经历基督

第一周

经历基督的
内在意义

读经：腓一 3 ～ 6、19 ～ 21 上、27，二 2、20 ～ 21、30，三 1，四 1、4

纲要

周一

壹 对基督的经历是个奥秘：

一 神是个奥秘，基督是神的奥秘（西二 2），而召会是基督的奥秘（弗三 4）；因此，召会实际上是奥秘中的奥秘。

二 我们的基督徒生活是个奥秘，譬如，人的爱虽然有限，但基督徒所活出正确的爱却是无限的；因此，基督徒的爱是个奥秘—参 19 节上。

三 显大基督就是无止境地彰显基督（腓一 20），也就是对全宇宙表明，我们凭以活着的基督，乃是无限的。

四 保罗经历基督作他无限的忍耐，乃是显大无限的基督；我们凭耶稣基督之灵全备的供应而活基督，所显的任何属性都是无限的，因此是奥秘的—19 ～ 21 节上。

THE EXPERIENCE OF CHRIST

Week One

The Intrinsic Significance
of the Experience of Christ

Scripture Reading: Phil. 1:3-6, 19-21a, 27; 2:2, 20-21, 30; 3:1; 4:1, 4

Outline

Day 1

I. The experience of Christ is a mystery:

A. God is a mystery, Christ is the mystery of God (Col. 2:2), and the church is the mystery of Christ (Eph. 3:4); hence, the church is actually a mystery within a mystery.

B. Our Christian living is a mystery; for example, although human love is limited, the proper love lived out by a Christian is unlimited; hence, it is a mystery—cf. v. 19a.

C. To magnify Christ is to express Christ without limitation (Phil. 1:20); it is to show the whole universe that the very Christ by whom we live is unlimited.

D. Paul's experience of Christ as his unlimited endurance was the magnification of the unlimited Christ; any attribute we have through living Christ by the bountiful supply of the Spirit of Jesus Christ will be unlimited and thus mysterious—vv. 19-21a.

周二

五 甚至我们对人的赦免也必须是基督的显大；我们的赦免就是那没有穷尽的基督自己在我们里面得显大—太十八 21 ～ 22。

六 在苦难中，我们只要单纯地爱主并经历祂；这样，我们就会显大基督，彰显祂作无限的一位；借着苦难显大基督，乃是喜乐的事—林后十二 7 ～ 10。

七 经历基督乃是个奥秘，举凡我们对基督的经历都是无限的；我们若看见这个异象，这异象就不仅会控制我们的生活，更会加强我们基督徒的行事为人；神的心意是要借着我们显大基督。

八 召会生活是我们基督徒生活的总和；我们都活基督，而我们基督徒的生活加起来，就成为召会生活；当我们作为召会来在一起时，我们乃是一个完全的奥秘—提前三 15 ～ 16。

九 保罗说，“在我，活着就是基督”（腓一 21 上）；这意思是说，我们能活着就是基督；我们所经历并所活的基督是个奥秘；我们不该对我们的经历有把握，因为一切对基督的经历都是奥秘的。

周三

贰 腓立比书揭示，经历基督乃是我们在推广福音上有交通，直到主耶稣回来—一 3 ～ 6：

一 从我们得救起，到主耶稣回来的时候，我们的基督徒生活该是传扬福音的生活：

Day 2

E. Even our forgiveness of others needs to be a magnification of Christ; our forgiveness is the inexhaustible Christ Himself being magnified in us—Matt. 18:21-22.

F. In the midst of suffering, we should simply love the Lord and experience Him; then we will magnify Christ, expressing Him as the One who is unlimited; it is a joy to magnify Christ through suffering—2 Cor. 12:7-10.

G. The experience of Christ is a mystery, and whatever we experience of Christ is unlimited; if we see this vision, it will not only control our life but also strengthen our Christian walk; God's intention is to magnify Christ through us.

H. The church life is the sum total of our Christian living; we all live Christ, and our Christian living is added together to make the church life; when we come together as the church, we are a complete mystery—1 Tim. 3:15-16.

I. Paul says, "To me, to live is Christ" (Phil. 1:21a); this means that we can live to be Christ; the Christ whom we experience and whom we live is a mystery; we should not have any assurance of our experience, for all experiences of Christ are mysterious.

Day 3

II. Philippians unveils that the experience of Christ is our fellowship unto the furtherance of the gospel until the Lord Jesus comes back—1:3-6:

A. From the time that we are saved until the time the Lord Jesus comes back, our Christian life should be a gospel-preaching life:

1 经历并享受基督的生活，乃是推广福音的生活，传扬福音的生活，不是个人的，乃是团体的；我们越在推广福音上有交通，就越经历并享受基督；这杀死我们的己、野心、喜好和拣选。

2 无论我们说话或保持静默，我们的生命、生活、所是和全人，都必须是基督的传扬。

周四

二 保罗嘱咐我们行事为人要“配得过基督的福音”，就是要“在一个灵里站立得住，同魂与福音的信仰一齐努力”—27 节：

1 为着福音的工作同魂，比在一个灵里经历基督更难—二 20 ～ 21、30。

2 同魂需要我们在灵里得着重生以后，进一步在我们的魂里得着变化—林后三 18，罗十二 2。

3 我们若在情感、思想和决定上不是一，我们就不是同魂；只要我们不是同魂，我们就不在推广福音上所有的交通里，行事为人就配不过福音。

4 当召会的众肢体都在一个灵里同魂时，这个一就能说服人、征服人并吸引人，我们就会经历基督并享受基督。

周五

1. The Christ-experiencing and -enjoying life is a life in the furtherance of the gospel, a gospel-preaching life, not individualistic but corporate; the more fellowship we have in the furtherance of the gospel, the more Christ we experience and enjoy; this kills our self, ambition, preference, and choice.

2. Whether we speak or remain silent, our life, our living, our being, and our entire person must be a preaching of Christ.

Day 4

B. Paul charges us to conduct ourselves “in a manner worthy of the gospel of Christ,” which is to “stand firm in one spirit, with one soul striving together along with the faith of the gospel”—v. 27:

1. To be with one soul and to be like-souled for the gospel work are more difficult than to be in one spirit for the experience of Christ—2:20-21, 30.

2. To be with one soul requires that, after having been regenerated in our spirit, we go further to be transformed in our soul—2 Cor. 3:18; Rom. 12:2.

3. If we are not one in our affections, thoughts, and decisions, we are not with one soul; as long as we are not one in soul, we are not in the fellowship unto the furtherance of the gospel, and our conduct is not worthy of the gospel.

4. When all the members in the church are in one spirit with one soul, this oneness will be convincing, subduing, and attractive, and we will experience Christ and enjoy Him.

Day 5

叁 严格地说，腓立比书不仅论到经历基督，也论到享受基督：

一 腓立比书既是说到对基督的经历和享受，其结果乃是喜乐，所以该书也是一卷充满喜乐、欢喜的书—一4、18、25，二2、17～18、28～29，三1，四1、4。

二 经历基督主要是在我们的灵里，而享受基督乃是在我们的魂里；我们就象那些被迫吃食物而没有享受食物的孩子，许多时候我们经历基督而没有享受基督。

三 因此，我们可能经历基督而没有享受基督；这里的难处是在于我们的魂—我们的心思、情感和意志。

四 “我多少担心你们对基督的享受可能不是那么多”（《经历基督》，三〇页）；许多人失去了对基督的享受，原因是他们在魂里有难处；你们若对基督没有很多的享受，就指明你们没有在魂里是一，没有在魂里联结（二2）。

周六

五 在腓立比人中间，他们在思念上不合（四2），这令使徒受搅扰；因此，他要求他们思念相同的事，甚至思念同一件事，使他的喜乐可以满足（二2）：

1 从本书全文看，“同一件事”必是指对基督主观的认识和经历（2，一20～21，二5，三7～9，四13）；基督，唯有基督，该是我们全人的中心和普及。

III. Strictly speaking, Philippians is a book not only on the experience of Christ but also on the enjoyment of Christ:

A. Since Philippians is concerned with the experience and enjoyment of Christ, which issue in joy, it is a book filled with joy and rejoicing—1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.

B. The experience of Christ is primarily in our spirit, but the enjoyment of Christ is in our soul; like children who are made to eat without enjoying their food, many times we experience Christ without enjoying Him.

C. Thus, we can have the experience of Christ without the enjoyment of Christ; the problem here is with our soul—our mind, emotion, and will.

D. “I am somewhat concerned that you may not have very much enjoyment of Christ” (The Experience of Christ, p. 29); the reason that many lose the enjoyment of Christ is the problem they have in the soul; if you do not have much enjoyment of Christ, it indicates that you are not one in soul, joined in soul (2:2).

Day 6

E. Among the Philippians there was dissension in their thinking (4:2), which troubled the apostle; hence, he asked them to think the same thing, even the same one thing, that they might make his joy full (2:2):

1. According to the context of this book, the one thing must refer to the subjective knowledge and experience of Christ (v. 2; 1:20-21; 2:5; 3:7-9; 4:13); Christ, and Christ alone, should be the centrality and universality of our entire being.

2 同一件事乃是为着召会生活，身体生活，主观经历基督作我们的享受；这同一件事该一直占有我们的心思；我们若思念同一件事，对基督的享受就立刻成为我们的分。

3 我们的思念应当集中在对基督宝贵的认识和经历上；集中于任何别的事物，都会使我们的思念不同，因而造成我们中间的不合（三 8、10）。

4 不思念同一件事，而思念别的事，就是背叛神的经纶；神的经纶就是要我们思念同一件事。

5 腓立比的信徒因着思念上的不合，而有不同程度的爱（二 2）；他们对众圣徒没有相同的爱以保守一；我们对圣徒的爱若受过调整并对付，我们爱圣徒时就会享受基督。

6 在魂里是一，魂里联结，不仅是为着经历基督，更是为着享受基督；我们对基督的经历，也该是对基督的享受。

7 我们对基督的经历要有享受，就必须在一个灵里，并且要同魂；我们要享受基督，就需要有正确的魂，就是“共同的魂”，与其他圣徒的魂是一的魂。

8 我们该作的最重要的事，乃是今天就经历基督作我们的享受，使召会能建造起来，使祂得着荣耀；这是我们蒙保守在主的恢复里，直到祂回来的路。

2. The one thing is the subjective experience of Christ as our enjoyment for the church life, the Body life; this one thing should occupy our mind all the time; if we think the one thing, immediately the enjoyment of Christ will be our portion.

3. Our thinking should be focused on the excellency of the knowledge and experience of Christ (3:8, 10); focusing on anything else causes us to think differently, thus creating dissensions among us.

4. To think something other than the one thing is to rebel against God’s economy; God’s economy is that we think the one thing.

5. Because of the dissension in their thinking, the Philippian believers had different levels of love (2:2); they did not have the same love toward all the saints for the keeping of oneness; if our love toward the saints has been regulated and dealt with, then we will enjoy Christ as we love the saints.

6. Being one in soul, joined in soul, is not only for the experience of Christ but even more for the enjoyment of Christ; our experience of Christ should also be an enjoyment of Christ.

7. To experience Christ with enjoyment, we need to be in one spirit with one soul; in order to enjoy Christ, we need to have a proper soul, a “co-soul” that is one with the souls of other saints.

8. The most important thing for us to do is to experience Christ as our enjoyment today so that the church may be built up for His glory; this is the way for us to be preserved in the Lord’s recovery until He comes back.

第一周 ■ 周一

晨兴喂养

腓一 20 ～ 21 “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。”

我们的基督徒生活是个奥秘，我们的爱和谦卑也是个奥秘。孔子所教导的谦卑不是奥秘；但是当我们基督徒活出谦卑时，这个谦卑是奥秘的。凡从我们里面活出来的，都该是奥秘的。论到我们的谦卑时，别人应当说，“我们无法解释这个人所过的那种生活。虽然他谦卑，但他的谦卑与众不同。他的爱也不同。他好象不爱任何人，但实际上他真是爱人。他的爱是奥秘的。他的爱似乎是无限的。”人的爱虽然有限，但基督徒所活出正确的爱却是无限的。因此，基督徒的爱是个奥秘。

我常听人说，“我再也受不了了。这处境耗尽了我的忍耐。”假如我们的忍耐能耗尽，这表示那不是基督的忍耐。我们基督徒必须活出一种无限的忍耐。环境越消耗我们的忍耐，我们就越忍耐，因为我们的忍耐是耗不尽的；这是个奥秘，使别人希奇我们为何能如此忍耐（李常受文集一九七八年第一册，四一三页）。

信息选读

显大基督就是无止境地彰显基督，也就是对全宇宙表明，那位作我们的生命，并我们凭以活着的基督，乃是无限的。人的观念以为基督是有限的。但是当人们看见我们凭基督活着，他们就会领悟，基督是

WEEK 1 — DAY 1

Morning Nourishment

Phil. 1:20-21 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.

Our Christian living is a mystery. Our Christian love and humility are also mysterious. The humility taught by Confucius was not a mystery. But when we Christians live out humility, this humility is mysterious. Whatever we live out from within us should be mysterious. Regarding our humility, others should say, “We cannot explain the kind of life this person lives. Although he is humble, his humility is different from that of others. His love is also different. It seems that he does not love anyone, but actually he loves others. His love is mysterious. There seems to be no limit to his love.” Although human love is limited, the proper love lived out by a Christian is unlimited. Hence, it is a mystery.

Often I have heard people say, “I simply cannot tolerate this anymore. This situation has exhausted my patience.” If our patience can be exhausted, this indicates that it is not the patience of Christ. We Christians need to live out a patience that is unlimited. The more the circumstances exhaust our patience, the more patient we are, for our patience is inexhaustible. This is a mystery. It causes others to wonder how we can be so patient. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 321-322)

Today’s Reading

To magnify Christ is to express Christ without limitation. It is to show to the whole universe that the very Christ who is our life and by whom we live is unlimited. According to the human concept, Christ is limited. But when people see us living by Him, they will realize that He is not limited. If the apostle Paul

无限的。假如使徒保罗没有被监禁在牢狱里，就没有人能晓得基督是何等的无限。借着保罗的坐监，那位保罗所凭以活着的基督，就被彰显为无限的一位。因着保罗的忍耐是基督自己，所以无论保罗留在监里多久，都不能耗尽他的忍耐；因此，那忍耐是取之不尽、无限无量的。有时候基督徒到了忍耐的尽头，所以就请求别人为他们祷告。这种忍耐不是基督的忍耐，因为这种忍耐不是显大的忍耐。我们所经历作为忍耐的基督，是取用不尽的。我们若凭祂活着，祂就会被显大，而显出祂的无穷无尽。因着保罗的忍耐就是基督，所以这忍耐是无限的。如此无限的忍耐，乃是无限之基督的显大。对宇宙而言，这乃是一个奥秘。

在腓立比一章二十节保罗说，基督要在他身体上显大。很少基督徒知道这节所说“显大”一辞的意义。有人可能说显大的意思就是彰显、高举、荣耀或尊崇。不错，这辞是有这些意思，但都还没有触及“显大”一辞的真义。基督在我们身上显大，意思就是我们经历无限无量的基督。基督是借着祂的无限无量而得着显大的。比如，我们的爱是有限的，因为我们的爱不是基督。为什么有这么多的分居和离婚？原因是人的爱是有限的。基督是无限的，但我们是有限的。我们在某件事上若凭基督活着，那件事就是无限的。但我们在同一件事上若凭自己活着，那件事就是有限的。我们若用自己的爱去爱人，就会发现我们的爱至终会耗尽。我们所爱的人对我们的要求会越来越多，来耗尽我们的爱。丈夫的爱被妻子耗尽，父母的爱被儿女耗尽，长老的爱被圣徒耗尽。我们虽然会耗尽，但基督绝不会耗尽。我们要求的爱越多，祂就供应越多的爱来满足我们的要求。所以，在爱人这件事上凭基督活着，就是借着基督的无限无量来显大祂（李常受文集一九七八年第一册，四一四、五二二页）。

参读：经历基督，第一、十一章。

had not been put in prison, no one would have understood how unlimited Christ was. It was through Paul's imprisonment that the Christ by whom Paul lived was expressed as the unlimited One. Because Paul's endurance was Christ Himself, it would have been impossible to exhaust his endurance no matter how long Paul had been kept in prison. Hence, it was inexhaustible and unlimited. Sometimes Christians ask others to pray for them because they are coming to the end of their endurance. Such endurance is not Christian endurance, for it is not endurance magnified. The Christ whom we experience as endurance cannot be exhausted. If we live by Him, He will be magnified; that is, He will show forth His exhaustlessness. Because Paul's endurance was Christ, it was unlimited. Such an unlimited endurance is the magnification of the unlimited Christ. To the universe this is a mystery.

[In Philippians 1:20] Paul says that Christ would be magnified in his body. Not many Christians know the significance of the word magnify in this verse. Some may say that to be magnified means to be expressed, exalted, glorified, or honored. Yes, it does mean these things, but these words do not touch the significance of the word magnify. For Christ to be magnified in us means that we experience the unlimited Christ. Christ is magnified through His unlimitedness. For example, our love is limited because it is not Christ. The reason there are so many separations and divorces is that human love is limited. Christ is unlimited, but we are limited. If we live by Christ in any matter, that matter will be unlimited. But if we live by ourselves in the same matter, it will be limited. If we love others with our own love, we will discover that eventually our love will be exhausted. The ones we love will place more and more demands upon us to exhaust our love. The love of a husband is exhausted by his wife, the love of parents is exhausted by their children, and the love of the elders is exhausted by the saints. Although we may be exhausted, Christ is never exhausted. The more love we require, the more love He affords to meet our requirements. Therefore, to live by Christ in the matter of loving others is to magnify Christ by His unlimitedness. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 322, 405-406)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 1, 11

第一周 ■ 周二

晨兴喂养

林后十二9“祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。”

提前三15～16“…活神的召会，真理的柱石和根基。并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体…。”

经历基督乃是个奥秘，举凡我们对基督的经历都是无限的。我们若看见这个异象，这异象就不仅会控制我们的生活，更会加强我们基督徒的行事为人。神的心意是要借着我们显大基督。召会生活是我们基督徒生活的总和。我们都凭基督活着，而我们基督徒的生活加起来，就成为召会生活。我们基督徒的生活是个奥秘，我们所活出任何一面的基督，也是个奥秘。我们都是奥秘的，因为奥秘的基督在我们里面活着。比如，我们可以凭基督说话，而我们凭基督说话乃是个奥秘。虽然是奥秘，却又是实际。今天我们对基督的经历乃是奥秘。一天又一天，我们的生活是奥秘的。因此，当我们作为召会来在一起时，我们乃是一个完全的奥秘。这一切奥秘的总和就是召会生活。这个奥秘使那无限的一位得以显明出来（李常受文集一九七八年第一册，四一六至四一七页）。

信息选读

就象忍耐一样，我们的忠信、耐心和谦卑也必须是无限的。我们凭基督活着而有的任何美德都是无限的，因此也是奥秘的。借此我们能看见，属人的美德和显大基督的美德是不同的。所有属人的美德都是有限的。比如，属人的容忍终究会耗尽；但我们若活出

WEEK 1 — DAY 2

Morning Nourishment

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

1 Tim. 3:15-16 ...The church of the living God, the pillar and base of the truth. And confessedly, great is the mystery of godliness: He who was manifested in the flesh...

