二〇一三年感恩节特会

约翰的修补职事

第二篇

三一神与终极完成之灵的启示

读经：约一1，14，29，七37～39，十四7～20，二十22

纲　　目

周　一

壹 约翰福音启示三一神—父是源头，子是显出，灵是实化—十四7～20：

一 父是源头—六46，七29，十三3：

1 从来没有人看见过父神—一18，五37，六46。

2 凡父所有的，都是子的，也都在子里—十六15。

3 父差了子来—七29，六57。

4 父在子里显出—十四7～11，八19。

5 父在子里作事—十四10，七16。

二 子是显出—一18：

1 子是那是神的话，从太初与神同在—1节。

2 子与神平等—五18。

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Thanksgiving Conference 2013

THE MENDING MINISTRY OF JOHN

Message Two

The Revelation of the Triune God and of the Consummated Spirit

Scripture Reading: John 1:1, 14, 29; 7:37-39; 14:7-20; 20:22

Outline

Day 1

I. The Gospel of John reveals the Triune God—the Father as the source, the Son as the expression, and the Spirit as the realization—14:7-20:

A. The Father is the source—6:46; 7:29; 13:3:

1. No one has ever seen God the Father—1:18; 5:37; 6:46.
2. All that the Father has is the Son's and is in the Son—16:15.
3. The Father sent the Son—7:29; 6:57.
4. The Father is expressed in the Son—14:7-11; 8:19.
5. The Father is working in the Son—14:10; 7:16.

B. The Son is the expression—1:18:

1. The Son is the Word who is God and who was with God in the beginning—v. 1.
2. The Son is equal with God—5:18.
3. The Son and the Father are one—10:30.

4 子是父的显出—十四 8 ～ 9，八 19。

5 子是因父活着—六 57 上。

6 子来行父的旨意—38 节，五 19 ～ 20，30，十二 49。

7 子成为肉体，带来恩典和实际—一 14，16 ～ 17，八 32，36。

周　二

8 子成为人，作神的羔羊—一 29，36。

9 子将人浸入灵里—33 节。

10 子是生命，也是生命的粮—十一 25，十四 6，六 35。

11 子是一粒麦子，要结出许多子粒—十二 24。

12 子是好牧人，要得着羊群—十 14 ～ 16。

13 子是新郎，要娶新妇—三 29 ～ 30。

14 子是父所栽培的葡萄树—十五 1。

15 子受死流血赎罪，并流出活水，就是灵来—十九 34，七 38 ～ 39。

16 子在复活里成为灵，吹入我们里面—二十 22。

周　三

三 灵是实化—十四 17，十五 26，十六 13 ～ 15：

1 灵是子的实际—十四 16 ～ 20，十五 26。

2 灵领受子所是并所得着的一切，且宣示与我们—十六 13 ～ 15。

4. The Son is the expression of the Father—14:8-9; 8:19.

5. The Son lives because of the Father—6:57a.

6. The Son came to carry out the Father's will—v. 38; 5:19-20, 30; 12:49.

7. The Son became flesh, bringing grace and reality—1:14, 16-17; 8:32, 36.

Day 2

8. The Son became a man to be the Lamb of God—1:29, 36.

9. The Son baptized people in the Spirit—v. 33.

10. The Son is life and the bread of life—11:25; 14:6; 6:35.

11. The Son is a grain of wheat bearing much fruit—12:24.

12. The Son is the good Shepherd who will gain His flock—10:14-16.

13. The Son is the Bridegroom coming for His bride—3:29-30.

14. The Son is the vine cultivated by the Father—15:1.

15. The Son died, shedding His blood for the redemption of sins, and flowed out as living water, even as the Spirit—19:34; 7:38-39.

16. In resurrection the Son was breathed into us as the Spirit—20:22.

Day 3

C. The Spirit is the realization—14:17; 15:26; 16:13-15:

1. The Spirit is the reality of the Son—14:16-20; 15:26.

2. The Spirit receives all that the Son is and has obtained and discloses it to us—16:13-15.

3 父在子里面，子成为灵，给我们饮入成为活水，从我们流出—七 37 ～ 39，四 10，14。

4 灵进入我们里面，与我们同在，使我们经历并享受子—十四 17 ～ 18。

5 灵在我们里面，就是子在我们里面—17，20 节，十七 23，26。

6 我们在这灵里，与三一神联合为一—21 ～ 23 节。

7 我们凭着这灵并带着实际，就是我们所经历的基督，敬拜那是灵的神—四 23 ～ 24。

8 我们是在我们的灵里由这灵重生，也是在我们的灵里敬拜这灵—三 6，四 24。

周　四

贰 约翰福音启示，终极完成的灵乃是经过过程并终极完成之三一神的终极完成—七 39，二十 22：

一 终极完成的灵是经过了成为肉体、人性生活、钉十字架、复活的过程之后的三一神—七 39：

1 三一神成为那灵所经过的过程，是经纶的事，不是素质的事—一 14，来九 14，林前十五 45 下：

a 神的改变只能是经纶的，绝不能是素质的。

b 神在祂的经纶里经过了过程，就这一面说，祂改变了；虽然神在祂的经纶上改变了，但祂在祂的素质上绝没有改变。

2 “经过过程”指三一神在神圣经纶里所经过的步骤，

3. The Father is in the Son, and the Son became the Spirit for us to drink so that He may become the living water flowing out of us—7:37-39; 4:10, 14.

4. The Spirit enters into us to be with us so that we may experience and enjoy the Son—14:17-18.

5. The Spirit being in us is the Son being in us—vv. 17, 20; 17:23, 26.

6. In the Spirit we are joined to the Triune God as one—vv. 21-23.

7. We worship God, who is Spirit, by this Spirit and with reality, that is, with the Christ whom we have experienced—4:23-24.

8. We are regenerated by the Spirit in our spirit, and we worship the Spirit in our spirit—3:6; 4:24.

Day 4

II. The Gospel of John reveals the consummated Spirit as the consummation of the processed and consummated Triune God—7:39; 20:22:

A. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—7:39:

1. The process through which the Triune God passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b:

a. With God, change can never be essential; it can only be economical.

b. In His economy God has changed in the sense of being processed; although God has changed in His economy, He has not changed in His essence.

2. Processed refers to the steps through which the Triune God has passed in the divine

“终极完成”指明这过程已经完成了；“终极完成的灵”含示神的灵已经经过过程，成为终极完成的灵—约七 39。

周　五

3 神的灵从起初就有了，（创一 2，）但那灵作“基督的灵”，（罗八 9，）“耶稣基督的灵”，（腓一 19，）在约翰七章三十九节的时候“还没有”，因为祂尚未得着荣耀。

4 主耶稣是在复活时得着荣耀的，借着这得荣，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵—路二四 26，腓一 19。

5 终极完成的灵就是三一神、为人的耶稣、祂的人性生活、祂的死、祂的复活的复合—约七 39，徒十六 7，罗八 10 ～ 11，腓一 19。

周　六

二　子在复活里，将终极完成的灵作为圣气吹入门徒里面—约二十 22：

1 约翰福音启示，基督成为肉体作神的羔羊，并且在复活里成为赐生命的灵；因此，祂在复活里将祂自己作为终极完成的灵，吹入门徒里面—一 29，二十 22：

a 二十章二十二节的圣灵，就是七章三十九节所期待的那灵，也是十四章十六至十七节、二十六节，十五章二十六节，十六章七至八节、十三节所应许的那灵。

b 在复活里基督改变形状成为灵；祂是那灵，就得以吹入门徒里面；祂就能活在门徒里面，门徒也能因祂且同

economy; consummated indicates that the process has been completed; and the consummated Spirit implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.

Day 5

3. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet” at the time of John 7:39, because He was not yet glorified.

4. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.

5. The consummated Spirit is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection—John 7:39; Acts 16:7; Rom. 8:10-11; Phil. 1:19.

Day 6

B. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:

1. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22:

a. The Holy Spirit in 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13.

b. In resurrection Christ was transfigured into the Spirit, and it is as the Spirit that He was breathed into His disciples so that He can live in the disciples and they can

祂活着；祂就能住在门徒里面，门徒也能住在祂里面—二十 22，十四 19 ～ 20，十五 4 ～ 5。

c 主耶稣把那灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。

d 在二十章二十二节的圣灵，就是复活的基督自己，因为这灵就是祂的气；那灵就是子的气。

e 主就是那叫人活的灵，这灵就是我们的气息。

2 终极完成的灵作为气，对于我们过基督徒的生活乃是一切；只有这气，就是那灵，才能作基督徒，也只有这气，就是那灵，才能作得胜者—加三 2 ～ 3，14，腓一 19，启二 7。

live by Him and with Him and so that He can abide in them and they can abide in Him—20:22; 14:19-20; 15:4-5.

c. By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them as life and everything.

d. The Holy Spirit in 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; the Spirit is the breath of the Son.

e. The Lord is the Spirit who gives life, and this Spirit is our breath.

2. The consummated Spirit as the breath is everything to us in living the Christian life; only the breath, the Spirit, can be a Christian, and only the breath, the Spirit, can be an overcomer—Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7.

第二周 • 周一

晨兴喂养

约六 46“这不是说，有人看见过父，唯独从神来的，祂看见过父。”

七 29“我却认识祂，因为我是从祂来的，是祂差了我来。”

一 18“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”

这一位神既有父、子、灵三方面的讲究，怎么说父是源头，子是显出，灵是进入呢？这是我们花了多年的工夫，对照自己的经历，把约翰福音读了再读，才得着的结论（为着召会生活接受基督作人位，五〇页）。

信息选读

关于父是源头（约六 46 下，七 29 中，十三 3），我们要看见以下五点：（一）父是人未见过的神（一 18，五 37，六 46）。（二）父的一切都在于子（十六 15 上）。父所有的都在子里面；神格一切的丰满，都有形有体地居住在基督里（西二 9）。（三）父差子来（约六 57，七 29 下）。主耶稣多次说父差祂来。这里的“差”与平常所领会的“差”不同。譬如，今天你差遣我到某处去，是你自己留在这里，把我送到那里。但在约翰福音中的“差”，是父差子去，父也同着子去。子来了，父也来了。子是父差来的，父也在子里和子一起来了。

（四）父在子里显出（十四 7~11，八 19 下）。因此，人看见了子，就是看见了父。（五）父在子

WEEK 2 — DAY 1

Morning Nourishment

John 6:46 "Not that anyone has seen the Father, except Him who is from God, He has seen the Father."

7:29 "I know Him, because I am from Him, and He sent Me."

1:18 "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him."

Although the Bible reveals that God is one yet three, what is the biblical basis for saying that the Father is the source, the Son is the expression, and the Spirit is the realization? This conclusion is based on many years of studying the Bible in general and on studying the Gospel of John in particular. It is also based on comparing the Word with our own experiences. (Taking Christ as Our Person for the Church Life, p. 44)

Today's Reading

Concerning the Father as the source (John 6:46; 7:29; 13:3), we need to see five points. (1) No one has ever seen God the Father (1:18; 5:37; 6:46). (2) All that the Father has is the Son's (16:15), and all that the Father has is in the Son. The fullness of the Godhead dwells in Christ bodily (Col. 2:9). (3) The Father sent the Son (John 1:14; 7:29; 6:57). The Lord Jesus said many times that He was sent from the Father. The meaning of the word from in John 1:14 and 7:29 differs from our common understanding. Ordinarily, when we think of someone being sent, we think that the sender remains apart from the one being sent. However, the Greek word para, translated "from," means "by the side of;" implying "with"; hence, it is, literally, "from with." This indicates that the Son was sent from the Father with the Father. When the Son came, the Father also came. The Son was sent by the Father, but the Father came with the Son and in the Son.

