

第四週

認識基督並祂復活的大能

詩歌：362

讀經：腓三 10、12～14，約十一 25，徒二 24，
林後一 8～9，啓一 17 下～18，二 8

【週一】

壹 保羅渴望認識基督—腓三 10：

- 一 腓立比書中心的事，乃是對基督主觀的認識和經歷—二 2、5，三 7～10，四 10，13。
- 二 在腓立比三章八節，得着對基督之認識的至寶，是藉着啓示；但十節的認識基督，是藉着經歷。
- 三 以認識基督爲至寶，就是基督的寶貴給我們實化了—8 節。
- 四 保羅首先得着基督的啓示，然後尋求對基督的經歷，就是在經歷上認識並享受祂。

【週二】

五 腓立比三章十節的『認識』等於『經歷』：

- 1 認識基督意即經歷祂，享受祂，有分於祂，並分享祂—9～10 節。
 - 2 因此，認識基督就是藉經歷祂而領受祂—8 節。
- 六 要認識基督，不僅要有關乎祂的知識，更要贏得祂那

Week Four

Knowing Christ and the Power of His Resurrection

Hymns: 481

Scripture Reading: Phil. 3:10, 12-14; John 11:25; Acts 2:24; 2 Cor. 1:8-9; Rev. 1:17b-18; 2:8

§ Day 1

I. Paul aspired to know Christ—Phil. 3:10:

- A. In the book of Philippians, the central matter is the subjective knowledge and experience of Christ—2:2, 5; 3:7-10; 4:10, 13.
- B. To have the excellency of the knowledge of Christ in Philippians 3:8 is by revelation, but to know Him in verse 10 is by experience.
- C. The excellency of the knowledge of Christ is the excellency of Christ realized by us—v. 8.
- D. Paul first received the revelation of Christ, then sought the experience of Christ—to know and enjoy Christ in an experiential way.

§ Day 2

E. The word know in Philippians 3:10 is equal to experience:

1. To know Christ means to experience Him, to enjoy Him, to participate in Him, and to partake of Him—vv. 9-10.
2. To know Christ is thus to apprehend Him by experiencing Him—v. 8.

F. To know Christ is not merely to have the knowledge concerning Him but

獨特的人位—8 節，林後二 10，參西二 9、16～17：

- 1 贏得是需要出代價的一排三 7～8。
- 2 贏得基督就是出代價以經歷、享受並支取祂一切追測不盡的豐富—弗三 8，參啓三 18。

【週三】

- 3 基督徒的生活乃是贏得包羅萬有之基督的生活—弗三 8：
 - a 即使保羅已經相當經歷並贏得基督，但他不是以爲自己已經完全經歷了，已經徹底贏得了一排三 12。
 - b 保羅仍然向着標竿前進，要贏得基督到最完滿的地步—12～14 節。
- 4 爲着要贏得基督到最完滿的地步，保羅不但拋棄他在猶太教裏的經歷，也不停留在他已往對基督的經歷中—7～8、13 節：
 - a 不論已往的經歷多真實，我們若停留其中，懷記不忘，就會受阻撓，不能進一步追求基督—13 節，來六 1 上。
 - b 因着基督的豐富追測不盡，有廣闊的範圍讓我們去取得，保羅乃是努力向前，要達到這範圍的極限—弗三 8，腓三 13。

七 認識基督乃是給人看出在基督裏面的結果—9～10 節：

- 1 『那藉着信基督而有的義，就是那基於信、本於神的義』；這個義使保羅認識基督—9 節。
- 2 我們自己努力行出來的義，不能叫我們認識基督；我們越自己努力而行，就越不認識基督—9 節上。

【週四】

to gain His very person—v. 8; 2 Cor. 2:10; cf. Col. 2:9, 16-17:

1. To gain something requires the paying of a price—Phil. 3:7-8.
2. To gain Christ is to experience, enjoy, and take possession of His unsearchable riches by paying a price—Eph. 3:8; cf. Rev. 3:18.

§ Day 3

3. The Christian life is a life of gaining Christ in His all-inclusiveness—Eph. 3:8:
 - a. Even though Paul had experienced and gained Christ tremendously, he did not consider that he had experienced Him in full or gained Him to the uttermost—Phil. 3:12.
 - b. Paul was still advancing toward the goal—the gaining of Christ to the fullest extent—vv. 12-14.
4. In order to gain Christ to the fullest extent, Paul not only forsook his experience in Judaism but also would not linger in his past experiences of Christ—vv. 7-8, 13:
 - a. Not to forget but to linger in our past experiences, however genuine they were, frustrates our further pursuing of Christ—v. 13; Heb. 6:1a.
 - b. Because Christ is unsearchably rich, and there is a vast territory of His riches to be possessed, Paul was stretching out to reach the farthest extent of this territory—Eph. 3:8; Phil. 3:13.

G. To know Christ is a result of being found in Him—vv. 9-10:

1. The righteousness “which is through faith in Christ, the righteousness which is out of God and based on faith,” caused Paul to know Christ—v. 9.
2. The righteousness that we work out by our own effort does not cause us to know Christ; the more we do by our own effort, the less we know Christ—v. 9a.

§ Day 4

貳 保羅渴望認識並經歷基督復活的大能—10 節：

一 基督復活的大能，就是使祂從死人中復活的復活生命—弗一 19～20。

二 基督自己就是復活—約十一 25：

- 1 『我是首先的，我是末後的，又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙』—啓一 17 下～18：
 - a 因着人墮落，死就進來作工，將每一個人聚攏到陰間。
 - b 死亡和陰間的鑰匙是拿在我們死而復活的救主手中—18 節。
- 2 『那首先的、末後的、死過又活的，這樣說』—二 8：
 - a 『又活的』意即復活。
 - b 主受過死的苦，但祂又活了；祂曾進入死亡，但死亡不能拘禁祂，因為祂是復活—徒二 24，約十一 25。
 - c 基督進到陰間，經過死亡，勝過死亡，並從死亡裏奏凱而出；這就是復活—參彼前三 18～22。

【週五】

- 3 復活就是有一個人—我們的主耶穌—衝過了限制，連最大的限制—死—也衝過了一徒二 24，弗一 19～20：
 - a 主的復活衝破了一切天然範圍的限制；因此，耶穌不再受任何事物（包括空間和時間）捆綁—參約七 6～8。

II. Paul aspired to know and experience the power of Christ's resurrection—v. 10:

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

B. Christ Himself is resurrection—John 11:25:

1. “I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades”—Rev. 1:17b-18:
 - a. Because of the fall, death came in and is now working to gather everyone into Hades.
 - b. The keys of death and of Hades are in the hand of our Savior, who died and was resurrected—v. 18.
2. “These things says the First and the Last, who became dead and lived again”—2:8:
 - a. Lived again refers to resurrection.
 - b. The Lord suffered death and lived again; He entered into death, but death could not hold Him because He is the resurrection—Acts 2:24; John 11:25.
 - c. Christ went into Hades, passed through death, overcame death, and came out of death triumphantly; this is resurrection—cf. 1 Pet. 3:18-22.

§ Day 5

3. Resurrection means that a man—our Lord Jesus—has broken through the barriers, even the greatest barrier of all—death—Acts 2:24; Eph. 1:19-20:
 - a. The Lord's resurrection broke all the barriers of the natural realm; thus, Jesus is no longer bound by anything, including space and time—cf. John 7:6-8.

- b 我們最大的限制就是空間和時間，但這二者不能限制復活的基督。
- c 死是最大的限制，但復活已經勝過死；所以復活乃是最大的能力—腓三 10，弗一 19 ~ 20。

【週六】

三 復活乃是勝過死亡而且不被死亡毀壞、損傷的生命—約十一 25，啓一 17 下 ~ 18，二 8：

- 1 死亡不能對復活的生命作甚麼—徒二 24。
- 2 死亡能把各樣的損害加在別種生命上；惟有一種生命是死亡損傷不了的，就是復活的生命—約十一 25，腓三 10：
- a 復活乃是經過死亡，而死亡拘禁不了的生命。
- b 按照聖經完滿的啓示，神自己就是復活的生命—羅四 17。

四 那靈是基督復活及其大能的實際—八 9 ~ 11，林前十五 45 下，約壹五 6：

- 1 我們要經歷基督復活的生命，就需要看見，基督在復活裏成了賜生命的靈—林前十五 45 下。
- 2 復活最高的定義乃是：復活是末後的亞當基督成為賜生命之靈的過程。
- 3 基督的復活乃是祂的變化形像，使祂成為賜生命的靈，為要進到信徒裏面—45 節下，約二十 22。

五 復活的原則就是天然的生命被殺死，神聖的生命代之而起—林後一 8 ~ 9：

- 1 經過死而能存在的，纔是復活—啓二 8。

- b. Our biggest limitations are space and time, but these two things cannot limit the resurrected Christ.
- c. Death is the greatest limitation, but resurrection has conquered death; therefore, resurrection is the greatest power of all—Phil. 3:10; Eph. 1:19-20.

§ Day 6

C. Resurrection is life that overcomes death without being damaged or injured by death—John 11:25; Rev. 1:17b-18; 2:8:

- 1. Death is powerless to do anything with resurrection life—Acts 2:24.
- 2. Death can inflict all kinds of damage on other forms of life; only one kind of life cannot be hurt by death, and this is resurrection life—John 11:25; Phil. 3:10:
- a. Resurrection is life that passes through death and cannot be held by it.
- b. According to the full revelation of the Scriptures, God Himself is the resurrection life—Rom. 4:17.

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

- 1. In order to experience the resurrection life of Christ, we need to see that in resurrection Christ became the life-giving Spirit—1 Cor. 15:45b.
- 2. The highest definition of resurrection is that it is the process by which Christ, the last Adam, became the life-giving Spirit.
- 3. Christ's resurrection was His transfiguration into the life-giving Spirit in order to enter into His believers—v. 45b; John 20:22.

E. The principle of resurrection is that the natural life is killed and that the divine life rises up in its place—2 Cor. 1:8-9:

- 1. That which passes through death and still remains is resurrection—Rev. 2:8.

- 2 復活乃是從死裏出來，而且越過天然範圍的東西——徒二 24。
- 3 復活就是：沒有任何事故或任何境遇能把我們這有基督復活生命的人壓下去——林後一 8 ~ 9。
- 4 在復活裏，意思就是我們天然的生命被釘死，然後我們這人裏面神所造的部分在復活裏被拔高，在復活裏與基督成爲一——羅六 4 ~ 6。
- 5 當我們不憑天然的生命，乃憑我們裏面神聖的生命而活時，我們就在復活裏——約六 57，羅八 11。

2. Resurrection is something that has come out of death and that is beyond the natural realm—Acts 2:24.
3. Resurrection means that no event or circumstance can cause us, who have the resurrection life of Christ, to be held down—2 Cor. 1:8-9.
4. To be in resurrection means that our natural life is crucified and that the God-created part of our being is uplifted in resurrection to be one with Christ in resurrection—Rom. 6:4-6.
5. When we do not live by our natural life but live by the divine life within us, we are in resurrection—John 6:57; Rom. 8:11.

第四週■週一

晨興餽養

腓三 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。』

10『使我認識基督、並祂復活的大能…。』

保羅活在一種光景裏，不是有自己的義，乃是有本於神的義，為要認識（經歷）基督、並祂復活的大能、以及同祂受苦的交通。在腓立比三章八節，得着對基督之認識的至寶，是藉着啓示；但十節的認識基督，是藉着經歷，就是對祂有經歷上的認識，在對祂充分的認識上經歷祂。保羅首先得着基督的啓示，然後尋求對基督的經歷，就是在經歷上認識並享受祂（腓立比書生命讀經，二〇四頁）。

信息選讀

我們以認識基督為至寶以後，就願意虧損萬事，看作糞土，為要贏得基督，並且給人看出我們是在祂裏面。結果，我們會在經歷上認識基督。…我們若不以認識基督為至寶（腓三 8），就不會給人看出我們是在基督裏面（9），因為以認識基督為至寶，使我們願意虧損萬事，看作糞土，為要贏得基督，並且給人看出我們是在祂裏面。然後，一旦我們贏得了基督，並且給人看出我們是在祂裏面，我們就會認識祂（10）；就是會享受祂並經歷祂。

以認識基督為至寶總是超過我們對基督的經歷。…我們對基督若沒有更高的認識，對基督就不

WEEK 4 — DAY 1

Morning Nourishment

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

10 To know Him and the power of His resurrection...

Paul lived in a condition of not having his own righteousness but having the righteousness of God, in order to know (to experience) Christ and the power of His resurrection and the fellowship of His sufferings. To have the excellency of the knowledge of Christ in Philippians 3:8 is by revelation. But to know Him in verse 10 is by experience—to have the experiential knowledge of Him, to experience Him in the full knowledge of Him. Paul first received the revelation of Christ and then sought for the experience of Christ—to know and enjoy Him in an experiential way. (Life-study of Philippians, pp. 171-172)

Today's Reading

After we receive the excellency of the knowledge of Christ, we shall be willing to suffer the loss of all things and count them as refuse in order to gain Christ and be found in Him. As a result, we shall know Christ experientially... If we do not have the excellency of the knowledge of Christ (Phil. 3:8), we shall not be found in Christ, for it is having the excellency of the knowledge of Christ which makes us willing to suffer the loss of all things and count them as refuse in order to gain Christ and be found in Him. Then, once we have gained Christ and are found in Him, we shall know Him; that is, we shall enjoy Him and experience Him.

The excellency of the knowledge of Christ always exceeds our experience of Christ... If we do not have a higher knowledge of Christ, we cannot have

能有更高的經歷。因這緣故，我們不該受已往對基督之認識的限制，這是非常重要的。…你也許認識基督是喜樂、平安和安息。你得救以前沒有平安，但如今你既接受了主，就有平安和喜樂。我絕不貶低對基督這些方面的認識。我的確享受主耶穌作我的平安、安息和喜樂。然而，我們不該滿意於對基督這樣有限的認識，乃該在對祂的認識上往前。哦，我們何等需要以認識基督為至寶！

以認識基督為至寶會吸引我們歸向基督，並推動我們放棄在祂以外的一切。我們若看見基督超凡的價值，我們不但會願意將屬世、物質的事物看作虧損，甚至也會願意將我們的文化、宗教和哲學看作虧損。我再說，乃是以認識基督為至寶，使我們丟棄其他的一切，為要贏得基督，並且給人看出我們是在祂裏面（腓立比書生命讀經，二〇四至二〇六頁）。

當保羅還是大數的掃羅時，他對基督的超絕一無所知。他認為律法太好了，並且作為猶太人，他以律法自豪，為律法發熱心。他珍賞律法到了極點。他為律法發熱心，因此就逼迫召會。有一天，他在往大馬色的路上，忽然有光從天上四面照着他，他就被擊倒在地。那時他得着一個異象——有一個人比律法更超絕，就是活神的兒子。從那時起，保羅知道基督是無限的超越律法。…現今保羅看見一個活的人位，祂是神的具體化身。…這活的人位好比精金，律法好比泥土。我們在認識精金以前，可能會欣賞泥土。但我們看見精金之後，就會以認識精金為寶貴。這說明保羅如何經歷以認識基督為至寶。以認識基督為至寶，就是基督的寶貴給我們實化了（李常受文集一九七八年第一冊，四八五頁）。

參讀：腓立比書生命讀經，第十九篇；經歷基督，第七章。

a higher experience of Christ. This is why it is very important that we not be limited by our past knowledge of Christ. You may know that Christ is joy, peace, and rest. Before you were saved, you did not have the peace. But now that you have received the Lord, you have peace and joy. By no means do I belittle these aspects of the knowledge of Christ. I certainly enjoy the Lord Jesus as my peace, rest, and joy. Nevertheless, we should not be content with such a limited knowledge of Christ, but should advance in our knowledge of Him. Oh, how we need the excellency of knowing Christ!

The excellency of the knowledge of Christ will attract us to Christ and motivate us to lay aside everything other than Him. If we see the surpassing worth of Christ, we shall be willing to count as loss not only worldly, material things, but even our culture, religion, and philosophy. I repeat, it is the excellency of the knowledge of Christ which causes us to drop everything else so that we may gain Christ and be found in Him. (Life-study of Philippians, pp. 172-173)

When Paul was Saul of Tarsus, he knew nothing of the excellency of Christ. Rather, he thought that the law was marvelous, and, as a Jew, he was proud of it and zealous for it. He appreciated the law to the uttermost. In his zeal for the law, he persecuted the church. One day, on the road to Damascus, a light from heaven suddenly shined upon him, and he was knocked to the ground. At that time he had a vision of Someone more excellent than the law—the Son of the living God. From that time onward, Paul knew that Christ was infinitely superior to the law...Now Paul had seen a living person who was the embodiment of God...This living person may be likened to gold and the law to clay. Before knowing about gold, we may appreciate clay, but by seeing the gold, we receive the excellency of the knowledge of the gold. This illustrates Paul's experience in coming to the excellency of the knowledge of Christ. The excellency of the knowledge of Christ is the excellency of Christ realized by us. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 376-377)

Further Reading: Life-study of Philippians, msg. 19; CWWL, 1978, vol. 1, "The Experience of Christ," ch. 7

第四週■週二

晨興餽養

腓三 9～11『並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義，使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，或者我可以達到那從死人中傑出的復活。』

保羅既然已經以認識基督為至寶，他為甚麼仍然尋求要認識祂？以認識基督為至寶，乃是來自啓示。但腓立比三章十節所說的認識基督，不是來自啓示，乃是來自經歷。照我所經歷的，這裏的認識等於經歷。認識祂意即經歷祂，享受祂，有分於祂，並分享祂。以喫東西為例：首先你挑選了幾樣東西，付了錢，然後就要加以烹煮。你喫了烹煮好的食物，就會認識你所買來的食物。照樣，我們也需要付代價來得着基督，並給人看出是在基督裏，不是有出於自己的義，乃是有那是神自己的義，藉我們在信裏而活出來。在這樣的光景裏，我們藉着每次經歷一點基督而認識基督。僅僅聽信息並藉啓示看見基督是不彀的（李常受文集一九七八年第一冊，五五六至五五七頁）。

信息選讀

在道理上領會給人看出我們是在基督裏面是一回事，而在我們日常生活中給人看出我們是在基督裏面，完全是另一回事。我若到你家去看望你，我會看出你在那裏？我會看出你在好行為裏面，還是在基督裏面？別人觀察我們的時候，我們在那裏，指明我們生活的範圍。我們若活在文化裏，別人就看出我們是在文化裏。我們若活得好行為裏，別人就要看出我們是在我們的行為

WEEK 4 — DAY 2

Morning Nourishment

Phil. 3:9-11 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith, to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

Since Paul already had the excellency of the knowledge of Christ, why was he still seeking to know Him? The excellency of the knowledge of Christ comes by revelation, but the knowing of Him spoken of in Philippians 3:10 comes not by revelation but by experience. According to my experience, the word know here is equal to experience. To know Him means to experience Him, to enjoy Him, to participate in Him, and to partake of Him. Take eating as an example. First you select certain groceries, you pay for them, and then you cook them. By eating what you have cooked, you come to know the food you have bought. In like manner we also need to pay the price to gain Christ and to be found in Him, not having the righteousness which is out of ourselves but the righteousness that is God Himself lived out of our being in faith. In such a condition we are to know Christ through experiencing Him a little at a time. It is not sufficient to listen to messages and to see Christ by revelation. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 432-433)

Today's Reading

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

裏。不論我們活在甚麼範圍裏，別人就要看見、觀察並發現我們是在那裏。當保羅還憑律法活着的時候，別人看出他是在律法裏面。但有一天，他開始以認識基督為至寶。他看見一個異象，就是基督必須是他的一切：愛、恩慈、謙卑、智慧、忍耐、意向、態度，甚至是他的言語、發表和表情。因他以認識基督為至寶，他就甘心將萬事看作虧損。不僅如此，他還虧損萬事，看作糞土，為要贏得基督，並且給人看出他是在基督裏面。

我們必須有異象，看見基督的寶貴。然後，我們必須贏得我們所看見的這位基督。例如，有一個人去參觀珠寶店，看到陳列着許多貴重的物品。看見這些物品是一回事；但是，贏得這些物品是另一回事。要認識基督，不僅要有關乎基督的知識，更要贏得祂那獨特的人位。基督是神格豐滿的具體表現（西二 9），又是一切正面事物之影兒的實際（16～17）。贏得是需要出代價的。贏得基督就是出代價以經歷、享受並支取祂一切追測不盡的豐富（弗三 8）。我們既贏得基督，就該也活在祂裏面，成為一班在經歷上在祂裏面的人。這樣，當別人看見我們或觀察我們的時候，就會看出我們是在基督裏面。人不會看出我們是在自己的美德裏面；我們會給人看出我們是在基督裏面，並且只在基督裏面。哦，願我們都贏得祂，並且給人看出我們是在祂裏面！願我們都願意虧損萬事，看作糞土，為要給人看出我們是在基督裏面。

我們若贏得基督，並且活在祂裏面，祂作為我們的義，就要成為我們在神和人面前的彰顯。這樣，人不只籠統的看出我們是在基督裏面，人也要看出我們是在義裏面，這義就是基督自己從我們裏面活出來。惟有當人看出我們是在基督裏面時，主纔會得着滿足。照樣，當人看出信徒是在基督裏面時，服事主的人纔會喜樂並滿足（腓立比書生命讀經，一九六至一九七頁）。

參讀：腓立比書生命讀經，第二十篇；新約總論，第一百四十二篇。

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

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

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

Further Reading: Life-study of Philippians, msg. 20; The Conclusion of the New Testament, msg. 142

第四週■週三

晨興餽養

腓三 12 ~ 14『…我乃是竭力追求，或者可以取得基督耶穌所以取得我的。弟兄們，我不是以為自己已經取得了，我只有一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。』

保羅已經相當經歷並贏得基督，但他不是以為自己已經完全經歷了，已經徹底贏得了；他仍然向着標竿竭力追求，要贏得基督到最完滿的地步（聖經恢復本，腓三 13 註 1）。

為着要贏得基督到最完滿的地步，保羅不但拋棄他在猶太教裏的經歷，也不停留在他已往對基督的經歷中，他乃是忘記背後。不論已往的經歷多真實，我們若停留其中，懷記不忘，就會受阻撓，不能進一步追求基督（腓三 13 註 2）。

基督的豐富追測不盡，有廣闊的範圍讓我們去取得。保羅乃是努力向前，要達到這範圍的極限（腓三 13 註 3）。

信息選讀

〔保羅〕願意虧損萬事，看作糞土，為要贏得基督，並且給人看出他是在基督裏面，使他認識基督。照着保羅的觀念，我們若要認識基督，就必須先給人看出我們是在祂裏面。…我們將是活在基督裏面，並且給別人看出我們是在基督裏面的人。我們給人看出我們是在祂裏面，就必然會認識祂（腓立比書生命讀經，二〇三至二〇四頁）。

WEEK 4 — DAY 3

Morning Nourishment

Phil. 3:12-14 ...I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus. Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Paul had experienced and gained Christ tremendously, yet he did not account of himself to have experienced Christ in full or gained Him to the uttermost. He still endeavored to pursue toward the goal—the gaining of Christ to the fullest extent. (Phil. 3:13, footnote 1)

In order to gain Christ to the fullest extent, Paul not only forsook his experiences in Judaism but also would not linger in his past experiences of Christ. He forgot the past. Not to forget but to linger in our past experiences, however genuine they were, frustrates our further pursuing of Christ. (Phil. 3:13, footnote 2)

Christ is unsearchably rich. There is a vast territory of His riches to be possessed. Paul was stretching out to reach the farthest extent of this territory. (Phil. 3:13, footnote 3)

Today's Reading

[Paul] was willing to suffer the loss of all things and count them as refuse that he might gain Christ and be found in Him to know Him. According to Paul's concept, if we would know Christ, we must first be found in Him... [and] be those who live in Christ and who are found by others in Christ. Being found in Him, we shall surely know Him. (Life-study of Philippians, p. 171)

〔保羅〕不是有因自己努力而行出來的義，乃是有那藉着信基督而有的義（腓三9），也就是說，有讓基督從我們活出來的義。腓立比三章十節…說，『使我認識基督。』這個義使保羅認識基督。我們自己努力行出來的義，不能叫我們認識基督。我們因着信，就讓基督從我們裏面活出一個義，這個義使我們認識基督。

請注意十節的『使』：『使我認識基督。』十節不是因，乃是果。我們的認識不是憑空的，而是有一件事『使』我們認識基督。…九節清楚告訴我們，我們若是靠自己努力守律法，靠自己熱心，靠自己作好，靠自己事奉神，靠自己愛人，這些自己作出來的行為，都不能叫我們認識基督；乃是停下我們的努力，停下我們的作為，停下我們一切的作好、熱心、事奉神、愛人，把這一切的努力都停下來，只單單的『信』，纔能使我們認識基督。信甚麼？信神，信基督在我們裏面活着，信從我們裏面能活出一個義來。

乃是有信基督而得的義，就是因信神而來的義，能使我們認識基督。這個義就是林前一章三十節的公義：『這基督成了從神給我們的智慧：公義…。』在原文裏沒有『公』字，那裏的公義和腓立比三章九節的義，原文是相同的。神使基督成為我們的義；我們把自己停下來，我們信神、信基督，神就叫基督來作我們的義。這個義，第一步是叫我們在神面前蒙稱義，就是得救。第二步，是叫我們過義的生活，叫我們活出義，就是活出基督，叫我們過得勝的生活。這裏把得救和得勝都包括在裏面。我們得救不是憑我們自己所行的義，乃是憑基督作我們的義。同樣的，我們得救之後的得勝，也不是憑自己行出義，乃是讓基督從我們裏面活出來，作我們的義（李常受文集一九五五年第四冊，四一二至四一四頁）。

參讀：再論生命的認識，第十九篇。

Paul did not have a righteousness that was worked out by his own effort but the righteousness that is through faith in Christ, that is, the righteousness Christ lives out of us. Philippians 3:10 says, "To know Him." This righteousness caused Paul to know Christ. The righteousness that we work out by our own effort does not cause us to know Christ. The more we do by our own effort, the less we know Christ; the more we love others by our own effort, the less we know Christ; the more zealous we are by our own effort, the less we know Christ. Instead, through faith Christ can live out righteousness from within us, and this righteousness causes us to know Christ.

Please pay attention to the word to in verse 10: To know Christ. Verse 10 is not the cause but the result. Our knowledge is not without a basis; however, there is only one thing that causes us to know Christ.. Verse 9 says clearly that relying on our own effort to keep the law, to be zealous, to do good, to serve God, and to love others will not cause us to know Christ. We need to stop our effort, stop our work, and stop all our doing good, being zealous, serving God, and loving others. We will know Christ only when we cease all our efforts and simply have faith. Our faith is in God, in Christ living in us, and in righteousness being lived out from us.

Having the righteousness that is through faith in Christ, which is the righteousness through faith in God, causes us to know Christ. This righteousness is the righteousness in 1 Corinthians 1:30: "Who became wisdom to us from God: both righteousness and sanctification and redemption." God made Christ our righteousness. When we stop ourselves and believe in God and in Christ, God causes Christ to become our righteousness. In the first step this righteousness causes us to be justified before God, that is, to be saved. In the second step this righteousness causes us to live a righteous life, to live out righteousness, which is to live out Christ, and to live an overcoming life. Both salvation and overcoming are included. Our salvation is not through the righteousness that we work out but through Christ being our righteousness. Similarly, after being saved, our overcoming is not through the righteousness we work out but through allowing Christ to live out of us as our righteousness. (CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," pp. 314-315)

Further Reading: CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," ch. 19

第四週■週四

晨興餽養

啓一 17 ~ 18『…我是首先的，我是末後的，又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙。』

二 8『…那首先的、末後的、死過又活的，這樣說。』

這位行走在眾召會中間，為眾召會的頭，並為眾召會所屬的基督，乃是那活着的。因此，祂的身體所顯出來的各地方召會，也該是活而新鮮並剛強的（聖經恢復本，啓一 18 註 1）。

因着人墮落而有了罪，死就進來在地上工作，將一切有罪的人聚攏到陰間。所以對於罪人，死是聚攏者，陰間是守留者；但死亡和陰間的鑰匙是拿在我們死而復活的救主手中（啓一 18 註 2）。

（在啓示錄二章十八節，）『又活的』意即復活。主受過死的苦，但祂又活了。祂曾進入死亡，但死亡不能拘禁祂（徒二 24），因為祂是復活（約十一 25）。受苦的召會也需要認識祂是這樣的一位，纔能忍受各樣的苦難。無論苦難多厲害，召會仍是存活的。基督復活的生命耐得住死亡（啓二 8 註 3）。

信息選讀

在腓立比三章十節保羅說，『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』照着這節，保羅不但渴望認識基督，也渴望認識基督復活的大能以及同祂受苦的交通。基督復活的大能，就是使祂從死人中復活的復活生命（弗

WEEK 4 — DAY 4

Morning Nourishment

Rev. 1:17-18 ...I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

2:8 ...These things says the First and the Last, who became dead and lived again.

The very Christ who walks in the midst of the churches, who is the Head of the churches and to whom the churches belong, is the living One. Hence, the churches also, as the expression of His Body, should be living, fresh, and strong. (Rev. 1:18, footnote 1)

Because of the fall and sin of man, death came in and is now working on earth to gather all the sinful people into Hades. Thus, death is a collector and Hades is a keeper. However, the keys of death and of Hades are in the hand of our Savior, who died and was resurrected. (Rev. 1:18, footnote 2)

Lived again [in Revelation 2:8] refers to resurrection. The Lord suffered death and lived again. He entered into death, but death could not hold Him (Acts 2:24) because He is the resurrection (John 11:25). The suffering church needs to know Him as such a One also, so that she can endure any kind of suffering. However severe the suffering, the church will still be alive. The resurrection life of Christ can endure death. (Rev. 2:8, footnote 3)

Today's Reading

In Philippians 3:10 Paul says, "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death." According to this verse, Paul aspired not only to know Christ, but also to know the power of Christ's resurrection and the fellowship of His sufferings. The power of Christ's resurrection is His resurrection life which

一 19 ~ 20)。基督復活大能的實際，乃是那靈（羅一 4）。我們要認識、經歷基督這大能，就需要聯於並模成基督的死。死乃是復活的根基。我們要經歷基督復活的大能，就需要照着祂生活的榜樣，過釘十字架的生活。我們模成祂的死，就叫祂復活的大能據以興起，使祂神聖的生命在我們身上彰顯出來（腓立比書生命讀經，二〇八頁）。

主所以進到死裏，又從死裏出來，乃是要死為祂作見證，見證祂是活神，見證祂復活的能力是何等超越的浩大。十字架可以來，墳墓可以來，陰府的權勢可以來，但這一切都不能制伏主裏頭那個『活』。…主是生命的王，祂原不能被死拘禁（徒二 24）。撒但利用世人，利用環境，利用十字架和墳墓，最後利用陰間對付主，這一切祂都接受了。主甘心經過死的浸，經歷陰府的幽冥，祂任憑這些暢所欲為，因為祂裏面有一個『活』，這個『活』是撒但所無法征服的。死不能拘禁祂，墳墓不能限制祂，陰府不能扣留祂，祂復活了。復活就是脫離死，復活就是勝過死。

這給我們看見，復活和活是不同的。單單活並不需要經過死，但復活卻必須經過死，並且從死裏出來。復活是經得起死的，是從死裏經過又出來的。所以主耶穌說，『我是首先的，我是末後的，又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠。』（啓一 17 ~ 18）

因此，神不只是活神，並且是復活的神。祂曾經過死，勝過死。死曾在主身上用盡了它的能力，卻不能征服主。復活的原則就是勝過死，並從死裏出來。復活的神是經過試驗的神，所以，祂的活是不能搖動的（李常受文集一九五七年第三冊，一九至二〇頁）。

參讀：腓立比書生命讀經，第二十一篇。

raised Him from the dead (Eph. 1:19-20). The reality of the power of Christ's resurrection is the Spirit (Rom. 1:4). To know, to experience, this power requires identification with Christ's death and conformity to it. Death is the base of resurrection. To experience the power of Christ's resurrection, we need to live a crucified life according to the pattern of His life. Our conformity to His death affords a base for the power of His resurrection to rise up that His divine life may be expressed in us. (Life-study of Philippians, pp. 174-175)

The Lord's entering into death and emerging from it testify to the fact that He is the living God and to the surpassing greatness of His resurrection power. The cross, the grave, and the power of Hades could not subdue the living Lord...The Lord is the Lord of life. It was not possible for Him to be held by death (Acts 2:24). Satan utilized the world, the environment, the cross, the grave, and lastly, Hades in order to attack the Lord, but the Lord withstood every attack. The Lord willingly passed through the baptism of death and entered into Hades, letting them do whatever they wanted, because He is the living Lord, whom Satan cannot conquer. Death could not hold the Lord, the grave could not restrict Him, and Hades could not detain Him; He resurrected. Resurrection is deliverance from death. Resurrection is the overcoming of death.

Resurrection is different from being living. In order to be living, one does not need to pass through death, but in order to be in resurrection, one must pass through death and emerge from it. Resurrection stands the test of death, that is, passes through and emerges from death. Hence, the Lord Jesus said, "I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades" (Rev. 1:17-18).

Hence, God is not only the living God but also the God of resurrection. He died, but He overcame death. Death fought the Lord with all its might, but it could not conquer Him. The principle of resurrection is overcoming death and emerging from death. The God of resurrection has been tested and proven to possess an unshakable life. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 12-13)

Further Reading: Life-study of Philippians, msg. 21

第四週■週五

晨興餽養

徒二 24『神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。』

弗一 19～20『…祂的能力向着我們這信的人，照祂力量之權能的運行，是何等超越的浩大，就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊。』

保羅在腓立比三章十節說，認識基督和祂復活的大能。為甚麼保羅不說十字架的大能，只說復活的大能？因為十字架是消極的死，是了結、終結；但復活乃是積極的，經死再活的，是了結後又得着的。由死亡中出來的，不是天然的生活的，乃是復活的。復活乃是經過死所成全的。你的口才經過死麼？死並不是使你沒有口可以喫飯，乃是叫你的口經過了結，再在復活中得回。你的思想有沒有經死的了結，然後在復活裏，神再恢復給你？你的工作是生活的，還是在復活裏的？…生活是父母給你的，復活乃是神給你的（倪柝聲文集第二輯第二十二冊，七六頁）。

信息選讀

復活是甚麼？復活就是經過死又出來的。…比方你有智慧、口才和天然的吸引力，你要對主說，『主阿，我不用這些，我不把這些作為自己的榮耀。我願經過死而復活，願這些在死中失去，在神手中又得回。』復活的經歷就是：你天然所有的，在死中讓它去，不倚靠它，不

WEEK 4 — DAY 5

Morning Nourishment

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Eph. 1:19-20 ...The surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies.

Paul said in Philippians 3:10 that we have to know Christ and the power of His resurrection. Why did Paul not say the power of the cross?...This is because the cross is a negative death, a termination and an end. However, resurrection is something positive; it is a life that is raised from death, a regaining after a termination. Resurrection is something that has come out of death; it is something beyond the natural realm. It is what is perfected through death. Has your eloquence passed through death? Death will not make your mouth lose its ability to function, but it will terminate the activity of your mouth, and in resurrection you will regain this activity. Have your thoughts passed through the terminating death and returned to you from God in resurrection? Is your work in the realm of ordinary living, or is it in the realm of resurrection?...The realm of ordinary living is what we have inherited from our parents, whereas the realm of resurrection is what we receive from God. (CWWN, vol. 42, pp. 291-292)

Today's Reading

What is resurrection? It is that which has passed through death and which has come out of death... For example, you may have wisdom, eloquence, and natural attraction. You have to say to the Lord, "I will not employ these things. I will not claim these things for my own glory. I am willing to go through death and resurrection and to give these things up in death so that I can claim them back from God's hand." The experience of resurrection is

以它為榮耀。…你所有的都沒有了，再也不能作甚麼。過些日子（不知多久，或者三天，或者三個月，或者三年），神來了，你的口才又回到你的口中，你的智慧又回來，你的吸引力也回來了。但這時你雖然有了已往所有的，但情形完全不同：你天然的好，天然的一切，不再是你的；有一個十字架把它們和你隔開了，你不敢用，乃是主來用。你不再以為那些是自己的，乃以為是神的。

死而活的經歷乃是一個循環。經歷這樣的死與活，一切在亞當裏好的或不好的，都經過死。然後，在基督裏失而復得。這樣經過死而復得的，乃是在復活的地位上，這就使你有資格，讓聖靈的能力從你身上活出。我喜歡馬提亞的事（徒一 16 ~ 22）。…門徒們必須…從那常與他們作伴的人中，立一位與他們同作耶穌復活的見證。…這意思是說，要從約翰傳悔改，主受浸，就是主工作的起點開始，一直到主死而復活，一路都與主一同經過的人中，揀選一位同作（主復活的）見證人，一同等候在耶路撒冷，好得聖靈的能力。這些在耶路撒冷等候，要得聖靈能力的使徒們，不是馬上出去作工。…他們能在耶路撒冷等候，因為他們與基督是有歷史、有背景的。所以也必須是這樣與基督有歷史、有背景的人，纔能得着聖靈的能力，也纔能同作基督復活的見證。

凡要為基督作見證的人，就必須認識甚麼叫作在死中失去，在復活中得回（倪柝聲文集第二輯第二十二冊，七六至七八頁）。

參讀：倪柝聲文集第二輯第二十二冊，第三十七篇。

letting go of everything that is natural through death, not trusting in them any longer, and not glorying in them... Everything that you have is gone, and you cannot do anything anymore. After some time, perhaps three days, three months, or three years (no one knows how long it will be), God comes in again, and your eloquence is returned to you, your wisdom is returned to you, and your attraction comes back. However, even though you have regained these things, they have changed. Your natural goodness and everything you naturally have are no longer yours; a cross now separates you from these things. You dare not use these things any longer, leaving them instead to the Lord to be employed according to His pleasure. These things are no longer your own; instead, you recognize them as God's.

The experience of death and resurrection is a cycle; it puts everything in Adam, both good and bad, through death, and gives it back to us in Christ. The process of death and regaining puts us on the ground of resurrection, and qualifies us to express the power of the Spirit. I like the story of Matthias [Acts 1:16-22]...The disciples had to choose from among the men who accompanied them,...who had been with the Lord from the time of John's preaching of repentance and the Lord's baptism, that is, the beginning of the Lord's work, to the time of His death and resurrection. The one who was chosen had to be a witness [of His resurrection] and wait together with them in Jerusalem for the power of the Holy Spirit. The apostles who waited in Jerusalem for the power of the Holy Spirit did not go out to work right away... They were able to remain in Jerusalem because there was a history and background between them and the Lord already. Only those who have had such a history and background can receive the power of the Holy Spirit to be a witness of the resurrection of Christ.

Everyone who desires to be a witness for Christ must know what it means to lose in death and regain in resurrection. (CWWN, vol. 42, pp. 292-294)

Further Reading: CWWN, vol. 42, ch. 37

第四週■週六

晨興餽養

約十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

羅八 11『然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。』

復活乃是勝過死亡而且不被死亡毀壞、損傷的生命。死亡不能對復活的生命作甚麼。死亡能把各樣的損害加在別種生命上，就是加在植物、動物以及人的生命上。惟有一種生命是死亡損傷不了的，就是復活的生命。復活乃是經過死亡，而死亡絕對拘禁不了的生命。按照聖經完滿的啓示，神自己就是這復活的生命（出埃及記生命讀經，一二四七至一二四八頁）。

基督復活大能的實際乃是那靈。羅馬一章四節證明這點；這節說，基督『按聖別的靈說，是從死人的復活，以大能標出為神的兒子』。此外，八章十一節說，『然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。』這兩節經文都指明，那靈就是基督復活大能的實際。事實上，基督自己就是祂復活的大能，而那靈就是在復活裏的基督。我們必須經歷這大能，使我們能得着基督（腓立比書生命讀經，五五三頁）。

信息選讀

在主的恢復中，我們並不教人（模倣神聖的生命）。這職事的目標不是模倣，乃是分賜。我們的目標乃是分賜神聖的成分到人裏面，使人可以憑神聖的生命，就是那惟一能彰顯神的生命而活。

WEEK 4 — DAY 6

Morning Nourishment

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Resurrection is life that overcomes death without being damaged or injured by death. Death is powerless to do anything with resurrection life. Death can inflict all kinds of damage on other forms of life—plant life, animal life, and human life. Only one kind of life cannot be hurt by death, and this is resurrection life. Resurrection is life which passes through death and can never be held by it. According to the full revelation of the Scriptures, God Himself is this resurrection life. (Life-study of Exodus, p. 1083)

The reality of the power of Christ's resurrection is the Spirit. Romans 1:4 proves this by saying that Christ was "designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead." Furthermore, Romans 8:11 says, "If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you." Both verses indicate that the Spirit is the reality of the power of Christ's resurrection. Actually, Christ Himself is the power of His resurrection, and the Spirit is Christ in resurrection. We need to experience this power that we may obtain Christ. (Life-study of Philippians, p. 463)

Today's Reading

In the Lord's recovery we are not teaching people to [imitate the divine life]. The goal of this ministry is not imitation but dispensation. Our goal is to dispense something divine into you so that you may live by the divine life, the only life that can express God.

屬人生命有一面很好，就是能決定是否要將屬人生命擺在一邊，放在十字架之死底下。神無法為我們作這決定，我們必須自己決定。…我們若樂意被釘十字架，就會下定決心贊同這事。我們會說，『弟兄們，你們若要把我釘十字架，那沒有問題。我願意被釘死，被了結，被擺在死底下。』當我們樂意被釘，並被擺到死地，釘十字架的生命就會成為復活生命興起的根基。因此，藉着被釘死，我們就會認識基督復活的大能。但我們若不被釘死，就無法認識祂復活的大能。我們要認識基督復活的大能，只有一條路，就是過釘十字架的生活。

在我們的家庭生活和召會生活中，我們都需要上十字架，並留在那裏。在我們的婚姻生活中，認識基督復活大能最好的路，就是上十字架。獨一的路不是禱告，而是釘十字架。不僅在我們的家庭生活是這樣，在召會生活中更是如此。我們在召會生活裏，在眾聖徒中間，要作好弟兄或好姊妹，就需要上十字架被釘死。不要禱告求神去改變別人；神絕不會答應這樣的禱告。你要上十字架，並留在那裏；這是按照神經綸的路。我們若願意上十字架並留在那裏，就會認識基督復活的大能。

當撒但攻擊你，你就往十字架去，留在那裏；這是你惟一需要作的。撒但無法擊敗一個釘死的人。我們已經看見，釘十字架提供一個根基，讓基督復活的大能得以興起，使神聖的生命彰顯出來。因此，我們無須反擊；事實上，甚至也不需要一直禱告。我們最需要的，是上十字架並留在那裏，過釘十字架的生活。我們若這樣作，神聖的生命就會釋放出來並得着彰顯（李常受文集一九七八年第一冊，五七一至五七二、五七四至五七五頁）。

參讀：腓立比書生命讀經，第五十一至五十二篇；經歷基督，第十四至十五章。

The one good aspect of the human life is that it is capable of making a decision whether or not to put the human life aside and to place it under the death of the cross. God cannot make this decision for us. We need to make it ourselves... If we are willing for this, we will make a strong decision in favor of it. We will say, "Brothers, if you want to crucify me, it is all right. I want to be crucified, terminated, placed under death." When we are willing for this and are placed into death, the crucified life will become the base for the resurrection life to rise up. Thus, by being crucified, we will come to know the power of Christ's resurrection. But if we are not crucified, we cannot know the power of His resurrection. There is only one way for us to know the power of His resurrection, and that is to live a crucified life.

In our family life and in the church life, we all need to go to the cross and remain there. The best way to know the power of Christ's resurrection in our married life is to go to the cross. The unique way is not to pray; it is to be crucified. This is true not only in our family life but even the more in the church life. To be a good brother or sister among the saints in the church life requires that we go to the cross to be crucified. Do not pray for God to change others. God will never answer such a prayer. Instead, go to the cross and remain there. This is the way that is according to His economy. If we are willing to go to the cross and stay there, we will know the power of Christ's resurrection.

When Satan attacks you, go to the cross and remain there. That is all you need to do. Satan cannot defeat a crucified one. As we have seen, crucifixion affords a base for the power of Christ's resurrection to rise up so that the divine life may be expressed. Thus, there is no need for us to counterattack. In fact, it will not always be necessary even to pray. What we need the most is to go to the cross and stay there to live a crucified life. If we do this, the divine life will be released and manifested. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 442-445)

Further Reading: Life-study of Philippians, msgs. 51-52; CWWL, 1978, vol. 1, "The Experience of Christ," chs. 14-15

第四週詩歌

362

與基督的聯合—聯於祂死與復活

8 7 8 7 雙副 (英 481)

G 大調

3/4

一 我已與基督同釘死,脫自己、罪惡、俗世;
所以我能平安接領主從死得生的命。
我甘願和祂同受苦,效法祂至死順服;
我願跟主耶穌基督直走十字架的路。
(副) 一直走十架窄路! 主是受死在那裏!
求主使我能同你一直走十架窄路!

二 我何難與基督同死, 因復活我已認識;
我何難與耶穌同苦, 因神旨我願順服。
主藉着復活的能力, 今生在我的靈裏,
因此我歡樂着舉足, 直走十字架的路。
三 同主死,就必同主生, 同受苦,必同高升;
得勝者惟獨照這樣, 纔能蒙基督獎賞。
真可樂!若在那早晨, 你聽主對你發聲,
以為你曾忠心順服, 直走十字架的路!

WEEK 4 — HYMN

Crucified with Christ my Savior

481

Union with Christ — Identified with His Death and Resurrection

2. 'Tis not hard to die with Christ

When His risen life we know;
'Tis not hard to share His sufferings
When our hearts with joy o'erflow.
In His resurrection power
He has come to dwell in me,
And my heart is gladly going
All the way to Calvary.

3. If we die we'll live with Christ,

If we suffer we shall reign;
Only thus the prize of glory
Can the conqueror attain.
Oh, how sweet, on that glad morning
Should the Master say to thee,
"Yes, my child, thou didst go with me
All the way to Calvary."

[illegible][illegible]