

## 第一篇

# 在神圣行动里并在我们经历中， 神圣的经纶 连同神圣三一的神圣分赐

诗 448, 447

读经：提前一 3～5，约四 14 下，太一 18，20～21，23，三 16～17，六 9～10，13，十二 28，二八 19

- 提前 1:3 我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，
- 提前 1:4 也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。
- 提前 1:5 这嘱咐的目的乃是爱，这爱是出于清洁的心、无亏的良心、并无伪的信心。
- 约 4:14 人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。
- 太 1:18 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。
- 太 1:20 正思念这事的时候，看哪，有主的使者向他梦中显现，说，大卫的子孙约瑟，不要怕，只管娶过你的妻子马利亚来，因那生在她里面的，乃是出于圣灵。
- 太 1:21 她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。
- 太 1:23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。”（以马内利翻出来，就是神与我们同在。）
- 太 3:16 耶稣受了浸，随即从水里上来，看哪，诸天向祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上。
- 太 3:17 看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。
- 太 6:9 所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，
- 太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。
- 太 6:13 不叫我们陷入试探，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。

## Message One

# The Divine Economy with the Divine Dispensing of the Divine Trinity in the Divine Move and in Our Experience

Hymns: 609, 608

Scripture Reading: 1 Tim. 1:3-5; John 4:14b; Matt. 1:18, 20-21, 23; 3:16-17; 6:9-10, 13; 12:28; 28:19

- 1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- 1 Tim. 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.
- 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.
- Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.
- Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.
- Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).
- Matt. 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.
- Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.
- Matt. 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;
- Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
- Matt. 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

太 28:19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，

## 纲要附经文

壹 我们需要看见圣经中心的事乃是神圣的经纶连同神圣三一的神圣分赐，要分赐到在基督里的信徒里面，为着建造召会作基督的身体，终极完成于新耶路撒冷，作三一神永远、团体的彰显——提前一3～5，弗三14～21，四16，启二一2，10～11：

提前 1:3 我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，

提前 1:4 也不可注意虚构无稽之事，和无穷的家谱；等等事只引起辩论，对于神在信仰里的经纶并无助益。

提前 1:5 这嘱咐的目的乃是爱，这爱是出于清洁的心、无亏的良心、并无伪的信心。

弗 3:14 因这缘故，我向父屈膝，

弗 3:15 在诸天里以及在地上的各家族，都是从祂得名，

弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，

弗 3:17 使基督借着信，安家在你们心里，叫你们在爱里生根立基，

弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，

弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

弗 3:20 然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；

弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世代，永永远远。阿们。

弗 4:16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。

启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

启 21:11 城中有神的光荣；城的光辉如同极贵的宝石，好像碧玉，明如水晶；

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

## Outline with Scriptures

I. We need to see that the central matter in the Bible is the divine economy with the divine dispensing of the Divine Trinity into the believers in Christ for the building up of the church as the Body of Christ, which will consummate in the New Jerusalem as the eternal, corporate expression of the Triune God—1 Tim. 1:3-5; Eph. 3:14-21; 4:16; Rev. 21:2, 10-11:

1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

1 Tim. 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

Eph. 3:14 For this cause I bow my knees unto the Father,

Eph. 3:15 Of whom every family in the heavens and on earth is named,

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

一 神圣的经纶就是神的家庭行政，要在祂神圣的三一里将祂自己分赐到祂所拣选的人里面，使他们得变化，以产生召会，就是基督的身体，也就是神的家、神的国、基督的配偶，最终的集大成就是新耶路撒冷——提前一3~4，约一14, 29，徒二24，林前十二12~13，十五45下，提前三15，启五10，二一2。

提前 1:3 我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，

提前 1:4 也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！

徒 2:24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。

林前 12:12 就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。

林前 12:13 因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。

林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。

提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。

启 5:10 又叫他们成为国度，作祭司，归与我们的神；他们要在地上执掌王权。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。

二 新约里说到关于神的一切事，都与那为着神圣经纶的神圣分赐有关；神圣经纶的完成乃是借着神圣三一的圣分赐——罗八3, 11，弗一3~23，林后十三14，弗三14~21。

罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪，

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。

弗 1:3 我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的分，祝福了我们；

A. The divine economy is God's household administration to dispense Himself in His Divine Trinity into His chosen people so that they may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate aggregate of which is the New Jerusalem—1 Tim. 1:3-4; John 1:14, 29; Acts 2:24; 1 Cor. 12:12-13; 15:45b; 1 Tim. 3:15; Rev. 5:10; 21:2.

1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

B. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy; the accomplishment of the divine economy is by the divine dispensing of the Divine Trinity—Rom. 8:3, 11; Eph. 1:3-23; 2 Cor. 13:14; Eph. 3:14-21.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

弗 1:5 按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己，

弗 1:6 使祂恩典的荣耀得着称赞，这恩典是祂在那蒙爱者里面所恩赐我们的；

弗 1:7 我们在这蒙爱者里面，借着祂的血，照着神恩典的丰富，得蒙救赎，就是过犯得以赦免，

弗 1:8 这恩典是神用全般的智慧和明达，使其向我们洋溢的，

弗 1:9 照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，

弗 1:10 为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下；

弗 1:11 我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业，

弗 1:12 以致我们这首先在基督里有盼望的人，可使祂的荣耀得着称赞；

弗 1:13 你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记；

弗 1:14 这圣灵是我们得基业的凭质，为使神所买的产业得赎，使祂的荣耀得着称赞。

弗 1:15 因此，我既听见你们中间对主耶稣的信，并对众圣徒的爱，

弗 1:16 也就为你们不住地感谢，在我的祷告中常提到你们；

弗 1:17 愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂；

弗 1:18 光照你们的心眼，使你们知道祂的呼召有何等盼望；祂在圣徒中之基业的荣耀，有何等丰富；

弗 1:19 以及祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，

弗 1:20 就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，

弗 1:21 远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，

弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；

弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

弗 3:14 因这缘故，我向父屈膝，

弗 3:15 在诸天里以及在地上的各家族，都是从祂得名，

弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，

弗 3:17 使基督借着信，安家在你心里，叫你们在爱里生根立基，

弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Eph. 1:8 Which He caused to abound to us in all wisdom and prudence,

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 1:12 That we would be to the praise of His glory who have first hoped in Christ,

Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

Eph. 1:15 Therefore I also, having heard of the faith in the Lord Jesus which is among you and your love to all the saints,

Eph. 1:16 Do not cease giving thanks for you, making mention of you in my prayers,

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph. 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Eph. 3:14 For this cause I bow my knees unto the Father,

Eph. 3:15 Of whom every family in the heavens and on earth is named,

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。  
弗 3:20 然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；  
弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。

三 整本圣经乃是按照一个支配的异象写的，就是三一神将祂自己作到祂所拣选并救赎的人里面，作他们的生命和生命的供应，好以神圣的三一，就是以父作源头、子作肥甘、并那灵作河，浸透他们全人——诗三六 8～9。

诗 36:8 他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。

诗 36:9 因为在你那里，有生命的源头；在你的光中，我们必得见光。

四 三一神——父、子、灵——经过了过程，成为赐生命的灵，使我们能喝祂，而使祂能成为我们的享受；这就是神圣三一的神圣分赐——约一 14，四 14，七 37～39，林前十二 13，十五 45 下，林后十三 14。

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来而独生子的荣耀。

约 4:14 人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。

约 7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。

约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。

约 7:39 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。

林前 12:13 因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。

林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

五 我们喝活水时，这水就在我们里面成为“泉源，直涌入永远的生命”；（约四 14 下；）父是起源，就是源；子是彰显，就是泉；灵是传输，就是流；

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

C. The entire Bible was written according to the controlling vision that the Triune God is working Himself into His chosen and redeemed people to be their life and life supply in order to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river——Psa. 36:8-9.

Psa. 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.

Psa. 36:9 For with You is the fountain of life; / In Your light we see light.