(4) The Father is expressed in the Son (14:7-11; 8:19). Hence, he who has seen the Son has seen the Father. (5) The Father is working in the Son (14:10;

里作事（十四 10 下，七 16）。父不仅在子里显出来，人看见子就是看见父，并且父还在子里面作事。

关于子是显出（一 18），我们要看见以下十六点〔的前七点〕：（一）子是那是神的话，从太初与神同在（1~2）。祂是神，祂又与神同在。一面说“话与神同在”，一面又说“话就是神”，那到底是一位还是两位？这实在是个奥秘。（二）子与神平等（五 18 下、23）。（三）子与父原为一（十 30，十七 22）。父与子又是平等，又是一。（四）子是父的显出（十四 8~9，八 19 下）。子出来了，就是父显出来了。（五）子是因父活着（六 57）。没有父，子就不能活。父和子，子和父，是没有办法分开的。（六）子来行父的旨意（38，五 30、19~20，十二 49）。子从来不照祂的心意作什么，祂都是照父的心意作。

（七）子成为肉体，带来恩典和实际（一 14、16~17，八 32、36，十四 6 上）。子若不成为肉体，不论父也罢，子也罢，都是太奥秘，太抽象了。现在子成了肉体，先是一个婴孩，后是一个小孩，再后是一个少年人，而后成为青年人，又长到三十岁成人，以后出来作工。祂成了肉体，非常具体。祂具体到一个地步，能躺在马槽里。以赛亚九章六节说，有一婴孩为我们而生，就是在马槽中的耶稣。这个子赐给我们，祂的名字就是全能的神、永远的父。我们读约壹一章一至二节，就知道那一位与父同在的生命，今天已经显出来，我们能看见，能听见，能摸着。约翰摸过，彼得摸过，门徒们都摸过，非常具体。

祂一成为肉体，就带来恩典，也带来实际（约一 14）。恩典在这里是指享受说的。子把神带来，成为我们的享受。同时，子也带来实际。这位肉体的耶稣就是光，就是爱，就是生命。祂就是那个实际（为着召会生活接受基督作人位，五一至五三页）。

参读：神的经纶与神圣三一输送的奥秘，第四至六篇。

7:16). The Father is expressed in the Son so that he who has seen the Son has seen the Father; moreover, the Father is working in the Son.

Concerning the Son as the expression (1:18), we need to see the following [seven of] sixteen points. (1) The Son is the Word who is God and who was with God in the beginning (vv. 1-2). He is God, and He was with God. On one hand, verse 1 says, "The Word was with God," but on the other hand, it also says, "The Word was God." This is truly a mystery. (2) The Son is equal with God (5:18). (3) The Son and the Father are one (10:30; 17:22). The Father and the Son are equal, and They are also one. (4) The Son is the expression of the Father (14:8-9; 8:19). When the Son comes, the Father is expressed. (5) The Son lives because of the Father (6:57). The Son does not live apart from the Father. The Father and the Son, the Son and the Father, cannot be separated. (6) The Son came to carry out the Father's will (v. 38; 5:19-20, 30; 12:49). The Son did not do anything according to His own desire; He did everything according to the desire of the Father.

(7) The Son became flesh, bringing grace and reality (1:14, 16-17; 8:32, 36; 14:6). If the Son had not become flesh, both the Father and the Son would be too mysterious and abstract. The Son became flesh, passing from infancy through childhood into a man who was thirty years old when He began to minister. In the flesh God was expressed and made tangible to humanity. He was so tangible that He could even lie in a manger. Isaiah 9:6 says, "A child is born to us," and "A Son is given to us." The child was Jesus, but the Son who was given would be called Mighty God and Eternal Father. According to 1 John 1:2, the Word of life, who was with the Father, has been manifested, and we have seen, heard, and touched Him. John touched Him, Peter touched Him, and the other disciples touched Him.

When He became flesh, He brought grace and reality (John 1:14). Grace denotes enjoyment. The Son comes with God to be our enjoyment. At the same time, the Son comes also with reality. The incarnated Jesus is light, love, and life. He is the reality. (Taking Christ as Our Person for the Church Life, pp. 45-46)

Further Reading: The Economy of God and the Mystery of the Transmission of the Divine Trinity, chs. 4-5

第二周 • 周二

晨兴喂养

约一 29“次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！”

十九 34“唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

〔关于子是显出，我们要来看十六点的另外两点：〕（八）子成为人，作神的羔羊，除去人的罪（约一 29，36）。子不仅成了肉体，祂还成为人。这人来作神的羔羊，有肉，有血，有身体。祂有身体，能背负我们的罪；有宝血，能流出来赎我们的罪，洗我们的罪。

（九）子将人浸入灵里（33）。子不光把人的罪除去了，还把人浸到神这灵里面。罪去了，灵来了，阿利路亚，这是子作的。子在肉体里替我们把罪除去，而后祂在复活里把我们浸到灵里（为着召会生活接受基督作人位，五三至五四页）。

信息选读

〔关于子是显出，我们要来看十六点的最后七点：〕（十）子是生命，叫人得生命，且是生命的粮，叫吃祂的人，因祂活着（约十四 6 上，十一 25，十 10 下，六 35、57）。祂不光把罪除去，把我们浸到灵里，还进到我们里面作生命，叫我们得生命。不只如此，祂还作我们生命的粮，作我们生命的供应。没有生命的粮，生命就不能维持。感谢主，我们的主是生命，也是生命的粮。

（十一）子是一粒麦子，要结出许多子粒（十二 24）。子是那一粒麦子，落在地里死了，又活过来，就结出许多子粒。今天我们大家都是许多子粒中的一粒，都是祂所结出来的子粒。

WEEK 2 — DAY 2

Morning Nourishment

John 1:29 "The next day he saw Jesus...and said, Behold, the Lamb of God, who takes away the sin of the world!"

19:34 "But one of the soldiers pierced His side with a spear, and immediately there came out blood and water."

[Concerning the Son as the expression, we need to see two more of sixteen points:] (8) The Son became a man to be the Lamb of God to take away the sin of the world (John 1:29, 36). Not only did the Son become flesh, but He also became a man. As a man coming to be the Lamb of God, He had flesh and blood—a body. He bore our sins in His physical body, and He shed human blood to redeem us from our sins and to wash away our sins.

