二〇一五年秋季国际长老及负责弟兄训练

主今日恢复之主要项目的重点

第四篇

终极完成的灵

读经：约一 14，29，七 39，二十 22，林前十五 45 下，加三 14，腓一 19

RK 诗歌：s108，400

纲　　目

周　一

壹“终极完成的灵”一辞含示那灵已经经过过程，因而成为终极完成的灵—约七 39，加三 14：

一 按照圣经里的启示，神的灵最终成了终极完成、包罗万有、复合的灵—腓一 19。

二 在终极完成的灵这事上，基督教教师们的疏忽、无知、不足、误会和误解，达到了最高峰；所以需要恢复关于终极完成的灵这个真理。

贰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—约七 39：

Int'l Training for Elders and Responsible Ones (Fall 2015)

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Four

The Consummated Spirit

Scripture Reading: John 1:14, 29; 7:39; 20:22; 1 Cor. 15:45b; Gal. 3:14; Phil. 1:19

Outline

Day 1

I. The term the consummated Spirit implies that the Spirit has been processed and thus has become the consummated Spirit—John 7:39; Gal. 3:14:

A. According to the revelation in the Bible, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit—Phil. 1:19.

B. Regarding the consummated Spirit, the negligence, ignorance, deficiency, misunderstanding, and misinterpretation on the part of Christian teachers has reached the climax; thus, there is the need for the truth concerning the consummated Spirit to be recovered.

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

一 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：

1 神的改变绝不能是素质的，只能是经纶的。

2 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，但在祂的素质上绝没有改变。

二 “经过过程”指三一神在神圣经纶里所经过的步骤，“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。

三 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—39 节，徒十六 7，罗八 10 ～ 11，腓一 19。

A. 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:

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

2. 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.

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

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

周 二

叁 关于终极完成的灵，有三个主要且重要的点：

一 神的灵已经得以复合成为复合的膏油，如出埃及三十章二十三至二十五节所启示的。

二 在耶稣复活得荣耀之前“还没有”那灵，如约翰七章三十九节所启示的：

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

Day 2

III. Concerning the consummated Spirit, there are three major and crucial points:

A. The Spirit of God has been compounded to become the compound ointment, as revealed in Exodus 30:23-25.

B. The Spirit was “not yet” before Jesus' glorification in resurrection, as revealed in John 7:39:

1. 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.

2 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。

3 末后的亚当，就是在肉体里的基督，在复活里成了赐生命的灵；从那时起，耶稣基督的灵就兼有神圣的元素和属人的元素，包含了基督成为肉体、钉十字架并复活的实际—林前十五 45 下，徒十六 7，罗八 9。

三 那灵被视为神的七灵，作神宝座前的七灯，和羔羊的七眼，这启示于启示录一章四节，四章五节，和五章六节。

周　三

肆 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：

一 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：

1 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；这指明主将圣灵吹入门徒里面，乃是成就关于另一位保惠师的应许。

2 将自己吹入门徒里面的基督，乃是赐生命的灵—林前十五 45 下。

3 主耶稣将那灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。

4 约翰二十章二十二节的圣灵，事实上就是复活的基督自己，因为这灵就是祂的气；因此，那灵就是子的气。

2. 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.

3. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.

C. The Spirit is considered to be the seven Spirits of God to function as the seven lamps before the throne of God and the seven eyes of the Lamb, as revealed in Revelation 1:4; 4:5; and 5:6.

Day 3

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

A. 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 Christ breathed Himself as the consummated Spirit into the disciples—1:29; 20:22:

1. The Holy Spirit in John 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13; this indicates that the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of the promise of another Comforter.

2. The Christ who breathed Himself into the disciples is the life-giving Spirit—1 Cor. 15:45b.

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

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

5 主就是那叫人活（赐人生命）的灵，这灵就是我们的气息；那是神的话成了肉体作神的羔羊，在复活里成了圣气给我们吸入—林后三 6、17，约一 29，二十 22。

周　四

二 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，也才能作得胜者—加三 2 ～ 3，14，腓一 19，启二 7。

周　五

伍 终极完成的灵乃是神圣奥秘的范围，我们得以进入并活在其中—约七 39：

一 神圣三一的三者是自有永有、同时并存、互相内在的，并且父、子、灵是一个神圣奥秘的范围—太二八 19，林后十三 14。

二 我们可以进入之神圣奥秘的范围，不仅是三一神的神圣奥秘范围，也是终极完成之灵那神圣奥秘的范围—腓一 19。

三 三一神自己作为一个神圣奥秘的范围，并没有太多的讲究，但在终极完成之灵那神圣奥秘的范围里，就有好些讲究；而这一切的讲究，对我们都是祝福—出三十 23 ～ 25：

1 在终极完成之灵那神圣奥秘的范围里，我们不仅有神性，也有基督的人性、基督的死及其功效、基督的复活及其大能—腓三 10。

2 在终极完成的灵，就是复合之灵那奇妙的范围里，我们就有所需要的一切—出三十 23 ～ 25。

5. The Lord is the Spirit who gives life, and this Spirit is our breath; the Word, who was God, became flesh to be the Lamb of God, and in resurrection He became the holy breath for us to breathe in—2 Cor. 3:6, 17; John 1:29; 20:22.

Day 4

B. 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 can be an overcomer—Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7.

Day 5

V. The consummated Spirit is the divine and mystical realm into which we may enter and in which we may live—John 7:39:

A. The three of the Divine Trinity are self-existing, ever-existing, coexisting, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm—Matt. 28:19; 2 Cor. 13:14.

B. The divine and mystical realm into which we may enter is not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit—Phil. 1:19.

C. With the Triune God Himself as a divine and mystical realm, there are no “complications,” but in the divine and mystical realm of the consummated Spirit there are a number of “complications,” all of which are blessings to us—Exo. 30:23-25:

1. In the divine and mystical realm of the consummated Spirit, we have not only divinity but also the humanity of Christ, the death of Christ with its effectiveness, and the resurrection of Christ with its power—Phil. 3:10.

2. In the wonderful realm of the consummated Spirit, the compound Spirit, we have whatever we need—Exo. 30:23-25.

周　六

四 作为在基督里的信徒，我们得以活在终极完成的灵里并经历祂作神圣奥秘的范围：

1 在终极完成的灵那神圣奥秘的范围里，我们接受那灵作独一、包罗万有的福—加三 14。

2 在终极完成的灵那神圣奥秘的范围里，我们接受升天基督的传输和祂天上职事的供应—弗一 22，来八 1 ～ 2。

3 在终极完成的灵那神圣奥秘的范围里，我们经历神生机的拯救并在生命中作王—罗五 10、17、21。

4 在终极完成的灵那神圣奥秘的范围里，我们活在神的国这神圣种类的范围里—约三 3、5。

5 在终极完成的灵那神圣奥秘的范围里，我们活在神圣生命的交通里；这交通乃是活在基督身体里的实际—约壹一 3，7，徒二 42，罗十二 5。

6 在终极完成的灵那神圣奥秘的范围里，我们与三一神调和，为着保守一—约十七 21，23，弗四 3：

a 真实的一乃是在三一神里—约十七 21，23。

b 真正的一乃是信徒与三一神的调和。

Day 6

D. As believers in Christ, we may live in and experience the consummated Spirit as the divine and mystical realm:

1. In the divine and mystical realm of the consummated Spirit, we receive the Spirit as the unique, all-inclusive blessing—Gal. 3:14.

2. In the divine and mystical realm of the consummated Spirit, we receive the transmission of the ascended Christ and the supply of His heavenly ministry—Eph. 1:22; Heb. 8:1-2.

3. In the divine and mystical realm of the consummated Spirit, we experience God's organic salvation and reign in life—Rom. 5:10, 17, 21.

4. In the divine and mystical realm of the consummated Spirit, we live in the kingdom of God as the realm of the divine species—John 3:3, 5.

5. In the divine and mystical realm of the consummated Spirit, we live in the fellowship of the divine life, which is the reality of living in the Body of Christ—1 John 1:3, 7; Acts 2:42; Rom. 12:5.

6. In the divine and mystical realm of the consummated Spirit, we are mingled with the Triune God for the keeping of the oneness—John 17:21, 23; Eph. 4:3:

a. The real oneness is in the Triune God—John 17:21, 23.

b. The genuine oneness is the mingling of the believers with the Triune God.

第四周　周一

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。”

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。”

按照旧约和新约里的启示，神的灵最终成了终极完成、包罗万有、复合的膏油。…在主的恢复里，所有〔基督教教师们〕对那灵的疏忽、无知、误会、和误解都完全改正过来了；关于那灵的真理，也得着完成。（主今日恢复之主要项目的重点，一五至一六页。）

信息选读

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。）星象家尊荣并敬拜祂为神。（太二 11。）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。三一神经过成为肉体、人性生活、钉十字架、和复活的过程，成为赐生命的灵，作经过过程之三一神的终极完成。

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

WEEK 4 — DAY 1

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.

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.

According to the revelation in the Old Testament and in the New Testament, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit....All the negligence, ignorance, misunderstanding, and misinterpretation concerning the Spirit [on the part of Christian teachers] have been corrected and the truth concerning the Spirit has been completed in the Lord's recovery. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 16-17)

Today's Reading

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). Later, the magi honored and worshipped Him as the very God (Matt. 2:11). 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. The Triune God was processed through incarnation, human living, crucifixion, and resurrection to become the life-giving Spirit as the ultimate consummation of the processed Triune God.

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-

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。

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。在希伯来十三章八节，就是在基督成为肉体并复活以后所写的经文，“昨日”一辞该从祂复活那天算起。基督的“今日”就是今日，祂的“永远”包括来世和永世。所以，用这节作基础，宣称三一神无法在经纶一面改变，乃是错误。首先，基督借着成为肉体成为人，然后祂借着复活成为赐生命的灵。如今祂既成了赐生命的灵，就要永远一样。（新约总论第四册，七四至七五页。）

“终极完成”这辞指明一种工作或过程已经完成、结束了。这可由烹饪说明。在烹饪开始之前，所有的食材都是生的。经过二小时的烹饪之后，这些食材都终极完成为筵席。在神成为肉体之前，神是“生”的，有神性却没有人性。经过了成为肉体、为人生活、钉十字架、复活、升天之后，神就经过了过程而终极完成了。现今祂不再是“生”的神；祂乃是终极完成、完整的三一神，带着神性、人性、为人生活、包罗万有的死、大能的复活、超越的升天。这一切都是在经过过程并终极完成之三一神里的元素或成分。（三一神作三部分人的生命，五二页。）

参读：三一神作三部分人的生命，第五、十五章。

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. In Hebrews 13:8, a verse written after Christ's incarnation and resurrection, the word “yesterday” counts from the day of His resurrection. Christ's “today” is today, and His “forever” includes the coming age and eternity. Therefore, it is a mistake to use this verse as the basis for claiming that the Triune God cannot change economically. First Christ became a man through incarnation, and then He became the life-giving Spirit through resurrection. Now that He is the life-giving Spirit He will remain forever the same. (The Conclusion of the New Testament, pp. 914-915)

The word consummation indicates that a work or a process has been completed, or finished. This may be illustrated by the cooking of food. Before the process of cooking begins, all the groceries are raw. After cooking for two hours, the groceries are consummated into a feast. Before His incarnation, God was “raw,” having the divine nature but not the human nature. Through incarnation, human living, crucifixion, resurrection, and ascension, God was processed and consummated. Now, He is no longer the “raw” God; He is the consummated and completed Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension. All these are elements, or ingredients, in the processed and consummated Triune God. (The Triune God to Be Life to the Tripartite Man, p. 50)

Further Reading: The Triune God to Be Life to the Tripartite Man, chs. 5, 15

第四周　周二

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？”

启一 4“约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵。”

关于终极完成的灵，有三个主要且重要的点。第一，神的灵已经得以复合成为复合的膏油，如出埃及三十章二十三至二十五节所启示的。第二，在耶稣复活得荣耀之前，还没有那灵，如约翰七章三十九节有力提到的。第三，那灵被视为神的七灵，作神宝座前的七灯，和羔羊的七眼，这特别启示于启示录一章四节，四章五节，和五章六节。（主今日恢复之主要项目的重点，一五页。）

信息选读

出埃及三十章二十三至二十五节启示，神的灵已经复合了基督的神性（由一欣的油所表征）、基督的人性（由四种香料所表征）、基督的死及其功效（由没药和香肉桂所表征）、基督的复活及其能力（由菖蒲和桂皮所表征）、以及神圣的三一（由四种香料之量的三个五百舍客勒单位，而中间的单位分为两半—各有两百五十舍客勒—所表征）。因此，神的灵成了复合的灵，就是有数种元素的膏，而不是只有油的膏。

乃是在祂的复活里，基督这位在肉体里的末后亚当，才借着钉死与复活的过程，成了赐生命的灵。后来，这赐生命的灵又称为耶稣的灵，（徒十六 7，）

WEEK 4 — DAY 2

Morning Nourishment

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

Rev. 24:26 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

Concerning the consummated Spirit, there are three major and crucial points. First, the Spirit of God has been compounded to become the compound ointment, as revealed in Exodus 30:23-25. Second, the Spirit was not yet before Jesus' glorification in resurrection, as strongly referred to in John 7:39. Third, the Spirit is considered to be the seven Spirits of God to function as the seven lamps before the throne of God and the seven eyes of the Lamb, as particularly revealed in Revelation 1:4; 4:5; and 5:6. (The Crucial Points of the Major Items of the Lord's Recovery Today, p. 16)

Today's Reading

Exodus 30:23-25 reveals that the Spirit of God has been compounded with Christ's divinity (signified by the hin of oil), Christ's humanity (signified by the four kinds of spices), Christ's death with its effectiveness (signified by myrrh and cinnamon), Christ's resurrection with its power (signified by calamus and cassia), and the Divine Trinity (signified by the three units of five hundred shekels, with the middle unit being split into two halves of two hundred fifty shekels, specifying the quantities of the four kinds of spices). Thus, the Spirit of God has become the compound Spirit as an ointment of several elements, not only of oil.

It was in His resurrection that Christ as the last Adam in the flesh became the life-giving Spirit through the process of His crucifixion and resurrection. Later, this life-giving Spirit is called the Spirit of Jesus (Acts

基督的灵—那是灵的基督，（罗八 9，）耶稣基督的灵，（腓一 19，）以及生命的灵。（罗八 2。）在启示录一章四节，四章五节，五章六节，神的灵最后成了七灵，就是七倍加强的灵，在召会黑暗的时代，对付召会的败落。神的灵经过复合、变化、并加强之后，就成了“那灵”，作经过过程并终极完成的神的灵，甚至作经过过程并终极完成之三一神的终极完成。（启二二 17 上。）

我们都需要专注的学习这一点，因为终极完成的灵乃是主恢复中主要项目的一个重点。…终极完成的灵，神的灵，圣灵，复合着基督的神性、人性、祂的死及其功效、祂的复活及其大能，成为赐生命并内住的灵，乃是成为肉体、钉死、复活之基督的实际、实化，以及经过过程并终极完成之三一神的终极完成。主在已过几十年给我们看见的以上各点，在主今日的恢复里都是极大而重要的项目。（主今日恢复之主要项目的重点，一六至一八页。）

神的灵从起初就有了，（创一 1 ～ 2，）但那灵，就是基督的灵，（罗八 9，）耶稣基督的灵，（腓一 19，）在〔约翰七章三十七至三十九节〕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。）（圣经恢复本，约七 39 注 1。）

在复活里，主成了赐生命的灵。（林前十五 45。）末后的亚当，也就是在肉体中的基督，在复活里成了赐生命的灵。从此以后，耶稣基督之灵兼有神圣和属人的元素，包括基督成为肉体、钉十字架和复活的实际。（约翰福音生命读经，二四七页。）

参读：主今日恢复之主要项目的重点，一五至一八页；约翰福音生命读经，第十八、四十六篇。

16:7); the Spirit of Christ, the pneumatic Christ (Rom. 8:9); the Spirit of Jesus Christ (Phil. 1:19); and the Spirit of life (Rom. 8:2). In Revelation 1:4; 4:5; 5:6 the Spirit of God eventually became the seven Spirits, that is, the sevenfold intensified Spirit, to deal with the degradation of the church in its dark age. After being compounded, transfigured, and intensified, the Spirit of God became “the Spirit” as the processed and consummated Spirit of God and even as the consummation of the processed and consummated Triune God (Rev. 22:17a).

We all need to pay our utmost attention to pick up this point, for the consummated Spirit is one of the crucial points of the major items in the Lord's recovery....The consummated Spirit, the Spirit of God, the Holy Spirit, compounded with Christ's divinity, humanity, death with its effectiveness, and resurrection with its power, to be the life-giving and indwelling Spirit is the reality, the realization, of the incarnated, crucified, and resurrected Christ and the ultimate consummation of the processed and consummated Triune God. All the above points that the Lord has shown us in the last few decades are great and crucial items in the Lord's recovery today. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 17-18)

The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word [in John 7:37-39], the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified. Jesus was glorified when He was resurrected (Luke 24:26). After Jesus' resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day on which He was resurrected (John 20:22). (John 7:39, footnote 1)

In resurrection, the Lord became the life-giving Spirit (1 Cor. 15:45). The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection. Since then, the Spirit of Jesus Christ has both the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ. (Life-study of John, pp. 219-220)

Further Reading: The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 16-18; Life-study of John, msgs. 18, 46

第四周　周三

晨兴喂养

约二十 22 “说了这话，就向他们吹入一口气，说，你们受圣灵。”

林前十五 45 “…末后的亚当成了赐生命的灵。”

希伯来书…告诉我们，那灵是恩典的灵。（十 29。）恩典的灵，意思就是三一神在子里成为那灵，作了我们的享受。那灵乃是三一神临到我们。子在成为那灵以前，无法进入我们里面；祂不过是在门徒中间。祂需要借着死而复活，成为赐生命的灵，（约十四 16 ～ 20，林前十五 45，）然后，祂就能将自己作为圣气吹进门徒里面，作他们的享受。（约二十 22。）（神新约的经纶上册，二二〇至二二一页。）

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，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。这样，祂在十四至十六章所说的一切就能成就了。

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

WEEK 4 — DAY 3

Morning Nourishment

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

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

[Hebrews 10:29] tells us that the Spirit is the Spirit of grace.... The Spirit of grace simply means that the Triune God in the Son as the Spirit becomes our enjoyment. The Spirit is the reaching of the Triune God to us. The Son could not get into us until He became the Spirit. He was among the disciples, but He needed to go through death and resurrection to become the life-giving Spirit (John 14:16 -20; 1 Cor. 15:45). Then He was able to breathe Himself as the Holy Breath into the disciples for their enjoyment (John 20:22). (God's New Testament Economy, p. 187)

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. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father's promise in Luke 24:49. (See footnote 1 on John 14:17.) In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). [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. Thus, all that He had spoken in John 14—16 could be fulfilled.

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

前十五 45。）祂怎样是父的化身，那灵也照样是祂的实化，实际。祂是那灵，就得以吹入门徒里面。祂是那灵，就能给祂的信徒接受到里面，并且如同活水的江河，从他们里面涌流出来。（约七 38 ～ 39。）祂是那灵，就能借着死与复活回到门徒中间，进入他们里面作保惠师，开始住在他们里面。（十四 16 ～ 17。）

主是“话”，这话就是永远的神。（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。）

子在复活里将那灵吹进信徒里面。祂“向他们吹入一口气，说，你们受圣灵”。（约二十 22。）在这里，圣灵实际上就是复活的基督自己，因为这灵乃是祂的气。因此圣灵乃是子的气。这节经文里的灵，在原文是 pneuma，纽玛，这字可用作气、灵和风。所以这节经文可以译为“你们受圣气”。主耶稣在复活那一日，将祂自己吹进祂的门徒里面作为圣气。这位素质的、充满的灵，是我们的气，作我们的呼吸。（那灵，七九页。）

参读：神经纶的总纲与神人该有的生活，第二篇；那灵，第二篇。

He became a life-giving Spirit (1 Cor. 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17).

The Lord was the Word, and the Word is the eternal God (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 Spirit was breathed into the believers by the Son in resurrection. “He breathed into them and said to them, Receive the Holy Spirit” (John 20:22). The Holy Spirit here is actually the resurrected Christ Himself because this Spirit is His breath. The Holy Spirit is thus the breath of the Son. The Greek word for Spirit in this verse is pneuma, a word that is used for breath, spirit, and wind. Therefore, this verse can be interpreted, “Receive the holy breath.” On the day of His resurrection, the Lord Jesus breathed Himself into His disciples as the holy breath. The essential, infilling Spirit is our breath for our breathing. (The Spirit, p. 70)

Further Reading: A General Outline of God's Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia, ch. 2; The Spirit, ch. 2

第四周　周四

晨兴喂养

林后三 6 “祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

17 “而且主就是那灵；主的灵在哪里，哪里就有自由。”

有一天，基督，就是这位神，成为肉体，由童女所生。祂活在地上三十三年半以后，被钉在十字架上，借着除去我们的罪而救赎我们。在十字架上，主耶稣也废除了祂的仇敌魔鬼。然后祂被埋在坟墓里，并到阴间去。祂游历死的范围以后，就在复活里出来。照着行传二章二十四节，阴间运用其权势要拘禁祂，却徒劳无功。祂这复活的生命，不能被死拘禁。祂进入复活，祂物质的身体就变化形像成为荣耀属灵的身体。在复活里的基督仍有身体，这乃是事实。然而，圣经也启示，在复活里，祂成了赐生命的灵：“末后的亚当成了赐生命的灵。”（林前十五 45。）这灵现今是我们的气息。（腓立比书生命读经，三五五至三五六页。）

信息选读

林后三章六节说，“那字句杀死人，那灵却叫人活。”照着达秘（Darby）的新译本，七至十六节是插进的话。这指明达秘认为十七节直接接续六节。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。

主耶稣进入复活以后，来到祂的门徒那里。照着约翰二十章二十二节，祂“向他们吹入一口气，说，你们受圣灵”。灵的希腊文 pneuma，纽玛，意思也是气。这指明主耶稣吩咐门徒受圣气。约翰福音开

WEEK 4 — DAY 4

Morning Nourishment

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

One day Christ, who is the very God, was incarnated, born of a virgin. After living on earth for thirty-three and a half years, He was crucified on the cross to redeem us by taking away our sins. On the cross, the Lord Jesus also destroyed His enemy, the devil. Then He was buried in the tomb and went into Hades. After touring the region of death, He came forth in resurrection. According to Acts 2:24, Hades exercised its power to hold Him, but to no avail. As the very resurrection life, He could not be held by death. When He entered into resurrection, His physical body was transformed into a glorious spiritual body. It is a fact that Christ in resurrection still has a body. Nevertheless, the Bible also reveals that in resurrection He became the life-giving Spirit: “The last Adam became a life-giving Spirit” (1 Cor. 15:45). This Spirit is now our breath. (Life-study of Philippians, p. 300)

Today's Reading

Second Corinthians 3:6 says, “The letter kills, but the Spirit gives life.” According to Darby's New Translation, verses 7 through 16 are in parentheses. This indicates that Darby regards verse 17 as the direct continuation of verse 6. Verse 17 declares, “And the Lord is the Spirit.” The Lord is the Spirit who gives life, and this Spirit is our breath.

After the Lord Jesus entered into resurrection, He came to His disciples. According to John 20:22, “He breathed into them and said to them, Receive the Holy Spirit.” The Greek word for “Spirit,” pneuma, also means “breath.” This indicates that the Lord Jesus was telling the disciples to receive the holy

始于话，接着说到羔羊和葡萄树。最终，在二十章二十二节我们看见，那是话、神、羔羊、和葡萄树的一位，也是给我们接受的圣气。一面，祂呼出；另一面，门徒吸入。

我们不该分析这气，只要借着把气吸入我们里面而接受这气。不幸的是，今天许多基督徒只知道推理并思考；他们没有吸入圣气的经历。宣信（A. B. Simpson）是一个认识吸入基督之经历的人。他有一首诗歌第一行就说，“主，求你向我吹圣灵，教我如何吸入你。”（诗歌二一〇首。）

约翰福音里有神圣过程的记载。那是神的话成了肉体。至终，祂经过了钉十字架与复活，成了圣气给我们吸入。（腓立比书生命读经，三五六、三五一页。）

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。请记住，那灵就是我们的神、我们的父、我们的主、我们的救赎主、我们的救主、我们的牧人、我们的生命和生命的供应。

那灵对我们过基督徒的生活乃是一切。基督徒的生活完全是在于经过过程并终极完成的三一神作为包罗万有的灵。在这灵里，我们有父、子、灵。我们在这灵里，就在父、子、灵里。（太二八19。）我们今天所有的是怎样的神？我们的神乃是经过过程并终极完成的三一神，就是终极完成、包罗万有的灵，来作我们基督徒生活的一切。（约伯记生命读经，一二五至一二六页。）

参读：腓立比书生命读经，第三十四篇；基督徒的生活，第十七篇。

breath. The Gospel of John begins with the Word and goes on to speak of the Lamb and the vine. Finally, in John 20:22 we see that the very One who is the Word, God, the Lamb, and the vine is also the breath for us to receive. On the one hand, He breathed out; on the other hand, the disciples breathed in.

We should not analyze the breath, but receive it by breathing it into us. Unfortunately, many of today's Christians know only to reason and consider; they do not have any experience of breathing the holy breath. A. B. Simpson was one who knew the experience of breathing in of Christ. The opening lines of one of his hymns read: “O Lord, breathe Thy Spirit on me, / Teach me how to breathe Thee in” (Hymns, #255).

In the Gospel of John we have a record of the divine process. The Word, who was God, became flesh. Eventually, having passed through crucifixion and resurrection, He became the holy breath for us to breathe in. (Life-study of Philippians, pp. 300, 296-297)

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. Remember, the Spirit is our God, our Father, our Lord, our Redeemer, our Savior, our Shepherd, and our life and life supply.

The Spirit is everything to us to live the Christian life. The Christian life is altogether the processed and consummated Triune God as the all-inclusive Spirit. In this Spirit we have the Father, the Son, and the Spirit. In this Spirit we are in the Father, the Son, and the Spirit (Matt. 28:19). What kind of God do we have today? Our God is the processed and consummated Triune God, who is the consummated, all-inclusive Spirit as everything for our Christian life. (Life-study of Job, pp. 109-110)

Further Reading: Life-study of Philippians, msg. 34; The Christian Life, ch. 17

第四周　周五

晨兴喂养

出三十 23 ～ 25“你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，桂皮五百舍客勒，都按着圣所的舍客勒，又取橄榄油一欣；你要把这些香料，按调制香品者之法复合成香品…。”

三一神—父、子、灵—乃是自有永有的，并且互相内在，就是神圣三一的三者住在彼此里面。…〔约翰十四章十至十一节〕指明父具体化在子里面，而子是父的具体表现，形成一个神圣奥秘的范围，就是三一神的范围。因此，三一神自己就是神圣奥秘的范围。

我们今天可以进入的神圣奥秘的范围，事实上不仅是三一神的神圣奥秘范围，乃是终极完成之灵与是灵之基督那神圣奥秘的范围。（神圣奥秘的范围，三五页。）

信息选读

谁是终极完成的灵？终极完成的灵乃是由涂抹的膏油（由一欣橄榄油与四种香料及其功效复合而成—出三十 23 ～ 25）所预表的复合之灵。那灵终极完成之前，祂是神的灵，耶和华的灵，以及圣灵。祂有分于神的创造，只是作为神的灵。（创一 2。）

虽然那灵已经是神的灵、耶和华的灵和圣灵，但在约翰七章“还没有”那赐生命的灵，因为主耶稣尚未为着人的罪经过死，也尚未进入复活。相反的，在七章的时候，祂仍然是在肉体里，不

WEEK 4 — DAY 5

Morning Nourishment

Exo. 30:23-25 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder...

The Triune God, the Father, the Son, and the Spirit, is self-existing, ever-existing, and coinhering, with the three of the Divine Trinity dwelling in one another.... [John 14:10-11] indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the realm of the Triune God. Therefore, the Triune God Himself is a divine and mystical realm.

The divine and mystical realm into which we may enter today is actually not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit and the pneumatic Christ. (The Divine and Mystical Realm, p. 36)

Today's Reading

Who is the consummated Spirit? The consummated Spirit is the compound Spirit typified by the anointing ointment—a compound of one hin of olive oil with four kinds of spices and their effectiveness (Exo. 30:23-25). Before the Spirit was consummated, He was the Spirit of God, the Spirit of Jehovah, and the Holy Spirit. He participated in God's creation only as the Spirit of God (Gen. 1:2).

