

第七周

三一神永远的福分

MC 诗歌：447

读经：民六 22 ~ 27，林后十三 14，启二二 1 ~ 2

纲要

周一

壹 全宇宙中惟一的福分就是三一神，而这福分临到我们，乃是借着这位神圣者在祂神圣的三一（父、子、圣灵）里，分赐到我们里面——参传一 2，三 11 与注：

一 以弗所一章记载，三一神如何在祂神圣的三一里，祝福祂所拣选、救赎并变化的人，产生召会作基督的身体，就是那在万有中充满万有者的丰满：

1 祂在父里（3 ~ 6）、在子里（7 ~ 12）并在灵里（13 ~ 14），祝福我们。

2 至终，因这神圣三一的流作了神选民的福分，就有一个结果，这蒙福之流的结果乃是召会作基督的身体，作那在万有中充满万有者的丰满（22 ~ 23）；召会作基督的身体，是神圣三一这流将神的一切所是分赐到祂选民里面的整体结果。

二 新耶路撒冷是整本圣经记载的终极完成，乃是神在祂神圣的三一（父、子、灵）里，与祂所拣选、救赎、重生、变化并荣化的人调和，作

Week Seven

The Eternal Blessing of the Triune God

MC Hymns: 608

Scripture Reading: Num. 6:22-27; 2 Cor. 13:14; Rev. 22:1-2

Outline

Day 1

I. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit—cf. Eccl. 1:2; 3:11 and footnote:

A. Ephesians 1 gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity, issuing in the church as the Body of Christ, the fullness of the One who fills all in all:

1. He blesses us in the Father (vv. 3-6), in the Son (vv. 7-12), and in the Spirit (vv. 13-14).

2. Eventually, because of such a flow of the Divine Trinity as the blessing to God's chosen people, there is an issue, and the issue of this blessed flow is the church as the Body of Christ, the fullness of the One who fills all in all (vv. 22-23); the church as the Body of Christ is the total issue of the Divine Trinity as a flow to dispense all that God is into His chosen people.

B. As the consummation of the entire record of the Bible, the New Jerusalem is the very God in His Divine Trinity—the Father, the Son, and the Spirit—mingled with His chosen, redeemed, regenerated, transformed, and

他们永远的福分；这样的福分乃是民数记六章里神对以色列人祝福的终极应验——参启二一12、14，二二1～2。

周二

贰 在民数记六章二十二至二十七节，我们看见借着祭司祝福的表样；这祝福既不是旧约的福分，也不是新约的福分，乃是三一神永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受：

一 “愿耶和華賜福給你，保護你”可視為與父有關——24 節：

- 1 父在祂的愛里，各面各方地賜福給我們（參弗一3），又在祂的能力里，各面各方地保護我們（參約十七11、15）。
- 2 主禱告，求父在祂的名里保守我們（11）；這就是在分賜的三一神里保守我們；主耶穌接着禱告，求父保守我們脫離那惡者（15）。
- 3 我們該為這福分禱告，在三一神的分賜里完全蒙保守，而全然從那惡者出來；這是何等的福分！

周三

二 “愿耶和華使祂的面光照你，賜恩給你”可視為與子有關——民六25：

- 1 在路加一章七十八節，主耶穌即將出生時，撒迦利亞申言說，“清晨的日光從高天臨到我們；”這清晨的日光就是在神聖三一里的子；這含示神成為肉體，是以光照的方式將祂自己顯示給我們——太四16，約八12。

glorified people as their eternal blessing; such a blessing is the ultimate fulfillment of God's blessing to Israel in Numbers 6——cf. Rev. 21:12, 14; 22:1-2.

Day 2

II. In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

A. “Jehovah bless you and keep you” can be ascribed to the Father——v. 24:

1. The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).
2. The Lord prayed that the Father would keep us in His name (v. 11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us from the evil one (v. 15).
3. We should pray for the blessing of being kept absolutely in the dispensing of the Triune God and altogether outside of the evil one; what a blessing this is!

Day 3

B. “Jehovah make His face shine upon you and be gracious to you” can be ascribed to the Son——Num. 6:25:

1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high”; the rising sun is the Son in the Divine Trinity; this implies God's incarnation to show Himself to us in a shining way——Matt. 4:16; John 8:12.

- 2 民数记六章二十五节的“面”字表征同在；子基督的面光照我们，祂就是那看不见之神看得见的同在——彼后一 16 ~ 18，太十七 1 ~ 2。
- 3 民数记六章二十五节不仅说到耶和华使祂的面光照我们，也说到耶和华赐恩给我们；这两点加在一起就等于约翰一章十四、十六至十七节。
- 4 神的成为肉体就是祂同在的光照，随着这光照有恩典；这恩典就是主耶稣基督的恩，实际上就是基督自己——林后十三 14。

周四

三 “愿耶和华向你仰脸，赐你平安”可视为与圣灵有关——民六 26：

- 1 面指一个人的同在，脸指那人的表情；向人仰脸，意即向那人确认、保证、应许，并将一切给他。
- 2 耶稣来，是作神的面；圣灵来，是作神的脸；我们若叫祂忧愁，祂的脸会拉下来（弗四 30），但我们若顺从祂，祂就会满意我们，并会向我们仰脸，向我们确认、保证、担保、应许，并赐给我们一切。

周五

叁 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；”这里的祝福实际上是与民数记六章二十三至二十七节的祝福一样：

- 一 在使徒保罗的祝福里，三一神临到人，作他们的享受；保罗不仅将人带到神面前，也将神带到人里面。

2. The word face in Numbers 6:25 signifies presence; as the One whose face shines upon us, Christ the Son is the visible presence of the invisible God——2 Pet. 1:16-18; Matt. 17:1-2.
3. Numbers 6:25 speaks not only of Jehovah making His face to shine upon us but also of Jehovah being gracious to us; these two points added together equal John 1:14, 16-17.
4. God's incarnation was the shining of His presence, and along with this shining there was grace; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself——2 Cor. 13:14.

Day 4

C. “Jehovah lift up His countenance upon you and give you peace” can be ascribed to the Spirit——Num. 6:26:

1. The face denotes the presence of the person, and the countenance denotes the expression of the person; to lift up your countenance upon a person means that you confirm, assure, promise, and give everything to that person.
2. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God; if we grieve Him, His countenance will drop (Eph. 4:30), but if we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.

Day 5

III. Second Corinthians 13:14 says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all”; the blessing here is actually the same as that in Numbers 6:23-27:

- A. In the blessing of the apostle Paul, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also brought God into them.

二 一面，祝福别人就是将人带到神面前；另一面，祝福乃是将神作为爱、恩典和交通，带到人里面，使他们享受三一神——父、子、灵。

三 爱、恩典和交通乃是神作我们享受的三个阶段——爱是里面的，恩典是爱得了彰显，交通是恩典传输到我们里面。

四 神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同着神爱的分赐，给我们经历并享受三一神——父、子、灵，连同祂们神圣的美德。

周六

五 圣言里神圣三一的神圣启示，不是为着神学上的研究，乃是为着叫我们领会，神在祂奥秘而奇妙的神圣三一里，如何将祂自己分赐到祂所拣选的人里面，使我们这些蒙祂拣选、救赎的人，能象使徒对哥林多信徒的祝福所指明的，有分于、经历、享受并得着经过过程的三一神，从今时直到永远。我们必须天天享受经过过程并内里循环的三一神，且蒙祂赐福，好使我们将祂这宇宙独一的福分分赐到别人里面，以完成神心头的愿望——得着耶稣的见证，就是耶稣团体的彰显——林后十三14，加三14，创十二2，腓一25，启一2、9～12。

肆 “有时我们想到自己的境况，也许会失望，觉得自己什么都没有。日光之下的一切，甚至属灵范围里的一切，对我们似乎都是

B. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship so that they may enjoy the Triune God—the Father, the Son, and the Spirit.

C. Love, grace, and fellowship are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.

D. The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit, with Their divine virtues.

Day 6

E. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated by the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity. We must enjoy and be blessed with the processed and inner circulating Triune God day by day so that we may dispense Him as the unique blessing of the universe into others for the accomplishment of God's heart's desire to have the testimony of Jesus, the corporate expression of Jesus—2 Cor. 13:14; Gal. 3:14; Gen. 12:2; Phil. 1:25; Rev. 1:2, 9-12.

IV. “Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even

虚空的虚空。我们也许觉得没有什么是真的，甚至召会生活也是如此。当我们这样觉得的时候，我们该怎么办？我们该转向三一神。祂是我们真实的祝福，是我们的分。有祂作福分，是何等的祝福！有祂的面，祂的同在，并且天天享受祂作恩典，是何等的祝福！我们越受苦，就越享受祂作恩典。有祂的脸向我们微笑，向我们保证，向我们确认，这是何等的祝福！在祂里面、借着祂并同着祂有平安，又是何等的祝福！这是三一神来作我们的福分。哦，愿基督的恩，神的爱，圣灵的交通，与你们众人同在！”——民数记生命读经，九二页。

everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all!”——Life-study of Numbers, p. 83.

晨兴喂养

弗一 3 “我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

22～23 “…使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

〔民数记六章〕在拿细耳人许愿的记载之后，耶和華吩咐摩西告诉亚伦和他儿子们…用神的神圣三一祝福祂的子民。耶和華是三一神。祂这位三一神在祂的神性并神圣的三一里，将祂自己分赐到我们里面。神若不是三一，就无法将自己分赐到祂的选民里面，作他们的福分。这福分就是神自己分赐到祂的选民里面。神渴望这样祝福祂的选民，但他们需要达到符合祂祝福的标准。

全宇宙中惟一的福分就是神自己。在神以外，任何的事物都是虚空。整个宇宙是神创造的，但若没有神，离了神，甚至神所创造的宇宙也是虚空。宇宙的存在是大神迹，但若没有神，宇宙神奇的存在也是虚空。离了神，一切都是“虚空的虚空”（传一 2）。惟有神自己是真实的。惟有祂对我们是福分。…历史中满了这样的事例，人得着许多财富和物质的事物，但他们至终领悟，没有神，这一切全是虚空。神自己才是我们的福分，而这福分是借着这位神圣者在祂神圣三一—父、子、圣灵—里分赐到我们里面，而临到我们（民数记生命读经，八五页）。

信息选读

〔永远在人心里是〕“神所栽种，历代以来就在运行的一种要有目的的感觉；日光之下，除神以外，别

Morning Nourishment

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

22-23 And He...gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

After the record of the Nazarite vow [in Numbers 6], the Lord told Moses to tell Aaron and his sons...to bless His people in the way of His Divine Trinity. Jehovah is the Triune God. As the Triune God, He dispenses Himself into us in His divinity and in His Divine Trinity. Without being triune, God could not dispense Himself into His chosen people as their blessing. The very blessing is God Himself dispensed into His chosen people. Although God desires to bless His chosen people in this way, they need to come up to a standard that matches His blessing.

The unique blessing in the whole universe is God Himself. Anything besides God is vanity. The entire universe was created by God, yet without God, apart from God, even the universe created by God is vanity. The existence of the universe is a great miracle, but without God the miraculous existence of the universe is vanity. Apart from God, everything is “vanity of vanities” (Eccl. 1:2). Only God Himself is real. Only He is the blessing to us....History is filled with cases of people who gained many riches and many material things but who eventually realized that, without God, it was all vanity. God Himself is our blessing, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit. (Life-study of Numbers, pp. 77-78)

Today's Reading

[Eternity in man's heart is] “a divinely implanted sense of purpose working through the ages, which nothing under the sun but God alone can

无什么可以满足这感觉” (The Amplified Bible, 扩大本圣经)。神按着自己的形像创造人, 并在人里面造了灵, 使人能接受祂并盛装祂。…此外, 神将永远 (就是对永远之事的渴望) 安置在人心里, 使人寻求神这位永远者。因此, 短暂的事物绝不能满足人; 惟有永远的神, 就是基督, 能满足人心深处要有目的的感觉 (参林后四 18) (圣经恢复本, 传三 11 注 1)。

以弗所一章记载, 三一神如何在祂神圣的三一里, 祝福祂所拣选、救赎并变化的人。这章主要的是论到神在祂神圣的三一里祝福我们的三步, 就是祂在父里 (3 ~ 6)、在子里 (7 ~ 12) 并在灵里 (13 ~ 14) 祝福我们。至终, 因这神圣三一的流作了神选民的福分, 就有一个结果, 这蒙福的流所带来的结果乃是召会作基督的身体, 作那在万有中充满万有者的丰满 (22 ~ 23)。召会作基督的身体, 是神圣三一这流将神的一切所是分赐到祂选民里面的整体结果。这基督的身体乃是那在万有中充满万有者的丰满、总和。

启示录, 圣经最后一卷书, 和民数记一样, 也是一卷数字的书…。新耶路撒冷有十二个门, 上面有以色列十二个支派的名字 (启二 12); 又有十二根基, 上面有十二使徒的名字 (14)。此外, 有生命树结十二样果子 (二 2)。在这些十二的数字当中, 三一神是隐藏的, 甚至是调和的, 作了祂子民的福分。

全本圣经记载的完成, 乃是三一神作了祂子民特殊且主观的福分。新耶路撒冷是圣经全部记载的终极完成, 乃是神在祂神圣三一—父、子、灵—里, 在十二这数字里, 与祂所拣选、救赎并变化的人调和, 作他们的福分。这福分要存留到永远。这样的福分乃是民数记六章神对以色列人祝福的终极应验。惟有到新耶路撒冷来临时, 这祝福才完全得着应验 (民数记生命读经, 八六至八七页)。

参读: 民数记生命读经, 第十一篇。

satisfy” (The Amplified Bible). God created man in His image and formed in him a spirit that man may receive and contain Him....In addition, God put eternity, an aspiration for something eternal, in man's heart so that man will seek God, the eternal One. Hence, temporal things can never satisfy man; only the eternal God, who is Christ, can satisfy the deep sense of purpose in man's heart (cf. 2 Cor. 4:18). See footnote 1 on Song of Songs 1:4. (Eccl. 3:11, footnote 1)

Ephesians 1 gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity. This chapter is mainly on the three steps of God's blessing us in His Divine Trinity, that is, on how He blesses us in the Father (vv. 3-6), in the Son (vv. 7-12), and in the Spirit (vv. 13-14). Eventually, because of such a flow of the Divine Trinity as the blessing to God's chosen people, there is an issue, and the issue of this blessed flow is the church as the Body of Christ, the fullness of the One who fills all in all (vv. 22-23). The church as the Body of Christ is the total issue of the Divine Trinity as a flow to dispense all that God is into His chosen people. The Body of Christ is the fullness, the totality, of the One who fills all in all.

Like Numbers, Revelation, the last book of the Bible, is also a book of numbers....The New Jerusalem has twelve gates with the names of the twelve tribes (21:12), and twelve foundations with the names of the twelve apostles (v. 14). Furthermore, the tree of life bears twelve kinds of fruit (22:2). Among these twelves the Triune God is hidden, and even mingled, as His people's blessing.

The consummation of the record of the entire Bible is God the triune as the very particular and subjective blessing to His people. As the consummation of the entire record of the Bible, the New Jerusalem is just the very God in His Divine Trinity—the Father, the Son, and the Spirit—wrapped up in the number twelve with His chosen, redeemed, and transformed people as their blessing. This blessing will last eternally. Such a blessing is the ultimate fulfillment of God's blessing to Israel in Numbers 6. Only when the New Jerusalem comes, will this blessing be completely fulfilled. (Life-study of Numbers, pp. 78-79)

Further Reading: Life-study of Numbers, msg. 11

第七周 ■ 周二

晨兴喂养

民六 23 ~ 24 “你要对亚伦和他儿子们说，你们要这样为以色列人祝福，说，愿耶和華赐福给你，保护你。”

约十七 15 “我不求你使他们离开世界，只求你保守他们脱离那恶者。”

民数记六章的祝福既不是旧约的福分，也不是新约的福分，乃是三一神永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受。这是神永远的福分。

“愿耶和華赐福给你”，意思是耶和華将祂自己赐给你。但神不是仅仅客观地将自己赐给我们，象一位弟兄把礼物送给另一位弟兄。神乃是在祂的三一里，一步一步、一点一点地将自己赐给我们。你若问我，我从主领受了什么福分？我要回答说，“我从主所领受的惟一福分就是我的三一神。我的三一神是我的福分。”（民数记生命读经，八八页）

信息选读

说到父，民数记六章二十四节说，“愿耶和華赐福给你，保护你。”父在祂的爱里，各面各方地赐福给我们（参弗一 3），又在祂的能力里，各面各方地保护我们（参约十七 11、15）。

那赐福者保护我们。在民数记六章二十四节，“保护”（或作，保守）一辞极其重要。在约翰十七章十一节，主耶稣祷告，求父在祂的名里保守我们。这就是在分赐的三一神里保守我们。当三一神将祂自己分赐到我们里面，我们就在那分赐者里面蒙了保守。在十五节，主耶稣接着祷告，求父

<< WEEK 7 — DAY 2 >>

Morning Nourishment

Num. 6:23-24 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them, Jehovah bless you and keep you.

John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

The blessing in Numbers 6 is neither an Old Testament blessing nor a New Testament blessing. Rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. This is God's eternal blessing.

“Jehovah bless you” means that Jehovah gives Himself to you. However, God does not give Himself to us merely in an objective way like one brother giving a gift to another. God gives Himself to us in His Trinity, step by step and little by little. If you were to ask me what blessing I have received from the Lord, I would answer, “The only blessing I have received from the Lord is my Triune God. My Triune God is my blessing.” (Life-study of Numbers, p. 80)

Today's Reading

Referring to the Father, Numbers 6:24 says, “Jehovah bless you and keep you.” The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).

The blessing One keeps us. In Numbers 6:24 the word keep is of crucial importance. In John 17:11 the Lord Jesus prayed that the Father would keep us in His name. This is to keep us in the dispensing Triune God. While the Triune God is dispensing Himself into us, we are kept in the dispensing One. In John 17:15 the Lord Jesus went on to pray that the Father would keep us from the evil one. When

保守我们脱离那恶者。当我们在分赐的三一神里蒙保守，就没有什么机会留给仇敌来作工了。我们该为这福分祷告，在分赐的三一神里完全蒙保守，而全然从那恶者出来。这是何等福分！（民数记生命读经，八八至八九页）。

子的信徒仍在世上，他们需要蒙保守，使他们成为一，象神圣的三一一样，就是在神圣的三一里成为一。子求圣父成就这事（圣经恢复本，约十七 11 注 1）。

在父的名里蒙保守，就是凭父的生命蒙保守，因为只有从父所生，有父生命的人，才能有分于父的名。父所赐给子的人（约十七 2），子已将父的生命赐给他们，所以，他们在父的名里蒙保守，借此同享这名，并且在这名里成为一。因此，这个一的第一面，也就是信徒被建造的第一面，乃是在父的名里，凭着父神圣的生命而有的一。在这个一的这面，信徒由父的生命而生，享受父的名，就是父自己，作他们这个一的要素（约十七 11 注 2）。

整个世界都卧在那恶者里面（约壹五 19）。因此，信徒需要蒙保守，脱离那恶者；并且他们需要常常儆醒祷告，使他们得蒙拯救，脱离那恶者（太六 13）（约十七 15 注 3）。

在约翰十七章十一节（主）说，“我不再在世上，他们却在世上，我往你那里去。圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，象我们一样。”这里所说的一，…是与神圣的名有关。在圣经里，尤其是在约翰福音，名是指人位。因此，父的名实际上就是父的自己。…在十一节，在父的名里蒙保守，就是在父的人位里借着祂的行动蒙保守。今天父…（正）积极建造祂的家—召会。…（我们不该）在自己的人位里生活行动，…（乃该）在父的人位里生活、行动、工作（约翰著作中帐幕和祭物的应验，六〇三至六〇四页）。

参读：约翰著作中帐幕和祭物的应验，第五十四篇。

we are kept in the dispensing Triune God, there is nothing left for the hand of the enemy. We should pray for the blessing of being kept absolutely in the dispensing Triune God and altogether outside of the evil one. What a blessing this is! (Life-study of Numbers, p. 80)

The Son's believers are still in the world. They need to be kept that they may be one even as the Divine Trinity is one, that is, that they may be one in the Divine Trinity. The Son prayed that the holy Father would so keep them. (John 17:11, footnote 1)

To be kept in the Father's name is to be kept by His life, because only those who are born of the Father and have the Father's life can participate in the Father's name. The Son has given the Father's life to those whom the Father has given Him (John 17:2); hence, they share the Father's name by being kept in it, and they are one in it. The first aspect of this oneness, that is, the first aspect of the building up of the believers, is the oneness in the Father's name and by His divine life. In this aspect of oneness the believers, born of the Father's life, enjoy the Father's name, that is, the Father Himself, as the factor of their oneness. (John 17:11, footnote 2)

The whole world lies in the evil one (1 John 5:19). Hence, the believers need to be kept out of the hands of the evil one, and they need always to be watchful in prayer that they may be delivered from the evil one (Matt. 6:13). (John 17:15, footnote 2)

John 17:11 says, "I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are." The oneness...here...is something of the divine name. In the Bible, especially in the Gospel of John, the name denotes a person. Thus, the Father's name is actually the Father Himself...In 17:11 to be kept in the Father's name is to be kept in the person of the Father through His action. Today the Father is...actively building His house, the church. [We should not live and act] in [our] own person...[but] live, act, and work in the person of the Father. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 494-495)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 54

民六 25 “愿耶和華使祂的面光照你，賜恩給你。”

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

〔民数记六章三一神之〕福分的第二部分：“愿耶和華使祂的面光照你，賜恩給你。”（25）在路加一章七十八节，主耶稣即将出生时，撒迦利亚申言说，“清晨的日光从高天临到我们。”这清晨的日光就是在神圣三一里的子。这含示神成为肉体，是以光照的方式将祂自己显示给我们。从来没有人看见神，但借着祂的成为肉体，我们就看见祂的面，并看见祂的荣耀（约一 14），祂也不断地光照我们。无论祂去哪里，祂都是那照亮坐在黑暗中之百姓的大光（太四 16），因为祂是世界的光（约八 12）（民数记生命读经，八九页）。

信息选读

民数记六章二十五节的“面”字表征同在。子基督的面光照我们，祂就是那看不见之神看得见的同在。神和祂的同在是看不见的，但借着祂的成为肉体，祂成了照耀的日光。这照耀的日光就是神那看不见的同在成为看得见的。神的同在不仅成为看得见的，也成为照耀的。在变化山上，主的一些门徒看见祂在祂的荣耀里（彼后一 16～18，太十七 1～2）。

民数记六章二十五节不仅说到耶和華使祂的面光照我们，也说到耶和華賜恩给我们。这两点加在一起就等于约翰一章十四节、十六至十七节。神的成为肉体就是祂同在的光照。随着这光照有恩典。“话成了肉体，支

Morning Nourishment

Num. 6:25 Jehovah make His face shine upon you and be gracious to you.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

The second part of the blessing [in Numbers 6:25] says, “Jehovah make His face shine upon you and be gracious to you.” In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high.” This rising sun is the Son in the Divine Trinity. This implies God’s incarnation to show Himself to us in a shining way. No one has ever seen God, but through His incarnation we have seen His face and have beheld His glory (John 1:14), and He has been shining upon us continually. Wherever He went, He was a great light shining upon the people sitting in darkness (Matt. 4:16), for He is the light of the world (John 8:12). (Life-study of Numbers, pp. 80-81)

Today’s Reading

The word face in Numbers 6:25 signifies presence. As the One whose face shines upon us, Christ the Son is the visible presence of the invisible God. God and His presence are invisible, but through His incarnation He became the shining sun. This shining sun is God’s invisible presence becoming visible. God’s presence not only became visible—it was also shining. On the Mount of Transfiguration, some of the Lord’s disciples beheld Him in His glory (2 Pet. 1:16-18; Matt. 17:1-2).

Numbers 6:25 speaks not only of Jehovah making His face to shine upon us, but also of Jehovah being gracious to us. These two points added together equal John 1:14, 16-17. God’s incarnation was the shining of His presence. Along with this shining there was grace. “The Word became flesh and tabernacled among

搭帐幕在我们中间，丰丰满满地有恩典。”（14）主赐恩给我们；祂甚至对我们成为恩典。主赐恩给我们，意即祂继续不断地作我们的恩典。这恩典就是基督的恩（林后十三14上），实际上就是基督自己。当我们有基督，就有恩典。三一神全然赐恩给我们。一天过一天，我们享受祂作恩典（民数记生命读经，八九至九〇页）。

因为民数记六章二十四至二十六节三次提及耶和華，在三重祝福的每一部分里各提到一次，所以这位耶和華是神圣的三一。祝福的头一部分：“愿耶和華赐福给你，保护你”（24），含示父，三一的第一个。第二部分：“愿耶和華使祂的面光照你，赐恩给你”（25），含示子，三一的第二个。“面”表征同在。“光照”含示光，意指有东西临到。“赐恩”意思是“给与恩典”。因此，在三重祝福的第二部分，耶和華临到我们，并将恩典赐给我们，这比耶和華赐福给我们并保护我们更为主观，也更能经历得到。耶和華祝福的第三部分含示圣灵，三一的第三者；在这部分的祝福中耶和華向我们仰脸，赐我们平安。面（25）指一个人的同在，脸（26）指那人的表情。脸是更专特和亲密的，大多表达愉悦的表情，就如：爱、怜悯和恩慈。

…二十四至二十七节是三一神的祝福。父赐福给我们并保护我们。子是神成为肉体，是神同在的照耀，并带来恩典（约一14、16～17）。那灵是神亲密、愉悦的同在，并赐我们平安。新约有好些书信说，“恩典与平安…归与你们。”（罗一7，林前一3，彼后一2，启一4～5）恩典是神作我们的享受，平安是我们享受神的结果。恩典是基督（林后十三14上，参林前十五10，加二20），而平安是那灵（罗十四17）。神的面和神的脸，基督和那灵，恩典与平安都是相关的。在民数记六章的三重祝福里，神圣的三一被独特地揭示出来（圣言中所启示的神圣三一，八七至八八页）。

参读：民数记生命读经，第十一篇。

us...full of grace” (v. 14). The Lord is gracious to us; He has even become grace to us. For the Lord to be gracious to us means that He is continually grace to us. This grace is the grace of Christ (2 Cor. 13:14a), which is actually Christ Himself. When we have Christ, we have grace. The Triune God is altogether gracious to us. Day after day we enjoy Him as grace. (Life-study of Numbers, p. 81)

Because Jehovah is mentioned three times [in Numbers 6]—once in each part of the threefold blessing—Jehovah is the Divine Trinity. The first part of the blessing, “Jehovah bless you and keep you” [v. 24], implies the Father, the first of the Trinity. The second part, “Jehovah make His face shine upon you and be gracious to you” [v. 25], implies the Son, the second of the Trinity. Face signifies presence. Shine implies light and means that something is coming. Be gracious means “give grace.” Thus, in the second part of the threefold blessing, Jehovah comes to us and gives grace to us, which is more subjective and experiential than Jehovah’s blessing and keeping us. In the third part of Jehovah’s threefold blessing, which implies the Holy Spirit, the third of the Trinity, Jehovah lifts up His countenance upon us and gives us peace [v. 26]. The face (v. 25) denotes the presence of the person, and the countenance [v. 26] denotes the expression of the person. The countenance is more particular and intimate and is mostly for pleasant expressions such as love, mercy, and kindness.

Verses 24 through 27 are the blessing of the Triune God. The Father blesses and keeps us. The Son, who is God incarnated, is the shining of God’s presence and brings grace (John 1:14, 16-17). The Spirit is God’s intimate, pleasant presence and gives us peace. Several New Testament Epistles say, “Grace to you and peace” (e.g., Rom. 1:7; 1 Cor. 1:3; 2 Pet. 1:2; Rev. 1:4). Grace is God for our enjoyment, and peace is the result of our enjoyment of God. Grace is Christ (2 Cor. 13:14a; cf. 1 Cor. 15:10; Gal. 2:20), and peace is the Spirit (Rom. 14:17). God’s face and God’s countenance, Christ and the Spirit, and grace and peace are all similarly related. The Trinity is uniquely unveiled in the threefold blessing in Numbers 6. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” p. 271)

Further Reading: Life-study of Numbers, msg. 11

晨兴喂养

民六 26～27 “愿耶和华向你仰脸，赐你平安。他们要如此将我的名赐给以色列人，好使我赐福给他们。”

弗四 30 “并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。”

〔民数记六章三一神之〕福分的第三部分：“愿耶和华向你仰脸，赐你平安。”（26）在这章的祝福里，说到面（**face**）和脸（**countenance**），二者有所不同。面指一个人的同在，脸指那人的表情。向人仰脸，意即向那人确认、保证、应许，并将一切给他。耶稣来，是作神的面；圣灵来，是作神的脸。以弗所四章三十节说，“不要叫神的圣灵忧愁。”我们若叫祂忧愁，祂的脸会拉下来。我们若顺从祂，祂就满意我们，并会向我们仰脸，向我们确认、保证、担保、应许，并赐给我们一切（民数记生命读经，九〇页）。

信息选读

父赐福，子光照，圣灵仰脸。当三一神分赐到我们里面时，我们就有三一神的面，也有祂的脸。至终，我们在三一神里蒙保守，三一神对我们每天都是恩典，并且我们有平安。

在民数记六章二十三至二十六节，没有提到物质的福分。在这段经文里，主没有告诉以色列人，祂要带他们进入美地，祂要赐给他们各人一分土地，祂要保守他们免于饥荒，赐给他们雨水，保护他们

Morning Nourishment

Num. 6:26-27 Jehovah lift up His countenance upon you and give you peace. So shall they put My name upon the children of Israel, that I Myself may bless them.

Eph. 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

The third part of this blessing says, “Jehovah lift up His countenance upon you and give you peace” (Num. 6:26). In the blessing in Numbers 6 we have both the face and the countenance, and there is a difference between them. The face denotes the presence of the person, and the countenance denotes the expression of the person. To lift up your countenance upon a person means that you confirm, assure, promise, and give everything to that person. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God. Ephesians 4:30 says, “Do not grieve the Holy Spirit of God.” If we grieve Him, His countenance will drop. If we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything. (Life-study of Numbers, pp. 81-82)

Today's Reading

The Father blesses, the Son shines, and the Holy Spirit lifts up His countenance. When the Triune God is dispensed into us, we have the face of the Triune God and also His countenance. He is happy with us, assuring us, confirming us, guaranteeing us, promising us, and giving us everything. Eventually, we are kept in the Triune God, the Triune God becomes grace to us every day, and we have peace.

In Numbers 6:23-26 there is no mention of material blessing. In these verses the Lord did not tell the children of Israel that He would bring them into the good land, that He would give each one of them a portion of the land, that He would keep them from famine and give them rain, that He would protect them from their

脱离仇敌，并且使他们昌盛。这里的福分不属于这样的性质。

六章的福分是什么？这福分就是在父、子、灵身位里的三一神。在父里，我们领受福分，并在三一神里蒙保守。在子里，我们领受神的同在，并享受祂作恩典。在圣灵里，神向我们仰脸，我们昼夜享受平安（民数记生命读经，九〇至九一页）。

祝福的第三面与灵神的脸面并祂的平安有关。主向我们仰脸，并赐平安，的确是三一的第三者——那灵——恩典的工作。今天那灵经常使神向我们仰脸，并赐我们平安。祂不仅在我们的环境里赐平安，也在我们的全人里，我们的心里，我们的灵里，甚至我们的思路里赐平安。我们在那灵里，借着那灵，并同着那灵，就有平安。别人也许在心、心思、灵和环境里，感到困扰，但我们不该受困扰。无论我们在哪里，都有平安，因为神的灵与我们同在，并且祂向我们仰脸。

我们可以简单地说，祝福就是将人带到神面前，带到对神的享受里。民数记六章的三重祝福，乃是在旧约里借着祭司祝福的表样。这表样启示正确的祝福，乃是将人带到神面前，带到祂的面光中，并带到祂脸的光照中，使他们有分于祂的恩典，并得着平安。这确实是正确的祝福。何等佳美！何等奇妙！（创世记生命读经，一四五〇页）。

第三〔个祝福〕是灵的祝福。灵向我们仰脸，赐平安给我们。灵之于我们的，乃是神与我们同在，将平安带给我们。这个神圣三一的祝福，不是重在物质方面，乃是重在三一神来恩待我们，向我们显现，给我们看见（神的经纶与分赐，七页）。

参读：创世记生命读经，第九十五篇。

enemies, and that He would cause them to flourish. The blessing here is not of such a nature.

What, then, is the blessing in Numbers 6? This blessing is the Triune God in His person as the Father, as the Son, and as the Spirit. In the Father we receive the blessing and are kept in the Triune God. In the Son we receive God's presence and enjoy Him as grace. In the Holy Spirit God's countenance is over us, and we enjoy peace day and night. (Life-study of Numbers, p. 82)

The third aspect of the blessing is related to God the Spirit's countenance and His peace. The lifting up of the Lord's countenance upon us and the giving of peace is certainly the gracious work of the third of the Trinity, the Spirit. Today the Spirit is constantly lifting up God's countenance over us and giving us peace. He gives peace not only in our environment, but also in our being—in our heart, in our spirit, and even in our mind. In the Spirit, through the Spirit, and with the Spirit we have peace. Others may be troubled in heart, mind, spirit, and environment, but we should not be troubled. Wherever we are, we have peace because the Spirit of God is with us and His countenance is uplifted over us.

In summary we may say that blessing is the bringing of people into the presence of God, into the very enjoyment of God. The threefold blessing in Numbers 6 is the pattern of blessing by the priests in the Old Testament. This pattern reveals that the proper blessing is to bring people into the presence of God, into the light of His face, and into the shining of His countenance that they may participate in His grace and may have peace. This surely is the proper blessing. How wonderful! How marvelous! (Life-study of Genesis, p. 1217)

The third [blessing] is the blessing of the Spirit: the Spirit lifts up His countenance upon us and gives us peace; the Spirit is the presence of God with us, bringing with Him peace. This blessing of the Divine Trinity is not related mainly to material things; it is related mainly to the Triune God being gracious to us, appearing to us, and being seen by us. (CWWL, 1990, vol. 3, "The Economy and Dispensing of God," p. 87)

Further Reading: Life-study of Genesis, msg. 95

晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

约貳 3 “恩典、怜悯、平安从父神，并从父的儿子耶稣基督，在真理和爱中，必与我们同在。”

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。”这里的祝福实际上是与民数记六章二十三至二十六节的祝福一样。主的恩就是主自己作我们的生命，给我们享受；神的爱就是神自己，作主恩的源头；圣灵的交通就是圣灵自己，作了主恩同着神爱的传输，给我们有分（民数记生命读经，九一页）。

信息选读

在林后十三章十四节，使徒保罗也给人祝福的表样。…我们已经看见，祭司将人带给神。然而，使徒将神带给人；他带着神临到人。在十四节，我们看见三一神恩典的眷临。在使徒保罗的祝福里，三一神临到人，作他们的享受。这享受就是神的爱，作了基督的恩典，凭着圣灵的交通。爱、恩典和交通，不是三样分开的东西，乃是一样东西的三个方面或三个阶段。爱、恩典和交通乃是神作我们享受的三个阶段—爱是里面的，恩典是爱得了彰显，交通是恩典传输到我们里面。爱是在神自己里面。这爱得了彰显，就是恩典，而恩典是在交通里得以传输。我可能爱一位弟兄，这爱是在我的里面。这爱如何才能彰显出来？我可以送他一本圣经，把这爱彰显出来。圣经代表恩典，作我里面对这位弟兄爱

Morning Nourishment

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

2 John 3 Grace, mercy, peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

The blessing in 2 Corinthians 13:14 is actually the same as that in Numbers 6:23-26. The grace of the Lord is the Lord Himself as life to us for our enjoyment, the love of God is God Himself as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation. (Life-study of Numbers, pp. 82-83)

Today's Reading

In 2 Corinthians 13:14 the apostle Paul also gives a pattern of blessing....We have seen that a priest brings people to God. An apostle, however, brings God to people; he comes to people with God. In 2 Corinthians 13:14 we see a gracious visitation of the Triune God. In the blessing of the apostle Paul, the Triune God comes to people for their enjoyment. This enjoyment is the love of God as the grace of Christ by the fellowship of the Holy Spirit. Love, grace, and fellowship are not three separate things; they are three aspects or stages of one thing. They are the three stages of God for our enjoyment. Love is within, grace is love expressed, and fellowship is the transmission of grace into us. Love is within God Himself. When this love is expressed, it is grace, and grace is transmitted in the fellowship. I may love a certain brother, but this love is within me. How can it be expressed? I may express it by giving him a Bible. The Bible represents grace as the expression of the love I have within me for

的彰显。我要将这恩典传递给他，就必须真的将圣经交给他。这就是交通。

在旧约里，关于祝福的基本思想是将人带到神面前。但在新约里，与神同来的使徒，不仅将人带到神面前，也将神带到人里面。旧约借着祭司祝福的表样，与新约借着使徒祝福的表样，有很大的不同。新约的祝福高得多，也深得多。一方面，祝福别人就是将人带到神面前；另一方面，祝福乃是将神作为爱、恩典和交通带到人里面。

所有的基督徒对祝福这辞都很熟悉。有一首诗歌甚至说，“数主祝福！要一一地数！”（诗歌四九四首）毫无疑问，这首诗歌对祝福所表达的观念是，祝福就是得着好妻子，得着儿女、教育、升迁、房屋和轿车。照着这首诗歌，这些就是我们该一一数算的祝福。（多年以前，）我在一年的最后几小时唱这首诗歌。我把一些人召聚在一起，说，“让我们一一数算已过这一年的祝福。”但照着神纯正的话，祝福与此大不相同。照着旧约借着祭司祝福的表样，与新约借着使徒祝福的表样，正确的祝福乃是将人带到神面前，并将神当作恩典、爱和交通带到人里面，使他们享受三一神一父、子、灵。因此，祝福乃是一件享受三一神的事（创世记生命读经，一四五一至一四五二页）。

神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同着神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三一神一父、子、圣灵，连同祂们神圣的美德（圣经恢复本，林后十三 14 注 1）。

参读：创世记生命读经，第九十五篇。

this brother. In order to communicate this grace to him, I must actually hand the Bible to him. This is fellowship.

In the Old Testament the basic thought with respect to blessing is that of bringing people into God's presence. But in the New Testament the apostle, coming with God, not only brought people into the presence of God; he also brought God into them. There is a great difference between the Old Testament pattern of blessing by the priests and the New Testament pattern of blessing by the apostle. The New Testament blessing is much higher and deeper. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship.

All Christians are familiar with the word blessing. One hymn even says, "Count your blessings, name them one by one." Undoubtedly, the concept of blessing expressed in this hymn is that blessing is a matter of being given a good wife, children, education, promotions, houses, and cars. According to this hymn, these are the blessings we should count one by one. More than thirty-five years ago, I sang this hymn during the last few hours of the year. I would gather some together and say, "Let us count the blessings of this past year, one by one." But the blessing according to the pure Word is much different from this. According to the Old Testament pattern of the blessing by the priest and the New Testament pattern of blessing by the apostle, the proper blessing is to bring people into the presence of God and to bring God into them as grace, love, and fellowship that they may enjoy the Triune God, the Father, the Son, and the Spirit. Hence, blessing is a matter of enjoying the Triune God. (Life-study of Genesis, pp. 1217-1218)

The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues. (2 Cor. 13:14, footnote 1)

Further Reading: Life-study of Genesis, msg. 95

晨兴喂养

民六 24～26 “愿耶和华赐福给你，保护你；愿耶和华使祂的面光照你，赐恩给你；愿耶和华向你仰脸，赐你平安。”

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。”

民数记六章二十三至二十六节和林后十三章十四节的福分，都不是外在的、物质的。这里的福分不是优越的工作、美好的房屋、高等的教育和幸福的家庭生活。不仅如此，这福分也无关于在召会中有任何一种地位。有时我们想到自己的境况，也许会失望，觉得自己什么都没有。日光之下的一切，甚至属灵范围里的一切，对我们似乎都是虚空的虚空。我们也许觉得没有什么是真的，甚至召会生活也是如此。当我们这样觉得的时候，我们该怎么办？我们该转向三一神。祂是我们真实的祝福，是我们的分。有祂作福分，是何等的祝福！有祂的面，祂的同在，并且天天享受祂作恩典，是何等的祝福！我们越受苦，就越享受祂作恩典。有祂的脸向我们微笑，向我们保证，向我们确认，这是何等的祝福！在祂里面、借着祂并同着祂有平安，又是何等的祝福！这是三一神来作我们的福分。哦，愿基督的恩，神的爱，圣灵的交通，与你们众人同在！（民数记生命读经，九一至九二页）

信息选读

（主的恩、神的爱、圣灵的交通）不是三件分开的东西，乃是一件东西的三方面，正如主、神、圣灵不是三位分开的神，乃是“同一位不分开，也不能分开之神的三个实质”（Philip Schaff，薛夫）。

Morning Nourishment

Num. 6:24-26 Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

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.

In both Numbers 6:23-26 and 2 Corinthians 13:14 the blessing is not outward and material. The blessing here is not a matter of an excellent job, a nice house, a high education, and a good family life. Furthermore, this blessing is not related to having any kind of position in the church. Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all! (Life-study of Numbers, p. 83)

Today's Reading

[The grace of the Lord, the love of God, and the fellowship of the Spirit] are not three separate matters but three aspects of one thing, just as the Lord, God, and the Holy Spirit are not three separate Gods but three “hypostases...of the one same undivided and indivisible” God (Philip Schaff).

林后十三章十四节先说主的恩，因为本书是着重基督的恩（一 12，四 15，六 1，八 1、9，九 8、14，十二 9）。这样有爱、恩、交通三种美德的神圣属性，以及这样有父、子、灵三面神圣实质的三一神，乃是那些被岔开并受迷惑，却得了安慰并恢复的哥林多信徒所需要的。因此，使徒在同一句里，把这些神圣而宝贵的东西全用上了，以结束他这封可爱又可亲的书信。

十三章十四节很强地证明，神格的三一，不是为着人在道理上领会系统的神学，乃是为着神在祂的三一里，把自己分赐到所拣选并救赎的人里面。在圣经中，神圣三一从未仅仅当作道理启示人，总是在说到神与祂的造物，特别与祂所造的人，尤其是与祂所拣选并救赎之人的关系时，才启示或说到。

（主）复活以后，嘱咐门徒要使万民作祂的门徒，将他们浸入父、子、圣灵的名里（太二八 19）；就是将信徒带进三一神里，带进与经过过程之神生机的联结里。这位神已经经过了成为肉体、为人生活、钉十字架，并且进入复活。基于这种生机的联结，使徒就在哥林多后书的结语里，以可称颂的神圣三一祝福他们，借着灵的交通，有分于子的恩与父的爱。

因此，圣经从创世记到启示录，对神格的三一所有的神圣启示，显然都不是为着神学上的研究，乃是为着叫我们领会，神在祂奥秘而奇妙的三一里，如何将祂自己分赐到祂所拣选的人里面，使我们这些蒙祂拣选、救赎的人，能象使徒对哥林多信徒的祝福所指明的，有分于、经历、享受并得着经过过程的三一神，从今时直到永远（圣经恢复本，林后十三 14 注 1）。

参读：民数记生命读经，第十一篇。

In 2 Corinthians 13:14 the grace of the Lord is mentioned first because this book is on the grace of Christ (1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9). Such a divine attribute of three virtues—love, grace, and fellowship—and such a Triune God of the three divine hypostases—the Father, the Son, and the Spirit—were needed by the distracted and confused yet comforted and restored Corinthian believers. Hence, the apostle used all these divine and precious things in one sentence to conclude his lovely and dear Epistle.

This verse is strong proof that the trinity of the Godhead is not for the doctrinal understanding of systematic theology but for the dispensing of God Himself in His Trinity into His chosen and redeemed people. In the Bible the Trinity is never revealed merely as a doctrine. It is always revealed or mentioned in regard to the relationship of God with His creatures, especially with man, who was created by Him, and more particularly with His chosen and redeemed people.

After His resurrection He charged His disciples to disciple the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19); that is, He charged the disciples to bring the believing ones into the Triune God, into an organic union with the processed God, who had passed through incarnation, human living, and crucifixion and had entered into resurrection. Based on such an organic union, the apostle, at the conclusion of this divine Epistle to the Corinthians, blessed them with the blessed Divine Trinity in the participation in the Son's grace with the Father's love through the Spirit's fellowship.

Thus, it is evident that the divine revelation of the trinity of the Godhead in the holy Word, from Genesis through Revelation, is not for theological study but for the apprehending of how God in His mysterious and marvelous Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated in the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity. Amen. (2 Cor. 13:14, footnote 1)

Further Reading: Life-study of Numbers, msg. 11

第七周诗歌

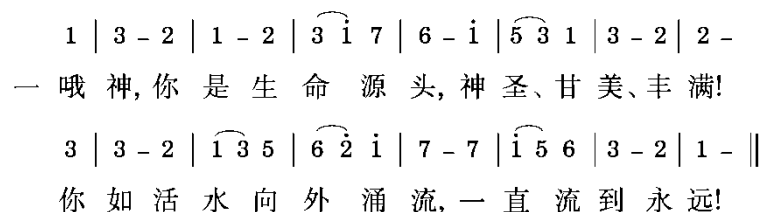
敬拜父 — 是生命的源头

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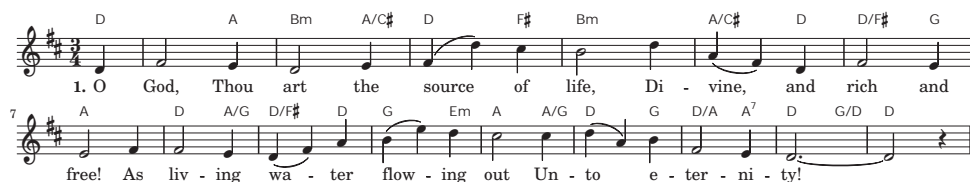
- 二 你在子里因爱流出, 流到人类中间;
且成那灵带爱流入, 流进我们里面。
- 三 我们虽都偏行己路, 满了邪恶罪愆,
你在子里仍来救赎, 赐以生命恩典。
- 四 我们甚且将你欺侮, 时常抗拒圣灵,
但你这灵仍然眷顾, 来作我们生命。
- 五 你在子里、借成那灵, 已与我们调和;
你的成分借祂运行, 还要涂抹加多。
- 六 你的慈爱、子的恩典、 加上灵的交通,
使我得享神的丰满, 直到永世无终!
- 七 三一之神, 父、子、圣灵, 如此厚待我们,
配得我们和声响应, 赞美你爱不尽!

WEEK 7 — HYMN

O God, Thou art the source of life

Worship of the Father — As the Source of Life

12



2. In love Thou in the Son didst flow
Among the human race;
Thou dost as Spirit also flow
Within us thru Thy grace.
3. Though we in sin and wickedness
Went far from Thee apace,
Yet in the Son Thou didst redeem,
Bestowing life and grace.
4. Though we have often slighted Thee,
Thy Spirit often grieved,
Yet Thou dost still as Spirit come
As life to be received.
5. Thou as the Spirit in the Son
Hast mingled heretofore;
Thou wilt thru fellowship anoint
And increase more and more.
6. The love of God, the grace of Christ,
The Spirit's flowing free,
Enable us God's wealth to share
Thru all eternity.
7. The Father, Son, and Spirit—one,
So richly care for us;
Thy love with one accord we sing
And e'er would praise Thee thus.

第七周申言

申言稿：_____

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Composition for prophecy with main point and sub-points:

[illegible]