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## ◎ 简介

圣经从创造天地的记载开始，即启示神是三一的。然而，圣经从未以教训、道理的角度论述神圣的三一，乃是在描绘神与人的关系时，含藏着神是三一的奥秘。此乃因神之所以是三一的，并非为供人研究，主要是为将祂自己作到人里面，给人经历并享受。基督徒对神圣三一的认识，固然根据于新约明文的启示；但关乎经历并享受神圣三一的许多细节，却独特的含示并启示于旧约各卷的预表中。本书带读者走过旧约创世记至撒母耳记，揭开其中神圣三一隐秘却宝贵的启示，在神学道理之外，别开蹊径，具体且细腻的根据圣言，指明认识、经历、并享受神圣三一的正途。

本书系李常受弟兄于一九八三年八月二十六日至十一月十一日，在美国加州安那翰所释放的一系列周中信息集成。

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- 第十章 撒母耳记中所启示的神圣三一

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PREFACE

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PREFACE

This book is composed of a series of weekly messages spoken by Brother Witness Lee in Anaheim, California, from August 26 through November 11, 1983.

## 第一章

### 创世记中所启示的神圣三一

读经：创世记一章一至三节，二十六至二十七节，三章二十二节，六章三节，十一章六至八节，十八章一至二节，十六章九至十节，二十一章十七至十八节，二十二章十一至十二节，三十一章十一至十三节，四十八章十五至十六节。

#### 需要照着神 纯净话语的启示， 看见神圣三一的真理

自初期教父起，已过十九个世纪以来，神圣三一这件事一直有人在教导并辩论。这争论甚至持续到今日。我年轻时，研究过所有的传统教训；但至终我开始看见关乎神圣三一的某些要点，这些点是直接根据神纯净话语的启示。因着其中某些要点与关于三一的传统教训不同，所以我的职事在这些点上遭到反对。有人定罪我们教导我们所看见，在圣经中清楚启示的事，甚至说我们的教训是异端。我们出版过几本小册子来驳斥这样的控诉，但我们对圣言中的神圣三一，还未作过一次彻底的研读。我们这次研读的负担，主要是积极的——不是辩论，而是供应主所给我们看见的。

我们需要对整本圣经中的神圣三一，作一次彻底、详尽的研读。最好的方法不是争论或争辩特定的点，而是回到圣经来研读这事。我们需要研读圣经中每一处直接指明或间接含示神圣三一的经节。这样研读主话是要让我们有正确的领会，所以不会有太多举例说明。反之，我们要以准确、简洁的方式来看，关于神圣的三一，圣经到底说了什么。为着这次研读，我们需要全人专注，操练我们的思想和我们的灵。这样透彻、详尽研究的结论，应该成为我们衡量所有其他教训的标准，包括教父、大公会议、和信经的教训。我们要看出哪里不及，哪里太过，或哪里有错，就不该按着人的想法、我们的领会、或我们的观点来察验这些教训，乃该按着对圣经透彻、详尽的研读来察验。

## CHAPTER ONE

### THE DIVINE TRINITY AS REVEALED IN GENESIS

Scripture Reading: Gen. 1:1-3, 26-27; 3:22; 6:3; 11:6-8; 18:1-2; 16:10; 21:17-18; 22:11-12; 31:11-13; 48:15-16

#### NEEDING TO SEE THE TRUTH OF THE DIVINE TRINITY ACCORDING TO THE REVELATION OF THE PURE WORD OF GOD

The matter of the Divine Trinity has been taught and debated throughout the past nineteen centuries since the early church fathers. This controversy continues even today. I studied all the traditional teachings when I was young, but I eventually began to see certain points concerning the Divine Trinity that are directly according to the revelation of the pure Word of God. Because some of these points differ from the traditional teachings concerning the Trinity, my ministry related to these points has faced opposition. Some condemn us for teaching what we have seen plainly revealed in the Bible and even say that our teachings are heretical. Although we have published some booklets to refute such accusations, we have not completed a thorough study of the Divine Trinity in the holy Word. Our burden in this study is mainly positive—not to debate but to minister what the Lord has shown us.

We need to complete a thorough, exhaustive study of the Divine Trinity throughout the entire Bible. The best way is not to argue or fight concerning particular points but to come back to the Bible to study the matter. We need to study every verse in the Bible in which the Trinity is either directly indicated or indirectly implied. Because this kind of study of the Word is for our proper apprehension, there will not be many illustrations. Instead, in a precise and brief way we will see what the Bible actually says about the Trinity. For this kind of study we need to concentrate our entire being, exercising both our mind and our spirit. The conclusion of such a thorough and exhaustive study should be the standard by which we measure all other teachings, including those of the church fathers, councils, and creeds. In order to see where there are shortages, excesses, or errors, we should examine these teachings not by human thought nor by our understanding or our view but by a thorough and exhaustive study of the Bible.

我们研究召会历史中头六个世纪的信经、大公会议和教训，会得着一个启示：许多伟大的教师成了三神论者。三神论说有三位神，这是错误的教训。早期论及神圣三一的教训，多半可以分为三个主要类别：有意的三神论、隐含的三神论、和无意的三神论。有意的三神论即明显的三神论，包括大教师俄利根（Origen）。他许多的教训都很好，但他犯了大错，教导基督次于父神。许多人犯了类似的错误。从奈西亚信经开始，几乎所有的信经都在“隐含的三神论”这一类之中。信经没有直接说到任何三神论的事，但都隐含了三神论。第三种类别是无意的三神论。许多教训都是潜意识或无意识的以为神是三个人位，因此是三位神。这些事有待多方考量；最公平、准确的方法乃是透彻的研读圣经。

我信这次研读不仅对主的恢复是一大帮助，对众信徒也是如此。主的恢复是真理的恢复。主使用路德马丁恢复了关于因信称义的真理。神圣三一的重要真理已经争论了十九个世纪；我们花时间和精力，带着祷告的灵，对圣言中所启示的神圣三一，作一次透彻、详尽的研读，是非常值得的。我们在辩证的灵里，刻意用“圣言中所启示的”这辞，含示我们只在意圣经所说的，并且我们知道圣经所说的可能不同于传统的教训。然而，我们的灵不是为着争执，而是为着供应真理，给圣徒预防注射，好对抗错误的教训。

## 神是三一的，不是为着教训， 乃是为使我们有分于、经历、并享受祂

圣经包含许多明确的教训，就如使徒保罗在罗马三至五章论到称义的教训。然而，圣经没有任何直接论及神圣三一的教训或道理。反之，圣经从始至终，只在许多神圣、属灵事实的描述中指明三一。例如创世记一章一节，那里说，“起初神创造诸天与地，”就指明三一。尽管这一节没有任何关于三一的教训或道理，但我们看见，神创造的描述确定的指明神是三一的。

已过十九个世纪以来，许多伟大的学者主要是将三一想成一种教训，要使我们认识神的身位，就是祂的神格。然

Studying the creeds, councils, and teachings from the first six centuries of church history reveals that many of the great teachers became tritheistic. Tritheism is the wrong teaching that there are three Gods. Most of the early teachings concerning the Trinity may be classified into three main categories: conscious tritheism, implied tritheism, and subconscious tritheism. Conscious tritheism is clear tritheism. Included in this category is the great teacher Origen. Many of his teachings were good, but he made a great mistake by teaching that Christ was inferior to God the Father. Many others erred in a similar fashion. Nearly all the creeds, beginning with the Nicene Creed, come under the category of implied tritheism. The creeds do not directly say anything tritheistic, but they contain an implication of tritheism. The third category is subconscious tritheism. Subconsciously, or unconsciously, many teachings have the thought of God as three persons and therefore three Gods. These matters require much consideration, and the most fair and accurate way is by a thorough study of the Bible.

I believe that this study will be a great help not only to the Lord's recovery but also to all the believers. The Lord's recovery is a recovery of the truth. With Martin Luther the Lord recovered the truth concerning justification by faith. The crucial truth of the Divine Trinity has been debated for nineteen centuries. It is altogether worthwhile for us to spend our time and energy with a spirit of prayer to conduct a thorough and exhaustive study of the Divine Trinity as revealed in the holy Word. We intentionally use the phrase as revealed in the holy Word in a polemical spirit to imply that we care only for what the Bible says, and we recognize that what the Bible says may be different from traditional teachings. Nevertheless, our spirit is not to fight but to minister the truth to inoculate the saints against wrong teachings.

## GOD BEING TRIUNE NOT FOR TEACHING BUT FOR US TO PARTAKE OF, EXPERIENCE, AND ENJOY HIM

The Bible contains many explicit teachings, such as the apostle Paul's teaching concerning justification in Romans 3 through 5. However, the Scriptures do not contain any direct teaching or doctrine concerning the Divine Trinity. Instead, the Trinity is only indicated throughout the Scriptures in many narrations of the divine and spiritual facts. For instance, Genesis 1:1, which says, "In the beginning God created the heavens and the earth," indicates the Trinity. Although this verse does not contain any teaching or doctrine of the Trinity, we will see that the narration of God's creation definitely indicates that God is triune.

Through the past nineteen centuries many great scholars have primarily considered the Trinity as a teaching for us to know about God's person, His

而，圣经没有关于三一的道理，这事实强烈指明，三一的存在不是为着教训，而是为使神将祂自己作到我们里面，使我们可以有分于、经历、并享受祂。这在马太二十八章十九节和林后十三章十四节完全得着证明；这些是圣经中关于三一的最佳经文。

主在马太二十八章十九节嘱咐祂的门徒：“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。”尽管这里没有论及三一的教训或道理，却有一个属灵的事实：传福音的人应该将相信的人浸入三一神—父、子、圣灵—的名里。我们受浸是浸入三一神里，使我们可以有分于并享受祂。文生 (M. R. Vincent) 在“新约字研” (Word Studies in the New Testament) 里说，“浸入神圣三一的名里，含示与祂属灵、奥秘的联合。”这显示三一不是为着教训。

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。”这节提到三一—子耶稣基督、父神和圣灵，但没有教导我们关于三一的道理。反之，以这样的方式提到三一神，指明我们需要享受三一神作爱、恩和交通。作源头的爱，与父神对应；作彰显和流道的恩，与子神对应；恩和爱要传输到我们里面，是借着灵神的临及，交通。这就是享受三一神作爱、恩和交通。这指明三一神是为着我们的享受。

在圣经中，每一次直接或间接提及、指明、或暗示三一，都不是为着教导，而是为使我们有分于三一神。神是三一的，不是为着教训，乃是为将祂自己分赐到我们里面，使我们能享受祂。这事需要深刻的印在我们里面。每当我们研读圣经中任何关于三一的经节，我们不该满足于找到道理的教训，却必须领悟这处经节乃是为使我们认识如何有分于、享受、并经历三一神。

## 创世记中所启示的神圣三一

### “起初神创造诸天与地”

创世记中至少有十二个实例指明或暗示三一。第一处是一章一节，那里说，“起初神创造诸天与地。”本节的主

Godhead. However, the fact that the Bible contains no doctrines concerning the Trinity indicates strongly that the Trinity does not exist for teaching but for God to work Himself into us so that we may partake of, experience, and enjoy Him. This is fully proven by Matthew 28:19 and 2 Corinthians 13:14, which are the best verses concerning the Trinity in the Bible.

In Matthew 28:19 the Lord charged His disciples, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” Although there is no teaching or doctrine concerning the Trinity here, there is a spiritual fact that those who preach the gospel should baptize the believing ones into the name of the Triune God—the Father, the Son, and the Holy Spirit. We are baptized into the Triune God so that we may participate in and enjoy Him. In Word Studies in the New Testament M. R. Vincent says, “Baptizing into the name of the Holy Trinity implies a spiritual and mystical union with him.” This shows that the Trinity is not for teaching.

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.” This verse mentions the Trinity—Jesus Christ the Son, God the Father, and the Holy Spirit—but it does not teach us a doctrine concerning the Trinity. Instead, the way the Triune God is mentioned indicates that we need to enjoy the Triune God as love, grace, and fellowship. Love as the source corresponds to God the Father. Grace as the expression and the course corresponds to God the Son. Grace and love are transmitted into us through the reaching, the fellowship, of God the Spirit. This is the enjoyment of the Triune God as love, grace, and fellowship. This indicates that the Triune God is for our enjoyment.

Every direct or indirect mention, indication, or implication of the Trinity in the Bible is not for teaching but for our participation in the Triune God. God is triune not for teaching but for dispensing Himself into us that we may enjoy Him. This needs to be deeply impressed into us. Whenever we study a verse in the Bible concerning the Trinity, we should not be content to look for doctrinal teaching but must realize that this verse is for us to know how to participate in, enjoy, and experience the Triune God.

## THE DIVINE TRINITY AS REVEALED IN GENESIS

### “In the Beginning God Created the Heavens and the Earth”

There are at least twelve instances in Genesis that indicate or imply the Trinity. The first is Genesis 1:1, which says, “In the beginning God created the heavens and the

词“神”，希伯来文，Elohim，伊罗欣，是复数的；但述词“创造”却是单数。因此，“伊罗欣”是单复数，这含示三一。复数的主词“神”，含示神格的三，而单数的述词“创造”，含示一位神。神格的三者作工创造如同一位。

神在祂的三一里创造诸天与地，因为祂创造诸天与地乃是为着人。（26～27。）撒迦利亚十二章一节说，“铺张诸天、建立地基、造人里面之灵的耶和华说。”本节启示神创造诸天与地的心意和目标，乃是要得着有灵的人，使人可以据有祂并享受祂，使神可以将祂自己作到人里面，成就祂永远的计划。圣经中第一次指明三一——启示于神创造诸天与地——是叫人得以生存，使神可以将祂自己分赐到人里面，给人享受并使神得着彰显。

“神的灵覆罩在水面上。

神说，要有光，就有了光”

创世记一章二至三节说，“神的灵覆罩在水面上。神说，要有光，就有了光。”一开始，我们可能没有看见这些经文也含示三一。然而，我们必须思想，为什么二节的主词是“神的灵”，而不像一节或三节只用“神”。一节说了“神创造”之后，二节说，“神的灵覆罩。”这含示三一。神不像有些人所以为的那么简单——祂是三一的。就某一面而言，“三一”这辞的意思是“三而一”；这是一个复杂、难解的辞。

一节描述神原初的创造，在二节上半所含示的审判与败坏之后，二节下半和三节描述祂的恢复和进一步的创造。神凭着祂的灵和祂所说的话，来完成祂的恢复和进一步的创造。约翰一章一至三节说，“太初有话，话与神同在，话就是神。…万物是借着祂成的。”万物都是借着话而成并被创造的。希伯来十一章三节说，“宇宙是凭神的话结构起来的。”宇宙是凭神的话结构起来的，就是凭神的话被创造的。诗篇三十三篇九节说，“祂说有，就有。”这意思是，神的说话能创造。创世记一章一节是神在创造，但二至三节是神的灵和神的话在创造。这里含示神圣的三一——神、祂的灵和祂的话。启示录十九章十三节说，基督称为神的话。

earth.” The subject of this verse, God, which is Elohim in Hebrew, is plural in number, but the predicate, created, is singular. Thus, Elohim is uni-plural, implying the Trinity. The plural subject, God, implies the three of the Godhead, and the singular predicate, created, implies the one God. The three of the Godhead worked as one to create.

God created the heavens and the earth in His trinity because He created the heavens and the earth for man (vv. 26-27). Zechariah 12:1 says, “Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him.” This verse reveals that God’s intention and goal in creating the heavens and the earth were to have a man with a spirit so that man may possess Him and enjoy Him and so that God may work Himself into man to fulfill His eternal plan. The first indication of the Trinity in the Bible, revealed in God’s creation of the heavens and earth, is for man to exist so that God may dispense Himself into man for man’s enjoyment and God’s expression.

“The Spirit of God Was Brooding upon the Surface of the Waters.

And God Said, Let There Be Light; and There Was Light”

Genesis 1:2-3 says, “The Spirit of God was brooding upon the surface of the waters. And God said, Let there be light; and there was light.” Initially, we may not see that these verses also imply the Trinity. However, we must consider why the subject of verse 2 is the Spirit of God and not simply God as in verses 1 and 3. After verse 1 says, “God created,” verse 2 says, “The Spirit of God was brooding.” This implies the Trinity. God is not as simple as some think—He is triune. In a sense, the word triune, meaning “three-one,” is a complicated, puzzling word.

Verse 1 describes God’s original creation, and verses 2b and 3 describe His restoration and further creation after the judgment and corruption implied in verse 2a. God carried out His restoration and further creation by His Spirit and His speaking—His word. John 1:1-3 says, “In the beginning was the Word, and the Word was with God, and the Word was God…All things came into being through Him.” All things came into being, were created, through the Word. Hebrews 11:3 says, “The universe has been framed by the word of God.” The universe was framed, that is, created, by the word of God. Psalm 33:9 says, “He spoke, and it was.” This means that God’s speaking created. In Genesis 1:1 it is God who is creating, but in verses 2 and 3 it is the Spirit of God and God’s word who are creating. Here is the implication of the Divine Trinity—God, His Spirit, and His word. Revelation 19:13 says that Christ is called the Word of God.

由神、祂的灵、和祂的话所含示的神圣三一，显示三一的三者有分别，但不分开。神的灵是神的气；（伯三三4；）而神的话是神的呼出，（提后三16，）是凭神的气—灵—而有的。约伯记三十三章四节说，“神的灵造了我，全能者的气使我得生。”我们在这节可以看见，神的灵就是全能者的气。提后三章十六节说，“圣经都是神的呼出。”神、祂的灵、和祂的话有分别，却是不能分开的彼此相联着。一个人、他的气、和他的说话，这三件事有分别，但不能彼此分开。我们若不呼吸，就不可能说话。因此，说话是一种呼吸。这样，创世记一章一至三节里，神、祂的灵、和祂的话所含示的三一，树立了一个关乎三一的基本原则—三者有别，却不分开。

“神说，我们要按着我们的形像，照着我们的样式造人…。神就按着自己的形像创造人，乃是按着神的形像创造他；创造他们有男有女”

神既是单数又是多数的这个方面，也可见于二十六至二十七节；这两节说，“神说，我们要按着我们的形像，照着我们的样式造人…。神就按着自己的〔祂的〕形像创造人，〔祂〕乃是按着神的形像创造他；〔祂〕创造他们有男有女。”在二十六节，伊罗欣用“我们”和“我们的”来指祂自己；但在二十七节，摩西用“祂的”和“祂”来指伊罗欣。代名词“我们”和“我们的”是复数，但“祂的”和“祂”是单数。这里再次启示神是单复数，是三一的。此外，这里清楚指明，三一完全是为着使神按自己的形像创造人，目的是要借着将神作到人里面，而使人能彰显神。这几点很强的印证：三一一是为使神将祂自己分赐到我们里面，给我们享受并经历，使我们能彰显祂。

“耶和华神说，那人已经与我们相似，知道善恶；现在恐怕他伸手又摘生命树的果子吃，就永远活着”

三章二十二节说，“耶和华神说，那人已经与我们相似，知道善恶；现在恐怕他伸手又摘生命树的果子吃，就永远活着。”在这节，伊罗欣再次用复数代名词“我们”来指祂自己。这里含示了三一，是与人吃生命树，就是

The Divine Trinity being implied by God, His Spirit, and His word shows that the three of the Trinity are distinct but not separate. God's Spirit is God's breath (Job 33:4), and God's word is God's breathing (2 Tim. 3:16), which is by God's breath—Spirit. Job 33:4 says, “The Spirit of God has made me, / And the breath of the Almighty has enlivened me.” In this verse we can see that the Spirit of God is the breath of the Almighty. Second Timothy 3:16 says, “All Scripture is God-breathed.” God, His Spirit, and His word are distinct, but they are inseparably related to one another. A man, his breath, and his speaking are three distinct things, but they cannot be separated from one another. It is impossible to speak if we do not breathe. Therefore, speaking is a kind of breathing. Thus, the implication of the Trinity in Genesis 1:1-3 with God, His Spirit, and His word establishes a basic principle concerning the Trinity—that the three are distinct but not separate.

“God Said, Let Us Make Man in Our Image, according to Our Likeness;... God Created Man in His Own Image; in the Image of God He Created Him; Male and Female He Created Them”

God's aspect of being singular yet plural is also shown in Genesis 1:26-27, which says, “God said, Let Us make man in Our image, according to Our likeness;...God created man in His own image; in the image of God He created him; male and female He created them.” Elohim referred to Himself in verse 26 using Us and Our, but Moses referred to Elohim in verse 27 using His and He. The pronouns Us and Our are plural, but His and He are singular. Again, this reveals that God is uni-plural, triune. Furthermore, the Trinity is clearly indicated here directly for the creation of man in God's image with the intention that man may express God by having God wrought into him. These points strongly confirm that the Trinity is for God to dispense Himself into us for our enjoyment and experience so that we may express Him.

“Jehovah God Said, Behold, the Man Has Become like One of Us, Knowing Good and Evil; and Now, Lest He Put Forth His Hand and Take Also from the Tree of Life and Eat and Live Forever”

Genesis 3:22 says, “Jehovah God said, Behold, the man has become like one of Us, knowing good and evil; and now, lest he put forth his hand and take also from the tree of life and eat and live forever.” In this verse Elohim again referred to Himself with the plural pronoun Us. This implication of the Trinity is in relation to man's eating of the

接受神作人的生命有关。这再次证明，三一一是为着让人享受神。

### “耶和华说，…我的灵就不永远与他相争”

六章三节说，“耶和华说，…我的灵就不永远与他相争。”在挪亚的时代，因着人类变成腐败、败坏的肉体，所以神在人身上无法往前。人可以说，是神放弃了与人相争。然而，耶和华不是说，“我就不与他相争；”而是说，“我的灵就不…与他相争。”这里不仅是耶和华不与人相争，更是耶和华的灵不与人相争；这里指的是神圣三一在堕落的人身上作工。我们再次看见，三一一是关乎神在人身上的工作，为使人能享受祂。

### “耶和华说，…我们下去，在那里变乱他们的语言，使他们的言语彼此不通。于是耶和华使他们从那里分散在全地上”

十一章六至八节说，“耶和华说，…我们下去，在那里变乱他们的语言，使他们的言语彼此不通。于是耶和华使他们从那里分散在全地上。”在这段话里，神用代名词“我们”说到祂自己，这关乎变乱和分散人类，使人不能成功的阻挠神在人身上所要完成的定旨；这也与人有分于神有关联。这个例子虽是负面的，但仍含示三一一是为着让神分赐到人里面，使人能享受祂。

### “耶和华在幔利橡树那里向亚伯拉罕显现。…他举目观看，见有三个人在对面站着”

十八章一至二节说，“耶和华在幔利橡树那里向亚伯拉罕显现。…他举目观看，见有三个人在对面站着。”十三至十四、以及二十二节清楚的启示，这三个人中有一位是耶和华，另外二者是天使。（22，十九1。）在耶和华成为肉体之前，（约一14，）祂就向亚伯拉罕显现为一个真正的人。亚伯拉罕洗祂的脚，摆上食物，祂就吃了。我们可能会问，神的儿子成为人，是在两千年前，还是在四千年前亚伯拉罕活着的时候。在我们有时间的因素，但在神没有时间的因

tree of life—to take God in as man’s life. This proves again that the Trinity is for man’s enjoyment of God.

### “Jehovah Said, My Spirit Will Not Strive with Man Forever”

Genesis 6:3 says, “Jehovah said, My Spirit will not strive with man forever.” At Noah’s time, because mankind became rotten, corrupted flesh, God had no way to go on with man. In a good sense, God gave up striving with man. However, Jehovah did not say, “I will not strive with man,” but, “My Spirit will not strive with man.” Here it is not merely Jehovah but the Spirit of Jehovah who would not strive with man. This refers to the Divine Trinity working on the fallen man. Again, we see that the Trinity is related to God’s work on man so that man may enjoy Him.

### “Jehovah Said,...Let Us Go Down and There Confound Their Language, That They May Not Understand One Another’s Speech. So Jehovah Scattered Them from There over the Surface of All the Earth”

Genesis 11:6-8 says, “Jehovah said,...Let Us go down and there confound their language, that they may not understand one another’s speech. So Jehovah scattered them from there over the surface of all the earth.” God’s speaking to Himself with the pronoun Us in this passage was in relation to the confounding and scattering of mankind so that man might not be successful in frustrating God in the fulfillment of His purpose with man. This is also related to man’s partaking of God. Even though this instance is on the negative side, it still implies that the Trinity is for God’s dispensing into man so that man may enjoy Him.

### “Jehovah Appeared to Him [Abraham] by the Oaks of Mamre...and He Lifted Up His Eyes and Looked, and There Were Three Men Standing Opposite Him”

Genesis 18:1-2 says, “Jehovah appeared to him [Abraham] by the oaks of Mamre...And he lifted up his eyes and looked, and there were three men standing opposite him.” Verses 13, 14, and 22 clearly reveal that one of these three men was Jehovah and that the other two were angels (v. 22; 19:1). Jehovah appeared to Abraham before His incarnation (John 1:14) as a real man. Abraham washed His feet and served Him a meal, and He ate it. We may ask if the Son of God became a man two thousand years ago or four thousand years ago, when Abraham lived. With us there is the element of time, but with God there is no element of time. For instance, the Lord Jesus

素。例如，主耶稣大约在两千年前钉十字架，但启示录十三章八节说，“从创世以来被杀之羔羊。”在神眼中，基督在有了世界时就被钉十字架了。这是神看事情的方式。

耶和華作為人向亞伯拉罕显现，與基督的譜系有關，為要完成神救贖人並將祂自己作到人里面的定旨。（創十九 36～37，得一 4，四 13，21～22，太一 5～16。）在創世記十八章，主向亞伯拉罕显现，其直接目的是为了拯救羅得脱离所多瑪。（十八～十九。）羅得蒙拯救之后，用不正確的方法产生了两个儿子。其中一个儿子是摩押，而路得就是摩押的后裔之一。路得嫁给波阿斯，波阿斯是大卫的曾祖父，大卫是基督的重要先祖。因此，基督有一部分是来自羅得的譜系。整卷創世記是基督的家譜；馬太一章头几节是創世記的摘录。創世記写出来，乃是作为基督譜系完整的记载。因此，当主在十八章来拯救羅得时，祂是要顾到自己的一位先祖。这里我们看见，三一与基督的譜系有关，要将神带进人性里。

**“耶和華的使者對她〔夏甲〕說，…我必使你的後裔極其繁多”**

十六章九至十节说，“耶和華的使者對她〔夏甲〕說，…我必使你的後裔極其繁多。”七节和九节也提到耶和華的使者，而十一节和十三节显示，耶和華的使者原来就是耶和華自己。

**“神〔伊羅欣〕的使者從天上呼叫夏甲，說，…神已經聽見童子的聲音了。起來，把童子扶起來…；我必使他成為大國”**

二十一章十七至十八节说，“神〔伊羅欣〕的使者從天上呼叫夏甲，說，…神已經聽見童子的聲音了。起來，把童子扶起來…；我必使他成為大國。”神的使者就是耶和華的使者，原來就是神——伊羅欣。這含示三一。

**“耶和華的使者從天上呼叫他說，亞伯拉罕…。現在我知道你是敬畏神〔伊羅欣〕的了，因為你沒有將你的兒子，就是你獨生的兒子，留下不給我”**

was crucified about two thousand years ago, but Revelation 13:8 says, “The Lamb...was slain from the foundation of the world.” In the eyes of God Christ was crucified when the world came into being. This is God’s way of taking account of things.

Jehovah appeared to Abraham as a man in relation to the ancestry of Christ for fulfilling God’s purpose to redeem man and work Himself into man (Gen. 19:36-37; Ruth 1:4; 4:13, 21-22; Matt. 1:5-16). The Lord appeared to Abraham in Genesis 18 directly for the purpose of rescuing Lot out of Sodom (chs. 18—19). After Lot was rescued, he produced two sons by improper means. One of Lot’s sons was Moab, and Ruth was one of Moab’s descendants. Ruth married Boaz, who was the grandfather of David, and David was a great grandfather of Christ. Thus, Christ came partly from the genealogy of Lot. The entire book of Genesis is a genealogy of Christ. The first few verses of Matthew 1 are an extract of Genesis. Genesis was written as a full record of Christ’s generation. Thus, when the Lord came to rescue Lot in Genesis 18, He was taking care of one of His ancestors. Here we see the Trinity in relation to the generation of Christ, to bring God into humanity.

**“The Angel of Jehovah Said to Her [Hagar], I Will Greatly Multiply Your Seed”**

Genesis 16:10 says, “The Angel of Jehovah said to her [Hagar], I will greatly multiply your seed.” Verses 7 and 9 also mention the Angel of Jehovah, and verses 11 and 13 show that the Angel of Jehovah turned out to be Jehovah Himself.

**“The Angel of God [Elohim] Called to Hagar out of Heaven and Said to Her... God Has Heard the Voice of the Boy Where He Is. Rise Up; Lift Up the Boy... for I Will Make of Him a Great Nation”**

Genesis 21:17-18 says, “The Angel of God [Elohim] called to Hagar out of heaven and said to her...God has heard the voice of the boy where he is. Rise up; lift up the boy...for I will make of him a great nation.” The Angel of God, who is the Angel of Jehovah, turned out to be God, Elohim. This implies the Trinity.

**“The Angel of Jehovah Called to Him from the Heavens and Said, Abraham... Now I Know That You Fear God [Elohim], Since You Have Not Withheld Your Son, Your Only Son, from Me”**

二十二章十一至十二节说，“耶和华的使者从天上呼召他说，亚伯拉罕…。现在我知道你是敬畏神〔伊罗欣〕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。”这段经文末了的“我”是指神，以撒被献给祂。(1～2。)神说到祂自己，不仅是说耶和华和神，更是说耶和华的使者和神〔伊罗欣〕的使者；这说法含示三一。神需要是三一，好使祂在人身上作工，使人可以有分于祂。

“神〔伊罗欣〕的使者在那梦中对我说，雅各…我是伯特利的神〔伊勒〕”

三十一章十一至十三节说，“神〔伊罗欣〕的使者在那梦中对我说，雅各…我是伯特利的神〔伊勒〕。”神的使者原来就是“伊勒”，“伊勒”是“伊罗欣”的另一形式。这节经文中的发言人是神的使者，而不单是神；这含示神是作为三一来与人相处。我们需要学习按着圣经的启示来认识三一。神在我们身上作工，要使我们分于祂，这乃是借着三一而作成的。神的三一是为着祂的经纶，就是将祂自己分赐到人里面。

“他〔以色列〕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〔伊罗欣〕，就是一生牧养我直到今日的神〔伊罗欣〕，那救赎我脱离一切患难的使者，赐福与这两个少年人”

四十八章十五至十六节说，“他〔以色列〕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〔伊罗欣〕，就是一生牧养我直到今日的神〔伊罗欣〕，那救赎我脱离一切患难的使者，赐福与这两个少年人。”十六节的“使者”与十五节的“神”是同位语。因此，使者就是那位伊罗欣，是亚伯拉罕、以撒、雅各这三代的三一神。这里含示三一，因为这段话关系到神对雅各的牧养，为要保守以色列族类，以带进基督，并将祂自己作到人里面，使人能有分于并享受神。提到神圣的三一时，总是与神的经纶有关。神之所以为三一，是为着祂的经纶。神的三一并非攸关祂的素质，乃是攸关祂的经纶。

Genesis 22:11-12 says, “The Angel of Jehovah called to him from the heavens and said, Abraham...Now I know that you fear God [Elohim], since you have not withheld your son, your only son, from Me.” Me at the end of these verses refers to God, to whom Isaac was offered (vv. 1-2). God’s reference to Himself not simply as Jehovah and God but also as the Angel of Jehovah and the Angel of God [Elohim] implies the Trinity. There was a need of the Trinity for God to work on man that man may participate in Him.

“The Angel of God [Elohim] Said to Me in the Dream, Jacob...I Am the God [El] of Bethel”

Genesis 31:11-13 says, “The Angel of God [Elohim] said to me in the dream, Jacob...I am the God [El] of Bethel.” The Angel of God turned out to be El, which is another form of Elohim. The speaker in this verse being the Angel of God instead of simply God implies that God deals with man as the Trinity. We need to learn to understand the Trinity according to the revelation of the Bible. God’s work on us that we may partake of Him is done through the Trinity. God’s trinity is for His economy, the dispensing of Himself into man.

“He [Israel] Blessed Joseph and Said, the God [Elohim] before Whom My Fathers Abraham and Isaac Walked, the God [Elohim] Who Has Shepherded Me All My Life to This Day, the Angel Who Has Redeemed Me from All Evil, Bless the Boys”

Genesis 48:15-16 says, “He [Israel] blessed Joseph and said, / The God [Elohim] before whom my fathers Abraham and Isaac walked, / The God [Elohim] who has shepherded me all my life to this day, / The Angel who has redeemed me from all evil, bless the boys.” The Angel in verse 16 is in apposition to the God in verse 15. Thus, the Angel is the very Elohim, the Triune God of the three generations—Abraham, Isaac, and Jacob. The Trinity is implied here because this portion concerns God’s shepherding of Jacob in order to preserve the race of Israel to bring forth Christ and work Himself into man and that man may participate in and enjoy God. The Trinity is always mentioned in relation to God’s economy. God’s being triune is for His economy. God’s trinity is not a matter of His essence but of His economy.

## 创世记十六至四十八章所指明的神圣三一，与基督的家谱有关

十六章九至十节、二十一章十七至十八节、二十二章十一至十二节、三十一章十一至十三节、和四十八章十五至十六节，都指明神圣三一直接或间接与基督的家谱（太一1～2）有关。夏甲和她儿子以实玛利间接与基督的家谱有关；亚伯拉罕和雅各直接与基督的家谱有关；这位基督来救赎人，使神可以将祂自己作到人里面。这全是为着神的经纶。

借着研读创世记里的三一，我们可以总结说，神的三一是为着祂的经纶，就是将祂自己分赐到人里面，使人可以享受祂，成为祂的彰显。此外，根据创世记的启示，关于三一有两个紧要的点。第一，三一的三者有分别，却不分开。第二，神在素质上是一，但神在经纶上，也就是在分赐上是三。神在素质上是一，在经纶上是三。

## The Divine Trinity Being Indicated in Genesis 16—48 in Relation to the Genealogy of Christ

Genesis 16:10; 21:17-18; 22:11-12; 31:11-13; and 48:15-16 all indicate the Divine Trinity in relation, directly or indirectly, to the genealogy of Christ (Matt. 1:1-2). Hagar and her son Ishmael are indirectly related to Christ's genealogy. Abraham and Jacob are directly related to the genealogy of Christ, who came to redeem man so that God could work Himself into man. This is all for God's economy.

By studying the Trinity in Genesis, we can conclude that God's trinity is for His economy, which is to dispense Himself into man so that man may enjoy Him and become His expression. In addition, according to the revelation in Genesis, there are two crucial points concerning the Trinity. First, the three of the Trinity are distinct but not separate. Second, in His essence God is one, but in His economy, His dispensing, God is three. God is essentially one and economically three.

## 出埃及记中所启示的神圣三一（一）

## THE DIVINE TRINITY AS REVEALED IN EXODUS (1)

读经：出埃及记三章二节，四节，六至七节，十四至十五节。

Scripture Reading: Exo. 3:2, 4, 6-7, 14-15

在创世记四十八章十五至十六节，雅各说，“一生牧养我直到今日的神，那救赎我脱离一切患难的使者，赐福与这两个少年人。”创世记中三一的启示，结束于神（伊罗欣）的使者和耶和华的使者。（十六 9～10，二一 17～18，二二 11～12，三一 11～13，四八 15～16。）出埃及记强调关乎三一的两件事：神的使者或耶和华的使者，以及神的灵。使者是受神差遣者。神的灵是那出于神而临及人的一位；更深的说，是要进到人里面的那一位。受差遣到我们这里的，可能来到我们这里，却未进入我们里面；但灵从神而来，不仅是客观的临及我们，更是借着进入我们里面，主观的临及我们。在出埃及记，神是神的使者，受差遣来与人同在；神也是神的灵，主观的来临及人。在新约里，神所差来给我们的，乃是耶稣基督，三一的第二者。在约翰福音里，主经常说自己是父所差来的。（如五 36，六 57，八 16，十二 49，十四 24。）然后这位受差遣者说，祂要求父差另一位保惠师，就是那灵。（十四 16，26，十五 26。）在新约里，基督与那灵这二者，乃是出埃及记中使者和灵的应验。基督是三一的第二者，作为受差遣者来与我们同在；而那灵是三一的第三者，来临及我们，甚至进入我们里面。我们需要进入对三一更深的启示。

出埃及三章二节说，“耶和华的使者…向摩西显现。”四节继续说，“耶和華見他過去要看，神就…呼叫。”六节说，“〔祂〕又说，我是你父亲的神，是亚伯拉罕的神，以撒的神，雅各的神。”六节的“祂”和“我”是指二节“耶和华的使者”。耶和华的使者是亚伯拉罕的神，以撒的神，雅各的神。对神的这三重称呼指明三一。七节说，“耶和華说，我的百姓…所受的困苦，我实在看见了。”这里我们看见，耶和华的使者就是耶和華自己。十四至十五节说，“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。…耶和華你们祖宗的神，就是亚伯拉罕的神，以撒

In Genesis 48:15-16 Jacob said, “The God who has shepherd me all my life to this day, / The Angel who has redeemed me from all evil, bless the boys.” The revelation of the Trinity in Genesis ends with the Angel of God [Elohim] and the Angel of Jehovah (16:10; 21:17-18; 22:11-12; 31:11-13; 48:15-16). Exodus stresses two matters concerning the Trinity: the Angel of God, or the Angel of Jehovah, and the Spirit of God. An angel is one who is sent by God. The Spirit of God is the One who comes from God to reach man and, in a deeper sense, to enter into man. One who is sent to us may come to us but not enter into us, but the Spirit comes from God to reach us not only objectively but also subjectively by entering into us. In Exodus God is the Angel of God, who is sent to be with man, and the Spirit of God, who comes to reach man in a subjective way. In the New Testament the One sent by God to us was Jesus Christ, the second of the Trinity. In John the Lord often said that He was sent by the Father (e.g., 5:36; 6:57; 8:16; 12:49; 14:24). Then this sent One said that He would ask the Father to send another Comforter, the Spirit (14:16, 26; 15:26). These two, Christ and the Spirit, in the New Testament are the fulfillment of the Angel and the Spirit in Exodus. Christ, the second of the Trinity, came as the sent One to be with us, and the Spirit, the third of the Trinity, came to reach us and even enter into us. We need to enter into the deeper revelation of the Trinity.

Exodus 3:2 says, “The Angel of Jehovah appeared to him [Moses].” Verse 4 continues, “When Jehovah saw that he had turned aside to look, God called to him.” Verse 6 says, “He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” He and I in verse 6 refer to the Angel of Jehovah in verse 2. The Angel of Jehovah is the God of Abraham, the God of Isaac, and the God of Jacob. This threefold mentioning of God indicates the Trinity. Verse 7 says, “Jehovah said, I have surely seen the affliction of My people.” Here we see that the Angel of Jehovah is Jehovah Himself. Verses 14 through 15 say, “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…Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob…This is My name

的神，雅各的神…。这是我的名，直到永远；这也是我的纪念，直到万代。” 耶和华的使者是耶和华、神、亚伯拉罕的神、以撒的神、雅各的神、以及我是那我是，就是那伟大的我是。

## 希伯来文中两个基本的神圣名称

### 伊罗欣

希伯来文是用来启示圣经的第一种语言。在旧约，希伯来文里有两个基本的神圣名称。第一个名称“伊罗欣”（Elohim），是指神。在司可福串珠圣经（Scofield Reference Bible）里，司可福博士说，伊罗欣（Elohim—神）“是由伊勒（El—力量，或强者）和阿拉（Alah—起誓，以誓言约束自己，含示信实）所组成”。因此，伊罗欣是指神的属性—祂的力量、能力、权能同着祂的信实。换句话说，伊罗欣是“信实的大能者”。

### 耶和华

希伯来文中第二个基本的神圣名称是“耶和华”。据司可福博士说，耶和华“按字面的意思（如在出埃及三章十四节者）是‘那是祂所是者，因此是那永远的我是（I AM）’。但耶和华（或作亚威，Yahwe，希伯来文中耶和华这字的另译）是由哈瓦（Havah）而来；哈瓦也有‘成为’的意思”。因此，耶和华是指神的存在。祂是自有永有者，那伟大的“我是”，那伟大的“是”，成为我们所需要的一切。凡我们所需要的，祂都是。

新约里的耶稣—耶和华我们的救主—就是这伟大的“我是”。“耶稣”是从希腊文而来的名字，意思是希伯来文里的“耶和华救主”，或“耶和华救恩”。主在约翰八章二十四节对犹太人说，“你们若不信我是，必要死在你们的罪中。”当主说，“信我是，”祂的意思是，“信我是耶和华你们的神。”二十八节说，“所以耶稣对他们说，你们举起人子以后，必知道我是。”然后，主在五十八节说，“还没有亚伯拉罕，我就是。”按照文法，主似乎应该用过去式说，“还没有亚伯拉罕，我就曾是（I was）。”但主耶稣就是耶和华，那“我是”（I AM）。

“耶和华”这神圣名称  
是用于与人的关系上

forever, and this is My memorial from generation to generation.” The Angel of Jehovah is Jehovah, God, the God of Abraham, the God of Isaac, and the God of Jacob, and the I AM WHO I AM, the great I AM.

## THE TWO BASIC DIVINE TITLES IN HEBREW

### Elohim

In the Old Testament there are two basic divine titles in Hebrew, the first language used for the revelation of God's Scriptures. The first title, Elohim, indicates God. In the Scofield Reference Bible, Dr. Scofield says that Elohim (God) is “formed from El = strength, or the strong one, and Alah, to swear, to bind oneself by an oath, so implying faithfulness.” Hence, Elohim denotes God's attributes—His strength, power, and might with His faithfulness. In other words, Elohim is the mighty and faithful One.

### Jehovah

The second basic divine title in Hebrew is Jehovah. According to Dr. Scofield, Jehovah is “literally (as in Exo. 3:14), ‘He that is who He is, therefore the eternal I AM.’ But Havah, from which Jehovah, or Yahwe, is formed, signifies also ‘to become.’” Hence, Jehovah denotes God's existence. He is the self-existent and ever-existent One, the great I AM, the great TO BE, to be whatever we need. Whatever we need, He is.

Jesus, Jehovah our Savior, in the New Testament is this great I AM. Jesus, a name that comes from Greek, means “Jehovah the Savior,” or “the salvation of Jehovah,” in Hebrew. In John 8:24 the Lord said to the Jews, “Unless you believe that I am, you will die in your sins.” When the Lord said, “Believe that I am,” He meant, “Believe that I am Jehovah your God.” Verse 28 says, “Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am.” Then in verse 58 the Lord said, “Before Abraham came into being, I am.” According to grammar, it seems that the Lord should have said, “Before Abraham came into being, I was.” But the Lord Jesus is Jehovah, the I AM.

The Divine Title Jehovah  
Being Used in Relation to Man

“耶和华”这神圣名称的使用，与人受造（创二7）并蒙拯救（三21）有关。

## 耶和华的七个复合名称， 启示祂能应付祂百姓的一切需要

耶和华的七个复合名称，启示祂能应付祂百姓的一切需要。“耶和华以勒”（Jehovah-jireh），意思是“耶和华必预备”；（二二13～14；）这指明耶和华是我们的供应者。“耶和华拉法”（Jehovah-ropheka），意思是“耶和华你的医治者”。（出十五26。）“耶和华尼西”（Jehovah-nissi），意思是“耶和华是我的旌旗”。（十七8～15。）旌旗象征得胜，胜利。因着耶和华是战士，为我们争战，并且胜过我们一切的仇敌，所以祂是我们的得胜，胜利。“耶和华沙龙”（Jehovah-shalom），意思是“耶和华是平安”，或“平安的耶和华”。（士六24。）“耶和华罗以”（Jehovah-roi），意思是“耶和华是我的牧者”；（诗二三；）耶和华牧养我们并照护我们。“耶和华齐根努”（Jehovah-tsidqenu），意思是“耶和华我们的义”。（耶二三6。）“耶和华沙玛”（Jehovah-shammah），意思是“耶和华的所在”；（结四八35；）这意思是说，耶和华与我们同在，让我们享受祂。因此，耶和华供应我们，医治我们，战胜仇敌，并牧养我们，祂是我们的平安和我们的义，使我们享受祂。

## 耶和华的使者就是耶和华自己； 耶和华是神，是亚伯拉罕的神， 以撒的神，雅各的神

耶和华的使者（出三2）就是耶和华自己；（4；）耶和华是神，是亚伯拉罕的神，以撒的神，雅各的神。（4，6。）耶和华的使者是亚伯拉罕的神，以撒的神，雅各的神；这含示祂是三重的，就是三一神。亚伯拉罕的神是指父，以撒的神是指子，雅各的神是指灵。

主给我负担和恩典，来揭开圣经“矿藏”中的“钻石”，给人看见基督真是包罗万有。耶稣作为神所差遣者，乃是耶和华的使者，就是耶和华和神。此外，耶和华的使者就是亚伯拉罕的神，以撒的神，雅各的神；这指明耶稣就是

The divine title Jehovah is used in relation to man's creation (Gen. 2:7) and man's salvation (3:21).

## Seven Compound Names of Jehovah Revealing Him as Meeting Every Need of His People

Seven compound names of Jehovah reveal Him as meeting every need of His people. Jehovah-jireh means "Jehovah will provide" (22:13-14). This indicates that Jehovah is our Provider. Jehovah-ropheka means "Jehovah your Healer" (Exo. 15:26). Jehovah-nissi means "Jehovah is my banner" (17:8-15). A banner is a sign of triumph, victory. Because Jehovah is the Warrior fighting the battle for us and triumphing over all our enemies, He is our triumph, our victory. Jehovah-shalom means "Jehovah is peace," or "Jehovah of peace" (Judg. 6:24). Jehovah-ro'i means "Jehovah is my Shepherd" (Psa. 23). Jehovah shepherds us and takes care of us. Jehovah-tsidqenu means "Jehovah our righteousness" (Jer. 23:6). Jehovah-shammah means "Jehovah Is There" (Ezek. 48:35). This means that Jehovah is present for us to enjoy Him. Thus, Jehovah provides, heals, and triumphs over the enemies and shepherds us, He is our peace and our righteousness, and we enjoy Him.

## THE ANGEL OF JEHOVAH BEING JEHOVAH HIMSELF, AND JEHOVAH BEING GOD, THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB

The Angel of Jehovah (Exo. 3:2) is Jehovah Himself (v. 4), and Jehovah is God, the God of Abraham, the God of Isaac, and the God of Jacob (vv. 4, 6). That the Angel of Jehovah is the God of Abraham, the God of Isaac, and the God of Jacob implies that He is threefold, the Triune God. The God of Abraham refers to the Father, the God of Isaac refers to the Son, and the God of Jacob refers to the Spirit.

The Lord has burdened me and given me the grace to uncover many "diamonds" in the "mine" of the Scriptures showing that Christ is truly all-inclusive. As God's sent One, Jesus is the Angel of Jehovah, who is Jehovah and God. Furthermore, the Angel of Jehovah being the God of Abraham, the God of Isaac, and the God of Jacob indicates that

三一神—父、子、灵。耶稣基督这位成为肉体的神，不仅临到新约的圣徒，也临到旧约的亚伯拉罕。在创世记十八章，祂在人的形状里，带着人的肉身，临到亚伯拉罕。亚伯拉罕洗祂的脚，摆上食物，祂就吃了。

在四十八章十五至十六节，雅各临终时说，“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，那救赎我脱离一切患难的使者，赐福与这两个少年人。”亚伯拉罕和以撒行事为人都在祂面前的神，以及一生牧养雅各的神，就是那救赎他脱离一切患难的使者。随后一卷书，出埃及记启示，这位使者是耶和華、神、三一神。这宝贵的一位乃是一切—祂是我们的供应者、医治者、胜利、平安、牧者、义和享受。旧约这种对主包罗万有的启示，似乎属于新约。然而，旧约中有许多丰富是新约中找不到的。

## 神圣三一作为受差遣者而来， 要拯救神的百姓 进入对神圣三一的享受

耶和華的使者乃是耶和華和神，就是亚伯拉罕的神，以撒的神，雅各的神；这含示神圣三一一是为着拯救神的百姓进入对神圣三一的享受。这一点是基于出埃及三章，耶和華的使者在那里对摩西说，“我下来要救他们脱离埃及人的手，领他们从那地出来，上到美好、宽阔、流奶与蜜之地。”（8。）

神圣三一作为受差遣者（使者）而来，是要拯救神的百姓脱离他们堕落的光景，脱离在埃及所受的奴役，（8～10，）进入对神圣三一的享受；也是要他们事奉三一神；（12，）作神的长子（含示神圣的生命要分授到神的赎民里面）；（4:22～23，）并向耶和華守节（含示神的赎民与三一神一同享受）。（五1。）神的赎民与三一神一同享受三一神。向三一神守节，就是享受三一神作我们的节期，并且我们是与祂同享这节期。这再次指明，三一一是为着让神将祂自己分赐到祂的赎民里面，给他们享受。圣经中根本的思想乃是，神圣三一不是为着道理或教训，乃是为着让神分赐到我们里面，给我们享受。神圣的三一乃是为着神的分赐和我们的享受。

Jesus is the Triune God—the Father, the Son, the Spirit. Jesus Christ, the incarnated God, came not only to the New Testament saints but also to Abraham in the Old Testament. In Genesis 18 He came to Abraham in the form of man with a physical human body. Abraham washed His feet and fed Him with a meal, which He ate.

In Genesis 48:15-16 Jacob said at the end of his life, “The God before whom my fathers Abraham and Isaac walked, / The God who has shepherded me all my life to this day, / The Angel who has redeemed me from all evil, bless the boys.” The God before whom Abraham and Isaac walked and the God who shepherded Jacob all his life was the Angel who redeemed him from all evil. The following book, Exodus, reveals that this Angel is Jehovah, God, and the Triune God. This precious One is everything—He is our Provider, our Healer, our triumph, our peace, our Shepherd, our righteousness, and our enjoyment. This Old Testament revelation of the Lord’s all-inclusiveness seems to belong to the New Testament. However, there are many riches in the Old Testament that cannot be found in the New Testament.

## THE DIVINE TRINITY COMING AS THE SENT ONE TO SAVE GOD’S PEOPLE INTO THE ENJOYMENT OF THE DIVINE TRINITY

The Angel of Jehovah being Jehovah and God, the God of Abraham, the God of Isaac, and the God of Jacob, implies the Divine Trinity for saving God’s people into the enjoyment of the Divine Trinity. This point is based on Exodus 3, in which the Angel of Jehovah told Moses, “I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey” (v. 8).

The Divine Trinity came as the sent One (the Angel) to save God’s people into the enjoyment of the Divine Trinity from their fallen state, their slavery in Egypt (vv. 8-10); to serve the Triune God (v. 12); to be God’s firstborn son (4:22-23), implying the impartation of the divine life into God’s redeemed people; and to hold a feast unto the Triune God (5:1), implying the enjoyment of God’s redeemed people with the Triune God. God’s redeemed people enjoyed the Triune God with the Triune God. To hold a feast unto the Triune God is to enjoy the Triune God as our feast, and we enjoy this feast with Him. This indicates again that the Trinity is for God’s dispensing of Himself into His redeemed people for their enjoyment. The underlying thought in the Bible is that the Divine Trinity is not for doctrine or teachings but for the dispensing of God into us for our enjoyment. The Divine Trinity is for God’s dispensing and our enjoyment.

在圣经不同处，  
“耶和华”这名称  
分别指三一的第一者和第二者，  
证明三一的三者乃是一

在圣经不同处，“耶和华”这名称分别指三一的第一者和第二者，证明三一的三者乃是一。在旧约里，耶和华的使者，就是耶和华自己，应验于新约的耶稣，乃是指三一的第二者。然而，在启示录一章四至五节，“那今是昔是以后永是的”这称呼，指明耶和华作为那永存的“我是”，却是指三一的第一者。这也显示，将三一系统化是不可能的。

我们已经看见，在旧约里，耶和华的使者就是耶和华自己，而耶和华乃是伊罗欣（神），是亚伯拉罕、以撒、雅各之三重的神。亚伯拉罕是父，以撒是子，雅各这难办的一位是在灵的变化之下。因此，亚伯拉罕、以撒、雅各之三重的神，乃是三一神。使者、耶和华、神、与三一神全是同一位。

三一神包括父神、子神和灵神。有人认为，说基督是父、子、和灵乃是异端。然而在出埃及三章，耶和华的使者对摩西说，“我是你父亲的神，是亚伯拉罕的神，以撒的神，雅各的神。…我是那我是。”（6，14。）此外，耶和华的使者作为受神差遣者，乃是应验在新约的耶稣身上。因此，耶稣基督是带有神圣属性的伊罗欣，满有大能和信实；祂也是耶和华，那自有永有者，那伟大的“我是”，那伟大的“是”。基督这“我是”乃是一切——祂是耶和华的使者、伊罗欣、父神、子神、灵神、我们的供应者、医治者、战胜我们一切仇敌的战士、我们的平安、牧者、义，以及与我们同在，给我们享受的那一位。因此，圣经启示基督真是包罗万有。

THE TITLE JEHOVAH REFERRING TO  
THE FIRST AND THE SECOND OF THE TRINITY  
IN DIFFERENT PORTIONS OF THE SCRIPTURES, PROVING  
THAT THE THREE OF THE TRINITY ARE ONE

The title Jehovah refers to the first and the second of the Trinity in different portions of the Scriptures, proving that the three of the Trinity are one. In the Old Testament the Angel of Jehovah, who was Jehovah Himself and was fulfilled in Jesus in the New Testament, refers to the second of the Trinity. However, in Revelation 1:4-5 the expression Him who is and who was and who is coming, which indicates Jehovah as the ever-existing I AM, refers to the first of the Trinity. This also shows that it is impossible to systematize the Trinity.

We have seen in the Old Testament that the Angel of Jehovah is Jehovah Himself and that Jehovah is Elohim [God], the threefold God of Abraham, Isaac, and Jacob. Abraham was the father, Isaac was the son, and Jacob, the naughty one, was under the transformation of the Spirit. Thus, the threefold God of Abraham, Isaac, and Jacob is the Triune God. The Angel, Jehovah, God, and the Triune God are all one person.

The Triune God comprises God the Father, God the Son, and God the Spirit. Some think that it is heretical to say that Christ is the Father, the Son, and the Spirit. However, in Exodus 3 the Angel of Jehovah said to Moses, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob...I AM WHO I AM” (vv. 6, 14). Furthermore, as the sent One of God, the Angel of Jehovah is fulfilled in Jesus in the New Testament. Thus, Jesus Christ is Elohim with the divine attributes, full of strength and faithfulness, and He is also Jehovah, the self-existing and ever-existing One, the great I AM, the great TO BE. As the I AM, Christ is everything—He is the Angel of Jehovah, Elohim, God the Father, God the Son, God the Spirit, our Provider, our Healer, the Warrior who triumphs over all our enemies, our peace, our Shepherd, our righteousness, and the One who is present for our enjoyment. The Bible thus reveals that Christ is truly all-inclusive.

### 出埃及记中所启示的神圣三一（二）

读经：出埃及记十四章十九至二十节，二十四至二十五节，十七章六节，二十三章二十至二十三节，二十五节，二十五章三十一至三十七节，三十章二十三至二十五节，三十一章三节，三十二章三十四节，三十三章二至三节，三十五章三十一节，四十章三十四节。

祷告：主，我们爱你，我们爱你的话。为着你的说话，我们何等感谢你。主，我们信靠你、你的恩典、你的膏抹、和你对我们所说的一切话。主，遮盖我们。我们为着你洁净的血赞美你，这血让我们可以享受你丰盛的膏抹。

在出埃及记里，有两件主要的事与神圣三一有关：神的使者和神的灵。这两件事符合新约对三一的启示。主耶稣乃是新约对耶和华的使者（就是受神差遣者）的应验；那灵也是新约中主要的项目。

#### 旧约的预表 详细启示三一

旧约中关于神圣三一的思想，与新约中的思想完全相同。然而，三一的启示在新约比较清楚，在旧约则比较详细。新约的启示很清楚，因为有马太二十八章十九节这样的经文，明文提及三一的三者——父、子和圣灵。神圣三一也明白的启示于林后十三章十四节，那里说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”启示录一章四至五节说，“愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。”这两节是指父、灵和子，指明神圣的三一。还有另外几段新约经文对神圣三一有类似的启示。

虽然旧约对三一的启示没有新约清楚，但旧约传达更多关于三一的细节。当以色列人在旷野里口渴时，神

### THE DIVINE TRINITY AS REVEALED IN EXODUS (2)

Scripture Reading: Exo. 14:19-20, 24-25; 17:6; 23:20-23, 25; 25:31-37; 30:23-25; 31:3; 32:34; 33:2-3; 35:31; 40:34

Prayer: Lord, we love You, and we love Your word. How we thank You for Your speaking. Lord, we trust in You, Your grace, Your anointing, and every word that You would speak to us. Lord, cover us. We praise You for Your cleansing blood, which allows us to enjoy Your rich anointing.

In Exodus there are two main matters related to the Divine Trinity: the Angel of God and the Spirit of God. These two matters correspond with the New Testament revelation of the Trinity. The Lord Jesus is the New Testament fulfillment of the Angel of Jehovah as God's sent One, and the Spirit is also a major item in the New Testament.

#### THE OLD TESTAMENT TYPES REVEALING THE TRINITY IN DETAIL

The thought concerning the Divine Trinity in the Old Testament is exactly the same as the thought in the New Testament. However, the revelation of the Trinity is clearer in the New Testament but more detailed in the Old Testament. The New Testament revelation is clear because verses like Matthew 28:19 explicitly mention the three of the Trinity—the Father, the Son, and the Holy Spirit. The Divine Trinity is also clearly revealed in 2 Corinthians 13:14, which says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Revelation 1:4-5 says, “Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth.” These verses in Revelation 1 refer to the Father, the Spirit, and the Son, indicating the Divine Trinity. Several other New Testament passages reveal the Divine Trinity in a similar way.

Although the revelation of the Trinity in the Old Testament is not as clear as in the New Testament, the Old Testament conveys more details concerning the Trinity. When

叫摩西击打何烈的磐石，水就从被击打的磐石流出来。（出十七 6。）保罗在林前十章四节说，磐石预表基督，就是三一的第二者，被神击打而流出活水。（参约十九 34。）在约翰七章三十七至三十八节，主耶稣高声说，“人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。”三十九节指出，活水就是那灵。因此，新约给我们看见，旧约中被击打而流出活水的磐石乃是预表，描绘三一神流出来，好将自己分赐到祂干渴的百姓里面。这些关乎三一的细节，独特的启示在旧约里。

旧约的另一个预表是灯台。出埃及二十五章三十一至三十七节的灯台，预表基督是三一神的具体化身和彰显。（太四 16，约一 4～9。）根据撒迦利亚四章十节，灯台的七盏灯表征耶和华的七眼。启示录说，七灯是神的七灵，（四 5，）就是羔羊的七眼。（五 6。）我们借这些经节可以看见，灯台乃是基督同着那灵作灯在照耀。灯台的性质或本质是金，表征在神圣性情里的父神。因此，灯台启示父是本质，性质；子是具体化身，形状；灵是照耀，彰显。

另一个只在旧约图画中找到，满带细节的预表，乃是出埃及三十章二十三至二十五节的复合之膏，表征新约中包罗万有的灵。我们需要用许多时间，有多的祷告和珍赏，才能消化旧约中所启示神圣三一的细节。关于三一的启示，在新约中很清楚，但在旧约中比较详细。因这缘故，我们需要针对三一来研读整本圣经。

我们需要一个正确的心，为着彻底研读圣经中的三一。我年轻时就对此有心。我一听到有人谈论三一，就放下手边的事去听；每次得知有论到三一神的书，就去买来读。

神圣三一是整本圣经的结构。尽管我们看不见大楼里的钢铁，但大楼的基本结构乃是钢架。若没有钢架，大楼其余的部分就不算什么。同样的，整个神圣启示的架构乃是神圣三一。

the children of Israel were thirsty in the wilderness, God told Moses to strike the rock in Horeb, and water came out of the smitten rock (Exo. 17:6). In 1 Corinthians 10:4 Paul says that the rock typifies Christ, the second of the Trinity, who was smitten by God to flow out living water (cf. John 19:34). In John 7:37-38 the Lord Jesus cried out, "If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water." Verse 39 indicates that the living water is the Spirit. Therefore, the New Testament allows us to see that the Old Testament type of the smitten rock flowing out living water portrays the Triune God flowing out to dispense Himself into His thirsty people. These details concerning the Trinity are particularly revealed in the Old Testament.

Another Old Testament type is the lampstand. The lampstand in Exodus 25:31-37 typifies Christ as the embodiment and expression of the Triune God (Matt. 4:16; John 1:4-9). According to Zechariah 4:10, the seven lamps of the lampstand signify the seven eyes of Jehovah. Revelation says that the seven lamps are the seven Spirits of God (4:5), which are the seven eyes of the Lamb (5:6). By these verses we can see that the lampstand is Christ shining with the Spirit as the lamps. The nature, or substance, of the lampstand is gold, which signifies God the Father in His divine nature. Thus, the lampstand reveals the Father as the substance, the nature; the Son as the embodiment, the form; and the Spirit as the shining, the expression.

The compound ointment in Exodus 30:23-25, which signifies the all-inclusive Spirit in the New Testament, is another type full of details that can be found only in the Old Testament picture. We need much time, prayer, and appreciation to digest the details of the Divine Trinity as revealed in the Old Testament. The revelation concerning the Trinity is clear in the New Testament, but it is more detailed in the Old Testament. For this reason, we need to study the entire Bible concerning the Trinity.

We need a proper heart in order to thoroughly study the Trinity in the Bible. Since my youth I have had a heart for this. Anytime I heard others talking about the Trinity, I would leave whatever I was doing and go to listen. Whenever I learned of a book concerning the Triune God, I would buy it and read it.

The Divine Trinity is the structure of the entire Bible. Although steel may not be visible in a large building, the basic structure of the building is a steel frame. The rest of the building does not mean anything without the steel frame. Similarly, the framework of the entire divine revelation is the Divine Trinity.

## 云柱这预表中 所启示的神圣三一

出埃及十四章十九至二十节说，“在以色列营前行走的神的使者，转到他们后边行走；云柱也从他们前边转到他们后边立住。在埃及营和以色列营之间有云柱，一边黑暗，一边发光；终夜双方不得相近。”二十四至二十五节说，“到了晨更的时候，耶和华从云火柱中向埃及人的营观看，使埃及人的营混乱了；…以致埃及人说，我们从以色列人面前逃跑罢！因耶和华为他们争战，攻击埃及人了。”在这些经节里，我们可以看见关于三一的三要项：神的使者、云柱、以及耶和华。

### 云柱表征三一神具体化身于基督 并实化为那灵

要明白云柱是什么并不容易。日间它显为云，但夜间它显为火。（十三21。）正常来说，云和火是不可能在一起的。在我基督徒生活的头几年，刚开始研读主话时，就发现基督徒著作中没有充分提到许多这类的事。因这缘故，我无法满意于今天基督徒中间一般肤浅、传统的教训。我们需要彻底研读圣言。

保罗在林前十章二节说，“都在云里，也在海里，受浸归了摩西。”新约信徒被浸入基督的死并被浸入那灵里。（罗六4，林前十二13。）因此，红海在预表上是预示基督的死，云则表征那灵。新约也说，信徒被浸入父、子、圣灵的名里，（太二八19，）浸入主耶稣的名里，（徒八16，）就是浸入基督自己里。（罗六3，加三27。）因此，我们被浸入四项：基督的死、那灵、三一神、和基督自己。然而在受浸的预表里，只有两项：海和云。我们已经看过，海预表基督的死，云预表那灵。因此，我们可能会想知道，什么预表基督和三一神？事实上，基督就是那灵，（林前十五45，林后三17，）而那灵乃是三一神的终极表现。（约七39，启二二17。）这意思是说，浸入那灵里就是浸入基督并浸入三一神里。福音书告诉我们要浸入三一神里，（太二八19，）使徒行传告诉我们要浸入主耶稣的名里，（八16，）书信告诉我们要浸入那灵里。（林前

## THE DIVINE TRINITY AS REVEALED IN THE TYPE OF THE PILLAR OF CLOUD

Exodus 14:19-20 says, “The Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them. And it came between the camp of the Egyptians and the camp of Israel. And the cloud was there with the darkness, yet it gave light by night to them. Thus one did not come near the other all night.” Verses 24 through 25 say, “At the morning watch Jehovah looked down upon the camp of the Egyptians from within the pillar of fire and of cloud and threw the camp of the Egyptians into confusion...So that the Egyptians said, Let us flee from Israel, for Jehovah is fighting for them against the Egyptians.” In these verses we can see three key items concerning the Trinity: the Angel of God, the pillar of cloud, and Jehovah.

### The Pillar of Cloud Signifying the Triune God Embodied in Christ and Realized as the Spirit

It is not easy to understand what the pillar of cloud was. By day it appeared as a cloud, but in the night it appeared as a fire (13:21). Normally, it is impossible for clouds and fire to remain together. As I began to study the Word in the early years of my Christian life, I discovered that many such matters were not addressed adequately in Christian literature. For this reason, I am not content with the shallow, traditional teachings common among Christians today. We need a thorough study of the divine Word.

In 1 Corinthians 10:2 Paul says, “All were baptized unto Moses in the cloud and in the sea.” The New Testament believers are baptized into the death of Christ and into the Spirit (Rom. 6:4; 1 Cor. 12:13). Thus, in typology the Red Sea prefigures the death of Christ, and the cloud signifies the Spirit. The New Testament also says that the believers are baptized into name of the Father, of the Son, and of the Holy Spirit (Matt. 28:19) and into the name of the Lord Jesus (Acts 8:16), which is to be baptized into Christ Himself (Rom. 6:3; Gal. 3:27). Thus, we are baptized into four items: the death of Christ, the Spirit, the Triune God, and Christ Himself. However, in the type of baptism there are only two items: the sea and the cloud. We have seen that the sea typifies the death of Christ, and the cloud typifies the Spirit. Thus, we may wonder what typifies Christ and the Triune God. Actually, Christ is the Spirit (1 Cor. 15:45; 2 Cor. 3:17), and the Spirit is the consummate expression of the Triune God (John 7:39; Rev. 22:17). This means that to be baptized into the Spirit is to be baptized into Christ and into the Triune God. In the Gospels we are told to be baptized into the Triune God (Matt. 28:19), in Acts we are told to be baptized into the name of the Lord Jesus (8:16), and in the Epistles we

十二 13。)这也指明，浸入三一神里就是浸入基督并浸入那灵里。

三一神具体化身于基督，（西二 9，）而基督实化为那灵。（约十四 16～18，林后三 17。）基督将神具体化，而我们经历基督作那灵。我们是借着基督，在那灵里，进到三一神面前，（弗二 18，）而三一神是在基督里，借着那灵临到我们。因此，浸入那灵里就是浸入基督里，浸入基督里就是浸入三一神里。浸入三一神、浸入基督和浸入那灵里，乃是一件事。以色列人在红海的水里受浸，这水预表基督的死；在云里受浸，这云预表三一神具体化身于基督，实化为那灵。云柱乃是那灵作基督的实化，而基督是三一神的具体化身。今天，那灵如云柱住在我们里面。在白昼祂是云，在黑夜祂是火。

出埃及十四章的云，是三一神在基督里作为那灵的奇妙预表。这云一直与以色列人同在，从逾越节直到他们进入美地。当帐幕立起时，云遮盖其上，云的元素，就是荣光，充满帐幕。（四十 34。）云和火不过是外在的表显；云的内在元素乃是三一神的神圣性情。云彩停在帐幕上，当云彩动了，以色列人就随之起行。云彩引路，为他们争战，并与他们同住。这就是我们的三一神。有人可能因宗教观念，很难接受云就是三一神这样的想法。然而，这是圣经所启示的。我们的神是三一的，今天祂对于召会乃是云柱。这云与召会同住，引导召会前行，为召会开路并争战，并且是召会里的荣光。当我们感觉召会中有主的荣光时，我们所感受到的是三一神的元素。

这些关于三一的细节，只能在旧约的图画中找到。“云柱”这个说法是由浅白的字眼所组成，但这些字眼传达了一幅图画，一个表号，让我们有所看见。小学使用图画来教儿童。儿童不仅要阅读并聆听，重要的是要看见他们所学的。出埃及记的云就是一幅这样的图画；这不是寻常的云。同样的，主受浸并从水里上来时，那灵仿佛鸽子降在祂身上。（太三 16。）这里鸽子的图画恰切的代表那灵。我们看这幅鸽子的图画而有的领会，比许多文字所能解释的更多。出埃及记中矗立的云柱，是一幅论到三一神满有意义的图画。在关键时刻，这云柱就转到以色列营后边，如同一根柱子立在他们和埃及营之间，在埃及人那边满了

are told to be baptized into the Spirit (1 Cor. 12:13). This also indicates that to be baptized into the Triune God is to be baptized into Christ and into the Spirit.

The Triune God is embodied in Christ (Col. 2:9), and Christ is realized as the Spirit (John 14:16-18; 2 Cor. 3:17). Christ embodies God, and we experience Christ as the Spirit. We come to the Triune God through Christ in the Spirit (Eph. 2:18), and the Triune God comes to us in Christ through the Spirit. Therefore, to be baptized into the Spirit is to be baptized into Christ, and to be baptized into Christ is to be baptized into the Triune God. It is one thing to be baptized into the Triune God, into Christ, and into the Spirit. The children of Israel were baptized in the water of the Red Sea, which typifies the death of Christ, and in the cloud, which typifies the Triune God embodied in Christ and realized as the Spirit. The pillar of cloud is the Spirit as the realization of Christ, who is the embodiment of the Triune God. Today the Spirit dwells in us as the pillar of cloud. In the clear day He is the cloud, and in the dark night He is the fire.

The cloud in Exodus 14 is a wonderful type of the Triune God in Christ as the Spirit. This cloud was continually with the children of Israel from the Passover until they entered into the good land. When the tabernacle was erected, the cloud covered it, and the element of the cloud filled it as glory (40:34). The cloud and the fire were only the outward appearance; the inward element of the cloud was the divine nature of the Triune God. The cloud settled on the tabernacle, and when the cloud moved, the children of Israel journeyed with it. The cloud led the way, fought the battle for them, and abode with them. This is our Triune God. Because of religious concepts, it may be difficult for some to accept the thought that the cloud is the Triune God. However, this is what the Bible reveals. Our God, who is triune, is the pillar of cloud today to the church. This cloud abides with the church, leads the church on, opens the way and fights the battle for the church, and is the glory in the church. When we sense the Lord's glory in the church, what we sense is the element of the Triune God.

Such details concerning the Trinity are found only in the Old Testament pictures. The expression pillar of cloud is composed of plain words, but these words convey a picture, a sign, that allows us to see something. Pictures are used to teach children in elementary school. It is important that the children not only read and hear but also see what they are learning. The cloud in Exodus is such a picture; it is not an ordinary cloud. Similarly, when the Lord was baptized and came up out of the water, the Spirit descended upon Him like a dove (Matt. 3:16). Here the picture of the dove represents the Spirit well. By seeing the picture of the dove, we can understand more than many words could explain. The standing pillar of cloud in Exodus is a picture full of meaning concerning the Triune God. At the crucial time this pillar moved behind the camp of Israel and stood between them and the camp of the Egyptians as a pillar full of

黑暗，在以色列人这边却发光照耀。这云表征在基督里作为那灵的三一神。

神的使者、云柱、以及耶和华，就是神圣的三一，保护神的赎民并为他们与仇敌争战，目的是要将赎民带进对三一神的享受里

神的使者、云柱、以及耶和华，就是神圣的三一，保护神的赎民并为他们与仇敌争战，目的是要将赎民带进对三一神的享受里。在出埃及十四章，神显现为神的使者、云柱、以及耶和华。我们可能不明白，神为何不直接以自己的身分行事，却要作为神的使者和云柱来行事，使自己“复杂化”。按照十九至二十节，是云柱保护以色列脱离法老和埃及军兵。然而，二十四至二十五节却说，是耶和华从云中争战。（参民十四 14。）事实上，争战的是三一神。尽管这许多关乎三一的要点令人困惑，甚至难以理解，但我们知道，三一存在的目的乃是为着要将神分赐到我们里面。

在旧约里，耶和华的复合名称当中，有一个是“耶和华沙玛”（Jehovah-sham-mah），意思是“耶和华的所在”，或“耶和华同在”。（结四八 35。）今天，耶和华的同在就是神自己作为那灵。那灵并非神以外的东西。神作为那灵的同在，是为着分赐。因此，“耶和华沙玛”就是为着分赐的神自己。以色列人在旷野时，云柱和火柱是一个表号，叫他们领悟神与他们同在，借此赐他们平安。不仅如此，他们众人都知道何时该行动，因为当云彩动了，他们都能看见。这预表三一神与他们一同行动，分赐祂自己给他们享受。

根据出埃及十四章二十四节和民数记十四章十四节，耶和华是在云中，在火中。尽管正常而言，没有东西能存在于火中，但我们的神在火中，目的是要将祂自己分赐到祂的百姓里面，使他们能有分于祂、分享祂并享受祂。神的使者、云柱、以及耶和华，就是神圣的三一，带神的赎民先与三一神同享节期，然后进入帐幕，最终进入美地。节期、帐幕、和美地表征三一神给祂的百姓享受。

darkness on the side of the Egyptians and shining with light on the side of Israel. This cloud represents the Triune God in Christ as the Spirit.

The Angel of God, the Pillar of Cloud, and Jehovah, as the Divine Trinity, Protecting God's Redeemed People and Fighting Their Enemies for Them for the Purpose of Bringing the Redeemed into the Enjoyment of the Triune God

The Angel of God, the pillar of cloud, and Jehovah, as the Divine Trinity, protected God's redeemed people and fought their enemies for them for the purpose of bringing the redeemed into the enjoyment of the Triune God. In Exodus 14 God appeared as the Angel of God, the pillar of cloud, and Jehovah. We may wonder why God did not do things as Himself directly but was “complicated” by doing things as the Angel of God and the pillar of cloud. According to verses 19 through 20, it was the pillar of cloud that protected Israel from Pharaoh and the Egyptian army. However, verses 24 and 25 say that it was Jehovah who fought from within the cloud (cf. Num. 14:14). Actually, it was the Triune God who fought. Although many such points concerning the Trinity are puzzling and even inexplicable, we know that the Trinity exists for the purpose of dispensing God into us.

One of the compound names of Jehovah in the Old Testament is Jehovah-shammah, which means “Jehovah Is There,” or “Jehovah is present” (Ezek. 48:35). The presence of God today is God Himself as Spirit. The Spirit is not something other than God. The presence of God as the Spirit is for dispensing. Thus, Jehovah-shammah is God Himself for dispensing. While the children of Israel were in the wilderness, the pillar of cloud and of fire was a sign that gave them peace by causing them to realize that God was with them. Moreover, they all knew when it was time to move, because they all could see when the cloud moved. This typifies the Triune God moving with them and dispensing Himself for their enjoyment.

According to Exodus 14:24 and Numbers 14:14, Jehovah was in the cloud and in the fire. Although normally nothing can exist within fire, our God was in the fire for the purpose of dispensing Himself to His people that they could partake of Him, participate in Him, and enjoy Him. The Angel of God, the pillar of cloud, and Jehovah, as the Divine Trinity, brought God's redeemed people first to feast with the Triune God, then into the tabernacle, and finally into the good land. The feast, the tabernacle, and the good land signify the Triune God for His people's enjoyment.

在“耶和华以及耶和华的使者  
将祂的赎民带进美地，  
并剪除他们的仇敌”  
这预表中所启示的神圣三一

出埃及二十三章二十至二十三节说，“我差遣使者在你前面，在路上保护你，领你到我所预备的地方去。你要在祂面前谨慎，听从祂的话；不可违背祂…；因为我的名在祂里面。你若实在听从祂的话，照着祂一切所说的去行，我就向你的仇敌作仇敌，向你的对头作对头。我的使者要在你前面行，领你到亚摩利人…那里去，我必将他们剪除。”二十五节说，“你们要事奉耶和华你们的神，祂必赐福与你的粮和你的水。”

正如使者在耶和华的名里来，主耶稣作为神所差遣者，也在父的名里来。（约五 43。）出埃及二十三章二十二节显示，使者的话就是耶和华所说的，证明使者与耶和华乃是一。使者的话就是耶和华所说的，就好像主耶稣从未从自己说什么，祂所说的单单出于父。（约八 28，十二 49。）人听见主的声音，就得着父的话。因这缘故，主在约翰五章二十四节说，“那听我话，又信差我来者的。”

出埃及二十三章二十三节上半说，耶和华的使者要在以色列前面行，但该节下半却说，耶和华要将他们的仇敌剪除。这也显示使者与耶和华乃是一。三十二章三十四节说，“现在你去领这百姓，往我所告诉你的地方去，我的使者必在你前面引路。”三十三章二至三节说，“我要差遣使者在你前面；我要撵出迦南人…。你们要上去，到那流奶与蜜之地。”在这些经节中，耶和华的使者与耶和华也是交互使用。耶和华的使者——就是耶和华作为三一神（伊罗欣）——将祂的赎民带进美地并剪除他们的仇敌，使赎民能享受三一神的丰富。这是旧约第二卷书中所启示的三一。这给我们看见，我们不能将圣经里的真理系统化。

裂开磐石这预表中  
所启示的神圣三一

THE DIVINE TRINITY AS REVEALED IN THE TYPE OF  
JEHOVAH AND THE ANGEL OF JEHOVAH BRINGING  
HIS REDEEMED PEOPLE INTO THE GOOD LAND  
AND CUTTING OFF THEIR ENEMIES

Exodus 23:20-23 says, “I am now sending an Angel before you to keep you in the way and to bring you into the place which I have prepared. Be careful before Him, and listen to His voice; do not rebel against Him;...for My name is in Him. But if you will indeed listen to His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries. For My Angel will go before you and bring you to the Amorites;...and I will cut them off.” Verse 25 says, “You shall serve Jehovah your God, and He will bless your bread and your water.”

Just as the Angel came in the name of Jehovah, the Lord Jesus as the sent One of God came in the name of the Father (John 5:43). Exodus 23:22 shows that the Angel's voice was Jehovah's speaking, proving that the Angel and Jehovah are one. The Angel's voice being Jehovah's speaking is similar to the Lord Jesus never speaking from Himself but only from the Father (John 8:28; 12:49). When others heard the Lord's voice, they received the words of the Father. For this reason, the Lord said in John 5:24, “He who hears My word and believes Him who sent Me.”

Exodus 23:23 says that that the Angel of Jehovah will go before Israel, but verse 25 says that Jehovah will cut off their enemies. This also shows that the Angel and Jehovah are one. Exodus 32:34 says, “Now go, lead the people to the place about which I have spoken to you. Now My Angel will go before you.” Exodus 33:2-3 says, “I will send an Angel before you; and I will drive out the Canaanites...Go up to a land flowing with milk and honey.” In these verses also, the Angel of Jehovah and Jehovah are used interchangeably. The Angel of Jehovah, Jehovah as the Triune God (Elohim), brought His redeemed people into the good land and cut off their enemies so that the redeemed could enjoy the riches of the Triune God. This is the Trinity revealed in the second book of the Old Testament. This shows that we cannot systematize the truth in the Bible.

THE DIVINE TRINITY AS REVEALED  
IN THE TYPE OF THE CLEFT ROCK

在十七章六节，耶和华对摩西说，“我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。”摩西代表律法。耶和华作为击打的神，磐石作为钉十字架的基督，以及水作为生命的灵，表征神圣的三一。（林前十4。）水流出来，表征神的分赐。这清楚启示，神圣三一一是为使神能流出来，流进祂的百姓里面。基督在十字架上被神的权柄击打，活水流出来。（约十九34。）这活水就是那灵，流进我们这人里面。磐石被击打，预表基督被钉十字架，使三一神能涌出成为解渴的灵，流进祂的赎民里面，作他们的享受和满足。（七37～39，启二二1。）

## 灯台这预表中 所启示的神圣三一

出埃及二十五章三十一节说，“你要用纯金作一个灯台。灯台的座和干…，都要…锤出来。”三十七节说，“要作灯台的七个灯盏。”灯台作为神的具体化身（子基督），金作为神的性情（父），以及七灯作为神的彰显（七倍的灵），表征神圣的三一，并且显示三一神终极完成成为七倍加强的灵，将三一神这光照耀出来，照射到我们里面。（启四5，五6。）

## 复合膏油这预表中 所启示的神圣三一

出埃及三十章二十三至二十五节说，“你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，桂皮五百舍客勒，…又取橄榄油一欣；你要把这些香料…复合成香品，作成圣膏油。”一欣表征独一的神，橄榄油表征神的灵。三个单位的五百舍客勒，表征三一神；中间分开的单位，包括两个二百五十舍客勒单位，表征钉十字架的基督，就是神圣三一的第二者。四表征基督的人性。香料表征基督的死（没药）、基督之死的功效（肉桂）、基督的复活（菖蒲）、和基督复活的大能（桂皮）。这一切成分和分量都复合成一种膏，就是圣膏油；这表征经过过程、包罗万有、

In Exodus 17:6 Jehovah said to Moses, “I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink.” Moses represented the law. Jehovah as the smiting God, the rock as the crucified Christ, and water as the Spirit of life signify the Divine Trinity (1 Cor. 10:4). The water flowing out signifies the dispensing of God. This clearly reveals that the Divine Trinity is for God’s flowing out into His people. By the authority of God, the Christ was smitten on the cross and the living water flowed out (John 19:34). This living water is the Spirit, who flows into our being. The rock being smitten typifies Christ being crucified so that the Triune God might gush out as the thirst-quenching Spirit into His redeemed people for their enjoyment and satisfaction (John 7:37-39; Rev. 22:1).

## THE DIVINE TRINITY AS REVEALED IN THE TYPE OF THE LAMPSTAND

Exodus 25:31 says, “You shall make a lampstand of pure gold. The lampstand with its base and its shaft shall be made of beaten work.” Verse 37 says, “You shall make its lamps, seven.” The lampstand as God’s embodiment (Christ the Son), gold as God’s nature (the Father), and the seven lamps as God’s expression (the sevenfold Spirit) signify the Divine Trinity and show that the Triune God is consummated as the sevenfold intensified Spirit to shine out the Triune God as light into us (Rev. 4:5; 5:6).

## THE DIVINE TRINITY AS REVEALED IN THE TYPE OF THE COMPOUND OINTMENT

Exodus 30:23-25 says, “You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels...and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded.” One hin signifies the unique God, and olive oil signifies the Spirit of God. The three units of five hundred shekels signify the Triune God; the split middle unit, comprising two units of two hundred fifty shekels each, signifies the crucified Christ as the second of the Divine Trinity. Four signifies the human nature of Christ. The spices signify Christ’s death (myrrh), the effectiveness of Christ’s death (cinnamon), Christ’s resurrection (calamus), and the power of Christ’s resurrection (cassia). All these ingredients and measurements are compounded into one ointment as the holy

复合的灵，作为三一神最终的终极完成，要膏抹祂的赎民。复合之膏是用来膏帐幕、坛和祭司的。膏抹很像油漆。当油漆涂上一件物品，油漆就与被漆的物品成为一。我们被三一神所“漆”，因而与祂成为一。三一神经过过程，成为包罗万有复合的灵，目的是要使三一神在祂的终极彰显里，能将祂的神圣元素同祂所经过的一切过程——包括成为肉体、为人生活、钉十字架和复活——都分授到祂的赎民里面，使他们与祂成为一。

## 在“神的灵充满作帐幕之工的人” 中所启示的神圣三一

三十一章三节说，“我〔耶和華〕也已经以神的灵充满他，使他有智慧，有悟性，有知识，能作各样的工。”三十五章三十一节说，“〔耶和華〕也已经以神的灵充满他，使他有智慧。”帐幕各部分同其一切器物的设计非常奇妙，人的思想绝不能产生出这样的设计。这智慧来自那灵，就是神自己。为着建造神的居所，就是今日的召会，所需要的不是那灵短暂、突然的浇灌，就如说方言，而是那灵内里的充满。神以祂的灵充满帐幕的建造者，不是使祂有能力，乃是使祂有智慧，有悟性，有知识而能作工。三一神（伊罗欣）的灵充满作帐幕之工的人，是为着建造神在地上的居所，使三一神能给祂的赎民经历并享受。帐幕得建造，就使神的赎民能进入其中经历神，并借着充满之灵——三一神——的工作，留在其中享受神。

在出埃及记里，耶和華神的使者作为三一的第二者，拯救神的百姓脱离他们的捆绑，将他们带到旷野，与三一神同享节期，并带他们更进一步进入美地，好享受神圣三一的丰富。神的灵作为神圣三一的第三者和三一神的最终彰显，是由裂开磐石所流出的水、灯台的七盏灯、和复合膏油所预表，临到神的赎民以满足他们，光照他们，并以三一神的元素和祂所经过之过程的一切“成分”膏抹他们，好建造祂地上的居所，使他们能有分于祂、享受祂、并彰显祂。

anointing oil, signifying the processed, all-inclusive compound Spirit as the ultimate consummation of the Triune God to anoint His redeemed people. The compound ointment was used to anoint the tabernacle, the altar, and the priests. Anointing is similar to painting. When paint is applied to an object, the paint becomes one with the painted object. We are “painted” with the Triune God and thereby become one with Him. The Triune God was processed to become the all-inclusive compound Spirit for the purpose that the Triune God in His ultimate expression may impart His divine element with all the processes He went through, including incarnation, human living, crucifixion, and resurrection, into His redeemed people, making them one with Him.

## THE DIVINE TRINITY AS REVEALED IN THE SPIRIT OF GOD FILLING THE WORKERS OF THE TABERNACLE

Exodus 31:3 says, “I [Jehovah] have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship.” Exodus 35:31 says, “He [Jehovah] has filled him with the Spirit of God, with wisdom.” The design of the various parts of the tabernacle with all its furniture is marvelous. No human mind could produce such a design. The wisdom came from the Spirit, who is God Himself. For the building of God’s dwelling, which is the church today, what is needed is not a momentary, sudden outpouring of the Spirit, as with speaking in tongues, but the inward filling of the Spirit. God filled the builders of the tabernacle with His Spirit not in power but in wisdom, understanding, knowledge, and workmanship. The Spirit of the Triune God (Elohim) filled the workers of the tabernacle for the building up of God’s dwelling place on the earth so that the Triune God might be experienced and enjoyed by His redeemed people. The tabernacle was built so that God’s redeemed people could enter into it to experience God and could stay there to enjoy God through the work of the filling Spirit, that is, of the Triune God.

In Exodus the Angel of Jehovah God as the second of the Trinity delivered God’s people out of their bondage, brought them to the wilderness to feast with the Triune God, and brought them farther into the good land to enjoy the riches of the Divine Trinity. The Spirit of God as the third of the Divine Trinity and the ultimate expression of the Triune God, typified by the water flowing out of the cleft rock, the seven lamps of the lampstand, and the compound ointment, reached God’s redeemed people to satisfy them, enlighten them, and anoint them with the element of the Triune God and all the “ingredients” of His processes for the building up of His habitation on the earth so that they might partake of Him, enjoy Him, and express Him.

## 出埃及记中所启示的神圣三一（三）

## THE DIVINE TRINITY AS REVEALED IN EXODUS (3)

读经：出埃及记三十三章二至二十三节，三十四章五至十节。

Scripture Reading: Exo. 33:2-23; 34:5-10

祷告：主，我们以你为我们的赎罪祭和赎愆祭。感谢你洁净我们。为着你将你的话向我们开启，我们赞美你；求你继续与我们同在。主，将你的思想注入我们里面。将清楚并满有生命供应的活话赐给我们。击败并羞辱仇敌。

Prayer: Lord, we take You as our sin offering and trespass offering. Thank You for cleansing us. We praise You for opening Your Word to us, and we ask You to continue to be with us. Lord, infuse us with Your thought. Give us a clear, living word full of life supply. Defeat and shame the enemy.

神作为神圣三一  
对付祂的百姓，  
保守他们在对神的享受里

GOD DEALING WITH HIS PEOPLE  
AS THE DIVINE TRINITY  
TO KEEP THEM IN THE ENJOYMENT OF GOD

在出埃及三十三至三十四章，神在祂的赎民铸造并拜金牛犊这极大失败之后，以特别的方式对付他们。这次失败不是发生在他们旅程的开始，而是在三十二章，就是他们经历并享受主所赐的许多积极事物之后，这些包括逾越节、云柱、属天的吗哪、和流自裂开磐石的活水。逾越节的羊羔是为着他们起初的救恩，这羊羔预表基督。他们在起初的救恩中，在预表上经历了基督之后，就开始跟随耶和華。在他们的行程里，他们首先过红海；红海是基督之死的预表，对付了他们的仇敌。之后，他们行经旷野，享受属天的吗哪，这也预表基督；并且享受磐石裂开，流出活水解他们的干渴，这预表钉十字架的基督流出那灵。

In Exodus 33 and 34 God deals with His redeemed people in a special way after their great failure of making and worshipping the golden calf. This failure happened not at the beginning of their journey but in Exodus 32 after they had experienced and enjoyed many positive things given by the Lord, including the Passover, the pillar of cloud, the heavenly manna, and the living water from the cleft rock. The Passover lamb, which was for their initial salvation, typifies Christ. After they experienced Christ in type in their initial salvation, they began to follow Jehovah. In their journey they first passed through the Red Sea, which was a type of the death of Christ and dealt with their enemies. Afterward, on their journey through the wilderness they enjoyed the heavenly manna, which also typifies Christ, and the rock cleft to flow out the living water to quench their thirst, which typifies the crucified Christ flowing out the Spirit.

以色列人经历并享受这一切奇妙的事物之后，他们在跟随主的行程中被带到西乃山。在西乃山，他们看见人类历史中前所未有的事——神降在山上。（十九 18。）他们站在山下，他们的代表摩西上山去与神同在。尽管根据加拉太四章二十四至二十五节，西乃山是律法之约消极的预表，出埃及记生命读经第五十篇指出，西乃山有更积极的意义。西乃山不仅是旧约律法颁布之处；更重要的是，以色列人在西乃山，（出十九 11，）分别为圣，（10，）并在复活里，（11，）被带进神的同在中，听见神的说话。不仅如此，他们在与神的交通里，被带进对神的认识中，认识神

After the children of Israel had experienced and enjoyed all these wonderful things, they were brought to Mount Sinai as they followed the Lord in their journey. At Mount Sinai they saw something unprecedented in human history—God descended upon the mountain (19:18). They stood at the base of the mountain, and Moses, their representative, went up to the mount to stay with God. Although Mount Sinai is a negative type of the covenant of the law according to Galatians 4:24-25, Message 50 of Life-study of Exodus points out that Mount Sinai has a much more positive significance. Mount Sinai was not only where the Old Testament law was decreed; more importantly, the children of Israel were brought into the presence of God at Mount Sinai (Exo. 19:11) through sanctification (v. 10) and in resurrection (v. 11) to hear the speaking of God (v. 9). Furthermore, in

的恩典（4）和神的圣别，（10～24，）并成为神个人的产业、神奇特的珍宝、（5、）祭司的国度、和圣别的国民。（6。）他们在西乃山停留相当长的时间。摩西两次上山，每次四十天，（二四 18，三四 28，）加起来将近三个月。此外，以色列人需要时间制作帐幕的一切器物，以及帐幕本身。神留在山上的云里，吗哪每天降下喂养百姓。这是何等奇妙的景象！

以色列人虽有这一切对神并对祂恩赐的经历，还是铸造并拜了金牛犊。他们作这事时，还在吃吗哪，也还看得见西乃山上的云彩。很难理解，百姓经历并享受神到这样的地步，怎么还可能造偶像来拜？他们并非无知；他们还在埃及时，他们的先祖就给了他们许多关于神的知识。然而，甚至他们还在享受神的供应时，就在祂面前犯这样的罪。

在山上与神同在的摩西必定没有预料这事会发生，但神看见了，并对摩西说，“下去罢。”（三二 7。）摩西下来，带着神所刻两块见证的版。摩西看见那牛犊，又看见人跳舞，就无法克制自己，将两块版扔出去摔碎了。摩西无法容忍这可怕的罪。他没有向神祷告，寻求祂的旨意，看要如何行，却立刻对利未的子孙说，“耶和華以色列的神这样说，你们各人把刀佩在腰间，在营中往来，从这门到那门，各人杀自己的弟兄、同伴和邻舍。”（27。）那一天他们杀了三千。事实上，摩西不需要祷告，因为他已经知道神所要的。（27 上。）他是神的知心，是亲密认识神的人。第二天，摩西上山去，为要使神得以平息。他的心为着以色列人，更为着神。神不会放弃祂背叛的百姓，但需要有一位中保使两造和好。摩西知道神心中所要的是什么，他就是这样一位中保。

摩西为以色列人祈求，神的回答包括两个主要的方面：神的怜悯和神的行政。（三四 6～7。）神是有怜悯的，但祂也全然公义、有序。神的心不是要放弃以色列人，而是要保护并保守他们。神在祂的怜悯里，愿意忘掉以色列的罪，但神的行政不许祂如此行。按着神的行政，祂本该毁灭百姓，但祂的怜悯不许祂如此行。要完成神对祂百姓的心意，神的怜悯和神的行政二者都需要得着满足。神要对

fellowship with God they were brought into the knowledge of God to know the grace of God (v. 4) and the holiness of God (vv. 10-24) and to become God's personal possession, God's peculiar treasure (v. 5), a kingdom of priests, and a holy nation (v. 6). They stayed at Mount Sinai for a considerable length of time. Moses went up to the mountain for two periods of forty days each (24:18; 34:28), which is nearly three months. Additionally, there was the time required for the children of Israel to make all the furniture of the tabernacle and the tabernacle itself. God remained on the mount in the cloud, and manna descended every day to feed the people. What a wonderful scene this is!

In spite of all these experiences of God and of His gifts, the children of Israel made and worshipped the golden calf. They did this when they were still eating manna and in sight of the cloud on Mount Sinai. It is difficult to comprehend how it is possible that a people who had experienced and enjoyed God to such extent could make an idol to worship. They were not ignorant; their forefathers gave them much knowledge concerning God while they were there in Egypt. Nevertheless, they committed such a sin before God, even while they were enjoying His supply.

Moses, who was on the mount with God, surely did not expect this to happen, but God saw it and told Moses, "Go, get down" (32:7). Moses went down with the two tablets of the Testimony, which were inscribed by God. When Moses saw the calf and the dancing, he could not restrain himself and threw down the two tablets, shattering them. Moses could not tolerate such a terrible sin. He did not pray to God to seek His will about what to do but immediately told the sons of Levi, "Thus says Jehovah the God of Israel, Let each man put his sword upon his thigh, and go back and forth from gate to gate throughout the camp, and each man kill his brother, and each man his companion, and each man his neighbor" (v. 27). They slew three thousand that day. Actually, there was no need for Moses to pray, because he already knew what God wanted (v. 27a). He was a man who was in God's heart and knew God intimately. The next day Moses returned to the mountain to appease God. His heart was for Israel and even the more for God. God would not give up His rebellious people, yet there was the need of a mediator to reconcile them. Moses, who knew what was in God's heart, was such a mediator.

God's answer to Moses' petition for the children of Israel comprised two main aspects: God's mercy and God's government (34:6-7). God is merciful, yet He is altogether righteous and orderly. God's heart was not to give up the children of Israel but to keep and preserve them. In His mercy God wanted to forget about Israel's sins, but God's government would not allow Him to do this. According to His government, God should have destroyed the people, but His mercy would not allow Him to do this. To carry out what was in God's heart for His people, both God's mercy and God's

付祂的百姓，既维持祂的怜悯，也维持祂的行政，唯一的路乃是借着神圣的三一。

为父的人都知道对付悖逆孩子的困难。我们爱孩子，但我们也必须管教他们。我们必须扮演不同的角色，既是慈爱的父，也是责打的父。难怪早期神学家为要描绘三一，选择了拉丁文的 *personae* 一字，这字是指舞台演员的各种面具。

神处理这种局面时，呈现出一幅关于神圣三一的详细图画。我们已经看见，原则乃是，新约有论到神圣三一的明文，但细节乃是在旧约里。关于神圣三一最详细的图画是在出埃及记里。神的赎民犯了拜偶像这粗鄙的罪之后，神在三十三至三十四章对付他们；这是这幅图画特别的一部分。耶和華要对付祂背叛的百姓，只能借由三一；这三一由使者、云柱、裂开的磐石、耶和華的手、耶和華的同在、和耶和華自己所表征。这借由神圣三一的对付，主要是为着保守神的赎民，使他们留在对神的享受里。出埃及记生命读经第一百七十九篇强调享受三个节期和安息日的安息。然而，我们也需要看见，唯有经过神借着三一所施的对付，这享受才能得着恢复并维持。神的百姓一旦因拜偶像的罪而失去他们的享受，他们要被带回享受神，唯一的路乃是借着神圣的三一而被对付。因此，在三十三至三十四章，三一是为着对付神的赎民，使他们继续享受三一神。这里我们再次看见，神圣三一的目的是为着神将祂自己分赐到我们里面，使我们能享受祂。

## 出埃及三十三章中所启示的神圣三一

二至五节说，“我〔耶和華〕要差遣使者在你前面…。耶和華对摩西说，你告诉以色列人，耶和華说，你们是硬着颈项的百姓，我只要片时在你们中间同你们上去，必会灭绝你们。”这是神的行政。摩西听到这话时必定非常失望，并且思想自己可以作什么来拯救以色列脱离毁灭。使者乃是基督作为受神差遣者，就是三一的第二者。没有使者，神就无法与祂的百姓同去。祂无法直接与他们同去，乃是借着祂的使者，间接与他们同去。然而，这使者就是神自己。这含示三一。

九节说，“摩西进会幕的时候，云柱就降下来，停在会幕的门口，耶和華便与摩西说话。”在希伯来原文的

government had to be satisfied. The only way God could deal with His people in a way that maintained both His mercy and His government was through the Divine Trinity.

Human fathers know the difficulty of dealing with rebellious children. We love them, but we must discipline them. We have to play different roles as a loving father and a chastising father. It is no wonder that in order to describe the Trinity, early theologians chose the Latin word *personae*, which denotes the various masks of a stage actor.

God's dealing with this situation presents a detailed picture concerning the Divine Trinity. As we have seen, the principle is that the New Testament contains clear words concerning the Divine Trinity, but the details are in the Old Testament. The most detailed pictures concerning the Divine Trinity are in Exodus. God's dealing with His redeemed people in Exodus 33 and 34 after they committed the gross sin of idolatry is a special part of this picture. Jehovah could deal with His rebellious people only through the Trinity as signified by the Angel, the pillar of cloud, the cleft of the rock, the hand of Jehovah, the presence of Jehovah, and Jehovah Himself. This dealing through the Divine Trinity was primarily to preserve God's redeemed people so that they could remain in the enjoyment of God. Message 179 of Life-study of Exodus emphasizes the enjoyment of the three feasts and the Sabbath rest. However, we also need to see that this enjoyment can be recovered and maintained only by God's dealing through the Trinity. Once God's people lost their enjoyment through the sin of idolatry, the only way for them to be brought back to the enjoyment of God was to be dealt with through the Divine Trinity. Thus, in Exodus 33 and 34 the Trinity is for dealing with God's redeemed people for the continuation of their enjoyment of the Triune God. In this we can again see that the purpose of the Divine Trinity is for God to dispense Himself into us so that we may enjoy Him.

## THE DIVINE TRINITY AS REVEALED IN EXODUS 33

Exodus 33:2-5 says, "I [Jehovah] will send an Angel before you...Jehovah had said to Moses, Say to the children of Israel, You are a stiff-necked people; if I were to go up in your midst for one moment, I would consume you." This is God's government. When Moses heard this, he must have been disappointed and wondered what he could do to save Israel from destruction. The Angel is Christ as God's sent One, the second of the Trinity. Without the Angel, God had no way to go on with His people. He could not go with them in a direct way but indirectly through His Angel. However, this Angel was God Himself. This implies the Trinity.

Verse 9 says, "Whenever Moses entered the tent, the pillar of cloud would descend and stay at the entrance of the tent, and Jehovah would speak with Moses." In the

经文里，与摩西说话的，不清楚是耶和华还是云柱。这与约翰福音的记载相似。主说，“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。”（十四 10 下。）主也说，“腓力，我与你们同在这样的长久，你还不认识我么？人看见了我，就是看见了父。”（9。）很难说子与父是二还是一。子来时，父也在。同样的，在出埃及记，云柱在哪里，耶和华也在哪里。主耶稣说，“我在父里面，父在我里面，你不信么？”（约十四 10 上。）同样的，耶和华在云柱里。（出十四 24，三四 5，民十四 14。）

云柱乃是那是灵的基督。出埃及十九章的云，成了三十三章的柱子，这指明云更具形状，也更扎实了。是灵的基督乃是成了那灵的基督。云是那灵，云柱表征是灵的基督。耶和华的同在也是那灵。耶和华的荣耀是耶和华得着显明，得着彰显。

三十三章十至十四节说，“众百姓看见云柱立在会幕门口，就都起来…下拜。耶和华与摩西面对面说话，好像人与同伴说话一般。…摩西对耶和华说，…你…没有让我知道你要差遣谁与我同去…。耶和华说，我的同在必和你同去，使你得安息。”摩西的问题是关乎一个人位，但“耶和华的同在”这答案似乎不是一个人位。在出埃及记，耶和华的同在是云，表征那灵。今天，我们有神的同在，就是那灵。当我们感觉到主的同在，就是感觉到那灵。耶和华对摩西说，“我的同在必和你同去”之后，又说，“〔我必〕使你得安息。”原文这里的主词从耶和华的同在转为耶和华自己。这指明三一。云表征三一神与祂的赎民同在，给他们享受。对于幼童而言，母亲的同在亲切又宝贵。这云如同三一神的拥抱和同在，为使以色列人享受三一神。这是为着神圣分赐的神圣三一。

十五至十九节上半说，“摩西对祂说，…岂不是因你与我们同去，使我和你的百姓与地上的万民有分别么？…摩西说，求你将你的荣耀显给我看。耶和华说，我要使我一切的美善，在你面前经过。”摩西要看神的荣耀，但神以祂的美善回答。神的荣耀就是神自己得着彰显。神的美善是一个概括的用辞，包括一切向着我们的神圣美德，包含怜悯、恩慈、怜恤、恩典和实际。当神的荣耀成为肉体时，那就是神

original Hebrew text it is not clear whether the one speaking with Moses was Jehovah or the pillar of cloud. This is similar to what is recorded in the Gospel of John. The Lord said, “The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works” (14:10b). The Lord also said, “Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father” (v. 9). It is difficult to say whether the Son and the Father were two or one. When the Son came, the Father was also there. Likewise, in Exodus when the pillar of the cloud was there, Jehovah was there as well. The Lord Jesus said, “Do you not believe that I am in the Father and the Father is in Me?” (John 14:10a). Similarly, Jehovah was in the pillar of cloud (Exo. 14:24; 34:5; Num. 14:14).

The pillar of cloud is the pneumatic Christ. The cloud in Exodus 19 becoming a pillar in Exodus 33 indicates that the cloud has more form, is more solid. The pneumatic Christ is Christ who has become the Spirit. The cloud is the Spirit, and the pillar of cloud signifies the pneumatic Christ. The presence of Jehovah is also the Spirit. The glory of Jehovah is Jehovah manifested, expressed.

Exodus 33:10-14 says, “When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship...And Jehovah would speak to Moses face to face, just as a man speaks to his companion...And Moses said to Jehovah,...You have not let me know whom You will send with me...He said, My presence shall go with you, and I will give you rest.” Moses’ question was regarding a person, but the answer, Jehovah’s presence, was seemingly not a person. In Exodus Jehovah’s presence was the cloud, which signifies the Spirit. Today we have the presence of God as the Spirit. When we sense the Lord’s presence, we are sensing the Spirit. After Jehovah said to Moses, “My presence shall go with you,” He said, “And I will give you rest.” The subject changed from Jehovah’s presence to Jehovah Himself. This indicates the Trinity. The cloud signifies the Triune God remaining with His redeemed people for them to enjoy. The presence of a mother is dear and precious to her young children. This cloud is similarly the embracing and presence of the Triune God for the children of Israel to enjoy the Triune God. This is the Divine Trinity for the divine dispensing.

Verses 15 through 19a say, “He [Moses] said to Him,...Is it not by Your going with us, so that we...are distinct from all the other people who are on the face of the earth?...And he said, Please show me Your glory. And He said, I will make all My goodness pass before you.” Moses requested God’s glory, but God answered with His goodness. God’s glory is God Himself expressed. God’s goodness is a general term that comprises all the divine virtues toward us, including mercy, kindness, compassion, grace, and reality. When God’s glory is incarnated, it becomes God’s goodness. John 1:1 says, “In the

的美善。约翰一章一节说，“太初有话，话与神同在，话就是神。”十四节说，“话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”恩典和实际是神美善的两方面。此外，一章的恩典和实际，与神的荣耀息息相关。当神的荣耀以隐密、遮藏的方式前来，那就是神的美善。神的美善是神所是里一切美善的事物；这含示神的荣耀成为肉体。

出埃及三十三章十九节下半说，“我〔耶和华〕…要在你面前宣告耶和华的名。我要向谁施恩惠，就向谁施恩惠；要对谁动怜恤，就对谁动怜恤。”恩惠（即恩典）和怜恤是神美善里的项目。耶和华不是说，“我要宣告我的名，”而是说，“我要宣告耶和华的名；”看起来，似乎耶和华的名是另一位的名。这再次指明三一。

二十节说，“又说，你不能看见我的面，因为没有人看见我的面还能存活。”约翰一章十八节说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”约翰一章的思想，全在出埃及记里预示了。

出埃及三十三章二十一至二十三节说，“耶和华说，看哪，在我这里有个地方，你要站在磐石上；我的荣耀经过的时候，我要将你放在磐石穴中，用我的手遮掩你，直等我过去；然后我要将我的手挪开，你就得见我的背，却不得见我的面。”神叫摩西先站在磐石上，然后藏在磐石穴中。磐石表征基督在祂的死里是我们立足并藏身之处。耶和华的手表征基督在神对付祂的百姓时，作神彰显的遮掩。成肉体的基督是神的彰显，却是遮掩起来的。基督的人性是“手”，遮掩彰显出来的神。神将自己显给摩西看，但祂的彰显，祂的荣耀，却为祂的手所遮掩；这表征基督成为肉体，神的荣耀彰显在人性里。基督遮盖我们，也遮掩神那彰显出来的荣耀。因着我们有罪的光景，需要有遮盖，这遮盖就是成肉体的基督。

神的膀臂是为着拯救并解救我们，祂的手是为着握住并保守我们。（约十 28～29。）按照出埃及三十三章，神的手也是为着遮盖我们。以赛亚五十三章一至二节和约翰十二章三十七至三十八节启示，耶和华的膀臂就是基督。同样的，约翰十章父的手和出埃及三十三章耶和华的手，

beginning was the Word, and the Word was with God, and the Word was God.” Verse 14 says, “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.” Grace and reality are aspects of God’s goodness. Furthermore, the grace and reality in John 1 are very much related to God’s glory. When God’s glory comes in a hidden, covered way, it is God’s goodness. God’s goodness is all the good things of what God is. This implies God’s glory incarnated.

Exodus 33:19b says, “I [Jehovah] will proclaim the name of Jehovah before you; and I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.” Grace and compassion are items of God’s goodness. Jehovah does not say, “I will proclaim My name,” but “I will proclaim the name of Jehovah,” making it seem as though the name of Jehovah is another’s name. This again indicates the Trinity.

Verse 20 says, “He said, You cannot see My face, for no man shall see Me and live.” John 1:18 says, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.” The thoughts in John 1 are all prefigured in Exodus.

Exodus 33:21-23 says, “Jehovah said, Here, there is a place by Me, and you shall stand upon the rock; and while My glory passes by, I will put you in a cleft of the rock, and I will cover you with My hand until I have passed by. And I will take away My hand, and you will see My back; but My face shall not be seen.” God told Moses first to stand on the rock and then to hide in the rock. The rock signifies Christ in His death as our standing and hiding. The hand of Jehovah signifies Christ as the covering of God’s manifestation in His dealing with His people. The incarnated Christ was God manifested yet in a covered way. Christ’s humanity was the “hand” to cover the manifested God. God manifested Himself to Moses, yet His manifestation, His glory, was covered by His hand, which signifies Christ in incarnation, God’s glory manifested within human nature. Christ covers us and also covers the manifested glory of God. Because of our sinful situation, there is the need of a covering, which is the incarnated Christ.

God’s arm is for saving and delivering us, and His hand is for holding and keeping us (John 10:28-29). According to Exodus 33, God’s hand is also for covering us. Isaiah 53:1-2 and John 12:37-38 reveal that the arm of Jehovah is Christ. Likewise, the hand of the Father in John 10 and the hand of Jehovah in Exodus 33 must also be Christ. Christ saves, holds, and covers us. The cleft of the rock is Christ in His death,

必定也是基督。基督拯救、握住、并遮盖我们。磐石穴是基督在祂的死里；祂遮盖我们，但仍让我们看见一点神。出埃及三十三章图画里的细节，包括三一的第一者作为耶和華，第二者作为祂的手，和第三者作为祂的同在。我们在启示录五章六节看见，基督的七眼就是神的七灵。这意思是说，三一的第三者是第二者的眼。以赛亚五十三章告诉我们，第二者是第一者的膀臂。此外，出埃及三十三章显示，第二者是第一者的手。这启示出三一的一些事。尽管这不是仅仅在道理上的事，我们仍然需要寻求明白圣经中这些细节，这些乃是关于神在对付祂百姓之事上的所是。

## 出埃及三十四章中所启示的神圣三一

出埃及三十四章五至十节说，“耶和華在云中降临，和摩西一同站在那里，宣告耶和華的名。耶和華在他面前经过，宣告说，耶和華，耶和華，是有怜悯、有恩典的神，不轻易发怒，并有丰盛的慈爱和信实；为千万代存留慈爱，赦免罪孽、过犯和罪；但祂绝不以有罪的为无罪，必追讨祂的罪孽，自父及子及孙，直到三四代。摩西急忙俯伏在地敬拜，说，主啊，我若在你眼前蒙恩，求主在我们中间和我们同去；虽然他们是硬着颈项的百姓，但求你赦免我们的罪孽和罪恶，以我们为的产业。耶和華说，看哪，我要立约。我要在你的众百姓面前行奇事，是在全地万国中所未曾行的。在你四围的众民，就要看见耶和華的作为，因我要向你行的是可畏惧的事。”在这段经文中，提到耶和華、神（El，伊勒）、和主（Adonai，阿多乃），这启示三一。

三十三至三十四章所在的这段话，论到以色列人拜金牛犊的罪；这事发生在他们借逾越节羊羔经历救恩，并享受属天吗哪和流自裂开磐石的活水之后。神在对付这事时，宣告祂的名——耶和華，显示出根据祂的品性而有的怜悯，以及根据祂的立场所施行政的对付。神的品性是富有怜悯，祂的立场是要施行行政管治。祂在这两件事上宣告自己的名，指明祂必须为自己的名顾到这两件事。倘若这两件事中的任何一件被忽略了，就会毁坏祂的名。当祂借着祂的三一执行这对付时，祂怜悯的品性和祂施行行政管治的立场都得着保全。在神借着顾到祂的怜悯和行政而执行祂的

who hides us but still allows us to see something of God. The details of the picture in Exodus 33 include the first of the Trinity as Jehovah, the second as His hand, and the third as His presence. In Revelation 5:6 we see that the seven eyes of Christ are the seven Spirits of God. This means that the third of the Trinity is the eyes of the second. In Isaiah 53 we are told that the second is the arm of the first. Moreover, Exodus 33 shows that the second is the hand of the first. This reveals something of the Trinity. Although this is not merely a doctrinal matter, we surely need to seek to understand such details in the Bible that are related to God's being in His dealing with His people.

## THE DIVINE TRINITY AS REVEALED IN EXODUS 34

Exodus 34:5-10 says, "Jehovah descended in the cloud and took His place there with him [Moses] and proclaimed the name of Jehovah. Then Jehovah passed by before him and proclaimed, Jehovah, Jehovah, God compassionate and gracious, long-suffering, and abundant in lovingkindness and truth, keeping lovingkindness with thousands of generations, forgiving iniquity and transgression and sin; but He will by no means clear the guilty, but visits the iniquity of the fathers upon the children and upon the grandchildren, to the third and fourth generations. And Moses made haste and bowed to the ground and worshipped. And he said, If now I have found favor in Your sight, O Lord, let the Lord please go in our midst; although they are a stiff-necked people, pardon our iniquity and our sin and take us for Your inheritance. And He said, Now I hereby make a covenant: Before all your people I will perform wonders such as have not been produced in all the earth, nor among any of the nations; and all the people among whom you are shall see the work of Jehovah, for it is an awesome thing that I will do with you." In this portion the Trinity is implied by the mention of Jehovah, God (El), and the Lord (Adonai).

Exodus 33 and 34 are in the section concerning the children of Israel's sin of the worshipping the golden calf, which occurred after they had experienced salvation by the Passover lamb and the enjoyment of the heavenly manna and the living water from the cleft rock. In this dealing, God proclaimed His name, Jehovah, in showing mercy according to His character and in His governmental dealing according to His standing. God's character is merciful, and His standing is governmental. He declared His name in these two things, which indicates that He has to take care of these two things for His name. If either of these two things were neglected, it would damage His name. Both His merciful character and His governmental standing were preserved in carrying out this dealing through His trinity. The Trinity is needed for carrying out God's dealing by

对付时，三一乃是必需的。神在对付祂蒙赎却背叛的百姓时，祂的所是有九项—使者、云柱、耶和華的同在、耶和華的榮耀、磐石、耶和華的手、耶和華、神和主。這些全是三一的細節。

神借三一对付祂的贖民，目的是要借着祂的神聖分賜，保守他們在對祂豐富的享受中。沒有耶和華的使者，耶和華就無法在他們中間與他們同行。耶和華要与祂的百姓同在，需要有使者。今天若沒有基督，神就無法與我們同在。此外，神需要云和云柱，好臨到祂的百姓並與他們同住。同樣的，今天那靈，就是那是靈的基督，使神能臨到我們並與我們同住，使我們享受祂的同在。釘十字架的基督作為裂開的磐石，是我們在彰顯之神面前的立足並藏身之處。詩歌二百三十八首說，“基督磐石，我所穩踏，其他地位都是流沙！”詩歌一百六十七首說，“你的功績我所倚，你外別無可投。”因着釘十字架的基督（基督在祂的死里）是我們的立足並藏身之處，所以我們可以與神交通並接觸神。富有怜悯并施行行政管治的神，与背叛、硬着颈项的百姓要能来在一起，唯有借着使者、云柱、裂开的磐石、和耶和華的手；這些乃是預表基督作為神所差遣者、是靈的基督、基督在祂的死里、和基督作為神彰顯的遮蓋。因着神聖三一這樣的運行，我們如今享受神持續的同在。此外，祂向我們彰顯祂自己，我們隱密的看祂。我們有立足之處，能藏身，有遮蓋。神聖三一這樣周全的照顧，目的是要與我們同在，好分賜祂自己給我們享受。

taking care of His mercy and government. In dealing with His redeemed and rebellious people, God was nine items—the Angel, the pillar of cloud, the presence of Jehovah, the glory of Jehovah, the rock, the hand of Jehovah, Jehovah, God, and the Lord. These are all details of the Trinity.

God's dealing with His redeemed people through the Trinity was for the purpose of keeping them in the enjoyment of His riches through His divine dispensing. Without the Angel of Jehovah, Jehovah had no way to go with them in their midst. For Jehovah to be with His people, there was the need of the Angel. Today without Christ, God has no way to be with us. Furthermore, the cloud and the pillar of cloud were necessary for God to come to His people and stay with them. Similarly, today the Spirit, the pneumatic Christ, enables God to come to us and stay with us so that we may enjoy His presence. The crucified Christ as the cleft rock is our standing and hiding before the manifested God. Hymns, #298 says, "On Christ, the solid Rock, I stand; / All other ground is sinking sand." Hymns, #206 says, "I stand upon His merit; / I know no other stand." Because the crucified Christ, Christ in His death, is our standing and our hiding, we can communicate with and contact God. The merciful and governmental God and the rebellious, stiff-necked people can be brought together only through the Angel, the pillar of cloud, the cleft rock, and the hand of Jehovah, which typify Christ as God's sent One, the pneumatic Christ, Christ in His death, and Christ as the covering in God's manifestation. Because of the operation of the Trinity in this way, we now enjoy God's continual presence. Moreover, He manifests Himself to us, and we see Him in a hidden way. We have a standing and a hiding, a covering. This all-inclusive care of the Divine Trinity is for the purpose of His remaining with us to dispense Himself for our enjoyment.

## 出埃及记中所启示的神圣三一（四）

## THE DIVINE TRINITY AS REVEALED IN EXODUS (4)

读经：出埃及记四十章二节，九节，三十四节，三十六至三十八节。

Scripture Reading: Exo. 40:2, 9, 34, 36-38

在出埃及记末了，我们看见一幅神圣三一深奥又奇妙的图画。多数圣经读者可能不认为这段简短的圣言中有三一的图画。我们需要祷告，使我们对下面的经文有正确的领会。四十章二节和九节说，“你要立起…帐幕，…要拿膏油来，抹帐幕。”三十四节说，“当时，云彩遮盖会幕，耶和华的荣光充满了帐幕。”三十六至三十八节说，“在以色列人所有的行程中，每逢云彩从帐幕收上去，他们就起程；云彩若不收上去，他们就不起程，直等到云彩收上去的日子。日间有耶和华的云彩在帐幕以上，夜间云中有火，显在以色列全家的眼前；在他们一切的行程中，都是这样。”在这幅图画中，有些重要的表样给我们看见神圣三一：帐幕、膏油、云彩、荣光和火。

由云彩所遮盖，  
并被荣光所充满的帐幕，  
预表具体化身的三一神

在四十章，我们第一次看见完整、完成的帐幕。帐幕一立起来，云彩就立刻降下来遮盖帐幕，并且荣光进来充满帐幕。帐幕要成为完整、完成、活而真实的帐幕，不仅需要盖造并立起来，更需要云彩遮盖，荣光充满。当帐幕被立起来，被云彩遮盖，并被荣光充满时，它就成为三一神完满的预表。约翰一章十四节上半说，“话成了肉体，支搭帐幕在我们中间。”因此，帐幕的预表应验于基督，三一的第二者，成为肉体的子神。根据林前十章一至二节和十二章十三节，降下来遮盖帐幕的云彩，是预表圣灵，三一的第三者。约翰一章三十二节也证实，降下来的云彩预表那灵；那里说，“约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。”约翰看见那灵降在

At the end of Exodus we see a profound and wonderful picture of the Divine Trinity. Most readers of the Bible probably do not consider that there is a picture of the Trinity in this brief portion of the holy Word. We need to pray for the proper understanding in our apprehension of the following verses. Exodus 40:2 and 9 say, “You shall raise up the tabernacle...And you shall take the anointing oil and anoint the tabernacle.” Verse 34 says, “Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.” Verses 36 through 38 say, “Whenever the cloud was taken up from over the tabernacle, the children of Israel set out on all their journeys; but if the cloud was not taken up, they did not set out until the day that it was taken up. For the cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel on all their journeys.” The crucial figures in this picture that show us the Divine Trinity are the tabernacle, the anointing oil, the cloud, the glory, and the fire.

THE TABERNACLE COVERED BY THE CLOUD  
AND FILLED WITH GLORY  
TYPIFYING THE EMBODIED TRIUNE GOD

In Exodus 40 we see the entire, completed tabernacle for the first time. Immediately after the tabernacle was raised up, the cloud descended to cover it, and the glory entered to fill it. For the tabernacle to become an entire, completed, living, and genuine tabernacle, it needed not only to be constructed and raised up but also to be covered by the cloud and filled by the glory. When the tabernacle was raised up, covered by the cloud, and filled with the glory, it became a full type of the Triune God. John 1:14a says, “The Word became flesh and tabernacled among us.” Therefore, the type of the tabernacle was fulfilled in Christ, the second of the Trinity, God the Son incarnated. According to 1 Corinthians 10:1-2 and 12:13, the cloud that descended and covered the tabernacle is a type of the Holy Spirit, the third of the Trinity. That the descending cloud typifies the Spirit is also confirmed by John 1:32, which says, “John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.”

基督身上；在同章十四节，基督被视为帐幕的应验。不仅如此，十四节下半说，“我们也见过祂的荣耀。”这荣耀相当于那充满帐幕的荣光。因此，在出埃及四十章，帐幕被降下的云彩遮盖，并被耶和华的荣光充满的这幅图画，应验在约翰一章里的基督身上。

因为帐幕是预表基督，云彩代表那灵，并且荣光是神自己得着彰显，所以帐幕被云彩遮盖并被荣光充满的图画，在表样上，将整个三一神具体表现出来。帐幕立起来，云彩降下来遮盖它，荣光进来充满它的那日，乃是历史上的大日。在此之前，三一神从未在地上得着具体化身。我们身为神所造的人，夫复何求？云彩遮盖、荣光充满的帐幕，是以色列人极大的祝福，但他们在表样里才有的，今天我们有其实际。

我们要明白约翰一章里所记载的和所启示的，就必须将其与出埃及四十章的图画比较。我们若一起思考这两章，就会看见亮光。从创世记到出埃及记，三一神的具体化身乃是神的目标。从人的受造直到立起帐幕这目标达成，花了超过二千五百年。神在创世记一章二十六节说，“我们要按着我们的形像…造人。”因此，三一神与自己商议，要在人身上产生祂自己的彰显。然而在创世记，神在亚当或任何先祖身上都没有达到这目标。因此，神在出埃及记继续拯救祂所拣选的百姓，脱离他们堕落的光景，将他们带到西乃山；帐幕在那里产生，首次应验了神在创造时所表达的渴望。

我们要有这样深奥的启示，就必须在明白属灵事物，并领略圣言内在启示的事上，得着建立。主已给我们看见这事，我们感谢主。要看见积极的例子很容易，就如以挪士呼求主名、以诺与神同行、挪亚与神同工、亚伯拉罕蒙召并跟随神、约瑟过圣别且得胜的生活等，还算容易。然而，要看见出埃及四十章里帐幕的意义，就不容易了。我们需要看见，在创世记的末了，神还未达成祂的目标。约瑟死了，被放在棺材里，停在埃及；没有留下神的彰显。约瑟的好是属人的，但帐幕的奇妙是神圣的。

当帐幕立起来，云彩降下来，荣光进来时，以色列人如何反应，圣经没有记载；但我信许多人喜乐癫狂。今天，

John saw the Spirit descending upon Christ, who was identified as the fulfillment of the tabernacle in verse 14 of the same chapter. Furthermore, verse 14b says, “We beheld His glory.” This glory corresponds to the glory that filled the tabernacle. Thus, the picture of the tabernacle covered by the descending cloud and filled with the glory of Jehovah in Exodus 40 was fulfilled in Christ in John 1.

Because the tabernacle is a type of Christ, the cloud represents the Spirit, and glory is God Himself expressed, the picture of the tabernacle covered by the cloud and filled with glory embodies the entire Triune God in figure. The day that the tabernacle was raised up, the cloud descended and covered it, and the glory entered and filled it was a great day in history. Never before had the Triune God been embodied on the earth. As human beings created by God, what more could we want? The tabernacle covered by the cloud and filled with glory was a great blessing to the children of Israel, but today we have the reality of what they had only in figure.

In order to understand what is recorded and revealed in John 1, we must compare it with the picture in Exodus 40. If we consider these two chapters together, we will see the light. The embodiment of the Triune God was God’s goal throughout Genesis and Exodus. It took more than twenty-five hundred years from the creation of man to reach the goal of raising up the tabernacle. In Genesis 1:26 God said, “Let Us make man in Our image.” Thus, the Triune God conferred with Himself to produce an expression of Himself in man. However, God did not reach this goal with Adam or any of the forefathers in Genesis. Therefore, God went on in Exodus to deliver His chosen people out of their fallen state and bring them to Mount Sinai, where the tabernacle was produced as the first fulfillment of the desire God expressed in creating man.

Such a profound revelation requires that we be built up in the understanding of the spiritual things and in the apprehension of the inner revelation of the holy Word. We thank the Lord that He has shown this to us. It is easy to see the positive examples of Enosh calling on the name of the Lord, Enoch walking with God, Noah working together with God, Abraham being called and following God, and Joseph living a holy and victorious life. However, it is not so easy to see the significance of the tabernacle in Exodus 40. We need to see that at the end of Genesis God had not reached His goal. Joseph was dead and in a coffin in Egypt. There was no remaining expression of God. Joseph was humanly good, but the tabernacle is divinely wonderful.

There is no record in the Bible of how the children of Israel reacted when the tabernacle was erected, the cloud descended, and the glory entered, but I believe that many were

我们所有的，是更深奥的。倘若我们没有癫狂，这指明我们还未看见启示。我们读约翰一章时需要看见，今天基督作为帐幕的应验，与我们同在；遮盖的灵在这帐幕上，并且荣光充满了这个帐幕。这个三一神的启示不仅是道理。我们正在看一幅鲜活三一的异象。多年来人告诉我，在旧金山和洛杉矶之间开车往返时，应该走太平洋沿岸公路，看看沿岸的风景。几年前我终于走了这条路，那美丽的景色令我不敢置信。我所听到的描述，无法与实际的景象相比。我甚至在几个景点停下来，下车好好欣赏风景。同样的，我们不仅需要听别人描述他们所看见的帐幕，也需要自己看一看：基督作为帐幕，为圣灵所遮盖，并为神的荣光所充满。只要我们看见这幅景象，无论其他没有看见的人是否批评我们，我们都会喜乐。有些自义的人满意于他们关于三一的传统观念和承袭的道理，但我们要看见圣言中的启示。

膏油预表灵神，由三一神、  
基督的人性、  
基督的死同其功效、  
以及基督的复活  
同其大能复合而成

在出埃及四十章九节，用来抹帐幕的膏油预表灵神，由三一神、基督的人性、基督的死同其功效、以及基督的复活同其大能复合而成。三十章二十三至二十五节描述这膏油是复合之膏：“你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，桂皮五百舍客勒，都按着圣所的舍客勒，又取橄榄油一欣；你要把这些香料，按调制香品者之法复合成香品，作成圣膏油。”橄榄油表征神的灵。三个五百舍客勒的单位，就是香料的分量，表征神圣的三一，神格的三者。中间五百舍客勒的单位分开为两半，各二百五十舍客勒，表征三一的第二者，在钉十字架时“分开了”，如同裂开的磐石。（约十九 34，出十七 6。）一欣橄榄油表征独一的神，四种香料表征基督的人性，因为四这数字是指以人为首（创一 26）之神的造物。（结一

beside themselves with joy. Today we have something much more profound. If we are not beside ourselves, this indicates that we have not seen the revelation. When we read John 1, we need to see that Christ as the fulfillment of the tabernacle is with us today, the covering Spirit is upon this tabernacle, and the glory is filling this tabernacle. This revelation of the Triune God is not mere doctrine. We are seeing a vision of the living Trinity. For years people had told me that when traveling by road between San Francisco and Los Angeles, I should take the Pacific Coast Highway to see the view along the coast. When I finally took this route several years ago, I could not believe the beauty of the scenery. The descriptions that I had heard did not compare to the actual view. I even stopped at several points and got out of the car to better appreciate the scenery. Similarly, we need not only to hear others describe what they have seen of the tabernacle but also to see for ourselves Christ as the tabernacle covered by the Holy Spirit and filled with the glory of God. As long as we see this scene, we will be joyful, regardless of whether others who do not see criticize us. Some are self-righteously content with their traditional concepts and inherited doctrines concerning the Trinity, but we want to see the revelation in the holy Word.

THE ANOINTING OIL TYPIFYING  
GOD THE SPIRIT COMPOUNDED WITH  
THE TRIUNE GOD, CHRIST'S HUMANITY,  
CHRIST'S DEATH WITH ITS EFFECTIVENESS,  
AND CHRIST'S RESURRECTION WITH ITS POWER

The anointing oil used to anoint the tabernacle in Exodus 40:9 typifies God the Spirit compounded with the Triune God, Christ's humanity, Christ's death with its effectiveness, and Christ's resurrection with its power. This anointing oil is the compound ointment described in Exodus 30:23-25: "Take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil." The olive oil signifies the Spirit of God. The three units of five hundred shekels each, the measure of the spices, signify the Trinity, the three of the Godhead. The middle unit of five hundred shekels was split into two halves of two hundred fifty shekels each, signifying the second of the Trinity, who was "split" in crucifixion as the cleft rock (John 19:34; Exo. 17:6). The one hin of olive oil signifies the unique God, and the four spices signify Christ's humanity, since the number four denotes God's creatures (Ezek.

5。)没药是埋葬时所用的香料，预表基督的死；肉桂预表祂死的甜美与功效。菖蒲，一种在沼泽地生长的芦苇，预表基督的复活；桂皮，用以驱逐蛇虫，预表基督复活的大能。膏油用来抹帐幕的各部分。（出三十 26～30，四十 9～11，13。）换句话说，整个帐幕里里外外都用这膏油涂抹过。膏油相当于基督复活以后的那灵，就是书信中的那灵。约翰七章三十九节说，“那时还没有那灵，因为耶稣尚未得着荣耀。”基督复活以后，那灵才复合而成，包含三一神、基督的人性、基督的死同其功效、以及基督的复活同其大能。

## 云彩表征日间的那灵， 火表征夜间的那灵

日间帐幕上的云彩是那灵，夜间云中的火也是那灵。那灵先作为膏油膏抹我们，然后作为云柱和火，带领并引导我们。罗马八章十四节说，“凡被神的灵引导的，都是神的儿子。”日间的云和夜间的火是指同一位引导的灵。神命定有白昼有黑夜。（创一 5。）夜间我们需要那灵作光照的火，日间我们需要那灵作引导的云。

以色列人的数目有两百万，他们带着帐幕前行。每逢云彩收上去，以色列人就移动帐幕。帐幕被抬着往前时，云彩总是在上面。云彩和火总不离开帐幕，因为甚至就预表而言，那灵和基督也不能分开，总是在一起。严格的说，其实以色列人的行程不是他们的行程，而是帐幕的行程。云彩移动时，他们就带着帐幕行动；云彩停住时，他们就停下来。以色列人按着云彩的行动前行，是为着帐幕的行动；帐幕预表基督。今天，那灵的引导和光照是为着主的行动。譬如，我们可能想结婚，但我们“旅程”的目标和目的不该是婚姻，而该是基督。

## 荣耀就是神自己

出埃及四十二章三十四节所提的荣耀就是神自己。关于这荣耀的外观，圣经没有任何记载；只说，“耶和华的荣光充满了帐幕。”今天，我们只能借着经历来领略什么是神

1:5), of which man is the head (Gen. 1:26). Myrrh, a spice used in burial, typifies Christ's death, and cinnamon typifies the sweetness and effectiveness of His death. Calamus, a reed growing in marshy ground, typifies the resurrection of Christ, and cassia, used to repel insects and snakes, typifies the power of Christ's resurrection. The anointing oil was used to anoint every part of the tabernacle (Exo. 30:26-30; 40:9-11, 13). In other words, the entire tabernacle within and without was painted with this oil. The anointing oil corresponds to the Spirit after Christ's resurrection, the Spirit in the Epistles. John 7:39 says, "The Spirit was not yet, because Jesus had not yet been glorified." After Christ's resurrection the Spirit was compounded to include the Triune God, Christ's humanity, Christ's death with its effectiveness, and Christ's resurrection with its power.

## THE CLOUD SIGNIFYING THE SPIRIT IN THE DAY AND THE FIRE SIGNIFYING THE SPIRIT IN THE NIGHT

The cloud that was upon the tabernacle by day is the Spirit, and the fire that was in it by night is also the Spirit. As the anointing oil, the Spirit first anoints us, and then as the pillar of cloud and fire, He leads and guides us. Romans 8:14 says, "As many as are led by the Spirit of God, these are sons of God." The cloud in the day and the fire in the night refer to the same guiding Spirit. God ordained that there would be day and night (Gen. 1:5). In the night we need the Spirit as the enlightening fire, and in the day we need the Spirit as the guiding cloud.

The children of Israel, numbering about two million, journeyed with the tabernacle. The children of Israel moved the tabernacle whenever the cloud was taken up. As the tabernacle was carried along, the cloud was always above it. The cloud and the fire never left the tabernacle, because even in type there can be no separation between the Spirit and Christ; They are always together. Strictly speaking, the journey of the children of Israel was actually not their journey but the journey of the tabernacle. When the cloud moved, they moved with the tabernacle, and when the cloud remained, they remained. The children of Israel journeying according to the move of the cloud was for the move of the tabernacle, which typifies Christ. Today the Spirit's guiding and enlightening is for the Lord's move. For instance, we may desire to be married, but the goal and purpose of our "journey" should be not marriage but Christ.

## THE GLORY BEING GOD HIMSELF

The glory mentioned in Exodus 40:34 is God Himself. The Bible does not record anything about the physical appearance of this glory; it only says, "The glory of Jehovah filled the tabernacle." It is only by experience that we can apprehend what

的荣耀。多数时候，我们不太经历荣耀，但有时在我们基督徒的经历中，感觉自己充满了荣耀。我们经历这事时，很难描述。倘若我们一直被荣耀充满，会是何等美妙！当我们给配偶低沉的脸色时，绝对没有充满荣耀。然而，并不是说我们只要和颜悦色的对待配偶，就是荣耀。我们不该试图要有荣耀。我们若操练在每一处境中享受主，就会被荣耀充满。

三一神具体化身  
在作帐幕的基督里，  
目的是要将祂自己  
分赐到祂的赎民里面，  
使他们享受祂所是的一切丰富

三一神具体化身在作帐幕的基督里，目的是要将祂自己分赐到祂的赎民里面，使他们享受祂所是的一切丰富。帐幕以及同样预表基督的供物，表明三一神要将祂自己与祂的百姓调和，好将祂所是的一切丰富分赐到他们里面，成为他们的享受和他们的分，作他们永远的基业，使他们能成为祂的享受和祂的分，作祂的基业，直到永远。以弗所一章十一节上半说，“我们…也就在祂里面成了所选定的基业。”“成了所选定的基业”这辞，恢复本的注解，说，“一面我们成了神的基业，（18，）给神享受；一面我们承受神作我们的基业，（14，）给我们享受。”十八节下半提到“祂在圣徒中之基业的荣耀，有何等丰富”。“基业”这辞的注解，说，“神先使我们成为祂的基业，（11下，）作祂所买的产业，（14下，）又使我们分享祂的一切所是、所有并所完成的，作我们的基业。（14上。）总结起来，这一切成了祂在圣徒中的基业，直到永远。”

就预表而言，以色列人在神圣调和与分赐中享受并拥有三一神，三一神也享受并据有他们。在旧约里，神赎民正确的生活、工作和行动，完全是根据这调和与分赐。新约是启示三一神与祂所救赎之人，神圣分赐与调和的完满实际。在约翰福音、启示录、以弗所书、以及保罗其他书信中，这启示特别清楚。尽管哥林多前、后书陈明出一幅召会光

the glory of God is today. Most days we do not experience much glory, but sometimes in our Christian experience we sense that we are filled with glory. When this is our experience, it is difficult to describe. How wonderful it would be if we were filled with glory all the time! When we show a fallen countenance to our spouse, we are certainly not filled with glory. However, we cannot be glorious simply by being cheerful toward our spouse. We should not try to be glorious. If we exercise to enjoy the Lord in every situation, we will be filled with glory.

THE TRIUNE GOD BEING EMBODIED  
IN CHRIST AS THE TABERNACLE  
FOR THE PURPOSE OF DISPENSING HIMSELF  
INTO HIS REDEEMED PEOPLE FOR THEIR ENJOYMENT  
OF ALL THE RICHES OF HIS BEING

The Triune God was embodied in Christ as the tabernacle for the purpose of dispensing Himself into His redeemed people for their enjoyment of all the riches of His being. The tabernacle and the offerings, which also typify Christ, show that the Triune God mingles Himself with His people to dispense all the riches of His being into them for their enjoyment and their portion as their eternal inheritance so that they might become His enjoyment and His portion as His inheritance for eternity. Ephesians 1:11a says, “In whom also we were designated as an inheritance.” The footnote for the phrase designated as an inheritance says, “On the one hand, we have become God’s inheritance (v. 18) for God’s enjoyment; on the other hand, we inherit God as our inheritance (v. 14) for our enjoyment.” Verse 18b mentions “the riches of the glory of His inheritance in the saints.” The footnote for the word inheritance says, “First, God made us His inheritance (v. 11a) as His acquired possession (v. 14b) and caused us to participate in all that He is, all that He has, and all that He has accomplished, as our inheritance (v. 14a). Ultimately, all these will become His inheritance in the saints for eternity.”

In type, the children of Israel enjoyed and possessed the Triune God in the divine mingling and dispensing, and the Triune God enjoyed and possessed them. The proper living, work, and move of God’s redeemed people in the Old Testament were altogether according to this mingling and dispensing. The New Testament reveals the full reality of the divine dispensing and mingling of the Triune God with His redeemed ones. This revelation is especially clear in the Gospel of John, Revelation, Ephesians, and Paul’s

景较消极的图画，这两卷书论到神圣三一的启示却是深奥的。保罗在林后十三章十四节写道：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

马太福音论到三一也有深奥的话。二十八章十九节是圣经中独特的话；那里说，“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。”尽管这节似乎列出三个名字，但本节的“名”这名词却是单数的，指明神圣三一只有一个名。司可福博士（Dr. Scofield）在这节的注解里说，“父、子、圣灵是这一位真神的最终之名。”根据新约的启示，神永远是三一的，这很清楚；但这事在旧约时代并不完全清楚。或许这是因为三一神还未经过过程；子还没有经过成为肉体、为人生活、钉十字架和复活，那灵还没有完成。（约七 39。）主复活之后，在马太二十八章十九节，才对门徒清楚说到三一的事。

以弗所书是由神圣三一为其基本元素和架构所组成。以弗所书每一章都启示三一神。因此，以弗所书乃是出埃及四十章之帐幕清楚的说明和解释。帐幕预表基督作三一神的具体化身，给神的赎民进入，使他们享受其一切内在的内容。此外，借着预表基督的供物，三一神就在预表上进到祂的百姓里面。帐幕的前面是祭坛连同一切的供物；人若不先通过祭坛，在那里有分于供物，就不能进入帐幕。这表征基督先是作为供物进到我们里面，而我们对那作供物之基督的享受，将我们引进那作帐幕的基督里，使我们完满的享受三一神。借着这幅图画，我们看见三一神与祂所救赎的人调和，并将祂自己分赐到他们里面，成为他们的享受和他们的分，作他们的基业；这也使他们成为神的享受和神的分，作祂的基业，直到永远。

other Epistles. Although the two Epistles to the Corinthians present a somewhat negative picture of the church's condition, the revelation in these two books concerning the Divine Trinity is profound. In 2 Corinthians 13:14 Paul writes, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

Matthew also has a profound word concerning the Trinity. Matthew 28:19 is a unique word in the Bible. It says, "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Although it seems that this verse lists three names, the noun name in this verse is singular in number, indicating that there is one name for the Divine Trinity. In a footnote on this verse, Dr. Scofield says, "Father, Son, and Holy Spirit is the final name of the one true God." According to the revelation in the New Testament, it is clear that God is eternally triune, but this was not made entirely clear in the Old Testament times. Perhaps this is because the Triune God had not yet been processed. The Son had not passed through incarnation, human living, crucifixion, and resurrection, and the Spirit was not yet consummated (John 7:39). After the Lord's resurrection, He spoke a clear word to the disciples concerning the Trinity in Matthew 28:19.

Ephesians is composed with the Divine Trinity as its basic element and structure. Every chapter of Ephesians reveals the Triune God. Thus, Ephesians is a clear explanation and definition of the tabernacle in Exodus 40. The tabernacle typifies Christ as the embodiment of the Triune God for God's redeemed people to enter and enjoy all the inward contents. Furthermore, the Triune God entered into His people in type through the offerings, which typify Christ. Before the tabernacle was the altar with all the offerings. No one could enter the tabernacle without first passing through the altar by partaking of the offerings there. This signifies that Christ first enters into us as the offerings, and our enjoyment of Christ as the offerings ushers us into Christ as the tabernacle for us to fully enjoy the Triune God. Through this picture we see the Triune God's mingling with and dispensing of Himself into His redeemed for their enjoyment and their portion as their inheritance, which causes them to become God's enjoyment and portion as His inheritance for eternity.

## 利未记中所启示的神圣三一（一）

## THE DIVINE TRINITY AS REVEALED IN LEVITICUS (1)

读经：利未记一章三节，八至九节，二章一至二节，三章一至三节，十一节，七章十一至十二节，四章三至六节，五章六至七节。

Scripture Reading: Lev. 1:3, 8-9; 2:1-2; 3:1-3, 11; 7:11-12; 4:3-6; 5:6-7

在本章我们要来看利未记头一段，五种基本的祭在预表里所启示的神圣三一。尽管我数十年前就已开始研读利未记，直到最近我才领悟，祭物的预表里关于神圣三一的启示，以及对我们的应用是如此之多。我们在这次的研读中，要靠着主的怜悯，领受圣言中许多关于神圣三一的启示。

In this chapter we will consider the Divine Trinity as revealed in the types of the five basic offerings in the first part of Leviticus. Although I began to study Leviticus decades ago, I did not realize until recently how much of the Divine Trinity is revealed and applied to us in the types of the offerings. By the Lord's mercy we are receiving much revelation in this study of the Divine Trinity in the holy Word.

### 燔祭的预表里 所启示的神圣三一

### THE DIVINE TRINITY AS REVEALED IN THE TYPE OF THE BURNT OFFERING

利未记一章三节说，“他的供物若以牛为燔祭，…他要在会幕门口把公牛献上，使他可以在耶和華面前蒙悦纳。”八至九节说，“亚伦子孙作祭司的，要把肉块、头和脂油，摆列在坛上火的柴上。但燔祭牲的内脏与腿，那人要用水洗。祭司要把这一切全烧在坛上，当作燔祭，献与耶和華為怡爽香气的火祭。”在这些经节中启示出神圣三一的几个重要项目：燔祭、会幕、耶和華、祭司、火以及水。我们需要认识这些项目的解释，好明白燔祭的意义。

Leviticus 1:3 says, “If his offering is a burnt offering from the herd...he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.” Verses 8 through 9 say, “Aaron's sons the priests shall arrange the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; but its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.” The crucial items revealing the Divine Trinity in these verses are the burnt offering, the Tent of Meeting, Jehovah, the priest, the fire, and the water. We need to know the interpretation of these items in order to understand the type of the burnt offering.

在民数记二十八章二节，耶和華说，“献给我的供物，就是献给我作怡爽香气之火祭的食物。”所以，燔祭预表神的儿子基督成为食物，作神的满足。我们不容易领会基督如何能作神的食物，因为子基督是三一神的一部分。然而，这启示不是照着关于三一传统道理的教训。我们需要研读整本圣经，找出所有与三一有关的经节，但我们若想要把三一系统化，就会经历属灵的死亡。最健康的人不是那些懂得最多的人，而是那些呼吸、进食、睡觉、和运动都正常的人。在对神圣三一的认识上，我们需要单纯和简单。有时候我们甚至需要学着说，“我不知道。”这样，

In Numbers 28:2 Jehovah said, “My offering, My food for My offerings by fire of a satisfying fragrance to Me.” Thus, the burnt offering typifies Christ the Son as the food for God's satisfaction. It is difficult to understand how Christ could be God's food, since Christ as the Son is part of the Triune God. However, this revelation is not according to the traditional, doctrinal teachings concerning the Trinity. We need to study the entire Bible to discover all the verses concerning the Trinity, but if we try to systematize the Trinity, we will become spiritually dead. The healthiest persons are not those who know the most but those who breathe, eat, sleep, and exercise properly. In our knowledge of the Trinity, we need to be simple and brief. We even need to learn to sometimes say, “I do not know.” Then we will be at peace. Martin

我们就会有平安。路德马丁说，任何宣称认识神圣三一的人，就是想要作神的教师。没有人能完全明白三一。每一个用来描述三一的比喻，在某方面都有短缺，甚至可能误导人。我们必须提防异端，诸如：形态论否认三一的三者同时共存，互相内在；而三神论否认神的一。要正确的领会神圣三一，我们必须看见，神是一，但祂又是三，三者永远同时共存和互相内在。我们无法充分说明或解释三一，因为三一超过我们所能领略。大部分的人对三一都有一点认识，但我们来看圣言中关于神圣三一的启示时，需要把我们的知识放在一边，并保持清明的心思。

利未记一章三节中的会幕，预表子基督是献祭的地方。祭物是在会幕门口献上的。祭要献得合法，就不能献在其他地方。同样的，我们要献上任何东西给神，必须以基督作为献祭的立场。我们若这么作，神就会悦纳我们的奉献。在申命记十二章五至十四节，神吩咐以色列人不可在这地方之外献祭。倘若任何人在其他地方献祭给神，就是大罪。以错误的方式献祭给神也是罪。该隐的祭为神所弃绝，因为他献祭给神，却没有以基督作为献祭的根据。（创四3，5。）

我们已经看过，耶稣是新约中的耶和華，因为“耶稣”这名意为“耶和華救主”。然而我们也看过，在出埃及三章六节，耶和華作为亚伯拉罕、以撒、雅各的神，乃是三一神。在利未记一章这里，子基督被献上给耶和華，而耶和華是指父作为悦纳祭物者。这给我们看见，我们无法照着传统神学的道理将三一神系统化。

在八至九节，祭司预表子基督是服事者。祭司担任献祭的服事。在希伯来书，保罗写到，基督是我们的大祭司，（四14～15，五5，）照着麦基洗德的等次永远为祭司。（六，七17。）因此，正如燔祭、会幕、和祭司所预表的，子基督同时是祭物、献祭之处、和献祭的服事者。就着逻辑而言，这是无法理解的。这就好像说餐厅、食物、和侍者都是同一个。这给我们看见，传统教训论到三一并不充分，也看见人的头脑无法完全领会三一。

利未记一章八至九节的火，表征神是悦纳的凭借；火焚烧并吞没祭物。正如我们用口接受食物。同样的，神是借

Luther said that anyone who claims to understand the Trinity is a teacher of God. No one can fully understand the Trinity. Every illustration used to describe the Trinity falls short in certain aspects and may even be misleading. We must beware of heresies such as modalism, which denies that the three of the Trinity coexist and coinhere, and tritheism, which denies the oneness of God. In order to properly understand the Divine Trinity, we must see that God is one and yet also three who eternally coexist and coinhere. We cannot adequately illustrate or explain the Trinity, because the Trinity is beyond our comprehension. Most people have some knowledge about the Trinity, but we need to leave our knowledge aside and keep a clear mind as we consider the revelation of the Trinity in the holy Word.

The Tent of Meeting in Leviticus 1:3 typifies Christ the Son as the place of offering. The offerings were offered at the entrance of the Tent of Meeting. In order for an offering to be legitimate, it could not be offered anywhere else. Similarly, in order to offer anything to God, we must take Christ as the ground for our offering. If we do this, God will accept our offering. In Deuteronomy 12:5-14 God charged the Israelites not to offer anything outside of this place. If anyone offered something to God apart from this place, it was a great sin. To offer something to God in the wrong way is a sin. Cain's offering was rejected because he offered something to God without taking Christ as the base for his offering (Gen. 4:3, 5).

We have seen that Jesus is Jehovah in the New Testament, because the name Jesus means "Jehovah the Savior." However, we have also seen that in Exodus 3:6, as the God of Abraham, Isaac, and Jacob, Jehovah is the Triune God. Here in Leviticus 1, because Christ the Son is offered to Jehovah, Jehovah refers to the Father as the Receiver of the offering. This shows that the Divine Trinity cannot be systematized according to the doctrines of traditional theology.

In verses 8 and 9 the priest typifies Christ the Son as the serving One. The priest served the offering. In Hebrews Paul writes that Christ is our great High Priest (4:14-15; 5:5) and a Priest forever according to the order of Melchisedek (v. 6; 7:17). Thus, as typified by the burnt offering, the Tent of Meeting, and the priest, Christ the Son is simultaneously the offering, the place of the offering, and the One who serves the offering. Logically speaking, this is incomprehensible. It is as if a restaurant, the food, and the waiter were all one. This shows that traditional teachings concerning the Trinity are inadequate and that the Trinity cannot be fully understood according to the human mentality.

The fire in Leviticus 1:8-9 signifies God as the accepting agent. Fire consumes and devours. We accept food by our mouth. Similarly, God accepted the offering by

着焚烧悦纳祭物。因此严格的说，火就是耶和华的口。我们不会说，“我的口吃。”我们乃是说，“我吃。”所以，在吃的事上，我们的口乃是我们的位。同理，焚烧燔祭的火就是神自己。希伯来十二章二十九节说，“我们的神乃是烈火。”神圣的火焚烧，是为着审判或悦纳。焚烧燔祭的火不是为着审判，而是为了蒙神悦纳。燔祭的焚烧就是神圣的吃。

用来洗燔祭牲内脏与腿的水，表征那灵是洗涤的凭借。这并非暗示基督是不洁的。反之，这指明基督内里的各部分和祂日常的生活行动，一直为水所表征的圣灵（约七38～39）所洗涤，使祂蒙保守，不因接触属地的事物而被玷污。

我们已经看过，燔祭表征基督作食物使神满足。我们也看见，整个三一都与燔祭有关。父神是悦纳者；子神是献祭者、献祭之处和服事者；灵神是洗涤者。悦纳的火乃指整个神格。有些人可能以为，把子视为火的一部分是错误的，因为子作为祭物乃是为火所焚烧。特别在我们研读旧约预表时，关于三一之传统、系统的教训，完全是不足的。关于三一的系统教训为永无止境的辩论开了门，因为三一是个奥秘，我们无法完全明白。

## 素祭的预表里 所启示的神圣三一

利未记二章一至二节说，“若有人献素祭为供物给耶和华，就要用细面浇上油，加上乳香，带到亚伦子孙作祭司的那里；祭司就要从细面中取出一把来，并取些油和所有的乳香，然后把所取的这些作为素祭纪念的部分，烧在坛上，是献与耶和华为怡爽香气的火祭。”在这两节中，指明神圣三一的项目乃是：素祭、耶和华、油、祭司和火。三一是以非常主观的方式，与素祭有牵连。

素祭预表子基督作食物，满足神与人。素祭主要是供祭司作食物，但一部分的素祭也烧在坛上作为火祭，作神的食物。所以，素祭是神与人的食物。素祭主要预表在人性里的基督，因为素祭的主要成分是细面，表征基督的人性。

burning it. Therefore, strictly speaking, the fire was Jehovah's mouth. However, we do not say, "My mouth eats." Instead, we say, "I eat." Thus, in the matter of eating, our mouth is our person. Accordingly, the fire that burned the burnt offering was God Himself. Hebrews 12:29 says, "Our God is also a consuming fire." The divine fire may function for judging or for accepting. The fire that consumed the burnt offering was not for judgment but for acceptance by God. The burning of the burnt offering was the divine eating.

The water that washed the inward parts and legs of the burnt offering signifies the Spirit as the washing agent. This does not imply that Christ is unclean; rather, it indicates that Christ's inward parts and His daily walk were continually being washed by the Holy Spirit, signified by the water (John 7:38-39), to keep Him from becoming defiled by His contact with earthly things.

We have seen that the burnt offering signifies Christ as food to satisfy God. We have also seen that the entire Trinity is involved in the burnt offering. God the Father is the Receiver; God the Son is the offering, the place of the offering, and the serving One; and God the Spirit is the washing One. The accepting fire refers to the entire Godhead. Some may think that it is wrong to consider the Son as part of the fire, since the Son as the offering is burned by the fire. Especially when studying the Old Testament types, traditional, systematic teachings concerning the Trinity are altogether inadequate. Systematic teachings concerning the Trinity open the door for endless debate, because the Trinity is a mystery that we cannot completely understand.

## THE DIVINE TRINITY AS REVEALED IN THE TYPE OF THE MEAL OFFERING

Leviticus 2:1-2 says, "When anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it. Then he shall bring it to Aaron's sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah." The items that indicate the Trinity in these verses are the meal offering, Jehovah, the oil, the priest, and the fire. The Trinity is involved with the meal offering in a very subjective way.

The meal offering typifies Christ the Son as the food to satisfy God and man. The meal offering was served mainly as the priests' food, but a part of the meal offering was also burned on the altar as an offering by fire for food to God. Thus, the meal offering was food for both God and man. The meal offering typifies Christ mainly in His humanity, because the

基督作为人，带着祂一切完美完全的美德，是神与那些事奉神之人的食物。

油预表那灵，是作祭物之基督的神圣元素。基督作为人乃是满了灵。油至少以三种方式加到素祭里。一节说，油是浇在素祭上。四节说，油是与素祭的饼相调和。五节说，油是与素祭的细面调和。当油浇上去时，油就覆盖了祭物的外表；油与祭物调和时，油就进到祭物里，将祭物浸透。这给我们看见，那灵浇灌在基督身上，那灵也与祂调和，并且浸透祂人性的成分。基督作为人，与那灵透彻调和，且被那灵浸透。基督由圣灵成孕时，祂人性的元素与那灵神圣的元素调和。（太一18。）之后那灵浇灌在基督身上，（三16，）是在祂三十岁开始尽职时；那时那灵膏了祂。（路四18。）

在素祭的预表里，就和在燔祭的预表里一样，耶和华是父神，是祭物的悦纳者；祭司预表子基督，是服事者；火预表神是悦纳的凭借。火和水都是凭借，因为它们都作用在祭物上，却不是祭物的一部分。油是祭物的一种成分，因为它是素祭的一种基本构成成分。

## 平安祭的预表里 所启示的神圣三一

利未记三章一至三节说，“人献供物为平安祭，…必用没有残疾的献在耶和华面前。…亚伦子孙作祭司的，要把血洒在坛的四边。那人要从平安祭的祭牲中，将火祭献给耶和华。”十一节说，“这是献给耶和华为食物的火祭。”七章十一至十二节说，“人献与耶和华平安祭的条例乃是这样：他若为感谢而献，就要把调油的无酵饼和抹油的无酵薄饼，并用油调匀细面作的饼，与感谢祭一同献上。”在这些经节中，指明神圣三一的重要项目有：平安祭、耶和华、祭司、火、感谢祭、无酵饼、油、无酵薄饼、用油调匀细面作的饼。

平安祭预表子基督是神与人之间的平安（和平）。要在为仇的两方成就和平，有许多要求。基督成为神与人

main ingredient of the meal offering was fine flour, which signifies Christ's humanity. Christ as a man with all His perfect and complete virtues is food to God and to those who serve God.

The oil typifies the Spirit, the divine element of Christ as the offering. Christ as a man was full of the Spirit. The oil was added to the meal offering in at least three ways. Verse 1 says that the oil was to be poured on the meal offering. Verse 4 says that the oil was to be mingled with the cakes of the meal offering, and verse 5 says that the oil was to be mingled with the fine flour of the meal offering. When the oil was poured, it covered the outside of the offering; and when the oil was mingled with the offering, the oil came into and saturated the offering. This shows that the Spirit was poured upon Christ, and the Spirit was mingled with Him and saturated His human element. Christ as a man was thoroughly mingled with and saturated by the Spirit. When Christ was conceived of the Holy Spirit, Christ's human element was mingled with the divine element of the Spirit (Matt. 1:18). The Spirit was poured upon Christ later, when He began to minister at the age of thirty (3:16). At that time, the Spirit anointed Him (Luke 4:18).

As in the type of the burnt offering, in the type of the meal offering Jehovah is God the Father as the Receiver of the offering, the priest typifies Christ the Son, the serving One, and the fire typifies God as the accepting agent. The fire and water are agents because they act upon the offering but are not part of the offering. The oil is an element because it is a basic constituent of the offering.

## THE DIVINE TRINITY AS REVEALED IN THE TYPE OF THE PEACE OFFERING

Leviticus 3:1-3 says, "If his offering is a sacrifice of peace offerings...he shall present it without blemish before Jehovah...Aaron's sons the priests shall sprinkle the blood on and around the altar. And from the sacrifice of peace offerings he shall present an offering by fire to Jehovah." Verse 11 says, "It is the food of the offering by fire to Jehovah." Leviticus 7:11-12 says, "This is the law of the sacrifice of peace offerings that one shall present to Jehovah: If he presents it for a thanksgiving, then he shall present with the sacrifice of thanksgiving unleavened cakes mingled with oil and unleavened wafers anointed with oil and saturated cakes of fine flour mingled with oil." The crucial items indicating the Trinity in these verses are the peace offering, Jehovah, the priest, the fire, the sacrifice of thanksgiving, the unleavened cakes, the oil, the unleavened wafers, and the saturated cakes of fine flour mingled with oil.

The peace offering typifies Christ the Son as the peace between God and man. In order for someone to become the peace of two parties who are at enmity, much is

之间的和平，是借着祂成为许多事物，并成就许多事。就和在其他祭的预表里一样，耶和华是父神，作祭物的悦纳者；祭司预表子基督，作服事者；火预表神是悦纳的凭借。

感谢祭表征子基督，为着将献祭者的感谢归给神。除了利未记三章所提及平常、一般的平安祭之外，七章描述了一种特殊的平安祭，是为着感谢所献上的平安祭。以色列人因着有一颗感谢的心，想要献祭给神，他们就献上感谢祭作为平安祭的一部分。一般的平安祭只有一只从牛群（三1）或羊群（6）中取的动物，但为着感谢的平安祭是伴随素祭一同献上。

有三种素祭伴随平安祭一同献上作为感谢祭：无酵饼、无酵薄饼、用油调匀细面作的饼。无酵饼预表子基督是纯净、清洁的食物。基督的人性没有罪、恶行、错误、瑕疵，并且是完全和纯净的。饼可能是厚的，但薄饼是薄的，容易入口并消化。因此，无酵薄饼预表子基督是纯净、清洁的食物，容易吃并消化。对基督的某些经历是不容易的，但更多的时候基督是很容易吃并消化的。在我们的经历中，基督是饼也是薄饼。油再一次表征那灵作素祭的神圣元素，用油调匀细面作成的饼，预表子基督是由那灵的元素所调和并浸透的食物。饼用油调匀，并且细面与油调和。正如我们所提过的，这指明基督借着圣灵的神圣成孕；在这个成孕中，神性调着祂的人性，并浸透祂的全人。

基督作平安祭，是要使基督成为神与人在平安中的共同享受，好为着交通。平安祭不仅是为着平安，更是为着享受。这不是个人的享受，而是共同的享受和交通。借着神圣三一的参与，基督得以成为这样的祭，作我们的和平、共同的享受和交通。

## 赎罪祭和赎愆祭的预表里 所启示的神圣三一

四章三至六节说，“就当…把一只没有残疾的公牛犊献给耶和华作赎罪祭。他要牵公牛到会幕门口、耶和华面前…。受膏的祭司要取些公牛的血，带到会幕里，把指头

required. Christ became the peace between God and man by being many things and by accomplishing many things. As in the types of the other offerings, Jehovah is God the Father as the Receiver of the offering, the priest typifies Christ the Son, the serving One, and the fire typifies God as the accepting agent.

The sacrifice of thanksgiving signifies Christ the Son for the offerer's thanks to God. In addition to the ordinary, general peace offering mentioned in Leviticus 3, a particular kind of peace offering, one for thanksgiving, is described in Leviticus 7. When the children of Israel wanted to make an offering to God because they had a thanking heart, they made an offering of thanksgiving that was part of a peace offering. The general peace offering was only an animal from the herd (3:1) or from the flock (v. 6), but the peace offering for thanksgiving was accompanied by a meal offering.

Three kinds of meal offerings accompanied the peace offering as a sacrifice of thanksgiving: unleavened cakes, unleavened wafers, and saturated cakes of fine flour mingled with oil. The unleavened cakes typify Christ the Son as the pure and clean food. Christ's humanity is without sin, wrongdoings, faults, or defects and is perfect and pure. Cakes may be thick, but wafers are thin and easy to eat and digest. Therefore, the unleavened wafers typify Christ the Son as the pure and clean food that is easy to eat and digest. Certain experiences of Christ are difficult, but more often Christ is easy to eat and digest. In our experience Christ is both a cake and a wafer. Because the oil again signifies the Spirit as the divine element of the meal offering, the saturated cakes of fine flour mingled with oil typify Christ the Son as food saturated and mingled with the element of the Spirit. The cakes were saturated with the oil, and the fine flour was mingled with the oil. As we have seen, this denotes Christ's divine conception by the Holy Spirit, in which divinity mingled with His humanity and saturated His being.

Christ as the peace offering is for Christ to be the co-enjoyment of God and man in peace for fellowship. The peace offering is not only for peace but also for enjoyment. This is not individualistic enjoyment but co-enjoyment and fellowship. Christ is able to be such an offering for our peace, co-enjoyment, and fellowship through the involvement of the Divine Trinity.

## THE DIVINE TRINITY AS REVEALED IN THE TYPES OF THE SIN OFFERING AND TRESPASS OFFERING

Leviticus 4:3-6 says, "Let him present a bull of the herd without blemish to Jehovah for a sin offering...He shall bring the bull to the entrance of the Tent of Meeting before Jehovah...The anointed priest shall take some of the blood of the bull and bring it into the Tent of Meeting,

蘸于血中，在耶和华面前…弹血七次。” 五章六至七节说，“并要为所犯的罪，把他的赎愆祭，…牵到耶和华面前作赎罪祭。至于他的罪，祭司要为他遮盖。他的力量若不够献一只羊羔，就要…把两只斑鸠或两只雏鸽…为赎愆祭，一只作赎罪祭，一只作燔祭。” 在这些经节中，指明神圣三一的重要项目有：耶和华、赎罪祭、会幕、祭司、赎愆祭；赎愆祭包括了赎罪祭和燔祭。

和在其他祭物的预表里一样，耶和华是父神，作为祭物的悦纳者；会幕预表子基督是献祭的地方，祭司预表子基督是服事者；火预表神是悦纳的凭借。赎罪祭表明子基督是祭物，为着我们的罪（单数）。罪在此指内住的罪性，是我们生来就承受的。赎愆祭表明子基督是祭物，为着我们的诸罪（复数）。诸罪（复数）指我们所犯的罪行。我们的罪性是我们诸罪（复数）的源头。基督是赎罪祭和赎愆祭，救赎我们脱离我们的罪和诸罪。基督对付我们性情里的罪和我们所犯的罪。

按照七节，赎愆祭可以由两只斑鸠或两只雏鸽所组成，一只作赎罪祭，另一只作燔祭。在此，赎罪祭表征子基督作为祭物，为着我们的罪，对付我们诸罪的源头，而燔祭表征子基督作为祭物，为着神的满足，对付我们诸罪的因由。我们犯罪后，可能会悔改、认罪、取用基督作我们的赎愆祭。然而我们也需要领悟，我们的罪来自天性中内住的罪。每个过犯的源头，都是我们肉体中内住的罪。所以，除了要为着我们的罪行，取用基督作我们的赎愆祭以外，我们也需要为着那产生诸罪的罪性，取用基督作我们的赎罪祭。不仅如此，我们有过犯的原因，是因着我们没有绝对为着神而活。所以，我们也需要燔祭，对付我们罪的因由。基督是赎罪祭，对付我们过犯的源头；基督是燔祭，对付我们过犯的因由。

我们需要实行每天取用主作我们的赎罪祭和赎愆祭。我们的倾向是比较常应用主作我们的赎愆祭，因为我们对自己许多的过犯有感觉，但我们也需要领悟，我们一切过犯的源头是我们的罪性，我们过犯的因由是我们不绝对为着神。我们应用基督作我们的赎愆祭时，可以祷告：“主，我又犯罪了。我一再的犯罪，因为我内里是罪恶的，而且因为我不够爱你，不是绝对为着你。” 我们可能不会用“赎

and the priest shall...sprinkle some of the blood seven times before Jehovah.” Leviticus 5:6-7 says, “He shall bring his trespass offering to Jehovah for his sin which he has committed...as a sin offering; and the priest shall make expiation for him on account of his sin. And if he cannot afford a lamb, then he shall bring as his trespass offering...two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.” The crucial items indicating the Trinity in these verses are Jehovah, the sin offering, the Tent of Meeting, the priest, and the trespass offering, which includes the sin offering and the burnt offering.

As in the types of the other offerings, Jehovah is God the Father as the Receiver of the offerings, the Tent of Meeting typifies Christ the Son as the place of offering, the priest typifies Christ the Son as the serving One, and the fire typifies God as the accepting agent. The sin offering represents Christ the Son as an offering for our sin. Sin refers to the indwelling sinful nature that we inherit by birth. The trespass offering represents Christ the Son as an offering for our sins. Sins refer to the sinful deeds that we commit. Our sinful nature is the source of our sins. Christ is the sin offering and the trespass offering to redeem us from our sin and sins. Christ deals with the sin in our nature and the sins that we commit.

According to verse 7, the trespass offering could be composed of two turtledoves or two young pigeons—one for a sin offering and the other for a burnt offering. In this case, the sin offering signifies Christ the Son as an offering for our sin to deal with the source of our sins, and the burnt offering signifies Christ the Son as the offering for God’s satisfaction to deal with the cause of our sins. After committing a sin, we may repent, confess, and take Christ as our trespass offering. However, we also need to realize that our sins come out of the indwelling sin in our nature. The source of every trespass is the inward sin in our flesh. Thus, in addition to taking Christ as our trespass offering for our sinful deeds, we also need to take Christ as our sin offering for the sinful nature that produces those sins. Furthermore, the reason for our trespasses is our not living absolutely for God. Therefore, we also need a burnt offering to deal with the cause of our sins. Christ as the sin offering deals with the source of our trespasses, and Christ as the burnt offering deals with the cause of our trespasses.

We need to practice daily to take the Lord as our sin offering and trespass offering. We tend to apply the Lord more often as our trespass offering because we are aware of our many trespasses, yet we also need to realize that the source of all our trespasses is our sinful nature, and the cause of our trespasses is that we are not absolute for God. When we apply Christ as our trespass offering, we may pray, “Lord, I trespassed again. I trespass again and again because I am inwardly sinful and because I do not love You enough and am not absolutely for You.” We may not use the terms trespass offering, sin

愆祭”、“赎罪祭”这些辞来祷告，但这样的认罪含示，我们对我们的光景有正确的领悟，也含示基督作为祭物的实际，解决我们罪性和罪行的难处。

## 结 论

在利未记一至七章的五种基本祭中，我们看见三一神是作工的那一位，祂是悦纳的父，服事的子，以及调和的那灵。三一神也是祭物的元素，就如油是素祭的元素。三一神也是发挥功效的凭借，是洗涤的水和焚烧的火。五种祭完整的描述三一神如何是作工的那一位，是祭物的元素，是发挥功效的凭借，救赎祂所拣选的人，并且将他们带进对神圣三一神丰富的完满享受里。这些预表的图画启示三一神的运行，不仅要救赎我们，也要把我们带进对神圣三一丰富的享受里。祭物是给神享受，也是给我们享受的。借着祭物所表征之三一神的运行，产生平安。平安是为着交通，交通是为着共同的享受。

offering, and burnt offering in our prayer, but such a confession implies that we have the proper realization of our situation and that Christ as the reality of the offerings is the solution to our problems of sin and sins.

## CONCLUSION

In the five basic offerings in Leviticus 1—7 we see that the Triune God is the working One as the accepting Father, the serving Son, and the mingling Spirit. The Triune God is also the elements of the offerings, such as the oil, which is an element of the meal offering. The Triune God is also the functioning agents, which are the washing water and the burning fire. The five offerings as a whole depict how the Triune God as the working One, the elements of the offerings, and the functioning agents redeems and brings His chosen people into the full enjoyment of the divine riches of the Divine Trinity. The picture of these types reveals that the operation of the Triune God is not only to redeem us but also to bring us into the enjoyment of the riches of the Trinity. The offerings are for God's enjoyment and our enjoyment as well. The operation of the Triune God as typified by the offerings produces peace. Peace is for fellowship, and fellowship is for co-enjoyment.

## 利未记中所启示的神圣三一（二）

## THE DIVINE TRINITY AS REVEALED IN LEVITICUS (2)

读经：利未记八章二节，十二节，十四节，十八节，二十六节，三十至三十一节，九章二十三至二十四节，十四章四至五节，十节，十二节，十七至十九节，二十四章二至四节。

祷告：主，我们需要你的血洁净我们，我们需要你的灵膏抹我们。赐给我们悟性；给我们看见你的奥秘，给我们关于神圣三一的完全启示。

在上一章我们看见神圣三一完全与基本的祭有关。神圣三一是所有五种基本祭的结构、元素和每一方面。创世记启示人的堕落。出埃及记启示堕落的人类蒙救赎，总结于帐幕，就是神在祂赎民中间的居所，让神能完全将祂自己赐给他们，好使他们能进入神里面，完全享受神。然后利未记继续给我们看见，神所救赎的人如何借着会幕里的祭物，在交通中享受神。利未记是神圣交通的完满启示。

约翰一书的主题是神圣生命的交通。（一3～7。）约翰一书启示，我们需要住在主里面，（二27～28，四13，）这是借着膏油涂抹，（二20，27，）并借着承认有罪在我们里面，（一8，）承认我们犯罪，（9，）承认我们需要主血的洗净，（7，）承认我们需要祂作我们的辩护者，作我们的保惠师，顾到我们的过犯，作我们的平息。（二1～2。）约翰一书只有五章，但利未记的二十七章是神圣交通的完满发展。看见这事是一大祝福。在利未记头一段，（一～七，）关于祭物的条例里，我们可以看见三一是要使我们经历与神的交通。

本章我们要来看利未记第二段的三个事例。首先，我们要研读八至九章的某几段，其中启示出一个得救的人如何能成为祭司事奉神。八章是关于祭司的承接圣职。“承接圣职”一辞，希伯来文的意思是“双手充满”。（参出二八41，二九9。）祭司承接圣职，是双手充满来服事三一神。一个蒙救赎的人必须事奉神，不是凭着自己，也不是凭其他的事物事奉，乃是凭三一神来事奉。这样的事奉需要对神圣三一

Scripture Reading: Lev. 8:2, 12, 14, 18, 26, 30-31; 9:23-24; 14:4-5, 10, 12, 17-19; 24:2-4

Prayer: Lord, we need Your blood to cleanse us, and we need Your Spirit to anoint us. Grant us the understanding. Show us Your mystery, and give us a full revelation concerning the Divine Trinity.

In the preceding chapter we saw that the Divine Trinity is fully involved with the basic offerings. The Divine Trinity is the structure, the elements, and every aspect of all five basic offerings. Genesis reveals the fall of man. Exodus reveals the redemption of fallen man, consummating in the tabernacle, which was God's dwelling among His redeemed for God to fully give Himself to them and for them to enter into Him to enjoy Him in full. Then Leviticus continues to show us how God's redeemed people can enjoy God in fellowship through the offerings in the Tent of Meeting. Leviticus is a full revelation of the divine fellowship.

The subject of 1 John is the fellowship of the divine life (1:3-7). First John reveals that we need to abide in the Lord (2:27-28; 4:13) by the anointing (2:20, 27) and by confessing that we have sin within us (1:8), that we commit sins (v. 9), that we need the cleansing of Lord's blood (v. 7), and that we need Him as our Advocate, our Paraclete, to take care of our trespasses as our propitiation (2:1-2). First John is only five chapters, but the twenty-seven chapters of Leviticus are a full development of the divine fellowship. To see this is a great blessing. In the ordinances concerning the offerings in the first section of Leviticus (chs. 1—7) we can see the Trinity for our experience of fellowship with God.

In this chapter we will consider three cases in the second section of Leviticus. First, we will study portions of Leviticus 8 and 9 that reveal how a saved one can be a priest to serve God. Chapter 8 concerns the consecration of the priests. The word consecration comes from a Hebrew term meaning "the filling of hands" (cf. Exo. 28:41; 29:9) The consecration of the priests is the filling of their hands to serve the Triune God. A redeemed one must serve God not with himself or with anything else but with the Triune God. Such service requires the full experience of the dispensing of the Divine

的分赐有完满的经历，如同祭司承接圣职的细节所启示的。我们事奉神所需要的，不是对于三一的道理知识，乃是对于三一多有启示。三一不是为着道理，乃是为着经历。我们要作祭司，双手充满而事奉神，就需要对三一神有经历。

我们要来看利未记中的另一个事例，就是十四章里患麻风者的得洁净。在预表里，神圣三一完全牵连在患麻风者得洁净的事里。我在早期的基督徒生活中，从弟兄会的教训学知，旧约中患麻风者预表罪人。麻风表征罪的内在和外在方面。我传福音时，常常引用利未记这个事例，但直到最近，我才看见，典型患麻风者得着洁净，是在于神圣三一；乃是借着神圣三一，患麻风者才得以洁净。罪人的洁净完全在于经历神圣的三一。

在利未记中关于经历神圣三一的最后一个事例，是二十四章里灯台的安排，为着神圣之光的照耀。我们可能得着洁净，但若没有神圣之光的照耀，就无法行走或行动，更不能事奉神。我们要事奉神，我们的手需要充满三一，也需要在神圣之光的照耀之下。帐幕有一切的祭物、器具和物件，但祭司作任何事，都需要灯台的照耀。同样的，一栋现代建筑也许盖造完成了，但若没有电来提供照明，在这建筑物里就不能作什么事。没有光会造成混乱，而光的照耀带进次序。是光在控制；我们是借着光而得以行动。不仅如此，光和生命是并行的，正如黑暗和死是并行的。

照着利未记的完整启示，我们需要祭物、作祭司把双手充满、得洁净、以及神圣的照耀，好使我们能借着享受神而服事祂。这是神圣的交通。神圣的交通就是我们对三一神的享受，使我们能事奉祂。

## 在祭司的承接圣职里 所启示的神圣三一

利未记八章二节说，“你要将亚伦和他儿子们一同带来，并将圣衣和膏油，与赎罪祭的一只公牛、两只公绵羊、和一筐无酵饼都带来。”膏油预表复合的灵。按照出埃及三十章二十三至三十一节，膏油是由五种成分复合在一起的复合膏油。这些成分、及其数量与分量，意义非常丰富。

Trinity as revealed in detail in the consecration of the priests. In order to serve God we need not doctrinal knowledge of the Trinity but much experience of the Trinity. The Trinity is not for doctrine but for experience. In order to serve God as priests with our hands filled, we need the experience of the Triune God.

The next case we will consider in Leviticus is the cleansing of the leper in chapter 14. In type the Divine Trinity is fully involved with the cleansing of the leper. Early in my Christian life I learned from the Brethren teachings that a leper in the Old Testament typifies a sinner. Leprosy signifies sin in both its inward and outward aspects. I often referred to this case in Leviticus when preaching the gospel, but until recently I did not see that the cleansing of a typical leper depends upon the Trinity. It is through the Divine Trinity that a leper can be cleansed. The cleansing of a sinner is altogether a matter of the experience of the Divine Trinity.

The last case of the experience of the Divine Trinity in Leviticus is the arrangement of the lampstand for the shining of the divine light in chapter 24. Although we may be cleansed, without the shining of the divine light we cannot walk or move, much less serve God. In order to serve God, we need to have our hands filled with the Trinity and to be in the shining of the divine light. Within the tabernacle there were all the offerings, utensils, and furniture, but the priests needed the shining of the lampstand to be able to do anything. Similarly, the construction of a modern building may be completed, but without electricity to provide light, nothing can be done within the building. A lack of light causes disorder, but the shining of light results in order. Light controls. It is through light that we are able to move. Furthermore, light and life go together, just as darkness and death go together.

According to the complete revelation of Leviticus, we need the offerings, the filled hands of the priests, cleansing, and divine shining so that we can serve God by enjoying Him. This is the divine fellowship. The divine fellowship is simply our enjoyment of the Triune God for our service rendered to Him.

## THE DIVINE TRINITY AS REVEALED IN THE CONSECRATION OF THE PRIESTS

Leviticus 8:2 says, “Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread.” The anointing oil typifies the compound Spirit. According to Exodus 30:23-31, the anointing oil is a compound ointment of five elements compounded together. These elements and their quantities and measurements are

利未记八章二节的膏油与赎罪祭有关。赎罪祭预表基督，为着对付祭司的罪。我们不该以为那些服事的祭司没有罪。他们和所有的人一样，里面有罪性，外面有罪行。赎罪祭是为着他们内住的罪。

十二节说，“又把些膏油倒在亚伦的头上膏他，使他分别为圣。”膏油倒在服事祭司的头上时，膏油对他就不再是客观的，而是成为主观的了。膏油倒在他头上时，必定向下流淌，布满他整个身体，包括他的脸和他的衣服。服事的祭司成为圣，不是借着道理或教训，而是借着为复合的膏油所膏。复合的膏油表征复合的灵，包括三一神与基督的人性、钉死、复活调和。我们无法借着教训成圣；反之，我们需要经历复合的膏油以成为圣别。

十四节说，“他牵了赎罪祭的公牛来，亚伦和他儿子们按手在赎罪祭公牛的头上。”按手指明联结与联合。油浇在祭司头上，祭司按手在公牛上。这指明复合的灵膏我们，并且我们按手在基督身上，好与祂联结并联合。旧约的图画传达许多细节，是新约字面上找不到的。关于神圣交通清楚的明言，是在约翰一书里，但神圣交通的细节，在利未记里到处都可找到。油浇在亚伦的头上，和亚伦按手在赎罪祭的公牛上，预表复合的灵膏我们，也预表我们与基督的联结与联合。

八章十八节说，“他牵了燔祭的公绵羊来，亚伦和他儿子们按手在羊的头上。”祭司不仅按手在赎罪祭上，也按手在燔祭上。燔祭表征基督使神满足。公牛是为着罪的祭物，而公羊是为着使神满足的燔祭。基督作祭物，是为着我们的罪，也是为使神满足。因为我们在这两方面与祂联合，我们的罪就被了结，我们也能使神满足。

二十六节说，“再从耶和华面前装无酵饼的筐子中取一个无酵饼，一个调油的饼和一个薄饼。”耶和华是父神，油预表那灵。无酵饼表征无罪的基督，调油的饼预表基督与那灵调和。基督过一种无罪却满了那灵的生活。这些饼是给祭司吃，并使其得以养生。（31。）要事奉神，外在的圣别是不够的；我们也需要内里供应的滋养。祭物主要

rich in significance. The anointing oil in Leviticus 8:2 is related to the sin offering. The sin offering typifies Christ for the priests' sin. We should not think that those serving as priests do not have sin. Like all men, they have sin within and sins without. The sin offering is for their indwelling sin.

Verse 12 says, "He poured some of the anointing oil on Aaron's head and anointed him, to sanctify him." When the anointing oil was poured on the head of the serving priest, it is no longer objective but became subjective to him. When it was poured on his head, it must have run down and covered his entire body, including his face and his clothing. The serving priest was sanctified not by doctrine or teaching but by being anointed with the compound ointment. The compound ointment signifies the compound Spirit, which includes the Triune God mingled with Christ's humanity, crucifixion, and resurrection. We cannot be sanctified by teaching; instead, we need to experience the compound Spirit to become holy.

Verse 14 says, "He brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering." The laying on of hands indicates union and identification. The oil was poured upon the priests, and the priests laid their hands on the bull. This indicates that the compound Spirit anoints us and that we lay our hands on Christ to be united and identified with Him. The Old Testament pictures convey many details that are not found in the plain words of the New Testament. The clear, plain word concerning the divine fellowship is in 1 John, but the details of the divine fellowship are found throughout Leviticus. The picture of the oil being poured upon Aaron's head and of Aaron laying his hands on the bull of the sin offering typifies the compound Spirit anointing us and also typifies our union and identification with Christ.

Verse 18 says, "He presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram." The priests laid their hands not only on the sin offering but also on the burnt offering. The burnt offering signifies Christ for God's satisfaction. The bull was the offering for sin, and a ram was a burnt offering for God's satisfaction. Christ is the offering both for our sin and for God's satisfaction. Because we are identified with Him in these two aspects, our sin is terminated, and we can satisfy God.

Verse 26 says, "From the basket of unleavened bread that was before Jehovah, he took one unleavened cake and one cake of oiled bread and one wafer." Jehovah is God the Father, and the oil typifies the Spirit. The unleavened bread signifies the sinless Christ, and the oiled bread typifies Christ mingled with the Spirit. Christ lived a life without sin but full of the Spirit. These breads were for the priests to eat and live on (v. 31). In order to serve God, it is not enough to be outwardly sanctified; we also need the

是作神的食物，但素祭的一部分是祭司的食物。这位无罪的基督，与那灵调和，在我们作祭司的事奉里，滋养、供应以维持我们。

三十至三十一节说，“摩西取些膏油和坛上的血，弹在亚伦和他的衣服上，并他儿子们和他们的衣服上，使他们和他们的衣服都分别为圣。摩西对亚伦和他儿子们说，要把肉煮在会幕门口，在那里吃，又吃承接圣职筐子里的饼，正如我所吩咐的，说，这是亚伦和他儿子们要吃的。”在十二节，膏油浇在亚伦头上之后，也要一点一点的弹在祭司和他们的衣服上。会幕预表基督是神在祂子民中间的居所。承接圣职所献公羊的肉，预表基督是祭司的食物。（22，出二九 31～32。）一只公羊完全焚烧，作神的食物；但第二只公羊是为着承接圣职所献的祭物，这公羊的肉是给祭司吃的。在承接圣职筐子里的素祭饼，也预表基督是祭司的食物。（利八 2。）祭司要吃承接圣职所献公羊的肉，和素祭的饼。最好的饮食是由动物的生命（表征基督是救赎的生命—约一 29）和植物的生命（表征基督是生产的生命—十二 24）所组成。基督作为这些祭物的实际，是我们的食物，为着救赎与生产。

利未记九章二十三至二十四节说，“摩西、亚伦进入会幕，又出来为百姓祝福；耶和华的荣光就向众民显现。有火从耶和华面前出来，烧尽了坛上的燔祭和脂油。”祭司承接圣职之后，摩西和亚伦进入帐幕；又出来为百姓祝福。荣光，就是神的彰显，就显现出来。焚烧坛上祭物的火不是人手所点燃的，而是从神来的火。以色列人被带到西乃山，在那里停留九个月，领受神圣的启示并建造帐幕。以色列人立起帐幕后，摩西将祭司的双手充满，好将他们分别为圣。这是第一次在帐幕前将祭物献给神。在出埃及四十四章，帐幕和祭坛已经预备好了，然而祭司，就是献上祭物的人还未预备好。因此，祭司需要承接圣职。利未记继续出埃及记的记载。亚伦和他的儿子们在利未记八章就职为祭司后，在九章立刻开始献祭。一旦摩西膏了祭司，并使祭司承接圣职后，亚伦就开始将不同的祭物摆在祭坛上。然而，一直到摩西和亚伦进入帐幕又出来之后，才有事情发生在祭物之上。火随即从神面前出来，烧尽了祭物。（23～24。）这神圣的火一直烧着，并且永不熄灭。（六 12～13，参十六 12。）

nourishment of an inward supply. The offerings were mainly God's food, but a portion of the meal offering was the priest's food. The sinless Christ, who is mingled with the Spirit, is the nourishing supply to sustain us in our priestly service.

Verses 30 through 31 say, "Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled it on Aaron, on his garments, and on his sons and on his sons' garments with him; and he sanctified Aaron, his garments, and his sons and his sons' garments with him. And Moses said to Aaron and to his sons, Boil the flesh at the entrance of the Tent of Meeting, and eat it there with the bread that is in the basket of consecration, just as I commanded, saying, Aaron and his sons shall eat it." After the anointing oil was poured on Aaron in verse 12, it was sprinkled bit by bit on the priests and their garments. The Tent of Meeting typifies Christ as the dwelling of God among His people. The flesh of the ram of consecration typifies Christ as the priests' food (v. 22; cf. Exo. 29:31-32). One ram was fully burned to be food for God, but the flesh of the second ram, which was an offering for consecration, was for the priests to eat. The bread of the meal offering that was in the basket of consecration also typifies Christ as the priests' food (Lev. 8:2). The priests ate the flesh of the ram of consecration and the bread of the meal offering. The best diet is composed of the animal life, signifying Christ as the redeeming life (John 1:29), and the plant life, signifying Christ as the generating life (12:24). As the reality of these offerings, Christ is our food for redemption and generation.

Leviticus 9:23-24 says, "Moses and Aaron went into the Tent of Meeting. And they came out and blessed the people; and the glory of Jehovah appeared to all the people. Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar." After the consecration of the priests, Moses and Aaron went into the tabernacle; then they came out and blessed the people. Glory, which is God expressed, appeared. The fire that burned the offerings on the altar was not a fire kindled by human hands but a fire that came from God. The children of Israel were brought to Mount Sinai and stayed there for nine months, receiving the divine revelation and building the tabernacle. After Israel erected the tabernacle, Moses filled the hands of the priests to sanctify them. This was the first time that an offering was made to God before the tabernacle. In Exodus 40 the tabernacle and the altar were prepared, but the priests, who were required to carry out the offerings, were not yet ready. Thus, the priests needed to be consecrated. Leviticus is a continuation of the record in Exodus. After Aaron and his sons were inaugurated into the priesthood in Leviticus 8, they immediately began to make offerings in chapter 9. As soon as Moses anointed and consecrated the priests, Aaron began to place the various offerings on the altar. However, nothing happened to the offerings until Moses and Aaron entered into the tabernacle and came out. Then fire came forth from God to burn the offerings (vv. 23-24). This divine fire remained burning; it was never extinguished (6:12-13; cf. 16:12).

烧尽祭物的火表征神是悦纳的凭借。正如我们已经看过的，这火代表神的口，因为神是借着这火接受坛上的祭物。这火不是从人手而来属地的火，而是从神自己而来属天的火，所以火烧祭物就是神悦纳祭物。这火不是审判的火，而是悦纳的火。这焚烧的结果乃是灰烬，灰烬是神悦纳祭物的记号。一般而言，灰烬不是令人愉悦的景象，但献祭的祭司期待见到灰烬。他们看见灰烬，就确定神已经悦纳了他们的祭物。换句话说，神享受了他们所献的食物。

祭司的承接圣职，也就是他们双手充满，使他们得以享受神圣三一的神圣分赐。按照新约，基督徒的事奉是祭司的事奉，是一个祭司体系。（彼前二5，9。）我们若没有祭司体系，我们所作的就没有一样是向着神的事奉。神向我们要求的事奉，乃是祭司的事奉。令人惋惜的是，今天没有多少基督徒看见这启示，以致许多人以为他们是在事奉神，其实却是在无知和盲目中劳苦。我们需要旧约给我们神圣启示的细节。在利未记十章，亚伦的两个儿子死了，因为他们献祭是用凡火，就是人造的火，表征人天然的热心、喜爱、力量和才能。我们不能凭天然的生命或才能事奉主。我们的事奉，必须是双手充满了神圣三一；不然，我们的事奉在神眼中就是可憎的。我们的双手被神圣三一充满，乃是八至九章里预表的实际，这会将我们引进对神圣三一之神圣分赐的享受里。我们的手需要充满神圣三一，我们的全人每天都需要被神圣三一滋养，并与神圣三一调和。这时我们就能事奉神，我们摆上给神的事奉才会完全蒙悦纳。

## 在患麻风者得洁净之事上所启示的神圣三一

十四章四至五节说，“〔祭司〕就要吩咐人为那求洁净的，拿两只洁净的活鸟…。祭司要吩咐人用瓦器盛活水，把一只鸟宰在上面。”祭司预表子基督。洁净患麻风者，需要两只洁净的活鸟，这预表子基督，祂是活而洁净的。被杀的那一只鸟表征钉十字架的基督，得释放的那一只鸟表征复活的基督。（7。）要洁净我们罪恶的光景，就需要钉十字架的基督同祂所流的血，以及复活的基督同祂复活

The fire that consumed the offering signifies God as the accepting agent. As we have seen already, this fire represents the mouth of God, for God received the offerings on the altar through this fire. Because the fire was not an earthly fire from human hands but a heavenly fire from God Himself, the burning of the offering was God's accepting the offering. This fire was not a judging fire but an accepting fire. The consummation of this burning was ashes, which were a sign that God had accepted the offering. Ordinarily, ashes are not a pleasant sight, but the priests making the offerings hoped to see ashes. When they saw ashes, they had the assurance that God had accepted their offering. In other words, God had enjoyed the food they offered.

The consecration of the priests, the filling of their hands, was so that they might enjoy the divine dispensing of the Divine Trinity. According to the New Testament, Christian service is a priestly service, a priesthood (1 Pet. 2:5, 9). If we do not have the priesthood, nothing we do is a service to God. The service that God requires of us is a priestly service. Regrettably, not many Christians today see this revelation, and as a result, many who think that they are serving God are actually laboring in ignorance and blindness. We need the Old Testament to give us the details of the divine revelation. In Leviticus 10 two sons of Aaron died because they made an offering with strange, man-made fire, which signifies man's natural enthusiasm, affection, strength, and ability. We cannot serve the Lord by our natural life or ability. Our service must be the filling of our hands with the Divine Trinity; otherwise, our service will be an abomination in the eyes of God. The filling of our hands with the Divine Trinity as the reality of the types in Leviticus 8 and 9 will usher us into the enjoyment of the divine dispensing of the Divine Trinity. Our hands need to be filled with the Divine Trinity, and our entire being needs to be daily nourished by and mingled with the Divine Trinity. Then we will be able to serve God, and the service that we render to God will be altogether acceptable.

## THE DIVINE TRINITY AS REVEALED IN THE CLEANSING OF THE LEPER

Leviticus 14:4-5 says, "The priest shall command that two living clean birds...be taken for the one who is to be cleansed. And the priest shall command that one of the birds be slaughtered in an earthen vessel over running water." The priest typifies Christ the Son. The cleansing of the leper required two living and clean birds, which typify Christ the Son, who is living and pure. The bird that was killed signifies the crucified Christ, and the bird that was released signifies the resurrected Christ (v. 7). The cleansing of our sinful condition requires the crucified Christ with His shed blood and

的生命。活水表征那灵，也是为着洁净患麻风者。我们享受基督作钉十字架和复活的那一位后，赐生命的灵就使我们成为活而洁净的。

十节说，“他要取两只没有残疾的公羊羔和一只没有残疾、一岁的母羊羔，又要把调油的细面一伊法的十分之三为素祭。”两只公羊羔、母羊羔、和素祭分别预表子基督。十二节说，“祭司要取一只公羊羔献为赎愆祭。”三只羊羔是献作赎愆祭、赎罪祭、和作神食物的燔祭。（19～20。）麻风表征不洁净的人，罪人。身为罪人，我们需要基督作这些祭物的实际，洁净我们。基督是赎愆祭，对付我们的诸罪。基督是赎罪祭，对付我们罪恶的性情。基督是燔祭，是神的食物，使神满足。这些细节只有在旧约中才找得到。

素祭预表基督的人性是神的食物，而油预表那灵。所以，素祭调油表征子基督在祂的人性里与那灵调和，作神的食物。只有正确的人性能够满足神。因此，基督需要成为人好满足神。基督的人性是完美的，且完全与那灵调和。

十七至十九节说，“将手掌里所剩的油抹些在那求洁净之人的右耳垂上，和右手的大拇指上，并右脚的大拇指上，就是抹在赎愆祭牲的血上。祭司手掌里所剩的油，要抹在那求洁净之人的头上。然后祭司要在耶和華面前为他遮罪。祭司要献赎罪祭，为那因不洁净而求洁净的人遮罪；然后要宰燔祭牲。”油抹在患麻风者的头上之前，赎愆祭牲的血要先抹在求洁净之人的右耳垂上，和右手的大拇指上，并右脚的大拇指上。（14。）这给我们看见，没有基督的血，我们无法享受施膏的灵。耳是为着听，手表征行事，而脚是为行走。这指明我们有了罪愆，是因为我们没有正确的听神的话，没有照神的旨意行事，并且没有行走在神的道路上。

在洁净患麻风者的事例里，我们可以看见赎愆祭、赎罪祭和燔祭的关系。我们首先需要赎愆祭，然后是赎罪祭，最后是燔祭。我们有许多罪愆，所以，我们首先需要基督作我们的赎愆祭，对付我们的诸罪。然后我们需要领悟，

the resurrected Christ with His resurrection life. The running water, which was also for the cleansing of the leper, signifies the Spirit. After we enjoy Christ as the crucified and resurrected One, the life-giving Spirit makes us living and pure.

Verse 10 says, “He shall take two male lambs without blemish and one ewe lamb a year old without blemish and three-tenths of an ephah of fine flour for a meal offering mingled with oil.” The two male lambs, the ewe lamb, and the meal offering each typify Christ the Son. Verse 12 says, “The priest shall take one of the male lambs and present it as a trespass offering.” The three lambs served as a trespass offering, a sin offering, and a burnt offering to be God’s food (vv. 19-20). Lepers signify unclean persons, sinners. As sinners, we need Christ as the reality of these offerings to cleanse us. Christ as the trespass offering deals with our sins. Christ as the sin offering deals with our sinful nature. Christ as the burnt offering is God’s food for His satisfaction. These details are found only in the Old Testament.

The meal offering typifies Christ’s humanity as God’s food, and the oil typifies the Spirit. Thus, the meal offering mingled with oil signifies Christ the Son mingled with the Spirit in His humanity as God’s food. Only the proper humanity can satisfy God. Therefore, Christ needed to become a man to satisfy God. Christ’s humanity is perfect and is fully mingled with the Spirit.

Verses 17 through 19 say, “From the rest of the oil that is in the palm of his hand the priest shall put some on the lobe of the right ear of the one who is to be cleansed and some on the thumb of his right hand and some on the big toe of his right foot, upon the blood of the trespass offering. The rest of the oil that is in the palm of the priest’s hand he shall put on the head of the one who is to be cleansed. Then the priest shall make expiation for him before Jehovah. And the priest shall offer the sin offering and make expiation for the one who is to be cleansed because of his uncleanness, and afterward he shall slaughter the burnt offering.” Before the oil was put on the leper, the blood of the trespass offering was put on his right ear, the thumb of his right hand, and the big toe of his right foot (v. 14). This shows that without the blood of Christ, we cannot enjoy the anointing Spirit. The ear is for listening, for hearing; the hand signifies doing; and the foot is for walking. This indicates that we have trespasses because we do not hear the word of God properly, we do not do things according to God’s will, and we do not walk in the ways of God.

In the cleansing of the leper we can see the relation between the trespass offering, the sin offering, and the burnt offering. We first need the trespass offering, then the sin offering, and finally the burnt offering. Because we have many trespasses, we first need Christ as our trespass offering to deal with our sins. Then

我们诸罪的根源是内住的罪，就是我们罪恶的性情，所以我們也需要基督作我們的贖罪祭。最後我們需要領悟，我們犯罪的原因是因為我們沒有絕對為著神，所以我們也需要基督作我們的燔祭。此外，我們需要基督作我們的素祭供應我們，使我們能絕對為神而活。藉著基督作這四種祭物，一個罪人就得以潔除一切的不潔。

旧约的预表启示我们许多属灵经历的细节。耶和华是父神，各种祭预表子基督，活水和油代表那灵；这给我们看见，由患麻风者所表征的罪人需要得着洁净，好被带回对三一神的享受里。事实上，洁净本身就是对三一神的经历和享受。三一的三者完全牵连在罪人得洁净的事里。我们得救时，享受那为我们流出祂的血，并为我们复活的基督；我们享受活的灵，这灵赐我们生命，使我们成为活的；我们享受那欢乐悦纳我们的父神。不仅如此，救恩只是我们对三一神之享受的开始，这救恩要引我们进入一种跟随并完全享受神圣三一分赐的生活。

## 在灯台的安排里 所启示的神圣三一

利未记二十四章二至四节说，“你要吩咐以色列人，把搗成的纯橄榄油拿来给你，为点灯用，使灯常常点着。在会幕中见证柜的幔子外，亚伦从晚上到早晨，要在耶和华面前常常整理这灯。这要作你们世世代代永远的定例。他要在耶和华面前常常整理纯金灯台上的灯。”纯橄榄油预表那灵。光是神的照耀。灯是七灯，（出二五 37，）就是神的七灵，七倍加强的灵，（启四 5，）作神的彰显。会幕预表基督是神在祂百姓中间的居所。这里的耶和华是三一神。

灯台（出二五 31）的金表征在神圣性情里的父神；灯台的形状，表征子神是父神的具体化身；七灯表征灵神是父在子里七倍加强的彰显。因此，纯金的灯台表征基督是三一神的具体化身。这具体化身发光照耀，使服事的人可以在三一神的照耀下生活、行动、工作。

we need to realize that because the source of our sins is indwelling sin, our sinful nature, we also need Christ as our sin offering. Finally, we need to realize that because the cause of our sins is our not being absolute for God, we also need Christ as our burnt offering. Additionally, we need Christ as our meal offering to supply us to live absolutely for God. By Christ as these four offerings, a sinner is fully cleansed of his uncleanness.

The Old Testament types reveal many details of our spiritual experience. Jehovah being God the Father, the various offerings typifying Christ the Son, and the running water and oil representing the Spirit show us that sinners, signified by the leper, need to be cleansed in order to be brought back to the enjoyment of the Triune God. In fact, the cleansing itself is an experience and enjoyment of the Triune God. All three of the Trinity are fully involved in the cleansing of a sinner. When we were saved, we enjoyed Christ, who shed His blood and resurrected for us; we enjoyed the living Spirit, who gave us life to make us living; and we enjoyed God the Father, who joyfully accepted us. Furthermore, salvation is only the beginning of our enjoyment of the Triune God and initiates us into a life of following and fully enjoying the dispensing of the Divine Trinity.

## THE DIVINE TRINITY AS REVEALED IN THE ARRANGEMENT OF THE LAMPSTAND

Leviticus 24:2-4 says, “Command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. Outside the veil of the Testimony in the Tent of Meeting Aaron shall set it in order from evening to morning before Jehovah continually. It shall be a perpetual statute throughout your generations. He shall keep the lamps in order on the pure lampstand before Jehovah continually.” The pure oil typifies the Spirit. The light is the shining of God. The lamps are the seven lamps (Exo. 25:37), which are the seven Spirits of God, the sevenfold intensified Spirit (Rev. 4:5), as the expression of God. The Tent of Meeting typifies Christ as the dwelling of God among His people. Here Jehovah is the Triune God.

The gold of the lampstand (Exo. 25:31) signifies God the Father in His divine nature; the form of the lampstand signifies God the Son as the embodiment of God the Father; and the seven lamps signify God the Spirit as the sevenfold intensified expression of the Father in the Son. Therefore, the pure lampstand signifies Christ as the embodiment of the Triune God. This embodiment shines so that the serving ones can live, walk, and work under the shining of the Triune God.

总结来说，灯台的安排，启示出神圣三一应用于神居所里神圣之光的照耀，使神的子民借着享受神圣三一而得以事奉祂。在预表里，祭司的承接圣职、患麻风者的得洁净、和灯台之光的照耀，都是神圣三一神圣分赐的结果。这个启示需要许多的思考、祷告和交通。

In conclusion, the arrangement of the lampstand reveals that the Divine Trinity is applied for the shining of the divine light within God's dwelling so that the people of God might serve Him through the enjoyment of the Divine Trinity. In type, the consecration of the priests, the cleansing of the leper, and the shining of the light of the lamps are all issues of the divine dispensing of the Divine Trinity. This revelation requires much consideration, prayer, and fellowship.

### 民数记中所启示的神圣三一

读经：民数记六章十三至十六节，二十二至二十七节，七章一节，十一至十七节，九章十五至十八节，二十一节，二十章六至八节。

祷告：主，我们相信神圣三一的实际是与我们同在。为着你洁净的血和施膏的灵，我们感谢你。主，我们信靠你，仰望你的祝福。我们领悟我们一无所是，一无所能。我们凭自己所作的一切都是枉然。我们何等需要你！为着神圣三一的神圣启示，神圣三一的神圣奥秘，我们需要你。求你使三一对我们成为真实的。主，我们需要你新鲜的说话，使我们能领受你生命全备的供应。主，再次洁净我们并悦纳我们。愿我们的心向你敞开，饥渴要你。

本章我们要来看，民数记以下五个事例里所启示的神圣三一：拿细耳人的分别，耶和华对祂子民的三祝福，帐幕和祭物的功用，遮盖帐幕的云和火，以及被击打的磐石。

#### 在拿细耳人的分别里 所启示的神圣三一

“拿细耳人”一辞，意思是“分别出来的人”。“拿细耳人”这名词的字根是希伯来文 *nazar*，拿撒，意思是“分别出来”。（六 2。）拿细耳人是从世界分别出来归神的。在旧约，神命定亚伦的子孙作祭司。因此照着神的拣选，有些人生在祭司职分里。然而，对那些渴慕事奉神的人，门并未关闭，因为神也设立了拿细耳人的原则。那些没有生在祭司职分里的人，他们若有心事奉神，可以自愿成为拿细耳人。撒母耳是个拿细耳人。他生来不是祭司，却借着成为拿细耳人，至终得以担任祭司而事奉。（撒上一～三。）亚伦家的祭司是神所拣选的，但拿细耳人是自己自愿的。今天这两个原则仍存于召会生活中。一面说来，我们蒙神所拣选；（弗一 4；）另一面，我们需要自愿成为拿细耳人，好作祭司事

### THE DIVINE TRINITY AS REVEALED IN NUMBERS

Scripture Reading: Num. 6:13-16, 22-27; 7:1, 11-17; 9:15-18, 21; 20:6-8

Prayer: Lord, we believe that the reality of the Divine Trinity is with us. We thank You for Your cleansing blood and the anointing Spirit. Lord, we trust in You for Your blessing. We realize that we are nothing and that we can do nothing. Whatever we do by ourselves is in vain. How we need You! We need You for the divine revelation, the divine mystery, of the Divine Trinity. Make the Trinity real to us. Lord, we need Your fresh speaking so that we may receive the bountiful supply of Your life. Lord, cleanse us once again, and accept us. May our heart be open to You and hungry and thirsty for You.

In this chapter we will consider the Divine Trinity as revealed in five cases in Numbers: the separation of the Nazarite, the threefold blessing of Jehovah to His people, the function of the tabernacle and the offerings, the cloud and the fire covering the tabernacle, and the smitten rock.

#### THE DIVINE TRINITY AS REVEALED IN THE SEPARATION OF THE NAZARITE

The word Nazarite means “one who is separated.” The root of the noun Nazarite is the Hebrew verb *nazar*, which means to be separated (6:2). The Nazarites were separated from the world unto God. In the Old Testament God ordained that the descendants of Aaron would be the priests. Thus, some were born into the priesthood according to God’s selection. However, the door was not closed for others who desired to serve God, for God also established the principle of the Nazarite. If those who were not born into the priesthood had a heart to serve God, they could volunteer as Nazarites. Samuel was a Nazarite. He was not born a priest, but by becoming a Nazarite, he eventually acted and served as a priest (1 Sam. 1—3). The Aaronic priests were chosen by God, but the Nazarites volunteered themselves. These two principles still exist in the church life today. On the one hand, we are chosen by God (Eph. 1:4); on the other hand, we need to volunteer as Nazarites in order to serve as priests.

奉神。我们知道我们蒙神所拣选，但在实际的事奉里，我们不太觉得自己蒙了拣选。反而当我们在召会生活中事奉，我们多半感觉需要自愿。主耶稣是真正的拿细耳人。身为祂的跟从者，我们需要自愿事奉神。罗马十二章一至二节说到自愿献上自己，并从世界中分别出来归给神。

我从年轻时就知道，作拿细耳人的意思就是自愿，但直到最近我才看见，神圣三一完全牵连在拿细耳人的分别中。拿细耳人被分别出来，需要几种祭物—燔祭、赎罪祭、平安祭，以及不同种类抹油和调油的素祭饼。在分别拿细耳人的事上，这四种祭物都是基本的。

民数记六章十三节说，“拿细耳人满了分别出来的日子，条例乃是这样：人要领他到会幕门口。”会幕指基督是神的居所，以及神与祂子民相会的地方。我们在出埃及记和利未记各处都看见，每一个享受神圣三一的事例，都是在会幕里。我们绝不该离开作为会幕的基督，因为祂是我们享受神圣三一的立场和范围。

十四节开始于“他要將供物奉给耶和華”。旧约通常用“奉给耶和華”这个说法，而很少用“奉给神”这个说法。在旧约里，“耶和華”这个神圣称谓有两个主要特征：它指明神与人的关系，也指明三一。我们已经看过，在出埃及三章六节，耶和華说，“我是…亚伯拉罕的神，以撒的神，雅各的神。”耶和華称自己为三代人的神，三重的神，含示神圣的三一。因此，在民数记六章拿细耳人的分别里，耶和華就是三一神。

十四节继续说，“一只没有残疾、一岁的公羊羔作燔祭，一只没有残疾、一岁的母羊羔作赎罪祭，一只没有残疾的公绵羊作平安祭。”燔祭表征基督是为着神的满足，赎罪祭表征基督是为着拿细耳人的罪。燔祭是拿细耳人许愿的基础，是基本的祭。要成为拿细耳人，我们需要过燔祭的生活，一种完全为着神的生活。赎罪祭是必需的，因为我们罪恶的天性拦阻我们绝对为神而活。拿细耳人的愿不包括赎罪祭，因为我们无法绝对为神而活，基本上不是由于我们的罪愆，而是由于我们罪恶的天性。即使我们没有犯任何的罪或过犯，我们仍有这内里的罪。有些不信者看起

Although we know that we are chosen by God, in our actual service we do not have much consciousness of being chosen. Instead, when we serve in the church life, we are mainly conscious of the need to volunteer. The Lord Jesus was the real Nazarite. As His followers, we need to volunteer to serve God. Romans 12:1-2 speaks about voluntarily offering ourselves and being separated from the world unto God.

I knew from my youth that to be a Nazarite means to volunteer oneself, yet only recently did I see that the Trinity is altogether involved with the separation of the Nazarite. In the separation of the Nazarite there was the need of several offerings—the burnt offering, the sin offering, the peace offering, and the meal offering of different kinds of cakes anointed and mingled with oil. These four kinds of offerings are basic to the separation of the Nazarite.

Numbers 6:13 says, “This is the law of the Nazarite when the days of his separation are fulfilled: He shall be brought to the entrance of the Tent of Meeting.” The Tent of Meeting refers to Christ as the dwelling place of God and the meeting place of His people. Every instance of enjoying the Trinity that we have seen throughout Exodus and Leviticus is at the Tent of Meeting. We must never leave Christ as the Tent of Meeting, because He is the ground and sphere for our enjoyment of the Divine Trinity.

Verse 14 begins, “He shall present his offering to Jehovah.” The Old Testament almost always uses the expression offering to Jehovah; very rarely does it use the expression offering to God. The divine title Jehovah bears two primary characteristics in the Old Testament. It denotes God’s relationship with man, and it denotes the Trinity. We have seen that in Exodus 3:6 Jehovah said, “I am...the God of Abraham, the God of Isaac, and the God of Jacob.” Jehovah identifies Himself as the God of three generations, a threefold God, implying the Divine Trinity. Thus, in the separation of the Nazarite in Numbers 6 Jehovah is the Triune God.

Verse 14 continues, “One male lamb a year old without blemish for a burnt offering, and one female lamb a year old without blemish for a sin offering, and one ram without blemish for a peace offering.” The burnt offering signifies Christ for God’s satisfaction, and the sin offering signifies Christ for the Nazarite’s sin. The burnt offering was the base, the basic offering, of the Nazarite vow. In order to be a Nazarite, we need to live a life as a burnt offering—a life absolutely for God. The sin offering is necessary because our sinful nature frustrates us from living absolutely for God. The vow of the Nazarite does not include a trespass offering because the basic cause of our not living a life absolutely for God is not our trespasses but our sinful nature. Even if we did not commit any sins or trespasses, we would still have this inward sin. Some unbelievers

来是好人，有高尚的品格，甚至可能比某些寻求神的基督徒还会控制他们的脾气。然而，这种举止合宜的人是远离神的，罪仍然在他们里面。我们天然的构成，无论在人的眼中看起来有多好，都是有罪的，是不为着神的。

拿细耳人之愿里的平安祭给我们看见，当我们过一种自愿事奉神的生活时，我们就享受平安。我们没有过拿细耳人的生活，就是过一个绝对为着神的生活时，很难有平安。我们如果没有过拿细耳人的生活，外表看来我们可能与人没有难处，但我们里面和每个人都有难处。平安祭预表基督是拿细耳人与神并与祂子民的和平。

十五至十六节说，“一筐子无酵饼，就是细面调油的饼，与抹油的无酵薄饼，并同献的素祭和奠祭。祭司要将这些奉到耶和华面前，献上那人的赎罪祭和燔祭。”一筐子的无酵饼包含了素祭的构成成分。“抹”是外在的联结；“调”是内在的相调。很少基督教教师敢谈论调和，因为早期召会有一种关于调和的错误教训被定罪为异端。有些人反对我们教导在基督里神与人调和，因为他们认为两种不同性质的事物一旦调和，会产生一种特别的第三性。然而，韦氏大辞典将调和定义为：“将某物与他物合在一起或结合在一起，使组成的成分在这结合物里仍可区别。”所以，当二物调和在一起，它们的性质仍旧是可以区别的。茶和水调在一起时，并没有失去它们各自的性质。旧约素祭的预表里细面调油的图画，给我们清楚看见，在基督身上人性与神性调和。

细面调油的无酵饼和抹油的无酵薄饼，指无罪的基督与那灵调和，为那灵所膏抹，成为神和祭司的食物。基督是无罪的，祂外面为那灵所膏抹，里面与那灵调和。祂是无罪的，祂满有那灵。这样一位基督是神和服事者的食物。

素祭预表基督是为着神的满足，奠祭预表基督是为着神的喜悦。奠祭有酒，（利二三 13，）使饮酒的人喜悦。满足和喜悦不同。我们用餐时，尽管主菜会使我们满足，但可能直到吃甜点时才经历喜悦。神不仅渴望得着满足，也渴望得着喜悦。我们可以借着将自己献给神而使祂满足，但我们也需要借着浇奠自己而使神喜悦。

are apparently able to be good people with a high character and may even control their temper better than some seeking Christians do. However, such well-behaved ones are far away from God, and sin is still within them. Our natural constitution is sinful and not for God regardless of how good it might be in the eyes of man.

The peace offering in the Nazarite vow shows that we enjoy peace when we live a life of volunteering to serve God. When we do not live a Nazarite life, a life absolutely for God, it is difficult to have peace. If we do not live a Nazarite's life, outwardly we may have no problem with others, but inwardly we will have a problem with everyone. The peace offering typifies Christ as the Nazarite's peace with God and with His people.

Verses 15 through 16 say, "A basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering and their drink offerings. And the priest shall present them before Jehovah and offer his sin offering and his burnt offering." The basket of unleavened bread contains the constituents of the meal offering. Anointing is an outward union; mingling is an inward blending. Few Christian teachers dare to talk about mingling, because in the early church an erroneous doctrine of mingling was condemned as heretical. Some oppose our teaching that in Christ God was mingled with man, because they think that mingling two things of different natures produces a distinct, third nature. However, Webster's Third New International Dictionary defines mingle as "to bring or combine together or with something else so that the components remain distinguishable in the combination." Thus, when two things are mingled together, their natures remain distinguishable. When tea and water are mingled together, they do not lose their distinct natures. The picture of the fine flour being mingled with oil in the Old Testament type of the meal offering shows us clearly that in Christ humanity was mingled with divinity.

The unleavened cakes of fine flour mingled with oil and the unleavened wafers anointed with oil refer to the sinless Christ mingled with and anointed by the Spirit as food to both God and the priest. Christ is sinless, and He is anointed outwardly by the Spirit and mingled inwardly with the Spirit. He is without sin, and He is full of the Spirit. Such a Christ is food to both God and to the serving ones.

The meal offering typifies Christ for God's satisfaction, and the drink offering typifies Christ for God's pleasure. The drink offering was of wine (Lev. 23:13), which is for the pleasure of the drinker. Satisfaction and pleasure are different. Although we are satisfied with the main course of a meal, we may not experience pleasure until we eat dessert. God desires not only satisfaction but also pleasure. We may satisfy God by offering ourselves to Him, but we also need to please God by pouring ourselves out.

使徒保罗说，他作为奠祭浇奠给神。（腓二 17，提后 4:6。）保罗将全人浇奠，使神喜悦。保罗一生中使神喜悦的那一部分，就是他的殉道。保罗过奉献的生活，也就是拿细耳人的生活，这种生活是耶稣生活的复制，是神的满足。保罗殉道时，他是浇奠给神的奠祭。保罗活着的时候，他作食物使神满足；在他生命的终了，他作奠祭使神喜悦。

在利未记一至七章祭司的承接圣职里，有燔祭、赎罪祭、平安祭和素祭，却没有奠祭；但在拿细耳人的分别里，包含了奠祭。这指明我们如果仅仅根据神的拣选事奉神，我们可以使神满足；但我们必须自愿事奉神，才能使神喜悦。自愿服事是非常讨神喜悦的。

拿细耳人被分别出来，好叫他在预表里有分于神圣三一的神圣分赐。甚至在拿细耳人开始事奉之前，将自己从世界分别出来归神时，他就有分于三一的丰富。按照罗马十二章一节的嘱咐，我们需要自愿将自己奉献给神；在民数记六章拿细耳人的分别这个预表里，显示神圣三一完全牵连在我们的奉献里。

## 在耶和华对祂子民的三重祝福里 所启示的神圣三一

民数记六章二十二至二十七节说，“耶和华对摩西说，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。他们要如此将我的名赐给以色列人，好使我赐福给他们。”耶和华嘱咐祭司要在祂的名里，以三重的方式祝福祂的子民。这是耶和华这位三一神对祂子民的三重祝福。

因为这里三次提及耶和华，在三重祝福的每一部分里各提到一次，所以这位耶和华是神圣的三一。祝福的头一部分是：“愿耶和华赐福给你，保护你，”含示父，三一的第一个。第二部分是：“愿耶和华使祂的面光照你，赐恩给你，”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，耶和华临到我们，并将恩典赐给我们，这比耶和华赐福给我们并保护我们更为主动，也更能经

The apostle Paul said that he was poured out as a drink offering to God (Phil. 2:17; 2 Tim. 4:6). Paul poured out his entire being for God's pleasure. The part of Paul's life that was a pleasure to God was his martyrdom. Paul lived a consecrated life, a Nazarite's life, which was a reproduction of Jesus' life and a satisfaction to God, and when Paul was martyred, he was poured out as a drink offering to God. Paul satisfied God as food while he was alive, and he pleased God as a drink offering at the conclusion of his life.

With the consecration of the priests in Leviticus 1—7 there was the burnt offering, the sin offering, the peace offering, and the meal offering but no drink offering, but with the separation of the Nazarite the drink offering was included. This indicates that if we serve God based only on His selection, we may satisfy God, but we must volunteer to serve God to give Him pleasure. Voluntary service is very pleasant to God.

The separation of the Nazarite was so that he might participate in the divine dispensing of the Divine Trinity in type. Even before a Nazarite began serving, he participated in the riches of the Trinity when he separated himself from the world unto God. According to the charge in Romans 12:1, we need to voluntarily consecrate ourselves to God, and the types in the separation of the Nazarite in Numbers 6 show that the Divine Trinity is fully involved in our consecration.

## THE DIVINE TRINITY AS REVEALED IN THE THREEFOLD BLESSING OF JEHOVAH TO HIS PEOPLE

Numbers 6:22-27 says, “Jehovah spoke to Moses, saying, 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; Jehovah make His face shine upon you and be gracious to you; 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.” Jehovah charged the priests to bless His people in His name in a threefold way. This was the threefold blessing of Jehovah the Triune God to His people.

Because Jehovah is mentioned three times—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,” implies the Father, the first of the Trinity. The second part, “Jehovah make His face shine upon you and be gracious to you,” 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,

历得到。耶和華祝福的第三部分含示聖靈，三一的第三者；在這部分的祝福中耶和華向我們仰臉，賜我們平安。面（25）指一個人的同在，臉（26）指那人的表情。臉是更專特和親密的，大多表達愉悅的表情，就如：愛、憐憫和恩慈。

二十四至二十七節是三一神的祝福。父賜福給我們並保護我們。子是神成為肉體，是神同在的照耀，並帶來恩典。（約一14，16～17。）那靈是神親密、愉悅的同在，並賜我們平安。新約有好些書信說，“恩典與平安…歸與你們。”（羅一7，林前一3，彼後一2，啟一4～5。）恩典是神作我們的享受，平安是我們享受神的結果。恩典是基督，（林後十三14上，參林前十五10，加二20，）而平安是那靈。（羅十四17。）神的面和神的臉，基督和那靈，恩典與平安都是相關的。在民數記六章的三重視福里，三一被獨特的揭示出來。

耶和華這位三一神對祂子民的三重視福，是要讓祭司祝福以色列人，使他們能享受神聖三一的豐富。這幅舊約的祝福預指新約的福分，就是三一神在神聖三一里，將祂自己分賜到我們裡面，給我們享受。

## 在帳幕和祭物的功用里 所启示的神圣三一

民數記七章一節說，“摩西立完了帳幕的那日，就把帳幕用膏抹了，使其分別為聖，又把其中的一切物件，并壇與壇的一切器具都抹了，使其分別為聖。”十一至十七節說，“耶和華對摩西說，眾首領為行獻壇的禮，要每天一個首領來獻供物。頭一日獻供物的，是猶大支派亞米拿達的儿子拿順。他的供物是：一個銀盤，…一個銀碗，…都盛滿了調油的細面作素祭；一個金盃，…盛滿了香；一只公牛犢，一只公綿羊，一只一歲的公羊羔作燔祭；一只公山羊作贖罪祭；两只公牛，五只公綿羊，五只公山羊，五只一歲的公羊羔作平安祭。”

帳幕的物件就是其中的器物，祭壇的器具就是其上的器皿。帳幕預表基督是神在祂子民中間的居所。膏油預表包羅萬有複合的那靈。耶和華就是三一神。素祭里純淨的油預表那靈。素祭預表基督是食物，滿足神和事奉神的人。香預表獻與神的馨香之氣，使神悅納祂的子民。

which implies the Holy Spirit, the third of the Trinity, Jehovah lifts up His countenance upon us and gives us peace. The face (v. 25) denotes the presence of the person, and the countenance 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.

The threefold blessing of Jehovah the Triune God to His people was for the priest to bless the children of Israel that they could enjoy the riches of the Divine Trinity. This Old Testament blessing prefigures the New Testament blessing of the Triune God dispensing Himself in the Divine Trinity into us for our enjoyment.

## THE DIVINE TRINITY AS REVEALED IN THE FUNCTION OF THE TABERNACLE AND THE OFFERINGS

Numbers 7:1 says, "Moses had finished setting up the tabernacle, and had anointed it and sanctified it and all its furnishings and the altar and all its utensils, and had anointed them and sanctified them." Verses 11 through 17 say, "Jehovah said to Moses, They shall present their offering, one leader each day, for the dedication of the altar. And he who presented his offering the first day was Nahshon...of the tribe of Judah. And his offering was one silver plate...one silver bowl...both of them full of fine flour mingled with oil for a meal offering; one golden cup...full of incense; one bull of the herd, one ram, one male lamb a year old, for a burnt offering; one male of the goats for a sin offering; and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs a year old."

The furnishings of the tabernacle were its furniture, and the utensils of the altar were its vessels. The tabernacle typifies Christ as the dwelling place of God among His people. The anointing oil typifies the all-inclusive compound Spirit. Jehovah is the Triune God. The pure oil in the meal offering typifies the Spirit. The meal offering typifies Christ as food to satisfy God and His serving ones. The incense typifies Christ

燔祭预表基督是为着神的满足。赎罪祭预表基督为神子民的罪被钉死。平安祭预表基督是神与祂子民之间的平安，作他们共同的享受；神和祂的子民一同享受基督作平安祭。

民数记是利未记的继续，利未记是出埃及记的继续。事实上，这三卷书是一个记载。这记载的头一部分是出埃及记，强调帐幕；第二部分是利未记，强调祭司职分；第三部分是民数记，强调帐幕和坛的功用，以及祭司的事奉。帐幕和坛是在出埃及记最后一章设立的，却在民数记七章才同着献坛的祭物开始发挥功用。这样的献是为着帐幕连同其一切的物件，并为着坛连同其一切的器具，使它们借着神圣三一的分赐开始发挥功用，好叫神的赎民可以随时享受神圣三一的丰富，直到世世代代。帐幕和坛开始发挥功用，完全牵连着神圣三一。

## 遮盖帐幕的云和火 所启示的神圣三一

民数记九章十五至十八节说，“立起帐幕的那日，有云彩遮盖帐幕，就是见证的会幕；从晚上到早晨，云彩在帐幕上，形状如火。常是这样；白昼云彩遮盖帐幕，夜间形状如火。云彩几时从帐幕收上去，以色列人就几时起行；云彩在哪里停住，以色列人就在哪里安营。以色列人遵耶和华的吩咐起行，也遵耶和华的吩咐安营；云彩在帐幕上停住几时，他们就住营几时。”二十一节说，“有时从晚上到早晨，这云彩停着；早晨云彩收上去的时候，他们就起行。或者白昼夜间云彩都停着；云彩收上去的时候，他们就起行。”云彩预表白昼的那灵，火预表夜间的那灵。帐幕预表基督是神在祂子民中间的住处。耶和华就是三一神。

云彩和火遮盖帐幕，指明神圣三一是为着神子民的停留或前行，使他们能随时且一路享受神圣三一的丰富。他们或停留或前行，神总是作为三一与他们同在。有时“神”对我们是客观的，但“三一”对我们总是主观的。换句话说，当我们经历神，祂就是三一。三一不是为着神格的道理知识，乃是为着神子民对神的经历和享受。

as a sweet savor to God for His acceptance of His people. The burnt offering typifies Christ for God's satisfaction. The sin offering typifies Christ crucified for the sin of God's people. The peace offering typifies Christ as peace between God and His people for their co-enjoyment. God and His people enjoy Christ as the peace offering together.

Numbers is a continuation of Leviticus, which is a continuation of Exodus. Actually, these three books are one record. The first part of this record, Exodus, stresses the tabernacle; the second part, Leviticus, stresses the priesthood; and the third part, Numbers, stresses the function of the tabernacle and the altar and the service of the priesthood. The tabernacle and the altar are set up in the last chapter of Exodus, but their function begins in Numbers 7 with the offerings for the dedication of the altar. This dedication was for the tabernacle with all its furnishings and the altar with all its utensils to be put into function through the dispensing of the Divine Trinity so that God's redeemed people could enjoy the riches of the Divine Trinity all the time through all their generations. The beginning of the function of the tabernacle and the altar altogether involved the Divine Trinity.

## THE DIVINE TRINITY AS REVEALED IN THE CLOUD AND THE FIRE COVERING THE TABERNACLE

Numbers 9:15-18 says, "On the day that the tabernacle was set up, the cloud covered the tabernacle, the Tent of the Testimony; and in the evening it was like the appearance of fire over the tabernacle until morning. So it was always; the cloud covered it by day, and the appearance of fire by night. And whenever the cloud was taken up from over the tent, then after that the children of Israel set out; and in the place where the cloud settled, there the children of Israel encamped. At the commandment of Jehovah the children of Israel set out, and at the commandment of Jehovah they encamped; as long as the cloud settled upon the tabernacle, they remained encamped." Verse 21 says, "If sometimes the cloud remained from evening until morning, when the cloud was taken up in the morning, they set out; or if it remained a day and a night, when the cloud was taken up, they set out." The cloud typifies the Spirit in the day, and the fire typifies the Spirit in the night. The tabernacle typifies Christ as God's dwelling among His people. Jehovah is the Triune God.

The cloud and the fire covering the tabernacle indicate that the Divine Trinity is for God's people to stay or to journey that they may enjoy the riches of the Divine Trinity all the time and all the way. When they remained and when they journeyed, God's presence was with them as the Trinity. God is sometimes objective to us, but the Trinity is always subjective. In other words, when we experience God, He is the Trinity. The Trinity is not for doctrinal knowledge of the Godhead but for the experience and enjoyment of God by His people.

## 被击打的磐石 所启示的神圣三一

二十章六至八节说，“耶和华的荣光向他们显现。耶和华对摩西说，你拿着杖，…在他们眼前吩咐磐石发出水来；这样，你就为他们使水从磐石中流出来，给会众和他们的牲畜喝。”在这些经节里，荣光是神的彰显，耶和华就是三一神。磐石预表钉十字架的基督，随着神的子民。林前十章四节说，“也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”今天基督乃是那灵，随着我们到各处。水预表生命的灵。（4，约七 38～39。）在出埃及十七章，这水开始从被击打的磐石流出，并且在民数记二十章继续涌流。按照保罗在林前十章四节的话，以色列子民四十年在旷野一路的行程中，磐石必定随着他们，流出水来解他们的干渴。那灵作为活水，流自基督这被击打的磐石，乃是三一神的流出；这流的结果乃是全本圣经的总结。启示录二十二章一至二节里，从神宝座流出之生命水的河，连同沿着河岸生长的生命树，乃是三一神的流出。这是一件大事。民数记二十章里被击打的磐石给我们看见，神圣三一在神子民的行程里随行，解他们的干渴，使他们享受神圣生命的丰富。

我们在民数记里看到的五个事例—拿细耳人的分别，耶和华对祂子民的三祝福，帐幕和祭物的功用，遮盖帐幕的云和火，被击打的磐石—都有三一神牵连其内。我们需要神圣的三一，使我们能奉献作拿细耳人。三一是赐给我们之神圣祝福的结构和内容。我们需要三一，使帐幕和坛得以发挥功用。我们需要三一作为神的同在，来与我们同在，与我们同行，并引导我们。我们需要三一作活水的源头，一直随着我们，解我们的干渴。

表面看来，民数记这卷书是记载神子民的数点，以及他们在旷野的行程。事实上，这记载是以神圣三一作结构。没有神圣三一，民数记的记载是空洞的。民数记的记载，其内在意义乃是神圣的三一，启示于拿细耳人的分别，耶和华对祂子民的三祝福，帐幕和坛的功用，神在祂子民行程中持续与他们同在，以及那在他们跟从神的路上随着他们、解他们干渴的磐石。这启示出三一是何等紧要。神

## THE DIVINE TRINITY AS REVEALED IN THE SMITTEN ROCK

Numbers 20:6-8 says, “The glory of Jehovah appeared to them. Then Jehovah spoke to Moses, saying, Take the rod...and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.” In these verses, glory is God expressed, and Jehovah is the Triune God. The rock typifies the crucified Christ following God’s people. First Corinthians 10:4b says, “They drank of a spiritual rock which followed them, and the rock was Christ.” Christ today as the Spirit follows us everywhere. The water typifies the Spirit of life (v. 4a; John 7:38-39). This water began to flow out of the smitten rock in Exodus 17 and continued in Numbers 20. According to Paul’s word in 1 Corinthians 10:4, the rock must have followed the children of Israel and flowed out water to quench their thirst throughout their journey in the wilderness for forty years. The Spirit as the living water flowing out of Christ as the smitten rock is the flowing out of the Triune God, and the issue of this flow is the conclusion of the entire Bible. The river of water of life that proceeds out of the throne of God with the tree of life growing alongside in Revelation 22:1-2 is the flowing out of the Triune God. This is a great matter. The smitten rock in Numbers 20 shows that the Divine Trinity follows God’s people on their journey to quench their thirst so that they may enjoy the riches of the divine life.

The five cases we have considered in Numbers—the separation of the Nazarite, the threefold blessing of Jehovah to His people, the function of the tabernacle and the offerings, the cloud and the fire covering the tabernacle, and the smitten rock—all involve the Triune God. We need the Divine Trinity for our consecration as Nazarites. The Trinity is the structure and content of the divine blessing to us. We need the Trinity for the function of the tabernacle and the altar. We need the Trinity as God’s presence to stay with us, journey with us, and guide us. We need the Trinity to be the source of living water that always follows us to quench our thirst.

Apparently, the book of Numbers is a record of the numbering of God’s people and their journey in the wilderness. Actually, such a record is structured with the Divine Trinity. Without the Divine Trinity, the record in Numbers would be empty. The intrinsic reality of the record in Numbers is the Divine Trinity, as revealed in the separation of the Nazarite, Jehovah’s threefold blessing to His people, the function of the tabernacle and the altar, God’s continual presence with His people in their journey, and the thirst-quenching rock that followed them as they followed God. This reveals

圣三一是我们跟从主的路、服事祂的路、以及得着生命供应的路。

how crucial the Trinity is. The Divine Trinity is our way to follow the Lord, our way to serve Him, and our way to be supplied with life.

## 士师记中所启示的神圣三一

读经：士师记五章二十三节，六章十二节，十四节，十九节，二十一至二十六节，三十四节，十一章二十九至三十节，三十二节，十三章三至二十五节，十四章十九节，十五章十四节。

祷告：主，我们为着你向我们所是的一切敬拜你。我们为着你的话，也为着你的说话感谢你。将你恩典的眷临赐给我们。主，我们需要你，求你洁净并膏抹我们。我们信靠你的膏抹。主，谢谢你是包罗万有的灵，一直涂抹我们。谢谢你的灵和你的话。我们与你成为一灵，并且你的话在我们里面。主，我们信靠你，也信靠你的说话。我们不信靠我们自己，或我们所作的；我们的信靠完全在于你。击败仇敌，将你新鲜的说话赐给我们，应付我们一切的需要。主，我们赞美你，谢谢你，荣耀都归给你。

在前面几章，我们看过创世记、出埃及记、利未记、民数记里关于神圣三一的许多方面。然而在申命记和约书亚记里，很少说到三一。我们需要思想何以如此。在创世记，三一牵连在神的创造里，并且在人堕落之后，牵连在神的救赎里。然后，三一牵连在神对祂子民的拣选和呼召里，也在祂同祂选民——主要是亚伯拉罕、以撒和雅各——往前的事上。出埃及记记载神包罗万有的救赎，以及神领祂的赎民经过红海和旷野，到达西乃山；他们在那里就能领受建造神居所的启示。要完成这些神圣的行动，神圣三一是绝对必需的。利未记记载蒙赎之人与神的交通，以及对神的享受。为着这样的交通和享受，必然需要神圣的三一。在利未记之后，神的子民已经蒙了救赎，神的居所也得着建立，祭司体系也已经预备好，所有的祭物也已经立定。因此，需要有一个起头，使蒙赎的人、帐幕、祭司体系、和一切的祭物开始发挥功用。民数记就是说到这个起头，神圣三一完全牵连在其中。

申命记里没有从神而来的新诫命，只是重复神在出埃及记和利未记里所吩咐的事。这卷书是复述并重温神所颁赐

## THE DIVINE TRINITY AS REVEALED IN JUDGES

Scripture Reading: Judg. 5:23; 6:12, 14, 19, 21-26, 34; 11:29-30, 32; 13:3-25; 15:14, 19

Prayer: Lord, we worship You for all that You are to us. We thank You for Your Word and for Your speaking. Grant us Your gracious visitation. We need You. Lord, cleanse us and anoint us. We trust in Your anointing. Thank You, Lord, that You are the all-inclusive Spirit continually anointing us. Thank You for Your Spirit and Your word. We are one spirit with You, and we have Your word within us. Lord, we trust in You and in Your speaking. We have no trust in ourselves or in what we do. Our trust is fully in You. Defeat the enemy, and give us Your fresh speaking to meet all our needs. Lord, we praise You, thank You, and give You all the glory.

In the previous chapters we saw much concerning the Divine Trinity in Genesis, Exodus, Leviticus, and Numbers. However, there is little indication of the Trinity in Deuteronomy and Joshua. We need to consider why this is. In Genesis the Trinity was involved in God's creation and, after man's fall, in God's redemption. Then the Trinity was involved in God's choosing and calling His people and His going on with His elect, mainly with Abraham, Isaac, and Jacob. Exodus is a record of God's all-inclusive redemption and God's bringing His redeemed people through the Red Sea and the wilderness to arrive at Mount Sinai, where they could receive the revelation of the building of God's dwelling place. The Trinity was absolutely necessary for the carrying out of these divine activities. Leviticus is a record of the redeemed people's fellowship with God and enjoyment of God. For this fellowship and enjoyment, there surely was the need of the Divine Trinity. After Leviticus God's people had been redeemed, God's dwelling place had been erected, the priesthood had been prepared, and all the offerings had been ordained. Thus, there was the need of a beginning to bring the redeemed people, the tabernacle, the priesthood, and all the offerings into function. Numbers concerns this beginning, which fully involved the Divine Trinity.

Deuteronomy contains no new commandments from God but repeats what God commanded in Exodus and Leviticus. It is a repetition and review of the laws and

的律法和规条。摩西像个年迈的父亲，在离世前对他的孩子们说话。摩西因着对神子民的关爱，重温了所有的诫命和规条，盼望他们会照着这些诫命和规条而行，以讨神喜悦。按原则说，三一不需要牵连在这样的重温里。约书亚记记载赎民进入并占有美地，以及十二支派拈阄分地的事。这拈阄不需要牵连三一，所以约书亚记很少说到三一。神圣三一不是知识、神学或道理，完全是为着经历。所以，在申命记和约书亚记里神圣三一的牵连，不像在创世记、出埃及记、利未记、和民数记里那么多。

神的子民领受了他们各别的那一分美地作为享受以后，在士师记里，我们看见他们没有遵守摩西的劝告，没有照着神的律法和规条而活，好讨神喜悦。反之，他们完全失败了。他们因着拜偶像，就是犯了属灵的淫乱而失败。在申命记里，摩西很强的、满了慈爱的、并确定的吩咐他们，进入美地以后不可拜偶像，只要敬拜神，并且只能在神所选择独一的地方敬拜。（十二。）以色列子民若遵守摩西的劝告，就能免于拜偶像和分裂。然而，以色列子民却选择拜偶像。（士二 11～13，十 6。）这些偶像是照着人的拣选，立在各邱坛上。因此，人因着拜偶像就分裂了。这预表基督教里的分裂。每一个分裂都是因人的拣选而造成，而每一个与神的拣选不同的属人拣选，都与偶像有关。我们在士师记里，看见拜偶像导致分裂。士师记里几乎每一个失败的事例，原则都是一样的。以色列子民没有照着讨神喜悦的方式而行，神就许可仇敌击败他们。

圣经中最低的记载，就在士师记里。这卷书断定并总结的经节是二十一章二十五节，那里说，“那些日子，以色列中没有王，各人行自己眼中看为正的事。”（参十七 6。）我们可能会惊讶的发现，在士师记中，神圣三一至少启示在四个事例里：底波拉、基甸、耶弗他和参孙。在士师记里，因着神子民中间的光景完全不正常，就需要一些得胜者。在士师记许多的得胜者中，头一个是一位女子底波拉。这该是姊妹们的鼓励。在士师记所记载，神子民中间不正常的光景中，神作了不寻常的事，祂兴起一个女子来作带领者。在正常的情形下，神设立的原则是，女人的地位该是服从。士师记里第二个指明三一的例子，是基甸的事例，

ordinances given by God. Moses was like an aged father speaking to his children before his death, and out of his loving concern for God's people he reviewed all the commandments and ordinances, hoping that they would walk according to them so that they would please God. In principle, there was no need for the Trinity to be involved for such a review. The book of Joshua records the redeemed people entering into and taking possession of the good land and the allotment of the portions of the land to the twelve tribes. Because there was not a need for the Trinity in this allotment, there is little indication of the Trinity in Joshua. The Divine Trinity is not for knowledge, theology, or doctrine but altogether for experience. Therefore, in Deuteronomy and Joshua the Divine Trinity is not as involved as in Genesis, Exodus, Leviticus, and Numbers.

After God's people received their respective portions of the good land to enjoy, in Judges we see that they did not keep Moses' exhortation to live according to God's law and ordinances so that they might please God. Instead, they became a total failure. They failed by worshipping idols, which is spiritual fornication. In Deuteronomy Moses charged them strongly, lovingly, and definitely that when they entered into the good land, they should not worship idols but should worship only God and should do so only in the unique place chosen by God (ch. 12). If the children of Israel had kept Moses' exhortations, they would have avoided idol worship and division. However, the children of Israel instead chose to worship idols (Judg. 2:11-13; 10:6). These idols were set up in different high places according to the people's choice. Thus, the people were divided by worshiping the idols. This is a type of the divisions in Christianity. Every division is caused by human choice, and every human choice that is different from God's choice is related to idolatry. In Judges we see idol worship that produced division. Nearly every case of failure in Judges is the same in principle. Because the children of Israel did not walk in a way pleasing to God, God allowed their enemies to defeat them.

The lowest record in the Bible is in Judges. The defining and concluding verse of this book is Judges 21:25, which says, "In those days there was no king in Israel; everyone did what was right in his own eyes" (cf. 17:6). Therefore, we may be surprised to discover that the Divine Trinity is revealed in at least four cases in Judges: the cases of Deborah, Gideon, Jephthah, and Samson. There was a need of several overcomers in Judges because the situation among God's people was entirely abnormal. Of the many overcomers in Judges, the first was Deborah, a female. This should be encouraging to the sisters. In the abnormal situation of God's people recorded in Judges, God did something extraordinary by raising up a woman to be a leader. In a normal situation the principle God has ordained is that the position of a woman is one of submission. The second case that indicates the Trinity in Judges is the case of Gideon, who was the

他是得胜者最高的榜样。第三个事例比较不为人知，是耶弗他的事例。我们要看的最后一个事例，是参孙的事例。

这四位得胜者击败了四种仇敌。底波拉击败了迦南人，基甸击败了米甸人，耶弗他击败了亚扪人，而参孙击败了非利士人。这四种仇敌有重大的属灵意义。迦南人是作买卖的；（亚十四 21；）他们只关心买卖。米甸是亚伯拉罕从他最后一个妻子基土拉所生的儿子；（创二五 1～2；）以实玛利是亚伯拉罕从夏甲所生的儿子。（十六 15。）按表号，米甸人和以实玛利人都表征肉体，即天然的力量。亚扪人是罗得借乱伦所生的两个儿子中，其中一位的后裔。（十九 36～38。）他们代表借由不正当、犯罪的、或属世的方法而得的扩增。非利士人夺走了约柜，并据有约柜一段时间。（撒上四～六。）当他们归还约柜时，是用两只母牛拉车来运送约柜；（六 7～8；）但神已命定，运送约柜的正确方法，是用利未人的肩膀扛抬。（代上十五 2，民七 9。）因此，非利士人表征属世的人，用属世的方法处理神圣的事物。

士师记的记载，与今天神子民中不正常的光景相似。当以色列人说，他们中间没有王，这意指他们废除了神和祂的地位。因为许多基督徒行自己眼中看为正的事，就有永无止境的分裂和不同的聚会方式。在美地上，迦南人、米甸人、亚扪人、非利士人与以色列人混杂，并压迫他们；同样的，今天商业、肉体、不正确的扩增、以及属世的方法都进到神的子民中间，征服神的子民。神的子民被击败，并在这些仇敌手下受苦。许多人都呼喊着重得救。

在这样一个不正常的光景里，非常需要得胜者。我们需要许多像底波拉、基甸、耶弗他、参孙一样的弟兄姊妹。除了底波拉的事例，还有参孙的母亲与神合作，神奇的生出参孙，给我们看见，不仅需要姊妹们成为得胜者，也需要姊妹们借着接触主，生出得胜者。当我们有心为着主，祂就眷临我们，使用我们产生一些胜过当前光景的人，使神的子民得着释放，脱离那些用属世方法处理神圣事物之人的霸占。在士师记不正常的光景中，也极其需要神圣三一牵连其中。光景越不正常，就越需要神圣的三一。

highest example of an overcomer. The third case, which is less well known, is that of Jephthah. The last case that we will consider is the case of Samson.

These four overcomers defeated four kinds of enemies. Deborah defeated the Canaanites, Gideon defeated the Midianites, Jephthah defeated the Ammonites, and Samson defeated the Philistines. These four kinds of enemies have much spiritual significance. The Canaanites were merchants (cf. Zech. 14:21); they cared only for commerce. Midian was the son of Abraham by his last wife, Keturah (Gen. 25:1-2); Ishmael was Abraham's son by Hagar (16:15). In figure, both the Midianites and the Ishmaelites signify the flesh, the natural strength. The Ammonites are the descendants of one of the two sons of Lot who were brought forth by incest (19:36-38). They represent increase gained by improper, sinful, or worldly means. The Philistines took the Ark and kept it for a time (1 Sam. 4—6). When they returned the Ark, they moved it on a cart pulled by two cows (6:7), but God had ordained that the proper way to carry the Ark was upon the shoulders of the Levites (1 Chron. 15:2; Num. 7:9). Thus, the Philistines signify worldly people who handle the divine things in a worldly way.

The record in Judges is similar to the abnormal situation among God's people today. When Israel said that there was no king among them, this meant that they had annulled God and His status. Because many Christians do what is right in their own eyes, there are endless divisions with different ways of meeting. The Canaanites, Midianites, Ammonites, and Philistines were mixed with and oppressed the children of Israel in the good land; similarly, commerce, the flesh, improper increase, and worldliness have come in and conquered God's people today. God's people are defeated and suffering under these enemies. Many are crying for salvation.

In such an abnormal situation there is a great need of overcomers. We need many brothers and sisters like Deborah, Gideon, Jephthah, and Samson. In addition to the case of Deborah, the cooperation of Samson's mother with God in the miraculous birth of Samson shows that the sisters are needed not only to be overcomers but also to produce overcomers by contacting the Lord. When we have a heart for the Lord, He will visit us and use us to produce some who will overcome the present situation so that God's people might be released from the usurpation of those who handle the things of God in a worldly way. In the abnormal situation in Judges there was also a great need for the Divine Trinity to be involved. The more abnormal the situation, the more there is the need of the Divine Trinity.

在我的职事里强调三一，不是因着我个人的喜好，而是因为我有负担帮助圣徒真实的经历三一神。因着神是三一的，我们才得以经历祂。基督徒可能讲到基督和那灵，却没有领悟，这些称谓含示三一，并且是为着我们的经历。神是父、子、灵，是为着我们的经历。不仅如此，今日我们在这种如士师记所预指的不正常光景中，极其需要经历祂。

## 在底波拉的事例中 所启示的神圣三一

士师记五章是底波拉和巴拉的歌。二十三节说，“耶和华的使者说，应当咒诅米罗斯，大大咒诅其中的居民；因为他们不来帮助耶和華，不来帮助耶和華攻击勇士。”耶和華的使者乃是基督，受神差遣者，而耶和華就是三一神。

神圣的三一牵连在底波拉战胜迦南军长西西拉的事例中，为要叫底波拉和她的跟从者享受三一神。十二节说，“醒起！醒起，底波拉！醒起！醒起，唱歌罢！巴拉，起来；亚比挪庵的儿子，掳掠你的俘虏。”十五至十六节说，“以萨迦的首领与底波拉同来；以萨迦以忠诚待巴拉，众人都跟随巴拉冲下山谷。在流便的族系中，有心中定大志的。你为何坐在羊圈之间，听召唤群羊的笛声呢？在流便的族系中，有心中设大谋的。”这些经节指明，当底波拉为三一神所激动，巴拉就进来帮助她。那时许多被击败的以色列人也都为神所激动，他们认真思考他们的光景，刚强的定意跟随底波拉和巴拉与仇敌争战。这里所提到心中的大志就是坚决的定意。我们需要设大谋并定大志，来为神争战。三十一节说，“耶和華啊，愿你的仇敌都这样灭亡。愿爱你的人如日头出现，光辉烈烈。”我们将这些经节摆在一起思想，就可以看见，底波拉、巴拉、和跟随他们争战的人都在享受三一神。

## 在基甸的事例中 所启示的神圣三一

六章十二节说，“耶和華的使者向基甸显现，对他说，…耶和華与你同在。”十四节说，“耶和華面向基甸，说，

I emphasize the Trinity in my ministry not because of my personal preference but because of my burden to help the saints to have the real experience of the Triune God. It is because God is triune that we are able to experience Him. Christians may speak of Christ and the Spirit without realizing that these titles imply the Trinity and are for our experience. God is the Father, the Son, and the Spirit for our experience. Moreover, we most need to experience Him in abnormal situations such as today's situation, which is prefigured in Judges.

## THE DIVINE TRINITY AS REVEALED IN THE CASE OF DEBORAH

Judges 5 is the song of Deborah and Barak. Verse 23 says, “Curse Meroz, says the Angel of Jehovah; / Bitterly curse its inhabitants. / For they did not come to the aid of Jehovah, / To the aid of Jehovah against the mighty.” The Angel of Jehovah is Christ as the sent One of God, and Jehovah is the Triune God.

The Divine Trinity's involvement in Deborah's victory over Sisera, the captain of the Canaanite army, was for her and her followers to enjoy the Triune God. Verse 12 says, “Awake! Awake, Deborah! / Awake! Awake, speak forth a song! / Arise, Barak; / And lead captive your captives.” Verses 15 through 16 say, “The princes in Issachar were with Deborah; / And Issachar was true to Barak; / Into the valley they were sent behind him. / Among the divisions of Reuben / There were great resolutions in heart. / Why did you sit among the sheepfolds / Listening to the pipings for the flocks? / In the divisions of Reuben / There were great searchings of heart.” These verses indicate that when Deborah was stirred up by the Triune God, Barak came in to help her. Then many of the defeated children of Israel were stirred up as well, and they seriously considered their situation and made a strong decision to follow Deborah and Barak to fight the enemies. A great resolution in heart is a firm decision. We need to search our heart and strongly resolve to fight for God. Verse 31 says, “May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might.” When we consider these verses together, we can see that Deborah, Barak, and those who followed them to fight the battle were enjoying the Triune God.

## THE DIVINE TRINITY AS REVEALED IN THE CASE OF GIDEON

Judges 6:12 says, “The Angel of Jehovah appeared to him [Gideon] and said to him, Jehovah is with you.” Verse 14 says, “Jehovah turned to him and said, Go in this

你靠着你这能力去拯救以色列人脱离米甸人的手。”我们不该说自己软弱，没有力量。我们所有的是足够的；我们只要带着我们所有的前去。十九节说，“于是基甸去预备了一只山羊羔，用一伊法细面作了无酵饼，…带到…那里献上。”二十一至二十六节说，“耶和华的使者伸出手内的杖，杖头挨了肉和无酵饼，就有火从磐石中上来，烧尽了肉和无酵饼。…基甸见祂是耶和华的使者，就说，哀哉！主耶和华啊，我不好了，因为我面对面看见了耶和华的使者。耶和华对他说，你安心…。于是基甸在那里为耶和华筑了一座坛，起名叫耶和华沙龙。…耶和华对基甸说，你取你父亲的牛来，…为耶和华你的神筑一座坛，…献…燔祭。”三十四节说，“耶和华的灵披戴在基甸身上，他就吹角。”基甸一吹角，许多人都跟随他。

和底波拉的事例一样，在基甸的事例中，耶和华的使者是基督作为受神差遣者，而耶和华是三一神。山羊羔预表基督作我们的燔祭，无酵饼预表基督作我们的素祭。火预表神作为悦纳的凭借。我们已经看过，这焚烧、吞噬、悦纳的火就是神自己。（来十二 29。）磐石表征基督是神向祂子民施恩的立场。主耶和华是三一神作为主。“耶和华沙龙”，意思是“耶和华是平安”，或“平安的耶和华”。在士师记六章二十六节，“神”的原文是伊罗欣，指明三一神。燔祭预表基督是为着神的满足。最后，耶和华的灵就是三一神的灵。

神圣三一牵连在基甸胜过米甸人的事例里，是要使基甸享受三一神，连同祂在基督里的救赎和那灵。作祭牲的动物指明救赎。耶和华、耶和华的使者、以及耶和华的灵，含示神、神所差遣之神的儿子、以及神的灵，这指明神圣三一。

## 在耶弗他的事例中 所启示的神圣三一

十一章二十九至三十节说，“耶和华的灵临到耶弗他身上，…耶弗他向耶和华许愿。”三十二节说，“耶弗他往亚扪人那里去，攻打他们；耶和华将他们交在他手中。”我们可以看见，这里牵连了三一，因为这里有耶和华的灵，就是三一神的灵，以及耶和华，就是三一神。神圣三一使耶弗他胜过亚扪人。

strength of yours, and save Israel from the hand of Midian.” We should not say that we are weak and do not have strength. What we have is enough; we need to go with whatever we have. Verse 19 says, “Gideon went and prepared a kid and an ephah of flour in unleavened cakes...And he brought it out to Him...And he presented it.” Verses 21 through 26 say, “The Angel of Jehovah put forth the end of the staff that was in His hand and touched the flesh and the unleavened cakes. And fire came up from the rock and consumed the flesh and the unleavened cakes...Gideon saw that He was the Angel of Jehovah. And Gideon said, Alas, O Lord Jehovah! For I have seen the Angel of Jehovah face to face. And Jehovah said to him, Peace be with you...Then Gideon built an altar there to Jehovah, and he called it Jehovah-shalom...Jehovah said to him, Take your father’s bull...And build an altar to Jehovah your God...And offer a burnt offering.” Verse 34 says, “The Spirit of Jehovah clothed Gideon; and he blew the trumpet.” When Gideon blew the trumpet, many followed him.

As in the case of Deborah, in the case of Gideon the Angel of Jehovah was Christ as the sent One of God, and Jehovah was the Triune God. The kid typifies Christ as our burnt offering, and the unleavened cakes typify Christ as our meal offering. The fire typifies God as the accepting agent. We have seen that such a consuming, devouring, accepting fire is God Himself (Heb. 12:29). The rock signifies Christ as the ground for God to grace His people. The Lord Jehovah is the Triune God as the Lord. Jehovah-shalom means “Jehovah is peace,” or “Jehovah of peace.” God in Judges 6:26 in Hebrew is Elohim, indicating the Triune God. The burnt offering typifies Christ for God’s satisfaction. Finally, the Spirit of Jehovah is the Spirit of the Triune God.

The Divine Trinity’s involvement in Gideon’s victory over the Midianites was for Gideon to enjoy the Triune God with His redemption in Christ and with the Spirit. The sacrificed animals indicate redemption. Jehovah, the Angel of Jehovah, and the Spirit of Jehovah imply God, the Son of God sent by Him, and the Spirit of God, indicating the Trinity.

## THE DIVINE TRINITY AS REVEALED IN THE CASE OF JEPHTHAH

Judges 11:29-30 says, “The Spirit of Jehovah came upon Jephthah...And Jephthah made a vow to Jehovah.” Verse 32 says, “Jephthah passed on to the children of Ammon to fight against them, and Jehovah delivered them into his hand.” We can see the Trinity involved here because there is the Spirit of Jehovah, who is the Spirit of the Triune God, and Jehovah, who is the Triune God. The Divine Trinity was for Jephthah’s victory over the Ammonites.

## 在参孙的事例中 所启示的神圣三一

十三章三至二十五节说，“耶和华的使者向那妇人显现，…妇人就去对丈夫说，有一个神人到我这里来，祂的相貌如神使者的相貌…。玛挪亚就祈求耶和华说，主啊，求你叫你所差遣的神人再到我们这里来，好指教我们怎样待这将要生的孩子。…神的使者又到她那里，…妇人急忙跑去告诉丈夫说，那日到我这里来的人，又向我显现了。玛挪亚起来跟随他的妻子来到那人跟前…。玛挪亚对耶和华的使者说，求你让我们款留你，好为你预备一只山羊羔。耶和华的使者对玛挪亚说，…你若预备燔祭，就当献与耶和华。原来玛挪亚不知道祂是耶和华的使者。玛挪亚对耶和华的使者说，请告诉我你的名叫什么…。耶和华的使者对他说，你何必问我的名，我的名是奇妙的。玛挪亚将一只山羊羔和素祭，在磐石上献与耶和华；祂行奇妙的事，玛挪亚和他的妻子观看着。当火焰从坛上往天上升时，耶和华的使者在坛上的火焰中也升上去了。…玛挪亚才知道祂是耶和华的使者。玛挪亚对他的妻子说，我们必要死，因为看见了神。…后来妇人生了一个儿子，给他起名叫参孙。…耶和华赐福与他。在玛哈尼但，就是琐拉和以实陶之间，耶和华的灵开始感动他。”十四章十九节和十五章十四节都说，“耶和华的灵冲击参孙。”

十三章的使者，被称为耶和华的使者和神的使者；然而，祂也被称为一个人。这是基督在祂成为肉体以前一千多年，成为一个人。我们无法系统化这个事实。耶和华的使者和神的使者，指基督是受神差遣者。耶和华的使者不让玛挪亚对祂献上什么，却告诉玛挪亚要献祭给耶和华。（16。）因此，使者守住祂作为受差遣者的地位，如同主耶稣一样。（约四 34，五 30，六 38，七 16，十二 44。）

士师记十三章里“耶和华”、“主”、和“神”这些称呼是指三一神。所以，耶和华的灵是三一神的灵。玛挪亚所献上的山羊羔，预表基督作燔祭使神满足，而素祭预表基督是神的食物。玛挪亚在磐石上献祭，这磐石预表基督是神向祂子民施恩的立场。

## THE DIVINE TRINITY AS REVEALED IN THE CASE OF SAMSON

Judges 13:3-25 says, “The Angel of Jehovah appeared to the woman...Then the woman came and told her husband, saying, A man of God came to me; and His appearance was like the appearance of an angel of God...Then Manoah entreated Jehovah and said, Oh, my Lord! Let the man of God, whom You sent, come again to us, I pray; and let Him teach us what we should do with the boy that is to be born...And the Angel of God came again to the woman...And the woman hurried and ran off; and she told her husband and said to him, The man who came to me that day has just appeared to me. And Manoah rose up and followed his wife and came to the man...And Manoah said to the Angel of Jehovah, Let us detain You, we pray, that we may prepare a kid for You. And the Angel of Jehovah said to Manoah...If you prepare a burnt offering, offer it up to Jehovah. For Manoah did not know that He was the Angel of Jehovah. Then Manoah said to the Angel of Jehovah, What is Your name?...And the Angel of Jehovah said to him, Why do you ask about My name, since it is wonderful? And Manoah took the kid with the meal offering and offered it up upon the rock to Jehovah; and He acted wondrously, while Manoah and his wife looked on. And when the flame went up from the altar to heaven, the Angel of Jehovah went up in the flame of the altar...Then Manoah knew that He was the Angel of Jehovah. And Manoah said to his wife, We will surely die, for we have seen God...And the woman bore a son, and she called his name Samson...And Jehovah blessed him. And the Spirit of Jehovah began to move him at Mahaneh-dan.” Judges 14:19 and 15:14 say, “The Spirit of Jehovah rushed upon him.”

The Angel in Judges 13 is called the Angel of Jehovah and the Angel of God. However, He is also called a man. This was Christ as a man more than a thousand years before His incarnation. This fact cannot be systematized. The Angel of Jehovah and the Angel of God refer to Christ as the sent One of God. The Angel of Jehovah did not allow Manoah to offer anything to Him but told Manoah to make an offering to Jehovah (v. 16). Thus, the Angel kept His position as the sent One, just as the Lord Jesus did (John 4:34; 5:30; 6:38; 7:16; 12:44).

The titles Jehovah, Lord, and God in Judges 13 refer to the Triune God. Thus, the Spirit of Jehovah was the Spirit of the Triune God. The kid that Manoah offered typifies Christ as the burnt offering for God’s satisfaction, and the meal offering typifies Christ for God’s food. The rock upon which Manoah made the offering typifies Christ as the ground for God to grace His people.

耶和华的使者向玛挪亚的妻子显现，为要产生一个儿子，就是参孙。这给我们看见，要产生得胜的拿细耳人，姊妹们极为关键。然而，使者两次向妇人显现，妇人都去找她的丈夫。这指明她没有自取头的地位，而是以她的丈夫为她的头。姊妹们切慕产生能应付神需要的人，这很好，但姊妹们不该自取头的地位。主向姊妹们显现时，她们不该变得骄傲或独立。在玛挪亚和他妻子之间有许多配搭。今天在召会生活中，需要弟兄姊妹之间在婚姻生活里有这样的配搭。主有时会先来到妻子这里，但妻子不该忘记她的丈夫，丈夫仍然是她的头。

玛挪亚问耶和华的使者：“你的名叫什么？”玛挪亚的妻子需要丈夫居中协调。使者两次来到她这里，但她没有问祂是谁。我们与人来往时，知道别人的名字是很重要的，特别是如果需要再次接触他们的时候。玛挪亚想要知道使者的身分，先是试着款待祂，接着就问祂的名字。耶和华的使者用特别的方式回答玛挪亚，说：“你何必问我的名，我的名是奇妙的。”几百年后，申言者以赛亚领受了关于这一位的启示。以赛亚九章六节说，“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。”玛挪亚献祭给耶和华时，这名为奇妙者的一位“行奇妙的事”。（士十三 19。）圣经没有记载祂究竟作了什么，因为祂所作的太奇妙，以致无法解释。当有些事真是奇妙，我们就不能解释。然后玛挪亚和他的妻子看见耶和华的使者在坛的火焰中升上去。这真是奇妙，使玛挪亚知道祂是耶和华的使者。当玛挪亚领悟到他是与耶和华的使者谈话时，就对妻子说，“我们…看见了神。”因此，在士师记十三章，耶和华的使者被称为神的使者、人和神。

神圣三一的丰富牵连在生出参孙的事上，好使他借着三一神大能的灵击败仇敌。同样的，我们在今日的光景中，可以借着三一神击败仇敌。在参孙的事例中所启示之神圣三一的丰富有：神、那灵、子基督作神所差遣者、人、燔祭和素祭。因此，我们可以完满的看见三一神。我们也可以看见成为肉体、救赎、复活和升天。正如在参孙的事例中，那灵在受差遣者升天之后来临，照样在新约中，那灵也在主升天之后降下。因此，参孙的事例预指许多新约的项目。正如那灵使参孙得着加力，击败非利士人，主也照

The Angel of Jehovah appeared to Manoah's wife for the producing of a son, Samson. This shows that the sisters are crucial for the producing of the overcoming Nazarites. However, both times that the Angel appeared to the woman, she went to her husband. This indicates that she did not take the place of the head but took her husband as her head. It is very good for the sisters to aspire to produce those who meet God's need, but they must not take the position of the head. The sisters should not become proud or independent when the Lord appears to them. There was much coordination between Manoah and his wife. Such coordination between sisters and brothers in their married life is needed in the church life today. Sometimes the Lord may come first to the wife, but she should not forget her husband, who is still her head.

Manoah asked the Angel of Jehovah, "What is Your name?" Manoah's wife needed her husband to negotiate. The Angel came to her twice, but she did not ask who He was. When we deal with others, it is important to know their name, especially if we may need to reach them again. Manoah attempted to discover the Angel's identity, first by trying to offer something to Him and then by asking His name. The Angel of Jehovah answered Manoah in a peculiar way, saying, "Why do you ask about My name, since it is wonderful?" A few hundred years later, the prophet Isaiah received a revelation concerning this One. Isaiah 9:6 says, "A child is born to us, / A Son is given to us... / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father." When Manoah made an offering to Jehovah, the One whose name was wonderful "acted wondrously" (Judg. 13:19). There is no record of exactly what He did, because it was too wonderful to explain. When something is truly wonderful, we cannot explain it. Then Manoah and his wife saw the Angel of Jehovah ascend in the flame of the altar. This was truly wonderful and caused Manoah to know that He was the Angel of Jehovah. When Manoah realized that he had been speaking to the Angel of Jehovah, he said to his wife, "We have seen God." Thus, in Judges 13 the Angel of Jehovah is called the Angel of God, a man, and God.

The riches of the Divine Trinity were involved in bringing forth Samson to defeat the enemies by the mighty Spirit of the Triune God. Similarly, we can defeat the enemies in today's situation by the Triune God. The riches of the Divine Trinity revealed in the case of Samson are God, the Spirit, and Christ the Son as God's sent One, a man, the burnt offering, and the meal offering. Thus, we can see the Triune God in a full way. We can also see incarnation, redemption, resurrection, and ascension. Just as the Spirit came after the sent One ascended in the case of Samson, so the Spirit descended after the Lord's ascension in the New Testament. Thus, the case of Samson prefigures many New Testament items. Just as the Spirit empowered Samson to defeat the Philistines, so

样借着那灵得着加力，击败神的仇敌。（太十二 28，徒十 38。）这可以完全应用于我们今天的光景。我们需要经历神圣三一的丰富，以产生得胜者，使其借着三一神大能的灵，释放神的子民，脱离以属世的方法处理神圣事物之人的辖制、压迫和霸占。

the Lord Jesus was empowered by the Spirit to defeat God's enemy (Matt. 12:28; Acts 10:38). This can be fully applied to us in today's situation. We need to experience the riches of the Divine Trinity to produce the overcomers who, by the mighty Spirit of the Triune God, will release God's people from the bondage, oppression, and usurpation of those who handle the divine things in a worldly way.

## 第十章

### 撒母耳记中 所启示的神圣三一

读经：撒母耳记上一章三至五节，七节，十至十一节，二十节，二十四节，十九章二十节，二十三节，撒母耳记下二十二章一至三节，四十七节，二十三章一至三节，二十四章二十五节，撒母耳记上十章一节，六至十节，十一章六节，十六章一至三节，十三节。

祷告：主，我们为着你的话感谢你。我们相信你与我们同在。你是话，你也是灵。每当我们摸着你的话，就摸着你的灵。主，为着你的血我们感谢你，这血一直洁净我们。我们不是凭我们的所是而活，乃是凭你的血而活。我们取用你作我们的赎罪祭和赎愆祭，使我们可以进入对你作为一切祭物的享受。主，我们相信你与我们是一灵。我们渴望操练在一切的行事上与你成为一灵。主，求你说出你的话，并说出你自己。我们需要你作我们的滋养，作我们的供应。主，当我们来到旧约时，我们仍有新约的灵。我们渴慕看见新约丰富中的细节。谢谢你，主耶稣。谢谢你，我们的父神。我们信靠你。

### 回顾创世记至士师记中 所启示的神圣三一

我们需要照着圣经每卷书的重点，看见各卷书排列顺序的意义。创世记给我们看见神的创造，以及神在创造里的定旨，就是要得着一个彰显。神按着祂的形像造人，使人彰显祂。（一26。）至终，创世记启示神渴慕得着一个家。在雅各夺取他哥哥以扫的长子名分和祝福，而逃离他哥哥时，这启示临到了他。雅各作了一个从神而来的梦，他从梦中醒来，就以预言的方式给那地方起名为伯特利，意思是“神的家”。（二八17～19，22。）关于神家的预言，在出埃及记末了，当帐幕建造起来，成为神在祂子民中间的居所时，得着了初步的应验。

## CHAPTER TEN

### THE DIVINE TRINITY AS REVEALED IN 1 AND 2 SAMUEL

Scripture Reading: 1 Sam. 1:3-5, 7, 10-11, 20, 24; 19:20, 23; 2 Sam. 22:1-3, 47; 23:1-3; 24:25; 1 Sam. 10:1, 6-10; 11:6; 16:1-3, 13

Prayer: Lord, we thank You for Your Word. We believe that You are with us. You are the Word, and You are the Spirit. Whenever we touch Your Word, we touch Your Spirit. Lord, thank You for Your blood, which continually cleanses us. We live not by what we are but by Your blood. We take You as our sin offering and our trespass offering so that we may enter into the enjoyment of You as all the other offerings. Lord, we believe that You are one spirit with us. We desire to practice to be one spirit with You in all that we do. Lord, speak Your word and speak forth Yourself. We need You as our nourishment, our supply. Lord, as we come to the Old Testament, we still have the spirit of the New Testament. We desire to see the details of the riches in the New Testament. Thank You, Lord Jesus. Thank You, God our Father. We trust in You.

### A REVIEW OF THE REVELATION OF THE DIVINE TRINITY FROM GENESIS TO JUDGES

We need to see the significance of the sequence of the books of the Bible according to the crucial points in each book. Genesis shows us God's creation and God's purpose in creation, which is to gain an expression. God made man in His image for His expression (1:26). Genesis eventually reveals that God desires a house. This revelation came to Jacob while he was fleeing from his brother, Esau, after taking Esau's birthright and blessing. Jacob had a dream from God, and upon waking from the dream, he prophetically named the place Bethel, which means "the house of God" (28:17-19, 22). This prophecy concerning God's house was initially fulfilled at the end of Exodus when the tabernacle was built as God's dwelling place among His people (40:17).

在创世记和出埃及记，神启示并运用了基本的四项：神所差遣者、帐幕、祭物和那灵。作为受差遣者，神成了使者和人，来到祂所创造并拣选的人这里。神头一次作为人来到祂的子民这里，是在创世记十八章。有三个人向亚伯拉罕显现，其中一位是耶和华。（13～14，22。）我们知道，耶和华是作为一个真正的人临到亚伯拉罕，因为亚伯拉罕洗祂的脚并给祂食物。（4～8。）在创世记里，耶和华也数次显现为耶和华的使者，就是受神差遣者。（十六7，13，二二11～12。）在出埃及三章，这位受差遣者也向摩西显现，耶和华的使者在那里被称为耶和华，（2，4，）亚伯拉罕的神，以撒的神，雅各的神，（6，）以及我是那我是。（14。）在三章之后，这位使者经常显现。使者为以色列争战，抵挡法老的军兵。（十四19～20，24～25。）从以色列人离开埃及，经过红海开始，祂一直与以色列人同在。

在士师记里，耶和华的使者数次显现。当使者向参孙的父母显现，祂一再被称为人。（十三3，6，11。）十三章二十节说，“当火焰从坛上往天上升时，耶和华的使者在坛上的火焰中也升上去了。玛挪亚和他的妻子看见…”。基督在云彩中升天（徒一9）前一千多年，耶和华的使者作为一个人，就在坛上的火焰中升天了。事实上，耶和华的使者就是基督成为一个人。旧约启示，耶和华的使者就是耶和华，而耶稣这名的意义是“耶和华救主”。

出埃及记中使者的显现，带进以色列人建造帐幕，这帐幕预表基督是三一神的具体化身。出埃及记也提到祭物，这些祭物在利未记中有详细的描述，并且都是基督的预表。约翰一章是整卷约翰福音的精华，给我们看见基督是帐幕的应验，（14，）而祂作为神的羔羊，是所有祭物的集大成与应验。（29。）

出埃及记也包含一些那灵的预表。在十四章十九至二十五节里为以色列人争战的云柱，以及在四十章三十四节里遮盖帐幕的云彩，乃是预表那灵。（林前十2，参十二13。）在出埃及十七章六节，从被击打的磐石所流出的水也预表那灵。（约七37～39，林前十二13。）出埃及三十三章二十三至二十五节里复合的膏油，预表包罗万有、复合的灵。（林前十五45，约七39，腓一19。）所以到了出埃及记末了，我们已经看见四大项：耶和华的使者，就是受神差遣者作为

In Genesis and Exodus four basic items are revealed and applied by God: God's sent One, the tabernacle, the offerings, and the Spirit. As the sent One, God came to His created and chosen people as an angel and as a man. The first time God came to His people as a man was in Genesis 18. Three men appeared to Abraham, and one of them was Jehovah (vv. 13-14, 22). We know that Jehovah came to Abraham as a genuine man because Abraham washed His feet and served Him a meal (vv. 4-8). Jehovah also appeared several times in Genesis as the Angel of Jehovah, the sent One of God (16:7, 13; 22:11-12). This sent One also appeared to Moses in Exodus 3, where the Angel of Jehovah is called Jehovah (vv. 2, 4), the God of Abraham, the God of Isaac, and the God of Jacob (v. 6), and I AM WHO I AM (v. 14). After Exodus 3, this Angel appeared quite often. The Angel fought the battle for Israel against Pharaoh's army (14:19-20, 24-25). He was continually with the children of Israel from the time they left Egypt and crossed the Red Sea.

The Angel of Jehovah appeared several times in Judges. When the Angel appeared to Samson's parents, He was repeatedly called a man (13:3, 6, 11). Judges 13:20 says, "When the flame went up from the altar to heaven, the Angel of Jehovah went up in the flame of the altar, while Manoah and his wife looked on." More than a thousand years before Christ ascended in a cloud (Acts 1:9), the Angel of Jehovah, as a man, ascended in the flame of the altar. Actually, the Angel of Jehovah was Christ as a man. The Old Testament reveals that the Angel of Jehovah was Jehovah, and the name Jesus means "Jehovah the Savior."

The appearing of the Angel in Exodus issued in the children of Israel building the tabernacle, which is a type of Christ as the embodiment of the Triune God. Exodus also mentions the offerings, which are described in detail in Leviticus, and are all types of Christ. John 1, which is an extract of the entire Gospel of John, shows that Christ is the fulfillment of the tabernacle (v. 14), and as the Lamb of God, He is the aggregate and the fulfillment of all the offerings (v. 29).

Exodus also contains several types of the Spirit. The cloud fighting for Israel in 14:19-25 and covering the tabernacle in 40:34 typifies the Spirit (1 Cor. 10:2; cf. 12:13). The water that flowed out of the smitten rock in Exodus 17:6 also typifies the Spirit (John 7:37-39; 1 Cor. 12:13). The compounded anointing ointment in Exodus 30:23-25 typifies the all-inclusive, compound Spirit (1 Cor. 15:45; John 7:39; Phil. 1:19). Thus, by the end of Exodus we have seen the four major items: the Angel of Jehovah, God's sent One as a man; the tabernacle as the embodiment of the Triune God and His dwelling place among His people; the offerings as the means by which God's people enter

一个人；帐幕作三一神的具体化身和神在祂子民中间的居所；祭物作祂子民借以进入对三一神享受的凭借；还有那灵。在新约中，这四项都完满的启示并实化在基督里。所以我们可以看见，旧约和新约事实上都说到同一件事：神的经纶是要借着神圣的三一，将祂自己作到祂所拣选的人里面。

三一对神的经纶是极其紧要的。神若不是三一的，祂就无法临及并进入祂所造的人里面。神要将祂自己分赐到人里面，就必须是三一的。神需要成为人，来作受差遣者。这位受差遣者也是需要是神的具体化身和祭物的实际，好成为凭借、范围和入口，让神的选民可以进到对神的享受里。要使这一切成就，得以临及并应用到神的子民身上，这位受差遣者必须是那灵。因着神是那灵，祂的子民就能喝祂，祂也能作为膏油膏抹他们。三一神作为那灵，借着进入人里面作活水，并作膏油遮盖人，而与祂的选民调和。这是旧约和新约都陈明的图画。

表面看来，旧约包括传记、历史、诗歌和预言，而新约包含主在地上职事的记录，以及使徒们写给早期召会的书信。然而，旧约和新约的内在启示是相同的。在我说话时，别人看见的是我的衣服、脸、头发，但这些东西并不代表我。我所说的话，才是更内在的。同样的，圣经也有内在的内容，我们需要进入其中。受神差遣者、神的具体化身、祭物、以及灵神，就是圣经内在的内容，是其最内在的素质和元素。全本圣经是由这四项结构而成。我们主要是借着这四项，看过了创世记、出埃及记、利未记、民数记、和士师记中的神圣三一。

## 撒母耳记的背景

要使神的选民成为祂的家，成为祂的彰显，神圣三一是必需的。以色列人进入了美地，但美地上满了仇敌。士师记这卷书启示三一，因为需要三一，才能击败仇敌。然而，神对祂子民的定旨不是仅仅击败仇敌，完全占有美地，乃是要他们建立国度。因着这定旨尚未成就，士师记的结语说，“那些日子，以色列中没有王，各人行自己眼中看为正的事。”（二一 25。）以色列人行自己眼中看为正的事，因为他们没有君王或国度。那时所需要的，就是建立一个国度。

into the enjoyment of the Triune God; and the Spirit. These items are fully revealed and realized in Christ in the New Testament. Thus, we can see that the Old and New Testaments actually speak concerning one thing: God's economy to work Himself into His chosen people through the Divine Trinity.

The Trinity is crucial for God's economy. If God were not triune, He would not be able to reach and enter into His creature man. In order to dispense Himself into man, God had to be triune. God needed to become a man as the sent One. This sent One also needed to be the embodiment of God and the reality of the offerings in order to be the means, the sphere, and the entrance for God's chosen ones to enter into the enjoyment of God. In order for all these accomplishments to reach and be applied to God's people, the sent One had to be the Spirit. Because God is the Spirit, His people can drink Him, and He can anoint them as ointment. The Triune God as the Spirit is mingled with His elect by entering into them as living water and covering them as the anointing ointment. This is the picture presented by both the Old and New Testaments.

Apparently, the Old Testament contains biographies, history, poetry, and prophecy, and the New Testament contains accounts of the Lord's earthly ministry and the letters that the apostles wrote to the early churches. However, the Old Testament and the New Testament intrinsically reveal the same thing. While I am speaking, others see my clothing, my face, and my hair, but these things do not represent me. There is something more intrinsic, that is, what I am speaking. The Bible similarly has an intrinsic content. We need to get into this intrinsic content. God's sent One, God's embodiment, the offerings, and God the Spirit are the intrinsic content, the innermost essence and elements, of the Holy Scriptures. The entire Bible is constructed with these four items. Primarily through these items, we have seen the Divine Trinity in Genesis, Exodus, Leviticus, Numbers, and Judges.

## THE BACKGROUND OF 1 AND 2 SAMUEL

In order for God's chosen people to be His house, His expression, the Trinity was needed. The children of Israel entered into the good land, but the good land was filled with enemies. The book of Judges reveals the Trinity because the Trinity was needed to defeat the enemies. However, God's purpose for His people was not merely to defeat the enemies and take full possession of the land but for them to set up a kingdom. Because this purpose had not been fulfilled, the conclusion of Judges says, "In those days there was no king in Israel; everyone did what was right in his own eyes" (21:25). The children of Israel did whatever was right in their own eyes because there was no king or kingdom. What was needed at that time was for a kingdom to be set up.

撒母耳是带进国度的人。在带进国度的事上，撒母耳记是极其重要的。神要成就祂的心愿，得着一个彰显，就需要国度。神的国是一个范围，神在其中得着彰显。当主教导门徒如何祷告时，开头就说，“我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临。”（太六9～10。）新约开始于马太福音，这卷福音是国度的福音。在三章二节，施浸者约翰宣告：“你们要悔改，因为诸天的国已经临近了。”今天许多基督徒传天堂的福音，但新约是传国度的福音。（参四23，九35，二四14。）福音领我们悔改，因为神的国要求我们悔改。

神需要一个国度，使祂可以得着彰显。以色列人被领出埃及，经过旷野，他们在那里为神建造帐幕。然后他们进入美地，每一支派都分得一部分美地。在士师记里，仇敌被击败到某种程度，使以色列人可以享受美地。虽然如此，士师记没有神的彰显，因为士师记中没有王，各人都行自己眼中看为正的事。因此，那时神需要一个国度同一个君王。

在士师记里，神使用了底波拉；而在撒母耳记，神所使用带进祂国度的第一个人，是另一位女性，就是撒母耳的母亲哈拿。她生了撒母耳，撒母耳带进了君王连同国度。在旧约里没有一卷书以大卫为名；反之，大卫的记载包含在撒母耳记里。在撒母耳记里，大卫受训练、蒙呼召、受膏并登基。没有大卫，撒母耳记是空洞的。撒母耳的实际是大卫。撒母耳是为着大卫，然而若没有撒母耳，就不会有大卫。大卫被带进来，并被引进君王的地位和功用里，是借着撒母耳；而撒母耳是一位寻求神的女性迫切祷告的结果。

由于士师记中悲惨的光景，所以急切并迫切需要一个像撒母耳这样的人。拿细耳人的愿，使像撒母耳这样非亚伦子孙的人得以成为祭司。撒母耳是利未人，（代上六33～38，）但他不是生在祭司职分里，因为他不属于亚伦家，就是神所命定的祭司家族。按照约书亚二十一章，利未支派没有分得美地上特别的一分；反之，利未子孙所分得的地在其他支派中间。撒母耳的家住在以法莲。（撒上一1。）撒母耳生来是利未人，就着居住地来说是以法莲人，却借着奉献成为拿细耳人。甚至在他出生之前，他母亲就已经将他奉献给耶和化作拿细耳人。（11，参民六1～5。）他

Samuel was one who brought in the kingdom. First and 2 Samuel are crucial for the bringing in of the kingdom. In order for God to fulfill His intention to have an expression, He needed to have a kingdom. The kingdom of God is a sphere in which God is expressed. When the Lord taught His disciples how to pray, He began, “Our Father who is in the heavens, Your name be sanctified; Your kingdom come” (Matt. 6:9-10). The New Testament opens with the Gospel of Matthew, which is the Gospel of the kingdom. In Matthew 3:2 John the Baptist declared, “Repent, for the kingdom of the heavens has drawn near.” Many Christians today preach the gospel of a heavenly mansion, but the New Testament preaches the gospel of the kingdom (cf. 4:23; 9:35; 24:14). The gospel leads us to repent because God’s kingdom requires our repentance.

God needs a kingdom so that He may have an expression. The children of Israel were brought out of Egypt and through the wilderness, where they built the tabernacle for God. Then they entered into the good land, and every tribe was allotted a portion of the land. In Judges the enemies were defeated to some extent so that the children of Israel could enjoy the good land. Nevertheless, there was no expression of God in Judges because there was no king. Everyone acted according to what was right in their own eyes. Therefore, at that time God needed a kingdom with a king.

In Judges God used Deborah. In 1 and 2 Samuel the first person God used to bring in His kingdom was another female, Samuel’s mother, Hannah. She bore Samuel, who brought in the king with the kingdom. There is no book in the Old Testament called David; instead, the record of David is included in 1 and 2 Samuel. David was trained, called, anointed, and enthroned in 1 and 2 Samuel. Without David, 1 and 2 Samuel would be empty. The reality of Samuel was David. Samuel was for David, but without Samuel, there would have been no David. David was brought in and initiated into his position and function through Samuel, who was the issue of the desperate prayer of a female seeker of God.

Because of the miserable situation in Judges, there was an urgent and desperate need for one like Samuel. The vow of the Nazarite allowed those like Samuel who were not descendants of Aaron to become priests. Samuel was a Levite (1 Chron. 6:33-38), but he was not born into the priesthood, because he was not of the house of Aaron, the family of priests ordained by God. According to Joshua 21, the Levites were not allotted a particular portion of land; instead, the descendants of Levi were given land among the other tribes. Samuel’s family lived in Ephraim (1 Sam. 1:1). Samuel was a Levite by birth and an Ephraimite by residence, but he was a Nazarite by consecration. Even before he was born, his mother consecrated him as a Nazarite to Jehovah (v. 11; cf. Num. 6:1-5). After he was born and weaned, his

出生并断奶之后，他母亲就将他带到神的殿，留在祭司以利的照顾之下。撒母耳从小就穿祭司的以弗得。（撒上二18。）他虽然生来不是祭司，却借着拿细耳人的愿进到祭司职分里。因为神预知祂所命定的祭司，就是以利和他的儿子们，会对祭司职分不忠信，神就用拿细耳人的愿这扇“后门”，将一位忠信者带进祭司职分里。

撒母耳是拿细耳人、祭司、申言者和士师。这四重身分，使他够资格成为带进君王并设立国度的人。要使这样的一位得以兴起并完成托付，极其需要神圣三一。只有三一能够作成这事。为此，撒母耳记详细、细致的启示神圣三一。士师记所发生的事还有些粗略，但在撒母耳记里，神圣三一的应用是非常细致的。

撒母耳记上开始于一个人，名叫以利加拿，他有两个妻子，哈拿和毗尼拿。（一1～2。）以利加拿比较喜爱哈拿。然而，哈拿没有孩子，而毗尼拿有儿女。这是出于主主宰的手。按照摩西的律法，以利加拿每年和他的家人上神的殿，就是那时在示罗的帐幕，好敬拜耶和华并向耶和华献祭。（3。）每逢以利加拿献祭，他给哈拿的分是双倍的，因他爱哈拿。（5。）神使哈拿不能生育，这迫使她有迫切、一再奉献的祷告。（10～12，15。）她祷告要求一个男孩，她不会为自己保留这个男孩，而会奉献与主，应付主的需要。哈拿祷告要求一个儿子，要他生来就作拿细耳人，绝对的为着主。主答应她的祷告，她就生了一个儿子。（20。）哈拿给她的儿子起名叫撒母耳，意思是“从神求得”，或“蒙神垂听”。我们求神时，祂听我们的恳求。撒母耳的母亲向主求儿子，主听见也答应了她的恳求。

撒母耳从小就是拿细耳人，在神殿中作祭司服事。（24，二11，18。）撒母耳和以利在殿中时，神在异象中向撒母耳显现。（三4～14。）当时撒母耳还是个童子，就像主耶稣和父母同去耶路撒冷时一样。（路二42。）至终，撒母耳成了著名的申言者和以色列的士师。（撒上三20，七6。）然而，撒母耳成为祭司、申言者、和士师并不是神的目标；神乃是要设立国度连同君王。因此，神两次差遣撒母耳为人施膏。首先，他膏了扫罗治理以色列。（九16，十1。）之后，撒母耳膏了大卫作王。（十六1，13。）大卫是借着撒母耳带进来的。这段历史紧要的点，乃是需要神圣的三一。

mother brought him to the house of God and left him in the care of Eli the priest. From his childhood Samuel wore the priests' ephod (1 Sam. 2:18). Although he was not born a priest, he came into the priesthood by the vow of the Nazarite. Because God foresaw that the ordained priests, Eli and his sons, would not be faithful to the priesthood, God used the "back door" of the Nazarite vow to bring a faithful one into the priesthood.

Samuel was a Nazarite, a priest, a prophet, and a judge. This fourfold status qualified Samuel to be the one who could bring in the king and set up the kingdom. In order for such a one to be raised up and carry out his commission, there was a crucial need of the Divine Trinity. Only the Trinity could work this out. For this reason, in 1 and 2 Samuel there is a detailed, fine revelation of the Divine Trinity. What happened in Judges is somewhat rough, but in Samuel the application of the Divine Trinity is very fine.

First Samuel begins with a man named Elkanah who had two wives, Hannah and Peninnah (1:1-2). Elkanah loved Hannah more. However, Hannah had no children, while Peninnah had sons and daughters. This was the sovereign hand of the Lord. According to the Mosaic law, Elkanah went with his family every year to the house of God, the tabernacle, which was in Shiloh at that time, to worship and make offerings to Jehovah (v. 3). Whenever Elkanah sacrificed, he would give a double portion to Hannah since he loved her (v. 5). Because Jehovah had shut up Hannah's womb, she was forced to pray a desperate, consecrated, and consecrating prayer (vv. 10-12, 15). She prayed for a male child, whom she would not keep for herself but would give to the Lord for His need. Her prayer was for a son who would be a Nazarite from birth, one who would be absolute for the Lord. The Lord answered her prayer, and a son was born (v. 20). Hannah named her son Samuel, which means "asked for of God," or "heard of God." When we ask of God, He will hear our request. Samuel's mother asked for him of the Lord, and the Lord heard and answered her request.

From his childhood Samuel was a Nazarite, serving as a priest in the house of God (v. 24; 2:11, 18). While Samuel was staying with Eli in the temple, God appeared in a vision to Samuel (3:4-14). Samuel was still a boy, just as the Lord Jesus was when He went to Jerusalem with His parents (Luke 2:42). Eventually, Samuel became a renowned prophet and the judge of Israel (1 Sam. 3:20; 7:6). However, for Samuel to be a priest, a prophet, and a judge was not God's goal. God intended to set up a kingdom with a king. Therefore, God twice sent Samuel to anoint someone. First, he anointed Saul to be ruler over Israel (9:16; 10:1). Later, Samuel anointed David to be king (16:1, 13). David was brought in through Samuel. The crucial point in this history is that there was a need of the Divine Trinity.

## 撒母耳的事例 应用于我们今日的光景

我们当前的光景和神今日的需要，原则上与撒母耳时代的光景和需要是相同的。今天，需要有人照着神的需要祷告，如同哈拿所作的。神需要一些像撒母耳那样的人，他是拿细耳人、祭司、申言者、和最后一位士师。撒母耳是最后一位士师，因为神使用他，了结了神子民当中混乱的光景，就是没有君王或国度的光景。神需要这样够资格的人，了结消极的光景，并带进君王和国度。国度的实现乃是要来的国度，就是主耶稣所要带进的国度；但今天需要一些人，像撒母耳一样与神合作，带进国度。一面说，我们的君王基督还不在这里，我们仍在混乱的光景中，像士师时代一样。我们应当切慕作最后一位士师，姊妹们更应该切慕成为哈拿，祷告以产生一些人像撒母耳一样，了结混乱的时代，使君王基督可以带着国度而来。

我们需要领悟，要成就这件事，何等需要神圣的三一。哈拿要有得胜的祷告，并领受确定的答应，需要帐幕和祭物，这些都预表子基督作神的具体化身和一切祭物的实际。同样的，我们要以祷告应付神今日的需要，就需要基督作神的具体化身和祭物的实际。我们也需要会幕的应验，就是作神居所的召会。哈拿不是在家里有得胜的祷告。我们需要在召会生活中，有神的具体化身和祂丰满的救恩。如此，我们就能为着神的目标，有得胜的祷告以带进国度。这是对神圣三一的经历。

### 在产生撒母耳和大卫 以带进国度的事上， 所启示的神圣三一

撒上一章三至七节说，“这人〔以利加拿〕每年从本城上示罗去敬拜，并献祭给万军之耶和华；…以利加拿在献祭的那一天，…他给哈拿的分却是双倍的，…年年都是如此；她上到耶和华殿。”十至十一节说，“哈拿魂里愁苦，就向耶和华祷告，痛痛哭泣；她许愿说，万军之耶和华啊，…赐你的婢女一个男孩。”二十节说，“哈拿就怀孕，时候

## THE APPLICATION OF THE CASE OF SAMUEL TO OUR PRESENT SITUATION

Our present situation and God's need today are the same in principle as the situation and the need at the time of Samuel. Some today need to pray according to God's need, as Hannah did. God needs some like Samuel, who was a Nazarite, a priest, a prophet, and the last judge. Samuel was the last judge because God used him to terminate the confused situation among God's people, who were without a king or a kingdom. God needs such ones who are qualified to terminate the negative situation and bring in the king and the kingdom. The fulfillment of the kingdom is the coming kingdom, which will be brought in by the Lord Jesus, but there is a need today for some like Samuel to cooperate by bringing in that kingdom. In a sense, Christ our King is not here yet, and we are still in a confused situation, just as in the age of the judges. We should aspire to be the last judge. The sisters especially should aspire to be like Hannah, praying to bring forth some like Samuel, who will terminate the confused age so that Christ the King may come with His kingdom.

We need to realize how greatly the Divine Trinity is needed for this to be accomplished. In order for Hannah to pray such a prevailing prayer and receive a definite reply, she needed the tabernacle and the offerings, which typify Christ the Son as the embodiment of God and the reality of all the offerings. Similarly, in order for us to pray to meet God's need today, we need Christ as the embodiment of God and the reality of the offerings. We also need the fulfillment of the Tent of Meeting, which is the church as God's dwelling place. Hannah did not pray her prevailing prayer in her home. We need God's embodiment and His full salvation in the church life. Then we can pray prevailing prayers for God's goal, to bring in the kingdom. This is the experience of the Divine Trinity.

### THE DIVINE TRINITY AS REVEALED IN THE BRINGING FORTH OF SAMUEL AND DAVID TO USHER IN THE KINGDOM

First Samuel 1:3-7 says, "This man [Elkanah] went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh...When the day came that Elkanah sacrificed,...he would give a double portion to Hannah...So it happened year after year; when she went up to the house of Jehovah." Verses 10 through 11 say, "She was bitter in soul and prayed to Jehovah and wept much. And she made a vow and said, O Jehovah of hosts,...give to Your female servant a male child." Verse 20 says, "In due time Hannah

到了，生了一个儿子，给他起名叫撒母耳。”二十四节说，“她既给孩子断了奶，就带他一同上去，又带了三只公牛，一伊法细面，一皮袋酒；…她就带他到示罗耶和华的殿中。”在这些经节中，祭牲预表基督是一切的祭物。耶和華是永远伟大的我是，神的殿是基督作神的具体化身，成为神在祂子民中间的居所。不仅如此，公牛、细面和酒，象征我们所经历并带到神殿里献给神的基督。这段经文主要给我们看见，神的殿是三一神的具体化身，祭物是我们进入神这具体化身的凭借，这凭借就是救赎。因此，从这些经节，我们看见神的具体化身和神完满的救赎。

在以下的经节里，我们看见那灵。十九章二十节说，“扫罗打发使者去捉拿大卫。去的人见有一班申言者正在申言，撒母耳站着监管他们；神的灵临到扫罗的使者身上，他们就也申言。”二十三节说，“神的灵也临到他〔扫罗〕身上，他就一面走一面申言。”扫罗想要捉拿并杀害大卫；不是肉身的力量，乃是申言阻止了扫罗的举动。撒母耳没有命令军队，而是指挥他们申言。这都是神的灵的作为，这灵就是三一的第三者临及神的子民。

撒下二十二章一至三节说，“大卫…向耶和華念这歌的话，说，耶和華是…我的磐石。”四十七节说，“愿神，那拯救我的磐石，被高举。”二十三章一至三节说，“以下是大卫末了的话：…耶和華的灵借着我说，祂的话在我舌头上。以色列的神说话，以色列的磐石对我说。”在这些经节里，磐石是基督作为神向祂子民施恩的立场。耶和華的灵是三一神的灵。这些经节里的“神”，原文是“伊罗欣”，指明三一神。二十四章二十五节说，“大卫在那里为耶和華筑了一座坛，献燔祭和平安祭。”燔祭预表基督使神满足，而平安祭预表基督是神与祂子民之间的平安。

在这段话里我们可以看见，三一神同祂的具体化身和救赎，完全牵连在产生撒母耳和大卫，好带进神的国这件事上。带进神的国是件大事。今天许多基督徒讲论主的再来，但大部分的人都没有领悟，需要像撒母耳这样的人，将君王基督连同祂的国度带进来。撒母耳带进大卫，使属天的国得以在地上设立，使神得着彰显。唯有借着像哈拿和撒母耳这样的人，主才能成就祂再来的预言。哈拿带进撒母耳，而撒母耳带进大卫。

conceived and bore a son; and she called his name Samuel.” Verse 24 says, “As soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah.” In these verses the sacrifices typify Christ as all the offerings. Jehovah is the eternal great I Am, and the house of Jehovah is Christ as the embodiment of God to be God’s dwelling place among His people. Furthermore, the bulls, flour, and wine signify the Christ whom we experience and bring to the house of God to offer to Him. This section mainly shows us the house of God as the embodiment of the Triune God and the offerings as the means for us to enter into the embodiment of God, that is, redemption. Therefore, in these verses we see God’s embodiment and God’s full redemption.

In the following verses we see the Spirit. First Samuel 19:20 says, “Saul sent messengers to seize David; and when they saw the company of prophets prophesying and Samuel standing and presiding over them, the Spirit of God came upon Saul’s messengers, and they also prophesied.” Verse 23 says, “The Spirit of God came upon [Saul] as well, and he went on and prophesied.” Saul intended to arrest and kill David. It was not physical force but prophesying that stopped Saul’s activity. Samuel was not commanding an army but was directing the prophesying. This was all the doing of the Spirit of God, who is the third of the Trinity reaching God’s people.

Second Samuel 22:1-3 says, “David spoke the words of this song to Jehovah…Jehovah is…my rock.” Verse 47 says, “Exalted be God, the rock of my salvation.” Second Samuel 23:1-3 says, “These are the last words of David…The Spirit of Jehovah spoke through me, / And His word was on my tongue. / The God of Israel spoke, / The Rock of Israel spoke to me.” In these verses the rock is Christ as the ground for God to grace His people. The Spirit of Jehovah is the Spirit of the Triune God. God in these verses in Hebrew is Elohim, indicating the Triune God. Second Samuel 24:25 says, “There David built an altar to Jehovah, and he offered burnt offerings and peace offerings.” The burnt offerings typify Christ for God’s satisfaction, and the peace offerings typify Christ for the peace between God and His people.

In this portion of the Word we can see that the Triune God with His embodiment and redemption was fully involved in bringing forth Samuel and David so that the kingdom of God might be brought in. To bring in the kingdom of God is a great thing. Many Christians today speak of the Lord’s coming, but most do not realize there is the need for some like Samuel to bring in Christ the King with His kingdom. Samuel brought in David so that the heavenly kingdom could be set up on the earth for God’s expression. The Lord’s prophecy of His return can be fulfilled only through some like Hannah and Samuel. Hannah brought in Samuel, and Samuel brought in David.

## 在扫罗的受膏里 所启示的神圣三一

撒母耳十章一节说，“撒母耳拿一瓶膏油倒在扫罗的头上，…说，耶和华膏你作祂产业的领袖。”这里的油预表神的灵，而耶和华是永远的那一位。六至十节说，“耶和华的灵必冲击你，你就与他们一同申言，并且变成另一个人。…因为神与你同在。…我必下到你那里，献燔祭，并献平安祭。…神就改变他〔扫罗〕，赐他另一个心。…扫罗到了那山，有一班申言者遇见他，神的灵冲击他，他们就在他们中间申言。”十一章六节说，“神的灵冲击他〔扫罗〕。”如同前面的经节，耶和华的灵是三一的第三者临及人，而“神”的原文是“伊罗欣”，就是三一神。同样的，燔祭预表基督使神满足，而平安祭预表基督是神与祂子民之间的平安。基督作祭物是为着救赎。神的灵是三一神的灵。要使扫罗受膏作神百姓的领袖，就需要基督的救赎和那灵。神圣三一牵连在扫罗的受膏里。

## 在大卫的受膏里 所启示的神圣三一

十六章一至三节说，“耶和华对撒母耳说，…你将膏油盛满了角，我差遣你往伯利恒人耶西那里去；因为我已在他众子之中，为自己看定一个作王的。…你…牵一只母牛犊去，…请耶西来赴献祭的筵席。”十三节说，“撒母耳就拿起盛膏油的角，在他诸兄中膏了他〔大卫〕；从那日起，耶和华的灵就冲击大卫。”这个事例比扫罗受膏的记载更正面、更主观、也更深刻。在这些经节中，我们看见三一神是耶和华，以及三一神的灵是耶和华的灵。油再次预表神的灵。母牛犊祭牲预表基督是祭物。所以，神圣三一牵连在大卫的受膏里，使大卫作以色列的王。

### 结 语

撒母耳记启示，带进君王以及设立国度，端赖神圣三一与祂百姓的牵连。今天三一神仍与我们有牵连。三一神同祂的具体化身、祂的救赎和祂的灵，正在将我们构成合用

## THE DIVINE TRINITY AS REVEALED IN THE ANOINTING OF SAUL

First Samuel 10:1 says, “Samuel took the vial of oil and poured it upon his [Saul’s] head...and said, Jehovah anoints you ruler over His inheritance.” Oil here typifies the Spirit of God, and Jehovah is the eternal One. Verses 6 through 10 say, “The Spirit of Jehovah will rush upon you; and you will prophesy with them and be turned into another man...For God is with you...I will come down to you to offer up burnt offerings and to sacrifice sacrifices of peace offerings...God gave him [Saul] another heart...And when they came there to the hill, there was the group of prophets, coming to meet him. And the Spirit of God rushed upon him, and he prophesied among them.” First Samuel 11:6 says, “The Spirit of God rushed upon Saul.” As in the previous verses, the Spirit of Jehovah is the third of the Trinity reaching man, and God in Hebrew is Elohim, the Triune God. Similarly, the burnt offerings typify Christ for God’s satisfaction, and the peace offerings typify Christ for the peace between God and His people. Christ as the offering is for redemption. The Spirit of God is the Spirit of the Triune God. In order for Saul to be anointed as a ruler over God’s people, there was the need of Christ’s redemption and the Spirit. The Divine Trinity was involved in the anointing of Saul.

## THE DIVINE TRINITY AS REVEALED IN THE ANOINTING OF DAVID

First Samuel 16:1-3 says, “Jehovah said to Samuel...Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite; for I have selected for Myself a king among his sons...Take a heifer with you...Then call Jesse to the sacrifice.” Verse 13 says, “Samuel took the horn of oil and anointed him [David] in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward.” This case is more positive, more subjective, and deeper than the record of Saul’s anointing. In these verses we see the Triune God as Jehovah and the Spirit of the Triune God as the Spirit of Jehovah. The oil again typifies the Spirit of God. The sacrificed heifer typifies Christ as the offering. Thus, the Divine Trinity was involved in the anointing of David, making him the king over Israel.

### CONCLUDING WORD

First and 2 Samuel reveal that the bringing in of the king and the setting up of the kingdom depend on the involvement of the Divine Trinity with His people. The Triune God is still involved with us today. The Triune God, with His embodiment, His

的人，好为着祂的再来和国度。我们必须信靠神圣三一的牵连，神圣三一的工作。我们若看见这个，对于什么是基督徒，我们的观念会翻转。我们对基督徒生活那种天然、宗教、文化、道德、和伦理的观念，需要被一个有三一神完全牵连其中的异象所顶替。

我们看见旧约中神圣三一与祂子民的牵连，就会领悟旧约内在的结构与新约完全相同。神圣三一是主话的内在结构，这在保罗书信里尤其显著。林后十三章十四节保罗写道：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”以弗所书的每一章都提到神圣三一，神圣三一构成了这卷书，成为这卷书的基本结构。（一 3～14，二 18，三 16～17 上，四 4～6，五 18～20，六 10～11，17。）我们读主的话时，需要看见神圣三一是其内在的结构。

redemption, and His Spirit, is constituting us into useful persons for His coming and His kingdom. We must trust in the involvement, the work, of the Divine Trinity. If we see this, it will revolutionize our concept about what it means to be a Christian. Our natural, religious, cultural, moral, and ethical concepts concerning the Christian life need to be replaced with a vision of the fully involved Triune God.

When we see the involvement of the Divine Trinity with His people in the Old Testament, we will realize that the intrinsic structure of the Old Testament is exactly the same as that of the New Testament. The Divine Trinity as the intrinsic structure of the Word is especially evident in the Epistles of Paul. In 2 Corinthians 13:14 Paul writes, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” The book of Ephesians mentions the Trinity in every chapter and is thus constructed with the Divine Trinity as its basic structure (1:3-14; 2:18; 3:16-17a; 4:4-6; 5:18-20; 6:10-11, 17). As we read the Word, we need to see the Divine Trinity as the intrinsic structure.