

## LESSON TWENTY-NINE: TAKING CHRIST AS EVERYTHING

The main revelation in the New Testament, especially in Paul's Epistles, is the very Christ, whom God in His economy has prepared for us to be our experience. We have looked at this matter in a concise way in the previous lesson. Now let us see, in the book of Philippians, its conclusion, which is to take Christ as everything.

### I. TAKING CHRIST AS OUR LIVING

1) "For to me to live is Christ" (Phil. 1:21).

This word reveals to us that Paul, who experienced Christ richly and abundantly, took Christ as his living. In Philippians 1 he said that he lived Christ.

### II. TAKING CHRIST AS OUR EXPRESSION

1) "As always, even now Christ shall be magnified in my body, whether through life or through death" (Phil. 1:20).

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

### III. TAKING THE MIND OF CHRIST AS OUR MIND

1) "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5).

This verse means that we need to take Christ's mind as our mind. Paul not only took Christ as his living and expression without, but he also took the mind of Christ as his mind within. According to the text which follows, the thinking in the mind of Christ in this verse was that of One who changed from the form of God into the likeness of man to become a man, even emptying Himself to take the form of a slave and to humble Himself, becoming obedient unto death, even the death of a cross.

### IV. TAKING CHRIST AS OUR LIVED-OUT RIGHTEOUSNESS

1) "And be found in Him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God based on faith" (Phil. 3:9).

In experiencing Christ, Paul was found by others to be a man in Christ, not having a righteousness which was from

## 第二十九课：以基督作一切

新约中，特别是保罗的书信里，主要的启示，是神在他新约的经纶里，为我们所预备的基督，成为我们的经历。我们在前一课扼要的把这事看过了。现在我们再从腓立比书，来看对这事的结论，就是我们以基督作一切。

### 壹 以基督为生活

(一)“在我，活着就是基督。”(腓一 21)  
这话给我们看见，那丰丰富富经历基督的保罗，乃是以基督为他的生活。他在腓立比一章说，他是活基督。

### 贰 以基督为彰显

(一)“无论是生，是死，总叫基督在我身体上，现今也照常显大。”(腓一 20)

这话给我们看见，对基督富有经历的保罗，也是以基督为他的彰显。他的一切生活和工作，都不是为着彰显他自己，表现他的学问、才干或其他的优点特长。他所是所为，都是为彰显基督，甚至为显大基督，使基督在他身上，不只得着彰显，甚至得着显大。

### 叁 以基督的心思为心思

(一)“你们里面要思念基督耶稣里面所思念的。”(腓二 5)

这话的意思，就是以基督的心思为心思。保罗不只在外面以基督为生活，为彰显，也在里面以基督的心思为心思。照这经文的下文看，这里所说基督的心思所思念的，乃是祂从神的形状变成人的样式，而成为人，甚至倒空自己，取了奴仆的形状，而降卑自己，顺服至死，且死在十字架上。

### 肆 以基督作活出的义

(一)“给人看出我是在他里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”(腓三 9)

保罗经历基督，给人看出他是在基督里的人，所有的不是他凭自己遵行律法而有的

his own keeping of the law, but having the righteousness from God through his faith in Christ, which is just Christ Himself lived out from him to be expressed as his righteousness. In such a way, Paul took Christ as the righteousness which he lived out.

## V. CONSIDERING THE KNOWLEDGE OF CHRIST EXCELLENT

1) "...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 refuse that I may gain Christ" (Phil. 3:8).

Paul, who was rich in the experience of Christ, undoubtedly considered Christ to be the most excellent One. Thus, he shows us in one of the verses following Philippians 3:8 that he pursued the knowledge of Christ. His pursuit indicates his consideration of the excellency of the knowledge of Christ. Because of the Christ whom he knew, he forsook all things, that is, he suffered the loss of all things and counted them refuse, that he might gain Christ.

## VI. TAKING CHRIST AS OUR GOAL

1) "One thing—forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Paul, who pursued the knowledge of Christ in order to experience Him more deeply, considered his pursuit of Christ to be his only task. Thus, he pursued by forgetting the things which were behind and stretching forward to the things which were before. His pursuit was toward one aim, one goal, and that goal was Christ. He took Christ as his goal, pursuing to obtain the prize of the high calling of God in Christ Jesus. This prize is also Christ, that is, Christ as the enjoyment of His pursuers. Paul pursued upward, toward the heavens, to gain Christ, whom he took as the goal and prize.

