

经历基督

第三周

经历基督

作我们常时的救恩

读经：腓二 12 ~ 16

纲要

周一

壹 腓立比二章十二节的救恩，不是指救我们脱离神的定罪和火湖的永远救恩，乃是指每天和常时的救恩，就是基督这活的人位：

一 这种实行、天天、时时的救恩，是我们以所活、所经历、所享受的基督，作外面和里面的榜样而有的结果：

- 1 这救恩的主要元素，乃是作钉十字架生命的基督（5 ~ 8），以及在高举里的基督（9 ~ 11）。
- 2 当这榜样成为我们内里的生命时，就成了我们的救恩。
- 3 作成我们自己的救恩，就是作出这榜样，在经历上成为这榜样的翻印—参彼前二 21。

THE EXPERIENCE OF CHRIST

Week Three

Experiencing Christ as Our Constant Salvation

Scripture Reading: Phil. 2:12-16

Outline

Day 1

- I. The salvation in Philippians 2:12 is not eternal salvation from God's condemnation and from the lake of fire but the daily and constant salvation that is Christ as a living person:
 - A. This practical, daily, moment-by-moment salvation results from taking the very Christ whom we live, experience, and enjoy as our inward as well as outward pattern:
 1. The main elements of this salvation are Christ as the crucified life (vv. 5-8) and Christ in His exaltation (vv. 9-11).
 2. When this pattern becomes our inward life, the pattern becomes our salvation.
 3. To work out our salvation is to work out this pattern and to become in experience a reprint of this pattern—cf. 1 Pet. 2:21.

二 腓立比一章十九节常时的救恩，是为着特定的信徒，在特别的景况中，从特殊遭遇中得救；二章十二节常时的救恩，是为着所有的信徒，在日常生活的一般景况中，从普通的事物中得救。

周二

贰 作成我们自己的救恩，就是完成我们的救恩，将这救恩带到终极的结局—12节：

一 我们已经接受神的救恩，这救恩的顶点就是被神高举在荣耀里，和主耶稣一样—9节。

二 现今我们需要在里面的动机上恐惧，并在外面的态度上战兢，常常且绝对地顺从，以完成这救恩，将这救恩带到终极的结局—12节，参8节，撒上十五22。

三 内里运行的神自己乃是我们的救恩，顺从祂就是作成我们的救恩—腓二12~13。

叁 我们必须一直顺从的原因，是因为神在我们里面运行—13节：

一 不是我们凭自己，乃是神在我们里面运行，完成我们的救恩；我们只需要作一件事，就是顺从在里面运行，使我们有力的神—参西一29。

二 那在我们里面运行，作我们主观救恩的神，乃是三一神—父、子、灵；这位神就是在我们里面的基督（林后十三3上、5），也就是在我们里面的那灵（罗八11）。

B. The constant salvation in Philippians 1:19 is one in which a particular believer is saved from a specific encounter in a particular situation, whereas the constant salvation in 2:12 is one in which any believer is saved from ordinary things in common situations in his daily living.

Day 2

II. To work out our own salvation is to carry it out, to bring it to the ultimate conclusion—v. 12:

A. We have received God's salvation, which has as its climax our being exalted by God in glory as the Lord Jesus was—v. 9.

B. Now we need to carry out this salvation, to bring it to its ultimate conclusion, by our constant and absolute obedience with the inward motive of fear and the outward attitude of trembling—v. 12, cf. v. 8; 1 Sam. 15:22.

C. The inner operating God Himself is our salvation, and obedience to Him is the working out of our salvation—Phil. 2:12-13.

III. The reason we need to obey always is that God operates in us—v. 13:

A. It is not that we by ourselves carry out our salvation but that God operates in us to do it; the only thing we need to do is to obey the inner operating, energizing God—cf. Col. 1:29.

B. The God who operates in us as our subjective salvation is the Triune God—the Father, the Son, and the Spirit—the very God who is Christ in us (2 Cor. 13:3a, 5) and the Spirit in us (Rom. 8:11).

周三

肆 神为着祂的美意，在我们里面运行，使我们立志并行事——腓二 13:

- 一 立志是在里面，行事是在外面。
- 二 立志发生在我们的意志里，指明神的运行开始于我们的灵，扩展到我们的的心思、情感和意志，最终达到我们的身体——罗八 4、6、11。
- 三 神意愿所喜悦的（弗一 5），是要在我们里面运行，使我们能达到神无上救恩的顶点——参罗五 10、17。

伍 怨言和争论阻挠我们，使我们不能完成自己的救恩到最完满的地步，也不能经历并享受基督到极点——腓二 14:

- 一 怨言是出于情感，多半发自姊妹；争论是出于心思，多半起于弟兄。
- 二 发怨言、起争论，乃是由于不顺从神；顺从神就消杀一切的怨言和争论。

周四

三 凡我们所行的，都应当不要发怨言，起争论，使我们无可指摘、纯洁无杂，作神无瑕疵的儿女——15 节:

- 1 “无可指摘”是描述外面的行为，“纯洁无杂”是描述里面的品格；纯洁无杂就是简单，不造作（不玩政治），纯真——太十 16。
- 2 我们是神的儿女，有神的生命和性情——约三 16，彼

Day 3

IV. God operates in us both the willing and the working for His good pleasure—Phil. 2:13:

- A. The willing is within; the working is without.
- B. The willing takes place in our will, indicating that God's operation begins from our spirit and spreads into our mind, emotion, will, and eventually into our physical body—Rom. 8:4, 6, 11.
- C. The good pleasure of God's will (Eph. 1:5) is to operate in us so that we may reach the climax of His supreme salvation—cf. Rom. 5:10, 17.

V. Murmurings and reasonings frustrate us from carrying out our salvation to the fullest extent and from experiencing and enjoying Christ to the uttermost—Phil. 2:14:

- A. Murmurings are of our emotion and come mainly from the sisters; reasonings are of our mind and come mainly from the brothers.
- B. Murmurings and reasonings are due to disobedience to God; obedience to God slays all murmurings and reasonings.

Day 4

C. We should do all things without murmurings and reasonings in order that we may become blameless and guileless, children of God without blemish—v. 15:

1. Blameless describes our outward behavior, and guileless our inward character; to be guileless is to be simple, artless (not political), or innocent—Matt. 10:16.
2. As children of God, we have God's life and nature—John 3:16; 2 Pet.

