

## 第二周

### 认识基督作我们的榜样 并以祂为榜样

诗歌：479

读经：腓二 5 ~ 11

#### 【周一】

壹 我们要经历基督并活基督，就必须认识祂作我们的榜样，并以祂为我们的榜样——  
腓二 5 ~ 11：

- 一 在腓立比二章五至十一节，保罗陈明基督为榜样；我们必须让这榜样灌注到我们里面。
- 二 基督徒生活的榜样，乃是这位倒空自己并降卑自己，又被神高举并荣耀的神人救主——6 ~ 9 节：
  - 1 主虽然与神同等，但祂不以此为强夺之珍，紧持不放；祂倒空自己，将祂所有的，就是神的形状，摆 在一边——6 ~ 7 节上。
  - 2 主成为肉体时，没有改变祂的神性，只将祂外面的彰显，由神的形状变成奴仆的形状——7 节。
  - 3 主成为“人的样式”——7 节下 ~ 8 节上：
    - a 神的形状，含示基督神格内在的实际；人的样式，

## Week Two

### Knowing and Taking Christ as Our Pattern

Hymns: 656

Scripture Reading: Phil. 2:5-11

#### § Day 1

- I. **In order to experience Christ and live Christ, we must know Him as our pattern and take Him as our pattern—Phil. 2:5-11:**
  - A. In 2:5-11 Paul presents Christ as the pattern; we need to have this pattern infused into us.
  - B. The pattern of the Christian life is the God-man Savior who emptied Himself and humbled Himself and who has been exalted and glorified by God—vv. 6-9:
    1. Although the Lord was equal with God, He did not consider being equal with God a treasure to be grasped and retained; He emptied Himself, laying aside what He possessed—the form of God—vv. 6-7a.
    2. In His incarnation the Lord did not alter His divine nature; He changed only His outward expression from the form of God to the form of a slave—v. 7.
    3. The Lord became "in the likeness of men"—vv. 7b-8a:
      - a. The form of God implies the inward reality of Christ's deity; the

指基督人性外在的表现。

b 祂外面显于人的是人，但祂里面却有神格的实际，就是神。

c 基督进入人性的情况，显为人的样子。

4 基督降卑自己，顺从至死——死在十字架上——8节下：

a 降卑自己，是进一步的倒空自己。

b 基督的降卑自己，显明祂的倒空自己。

c 十字架的死，是基督降卑的极点——徒八 33，腓三 21。

5 主降卑自己到了极点，神却将祂升为至高，又赐给祂“那超乎万名之上的名”——二 9：

a 神高举耶稣这真人为万人的主——徒二 32 ~ 33，五 31。

b 基督这样得高举，乃是复活大能的显明。

c 宇宙间至高的名，至大的名，乃是耶稣的名：

(-) 这名乃是主耶稣在祂身位和工作上，一切所是之总和的表明。

(-) 在耶稣的名里，意即在主一切所是的范围和元素里——腓二 10。

d 我们承认耶稣是主，结果使父神得荣耀；这是基督在祂的身位和工作上，一切所是并所作的伟大结果——11 节，林前十五 24 ~ 28。

三 这个榜样的原则就是，一个有最高生命和地位的人，却宁愿过低微的生活。

likeness of men denotes the outward appearance of His humanity.

b. He appeared to men as a man outwardly, but as God, He had the reality of deity inwardly.

c. Christ entered into the condition of humanity, and He was found in fashion as a man.

4. Christ humbled Himself by becoming obedient even unto death—the death of the cross—v. 8b:

a. Humbling Himself was a further step in emptying Himself.

b. Christ's self-humbling manifested His self-emptying.

c. The death of the cross was the climax of Christ's humiliation—Acts 8:33; Phil. 3:21.

5. The Lord humbled Himself to the uttermost, but God exalted Him to the highest peak and bestowed on Him "the name which is above every name"—2:9:

a. God has exalted Jesus, a real man, to be the Lord of all—Acts 2:32-33; 5:31.

b. This exaltation of Christ was the manifestation of resurrection power.

c. The highest name in the universe, the greatest name, is the name of Jesus:

1) The name is the expression of the sum total of what the Lord Jesus is in His person and work.

2) In the name of Jesus means in the sphere and element of all that the Lord is—Phil. 2:10.

d. The result of our confessing that Jesus is Lord is that God the Father is glorified; this is the great end of all that Christ is and has done in His person and work—v. 11; 1 Cor. 15:24-28.

C. The principle of this pattern is that someone with the highest life and position would be willing to live in a lowly way.

## 【周二】

贰 我们的榜样基督不仅是客观的，也是主观、可经历的——腓二 5， 12 ~ 13：

- 一 那位树立榜样，并且自己就是榜样的，如今乃是内住的神，在我们里面运行——13 节。
- 二 基督作我们生活内里榜样的原则，乃是我们即使有最高的标准或最高的地位，我们也不该紧持不放。
- 三 我们必须在基督的人性生活上，特别是在倒空自己、降卑自己、不以自己与神同等为强夺之珍而紧持不放等事上，作祂的同伴——6 ~ 7 节。

## 【周三】

四 那是我们榜样的基督，如今就是我们里面的生命——西三 4：

- 1 我们里面有一个能倒空自己并降卑自己的生命；这个生命从来不以什么东西为强夺之珍而紧持不放，反而总是乐意舍弃地位、舍弃头衔。
- 2 我们有钉十字架的基督为我们的榜样，这榜样就是我们里面钉十字架的生命——加二 20：
  - a 在腓立比二章五至八节里基督降卑的步骤，乃是钉十字架生命各方面完全的活出。
  - b 当我们活基督时，我们就是活那作钉十字架生命之榜样的一位———21 上。
- 3 以这个钉十架的生命为我们的榜样，就能开启复活之门，带我们进入复活的大能里——三 10：
  - a 借着过钉十字架的生活，我们就能经历那将基督高

## § Day 2

### II. Christ as our pattern is not only objective but also subjective and experiential—Phil. 2:5, 12-13:

- A. The One who set up the pattern and who Himself is the pattern is now operating within us as the indwelling God—v. 13.
- B. The principle of Christ as the inward pattern for our living is that even if we have the highest standard or the highest position, we should not grasp it.
- C. We need to be partners with Christ in His human living, especially in His emptying and humbling Himself and in His not grasping equality with God as a treasure—vv. 6-7.

## § Day 3

### D. The Christ who is our pattern is now the life within us—Col. 3:4:

1. We have a life in us that is a self-emptying and self-humbling life; this life never grasps at something as a treasure but is always willing to lay aside position and title.
2. We have Christ crucified as our pattern, and this pattern is the crucified life within us—Gal. 2:20:
  - a. The steps of Christ's humiliation in Philippians 2:5-8 are all aspects of the crucified life lived out in a full way.
  - b. When we live Christ, we live the One who is the pattern of a crucified life—1:21a.
3. Taking the crucified life as our pattern opens the gate for resurrection and brings us into the power of resurrection—3:10:
  - a. By living a crucified life, we can experience the power of resurrection

举到宇宙至高之处的复活大能——弗一 19 ~ 22。

b 地上最高的生活，乃是钉十字架的生活；每当我们过钉十字架的生活时，神就会带我们进入复活的大能里。

4 基督不仅该客观地在宇宙中被高举，也要主观地在我们日常生活中被高举——腓二 9：

a 当我们以基督这钉十字架的生命作我们日常生活的榜样，祂就在我们里面被高举。

b 耶稣基督之灵全备的供应，乃是那使基督被高举的大能——19。

参 我们若要以基督为我们的榜样，就需要以基督的心思为我们的心思——二 5：

一 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——林前二 16。

二 基督的心思在我们里面，意思就是这心思是活的；基督的心思其实就是基督自己，因为基督的人位显明在祂的心思里。

三 我们需要敞开自己，好让“基督耶稣里面所思念的”得以在我们里面——腓二 5：

1 我们里面要思念的，是指三节的“看”和四节的“看重”。

2 当基督倒空自己，取了奴仆的形状，显为人的样子，并且降卑自己的时候，祂里面有这种思想——7 ~ 8 节。

3 我们要有这样的心思，就需要在基督的心肠里与祂是一——8。

## 【周四】

肆 我们需要认识子的顺服——二 5 ~ 11，来

that exalted Christ to the highest peak in the universe—Eph. 1:19-22.

b. The highest life on earth is the crucified life; whenever we live a crucified life, God will bring us into the power of resurrection.

4. Christ should be exalted not only objectively in the universe but also subjectively in our daily life—Phil. 2:9:

a. Christ is exalted in us when we take Him as the crucified life to be the pattern of our daily life.

b. The bountiful supply of the Spirit of Jesus Christ is the power that exalts Christ—1:19.

## III. If we would take Christ as our pattern, we need to take Christ's mind as our mind—2:5:

A. Paul not only took Christ as his living and expression outwardly but also took the mind of Christ as his mind inwardly—1 Cor. 2:16.

B. For the mind of Christ to be in us means that this mind is something living; actually, the mind of Christ is Christ Himself, for the person of Christ is manifested in His mind.

C. We need to open ourselves and let "this mind" be in us—Phil. 2:5:

1. This refers to the considering in verse 3 and to the regarding in verse 4.

2. This kind of thinking was in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man—vv. 7-8.

3. To have such a mind requires us to be one with Christ in His inward parts—1:8.

## § Day 4

## IV. We need to know the Son's submission—2:5-11; Heb.

## 五 7~8:

一 神的话告诉我们，主耶稣与父原是一——约十30。

二 父和子是同等的、同能的、同有的、同时的。

三 腓立比二章五至七节是一段，八至十一节又是一段：

1 前段是论到基督的倒空自己。

2 后段是论到基督在祂的人性里降卑自己——8节。

四 主到地上来，是把祂神格中的荣耀、能力、等级、形像都倒空了。

五 父变作权柄的代表，子变作顺服的代表：

1 主来到地上，一面把权柄丢掉，一面把顺服拿起来。

2 祂存心要作奴仆，接受时间和空间的限制，作了一个人。

3 主降卑自己，存心顺服；神格中的顺服是全宇宙中顶奇妙的事。

## 【周五、周六】

六 我们应当顺服权柄，这是大事。

七 我们里面需要思念基督耶稣里面所思念的——5节：

1 我们全体都应走主的路，以祂顺服的原则为我们顺服的原则。

2 凡认识这原则的，就看见没有一个罪比背叛更难

## 5:7-8:

A. The Word of God tells us that the Lord Jesus and the Father are one—John 10:30.

B. The Father and the Son are equal, equipotent, coexisting, and existing simultaneously.

C. Philippians 2:5-7 forms one section, and verses 8 through 11 form another section:

1. The first section is on Christ emptying Himself.

2. The second section is on Christ humbling Himself in His humanity—v. 8.

D. When the Lord came to the earth, He emptied Himself of the glory, power, position, and image of His deity.

E. The Father became the representation of authority, and the Son became the representation of submission:

1. When the Lord came down to the earth, He dropped authority on the one hand and picked up submission on the other hand.

2. He set His heart to become a slave, to be restricted in time and space as a man.

3. The Lord humbled Himself, becoming obedient; the obedience in the Godhead is the most wonderful thing in the whole universe.

## § Day 5 & Day 6

F. We should submit to authority; this is a great matter.

G. We need to have the mind in us which was in Christ Jesus—v. 5:

1. All of us should take the way of our Lord, taking His principle of submission as our principle of submission.

2. Whoever knows this principle will realize that no sin is uglier than rebellion

看，没有一件事比顺服更紧要——犹 11，罗一 5，十六 26。

3 唯有当我们看见了顺服的原则，才能事奉神——太四 10，二十 28，徒六 2，罗一 9，十六 18，来十二 28，启二 23。

4 唯有像主那样顺服，才能维持神的原则。

八 希伯来五章八节告诉我们，主的顺从是从苦难中学来的：

1 苦难给了祂顺从。

2 遇到苦难还能顺从，才是真顺服。

3 主到地上来，不是带了顺从来，乃是因苦难而学了顺从。

九 救恩不仅是为叫人喜乐，也是为叫人顺服——罗一 5，十六 19，26，多三 1：

1 唯有顺服的人才能经历救恩的丰满。

2 我们需要像主那样的顺服。

3 主凭着顺从成了我们得救的根源——来五 8 ~ 9。

4 神拯救我们，盼望我们顺服祂的旨意——启四 11。

十 人若碰着神的权柄，顺服便很简单，明白神的旨意也很简单，因主一直顺服，也把顺服的生命赐给了我们——约十一 25。

and that nothing is more important than submission—Jude 11; Rom. 1:5; 16:26.

3. Only when we see the principle of submission can we serve God—Matt. 4:10; 20:28; Acts 6:2; Rom. 1:9; 16:18; Heb. 12:28; Rev. 22:3.

