第六周

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

【周一】

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”：

一 神虽然是独一的一位，却有三个身位—父、子、灵—19 节。

二 一面，马太二十八章十九节说到父、子、圣灵；另一面，本节只有一个名，就是父、子、圣灵的名：

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，使他们与这神圣的人位有生机的联结—19 节。

Week 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

§Day 1

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”:

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

B. On the one hand, Matthew 28:19 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:

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.

三 浸入父、子、圣灵的名里乃是很深的事—林前十二13，加三27：

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。

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。

【周二】

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：

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。

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。

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：

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。

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。

【周三】

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

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.

§Day 2

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:

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.

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.

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:

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.

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.

§Day 3

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—林后十三 14：

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）。

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。

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：

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。

2 神的爱就是神自己，作主恩的源头—约壹四 9。

3 灵的交通就是那灵自己，作了主恩同着神爱的传输，给我们有分—林后十三 14。

【周四】

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：

a 借着圣灵的交通，这恩就能临及我们—林后十三 14。

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。

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

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).

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.

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:

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

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

3. The fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation—2 Cor. 13:14.

§Day 4

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:

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

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.

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。

四 神圣的三一有源头、流道和流通—林后十三 14：

1 源头，泉源，乃是神的爱—约三 16，四 14。

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。

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。

【周五】

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：

一 启示录一章四节说到神是那今是昔是以后永是者：

1 这是耶和华这名的意义：

a 在希伯来文里，耶和华的意思是“我是那我是”—出三 14，6。

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，必须信神是”（直译）：

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.

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

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

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

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.

§Day 5

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:

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

1. This is the meaning of the name Jehovah:

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

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 is”:

a 按希伯来十一章六节，神是，我们必须相信祂是。

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—出三 14。

c 信神是，就是信神是我们的一切，而我们一无所是—约八 58，传一 2。

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—来十一 5，创五 22 ～ 24。

二 启示录一章四节说到“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。

2 启示录一章四节的七灵，无疑是神的一位灵，（弗四 4，）因为七灵被列在三一神之中。

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：

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。

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。

【周六】

5 按启示录五章六节，神的七灵乃是羔羊的七眼：

a 基督是宝座上救赎的羔羊，有鉴察并搜寻的七

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

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.

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.

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.

B. Revelation 1:4 speaks of “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.

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.

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:

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.

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.

§Day 6

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

a. Christ as the redeeming Lamb on the throne has seven observing and

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。

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。

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”：

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。

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。

3 主耶稣在祂的升天里，是地上君王的元首—5 节：

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。

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—一 5。

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.

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.

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”:

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.

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.

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

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

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.

第六周■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。”

罗六3“…我们这浸入基督耶稣的人，是浸入祂的死…。”

林前十二13“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。”

主在马太二十八章十九节…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。…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。（李常受文集一九七〇年第三册，四〇八至四〇九页。）

信息选读

在马太福音这卷国度的福音结束时，主启示出我们已经被浸入父、子、圣灵的名〔人位〕里。（二八19。）…在这一节里，父、子、圣灵的名乃是那神圣者的总称，等于祂的人位。将人浸入三一神的名里，就是将人带进三一神的人位里，使人与这神圣的人位有生机的联结。我们与三一神生机的联结，将我们带进对三一神深入的享受和

WEEK 6 — 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.

Rom. 6:3 ...All of us who have been baptized into Christ Jesus have been baptized into His death.

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free...

The Lord... in Matthew 28:19... speaks clearly of the three persons—the Father, the Son, and the Spirit. But when He speaks 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....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. (CWWL, 1970, vol. 3, “Concerning the Triune God—the Father, the Son, and the Spirit,” pp. 289-290)

Today’s Reading

At the conclusion of the Gospel of Matthew, the gospel of the kingdom, the Lord revealed that we have been baptized into the name [the person] of the Father, the Son, and the Holy Spirit (28:19)....The name of the Father, the Son, and the Holy Spirit in this verse is the sum total of the Divine Being, equivalent to His person. To baptize people into the name of the Triune God is to bring them into the person of the Triune God that they may have an organic union with this divine person. Our organic union with the Triune God brings us into a

丰富的经历里。（李常受文集一九八八年第一册，五二七至五二八页。）

施浸乃是带悔改的人脱离老旧的光景，进入新的境地；这是借着了结他们老旧的生命，并以基督的新生命重生他们，使他们成为国度的子民。…主耶稣既已完成祂在地上的职事，经过死而复活的过程，并成了赐生命的灵，祂就吩咐门徒，将作祂门徒的人，浸入三一神里面。…主吩咐门徒这浸以后，不久就将他们和全召会都浸在圣灵里（林前十二13）：犹太部分在五旬节那天，（徒一5，二4，）外邦部分在哥尼流家里。（十一15～17。）以后，基于这事实，门徒将新悔改的人（二38）不仅浸入水里，也浸入基督的死、（罗六3～4、）基督自己、（加三27、）三一神、（太二八19、）以及基督的身体里。（林前十二13。）水，象征基督的死和埋葬，可以看作了结受浸者老旧历史的坟墓。因为基督的死包含在基督里面，又因为基督是三一神的具体化身，（西二9，）并且三一神最终与基督的身体是一；所以将初信的人浸入基督的死、基督自己、三一神、并基督的身体里，乃是作一件事：在消极方面，了结他们老旧的生命；在积极方面，为着基督的身体，用新生命，就是三一神永远的生命，重生他们。因此，主耶稣在马太二十八章十九节所命定的浸，乃是为着诸天的国，把人从自己的生命浸出来，而浸入基督身体的生命里。

十九节的“入”字指明联合，如在罗马六章三节，加拉太三章二十七节者。…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。（新约总论第五册，三〇九至三一一页。）

参读：在神圣三一里并同神圣三一活着，第十三章；马太福音生命读经，第七十二篇。

deep enjoyment and a rich experience of the Triune God. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 381)

Baptism is to bring repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ so that they may become kingdom people…. After the Lord Jesus accomplished His ministry on earth, passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the discipled people into the Triune God…. Not long after the Lord charged the disciples with this baptism, He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13) on the day of Pentecost (Acts 1:5; 2:4) and in the house of Cornelius (Acts 11:15-17). Then, based upon this, the disciples baptized the new converts (Acts 2:38), not only visibly into water but also invisibly into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered a tomb to terminate the history of the baptized ones. Since the death of Christ is included in Christ, since Christ is the embodiment of the Triune God, and since the Triune God is one with the Body of Christ, to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do one thing: on the negative side to terminate their old life and on the positive side to germinate them with a new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord Jesus in Matthew 28:19 is to baptize people out of their life into the Body life for the kingdom of the heavens.

The word into in 28:19 indicates union, as in Romans 6:3, Galatians 3:27, and 1 Corinthians 12:13….To baptize people into the name of the Triune God is to baptize them into spiritual and mystical union with Him….To baptize believers into the name of the Trinity is to immerse them into all the Triune God is. (The Conclusion of the New Testament, pp. 1322-1323)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 13; Life-study of Matthew, msg. 72

第六周■周二

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。”

弗一13“你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记。”

林前十五45“…末后的亚当成了赐生命的灵。”

当主耶稣将马太二十八章十九节所记载的嘱咐给祂的门徒时，祂已经在十字架上受了包罗万有的死，被埋葬，进入阴间，胜过死的权势和与死有关的一切，并且从死里出来，进入复活。不但如此，祂这是灵的基督，已经将祂自己这赐生命的灵吹入门徒里面。（约二十22。）祂作了这一切，就嘱咐他们使万民作祂的门徒，并将他们带进三一神里面，使他们与祂有生机的联结。…将信徒浸入父、子、圣灵的名里，事实上就是将他们浸入经过过程的三一神里。（新约总论第五册，三一一页。）

信息选读

除非特别标明是在圣灵里的浸，否则新约里的“浸”字是指明借着水而有的浸，包含那灵里的浸的意义。…主耶稣在马太二十八章十九节所提的浸…，将信徒浸入父、子、圣灵的名里，就是将他们浸入水与那灵里。在物质一面，我们将信徒浸入水里，但水象征神圣的名，父、子、圣灵的名。这就是说，我们将人放在浸水里，就是将他们放进三一神的人位里。

WEEK 6 — DAY 2

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.

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

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

By the time the Lord Jesus gave the charge to His disciples recorded in Matthew 28:19, He had already died an all-inclusive death on the cross, had been buried, had entered into Hades to overcome the power of death and everything related to it, and had come out of death and had entered into resurrection. Furthermore, He, the pneumatic Christ, had already breathed Himself as the life-giving Spirit into the disciples (John 20:22). Having done all this, He charged them to disciple the nations and to bring them into the Triune God so that they may have an organic union with Him....To baptize believers into the name of the Father, the Son, and the Holy Spirit is in fact to baptize them into the processed Triune God. (The Conclusion of the New Testament, pp. 1323-1324)

Today's Reading

Unless baptism in the Holy Spirit is specifically designated, the word baptism in the New Testament indicates baptism through water implying the significance of the baptism in the Spirit....The baptism mentioned by the Lord Jesus in Matthew 28:19,...to baptize believers into the name of the Father, the Son, and the Holy Spirit, is to baptize them both in the water and in the Spirit. Physically, we baptize believers in water, yet the water symbolizes the divine name, the name of the Father, the Son, and the Holy Spirit. This means that when we put people into the water of baptism, we put them into the person of the Triune God.

在十九节，主耶稣嘱咐门徒要将信徒浸入父、子、圣灵的名里。但后来实行时，信徒是浸入主耶稣的名里。这指明浸入主耶稣的名里，等于浸入父、子、圣灵的名里，因为主耶稣乃是三一神，就是神自己的具体化身。（西二 9。）

今天，我们将信徒浸入主耶稣的名里，事实上就是将他们浸入三一神里。（新约总论第五册，三一一至三一二页。）

在复活里，耶稣这末后的亚当成了赐生命的灵。（林前十五 45 下。）祂是神，在成为肉体时成了人。（约一 14。）作为这样的一位，祂也成了赐生命的灵。这赐生命的灵乃是三一神的总和，是三一神的终极完成。作为赐生命的灵，祂是子，而具体化身在子里的乃是父。因此，父和子都在这赐生命的灵里；赐生命的灵乃是三一神的终极完成，也是三一神的总和。

我们必须认识，我们有那灵住在我们里面，这内住的灵乃是终极完成的三一神。祂是赐生命和内住的灵，印涂相信子的人，（弗一 13，）就是说，将神所是的丰富，就是基督那追测不尽的丰富，分授并分赐到作为基督肢体的信徒里面，为要构成并建造基督生机的身体。（三 8，10，四 16。）这内住、赐生命的灵乃是印涂的灵。一个印的印墨会浸透被印的材料。我们是被印的材料，我们有那灵作印墨浸透我们。这个浸透，这个印涂，使我们与神相调和。（李常受文集一九九一至一九九二年第一册，四四二至四四五页。）

参读：神圣启示的中心路线，第二篇；圣经中的主观真理，第四篇。

In Matthew 28:19 the Lord Jesus charged the disciples to baptize the believers into the name of the Father, and of the Son, and of the Holy Spirit. But later, in practice, the believers were baptized into the name of the Lord Jesus. This indicates that to be baptized into the name of the Lord Jesus is equivalent to being baptized into the name of the Father and of the Son and of the Holy Spirit because the Lord Jesus is the embodiment of the Triune God (Col. 2:9).

Today, when we baptize believers into the name of the Lord Jesus we are actually baptizing them into the Triune God. (The Conclusion of the New Testament, pp. 1324-1325)

In resurrection as the last Adam, Jesus became a life-giving Spirit (1 Cor. 15:45b). As God, He became a man in incarnation (John 1:14). As such a One, He also became the life-giving Spirit. This life-giving Spirit is the totality of the Triune God, the consummation of the Triune God. As the life-giving Spirit, He is the Son, and embodied in the Son is the Father. Thus, the Father and the Son are here with this life-giving Spirit, who is the consummation of the Triune God and the totality of the Triune God.

We need to realize that we have the Spirit indwelling us, and the indwelling Spirit is the consummated Triune God. He is the life-giving and indwelling Spirit to seal the believers of the Son (Eph. 1:13), that is, to impart and dispense the riches of God's being as the unsearchable riches of Christ into the believers as the members of Christ for the constituting and building up of the organic Body of Christ (3:8, 10; 4:16). The indwelling, life-giving Spirit is the sealing Spirit. The sealing ink of a seal saturates the sealed material. We are the sealed material, and we have the Spirit as the sealing ink saturating us. This saturating, this sealing, mingles us with God. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 345, 347)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 2; CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," ch. 4

第六周■周三

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。”

林前十五10“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。”

圣经给我们看见，神圣三一是为着给我们享受的。林后十三章十四节…提到三件东西，就是恩、爱和交通。但事实上这是一件东西的三方面。源头是神圣的爱，流道是神圣的恩，水流是神圣的交通。恩借着基督从父神流出，然后这恩在灵的交通里流着。十四节给我们看见三个人位并三方面：父神、基督和那灵；以及爱、恩和交通。父神作为爱乃是源头，基督作为恩乃是流道，灵作为交通乃是水流。在圣经的末了，我们看见我们的三一神永远在涌流。祂涌流的目的是为着以祂自己作为饮料和食粮供应祂的赎民，使我们享受祂作全备的供应。在我刚开始过基督徒生活时，并不认识这点。但今天我完全看见，我们必须经历、享受、并彰显三一神—父、子、灵。（李常受文集一九九一至一九九二年第一册，四三八至四三九页。）

信息选读

完全的享受神圣三一，乃是有分于神的爱，基督的恩，并圣灵的交通。林后十三章十四节…给我们看见，神圣三一不是为着神学上道

WEEK 6 — DAY 3

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. 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.

The Bible shows us that the Divine Trinity is for our enjoyment. Second Corinthians 13:14...mentions three things: grace, love, and fellowship. Actually, however, this is one thing in three aspects. The source is the divine love, the course is the divine grace, and the flow is the divine fellowship. Out of God the Father flows the grace through Christ. Then this grace flows in the fellowship of the Spirit. Second Corinthians 13:14 shows us three persons in three aspects: God the Father, Christ, and the Spirit; and love, grace, and fellowship. God the Father as love is the source, Christ as grace is the course, and the Spirit as fellowship is the flow. At the end of the Bible we see our Triune God flowing forever. His flowing is for the purpose of supplying His redeemed with Himself as drink and food so that we may enjoy Him as the bountiful supply. In the beginning of my Christian life I did not realize this. But today I fully realize that we need to experience, enjoy, and express the Triune God—the Father, the Son, and the Spirit. (CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” pp. 342-343)

Today’s Reading

To enjoy the Divine Trinity in full is to participate in the love of God, the grace of Christ, and the fellowship of the Holy Spirit. Second Corinthians 13:14...shows that the Divine Trinity is not for the doctrinal study of theology

理的研究，乃是为着我们的经历和享受。父神的爱是源头，子神基督的恩是神爱的流道。爱流出就成了恩。接着，圣灵的交通乃是基督的恩同着父神之爱的传输。爱乃是父神；恩作为爱的流出乃是子基督；交通乃是圣灵的传输，传输子的所是作为恩典，以及父的所是作为爱。圣灵将神圣的丰富传输到我们里面，这传输就是交通。今天在我们里面有神圣三一这样奇妙的运行。（李常受文集一九八八年第一册，五二九页。）

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；）神的爱就是神自己，（约壹四8，16，）作主恩的源头；圣灵的交通就是圣灵自己，作了主恩同着神爱的传输，给我们有分。这不是三件分开的东西，乃是一件东西的三方面，正如主、神、圣灵不是三位分开的神，乃是“同一位不分开，也不能分开之神的三个实质”。（Philip Schaff，薛夫。）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着神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三一神—父、子、圣灵，连同祂们神圣的美德。〔林后十三章十四节〕这里先说主的恩，因为本书是着重基督的恩。（一12，四15，六1，八1，9，九8，14，十二9。）这样有爱、恩、交通三种美德的神圣属性，以及这样有父、子、灵三面神圣实质的三一神，乃是那些被岔开并受迷惑，却得了安慰并恢复的哥林多信徒所需要的。（哥林多后书生命读经，六一八至六一九页。）

参读：哥林多后书生命读经，第五十九篇。

but for our experience and enjoyment. The love of God the Father is the source, and the grace of Christ, God the Son, is the course of the love of God. When love comes out, it becomes grace. Then the fellowship of the Holy Spirit is the transmission, the communication, of the grace of Christ with the love of God the Father. Love is God the Father, grace as the outflow of love is Christ the Son, and the fellowship is the transmission of the Holy Spirit to transmit what the Son is as grace and what the Father is as love. The Holy Spirit transmits the divine riches into our being, and this transmission is the fellowship. Today we have the Divine Trinity operating in us in such a wonderful way. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 382-383)

The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8,16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation. These are not three separate matters, but three aspects of one thing, just as the Lord, God, and the Holy Spirit are not three separate Gods, but three “hypostases… of the one same undivided and indivisible” God (Philip Schaff). The love of God 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, with Their divine virtues….The grace of the Lord is mentioned first [2 Cor. 13:14], because this book is on the grace of Christ (1:12; 4:15; 6:1; 8:1,9; 9:8,14; 12:9). Such a divine attribute of three virtues—love, grace, and fellowship—and such a Triune God of the three divine hypostases—the Father, the Son, and the Spirit—were needed by the distracted and confused, yet encouraged and restored, Corinthian believers. (Life-study of 2 Corinthians, pp. 524-525)

Further Reading: Life-study of 2 Corinthians, msg. 59

第六周■周四

晨兴喂养

约三 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。”

一 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。”

父神的爱彰显于子基督的恩，这恩的来源就是神的爱。爱是隐藏的源头；当爱彰显出来，就成了恩。…基督的恩追根到神那里去就是爱，神的爱出现到基督这里来，借着基督显出来就是恩。恩是爱的表现，爱是恩的根源。基督这个恩完全是从神那个爱出来的。…这神圣的爱向我们显明，就成了恩典。（新约总论第十册，二七七至二七八页。）

信息选读

子基督的恩是在灵神的交通里传输给信徒。借着圣灵的交通，这恩就能临及我们。圣灵的交通就是圣灵的传输。基督的恩是出于神的爱，但这恩怎样临到我们里头来？是怎样传到我们里面来？是怎样通到我们里面来？这是借着圣灵的交通。所以我们必须是在圣灵的交通里头，我们才能享受主的恩。当我们享受主恩的时候，我们就尝到神的爱。…今天我们要享受基督的恩，我们就必须是在灵的交通里；我们若享受基督的恩，那自然就尝到神的爱了。（新约总论第十册，二七八页。）

WEEK 6 — DAY 4

Morning Nourishment

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.

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

The love of God the Father is expressed in the grace of Christ the Son. The source of this grace is the love of God. Love is the hidden source; when love is expressed, it becomes grace….When the grace of Christ is traced back to its origin, which is God, it is love, and when the love of God is expressed through Christ, it is grace. Grace is the expression of love, and love is the source of grace. The grace of Christ comes out altogether from the love of God….When the divine love appears to us, it becomes grace. (The Conclusion of the New Testament, pp. 3246-3247)

Today’s Reading

The grace of Christ the Son is in the fellowship of God the Spirit to be transmitted to the believers. It is through the fellowship of the Holy Spirit that this grace is able to reach us. The fellowship of the Holy Spirit is the transmission of the Holy Spirit. The grace of Christ comes out of the love of God, but this grace comes into us, is conveyed to us, and is transmitted into us through the fellowship of the Holy Spirit. Therefore, in order to enjoy the grace of the Lord we must be in the fellowship of the Holy Spirit, and as we are enjoying the grace of the Lord, we taste the love of God….Today if we desire to enjoy the grace of Christ, we must be in the fellowship of the Holy Spirit, and as we are enjoying the grace of Christ, we will spontaneously taste the love of God. (The Conclusion of the New Testament, p. 3247)

神圣的三一有源头、流道和流通。这〔在我们里面神圣三一之〕循环的源头，泉源，乃是父的爱。这循环的流道，流出，乃是基督所彰显并传输给我们的恩典。基督的恩典出自于父爱的源头。这循环的流通，乃是圣灵作基督的恩同着父爱的交通、传输和循环。

在我们里面有两个循环。一个循环是在我们肉身里的血液循环，另一个循环是在我们灵里神圣三一的循环。这两个循环中缺少了一个，我们就会在肉身上或属灵上死亡。林后十三章十四节详细地描述这个内在、属灵的循环。这个循环是我们基督徒生活和召会生活中的供应。这就好像说，电流是整个城市能量的供应。今天地上所有的大城市都依赖电。多年前，纽约市一度电流中断。那时，该市的整个生活都停顿了。这是很好的例证。我们必须看见，整个召会生活乃在于林后十三章十四节。召会生活是在于父的爱，子的恩，并圣灵的交通，在我们灵里如同电流一样流通。

许多时候，我在尽话语职事时，里面感觉到有神圣的流在流通。如果在我里面的流停止了，我就没有什么可说。在我们的说话中如果没有那灵，我们的讲说就是空洞的。不仅如此，当我们听人供应话语时，我们里面的流若切断了，我们的听也是空洞的。我们需要在流中说，并在流中听。这流就是圣灵的传输，而这传输乃是一种交通，传送子基督的恩，作为三一神爱的流出。林后十三章十四节所启示，在我们里面神圣三一的流，乃是我们属灵的命脉。（李常受文集一九八八年第一册，五三〇至五三一页。）

参读：新约总论，第三百二十二篇。

With the Divine Trinity are the source, the course, and the flow. The source, the fountain, of [the] circulation [of the Divine Trinity within us] is the love of the Father. The course, the outflow, of this circulation is the very grace expressed and conveyed to us by Christ. The grace of Christ comes out of the source of the love of the Father. The flow is the Holy Spirit as the fellowship, the communication, the transmission, the circulation, of the grace of Christ with the love of the Father.

We have two circulations within us. One circulation is the circulation of blood within our physical body, and the other circulation is the circulation of the Divine Trinity in our spirit. Without either of these circulations we would die either physically or spiritually. Second Corinthians 13:14 gives us a detailed description of this inner, spiritual circulation. This circulation is the supply in our Christian life and church life. This is similar to saying that the current of electricity is the supply of power to an entire city. All the big cities on the earth today depend upon electricity. A number of years ago the current of electricity to the city of New York was cut off for a period of time. When that happened, the entire life of the city stopped. This is a very good illustration. We must see that the entire church life depends upon 2 Corinthians 13:14. It depends upon the love of the Father, the grace of the Son, and the fellowship of the Spirit to flow as a current within our spirit.

Many times while I am speaking in the ministry of the word, I have the inner sensation that the divine current is going on. If the current within me stops, I have nothing to speak. If we miss the Spirit in our speaking, our speaking is empty. Furthermore, if the current within us is cut off while we are listening to the ministry of the word, our listening is empty. We need to speak in the flow and listen in the flow. The flow is the transmission of the Holy Spirit, and this transmission is the fellowship that conveys the grace of Christ the Son as the outflow of the love of the Triune God. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 383-384)

Further Reading: The Conclusion of the New Testament, msg. 322

第六周■周五

晨兴喂养

启一4～5“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，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。”

我们对神圣三一丰满的享受，乃是借着那今是昔是以后永是的父，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，终极完成于恩典与平安。（启一4～5。）恩典是三一神作我们的享受，平安是我们享受恩典的结果。我们越享受三一神作我们的恩典，我们里面就越有平安。在启示录一章所说的父，乃是那今是昔是以后永是的一位。祂是永远的父神，祂已过是，现今是，将来永是。这给我们看见甚至父自己也是三一的。祂是三一的，是那今是昔是以后永是的一位。七灵乃是七倍加强的灵。一灵已经加强为七倍。七倍加强的灵可以比作七段式的灯。这样七段式的灯给我们最强的光，加倍的光。由于时代的黑暗，那灵今天是七倍加强的。（李常受文集一九八八年第一册，五三二页。）

信息选读

神…是那今是昔是以后永是者。“耶和华”这名就是这个意思。在希伯来文，“耶和华”的意思就是“我是那我是”。祂是那我是，表征祂是那从亘古存在到永远的一位。“我是”这名称不仅指明祂存在，

WEEK 6 — DAY 5

Morning Nourishment

Rev. 1:4-5 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, 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.

Our enjoyment of the Divine Trinity in full is consummated with grace and peace by the Father, 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). Grace is the Triune God as our enjoyment, and peace is the issue, the result, of our enjoyment of grace. The more we enjoy the Triune God as our grace, the more we have peace within. In Revelation 1 the Father is referred to as the One who is, who was, and who is coming. As God the eternal Father, He was in the past, He is in the present, and He is coming in the future. This shows that even the Father Himself is triune. He is triune as the One who is, who was, and who is coming. The seven Spirits are the sevenfold intensified Spirit. The one Spirit has been intensified sevenfold. The sevenfold Spirit may be likened to a seven-way lamp. Such a seven-way lamp gives us the strongest light, the intensification of light. The Spirit today is intensified sevenfold because of the dark age. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 384-385)

Today’s Reading

God is…the One who is, who was, and who is coming. This is the meaning of the name Jehovah. In Hebrew, Jehovah means, “I am who I am.” His being the I Am signifies that He is the One who exists from eternity to eternity. His title, I Am, not only indicates that He exists but that, in a positive sense, He is

更指明就正面的意义说，祂就是一切。祂是生命，是光，是其他一切正面的事物。你需要生命么？神就是生命。你需要光么？神就是光。你渴慕圣别么？神就是圣别。神不但从亘古存在到永远，祂还是一切。这就是我们的神。（启示录生命读经，四五页。）

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，以对抗召会的堕落。一章四节的七灵，无疑是神的灵，因为七灵被列在三一神之中。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。在本质和存在上，神的灵是一个；在神行动加强的功用和工作上，神的灵是七倍的。就如撒迦利亚四章二节的灯台，在存在上，是一个灯台；在功用上，是七盏灯。约翰写启示录时，召会已经堕落，世代又是黑暗的。所以，神在地上的行动和工作，需要神七倍加强的灵。

“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、生命和恩典。

启示录四章五节…里的七灯，是以出埃及二十五章三十七节和撒迦利亚四章二节灯台上的七灯为依据。七盏火灯就是神的七灵，表征神七倍加强之灵的光照与鉴察。在出埃及二十五章和撒迦利亚四章，表征神的灵在神行动中所发出之光照的七灯，乃是为着神的建造，或为建造帐幕，或为重建圣殿。启示录四章五节的七灯是为着神的审判，至终也要带进神的建造，就是新耶路撒冷的建造。（新约总论第四册，一九至二一页。）

参读：长老训练第二册，第十章；启示录生命读经，第四篇。

everything. He is life, light, and every other positive thing. Do you need life? God is life. Do you want light? God is light. Do you desire holiness? God is holiness. God exists from eternity to eternity and He is everything. This is our God. (Life-study of Revelation, p. 39)

In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the sevenfold intensified Spirit to counteract the degradation of the church. The seven Spirits in Revelation 1:4 undoubtedly are the Spirit of God because They are ranked among the Triune God. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on earth. In substance and existence God's Spirit is one. In the intensified function and work of God's operation His Spirit is sevenfold. It is like the lampstand in Zechariah 4:2. In existence it is one lampstand, but in function it is seven lamps. At the time the book of Revelation was written, the church had become degraded, and the age was dark. Therefore, the sevenfold intensified Spirit of God was needed for God's move on earth.

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, life, and grace.

The seven lamps in Revelation 4:5 refer to the seven lamps of the lampstand in Exodus 25:37 and the seven lamps of the lampstand in Zechariah 4:2. The seven lamps of fire which are the seven Spirits of God signify the enlightening and searching of the sevenfold intensified Spirit of God. In Exodus 25 and Zechariah 4 the seven lamps, signifying the enlightening of the Spirit of God in God's move, are for God's building, either for the tabernacle or the rebuilding of the temple. [In Revelation 4:5] the seven lamps are for God's judgment, which will issue also in God's building—the building of the New Jerusalem. (The Conclusion of the New Testament, pp. 867-868)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 10; Life-study of Revelation, msg. 4

第六周■周六

晨兴喂养

启五 6“我又看见寶座与四活物中间，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。”

西一 18“祂…是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

〔在启示录五章六节，〕基督是救赎的羔羊，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。所以，撒迦利亚三章九节预言祂是：石头，就是带着七眼，为着神建造的顶石。（四 7。）这七眼就是神的七灵，奉差遣往普天下去，遍察全地的。（10。）

七灵作为羔羊的七眼，也是为着传输。基督用祂的七眼注视我们的时候，这些眼睛，就是七灵，就要将基督的元素传输到我们里面。…当主光照并审判我们的时候，祂就注视我们；借着：七灵作祂的眼睛，祂就将自己传输到我们里面，使我们变化。（新约总论第四册，二一页。）

信息选读

在启示录一章五节，神的儿子基督被揭示为“忠信的见证人”。…虽然祂是神，祂也是神的见证人。若不是借着祂，我们就不能认识、看见或得着神。祂把神见证出来；祂是整个神格的见证人。…基督是忠信的见证人，是指祂在地上三十三年半的生活。祂是神的见证人，神的见证，神的彰显，在祂的人性生活

WEEK 6 — DAY 6

Morning Nourishment

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.

Col. 1:18 ...He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Christ as the redeeming Lamb 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. Therefore, in Zechariah 3:9 He is prophesied as the stone, which is the topstone (4:7), with seven eyes for God's building. These seven eyes are the seven Spirits of God sent forth into all the earth, running "to and fro on the whole earth" (v. 10).

The seven Spirits as the seven eyes of the Lamb are also for transfusing. When Christ looks at us with His seven eyes, these eyes, which are the seven Spirits, will transfuse Christ's element into us.... As the Lord enlightens and judges us, He looks at us, and through the seven Spirits as His eyes He transfuses Himself into us for our transformation. (The Conclusion of the New Testament, p. 868)

Today's Reading

In Revelation 1:5 Christ, the Son of God, is unveiled as "the faithful Witness."...Although He is God, He is also the Witness of God. Without Him, we cannot know, see, or gain God. God is testified by Him. He is the Witness of the entire Godhead. Christ's being the faithful Witness refers to His earthly life of thirty-three and a half years. He was the Witness, the testimony, the expression of God, testifying in His human living what God is (3:14).... Many

谁；这人乃是神，并且祂见证神。基督作为神活而忠信的见证人，乃是见证神的那一位。所有的人都知道有神，但没有人看过神。然而，这宇宙中有一个人，祂曾生活在地上，名叫耶稣；祂过去是神的见证，现在仍是。在基督身上，我们都能看见神所是的一切。（约一 18。）耶稣见证神，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。

在宇宙中，…首先，神创造了万物；其次，祂使万物中的一些东西复活，把他们迁到另一个领域、范围，就是复活的范围里。…歌罗西一章十五节说，基督是一切受造之物的首生者；启示录一章五节告诉我们，祂是死人中的首生者。祂是第一个从死里复活的，我们也要跟着祂复活。这里“死人中的首生者”，指明神在复活里的创造；这表征一个新的开始。神第一次的创造有一个开始，神在复活里第二次的创造有另一个开始。当我们得重生的时候，就经历了神第二次创造里的新开始。…基督是死人中的首生者，这是指祂的复活。…拉撒路从死人中复活了，（约十一 43 ～ 44，）但他的复活不过是暂时的，后来他又死了。然而，对主的复活而言，死亡已经过去了。祂要活到永永远远。（启一 18。）因此，祂的确是死人中的首生者。

神的儿子被进一步陈明为地上君王的元首。（5。）首先，祂活在地上作忠信的见证人。然后祂从死人中复活，为召会这新造成了死人中的首生者。今天祂在升天里是地上君王的元首。祂作地上君王的元首，管理全地，整个世界。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。（新约总论第十四册，八、一二至一三页。）

参读：新约总论，第四百零四至四百零五、四百零七篇。

the living and faithful Witness of God, Christ is the One who testifies God. All men know that there is God, but no one has ever seen Him. However, there is a man in this universe, who lived on the earth by the name of Jesus and who was and still is the testimony of God. In Christ, we can see whatever God is (John 1:18). Jesus testifies God not only by His word and deeds but also by what He is. His being is the testimony of God.

In the universe…first, God created all existing things; second, He resurrected some of these existing things and brought them into another sphere, another realm, which is the realm of resurrection….Colossians 1:15 says that Christ is the Firstborn of all creation, and in Revelation 1:5 we are told that He is the Firstborn of the dead. He was the first to be resurrected from the dead, and we will follow Him. Here the phrase the Firstborn of the dead indicates the creation of God in resurrection. This signifies a new beginning. In God's first creation there was a beginning, and in God's second creation in resurrection there was another beginning. When we were regenerated, we experienced a new beginning in God's second creation. Christ's being the Firstborn of the dead refers to His resurrection….Lazarus was resurrected from the dead (John 11:43-44), but his resurrection was only temporary. Later on he died. With the Lord's resurrection, however, death is over. He will live forever (Rev. 1:18). Thus, He is truly the Firstborn of the dead.

The Son of God is further presented as the Ruler of the kings of the earth (Rev. 1:5). First, He lived on this earth as the faithful Witness. Then He resurrected from the dead to become the Firstborn of the dead for the church, the new creation. Today He is the Ruler of the kings of the earth in His ascension. He is ruling over the earth, the entire world, as the Ruler of the kings of the earth. Having passed through incarnation, human living, crucifixion, resurrection, and ascension, He has been enthroned above all kings. (The Conclusion of the New Testament, pp. 4118-4119, 4121-4123)

Further Reading: The Conclusion of the New Testament, msgs. 404-405, 407

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 | C7 3·5 5 5 6 6 | 4 6·6 F#°7 6 6 | C 5·3 G 5 5

一 何等奥 妙,父、子、灵 乃是 一神!身位虽 三,本质却

4 4 | C 3—3 5 5 5 | C7 3·5 5 5 F 6 6 | 4 6·

是 一 灵; 何等荣 耀,这 位 神 进 入 我 心,

F#°7 6 6 6 | C 5·3 G7 5 5 4 4 | C 3—3 5 5 i | E7 3·2

在 我 里 面,作 我 一 切 供 应。副 三 一 之 神,作

Am i 7 i 6 | F C 5—5 i i 7 | Dm7 2—2 4 6 5 | G7 C 3—3 5 5 i |

了我的一 切! 何等奇 妙! 何等荣 耀! 神圣成

E7 3·2 Am i 7 i 6 | F C 5—5 i 7 i | C 2—2 3 4 7 | F G7 C F C i—i ‖

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。

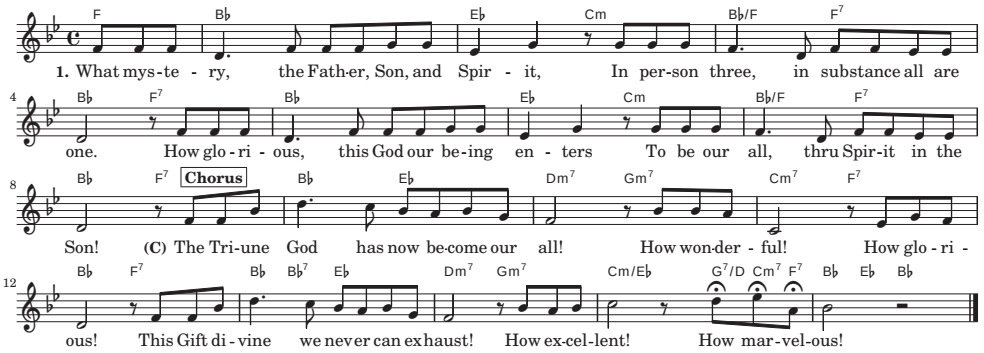
五 何等实际,神一切全在灵里, 是灵在灵给我接触、经历;
何等希奇,我与神联合为一, 生命、性情不再彼此各异。

WEEK 6 — HYMN

What mystery, the Father, Son, and Spirit

Experience of God — By the Trinity

608



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!

申言稿：

Composition for prophecy with main point and sub-points: