

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2026**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
FIRST AND SECOND THESSALONIANS**

Message Two

**The Church in the Triune God
(2)**

Scripture Reading: 1 Thes. 1:1; 2 Thes. 1:1

1 Thes. 1:1—Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 Thes. 1:1—Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ:

I. The church is in God the Father—1 Thes. 1:1; 2 Thes. 1:1:

1 Thes. 1:1—Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 Thes. 1:1—Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ:

A. For the church to be in God the Father, God must become the Father to us, and we need to have a life relationship with Him—John 20:17:

John 20:17—Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

1. In a way that is organic and full of life, God the Father has made it possible for the church to be in Him—1 John 5:11.

1 John 5:11—And this is the testimony, that God gave to us eternal life and this life is in His Son.

2. In the New Testament, especially in the Gospel of John, the Father denotes the source of life—5:26.

John 5:26—For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

3. The title *God* refers to creation; the title *Father* refers to the impartation of life and indicates a relationship of life—20:17:

John 20:17—Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

- a. The Father, the source of life, is for the propagation and multiplication of life—1 John 3:1.
1 John 3:1—Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
 - b. God is no longer merely our Creator; He is also our Father, our Begetter, for He has begotten us with His life—John 1:12-13.
John 1:12-13—But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, ¹³Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
 - c. We call God our Father because we have been born of Him, and now, as His children, we have a life relationship with Him—Rom. 8:15-16.
Rom. 8:15-16—For you have not received a spirit of slavery *bringing you into fear again*, but you have received a spirit of sonship in which we cry, Abba, Father! ¹⁶The Spirit Himself witnesses with our spirit that we are children of God.
4. Through His life-releasing death and life-imparting resurrection, the Lord has made us, His believers, one with Him; thus, His Father is now our Father—John 20:17.
John 20:17—Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.
 5. By His death and resurrection the Lord Jesus has brought us into Himself; since He is in the Father, we are in the Father by being in Him—14:20.
John 14:20—In that day you will know that I am in My Father, and you in Me, and I in you.
- B. The church in God the Father is a composition of the sons of God—Heb. 2:10-12:
Heb. 2:10-12—For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings. ¹¹For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers, ¹²Saying, “I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You.”
1. The New Testament reveals that God wants many sons and that He has predestinated us unto sonship—Gal. 3:26; 4:4-6; Eph. 1:5.
Gal. 3:26—For you are all sons of God through faith in Christ Jesus.
Gal. 4:4-6—But when the fullness of the time came, God sent forth His Son, born of a woman, born under law, ⁵That He might redeem those under law that we might receive the sonship. ⁶And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!
Eph. 1:5—Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

2. God's good pleasure, the desire of His heart, is to have many sons for the expression of His Son—Matt. 5:45; Gal. 1:15-16; Heb. 2:10.

Matt. 5:45—So that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust.

Gal. 1:15-16—But when it pleased God, who set me apart from my mother's womb and called me through His grace, ¹⁶To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

Heb. 2:10—For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

- C. For the church to be in God the Father means that the church is in the One who is the unique source, Originator, and Initiator—1 Cor. 8:6:

1 Cor. 8:6—Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

1. This implies that the church is in God's purpose, plan, selection, and predestination—Eph. 1:5, 9, 11; 3:11.

Eph. 1:5—Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:9—Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 1:11—In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 3:11—According to the eternal purpose which He made in Christ Jesus our Lord,

2. To know God as the Father is to know that everything originates from Him and that everything proceeds from Him—Matt. 15:13; Rom. 11:36.

Matt. 15:13—And He answered and said, Every plant which My heavenly Father has not planted shall be rooted up.

Rom. 11:36—Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

3. In the church life the Father should be the unique source, and we all should be in His unique purpose and plan—2 Tim. 1:9; Rom. 8:28.

2 Tim. 1:9—Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages

Rom. 8:28—And we know that all things work together for good to those who love God, to those who are called according to *His* purpose.

- D. In the church life we need to have the loving, receiving, and forgiving heart of our Father God—Luke 15:11-32.

Luke 15:11-32—And He said, A certain man had two sons. ¹²And the younger of them said to the father, Father, give me the share of the estate that falls to *me*. And he distributed to them his living. ¹³And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely. ¹⁴And when he had spent all, a severe famine occurred throughout that country, and he began to be in want. ¹⁵And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs. ¹⁶And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him *anything*. ¹⁷But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine! ¹⁸I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you. ¹⁹I am no longer worthy to be called your son; make me like one of your hired servants. ²⁰And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately. ²¹And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son. ²²But the father said to his slaves, Bring out quickly the best robe and put *it* on him, and put a ring on his hand and sandals on his feet. ²³And bring the fattened calf; slaughter *it*, and let us eat and be merry, ²⁴Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry. ²⁵Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing, ²⁶And calling to *him* one of the servants, he inquired what these things might be. ²⁷And he said to him, Your brother has come, and your father has slaughtered the fattened calf because he has received him back healthy. ²⁸But he became angry and was not willing to enter. And his father came out and entreated him. ²⁹But he answered and said to his father, Behold, so many years I have been slaving for you and have never neglected a command of yours, and you have never given me a goat that I might be merry with my friends; ³⁰But when this son of yours came, who devoured your living with harlots, you slaughtered for him the fattened calf. ³¹And he said to him, Child, you are always with me, and all that is mine is yours. ³²But we had to be merry and rejoice, because this brother of yours was dead and has come to life, and he was lost and has been found.

II. The church is in the Lord Jesus Christ—1 Thes. 1:1; 2 Thes. 1:1:

1 Thes. 1:1—Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 Thes. 1:1—Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ:

- A. When Jesus Christ becomes our Lord, we are in Him, organically united to Him—1 Cor. 1:30; 6:17; John 15:5.

1 Cor. 1:30—But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

1 Cor. 6:17—But he who is joined to the Lord is one spirit.

John 15:5—I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

- B. In the New Testament the name Jesus refers primarily to the Lord in His experiences from incarnation to resurrection—Matt. 1:25:
Matt. 1:25—And he did not know her until she bore a son. And he called His name Jesus.
1. Jesus is the name of the Lord with respect to His humanity; this name denotes His life experiences and the things He passed through before His resurrection—2 Cor. 4:10-11; Eph. 4:21.
2 Cor. 4:10-11—Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. ¹¹For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
Eph. 4:21—If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
 2. *Jesus* means “Jehovah the Savior,” or “Jehovah our salvation”; for Jehovah to become our Savior and our salvation, it was necessary for Him to pass through a long process—Matt. 1:21.
Matt. 1:21—And she will bear a son, and you shall call His name Jesus, for *it is He who* will save His people from their sins.
- C. The title *Christ* refers to what the Lord is in resurrection and to His experiences, position, life, and actions after His resurrection—Acts 2:36:
Acts 2:36—Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
1. As the Christ, the anointed One, the Lord Jesus has been appointed and commissioned by God to accomplish His eternal purpose—Matt. 16:16.
Matt. 16:16—And Simon Peter answered and said, You are the Christ, the Son of the living God.
 2. The church is in Christ, who in His resurrection has become the life-giving Spirit—1 Cor. 15:45b:
1 Cor. 15:45—So also it is written, “The first man, Adam, became a living soul”; the last Adam *became* a life-giving Spirit.
 - a. In Christian experience, Christ is identical to the Spirit—2 Cor. 3:17a.
2 Cor. 3:17—And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
 - b. By the Spirit, with the Spirit, through the Spirit, and in the Spirit, we are in Christ.
 3. To be in Christ is to be terminated and buried, for to be in Christ is to be in His death, where all the negative things—sin, the flesh, the self, the old man, the natural life, the world, death, and Satan—have been terminated—Rom. 6:4-5.
Rom. 6:4-5—We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life. ⁵For if we have grown together with

Him in the likeness of His death, indeed we will also be *in the likeness* of His resurrection,

4. The title *Christ* implies all the riches of the Lord's resurrection; thus, to be in Christ is to be in resurrection—v. 4; 8:10-11.

Rom. 6:4—We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom. 8:10-11—But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. ¹¹And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

- D. According to the New Testament, the title *Lord* is all-inclusive—Phil. 2:11:
Phil. 2:11—And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

1. This title applies to the entire life and ministry of the Lord Jesus.
2. As the incarnated, crucified, resurrected, and ascended One, Jesus Christ has been made the Lord of all; all this process and everything related to it is implied in the title *Lord*—Acts 10:36; Rom. 10:12.

Acts 10:36—The word which He sent to the sons of Israel in announcing the gospel of peace through Jesus Christ (this One is Lord of all)

Rom. 10:12—For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

III. Seeing that the church is in God the Father and the Lord Jesus Christ is basic to living a holy life for the church life—1 Thes. 1:1; 4:7; 5:23:

1 Thes. 1:1—Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

1 Thes. 4:7—For God has not called us for uncleanness but in sanctification.

1 Thes. 5:23—And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

- A. If we see that the church is an entity in the Triune God, we will realize that we have been absolutely separated by God Himself and are now encompassed by the Lord Jesus Christ—1 Cor. 1:2, 30.

1 Cor. 1:2—To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, *who is* theirs and ours:

1 Cor. 1:30—But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

- B. To be in God the Father and the Lord Jesus Christ is to be in sanctification:
1. Only when we are in the Triune God are we truly separated unto God from everything other than God—1 Thes. 5:23.

1 Thes. 5:23—And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

2. This makes us a holy people, living a holy, separated life; this life is for the church—3:13.

1 Thes. 3:13—So that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

IV. The church in God the Father and the Lord Jesus Christ should be composed of those who are increasing and abounding in love to one another and to all men—v. 12:

1 Thes. 3:12—And the Lord cause you to increase and abound in love to one another and to all, just as we also to you,

- A. The church in God the Father and the Lord Jesus Christ is characterized by this increasing and abounding love—Phil. 2:2; 1 Pet. 1:22.

Phil. 2:2—Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

1 Pet. 1:22—Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently,

- B. If we truly are a church in the Triune God, the love we have for one another will increase and abound—2 Pet. 1:7; 1 John 4:7, 11; 5:1.

2 Pet. 1:7—And in godliness, brotherly love; and in brotherly love, love.

1 John 4:7—Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.

1 John 4:11—Beloved, if God has loved us in this way, we also ought to love one another.

1 John 5:1—Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.