4. God's principle can be maintained only by submitting in the way that the Lord submitted.

H. Hebrews 5:8 tells us that the Lord's obedience was learned through suffering:

1. Suffering brought obedience to Him.

2. True submission is found when there is still obedience in spite of suffering.

3. When the Lord came to the earth, He did not bring obedience with Him; rather, He learned it through sufferings.

I. Salvation not only brings joy; it also brings submission—Rom. 1:5; 16:19, 26; Titus 3:1:

1. Only the submissive ones will experience the fullness of salvation.

2. We need to be submissive, even as the Lord was submissive.

3. The Lord became the source of our salvation through obedience—Heb. 5:8-9.

4. God saved us with the hope that we would submit to His will—Rom. 4:11.

J. When one meets God's authority, submission is a simple matter, and knowing God's will is also a simple matter, because the Lord, who was submissive throughout His life, has already given us His life of submission—John 11:25.

# 第二周■周一

## 晨兴喂养

腓二 5 ~ 8 “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，成为人的样式；既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”

腓立比…一章（的中心点）是显大基督、活基督。（20 ~ 21。）二章是以基督作我们的榜样、模型。这榜样乃是我们救恩（12）的标准。五至十六节启示，生命的话借着运行的神作出模型，将救恩应用到我们日常的生活中。我们就是这样享受基督并活基督，以祂为我们的模型。

（二章六节的）“有”，直译，存于。原文意，从太初存在；含示主在已过的永远就存在了。“形状”这辞不是指神所是的样子，乃是指神所是的彰显，（来一 3，）与神人位的素质和性质相合。因此彰显祂的素质和性质。这是说到基督的神格。

主虽然与神同等，却没有紧持自己与神同等，祂不以此为强夺之珍，紧持不放；（腓二 6；）反而将神的形状（并非神的性情）摆一边，并且倒空自己，取了奴仆的形状。（新约总论第十二册，一二至一三页。）

## 信息选读

腓立比二章七节继续说到基督“倒空自己，取了奴仆的形状，成为人的样式”。基督倒空自己的时候，就将祂所有的，就是神的形状，摆一边。七节的形状与六节者同。主成为肉体时，没有改变祂的神性，只将祂外面的彰显，由最高的形状——神

# WEEK 2 — DAY 1

## Morning Nourishment

Phil. 2:5-8 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, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

In Philippians 1 the central point is to magnify Christ, to live Christ (vv. 20-21). In chapter 2 it is to take Christ as our pattern, our model. This pattern is the standard of our salvation (v. 12). Verses 5 through 16 reveal that the word of life works out the pattern by the operating God in order to apply salvation to our daily living. In this way we enjoy Christ and live Him, taking Him as our pattern. (The Conclusion of the New Testament, p. 3489)

[In Philippians 2:6] the Greek word rendered “existing” denotes existing from the beginning. It implies the Lord’s eternal preexistence. The word form refers to the expression, not the fashion, of God’s being (Heb. 1:3). It is identified with the essence and nature of God’s person and thus expresses His essence and nature. This refers to Christ’s deity.

Although the Lord was equal with God, He did not consider being equal with God a treasure to be grasped and retained [Phil. 2:6]. Rather, He laid aside the form of God, not the nature of God, and emptied Himself, taking the form of a slave. (Life-study of Philippians, p. 86)

## Today's Reading

Philippians 2:7 goes on to say that Christ “emptied Himself, taking the form of a slave, becoming in the likeness of men.” When Christ emptied Himself, He laid aside what He possessed—the form of God. The word form in verse 7 is the same word as used for the form of God in verse 6. In His incarnation the Lord did not alter His divine nature; He changed only His

的形状，变成最低的形状——奴仆的形状。这不是素质的改变，乃是状态的改变。“成为”一辞，指明进入新的状态。

神的形状，含示基督神格内在的实际；人的样式，指基督人性外在的表现。祂外面显于人的是人，但祂里面却有神格的实际，就是神。

八节继续说，“既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”当基督成为人的样式，进入人性的情况时，祂显为人的样子。“样子”含示外貌，外观；这是更详特的重复七节“样式”的意思。基督在祂人性里的外表，向人显为人的样子。

首先，祂倒空自己，把祂神格的形状，神格外面的彰显摆一边，成为人的样式。然后，祂降卑自己，顺从至死。基督是神，本有神的彰显。虽然祂与神同等，祂却把这个同等摆一边，倒空自己，取了人的样式。这指明借着成为肉体，祂成了一个人。然后，既显为人的样子，就降卑自己。这意思是说，当祂作人的时候，祂什么都不坚持，反而降卑自己，以至于死，且死在十字架上。这就是作我们榜样的基督。

基督的降卑自己，显明祂的倒空自己。十字架的死，是基督降卑的极点。对犹太人而言，这是咒诅。（申二二 22 ~ 23。）对外邦人而言，这是加在罪犯和奴隶身上的死刑。（太二七 16 ~ 17, 20 ~ 23。）因此这是件羞辱的事。（来十二 2。）

主的降卑有七步：倒空自己；取了奴仆的形状；成为人的样式；降卑自己；成为顺从的；顺从至死；且死在十字架上。（腓立比书生命读经，一〇三至一〇五页。）

参读：腓立比书生命读经，第十篇。

outward expression from the form of God, the highest form, to that of a slave, the lowest form. This was not a change of essence; it was a change of state. The word becoming indicates entering into a new state.

The form of God implies the inward reality of Christ's deity; the likeness of men denotes the outward appearance of His humanity. He appeared to men as a man outwardly, but as God, He had the reality of deity inwardly.

Verse 8 continues, “And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.” When Christ became in the likeness of men, entering into the condition of humanity, He was found in fashion as a man. The word fashion implies the outward guise, the semblance. What Christ looked like in His humanity was found by men to be in fashion as a man.

First, He emptied Himself by putting aside the form, the outward expression, of His deity and becoming in the likeness of men. Then He humbled Himself by becoming obedient even unto death. Christ was God with the expression of God. Although He was equal with God, He put aside this equality and emptied Himself by taking the likeness of men. This indicates that He became a man through incarnation. Then, being found in the appearance of a man, He humbled Himself. This means that when He was a man, He did not insist on anything. Rather, He humbled Himself to the point of dying on the cross. This is Christ as our pattern.

Christ's self-humbling manifested His self-emptying. The death of the cross was the climax of Christ's humiliation. To the Jews this was a curse (Deut. 21:22-23). To the Gentiles it was a death sentence imposed upon malefactors and slaves (Matt. 27:16-17, 20-23). Hence, it was a shameful thing (Heb. 12:2).

The Lord's humiliation involves seven steps: emptying Himself, taking the form of a slave, becoming in the likeness of men, humbling Himself, becoming obedient, being obedient even unto death, and being obedient unto the death of the cross. (Life-study of Philippians, pp. 86-88)

Further Reading: Life-study of Philippians, msg. 10

# 第二周■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。”

现在我们必须进一步的问，作我们榜样的基督在哪里？祂在天上，还是在我们里面？腓立比二章九节清楚地指明，神已经将基督升为至高。因此，毫无疑问的，作我们榜样的基督乃是在天上。祂已被高举到宇宙的至高之处，就是神所在的地方。这与榜样客观的一面有关。然而，如果基督只是客观地在三层天上，今天我们怎么能够以祂为我们的榜样？我们在地上怎么能够跟随那已被高举，现今在天上的一位？这是不可能的。我们若要以基督为榜样，这榜样必须是主观的。（腓立比书生命读经，九八页。）

## 信息选读

我们怎么可能作成我们自己的救恩？（腓二 12。）如果我们能作成我们的救恩，救恩岂不就是本乎我们自己的行为么？…既然救恩不是本乎行为，而是本乎恩，保罗吩咐我们作出我们的救恩是什么意思？

要了解保罗的话，关键在于明白腓立比二章十二节救恩的意义。这里的救恩并不是指脱离火湖，而是指这封书信前面保罗已经提到的救恩。二章十二节的“这样”一辞，指明本节保罗的话是前面所说的结果。作成我们的救恩，乃是前面几节圣经所给我们看见，以基督为我们榜样的结果。我们的榜样

# WEEK 2 — 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.

Now we must go on to ask where is this Christ who is our pattern. Is He in heaven, or is He in us? Philippians 2:9 says clearly that God has highly exalted Christ. Thus, there can be no doubt that as our pattern Christ is in heaven. He has been exalted to the highest peak in the universe, where God is. This is related to the objective aspect of the pattern. However, if Christ were only in the third heaven objectively, how could we take Him as our pattern today? How could we, who are on earth, follow One who has been exalted and who is now in heaven? It would be impossible. In order for us to take Christ as our pattern, this pattern must be subjective. (Life-study of Philippians, p. 83)

## Today's Reading

How is it possible for us to work out our own salvation [Phil. 2:12]? If we could work out our salvation, would that not make salvation a matter of our own works?...Since salvation is not of works but of grace, what does Paul mean by telling us to work out our salvation?

The key to understanding Paul's word is to know the meaning of salvation in this verse. Salvation here is not salvation from the lake of fire. Rather, it refers to what Paul has already said about salvation earlier in this Epistle. The words so then in verse 12 indicate that what Paul says in this verse is a consequence of what has gone before. Working out our salvation is the result of taking Christ as our pattern, as seen in the preceding verses. As our

基督，就是我们的救恩。然而，这个救恩需要由我们作出来。

要在我们的经历中作成救恩，这个榜样对我们就不仅是客观的，还必须是主观的。这榜样如果仅仅是客观的，就不会成为我们所作成的救恩。这里的救恩，不是我们所领受的救恩，而是我们所作成的救恩。我们所领受的救恩，乃是救我们脱离神的定罪和火湖的救恩；那样的救恩是无须我们作成的。腓立比书这里的救恩是另一种救恩，或者说是不同程度的救恩；…二章十二节的救恩实际上是一个活的人位，这个人位就是我们所活、所经历、所享受的基督。仅仅客观的榜样不能这样成为我们的救恩。救恩是一个活的人位，而这个人位就是我们的榜样，这事实指明这个榜样不仅是客观的，更是主观的。…我们说这个榜样是客观也是主观的另一理由，乃是和腓立比书是论到经历基督的这个事实有关。与属灵经历有关的事定规是主观的。基于这个原则，并根据整卷腓立比书的上下文来看，我们的榜样基督不仅是客观的，也是主观、可经历的。

再者，保罗说到作成我们的救恩之后，接着又说，“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。”（二13。）十三节开头的“因为”指明神在我们里面的运行，和我们恐惧战兢作成我们的救恩有关。是神为着祂的美意，在我们里面运行，使我们立志并行事。十三节的运行，定规是指十二节的作成。我们承认，我们无法作成我们自己的救恩，我们靠自己的确不能。但是神，就是在我们里面运行的那位却能。神既在我们里面运行，使我们立志并行事，我们就能作成我们自己的救恩。保罗说到神在我们里面运行，进一步指明基督作榜样不只是客观的，也是主观的。…当我们与神在我们里面的运行合作时，就是以基督为我们的榜样。（腓立比书生命读经，九九至一〇二页。）

参读：腓立比书生命读经，第十篇。

pattern, Christ is our salvation. However, this salvation needs to be worked out by us.

In order for this to be accomplished in our experience, the pattern must be subjective to us as well as objective. If it were only objective, it could not be the salvation worked out by us. The salvation here is not the salvation we receive; it is the salvation we work out. The salvation we receive is the salvation from God's condemnation and from the lake of fire. There is no need for us to work out that kind of salvation. The salvation here in Philippians is salvation of another kind, or of a different degree...The salvation in 2:12 is actually a living person. This person is the very Christ whom we live, experience, and enjoy. A pattern that is only objective could not be our salvation in this way. The fact that salvation is a living person and that this person is our pattern indicates that the pattern is subjective as well as objective. Another reason for saying that the pattern is subjective as well as objective is related to the fact that the book of Philippians is a book on the experience of Christ. Anything that is a matter of spiritual experience must be subjective. Based upon this principle and upon the context of the book of Philippians as a whole, Christ as the pattern is not only objective but also subjective and experiential.

Furthermore, following his word about working out our salvation, Paul goes on to say, “For it is God who operates in you both the willing and the working for His good pleasure” (2:13). The word for at the beginning of verse 13 indicates that God's operating in us is related to our working out our own salvation with fear and trembling. God operates in us both the willing and the working for His good pleasure. Surely the working in verse 13 refers to the working out in verse 12. We may confess that we are not able to work out our own salvation. Yes, in ourselves we are not able. But God, the One operating in us, is able. Since He is operating in us both the willing and the working, we can work out our own salvation. Paul's word about God operating in us is a further indication that the pattern is subjective as well as objective...When we cooperate with God's operation in us, we take Christ as our pattern. (Life-study of Philippians, pp. 84-86)

Further Reading: Life-study of Philippians, msg. 10

## 第二周■周三

### 晨兴喂养

西三4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

加二20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

（腓立比二章五至八节）所陈明的榜样，如今就是我们里面的生命，我们称这生命为钉十字架的生命。基督降卑的七步是钉十字架生命的各方面。虽然基督有神格的彰显，祂却把这个彰显摆一边。然而祂没有丢弃祂神格的实际。祂撇弃了较高的形状——神的形状，取了非常低的形状——奴仆的形状。祂是这样倒空自己。这当然是十字架生命的印记。祂成为人且显为人的样子之后，就降卑自己，以至于死，且死在十字架上。这就是钉十字架的生命，完满且绝对的活了出来。（腓立比书生命读经，一〇五页。）

### 信息选读

基督不仅是我们外面的榜样，祂也是我们里面的生命。祂是这个内里的生命，要叫我们经历祂，因而活出钉十字架的生命。在这个钉十字架的生命里，私图好争、贪图虚荣或自我高举都没有地位。相反的，这里只有倒空自己，只有降卑自己。每当我们经历基督并活基督时，我们不知不觉就活出这种钉十字架的生命。这意思是说，当我们活基督时，我们就是活那作钉十字架生命之榜样的一位。那么，我们也会倒空自己并降卑自己了。

唯有钉十字架的生命才能活出这个榜样。如果我们的行事仍有私图好争、贪图虚荣，或者还有野心要

## WEEK 2 — DAY 3

### Morning Nourishment

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

The pattern presented in [Philippians 2:5-8] is now the life within us. This life is what we call a crucified life. The seven steps of Christ's humiliation are all aspects of the crucified life. Although Christ had the expression of deity, He laid aside this expression. However, He did not lay aside the reality of His deity. He laid aside the higher form, the form of God, and took on a much lower form, the form of a slave. In this, He emptied Himself. Surely this is a mark of a crucified life. Then, after becoming a man and being found in the appearance of a man, Christ humbled Himself even unto the death of the cross. This was the crucified life lived out in a full and absolute way. (Life-study of Philippians, p. 88)

### Today's Reading

Christ is not only an outward pattern for us; He is also the life within us. As this inner life, He would have us experience Him and thereby live a crucified life. In this crucified life there is no room for rivalry, vainglory, or self-exaltation. On the contrary, there is self-emptying and self-humbling. Whenever we experience Christ and live Christ, we automatically live such a crucified life. This means that when we live Christ, we live the One who is the pattern of a crucified life. Then we also will empty ourselves and humble ourselves.

Only the crucified life can live such a pattern. If we still do things out of rivalry and vainglory or are still ambitious to be leaders, we are not living

作头，我们就不是活钉十字架的生命，我们就没有倒空自己，也没有降卑自己。然而，我们里面的确有能倒空自己并降卑自己的生命；这个生命从来不以什么东西为强夺之珍而紧持不放；相反的，它总是乐意舍弃地位、舍弃头衔。…当腓立比二章的榜样成为我们里面的生命时，这榜样就成了我们的救恩，我们就从私图好争与贪图虚荣中蒙拯救。如果腓立比人不愿意照着这榜样生活，他们就不能使保罗的喜乐满足。他仍然会为他们的私图好争、贪图虚荣担心。但是，如果他们愿意过钉十字架的生活，就是一再倒空自己、降卑自己、不以任何事物为强夺之珍而紧持不放的生活，他们就会对基督有真实的经历。他们经历基督作这样的榜样和里面的生命，就会叫使徒极其喜乐。

我们过钉十字架的生活，就表明我们对使徒们有在基督里的鼓励、爱的安慰、灵的交通、以及慈心和怜恤。…保罗在监狱中并不在乎别人怎样对待他，他所关切的乃是信徒有没有接受基督作他们的榜样，并且过钉十字架的生活。（腓立比书生命读经，一〇五至一〇七页。）

保罗在腓立比二章三至四节说，“凡事都不私图好争，也不贪图虚荣，只要心思卑微，各人看别人比自己强；各人不单看重自己的长处，也看重别人的。”保罗在五节继续说，“你们里面要思念基督耶稣里面所思念的。”这节指明，基督耶稣里面所思念的应当成为我们里面所思念的。五节所说你们里面要思念的，是指三节的“看”和四节的“看重”。当基督倒空自己，取了奴仆的形状，显为人的样子，并且降卑自己（7～8）的时候，祂里面也有这种思念和心思。要有这样的心思，我们需要在基督的心肠里（一8）与祂是一。要经历基督，我们需要到一个地步，就是在祂内在柔细的感觉和思想里与祂是一。（新约总论第十二册，一二至一三页。）

参读：新约总论，第三百四十七篇。

a crucified life. We are not emptying ourselves or humbling ourselves. However, we have a life within us that truly is a self-emptying and self-humbling life. This life never grasps at something as a treasure. Instead, it is always willing to lay aside position and title. When the pattern in Philippians 2 becomes our inward life, the pattern becomes our salvation. Then we are saved from rivalry and vainglory. If the Philippians were not willing to live according to this pattern, they could not make Paul's joy full. He would still be troubled by their rivalry and vainglory. But if they were willing to live the crucified life, a life that always empties itself and humbles itself, not grasping anything as a treasure, they would have the genuine experience of Christ. Their experience of Christ as such a pattern and inward life would make the apostle extremely happy. (The Conclusion of the New Testament, p. 3492)

Living a crucified life shows that toward the apostles we have encouragement in Christ, consolation of love, fellowship of spirit, and tenderheartedness and compassion...Paul was not concerned with how he was treated by others. His concern was whether or not the believers would take Christ as their pattern and live a crucified life. (Life-study of Philippians, p. 89)

In Philippians 2:3-4 Paul says, “Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves; not regarding each his own virtues, but each the virtues of others also.” In verse 5 Paul goes on to say, “Let this mind be in you, which was also in Christ Jesus.” This verse indicates that the mind that was in Christ Jesus should be in us. This in verse 5 refers to considering in verse 3 and regarding in verse 4. This kind of thinking, this kind of mind, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to this extent, that is, in His tender, inward feeling and in His thinking. (The Conclusion of the New Testament, pp. 3489-3490)

Further Reading: The Conclusion of the New Testament, msg. 347

腓二 6 “祂本有神的形状，不以自己与神同等为强夺之珍，紧持不放。”

约十四 28 “…我去，并且我正往你们这里来。你们若爱我，因我往父那里去，就必喜乐，因为父比我大。”

神的话告诉我们，主耶稣与父原是一。（约十30。）太初有话，像太初有神一样。话就是神，这话创造天和地。神在太初有荣耀，乃是人不能亲近的荣耀，这也就是子的荣耀。父和子是同等的、同能的、同有的、同时的。但在身位里有父和子的分别，这不是基本性质的分别，乃是神格中的一种安排。所以圣经说，主不以自己与神同等为强夺之珍。（腓二 6。）…主与神同等不是勉强的，不是插进去的，不是僭越的，因主本有神的形像。（倪柝声文集第三辑第一册，一五四至一五五页。）

## 信息选读

腓立比二章五至七节是一段，八至十一节又是一段。前段是论到基督的倒空自己，后段是论到基督的降卑自己。在此主有两次降卑，即在神格里倒空了自己，在人性里降卑了自己。主到地上来，是把祂神格中的荣耀、能力、等级、形像都倒空了，以致当时那些没有启示的人都不认识祂，不承认祂是神，以为祂不过是人，是世上一个平常的人。主在神位之中自己拣选作子，服在父的权柄底下，所以主说，“父比我大。”（约十四

Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped.

John 14:28 ...I am going away and I am coming to you. If you loved Me, you would rejoice because I am going to the Father, for the Father is greater than I.

The Word of God tells us that the Lord Jesus and the Father are one [John 10:30]. In the beginning was the Word, just as in the beginning there was God. The Word was God, and this Word created the heavens and earth. With God in the beginning there was glory. It was an inapproachable glory, the glory of the Son. The Father and the Son are equal, equipotent, coexisting, and existing simultaneously. But there is a difference in person between the Father and the Son. It is not a distinction in intrinsic nature but in arrangement in the Godhead. The Bible says that the Lord did not consider being equal with God a treasure to be grasped (Phil 2:6)...The Lord's equality with God is not something that He assumed by force. It is not an assertion or a usurpation because the Lord had the image of God in the first place. (CWWN, vol. 47, "Authority and Submission," p. 141)

## Today's Reading

Philippians 2:5-7 forms one section, while verses 8-11 form another section. The first section is on Christ emptying Himself. The second section is on Christ humbling Himself. The Lord lowered Himself twice, first in emptying Himself in His deity, and then in humbling Himself in His humanity. When the Lord came down to earth, He emptied Himself of the glory, power, position, and image in His deity. As a result of His emptying, those without revelation did not recognize Him and would not acknowledge Him as God, considering Him merely as an ordinary man. In the Godhead the Lord voluntarily chose to be the Son, submitting Himself to the authority of the Father. Hence, He said that the

28。) 子的地位是主自己拣选的。在神格中满了和谐，同等的神，乐意安排父作头，子顺服；父变作权柄的代表，子变作顺服的代表。

主要顺服不简单，主的顺服比祂的创造天地还难，因为祂必须倒空一切神格的荣耀、能力等等，必先取了奴仆的形像，才配得到顺服的资格。所以顺服是神的儿子创造的。

主来到地上，一面把权柄丢掉，一面把顺服拿起来，存心要作奴仆，接受时间和空间的限制，作为了一个人。不只到此，主又降卑自己，存心顺服，神格中的顺服是全宇宙中顶奇妙的事。因祂顺服以至于死，且死在十字架上，是痛苦的死，是羞辱的死，结果神将祂升为至高。

由于主创造了顺服，父就在神格里作了基督的头。权柄和顺服是神设立的，是从太初就有的。…基督就是顺服的原则，接受顺服的就是接受基督的原则。所以充满基督的人，也必定是充满了顺服。

今天人常问：“为什么要我顺服？”或者问：“我是弟兄，你也是弟兄，我为什么要顺服你？”其实人没有资格这样说…。基督就是代表顺服，并且代表完全的顺服，就如神的权柄是完全的一样。今天有人以为认识权柄，却没有顺服。（倪柝声文集第三辑第一册，一五五至一五六页。）

参读：权柄与顺服，第五篇。

Father was greater than He (John 14:28). The Son's position was a voluntary choice of our Lord. In the Godhead there is full harmony. In the Godhead there is equality, yet it is happily arranged that the Father should be the Head and that the Son should submit. The Father became the representation of authority, and the Son became the representation of submission.

The Lord's submission is not a simple matter. The Lord's submission is more difficult than His creation of the heavens and the earth. In order to submit He had to empty Himself of all the glory, power, position, and image in His deity. He also had to take on the form of a slave. Only then could He receive the qualification of submission. Hence, submission is something created by the Son of God.

When the Lord came down to earth, He dropped authority on the one hand and picked up submission on the other hand. He set His heart to become a slave, to be restricted in time and space as a man. But this is not all. The Lord humbled Himself, becoming obedient. The obedience in the Godhead is the most wonderful thing in the whole universe. He became obedient unto death, even the death of the cross, a painful and shameful death. In the end, God exalted Him to the highest.

Because the Lord created submission, the Father became the Head to Christ in the Godhead. Both authority and submission were established by God...With Christ there is the principle of submission. Those who accept submission are accepting the principle of Christ. Hence, those who are filled with Christ will be filled with submission.

Today many ask, "Why do I have to submit?" They also ask, "Why do I have to submit to you? I am a brother, and you are a brother." Actually, men do not have a right to say such things...Christ represents submission, a perfect submission, just as God's authority is perfect authority. Today some think they know authority, but they do not know submission. (CWWN, vol. 47, "Authority and Submission," pp. 141-143)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 5

来五8～9“祂虽然为儿子，还是因所受的苦难学了顺从；祂既得以成全，就对凡顺从祂的人，成了永远救恩的根源。”

罗一5“我们借着祂，领受了恩典和使徒的职分，为祂的名在万国中使人顺从信仰。”

关于神格方面，主是与神同等；但祂所以作主，是神赏赐给祂的。主耶稣基督为主是神格倒空之后的事。所以主耶稣的神格乃是凭着祂的所是而有的，祂为神是祂本来的地位；但祂得着为主的地位是凭着祂所作的，是当祂放弃神格，完全维持了顺服的原则，被升到高天，神才赏赐祂为主。凭祂的自己说，祂是神；凭祂得的赏赐说，祂是主。（倪柝声文集第三辑第一册，一五六至一五七页。）

## 信息选读

腓立比二章（五至十一节）这一段是最难解、最起辩论的地方，但也是最神圣的地方。…好像当初在神位中有一个会议，神有一个计划要创造宇宙。在这个计划中，神位间彼此赞同，彼此领会，就有了作权柄代表的父。但如果有权柄而没有顺服，权柄就不能建立，因为权柄不是独立的，所以神在宇宙中必须找到顺服。神在宇宙中造出两种的活物：第一种活物是天使——灵；第二种活物是人——魂。神的先见预知天使的背叛和人的失败，神的权柄不能建立在天使和亚当的后裔

Heb. 5:8-9 Even though He was a Son, [He] learned obedience from the things which He suffered. And having been perfected, He became to all those who obey Him the source of eternal salvation.

Rom. 1:5 Through whom we have received grace and apostleship unto the obedience of faith among all the Gentiles on behalf of His name.

Concerning His deity, the Lord was equal with God. But His being the Lord was something given to Him by God. Being made the Lord is something that happened after He emptied Himself in His deity. The deity of the Lord Jesus is something that is based on what He is. Being God is His original position. But His attainment of the position of Lord is based on what He has done. When He laid aside His divine form to fully maintain the principle of submission and subsequently ascended to the heavens, God accorded to Him the position of Lord. Based on Himself, He is God. Based on His attainment, He is Lord. (CWWN, vol. 47, "Authority and Submission," p. 143)

## Today's Reading

This portion in Philippians 2 [vv. 5-11] is very difficult to explain and very controversial. But it is also a most divine passage...It seems as if there was a conference in the Godhead in the beginning in which a plan was made to create the universe. In this plan the divine persons of the Godhead agreed with each other and came to the understanding that the Father would be the representation of authority. But if there was only authority without submission, authority could not be established, because authority is not something isolated. Hence, there must be submission in the universe. Two kinds of creatures were created in the universe. The first kind was the angels—spirits. The second kind was man—souls. God's foreknowledge foresaw the rebellion of the angels and the failure of

身上；所以神格中有一个和谐的定规，要在神格中先有权柄的建立，从那时起就有父神和子神的分别。然后到有一天，子神又倒空自己，甘心乐意出来成为受造的人，来作顺服权柄的代表。犯罪并背叛的乃是人，所以…现在仍要借着人的顺服来建立神的权柄。这就是为什么主要来到地上作人，和一切受造的人完全一样的缘故。

主的降生是神的出来。祂不在神那一边作权柄，却来到人这一边受人的限制，且作了奴仆。主这样作是冒了一个大险，因为主一从神格里出来，便有回不去的可能。祂在子的地位上若不顺服，虽可用权柄把神格取回来，但顺服的原则就永远断绝了。主出来有两条路可走回去：一条是出来作人，事事处处绝对无保留的完全顺服，凡事建立神的权柄，无丝毫背叛，一步一步顺服神带祂回去，让神立祂为主；第二条路，如果祂以作人、作奴仆有难处，因肉身的软弱与限制，实在不能顺服，祂也可以用祂神格的权柄、荣耀、能力冲回去。但主将第二条不该走的路丢掉了，祂却存心顺服，走这一条顺服以至于死的路。祂既倒空自己，就不再充满自己；这种出尔反尔，是祂所不作的。…必须祂在人的地位上顺服至死才能回去。（倪柝声文集第三辑第一册，一五七至一五八页。）

参读：权柄与顺服，第五篇。

man. God's authority cannot be built upon the angels or upon the descendants of Adam. In the Godhead there was a harmonious decision that authority would be established first within the Godhead. From that time on, there was a distinction in operation of the Father and the Son. One day the Son willingly emptied Himself to become a created man as the representation of submission to authority...It was man who sinned and rebelled. Therefore, only through the submission of a man could God's authority be established. This is why the Lord had to come to the earth to become a man and to be the same as a creature in every way.

The birth of the Lord is the coming forth of God. He did not retain His authority by being God. Rather, He took up human restrictions by becoming a man, even the restriction of a slave. This was a very risky matter for the Lord. Once the Lord stepped out from the form of God, there was a possibility that He could not return as a man. If He had not been submissive, He could have reclaimed the divine form of His deity only in His position as the Son. However, the principle of submission would have been broken forever. When the Lord stepped out, there were only two ways for Him to return. One was to be a proper man, absolutely and unreservedly submitting with no trace of rebellion, being obedient step by step, and letting God bring Him back and set Him up as Lord. If being a slave had been too difficult for Him, if weakness and the limitations of the flesh had been too much for Him, and if submission had been beyond Him, the only other way to return would have been for Him to force His way back by using the authority and glory of His deity. But our Lord rejected this way, a way which He was not meant to take. He set His heart to subject Himself to the way of submission even unto death. Since He emptied Himself, He could no longer refill Himself. He did not vacillate in His mind...Before He returned, He completed His course of being obedient unto death in the position of a man. (CWWN, vol. 47, "Authority and Submission," pp. 143-144)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 5

腓二9～11 “所以神将祂升为至高，又赐给祂那超乎万名之上的名，叫天上的、地上的和地底下的，在耶稣的名里，万膝都要跪拜，万口都要公开承认耶稣基督为主，使荣耀归与父神。”

（主耶稣）现在能回去乃是因祂完全而单纯的顺服，一个苦难一个苦难加上去，祂都绝对地顺服，丝毫没有反抗和背叛。因此神把祂高举，使祂进入神格为主。不是祂把以前倒空的又充满了，乃是父神把这一个人带到神格里去——子神变作耶稣（人），又回到神格里去。为着这个缘故，才知道耶稣这名的宝贝，全宇宙没有一个像祂的。当主在十字架上说“成了”，不只是救恩成了，更是祂所说出来的一切都成了。所以祂得着超乎万名之上的名，天上地上在耶稣的名里，无不屈膝，无不口称耶稣为主。从此祂不只是神，又是主。祂为主是说出祂与神的关系…。祂为基督是说出祂与召会的关系。（倪柝声文集第三辑第一册，一五八至一五九页。）

## 信息选读

主耶稣离开神，不预备以神格回去，乃预备以人格的地位而得高升。神是这样维持祂顺服的原则。我们…应当完全顺服权柄，这是大事。主耶稣回到天上乃是借着作人，成为人的样式而顺服，被神升上去的。…全圣经难得有如此奥秘。

Phil. 2:9-11 Therefore also God highly exalted Him and bestowed on Him the name which is above every name, that in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

[The Lord Jesus] was able to return because He accomplished a perfect and pure submission. Suffering upon suffering was piled on Him, but He remained absolutely submissive. There was not the slightest reaction or rebellion. Therefore, God exalted Him and ushered Him back as Lord in the Godhead. This was not just a refilling of what had been emptied but the ushering of a man into the Godhead by the Father. The Son became Jesus (the man) and was received back into the Godhead. Now we know the preciousness of the name of Jesus. In the whole universe there is no one like Him. When the Lord declared “It is done” on the cross, He did not mean that just salvation had been secured but that everything that He said had been done. For this, He obtained a name that is above every name. At the name of Jesus every knee should bow and every tongue should openly confess that Jesus Christ is Lord. From that time forward, He was not only God but Lord as well. His lordship speaks of His relationship with God...His being the Christ speaks of His relationship with the church. (CWWN, vol. 47, “Authority and Submission,” pp. 144-145)

## Today's Reading

When the Lord came forth from God, He did not intend to return by His deity. Rather, He intended to return through His exaltation as a man. This is how God maintains His principle of submission...We should submit to authority completely. This is a great matter. The Lord Jesus' return to heaven was through His being a man and being submissive in the form of a man.

(腓二5～11。) 主向神格告别，不再凭神格回去，因祂已穿上肉身。祂里面没有一点不顺服，才在人格里面被神高升。出去是放下荣耀，回来又得着荣耀。神成功了一切。所以我们里面要思念基督耶稣里面所思念的…。凡认识这(顺服)原则的，就看见没有一个罪比背叛更难看，没有一件事比顺服更紧要。唯有当我们看见了顺服的原则，才能事奉神；也唯有像主那样顺服，才能维持神的原则。一有背叛，就是在撒但的原则里。

主的顺从是从苦难中学来的。(来五8。) …遇到苦难还能顺从，才是真顺服。人的用处不在有无苦难，乃在因苦难学得了顺从。顺从神的人才有用处。心不软下来，苦难总不离开你。多有苦难是我们的路，贪安逸爱享受的人没有用处。总要学习在苦难中能顺从。因主到地上来，不是带了顺从来，乃是因所受的苦难而学了顺从。

救恩不仅为叫人喜乐，也是为叫人顺服。…唯有顺服的人才能经历救恩的丰满，否则就把救恩的性质改变了。我们需要像主那样的顺服，主耶稣凭着顺从便成了我们得救的根源。神拯救我们，盼望我们顺服祂的旨意。人若碰着神的权柄，顺服便很简单，明白神的旨意也很简单，因主一直顺服，也把顺服的生命赐给了我们。(倪柝声文集第三辑第一册，一五九至一六〇页。)

参读：权柄与顺服，第五篇。

As a result He was exalted by God...In the whole Bible there is hardly any passage as mysterious as this one [Phil. 2:5-11]. The Lord bade farewell to His divine form. He did not return in just His divine form, because He had put on the flesh. In Him there was no trace of disobedience; consequently, He was exalted by God in His humanity. He stepped forth to give up His glory. He returned to reclaim His glory. All of this was accomplished by God. We need to have the mind in us which was in Christ Jesus...Whoever knows this principle [of submission] will realize that no sin is uglier than rebellion and that nothing is more important than submission. Only when we see the principle of submission can we serve God. God's principle can be maintained only by submitting in the way that the Lord submitted. Once there is rebellion, we are in the principle of Satan.

The Lord's obedience was learned through suffering [Heb. 5:8]...True submission is found when there is still obedience in spite of suffering. A man's usefulness is not in whether he has suffered, but in whether he has learned obedience in suffering. Only those who are obedient to God are useful. If the heart is not softened, the suffering will not go away. Our way is the way of manifold sufferings. A man who yearns after ease and enjoyment is of no use. We must all learn to be obedient in sufferings. When the Lord came to the earth, He did not bring obedience with Him; rather, He learned it through sufferings.

Salvation not only brings joy; it also brings submission...Only submissive ones will experience the fullness of salvation. Otherwise, we change the nature of salvation. We need to be submissive, even as the Lord was submissive. The Lord became the source of our salvation through obedience. God saved us with the hope that we would submit to His will. When one meets God's authority, submission is a simple matter, and knowing God's will is also a simple matter, because the Lord, who was submissive throughout His life, has already given us His life of submission. (CWWN, vol. 47, "Authority and Submission," pp. 145-146)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 5

# 第二周诗歌

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## 鼓 励 — 思想主

10 10 10 10 (英 656)

降 D 大调 4/4

$D^b$   $G^b$   $D^b$   $i$   $i$   $i$   $i$   $A^b_7$   $7$   $6$   $D^b$   $5$   $—$   $—$   $—$  |  
 1 — 4 6 | 1 — | 1 · 1 7 6 | 5 — — — |  
 一 要 思 想 耶 稣, 以 他 作 模 型,  
 $G^b$   $D^b$   $B^b_m$   $E^b_7$   $\#4$   $2$   $5$   $A^b$   $5$   $—$   $—$  |  
 6 — 5 4 | 3 3 3 6 | 4 — 2 — | 5 — — — |  
 好 在 你 身 上 显 出 他 荣 形:  
 $D^b$   $G^b$   $D^b$   $i$   $i$   $i$   $i$   $A^b$   $7$   $6$   $7$   $—$   $—$  |  
 3 — 4 6 | 1 — | 1 · 1 7 6 | 7 — — — |  
 他 已 经 赐 你 永 远 的 生 命,  
 $D^b$   $G^b$   $D^b$   $5$   $4$   $3$   $6$   $5$   $1$   $A^b_7$   $2$   $—$   $1$   $—$   $—$  ||  
 并 使 你 享 受 复 活 的 大 能。

二 要思想耶稣,天天都如此,  
那无穷生命也要多认识,

要自甘卑微,不再有大志;  
靠复活大能经历主的死。

三 要思想耶稣,一生当这样,  
若弃掉自己,必知主心意,

要活在幔内常见主荣光;  
一脱离自己,纯洁又安息。

四 要思想耶稣,当你在向前,  
必荣上加荣,变成祂形状,

要一直向上瞻仰祂荣面,  
使祂的形像显在你身上。

# WEEK 2 — HYMN

## Consider Him, let Christ thy pattern be

Encouragement — For Considering Christ

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2. "Consider Him"; so shalt thou, day by day,  
Seek out the lowliest place, and therein stay,  
Content to pass away, a thing of nought,  
That glory to the Father's name be brought.

3. Shrink not, O child of God, but fearless go  
Down into death with Jesus; thou shalt know  
The power of an endless life begin,  
With glorious liberty from self and sin.

4. "Consider Him," and thus thy life shall be  
Filled with self-sacrifice and purity;  
God will work out in thee the pattern true,  
And Christ's example ever keep in view.

5. "Consider Him," and as you run the race,  
Keep ever upward looking in His face;  
And thus transformed, illumined thou shalt be,  
And Christ's own image shall be seen in thee.

第二周 · 申言

申言稿: \_\_\_\_\_

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