

## 第六周

### 在三一神里的召会

诗歌：447

读经：帖前一 1, 3~6, 10, 约壹一 5, 二 27, 四 16, 五 11~12

#### 【周一】

壹 三一神乃是新约的架构——太十二 28, 二八 19, 约十五 26, 徒二 33, 罗八 11, 加四 6, 弗三 16~17, 四 4~6, 来九 14, 彼前一 2, 启一 4~5。

贰 我们借着经历并享受三一神, 就得以认识祂——约壹一 5, 二 27, 四 16, 五 11~12:

一 三一神不仅是我们的信仰的对象; 祂乃是住在我們里面, 作我们的生命和生命的供应, 给我们经历并享受——四 13~15。

二 我们需要借着内在地享受主观的神, 而在经历上认识三一神——二 27, 四 4。

三 我们若要认识三一神, 就必须在生命这条线上, 并在生命长大的过程里; 我们越在生命里长大, 就越关切神圣的三一——二 13~18。

#### 【周二】

## Week Six

### The Church in the Triune God

Hymns: 608

Scripture Reading: 1 Thes. 1:1, 3-6, 10; 1 John 1:5; 2:27; 4:16; 5:11-12

#### § Day 1

**I. The Triune God is the structure of the New Testament—  
Matt. 12:28; 28:19; John 15:26; Acts 2:33; Rom. 8:11;  
Gal. 4:6; Eph. 3:16-17; 4:4-6; Heb. 9:14; 1 Pet. 1:2; Rev. 1:4-5.**

**II. We come to know the Triune God by experiencing Him and enjoying Him—1 John 1:5; 2:27; 4:16; 5:11-12:**

A. The Triune God is not merely the object of our faith; He is dwelling in us as our life and life supply for our experience and enjoyment—4:13-15.

B. We need to know the Triune God experientially through the inner enjoyment of the subjective God—2:27; 4:4.

C. If we would know the Triune God, we must be in the line of life and in the process of the growth in life; the more we grow in life, the more we will be concerned with the Divine Trinity—2:13-18.

#### § Day 2

叁 当三一神成为我们的经历和享受时，祂不仅是那在宝座上宇宙般广大的一位，祂也是那在我们心里的一位——启四 2～3，五 6，约壹三 19～21：

- 一 我们不是在宇宙的宽广里认识三一神，乃是在我们个人心的范围里认识祂——来八 10～11。
- 二 新约所关切的，是要我们认识那已经进到我们这人里面居住的三一神，认识那住在我们灵里，并渴望扩展到我们心的内里各部分的一位——弗三 14～17 上，约壹三 19～21。
- 三 说到对三一神的认识，新约的路乃是个人的、细节的、经历的——二 20，27，来十 16。
- 四 这种认识三一神经历的路，是何其宝贵！

肆 新约和整本圣经一样，完全是以神圣三一为结构所组成的——太二八 19，启一 4～5，二二 1～2：

- 一 整本新约都与三一神有关；三一神是新约的结构元素——弗三 16，四 4～6。
- 二 圣经陈明一幅图画，给我们看见神圣三一为着完成祂的经纶而有的行动——路十五 3～32，弗二 18。
- 三 圣经是照着一个管制原则写的，就是三一神作到祂所拣选并救赎的人里面，作他们的享受、饮料、生命的泉源和光——诗三六 8～9。
- 四 在神话语中关于三一神的启示，乃是为着将神在祂的神圣三一里，分赐到祂所拣选并救赎的人里，作他们的经历和享受，使他们成为祂团体的彰显，直到永远——弗一 3～23，四 16，

**III. When the Triune God becomes our experience and enjoyment, He is not only the One on the throne who is universally vast, but He is also the One in our heart—Rev. 4:2-3; 5:6; 1 John 3:19-21:**

- A. We know the Triune God not in the vastness of the universe but in the personal realm of our heart—Heb. 8:10-11.
- B. The concern of the New Testament is that we know the Triune God who has come to dwell in our being—the One who dwells in our spirit and desires to spread into all the inward parts of our heart—Eph. 3:14-17a; 1 John 3:19-21.
- C. The New Testament way for us to know the Triune God is personal, detailed, and experiential—2:20, 27; Heb. 10:16.
- D. How precious is this experiential way of knowing the Triune God!

**IV. The New Testament, like the Bible as a whole, is fully composed of and structured with the Divine Trinity—Matt. 28:19; Rev. 1:4-5; 22:1-2:**

- A. The entire New Testament is related to the Triune God; the Triune God is the element for the construction of the New Testament—Eph. 3:16; 4:4-6.
- B. The Bible presents us a picture of the move of the Divine Trinity for the accomplishment of His economy—Luke 15:3-32; Eph. 2:18.
- C. The Bible was written according to the governing principle of the Triune God wrought into His chosen and redeemed people as their enjoyment, their drink, and their fountain of life and light—Psa. 36:8-9.
- D. The revelation concerning the Triune God in the Word of God is for the dispensing of God in His Divine Trinity into His chosen and redeemed people for their experience and enjoyment so that they might become His corporate expression for eternity—Eph. 1:3-23; 4:16; Rev. 21:2,

### 【周三、周四】

伍帖撒罗尼迦前书是写给“在父神和主耶稣基督里，帖撒罗尼迦人的召会”——一1：

一在帖撒罗尼迦的召会，一面是属于帖撒罗尼迦人的，另一面是在父神和主耶稣基督里的：

- 1 这样的召会是由父神所生，有祂的生命和性情，并在主耶稣基督一切的所是和所作里，与祂有生机的联结——约一12~13，林前一30，六17。
- 2 我们需要看见，召会是由那些在父神和主耶稣基督里的人所组成，他们有神的生命，并且与基督有生机的联结——约三15，十五1，5。

### 【周五】

二当保罗说到在父神和主耶稣基督里的召会，事实上他的意思是说，召会是在三一神里——帖前一1，林前一2，十二4~6：

- 1 “父神”和“主耶稣基督”这样的说法，都含示那灵；因此，帖前一章一节含示那灵是不言而喻的，我们可以说，召会是在三一神里的。
- 2 因为神圣三一的三者是不能分开的，所以每当我们有第一者父，我们也就有第二者子，也有第三者那灵——太十二28，罗八11，加四4~6。
- 3 父、子、灵是一位神，不是三位神；祂们虽有分别，却不分开——林后十三14：
  - a 我们无法将子从父分开，也无法将父和子从灵分开，因为三者都是同时存在、互相内在的——约

### § Day 3 & Day 4

V. **The Epistle of 1 Thessalonians is addressed to "the church of the Thessalonians in God the Father and the Lord Jesus Christ"—1:1:**

A. On the one hand, the church in Thessalonica was of the Thessalonians; on the other hand, this church was in God the Father and the Lord Jesus Christ:

1. Such a church is born of God the Father with His life and nature and is organically united with the Lord Jesus Christ in all that He is and has done—John 1:12-13; 1 Cor. 1:30; 6:17.
2. We need to see that the church is composed of human beings who are in God the Father and in the Lord Jesus Christ, those who have the life of God and who are in the organic union with Christ—John 3:15; 15:1, 5.

### § Day 5

B. When Paul speaks of the church in God the Father and the Lord Jesus Christ, he actually means that the church is in the Triune God—1 Thes. 1:1; 1 Cor. 1:2; 12:4-6:

1. The expressions God the Father and the Lord Jesus Christ both imply the Spirit; therefore, in 1 Thessalonians 1:1 the Spirit is implied and understood, and we may speak of the church being in the Triune God.
2. Because the three of the Divine Trinity are inseparable, whenever we have the first, the Father, we also have the second, the Son, and the third, the Spirit—Matt. 12:28; Rom. 8:11; Gal. 4:4-6.
3. The Father, the Son, and the Spirit are one God, not three; They are distinct but not separate—2 Cor. 13:14:
  - a. We cannot separate the Son from the Father, or the Father and the Son from the Spirit, because all three coexist and coinhere—John

十四 10 ~ 11。

b 就着祂们的永远同时并存而言，神格的三者彼此有别，但祂们的永远互相内在，却使祂们成为一。

## 【周六】

4 在神圣的经纶里，神圣三一的三者三个连续的时期里，分别作工且表显出来——弗一 3 ~ 14：

a 父是计划、创始、发起者——3 ~ 6 节。

b 子成就父所计划、创始、并发起的一切事——7 ~ 12 节。

c 那灵执行、应用父所计划并子所成就的——13 ~ 14 节。

d 拣选是出于父，拯救是出于子，分赐或繁殖是出于那灵——帖前一 3 ~ 6，10。

5 子来时，祂是同着父凭着灵而来；子实化为那灵，那灵作为子同着父而来——约十四 26，十五 26。

三 召会在父神和主耶稣基督里，意思是说，召会乃是在经过过程的三一神里——太二八 19，弗四 4 ~ 6：

1 按照圣经，我们找不到召会只在神里这回事；反之，召会乃是在经过过程的三一神里——林后十三 14。

2 在创世记一章，神是没有经过过程的神，但在新约里，祂成了经过过程的三一神——约七 37 ~ 39，腓一 19。

3 “经过过程”是指三一神在神圣经纶里所经过的重要步骤——成为肉体、人性生活、钉十字架和复活：

a 在钉十字架时，主完成了救赎，了结了旧造，废除了撒但和死——弗一 7，罗六 6，来二 14。

14:10-11.

b. In Their eternal coexistence the three of the Godhead are distinct, but Their eternal coinherence makes Them one.

## § Day 6

4. In the divine economy the three of the Divine Trinity work and are manifested respectively in three consecutive stages—Eph. 1:3-14:

a. The Father is the One who plans, originates, and initiates—vv. 3-6.

b. The Son accomplishes everything that the Father has planned, originated, and initiated—vv. 7-12.

c. The Spirit executes and applies what the Father has planned and what the Son has accomplished—vv. 13-14.

d. Selection is of the Father, deliverance is of the Son, and imparting, or propagating, is of the Spirit—1 Thes. 1:3-6, 10.

5. When the Son comes, He comes with the Father and by the Spirit; the Son is realized as the Spirit, and the Spirit comes as the Son with the Father—John 14:26; 15:26.

C. For the church to be in God the Father and the Lord Jesus Christ means that the church is in the processed Triune God—Matt. 28:19; Eph. 4:4-6:

1. According to the Bible, there is no such thing as the church being merely in God; rather, the church is in the processed Triune God—2 Cor. 13:14.

2. In Genesis 1 God was the unprocessed God, but in the New Testament He has become the processed Triune God—John 7:37-39; Phil. 1:19.

3. Processed refers to the crucial steps through which the Triune God has passed in the divine economy: incarnation, human living, crucifixion, and resurrection:

a. In crucifixion the Lord accomplished redemption, the termination of the old creation, and the destruction of Satan and death—Eph. 1:7;

Rom. 6:6; Heb. 2:14.

- b 在复活里，祂使新造有了新生的起头——林后五 17。
- c 如今祂乃是赐生命的灵，作经过过程之三一神的终极完成——林前十五 45 下，林后三 17 上。
- 4 在经过过程之三一神里的召会，乃是在那成了赐生命之灵，同着父和子的一位里的召会——约十四 20：
  - a 经过过程的三一神作为赐生命的灵，临到我们，接触我们，并在我们的经历中应用到我们身上——林前十五 45 下。
  - b 父在子里，子如今乃是赐生命的灵，住在我们里面——约十四 10 ~ 11，16 ~ 17，20。
  - c 当我们在父神和主耶稣基督里，我们就是在那灵里；因此，我们是在经过过程之三一神里的召会。
- 四 我们若看见召会在三一神里的异象，这异象会支配我们的思想、活动、以及我们整个的生活——箴二九 18 上，徒二六 19。

- b. In resurrection He germinated the new creation—2 Cor. 5:17.
- c. Now He is the life-giving Spirit as the ultimate consummation of the processed Triune God—1 Cor. 15:45b; 2 Cor. 3:17a.
- 4. The church in the processed Triune God is the church in the One who has become the life-giving Spirit with the Father and the Son—John 14:20:
  - a. The processed Triune God reaches us, contacts us, and is applied to us in our experience as the life-giving Spirit—1 Cor. 15:45b.
  - b. The Father is in the Son, and the Son is now the life-giving Spirit dwelling in us—John 14:10-11, 16-17, 20.
  - c. When we are in God the Father and the Lord Jesus Christ, we are in the Spirit; thus, we are the church in the processed Triune God.
- D. If we see the vision of the church in the Triune God, this vision will control our thinking, our activities, and our entire life—Prov. 29:18a; Acts 26:19.



# 第六周■周一

## 晨兴喂养

约壹四 13 ~ 15 “神已将祂的灵赐给我们，在此就知道我们住在祂里面，祂也住在我们里面。父差子作世人的救主，这是我们所看见，现在又作见证的。凡承认耶稣是神儿子的，神就住在祂里面，祂也住在神里面。”

仇敌的一项狡计是…否认三一神对我们是主观的，为着给我们经历并享受。他们把神圣的三一仅仅陈述为宗教的客观道理。…但圣经启示三一神不仅是我们的信仰对象；祂对我们乃是主观的，住在我们里面作我们的生命和生命的供应。我们每天，甚至每时每刻都需要这样经历祂并享受祂。（约翰一书生命读经，三四六页。）

## 信息选读

圣经清楚地启示，三一神经过成为肉体、为人生活、钉十字架、复活、升天等过程以后，已经完成于包罗万有的灵，这灵已经来住在我们的灵里。阿利路亚，这奇妙、包罗万有的灵住在我们人的灵里！…人可以比作电晶体收音机。这样的收音机有个接收器，能接收无线电波。收音机只要调得正确，就会发出音乐。我们可以说我们人就像电晶体收音机，接收器就是我们人的灵。只要我们的接收器调得正确，我们就享受属天的音乐。这个例子说明对三一神的享受，这三一神如今乃是赐生命的灵，住在我们重生之人的灵里。…我们乃是凭着我们的灵接触、享受并经历那包罗万有的灵。

照着圣经，我们刚强地见证，我们的主今天不仅是三一神的一部分——祂乃是整个三一神的具体化

# WEEK 6 — DAY 1

## Morning Nourishment

1 John 4:13-15 In this we know that we abide in Him and He in us, that He has given to us of His Spirit. And we have beheld and testify that the Father has sent the Son as the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

One subtlety of the enemy...is to deny that the Triune God is subjective to us for experience and enjoyment and to present the Divine Trinity merely as an objective doctrine for religion...But the Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us to be our life and life supply. Daily, even hourly, we need to experience Him and enjoy Him in this way. (Life-study of 1 John, p. 284)

## Today's Reading

The Bible reveals clearly that the Triune God, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, has consummated in the all-inclusive Spirit, who has come to dwell in our spirit. Hallelujah for the wonderful all-inclusive Spirit dwelling in our human spirit! A human being can be compared to a transistor radio. Such a radio has a receiving apparatus that enables it to receive radio waves. When the radio is tuned properly, it will play music. We may say that we human beings are like transistor radios and that the receiving apparatus is our human spirit. When our receiver is properly tuned, we enjoy heavenly music. This is an illustration of the enjoyment of the Triune God, who is now the life-giving Spirit dwelling in our regenerated human spirit...It is by our spirit that we touch, enjoy, and experience the all-inclusive Spirit.

According to the Scriptures, we testify strongly that our Lord today is not merely a part of the Triune God—He is the embodiment of the entire Triune

身，是子同着父且成为灵。今天在我们的经历中，祂就是那灵，是子同着父的实际，作我们的生命，给我们享受。我们明白祂是这样奇妙的一位，就不在意死的道理、虚空的宗教或无意义的仪式。我们所关切的是每天对三一神有经历、有享受。

我们可以用吃东西为例，说明以享受和经历三一神的方式学知三一神的事。…你越吃一种食物，就越认识那种食物。这认识不是道理的，乃是经历的。同样的，我们借着享受并经历三一神，就认识了祂。我们仅仅凭着道理，不可能认识三一神。但我们借着享受并经历祂，就能认识祂。

照着圣经，我们教导父、子、灵是一。以赛亚九章六节说，有一子赐给我们，但是祂名称为永在的父，或永远的父。这符合约翰福音所记载主论到祂自己和父的话。主耶稣说，祂（子）在父的名里来。（约五 43。）主从来没有说到祂自己是子又是父，但主的确说，祂是子，在父的名里来。主在约翰十四章也说，我们看见了祂，就是看见了父。（9。）不仅如此，主在这一章说，祂在父里面，父在祂里面。（10～11。）所以祂在十章三十节说，父与子原是一。我们承认子，就连父也有了。（约壹二 23。）而且祂也是那灵。（林后三 17。）我们有祂住在我们里面，也就有了父和那灵。你里面不是有主耶稣么？的确有。你里面不是也有父和那灵么？当然也有。这就是说，父、子、灵都在你里面。那么，我们里面有多少位？我们从经历知道，我们里面只有一位。住在我们里面的这一位，乃是三一神，父、子、灵。（约翰一书生命读经，三四六至三四七、二二一至二二二页。）

参读：帖撒罗尼迦前书生命读经，第九至十一篇。

God, the Son with the Father and as the Spirit. In our experience today, He is the Spirit as the reality of the Son with the Father to be our life for our enjoyment. Realizing that He is such a wonderful One, we do not care for dead doctrines, vain religion, or meaningless rituals. Our concern is to have the daily experience and enjoyment of the Triune God.

We may use eating food as an illustration of learning the things of the Triune God in the way of enjoying and experiencing Him...The more you eat a particular food, the more you will come to know it. This knowledge is not doctrinal; it is experiential. In a similar way, we come to know the Triune God by enjoying and experiencing Him. It is impossible for us to know the Triune God merely by doctrine. But we can know Him by enjoying and experiencing Him.

According to the Bible, we teach that the Father, the Son, and the Spirit are one. Isaiah 9:6 says that a Son has been given to us, yet His name is called the eternal Father. This matches the Lord's word concerning Himself and the Father recorded in the Gospel of John. The Lord Jesus said that He, the Son, came in the name of the Father (5:43). The Lord never said of Himself that He was the Son and the Father. But He did say that He was the Son coming in the Father's name. In chapter 14 of the Gospel of John, the Lord also said that if we see Him, we see the Father (v. 9). Furthermore, in this chapter the Lord said that He is in the Father and the Father is in Him (vv. 10-11). So He said in John 10:30 that the Father and the Son are one. When we confess Him, we also have the Father (1 John 2:23). Furthermore, He is also the Spirit (2 Cor. 3:17). When we have Him dwelling in us, we also have both the Father and the Spirit. Do you not have the Lord Jesus in you? Surely you do. Do you not also have the Father and the Spirit in you? You certainly also have both the Father and the Spirit in you. This means that the Father, the Son, and the Spirit are all in you. How many, then, do we have within us? From experience we know that we have only One within us. This One who dwells in us is the Triune God—the Father, the Son, and the Spirit. (Life-study of 1 John, pp. 284-285, 179-180)

Further Reading: Life-study of 1 Thessalonians, msgs. 9—11

## 第六周■周二

### 晨兴喂养

约壹三 19 ~ 21 “在此就知道，我们是属真理的，并且我们在祂面前可以安心；我们的心若责备我们，神比我们的心大，一切事祂都知道。亲爱的，我们的心若不责备我们，我们就可以向神坦然无惧了。”

约翰在约壹三章二十一节…乃是说到非常主观地认识神。有些人会说到管理宇宙之全能的神，但约翰在这里是说到在我们心里的神。他不是谈大能的神，伟大的神，他乃是说到实际的神。神不仅是无穷、无限、超过我们所能领会的，祂也小得足以在我们心里。当神成为我们的经历时，祂不仅是那在宝座上宇宙般广大的一位，祂也是那在我们心里的一位。

按照新约的教训，我们必须在我们个人心的范围里认识神。神不是在宇宙的宽广里，乃是在我们心的微小范围里被我们认识的。…新约所关切的，是要我们认识那已经进到我们这人里面的神，认识那住在我们灵里，并渴望扩展到我们心的内里各部分的一位。（参弗三 17。）因此，我们必须在我们的心里认识神。（约翰一书生命读经，三一一至三一二页。）

### 信息选读

约翰在约壹三章二十节不是说神比宇宙大；…（而）是说，神比我们的心大。这种写法指明，我们对神的认识必须是经历上的。…你的心平安么？你的心宁静么？…有些人会说他们认识神，但他们也许是宗教、客观的认识神。我们必须在我们的心里，在我们的良心里认识神。这样的认识神乃是使那伟大、全能、无限的神，在我们的良心里对我们

## WEEK 6 — DAY 2

### Morning Nourishment

1 John 3:19-21 And in this we will know that we are of the truth, and we will persuade our heart before Him, because if our heart blames us, it is because God is greater than our heart and knows all things. Beloved, if our heart does not blame us, we have boldness toward God.

John's word [in 1 John 3:21] is about knowing God in a very subjective way. Some may speak about the almighty God who rules the universe, but here John speaks concerning the God who is in our heart. He does not talk about the mighty God, about the great God; instead, he speaks concerning the practical God. Not only is God infinite, unlimited, and beyond our ability to comprehend; He is also small enough to be in our heart. When God becomes our experience, He is not only the One on the throne who is universally vast, but He is the One in our heart.

According to the teaching of the New Testament, we need to know God in the personal realm of our heart. God is known by us not in the vastness of the universe but in the smallness of our heart. The concern of the New Testament is that we know the God who has come into our being, the One who dwells in our spirit and desires to spread into all the inward parts of our heart [cf. Eph. 3:17]. Therefore, we need to know God in our heart. (Life-study of 1 John, pp. 253-254)

### Today's Reading

In 1 John 3:20 John does not say that God is greater than the universe... [but] that God is greater than our heart. This way of writing indicates that our knowledge of God must be experiential...Is your heart at peace? Is your heart tranquil?...Some may say that they know God. But they may know Him in a religious way, in an objective way. We need to know God in our heart, in our conscience. To know God in this way is for the great, almighty, infinite God to become practical to us in our conscience. If our conscience

成为实际的。我们的良心若叫我们不安，这意思是神与我们也有了问题。…在我的基督徒生活里，我常常希奇神为什么在意我日常生活里所有的细节。比方，…我若给妻子“长脸”看，神会在我的良心里搅扰我。如果我和神争辩这样的事，在我良心的神不会同意我。这是以经历的方式认识神的例子。

就着我们在经历上对祂的认识而言，神是微小的、有限的。一位弟兄会与神争辩；他会认为神为着某件事搅扰他的良心是不对的。假定这位弟兄对神说，“为什么我的良心为着我妻子的事搅扰我？她错了，我没有错。问题是她惹的，我一直想要避免争吵…。为什么我的良心因着我这样感觉来搅扰我？这是不公平的。”然而无论这位弟兄怎样与神争辩，神的管治总不会偏袒他。

我们认识神新约的路乃是个人的、细节的、经历的。新约的路乃是认识神是那在我们心里的一位。这种认识神经历的路是何其宝贵！

有时候我们也许不明白，神有千万的事要处理，为什么会关心我们日常生活中的琐事。尽管神是无限且全能的，然而祂甚至在意我们生活中的琐事。比方，祂会在意一位弟兄里面对他妻子的态度，这件事小得似乎需要用神圣的放大镜才看得见。然而神在意这样的事。我们知道神在意这样的事，因为我们的良心为着这些事搅扰我们。每当我们的良心不宁静，我们就知道我们需要顾到神圣管治的代表——良心——的感觉。我们这样认识神，并不是在大事上，乃是在小事上。这条认识神的路是经历的，实际的。（约翰一书生命读经，三一二至三一四页。）

参读：在神圣三一里并同神圣三一活着，第五、十三章。

bothers us, this means that God also has a problem with us...Often in my Christian life I have wondered why God cares for all the details in my daily life. For example,...if I give my wife a “long face,” He will trouble me in my conscience. If I argue with Him about matters like this, the God who is in my conscience will not agree with me. This is an example of the experiential way to know God.

In being known by us experientially, God is small, not infinite. A brother may argue with God; he may think that it is not right for Him to trouble his conscience regarding a certain matter. Suppose the brother says to Him, “Why does my conscience bother me concerning my wife? She is wrong, and I am right. She caused the problem, and I have been trying to avoid an argument... Why, then, does my conscience bother me about the way I feel? This isn’t fair!” But no matter how much the brother may argue with Him, God will not rule in his favor.

The New Testament way for us to know God is personal, detailed, and experiential. The New Testament way is to know God as the One who is in our heart. How precious is this experiential way of knowing God!

Sometimes we may wonder why God, who has billions of matters to take care of, would be concerned with a small detail in our daily living. Although God is infinite and almighty, He cares even for the small things in our life. For example, He may care about a brother’s inward attitude toward his wife, something so small that it may seem it takes a divine magnifying glass to see it. Nevertheless, God cares for such a matter. We know God cares for such things because our conscience bothers us concerning them. Whenever our conscience is not tranquil, we know that we need to take care of the feeling of our conscience, which is the representative of the divine government. In this way we know God not in great matters but in small things. This way of knowing God is experiential and practical. (Life-study of 1 John, pp. 254-256)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” chs. 5, 13

## 第六周■周三

### 晨兴喂养

帖前一 1 “保罗、西拉和提摩太，写信给在父神和主耶稣基督里，帖撒罗尼迦人的召会：愿恩典与平安归与你们。”

林前一 2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各地呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。”

有人读到在三一神里，帖撒罗尼迦人的召会，可能会说，“你们宣称一章一节指明召会是在三一神里。这节经文的确提到父和子——主耶稣基督，但是并没有说那灵。这节经文如果说到三一神，那灵在哪里？”这里这个例子给我们看见，圣经上许多没有说的话，即使不比说出来的话更重要，至少也是同样重要。我们接触圣徒的时候，时常会有一些话不说，这些话也许比我们对他们说出来的话更重要。保罗为什么不提“在父神、主耶稣基督和圣灵里，帖撒罗尼迦人的召会”？

我们可以确定，帖前一章一节所说的神乃是三一神。我们如何知道？因为保罗首先提到父——三一神的第一者。只要有第一，就会有第二者子，也会有第三者那灵。保罗说到父的这个事实，有力地指明他所想的是三一神。不仅如此，“主耶稣基督”这话也含示那灵。“父神”与“主耶稣基督”都含示那灵。因此，一章一节含示那灵，是不言而喻的。（帖撒罗尼迦前书生命读经，六八页。）

### 信息选读

## WEEK 6 — DAY 3

### Morning Nourishment

1 Thes. 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

When some read concerning the church of the Thessalonians in the Triune God, they may say, “You claim that 1 Thessalonians 1:1 indicates that the church is in the Triune God. Yes, this verse mentions the Father and the Lord Jesus Christ, the Son, but nothing is said concerning the Spirit. If this verse speaks of the Triune God, where is the Spirit?” Here we have one of the many instances where what the Bible does not say is just as important as what it does say, if not more so. Often in our contact with the saints, we may refrain from saying something to them. This may be more important than what we do say to them. Why did Paul not say “the church of the Thessalonians in God the Father, the Lord Jesus Christ, and the Holy Spirit”?

Be assured that the very God spoken of in 1:1 is the Triune God. We know this by the fact that Paul first mentions the Father, the first of the Trinity. Whenever we have the first, we also have the second, the Son, and also the third, the Spirit. The very fact that Paul speaks of the Father is a strong indication that he is thinking of the Triune God. Moreover, the expression the Lord Jesus Christ implies the Spirit. The expressions God the Father and the Lord Jesus Christ both imply the Spirit. Therefore, in 1:1 the Spirit is implied and understood. (Life-study of 1 Thessalonians, p. 56)

### Today's Reading

我们在父神和主耶稣基督里，含示我们也在那灵里。因此，帖前一章一节含示三一神。这节经文指明，召会是在三一神里的。

说召会是神的，或是基督的，相当简单。但宣告召会是在父神和主耶稣基督里，就深奥多了。譬如，说我们是属于某一个人的，这是一回事；但说我们是在那个人里面，就完全是另一回事。对我们人来说，我们可能属于一个人，但我们不可能真在那个人里面。召会能在三一神里只有一条路，就是生机的、并出于生命的路。我们对生命的路了解得不够，但是神却非常了解。不仅如此，只有神能以生命的方式来作事。神以生机、生命的方式，使召会能在三一神里面。

如果召会仅仅是属于神的，神只要是我们的创造者就够了。但是召会要在神里面，神就必须成为我们的父，我们需要与神有生命的关系。照样，召会要在主耶稣基督里，基督之于我们就必须是主，是耶稣。

新约并没有说召会是在神里，这一点是很重要的。帖前一章一节告诉我们，召会是在父神和主耶稣基督里的。这启示召会是在三一神里，这与召会只在神里的说法不同。按照圣经，我们找不到召会只在神里这一回事，但是却有在三一神里的召会。

现在我们需要仔细来看神与三一神的区别。我们如果只说神，就是把神看作好像没有经过过程一样。但三一神是指经过过程的神。创世记一章一节说，“起初神创造诸天与地。”我们在这一节里看不见经过过程的神，也就是说，我们看不见父、子、灵。但是新约却有三一神完满的启示。（帖撒罗尼迦前书生命读经，六八至七〇页。）

参读：帖撒罗尼迦前书生命读经，第七篇。

To be in God the Father and the Lord Jesus Christ implies that we are also in the Spirit. Hence, in 1 Thessalonians 1:1 we have the Triune God implied. This verse indicates that the church is in the Triune God.

It is a rather simple matter to say that the church is of God or of Christ. But it is deeper and more profound to declare that the church is in God the Father and in the Lord Jesus Christ. For example, it is one thing to say that we are of a particular person. However, it is altogether another matter to claim to be in that person. Humanly speaking, it is possible to be of someone, but it is not possible to be literally in that one. Only in a way that is organic and of life can the church be in the Triune God. We do not adequately understand the way of life, but God does understand it in full. Furthermore, only God can do something in the way of life. In a way that is organic and of life, God has made it possible for the church to be in the Triune God.

For the church to be merely of God, it is sufficient that God be merely our Creator. But for the church to be in God, God must become our Father, and we need to have a life relationship with Him. Likewise, for the church to be in the Lord Jesus Christ, Christ must be the Lord and Jesus to us.

It is important to realize that the New Testament does not say that the church is in God. First Thessalonians 1:1 tells us that the church is in God the Father and the Lord Jesus Christ. This is different from speaking of the church as merely in God, for it reveals that the church is in the Triune God. According to the Bible, there is no such thing as the church merely in God, but there is the church in the Triune God.

Now we need to consider carefully the difference between God and the Triune God. To speak only of God is to regard Him as if He had not been processed. However, the Triune God denotes God in His process. Genesis 1:1 says, "In the beginning God created the heavens and the earth." In this verse we cannot see the processed God; that is, we cannot see the Father, the Son, and the Spirit. But in the New Testament we have a full revelation of the Triune God. (Life-study of 1 Thessalonians, pp. 56-58)

Further Reading: Life-study of 1 Thessalonians, msg. 7

## 第六周■周四

### 晨兴喂养

约一 12 ~ 13 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”

十五 1 “我是真葡萄树，我父是栽培的人。”

帖前一章一节说，“保罗、西拉和提摩太，写信给在父神和主耶稣基督里，帖撒罗尼迦人的召会：愿恩典与平安归与你们。”帖撒罗尼迦前书与后书都是写给在帖撒罗尼迦的地方召会，就是由该城所有在基督里的信徒所组成的。这样的地方召会是属于信徒的，也是在父神和主耶稣基督里的。这指明这样的地方召会是由父神所生，有祂的生命和性情，并在主耶稣基督一切的所是和所作里，与祂有生机的联结。因此，召会是属于人的，（如帖撒罗尼迦人，）但在生机上是在神里并在主里的。这种在神的生命和性情里生机的联结，乃是信徒为着召会生活，过圣别生活不可少的基础。这样的生活乃是这两封书信的主题。（帖撒罗尼迦前书生命读经，三页。）

### 信息选读

保罗的著作有一个特征，就是强调信徒与三一神生机的联结。…强调与基督生机的联结是保罗著作中一个显著的特点。…帖前一章一节虽然写得很简单，却提到生机的联结，这是保罗特有的写法。保罗在本节说到在父神和主耶稣基督里，帖撒罗尼迦人的召会。这里的介系词“在…里”非常重要，指出召会是在三一神里的。召会是由人所组成，但这些人——信徒——乃是在三一神里的。在帖撒罗尼

## WEEK 6 — DAY 4

### Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

15:1 I am the true vine, and My Father is the husbandman.

First Thessalonians 1:1 says, “Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.” This Epistle and the second were both addressed to the local church in Thessalonica, composed of all the believers in Christ in that city. Such a local church is of the believers and is in God the Father and the Lord Jesus Christ. This indicates that such a local church is born of God the Father with His life and nature and is united with the Lord Jesus Christ organically in all that He is and has done. Hence, it is of men (such as the Thessalonians) yet in God and in the Lord organically. This organic union in the divine life and nature is the vital base for the believers to live a holy life for the church life. Such a living is the theme of the two Epistles. (Life-study of 1 Thessalonians, p. 2)

### Today's Reading

It is a particular characteristic of Paul's writing to emphasize the organic union of the believers with the Triune God...The emphasis on the organic union with Christ is an outstanding feature of Paul's writings...Although 1 Thessalonians 1:1 is written in a simple way, it nevertheless includes Paul's characteristic reference to the organic union. In this verse Paul speaks of the church of the Thessalonians in God the Father and the Lord Jesus Christ. The preposition in here is very important; it indicates that the church is in the Triune God. The church is composed of human beings, but they, the believers,

迦的召会，一面是属于帖撒罗尼迦人的，另一面是在父神里的。

保罗不是仅仅说召会在神里面，乃是说召会在父神里。除非神是我们的父，否则我们就不能在祂里面。我们不是在神里面被造的，但我们是在祂里面重生的。我们乃是在神之外被造的；这就是说，在神创造时，我们与祂没有什么生机的联结或生命的关系，只有受造之物与创造者之间的关系。创造的结果乃是我们成了神所造之物，而神是我们的创造主。因此，神与我们之间有创造的关系，却没有生命的关系。我们受造时，神的生命并没有进到我们天然的人里面。我们这些神所造的人，并没有神的生命。我们只有受造的生命，就是我们天然人的生命。

我们重生、由神而生的时候，我们与神的生命关系就开始了。这个重生把我们带进与三一神生机的联结里。我们重生的时候，得着了神的生命。现今神不仅是我们的创造主、我们的神，祂也是生了我们的父。神不再仅仅是我们的创造主，祂也是生我们的那位，因为祂已经用祂的生命生了我们。因此，祂是我们的父神。

帖撒罗尼迦信徒借着重生成了神的儿子。按照罗马书，召会是由神的众子组成的。…罪人可以成为属世组织的成员，却无法成为活神召会的组成分子。这样的召会只能由神的儿子所组成。

父已经预定我们作祂的儿子。…神预定我们得儿子的名分。（弗一5。）到了时候，神呼召我们，在我们里面感动我们；于是我们悔改，相信神的儿子耶稣基督，而接受了祂。我们一接受基督，就蒙了重生，成为神的儿子。现今我们既是神的儿子，就成了召会——基督身体——的组成分子。我们这些神的儿子既是基督的肢体，所以帖前一章一节说，召会不仅在父神里，也在主耶稣基督里。（帖撒罗尼迦前书生命读经，三至五页。）

参读：帖撒罗尼迦前书生命读经，第一篇。

are in the Triune God. On the one hand, the church in Thessalonica was of the Thessalonians; on the other hand, this church was in God the Father.

Paul does not merely say that the church is in God; he says that the church is in God the Father. Unless God is our Father, we cannot be in Him. We were not created in God; however, we were regenerated, born again, in Him. We were created outside of God. This means that in creation we did not have any organic union with God or any life relationship with Him. Instead, there was only the relationship between the creature and the Creator... Hence, there is a relationship of creation but no relationship in life... As God's creatures, we did not have the life of God. We had only our created life, our natural human life.

When we were regenerated, born of God, our life relationship with God began. This rebirth brought us into the organic union with the Triune God. At the time of our regeneration, our rebirth, we obtained God's life. Now God is not merely our Creator, our God; He is our Father, the One who has begotten us. God is no longer merely our Creator—He is also our Begetter, for He has begotten us with His life. Therefore, He is God our Father.

Through regeneration the Thessalonian believers had become sons of God. According to the book of Romans, the church is a composition of sons of God... Sinners can be members of a secular organization, but they cannot be components of the church of the living God. Such a church is composed only of sons of God.

We have been predestinated by the Father to be His sons... We have been predestinated unto sonship [Eph. 1:5]. At a certain time, God called us and moved us inwardly. Then we repented, believed in the Son of God, Jesus Christ, and received Him. By receiving Christ, we were reborn and became sons of God. Now that we are sons of God, we are the components of the church, the Body of Christ. Because we, as sons of God, are the members of Christ, 1 Thessalonians 1:1 says not only that the church is in God the Father but also that the church is in the Lord Jesus Christ. (Life-study of 1 Thessalonians, pp. 3-4)

Further Reading: Life-study of 1 Thessalonians, msg. 1

## 第六周■周五

### 晨兴喂养

约十四 10 ~ 11 “我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。你们当信我，我在父里面，父在我里面；即或不然，也当因我所作的事而信。”

事实上，今天某些基要派的圣经教师不知不觉间成了三神论者。这些教师不仅说父、子、灵有区别，也说祂们是分开的。我们能说父、子、灵有区别，但不能说祂们是分开的。我们无法将子从父分开，或将父和子从灵分开，因为三者都是同时存在、互相内在的。在约翰福音里子说，祂在父里面，父也在祂里面。（十 38，十四 10 ~ 11。）既然子在父里面，父也在子里面，祂们怎能分开？主耶稣也说，祂与父原是一。（十 30。）这进一步证明父与子虽然有区别，却不能分开。父、子、灵有区别却不分开，因为祂们是三却又是一。（新约总论第一册，三七页。）

### 信息选读

父与子虽然是“一”，〔约十 30，〕二者却仍然有“我”和“父”的分别。这一点不能忽略，因为一忽略了，就会成为形态论者（modalist）。形态论主张这一位神有三个时期，并且互不同时存在。但圣经给我们看见，父、子、灵三者是同时存在，并且是存在彼此里面，所以父、子、灵三者是一，是一位神；但这一位神又是三，是父、子、灵。既是这样，父、子、灵什么时候是一，什么时候是三？…我们只能照着圣经的话说，这

## WEEK 6 — DAY 5

### Morning Nourishment

John 14:10-11 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

Certain of today's fundamental Bible teachers are actually tritheistic, perhaps unconsciously. These teachers say not only that the Father, the Son, and the Spirit are distinct but also that They are separate. We can say that the Father, the Son, and the Spirit are distinct, but not that They are separate. We cannot separate the Son from the Father, or the Father and the Son from the Spirit, because all three coexist and coinhere. In the Gospel of John the Son said that He is in the Father and the Father is in Him (10:38; 14:10-11). Since the Son is in the Father and the Father is in the Son, how can They be separated? The Lord Jesus also said that He and the Father are one (John 10:30). This is further proof that the Father and the Son, although distinct, cannot be separated. The Father, the Son, and the Spirit are distinct but not separate, because they are three and yet one. (The Conclusion of the New Testament, pp. 31-32)

### Today's Reading

Although the Father and the Son are one [John 10:30], between Them there is still a distinction of “I” and “the Father.” We must not disregard this point, because if we do, we would become modalists. Modalism advocates that God, who is one, has three manifestations in three different periods and that the three manifestations do not exist within each other at the same time. The Scriptures show us, however, that the three—the Father, the Son, and the Spirit—not only exist at the same time but also exist in one another. Therefore, the three—the Father, the Son, and the Spirit—are one; They are one God. However, this one God is also three; He is the Father, the Son, and the Spirit.

一位神有父、子、灵三者的讲究；这三者是绝对有分别的 (distinct)，却也是绝对不能分开的 (separate)；并且这三者也是互相内在的，第一位在第二位里面，第二位又在第一位里面，而第二位子与第三位灵又是一个。(林后三 17。)因此，如果父、子、灵只是同时存在，就还有分开的可能；但是因为祂们又是互相内在，就没有分开的可能。因这缘故，神才是三一神。

你们必须认识、清楚这些重点。到今天为止，我们接续历代圣徒所看见的，就是这么多。神圣的三一乃是宇宙的奥秘，这个奥秘不是给我们在神学上争论的，乃是给我们在实际经历中享受的。(李常受文集一九八六年第三册，四二四至四二五页。)

圣经…启示子就是父。(赛九 6。)…在约翰十四章七至十一节，主清楚地向我们启示祂与父是一的奥秘。(十 30。)祂在父里面，父在祂里面；祂说话是父在作事；人看见祂，就是看见父；他们认识祂，就是认识父，因为祂就是父。

圣经也启示子(末后的亚当)成了赐生命的灵。林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”末后的亚当，当然就是成为肉体的主耶稣；赐生命的灵，也当然就是圣灵。除了圣灵，不可能再有另一位赐生命的灵。主成为肉体，成了末后的亚当，后来经过死而复活，就成了赐生命的灵。(李常受文集一九九三年第二册，七七页。)

参读：神的启示和异象，第二篇；圣经中管制并支配我们的异象，第三篇。

Since this is the case, when are the Father, the Son, and the Spirit one, and when are They three?...According to what the Bible tells us, we can say only that God is one, yet He has the aspect of being three—the Father, the Son, and the Spirit. These three are distinct but inseparable. Furthermore, these three exist within one another: the first is in the second and the second is in the first, and the second, the Son, and the third, the Spirit, are one and the same (2 Cor. 3:17). Hence, if the Father, the Son, and the Spirit only exist at the same time, They may still be separated; however, because They also exist within one another, They are inseparable. This is why God is triune; He is the Triune God.

You must know and be clear about these main points. Continuing what the saints saw in the previous centuries, we have seen this much so far. The Divine Trinity is a mystery in the universe; this mystery is not for us to engage in theological debates but for us to enjoy in our practical experience. (CWWL, 1986, vol. 3, “The Revelation and Vision of God,” pp. 339-340)

The Holy Scriptures...reveal that the Son is the Father [Isa. 9:6; John 14:7-11]. In these verses the Lord clearly revealed the mystery that He and the Father are one (10:30). He is in the Father, and the Father is in Him; when He speaks, it is the Father who works; when men see Him, they see the Father; when they know Him, they know the Father, because He is the Father.

The Scriptures also reveal that the Son (the last Adam) became a life-giving Spirit. First Corinthians 15:45b says, “The last Adam became a life-giving Spirit.” The last Adam, of course, is the incarnated Lord Jesus, and the life-giving Spirit, of course, is the Holy Spirit. There can never be another life-giving Spirit besides the Holy Spirit. The Lord was made flesh and became the last Adam, and later, after death and resurrection, He became the life-giving Spirit. (CWWL, 1993, vol. 2, “The Crucial Points of the Major Items of the Lord’s Recovery Today,” pp. 56-57)

Further Reading: CWWL, 1986, vol. 3, “The Revelation and Vision of God,” ch. 2; CWWL, 1994-1997, vol. 2, “The Governing and Controlling Vision in the Bible,” ch. 3

## 第六周■周六

### 晨兴喂养

弗一 3~5 “我们主耶稣基督的神与父，是当受颂赞的，…祂在创立世界以前，在基督里拣选了我们，…预定了我们，借着耶稣基督得儿子的名分…”

7 “我们在这蒙爱者里面，借着祂的血，…得蒙救赎…”

13 “你们…也在…祂里面受了所应许的圣灵为印记。”

按照新约来看，父要得着许多的儿子，父所关心的是儿子的名分。为了要产生这些儿子，神一直在生儿子。对祂而言，儿子的数目不需要受限制。

父神有一个确定的…定旨（和）…计划…。神的拣选和预定都是根据祂的定旨。神首先拣选我们，然后预定我们。这指明神是唯一的发起者和起始者。因此，召会在父神里，含示召会乃是在神的定旨、计划、拣选和预定里。

我们基督徒都只该有唯一的目的，就是我们父的定旨。我们也该有父的唯一计划。这意思是说，发起者和起始者只该有一位，就是父。我们不该发起或起始什么事。

召会在主耶稣基督里…是件大事。在基督里就没有罪、肉体、己、天然生命、旧造、死和撒但。我们若在基督里，一切消极的事物就都被了结。…对于在基督里的人来说，神以外的一切事物都已经了结了。（帖撒罗尼迦前书生命读经，七三至七五页。）

### 信息选读

## WEEK 6 — DAY 6

### Morning Nourishment

Eph. 1:3-5 Blessed be the God and Father of our Lord Jesus Christ, who...chose us in Him before the foundation of the world..., predestinating us unto sonship through Jesus Christ...

7 In whom we have redemption through His blood...

13 In whom you also...were sealed with the Holy Spirit of the promise.

According to the New Testament, the Father wants many sons. The Father's concern is with sonship. In order to produce these sons, He has been begetting children. With Him, there need be no limit to the number of children.

God the Father has a definite purpose...and a plan. God's selection and predestination are according to His purpose. First, He selected us and then predestinated us. This indicates that God is the unique Initiator and Originator. Thus, for the church to be in God the Father implies that the church is in God's purpose, plan, selection, and predestination.

We Christians should all have the unique purpose, the purpose of our Father. We should also have the unique plan of the Father. This means that only one—the Father—should be the initiator and originator. We should not originate anything or initiate anything.

For the church to be in the Lord Jesus Christ...is a great matter...To be in Christ means that there is no sin, flesh, self, natural life, old creation, death, or Satan. If we are in Christ, everything negative has been terminated...For those who are in Christ, everything other than God has been terminated. (Life-study of 1 Thessalonians, pp. 61-62)

### Today's Reading

父是计划并创始的那一位。…子神成就父神所定意、计划、发起、起始的一切事。…灵神…既不是起始者，也不是成就者，乃是执行者。那灵不为自己作什么，也不单独作什么。那灵乃是执行、推行父所计划并起始，以及子所成就的。我们都必须看见，父所计划的一切，以及子所成就的一切，现今都在那灵里，也同着那灵。在我们的经历里，我们所接触的那一位乃是那灵。这一位灵就是子，在子里我们有父。因此我们可以说，父在子里，子如今乃是赐生命的灵，住在我们里面。…当我们照着灵而行，我们实际上乃是照着三一神而行。

那灵是经过过程之三一神的终极完成。那灵是三一神的应用，是三一神临到我们。…经过过程的三一神如何能在我们的经历中应用到我们身上？祂乃是作为赐生命的灵应用在我们身上。那灵不仅是神的灵和基督的灵；那灵就是神，就是基督。今天在我们的经历中，三一神乃是那赐生命的灵。因此，当我们在父神和主耶稣基督里，我们就是在那灵里。因为帖前一章一节含示那灵是不言而喻的，所以我们说，召会乃是在三一神里的。

三一神的启示需要基督的成为肉体、主的人性生活，以及主的钉十字架和复活。基督复活以后，那灵来了。…这位三一神是经过过程的神。祂经过了成为肉体、人性生活、钉十字架和复活的过程。祂钉十字架成功了救赎，了结了旧造，毁坏了撒但和死亡。祂复活使新造有了新生的起头。现今祂是赐生命的灵，就是三一神的终极完成。召会是在这样一位三一神里面。召会是在经过过程的三一神里，而三一神乃是成了赐生命的灵，同着父和子的一位。（帖撒罗尼迦前书生命读经，八〇至八一、七二页。）

参读：帖撒罗尼迦前书生命读经，第八篇。

The Father is the One who plans and originates...God the Son accomplishes everything that God the Father has purposed, planned, initiated, and originated... God the Spirit...is neither the originator nor the accomplisher—He is the Executor. The Spirit does not do anything for Himself or by Himself. Rather, He executes, carries out, what the Father has planned and originated and what the Son has accomplished. We all must see that everything the Father has planned and everything the Son has accomplished is now in the Spirit and with the Spirit. In our experience the One we contact is the Spirit. This Spirit is the Son, and in the Son we have the Father. For this reason we may say that the Father is in the Son and that the Son is now the life-giving Spirit dwelling in us...When we walk according to the Spirit, we are actually walking according to the Triune God.

The Spirit is the ultimate consummation of the processed Triune God. The Spirit is the application, the reaching to us, of the Triune God...How can the processed Triune God be applied to us in our experience? He is applied as the life-giving Spirit. The Spirit is not only the Spirit of God and the Spirit of Christ; He is the Spirit as God and as Christ. In our experience today, the Triune God is the very life-giving Spirit. Therefore, when we are in God the Father and the Lord Jesus Christ, we are in the Spirit. Because the Spirit is implied and understood in 1 Thessalonians 1:1, we speak of the church being in the Triune God.

The revelation of the Triune God requires the incarnation of Christ, the Lord's human living, and His crucifixion and resurrection. After the resurrection of Christ, we have the coming of the Spirit. This Triune God is the processed God. He has passed through the process of incarnation, human living, crucifixion, and resurrection. In crucifixion He accomplished redemption, the termination of the old creation, and the destruction of Satan and death. In resurrection He germinated the new creation. Now He is the life-giving Spirit as the ultimate consummation of the Triune God. The church is in such a Triune God. The church is in the processed Triune God, the One who has become the life-giving Spirit with the Father and the Son. (Life-study of 1 Thessalonians, pp. 66-67, 59)

Further Reading: Life-study of 1 Thessalonians, msg. 8

# 第六周诗歌

447

## 经历神 — 借三身位

11 10 11 10 副 (英 608)

C 大调

4/4

5 5 5 | 3·5 5 5 6 6 | 4 6·6 6 6 | 5·3 5 5

一 何等奥 妙,父、子、灵 乃是 一 神!身位虽 三,本质却

4 4 | 3-3 5 5 5 | 3·5 5 5 6 6 | 4 6·

是 一 灵; 何等荣 耀,这位神 进入 我心,

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

在 我 里 面,作 我 一 切 供 应。副 三 一 之 神,作

Am F C Dm7 G7 C

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

了 我 的 一 切! 何等奇 妙! 何等荣 耀! 神 圣 成

E7 Am F C F G7 C F C

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

分,我 能 取 用 不 竭! 何 等 高 超! 何 等 逍 遥!

- 二 何等丰富,父乃是一切源头, 祂的一切全为供人享受;  
何等有福,这一切竟归我有, 不尽不竭,取用直到永久!
- 三 何等奇妙,子乃是父的显出, 借着肉身来与人类同处;  
何等有效,在十架成功救赎, 使我罪人竟能与神联属!
- 四 何等美妙,灵乃是子的进入, 进入我灵,作我生命供应;  
何等逍遥,我今能与灵接触, 灵灵响应,二灵竟成一灵。
- 五 何等实际,神一切全在灵里, 是灵在灵给我接触、经历;  
何等希奇,我与神联合为一, 生命、性情不再彼此各异。

# WEEK 6 — HYMN

## What mystery, the Father, Son, and Spirit

Experience of God — By the Trinity

608

1. What mys-te - ry, the Fath-er, Son, and Spir - it, In per-son three, in substance all are  
one. How glo - ri - ous, this God our be-ing en - ters To be our all, thru Spir-it in the

**[Chorus]**  
Son! (C) The Tri-une God has now be-come our all! How won-der - ful! How glo - ri -  
ous! This Gift di - vine we never can exhaust! How ex-cel-lent! How mar-vel-ous!

2. How rich the source, the Father as the fountain,  
And all this wealth He wants man to enjoy!  
O blessed fact, this vast exhaustless portion  
Is now for us forever to employ!
3. How wonderful, the Son is God's expression  
Come in the flesh to dwell with all mankind!  
Redemption's work, how perfectly effective,  
That sinners we with God might oneness find.
4. The Spirit is the Son's transfiguration  
Come into us as life the full supply.  
Amazing fact, our spirit with the Spirit  
Now mingles and in oneness joins thereby!
5. How real it is that God is now the Spirit  
For us to touch, experience day by day!  
Astounding fact, with God we are one spirit,  
And differ not in life in any way!

