

## 第六週

### 達到傑出的復活

詩歌：365

讀經：腓三 10～14，羅六 3～5，八 11，啓一 17 下～18

#### 【週一】

壹 『傑出的復活』指卓越的復活，特殊的復活，這是要給得勝聖徒的獎賞—腓三 11，啓二十 4、6：

一 所有在基督裏死了的信徒，在主回來時，都要從死人中復活—帖前四 16，林前十五 52。

二 主的得勝者要享受那復活特殊、傑出的分，就是他們要在這復活中得着國度的賞賜；這是使徒保羅所追求的—腓三 11，來十一 35、26。

貳 對保羅而言，活着就是基督這傑出的復活—腓一 21 上，三 11：

一 活在保羅裏面的這位基督，在祂自己的人位裏就是傑出復活的實際—約十一 25，啓一 17 下～18，二 8。

二 傑出的復活實際上就是基督親愛、寶貴、超絕的人位；祂藉着釘死與復活，已經從舊造出來並進到神裏面—約十四 3、20，來六 19～20。

三 我們要達到傑出的復活，就必須在基督復活的大能裏認識祂，在同祂受苦的交通裏認識祂，

## Week Six

### Attaining to the Out-resurrection

Hymns: 482

Scripture Reading: Phil. 3:10-14; Rom. 6:3-5; 8:11; Rev. 1:17b-18

#### § Day 1

I. **“The out-resurrection” refers to the outstanding resurrection, the extra-resurrection, which will be a prize to the overcoming saints—Phil. 3:11; Rev. 20:4, 6:**

A. All believers who are dead in Christ will participate in the resurrection from the dead at the Lord's coming back—1 Thes. 4:16; 1 Cor. 15:52.

B. The Lord's overcomers will enjoy an extra, outstanding portion of that resurrection, a resurrection in which they will receive the reward of the kingdom; this is what the apostle Paul sought after—Phil. 3:11; Heb. 11:35, 26.

II. **For Paul, to live was Christ as the out-resurrection—Phil. 1:21a; 3:11:**

A. The Christ who lived in Paul is the One who, in His own person, is the reality of the out-resurrection—John 11:25; Rev. 1:17b-18; 2:8.

B. The out-resurrection is actually the dear, precious, excellent person of Christ, the One who, through crucifixion and resurrection, has passed out of the old creation and has entered into God—John 14:3, 20; Heb. 6:19-20.

C. In order to attain to the out-resurrection, we need to know Christ in the power of His resurrection, know Him in the fellowship of His sufferings,

並且藉着模成祂的死認識祂—腓三 10 ~ 11。

四 在腓立比三章十三至十四節我們看見，保羅並不是以為自己已經取得了傑出的復活；他乃是向着傑出的復活這標竿竭力追求，要得神在基督耶穌裏，召他向上去得的獎賞。

## 【週二、週三】

叁 我們的基督徒生活有一個目標，這目標就是傑出的復活，超越的復活—11 節：

一 保羅渴望模成基督的死，或者他可以達到那從死人中傑出的復活—10 節。

二 我們所應當活的這位基督，祂本身就是傑出的復活—一 21 上，三 11，約十一 25。

三 我們都在往傑出復活的路上；傑出的復活該是我們基督徒生活的目標和目的—腓三 11 ~ 15 上。

四 邁向傑出復活的路就是復活的過程—羅八 11：

1 這過程開始於我們受浸那天，並要結束於我們達到卓越的復活之時—六 3 ~ 5。

2 當我們朝着目標往前時，我們就是在逐漸復活的過程中；至終，我們全人的每一部分都要復活—帖前五 23。

3 我們要繼續在這過程中，直到我們達到傑出復活的目標—腓三 11。

五 達到傑出的復活，需要我們得勝的奔跑賽程，以得着獎賞—林前九 24 ~ 26，提後四 7 ~ 8，來十二 1 ~ 2。

肆 模成基督之死的結果，乃是叫我們可以達

and know Him by being conformed to His death—Phil. 3:10-11.

D. In verses 13 and 14 we see that Paul did not account of himself to have laid hold of the out-resurrection already; he pursued toward the goal of the out-resurrection for the prize to which God in Christ Jesus had called him upward.

## § Day 2 & Day 3

**III. Our Christian life has a goal, and this goal is the out-resurrection, the extraordinary resurrection—v. 11:**

A. Paul aspired to be conformed to Christ's death so that, by any means, he might arrive at the out-resurrection from the dead—v. 10.

B. The Christ whom we should live is Himself the out-resurrection—1:21a; 3:11; John 11:25.

C. We all are on the way to the out-resurrection; the out-resurrection should be the goal and destination of our Christian life—Phil. 3:11-15.

D. The way toward the out-resurrection is the process of resurrection—Rom. 8:11:

1. This process began on the day that we were baptized and will conclude when we arrive at the outstanding resurrection—6:3-5.

2. As we move toward the goal, we are in the process of being resurrected; eventually, every part of our being will be resurrected—1 Thes. 5:23.

3. We will continue in this process until we arrive at the goal of the out-resurrection—Phil. 3:11.

E. To attain to the out-resurrection is to arrive at the out-resurrection; this requires us to triumphantly run the race for the prize—1 Cor. 9:24-26; 2 Tim. 4:7-8; Heb. 12:1-2.

**IV. The result of being conformed to Christ's death is that we**

到那從死人中傑出的復活—腓三 10 ~ 11:

- 一 死是我們達到傑出復活的條件—11 節。
- 二 達到傑出的復活乃是模成基督之死的結果—10 節。
- 三 模成基督的死，意即我們一直留在祂的死裏—羅六 6，加二 20，腓三 10。
- 四 我們若模成基督的死，就會在基督復活的生命裏，而在復活裏我們就會遇見基督、經歷基督並享受基督—約十一 25，弗三 8，腓一 8、19、21 上，二 5 ~ 8，三 12。
- 五 我們若留在基督的死裏，讓自己模成這死的樣式，結果就是我們全人的每一部分都要逐漸復活—10 ~ 11 節。

#### 【週四】

伍 關於達到傑出的復活，我們需要問一個重要的問題：我們在今世就能達到傑出的復活這標竿，還是我們在今世只能奔跑賽程，盼望在來世達到這標竿？

- 一 我們若認為，我們必須等到來世，纔能達到傑出的復活這標竿，而在今世沒有達到這標竿，在來世我們也達不到。
- 二 我們應當在我們的一生之中竭力達到傑出的復活—11 節。

#### 【週五】

**may attain to the out-resurrection from the dead—Phil. 3:10-11:**

- A. Death is the condition for our attaining to the out-resurrection—v. 11.
- B. Arriving at the out-resurrection is the result, the issue, of being conformed to Christ's death—v. 10.
- C. To be conformed, molded, to the death of Christ means that we remain always in His death—Rom. 6:6; Gal. 2:20; Phil. 3:10.
- D. If we are being conformed to Christ's death, we will be in the resurrection life of Christ, and in resurrection we will meet Christ, experience Christ, and enjoy Christ—John 11:25; Eph. 3:8; Phil. 1:8, 19, 21a; 2:5-8; 3:12.
- E. If we remain in Christ's death, allowing ourselves to be molded into its likeness, the outcome will be that every part of our being will be gradually resurrected—vv. 10-11.

#### § Day 4

**V. Concerning attaining to the out-resurrection, we need to ask an important question: Can we reach the goal of the out-resurrection in this age, or can we only run the race and hope to reach the goal in the coming age?**

- A. If we think that we must wait until the coming age to reach the goal of the out-resurrection but do not arrive at this goal in this age, we will not attain to it in the next age.
- B. We should endeavor to arrive at the out-resurrection during our lifetime—v. 11.

#### § Day 5

三 羅馬八章十一節啓示，我們在今世就能達到傑出的復活：

- 1 這節經文說，那叫耶穌從死人中復活者的靈，若住在我們裏面，那叫基督從死人中復活的，也必賜生命給我們這人正在死去的部分，就是我們必死的身體。
- 2 十一節的『賜生命』不是指醫治，乃是指我們讓神的靈安家在我们裏面，用神的生命浸透我們全人的結果。
- 3 那靈住在我們裏面，要真實且實際的將傑出的復活作到我們全人裏面。

## 【週六】

陸 達到傑出的復活，指明我們全人已在逐漸不斷的復活—帖前五 23：

- 一 神首先使我們死了的靈復活；祂繼續使我們的魂和必死的身體復活，直到我們的全人—靈、魂、體—藉着並同着祂的生命，從我們的舊人完全復活過來—弗二 5～6，羅八 6、11。
- 二 這是我們在生命裏必經的歷程，也是我們當跑的賽程，直到我們達到傑出的復活，作為獎賞—腓三 11～14。
- 三 我們若模成基督的死，我們全人的每一部分就要逐漸的復活；因此，基督徒的生活是一個復活的過程。
- 四 我們惟有藉着過釘十字架的生活，纔能達到這目標—11 節，加二 20。

柒 我們需要模成基督的死，好使我們或者可以

C. Romans 8:11 reveals that we can attain to the out-resurrection in this age:

1. This verse says that if the Spirit of the One who raised Jesus from the dead dwells in us, He who raised Christ from the dead will also give life to that part of our being that is dying—our mortal body.
2. Gives life in verse 11 does not refer to healing but to the result of our allowing the Spirit of God to make His home in us and saturate our entire being with the divine life.
3. The Spirit is dwelling in us to work the out-resurrection into our being in a real and practical way.

## § Day 6

**VI. To arrive at the out-resurrection indicates that our entire being is gradually and continually resurrected—1 Thes. 5:23:**

- A. God first resurrected our deadened spirit; He proceeds to resurrect our soul and our mortal body until our whole being—spirit, soul, and body—is fully resurrected out of our old being by His life and with His life—Eph. 2:5-6; Rom. 8:6, 11.
- B. This is a process in life through which we must pass and a race that we must run until we arrive at the out-resurrection as the prize—Phil. 3:11-14.
- C. If we are conformed to Christ's death, every part of our being will be gradually resurrected; thus, the Christian life is a process of resurrection.
- D. We can reach this goal only by living a crucified life—v. 11; Gal. 2:20.

**VII. We need to be conformed to Christ's death so that by any**

達到那從死人中傑出的復活；這是主能在祂的恢復裏往前惟一的路，是主建造祂召會惟一的路，是新婦將自己豫備好惟一的路，也是我們把主帶回來惟一的路—腓三 10～11，太十六 18，啓十九 7～9 上，二二 14、20。

**means we may attain to the out-resurrection from the dead; this is the only way for the Lord to go on in His recovery, the only way to build up His church, the only way for the bride to make herself ready, and the only way to bring the Lord back—Phil. 3:10-11; Matt. 16:18; Rev. 19:7-9a; 22:14, 20.**



# 第六週■週一

## 晨興餽養

腓三11『或者我可以達到那從死人中傑出的復活。』

啓二十6『在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。』

那從死人中傑出的復活，即卓越的復活，特殊的復活，這是要給得勝聖徒的獎賞。所有在基督裏死了的信徒，在主回來時，都要從死人中復活（帖前四16，林前十五52）。但得勝的聖徒，要享受那復活特殊、傑出的分。這就是希伯來十一章三十五節所題『更美的復活』。更美的復活不僅是頭一次的復活（啓二十四～6），生命的復活（約五28～29），並且是傑出的復活（腓三11），特殊的復活，就是主的得勝者要在其中得着國度賞賜的復活。這是使徒保羅所追求的（腓立比書生命讀經，二二四頁）。

## 信息選讀

向着傑出復活的標竿竭力追求（腓三11），就是竭力追求一種脫離舊造，並完全在神裏面的生活。這傑出的復活，實際上就是在復活裏的基督自己。我們也可以說，基督本身就是傑出的復活的描繪。在基督成爲肉體、釘十字架並復活之前，還沒有這幅圖畫，因爲那時還沒有傑出的復活這樣的事。在基督成爲肉體以前，神還沒有聯於受造之物。但是有一天，神的兒子進到舊造裏面。祂釘十字架的時候，將整個舊造帶到十字架上，釘在那裏。因此，基督藉着釘十字架，了結了舊造。不僅如此，祂埋葬的時候，還將舊造（由細麻布與裹頭巾所表徵）一同帶進墳墓裏。當祂復活的時候，祂把細麻布與

# WEEK 6 — DAY 1

## Morning Nourishment

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

The out-resurrection from the dead [Phil. 3:11] denotes the outstanding resurrection, the extra-resurrection, which will be a prize to the overcoming saints. All believers who are dead in Christ will participate in the resurrection from the dead at the Lord's coming back (1 Thes. 4:16; 1 Cor. 15:52). But the overcoming saints will enjoy an extra, outstanding portion of that resurrection. This is the "better resurrection" mentioned in Hebrews 11:35. The better resurrection is not only "the first resurrection" (Rev. 20:4-6), "the resurrection of life" (John 5:28-29), but also the out-resurrection, the resurrection in which the Lord's overcomers will receive the reward of the kingdom, which the apostle Paul sought after. (Life-study of Philipians, p. 188)

## Today's Reading

To pursue toward the goal of the out-resurrection [Phil. 3:11] is to pursue a life which is out of the old creation and wholly in God. This out-resurrection is actually Christ Himself in resurrection. We may also say that in His person Christ portrays the out-resurrection. Before the incarnation, crucifixion, and resurrection of Christ, there was no such portrait, for there was not yet such a thing as the out-resurrection. Before Christ's incarnation, God had not been joined to His creation. But one day the Son of God came into the old creation. When He was crucified, He brought the entire old creation to the cross and nailed it there. Hence, through crucifixion, Christ terminated the old creation. Furthermore, when He was buried, He brought the old creation, which was symbolized by the grave clothes, with Him into the tomb. When He was resurrected, He left the grave clothes behind

裹頭巾留在那裏（約二十 6～7）。這指明舊造已經留在墳墓裏。基督在復活裏出來的時候，祂是一個絕對脫離舊造，完全在神裏面的人。這就是『傑出的復活』一辭的意義。基督藉着釘死與復活，達到了這傑出的復活。

按照新約，我們不該將傑出的復活與基督的人位分開，因為基督自己實際上就是傑出的復活。這意思是說，我們接受主耶穌時，也接受了傑出的復活。

『思念這事』（腓三 15）與竭力追求傑出的復活有關。思念這事就是明白並領悟，我們這些蒙神揀選、救贖並重生的人，必須竭力追求一件事，就是使我們的生活脫離舊造，而在神裏面。這意思是說，我們全部的生活應當是在傑出的復活裏。…這傑出的復活實際上就是基督這親愛、寶貴、超絕的人位；祂藉着釘死與復活，已經從舊造出來，並進到神裏面。這奇妙的一位遠比天使優越。天使仍然屬於舊造，也不曾經歷釘死與復活。但是基督釘死、埋葬之後，又復活脫離舊造，並進入神裏面，…基督自己就是傑出復活的實際！現在我們必須竭力追求一種生活，這生活就是基督這奇妙的人位。我們應當能與保羅說同樣的話：『在我，活着就是基督。』（一 21）保羅也能見證說，他已經與基督同釘十字架，並且基督在他裏面活着（加二 20）。在保羅裏面活着的那位基督，本身就是傑出的復活。

我們必須向着標竿——傑出的復活——竭力追求，這標竿就是我們親愛、超絕的基督自己。看見這事是何等的有福！我們若竭力追求過一種脫離舊造並在神裏面的生活，我們在家庭生活中就會蒙何等的福（腓立比書生命讀經，五七四至五七五頁）。

參讀：腓立比書生命讀經，第二十二至二十三、五十三至五十六篇。

(John 20:6-7). This indicates that the old creation was left in the tomb. When Christ came forth in resurrection, He was a person absolutely out of the old creation and in God. This is the meaning of the expression the out-resurrection. Christ attained to this out-resurrection through crucifixion and resurrection.

According to the New Testament, we should not separate the out-resurrection from the person of Christ, for Christ Himself is actually the out-resurrection. This means that when we received the Lord Jesus, we also received the out-resurrection.

Having “this mind” [Phil. 3:15] is related to pursuing the out-resurrection. To have this mind is to have the understanding and realization that, as those who have been chosen, redeemed, and regenerated by God, we must pursue one thing—to have our living out of the old creation and in God. This means that our whole life should be in the out-resurrection...This out-resurrection is actually the dear, precious, excellent person of Christ, the very One who, through crucifixion and resurrection, has passed out of the old creation and has entered into God. This wonderful One is far more excellent than the angels. Angels still belong to the old creation. They have not experienced crucifixion or resurrection. But after Christ was crucified and buried, He was resurrected out of the old creation and into God...Christ Himself is the reality of the out-resurrection! Now we must pursue a life which is this wonderful person of Christ. With Paul we should be able to say, “To me, to live is Christ” (1:21). Paul could also testify that he had been crucified with Christ and that Christ lived in him (Gal. 2:20). The very Christ who lived in Paul is the One who, in His own person, is the out-resurrection.

We need to pursue toward the goal—the goal of the out-resurrection, which is our dear and excellent Christ Himself. What a blessing it is to see this! How blessed we would be in our family life if we pursued a life which is out of the old creation and in God. (Life-study of Philipians, pp. 481-483)

Further Reading: Life-study of Philipians, msgs. 22-23,53-56



## 第六週■週二

### 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 4～5『所以我們藉着浸入死，和祂一同埋葬，…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。』

〔腓立比三章十節〕的死是基督可愛的、成就一切的死。…死是我們達到傑出復活〔11〕的條件。…保羅渴望達到某個目標，就是傑出復活的目標。

我們…相信了主耶穌以後，就受了浸。受浸的意義就是了結我們天然的人，並因着神聖的生命而有新生的起頭。…然而受浸只是我們基督徒生活的開始。我們基督徒生活還有一個目標，這個目標就是傑出的復活。『傑出的復活』這辭的意思是，我們全人的每一部分都要復活。當我們受浸時，我們老舊的生命，我們天然屬人的生命，都了結並埋葬了；而新的生命，神聖的生命，就是基督，從我們裏面興起。那時候，我們基督徒的一生和生活行動就開始了。基督徒的生活行動包括一段漫長的過程，我們需要走一段漫長的路。這生活行動的終點就是我們需要達到的目標。…這目標就是傑出的復活，超越的復活。邁向這目標的路就是復活的過程（李常受文集一九七八年第一冊，六一五至六一六頁）。

### 信息選讀

受浸那天，我們就應該看見我們的舊人、天然人連同老舊的生命，都被埋葬了。藉着那次埋葬，神聖的生

## WEEK 6 — DAY 2

### 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. 6:4-5 We have been buried therefore with Him through baptism into His death...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.

The death here [in Philippians 3:10] is the lovable, all-accomplishing death of Christ...Death is the condition for our attaining to the out-resurrection [v. 11]...Paul desired to arrive at a certain goal, the goal of the out-resurrection.

After we believed in the Lord Jesus..., we were baptized. The significance of baptism is to terminate our natural being and to be germinated with the divine life... Baptism, however, is simply the beginning of our Christian life. Our Christian life also has a goal, and this goal is the out-resurrection. This term out-resurrection means that every part of our being will be resurrected. When we were baptized, our old life, our natural human life, was terminated and buried, and a new life, the divine life, which is Christ, rose up from within. At that time we began our Christian life and walk. The Christian walk involves a long process, and it takes us a long way. At the end of this walk is the goal at which we need to arrive...This goal is the out-resurrection, the extraordinary resurrection. The way toward this goal is the process of resurrection. (CWWL, 1978, vol. 1, "The Experience of Christ," p. 475)

### Today's Reading

On the day we were baptized, we should have realized that our old man, the natural man with the old life, was buried. Through that burial, the divine

命，就是永遠的生命，在我們裏面興起，我們基督徒的生活行動就開始了。一個新的生命來住在我們裏面，目標是要把我們全人帶進復活裏。在受浸與目標之間，有達到傑出復活的一段漫長過程。雖然受浸表徵我們的舊人已經被埋葬，有另一個生命興起來住在我們裏面，但我們卻沒有照着受浸所表徵的來生活。我們多半憑我們天然的生命活着，而不憑基督活着。因着我們還是那麼憑我們天然的生命而活，所以復活的過程必須繼續。

腓立比三章八至十一節是一個長句。在八節保羅說他將萬事看作虧損，因他以認識主基督耶穌為至寶。不僅如此，在九節他告訴我們，他渴望給人看出他是在基督裏面，在一種光景裏，不是有自己那本於律法的義，乃是有神自己從他活出來作他的義。這一切都是為叫他能在經歷上認識基督、祂復活的大能、以及同祂受苦的交陪，模成祂的死，或者他可以達到那從死人中傑出的復活。

達到傑出的復活乃是模成基督之死的結果。模成基督的死，意即我們總是留在祂的死裏。我們若留在基督的死裏，讓自己模成這死的樣式，結果就是我們全人的每一部分都要進入復活。

按照神的經綸，我們首先在我們的靈裏復活。從那時起，我們基督徒的生活行動就是一片復活的過程。一天過一天，神叫我們經過過程，從天然的生命達到復活的生命。在十節，保羅說到模成主耶穌的死。這是持續不斷的過程，而不是一次永遠的經歷。因着我們認識祂、並祂復活的大能、以及同祂受苦的交陪，我們就在模成基督之死的過程中（李常受文集一九七八年第一冊，六一六至六一九頁）。

參讀：經歷基督，第七、九、十八至十九、二十一、二十三章。

life, the eternal life, rose up within us, and our Christian walk began. A new life had come to live in us with the goal of bringing our whole being into resurrection. Between baptism and the goal there is the long process of arriving at the out-resurrection. Although our baptism signified that our old man had been buried and that another life had risen up to live in us, we did not live according to what was signified by our baptism. Most of the time we lived by our natural life, not by Christ. Because we still live so much by our natural life, the process of resurrection must continue.

Remember that [Philippians 3:8-11 is] one long sentence. In verse 8 Paul says that he counts all things as loss on account of the excellency of the knowledge of Christ Jesus the Lord. Furthermore, in verse 9 he tells us that he desires to be found in Christ in such a condition that he does not have his own righteousness out of the law but that he has God Himself lived out of him as his righteousness. All of this is for the purpose of experientially knowing Christ, the power of His resurrection, and the fellowship of His sufferings and also of being conformed to His death in order to arrive, by any means, at the out-resurrection from the dead.

Arriving at the out-resurrection is the result, the issue, of being conformed to Christ's death. To be conformed, molded, to the death of Christ means that we remain always in His death. If we remain in Christ's death, allowing ourselves to be molded into its likeness, the outcome will be that every part of our being will be gradually resurrected.

According to God's economy, we are first resurrected in our spirit. From that time onward, our Christian walk is a process of resurrection. Day by day God is processing us from the natural life to the resurrected life. In Philippians 3:10 Paul speaks of being conformed to Christ's death. This is a continual process, not a once-for-all experience. As we know Him, the power of His resurrection, and the fellowship of His sufferings, we are under the process of being conformed to Christ's death. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 475-477)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 7, 9, 18-19, 21, 23

## 第六週■週三

### 晨興餽養

林前九 24 ~ 26『豈不知在場上賽跑的都跑，但得獎賞的只有一人？你們應當這樣跑，好叫你們得着獎賞。凡較力爭勝的，諸事都有節制；他們不過是要得能壞的華冠，我們卻是要得不能壞的華冠。所以我這樣奔跑，不像無定向的；我這樣鬪拳，不像打空氣的。』

保羅在腓立比三章十一節說，『或者我可以達到那從死人中傑出的復活。』…保羅是迫切的。他就像一個賽跑選手，迫切要贏得第一。保羅的觀念是奧林匹克競賽中賽跑的觀念。他無論如何要達到傑出的復活這個目標。我們都需要有這種迫切的感覺灌注到我們裏面。我們必須迫切要達到傑出的復活（李常受文集一九七八年第一冊，五〇三至五〇四頁）。

### 信息選讀

標竿是最完滿的享受基督，贏得基督；獎賞是在千年國裏，對基督極點的享受。這要作奔跑新約賽程之得勝者的賞賜。爲了達到標竿，得着獎賞，保羅操練忘記背後，努力面前的。

雖然保羅是成熟的聖徒，非常老練的使徒，但他告訴我們，他不是已經得着了，已經完全了。他不以爲自己得着了對基督完滿的享受，或在生命裏完全的成熟。當然，他藉着信徒共同的信，得了信徒共有的救恩（提前一 14 ~ 16），但他仍竭力追求基督以贏得祂。不但如此，保羅也追求基督以得着復活特殊的分。

## WEEK 6 — DAY 3

### Morning Nourishment

1 Cor.9:24-26 Do you not know that those who run on a racecourse all run, but one receives the prize? Run in this way, that you may lay hold. And everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible. I therefore run in this way, not as though without a clear aim; I box in this way, not as though beating the air.

In Philippians 3:11 Paul says, “If perhaps I may attain to the out-resurrection from the dead.”...Paul was desperate. He was like a runner in a race who is desperate to be first. Paul’s concept was that of a race in the Olympic Games. By any means, he wanted to arrive at the goal of the out-resurrection. We all need to have this sense of desperation infused into us. We need to be desperate to attain to the out-resurrection. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 391)

### Today’s Reading

The goal is the fullest enjoyment and gaining of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race. In order to reach the goal for the prize, Paul was exercised to forget the things which are behind and to stretch forward to the things which are before.

Even though Paul was a matured saint and a very experienced apostle, he tells us that he had not already obtained and had not yet been perfected. He did not regard himself as one who had obtained the full enjoyment of Christ or the full maturity in life. He, of course, had obtained the common salvation by the common faith (1 Tim. 1:14-16), but he was still pursuing Christ in order to gain Him. Furthermore, Paul was also seeking Christ in order to have the extra portion of resurrection.

我們和保羅一樣蒙了重生，但我們還沒有在生命裏完全或成熟。我們悔改相信的時候，就被基督贏得，好叫我們贏得祂。現今我們是還沒有得着、還沒有完全的人，我們一直在竭力追求基督。…竭力追求基督的路，第一面是我們不認為自己已經得着了。在這之後，我們需要作一件事：忘記背後，努力面前的。

我們竭力追求的標竿是對基督完滿的享受，而獎賞乃是對基督特殊的享受。我信對基督享受這特殊的分將在千年國裏。…這對基督特別的享受，相當於腓立比三章十一節裏傑出的復活。…所有在主回來以前死了的信徒都要復活，但有些人會享受特別的復活，卓越的復活。保羅說這是從死人中傑出的復活，給那些成功奔跑新約賽程的信徒作獎賞。

許多基督徒持守一個觀念，以為主回來時，只要他們復活，就不會有任何問題。這觀念是錯誤的。聖經啓示所有的不信者都要復活。照着約翰五章二十八至二十九節，有兩種復活：第一種是生命的復活，第二種是審判（定罪）的復活。所有死了的信徒都要復活得生命，就是得救恩。然而，不信者要在千年國以後復活被定罪而滅亡。…我們不該說，人只要復活，就不會有任何問題。…復活的時候，不但信徒和不信者的復活有區別，基督徒中間的復活也有區別。不錯，我們都要復活。但許多人會僅僅一般的有分於復活；他們不會享受傑出的復活。…然而，另有人會享受復活特殊的分（腓立比書生命讀經，二三〇至二三二頁）。

參讀：新約總論，第一百八十三、三百四十九篇。

Like Paul, we have been regenerated, but we are not yet perfected, or matured, in life. At the time of our conversion, we were gained by Christ so that we may gain Him. Now as those who have not yet obtained and who have not yet been perfected, we are pursuing Christ. The first aspect of the way to pursue Christ is that we do not consider ourselves to have gained. Following this, we need to do one thing: forget the things which are behind and stretch forward to the things which are before.

The goal toward which we are pursuing is the full enjoyment of Christ, and the prize is the extra enjoyment of Christ. I believe this extra portion of the enjoyment of Christ will be in the millennial kingdom...This extraordinary enjoyment of Christ corresponds to the out-resurrection in Philippians 3:11... All believers who die before the Lord comes back will be resurrected, but some will enjoy an extraordinary resurrection, an outstanding resurrection. Paul speaks of this as the out-resurrection from among the dead, a prize to those believers who are successful in running the New Testament race.

Many Christians hold the concept that as long as they are resurrected when the Lord comes back, they will not have any problems. This concept is wrong. The Bible reveals that all unbelievers will be resurrected. According to John 5:28-29, there are two classes of resurrection: the first class is resurrection to life, and the second is resurrection to condemnation. All the believers who have died will be resurrected unto life, that is, unto salvation. However, the unbelievers will be resurrected after the millennium unto condemnation, unto perdition...We should not say that simply because a person will be resurrected he will not have any problems...There will be a distinction not only between the resurrection of the believers and the unbelievers, but also a distinction among Christians at the time of resurrection. Yes, we shall all be resurrected. But many will participate in resurrection merely in a common way; they will not enjoy the out-resurrection...Others, however, will enjoy the extra portion of resurrection. (Life-study of Philippians, pp. 194-195)

Further Reading: The Conclusion of the New Testament, msgs. 183, 349

## 第六週■週四

### 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。』

腓一 21『因為在我，活着就是基督…。』

我們需要問一個重要的問題：我們在今世就能達到傑出的復活這標竿，還是我們在今世只能奔跑賽程，盼望在來世達到這標竿？也許有人認為，我們必須等到來世，纔能達到這標竿。但是，我們若在今世沒有達到這標竿，來世我們也達不到。我們必須在我們的一生之中竭力達到這標竿。

對保羅而言，活着〔腓一 21〕就是這標竿—基督（傑出的復活）。不僅如此，對我們而言，活着也當是傑出的復活，因為我們所應當活的這位基督，祂本身就是傑出的復活。這意思是說，我們應當天天活出傑出的復活。例如，有位弟兄非常愛他的妻子。他必須問自己：這樣的愛是天然的，還是在復活裏的？連非基督徒的丈夫也會天然的愛妻子。若是一位弟兄在復活裏愛他的妻子，他的愛就是在舊造之外，並在神裏面。這說出活基督就是活傑出的復活，亦即活一種絕對在舊造之外，並絕對在神裏面的生活（腓立比書生命讀經，五六八至五六九頁）。

### 信息選讀

我年輕的時候，不明白為甚麼保羅似乎很難達到這標竿。我以為是他所遭遇的逼迫所致。依我看，似乎是從別人來的反對，攔阻他奔跑基督徒的賽程。多年以後，藉着經歷我纔開始看見，叫我勝過逼迫，比叫我不照着天然的生命，而在傑出的復活裏愛妻

## WEEK 6 — DAY 4

### 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.

Phil. 1:21 For to me, to live is Christ...

We need to ask an important question: Can we reach the goal of the out-resurrection in this age, or can we only run the race and hope to reach the goal in the coming age? Some may think that we must wait until the coming age to reach the goal. But if we do not arrive at the goal in this age, we shall not attain to it in the next age. We must endeavor to arrive at the goal during our lifetime.

For Paul, to live [Phil. 1:21] was the goal—Christ as the out-resurrection. Furthermore, for us, to live should also be the out-resurrection, for the very Christ whom we should live is Himself the out-resurrection. This means that day by day we should live the out-resurrection. For example, suppose a certain brother loves his wife very much. He needs to ask himself whether this love is natural or in resurrection. Even non-Christian husbands may love their wives in a natural way. If a brother loves his wife in resurrection, his love will be out of the old creation and in God. This shows that to live Christ is to live the out-resurrection, to live a life absolutely out of the old creation and in God. (Life-study of Philipians, p. 476)

### Today's Reading

When I was young, I wondered why it seemed difficult for Paul to reach the goal. I thought that the persecutions he suffered made this difficult. It seemed to me opposition from others hindered him in running the Christian race. Years later, through experience I came to see that it is easier for me to overcome persecutions than to love my wife in the out-resurrection and not

子更爲容易。我在基督裏已經五十多年了，這些年間我一直是個熱心的基督徒。在基督徒的賽程中，我遭遇過許多攔阻；我知道最大的攔阻，乃是天然的生命及其想法和習慣。我們向着標竿奔跑賽程的時候，天然的生命常常攔阻我們。

雖然你不說邪惡、毀謗的話，但你的談話也許是天然的。你可能說了許多積極的話，但你的說話可能還是在天然裏，而不是在復活裏。改良我們的品行、行爲、倫理或道德並不難，但要在復活裏生活，卻極其困難。

天然的生命有一個特點，就是罣慮。…最近我的健康有點問題，罣慮就來了。我就宣告主在腓立比四章六至七節的話：『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神；神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。』我宣告我是站在這個應許之上；然而，宣告之後，罣慮立刻又來了。…我爲甚麼會罣慮？因爲我尚未完全在復活裏。在傑出的復活裏，是沒有罣慮的。罣慮是屬舊造的，不能進入復活的範圍裏，不能進入新造的領域裏。

保羅從經歷中知道，要過一種完全脫離舊造，而在神裏面的生活，並不容易。在一章二十一節他能穀宣告說，『在我，活着就是基督。』可是一章裏只有宣告，沒有說明或解釋。三章給我們看見，活基督就是活傑出的復活，而這該是我們的標竿。我們的言語和行爲必須在復活裏。…問題不在於事情的對或錯，乃在於是否在復活裏。甚至我們的愛，也必須在復活裏（腓立比書生命讀經，五六九至五七一頁）。

參讀：李常受文集一九五五年第三冊，三四至三五頁；真理課程四級卷一，第十八課；四級卷四，第五十四課。

according to the natural life. I have been in Christ for more than fifty years. During all this time I have been a zealous Christian. Having encountered many hindrances in the Christian race, I have learned that the greatest hindrance is the natural life with its thoughts and habits. The natural life frustrates in running the race toward the goal.

Although you may not speak in an evil, slanderous way, your talk may be natural. You may speak many positive things, but your words may be spoken in a natural way, not in resurrection. It is easy to improve our character, behavior, ethics, or morality, but it is extremely difficult to live in resurrection.

One characteristic of the natural life is anxiety... Recently, I had a problem with my health, and I was anxious about it. I claimed the Lord's word in Philippians 4:6 and 7: "In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus." However, immediately after declaring that I stood on this promise, I was anxious again. I wanted to be free from anxiety, but it refused to let me go...I was anxious because I was not fully in resurrection. There is no anxiety in the out-resurrection. Anxiety belongs to the old creation, and it cannot enter into the realm of resurrection, into the sphere of the new creation.

Paul knew from experience that it is not easy to live a life which is wholly out of the old creation and in God. In 1:21 he could declare, "To me, to live is Christ." But in chapter 1 we simply have the declaration, not the explanation or definition. In chapter 3 we see that to live Christ is to live the out-resurrection and that this should be our goal. Our deeds and words must be in resurrection. If a certain deed is not in resurrection, we should not do it. If a certain word is not in resurrection, we should not say it. The question is not whether a particular thing is right or wrong, but whether or not it is in resurrection. Even our love needs to be in resurrection. (Life-study of Philippians, pp. 476-477)

Further Reading: CWWL, 1955, vol. 3, pp. 31-32; Truth Lessons—Level Four, vol. 1, lsn. 18; Truth Lessons—Level Four, vol. 4, lsn. 54

## 第六週■週五

### 晨興餽養

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。』

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…。』

〔羅馬八章十一節〕指明，我們在今世就能達到傑出的復活。這裏保羅說，那叫基督從死人中復活者的靈，要賜生命給我們這人正在死去的部分，就是我們必死的身體。我們已經看見，那靈是基督復活的實際，是傑出復活的實際。那靈住在我們裏面，要真實且實際的將傑出的復活作到我們全人裏面。因此，十一節指明，我們應當在今世就達到傑出的復活（腓立比書生命讀經，五七二頁）。

### 信息選讀

我們在召會生活和家庭生活中，都必須模成基督的死，向着舊造死，使我們能活新造。…我們模成基督的死，就經歷祂復活的大能，並進入同祂受苦的交通。這樣，我們就達到傑出的復活，並且達到完全從舊造出來，並完全復活進入新造的標竿。

倘若一位弟兄在經歷上達到了傑出的復活，那麼就連他對妻子的愛也會在新造裏，而不再是天然的愛、舊造裏的愛。一位弟兄也許很愛他的妻子，但他的愛可能與傑出的復活毫不相干。照樣，一位妻子也許照着她的倫理和文化背景來服從丈夫，但她的服從也許完全是在天然的範圍裏，完全在舊造裏，

## WEEK 6 — DAY 5

### Morning Nourishment

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.

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

Romans 8:11 indicates that we can attain to the out-resurrection in this age. Here Paul says that the Spirit of the One who raised Christ from the dead will give life to that part of our being which is dying, our mortal bodies. We have seen that the Spirit is the reality of Christ's resurrection, the reality of the out-resurrection. The Spirit is dwelling in us to work the out-resurrection into our being in a real and practical way. Thus, Romans 8:11 indicates that we should attain to the out-resurrection in this age. (Life-study of Philippians, p. 478)

### Today's Reading

We need to be conformed to Christ's death both in the church life and in our family life, dying to the old creation that we may live the new creation. By being conformed to the death of Christ, we experience the power of His resurrection and enter into the fellowship of His sufferings. It is in this way that we attain to the out-resurrection and reach the goal of being fully out of the old creation and wholly resurrected into the new creation.

If a brother attains to the out-resurrection in his experience, even his love for his wife will be in the new creation. No longer will it be a natural love, a love in the old creation. A brother may love his wife very much, but his love may have nothing to do with the out-resurrection. Likewise, a wife may be submissive to her husband according to her ethics and cultural background, but her submission may also be altogether in the natural realm,

一點也不在新造裏。…神所要的不是天然的愛，也不是天然的服從；那樣的愛和服從，都不是在傑出的復活裏。祂要我們過一種腓立比三章所啓示的生活。爲此，我們必須贏得基督，並且給人看出是在祂裏面，爲要認識祂復活的大能並同祂受苦的交通，模成祂的死，使我們能達到傑出的復活。

傑出的復活裏毫無舊造的成分，反而滿了神聖的成分。人與一個活在傑出復活裏的人同在時，會感受到神，就是這個原因。這樣一個人的生活，他的言語、行爲乃是在復活裏。這就是我們日常生活中傑出的復活。…當〔保羅〕宣告他渴望認識基督並祂復活的大能，或者他可以達到傑出復活的時候，他心裏所想的就是這個。他不是以爲自己已經達到了，他乃是向着傑出的復活這標竿竭力追求。

標竿是傑出的復活；照樣，獎賞也是傑出的復活。標竿是要我們去得着的，獎賞是給我們享受的。我們在今世就可以達到標竿，但我們要在來世纔能享受這獎賞。

啓示錄二十章六節題到來世的獎賞，就是頭一次復活的獎賞：『在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。』在原文裏，『頭一次』與路加十五章給回頭的浪子那『上好的』袍子，是同一個字。頭一次復活，就是上好的復活、傑出的復活。…我們若今天就得着傑出的復活，這復活要成爲我們來世的獎賞。這樣，今天對我們是標竿的，在千年國我們與基督同王的時候，就成爲我們的獎賞。…神已經在基督裏召我們向上去得這獎賞。這獎賞應當是我們在今世竭力追求並得着的標竿（腓立比書生命讀經，五六二至五六三、五七一至五七二頁）。

參讀：由基督與召會的觀點看新約概要卷二，第十八章。

in the old creation, not at all in the new creation...God does not want a natural love or a natural submission, a love and submission which are not in the out-resurrection. Instead, He wants us to live the kind of life revealed in Philippians 3. For this, we need to gain Christ and be found in Him to know the power of His resurrection and the fellowship of His sufferings, being conformed to His death, that we may attain to the out-resurrection.

In the out-resurrection there is no element of the old creation. Instead, everything is full of the divine element. This is the reason that people sense God when they are with a person who lives in the out-resurrection. The living of such a person, his deeds and words, is in resurrection. This is the out-resurrection in our daily life...This is what [Paul] had in mind when he declared that his desire was to know Christ and the power of His resurrection and by any means to attain to the out-resurrection. Not regarding himself as having attained, he pursued toward the goal of the out-resurrection.

Just as the goal is the out-resurrection, so the prize is also the out-resurrection. The goal is for us to gain, whereas the prize is for us to enjoy. We may reach the goal in this age, but we shall enjoy the prize in the coming age.

Revelation 20:6 refers to the prize in the coming age, the prize of the first resurrection: "Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years." The Greek word rendered "first" is the same word used for the "best" robe given to the returned prodigal in Luke 15. The first resurrection is the best resurrection, the out-resurrection... If we obtain the out-resurrection today, it will become a prize to us in the next age. Then what is now our goal will become our prize when, during the millennium, we reign as co-kings with Christ... In Christ God has called us from above for this prize. This prize should be the goal we pursue and obtain in this age. (Life-study of Philippians, pp. 470-471, 477-479)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," ch. 18



## 第六週■週六

### 晨興餽養

帖前五23『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

羅八6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

達到傑出的復活，意即我們全人已在逐漸不斷的復活。神首先使我們死了的靈復活（弗二5～6），然後祂從我們的靈，繼續使我們的魂（羅八6）和必死的身體（11）復活，直到我們的全人—靈、魂、體—藉着並同着祂的生命，從我們的舊人完全復活過來。這是我們在生命裏必經的歷程，也是我們當跑的賽程，直到我們達到傑出的復活，作為獎賞。因此，傑出的復活，該是我們基督徒生活的目標和目的。我們惟有藉着過釘十字架的生活，模成基督的死，纔能達到這目標。在基督的死裏，我們憑着復活，經過從舊造到新造的過程（腓立比書生命讀經，二二四至二二五頁）。

### 信息選讀

只要我們不在復活裏，我們就無法經歷基督，因為今天基督是在復活裏。…但是當你願意模成基督的死，並自然而然的被帶進復活裏，你就會在復活裏遇見基督。在復活這裏，基督成了我們的經歷。以作好為例，姊妹們通常都非常好。然而，這種好是天然的。有些姊妹聽到這話，可能說，難道要我們不作好麼？但是那樣作是犯罪。基督徒生活的路不是要作好，也不是不作好，乃是模成基督的死。…我們若沒有模成基督的死，就完全無法經歷祂。…

## WEEK 6 — DAY 6

### Morning Nourishment

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

To arrive at the out-resurrection means that our entire being has been gradually and continually resurrected. God first resurrected our deadened spirit (Eph. 2:5-6). Then from our spirit He proceeds to resurrect our soul (Rom. 8:6) and our mortal body (v. 11), until our entire being—spirit, soul, and body—is fully resurrected out of our old being by His life and with His life. This is a process in life through which we must pass and a race for us to run until we arrive at the out-resurrection as the prize. Hence, the out-resurrection should be the goal and destination of our Christian life. We can only reach this goal by being conformed to the death of Christ, by living a crucified life. (Life-study of Philippians, p. 188)

### Today's Reading

As long as we are not in resurrection, we cannot experience Christ, because Christ today is in resurrection... But when you are willing to be conformed to Christ's death and are spontaneously brought into resurrection, you will meet Christ in resurrection. Here, in resurrection, Christ becomes our experience. Take being nice as an example. The sisters are usually very nice. This niceness, however, is natural. When some sisters hear this, they may decide to no longer be nice. But to do that is to be sinful. The way is neither to be nice nor to not be nice; it is to be conformed to the death of Christ... If we are not conformed to the death of Christ, we simply cannot experience Him... If you are being

你若模成基督的死，你就會在復活裏。…我們要繼續在進入復活的過程中，直到我們全人復活。

聖經別處的經節證明，腓立比三章十一節所說到傑出的復活不僅僅是將來的事，也是現今的過程。羅馬六章四至五節說，我們怎樣在基督死的樣式裏埋葬，也照樣要在生命的新樣中生活行動。這就是說，我們將在祂復活的樣式裏得以復活。這樣式就是生命的新樣。

八章十至十一節說，基督在我們裏面，我們的身體因罪是死的，靈卻因義是生命。不僅如此，那叫基督從死人中復活的靈，也必賜生命給我們必死的身體，好使我們的身體享受復活的生命。這不僅是將來的事，也是我們今天正在經歷的復活過程。

在林後一章八至九節，保羅說他被壓太重，力不能勝，甚至連活命的指望都絕了；他還說他自己裏面也斷定是必死的。不過，那使死人復活的神，藉復活的大能扶持他。在四章十節，保羅說他身體上常帶着耶穌的治死，使耶穌的生命也顯明在他的身體上。在同一章十六節，他說外面的人雖然在毀壞，裏面的人卻日日在更新。這就是復活的過程。我們要繼續在這過程中，直到我們達到傑出復活的目標。

無論我們作甚麼，我們應該問自己有否被模成基督的死。我們需要被模成基督的死，好使我們或者可以達到那從死人中傑出的復活。這是主能在祂的恢復裏往前惟一的路，是主建造祂召會惟一的路，是主豫備祂新婦惟一的路，也是我們把主帶回來惟一的路。這惟一的路就是模成基督的死，使我們可以達到那從死人中傑出的復活（李常受文集一九七八年第一冊，六二三至六二六頁）。

參讀：再論生命的認識，第二十一篇；聖經要道卷六，第五十六題。

conformed to His death, you will be in resurrection ...We will continue to be processed into resurrection until our whole being is resurrected.

Other verses prove that the out-resurrection spoken of in Philippians 3:11 is not merely a future event but a present process. Romans 6:4 and 5 say that as we have been buried in the likeness of Christ's death, so we will also walk in newness of life. This means that we will be resurrected in the likeness of His resurrection. This likeness is the newness of life.

Romans 8:10 and 11 say that we have Christ within us, that our body is dead because of sin, but that our spirit is life because of righteousness. Furthermore, the Spirit who raised Christ from the dead will give life to our mortal body so that our body may enjoy resurrection life. This is not only a future matter; it is the process of resurrection that we are undergoing today.

In 2 Corinthians 1:8 and 9 Paul says that he was excessively burdened, beyond power, and even despaired of living; he also says that he had the response of death in himself. Nevertheless, God, who raises the dead, sustained him by the power of resurrection. In 2 Corinthians 4:10 Paul says that he was always bearing about in the body the putting to death of Jesus so that the life of Jesus might be manifested in his body. In verse 16 of the same chapter he says that the outer man is decaying, but the inner man is being renewed day by day. This is the process of the resurrection. We will continue in this process until we arrive at the goal of the out-resurrection.

In whatever we do, we should ask whether or not we are being conformed to the death of Christ. We need to be conformed to His death so that by any means we may arrive at the out-resurrection from the dead. This is the only way for the Lord to go on in His recovery, the only way for the Lord to build up His church, the only way for Him to prepare His bride, and the only way for us to bring the Lord back. The unique way is to be conformed to the death of Christ so that we may attain to the out-resurrection from the dead. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 480-483)

Further Reading: CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," ch. 21; CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6," ch. 56

# 第六週詩歌

365

## 與基督的聯合—聯於祂死與復活

8 7 8 7 副 (英 482)

降 A 大調

6/8

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

一 我 與 基 督 已 同 釘 死, 十 架 已 將 我 解 釋;

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

我 與 基 督 已 同 復 活, 祂 生 我 裏, 供 應 我。

5 4 | 3 2 1 2 3 | 4 7 1 3 | 3 3 2 5 | 3 1 2 .

(副) 與 基 督 同 死, 何 等 的 安 適! 脫 世 界, 自 己, 罪 惡!

A<sup>b</sup> 3 4 5 3 | D<sup>b</sup> 2 1 6 4 | A<sup>b</sup> 3 5 1 6 | A<sup>b</sup> 5 1 3 5 7 | A<sup>b</sup> 1 . ||

與 基 督 同 活, 何 等 的 超 脫! 祂 生 我 裏, 供 應 我。

- 二 歷世歷代所藏奧祕, 今藉信心可知悉;  
榮耀盼望—基督居衷, 應當無時不歌頌。
- 三 天然景物都有隱徵: 麥種死了子粒生;  
賤木接在珍樹上面, 小則變大, 苦變甜。
- 四 這個就是聖潔祕訣— 不是自己無殘缺;  
主阿, 求你虛我、滿我, 擴我度量給我多。
- 五 這個會使病痛得治— 只要你向自己死,  
並以主的生命能力 作為全人的供給。
- 六 經過十架, 達到寶座, 主是這樣的領率,  
先是死亡, 後是榮耀, 主既如此我做效。

# WEEK 6 — HYMN

## I am crucified with Christ

482

### Union with Christ — Identified with His Death and Resurrection

1. I am cru - ci - fied with Christ, And the cross hath set me  
free; I have ris'n a - gain with Christ, And He lives and reigns in  
me. (C) Oh! it is so sweet to die with Christ, To the world, and self, and sin;  
Oh! it is so sweet to live with Christ, As He lives and reigns with - in.

2. Mystery hid from ancient ages!  
But at length to faith made plain:  
Christ in me the Hope of Glory,  
Tell it o'er and o'er again.
3. This the secret nature hideth,  
Harvest grows from buried grain;  
A poor tree with better grafted,  
Richer, sweeter life doth gain.
4. This the secret of the holy,  
Not our holiness, but Him;  
O Lord! empty us and fill us,  
With Thy fulness to the brim.
5. This the balm for pain and sickness,  
Just to all our strength to die,  
And to find His life and fulness,  
All our being's need supply.
6. This the story of the Master,  
Thru the Cross, He reached the Throne,  
And like Him our path to glory,  
Ever leads through death alone.