D. The Triune God——the Father, the Son, and the Spirit——has been processed to become the life-giving Spirit so that we can drink of Him for Him to become our enjoyment; this is the divine dispensing of the Divine Trinity——John 1:14; 4:14; 7:37-39; 1 Cor. 12:13; 15:45b; 2 Cor. 13:14.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

E. When we drink of the living water, it becomes in us “a fountain of water springing up into eternal life” (John 4:14b); the Father as the origin is the fountain, the Son as the expression is the spring, and the

“入”这个介词，也有“成为”的意思；永远生命的总和是新耶路撒冷；因此，神圣三一在我们里面涌流并从我们涌流出来的结果，就是我们成为新耶路撒冷。（七 37～39，诗四六 4，启二二 1～2，七 17，二一 6，二二 17。）

- 约 4:14 人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。
- 约 7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。
- 约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。
- 约 7:39 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。
- 诗 46:4 有一道河，这河的支流，使神的城快乐；这城就是至高者支搭帐幕的圣处。
- 启 22:1 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。
- 启 22:2 在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。
- 启 7:17 因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。
- 启 21:6 祂又对我说，都成了。我是阿拉法，我是俄梅嘎；我是初，我是终。我要将生命水白白赐给那口渴的人喝。
- 启 22:17 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。

## 贰 基于神圣的经纶连同神圣三一之神圣分赐这支派的异象，我们能看见马太福音中在神圣行动里并在我们经历中的神圣三一：

一 在马太一章，圣灵、（18，20、）基督（子—18）和神（父—23），为着产生那人耶稣，（21，）都在现场；耶稣作为耶和華救主，以及神与我们同在，乃是三一神的具体化身：

- 太 1:18 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，就是从圣灵所怀的。
- 太 1:20 正思念这事的时候，看哪，有主的使者向他梦中显现，说，大卫的子孙约瑟，不要怕，只管娶过你的妻子马利亚来，

Spirit as the transmission is the flow; the preposition into also means “to become,” and the totality of the eternal life is the New Jerusalem; thus, the flowing of the Divine Trinity within us and out from us issues in our becoming the New Jerusalem (7:37-39; Psa. 46:4; Rev. 22:1-2; 7:17; 21:6; 22:17).

- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- Psa. 46:4 There is a river whose streams gladden the city of God, / The holy place of the tabernacles of the Most High.
- Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
- Rev. 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.
- Rev. 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.
- Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

## II. Based upon the controlling vision of the divine economy with the divine dispensing of the Divine Trinity, we can see the Divine Trinity in the divine move and in our experience in the book of Matthew:

A. In Matthew 1 the Holy Spirit (vv. 18, 20), Christ (the Son—v. 18), and God (the Father—v. 23) are present for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God:

- 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.
- Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been

因那生在她里面的，乃是出于圣灵。

太 1:23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。”

（以马内利翻出来，就是神与我们同在。）

太 1:21 她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。

## 1 二十至二十一节启示那出于圣灵的神圣成孕和耶稣（子）的出生；然后二十三节告诉我们，人称这一位为“以马内利”，意思是“神〔父神〕与我们同在”。

太 1:20 正思念这事的时候，看哪，有主的使者向他梦中显现，说，大卫的子孙约瑟，不要怕，只管娶过你的妻子马利亚来，因那生在她里面的，乃是出于圣灵。

太 1:21 她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。

太 1:23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。”  
（以马内利翻出来，就是神与我们同在。）

## 2 父神与我们同在，乃是那出于圣灵之神圣成孕和子耶稣之出生的结果—参路一 35。

路 1:35 天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

## 二 在马太三章，子站在受浸的水中，在开启的诸天之下，那灵仿佛鸽子降在子身上，并且父从诸天之上向子说话—16~17节：

太 3:16 耶稣受了浸，随即从水里上来，看哪，诸天向祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上。

太 3:17 看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。

## 1 主耶稣从那灵而生，（路一 35，）里头早有神的灵，在素质上为着祂的出生；然后神的灵降在祂身上，在经纶上为着祂的职事，膏祂为新王，把祂介绍给祂的百姓—赛六一 1，四二 1，诗四五 7。

路 1:35 天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

赛 61:1 主耶和华的灵在我身上，因为耶和華膏了我，叫我传好信息给困苦的人；祂差遣我去为伤心的人裹伤，宣扬被掳的得自由，被囚的得开释；

赛 42:1 看哪，我的仆人，我所扶持，我所拣选，我魂所喜悦的；

begotten in her is of the Holy Spirit.

