

第五週

認識同基督受苦的交通， 以及模成祂的死

詩歌：464

讀經：腓三 7～10，約十一 25，弗一 19～20，
西一 24

【週一】

壹 保羅渴望認識同基督受苦的交通—腓三 10：

- 一 對於基督，受苦和死在先，復活在後；對於我們，祂復活的大能在先，然後纔是有分於祂的受苦，模成祂的死—10 節。
- 二 我們首先接受祂復活的大能，然後藉着這大能，就能有分於祂的受苦，過釘十字架的生活，模成祂的死。

【週二】

三 基督的受苦有兩類：一類是為成功救贖，這已經由基督自己完成了；另一類是為產生並建造召會，這需要使徒和信徒將其補滿—西一 24：

1 我們不能有分於基督救贖的苦難，但我們必須有分

Week Five

Knowing the Fellowship of Christ's Sufferings and Being Conformed to His Death

Hymns: 631

Scripture Reading: Phil. 3:7-10; John 11:25; Eph. 1:19-20; Col. 1:24

§ Day 1

I. Paul aspired to know the fellowship of Christ's sufferings—Phil. 3:10:

- A. With Christ, the sufferings and death came first, followed by the resurrection; with us, the power of His resurrection comes first, followed by the participation in His sufferings and conformity to His death—v. 10.
- B. We first receive the power of His resurrection; then by this power we are enabled to participate in His sufferings and live a crucified life in conformity to His death.

§ Day 2

C. Christ's sufferings are of two categories: those for accomplishing redemption, which were completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers—Col. 1:24:

1. We cannot participate in Christ's sufferings for redemption, but we must

於基督產生並建造祂身體的苦難—參啓一 9，提後二 10，林後一 5 ~ 6，四 12，六 8 ~ 11。

2 基督是神的羔羊，為着救贖受苦（約一 29）；基督是一粒麥子，為着繁殖和建造受苦（十二 24）：

a 主是一粒麥子落在地裏，藉着死喪失魂生命，使祂得以在復活裏，將祂永遠的生命釋放給許多子粒—十 11、15、17 ~ 18。

b 那一粒麥子還沒有完成為建造身體所需的全部苦難；我們這許多子粒，必須像那一粒麥子那樣的受苦—十二 24 ~ 26：

(一) 我們這許多子粒，也必須藉着死喪失魂生命，纔能在復活裏享受永遠的生命—25 節。

(二) 這就是跟從主，使我們得以服事主，在這喪失魂生命而活在祂復活裏的路上與祂同行—26 節。

(三) 召會產生並擴增的路，不是藉着人的榮耀，乃是藉着十字架的死—20 ~ 24 節。

【週三】

四 為着我們的變化而受苦，和為着基督的身體而受苦不同—林後三 18，腓三 10，西一 24：

1 保羅在腓立比三章十節的話，不是指着為變化而受苦。

2 我們若比較腓立比三章十節和歌羅西一章二十四節，就會看見保羅在腓立比三章十節說到的受苦，乃是補滿基督為身體所受患難的缺欠。

3 在歌羅西一章二十四節，保羅認為他自己所受的苦難，是補滿基督為祂身體受苦的缺欠。

take part in the sufferings of Christ for the producing and building up of the Body—cf. Rev. 1:9; 2 Tim. 2:10; 2 Cor. 1:5-6; 4:12; 6:8-11.

2. Christ as the Lamb of God suffered for redemption (John 1:29); Christ as the grain of wheat suffered for reproducing and building (12:24):

a. The Lord, as a grain of wheat that fell into the ground, lost His soul-life through death so that He might release His eternal life in resurrection to the many grains—10:11, 15, 17-18.

b. The one grain did not complete all the sufferings that are needed for the building up of the Body; as the many grains, we must suffer in the same way the one grain suffered—12:24-26:

(1) As the many grains, we also must lose our soul-life through death that we may enjoy eternal life in resurrection—v. 25.

(2) This is to follow Him that we may serve Him and walk with Him on this way, the way of losing our soul-life and living in His resurrection—v. 26.

(3) The way for the church to come into being and to increase is not by human glory; it is by the death of the cross—vv. 20-24.

§ Day 3

D. There is a difference between the sufferings that are for our transformation and the sufferings that are for the Body—2 Cor. 3:18; Phil. 3:10; Col. 1:24:

1. Paul's word in Philippians 3:10 does not refer to sufferings for transformation.

2. If we compare 3:10 with Colossians 1:24, we will see that the sufferings about which Paul was speaking in Philippians 3:10 are those that make up the lack of Christ's afflictions for the Body.

3. In Colossians 1:24 Paul regarded his own sufferings as the filling up of what is lacking of Christ's sufferings for His Body.

- 4 基督為祂身體的受苦仍在進行，我們需要有分於這些苦難—腓三 10，參徒九 4～5。
- 5 當我們為基督的身體受苦時，我們就經歷基督復活的大能—西一 24，腓三 10。

【週四】

貳 在腓立比三章十節保羅說到『模成祂的死』，這辭指明保羅渴望以基督的死作他生活的模子：

- 一 認識基督為至寶、將萬事看作虧損、贏得基督、給人看出是在祂裏面、認識祂、認識祂復活的大能、以及認識同祂受苦的交關，結果都產生一件事—模成基督的死—7～10 節。
- 二 模成基督的死，指明祂的死是一個模子—10 節：
 - 1 腓立比三章的中心，乃在於模成基督之死模子的形狀—7、9、12～16 節。
 - 2 我們已經被擺在這死的模子裏，現今我們需要模成這模子的形狀—加二 20，羅六 3～5。
 - 3 基督復活生命的大能，在我們裏面帶着我們、托着我們、穿着我們，把我們擺在基督死的模子裏—約十一 25，弗一 19～20。

【週五】

- 三 基督之死的模子，是指基督經歷不斷的將祂屬人的生命治死，使祂得以憑神的生命活着—約六 57 上：
 - 1 當主耶穌在地上時，祂過釘十字架的生活；藉着過釘十字架的生活，祂就向神活着，並且活神—加二

4. The sufferings of Christ for His Body are still going on, and we need to share in them—Phil. 3:10; cf. Acts 9:4-5.
5. It is when we suffer for the Body that we experience the power of Christ's resurrection—Col. 1:24; Phil. 3:10.

