

第六篇

与神圣三一同活 (三)

丰满的经历

并享受神圣的三一

诗 447

读经：太二八 19，林后十三 14，启一 4~5，四 5，五 6

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，

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。

启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，

启 1:5 并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；

启 4:5 有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。

启 5:6 我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。

壹 新约里神圣三一最清楚的启示是在马太二十八章十九节，说到将人浸“入父、子、圣灵的名里”：

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，

一 神虽然是独一的一位，却有三个身位—父、子、灵—19 节。

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，

二 一面，马太二十八章十九节说到父、子、圣灵；

Message Six

Living with the Divine Trinity (3)

Experiencing and Enjoying

the Divine Trinity in Full

Hymns: 608

Scripture Reading: Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-5; 4:5; 5:6

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,

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.

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,

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

I. **The clearest revelation of the Divine Trinity in the New Testament is in Matthew 28:19, which speaks of baptizing “into the name of the Father and of the Son and of the Holy 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,

A. Although God is uniquely one, there are three persons—the Father, the Son, and the Spirit—v. 19.

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,

B. On the one hand, Matthew 28:19 speaks of the Father, the Son, and the

另一面，本节只有一个名，就是父、子、圣灵的名：

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 这名乃是那神圣者的总称，等于祂的人位。
- 2 这一个名包括三者——父、子、圣灵——启示神是三一而一。
- 3 将信徒浸入三一神的名里，就是将他们浸入三一神一切的所是里，并将他们带进三一神的人位里，使与他们这神圣的人位有生机的联结——19 节。

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，

三 浸入父、子、圣灵的名里乃是很深的事——林前十二 13，加三 27：

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。

加 3:27 你们凡浸入基督的，都已经穿上了基督。

- 1 马太二十八章十九节里的“入”指明联合，如在罗马六章三节和加拉太三章二十七节者。

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，

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

加 3:27 你们凡浸入基督的，都已经穿上了基督。

- 2 浸入三一神的名里，乃是被摆到与祂奥秘的联合里，而且将神一切的所是取用到我们里面——太二八 19。

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，

四 马太二十八章十九节是主耶稣进入复活以后所嘱咐的；复活乃是三一神之过程的完成：

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，

Holy Spirit; on the other hand, in this verse there is only one name—the name of the Father and of the Son and of the Holy 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. The name is the sum total of the Divine Being, equivalent to His person.
2. The one name includes three—the Father, the Son, and the Holy Spirit—and reveals that God is three-in-one.
3. To baptize believers into the name of the Triune God is to immerse them into all that the Triune God is and to bring them into the person of the Triune God so that they may have an organic union with this divine person—v. 19.

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,

C. To be baptized into the name of the Father and of the Son and of the Holy Spirit is a deep matter——1 Cor. 12:13; Gal. 3:27:

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.

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

1. In Matthew 28:19 into indicates union, as in Romans 6:3 and Galatians 3:27.

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,

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

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

2. To be baptized into the name of the Triune God is to be put into a mystical union with Him and to appropriate whatever God is into our being——Matt. 28:19.

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,

D. The charge given in Matthew 28:19 was given by the Lord Jesus after He had entered into resurrection, which was the consummation of the process of the Triune God:

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 三一神经过了一段过程，开始于成为肉体，包括人性生活和钉十字架，完成于复活——约一 14，罗六 4。

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。

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。

2 在复活里，基督这三一神的具体化身成了赐生命的灵，就是三一神的终极完成，使信徒得以浸入神圣的三一里——林前十五 45，林后三 17。

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 3:17 而且主就是那灵；主的灵在哪里，哪里就有自由。

3 浸入三一神的人位里，就是浸入包罗万有、终极完成的灵里；这灵是经过过程之三一神的终极完成——太二八 19：

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，

a 这就是浸入父的丰富，浸入子的丰富，浸入灵的丰富——弗三 8。

弗 3:8 这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人，

b 如今我们受了浸的人，乃是在与三一神生机的联结里；所以，凡父所有的，子所有的，灵所领受的，都成了我们的——林前六 17，约十五 4～5，7。

林前 6:17 但与主联合的，便是与主成为一灵。

约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。

约 15:5 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。

约 15:7 你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。

1. The Triune God has passed through a process that began with incarnation, included human living and crucifixion, and consummated with resurrection——John 1:14; Rom. 6:4.

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.

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.

2. In resurrection Christ, the embodiment of the Triune God, became the life-giving Spirit, the consummation of the Triune God, for the believers to be baptized into the Divine Trinity——1 Cor. 15:45; 2 Cor. 3:17.

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. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

3. To be baptized into the person of the Trinity is to be baptized in the all-inclusive, consummated Spirit who is the ultimate consummation of the processed Triune God——Matt. 28:19:

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,

a. This is to be baptized into the riches of the Father, into the riches of the Son, and into the riches of the Spirit——Eph. 3:8.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

b. As the baptized ones, we are now in an organic union with the Triune God; therefore, whatever the Father has, whatever the Son has, and whatever the Spirit receives become ours——1 Cor. 6:17; John 15:4-5, 7.

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

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 neither can you unless you abide in Me.

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 apart from Me you can do nothing.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

贰 丰满的经历并享受神圣三一，乃是有分于神的爱，主耶稣基督的恩，并圣灵的交通——

II. To experience and enjoy the Divine Trinity in full is to participate in the love of God, the grace of the Lord Jesus Christ, and the

林后十三 14:

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。

一 林后十三章十四节给我们看见三个身位在三方面——父神（爱）、神的儿子主耶稣基督（恩）、和圣灵（交通）。

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。

二 父神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三神——父、子、圣灵——14 节，太二八 19。

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。

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，

三 林后十三章十四节的爱、恩和交通，与马太二十八章十九节的父、子和圣灵相符：

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。

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 主的恩就是主自己作我们的生命，给我们享受——约一 17，林前十五 10。

约 1:17 因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。

林前 15:10 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。

2 神的爱就是神自己，作主恩的源头——约壹四 9。

约壹 4:9 神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。

3 灵的交通就是那灵自己，作了主恩同着神爱的传

fellowship of the Holy Spirit—2 Cor. 13:14:

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.

A. Second Corinthians 13:14 shows us three persons in three aspects—God the Father (love), the Lord Jesus Christ, the Son of God (grace), and the Holy Spirit (fellowship).

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.

B. The love of God the Father is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit—v. 14; Matt. 28:19.

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.

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,

C. The love, grace, and fellowship in 2 Corinthians 13:14 correspond to the Father, the Son, and the Holy Spirit in Matthew 28:19:

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.

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. The grace of the Lord is the Lord Himself as life to us for our enjoyment——John 1:17; 1 Cor. 15:10.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

2. The love of God is God Himself as the source of the grace of the Lord——1 John 4:9.

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

3. The fellowship of the Spirit is the Spirit Himself as the transmission of the

输，给我们有分—林后十三 14。

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。

4 父神的爱彰显于子基督的恩，子基督的恩是在灵神的交通里传输给信徒—约三 16，一 17，16：

约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

约 1:17 因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。

约 1:16 从祂的丰满里我们都领受了，而且恩上加恩；

a 借着圣灵的交通，这恩就能临及我们—林后十三 14。

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。

b 基督的恩是出于神的爱，这恩是借着圣灵的交通传输给我们并进入我们里面—14 节。

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。

c 我们要经历并享受主的恩，就必须在圣灵的交通里；我们享受主的恩时，就尝到神的爱—约一 14，16，约壹四 9～10。

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 1:16 从祂的丰满里我们都领受了，而且恩上加恩；

约壹 4:9 神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。

约壹 4:10 不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。

四 神圣的三一有源头、流道和流通—林后十三 14:

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。

1 源头，泉源，乃是神的爱—约三 16，四 14。

约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

grace of the Lord with the love of God for our participation—2 Cor. 13:14.

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.

4. The love of God the Father is expressed in the grace of Christ the Son, and the grace of Christ the Son is in the fellowship of God the Spirit to be transmitted to the believers—John 3:16; 1:17, 16:

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

John 1:16 For of His fullness we have all received, and grace upon grace.

a. It is through the fellowship of the Holy Spirit that grace is able to reach us—2 Cor. 13:14.

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.

b. The grace of Christ comes out of the love of God, and this grace is transmitted to us and comes into us through the fellowship of the Holy Spirit—v. 14.

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.

c. In order to experience and enjoy the grace of the Lord, we need to be in the fellowship of the Holy Spirit, and as we are enjoying the grace of the Lord, we taste the love of God—John 1:14, 16; 1 John 4:9-10.

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 1:16 For of His fullness we have all received, and grace upon grace.

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

D. With the Divine Trinity are the source, the course, and the flow—2 Cor. 13:14:

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.

1. The source, the fountain, is the love of God—John 3:16; 4:14.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

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。

2 流道，流出，乃是基督所彰显并传输给我们的恩典—林前十六 23。

林前 16:23 愿主耶稣的恩，与你们同在。

3 流通，乃是圣灵作基督的恩同着父爱的交通、传输和循环—林后十三 14。

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。

叁 对神圣三一丰满的经历和享受，乃是借着那今是昔是以后永是者，借着七灵，并借着那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，得着终极完成—启一 4~5:

启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，

启 1:5 并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；

一 启示录一章四节说到神是那今是昔是以后永是者：

启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，

1 这是耶和華这名的意义：

a 在希伯来文里，耶和華的意思是“我是那我是”—出三 14，6。

出 3:14 神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。

出 3:6 又说，我是你父亲的神，是亚伯拉罕的神，以撒的神，雅各的神。摩西遮住脸，因为怕看神。

b 祂是那我是，表征祂是从永远存在到永远者。

2 唯有神是那是的一位，唯有祂有存在的实际。

3 希伯来十一章六节说，“到神面前来的人，必须信

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.

2. The course, the outflow, is the grace expressed and conveyed to us by Christ—1 Cor. 16:23.

1 Cor. 16:23 The grace of the Lord Jesus be with you.

3. The flow is the Holy Spirit as the fellowship, the transmission, the circulation, of the grace of Christ with the love of the Father—2 Cor. 13:14.

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.

III. The experience and enjoyment of the Divine Trinity in full is consummated by the One who is, who was, and who is coming, by the seven Spirits, and by Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth—Rev. 1:4-5:

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,

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

A. Revelation 1:4 speaks of God as the One who is, who was, and who is coming:

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,

1. This is the meaning of the name Jehovah:

a. In Hebrew Jehovah means “I am who I am”—Exo. 3:14, 6.

Exo. 3:14 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

Exo. 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

b. His being the I Am signifies that He is the One who exists from eternity to eternity.

2. God is the only One who is, the only One who has the reality of being.

3. Hebrews 11:6 says that “he who comes forward to God must believe that He

神是”（直译）：

来 11:6 人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。

a 按希伯来十一章六节，神是，我们必须相信祂是。

来 11:6 人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。

b 神是那今是昔是以后永是者，是自有者也是永有者，祂的存在不倚赖祂自己以外的事物，并且祂永远存在，既无始也无终——出 3:14。

出 3:14 神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。

c 信神是，就是信神是我们的一切，而我们一无所是——约 8:58，传 1:2。

约 8:58 耶稣对他们说，我实实在在地告诉你们，还没有亚伯拉罕，我就是。

传 1:2 传道者说，虚空的虚空，虚空的虚空，凡事都是虚空。

d 信神是，含示我们不是；祂必须在凡事上是独一无二的那一位，我们必须在凡事上什么也不是——来 11:5，创 5:22~24。

来 11:5 以诺因着信被接去，不至于见死，人也找不着他，因为神把他接去了；原来他被接去以前，已经得了蒙神喜悦的见证。

创 5:22 以诺生玛土撒拉之后，与神同行三百年，并且生儿生女。

创 5:23 以诺共活了三百六十五岁。

创 5:24 以诺与神同行，神将他取去，他就不在世了。

二 启示录一章四节说到“祂宝座前的七灵”：

启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，

1 在启示录里，那灵称为七灵，（一 4，四 5，五 6，）就是七倍加强的灵。

启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，

启 4:5 有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。

is”：

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

a. According to Hebrews 11:6, God is, and we must believe that He is.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

b. As the One who is, who was, and who is coming, God is the self-existing One and the ever-existing One, the One whose being depends on nothing apart from Himself, and the One who exists eternally, having neither beginning nor ending—Exo. 3:14.

Exo. 3:14 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

c. To believe that God is, is to believe that He is everything to us and that we are nothing—John 8:58; Eccl. 1:2.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

Eccl. 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.

d. To believe that God is implies that we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Heb. 11:5; Gen. 5:22-24.

Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

Gen. 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.

Gen. 5:23 And all the days of Enoch were three hundred sixty-five years.