后一4。

陆 在撒但所霸占之黑暗败坏的世界里（约壹五 19，二 15～17），我们的功用乃是好象发光之体照耀，将生命的话表明出来——腓二 15～16：

- 一 基督是太阳，有召会（月亮）和信徒（行星），借着表明生命的话返照祂。
- 二 将生命的话表明出来，就是借着活出基督，向世人应用、陈明并奉献生命的话——徒五 20。

周五

柒 腓立比二章十二至十六节是一章十九至二十一节活基督的解释：

- 一 在我们里面运行的神（二 13），就是供应的那灵（一 19）。
- 二 好象发光之体照耀（二 15），就是显大基督（一 20）；将生命的话表明出来（二 16），就是活基督（一 21 上）。
- 三 活基督唯一的路，就是被生命的话浸透：
 - 1 生命的话是神活的呼出（提后三 16），是赐人生命的灵（约六 63）。
 - 2 我们需要祷读主话，借着各样的祷告和祈求接受神的话——弗六 17～18。

周六

- 3 我们需要唱读神的话，借着歌唱，用各样的智慧，让基督的话丰丰富富地住在我们里面——西三 16。

1:4.

VI. In the midst of the dark and corrupt world, which is usurped by Satan (1 John 5:19; 2:15-17), our function is to shine as luminaries, holding forth the word of life—Phil. 2:15-16:

- A. Christ is the sun, with the church as the moon and the believers as the planets to reflect Him by holding forth the word of life.
- B. To hold forth the word of life is to apply it, to present it, and to offer it to the world by living out Christ—Acts 5:20.

Day 5

VII. Philippians 2:12-16 is a definition of living Christ in 1:19-21:

- A. The God who operates in us (2:13) is the supplying Spirit (1:19).
- B. To shine as luminaries (2:15) is to magnify Christ (1:20), and to hold forth the word of life (2:16) is to live Christ (1:21a).
- C. The only way to live Christ is to be saturated with the word of life:
 1. The word of life is the living breath of God (2 Tim. 3:16), the Spirit who gives life (John 6:63).
 2. We need to pray-read the Word, receiving the word of God by means of all prayer and petition—Eph. 6:17-18.

Day 6

3. We need to sing-read the Word, letting the word of Christ dwell in us richly in all wisdom by singing—Col. 3:16.

4 我们若天天充满活话的丰富，就自然而然将生命的话表明出来；这就是活基督，使祂在我们身上显大。

捌 腓立比二章五至十六节启示，神圣、丰富的供备作我们常时的救恩：

- 一 我们有主耶稣为我们的榜样—6～11 节。
- 二 我们有神在里面运行—13 节。
- 三 我们是神的儿女，有神的生命和神的性情—15 节。
- 四 我们是发光之体，有资格返照基督神圣的光—15 节。
- 五 我们有生命的话向人表明、陈明出来—16 节。

4.If we are filled with the riches of the living Word day by day, spontaneously we will hold forth the word of life; this is to live Christ that He may be magnified in us.

VIII. Philippians 2:5-16 reveals the divine and rich provision for our constant salvation:

- A. We have the Lord Jesus as our pattern—vv. 6-11.
- B. We have God operating in us—v. 13.
- C. We are God's children, having God's life and the divine nature—v. 15.
- D. We are luminaries qualified to reflect the divine light of Christ—v. 15.
- E. We have the word of life to hold forth, to present, to others—v. 16.

第三周 ■ 周一

晨兴喂养

腓二 5～7 “你们里面要思念基督耶稣里面所思念的：祂本有神的形状，不以自己与神同等为强夺之珍，紧持不放，反而倒空自己，取了奴仆的形状…”。

12 “这样，我亲爱的，你们既是常顺从的，不但我与你们同在的时候，就是我如今不在的时候，更是顺从的，就当恐惧战兢，作成你们自己的救恩。”

（腓立比二章十二节的救恩）不是指救我们脱离神的定罪和火湖的永远救恩，乃是指每天的救恩，就是一位活的人；这是我们以所活、所经历、所享受的基督，作外面和里面的榜样而有的结果。这救恩的主要元素，乃是作钉十字架生命的基督（5～8），以及在高举里的基督（9～11）。当这榜样成为信徒内里的生命时，就成了他们的救恩。只有这事会叫使徒的喜悦满足（圣经恢复本，腓二 12 注 5）。

信息选读

腓立比二章五至十一节所启示的榜样，现今必须成为我们的救恩。这由十二节开头的“这样”二字所指明。保罗清楚地给我们看见基督是我们奇妙的榜样之后，就接着说，“这样，我亲爱的，…就当恐惧战兢，作成你们自己的救恩。”…作我们榜样的基督是包罗的，也是排他的。这个榜样是排他的，因为祂排除一切世界、肉体或罪恶的事物。消极的事物与基督无关，也无法进到祂里面。但在积极一面，祂是包罗万有的，因为祂是那倒空自己、降卑自己，并且被神高举并荣耀的神人救主。这样的榜样对我们既是如此便利，现今我们就必须作成自己的救恩。

WEEK 3 — DAY 1

Morning Nourishment

Phil. 2:5-7 Let this mind be in you, which was also in Christ Jesus, who, existing in the form of God, did not consider being equal with God a treasure to be grasped, but emptied Himself, taking the form of a slave...

12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling.

[The salvation in Philippians 2:12 is] not eternal salvation from God's condemnation and from the lake of fire but the daily salvation that is a living Person. This daily salvation results from taking the very Christ whom we live, experience, and enjoy as our inward as well as outward pattern. The main elements of this salvation are Christ as the crucified life (vv. 5-8) and Christ in His exaltation (vv. 9-11). When this pattern becomes the believers' inward life, the pattern becomes their salvation. Only this would make the apostle's joy full. (Phil. 2:12, footnote 4)

Today's Reading

The very pattern revealed in Philippians 2:5-11 must now become our salvation. This is indicated by the words so then at the beginning of verse 12. After giving us a clear view of Christ as our wonderful pattern, Paul says, "So then, my beloved,... work out your own salvation with fear and trembling." As our pattern, Christ is both inclusive and exclusive. The pattern is exclusive because it excludes everything worldly, fleshly, or sinful. There is no way for negative things to have any part in Him or access to Him. But, on the positive side, He is all-inclusive, for He is the God-man Savior who emptied and humbled Himself and who has been exalted and glorified by God. With such a pattern available to us, we now must work out our own salvation.

