

第五周

内住的基督

诗歌：诗 400

Week Five

The Indwelling Christ

Hymns: E539

读经：罗八 9 ~ 11, 28 ~ 29

Scripture Reading: Rom. 8:9-11, 28-29

【周一】

§ Day 1

壹 罗马八章可视为全本圣经的焦点和宇宙的中心；因此，我们若经历这一章，我们就在宇宙的中心。

贰 罗马八章不是道理性的一章，而是经历性的一章；不是讲神圣三一的道，而是说到基督徒生活经历中的神圣三一。

叁 罗马八章启示，经过过程的三一神作为生命之灵的律，将神圣的生命赐给信徒，为着他们的生活——2, 6, 10 ~ 11, 26 ~ 29 节。

肆 罗马八章是论到包罗万有、赐生命的灵，作三一神的终极完成；这灵要使我们在生命、性情和彰显上，与基督一模一样；这就是罗马八章。

I. Romans 8 may be considered the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe.

II. Romans 8 is not a doctrinal chapter but an experiential chapter; it speaks not about the doctrine of the Trinity but about the Trinity in the experience of the Christian life.

III. Romans 8 reveals that the processed Triune God as the law of the Spirit of life gives the divine life to the believers for their living—vv. 2, 6, 10-11, 26-29.

IV. Romans 8 concerns the all-inclusive life-giving Spirit as the ultimate consummation of the Triune God; this Spirit will make us exactly the same as Christ in life, nature, and expression; this is Romans 8.

【周二】

§ Day 2

伍 “神的灵若住在你们里面，你们就不在肉

V. “You are not in the flesh, but in the spirit, if indeed the Spirit

体里，乃在灵里了”——9 节上：

- 一 这章向我们启示，三一神——父、（15、）子、（3，29，32、）灵，（9，11，13～14，16，23，26，）如何将祂自己作为生命，分赐到我们这三部分（灵、魂、体）的人里，（2，6，10～11，）使我们成为祂的众子，（14～15，19，23，29，17，）好构成基督的身体。（十二4～5。）
- 二 我们若让三一神的灵在我们里面安家，我们在经历中就不再在肉体里，乃在灵里了。
- 三 若是这样，三一神这灵就能从我们的灵，（八10，）扩展到我们心思所代表的魂里，（6，）至终甚至赐生命给我们必死的身体。（11。）

【周三】

陆 “然而人若没有基督的灵，就不是属基督的”——9 节下：

- 一 这说明，我们之属于基督，乃是在于祂的灵。
- 二 若没有基督的灵，若基督不是这灵，我们就无法联属于祂。
- 三 但基督是这灵，（林后三17，）且是在我们的灵里，（提后四22，）与我们成为一灵。（林前六17。）

【周四】

- 四 神的灵与基督的灵，不是二灵，乃是一灵。
- 五 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。
- 六 九节提到神、那灵和基督。

of God dwells in you”—v. 9a:

- A. This chapter unveils to us how the Triune God—the Father (v. 15), the Son (vv. 3, 29, 32), and the Spirit (vv. 9, 11, 13-14, 16, 23, 26)—dispenses Himself as life (vv. 2, 6, 10, 11) into us, the tripartite men—spirit, soul, and body—to make us His sons (vv. 14-15, 19, 23, 29, 17) for the constituting of the Body of Christ (12:4-5).
- B. If we allow the Spirit of the Triune God to make His home in us, then in our experience we are in the spirit and are no longer in the flesh.
- C. If we are so, the Triune God as the Spirit will be able to spread from our spirit (8:10) into our soul, represented by our mind (v. 6), and eventually He will even give life to our mortal body (v. 11).

§ Day 3

VI. “Yet if anyone does not have the Spirit of Christ, he is not of Him”—v. 9b:

- A. This shows that our being of Christ depends on His Spirit.
- B. If there were no Spirit of Christ, or if Christ were not the Spirit, there would be no way for us to be joined to Him and to belong in Him.
- C. However, Christ is the Spirit (2 Cor. 3:17), and He is in our spirit (2 Tim. 4:22) and is one spirit with us (1 Cor. 6:17).

§ Day 4

- D. The Spirit of God and the Spirit of Christ are not two Spirits but one.
- E. Paul uses these titles interchangeably, indicating that the indwelling Spirit of life in verse 2 of Romans 8 is the all-inclusive life-giving Spirit of the entire Triune God.
- F. God, the Spirit, and Christ are all mentioned in verse 9.

七 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。

柒 “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”——10 节：

一 “基督…在你们里面”是整卷罗马书的重点：

- 1 在三章，基督在十字架上流血救赎我们。
- 2 在四章，基督在复活里。
- 3 在六章，我们在基督里面。
- 4 在八章，基督是那灵在我们里面。

二 我们还未信主时，里面的灵是死的，外面的身体是活的。

三 现今我们有基督在里面，外面的身体固然因罪是死的，里面的灵却因义是生命。

四 基督进到我们里面作生命，暴露我们身体死的光景。

五 在我们的灵里，是基督这灵作义，结果是生命；但在我们的肉体里，是撒但作罪，结果是死。

【周五】

六 因着人的堕落，罪带着死进入人的身体，使其在神的事上是死而无能的：

- 1 虽然神已经在肉体中定罪了罪，（3，）但这罪还没有从人堕落的身体连根拔除。
- 2 因此，我们的身体仍是死的。

七 罗马八章十节的灵，指重生之人的灵，与堕落之人的身体相对。

八 因义是生命的这灵，指我们人的灵，不是指神

G. 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.

VII. “But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness”—v. 10:

A. “Christ...in you” is the crucial point in the book of Romans:

1. In chapter 3 Christ is on the cross, shedding His blood for our redemption.
2. In chapter 4 Christ is in resurrection.
3. In chapter 6 we are in Christ.
4. In chapter 8 Christ is the Spirit in us.

B. Before we believed in the Lord, our spirit within was dead and our body without was alive.

C. Now that we have Christ in us, though our body without is dead because of sin, our spirit within is life because of righteousness.

D. Christ's coming into us as life exposes the death situation of our body.

E. In our spirit is Christ the Spirit as righteousness, resulting in life; but in our flesh is Satan as sin, resulting in death.

§ Day 5

F. Through the fall of man, sin, bringing death with it, entered the human body, causing it to become dead and impotent in the things of God:

1. Although God condemned sin in the flesh (v. 3), this sin has not been uprooted or eradicated from man's fallen body.
2. Hence, our body is still dead.

G. The spirit in Romans 8:10 is the regenerated human spirit, in contrast to the fallen human body.

H. The spirit's being life because of righteousness refers to our human spirit,

的灵。

九 我们的灵不仅蒙了重生被点活，并且成了生命：

1 当我们相信基督，祂这神圣的生命之灵，就进到我们的灵里，与我们的灵调和。

2 这二灵因而成为一灵——林前六 17。

十 在神的称义里，我们已经得着祂所赐给我们的义，就是三一神自己，进到我们的灵里——罗八 10：

1 这义带来生命——五 18，21。

2 因此，我们的灵不仅是活的，而且是生命。

【周六】

捌 “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”——八 11：

一 在本节有完整的三一神——“那叫耶稣从死人中复活者”、“基督”、并“祂住在你们里面的灵”。

二 基督将自己分赐到信徒里面，由“赐生命给你们必死的身体”所表示，指明分赐不只发生在我们这人的中心，也达到圆周，达到我们全人。

三 “赐生命”不是指神医，乃是指我们让神的灵安家在我们里面，用神的生命浸透我们全人的结果。

四 这样，祂就将祂的生命赐给我们必死、渐死的身体，不仅医治身体，更叫身体活过来，以完成神的旨意。

not to the Spirit of God.

I. Our spirit has not only been regenerated and made living; it has become life:

1. When we believed in Christ, He as the divine Spirit of life came into our spirit and mingled Himself with it.

2. The two spirits thereby have become one spirit—1 Cor. 6:17.

J. In God's justification we have received righteousness, which is the Triune God Himself entering into our being, into our spirit—Rom. 8:10:

1. This righteousness results in life—5:18, 21.

2. Now our spirit is not merely living but is life.

§ Day 6

VIII. “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”—8:11:

A. In this verse we have the entire Triune God—“the One who raised Jesus from the dead,” “Christ,” and “His Spirit who indwells you.”

B. Christ is dispensing Himself into the believers, as shown by the words give life to your mortal bodies, which indicate that the dispensing not only occurs at the center of our being but also reaches to the circumference, to our whole being.

C. Give life does not refer to divine healing but to the result of our allowing the Spirit of God to make His home in us and saturate our entire being with the divine life.

D. In this way He gives His life to our mortal, dying body, not merely to heal it but also that it may be enlivened to carry out His will.

第五周■周一

晨兴喂养

罗八2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

罗马八章可视为全本圣经的中心点。圣经开始于创世记，启示神照着祂永远的计划，创造了诸天与地，使人能生存，为着完成神永远的定旨和心意，就是将祂自己分授到祂所拣选的人里面，作他们的生命供应，使他们能成为祂的彰显。…圣经终结于启示录里这团体的彰显。二十一至二十二章描绘新耶路撒冷，作神在新旧两约所救赎之人的组成（二一12、14）。这个组成是由三一神作内容，以神所拣选的人作彰显所建造起来的。因此，新耶路撒冷成就了神永远的定旨。圣经的这两端之间有保罗的书信，他的书信完成了神圣的启示。…罗马八章是神全部启示的中心（李常受文集一九八二年第一册，三六一至三六二页）。

信息选读

生命之灵的律，是〔罗马八章〕的主题。…生命乃是那灵的内容与流出，那灵乃是三一神终极完全的显出。这位三一神，经过成为肉体、钉死并复活的过程，成了内住、赐生命的灵，作所有在基督里之信徒的生命。罪的律，乃是出于住在我们堕落身体肢体中的撒但（七23、17）。那释放我们，使我们脱离这罪律的，乃是这生命之灵的律。…这生命之灵的律，是生命之灵的自然能力，只要情形符合这律的要求，这自然的律就会自动运行。

WEEK 5 — DAY 1

Morning Nourishment

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Romans 8 may be considered the focus of the entire Bible. The Bible begins in Genesis by revealing that God, according to His eternal plan, created the heavens and the earth so that man could exist to fulfill God's eternal purpose and desire, which is to impart Himself into His chosen people as their life supply so that they could become His expression...The Bible concludes in Revelation with this corporate expression. Revelation 21 and 22 describe the New Jerusalem as a composition of God's redeemed people from both the Old Testament and the New Testament (21:12, 14). This composition is built with the Triune God as the content and God's chosen people as the expression. The New Jerusalem thus fulfills God's eternal purpose. Between these two ends of the Bible are Paul's Epistles, which complete the divine revelation...Romans 8 is the focus of the entire revelation of God. (CWWL, 1982, vol. 1, "The All-inclusive Indwelling Spirit," p. 299)

Today's Reading

The law of the Spirit of life is the subject of Romans 8...Life is the content and issue of the Spirit, and the Spirit is the ultimate and consummate manifestation of the Triune God after His being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit, who is life to all the believers in Christ. The law that has freed us from the law of sin, which is of Satan, who dwells in the members of our fallen body (7:23, 17), is of this Spirit of life...This law of the Spirit of life is the spontaneous power of the Spirit of life. Such a spontaneous law works automatically under the condition that fulfills its requirements.

不论撒但还是神，在进入并住在我们里面以后，其运行都不是借着外面客观的活动，乃是借着里面主观的律。生命之灵的律的运行，就是经过过程的三一神，在我们灵里的运行，也就是这三一神在祂生命中，在我们里面的工作（圣经恢复本，罗八2注3）。

〔在第八章二节，〕律、那灵和生命，与律、罪和死相对。两个律相对，那灵与罪相对，生命与死相对。在第五章，恩典（神在我们里面的化身）与罪（撒但在我们里面的化身）相对（五21）；在第八章，那灵（活在我们里面的神）与罪相对。因此，第五章的恩典就是第八章的那灵，也就是神化身在我们里面作恩典，在我们里面生活行动。

〔在第八章，〕“生命之灵”一辞将生命与那灵联在一起，指明前面关于生命的一切，都包含在本章的那灵里，生命属于那灵，那灵是生命的，二者实际上乃是一（约六63）。经历并享受那神圣、永远、非受造之生命的路，乃是借着这生命的灵（罗八2注2）。

罗马第八章揭示属灵的生命有四重。第一，这生命是在那灵里神的生命（2）。第二，这生命借着重生，成了我们灵里的生命（10）。而后，这生命要从我们的灵，浸透我们的心思，使我们心思所属的魂变化，而成为在我们魂里的生命（6）。最终，这生命要渗入我们的身体，成为我们身体里的生命（11）。终极的结果，是我们的身体改变形状（腓三21），也就是我们的身体得赎（罗八23）（罗八2注1）。

住在我们灵里经过过程的三一神，作生命之灵的律，主要的功用乃是在各方面释放我们，使我们脱离撒但，就是那住在我们堕落性情里罪与死的律（七23～25）。这释放不仅是为着我们主观的称义，更是为着我们在性质上的圣别（罗八2注4）。

参读：包罗万有内住的灵，第二章。

Both Satan and God, after entering into our being and dwelling in us, work within us not by outward, objective activities but by an inward, subjective law. The working of the law of the Spirit of life is the working of the processed Triune God in our spirit; this is also the working of the Triune God in us in His life. (Rom. 8:2, footnote 1)

[In verse 2] law, the Spirit, and life are in contrast to law, sin, and death. The two laws are in opposition to each other, the Spirit is in opposition to sin, and life is in opposition to death. In chapter 5 grace, which is God embodied in us, is in opposition to sin, which is Satan embodied in us (v. 21). In chapter 8 the Spirit, who is God living in us, is in opposition to sin. Thus, the grace in chapter 5 is the Spirit in chapter 8, the very God embodied in us as grace, living and acting in us.

In Romans 8 life is joined with the Spirit in the phrase the Spirit of life, showing that everything regarding life in the preceding chapters is included in the Spirit in this chapter. Life belongs to the Spirit, and the Spirit is of life. These two are actually one (John 6:63). The way to experience the divine, eternal, uncreated life is by the Spirit of life. (Rom. 8:2, footnote 2)

The spiritual life revealed in Romans 8 is fourfold. First, it was the divine life in the Spirit (v. 2). Second, it became life in our spirit through regeneration (v. 10). Then from our spirit it saturates our mind for the transformation of our soul, to which our mind belongs, and becomes the life in our soul (v. 6). Eventually, it will permeate our body and become the life in our body (v. 11), ultimately issuing in the transfiguration of our body (Phil. 3:21), that is, the redemption of our body (Rom. 8:23). (Rom. 8:2, footnote 3)

The major function of the processed Triune God in indwelling our spirit as the law of the Spirit of life is to free us completely from Satan, who dwells in our fallen nature as the law of sin and of death (7:23-25). This freeing is not only for our subjective justification but even more for our dispositional sanctification. (Rom. 8:2, footnote 4)

Further Reading: CWWL, 1982, vol. 1, "The All-inclusive Indwelling Spirit," ch. 2

第五周■周二

晨兴喂养

罗八 9 ~ 10 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；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。

在〔罗马八章九至十节〕我们读到，我们不在肉体里。这表明我们太受仇敌的欺骗了。太多的基督徒一直为自己太属肉体悲叹，但这是谎言！我们不在肉体里，乃在灵里！这是罗马八章九节的话。…圣经说，我们不在肉体里，乃在灵里。所以我们必须相信圣经的话。我们的话都算不得什么，只有圣经的话才是实际。让我们忘掉我们的话，接受圣经的话。我们不再在肉体里，乃在灵里。因着圣经的话我们知道这事。阿利路亚！我们不再在肉体里，因为神的灵住在我们里面。这是基督的内住。只有内住的基督使我们不再在肉体里。

从这些经节我们能看见，神的灵是基督的灵，而基督的灵就是基督自己。所以结果我们有这话：“基督若在你们里面。”…我们都必须喊说，“阿利路亚！基督在我里面。”这岂不是太奇妙了么？我们有这样一位奇妙的人住在我们里面，而这人住就是基督（李常受文集一九七三至一九七四年第一册，七八一至七八二页）。

信息选读

罗马八章四节说，“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”本节指明，律法义的要求不是我们借着外面的努力而有意的遵守，乃是凭着生命之灵内里的工作，自然而然、不知不觉地成就在我们身上。我们在

WEEK 5 — DAY 2

Morning Nourishment

Rom. 8:9-10 But you are not in the flesh, but 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.

In Romans 8:9-10 we read that we are not in the flesh. This shows how much we have been cheated by the enemy. So many Christians are continually bemoaning the fact that they are so fleshly. But this is a lie! We are not in the flesh, but in the spirit. This is the word of Romans 8:9...The Bible says that we are not in the flesh, but in the spirit. So we must believe the word of the Bible. Our word is nothing. Only the word of the Bible is reality. Let us forget about our word and take the word of the Bible. We are no more in the flesh, but in the spirit. We know this because of the word of the Bible. Hallelujah! We are no longer in the flesh, because the Spirit of God dwells in us. This is the indwelling of Christ. It is only the indwelling Christ that causes us to be no more in the flesh.

We can realize from these verses that the Spirit of God is the Spirit of Christ, and the Spirit of Christ is simply Christ Himself. So eventually we have these words: “If Christ is in you.”...We all have to shout, “Hallelujah! Christ is in us.” Is this not wonderful? We have such a wonderful person in us, and this person is Christ. (CWWL, 1973-1974, vol. 1, “The Indwelling Christ in the Canon of the New Testament,” pp. 573-574)

Today's Reading

Romans 8:4 says, “That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.” This verse indicates that the righteous requirement of the law is not consciously kept by us through our outward endeavoring but is spontaneously and unconsciously fulfilled in us by the inward working of the

自己里面没有能力遵守律法的要求；因此，我们不该尝试凭着肉体的努力遵守这要求，乃该照着灵而行。这样照着灵而行，就使律法义的要求自然而然成就在我们身上；这样的行事为人只来自三一神内住的灵。

九节说到内住的灵：“神的灵若住在你们里面，你们就不在肉体里，乃在灵里了。”这里的“住”（dwells）与约翰十五章四节的“住”（abide）原文不同字。这里的“住”与“家”（house）同字根，可译为“居住”或“安家”；它不是表达暂时停留在一地的思想，乃是在一地安家，定居在那里。我们需要让三一神的灵安家在我们里面，使我们在经历上是在灵里，不在肉体里。

罗马八章的中心点乃是三一神在基督里经过了过程，成就、得着且达到了一切，以完成祂永远的定旨，使祂成为包罗万有赐生命的灵（林前十五45下）。今天经过过程的三一神作为包罗万有的灵，包括祂一切的过程、成就、得着并达到的，都在信徒里面。我们该让这三一神的灵安家在我们里面，就是得着充分的空间而定居在我们里面，使祂可以完全占有我们里面的人。虽然三一神的灵在我们里面，但那灵若没有安家在我们里面，我们就可能非常在肉体里。但那灵若安家在我们里面，并完全占有我们里面的人，我们就会在灵里。…神的灵在我们里面，但我们若不给祂自由在我们里面安家，祂就不能住在我们里面。神的灵若能安家在我们里面，得着充分的空间而定居在我们里面，那么在我们的经历中，我们就会在灵里（李常受文集一九八二年第一册，二七至二八页）。

参读：李常受文集一九七三至一九七四年第一册，新约圣经中内住的基督，第七章。

Spirit of life. In ourselves we are not able to keep the requirement of the law; hence, rather than trying to keep it by the efforts of the flesh, we should walk according to the spirit. Such a walk, in which the righteous requirement of the law is spontaneously fulfilled in us, comes only from the indwelling Spirit of the Triune God.

Romans 8:9 speaks concerning the indwelling Spirit: “You are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you.” The Greek word translated “dwells” is not the same Greek word for abide (John 15:4). It has the same root as the word for house and may be translated “resides” or “makes home”; it conveys the thought not of staying in a place temporarily but of making one’s home in a place, of settling down there. We need to allow the Spirit of the Triune God to make His home in us so that in our experience we may be in the spirit and not in the flesh.

The focus of Romans 8 is that in Christ, the Triune God has passed through a process and has accomplished, obtained, and attained everything for the fulfillment of His eternal purpose so that He might become the all-inclusive life-giving Spirit (1 Cor. 15:45b). Today the processed Triune God as the all-inclusive Spirit, who includes all His processes, accomplishments, obtainments, and attainments, is in the believers. We should allow this Spirit of the Triune God to make His home in us, that is, to settle Himself in us with adequate room, so that He may take full possession of our inner being. Although the Spirit of the Triune God is in us, if the Spirit does not make His home in us, we may be very much in the flesh. But if the Spirit makes His home in us and takes full possession of our inner being, we will be in the spirit. The Spirit of God is in us, yet if we do not give Him the liberty to make His home in us, He will be unable to dwell in us. If the Spirit of God can make His home in us, settling Himself in us with adequate room, then in our experience we will be in the spirit. (CWWL, 1982, vol. 1, pp. 25-26)

Further Reading: CWWL, 1973-1974, vol. 1, “The Indwelling Christ in the Canon of the New Testament,” ch. 7

第五周■周三

晨兴喂养

林后三 17 而且主就是那灵；主的灵在哪里，哪里就有自由。

提后四 22 愿主与你的灵同在。愿恩典与你们同在。

罗马八章九节下半说，“然而人若没有基督的灵，就不是属基督的。”这节经文指明我们有基督的灵，就是属基督的。…这说明，我们之属于基督，乃是在于祂的灵。若没有基督的灵，若基督不是这灵，我们就无法联属于祂。但基督是这灵（林后三 17），且是在我们的灵里，与我们成为一灵（提后四 22）。因此，林前六章十七节说，“与主联合的，便是与主成为一灵。”这节启示，不仅主这位复活的基督是灵，与主联合的信徒也是灵。我们在与基督生机的联结里，祂是什么，我们就是什么。

我们属基督，不是指可变的光景与经历，乃是指不变的源头与地位。我们照着新生的源头而有基督的灵，所以我们是属基督的。但在我们现今的经历和属灵的光景中，我们不仅需要属于祂，还需要在祂里面（新约总论第十册，七九至八〇页）。

信息选读

罗马八章九至十一节，陈明基督作为基督的灵。基督的灵就是基督自己，是我们可以经历并享受的。基督若在死与复活之后没有成为那灵，就不可能给我们经历。基督若不是那灵，就绝对无法进入我们里面。在肉体里的基督不可能进到我们里面；祂只有作为那灵，才能进到我们里面。

WEEK 5 — DAY 3

Morning Nourishment

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

Romans 8:9b says, “Yet if anyone does not have the Spirit of Christ, he is not of Him.” This verse indicates that having the Spirit of Christ, we are of Christ...This shows that our being of Christ depends on His Spirit. If there were no Spirit of Christ, or if Christ were not the Spirit, there would be no way for us to be joined to Him and to belong to Him. However, Christ is the Spirit (2 Cor. 3:17), and He is in our spirit and is one spirit with us (2 Tim. 4:22). Thus, 1 Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” This verse reveals not only that the Lord, the resurrected Christ, is the Spirit but that a believer who is joined to the Lord is also a spirit. In our organic union with Christ, what He is, we are.

That we are of Christ refers to the unchangeable source and position rather than to the changeable condition and experience. We have the Spirit of Christ according to the source, the new birth; hence, we are of Christ and belong to Him. In our present experience and spiritual condition, however, we need to be not only of Him but also in Him. (The Conclusion of the New Testament, pp. 3078-3079)

Today's Reading

Romans 8:9-11 presents Christ as the Spirit of Christ. The Spirit of Christ is Christ Himself whom we can experience and enjoy. If Christ did not become the Spirit after His death and resurrection, He could not be experienced by us. If Christ were not the Spirit, He could never enter into us. It is impossible for Christ in the flesh to enter into us; it is only as the Spirit that He can enter into us.

约翰十四章充分揭示这事。主耶稣在十七节对门徒说到实际的灵：“祂与你们同住，且要在你们里面。”主在十八节继续告诉他们：“我不撇下你们为孤儿，我正往你们这里来。”十七节的“祂”，是指实际的灵，到了十八节成了“我”，就是主自己。这意思是说，在肉身里的基督，经过死而复活，成了赐生命的灵，就是那是灵的基督（林前十五 45）。约翰十四章十七节也启示那灵与信徒同住，且在信徒里面；因着主就是那灵，祂进入我们里面，并住在我们里面。在这一节经文里，我们看见圣经首次提到那灵的内住。那灵的内住这件事，在书信里得着成就，并得着完全的发展（林前六 19，罗八 9 ~ 11）。

不仅如此，主耶稣在约翰十四章二十八节对门徒说，“我去，并且我正往你们这里来。”这意思是说，祂要作为一个在肉体里的人，也就是作为末后的亚当，上十字架，但祂也要作为从肉体改变形状，变化成为那灵的一位，就是成为那赐生命的灵，回到门徒这里（林前十五 45 下）。约翰二十章二十二节指明，当基督在复活里回到门徒那里时，乃是作为那是灵的基督而来，将祂自己作为那灵吹入门徒里面。基督若不是赐生命的灵，也就是基督的灵，祂就不可能进到我们的里面，成为我们的经历，给我们享受。

我们必须供应基督是赐生命的灵，是基督的灵这个真理，无论基督教是否因着这真理而接受或反对我们。…主已将“基督是赐生命的灵”这真理托付了我们。我们能从自己的经历中见证，基督若不是那灵，我们就无法享受祂。相反的，当我们转向我们的灵，宣告基督如今乃是赐生命之灵，我们就因着对基督的享受而癫狂。…今天，需要恢复基督是赐生命的灵，是基督的灵这个真理（新约总论第十册，七五至七七页）。

参读：新约总论，第三百零二篇。

This is fully revealed in John 14. In verse 17 the Lord Jesus spoke to the disciples regarding the Spirit of reality: “He abides with you and shall be in you.” In verse 18 the Lord went on to tell them, “I will not leave you as orphans; I am coming to you.” The very “He” who is the Spirit of reality in verse 17 becomes the “I” who is the Lord Himself in verse 18. This means that the Christ who was in the flesh went through death and resurrection to become the life-giving Spirit, the pneumatic Christ (1 Cor. 15:45). John 14:17 also reveals that the Spirit abides with and in the believers; it is by being the Spirit that the Lord enters into us and abides in us. In this verse we find the first mention of the Spirit’s indwelling. It is fulfilled and fully developed in the Epistles (1 Cor. 6:19; Rom. 8:9-11).

Moreover, in John 14:28 the Lord Jesus said to the disciples, “I am going away and I am coming to you.” This means that He would go to the cross as a man in the flesh, that is, as the last Adam, but He would come back to the disciples as one who is transfigured, transformed, from the flesh into the Spirit, the life-giving Spirit (1 Cor. 15:45b). John 20:22 indicates that when Christ in His resurrection came back to the disciples, He came to them as the pneumatic Christ, the Christ who is the Spirit, and breathed Himself as the Spirit into them. Apart from His being the life-giving Spirit, that is, the Spirit of Christ, it is impossible for Christ to enter into us in order to become our experience for our enjoyment.

We must minister the truth that Christ is the life-giving Spirit, the Spirit of Christ, regardless of whether Christianity accepts or opposes us on account of this truth...The Lord has commissioned us with the truth that Christ is the life-giving Spirit. We can testify from our experience that apart from Christ being the Spirit we cannot enjoy Him. Conversely, when we turn to our spirit and declare that Christ is now the life-giving Spirit, we are beside ourselves with our enjoyment of Christ...Today there is need of the recovery of the truth that Christ is the life-giving Spirit, the Spirit of Christ. (The Conclusion of the New Testament, pp. 3075-3076)

Further Reading: The Conclusion of the New Testament, msg. 302

第五周■周四

晨兴喂养

罗八 10～11 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。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。

保罗在罗马八章九节说，“神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。”这节经文指明，基督的灵就是住在我们里面神的灵，使我们得以在灵里。…保罗交互使用这两个名称，指明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）。“神的灵”，含示这灵乃是属于从已过的永远就有，创造宇宙，为万有起源的那一位。“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（新约总论第十册，七七页）。

信息选读

WEEK 5 — DAY 4

Morning Nourishment

Rom. 8:10-11 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. 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.

In Romans 8:9 Paul says, “You are not in the flesh, but 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.” This verse indicates that the Spirit of Christ is the Spirit of God who dwells in us that we may be in the spirit...Paul used these titles interchangeably, indicating that the indwelling Spirit of life in verse 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 God implies that this Spirit is of the One who was from eternity past, who created the universe and is the origin of all things. 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. (The Conclusion of the New Testament, pp. 3076-3077)

Today's Reading

罗马十章十节启示，基督的灵乃是我们里面的基督，使我们的灵是生命。…本节不再提那灵，因为这里着重今天基督就是那灵，并且基督的灵就是我们里面的基督。按照事实是基督，按照经历是那灵。为着我们经历祂，祂是那灵；为着我们敬拜祂、呼求祂、提到祂，祂是基督。我们接受祂作我们的救主和救赎主，但祂进到我们里面乃是那灵。作为救赎主，祂的名称是“基督”；作为内住者，祂的名称是“那灵”。这不是两位住在我们里面，乃是一位内住者两面的讲究。

“基督在你们里面”是整卷罗马书的重点。在三章，基督在十字架上流血救赎我们；在四章，祂在复活里；在六章，我们在祂里面；现今在八章，祂是那灵在我们里面（新约总论第十册，七八页）。

现今我们有基督在里面，外面的身体固然因罪是死的，里面的灵却因义是生命。基督进到我们里面作生命，暴露我们身体死的光景。在我们的灵里，是基督这灵作义，结果是生命；在我们的肉体里，是撒但作罪，结果是死（圣经恢复本，罗八10注3）。

虽然基督在我们里面，但我们的身体因罪仍是死的。内住的罪将死带给我们的身体；然而，我们不该被我们死的身体所困扰，因为我们重生的灵因义是生命。内住的基督借着义，将生命带给我们的灵。这义乃是神的义，就是基督。基督首先是我们的义，然后因着这个，祂也是我们的生命。…只要基督在我们灵里，我们的灵因基督作我们的义就是生命。现今不但神的灵是生命；甚至我们重生的灵也是生命。那是基督自己的灵，现今在我们灵里是生命。所以，我们的灵成为生命。内住的基督已将生命带给我们的灵（罗马书生命读经，二三三至二三四页）。

参读：罗马书生命读经，第十六篇。

Romans 8:10 reveals that the Spirit of Christ is Christ in us to make our spirit life...In this verse the Spirit is not mentioned, for here the emphasis is that Christ today is the Spirit and that the Spirit of Christ is the very Christ in us. According to the fact, it is Christ; according to experience, it is the Spirit. In our experience of Him, He is the Spirit; in our worshipping of Him, calling on Him, and speaking of Him, He is Christ. We receive Him as our Savior and Redeemer, but He enters into us as the Spirit. As the Redeemer, He has the title Christ; as the Indweller, He has the title the Spirit. These are not two who dwell in us but one Dweller in two aspects.

“Christ...in you” is the crucial point of the book of Romans. In chapter 3 Christ is on the cross, shedding His blood for our redemption; in chapter 4 He is in resurrection; in chapter 6 we are in Him; now, in chapter 8 He is the Spirit in us. (The Conclusion of the New Testament, p. 3077)

Now that we have Christ in us, though our body without is dead because of sin, our spirit within is life because of righteousness. Christ's coming into us as life exposes the death situation of our body. In our spirit is Christ the Spirit as righteousness, resulting in life; but in our flesh is Satan as sin, resulting in death. (Rom. 8:10, footnote 3)

Although Christ is in us, our body is still dead because of sin. The indwelling sin has brought death to our body. However, we should not be troubled by our dead body, since our regenerated spirit is life because of righteousness. The indwelling Christ brings life to our spirit through righteousness. This righteousness is the righteousness of God, which is Christ. Christ is first righteousness to us, and then, because of this, He is life also to us...As long as Christ is in our spirit, our spirit is life because of Christ as our righteousness. Now not only is the Spirit of God life; even our regenerated spirit is life. The Spirit who is Christ Himself is now life in our spirit. Therefore, our spirit becomes life. The indwelling Christ has brought life to our spirit. (Life-study of Romans, pp. 191-192)

Further Reading: Life-study of Romans, msg. 16

第五周■周五

晨兴喂养

罗八 10 ...身体固然因罪是死的，灵却因义是生命。

五 18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。

21 使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。

因着人的堕落，罪带着死进入人的身体，使其在神的事上是死而无能的。虽然神已经在肉体中定罪了罪（罗八 3），但这罪还没有从人堕落的身体连根拔除。因此，我们的身体仍是死的。

〔罗马八章十节的灵〕指重生之人的灵，与堕落之人的身体相对。这灵不是神的灵，因为这里提到灵是生命，须有基督在我们里面为条件；但神的灵是生命，不需要任何条件。因此，这里因义是生命的这灵，只能指我们人的灵，不是指神的灵。

在神的称义里，我们已经得着祂所赐给我们的义，就是三一神自己，进到我们的灵里。这义带来生命（五 18、21），所以我们的灵就成了生命。

我们的灵不仅蒙了重生被点活，并且成了生命。当我们相信基督，祂神圣的生命之灵，就进到我们的灵里，与我们的灵调和，二灵成为一灵（林前六 17）。因此，我们的灵不仅是活的，而且是生命（圣经恢复本，罗八 10 注 4，注 5，注 6，注 7）。

WEEK 5 — DAY 5

Morning Nourishment

Rom. 8:10 ...Though the body is dead because of sin, the spirit is life because of righteousness.

5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Through the fall of man, sin, bringing death with it, entered the human body, causing it to become dead and impotent in the things of God. Although God condemned sin in the flesh (Rom. 8:3), this sin has not been uprooted or eradicated from man's fallen body. Hence, our body is still dead. (Rom. 8:10, footnote 4)

["The spirit" in Romans 8:10 refers to] the regenerated human spirit, in contrast to the fallen human body. This spirit is not the Spirit of God, for the spirit mentioned here is life only under the condition that Christ is in us. For the Spirit of God to be life, no particular condition is required. Hence, the spirit's being life because of righteousness can refer only to our human spirit, not to the Spirit of God. (Rom. 8:10, footnote 5)

Our spirit has not only been regenerated and made living; it has become life. When we believed in Christ, He as the divine Spirit of life came into our spirit and mingled Himself with it; the two spirits thereby have become one spirit (1 Cor. 6:17). Now our spirit is not merely living but is life. (Rom. 8:10, footnote 6)

In God's justification we have received righteousness, which is the Triune God Himself entering into our being, into our spirit. This righteousness results in life (5:18, 21); hence, our spirit has now become life. (Rom. 8:10, footnote 7)

神对付我们时，总是顾到祂的三个神圣属性——祂的公义、圣别和荣耀。…公义与神的行动、作法、行为和活动有关；神所作的一切都是公义的。圣别是神的性情；圣别不是行动的事，乃是性情（性质）的事。…荣耀是神自己得着彰显。神得着彰显，那就是荣耀。所以，在公义里我们看见神的作法，在圣别里我们看见神的性情，在荣耀里我们看见神得着彰显。罗马书的三段——称义、圣别和得荣——是照着神的这三个属性构成的：称义是照着神的公义，圣别（sanctification）是照着神的圣别（holiness），得荣是照着神的荣耀。

在神救恩的第一阶段，我们有分于神的公义。这是称义，我们在其中得着神的公义。在第二阶段，我们在圣别的过程中，神在这过程中将祂神圣的性情作到我们里面。…虽然我们外面已得着并有分于神的公义，但神的圣别需要作到我们里面。…在下一阶段，我们要被提并得荣，…完全并绝对被带进作我们荣耀的神自己里面。…神救恩的第一阶段，称义，顾到我们的灵；第二阶段，圣别，主要是对付我们的魂，也有一点浸透我们的身体；第三阶段，得荣，与我们物质的身体有关。在罗马十章十节保罗说，基督若在我们里面，我们的灵就因义是生命，这意思是在神的称义里，我们得着了义。借着这义，我们的灵已活过来，并实际成为生命。然而，我们的魂里还没有神圣的生命。所以，我们需要借着将心思置于灵，与内住的基督合作，使生命之灵能以祂自己浸透我们的心思。这样，我们的心思就会成为生命。我们若继续合作，这浸透并扩展的一位，甚至要将祂自己从我们的灵扩展到我们必须的身体里。然后我们只需要等候我们的身体被带进祂荣耀里的时候，那将是我们的得荣（罗马书生命读经，二四一至二四三页）。

参读：罗马书生命读经，第十七篇。

As God deals with us, He always cares for three of His divine attributes—His righteousness, holiness, and glory...Righteousness is related to God's acts, to His ways, actions, and activities. Everything that God does is righteous. Holiness is God's nature. Holiness is not a matter of action but of nature...Glory is God Himself expressed. When God is expressed, that is glory. Therefore, in righteousness we see God's ways, in holiness we see God's nature, and in glory we see God expressed. Three of the sections in Romans—justification, sanctification, and glorification—were composed according to these three attributes of God: justification according to God's righteousness, sanctification according to God's holiness, and glorification according to God's glory.

In the first stage of God's salvation, we participate in the righteousness of God. This is justification in which we gain God's righteousness. In the second stage we are in the process of sanctification, a process in which God works His divine nature into us...Although we have obtained and participated in God's righteousness outwardly, God's holiness needs to be wrought into us inwardly...In the next stage we will be raptured and glorified,...absolutely brought into God Himself as our glory. The first stage of God's salvation, justification, takes care of our spirit; the second stage, sanctification, mainly deals with our soul, with a slight amount of saturation in our body; and the third stage, glorification, concerns our physical body. In Romans 8:10 Paul says that if Christ is in us, our spirit is life because of righteousness, meaning that in God's justification we have gained righteousness. Through this righteousness our spirit has been made alive and actually becomes life. However, there is not yet the divine life in our soul. Therefore, we need to cooperate with the indwelling Christ by setting our mind upon the spirit, enabling the Spirit of life to saturate our mind with Himself. Then our mind will be life. If we continue to cooperate, this saturating and spreading One will spread Himself from our spirit even into our mortal body. Then we only need to wait for the time when our body will be brought into His glory. That will be our glorification. (Life-study of Romans, pp. 197-199)

Further Reading: Life-study of Romans, msg. 17

第五周■周六

晨兴喂养

罗八 11 ...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。

弗三 16～17 ...借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…。

19 ...使你们被充满，成为神一切的丰满。

〔罗马八章十一节〕有三件事。第一，完整的三一神—那叫耶稣从死人中复活者、基督耶稣并祂住在你们里面的灵；第二，祂的分赐所需要的过程—含示在“耶稣”（重在成为肉体），“基督”（重在钉死与复活），以及“复活”这些辞里；第三，祂将自己分赐到信徒里面—由“赐生命给你们必死的身体”所表示，指明分赐不只发生在我们这人的中心，也达到圆周，达到我们全人。

“赐生命给你们必死的身体”，不是指神医，乃是指我们让神的灵安家在我们里面，用神的生命浸透我们全人的结果（弗三 16～19）。这样，祂就将祂的生命赐给我们必死、渐死的身体，不仅医治身体，更叫身体活过来，以完成神的旨意（新约总论第十册，七九页）。

信息选读

〔罗马八章十一节〕的灵是复活的灵。…我们的灵是生命（10），我们的心思也是生命（6）。…我们的身体一直在死。然而，甚至我们这在死、必死的身体，也得着

WEEK 5 — DAY 6

Morning Nourishment

Rom. 8:11 ...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.

Eph. 3:16-17 ...Be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

19 ...That you may be filled unto all the fullness of God.

In Romans 8:11 we have three matters. First, we have the entire Triune God—the One who raised Jesus from the dead, Christ Jesus, and His Spirit who indwells you. Second, we have the process required for His dispensing, as implied in the words Jesus (emphasizing incarnation), Christ (emphasizing crucifixion and resurrection), and raised (emphasizing resurrection). Third, we have His dispensing of Himself into the believers, as shown by the phrase give life to your mortal bodies, which indicates that the dispensing not only occurs at the center of our being but also reaches to the circumference, to our whole being.

The phrase give life to your mortal bodies does not refer to divine healing but to the result of our allowing the Spirit of God to make His home in us and saturate our entire being with the divine life (Eph. 3:16-19). In this way He gives His life to our mortal, dying body, not only to heal it but also that it may be enlivened to carry out His will. (The Conclusion of the New Testament, p. 3078)

Today's Reading

The Spirit in Romans 8:11 is the Spirit of resurrection...Our spirit is life (v. 10) and...our mind also is life (v. 6)...Our body is dying. However, life is given even to our dying mortal body. Our body can participate in this life, be

生命的分赐。借着祂住在我们里面的灵，我们的身体能有分于这生命，凭这生命得扶持，且凭这生命得供应。毫无疑问，内住的灵就是复活的基督（林前十五 45，林后三 17）。基督这内住的灵一直分赐生命给我们这人的每一面。

这事的绝佳例证就是电。虽然电已安装到建筑物里，但电流能受阻而中断。基督这赐生命的灵，已安装到我们这人里面作属天的电。然而，我们这人只有一小部分给祂自由的通路；我们这人的大部分没有向祂敞开，反而拦阻祂。例如，你的情感也许是基督的拦阻。所以，基督很难将祂自己这生命分赐到你的情感里。你需要祷告：“主，对付我的情感。打通我的情感，使你能将你自己这生命分赐到其中。”我们需要这种经历。…你若实行这事，就会发现基督这生命现今在你的灵里，等候机会将祂自己扩展到你这人的每一范围和通道。祂在等候渗透你这人隐藏的部分。你若将自己向祂敞开，祂甚至会将祂自己这生命分赐到你必死的身体里，使你成为充满祂生命一切丰富的人。

为了完成这事，神经过了过程，成了便利的生命之灵（罗八 2）。在经过过程以前，…虽然祂能在我们以外作许多事，但祂不能进入我们里面，直到祂经过了成为肉体、钉十字架和复活的完整过程。祂既经过过程，就成了便利的生命之灵，如今仍然是。现今祂像供人呼吸的空气一样（约二十 22），很容易进到我们里面。神这便利的生命之灵，已进入我们灵里，使其成为生命。基督这赐生命的灵在我们里面，我们的灵就因义是生命（罗八 10）。主借着重生，已使我们的灵成为生命。现今，祂是在我们灵里的生命之灵，正将祂自己从我们的灵扩展到我们的魂—我们的的心思、情感和意志里。至终，祂甚至要扩展到我们必死的身体里。这样，神就以祂自己浸透我们（罗马书生命读经，二三四至二三五、二四二页）。

参读：罗马书生命读经，第十六篇。

sustained with this life, and be supplied with this life through His Spirit who indwells us. Undoubtedly, the indwelling Spirit is the resurrected Christ (1 Cor. 15:45; 2 Cor. 3:17). Christ as the indwelling Spirit constantly imparts life to every aspect of our being.

An excellent illustration of this is electricity. Although electricity has been installed into a building, its flow can be frustrated. Christ, the life-giving Spirit, has been installed into our being as the heavenly electricity. However, only a small part of our being gives Him a free course; most of our being is not open to Him but rather frustrates Him. For example, your emotions may be a frustration to Christ. Therefore, Christ has difficulty imparting Himself as life into your emotions. You need to pray, “Lord, deal with my emotions. Break through my emotions that You may impart Yourself as life into them.” We need this kind of experience...If you practice this, you will find that Christ as life is now in your spirit, waiting for an opportunity to spread Himself into every area and avenue of your being. He is waiting to penetrate the hidden parts of your being. If you open yourself to Him, He will even impart Himself as life into your mortal body, making you a person who is filled with all the riches of His life.

God has been processed into the available Spirit of life (Rom. 8:2). Before being processed,...although He could do many things outside of us, He could not come into us until He had passed through the complete process of incarnation, crucifixion, and resurrection. Since being processed, He has become and still is the available Spirit of life. Now, like the air for breathing (John 20:22), it is so easy for Him to enter into us. As the available Spirit of life, God has come into our spirit, making it life. Since Christ, the life-giving Spirit, is in us, our spirit is life because of righteousness (Rom. 8:10). The Lord has made our spirit life by regeneration. Now, as the Spirit of life in our spirit, He is spreading Himself from our spirit into our soul—into our mind, emotion, and will. Eventually, He will even expand into our mortal body. In such a way God saturates us with Himself. (Life-study of Romans, pp. 192-193, 198)

Further Reading: Life-study of Romans, msg. 16

第五周诗歌

400

经历基督 — 作便利者

8 6 8 6 副 (英 539)

D 大调

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 · 3 5 |
一 哦 主,在我你 是 生命, 对 我 也 是 一 切; 何
5 5 5 5 | 5 #4 5 6 5 6 | 7 i 7 6 | 5 · 5
其 亲 切、何 其 便 利, 永 远 取 用 不 竭!
5 | i i 7 6 5 | 6 · 5 5 | 6 i 5 3 | 2 · 2
(副) 哦 主,你 是 生 命 之 灵,对 我 何 亲 何 近!
2 | 3 3 5 5 | i i 2 i 6 | 5 5 6 7 | i · i ||
亲 切、便 利,令 人 赞 赏, 又 是 甜 美、常 新。

- 二 对于我的大小需要, 你是丰富供应;
何其全备、何其充足, 我得应用于灵。
- 三 你作膏油涂抹、运行, 时常顾我软弱;
借你能力无限供应, 使我刚强、灵活。
- 四 生命之律灵中规律, 使我得享自由;
你的实际所有丰富, 将我全人浸透。
- 五 你是与我永远成一, 无比神圣联结;
永远与我成为一灵, 永远不再隔绝。
- 六 愿你在我全人居衷, 在我心中安家;
一部一部、荣上加荣, 将我全人变化。

WEEK 5 — HYMN

O Lord, Thou art in me as life

Experience of Christ — As the Available One

539

1. O Lord, Thou art in me as life And ev - ery - thing to
me! Sub - jec - tive and a - vail - a - ble, Thus I ex - pe - rience
Thee. (C) O Lord, Thou art the Spir - it! How dear and near to
me! How I en - joy Thy mar - vel - ous A - vail - a - bil - i - ty!

2. To all my needs both great and small
Thou art the rich supply;
So ready and sufficient too
For me now to apply.
3. Thy sweet anointing with Thy might
In weakness doth sustain;
By Thy supply of energy
My strength Thou dost maintain.
4. Thy law of life in heart and mind
My conduct regulates;
The wealth of Thy reality
My being saturates.
5. O Thou art ever one with me,
Unrivalled unity!
One spirit with me all the time
For all eternity!

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]