第五周

与神圣三一同活（二）

神在我们里面运行

诗 196， 诗 400

读经：腓二 13，一 19 ～ 21 上，徒十六 7，罗八 9

【周一】

壹 “乃是神…在你们里面运行”—腓二 13 上：

一 神在地上有行动，祂是借着祂的运行而行动的—林前十二 6，11，林后一 6，四 12，弗一 19，三 7，20，四 16，腓三 21，西一 29，二 12，帖前二 13。

二 腓立比二章十二至十三节启示，腓立比书全盘、概括、总括的思想乃是神在我们里面运行：

1 凡基督向着我们的所是，都是为着神的运行—5 ～ 11 节，三 8 ～ 10。

2 我们的神一直活在我们里面，在我们里面行动并运行，我们应当顾到神在我们里面的运行—二 13。

3 我们若有属灵的鉴别力，有属灵的领会力，就能看见，腓立比书里一切的事都与神在我们里面运行有关—一 19，二 5 ～ 11，三 10，12，21，四 5 ～ 7，19，23。

【周二】

三 腓立比书中所论及的每一件事，都是在神运行

Week Five

Living with the Divine Trinity (2)

God Operating in Us

Hymns: 242, 539

Scripture Reading: Phil. 2:13; 1:19-21a; Acts 16:7; Rom. 8:9

§Day 1

I. “It is God who operates in you”—Phil. 2:13a:

A. God has a move on earth, and He moves by His operating—1 Cor. 12:6, 11; 2 Cor. 1:6; 4:12; Eph. 1:19; 3:7, 20; 4:16; Phil. 3:21; Col. 1:29; 2:12; 1 Thes. 2:13.

B. Philippians 2:12-13 reveals that the overall, all-embracing, inclusive thought of the book of Philippians is that God is operating in us:

1. Whatever Christ is to us is for the operating of God—vv. 5-11; 3:8-10.

2. Our God is living, moving, and operating in us continuously, and we should care for God’s operating in us—2:13.

3. If we have the spiritual discernment, the spiritual realizing power, we can see that all the things in the book of Philippians are related to God’s operating in us—1:19; 2:5-11; 3:10, 12, 21; 4:5-7, 19, 23.

§Day 2

C. Everything that is covered in the book of Philippians is under God’s

的行动之下：

1 一章给我们看见，我们需要活基督并显大基督，使祂成为我们的生活和彰显—20～21节。

2 二章给我们看见，我们需要以基督为我们的榜样，将祂表明出来—5～11，16节。

3 三章给我们看见，我们需要追求并得着基督作我们的目标—14节。

4 四章给我们看见，基督是我们的秘诀—12～13节。

四 神为着祂的美意，在我们里面运行，使我们立志并行事—二13下：

1 那在我们里面运行的神，乃是三一神—父、子、灵—太二八19，林后十三14。

2 立志是在里面，行事是在外面—腓二13：

a 立志发生在我们的意志里，指明神的运行开始于我们的灵，扩展到我们的心思、情感和意志里—罗八4，6。

b 腓立比二章十三节里的“行事”或“行动”，原文与本节“运行”同。

3 在十三节，“祂的美意”—祂意愿所喜悦的—是要使我们能达到祂无上救恩的顶点—弗一5，腓一19，二12。

五 我们需要看见，神在我们里面的运行是一件神奇的平常事；这个运行完全是平常的，却又完全是神奇的—13节，四6～7：

1 神在我们里面的运行是神奇的，却又是平常且安静的—7节。

2 神在我们里面的运行，从外面看没有什么奇特，但按属灵的意义看却是重大的事—弗一19，三17。

operating move:

1. Chapter 1 shows us that we need to live and magnify Christ for Him to be our living and expression—vv. 20-21.

2. Chapter 2 shows that we need to take Christ as our pattern and hold Him forth—vv. 5-11, 16.

3. Chapter 3 shows that we need to pursue and gain Christ as our goal—v. 14.

4. Chapter 4 shows that Christ is our secret—vv. 12-13.

D. God is operating in us “both the willing and the working for His good pleasure”—2:13b:

1. The God who operates in us is the Triune God—the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14.

2. The willing is within; the working is without—Phil. 2:13:

a. The willing takes place in our will, indicating that God’s operation begins from our spirit and spreads into our mind, emotion, and will—Rom. 8:4, 6.

b. The Greek word for working, or acting, in Philippians 2:13 is the same word for operates in this verse.

3. In verse 13 “His good pleasure”—the good pleasure of His will—is that we may reach the climax of His supreme salvation—Eph. 1:5; Phil. 1:19; 2:12.

E. We need to see that God’s operating in us is a miraculous normality; it is altogether normal yet altogether miraculous—v. 13; 4:6-7:

1. God is operating within us miraculously yet normally and quietly—v. 7.

2. God’s operating in us is not outwardly spectacular, but in a spiritual sense it is a great matter—Eph. 1:19; 3:17.

【周三】

贰 神在我们里面的运行，是带着“耶稣基督之灵全备的供应”—腓一19：

一 “耶稣的灵”是神的灵特别的说法，乃指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活和十字架上的死—徒十六7，路一31，35，太一21：

1 在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素—腓二5～8。

2 耶稣的灵不只是神的灵带着神性，使我们能活神圣的生命；也是那人耶稣的灵带着祂里面的人性，使我们能过正确的人性生活，也能忍受其中的痛苦—15节。

3 保罗在他的受苦里需要耶稣的灵，因为在耶稣的灵里，有受苦的元素和忍受逼迫的能力—西一24，徒九15～16，十六7。

【周四】

二 “基督的灵”是指在复活里基督的灵—罗八9：

1 借着成为肉体、钉死和复活的过程，神的灵已经成了基督的灵—9节。

2 基督的灵实际上就是基督自己，住在我们的灵里，将祂自己，就是经过过程之三一神的化身，分赐到我们里面作复活的生命和大能，以对付我们天性里的死—2，9节。

3 我们借着基督的灵，就能有分于祂复活生命的大能，在祂升天的超越并祂登宝座的权柄上与祂联合为一—腓三10，弗一20～21，二6，约十一25，

§Day 3

II. God’s operating in us is with “the bountiful supply of the Spirit of Jesus Christ”—Phil. 1:19:

A. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross—Acts 16:7; Luke 1:31, 35; Matt. 1:21:

1. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—Phil. 2:5-8.

2. The Spirit of Jesus is not only the Spirit of God with divinity so that we may live the divine life but also the Spirit of the man Jesus with humanity in Him so that we may live a proper human life and endure its sufferings—v. 15.

3. In his suffering Paul needed the Spirit of Jesus because in the Spirit of Jesus is the suffering element and the suffering strength to withstand persecution—Col. 1:24; Acts 9:15-16; 16:7.

§Day 4

B. The Spirit of Christ refers to the Spirit of Christ in resurrection—Rom. 8:9:

1. Through the process of incarnation, crucifixion, and resurrection, the Spirit of God has become the Spirit of Christ—v. 9.

2. The Spirit of Christ is actually Christ Himself dwelling in our spirit to impart Himself, the embodiment of the processed Triune God, into us as resurrection life and power to deal with death in our nature—vv. 2, 9.

3. By the Spirit of Christ we can partake of the power of His resurrection life, identified with Him in the transcendency of His ascension and in the authority of His enthronement—Phil. 3:10; Eph. 1:20-21; 2:6; John 11:25; Acts 2:22-24,

徒二 22 ～ 24，31 ～ 36。

【周五】

三 “耶稣基督的灵”是指受苦之耶稣与复活之基督的灵—腓一 19：

1 因为“耶稣的灵”专指主的受苦，“基督的灵”专指祂的复活，“耶稣基督的灵”是联于祂的受苦，也联于祂的复活；“耶稣基督的灵”就是那曾在地上过受苦生活之耶稣的灵，与如今在复活里之基督的灵—徒十六 7，罗八 9，腓一 19。

2 耶稣基督的灵是神的灵成为约翰七章三十九节所提的“那灵”—那借着基督成为肉体、钉死、并复活而有的耶稣基督之灵，就是那兼有神圣的元素与属人的元素，连同基督成为肉体、钉死、和复活之一切素质和实际的灵。

【周六】

四 “全备的供应”是特别且含意丰富的辞，使徒用来指耶稣基督之灵全备、丰富的供应—腓一 19：

1 我们必须看见耶稣基督之灵全备的供应包含神性，神圣的人位带着神圣的生命与性情；拔高的人性，一种带着正确生命、生活、性情和人位的人性；主在十字架上奇妙、包罗万有的死；以及基督的复活和升天—约一 1，14，29，加二 20，路二四 5 ～ 6，50 ～ 51。

2 借着耶稣基督之灵全备的供应，我们能像保罗一样活基督并显大祂—腓一 19 ～ 21 上：

a 耶稣基督包罗万有之灵这全备的供应，乃是为着我们活耶稣基督而显大祂；我们活祂，使祂在任何景

31-36.

§Day 5

C. The Spirit of Jesus Christ refers to the Spirit of the suffering Jesus and the resurrected Christ—Phil. 1:19:

1. Because the Spirit of Jesus has particular reference to the Lord’s suffering, and the Spirit of Christ to His resurrection, the Spirit of Jesus Christ is related to both His suffering and His resurrection; the Spirit of Jesus Christ is the Spirit of the Jesus who lived a life of suffering on earth and of the Christ who is now in resurrection—Acts 16:7; Rom. 8:9; Phil. 1:19.

2. The Spirit of Jesus Christ is the Spirit of God becoming “the Spirit” mentioned in John 7:39—the Spirit of Jesus Christ through Christ’s incarnation, crucifixion, and resurrection, that Spirit with both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.

§Day 6

D. Bountiful supply is a specific and rich word used by the apostle to indicate the bountiful, rich supply of the Spirit of Jesus Christ—Phil. 1:19:

1. We need to see that the bountiful supply of the Spirit of Jesus Christ includes divinity, the divine person with the divine life and nature; an uplifted humanity, a humanity with a proper life, living, nature, and person; the Lord’s wonderful, all-inclusive death on the cross; and Christ’s resurrection and ascension—John 1:1, 14, 29; Gal. 2:20; Luke 24:5-6, 50-51.

2. By the bountiful supply of the Spirit of Jesus Christ, we, like Paul, can live Christ and magnify Him—Phil. 1:19-21a:

a. This bountiful supply of the all-inclusive Spirit of Jesus Christ is for us to magnify Jesus Christ by living Him; we live Him so that He may be magnified

况中都得以显大—20 ～ 21 节，四 11 ～ 13。

b 在耶稣基督的灵里有包罗万有、全备的供应，叫我们能应付各种环境，而经历基督，享受基督，活基督，并显大基督—一 19 ～ 21 上，四 11。

in any circumstances—vv. 20-21; 4:11-13.

b. In the Spirit of Jesus Christ there is the all-inclusive bountiful supply that enables us to meet any kind of environment and thus experience Christ, enjoy Christ, live Christ, and magnify Christ—1:19-21a; 4:11.

第五周■周一

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。”

腓立比书中所论及的每一件事，都是在神运行的行动之下。神在地上有行动，祂是借着祂的运行而行动的。…二章给我们腓立比书全盘的思想，概括的思想，总括的思想。这思想就是行动的神在我们里面运行。凡基督向着我们的所是，都是为着神的运行。我们应当顾到神在我们里面的运行。我们的神在你我里面是活的，行动的，并且是不断运行的。神在我们里面的运行，可以比喻为我们血液的循环，或比喻为电的流通。我们里面血液的流通如果停止了，我们的生命也就停息了。血液的循环就是生命在我们里面的运行。电流是电的运行。建筑物里的电流若是停止了，就没有光。（李常受文集一九八八年第一册，五一四至五一五页。）

信息选读

许多基督徒对神行动的看法并不是这样。有些在灵恩运动里的人喜欢喊叫，甚至跳跃。他们喜欢庞大、外在的表现，但神在我们里面的运行，并不需要有这种外在的表现。建筑物里的电流是神的运行很好的说明。我们进到一栋建筑物里，似乎没有什么在运转，因为一切都很安静；其实有一种运行在进行着，并且这种安静的运行是强而有力的。在建

WEEK 5 — DAY 1

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.

Everything that is covered in the book of Philippians is under God’s operating move. God has a move on this earth, and He moves by His operating. Chapter 2 gives us the overall thought, the all-embracing thought, the all-inclusive thought, of the book of Philippians. This thought is that the moving God is operating in us. Whatever Christ is to us is for the operating of God. We should care for God’s operating in us. Our God is living, moving, and operating in you and me continuously. God’s operating in us can be compared to our blood circulation or to the circulation of electricity. If the flow of blood within us stops, our life will stop. The circulation of blood is life operating in us. The flow of electricity is the operating of the electricity. If the flow of electricity stops in a building, there will be no light there. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 371-372)

Today’s Reading

Many Christians do not think about God’s move in this way. Some in the Pentecostal movement like to shout, cry out, and even jump. They like a big, outward display, but God’s inward operating in us does not necessarily have such an outward display. The current of electricity in a building is a very good illustration of God’s operating. When we enter into the building, it may seem that nothing is working there because everything is quiet. However, there is an operating going on, and this quiet operating is vigorous. The operating

筑物里电的运行，使建筑物里一切的电气用具、机器和设备，运转并起作用。如果电关掉了，建筑物里的一切就都停顿了。多年来我越经历神，就越体会神在我们里面的行动，是一种非常安静、柔细的运行。祂在我们里面柔细而安静的运行着。

我们虽然是基督徒，但我们里面可能似乎什么也没有。我们有时会问：到底我们和不信者之间有什么不同？关于重生和变化的真理是非常高大的。即使我们重生并变化了，我们可能感觉和普通人一样；但事实上，神在我们里面运行。一栋大建筑物虽然在电的运行之下，但这个运行是安静、安宁的。我们需要看见，神在我们里面的运行是一件神奇的平常事。这个运行完全是平常的，却又完全是神奇的。

慕迪（D.L. Moody）说，宇宙中最大的神迹乃是重生。我同意这个说法。没有一个神迹大过重生。重生的意思就是我们在人的生命之外，得着神的生命。我们有神的生命，但我们可能不觉得能看见多少这生命显在我们里面。我们可能觉得，一些没有重生的人事实上比我们更好。我们虽然重生了，但我们可能一再的发脾气。然而，我们比别人好或比别人坏，乃是外面的事。如果我们重生了，我们就会有一种内在的认识，知道在我们里面有个东西。这个“东西”就是活的、行动的神，运行在我们里面。一个人外面是好是坏，可能是照着他的天生说的。我们照着天然的组成，是好是坏都不重要；只有一个事实是重要的，就是我们已经得着了运行的神。神如今在我们里面运行。…我们若有属灵的鉴别力，有属灵的领会力，就能看见，腓立比书里一切有关神在我们里面运行的事都是大的。（李常受文集一九八八年第一册，五一五至五一七页。）

参读：在神圣三一里并同神圣三一活着，第十二章。

of the electricity in the building enables all the appliances, machines, and devices in the building to move and function. If this electricity is switched off, everything in the building is shut down. The more I have experienced God throughout the years, the more I realize that God’s move within us is a very quiet, fine operation. He operates in us quietly and finely.

Although we are Christians, it may seem that we have nothing within us. We may wonder at times what the difference is between us and the unbelievers. The truth concerning regeneration and transformation is very high and great. Even though we have been regenerated and are being transformed, we may feel like common persons. Actually, however, God is operating in us. Although a big building is under the operation of electricity, this operation is quiet and calm. We need to see that God’s operating in us is a miraculous normality. It is altogether normal yet altogether miraculous.

D. L. Moody said that the greatest miracle in the universe is regeneration. I agree with this. No miracle is greater than regeneration. Regeneration means that we have the divine life in addition to our human life. We have the divine life, but we may not feel that we can see much of the manifestation of this life within us. We may feel that others who are not regenerated are actually better than we are. Even though we are regenerated, we may lose our temper again and again. However, our being better or worse than others is an outward matter. If we are regenerated, we have the inner realization that something is within us. This “something” is the living and moving God who is now operating in us. Whether a person is outwardly bad or good may be according to his natural birth. What matters is not whether we are good or bad according to our natural constitution but the fact that we have received the operating God. God is now operating in us. If we have the spiritual discernment, the spiritual realizing power, we can see that all the things in the book of Philippians related to God’s operating in us are great. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 372-373)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 12

第五周■周二

晨兴喂养

腓一 20 ～ 21“这是照着我所专切期待并盼望的，…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。”

四 12“…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。”

为了要看见神在我们里面的运行，我们略为复习一下腓立比书…。腓立比书是一卷说到我们经历基督的书。一章给我们看见，我们需要活基督并显大基督，使祂成为我们的生活和彰显。二章给我们看见，我们需要以基督为我们的榜样，将祂表明出来。在三章我们看见，我们需要追求基督，并得着基督作我们的目标。四章给我们看见，我们需要有基督为知足的秘诀。保罗在四章十二节宣告，他已经学得秘诀。他用了一个隐喻，说到一个人被引进秘密社团，受其基本原则的教导。事实上，四章的这个“秘密社团”就是基督的身体。总而言之，我们能说，在一章，基督是我们的生活和彰显；在二章，祂是我们的榜样；在三章，祂是我们的目标；在四章，祂是我们的秘诀。这四章都启示基督的某一方面，给我们经历。（李常受文集一九八八年第一册，五一四至五一五页。）

信息选读

保罗…说他显大基督。显大就是显示或宣扬为大（没有限量）、高举、称赞。保罗说到耶稣基督之灵全备的供应；他也说，在他，活着就是基督。到腓立比书末了，保罗说，“众圣徒，尤其是该撒家里的人，都问你们安。”（四 22。）该撒家里的人，包括所有联属于尼罗宫廷的人。这些人有的因与保罗接触，悔改信主，成了罗马城在

WEEK 5 — DAY 2

Morning Nourishment

Phil. 1:20-21 According to my earnest expectation and hope that...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.

4:12 ...In everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

In order to see God’s operating in us, it would be helpful for us to have a brief review of the book of Philippians,... a book concerning our experience of Christ. Chapter 1 shows us that we need to live and magnify Christ for Him to be our living and expression. Chapter 2 shows that we need to take Christ as our pattern and hold Him forth. In chapter 3 we see that we need to pursue and gain Christ as our goal. Chapter 4 shows us that we need to have Christ as our secret of sufficiency. In verse 12 of chapter 4 Paul declares that he has learned the secret. He uses a metaphor concerning a person being initiated into a secret society with instruction in its rudimentary principles. Actually, this “secret society” in chapter 4 is the Body of Christ. In conclusion, we can say that in chapter 1 of Philippians Christ is our living and expression; in chapter 2 He is our pattern; in chapter 3 He is our goal; and in chapter 4 He is our secret. All four chapters reveal a certain aspect of Christ for us to experience. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 371)

Today’s Reading

Paul says that he magnified Christ. To magnify is to show or declare great (without limitation), to exalt, and to extol. Paul speaks of the bountiful supply of the Spirit of Jesus Christ, and he says that for him to live is Christ. At the end of Philippians Paul says, “All the saints greet you, and especially those of Caesar’s household” (4:22). Caesar’s household comprised all who were attached to the palace of Nero. Some of these were converted through contact with Paul

基督里的信徒。毫无疑问的，该撒家里有一些人因为看见了在保罗里面的基督，而成了基督徒。…神在我们里面的运行，从外面看没有什么奇特，但按属灵的意义看却是重大的事。（李常受文集一九八八年第一册，五一七页。）

照着腓立比二章十三节，神一直在我们里面运行。我们的救恩不仅仅是一次的举动；乃是一个活的人位，就是三一神自己，在我们里面不断地运行。保罗在十三节所说的神乃是三一神—父、子、灵。照着约翰十四章，父与子是一，子与灵是一。

腓立比一章十九节说到耶稣基督之灵全备的供应。毫无疑问，那供应我们的灵，就是住在我们里面的那灵。但是，这位灵也不能与在我们里面运行的神分开。我们若…整体来看本书的全文，我们就会看见，那在我们里面运行的神，乃是三一神—父、子、灵。这位神就是在我们里面的基督，（林后十三 3 上，5，）也就是在我们里面的那灵。（罗八 11。）

在腓立比二章十三节保罗说，“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。”这样的立志发生在我们里面的何处？必定是在我们的意志里。这指明神的运行开始于我们的灵，…扩展到我们的心思、情感和意志里。…基督的恩与我们的灵同在。〔四 23。〕然而，神的运行使我们在里面立志，不仅与我们的灵有关，也与我们的意志有关。因此，神的运行必须从我们的灵扩展到我们的意志里。…当神在我们里面运行，使我们立志，祂就能执行祂的工作。这与罗马八章相符：神的工作（运行）乃是开始于我们的灵，（4，）经过我们的心思，（6，）至终达到我们的身体。（11。）我们的意志定意，而我们的身体行事。三一神在我们里面运行，乃是开始于我们的灵，经过我们的意志，然后进入我们的身体。（腓立比书生命读经，一二三至一二五页。）

参读：腓立比书生命读经，第五至六篇。

and became believers in Christ in Rome. No doubt, some in Caesar’s household became Christians because they saw Christ in Paul…. God’s operating in us is not outwardly spectacular, but in a spiritual sense it is a great matter. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 373)

According to Philippians 2:13, God is operating in us. Our salvation is not merely an action; it is a living Person, the Triune God Himself, operating in us. The God Paul speaks of in 2:13 is the Triune God, the Father, the Son, and the Spirit. According to chapter 14 of John, the Father is one with the Son, and the Son is one with the Spirit.

Philippians 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. There can be no doubt that the Spirit who supplies us is the Spirit who indwells us. But this Spirit cannot be separate from the God who operates in us. If we… consider the context of the book as a whole, we shall see that the God who operates in us is the Triune God. He is the Father, the Son, and the Spirit. He is the very God who is Christ in us (2 Cor. 13:3a, 5) and the Spirit dwelling in us (Rom. 8:11).

In Philippians 2:13 Paul says that God operates in us “both the willing and the working for His good pleasure.” Where within us does this willing take place? It must be in our will. This indicates that God’s operation begins from our spirit and spreads into our mind, emotion, and will….The grace of Christ is with our spirit [4:23]. However, God’s operating to will in us involves not only our spirit but also our will. Therefore, God’s operation must spread from our spirit into our will. As God operates the willing within us, He carries out His working. This corresponds to Romans 8, where we see that God works not only in our spirit, but also in our mind and eventually in our physical body (vv. 6,11). We will in our will, and we work in our body. The Triune God operates in us from our spirit, through our will, and then into our physical body. (Life-study of Philippians, pp. 103-104)

Further Reading: Life-study of Philippians, msg. 5-6.

第五周■周三

晨兴喂养

腓一 19“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。”

徒十六 6～7“圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家和加拉太地区。到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”

神在我们里面的运行，是带着耶稣基督之灵全备的供应。〔腓一 19。〕…在腓立比二章十二节，保罗吩咐我们，要作成我们自己的救恩。一面说，耶稣基督之灵全备的供应，终必叫我们得救；另一面说，我们必须作成自己的救恩。腓立比一章和二章都说到同一个救恩。这救恩是耶稣基督之灵全备供应所作成的结果，而这救恩是我们在日常生活中所作成的。（李常受文集一九八八年第一册，五一八页。）

信息选读

耶稣的灵〔徒十六 7〕与行传十六章六节的圣灵交互使用，启示耶稣的灵就是圣灵。在新约里，圣灵是神的灵一般的称呼；耶稣的灵是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活和十字架上的死。这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素。保罗传讲的职事，乃是在人的生命里，为着人类并在人类中间，一个受苦的职事，因此需要这样一位包罗万有的灵。

WEEK 5 — DAY 3

Morning Nourishment

Phil. 1:19 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.

Acts 16:6-7 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

God's operating in us is with the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19).... In Philippians 2:12 Paul charges us to work out our own salvation. On the one hand, the bountiful supply of the Spirit of Jesus Christ will turn out to be our salvation, and on the other hand, we have to work out our salvation. Philippians 1 and 2 refer to the same salvation. This salvation is the working out, the issue, of the bountiful supply of the Spirit of Jesus Christ, and this salvation is something that we work out in our living. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 373)

Today's Reading

The interchangeable use of the Spirit of Jesus [in Acts 16:7] with the Holy Spirit in verse 6 reveals that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God in the New Testament. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was needed by Paul in his preaching ministry, a ministry of suffering among human beings and for human beings in the human life.

基督的灵怎样是基督的实际，耶稣的灵也照样是耶稣的实际。我们若没有耶稣的灵，耶稣对我们就不是实际的。但今天耶稣对我们是实际的，因为我们有耶稣的灵作为耶稣的实际，实化。（新约总论第四册，八至九页。）

〔在行传十六章七节，〕“耶稣的灵”是特别的名称，意思与“神的灵”不同。因着耶稣过去是人，现今仍是人，“耶稣的灵”就是那人耶稣的灵。

为什么当使徒保罗要去一个地方传福音时，“耶稣的灵”却不许？为什么圣经不说“神的灵”，而说“耶稣的灵”？其中一定有原因。当我们仔细读行传十六章，并看见这章里的环境时，就知道需要耶稣的灵。本章里有许多的受苦和逼迫。保罗甚至被囚在监里！在这样的光景中，的确需要“耶稣的灵”。耶稣在地上时，是个一直遭受强烈逼迫的人。因此，“耶稣的灵”乃是一个有极大受苦能力之人的灵。祂是一个人的灵，也是受苦能力的灵。当我们传福音遭逼迫时，确实需要这样的灵—“耶稣的灵”！

我们若读六至七节的上下文，就看见在使徒保罗传福音时引导他的“圣灵”，就是“耶稣的灵”。乃是“圣灵”在引导使徒，但在那时，在那件事上，“圣灵”是以“耶稣的灵”的身分行事。

耶稣的灵不只是神的灵带着祂里面的神性，使我们能活神圣的生命；也是那人耶稣的灵带着祂里面的人性，使我们能过正确的人性生活，也能忍受其中的痛苦。（李常受文集一九六五年第一册，七五四页。）

参读：新约总论，第七十九篇；基督包罗万有的灵。

Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus. If we do not have the Spirit of Jesus, Jesus will not be real to us. But today Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus. (The Conclusion of the New Testament, p. 857)

[In] Acts 16:7… the Spirit of Jesus is a special term. Its meaning differs from that of the Spirit of God. Since Jesus was a man and is still a man, “the Spirit of Jesus” is the Spirit of the man Jesus.

Why was it that when the apostle Paul would go to a certain place to preach the gospel, “the Spirit of Jesus” did not allow him? Why does the Scripture not say “the Spirit of God” instead of “the Spirit of Jesus”? There must be some reason. When we look into Acts 16 and see the environment of that chapter, we realize the need of the Spirit of Jesus. In this chapter there is much suffering and persecution. Paul was even put into prison! In such a situation “the Spirit of Jesus” was really required. Jesus was a man who continually suffered intense persecution while He was on earth. Therefore, “the Spirit of Jesus” is the Spirit of a man with abundant strength for suffering. He is the Spirit of a man as well as the Spirit of suffering strength. In persecution while preaching the gospel, we do need such a Spirit—”the Spirit of Jesus”!

If we read the context of verses 6 and 7, we see that “the Holy Spirit” who was leading the apostle Paul in his preaching of the gospel was “the Spirit of Jesus.” It was “the Holy Spirit” who was leading the apostle; but “the Holy Spirit” at that time and in that incident was acting as “the Spirit of Jesus.”

The Spirit of Jesus is not only the Spirit of God with divinity in Him that we may live the divine life but also the Spirit of the man Jesus with humanity in Him that we may live the proper human life and endure its sufferings. (CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” p. 563)

Further Reading: The Conclusion of the New Testament, msg. 79; CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” pp. 551-570

第五周■周四

晨兴喂养

罗八 9～10“但神的灵若住在你们里面，你们就…在灵里了；然而人若没有基督的灵，就不是属基督的。但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。”

神的灵与基督的灵，不是二灵，乃是一灵。保罗交互使用这两个名称，指明罗马八章二节的内住生命之灵，乃是整个三一神那包罗万有、赐生命的灵。九节提到神、那灵和基督，神格的三者。但在我们里面没有三位，只有一位，就是三一神的三一灵。（约四 24，林后三 17，罗八 11。）…基督的灵，含示这灵是基督那成为肉体者的化身和实际。这位基督完成了为实现神计划所需要的一切。祂不仅包括从永远就有的神性，也包括成为肉体所取的人性，并且包括为人生活、钉十字架、复活和升天。这是在复活里之基督的灵，就是基督自己，住在我们的灵里，（10，）将祂自己，就是经过种种过程之三一神的化身，分赐到我们里面作复活的生命和大能，以对付我们天性里的死。（2。）因此，今天我们可以借着活在我们里面调和的灵里，而活在基督的复活里，也就是活在基督自己里面。（圣经恢复本，罗八 9 注 4。）

信息选读

基督的灵是那经过死并进入复活者的灵。主的死是包罗万有的了结，祂的复活是包罗万有之新生的起头。所以，基督的灵是包罗万有的基督，连同祂包罗万有之死与复活的总和，集大成。因为我们有基督的灵在我们里面，我们就有包罗万有的基督，

WEEK 5 — DAY 4

Morning Nourishment

Rom. 8:9-10 But you are...in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

The Spirit of God and the Spirit of Christ are not two Spirits but one. Paul used these titles interchangeably, indicating that the indwelling Spirit of life in Romans 8:2 is the all-inclusive, life-giving Spirit of the entire Triune God. God, the Spirit, and Christ—the three of the Godhead—are all mentioned in verse 9. However, there are not three in us; there is only one, the triune Spirit of the Triune God (John 4:24; 2 Cor. 3:17; Rom. 8:11)....The Spirit of Christ implies that this Spirit is the embodiment and reality of Christ, the incarnated One. This Christ accomplished everything necessary to fulfill God's plan. He includes not only divinity, which He possessed from eternity, but also humanity, which He obtained through incarnation. He also includes human living, crucifixion, resurrection, and ascension. This is the Spirit of Christ in resurrection, that is, Christ Himself dwelling in our spirit (v. 10) to impart Himself, the embodiment of the processed Triune God, into us as resurrection life and power to deal with the death that is in our nature (v. 2). Thus, we may live today in Christ's resurrection, in Christ Himself, by living in the mingled spirit. (Rom. 8:9, footnote 4)

Today's Reading

The Spirit of Christ is the Spirit of the One who passed through death and entered into resurrection. The Lord's death was an all-inclusive termination, and His resurrection was an all-inclusive germination. The Spirit of Christ, therefore, is the totality, the aggregate, of the all-inclusive Christ with His all-inclusive death and resurrection. Because we have this Spirit in us, we have the

以及祂包罗万有的了结与新生的起头。…因为那灵是基督的实际，我们就可以说，这位灵乃是那是灵的基督。借着基督的灵，我们就在祂复活的生命和能力、祂的超越、和祂作王的权柄里有分于基督。（新约总论第四册，七页。）

行传十六章七节有“耶稣的灵”，而罗马八章九节有“基督的灵”。在九节，“基督的灵”和“神的灵”交互使用。这节说，今天神的灵乃是基督的灵。“耶稣的灵”着重人性和受苦的能力，但“基督的灵”着重复活和生命的分赐。在行传十六章所面对环境的逼迫，需要人性里受苦的能力。但罗马八章里所对付我们天性中的死，需要分赐生命的复活大能。因此，在行传十六章，“耶稣的灵”引导在逼迫之下的福音传扬。但在罗马八章，乃是“基督的灵”将我们从任何一种死的元素中点活，并且借着分赐生命到我们里面，使我们有活力。九节接下去几节说到：“但基督〔就是基督的灵〕若在你们里面，身体固然…是死的，灵却…是生命。然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”（10～11。）耶稣的灵乃是成肉体并受苦之耶稣的灵；但基督的灵乃是复活并赐生命之基督的灵。凭耶稣的灵我们能分享“受苦的交通，模成祂的死”；但凭基督的灵我们能有分于“祂复活的大能”，（腓三10，）在祂升天的超越并祂登宝座的权柄上与祂联合为一。凭耶稣的灵，我们分享主的人性与祂受苦的能力；凭基督的灵，我们有分于祂复活的生命、祂复活的大能、祂的超越、以及祂掌权的权柄。（李常受文集一九六五年第一册，七五五页。）

参读：那灵，第二、十二篇。

all-inclusive Christ and His all-inclusive termination and germination. Because the Spirit is the reality of Christ, we may say that this Spirit is the pneumatic Christ. By the Spirit of Christ we partake of Christ in His resurrection life and power, His transcendency, and His reigning authority. (The Conclusion of the New Testament, p. 856)

In Acts 16:7 we have “the Spirit of Jesus,” while in Romans 8:9 we have “the Spirit of Christ.” In Romans 8:9 “the Spirit of Christ” is used interchangeably with “the Spirit of God.” It tells us that the Spirit of God today is the Spirit of Christ. The emphasis of “the Spirit of Jesus” is upon humanity and the strength for suffering. But the emphasis of “the Spirit of Christ” is upon the resurrection and the imparting of life. Persecution in the environment faced in Acts 16 required suffering strength in humanity. But the death in our nature dealt with in Romans 8 requires resurrection power in the imparting of life. Thus, in Acts 16 it is “the Spirit of Jesus” who led in the preaching of the gospel under persecution. But in Romans 8 it is “the Spirit of Christ” who raises us up from any kind of death-element and animates us by imparting life into us. In the verses following Romans 8:9 we read, “If Christ [who is the Spirit of Christ] is in you, though the body is dead…the spirit is life…. And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you” (vv. 10-11). The Spirit of Jesus is the Spirit of the incarnate and suffering Jesus. But the Spirit of Christ is the Spirit of the resurrected and life-giving Christ. By the Spirit of Jesus we can share “the fellowship of His sufferings, being conformed to His death,” but by the Spirit of Christ we can partake of “the power of His resurrection” (Phil. 3 :10), identified with Him in the transcendency of His ascension and in the authority of His enthronement. By the Spirit of Jesus we share the Lord’s humanity and His suffering strength. By the Spirit of Christ we partake of His resurrection life, His resurrection power, His transcendency, and His reigning authority. (CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” p. 564)

Further Reading: CWWL, 1990, vol. 1, “The Spirit,” chs. 2, 12

第五周■周五

晨兴喂养

腓一 19“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。”

约七 39“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

神的灵从起初就有了，（创一 1 ～ 2，）但那灵，就是基督的灵，（罗八 9，）耶稣基督的灵，（腓一 19，）在主说这话时还没有，因为祂尚未得着荣耀。耶稣是在复活时得着荣耀的。（路二四 26。）祂复活后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。基督在祂复活的晚上，已将这灵吹到门徒里面。（约二十 22。）现今这灵乃是另一位保惠师，就是基督受死之前所应许实际的灵。（十四 16 ～ 17。）当这灵还是神的灵，祂只有神圣的元素；当祂借着基督成为肉体、钉十字架并复活，成了耶稣基督的灵，祂就兼有神圣与属人的元素，连同基督成为肉体、钉十字架和复活的一切素质和实际。因此，祂现今乃是包罗万有耶稣基督的灵，作了活水给我们接受。（七 38 ～ 39。）（圣经恢复本，约七 39 注 1。）

信息选读

〔腓立比一章十九节的〕耶稣基督的灵，就是约翰七章三十九节所说的那灵。这不仅是主成为肉体前之神的灵，更是主复活后之神的灵，就是具有神性的圣灵，与主的成为肉体（人性）、十字架下的

WEEK 5 — DAY 5

Morning Nourishment

Phil. 1:19 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.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word, the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified. Jesus was glorified when He was resurrected (Luke 24:26). After Jesus' resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day on which He was resurrected (John 20:22). The Spirit is now the "another Comforter," the Spirit of reality promised by Christ before His death (14:16-17). When the Spirit was the Spirit of God, He had only the divine element. After He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, the Spirit is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive (7:38-39). (John 7:39, footnote 1)

Today's Reading

The Spirit of Jesus Christ [in Philippians 1:19] is the Spirit mentioned in John 7:39. This is not merely the Spirit of God before the Lord's incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's incarnation (humanity), human living under the

人性生活、钉十字架并复活调和而成的。在出埃及三十章二十三至二十五节，由橄榄油和四种香料调和而成的圣膏油，是这复合之神的灵完满的预表。现今这灵乃是耶稣基督的灵。这里不是说耶稣的灵，（徒十六7，）也不是说基督的灵，（罗八9，）乃是说耶稣基督的灵。耶稣的灵主要的是为着主的人性和人性生活，基督的灵主要的是为着主的复活。我们要经历主的人性，就需要耶稣的灵；要经历主复活的大能，就需要基督的灵。保罗在受苦时，经历了主在人性中的受苦并主的复活；因此，那灵对他乃是耶稣基督的灵，就是三一神那复合、包罗万有、赐生命的灵。对于像保罗那样经历并享受基督的人性生活和复活的人，这样一位灵有全备的供应，甚至就是全备的供应。至终，这复合的耶稣基督之灵，成了神的七灵，祂是神宝座前的七盏火灯，在地上完成神的行政，使神关乎召会的经纶得以成就；祂也是羔羊的七眼，为要把祂一切的所是传输到召会里面。（启一4，四5，五6。）

因为耶稣的灵专指主的受苦，基督的灵专指祂的复活，所以耶稣基督的灵是联于祂的受苦，也联于祂的复活。耶稣基督的灵就是那曾在地上过受苦生活之耶稣的灵，与如今在复活里之基督的灵。耶稣基督的灵是那一位的实际；祂在人性里生活在地上，并从死人中复活，如今在诸天之上，也住在信徒里面，并要成为神经纶的中心，直到永远。这样一位耶稣和这样一位基督的实际，就是耶稣基督的灵。（新约总论第四册，九至一〇页。）

参读：那灵同我们的灵，第二章；新约总论，第八十、八十八篇。

cross, crucifixion, and resurrection. The holy anointing ointment in Exodus 30:23-25, a compound of olive oil with four kinds of spices, was a full type of this compound Spirit of God, who is now the Spirit of Jesus Christ. Here the Spirit is not the Spirit of Jesus as in Acts 16:7, nor the Spirit of Christ as in Romans 8:9, but the Spirit of Jesus Christ. The Spirit of Jesus is mainly for the Lord's humanity and human living; the Spirit of Christ is mainly for the Lord's resurrection. To experience the Lord's humanity we need the Spirit of Jesus. To experience the power of the Lord's resurrection we need the Spirit of Christ. In his suffering Paul experienced both the Lord's suffering in His humanity and the Lord's resurrection. Hence, to Paul the Spirit was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God. Such a Spirit has and even is the bountiful supply for a person like Paul who was experiencing and enjoying Christ in His human living and resurrection. Eventually, this compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before His throne to carry out His administration on earth for the accomplishment of His economy with the church, and who are the seven eyes of the Lamb for the transfusing of all that He is into the church (Rev. 1:4; 4:5; 5:6).

Because the Spirit of Jesus has particular reference to the Lord's suffering, and the Spirit of Christ, to His resurrection, the Spirit of Jesus Christ is related to both suffering and resurrection. The Spirit of Jesus Christ is the Spirit of the Jesus who lived a life of suffering on earth and of the Christ who is now in resurrection. The Spirit of Jesus Christ is the reality of the One who lived on earth in humanity and of the One who resurrected from among the dead and who is now both in the heavens and dwelling in the believers and who will be the center of God's economy for eternity. The reality of such a Jesus and such a Christ is the Spirit of Jesus Christ. (The Conclusion of the New Testament, pp. 857-858)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 2; The Conclusion of the New Testament, msgs. 80, 88

第五周■周六

晨兴喂养

腓一 19 “…这事借着…耶稣基督之灵全备的供应，终必叫我得救。”

四 11 ～ 13 “…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。”

在腓立比一章使徒〔保罗〕正受牢狱之苦，期待得着释放。为着受苦，他需要受苦之耶稣的灵；为着得释放，他需要复起之基督的灵。耶稣基督之灵全备的供应，乃是那时他面对他的光景所需要的一切。（李常受文集一九六五年第一册，七五六页。）

耶稣基督的灵是全备的供应。“全备的供应”这辞的原文是指歌咏团的首领，供应团员所需用的一切。耶稣基督包罗万有之灵这全备的供应，乃是为着我们活耶稣基督而显大祂。…我们先活基督；然后我们就显大祂。…当〔保罗〕在罗马监狱里，他没有羞辱基督，反而借着每日活基督而显大基督。（李常受文集一九九一至一九九二年第一册，六六六页。）

信息选读

我们必须看见那灵全备的供应包含些什么。第一，全备的供应包含神圣的人位带着神圣的生命与性情。所以，全备的供应包含了神性，而神性包含神圣的生命、性情、所是及人位；换言之，就是包含了神自己。

WEEK 5 — DAY 6

Morning Nourishment

Phil. 1:19 ...This will turn out to salvation through...the bountiful supply of the Spirit of Jesus Christ.

4:11-13 ...I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and...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 Philippians 1 the apostle was suffering imprisonment and expecting deliverance. For the suffering he needed the Spirit of the suffering Jesus. For the deliverance he needed the Spirit of the rising Christ. The bountiful supply of the Spirit of Jesus Christ was all he needed to face his situation at that time. (CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” p. 565)

The Spirit of Jesus Christ is the bountiful supply. The Greek word for bountiful supply refers to the supplying of all the needs of the chorus by the choragus, the leader of the chorus. This bountiful supply of the all-inclusive Spirit of Jesus Christ is for us to magnify Jesus Christ by living Him.... First, we live Christ; then we magnify Him....While Paul was in the Roman prison, he did not shame Christ but magnified Christ by his living of Him every day. (CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” p. 511)

Today’s Reading

We need to see what the bountiful supply of the Spirit includes. First, the bountiful supply includes the divine person with the divine life and nature. Thus, the bountiful supply includes divinity. Divinity includes the divine life, nature, being, and person; in other words, it is God Himself.

全备的供应也包含拔高的人性，就是一种带着正确生命、生活、性情和人位的人性。主耶稣是神又是人；祂里面有神性，也有人性。因此，祂在地上的时候，过着是神又是人的生活。主在地上三十三年半所经历的一切，如今都在包罗万有的灵里。因此，神性和人性，包括主耶稣的人性生活，都在包罗万有之灵全备的供应里。

主耶稣在十字架上完成了奇妙的死。基督包罗万有的死对付了宇宙中每一件消极的事物。因着祂的死，一切罪恶的事物都被了结。这奇妙的死也包含在那灵全备的供应里。基督的复活和升天也包含在这供应里。

那灵全备的供应也包含神圣的属性和人性的美德。神是爱，也是光；是圣别的，也是公义的。这些乃是神的属性。此外，为人的基督还有一切人性的美德。神圣的属性和人性的美德，都在耶稣基督包罗万有的灵里。

我们每日所需要的服从与爱，在那灵全备的供应里也找得到。虽然圣经吩咐作妻子的要服从丈夫，作丈夫的要爱妻子，（弗五 24 ～ 25，）但实际上，我们凭自己既没有真正的服从，也没有真正的爱。我们不但没有服从，反而有背叛。我们不但没有正确的爱，反倒有失衡、弯曲的爱。…当我们享受那灵全备的供应时，就不知不觉得享这供应里的成分。例如，我们会爱别人，却不觉得我们在爱人。照样，我们服从人，自己却不知道。…真实的爱与真实的服从，总是自自然然、不知不觉的。（新约总论第十三册，四九六至四九八页。）

参读：新约总论，第三百四十六、三百五十一、四百零三篇；神圣启示的中心路线，第十八篇。

The bountiful supply also includes an uplifted humanity, a humanity with a proper life, living, nature, and person. The Lord Jesus is both God and man. Within Him there are both divinity and humanity. Thus, when He was on earth, He lived as God and also as man. All that the Lord passed through in thirty-three and a half years of life on earth is now in the all-inclusive Spirit. Therefore, divinity and humanity, including the human living of the Lord Jesus, are in the bountiful supply of the all-inclusive Spirit.

On the cross the Lord Jesus died a wonderful death. The all-inclusive death of Christ dealt with every negative thing in the universe. By His death all sinful things were terminated. This wonderful death is also included in the bountiful supply of the Spirit. Christ's resurrection and ascension are included as well.

The bountiful supply of the Spirit also includes the divine attributes and the human virtues. God is love and light, and He is holy and righteous. These are some of His attributes. Furthermore, as a man Christ has all the human virtues. Both the divine attributes and the human virtues are in the all-inclusive Spirit of Jesus Christ.

The submission and love that we need day by day are also found in the bountiful supply of the Spirit. Although the Bible commands a wife to submit to her husband and a husband to love his wife (Eph. 5:24-25), in ourselves we actually do not have either genuine submission or love. Instead of submission, we have rebellion. Instead of a proper love, we have an unbalanced, twisted love. As we enjoy the bountiful supply of the Spirit, we partake of the ingredients of this supply without being aware of it. For example, we may love others without being conscious of the fact that we are loving. In like manner, we may be submissive without realizing that we are submissive….True love and true submission are always spontaneous and not something of which we are conscious. (The Conclusion of the New Testament, pp. 4106-4107)

Further Reading: The Conclusion of the New Testament, msgs. 346, 351, 403; CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 18

第五周诗歌

196

圣灵的丰满 — 耶稣基督的灵

7 7 7 7 （英 242）

A 大调 4/4

A E7 A
5 | 1 1 1 1 2 3 2 | 1 — — 7 1 | 2 2 2 2 3 4 2 | 3 — —
一 今 日我们神 的 灵， 成 了耶稣基 督 灵；

E7 A D E7 A
13 | 5 5 6 5 4 3 | 2 — — 5 | 6 4 4 3 2 1 7 | 1 — — ‖
死 而复活的神 人， 得 荣升天,此 灵 成。

二 从那升天的耶稣， 这灵降到我灵里，
使祂一切的实际， 都成我们的经历。

三 这个耶稣基督灵， 包含一切的成分；
神、人二性其中存， 人生、神荣也藏隐。

四 死的功能及受苦、 复活大能并升天、
宝座、权柄和国度， 全都在这灵中含。

五 凭这一切的成分， 这灵运行在我灵；
借祂膏油的涂抹， 我得享受主丰盛。

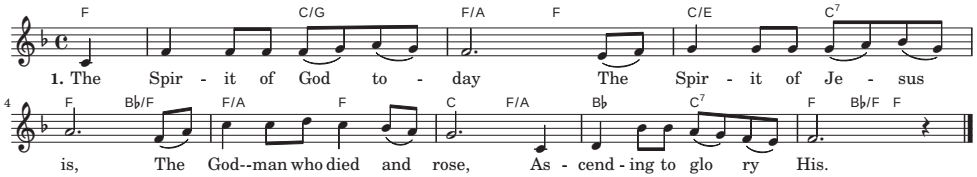
六 这个包罗万有灵， 是我一切的秘诀；
多方作工在我里， 使神作我的一切。

WEEK 5 — HYMN

The Spirit of God today

Fulness of the Spirit — As the Spirit of Jesus

242



2. 'Tis from such a Jesus came
The Spirit of Jesus to us,
To make His reality
Experience unto us.

3. The Spirit of Jesus has
All elements human, divine,
The living of man in Him
And glory of God combine.

4. The suff'ring of human life,
Effectiveness of His death,
His rising and reigning too
Are all in the Spirit's breath.

5. With all these components true
His Spirit in us doth move,
And by His anointing full
The riches of Christ we prove.

6. This Spirit of Jesus doth
Encompass both great and small;
Inclusively He doth work
In us, making God our all.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: