

you are spirit and are life.' (John 6:63). How can the word become Spirit to us? There is no other way than by our prayer. May we pray about this word. May the Lord grant us a real change and a real revelation in spirit that we may serve Him, not merely in the outer court but in the Holy Place, even in the Holy of Holies. We all must learn not to be scribes or teachers but priests, paying more attention to prayer than to reading."

(Enjoying Christ as the Word and as the Spirit through Prayer, Chpt. 2, pp. 24-25)

Prayer Burdens

1. We thank the Lord for His speaking during the past Thanksgiving weekend conference. May we indeed rise up to follow the Lord's leading - going out to shepherd people according to God's heart. (as the Chinese-speaking conference in Montreal stress) Also, may we rise up to stand firm for the Lord to practice the church life in a biblical and organic way. (as the messages in the English-speaking conference in Toronto)

Announcements:

General

1. **LastAdam site**
The saints are advised that the LastAdam web site no longer carries the morning revival material. This site belongs to an individual saint and is not sanctioned by the church in Toronto.
2. **Oct 16 - 21 Morning Revival**
The English speaking saints will cover Philippians Week 5

Book Room

1. **Simplified Chinese Recovery Version Edition**
The simplified Chinese Recovery Version of the Old Testament with footnotes (leather bound) is now available for pre-order at the pre-payment price of \$45.00 each.

The church in Toronto

Philippians Week 5

Oct 16 - 21, 2006

Living Christ to Magnify Him (3) — the Bountiful Supply of the Spirit of Jesus Christ

Weekly Bible Reading:

Philippians 1:19-26

Hymns:

293; 1218; 811; 812

Monday

Verses for Morning Revival

Philippians 1:19

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

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.

Readings for Inspiration and Truth

The Bountiful, All-inclusive Supply

"In 1:19 Paul says, 'I know that for me this shall turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.' The words 'bountiful supply' are not simply a translation of the Greek, but an interpretation of the Greek term used. Literally, the Greek word refers to the supplying of all the needs of the chorus by someone known as the choragus, the leader or director of the chorus. The Greek word Paul uses thus implies a bountiful supply. The choragus supplied all the needs of everyone in the chorus, the needs for food, clothing, lodging, and musical instruments. The supply of the choragus truly was bountiful, even all-inclusive. Once a person had joined the chorus, there was no need for him to be concerned about the necessities of life; the choragus would supply whatever he needed. In using the expression 'the bountiful supply of the Spirit of Jesus Christ,' Paul likens the supply of the Spirit to that of the choragus. Therefore, to have a proper understanding of 1:19, we need the word bountiful with the word supply. This bountiful supply of the all-inclusive Spirit was for Paul to live Christ and magnify Christ in his sufferings for Him. The supply of the Spirit of Jesus Christ is bountiful and all-inclusive. What we have today is not a partial supply, but a bountiful, all-inclusive supply.

The Spirit of Jesus Christ

"The Spirit of Jesus Christ is 'the Spirit' as 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 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 it is not the Spirit of Jesus as in Acts 16:7 (Gk.), 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, as illustrated in Philippians 2:5-8, we need the Spirit of Jesus. To experience the power of the Lord's resurrection, as mentioned in 3:10, 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, the Spirit to him 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)."

(Witness Lee, Life-study of Philippians, Msg. 5, pp. 39-40)

Tuesday

Verses for Morning Revival

Philippians 1:19a-20

19 For I know that for me this will turn out to salvation...

20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Philippians 2:12b

12 ...work out your own salvation with fear and trembling;

Readings for Inspiration and Truth

According to the Bible, there is More than One Kind of Salvation

"...God's salvation rescues us from His condemnation. As sinners, we were condemned by the righteous God according to His righteous law. Thus, we were in need of salvation. Praise the Lord that we have been saved from God's condemnation by the redemption of Christ! Furthermore, as sinners, we were under the usurping hand of Satan and under the power of death, destined for hell. Therefore, we needed a salvation that could save us from hell. However, in addition to being saved from God's condemnation and from hell, we also need other kinds of salvation. For example, we need to be saved from our temper. Young and old alike need to be delivered from a bad temper. Furthermore, husbands and wives need to experience salvation in their married life. The wives need a certain kind of salvation, and the husbands need another kind of salvation, for both face different situations and problems. By these examples we

6 In nothing be anxious, but **in everything, by prayer** and petition with thanksgiving, let your requests be made known to God;

Readings for Inspiration and Truth

Experiencing the Bountiful Supply of the Spirit, cont'd.

2. Prayer is the Unique Way to Receive the Word as the Spirit

"There is no need to teach people how to receive the word into their mind. People do this spontaneously. However, not many Christians know how to receive the word as the Spirit. The only way to receive the word as the Spirit is by prayer. Regardless of how deeply we have received the word, it will not be life to us until we have adequate prayer. A person may hear the gospel and be very deeply inspired and moved by the Holy Spirit. However, if this person does not pray, he still cannot be saved. Regardless of how deeply this person is inspired, he still needs to pray; this is principle. Many times we have been inspired by a good message, but we have neglected to pray. Therefore, after a short time the inspiration is gone. In order to keep the message that we have heard and been inspired by, we must immediately pray the message into our spirit. Then this message will be sown into our spirit and mingled with our spirit by our prayer. To pray makes a very big difference."

"...Every time we read the Bible, we need to put what we have read and understood into prayer. If we spend ten minutes for reading we should spend at least fifteen minutes for prayer. We need to pray more in order to receive what we read into our spirit. Many times when we read the word, we gain knowledge and understanding in the mind, but we are not nourished within. Not until we spend time to pray with what we read will we be nourished in our spirit. Then we will be not only enlightened and taught, but also nourished, refreshed, and strengthened within.

"We have suffered too much simply because we have neglected this principle. In reading, listening, and fellowshiping we have come to know many things, and we have been truly inspired, but we have neglected to pray. Therefore, what we have heard and that which has inspired us quickly disappear. As a result, we have much knowledge but not enough growth in life. The knowledge in our mind becomes the killing letter, which damages our Christian life."

(ibid., pp. 19-20)

Note: **Bold type** and/or underlining have been added for emphasis in the above verses and quotations.

Suggested Supplementary Reading

The Holy Word for Morning Revival— Philippians: Week 2, Days 1-3

Enjoying Christ as the Word and as the Spirit through Prayer, Chapters 1-2

Our Experience in the Church Life

"Very few Christians have a proper prayer life, and even fewer pray with what they read. We need to pray with what we read and pray about what we read. Then the word which we receive will become the Spirit in our spirit, and when the word becomes the spirit, it is life to us. 'The words which I have spoken to

19 For I know that for me this will turn out to salvation through your petition...

Readings for Inspiration and Truth

Experiencing the Bountiful Supply of the Spirit

1. Transferring Christ, the Word into the Spirit through Prayer

"In our own experience...we need to see how we can practically enjoy Christ as the word transferred into the Spirit. It is hard to say whether today we are dealing with and enjoying the Lord as the Word or as the Spirit. If we simply study the word in the way taught by seminaries, for example, we will enjoy the Lord mainly as knowledge in the mind, although by His mercy we may unconsciously enjoy Him a little as the Spirit...All that we know of Him as the Word must be transferred into the Spirit. Then eventually we will enjoy the Lord not only as the Word but also as the life-giving Spirit.

"The way to transfer Christ as the Word into the Spirit is to open our heart, open our spirit, and exercise our spirit to pray. In the four Gospels there is the Word who was 'read' by the early disciples, and in the Acts there is the Spirit. Between the record of the four Gospels and the first part of Acts, the disciples prayed for ten days. It was by prayer that the Word was transferred into the Spirit. From that time on Peter became a praying person. This is why in chapter six Peter said, 'We will continue steadfastly in prayer and in the ministry of the word'. To 'continue steadfastly in prayer' means their prayer never ceased. Acts 2:42 confirms that all the disciples continued steadfastly in prayer.

"In Acts 10 Cornelius sent his servants to call Peter. At that time what was Peter doing? He was on the housetop praying (v. 9). In the four Gospels we see a talking Peter, not a praying Peter. Today too many of the brothers are talking brothers. Sometimes they talk about the messages, but sometimes they just gossip. There is not much praying. In Acts, however, they talking Peter became a praying person. The disciples had already read Christ as the Word in the four Gospels. They already knew the Word clearly. Now what they needed was to transfer the Word into the Spirit by praying."

(Witness Lee, Enjoying Christ as the Word and as the Spirit through Prayer, Chtp. 1, pp. 12-13)

Saturday

Verses for Morning Revival

1 Thessalonians 5:16-19

16 Always rejoice,

17 **Unceasingly pray,**

18 In everything give thanks; for this is the will of God in Christ Jesus for you.

19 **Do not quench the Spirit;**

1 Corinthians 14:14

14 ...my spirit prays...

Philippians 4:6

can see that there is more than one kind of salvation presented in the Bible. When Paul wrote to the Philippians, he needed a certain kind of salvation."

Two Aspects of the Salvation Needed by Paul

"The kind of salvation we need depends on our situation. If we are under God's judgment, we need a salvation that rescues us from this. If we are under Satan's hand, we need a salvation appropriate to that situation. Likewise, if we are troubled by our temper or face difficulties in our married life, we need still further kinds of salvation. Because Paul was a prisoner, he needed a salvation that applied to his situation in prison. Paul, a Jew, was not a prisoner in an ordinary jail; he was a prisoner of Caesar's royal guard, the praetorium. Paul's case was extraordinary. He had not committed any crime. His imprisonment was due to the fact that he preached Christ. Because he preached Christ, Paul was arrested and eventually imprisoned. At least part of the time each day, he was chained to a guard. No doubt, Paul suffered there in prison. He must have been despised and treated with contempt. To be sure, he needed a specific kind of salvation. By this I do not mean that what he needed was release from prison. No, he needed to experience salvation there in prison.

"He says in verse 20, 'According to my earnest expectation and hope that in nothing I shall be put to shame, but with all boldness, as always, even now Christ shall be magnified in my body, whether through life or through death.' Here we see that Paul's expectation was that he would not be put to shame. Suppose Paul wept over his situation. Would not that have been a shame? His weeping would have indicated that he was defeated, that he had lost his faith, confidence, and trust in the Lord. Or suppose that Paul became angry with the jailer and argued with him. This also would have been a shame. However, if Paul could rejoice no matter how he was treated, that would be a glory. In order to maintain such a victorious standing as an apostle of Christ, Paul needed a particular kind of salvation.

"In verse 20 we see two aspects of the salvation needed by Paul. The first aspect was that Paul would not be put to shame in anything; the second, that Christ would be magnified in Paul's body. Paul expected that his situation would turn out to his salvation so that in nothing he would be put to shame, but that Christ would be magnified in his body. Here Paul seems to be saying, 'I need salvation so that I shall not be put to shame by suffering or persecution. Instead, Christ my Lord will be magnified in my body.' "

(ibid., Msg. 32, pp. 274-276)

Wednesday & Thursday

Verses for Morning Revival

1 Peter 1:7c-9

7 ...Jesus Christ;

8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,

9 Receiving the end of your faith, the salvation of your souls.

Philippians 3:1a

1 Finally, my brothers, rejoice in the Lord...

Philippians 4:4

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

Romans 10:13

13 For "whoever calls upon the name of the Lord shall be saved."

Readings for Inspiration and Truth

Experiencing the Divine Strengthening and Energizing

1. In Any Kind of Environment

"Because of the defense and confirmation of the gospel, Paul was persecuted, arrested, and imprisoned. The responsibility given to him to defend and confirm the gospel required a divine supply. It could not be carried out by ordinary means. Paul needed the divine strengthening and energizing. This divine strength and energy is the Triune God Himself. As Paul was defending the gospel and confirming it, God was with him to supply him. Furthermore, Paul was suffering persecution, mockery, and ridicule. No ordinary human being can bear such treatment without a special divine supply. But in the midst of imprisonment, Paul could enjoy God and experience Him. Eventually, this processed Triune God experienced by Paul became his grace. The Philippian believers were very blessed to partake of Paul's grace. This means that they partook of Paul's God, the very God he experienced."

