of this tower? It is "built for an armory." This means that spiritual warfare is fought for the purpose of claiming the will. The armory stored within the tower signifies the victory of Christ for the preservation of the believers' will from the enemy's usurpation. However, the weapons are not for attack, but for defense. Therefore, only bucklers and shields are mentioned..."Mighty men" denotes strength. In summary, this verse indicates that the maiden is willing to submit completely to David's will. She is as strong as a tower in carrying out David's will. She is on guard vigilantly and does not allow the enemy to usurp her submissive will. (CWWN, vol. 23, "The Song of Songs," pp. 61-62)

Further Reading: CWWN, vol. 23, "The Song of Songs," sec. 3

第三週■週六

晨興餽養

創六 14『你要用歌斐木造一隻方舟…。』

太二四 37～39『挪亞的日子怎樣，人子來臨也要怎樣。因為就如在洪水以前的那些日子，…直到挪亞進方舟的那日，並不知道審判要來，直到洪水來了，把他們全都沖去…。』

〔挪亞〕與神同工，也為神作工。他所作、所進入的乃是神的救恩，就是方舟（創七 7）。…許多基督徒只認識歷史上遙不可及的基督。但是根據我們在挪亞身上所看見的，我們應當有一位現今的、實際的基督，是我們可以進入的，而不僅是一位歷史上的基督，也不是一位遙不可及的基督。我們應當與神同工來建造我們的方舟—基督，我們在眾地方召會中正在建造方舟。這話你們聽起來也許覺得很奇怪，但是看看挪亞，他建造了方舟。我們是今日的挪亞，也應當建造基督（李常受文集一九八三年第二冊，二二七頁）。

信息選讀

今天我們已經得救了，但我們還需要建造基督。挪亞開始建造方舟以前就已經得救了。…他既然得救了，為甚麼還需要造方舟？因為他需要進一步蒙拯救脫離敗壞的世界。

保羅在腓立比二章十二節告訴我們，我們需要順從，恐懼戰兢的作成我們自己的救恩。我們雖然得救了，但我們還需要作成我們的救恩。神的救恩不是那麼短缺、簡短或簡單。神的救恩持續一段過程。…我們今天乃是在神救恩的通道上。我們已經進入這個通道裏，現在我們正在經過這個通道，我們的通過就是

WEEK 3 — DAY 6

Morning Nourishment

Gen. 6:14 Make yourself an ark of gopher wood...

Matt. 24:37-39 For just as the days of Noah were, so will the coming of the Son of Man be. For as they were in those days before the flood...until the day in which Noah entered into the ark, and they did not know that judgment was coming until the flood came and took all away...

[Noah] worked with God and for God. What he worked on and entered into was just God's salvation, the ark (Gen. 7:7)... Many Christians only know a historical and distant Christ. But according to the picture that we see with Noah, we should have a present and practical Christ whom we can enter into, not just a historical Christ or a Christ of distance. And we should work together with God on Christ. Christ is our ark, and in the local churches we are building up this ark. It may sound strange to us to hear that we should build up Christ. But look at Noah. He was building up the ark, and as today's Noahs, we also should build up Christ. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 179-180)

Today's Reading

Today we are saved, but we still need to work on Christ. Noah also was saved before he began working on the ark... Since he was already saved, why did he need to build the ark? He needed further salvation from the corrupted world.

Paul told us in Philippians 2:12 that we need to be obedient and to work out our own salvation with fear and trembling. Although we have been saved, we still need to work out our salvation. God's salvation is not so short or so brief or so simple. God's salvation has a long span...Today we are in the passage of God's salvation. We have entered into this passage. Now we are going through this passage, and our going through is our working...The more

作成。…〔挪亞〕越建造方舟，就越通過神的救恩。最後他進入他所作成的工（創七7）。…你們正在建造的基督，要成爲你們將來的救恩。有一天在神主宰的權柄下，你要進入你所建造的基督裏面。

你如果在每天的經歷中與主同工，你必定會建造一些出乎基督的東西，至終你就進入你所建造的裏面，住在這位作你享受的基督裏面。這樣，你就定居在基督裏面了。許多基督徒知道約翰十五章說到住在基督裏面，但是沒有多少基督徒知道住在基督裏面的意義。…你如果不建造基督，就沒有基督可以住進去。這話從道理上說也許很奇怪，但從經歷上說卻是對的。你有基督，但你住在基督裏麼？…你要得着基督，只要信入祂就殼了，但要住在基督裏就需要一些建造。你必須建造基督，好讓你住在祂裏面。建造基督是甚麼意思？…你必須愛祂，呼求祂的名，與祂交談，並憑祂活着。

你如果從週一到週六都愛主，與祂交通，憑祂活着，與祂同行，到了主日你必定會深深的感覺到你是住在基督裏。…但是另一面，你如果從週一到週六都不愛主，不與祂交通，不在祂裏面活着，也不與祂同行，即使你今天想住在祂裏面，你也會覺得祂不在了。在你的經歷裏，祂並沒有與你同在。你在道理上有祂，但你在經歷上並沒有祂。你雖然渴慕住在祂裏面，但你好像不知道祂在那裏。這就是說，在已過這週裏，你沒有建造基督，你沒有建造方舟。所以當洪水來的時候，你沒有方舟可以進入。但是當你愛祂，與祂交通，憑祂活着，時時刻刻與祂同行，你就在你的經歷中將祂建造起來。你就在你的經歷中建造一位基督，使你可以進入其中，作爲你的救恩（李常受文集一九八三年第二冊，二二七至二三〇頁）。

參讀：神聖三一的神聖分賜，第二至三章。

[Noah] built the ark, the more he passed through God's salvation. Eventually, he entered into what he worked out (Gen. 7:7)...The very Christ whom we are building up will become our future salvation. One day under God's sovereignty we will enter into the very Christ whom we have built up.

If you work together with the Lord in your daily experience, you surely build up something of Christ, and eventually you get into what you have built up, and you dwell in this Christ as your enjoyment. Then you abide in Christ. Many Christians realize that John 15 speaks of abiding in Christ, but not many know what it means to abide in Christ... If you do not build up Christ, you have no Christ to abide in. Doctrinally this may sound strange, but experientially it is right. You have Christ, but do you abide in Christ?...Just to believe in Christ is sufficient for you to have Him, but to abide in Christ needs some building up. You have to build up Christ for you to abide in Him. What does it mean to build up Christ?...You have to love Him. You have to talk to Him by calling on His name. You have to live by Him.

If you spend from Monday through Saturday loving the Lord, fellowshiping with Him, living by Him, and walking together with Him, surely on the Lord's Day you would have the deep sensation that you are in Christ...But if, on the other hand, you spent from Monday through Saturday not loving the Lord and not fellowshiping with Him, not living in Him, and not walking with Him, even if you wanted to abide in Him today, you would feel that He is absent. In your experience He is not with you. You have Him in doctrine, but you do not have Him in experience. Although you might desire to abide in Him, it seems that you do not know where He is. This would mean that for the past week you did not build Christ. You did not work on the ark. So when the flood came, you had no ark to enter into. But when you love Him and fellowship with Him and live by Him and walk with Him day after day and hour after hour, you build Him up in your experience. You build up a Christ in your experience for you to enter into as your salvation. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 180-181)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 2-3

第三週詩歌

WEEK 3 — HYMN

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裏面生命的各方面—變化

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降 E 大調

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3 3 3 2 3 4 | 5 1 5 3 | 2 3 4 6 5 4 | 3 - - 0 |

一 神的心意是要我 們 模成祂兒子形 像;

3 3 3 2 3 4 | 5 1 5 3 | 2 3 4 6 5 4 | 3 - -

因此祂靈變化工 作, 必須完成我身 上。

5 5 | 6 1 - 7 6 | 5 3 - 3 3 | 2 6 5 4 | 3 - -

(副) 求主 將我 魂的 各部, 全都 變成你形 像;

5 5 | 6 1 - 7 6 | 5 1 - 1 2 | 3 5 4 . 2 | 1 - - 0 ||

用你 那靈 將我 浸透, 使我 全像你 模樣。

二 神已用祂神聖生命, 在我靈中重生我;
但祂還須在我魂中, 作那變化的工作。

三 從我靈中向外開展, 祂就變化我全魂;
更新裏面每一部分, 直到全人都歸順。

四 藉祂那靈生命大能, 照祂形狀變化我;
一部一部, 榮上加榮, 模成祂形, 新而活。

五 一直變化, 全人聖別, 直到像祂, 得成熟;
一直變化, 魂全佔有, 直到賤體蒙救贖。

God's intention is to have us

Various Aspects of the Inner Life — Transformation

750

1. God's in - ten - tion is to have us All con - formed to His dear Son;
Thus a work of trans - form - a - tion By the Spir - it must be done. Lord, trans -
form us to Thine i - mage In e - mo - tion, mind, and will; Sa - tu -
rate us with Thy Spir - it, All our be - ing whol - ly fill.

2. God hath us regenerated
In our spirit with His life;
But He must transform us further—
In our soul by His own life.
3. Spreading outward from our spirit
Doth the Lord transform our soul,
By the inward parts renewing,
Till within His full control.
4. By the power of His Spirit
In His pattern He transforms;
From His glory to His glory
To His image He conforms.
5. He transforms, all sanctifying,
Till like Him we are matured;
He transforms, our soul possessing,
Till His stature is secured.