§ Day 4

II. In Philippians 3:10 Paul spoke of “being conformed to His death”; this expression indicates that Paul desired to take Christ's death as the mold of his life:

- A. The excellency of the knowledge of Christ, counting all things as loss, gaining Christ, being found in Him, knowing Him, knowing the power of His resurrection, and knowing the fellowship of His sufferings all issue in one thing—being conformed to Christ's death—vv. 7-10.
- B. Being conformed to Christ's death indicates that His death is a mold—v. 10:
 1. The center of Philippians 3 is the matter of being conformed to the mold of Christ's death—vv. 7, 9, 12-16.
 2. We have been placed into this mold of death, and now we need to be conformed to this mold—Gal. 2:20; Rom. 6:3-5.
 3. The power of the resurrection life of Christ in us leads us, carries us, bears us, and places us into the mold of Christ's death—John 11:25; Eph. 1:19-20.

§ Day 5

- C. The mold of Christ's death refers to Christ's experience of continually putting to death His human life that He might live by the life of God—John 6:57a:
 1. When the Lord Jesus was on earth, He lived a crucified life; by living a crucified life He was alive to God and lived Him—Gal. 2:20; 3:1; 5:24.

20，三1，五24。

- 2 祂一直治死祂屬人的生命，使祂裏面神聖的生命能流露出來—約十10下～11、17。
- 3 祂活着的時候，也是一直在死—向着舊造死，好使祂能活新造裏的生命；這是腓立比三章十節裏『祂的死』的意義。

【週六】

四 模成基督的死就是以基督的死作為我們生活的模子—10節：

- 1 基督的死是一個模子，把我們模成這模子的形狀，就像把麵團放在蛋糕模子裏，模成其形狀一樣。
- 2 神已經把我們擺進基督之死的模子裏，一天過一天神用這模子把我們模成這死—羅六3～4。
- 3 我們的生活應當模成祂這模子的形狀，就是向我們人的生命死，而活神的生命—加二20，林後四10～11。
- 4 我們若治死我們天然的生命，就會感覺我們裏面有另一個生命，就是神聖的生命；這生命會得着釋放，這樣，我們在經歷中就會模成基督的死—約十10下，約壹五11～12。
- 5 在基督之死的模子裏，天然的人消滅了，舊人釘死了，已廢掉了一林後四16，羅六6，太十六24。
- 6 我們若允許環境將我們壓到這模子裏，我們日常的生活就會模成基督之死的形狀—羅八28～29。

五 榮耀神唯一的路，就是模成基督的死；我們越模成基督的死，就越榮耀父—約十二28，十三31。

2. He always put His human life to death so that the divine life within Him could flow out—John 10:10b-11, 17.
3. As He was living, He was also dying—dying to the old creation in order to live a life in the new creation; this is the meaning of “His death” in Philippians 3:10.

§ Day 6

D. To be conformed to Christ's death is to take Christ's death as the mold of our life—v. 10:

1. Christ's death is a mold to which we are conformed in much the same way that dough is put into a cake mold and conformed to it.
2. God has put us into the mold of Christ's death, and day by day God is molding us to conform us to this death—Rom. 6:3-4.
3. Our life should be conformed to such a mold—dying to our human life in order to live the divine life—Gal. 2:20; 2 Cor. 4:10-11.
4. If we put to death our natural life, we will have the consciousness that we have another life, the divine life, within us; this life will be released, and then in our experience we will be conformed to Christ's death—John 10:10b; 1 John 5:11-12.
5. In the mold of Christ's death the natural man is killed, the old man is crucified, and the self is nullified—2 Cor. 4:16; Rom. 6:6; Matt. 16:24.
6. If we allow our circumstances to press us into this mold, our daily life will be molded into the form of Christ's death—Rom. 8:28-29.

E. The only way to glorify God is to be conformed to Christ's death; the more we are conformed to Christ's death, the more we glorify the Father—John 12:28; 13:31.

第五週■週一

晨興餽養

腓三 10『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。』

提後二 11『有可信的話說，我們若與基督同死，也必與祂同活。』

得着基督的過程，就如腓立比三章十節所啓示的，乃是藉着認識祂復活的大能而認識祂。然而，我們若要認識基督復活的大能，就必須有分於祂的受苦，並認識同祂受苦的交通。同祂受苦的交通，亦即有分於基督的受苦（10，太二十 22～23，西一 24），乃是模成祂的死，經歷祂復活大能的必要條件（提後二 11）。保羅所追求認識並經歷的，不僅是基督自己的寶貴，也是祂復活的生命大能，並在祂的受苦上有分。對於基督，受苦和死在先，復活在後；對於我們，是先認識祂復活的大能，然後纔有分於祂的受苦，模成祂的死。我們首先接受祂復活的大能，然後藉着這大能，就能有分於祂的受苦，過釘十字架的生活，模成祂的死。這樣的受苦，主要的是爲着產生並建造基督的身體（新約總論第五冊，五五九頁）。

信息選讀

我們要看見基督是在復活裏，這是很重要的。當我們在復活裏經歷基督，我們就被復活的一切元素所注入，這種注入使我們能爲基督的身體有分於祂的受苦。換句話說，我們必須有基督復活的分賜，使我們能經歷祂的十字架，經歷祂的死。我們藉着認識基督的復活，就經歷祂的死。…我們越認識祂

WEEK 5 — DAY 1

Morning Nourishment

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

2 Tim. 2:11 Faithful is the word: For if we died with Him, we will also live with Him.

The process of obtaining Christ, as revealed in Philippians 3:10, is to know Him by knowing the power of His resurrection. However, if we would know the power of Christ's resurrection, we must share in His sufferings and know the fellowship of His sufferings. The participation in Christ's sufferings—"the fellowship of His sufferings"—(Phil. 3:10; Matt. 20:22-23; Col. 1:24) is a necessary condition for the experience of the power of His resurrection (2 Tim. 2:11) by being conformed to His death. Paul was pursuing to know and experience not only the excellency of Christ Himself but also the life power of His resurrection and the participation in His sufferings. With Christ the sufferings and death came first, followed by the resurrection. With us the power of His resurrection comes first, then the fellowship of His sufferings and conformity to His death. We first received the power of His resurrection. Then by this power we are enabled to participate in His sufferings and live a crucified life in conformity to His death. Such sufferings are mainly for producing and building up the Body of Christ. (The Conclusion of the New Testament, pp. 1546-1547)

Today's Reading

It is crucial for us to realize that Christ is in resurrection. When we experience Christ in His resurrection, we are infused with all the elements of resurrection, and this infusion enables us to partake of His sufferings for the Body. In other words, we must have the dispensing of Christ's resurrection so that we may experience His cross, His death. It is by knowing Christ's resurrection that we experience His death.

的復活，就越被擺在祂的死裏，有分於同祂受苦的交通。

所有的信徒都渴望進入神兒子的交通。然而在腓立比三章十節，保羅說到同基督受苦的交通，這是我們天然不願有分的事。但我們越經歷基督的受苦，就越贏得基督。換句話說，我們越經歷十字架，就越經歷基督。神給我們十字架，而十字架給我們基督（新約總論第五冊，五六〇至五六一頁）。

要任何人說明聖靈都是困難的。按照實際的經歷，不是按照神學，聖靈乃是我們把自己擺在一邊以後所存留的。…只要你有聖靈，祂是沒有限量的。然而，如果我們不願意把自己擺在一邊，聖靈就似乎是有限的。

我們只要運用意志，定意把自己擺在一邊。當處境艱難時，不要為你自己感到難過，卻要拿起十字架，留在十字架的死底下。這樣你就會發現那裏有死，那裏就有復活的大能。那靈，就是復活的大能，立刻會在你裏面興起，你就會喜樂的唱：『我何難與基督同死。』（詩歌三六二首）…我們走十字架的路，就享受基督復活的大能，也就是享受聖別的靈。這纔是復活大能的實際。

這位作復活大能之實際的基督乃是賜生命的靈。…我們要經歷基督，就必須一直走十字架的路。在各各他有奇妙的死，一種帶進復活的死。我們把自己放在十字架上以後，所餘留的就是聖靈。我們有了這餘留下來的，就會感受到復活的大能。我們想像宣信（A. B. Simpson）一樣，歡樂歌唱着走十字架的路，而不是憂愁哭泣着走。我們要藉着復活的大能來享受十字架的死（李常受文集一九七八年第一冊，五八〇至五八三頁）。

參讀：新約總論，第一百四十二篇；經歷基督，第十六章。

The more we know His resurrection, the more we shall be put into His death to share in the fellowship of His sufferings.

All believers desire to enter into the fellowship of the Son of God [cf. 1 Cor. 1:9]. However, in Philippians 3:10 Paul speaks of the fellowship of Christ's sufferings, something in which we are not naturally inclined to share. But the more we experience Christ's sufferings, the more we shall gain Christ. In other words, the more we experience the cross, the more we experience Christ. God gives us the cross, and the cross gives us Christ. (The Conclusion of the New Testament, p. 1548)

It is difficult for anyone to define the Holy Spirit. According to practical experience, not theology, the Holy Spirit is what remains after we put ourselves aside... As long as you have the Spirit, there is no limitation. However, the Spirit may seem limited if we are not willing to put ourselves aside.

We simply need to exercise our will to decide to put ourselves aside. When the circumstances are difficult, do not feel sorry for yourself but take up the cross and remain under the death of the cross... You will discover that where death is, there the power of resurrection is also. Immediately, the Spirit, the power of resurrection, will rise up within you, and you will sing with joy, "'Tis not hard to die with Christ" [Hymns, #481]... We enjoy going to Calvary, and we enjoy the power of Christ's resurrection, the Spirit of holiness. This is the reality of the power of resurrection.

The Christ who is the reality of the power of resurrection is the life-giving Spirit... In order to experience Christ, we must go all the way to Calvary. At Calvary there is a wonderful death, a death that brings in resurrection. After we have put the self on the cross, what remains will be the Holy Spirit. With this remainder we will sense the power of resurrection. This is the power of Christ's resurrection. Like A. B. Simpson, we will go all the way to Calvary, not sorrowfully and with weeping but joyfully and with singing. We will enjoy death through the power of resurrection. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 450-452)

Further Reading: The Conclusion of the New Testament, msg. 142; CWWL, 1978, vol. 1, "The Experience of Christ," ch. 16

第五週■週二

晨興餽養

西一 24『現在我因着為你們所受的苦難喜樂，並且為基督的身體，就是為召會，在我一面，在我肉身上補滿基督患難的缺欠。』

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

基督所受的苦難有兩類：一類是為成功救贖，這已經由基督自己完成了；另一類是為產生並建造召會，這需要使徒和信徒將其補滿（西一 24）。我們不能有分於基督救贖的苦難，但我們必須有分於基督產生並建造祂身體的苦難。…基督是神的羔羊，為着救贖受苦（約一 29）；基督是一粒麥子，為着繁殖和建造受苦（十二 24）。主是一粒麥子落在地裏，藉着死喪失魂生命，使祂得以在復活裏，將祂永遠的生命釋放給許多子粒（十 10～11）。那一粒麥子還沒有完成為建造身體所需的全部苦難；我們這許多子粒，必須像那一粒麥子那樣的受苦（十二 24～26）。我們這許多子粒，也必須藉着死喪失魂生命，纔能在復活裏享受永遠的生命（25）。我們若服事主，就當跟從祂，在這喪失魂生命而活在祂復活裏的路上與祂同行（26）。召會產生並擴增的路，不是藉着人的榮耀，乃是藉着十字架的死（新約總論第十二冊，三四至三五頁）。

信息選讀

當我們把自己擺在一邊，並留在十字架底下，復活的大能就成為我們的分。立刻，反對就會興起來

WEEK 5 — DAY 2

Morning Nourishment

Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church.

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

Christ's sufferings are of two categories: those for accomplishing redemption, which were completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers (Col. 1:24). We cannot participate in Christ's suffering for redemption, but we must take part in the sufferings of Christ for the producing and building up of the Body...Christ as the Lamb of God suffered for redemption (John 1:29); Christ as the grain of wheat suffered for reproducing and building (12:24). The Lord, as a grain of wheat that fell into the ground, lost His soul-life through death that He might release His eternal life in resurrection to the many grains (10:10-11). The one grain did not complete all the sufferings that are needed for the building up of the Body; as the many grains, we must suffer in the same way the one grain suffered (12:24-26). As the many grains, we also must lose our soul-life through death that we may enjoy eternal life in resurrection (v. 25). This is to follow Him that we may serve Him and walk with Him on the way of losing the soul-life and living in resurrection (v. 26). The way for the church to come into being and to increase is not by human glory but by the death of the cross. (The Conclusion of the New Testament, p. 3507)

Today's Reading

When we put ourselves aside and remain under the cross, the power of resurrection will be our portion. Immediately, opposition will rise up against

對抗我們，我們就會受苦。這苦難是在同祂受苦的
交通裏，以建造身體。

在這裏我們需要區別兩種苦難：基督的苦難，以
及因我們犯錯而有的苦難。不要以為你所遭受的一
切苦難都是為着建造身體。譬如，你可能因着駕車
時犯了錯誤而遭受苦難。…但這種苦難是錯誤或疏
忽的結果，而不是基督為着產生身體的苦難。…然
而，假如你在工作中享受基督復活的大能，因此某
個上司反對你，不給你晉升，或者使你失去工作；
這種受苦可算是基督為產生並建造身體的苦難。因
此，一種苦難是由於我們的錯誤和不當，另一種是
來自我們的見證。

當我們把自己擺在一邊，並經歷復活的大能，我
們的見證就會非常剛強。這會惹動仇敵的反對，我
們就會受苦。這種受苦就是基督的受苦。我們都需
要認識同基督受苦的交通，這種受苦補滿基督為着
建造身體而有之患難的缺欠。

我們遭受反對時，就經歷基督並享受基督。…
我們越經過死，基督復活的大能就越成為我們的享
受；我們越享受復活的大能，就越藉着我們的經歷
認識基督。換句話說，四福音裏記載其生活的這位
基督，在我們裏面以同樣的方式過祂的生活。藉此，
我們得以認識祂、祂復活的大能以及同祂受苦的交通。
…因為祂在我們裏面重複祂的生活，我們就在
祂的腳蹤上與祂成為一。我們乃是藉着享受祂，與
祂成為一，而跟隨祂。這就是說，我們甚至在祂受
苦的生活中跟隨祂。這是何等奇妙！（李常受文集
一九七八年第一冊，五八五至五八七頁）。

參讀：腓立比書生命讀經，第五十二篇；羅馬書
生命讀經，第二十篇。

us, and we will suffer. This suffering is in the fellowship of the sufferings of
Christ for the building up of the Body.

At this point we need to differentiate between two kinds of sufferings—
the sufferings of Christ and the sufferings that come from our mistakes. Do not
think that all the sufferings you undergo are for the building up of the Body. For
example, you may suffer because you make a mistake in driving... This suffering,
however, is the result of a mistake or carelessness; it is not the suffering of
Christ for the producing of the Body... However, suppose on your job you enjoy
the power of Christ's resurrection. Because of this, your superiors may oppose
you, either passing you up for a promotion or causing you to be dismissed
from your job. This suffering may be counted as the suffering of Christ for the
producing and building up of the Body. Thus, one category of suffering is due to
our mistakes and wrongdoings, and the other results from our testimony.

When we set ourselves aside and experience the power of resurrection,
our testimony will be very strong. This will arouse the opposition of the
enemy, and we will suffer. This kind of suffering is the suffering of Christ.
We all need to know the fellowship of Christ's sufferings, the sufferings that
make up what is lacking of Christ's sufferings for the building up of the Body.

In suffering opposition we experience Christ and enjoy Christ... The more
we pass through death, the more Christ's resurrection power becomes our
enjoyment; and the more we have the enjoyment of resurrection power, the
more we know Christ by our experience. In other words, the very Christ
whose life is recorded in the four Gospels lives His life again in us and in the
same way. Therefore, we know Him, the power of His resurrection, and the
fellowship of His sufferings... Because He repeats His life in us, we become
one with Him in His steps. We follow Him by enjoying Him and by being one
with Him. This means that we even follow Him in His suffering life. How
wonderful this is! (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 453-
455)

Further Reading: Life-study of Philippians, msg. 52; Life-study of Romans,
msg. 20

第五週■週三

晨興餽養

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

四 10『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。』

基督是頭，祂為着成功救贖所受的苦難是完全的，但祂為着產生並建造基督身體所受的苦難還沒有完成。這樣的受苦也稱為『祂（的）受苦』（腓三 10。）…在歌羅西一章二十四節，保羅認為他自己所受的苦難，是補滿基督為祂身體受苦的缺欠。…基督為祂身體的受苦仍在進行，我們需要有分於這些苦難。…我們這些跟隨祂的人，必須有分於祂為祂的身體所受的苦難。我們若要藉着經歷基督復活的大能而認識祂，就必須有分於祂的受苦（新約總論第五冊，五五九至五六〇頁）。

信息選讀

為着我們的變化而受苦，和為着基督的身體而受苦不同。保羅在腓立比三章十節的話，不是指着為變化而受苦。我們若比較腓立比三章十節和歌羅西一章二十四節，就會看見保羅在腓立比三章十節說到的受苦，乃是補滿基督為身體所受患難的缺欠。當我們為身體受苦時，我們就經歷基督復活的大能。

我們要經歷基督，必須在祂復活的大能裏，不可在我們天然的生命裏。我們越認識基督復活的大能，就越有分於基督的受苦，因而有同祂受苦的交通（新

WEEK 5 — DAY 3

Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

As the Head, Christ's sufferings for the accomplishment of redemption are complete, but the sufferings of Christ for the producing and building up of the Body are not yet finished. Such sufferings are also called "His sufferings" [Phil. 3:10]... In Colossians 1:24 Paul regarded his own sufferings as the filling up of what is lacking of Christ's sufferings for His Body... The sufferings of Christ for His Body are still going on, and we need to share in them... As those who follow Him, we must share in His sufferings for His Body. If we would know Christ by experiencing the power of His resurrection, we must share His sufferings. (The Conclusion of the New Testament, p. 1547)

Today's Reading

There is a difference between those sufferings which are for our transformation and those which are for the Body. Paul's word in Philippians 3:10 does not refer to suffering for transformation. If we compare 3:10 with Colossians 1:24, we shall see that the sufferings about which he is speaking in 3:10 are those which make up the lack of Christ's afflictions for the Body. It is when we suffer for the Body that we experience the power of Christ's resurrection.