作成我们自己的救恩，就是作出这榜样，在我们的经历中成为这榜样的翻印。作为榜样的基督，可比作印刷书籍所用的原版，而我们对这榜样的主观经历成为我们的救恩，可比作书页的印刷。在制作一本书的过程中，每一页原版都要一再地翻印，才能作出许多书来。在我们的经历中，神人救主应该被翻印，成为我们主观的救恩。我们所要作成的救恩，乃是作为我们榜样的基督。

多年来我一直不明白，保罗在二章十三节为什么说神，而不说那灵。现在我知道，保罗特意这样写，为要给我们看见，那作我们救恩榜样的基督，就是在我们里面运行的神。我们若思想这一节的上下文，就会看见，作为榜样的基督，也就是运行的神。在客观一面，祂是榜样；在主观一面，当祂进到我們里面，并在我们里面运行的时候，祂就是运行的神。在十字架上，祂是基督；但在我们里面，祂是运行的神。在十字架上，祂这位基督为我们设立一个榜样；但在我们里面，祂这位神乃是那不断运行以作出这榜样的一位。因此，榜样就是救恩，救恩就是运行的神。

我们每天都可以经历运行的神作我们实际的救恩。每当我们与那在我们里面运行的神合作，我们就享受救恩。神的运行成了我们的救恩。不仅如此，这救恩还是这榜样的翻印、复制。榜样在我们里面翻印，就成了我们的救恩。这榜样的翻印乃是借着神在我们里面运行而得以成就的（腓立比书生命读经，四五三至四五四、四五八页）。

在一章，救恩是来自耶稣基督之灵全备的供应；在二章，救恩是来自在我们里面运行的神。运行的神就是耶稣基督的灵。在这两处，救恩都是实行的、天天的、时时的。一章十九节常时的救恩，是为着特别的人，在特别的景况中，从特殊的遭遇中得救；二章十二节常时的救恩，是为着所有的信徒，在日常生活的一般景况中，从普通的事物中得救（圣经恢复本，腓二 12 注 5）。

参读：腓立比书生命读经，第四十三、四十八至四十九篇。

To work out our salvation is to work out this pattern and to become in our experience a reprint of the pattern. Christ as the pattern can be compared to a page of type used in printing a book, and our subjective experience of the pattern becoming our salvation can be compared to the printing of the pages of a book. In making a book, each page of type is reprinted again and again until there are many copies. In our experience, the God-man Savior should be reprinted and become our subjective salvation. The very salvation we are to work out is Christ as our pattern.

For years I did not understand why in Philippians 2:13 Paul spoke of God and not of the Spirit. Now I realize that Paul did this deliberately in order to show us that the Christ who is the pattern for our salvation is the very God operating in us. If we consider the context of this verse, we shall see that Christ as the pattern is also the operating God. Objectively, He is the pattern. Subjectively, when He comes into us and operates within us, He is the operating God. On the cross, He was Christ. But within us, He is the operating God. On the cross He, as Christ, established a pattern for us. But within us He, as God, is the operating One to work out this pattern. Therefore, the pattern is the salvation, and the salvation is the operating God.

We may experience the operating God daily as our practical salvation. Whenever we cooperate with God operating in us, we enjoy salvation. God's operation becomes our salvation. Furthermore, this salvation is the reprint, the reproduction, of the pattern. When the pattern is reprinted in us, it becomes our salvation. The reprinting of the pattern is accomplished by God operating in us. (Life-study of Philippians, pp. 378-379, 382)

In Philippians 1 salvation comes through the bountiful supply of the Spirit of Jesus Christ, but in 2:12 salvation comes from the operating God within us. The operating God is actually the Spirit of Jesus Christ. In both these cases salvation is a practical, daily, moment-by-moment salvation. The constant salvation in 1:19 is one in which a particular believer is saved from a specific encounter in a particular situation, whereas the constant salvation in 2:12 is one in which any believer is saved from ordinary things in common situations in his daily living. (Phil. 2:12, footnote 4)

Further Reading: Life-study of Philippians, msg. 43, 48-49

第三周 ■ 周二

晨兴喂养

腓二 12 ~ 13 “这样，我亲爱的，你们既是常顺从的，不但我与你们同在的时候，就是我如今不在的时候，更是顺从的，就当恐惧战兢，作成你们自己的救恩，因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

作成我们自己的救恩，就是完成这救恩，将其带到终极的结局。我们已经接受神的救恩，这救恩的顶点就是被神高举在荣耀里，和主耶稣一样（腓二 9）。我们需要恐惧战兢，常常且绝对地顺从，以完成这救恩，将这救恩带到终极的结局。我们已经凭信接受这救恩，现在我们必须借着顺从，包括我们魂里真实的一（2），以完成这救恩。凭信接受救恩，是一次永远的；完成救恩，却是一生之久（腓立比书生命读经，一一九页）。

信息选读

在腓立比二章十二节保罗嘱咐我们，当恐惧战兢，作成我们的救恩。恐惧是里面的动机，战兢是外面的态度。…在十三节保罗继续说，“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”本节开始的“因为”，说出我们必须一直顺从的原因。这是因为神在我们里面运行。在神的经纶里，有主耶稣作我们的榜样（6 ~ 11），作我们救恩的标准（12），并有神在我们里面运行，使我们立志行事，都是为着完成我们的救恩，将这救恩带到终极的结局。不是我们凭自己，乃是神在我们里面运行，完成这事。我们只需要作一件事，就是顺从在里面运行的神。保罗在这里所说的立志是里面的，行事是外面的。

WEEK 3 — DAY 2

Morning Nourishment

Phil. 2:12-13 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling; for it is God who operates in you both the willing and the working for His good pleasure.

To work out our own salvation is to carry it out, to bring it to the ultimate conclusion. We have received God's salvation, which has as its climax to be exalted by God in glory as the Lord Jesus was (Phil. 2:9). We need to carry out this salvation, to bring it to its ultimate conclusion, by our constant and absolute obedience with fear and trembling. We have received this salvation by faith. Now we must carry it out by obedience. This includes the genuine oneness in our soul (v. 2). To receive salvation by faith is once for all; to carry it out is lifelong. (Life-study of Philippians, p. 100)

Today's Reading

In Philippians 2:12 Paul charges us to work out our salvation with fear and trembling. Fear is the inward motive; trembling is the outward attitude. In verse 13 Paul goes on to say, "For it is God who operates in you both the willing and the working for His good pleasure." The word for at the beginning of this verse gives the reason we need to obey always. It is because God operates in us. In God's economy we have the Lord Jesus as our pattern (vv. 6-11), as the standard of our salvation (v. 12), and we also have God operating in us both the willing and the working to carry out our salvation, to bring it to its ultimate conclusion. It is not that we by ourselves carry it out, but that God operates in us to do it. The only thing we need to do is to obey the inner operating of God. The willing Paul speaks of here is inward, whereas the working is outward.

