

# 第一周

基督为我们的美德、神的平安、  
我们的秘诀、和那加我们能力者

诗歌：补 432

读经：腓四 5～9, 11 下～13

## 【周一】

壹 在腓立比四章五至九节我们所经历基督的美德，乃是活基督之生活的彰显——一 19～21 上，二 5～13，三 8～10：

- 一 保罗认为谦让宜人和没有挂虑是活基督之生活彰显的头两面。
- 二 挂虑来自撒但，是人生活的总和，搅扰信徒活基督的生活；谦让宜人来自神，是活基督之生活的总和；二者完全相反——太六 22～34。

## 【周二、周三】

贰 “当叫众人知道你们的谦让宜人。主是近的”——腓四 5：

- 一 按照基督徒的经历，谦让宜人是包罗一切的，因为它包含了基督徒一切的美德；谦让宜人实际上乃是包罗万有的基督作为包罗万有的灵，

# Week One

## Christ as Our Virtues, the Peace of God, Our Secret, and the One Who Empowers Us

Hymns: 564

Scripture Reading: Phil. 4:5-9, 11b-13

### § Day 1

I. **The virtues of Christ for our experience in Philippians 4:5-9 are the expression of a life that lives Christ—1:19-21a; 2:5-13; 3:8-10:**

- A. Paul considers forbearance and the lack of anxiety as the first two aspects of the expression of a life that lives Christ.
- B. Anxiety, coming from Satan, is the sum total of human life and disturbs the believers' life of living Christ; forbearance, coming from God, is the sum total of a life that lives Christ; the two are opposites—Matt. 6:22-34.

### § Day 2 & Day 3

II. **"Let your forbearance be known to all men. The Lord is near"—Phil. 4:5:**

- A. According to Christian experience, forbearance is all-inclusive, for it includes all Christian virtues; forbearance is actually the all-inclusive Christ as the all-inclusive Spirit with His bountiful supply—1:19-

## 同着祂全备的供应——19～21上：

1 谦让宜人是待人合理，体谅，顾到别人，不严格要求合法的权利；谦让宜人的意思是我们很容易满足，甚至以少于我们所当得的为满足：

a 谦让宜人包含爱、忍耐、恩慈、谦卑、怜恤、体谅、以及服从，就是心甘情愿地降服；我们若有这样一个包罗万有的美德，也就有了公义与圣别。

b 谦让宜人也包括自制、适度、温和、了解、同情、智慧、怜悯、和平、仰望主，甚至包括承认主在一切事上有主宰权柄的美德——参林后十二7～9。

2 一个谦让宜人的人总是合式的，他的行为总是合宜的——参六1下，十1，腓一19，赛十一2：

a 我们若谦让宜人，就会有智慧与能力供应别人的需要；我们也会有充分的知识，知道要对别人说什么话，以及该什么时候说——五十4～5，西一28，箴二五15。

b 谦让宜人就是顾到我们所作或所说的，会怎样影响别人——代下一10。

二 谦让宜人是个包罗一切的美德，也就是基督自己；基督既是谦让宜人，保罗活着就是谦让宜人——腓一21上：

1 叫众人知道我们的谦让宜人，就是叫众人知道我们所活、所显大、所引为榜样、并所竭力追求作标竿的基督。

2 唯有主耶稣过一种满了谦让宜人的生活，而今天唯有基督才能成为我们完全的谦让宜人——路二四15～19，28～31，太十七24～27，约十一20～34。

## 21a:

1. Forbearance is reasonableness, considerateness, and consideration in dealing with others, without being strict in claiming one's legal rights; forbearance means that we are easily satisfied, even with less than our due:

a. Forbearance includes love, patience, kindness, humility, compassion, considerateness, and submissiveness, a willingness to yield; if we have such an all-inclusive virtue, we will also have righteousness and holiness.

b. Forbearance also includes self-control, moderation, gentleness, understanding, sympathy, wisdom, mercy, peacefulness, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things—cf. 2 Cor. 12:7-9.

2. A forbearing person is one who always fits in, whose behavior is always suitable—cf. 6:1a; 10:1; Phil. 1:19; Isa. 11:2:

a. If we are forbearing, we will have the wisdom and the ability to supply others with what they need; we will also have the full knowledge of what to say to them and when to say it—50:4-5; Col. 1:28; Prov. 25:15.

b. To be forbearing is to consider how others will be affected by what we do or say—2 Chron. 1:10.

B. As an all-inclusive virtue, forbearance is Christ Himself; since Christ is forbearance, for Paul to live was forbearance—Phil. 1:21a:

1. To let our forbearance be known to all men is to let the Christ whom we live and magnify, whom we take as our pattern and pursue as our goal, be known to all men.

2. Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today—Luke 24:15-19, 28-31; Matt. 17:24-27; John 11:20-34.

3 叫人知道我们的谦让宜人，就是过彰显基督为一切人性美德之总和的生活。

4 保罗说到谦让宜人之后，紧接着就说，主是近的；（腓四 5；）就空间说，主对我们是近的，是很便当的帮助；就时间说，主与我们是近的，不久就要来；（参罗十 8 ~ 13；）主是近的，主要的是说到主与我们同在。（太一 23，出三三 14。）

三 我们在各种环境、境遇、和遭遇里，都需要学基督作我们渐渐变化（也就是在天然的生命里新陈代谢的改变）的秘诀；（腓四 12；）这实际又简单的秘诀在六至七节——“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

## 【周四】

参 “我们生活中有问题，不必去问别人，因为我们里面有灵，并且主就是那灵，在我们灵里，对我们是何等亲近。我们凡事都可以问问祂，不必打电话，也不必用传真机，祂就在我们里面和我们谈话。你可以凡事和祂谈一谈，商量一下。主的话说，‘应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神。’

（腓四 6。）因此，你有难处只要告诉祂，祂就在你里面，面对面与你同在。父、子、灵三一神在我们里面，不是麻烦我们，乃是作我们的保惠师、安慰者、扶持者。我

3. To make known our forbearance is to live a life that expresses Christ as the totality of all human virtues.

4. Immediately after speaking about forbearance, Paul says that the Lord is near (Phil. 4:5); with respect to space, the Lord is near us, ready to help; with regard to time, the Lord is at hand, coming soon (cf. Rom. 10:8-13); the Lord's being near primarily refers to His presence with us (Matt. 1:23; Exo. 33:14).

C. We need to learn Christ as the secret (Phil. 4:12) of being transformed, that is, of being metabolically changed in our natural life, in any kind of environment, situation, or circumstance; this practical and simple secret is in verses 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."

## § Day 4

**III. "When we have problems in our daily life, we do not have to seek advice from others, because we have a spirit in us and the Lord as the Spirit dwelling in our spirit is very near to us. We can ask Him about everything, without any need to use the telephone or the fax machine, for He can talk with us right within us. You can talk with Him and confer with Him in everything. The Lord's Word says, 'In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God' (Phil. 4:6). Hence, if you have some problem, you just need to tell Him. He is right within you, and He is with you face to face. The Triune God—the Father, the Son, and the Spirit—is in us not to trouble us but**

常常祷告说，‘主啊，我现在要去走路了，求你支持我，维持我，还要加我力量。’这就是喝主。这样，我就没有挂虑。挂虑一来了，你就要说，‘主啊，这挂虑是你的，不是我的；我交给你了，因为你替我挂虑。’这样，你就在里面得着主的成分，你里面就会常常起新陈代谢的作用，结果你外面显出来的是基督。这就是活基督。不知道这秘诀的人，以为活基督是很难的事；其实你只要操练常与主说话，你自然就会活基督”——神救恩生机的一面，五五～五六页：

- 一 基督自己就是神那超越人所能理解的平安——腓四7，赛九6，约十四27，路七50，罗三17，五1，八6，十五13，十六20。
- 二 “凡事”这辞，指每天临到我们的许多不同的事；祷告是一般的，带着敬拜和交通的成分；祈求是专一的，为着特殊的需要；我们的祷告和祈求，都该带着对主的感谢——腓四6。
- 三 “告诉神”，直译，给神知道；“给”，表示向前的动作，有活的联合并交往之意，含示交通；因此，这里“告诉神”的意义，乃是“在与神的交通中”——6节。
- 四 在祷告中与神交通的结果，乃是得享神的平安；神的平安实际上就是平安的神自己，（9，）借着我们祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑。（约十六33。）
- 五 平安的神在基督里，在我们的心怀意念前巡查，保

to be our Paraclete, Comforter, and Supporter. I always pray, 'O Lord, now I am going to take a walk. Support me, sustain me, and strengthen me.' This is to drink the Lord. In this way I have no anxiety. When anxiety comes, you should say, 'O Lord, this anxiety is Yours, not mine; I give it to You because You bear it for me.' Thus, you receive the Lord's element into you, and metabolism will work constantly in you. Consequently, what is expressed through you outwardly is Christ. This is to live Christ. Those who do not know this secret consider that to live Christ is a difficult thing. Actually, you just need to practice speaking with the Lord constantly; then spontaneously, you will live Christ"—The Organic Aspect of God's Salvation, pp. 54-55:

- A. Christ Himself is the peace of God, which surpasses every man's understanding—Phil. 4:7; Isa. 9:6; John 14:27; Luke 7:50; Rom. 3:17; 5:1; 8:6; 15:13; 16:20.
- B. The words in everything refer to the many different things that happen to us day by day; prayer is general, having worship and fellowship as its essence; petition is special, being for particular needs; both our prayer and our petition should be accompanied by our giving thanks to the Lord—Phil. 4:6.
- C. To God denotes motion toward, in the sense of a living union and communion, implying fellowship; hence, the sense of to God here is "in the fellowship with God"—v. 6.
- D. The result of practicing fellowship with God in prayer is that we enjoy the peace of God; the peace of God is actually God as peace (v. 9) infused into us through our fellowship with Him by prayer, as the counterpoise to troubles and the antidote to anxiety (John 16:33).
- E. The God of peace patrols before our hearts and thoughts in Christ,

守我们平静安宁；（赛三十15上；）我们若要过一无挂虑的生活，就必须领悟，我们所有的遭遇，不论是好是坏，都是神派定的，目的是要使我们达到赢得基督、活基督并显大基督的定命。（罗八28～30，太十29～31，林后四15～18。）

## 【周五】

肆 “末了的话，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：

一 这些美德乃是神属性的彰显，从那些追求神具体化身之基督的人里面活出来。

二 这些美德乃是活基督之生活管治的六方面：

1 活基督的生活是真实的一一在道德上是真实的，没有虚伪和假冒。

2 活基督的生活是庄重的一一可尊重的，高贵的，端庄的，稳重的，有分量的，值得尊敬的一一提前三8，11，多二2，参罗九21。

3 活基督的生活是公义的一一在神和人面前是对的一一腓三9。

4 活基督的生活是纯洁的一一在意愿和行动上是单纯的，毫无搀杂一一太五8。

5 活基督的生活是可爱的一一令人爱的，合人意的，讨人喜欢的。

6 活基督的生活是有美名的一一闻名的，有好名声

keeping us calm and tranquil (Isa. 30:15a); if we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God in order to serve us in fulfilling our destiny to gain Christ, live Christ, and magnify Christ (Rom. 8:28-30; Matt. 10:29-31; 2 Cor. 4:15-18).

## § Day 5

**IV. "Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things"—Phil. 4:8:**

A. These virtues are the expressions of God's attributes lived out from within the pursuers of Christ, who is the embodiment of God.

B. These virtues are six governing aspects of a life that lives Christ:

1. A life that lives Christ is true—ethically truthful, without any pretense or falsehood.

2. A life that lives Christ is dignified—honorable, noble, grave, solid, weighty, and worthy of reverence—1 Tim. 3:8,11; Titus 2:2; cf. Rom. 9:21.

3. A life that lives Christ is righteous—right before God and man—Phil. 3:9.

4. A life that lives Christ is pure—single in intention and action, without any mixture—Matt. 5:8.

5. A life that lives Christ is lovely—lovable, agreeable, and endearing.

6. A life that lives Christ is well spoken of—renowned, of good repute, attractive,

的，吸引人的，动人的，亲切的——何十四7。

三 德行和称赞是前六项的总纲；前六项，每一项都有一些德行或优越，都有值得称赞的——太五16。

四 作正确的人，就是借着在我们人性美德里神圣的属性彰显神，也就是过一种充满基督作神属性之实际的人性生活——参创一26。

## 【周六】

伍 “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。我在那加我能力者的里面，凡事都能作”——腓四11下～13：

一 保罗是以基督为秘诀而经历基督，在任何环境、任何境遇、任何事上，都能因着基督知足喜乐——4节。

二 “我都学得秘诀”，直译，“我都已经被引进”；这是个隐喻，说到人被引进秘密社团，受其基本原则的教导——西二2，弗三3～4，五32：

1 保罗悔改信主之后，被引进基督与基督的身体——徒九3～19，25～28，二二6～21，十三1～4。

2 保罗学得如何以基督为生命，（西三4，）如何活基督，（腓一21上，）如何显大基督，（20，）如何赢得基督，（三8，12，）以及如何过召会生活（一8，19，二1～4，19～20，四1～3）的秘诀。

winning, and gracious—Hosea 14:7.

C. Virtue and praise are a summing up of the six foregoing items, in all of which are some virtue or excellence and something worthy of praise—Matt. 5:16.

D. To be a proper human being is to express God through His divine attributes in our human virtues, to have a human life filled with Christ as the reality of the attributes of God—cf. Gen. 1:26.

## § Day 6

V. **"I have learned, in whatever circumstances I am, to be content. I know also 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 lack. I am able to do all things in Him who empowers me"—Phil. 4:11b-13:**

A. Paul took Christ as the secret to experience Christ, being content and rejoicing in every kind of circumstance, in any situation, and in any matter because of Christ—v. 4.

B. I have learned the secret literally means "I have been initiated"; the metaphor here refers to a person's being initiated into a secret society with instruction in its rudimentary principles—Col. 2:2; Eph. 3:3-4; 5:32:

1. After Paul was converted to Christ, he was initiated into Christ and into the Body of Christ—Acts 9:3-19, 25-28; 22:6-21; 13:1-4.

2. Paul learned the secret of how to take Christ as life (Col. 3:4), how to live Christ (Phil. 1:21a), how to magnify Christ (v. 20), how to gain Christ (3:8, 12), and how to have the church life (1:8, 19; 2:1-4, 19-20; 4:1-3).

