

对于神的认识（叁）

The Knowledge of God (III)

伍 神的位格一三而一(续)

V. God Being Triune (continued)

（四）‘像我们合一。’约翰十七章二十二节原文。

4. “As We are one” (John 17:22, see also v. 11).

这是主耶稣对父神说的话。主这话明明给我们看见，神虽是‘我们’，是多数的，但又是‘合一’的，又是一位。所以这明确的叫我们知道，神是多而一的一也就是三而一的。

Although the Lord's word to the Father clearly contains the plural pronoun We, it also clearly indicates that the “We” are one. This again shows that God is triune.

（五）‘归于 1 父 2 子 3 圣灵的名（单数的。’马太二十八章十九节。

5. “Into the name [singular] of the Father and of the Son and of the Holy Spirit” (Matt. 28:19).

这里虽然是说到父、子、圣灵三位的名，但原文所用的‘名’字，却是单数的。虽然父、子、圣灵是三位，但祂们的名却是一个。所以圣经到这里，是清楚给我们看见，在此以前所启示之多而一的神，乃是三而一的，就是父、子、圣灵，三者乃是一位神。

Although the Lord speaks of the Father, Son, and Holy Spirit in this verse, the word name in the original Greek is singular. Although the Father, Son, and Holy Spirit are three, there is only one name. Thus, the Bible shows that the God who has been revealed is three and one; He is triune. The Father, Son, and Holy Spirit are one God.

（六）1 父是神。彼前一章二节，以弗所一章十七节。2 子是神。希伯来一章八节，约翰一章一节，3 灵是神。行传五章三至四节，林后三章十七至十八章。

6. “Chosen according to the foreknowledge of God the Father”; “Of the Son, ‘Your throne, O God’”; “Why has Satan filled your heart to deceive the Holy Spirit...You have not lied to men but to God” (1 Pet. 1:2; Heb. 1:8; Acts 5:3-4; see also Eph. 1:17; John 1:1; 2 Cor. 3:17-18).

圣经在这些地方清楚告诉我们，父、子、灵，三位都是神。这凭圣经别处的记载看，不是说，父、子、灵，是三位各自独立的神，乃是说，父、子、灵，是三一的神。

In these verses the Bible clearly reveals that the Father, Son, and Spirit are all God. Based on the record of other portions of the Bible, this does not mean that the Father, Son, and Spirit are three separate Gods but that the Father, Son, and Spirit are triune.

（七）‘主耶稣基督…神…圣灵。’林后十三章十四节—‘圣灵…主…神。’林前十二章四至六节—‘父神…圣灵…耶稣基督。’彼前一章二节—‘主耶稣基督…父…灵。’以弗所一章十七节。

7. “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit”; “There are distinctions of gifts, but the same Spirit; and there are distinctions of ministries, yet the same Lord; and there are distinctions of operations, but the same God”; “Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ”; “The God of our Lord Jesus Christ, the Father of glory, may give to you a spirit” (2 Cor. 13:14; 1 Cor. 12:4-6; 1 Pet. 1:2; Eph. 1:17).

圣经在这几处，无论说到使徒为信徒的祝福，或说到神在信徒身上的灵感，无论说到神对圣徒的拣选，或说到神对圣徒的启示，都是把神，和主耶稣，并圣灵，连在一起来说。这不只证明祂们三位都同样是神，并且证明祂们三位是合一的。所以这也证明祂们三位是三而一的神。

These portions of the Bible, which speak of the apostle's blessing for the believers, God's inspiration of the believers, God's choosing of the saints, and God's revelation of Himself to the saints, all refer to God the Father, the Lord Jesus Christ, and the Holy Spirit. This shows that God is triune.

（八）‘1 愿… 2 愿… 3 愿…。’民数记六章二十四至二十六节。

8. “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” (Num. 6:24-26).

神要旧约的祭司为以色列人祝福，连说三愿。为何不要他们连说二愿，或四愿，偏要他们连说三愿？这能说是没有意思的么？不能！这是因为那赐福的神，乃是三而一的。第一愿所说的‘赐福’、‘保护’，自然是父神的作为；第二愿所说的‘光照’、‘赐恩’，明显是子神的工作；第三愿所说的‘仰脸’、‘赐平安’，也无疑是灵神的事工。所以这个祝福，乃是愿父、子、灵，三而一的神来赐福、赐恩、赐平安给祂所拣选的百姓。

God commanded the Old Testament priests to speak the name Jehovah three times in succession when they blessed the children of Israel. They were not charged to say “Jehovah” two times or even four times; **God charged them to speak the name three times**. This is very meaningful because the God who blesses is triune. The first reference to Jehovah involves His blessing and keeping. These are actions of God the Father. The second reference to Jehovah involves His shining and being gracious. These are actions of God the Son. The third reference to Jehovah involves His lifting up His countenance and giving peace. These, undoubtedly, are actions of God the Spirit. Therefore, this blessing involves the Father, Son, and Spirit—the Triune God—blessing, giving grace, and giving peace to His chosen people.

(九) ‘1 圣哉，2 圣哉，3 圣哉。’ 以赛亚六章三节，八节。

9. “Holy, holy, holy, Jehovah of hosts” (Isa. 6:3, see also v. 8).

旧约里不只记载地上的祭司为百姓祝福，要连说三愿，并且记载天上的撒拉弗颂赞神也连说三圣。他们颂赞神，所以一连三次说，‘圣哉，圣哉，圣哉，’无疑也是因为他们所颂赞的神，乃是三而一的。到下文第八节，就说出他们所颂赞的神，自称‘我们’，乃是多数的一就是三位的。

According to the Old Testament, the priests referred to Jehovah three times in succession when they blessed the people. In a similar fashion, **the seraphim in the heavens say “holy” three times in succession when they praise God**. When they praise God, they say, “Holy, holy, holy,” because the God whom they praise is triune. In verse 8 the God whom they praise refers to Himself in the plural with the word Us.

(十) ‘1 愿… 2 愿… 3 愿…。’ 马太六章九至十节。

10. “Your name be sanctified; Your kingdom come; Your will be done” (Matt. 6:9-10).

在旧约神要祭司祝福，是连说三愿，到新约主要信徒祷告，也是连说三愿。这更无疑的是因为主要信徒所祷告的神，乃是三而一的。第一愿所求的‘名’，是与父神有关的；第二愿所求的‘国’，是与基督有关的；第三愿所求的‘旨意’，是与圣灵有关的。这是照圣经别处的教训，很容易看得出的。所以主所要新约信徒的祷告，也证明神是三而一的。

In the Old Testament the priests were charged to say the name of Jehovah three times when they blessed the people, and in the New Testament the Lord charged the believers to refer to God **three times with the word Your** when they prayed. This is because the God to whom the Lord wanted the believers to pray is triune. The first Your is associated with the name of God, which is related mainly to the **Father**. The second Your is associated with the kingdom of God, which is related to **Christ**. And the third Your is associated with the will of God, which is related to the **Spirit**. **The name of God the Father, the kingdom of God the Son, and the will of God the Spirit can be seen in other portions of the Bible as well** (John 17:5-6, 11; 1 Cor. 15:24-25; Eph. 5:5; Col. 1:13; Acts 13:2; 1 Cor. 1:1; Eph. 1:1). Consequently, the prayer that the Lord charged the New Testament believers to pray also proves that God is triune.

(十一) ‘1 圣哉，2 圣哉，3 圣哉。’ 启四章八节

11. “Holy, holy, holy” (Rev. 4:8).

在旧约的记载里，不只有三愿，并且有三圣；在新约的记载里，也不只有三愿，并且有三圣。在旧约，怎样是地上的祭司祝福，连说三愿，而是天上的撒拉弗颂赞，连说三圣；在新约，也怎样是地上的信徒祷告，连说三愿，而是天上的四活物颂赞，连说三圣。这些自然都是因为他们所求、所祷、所颂赞的神，乃是三而一的。

Just as there are verses in the Old Testament that refer to the name Jehovah and to the word holy three times in succession, there are verses in the New Testament that refer to Your and to the word holy three times in

succession. In the Old Testament the priests on earth blessed the people in the name of Jehovah three times, and the seraphim in the heavens praised God three times, referring to Him as holy each time. In the New Testament the believers on earth refer to God as “Your” three times in their prayer, and [the four living creatures in the heavens praise God three times, referring to Him as “holy” each time. This is revealed because the God to whom we petition, pray, and praise is triune.](#)

所以圣经给我们看见，神是父、子、灵，三而一的神。父是源头，子是显出，灵是进入。神在天上人所不能靠近的光里乃是父，显在人中间就是子，进到人里面就是灵。虽然是父、子、灵三位，实在就是一位神的三个状态，犹如气、水、冰，三者是一种东西的三个状态一样。

The Bible shows that God is the Father, Son, and Spirit—the Triune God. [The Father is the source, the Son is the manifestation of God to man, and the Spirit is the realization of God, the entrance of God into man.](#) God the Father dwells in the heavens in unapproachable light, God the Son is manifested among men, and God the Spirit enters into and is realized by man.

父怎样在子里，与子为一，子也怎样在灵里，与灵为一。子是父的显出，灵是子的进入。父在子里显在人中间，子在灵里进入人里面。父在子里，子又在灵里，所以父、子、灵，三者完全是一位神。此三者，也可以说是这一位神的三种身分。这就有点像一个人在家里是父亲，到公司是经理，来教会是弟兄，虽是一个人，却有三种不同的身分，以这不同的身分，显在不同的场合。

As the Father is in the Son and is one with the Son, the Son is also in the Spirit and is one with the Spirit. [The Son is the manifestation of the Father, and the Spirit is the realization, the entrance, of the Son.](#) The Father is manifested among men in the Son, and the Son enters into man as the Spirit. The Father is in the Son, and the Son is the Spirit. The Father, Son, and Spirit are three yet at the same time one.

参读：圣经要道，三十四题：对于神的认识

Reference: Crucial Truths in the Holy Scriptures, Vol. 4, Ch. 34 The Knowledge of God