The experience of Christ is a mystery, and whatever we experience of Christ is unlimited. If we see this vision, it will not only control our life but also strengthen our Christian walk. God's intention is to magnify Christ through us. The church life is the sum total of our Christian living. We all live by Christ, and our Christian living is added together to make the church life. Our Christian life is a mystery, and whatever of Christ we live out is also a mystery. We all are mysterious because Christ lives in us. For example, we may speak by Christ, but our speaking by Christ is a mystery. Although it is a mystery, it is nonetheless a fact. What we are experiencing of Christ today is a mystery. Day by day our living is mysterious. Thus, when we come together as the church, we are a complete mystery. The sum total of all these mysteries is the church life. This mystery manifests the One who is unlimited. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 323-324)

Today's Reading

Like endurance, our faithfulness, patience, and humility must also be unlimited. Any attribute we have through living by Christ will be unlimited and thus mysterious. By this we can see the difference between the human virtues and the virtues that are the magnification of Christ. All human virtues are limited. For example, human tolerance will eventually be exhausted.

基督的显大，就不会耗尽。这个奥秘能征服魔鬼、污灵和所有邪恶的天使，也会使所有的人信服。所有的人会因着看见基督的显大而信服。我们基督徒的忍耐是个奥秘，因为那是基督的显大。基督的显大不仅是基督的显明，更是基督显明为无限的一位。

甚至我们对人的赦免也必须是基督的显大。彼得在马太十八章问主，他应该赦免他的弟兄多少次，是否该赦免七次。但主告诉他必须赦免七十个七次。这是没有穷尽的赦免。这种赦免乃是基督的显大。我们的赦免就是那没有穷尽的基督自己。年复一年，我们一再地赦免人。这种无限的赦免乃是基督在我们身上的显大。

基督徒的美德该是无穷尽的，所以神往往不减轻我们的苦难。反之，为了显大基督，祂常会增加苦难。我们要显大基督，受苦是必需的。假如你这样祷告：“哦神，我的父，你既慈爱，又有怜悯。你知道我无法忍受太多，请减轻我的苦楚。”神若答应你的祷告，减轻你的苦楚，基督就无法得着显大。我们需要苦难，好使基督显大。当我们的苦难增加了，基督也就越发显大。然而，不要去挂心哪一种苦难会使我们显大基督。我们不必分析，只要单纯地爱主并经历祂。

显大基督的意思就是彰显祂作无限的一位。借着我们苦难的加增，祂就被显大。不要害怕苦难，因为借着苦难显大基督，乃是喜乐的事。许多基督教的教师，都认为腓立比书是一卷喜乐的书。保罗在这卷书中一再地告诉我们，要在主里喜乐。当我们在欢愉的环境中，喜乐可能没有多少意义。但是当我们在监牢中喜乐，那就大有意义（李常受文集一九七八年第一册，四一四至四一六页）。

参读：经历基督，第十一章。

But the very magnification of Christ lived out of us cannot be exhausted. This mystery subdues the devil, the demons, and all the evil angels. It also convinces everyone. Any proper human being will be convinced by seeing the magnification of Christ. Our Christian patience is a mystery because it is the magnification of Christ. This is not merely Christ manifested; it is Christ manifested as the unlimited One.

Even our forgiveness of others needs to be a magnification of Christ. In Matthew 18 Peter asked the Lord how many times he should forgive his brother. He asked if he should forgive him even seven times. But the Lord told him that he must forgive seventy times seven. This is inexhaustible forgiveness. Such forgiveness is the magnification of Christ. Our forgiveness is the inexhaustible Christ Himself. Again and again, throughout the years, we forgive others. This unlimited forgiveness is Christ magnified in us.

Because the Christian virtues should be inexhaustible, often God will not reduce our sufferings. Rather, in order to magnify Christ, often He will increase them. In order to magnify Christ, it is necessary that we suffer. Suppose you pray, “O God, my Father, You are kind and merciful. You know that I cannot endure very much. Please reduce my suffering.” If God answered your prayer and reduced your suffering, Christ would not be magnified. We need the sufferings for the manifestation of Christ. As our sufferings increase, Christ is magnified all the more. However, do not be concerned about what kind of suffering enables us to magnify Christ. Instead of analyzing this matter, we should simply love the Lord and experience Him.

To magnify Christ means to express Him as the One who is unlimited. He is magnified through the increase of our sufferings. Do not be afraid of suffering, for it is a joy to magnify Christ through suffering. Many Christian teachers realize that the book of Philippians is a book of joy. Over and over again, in this book Paul tells us to rejoice in the Lord. When we are in a pleasant environment, it may not mean very much to be joyful. But to rejoice when we are in prison means a great deal. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 322-323)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” ch. 1

第一周 ■ 周三

晨兴喂养

腓一3～6“我…感谢我的神; …欢欢喜喜地祈求，为了你们从头一天直到如今，在推广福音上所有的交通; 我深信那在你们里面开始了善工的，必完成这工，直到基督耶稣的日子。”

〔腓立比一章五至六节〕指出，在推广福音上所有的交通就是善工，这工是由基督发起的。基督必完成这工，直到基督耶稣的日子。腓立比书揭示了一个事实：经历基督乃是在推广福音上的交通，直到主耶稣回来。请注意，保罗在五节不是说传福音，而是说在推广福音上的交通。…从我们得救起，到主耶稣回来的时候，我们的基督徒生活该是传扬福音的生活。我们在这里并不是为着我们的教育、工作或家庭，也不是为着赚钱，或是要得着声望或地位。我们在这里乃是过传扬福音的生活，传讲基督的生活。我们的生活必须是我们的传扬。若有人问你的职业是什么，你应当说，“我的职业是传福音。”因此，我们的生活首要的是传扬福音的生活。无论我们说话或保持静默，我们的生命、生活、所是和全人，都是基督的传扬（李常受文集一九七八年第一册，四二三页）。

信息选读

我们传福音的生活不该是个人主义的，乃该是团体的。这就是我们在福音的传扬上有交通的原因。“交通”这辞…在原文的意思是沟通、彼此交流。就着传福音而言，今天的光景非常可怜。基督徒若不是不传福音，就是以个人主义的方式传福音，而不是以团体的方式传福音。…似乎人越会传福音，

WEEK 1 — DAY 3

Morning Nourishment

Phil. 1:3-6 I thank my God,...making my petition with joy, for your fellowship unto the furtherance of the gospel from the first day until now, being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus.