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

## 1. Matthew 1:20 and 21 reveal the divine conception of the Holy Spirit and the birth of Jesus (the Son); then verse 23 tells us that this One was called by men Emmanuel, which means “God [God the Father] with us.”

Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

## 2. God the Father's being with us was the issue of the divine conception of the Holy Spirit and the birth of Jesus, the Son—cf. Luke 1:35.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

## B. In Matthew 3 the Son was standing in the water of baptism under the open heavens, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son—vv. 16-17:

Matt. 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

## 1. The Lord Jesus was born of the Spirit (Luke 1:35), having the Spirit of God within Him essentially for His birth; then, for His ministry, the Spirit of God descended upon Him economically to anoint Him as the new King and introduce Him to His people—Isa. 61:1; 42:1; Psa. 45:7.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Isa. 61:1 The Spirit of the Lord Jehovah is upon Me, / Because Jehovah has anointed Me / To bring good news to the afflicted; / He has sent Me to bind up the wounds of the brokenhearted, / To proclaim liberty to the captives, / And the opening of the eyes to those who are bound;

Isa. 42:1 Here is My Servant, whom I uphold, / My chosen One in whom My soul delights; / I have put My

我已将我的灵放在祂身上，祂必将公理宣布与外邦。

诗 45:7 你爱公义，恨恶邪恶；所以神，就是你的神，用欢乐的膏膏你，胜过膏你的同伙。

2 主受浸，尽了神的义，并被摆到死与复活里，就带着三件事：诸天开了、神的灵降下、以及父说话；今天为着完成神的经纶，我们也是一样——太三 16 ~ 17。

太 3:16 耶稣受了浸，随即从水里上来，看哪，诸天向祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上。

太 3:17 看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。

3 因着神的灵仿佛鸽子降在主耶稣身上，祂就能专注于神的旨意，温柔并单纯地尽职；那灵的降下，是基督的受膏；父的说话，乃基督是爱子的见证。

三 马太六章主教导我们的祷告，乃是开始于三一神，按着父、子、灵的次序；（9 ~ 10；）也是终结于三一神，但是按着子、灵、父的次序；（13；）这样的祷告，乃是祷告愿三一神在地上得胜，如同祂在天上得胜一样：

太 6:9 所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

太 6:13 不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。

1 在九至十节，主教导信徒以发表三项祈求来祷告，这三项祈求含示神格的三一：“愿你的名被尊为圣，”主要的是与父有关；“愿你的国来临，”主要的是与子有关；“愿你的旨意行在地上，”主要的是与灵有关：

太 6:9 所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

a 要使祂的名被尊为圣，我们就必须在生活中彰显祂，而把日常生活分别归神，使其被神浸透——彼前

Spirit upon Him, / And He will bring forth justice to the nations.

Psa. 45:7 You have loved righteousness and hated wickedness; / Therefore God, Your God, has anointed You / With the oil of gladness above Your companions.

2. The Lord's being baptized to fulfill God's righteousness and to be put into death and resurrection brought Him three things: the open heavens, the descending Spirit of God, and the speaking of the Father; it is the same with us today for the accomplishing of God's economy—Matt. 3:16-17.

Matt. 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

3. By the descending of the Spirit of God like a dove upon Him, the Lord Jesus ministered in gentleness and singleness, focusing solely on the will of God; the Spirit's descending was the anointing of Christ, whereas the Father's speaking was a testimony to Him as the beloved Son.

C. In Matthew 6 the prayer that the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit (vv. 9-10), and also ends with the Triune God, but in the sequence of the Son, the Spirit, and the Father (v. 13); to pray in this way is to pray that the Triune God will be prevailing on the earth as He is prevailing in the heavens:

Matt. 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Matt. 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

1. In Matthew 6:9-10 the Lord teaches the believers to pray by expressing three petitions, which imply the Trinity of the Godhead: “Your name be sanctified” is related mainly to the Father; “Your kingdom come,” to the Son; and “Your will be done,” to the Spirit:

Matt. 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

a. For His name to be sanctified, we should express Him in our living with a daily life separated unto God and saturated with God—1 Pet. 1:15-17; 2 Pet.

## 一 15 ~ 17, 彼后一 4, 参赛十一 2。

彼前 1:15 却要照着那呼召你们的圣者，在一切行事为人上，也成为圣的；

彼前 1:16 因为经上记着：“你们要圣别，因为我是圣别的。”

彼前 1:17 你们既称那不偏待人，按各人行为审判的为父，就当在你们寄居的时日中，凭着敬畏行事为人；

彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。

赛 11:2 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。

### b 要使神的国来临，我们就必须过公义、和平、并在圣灵中喜乐的生活—罗十四 17。

罗 14:17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。

### c 要使神圣的旨意行在地上，就是要把属天的管治，就是诸天的国，带到地上—参太八 9 上。

太 8:9 因为我也是一个在权柄之下的人，有兵在我以下；我对这个说，去，他就去；对那个说，来，他就来；对我的奴仆说，作这事，他就作。

### d 这要在今世逐渐得着成全，且要在要来的国度时代完全得着成全；那时神的名要在全地极其尊大，（诗八 1，）世上的国要成为基督的国，（启十一 15，）神的旨意也要得着成就。

诗 8:1 耶和华我们的主啊，你的名在全地何其尊大；你将你的荣美彰显于天！

启 11:15 第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。

## 2 主示范的祷告，乃是这样结束：“因为国度、能力、荣耀，都是你的，直到永远。阿们” —太六 13：

太 6:13 不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。

### a 国度是子的，这国乃是神运用祂能力的范围；能力是那灵的，这能力完成神的目的，使父的荣耀得以彰显。

### b 因此，主在祂至高教训里所教导的祷告，开始于父

## 1:4; cf. Isa. 11:2.

1 Pet. 1:15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;

1 Pet. 1:16 Because it is written, "You shall be holy because I am holy."

1 Pet. 1:17 And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear,

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

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.

### b. For God's kingdom to come, we must live a life of righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

### c. For the divine will to be done on earth is to bring the heavenly ruling, the kingdom of the heavens, to this earth—cf. Matt. 8:9a.

Matt. 8:9 For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.

### d. This is being fulfilled in this age, and it will be ultimately fulfilled in the coming kingdom age, when the name of God will be excellent in all the earth (Psa. 8:1), the kingdom of the world will become the kingdom of Christ (Rev. 11:15), and the will of God will be accomplished.

Psa. 8:1 O Jehovah our Lord, / How excellent is Your name / In all the earth, / You who have set Your glory over the heavens!

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

## 2. The Lord's pattern of prayer concludes by saying, "For Yours is the kingdom and the power and the glory forever. Amen"—Matt. 6:13:

Matt. 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

### a. The kingdom is of the Son and is the realm in which God exercises His power; the power is of the Spirit and carries out God's intention so that the Father can express His glory.

### b. Thus, the prayer taught by the Lord in His supreme teaching begins with God

神，也终结于父神—祂是开始，也是终结；是阿拉法，也是俄梅嘎—叫父神在万有中作一切—林前十五 28。

林前 15:28 万有既服了祂，那时，子自己也要服那叫万有服祂的，叫神在万有中作一切。

#### 四 在马太十二章，子以人的身位凭着那灵赶鬼，带进父神的国—28 节：

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

- 1 祂赶鬼的方式乃是靠另一位并为着另一位，这显示祂不是单独行动，乃是谦卑且无己的。
- 2 子是神圣三一的中心，祂完全不靠祂自己，不为祂自己，也不向着祂自己；凡祂所作的，都是靠神的灵，为着父神的国。
- 3 子不凭自己或为自己作什么；在此我们能看见祂的谦卑和无己；这也给我们看见在神圣三一里的和谐、美丽与优越。
- 4 在二十八节所见神圣三一神圣配搭的行动，是一个绝佳、美丽的榜样，给我们跟从；这是我们的元首为我们（祂身体的肢体）之配搭所立下的好榜样：

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

- a 今天在召会生活里，由于缺少正确的配搭，基督的身体还没有充分地建造起来。
- b 我们可能照着神的旨意作一件事，但我们所作的该靠自己，乃该靠一些其他的人；不仅如此，我们所作的也不该为我们自己受益，乃该为神在地上的权益，权利。

#### 五 在马太二十八章，基督这末后的亚当，（林前十五 45 下，）经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在祂复活的气氛和实际里，吩咐他们去，将万民

the Father and ends also with God the Father, who is the beginning and the end, the Alpha and the Omega, that God the Father may be all in all—1 Cor. 15:28.

1 Cor. 15:28 And when all things have been subjected to Him, then the Son Himself also will be subjected to Him who has subjected all things to Him, that God may be all in all.

#### D. In Matthew 12 the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father—v. 28:

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

1. The way He cast out demons, by another One and for another One, showed that He did not act individualistically but with humility and selflessness.
2. The Son as the center of the Divine Trinity was altogether not by Himself, for Himself, or to Himself; whatever He did was by the Spirit of God and for the kingdom of God the Father.
3. The Son did nothing by Himself or for Himself; here we can see His humility and selflessness; this also shows us the harmony, beauty, and excellency in the Divine Trinity.
4. The move of the Divine Trinity with the divine coordination in Matthew 12:28 is an excellent and beautiful example for us to follow; this is a good pattern that our Head has set up for our coordination as members of His Body:

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

- a. Today in the church life, the Body of Christ has not been built up adequately because of the shortage of the proper coordination.
- b. We may do something according to the will of God, but what we do should not be by ourselves but by some others; furthermore, what we do should not be for ourselves as the beneficiary but for the interest, the right, of God on this earth.

#### E. In Matthew 28, after Christ as the last Adam (1 Cor. 15:45b) had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge

浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民——太二八 19:

林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。

太 28:19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，

1 基督是经过过程之三一神的中心，为使门徒借着将人浸入祂里面，而将人浸入经过过程的三一神里——徒八 16，十九 5，加三 27，罗六 3～4，林前十二 13。

徒 8:16 因为圣灵还没有降在他们任何人身上，他们只是浸入主耶稣的名里。

徒 19:5 他们听了，就浸入主耶稣的名里。

加 3:27 你们凡浸入基督的，都已经穿上了基督。

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

林前 12:13 因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。

2 将人浸入三一神的名里，就是将人带进与三一神生机、属灵、奥秘的联合里。

3 神圣三一的名是单数的，这名乃是那神圣者的总称，等于祂的人位；将人浸入三一神的名里，就是将人浸入三一神一切的所是里。

叁 我们需要祷告，愿实际的灵引导我们进入在神圣行动里并在我们经历中，神圣经纶连同神圣三一之神圣分赐的一切实际里；我们需要成为活在神圣三一里并与神圣三一同活的人，以祂作我们生活的本质和元素——约十六 13，十五 4～5。

约 16:13 只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。

约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄

them to make the nations the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity——Matt. 28:19:

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

1. Christ's being the center of the processed Triune God is for the disciples to baptize people into the processed Triune God by baptizing them into Him——Acts 8:16; 19:5; Gal. 3:27; Rom. 6:3-4; 1 Cor. 12:13.

Acts 8:16 For He had not yet fallen upon any of them, but they had only been baptized into the name of the Lord Jesus.

Acts 19:5 And when they heard this, they were baptized into the name of the Lord Jesus.

Gal. 3:27 For as many as were baptized into Christ have put on Christ.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

2. To baptize people into the name of the Triune God is to bring them into an organic, spiritual, and mystical union with Him.

3. The one name for the Divine Trinity is the sum total of the Divine Being, equivalent to His person; to baptize someone into the name of the Triune God is to immerse him into all that the Triune God is.

**III. We need to pray that the Spirit of reality would guide us into all the reality of the divine economy with the divine dispensing of the Divine Trinity in the divine move and in our experience; we need to be those who live in and with the Divine Trinity, having Him as the very substance and element of our living——John 16:13; 15:4-5.**

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so

约 15:5 树上，自己就不能结果子，你们若不住在我里面，也是这样。  
我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for  
neither can you unless you abide in Me.  
apart from Me you can do nothing.