In order to experience Christ, we must be in the power of His resurrection. We cannot be in our natural life. The more we know the power of Christ's resurrection, the more we shall participate in the sufferings of Christ and

基督徒所經歷的苦難並不都是同一類的。事實上，基督徒所經歷的苦難至少有三種。…第一種苦難是所有人類共有的。…因着人墮落了，苦難是無人能免的。由於墮落，受造之物變得老舊了。…受造之物墮落、敗壞了，並且正在朽壞。在舊造和墮落的人身上，有許多災難和疾病。…信徒與非信徒都是人，災難是人免不了的。…基督徒經歷的第二種苦難，是因着罪和錯誤所受的苦難。我們履行責任時，若是粗心愚昧，就會遭受某種損失。…基督徒經歷的第三種苦難是耶穌的治死。保羅並不是因為有甚麼不對，纔經歷這種苦難。相反的，他各方面都是對的。然而，他卻受壓、出路絕了、遭逼迫、被打倒。這些都是爲了耶穌的緣故，爲了身體的緣故，也爲了新約職事的緣故。

保羅和其他的使徒都沒有錯誤，這些特殊的苦難與他們的錯誤沒有一點關係。但他們仍然有外面的人，這個外面的人需要被銷毀。…當主耶穌在地上的時候，祂沒有犯一點錯誤，在祂身上沒有一件事是不對的。但祂外面的人需要被銷毀。因此，耶穌的治死不是懲罰、改正或管教；…改正、懲罰或管教我們，不是耶穌的治死的目的。耶穌的治死，也不是天然的災難。反之，耶穌的治死乃是有一種逼迫、反對或對付臨到我們，要銷毀我們天然的人，就是我們外面的人，我們的肉體，使我們裏面的人有機會得以發展並更新（哥林多後書生命讀經，三六一至三六五頁）。

參讀：聖經要道卷五，第四十九題。

thereby have the fellowship of His sufferings. (The Conclusion of the New Testament, pp. 1547-1548)

Not all the sufferings experienced by Christians are of the same category. Actually there are at least three kinds of sufferings Christians may experience. The first kind of suffering is that which is common to all human beings... Suffering is universal because of the fall of man. Due to the fall, creation has become old...Creation is fallen, corrupt, and decaying. With the old creation and fallen man, there are a great many calamities and illnesses... Believers and unbelievers are human beings, and as human beings, we cannot avoid calamities. The second kind of suffering Christians experience is suffering that comes from sins and mistakes. If we are careless or foolish in the exercise of our responsibilities, we may suffer a certain kind of loss. The third category of suffering experienced by Christians is the putting to death of Jesus. Paul did not experience this because he was wrong. On the contrary, he was right in every way. Nevertheless, he was afflicted, perplexed, persecuted, and cast down. But all of this was for the sake of Jesus, for the sake of the Body, and for the sake of the new covenant ministry.

Paul and the other apostles were not wrong, and these particular sufferings were not related to any mistakes of theirs. But they still had the outward man [that] needed to be consumed. When the Lord Jesus was on earth, He did not make any mistakes, and He was not wrong in anything. But He had an outward man that needed to be consumed. Therefore, the putting to death of Jesus is not punishment, correction, or discipline...To correct us, punish us, or discipline us is not the goal of the putting to death of Jesus. Neither is it a matter of natural calamities. Instead, it is a kind of persecution, operation, or dealing that comes upon us to consume our natural man, our outward man, our flesh, so that our inward man may have the opportunity to develop and be renewed. (Life-study of 2 Corinthians, pp. 308-309, 311)

Further Reading: CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 5," ch. 49

第五週■週四

晨興餽養

腓三 10『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。』

羅六 5『我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長。』

我們因以認識基督為至寶，就該將萬事看作虧損，為要贏得基督，並且給人看出我們是在祂裏面，不是有自己那本於律法的義，乃是有那是神自己從我們活出的義（腓三 7～9）。這目的是使我們可以認識基督、並祂復活的大能、以及同祂受苦的交通。但保羅不停在這裏，他繼續說，『模成祂的死。』（10）以認識基督為至寶、虧損萬事、贏得基督、給人看出是在祂裏面、認識祂、認識祂復活的大能以及認識同祂受苦的交通，結果都產生一件事—模成祂的死。

在腓立比三章，使徒保羅把基督的死看作一個模型、樣式或模子。譬如，姊妹們作蛋糕或餅乾時，把麵團放進模型裏。麵團被壓進模型裏，最終就模成那個模型的形狀。這正是保羅這裏的意思。他把基督的死看作一個模子，而我們就是麵團，被放進模子裏並且被壓。結果，我們就模成基督的死（李常受文集一九七八年第一冊，五八九頁）。

信息選讀

亞當的死是可怕的，我們厭惡那個死；基督的死卻是寶貴可愛的，我們都該寶貝那個死。按照聖經，基督奇妙的死是由受浸所表徵。在福音書裏，主耶穌經歷兩次受浸：第一次在祂職事的開頭，祂被施

WEEK 5 — DAY 4

Morning Nourishment

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

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

On account of the excellency of the knowledge of Christ, we should count all things as loss in order that we may gain Christ and be found in Him, not having our own righteousness out of the law, but the righteousness that is God Himself lived out of us (Phil. 3:7-9). The purpose of this is that we might know Him, the power of His resurrection, and the fellowship of His sufferings. But Paul does not stop here; he continues by saying, “Being conformed to his death” (v. 10). The excellency of the knowledge of Christ, the counting loss of all things, the gaining of Christ, being found in Him, knowing Him, knowing the power of His resurrection, and knowing the fellowship of His sufferings all issue in one thing—being conformed to His death.