(9) The Son baptized people in the Spirit (v. 33). He not only took away the sin of the world but also baptized people in the Spirit. Sin was taken away, and the Spirit came. In the flesh through His incarnation the Son removed our sins, and in His resurrection He baptized us in the Spirit. (Taking Christ as Our Person for the Church Life, pp. 46-47)

Today's Reading

[We need to see the final seven of sixteen points concerning the Son as the expression:] (10) The Son is life so that people may have life; He is also the bread of life so that those who eat Him will live because of Him (John 14:6; 11:25; 10:10; 6:35, 57). He not only takes away our sins and baptizes us in the Spirit but also enters into us as life so that we may have life. He is also the bread of life as our life supply. Without Him as the bread of life, our life could not be sustained.

(11) The Son is a grain of wheat bearing much fruit (12:24). The Son as a grain of wheat fell into the ground and died. In His enlivening resurrection, He brought forth many grains. Today every one of us is one of the many grains; we all are grains produced by Him.

（十二）子是好牧人，要得着羊群（十14~16）。祂不光是一粒麦子，产生我们这许多子粒；祂还是我们的好牧人，牧养我们。我们一面是许多的子粒，另一面也是许多的羊，成为一群。今天主就是来牧养我们这一群的羊。

（十三）子是新郎，要娶新妇（三29~30）。我们众人不仅是许多粒麦子，也不仅是群羊，还是新妇，等候新郎来迎娶。一面说，我们已经嫁给祂了；另一面说，我们还在等候祂来迎娶。祂是新郎，我们是新妇。

（十四）子是父所栽培的葡萄树（十五1）。栽培就是经营。父神在宇宙中有一个大的经营，这个大的经营就是这棵葡萄树。这棵葡萄树有许多的枝子，这些枝子就是我们。

（十五）子受死流血赎罪，并流出活水—灵—来（七38~39，十九34）。主是怎样把罪除去的？乃是借着受死流血。祂是怎样把我们浸到灵里的？是因为祂从里头流出灵来，像活水一样。

（十六）子复活成为灵，吹入我们里面（二十22）。前面的十五点，说到祂是什么，祂作成了什么；末了祂把这一切，统统摆在灵里头。祂一复活，就成为灵，这个灵像气一样吹到我们里面。约翰福音开头说，太初有话，话就是神（一1）。到末了说，这话成了一口气，吹到我们里面（二十22）。这就是生命的灵，这就是生命的气，这也就是生命。今天我们的主就是这个灵。祂是末后的亚当，成了赐生命的灵（林前十五45）。末后的亚当就是作神羔羊的耶稣，祂在十字架上成功了救赎，以后祂从死里复活，成了赐生命的灵。这赐生命的灵吹到我们里面，我们就得着灵，就得着生命（为着召会生活接受基督作人位，五四至五五页）。

参读：神的经纶与神圣三一输送的奥秘，第六篇；约翰福音结晶读经，第三篇。

(12) The Son is the good Shepherd who will gain His flock (10:14-16). He is not only the grain of wheat that brings forth many grains but also the good Shepherd who cares for us. On one hand, we are many grains, and on the other hand, we are many sheep as one flock. Today the Lord is shepherding us as His one flock.

(13) The Son is the Bridegroom coming for His bride (3:29-30). We are not only the many grains and the flock; we are also the bride waiting for the Bridegroom to come and marry us. On the one hand, we are already married to Him, but on the other hand, we are waiting for Him to come and marry us. He is the Bridegroom, and we are His bride.

(14) The Son is the vine cultivated by the Father (15:1). To cultivate is to carry out an economy. God the Father has a great economy in the universe, and this great economy is centered on the Son as the vine. We are the many branches of this vine (v. 5).

(15) The Son died, shedding His blood, for the redemption of sins and flowed out as living water, even as the Spirit (7:38-39; 19:34). The Lord took away our sins through the shedding of His blood in death, and He baptized us in the Spirit through the release of the Spirit, as living water, from within Him in resurrection.

(16) In resurrection the Son was breathed into us as the Spirit (20:22). All the foregoing fifteen points speak of what He is and has done. All these items are in the Spirit. He became the life-giving Spirit in resurrection, and He was breathed into us as the Spirit. In John 1:1 He is revealed as the Word who was with God and who was God, but at the end of the Gospel, He is revealed as the Spirit of life, the breath of life, to be breathed into us (20:22). Today the Lord is the Spirit. He is the last Adam who became the life-giving Spirit (1 Cor. 15:45). The last Adam, Jesus as the Lamb of God, accomplished redemption on the cross, and in His resurrection from the dead, He became the life-giving Spirit. When this life-giving Spirit is breathed into us, we receive the Spirit and life. (Taking Christ as Our Person for the Church Life, pp. 47-48)

Further Reading: The Economy of God and the Mystery of the Transmission of the Divine Trinity, ch. 6; Crystallization-study of the Gospel of John, msg. 3

第二周 • 周三

晨兴喂养

约十五 26 “但我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证。”

四 24 “神是灵；敬拜祂的，必须在灵和真实里敬拜。”

在约翰福音里，父就是源头，子就是显出，灵就是进入。主耶稣说，“我在我父的名里来”（五 43），“父...差我来”（六 57，参五 36~37）。这证明父是源头。主又说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”（一 18）“人看见了我，就是看见了父。”（十四 9）这表明子是显出。而后主又说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵，...因祂与你们同住，且要在你们里面。”（16~17）所以，灵就是神对我们的进入。就着神而言，父是源头，子是显出，灵就是对人的进入。我们一摸着灵，这位三而一的神就在我们里面（为着召会生活接受基督作人位，五〇至五一页）。

信息选读

关于灵是进入（约十四 17），我们要看见以下八点：（一）灵是子的实际（16~20，十五 26）。父的一切都在子里面，子的一切都是灵来作实际。没有灵，人永远摸不着子。所以子就是灵，灵就是子。灵来了，就是子来了。灵在我们里面，就是子在我们里面。父一切所有的都是子的，而灵从子受了一切。今天灵就摆在我们里头，给我们经历，给我们享受。

WEEK 2 — DAY 3

Morning Nourishment

John 15:26 "But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me."

4:24 "God is Spirit, and those who worship Him must worship in spirit and truthfulness."

In the Gospel of John, the Father is the source, the Son is the expression, and the Spirit is the realization. The Lord Jesus said, "I have come in the name of My Father" (5:43), and "the living Father has sent Me" (6:57; cf. 5:36-37). This proves that the Father is the source. The apostle John also says, "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him" (1:18), and the Lord said, "He who has seen Me has seen the Father" (14:9). This shows that the Son is the expression. Later, the Lord also said, "I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality...because He abides with you and shall be in you" (vv. 16-17). Therefore, the Spirit is the reality, the realization, of God entering into us. From the standpoint of God's relationship with man, the Father as the source is expressed through the Son in order to be received as the Spirit. From the standpoint of man's relationship with God, as soon as we touch the Spirit, we receive the Triune God who enters into us. (Taking Christ as Our Person for the Church Life, pp. 44-45)

Today's Reading

Concerning the Spirit as the realization of God (John 14:17), we need to see the following eight points: (1) The Spirit is the reality of the Son (vv. 16-20;15:26). All that the Father has is in the Son, and all that the Son has is realized as the Spirit. Apart from the Spirit, we cannot touch the Son. Hence, the Son is the Spirit, and the Spirit is the Son. When the Spirit comes, the Son also comes. When the Spirit is in us, the Son is also in us. All that the Father has is the Son's, and the Spirit receives everything from the Son. Today, the Spirit is in us for our experience and enjoyment.

（二）灵领受子的一切，给我们得着（十六13~15）。（三）父在子里面，子成为灵，给我们饮入成为活水（七37~39，四10、14）。（四）灵进入我们里面，与我们同在，使我们享受子（十四17~18）。是灵与我们同在，却是子被我们享受，因为灵就是子。（五）灵在我们里面，就是子在我们里面（17、20，十七23上、26下）。

(2) The Spirit receives all that the Son is and has obtained and discloses it to us (16:13-15). (3) The Father is in the Son, and the Son became the Spirit for us to drink so that He may become the living water flowing out of us (7:37-39; 4:10, 14). (4) The Spirit enters into us to be with us so that we may enjoy the Son (14:17-18). The One who is with us is the Spirit, yet the One whom we enjoy is the Son, because the Spirit is the Son. (5) The Spirit being in us is the Son being in us (vv. 17, 20; 17:23, 26).

（六）我们在这灵里，与三而一的神联合为一（21~23）。到了十七章，主祷告父说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，...使他们成为一，正如我们是一一样。我在他们里面，你在我里面，使他们被成全成为一。”（21~23）这意思是，使所有信入祂，有祂作生命的人，都在三而一的神里面联合为一，并且都与三而一的神联合为一。所以这个“一”，不仅是横的，也是纵的。横的是我们大家成为一，纵的是我们与三而一的神成为一。我们乃是在灵里成为一。

(6) In the Spirit we are joined to the Triune God as one (vv. 21-23). In chapter 17 the Lord prayed to the Father, saying, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us...that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one" (vv. 21-23). This means that all those who believe into Him and have Him as life are joined as one in the Triune God and are joined to the Triune God as one. Hence, this oneness is not only horizontal but also vertical. It is horizontal because we, the many believers, are one; it is vertical because we, the many believers, are one with the Triune God. In the Spirit we are one with all the believers as well as with the Triune God.

（七）我们凭这灵的实际—基督，敬拜那是灵的神（四23~24）。这真是个说不透的奥秘。我们乃是凭着这灵的实际，就是我们所经历的基督，敬拜那是灵的神。所以，我们是凭着这位灵，敬拜这位灵。我们凭着的是祂，敬拜的也是祂。

(7) We worship God, who is Spirit, by this Spirit and with reality, that is, with the Christ whom we have experienced (4:23-24). Hence, we worship the Spirit by the Spirit. This is a mystery that cannot be explained.

（八）我们是在我们的灵里得着这灵的重生，也是在我们的灵里敬拜这灵（三6下，四24）。

(8) We are regenerated by the Spirit in our spirit, and we worship the Spirit in our spirit (3:6; 4:24).

以上就是约翰福音关于父、子、灵的重点。父、子、灵乃是三而一的神；祂是一位神，却有父、子、灵三方面的讲究。父在子里面，子成为灵，进到我们里面（为着召会生活接受基督作人位，五六至五七页）。

These are the main points concerning the Father, the Son, and the Spirit in the Gospel of John. The Father, the Son, and the Spirit are the three-in-one God; He is one God, yet He is Father, Son, and Spirit. In His economy the Father is in the Son, the Son became the Spirit, and the Spirit enters into us. (Taking Christ as Our Person for the Church Life, pp. 48-49)

参读：为着召会生活接受基督作人位，第五篇；约翰福音结晶读经，第四篇。

Further Reading: Taking Christ as Our Person for the Church Life, ch. 5; Crystallization-study of the Gospel of John, msg. 4

第二周 • 周四

晨兴喂养

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。”

林前十五 45“…末后的亚当成了赐生命的灵。”

在圣经里，那灵是三一神的完成。然而，这不是没有经过过程的三一神。那灵是经过成为肉体、人性生活、钉十字架、复活和升天以后的三一神。三一神经过了这过程，如今是这完成的灵，作新约的福。因此，那灵是神新约经纶的福（新约总论第四册，二三页）。

信息选读

在成为肉体以前，三一神是“生的”、没有经过过程的；借着成为肉体，祂经过过程，成了末后的亚当。那是神的话成了肉体（约一 1、14）。这是过程，在这过程中，祂被“烤”成生命的粮（六 35）。这里的点是三一神在成为肉体以前是生的，而借着成为肉体，祂开始进入一个过程。

那婴孩，就是全能的神（赛九 6），在童女马利亚腹中九个月以后出生，被放在马槽里（路二 12）。…祂生活在木匠家里三十年之久，祂自己作过木匠，曾被称为木匠（可六 3）。至终祂被钉死，在十字架上六小时。祂被埋葬，下到阴间，甚至降到地的低下之处（弗四 9）。然后祂进入复活，在复活里，祂这末后的亚当成了赐生命的灵。这一切都是过程。

WEEK 2 — DAY 4

Morning Nourishment

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.""

1 Cor. 15:45 "...The last Adam became a life-giving Spirit."

In the Bible the Spirit is the consummation of the Triune God. However, this is not the Triune God apart from the process through which He has passed. The Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, resurrection, and ascension. Having passed through this process, the Triune God is now this consummate Spirit as the blessing of the New Testament. Thus, the Spirit is the blessing of God's New Testament economy. (The Conclusion of the New Testament, pp. 869-870)

Today's Reading

Before the incarnation, the Triune God was "raw," unprocessed. Through incarnation He was processed to become the last Adam. The Word, who is God, became flesh (John 1:1, 14).... In this process He was "baked" to become the bread of life (John 6:35). The point here is that whereas the Triune God was raw before incarnation, through incarnation He began to enter into a process.

After nine months in the virgin Mary's womb, the child who was the mighty God (Isa. 9:6) was born and placed in a manger (Luke 2:12)....For thirty years He lived in a carpenter's house. He Himself worked as a carpenter and was called a carpenter (Mark 6:3). Eventually He was crucified, being on the cross for six hours. He was buried and went to Hades, even descending into the lower parts of the earth (Eph. 4:9). Then He entered into resurrection, and in resurrection He, the last Adam, became the life-giving Spirit. All this was a process.

三一神成为赐生命的灵所经过的过程，是经纶的事，不是素质的事。神的改变只能是经纶的，绝不能是素质的。在素质一面，我们的神不能改变。从永远到永远，祂在祂的素质一面仍是一样。但在祂的经纶里，三一神在经过过程的意义上改变了。首先，仅仅是神的祂成了神人。祂仅仅是神时，没有人性。但祂借着成为神人而改变时，人性就加到祂的神性里。然而，这不是说，神在祂的素质上改变了。反之，祂只在祂的经纶，在祂的行政安排里改变了。神在祂的经纶里改变了，但祂在祂的素质上绝没有改变。

虽然神在祂的经纶里改变了，但祂不会再在经纶一面改变。反之，祂将永是一样。因这缘故，希伯来十三章八节说，“耶稣基督，昨日、今日、直到永远，是一样的。”在“昨日”以前，耶稣基督的确在经纶一面有过改变，祂借着成为人而改变；祂借着成为赐生命的灵，在复活里有过改变；但如今在祂复活以后，耶稣基督永是一样。

马太二十八章十九节说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”这是主耶稣进入复活以后所嘱咐的；复活乃是三一神之过程的完成。三一神经过了一段过程，开始于成为肉体，包括人性生活和钉十字架，完成于复活。在复活里，基督这三一神的具体化身成了赐生命的灵。如今这灵是三一神的完成，使信徒得以浸入神圣三一里。

神圣三一最清楚的启示是在马太二十八章十九节。一面，本节说到父、子、圣灵；另一面，本节只有一个名，就是父、子、圣灵的名。这是三一神之过程的完成，这过程结束于复活（新约总论第四册，七四至七五、二〇九页）。

参读：新约总论，第八十五、九十六篇；约翰福音结晶读经，第八篇。

The process through which the Triune God passed to become the life-giving Spirit is an economical, not essential, matter. Change with God can only be economical; it can never be essential. Essentially, our God cannot change. From eternity to eternity He remains the same in His essence. But in His economy the Triune God has changed in the sense of being processed. First, He who was merely God became a God-man. When He was merely God, He did not have humanity. But when He changed by becoming a God-man, humanity was added to His divinity. This does not mean, however, that God changed in His essence. On the contrary, He was changed only in His economy, in His dispensation.

Although God has changed in His economy, no longer will He change economically. Rather, He will remain the same. This is the reason Hebrews 13:8 says, "Jesus Christ is the same yesterday and today, yes, even forever." Before "yesterday" Jesus Christ did change economically. He changed by becoming a man. He changed in resurrection by becoming the life-giving Spirit. But now, after His resurrection, Jesus Christ remains the same.

Matthew 28:19 says "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." This charge was given by the Lord Jesus after He had entered into resurrection, which was the consummation of the process of the Triune God. The Triune God has passed through a process that began with incarnation, included human living and crucifixion, and consummated with resurrection. In resurrection Christ, the embodiment of the Triune God, became the life-giving Spirit. Now this Spirit is the consummation of the Triune God for the believers to be baptized into the Divine Trinity.

The clearest revelation of the Divine Trinity is in Matthew 28:19. On the one hand, this verse speaks of the Father, the Son, and the Holy Spirit; on the other hand, in this verse there is only one name, the name of the Father and of the Son and of the Holy Spirit. This is the completion of the process of the Triune God, a process that ends in resurrection. (The Conclusion of the New Testament, pp. 914-915, 1030-1031)

Further Reading: The Conclusion of the New Testament, msgs. 74, 80; Crystallization-study of the Gospel of John, msg. 8

第二周 • 周五

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？”

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

借着三一神所完成的种种过程，神的灵，就是那经过过程之三一神，已经终极完成为包罗万有的赐生命之灵。

祂终极完成为在基督复活之前还没有的“那灵”（约七 39），复合了基督的神性、人性、死及其功效、复活及其大能，而成为复合的膏油（出三十 23~25）。在约翰七章三十九节的时候，还没有那灵，因为祂还没有借基督的复活而得着终极完成。在基督复活，就是得荣耀之前，还没有那灵。在旧约里，神的灵仅仅有神圣的元素；但在复活里，祂复合了基督的人性，以及祂包罗万有的死及其功效，并祂的复活及其驱逐一切消极事物的大能。如今祂是丰富的，有这一切的元素（约翰福音结晶读经，一〇六页）。

信息选读

约翰七章三十九节说，“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。”很多基督徒不懂这一节“还没有”这话的意义。神的灵从起初就有了（创一 1~2），但那灵，就是基督的灵（罗八

WEEK 2 — DAY 5

Morning Nourishment

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

Phil. 1:19 "For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ."

Through the processes which the Triune God has completed, the Spirit of God as the processed Triune God has been consummated into the all-inclusive, life-giving Spirit.

He was consummated to be "the Spirit," who was not yet before the resurrection of Christ (John 7:39), compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power to be the compound anointing ointment (Exo. 30:23-25). The Spirit was not yet at the time of John 7:39 because He had not yet been consummated by the resurrection of Christ. Before the resurrection of Christ, that is, before Christ's glorification, the Spirit was not yet. The Spirit of God in the Old Testament was the Spirit with merely the divine element, but in resurrection He was compounded with the humanity of Christ, with His all-inclusive death and its effectiveness, and with His resurrection and its power, which repels all the negative things. He is now rich with all of these elements. (Crystallization-study of the Gospel of John, pp. 91-92)

Today's Reading

John 7:39 says, "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." Many Christians do not understand the words not yet in this verse. The King James Version adds the word given in italics, showing that the translators were troubled by this verse. But verse 39 does not mean that the Spirit "was not given"; it means that the Spirit was "not yet." The Spirit was

9），耶稣基督的灵（腓一19），在主说这话时还没有，因为祂尚未得着荣耀。耶稣是在复活时得着荣耀的（路二四26）。祂复活后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。基督在祂复活的晚上，已将这灵吹到门徒里面（约二十22）。现今这灵乃是另一位保惠师，就是基督受死之前所应许实际的灵（十四16~17）。当这灵还是神的灵，祂只有神圣的元素；当祂借着基督成为肉体、钉十字架并复活，成了耶稣基督的灵，祂就兼有神圣与属人的元素，带着基督成为肉体、钉十字架和复活的一切素质和实际。因此，祂现今乃是包罗万有耶稣基督的灵，作了活水给我们接受（约翰福音生命读经，二四六至二四七页）。

我盼望我们都接受那灵的异象—祂是三一神、那人耶稣、祂的人性生活、祂的死和祂的复活的复合品。宇宙中一切积极的事物，都复合在这一位灵里；这一位灵就是那灵。新约的头四卷书是论到子同着父凭着那灵，但以后的二十三卷书都是说到那灵，就是三一神、正确的人、正确的人性生活、基督的死与复活的复合品。这位灵占了新约二十七卷书的二十三卷书。四福音书有子同着父凭着那灵。现今有那灵作为子同着父，复合着神性、人性、人性生活、死与复活。今天在你里面的那灵，乃是这样一位灵。我们有了这位复合、包罗万有、赐生命、经过过程的灵，我们就有了一切。这是为着神的经纶，要将祂自己分赐到我们里面（神圣的经纶，八六至八七页）。

参读：新约总论，第八十一、八十五篇。

not there yet. The Spirit of God was there from the very beginning (Gen. 1:1-2), but the Spirit as "the Spirit of Christ" (Rom. 8:9), "the Spirit of Jesus Christ" (Phil. 1:19), was "not yet" at the time the Lord Jesus spoke this word, because He was not yet glorified. Jesus was glorified when He was resurrected (Luke 24:26). After His resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day He was resurrected (John 20:22). The Spirit is now the "another Comforter, ...the Spirit of reality" promised by Christ before His death (John 14:16-17). When the Spirit was the Spirit of God, He had only the divine element. When He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, He had both the divine and human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, He is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive. (Life-study of John, p. 219)

I hope that we all would receive a vision of the Spirit—He is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection. All the positive things in the universe are compounded in this one Spirit, which is the Spirit. The first four books of the New Testament are on the Son with the Father by the Spirit, but the next twenty-two books are on the Spirit, who is the compound of the Triune God, of the proper man, of the proper human living, of the death of Christ, and of the resurrection of Christ. This Spirit occupies twenty-two of the twenty-seven books of the New Testament. In the four Gospels it was the Son with the Father by the Spirit. Now it is the Spirit as the Son with the Father compounded with divinity, humanity, human living, death, and resurrection. The very Spirit who is in you today is such a Spirit. When we have this compound, all-inclusive, life-giving, processed Spirit, we have everything. This is for God's economy to dispense Himself into us. (The Divine Economy, pp. 76-77)

Further Reading: The Conclusion of the New Testament, msgs. 81, 85

第二周 • 周六

晨兴喂养

约十六 13 “只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。”

二十 22 “说了这话，就向他们吹入一口气，说，你们受圣灵。”

复活的基督，也就是那是灵的基督，乃是吹气者。...终极完成的灵是神圣的气，由那是灵的基督在祂复活那日吹入信徒里面（约翰福音结晶读经，一一〇页）。

信息选读

〔约翰二十章二十二节的圣灵〕就是七章三十九节所期待的那灵，也是十四章十六至十七节、二十六节，十五章二十六节，十六章七至八节、十三节所应许的那灵。因此，主将圣灵吹入门徒里面，乃是成就祂关于圣灵作保惠师的应许。这成就与行传二章一至四节者不同，那是主成就路加二十四章四十九节所说父的应许（见约十四17注1）。在使徒行传，为着门徒的工作，圣灵像一阵暴风刮过，降在他们身上作能力（一8）。在〔约翰二十章二十二节〕这里，为着门徒的生命，圣灵像一口气，吹入他们里面作生命。主把圣灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。

落在地里死了，又从地里长出来，怎样使一粒麦子变成另一种又新又活的形态；照样，主的死与复活也使祂从肉体变成那灵。祂在肉体里是末后的亚当，经过死与复活的过程，成了赐生命的灵（林前十五 45）。祂怎样是父的化身，那灵也照样是祂的实化，实际。

WEEK 2 — DAY 6

Morning Nourishment

John 16:13 "But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming."

20:22 "And when He had said this, He breathed into them and said to them, Receive the Holy Spirit."

The resurrected Christ, the pneumatic Christ, was the Breather....The consummated Spirit is the divine breath, breathed by the pneumatic Christ into the believers on the day of His resurrection. (Crystallization-study of the Gospel of John, p. 94)

Today's Reading

[The Spirit in John 20:22] was the Spirit expected in 7:39 and promised in 14:16-17, 26;15:26; and 16:7-8,13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter....In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). Here [in John 20:22] the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything.

As falling into the ground to die and growing out of the ground transform the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving Spirit (1 Cot 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him.

主是“话”，这话就是永远的神（约一1）。为着完成神永远的定旨，祂采取了两个步骤：第一个步骤是成为肉体，成了在肉体里的人（14），作神的羔羊，为人成功救赎（29），将神向人表明出来（18），并将父显给祂的信徒看（十四9~11）；第二个步骤是死而复活，化身成为那灵，使祂能将自己分赐到信徒里面，作他们的生命和一切，并使祂能产生神的众子，就是祂的许多弟兄，为要建造祂的身体，就是召会，神的居所，以彰显三一神，直到永远。因此，祂原初是永远的话，以后借着成为肉体，成了在肉体里的人，成功神的救赎，又借着死与复活，成了那灵，要成为一切，并作成一切，以完成神的建造（圣经恢复本，约二十22注1）。

然后主耶稣吹气到门徒里面，并且要门徒接受这气。祂称这气为圣灵。...圣灵就是子所吹的气。我们不能说，气是一位，吹气者是另一位。这些经文清楚地给我们看见，那灵不是另一个身位，而是子的气。我们不该认为吹气的是一位，气是另一位。事实上，气与吹气者是同一位。复活的基督这赐生命的灵乃是气（神新约的经纶上册，八八至八九页）。

林后三章六节说，“那字句杀死人，那灵却叫人活。”...十七节宣告：“主就是那灵。”主就是那叫人活的灵，这灵乃是我们的气息（腓立比书生命读经，三五六页）。

作基督徒不仅困难，而且不可能。唯有那经过过程并终极完成，作为包罗万有之灵的三一神活在我们里面，这一位才能作基督徒。新约对我们的要求太高了。譬如，新约所要求的圣别是我们无法产生的。但赞美主，不是我们需要履行新约的要求，乃是那灵在我们里面履行这些要求。我们不该靠自己作事，只该享受祂的活着和祂的作工。唯有那灵能作基督徒；唯有那灵能作得胜者（约伯记生命读经，一二五至一二六页）。

参读：约翰福音生命读经，第四十六至四十七篇。

The Lord was the Word, and the Word is the eternal God (John 1:1). For the accomplishing of God's eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (1:14), to be the Lamb of God to accomplish redemption for man (1:29), to declare God to man (1:18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. Hence, originally He was the eternal Word; then, through His incarnation He became flesh to accomplish God's redemption, and through His death and resurrection He became the Spirit to be everything and do everything for the completion of God's building. (John 20:22, footnote 1)

The Lord Jesus then breathed into the disciples, and He asked the disciples to receive that breath. He called that breath the Holy Spirit....The Holy Spirit is the breath of the Son. We cannot say that the breath is one person, and the breather is another person. These verses show us clearly that the Spirit is not another person, but the very breath of the Son. We should not consider that the breather is a person and the breath is another person. Actually, the breath is one person with the breather. The resurrected Christ as the life-giving Spirit is the breath. (God's New Testament Economy, p. 80)

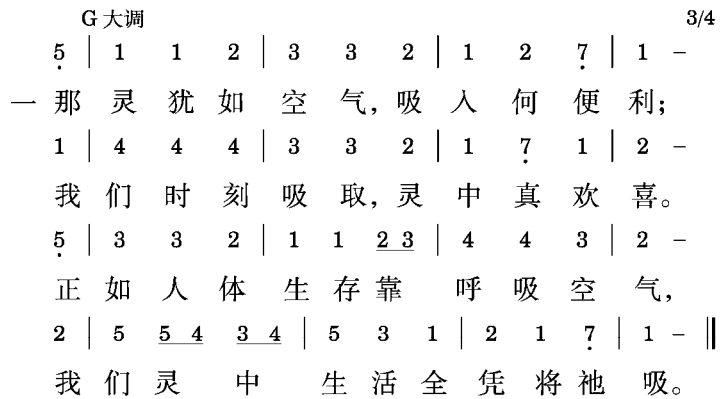
Second Corinthians 3:6 says, "The letter kills, but the Spirit gives life."...Verse 17 declares, "And the Lord is the Spirit." The Lord is the Spirit who gives life, and this Spirit is our breath. (Life-study of Philippians, p. 300)

To be a Christian is not merely difficult—it is impossible. Only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian. What the New Testament requires of us is too high. The kind of holiness required, for example, is something that we cannot produce. We praise the Lord that it is not we who need to fulfill the New Testament requirements but the Spirit in us who fulfills them. Instead of doing things in ourselves, we should simply enjoy His living and His working. Only the Spirit can be a Christian, and only the Spirit can be an overcomer. (Life-study of Job, p. 109)

Further Reading: Life-study of John, msgs. 46-47

圣灵的丰满 – 气

（英 1114）



二 那灵犹如空气，　新鲜又亲近；
时刻将祂吸入—　有何更要紧？
如此一呼一吸，　接受新生命，
常新、全备活神　就作我供应。

三 神已经过过程，　成为生命灵；
应付大小需要，　全备且充盈。
只要将祂吸入，　不需何代价；
灵中凭祂而行，　供应必无差。

四 那灵已经浇灌，　哦，怎不欢赞？
神今经过过程，　涌流且溢漫！
只管尽情吸入，　赐生命之主，
领受祂的生命，　荣耀且丰足！

WEEK 2 — HYMN

Hymns, #1114

1 The Spirit today is the air that we breathe;
Our spirits rejoice in this living inflow.
For just as our body the breath does receive,
So also in spirit to live it is so.

2 The Spirit today is the air that we breathe;
What thing more important than breathing to do?
For breathing each moment, new life we receive,
And God's living freshness is constant and new.

3 For God has been processed, as air now, He's free;
This life-giving pneuma is all that we need.
He's rich and abundant, so plentiful, He,
In spirit to walk is to breathe Him indeed.

4 O, say, aren't you glad that the Spirit's outpoured
And God, fully processed, is flowing in us?
So freely we're breathing this life-giving Lord,
And breathing, receiving His life, glorious!

申言稿：