

## 第七周

### 耶稣的灵

## 纲要

读经：徒十六 6～7，路一 35，腓一 5、27，二 1～9

## 周一

壹 我们可以经历并享受复活、升天的基督为耶稣的灵—圣灵—徒十六 6～7。

贰 我们需要仔细留意行传十六章六至七节里两个神圣的称呼—“圣灵”与“耶稣的灵”：

一 这两个称呼交互使用，启示耶稣的灵就是圣灵。

二 在新约里，“圣灵”是神的灵一般的称呼：

1 “圣灵，”这名称第一次是用在主耶稣成孕的时候—路一 15、35：

a 乃是到了这时，为着引进新约的经纶，替基督的来临预备道路，并为祂预备人体，才用“圣灵”这名称—35 节，太一 18、20。

b 要明白“圣灵”这名称第一次的使用，我们需要看见这名称与主的成为肉体有关。

c 按首次提到的原则，圣灵与基督的成为肉体 and 出生有关。

## Week Seven

### The Spirit of Jesus

## OUTLINE

Scripture Reading: Acts 16:6-7; Luke 1:35; Phil. 1:5, 27; 2:1-9

## Day 1

I. We may experience and enjoy the resurrected and ascended Christ as the Spirit of Jesus, the Holy Spirit—Acts 16:6-7.

II. We need to pay careful attention to two divine titles in Acts 16:6 and 7—the Holy Spirit and the Spirit of Jesus:

A. The interchangeable use of these two titles reveals that the Spirit of Jesus is the Holy Spirit.

B. The Holy Spirit is a general title of the Spirit of God in the New Testament:

1. The title the Holy Spirit is used for the first time at the conception of the Lord Jesus—Luke 1:15, 35:

a. It was when the time came to prepare the way for Christ's coming and to prepare a human body for Him to initiate the New Testament dispensation that the title the Holy Spirit came into use—v. 35; Matt. 1:18, 20.

b. In order to understand the first usage of the title the Holy Spirit, we need to see that this title is involved with the Lord's incarnation.

c. According to the principle of first mention, the Holy Spirit is related to Christ's incarnation and birth.

2 在新约里，“圣灵”这名称指明神自己现今正与人调和——路一 35。

三 “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的死——31、35 节，太一 21，徒十六 7：

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。

## 周 二

2 耶稣的灵不只是神的灵，在祂里面有神性，使我们能活神圣的生命；也是那人耶稣的灵，在祂里面有人性，使我们能过正确的人性生活，也能忍受其中的痛苦：

a 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。

b 今天当我们传福音时，我们也需要耶稣的灵以面对反对和逼迫。

四 在行传十六章七节，路加从圣灵转到耶稣的灵：

1 耶稣这人，首先过为人的生活，然后被钉十字架并复活——二 23 ~ 24、32 ~ 33。

2 祂升到诸天之上，被立为主为基督——36 节。

## 周 三

3 因此，耶稣的灵含示主的人性、为人生活、死、复活和升天——十六 7。

2. In the New Testament the title the Holy Spirit indicates that God is now mingling Himself with man—Luke 1:35.

C. 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—vv. 31, 35; Matt. 1:21; Acts 16:7:

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.

## Day 2

2. The Spirit of Jesus is not only the Spirit of God with divinity in Him 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:

a. 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.

b. In our preaching of the gospel today, we also need the Spirit of Jesus to face the opposition and persecution.

D. In Acts 16:7 Luke turns from the Holy Spirit to the Spirit of Jesus:

1. As a man, Jesus first lived a human life and then was crucified and resurrected—2:23-24, 32-33.

2. He ascended to the heavens and was made Lord and Christ—v. 36.

## Day 3

3. The Spirit of Jesus therefore implies the Lord's humanity, human living, death, resurrection, and ascension—16:7.

4 耶稣的灵所涵括的比圣灵所涵括的更多—6～7节：

a 圣灵仅仅涵括主耶稣的成为肉体和出生—路一 35，太一 18、20。

b 耶稣的灵涵括祂的人性、为人生活、受死、复活和升天—徒一 1～3、8，二 23、32、36。

5 耶稣的灵乃是包罗万有之耶稣的总和与完全的实化—十六 7。

五 正如基督的灵是基督的实际，耶稣的灵乃是耶稣的实际—罗八 9，徒十六 7：

1 我们若没有耶稣的灵，耶稣对我们就不实际。

2 耶稣对我们是实际的，因为我们有耶稣的灵作耶稣的实际、实化—7节。

## 周 四

叁 耶稣尚未在复活里得着荣耀时还没有的那灵，是有耶稣人性的灵；那灵今天已经有耶稣得荣的人性构成在其中—路二四 26，约七 37～39，徒十六 7：

一 那灵，就是我们所喝并从我们里面涌流出来的活水，有耶稣的人性构成在其中；没有耶稣的人性，就不会有这样一位灵。

二 没有人的素质，神的灵无法成为生命的水流；神若要成为涌流的生命河，就必须有耶稣的人性构成在其中。

三 “现在有了那得着荣耀之耶稣的灵；…我们已接受祂像祝福的江河流入我们里面，从我们流过，并从我们流出。”（慕安得烈）

4. The Spirit of Jesus involves more than the Holy Spirit does—vv. 6-7:

a. The Holy Spirit involves only the incarnation and birth of the Lord Jesus—Luke 1:35; Matt. 1:18, 20.

b. The Spirit of Jesus involves His humanity, human living, death, resurrection, and ascension—Acts 1:1-3, 8; 2:23, 32, 36.

5. The Spirit of Jesus is the totality and the full realization of the all-inclusive Jesus—16:7.

E. Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus—Rom. 8:9; Acts 16:7:

1. If we do not have the Spirit of Jesus, Jesus will not be real to us.

2. Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus—v. 7.

## Day 4

III. The Spirit, who was not yet because Jesus had not yet been glorified in resurrection, is the Spirit with the humanity of Jesus; the Spirit today has been constituted with the glorified humanity of Jesus—Luke 24:26; John 7:37-39; Acts 16:7:

A. This Spirit, who is the living water that we drink and who is flowing out from within us, is constituted with the humanity of Jesus; without the humanity of Jesus, there could never be such a Spirit.