2. Rejoicing in the Lord

"The grace experienced by Paul became his salvation. Whatever Paul enjoyed of the Triune God became his salvation. Paul must certainly have been a patriotic Jew, one who loved his nation and intensely disliked Roman imperialism. Because of his preaching of the Lord Jesus Christ, he became a prisoner under the control of the Roman imperialists. Actually, it was Paul's countrymen who had handed him over to the Romans. No doubt, as Paul was suffering persecution in prison, he was thinking about his work. Prior to his imprisonment, his work had been marvelous and powerful. It was spreading even in Europe. But now his work had ceased. Certain ones among his contemporaries, out of rivalry with him, were glad that Paul was in prison and restricted from carrying out his work. If in the midst of such circumstances Paul wept, he would have been defeated and put to shame. However, we know from the book of Philippians that, instead of weeping, Paul rejoiced in the Lord. In this short book Paul speaks again and again of rejoicing. This indicates that when he was there in prison, he was rejoicing in the Lord. The guards did not hear him weeping; they could hear him rejoicing. In this, Paul experienced and enjoyed the Triune God as grace, and this grace became his salvation. Whatever happened to him turned out for his salvation.

"When Paul was used of the Lord to bring those in Philippi to Christ, he was no doubt full of rejoicing. However, if Paul could rejoice only in that kind of environment but not in prison, he would not have been a true overcomer. Paul

rejoiced not only when the work in Philippi was flourishing, but he also rejoiced in prison when his work for the Lord was restricted. In this we see real victory. This victory is the salvation which was Paul's salvation. Furthermore, as we have indicated, Paul's salvation was his grace, God Himself as his enjoyment. Therefore, Paul's grace was his salvation, and his salvation was the Triune God sustaining him in a most difficult environment. Such a salvation is not objective; it is very subjective and experiential. This is the reason that in the book of Philippians Paul does not speak of God in a theological way, nor in an objective doctrinal way, but in a direct, subjective, personal, experiential way. Paul could say, 'My grace is nothing less than my God. God is my grace, and the Lord is my subjective, experiential salvation.'

3. By Receiving the Spirit

"We can experience the Spirit simply by calling 'O Lord Jesus.' We testify from our experience that when we call on the name of the Lord Jesus, we drink of the Spirit. As we sense freshness within when we breathe deeply in the open air in the morning, we also have an inner sense of freshness when we receive the Spirit by calling on the Lord Jesus.

"Receiving the Spirit by calling on the Lord is not the practice of mysticism. No, it is a marvelous spiritual reality, so sweet, refreshing, and enjoyable. We would not have this experience by calling on the name of such persons as George Washington, Abraham Lincoln, Plato, or Confucius. But what a difference we sense when we say, 'Lord Jesus, I love You!' This is not superstition or a mere psychological phenomenon; it is the exercise of our regenerated spirit to enjoy the Lord.

"Praise the Lord that He is now in our spirit! Because our God is so subjective to us, He is with us wherever we may be. Simply by calling on Him we receive Him, enjoy Him, and experience Him. By calling on the Lord's name or by praying over even a few words in the Bible, we enjoy the Spirit with His bountiful supply. The Spirit is the One who actually becomes our salvation. We have pointed out that our salvation is our grace and that our grace is our enjoyment of God."

(Life-study of Philippians, Msg. 32, pp. 278-279, 281)

Friday

Verses for Morning Revival

Acts 2:41-42

41 Those then who received his word were baptized, and there were added on that day about three thousand souls.

42 And they continued steadfastly in...prayers.

Acts 6:4

4 ...we will continue steadfastly in prayer...

Philippians 1:19a