## VII. TAKING CHRIST AS OUR VIRTUES

1) "Brothers, whatever is true, whatever is honorable, whatever is righteous, whatever is pure, whatever is lovely, whatever is well-spoken of, if there is any virtue and if any praise, take account of these things" (Phil. 4:8).

Truthfulness, honor, righteousness, purity, loveliness, and that which is well-spoken of are six praiseworthy virtues. These virtues are the expressions of God's attributes lived out from within the pursuers of Christ, who is the embodiment of God. Paul, who pursued to experience Christ, charged the brothers to consider these things, that is, to live out these virtues and express all the attributes of God in Christ. Since he charged the brothers in this manner, he

义，乃是他因信基督，从神而得的义，就是基督自己从他里面活出来，而显为他的义。如此他乃是以基督作他所活出的义。

## 伍 以认识基督为至宝

(一)“我以认识我主基督耶稣为至宝；我因他已经亏损万事，看作粪土，为要赢得基督。”(腓三 8)

富有基督经历的保罗，当然把基督看为至宝。因而他就在这节经文后面的话给我们看见，他追求认识基督。他这样追求，就是以认识基督为至宝。他因所认识的基督，丢弃了万事，就是亏损了万事，看作粪土，为要赢得基督。

## 陆 以基督作目标

(一)“我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”(腓三 13~14)

那追求认识基督，要更深经历他的保罗，把竭力追求基督，当作他惟一的一件事，而忘记背后，努力面前的竭力追求。他这追求是向着一个标竿，一个目标的。这目标乃是基督。他以基督为目标，竭力追求，要得神在基督耶稣里，召他向上去得的奖赏。这奖赏也是基督，就是基督作追求他的享受。保罗是以基督作目标、作奖赏，一直向上去，就是向天上去追求得着的。

## 柒 以基督为美德

(一)“弟兄们，凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有什么德行，若有什么称赞，这些事你们都要思念。”(腓四 8)

这里所说，真实、庄重、公义、纯洁、可爱、有美名，乃是六种可称赞的美德。这些美德，乃是作神化身的基督，从追求他的人里面，所活出来神属性的彰显。追求经历基督的保罗，嘱咐弟兄们，要思念这些事，就是要他们活出这些美德，而彰显出基督里面所有神的属性。他既这样嘱咐弟兄们，当然他自己也必是这样以基督为

himself must obviously have been expressing God's attributes by taking Christ as his virtues.

#### **VIII. TAKING CHRIST AS OUR POWER**

1) "I can do all things in Him who empowers me" (Phil. 4:13).

Paul, who experienced Christ, was empowered by Christ; hence, he was able to do all things in Christ, which is mainly to live out the various kinds of virtues which express God's attributes mentioned in verse 8 preceding this word. This shows us that Paul experienced Christ by taking Christ as power to live out Christ as his magnificent living.

#### **IX. TAKING CHRIST AS OUR SECRET**

1) "I have learned, in whatever circumstances I am, to be content. I know both how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to be in want" (Phil. 4:11-12).

In any environment and in any matter, Paul, who experienced Christ richly and abundantly, learned the secret to be content and to rejoice always. According to his speaking throughout the book of Philippians, the secret he learned was just Christ. Thus, he took Christ as the secret to experience Christ, being content and rejoicing always in any situation and in any matter.

#### **X. TAKING CHRIST AS OUR EXPECTATION**

1) "For our citizenship is in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ, who will transfigure the body of our humiliation, conforming it to the body of His glory, according to the operation of Him who is able even to subject all things to Himself" (Phil. 3:20-21).

The life which Paul lived in the experience of Christ was one that awaited the Savior, the Lord Jesus Christ, who would come from the heavens to transfigure his body of humiliation, conforming it to the body of His glory. Thus, he took the Christ whom he experienced as his expectation.

美德，而彰显神的属性。

#### **捌 以基督作能力**

(一)“我在那加我能力者的里面，凡事都能作。”(腓四 13)

经历基督的保罗，是在基督里得着基督的加力，而凡事都能作，主要就是能活出这里经文前面第八节所说，那种彰显神属性的美德。这给我们看见，保罗经历基督，乃是以基督作能力，活出基督作他绝佳的生活。

#### **玖 以基督作秘诀**

(一)“我已经学会了，无论在什么景况，都可以知足。我知道怎样处卑贱，也知道怎样处富余；或饱足或饥饿或富余或缺乏，在各事上，并在一切事上，我都学得秘诀。”(腓四 11~12)

丰厚又充沛经历基督的保罗，无论在什么处境，无论在什么事上，都学得了秘诀，知足常乐。照他在腓立比全书所说的，他所学得的这个秘诀，乃是基督。所以他是

以基督作秘诀，而经历基督，在任何环境，任何事上，都能因着基督，知足常乐。

#### **拾 以基督作期待**

(一)“我们的国籍乃是在诸天之上，我们也热切等待救主，就是主耶稣基督，从那里降临；他要按着他那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于他荣耀的身体。”(腓三 20~21)

保罗所过经历基督的生活，乃是等候救主，主耶稣基督从天上来临，将他卑贱的身体改变和他荣耀的身体一样。这是以他所经历的基督作期待。

## LESSON THIRTY: ONE SPIRIT WITH THE LORD

We can experience Christ and take Christ as everything because we have become one spirit with Him. This is a deep mystery, yet it is a sure fact which each of us who has believed into Christ and is joined to Him in His divine life must believe, confess, and practice.

### I. GOD BEING SPIRIT

1) “God is Spirit” (John 4:24).

This speaks of the nature of God. As far as the divine essence is concerned, God, the complete Triune God, is Spirit.

### II. THE ULTIMATE EXPRESSION OF THE TRIUNE GOD BEING THE SPIRIT

1) “...baptizing them into the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19).

The Triune God is three—the Father, the Son, and the Spirit. The Father is the source, the Son is the expression of the Father, and the Spirit is the realization of the Son. Hence, the Spirit is the ultimate expression of the Triune God.

### III. CHRIST BECOMING THE LIFE-GIVING SPIRIT

1) “The last Adam became a life-giving Spirit” (1 Cor. 15:45b).

The last Adam is the incarnated Christ, who through death and resurrection was transfigured to become the life-giving Spirit, the Spirit of life (2 Cor. 3:6, 17) as God’s ultimate expression.

### IV. OUR CENTER ALSO BEING THE SPIRIT

1) “May your spirit and soul and body be preserved complete” (1 Thes. 5:23).

This verse clearly and definitely reveals to us that our complete person is of three parts—spirit, soul, and body. The body is our outermost part, by which we act and walk, and by which we contact the material things. The soul is the part between our body and our spirit as our personality and self, by which we contact the psychological things. The spirit is our innermost part by which we know and worship God, and by which we contact the spiritual things. Thus, the spirit is the center of our being and is crucial to God, more crucial than even the heavens and the earth (Zech. 12:1).

### V. GOD RENEWING OUR SPIRIT AND PUTTING HIS SPIRIT IN US

1) “A new spirit will I [Jehovah God, who is related to man] put within you...I will put my Spirit within you” (Ezek. 36:26-27).

## 第三十课：与主成为一灵

我们所以能经历基督，以基督作一切，乃是因为我们和他成了一灵。这是极深的一个奥秘，却又是一个确切的事实，是我们每一个信入基督，与他在他神圣的生命里，有了联结的人，所必须相信、承认而实践的。

### 壹 神是灵

(一)“神是灵”。(约四 24)  
这是说到神的性质。按神圣的素质说，神，就是完整的三一神，乃是灵。

### 贰 三一神的终极表现乃是灵

(一)“将他们浸入父、子、圣灵的名里”。(太二八 19)  
三一神是父、子、灵三者。父是源头，子是父的显出，灵是子的实现，所以灵是三一神的终极表现。

### 叁 基督成了赐生命的灵

(一)“末后的亚当成了赐生命的灵”。(林前十五 45 下)  
末后的亚当，乃是成了肉体的基督，借着死而复活，化身成了赐生命的灵，就是那作神终极表现的生命之灵(林后三 6、17)。

### 肆 我们的中心也是灵

(一)“愿你们的灵与魂与身子得蒙保守”。(帖前五 23)  
这经言清楚又确切的启示我们，我们一个完整的人，乃是灵、魂、体三部分。体是我们最外面的部分，我们借以举止行动，接触物质的事物。魂是介于我们体与灵的中间部分，作我们人的个格、自我，我们借以接触精神的事物。灵是我们最里面的部分，我们借以认识神、敬拜神，接触属灵的事物。所以灵是我们人的中心，对于神是重要的，重过天地(亚十二 1)。

### 伍 神更新我们的灵，并将他的灵放在我们里面

(一)“我(与人有关的耶和华神)...将新灵放在你们里面;...我必将我的灵，放在你们里面。”(结三六 26~27)

These verses refer to what God did when He saved us, the sinners. On the one hand, He renewed our spirit to make it a new spirit, and on the other hand, He put His Spirit within our renewed spirit, causing the two to be joined together as one.

#### VI. THE SPIRIT OF GOD REGENERATING OUR SPIRIT

1) "That which is born of the Spirit is spirit...You must be born anew" (John 3:6-7).

When God saved us, He put His Spirit into our renewed spirit, and then His Spirit imparted His life into our spirit, regenerating it, that is, regenerating us to make us His children (John 1:12-13).

#### VII. THE SPIRIT OF GOD WITNESSING WITH OUR SPIRIT

1) "The Spirit [the Holy Spirit of God] Himself witnesses with our spirit that we are the children of God" (Rom. 8:16).

After the Spirit of God regenerates our spirit, He remains in our spirit, witnessing with our spirit that we are the children of God.

#### VIII. OUR SPIRIT WORSHIPPING THE SPIRIT, WHO IS GOD

1) "God is Spirit; and those who worship Him must worship in spirit..." (John 4:24).

To worship the Spirit, who is God, in spirit is to worship Him with our spirit. To worship God is to contact God, which includes such things as drawing near to God, praying to God, trusting in God, and thanking God.

#### IX. THE SPIRIT, WHO IS THE LORD, DWELLING IN OUR SPIRIT

1) "...His [God's] Spirit who indwells you" (Rom. 8:11); "...the Spirit...witnesses with our spirit" (Rom. 8:16).

Combining these two verses, we see that the Spirit, the Spirit of God, is the Spirit who indwells us and who is joined to us as one.

#### X. JOINED TO THE LORD AS ONE SPIRIT

1) "But he who is joined to the Lord is one spirit" (1 Cor. 6:17).

Based upon the various facts revealed in the foregoing verses, we may say that since we are joined to the Lord, we are one spirit with the Lord. This means that the spirit, which is the mingling of our spirit and the Lord's Spirit, is both the Spirit of the Lord and our spirit; it is the Lord's Spirit mingled with our spirit and our spirit mingled with the Lord's Spirit. The New Testament, in verses such as Romans 8:4-6 and Galatians 5:16 and 25, often uses this

这话是指神救我们罪人的时候所作的，就是一面更新我们的灵，使其成为新灵，一面又将他自己的灵，放在我们这更新的灵里，使二者联合为一。

#### 陆 神的灵重生我们的灵

(一)“从那灵生的，就是灵。...你们必须重生。”(约三 6~7)

神救我们的时候，将他的灵放在我们更新的灵里，他的灵就将他的生命放在我们灵里，重生了我们的灵，就是重生了我们，叫我们成了他的儿女(约一 12~13)

#### 柒 神的灵与我们的灵同作见证

(一)“那灵(神的圣灵)自己与我们的灵同证，我们是神的儿女。”(罗八 16)

神的灵重生了我们的灵以后，就留在我们的灵里，与我们的灵同证我们是神的儿女。

#### 捌 我们的灵敬拜那是神的灵

(一)“神是灵；敬拜他的，必须在灵...里敬拜。”(约四 24)

在灵里敬拜是神的灵，乃是用我们的灵，敬拜那是神的灵。敬拜神，就是接触神，包括亲近神、祷告神、信靠神、感谢神等等。

#### 玖 主所是的那灵住在我们的灵里

(一)“他(神)住在你们里面的灵。”——“那灵...与我们的灵同证，...”(罗八 11、16)

这两节经文合起来看，那灵就是神的灵，乃是住在我们的灵里，与我们联合为一。

#### 拾 与主联为一灵

(一)“与主联合的，便是与主成为一灵。”(林前六 17)

根据前面经文所启示的种种事实，我们既是与主联合的，便是与主成为一灵，就是我们的灵和主的灵，二灵调成一灵的灵，是主的灵，也是我们的灵，是主的灵调和在我们的灵里，也是我们的灵调和在主的灵里。新约中常用这调和的灵，说到主之于我们，并我们对主的经历，如罗马八章四至六节，加拉太五章十六和二十五节等

**word, the spirit, which is the mingled spirit, to speak concerning what the Lord is to us and concerning our experience of the Lord. All our spiritual experiences after we are saved, such as our fellowship with the Lord, our prayer to Him, our living with Him, and our obedience to Him, are in this spirit, the Lord's Spirit and our spirit mingled into one.**

处的灵。我们得救后，与主的交通，向主的祷告，与主的同活，对主的顺服等等，一切属灵的经历，都是在这主的灵与我们的灵调和为一的灵里。