B. Without the human essence the Spirit of God could not be the flowing water of life; if God would be a flowing river of life, He must be constituted with the human nature of Jesus.

C. “There is now the Spirit of the glorified Jesus:…we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing” (Andrew Murray).

四 我们需要经历并享受耶稣人性的灵为着传福音，为着召会事奉，为着日常生活，并为着主的恢复—加五 22～23，腓二 15，四 8。

肆 使徒保罗和他的同工为着开展福音而有的行动，不是照着他们的定意和爱好，也不是照着人议定的行程，乃是凭耶稣的灵—徒十六 6～7：

一 他们的工作是凭圣灵（6），涵括了主的成为肉体 and 出生，并凭耶稣的灵（7），涵括了主的人性、为人生活、钉死、复活和升天；使徒是在这样一位包罗万有之灵的指引与引导下行动。

二 我们为主作哪一种工，在于我们由哪一种灵所引导、指引、教导并构成：

- 1 保罗作为盛装三一神的器皿，完全是由圣灵（涵括了主的成为肉体 and 出生）与耶稣的灵（涵括了主的人性、为人生活、包罗万有的死、分赐生命的复活和升天）所构成—6～7 节。
- 2 保罗乃是由这包罗万有的灵所构成的人；因此，他能真实地传讲耶稣基督—十三 26～39，十七 18，二八 31。
- 3 那灵若成为我们的构成，我们的工作就要成为这灵的彰显，我们所作的工就是为着耶稣这位带着人性、为人生活、死、复活和升天的成为肉体者。
- 4 我们若由耶稣的灵所构成，我们所作的工，就是传讲耶稣这包罗万有者，将祂这包罗万有的一位传输给人—九 20、22，十七 18，二八 23、31。

D. We need to experience and enjoy the Spirit of the humanity of Jesus for gospel preaching, for the church service, for our daily walk, and for the Lord's recovery—Gal. 5:22-23; Phil. 2:15; 4:8.

IV. The move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference or according to any schedule made by a human council but by the Spirit of Jesus—Acts 16:6-7:

A. Their work was by the Holy Spirit (v. 6), who was involved with the Lord's incarnation and birth, and by the Spirit of Jesus (v. 7), who was involved with the Lord's humanity, human living, crucifixion, resurrection, and ascension; the apostles were moving under the direction and guidance of such an all-inclusive Spirit.

B. The kind of work we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted:

1. As a vessel containing the Triune God, Paul was fully constituted with the Holy Spirit, who was involved with the Lord's incarnation and birth, and with the Spirit of Jesus, who was involved with the Lord's humanity, human living, all-inclusive death, life-imparting resurrection, and ascension—vv. 6-7.
2. Paul was a person constituted with this all-inclusive Spirit; thus, he could truly preach Jesus Christ—13:26-39; 17:18; 28:31.
3. If the Spirit becomes our constitution, then our work will be the expression of this Spirit, and we will do a work for Jesus as the incarnated One with humanity, human living, death, resurrection, and ascension.
4. If we are constituted with the Spirit of Jesus, we will do the work of ministering Jesus as the all-inclusive One and convey Him as such a One to others—9:20, 22; 17:18; 28:23, 31.



## 伍 耶稣的灵清楚地描绘于腓立比书头两章：

一 在一章有福音的传扬（12～18）；我们要传福音，就需要耶稣的灵：

- 1 这章说到在推广福音上的交通，没有嫉妒或争竞—5、15、17 节。
- 2 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；因此，耶稣的灵没有嫉妒、争竞或私图好争。
- 3 我们应当在耶稣的灵里传福音，没有嫉妒、争竞或私图好争。

二 在推广福音上有交通，要求我们在一位灵里，并且同魂—27 节：

- 1 我们若不在耶稣的灵里，就不在推广福音上有交通。
- 2 我们惟有在耶稣的灵里，才可能在一位灵里，并且同魂。
- 3 我们要经历基督，就需要借着耶稣的灵，没有嫉妒、争竞或私图好争，而在推广福音上有交通。

三 借着耶稣的灵，我们就能以基督为我们的榜样—二 1～9：

- 1 借着耶稣的灵，我们就能象耶稣那样谦卑—5～7 节。
- 2 借着耶稣的灵，我们就能满足使徒保罗的请求，并且顾到其他圣徒—3 节。
- 3 借着耶稣的灵，我们就能思念同一件事，有相同的爱—1～2 节。

## V. The Spirit of Jesus is clearly portrayed in the first two chapters of Philippians:

A. In Philippians 1 we have the preaching of the gospel (vv. 12-18); in order to preach the gospel, we need the Spirit of Jesus:

1. This chapter is concerned with the fellowship unto the gospel without envy or strife—vv. 5, 15, 17.
2. The life of Jesus as presented in the Gospels was a life without envy, strife, or rivalry; thus, the Spirit of Jesus does not have envy, strife, or rivalry.
3. We should preach the gospel in the Spirit of Jesus, without envy, strife, or rivalry.

B. Fellowship unto the gospel requires that we be in one spirit with one soul (v. 27):

1. If we are not in the Spirit of Jesus, we are not in the fellowship unto the gospel.
2. Only in the Spirit of Jesus is it possible for us to be in one spirit and with one soul.
3. To experience Christ we need to be in the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry.

C. By the Spirit of Jesus we can take Christ as our pattern—2:1-9:

1. By the Spirit of Jesus we can be as humble as Jesus was—vv. 5-7.
2. By the Spirit of Jesus we can fulfill the request of the apostle Paul and care for other saints—v. 3.
3. By the Spirit of Jesus we can think the one thing and have the same love—vv. 1-2.



## 第七周 ■ 周一

### 晨兴喂养

徒十六 6 “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。”

路一 35 “天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。”

基督作为末后的亚当，成了有许多美妙元素加进来的赐生命之灵。这就是在使徒行传这卷书里，扩展以产生基督身体的那灵。…在使徒行传里，神的灵，圣灵，成了耶稣的灵，就是基督自己。乃是借着这包罗万有奇妙之灵的扩展，召会——基督的身体——就产生了。

我们需要对使徒行传这卷书里所有的事情，有新的认识、领会和观点。在这卷书中所发生的事，乃是耶稣这奇妙之灵的扩展，为着产生基督的身体，就是召会。…这位奇妙的基督将祂自己与许多人调和在一起，包括彼得、约翰、雅各、保罗、提摩太、和早期数以千计的圣徒。所有在使徒行传里的圣徒都与基督联合，并且与是灵的基督成为一。（书信中神的灵同人的灵，九至一〇页。）

### 信息选读

林前五章四十五节告诉我们，末后的亚当成了赐生命的灵；林后三章十七节说主就是那灵。此外，林前六章十七节说，“但与主联合的，便是与主成为一灵。”我希望你们把这三处经节记在心里。在此我们有基督作为那灵在我们人的灵里，并且这二灵调和成为一灵。今天，基督不仅是圣灵或神的灵，也是赐生

## WEEK 7 ■ DAY 1

### Morning Nourishment

Acts 16:6 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Christ as the last Adam became a life-giving Spirit with many wonderful elements added to Him. This is the Spirit in the book of Acts who was spreading to produce the Body of Christ....In the Acts the Spirit of God, the Holy Spirit, has become the Spirit of Jesus, who is Christ Himself. It is through the spreading of this wonderful all-inclusive Spirit that the church, the Body of Christ, came into existence.

We need a new understanding, comprehension, and view of all the matters in the book of Acts. What is taking place in this book is the spreading of Jesus as the wonderful Spirit to produce the Body of Christ, which is the church....This wonderful Christ mingled Himself with many human beings, including Peter, John, James, Paul, Timothy, and thousands of believers in the early days. All the believers in the Acts were joined to Christ and made one with Christ as the Spirit. (CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," pp. 256-257)

### Today's Reading

First Corinthians 15:45 tells us that the last Adam became a life-giving Spirit, and 2 Corinthians 3:17 says that the Lord is the Spirit. In addition, 1 Corinthians 6:17 says, "He who is joined to the Lord is one spirit." I hope that you will keep all three of these verses in mind. Here we have Christ as the Spirit in our human spirit, and these two spirits are mingled as one. Christ today is not only the Holy Spirit or the Spirit of God but also the life-giving Spirit, the

命的灵，就是加上许多美妙元素的赐人生命之灵，包括为着救赎的成肉体、钉死、复活、升天，甚至也包含了祂的登宝座、作元首、作主。这灵进入我们灵里，并且这二灵成为一。这一乃是召会、召会生活、和基督身体之建造的实际。在初期，彼得、保罗、和所有的使徒都在这一里生活、工作。换言之，他们在这灵里生活、工作；这灵乃是调和的灵——基督作为赐生命的灵与我们人的灵调和成为一灵。（书信中神的灵同人的灵，一〇页。）

行传十六章六至七节指明，我们可以经历并享受基督作耶稣的灵，圣灵，就是那在使徒尽职事时引导他们的一位。这段经文论到保罗和他的同工说，“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。”使徒保罗和他的同工为着开展福音而有的行动，不是照着他们的定意和爱好，也不是照着人议定的行程，乃是照着耶稣的灵。

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。然而，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。耶稣在地上时，是个一直遭受强烈逼迫的人。因此，“耶稣的灵”乃是有极大受苦能力之人的灵。祂是人的灵，也是受苦能力的灵。

身为传福音者，保罗出去传道也受了苦。在苦难中，他需要耶稣的灵；因为在耶稣的灵里，有受苦的元素和忍受逼迫的受苦力量。今天我们传扬时，也需要耶稣的灵来面对反对和逼迫。（新约总论第九册，二八七页。）

参读：新约总论，第二百九十三篇；书信中的灵，第八篇。

Spirit who gives life with many wonderful elements added to Him, including incarnation for redemption, crucifixion, resurrection, ascension, and even His enthronement, headship, and lordship. This Spirit comes into our spirit, and these two spirits become one. This oneness is the reality of the church, the church life, and the building up of the Body of Christ. In the early days Peter, Paul, and all of the apostles lived and worked in this oneness. In other words, they lived and worked in this Spirit, that is, in the mingled spirit—Christ as the life-giving Spirit mingled with our human spirit to be one spirit. (CWWL, 1966, vol. 2, “The Divine Spirit with the Human Spirit in the Epistles,” p. 257)

Acts 16:6-7 indicates that we may experience and enjoy Christ as the Spirit of Jesus, the Holy Spirit, who guided the apostles in their ministry. Speaking of Paul and his co-workers, these verses say, “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.” The move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference or according to any schedule made by human council but by the Spirit of Jesus.

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. 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.

As an evangelist, Paul went out to preach, and he also suffered. In that suffering he needed the Spirit of Jesus because in the Spirit of Jesus there is the suffering element and the suffering strength to withstand persecution. In our preaching today we also need the Spirit of Jesus to face the opposition and persecution. (The Conclusion of the New Testament, p. 2999)

Further Reading: The Conclusion of the New Testament, msg. 293; CWWL, 1965, vol. 3, “The Spirit in the Epistles,” ch. 8



## 第七周 ■ 周二

### 晨兴喂养

徒十六 7 “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。”

西一 24 “现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。”

耶稣的灵不只是神的灵，在祂里面有神性，使我们能活神圣的生命；也是那人耶稣的灵，在祂里面有人性，使我们能过正确的人性生活，也能忍受其中的痛苦。

我们需要仔细留意行传十六章六至七节里两个神圣的称呼：“圣灵”与“耶稣的灵”。这两个称呼交互使用，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，经过了为人的生活十字架的死。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。使徒传讲的职事，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。（新约总论第九册，二八七至二八八页。）

### 信息选读

在行传十六章，路加首先说到圣灵，然后说到耶稣的灵——这两个对神的灵的称呼，是旧约中所没有的。“圣灵”这名称第一次是用在主耶稣成孕的时候。乃是到了这时，为着引进新约的经纶，替基督的来临预备道路，并为祂预备人体，才用圣灵这名称。（路一

## WEEK 7 ■ DAY 2

### Morning Nourishment

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church.

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.

We need to pay careful attention to two divine titles in Acts 16:6 and 7—the Holy Spirit and the Spirit of Jesus. The interchangeable use of these two titles 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 of Jesus and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was needed for the apostle's preaching ministry, a ministry of suffering carried out among human beings and for human beings in the human life. (The Conclusion of the New Testament, pp. 2999-3000)

### Today's Reading

In Acts 16 Luke first speaks of the Holy Spirit and then of the Spirit of Jesus—two titles for the Spirit of God not found in the Old Testament. The title the Holy Spirit was used for the first time at the conception of the Lord Jesus. It was when the time came to prepare the way for Christ's coming and to prepare a human body for Him to initiate the New Testament dispensation that the term the Holy

15, 35, 太一 18, 20。)要明白圣灵这名称第一次的使用, 我们需要看见这名称与主的成为肉体有关。因此, 按首次提到的原则, 圣灵与基督的成为肉体 and 出生有关。这名称指明神在成为肉体时, 进到人里面与人成为一。在新约里, 圣灵这名称指明神自己现今正与人调和。

在行传十六章七节, 路加的写作从圣灵转到耶稣的灵。耶稣这人首先过为人的生活, 然后被钉十字架并复活, 又升到诸天之上, 被立为主为基督。因此, 耶稣的灵含示主的人性、为人生活、死、复活和升天。(新约总论第九册, 二八八至二八九页。)

耶稣的灵这名所涵括的比圣灵所涵括的更多。圣灵仅仅涵括主耶稣的成为肉体 and 出生, 但耶稣的灵涵括祂的人性、为人生活、死、复活和升天。

在行传十六章, 我们看见使徒在福音工作上的行动, 严格说来, 不是借着神的灵, 乃是借着圣灵与耶稣的灵。圣灵涵括主的成为肉体 and 出生, 耶稣的灵涵括主的人性、为人生活、死、复活和升天。这两个神圣的名称有力地指明, 保罗在他福音工作上的行动, 不是照着旧经纶的作法。这行动若是照着旧经纶的作法, 就该提到神的灵或耶和华的灵。但十六章没有提到神的灵或耶和华的灵, 却告诉我们圣灵禁止保罗和他的同工在亚西亚讲道, 耶稣的灵不许他们往庇推尼去。路加说到圣灵和耶稣的灵, 指明使徒的福音工作乃是神新约经纶里新的行动。(使徒行传生命读经, 四三七页。)

参读: 基督包罗万有的灵, 一二至一五页。

Spirit came into use (Luke 1:15, 35; Matt. 1:18, 20). In order to understand the first usage of the title the Holy Spirit, we need to see that this title is involved with the Lord's incarnation. Hence, according to the principle of first mention, the Holy Spirit is related to Christ's incarnation and birth. This title indicates God's coming into man to be one with man in incarnation. In the New Testament, the title the Holy Spirit indicates that God is now mingling Himself with man.

In Acts 16:7 Luke turns from the Holy Spirit to the Spirit of Jesus. As a man, Jesus first lived a human life and then was crucified and resurrected, and He ascended to the heavens and was made Lord and Christ. Thus, the Spirit of Jesus implies the Lord's humanity, human living, death, resurrection, and ascension. (The Conclusion of the New Testament, p. 3000)

The Spirit of Jesus involves more than the Holy Spirit does. The Holy Spirit involves only the incarnation and birth of the Lord Jesus, but the Spirit of Jesus involves His humanity, human living, death, resurrection, and ascension.

In Acts 16 we see that the move of the apostles in their evangelistic work was strictly speaking not by the Spirit of God. Rather, it was by the Holy Spirit, who was involved with the Lord's incarnation and birth, and by the Spirit of Jesus, who was involved with the Lord's humanity, human living, death, resurrection, and ascension. These two divine titles indicate strongly that Paul's move in his evangelical work was not something in the way of the old dispensation. If it had been a move in the old dispensational way, then the Spirit of God or the Spirit of Jehovah should have been mentioned. But in Acts 16 there is no mention of the Spirit of God nor of the Spirit of Jehovah. Instead, we are told that Paul and his co-workers were forbidden by the Holy Spirit to speak the word in Asia and were not allowed by the Spirit of Jesus to go into Bithynia. The fact that Luke speaks of the Holy Spirit and the Spirit of Jesus indicates that the evangelical work of the apostles was a new move in God's New Testament economy. (Life-study of Acts, pp. 379-380)

Further Reading: CWWL, 1965, vol. 1, "The All-inclusive Spirit of Christ," pp. 560-563

## 第七周 ■ 周三

### 晨兴喂养

路一 31 “看哪，你将怀孕生子，要给他起名叫耶稣。”

太一 21 “她将要生一个儿子，你要给他起名叫耶稣，因他要亲自将他的百姓从他们的罪里救出来。”

神新约的经纶借着主的成为肉体、人性、为人生活、死、复活和升天得以完成。圣灵与耶稣的灵包括了这些事。这就是说，现今称为圣灵与耶稣之灵的那灵，乃是基督的成为肉体、人性、为人生活、死、复活和升天的总和与终极完成。当我们有这圣灵与耶稣的灵，我们就有这位在成为肉体里，在人性和为人生活里，并在死、复活和升天里的基督。（使徒行传生命读经，四三七至四三八页。）

### 信息选读

基督复活之后，在他的复活里成了是灵的基督。这位是灵的基督与那灵乃是一。（林前十五 45，林后三 17。）圣灵，也就是耶稣的灵，乃是这位是灵之基督的总和。这位是灵的基督乃是由一些元素所构成的，这些元素是成为肉体、人性、为人生活、死、复活和升天。在整个宇宙中，他是惟一有这六项资格的。惟有他具备成为肉体、人性、为人生活、死、复活和升天的资格。因此，耶稣的灵乃是这合格之耶稣的实化。耶稣的灵是这样一位包罗万有者的总和。在行传十六章，保罗和他的同工乃是在这样一位灵的指引下行动；这灵乃是包罗万有之基督的总和。

我…关于圣灵与耶稣之灵的传讲，…是我半个多世纪研读圣书和别人的著作，加上观察众圣徒的经

## WEEK 7 ■ DAY 3

### Morning Nourishment

Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

God's New Testament economy is carried out through the Lord's incarnation, humanity, human living, death, resurrection, and ascension. The Holy Spirit and the Spirit of Jesus include these matters. This means that the Spirit who is now called the Holy Spirit and the Spirit of Jesus is the totality and ultimate consummation of Christ's incarnation, humanity, human living, death, resurrection, and ascension. When we have this Holy Spirit and the Spirit of Jesus, we have Christ in His incarnation, in His humanity and human living, and in His death, resurrection, and ascension. (Life-study of Acts, p. 380)

### Today's Reading

After His resurrection and in His resurrection Christ has become the pneumatic Christ. The pneumatic Christ is identical to the Spirit (1 Cor. 15:45; 2 Cor. 3:17). The Holy Spirit, who is also the Spirit of Jesus, is the totality of this pneumatic Christ. The pneumatic Christ is constituted of certain elements: incarnation, humanity, human living, death, resurrection, and ascension. In the entire universe He is the only one who possesses these six qualifications. Only He is qualified with incarnation, humanity, human living, death, resurrection, and ascension. Hence, the Spirit of Jesus is the realization of this qualified Jesus. The Spirit of Jesus is the totality of such an all-inclusive One. In Acts 16 Paul and his co-workers were moving under the direction of such a Spirit, the Spirit who is the totality of the all-inclusive Christ.

What I have been ministering...regarding the Holy Spirit and the Spirit of Jesus...is the result of more than a half century of studying the holy Word and

历，以及我自己经历的结果。因此，我对神圣的灵这两个称呼的交通，乃是基于多年的研读、观察和经历。

我们若看见圣灵与耶稣的灵这两个名称的意义，就会为今天基督徒中间对这些事可怜的领会感到哀伤。有谁知道耶稣的灵乃是基督这独一合格者的总和与实化？（基督是借着成为肉体、人性、为人生活、死、复活和升天而合格。）我们当然不是以主在祂的怜悯里所指示我们的为夸耀，但我们有负担将真理告诉寻求神的人。关于那灵的真理，它的深奥在传统的神学里找不到，这深奥乃是在神话语的深处。我们若知道这些深奥，就不该满足于在神话语的表面上“溜冰”。在主恢复里的我们，不该这样停留在表面上。

我们实在需要查考行传十六章六至七节里两个神圣的称呼。禁止保罗和西拉在亚西亚讲道的不是神的灵，也不是耶和华的灵，乃是完成救主成孕的圣灵。他们试着要往庇推尼去的时候，不是神的灵或耶和华的灵不许他们——乃是耶稣的灵不许他们往那里去。耶稣的灵就是带着人性，在地上过三十三年半的为人生活，经过包罗万有的死，从死人中复活，将神圣的生命分赐到所有的信徒里面，以繁殖这生命，并且升到诸天之上被立为主为基督的那一位的灵。不许可使徒往庇推尼去的灵，就是这耶稣的灵。这灵乃是包罗万有之耶稣的总和与完全的实化。这些经文证明，使徒是在这样一位包罗万有之灵的指引与引导下行动。愿我们都看见这里的启示，而不满足于对神话语肤浅的领会。（使徒行传生命读经，四三八至四四〇页。）

参读：书信中神的灵同人的灵，第八章。

the writings of others, plus observing the experience of the saints and my own experience. My fellowship concerning these two titles of the divine Spirit, therefore, is based upon years of study, observation, and experience.

If we see the significance of the titles the Holy Spirit and the Spirit of Jesus, we shall mourn and lament over the pitiful situation among Christians today with respect to understanding these matters. Who knows that the Spirit of Jesus is the totality and realization of Christ as the unique qualified One, the One qualified through incarnation, humanity, human living, death, resurrection, and ascension? We certainly are not proud of what the Lord, in His mercy, has shown us. But we are burdened to tell the truth to God's seeking people. The depths of the truth regarding the Spirit is not found in traditional theology; on the contrary, it is in the depths of the Word. If we would know these depths, we should not be content to "skate on the ice" of the surface of the Word. We in the Lord's recovery should no longer stay on the surface in such a way.

We surely need to consider the two divine titles in Acts 16:6 and 7. Paul and Silas were forbidden to speak the word in Asia not by the Spirit of God nor by the Spirit of Jehovah, but by the Holy Spirit, who carried out the conception of the Savior. When they tried to go into Bithynia, it was not the Spirit of God or the Spirit of Jehovah who did not allow them—it was the Spirit of Jesus who did not allow them to go there. The Spirit of Jesus is the Spirit of the One with humanity, who lived a human life on earth for thirty-three and a half years, who died an all-inclusive death, who resurrected from among the dead to propagate the divine life by imparting it into all His believers, and who ascended to the heavens to be made Lord and Christ. The Spirit who did not allow the apostles to go into Bithynia was the Spirit of this Jesus. This Spirit is the totality and the full realization of the all-inclusive Jesus. These verses prove that the apostles were moving under the direction and guidance of such an all-inclusive Spirit. May we all see the revelation here and not be satisfied with a superficial understanding of the Word of God. (Life-study of Acts, pp. 380-382)

Further Reading: CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 8



## 第七周 ■ 周四

### 晨兴喂养

路二四 26 “基督受这些害，又进入祂的荣耀，岂不是应当的么？”

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。”

约翰七章三十七至三十九节这段经文与耶稣的人性很有关系。我们都熟悉这几节圣经，我信好多人可以背得出来。我们对这段经文通常是注意到活水，活水很清楚是指着那灵说的。但是恐怕我们从来没注意到这里的那灵，与耶稣的人性很有关系。这灵，就是从我们里面流出来的活水，是由耶稣的人性构成的。没有耶稣的人性，就不会有这样的一位灵。这一点在三十九节说得很清楚；那里说，那时还没有那灵，因为耶稣尚未得着荣耀。这证明了那灵是由耶稣那得荣耀的人性所构成的。我们必须看见，圣经在此是说到一个复活的人性。（基督是实际，一三三至一三四页。）

### 信息选读

约翰七章三十九节所说的那灵，与神的灵不同。神的灵早已存在；我们总不能说，神的灵还没有。但主耶稣在这里确实说，还没有那灵。因此，这一定是个新的，是与神的灵不同的。神的灵只是由神的成分构成，但基督复活以后的那灵，是由更多的成分构成的。祂不仅有神的素质，还有人的素质。从前神的灵只有神的素质，可是现在耶稣的灵中，不只有神的素质，

## WEEK 7 ■ DAY 4

### Morning Nourishment

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

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.

John 7:37-39 is very much related to the humanity of Jesus. We all know these verses well; I believe that many of us can recite them. We pay our attention in these verses mostly to the matter of the living water. And it is clear that the living water is just the Spirit. But we have probably never seen that the Spirit in this passage is much related to the humanity of Jesus. This Spirit, who is the living water flowing from within us, is constituted of the humanity of Jesus. Without the humanity of Jesus, there could never be such a Spirit. This is made clear by verse 39, which says that the Spirit was not yet because Jesus had not yet been glorified. This proves that the Spirit was constituted with the glorified humanity of Jesus. We must realize that at this point the Scripture is speaking of a resurrected humanity. (CWVL, 1971, vol. 2, “Christ as the Reality,” p. 101)

### Today's Reading

The Spirit mentioned here is different from the Spirit of God. The Spirit of God already existed. We could never say that the Spirit of God was not yet. But the very Spirit mentioned here by the Lord Jesus was not yet. Hence, this Spirit must be something new and different from the Spirit of God. The Spirit of God was constituted only with the divine essence of God. But after the resurrection of Christ, the Spirit was constituted with something more. He not only had the divine essence but the human essence as well. Formerly, the Spirit of God was constituted



还有人的素质。以前这个灵只有神一种的元素，现在耶稣的灵包括神、人二种元素。因此在耶稣未得荣耀之前，就是说在祂复活之前，还没有耶稣的灵。具有神的素质的灵，已经在那里；惟独具有神、人两种素质的灵，还没有。

没有人的素质，神的灵无法成为生命的水流。神若成为涌流的生命河，就必须有耶稣的人性构成在其中。比方说，单有水，你不能给人茶喝，要给人茶喝，你必须把茶叶加进水里去。在耶稣复活之前，神的灵是大能的，但祂不能在人的里面成为涌流的生命；如果祂要流通在人的里面，就需要把耶稣的人性加进去。如果神的灵要在天使里面成为涌流的生命，可能不需要耶稣的人性；但是如果作为人涌流的生命，就需要人的成分，需要耶稣的人性。

有一天我再读慕安得烈所著“基督的灵”第五篇，在那里我得到最有力的印证。…“现在有了那得着荣耀之耶稣的灵：耶稣已将祂浇灌下来；我们已接受祂像祝福的江河流入我们里面，从我们流过，并从我们流出。”

在耶稣的人性里，我们有生命、生命的长大、以及生命的流。只有这一种涌流的生命，能使人满足。如果我们天天喝耶稣的灵，凡我们所是的，都要成为生命的流，不仅满足我们自己，还能满足别人。这样生命的流不在于说方言或恩赐的表显，也不在于能力、知识或教训；这乃是一种经常喝耶稣的生命。这种生命不是借着神奇、神圣、或属天的方式彰显出来，乃是以极其人性的方式彰显出来。（基督是实际，一三四至一三五、一三七、一四二至一四三页。）

参读：基督是实际，第十二篇；那灵，第十二篇。

with God's essence only, but now the Spirit of Jesus is constituted not only with the essence of God but also with the essence of a man. Previously, the Spirit had only one element—the divine; now the Spirit of Jesus includes two elements—the divine and the human. Thus, before Jesus was glorified, which means before He was resurrected, the Spirit of Jesus was not yet. The Spirit with the divine essence was there, but the Spirit with both the divine and human essence was not yet.

Without the human essence the Spirit of God could not be the flowing water of life. If God would be a flowing river of life, He must be constituted with the human nature of Jesus. For example, you cannot serve tea without water. In order to serve tea, you must add tea into the water. Before Jesus was resurrected, the Spirit of God was mighty, but He could not be the flowing life in man. If He would flow in man, He required the human nature of Jesus to be added into Him. If the Spirit of God were to be the flowing life in angels, He probably would not need the humanity of Jesus. But if He is to be the flowing life to man, He requires the human element. He needs the human nature of Jesus.

One day I was reading again chapter 5 of The Spirit of Christ by Andrew Murray. There I received the strongest confirmation....Listen to what Andrew Murray says:..."There is now the Spirit of the glorified Jesus: He hath poured Him forth; we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing."

It is in the humanity of Jesus that we have the life, the growth of life, and the flowing of life. It is this kind of flowing life that satisfies others. If we are drinking daily of the Spirit of Jesus, whatever we are will be a flow of life that will satisfy not only ourselves but also others. Such a flow of life is not a matter of speaking in tongues or the manifestation of gifts; nor is it a matter of power, knowledge, or teaching; rather, it is a life that is always drinking of Jesus. This life is manifested not in a miraculous, divine, and heavenly way, but in a very human way. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 101-104, 107)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," ch. 12; CWWL, 1990, vol. 1, "The Spirit," ch. 12

## 第七周 ■ 周五

### 晨兴喂养

徒二八 23 “...就有更多的人到他〔保罗〕的住所来，保罗从早到晚对他们讲解，郑重见证神的国，引摩西的律法和众申言者的书，以耶稣的事劝服他们。”

31 “全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍。”

我们作任何事，都必须与耶稣是一，接受祂作我们的人性。如果在某种活动上，无法取用祂的人性，我们最好不作。我不是说我们不要作人，...我们需要耶稣的人性，这个人性是在耶稣的灵里。

我们必须作正确的人，但不是凭着自己的人性，乃是凭着主的人性。作妻子的，必须凭着祂的人性作妻子；作丈夫的，必须凭着祂的人性作丈夫；作学生的，必须凭着耶稣的人性作学生。结果我们都要与前不同，却又如此富于人性。我们乃是凭着耶稣的人性作妻子、丈夫、学生、父母、孩童、和学校的老师。如果我们是这样的人，我们就会有生命的流，使别人得到满足。我相信，如果当老师的弟兄姊妹能这样作人，那么在学校中，就会真正有生命的流。别的老师和学生会觉得你们里面有个东西令人满足，并且活活泼泼地涌流着。他们可能不会解释，但他们会感觉得到。（基督是实际，一四二至一四三页。）

### 信息选读

如果你是一个借着享受耶稣人性而饮于祂的弟兄，外面看起来你似乎没有什么能力，但是在你里面那个生命的流，会使别人得到满足，并且有一种说服力与吸引力，至终使别人悔改信主。这就是召会生活中福音的开展。这种传福音不在乎有多大能力，乃在乎享受基督人性的生命。

## WEEK 7 ■ DAY 5

### Morning Nourishment

Acts 28:23 ...Many came to him at his lodging, to whom he expounded these matters, solemnly testifying of the kingdom of God and persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning until evening.

31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

We all must be one with Jesus in whatever we do by taking Him as our humanity. If we cannot take His humanity in any course of action, we had better not do it. I do not mean that we should not be a human being....We need the humanity of Jesus, and this humanity is in the Spirit of Jesus.

We must be proper human beings, not by our humanity but by the Lord's humanity. As a wife, we must be a wife by His humanity; as a husband, we must be a husband by His humanity; as a student, we must be a student by the humanity of Jesus....If we are this kind of person, we will have the flow of life that will satisfy others. I believe that if all the brothers and sisters who are teachers would be this kind of person, there would be a real flow of life in the schools. The other teachers and students would realize that there is something satisfying, living, and flowing within you. They might not be able to explain it, but they would sense it. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 107-108)

### Today's Reading

If you are a brother who is drinking of Jesus by enjoying His humanity, it may seem that you do not have power, yet the flow of life within you will satisfy, convince, attract, and eventually convert others. This is the spreading of the gospel in the church life. This kind of gospel preaching does not depend so much on the power but on the life that enjoys Christ's humanity.

耶稣的人性不仅能产生有恩赐的人，更能产生出一种内里生命的流，使别人满足。如果我们愿意有这一种生命的流，没有别的方法，只有借着时时喝耶稣的灵，来享受耶稣的人性。我们的观念必须确实地转变。不论何时我们祷告，必须以这种观念来祷告。不论何时我们喝这灵，必须以这种观念来喝祂。我们喝这灵，不是为着能力、权能或神迹；我们乃是喝耶稣的灵，以享受耶稣的人性。（基督是实际，一四三至一四四页。）

使徒保罗和他的同工为着开展福音而有的行动，不是照着他们的定意和爱好，也不是照着人议定的行程，乃是借着圣灵，照着神的旨意，如同我们在腓利受差传福音时所看到的。（徒八 29，39。）（使徒行传生命读经，四三四页。）

我们为主作哪一种工，在于我们由哪一种灵所引导、指引、教导并构成。保罗不是由神的灵或耶和华的灵所构成，而是由圣灵与耶稣的灵所构成。保罗作为盛装三一神的器皿，完全是由圣灵（涵括了主的成为肉体 and 出生）与耶稣的灵（涵括了主的人性、为人生活、包罗万有的死、分赐生命的复活和升天）所构成。保罗乃是由这包罗万有的灵所构成的人。因此，他出来传讲的时候，能真实地传讲耶稣基督。

我们需要对这事实有深刻的印象，就是我们为主作哪一种工，在于我们由哪一种灵所引导、所构成。事实上，这灵应当成为我们的构成，然后我们的工作就要成为这灵的彰显，为耶稣这位带着人性、为人生活、死、复活、和升天的成为肉体者作工。我们若由耶稣的灵所构成，我们所作的工，就是传讲耶稣是这包罗万有者，将祂传输给人。（新约总论第九册，二九一页。）

参读：书信中的灵，第七篇。

The humanity of Jesus not only has much to do with the producing of gifted persons, but it also produces the flowing of the inner life to satisfy others. There is no other way to have such a flow of life but by enjoying the humanity of Jesus by drinking of the Spirit of Jesus all the time. We must have a real change in our concept. Whenever we pray, we must pray with this concept. Whenever we are drinking of the Spirit, we must drink of Him with this concept. We are not drinking of the Spirit for power, might, or miracles, but we are drinking of the Spirit of Jesus for the humanity of Jesus. (CWWL, 1971, vol. 2, "Christ as the Reality," p. 108)

The move of the apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference, nor according to any schedule made by human council, but by the Holy Spirit according to God's counsel, as in the mission of Philip (Acts 8:29, 39). (Life-study of Acts, p. 377)

The kind of work we do for the Lord depends on the kind of Spirit by whom we are guided, directed, instructed, and constituted. Paul was not constituted of the Spirit of God or of the Spirit of Jehovah but of the Holy Spirit and the Spirit of Jesus. As a vessel containing the Triune God, Paul was fully constituted of the Holy Spirit, who was involved with the Lord's incarnation and birth, and of the Spirit of Jesus, who was involved with the Lord's humanity, human living, all-inclusive death, life-imparting resurrection, and ascension. Paul was a person constituted of this all-inclusive Spirit. Thus, when he came out to preach, he could truly preach Jesus Christ.

We need to be impressed with the fact that the kind of work we do for the Lord depends on the Spirit by whom we are guided and of whom we are constituted. Actually, this Spirit should become our constitution. Then our work will be the expression of this Spirit, and we will do a work for Jesus as the incarnated One with humanity, human living, death, resurrection, and ascension. If we are constituted of the Spirit of Jesus, we will do the work of ministering Jesus as the all-inclusive One and convey Him as such a One to others. (The Conclusion of the New Testament, p. 3002)

Further Reading: Life-study of Acts, msg. 44; CWWL, 1965, vol. 3, "The Spirit in the Epistles," ch. 7

## 第七周■周六

### 晨兴喂养

腓一5 “为了你们从头一天直到如今，在推广福音上所有的交通。”

27 “只要你们行事为人配得过基督的福音，叫我来见你们，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。”

腓立比书头两章与耶稣的灵有关，后两章与基督的灵有关。一至二章不是关乎复活，而是关乎耶稣；但三至四章则关系到复活。比如，三章十节说，“使我认识基督、并祂复活的大能。”不仅如此，四章十三节说，“我在那加我能力者的里面，凡事都能作。”这乃是基督的灵，与复活有关。在一章我们有福音的传扬，我们传福音需要耶稣的灵。头两章对耶稣的灵有清楚的描绘。耶稣的灵不争竞，也没有私图好争或敌对。（经历基督，一九页。）

### 信息选读

当拿撒勒人耶稣在地上的时候，祂没有嫉妒、争竞或私图好争。腓立比一章提到这三样消极的事。在这一章也有一些积极的事，就如交通、以及在一个灵里并同魂。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。

## WEEK 7 ■ DAY 6

### Morning Nourishment

Phil. 1:5 For your fellowship unto the furtherance of the gospel from the first day until now.

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.

The first two chapters of Philippians are related to the Spirit of Jesus, and the last two are related to the Spirit of Christ. Chapters 1 and 2 are related not to resurrection but to Jesus. Chapters 3 and 4 are related to resurrection....In the first chapter of Philippians we have the preaching of the gospel. To preach the gospel we need the Spirit of Jesus. The Spirit of Jesus is clearly portrayed in the first two chapters. The Spirit of Jesus does not strive, and it has no rivalry or enmity. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 332-333)

### Today's Reading

When Jesus the Nazarene was on earth, He did not have any envy, strife, or rivalry. These three negative things are mentioned in Philippians 1. In this chapter there are also some positive things, such as the fellowship and the matter of being in one spirit and one soul. 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.

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。但凭着耶稣的灵，我们才可能同魂。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。当我们都在耶稣的灵里同魂的时候，我们就会在福音上一齐努力。

虽然腓立比一章相当长，但是可以很简单的概述如下：这一章是论到借着耶稣的灵，没有嫉妒、争竞或私图好争，而在推广福音上有交通。我们乃是这样经历基督。这不仅是为了了结已往、奉献自己、或注意里面膏油涂抹等等，那不是从基督的身体达到基督身体之头的路。我们要达到基督身体的头，就需要凭着耶稣的灵，没有嫉妒、争竞或私图好争，并且在推广福音上有交通。在我们传福音的生活中，不该有嫉妒、争竞或私图好争，甚至对反对者也不能如此。反之，我们只该凭着耶稣的灵传福音。我们只要稍微有一点私图好争，就无法在耶稣的灵里。不仅如此，我们若不在耶稣的灵里，就不在推广福音上有交通，我们对基督的经历就了了。为着经历基督，我们需要凭着耶稣的灵，没有嫉妒、争竞或私图好争，而在推广福音上有交通。

许多基督教的教师，鼓励人模仿腓立比二章所启示的榜样，但要我们模仿基督是不可能的。比如，我们绝不能象一只羊羔。我们要象一只羊羔，就需要有羊羔的生命。照样，我们不可能模仿主耶稣。祂谦卑的标准对我们来说是太高了。然而，阿利路亚，耶稣的灵在我们里面！借着耶稣的灵，我们能象耶稣那样谦卑。借着耶稣的灵，我们能满足使徒保罗的请求，并且顾到其他的圣徒。借着耶稣的灵，我们能放下自己的意见，并能在灵里和魂里是一。借着耶稣的灵，我们众人就能思念同一件事，有相同的爱。（经历基督，一九至二一、四五页。）

参读：经历基督，第二、四章。

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. But it is possible for us to be one soul by the Spirit of Jesus. 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. When we are all in the Spirit of Jesus and are in one soul, we will strive together.

Although the first chapter of Philippians is rather long, it may be outlined quite simply. This chapter is concerned with the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry. It is in this way that we experience Christ. It is not simply a matter of clearing the past, consecrating ourselves, or caring for the inner anointing. That is not the way from the Body to the Head. In order to reach the Head, we need the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry. In our gospel-preaching life there should be no envy, strife, or rivalry, not even with the opposers. Instead, we should simply preach the gospel by the Spirit of Jesus. But as long as there is the slightest bit of rivalry, we cannot be in the Spirit of Jesus. Moreover, if we are not in the Spirit of Jesus, we are not in the fellowship unto the gospel, and we are through with the experience of Christ. To experience Christ we need the fellowship unto the gospel by the Spirit of Jesus without envy, strife, or rivalry.

Many Christian teachers have encouraged others to imitate the pattern revealed in Philippians 2, but it is impossible for us to imitate Christ. For example, we can never be like a lamb. In order to be like a lamb, we need to have the life of a lamb. Likewise, it is impossible for us to imitate the Lord Jesus. The standard of His humility is too high for us. Hallelujah, the Spirit of Jesus is in us! By the Spirit of Jesus we can be just as humble as He was. By the Spirit of Jesus we can fulfill the request of the apostle Paul and care for all the other saints. By the Spirit of Jesus we can drop all our opinions and be one in spirit and in soul. By the Spirit of Jesus we all can think the one thing and have the same love. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 333, 351)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” chs. 2, 4



## 第七周诗歌

196

### 圣灵的丰满 — 耶稣基督的灵

7 7 7 7 (英 242)

A 大调

4/4

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;

1 3 | 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 7 — HYMN

### The Spirit of God today

Fulness of the Spirit — As the Spirit of Jesus

242

1. The Spir - it of God to - day The Spir - it of Je - sus

is, The God--man who died and rose, As - cend - ing to glo ry His.

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 suffering 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.

## 第七周申言

申言稿：\_\_\_\_\_

[illegible]

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

[illegible]