

读经: 出三十 22 ~ 25, 罗八 16, 23, 26 ~ 27, 加三 14, 五 16 ~ 18, 22, 25, 启二 7, 二二 17 上

### 纲 目

### 周 一

壹 关于复合的膏油，乃是到了出埃及三十章末了，在神的居所和祭司体系的启示以后才启示出来；这指明复合的膏油（预表复合的灵）仅仅为着一个目的，就是膏抹神的居所和祭司体系——26 ~ 28, 30 节，参彼前二 5，诗一三三 2。

贰 包罗万有、经过过程、复合的灵，乃是神的灵各方面的集大成，总和：

一 在神的创造里，神的灵带着神性元素乃是活跃的——“神的灵覆盖在水面上”——创一 2 下：

1 神的灵作为生命之灵（罗八 2）覆盖在死水之上，以产生生命，特别为着神的定旨产生人；（创一 26；）在属灵经历中，灵的来到是产生生命的第一条件。（约六 63。）

Scripture Reading: Exo. 30:22-25; Rom. 8:16, 23, 26-27; Gal. 3:14; 5:16-18, 22, 25; Rev. 2:7; 22:17a

### Outline

### Day 1

**I. The revelation concerning the compound ointment was given toward the end of Exodus 30 after God's dwelling place and the priesthood had been revealed; this indicates that the compound ointment (typifying the compound Spirit) is solely for the purpose of anointing God's dwelling place and His priesthood—vv. 26-28, 30; cf. 1 Pet. 2:5; Psa. 133:2.**

**II. The all-inclusive, processed, compound Spirit is the aggregate, the totality, of all the aspects of the Spirit of God:**

**A. In God's creation the Spirit of God with the element of divinity was active—“and the Spirit of God was brooding upon the surface of the waters”—Gen. 1:2b:**

1. The Spirit of God, as the Spirit of life (Rom. 8:2), came to brood over the waters of death in order to generate life, especially man (Gen. 1:26), for God's purpose; in spiritual experience, the Spirit's coming is the first requirement for generating life (John 6:63).

- 2 受造之物是借着神的灵产生的，并且神的灵具有神性的元素；因此，按照罗马一章二十节，受造之物就显明神永远的大能和神性的特征。

## 周二

二 在神与人的关系上，有耶和华的灵带着神圣三一的元素：

- 1 在创世记二章，耶和華是神与人接触时所用的名称，指神与人的关系——4~5, 7~9, 15~19, 21~22 节。
- 2 “耶和華”的意思是“我是那我是”，（出三 14, 参约八 24, 28, 58, ）指明耶和華是自有永有的永远者，就是那昔是今是以后永是者。（启一 4。）
- 3 耶和華是亚伯拉罕的神，以撒的神，雅各的神，（出三 14~15, ）就是三一神。
- 4 在旧约里，每当神来接触人时，祂就是带有三一神元素之精粹的耶和華的灵——士三 10, 六 34, 十一 29, 十三 25, 十四 6, 19, 十五 14, 撒下 10 6, 十六 13~14, 撒下 23 2, 王上 18 12, 二二 24, 王下 16 1, 代下 18 23, 二十 14, 赛十一 2, 六三 14, 结十一 5, 三七 1, 弥三 8, 亚七 12。

## 周三

三 在新约里，对神的灵第一个神圣名称乃是“圣灵”，带着圣别之神圣性情的元素：

- 1 这名称在旧约里从未用过。（和合本中，诗篇五十一篇十一节和以赛亚六十三章十至十一节的圣灵，应当译为“圣别的灵”。）
- 2 替救主的来临预备道路，需要祂的先锋从母腹里就被圣灵充溢，使祂能将百姓从神以外一切的事物中，分别归神，叫他们为着神的定旨，圣别归神——路一 15。

2. Because creation came into being by the Spirit of God with the element of divinity, then according to Romans 1:20, creation manifests God's eternal power and divine characteristics.

## Day 2

*B. In God's relation with man there is the Spirit of Jehovah with the element of the Divine Trinity:*

1. In Genesis 2 Jehovah is a title used for God's contact with man; it denotes God's relationship with man—vv. 4-5, 7-9, 15-19, 21-22.
2. Jehovah means “I am who I am” (Exo. 3:14; cf. John 8:24, 28, 58), indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever (Rev. 1:4).
3. Jehovah is the God of Abraham, the God of Isaac, and the God of Jacob (Exo. 3:14-15), the Triune God.
4. Whenever God came to contact people in the Old Testament, He was the Spirit of Jehovah as the extract of the element of the Triune God—Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam. 10:6; 16:13-14; 2 Sam. 23:2; 1 Kings 18:12; 22:24; 2 Kings 2:16; 2 Chron. 18:23; 20:14; Isa. 11:2; 63:14; Ezek. 11:5; 37:1; Micah 3:8; Zech. 7:12.

## Day 3

*C. In the New Testament, the first divine title ascribed to the Spirit of God is the Holy Spirit, with the element of the holy divine nature:*

1. Such a title is not used in the Old Testament (in Psalm 51:11 and Isaiah 63:10-11, Holy Spirit (KJV) should be translated “Spirit of holiness”).
2. The preparing of the way for the Savior's coming required that His forerunner be filled with the Holy Spirit even from his mother's womb, so that he could separate the people unto God from all things other than God, making them holy unto Him for His purpose—Luke 1:15.

- 3 为救主预备人体，需要圣灵将神圣的性情分赐到人性里面，使人在性情上成为圣别，以完成神救赎的计划—35 节，太一 18，20。
- 4 新约的圣别不仅使我们在地位上圣别，也使我们在性情上圣别，正如神是圣别的一样—彼前一 15 ~ 16，罗六 19，22。

## 周 四

四 基督复活以前，还没有那灵，那灵还没有与更多元素复合：

- 1 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”：
- a 在耶稣说这话时，复合了其他元素的那灵“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。）
- b 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，连同基督成为肉体、钉十字架和复活的一切素质和实际；因此，祂现今乃是复合的灵，就是包罗万有耶稣基督的灵—出三十 22 ~ 25，腓一 19。
- 2 基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，得荣之耶稣的灵，复合的灵，以进入信祂的人里面，流入他们里面，并且如同活水的江河从他们流出来—林前十五 45 下，约七 37 ~ 39。

五 约翰的著作启示那灵是实际的灵—约十四 17，十五 26，十六 13，约壹五 6：

3. The preparing of a human body for the Savior required that the Holy Spirit impart the divine nature into humanity, making man holy in nature for the carrying out of God's plan of redemption—v. 35; Matt. 1:18, 20.
4. Dispositional sanctification in the New Testament is to make us not merely holy in position but also holy in nature, even as God is holy—1 Pet. 1:15-16; Rom. 6:19, 22.

## Day 4

*D. The Spirit was not yet, not yet compounded with more elements, before Christ's resurrection:*

1. John 7:39 says, "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":
- a. The Spirit compounded with other elements was "not yet" at the time Jesus spoke this word, because He was not yet glorified; Jesus was glorified when He resurrected (Luke 24:26).
- b. 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 elements, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ; hence, He is now the compound Spirit, the all-inclusive Spirit of Jesus Christ—Exo. 30:22-25; Phil. 1:19.
2. Through and in His resurrection Christ as the last Adam became the life-giving Spirit, the Spirit of the glorified Jesus, the compound Spirit, to enter into His believers to flow into them and flow out of them as rivers of living water—1 Cor. 15:45b; John 7:37-39.

*E. The writings of John reveal that the Spirit is the Spirit of reality—John 14:17; 15:26; 16:13; 1 John 5:6:*

- 1 那灵就是实际，(6,) 作为父神和子神所是的实化，引导我们进入一切的实际。(约十六 13。)
- 2 凡父的所是和所有，都具体化于子，(西二 9,) 凡子的所是和所有，都借着那灵向信徒宣示为实际；(约十六 14~15;) 因此，这乃是三一神作到信徒里面，并与信徒调和。

六 耶稣的灵有基督之人性、人性生活、钉十字架的元素——徒十六 7:

- 1 耶稣的灵乃是有极大受苦力量之人的灵。
- 2 我们有那人耶稣的灵活在我们里面，使我们能过正确的人性生活，也能忍受其中的痛苦。

七 在罗马八章九节里，基督的灵有复活的元素——10~11 节:

- 1 基督的灵乃是包罗万有之基督连同祂包罗万有之死与复活的总和、集大成。
- 2 借着基督的灵，我们就在祂复活的生命能力、祂的超越、和祂作王的权柄里有分于基督。

## 周 五

八 在腓立比一章十九节里，耶稣基督的灵就是三一神那复合、包罗万有、赐生命的灵:

- 1 我们要经历主的人性，就需要耶稣的灵；要经历主复活的大能，就需要基督的灵。
- 2 保罗在受苦时，经历了主在人性中的受苦并主的复活；对于像保罗那样经历并享受基督的人性生活和复活的人，这样一位灵有全备的供应，甚至就是全备的供应。

1. The Spirit is the reality (v. 6), and as the realization of what God the Father and God the Son are, He guides us into all the reality (John 16:13).
2. All that the Father is and has is embodied in the Son (Col. 2:9), and all that the Son is and has is declared as reality to the believers through the Spirit (John 16:14-15); hence, it is a matter of the Triune God being wrought into and mingled with the believers.

*F. The Spirit of Jesus has the elements of Christ's humanity, human living, and crucifixion—Acts 16:7:*

1. The Spirit of Jesus is the Spirit of a man with abundant strength for suffering.
2. We have the Spirit of the man Jesus living in us so that we can live the proper human life and endure its sufferings.

*G. The Spirit of Christ in Romans 8:9 has the element of resurrection—vv. 10-11:*

1. The Spirit of Christ is the totality, the aggregate, of the all-inclusive Christ with His all-inclusive death and resurrection.
2. By the Spirit of Christ, we partake of Christ in His resurrection life and power, His transcendency, and His reigning authority.

## Day 5

*H. The Spirit of Jesus Christ in Philippians 1:19 is the compound, all-inclusive, life-giving Spirit of the Triune God:*

1. To experience the Lord's humanity, we need the Spirit of Jesus; to experience the power of the Lord's resurrection, we need the Spirit of Christ.
2. In his suffering Paul experienced both the Lord's suffering in His humanity and the Lord's resurrection; 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.



九 那灵就是生命之灵带着神圣生命的丰富，  
（罗八2，）也是赐生命的灵带着神圣生命的分赐（林前十五45下，林后三6）：

- 1 生命之灵乃是生命的实际，因为那灵自己就是生命。
- 2 那灵正运行、作工、活在我们里面，将生命分赐到我们全人里面。

十 那灵也称为主灵——18节：

- 1 那灵的这方面包含了作主身分的元素；在主灵里，我们有升天和作主身分的元素。
- 2 这有力地证明并证实，主基督就是那灵，那灵就是主基督——17节。

十一 复合的灵也是恩典的灵，带着对三一神之享受的元素——来十29：

- 1 那灵作为恩典之灵，意思就是三一神在子里作为那灵成为我们的享受。
- 2 有分于恩典之灵，就是有分于那灵作恩典——参加六18，提后四22，罗八16。

## 周 六

十二 七灵就是七倍加强的灵，将堕落的召会带回，享受祂自己作生命树、隐藏的吗哪、和丰富的筵席，带进神新约经纶的终结——启一4，三1，四5，五6，二7，17，三20：

- 1 在本质和存在上，神的灵是一个；在神行动加强的功用和工作上，神的灵是七倍的；就如撒迦利亚四章二节的灯台——在存在上，是一个灯台，但在功用上，是七盏灯。

*I. The Spirit is the Spirit of life with the riches of the divine life (Rom. 8:2) and the life-giving Spirit with the impartation of the divine life (1 Cor. 15:45b; 2 Cor. 3:6):*

1. The Spirit of life is the reality of life, for the Spirit Himself is life.
2. The Spirit is moving, working, and living in us to impart life into our whole being.

*J. The Spirit is also called the Lord Spirit—v. 18:*

1. In this aspect of the Spirit the element of lordship is included; in the Lord Spirit we have the elements of ascension and lordship.
2. This strongly proves and confirms that the Lord Christ is the Spirit and that the Spirit is the Lord Christ—v. 17.

*K. The compound Spirit is also the Spirit of grace with the element of the enjoyment of the Triune God—Heb. 10:29:*

1. For the Spirit to be the Spirit of grace means that the Triune God in the Son as the Spirit becomes our enjoyment.
2. To partake of the Spirit of grace is to partake of the Spirit as grace—cf. Gal. 6:18; 2 Tim. 4:22; Rom. 8:16.

## Day 6

*L. The seven Spirits are the sevenfold intensified Spirit to bring the degraded church back to the enjoyment of Himself as the tree of life, the hidden manna, and the rich feast for the finalization of God's eternal economy—Rev. 1:4; 3:1; 4:5; 5:6; 2:7, 17; 3:20:*

1. In substance and existence God's Spirit is one; in the intensified function and work of God's operation His Spirit is sevenfold; it is like the lampstand in Zechariah 4:2—in existence it is one lampstand, but in function it is seven lamps.

2 七灵作七盏点着的火灯，（启四 5，）是为着光照并焚烧；而七灵作羔羊的七眼，（五 6，）是为着鉴察、搜寻并灌输；当主光照并审判我们的时候，祂就注视我们；借着七灵作祂的眼睛，祂就将自己灌输到我们里面，使我们变化。

3 基督在加强时期的职事，乃是加强祂生机的救恩，产生得胜者，并终极完成新耶路撒冷。

十三 荣耀的灵，就是神自己的灵，安息在逼迫中受苦的信徒身上，好叫那位现今在荣耀里，复活、被高举的基督得荣耀——彼前四 13～14。

十四 最终，神的灵是“那灵”，复合的灵；那灵是神的灵这些名称一切元素的总和，集大成；因此，那灵是包罗万有、经过过程、复合的灵——罗八 16，23，26～27，加三 14，五 16～18，22，25，彼前一 2，启二 7，十四 13，二二 17 上：

1 这灵即复合的灵，乃是神的灵、耶和华的灵、圣灵、实际的灵、耶稣的灵、基督的灵、耶稣基督的灵、生命之灵、赐生命的灵、主灵、恩典之灵、七灵、以及荣耀的灵。

2 “那灵”，复合的灵，乃是神新约经纶独特并最大的福——加三 14，参弗一 3。

2. Whereas the seven Spirits as the seven lamps of burning fire (Rev. 4:5) are for enlightening and burning, the seven Spirits as the seven eyes of the Lamb (5:6) are for observing, searching, and transfusing; as the Lord enlightens and judges us, He looks at us, and through the seven Spirits as His eyes He transfuses Himself into us for our transformation.

3. Christ's ministry in the stage of intensification is to intensify His organic salvation, to produce the overcomers, and to consummate the New Jerusalem.

*M. The Spirit of glory, being the Spirit of God Himself, rests upon the suffering believers in their persecution for the glorification of the resurrected and exalted Christ, who is now in glory—1 Pet. 4:13-14.*

*N. Ultimately, the Spirit of God is “the Spirit,” the compound Spirit; the Spirit is the totality, the aggregate, of all the elements of the titles of the Spirit of God; hence, the Spirit is the all-inclusive, processed, compound Spirit—Rom. 8:16, 23, 26-27; Gal. 3:14; 5:16-18, 22, 25; 1 Pet. 1:2; Rev. 2:7; 14:13; 22:17a:*

1. This Spirit, the compound Spirit, is the Spirit of God, the Spirit of Jehovah, the Holy Spirit, the Spirit of reality, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, the Spirit of life, the life-giving Spirit, the Lord Spirit, the Spirit of grace, the seven Spirits, and the Spirit of glory.

2. “The Spirit,” the compound Spirit, is the unique and greatest blessing of God's New Testament economy—Gal. 3:14; cf. Eph. 1:3.

# 第十周·周一

## 晨兴喂养

出三十 25 “你要把这些香料，按调制香品者之法复合成香品，作成圣膏油。”

创一 2 “而地变为荒废空虚，渊面黑暗。神的灵覆盖在水面上。”

复合的膏油没有启示于出埃及一章，甚至也没有启示于二十九章，乃是到了三十章末了，在神的居所和祭司体系的启示以后才启示出来。这指明复合的膏油仅仅为着一个目的，就是膏抹神的居所和祭司体系。按照二十六至二十八节，膏油用以膏抹会幕、约柜、桌子及其器具、灯台及其器具、香坛、燔祭坛及其器具、洗濯盆和盆座。不仅如此，三十节说，“要膏亚伦和他的儿子们，使他们分别为圣，可以作祭司事奉我。”这些经文非常清楚地指出，复合的膏油是绝对为着一个目的，就是膏抹帐幕和祭司（出埃及记生命读经，一九六三页）。

## 信息选读

在圣经里，神的灵有十三个名称：神的灵（罗八 9、14，林前二 14）；耶和华的灵，主的灵（徒五 9，八 39，林后三 17）；圣灵（徒十六 6，罗十五 13、16）；实际的灵（约十四 17，十五 26，十六 13）；耶稣的灵（徒十六 7）；基督的灵（罗八 9）；耶稣基督的灵（腓一 19）；生命之灵（罗八 2）；赐生命的灵（林前十五 45，林后三 6）；主灵（18）；恩典的灵（来十 29）；七灵（启一 4）；那灵（罗八 16、23、26、27，加三 14，

# << WEEK 10 — DAY 1 >>

## Morning Nourishment

Exo. 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

Gen. 1:2 But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.

The revelation concerning the compound ointment was not given in chapter 1 of Exodus. It was not given even in chapter 29, but toward the end of chapter 30, after God's dwelling place and the priesthood had been revealed. This indicates that the compound ointment is solely for the purpose of anointing God's dwelling place and His priesthood. According to 30:26-28, the ointment was used to anoint the Tent of Meeting, the Ark, the table and its utensils, the lampstand and its utensils, the altar of incense, the altar of burnt offering and its utensils, and the laver and its base. Furthermore, verse 30 says, "And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests." These verses make it very clear that the compound ointment was strictly for the purpose of anointing the tabernacle and the priests. (Life-study of Exodus, p. 1712)

## Today's Reading

In the Bible we have thirteen titles of the Spirit of God: the Spirit of God (Rom. 8:9, 14; 1 Cor. 2:14); the Spirit of Jehovah, the Spirit of the Lord (Acts 5:9; 8:39; 2 Cor. 3:17); the Holy Spirit (Acts 16:6; Rom. 15:13, 16); the Spirit of reality (John 14:17; 15:26; 16:13); the Spirit of Jesus (Acts 16:7); the Spirit of Christ (Rom. 8:9); the Spirit of Jesus Christ (Phil. 1:19); the Spirit of life (Rom. 8:2); the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:6); the Lord Spirit (2 Cor. 3:18); the Spirit of grace (Heb. 10:29); the seven Spirits (Rev. 1:4); and the Spirit (Rom. 8:16, 23, 26, 27; Gal. 3:14; 5:16-18, 22, 25; 1 Pet. 1:2; Rev. 2:7; 14:13; 22:17). The Spirit of reality

五 16 ~ 18、22、25，彼前一 2，启二 7，十四 13，二二 17）。实际的灵有约翰十四章十七节，十五章二十六节，十六章十三节里所应许进一步的元素。耶稣的灵有人性、人性生活和钉十字架的元素。基督的灵有复活的元素。耶稣基督的灵有人性、人性生活、钉十字架和复活这一切元素的全备供应。生命之灵有神圣生命的丰富。赐生命的灵乃是为着神圣生命的分赐。主灵有升天和作主身分的元素。恩典的灵是为着供应我们神圣的丰富，作我们的享受。七灵是为着七倍的加强。最终，那灵包含了前述名称的一切元素。所以，那灵是包罗万有的灵。这意思是，那灵是神的灵各方面的集大成，总和。

我们需要进入关于那灵神圣启示的深处，需要明白复合之膏油的预表，也需要知道如何在我们的经历里应用这奇妙的复合之灵。

在神的创造里，神的灵是活跃的：“神的灵覆盖在水面上。”（创一 2 下）凡具体的东西必定有元素，而神的灵确实是具体的东西。神的灵里有什么元素？神的灵的元素就是神—神性。

一样物质的精华就是它的精粹。譬如，葡萄的精华不仅是葡萄本身，也是葡萄的精粹。同样的原则，我们可以说，神的灵就是神的精粹。这灵具有神性，就是神所是的元素。受造之物是借着神的灵产生的，并且神的灵具有神性的元素；因此，按照罗马一章二十节，受造之物就显明神永远的大能和神性的特征（出埃及记生命读经，一九七〇至一九七三页）。

创世记一章二节是圣经中第一次提到灵。神的灵作为生命之灵（罗八 2）覆盖在死水之上，以产生生命，特别为着神的定旨产生人（创一 26）。在属灵经历中，灵的来到是产生生命的第一条件（约六 63 上）（圣经恢复本，创一 2 注 5）。

参读：出埃及记生命读经，第一百六十篇。

has all the further elements promised in John 14:17; 15:26; and 16:13. The Spirit of Jesus has the elements of humanity, human living, and crucifixion. The Spirit of Christ has the element of resurrection. The Spirit of Jesus Christ has the bountiful supply of all the elements of humanity, human living, crucifixion, and resurrection. The Spirit of life has the riches of the divine life. The life-giving Spirit is for the impartation of the divine life. The Lord Spirit has the elements of ascension and lordship. The Spirit of grace is for supplying us with the divine riches as our enjoyment. The seven Spirits are for the sevenfold intensification. Finally, the Spirit includes all the elements of the foregoing titles. Hence, the Spirit is the all-inclusive Spirit. This means that the Spirit is the aggregate, the totality, of all the aspects of the Spirit of God.

We need to get into the depths of the divine revelation concerning the Spirit, we need to understand the type of the compound ointment, and we need to know how to apply in our experience the marvelous compound Spirit.

In God's creation the Spirit of God was active: "And the Spirit of God was brooding upon the surface of the waters" (Gen. 1:2b). Anything substantial must have an element, and the Spirit of God is surely something substantial. What element is in the Spirit of God? The element of the Spirit of God is God, divinity.

The spirit of a certain substance is the extract of that substance. For example, the spirit of a grape is not merely the grape itself; it is the extract of the grape. In the same principle, we may say that the Spirit of God is the extract of God. This Spirit has divinity, that is, the element of what God is. Because creation came into being by the Spirit of God and the Spirit of God has the element of divinity, then, according to Romans 1:20, creation manifests God's eternal power and divinity. (Life-study of Exodus, pp. 1718-1719, 1721)

This is the first mentioning of the Spirit in the Bible. The Spirit of God, as the Spirit of life (Rom. 8:2), came to brood over the waters of death in order to generate life, especially man (Gen. 1:26), for God's purpose. In spiritual experience, the Spirit's coming is the first requirement for generating life (John 6:63a). (Gen. 1:2, footnote 5)

Further Reading: Life-study of Exodus, msg. 160



## 第十周·周二

### 晨兴喂养

赛十一 2 “耶和华的灵必安歇在祂身上，就是智慧和聪明的灵，谋略和能力的灵，认识和敬畏耶和华的灵。”

六三 14 “耶和华的灵使他们得安息，仿佛牲畜下到山谷。你这样引导你的百姓，要建立自己荣耀的名。”

神把人造好以后，就来接触人。耶和华就是神与人发生关系时的名字。在创世记一章只有神这名称，但在二章还有另一个名称，就是耶和华；因为在这章里，神开始与祂所造的人接触。因此，耶和华是神与人接触时所用的名称，指神与人的关系（出埃及记生命读经，一九七三页）。

### 信息选读

耶和华这名源于“是”这个动词，或是这个动词的一个形式。出埃及三章十四节说，“神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。”耶和华是那今是昔是以后永是的一位。“今是”、“昔是”、“以后永是”——这些都是“是”这个动词的形式。实际上，“是”这个动词只能适用于神。唯独祂今是昔是以后永是；唯独祂是自有永有者。我们的生命是短暂的，我们若没有神，就不会继续是，甚至我们现今就不是实际的存在，因为“是”这个动词无法适用于我们，像它专特地适用于神一样。“是”这个动词是基本动词，其他的一切都有赖于此。例如，吃就在于是，在于存在。我若不存在，怎能吃？所有其他的动词也许数以千计，全依赖“是”这唯一的动词。唯有神是，唯独祂是那我是，那自有永有者。

## << WEEK 10 — DAY 2 >>

### Morning Nourishment

Isa. 11:2 And the Spirit of Jehovah will rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of the knowledge and fear of Jehovah.

63:14 Like the cattle which go down into the valley, the Spirit of Jehovah caused them to rest. Thus did You lead Your people, to make for Yourself a glorious name.

After God created man, He came to contact him. Jehovah is the name of God in relation to man. In Genesis 1 we have only the title God, but in Genesis 2 we also have another title, Jehovah, because in this chapter God begins to have contact with the man created by Him. Therefore, Jehovah is a title used for God's contact with man. It denotes God's relationship with man. (Life-study of Exodus, p. 1722)

### Today's Reading

The name Jehovah is derived from, or is a form of, the verb to be. Exodus 3:14 says, “And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.” Jehovah is the One who was, the One who is, and the One who is to be. “Was,” “is,” and “will be”—all these are forms of the verb to be. Actually, the verb to be can be applied only to God. He alone is, was, and will be. He alone is the eternal, self-existing One. Our life is short. If we do not have God, we shall not continue to be and even we are not actually existing now, for the verb to be cannot be applied to us as it is uniquely applied to God. The verb to be is the basic verb. Everything else depends on this. For example, eating depends on being, on existence. If I did not exist, how could I eat? All other verbs, perhaps numbering in the thousands, depend on this unique verb, the verb to be. Only God is the One who is; He alone is the I Am, the ever-existing and self-existing One.

神要与人发生关系，祂就必须是三一的一父、子、灵。按照出埃及三章，耶和华是指三一神。这在六节指明出来，那里神说，“我是你父亲的神，是亚伯拉罕的神，以撒的神，雅各的神。”神对摩西说，“我是那我是”，并吩咐他对以色列人说，“那我是差我到你们这里来。”之后又继续对他说，“你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的纪念，直到万代。”（15）在十四节神说，“那我是差我到你们这里来”，但在下一节，祂说，“耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。”这指明耶和华就是亚伯拉罕的神，以撒的神，雅各的神。神这名称——亚伯拉罕、以撒、雅各的神——含示神格的三，就是三一。…创世记这卷书多半与神是三个人物的神有关，这三个人物就是亚伯拉罕——父、以撒——子、雅各——最终被变化的抓夺者、狡猾者。亚伯拉罕的神表征父，以撒的神表征子，雅各的神表征灵。与人发生关系的耶和华神乃是三一神；所以，耶和华的灵乃是带有神圣三一元素的灵。

旧约里有许多经文说到耶和华的灵：士师记三章十节，六章三十四节，十一章二十九节，十三章二十五节，十四章六节、十九节，十五章十四节，撒下十章六节，十六章十三至十四节，撒下二十三章二节，王上十八章十二节，二十二章二十四节，王下二章十六节，代下十八章二十三节，二十章十四节，以赛亚十一章二节，六十三章十四节，以西结十一章五节，三十七章一节，弥迦书三章八节，撒迦利亚七章十二节。在旧约里，每当神来接触人时，祂就是带有神圣三一元素的耶和华的灵。实际上，耶和华的灵就是三一神之元素的精粹（出埃及记生命读经，一九七三至一九七五页）。

参读：出埃及记生命读经，第一百六十一至一百六十二篇。

In order for God to be related to man, He must be triune—the Father, the Son, and the Spirit. According to Exodus 3, Jehovah refers to the Triune God. This is indicated in 3:6, where God says, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” After God said to Moses, “I AM WHO I AM” and told him to tell the children of Israel, “I AM has sent me to you,” He went on to say to him, “Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation” (v. 15). In 3:14 God says, “I AM has sent me to you,” but in the next verse He says, “Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.” This indicates that Jehovah is the God of Abraham, the God of Isaac, and the God of Jacob. This title of God—the God of Abraham, Isaac, and Jacob—implies the three of the Godhead, the Trinity. In our Life-study of Genesis we pointed out that much of the book of Genesis is related to God as the God of three persons: Abraham, the father; Isaac, the son; and Jacob, the supplanter, the subtle one who was eventually transformed. The God of Abraham signifies the Father; the God of Isaac, the Son; and the God of Jacob, the Spirit. Jehovah, God in His relationship with man, is the Triune God. Therefore, the Spirit of Jehovah is the Spirit with the element of the Divine Trinity.

Many verses in the Old Testament speak of the Spirit of Jehovah: Judges 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Samuel 10:6; 16:13, 14; 2 Samuel 23:2; 1 Kings 18:12; 22:24; 2 Kings 2:16; 2 Chronicles 18:23; 20:14; Isaiah 11:2; 63:14; Ezekiel 11:5; 37:1; Micah 3:8; Zechariah 7:12. Whenever God came to contact people in the Old Testament, He was the Spirit of Jehovah with the element of the Trinity. Actually, the Spirit of Jehovah is the extract of the element of the Triune God. (Life-study of Exodus, pp. 1722-1723)

Further Reading: Life-study of Exodus, msgs. 161-162

# 第十周·周三

## 晨兴喂养

路一 15 “他〔约翰〕…从母腹里就被圣灵充溢了。”

太一 18 “耶稣基督的由来，乃是这样：祂母亲马利亚已经许配了约瑟，他们还没有同居，马利亚就被看出怀了孕，就是她从圣灵所怀的。”

“圣灵”这神圣的名称在新约里是一个新的启示。这名称在旧约里从未用过（和合本中，诗篇五十一篇十一节和以赛亚六十三章十至十一节的“圣灵”，应当译为“圣别的灵”）。当神进来预备主耶稣的先锋〔约翰〕（路一 15），并为基督预备人的身体时（35），首次使用这神圣的名称。这指明圣灵与神的成为肉体有关。

灵指神的性质，神身位的性质；圣指神性质的属性。神的性质是圣的。成为肉体是将神的性质带到人里面的事。神渴望使祂所拣选的人在神圣的性质里成为圣别，使他们能成为圣别，甚至和祂是圣别的一样（新约总论第四册，一页）。

## 信息选读

在神的成为肉体里，圣灵使人与凡俗有别，正如神在祂圣别的性质里与凡俗的有别一样。…马太一章十八、二十节所提，那孕育且生出圣别之耶稣（徒三 14）的圣灵，要使相信圣别之耶稣的人成为圣别，正如祂在神圣的性质里是圣别的一样。至终，这些信徒都要完成于圣城新耶路撒冷（启二一 2）。

路加一章十五节说，施浸者约翰从母腹里就被圣灵充溢了。圣灵是新约对神的灵第一个神圣的名称…。替救主的来临预备道路，需要祂的先锋〔约翰〕被圣

# << WEEK 10 — DAY 3 >>

## Morning Nourishment

Luke 1:15 ...And he will be filled with the Holy Spirit, even from his mother's womb.

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

The divine title the Holy Spirit is a new revelation in the New Testament. This title is not used in the Old Testament. (In Psalm 51:11 and Isaiah 63:10-11 “the Holy Spirit” should be translated “the Spirit of holiness.”) This divine title is first used when God came in to prepare a forerunner of the Lord Jesus (Luke 1:15) and a human body for Christ (Luke 1:35). This indicates that the Holy Spirit is related to the incarnation of God.

Spirit denotes the nature of God, the nature of God's person, and holy denotes an attribute of God's nature. God's nature is holy. Incarnation is a matter of bringing God's nature into man. God desires to make His chosen people holy in the divine nature so that they may be holy even as He is holy. (The Conclusion of the New Testament, p. 851)

## Today's Reading

The Holy Spirit in God's incarnation makes man distinct from being common as God is distinct in His holy nature....The Holy Spirit, of whom the holy Jesus (Acts 3:14) was conceived and born as mentioned in Matthew 1:18 and 20, will make the believers of the holy Jesus intrinsically holy as He is holy in the divine nature. Eventually, all these believers will consummate in the holy city, the New Jerusalem (Rev. 21:2).

Luke 1:15 says that John the Baptist would be filled with the Holy Spirit even from his mother's womb. The Holy Spirit is the first divine title ascribed to the Spirit of God in the New Testament....The preparing of the way for the Savior's

灵充溢，使他能将百姓从神以外一切的事物中，分别归神，叫他们为着神的定旨，圣别归神。为救主预备人的身体，需要圣灵将神圣的性质分赐到人性里面，使人成为圣别，以完成神救赎的计划。所以，主耶稣在童女里面由带着神圣素质的圣灵成孕（35）；她“被看出怀了孕，就是她从圣灵所怀的”（太一18）。“那生在她里面的，乃是出于圣灵。”（20）虽然基督是从马利亚生的（16），却是从圣灵成孕。基督的出生是直接出于圣灵的。祂的源头是圣灵，祂的元素是神圣的。

新约里有许多经文说到圣灵。路加三章二十二节告诉我们，圣灵以仿佛鸽子的形体，降在基督身上，为着祂的职事膏祂。马太十二章三十二节论到说话抵挡圣灵，指明罪人若亵渎圣灵，那灵就没有地位在他身上作工，使他悔改相信主耶稣了。按约翰二十章二十二节，主耶稣在复活那天向门徒吹入一口气，并告诉他们要受圣灵。这是叫他们在素质上接受圣灵作生命。后来，在马太二十八章十九节，主嘱咐门徒将人“浸入父、子、圣灵的名里”。在行传一章二节我们看见，复活的基督借着圣灵吩咐使徒。然后在罗马十五章十六节保罗说，他尽职事，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。因为基督已作到外邦人里面，成为他们的元素，他们就成了被基督浸透，且被祂神圣素质浸润的供物（新约总论第四册，二至三页）。

新约的圣别不仅使我们在地位上圣别，也使我们在性情上圣别，…正如神是圣别的一样。因此我们说，圣灵具有圣别之神圣性情的元素（出埃及记生命读经，一九七七页）。

参读：新约总论，第七十九篇。

coming required that His forerunner be filled with the Holy Spirit so that he could separate the people unto God from all things other than God, making them holy unto Him for His purpose. The preparing of the human body for the Savior required that the Holy Spirit impart the divine nature into humanity, making man holy for the carrying out of God's plan of redemption. Therefore, the Lord Jesus was conceived of the Holy Spirit with the divine essence (Luke 1:35) in a human virgin, who "was found to be with child of the Holy Spirit" (Matt. 1:18). That which was begotten in her was of the Holy Spirit (v. 20). Although Christ was born of Mary (Matt. 1:16), He was a child of the Holy Spirit. The birth of Christ was directly of the Holy Spirit. His source was the Holy Spirit, and His element was divine.

Many verses in the New Testament speak of the Holy Spirit. Luke 3:22 tells us that the Holy Spirit descended upon Christ in bodily form as a dove, anointing Him for His ministry. In Matthew 12:32 we have a word concerning speaking against the Holy Spirit, a word that indicates that if a sinner blasphemes the Holy Spirit, the Spirit will have no ground to work upon him to cause him to repent and believe in the Lord Jesus. According to John 20:22, the Lord Jesus on the day of His resurrection breathed into the disciples and told them to receive the Holy Spirit. This is the receiving of the Holy Spirit as life essentially. Later, in Matthew 28:19, the Lord charges the disciples to baptize people "into the name of the Father and of the Son and of the Holy Spirit." In Acts 1:2 we see that the resurrected Christ gave command to the apostles through the Holy Spirit. Then in Romans 15:16 Paul says that in his ministry the offering of the nations might be acceptable, having been sanctified in the Holy Spirit. Because Christ had been wrought into them, becoming their element, the nations became an offering saturated with Christ and permeated with His divine essence. (The Conclusion of the New Testament, pp. 851-853)

New Testament sanctification is to make us holy not merely in position but also in nature. It is to make us holy in nature, even as God is holy. Therefore, we say that the Holy Spirit has the element of the holy divine nature. (Life-study of Exodus, p. 1724)

Further Reading: The Conclusion of the New Testament, msg. 79



## 第十周·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。”

徒十六 7 “到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”

约翰七章三十九节…指明基督复活以前，“还没有”那灵—复合了其他元素的那灵。神的灵从起初就有了，但那灵，就是基督的灵、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，连同基督成为肉体、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（出埃及记生命读经，一九七七至一九七八页）。

### 信息选读

〔行传十六章七节里〕“耶稣的灵”是特别的名称，意思与“神的灵”不同。因着耶稣过去是人，现今仍是人，“耶稣的灵”就是那人耶稣的灵。

## << WEEK 10 — DAY 4 >>

### Morning Nourishment

John 7:39 ...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.

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

John 7:39 indicates that before Christ's resurrection, the Spirit—the Spirit compounded with other elements—was “not yet.” The Spirit of God was there from the very beginning, but the Spirit as the Spirit of Christ and the Spirit of Jesus Christ (Phil. 1:19) was “not yet” when the Lord 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 “another Comforter,” who is 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. (Life-study of Exodus, pp. 1724-1725)

### Today's Reading

[In Acts 16:7] the Spirit of Jesus is a special term. Its meaning differs from that of the Spirit of God. Since Jesus was a man and is still a man, “the Spirit of Jesus” is the Spirit of the man Jesus.

为什么当使徒保罗要去一个地方传福音时，“耶稣的灵”却不许？为什么圣经不说“神的灵”，而说“耶稣的灵”？其中一定有原因。当我们仔细读行传十六章，并看见这章里的环境时，就知道需要“耶稣的灵”。本章里有许多的受苦和逼迫。保罗甚至被囚在监里！在这样的光景中，的确需要“耶稣的灵”。耶稣在地上时，是个一直遭受强烈逼迫的人。因此，“耶稣的灵”乃是有极大受苦力量之人的灵。祂是一个人的灵，也是受苦力量的灵。当我们传福音遭逼迫时，确实需要这样的灵——“耶稣的灵”！

前一节（6）可以证明，“耶稣的灵”就是“圣灵”。我们若读这两节的上下文，就看见在使徒保罗传福音时引导他的“圣灵”，就是“耶稣的灵”。乃是“圣灵”在引导使徒，但在那时，在那件事上，“圣灵”是以“耶稣的灵”的身分行事。

耶稣的灵不只是神的灵，在祂里面有神性，使我们能活神圣的生命；也是那人耶稣的灵，在祂里面有人性，使我们能过正确的人性生活，也能忍受其中的痛苦（李常受文集一九六五年第一册，七五四页）。

在罗马八章九节保罗说到基督的灵。基督的灵与主的死和复活有关。基督的灵是那经过死并进入复活者的灵。主的死是包罗万有的了结，祂的复活是包罗万有之新生的起头。所以，基督的灵是包罗万有的基督，连同祂包罗万有之死与复活的总和，集大成。因为我们有基督的灵在我们里面，我们就有包罗万有的基督，以及祂包罗万有的了结与新生的起头。

基督的灵是基督的实际，是在实际里的基督自己。因为那灵是基督的实际，我们就可以说，这位灵乃是那是灵的基督。借着基督的灵，我们就在祂复活的生命和能力、祂的超越和祂作王的权柄里有分于基督（新约总论第四册，七页）。

参读：基督包罗万有的灵。

Why was it that when the apostle Paul would go to a certain place to preach the gospel, “the Spirit of Jesus” did not allow him? Why does the Scripture not say “the Spirit of God” instead of “the Spirit of Jesus”? There must be some reason. When we look into Acts 16 and see the environment of that chapter, we realize the need of the Spirit of Jesus. In this chapter there is much suffering and persecution. Paul was even put into prison! In such a situation “the Spirit of Jesus” was really required. Jesus was a man who continually suffered intense persecution while He was on earth. Therefore, “the Spirit of Jesus” is the Spirit of a man with abundant strength for suffering. He is the Spirit of a man as well as the Spirit of suffering strength. In persecution while preaching the gospel, we do need such a Spirit—“the Spirit of Jesus”!

By the previous verse (v. 6), it is proved that “the Spirit of Jesus” is the “Holy Spirit.” If we read the context of these two verses, we see that “the Holy Spirit” who was leading the apostle Paul in his preaching of the gospel was “the Spirit of Jesus.” It was “the Holy Spirit” who was leading the apostle; but “the Holy Spirit” at that time and in that incident was acting as “the Spirit of Jesus.”

The Spirit of Jesus is not only the Spirit of God with divinity in Him that we may live the divine life but also the Spirit of the man Jesus with humanity in Him that we may live the proper human life and endure its sufferings. (CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” p. 563)

In Romans 8:9 Paul speaks of the Spirit of Christ. The Spirit of Christ is related to the Lord’s death and resurrection. The Spirit of Christ is the Spirit of the One who passed through death and entered into resurrection. The Lord’s death was an all-inclusive termination, and His resurrection was an all-inclusive germination. The Spirit of Christ, therefore, is the totality, the aggregate, of the all-inclusive Christ with His all-inclusive death and resurrection. Because we have this Spirit in us, we have the all-inclusive Christ and His all-inclusive termination and germination.

The Spirit of Christ is the reality of Christ, Christ Himself in reality. Because the Spirit is the reality of Christ, we may say that this Spirit is the pneumatic Christ. By the Spirit of Christ we partake of Christ in His resurrection life and power, His transcendency, and His reigning authority. (The Conclusion of the New Testament, pp. 855-856)

Further Reading: The All-inclusive Spirit of Christ

## 第十周·周五

### 晨兴喂养

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。”

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

耶稣基督的灵〔腓一 19〕，就是约翰七章三十九节所说的那灵。这…是主复活后之神的灵，就是具有神性的圣灵，与主的成为肉体（人性）、十字架下的人性生活、钉十字架并复活调和而成的。在出埃及三十三章二十三至二十五节，由橄榄油和四种香料调和而成的圣膏油，是这复合之神的灵完满的预表。现今这灵乃是耶稣基督的灵。这里不是说耶稣的灵（徒十六 7），也不是说基督的灵（罗八 9），乃是说耶稣基督的灵。耶稣的灵主要的是为着主的人性和人性生活，基督的灵主要的是为着主的复活。我们要经历主的人性，就需要耶稣的灵；要经历主复活的大能，就需要基督的灵。保罗在受苦时，经历了主在人性中的受苦并主的复活；因此，那灵对他乃是耶稣基督的灵，就是三一神那复合、包罗万有、赐生命的灵。对于像保罗那样经历并享受基督的人性生活和复活的人，这样一位灵有全备的供应，甚至就是全备的供应（新约总论第四册，九至一〇页）。

### 信息选读

“生命之灵”这辞在新约里只使用一次——在罗马八章二节。那灵不仅是赐生命的灵，也是生命之灵。生命之灵乃是生命的实际，因这灵包含神圣生命的元素。事实上，那灵自己就是生命。所以，有生命之灵，就有神圣生命的丰富。

## << WEEK 10 — DAY 5 >>

### Morning Nourishment

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.

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

The Spirit of Jesus Christ [Phil. 1:19] is the Spirit mentioned in John 7:39. This is...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 the Spirit is not the Spirit of Jesus as in Acts 16:7, 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 we need the Spirit of Jesus. To experience the power of the Lord's resurrection 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, to Paul the Spirit 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....(Rev. 1:4; 4:5; 5:6). (The Conclusion of the New Testament, pp. 857-858)

### Today's Reading

The term the Spirit of life is used only once in the New Testament—in Romans 8:2. The Spirit is not only the life-giving Spirit but also the Spirit of life. The Spirit of life is the reality of life, for this Spirit contains the element of the divine life. Actually, the Spirit Himself is life. Therefore, with the Spirit of life we have the riches of the divine life.

得着生命的路乃是那灵。生命属于那灵，那灵也属于生命。这二者实际上是一。我们无法将生命与那灵分开，也无法将那灵与生命分开。主耶稣自己说，“我对你们所说的话，就是灵，就是生命。”（约六 63）这里主将灵与生命相连。我们若有那灵，就有生命。…因此，经历神圣、永远、非受造之生命的路，就是生命之灵（新约总论第四册，一三页）。

林后三章十八节说，“但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”在这节经文里，保罗没有说到神的灵、圣灵或生命之灵，乃是说到主灵。那灵的这方面包含了作主身分的元素。主耶稣升上诸天以后成了主。这意思是，一个来自拿撒勒名叫耶稣的人，已经被立为万有的主了。这个作主身分现今是在那灵里。在主灵里，有升天和作主身分的元素。

复合的灵也是恩典的灵（来十 29）。恩典的灵具有对三一神之享受的元素。这个元素就是恩典（出埃及记生命读经，一九八三页）。

那灵的这面与享受三一神有关，因三一神自己是我们的恩典。那灵作为恩典之灵，意思就是三一神在子里作为那灵成为我们的享受。那灵是三一神临及我们。子无法进到里面，直到祂成为那灵。祂在门徒中间，但祂需要经过死与复活，成为赐生命的灵（约十四 16～20）。然后祂才能将自己作为那灵吹入门徒里面，作他们的享受（二十 22）。

那灵是恩典之灵，乃是恩典的实际。…有分于恩典之灵，就是有分于那灵作恩典。我们若没有那灵，就无法有恩典。我们所接受神圣恩典的实际，就是恩典之灵（新约总论第四册，一三至一四页）。

参读：新约总论，第八十篇。

The way to have life is the Spirit. Life belongs to the Spirit, and the Spirit is of life. These two are actually one. We cannot separate life from the Spirit, nor the Spirit from life. The Lord Jesus Himself said, “The words which I have spoken to you are spirit and are life” (John 6:63). Here the Lord connects the Spirit and life. If we have the Spirit, we have life....Thus, the way to experience the divine, eternal, uncreated life is the Spirit of life. (The Conclusion of the New Testament, pp. 861-862)

Second Corinthians 3:18 says, “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” In this verse Paul does not speak of the Spirit of God, the Holy Spirit, or the Spirit of life. Rather, he refers to the Lord Spirit. In this aspect of the Spirit the element of lordship is included. The Lord Jesus became the Lord after His ascension to the heavens. This means that a man from Nazareth named Jesus has been made the Lord of all. This lordship is now in the Spirit. In the Lord Spirit we have the elements of ascension and lordship.

The compound Spirit is also the Spirit of grace (Heb. 10:29). The Spirit of grace has the element of the enjoyment of the Triune God. This element is grace. (Life-study of Exodus, p. 1729)

This aspect of the Spirit is related to the enjoyment of the Triune God, for the Triune God is Himself our grace. For the Spirit to be the Spirit of grace 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 come into us until He had become 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). Then He was able to breathe Himself as the Spirit into the disciples for their enjoyment (John 20:22).

As the Spirit of grace, the Spirit is the reality of grace....To partake of the Spirit of grace is to partake of the Spirit as grace. If we do not have the Spirit, we cannot have grace. The reality of the divine grace we receive is the Spirit of grace. (The Conclusion of the New Testament, p. 862)

Further Reading: The Conclusion of the New Testament, msg. 80



## 第十周·周六

### 晨兴喂养

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。”

二二 17 “那灵和新妇说，来！...”

在启示录里，那灵称为七灵（一 4，四 5，五 6），就是七倍加强的灵，以对抗召会的堕落。一章四节的七灵，无疑是神的灵，因为七灵被列在三一神之中。七既是神工作中完整的数字，七灵就必是为着神在地上的行动。在本质和存在上，神的灵是一个；在神行动加强的功用和工作上，神的灵是七倍的。就如撒迦利亚四章二节的灯台，在存在上，是一个灯台；在功用上，是七盏灯。约翰写启示录时，召会已经堕落，世代又是黑暗的。所以，神在地上的行动和工作，需要神七倍加强的灵（新约总论第四册，一九至二〇页）。

### 信息选读

基督用祂的七眼注视我们的时候，这些眼睛，就是七灵，就要将基督的元素灌输到我们里面。七灵作七盏点着的火灯，是为着光照并焚烧；而七灵作羔羊的七眼，是为着鉴察、搜寻并灌输。当主光照并审判我们的时候，祂就注视我们；借着七灵作祂的眼睛，祂就将自己灌输到我们里面，使我们变化。

最终，神的灵是那灵。那灵是神的灵这些名称一切元素的总和，集大成。因此，那灵是包罗万有的灵（新约总论第四册，二一至二二页）。

## << WEEK 10 — DAY 6 >>

### Morning Nourishment

Rev. 1:4 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.

22:17 And the Spirit and the bride say, Come!...

In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the sevenfold intensified Spirit to counteract the degradation of the church. The seven Spirits in Revelation 1:4 undoubtedly are the Spirit of God because They are ranked among the Triune God. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on earth. In substance and existence God's Spirit is one. In the intensified function and work of God's operation His Spirit is sevenfold. It is like the lampstand in Zechariah 4:2. In existence it is one lampstand, but in function it is seven lamps. At the time the book of Revelation was written, the church had become degraded, and the age was dark. Therefore, the sevenfold intensified Spirit of God was needed for God's move on earth. (The Conclusion of the New Testament, p. 867)

### Today's Reading

When Christ looks at us with His seven eyes, these eyes, which are the seven Spirits, will transfuse Christ's element into us. Whereas the seven Spirits as the seven lamps of burning fire are for enlightening and burning, the seven Spirits as the seven eyes of the Lamb are for observing, searching, and transfusing. As the Lord enlightens and judges us, He looks at us, and through the seven Spirits as His eyes He transfuses Himself into us for our transformation.

Ultimately, the Spirit of God is the Spirit. The Spirit is the totality, the aggregate, of all the elements of the titles of the Spirit of God. Hence, the Spirit is the all-inclusive Spirit. (The Conclusion of the New Testament, p. 868)

今天神的灵…是“那”灵。那灵是包罗万有、经过过程、复合的灵。这灵就是神的灵、耶和华的灵，圣灵、实际的灵、耶稣的灵、基督的灵、耶稣基督的灵、生命之灵、赐生命的灵、主灵、恩典的灵和七灵。

在约翰七章三十九节时，“还没有”那灵。那是在主耶稣钉十字架并在复活里得着荣耀之前。但如今我们这些相信基督的人可以实现我们的定命—享受那灵，这灵要成为活水的江河，从我们腹中流出来。按照三十八至三十九节，那灵，就是包罗万有的灵，要成为活水的江河，从我们里面流出来。这意味着，在我们的经历里，这一灵成了活水的众江河；这就是对那灵的享受。

约翰、保罗、彼得在他们的著作中都说到那灵。保罗使用那灵这辞，多过任何那灵其他的名称。在彼前一章二节，彼得不是说圣灵的圣别，乃是说那灵的圣别。…在启示录里，约翰没有用神的灵、主的灵或圣灵这些名称。启示录中只用到那灵的两个名称：七灵与那灵。在一章四节、四章五节、五章六节里有七灵。在二至三章里一再用到那灵这个名称。启示录十四章十三节也可见到这个名称，而最末了的一次是在二十二章十七节。这节经文说，“那灵和新妇说，来！”这启示出那灵作为三一神的总和，已与此完全成熟、成为新妇的召会成为了一了。

神传福音给亚伯拉罕时，应许要把那灵赐给他。…加拉太三章十四节里没有神的灵、主的灵或圣灵。这节经文里有那灵，因为那灵乃是神应许给亚伯拉罕新约经纶的独一福分。这意味着，神向亚伯拉罕传了那灵的福音（出埃及记生命读经，一九八四至一九八五页）。

参读：那灵同我们的灵，第二章；长老训练第五册，第二章。

The Spirit of God today is the Spirit. The Spirit is the all-inclusive, processed, compound Spirit. This Spirit is the Spirit of God, the Spirit of Jehovah, the Holy Spirit, the Spirit of reality, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, the Spirit of life, the life-giving Spirit, the Lord Spirit, the Spirit of grace, and the seven Spirits.

At the time of John 7:39, the Spirit was “not yet.” That was before the Lord Jesus was crucified and glorified in resurrection. But now we who believe in Christ may fulfill our destiny of enjoying the Spirit, and this Spirit will become rivers of living water flowing out of our innermost being. According to John 7:38 and 39, the Spirit, the all-inclusive Spirit, will become rivers of living water flowing out of us. This means that in our experience the one Spirit becomes many rivers of living water. This is the enjoyment of the Spirit.

In their writings John, Paul, and Peter all speak of the Spirit. Paul uses the term the Spirit more than any other title of the Spirit. In 1 Peter 1:2 Peter speaks not of the sanctification of the Holy Spirit, but of the sanctification of the Spirit....In the book of Revelation John does not use the titles the Spirit of God, the Spirit of the Lord, or the Holy Spirit. In Revelation only two titles of the Spirit are used: the seven Spirits and the Spirit. In 1:4; 4:5; and 5:6 we have the seven Spirits. In chapters 2 and 3 the title the Spirit is used again and again. It is also found in Revelation 14:13, and for the last time, in Revelation 22:17. Revelation 22:17 says, “The Spirit and the bride say, Come.” This reveals that the Spirit as the totality of the Triune God has become one with the church, who is now fully matured to be the bride.

God in preaching the gospel to Abraham promised him the Spirit....In Galatians 3:14 we do not have the Spirit of God, the Spirit of the Lord, or the Holy Spirit. In this verse we have the Spirit because the Spirit was the unique blessing of the New Testament economy promised by God to Abraham. This means that to Abraham God preached the gospel of the Spirit. (Life-study of Exodus, pp. 1730-1731)

Further Reading: The Spirit with Our Spirit, ch. 2; Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, ch. 2

# 第十周诗歌

# WEEK 10 — HYMN

## Hymns, #242

### 196 圣灵的丰满 — 耶稣基督的灵

7 7 7 7 (英 242)

A 大调

4/4

5 | 1 1 1 1 2 3 2 | 1 - - 7 1 | 2 2 2 2 3 4 2 | 3 - -  
一 今 日 我 们 神 的 灵, 成 了 耶 稣 基 督 灵;  
1 3 | 5 5 6 5 4 3 | 2 - - 5 | 6 4 4 3 2 1 7 | 1 - - ||  
死 而 复 活 的 神 人, 得 荣 升 天, 此 灵 成。

二 从那升天的耶稣, 这灵降到我灵里,  
使祂一切的实际, 都成我们的经历。

三 这个耶稣基督灵, 包含一切的成分;  
神、人二性其中存, 人生、神荣也藏隐。

四 死的功能及受苦、 复活大能并升天、  
宝座、权柄和国度, 全都在这灵中含。

五 凭这一切的成分, 这灵运行在我灵;  
借祂膏油的涂抹, 我得享受主丰盛。

六 这个包罗万有灵, 是我一切的秘诀;  
多方作工在我里, 使神作我的一切。

1  
The Spirit of God today  
The Spirit of Jesus is,  
The God-man who died and rose,  
Ascending to glory His.  
2  
'Tis from such a Jesus came  
The Spirit of Jesus to us,  
To make His reality  
Experience unto us.  
3  
The Spirit of Jesus has  
All elements human, divine,  
The living of man in Him  
And glory of God combine.  
4  
The suff'ring of human life,  
Effectiveness of His death,  
His rising and reigning too  
Are all in the Spirit's breath.  
5  
With all these components true  
His Spirit in us doth move,  
And by His anointing full  
The riches of Christ we prove.  
6  
This Spirit of Jesus doth  
Encompass both great and small;  
Inclusively He doth work  
In us, making God our all.

## 第十周申言

申言稿: \_\_\_\_\_

[illegible]

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

[illegible]