二〇一三年冬季训练标语

我们需要认识并经历
亚伯拉罕的神、以撒的神和雅各的神，
而成为神的以色列，就是在三一神里的召会。

我们若要照亚伯拉罕信的脚踪而行，
就必须是过祭坛和帐棚生活的人，
以基督作我们的生命，召会作我们的生活，
过得着神传输的生活，
把我们的一切奉献给神，
并以祂的同在作我们的地图。

亚伯拉罕的神乃是借着祂的显现，
带着呼召，在异象中，在属人的友情里说话的神，
向祂在地上亲密的朋友揭示，
神按着祂的心愿，渴望祂的朋友成为什么，
以及要祂的朋友作什么，以完成神圣三一的永远经纶。

我们向神献上从祂所接受，
并祂所作到我们里面的之后，
祂会在复活里将其归还我们，
我们也会相信并经历神是复活的神，
以完成祂的定旨。

2013 WINTER TRAINING BANNERS

We need to know and experience
the God of Abraham, the God of Isaac, and the God of Jacob
to become the Israel of God, the church in the Triune God.

If we would walk in the steps of Abraham's faith,
we must be those who live the life of the altar and the tent,
taking Christ as our life and the church as our living
to live a life of being transfused by God,
consecrating our all to God,
and taking His presence as our road map.

The God of Abraham is the God of speaking
in His appearing, with calling, in a vision, and in the human friendship,
to unveil to His intimate friend on the earth what He aspired for him to be and
what He wanted him to do according to His heart's desire
for the accomplishment of the eternal economy for the Divine Trinity.

After we offer to God
what we have received of Him and what He has wrought into us,
He will return it to us in resurrection,
and we will believe in and experience God as the God of resurrection
for the fulfillment of His purpose.

二〇一三年冬季訓練標語詩歌

D 大調 4/4

D A G A D
5 5 | 1 1 1 2 3 | 3 2 0 5 | 6 · 6 7 1 | 5 – 0
① 我們 需要認識並 經歷 亞伯拉罕的 神、

G Bm G E7 A
5 | 6 – 7 1 | 1 – 0 7 | 1 1 – 2 | 2 2 · 5 5 5 |
以撒的 神 和雅各的 神, 而成爲

D A G A D
3 – 4 · 3 | 3 2 – 0 | 1 · 1 7 6 | 5 – 0 5 5 |
神的以色列, 神的以色列, 就是

G A A7 D A7
6 – 6 1 | 1 1 7 7 | 1 – – – | 1 – 0 3 2 |
在三一神裏的召會。 ② 我們

D F♯m G A7 D
1 1 1 2 3 | 5 3 0 5 | 6 · 6 5 4 | 5 – 0 3 2 |
若要照亞伯拉罕 信的腳蹤而行, 就

Bm F♯m E E7 A
1 1 1 2 3 | 5 3 0 1 | 2 · 3 2 1 1 | 2 – 0 3 4 |
必須是過 祭壇 和帳棚生活的人, 以基

D G F♯ Bm
5 5 5 6 5 | 5 4 – 4 | 3 3 4 3 2 | 2 1 – 2 3 |
督作我們的 生命, 召會作我們的 生活, 過

Em A A7 D D7
4 4 4 4 5 | 3 2 1 · 2 | 3 · 2 3 4 | 5 – 0 5 |
得着神傳輸的生活, 把我們的一切 奉

G A F♯m Bm Em
6 – 1 – | 7 6 5 4 | 5 – 5 4 | 3 – 0 3 | 4 – 4 3 |
獻給 神, 並以祂的同在 作我們

A A7 D A7 D A
2 – 1 7 | 1 – – – | 1 – 0 5 5 | 1 1 1 2 3 | 3 2 – 1 |
的地 圖。 ③ 亞伯拉罕的神 乃是藉

G A D G Bm G A
1 · 1 7 6 | 5 – 0 5 | 6 – 7 – | 1 – 0 7 | 1 – 2 7 |
着 祂 的 顯 現, 帶 着 呼 召, 在 異 象
D G D
1 – – 3 4 | 5 5 5 5 | 6 – 5 4 | 5 3 – – | 3 – 0
中, 在 屬 人 的 友 情 裏 說 話 的 神,
Bm G E D
3 5 | i – i – | 2 i – 5 | 6 – 6 6 | 5 – – 3 3 |
向 祂 在 地 上 親 密 的 朋 友 揭 示,
Em A D Bm
4 4 4 4 3 | 3 2 – 2 | 3 3 4 3 2 | 2 – 1 7 |
神 按 着 祂 的 心 願, 渴 望 祂 的 朋 友 成 爲 甚
D E7 A
1 1 2 3 3 4 | 3 2 3 4 | 5 – – 6 | 5 5 · 3 4 5 |
麼,以 及 要 祂 的 朋 友 作 甚 麼, 以 完 成
G A A7 D A7 D
6 6 6 6 6 | 5 5 3 2 | 1 – – – | 1 – 0 5 5 | i 5
神 聖 三 一 的 永 遠 經 綸。 ④ 我 們 向 神
G D Bm
i 7 i | 7 6 5 4 | 5 – – – | 5 – 0 5 | i 5 i 7 i |
獻 上 從 祂 所 接 受, 並 祂 所 作 到
G D A F♯ Bm D7
7 6 5 4 | 3 – 4 3 | 2 – 0 3 2 | 1 – 2 · 3 | 5 3 – 5 5 |
我 們 裏 面 的 之 後, 祂 會 在 復 活 裏 將 其
G D Em A
6 – 7 i | 2 i – 2 3 | 4 4 4 4 3 | 3 2 1 2 |
歸 還 我 們, 我 們 也 會 相 信 並 經 歷 神 是
F♯ Bm G A D
3 4 5 2 | i – – 7 i | 6 – 6 i | i – 7 7 | i – – – | i – 0 ‖
復 活 的 神, 以 完 成 祂 的 定 旨。

二〇一三年冬季训练

创世记结晶读经（二）

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2013 WINTER TRAINING BANNERS

Crystallization-Study of Genesis (2)

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二〇一三年冬季训练

创世记结晶读经（二）

第一篇

认识并经历亚伯拉罕的神、以撒的神和雅各的神，而成为神的以色列

RK 诗歌 447，598

读经：创二八 13，三三 20，出三 6、14 ~ 15，徒三 13，加六 16，帖前一 1

创 28:13 耶和华站在梯子以上，说，我是耶和华你祖亚伯拉罕的神，也是以撒的神；我要将你现在所躺卧之地，赐给你和你的后裔。

创 33:20 在那里筑了一座坛，起名叫伊勒伊罗伊以色列。

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

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

出 3:15 神又对摩西说，你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的记念，直到万代。

徒 3:13 亚伯拉罕、以撒、雅各的神，就是我们列祖的神，已经荣耀了祂的仆人耶稣。这位耶稣，你们曾把祂交付彼拉多，彼拉多定意要释放祂，你们竟在彼拉多面前弃绝了祂。

加 6:16 凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。

帖前 1:1 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。

壹 我们的神乃是三个特别人物—亚伯拉罕、以撒、雅各—的神；这含示祂是三一神—出三 15，太二八 19，林后十三 14：

出 3:15 神又对摩西说，你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的记念，直到万代。

2013 Winter Training

Crystallization-Study of Genesis (2)

Message One

Knowing and Experiencing the God of Abraham, the God of Isaac, and the God of Jacob to Become the Israel of God

RK Hymns 608, 824

Scripture Reading: Gen. 28:13; 33:20; Exo. 3:6, 14-15; Acts 3:13; Gal. 6:16; 1 Thes. 1:1

Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

Gen 33:20 And there he erected an altar and called it El-Elohe-Israel.

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

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

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.

I. Our God is the God of three particular persons—Abraham, Isaac, and Jacob; this implies that He is the Triune God— Exo. 3:15; Matt. 28:19; 2 Cor. 13:14:

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

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

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

一 亚伯拉罕、以撒、雅各是以色列国的根基；如果没有亚伯拉罕、以撒、雅各，就没有以色列国—出三 15 ~ 16：

出 3:15 神又对摩西说，你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的记念，直到万代。

出 3:16 你去招聚以色列的长老，对他们说，耶和华你们祖宗的神，就是亚伯拉罕、以撒、雅各的神，向我显现，说，我实在眷顾了你们，也看见了你们在埃及受到什么样的对待。

1 神的子民所以能成为神的子民，是因为他们有了亚伯拉罕、以撒、雅各的经历；他们的经历最终使他们成为神的子民以色列。

2 我们必须有亚伯拉罕、以撒、雅各的成分；没有这些成分，我们就不是神的子民，神的以色列。

二 在创世记这卷书中，亚伯拉罕、以撒、雅各的记载是重叠的；创世记描绘他们，不是三个分开的个人，乃是一个团体人的构成分子：

1 亚伯拉罕的经历表征对父神这独一源头的经历，祂呼召人、称义人、装备人，使人凭信而活，且活在与祂的交通里—十二 1，十五 6，十七 ~ 十八，十九 29，二一 1 ~ 13，二二 1 ~ 18。

创 12:1 耶和华对亚伯兰说，你要离开本地、亲族、父家，往我所要指示你的地去。

创 15:6 亚伯兰信耶和华，耶和华就以此算为他的义。

创 17 ~ 18（从略。）

创 19:29 当神毁灭平原诸城的时候，祂记念亚伯拉罕，正在倾覆罗得所住之诸城的时候，就打发罗得从倾覆之中出来。

创 21:1 耶和华按先前的话眷顾撒拉，便照祂所应许的给撒拉成就。

创 21:2 当亚伯拉罕年老的时候，撒拉怀了孕；到神和亚伯拉罕约定

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

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

A. Abraham, Isaac, and Jacob are the foundations of the nation of Israel; without them there would not be the nation of Israel— Exo. 3:15-16:

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

Exo 3:16 Go, and gather the elders of Israel together, and say to them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, I have surely visited you and seen what is being done to you in Egypt.

1. God's people became His people through the experiences of Abraham, Isaac, and Jacob; their experiences culminated in Israel, the people of God.

2. We all need to have the elements of Abraham, Isaac, and Jacob; without these elements we cannot be the people of God, the Israel of God.

B. In the book of Genesis the records of Abraham, Isaac, and Jacob overlap; Genesis does not portray them as three separate individuals but as constituents of one corporate person:

1. The experience of Abraham signifies the experience of God the Father, the unique source, in His calling man, justifying man, and equipping man to live by faith and to live in fellowship with Him—12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.

Gen 12:1 Now Jehovah said to Abram, Go from your land / And from your relatives / And from your father's house / To the land that I will show you;

Gen 15:6 And he believed Jehovah, and He accounted it to him as righteousness.

Gen 17, 18 (be omitted.)

Gen 19:29 And when God destroyed the cities of the plain, God remembered Abraham and sent Lot out from the midst of the overthrow, when He overthrew the cities among which Lot dwelt.

Gen 21:1 And Jehovah visited Sarah as He had said, and Jehovah did to Sarah as He had promised.

Gen 21:2 And Sarah conceived and bore Abraham a son in his old age, at the appointed time of which God had

的日期，就给亚伯拉罕生了一个儿子。
创 21:3 亚伯拉罕为撒拉给他生的儿子起名叫以撒。
创 21:4 以撒生下来第八日，亚伯拉罕照着神所吩咐的，给他的儿子以撒行了割礼。
创 21:5 他儿子以撒出生的时候，亚伯拉罕年一百岁。
创 21:6 撒拉说，神使我欢笑，凡听见的必与我一同欢笑；
创 21:7 又说，谁能预先对亚伯拉罕说，撒拉要乳养儿女呢？然而在他年老的时候，我竟给他生了一个儿子。
创 21:8 孩子渐长，就断了奶。以撒断奶的日子，亚伯拉罕设摆盛大的筵席。
创 21:9 当时，撒拉看见埃及人夏甲给亚伯拉罕所生的儿子戏笑，
创 21:10 就对亚伯拉罕说，你把这使女和她儿子赶出去，因为这使女的儿子不可与我的儿子以撒，一同承受产业。
创 21:11 亚伯拉罕因他儿子的缘故甚是愁烦。
创 21:12 神对亚伯拉罕说，你不必为这童子和你的使女愁烦。凡撒拉对你说的话，你都要听；因为从以撒生的，才要称为你的后裔。
创 21:13 至于使女的儿子，我也必使他成为一国，因为他是你的后裔。
创 22:1 这些事以后，神试验亚伯拉罕，对他说，亚伯拉罕。他说，我在这里。
创 22:2 神说，你带着你的儿子，就是你独生的儿子，你所爱的以撒，往摩利亚地去，在我所要指示你的山上，把他献为燔祭。
创 22:3 亚伯拉罕清早起来，备上驴，带着两个仆人和他儿子以撒，也劈好了燔祭的柴，就起身往神所指示他的地方去。
创 22:4 到了第三日，亚伯拉罕举目远远地看见那地方。
创 22:5 亚伯拉罕对他的仆人说，你们和驴在这里等着，我与童子往那里去敬拜，然后回到你们这里来。
创 22:6 亚伯拉罕把燔祭的柴放在他儿子以撒身上，自己手里拿着火与刀；于是二人同行。
创 22:7 以撒对他父亲亚伯拉罕说，父亲哪。亚伯拉罕说，我儿，我在这里。以撒说，请看，火与柴都有了，但燔祭的羊羔在哪里？
创 22:8 亚伯拉罕说，我儿，神必自己预备作燔祭的羊羔。于是二人同行。
创 22:9 他们到了神所指示的地方，亚伯拉罕在那里筑坛，把柴摆好，就捆绑他的儿子以撒，放在坛的柴上。
创 22:10 亚伯拉罕伸手拿刀，要杀他的儿子。
创 22:11 耶和华的使者从天上呼叫他说，亚伯拉罕！亚伯拉罕！他说，我在这里。
创 22:12 使者说，你不可在这童子身上下手，一点不可害他。现在我知道你是敬畏神的了，因为你没有将你的儿子，就是你独生的儿子，留下不给我。
创 22:13 亚伯拉罕举目观看，不料，在他后面有一只公羊，两角扣在树丛中，亚伯拉罕就去取了那只公羊来，献为燔祭，代替他的儿子。

spoken to him.
Gen 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.
Gen 21:4 And Abraham circumcised Isaac his son when he was eight days old, as God had commanded him.

Gen 21:5 And Abraham was a hundred years old when Isaac his son was born to him.
Gen 21:6 And Sarah said, God has made me laugh; everyone who hears will laugh with me.
Gen 21:7 And she said, Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.
Gen 21:8 And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned.

Gen 21:9 And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.
Gen 21:10 So she said to Abraham, Cast out this maidservant and her son, for the son of this maidservant shall not inherit with my son Isaac.
Gen 21:11 And the matter displeased Abraham greatly on account of his son.
Gen 21:12 And God said to Abraham, Do not be displeased on account of the boy and on account of your maidservant. Whatever Sarah says to you, listen to her voice, for in Isaac shall your seed be called.
Gen 21:13 And of the son of the maidservant I will also make a nation, because he is your seed.
Gen 22:1 Now after these things God tested Abraham and said to him, Abraham. And he said, Here I am.
Gen 22:2 And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.
Gen 22:3 And Abraham rose early in the morning and saddled his donkey and took two of his young men with him and Isaac his son. And he split the wood for the burnt offering and rose up and went to the place of which God had told him.
Gen 22:4 On the third day Abraham lifted up his eyes and saw the place from afar.
Gen 22:5 And Abraham said to his young men, Stay here with the donkey; and I and the boy will go over there, and we will worship; and then we will return to you.
Gen 22:6 And Abraham took the wood for the burnt offering and laid it upon Isaac his son. And he took in his hand the fire and the knife. And the two of them walked together.
Gen 22:7 And Isaac spoke to Abraham his father and said, My father! And he said, Here I am, my son. And he said, The fire and the wood are here, but where is the lamb for a burnt offering?
Gen 22:8 And Abraham said, God Himself will provide the lamb for a burnt offering, my son. So the two of them walked on together.
Gen 22:9 And they came to the place of which God had told him. And Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar on top of the wood.
Gen 22:10 And Abraham stretched out his hand and took the knife to slaughter his son.
Gen 22:11 And the Angel of Jehovah called to him from the heavens and said, Abraham, Abraham. And he said, Here I am.
Gen 22:12 And He said, Do not stretch out your hand upon the boy, nor do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.

Gen 22:13 And Abraham lifted up his eyes and looked, and there behind him was a ram, caught in the thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering in place of his son.

创 22:14 亚伯拉罕给那地方起名叫耶和华以勒，直到今日人还说，在耶和华的山上必有预备。
创 22:15 耶和华的使者第二次从天上呼叫亚伯拉罕，说，
创 22:16 耶和华宣示说，你既行了这事，不留下你的儿子，就是你独生的儿子，我指着自己起誓：
创 22:17 论福，我必赐福给你；论繁增，我必使你的后裔繁增，如同天上的星，海边的沙；你的后裔必得着仇敌的城门；
创 22:18 并且地上万国，都必因你的后裔得福；因为你听从了我的话。

2 以撒的经历表征对子神的经历，祂救赎人、祝福人，使人承受祂一切的丰富，过享受祂丰盛的生活，并活在平安中—1 ~ 14 节，二五 5，二六 3 ~ 4、12 ~ 33。

创 22:1 这些事以后，神试验亚伯拉罕，对他说，亚伯拉罕。他说，我在这里。
创 22:2 神说，你带着你的儿子，就是你独生的儿子，你所爱的以撒，往摩利亚地去，在我所要指示你的山上，把他献为燔祭。
创 22:3 亚伯拉罕清早起来，备上驴，带着两个仆人和他儿子以撒，也劈好了燔祭的柴，就起身往神所指示他的地方去。
创 22:4 到了第三日，亚伯拉罕举目远远地看见那地方。
创 22:5 亚伯拉罕对他的仆人说，你们和驴在这里等着，我与童子往那里去敬拜，然后回到你们这里来。
创 22:6 亚伯拉罕把燔祭的柴放在他儿子以撒身上，自己手里拿着火与刀；于是二人同行。
创 22:7 以撒对他父亲亚伯拉罕说，父亲哪。亚伯拉罕说，我儿，我在这里。以撒说，请看，火与柴都有了，但燔祭的羊羔在哪里？
创 22:8 亚伯拉罕说，我儿，神必自己预备作燔祭的羊羔。于是二人同行。
创 22:9 他们到了神所指示的地方，亚伯拉罕在那里筑坛，把柴摆好，就捆绑他的儿子以撒，放在坛的柴上。
创 22:10 亚伯拉罕伸手拿刀，要杀他的儿子。
创 22:11 耶和华的使者从天上呼叫他说，亚伯拉罕！亚伯拉罕！他说，我在这里。
创 22:12 使者说，你不可在这童子身上下手，一点不可害他。现在我知道你是敬畏神的了，因为你没有将你的儿子，就是你独生的儿子，留下不给我。
创 22:13 亚伯拉罕举目观看，不料，在他后面有一只公羊，两角扣在树丛中，亚伯拉罕就去取了那只公羊来，献为燔祭，代替他的儿子。
创 22:14 亚伯拉罕给那地方起名叫耶和华以勒，直到今日人还说，

Gen 22:14 And Abraham called the name of that place Jehovah-jireh, as it is said to this day, On the mount of Jehovah it will be provided.
Gen 22:15 And the Angel of Jehovah called to Abraham a second time from the heavens Gen 22:16 And said, By Myself I have sworn, declares Jehovah: Because you have done this thing and have not withheld your son, your only son,
Gen 22:17 I will surely bless you and will greatly multiply your seed like the stars of the heavens and like the sand which is on the seashore; and your seed shall possess the gate of his enemies.
Gen 22:18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

2. The experience of Isaac signifies the experience of God the Son in His redeeming man and His blessing man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace —vv. 1-14; 25:5; 26:3-4, 12-33.

Gen 22:1 Now after these things God tested Abraham and said to him, Abraham. And he said, Here I am.
Gen 22:2 And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.
Gen 22:3 And Abraham rose early in the morning and saddled his donkey and took two of his young men with him and Isaac his son. And he split the wood for the burnt offering and rose up and went to the place of which God had told him.
Gen 22:4 On the third day Abraham lifted up his eyes and saw the place from afar.
Gen 22:5 And Abraham said to his young men, Stay here with the donkey; and I and the boy will go over there, and we will worship; and then we will return to you.
Gen 22:6 And Abraham took the wood for the burnt offering and laid it upon Isaac his son. And he took in his hand the fire and the knife. And the two of them walked together.
Gen 22:7 And Isaac spoke to Abraham his father and said, My father! And he said, Here I am, my son. And he said, The fire and the wood are here, but where is the lamb for a burnt offering?
Gen 22:8 And Abraham said, God Himself will provide the lamb for a burnt offering, my son. So the two of them walked on together.
Gen 22:9 And they came to the place of which God had told him. And Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar on top of the wood.
Gen 22:10 And Abraham stretched out his hand and took the knife to slaughter his son.
Gen 22:11 And the Angel of Jehovah called to him from the heavens and said, Abraham, Abraham. And he said, Here I am.
Gen 22:12 And He said, Do not stretch out your hand upon the boy, nor do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.
Gen 22:13 And Abraham lifted up his eyes and looked, and there behind him was a ram, caught in the thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering in place of his son.
Gen 22:14 And Abraham called the name of that place Jehovah-jireh, as it is said to this day, On the mount of

在耶和华的山上必有预备。
创 25:5 亚伯拉罕将一切所有的都给了以撒。
创 26:3 你寄居在这地，我必与你同在，赐福给你，因为我要将这些地都赐给你和你的后裔；我必坚定我向你父亚伯拉罕所起的誓。
创 26:4 我要使你的后裔繁增，如同天上的星那样多，又要将这些地都赐给你的后裔；并且地上万国必因你的后裔得福；
创 26:12 以撒在那地撒种，那一年有百倍的收成。耶和华赐福给他，
创 26:13 他就昌大，越发昌盛，成了巨富。
创 26:14 他有羊群、牛群，又有许多仆婢，非利士人就嫉妒他。

创 26:15 当他父亲亚伯拉罕在世的日子，他父亲的仆人所挖的井，非利士人全都塞住，填满了土。
创 26:16 亚比米勒对以撒说，你离开我们去吧，因为你比我们强盛得多。
创 26:17 以撒就离开那里，在基拉耳谷支搭帐棚，住在那里。
创 26:18 当他父亲亚伯拉罕在世之日所挖的水井，因非利士人在亚伯拉罕死后塞住了，以撒就重新挖出来，仍照他父亲所起的，叫那些井的名字。
创 26:19 以撒的仆人在谷中挖掘，得了一口活水井。
创 26:20 基拉耳的牧人与以撒的牧人争闹，说，这水是我们的。以撒就给那井起名叫埃色，因为他们和他相争。
创 26:21 以撒的仆人又挖了一口井，他们又为这井争闹，因此以撒给这井起名叫西提拿。
创 26:22 以撒离开那里，又挖了一口井，他们不为这井争闹了，他就给那井起名叫利河伯。他说，耶和华现在给我们宽阔之地，我们必在这地繁衍。
创 26:23 以撒从那里上别是巴去。
创 26:24 当夜耶和华向他显现，说，我是你父亲亚伯拉罕的神，不要惧怕，因为我与你同在，必赐福给你，并要为我仆人亚伯拉罕的缘故，使你的后裔繁增。
创 26:25 以撒就在那里筑了一座坛，呼求耶和华的名，并且支搭帐棚；他的仆人便在那里挖了一口井。
创 26:26 亚比米勒同他的谋士亚户撒、和他的军长非各，从基拉耳来见以撒。
创 26:27 以撒对他们说，你们既然恨我，打发我走了，为什么到我这里来？
创 26:28 他们说，我们明明看见耶和华与你同在；所以我们说，我们不如两下彼此起誓，让我们与你立约，
创 26:29 使你不侵害我们，正如我们未曾触犯你，一味地善待你，并且打发你平平安安地走了。你是蒙耶和华赐福的了。
创 26:30 以撒就为他们设摆筵席，他们便吃了喝了。
创 26:31 他们清早起来彼此起誓。以撒打发他们走，他们就平平安安地离开他走了。
创 26:32 那一天，以撒的仆人来，将挖井的事告诉他说，我们找到

Jehovah it will be provided.
Gen 25:5 And Abraham gave all that he had to Isaac.
Gen 26:3 Sojourn in this land, and I will be with you and will bless you; for to you and to your seed I will give all these lands, and I will establish the oath which I swore to Abraham your father.
Gen 26:4 And I will multiply your seed as the stars of heaven and will give to your seed all these lands; and in your seed all the nations of the earth will be blessed,
Gen 26:12 And Isaac sowed in that land and gained in the same year a hundredfold. And Jehovah blessed him,
Gen 26:13 And the man became rich and continued to grow richer until he became very rich.
Gen 26:14 And he had possessions of flocks and possessions of herds and a great household, so that the Philistines envied him.
Gen 26:15 Now all the wells which his father's servants had dug in the days of Abraham his father the Philistines had stopped up and filled with earth.
Gen 26:16 And Abimelech said to Isaac, Go away from us, for you are much mightier than we.
Gen 26:17 So Isaac went away from there and camped in the valley of Gerar and dwelt there.
Gen 26:18 And Isaac dug again the wells of water which had been dug in the days of Abraham his father and which the Philistines had stopped up after the death of Abraham; and he called them by the same names which his father had given them.
Gen 26:19 And Isaac's servants dug in the valley and found there a well of springing water.
Gen 26:20 And the shepherds of Gerar strove with Isaac's shepherds, saying, The water is ours. So he called the name of the well Esek, because they contended with him.
Gen 26:21 And they dug another well; and they strove over that also, so he called the name of it Sitnah.

Gen 26:22 And he moved away from there and dug another well, but they did not strive over it, so he called the name of it Rehoboth; and he said, Now Jehovah has made room for us, and we will be fruitful in the land.
Gen 26:23 And he went up from there to Beer-sheba.
Gen 26:24 And Jehovah appeared to him the same night and said, I am the God of Abraham your father. Do not be afraid, for I am with you, and I will bless you and multiply your seed for My servant Abraham's sake.

Gen 26:25 And he built an altar there and called upon the name of Jehovah and pitched his tent there. And there Isaac's servants dug a well.
Gen 26:26 And Abimelech came to him from Gerar with Ahuzzath his adviser and Phicol the captain of his army.

Gen 26:27 And Isaac said to them, Why have you come to me, since you hate me and have sent me away from you?

Gen 26:28 And they said, We see plainly that Jehovah is with you; so we say, Let there now be an oath between us, even between us and you, and let us make a covenant with you,
Gen 26:29 That you will not do us any harm, just as we have not touched you, and just as we have done to you nothing but good and have sent you away in peace. You are now the blessed of Jehovah.
Gen 26:30 And he made them a feast, and they ate and drank.
Gen 26:31 And they rose up early in the morning and swore to one another. And Isaac sent them away, and they departed from him in peace.
Gen 26:32 And the same day Isaac's servants came and told him about the well which they had dug and said to

水了。
创 26:33 他就给那井起名叫示巴；因此那城名叫别是巴，直到今日。

3 雅各（连同约瑟）的经历，表征对父神的经历，祂爱人并拣选人（玛一 2，罗九 10 ~ 13）；也表征对灵神的经历，祂使万有互相效力，叫爱祂的人得益处，并且变化人，使人在神圣的生命里成熟，能祝福所有的人，治理全地，并以子神作生命供应，满足所有的人—创二七 41，二八 1 ~ 三五 12，三七，三九～四九，罗八 28 ~ 29。

玛 1:2 耶和华说，我爱了你们；你们却说，你在何事上爱了我们呢？耶和华说，以扫不是雅各的哥哥么？我却爱雅各，
罗 9:10 不但如此，还有利百加，既从一个人，就是从我们的祖宗以撒怀了孕，
罗 9:11 双子还没有生下来，善恶也没有作出来（只因要坚定神拣选人的旨意，不是本于行为，乃是本于那呼召人的），
罗 9:12 神就对利百加说，" 将来大的要服事小的。"
罗 9:13 正如经上所记：" 雅各是我所爱的，以扫是我所恨的。"
创 27:41 以扫因他父亲给雅各祝的福，就怨恨雅各，心里说，为我父亲居丧的日子近了，到那时候，我要杀我的弟弟雅各。
创 28:1 ～ 35:12（从略。）
创 37（从略。）
创 39 ～ 49（从略。）
罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。
罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

贰 我们需要认识并经历亚伯拉罕的神、以撒的神和雅各的神：

一 亚伯拉罕信神是独一的源头，是“称无为有的神”—四 17：

罗 4:17 亚伯拉罕在他所信那叫死人复活，又称无为有的神面前，是我们众人的父，如经上所记：" 我已经立你作多国的父。"

1 神的目标必须按着神的时候、借着神的能力达成—创十七 17、19、21。

him, We have found water.
Gen 26:33 And he called it Shibah. Therefore the name of the city is Beer-sheba to this day.

3. The experience of Jacob (with Joseph) signifies the experience of God the Father in His loving man and choosing man (Mal. 1:2; Rom. 9:10-13) and of God the Spirit in His causing all things to work together for the good of those who love Him, in His transforming man, and in His making man mature in the divine life so that man may be able to bless all the people, rule over all the earth, and satisfy all the people with God the Son as the life supply— Gen. 27:41; 28:1—35:12; chs. 37; 39— 49; Rom. 8:28-29.

Mal 1:2 I have loved you, says Jehovah; but you say, How have You loved us? Was not Esau Jacob's brother, declares Jehovah? Yet I loved Jacob;
Rom 9:10 And not only so, but Rebecca also, having conceived by one, Isaac our father,
Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),
Rom 9:12 It was said to her, "The greater shall serve the less";
Rom 9:13 As it is written, "Jacob have I loved, but Esau have I hated."
Gen 27:41 And Esau hated Jacob because of the blessing with which his father had blessed him; and Esau said in his heart, The days of mourning for my father are near; then I will slay my brother Jacob.
Gen 28:1~35:12 (be omitted.)
Gen 37 (be omitted.)
Gen 39~49 (be omitted.)
Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

II. We need to know and experience the God of Abraham, the God of Isaac, and the God of Jacob:

A. Abraham believed in God as the unique source, as the One who “calls the things not being as being”— 4:17:

Rom 4:17 (As it is written, "I have appointed you a father of many nations") in the sight of God whom he believed, who gives life to the dead and calls the things not being as being.

1. God’s goal must be achieved according to God’s time and through God’s power— Gen. 17:17, 19, 21.

创 17:17 亚伯拉罕就面伏于地笑了，心里说，一百岁的人还能得孩子么？撒拉已经九十岁了，还能生孩子么？
创 17:19 神说，不然，你妻子撒拉必给你生一个儿子，你要给他起名叫以撒。我要与他坚定所立的约，作他后裔永远的约。
创 17:21 到明年这约定的日期，撒拉必给你生以撒，我要与他坚定所立的约。

2 神在亚伯拉罕身上作特别的工作，为要给他看见，神作为父的意义是什么—弗四 6：

弗 4:6 一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

a 认识神是父，乃是认识祂是源头，就是独一的发起者，并且一切都是源于祂—太十五 13。

太 15:13 祂就回答说，凡不是我天父所栽种的植物，必要连根拔出来。

b 我们都需要认识神是父，一切都是从祂而来—罗十一 36，林前八 6，弗三 14 ~ 16。

罗 11:36 因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。
林前 8:6 在我们却只有一位神，就是父，万物都本于祂，我们也归于祂；并有一位主，就是耶稣基督，万物都是借着祂有的，我们也是借着祂有的。
弗 3:14 因这缘故，我向父屈膝，
弗 3:15 在诸天里以及在地上的各家族，都是从祂得名，
弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，

二 以撒是子最佳的表征；在他身上我们看见，一切都是从父而来—创二四 36，二五 5：

创 24:36 我主人的妻子撒拉年老的时候，给我主人生了一个儿子；我主人也将一切所有的都给了这个儿子。
创 25:5 亚伯拉罕将一切所有的都给了以撒。

1 按照创世记二十二章的图画，以撒很详细的预表基督。

创 22（从略。）

2 以撒的原则乃是领受的原则—二五 5，林前四 7：

创 25:5 亚伯拉罕将一切所有的都给了以撒。
林前 4:7 使你与人不同的是谁？你有什么不是领受的？若真是领受

Gen 17:17 Then Abraham fell upon his face and laughed and said in his heart, Will a child be born to a man who is a hundred years old? And will Sarah, who is ninety years old, bear a child?
Gen 17:19 But God said, No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.
Gen 17:21 But My covenant I will establish with Isaac, whom Sarah will bear to you at this appointed time next year.

2. God did a special work on Abraham in order to show him what it means for God to be the Father—Eph. 4:6:

Eph 4:6 One God and Father of all, who is over all and through all and in all.

a. To know God as the Father is to know that He is the source, the unique Initiator, and that everything originates from Him—Matt. 15:13.

Matt 15:13 And He answered and said, Every plant which My heavenly Father has not planted shall be rooted up.

b. We all need to know that God is the Father and that everything proceeds from Him—Rom. 11:36; 1 Cor. 8:6; Eph. 3:14-16.

Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

Eph 3:14 For this cause I bow my knees unto the Father,
Eph 3:15 Of whom every family in the heavens and on earth is named,
Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

B. In Isaac, the best figure of the Son, we see that everything comes from the Father— Gen. 24:36; 25:5:

Gen 24:36 And Sarah my master's wife bore a son to my master after she had become old. And he has given all that he has to him.
Gen 25:5 And Abraham gave all that he had to Isaac.

1. According to the picture in Genesis 22, Isaac typifies Christ in a detailed way.

Gen 22 (be omitted.)

2. The principle of Isaac is the principle of receiving—25:5; 1 Cor. 4:7:

Gen 25:5 And Abraham gave all that he had to Isaac.
1 Cor 4:7 For who distinguishes you? And what do you have that you did not receive? And if you did receive it, why

的，你为什么夸口，仿佛不是领受的？

a 子神的意义是一切都是领受，没有一件事由祂发起—约十六 15，十七 10，五 19、30。

约 16:15 凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。
约 17:10 凡是我的都是你的，你的也是我的，并且我已经在他们身上得了荣耀。
约 5:19 耶稣对他们说，我实实在在地告诉你们，子从自己不能作什么，惟有看见父所作的，子才能作；父所作的事，子也照样作。
约 5:30 我从自己不能作什么；我怎么听见，就怎么审判；我的审判也是公平的，因为我不寻求自己的意思，只寻求那差我来者的意思。

b 在以撒身上我们看见，一切都是从父而来，我们的地位乃是领受—创二六 12 ~ 13，罗十一 36，林前四 7：

创 26:12 以撒在那地撒种，那一年有百倍的收成。耶和华赐福给他，
创 26:13 他就昌大，越发昌盛，成了巨富。
罗 11:36 因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。
林前 4:7 使你与人不同的是谁？你有什么不是领受的？若真是领受的，你为什么夸口，仿佛不是领受的？

㈠ 以撒与亚伯拉罕的关系是领受的关系；认识以撒的神，就是认识神是供给者—创二四 36。

创 24:36 我主人的妻子撒拉年老的时候，给我主人生了一个儿子；我主人也将一切所有的都给了这个儿子。

㈡ 神是父，一切都从祂而出；我们是众子，我们所有的一切，都从祂而来—林前八 6，十一 12 下。

林前 8:6 在我们却只有一位神，就是父，万物都本于祂，我们也归于祂；并有一位主，就是耶稣基督，万物都是借着祂有的，我们也是借着祂有的。
林前 11:12 下 …但万有都是出于神。

三 雅各是对我们说到圣灵；他的经历代表圣灵的工作，他的历史预表圣灵的管治：

do you boast as though not having received it?

a. The significance of God the Son is that everything is received and that nothing is initiated by Him— John 16:15; 17:10; 5:19, 30.

John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.
John 17:10 And all that is Mine is Yours, and Yours Mine; and I have been glorified in them.

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.
John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

b. In Isaac we see that everything comes from the Father and that our place is to receive — Gen. 26:12-13; Rom. 11:36; 1 Cor. 4:7:

Gen 26:12 And Isaac sowed in that land and gained in the same year a hundredfold. And Jehovah blessed him,
Gen 26:13 And the man became rich and continued to grow richer until he became very rich.
Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

1 Cor 4:7 For who distinguishes you? And what do you have that you did not receive? And if you did receive it, why do you boast as though not having received it?

1) Isaac's relationship with Abraham was one of receiving; to know the God of Isaac is to know God as the Supplier— Gen. 24:36.

Gen 24:36 And Sarah my master's wife bore a son to my master after she had become old. And he has given all that he has to him.

2) God is the Father, and everything proceeds from Him; we are sons, and everything we have is from Him—1 Cor. 8:6; 11:12b.

1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

1 Cor 11:12b ... but all things are out from God.

C. Jacob speaks to us of the Holy Spirit; his experiences represent the work of the Holy Spirit, and his history is a type of the discipline of the Holy Spirit:

1 雅各的一生代表神对付的一生，而雅各的神乃是对付的神—创三一 38 ~ 41：

创 31:38 我同你在一起这二十年，你的母绵羊、母山羊没有掉过胎；你群中的公羊，我没有吃过；
创 31:39 被野兽撕裂的，我没有带来给你，是我自己赔上。无论是白日，是黑夜，被偷去的，你都向我索要。
创 31:40 我白日受干热销磨，黑夜受寒霜侵蚀，不得合眼睡着，我常是这样。
创 31:41 我这二十年在你家里，为你的两个女儿服事你十四年，为你的羊群服事你六年，你十次改了我的工价。

a “雅各的神”这名称含示圣灵如何管教雅各，如何对付他的天然生命，如何把基督构成到他里面，如何在他里面结出圣灵的果子—加五 22 ~ 23，来十二 11。

加 5:22 但那灵的果子，就是爱、喜乐、和平、恒忍、恩慈、良善、信实、
加 5:23 温柔、节制；这样的事，没有律法反对。
来 12:11 一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。

b 我们要认识雅各的神，就得让圣灵在我们身上作工，对付我们的天然生命，把基督构成到我们里面。

2 雅各的历史乃是一幅圣灵管教的图画—创四七 9，四八 15 ~ 16 上，来十二 9 ~ 11：

创 47:9 雅各对法老说，我寄居在世的年日是一百三十岁；我平生的年日又少又苦，不及我列祖在世寄居的年日。

创 48:15 他就给约瑟祝福说，愿我祖亚伯拉罕和我父以撒行事为人都在祂面前的神，就是一生牧养我直到今日的神，
创 48:16 上 那救赎我脱离一切患难的使者，赐福与这两个少年人。愿他们归在我的名下，和我祖亚伯拉罕、我父以撒的名下。…
来 12:9 再者，我们曾有肉身的父管教我们，我们尚且敬重他们，何况万灵的父，我们岂不更当服从祂而得活着么？
来 12:10 肉身的父是在短暂的日子里，照自己以为好的管教我们，惟有万灵的父管教我们，是为了我们的益处，使我们有分于祂的圣别。
来 12:11 一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。

1. Jacob’s life is a life that represents God’s dealings, and the God of Jacob is the God of dealings— Gen. 31:38-41:

Gen 31:38 These twenty years have I been with you; your ewes and your female goats have not miscarried, and I have not eaten the rams of your flocks.
Gen 31:39 That which was torn by beasts I did not bring to you; I bore the loss of it myself. Of my hand you required it, whether stolen by day or stolen by night.
Gen 31:40 Thus I was: By day the dry heat consumed me, and the frost by night, and my sleep fled from my eyes.

Gen 31:41 These twenty years have I been in your house; I served you fourteen years for your two daughters and six years for your flock, and you have changed my wages ten times.

a. The title the God of Jacob implies how the Holy Spirit disciplined Jacob, dealt with his natural life, constituted Christ into him, and bore the fruit of the Spirit in him— Gal. 5:22-23; Heb. 12:11.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

Gal 5:23 Meekness, self-control; against such things there is no law.
Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

b. If we would know the God of Jacob, we need to allow the Spirit to perform His work in us, dealing with our natural life and constituting Christ into us.

2. Jacob’s history is a picture of the discipline of the Holy Spirit— Gen. 47:9; 48:15-16a; Heb. 12:9-11:

Gen 47:9 And Jacob said to Pharaoh, The years of my sojourning are one hundred thirty years; few and evil have been the years of my life, and they have not attained to the years of the lives of my fathers during the days of their sojourning.
Gen 48:15 And he blessed Joseph and said, / The God before whom my fathers Abraham and Isaac walked, / The God who has shepherded me all my life to this day,
Gen 48:16a The Angel who has redeemed me from all evil, bless the boys; / And may my name be named on them, and the name of my fathers Abraham and Isaac; / …
Heb 12:9 Furthermore we have had the fathers of our flesh as disciplinersand we respected them; shall we not much more be in subjection to the Father of spirits and live?
Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.

Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

a 圣灵的管教是指圣灵在我们外面的环境里作工，祂安排一切的人、事和遭遇，使我们借此受管教—罗八 28。

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。

b 神借着圣灵的管教，完全拆毁我们里面旧造的元素，使新造的元素得以建造在我们里面。

3 神借着圣灵的管教，对付我们天然的生命，使基督得以作到我们里面、构成到我们里面、成形在我们里面，使三一神得着团体的彰显—加四 19，弗三 16 ~ 21。

加 4:19 我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。

弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，
弗 3:17 使基督借着信，安家在你们心里，叫你们在爱里生根立基，
弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，
弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。
弗 3:20 然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；
弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。

四 亚伯拉罕的神、以撒的神和雅各的神，就是耶和华，伊罗欣—自有永有的三一神，永远、伟大的我是—出三 6、14，启一 4。

出 3:6 又说，我是你父亲的神，是亚伯拉罕的神，以撒的神，雅各的神。摩西遮住脸，因为怕看神。
出 3:14 神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。
启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，

a. The discipline of the Holy Spirit refers to what the Holy Spirit is doing in our outward environment—to His arranging of all people, things, and happenings—through which we are being disciplined—Rom. 8:28.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

b. Through the discipline of the Holy Spirit, God completely tears down the element of the old creation in us so that the element of the new creation may be built up in us.

3. God deals with our natural life through the discipline of the Holy Spirit so that Christ may be wrought into us, constituted into us, and formed in us for the corporate expression of the Triune God— Gal. 4:19; Eph. 3:16-21.

Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you, Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

D. The God of Abraham, the God of Isaac, and the God of Jacob is Jehovah, Elohim—the selfexisting and ever-existing Triune God, the eternal great I Am—Exo. 3:6, 14; Rev. 1:4.

Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.
Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

五 亚伯拉罕的神、以撒的神和雅各的神，乃是复活的神—出三 6、15，太二二 23 ~ 33，徒三 13。

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

出 3:15 神又对摩西说，你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的记念，直到万代。

太 22:23 向来说没有复活的撒都该人，那一天到耶稣跟前来，问祂说，

太 22:24 夫子，摩西说，人若死了，没有孩子，他的兄弟当继娶他的妻子，为哥哥立后。

太 22:25 我们这里从前有兄弟七人。第一个娶了妻，死了，没有后裔，遗下妻子给兄弟。

太 22:26 第二、第三，直到第七个，都是如此。

太 22:27 最后，那妇人也死了。

太 22:28 这样，在复活的时候，她是这七人中哪一个的妻子？因为全都娶过她。

太 22:29 耶稣回答他们说，你们错了，因为不明白圣经，也不晓得神的大能。

太 22:30 在复活的时候，人也不娶也不嫁，乃象天上的使者一样。

太 22:31 关于死人复活，神向你们所说的，你们没有念过么？祂说，

太 22:32 " 我是亚伯拉罕的神，以撒的神，雅各的神。" 神并不是死人的神，乃是活人的神。

太 22:33 群众听见了，就惊讶祂的教训。

徒 3:13 亚伯拉罕、以撒、雅各的神，就是我们列祖的神，已经荣耀了祂的仆人耶稣。这位耶稣，你们曾把祂交付彼拉多，彼拉多定意要释放祂，你们竟在彼拉多面前弃绝了祂。

六 亚伯拉罕的神、以撒的神和雅各的神，乃是帐幕的神；亚伯拉罕、以撒和雅各都住在帐棚里；他们住在帐棚里时，热切等候神永远的帐幕，就是新耶路撒冷城—出四十 34 ~ 35，创十二 8，十三 18，二六 17、25，三三 18，三五 21，来十一 9 ~ 10，启二一 2 ~ 3。

出 40:34 当时，云彩遮盖会幕，耶和华的荣光充满了帐幕。

出 40:35 摩西不能进会幕，因为云彩停在其上，并且耶和华的荣光充满了帐幕。

创 12:8 从那里他又迁到伯特利东边的山，支搭帐棚；西边是伯特利，东边是艾；他在那里又为耶和华筑了一座坛，并且呼求耶和华的名。

E. The God of Abraham, the God of Isaac, and the God of Jacob is the God of resurrection—Exo. 3:6, 15; Matt. 22:23-33; Acts 3:13.

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

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

Matt 22:23 On that day some Sadducees, who say that there is no resurrection, came to Him and questioned Him,

Matt 22:24 Saying, Teacher, Moses said, If anyone dies and does not have children, his brother as next of kin shall marry his wife and raise up seed to his brother.

Matt 22:25 Now there were seven brothers with us. And the first married and died, and having no seed, he left his wife to his brother;

Matt 22:26 Likewise also the second and the third until the seventh.

Matt 22:27 And last of all the woman died.

Matt 22:28 In the resurrection, then, whose wife will she be of the seven? For they all had her.

Matt 22:29 And Jesus answered and said to them, You err, not knowing the Scriptures nor the power of God.

Matt 22:30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

Matt 22:31 But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,

Matt 22:32 "I am the God of Abraham and the God of Isaac and the God of Jacob"? He is not the God of the dead, but of the living.

Matt 22:33 And when the crowds heard this, they were astounded at His teaching.

Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

F. The God of Abraham, the God of Isaac, and the God of Jacob is the God of the tabernacle; Abraham, Isaac, and Jacob each lived in a tent; while they were living in tents, they were eagerly waiting for the eternal tabernacle of God, the city of New Jerusalem—Exo. 40:34-35; Gen. 12:8; 13:18; 26:17, 25; 33:18; 35:21; Heb. 11:9-10; Rev. 21:2-3.

Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

Exo 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.

创 13:18 亚伯兰就搬了帐棚，来到希伯仑幔利的橡树那里居住，在那里为耶和华筑了一座坛。
创 26:17 以撒就离开那里，在基拉耳谷支搭帐棚，住在那里。
创 26:25 以撒就在那里筑了一座坛，呼求耶和华的名，并且支搭帐棚；他的仆人便在那里挖了一口井。
创 33:18 雅各从巴旦亚兰回来的时候，平平安安地到了迦南地的示剑城，在城对面支搭帐棚，
创 35:21 以色列起行前往，在以得台的那一边支搭帐棚。
来 11:9 他因着信，在应许之地作客，好象在异地，与承受同样应许的以撒、雅各一同居住在帐棚里；
来 11:10 因为他等候那座有根基的城，其设计者并建筑者乃是神。
启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。
启 21:3 我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。

七 亚伯拉罕的神是称义的神（创十五6，罗四2～3），以撒的神是恩典的神（林后十三14），雅各的神是借着神圣的管教变化人的神（三18，来十二5～11）；至终，雅各的神成了以色列的神（创三三20，出五1），就是经过变化之雅各的神。

创 15:6 亚伯兰信耶和华，耶和华就以此算为他的义。
罗 4:2 倘若亚伯拉罕是本于行为得称义，就有可夸的，只是在神面前并无可夸。
罗 4:3 原来经上说什么？说，"亚伯拉罕信神，这就算为他的义。"
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。
林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。
来 12:5 你们竟全然忘了那劝勉的话，就是对你们如同对儿子所讲论的，说，"我儿，你不可轻看主的管教，被祂责备的时候，也不可灰心；
来 12:6 因为主所爱的，祂必管教，又鞭打凡所收纳的儿子。"
来 12:7 为了受管教，你们要忍受。神待你们如同待儿子；哪有儿子是父亲不管教的？
来 12:8 只是你们若不受众子所共受的管教，就是私生子，不是儿子了。
来 12:9 再者，我们曾有肉身的父管教我们，我们尚且敬重他们，何况万灵的父，我们岂不更当服从祂而得活着么？

Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.
Gen 26:17 So Isaac went away from there and camped in the valley of Gerar and dwelt there.
Gen 26:25 And he built an altar there and called upon the name of Jehovah and pitched his tent there. And there Isaac's servants dug a well.
Gen 33:18 And Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and he camped before the city.
Gen 35:21 And Israel journeyed and pitched his tent beyond the tower of Eder.
Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

G. The God of Abraham is the God of justification (Gen. 15:6; Rom. 4:2-3), the God of Isaac is the God of grace (2 Cor. 13:14), and the God of Jacob is the God of transformation through divine discipline (3:18; Heb. 12:5-11); eventually, the God of Jacob became the God of Israel (Gen. 33:20; Exo. 5:1), the God of the transformed Jacob.

Gen 15:6 And he believed Jehovah, and He accounted it to him as righteousness.
Rom 4:2 For if Abraham was justified out of works, he has something to boast in, but not before God.

Rom 4:3 For what does the Scripture say? "And Abraham believed God, and it was accounted to him as righteousness."
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.
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Heb 12:5 And you have completely forgotten the exhortation which reasons with you as with sons, "My son, do not regard lightly the discipline of the Lord, nor faint when reproved by Him;

Heb 12:6 For whom the Lord loves He disciplines, and He scourges every son whom He receives."
Heb 12:7 It is for discipline that you endure; God deals with you as with sons. For what son is there whom the father does not discipline?
Heb 12:8 But if you are without discipline, of which all sons have become partakers, then you are illegitimate and not sons.
Heb 12:9 Furthermore we have had the fathers of our flesh as disciplinners and we respected them; shall we not much more be in subjection to the Father of spirits and live?

来 12:10 肉身的父是在短暂的日子里，照自己以为好的管教我们，惟有万灵的父管教我们，是为了我们的益处，使我们有分于祂的圣别。
来 12:11 一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。
创 33:20 在那里筑了一座坛，起名叫伊勒伊罗伊以色列。
出 5:1 后来摩西、亚伦去对法老说，耶和华以色列的神这样说，让我的百姓去，他们好在旷野向我守节。

叁 经历亚伯拉罕的神、以撒的神和雅各的神，结果乃是神的以色列，就是在三一神里的召会—创三五 10，三三 20，加六 16，帖前一 1，太二八 19：

创 35:10 并且对他说，你的名原是雅各，从今以后不要再叫雅各，要叫以色列。这样，神就给他起名叫以色列。
创 33:20 在那里筑了一座坛，起名叫伊勒伊罗伊以色列。
加 6:16 凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。
帖前 1:1 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。
太 28:19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，

一 神的以色列是真以色列人（罗九 6 下，二 28 ~ 29，腓三 3），包括在基督里所有外邦和犹太的信徒，他们是亚伯拉罕的真子孙，是信仰之家的人，也是新造里的人—加三 7、29，六 10、15 ~ 16：

罗 9:6 下 …因为从以色列生的，不都是以色列人；
罗 2:28 因为外表上作犹太人的，并不是犹太人；外表上肉体的割礼，也不是割礼。
罗 2:29 惟有在内里作的，才是犹太人；割礼也是心里的，在于灵，不在于字句。这人的称赞，不是从人来的，乃是从神来的。
腓 3:3 真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。
加 3:7 所以你们要知道，那以信为本的人，就是亚伯拉罕的子孙。
加 3:29 你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。
加 6:10 所以我们有了时机，就当向众人行善，尤其是向信仰之家的人。
加 6:15 受割礼不受割礼，都无关紧要，要紧的乃是作新造。
加 6:16 凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。

Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.
Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.
Gen 33:20 And there he erected an altar and called it El-Elohe-Israel.
Exo 5:1 And afterward Moses and Aaron came and said to Pharaoh, Thus says Jehovah the God of Israel, Let My people go that they may hold a feast to Me in the wilderness.

III. The issue of experiencing the God of Abraham, the God of Isaac, and the God of Jacob is the Israel of God, the church in the Triune God—Gen. 35:10; 33:20; Gal. 6:16; 1 Thes. 1:1; Matt. 28:19:

Gen 35:10 And God said to him, Your name is Jacob; / Your name shall no longer be called Jacob, / But Israel shall be your name. Thus He called his name Israel.
Gen 33:20 And there he erected an altar and called it El-Elohe-Israel.
Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.
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.
Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

A. The Israel of God is the real Israel (Rom. 9:6b; 2:28-29; Phil. 3:3), including all the Gentile and Jewish believers in Christ, who are the true sons of Abraham, who are the household of the faith, and who are those in the new creation— Gal. 3:7, 29; 6:10, 15-16:

Rom 9:6 But it is not as though the word of God has fallen away, for not all who are out of Israel are Israel;
Rom 2:28 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh.

Rom 2:29 But he is a Jew who is one inwardly; and circumcision is of the heart, in spirit, not in letter, whose praise is not from men, but from God.
Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,
Gal 3:7 Know then that they who are of faith, these are sons of Abraham.
Gal 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.
Gal 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.
Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.
Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

1 真以色列人，属灵的以色列人，乃是召会—16 节，太十六 18。

加 6:16 凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。
太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

2 在神新约的经纶里，我们已成为神的儿子和神的以色列；我们的定命是作神的儿子彰显神，并作君王在神的国里掌权—加三 26，六 10、16，启五 10，二一 7，二二 5 下，十二 5 上。

加 3:26 因为你们众人借着相信基督耶稣，都是神的儿子。
加 6:10 所以我们有了时机，就当向众人行善，尤其是向信仰之家的人。
加 6:16 凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。
启 5:10 又叫他们成为国度，作祭司，归与我们的神；他们要在地上执掌王权。
启 21:7 得胜的，必承受这些为业，我要作他的神，他要作我的儿子。
启 22:5 下 …他们要作王，直到永永远远。
启 12:5 上 妇人生了一个男孩子，是将来要用铁杖辖管万国的；…

3 我们作为神的以色列，代表神，行使祂的权柄，并在地上执行祂的行政，以完成祂的定旨—创一 26、28，路十 19，启十二 5、7 ~ 11。

创 1:26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。
创 1:28 神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理海里的鱼、空中的鸟、和地上各样行动的活物。
路 10:19 看哪，我已经给你们权柄，可以践踏蛇和蝎子，并胜过仇敌一切的能力，绝没有什么能伤害你们。
启 12:5 妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。
启 12:7 天上起了争战，米迦勒和他的使者与龙争战，龙和它的使者也争战，
启 12:8 并没有得胜，天上再没有他们的地方。
启 12:9 大龙就被摔下去，它是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，它被摔在地上，它的使者也一同被摔下去。

1. The real Israel, the spiritual Israel, is the church—v. 16; Matt. 16:18.

Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.
Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

2. In God's New Testament economy we have been made both the sons of God and the Israel of God; our destiny is to be sons of God expressing God and also kings reigning in the kingdom of God— Gal. 3:26; 6:10, 16; Rev. 5:10; 21:7; 22:5b; 12:5a.

Gal 3:26 For you are all sons of God through faith in Christ Jesus.
Gal 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.
Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.
Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.
Rev 22:5b … and they will reign forever and ever.
Rev 12:5a And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; …

3. As the Israel of God, we represent God, exercise His authority, and carry out His administration on earth for the fulfillment of His purpose — Gen. 1:26, 28; Luke 10:19; Rev. 12:5, 7-11.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
Luke 10:19 Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you.
Rev 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.
Rev 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.
Rev 12:8 And they did not prevail, neither was their place found any longer in heaven.
Rev 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.

启 12:10 我听见天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。
启 12:11 弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。

二 神的以色列乃是在三一神里的召会—帖前一 1，太二八 19：

帖前 1:1 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。
太 28:19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，

1 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：

帖前 1:1 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 1:2 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，同着所有在各处呼求我们主耶稣基督之名的人；祂是他们的，也是我们的；
林前 12:4 然而，恩赐虽有分别，灵却是同一位；
林前 12:5 职事也有分别，主却是同一位；
林前 12:6 功效也有分别，神却是同一位，在众人里面运行一切的事。

a “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。

帖前 1:1 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。

b 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—太二八 19，林后十三 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。

Rev 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.
Rev 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

B. The Israel of God is the church in the Triune God—1 Thes. 1:1; Matt. 28:19:

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.
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. 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 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:
1 Cor 12:4 But there are distinctions of gifts, but the same Spirit;
1 Cor 12:5 And there are distinctions of ministries, yet the same Lord;
1 Cor 12:6 And there are distinctions of operations, but the same God, who operates all things in all.

a. 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.

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.

b. 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—Matt. 28:19; 2 Cor. 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,
2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

c 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，就是在那成了赐生命之灵，同着父和子的一位里—太二八 19，弗四 4 ~ 6，约十四 20。

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，
弗 4:4 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；
弗 4:5 一主，一信，一浸；
弗 4:6 一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。
约 14:20 到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。

2 我们若看见召会在三一神里的这个异象，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。

箴 29:18 上 没有异象，民就放肆；…
徒 26:19 亚基帕王啊，我故此没有违背那从天上来的异象，

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—the One who has become the life-giving Spirit with the Father and the Son—Matt. 28:19; Eph. 4:4-6; John 14:20.

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 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
Eph 4:5 One Lord, one faith, one baptism;
Eph 4:6 One God and Father of all, who is over all and through all and in all.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

2. 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.

Prov 29:18a Where there is no vision, the people cast off restraint; …
Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,