Although the Spirit already was the Spirit of God, the Spirit of Jehovah, and the Holy Spirit, the Spirit that gives life was “not yet” in John 7 because the Lord Jesus had not yet passed through death for man's sin and had not yet entered into resurrection. On the contrary, at the time of John 7 He

能进到人里面，作人的生命。但在复活里，基督成了赐生命的灵；如今祂能进到信徒里面，将生命分赐给他们。

在复活里，神的灵与基督的人性、祂的死及死的功效、并祂的复活及复活的大能调和。这调和的结果，就是复合、终极完成的灵。

那灵已经终极完成，并且基督成了赐生命的灵，就是那是灵的基督。因此，我们现在可以说到这终极完成之灵与是灵之基督那神圣奥秘的范围。这是何等美妙的范围！

我们已经指出，神圣三一的三者是自有永有、互相内在的，并且父、子、灵是一个神圣奥秘的范围。三一神自己作为一个奥秘的范围，并没有太多的讲究，但在终极完成之灵与是灵之基督那神圣奥秘的范围里，就有好些讲究；而这一切的讲究，对我们都是祝福。

神要我们在祂里面。但祂若只是三一神，没有基督的人性、死与复活，我们就算进到祂里面，也只能找着父、子、灵，却找不着人性、死与复活。然而，当我们进到终极完成之灵与是灵之基督那神圣奥秘的范围里，我们就不仅有神性，也有基督的人性、基督的死及其功效、基督的复活及其驱逐的大能。每一样都在这奇妙的范围这里。

我〔所在〕的范围乃是有许多讲究且难以领略的三一神。我在这里是同着父、同着钉死并复活的子、并同着终极完成的灵。既然我是在这样一位三一神里面，我就有我所需要的一切。我若需要钉死，我就发现在这范围里，我已经钉死了。我若需要复活，在这范围里，我已经复活了。为着这样一个神圣奥秘的范围，赞美主！（神圣奥秘的范围，三五、三七、三九至四〇页。）

参读：神圣奥秘的范围，第一、三章。

was still in the flesh and could not enter into people to be their life. But in resurrection Christ became the life-giving Spirit, and now He can come into the believers to impart life to them.

In resurrection the Spirit of God was mingled with Christ's humanity, with His death and its effectiveness, and with His resurrection and its power. The issue of this mingling is the compound, consummated Spirit.

The Spirit has been consummated and... Christ has become the life-giving Spirit, the pneumatic Christ. Thus, we may now speak of the divine and mystical realm of this consummated Spirit and of this pneumatic Christ. What a marvelous realm this is!

We have pointed out that the three of the Divine Trinity are self-existing, ever-existing, and coinhering, and as such the Father, the Son, and the Spirit are a divine and mystical realm. With the Triune God Himself as a mystical realm there are no “complications,” but in the divine and mystical realm of the consummated Spirit and the pneumatic Christ there are a number of “complications,” all of which are blessings to us.

God wanted us to be in Him. If He were merely the Triune God without Christ's humanity, death, and resurrection, and we could enter into Him, we would find the Father, the Son, and the Spirit but nothing of humanity, death, and resurrection. However, when we enter into the divine and mystical realm of the consummated Spirit and the pneumatic Christ, we have not only divinity but also the humanity of Christ, the death of Christ with its effectiveness, and the resurrection of Christ with its repelling power. Everything is here in this wonderful realm.

My realm is the complicated and complicating Triune God. I am here with the Father, with the Son, who was crucified and resurrected, and with the consummated Spirit. Since I am in such a Triune God, I have whatever I need. If I need crucifixion, I find that in this realm I have been crucified already. If I need resurrection, in this realm I have been resurrected already. Praise the Lord for such a divine and mystical realm! (The Divine and Mystical Realm, pp. 36, 38, 40)

Further Reading: The Divine and Mystical Realm, chs. 1, 3

第四周　周六

晨兴喂养

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

约十七 23 “我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

在福音里，我们不仅接受赦罪、洗净和洁净的福，更接受那最大的福，就是三一神，父、子、灵，成为经过过程，包罗万有赐生命的灵，极其主观地住在我们里面作我们的享受。我们能享受这包罗万有者作我们每天的分，这是何等的福！（圣经恢复本，加三 14 注 2。）

信息选读

复活、超越之基督的属天职事，〔乃是〕在祂的超越里，…把那灵全部的圣别，供应给我们。一面说是那灵把这圣别作在我们里面；另一面乃是基督把圣别供应给我们。

我们的确有一位无限、属天的基督，在天上并在我们灵里供应我们。借着祂属天职事的丰富供应，我们的工作成了我们的安息和享受。（经过过程的神圣三一之分赐与超越基督之输供的结果，五一至五二页。）

我们是在属灵、实行并经历上的联结里，在生命中作王。…今天神的灵，就是三一神包罗万有的灵，住在我们重生之人的灵里，并在这灵里运行。这二灵成为一灵，一同生活，一同工作，一同存在，乃是一个调和的灵。（罗马书中神完整的救恩结晶读经，二八页。）

WEEK 4 — DAY 6

Morning Nourishment

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

In the gospel we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment. Oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion! (Gal. 3:14, footnote 2)

Today's Reading

This is the heavenly ministry of the resurrected and transcending Christ. In His transcending He is ministering the entire sanctification of the Spirit to us. On the one hand, it is the Spirit who performs the sanctification in us. On the other hand, it is Christ who ministers the sanctification to us.

We do have an unlimited, heavenly Christ ministering to us in the heavens and in our spirit. Through the rich supply of His heavenly ministry, our work becomes our rest and our enjoyment. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 45-46)

We reign in life in the spiritual, practical, and experiential union....The Spirit of God today, the all-inclusive Spirit of the Triune God, dwells in our regenerated human spirit and works in our spirit. These two spirits are one; they live together, work together, and exist together as one mingled spirit. (Crystallization-study of the Complete Salvation of God in Romans, p. 29)

神的国是神的掌权。这神圣的掌权是一个范围，不仅是神圣管理的范围，也是神圣种类的范围，在其中有一切神圣的事物。

神成为肉体，进到人的种类里；而人成为神，有神的生命和性情，（但无分于祂神圣的神格，）进到祂神圣的种类里。在约翰三章，神的国指神的种类，多过于指神的掌权。（约翰福音结晶读经，一四九页。）

神圣的交通乃是在基督身体里生活的实际。…在启示录二十二章二十节，主耶稣说，“我必快来！”但将近二千年过去，主仍没有回来。原因乃是信徒持个人主义，都是单独、有意见、并且制造分裂的。…信徒好像脱缰野马，今天似乎没有什么能管制信徒；实际上，神圣的交通该管制信徒。

有一件事能管制我们，那就是神圣的交通。…借着在这交通里受限制，基督的身体就蒙保守在一里，职事的工作就继续往前。我们若离开交通，一切就都完了。那使一切活着的乃是交通。我们若学习交通，就会得着许多益处，特别在主的工作上，更是如此。（三一神作三部分人的生命，一七二至一七三页。）

子在信徒里面，父在子里面，使信徒被成全成为一。（约十七 21，23。）我们的一必须与三一神三者之间的一一样。事实上，信徒的一就是三一神的一。我们在三一神里，才能被成全成为一。因此，真实的一乃是在三一神里。

这一就是真正的一，乃是信徒与三一神的调和。信徒要有这样的一，就必须是在三一神这神圣奥秘的范围里。这里父在子里面，子在信徒里面，信徒也在子里面，子又在父里面。这指明信徒乃是在是灵之基督与终极完成之灵那神圣奥秘的范围里，与三一神是一。（神圣奥秘的范围，四九页。）

参读：约翰福音结晶读经，第四、八篇；神圣的经纶，第九章。

The kingdom of God is the reign of God. This divine reign is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things.

God became flesh to enter into the human species, and man becomes God in His life and nature, but not in His divine Godhead, to enter into His divine species. In John 3 the kingdom of God refers more to the species of God than to the reign of God. (Crystallization-study of the Gospel of John, p. 123)

The divine fellowship is the reality of living in the Body of Christ....In Revelation 22:20 the Lord Jesus said, “I come quickly,” but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive....The believers seem to be like horses without bridles. Today nothing seems to control them. Actually, the divine fellowship should control the believers.

The one thing that should rule us is the divine fellowship....By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. When we are out of fellowship, everything is finished. The thing that makes everything alive is fellowship. If we learn to fellowship, we will receive many benefits, especially in the Lord's work. (The Triune God to Be Life to the Tripartite Man, pp. 145-146)

The Son is in the believers and the Father is in the Son, that the believers may be perfected into one (John 17:21, 23). Our oneness must be the same as the oneness among the three of the Triune God. Actually, the believers' oneness is the oneness of the Triune God. It is in the Triune God that we can be perfected to be one. The real oneness, therefore, is in the Triune God.

This oneness, which is the genuine oneness, is the mingling of the believers with the Triune God. To have such a oneness the believers must be in the Triune God as a divine and mystical realm. Here the Father is in the Son, the Son is in the believers, and the believers are in the Son, who is in the Father. This means that the believers are one with the Triune God in the divine and mystical realm of the pneumatic Christ and the consummated Spirit. (The Divine and Mystical Realm, p. 47)

Further Reading: Crystallization-study of the Gospel of John, msgs. 4, 8; The Divine Economy, ch. 9

第四周诗歌

圣灵的丰满 – 气

（英 1114）

G 大调 3/4

5 | 1 1 2 | 3 3 2 | 1 2 7 | 1 –

一 那 灵 犹 如 空 气，吸 入 何 便 利；

1 | 4 4 4 | 3 3 2 | 1 7 1 | 2 –

我 们 时 刻 吸 取，灵 中 真 欢 喜。

5 | 3 3 2 | 1 1 2 3 | 4 4 3 | 2 –

正 如 人 体 生 存 靠 呼 吸 空 气，

2 | 5 5 4 3 4 | 5 3 1 | 2 1 7 | 1 – ‖

我 们 灵 中 生 活 全 凭 将 祂 吸。

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 4 — 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!

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: