WEEK 34 — OUTLINE

The Compound Spirit

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

‹‹ 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. 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).

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. 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).

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. 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 16:13-15); 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.

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. 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).

‹‹ WEEK 34 — 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 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

‹‹ WEEK 34 — 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.

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

‹‹ WEEK 34 — 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 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

‹‹ WEEK 34 — 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.

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

‹‹ WEEK 34 — 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.

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

‹‹ WEEK 34 — 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)

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

‹‹ WEEK 34 — HYMN ››

Hymns, #242

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.