作成救恩不是成功救恩，乃是借着继续不断地顺从，来完成我们已接受的救恩。…保罗在十二节所说的顺从，回应他在前面所说基督的顺从（8）。我们的榜样基督很显著的一面，乃是祂顺从至死，且死在十字架上。这位是神的基督首先采取一个重要的步骤，就是倒空自己，将祂神格的彰显撇在一边。祂既倒空自己并取了人的形状，就降卑自己。这样的降卑自己特别与顺从有关。圣经特别强调顺从的重要。例如，撒上十五章二十二节告诉我们，听从胜于献祭。我们这些接受基督作我们救恩榜样的人，必须学习一直恐惧战兢地顺从。我们里面该有恐惧的动机，外面该有战兢的态度；这表示我们一点也不信靠自己。

照着腓立比二章十三节，神一直在我们里面运行。我们的救恩不仅仅是一次的举动；乃是一个活的人位，就是三一神自己，在我们里面不断地运行。保罗在十三节所说的神乃是三一神—父、子、灵。

我们若要证明十三节的神是三一神，就必须看腓立比书的全文。本书最后一节，就是四章二十三节说，“愿主耶稣基督的恩与你们的灵同在。”主的恩与我们的灵同在，这位主当然不会与在我们里面运行的神是分开的两位。与我们的灵同在的那位基督，就是那在我们里面运行的神。此外，一章十九节说到耶稣基督之灵全备的供应。毫无疑问，那供应我们的灵，就是住在我们里面的那灵。但是，这位灵也不能与在我们里面运行的神分开。我们若将这些经节摆在一起，整体来看本书的全文，我们就会看见，那在我们里面运行的神，乃是三一神—父、子、灵。这位神就是在我们里面的基督（林后十三3上、5），也就是住在我们里面的那灵（罗八11）（腓立比书生命读经，一一九至一二〇、一二三至一二四页）。

参读：腓立比书生命读经，第十二篇。

To work out salvation is not to accomplish salvation. Rather, it is to carry out through continual obedience the salvation we have received. Paul's word about obedience in verse 12 answers to what he has previously said about Christ becoming obedient (v. 8). A very striking aspect of Christ as our pattern is His obedience unto death, even the death of the cross. As God, Christ first took the major step of emptying Himself, of laying aside the expression of His deity. Then, having emptied Himself and having taken the form of a man, He humbled Himself. This self-humbling is particularly related to obedience. The Bible underscores the importance of obedience. For example, in 1 Samuel 15:22 we are told that to obey is better than sacrifice. We who have received Christ as the pattern of our salvation must learn to always obey with fear and trembling. Within we should have fear as the motive, and without we should have trembling as our attitude, an indication that we have no confidence in ourselves.

According to Philippians 2:13, God is operating in us. Our salvation is not merely an action; it is a living Person, the Triune God Himself, operating in us. The God Paul speaks of in verse 13 is the Triune God, the Father, the Son, and the Spirit.

In order to prove that God in 2:13 is the Triune God, we need to consider the context of the whole book of Philippians. The last verse of the book, 4:23, says, "The grace of the Lord Jesus Christ be with your spirit." Certainly the Lord as the One whose grace is with our spirit is not separate from the God who operates in us. The very Christ who is with our spirit is the God who operates in us. Furthermore, 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. There can be no doubt that the Spirit who supplies us is the Spirit who indwells us. But this Spirit cannot be separate from the God who operates in us. If we put all these verses together and consider the context of the book as a whole, we shall see that the God who operates in us is the Triune God. He is the Father, the Son, and the Spirit. He is the very God who is Christ in us (2 Cor. 13:3a, 5) and the Spirit dwelling in us (Rom. 8:11). (Life-study of Philippians, pp. 100, 103-104)

Further Reading: Life-study of Philippians, msg. 12

第三周 ■ 周三

晨兴喂养

腓二 13 ~ 14 “因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。凡所行的，都不要发怨言，起争论。”

弗一 5 “按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

（腓立比二章十三节）的立志发生在我们里面的何处？必定是在我们的意志里。这指明神的运行开始于我们的灵（参四 23），扩展到我们的心思、情感和意志里。…基督的恩与我们的灵同在。然而，神的运行使我们在里面立志，不仅与我们的灵有关，也与我们的意志有关。因此，神的运行必须从我们的灵扩展到我们的意志里。…当神在我们里面运行，使我们立志，祂就能执行祂的工作。这与罗马八章相符：神的工作（运行）乃是开始于我们的灵（4），经过我们的心思（6），至终达到我们的身体（11）。我们的意志定意，而我们的身体行事。三一神在我们里面运行，乃是开始于我们的灵，经过我们的意志，然后进入我们的身体（腓立比书生命读经，一二四至一二五页，参腓二 13 注 2）。

信息选读

神的运行乃是为着祂的美意。祂的美意就是祂意愿所喜悦的（弗一 5），使我们能达到神无上救恩的顶点。…保罗说到神的美意。观察母亲如何爱自己的孩子，就可知道她的喜悦。用这个例子说明神的美意（喜悦），我们可以说，神的美意（喜悦）就是以令祂喜乐的方式来爱我们。神在我们里面的运行，是要使我们能够达到祂无上救恩的顶点。赞美神，我们现今乃是在神的美意（喜悦）里！祂在我们里面运行，我们借着顺从祂与祂合作。

WEEK 3 — DAY 3

Morning Nourishment

Phil. 2:13-14 For it is God who operates in you both the willing and the working for His good pleasure. Do all things without murmurings and reasonings.

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

Where within us does the willing [in Philippians 2:13] take place? It must be in our will. This indicates that God's operation begins from our spirit and spreads into our mind, emotion, and will....The grace of Christ is with our spirit. However, God's operating to will in us involves not only our spirit but also our will. Therefore, God's operation must spread from our spirit into our will. As God operates the willing within us, He carries out His working. This corresponds to Romans 8, where we see that God works not only in our spirit, but also in our mind and eventually in our physical body (vv. 6, 11). We will in our will, and we work in our body. The Triune God operates in us from our spirit, through our will, and then into our physical body. (Life-study of Philippians, p. 104)

Today's Reading

God's operating is for His good pleasure. His good pleasure is the heart's desire of His will (Eph. 1:5) that we may reach the climax of His supreme salvation. Paul speaks of God's good pleasure. The good pleasure of a mother can be observed in the way she loves her child. Using this as an illustration of God's good pleasure, we may say that God's good pleasure is to love us in a way that makes Him happy. God's working in us is to enable us to reach the climax of His supreme salvation. Praise Him that we are now in God's good pleasure! As He operates in us, we cooperate with Him by obeying Him.

（在腓立比二章十四至十六节，）保罗继续说到作成我们自己的救恩。在十二节保罗嘱咐我们要作成自己的救恩，在十三节他告诉我们，神在我们里面运行。现在到了十四节，保罗提出一个警告：“凡所行的，都不要发怨言，起争论。”怨言是出于情感，多半发自姊妹；争论是出于心思，多半起于弟兄。这二者都阻挠我们，使我们不能完成自己的救恩到最完满的地步，也不能经历并享受基督到极点。…这里的上下文指明，我们若发怨言，起争论，就是不顺从的。顺从神就消杀一切的怨言和争论。我们若要作成自己的救恩，就必须顺从那在我们里面运行的神。祂自己就是我们的救恩；我们顺从祂，就是作成我们的救恩。姊妹们必须领悟，当她们发怨言时，就是不顺从那在她们里面运行的神。同样，弟兄们必须看见，每当他们起争论时，他们就背叛了在他们里面运行的那位。唯有顺从才能治死怨言和争论。

保罗在十四节论到发怨言、起争论的话，进一步指明，保罗写腓立比书的目的与道理无关，却与经历非常有关。发怨言和起争论是阻挠我们基督徒生活的重要因素。保罗从经历得知，我们若要作成自己的救恩，凡我们所行的，就必须不发怨言，不起争论。我们常常在重大的事情上不发怨言，不起争论，但我们却容易在小事上发怨言，起争论。任何一种的怨言或争论，都是不顺从三一神在我们里面的运行。我们何等需要主拯救我们脱离发怨言和起争论！

我们已经指出，怨言是出于情感，争论是出于心思。…我们必须一再受保罗在二章十四节之话的提醒。姊妹们在姊妹之家洗盘子的时候，要记住：不要发怨言。弟兄们在事奉小组和召会生活中处理事务的时候，要记住：凡所行的，都不要起争论。他们不该起争论，只要在召会中事奉主（腓立比书生命读经，一二六至一二七、一三〇页）。

参读：腓立比书生命读经，第十三篇。

Philippians 2:14-16 continues Paul's word about working out our salvation. In verse 12 Paul charges us to work out our salvation, and in verse 13 he tells us that God is operating in us. Now in verse 14 Paul issues a warning: "Do all things without murmurings and reasonings." Murmurings are out of our emotion, mostly on the part of the sisters; reasonings are out of our mind, mostly on the part of the brothers. Both frustrate us from carrying out our salvation to the fullest extent, from experiencing Christ to the uttermost. The context indicates that if we murmur or reason, we do not obey. Obedience to God slays all murmurings and reasonings. In order to work out our salvation, we must obey the very God who operates in us. He Himself is our salvation, and our obedience to Him is the working out of our salvation. The sisters need to realize that when they murmur, they disobey the God who works within them. Likewise, the brothers need to see that whenever they reason, they are rebellious against the One who operates in them. Only by obedience can murmurings and reasonings be put to death.

Paul's word in 2:14 about murmurings and reasonings is a further indication that his purpose in writing the book of Philippians was not related to doctrine, but very much related to experience. Murmurings and reasonings are important factors that frustrate our Christian life. From experience Paul knew that if we would work out our salvation, we need to do all things without murmurings and reasonings. Often in important matters we may not murmur or reason. But in small matters we are prone to murmurings and reasonings. Any kind of murmuring or reasoning is disobedience to the inner working of the Triune God. How we need the Lord to save us from our murmurings and reasonings!

We have pointed out that murmurings issue from the emotion, whereas reasonings proceed from the mind.... Again and again we need to be reminded of Paul's word in 2:14. When the sisters are washing dishes in the sisters' house, they should remember not to murmur. As the brothers are taking care of matters in the service groups and the church life, they should remember to do all things without reasonings. They should not reason, but simply serve the Lord in the church. (Life-study of Philippians, pp. 104-105, 107-108, 110)

Further Reading: Life-study of Philippians, msg. 13

第三周 ■ 周四

晨兴喂养

腓二 15～16 “使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；你们在其中好象发光之体显在世界上，将生命的话表明出来，叫我在基督的日子，好夸我没有空跑，也没有徒劳。”

在腓立比二章十五节保罗…说，“使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；你们在其中好象发光之体显在世界上。”在原文里，“使”的意思是“为要使”。凡我们所行的，都不要发怨言，起争论，为要使我们无可指摘、纯洁无杂，作神无瑕疵的儿女。“纯洁无杂”也可译作简单，不造作，纯真（参太十16）。这辞原文字根意为没有搀杂。“无可指摘”是描述外面的行为，“纯洁无杂”是描述里面的品格。不造作的意思是不玩政治。玩政治的人绝不能说是纯洁无杂。我们若不造作，就是纯洁无杂、与人无伤的（腓立比书生命读经，一二七页）。

信息选读

在腓立比二章十五节保罗提到“在弯曲悖谬的世代中，作神无瑕疵的儿女”。我们是神的儿女，有神的生命和性情（彼后一4）。我们既是神的儿女，有神圣生命和性情，就是返照太阳（基督）之光的光体。这样，我们就在弯曲悖谬的世代中没有瑕疵。没有瑕疵是无可指摘和纯洁无杂的总和品德。悖谬的原文意弯翘不平，扭曲。毫无疑问，今天的世代是扭曲、弯翘不平的。在这样的世代中，我们应该象发光之体显在世界上（腓立比书生命读经，一二七至一二八页）。

WEEK 3 — DAY 4

Morning Nourishment

Phil. 2:15-16 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world, holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

In Philippians 2:15 Paul continues, “That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world.” The Greek word rendered “that” means “in order that.” We should do all things without murmurings and reasonings in order that we may be blameless and guileless, children of God without blemish. The Greek word translated “guileless” also means “simple, artless, innocent; hence, harmless” (cf. Matt. 10:16). It comes from a root which means “unmixed.” The word blameless describes our outward behavior, and the word guileless, our inward character. To be artless means not to play politics. No one who is political can rightly be called guileless. If we are artless, we are also guileless and harmless. (Life-study of Philippians, p. 108)

Today's Reading

In Philippians 2:15 Paul refers to “children of God without blemish in the midst of a crooked and perverted generation.” As children of God, we have God's life and nature (2 Pet. 1:4). Being children of God with the divine life and nature, we are luminaries which reflect the light of the sun (Christ). As such, we are without blemish in the midst of a crooked and perverted generation. “Without blemish” is the total quality of being blameless and guileless. The Greek word translated “perverted” means “warped or twisted.” There can be no doubt that today's generation is twisted and warped. In this kind of generation we should shine as lights in the world. (Life-study of Philippians, p. 108)

（发光之体）原文指返照太阳光的光体。信徒是这样的发光之体，照耀在世界里。他们本身没有光，却有返照基督这光的属天能力。基督是太阳，有召会（月亮）和信徒（行星），借着表明生命的话返照祂（腓二 16）（圣经恢复本，腓二 15 注 5）。

在腓立比二章十六节保罗继续说，“将生命的话表明出来，叫我在基督的日子，好夸我没有空跑，也没有徒劳。”“将…表明出来”，原文也指应用、陈明、供献。将生命的话表明出来，就是借着活出基督，向世人应用、陈明并供献生命的话。

将基督表明出来，就是活出基督，彰显基督，并作成我们的救恩。…作成我们的救恩，就是顺从那为着祂的美意，在我们里面运行，使我们立志并行事的三一神。…这里有五件重要且彼此相关的事：作成我们的救恩，顺从神，活基督，彰显基督，以及将基督表明出来。

因着神在我们里面运行，结果我们就自然而然过一种生活，将生命的话向人表明出来。将生命的话表明出来，就是向人陈明、供献并应用生命的话。神若在我们里面运行，我们也被话充满，那么，不论我们在哪里，不论我们说什么或作什么，我们都是活神的彰显。这就是将生命的话表明出来；这也就是活基督。

在十六节保罗…说到…“将生命的话表明出来”。…将生命的话表明出来，就是向人陈明、供献生命的话，并将生命的话应用在他们的景况里。不论我们在哪里，我们必须将生命的话表明出来；我们必须将生命的话陈明给人。我们供应给周遭之人的，不该是怨言或争论的话，也不是任何弯曲、悖谬的事。我们只该供应生命的话。…将生命的话表明出来，与活基督乃是同一件事。我们何时活基督，我们就将生命的话表明出来（腓立比书生命读经，一二八至一二九、四六八、四九六页）。

参读：腓立比书生命读经，第四十四、四十七篇。

[In Philippians 2:15] luminaries reflect the light of the sun. As such luminaries, the believers shine in the world. They do not possess any light in themselves but have a heavenly ability to reflect the light of Christ. Christ is the sun, with the church as the moon and the believers as the planets to reflect Him by holding forth the word of life (v. 16). (Phil. 2:15, footnote 5)

In verse 16 Paul goes on to say, “Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.” The Greek word for holding forth also means “applying, presenting, offering.” As God’s children, we need to present the word of life to others.

To hold forth Christ is to live out Christ, to express Christ, and to work out our salvation....To work out our salvation is to obey the Triune God who is operating within us both the willing and the working for His good pleasure. Here we have five important, interrelated matters: working out our salvation, obeying God, living Christ, expressing Christ, and holding forth Christ.

As a result of God’s operating in us, we spontaneously have a life in which the word of life is held forth to others. To hold forth the word of life is to present it to others, to offer it to them, to apply it to them. If God operates in us and we are filled with the Word, then wherever we are and whatever we say or do, we shall be an expression of the living God. This is to hold forth the word of life. This is also to live Christ.

In verse 16...the Greek word rendered holding forth means to apply, present, offer. To hold forth the word of life is to present it to others and offer it to them, applying it to them in their situation. Wherever we may be, we need to hold forth the word of life; we need to present the word of life to others. What we offer to those around us should not be words of murmuring or reasoning, nor anything related to crookedness or perverseness. We should offer nothing other than the word of life. To hold forth the word of life is identical to living Christ. Whenever we live Christ, we hold forth the word of life. (Life-study of Philippians, pp. 108-109, 390, 415)

Further Reading: Life-study of Philippians, msgs. 44, 47

腓一 19 ~ 21 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

腓立比一章十九至二十一节上半说到救恩，耶稣基督之灵全备的供应，显大基督，以及活基督。二章十二节下半、十三节上半和十六节上半说到作成我们自己的救恩，神在我们里面运行，以及将生命的话表明出来。腓立比书这两段里有两条线：第一条线是救恩、那灵与基督；第二条线是救恩、神与话。

在我们里面加力的神是供应的灵。…在一章十九节保罗说，他的景况借着那灵全备的供应，终必叫他得救。神若不在我们里面运行，我们就不可能经历来自那灵的供应。神在我们里面运行，好带给我们那灵全备的供应。这不是仅仅道理；这是属灵经历的事实（腓立比书生命读经，三六〇、三六四页）。

信息选读

好象发光之体照耀，就是显大基督。这指明腓立比二章的救恩等于一章的救恩。运行的神等于带着全备供应的那灵。好象发光之体照耀，等于显大基督。

照着十六节，好象发光之体照耀的路，就是将生命的话表明出来。…将生命的话表明出来，就是向别人奉献这样的话，向他们陈明这话，甚至向他们应用这话。

Phil. 1:19-21 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

In Philippians 1:19-21a we have salvation, the bountiful supply of the Spirit of Jesus Christ, the magnifying of Christ, and the living of Christ. In 2:12, 13a, and 16a we have the matters of working out our own salvation, of God operating in us, and of holding forth the word of life. In these two portions of Philippians we have two lines: the first line is salvation, the Spirit, and Christ; the second line is salvation, God, and the word.

The very God who operates in us is the supplying Spirit.... In 1:19 Paul says that his circumstances will turn out to his salvation through the bountiful supply of the Spirit. If God does not operate in us, it will not be possible for us to experience the supply from the Spirit. God operates in us in order to bring to us the bountiful supply of the Spirit. This is not mere doctrine; it is a fact of spiritual experience. (Life-study of Philippians, pp. 303, 306)

Today's Reading

To shine as luminaries [Phil. 2:15] is to magnify Christ. This indicates that the salvation in chapter 2 equals the salvation in chapter 1. The operating God equals the Spirit with the bountiful supply, and shining as luminaries is equal to magnifying Christ.

According to 2:16, the way we shine as luminaries is to hold forth the word of life....To hold forth the word of life is to offer such a word to others, to present it to them, and even to apply it to them. This is to minister Christ

这是向别人供应基督，向他们供献基督。你向你的家人、亲戚、同事、朋友或同学供献什么？…你向他们供献基督，向他们陈明基督，并在他们的处境里向他们应用基督。这就是将生命的话表明出来。生命的话实际上就是基督活的彰显。好象发光之体照耀，就是显大基督；将生命的话表明出来，就是活基督。

为要显大基督并活基督，我们需要那灵全备的供应。…这全备的供应是储藏在话里。照着圣经，那灵与话是一。在约翰六章六十三节主耶稣说，“我对你们所说的话，就是灵，就是生命。”这指明话就是灵。以弗所六章十七节指明，那灵就是话。提后三章十六节说，圣经都是神的呼出。圣经的每一个字都是神的气。我们曾指出这气就是纽玛，那灵。…那灵是神的气，话也是神的气。不但如此，神的气就是祂的纽玛，那灵。一面，神的话是灵；另一面，神的灵是话。

在以弗所六章十七至十八节保罗告诉我们，要借着各样的祷告和祈求，接受那灵的剑，那灵就是神的话。这里保罗说到话与灵两方面。不但如此，他告诉我们，要借着各样的祷告，时时在灵里祷告，来接受神的话。我们可借着各样的祷告：听得见的祷告和静默的祷告，长的祷告和短的祷告，快的祷告和慢的祷告，私下的祷告和公开的祷告，来接受神的话。

借着祷告接受神的话，就是祷读神的话。每当我们来到神的话跟前，我们不该仅仅运用我们的眼睛看，或用我们的心思领会，也该运用我们的灵。…我们的读经该与祷告调和。这就是祷读。我们这样祷读主的话，话对我们就成为神活的气，就是那灵。结果，我们就得着滋润、滋养、复苏和光照。圣经…（就在我们的经历中成为滋养的灵（腓立比书生命读经，四一八、三六五、三六八至三六九页）。

参读：腓立比书生命读经，第三十五、三十九篇。

to others, to offer Christ to them. What do you offer to your family, relatives, neighbors, colleagues, friends, or classmates?...You offer Christ to them, present Christ to them, and apply Christ to them in their situation. This is to hold forth the word of life. The word of life is actually the living expression of Christ. To shine as luminaries is to magnify Christ, and to hold forth the word of life is to live Christ.

In order to magnify Christ and to live Christ, we need the bountiful supply of the Spirit....This bountiful supply is stored in the Word. According to the Bible, the Spirit and the Word are one. In John 6:63 the Lord Jesus says, "The words which I have spoken to you are spirit and are life." This indicates that the Word is the Spirit. Ephesians 6:17-18 indicates that the Spirit is the Word. Second Timothy 3:16 says that all Scripture is God-breathed. Every word of the Bible is the breath of God. We have pointed out that this breath is the pneuma, the Spirit....The Spirit is the breath of God, and the Word also is God's breath. Furthermore, God's breath is His pneuma, the Spirit. On the one hand, the Word of God is the Spirit; on the other hand, the Spirit of God is the Word.

In Ephesians 6:17 and 18 Paul tells us to receive the sword of the Spirit, which is the word of God, by means of all prayer and petition. Here Paul covers the aspects both of the Word and of the Spirit. Furthermore, he tells us to receive the Word of God by means of all prayer, praying at every time in spirit. We may receive the Word of God by means of all kinds of prayer: audible prayer and silent prayer, long prayer and short prayer, quick prayer and slow prayer, private prayer and public prayer.

To take the Word of God by means of prayer is to pray-read the Word. Whenever we come to the Word of God, we should not merely exercise our eyes to read or our mind to understand, but also exercise our spirit.... Our reading of the Bible should be mingled with prayer. This is pray-reading... When we pray-read the Word,...the Word becomes to us the living breath of God, the Spirit. As a result, we are watered, nourished, refreshed, and enlightened....The Bible becomes in our experience the nourishing Spirit. (Life-study of Philippians, pp. 350-351, 307, 309-310)

Further Reading: Life-study of Philippians, msgs. 35, 39

第三周 ■ 周六

晨兴喂养

西三 16 “当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”

弗五 18～19 “不要醉酒，醉酒使人放荡，乃要在灵里被充满，用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏。”

我们许多人多年读圣经，却不晓得我们能借着歌唱来接受神的话。你有否实行，不但借着读，也借着唱，来接受圣经节？基督徒受教导要查考圣经，研读圣经，却没有受教导要歌唱圣经。我们感谢主恢复祷读主话。现今我们必须往前到唱读神的话。我们需要借着歌唱，用各样的智慧，让基督的话丰丰富富地住在我们里面。这不是我的教导；这是使徒保罗在歌罗西三章十六节所给的嘱咐（腓立比书生命读经，四二四至四二五页）。

信息选读

我们若真渴望被活的话浸透，使我们活基督，就需要跟随保罗在歌罗西三章十六节所提倡的实行。这就是说，我们必须让基督的话丰丰富富地住在我们里面，不是单单凭着来自心思的知识，乃是凭着来自我们灵的各种智慧，包括歌唱和颂咏。哦，我们需要歌唱并颂咏神的话！歌唱神的话比读神的话更好，颂咏神的话又比歌唱神的话更好。颂咏神的话包括默想这话，并享受这话。我们颂咏神的话时，就思想这话，默想这话，并享受这话，因此给这话更多的机会浸透我们。

我们若只读神的话，我们所读的那段话就不太有机会深入我们里面，并浸透我们这人。但我们若歌唱神的

WEEK 3 — DAY 6

Morning Nourishment

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

Eph. 5:18-19 ...Be filled in spirit, speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord.

Many of us have read the Bible for years without realizing that we can receive the Word of God by singing. Is it your practice to take a verse of the Bible not only by reading, but also by singing? Christians have been taught to study the Bible and to read it, but not to sing it. We are thankful for the recovery of pray-reading the Word. Now we must go on to sing-read the Word of God. We need to let the word of Christ dwell in us richly in all wisdom by singing. This is not my teaching; it is the charge given by the apostle Paul in Colossians 3:16. (Life-study of Philippians, pp. 355-356)

Today's Reading

If we sincerely desire to be saturated with the living Word so that we may live Christ, we need to follow the practice advocated by Paul in Colossians 3:16. This means that we must let the word of Christ inhabit us in a rich way, not by mere knowledge from the mind, but by every kind of wisdom from our spirit, including singing and psalming. Oh, we need to sing and psalm the Word of God! To sing the Word is better than reading it, and to psalm the Word is even better than singing it. Psalming the Word includes musing upon it and enjoying it. As we psalm the Word, we dwell upon it, muse on it, and enjoy it, thereby giving more opportunity for the Word to saturate us.

If we only read the Word, there is little opportunity for the portion we read to sink into us and saturate our being. But if we sing the Word, and

话，特别是颂咏这话，就将我们全人更完全的向话敞开，并给这话机会深入我们，并浸透我们。…让我们不单在聚会中歌唱并颂咏神的话。让我们天天来到话跟前，用我们全人歌唱并颂咏这话。在歌唱并颂咏神的话时，让我们运用我们的声音、我们的心思、我们的心和我们的灵。…不但如此，我盼望从现在起，在召会的聚会中，会将更多的地位给自然地歌唱神的话一事。可能在某个聚会中，我们会歌唱或颂咏以弗所书。毫无疑问，我们若花整个聚会这样作，就会摸着这封书信里的丰富。

以弗所五章十八至十九节是与歌罗西三章十六节平行的。…我们将两处经文放在一起，就看见我们应当在灵里被基督的话充满。这两段话有相同的目标—我们应当使我们的灵被主的话充满。

当基督的元素借着我们歌唱并颂咏主的话，注入我们里面时，我们就自然且自动地活基督。有时候我们也许读主的话，而没有任何基督的元素注入我们这人里面。但我们歌唱并颂咏主的话，我们就被包含在话里，并借着话传达给我们的神圣元素所浸透。我们越歌唱并颂咏主的话，就越给话机会住在我们里面，深入我们里面，并用神圣的元素饱和我们。然后我们就会由基督的元素所构成。我们便自动成为我们所吃的，并活出我们所吸收的。这就是活基督的路。

在腓立比二章十六节保罗说到“将生命的话表明出来”。生命的话与死的字句道理大不相同。生命的话是神活的呼出（提后三16），是赐人生命的灵（约六63）。我们有主耶稣作我们的榜样（腓二6~11），我们有神在里面运行（13），我们是神的儿女，有神的生命和神的性情（15），我们是发光之体，有资格返照基督神圣的光（15），我们还有生命的话向人表明、陈明出来。何等神圣、丰富的供备！借此我们足能完成神的救恩到顶点（腓立比书生命读经，四二六至四二七、四二九、一三四至一三五页）。

参读：腓立比书生命读经，第四十至四十一、四十六篇。

especially if we psalm it, we open our being more fully to the Word and give it the opportunity to sink into us and saturate us.... Let us sing and psalm the Word of God not only in the meetings. Let us come to the Word daily to sing and psalm it with our whole being. In singing and psalming the Word of God, let us exercise our voice, our mind, our heart, and our spirit. Furthermore, I hope that from now on in the church meetings more place will be given to spontaneous singing of the Word. Perhaps in a certain meeting we shall sing or psalm the whole book of Ephesians. No doubt, if we spend an entire meeting to do this, we shall touch the riches in this Epistle.

Ephesians 5:18-19 is parallel to Colossians 3:16.... When we put these verses together, we see that we should be filled in spirit with the word of Christ. These two portions of the Word have the same goal—that we should have our spirit filled with the Word.

When the element of Christ has been infused into us by our singing and psalming the Word, we live Christ spontaneously and automatically. Sometimes we may read the Word without having any element of Christ infused into our being. But when we sing and psalm the Word, we are saturated with the divine element contained in the Word and conveyed to us through the Word. The more we sing and psalm the Word, the more we give opportunity to the Word to dwell in us, sink into us, and permeate us with the divine element. Then we shall be constituted of the element of Christ. Automatically we shall become what we eat and live out what we have absorbed. This is the way to live Christ.

In Philippians 2:16 Paul speaks of “holding forth the word of life.” The word of life is very different from doctrine in dead letters. The word of life is the living breathing of God (2 Tim. 3:16), the Spirit who gives life (John 6:63). We have the Lord Jesus as our pattern (Phil. 2:6-11), we have God operating in us (v. 13), we are God’s children possessing God’s life and the divine nature (v. 15), we are luminaries qualified to reflect the divine light of Christ (v. 15), and we have the word of life to hold forth, to present to others. What a divine and rich provision! By such we are well able to carry out God’s salvation to the full extent. (Life-study of Philippians, pp. 356-359, 114)

Further Reading: Life-study of Philippians, msgs. 40-41, 46

第三周诗歌

WEEK 3 — HYMN

补 34

赞美基督，救恩成功

(英1130)

D 大调

3/2

1 - | 3 4 5 - i̇ - | 7 6 5 - 6̇ . 5̇ | 4 3 2 - 3 4 | 2 - 1 -
 一 来 向 基 督 赞 美 歌 颂， 神 使 救 恩 借 祂 成 功；
 1 - | 3 4 5 - i̇ - | 7 6 5 - 6̇ . 5̇ | 4 3 2 - 3 4 | 2 - 1 -
 得 救 唯 靠 神 圣 生 命， 律 法 规 条 一 无 所 成；
 i̇ - | 7 6 5 - i̇ - | 7 6 5 - 5 - | 1 2 3 - 1 - |
 人 虽 努 力 不 能 得 胜， 神 圣 生 命 才
 3 #4 5 - 5 - | 6 4 2 - 3 4 | 2 - 1 - ||
 有 大 能； 将 人 改 变 带 来 重 生。

二 借祂赐下生命能力， 祂将信徒拯救到底；
 神圣生命注入人里， 供应救恩时刻不息。
 人虽丧失祂来临及， 拯救罪人脱离仇敌；
 带领众子进荣耀里。

三 祂是祭司为神所立， 赐人生命带来实际；
 神的生命就在祂里， 拯救世人脱罪胜己；
 永远生命不朽不已， 所施救恩全备无比；
 赞美我主完全能力。

四 祂的生命足能担保， 带领我们达到荣耀；
 若非祂曾得胜宣告， 我们有何可以信靠。
 祂受试验屹立不摇， 终于十字架始自马槽；
 不受死亡阴间缠绕。

Sing praise to Christ Who lives in us
 Assurance and Joy of Salvation — So Great a Salvation

1130

2. He saves us to the uttermost
 By His life-giving power;
 Transfusing Himself into us,
 He saves us hour by hour.
 He saved the lost by coming in,
 He's saving now from more than sin:
 He's saving us to glory!
3. Our Lord was constituted priest
 To be a real life-giver;
 Life is the nature of this One
 Who can from self deliver:
 His life is indestructible,
 By it He saves us to the full:
 Praise God, He's fully able!
4. His life is fully qualified
 To bring us through to glory;
 Were it not for His tested life,
 'Twould be another story
 His life was fully tried on earth,
 To crucifixion from His birth:
 He passed through death and Hades.

- 五 祂作凭质供人接受， 担保信徒完全得救；
全备供应包罗万有， 亲自成全终能成就；
属人生命失败、老旧， 唯祂生命坚定永久；
 祂作生命完全拯救。
- 六 基督今日高过诸天， 忠信代求直到永远；
不受软弱、死亡阻拦， 祭司职分无需更换；
长远活着，立于神前， 代求满足神、人心愿；
 祂已高升远超诸天。
- 七 来到神前，靠主宝血， 绝不退缩而遭毁坏；
来到神前，得着生命， 各尽功用，不作婴孩；
来到神前，享受生命， 作祂子民，蒙祂所爱；
 生命作王，死亡不再。

第三周 · 申言

申言稿： _____

5. He's pledged to save us to the full,
His life is operating;
He's doing everything for us
'Tis all for our perfecting;
Our life's a failure at its best,
Only His life can stand the test:
His life brings full salvation!
6. He's living now to intercede,
Continuing forever;
He undertakes into the age,
His priesthood changes never;
He always lives to intercede,
Such a High Priest is what we need:
He's higher than the heavens.
7. Come forward now to God through Him,
Ne'er shrink back to destruction;
Come forward now to get the life,
Which brings the proper function;
Come forward now the life to take,
By life His people us He'll make,
And swallow death forever.

Composition for prophecy with main point and sub-points:
