

## Message Four

### The Spirit

Scripture Reading: John 7:37-39; 1 Cor. 15:45b; Rom. 8:16;  
1 Cor. 6:17; Rev. 1:4; 4:5; 5:6; 22:17a

- I. The Spirit of God moved in God's creation of the universe—Gen. 1:2.**
- II. The Spirit of Jehovah acted in God's reaching of men and in His care for men—Judg. 3:10; 6:34; Gen. 6:3a.**
- III. The Spirit of holiness was for God's making His chosen people holy unto Himself—Psa. 51:11; Isa. 63:10-11.**
- IV. The Spirit was the Holy Spirit in the conception of John the Baptist to introduce God's becoming a man in His incarnation (Luke 1:13-17) and in the conception of Jesus in God's incarnation to be a man in the flesh (vv. 30-36; Matt. 1:18-20).**
- V. The Spirit was the Spirit with whom Jesus was anointed and who was in the move of the man Jesus in His ministry to God on the earth—Mark 1:10, 12; Matt. 4:1; Luke 4:1, 18; John 1:32-33.**
- VI. The Spirit was there to anoint and to move with Christ, but at that time the Spirit had not yet entered into the believers to flow out as rivers of living water; in this sense, the Spirit was not yet, because by that time Jesus had not yet been glorified in His resurrection—7:37-39; Luke 24:26.**
- VII. Through and in His resurrection Christ as the last Adam became the life-giving Spirit to enter into His believers to flow out as rivers of living water—1 Cor. 15:45b; Rev. 21:6; 22:17c:**
  - A. The life-giving Spirit as the Spirit of Jesus is concerning Jesus in His humanity, who passed through human living and death on the cross, indicating that in the Spirit there are not only the divine element of God but also the human element of Jesus and the elements of His human living and of His suffering of death as well—Acts 16:7.
  - B. The life-giving Spirit as the Spirit of Christ is concerning Christ in His divinity, who conquered death and became the life in resurrection with the resurrection power, indicating that in the Spirit there is the element of divinity that became the death-conquering and life-dispensing Spirit—Rom. 8:9b.
  - C. The life-giving Spirit as the Spirit of Jesus Christ comprises all the elements of Jesus' humanity with His death and Christ's divinity with His resurrection, which become the bountiful supply of the unsearchable Christ for the support of His believers—Phil. 1:19b.
  - D. The life-giving Spirit as the Lord Spirit, the pneumatic Christ, is for the metabolic transformation of the believers into the Lord's image from glory to glory by the renewing of the mind (2 Cor. 3:17-18; Rom. 12:2b) and is for the growth and the building up of the Body of Christ (1 Cor. 3:6, 9b, 12a; Eph. 4:16b).
  - E. When the man Jesus became the life-giving Spirit, the Triune God was fully completed, consummated:
    1. The Triune God was consummated in Christ's resurrection, so after His resurrection, the Lord came back to say that we are to baptize people into the name of the Father and of the Son and of the Holy Spirit—Matt. 28:19b.

2. The Triune God has been consummated in the life-giving Spirit, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the Lord Spirit, so this Spirit today is the consummation of the Triune God.
- F. The life-giving Spirit as the consummation of the processed Triune God is the Paraclete, the Comforter, to the believers—John 14:16-17.
- G. The life-giving Spirit is the reality of the processed Triune God—v. 17a; 15:26b; 16:13; 1 John 5:6b.
- H. The life-giving Spirit is the reaching of the processed Triune God to the believers.
  - I. The life-giving Spirit is the believers' access unto the Father, the source of the Divine Trinity—Eph. 2:18.
  - J. The life-giving Spirit is the fellowship of the processed Triune God with the believers for their enjoyment of the riches of the Divine Trinity—2 Cor. 13:14.

### **VIII. The Spirit is the compound anointing Spirit—Exo. 30:22-30:**

- A. The Spirit is compounded with the unique God as the base, as the divinity of Christ, typified by the one hin of olive oil—v. 24b.
- B. The Spirit is compounded with God's Divine Trinity, typified by the three units of five hundred shekels of the spices—vv. 23-24a.
- C. The Spirit is compounded with Christ's humanity, typified by the four kinds of spices.
- D. The Spirit is compounded with Christ's death and its killing effectiveness, typified by myrrh and cinnamon—v. 23a.
- E. The Spirit is compounded with Christ's resurrection and its repelling power, typified by calamus and cassia—vv. 23b-24a.
- F. All the above elements compounded together create an ointment for the anointing of all the things and persons related to the worship of God—vv. 25-30; 2 Cor. 1:21; 1 John 2:20, 27.
- G. The compound anointing Spirit operates as the Holy Spirit to seal the believers of Christ—Eph. 1:13; 4:30b; 2 Cor. 1:22a.
- H. The sealing Spirit becomes a pledge to the believers, guaranteeing God as the inheritance of the believers and giving them a foretaste of God as their heritage—Eph. 1:14; 2 Cor. 1:22b.

### **IX. The Spirit is the blessing of the gospel—Gal. 3:8, 14:**

- A. The Spirit regenerates the believers, begetting them as the many sons of God—John 3:5-6.
- B. The Spirit is the Spirit of the Son to cry, "Abba, Father!" in the believers' hearts and to lead the believers to walk as the sons of God—Gal. 4:6; Rom. 8:14-16.
- C. The Spirit is for the priesthood of the gospel to sanctify the believers—15:16.
- D. The Spirit intercedes for the believers—8:26.
- E. The Spirit renews the believers, making them the new creation of God—Titus 3:5b; 2 Cor. 5:17.

### **X. The seven Spirits are the sevenfold intensified Spirit for the church's degradation in the dark age; in Revelation 1 the sevenfold Spirit is ranked as the second in the Divine Trinity instead of the third, indicating the intensification of the Spirit—vv. 4-5a:**

- A. The seven Spirits are the seven lamps of fire burning before the throne of God to carry out the divine administration for the consummation of the divine economy—4:5.
- B. The seven Spirits are the seven eyes of the Lamb, the observing parts of our Redeemer, to observe all the churches in all the nations and to transfuse all His riches into us for

the building up of His Body to consummate the building up of the New Jerusalem, thus accomplishing the eternal economy of God—5:6; 21:1-3.

- C. The sevenfold intensified Spirit is the speaking Spirit to all the churches—2:7, 11, 17, 29; 3:6, 13, 22.

**XI. The Spirit is the essential Spirit and the economical Spirit of the processed Triune God:**

- A. The essential Spirit of God, the Spirit of life, was breathed into the believers as the divine essence of the divine life—John 20:22.
- B. The economical Spirit of God, the Spirit of power, was poured out upon the believers as the divine essence of the divine power—Acts 1:8; 2:2, 4, 17.

**XII. The Spirit is the consummation of the processed Triune God:**

- A. The Spirit and the bride speak together as a universal couple—Rev. 22:17a.
- B. The processed and consummated Triune God marries the redeemed, regenerated, and transformed tripartite people for His final manifestation and ultimate expression in glory for eternity—21:1—22:5.

**XIII. The key to our meaning and to the meaning of the universe is in God's existence as the Spirit and also in our having a spirit; without God being the Spirit and without us having a spirit to contact God, to be one with God, the whole universe is empty, and we are nothing—John 3:6; 4:24; Rom. 8:16; 1 Cor. 6:17:**

- A. The spirit of man was created by God, in a particular sense, to complete God's purpose in the creation of the heavens and the earth—Gen. 2:7; Zech. 12:1; Isa. 42:5; Job 32:8.
- B. Man's spirit is his inward organ for him to contact God, receive God, contain God, and assimilate God into his entire being as his life and everything—Gen. 2:7; cf. Prov. 20:27.
- C. God is Spirit for man to contact Him and receive Him, and man has a spirit to contact God and contain God so that God and man may have an organic union—John 4:24; 1 John 4:13; 2 Tim. 4:22a; 1 Cor. 6:17.
- D. Our spirit is the destination of the "journeying" Triune God—John 1:1; 4:24; Rom. 8:16.
- E. It is in our spirit that we are regenerated (John 3:6), it is in our spirit that the Holy Spirit dwells and works (Rom. 8:16), and it is in our spirit that we enjoy Christ and His grace (2 Tim. 4:22; Gal. 6:18).
- F. Man's spirit is distinct from his soul—Heb. 4:12; 1 Thes. 5:23a.
- G. Our spirit is composed of the conscience (Rom. 9:1; cf. 8:16), the fellowship (John 4:24; Rom. 1:9; Luke 1:47), and the intuition (1 Cor. 2:11; Mark 2:8).
- H. To exercise ourselves unto godliness is to exercise our spirit to live Christ as the Spirit in our daily life—1 Tim. 4:7:
  - 1. We need to fan our spirit into flame—2 Tim. 1:6-7.
  - 2. We need to set our mind on our spirit—Rom. 8:6.
  - 3. We need to discern our spirit from our soul—Heb. 4:12.
- I. The Lord is with our spirit so that we may enjoy Him as grace in order to stand against the downward current of the church's decline and to carry out God's economy through His indwelling Spirit and equipping word—2 Tim. 4:22; 1:14; 3:16-17.