In Philippians 3 the apostle Paul considered the death of Christ to be a model, a form, or a mold. For example, when the sisters make cakes or cookies, they put the dough into a mold. By being pressed into the mold, the dough eventually is conformed to the shape of the mold. This is precisely Paul’s meaning here. He regards the death of Christ as a mold and us as the dough to be put into the mold and pressed. The result is that we are conformed to the death of Christ. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 457)

Today’s Reading

The death of Adam is terrible, and we loathe it. The death of Christ, however, is precious and lovable, and we all should treasure it. According to the Bible, the wonderful death of Christ is symbolized by baptism. In the Gospels the Lord Jesus experienced two baptisms: the first at the beginning

浸者約翰浸入水裏；第二次在祂職事的末了，祂在十字架上受了浸。兩次受浸都表徵基督可愛的死（李常受文集一九七八年第一冊，五九〇頁）。

我們的神滿有力量，祂是那加能力者基督；祂是復活，祂是生命（約十一 25）。這一位在我們裏面，祂的生命乃是復活的大能。當我們窮苦時，祂使我們受得住窮苦的壓力；當我們富裕時，祂使我們承受富裕的試驗。當人壓迫我們時，祂在我們裏面加能力，叫我們能忍受；當人稱讚我們時，祂也在我們裏面加能力，叫我們受得住那個稱讚。…我們若肯出代價，丟棄自己的優點、長處，就會看見我們裏面的基督乃是復活的大能，在任何環境中作我們的供應。

『模成祂的死』，指明基督的死是一個模子；我們已經被擺在這死的模子裏，復活的大能就把我們模成死的模型。…麵團放在模子裏烘烤之後，…就變成和模子一樣的形狀。照樣，基督復活的大能在我們裏面帶着我們、托着我們、穿着我們，把我們擺在基督死的模型裏；這樣，我們身上就有基督死的模樣。

福音書所記載拿撒勒人耶穌的日常生活裏，我們可以看見這死的模型。在祂身上，凡不是出乎神的，凡是神之外的，死的模型都來約束、禁止。主耶穌活在地上三十三年半期間，天天都在死的陰影之下，也就是在死的模型裏；祂乃是這樣來跟隨神、事奉神、為神活着，並活出神。今天基督的生命在我們裏面，把我們擺在死的模型裏。凡不是出乎神、基督或那靈的，都要治死。復活的生命把我們擺在基督死的模型裏，將我們模成祂死的形狀（李常受文集一九五五年第一冊，四四六至四四七頁）。

參讀：經歷基督，第十七章；李常受文集一九五五年第四冊，五七八至五七九頁；生命的經歷與長大，第十二篇。

of His ministry, when He was baptized in water by John, and the second at the end of His ministry, when He was baptized on the cross. Both baptisms symbolize the lovable death of Christ. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 457-458)

We have a God who is full of power, who is the Christ who empowers us; He is the resurrection and the life (John 11:25). This One is in us, and His life is the resurrection power. When we are impoverished, He enables us to withstand the pressures of poverty. When we are prosperous, He empowers us to withstand the test of prosperity. When others persecute us, He empowers us inwardly so that we can endure. When others praise us, He empowers us inwardly so that we can withstand the praise... If we are willing to pay the price and lose our good qualities and strengths, we will see that Christ is the resurrection power as our inward supply in every situation.

Being conformed to His death indicates that Christ's death is a mold. We have been placed into this mold of death, and then the resurrection power conforms us to this mold... After baking [dough in a mold], the dough becomes the same shape as the mold. In like manner the resurrection power of Christ in us leads us, carries us, bears us, and places us into the mold of Christ's death. In this way we bear the image of Christ's death.

We can see this mold of death in the daily living of Jesus the Nazarene, as recorded in the four Gospels. Everything that was not of God or apart from God was terminated and restricted by the mold of death. The Lord Jesus lived on the earth for thirty-three and a half years under the shadow of death, that is, in the mold of death. In this way He followed God, served God, lived for God, and lived out God. Today Christ's life in us puts us into the mold of His death. Everything that is not of God, Christ, or the Spirit must be put to death. The resurrection life puts us into the mold of Christ's death to conform us to His death. (CWWL, 1955, vol. 1, pp. 337-338)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 17; CWWL, 1955, vol. 4, p. 446; CWWL, 1989, vol. 3, "The Experience and Growth in Life," ch. 12

第五週■週五

晨興餽養

腓三 10『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。

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着…。

約六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。

在腓立比三章十節…（模成祂的死）這話指明保羅渴望以基督的死作他生活的模子。基督的死是一個模子，把我們模成這模子的形狀，就像把麵團放進蛋糕模子裏，模成其形狀一樣。保羅一直在過釘十字架的生活，就是在十字架下的生活，正如基督在祂為人的生活中所過的。藉着這樣的生活，我們就能經歷並彰顯基督復活的大能。基督之死的模子，是指基督不斷的將祂人的生命治死，使祂得以憑神的生命活着（約六 57）。我們的生活應當模成祂這模子的形狀，就是向我們人的生命死，而活神的生命。模成基督的死，乃是認識並經歷基督、和祂復活的大能、以及同祂受苦之交通的條件（新約總論第五冊，五六二至五六三頁）。

信息選讀

基督在地上的一生中不斷的經歷死。當祂活着的時候，也是一直在死—向着舊造死，好使祂能活新造裏的生命。這就是腓立比三章十節裏『祂的死』的意義。模成基督的死，該是我們天天的經歷。我們必須天天治死天然的生命，不照着這生命而活。

WEEK 5 — DAY 5

Morning Nourishment

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

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

In Philippians 3:10...this expression [being conformed to His death] indicates that Paul desired to take Christ's death as the mold of his life. Christ's death is a mold to which we are conformed in much the same way that dough is put into a cake mold and conformed to it. Paul continually lived a crucified life, a life under the cross, just as Christ did in His human living. Through such a life the resurrection power is experienced and expressed. The mold of Christ's death refers to the continual putting to death of His human life that He might live by the life of God (John 6:57). Our life should be conformed to such a mold—dying to our human life in order to live the divine life. Being conformed to the death of Christ is the condition for knowing and experiencing Him, the power of His resurrection, and the fellowship of His sufferings. (The Conclusion of the New Testament, pp. 1549-1550)

Today's Reading

Christ's death took place throughout His life on earth. As He was living, He was also dying, dying to the old creation in order to live a life in the new creation. This is the meaning of "His death" in Philippians 3:10. Being conformed to Christ's death should be our experience day by day. Daily we must put our natural life to death and not live according to it. If we put to

我們若治死天然的生命，就會感覺到我們裏面有另一個生命，就是神聖的生命。一旦我們外面天然的生命被治死，裏面神聖的生命就得釋放。然後在我們的經歷中，我們就模成基督的死。

三章十節有四件重要的事：認識基督、認識祂復活的大能、認識同祂受苦的交通以及模成祂的死。事實上，模成基督的死，與認識基督復活的大能以及同祂受苦的交通都有關係。『模成』這辭指明我們如何能認識基督復活的大能，以及同祂受苦的交通。藉着模成基督的死，我們經歷祂復活的大能，並進入同祂受苦的交通。…模成基督的死，是經歷基督的依據。我們若不模成基督的死，就沒有經歷基督的依據。我們要經歷基督，就必須模成祂的死。但要模成基督的死，我們必須有同祂受苦的交通。藉着有分於基督的受苦，我們被引進經歷祂復活大能的地位上。然後，當我們經歷基督復活的大能時，我們就認識祂。

當我們有分於基督為身體所受的苦難，我們就模成祂的死。主耶穌在地上時，過着釘十字架的生活。祂不斷的治死天然的生命。藉着過這種釘十字架的生活，祂就向神活着，並且活祂。當我們甘願為基督和祂的身體受苦，我們也要單單向祂活着。然後我們就真正模成祂的死，因我們有分於祂的死。一天過一天，我們要經歷祂復活的大能。這就是在經歷上認識基督的路。藉着這樣認識基督，就是在祂復活的大能裏經歷祂，我們就得着祂。…主耶穌…藉着過釘十字架的生活，…一直治死祂屬人的生命，使祂裏面神聖的生命能流露出來（約十 10 ~ 11、17）（新約總論第五冊，五六三至五六四頁；第十二冊，三五頁）。

參讀：新約總論，第一百四十三篇。

death our natural life, we shall have the consciousness that we have another life, the divine life, within us. Once our outward natural life is put to death, the inner divine life will be released. Then in our experience we shall be conformed to Christ's death.

There are four important matters in 3:10: to know Christ, to know the power of His resurrection, to know the fellowship of His sufferings, and to be conformed to His death. Actually, being conformed to Christ's death is related to knowing both the power of Christ's resurrection and the fellowship of His sufferings. The words being conformed indicate how we may know the power of Christ's resurrection and the fellowship of His sufferings. By being conformed to the death of Christ we experience the power of His resurrection and enter into the fellowship of His sufferings. Being conformed to Christ's death is the base of the experience of Christ. If we are not conformed to the death of Christ, we do not have the base for the experience of Christ. In order to experience Christ, we must be conformed to His death. But to be conformed to the death of Christ, we must have the fellowship of His sufferings. By participating in Christ's sufferings, we are ushered into a position to experience the power of His resurrection. Then, when we experience the power of Christ's resurrection, we know Him.

As we partake of Christ's sufferings for the Body, we are conformed to His death. When the Lord Jesus was on earth, He lived a crucified life. He continually put His natural life to death. By living such a crucified life He was alive to God and lived Him. When we are willing to suffer for Christ and His Body, we also shall live only to Him. Then we shall truly be conformed to His death, for we shall share in His death. Day by day we shall experience the power of His resurrection. This is the way to know Christ in an experiential way. By knowing Christ in this way, experiencing Him in the power of His resurrection, we obtain Him. The Lord Jesus,...by living a crucified life,... always put His human life to death so that the divine life within Him could flow out (John 10:10-11, 17). (The Conclusion of the New Testament, pp. 1550-1551, 3508)

Further Reading: The Conclusion of the New Testament, msg. 143

第五週■週六

晨興餽養

太十六 24『…若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

羅六 3～4『豈不知我們這浸入基督耶穌的人，是浸入祂的死麼？所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督…從死人中復活一樣。』

神已經把我們擺進基督之死的模子裏，一天過一天神用這模子，把我們模成這死（羅六 3～4）。我們應當模成這模子的形狀，就是向我們人的生命死，而活神的生命。…在基督之死的模子裏，天然的人消滅了，舊人釘死了，已廢掉了（林後四 16，羅六 6，太十六 24）。我們若允許環境將我們壓到這模子裏，我們日常的生活就會模成基督之死的形狀（羅八 28～29）（新約總論第十二冊，三六頁）。

信息選讀

基督之死的形狀，不帶着天然的人、舊人或己的徵象。這就是說，當我們有分於基督的死，祂的死就把我們塑造、模成祂死的形狀。這樣被基督的死塑造，就會對付我們天然的生命、舊人和己。這就是說，在基督的死裏，我們天然的人同天然的生命、舊人和己不斷的被治死。因此，在基督的死裏，沒有天然生命、舊人或己的活動。然而，我們若在天然的人、舊人或己裏行動，就沒有基督之死的形像。我們要有這形像，就需要模成基督的死。

WEEK 5 — DAY 6

Morning Nourishment

Matt. 16:24 ...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Rom. 6:3-4 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death? We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead...so also we might walk in newness of life.

God has put us into the mold of Christ's death, and day by day God is molding us to conform us to this death (Rom. 6:3-4). We should be conformed to such a mold by our dying to our human life to live the divine life... In the mold of Christ's death, the natural life is killed, the old man is crucified, and the self is nullified (2 Cor. 4:16; Rom. 6:6; Matt. 16:24). If we allow our circumstances to press us into this mold, our daily life will be molded into the form of Christ's death (Rom. 8:28-29). (The Conclusion of the New Testament, p. 3508)

Today's Reading

The form of Christ's death does not bear any indication of the natural man, the old man, or the self. This means that as we are participating in Christ's death, His death will shape us, will conform us, to the form of His death. This shaping by Christ's death will deal with our natural life, our old man, and our self. This means that in Christ's death our natural man with the natural life, the old man, and the self are continually put to death. In Christ's death, therefore, there is not any activity of the natural life, of the old man, or of the self. However, if we behave in our natural man, in our old man, or in the self, we do not bear the image of the death of Christ. In order to bear this image, we need to be conformed to Christ's death.

我們需要牢記一個事實，就是基督的死是一個形狀、模子，我們是放進這模子裏的『麵團』。在基督死的形狀、模子裏，沒有天然的人、舊人或己。這一切都被基督之死的模子排除了。這樣被塑造、形成，就是模成基督的死。我們越經歷這事，就越認識基督、祂的復活以及同祂受苦的交關，模成祂的死（新約總論第五冊，五六四至五六五頁）。

我們模成神長子的形像，也是藉着模成基督之死的形狀，在基督的釘死之下，過否認人天然生命的生活（腓三10下）。我們要模成基督的形狀，就必須先模成祂死的形狀。…基督死的形狀就是在基督的釘死之下，過否認人天然生命的生活。在我們的生活中沒有一件事，該憑着我們天然的生命而作。在凡事上，我們都該否認我們天然的生命；那就是把死應用在我們的身上。在我們身上有一個模型，就是死，就是否認天然的生命。

神長子的形像，裏面有一部分就是死，就是否認祂自己的生命。當祂活在地上的時候，祂時時刻刻否認祂自己的生命；祂乃是照着父的生命活着。祂雖然釘十字架，那是祂在地上路程的一個終點。但是祂三十三年半，都是活在十字架這死之下，否認祂自己，而憑父的生命活着。這也是在包羅萬有之靈裏很大的一個成分。我們在愛的事上，必須問說，『主阿，這是我愛，還是你在我裏面，從我裏面，並藉着我愛？』我們憑自己來愛，那是我們天然的生命。那是沒有死，沒有復活。我們若否認我們天然的生命，而憑基督活着。我們就像保羅所說的：『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』（加二20）這就是模成基督之死的形狀（李常受文集一九九三年第一冊，四七四至四七五頁）。

參讀：基督徒的生活，第十六篇；神生命的救恩，第三篇。

We need to be impressed with the fact that Christ's death is a form, a mold, and that we are the "dough" that is placed into this mold. In the form, the mold, of Christ's death there is no natural man, old man, or self. All these are ruled out by the mold of the death of Christ. To be molded, formed, in this way is to be conformed to Christ's death. The more we experience this, the more we know Christ, His resurrection, and the fellowship of His sufferings, being conformed to His death. (The Conclusion of the New Testament, p. 1551)

To be conformed to the image of the firstborn Son of God is to live a life of denying our natural life under the crucifixion of Christ by being conformed to His death (Phil. 3:10c). To be conformed to the image of Christ, we need to be conformed first to His death...The mold of Christ's death is to live a life of denying our natural life under the crucifixion of Christ. In our daily life we should not do anything by our natural life. Rather, in everything we must deny our natural life. This is to apply death to ourselves. We have a mold in us, and that mold is death, the denying of our natural life.

In the image of the firstborn Son of God there is the element of death, that is, the denying of His own life. While He was living on the earth, He denied His own life every moment and lived by the Father's life instead. Although His crucifixion was the final stop of His journey on earth, throughout the thirty-three and a half years of His life, He lived under the death of the cross by denying Himself and living by the Father's life. This also is a great element in the all-inclusive Spirit. In the matter of love we have to ask, "Lord, is it I who love, or is it You who loves in me, from me, and through me?" If we love by ourselves, that is a love by our natural life and is without death or resurrection. If we deny our natural life and live by Christ, then we are according to the apostle Paul's word: "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). This is to be conformed to the death of Christ. (CWWL, 1993, vol. 1, "God's Salvation in Life," p. 380)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," p. 497; CWWL, 1993, vol. 1, "God's Salvation in Life," ch. 3

第五週詩歌

464

十字架的道路—藉死而生

8 7 8 7 副 (英 631)

D 大調

4/4

D 3 • 3 4 3 | **A7** 2 • 2 3 2 | **Bm** 1 • 1 4 3 | **A7** **D** 2 3 1 - |
 一 我 若 認 識 復 活 大 能, 必 愛 十 架 的 模 型;
D **Em** **A7** **F#m** **Bm** **G** **A7** **D**
 3 • 3 4 3 | 2 • 2 3 2 | 1 • 1 4 3 | 2 3 1 - |
 惟 死 能 使 生 命 長 成, 若 不 死 了, 就 不 生。
D **A7** **A** **D**
 1 • 7 6 5 | 4 - - 0 | 7 • 6 5 4 | 3 - - 0 |
 (副) 不 死 就 不 生, 不 死 就 不 生,
G **A7** **D**
 3 • 4 6 5 | 1 • 7 7 6 | 5 • 4 3 2 | 1 - - 0 ||
 惟 死 能 使 生 命 長 成, 不 死 就 不 生。

二 基督要在我心成形,
我就必須死乾淨,
天天活在十架陰影,
時時治死魂生命。

三 惟願神藉永遠的靈,
使我與主永同釘;
死在我身發動運行,
生在我身就顯明。

WEEK 5 — HYMN

If I'd know Christ's risen power

The Way of the Cross — The Way of Life

631

D **A** **F#7/A#** **Bm** **G** **A7** **D**
 1. If I'd know Christ's ris - en pow - er. I must ev - er love the Cross;
D **A** **F#7/A#** **Bm** **Em** **A7** **D**
 Life from death a - lone a - ris - es; There's no gain ex - cept by loss.
D **D/F#** **Em** **A** **A7/C#** **D**
Chorus
 (C) If no death, no life, If no death, no life;
D **A7/E** **D/F#** **G** **D/A** **A7** **D** **G/D** **D**
 Life from death a - lone a - ris - es; If no death, no life.

2. If I'd have Christ formed within me,
I must breathe my final breath,
Live within the Cross's shadow,
Put my soul-life e'er to death.

3. If God thru th' Eternal Spirit
Nail me ever with the Lord;
Only then as death is working
Will His life thru me be poured.