Gen. 5:24 And Enoch walked with God, and he was not, for God took him.

B. Revelation 1:4 speaks of “the seven Spirits who are before His throne”:

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,

1. In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the sevenfold intensified Spirit.

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,

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

启 5:6 我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。

2 启示录一章四节的七灵，无疑是神的一位灵，（弗四 4，）因为七灵被列在三神之中。

启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，

弗 4:4 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；

3 七既是神工作中完整的数字，七灵就必是为着神在地上的行动—启四 5：

启 4:5 有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。

a 在素质和存在上，神的灵是一个。

b 在神行动加强的功用和工作上，神的灵是七倍的—一 4。

启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，

4 “七灵”这名称指明那灵已加强七倍；七灵加强那灵一切的元素：神性、成为肉体、钉十字架、复活、实际和恩典—三 1。

启 3:1 你要写信给在撒狄的召会的使者，说，那有神的七灵和七星的，这样说，我知道你的行为，按名你是活的，其实是死的。

5 按启示录五章六节，神的七灵乃是羔羊的七眼：

启 5:6 我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。

a 基督是宝座上救赎的羔羊，有鉴察并搜寻的七眼，为着执行神对宇宙的审判，以成就神永远的定旨，这要完成于新耶路撒冷的建造—四 5，二一 2，9～10。

启 4:5 有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。

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。

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

2. The seven Spirits in Revelation 1:4 undoubtedly are the one Spirit of God (Eph. 4:4) because They are ranked among the Triune God.

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,

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

3. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on the earth—Rev. 4:5:

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

a. In essence and existence, God's Spirit is one.

b. In the intensified function and work of God's operation, His Spirit is sevenfold—1:4.

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,

4. The title the seven Spirits indicates that the Spirit has been intensified sevenfold; this Spirit intensifies all the elements of the Spirit: divinity, incarnation, crucifixion, resurrection, reality, and grace—3:1.

Rev. 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.

5. According to Revelation 5:6, the seven Spirits of God are the seven eyes of the Lamb:

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

a. Christ as the redeeming Lamb on the throne has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem—4:5; 21:2, 9-10.

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

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.

启 21:9 拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。

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。

b 七灵作为羔羊的七眼，也是为着传输。

c 基督用祂的七眼注视我们的时候，这些眼睛，就是七灵，就要将基督的元素和基督自己传输到我们里面，使我们变化—五 6。

启 5:6 我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。

三 启示录一章五节说到“那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督”：

启 1:5 并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；

1 基督是神那活着并忠信的见证人，祂见证神，不仅凭祂的言语行为，也凭祂的所是；祂的所是就是神的见证—5 节。

启 1:5 并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；

2 基督是死人中的首生者，这是指祂的复活；祂是那活着的—是那曾死过，现在又活了，直活到永永远远，并且拿着死亡和阴间钥匙的一位—5，18 节。

启 1:5 并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；

启 1:18 又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。

3 主耶稣在祂的升天里，是地上君王的元首—5 节：

启 1:5 并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；

a 祂经过了成为肉体、人性生活、钉死、复活和升天，现今已登宝座，超过所有的君王—五 6。

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

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,

b. The seven Spirits as the seven eyes of the Lamb are also for transfusing.

c. When Christ looks at us with His seven eyes, these eyes, which are the seven Spirits, will transfuse Christ's element and Christ Himself into us for our transformation—5:6.

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

C. Revelation 1:5 speaks of “Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth”:

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

1. As the living and faithful Witness of God, Christ is the One who testifies God not only by His word and deeds but also by what He is; His being is the testimony of God—v. 5a.

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

2. Christ's being the Firstborn of the dead refers to His resurrection; He is the living One—the One who became dead and now is living forever and ever, having the keys of death and of Hades—vv. 5b, 18.

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

3. In His ascension the Lord Jesus is the Ruler of the kings of the earth—v. 5c:

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

a. Having passed through incarnation, human living, crucifixion, resurrection, and ascension, He has been enthroned above all kings—5:6.

启 5:6 我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。

b 主耶稣这位登宝座者作地上君王的元首，管理全地，就是管理整个世界——5。

启 1:5 并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们我们从我们的罪中释放了；

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

b. The Lord Jesus, the enthroned One, is ruling over the earth, the entire world, as the Ruler of the kings of the earth—1:5c.

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood