

第四周

基督作为经过过程之三一神的中心

诗歌 :447

读经：太二八 19，林前十五 45，林后三 17，十三 14

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。
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。

【周一、周二】

壹 神圣三一最清楚的启示是在马太二十八章十九节：“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 “入…名里”，名指人位：

- 1 浸是浸入父、子、圣灵的名（人位）里，浸入与经过过程之三一神生机的联结里。
- 2 十九节的“入”这字指明联合，如在罗马六章三节，加拉太三章二十七节，林前十二章十三节（同字在该节译为“成了”）者。
- 3 将人浸入三一神的名里，就是将人浸入与三一神属灵、奥秘的联合里。

Week Four

Christ as the Center of the Processed Triune God

Hymns: E608

Scripture Reading: Matt. 28:19; 1 Cor. 15:45; 2 Cor. 3:17; 13:14

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 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.
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.

§ Day 1 & Day 2

I. **The clearest revelation of the Divine Trinity is in Matthew 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. Into the name denotes the person:

1. To be baptized is to be baptized into the name, the person, of the Father, the Son, and the Holy Spirit, into the organic union with the processed Triune God.
2. The word into in 28:19 indicates union, as in Romans 6:3, Galatians 3:27, and 1 Corinthians 12:13.
3. To baptize people into the name of the Triune God is to baptize them into the spiritual and mystical union with Him.

4 在马太二十八章十九节，神圣三一的名是单数的：

a 这名乃是那神圣者的总称，等于祂的人位。

b 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。

二 神是三而一的——林后十三 14:

1 在马太二十八章十九节，主说到三个身位——父、子、圣灵。

2 主在这里说到父、子、圣灵的名，“名”在原文是单数的。

3 这是说，父、子、圣灵虽是三者，名却是一个。

4 三者一个名，实在奥秘，启示神是三而一的。

5 这名包括三者——父、子、圣灵。

6 神虽然是独一无二的一位，却有三个身位——父、子、灵。

贰 作为在基督里的信徒，我们已浸入了经过过程的三一神：

一 马太二十八章十九节是主耶稣进入复活以后的嘱咐；复活乃是三一神所经过之过程的完成。

二 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。

三 在复活里，作三一神具体化身的基督成了赐生

4. In Matthew 28:19 there is one name for the Divine Trinity:

a. The name is the sum total of the Divine Being, equivalent to His person.

b. To baptize believers into the name of the Triune God is to immerse them into all that the Triune God is.

B. God is three-in-one—2 Cor. 13:14:

1. In Matthew 28:19 the Lord spoke of three persons—the Father, the Son, and the Holy Spirit.

2. When He spoke here of the name of the Father, the Son, and the Holy Spirit, name is singular in the original text.

3. This means that the Father, the Son, and the Spirit are three, yet the name is one.

4. One name for three persons is really mysterious and reveals that God is three-in-one.

5. This name includes the three—the Father, the Son, and the Holy Spirit.

6. Although God is uniquely one, yet there are three persons—the Father, the Son, and the Spirit.

II. As believers in Christ, we have been baptized into the processed Triune God:

A. 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.

B. The Triune God has passed through a process that began with incarnation, included human living and crucifixion, and consummated with resurrection.

C. In resurrection Christ, the embodiment of the Triune God, became the

命的灵——林前十五 45，林后三 17。

四 这灵乃是三一神的终极完成，使信徒得以浸入神圣的三一里。

五 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：

- 1 这就是浸入父的丰富，浸入子的丰富，并浸入灵的丰富。
- 2 我们受了浸的人，如今乃是在与三一神生机的联结里；因此，凡父所有的、子所有的、灵所有的，都成了我们的。

六 浸入三一神的名里，乃是被摆到与祂奥秘的联合里，并且将神一切的所是取用到我们里面。

【周三】

叁 基督是经过过程之三一神的中心——林后十三 14：

一 “经过过程”是指三一神所经过极重要的步骤：

- 1 在成为肉体以前，神是未经过过程的，有神性但没有人性；然而借着成为肉体、人性生活、钉十字架、复活和升天，三一神就经过了过程并终极完成了。
- 2 在启示录里，三一神是经过过程并终极完成的三一神，有神性、人性、人性生活、包罗万有的死、大能的复活、和超越的升天——4 ~ 5。

【周四】

life-giving Spirit—1 Cor. 15:45; 2 Cor. 3:17.

D. This Spirit is the consummation of the Triune God for the believers to be baptized into the Divine Trinity.

E. To be baptized into the person of the Triune God is to be baptized into the all-inclusive, consummated Spirit who is the ultimate consummation of the processed Triune God:

1. This is to be baptized into the riches of the Father, into the riches of the Son, and into the riches of the Spirit.
2. 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 has have become ours.

F. 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.

§ Day 3

III. Christ is the center of the processed Triune God—2 Cor. 13:14:

A. Processed refers to the crucial steps through which the Triune God has passed:

1. Before His incarnation God was unprocessed, having the divine nature but not the human nature, but through incarnation, human living, crucifixion, resurrection, and ascension, the Triune God was processed and consummated.
2. In Revelation the Triune God is the processed and consummated Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension—1:4-5.

§ Day 4

二 经过过程并终极完成的三一神乃是“那灵”——二二 17 上，约七 39:

- 1 那灵乃是神的灵种种名称中一切元素的总和，集大成——太三 16，十 20，路一 35，四 18，罗八 9，加四 6。
- 2 作为经过过程并终极完成之三一神的终极完成，那灵乃是神新约经纶的福——三 14。

【周五】

三 在启示录里，三一神乃是建造并得了建造的神——二一 18 ~ 19 上，21:

- 1 圣经总结于新耶路撒冷，而新耶路撒冷就是在起初的那位神——创一 1，后二一 10：
 - a 独一无二的神至终扩大并扩展为一座城，作祂永远的彰显。
 - b 在神的经纶里，祂成了新耶路撒冷——10 节。
 - c 新耶路撒冷乃是三一神作到蒙祂拣选并救赎的人里面——18 ~ 19 节上，21 节上。
- 2 已经成了新耶路撒冷的神，乃是建造并得了建造的神——撒下七 12，14 上，太十六 18，弗三 17：
 - a 经过过程并终极完成的三一神作为源头、元素和素质，借着将祂自己建造到我们里面，而建造召会——17 节。
 - b 神正在成就祂的愿望，将祂自己在基督里建造到我们里面，并将我们建造到祂里面；至终，这个建造的结果将是新耶路撒冷——后二一 2，10。

【周六】

B. The processed and consummated Triune God is the Spirit—22:17a; John 7:39:

1. The Spirit is the totality, the aggregate, of all the elements of the titles of the Spirit of God—Matt. 3:16; 10:20; Luke 1:35; 4:18; Rom. 8:9; Gal. 4:6.
2. As the consummation of the processed and consummated Triune God, the Spirit is the blessing of God's New Testament economy—3:14.

§ Day 5

C. The Triune God in Revelation is the building and builded God—21:18-19a, 21:

1. The Bible consummates in the New Jerusalem, which is the very God who was in the beginning—Gen. 1:1; Rev. 21:10:
 - a. The unique God is eventually enlarged and expanded into a city for His eternal expression.
 - b. In His economy God has become the New Jerusalem—v. 10.
 - c. In the New Jerusalem the Triune God is wrought into His chosen and redeemed people—vv. 18-19a, 21a.
2. The God who has become the New Jerusalem is the building and builded God—2 Sam. 7:12, 14a; Matt. 16:18; Eph. 3:17:
 - a. The processed and consummated Triune God as the source, the element, and the essence is building the church by building Himself into our being—v. 17.
 - b. God is fulfilling His desire to build Himself in Christ into our being and to build us into His being; eventually, the outcome of this building will be the New Jerusalem—Rev. 21:2, 10.

§ Day 6

四 在启示录这卷书里，我们有神圣三一为着神圣分赐的终极启示——二二1~2，七17上，二一6下，约四14下：

- 1 神圣的分赐就是神将祂自己分赐到祂所拣选并救赎的人里面，作他们的生命、生命的供应和一切——林后十三14。
- 2 在神圣的分赐里，父是源，子是泉，灵是流。

D. In the book of Revelation, we have the consummate revelation of the Divine Trinity for the divine dispensing—22:1-2; 7:17a; 21:6b; John 4:14b:

1. The divine dispensing is God's imparting of Himself into His chosen and redeemed people as their life, life supply, and everything—2 Cor. 13:14.
2. In the divine dispensing, the Father is the fountain, the Son is the spring, and the Spirit is the flow.

第四周■周一

晨兴喂养

太二八 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。”

加三 27 “你们凡浸入基督的，都已经穿上了基督。”

马太二十八章十九节…是主耶稣进入复活以后的嘱咐；复活乃是三一神之过程的完成。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。在复活里，作三一神具体化身的基督成了赐生命的灵。如今这灵乃是三一神的终极完成，使信徒得以浸入神圣的三一里。

神圣三一最清楚的启示是在马太二十八章十九节。一面，本节说到父、子、圣灵；另一面，本节只有一个名，就是父、子、圣灵的名。这是三一神之过程的完成，这过程结束于复活。在这过程完成以后，复活的基督就来到门徒那里，嘱咐他们带着祂的权柄前去，使万民作门徒，并且将他们浸入三一神的名一人位一里，使他们能与神圣的三一有生机的联结，并且为着召会生活被带进对三一的享受中（新约总论第四册，二〇九页）。

信息选读

浸有两面：看得见的一面是借着水，看不见的一面是借着圣灵（徒二 38、41，十 44～48）。前者是后者的彰显和见证，后者是前者的实际。

WEEK 4 — DAY 1

Morning Nourishment

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.

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

This charge [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. The Triune God has passed through a process that began with incarnation, included human living and crucifixion, and consummated with resurrection. In resurrection Christ, the embodiment of the Triune God, became the life-giving Spirit. Now this Spirit is the consummation of the Triune God for the believers to be baptized into the Divine Trinity.

The clearest revelation of the Divine Trinity is in Matthew 28:19. On the one hand, this verse speaks of the Father, the Son, and the 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. This is the completion of the process of the Triune God, a process that ends in resurrection. After the completion of this process, the resurrected Christ came to the disciples and charged them to go forth with His authority to disciple the nations and baptize them into the name, the person, of the Triune God that they may have an organic union with the Divine Trinity and be brought into the enjoyment of the Trinity for the church life. (The Conclusion of the New Testament, p. 1031)

Today's Reading

Baptism has two aspects: the visible aspect by water and the invisible aspect by the Holy Spirit (Acts 2:38, 41; 10:44-48). The visible aspect is the expression, the testimony, of the invisible aspect, whereas the invisible aspect

没有看不见的灵浸，那看得见的水浸就是徒然的；没有看得见的水浸，那看不见的灵浸就是抽象和无实行的。因此，两面都不可缺。

马太二十八章十九节的“入”字指明联合…。将信徒浸入三一神的名里，就是将他们带进与三一神属灵、奥秘的联结里。

照着马太二十八章十九节，神圣三一有一个名，这名乃是那神圣者的总称，等于祂的人位。将信徒浸入三一神的名里，就是将他浸入三一神一切的所是里。浸入三一神的人位里，就是浸入包罗万有、完成的灵里；这灵是经过过程之三一神的终极完成。这就是浸入父的丰富，浸入子的丰富，并浸入灵的丰富。…所以，凡父所有的、子所有的、灵所领受的，都成了我们的。

在马太二十八章十九节，受浸是浸入三一神里面。但在使徒行传，受浸是浸入主耶稣里面（八16，十九5）。这清楚地指明，主耶稣是三一神的具体化身，是父、子、灵的总和。此外，在书信里保罗说，受浸是在那灵里受浸（林前十二13）。所以，新约启示我们是浸入三一神里面，浸入主耶稣里面，并且是在那灵里受浸。这指明主耶稣是三一神的总和，那灵是主耶稣的实化。我们已经在那灵里受浸，这就是浸入主耶稣里面，就是浸入父、子、灵—三一神—里面。结果，我们就与三一神成为一，凡祂所是并所有的，在与祂生机的联结里都是我们的。这种借着那灵作三一神的完成，对神圣三一的享受，乃是为着召会生活（新约总论第四册，二一〇至二一一页）。

参读：新约总论，第九十六、一百二十五篇。

is the reality of the visible aspect. Without the invisible aspect by the Spirit, the visible aspect by water is vain; and without the visible aspect by water, the invisible aspect by the Spirit is abstract and impractical. Both are needed.

The word into in Matthew 28:19 indicates union...To baptize the believers into the name of the Triune God is to bring them into a spiritual and mystical union with Him.

According to Matthew 28:19, there is one name for the Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize a believer into the name of the Trinity is to immerse him into all that the Triune God is. To be baptized into the person of the Triune God is to be baptized in the all-inclusive, consummated Spirit who is the ultimate consummation of the processed Triune God. This is to be baptized into the riches of the Father, into the riches of the Son, and into the riches of the Spirit...Therefore, whatever the Father has, whatever the Son has, and whatever the Spirit receives become ours.

In Matthew 28:19 to be baptized is to be baptized into the Triune God. But in Acts to be baptized is to be baptized into the Lord Jesus (8:16; 19:5). This indicates clearly that the Lord Jesus is the embodiment of the Triune God, the aggregate of the Father, the Son, and the Spirit. Furthermore, in the Epistles Paul says that to be baptized is to be baptized in the Spirit (1 Cor. 12:13). Therefore, the New Testament reveals that we are baptized into the Triune God, into the Lord Jesus, and in the Spirit. This indicates that the Lord Jesus is the totality of the Triune God and that the Spirit is the realization of the Lord Jesus. We have been baptized in the Spirit, and this is to be baptized into the Lord Jesus, which is to be baptized into the Father, the Son, and the Spirit—the Triune God. As a result, we are one with the Triune God, and whatever He is and has is ours in the organic union with Him. This enjoyment of the Divine Trinity through the Spirit as the consummation of the Triune God is for the church life. (The Conclusion of the New Testament, pp. 1031-1032)

Further Reading: The Conclusion of the New Testament, msgs. 96, 125

第四周■周二

晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

林前十二 13 “…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。”

父、子、灵三而一的神，乃是一个奥秘，且是一个奥秘中的奥秘！…许多关于生命的事，都是人没有办法明白得透的，只能知道一个大概。譬如我们人肉身的生命，就没有一个人能讲得透，因为生命是一个奥秘。我们人里头还有一个灵，这更是奥秘。人的生命是个什么东西？人的灵又是个什么东西？没有一个人能讲得透彻。所以不要说父、子、灵三而一的神这样大的奥秘，就是我们人这个小奥秘，我们都了解不了！（李常受文集一九七〇年第三册，四〇五页）

信息选读

圣经多次多方，说到神只有一位。在旧约，在新约，有许多地方，都说神只有一位。…林前八章四节：“神只有一位，再没有别的神。”…以赛亚四十五章五节：“我是耶和華，再没有别神；除了我以外没有神。”（参 6、21～22，四六 9，四四 6、8）…在这些经节中，神再三再四地说，“除了我以外，再没有神。”祂不是说，“除了我们以外，再没有神”，乃是说，“除了我以外，再没有神。”“我”是单数的，只是一位。神这多次的宣言，强有力地证明，神只有一位。

WEEK 4 — DAY 2

Morning Nourishment

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 Cor. 12:13 ...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.

The Triune God—the Father, the Son, and the Spirit—is a mystery, in fact, a mystery of mysteries!...Many things relating to the matter of life are not within the comprehension of men; men can only have a general idea of them. For instance, though we have life in our physical body, no one can explain it thoroughly, for life is a mystery. Furthermore, there is a spirit within us—this is even more of a mystery. What is the life of man, and what is the spirit of man? No one can give a full explanation. We are not able to comprehend such a comparatively small mystery as man, to say nothing of the Triune God—the Father, the Son, and the Spirit. (CWWL, 1970, vol. 3, “Concerning the Triune God—the Father, the Son, and the Spirit,” p. 287)

Today's Reading

The Scriptures in many instances and in many ways tell us that God is uniquely one...: First Corinthians 8:4: “There is no God but one.” Isaiah 45:5: “I am Jehovah and there is no one else; / Besides Me there is no God” [see also vv. 6, 21-22; 46:9; 44:6, 8]. In these passages God repeatedly said, “There is no God besides Me.” He did not say, “There is no God besides Us,” but, “There is no God besides Me.” Me is singular, indicating only one. These repeated declarations of God strongly prove that God is uniquely one...We must stand absolutely on the scriptural revelation and believe that God is one.

神在以赛亚六章八节说，“我可以差遣谁呢？谁肯为我们去呢？”神称自己一面作“我”，一面又作“我们”。这是证明“我”就是“我们”，“我们”也就是“我”。那么，神是单数的呢？还是多数的？你若说祂是多数的，祂说“我”；你若说祂是单数的，祂说“我们”。这就相当奥秘了，我们很难了解，只好照明文接受圣经的启示。

还有，在创世记一章二十六节，三章二十二节，和十一章七节，神也都是自称“我们”。那独一的神，在祂的圣言中，竟多次称祂自己作“我们”。这真是叫我们难解的奥秘！但我们应该相信，这必是由于神的三个身位—父、子、灵—的讲究。

主在马太二十八章十九节说，“将他们浸入父、子、圣灵的名里。”主在这里清楚地说出父、子、圣灵三者来。但主在这里说到父、子、圣灵的名，所用的“名”字，在原文是单数的。这是说，父、子、圣灵虽是三者，名却是一个。实在奥秘，三者一个名。这当然就是三而一。

主在这里所说“父、子、圣灵的名”，这名是“父”呢，是“子”呢，还是“圣灵”？这实在是很难解答的问题。我们只好说，父、子、圣灵的名，就是“父、子、圣灵”。这一个名就包括父、子、圣灵三者。这就是说出神是三而一的，虽是一位神，却有父、子、灵三者的讲究。

主在约翰十四章二十三节说，“人若爱我，…我父也必爱他，并且我们要到他那里去，同他安排住处。”又在十七章十一节说，“圣父啊，…使他们成为一，像我们一样。”主在这两处，都称祂自己和父作“我们”，这必定也是出于父、子、圣灵的讲究（李常受文集一九七〇年第三册，四〇七至四〇九页）。

参读：李常受文集一九七〇年第三册，关于父子灵三而一的神。

In Isaiah 6:8 God said, “Whom shall I send? Who will go for Us?” God spoke of Himself on the one hand as “I” and on the other hand as “Us.” This proves that “I” is “Us” and “Us” is “I”; “I” and “Us” are identical. Then is God singular or plural? If you say that He is plural, He says “I.” If you say that He is singular, He says “Us.” This is rather mysterious and difficult to understand, so we just take the scriptural revelation as it is.

Furthermore, in Genesis 1:26; 3:22; and 11:7, God also spoke of Himself as “Us.” The unique God, in His divine words, has many times spoken of Himself as “Us.” This is really a mystery difficult to comprehend, but we must believe that this is due to the matter of the three persons of the Godhead—the Father, the Son, and the Spirit.

The Lord said in Matthew 28:19, “Baptizing them into the name of the Father and of the Son and of the Holy Spirit.” Here the Lord spoke clearly of the three persons—the Father, the Son, and the Spirit. But when He spoke here of the name of the Father, the Son, and the Spirit, the name is in the singular number in the original text. This means that though the Father, the Son, and the Spirit are three, yet the name is one. It is really mysterious—one name for three persons. This, of course, is what is meant by the expression three-in-one, or triune.

We may ask, Is this name Father, or Son, or Holy Spirit? It is difficult to answer. All we can say is that the name of the Father, the Son, and the Holy Spirit is Father, Son, and Holy Spirit. This name includes the three—the Father, the Son, and the Holy Spirit—and tells us that God is three-in-one. Although God is only one, yet there is the matter of the three persons—the Father, the Son, and the Spirit.

In John 14:23 the Lord said, “If anyone loves Me…My Father will love him, and We will come to him and make an abode with him.” Also, in 17:11 He said, “Holy Father…that they may be one even as We are.” In both of these places the Lord spoke of Himself and the Father as “We.” This must also be due to the matter of the Father, the Son, and the Holy Spirit. (CWWL, 1970, vol. 3, “Concerning the Triune God—the Father, the Son, and the Spirit,” pp. 288-290)

Further Reading: CWWL, 1970, vol. 3, “Concerning the Triune God—the Father, the Son, and the Spirit”

第四周■周三

晨兴喂养

约七 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。”

罗八 9 “…神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。”

三一神所经过的过程，清楚地启示在新约里，但大多数基督徒都忽略了这事。在圣经里虽然找不到“经过过程”和“神圣三一”这些辞，但这些辞所描述的事实，却明确地启示在圣经里。早期教父之一，安提阿的提阿非罗（Theophilus，主后一一五至一八八年），是第一个在著作中用“神圣三一”（Trinity）这辞的人。“三一”（Triune）这辞也是大约同时开始使用。

在马太二十八章十九节，主耶稣嘱咐门徒要将万民“浸入父、子、圣灵的名里”。在这节里，“名”是单数的，但这一个名却指三个身位。这表明神圣三一的名只有一个（李常受文集一九九〇年第一册，三一九页）。

信息选读

父、子、灵不是分开的三个身位或三位神；祂们是一位神，一个实际，一个身位。因此，父、子、灵是由一个名所指。名指人位，人位是名的实际。神圣三一的名是神圣所是的总和，等于祂的人位。神是三一的（triune），也就是说，祂是三一（three-one）。…祂是…一位神，有父、子、灵为其实际，为其人位。…父、子、灵不是三个不同的名，乃是神

WEEK 4 — DAY 3

Morning Nourishment

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.

Rom. 8:9 ...You are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

The process of the Triune God is clearly revealed in the New Testament, but this matter has been missed by most Christians. Although such words as process and Trinity cannot be found in the Bible, the facts that these words describe are definitely revealed in the Bible. Theophilus of Antioch (A.D. 115-188), one of the early church fathers, was the first to use the word Trinity in his writings. The word triune also began to be used at about the same time.

In Matthew 28:19 the Lord Jesus charged the disciples to baptize the nations “into the name of the Father and of the Son and of the Holy Spirit.” In this verse name is singular in number, yet the one name refers to three persons. This shows that there is one name for the Divine Trinity. (CWVL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 265-266)

Today's Reading

The Father, the Son, and the Spirit are not three separate persons or three Gods; they are one God, one reality, one person. Hence, the Father, the Son, and the Spirit are denoted by one name. The name denotes the person, and the person is the reality of the name. The name of the Divine Trinity is the sum total of the Divine Being, equivalent to His person. God is triune; that is, He is three-one...He is one God, with the Father, the Son, and the Spirit as His reality, His person...Father, Son, and Spirit are not three different names; they are the

圣三一独一的名。…在圣经里有许多神圣的名称，就如“父神”，“主耶稣”，“主灵”（弗六 23，林后三 18），都是复合的名称。在马太二十八章九节的复合名称是由父、子、圣灵这三部分组成的。

三一神采取了几个重要步骤，经过过程成为赐生命的灵。第一，祂成为肉体。祂是神，进入童女腹中，留在那里九个月。这样，祂穿上了人性作祂的遮蔽处，作祂的居所。祂的成为肉体当然是一个过程。第二，祂在地上生活行动，经过了三十三年半漫长为人生活的“隧道”。这也是一个过程。第三，祂进入死并经过死，包括坟墓和阴间。第四，三天后祂从死和阴间里走出来，进入复活。祂的死与复活也是一个过程。

主复活以后，与门徒同在四十天之久（徒一 3）。在这段期间，祂与他们同在，有时看得见，有时看不见。然后，祂带领他们到耶路撒冷，并从橄榄山升到三层天上（12、9）。借着升天，主耶稣完成了祂的过程。…父、子、灵三者都在主的升天里完全得以终极完成。

“终极完成”这辞指明一种工作或过程已经完成、结束了。…在神成为肉体之前，神是“生”的，有神性却没有人性。经过了成为肉体、为人生活、钉十字架、复活、升天之后，神就经过了过程而终极完成了。现今祂不再是“生”的神；祂乃是终极完成、完整的三一神，带着神性、人性、为人生活、包罗万有的死、大能的复活、超越的升天。这一切都是在经过过程并终极完成之三一神里的元素或成分（李常受文集一九九〇年第一册，三二〇至三二二页）。

参读：为着建造基督的身体那合乎圣经的聚会与事奉之路，第十二章。

unique name of the Divine Trinity...Many of the divine titles in the Bible, such as God the Father, the Lord Jesus, and the Lord Spirit (2 Cor. 3:18), are compound titles. The compound name in Matthew 28:19 is composed of three parts—Father, Son, and Holy Spirit.

The Triune God took several crucial steps in being processed to be the life-giving Spirit. First, He was incarnated. As God, He entered into the womb of a human virgin and stayed within that womb for nine months. In this way He took on humanity as His shelter, His dwelling place. His incarnation surely was a process. Second, He lived and walked on the earth, passing through the long “tunnel” of human living for thirty-three and a half years. This also was a process. Third, He entered into death and passed through death, which included the grave and Hades. Fourth, after three days, He walked out of death and Hades and entered into resurrection. His death and resurrection also were a process.

After the Lord’s resurrection He stayed with the disciples for forty days (Acts 1:3), during which time He made His presence both visible and invisible to them. Then He led them to Jerusalem and ascended to the third heaven from the Mount of Olives (vv. 12,9). Through His ascension the Lord Jesus completed His process...All three—the Father, the Son, and the Spirit—were fully consummated in the Lord’s ascension.

The word consummation indicates that a work or a process has been completed, or finished...Before His incarnation God was “raw,” having the divine nature but not the human nature. Through incarnation, human living, crucifixion, resurrection, and ascension, God was processed and consummated. Now, He is no longer the “raw” God; He is the consummated and completed Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension. All of these are elements, or ingredients, in the processed and consummated Triune God. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 266-267)

Further Reading: CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” ch. 12

第四周■周四

晨兴喂养

约七 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。”

启一 4～5 “…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，…归与你们。”

在出埃及三十章，有调制好的膏油，这膏油称为复合的膏油，因为是将油与四种不同的香料复合而成的（22～25）。这复合的膏油乃是复合之灵的预表；复合之灵就是三一神，复合着人性、基督包罗万有的死、基督大能的复活以及基督超越的升天。这复合的灵乃是终极完成的三一神（李常受文集一九九〇年第一册，三二五页）。

信息选读

最终，神的灵是那灵。那灵乃是神的灵种种名称中一切元素的总和，集大成。因此，那灵是包罗万有的灵。…这灵是圣灵、神的灵、父的灵、主的灵、神儿子的灵、耶稣的灵、基督的灵、耶稣基督的灵、主灵、活神的灵、赐生命的灵、生命之灵、恩典之灵、实际的灵、保惠师、能力的灵、荣耀的灵和神的灵、永远的灵以及七灵。

约翰七章三十九节…说到那灵，告诉我们在主耶稣钉十字架并复活以前，还没有那灵。神的灵从起初就有了（创一 1～2），但那灵，就是耶稣基督包

WEEK 4 — DAY 4

Morning Nourishment

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.

Rev. 1:4 ...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.

In Exodus 30 an ointment was prepared, and this ointment was called a compound ointment because it was made from oil compounded with four different spices (vv. 22-25). This compound ointment is a type of the compound Spirit, who is the Triune God compounded with humanity, the all-inclusive death of Christ, the all-powerful resurrection of Christ, and the transcending ascension of Christ. This compound Spirit is the consummated Triune God. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 269)

Today's Reading

Ultimately, the Spirit of God is the Spirit. The Spirit is the totality, the aggregate, of all the elements of the titles of the Spirit of God. Hence, the Spirit is the all-inclusive Spirit. This Spirit is the Holy Spirit, the Spirit of God, the Spirit of the Father, the Spirit of the Lord, the Spirit of the Son of God, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, the Lord Spirit, the Spirit of the living God, the life-giving Spirit, the Spirit of life, the Spirit of grace, the Spirit of reality, the Comforter, the Spirit of power, the Spirit of glory and that of God, the eternal Spirit, and the seven Spirits.

John 7:39 speaks of the Spirit, telling us that before the Lord Jesus was crucified and resurrected, the Spirit was not yet. The Spirit of God was there from the beginning (Gen. 1:1-2), but the Spirit as the all-inclusive Spirit of Jesus

罗万有的灵，在约翰七章三十九节的时候还没有，因为主耶稣尚未得着荣耀。祂复活以后，就是祂得着荣耀以后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。即使在基督的死与复活以前，神的灵就是耶和华的灵和圣灵，却还没有那灵。…至终，神的灵乃是那灵。

关于预先传福音给亚伯拉罕，加拉太三章十四节说，“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”神在传福音给亚伯拉罕的时候，应许他那灵。十四节也没有神的灵、主的灵或圣灵；这节有那灵，因为那灵是神应许给亚伯拉罕之新约经纶唯一的福。…那灵是经过成为肉体、人性生活、钉十字架、复活和升天以后的三一神。三一神经过了这过程，如今是这完成的灵，作新约的福。

在启示录里，只使用那灵的两个名称：七灵和那灵。一章四节，三章一节，四章五节，和五章六节有七灵。二、三章一再使用“那灵”这名称。这名称也见于十四章十三节，最后一次见于二十二章十七节，…启示那灵作为经过过程之三一神的总和，已与如今完全成熟成为新妇的召会成为一。

我们可以对那灵下一完全的定义。那灵是经过过程、复合、包罗万有、赐生命、内住、七倍加强、完成的灵，作经过过程之三一神终极的完成，成为祂所拣选、救赎、重生、圣别、变化并荣耀之三部分人永远的分，作他们的生命、生命的供应和一切（新约总论第四册，二一至二四页）。

参读：新约总论，第八十篇。

Christ was “not yet” at the time of John 7:39, because the Lord Jesus had not yet been glorified. After His resurrection, that is, after He had been glorified, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ. Even though, before Christ’s death and resurrection, the Spirit of God was the Spirit of Jehovah and the Holy Spirit, the Spirit was not yet... Eventually and ultimately the Spirit of God is the Spirit.

With regard to the preaching of the gospel beforehand to Abraham, Galatians 3:14 says, “In order that the blessing of Abraham might come to the Gentiles in Jesus Christ, that we might receive the promise of the Spirit through faith.” God, in preaching the gospel to Abraham, promised him the Spirit. Once again in Galatians 3:14 we do not have the Spirit of God, the Spirit of the Lord, or the Holy Spirit. In this verse we have the Spirit because the Spirit was the unique blessing of the New Testament economy promised by God to Abraham. The Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, resurrection, and ascension. Having passed through this process, the Triune God is now this consummate Spirit as the blessing of the New Testament.

In the book of Revelation only two titles of the Spirit are used: the seven Spirits and the Spirit. In 1:4; 3:1; 4:5; and 5:6 we have the seven Spirits. In chapters 2 and 3 the title the Spirit is used again and again. It is also found in Revelation 14:13 and, for the last time, in Revelation 22:17,...[which] reveals that the Spirit as the totality of the processed Triune God has become one with the church, who is now fully matured to be the bride.

We may give a full definition of the Spirit. The Spirit is the processed, compound, all-inclusive, life-giving, indwelling, sevenfold intensified, consummated Spirit as the ultimate consummation of the processed Triune God to be the eternal portion of His chosen, redeemed, regenerated, sanctified, transformed, and glorified tripartite people as their life, life supply, and everything. (The Conclusion of the New Testament, pp. 868-870)

Further Reading: The Conclusion of the New Testament, msg. 80

第四周■周五

晨兴喂养

启二一 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。”

太十六 18 “…我要把我的召会建造…，阴间的门不能胜过她。”

弗三 17 “使基督借着信，安家在你心里…”

新耶路撒冷是神性与人性调和在一起，成为一个实体的组成。一切的组成分子都有相同的生命、性情和构成，因此是一个团体人。这就是神成为人，并且人在生命和性情上（但不在神格上）成为神。这二者一神与人，人与神一借着调和在一起而建造在一起；这就是神建造的完成和总结。我们都需要看见这异象（撒母耳记生命读经，二四四页）。

信息选读

神建造的异象会影响我们今日的工作。我们若看见神的建造，就不会试着帮助人更谦卑或更温柔…我要请你们思想约伯的例子：在建立自己的纯全、正直和完全上，约伯达到了最高的成就。至终，神剥夺约伯一切的成就，为要给他看见，他唯一的需要乃是神自己。

大卫这合乎神心的人，曾有一次大的失败。这指明…一个人可以合乎神的心，却仍是空虚的，没有神作到他的心里。在撒下七章，神似乎是说，“大卫，你是合乎我心的人，但你需要我作到你的心里。你需要我建造到你里面，使你在生命和性情上成为

WEEK 4 — DAY 5

Morning Nourishment

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.

Matt. 16:18 ...I will build My church, and the gates of Hades shall not prevail against it.

Eph. 3:17 That Christ may make His home in your hearts through faith...

The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity. All the components have the same life, nature, and constitution and thus are a corporate person. This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead. These two, God and man, man and God, are built up together by being blended and mingled together. This is the completion, the consummation, of God's building. We all need to see this vision. (Life-study of 1 & 2 Samuel, 2nd ed., p. 201)

Today's Reading

The vision of God's building will affect our work today. If we see God's building, we will not try to help others to be more humble or gentle...I would ask you to consider the case of Job, a person who had the highest attainment in building up himself in integrity, uprightness, and perfection. Eventually, God stripped Job of all his attainments in order to show him that his only need was God Himself.

David, a man according to God's heart, had a great failure. This indicates that...one may be according to God's heart but still be empty, not having God wrought into his heart. In 2 Samuel 7 God seemed to be saying, "David, you are a man according to My heart, but you need Me to be wrought into your heart. You need Me to be built into your being to make you Me in life and in nature...

我。…你必须能说，‘在我，活着就是神。’”大卫若是这样的人，就不会堕落。

大卫的堕落说明一个事实，就是我们即使是合乎神心的人，若没有神作到我们里面，我们就不比别人更好。…我们若看见，神渴望将祂自己作到祂所拣选的人里面，并看见这就是我们的需要；那么，我们工作的目标就会是供应人基督，好叫三一神能将祂自己建造到他们里面。

的确，我们必须拯救罪人，喂养并成全圣徒；然而，最重要的事乃是要将神供应给人。我们所供应的神，不仅是建造的神，祂也是被建造的神。我们若不这样供应神，我们的工作就是木、草、禾秸（林前三12）。

我们若诚恳真实，就会谦卑下来，承认没有太多的三一神作到那些我们带来归神的人里面。因此，我们必须实行一件事，就是供应经过过程的三一神到人里面，使祂将祂自己建造到他们里面的人里。在我们工作的每一面—传扬福音、喂养信徒、成全圣徒，其内在的元素必须是将建造和被建造的神供应给人。我催促你们向主祷告，求祂教导你们这样作工。

经过过程的三一神已具体化身在基督里，并实化为终极完成的灵。这是我们所敬拜、传扬并供应给人的神。今天祂正将祂自己建造到祂所救赎的人里面，为要以祂自己为元素，并用出于他们蒙救赎并拔高之人性的东西，来产生一个家。这家就是召会，基督的身体。这家是那作为三一神具体化身，并实化为那灵之基督的扩大、扩展。我们实行神命定之路的四个步骤—生、养、成全和建造时，我们的工作必须建立在经过过程之三一神的根基上；祂正将祂自己建造到祂所拣选的人里面（撒母耳记生命读经，二四四至二四七页）。

参读：撒母耳记生命读经，第三十篇；一的真正立场，第六章。

You must be able to say, "To me, to live is God." If David had been such a person, he would not have fallen.

The fall of David illustrates the fact that even if we are a person according to God, if we do not have God wrought into us, we are no better than others... If we realize that God desires to work Himself into His chosen people and if we realize that this is what we all need, then the goal of our work will be to minister Christ to others so that the Triune God may build Himself into their being.

Yes, we need to save sinners and to feed the saints and perfect them. The crucial matter, however, is that we minister God to others. The God whom we minister is not just the building God—He is also the builded God. If we fail to minister God in this way, our work will be wood, grass, and stubble (1 Cor. 3:12).

If we are sincere and genuine, we will humble ourselves and confess that not very much of the Triune God has been wrought into the ones we have brought to God... We need to practice one thing—to minister the processed Triune God into others so that He may build Himself into their inner man. In every aspect of our work—preaching the gospel, feeding the believers, perfecting the saints—the intrinsic element must be that we minister the building and builded God to others. I would urge you to pray that the Lord would teach you to work in this way.

The processed Triune God is embodied in Christ and realized as the consummated Spirit. This is the God whom we worship, preach, and minister to others. Today He is building Himself into His redeemed people in order to produce a house with Himself as the element and also with something from their redeemed and uplifted humanity. This house is the church, the Body of Christ. This house is the enlargement, the expansion, of Christ, the embodiment of the Triune God realized as the Spirit. As we carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed Triune God, who is building Himself into His chosen people. (Life-study of 1 & 2 Samuel, 2nd ed., pp. 202-203)

Further Reading: Life-study of 1 & 2 Samuel, msg. 30; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 6

第四周■周六

晨兴喂养

启二二 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。”

七 17 “因为宝座中的羔羊必牧养他们，领他们到生命水的泉…”。

启示录二十二章十七节上半…启示那灵作为经过过程之三一神的总和，已与信徒成为一；信徒现今完全成熟，成为新妇。因此，那灵是经过过程的三一神终极的彰显，新妇是变化过的三部分人终极的彰显。到启示录二十二章十七节的时候，经过过程的三一神—那灵，与变化过的三部分人—新妇将是一，并且说话如同一人。

经过过程之三一神神圣分赐的完成，将是宇宙的婚娶（十九 7～9，二一 2、9）。那灵作经过过程之三一神的完成，分赐到祂的赎民里面，将是新郎；神的赎民作蒙救赎、得重生、被变化之人性的完成，将是新妇。启示录二十二章十七节，那灵和新妇这对夫妇一同说“来”。…这是施浸者约翰在约翰三章二十九节告诉他的门徒“娶新妇的，就是新郎”的完成。新约的末了至终向我们启示，那得着新妇的一位，就是那灵（新约总论第六册，四二一至四二二页）。

信息选读

（那灵）与新妇成为一，新妇就是所有得重生且变化过之三部分人的集大成。这就是说，三一神在终极完成成为那灵以后，要“娶”信徒作新妇。

WEEK 4 — DAY 6

Morning Nourishment

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.

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...

Revelation 22:17a...reveals that the Spirit as the totality of the processed Triune God has become one with the believers, who are now fully matured to be the bride. Hence, the Spirit is the ultimate expression of the processed Triune God, and the bride is the ultimate expression of the transformed tripartite man. By the time of Revelation 22:17, the processed Triune God—the Spirit—and the transformed tripartite man—the bride—will be one and speak as one.

The consummation of the divine dispensing of the processed Triune God will be a universal marriage (19:7-9; 21:2,9). The Spirit as the consummation of the processed Triune God dispensed into His redeemed people will be the Bridegroom, and God's redeemed people as the consummation of the redeemed, regenerated, and transformed humanity will be the bride. In Revelation 22:17 the Spirit and the bride together as a couple say, "Come."...This is the consummation of what John the Baptist told his disciples in John 3:29: "He who has the bride is the bridegroom." The end of the New Testament eventually reveals to us that the One who has the bride is the Spirit. (The Conclusion of the New Testament, pp. 1939-1940)

Today's Reading

The Spirit...becomes one with the bride, the aggregate of all the regenerated and transformed tripartite men. This means that the Triune God, after being consummated as the Spirit, will "marry" the believers as the bride.

在启示录二十二章十七节有两个完成。第一，三一神经过了过程—成为肉体、人性生活、钉十字架、复活和升天，成为那灵，就是三一神的总和、完成，作为新郎。第二，信徒也经过了过程—救赎、重生和变化，成为神所拣选、救赎、重生并变化之人的完成，作为新妇。…所以，经过过程的三部分人，要永远与经过过程的三一神相配，作祂完全的彰显和满足。

这对夫妇是圣经所启示神圣罗曼史的终极完成。照着全本圣经，在那作为男子的神这位创造者，救赎主，和那作为女子的赎民之间，有一个神圣的罗曼史。…在主耶稣来时，施浸者约翰告诉他的门徒，基督是那来娶新妇的新郎；新妇就是召会（约三29）。在以弗所五章保罗告诉我们，妻子表征召会，丈夫表征基督。…保罗也告诉我们，他将我们如同童女许配一个丈夫，就是基督（林后十一2）。…这新妇是从亚伯直到主回来所有得胜圣徒的集大成。最终，新耶路撒冷将是神配偶的完成，所有蒙救赎并得成全之人的集大成。

圣经开始于创世记里亚当和夏娃的婚娶，结束于启示录里那灵和神赎民的婚娶。这最终的婚娶，乃是经过过程、终极完成、分赐的三一神作丈夫，与祂重生且变化过的人作新妇的婚娶。这宇宙的夫妇将是三一神彰显在祂一切荣耀里的完全彰显，直到永远。…圣经的总结有那灵，就是经过过程之三一神的终极完成，同着新妇，就是蒙救赎、得重生、被变化且得荣耀之三部分人的集大成与完成。这里有一对永远、宇宙的夫妇，彰显三一神，直到永远（新约总论第六册，四二三至四二五页）。

参读：新约总论，第一百七十九篇。

In Revelation 22:17 there are two consummations. First, the Triune God has gone through a process—through incarnation, human living, crucifixion, resurrection, and ascension—to become the Spirit, the totality, the consummation, of the Triune God to be the Bridegroom. Second, the believers also have gone through a process—redemption, regeneration, and transformation—to become the consummation of God's chosen, redeemed, regenerated, and transformed people to be the bride...Therefore, the processed tripartite man will match the processed Triune God forever for His full expression and satisfaction.

This couple is the ultimate consummation of the divine romance revealed in the Bible. According to the entire Bible, there is a divine romance between God the Creator, the Redeemer, who is the male, and His redeemed people, who are the female...When the Lord Jesus came, John the Baptist told his disciples that Christ was the Bridegroom coming to take the bride, which is the church (John 3:29). In Ephesians 5 Paul tells us that the church is typified by the wife and Christ by the husband...Paul also tells us that he has betrothed us as a virgin to one Husband who is Christ (2 Cor. 11:2)...This wife is the aggregate of all the overcoming saints from Abel until the Lord comes back. Finally, the New Jerusalem will be the consummation of God's counterpart, the aggregate of all His redeemed and perfected people.

The Bible begins with the marriage of Adam and Eve in Genesis and ends with the marriage of the Spirit and God's redeemed people in Revelation. This final marriage is the marriage of the processed, consummated, and dispensed Triune God as the Husband with His regenerated and transformed people as the bride. For eternity this universal couple will be the full manifestation of the Triune God expressed in all His glory...At the conclusion of the Bible is the Spirit, the consummation of the processed Triune God, with the bride as the aggregate and consummation of the redeemed, regenerated, transformed, and glorified tripartite man. Here is an eternal, universal couple expressing the Triune God for eternity. (The Conclusion of the New Testament, pp. 1941-1942)

Further Reading: The Conclusion of the New Testament, msg. 179

第四周诗歌

WEEK 4 — HYMN

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

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

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

一 何等奥妙,父、子、灵乃是一神!身位虽三,本质却

是一灵;何等荣耀,这位神进入我心,

在我里面,作我一切供应。(副)三一之神,作

了我的一切!何等奇妙!何等荣耀!神圣成

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。

What mystery, the Father, Son, and Spirit

Experience of God — By the Trinity

608

1. What mys-te - ry, the Father, 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
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!

