

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

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

Message Five

**The Church Being the Embodiment of the Triune God**

Scripture Reading: 1 Thes. 1:1a; 2 Thes. 1:1; 1 John 1:1-2; 2:23-24; 2 John 9

**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:

**1 John 1:1-2**—That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life <sup>2</sup>(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

**1 John 2:23-24**—Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also. <sup>24</sup>As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

**2 John 9**—Everyone who goes beyond and does not abide in the teaching of Christ does not have God; he who abides in the teaching, he has both the Father and the Son.

**I. “To the church of the Thessalonians in God the Father and the Lord Jesus Christ”—1 Thes. 1:1a:**

- A. First and 2 Thessalonians were addressed to the local church in Thessalonica, composed of all the believers in Christ in that city.
- B. Such a local church is of the believers and is in God the Father and the Lord Jesus Christ:
  - 1. This indicates that a local church is born of God the Father with His life and nature and is united with the Lord Jesus Christ organically in all that He is and has done.
  - 2. It is of men (such as the Thessalonians), yet is in God and in the Lord organically.
  - 3. This organic union in the divine life and nature is the vital base for the believers to live a holy life for the church life; such a living is the theme of the two Epistles.

**II. We are blessed to see that the church is the embodiment of the Triune God—John 1:12-13; 1 John 5:11-12; 2 Pet. 1:4:**

**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, <sup>13</sup>Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

**1 John 5:11-12**—And this is the testimony, that God gave to us eternal life and this life is in His Son. <sup>12</sup>He who has the Son has the life; he who does not have the Son of God does not have the life.

**2 Pet. 1:4**—Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

A. We are in the church, which is in God the Father and the Lord Jesus Christ—  
1 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.

B. Now we are being transformed into the image of the Triune God and conformed to this image to be in reality and practicality the embodiment of the Triune God, having the Father as our element, the Son as our form, and the Spirit as our expression, shining the glory of the Triune God to the universe—Rom. 12:2; 2 Cor. 3:18.

**Rom. 12:2**—And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

**2 Cor. 3:18**—But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

C. This is the church filled with the Triune God—2 Thes. 1:1.

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

### **III. The Triune God is the structure of the New Testament:**

A. “If I, by the *Spirit of God*, cast out the demons, then the kingdom of God has come upon you”—Matt. 12:28.

B. “Baptizing them into the name of the *Father* and of the *Son* and of the *Holy Spirit*”—28:19.

C. “The *Comforter*, the *Holy Spirit*, whom the *Father* will send in *My* name, *He* will teach you all things and remind you of all the things which *I* have said to you”—John 14:26.

D. “When the *Comforter* comes, whom *I* will send to you from the *Father*, the *Spirit of reality*, who proceeds from the *Father*, *He* will testify concerning *Me*”—15:26.

E. “Having been exalted to the right hand of *God* and having received the promise of the *Holy Spirit* from the *Father*, *He* has poured out this which you both see and hear”—Acts 2:33.

F. “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”—Rom. 8:11.

- G. “*God* has sent forth the *Spirit of His Son* into our hearts, crying, *Abba, Father!*”—Gal. 4:6.
- H. “That *He* would grant you, according to the riches of *His* glory, to be strengthened with power through *His Spirit* into the inner man, that *Christ* may make *His* home in your hearts through faith”—Eph. 3:16-17a.
  - I. “One Body and one *Spirit*...one *Lord*...one *God and Father*”—4:4-6.
  - J. “How much more will the blood of *Christ*, who through the eternal *Spirit* offered *Himself* without blemish to *God*, purify our conscience from dead works to serve the living God?”—Heb. 9:14.
- K. “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*”—1 Pet. 1:2.
- L. “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”—Rev. 1:4-5a.

**IV. The Epistles of John reveal the Triune God—the Father, the Son, and the Spirit—1 John 1:1-2; 2:23-24; 3:24; 4:2, 6, 13-14; 5:6, 11-12; 2 John 9:**

**1 John 1:1-2**—That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life <sup>2</sup>(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

**1 John 2:23-24**—Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also. <sup>24</sup>As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

**1 John 3:24**—And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

**1 John 4:2**—In this you know the Spirit of God: Every spirit which confesses that Jesus Christ has come in the flesh is of God,

**1 John 4:6**—We are of God; he who knows God hears us; he who is not of God does not hear us. From this we know the Spirit of truth and the spirit of deception.

**1 John 4:13-14**—In this we know that we abide in Him and He in us, that He has given to us of His Spirit. <sup>14</sup>And we have beheld and testify that the Father has sent the Son as the Savior of the world.

**1 John 5:6**—This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.

**1 John 5:11-12**—And this is the testimony, that God gave to us eternal life and this life is in His Son. <sup>12</sup>He who has the Son has the life; he who does not have the Son of God does not have the life.

**2 John 9**—Everyone who goes beyond and does not abide in the teaching of Christ does not have God; he who abides in the teaching, he has both the Father and the Son.

A. To know God as the Father is to know Him as the source, the unique Initiator, the One who plans, originates, and initiates; everything originates with Him, and everything proceeds from Him—1 John 1:2-3; 2:13, 15; 3:1; 4:14; Matt. 15:13; Rom. 11:36; 1 Cor. 8:6; Eph. 3:14-16:

**1 John 1:2-3**—(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us); <sup>3</sup>That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

**1 John 2:13**—I write to you, fathers, because you know Him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, young children, because you know the Father.

**1 John 2:15**—Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;

**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.

**1 John 4:14**—And we have beheld and testify that the Father has sent the Son as the Savior of the world.

**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.

**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.

**Eph. 3:14-16**—For this cause I bow my knees unto the Father, <sup>15</sup>Of whom every family in the heavens and on earth is named, <sup>16</sup>That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

1. The Father is the source of the eternal life; from Him and with Him the Son was manifested as the expression of the eternal life for the people of the Father's choice to partake of and enjoy—1 John 1:2-3; 5:11-12.

**1 John 1:2-3**—(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us); <sup>3</sup>That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

**1 John 5:11-12**—And this is the testimony, that God gave to us eternal life and this life is in His Son. <sup>12</sup>He who has the Son has the life; he who does not have the Son of God does not have the life.

2. The title *Father* refers to the impartation of life; through Christ's resurrection the Father imparts His life to His children—3:1; 1 Pet. 1:3.

**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.

**1 Pet. 1:3**—Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

- B. In 1 John 1:1-2 both *the Word of life* and *life* denote the divine person of Christ the Son, who was with the Father in eternity and was manifested in time through incarnation—John 1:1, 14:

**1 John 1:1-2**—That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life<sup>2</sup>(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

**John 1:1**—In the beginning was the Word, and the Word was with God, and the Word was God.

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

1. Christ the Son is the eternal, preexisting One who is from the beginning—1 John 2:13a, 14a.

**1 John 2:13**—I write to you, fathers, because you know Him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, young children, because you know the Father.

**1 John 2:14**—I have written to you, fathers, because you know Him who is from the beginning. I have written to you, young men, because you are strong and the word of God abides in you and you have overcome the evil one.

2. The Son of God was manifested, that He might undo and destroy the works, the sinful deeds, of the devil—3:8b.

**1 John 3:8**—He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

3. God sent His Son as a propitiation for our sins—4:10:

**1 John 4:10**—Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

- a. Christ is the sacrifice for our propitiation before God—2:2.

**1 John 2:2**—And He Himself is the propitiation for our sins, and not for ours only but also for *those of the whole world*.

- b. The Lord Jesus Christ offered Himself to God as a sacrifice for our sins (Heb. 9:28), not only for our redemption but also for the satisfying of God's demand, thus appeasing the relationship between us and God.

**Heb. 9:28**—So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.

4. God sent His only begotten Son into the world that we might have life and live through Him—1 John 4:9:

**1 John 4:9**—In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

- a. The Son of God saves us not only from our sins by His blood but also from our death by His life—Eph. 1:7; 1 John 3:14-15; John 5:24.

**Eph. 1:7**—In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

**1 John 3:14-15**—We know that we have passed out of death into life because we love the brothers. He who does not love abides in death. <sup>15</sup>Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

**John 5:24**—Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

- b. Christ is not only the Lamb of God who takes away our sin but also the Son of God who gives us eternal life—1:29; 3:36; 10:10b.

**John 1:29**—The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

**John 3:36**—He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.

**John 10:10**—The thief does not come except to steal and kill and destroy; I have come that they may have life and may have *it* abundantly.

5. The Son of God is the means through which God gives us eternal life—1 John 5:11-12:

**1 John 5:11-12**—And this is the testimony, that God gave to us eternal life and this life is in His Son. <sup>12</sup>He who has the Son has the life; he who does not have the Son of God does not have the life.

- a. Because the life is in the Son and the Son is the life, the Son and the life are one, inseparable—John 11:25; 14:6; Col. 3:4.

**John 11:25**—Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

**John 14:6**—Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

**Col. 3:4**—When Christ our life is manifested, then you also will be manifested with Him in glory.

- b. He who has the Son has the life, and he who does not have the Son of God does not have the life—1 John 5:12.

**1 John 5:12**—He who has the Son has the life; he who does not have the Son of God does not have the life.

6. Our Advocate with the Father is Jesus Christ the Righteous; when we sin, the Lord Jesus, based on the propitiation that He accomplished, takes care of our case by interceding and pleading for us—2:1; Rom. 8:34.

**1 John 2:1**—My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous;

**Rom. 8:34**—Who is he who condemns? *It is* Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

- C. The Spirit of truth in 1 John 4:6 is the Holy Spirit, the Spirit of reality—John 14:17; 15:26; 16:13:

**1 John 4:6**—We are of God; he who knows God hears us; he who is not of God does not hear us. From this we know the Spirit of truth and the spirit of deception.

**John 14:17**—*Even* the Spirit of reality, whom the world cannot receive, because it does not behold Him or know *Him*; *but* you know Him, because He abides with you and shall be in you.

**John 15:26**—But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;

**John 16:13**—But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

1. The Spirit is the reality; this means that the Spirit is the reality of all that Christ as the Son of God is—1 John 5:6.

**1 John 5:6**—This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.

2. By the Spirit whom God gave to us, we know that the Triune God abides in us—3:24.

**1 John 3:24**—And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

- D. First John 4:13-14 reveals that we are abiding in God the Father and He in us, that God the Father has given to us of His Spirit, and that the Father has sent the Son as the Savior of the world:

**First John 4:13-14**—In this we know that we abide in Him and He in us, that He has given to us of His Spirit. <sup>14</sup>And we have beheld and testify that the Father has sent the Son as the Savior of the world.

1. *Out of His Spirit* (lit.) in verse 13 implies that the Spirit of God, whom God has given to us, is bountiful and without measure; by such a bountiful, immeasurable Spirit we know with full assurance that we and God are one and that we abide in each other—Phil. 1:19; John 3:34.

**First John 4:13**—In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

**Phil. 1:19**—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ,

**John 3:34**—For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

2. Our God, the Father, has given us the all-inclusive life-giving Spirit, who is the bountiful supply of Jesus Christ, the Son—1 Cor. 15:45b; 2 Cor. 3:17.

**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.

**2 Cor. 3:17**—And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

- E. To see God means to enjoy God and experience Him—3 John 11:

**3 John 11**—Beloved, do not imitate the evil, but the good. He who does good is of God; he who does evil has not seen God.

1. We cannot see God without enjoying Him, and we cannot know God without experiencing Him—Job 42:5, footnote 1.

**Job 42:5**—I had heard of You by the hearing of the ear, But now my eye has seen You;

2. Knowing God and seeing God are a matter of experiencing and enjoying Him; our experience of God is our knowing of Him, and our enjoyment of God is our seeing of Him.

- F. When the Triune God becomes our experience and enjoyment, He is not only the One on the throne who is universally vast, but He is also the One in our heart—Rev. 4:2-3; 5:6; 1 John 3:19-21:

**Rev. 4:2-3**—Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne *there was* One sitting; <sup>3</sup>And He who was sitting was like a jasper stone and a sardius in appearance, and *there was* a rainbow around the throne like an emerald in appearance.

**Rev. 5:6**—And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having *just* been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

**1 John 3:19-21**—And in this we will know that we are of the truth, and we will persuade our heart before Him, <sup>20</sup>Because if our heart blames *us*, *it is* because God is greater than our heart and knows all things. <sup>21</sup>Beloved, if our heart does not blame *us*, we have boldness toward God;

1. We know the Triune God not in the vastness of the universe but in the personal realm of our heart—Heb. 8:10-11.

**Heb. 8:10-11**—For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me. <sup>11</sup>And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

2. The concern of the New Testament is that we know the Triune God who has come to dwell in our being—the One who dwells in our spirit and desires to spread into all the inward parts of our heart—Eph. 3:14-17a; 1 John 3:19-21. **Eph. 3:14-17**—For this cause I bow my knees unto the Father, <sup>15</sup>Of whom every family in the heavens and on earth is named, <sup>16</sup>That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, <sup>17</sup>That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,  
  
**1 John 3:19-21**—And in this we will know that we are of the truth, and we will persuade our heart before Him, <sup>20</sup>Because if our heart blames *us*, *it is* because God is greater than our heart and knows all things. <sup>21</sup>Beloved, if our heart does not blame *us*, we have boldness toward God;
3. The New Testament way for us to know the Triune God is personal, detailed, and experiential—2:20, 27; Heb. 10:16.  
**1 John 2:20**—And you have an anointing from the Holy One, and all of you know.  
  
**1 John 2:27**—And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.  
  
**Heb. 10:16**—“This is the covenant which I will covenant with them after those days, says the Lord: I will impart My laws upon their hearts, and upon their mind I will inscribe them,”
4. How precious is this experiential way of knowing the Triune God!