[Philippians 1:5 and 6] indicate that the fellowship unto the gospel is a good work, a work initiated by Christ. Christ will complete this work until the day of Christ Jesus. Philippians unveils the fact that the experience of Christ is the fellowship unto the gospel until the Lord Jesus comes back. Notice that in verse 5 Paul does not speak of the preaching of the gospel but of the fellowship unto the gospel....From the time we are saved until the time the Lord Jesus comes back, our Christian life should be a gospel-preaching life. We are not here for our education, job, or family, and we are not here to earn money or to gain a reputation or position. We are here to live a gospel-preaching life, a life that preaches Christ. Our living should be our preaching. If someone asks your profession, you should say, “My profession is preaching the gospel.” Thus, our life is primarily a gospel-preaching life. Whether I speak or remain silent, my life, my living, my being, and my entire person are a preaching of Christ. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 329-330)

Today’s Reading

Our gospel-preaching life should not be individualistic; rather, it must be corporate. This is the reason that in the preaching of the gospel we have fellowship....The Greek word rendered “fellowship,” koinonia, means “communication, mutual interchange.” As far as the preaching of the gospel is concerned, today’s situation is very poor. Either Christians do not preach the gospel or they preach it individualistically, not corporately.... It seems that

就越个人主义。在他们的传福音上几乎没有交通。许多传福音者因为在推广福音上没有交通，所以他们没有对基督的经历。

即使我们了结已往，把自己奉献给主，随从里面膏油的涂抹，我们可能还未必对基督有很多的经历。但是我们若以团体的方式传福音，我们就会充满对基督的经历。…我非常高兴我们中间有许多人热心到校园传福音，但我不知道他们是否在推广福音上有交通。我们若仅仅传福音，对基督就不会有很多的经历。对基督的经历主要的不是在传扬，而是在交通。我们需要在交通里传福音。只要你在传福音上有交通，你就会经历基督。

你们在学校的课业上，热中要得第一是很好的，但在传福音的事上不要这样。反之，你们传福音时，要甘心乐意作无有的人。那些传基督是出于嫉妒、争竞和私图好争的，必定不会在推广福音上有交通。我们若没有交通，就不会对基督有经历。

我非常喜乐看见青年人在校园里热心传福音，但我必须问，在他们的传福音里，是否对基督有经历。这在于他们是否在推广福音上有交通。要有这种交通不是一件简单的事，这要求我们把自己、野心、名誉和地位都摆在一边。这是真正十字架的杀死。在推广福音上的交通会杀死我们的己、肉体和天然的人，也杀死我们的野心、愿望、喜好和拣选。这就是为什么在传扬福音上的交通，会使我们经历基督。因此，照着使徒保罗在腓立比书里的话，经历基督的第一条路，就是在推广福音上有交通（李常受文集一九七八年第一册，四二三至四二五页）。

参读：经历基督，第二章。

the more evangelistic people are, the more individualistic they are. In their preaching of the gospel there is no fellowship. Because there is no fellowship unto the gospel, there is no experience of Christ.

Even if we clear the past, consecrate ourselves to the Lord, and follow the inner anointing, we still may not necessarily have that much experience of Christ. But if we preach the gospel in a corporate way, we will be full of the experience of Christ…. I am very glad that many among us are zealous for the preaching of the gospel on the campuses. But I wonder if in this preaching of the gospel there is the fellowship unto the gospel. If we simply engage in the preaching of the gospel, we will not have very much experience of Christ. The experience of Christ is not mainly in the preaching; it is in the fellowship. We need to preach the gospel in fellowship. As long as you have fellowship in your preaching of the gospel, you will experience Christ.

In your schoolwork it is all right to be zealous to be first but not in the preaching of the gospel. Rather, in the preaching of the gospel, you should be willing to be nothing. Those who preach Christ out of envy, strife, and rivalry certainly do not have fellowship unto the gospel. If we do not have fellowship, we cannot have the experience of Christ.

I am very happy that the young people are zealous to preach the gospel on the campuses. But now I must ask whether or not in their preaching of the gospel they have the experience of Christ. This depends upon whether or not they have the fellowship unto the gospel. It is not a simple matter to have this fellowship. It requires that we put ourselves, our ambition, our reputation, and our position aside. This is a real killing. The fellowship unto the gospel kills the self, the flesh, and the natural man. It also kills our ambition, desire, preference, and choice. This is the reason that the fellowship in the preaching of the gospel causes us to experience Christ. Thus, according to the word of the apostle Paul in Philippians, the first way to experience Christ is in the fellowship unto the gospel. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 330-331)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” ch. 2

第一周 ■ 周四

晨兴喂养

腓一 27“只要你们行事为人配得过基督的福音，叫我或来见你们，或不在你们那里，可以听见关于你们的事，就是你们在一个灵里站立得住，同魂与福音的信仰一齐努力。”

二 20～21“因我没有人与我同魂，真正关心你们的事，因为众人都寻求自己的事，并不寻求基督耶稣的事。”

我们如何能在一个灵里并同魂？凭着我们的灵是不可能的，因为我们的灵是嫉妒的灵。当我们看到别人领头时，我们就嫉妒。然后我们会开始在私图好争的灵里争竞。虽然我们的灵是如此，但耶稣的灵却不然。福音书中所陈明耶稣的生活，是没有嫉妒、争竞或私图好争的。惟有在耶稣的灵里，我们才有可能在一个灵里并同魂。

同魂主要的意思是同一个心思。基督徒不能同魂，原因乃是每个人都想作头，没有人愿意在后。…如果我们说，“我要在耶稣的灵里，”我们立刻会有对基督的经历，并且与别人是同灵同魂。然后我们就会为着福音一齐努力。腓立比一章二十七节的“一齐”，意思是我们是配搭的；不是个人主义的，乃是团体的（李常受文集一九七八年第一册，四二七至四二八页）。

信息选读

腓立比二章二节…说到魂里联结。魂里联结，意思就是在我们的情感、爱、思想以及决定上是一。这样的一是非常实际的。我们若要经历基督，就需要在魂里联结。我们若在情感、思想和决定上不是

WEEK 1 — DAY 4

Morning Nourishment

Phil. 1:27 Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel.

2:20-21 ...I have no one like-souled who will genuinely care for what concerns you; for all seek their own things, not the things of Christ Jesus.

How can we have one spirit and one soul? This is not possible by our spirit, for our spirit is a spirit of envy. When we see others taking the lead, we are envious. Then we begin to strive in the spirit of rivalry. Although our spirit is like this, the Spirit of Jesus is not. Consider the life of Jesus as presented in the Gospels. His life was a life without envy, strife, or rivalry. To be one in spirit and in soul is possible only in the Spirit of Jesus.

To be one soul mainly means to be one mind. The reason Christians cannot be one soul is that each desires to be first and that no one is willing to be last.... If we say, “I want to be in the Spirit of Jesus,” we will immediately have the experience of Christ and be one spirit and one soul with others. Then we will strive together for the gospel. The word together in Philippians 1:27 means that we are coordinated and that we are not individualistic but corporate. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 333)

Today’s Reading

[Philippians 2:2] speaks of being one in soul. To be one in soul means to be one in our affection, love, thought, and decisions. Such oneness is very practical. If we want to experience Christ, we need to be one in soul. If we are not one in our affections, thoughts, and decisions, we are not one in

一，我们就不是同魂；只要我们不是同魂，我们就不在推广福音上所有的交通里。

腓立比一章末了和二章开头的部分，实际上是一段话，不应当分开。从一章二十七节至二章八节有一个贯通的思想。保罗在一章二十七节说，“只要你们行事为人配得过基督的福音。”我多年前读这节经文时，以为行事为人配得过福音，意思就是说，在那些我们传福音给他们的人面前，行为要完全。但这不是保罗在这里的意思。二十七节下半说，“叫我…可以听见关于你们的事，就是你们在一个灵里站立得住，同魂与福音的信仰一齐努力。”保罗在这里不是说要爱我们的妻子，服从我们的丈夫，孝敬父母，以仁爱的态度行事为人。反之，他乃是告诉我们，要在一个灵里同魂站立得住。我们若不是在一个灵里同魂，我们的行事为人就配不过福音。…无论我们在一个地方或一个校园里有多少人，我们传福音时，每一个人都必须有深刻的印象：我们是在一个灵里同魂。没有什么比这个更具有说服力。当召会的众肢体都在一个灵里同魂时，这个一就能说服人、征服人并吸引人。当我们有这样一个征服人并说服人的一时，我们就会经历基督并享受基督。我们乃是借着在一个灵里同魂而享受基督。我们借着传福音，彰显了我们在灵里并魂里的一。当我们这样传福音时，我们就享受了基督。我们越是这样传扬，就越享受基督。我们就能说，“我们关心的，主要不是有多少灵魂得救，或有多少人被带到主面前。我们乃是在享受基督。”这样，我们会满了享受，而福音的传扬就成了筵席。我们传福音时，若不是这样享受基督作筵席，就指明我们有了问题；我们缺少在灵里和在魂里的一。但我们若在一个灵里同魂，有多少人借我们传福音得救还是次要的；主要的是在我们传福音的过程中，我们饱尝了基督作筵席，并且享受了祂。我们不只有经历，也有享受（李常受文集一九七八年第一册，四三〇、四四〇至四四二页）。

参读：经历基督，第三章。

soul. As long as we are not one in soul, we are not in the fellowship unto the gospel.

The last part of Philippians 1 and the first part of Philippians 2 are actually one portion and should not be separated. One thought flows from 1:27 through 2:8. In 1:27 Paul says, “Only, conduct yourselves in a manner worthy of the gospel of Christ.” When I read this verse years ago, I thought that conduct worthy of the gospel was behavior that was perfect before those to whom we preach the gospel. But this is not Paul’s meaning here. The remainder of verse 27 says, “That whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel.” Paul does not speak here of loving our wives, submitting to our husbands, honoring our parents, or behaving in a kind, lovable manner. Rather, he tells us to stand firm in one spirit with one soul. If we are not in one spirit with one soul, then our conduct is not worthy of the gospel. No matter how many of us there may be in a locality or on a campus, in our preaching of the gospel everyone must be fully impressed that we are in one spirit and with one soul. Nothing is more convincing than this. When all the members in the church are in one spirit with one soul, this oneness will be convincing, subduing, and attractive. When we have such a subduing and convincing oneness, we will experience Christ and enjoy Him. We will enjoy Christ by being in one spirit with one soul. By preaching the gospel we express our oneness in spirit and in soul. When we preach the gospel in this way, we have the enjoyment of Christ. The more we preach like this, the more we enjoy Christ. We will be able to say, “We don’t care mainly for how many souls are saved or for how many people are brought to the Lord. We are enjoying the Lord.” We will be full of enjoyment, and the preaching of the gospel will be a feast. If we do not sense that we are feasting on Christ as we preach the gospel, something is wrong. We lack the oneness in spirit and in soul. But if we are in one spirit with one soul, the number of people saved through our preaching of the gospel will be secondary. The primary thing is that in the course of our preaching, we will be feasting on Christ and enjoying Him. We will have not only experience but also enjoyment. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 334, 342-343)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” ch. 3

第一周 ■ 周五

晨兴喂养

腓二 2 “你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。”

四 4 “你们要在主里常常喜乐，我再说，你们要喜乐。”

我们要来区别经历基督与享受基督的不同。经历基督主要是在我们的灵里，而享受基督乃是在我们的魂里。…以吃东西为例，把食物吃进去是一回事，而享受食物又是另一回事。有时候父母强迫他们的孩子吃东西，孩子可能因怕受惩罚而吃，但他们没有享受所吃的食物。反之，他们吃的时候是在受苦。有时我们经历基督，但不是以享受的方式，而是以受苦的方式。我们可能说，“我必须接受基督作我的生命，并凭祂活着。我必须经历基督。”这不是享受基督。我们就象那些〔被迫〕吃食物而没有享受食物的孩子，许多时候我们经历基督而没有享受基督。我们没有享受基督，反而是在受苦。因此，我们可能经历基督而没有享受基督。这里的难处是在于我们的魂（李常受文集一九七八年第一册，四三五至四三六页）。

信息选读

腓立比书不仅论到经历基督，也论到享受基督。在三章八节下半，保罗说他因基督将万事看作粪土。这不仅是经历的事，更是享受的事。以认识基督为至宝（8 上），也指明了享受。至宝主要不是为着经历，乃是为着享受。…在对基督的享受上，应当有令人愉悦的品尝。

WEEK 1 — DAY 5

Morning Nourishment

Phil. 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.

4:4 Rejoice in the Lord always; again I will say, rejoice.

We can make a distinction between the experience of Christ and the enjoyment of Christ. The experience of Christ is a matter primarily in our spirit, but the enjoyment of Christ is in our soul.... Consider the example of eating food. It is one thing to eat food and another thing to enjoy it. Sometimes parents force their children to eat certain foods. Although the children may eat out of the fear of being disciplined, they do not enjoy the food they are eating. Rather, they suffer as they eat. Sometimes we experience Christ not in the way of enjoyment but in the way of suffering. We may say, “I must take Christ as my life and live by Him. I have to experience Christ.” But this is not the enjoyment of Christ. Like children who eat without enjoying their food, many times we experience Christ without enjoying Him. Instead of enjoying Christ, we suffer. Thus, we can have the experience of Christ without the enjoyment of Christ. The problem here is with our soul. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 338-339)

Today’s Reading

Philippians is a book not only on the experience of Christ but also on the enjoyment of Christ. In Philippians 3:8 Paul says that for the sake of Christ he counted all things as refuse. This is not only a matter of experience but also a matter of enjoyment. The excellency of the knowledge of Christ (v. 8) also indicates enjoyment. Excellency is not mainly for experience but for enjoyment....With the enjoyment of Christ there is a pleasant taste.

虽然腓立比人很好，但他们失去了对基督的享受。他们可能有正确的灵，但他们的魂里有难处。他们可能曾经在灵里是一，但他们在魂里确实不是一。这就是腓立比书的背景。

新约中每封书信都是为着特别的原因写的。保罗写信给腓立比人，原因是他们虽然为着主并顾到主的仆人，他们的灵也非常好，但是他们在魂里有难处，因为他们没有思念相同的事。他们在思想上有难处。因此，保罗写这封书信劝告他们，甚至求他们，要在魂里是一。

我们今天的需要和腓立比人很相似。在一章保罗对腓立比人说，“我每逢想念你们，就感谢我的神；每逢为你们众人祈求的时候，总是欢欢喜喜地祈求。”（3～4）我对主恢复里亲爱的众圣徒也有同样的感觉。我能真诚地说，我为着众圣徒赞美主。虽然如此，我多少担心你们对基督的享受可能不是那么多。也许你头一次到你当地的召会时，你对基督有相当的享受。但过了一段时间，你可能就失去了这享受。这原因乃是你在魂里有问题。不是姊妹们太在情感里，就是弟兄们太在心思里。并且我们都有顽梗意志的难处。我的负担乃是：这顽梗的意志必须受对付。许多在主恢复里多年的人，就象吃食物而没有享受食物的小孩一样。他们刚来的时候，一切都是可享受的；但今天许多人没有这种享受了。许多人失去了对基督的享受，原因是他们在魂里有难处。青年人可能在校园非常活跃地传福音；他们祷告赞美，又喊阿利路亚。但这一切可能变成仅仅是履行义务，而对基督没有多少的享受。你们若对基督没有很多的享受，就指明你们没有在魂里是一，你们的思想和情感与别人不同。友欧底亚和循都基二人不合的原因，就是她们在魂里有难处。她们没有思念相同的事（李常受文集一九七八年第一册，四三七至四三九页）。

参读：经历基督，第四章。

Although the Philippians were good, they had lost their enjoyment of Christ. They may have had a proper spirit, but there was a problem in their soul. They might have been one in spirit, but they were definitely not one in soul. This is the background.

The reason for writing the Epistle to the Philippians was that, although they were for the Lord and cared for His servant and were very good in their spirit, they had a problem in their soul because they did not think the same thing. In their thinking they had a problem. Hence, Paul wrote this Epistle to advise them and even to beg them to be one in soul.

Our need today is very similar to that of the Philippians. In chapter 1 Paul said of the Philippians, “I thank my God upon all my remembrance of you, always in my every petition on behalf of you all, making my petition with joy” (vv. 3-4). I feel the same way toward all the dear saints in the Lord’s recovery. I can sincerely say that I praise the Lord for all the saints. Nevertheless, I am somewhat concerned that you may not have very much enjoyment of Christ. Perhaps when you first arrived in your locality, you had considerable enjoyment of Him. But as time has gone by, you may have lost this enjoyment. The reason for this is that there is a problem in the soul. Either the sisters are too much in the emotion, or the brothers are too much in the mind. But we all have a problem with our stubborn will. My burden is that this stubborn will would be dealt with. Many of those who have been in the Lord’s recovery a long time are like children eating food without enjoying it. When they first came, everything was enjoyable, but many do not have this enjoyment today. The reason many lose the enjoyment of Christ is the problem they have in the soul. The young people may be very active in preaching the gospel on the campuses. They may pray, praise, and shout Hallelujah. But all this may become merely the carrying out of a duty. There may not be much enjoyment of Christ. If you do not have much enjoyment of Christ, it indicates that you are not one in soul. Your thoughts and emotions differ from those of others. The reason Euodias and Syntyche were not one was that they had a problem in the soul. They were not thinking the same thing. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 340-341)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” ch. 4

第一周 ■ 周六

晨兴喂养

腓三 8 “不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

在腓立比二章，保罗鼓励腓立比人思念同一件事，并且魂里联结。这同一件事所指的不仅是客观的基督，更是为着召会生活，主观地经历基督作我们的享受。这同一件事该一直占有我们的心思。我们该不断思念如何经历基督作我们丰富的享受，使我们能有正确的召会生活。身体生活乃是对基督之经历和享受的结果。当我们享受基督，召会生活就自然而然产生出来。因此，召会生活来自我们对基督的经历（李常受文集一九七八年第一册，四五八页）。

信息选读

召会生活将属鬼魔的事物从我们的心思夺去。在召会生活中，我们帮助众圣徒思念同一件事—为着召会生活享受基督。我们都为着召会生活思念经历基督的事。我们这样作，就是顺从的。

每当我们思念别的事物，我们就是不顺从并背叛的。不思念同一件事，而思念别的事，就是背叛神的经纶。神的经纶就是要我们思念同一件事。某位弟兄得罪了你么？你不该思念那件得罪你的事，因为神的经纶不容许。你若思念那件事，你就是背叛神。这是严肃的事。发怨言也是背叛。神的经纶不

WEEK 1 — DAY 6

Morning Nourishment

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

In Philippians 2 Paul was encouraging the Philippians to think the one thing and to be one in soul. The one thing is not merely the objective Christ but the subjective experience of Christ as our enjoyment for the church life. This one thing should occupy our mind all the time. We should constantly be thinking about how to experience Christ as our rich enjoyment so that we may have the proper church life. The Body life is the issue of the experience and enjoyment of Christ. When we enjoy Christ, the church life spontaneously issues forth. Thus, the church life comes out of our experience of Christ. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 356)

Today’s Reading

The church life robs the devilish things from our minds. In the church life we help all the saints to think one thing—the enjoyment of Christ for the church life. We all think of the experience of Christ for the Body life. In doing this, we are obedient.

Whenever we think other things, we are disobedient and rebellious. To think something other than the one thing is to rebel against God’s economy. God’s economy is that we think the one thing. Has a certain brother offended you? You should not think about that offense, for God’s economy does not allow you to do so. If you think about the offense, you rebel against God. This is a serious matter. Murmuring is also rebellious. God’s economy does not

容许我们发怨言；这样作就是不顺从。

我们都有自己的性情；我们都习惯发怨言、起争论并埋怨人。但我们若在起争论和发怨言的事上蒙光照，我们就会说，“主啊，赦免我的背叛。…我要顺从你的经纶，思念同一件事。虽然有人得罪了我，我不要思念那些事，我只要思念对基督的享受和经历。”

在腓立比二章二节我们不只看见心思，也看见情感，因为爱是情感的事。在二节保罗恳求腓立比人要有相同的爱。因此，他们不仅要在他们的心思里思念相同的事，也要在他们的情感里有相同的爱。今天我们中间有许多人没有相同的爱。

保罗说到关于相同的爱的话是很重的。这话有力地指出，腓立比人的爱有不同的程度。今天我们中间的光景也是这样。不错，我们彼此相爱，但我们的爱有差别，我们爱的温度也不一样。我们与某些人接触时，象冰一样；但我们与另一班人接触时，又象沸水一般。对于某些人，我们的爱太冷；对于另一些人，我们的爱又太热。我们对每一个人的爱都必须适度，不应该太热或太冷。有时候人告诉我说他们爱我，但我里面说，“你们的爱如此冰冷。你们越爱我，我就越冰冷。但你们对别人的爱却热得沸腾。”

会剧烈改变温度的爱，乃是出自我们天然的生命。这样的爱来自未受过对付的魂。我们绝不可能在这种爱里享受基督。我们对圣徒的爱若受过调整并对付，我们爱圣徒时就会享受基督。我们的爱是否正确，乃在于我们爱别人时有否享受基督。如果你爱别人，却没有在那爱里享受基督，你的爱就是错误的；这爱不适度，也不正确（李常受文集一九七八年第一册，四六八至四六九、四四三至四四四页）。

参读：经历基督，第五章。

allow us to murmur. To do so is to be disobedient.

We all have our disposition, and we all are accustomed to murmuring, reasoning, and complaining. But if we are enlightened concerning reasoning and murmuring, we will say, “Lord, forgive my rebellion….I want to be obedient, obeying Your economy to think the one thing. Although certain ones have offended me, I do not want to think about the offenses. Instead, I want to think only of the enjoyment and experience of Christ.”

[In Philippians 2:2] we find not only the matter of the mind but also the matter of the emotion, for love is a matter of emotion. In verse 2 Paul implores the Philippians to have the same love. Thus, they were not only to think the same thing in their mind but to have the same love in their emotion. Many among us today do not have the same love.

Paul’s word about having the same love is a weighty word. It is a strong indication that the Philippians had a love that was on different levels. Our situation today is the same. Yes, we love one another, but our love differs, and the temperature of our love is not the same. When we contact certain ones, we are like ice, but when we contact others, we are like boiling water. For some, our love is too cold; for others, it is too hot. Our love should be moderate toward everyone. It should be neither too hot nor too cold. Sometimes people have told me that they love me. But within I said, “Your love is so cold. The more you love me, the colder I become. But your love for others is boiling hot.”

To have a love that fluctuates in its temperature is to have a love that issues out of our natural life. Such a love comes from a soul that has not been dealt with. We can never enjoy Christ in this kind of love. If our love toward the saints has been regulated and dealt with, then we will enjoy Christ as we love the saints. Whether or not our love is proper depends on whether or not we enjoy Christ in our loving of others. If you love others without having the enjoyment of Christ in that love, your love is wrong. It is neither moderate nor proper. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 363, 344)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” ch. 5

第一周诗歌

为福音而活

补 859

（腓立比一章）（英1295）

G 大调　　4/4

5 3 · 4 5 1 | 3 3 · ♯2 3 1 | 6 1 · 1 2 1 | 5 – – 0 |
一 福音 的交通，我们 同有分，从头 一天至 今；

5 3 · 4 5 1 | 3 3 · ♯2 3 1 | 2 2 · 2 2 3 | 2 – – 0 |
为推 广福音，众人 如一人，主话 遍传远 近。

5 7 · 1 2 5 | 5 1 · 2 3 1 | 4 4 · 4 3 2 1 | 2 – – 0 |
辩护 且证实，我们 活福音，在此 同享主 恩；

5 3 · 4 5 1 | 3 3 · 4 5 3 | 2 2 · 2 1 7 | 1 – – 0 ‖
主既 动善工，必成 全无逊，直至 荣中降 临。

二 每日的境遇,无论苦或甜，　都为福音进展；
为福音死、活,使主显人前，　生活在地如天。
笃信无畏惧,灵中常放胆，　讲说神的圣言；
在爱里行事,凭大能争战，　与主联结无间。

三 凡事能放胆,不怕仇敌阻，　主灵供应充足；
基督常显大,无论何事故，　生死都不在乎。
无一事羞愧,我们只切慕　活着就是基督—
唯祂作人位,从我们活出，　事事处处无误。

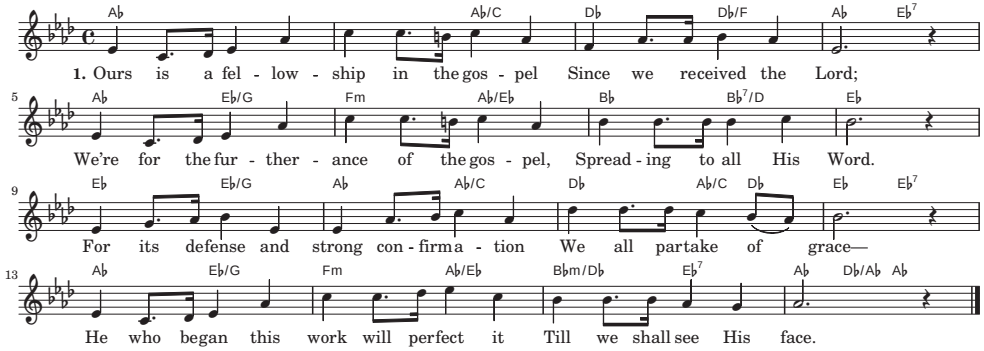
四 行事并为人与福音是一，　无论何事临及；
在一个灵里,为福音站立，　同魂一齐努力。
让我们宣扬福音的奥秘，　使主称心如意；
基督作生命,召会为身体，　传遍居人之地。

WEEK 1 — HYMN

Ours is a fellowship in the gospel

Preaching of the Gospel — The Fellowship of the Gospel

1295



2. May all the things that come to us daily
Unto the gospel turn,
That all may see we're bound for the gospel
And of the Lord may learn.
May we be bold and fearless in spirit,
Speaking the Word of God,
Do it in love and do it in power,
While living in the Lord.

3. Lord, we're expecting that we'll be given
Boldness with every breath.
Christ must be magnified in our body
Whether by life or death.
We hope in nothing to be ashamed,
For us to live is Christ—
He is the Person in all our living,
Our everything, our life.

4. May all our lives be worthy the gospel
Whatever may betide,
All standing fast in oneness of spirit,
All striving side by side.
Let us proclaim the gospel in fullness
To satisfy the Lord:
Christ is the life, the church His expression,
Sound everywhere abroad.

申言稿：

Composition for prophecy with main point and sub-points: