

对于神的认识（贰）

The Knowledge of God (II)

肆 神进入了

IV. God Having Entered

（一）‘我要求父，父就另外赐给你们一位保惠师，叫祂永远与你们同在，就是真理的圣灵，…祂常与你们同在，也要在你们里面。’约翰十四章十六至十七节。

1. “I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality...He abides with you and shall be in you” (John 14:16-17).

神在祂儿子里面成为肉身，虽然是显在人中间，还不是进入人里面；虽然能住在人中间，还不能住到人里头。所以当祂儿子在地上，在人中间，将祂显明出来，而回到天上之后，祂就把祂的灵赐下来，使祂能在祂的灵里，进入人里面，在人里面与人同在。祂在祂儿子里成为肉身，是显在人中间，给人看见，给人接受；祂在祂的灵里来到地上，是进入人里面，与人调和，给人得着。祂必须作到这一步，才能和人发生切身的关系，在人里面作人的生命、拯救、和一切。

God was incarnated in the Son. Although God was manifested among men, He could not enter into man. Although He could live among men, He could not abide in man. Therefore, when the Son was on the earth, He manifested God among men, and after He returned to the heavens, the Spirit was given so that God could enter into man and be with man. **God was incarnated in the Son to be manifested among men, seen by men, and received by men. Following the death and resurrection of Christ, He came as the Spirit to enter into man, mingle with man, and be obtained by man.** He went through this process in order to have a close, personal relationship with man and to be man's life, salvation, and everything.

（二）‘我们…知道神住在我们里面，是因祂所赐给我们的圣灵。’约壹三章二十四节，四章十三节，林前三章十六节，六章十九节，罗马八章九至十节。

2. “We know that He abides in us, by the Spirit whom He gave to us” (1 John 3:24; see also 4:13; 1 Cor. 3:16; 6:19; Rom. 8:9-10).

圣灵住在我们里面，就是神住在我们里面。因为圣灵也像基督一样，乃是神的化身。神化身来到人中间，就是基督；神化身进入人里面，就是圣灵。所以神将圣灵赐给我们，叫祂以我们为殿而住在其中，就是祂自己来住在我们里面。

The Spirit's abiding in us is God's abiding in us. Just as Christ is the embodiment of God, the Spirit is the realization of God. God was embodied in Christ and came among men. God is realized as the Spirit and enters into man. The Spirit has been given to us, and as His temple, God now dwells in us. This is God's coming to dwell in us.

圣灵所以是神的化身，因为祂是基督的化身。基督原是神来成为人的化身。等基督死而复活、升天以后，再降下来，就在圣灵里面。所以圣灵就是基督的化身，也就是神的化身。因此圣灵称为‘神的灵’，也称为‘基督的灵’；是神的灵，也是基督的灵。所以祂住在人里面，就是神住在人里面，也就是基督住在人里面。这是我们每一个得救属基督的人，都已经得着的。人若没有这个基督的灵，就不是属基督的。

The Spirit is the transfiguration of God because He is the transfiguration of Christ. Christ was the embodiment of God. After Christ died, rose, and ascended, He descended as the Spirit. Therefore, the Spirit is the transfiguration of Christ, the transfiguration of God. This is the reason that the Spirit is called the **Spirit of God and the Spirit of Christ**. The Spirit is the Spirit of God and the Spirit of Christ. Thus, the Spirit's dwelling in man is God's dwelling in man and Christ's dwelling in man. This is the true situation of all those who are saved and who belong to Christ. If a person does not have the Spirit of Christ, he is not of Christ.

（三）‘基督在我里面活着。’加拉太二章二十节，四章十九节，林后十三章五节，歌罗西一章二十七节，约翰十四章十九至二十节，十七章二十一节，二十三章二十六节。

3. “Christ who lives in me” (Gal. 2:20; see also 4:19; 2 Cor. 13:5; Col. 1:27; John 14:19-20; 17:21, 23, 26).

我们每一个信主耶稣的人，都有基督在里面。基督不只在我們里面，并且要活在我们里面，要在我们里面长大成形，使我们有祂荣耀的形状。祂今天在我们里面，作我们荣耀的盼望，将来要成为我们的荣耀。祂这样活在我们里面，与我们联合，就是叫神在我们里面，叫我们也在神里面；叫三而一的神与我们，我们与三而一的神，完完全全的合而为一。

Christ is in everyone who believes in Him. Christ not only is in us, but He also wants to live in us and to grow and be formed in us so that we may be conformed to His glorious image (Rom. 8:29). Today He is in us as our hope of glory. In the future He will be our glory. As He lives in us and is joined with us, God is in us, and we are in God. Thus, the Triune God and we and we and the Triune God are one.

所以，我们要看见而记牢，神为着要使我们知道祂，认识祂，而接受祂，得着祂与我们联合为一，祂在宇宙中曾有过四步的大举：1 创造万物，2 启示圣经，3 成为肉身，4 化作圣灵。创造万物，是向人证明祂自己；启示圣经，是向人说明祂自己；成为肉身，是向人显出祂自己；化作圣灵，是叫祂自己进入人里面，给人得着。所以祂是藉着万物证明，藉着圣经说明，藉着肉身—基督—显出，藉着圣灵进入。我们对于祂要有认识，就必须认识祂这四步的大举。这乃是对于祂的基本认识。我们必须认识万物，认识圣经，认识基督，认识圣灵，才能认识神。我们对万物，对圣经，对基督，对圣灵，有够清楚的了解，才能对神有够透彻的认识。

We must see and remember **the four steps that God took in order for us to know of Him, to know Him and receive Him, to obtain Him, and to be one with Him.** These four steps are (1) the creation of all things, (2) the revelation in the Bible, (3) incarnation, and (4) transfiguration as the Spirit. The creation of all things shows man that there is a God. The revelation in the Bible explains God to man. The incarnation manifested God to man, and His transfiguration as the Spirit allows God to enter into man and be obtained by man. Thus, He is revealed by the creation, explained by the Bible, manifested by incarnation, and made available as the Spirit. If we want to know Him, we must know these four major steps. This is basic knowledge concerning God. We must know the creation, the Bible, Christ, and the Holy Spirit in order to know God. We must have a clear understanding concerning creation, the Bible, Christ, and the Holy Spirit in order to have a thorough knowledge of God.

伍 神的位格—三而一

V. God Being Triune

凭圣经看，神的位格是三而一的。‘三而一’这个辞，比‘三位一体’那个说法更合宜。在圣经中，虽找不到‘三而一’这个辞，却能看得到神是三而一的这个事实。也许我们会问，何以神是三位，又是一位？是一位，又是三位？我们会觉得这事有些难以领会。这是因为我们的头脑有限。不要说对于神是三而一的，我们不能透彻领会，就是对于我们自己是灵、魂、体，三合一的，我们也不能十分了解。不只如此，就是对于宇宙中许多别的事物，我们这有限的头脑也都不能明白得来。有的，我们只能明白其当然，而不能明白其所以然。对于别的事物，都是如此，何况对于神这奥秘的位格！对于这事，我们虽然不容易找出其所以然的讲究，圣经却清楚的给我们看见其当然的事实。我们现在来把圣经与这事较为明显有关系的地方看一下。

According to the Bible, God is triune. The word triune is more appropriate than the term three-in-one. Although we cannot find the word triune in the Bible, the fact that God is triune is revealed in the Bible (Matt. 28:19). Many people wonder how God can be three and also one. This matter is difficult to understand because our mind is limited. It is not possible to completely understand the matter of God being triune, just as we cannot completely understand how we are a tripartite being with a spirit, soul, and body. There are many things in the universe that our limited mentality cannot understand. We can apprehend their existence, but we cannot understand or explain them. If we lack understanding of such matters, it should not be a surprise that we cannot understand such a mysterious person as God. **In regard to the matter of God being triune, the Bible clearly speaks of this, even though it does not provide details concerning how this is possible.**

(一) ‘只有一位神’—‘神只有一位’。提前二章五节，林前八章四节，六节，罗马三章三十节。

1. “There is one God”; “There is no God but one” (1 Tim. 2:5; 1 Cor. 8:4, see also v. 6; Rom. 3:30).

这些地方的圣经，清楚又肯定的说，神只有一位。

These portions of the Bible clearly and definitely state that **there is only one God.**

(二) 起初神（多数的名词）创造（单数的动词）天地。’ 创世记一章一节。

2. “In the beginning God [plural] created [singular] the heavens and the earth” (Gen. 1:1).

圣经虽说神只有一位，但这里原文所用的‘神’字，却是多数的。这告诉我们神虽是一位，但祂的位格还有讲究。也许这会叫我们想神是多位的。但下面原文所用的动词‘创造’，又是单数的。主词‘神’是多数的，动词‘创造’却是单数的。这就证明神是多而一的。凭圣经以后的记载看，这多而一，就是三而一。所以圣经在最起头第一节所说的，就含有神是三而一的启示。

The Bible clearly says that there is only one God, but in this verse, in the Hebrew language the word God is plural. This tells us that although there is one God, there is a particular characteristic—a plural aspect—in His person. This may cause some to think that there are separate persons who are God; however, the singular verb create in the Hebrew language counters such an understanding. **The subject God is plural, but the verb create is singular. This proves that God is both plural and singular.** According to the record of the Bible, **the plural references to God point to the number three, and the singular references, to the number one. From the very first verse of the Bible, the revelation of God implies that He is triune.**

(三) ‘神（多数的）说，我们要照着我们的形像（单数的），按着我们的样式造人。’ 创世记一章二十六节，三章二十二节，十一章六至七节，以赛亚六章八节。

3. “God [plural] said, Let Us make man in Our image [singular], according to Our likeness” (Gen. 1:26; see also 3:22; 11:6-7; Isa. 6:8).

到创世记第一章末了，圣经说到神，不只所用的‘神’字是多数的，并且明说神称自己作‘我们’。此后，圣经还有数处也是这样说。这是明明告诉我们，神是多数的。但这里一创世记一章二十六节一说神的‘形像’所用的字，原文却又是单数的。虽然‘神’和神的自称‘我们’都是多数的，但神的形像却是单数的。虽然神是‘我们’，是多数的，但‘我们’的形像却是单数的，只有一个。所以这里也是证明神是多而一的——也就是三而一的。

At the end of the first chapter of Genesis, the Bible not only uses the plural word in Hebrew for God, but it clearly includes God’s reference to Himself as “Us.” This is one of many portions in the Bible that refers to God in the plural form. However, in Genesis 1:26 the word for image is in the singular form of the Hebrew language. **Although the word God and God’s reference to Himself, Us, are both plural, the word image is singular. Us is plural, but the image of Us is singular. There is only one image. This proves that God is triune.**

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