3 腓立比四章的秘诀乃是在那加我们能力的基督里作一切事；（13，补充本诗歌四三二首；）保罗是一个在基督里的人，他经历基督，并将祂应用在一切景况中；（腓三9；）这位基督是真实的、活的、相近的、便利的、且卓越的。（四5下，诗歌四〇〇首。）

4 保罗说到基督是加力者的话，特别适用于基督加我们能力，使我们活祂作我们人性的美德，因而在任何环境里都显大祂那无限的伟大——腓四8～13。

5 借着基督的加力，我们能过知足的生活，并且成为真实的、庄重的、公义的、纯洁的、可爱的、有美名的；（11～12，8；）要过这一切美德的生活，比作基督教的工作难多了。

6 我们若要经历基督作加力者，就需要在以下的事上与祂合作：

a 我们在地上实际的生活，必须是一直祷告的人，来到神面前，进到祂里面，并活在祂的面光中——诗四二5，11，八十1，3，7，19。

b 我们需要基于主在十字架上的流血，彻底并新鲜地经历罪得赦免——来九14，十19，22，出二四8，太二六28。

c 我们需要知道什么叫作升天，并且知道我们所得的生命乃是属天的生命；我们该知道我们已经与主一同升到天上，因此是属天的人；从外面看，我们还生活在地上，但从我们里面的生命和心情而言，我们乃是活在天上——弗二6，来八1～2，四14～15，七25～26。

3. The secret in Philippians 4 is to do all things in Christ as the One who empowers us (v. 13; Hymns, #564); as a person in Christ, Paul experienced Christ and applied Him in all circumstances (Phil. 3:9); this Christ is real, living, near, available, and prevailing (4:5b; Hymns, #539).

4. Paul's word about Christ as the empowering One specifically applies to Christ's empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness in every kind of circumstance—Phil. 4:8-13.

5. By the empowering of Christ, we can live a contented life and be true, dignified, righteous, pure, lovely, and well spoken of (vv. 11-12, 8); to live a life of these virtues is much more difficult than doing a Christian work.

6. If we would experience Christ as the empowering One, we need to cooperate with Him in the following matters:

a. In our practical living on the earth, we must be persons who pray continually by coming before God, entering into Him, and living in the light of His face—Psa. 42:5,11; 80:1, 3, 7, 19.

b. We need to experience a thorough and fresh forgiveness of our sins, based on the shedding of the Lord's blood on the cross—Heb. 9:14; 10:19, 22; Exo. 24:8; Matt. 26:28.

c. We need to know what ascension is and know that the life we have received is a heavenly life; we should be aware of the fact that we have ascended into the heavens with the Lord and are thus heavenly persons; outwardly, we are still living on the earth, but inwardly, with respect to our inner life and mood, we are living in the heavens—Eph. 2:6; Heb. 8:1-2; 4:14-15; 7:25-26.



# 第一周■周一

## 晨兴喂养

腓四 5 ~ 6 “当叫众人知道你们的谦让宜人。主是近的。应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神。”

在腓立比一章二十一节保罗宣告：“在我，活着就是基督。”这句话是保罗内里实际的见证。但活基督之生活的真正彰显是什么？这彰显见于四章五至九节所列的美德。同样的原则，在二章保罗说明基督是我们的榜样。…照着这榜样所过生活的彰显会是什么？这彰显就在四章五至九节。关于保罗在三章所说，将万事看作亏损，甚至看作粪土，以赢得基督，也是这样。人若定罪哲学，弃绝文化，抛弃宗教，将这些看作粪土，为要赢得基督，他的生活将会有怎样的彰显？我们要再指出，这彰显乃见于四章五至九节。（腓立比书生命读经，二六八至二六九页。）

## 信息选读

活基督之生活的彰显，第一面乃是谦让宜人。（参腓四 5。）…第二面是一无挂虑。在活基督的生活里，会有谦让宜人，但没有挂虑，没有忧愁。活基督的生活是平静、安宁、平安、且安静的。反之，风波的生活是活撒但的生活。谦让宜人是安宁生活最重要的元素。谦让宜人是待人合理，体谅，顾到别人，不严格要求合法的权利。

谦让宜人包括忍耐和适度，但还不只这些。你若谦让宜人，就不会与人争辩，与人争斗，或与人争论。你也许有许多可说的，但你对待别人忍耐并适度，被惹动或激怒时也不会说什么以回应。

# WEEK 1 — DAY 1

## Morning Nourishment

Phil. 4:5-6 Let your forbearance be known to all men. The Lord is near. In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God.

In Philippians 1:21 Paul declares, “To me, to live is Christ.” This statement is a testimony of Paul’s inner reality. But what is the real expression of a life that lives Christ? This expression is found in the virtues listed in 4:5-9. In the same principle, in chapter 2 Paul sets forth Christ as our pattern...What will be the expression of a life that lives according to this pattern? The expression is in 4:5-9. The same is true with respect to Paul’s word in chapter 3 concerning counting all things as loss, even refuse, in order to gain Christ. What kind of expression will there be in a person’s life if that one condemns philosophy, rejects culture, and renounces religion, counting them as refuse in order to gain Christ?...Again...the expression is seen in 4:5-9. (Life-study of Philippians, p. 222)

## Today's Reading

The first aspect of the expression of a life that lives Christ is forbearance [Phil. 4:5]...A second aspect is the absence of anxiety. In a life that lives Christ there will be forbearance but no anxiety, no worry...A life that lives Christ is calm, tranquil, peaceful, and quiet. A life of turmoil, on the contrary, is a life that lives Satan. Forbearance is the most important element of a tranquil life. Forbearance is reasonableness and consideration in dealing with others. To have forbearance is to deal with others without strictness of legal right.

Forbearance includes patience and moderation but goes beyond them. If you have forbearance, you will not argue with others, fight with them, or debate with them. You may have a great deal to say, but you will have patience and moderation in dealing with others and will not say anything in response to provocation or irritation.

假定一班姊妹住在一起。最宝贵的姊妹将是最谦让宜人的姊妹。难处发生时，她会平静、安静。即使别人得罪她，她也不会报复。然而，缺乏谦让宜人的姊妹被得罪时，也许很容易反应。…正确的基督徒生活是平静的生活。过这样的生活，意思是是我们不与人争辩，或与人争斗。

谦让宜人与私图好争、贪图虚荣这两件保罗所提消极的事相对。谦让宜人也与发怨言、起争论相对。…每当我们私图好争、贪图虚荣、发怨言、起争论的时候，就没有平静，没有安宁，没有谦让宜人。

我们若活基督，就不会与别人争辩。我们会知道，甚至平静的话在什么时候说才合宜；即使是平静的话，若在不当的时候说出来，也能助长争辩。…有人对你生气，最好不要说什么。要操练谦让宜人，并等候适当的时候说平静的话。已婚的弟兄姊妹实行这点尤其重要。你的丈夫或妻子若好争辩，要谨慎你说话的方式；甚至不要大声呼求主，这可能是智慧的，因为大声呼求主也可能激起麻烦。你外面不要说话，要使自己平静，里面呼求主，一直等到情况安宁才说。

我是个老年人，历尽人世沧桑。在主主宰的手下，我遭遇过许多不同的环境。我经历过贫穷，也经历过需要得着供应。我可以见证，人生一切的境遇都离不开挂虑。一言以蔽之，人生就是挂虑；人生的总和就是挂虑。

保罗在腓立比四章六节说到挂虑，因为他领悟，挂虑就是人生的总和。保罗也领悟，谦让宜人是正确基督徒生活的总和。…因此，活基督就是谦让宜人而一无挂虑。（腓立比书生命读经，二七〇至二七一、六三二页。）

参读：腓立比书生命读经，第二十七、六十一篇。

Suppose a group of sisters live together. The most precious sister will be the one who is the most forbearing. When difficulties arise, she will be calm and quiet. Even if others offend her, she will not retaliate. Sisters who lack forbearance, however, may easily react when they are offended...A proper Christian life is a life of calm. To live such a life means that we do not argue with people or fight with them.

Forbearance is versus selfish ambition and vainglory, two negative things mentioned by Paul. Forbearance is also opposed to murmurings and reasonings...Whenever we have selfish ambition, vainglory, murmurings, and reasonings, there is no calm, no tranquillity, no forbearance.

If we live Christ, we will not argue with others. We will know what is the right time to speak even a calm word. Even a calm statement made at the wrong time can contribute to an argument...If someone is angry with you, it is best not to say anything. Exercise forbearance and wait for the right time to utter a calm word. It is especially important for married brothers and sisters to practice this. If your husband or wife is argumentative, be careful about the way you speak. It may be wise not even to call on the Lord aloud. Such a calling may stir up trouble. Instead of speaking outwardly, calm yourself, call on the Lord inwardly, and wait until the situation is tranquil before you say anything.

As an elderly person, I have passed through a great many experiences in human life. Under the sovereign hand of the Lord, I have been in a great many different circumstances. I have known poverty, and I have known what it is to have my needs supplied. I can testify that in all the circumstances of human life, anxiety is present. Anxiety is a word that can sum up human life. The totality of human life is anxiety.

Paul speaks of anxiety in 4:6 because he realized that it is the totality of man's life. Paul also realized that forbearance is the totality of a proper Christian life...Thus, to live Christ is to have forbearance without anxiety. (Life-study of Philippians, pp. 223-224, 513)

Further Reading: Life-study of Philippians, msgs. 27, 61

## 晨兴喂养

腓一21“因为在我，活着就是基督，死了就有益处。”

四5“当叫众人知道你们的谦让宜人。主是近的。”

卫斯特 (Wuest) 在他的“字义研究”一书中指出，翻作谦让宜人的希腊字，意思不仅是以少于我们所当得的为满足，也有甜美的合理之意。这辞还包括自制、忍耐、适度、恩慈、以及温和的意思。此外，照着基督徒的经历，谦让宜人是包罗一切的，因为它包含了基督徒一切的美德。这意思是说，我们若不能谦让宜人，我们就没有任何基督徒的美德。倘若一位弟兄…借着基督的恩典，以少于他所当得的为满足，对他的妻子谦让宜人，既不批评她，也不定罪她，他在这样的谦让宜人之中，就显出一种基督徒包罗一切的美德。他的谦让宜人包括忍耐、谦卑、自制、仰望主，甚至包括承认主在一切事上有主宰权柄的美德。  
(腓立比书生命读经，五八九至五九〇页。)

## 信息选读

有时候我们行事为人的态度失当，原因就是我们缺少谦让宜人。我们态度消极，话语没有恩慈，也是由于缺少谦让宜人。我们不能爱人，是因为我们没有谦让宜人。同样，我们不能容忍，是因为我们缺少谦让宜人。甚至多话也是没有谦让宜人的结果。…我们若不向着家人显出谦让宜人，我们的家庭生活就没有和平。和平乃是从谦让宜人来的。

保罗知道，谦让宜人是个包罗一切的美德，所以他  
说，“当叫众人知道你们的谦让宜人。”(腓四5。)这谦让宜人实际上就是基督自己。保罗在腓立比一章二十一节说，“在我，活着就是基督。”基督既是谦让宜人，保罗活着就是谦让宜人。保罗所专切期待的，

## Morning Nourishment

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

4:5 Let your forbearance be known to all men. The Lord is near.

In his Word Studies Wuest points out that the Greek word rendered “forbearance” not only means satisfied with less than our due but also means sweet reasonableness. The word includes self-control, patience, moderation, kindness, and gentleness. Furthermore, according to Christian experience, forbearance is all-inclusive, for it includes all Christian virtues. This means that if we fail to exercise forbearance, we fail to exercise any Christian virtue...If by the grace of Christ [a brother] is satisfied with less than his due and exercises forbearance toward his wife, not criticizing her or condemning her, he will show in his forbearance an all-inclusive Christian virtue. His forbearance will include patience, humility, self-control, looking to the Lord, and even the virtue of admitting that the Lord is sovereign in all things. (Life-study of Philippians, pp. 479-480)

## Today's Reading

The reason we sometimes behave in an unseemly manner is that we lack forbearance. Negative attitudes and unkind words also come from a shortage of forbearance. When we fail to love, it is because we have no forbearance. Likewise, we may be intolerant because we lack forbearance. Even talkativeness may result from having no forbearance...If we do not show forbearance toward the members of our family, there will be no peace in our family life. Peace comes out of forbearance.

Paul realized that forbearance is an all-inclusive virtue. This is the reason he says, “Let your forbearance be known to all men” [Phil. 4:5]. This forbearance is actually Christ Himself. In 1:21 Paul says, “To me, to live is Christ.” Since Christ is forbearance, for Paul to live was forbearance. Paul’s earnest expectation was that Christ would be magnified in him, whether

就是无论是生是死，总叫基督在他身上照常显大。保罗显大基督，就是叫人知道他的谦让宜人。因此，叫基督在我们身上显大，等于叫众人知道我们的谦让宜人；这是因为谦让宜人就是我们实际所经历的基督。我们可以谈论活基督，也见证我们活着就是基督。然而，我们每日在家庭生活中所需要的，乃是谦让宜人。我们若有谦让宜人，我们的经历里就真有基督。

作好丈夫、好妻子的关键，乃是谦让宜人。我再说，谦让宜人所包含的，比温和或谦卑要多得多。谦让宜人这个基督徒包罗一切的美德，就是基督自己。我们在家庭生活和召会生活里，都必须过一种谦让宜人的生活来活基督。

我们越探讨谦让宜人的意义，就越能珍赏保罗为什么在四章五节说到这点。我们基督徒生活的失败和挫败，全是因为我们缺少谦让宜人。所有的圣徒，不论是年轻的或是年长的，都一样有忽略谦让宜人的倾向。我们若要活基督，就必须以少于我们所当得的为满足。我们不该向别人苛求。

主耶稣在地上时，过的是一种谦让宜人的生活。一面，祂非常严格；另一面，祂也非常宽容。例如，祂自己多方祷告，但祂在祷告的事上并不要求祂的门徒，也不因着他们祷告不够而定罪他们。

保罗说到谦让宜人之后，紧接着就说，“主是近的。”…照着经历来看，我要说，这话是指主今日与我们同在。这也加强了保罗的劝勉，要我们叫众人知道我们的谦让宜人。因着主是近的，我们就没有借口不叫人知道我们的谦让宜人。我们常常没有谦让宜人，因为我们忘记主是近的，我们甚至不记得祂实际上就在我们里面。…因着我们没有体会主是近的，所以我们没有谦让宜人。（腓立比书生命读经，五九〇至五九二页。）

参读：腓立比书生命读经，第五十六篇。

through life or through death. For Paul to magnify Christ was for him to make known his forbearance. Thus, for Christ to be magnified in us is equal to making our forbearance known to all men. The reason for this is that forbearance is Christ experienced by us in a practical way. We may speak of living Christ and testify that for us, to live is Christ. However, day by day in our life at home, what we need is forbearance. If we have forbearance, then in our experience we truly have Christ.

The key to being a good husband or wife is forbearance. To repeat, forbearance includes much more than gentleness or humility. As an all-inclusive Christian virtue, forbearance is Christ Himself. In both the family life and in the church life, we need to live Christ by living a life of forbearance.

The more we consider the significance of forbearance, the more we can appreciate why Paul spoke of it in 4:5. Our failures and defeats in the Christian life come because we are short of forbearance. All the saints, young and old alike, have a tendency to neglect forbearance. If we would live Christ, we must be satisfied with less than our due. We should not make exacting demands on others.

The Lord Jesus lived a life of forbearance when He was on earth. In one sense, He was very strict, but in another sense, He was very tolerant. For example, although He prayed a great deal, He did not make demands of His disciples concerning prayer or condemn them because they did not pray enough.

Immediately after speaking about forbearance, Paul goes on to say, “The Lord is near”…According to experience...I would say that this word refers to the Lord’s presence with us today. It also strengthens Paul’s exhortation that we make our forbearance known to all men. Because the Lord is near, we have no excuse for not making known our forbearance. Often we fail to exercise forbearance because we forget that the Lord is near. We do not even remember that He is actually within us...Because we do not realize that the Lord is near, we do not exercise forbearance. (Life-study of Philippians, pp. 480-481)

Further Reading: Life-study of Philippians, msg. 56

## 晨兴喂养

腓一 19 ~ 20 “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。”

谦让宜人…这个希腊字的意思是合理的、体谅人的、合宜的、合式的。一个谦让宜人的人总是摆得合式的，他的行为总是合宜的。

有些圣徒好是好，但他们就是摆得不合式。他们从一地迁到另一地，但是他们不论往哪里去都不愉快。这些圣徒摆得不合式，原因在于他们不谦让宜人。不论景况或环境如何，一个谦让宜人的人总是摆得合式的，他的行为总是合宜的。（腓立比书生命读经，六〇二至六〇三页。）

## 信息选读

谦让宜人也包括和平、温和与温柔。你若合理、体谅人，又能摆得合式，那么毫无疑问，你必是温柔的、有恩慈的、温和的、和平的，你也是柔和而有节制的，对别人满有怜恤。…与谦让宜人相对的，乃是合法的苛求。缺少谦让宜人的人，对别人总会强行苛求。但谦让宜人的意思是我们以少于我们所当得的为满足。…例如，某一样东西也许是我们的，但我们不照着严格的、合法的权益去要求享用。这就是谦让宜人。

主耶稣的生活是谦让宜人最好的说明。想想祂如何对那两个往以马忤斯去的门徒说话。路加二十四章十五节说，这两个门徒“正谈话讨论的时候，耶稣亲自就近他们，和他们同行”。主耶稣对他们说，

## Morning Nourishment

Phil. 1:19-20 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.

The Greek word for forbearance...means “reasonable, considerate, suitable, and fitting.” A forbearing person is one who always fits in, one whose behavior is always suitable.

Certain saints are good, but they do not fit in. They may move from place to place, but no matter where they may go, they are not happy. The reason these saints do not fit in is that they are not forbearing. A forbearing person is one who always fits in, whose behavior is always suitable, no matter what the circumstances or environment may be. (Life-study of Philippians, pp. 489-490)

## Today's Reading

Forbearance also includes peacefulness, mildness, and gentleness. If you are reasonable, considerate, and able to fit in, you will no doubt be gentle, kind, mild, and peaceful. You will also be meek and moderate, full of compassion for others...The opposite of forbearance is being just in a very exacting way. A person who lacks forbearance will be exacting and demanding of others. But to be forbearing means that we are satisfied with less than our due...For example, a certain thing may be ours, but we do not claim it according to strict, legal right. This is forbearance.

The life of the Lord Jesus is the best illustration of forbearance. Consider how He spoke to those two disciples on the way to Emmaus. Luke 24:15 says that while these disciples “were talking and discussing, Jesus Himself drew near and went with them.” The Lord Jesus said to them, “What are these

“你们走路彼此交谈的是什么事？”（17。）两个门徒的其中一位带着责备的口吻说，“独有你在耶路撒冷作客，不知道这几天在那里所发生的事么？”（18。）主好像一无所知的问道：“什么事？”（19上。）然后他们就开始告诉祂关于拿撒勒人耶稣的事，他们形容祂是个“申言者，在神和众百姓面前，行事说话都有大能”。（19下。）他们接着又说，祭司长和官长把祂解去定了死罪，钉祂十字架。主比这两个门徒知道得更多，却听这两个门徒讲说，这看出主是何等的谦让宜人！他们走了一段相当长的路程，“将近他们所要去的村子，耶稣好像还要往前行。”（28。）然而，“他们却强留祂…。耶稣就进去，要同他们住下。”（29。）主甚至与他们一同坐席。当祂拿起饼来，祝福了，擘开，递给他们的时候，“他们的眼睛开了，这才认出祂来。”（31。）在这整个过程中，我们看见主的谦让宜人。

除了主耶稣以外，没有人曾经实行这样谦让宜人的生活。你若读名人传记，就会看见，没有人是真的谦让宜人。但你若读四福音书，就会看见，主耶稣的人性生活满了谦让宜人。…唯有主耶稣过一种满了谦让宜人的生活，而今天唯有基督才能成为我们完全的谦让宜人。我们若要总括基督人性美德的总和，最适当的辞就是谦让宜人。叫人知道我们的谦让宜人，就是过彰显基督的生活，这生活乃是彰显我们所凭以活着的基督。这样的生活就是基督自己作一切人性美德的总和。

在腓立比四章五节保罗…说，“主是近的。”…祂与我们同在。当我们活祂，以祂为我们的榜样，并将万事看作亏损以赢得祂，我们就觉得祂与我们同在。祂在空间和时间上都是近的。就空间说，主对我们是近的，是很便当的帮助；就时间说，主与我们是近的，不久就要来。主既是近的，我们何须受到困扰并激动？（腓立比书生命读经，六〇三至六〇六、二七二页。）

参读：腓立比书生命读经，第五十七至五十八篇。

words which you are exchanging with one another while you are walking?" And "they stood still, looking sad" (v. 17). With a rebuking tone, one of the disciples answered, "Do You alone dwell as a stranger in Jerusalem and not know the things which have taken place in it in these days?" (v. 18). Appearing not to know anything, the Lord asked, "What things?" (v. 19). Then they proceeded to tell Him about Jesus the Nazarene, One they described as a "Prophet powerful in work and word before God and all the people." They went on to say that the chief priests and the rulers delivered Him up to the sentence of death and crucified Him. How forbearing the Lord was to listen to the disciples speak things that He knew much better than they did! After walking quite a distance, "they drew near to the village where they were going, and He acted as though He would go farther" (v. 28). However, "they constrained Him...And He went in to stay with them" (v. 29). The Lord even sat down to dine with them. When He took bread, blessed it, broke it, and gave it to them, "their eyes were opened, and they recognized Him" (v. 31). In all of this we see the Lord's forbearance.

Besides the Lord Jesus, no human being has ever practiced a life of such forbearance. If you study the biographies of famous people, you will see that not one was truly a person of forbearance. However, if you read the four Gospels, you will see that the human living of the Lord Jesus was full of forbearance. Only the Lord Jesus lived a life full of forbearance, and only Christ can be our perfect forbearance today. The best word to sum up the totality of Christ's human virtues is forbearance. To make known our forbearance is to live a life that expresses Christ; it is to express the Christ by whom we live. Such a life is Christ Himself as the totality of all human virtues.

In Philippians 4:5 Paul...says, "The Lord is near" ...He is with us. When we live Him, taking Him as our pattern and counting all things as loss in order to gain Him, we sense that He is present with us. He is near both in space and in time. With respect to space, He is near to us, ready to help; with regard to time, He is at hand, coming soon. Since the Lord is near, what need is there for us to be troubled and stirred up? (Life-study of Philippians, pp. 490-492, 224-225)

Further Reading: Life-study of Philippians, msgs. 57—58

## 晨兴喂养

腓四 6～7 “应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

（保罗在腓立比四章六节）说到祷告、祈求和感谢。祷告是一般的，包括了交通和敬拜的成分；祈求是专一的，与特殊的需要有关。…我们每天需要分别一段时间来接触主，与祂交通，并敬拜祂。在我们交通的过程中，可以有特殊的祈求。这样，我们不仅有一般的祷告，也向主有特殊的祈求。

我们祷告、祈求的时候，都该伴随着对主的感谢。最近我又学了一次感谢主的功课。我求主恢复我健康的时候，祂责备我，没有为着目前仍然拥有的健康感谢祂。每当我们生病的时候，必须对主说，“主，我感谢你，我多少还有点健康。主，我病了，可是我还没有病到一个地步，不能把基督服事给众圣徒。但是，主啊，你知道，我不是完全的健康。因此，我求你使我康复，完全健康起来。”我们都必须学习这样向主祈求。（腓立比书生命读经，六五一至六五二页。）

## 信息选读

在腓立比四章六节保罗…说，“应当一无挂虑。”…挂虑暗中破坏活基督的生活。我们不该挂虑，只要凡事借着祷告、祈求，带着感谢，将我们所要的告诉神。这样，神的平安，必在基督耶稣里，保卫我们的心怀意念。（7。）这样，神的平安拯救我们脱离忧愁和挂虑。…免于挂虑，目的是为着使我们平静、安宁。

## Morning Nourishment

Phil. 4:6-7 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.

In Philippians 4:6 Paul speaks of prayer, petition, and thanksgiving. Prayer is general and includes the essence of worship and fellowship; petition is special and is related to particular needs...Daily we need to have a time to contact the Lord, to have fellowship with Him, and to worship Him. During the course of our fellowship, we may have particular requests. Thus, we not only pray in a general way but make petitions to the Lord in a particular way.

Both our prayer and petition should be accompanied by thanksgiving to the Lord. Recently, I once again learned the lesson of being thankful to the Lord. When I asked the Lord to restore my health, I was rebuked by Him for not thanking Him for the measure of health I still had. Whenever we are ill, we need to say, “Lord, I thank You that I am still healthy to a certain degree. Lord, I am ill, but I am not so ill that I cannot minister Christ to the saints. But, Lord, You know that I am not altogether healthy. Therefore, I ask You to improve my health and make me fully healthy again.” We all need to learn to petition the Lord in this way. (Life-study of Philippians, pp. 529-530)

## Today's Reading

In Philippians 4:6 Paul...says, “In nothing be anxious.”...Anxiety undermines the living of Christ. Instead of being anxious, in everything by prayer and petition with thanksgiving, we should make our requests known to God. Then the peace of God will guard our hearts and thoughts in Christ Jesus (v. 7). The peace of God saves us from worry and anxiety...Being free from anxiety is for the purpose of keeping us calm and tranquil.

在六节…“凡事”指每天临到我们的许多不同的事。在主的祝福之下，许多积极的事发生，使我们听见好消息；然而，我们有时也经历消极的事，听见坏消息。虽然如此，我们该凡事借着祷告、祈求，带着感谢，将我们所要的告诉神。

保罗说，“将你们所要的告诉神，”这似乎很容易领会。但…我花了相当的时间研读“告诉神”这句话。这里直译是给神知道。“给”，原文常译为“与…同在”，（约一1，可九19，林后五8，约壹一2，）表示向前的动作，有活的联合并交往之意，含示交通。…我们应当在这样的交通里，在这样的联合并交往里，将我们所要的告诉神。这需要我们祷告接触神。

即使我们没有特殊的需要，我们每天仍需要一段祷告的时间，以敬拜主，并与祂有交通。我们在祷告中敬拜主，并与祂有交通，就享受与祂的来往，并实行与祂生机的联合。

实行与主生机的联合，结果乃是神的平安在基督耶稣里，保卫我们的心怀意念。（腓四7。）神的平安实际上就是平安的神自己，（9，）借着我们祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑。（约十六33。）…平安的神在基督里，在我们的心怀意念前巡查或守卫，保守我们平静安宁。

我们若要过一无挂虑的生活，就必须领悟，我们所有的遭遇，不论是好是坏，都是神所派定的。我们需要对这个领悟有充分的把握，…（相信我们的）环境是神所派定的，（这样我们）就能够为着主的安排敬拜主。（腓立比书生命读经，二七三至二七六、六三六至六三七页。）

参读：腓立比书生命读经，第六十、六十二篇；神救恩生机的一面，第四篇。

In verse 6...the words in everything refer to the many different things that happen to us day by day. Under the Lord's blessing, many positive things happen, and we hear good news. However, we also experience negative things and hear bad news. Nevertheless, in everything by prayer and petition with thanksgiving, we should make our requests known to God.

It may seem easy to understand Paul's word, "Let your requests be made known to God."...I have spent considerable time studying the phrase to God. It may also be rendered "before God" or "in the presence of God." The Greek preposition is pros, often translated "with" (John 1:1; Mark 9:19; 2 Cor. 5:8; 1 Cor. 16:6; 1 John 1:2). It denotes motion toward, in the sense of a living union and communion, implying fellowship...We should let our requests be made known to God in such a fellowship, in such a union and communion. This requires that we pray to contact God.

Even if we do not have specific needs, we still need a time of prayer day by day to worship the Lord and have fellowship with Him. As we worship the Lord and have fellowship with Him in prayer, we enjoy communion with Him and practice the organic union with Him.

The issue, the result, of practicing the organic union with the Lord is that the peace of God guards our hearts and thoughts in Christ Jesus (Phil. 4:7). The peace of God is actually God as peace (v. 9) infused into us through our fellowship with Him by prayer. This peace is the counterpoise to troubles and the antidote to anxiety (John 16:33)...The God of peace patrols, or stands guard, before our hearts and thoughts in Christ.

If we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God. We need to have [the] realization with a full assurance...[that our] circumstances come from God's assignment...[Then we] will be able to worship the Lord for His arrangement. (Life-study of Philippians, pp. 225-227, 516)

Further Reading: Life-study of Philippians, msgs. 60, 62; CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 4

腓四 8 ~ 9 “末了的话，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。你们在我身上所学习的、所领受的、所听见的、所看见的，这些事你们都要去行，平安的神就必与你们同在。”

保罗在腓立比四章八节给我们（活基督之生活管治的六方面）。…活基督之生活管治的第一方面是“凡是真实的”。这里的真实一辞，意思是道德上的，不仅仅是事情上的。在活基督之生活的彰显中，不能有虚假，不能有说谎。我们所作或所说的一切，都必须是真实的。…彰显基督的生活乃是真实的生活。

第二方面是“凡是庄重的”。庄重的原文意可敬的，值得尊敬的，高贵的，端庄的，（提前三 8, 11, 多二 2, ）含尊严意，能激发并引起人的敬意。活基督的生活将会是可尊重的、高贵的、端庄的、稳重的、有分量的、值得尊敬的。（腓立比书生命读经，二七八至二七九页。）

### 信息选读

我们不该以为只有较年长的人才应当有分量。…甚至初中的年轻弟兄也该有尊严，因为有神在他里面。…有尊严不是行动表现得很显要，乃是活神。…我们是盛装基督的器皿。我们若活祂，就会有真实的尊严。

在腓立比四章八节保罗也说到“凡是公义的”。这指在神和人面前是对的（不是指正直的）。…在“凡是纯洁的”这短句里的“纯洁”一辞，意思是在意愿和行动上是单纯的，毫无搀杂。这样的纯洁

Phil. 4:8-9 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things. The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with you.

[In Philippians 4:8 Paul gives us] six governing aspects of a life that lives Christ...The first governing aspect of a life that lives Christ is “what things are true.” The word true here means “truthful ethically,” not merely true in matter of fact. In the expression of a life that lives Christ, there can be no falsehood, no lying. Everything we do or say must be truthful...A life that is the expression of Christ is a truthful one.

The second aspect is “what things are dignified.” The Greek word rendered “dignified” means “venerable, worthy of reverence, noble, grave” (1 Tim. 3:8, 11; Titus 2:2), implying the idea of dignity, which inspires and invites reverence. A life that lives Christ will be dignified, noble, grave, solid, weighty, and honorable. (Life-study of Philippians, pp. 229-230)

### Today's Reading

We should not think that only older people should be weighty...Even a young brother in junior high school should have dignity, for he has God within him...To have dignity is not to act important; it is to live God...We are a vessel containing Christ. If we live Him, we will have true dignity.

In Philippians 4:8 Paul also speaks of “what things are righteous.” This refers to what is right (not just) before God and man. The word pure in the expression what things are pure means “single in intention and action, without any mixture.” To be pure in this way is to have no pretense. Purity is

就是没有装假。纯洁也是活基督之生活管治的一方面。…这样的生活管治还有一方面：“凡是可爱的”。“可爱的”这辞意思是令人爱的，合人意的，讨人喜欢的。…保罗接着提到“凡是有美名的”。这意思是凡是有好名声的，吸引人的，动人的，亲切的。

我们若活基督，我们的生活必定会彰显这几方面。在我们的生活里就不会有虚假、松散或轻率。反之，我们的生活将是真实的、庄重的、公义的、纯洁的、可爱的、并有美名的。在许许多多基督徒的德行中，保罗挑选了这六样，作为管治的六方面。

所有人性的美德都是神所造的。…我们人性的美德是受造的器皿，盛装神圣的美德，正如手套是照着手的形像造的，以盛装手。圣经启示神的像就是基督。（西一15，林后四4。）…说人是按着神的形像造的，意思是他是照着基督的形状造的。…人是神所设计的，带有基督的样式。当基督进入到人里面，那人就成为盛装基督的器皿。

到腓立比四章八节末了，保罗改变他的措辞，并且说，“若有什么德行，若有什么称赞。”德行，原文意优越，即道德的能力，表现在有活力的行动上。称赞指值得称赞的事，是伴同着德行的。…德行和称赞不是附加的两方面，乃是已经提过的六方面的价值。德行是一般的说法，而不是专一的方面。在真实、庄重、公义、纯洁、可爱、以及有美名里面，都有德行。称赞的原则也是这样：在基督徒生活的这六方面，都有值得称赞的事。…活基督之生活的彰显何等优越！…在这些优越的方面，每一方面都有某种德行，和值得称赞的事。这些事我们都该思念；就是说，我们该思想、沉思、考虑这些事。（腓立比书生命读经，二七九至二八一、二八三页。）

参读：腓立比书生命读经，第二十八篇；生命的经历与长大，第十四至十五、二十八篇。

also a governing aspect of the life that lives Christ. Another governing aspect of such a life is “what things are lovely.” The word lovely means “lovable, agreeable, endearing.” Next Paul goes on to mention “what things are well spoken of.” This means what things are of good repute, attractive, winning, and gracious. The Greek word means “sounding well.”

If we live Christ, we will surely have a life that is an expression of all these aspects. In our living there will be no falsehood, looseness, or lightness. Instead, our living will be dignified, pure, right, lovely, and well spoken of. Of the many, many Christian virtues, Paul selected these six as governing aspects.

All human virtues were created by God...Our human virtues are a vessel made to contain the divine virtues, just as a glove is made in the image of a hand to contain the hand. The Bible reveals that the image of God is Christ (Col. 1:15; 2 Cor. 4:4)...To say that man was made in the image of God means that he was made according to the form of Christ...Man was designed by God to bear the pattern of Christ. When Christ comes into a person, that person becomes a vessel containing Christ.

Toward the end of Philippians 4:8 Paul changes his expression and says, “If there is any virtue and if any praise.” The Greek word for virtue here means “excellence,” that is, ethical energy exhibited in vigorous action. Praise refers to things worthy of praise, as the companion of virtue. Virtue and praise are not two additional aspects but values of the six aspects already mentioned. Virtue is a general term rather than a specific aspect. There is virtue in truthfulness, dignity, purity, loveliness, rightness, and being well spoken of. The principle is the same with praise: there is something worthy of praise in all these six aspects of the Christian life. How excellent is the expression of the life that lives Christ!...In each of these excellent aspects there is some virtue and something worthy of praise. We should “take account of these things”; that is, we should think on them, ponder them, consider them. (Life-study of Philippians, pp. 230-233)

Further Reading: Life-study of Philippians, msg. 28; CWWL, 1989, vol. 3, “The Experience and Growth in Life,” chs. 14—15, 28

腓四 11～13 “我并不是因缺乏说这话，因为我已经学会了，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。我在那加我能力者的里面，凡事都能作。”

我们教导人作事，甚至微不足道的事，主要也是教导他们秘诀。例如，教导人烤肉的技巧就是如此。若没有学得烤肉的秘诀，可能会把肉糟蹋了。…同样，我们也许不知道腓立比四章在基督里知足的秘诀。关于腓立比书，我们也许谈论了许多，却不知道经历基督的秘诀。换个比方说，因为我们没有钥匙，我们就无法打开经历基督的门。…一面，保罗说，“我都学得秘诀；”（12；）另一面，他见证：“我在那加我能力者的里面，凡事都能作。”（13。）

（在十一节）“知足”这辞该联于“我已经学会了”。保罗已经学会了，在一切景况里，都可以知足。（腓立比书生命读经，二九〇至二九一页。）

## 信息选读

（腓立比四章十二节的）“我都学得秘诀”，直译，“我都已经被引进；”这是个隐喻，说到人被引进秘密社团，受其基本原则的教导。保罗不但学得秘诀；他已经被引进，并学得某些基本原则。…在希腊人中间有好些秘密社团。任何人要成为这样一个社团的成员，都必须学习该社团的基本原则。…

Phil. 4:11-13 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content. I know also 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 lack. I am able to do all things in Him who empowers me.

In teaching people to do things, even insignificant things, we mainly teach them the secret. This is true, for example, in teaching someone the art of barbecuing meat. If a person does not learn the secret of barbecuing, he may ruin the meat...Likewise, we may not know the secret of sufficiency in Christ found in Philippians 4. We may talk a great deal about the book of Philippians but not know the secret of experiencing Christ. To change the figure of speech, because we do not have the key, we cannot open the door to the experience of Christ...On the one hand, Paul says, "I have learned the secret" (v. 12); on the other hand, he testifies, "I am able to do all things in Him who empowers me" (v. 13).

The phrase to be content [in verse 11]...should not be connected with I am, for the words I am are related to the expression in whatever circumstances. Rather, to be content should be connected to I have learned. Paul had learned to be content in all circumstances. (Life-study of Philippians, pp. 239-240)

## Today's Reading

The words I have learned the secret [in Philippians 4:12] are an interpretation of the Greek word that means "I have been initiated." The metaphor here refers to a person's being initiated into a secret society with instruction in its rudimentary principles. Paul had not only learned a secret; he had been initiated and had learned certain basic principles. Among the Greeks there were a number of secret societies. Anyone who was to become a member

保罗用这隐喻说到召会，召会是相当奥秘的，有某些基本原则。保罗悔改信主后，就某种意义说，是被引进召会生活。这就是说，他学得如何享受基督，如何以基督为生命，如何活基督、显大基督、赢得基督，以及如何过召会生活的秘诀。

虽然召会——基督的身体——有几分奥秘，但召会确实不是秘密社团。反之，召会是立在山上光明的城。不但如此，召会对凡愿意来的人都是敞开的。但因为召会有奥秘的方面，就需要属灵的引进，以学习召会生活的原则。

召会生活的基本原则与世界的基本原则全然不同。我们也许知道一切世界的基本原则，却不知道任何召会生活的事。因此，我们得救并进入召会——基督的身体——时就需要借着学习某些基本原则而被引进。身体生活的秘诀是以基督为我们的生命、活基督、追求基督、赢得基督、显大基督、并彰显基督。这些是召会——基督的身体——的基本原则。保罗这已经被引进基督身体的人，已经学得秘诀。

今天许多基督徒没有这样被引进召会生活。虽然他们已经归向基督，受了浸，也加入了一个公会，但他们没有被引进基督的身体。他们没有学会如何以基督为生命，如何活基督，如何以基督为他们的榜样，并如何将一切宗教、文化、和哲学的事物看作粪土，为要赢得基督。他们和保罗不同，他们没有学得经历基督的秘诀。保罗已经被引进正确的基督徒生活，和正确的召会生活。（腓立比书生命读经，二九一至二九二页。）

参读：腓立比书生命读经，第五十九篇；生命的经历与长大，第十三篇。

of such a society had to learn the rudimentary principles of that society...By using this metaphor, Paul was saying that a church, which is rather mysterious, has certain basic principles. After Paul was converted to Christ, he was in a sense initiated into the church life. This means that he was instructed in the secret of how to enjoy Christ, how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and also how to have the church life.

Although the church, the Body of Christ, is somewhat mysterious, the church definitely is not a secret society. On the contrary, the church is a bright city set on a hill. Furthermore, the church is open to all who are willing to come. But because the church has a mysterious aspect, there is the need of a spiritual initiation in order to learn the principles of the church life.

The basic principles of the church life are altogether different from the basic principles of the world. We may know all the rudimentary principles of the world and yet not know anything of the church life. Thus, when we are saved and come into the church, the Body of Christ, we need to be initiated by learning certain basic principles. The secret of the Body is to take Christ as our life, to live Christ, to pursue Christ, to gain Christ, to magnify Christ, and to express Christ. These are the basic principles of the church, the Body of Christ. As one who had been initiated into the Body, Paul had learned the secret.

Many Christians today have not been initiated into the church life in such a way. Although they have been converted to Christ, have been baptized, and have joined a denomination, they have not been initiated into the Body of Christ. They have not learned how to take Christ as life, how to live Christ, how to take Christ as their pattern, and how to count all religious, cultural, and philosophical things as refuse in order to gain Christ. In contrast to Paul, they have not learned the secret of experiencing Christ. Paul had been initiated both into the proper Christian life and into the proper church life. (Life-study of Philippians, pp. 240-241)

Further Reading: Life-study of Philippians, msg. 59; CWWL, 1989, vol. 3, "The Experience and Growth in Life," ch. 13

# 第一周诗歌

# WEEK 1 — HYMN

补432

## 奇妙秘诀我已学会

(英564)

降E大调 4/4

5 4 | 3 3 2 1 | 5 5 4 3 | 6 · 6 6 6 | 5 -  
奇妙秘诀我已学会, 就是住在主里面;  
5 5 | i i 5 3 | 6 5 3 1 | 2 · 2 2 3 | 2 -  
在此畅饮生命纯泉, 日日饱尝祂圣言。  
5 4 | 3 3 2 1 | 5 5 4 3 | 6 · 6 6 6 | 5 -  
在祂有能宝血底下, 我得加力享肥甘;  
5 4 | 3 5 i 5 | 6 5 4 2 | 1 · 1 3 2 | 1 -  
败坏的“已”日渐消逝, 当我淹没祂里面。  
1 3 | 5 · 5 3 2 | 1 - 2 3 | 4 · 3 4 6 | 5 -  
(副) 我今住在主里面, 相信祂可靠圣言;

Cm7 5 5 | i i 5 3 | 6 5 3 1 | 2 - - - |  
甜美、安息, 隐藏祂爱胸怀间。  
B 0 0 5 4 | 3 3 2 1 | 5 - 4 3 | 6 · 6 6 6 | 5 -  
是的, 住在主里面, 相信祂可靠圣言;  
5 4 | 3 5 i 5 | 6 5 4 2 | 1 - - - |  
甜美、安息, 隐藏祂爱胸怀间。

二 我与基督已经同钉,  
我已停下一切挣扎,  
当我意志降服于祂,  
祂的救赎、拯救有能,

三 我将疾病带来归祂,  
我告祂以软弱、忧、惧,  
我的力量取自基督,  
祂赐我以生命、信、爱,

四 我以祂智作我言语,  
祂的同在作我道路,  
祂是无穷喜乐泉源,  
是我救主、圣别、医治、

祂今与我同生活;  
今是祂, 不再是我。  
祂灵掌权我心内;  
使我洁净并脱罪。

由祂一一都担去;  
祂使我一无挂虑。  
生活行动祂指点;  
使我活出祂意念。

凭祂灵力而工作;  
不住保卫、引导我。  
作我永分藏心房—  
荣耀主、永世君王。

## I have learned the wondrous secret

Experience of Christ — Abiding in Him

564

1. I have learned the wondrous secret Of a - bid - ing in the Lord; I have tast - ed life's pure  
foun - tain, I am drink - ing of His word; I have found the strength and sweet - ness Of a -  
bid - ing 'neath the blood; I have lost my - self in Je - sus, I am sink - ing in - to  
God. (C) I'm a - bid - ing in the Lord And con - fid - ing in His word; I am hiding in the bo - som of His love.  
Yes, a - bid - ing in the Lord And con - fid - ing in His word, I am hiding in the bosom of His love.

2. I am crucified with Jesus,  
And He lives and dwells with me;  
I have ceased from all my struggling,  
'Tis no longer I, but He.  
All my will is yielding to Him,  
And His Spirit reigns within;  
And His precious blood each moment  
Keeps me cleansed and free from sin.

3. All my sicknesses I bring Him,  
And He bears them all away;  
All my fears and griefs I tell Him,  
All my cares from day to day,

All my strength I draw from Jesus,  
By His breath I live and move;  
E'en His very mind He gives me,  
And His faith, and life, and love.

4. For my words I take His wisdom,  
For my works His Spirit's power;  
For my ways His ceaseless presence  
Guards and guides me every hour.  
Of my heart, He is the portion,  
Of my joy the boundless spring;  
Savior, Sanctifier, Healer,  
Glorious Lord, and coming King.

第一周 · 申言

申言稿: \_\_\_\_\_

## ***Composition for prophecy with main point and sub-points:***