二〇一三年國殤節特會

保羅的完成職事

第四篇

那靈同我們的靈

讀經：羅八 16，林前六 17

綱　　目

週　一

壹 神的靈經過了過程，我們的靈也經過了過程：

一 『那靈』一辭，不是僅僅指神的靈，乃是指終極完成的靈—那經過了成爲肉體、人性生活、釘十字架與復活等過程的靈；當基督在復活裏得着榮耀之後，祂就成了賜生命的靈，就是『那靈』，也就是那終極完成的靈—約七 39，路二四 26，林前十五 45 下。

二 我們的靈是神所造的（創二 7，箴二十 27）；但由於亞當，這靈墮落了，並且死了（弗二 1）；然而，我們死了的靈由基督所贖回；既已贖回，就被那重生我們的靈所復甦、點活（羅八 10）。

三 我們說『那靈同我們的靈』（16），意思就是說，終極完成的靈是同着信徒那被造、得重生的靈，並且在信徒那被造、得重生的靈裏。

2013 Memorial Day Conference

THE COMPLETING MINISTRY OF PAUL

Message Four

The Spirit with Our Spirit

Scripture Reading: Rom. 8:16; 1 Cor. 6:17

Outline

Day 1

I. The Spirit of God has passed through a process, and our spirit has also passed through a process:

A. The term the Spirit does not merely refer to the Spirit of God but to the consummated Spirit—the Spirit who has passed through the processes of incarnation, human living, crucifixion, and resurrection; after Christ was glorified in resurrection, He became the life-giving Spirit, who is "the Spirit," the consummated Spirit—John 7:39; Luke 24:26; 1 Cor. 15:45b.

B. Our spirit was created by God (Gen. 2:7; Prov. 20:27), but through Adam it became fallen and deadened (Eph. 2:1); however, our deadened spirit was redeemed by Christ, and having been redeemed, it has been quickened, enlivened, by the Spirit, who regenerated us (Rom. 8:10).

C. When we speak of the Spirit with our spirit (v. 16), we mean that the consummated Spirit is with and in the believers' created and regenerated spirit.

貳『那靈同我們的靈』（16）乃是神生機救恩的祕訣；這二靈一起作工，就是一切屬靈事物，特別是神生機救恩之各面的技巧、祕訣：

一 生殖的靈在我們被基督所復甦的靈裏，重生我們，賜我們權柄，作神親生的兒女—約三6，一12～13，羅八10。

二 滋養的靈在我們爲基督所顧惜的靈裏，用主話中的靈奶餧養我們，使我們長大以致得救—弗五29，林前三2、6，彼前二2～3。

三 聖別的靈從我們爲基督所奪取的靈裏，用神的性情聖別我們，使我們成聖歸神—弗一4，五26～27，帖前五23，帖後二13，羅六19、22，參林後二12～14。

四 更新的靈在我們爲基督所內住的靈裏，更新我們，使我們藉着十字架的破碎，穿上新人—弗四23～24，多三5，提後四22。

五 變化的靈在我們被基督所充滿的靈裏，將我們變化成爲基督榮耀的形像，作祂的彰顯—林後三18，羅十二2，弗五18。

六 建造的靈在我們爲基督所據有的靈裏，將我們建造成爲神的家和基督的身體，作祂們的居所—二21～22，四16。

七 成熟的靈在我們由基督使其豐富的靈裏，將我們模成作神眾子模型之神長子基督的形像—羅八28～29，腓一19。

II. "The Spirit...with our spirit" (v. 16) is the secret of God's organic salvation; these two spirits working together are the skillfulness, the secret, of all spiritual things, especially of all the aspects of God's organic salvation:

A. The generating Spirit in our spirit, quickened by Christ, regenerates us, giving us authority to be the children of God, begotten of God—John 3:6; 1:12-13; Rom. 8:10.

B. The nourishing Spirit in our spirit, cherished by Christ, feeds us with the spiritual milk of the Word that we may grow unto salvation—Eph. 5:29; 1 Cor. 3:2, 6; 1 Pet. 2:2-3.

C. The sanctifying Spirit from our spirit, captivated by Christ, sanctifies us with the nature of God, making us holy unto God—Eph. 1:4; 5:26-27; 1 Thes. 5:23; 2 Thes. 2:13; Rom. 6:19, 22; cf. 2 Cor. 2:12-14.

D. The renewing Spirit in our spirit, indwelt by Christ, renews us that we may put on the new man through the breaking of the cross—Eph. 4:23-24; Titus 3:5; 2 Tim. 4:22.

E. The transforming Spirit in our spirit, filled by Christ, transforms us into the glorious image of Christ for His expression—2 Cor. 3:18; Rom. 12:2; Eph. 5:18.

F. The building Spirit in our spirit, possessed by Christ, builds us into the house of God and the Body of Christ for Their dwelling—2:21-22; 4:16.

G. The maturing Spirit in our spirit, enriched with Christ, conforms us to the image of Christ, the firstborn Son of God—the model of God's sons—Rom. 8:28-29; Phil. 1:19.

八 印塗的靈在我們因基督而歡騰的靈裏，用神的榮耀將我們滲透，並將我們帶進神的榮耀，使我們得榮耀—弗一13，四4、30，林後一22，羅五2。

週　二

九 以上各步都是『那靈同我們的靈』（八16）聯結『成爲一靈』（林前六17）而完成的；若非如此，即使神的福音是有大能的（羅一16），在信徒身上也一無所能、一無所成，無法使他們在生命和性情上，但不在神格上，成爲神，爲着建造基督的身體，就是三一神永遠的心愛，和祂最終的目的（太十六18，弗一9，四16）。

十 基督能夠活在我們裏面，乃是因着祂成了我們靈裏的那靈；惟有藉着我們靈裏的那靈，保羅完成職事裏的所有重點，纔有效力。

週　三

叁 在聖經中，有關那靈的啓示是漸進的：

一 關於那靈，頭一次說的是在創造裏神的靈（創一2）；其次是在神與人關係中耶和華的靈（士三10，撒上十6）；而後是有關基督成孕並出生的聖靈（路一35，太一20）；再後是在主爲人生活中耶穌的靈（徒十六7）；然後是在主復活中基督的靈（羅八9）；以及耶穌基督的靈（腓一19）。

H. The sealing Spirit in our spirit, exulting with Christ, saturates us with and brings us into the glory of God for our glorification—Eph. 1:13; 4:4, 30; 2 Cor. 1:22; Rom. 5:2.

Day 2

I. The above steps are accomplished by the joining of "the Spirit... with our spirit" (8:16) as "one spirit" (1 Cor. 6:17); if this were not so, even though the gospel of God is powerful (Rom. 1:16), it still would not have any power or accomplish anything in the believers to make them God in life and in nature but not in the Godhead for the building up of the Body of Christ, which is the Triune God's eternal heart's desire and His ultimate purpose (Matt. 16:18; Eph. 1:9; 4:16).

J. Christ can live in us by His being the Spirit in our spirit; it is only by the Spirit in our spirit that all the crucial points in Paul's completing ministry become prevailing.

Day 3

III. The revelation in the Bible concerning the Spirit is progressive:

A. The Spirit is mentioned first as the Spirit of God, in relation to the creation (Gen. 1:2); then, He is mentioned as the Spirit of Jehovah, in the context of God's relationship with man (Judg. 3:10; 1 Sam. 10:6); as the Holy Spirit, in relation to the conception and birth of Christ (Luke 1:35; Matt. 1:20); as the Spirit of Jesus, in relation to the Lord's human living (Acts 16:7); as the Spirit of Christ, in relation to the Lord's resurrection (Rom. 8:9); and as the Spirit of Jesus Christ (Phil. 1:19).

二 耶穌基督的靈，就是約翰七章三十九節所說的『那靈』；這不僅是主成爲肉體前之神的靈，更是主復活後之神的靈，就是具有神性的聖靈，與主的成爲肉體（人性）、十字架下的爲人生活、釘十字架並復活調和而成的：

1 在出埃及三十章二十三至二十五節，由橄欖油和四種香料調和而成的聖膏油，是這複合之神的靈完滿的豫表；現今這靈乃是耶穌基督的靈。

2 腓立比一章十九節不是說耶穌的靈（徒十六7），也不是說基督的靈（羅八9），乃是說耶穌基督的靈：

a 耶穌的靈主要的是爲着主的人性和爲人生活，基督的靈主要的是爲着主的復活。

b 我們要經歷腓立比二章五至八節所描繪主的人性，就需要耶穌的靈。

c 我們要經歷三章十節所說主復活的大能，就需要基督的靈。

d 使徒保羅在受苦時，經歷了主在人性中的受苦並主的復活；因此，那靈對他乃是耶穌基督的靈，就是三一神那複合、包羅萬有、賜生命的靈。

e 對於像使徒那樣經歷並享受基督的爲人生活和復活的人，這樣一位靈有全備的供應，甚至就是全備的供應。

B. The Spirit of Jesus Christ is "the Spirit" mentioned in John 7:39; this is not merely the Spirit of God before the Lord's incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's incarnation (humanity), human living under the cross, crucifixion, and resurrection:

1. The holy anointing ointment in Exodus 30:23-25, a compound of olive oil and four kinds of spices, is a full type of the compound Spirit of God, who is now the Spirit of Jesus Christ.

2. In Philippians 1:19 it is not the Spirit of Jesus (Acts 16:7) or the Spirit of Christ (Rom. 8:9) but the Spirit of Jesus Christ:

a. The Spirit of Jesus is related mainly to the Lord's humanity and human living; the Spirit of Christ is related mainly to the Lord's resurrection.

b. To experience the Lord's humanity, as illustrated in Philippians 2:5-8, we need the Spirit of Jesus.

c. To experience the power of the Lord's resurrection, as mentioned in 3:10, we need the Spirit of Christ.

d. In his suffering the apostle Paul experienced both the Lord's suffering in His humanity and the Lord's resurrection; hence, the Spirit to him was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God.

e. Such a Spirit has, and even is, the bountiful supply for a person like the apostle, who was experiencing and enjoying Christ in His human living and resurrection.

3 至終，這複合的耶穌基督之靈，成了神的七靈，祂是神寶座前的七盞火燈，在地上完成神的行政，使神關乎召會的經綸得以成就；祂也是羔羊的七眼，爲要把祂一切的所是傳輸到召會裏面—啓一4，四5，五6。

肆『那靈自己同我們的靈見證我們是神的兒女』（羅八16）；『與主聯合的，便是與主成爲一靈』（林前六17）：

週　六

一 與主『聯合』成爲一靈，指信徒藉着信入主（約三15～16，參提後四22，林後三17），與祂有生機的聯結；這聯結可用枝子與葡萄樹的聯結（約十五4～5）說明：

1 保羅完成職事的極致，就是實行與主成爲一靈。

2 照着靈而行並將心思置於靈，就是操練與主成爲一靈—羅八4、6。

二 那靈如今住在我們重生的靈裏，與我們的靈聯合成爲一靈：

1 我們全人必須轉向這聯結的靈，並將全人置於其上—6節下。

2 我們也必須照着這聯結的靈生活行動—4節。

3 當我們因此活在這聯結的靈裏，我們就能活出基督的身體，而成爲基督團體的彰顯—弗一23。

3. Eventually, this compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before God's throne to carry out His administration on earth for the accomplishing of His economy concerning the church, and who are the seven eyes of the Lamb for the transfusing of all that He is into the church—Rev. 1:4; 4:5; 5:6.

IV. "The Spirit Himself witnesses with our spirit that we are children of God" (Rom. 8:16); "he who is joined to the Lord is one spirit" (1 Cor. 6:17):

Day 6

A. *To be "joined" to the Lord as one spirit refers to the believers' organic union with the Lord through believing into Him (John 3:15-16; cf. 2 Tim. 4:22; 2 Cor. 3:17); this union is illustrated by that of the branches with the vine (John 15:4-5):*

1. To practice being one spirit with the Lord is the consummate point of Paul's completing ministry.
2. To walk according to the spirit and to set our mind on the spirit is to practice being one spirit with the Lord—Rom. 8:4, 6.

B. *The Spirit now dwells in our regenerated spirit and is joined to our spirit as one spirit:*

1. We should have our whole being turned to and set on this joined spirit—v. 6b.
2. We should also live and walk according to this joined spirit—v. 4.
3. When we thus live in this joined spirit, we can live out the Body of Christ to become the corporate expression of Christ—Eph. 1:23.

第四週 • 週一

晨興餧養

約七 39『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因爲耶穌尚未得着榮耀。』

羅八 10『但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。』

〔約翰七章三十九節〕裏的『那靈』一辭，不是僅僅指神的靈，乃是指終極完成的靈—那經過了成爲肉體、人性生活、釘十字架與復活等過程的靈。這靈在三十九節的時候還沒有，因爲耶穌尚未得着榮耀。當基督在復活裏得着榮耀之後，祂就成了賜生命的靈（林前十五 45 下）。這賜生命的靈乃是『那靈』，就是那終極完成的靈。

神的靈經過了過程，我們的靈也經過了過程。我們的靈是神所造的；但由於亞當，這靈墮落了，並且死了。然而，我們死了的靈由基督所贖回；既已贖回，就被那重生我們的靈所復蘇、點活。終極完成的靈就在我們得重生的靈裏。我們說『那靈同我們的靈』，意思就是說，終極完成的靈是同着信徒那被造、得重生的靈。現在我們要看見，那靈同我們的靈，乃是對神生機救恩一切經歷的祕訣，這生機的救恩包括：重生、餧養、聖別、更新、變化、建造、模成和得榮（神生機救恩的祕訣—『那靈自己同我們的靈』，六至七頁）。

信息選讀

我...的負擔，是要陳明最好的神學，論到神生機救恩的八段，加上神加強救恩的一段。神生機救恩的八段乃是重生、餧養、聖別、更新、

WEEK 4 — DAY 1

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."

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

The term the Spirit [in John 7:39] does not refer merely to the Spirit of God but to the consummated Spirit—the Spirit who has passed through the processes of incarnation, human living, crucifixion, and resurrection. This is the Spirit who, in John 7:39, was"not yet, because Jesus had not yet been glorified." After Christ was glorified in resurrection, He became the life-giving Spirit (1 Cor. 15:45b). This life-giving Spirit is the Spirit, that is, the consummated Spirit.

The Spirit of God has passed through a process, and our spirit also has passed through a process. Our spirit was created by God, but through Adam it became fallen and deadened. However, our deadened spirit was redeemed by Christ and, having been redeemed, it has been quickened, enlivened, by the Spirit, who regenerated us. The consummated Spirit is in our regenerated spirit. When we speak of the Spirit with our spirit, we mean that the consummated Spirit is with the believers' created and regenerated spirit. Now we need to see that the Spirit with our spirit is the secret of all the experiences of God's organic salvation: regeneration, feeding, sanctification, renewing, transformation, building, conformation, and glorification. (The Secret of God's Organic Salvation—“the Spirit Himself with Our Spirit," p. 11)

Today's Reading

My burden...is to present the best theology in eight sections concerning God's organic salvation plus one section concerning God's intensified salvation. The eight sections of God's organic salvation are regeneration,

變化、建造、模成和得榮；附加的一段乃是加強的一段。

〔當我們說到〕『重生的祕訣』...，我們用『祕訣』一辭，意指在作某些事情或製作某些東西上的技巧。保羅在腓立比四章十二節用到這辭：『我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。』保羅學得面對各種情形的祕訣、技巧。神生機救恩八段的祕訣，就是那靈同我們的靈。這二靈一起作工，就是一切屬靈事物，特別是神生機救恩之各面的技巧、祕訣。

約翰三章三節和五節告訴我們，重生乃是再生一次。那靈使罪人知罪自責，是要叫他們從水（受浸的水表徵死），和那靈（祂已將罪人從其餘的人中間聖別出來，並且祂就是復活的實際），在他們那被復活的基督所點活的靈裏，得以重生。受浸的水指明，我們若要得重生，就必須承認我們一無用處，只配與基督同釘十字架，並被埋葬。這就是說，我們已經了了，我們的已往、我們的歷史已經過去。因着那聖別我們的靈乃是復活的實際，所以我們有了祂，就有了復活。這復活就重生我們。

重生乃是藉着基督的復活，使祂將神聖的生命分賜到失喪的罪人裏面作權柄，叫他們成爲神親生的兒女，作祂的種類（彼前一3，約一12~13）。當基督復活時，祂所有的信徒，就是神所揀選並賜給祂的人，全都包括在祂裏面。因此他們都與祂一同復活（弗二6），並藉着祂得了重生，使他們得着永遠的生命作權柄，成爲神的兒女，作祂的種類。藉着重生，我們人成了神人；我們成了神類（神生機救恩的祕訣—『那靈自己同我們的靈』，七至八、一〇至一一頁）。

參讀：神生機救恩的祕訣—『那靈自己同我們的靈』，第一章。

feeding, sanctification, renewing, transformation, building, conformation, and glorification. The additional section is intensification.

[When we speak of the secret of regeneration,] we are using the word secret as a noun meaning skillfulness in doing things or in making things. Paul used this word in Philippians 4:12:"I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack." Paul had learned the secret, the skillfulness, of facing every kind of situation. The secret of these eight sections of God's organic salvation is the Spirit with our spirit. These two spirits working together is the skillfulness, the secret, of all spiritual things, especially of all the aspects of God's organic salvation.

John 3:3 and 5 tell us that regeneration is to be born anew. The Spirit convicts sinners that they may be born anew of water (the water of baptism signifying death) and of the Spirit (who has sanctified the sinners from among others and who is the reality of resurrection) in their spirit enlivened by Christ in resurrection. The water of baptism indicates that, if we would be regenerated, we must admit that we are good only to be put on the cross with Christ and buried. This means that we are finished and that our past, our history, is gone. Because the Spirit who sanctifies us is the reality of resurrection, when we have Him, we have resurrection. It is resurrection that regenerates us.

Regeneration is through the resurrection of Christ that He may impart the divine life into the lost sinners as the authority for them to be the children of God, begotten of God as His species (1 Pet. 1:3; John 1:12-13). When Christ was resurrected, all His believers, chosen and given to Him by God, were included in Him. Hence, they were resurrected with Him (Eph. 2:6) and regenerated through Him that they may have the eternal life as the authority for them to be children of God as His species. Through regeneration we, who are human, have become God-men; we have become God's kind. (The Secret of God's Organic Salvation—“the Spirit Himself with Our Spirit," pp. 11-12, 14)

Further Reading: The Secret of God's Organic Salvation—“the Spirit Himself with Our Spirit," ch. 1

第四週 • 週二

晨興餧養

約三 6『從肉體生的，就是肉體；從那靈生的，就是靈。』

羅八 16『那靈自己同我們的靈見證我們是神的兒女。』

神與人的聯結，完全是在於神靈與人靈二靈的聯結。神是靈，人有靈，二靈纔能相聯結合爲一。

乃是到了新約一開頭，神纔作了一件大事，就是祂自己生到一個童女腹中，在那裏成孕九個月。這個成孕就是神、人的聯結，也是神、人的聯調。我們有一首新詩歌說，『何大神蹟！何深奧祕！神竟與人聯調爲一！』〔附五首〕這個聯調乃是從童女腹中開始。神不是在那裏暫時停留，乃是在那裏成孕九個月。

神成爲人，在地上生活三十三年半。...四卷福音書，是專講神在地上爲人的生活，就是神與人聯結的故事（三一神終極完成之靈與信徒重生之靈聯結的果效，三三至三四頁）。

信息選讀

從使徒行傳到啓示錄...都是講神與信徒聯結的故事。神與人聯結爲一，是聖經中最難讀、難懂的事。

我們這些凡俗有罪的人能成爲神，乃是藉着重生、聖化、更新、變化、模成、榮化這六大步。重生是開始，榮化是完成，聖化、更新、變化和模成是其中的過程。...這六大步完成後，產生一

WEEK 4 — DAY 2

Morning Nourishment

John 3:6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Rom. 8:16 "The Spirit Himself witnesses with our spirit that we are children of God."

The union of God and man is altogether a matter of the union of the two spirits, the Spirit of God and the spirit of man. God is Spirit and man has a spirit; thus, these two spirits can be united together as one.

It was at the beginning of the New Testament that [God] did a great thing; that is, He was begotten in the womb of a virgin and remained there for nine months. This begetting is the union of God and man. It is also the joining and mingling of God and man. We have a new hymn which says,"What miracle! What mystery! / That God and man should blended be!" This joining and mingling began in the womb of the virgin. God did not merely stay there temporarily but remained there for nine months.

God became a man and lived on the earth for thirty-three and a half years....The four Gospels...speak about God's living on the earth as a man. That is the story of the union of God and man. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, pp. 34-35)

Today's Reading

[The twenty-three books from Acts to Revelation] present the story of the union of God and the believers. The union of God and man, causing the two to be one, is a matter that is most difficult to study and understand in the Bible.

We common and sinful men are made God through the six big steps of regeneration, sanctification, renewing, transformation, conformation, and glorification. Regeneration is the initiation; glorification is the consummation; sanctification, renewing, transformation, and conformation are the process

個結果，就是聖城新耶路撒冷。新耶路撒冷乃是神靈與人靈這六大步聯結的一大結果。...這些也是我們信徒今天所必須經過的。

神的靈與信徒之靈的聯結，乃是將神帶到人裏面，使神與人聯結調和，就是使神性與人性調和爲一，而不產生第三性；這就是聯結的要義。這個思想太深了，...〔就是〕神、人二性調和爲一，卻不產生第三性這件奧祕的事。

以上六步都是『那靈同我們的靈』（羅八16）聯結『成爲一靈』（林前六17）而完成的。若非如此，即使神的福音是有『大能』的（羅一16），在我們信徒身上也一無所能、一無所成。惟有經過神靈與人靈在這六步上的聯結，纔使『人成爲神』這個變化的工作，完全得着成就（三一神終極完成之靈與信徒重生之靈聯結的果效，三四至三五、四四至四五頁）。

基督怎麼能彀活在我們裏面？乃是因着祂成了我們靈裏的那靈。住在我們靈裏的乃是那靈。我們怎麼能彀在所題過的這麼多方面來享受基督？倘若祂不是賜生命的靈，祂的所是就全是客觀、遙不可及的。由於祂是那靈，祂的一切所是我們就都能在靈裏享受。召會怎樣纔能成爲基督的奧祕、基督的身體和新人？也是藉着我們靈裏的那靈。

惟有藉着我們靈裏的那靈，保羅完成職事裏的所有重點，纔有效力。保羅一而再，再而三的對我們說到那靈和我們的靈。他的著作裏透徹的論到這兩個靈（保羅的完成職事，六八頁）。

參讀：三一神終極完成之靈與信徒重生之靈聯結的果效，第三至四篇。

between these two ends....After these six big steps are completed, an issue is produced, which is the holy city, New Jerusalem. This New Jerusalem is the great issue of the union of the Spirit of God and the spirit of man in these six big steps....All these steps are also what we, the believers, must pass through today.

The union of the Spirit of God and the spirit of the believers brings God into man that God and man may be joined and mingled together. This causes divinity and humanity to be blended as one, yet without producing a third nature. This is the crucial significance of joining and mingling. This thought is very deep....This mystery [is] of the two natures of God and man blended to become one yet without producing a third nature.

The above six steps are accomplished by the joining of"the Spirit with our spirit" (Rom. 8:16) as"one spirit" (1 Cor. 6:17). If this were not so, even though the gospel of God is"powerful" (Rom. 1:16), it still would not have any power or accomplish anything in the believers. Only through the union of the Spirit of God and the spirit of man in these six steps can the transforming work of making man God be fully accomplished. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, pp. 35-36, 44)

How can Christ live in us? It is by His being the Spirit in our spirit. It is the Spirit that lives in our spirit. How can Christ be enjoyed by us in the many different aspects we have mentioned? If He were not the life-giving Spirit, all that He is would be objective and remote. Because He is the Spirit, whatever He is we may enjoy in our spirit. How can the church be the mystery of Christ, the Body of Christ, and the new man? Again, it is by the Spirit in our spirit.

Only by the Spirit in our spirit will all the crucial points in Paul's completing ministry become prevailing. Again and again Paul refers us to the Spirit and to our spirit. His writings thoroughly cover these two spirits. (The Completing Ministry of Paul, p. 49)

Further Reading: The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, chs. 3-4

第四週 • 週三

晨興餧養

創一 2『而地變爲荒廢空虛，淵面黑暗。神的靈覆罩在水面上。』

腓一 19『因爲我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

在聖經中，有關神、基督和那靈的啓示是漸進的。頭一次說的是在創造裏神的靈（創一 2）。其次是在神與人關係中耶和華的靈（士三 10，撒上十 6）。而後是有關基督成孕並出生的聖靈（路一 35，太一 20）。再後是在主爲人生活中耶穌的靈（徒十六 7）。然後是在主復活中基督的靈（羅八 9）。在〔腓立比一章十九節〕是耶穌基督的靈。

耶穌基督的靈，就是約翰七章三十九節所說的那靈。這不僅是主成爲肉體前之神的靈，更是主復活後之神的靈，就是具有神性的聖靈，與主的成爲肉體（人性）、十字架下的爲人生活、釘十字架並復活調和而成的（聖經恢復本，腓一 19 註 2）。

信息選讀

在出埃及三十章二十三至二十五節，由橄欖油和四種香料調和而成的聖膏油，是這複合之神的靈完滿的豫表。現今這靈乃是耶穌基督的靈〔腓一 19〕。...耶穌的靈〔徒十六 7〕主要的是爲着主的人性和爲人生活，基督的靈〔羅八 9〕主要的是爲着主的復活。我們要經歷腓立比二章五至八節所描繪主的人性，就需要耶穌的靈；要經歷三章十節所說主復活的大能，就需要基督的靈。使徒在受苦

WEEK 4 — DAY 3

Morning Nourishment

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."

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."

The revelation in the Bible concerning God, Christ, and the Spirit is progressive. The Spirit is mentioned first as the Spirit of God, in relation to creation (Gen. 1:2). Then, He is mentioned as the Spirit of Jehovah, in the context of God's relationship with man (Judg. 3:10; 1 Sam. 10:6); as the Holy Spirit, in relation to the conception and birth of Christ (Luke 1:35; Matt. 1:20); as the Spirit of Jesus, in relation to the Lord's human living (Acts 16:7); as the Spirit of Christ, in relation to the Lord's resurrection (Rom. 8:9); and [in Philippians 1:19] as the Spirit of Jesus Christ.

The Spirit of Jesus Christ is"the Spirit" mentioned in John 7:39. This is not merely the Spirit of God before the Lord's incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's incarnation (humanity), human living under the cross, crucifixion, and resurrection. (Phil. 1:19, footnote 4)

Today's Reading

The holy anointing ointment in Exodus 30:23-25, a compound of olive oil and four kinds of spices, is a full type of this compound Spirit of God, who is now the Spirit of Jesus Christ [Phil. 1:19]....The Spirit of Jesus [Acts 16:7] is related mainly to the Lord's humanity and human living; the Spirit of Christ [Rom. 8:9] is related mainly to the Lord's resurrection. To experience the Lord's humanity, as illustrated in [Philippians] 2:5-8, we need the Spirit of Jesus. To experience the power of the Lord's resurrection, as mentioned in 3:10, we need the Spirit of Christ. In his suffering the apostle experienced

時，經歷了主在人性中的受苦並主的復活；因此，那靈對他乃是耶穌基督的靈，就是三一神那複合、包羅萬有、賜生命的靈。對於像使徒那樣經歷並享受基督的爲人生活和復活的人，這樣一位靈有全備的供應，甚至就是全備的供應。至終，這複合的耶穌基督之靈，成了神的七靈，祂是神寶座前的七盞火燈，在地上完成神的行政，使神關乎召會的經綸得以成就；祂也是羔羊的七眼，爲要把祂一切的所是傳輸到召會裏面（啓一 4，四 5，五 6）（聖經恢復本，腓一 19 註 2）。

舊約多半是用『神的靈』一辭，如創世記一章二節。此外，舊約裏也可以看見『耶和華的靈』（如士六 34）。到舊約末了，還有一個不平常的稱呼，就是『恩典的靈』（亞十二 10），也題到『聖別的靈』（賽六三 10、11，詩五一 11）。

新約多半是用聖靈、神的靈和那靈。另外保羅也用了許多其他的辭。『神的靈』在保羅的著作裏也能見到（羅八 9），只是如今祂不再是覆罩在水面上，而是『住在你們裏面』。那覆罩的靈現今住在我們裏面，與創世記一章大不相同！

保羅在他的書信中也多次使用『聖靈』一辭。路加一章三十五節題到『聖靈』，是當主耶穌在祂肉身的母親裏成孕時所引進的一個稱呼；這是因爲有個凡俗的東西要成爲聖別。同一節把將要出生的那一位稱作『聖者』。聖靈進到一個人裏面，使其孕育聖者。當聖靈進到我們這些凡俗的人裏面，我們也能毀成爲聖別。

行傳十六章七節說，『耶穌的靈卻不許。』『耶穌的靈』這辭只在這一節裏出現，指明主耶穌在地上生活行動的時候，有神的靈與祂同在。耶穌是一個人，卻有神的靈與祂同在；這靈就變成耶穌的靈，來過人性生活（保羅的完成職事，六九至七〇頁）。

參讀：保羅的完成職事，第七章。

both the Lord's suffering in His humanity and the Lord's resurrection. Hence, the Spirit to him was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God. Such a Spirit has, and even is, the bountiful supply for a person like the apostle, who was experiencing and enjoying Christ in His human living and resurrection. Eventually, this compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before God's throne to carry out His administration on earth for the accomplishing of His economy concerning the church, and who are the seven eyes of the Lamb for the transfusing of all that He is into the church (Rev. 1:4; 4:5; 5:6). (Phil. 1:19, footnote 4)

The Old Testament mostly uses the term"Spirit of God," as in Genesis 1:2. Further on in the Old Testament we find the term"Spirit of Jehovah" (e.g., Judg. 6:34). At the end of the Old Testament there is even the remarkable term"Spirit of grace" (Zech. 12:10). Spirit of holiness is also mentioned (Isa. 63:10, 11; Psa. 51:11).

In the New Testament mostly the terms Holy Spirit, Spirit of God, and the Spirit are used. Paul uses many other terms as well."Spirit of God" is found in his writings (Rom. 8:9), but now He is no longer brooding over the waters; He"dwells in you." The brooding Spirit today is indwelling us. What a change from Genesis 1!

Paul also uses the term Holy Spirit a number of times in his Epistles....Luke 1:35 gives us the first mention of the Holy Spirit. He is introduced at the time when the Lord Jesus was conceived by a human mother. This is because something common is to be made holy. In this same verse the One to be born is called"the holy thing." The Holy Spirit came into a human being to conceive something holy. When the Holy Spirit came into us common human beings, we too could be made holy.

[Acts 16:7] says,"The Spirit of Jesus did not allow them." This term is found only in this verse. It indicates that when the Lord Jesus was walking on this earth, the Spirit of God was with Him. Jesus was a man, yet the Spirit of God was with Him. This Spirit became the Spirit of Jesus to live a human life. (The Completing Ministry of Paul, pp. 49-50)

Further Reading: The Completing Ministry of Paul, ch. 7

第四週 • 週四

晨興餧養

羅八 9『但神的靈若住在你們裏面，你們就不在肉體裏，乃在靈裏了；然而人若沒有基督的靈，就不是屬基督的。』

出三十 23~25『你要取上好的香料，...又取橄欖油一欣；你要把這些香料，按調製香品者之法複合成香品，作成聖膏油。』

羅馬八章九節有『基督的靈』。耶穌的靈與人性生活有關，基督的靈則與復活的生命有關。主耶穌在地上憑着耶穌的靈來過人性生活。既然祂已復活，祂就憑着基督的靈來過復活的生活。...腓立比一章十九節說到『耶穌基督之靈』，這是包羅萬有、複合的靈。不要以爲有好幾個不同的靈，各有不同的名稱：神的靈、聖靈、耶穌的靈、基督的靈，現在又有耶穌基督的靈。靈只有一位，不同的名稱乃是指明這包羅萬有之靈的不同方面。當我們稱這靈爲『耶穌基督的靈』時，這個名稱裏就包含了神的靈、聖靈、耶穌的靈、基督的靈。在神的靈裏面只有神性，但如今在耶穌基督的靈裏面也包含了人性。此外，還包含了祂的人性生活、受死和復活（保羅的完成職事，七〇至七一頁）。

信息選讀

請你們看出埃及三十章裏的聖膏油。單單橄欖油是表徵神的靈，或神性。但是把四種香料加到橄欖油裏，與油複合，就成了膏油。這些成分一加進來，油就不再是單純的油了。

加在油裏的沒藥，說出基督的死；肉桂表徵祂死的功效；菖蒲表徵祂的復活；桂皮則表徵祂復活的大能。

WEEK 4 — DAY 4

Morning Nourishment

Rom. 8:9 "But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him."

Exo. 30:23-25 "You also take the finest spices...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; it shall be a holy anointing oil."

Romans 8:9 has the term Spirit of Christ. While the Spirit of Jesus relates to human living, the Spirit of Christ relates to resurrection life. On earth the Lord Jesus lived a human life by the Spirit of Jesus. Now that He has entered into resurrection, He lives a resurrected life by the Spirit of Christ....Philippians 1:19 has the expression"the Spirit of Jesus Christ." This is the all-inclusive, compound Spirit. Do not think that there are several different Spirits, all with different names: the Spirit of God, the Holy Spirit, the Spirit of Jesus, the Spirit of Christ, and now the Spirit of Jesus Christ. There is only one Spirit. His different names indicate different aspects of this all-inclusive Spirit. When He is called the Spirit of Jesus Christ, this name includes the Spirit of God, the Holy Spirit, the Spirit of Jesus, and the Spirit of Christ. In the Spirit of God there was only divinity, but now the Spirit of Jesus Christ includes humanity also. In addition, His human living, His death, and His resurrection are included. (The Completing Ministry of Paul, pp. 50-51)

Today's Reading

[In] the anointing ointment in Exodus 30, the oil alone speaks of the Spirit of God, or divinity. But four spices were to be added to the olive oil and compounded with it to make an ointment. With these ingredients added, the oil was no longer a single element.

To the oil was added myrrh, which speaks of Christ's death; cinnamon, signifying the effectiveness of His death; calamus, which typifies His

這四種香料加上一欣的橄欖油，就說出神（由一這數字所代表）與人（由四這數字所代表）聯合；也就是神性加上了人性。膏油裏所使用之香料的分量也很有意義：1. 沒藥—五百舍客勒（23）。2. 肉桂—二百五十舍客勒（23）。3. 菖蒲—二百五十舍客勒（23）。4. 桂皮—五百舍客勒（24）。這四種香料分成三個五百舍客勒的單位。『三』是指三一神。五百舍客勒的第二個單位爲甚麼分成兩半，肉桂和菖蒲各二百五十舍客勒呢？這乃是說出神格的第二者在十字架上裂開了。

從舊約的這幅圖畫裏，我們曉得在耶穌基督的靈，就是這複合的靈裏，有神性、人性、人性生活、基督的死（就是十字架上的切割）及其死的功效、基督的復活及其復活的大能。這複合、包羅萬有的靈必然有全備的供應。祂的富源與我們同在，我們可以便利的取用，作爲我們全備的供應。這供應包含了神性、正確拔高的人性、正確的人性生活、基督奇妙的死及其死的功效、祂的復活以及復活的大能，尤其是其驅邪的能力。這一位帶着這樣全備供應的包羅萬有之靈，是與我們同在的！

〔林後三章十七節〕首先告訴我們，主就是那靈。這意思是說，主和那靈乃是一。然後同一節又說到主的靈，這辭聽起來好像是說，靈和主是有關聯的；但靈是一位，主是另一位。然後到十八節有『主靈』這個辭，這和父神一樣，是複合名稱。我們說父神，意思不是指父是一位，神是另一位。『主靈』也是一樣；主和靈就是一位。

我們能用電來說明這個思想。電流動的時候稱爲電流。但不是說，電流是一回事，電是另一回事。...照樣，主就是主；而祂行動的時候，乃是那靈，或主的靈。主在天上的時候是主，臨到我們的時候就是那靈。主的靈就是在我們裏面行動的主。我們能彀從經歷裏說這話（保羅的完成職事，七一至七三頁）。

參讀：保羅的完成職事，第七章。

resurrection; and cassia, representing the power of His resurrection. These four spices plus the one hin of olive oil tell us that God (represented by the number one) is joined to man (represented by the number four); that is, divinity is added to humanity. The amount of spices used in the ointment is also meaningful: myrrh—500 shekels, cinnamon—250 shekels, calamus—250 shekels (v. 23), [and] cassia—500 shekels (v. 24). These four spices are of three units of five hundred. Three speaks of the Triune God. Why is the second unit of five hundred shekels divided between the cinnamon and the calamus? This is an indication that the second of the Godhead was split on the cross.

From this Old Testament picture we learn that in the Spirit of Jesus Christ, this compounded Spirit, there is divinity, humanity, human living, the death of Christ—even the cutting on the cross—and its effectiveness, the resurrection of Christ and its power. Surely this compound, all-inclusive Spirit has a bountiful supply! His resources, which are with us and available to us as a bountiful supply, include divinity; a proper, uplifted humanity; the proper human living; Christ's wonderful death and its effectiveness; His resurrection and its power, especially its repelling power. This all-inclusive Spirit with such a bountiful supply is with us!

[In 2 Corinthians 3:17 and 18] first we are told that the Lord is the Spirit. This means that the Lord and the Spirit are one. Then in the same verse we have the Spirit of the Lord. This term sounds as if the Spirit is related to the Lord, but that the Spirit is one person and the Lord another. Then in verse 18 we have the term Lord Spirit. This is a compound title like Father God. When we say Father God, we do not mean that Father is one and God another. The same is true with"Lord Spirit"; Lord and Spirit are one.

Electricity illustrates this thought. When electricity moves, it is called electric current. The current, however, is not one thing and electricity another....Similarly, the Lord is the Lord; when He moves, He is the Spirit, or the Spirit of the Lord. While the Lord is in the heavens, He is the Lord. When He comes to us, He is the Spirit. The Spirit of the Lord is the Lord moving in us. We can say this from experience. (The Completing Ministry of Paul, pp. 51-52)

Further Reading: The Completing Ministry of Paul, ch. 7

第四週 • 週五

晨興餧養

林後三 17~18『而且主就是那靈；主的靈在那裏，那裏就有自由。但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

林前十五 45『...末後的亞當成了賜生命的靈。』

究竟是誰活在我們裏面？乃是那靈。那靈是誰？就是主，也就是父。照新約所說，父、子、靈都在我們裏面。我們裏面有三個人位麼？我們不能回答得太急促。以弗所四章六節說，父在我們裏面。歌羅西一章二十七節說，基督在我們裏面。羅馬八章九節告訴我們，神的靈住在我們裏面。到底有幾位在我們裏面？這是一個奧祕。我們有了那靈，就有了子；我們有了子，就有了父。因着有那靈，我們就有父也有子。我們有了一，就有了三！祂們不能分開。阿利路亞，主的靈乃是奇妙的靈！（保羅的完成職事，七三頁）

信息選讀

羅馬八章二節題到『生命之靈』，這個辭不容易說明。生命本身是很不容易用言語來說明的，但生命很容易辨認。你看一個人，立刻就知道他是活的。倘若你到殯儀館去，明顯就能看見，一個死人是沒有生命的。你不需要大聲宣告你是活的，或者想要說服別人相信你有生命。別人甚至不用看你，就知道你是活的。照樣，人死了，生命就沒有了，這也是顯而易見的。

你有了生命之靈，你就是活的，你就顯出了生命的徵兆！這指明你有神、有基督，二者都是生命。那靈乃是生命之靈。『末後的亞當成了賜生命的靈。』（林前十五 45 下）那靈不僅是生命之靈，也是分賜生命者。祂賜人生命！

WEEK 4 — DAY 5

Morning Nourishment

2 Cor. 3:17-18 "And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. 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."

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

Who is it that lives in us? It is the Spirit. Who is the Spirit? He is the Lord. He is also the Father. According to the New Testament, the Father, the Son, and the Spirit are all in us. Do we have three persons within? We cannot answer too hastily. Ephesians 4:6 says that the Father is in us. Colossians 1:27 says that Christ is in us. Romans 8:9 tells us that the Spirit of God dwells in us. How many are in us? This is a mystery. When we have the Spirit, we have the Son. When we have the Son, we have the Father. With the Spirit we have both the Father and the Son. When we have one, we have all three! They cannot be separated. The Spirit of the Lord is a wonderful Spirit! (The Completing Ministry of Paul, pp. 52-53)

Today's Reading

The Spirit of life is mentioned in Romans 8:2. This term is not easy to define. Life itself cannot easily be defined in words, but it is easily identified. When you look at someone, you can tell immediately that he is alive. If you go to a mortuary, it is plain to see that a dead person has no life. You do not need to declare that you are living or try to persuade others that you have life. They can tell even without a glance that you are alive. By the same token, it is immediately apparent when someone is dead: the life has gone.

When you have the Spirit of life, you are living. You show signs of life! This indicates that you have God and Christ, who are life. The Spirit is the Spirit of life. “The last Adam became a life-giving Spirit" (1 Cor. 15:45b). This Spirit is not only the Spirit of life; He is also the One who imparts life. He is life-giving!

〔約翰七章三十九節的『那靈』〕這個辭很短，卻是最大的一個辭。〔這節說，〕『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因爲耶穌尚未得着榮耀。』

『那時還沒有那靈』，這說法很奇怪！新舊約聖經曾多次題到神的靈，那靈究竟是甚麼意思？因爲那時耶穌還沒有經過死、復活與得榮耀，所以還沒有耶穌基督的靈，就是那包羅萬有、複合、賜生命的靈。今天我們已經有了那靈！我們藉着信，已經接受了所應許的那靈（加三 14）。

『那靈自己同我們的靈見證我們是神的兒女。』（羅八 16）既然那靈藉着重生已經在我們的靈裏，祂便同我們的靈見證我們是神的兒女。我們裏面這二靈彼此呼應，一同見證我們是神的兒女。

現今的那靈，就是三一神帶着屬人的性情、人性生活、基督包羅萬有的死並祂的復活。林前六章十七節說，『但與主聯合的，便是與主成爲一靈。』我們的靈已經與這靈調和爲一。

你也許渴望行在神的同在裏。你可能讀過勞倫斯弟兄《與神同在》那本小冊子。但是你知不知道，活在神的同在裏是舊約的觀念？亞伯拉罕在神的同在裏行走。然而不管你和神行走得多近，多麼敬畏祂，一心求祂的喜悅，你和祂還是彼此分開的。新約沒有勸我們操練與神同在，而是說，『與主聯合的，便是與主成爲一靈！』我們與主成爲一靈。亞伯拉罕沒有經歷這件事。神不在亞伯拉罕裏面，亞伯拉罕也不在神裏面。亞伯拉罕頂多只能在神的同在裏行走（保羅的完成職事，七四至七六頁）。

參讀：保羅的完成職事，第七章。

[In John 7:39 the Spirit] is a short term, but it is the greatest one! [This verse 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."

How strange to say"the Spirit was not yet"! The Spirit of God had already been mentioned in both the Old and New Testaments many times. What is meant by the Spirit? Because Jesus had yet to pass through death and resurrection and be glorified, the Spirit of Jesus Christ—the all-inclusive, compound, life-giving Spirit—was not yet. Today we have this Spirit! We have received the promise of the Spirit through faith (Gal. 3:14).

"The Spirit Himself witnesses with our spirit that we are children of God" (Rom. 8:16). Now that the Spirit is within our spirit through regeneration, He witnesses with our spirit, testifying that we are the children of God. These two spirits within us correspond to each other, together confirming that we are God's children.

The Spirit today is the Triune God with human nature, human living, Christ's all-inclusive death, and also His resurrection. First Corinthians 6:17 says,"He who is joined to the Lord is one spirit." Our spirit is mingled as one with this Spirit.

Your aspiration may be to walk in the presence of God. You may have read Brother Lawrence's booklet,"The Practice of the Presence of God." Do you realize that to be in God's presence is an Old Testament concept? Abraham walked in God's presence. However close to God you walk, however much you fear Him and seek to please Him, you and He are still separate from each other. The New Testament does not exhort us to practice God's presence. It says,"He who is joined to the Lord is one spirit"! We are one spirit with the Lord. Abraham did not experience this. God was not in Abraham, nor was Abraham in God. At best, Abraham could walk in His presence. (The Completing Ministry of Paul, pp. 53-54)

Further Reading: The Completing Ministry of Paul, ch. 7

第四週 • 週六

晨興餧養

羅八6『因爲心思置於肉體，就是死；心思置於靈，乃是生命平安。』

4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

林前六 17　但與主聯合的，便是與主成爲一靈。

〔與主『聯合』成爲一靈，〕指信徒藉着信入主（約三 15~16），與祂有生機的聯結。這聯結可用枝子與葡萄樹的聯結（十五 4~5）說明。這不僅是生命的事，也是在生命（神的生命）裏的事。這樣與復活之主的聯結，只能在我們的靈裏（聖經恢復本，林前六17註1）。

信息選讀

我們與神成爲一靈！這和僅僅活在神的同在裏真有天壤之別！我們不但與神是一；更與神成爲一靈。我看見這事的那天，興奮得難以言喻。從那時起，我開始操練與主成爲一靈。我一次又一次的失敗。我循規蹈矩，不發脾氣，我的行爲無可指摘。然而我所行的善事卻在神以外。親近神或與神同在，和與主成爲一靈截然不同。我愛聖經，愛召會，態度謙卑，待人親切。但是到了晚上，我仍要承認我的失敗：『主，赦免我，我今天一整天都失敗了。雖然我愛聖徒，但我卻遠離了你。我行了許多善事，卻是離開你而作的。我沒有活出與你成爲一靈的生活。我操練的是基督徒的道德，而不是操練與你成爲一靈。主，赦免我，洗淨我。』

要操練與主成爲一靈真不容易！五十多年來，我所操練的一直是好行爲及屬靈道德。...這些習

WEEK 4 — DAY 6

Morning Nourishment

Rom. 8:4 "That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit."

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

1 Cor. 6:17 "But he who is joined to the Lord is one spirit."

[To be"joined" to the Lord as one spirit] refers to the believers' organic union with the Lord through believing into Him (John 3:15-16). This union is illustrated by that of the branches with the vine (John 15:4-5). It is a matter not only of life but in life (the divine life). Such a union with the resurrected Lord can only be in our spirit. (1 Cor. 6:17, footnote 1)

Today's Reading

We are one spirit with God! What a tremendous difference from merely being in His presence! Not only are we one with God; we are also one spirit with Him. The day I saw this I was thrilled beyond words. From that time on, I began to practice being one spirit with Him. I failed again and again. I behaved well. I did not lose my temper. My conduct was above reproach. Nonetheless, the good things I did were apart from God. Being close to Him or walking in His presence is not the same as being one spirit with Him. I loved the Bible. I loved the church. I was humble in my manner and kind in my relationships with others. Nonetheless, at the end of the day, I would find myself confessing my failure."Lord, forgive me. This whole day has been a failure. I loved the saints, but I did so apart from You. I did many kind deeds, but I did them apart from You. I did not live one spirit with You. I was practicing Christian ethics. I did not practice being one spirit with You. Forgive me, Lord. Wash me."

It is not easy to practice being one spirit with the Lord! For over fifty years I have been practicing good behavior, spiritual ethics,...building up these

慣我已經建立起來了，我爲甚麼還需要主？當我從早到晚都過着高尚的道德生活時，主可以離開，自然而然我憑自己就能過這種合乎道德的生活。

我操練與主成爲一靈，惟一成功的時間乃是禱告的時候。禱告一結束，我又溜開了。自從我看見我們與主成爲一靈以後，我一直操練與主同住。我不敢離開祂，我必須停留在祂裏面，不住的禱告。祂說，『你們要住在我裏面，我也住在你們裏面...。』（約十五４）這樣的互住不是操練與神同在，而是操練與祂成爲一靈。

『心思置於靈，乃是生命平安。』（羅八６）我們必須整天將心思置於這調和的靈。...照着靈而行（４），就是操練與祂成爲一靈。我們必須將心思置於靈，並且照着這一靈而行，這靈就是我們的靈與祂的靈調和。我們能毀告訴祂：『主，我不管愛人或恨人，驕傲、謙卑也無關緊要。...我所要作的，只是將心思置於靈，並且照着靈而行。我要操練這個屬靈的事實，就是我與你成爲一靈。』保羅完成職事的極致，就是實行與主成爲一靈。不要想去勝過罪和世界，也不要想屬靈。只要將你的心思置於靈，並且照着這一靈而行（保羅的完成職事，七六至七八頁）。

如今，〔經過過程、終極完成之三一神的那靈〕住在我們得重生的靈裏，與我們的靈聯結爲一靈（八 9~11 上，林前六 17）。...爲此，我們就要操練，將我們全人轉向這聯結的靈，並放置在這聯結的靈上（羅八 6 下）。不要把我們的心思放在許多無謂的事上，要把我們的心思置於靈上，全人轉向這聯結的靈。並且，我們更要照着這聯結的靈生活、行動（４）。我們說話、行事、待人、接物，都照着這聯結的靈，連我們在家庭生活中，與家人談話都要照着這靈。我們這樣活在這聯結的靈裏，就能活出基督的身體，而成爲基督團體的彰顯（弗一 23）（對基督身體的透視，三三至三四頁）。

參讀：哥林多前書生命讀經，第三十九篇；對基督身體的透視，第二篇。

habits. Why do I need the Lord? He can stay away, while I live my highly moral life from morning till evening. It is spontaneous and natural for me to live in such a virtuous way.

When it comes to practicing one spirit with the Lord, however, the only time I succeed is when I am in prayer. When the prayer is over, I slip away. Since I saw that we are one spirit with the Lord, I have been exercising to stay with Him. I dare not leave Him. I must remain in Him, constantly praying. He says,"Abide in Me and I in you" [John 15:4]....This mutual abiding is not the practice of His presence. It is rather the practice of being one spirit with Him.

“The mind set on the spirit is life and peace" (Rom. 8:6). All day long we must set our mind on this mingled spirit....To walk according to spirit (Rom. 8:4) is to practice being one spirit with Him. We must set our mind on and walk according to this one spirit, our spirit mingled with His."Lord," we can tell Him,"I don't care whether I love others or hate them. It doesn't matter whether I am proud or humble....All I want to do is to set my mind on the spirit and walk according to the spirit. I want to practice this spiritual fact: that I am one spirit with You." To practice being one spirit with the Lord is the consummate point of Paul's completing ministry. Do not try to overcome sin or the world. Do not try to be spiritual. Simply set your mind on the spirit, and walk according to this one spirit. (The Completing Ministry of Paul, pp. 54-56)

This Spirit now dwells in our regenerated spirit and is joined to our spirit as one spirit (Rom. 8:9-11a; 1 Cor. 6:17)....We must therefore exercise to turn our whole being to this joined spirit and set our mind on it (Rom. 8:6b). Do not place your mind on frivolous matters; set it on the spirit by turning your entire being to this joined spirit. We should also live and walk according to this joined spirit (Rom. 8:4). We must speak, do things, treat others, and deal with matters according to this joined spirit. We should talk to our family members in our home life according to this spirit. When we live in this joined spirit, we will be able to live out the Body of Christ and become His corporate expression (Eph. 1:23). (A Thorough View of the Body of Christ, p. 33)

Further Reading: Life-study of 1 Corinthians, msg. 39; A Thorough View of the Body of Christ, ch. 2

449 經歷神－在靈裏

F 3/4

C Am G7 C F D7 G

3 3 3 | 3 - 3 | 5 - 4 | 3 -- | 1 1 7 | 1 2 3 | 2 - 1 | 2 -- |

一) 靈是神 的 榮 耀 本 質， 也是神 的 神 聖 所 是；
二) 靈也是 人 最 深 部 分， 全人裡 面 靈 是 最 真；
三) 神是要 人 以 靈 拜 靈， 享受祂 作 一 切 供 應；
四) 靈靈相 交,靈 靈 回 應， 二靈調 和 成 為 一 靈；
五) 須憑人 靈 接 觸 神 靈， 才能得 享 神 的 豐 盛；
六) 福音造 就 聚 會 交 通， 都該將 人 帶 進 靈 中；
七) 靈裡禱 告,靈 裡 事 奉， 靈裡摸 著 神 聖 生 命；
八) 主阿我 願 回 到 靈 裡， 學習摸 著 你 的 自 己；

C E7 Am F Dm G7 C F G7 C

3 3 3 | 3 - 3 | 6 - 5 | 4 -- | 2 5 4 | 3 - 1 | 1 - 7 | 1 -- |

與神 接 觸,享 神 豐 富， 必須藉 靈,捨 此 無 路。
要作 真 人,要 摸 著 神， 必須從 靈,才 能 入 門。
祂靈 要 進 人 靈 裡 面， 使人與 祂 靈 裡 相 聯。
人靈 作 了 神 靈 居 所， 神靈成 為 人 靈 生 活。
在人 靈 裡 神 靈 同 在， 才能向 神 獻 上 敬 拜。
讀經 聽 道 或 聽 見 證， 都該化 禱,靈 中 回 應。
靈裡 長 進,靈 裡 建 造， 靈裡顯 出 基 督 榮 耀。
你靈 我 靈 不 斷 交 流， 湧流生 命 直 到 永 久！

WEEK 4 — HYMN

Hymns, #611

1 God's glorious substance Spirit is,
His essence, holy and divine;
To contact God and Him enjoy,
His Spirit I must touch with mine.

2 The spirit is the innermost,
The part of man most deep and real;
If he would contact God in life,
'Tis with the spirit he must deal.

3 The worship which the Father seeks
Is in the spirit's strength alone;
His Spirit into man's would come,
That His and man's may thus be one.

4 When Spirit unto spirit calls
The two commingle and are one;
Man's spirit is the Spirit's home,
The Spirit doth man's life become.

5 Man's spirit must God's Spirit touch
If in God's fulness he would live;
'Tis only with the spirit thus
That he to God may worship give.

6 In ministry and fellowship
Man to the spirit we must bring;
All ministry should turn to prayer,
Spirit to spirit answering.

7 In spirit we must pray and serve,
In spirit touch the life divine,
In spirit grow, in spirit build,
That Christ thru us may fully shine.

8 Lord, to the spirit I would turn
And learn to truly contact Thee;
Thy Spirit thus will flow with mine
And overflow eternally.

第四週申言

申言稿：