二〇一五年秋季国际长老及负责弟兄训练

主今日恢复之主要项目的重点

第二篇

三一神

读经：太二八19，林后十三14，启一4～5，弗四6，西一27，约十四20，17

MC　诗歌：9，447

纲　　目

周　一

壹 神是独一无二的，我们必须受这启示的管治—诗八六10，赛四五5，林前八4。

贰 这位独一的神乃是三一的，是三而一—父、子、灵—太二八19。

叁 “三一神”主要是指神自己；“神圣三一”主要是指神是三一的，这乃是神格主要的属性—19节，林后十三14，启一4～5。

肆 神圣三一的三者永远同时共存：

周　二

一 父、子、灵都是神—彼前一2，弗一17，来一8，约一1，罗九5，徒五3～4。

Int'l Training for Elders and Responsible Ones (Fall 2015)

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Two

The Triune God

Scripture Reading: Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-5; Eph. 4:6; Col. 1:27; John 14:20, 17

Outline

Day 1

I. We must be governed by the revelation that God is uniquely one—Psa. 86:10; Isa. 45:5; 1 Cor. 8:4.

II. The unique God is triune, three-one—the Father, the Son, and the Spirit—Matt. 28:19.

III. The Triune God refers mainly to God Himself; the Divine Trinity refers mainly to God's being triune, which is the primary attribute of the Godhead—v. 19; 2 Cor. 13:14; Rev. 1:4-5.

IV. The three of the Divine Trinity are eternally coexistent:

Day 2

A. The Father, the Son, and the Spirit are all God—1 Pet. 1:2; Eph. 1:17; Heb. 1:8; John 1:1; Rom. 9:5; Acts 5:3-4.

二 父、子、灵都是永远的—赛九 6，来一 12，七 3，九 14。

三 父、子、灵从永远到永远同时共存—约十四 16～17，弗三 14～17，林后十三 14。

伍 神圣三一的三者永远互相内在：

一 父、子、灵互住在彼此里面—约十四 10～11，26，十五 26。

二 父、子、灵在互相内在中同时共存，因而有分别却不分开—五 19，43，八 29，十六 32，路一 35，太一 18，20，路四 1，18 上，太十二 28：

1 神圣三一的三者之间有分别却不分开。

2 神格三者就着同时共存说是有分别的，但互相内在使三者成为一；父、子、灵是在互相内在中同时共存。

陆 “素质的三一”是指三一神的素质，为着祂的存在—太二八 19：

一 在祂的素质里，神乃是一，是独一的一位神—赛四五 18，林前八 6。

二 在素质的三一里，父、子、灵是同时、同等地并存，互相内在，没有先后之分。

周　三

三 父、子、灵在素质上是一：

B. The Father, the Son, and the Spirit are all eternal—Isa. 9:6; Heb. 1:12; 7:3; 9:14.

C. The Father, the Son, and the Spirit coexist simultaneously from eternity to eternity—John 14:16-17; Eph. 3:14-17; 2 Cor. 13:14.

V. The three of the Divine Trinity are eternally coinherent:

A. The Father, the Son, and the Spirit mutually indwell one another—John 14:10-11, 26; 15:26.

B. The Father, the Son, and the Spirit coexist in Their coinherence and are thus distinct but not separate—5:19, 43; 8:29; 16:32; Luke 1:35; Matt. 1:18, 20; Luke 4:1, 18a; Matt. 12:28:

1. Among the three of the Divine Trinity, there is distinction but no separation.

2. In their coexistence the three of the Godhead are distinct, but their coinherence makes them one; the Father, the Son, and the Spirit coexist in Their coinherence.

VI. The essential Trinity refers to the essence of the Triune God for His existence—28:19:

A. In His essence God is one, the one unique God—Isa. 45:18; 1 Cor. 8:6.

B. In the essential Trinity the Father, the Son, and the Spirit coexist and coinhere at the same time and in the same way with no succession.

Day 3

C. The Father, the Son, and the Spirit are essentially one:

1 有一子赐给我们，但祂的名称为永远的父—赛九 6。

2 子这末后的亚当成了赐生命的灵—林前十五 45。

3 主就是那灵和主灵—林后三 17 ～ 18。

柒 “经纶的三一”是指三一神的计划，为着祂的行动—启一 4 ～ 5：

一 在经纶的三一里，父、子、灵在神经纶的过程中，分三个先后的步骤或阶段工作。

二 父计划，子完成，灵应用子照着父的计划所完成的—弗一 4 ～ 5，7，13。

周　四

三 父、子、灵在经纶上是三，但在经纶的三一里仍然是和谐一致的—约十 30，十七 21，23，太三 16 ～ 17，弗一 4，6 ～ 7，13。

四 当经纶的三一执行神圣的经纶时，神格三者永远的同时共存和互相内在，仍保持完整，不受破坏。

捌 神圣三一的三者都住在我们这些在基督里的信徒里面：

一 父在我们里面，（四 6，）子在我们里面，（约十四 20，西一 27，林后十三 5，）灵也在我们里面。（约十四 17。）

1. A Son is given to us, yet His name is called Eternal Father—Isa. 9:6.

2. The Son as the last Adam became the life-giving Spirit—1 Cor. 15:45.

3. The Lord is the Spirit and the Lord Spirit—2 Cor. 3:17-18.

VII. The economical Trinity refers to the plan of the Triune God for His move—Rev. 1:4-5:

A. In the economical Trinity the Father, the Son, and the Spirit work in three successive steps, or stages, in the process of God's economy.

B. The Father planned, the Son accomplished, and the Spirit applies what the Son accomplished according to the Father's plan—Eph. 1:4-5, 7, 13.

Day 4

C. The Father, the Son, and the Spirit are economically three, yet They are still one in harmony in the economical Trinity—John 10:30; 17:21, 23; Matt. 3:16-17; Eph. 1:4, 6-7, 13.

D. While the divine economy is being carried out by the economical Trinity, the eternal coexistence and coinherence of the three in the Godhead remain intact and are not jeopardized.

VIII. All three of the Divine Trinity dwell in us, the believers in Christ:

A. The Father is in us (4:6), the Son is in us (John 14:20; Col. 1:27; 2 Cor. 13:5), and the Spirit is in us (John 14:17).

二 虽然父、子、灵都在我们里面，但在我们的经历中，我们觉得只有一位在我们里面；这住在我们里面的一位乃是三一神。

B. Although the Father, the Son, and the Spirit are all in us, in our experience we sense that there is just One in us; this One who dwells in us is the Triune God.

玖 按照圣经中的神圣启示，神圣三一是为着神的分赐，为要将三一神分授到祂所拣选的人里面—林后十三 14：

IX. According to the divine revelation in the Bible, the Divine Trinity is for God's dispensing, that is, for the distribution of the Triune God into His chosen people—2 Cor. 13:14:

一 神圣经纶的完成乃是借着神圣三一的分赐—弗一 3～23，三 14～21：

A. The accomplishment of the divine economy is by the dispensing of the Divine Trinity—Eph. 1:3-23; 3:14-21:

1 神圣的经纶就是出于神的愿望和定旨而有的计划和安排—一 5，9～11。

1. The divine economy is God's plan and arrangement out of His desire and purpose—1:5, 9-11.

2 神圣的分赐乃是照着这计划和安排之神的分赐和分授—三 14～17 上。

2. The divine dispensing is God's dispensing and distributing according to this plan and arrangement—3:14-17a.

3 新约里说到关于神的一切事，都与为着神圣经纶的神圣分赐有关—罗八 3，11。

3. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy—Rom. 8:3, 11.

二 神的愿望同祂坚决的目的，是要将祂自己分赐到祂所拣选的人里面，作他们的生命、生命的供应和一切。

B. God's desire with His strong intention is to dispense Himself into His chosen people as their life, their life supply, and their everything.

三 在神圣三一的神圣分赐里，父是源，子是泉，灵是流：

C. In the divine dispensing of the Divine Trinity, the Father is the fountain, the Son is the spring, and the Spirit is the flow:

1 源是水流或河流的起源、源头；泉是源的涌现、彰显；水流或河流就是流。

1. A fountain is the origin, the source, of the stream or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow.

周　五

Day 5

2 父是起源，就是源；子是彰显，就是泉；灵是传输，就是三一神的流、临及和应用，为要将祂自己分授到祂所拣选的人里面—耶二 13，约四 14，七 37～39，启二二 1：

2. The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow, the reaching, the application, of the Triune God for the distribution of Himself into His chosen people—Jer. 2:13; John 4:14; 7:37-39; Rev. 22:1:

a 在耶利米二章十三节，神说到自己是活水的源；在约翰四章十四节，基督乃是那在信徒里面涌入永远生命之水的泉；而在启示录二十二章一节，那灵乃是生命水的河，就是生命水的流。

b 父是源，就是源头；子是泉，就是彰显源头的流道；这流道，这水泉，产生一道水流，就是那灵作三一神的临及，应用。

四 林后十三章十四节有力地证明，神圣的三一不是给我们在道理上领会系统的神学，乃是为着将三一神分赐、分授到祂所拣选的人里面。

拾 我们是借着经历并享受三一神来认识祂—约壹一5，二27，四16，五11～12：

一 借着子神（祂是完成者，是凭借），并在灵神里（祂是执行者，是应用），使我们得以进到父神面前（祂是起始，是我们享受的源头）—弗二18：

1 在地位上，我们是与神和好；在经历上，我们是进到父面前。

2 与神和好是得救，进到父面前是享受神；祂是生命的源头，已经重生我们成为祂的儿子。

二 三一神不仅是我们信仰的对象；祂住在我们里面作我们的生命和生命的供应，给我们经历并享受—约壹四13～15。

周　六

三 我们需要借着对主观之神内里的享受，在经历上认识三一神—二27，四4。

a. In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water gushing up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life.

b. The Father is the fountain, the source, and the Son is the spring as the course to express the source; this course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God.

D. Second Corinthians 13:14 is strong proof that the Divine Trinity is not for the doctrinal understanding of systematic theology but for the dispensing, the distributing, of the Triune God into His chosen people.

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

A. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment—Eph. 2:18:

1. Positionally, we were reconciled to God; experientially, we have access unto the Father.

2. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, has regenerated us to be His sons.

B. The Triune God is not merely the object of our faith; He is dwelling in us as our life and life supply for our experience and enjoyment—1 John 4:13-15.

Day 6

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

四 对三一神的经历与享受有个中心点：神成为人，就是神人；这位神人成功救赎，且在复活里成了赐生命的灵—9～10，13～14节，林前十五45下。

五 膏油涂抹是我们所经历并享受之三一神的运行；膏油涂抹的教训实际上就是三一神教导我们关于祂自己的事—约壹二20，27。

六 我们若要认识三一神，就必须在生命线上，并在生命长大的过程里；我们越在生命里长大，就越在意神圣三一—13～18节。

D. The experience and enjoyment of the Triune God have a focal point: God becoming man, the God-man, and this God-man accomplishing redemption and in resurrection becoming the life-giving Spirit—vv. 9-10, 13-14; 1 Cor. 15:45b.

E. The anointing is the moving of the Triune God experienced and enjoyed by us; the teaching of the anointing is actually the Triune God teaching us concerning Himself—1 John 2:20, 27.

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

第二周　周一

晨兴喂养

赛四五 5“我是耶和华，再没有别神；除了我以外没有神；你虽不认识我，我却给你束腰。”

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。”

我们必须受“神是独一无二的”这启示所管治。圣经告诉我们神是一位。然而，因为在圣经中“神”（伊罗欣）这个字头一次出现的时候（创一 1）乃是复数的，有些人就将它翻译成“众神”。这真是荒谬。“众神”的说法真是骇人听闻。诗篇八十六篇十节说，“唯独你是神。”这里不是说，“唯独你们是神。”原文的代名词是第二人称单数，而非第二人称复数。…如果你参考纽伯瑞圣经（Newberry Bible），你会发现字旁有符号指明这里的“神”是三数的。虽然如此，诗篇八十六篇十节并不是说，“你是众神。”而是说，“唯独你是神。”“唯独”这辞必须控制我们的思想。“唯独你是神（非众神）。”（李常受文集一九七五至一九七六年第二册，三九七至三九八页。）

信息选读

这位独一的神乃是三而一的。多年来我一直尝试要解释这事，但我解释不来。在已过的五十年间，我花了许多时间来分析，想要了解神圣的三一。因着我没有办法解决，好久以前我就放弃了。我对自己说，“微小的人！你太渺小了。你绝对无法恰切地明白神圣的三一。”

马太二十八章十九节清楚说到父、子、圣灵。不过倘若你仔细地读本节，你会看见，三者只有一个名。这节说，“将他们浸入父、子、圣灵的名（单数而非复数）里。”三者只有一个名。这就是三一神，神圣的三一。

WEEK 2 — DAY 1

Morning Nourishment

Isa. 45:5 I am Jehovah and there is no one else; besides Me there is no God; I girded you, although you do not know Me.

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.

We must be governed by the revelation that God is uniquely one. The Bible tells us that God is one. However, because the first occurrence of the word God (Elohim) in the Bible (Gen. 1:1) is in the plural number, some people translate it as "Gods." This is preposterous. It is appalling to speak of "Gods." Psalm 86:10 says, "Thou art God alone" (KJV). It does not say, "Ye are God alone." The pronoun is the second person singular, not the second person plural....If you consult the markings in the Newberry Bible, you will find there an indication that God here is triple in number. Nevertheless, Psalm 86:10 does not say, "Thou art Gods." It says, "Thou art God alone." The word alone must control our thought. "Thou art God [not Gods] alone." (CWWL, 1975-1976, vol. 2, "The Revelation of the Triune God according to the Pure Word of the Bible," pp. 299-300)

Today's Reading

This one unique God is triune. I do not know how to explain this, although for many years I tried. During the past fifty years, I spent a great deal of time analyzing and trying to understand the Trinity. Since I could find no way to resolve it, I gave up long ago. I said to myself, "Little man, you are too small. You can never understand the Trinity adequately."

Matthew 28:19 speaks clearly of the Father, the Son, and the Holy Spirit. However, if you read this verse carefully, you will see that the three have just one name. It says, "Baptizing them into the name [not names] of the Father and of the Son and of the Holy Spirit." There are three with one name. This

我们如何能解释这事呢？我们无法解释。（李常受文集一九七五至一九七六年第二册，三九九、四〇一页。）

现在我们接着来看三一神与神圣三一之间的不同。三一神主要的是指神自己，神圣的三一主要的是指神是三一的，这是神格主要的属性。将神圣的分赐归之于神圣的三一，比归之于三一神更要正确。三一神是指神这身位，神圣的三一是指神格的主要属性。例如，说“某人是忠信的人”，与说“他是忠信”不同。忠信的人是指人说的。他的忠信是指他这人是忠信的，是指他的美德。（长老训练第三册，七二至七三页。）

我们必须清楚，父、子、灵从永远到永远同时并存。毫无疑问，父是神，（彼前一2，弗一17，）子是神，（来一8，约一1，罗九5，）灵也是神。（徒五3～4。）三者不是三位神，乃是一位神。圣经清楚且确定地告诉我们，神只有一位，（林前八4，赛四五5，诗八六10，）但祂也是三—父、子、灵。祂乃是三一神。

父是永远的，（赛九6，）子是永远的，（来一12，七3，）灵也是永远的，（九14，）三者同时并存。约翰十四章十六至十七节…里，子说祂要向父祷告，求父差那灵来。因此，父、子、灵是在同一时间里一同存在的。在以弗所三章十四至十七节，保罗祷告父，愿祂借着祂的灵，用大能使我们得以加强到我们里面的人里，使基督安家在我们心里。在这段经文里有父、灵、和子基督，再次表明这三者在同一时间里一同存在。…林后十三章十四节说到子基督的恩，父神的爱，和圣灵的交通，表明三一神的三者同时并存。（主今日恢复之主要项目的重点，五至六页。）

参读：李常受文集一九七五至一九七六年第二册，依照圣经纯正话语的三一神启示，三九七至四〇九页；李常受文集一九七五至一九七六年第三册，青年训练，第六至七章。

is the Triune God, the Trinity. How can we explain this? We cannot. (CWWL, 1975-1976, vol. 2, pp. 300-301)

Now we need to go on to see the difference between the Triune God and the Divine Trinity. The Triune God refers mainly to God Himself, and the Divine Trinity refers mainly to God's being triune, which is the main attribute of the Godhead. It is more correct to refer the divine dispensing to the Divine Trinity rather than to the Triune God. The Triune God refers to God the person, whereas the Divine Trinity refers to the main attribute of the Godhead. For example, saying that someone is a faithful person is different from saying that he is faithfulness. A faithful person refers to the man. His faithfulness refers to his being faithful, his virtue. (Elders' Training, Book 3: The Way to Carry Out the Vision, p. 70)

We must be clear that the Father, the Son, and the Spirit coexistent simultaneously from eternity to eternity. Undoubtedly, the Father is God (1 Pet. 1:2; Eph. 1:17), the Son is God (Heb. 1:8; John 1:1; Rom. 9:5), and the Spirit is God (Acts 5:3-4). They are not three Gods, but one. The Scriptures tell us clearly and definitely that God is only one (1 Cor. 8:4; Isa. 45:5; Psa. 86:10), yet He is also three—the Father, the Son, and the Spirit. He is the Triune God.

The Father is eternal (Isa. 9:6), the Son is eternal (Heb. 1:12; 7:3), the Spirit is eternal (9:14), and They coexist simultaneously.... [In John 14:16-17] the Son says that He will pray to the Father that the Father may send the Spirit. Hence, the Father, the Son, and the Spirit exist together at the same time. In Ephesians 3:14-17 Paul prays that the Father would grant us to be strengthened with power through His Spirit into our inner man, that Christ may make His home in our hearts. In this passage we have the Father, the Spirit, and Christ the Son, showing again that all three exist together at the same time....Second Corinthians 13:14, which speaks of the grace of Christ the Son, the love of God the Father, and the fellowship of the Holy Spirit, [shows] the coexistence of the three of the Divine Trinity. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 8-9)

Further Reading: The Revelation of the Triune God according to the Pure Word of the Bible; Young People's Training, chs. 6-7

第二周　周二

晨兴喂养

约十四10“我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”

26“但保惠师，就是父在我的名里所要差来的圣灵，祂要将一切的事教导你们，并且要叫你们想起我对你们所说的一切话。”

㈠父是神。彼前一章二节说，“父神。”以弗所一章十七节也说，“神，荣耀的父。”这都是说出父是神。㈡子是神。希伯来一章八节说，“论到子却说，‘神啊。’”约翰一章一节也说，“话就是神。”这都是明言子是神。㈢灵是神。行传五章三至四节说，“你欺骗圣灵，…乃是欺骗神了。”这话确定地给我们看见，灵也是神。

所以圣经清楚启示我们，父、子、灵三者都是神。…虽然有父、子、灵三者，但这三者不是三位神，乃是一位神。这实在是一个奥秘！我们实在明白不透！但是感谢赞美主，我们能照圣经所说的，接受并享受祂这位奥秘者！（关于父子灵三而一的神，一四至一五页。）

信息选读

父、子、灵之间的关系，不仅是同时存在，也是彼此互相内在。父存在于子和灵里；子存在于父和灵里；灵又存在于父和子里。在神格三者之间这个相互的内住，称为互相内在（coinherence）。…约翰十四章十至十一节…不仅说到父与子同时存在，也说到二者互相内在。神格的三者—父、子、灵—既同时并存，也互相内在。

WEEK 2 — DAY 2

Morning Nourishment

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

26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.

The Father is God. First Peter 1:2 says, "God the Father." Ephesians 1:17 says, "God...the Father of glory." These verses tell us that the Father is God. The Son is God. Hebrews 1:8 says, "Of the Son...O God." John 1:1 says, "The Word was God." These verses tell us clearly that the Son is God. The Spirit is God. Acts 5:3-4 says, "Why has Satan filled your heart to deceive the Holy Spirit....You have not lied to men but to God." This word definitely tells us that the Spirit is also God.

Therefore, the Scriptures clearly reveal to us that all three—the Father, the Son, and the Spirit—are God....Although there are three—the Father, the Son, and the Spirit—the three are not three Gods but one. This is really a mystery! It is unsearchable! But praise the Lord, we can simply receive and enjoy this mysterious One according to what the Scriptures have said! (Concerning the Triune God—the Father, the Son, and the Spirit, p. 13)

Today's Reading

The relationship among the Father, the Son, and the Spirit is not only that They simultaneously coexist but also that They mutually indwell one another. The Father exists in the Son and the Spirit; the Son exists in the Father and the Spirit; and the Spirit exists in the Father and the Son. This mutual indwelling among the three of the Godhead is called coinherence.... [In John 14:10-11] we have not only the coexistence of the Father and the Son but also Their coinherence. The three of the Godhead—the Father, the Son, and the Spirit—are both coexistent and coinherent.

神圣三一的三者彼此有别，却不分开。父与子有分别，子与灵有分别，灵与子和父也有分别。但我们不能说祂们是分开的，因为祂们互相内在，也就是说，祂们活在彼此的里面。就着祂们同时并存而言，神格的三者彼此有别，但祂们的互相内在却使祂们成为一。三者在祂们的互相内在里同时并存；因此，三者虽有分别，却不分开。

子从不离开父去作任何事。（约五19。）祂在父的名里，（43，）并同着父（八29，十六32）而来。祂在父里面，父在祂里面。（十四10～11。）此外，祂由圣灵所生，（路一35，太一8，20，）并凭那灵作一切事。（路四1，18上，太十二28。）

素质的三一是指三一神的素质，为着祂的存在。在祂的素质里，神乃是一，是独一的一位神。（赛四五18下，林前八4。）在素质的三一里，父、子、灵在同一时间里，以同一方式同时并存，互相内在，不分先后；没有第一、第二或第三者的分别。（主今日恢复之主要项目的重点，六至八页。）

圣经明确地启示我们，子就是父，子也就是灵。否则，此三者怎能是一位神呢？五年前我曾以此问题请问不赞成说子是父，子也是灵的人。他明白地答说，父是一位神，子是一位神，灵又是一位神，这三位神合起来，就成了一个团体的神。我立即劝他说，千万不要这样讲，这实在是异端。…人既有了这种父、子、灵是三位神的观念，就怎能照圣经的启示，承认子是父，子也是灵呢？（关于父子灵三而一的神，一九至二〇页。）

参读：主今日恢复之主要项目的重点，一至五页；长老训练第三册，第七至八章。

Among the three of the Divine Trinity, there is distinction but no separation. The Father is distinct from the Son, the Son is distinct from the Spirit, and the Spirit is distinct from the Son and the Father. But we cannot say that They are separate, because They coinhere, that is, They live within one another. In Their coexistence the three of the Godhead are distinct, but Their coinherence makes them one. They coexist in Their coinherence, so They are distinct but not separate.

The Son never did anything apart from the Father (John 5:19). He came in the Father's name (v. 43) and with the Father (8:29; 16:32). He is in the Father and the Father is in Him (14:10-11). Furthermore, He was begotten of the Holy Spirit (Luke 1:35; Matt. 1:18, 20) and did everything by the Spirit (Luke 4:1, 18a; Matt. 12:28).

The essential Trinity refers to the essence of the Triune God for His existence. In His essence, God is one, the one unique God (Isa. 45:18b; 1 Cor. 8:6a). In the essential Trinity, the Father, the Son, and the Spirit coexist and coinhere at the same time and in the same way with no succession. There is no first, second, or third. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 9-11, 9)

The Bible clearly reveals to us that the Son is the Father, and the Son is also the Spirit. Otherwise, how could these three be one God? Five years ago I raised this question with one who would not agree that the Son is the Father and also the Spirit. He answered that the Father is one God, the Son is one God, and the Spirit is also one God; and these three are united together to become a corporate God. Immediately, I advised him never to speak in such a way. This is really heresy.... If anyone has the concept that the Father, the Son, and the Spirit are three Gods, how could he then, based on scriptural revelation, acknowledge that the Son is the Father, and the Son is also the Spirit? (CWWL, 1970, vol. 3, "Concerning the Triune God—the Father, the Son, and the Spirit," p. 299)

Further Reading: The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 5-15; Elders' Training, Book 3: The Way to Carry Out the Vision, chs. 7-8

第二周　周三

晨兴喂养

赛九 6“因有一婴孩为我们而生，有一子赐给我们；…祂的名称为奇妙的策士、全能的神、永远的父、和平的君。”

林后三 17“而且主就是那灵；主的灵在哪里，哪里就有自由。”

〔在以赛亚九章六节中，〕“全能的神”是对着“婴孩”的，“永远的父”是对着“子”的。不错，是一个婴孩，但祂就是全能的神。那位生在伯利恒马槽中的婴孩，就是全能的神。婴孩和全能的神怎样是一位，子和永远的父也照样是一位。子就是永远的父。我们讲是很难讲得透，但圣经是这样说。哦！“有一子赐给我们；…祂的名称为…永远的父。”这岂不是明言子就是父么？子若不是父，就“子”怎能称为“父”呢？我们若承认这节里面所说的“婴孩”，就是那“全能的神”，也就得承认这节里面所说的“子”，也就是那“永远的父”；否则我们就是不信这节圣经明文的启示了。（关于父子灵三而一的神，一五至一六页。）

信息选读

我们照这明文深信，那成为婴孩的主耶稣，就是全能的神；那是子的主耶稣，也就是永远的父。我们的主是子，也是父。阿利路亚！

基督这位复活的主，今天就是赐生命的灵。所以使徒保罗称祂作“主灵”。（林后三 18。）祂不光是主，祂也是主灵。

还有林前十五章四十五节也说，“末后的亚当成了赐生命的灵。”末后的亚当，当然是在肉体里的

WEEK 2 — DAY 3

Morning Nourishment

Isa. 9:6 For a child is born to us, a Son is given to us;...and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

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

In Isaiah 9:6 Mighty God matches child, and Eternal Father matches Son. Yes, He is a child, yet He is the mighty God. The child who was born in the manger in Bethlehem is the mighty God. Since the child and the mighty God are one, so also the Son and the eternal Father are one. The Son is the eternal Father. It is indeed difficult to fully explain this matter, yet this is the word of the Scriptures. "A Son is given...and His name will be called... Eternal Father."...If the Son is not the Father, how could the Son be called the Father? If we acknowledge that the child of whom this verse speaks is the mighty God, then we must also acknowledge that the Son of whom this verse speaks is also the eternal Father; otherwise, we are not believing the clearly stated revelation of the Scriptures. (CWWL, 1970, vol. 3, "Concerning the Triune God—the Father, the Son, and the Spirit," pp. 296-297)

Today's Reading

We deeply believe that according to the words here, the Lord Jesus who became the child is the mighty God, and the Lord Jesus who is the Son is also the eternal Father. Our Lord is the Son, and He is also the Father. Hallelujah!

Christ, the risen Lord today, is the life-giving Spirit. That is why the apostle Paul called Him the "Lord Spirit" (2 Cor. 3:18). He is not only the Lord but also the Lord Spirit.

Furthermore, 1 Corinthians 15:45 states, "The last Adam became a life-giving Spirit." The last Adam, of course, is the incarnated Lord Jesus, and

主耶稣，而赐生命的灵，也当然是圣灵。绝不能在圣灵之外，还另有一位赐生命的灵。所以这节圣经，也是清楚告诉我们，主耶稣就是圣灵。

林后三章十七节说，“主就是那灵。”这里所说的“主”，当然是主耶稣；所说的“那灵”，当然是圣灵。这岂不是清楚又确定地告诉我们，主耶稣就是圣灵么？我们的主就是圣灵。祂是父，祂也是灵。一切都是祂！（关于父子灵三而一的神，一六至一八页。）

在素质上，神是一；但在经纶上，祂却是三—父、子、灵。（太二八 19，林后十三 14。）在神的计划，神行政的安排，神的经纶里，父取了第一个步骤，子取了第二个步骤，灵取了第三个步骤。父定计划，（弗一 4 ～ 6，）子来完成，（7 ～ 12，）灵来应用子按照父的计划所完成的。（13 ～ 14。）这是神经纶中一个连续的程序，为要完成祂永远的定旨。素质的三一是指三一神的素质，为着祂的存在；而经纶的三一是指祂的计划，为着祂的行动。神圣三一的存在是必需的，神圣三一的计划也是必需的。

父作工拣选并预定我们，借此完成了祂计划（经纶）的第一个步骤；但祂是在子基督里，（4 ～ 5，）并同着灵作这事。父定了这计划之后，子来完成这计划，但祂是同着父，（约八 29，十六 32，）并凭着灵（路一 35，太一 18，20，十二 28）作这事。现在子已经完成了父所有的计划，灵就来取第三个步骤，应用子所完成的，但祂是作为子并同着父作这事。（约十四 26，十五 26，林前十五 45 下，林后三 17。）借此，当神圣三一的神圣经纶完成的同时，神圣三一的神圣存在，就是祂永远的同时并存和互相内在，仍保持完整，不受破坏。（主今日恢复之主要项目的重点，七至八页。）

参读：关于父子灵三而一的神；在神圣三一里并同神圣三一活着，第一至二章。

the life-giving Spirit, of course, is the Holy Spirit. There can never be another life-giving Spirit besides the Holy Spirit. Therefore, this verse also tells us clearly that the Lord Jesus is the Holy Spirit.

Second Corinthians 3:17 says, "The Lord is the Spirit." The Lord spoken of here, of course, is the Lord Jesus, and the Spirit, of course, is the Holy Spirit. Does this not clearly and definitely tell us that the Lord Jesus is the Holy Spirit? Our Lord is the Holy Spirit. He is the Father, and He is also the Spirit. He is everything! (CWWL, 1970, vol. 3, "Concerning the Triune God—the Father, the Son, and the Spirit," pp. 297-299, 297)

Essentially, God is one, but economically He is three—the Father, the Son, and the Spirit (Matt. 28:19; 2 Cor. 13:14). In God's plan, God's administrative arrangement, God's economy, the Father takes the first step, the Son takes the second step, and the Spirit takes the third step. The Father purposed (Eph. 1:4-6), the Son accomplished (vv. 7-12), and the Spirit applies what the Son accomplished according to the Father's purpose (vv. 13-14). This is a successive procedure or a succession in God's economy to carry out His eternal purpose. Whereas the essential Trinity refers to the essence of the Triune God for His existence, the economical Trinity refers to His plan for His move. There is the need of the existence of the Divine Trinity, and there is also the need of the plan of the Divine Trinity.

The Father accomplished the first step of His plan, His economy, by working to choose and predestinate us, but He did this in Christ the Son (Eph. 1:4-5) and with the Spirit. After this plan was made, the Son came to accomplish this plan, but He did this with the Father (John 8:29; 16:32) and by the Spirit (Luke 1:35; Matt. 1:18, 20; 12:28). Now that the Son has accomplished all that the Father has planned, the Spirit comes in the third step to apply all that He accomplished, but He does this as the Son and with the Father (John 14:26; 15:26; 1 Cor. 15:45b; 2 Cor. 3:17). In this way, while the divine economy of the Divine Trinity is being carried out, the divine existence of the Divine Trinity, His eternal coexistence and coinherence, remains intact and is not jeopardized. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 9-10)

Further Reading: Concerning the Triune God—the Father, the Son, and the Spirit; Living in and with the Divine Trinity, chs. 1-2

第二周　周四

晨兴喂养

约十四 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。”

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。”

当我们在经纶一面说到三一神时，我们乃是照着祂的行动和作为说到祂，而不是照着祂的素质。按照经纶，三一神的三者乃是三；因此，有经纶之神圣三一的一面。父是起源者，制定了神圣的经纶；（弗一 9～10，三 9，提前一 4 下；）子完成了父所制定的神圣经纶；（约五 19，八 28；）灵将子所完成的应用在神的选民身上。（十六 13。）这些乃是一个完整行动的几个步骤。父神计划要作一些事，子来完成这计划，那灵将子所完成的应用在我们身上。祂们在经纶的三一里仍然是和谐一致的。（十 30，十七 21，23。）（约翰福音结晶读经，四〇页。）

信息选读

㈠父在我们里面。以弗所四章六节说，“一位众人的神与父，…在众人之内的。”㈡子在我们里面。歌罗西一章二十七节说，“基督在你们里面。”主在约翰十四章二十节也说，〔我…在你们里面。”㈢灵也在我们里面。十七节说，“实际的灵…要在你们里面。”

所以圣经清楚告诉我们，父在我们里面，子在我们里面，灵也在我们里面。我们的经历告诉我们，这不是三位在我们里面，乃是一位在我们里面。因为父是在子里来住在我们里面，而住在我们里面的子，就是灵。灵在我们里面，就是子在我们里面，而父也在子里在我们里面。所以只要有了灵，子和

WEEK 2 — DAY 4

Morning Nourishment

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

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.

When we speak of the Triune God according to His economy, we are speaking of Him according to His moving and acting, not His essence. According to the economy, the three are three; thus, there is the aspect of the economical Trinity. The Father is the Originator, making the divine economy (Eph. 1:9-10; 3:9; 1 Tim. 1:4b); then the Son accomplishes the divine economy made by the Father (John 5:19; 8:28); and the Spirit applies to God's elect what the Son has accomplished (16:13). These are steps of one complete move. God the Father planned to do something; the Son accomplished the plan; and the Spirit applies to us what the Son has accomplished. They are still one in harmony in the economical Trinity (10:30; 17:21, 23). (Crystallization-study of the Gospel of John, p. 38)

Today's Reading

The Father is in us. Ephesians 4:6 says, "One God and Father of all, who is...in all." The Son is in us. Colossians 1:27 says, "Christ in you." Also, in John 14:20 the Lord says, "I in you." The Spirit is also in us. John 14:17 says, "The Spirit of reality...shall be in you."

Therefore, the Bible clearly states that the Father is in us, the Son is in us, and the Spirit also is in us. Our experience tells us that these are not three in us but just one. The Father is in the Son to be in us, and the Son who is in us is the Spirit. The Spirit in us is the Son in us, and the Father is in the Son to be in us. Therefore, as long as we have the Spirit, we have the Son and the Father too. First John 2:23 says, "Everyone who denies the Son

父也就都有了。约壹二章二十三节说，“凡否认子的就没有父，承认子的连父也有了。”罗马八章九至十节也给我们看见，基督的灵在我们里面，就是基督在我们里面。所以人有了灵，就有了子；有了子，也就有了父。父在子里面，子就是灵，进入我们里面，给我们得着并享受祂这三而一的神。说起来是三者，而经历起来就是一位。这真是奥秘！（关于父子灵三而一的神，二七至二八页。）

神渴望得着召会作基督的身体，就是祂的丰满，作经过过程之三一神团体的彰显。（弗一23，三19下。）…基督的身体乃是基督这伟大人位生机的身体。基督要得着这样一个身体，就必须将祂自己分赐到祂所拣选并救赎的人里面。

神圣经纶的完成乃是借着神圣三一的神圣分赐。神是神圣的，也是三一的。祂是三一的，为要完成将祂自己分赐到我们里面的步骤。祂为了将祂自己分赐到我们里面，采取了三个步骤：父的拣选和预定、子的救赎、以及灵的印涂。这三个步骤是为着神的神圣分赐。（为着神圣经纶的神圣分赐，七至八页。）

按照圣经六十六卷书的全部启示，神圣的三一—父、子、灵—是为着神的分赐，就是将神分授到祂所拣选的人里面。神的愿望同祂坚决的目的，是要将祂自己分赐到祂所拣选的人里面，作他们的生命、生命的供应和一切。要完成这分赐，祂必须是三一的。

父作为源头乃是源；子作为彰显乃是泉；灵作为传输乃是流。那灵作为流，乃是三一神的临到，应用，为要将祂自己分授到祂所拣选的人里面。源是一道河的根源，源头；泉是源的显出，彰显；而河就是流。（主今日恢复之主要项目的重点，四页。）

参读：约翰福音结晶读经，第三篇；神的经纶与神圣三一输送的奥秘，第四至六篇。

does not have the Father either; he who confesses the Son has the Father also." Romans 8:9-10 further reveals that the Spirit of Christ in us is Christ Himself in us. Therefore, when man has the Spirit, he also has the Son; and when man has the Son, he also has the Father. The Father is in the Son, and the Son is the Spirit who comes into us for us to have and enjoy as the Triune God. In word there are three, but in experience there is only one. It is really a mystery! (CWWL, 1970, vol. 3, "Concerning the Triune God—the Father, the Son, and the Spirit," p. 305)

God desires to have a church to be the Body of Christ as His fullness for a corporate expression of the processed Triune God (Eph. 1:23; 3:19b)....The Body of Christ is an organic Body of a great person—Christ. In order for Christ to have such a Body, He must dispense Himself into His chosen and redeemed people.

The accomplishment of the divine economy is by the divine dispensing of the Divine Trinity. God is divine, and He is also triune. He is triune in order to complete the steps for the dispensing of Himself into us. To dispense Himself into us, He has taken three steps: the Father's choosing and predestinating, the Son's redeeming, and the Spirit's sealing. These three steps are for God's divine dispensing. (The Divine Dispensing for the Divine Economy, p. 12)

According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God's dispensing, that is, for the distribution of God into His chosen people. God's desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To carry out this dispensing He needs to be triune.

The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow. The Spirit as the flow is the reaching, the application, of the Triune God for the distribution of Himself into His chosen people. A fountain is the origin, the source, of a stream or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow. (The Crucial Points of the Major Items of the Lord's Recovery Today, p. 7)

Further Reading: Crystallization-study of the Gospel of John, msg. 3; The Economy of God and the Mystery of the Transmission of the Divine Trinity, chs. 4-6

第二周　周五

晨兴喂养

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

弗二 18 “因为借着祂，我们两下在一位灵里，得以进到父面前。”

在耶利米二章十三节，神说到自己是活水的源；（直译；）在约翰四章十四节，基督乃是那在信徒里面涌入永远生命之水的泉；（直译；）而在启示录二十二章一节，那灵乃是生命水的河，就是生命水的流。父是源，就是源头；子是泉，就是彰显源头的流道。这流道，这水泉，产生一道水流，就是那灵作三一神的临到，应用。这给我们看见，神是三一的，为要将祂自己分赐或分授到祂所拣选的人里面。（主今日恢复之主要项目的重点，四页。）

信息选读

林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这里提到三件东西：恩、爱和交通。这说出神为什么是三一的：借此祂才能将祂自己分赐到我们里面，将祂自己作到我们里面，给我们享受，并作我们的一切。神的爱，就是父的爱，乃是源头。基督的恩，就是子的恩，是父爱的流出。圣灵的交通，乃是子的恩同着父的爱流进我们里面，给我们享受。这是为叫我们经历并享受三一神—父、子、灵。父的爱、子的恩、和圣灵的交通，不是三件不同的东西，乃是一件东西的三方面，为给我们得着并享受。照样，父、子、灵也不是三位分开的神，乃是一位神的三

WEEK 2 — DAY 5

Morning Nourishment

Jer. 2:13 For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

Eph. 2:18 For through Him we both have access in one Spirit unto the Father.

In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water that gushes up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life. The Father is the fountain, the source, and the Son is the spring as the course to express the source. This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God. This shows that God is triune to dispense, or distribute, Himself into His chosen people. (The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 7-8)

Today's Reading

[In 2 Corinthians 13:14] three things are mentioned: grace, love, and fellowship. This sets forth the reason why God is triune; it is thus that He can dispense Himself into us, work Himself into us for us to enjoy, and be our all. The love of God, that is, the love of the Father, is the source. The grace of Christ, that is, the grace of the Son, is the flowing out of the love of the Father. And the fellowship of the Holy Spirit is the flowing into us of the grace of the Son with the love of the Father for us to enjoy. This is for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit. The love of the Father, the grace of the Son, and the fellowship of the Holy Spirit are not three different things but three stages of one thing for us to possess and enjoy. Likewise, the Father, the Son, and the Spirit are not three separate Gods but three stages of one God for us to possess and enjoy.

方面，为给我们得着并享受。十四节有力地证明，神圣的三一不是给我们在道理上领会系统的神学，乃是为着将神自己分赐、分授到祂所拣选的人里面。（主今日恢复之主要项目的重点，四至五页。）

在地位上，我们是与神和好；在经历上，我们是进到父面前。与神和好是得救，进到父面前是享受神；祂是生命的源头，已经重生我们成为祂的儿子。

〔以弗所二章十八节〕含示神格的三一：借着子神，祂是完成者，是凭借；在灵神里，祂是执行者，是应用；我们得以进到父神面前，祂是起源，是我们享受的源头。（圣经恢复本，弗二 18 注 4。）

我们已经看见仇敌的一项狡计是否认基督的某些方面，因而限制了祂，使祂不再是包罗万有的。另一项狡计是否认三一神对我们是主观的，为着给我们经历并享受。〔有些人〕把神圣的三一仅仅陈述为宗教的客观道理。许多基督徒的宗教是以信经为根据。在某些公会里，每周崇拜时都要背诵使徒信经。许多背诵信经的人对三一神没有经历。对他们来说，神圣的三一仅仅是道理上的信仰。但圣经启示三一神不仅是我们信仰的对象；祂对我们乃是主观的，住在我们里面作我们的生命和生命的供应。我们每天，甚至每时每刻都需要这样经历祂并享受祂。这由林后十三章十四节论到享受三一神的话得着证实。

圣经清楚地启示，三一神经过成为肉体、为人生活、钉十字架、复活、升天等过程以后，已经完成于包罗万有的灵，这灵已经来住在我们的灵里。阿利路亚，这奇妙、包罗万有的灵住在我们人的灵里！我们的灵是个小小的器官，然而这灵却住在里面。（约翰一书生命读经，三四六页。）

参读：为着神圣经纶的神圣分赐，第一章；神的启示和异象，第一至四篇。

Second Corinthians 13:14 is strong proof that the Divine Trinity is not for the doctrinal understanding of systematic theology but for the dispensing, the distributing, of God Himself into His chosen people. (The Crucial Points of the Major Items of the Lord's Recovery Today, p. 8)

Positionally, we were reconciled to God; experientially, we have access unto the Father. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, regenerated us to be His sons.

In Ephesians 2:18 the trinity of the Godhead is implied. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment. (Eph. 2:18, footnote 4)

We have seen that one subtlety of the enemy is to deny certain aspects of Christ and thereby restrict Him and make Him no longer all-inclusive. Another subtlety is to deny that the Triune God is subjective to us for experience and enjoyment and to present the Divine Trinity merely as an objective doctrine for religion. The religion of many Christians is based on the creeds. In certain denominations the Apostles' Creed is recited in their services every week. Many of those who recite the creed have no experience of the Triune God. To them, the Divine Trinity is merely a belief in doctrine. But the Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us to be our life and life supply. Daily, even hourly, we need to experience Him and enjoy Him in this way. This is confirmed by the word concerning the enjoyment of the Triune God in 2 Corinthians 13:14.

The Bible reveals clearly that the Triune God, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, has consummated in the all-inclusive Spirit, who has come to dwell in our spirit. Hallelujah for the wonderful all-inclusive Spirit dwelling in our human spirit! Our spirit may be a small organ, but this Spirit nonetheless dwells in it. (Life-study of 1 John, pp. 286-287)

Further Reading: The Divine Dispensing for the Divine Economy, ch. 1; The Revelation and Vision of God, chs. 1-4

第二周　周六

晨兴喂养

约壹二 20“你们有从那圣者来的膏油涂抹，并且你们众人都知道。”

27“你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

我们不是仅仅在道理上客观地认识神。…我们这些从神而生，有神生命的人，不仅是客观地认识神，更是特别在经历上主观地认识神。（约翰一书生命读经，一六七页。）

约翰书信中有一基本思想。这思想与一件事有关，就是当约翰写这些书信时，有些关于基督身位的异端潜入了召会。这些异端教训影响所及，消除了圣徒对三一神的享受。这享受有个中心点：神成为人，这位神人成功救赎，且在复活里成了赐生命的灵。（约翰三书生命读经，一八至一九页。）

信息选读

现今在生机上与我们是一的三一神，正教导我们关于祂自己的事。这教导是主观的，且是在经历上的。一天过一天，我们在与三一神生机的联结里，我们就享受祂，经历祂，在祂里面，同着祂并凭着祂生活。这生活乃是一种关于三一神的事持续不断地教导。我们能见证，我们的确在日常生活里享受三一神。

我们可以用吃东西为例，说明以享受和经历三一神的方式学知三一神的事。…你若吃〔某种〕食物，借着你所吃的，你就得着关于那种食物的教导；这

WEEK 2 — DAY 6

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

We do not know God merely in an objective, doctrinal way....As those who have been born of God and who possess God's life, we know Him not merely objectively, but in particular we know Him subjectively and experientially. (Life-study of 1 John, p. 137)

In the Epistles of John there is an underlying thought. This thought is related to the fact that at the time these Epistles were written certain heresies concerning the person of Christ had crept in. The effect of these heretical teachings was to annul the saints' enjoyment of the Triune God. This enjoyment has a focal point: God becoming man, and this God-man accomplishing redemption and in resurrection becoming the life-giving Spirit. (Life-study of 3 John, p. 15)

Today's Reading

The Triune God, who is now organically one with us, is teaching us concerning Himself. This teaching is subjective and experiential. Day by day, as we are in the organic union with the Triune God, we enjoy Him, we experience Him, and we live in Him, with Him, and by Him. This living is a constant teaching of the things concerning the Triune God. We can testify that we certainly enjoy the Triune God in our daily life.

We may use eating food as an illustration of learning the things of the Triune God in the way of enjoying and experiencing Him.... If you eat the food, you will be taught concerning the food by the very food you eat. This is

不仅是关于食物的客观课程，乃是借着经历对食物有主观的认识。你越吃一种食物，就越认识那种食物。这认识不是道理的，乃是经历的。同样的，我们借着享受并经历三一神，就认识了祂。我们仅仅凭着道理，不可能认识三一神。但我们借着享受并经历祂，就能认识祂。

当三一神成为我们的享受和经历时，祂的运行就是我们里面的膏油涂抹。这种领会使我们能给膏油涂抹一个正确的定义：膏油涂抹乃是三一神的运行，成了我们里面的享受和经历。

约翰在约壹二章十二至二十七节是照着信徒生命的长大，论到神圣的三一。他首先称所有的信徒为他的孩子们，他们的罪因着主的名得了赦免。然后约翰继续对父老们，就是那些在神圣生命里成熟的信徒说话。这些信徒借着神圣的膏油涂抹，认识那从起初原有的，就是那永远、在万有之先就存在的基督，祂是从起初原有的话。青年人是在神圣生命里长大的信徒，他们借着神圣的膏油涂抹，胜了那恶者。不仅如此，他们刚强，神的话住在他们里面。

约翰将信徒分类，是照着他们属灵的年龄，不是照着任何别的标准。有一些人是父老，另外一些人是青年人或小孩子。使徒约翰用这些辞，有力地指明他写这些经文特别是基于生命的长大。

约翰的著作乃是基于信徒生命的长大，这事实该使我们领悟，我们若要明白神圣的三一，特别是这段话所论到神圣的三一，就必须在生命长大的过程里。这就是说，我们必须在生命这条线上。我们若不在生命这条线上追求生命的长大，就无法明白任何关于神圣三一的事。（约翰一书生命读经，二二一至二二二、二〇三至二〇四页。）

参读：约翰一书生命读经，第二十一至二十二、三十二至三十三篇。

not merely an objective lesson concerning food; it is a subjective knowing of the food through experience. The more you eat a particular food, the more you will come to know it. This knowledge is not doctrinal; it is experiential. In a similar way, we come to know the Triune God by enjoying and experiencing Him. It is impossible for us to know the Triune God merely by doctrine. But we can know Him by enjoying and experiencing Him.

When the Triune God becomes our enjoyment and experience, His moving is the anointing within us. This understanding enables us to give a proper definition of the anointing: the anointing is the moving of the Triune God becoming our inward enjoyment and experience.

In 1 John 2:12-27 John writes concerning the Divine Trinity according to the believers' growth in life. First, he addresses all the believers as his little children, those whose sins have been forgiven because of the Lord's name. Then John goes on to speak to the fathers, those believers who are mature in the divine life. Through the divine anointing, these believers have known Him who is from the beginning, that is, the eternal, preexisting Christ who is the Word from the beginning. The young men are the believers who are grown up in the divine life. Through the divine anointing, they have overcome the evil one. Furthermore, they are strong and the word of God abides in them.

John's classification of the believers is according to their spiritual age, not according to any other criterion. Some are fathers, and others are young men or young children. The use of these terms indicates strongly that these verses in particular were written by the apostle John based upon the growth in life.

The fact that John's writing is based on the believers' growth in life should cause us to realize that if we would understand the Trinity, especially as the Divine Trinity is covered in this portion, we must be in the process of the growth in life. This means that we must be in the line of life. If we are not in the line of life pursuing the growth in life, we shall not be able to understand anything concerning the Divine Trinity. (Life-study of 1 John, pp. 181, 166-167)

Further Reading: Life-study of 1 John, msgs. 21-22, 32-33

第二周诗歌

经历神 — 借三身位 447

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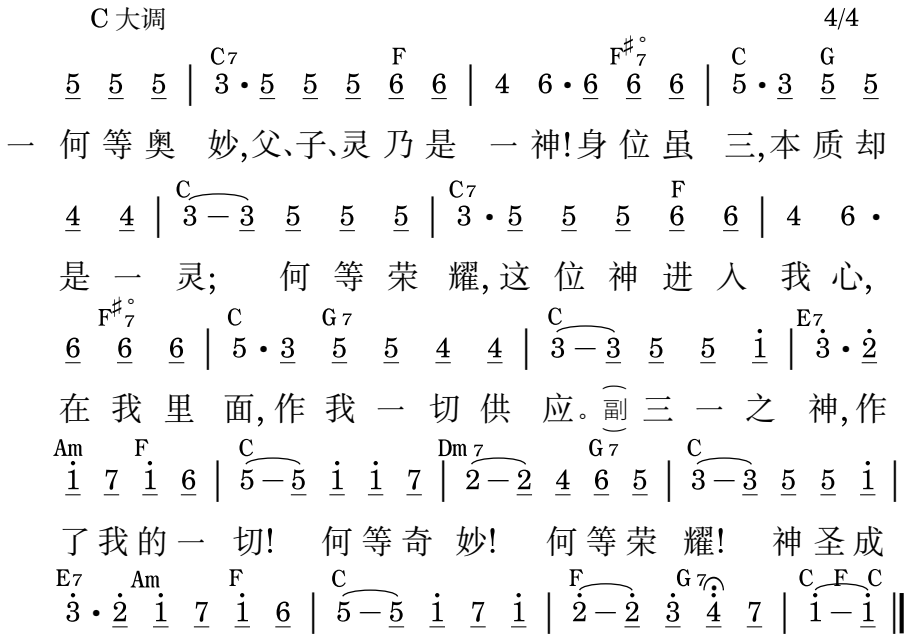

二 何等丰富,父乃是一切源头, 祂的一切全为供人享受;
何等有福,这一切竟归我有, 不尽不竭,取用直到永久!

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 2 — HYMN

Hymns # 608

1 What mystery, the Father, Son, and Spirit,
In person three, in substance all are one.
How glorious, this God our being enters
To be our all, thru Spirit in the Son!

Chorus
The Triune God has now become our all!
How wonderful! How glorious!
This Gift divine we never can exhaust!
How excellent! How marvelous!

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!

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: